



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 139:

Writings and Utterances of Abdu'l-Baha, 1908, part I
(Jan-Jul)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 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 139

This 1908 volume is distinguished by the density of the Helen Goodall and Ella Cooper pilgrim notes, which preserve a series of compact responses on worship, sacrifice, spiritual psychology, cosmology, and practical conduct. The Mashriqu'l-Adhkar receives especially sustained attention. ABU2684 calls its construction "most important," explaining that a material edifice can exert a spiritual effect upon souls and even upon the whole world; ABU3336 expands this vision into a complex of worship and service, with the central Temple devoted to unaccompanied prayer and chanting, and surrounding institutions devoted to education, healing, hospitality, care for the incurable, and philanthropy open to all races and religions. AB03118 carries this into the American context, praising the gathering of nine delegates from various assemblies to consult on the building of the Mashriqu'l-Adhkar and calling it "the most important matter and the greatest divine institute."

The pilgrim notes also give the volume a philosophical and psychological character. ABU0848 offers a rich exposition of sacrifice, presenting Christ's self-offering as voluntary education and the appearance of divine qualities in believers, illustrated through the seed that effaces itself so that the tree, leaves, blossoms, and fruit may appear. ABU1589, ABU2116, and ABU2400 treat contingency, calamity, and apparent accident through the interconnection of all things in a divinely ordered universe; events that seem accidental are explained through hidden relations, like organs in a single body. ABU2298 and ABU3511 distinguish preordained death from death dependent upon circumstance, and explain prayer as capable of affecting the contingent circumstance, though not the fixed measure. ABU1895 clarifies why animals receive no moral reward, since their virtues are instinctive, while ABU2034 distinguishes the created life or essence of things from the Spirit of God.

A related cluster addresses spiritualism, psychic influence, and scriptural symbolism in a notably demystifying tone. ABU2946 explains intrusive evil thoughts as reflections from other minds and counsels turning the mirror of the heart toward God rather than struggling directly with them. ABU3101 denies the existence of "earthbound" souls able to possess the living, while allowing that God may permit the thoughts of good souls to assist people. ABU1727 treats automatic writing as a form of human magnetism within the writer rather than communication from disembodied spirits, and recommends prayer as the remedy. AB02401 similarly interprets "jinn" as hidden forces or concealed believers, while calling popular notions of devils and jinn superstitious. ABU1809, commenting on the "strange and wonderful instrument" in the Words of Paradise, explains composition and decomposition as divinely willed forces rather than autonomous evil powers.

The volume remains strongly practical in its treatment of meetings, teaching, and public service. ABU2608 gives concrete guidance for home gatherings: the Greatest Name may be recited silently, the Hidden Words and Tajalliyat should be read, personal opinions and disputatious discussion should be avoided, more than one person may speak to prevent the appearance of leadership, and

the object of meetings is harmony and happiness. AB01174 is one of the clearest statements on teaching under unsettled conditions: teaching cannot cease, since confirmations depend upon it, yet it must proceed with wisdom, friendship, private education, and gradual removal of fear; if each believer guides one soul a year, the community will double annually. ABU3263 gives a balanced statement on social participation, encouraging Baha'is to join movements that benefit humanity, especially charitable work, while serving believers and nonbelievers alike and taking the ordinary voter's part in elections. ABU2523, AB01937, and AB03179 highlight the spiritual capacity and public service of women, with AB03179 observing that in America women had surpassed men in teaching and urging Eastern women to manifest similar powers.

Several items supply important historical and devotional texture. AB05139 clarifies the observance of the Bab's Declaration, the Bab's Martyrdom, and the Twin Birthdays, while indicating that the textual provisions would be implemented in the future. AB02536 gives miscellaneous but valuable guidance on marriage as an eternal divine command, the burial of Thomas Breakwell's remains, the spelling of "Baha'o'llah," travel to Persia or 'Ishqabad, and the future recognition of the Faith by all communities. AB05059 points to the growth of the Faith in India and the need to send English translations and Baha'i books to Bombay and Rangoon. AB02989 contains a striking praise of May Maxwell, likening her future spiritual fame to Mary Magdalene and St. Barbara. AB11861 gives the volume one of its lyrical culminations, transforming prison into paradise, fortress into feast, and confinement into divine freedom. The collection as a whole presents a community preparing for public institutions, more ordered devotional life, wise teaching, charitable service, women's leadership, and a spiritually confident response to modern questions about mind, matter, calamity, and unseen influence.

Contents

ABU3428 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	1
ABU2684 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	1
ABU3336 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	2
ABU2523 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	2
ABU0848 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	3
ABU1589 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	4
ABU2116 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	5
ABU2400 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	6
ABU2034 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	7
ABU2298 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	7
ABU3511 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	8
ABU1895 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	8
ABU2814 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	9
ABU2946 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	10
ABU3101 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	10
ABU1727 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	11
ABU1344 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	12
ABU2868 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	13
ABU3102 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	13
ABU3620 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	14
ABU1809 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	14
ABU2417 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	15
ABU2202 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	15
ABU3035 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	16
ABU3167 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	16

ABU3643 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	17
ABU3619 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	17
ABU3032 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	17
ABU3398 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	18
ABU3612 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	18
ABU3263 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	19
ABU3637 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	19
ABU2283 Words to Helen Goodall and Ella Cooper spoken in Jan. 1908	19
ABU3221 Words to Stanwood Cobb in Jan. 1908	20
ABU3523 Words to Stanwood Cobb in Jan. 1908	20
ABU2518 Words to a Catholic woman spoken in Jan. 1908	21
AB02401 to Ethel J Rosenberg, in London	21
AB02989 to Sutherland Maxwell, in Canada	22
AB11861 to Shaban Sajid Kashani	23
AB02431 to Spiritual Assembly of Boston, MA	24
AB03118 to Charles E Sprague, in Chicago	25
AB04460 to Florence Alma Clapp, in Chicago	26
ABU2608 Words to Helen Goodall and Ella Cooper spoken on 1908-Jan-11	26
AB00932 to Karbala'i Aqa Muhammad et al., in Arak	27
AB01937 to Sabbagh, Khadijih et al., in Tihran	29
AB05139 to Abbas Qabil, in Abadih	30
AB08966 to Muhammad Isma'il Tabrizi (Badkubih), in Tiflis	31
AB01980 to Sabbagh, Ustad Hasan et al.	31
AB03179 to Khadijih Sabbagh	32
AB04420 to Wife of Mir Nasir	33
AB06192 to Baqiruf Sadat Khams, Siyyid Husayn et al.	34
AB06489 to Mother of Mir Nasir	34
AB01333 to Brothers of Rahim son of Hayim	35
AB03380 to Mustafa Rumi, in India	36
AB01370 to Mirza Aqa (Brother of Habibullah Kalimi) et al.	37
AB03782 to Daughters of Murvarid Khanum et al.	38
AB07315 to Husayn Ali	39

AB10741 to Wife of Aqa Mirza Tahir Kalimi (Pilgrim)	40
AB01193 to Alice Mary Buckton	40
AB02084 to Abdur-Rahim Hafizus-Sihhih	41
AB11301	42
AB02536 to Charles Mason Remey, in Washington, DC	43
AB05059 to Spiritual Assembly of Chicago, IL et al.	44
AB01174 to Spiritual Assembly of Tihiran	44
AB03604 to Hadrat-i-Hisam	46
AB05772 to Mirza Mahmud Khan	47
AB02133 to Samadani, Aqa Mirza Hashim et al., in Hamadan	47
AB12305 to Mirza Ishaq Khan the Pilgrim et al., in Hamadan	48
AB04850 to Badii, Mirza Mahmud son of Ali Mimar et al.	49
AB08412 to Laura Dreyfus-Barney, in Paris	50
AB11864 to Spiritual Assembly of Bombay, India	50
AB09363 to Ferson, M C Mr et al.	51
AB00430 to George Engelmann, in Paris	51
AB00054 to Baha'is of the East et al.	53
AB00078 to Khayyat, Muhammad (Khusaf) et al., in Khusif	57
AB10953 to Mrs Robert Elliott, in California	61
AB06907 to Denver Fint, in Berkeley, CA	63
AB10258 to Mustafa Rumi, in Rangoon	63
AB00351 to Spiritual Assembly of New York, NY	65
AB01353 to Hizari, Ardishir Jamshid Farsi et al., in Shiraz	67
AB01684 to Mirza Muhammad Baqir Khan Shirazi, in Port Said	68
AB08287 to Abdu'l-Husayn Fawzi (Majdud-Din)	69
AB09524 to Elizabeth Ingraham, in Blackinton, USA	70
AB07571 to Charles Mason Remey, in Paris	70
AB00202 to Baha'is of Kashan et al.	71
AB00457 to Georgine D'ange D'astre, in Paris	72
AB11979 to Nazim et al., in Istanbul	74
AB00355 to Abbas Qabil, in Abadih	75
AB00501 to Mulla Abdu'llah Fadil Zarqani (Rafi), in Shiraz	77

AB02340 to Alaviyyih wife of Mulla Ali Jan Mahfurujaki, in Mahfuruzak	79
AB03637 to Ghulam Rida Hidayati, in Abadih	80
AB04937 to Rufus H Bartlett, in Chicago	81
AB07885 to Middle daughter of Ammih	81
AB08834 to Isaiah Bradford	82
AB03936 to Karbala'i Muhammad Salmani, in Kushkak	82
AB05065 to Baha'is of Matnih (Matanaq), in Matanah	83
AB00642 to Refugees unable to go on pilgrimage (Egypt)	84
AB05145 to Ali-Akbar Rawhani Muhibulsultan, in Tihiran	86
AB11697 to Ibn-i-Abhar, in Bombay	86
AB04025 to Muhammad Husayn Muhtadi, in Tihiran	87
AB07833	88
AB03622 to Margaret B Peeke, in Panama, USA	89
AB10951 to Marie A Watson, in New York	90
AB00787 to Spiritual Assembly of Tihiran et al.	90
AB01953 to Nayyir et al., in Tihiran	92
AB12337 to Mashhadi Taqi Tabrizi, in Tihiran	93
AB06288 to Harrison, Cecilia et al.	93
AB00149 to Milani, Muhammad Ali (Son of Haji Ahmad) et al., in Tabriz	94
AB01001 to Ali-Akbar Rawhani Muhibulsultan, in Tihiran	97
AB02757 to Siyyid Abdu'llah Miyaniji, in Mianeg	99
AB00831 to Wife of Siyyid Abdu'llah (Miyaniji) et al., in Mianeg	101
AB00963 to Baha'is of Chicago, IL	102
AB01423 to Mr Woodcock	104
AB02909 to Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said	105
AB03091 to Spiritual Assembly of Tihiran	105
AB03555 to Aqa Asadullah Kirmani	106
AB12450 to Valiyullah Varqa, in Tihiran	107
AB08392 to Mustafa Rumi, in Rangoon	108
AB08588 to Carl Scheffler, in Chicago	108
AB10047 to Mother of Carl Scheffler, in Chicago	109
AB01210 to Isma'il et al., in Miyanduab	109

AB03089 to Mirza Buzurg Afnan Alai, in Shiraz	110
AB05836 to Mustafa Shirazi, in Egypt	111
AB00185 to Akhavan Safa, Aqa Muhammad Mihdi et al., in Hamadan	112
AB06852 to Laura Dreyfus-Barney, in Paris	114
AB00240 to Baha'is of the world	115
AB05243 to Mirza Mihdi Khabbaz	118
AB07836	119
AB02267 to Muhammad Isma'il Tabrizi (Badkubih), in Yazd	119
AB12216 to Mashhadi Rida (Qum) et al., in Tihiran	120
AB03109 to Arthur S Agnew, in Chicago	121
AB07506 to Wife of Khudadad Mihraban, in Bombay	122
AB04046 to Corinne True, in Chicago	123
AB01468 to Aurelia Bethlen, in Chicago	123
AB02666 to Arthur P Dodge, in New York	125
AB04656 to Mrs Cundall, in Washington, DC	126
AB06149 to James B Thornton Chase, in Chicago	126
AB06676 to Aurelia Bethlen, in New York	127
AB06856 to Mildred Hester	128
AB06820 to Mrs Divine	128
AB01632 to Baha'is of Najafabad	129
AB01818 to Akhavan Safa, Aqa Muhammad Mihdi et al., in Kirmanshahan	130
AB01983 to Baha'is of Hamadan	131
AB02319 to Aqa Siyyid Mihdi Qaribagh, in Khuqand	132
AB12841 to Haji Abdu'llah et al., in Port Said	133
AB11870 to Ali-Akbar Rawhani Muhibulsultan, in Tihiran	134
AB04404 to Ilyas Kashani, in Hamadan	135
AB05163 to Abbas Ali, in Najafabad	135
AB07163 to Sister of Mirza Jafar Shirazi, in Khuqand	136
AB00134 to Aqa Abdu'l-Husayn son of Muhammad Taqi Isfahani, in Egypt	137
AB00478 to Afmans, in Shiraz	140
AB01943 to Kalimi, Khudabakhsh father of Habib Muayyid, in Beirut	142
AB03216 to Ethel J Rosenberg, in London	143

AB05043 to Nush (Bombay)	144
AB06276 to Dorothy Hitson	144
AB08236 to Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran	145
AB11680 to Aqa Mirza Aqa Qaim Maqami	147
AB03666 to Afaqud-Dawlih	148
AB03964 to Ali-Akbar Rawhani Muhibulsultan, in Tihiran	148
AB02577 to Corinne True, in Chicago	149
AB05054 to Mary M Rabb, in Holbrook, USA	150
AB06400 to Roy C Wilhelm, in New York	151
AB01907 to Alfred E Lunt, in Boston	151
AB10965 to Howard Macnutt, in New York	153
AB01793 to Spiritual Assembly of Oakland, CA et al.	153
AB11597	154
AB07769 to Baha'is of Tihiran	154
AB01121 to Ursula Shuman, in Washington, DC	157
AB08227 to Ibn-i-Abhar, in Bombay	157
AB09510 to Vaiz Qazvini	158
AB03432 to Rashid Jamshid Hazari Parsi, in Tihiran	159
AB05278 to Mahmud Zarqani, in Lahore	160
AB06889 to Jessie E Revell, in Philadelphia	160
AB08873 to Gul Muhammad Amzajirdi, in Hamadan	161
AB12001 to Siyyid Ali Yazdi Husband of Hubbiyyih, in Alexandria	162

ABU3428

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Some material things have a spiritual effect. The spoken words cause a vibration which produces an effect upon the ear. This is material, but the effect is spiritual—that is, the spirit of man feels the effect— either of gladness or sadness.

DLA.013, BLO_PN#026

ABU2684

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

To have it [the Mashrak-el-Azkar] built is most important. Some material things have spiritual effect, and the Mashrak-el-Azkar is a material thing that will have great effect upon the spirits of the people. Not only does the building of the Mashrak-el-Azkar have an effect upon those who build it, but upon the whole world. In the time of Christ the believers used a room under a house where they held their meetings. Moses built the Tabernacle. Solomon built the first real Temple. In the Mashrak-el-Azkar services will be held every morning, and the words of Baha'u'llah only are to be read. Mashrak-el-Azkar means “Dawning Point of Mention” (Where God is mentioned).

SW_v06#07 p.053, SW_v06#17 p.134, SW_v07#07 p.058+060, DLA.014, BW_v01p060-061, BNE.188, BLO_PN#026

ABU3336

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

In the Mashriqu'l-Adhkar services will be held every morning. There will be no organ in the Temple. In buildings nearby, festivals, services, conventions, public meetings and spiritual gatherings will be held, but in the Temple the chanting and singing will be unaccompanied. Open ye the gates of the Temple to all mankind. When these institutions, college, hospital, hospice and establishment for the incurables, university for the study of higher sciences, giving post-graduate courses, and other philanthropic buildings are built, the doors will be opened to all the nations and religions. There will be absolutely no line of demarcation drawn. Its charities will be dispense irrespective of color or race. Its gates will be flung wide open to mankind; prejudice towards none, love for all. The central building will be devoted to the purpose of prayer and worship. Thus ... religion will become harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity.

DLA.014x, BNE.188, BLO_PN#026x

ABU2523

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

In the olden time, it was not possible for women to sit at table in equality with the men, but in this Day it is different, and the change has been largely brought about by the position given to women in free America. It is the power of Baha'u'llah that made it possible for these American women to sit at this Table with these pilgrims. This is to show that in the Kingdom of Abha there will be equality established between women and men. They are equal. I am very happy to see you all gathered here, and I hope that the fragrances of this meeting will reach the nostrils of the believers all over the world and make them glad. Such meetings have an effect upon all the people.

PN_1908 p007, DLA.016, BLO_PN#026

ABU0848

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Abdu'l-Baha began by saying that He endured all the pain and hardship of this prison life for the sake of the people, that if it were not for the people He would not stay in a prison. He said, "You should thank God that you are visiting Me in this prison instead of a palace. Most people would like to visit in a beautiful palace, but it is not often that people can visit in a prison." We told Him we knew of many who would love to visit Him in that prison, and that we understood that His was the Great Sacrifice.

He said, "The great Sacrifice is to forget one's self entirely—to sacrifice everything, as did Christ. People might say, 'Why should not God forgive the people without sacrificing His Son?'

"If a king wished to forgive his subjects, would he send his son to be killed by them? Certainly not. If this would be unjust in a king, how much more unjust would it be on the part of God to send His Son to be killed. Christ came of His own will to be a sacrifice that the people might become educated and progress.

"How was He to accomplish this? Must He not give them good counsel; must He not establish new laws and give them new teachings? And if He did all these things, did He not know that the people would rise against Him, give Him great pain and trouble, and finally kill Him? But knowing all this, He was willing to be a sacrifice for the sake of the world, and through this voluntary act He saved all those who believed in Him.

"Christ became a sacrifice that His qualities might appear in the people.

"If God forgave sins without the sacrifice, there would still be only the human qualities in the people. The divine qualities would not appear.

"Christ said to His disciples, 'I am in you, the Father is in Me and I am in you,' meaning that the qualities of the Father were in Him and His qualities were in them.

"There are many explanations of sacrifice. A seed in the ground sacrifices itself—that is, it becomes nothing that the beautiful plant may appear (the qualities of the plant are latent in the seed). The tree and its beautiful branches, leaves and fruit are manifestations of the perfection of the seed.

“Christ sacrificed Himself, as the seed, becoming as nothing. He produced millions of beautiful trees with their leaves, blossoms, and fruit. The leaves, blossoms, and fruit are manifestations of the perfections that were in the seed, so the disciples became the manifestations of the perfections that were in Christ.”

Abdu'l-Baha turned to us and said, “As the perfections of Christ appeared in His disciples, I hope, through the Sacrifice of Baha'u'llah, His perfections may appear in you.” We replied that it would require much of God's mercy to make that possible. He answered, “If you follow His instructions, it is certain to be accomplished.”

SW_v08#06 p.065x, DLA.017, BLO_PN#026

ABU1589

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Are there accidental happenings, or do all events occur according to Divine plan?

Question: Are there accidental happenings, or do all events occur according to Divine plan?

Answer: God's creation is perfect. Every part of the universe has its connection with every other part, according to a Divine system.

We compare the body of the universe with the body of man. The members of the body of man are closely connected; so, also, are the parts of the great universe. The great events which happen are due to this connection. There is day, there is night; sometimes there are eclipses, etc.—all according to the requirements of this Divine system. All the created beings are connected with each other, and all occurrences and events are indicative of the requirements of this connection and interrelation.

In the body of man, all the members and parts are interdependent; for example, the heart feels the things seen by the eye; the ear hears, and the soul is thereby moved; the nostrils inhale a sweet odor, and the whole body is delighted. This is a proof that all the parts of the body of man are interrelated. This is according to a Divine plan, and it is also evident that there is a great wisdom therein.

Even unpleasant things, such as chill in the feet which is felt in the head, a disagreeable odor which affects the whole system, or trifles (which are endless, and seem to be accidental) such as a small hair appearing in an unusual place on a man's face, should also be considered as having a place or part in this general system. Therefore, what we call an accident is the effect of the connection of all the parts, and no events transpire in vain.

DLA.020-021, BLO_PN#026

ABU2116

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Are great calamities like this flood, the San Francisco earthquake, etc., caused by the wickedness of the people?

Question: Are great calamities like this flood, the San Francisco earthquake, etc., caused by the wickedness of the people?

Answer: It belongs to the lesson of yesterday. Events like these happen because of the connection between the parts of the universe, for every small part has connection with every great part, and what affects one affects the other or all others.

On account of this connection, the actions of man have effect. Whenever a promise is broken, it causes a commotion. For instance, suppose two nations have a disagreement has a physical effect. It causes war, and thousands of men are cut in pieces. So, when man breaks his promise to God, in other words when he "violates the Covenant," the effect is physical, and calamities appear.

A man may be condemned to death because he is a murderer, another because he is a thief, or they may be punished for many different kinds of crimes, but Jesus Christ was put to death because He wished to become a sacrifice, so there are other causes of calamity.

DLA.021-022, BLO_PN#026

ABU2400

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka
Question/topic: Was this an accidental happening?

All things are connected in the universe and operate according to divine wisdom. When great events unfold, they are part of this interconnected system, guided by God's will. Even seemingly small occurrences are part of this divine plan.

The incident described shows this principle clearly. 'Abdu'l-Baha commanded me to journey to Egypt to teach the Cause, though I had no passport - a requirement in Turkey at that time. When concern was raised about the lack of documentation, He assured that protection would be provided. Indeed, though the Governor and officials were present at the pier specifically to prevent any Baha'is from departing, at the crucial moment the Governor's attention was diverted by incoming mail, allowing us to board the steamer unnoticed.

When asked if this was mere coincidence, 'Abdu'l-Baha explained that it demonstrated the interconnectedness of all things in God's creation. He likened it to the human body, where all elements and members are interdependent, explaining that the universe operates similarly - all parts connected and mutually dependent. Major events occur through this divine system of connection, according to wisdom's requirements.

As He further explained regarding this incident, "God told the Governor to turn his head." Speaking of the general turbulence of those times, He said: "These things must happen. The clouds will not gather moisture from the sea until the wind blows. Clouds must gather and rain fall and storms appear, or there will be no spring; then we should have no flowers, no fruit, no blessings of Spring. All the happenings in the Cause are for the future fruit."

DLA.024-025, BLO_PN#026

ABU2034

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Is the essence of the material creation the Spirit of God?

No, it is not the Spirit of God, but it is the Bounty of God. It is not a part of God, for it is His creation.

To illustrate: Take a lamp; its light is created by the sun but is no part of the light of the sun. The action of the sun upon the earth produced the petroleum that gives the light. Neither the petroleum nor the light is any part of the sun.

And so it is with the life, or essence, of all creation. God has created all beings, but their life, or essence, is not the Life of the Spirit. The Bounty of God is bestowed upon the mineral, the vegetable, animal, and man, but their life, or essence, is not the Spirit of God.

But when the spirit of man awakens to the consciousness of the Spirit of God and becomes imbued with the Light of the Sun of Truth, that Light in him is of the Spirit of God and is immortal with God. But the man who is not endowed with this Light remains as a lamp whose light may be extinguished.

DLA.031, BLO_PN#026

ABU2298

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Suppose a man is ill and dies, not having summoned a physician. Had his time come to die, or would he with proper care have recovered?

Suppose a man is ill and dies, not having summoned a physician. Had his time come to die, or would he with proper care have recovered?

There are two kinds of death. One is preordained, and the other is dependent upon many things. For example, a lamp is filled with oil, and it will burn as long as the oil will last. This is preordained. (If the lamp is filled with oil to burn five hours, it will not burn six hours.) Another lamp may be filled, but a strong wind arising may put out the light. This is the other kind of death—dependent upon circumstances.

It is certain that if a babe be thrown into the sea, it will die. This is not preordained death, for the child had just begun its life.

Question: Then these circumstances are somewhat dependent upon the will of man?

Yes, but God has given him that will.

DLA.031-032, BLO_PN#026

ABU3511

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Can any of these circumstances be changed by prayer?

Can any of these circumstances be changed by prayer? Yes, prayer might prevent the strong wind from blowing out the light of the lamp—but it could never change the amount of oil in the lamp—that is preordained.

DLA.032, BLO_PN#026

ABU1895

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Do animals have an existence after this life?

The love shown by animals is instinctive and not dependent upon their own will—that is, they are endowed with their qualities and use them in a natural way, but not by their own will. As these qualities are instinctive and not voluntary, animals will not be rewarded. Their benefits are confined to this world only.

Take a flower; it gives forth a fragrance not of its own will but because it has been naturally endowed. It has no power to withhold the fragrance, so it is compelled to give it out.

This piece of bread gives strength to the body, not by its own will, but because it must. This is of the Bounty of God; therefore, the bread has no reward.

A dog shows affection by instinct and not by will.

A rich man gives a bounty to a poor man. Should the rich man also give him a reward because he has received bounty? It is the same with the animals. Their qualities are bestowed by God. Shall He give them reward for this Bounty?

Man is the only creature who can receive reward, because he has the power of choice—whether he will show forth love or withhold it. He has the power to choose immortal life or to reject it, while the animals have no qualities that are immortal.

DLA.032-033, BLO_PN#026

ABU2814

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

As table one day Abdu'l-Baha asked, "If the people here should not let you leave Akka, what would you do—how would you feel?" We answered, "We would stay here always and be perfectly happy." He smiled at this and said, "Supposed they should ask you why you came here? They might say, 'These prisoners are Persians. What have Americans and Persians to say to one another?'" We answered that we should like nothing better than to mount the housetop and shout to all the people the reason of our coming. He smiled again and said, "You are shouting although you are silent, but your words will be heard in the future. The words of Christ were not heard until three hundred years after His death.

"There is a Persian story of a thief who, in order to rob a certain house, went to work to undermine the foundation. The owner of the house happened to be on the roof and looking down discovered the thief and asked what he was doing. The man replied, 'I am trumpeting.' 'Trumpeting!' exclaimed the owner, 'Why, you are not making any noise.' 'Oh no,' answered the thief, 'you will hear the noise tomorrow!'"

SW_v09#18 p.208, DLA.034, BLO_PN#026, STAB#102

ABU2946

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: What is the source of evil thoughts that disturb those who do not wish to entertain them?

Question: What is the source of evil thoughts that disturb those who do not wish to entertain them? Answer: They come from other minds; they are reflected. One should not become a mirror for them—to reflect them; neither should one try to control them, for this is impossible; it only aggravates the difficulty, causing more to appear. One should constantly turn the mirror of his heart squarely toward God so that the Light of the Sun of Truth may be reflected there. This is the only cure for attacks of evil thoughts. The face of the mirror should be turned toward God, and the back of the mirror toward the evil thoughts.

LOG#1730x, DLA.035, BLO_PN#026

ABU3101

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Are there earthbound souls who try to have, and do have, an influence over people, sometimes taking entire possession of their wills?

Are there “earthbound” souls who try to have, and do have, an influence over people, sometimes taking entire possession of their wills? Abdu'l-Baha answered, “There are no earthbound souls. When the souls that are not good die, they go entirely away from this earth and so cannot influence anyone. They are spiritually dead. Their thoughts can have influence only while they are alive on the earth. Caiaphas had great influence during his life, but as soon as he died, his influence ceased. It was of this kind that Christ said, ‘Let the dead bury their dead.’ But the good souls are given eternal life, and sometimes God permits their thoughts to reach the earth to help people.”

LOG#0687x, DLA.035-036, BLO_PN#026

ABU1727

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka
Question/topic: What is the power used in automatic writing?

What is the power used in automatic writing? The power is neither heavenly nor spiritual; neither is it an influence from disembodied spirits. It is of the human spirit—magnetism within the self of the one doing the writing. When the thoughts have taken possession of the mind and are not consciously directed, one becomes subject to their promptings and, unconsciously, or automatically, takes a pencil and writes them down. The oftener this is done, the stronger becomes the magnetic prompting.

For instance, one may learn a lesson or poem by heart, and he repeats and repeats it so often that the thoughts take possession of him, and he will repeat it unconsciously even in his sleep. This is magnetism belonging to the human spirit. Or he may walk many times upon a certain road, and he takes his walk so often he is able to take it unconsciously or automatically. This power is his own magnetism.

A mother rocks and rocks her babe to sleep in a cradle, but the thought of the child's sleep may so take possession of her mind that sometimes she is able to put him to sleep without the aid of the cradle. This effect is produced by the mother's magnetism.

In regard to the automatic writing, if one will pray very earnestly, and pray sufficiently, the mind will turn against the automatic writing, and one will be freed from the effects of that power. Pray, and pray, and not be misled by the seeming beauty of the writings.

LOG#1753x, DLA.037-038, BLO_PN#026

ABU1344

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

A great king, walking in his garden one day, noticed a man, about ninety years old, planting some trees. The king asked what he was doing and the old man answered that he was planting date trees. "How long before they will bear fruit?" asked the king. "Twenty years." "But you will not live to enjoy the fruit; why then should you plant these trees?" The old man answered, "The last generation planted trees that bore fruit for my benefit; so it is now my duty to plant for the benefit of the next generation." The king was pleased at this answer so gave the man a piece of money. The gardener fell on his knees and thanked him. The king asked, "Why do you kneel before me?" "Because, your majesty, not only have I had the pleasure, or gift, of planting these trees, but they have already borne fruit, since you give me this money." This so pleased the king he gave the man another piece of money. Again the old gardener knelt, saying, "Again I kneel to thank your majesty. Most trees will bear fruit only once, while these trees of mine have already borne two crops—since you give me two pieces of money." The king smiled and asked, "How old are you?" The man answered, "I am twelve years old." "How can that be? You are surely a very old man." The gardener answered, "In the days of the king your predecessor, the people were in a most unhappy state of constant warfare and trouble, so I cannot include that as a part of my life. But since your majesty came to rule, the people are happy, contented, and at peace. Therefore, as it is but twelve since your gracious reign began, I am only years old." This pleased the king so very much that, perforce, he gave the old man another piece of money, saying, "I shall have to leave you now, for your words please me so greatly that if I listen to you longer I shall become a pauper!"

SW_v09#18 p.207-208, DLA.038-039, BLO_PN#026, STAB#001

ABU2868

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

In this Cause, he who is active and who makes an effort will always meet with success. In worldly matters how often we see a man work hard for a lifetime and never achieve success. But the worker in the cause of God is like a gardener. The more attention he gives his garden, the more fruit will reward his efforts, or, like the traveler who has a great goal before him, no matter how hard the road, if he only keep on walking and is not turned aside by discouragements, he is sure, eventually, to reach his goal.

PN_unsorted p021, DLA.039-040, BLO_PN#026

ABU3102

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Will the stations of the believers continue to be different hereafter?

The King appoints one to be his prime minister, another to be his greatest general, another a soldier, and so on from the highest to the lowest. If all were generals or all were soldiers, there would be no kingdom.

God created the mineral, the vegetable, the animal, and man. Had He created only man there would be no world.

PN_unsorted p021, DLA.040, BLO_PN#026

ABU3620*Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka*

Whatever is done in love is never any trouble, and—there is always time.

DLA.042, PTF.052, VLAB.090, BLO_PN#026

ABU1809*Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka*

Question/topic: ...”A strange and wonderful instrument exists in the earth...” Does this refer to an evil power such as psychic control?...

In the Words of Paradise page 54, these words appear: “A strange and wonderful instrument exists in the earth, but it is concealed from minds and souls. It is an instrument which has the power to change the atmosphere of the whole earth, and its infection causes destruction.”

Question: Does this refer to an evil power such as psychic control? Is there some other power in the world beside God?

Answer: This is a deep and lengthy subject, but, briefly, there is, as we know, a power that composes and a power that decomposes. The world of existence is constantly revolving through the changes of building up and tearing down. When elements are attracted, something is composed, and when these same elements are repelled, that form is decomposed. As by the will of God the power of composition exists, so, also by will of God the power of decomposition exists.

These two are expressed in scripture by ‘Israfil’ The angel who gives life to men, and the Angel of Death who takes it away. The first is the power of composition or attraction, the other the power of decomposition. They are not angels.

There is no power exercised over the people by those evil souls that have passed away. Good is stronger than evil, and even when alive they had very little power. How much less have they after they are dead, and besides they are nowhere near this planet.

LOG#0688x, DLA.043-044, BLO_PN#026

ABU2417

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Journey of the Israelites: Was this a physical or spiritual journey?

The journey of the Israelites was both physical and spiritual. They journeyed to the Promised Land, and geography and history both prove that this was a physical journey. Moses viewed the Promised Land, but died before it was reached, having given over his charge to Joshua.

The crossing of the Red Sea has a spiritual meaning. It was a spiritual journey, through, and above the sea of corruption and iniquity of Pharaoh and his people, or army. By the help of God, through Moses, the Israelites were able to cross this sea safely and reach the Promised Land (spiritual state), while Pharaoh and his people were drowned in their own corruption.

The Egyptian history recorded even trifling events. Had such a wonderful thing happened as the parting of the physical sea, it would also have been recorded.

LOG#1678x, DLA.045, BLO_PN#026

ABU2202

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Christ said, "This generation shall not pass away..." And in Ex. 20:5... Does this word generation also mean a cycle, or dispensation?

Christ said, "This generation (meaning dispensation) shall not pass away, till all be fulfilled." (St. Luke 21:32.) And in Ex. 20:5 it stated that the sins of the fathers will be visited upon the children unto the third and fourth generation. Does this word generation also mean a cycle, or dispensation?

Answer: No, for the word generation has a different meaning in different places. Christ referred to the Christ Dispensation, or Cycle, and the other refers to the physical generation.

For example, if a man does a great injustice to another in his life, then, after his death, his son will be despised for having had such a father, and in some cases the injury might also be so serious that the effect would reach to the grandson, etc., or a

man may, by wrong living, fall into consumption and give that disease to his children unto the third or fourth generation.

Both physically and mentally, the sins of the fathers may be visited upon the children.

LOG#1717x, DLA.045-046, BLO_PN#026

ABU3035

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: What was the cause of the Greek Civilization? Did the Greeks ever have a prophet?

The Greeks had philosophers and great men, but while their civilization was full of beauty and was superior to that of the Romans, it was material—neither moral nor spiritual. The foundation of the Roman civilization was force; consequently, a downfall was inevitable. Think of a monarch like Nero setting fire to a city and playing upon his lyre while it burned! What kind of a civilization was that? A prophet brings a spiritual civilization, and after that is established, material progress follows.

DLA.046-047, BLO_PN#026

ABU3167

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Do the hieroglyphics seen inside the great Pyramid refer to Baha'u'llah?

Do the hieroglyphics seen inside the great Pyramid refer to Baha'u'llah? Answer: Maybe, but if this is so, it will be known in the future. There are prophecies in the old Persian books that were taken to India long ago by Zoroastrians when they were driven from Persia. In every old gospel, or sacred book, if it be carefully studied, reference to this Day may be found. The old Parsi books are in India, for the Parsis fled to India.

DLA.062, BLO_PN#026

ABU3643

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Was Confucius a prophet?

Question: Was Confucius a prophet?

Yes, though not so great as Buddha.

DLA.062, BLO_PN#026

ABU3619

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: What is the meaning of verse... "My Calamity is My Providence..."?

Q. What is the meaning of verse... "My Calamity is My Providence..."?

A. These are the words of Baha'u'llah referring to His persecutions and those of His Martyrs.

DLA.062-063, BLO_PN#026

ABU3032

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

The form of the cross is made by two lines crossing each other at right angles. It is to be found in everything—even in this piece of cloth. It is the symbol of spiritual sacrifice. He said: "The present disturbances in Persia remind us of the French Revolution. In time, peace will come. Although the Baha'is will make no war in Persia or any other country, the flag of Baha'u'llah will overcome every other flag, and all rulers will do homage to it.

DLA.063, BLO_PN#026

ABU3398

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

One day at luncheon Abdu'l-Baha asked us if we were glad to be at Akka and if we were happy. We answered that we were very happy to be there with Him but that when we thought of our faults we were unhappy. He replied emphatically, "Think not of yourselves, but think of the Bounty of God. This will always make you happy." Then He smilingly referred to the Arabic saying regarding the peacock, that "He is contented because he never looks at his feet—which are very ugly—but always at his plumage which is very beautiful."

DLA.064, BLO_PN#026

ABU3612

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Is it necessary to arise to say the midnight prayer, or the prayer of the Dawn, or to wash the hands and face before using these?

Q. Is it necessary to arise to say the midnight prayer, or the prayer of the Dawn, or to wash the hands and face before using these?

A. No, the ablution is only for the obligatory daily prayer which should be said three times a day.

DLA.064, BLO_PN#026

ABU3263

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Does Abdu'l-Baha wish the believers to take part in charitable or political affairs, or should they interest themselves in spiritual things only?

Does Abdu'l-Baha wish the believers to take part in charitable or political affairs, or should they interest themselves in spiritual things only? Answer: Any movement that is for the benefit of mankind should be joined by the Baha'is. If they are not asked to help, they should offer their services, especially in all kinds of charitable work. They must not be exclusive but general and serve believers and unbelievers alike. They should also take the usual voter's part in all elections.

DLA.065, BLO_PN#026

ABU3637

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

Question/topic: Was Baha'u'llah a descendent of Cyrus the Great?

Q. Was Baha'u'llah a descendent of Cyrus the Great?

A. Baha'u'llah was a descendent of Abraham.

DLA.066, BLO_PN#026

ABU2283

Words to Helen Goodall and Ella Cooper spoken in Jan. 1908 in Akka

To the Beloved of God

Tell them I love them with all My Heart, that I always think of them and never forget them, that it makes Me happy to hear from them; and when I shall hear that they are entirely united, I shall be perfectly happy. To become harmonious is very important, for the least inharmony retards the bestowal of the great blessings that are awaiting them.

When one or two pilgrims come here, it is the same as if all the members of their assembly were present, and also the same as if all the believers in the world were here; for one or two represent the whole, and when I send My Love and Greetings to the believers through these pilgrims, it is the same as if they were here to receive them, and the Love is the same Love.

I wish the believers could know how much I love them. I would give My Life for them.

DLA.068, BLO_PN#026

ABU3221

Words to Stanwood Cobb in Jan. 1908 in Haifa/Akka

It is not enough to wish to do good. The wish should be followed by action. What would you think of a mother who said, 'How I love you, my babe! – yet did not give it milk?' or of a penniless man, who said, 'I am going to found a great university!'

IHP.031-032, BLO_PN#046

ABU3523

Words to Stanwood Cobb in Jan. 1908 in Haifa/Akka

On another occasion, He spoke of the need for loving patience in the face of aggravating behavior on the part of others. "One might say, 'Well, I will endure such-and-such a person so long as he is endurable.' But Baha'is must endure people even when they are unendurable.

IHP.032, VLAB.028, BLO_PN#046

ABU2518*Words to a Catholic woman spoken in Jan. 1908 in Haifa*

Letitia, tell the good nuns that they need have no fear. I asked you to interpret for me because there was no one else to speak French, not because I desired to teach you. We have so many Baha'is, who come here, begging with all their hearts and all their love for instruction, that only to them do we give our precious teaching. You would have to beg and beg before I would give it to you, and even then I might not do so; for it is not so cheap as to be bestowed where it is not wanted.

Stay in the home if you like, or go if you are not happy here. We are glad to have you if you care to stay, but free your heart of all fear that we will try to make a Baha'i of you.

PN_unsorted p064, VLAB.046-047, DLA.067-068

AB02401*To: Ethel J Rosenberg, in London**Date: 1908-Jan ca.*

- ¹ O thou handmaiden near to God! Thy letter was received and its meanings understood. It was evidence of thy firmness and steadfastness in the divine Cause and proof of faith and certitude in the appearance of the divine Kingdom. For this reason joy was obtained, for praise be to God, that enkindled handmaiden of the Kingdom chants the verses of the realm of divinity and to the extent possible is occupied with spreading the traces and most wondrous mentions. I hope thou mayest become the cause of awakening the sleepers and the means of awareness for the heedless, and strive in bringing joy and delight to the hearts of the friends.

- ² Thou hadst asked about the jinn which is mentioned in the heavenly Books. The jinn refers to imperceptible forces which influence human souls, and the word jinn in Arabic means hidden, that is, realities and forces which cannot be seen. Likewise devils and what people imagine are mere superstitions and have no existence whatsoever. Similarly, believing and assured souls are interpreted as angels, and unbelieving souls are designated as devils and jinn. Also, souls who are believing and

¹ ای کنیز مقرب الهی نامهء تو رسید و معانی معلوم گردید دلیل بر ثبوت و استقامت بر امر الهی بود و برهان ایمان و ايقان بظهور ملکوت ربّانی از اینجهت سرور حاصل گردید که الحمد لله آن منجذبهء ملکوت ترتیل آیات لاهوت مینماید و بقدر امکان بنشر آثار و ابداع اذکار مشغول امیدوارم که سبب بیداری خفتگان گردی و علت هوشیاری غافلان شوی و در سرور و فرح قلوب دوستان کوشی

² از جنّ سؤال نموده بودی که در کتب سماویّه مذکور است جنّ عبارت از قوای غیر محسوسه است که در نفوس انسانی تأثیر نماید و لفظ جنّ در عربی بمعنی پنهانست یعنی حقایق و قوای که دیده نمیشود و همچنین شیاطین و آنچه ناس گمان میکنند اوهام محض است ابداً وجود ندارد و همچنین نفوس مؤمنهء موقنه بملائکة تعبیر میشوند

assured and manifest, and are known among people for their faith and certitude, these are interpreted as mankind [ins], and believing souls who conceal and hide their faith, these are also called jinn because their faith and certitude is concealed and hidden.

و نفوس غیر مؤمنه بشیاطین و اجنه تسمیه گردند
و همچنین نفوسیکه مؤمن و موقن و آشکار هستند
و بایمان و ایقان مشهور بین خلقند آنانرا انس تعبیر
نمایند و نفوس مؤمنه که ایمان خویش را ستر و
مخفی میدارند آنانرا نیز جن گویند زیرا ایمان و
ایقان آنان مخفی و پنهانست

- 3 In any case, O dear handmaiden of God, be gladdened by the divine glad-tidings and rejoice in the infinite bounty so that thou mayest attain the greatest gift and reach that which is the ultimate desire of the maidens of the Kingdom. Convey my respected greetings to Mr. Sprague and express my longing. I hope through God's grace that he may ever be confirmed and assisted in service to the Cause of God. And upon thee be the Most Glorious Glory!

3 باری ای کنیز عزیز الهی مستبشر ببشارات الهی
باش و مسرور از فیض نامتناهی تا موهبت کبری
یابی و بآنچه منتهی آرزوی بنات ملکوتست رسی
مستر اسپراگ را از قبل من تحیت محترمانه
برسان و بیان اشتیاق کن از فضل حق امیدوارم
که همواره مؤید و موفق بخدمت امر الله گردد
و علیک البهاء الأبهی

MMK6#511

AB02989

To: Sutherland Maxwell, in Canada

Date: 1908-Jan-05

O thou who hast turned thy face toward the Kingdom!

Although a delay hath occurred in writing, I can now answer thee. Couldst thou but realize with what love and attraction this letter is being written, undoubtedly thou wouldst soar on the wings of joy and happiness toward the pinnacle of glory, begin to sing and chant, and pour forth such a melody as to exhilarate and stir up the entire Dominion of Canada.

Thy respected wife, Mrs. Maxwell, is indeed a lighted candle. Know thou her worth. That maidservant of God shall shine forth in the spiritual gatherings in such wise as to surpass the fame of Mary Magdalene and St. Barbara. That lamp of the love of God is in truth aglow and will be the cause of thy glory in this world and in the Kingdom above. This gift is now hidden and invisible like unto the flame in the oil, but ere long it will turn ablaze. At that time thou shouldst render at every moment a thousand thanks for having had such a distinguished wife, who was the cause of thy guidance and carried thee away from this fleeting world to the realm of the Kingdom. In brief, I do love thee very much, for thou hast become the cause of the happiness of the heart of that maidservant of God and

hast gladdened her heart and rejoiced her spirit. Appreciate thou her true worth, and at every moment offer thy praise, thanksgiving and supplication at the threshold of oneness....

Although in these days travelling to the land of the heart's desire is not permitted, thou and Mrs. Maxwell have permission to come.

MAX.245

AB11861

To: Shaban Sajid Kashani

Date: 1908-Jan-05

- 1 O loving friend! It is night, but the light of guidance is manifest. It is evening, but the dawn of oneness is rising. It is prison, but the Most Glorious Paradise encompasses all. It is a jail, but it has become the palace of God's bounty. It is a secured fortress, but it is the arena of the Lord of Hosts.

1 یار مهربانا شب است ولی نور هدی ظاهر شام
است ولی صبح احدیت طالع بچین است ولی
جنت ابهی محیط زندانست ولی ایوان موهبت
یزدان حاصل حصن محصور است ولی میدان
سید حضور
- 2 Praise be to God that through the favors of that Sanctified One beyond all attributes, the regions of the world are perfumed with holy fragrances, illumined by the light of the Kingdom, and made utterly fresh and delicate by the breeze from the Abha Paradise. It is a feast, not a prison; a celebration, not a fortress; the zenith of the moon, not the bottom of a pit; freedom, not bonds and chains.

2 الحمد لله از الطاف آن تقدیس الأوصاف اطراف
جهان بنفحات قدس معطر و بنور ملکوت
روشن و بنسیم جنت ابهی در نهایت طراوت و
لطافت بزم است نه بچین جشن است نه حصن
اوج ماهست نه قعر چاه آزادیت نه قید و بند
زندانی
- 3 The physical world has no authority, and the sensations of this mortal realm have no effect. The spirit must be in a state of joy and follow the signs, turn toward the Kingdom on high and receive bounties from the realm of might. When divine joy appears, worldly sorrows are destroyed and overcome.

3 عالم جسم را حکمی نه و احساسات جهان فانی
را تأثیری نیست روح باید در بشارت باشد و
پی بشارت برد توجه بحضرت ملکوت کند و
استفاضه از عالم لاهوت نماید چون فرح الهی رخ
دهد احزان دنیوی معدوم و مقهور شود
- 4 Now through the endless grace of the Beloved, the Kind One, He has made the prison of the wanderers into a delightful expanse, and the jail of the longing ones into a rose garden and meadow. Therefore this mighty prison is a supreme paradise, and this strong fortress the recipient of the favors of the Greatest Name. What blessing is greater than this? What bounty is more excellent than this? His is the praise and His the thanks, and His the grace upon this mighty prison. And praise be to

4 حال فضل بی پایان دلبر مهربان بچین آوارگان را
صحرای دلگشا فرموده و زندان مشتاقان را گلزار
و چمنستان کرده لهذا بچین متین بهشت برین است
و قلعه محکم مورد الطاف اسم اعظم چه نعمتی
است اعظم از این چه موهبتی است احسن از
آن له الحمد وله الشکر وله الفضل علی هذا السجن

God, the Lord of all worlds. And upon you be greetings and praise. العظيم والحمد لله رب العالمين و عليك التحية و الثناء

ADMS#112

ADMS#112

AB02431

To: Spiritual Assembly of Boston, MA

Date: 1908-Jan-07

O ye spiritual friends of this prisoner!

According to what is heard and is evident, you have arranged an assembly in the utmost beauty and a number of you present yourselves in that meeting with all love and unity and engage in communion (i.e., reading of the communes), chanting of the verses, spiritual conversation and utterance of the Kingdom. Blessed are ye for having adorned such a meeting and for having prepared such a feast! That gathering receiveth bounty from the Supreme Concourse and that nucleus is under the protection of the Bounty of ABHA.

In thanksgiving for this attainment and confirmation you must strive to make Boston a fruit-garden and a rose-garden. Verily, this is not difficult with the Lord.

The beloved of God in this mortal world are each a spiritual trumpet. They breathe the breath of life and thus confer upon them that are dead in negligence and ignorance, the life eternal. They are the merciful physicians who bestow upon the spiritual patients eternal healing.

The city of Boston hath great preparation (literally, readiness), but the endeavor of the righteous is needed and the efforts and strivings of the free are necessary. For unless the seed is sown, the bounty and blessing will not be attained; until the tree be planted, the fresh fruit will not be produced; unless the candle contact with fire, it will not ignite; and until a light dawn, the darkness will not vanish. Therefore, the beloved of God must sow the seeds and plant the fresh plants in that garden. They must ignite the extinguished candles so that the purpose may be attained and the beloved intent unveil its face.

In the spirit of humility and supplication do I beg and implore at the Divine Threshold and seek for you assistance and providence.

TAB.632-633

AB03118

To: Charles E Sprague, in Chicago

Date: 1908-Jan-07

O thou near servant to the Threshold of God!

Thy letter was received and thy desire became known. Thou wishest to serve the Threshold of God. I wish for thee the same. Therefore, copy the Tablets and spread them among the beloved. The meanings of those leaves are the spiritual table, the heavenly blessing and the means for the life eternal.

Thou hast written concerning the organization of a council for the building of the Mashrak-el-Azcar. This news brought much spirit and fragrance, for the nine delegates, sent by the various assemblies, gathered in that meeting and consulted concerning the building of the Mashrak-el-Azcar.

The Mashrak-el-Azcar is the most important matter and the greatest divine institute. Consider how the first institute of His Holiness Moses, after His exodus from Egypt, was the "Tent of Martyrdom" which He raised and which was the traveling Temple. It was a tent which they pitched in the desert, wherever they abode, and worshipped in it. Likewise, after His Holiness Christ—may the spirit of the world be a sacrifice to Him!—the first institute by the disciples was a Temple. They planned a church in every country. Consider the Gospel (read it) and the importance of the Mashrak-el-Azcar will become evident.

In fine, I hope that all the beloved of God, collectively, in the continent of America, men and women, will strive night and day until the Mashrak-el-Azcar be erected in the utmost solidity and beauty.

TAB.633-634, BWF.418-419x, LOG#2053x, SW_v06#17 p.134x, BSTW#193x

AB04460*To: Florence Alma Clapp, in Chicago**Date: 1908-Jan-07*

O thou who art set aglow with the fire of the Love of God!

The letter was received. Thou hast commended the meeting held at the home of Miss ... In reality it was a goodly meeting. Although I was absent in body, yet in life and heart I was present.

It is as thou hast written: Thy service at Green Acre were accepted in the Kingdom of ABHA. Every year a number of the beloved ones and the maid-servants of the Merciful must go to Green Acre and raise the divine call there. The more who go, the better.

Convey greeting of reverence to the dear maid-servant of God, Mrs... I pray for her and wish her the joy, the happiness, the tranquility of the godly.

Convey loving greeting to his honor Mr ... and say: "It is hoped, through the favor and confirmation of God, that thou mayest organize a spiritual meeting at Leominster and become the cause of guidance to many souls."

O thou dear maid-servant of God, Florence! Rest assured in the bounty and favor of God. I hope thou wilt achieve great services.

TAB.635-636

ABU2608*Words to Helen Goodall and Ella Cooper spoken on 1908-Jan-11 in Akka*

Question/topic: [We asked 'Abdu'l-Baha about our Oakland home meetings-how they should be conducted and we told him we opened our service by saying the Greatest Name (in silence) nine times.]

We asked 'Abdu'l-Baha about our Oakland, home meetings - how they should be conducted and we told him we opened our service by saying the Greatest Name (in silence) nine times. He replied, That is very good, that is right for that brings harmony into the meeting. Then He said that the "Hidden

Words” should be read, and often the “Tajalleyat,” that was important. The “Hidden Words” are Words of Counsel and the “Tajalleyat” are Words of Instruction, and a preparation for the Kitab-el-Akdas. Besides these other Tablets should be read.

‘Abdu'l-Baha said that discussion and personal opinions expressed had caused inharmony and should be avoided, but that some speaking, always done in love, would be advisable, and it was profitable, such as accounts of returning pilgrims. In general it is best that more than one should speak that the appearance of leadership may be avoided. He said, The object of the meetings is to produce harmony and happiness.

‘Abdu'l-Baha highly approved of our dividing into groups, for the purpose of answering questions and giving explanations after the service - at tea time.

PN_1908 p013

AB00932

To: Karbala'i Aqa Muhammad et al., in Arak

Date: 1908-Jan-14

¹ O God! O Thou Who openeth the cities of hearts through the holy breathings in this witnessed Day, Who guideth the nations to the Most Great Name and to arrival at a praiseworthy station! Thou seest Thy sincere servants attracted by the fragrances, chanting the verses, pondering the clear proofs, and reciting the Book morning and evening, their faces radiant with the lights of Thy Kingdom shining upon all horizons. My Lord! Grant them a true standing with Thee and an exalted station in Thy holy dominion. Strengthen them to guide creation through the light of truth and to quench the thirst of those who are parched with the living waters in the Most Glorious Paradise, to gladden hearts with the greatest gladtidings, to illumine eyes with beholding the lights, to purify ears with hearing the melodies, and to revive souls with the spirit of life. Verily Thou art the Mighty, the Generous, the Bestower, and verily Thou art the Powerful, the Guardian over all possibilities. There is no God but Thee, the Mighty, the All-Giving.

¹ اللهم يا فاتح مدائن القلوب بنفحات القدس في اليوم المشهود و هادي الأمم الى الأسم الأعظم والوصول الى مقام محمود ترى عبادك المخلصون منجذبون بالنفحات يرتلون الآيات و يتقرؤن في البيئات و يتلون الكتاب في الغدو والأصال و تتهلل وجوههم بانوار ملكوتك الساطعة على الآفاق رب اجعل لهم قدم صدق عندك و مقاماً علياً في جبروت قدسك و ايدهم على هداية الخلق بنور الحق و تروية الظماء العطاش بماء معين في جنة الأبهى و تفرج القلوب ببشارة كبرى و تنوير الأبصار بمشاهدة الأنوار و تطهير الأذان باستماع الألحان و احياء النفوس بروح الحيوان انك انت العزيز الكريم المتان و انك انت المقتدر المهيمن على الأمكان لا اله الا انت العزيز الوهاب

- 2 My true friends! Jinab-i-Isma'il Jalil has, with eloquent words, mentioned the friends and expressed their longing and attraction - how those holy souls were guided by the light of guidance and followed the Concourse on High. They acquired the flame of light from the Tree of Sinai and received the effulgence of the lights of unity from the Dawning-Place of radiance, and with yearning hearts they turned in prayer to the Luminary of the horizons. When I read the letter I thought of you and penned this epistle.
- 3 O spiritual friends! The hidden mystery has been revealed and the Most Glorious Beauty has bestowed the outpouring of lights upon East and West. The horizons have become places of dawning and all directions have become the setting for clear signs. From every nation they have hastened to the shelter of the Most Great Name, and from all peoples arose sublime praise and glorification. Now how often in one gathering do Turk and Tajik and Persian and American and European and African come together, all in perfect unity and oneness and affection and freedom, raising songs of praise to the Kingdom of Beauty. Consider what influence the Word of God has exercised and what manifestation and expression the power of the Abha Kingdom has shown. This is naught but the grace of my Lord, the Mighty, the Beloved.
- 4 The friends must be joyous and glad, attracted and successful, for such gifts have appeared and such a blessed countenance has been revealed. They must think about spreading the divine fragrances and arise with utmost strength to guide the nations, so that hatred and enmity and aversion and rebellion may be eliminated from the human world. May all peoples become friends to each other, and may all communities and tribes receive a portion of these virtues and qualities.
- 5 Upon you be the Most Glorious Glory!
- دوستان حقیقی من جناب اسماعیل جلیل
با بیانی ملیح ذکر یاران نموده و بیان شوق و
انجذاب فرموده که آن نفوس مقدسه مهتدی
بنور هدی گشتند و مقتدی بملاً اعلی شدند از
شجره طور اقتباس شعله نور نمودند و از مطلع
اشراق استفاضه انوار وفاق کردند و با قلبی
مشتاق مبتهل بنیر آفاق گشتند من چون نامه
خواندم بیاد شما پرداختم و این ورقه نگاشتم
- ای یاران روحانی راز پنهانی آشکار گشت و جمال
ابهی بر شرق و غرب فیض انوار مبذول داشت
مطالع آفاق مواقع اشراق شد و جمیع جهات
معرض آیات بینات گشت از هر امم بظلال اسم
اعظم شتافت و از کافه ملل تسبیح و تقدیس
جلیل اکبر بلند شد حال چه بسیار که در یک
محفل ترک و تاجیک و فرس و امریک و فرنگ
و افریک جمع گردند و کل در نهایت وحدت و
یگانگی و الفت و آزادگی آهنگ تقدیس بملکوت
جمال بلند نمایند ملاحظه نمائید که کلمه الله چه
نفوذی نموده و قوه ملکوت ابهی چه ظهور و
بروزی کرده لیس هذا الا من فضل ربی العزیز
المحبوب
- یاران باید مسرور و شادمان باشند و مجذوب و
کامران گردند که چنین مواهبی رخ نمود و چنین
رخ فرخی جلوه کرد و در فکر نشر نفحات افتند و
بکمال قوت بهدایت امم پردازند تا بغض و عدوان
و کره و طغیان از عالم انسان زائل گردد جمیع
ملل خلیل یکدیگر گردند و کافه شعوب و قبائل
از این فضائل و خصائل نصیب برند
- و علیکم البهاء الأبهی

MKT8.003, MJMJ3.006, MMG2#087

p.097

AB01937

To: Sabbagh, Khadijeh et al., in Tihiran

Date: 1908-Jan-14

- 1 O two cherished maidservants of the Blessed Beauty! What kind of notion is this and what impossible thought, for as you wrote, no one gave ear to those excuses and they did not convince any of the righteous ones! But the maidservants of the Most Great Name are near ones to the court of the Ancient Beauty and are honored and respected. 'Abdu'l-Baha counts them as His sisters and daughters and knows them as His kindred and relatives. At every moment He remembers them and seeks bounties for them from the Kingdom of Glory.
- 2 What was written before was in jest and humor, playfulness and amusement. Therefore be assured that in the manifest Kingdom, at the Most Holy Court of the Gracious Lord, you are mentioned and renowned, accepted and witnessed.
- 3 The attracted leaves have an eloquent tongue and speak with sweetness and know compelling proofs. They chant verses and recite prayers and guide the heedless women. Each is a brimming cup, a lamp of the mansion, a niche of lights, and a tree in the garden of the All-Merciful. How could they be forgotten or slip from memory? Glory be unto Thee! This is a mighty calumny.
- 4 In any case, you must repent of this notion and seek forgiveness, for 'Abdu'l-Baha day and night, morning and evening, is joyous and glad in mentioning the friends and maidservants of the All-Merciful. Rest is impossible, let alone forgetfulness and oblivion.
- 5 Now I have turned to the Threshold of the All-Merciful Lord and sought victory and grace for the maidservants of the All-Merciful. Naturally this will include you as well. Therefore raise the song of joy and lift up the melody of delight, and with lute and lyre engage in singing and chanting with the utmost ecstasy and rapture until the dwellers in the cloisters of the Kingdom are moved to joy and delight and the recluses in the retreat of the Lord of the Realm of Might cast aside their veils and hasten to the plain of manifestation.
- 6 And upon you both be the Most Glorious Glory.

ای دو کنیز عزیز جمال مبارک این چه گمانست
و این چه تصور محال زیرا چنانکه نگاشتی کسی
گوش بان اعدا نداد و بخرج نفسی از ابرار
نرفت اما کنیزان اسم اعظم مقرب درگاه جمال
قدمند و معزز و محترم عبدالبهاء آنانرا خواهران
و دختران خویش شمرد و ذوی القربی و خویش
شناسد هر دم پیادشان افتد و از ملکوت عزت
طلب موهبت نماید

آنچه از پیش مرقوم مزاح بود و مطایبه شوخی
بود و مضاحکه لذا یقین نمائید که در ملکوت
نور مبین ساحت اقدس رب کریم مذکورید و
مشهور مقبولید و مشهود

ورقات منجذبه لسانی فصیح دارند و بیانی ملیح
راندند و برهانی بلیغ داند ترتیل آیات کنند و
تلاوت مناجات نمایند و نساء غافلات را هدایت
فرمایند هریک جام سرشارند و سراج ایوانند و
مشکاة انوارند و شجره حدیقه رحمان چگونه
از خاطر روند و فراموش گردند سبحانک هذا
بهتان عظیم

باری باید از این گمان توبه نمائید و باستغفار
پردازید زیرا عبدالبهاء روزها و شبها صبحها
و شامها بذکر یاران و اماء رحمان مسرور و
شادمانست فراغت محال تا چه رسد به فراموشی
و نسیان

الآن توجه بعتبه حضرت رحمان نمودم و از برای
اماء رحمان نصرت و عنایت طلبیدم بالطبع شامل
شما نیز خواهد بود پس گلبانگ سرور زنید و
آهنگ حبور برافرازید و به عود و رود پردازید
و سرودی در نهایت وجد و طرب بنوازید تا
معتكفان صوامع ملکوت به وجد و سرور آیند
و منزویان خلوتگاه رب الجبروت پرده براندازند
و بصحرای شهود بشتابند

و علیکم البهاء الأبهی

MKT7.095

AB05139

To: Abbas Qabil, in Abadih

Date: 1908-Jan-16

¹ O thou who art firm in the Covenant! Your detailed letter was received. Although its contents initially caused sorrow, as it indicated your straitened circumstances, and thus 'Abdu'l-Baha's heart was seized with grief and sorrow, these bitter days harder than poison shall pass. However, since it contained the glad tidings of the fellowship of the friends and establishment of a gathering of the beloved ones, it brought the utmost joy and delight - provided that it proves lasting and does not endure for just a few days, after which weariness sets in and darkness appears in hearts, causing the dispersal of the gathering and the scattering of the assembly.

² Regarding what you wrote about the Day of the Declaration of the Bab (may my spirit be sacrificed for Him), it is recorded in the Questions and Answers that the Day of Kamal falls in the Month of 'Azamat, and the Day of Martyrdom falls on the Day of Sultan in the Month of Rahmat. This is definitive text which no matter can contradict. This will be implemented later. However, since in the blessed days these two holy days were observed on the fifth of Jumada I and the twenty-eighth of Sha'ban, and the loved ones would present themselves in the Most Holy Court, expressing joy on the Day of Declaration and showing intense grief and sorrow in the countenance of the Blessed Beauty on the Day of Martyrdom, we therefore continue to observe these two days on these two dates until now. But what is in the texts will be implemented later. On the Day of Martyrdom of the Bab and the Day of the Ascension of the Ancient Beauty, engagement in worldly affairs is not permitted. As for the two Birth Days, the text specifies the first and second days of Muharram. And upon thee be the Most Glorious Glory.

RKS.149x

¹ ای ثابت بر پیمان نامه مفصل آنجناب ملاحظه گردید هر چند از عنوان حصول احزان شد زیرا دلیل تنگدستی آنجناب بود لهذا قلب عبداله‌آ رهین حزن و قرین اندوه گردید بگذرد این روزگار تلختر از زهر ولی چون بشارت معاشرت یاران و تأسیس انجمن دوستان داشت نهایت روح و ریحان حاصل گردید اما بشرط آنکه پایدار بماند نه ایامی چند دوام کند بعد ملال حاصل شود و اغیار در قلوب ظهور نماید و سبب تفریق جمع و تشتت شمل گردد

² در خصوص روز مبعث حضرت اعلی روحی له الفداء مرقوم نموده بودید در سؤال و جواب مندرج یوم کمال از شهر عظمت واقع و یوم شهادت در یوم سلطان از شهر رحمت واقع این نص قاطع است و نصوص قاطعه را هیچ امری معارضه ننماید بعد چنین خواهد شد ولی چون در ایام مبارک این دو یوم مقدس در پنجم جمادی الاول و بیست و هشتم شعبان گرفته میشد و در ساحت اقدس احباً حاضر شده یوم مبعث اظهار سرور میفرمودند و در یوم شهادت اظهار حزن و تأثر شدید از شمائل جمال مبارک ظاهر لهذا ما نیز الی‌الآن این دو یوم را در این دو تاریخ میگیریم ولی آنچه نصوص است بعد مجری میشود در یوم شهادت حضرت اعلی و در یوم صعود جمال قدم اشتغال بامور دنیا جائز نه اما در خصوص یومین مولدین نص در یوم اول و یوم ثانی محرم وارد شده است و علیک اله‌آه الابی

BRL_DAK#0059,

AVK4.015.03x,

MAS2.085x, GHA.426bx

AB08966

To: Muhammad Isma'il Tabrizi (Badkubih), in Tiflis

Date: 1908-Jan-16

1 O my dear friend! Thanks be to God that thou art successful in serving at the Sacred Threshold and, with utmost sincerity of purpose and detachment, art engaged in promoting the divine counsels and exhortations. My heart is well-pleased with thee, my tongue is well-pleased with thee, my pen is well-pleased with thee, God is well-pleased with thee, the friends of God are well-pleased with thee, and the seekers after truth are well-pleased with thee. What more couldst thou desire?

2 Well is it with thee, well is it with thee, that thou art thus near to God, the recipient of His favors, the object of His tender mercy, and a faithful servant at the Threshold of the One True God. And upon thee be the Most Glorious Glory!

1 ای یار عزیز من شکر خدا را که بخدمت آستان مقدس موفق و در نهایت حسن نیت و فراغت بترویج و صایا و نصایح الهی مشغولی دلم از تو راضی زبانم از تو راضی قلمم از تو راضی خدا از تو راضی یاران الهی از تو راضی طالبان حق از تو راضی دیگر چه خواهی

2 زهی زهی که چنین مقرّبی و مورد عنایتی و مظهر عاطفتی و بنده صادق حضرت احدیتی و علیک البهاء الأبهی

MUH3.299b

AB01980

To: Sabbagh, Ustad Hasan et al.

Date: 1908-Jan-18

1 O ye friends of 'Abdu'l-Baha! The maidservant of God Khadijih Bigum has asked me to make mention of you and to write some words. I cannot forget you and find no respite from your remembrance. Though there may be shortcomings in writing and weakness in expression, yet my soul and conscience overflow with the remembrance of friends, and my heart is attracted and bewildered with love for the friends. Night and day I supplicate at the threshold of the Most Glorious Beauty and seek the fulfillment of hopes for the friends, that each one may spread the wings of joy and soar in the heights of success, that the light of the Sun of Truth may shine and the rain of bounty may pour down, that the life-giving breeze may blow and the gardens of hearts may become the envy of the highest paradise, and that the manifest light may appear. This is what I hope for from my Lord, the Generous, in this mighty century.

2 And upon you be the Most Glorious Glory!

1 ای یاران عبدالهء امه الله خدیجه بیگم ازمن خواسته که ذکر از شما نمایم و محرّاتی بنگارم شما را من فراموشی نتوانم و از یاد شما فراغتی نیابم اگر در تحریر قصوری و در تقریر فتوری حاصل اما جان و وجدان بذکر یاران ساغر سرشار است و قلب بحبّت دوستان منجذب و حیران و شب و روز بدرگاه جمال ابهی عجز و ابتهال نمایم و از برای یاران حصول آمال جویم تا هر یک از شادمانی بال و پری بگشاید و در اوج کامرانی پرواز نماید پرتو شمس حقیقت بتابد و باران فیض ببارد و نسیم جانپورور مرور یابد و حدائق قلوب رشک بهشت برین گردد و نور مبین جلوه نماید هذا ما ارجوه من ربی الکریم فی هذا القرن العظیم

2 و علیکم البهاء الأبهی

3 My God, my God! Verily, Nabil-i-Akbar who attained Thy presence in Iraq in the gathering of divine manifestation, and was blessed with witnessing the light of effulgence, and who associated with this servant in love and harmony, and who in those days avoided the source of hypocrisy, the tyrant of Naraq, and remained firm in the Covenant, then Thou didst decree separation for him, whereupon the resurrection of tears arose and the cry of weeping was raised with intense burning. When he reached the shore of Kaf, he stood firm against the people of oppression and called them to the center of divine favors, and made their feet firm upon the straight path, and fulfilled the covenant and testament until he ascended unto Thee in the Kingdom of effulgence. O Lord! Make him a sign of forgiveness and a banner of pardon and bounty, and a warbling bird in the garden of paradise, and a brilliant star in the horizon of forgiveness. Verily, Thou art the Generous, the Merciful, and verily Thou art the Giver, the Bestower upon all who seek bounty and favor.

ADMS#224n16x

3 الهی الهی انّ النبیل قبل علی الذی فاز فی محفل التّجلی بلقائک فی العراق و حظی بمشاهدة نور الأشراق و آنس هذا العبد بحبّ و وفاق و اجتنب یومئذ من جرثوم التفاق طاغوت نراق و ثبت علی الميثاق ثم حکمت علیه بالفراق فقام قیامة الآماق و ارتفع منه نخب البکاء بضجيج و احتراق فلما وصل الی عدوة الکاف قاوم اهل الاعتساف و دعاهم الی مرکز الألفاف و ثبت اقدمهم علی الصّراط و وفی بالعهد و الميثاق حتّی عرج الیک فی ملکوت الأشراق ربّ اجعله آية الغفران و رایة العفو و الأحسان و طیراً صادقاً فی جنة الرضوان و نجماً بازغاً فی افق الغفران انک انت الکریم الرحمن و انک انت المعطى الباذل لكلّ طالب للجدو و الأحسان

TZH8.0383, MSBH10.139

AB03179

To: *Khadijih Sabbagh*

Date: 1908-Jan-18

1 O cherished handmaiden of God! Your letter was received and your cry, lamentation, wailing and burning had a profound effect. Think not that you will be forgotten or fall into the corner of oblivion. What was written before was in jest, not serious. Now we have renewed our correspondence and begin communication anew so that you may know how you are close to the Divine Threshold and the object of the glances of the Blessed Beauty's favor in this gathering. You are in the cave of protection and preservation and in the ark of God's Covenant and Testament.

2 Ever open your tongue to guide the handmaidens and engage in teaching with utmost power. Teach eloquent speech to your daughter, the handmaiden of God Malikihi, so that she may speak with an articulate tongue and share mysteries with the deprived ones, make strangers into friends and others into loved ones.

1 ای کنیز عزیز الهی نامه رسید و فریاد و فغان و ضجيج و احيج تأثیر شديد نمود گمان مکن که فراموش شوی و بزایوه نسیان افتی مضمونی که از پیش مرقوم گشت شوخی بود نه جدی حال دوباره بمکاتبه پیوستیم و آغاز مخایره مینمائیم تا بدانی که در این انجن چسانی مقرب درگاه کبریائی و منظور نظر عنایت جمال ابدی در کھف حفظ و حمایتی و در سفینه عهد و ميثاق ربّ الموهبتی

2 همواره زبان بهدایت اماء بگشا و بکمال قوت بتبلیغ مشغول شو و صبیّه امه الله ملکه را بیان بلیغ بیاموز تا لسان فصیح باز نماید و محرومان را محرم راز فرماید بیگانگانرا آشنا کند و اغیار را یار نماید

- 3 In this day the duty of everyone, whether man or woman, is to teach the Cause. In America, the women have outdone the men in this regard and have taken the lead in this field. They strive harder in guiding the peoples of the world, and their endeavours are greater. They are confirmed by divine bestowals and blessings. It is my hope that in the East the handmaids of the Merciful will also exert such effort, reveal their powers, and manifest their capacities.
- 4 Letters are enclosed - deliver them to their recipients. And upon you be greetings and praise.

BRL_WOMEN#100x, COC#2191x

COMP_WOMENP#100x, MKT7.116b,
MSBH10.151cx, QIRT.16ax

AB04420

To: Wife of Mir Nasir

Date: 1908-Jan-18

- 1 O cherished handmaiden of God! Your respected spouse has become an intimate confidant and companion of 'Abdu'l-Baha. Praise be to God, he is a peerless sapling in the garden of the love of God, and a hundred-petaled, smiling rose in the rose-garden of the knowledge of God. Therefore, supplicate with humility and need to the Abha Kingdom that he may remain protected and preserved, favored and guarded, so that he may irrigate the stream of hopes of that household and serve and tend the garden of eternal glory of that family, becoming a source of honor to himself and his relations, and a cause of pride to his lineage and children. His mother cast upon him a glance of favor's ray until his heart was emptied of both worlds and he set forth for the path of the Beloved.
- 2 And upon you be the Most Glorious Glory!
- 3 My God, my God! This is a handmaiden among Thy handmaidens who seeks forgiveness, mercy and good-pleasure for her mother who has returned unto Thee, tranquil in Thy grace and bounty, hoping for Thy favor and gifts, yearning for Thy pardon and forgiveness. O Lord! Have mercy upon her and clothe her with the garment of forgiveness and cause her to

ای کنیز عزیز الهی قرین محترم با عبدالبهاء همراز و همدم گشت الحمد لله بوستان محبت الله را نهالیست بیهمال و گلستان معرفت الله را گلپست صدبرگ و خندان پس بملکوت ابدی عجز و نیاز نما که محفوظ و مصون ماند و محظوظ و محروس تا جویبار آمل آخانندان را آبیاری کند و حدیقه عزت ابدی آن دودمانرا خدمت و باغبانی نماید و سبب سرفرازی خویش و پیوند شود و باعث افتخار سلاله و فرزند گردد والده نظر عنایت پرتوی بر او انداخت تا آنکه دل از دو جهان پرداخت و عزم کوی جانان نمود

2 و علیک البهاء الأبهی

3 الهی الهی هذه امة من امائك تطلب المغفرة و الرحمة والرضوان لأمها التي رجعت اليك مطمئنة بفضلک و جودک راجية لطفک و مواهبک آملة عفوک و مغفرتک رب ارحمها و اليسها قبض الغفران و ادخلها في جنة الرضوان انک انت الرحيم الرحمن و انک انت الغافر الوهاب العزيز المنان

INBA16:011

enter the garden of good-pleasure. Verily Thou art the Merciful, the Compassionate, and verily Thou art the Forgiver, the Bestower, the Mighty, the All-Bountiful.

AB06192

To: Baqiruf Sadat Khams, Siyyid Husayn et al.

Date: 1908-Jan-18

O ye that shine like unto the twin stars of Gemini! Give praise to God that ye were kindled upon the horizon of the love of God, that ye have been accepted at the holy threshold of the Lord of majesty and that both inwardly and outwardly ye are nigh unto God. Your loving brother hath made mention of you in the assembly of the All Merciful and on each occasion that he mentioned you he did so with the utmost sincerity and gladness. I am grateful and pleased with his loyalty, with his faithfulness and love. I beseech before the court of the one true God that He may confirm and assist you. It is my hope that these children of yours may be of the secret essence of their parents' hearts and that ye may have the best of descendants in your success. May they water the meadow of your hopes and aspirations, may they become true gardeners of the spirit tending your fair orchards so through them may be realised the truth of the words "blessed be ye in your descendants."

ای دو ستارهء مانند فرقدان حمد خدا را که در افق محبت الله روشنید و در عتبهء مقدسهء کبریا مقبول و مقرب سر و علن برادر مهربان در این انجمن رحمان یاد برادران نمود و همواره به دل و جان بذکرشان خرم و شادمان گردید من از وفا و مهرورزی او ممنون و خوشنود گشتم و بدرگاه احدیت از برای شما تأیید و توفیق خواستم امیدوارم که این ابناء از عنصر جان و دل آباء باشند و اخلاف خیر نعم الأسلاف گردند مزرعهء آمال پدر را آبیاری کنند و حدیقهء انیقهء خلوص آنانرا باغبانی نمایند تا نعم السلف و نعم الخلف تحقق یابد و علیکم البهاء الأبھی

INBA16:010, MMK2#332 p.241

AB06489

To: Mother of Mir Nasir

Date: 1908-Jan-18

- ¹ O handmaiden of God who is near! Jinab-i-Mir Nasir was present with a radiant countenance and, with the utmost sincerity in both inner and outer being, remembered you and spoke of you and kept in mind the rights of his mother. In truth he is a worthy youth, believing, assured and steadfast.

¹ یا امة الله المقرّبه جناب میر ناصر با وجیہی ناصر حاضر و در نهایت خلوص باطن و ظاهر یاد تو نمود و بذکر تو پرداخت و حقوق والدهء خویش را در خاطر داشت فی الحقیقه جوانیست برازنده و مؤمن و موقن و ثابت است

- 2 Pray to God that day by day he may progress and receive the bounties of human perfections, and like his pure-born father and honored uncles be confirmed in service to the Truth. A son should be thus affectionate and worship his parents, forsake his own comfort and think of the ease of both stranger and kin.
- 3 In any case, meeting with him brought joy. God willing, you will meet him with the utmost gladness.
- 4 And upon you be the Most Glorious Glory.
- 2 از خدا خواه که روز بروز ترقی نماید و از کمالات عالم انسانی استفاضه فرماید و مانند پدر پاک گهر و اعمام گرام بخدمت حق موفق گردد پسر باید چنین مهرورز باشد و ابوبن را پرستش نماید از راحت خویش بگذرد و در فکر آسایش بیگانه و خویش باشد
- 3 باری از ملاقات او سرور حاصل گردید انشاء الله با کمال حبور او را ملاقات خواهی نمود
- 4 و علیک البهاء الأبهی

INBA16:010, AVK3.057.07x

AB01333

To: *Brothers of Rahim son of Hayim*

Date: 1908-Jan-20

- 1 O scion of the illustrious Israel! Your brother has arrived in the Holy Land and attained his utmost hopes in meeting the blessed souls. Now present in this gathering, he mentioned you, spoke of you, and requested this letter be written. I too, considering the heart's love I have for the friends, took up writing.
- 2 The essence of the matter is this: When His Holiness Moses the Great delivered Israel from ancient Egypt and brought them to the Holy Land, through the power of God's law, the force of God's Kingdom, the breaths of prophetic revelation, and the education of the pure ones, Israel ascended from the depths of abasement to the heights of glory in both worlds. They progressed in all degrees of existence until, in the time of David and Solomon, they reached such a station that the fame of their nobility reached all horizons and news of their virtues and qualities reached East and West. They advanced to such a degree that if neighboring peoples wanted to praise someone, they would say "This person must be from Israel," for their perfections and attributes were so evident that they must be from that illustrious people.
- 3 Later, circumstances arose and events occurred that caused Israel's dispersion and regret. They fell from the height of lasting glory and became scattered and homeless throughout
- 1 ای سلاله اسرائیل جلیل جناب اخوی بارض مقدس وارد و بمتها آمال نفوس مبارکه فائز و الآن در این محضر حاضر ذکر شما نمود یاد شما کرد و خواهش تحریر این نامه نمود من نیز نظر بآنحبت قلبی که بیاران دارم بتحریر پرداختم
- 2 جوهر مقصود اینست که چون حضرت کلیم عظیم اسرائیل را از مصر قدیم نجات داد و بارض مقدس رساند از نفوذ شریعت الله و قوه ملکوت الله و نفحات وحی انبیا و تربیت اصفیا اسرائیل از حضيض ذل و هوان باوج عزت دو جهان صعود نمود در جمیع مراتب وجود ترقی کرد تا آنکه در زمان داود و سلیمان بدرجهئی رسید که صیت بزرگواریش بافاق واصل و آوازه فضائل و خصائصش به شرق و غرب رسید چنان ترقی نمود که امم مجاوره اگر نفسی را ستایش خواستند میگفتند گویا این شخص از اسرائیل است چرا از کمالات و صفاتش چنین مشهود که از آن ایل جلیل است
- 3 بعد عوارضی عارض شد و اموری صادر گشت که سبب پریشانی و پشیمانی اسرائیل گردید از اوج عزت پایدار سقوط یافت و در اقطار عالم

the world. But Israel received glad tidings from the tongue of the Prophets and intimations from divine inspiration that in the latter days divine bounties would again appear and heavenly favors would manifest, and this people would progress so much as to surpass their previous advancements, attaining eternal glory more than before and achieving complete power and might. This scattered group would gather under the shadow of the Word of God and endless favors would be unveiled.

بی سر و سامان گشت ولی اسرائیل را از لسان انبیا بشارتی و از الهام غیبیه اشارتی که در اواخر ایام دوباره مواهب الهی جلوه نماید و الطاف سبحانی تجلّی فرماید و این قوم چنان ترقّی نماید که بر ترقّیات سابقه سبقت گیرند و بیش از پیش عزّت ابدیه یابد و قدرت و قوّت کلّیه حاصل نمایند این جمع پریشان در ظلّ کلمه الله اجتماع نماید و الطاف بی پایان پرده بگشاید

- 4 Now is the time for the appearance of these favors, and the glance of grace has encompassed them. The power of the Word of God has penetrated their veins and nerves. Soon all divine promises given to Israel through the Prophets will be fulfilled in the heart of the world through the power of the Most Great Name, and the beloved of their hopes will appear with utmost beauty and grace. They will become a new creation and the gifts of the Glorious Lord will become manifest and evident. This is divine grace, this is heavenly bounty, this is celestial bestowal.

4 حال نوبت ظهور این الطاف است و نظر عنایت شامل گشته نفوذ کلمه الله در عروق و اعصاب ایشان سرایت نموده عنقریب جمیع وعدهای الهی که بواسطه انبیا به اسرائیل شده در قطب عالم بقوّت اسم اعظم تحقّق یابد و دلبر آمالشان در نهایت ملاحه و صیاحت جلوه نماید خلق جدید گردند و مواهب ربّ جلیل ظاهر و پدید شود اینست فضل الهی اینست موهبت ربّانی اینست عطای سبحانی

- 5 And upon you be the Most Glorious Glory.

5 و علیکم البهاء الأبهی

SFI07.019b

AB03380

To: Mustafa Rumi, in India

Date: 1908-Jan-22

- 1 O thou who art firm in the Covenant of 'Abdu'l-Baha!
- 2 For some time I was suffering from poor health, which I considered a great bounty due to its wisdom. Now I am better, and thus I am writing this letter.
- 3 In these days in India, especially around Delhi, Punjab and Lahore, the opponents, particularly the Qadianis, have engaged in publishing fabrications and have authored treatises attributing every calumny to this Cause, printing and distributing papers containing the doubts of the Covenant-breakers and falsehoods.
- 4 Therefore it has become necessary and obligatory that some Tablets be translated into Hindi and published, including the

1 ای ثابت بر پیمان عبدالهّاء

2 مدّتی بنقاهت مزاج مبتلا بود و این را نیز نظر بحکمتش موهبت کبری میشمرد حال بهتر است لهذا بتحریر این نامه پرداخت

3 این ایام در هندوستان علی الخصوص در طرف دهلی و پنجاب و لاهور معاندان بالأخصّ قادیانیها بنشریات مفتریه پرداخته اند و رسائل تصنیف نموده و هر بهتانی باین امر بسته اوراق شبهات ناقضین و مفتریات طبع و نشر مینمایند

4 لهذا فرض و لازم گشته که بعضی الواح بلسان هندی ترجمه شده طبع و نشر شود از جمله مقاله

Essay, Tajalliyat, Bisharat, Kalimat, Tarazat, Ishraqat and others. If you can, translate these Tablets with utmost speed and eloquence and publish them, and send some to Aqa Mirza Mahmud-i-Zarqani. This would be most beneficial.

- 5 Similarly, if possible, form a group of knowledgeable friends to respond to the fabrications of these souls. This will cause the friends to gain proficiency in the teachings, glad-tidings and answering doubts, and to progress in degrees of knowledge and understanding. This is very necessary if possible, and it is certain that through the confirmations of the Most Glorious Kingdom they will attain great success and triumph.

- 6 And upon thee be the Most Glorious Glory!

و تجلیات و بشارت و کلمات و طرازات و اشراقات و امثالها اگر بتوانید بکمال سرعت بنهایت فصاحت این الواح را ترجمه نموده نشر فرمائید و بعضی را نزد آقا میرزا محمود زرقانی ارسال دارید بسیار موافقت

5 و همچنین اگر ممکن از دانایان احباً انجمنی تشکیل فرمائید و بجوابهای مقتربات آن نفوس پردازید این سبب شود که نفس احباً در مطالب و بشارت و جواب شبهات مهارت حاصل نمایند و در درجات علم و عرفان ترقی نمایند بسیار این لازمست اگر ممکن باشد و یقین است که بتأییدات ملکوت ابدی فوز و فلاح عظیم یابند

6 و عليك البهاء الأبدی

BRL_DAK#0466, MUH3.319

AB01370

To: Mirza Aqa (Brother of Habibullah Kalimi) et al.
Date: 1908-Jan-24

- 1 O God! O Lord of faithfulness, Bestower of bounties, Forgiver of sins, Confirmer of the sincere ones in guidance, Deliverer of the supplicants in this worldly life from this dark pit! Assist these souls to acquire the light of piety from the dawning-places of Thy Most Beautiful Names, and guide them to the most excellent path wherein there is neither crookedness nor deviation. Grant them sustenance from the heavenly table, and through them exalt Thy Word throughout the earth. Through them unfurl the banners of signs in all directions and cause them to speak forth compelling proofs and clear evidences in establishing Thy Cause, before which the firm mountains were shaken.
- 2 My Lord! Assign them a true seat with Thee and grant them a truthful tongue in Thy heaven and earth. Ward off from them the hands of harm from the oppressors among Thy creation and the transgressors among Thy creatures. Make them waves of the seas of favors and adorn their realities with the most wondrous attributes. Let not their hearts deviate after guidance, so that the Concourse on High may send blessings upon them and they may speak Thy praise before all and guide every seeker of Thy recognition, whether openly or secretly, to Thy

1 اللهم یا ربّ الوفاء و وافی العطاء و غافر الخطاء و مؤید المخلصین علی الهدی و منجی المبتهلین فی الحیوة الدنیا من هذه البئر الظلمات اید هؤلاء علی اقتباس نور التقی من مطالع اسمائك الحسنی و دهم علی الطریقة المثلی الّتی لا عوج فیها و لا امتی و ارزقهم من مائدة السماء و اعل بهم کلمتک فی بسیط الغبراء و انشر بهم رایات الآیات فی کلّ الجهات و انطقهم بالحدیج و البینات فی اثبات امرک الذی تزلزلت منه الجبال الراسیات

2 ربّ اجعل لهم مقاعد صدق عندک و لسان صدق فی سمائك و ارضک و کفّ عنهم اکفّ الضرّ من طغاة خلقک و بغاة بریتک و اجعلهم امواج بحور الألفاف و زین حقائقهم بابدع الأوصاف و لاترغ قلوبهم بعد الهدی حتّی یصلّین علیهم الملاء الأعلی و ینطقن بذکرک علی الملا و یهدین الی سبیلک کلّ حثیث علی

path. Verily Thou art the Powerful, the Mighty, the Generous, the All-Merciful.

عرفانک فی الجهر و الخفی انتک انت المقتدر
العزیز الکریم الرحمن الرحیم

- 3 O friends! This Prisoner, at the time of sunset when the sun is about to set, turns with the greatest glad tidings to mention you with joy and delight, directing himself to the divine court and supplicating the Abha Kingdom. He seeks the greatest gift and pursues the supreme mercy. At dawn He makes entreaty and lamentation, showing forth lowliness and restlessness. He begs steadfastness for the friends and yearns for their self-sacrifice.

3 ای یاران این اسیر زندان وقت غروبست و آفتاب
مشرف بر افول و عبدالبهاء با بشارت کبری بذکر
شما در وجد و سرور توجه بساحت کبریا نماید
و بتبتل بملکوت ابهی کند موهبت کبری طلبد
و رحمت عظمی جوید در سحرگاه عجز و زاری
کند و تذلل و بیقراری نماید دوستانرا استقامت
خواهد و یارانرا جانفشانی آرزو کند

- 4 O friends! The senses of this yearning one are perfumed with the fragrance wafting from the gardens of your hearts, and the heart is aflame with burning love for the friends. At every moment He mentions a name and seeks a dewdrop from the ocean of bounty, that those lions of the thicket of sanctification may raise their cry and scatter the beasts of doubts and vain imaginings. They will recite the verses of divine unity and demonstrate the proofs of the glorious Lord. Assuredly they will soon succeed in achieving a mighty matter and will show forth power of utterance and force of explanation. And upon you be the most glorious Glory.

4 ای یاران مشام این مشتاق از رایحه حقائق
قلوب آن عزیزان مشجبار است و قلب از محبت
دوستان پر شعله و شرار در هر دمی نامی برد
و از یم عطا شبنمی طلبد تا آن هزیران بیشه
تقدیس نعره زنی و وحوش اوهام و شبهات
را متشت و پریشان کنند آیات توحید ترتیل
کنند و براهین ربّ جلیل بنمایند یقین است که
عنقریب موفق بامری عظیم گردند و قوت بیان
و شدت تبیان بنمایند و علیکم البهاء الأبهی

MMG2#383 p.429

AB03782

To: Daughters of Murvarid Khanum et al.

Date: 1908-Jan-24

- 1 O ye plants in the garden of divine recognition and knowledge!
- 2 From the moment she arrived at this threshold your loving mother hath remembered her children and made mention of her offspring all the time. One night she had a dream which banished sleep for her and left her anxious and perplexed. In the morning she was so tearful and fearful and so full of concern that I was deeply affected. Though I tried to console her it was not until news of your safety was received and the letter arrived indicating your health and comfort that she was finally reassured.

1 ای نهالهای حقیقه عرفان

2 مادر مهربان از روزیکه باین آستان رسید شب
و روز بیاد طفلان بود و ذکر نوردیدگان میکرد
شب خوابی دید آرام نماند بیتاب شد و بی خواب
گشت با چشمی گریان صبحی حاضر محضر
گردید و چنان جزعی حاصل نمود که من متأثر
شدم و او را تسلی دادم و مطمئن کردم و اندکی
آسوده و آرام نمودم تا آنکه نامه رسید و خبر
راحت و آسودگی شما مزید بر اطمینان او گردید

- 3 Consider how loving is this mother of yours, how trusting in God and how faithful to His glory. Appreciate her love and faithfulness and be you also loving children towards her. Strive as much as possible to be the cause of her happiness and joy. Listen to her advice and gladden her heart.
- 4 Be faithful servants also to your pure-hearted father and assist his efforts for he is a true believer and has great certitude in God. Such a father is the source of your honour dignity and glory.
- 5 It is my hope that you shall all be safe and well-guarded beneath the shelter and protection of the one true Lord.
- 3 ملاحظه کنید که این مادر چه قدر مهرپرور است و مؤمن بجلیل اکبر محبت و وفای او را قدر بدانید و شما نیز اولاد مهربان گردید تا توانید بکوشید که سبب سرور و حبور او شوید گوش بنصایح او بدهید و در ممنونیت قلب او بکوشید
- 4 و همچنین پدر پاک گهر را بنده و خادم اصغر شنوید زیرا مؤمن بالله و موقن بآیات الله است چنین پدر سبب مباحات و نفع است و شایان احترام و سزاوار رعایت
- 5 امیدوارم که در کشف حفظ و حمایت ربّ احدیت محفوظ و مصون مانید و علیکم البهاء الأبهی

MMK2#333 p.241, ANDA#32 p.65x

AB07315

To: Husayn Ali

Date: 1908-Jan-24

...I hope that thou mayest be endowed, as thou shouldst be, with those virtues and attributes that are the ornament of human reality and the signs of the favors of the All-Merciful Lord. The friends of God must be educated in such wise that, just as the vegetable transcendeth the mineral, the animal surpasseth the vegetable, and man excelleth the animal in the perfections of existence, so too must the friends of God be distinguished from all other peoples and tribes in divine virtues and spiritual perfections. Until this is achieved, the resplendent light will not shine forth from their countenance. This bounty is attained through adherence to the divine counsels and exhortations. And if man doth not attain unto this most exalted station, he is assuredly more abject than the darkest stone. Therefore, strive with heart and soul to conduct yourselves in accordance with the divine counsels and exhortations. And upon thee be the Most Glorious Glory.

...امیدوارم که چنان که باید و شاید به خصائل و فضائل متصف باشی که زینت حقیقت انسانیّه است و آیات الطاف حضرت رحمانیه یاران الهی باید تربیت شوند همچنانکه نبات از جماد و حیوان از نبات و انسان از حیوان در کمالات وجودیه ممتاز است همینطور یاران الهی از سائر ملل و قبائل در فضائل و کمالات رحمانیه مستثنا باشند تا چنین نگردد نور مبین از جبین نتابد و این موهبت باتباع وصایا و نصایح الهی حاصل شود و اگر انسان باین مقام اعزّ اعلیٰ فائز نشود البتّه از سنگ سیاه پست تر است پس به جان و دل بکوشید که بموجب وصایا و نصایح الهی حرکت نمائید

MMK3#155 p.108x

AB10741*To: Wife of Aqa Mirza Tahir Kalimi (Pilgrim)**Date: 1908-Jan-24*

O handmaid of God! Give thanks to God that your companion is noble, pure and radiant, and through his turning to God has an illumined countenance. This station deserves gratitude, and this guidance is a gift from the One God. I beseech God to assist you and I implore His glance of favor. And upon you be the Most Glorious Glory.

یا امة الله شكر کن خدا را که قرین کریم طاهر و باهر است و بتوجه الى الله رخی لامع دارد این مقام سزاوار شکرانه است و این هدایت موهبت خداوند یگانه از خدا ترا تأیید خواهم و نظر عنایت رجا نمایم و علیک البهاء الأبهی

TAH.344a

AB01193*To: Alice Mary Buckton**Date: 1908-Jan-27*

¹ O thou who art alive with the spirit of the Kingdom! Thy letter was received. Its contents were in the utmost eloquence and evidence of spiritual feelings and proof of attraction to the Holy Spirit. Its perusal brought joy. Indeed, souls have been raised up today who recognize without seeing and hear without being told. Though they are far, they are intimate confidants. And there are many souls who have seen but not recognized, heard but not understood, and though near, they are far.

¹ ای زنده بروج ملکوت نامه رسید مضامین در نهایت بلاغت بود و دلیل بر احساسات روحانی و برهان توجه بروج القدس از قرائت مسرت حاصل شد فی الحقیقه نفوسی امروز مبعوث شده اند که ندیده میشناسند و نگفته میشنوند هر چند دورند ولی همدم و همرازند و بسا نفوس که دیده اند و نشناخته اند و شنیده اند و نفهمیده اند و نزدیک بودند ولی دورند

² Today the door of life is open and the pathway to the Kingdom is clear and manifest. The breaths of the Holy Spirit are quickening souls and hearts, the heavenly table is descending, and the divine melody is continuous from the Supreme Concourse. The Blessed Name of Baha'u'llah equals nine, and from the Dawning-Place He shed such radiance that all these matters are being fulfilled. The Kingdom of the love of God has raised its tent at the pole of the horizons, and the lights of peace and harmony and the unity of the human world are being bestowed upon the horizons through the power of the Holy Spirit.

² الیوم باب حیات مفتوح و سبیل ملکوت واضح و مشهود و نفثات روح القدس محیی ارواح و قلوب و مائده آسمانی نازل و آهنگ ربانی از ملا اعلی متواصل حضرت بهاء الله عدد اسم مبارکش نه است و از مطلع آفاق چنان اشراقی فرمود که جمیع این امور رو بحصولست و ملکوت محبت الله در قطب آفاق خیمه برافراخته و انوار صلح و سلام و وحدت عالم انسانی را بر آفاق بقوه روح القدس مبذول میدارد

³ Now this infinite divine bounty is like the morning twilight appearing from the Dawning-Place, and soon the Sun of Reality will shed such radiance that the world will become illumined and East and West will become brilliant and radiant. What

³ اکنون این فیض نامتناهی الهی مانند شفق صبحگاهی از مطلع آفاق ظاهر و عنقریب شمس حقیقت چنان اشراقی نماید که جهان پرانوار

thou seest and hearest today are the results of the morning. This morning has a very bright day ahead, and this springtime season has flowers, fragrant herbs, blossoms and fruits to follow. At that time it will become clear and evident what power the Word of God had and what influence the breaths of the Holy Spirit possessed. The stars of all thoughts and the constellations of apparent opinions will ultimately set, but the Sun of Reality will have endless radiance from the eternal horizon and will remain firm and established, with neither descent nor setting.

گردد و شرق و غرب درخشنده و تابان شود آنچه الیوم مبینی و میشنوی از نتائج صبح است این صبح را روزی بسیار روشن در پی و این موسم فصل اعتدال ربیعی را گل و ریاحین و شکوفه و اثمار در عقب آنوقت واضح و مشهود گردد که کلمه الله را چه نفوذی بود و نفثات روح القدس را چه تأثیری کواکب جمیع افکار و نجوم ظواهر آراء عاقبت افول نماید ولی شمس حقیقت از افق ابدی اشراق بی پایان دارد و باقی و برقرار ماند نه نزولی و نه افولی

- 4 O thou who art attracted to the love of God! Thank God that thou hast discovered the Most Great Ocean and received tidings from the Kingdom of God. I hope thou wilt become a heavenly angel, become divine, become spiritual, place a crown of the love of God upon thy head, hang a necklace of the knowledge of God around thy neck, sit upon the throne of eternal life, create commotion in the horizons, and become the cause of the spreading of the holy fragrances throughout all regions.

4 ای منجذبه محبت الله شکر کن خدا را که بحیط اعظم پی بردی و از جهان ملکوت خبر یافتی امیدوارم که فرشته آسمانی شوی ملکوتی گردی ربانی شوی تاجی از محبت الله بر سر نهی و طوقی از معرفت الله در گردن اندازی و بر سریر حیات ابدیه نشینی ولوله در آفاق اندازی و سبب نشر نفحات قدس در اقالیم گردی

- 5 O daughter of the Kingdom! Express what has been inspired in thy heart, open thy tongue and show forth divine mysteries, and manifest heavenly inspiration. And upon thee be the Most Glorious Glory.

5 ای بنت ملکوت آنچه بر قلبت الهام شده بیان کن زبان بگشا و اسرار الهی بنا و الهام آسمانی ظاهر کن و علیک البهاء الأبهی

MMK3#271 p.195

AB02084

To: *Abdur-Rahim Hafizus-Sihhih*

Date: 1908-Jan-27

- 1 O true friend! The divine friends are present and all mediate the writing of this letter. This servant has no choice but to comply with their orders. Moreover, the yearning of the heart and the impulse of conscience prompt this writing, for you are dear in heart and soul, and remembered and beloved in conscience and spirit. Therefore, now I write this letter and am stirred by thoughts of you. Consider what blessed days and holy times these are - with heartfelt, intimate friends, all of us in this divine gathering thinking of you, mentioning you, remembering you, awaiting divine confirmations and heavenly grace. Know that you are present now in spirit, a confidant and intimate companion. I hope through God's bounty that wherever you

1 ای دوست حقیقی یاران رحمانی حاضر و جمیع وساطت نگارش این نامه مینمایند این عبد نیز جز امثال اوامر ایشان چارهائی ندارد و از این گذشته شوق قلبی و سوق وجدان دلالت بر این تحریر مینماید زیرا در دل و جان عزیزى و در سر و وجدان مذکور و محبوبى لهذا الآن نامه نگارم و بیاد تو در اهتزازم ملاحظه نما که چه ایام خوشی و زمان مبارکیست با احباب صمیمی قلبی جمیع در این انجمن رحمانی بیاد و ذکر و فکر توئیم و از تأییدات صمدانی منتظر عون و عنایتیم

are, whatever you do, whatever you think, whatever occupation you pursue, you will be here in spirit and conscience, and from the garden of your heart and soul a sweet fragrance will reach the nostrils of those who long for you.

همچو بدان که الآن حاضر محضری و همراز و
همدم و محرم از فضل حق امیدوارم که در هر
جائی و در هر کاری و در هر اندیشه‌ئی و در هر
پیشه‌ئی که هستی بجان و وجدان در این مکان
باشی و از حدیقه دل و جانت نفحه معطری
بمشام مشتاقان رسد

- ² And upon you be the Most Glorious Glory! O my God, my God! Aid this servant in what Thou lovest and approvest. Thou guidest whom Thou willest to the center of lights in the kingdom of mysteries. Thou exaltest whom Thou willest through Thy wondrous Merciful gifts. Thou raisest up whom Thou willest and casteth down whom Thou willest. Thou assistest whom Thou willest and humblest whom Thou willest through Thy power and might. Thou openest the doors of victory before the faces of the chosen ones. Thou ledest the friends to the spring of Tasnim in the luminous garden. Thou passeth round the cup of favors with the wine of Thy mercy in the gatherings of the pious, intoxicating them with a holy rapture that stirs hearts and souls. Verily Thou art the Generous, the Merciful, the Bestower. Verily Thou art the Mighty, the Kind, the Benevolent, the Helper. There is no God but Thee, O my Lord, the All-Merciful.

² و عليك البهاء الأبهى الهى الهى آيد عبدك
هذا على ما تحب و ترضى تهدي من تشاء الى
مركز الأنوار في ملكوت الأسرار و تعز من تشاء
بمواهبك الرحمانية البديعة الآثار ترفع من تشاء
و تسقط من تشاء و توفق من تشاء و تهين
من تشاء بالقوة و الأقدار تفتح ابواب الفتوح
على وجه الأصفياء و تورد الأولياء على معين
التسليم في الحديقة النوراء و تدبر كأس الألفاف
بصبياء رحمتك في محافل الأتقياء و ترتحمهم
بنشوة قدسية مهيجة للقلوب و الأرواح انك
انت الكريم الرحيم الوهاب و انك انت العزيز
الرؤوف البر المستعان لا اله الا انت يا ربى
الرحمن

TAH.309b

AB11301

To: Unknown, in United States

Date: 1908-Feb

Turn thy face sincerely toward God; be severed from all save God; be ablaze with the fire of the love of God; be purified and sanctified, and beseech and supplicate unto God. Verily, he responds unto those who invoke him, is near unto those who pray unto him. And he is thy companion in every loneliness, and befriends every exile.

SW_v08#04 p.048

AB02536

To: Charles Mason Remey, in Washington, DC

Date: 1908-Feb ca.

- 1 The letter was received and its contents became evident. Thou hast written regarding the days of summer, that thou hast vacation for three months and a half. Shouldst thou find any companions, make thou a trip to Persia, for during three months and a half it is possible to reach Teheran, stay there a few days and then return; but the time is not sufficient to come to the Holy Land. If the trip to Persia cannot be brought about, then to Ishkabad.

1 ای ثابت بر پیمان نامه رسید و مضمون مفهوم گردید در خصوص ایام تابستان مرقوم نموده بودید که سه ماه و نیم فرصت دارید اگر چنانچه رفیقائی بیابید یک سفری به ایران نمائید زیرا در مدت سه ماه و نیم وصول به طهران و چند یوم زیست و مراجعت کردن ممکن است ولی با آمدن ارض مقدّس مدّت کفایت ننماید و اگر ایران نشد به عشق آباد
- 2 Regarding the question of matrimony: Know thou that the command of marriage is eternal. It will never be changed nor altered. This is divine creation and there is not the slightest possibility that change or alteration affect this divine creation (marriage).

2 و اما در خصوص ازدواج بدان امر ازدواج ابدیست تغییر و تبدیل نخواهد یافت این ایجاد الهیست و ایجاد ممکن نیست که تغییر و تبدیل یابد
- 3 Regarding the remains of his honor the beloved Breakwell—him who hath attained to the meeting of the countenance of his Lord in His great Kingdom—must be interred in that very land, not in some other place, for to transfer the remains of the believers from one city to another city is against the text of the Book.

3 اما مسئله جناب بریکول عزیز من ادراک لقاء ربّه فی ملکوتہ العظیم باید در همان ارض دفن شود نه در جائی دیگر زیرا نقل اجساد احبّا بنصّ کتاب از شهری بشهر دیگر جائز نه
- 4 Concerning the word Baha'o'llah: It must be written with o and not with u.

4 و اما کلمه بهاء الله باید با اُ مرقوم نمود نه با یو
- 5 Regarding the Maronites: All the communities of the world will finally become familiar with this great and most holy Cause and all of them will enter under the shade of the Word of God.

5 و اما مسئله مارونیت ها جمیع طوائف عالم عاقبت باین امر اقدس اعظم مأنوس گردند و کلّ در ظلّ کلمه الله آیند
- 6 Convey my respectful greeting to Mrs... and say: "We hope that day by day thou mayest take higher flights, attain to greater spiritual attraction, thy word become more penetrative through the power of the Spirit and through the confirmations of the Kingdom of ABHA become more illumined. This is the path of salvation and prosperity. This is the attractive power of the Holy Spirit from the Supreme Concourse."

6 بمسیس مارگارت بی پیک تحیت محترمانه من برسان و بگو ما را امید چنانست که تو روز بروز پرواز بالاتر نمائی و انجذابات روحانیه بیشتریابی و بقوّت روح نافذتر گردی و بتأییدات ملکوت ابی نورانی تر شوی اینست سبیل نجات و فلاح و اینست قوّه جاذبه روح القدس از ملکوت اعلی و علیک البهاء الأبهی

BRL_SWO#007x, TAB.473-474

BRL_SWOP#007x

AB05059*To: Spiritual Assembly of Chicago, IL et al.**Date: 1908-Feb ca.*

O ye two merciful assemblies!

Praise be to God! that through the outpouring of guidance, India is rapidly becoming a Rose-garden of ABHA, for many souls have lately embraced the truth and are in the utmost attraction and enkindlement.

Forward ye, as soon as ye can, a few copies of every Tablet and epistle which is translated into the English and the books which are written by the believers, in this language, to the merciful assembly of Bombay and to his honor ... in Rangoon.

O ye spiritual friends of Abdul-Baha! At this moment when danger is threatening to surround all directions, Abdul-Baha is attracted to the fragrances of the Kingdom of ABHA and with the infinite joy and happiness is begging providence and favor from the Threshold of Oneness in your behalf. Now is the time of firmness and resolution and the moment of steadfastness and constancy and the period of showing forth divine power by the strength of proof, the solidity of argument, the eloquence of utterance and the grandeur of spirit!

TAB.634-635, BSTW#079

AB01174*To: Spiritual Assembly of Tihiran**Date: 1908-Feb-03+*

- ¹ O servants of the Blessed Beauty! It appears that due to excessive disturbances, the work of teaching has been somewhat neglected, to the extent that few souls are traveling to outlying areas. It is clear and evident that today the divine invisible confirmations encompass the teachers, and if teaching is delayed, confirmations will be entirely cut off, for it is impossible and inconceivable that the friends of God would receive confirmation without teaching.

¹ ای بندگان جمال مبارک از قرار معلوم از کثرت اغتشاش امر تبلیغ اندکی مهجور مانده حتی نفوس باطراف قلیل سفر مینمایند این معلوم و واضحست که الیوم تأییدات غیبیه الهیه شامل حال مبلغین است و اگر تبلیغ تأخیر افتد بکلی تأیید منقطع گردد زیرا مستحیل و محال است که بدون تبلیغ احبای الهی تأیید یابند

- 2 In any case, teaching must be carried out, but with wisdom. If it cannot be done openly, let them engage in educating souls privately and become the cause of creating spirit and fragrance in the world of humanity. For example, if each one of the friends establishes friendship and fellowship with one of the heedless ones, associates and mingles with him in utmost kindness, and conducts himself with divine character, behavior, goodly conduct, and heavenly counsels and advice, undoubtedly that heedless person will gradually become awakened and that ignorant one will become knowing.
- 3 People are fearful; therefore, one must proceed in such a way that first removes the fear, then allows the word to penetrate. If one of the friends shows kindness to one of the heedless ones and, with perfect love, gradually helps him understand the truth of the Cause of God, so that he knows upon what foundation the religion of God is established and what its purpose is, he will surely be transformed, save in rare cases of those who are like ashes, whose hearts are as stone, or even harder. If in this way each of the friends strives to guide one soul, the number of souls will double each year, and this can be carried out with the utmost wisdom so that no harm whatsoever will result.
- 4 Likewise, teachers must travel to various regions. If teaching would cause mischief, let them engage in encouraging and educating the friends so that those souls may become attracted and joyous, seeking gladness and rapture, finding new life and becoming fresh and verdant through the holy fragrances. The purpose is that in times of peace and security, teaching must be carried forward with utmost vigor, and when there is no peace and security, it must be pursued with the utmost wisdom. However, complete cessation is not permissible, for confirmations would be entirely cut off.
- 5 Regarding the charitable society, importance must certainly be given to it. The disciples of the Spirit (Christ) - may my soul be a sacrifice unto Him - were eleven in number, and they established a charitable fund. Thus, the organization of such a fund was of such importance.
- 6 And upon you be the Most Glorious Glory!

2 در هر صورت باید تبلیغ نمود ولی بحکمت اگر چهاراً ممکن نه خفياً بتربیت نفوس پردازند و سبب حصول روح و ریحان در عالم انسان شوند مثلاً اگر هر نفسی از احباً با نفسی از غافلین طرح دوستی و راستی اندازد و بکمال مهربانی با او معاشرت و مجالست نماید و در ضمن باخلاق و اطوار و حسن رفتار و تربیت الهی و وصایا و نصایح ربانی سلوک نماید البته کم کم آن شخص غافل را بیدار کند و آن نادان را دانا نماید

3 نفوس استیحا ش دارند باید نوعی مجری داشت که اول استیحا ش نماید بعد کلمه نفوذ نماید اگر نفسی از احباً با نفسی از غافلین مهربانی کند و در کمال محبت حقیقت امر الله را بتدریج تفهیم نماید که بداند اساس دین الله بر چه منوال است و مطلب چیست البته منقلب گردد مگر نادر نفسی که حکم رماد دارد و قلوبهم کالحجارة او اشد قسوة اگر بر این منوال هر یک از احباً نفسی را بکوشد که هدایت نماید در هر سال نفوس مضاعف شود و این را بنهایت حکمت میتوان مجری داشت که ابداً ضرری حاصل نشود

4 و همچنین مبلغین باید باطراف سفر نمایند اگر تبلیغ سبب فساد است بتشویق و تربیت احباب پردازند که آن نفوس ب جذب و طرب آیند و فرح و وله جویند حیات تازه یابند و بنفحات قدس تر و تازه گردند مقصود این است که در ایام امن و امان باید تبلیغ را در نهایت گرمی مجری داشت و چون امن و امان نه باید بنهایت حکمت مجری نمود اما بکلی تعطیل جائز نه زیرا بکلی تأیید منقطع گردد

5 در خصوص شرکت خیریّه البته باید اهمیت داد اصحاب حضرت روح روحی له الفداء یازده نفر بودند و صندوق خیری تشکیل نمودند پس ترتیب صندوق آنقدر اهمیت داشت

6 و علیکم البهاء الأبهی

SWAB#209x, TAB.390-392, BWF.385-386x, BSC.493 #950x

MMK1#209 p.255x, AKHA_107BE #05 p.06x, AKHA_103BE #08 p.04x, AVK3.495.13x, AVK4.241.06x, MAS5.082x

AB03604*To: Hadrat-i-Hisam**Date: 1908-Feb-04*

¹ O my God, my God! Thou hast created a luminous jewel and a holy maiden of the All-Merciful and a radiant virgin of the Lord, and she hath shone with the lights of knowledge upon the horizons of contingent being, and the face of the earth hath been illumined by the lights of her bounty, and the souls and horizons have become bright through the appearance of those brilliant signs. Thus have faces turned toward the Center of Guidance through this outpouring grace from the cloud of Thy Most Great Mercy, and hearts have been stirred by this gift which hath encompassed all horizons. Thus have breasts been dilated through recognition of the Dawning-Place of Revelation at the manifestations of the lights of Thy sanctification in the Most Great Name.

¹ الهى الهى قد خلقت جوهرة نورانية و فريدة عصماء رحمانية و خريدة غراء ربانية فتلاأت بانوار العرفان على مطالع الامكان و اشرق بانوار فيضها وجه الغبراء و لاحت بظهور تلك الآيات الباهرة الأنفس و الآفاق فتوجهت الوجوه الى مركز الهدى بهذا الفيض المتهمر من سحاب رحمتك العظمى و اهتزت القلوب بهذه الموهبة التي احاطت الآفاق كلها فانشرحت الصدور بعرفان مطلع الظهور عند تجليات انوار تقديسك باعظم الاسماء

² O Lord! Verily Thy servant who is humbled at the threshold of Thy holiness, who hath spread the carpet of justice among Thy creatures, who hath raised the pavilion of equity in those regions, who hath protected the oppressed from the evil of the people of tyranny - he hath preserved Thy stranger servant in those lands who diffuseth the holy fragrances among the righteous, and he hath delivered him from the evil of the wicked ones who have forgotten Thy remembrance and who have transgressed against Thee and who have rebelled, from every wicked infidel.

² رب ان عبدك المتذل الى عتبة قدسك الباسط لبساط العدل بين خلقك الرفاع نجباء الانصاف في تلك الأطراف الحامى للمظلومين من شر اهل الاعتساف قد حفظ عبدك الغريب في تلك الديار الناشر لنفحات القدس بين الأبرار و انقذه من شر الفجار الذين غفلوا عن ذكرك و بغوا عليك و طغوا من كل فاجر كفار

³ O Lord! Let Thy just servant drink from the cup of bounty and make him drunk with the wine of guidance, and make him a sword of equity unsheathed upon the necks of the people of tyranny, and a gleaming blade upon the necks of the deniers, and a cutting sword upon the necks of the proud ones. Verily Thou art the Mighty, the Powerful, the Strong, the Triumphant, the Able, the Chosen One. There is no God but Thee, the Distressed, the Sovereign, the Just, the Mighty, the Compelling.

³ رب انل عبدك العادل كأس العناية و رتبه من صهباء الهداية و اجعله حسام الانصاف شاهراً على اعناق اهل الاعتساف و سيفاً لامعاً على رقاب المنكرين و صمصاماً صارماً على اعناق المستكبرين انك انت المقتدر العزيز القوى القاهر القادر المختار لا اله الا انت البأس المالك العادل العزيز الجبار

MSBH4.536

AB05772

To: *Mirza Mahmud Khan*

Date: 1908-Feb-04

...Man must be distinguished from animal, and man's distinction lies in becoming the cause of the comfort and ease of others. Otherwise, if comfort and benefit are merely personal, all beasts and birds attain to this, nay rather, for man, like unto cattle, physical comfort, pleasure and bounty are impossible. Consider: a bull in a vast meadow, in a verdant pasture abounding in water and grass - its strength exceeds man's and its food is many times that of ten strong men. Its clothing is natural, its joy inherent, its wealth all the verdure of the plain, its home the expanse of meadow and dale, valley and mountain. What man can attain to such amplitude of livelihood as the bull? Thus it is clear and evident that human happiness lies not in riches and means of livelihood, wealth and affluence, but rather in freedom of spirit, nobility, and the perfections of human reality. I hope that you will succeed in achieving this.

...انسان باید ممتاز از حیوان باشد و امتیاز انسان باینست که سبب راحت و آسایش دیگران گردد و الا اگر راحت و استفاده شخصی باشد جمیع وحوش و طیور بآن فائز بلکه از برای بشر مانند بقر راحت و خوشی و نعمت جسمانی مستحیل و ممتنع ملاحظه کن گاوی در صحرائی وسیع و در چمنی پر آب و علف قوتش بیش از انسان و خوراکش اضعاغ مضاعف ده پهلوان لباس در بر و نشئه در سر ثروت و دولتش جمیع سبزه بیابان خانه اش پهن فضای چمن و دمن و دره و کوهسار پس از برای کدام بشر وسعت معیشت بقر حاصل لهذا واضح و مشهود که سعادت انسان به ثروت و معیشت و دولت و مکتب نه بلکه به آزادی و بزرگواری و کالات حقیقت انسانست امیدوارم که بان موفق شوی

MMK3#162 p.114x

AB02133

To: *Samadani, Aqa Mirza Hashim et al., in Hamadan*

Date: 1908-Feb-08

- 1 O my spiritual friends! The beloved Davud arrived at the glorious station, bowed his head at the threshold, and inhaled the fragrance of musk, ambergris and aloes from the sacred dust. He opened his tongue in praise and, like David of old with the melody of lute and harp, praised the friends. He says that Jinab-i-Hashim prepares bread soaked in broth and adorns his home to host the friends, that Jinab-i-Sha'ban finds repose through the divine breath, that Jinab-i-Ishaq upholds rights, that Jinab-i-Haqq-Nazar gazes upon the greatest vista, and that Jinab-i-Aqa Faraj'u'llah proclaims "I ask of you no recompense for it - rather, your Lord's recompense is better." In short, he praises each one with a title and offers descriptions

1 ای یاران روحانی من جناب داود ودود بمقام محمود وارد سر بر آستان نهاد و از تربت پاک رائحه مشک و عنبر و عود استشمام نمود زبان بستایش گشود و مانند حضرت داود بآهنگ رود و عود یارازا بستود گوید جناب هاشم هشتم ثرید نماید و بضیافت دوستان خانه و کاشانه پیاراید و جناب شعبان بنفَس رحمان پیاساید و جناب اسحق احقاق حقوق فرماید و جناب حق نظر بمنظر اکبر نظر نماید و جناب آقا فرج الله لا اسئلكم علیه خراجا نفراج ربك خیر گوید باری هریک را بعنوانی بستاید و تعریف

and tributes. I was delighted by his love and found purity in his faithfulness, and so I took up writing.

- 2 O friends! How wonderful it is that the blessed names of different peoples are included in one letter, for they have cast aside differences and sought unity, they have turned from estrangement to oneness. The stranger has become friend, the foreigner familiar, the distant near. Asia and America, Turk and Tajik, Europe and Africa have embraced one another, and this is through the grace of your Lord, the Merciful, the Compassionate. This prisoner's desire is that among the friends two designations should not remain - that "Kalimi" and "Furqani" should not be spoken - only the single designation "Baha'i" should endure. For all are waves of one sea and flowers of one garden, graceful trees of one park, and guides and wayfarers of one path. How wonderful it would be if East and West became known and celebrated by one name and title, so that the unity of the human world might shine like the sun upon West and East. And upon you be the Most Glorious Glory!

و توصیف بناید من از محبت او مسرت یافتم و از وفای او صفا جستم و بنگاشتن پرداختم

2 ای یاران چه خوش است که نامهای مبارک اقوام مختلفه در یک نامه مندرج گردد زیرا اختلاف برانداختند و ائتلاف جستند از پیگانگی به یگانگی پرداختند اغیار یار شد بیگانه آشنا گشت دور نزدیک شد آسیا و امریک و ترک و تاجیک و اوروپ و افریک دست در آغوش یکدیگر نمود و هذا من فضل ربکم الرحمن الرحیم این زندانیرا آرزو چنین که در میان یاران دو عنوان نماند کلیمی و فرقانی گفته نشود عنوان واحد بهائی ماند زیرا کل امواج یک بچند و گلهای یک چمن اشجار رشیقہ یک حدیقہ اند و رهبران و سالکان یک طریقہ چه خوش بودی اگر شرق و غرب بیک نام و عنوان مشهور و معروف گردیدی تا وحدت عالم انسانی مانند آفتاب بر باختر و خاور بدرخشد و علیکم البهاء الأبهی

MKT4.127, YHA1.341x, KASH.380

AB12305

To: Mirza Ishaq Khan the Pilgrim et al., in Hamadan

Date: 1908-Feb-08

- 1 O my friends! At this moment I remembered you and engaged in your mention. The divine friends, descendants of His Holiness Abraham, arrived in the glorious land and attained the circumambulating point of the near angels. We became intimate companions with each other and spoke of the confidences and supplications of the friends.
- 2 In truth, mention of the friends brings gladness and endless joy, and remembrance of the loved ones kindles the fire of love in hearts and burns away every thought and mention save the face of the friends like straw and chaff.
- 3 I hope from the Lord that you too will pass your time day and night in remembrance of that Kind Beloved and know this Day to be the appointed time for the unity of the human world. The doors of divine bounties are opened and the cry of heart

1 ای یاران من در ایندم پیاد شما افتادم و بذکر شما پرداختم یاران الهی سلاله حضرت خلیل بارض جلیل وارد و بمطاف ملائکه مقربین فائز بایکدیگر همدم شدیم و از راز و نیاز یاران دم زدیم

2 فی الحقیقه ذکر یاران شادمانی بخشد و سرور بی پایان دهد و یاد دوستان نار محبت در قلوب افروزد و هر فکر و ذکریرا جز روی دوستان مانند خس و خاشاک بسوزد

3 من از پروردگار چنین امیدوارم که شما نیز شب و روز پیاد آندلبر مهربان اوقات بگذرانید و الیوم را یوم میقات وحدت عالم انسانی بدانید ابواب مواهب الهیه مفتوح و فریاد قلب و روح سبوح

and spirit is "Glory be to God, the Holy One, the Lord of the angels and the Spirit!" Therefore one must strive with all one's soul so that the decree "Blessed be God, the best of creators" may become the charter of the horizons and all humanity may be gathered beneath the shade of the Word of God.

قدّوس ربّ الملائكة و الرّوح پس باید بجان جهد
بلیغ نمود تا یرلیغ فتبارک الله احسن الخالقین
منشور آفاق گردد و جمیع بشر در ظلّ کلمه الله
محشور شود

- 4 You had requested permission to attain My presence. These days are not free from obstacles - defer it to another time. God willing, it will be made possible.

4 خواهش حضور نموده بودید این ایام خالی از
محدور نه بوقت دیگر مرهون نمائید انشاء الله میسر
میگردد

INBA85:059, KASH.241-242

AB04850

To: *Badii, Mirza Mahmud son of Ali Mimar et al.*

Date: 1908-Feb-25

- 1 O ye who are related to that illustrious person! Give thanks unto God that ye have been guided by the light of guidance, attracted to the Kingdom of Abha, and enkindled with the fire of the love of God.
- 2 'Abdu'l-Baha will, with utmost supplication, seek confirmation and assistance for you from the Kingdom of Abha, that with all your powers ye may arise to serve the Word of God, to chant the verses of God, to render service to the world of humanity, to respect even your enemies, to count those who hate you among your friends, to serve your opponents - let alone your loved ones - and to show kindness to bloodthirsty foes - let alone your well-wishers.
- 3 Be not offended by anyone, neither be ye distressed by any soul, even should they inflict upon you any cruelty and oppression. This is the counsel and advice of 'Abdu'l-Baha.
- 4 And upon you be the Most Glorious Glory.

1 ای منتسبین آنشخص جلیل شکر کنید خدا را
که مهتدی بنور هدی و منجذب بملکوت ابی
و مشتعل بنار محبت الله گشته اید

2 عبدالهّاء بنهایت رجا از ملکوت ابی شما را
تأیید خواهد و توفیق جوید تا بتمام قوی بخدمت
کلمه الله پردازید و ترتیل آیات الله کنید و عالم
انسانیرا خدمت نمائید و حتّی دشمنانرا محترم دارید
و مبغضانرا دیوستان شمرید باعدا خدمت کنید تا
چه رسد باحبا و به بدخواه خونخوار مهربانی نمائید
تا چه رسد بخیرخواه

3 از نفسی مرنجید و از کسی دلتنگ مشوید ولو
هر جفا روا دارد و هر جور و ستم مجری دارد
اینست وصیّت و نصیحت عبدالهّاء

4 و علیکم البهّاء الأبهی

BSHN.140.442, BSHN.144.436, MHT1b.162

AB08412*To: Laura Dreyfus-Barney, in Paris**Date: 1908-Mar-01*

- 1 O handmaid of Baha! For some time I have been ill and weary of life in this world, yearning to journey in the other world. If I depart from this nest and hasten to the realm of the Kingdom, do not forget me, do not remain silent, do not seek rest. Remember my counsels, heed my advice.
- 2 Act in such wise that you may shine forth in the Kingdom of God and adorn your countenance with the light of Baha and the radiance of the Covenant. Physical splendor lasteth but a moment, and the ocean of joy in this earthly realm is but a dewdrop. Show forth a lofty aspiration and be not content with a moment or a dewdrop.
- 3 I shall not forget thee, neither in this world nor in the world to come.

1 یا امة البهاء چندیست بیمارم و از زندگانی این جهان بیزارم و سیر در جهان دیگر آرزو دارم اگر ترک این آشیان نمودم و بجهان ملکوت شتافتم فراموش مکن خاموش منشین آرام مجو وصایای من بخاطر آر پند گوش کن

2 کاری کن که در جهان ملکوت جلوه نمائی و رخ بفیض بها و نور میثاق بیارائی جلوهء جسمانی دمیست و دریای سرور این خاکدان فانی شبنمی همت بلند نما و بدمی و شبنمی قناعت منما

3 ترا فراموش ننایم نه در این جهان و نه در جهان دیگر

ADMS#131

BRL_DAK#0253, MMK5#274 p.210

AB11864*To: Spiritual Assembly of Bombay, India**Date: 1908-Mar-02*

- 1 O ye friends of God! It is understood that a wall hath been put up around the Bombay Cemetery, and that water supply is now available. It is a source of joy to the hearts that the friends are busily engaged in important matters, especially in regard to the graves of Baha'is, which to outward appearance should look majestic.
- 2 It is understood that the land for the cemetery is twenty yards wide and sixty yards long. The design of all cemeteries should be as follows: four large avenues intersecting at the middle like a cross. Each avenue should be at least two yards wide, with a water pool in the centre of the four avenues. Thus the width of the land will be divided into four sections, and each section similarly divided in the form of a cross. Each grave should have a one-yard-wide flower bed to its right, left, top, and bottom.

1 ای یاران الهی از قرار معلوم زمین قبرستان بمبئی را مدتیست حصار کشیده‌اند و حال آب نیز آورده‌اند این قضیه سبب سرور قلوب گردید که الحمد لله احبای الهی اهتمام بامور لازمه دارند علی‌الخصوص که باید قبور احبای الهی بظاهر ظاهر نیز مانند قصور باشد

2 از قرار معلوم زمین قبرستان عرضش بیست وار و طولش شصت وار است ترتیب عموم قبرستانها باید بر این منوال باشد چهار خیابان وسیع مانند شکل صلیب در وسط و عرض هر خیابان اقلش دو وار باشد و در وسط چهار خیابان حوض آب ساخته شود و باین قرار عرض زمین چهار قسمت میشود هر قسمی را بهمین قسم باید تقسیم

In other words, the graves should not be joined together. Each grave must have its own flower bed, and if beautiful trees were planted all around the cemetery as well as the water pond, it would be pleasing indeed.

نمود بشکل صلیب و هر قبری را از طرفین یمین و یسار و فوق و تحت یک وار گل کاری باید بشود یعنی قبور متصل بیکدیگر نباشد هر قبری در گلزاری باشد و اگر چنانچه اطراف قبرستان و اطراف حوض درختهای باصفائی غرس شود آن نیز محبوبست

- 3 The main point is that the graves should be situated separately in proper order and should have borders of flowers. However, you may deal with this as you deem advisable.

3 باری اصل ترتیب اینست که باید قبور از هم منفصل و در نهایت انتظام و ترتیب و اطرافش گل و ریاحین باشد دیگر هر نوعی شما مصلحت بدانید همانست

BRL_ATE#134

BRL_DAK#0397

AB09363

To: Ferson, M C Mr et al.

Date: 1908-Mar-02

O ye two believers in God! Although your dear child has passed from this mortal world, yet praise be to God, he lives in the eternal realm. You will find him in the Kingdom of God. Therefore, do not be sorrowful and grief-stricken at his passing. This is not death but life, this is not destruction but salvation, for that precious child has hastened to the Kingdom [of Paradise] in utmost spirituality and radiance. And upon you both be the Most Glorious Glory.

ای دو مؤمن بالله طفل عزیز شما هرچند از این جهان فانی درگذشت ولی الحمد لله در جهان باقی زنده است او را در ملکوت الله خواهید یافت لهذا محزون و مغموم از وفات او مباشید این موت نیست حیانتست و این هلاک نیست نجاتست زیرا آن طفل عزیز در نهایت روحانیت و نورانیت بملکوت [جنان] شتافت و علیکما البهاء الأبهی

DRM.012c

AB00430

To: George Engelmann, in Paris

Date: 1908-Mar-03

- 1 O seeker of the Kingdom! Your letter was received and its contents understood. You had asked about Reality. Reality is the Word of God, which gives life to humanity. It makes the blind seeing and the deaf hearing. It makes the mute speaking and brings the dead to life. It illumines the world of heart

1 ای طالب ملکوت نامه شما واصل مضمون مفهوم گردید از حقیقت سؤال نموده بودید حقیقت کلمه الله است که محیی عالم انسانست کورانرا بینا کند و کرانرا شنوا نماید و گنگانرا

and soul and dispels the darkness of ignorance and error. The beauty, perfection, luminosity and spirituality of the world of existence depend upon the Word of God. This is the source of all, the goal of all, the life-giver of all, the illuminator of all, and the educator of all.

گویا کند و مردگازا زنده فرماید عالم دل و جان روشن کند و ظلمات غفلت و ضلالت را زائل فرماید جمال و کمال و نورانیت و روحانیت عالم وجود بکلمه الله است و اینست مرجع کلّ و مقصود کلّ و محیی کلّ و منور کلّ و مربّی کلّ

- 2 The path to attaining this Reality is through the love of God. When the light of God's love shines in the lamp of the heart, that radiance shows the way and leads to the Kingdom of the Word of God. Know that the cause of the appearance of the love of God is turning toward God.

2 و طریق وصول باین حقیقت محبت الله است چون نور محبت الله در زجاجهء قلب برافروزد آن روشنائی راه بنماید و بملکوت کلمه الله برساند و اما سبب ظهور محبت الله بدان توجه الی الله است

- 3 As for progress in the world after death, know that after death is the divine world, and progress therein is possible, but through divine bestowal rather than human striving. That is, progress is possible purely through grace, for advancement in stations depends entirely on grace and bestowal.

3 و اما ترقّی در عالمی بعد از موت بدان که بعد از موت عالم الهیست و ترقّی در آن ممکن ولی بموهبت الهی نه به سعی و کوشش انسانی یعنی بصرف فضل ترقّی ممکن است زیرا ترقّی در مراتب موکول به فضل و موهبت صرفه است

- 4 However, progress in perfections through human effort is permitted. For example, the progression of mineral reality from the mineral kingdom to the plant kingdom is purely through bestowal. Similarly, the transfer of plant reality to the animal kingdom is also purely through bestowal. Likewise, the transfer of animal reality to the human kingdom is also purely through grace and bestowal. And similarly, the transfer of human reality to the heavenly kingdom is also purely through bestowal. The point is that transitions between kingdoms are purely through grace, but the acquisition of perfections is also possible through human effort and striving.

4 و اما ترقّی در کمالات بمساعی بشریه جائز مثلاً ترقّی حقیقت جمادی از رتبهء جماد بعالم نبات بصرف موهبت است و همچنین انتقال حقیقت نباتی بعالم حیوانی آن نیز بصرف موهبت است و همچنین انتقال حقیقت حیوانی بعالم انسانی این نیز بصرف فضل و موهبت است و همچنین انتقال حقیقت انسانی بعالم ملکوتی نیز بصرف موهبت است مقصد اینست که انتقالات در مراتب بصرف فضل است ولیکن اکتسابات کمالات به سعی و کوشش انسان نیز ممکن است

- 5 For instance, God created man as human and brought him from the mineral state to this station. Now through effort and striving, man can acquire human perfections and increase in virtues and noble qualities. Thus it becomes clear that in any world, the traversing of stations is purely through bestowal, while the acquisition of virtues is also possible through effort and endeavor. Therefore, after transfer from this physical world to the divine world, the traversing of stations is possible but purely through divine grace and bestowal.

5 مثلاً انسانرا خدا انسان خلق فرموده و از رتبهء جمادی باین رتبه رسانده حال انسان به سعی و کوشش تواند که اکتساب کمالات انسانی نماید و ازدیاد فضائل و خصائل جوید پس معلوم شد که در هر عالمی قطع مراتب بصرف موهبت بوده و اکتساب فضائل به سعی و همت نیز ممکن لهذا بعد از انتقال از این عالم جسمانی بجهان الهی طی مراتب ممکن ولی بصرف فضل و موهبت الهیه

- 6 As for the Cause of Baha'u'llah, know that any universal good cause is necessarily divine, and any divine cause is necessarily a universal good. If it is truth, it is for all, and if it is not, it is for none. Therefore, a divine universal good cause cannot be confined to either East or West, for the Sun of Reality sheds its rays upon both East and West and its heat penetrates both South and North. It is not specific to one region rather than another.

6 و اما قضیهء امر بهاءالله بدانکه هر امر خیری عمومی البتّه الهیست و هر امر الهی البتّه خیر عمومی اگر حقّ است از برای کلّ است و اگر نیست از برای هیچ یک نیست پس امر خیر عمومی الهی را نه حصر در شرق توان نمود و نه حصر در غرب زیرا شمس حقیقت شعاعش ساطع بر

- شرق و غرب و حرارتش نافذ در جنوب و شمال
اختصاص بقطری دون قطری ندارد
- 7 In the days of Christ's appearance, the Romans and Greeks imagined that Christ's Cause was specific to the Israelites and that Romans and Greeks were independent of it, for they observed that outwardly Romans and Greeks had perfect civilization and had no need of Christ's teachings. This illusion caused many to remain deprived of Christ's grace.
- 7 در ایام ظهور مسیح رومیان و یونانیان را گمان چنان که امر مسیح مختص به اسرائیلیانست و رومیان و یونانیان مستغنی از آن زیرا ملاحظه مینمودند که بظاهر رومیان و یونانیان مدنیّت کامله دارند احتیاج بتعالیم حضرت مسیح ندارند این وهم سبب شد که بسیاری از فیض حضرت مسیح محروم ماندند
- 8 Similarly, know that the foundation of Christ's religion and the Faith of Baha'u'llah is one foundation and the path is one path, but it progresses day by day. This heavenly path was once like a seed, then reached the stage of the embryo, then became a newborn child, then a nursing infant, then a rational youth, and now has reached maturity. The features are the same features and the form is the same form, but now it appears with utmost freshness and grace.
- 8 و همچنین بدانکه اساس دین مسیح و آئین بهاءالله اساس واحد است و طریق طریق واحد ولی روز بروز در ترقیست این مسلک ملکوتی در وقتی بمنزله نطفه بوده بعد بمقام جنین رسید بعد طفل مولود گشته بعد طفل رضیع شده بعد صبی عاقل گشته حال بمقام بلوغ رسیده این شمایل همان شمایل است و این هیکل همان هیکل ولی حال در نهایت طراوت و لطافت جلوه نموده
- 9 This explanation is complete and sufficient. Blessed is the soul that discovers the mysteries and receives a portion from the realm of lights. Otherwise, if the sun were to shine for a hundred thousand years and the sun's heat were to radiate, stone and clay would not become brilliant gems, nor rubies and coral. So praise God that you are a seeker of truth, possessed of intelligence, perception, sagacity and acumen, and will surely discover the mysteries. And upon you be the Most Glorious Glory.
- 9 این بیان شافی و کافیت خوشا بحال نفسی که باسرار پی برد و از عالم انوار نصیب گیرد و الا اگر صد هزار سال آفتاب بدرخشد و حرارت شمس بتابد سنگ و کلوخ گوهر درخشان نشود و یاقوت و مرجان نگردد پس تو حمد کن خدا را که طالب حقیقتی و با هوش و ادراک و فطانت و ذكاء و البته باسرار پی خواهی برد و علیک البهاء الاهی

BSC.494 #954x, BSTW#139, VUJUDE.189x

MMK3#111 p.074x, YMM.256x,
YMM.384x, VUJUD.103.20x

AB00054

To: *Baha'is of the East et al.*

Date: 1908-Mar-04+

- 1 O spiritual friends of 'Abdu'l-Baha! Although in these times the sea of tests is turbulent and the winds of sorrow blow from six directions, not a moment's rest can be found and not an instant's peace obtained. While all souls lie comfortably on beds of ease and all people repose in the cradle of tranquility, the Holy Land is in great turmoil without a minute's rest or
- 1 ای یاران روحانی عبدالبهاء هرچند در این اوان دریای امتحان پریهجان و اریاح احزان از شش جهت در هیو بست دمی نفس راحتی برنیاید و طرفة العین آسایشی حاصل نشود جمیع نفوس بر بالین راحت آسوده و کلّ خلق در فراش

peace, and this is due to the sedition and corruption of the Covenant-breakers. All the friends of God witness and know that this wanderer has been, in all aspects, truthful and well-wishing toward the two mighty governments of Iran and Turkey, and in all epistles and writings I have praised and extolled these two exalted states and sought confirmation from the Court of the Divine Unity. For Baha'u'llah, may my spirit be sacrificed for His loved ones, prayed for these two exalted states, as you all know and are aware that He prayed for His Majesty Sultan 'Abdu'l-Hamid Khan and sought divine protection and support for him to remain safe and preserved under the protection and assistance of the Divine Unity.

آسایش آرمیده ولی بقعه مبارکه بسیار منقلب دقیقه‌ی راحت و آسایش نه و این بسبب فتنه و فساد ناقضانست جمیع احبای الهی شاهد و واقفند که این آواره از جمیع جهات صادق و خیرخواه دو دولت ذی‌شوکت ایران و عثمانیست و در جمیع رسائل و محررات ستایش و نعت از این دولتمن علیتین نموده‌ام و از درگاه احدیت طلب تأیید کرده‌ام زیرا حضرت بهاء‌الله روحی لأحبائه القداء در حق دولتمن علیتین دعا فرموده‌اند چنانکه کل میدانید و واقف بر این هستید که در حق اعلیحضرت عبدالحمید خان دعا فرمودند و از حق حفظ و حمایت طلبیدند که در صون و عون حضرت احدیت محفوظ و مصون ماند

- 2 Despite this established fact, the unfaithful ones, together with some foolish ill-intentioned people in these parts, have united and two years ago submitted a document claiming that, God forbid, 'Abdu'l-Baha is ill-wishing rather than well-wishing, and opposed rather than in agreement. Thus, each day brings new incidents and reveals fresh difficulties. Yet this servant, praise be to God, remains firm in well-wishing and steadfast in sincerity of purpose. These occurrences have in no way disturbed the pure intentions of this servant; rather, following the command of the Desired One, he remains engaged in well-wishing and prayers for good.

2 با وجود این قضیه مسلّمه بیوفایان با بعضی ابلهان اهل غرض در اینصفتحات اتفاق نموده و در دو سال پیش لایحه‌ی تقدیم نموده‌اند که معاذالله عبداله‌آء بدخواهست نه خیرخواه و مخالف است نه موافق لهذا هر روز واقعه‌ی حاصل و مشکلاتی آشکار گردد ولی اینعبد الحمد لله بر خیرخواهی ثابت و بر صدق نیت مستقیم و راسخ است از این وقوعات بهیچوجه در نیت خالصه اینعبد خللی حاصل نگشت بلکه متابعت امر حضرت مقصود نموده و بخیرخواهی و دعای خیر مشغولست

- 3 Therefore, the divine friends should not become sorrowful and grieved upon hearing of certain events and upheavals in the Holy Land, and should not show the slightest weakness in their pure intention, sincerity of purpose, and well-wishing toward these two eternal governments. They should, with utmost trustworthiness and sincerity, engage day and night in offering prayers for good on behalf of these two eternal governments. His Majesty the Ottoman Sultan, praise be to God, is benevolent to all and kind to all peoples and communities. Surely the truth of the matter will eventually become clear and manifest in his presence.

3 لهذا احبای الهی نیز از استماع بعضی حوادث و انقلاب ارض مقدس محزون و دلخون نشوند و در نیت خالص و صدق طویت و خیرخواهی این دو دولت ابدمدت ادنی فتوری ننمایند و در نهایت امانت و خلوص بادعیه خبریه در حق این دو دولت ابدمدت شب و روز پردازند اعلیحضرت پادشاه عثمانی الحمد لله خیرخواه عموم و مهربان جمیع طوائف و اقوام هستند البته عاقبت حقیقت حال در پیشگاه حضور واضح و آشکار گردد بدخواهان

- 4 For forty years, ill-wishers troubled the minds of the servants of the exalted Iranian government regarding these wanderers, claiming that, God forbid, this community was not among the faithful subjects. Thus the ministers and trusted officials of Iran's government opposed this community. After forty years, it became evident, clear and proven to the trusted officials of the government that among all Iranian subjects, the Baha'is are steadfast, upright and greatly well-wishing. Therefore, the

4 چهل سال خاطر ملازمان دولت علیه ایران را از این آوارگان مشوش نمودند که معاذالله این طائفه از تبعه صادقه نیستند لهذا وزرا و امنای دولت ایران متعرض این طائفه بودند بعد از چهل سال در نزد امنای دولت ثابت و آشکار و محقق شد که در میان عموم تبعه ایران بهائیان ثابتند و مستقیم و خیرخواه عظیم لهذا دولت ابدمدت

eternal government of Iran, after severe opposition, turned to showing kindness and strove to provide care and protection.

- 5 Glory be to God! In this general movement in Iran, it became clear and evident that not a single Baha'i was among the active societies. Rather, all kept their distance and did not interfere in political affairs, but engaged in obedience to the government and well-wishing toward the nation. Even among those masses who sought refuge at the august British Embassy at the beginning of difficulties, there was not a single Baha'i. In any case, matters this clear have become confused to some in these parts, and the unfaithful ones are responsible for promoting these calumnies. Glory be to God! All peoples in Iran are more or less concerned with their own interests; if they show obedience to the government, it is either in hope of reward or fear of punishment - except the Baha'is, who consider goodwill towards both exalted governments a binding obligation by the explicit text of Baha'u'llah, and in obedience to His command maintain the utmost truthfulness and goodwill. Should anyone act contrary to the government, they consider themselves answerable before God and deserving of punishment. Despite this, other opposing groups are considered well-wishers while Baha'is are deprived of this recognition.

- 6 During these recent events when general unrest occurred in Tehran and all cities, did even one Baha'i interfere in these matters? No, by God! Indeed, this community was blamed and reproached by the foolish for remaining quiet, silent, neutral and still. Yes, in Tehran several Babis - not Baha'is - from among the followers of Mirza Yahya interfered in nationalist affairs, but the Baha'is, praise be to God, obeyed Baha'u'llah's command and did not interfere in political matters nor attend any assemblies. It is hoped through the grace of the Glorious Lord that the Baha'i friends will always remain steadfast in this explicit path, namely obedience to government and goodwill towards all, that they may become the manifestation of divine favors and the recipients of infinite bounties.

- 7 O spiritual friends! This mortal world has no permanence or stability, and this worldly life has no constancy or firmness. "All that is on earth shall perish; but there shall abide the face of thy Lord in its majesty and bounty." Therefore, be patient in times of tribulation and remain calm and quiet in severest tests. Think only of illumining the human world and transforming the hatred and enmity between peoples into love and

ایران بعد از شدت تعرض بنوازش پرداخت و برعایت و حمایت کوشید

5 سبحان الله در این حرکت عمومی ایران واضح و مشهود شد که یک نفر بهائی در میان انجمنهای متحرک نبود بلکه کل نگاره گرفتند و در امور سیاسی مداخله نمودند و باطاعت دولت و خیرخواهی ملت پرداختند حتی در میان آن جمهور که بسفارت بهیئه انگلیس در آغاز مشکلات پناه بردند یک نفر بهائی نبود باری امر باین وضوح نزد بعضی در اینصفحات مشتبّه گشته و بیوفایان سبب ترویج این بهتانند سبحان الله جمیع طوائف در ایران بفکر کم و بیش خویشند اگر از حکومت اطاعتی نمایند یا بامید عطا نیست یا خوف و خشیت از عقابی دیگر بهائیان که خیرخواهی دولتن علیتین را بنص صریح حضرت بهاء الله فرض عین و واجب دانند و اطاعت للأمر در نهایت صدق و خیرخواهی هستند و اگر چنانچه نفسی بدولت خلاقی نماید خویش را مؤاخذ عندالله و مستحق عقاب داند با وجود این سائر طوائف مختلفه بدخواه خیرخواه شمرده شوند و بهائیان محروم از آن

6 در این ایام اخیر که حرکت عمومی در طهران و جمیع بلاد واقع شد آیا یک نفر بهائی مداخله در این امور نمود لا والله حتی این طائفه بدین سبب مورد ملامت و طعن پیگردان گشته اند که چرا ساکتید و صامت و بی طرفید و ساکن بلی در طهران چند نفر بایی نه بهائی از اتباع میرزا یحیی در امور ملتیان مداخله نمودند اما بهائیان الحمد لله اطاعت امر حضرت بهاء الله نمودند و در امور سیاسیه مداخله نکردند و در هیچ انجمنی حاضر نشدند امید از فضل رب مجید چنانست که یاران بهائیان همواره بر این مسلک منصوص یعنی اطاعت حکومت و خیرخواهی عموم باقی و برقرار باشند تا مظهر الطاف الهی گردند و مورد عنایات نامتناهی شوند

7 ای یاران روحانی اینجهان فانیرا بقا و قراری نه و این حیات دنیوی را ثبات و استقامتی نیست کل من علیها فان و یبقی وجه ربک ذو الجلال و الاکرام لهذا در موارد بلا صابر باشید و در اشد ابتلا ساکن و ساکت در فکر آن باشید که عالم انسانی نورانی گردد و بغض و عداوت

kindness. Should you witness a hundred thousand cruelties in every moment, be not grieved or disheartened. Engage in well-wishing and show kindness to ill-wishers. Rather, receive cruelty as though it were fidelity, and show boundless love to the aggressive. If they wound, consider it a balm; if they oppress, count it as mercy and compassion. Respect the ill-wisher, let alone the well-wisher; consider the enemy a friend, let alone the faithful companion. These are the counsels and admonitions of Baha'u'llah. The Baha'is must be the mercy of the worlds and well-wishers of all humanity. Should they become the target of a thousand arrows at every moment, they must not complain or be hurt, but give thanks, saying: "Praise be to God that we received arrows yet gave milk and honey; we were struck yet showed mercy; we faced wrath yet spread the table of bounty; we heard taunts and curses yet offered praise and glorification." These are the counsels of the Most Glorious Beauty, may my spirit be sacrificed for His loved ones. Blessed is he who acts according to these counsels through which the horizons become illumined.

ملل با یکدیگر محبت و مهربانی مبدل گردد اگر در هر دم صد هزار جفا بیند آزرده مشوید و دلشکسته مگردید بخیرخواهی پردازید و بدخواهانرا نوازش نمائید بلکه جفا را مانند وفا تلقی نمائید و اهل عدوانرا محبت بی پایان کنید اگر زخمی زند مرهم دانید و اگر جوری کنند رحم و مروت شمرد بدخواه را محترم دانید تا چه رسد بخیرخواه دشمن را دوست شمارید تا چه رسد به یار وفادار وصایا و نصایح حضرت بهاء الله اینست باید بهائیان رحمت عالمیان باشند و خیرخواه جهانیان اگر در هر دم هدف هزار سهم گردند شکوه ننمایند آزرده نشوند شکرانه کنند که الحمد لله تیر خوردند و شهد و شیر دادند ضربت دیدند رحمت نمودند معرض نعمت شدند خوان نعمت گسترده طعن و لعن شنیدند مدح و ستایش نمودند اینست وصایای جمال ابهی روحی لأحبائه الفداء هنیئاً لمن عمل بهذه الوصایا الّتی تتنور بها الآفاق

- 8 O spiritual friends! Be not grieved by any calamity, neither be dismayed. Rather, strive day and night for the illumination of the world of humanity, that perchance, God willing, mankind may be delivered from the world of darkness and enter into the realm of light, may be saved from savagery and attain heavenly virtues, may abandon aggression and arise in truthfulness, uprightness, love and friendship.

8 ای یاران روحانی از هیچ بلائی ملال نیارید و کلال مجوئید بلکه شب و روز در نورانیت عالم انسانی بکوشید که بلکه انشاء الله خلق از عالم ظلمانی برهند و در جهان نورانی درآیند از درندگی نجات یابند و فضائل ملکوتی یابند تیزچنگی بنهند و براسقی و درستی و محبت و دوستی برخیزند

- 9 O friends! Fix not your gaze upon the person of 'Abdu'l-Baha, but turn your attention to the principal aim and serve through divine grace. Wheresoever this servant may be - whether bound in chains and fetters, or finding his home in the depths of the sea, or concealed beneath layers of earth - never falter in your benevolent purposes, nor consider any shortcoming permissible. Rather, be zealous servants at the Threshold of the One, and become grateful bondsmen, that ye may receive abundant grace.

9 ای یاران نظر بشخص عبدالبهاء مدارید توجه بمقصد اصلی کنید و بفیض الهی خدمت نمائید اینعبود در هر دیار باشم ولو بزنجیر و اغلال گرفتار و یا آنکه در قعر بحار مقربایم و یا در تحت اطباق تراب پنهان شوم ابداً فتور در نوایای خیریه میارید و قصور جائز مدانید بلکه درگاه احدیت را بنده غیور باشید و عبد شکور گردید تا فیض موفور یابید

- 10 Day and night occupy yourselves with prayers for the good of all governments, peoples and communities of the world, especially these two governments of the East that are in need of the confirmation and success of the Lord of the East and the West. Let no events cause you to falter; rather, remain firm and steadfast in well-wishing and obedience and submission to the government, in loyalty to His Majesty the Shah, and in pure intention toward all humanity. Upon you be greetings and praise.

10 و شب و روز بادعیه خیریه در حق عموم دول و ملل و طوائف عالم پردازید علی الخصوص این دو دولت شرق که محتاج تأیید و توفیق رب المشارق و المغرب هستند و بهیچ وقوعاتی فتور حاصل ننمائید بلکه در خیرخواهی و اطاعت و انقیاد بحکومت و صداقت باعلیحضرت شهریار و

تَبَّتْ خَالِصَهُ بِجَمِيعِ جِهَانِيَانِ ثَابِتٍ وَ مُسْتَقِيمٍ مَا نِيدُ
وَعَلَيْكُمْ التَّحِيَّةُ وَ الثَّنَاءُ

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To: Khayyat, Muhammad (Khusaf) et al., in Khusif

Date: 1908-Mar-04+

1 O God! O Lord of the Kingdom, arrayed in grandeur, sanctified above all attributes! Thou knowest and seest the abasement of the weak ones, the retreat of the foolish, the perturbation in the hearts of the simple ones, and the wavering of the ignorant. Thy proof hath appeared, Thy sovereignty hath emerged, Thy testimony hath been established, Thy Word hath been perfected, Thy verses have been chanted, Thy mention hath spread, Thy Cause hath been exalted, the might of Thy divine sovereignty hath encompassed all regions, the limbs of creation have trembled from the power of Thy Lordship, and the banner of Thy Covenant hath been raised in the East and the West, waving upon the towers of honor and glory. Thy fragrances have been diffused throughout all climes, the straight path hath been extended, and the tongues of nations have testified to the Covenant of Thy Most Great Name.

2 Yet Thou seest the weak ones among the people plunging into the doubts of the slumberers, clinging to pretexts flimsier than a spider's web, falling into the abyss of degradation, and taking refuge in the pit of despair. They make excuses for everyone who hath violated the Covenant and risen in hypocrisy on the morn of separation, who hath made light of the Testament established in its cradle, and who hath derided the signs of the Covenant before most of the faithful. Then with his pen and his own hand he wrote epistles of discord and spread them throughout all regions. When his hopes were dashed, he slandered Thy servant who is attracted to Thy Beauty, who standeth in service to Thee morning and evening, who hath manifested Thy sovereignty in all lands and raised the banners of Thy dominion in all regions, until the enemies were disappointed and their eyes were blinded by intense weeping.

1 اللَّهُمَّ يَا رَبَّ الْمَلَكُوتِ الْمُتَجَلِّ بِالْجَبَرُوتِ الْمُقَدَّسِ
مِنَ النَّعُوتِ تَعْلَمُ وَ تَرَى تَذَلُّ الضُّعْفَاءَ وَ تَقْهَقُرُ
السُّفَهَاءَ وَ اضْطَرَابَ قُلُوبِ الْبَلَهَاءِ وَ تَذِدُّ
الْجُهَلَاءَ وَ قَدْ ظَهَرَ بَرَهَانُكَ وَ بَرَزَ سُلْطَانُكَ وَ
ثَبَّتَتْ حُجَّتُكَ وَ تَمَّتْ كَلِمَتُكَ وَ تَرْتَلَتْ آيَاتُكَ
وَ شَاعَ ذِكْرُكَ وَ عَلَا أَمْرُكَ وَ احَاطَتْ الْآفَاقُ
سُطُورَ قِيَمِيَّتِكَ وَ ارْتَعَدَتْ فَرَائِصُ الْخَلَائِقِ مِنْ
قُوَّةِ رُبُوبِيَّتِكَ وَ عَلَتْ رَايَةُ مِيثَاقِكَ فِي الشَّرْقِ وَ
الْغَرْبِ وَ خَفَّتْ عَلَى صُرُوحِ الشَّرَفِ وَ الْمَجْدِ وَ
انْتَشَرَتْ نَفَحَاتُكَ فِي كُلِّ الْأَقَالِيمِ وَ امْتَدَّ الصَّرَاطُ
الْمُسْتَقِيمُ وَ شَهِدَتْ السَّنُ الْأُمَمُ بِمِيثَاقِ اسْمِكَ
الْأَعْظَمِ

2 مع ذلك ترى ضعفاء القوم يخوضون في شبهات
اهل النّوم و يتشبّهون بأذكار اوهن من بيت
العنكبوت و يهونون في وهدة السَّقُوطِ و يأوون
الى حفرة القنوط و يعذرون كل من نقض
الميثاق و قام على النّفاق في صبيحة يوم الفراق و
استهون العهد و تمهد في المهد و سخر بآيات الميثاق
عند اكثر اهل الوفاق ثم حرر بقلبه و خطه
رسائل الشّقاق و نشره في الآفاق فلما خابت منه
الآمال افترى على عبدك المنجذب الى الجمال
القائم على خدمتك في الغدو و الاصال و اظهر
سلطانك في كلّ البلدان و رفع رايات سلطنتك
في كلّ الآفاق حتّى خابت الأعداء و عميت
اعينهم من شدّة البكاء

3 They said: "After the setting of the Sun of the Supreme Course, we expected this lamp to be extinguished, this surging ocean to run dry, this manifest standard to be lowered, and this mighty pillar to be destroyed." But their hopes were dashed, their end drew nigh, and their bonds were severed, for this irreparable calamity was like a cup of deadly poison and bitter colocynth. The lamp grew brighter in light, the fire blazed more intensely, and the banner rose higher. This mighty Cause spread and was proclaimed throughout all regions. Would that the Ascension of the King of existence had never occurred! For the Sun grew more radiant, and the clouds increased in thunder and lightning. Then he who was content with violation and abandoned his obligations announced his opposition through his letters to all parts, gladdening the enemies and causing joy in the hearts of the hateful ones. Their mouths became full of laughter, their tongues violated sacred things, and their swords became deadly. They took that darkest of nights as a time of celebration, spending it in joy and glad tidings.

3 و قالوا كما نرى بعد صعود نير الملائ الأعلى
نمود هذا السراج و نضوب هذا البحر المواجه
و تنكيس هذا العلم المبين و تدمير هذا الركن
العظيم نغابت الآمال و قربت لنا الآجال و تقطع
منّا الأوصال حيث كان هذا الرّزء العقيم كأساً
من السمّ التقيع و العلقم المرير فزاد السراج انواراً
و اشتدّت النار اشتعالاً و زادت الرّاية ارتفاعاً
فشاع هذا الأمر العظيم و ذاع في كلّ الأقاليم
يا ليت لم يقع الصّعود للمليك الوجود فالشمس
زادت اشراقاً و الغمام ازداد ارعاداً و ابراقاً
ثمّ الذي رضى بالنقض و ترك الفرض اعلن
انخلاف برسائله في الأطراف ففرّج الأعداء و
شرح صدور اهل البغضاء فأصبحت افواههم
ضاحكة و السنهم هاتكة و سيوفهم فاتكة فأتخذوا
تلك اللّيلة اللّيلاء زينة و احيائها بالمسرّات و
البشارات و

4 They said: "The mighty pillar hath been demolished, the lofty edifice hath been penetrated, the foundations of the House of Divine Support have been shaken, and discord and hatred have arisen among the people of Baha for a long time to come. Their water shall sink away, their purity shall be sullied, their fire shall be extinguished, and their lamp shall be put out." O birds of night! Celebrate this fierce raid with injustice and calumny, and celebrate despair after hope! Their fire blazed after extinction, and their clamor rose after silence and stillness. These are the endeavors of one who opposed the Covenant and the support of one who exchanged honey for earthly herbs. Eyes have witnessed these matters, and ears have heard of this violation that demolished the Frequented Fane.

4 قالوا قد هدم الركن الشّديد و تخلّل البنيان المشيد
و تزلزل اركان بيت التأييد و وقع الخلاف و
البغضاء بين اهل البهّاء الى امد مديد سيغور مائهم
و يتكدّر صفائهم و تتخذ نارهم و يطفأ سراجهم فيا
طيور اللّيل حيّوا على الغارة الشّعواء ظلماً و بهتاناً
و حيّوا للبأس بعد اليأس فتسّمرت نارهم بعد
الخمود و ارتفع ضجيجهم بعد الصّمت و السّكوت
هذا مساعى من خالف العهد و نصرة من استبدل
الشّهد ببقول الأرض و الأعين رأّت هذه الأمور
و الآذان سمعت بهذا النّقض الهادم للبيت المعمور

5 Notwithstanding this, Thou beholdest, O my God, a people who still doubt this Cause, a Cause whose revelation hath shone forth even as the sun in the plenitude of its most effulgent splendor, a Cause whereof they that are endued with faith have become aware, whose truth the company of the contentious themselves confess, which the band of the hypocritical openly proclaim, and unto which even the enemies throughout the lands have borne witness. Yet, despite all this, the doubters say: "No harm can come to Him through the corruption and perversion of the Book, inasmuch as He hath been mentioned in the Text."

5 مع ذلك ترى يا الهى اناساً يرتابون في هذا الأمر
الذى ظهر ظهور الشمس في اشدّ اشراق و اطلع
به اهل الوفاق و تقرّ به عصبة الشّقاق و تتجاهر به
ثلة النفاق و شهدت به حتّى الأعداء في الآفاق
مع ذلك يقولون المرتابون لا يضرّه النّقض و
التّحريف في الكتاب لأنّه مذكور في الخطاب

6 O God! What great injustice is this that they distort the Book of God while kinsfolk and brethren bear witness to it. Despite

6 يا الله ما هذا الظلم العظيم يحرفون كتاب الله و يشهد
به الأهل و الاخوان مع ذلك يتردّدون اهل

this, the adversaries waver and doubt in the face of a decisive text from the Ever-Living, the Self-Subsisting. Should one deviate for a moment from the shadow of the Cause, he has been and will be utter nothingness. Is there any deviation greater than the violation of the Covenant? Is there any deviation more grievous than the distortion of the Book? Is there any deviation more severe than corruption? Is there any deviation greater than uniting with the enemies? Is there any deviation more grievous than that which causes the beloved ones to weep, kindles the fire of anguish in the hearts of the chosen ones, and brings joy to the hearts of the enemies? Is there any deviation more grievous than likening the name of the Center of the Covenant to the evil one and Satan? Is there any deviation more severe than demolishing the mighty edifice? Is there any deviation greater than violating the sanctity of the Cause of God? Is there any deviation more repugnant than abasing oneself before the adversaries? This is what the center of violation did, and it became renowned throughout all regions. And now there exists a book penned by the descendant of the greatest violator, wherein it is written concerning the Center of the Covenant: "God will soon raise up one who will show him no mercy." Is there any deviation more grievous than this? Judge fairly, O people of understanding!

- 7 As for the words that flowed from the pen of the most brilliant star and the most luminous lamp, the most noble Shaykh Ahmad, we have written a commentary on them but have withheld their publication until the wayfarers among them - including the aforementioned violator - interpret them. At that time, we shall bring forth this manifest serpent.
- 8 Regarding what is mentioned in the Torah and the Psalms concerning the affair of Lot and his daughters, and the apostasy of certain Prophets - these are confused dreams for which God has sent down no authority. These are merely tales of historians from among the People of the Book. Know then that the Torah consists of that which was revealed on the Tablets to Moses - peace be upon Him - or what He commanded. As for the stories, these are historical accounts written after Moses - peace be upon Him. The proof of this is that in the final book, events that occurred after Moses are recorded and related. This is clear and evident proof that these stories were recorded after Moses - peace be upon Him. Therefore, there can be no reliance upon such sayings which are mere stories and accounts, for which God has sent down no authority. For the glorious Book and the mighty discourse are the Tablets which Moses - peace be upon Him - brought from Sinai, or that which He spoke addressing the Children of Israel with decisive text of ordinances. Therefore, be not astonished by accounts flowing

الخصوم ويرتابون مع نص قاطع من الحى القيوم
اگر آتی از ظل امر منحرف شود معدوم صرف
بوده و خواهد بود فهل من انحراف اعظم من
نقض الميثاق وهل من انحراف اكبر من تحريف
الكتاب وهل من انحراف اشد من الفساد وهل
من انحراف اعظم من الاتحاد مع الأعداء وهل
من انحراف اشد من امر ييكى الأجباء ويأجج نار
الجوى فى قلوب الأصفياء ويسر افئدة الأعداء و
هل من انحراف اكبر من تطبيق اسم مركز الميثاق
بالنقى والشيطان وهل من انحراف اشد من
هدم البنيان العظيم وهل من انحراف اعظم من
هتك حرمة امر الله وهل من انحراف اشنع من
التدلل عند الخصماء هذا ما فعل مركز النقض و
اشتهر فى الآفاق والآن كتاب موجود بأثر من قلم
سليل الناقض الأكبر مرقوم فيه بحق مركز العهد
فسوف يبعث الله من لا يرحمه هل من انحراف
اشد من ذلك فأنصفوا يا اولى الألباب

- 7 واما الكلمات التى صدرت من قلم النجم الأزهر
و السراج الأنور الشيخ الأجل احمد قد حررنا
شرحاً عليها وتركنا نشرها حتى يفسرها السائرون
منهم الناقض المرقوم عند ذلك نأتى بهذا الثعبان
المبين
- 8 واما ما هو المزبور فى التوراة والزبور من امر
اللولوط و صباياه و الارتداد لبعض الأنبياء هذه
اضغاث احلام ما انزل الله بها من سلطان تلك
اقاويل المؤرخين من اهل الكتاب ثم اعلوها انما
التوراة ما هو المنزل فى الألواح على موسى عليه
السلام او ما امر به واما القصص فهذا امر
تاريخى كتب بعد موسى عليه السلام و البرهان
على ذلك ان فى السفر الأخير كتب الحوادث
التي وقعت بعد موسى و اخبر عنها و هذا دليل
واضح و مشهود بأن القصص دونت بعد موسى
عليه السلام فلا اعتماد على تلك الأقوال التي
هى القصص و الروايات و ما انزل الله بها من
سلطان لأن الكتاب الكريم و الخطاب العظيم هو
الألواح التي اتى بها موسى عليه السلام من الطور
او ما نطق به مخاطباً لبني اسرائيل بنص قاطع من

from the pens of historians after Moses, for these are not from the decisive verses in the Psalms and Tablets.

الأحكام بناءً على ذلك لا تستغربوا من اخبار صدر عن اقلام المؤرخين من بعد موسى لأنها ليست من الآيات المحكمات في الزبر والألواح

- 9 As to the question of predestination and free will, due to lack of time and the pressing circumstances, I will be brief, confining myself to a few words which shall suffice for those possessed of knowledge among the people of divine revelation.
- 9 و أما في مسألة لا جبر ولا تفويض أتى لعدم المجال وتشتت الأحوال اختصر بعدة كلمات و أنها لكافية لأولى العلم من اهل البشارات
- 10 Know thou that the Ancient Power is the mover of all horizons, the transformer of hearts and vision. Man's involvement in actions is through will, inclination, receptivity and capacity. Both man and tree are in motion, and God is the mover of both these motions. However, man's motion differs from the tree's motion, for the first is by choice, will and inclination, while the second is by compulsion and without choice, and the Mover is the Mighty, the Compelling One. This is the meaning of "neither predestination nor free will" - a condition between the two conditions - for if thou wert to observe carefully, thou wouldst witness motion in all created things, be they trees, humans, animals or objects, and the Lord of all beings is the mover of all. The tree's motion differs from man's motion in that the latter is by his will. Therefore, there is no compulsion - "We wronged them not, but they wronged themselves" - and no complete delegation of power, since God is the Mover. Say: All is from God. This is the condition between the two conditions.
- 10 فاعلم ان القدرة القديمة محرّكة للأفاق و مقبلة للقلوب والأبصار ومدخل الانسان في الأفعال هو الإرادة والميلان والقابلية والاستعداد فالبشر والشجر متحركان والحرك لهذه الحركتين هو الله ولكن حركة الانسان مبابنة لحركة الأشجار لأن الحركة الأولى بالاختيار والإرادة والميلان والثانية بالاضطرار وعدم الاختيار والحرك هو العزيز الجبار هذا معنى لا جبر ولا تفويض ولا كره ولا تسليط امر بين الأمرين لأنك اذا امعنت النظر لرأيت الحركة في جميع الكائنات سواء كان من الشجر والبشر والدواب والأجسام و محرّك لكل ربّ الموجودات انما تختلف حركة الشجر عن حركة البشر لأن هذه بارادته اذا لا جبر وما ظلمناهم ولكن كانوا انفسهم يظلمون ولا تفويض حيث المحرك هو الله قل كل من عند الله وهذا هو الأمر بين الأمرين
- 11 We have another example: When a violent wind blows on land and sea, thou seest ships driven east and west, moved by the strong wind, without which they would never move from their position. Thus there is no complete delegation of power. However, when the sailor inclines the rudder eastward, the wind's force drives it east, and when he inclines it westward, the wind drives it west, as God the Exalted has said: "All do We aid - these as well as those - from the bounty of thy Lord. And the bounty of thy Lord is not limited." Thus it is established that there is no compulsion, but rather man's will and inclination.
- 11 ولنا مثل آخر وهو اذا اشتدت ريح صرصر في البر والبحر ترى الفلك مؤاخر الى الشرق والغرب و المحرك لها الريح الشديدة ولو لاها لما تحركت من مقامها ابداً اذا لا تفويض ولكن اذا مال الملاح بالسكان الى الشرق فذهب بقوة الريح مشرقة و ان اماله الى الغرب تذهب بها الريح مغربة كما قال الله تعالى و كلاً نمدّ هؤلاء هؤلاء من عطاء ربك و ما كان عطاء ربك محظوراً فثبت ان لا جبر بل بارادة الانسان و ميلانه
- 12 This is a brief answer, and I hope that God may grant me sufficient opportunity hereafter to expound for thee conclusive proofs and evidences regarding this subtle question, until thou seest this condition between the two conditions as clear and evident as the light of the two easts.
- 12 هذا مختصر الجواب و اتأمل من الله ان اجد فرصة كافية بعد ذا و ابث لك الدلائل و البراهين القاطعة في هذه المسئلة الغامضة حتى ترى الأمر بين الأمرين واضحاً مشهوداً كنور المشرقين
- 13 O my God, my God! Aid Thy sincere loved ones to follow the manifest light, and assist Thy near servants to spread Thy fragrances throughout the worlds, that they may, through the
- 13 الهى ايد احبائك المخلصين على الاقتفاء بالنور المبين و وفق عبيدك المقربين على نشر نجاتك بين العالمين حتى يلتها عن شبهات

promotion of Thy radiant Faith and the dissemination of Thy teachings and the spreading of Thy signs and the proclamation of Thy evidences between the east and west, become distracted from the doubts of the Covenant-breakers. Verily, Thou art the Generous, the Merciful, the Mighty, the Bestower. Verily, Thou art the Powerful, the Exalted, the Strong, the All-Choosing.

BRL_ATE#038x, KSHK#09x

الناقصين بتبليغ دينك المنير و بثّ تعاليمك و
اشاعة آثارك و اذاعة بيناتك بين الخافقين انك
انت الكريم الرحيم العزيز الوهاب و انك انت
المقتدر المتعالى القوى المختار

BRL_DAK#0232, MKT3.167, AVK1.080x,
AVK2.101.02x, MAS5.099, ADH2.009x,
ADH2_1#02 p.009x, MMG2#067
p.073x, MUH1.0342x, NSR_1978.128ax,
NSR_1993.141ax

AB10953

To: Mrs Robert Elliott, in California

Date: 1908-Mar-20

1 O thou lover of humanity!

2 Thy letter was received and its contents imparted spiritual significances. Thank thou God that from thy early childhood thou hast been always a seeker after salvation and hast been spending thy energy and effort in charitable affairs and the excellences of the world of humanity.

3 However, every great Cause in this world of existence findeth a visible expression through three means: first, intention; second, confirmation; third, action. Today on this earth there are many souls who are the spreaders of peace and reconciliation and are longing for the realization of the oneness and unity of the world of man; but this intention needs a dynamic power, so that it may become manifest in the world of being. Today the divine instructions and lordly exhortations of Baha'u'llah promulgate this most great aim, and the confirmations of the Kingdom are the supports and defenders of this eminent intention. For the power of the Word of God is penetrative and the existence of the divine Kingdom is uninterrupted. Therefore, ere long it will become evident and clear that the ensign of the Most Great Peace is the teachings of Baha'u'llah. For the intention, the power and the action, all the three essential elements are brought together and the realization of everything in the contingent world dependeth upon these three principles.

1 ای محبّ نوع انسانی

2 نامه رسید و از مضامین معانی دلنشین مفهوم
گردید حمد کن خدا را که از بدو حیات همواره
طالب نجات بودی و در امور خیریه و فضائل
عالم انسانی سعی و جهد مینمودی

3 ولی هر امر عظیمی در عالم وجود بسه چیز تحقق
یابد اول نیت ثانی توفیق ثالث عمل امروز در
جهان بسی از نفوس مروج صلح و سلامت و
طالب وحدت و یگانگی عالم انسانی ولی این نیت
را قوتی لازم تا در عالم وجود تحقق یابد امروز
تعالیم الهیه و وصایای ربّانیه ترویج این مقصد
عظیم نماید ولی تأییدات ملکوت ظهور و نصیر
این مقصود لهذا جمیع قوای عالم و افکار امم عاجز
از اجراء این مقصد اعظم است ولی قوت کلمه
الله نافذ و تأیید ملکوت الله متتابع لهذا عنقریب
واضح و محقق گردد که رایت صلح اکبر تعالیم
بهاء الله است و خیمه اتحاد و اتفاق امم سرادق
ملکوت الله زیرا نیت و قوت و عمل هر سه
مجمع و تحقق هر شیء در عالم وجود منوط باین
سه چیز است

- 4 Therefore, O thou lover of the oneness of the world of humanity! spread thou as much as thou canst the instructions and teachings of His Highness Baha'u'llah, so that the desired Beloved become unveiled in the assembly of humankind and cast her light upon all the people.
- 4 پس ای طالب وحدت عالم انسانی تا توانی وصایا و تعالیم حضرت بهاءالله را ترویج نما تا شاهد مقصود در انجمن عالم انسانی چهره گشاید و جلوه نماید
- 5 Likewise, some of the ancient philosophers have spoken regarding the oneness of the world of humanity, but confirmation and assistance become not their supports and helpers. Consequently their endeavors ended in being without result and the tree of their hope without fruit.
- 5 بعضی از فلاسفه قدما نیز عنوان وحدت عالم انسانی نمودند ولی تأیید و توفیق ظهور و معین نگردید لهذا مساعی ایشان بی نتیجه ماند و درخت آمال بی ثمر ماند
- 6 Thou hast written regarding the language of Esperanto. This language will be spread and universalized to a certain degree, but later on a language more complete than this, or the same language will undergo some changes and alterations and will be adopted and become universal. I hope that Dr. Zamenhof become assisted by the invisible confirmation and do a great service to the world of humanity.
- 6 اما در خصوص لسان اسپرانتو که مرقوم نمودید این لسان تا یک درجه عمومی گردد و انتشار یابد ولی من بعد لسانی اکمل از این و یا خود این لسان تعدیل گردد و عمومی شود امیدوارم که دکتر زمنهوف بتأییدات غیبیه الهیه موفق شود و خدمتی نمایان بنوع انسان نماید
- 7 O thou maid-servant of God! Whatsoever question thou hast in thy heart, turn thou thy heart toward the Kingdom of Abha and entreat in the Threshold of the Almighty and reflect upon that problem, then unquestionably the light of truth shall dawn and the reality of that problem will become evident and clear to thee. For the teachings of His Highness Baha'u'llah are the keys to all the doors. Every hidden secret will become discovered and every hidden mystery will become manifest and apparent.
- 7 ای امهالله هر مطلبی که در دل داری توجّه بملکوت ابهی کن و تضرّع بعتبه کبریا نما و تفکر در آن مسئله کن البتّه نور حقیقت بتابد و حقیقت آن مسئله بر تو واضح و روشن گردد زیرا تعالیم حضرت بهاءالله مفاتیح جمیع ابواب است هر سرّ مکنون مکشوف گردد و هر راز پنهان واضح و آشکار شود
- 8 Give my most respectful greeting to Mrs. Coles and say: "I have not forgotten thee and I always remember thee and beg for thee confirmation and assistance from the Kingdom of Abha."
- 8 بامهالله مسییس کولز تحیت محترمانه من برسان و بگو ترا فراموش ننوده‌ام و همواره یاد نمایم و از ملکوت ابهی طلب توفیق و عنایت کنم
- 9 Upon thee be the Glory of the Most Glorious!
- 9 و علیک البهاء الأبهی

BRL_ATE#096x, BRL_PEACE#24x, TAB.690-692, COC#1585x, LOG#1142x, BSC.467 #872-873x, BSTW#302

BRL_DAK#0087, COMP_PEACEP#24x, NJB_v01#12 p.005x

AB06907*To: Denver Fint, in Berkeley, CA**Date: 1908-Mar-20*

- 1 O thou who art attracted to the Kingdom of God! The counsels and admonitions of Baha'u'llah are the outpouring of the Word of God. This universal force, like a spirit, penetrates the arteries and veins. Therefore when the soul and spirit become attached to it, it will surely deliver them from selfish desires, the passions of this mortal world, dark doubts, and attachment to physical conditions.
- 2 This spiritual force becomes the cause of the revival of souls - it opens the eyes of the blind, makes the deaf hear, and causes the mute to speak. Therefore act and move according to the teachings of the Blessed Beauty (may my spirit be a sacrifice for His loved ones), so that divine force may aid thee in all conditions and thy ultimate desire may be realized.
- 3 And upon thee be the Most Glorious Glory.

1 ای منجذب ملکوت الله وصایا و نصائح حضرت بهاء الله فیض کلمه الله است این قوهء کلّیه مانند روح در عروق و شریان نافذ پس چون روح جان تعلق بآن یابد از هوای نفسانی و شهوات این جهان فانی و شبهات ظلمانی و تعلق بشئون جسمانی البتّه رهائی یابد

2 این قوهء روحانیّه سبب احیاء نفوس شود و کوران را چشم بگشاید و کرانرا مستمع نماید و گنگانرا گویا کند پس بموجب تعالیم جمال مبارک روحی لأحیائه الفداءء روش و حرکت کن تا آن قوهء الهیه ترا در جمیع مراتب تأیید کند و نهایت آرزو حاصل گردد

3 و علیک البهاء الابهی

MMK3#114 p.078, MMK3#130 p.092,
HDQI.281, ANDA#41-42 p.08

AB10258*To: Mustafa Rumi, in Rangoon**Date: 1908-Mar-22*

- 1 O thou whom God hath distinguished with His greatest gift! Your detailed letter arrived and the particulars about the Qadiyani were clear and evident. This person imagines he can oppose the manifest serpent with ropes and sticks, and resist the Word of God with such doubts and vain imaginings. Soon he will find himself captive to manifest loss, and the blessed verse "When those who were followed clear themselves of those who followed them" will be fulfilled. "They pray unto instead of God that which can neither hurt them nor profit them. Weak are both the seeker and the sought!"
- 2 However, you must respond to their doubts with the utmost courtesy and gentleness, in such a way that they do not become

1 یا من اختصّه الله بالموهبة الکبری نامہء مفصلّ واصل شد و تفصیل قادیانی معلوم و واضح بود این شخص را گمان چنان کہ به حبال و عصی مقابلی با ثعبان مبین تواند نمود و باین شبهات و اوهام مقاومت کلمه الله تواند کرد عنقریب خویش را اسیر خسران مبین بیند و آیهء مبارکهء اذ تبرّء الذّین اتّبعوا من الذّین اتّبعوا تحقّق یابد یدعون من دون الله ما لا یضرّهم و لا ینفعهم و ضعف الطالب و المطلوب

2 ولی شما در نهایت مدارا و ملایمت جواب شبهات آنانرا بدهید بنوعیکه محزون و مکدر نگردند اینست

saddened or disturbed. This is the way of the people of Baha and this is the path of the Imams of guidance. These people are weak in understanding and worthy of pity, they are helpless and poor, they are suckling babes and unreasoning children. Therefore one must show them mercy. Their rejection, denial and pride should not cause weariness and exhaustion. With kindness and utmost affection, explain the reality of matters to them as much as possible.

روش اهل بها و اینست مسلک ائمه هدی این خلق ضعیف العقلند و لایق و سزاوار اهل دلق بیچاره اند و مسکین طفل رضیعند و صبیان غیر رشید لهذا باید رحم بر آنان نمود از اعراض و انکار و استکبار آنان نباید ملال و کلال آورد بنوع خوشی در نهایت مهربانی بقدر امکان تفهیم حقیقت مسائل نمائید

- 3 The Ishraqat, Tajalliyat, Kalimat, Bisharat, and Tarazat - such Tablets which consist of counsels and exhortations - should certainly be translated and disseminated. This is very beneficial. Similarly, instructions will be written to America to send you some translated Tablets. However, the Suriy-i-Haykal should not be translated and spread at this time. This will be done in the future, God willing. It is better to translate whatever Persian and Arabic Tablets consist of counsels.

3 اشراقات و تجلیات و کلمات و بشارات و طرازات از این قبیل الواح مبارک که عبارت از نصایح و وصایاست البته ترجمه شود و نشر گردد بسیار موافق است و همچنین به امریک مرقوم خواهد گشت که بعضی الواح مترجمه را نزد شما بفرستند اما سوره هیکل حال ترجمه و ترویج موافق نه من بعد انشاء الله خواهد شد آنچه الواح فارسی و عربی که عبارات از وصایاست ترجمه شود بهتر است

- 4 His honor Mirza Abu'l-Fadl, supported by inspiration from the Most Glorious Kingdom, is occupied with writing, otherwise he would have departed for India. You and the friends of God must converse with the utmost attraction and enkindlement, so that souls become attracted by the power of the love of God. For presenting decisive proofs and arguments through speech and treatises requires an attractive force. When a speaker's brow shineth with the radiance of the love of God at the time of his exposition of a subject, and he is exhilarated with the wine of true understanding, he becometh the centre of a potent force which like unto a magnet will attract the hearts. This is why the expounder must be in the utmost enkindlement. And upon thee be the Most Glorious Glory.

4 جناب آقا میرزا ابوالفضل المؤید بالهام من الملکوت الاهی مشغول تألیفند و الا روانه هندوستان میشدند شما باید و یاران الهی در نهایت انجذاب و اشتعال صحبت بدارید تا نفوس منجذب قوه محبت الله گردند زیرا اقامه دلائل و براهین قاطعه به لسان و رسائل قوه جاذبه لازم دارد اگر نفسی در حین تقریر چون شروع بیان کند انوار محبت الله از جبینش روشن و از خمر عرفان در نهایت نشاط و انبساط باشد این قوه جاذبه مانند مغناطیس قلوب را بریاید اینست که مبین باید در نهایت اشتعال باشد و علیک البهاء الاهی ع

- 5 He is God!

5 هو الله

- 6 O true friend! As this is the first century and the beginning of the diffusion of the divine fragrances of the Word of God in India, the flame of the love of God and the power of the spirit of life must be intense so that it may have effect. Therefore, breathe such a breath into the friends that they may become entirely freed from every bond and attain complete detachment, becoming like bolts of lightning and flames of fire, so that they may overthrow the foundations of the illusory beliefs of the various sects and religions of India. For ordinary powers will have no effect.

6 ای دوست حقیقی چون قرن اول و بدایت انتشار نفحات مسک کلمه الله در هندوستان است باید شعله محبت الله و قوت روح حیات شدید باشد که تأثیر نماید لهذا یارانرا چنان نفحه ای بدمید که بکلی از هر قید آزاد گردند و فراغت تمامی یابند و مانند صاعقه شعله نار گردند تا بنیان اوهام طوائف و مذاهب معوجه هندوستان براندازند زیرا قوای عادیه تأثیر ننماید

BRL_DAK#0560

BRL_ATE#166x, COC#1920x

AB00351

To: *Spiritual Assembly of New York, NY*

Date: 1908-Mar-24

- 1 O ye sons of the Kingdom! At a time when conditions were most difficult and oppressive and the reception of letters hard and impracticable, your letter was received. Therefore, its reception denoteth that the honorable assembly is confirmed. I hope from the bounties of His Highness the Incomparable One that under all circumstances and conditions ye may become assisted in the service of the Kingdom of God
- 2 Ye have written regarding the erection of the Temple and the purchase of the ground, or the finding of a place to be as a home for the gathering of the believers. At this moment that Abdul-Baha is immersed in the ocean of calamities, this news caused him joy and happiness, that—praise be to God!—the friends and the maid-servants of the Merciful are thinking to serve the Kingdom of God..
- 3 O ye sanctified souls! It is the time of firmness and steadfastness and the period of arising in the service of the Word of God, for the Blessed City is environed from all directions with the tempestuous waves of tests and trials and the sweeping hurricanes of persecutions and hardships are blowing and roaring high. The joy and happiness of the heart of Abdul-Baha depends upon the stability and constancy of the believers. For they must live and act in accord with the divine advices and exhortations and show forth to each other the power of the perfection of love with infinite accord and unity, so that they may become the embodiment of one existence, the waves of one sea, the myrtles of one rose-garden, the rays of one sun, the stars of one horizon, the fruits of one tree and the birds of one meadow.
- 4 Likewise, they must treat with and behave toward all the governments, nations, communities, kings and subjects with the utmost sincerity, trustworthiness, straightforwardness, love and kindness. Even they must make hopeful a bloodthirsty enemy, show sympathy with the utmost faithfulness and honor to the perfidious unjust, know the ill-wisher as the well-wisher and torment not the sinner with reproaches. Should they become the targets of a thousand arrows of persecution, they must challenge it with love and friendship and treat every one with purity of purpose and kindness.
- 5 O ye friends of God! Show ye an endeavor that all the nations and communities of the world, even the enemies, put their

1 ای ابناء ملکوت نامه شما رسید در وقتیکه حال صعب و عسیر بود و وصول نامه مشکل و مستحیل لهذا وصول دلیل بر موفقیت آن جمع محترم است از الطاف حضرت بیچون امیدوارم که در جمیع امور و شئون موفق بخدمت ملکوت الله گردید

2 اما در خصوص بنای هیکل و خرید زمین یا تهیه محل عمارتی بجهت اجتماع احببا مرقوم نموده بودید در چنین وقتی که عبدالهآء غریق بحر بلاست این خبر سبب فرح و سرور گردید که الحمد لله یاران و اماء رحمن در فکر خدمت بملکوت الله هستند

3 ای نفوس مقدسه وقت ثبوت و استقامتست و هنگام قیام بر خدمت کلمه الله زیرا امواج امتحان از هر جهت بر بقعه مبارکه متابع و اریاح مصائب و بلایا در مرور و فرح و سرور قلب عبدالهآء بثبوت و استقامت احباست که بموجب وصایا و نصایح الهیه روش و حرکت نمایند و یایکدیگر در نهایت اتحاد و یگانگی بکمال قوت بحبت پردازند تا حکم یک وجود حاصل نمایند امواج یک بحر گردند و ریاحین یک گلشن شوند پرتو یک آفتاب باشند و نجوم یک افق گردند ثمرات یک شجر باشند و مرغان یک چمن گردند

4 و همچنین با جمیع دول و ملل و طوائف و ملوک و مملوک در نهایت صدق و امانت و راستی و خیرخواهی و مهربانی روش و سلوک نمایند حتی دشمن خونخوار را نیز امیدوار کنند و خصم غدار را بنهایت صدق و وفا بنوازند بدخواه را خیرخواه دانند و گنهکار را آزار نمایند اگر در هر دمی هدف هزار تیر جفا گردند بحبت و وفا مقابلی نمایند و بالفات و صفا سلوک کنند

trust, assurance and hope in you; that if a person falls into errors for a hundred-thousand times he may yet turn his face to you, hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nor despondent. This is the conduct and the manner of the people of Baha'. This is the foundation of the most high pathway! Ye should conform your conduct and manners with the advices of Abdul-Baha.

5 ای یاران الهی همتی کنید که جمیع ملل و طوائف
حتی الأعداء از شما مطمئن و امین و امیدوار
باشند اگر نفسی صد هزار جفا نماید باز امیدوار
بعفو خطا باشد نومید نگردد دلگیر نشود اینست
روش و سلوک اهل بها اینست اساس طریقت
علیا روش و منش را تطبیق بوصایای عبدالبهاء
نمائید

- 6 Concerning the erection of the Temple: Now all the believers must become united, so that the Temple may be built soon in one place. For should (the believers) undertake (the erection of the Temple) in many places, it will not become completed anywhere; and as in Chicago they have preceded every other place to plan the erection of the Temple, undoubtedly to co-operate and help them is nobler and a necessity. Then, when it is built in one place, it will become erected in many other places. If , for the present, you prepare or establish a home in New York, though by renting it, to become a center for the gathering of the believers of God, it is very acceptable. God willing, in all the states of America in the future there will be erected Temples with infinite architectural beauty, art, with pleasing proportion and handsome and attractive appearances; especially in New York. But for the present, be ye satisfied with a rented place.

6 اما در خصوص بناء هيكل حال بايد جمیع احبّا
متفق شوند تا در یک جا هيكل بزودی بنا شود
زیرا اگر در مواقع متعدده مباشرت گردد در
هیچ جا اتمام نپذیرد و چون در شیکاگو پیش
از همه جا تصور بناء هيكل نموده اند البته معاونت
بآنجا احسن و الزم است و چون در یکجا تأسیس
شد در همه جا تأسیس خواهد گشت و اما در
نیویورک اگر عمارتی مهیا و حاضر شود که محلّ
اجتماع احبای الهی گردد ولو باستیجار باشد
بسیار موافقت انشاء الله بعد هیاکلی در نهایت
متانت و صفا و ظریف و لطیف و خوش وضع
و منظر در جمیع بلاد امریک تأسیس خواهد
شد علی الخصوص نیویورک اما حال محلّ اجاره
اکتفا نمائید

- 7 The utmost happiness was produced by hearing the news of unity and agreement among the believers in New York; for the foundation of progress is union and when this object is attained, the Cause will develop.

7 و از خبر اتفاق و اتحاد احبای نیویورک نهایت
سرور حاصل شد زیرا اساس ترقی اتحاد است و
چون حاصل گردد امر ترقی نماید

- 8 Deliver on my behalf longing greeting to his honor Mr. Percy Woodcock.

8 جناب پرسی وودکاک را از قبل من تحیت
مشتاقانه بفرستید

- 9 When the friends and the maid-servants of the Merciful gather together on Sundays, in the spiritual assemblies, exercise ye toward them on behalf of this imprisoned one, the utmost affection, love and kindness.

9 و در محافل روزهای یکشنبه جمیع یاران و امام
الهی چون جمع گردند از قبل این مسجون نهایت
محبت و مهربانی مجری دارید و از قبل من مصافحه
نمائید

- 10 Convey on behalf of this longing one the glad-tidings of the attainment to confirmation to his honor Mr. Howard MacNutt; that ere long he shall in such wise be assisted by the confirmations of the Kingdom of ABHA that he, himself, will become astonished.

10 حضرت مستر هوارد مکات را از قبل این
مشتاق بشارت حصول توفیق دهید که عنقریب
بتأییدات ملکوت ابری چنان موفق گردد که
خود حیران ماند

- 11 O ye members of the spiritual assembly! Become ye firm and steadfast in the Covenant and Testament to such a degree that your meeting become the expression of one soul and endeavor ye with your hearts and minds so that ye may become the cause of the illumination of this darkened world and that through

11 ای اعضای محفل روحانی بر عهد و میثاق
چنان ثابت و راسخ باشید که محفل عبارت از
یک نفس باشد و بجان و دل بکوشید تا سبب
روشنائی این عالم ظلمانی گردید و انوار ملکوت

your efforts the lights of the Kingdom dawn upon this nether sphere.

در این عرصه ناسوت جلوه نماید و علیکم البهاء
الأبی ع

- 12 Whatever hath and will transpire in this land is through the conspiracy of the brothers who are not resting, neither day nor night, and are thirsting for the blood of Abdul-Baha. The government is not responsible at all. These difficulties are brought about through the evil slanders and machinations of the nakazeen.

12 آنچه در این ارض واقع گشته و میگردد از فساد
اخوانست که شب و روز آرام ندارند و تشنه
خون عبدالبهاء هستند حکومت تقصیری ندارد
شدت افترا و فساد ناقضین سبب است

BRL_DAK#0714, COMP_MASHRIQP#15x

BRL_MASHRIQ#15x, TAB.435-438, BWF.414-415x, BSTW#078

AB01353

To: Hizari, Ardishir Jamshid Farsi et al., in Shiraz

Date: 1908-Mar-24

- 1 O faithful friends of 'Abdu'l-Baha! Your letter arrived at a time when I was companion to trials and tribulations and immersed in the storm of hurt and oppression. When I read the letter, it brought joy and gladness resulted. Praise be to God that the friends of God are in the utmost steadfastness and firmness, and stand firm in the Cause. They seek no shelter except the threshold of God and no refuge save the court of the All-Knowing Lord. They are enamored of the Beloved of the horizons and yearn for the vision of the Dawning Star of effulgence.
- 2 O divine friends! A thousand thanks that you have been quickened by the divine spirit of life. You were withered, you became fresh and verdant. You were extinguished, you became illumined. You were captive, you became sovereign. You were silent, you became articulate. You were sleeping, you became awakened. You were heedless, you became aware. And in the divine realm, you have been gathered beneath the banner of the All-Merciful. Give thanks to God and engage in praise and glorification of the Lord, that 'Abdu'l-Baha, in the midst of tribulation, remembers you and is occupied with your mention. Observe how loving He is - He forgets Himself and remembers you.
- 3 O friends! Be, with heart and soul, well-wishers of all peoples and religions, and faithful servants to government and nation. Be not grieved by anyone, even if they oppress, and be not saddened by any person, even if they commit tyranny

1 ای یاران وفادار عبدالبهاء نامه شما دمی رسید
که همدم محن و بلا بودم و غرق در طوفان اذیت
و جفا چون نامه خواندم سبب سرور گردید و
شادمانی حاصل شد الحمد لله احبای الهی در
نهایت ثبوت و استقامتند و مستقیم بر امر جز
درگاه اله پناه نخواهند و بغیر از بارگاه خداوند
آگاه آرامگاه نجوید دل داده دلبر آفاقند و مشتاق
دیدار کوکب اشراق

2 ای یاران الهی هزار شکر که بروح حیات الهی
زنده شدید پرموده بودید تر و تازه گردیدید بخود
بودید افروخته شدید اسیر بودید امیر گردیدید
ساکت بودید ناطق شدید خفته بودید بیدار
شدید غافل بودید هوشیار شدید و در جهان
الهی در سایه علم رحمانی محشور گردیدید شکر
کنید خدا را و به ستایش و نیایش حضرت
پروردگار پردازید که عبدالبهاء در بحبوحه بلا
بیاد شماست و بذکر شما مألوف ملاحظه نمائید
که چه قدر مهربانست خود را فراموش نماید و
شما را بیاد آرد

3 ای یاران به دل و جان خیرخواه جمیع طوائف
و ملل باشید و صادق و خادم به دولت و ملت
از نفسی مکرر نگردید ولو جفا نماید و از شخصی

and transgression. Be well-wishers to all, whether friend or foe. Serve all with faithfulness, whether stranger or acquaintance. That is, consider the bitter enemy as a loving friend, and know the fierce opponent as an intimate companion, so that you may show them love and kindness with the utmost joy and fragrance. And upon you be the Most Glorious Glory!

محزون نشوید ولو ظلم و تعدی آغاز کند خیرخواه
کلّ باشید چه دوست و چه دشمن به خدمت و
وفا بکلّ پردازید چه بیگانه و چه آشنا یعنی عدو
لدود را محبّ و دود شمارید و خصم خصم را یار
و ندیم دانید تا بکمال خوشی و روح و ریحان با
آنان محبت و مهربانی نمائید و علیکم البهاء الأبهی

ALPA.020b, YARP2.026 p.079

AB01684

To: Mirza Muhammad Baqir Khan Shirazi, in Port Said

Date: 1908-Mar-24

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 Thy letter was received and from the expression of steadfastness and firmness the utmost joy was obtained, that praise be to God, the divine friends are like a solid, firm foundation, steadfast and straight, and are secluded and resident at the threshold of servitude. Previously a letter was written to you and glad tidings were given that I, on your behalf, from the tower facing the highest zenith, visit the Holy Threshold.

2 نامه شما رسید و از بیان ثبوت و استقامت نهایت
سرور حاصل گشت که الحمد لله یاران الهی مانند
بنیان رزین رصین ثابت و مستقیمند و در آستان
عبودیت معتکف و مقیم از پیش نامهائی بشما
نگاشته شد و بشارت داده گشت که من بآلنیابه
از شما از بام برج متوجّهاً الى اعلی الأوج العتبة
المبارکه زیارت مینمایم

3 Regarding a teacher for the girls, God willing, it will be written about. Regarding the journey of Shaykh al-Ra'is, for now upon arrival in Tehran consult in the Spiritual Assembly and whatever way is fitting, make arrangements so that he may undertake this journey with the utmost joy and fragrance, for his going to India will, God willing, bear fruit. But regarding the purchase of land around the Holy Shrine, in these days the government has prohibited buying and selling until later whatever may be required.

3 در خصوص معلّمه از برای بنات انشاء الله مرقوم
میشود در خصوص حرکت جناب شیخ الرّئیس
علی العجالة به هندوستان بوصول طهران در محفل
روحانی مشورت نمائید و هر نوع مقتضی باشد
تدبیری کنند که به روح و ریحان این سفر را
بنمایند زیرا رفتن ایشان به هندوستان انشاء الله
مثمر ثمر خواهد بود امّا در خصوص ابتیاع ارض
در حول مقام مقدّس در این ایّام از طرف
دولت منع از بیع و شرا شده است تا بعد چه
اقتضا نماید

4 But for the newborn, give the name of one of your two old friends. I hope that your children will become servants of the Cause of God and speakers in remembrance of God and attracted to the divine fragrances. But travel in these days to Tehran is preferable until Shiraz becomes organized.

4 امّا مولود جدید را اسم یکی از دو یاران قدیم
خویش بگذارید امیدوارم که اولاد آنجناب
خادم امر الله گردند و ناطق بذکر الله و منجذب
بنفحات الله امّا مسافرت در این ایّام به طهران
اولی تا شیراز انتظامی یابد

- 5 And as for the young plants of the rose-garden of the love of God - Mirza Abdul-Husayn and Mirza Ali-Muhammad and Mirza Mahmud - on my behalf show the utmost love and kindness and kiss both cheeks.
- 6 And the divine friends must not slacken in any way and must not fall short in exalting the Word of God. They must strive night and day until the divine fragrances perfume the East and West of Iran, and not become clouded and saddened by the events and happenings in the Holy Land. Whatever occurs is the essence of good - calamities are gifts, tribulation is bestowal, misfortune is bounty, death is life, prison is a palace, and abasement is enduring glory, for all are in the path of Truth.
- 7 And upon thee be the Most Glorious Glory.

5 و اما نونهالان گلشن محبت الله ميرزا عبدالحسين و ميرزا عليمحمد و ميرزا محمود را از قبل من نهايت محبت و مهرباني بنمائيد و دو رخ ببوسيد

6 و اما احبابي الهي بايد هيچوجه فتور نيارند و در اعلاء كلمه الله قصور نمايند شب و روز بکوشند تا نفحات الهي شرق و غرب ايران را معطر نمايد و از حوادث و وقوعات ارض مقصود مکدر و محزون نگردند آنچه واقع شود عين خير است مصائب مواهب است و بلا عطا و مصيبت موهبت و موت حيات و زندان ايوان و ذلت عزت پايدار زيرا جميع در سبيل حق است

7 و عليك البهاء الأبهى

INBA84:322b

AB08287

To: Abdu'l-Husayn Fawzi (Majdud-Din)

Date: 1908-Mar-24

O thou who hast newly blossomed in the bower of God's love! Render thanks unto Him that thou hast come into being from the seed of His loved ones, hast been nursed at the breast of His love and art being reared in the bosom of His knowledge. It is my ardent wish that thou mayest nurture the hopes of thy mother and thy father, grow cypress-tall in the garden of their earnest desires, become the sweet and tender fruit of the tree of their aspirations, engage in service to the Word of God, and bring honour and glory to His Cause.

ای نوگل حدیقه محبت الله حمد کن خدا را که از صلب احباً وجود یافتی و از ثدی محبت الله پرورش جستی و در اغوش معرفت الله نشو و نما مینمائی امیدوارم که سبب امید پدر و مادر گردی باغ آمال آنانرا سرو روان شوی و شجره امید پدر و مادر را میوه شیرین و تازه و تر گردی و بخدمت کلمه الله پردازی و سبب عزت امر الله شوی و عليك البهاء الأبهى

BRL_FAM#95

BRL_DAK#0522, COMP_FAMP#95,
MMK2#335 p.243

AB09524*To: Elizabeth Ingraham, in Blackinton, USA**Date: 1908-Mar-29*

...The events that have transpired and continue to unfold are solely that man may know that all affairs are in the hands of the Omnipotent King, and He will assuredly grant victory and triumph to His loved ones. Thou observest how the apostles and followers of Christ ultimately achieved victory and triumph, illumining East and West through the Holy Spirit. Those blessed souls who depart from this world and hasten to the other realm, having been confirmed by the power of the Kingdom, must needs exert an influence throughout the worlds of existence and, through their intercession, become the cause of bounty and confirmation from the Divine Unity.

...وقوعات آنچه شده و میشود محض آنست که انسان بداند امور در ید ملوک مقتدرست و البته دوستان خویش را منصور و مظفر خواهد فرمود چنانکه ملاحظه مینمائی که حواریین و تابعان حضرت مسیح عاقبت مظفر و منصور گشتند و بروج القدس شرق و غرب را روشن نمودند نفوس مبارکی که از اینعالم رحلت نمایند و بجهان دیگر شتابند چون مؤید بقوت ملکوتی گشتند لابد تأثیر در عوالم وجود نمایند و بشفاعت سبب عنایت و تأیید از حضرت احدیت گردند

MMK3#028 p.018x

AB07571*To: Charles Mason Remey, in Paris**Date: 1908-Mar-30*

- ¹ O thou who art attracted to the Kingdom of Abha! The letter which thou didst write on March 30, 1908 was received. It became known that you will depart for Europe in late April. It would be very good if before going to Iran you could pass by the Holy Shrine - perhaps through God's help and grace one hour of meeting would be possible. Convey utmost longing from this prisoner to the friends in Paris and be the cause of their joy and delight. For the journey to Iran, it would be better and more pleasant if you had a companion. Mr. Sprague had such an intention. Now if he becomes determined, he has permission.

¹ ای منجذب ملکوت ابهی نامهائی که بتاريخ ۳۰ مارچ ۱۹۰۸ مرقوم نموده بودی واصل گردید معلوم شد که در اواخر آوریل به اروپا حرکت خواهید نمود بسیار موافق پیش از رفتن به ایران مرور به بقعه مبارکه نما شاید به عون و عنایت حق یک ساعت ملاقات میسر گردد احبای پاریس را از قبل این مسجون نهایت اشتیاق ابلاغ دار و سبب سرور و فرح آنان گرد در سفر ایران اگر رفیقی به همراه داشتی بهتر و خوشتر بود مستر اسپراگ چنین نیتی داشت حال اگر مصمم گردد مأذونست

- ² And upon thee be the Most Glorious Glory!

² و علیک البهاء الأبهی

TSS.076

AB00202

To: Baha'is of Kashan et al.

Date: 1908-Apr-02+

- 1 Glory be to Thee, O my God! These are honored servants and devoted handmaidens who have hastened to the fountain of Thy mercy and rushed to the shelter of Thy protection. They have forsaken their rest and bid farewell to their wealth, turning to the Kingdom of Beauty and supplicating to the Realm of Glory. They have abandoned their desires and clung to guidance, beseeching and imploring Thy Most Exalted Kingdom.
- 2 O Lord! They are indeed lowly at the gate of Thy mercy, poor before the treasury of Thy wealth, seeking refuge in the shelter of Thy mercy, taking sanctuary in the cave of Thy protection and preservation, and crying out to the heaven of Thy bounty. O Lord! Assist them through Thy grace and favor, strengthen them through Thy might and sovereignty, teach them Thy proof and evidence, cause them to speak Thy praise, make their faces sincere before Thy face, illumine their hearts with Thy remembrance, expand their breasts through Thy verses, gather their souls beneath Thy banners, and make them the lamps of unity, the emblems of sanctity, and the lights of detachment, that they may shine with Thy mention throughout all regions and be illumined by Thy radiant light from the dawning-place of effulgence.
- 3 O Lord! They have spent their wealth in building the Mashriqu'l-Adhkar, that they may remember Thee at dawn and at daybreak, and worship Thee by night and by day. O Lord! Accept from them this contribution and confirm them in their steadfastness in Thy Covenant. There is no God but Thee, the Mighty, the Generous, the Bestower.
- 4 O divine friends! Through the grace and bounty of the Lord, the servants and handmaidens of the Most Merciful have become attracted to the Beauty of the Beloved and Kind One, and have been set ablaze with the fire of the love of God. They have opened the eye of spiritual perception and witnessed the greatest signs. They have attained the station of certitude and assurance, and have inhaled the holy and musk-laden breeze. They have sacrificed themselves and hastened to the altar of God, hearing the melody of the Supreme Concourse with their spiritual ears. They have been stirred to ecstasy and rapture, sacrificing both life and wealth, until in these days they
- سبحانک اللهم یا الهی هؤلاء عباد مکرمون و
اماء قانتات سرعوا الی معین رحمانتک و هرعن
الی ظلّ حمایتک و دعوا راحة نفوسهم و ودعن
ثروتهم توجّهوا الی ملکوت الجمال و تضرعن الی
جبروت الجلال ت
- 2 رکوا الهوی و تشبثوا بالهدی و اقبلوا و تضرعوا
الی ملکوتک الاعلی ربّ ربّ انهم اذلاء بیاب
رحمتک و فقرآء الی کثر ثروتک و مستجیرون
بجوار رحمتک و لاندون بکھف حفظک و
حایتک و مستغیثون الی سماء موهبتک ربّ
ایدهم بفضلک و احسانک و شیدهم بعزّک و
سلطانک و علیهم جتک و برهانک و انطقهم
بنائک و اخلص وجوهم لوجهک و نور
قلوبهم بذكرک و اشرح صدورهم بآیاتک و
احشر ارواحهم تحت رایاتک و اجعلهم سرج
التوحید و معالم التقادیس و انوار التنزیه حتی
یتلّوا بذكرک فی الآفاق و یستضیوا من نورک
الساطع من مطلع الاشراق
- 3 ربّ انهم انفقوا اموالهم فی بناء مشرق الأذکار
حتی یدکروک فی الغدو و الأسرار و یعبدوک فی
اللیل و النهار ربّ اقبل منهم هذا الانفاق و ایدهم
علی الثبوت علی الميثاق لا اله الا انت العزیز الکریم
الوهاب
- 4 ای یاران الهی از فضل و موهبت حضرت یزدان
عباد و اماء رحمان منجذب جمال دلبر مهربان
گردیدند و مشتعل بنار محبت الله شدند دیدہ
کشف و شهود گشودند و مشاهدہ آیات کبری
نمودند بمقام یقین و اطمینان رسیدند و بنفحات
قدس نفسی مشکین کشیدند جانفشانی نمودند و
بقربانگاه حق شتافتند و آهنگ ملاً اعلی بگوش
جان شنیدند و وجد و وله و طربی انگیزتند و
جان و مال فدا نمودند تا در این ایام در بنیان
مشرق الأذکار هتّی نمودند و اعانتی کردند لهذا
این عبد بدرگاه الهی عجز و زاری نماید و رجای

have striven and contributed to the building of the Mashriqu'l-Adhkar. Therefore, this servant supplicates in utmost humility at the Divine Threshold, hoping for the acceptance of this service. I hope that grace and blessing may be attained, and that in return for this contribution, "tenfold the like thereof" may be realized.

- 5 The Kind Lord says in the Qur'an: "The likeness of those who spend their wealth in God's way is as the likeness of a grain of corn that groweth seven ears, in every ear a hundred grains. God giveth increase manifold to whom He will." It is hoped that it may be so, that manifest bounty may appear, that the confirmation of the Lord of all worlds may arrive, and that the greatest gift may be unveiled. Upon you be the Most Glorious Glory!

قبول این خدمت کند امیدوارم که فیض و برکت حاصل گردد و در مقابل این انفاق و له عشره امثالها تحقّق یابد

5 خداوند مهربان در قرآن میفرماید مثل الذین ینفقون اموالهم فی سبیل الله کحبّه انبت سبع سنابل فی کلّ سنبله مائة حبه و الله یضاعف لمن یشاء امید است که چنین گردد و فیض مبین جلوه نماید تأیید ربّ العالمین رسد و موهبت کبری رخ بگشاید و علیکم و علیکن البهاء الأبی

INBA85:067, MMK6#062

AB00457

To: *Georgine D'ange D'astre, in Paris*

Date: 1908-Apr-04

- 1 O dear handmaiden of God! Your letter has arrived and from the rose-garden of inner meanings a fragrant perfume has been inhaled.
- 2 In Paris it is necessary to manifest absolute purity and detachment in order for souls to become cleansed and purified from the defilement of passion and desire, for in that city people are extremely heedless and are engrossed in satisfying the cravings of self. But if an angelic power is manifested, it will certainly have a pervasive influence, and those souls will become quickened through the breaths of the Holy Spirit. Assuredly, exert the utmost effort so that dead souls may come to life, the blind may see, and the deaf may hear.
- 3 You have asked how we can harmonize scientific theories ["philosophical ideas"; afkar-i-faylasufi] with the ideas of religion [afkar-i-diyanati]. Know that this material world is the mirror of the Kingdom, and each of these worlds is in complete correspondence with the other. The correct theories of this world which are the result of sound scientific thinking are in agreement with the divine verses without the slightest divergence between them, for the truth of all things is laid

1 ای کنیز عزیز الهی نامه شما رسید از گلشن معانی رایحه معطری استشمام گردید

2 در پاریس باید چنان تنزیه و تقدیس ظاهر نمود که نفوس را از آلاشی هوا و هوس بکلی پاک و مطهر کرد زیرا در آن مدینه نفوس در نهایت غفلت و منہمک در شهوات نفس اگر قوه ملکوتیه ظاهر گردد البتّه نفوذ عظیم کند و آن نفوس را بنفثات روح القدس زنده نماید البتّه بجان بکوشید که نفوس میته را زنده نمائید و کوراز را بینا کنید و کران را شنوا نمائید

3 مرقوم نموده بودی که افکار فیلسوفی را چگونه تطبیق با افکار دیناتی نمائیم بدانکه ناسوت آئینه ملکوتست و هر یک با یکدیگر تطبیق تام دارد آراء صائبه ناسوتیه که از نتایج افکار فلسفه حقیقیّه است مطابق آثار ملکوتیه است و هیچوجه من الوجوه اختلافی در میان نیست زیرا حقیقت اشیاء در خزائن ملکوتست چون

away in the treasuries of the Kingdom. When that truth is manifested in the material world, the archetypes and realities of beings attain realization. If a scientific theory does not correspond with [the intent of] the divine verses, it is certain that it is the essence of error.

- 4 Consider how after centuries and ages it has now become clear and evident, due to the careful examination and investigation of scientists, that certain explicit divine utterances are correct while certain scientific theories are wrong. For example, when the Qur'an was revealed some of its verses were found to contradict current scientific views, for according to that sacred book the earth and all other celestial bodies are in motion and the sun moves around its own center. The scientists of that time considered these verses to be in conflict with science, for in that age the rules of Ptolemy in astronomy were universally accepted. The clear text of the Qur'an, however, was in opposition to these rules. It was only after centuries and ages that astronomers investigated the matter more carefully and fashioned observational instruments by which they were able to discover the true conditions and motions of the planets. It became obvious, then, that the Qur'an had described the actual facts, while contemporary scientific theories had been entirely erroneous. This is because the rules of Ptolemy in astronomy were based upon the immobility of the earth and the revolution of the sun around it, whereas the Qur'an states that the earth moves and that the sun has an axial motion. If you understood Arabic I would quote those verses, but since you do not know that language, I have explained their import.

- 5 As for the many planets and the vast distances between them which [certain] European astronomers of our day explain as worlds wherein the soul dwells, this is a pure supposition and has no basis in fact, for all of the planets are physical worlds. The world in which the soul resides is perpetual and unchanging. It is a spiritual world; it is the world of the Kingdom, which is eternal and everlasting. All the luminous bodies existing in this infinite universe are composed of elements, and since every composition in the end must become decomposed, they are therefore deprived of immortality. The world of the Kingdom, however, is free and sanctified from composition, and is therefore eternal and everlasting.

- 6 In regard to the phenomenon of death, know that the soul of man is sanctified and independent from material existence. It has no need to enter or exit, ascend or descend, penetrate or

جلوه بعالم ناسوت نماید اعیان و حقایق کائنات تحقیق یابد اگر چنانچه آراء فلسفیه مطابق آثار ملکوتیه نباشد یقین است که عین خطاست

4 زیرا بعد از قرون و اعصار به تدقیق و تحقیق فلاسفه واضح و مشهود شود که بیان صریح ملکوتی صحیح و آراء فلسفه سقیم بوده چنانکه وقتیکه قرآن نازل شد بعضی از آیات قرآنیّه مخالف آراء فلسفیه بود مثل حرکت ارض و سائر کواکب بتمامها و حرکت محوریّه شمس که صریح قرآنست فلاسفه آزمان این بیان را مخالف آراء فلسفیه دانستند زیرا در آزمان قواعد بطلبیوسیه در علوم ریاضیه مسلم جمیع آفاق بود و نصّ صریح قرآن مخالف آن بعد از قرون و اعصار که فلاسفه ریاضیون تحقیق و تدقیق نمودند و آلات رصدیه ایجاد کردند و بواسطه آن آلات اکتشاف حالات و حرکات سیارات نمودند واضح و مشهود شد که صریح قرآن حقیقت واقع است و آراء فلسفیه آزمان جمیع باطل زیرا اساس قواعد بطلبیوسیه در علوم ریاضیه سکون ارض است و حرکت شمس و قرآن تصریح بحرکت ارض مینماید و شمس را حرکت محوریّه بیان میفرماید اگر چنانچه از لسان عربی بهرهئی داشتی آیات قرآنیّه را مینوشتم ولکن چون لسان عربی ندانی لهذا مضمون آیات را بیان کردم

5 و اما سیارات متعدّده و مسافات ما بین آنان که الیوم ریاضیین اروپا آن را تأویل بعالمی که نفس در او زنده است مینمایند این تصوّر صرف است نه تحقیق زیرا جمیع سیارات نامتناهیّه عوالم جسمانیّه اند و عالمی که روح در آن باقی آن جهان روحانیست و عالم ملکوتست که باقی و ابدیست زیرا جمیع اجسام نورانیّه که در این اوج نامتناهی موجود کلّ مرکّب از عناصر است و هر ترکیبی را تحلیلی در عقب است لهذا از ابدیت محروم ولکن حیّز ملکوت چون مجرد و مقدّس از ترکیب است لهذا باقی و برقرار

6 و اما قضیه حادثه موت بدانکه روح انسانی مقدّس و مجرد است و منزّه از دخول و خروج

commingle, for these are the properties of bodies, not of souls. Therefore, the soul of man does not enter into this corporeal frame, but rather it has a connection to it. Death consists of the severing of that connection. That connection resembles the relationship between a mirror and the sun. The sun does not enter into or depart from the mirror, and does not incarnate itself therein, but has a connection to the mirror and is reflected within it. When that connection becomes severed, the mirror is deprived of its brilliance, loveliness, and charm. For this reason, the expression "the soul has departed from the body" is metaphorical and not factual. Furthermore, the connection between the soul and the body may be severed gradually or it may be severed all at once.

زیرا دخول و خروج و حلول و صعود و نزول و امتزاج از خصائص اجسام است نه ارواح لهذا روح انسانی دخول در قالب جسمانی ننماید بلکه تعلق باین جسد دارد و موت عبارت از انقطاع آن تعلق است مثلش آئینه و آفتاب است آفتاب در آئینه دخول و خروجی ندارد و حلولی ننماید ولی تعلق باین آئینه دارد و در او جلوه نماید چون تعلق منقطع گردد آئینه از روشنی و لطافت و جلوه باز ماند لهذا تعبیر خروج روح از جسد تعبیر مجازیست نه حقیقی و این تعلق شاید بتدریج منقطع گردد و شاید فوری باشد

- 7 A letter to ... has been written and is enclosed so that you may send it to him. I beseech God that you may become an instrument for shedding the light of holiness upon the city of Paris. The glory of glories rest upon you.

7 و اما کولود کریانس مکتوبی باو مرقوم شد در جوف است بپرسانید و از خدا امیدوارم که سبب شوی که در شهر پاریس نور تقدیس جلوه نماید و علیک البهاء الأبهی

SW_v14#02 p.037x, PN_1911 p008x, PN_1911 p010x, PN_unsorted p088x, BLO_PT#107, VUJUDE.181x, VUJUDE.190x

MKT3.172, MMK6#424, VUJUD.125x, VUJUD.102-103x

AB11979

To: Nazim et al., in Istanbul

Date: 1908-Apr-12

O spiritual friend, the contents of your esteemed letter were filled with truths and meanings. Praise be to God that the bonds of love and heart connection remain firmly linked like a chain. The letter from His Honor Lutfi Bey was also read and will be answered. In the future, true friends will be advised during their comings and goings to meet with the dear friends in Constantinople. And it is hoped that you will convey my loving greetings to all the friends. Due to lack of time I am compelled to write briefly. I beg your pardon for this.

ای عزیز روحانی نامه نامیلرینک مضمونی حقائق و معانی ایله مشحون ایدی حمد اولسون روابط حبیه و تعلق قلبی سلسله آسا مربوط و محکم در لطفی بیک حضرتلرینک نامه لری دخی اوقوندی جواب یازیله جکدر مستقبلده یاران حقیقی حین مرور و عبورده درسعاده کی دوستان عزیز ایله گوروشمه لری توصیه اولنه جقدر و عموم یارانه تحیت محبانه می تبلیغ بیورلسی متمنادر وقتم اولدیغی جهته مختصر یازمغه مجبورم بو خصوصدن طولانی سماحت بکرم عزیزم

BRL_DAK#0248

AB00355

To: Abbas Qabil, in Abadih

Date: 1908-Apr-15

- 1 O thou who art firm in the Covenant! The opening of thy letter bore the words "O 'Abdu'l-Baha!" What a call this was, for it caused my heart to leap with joy and my soul to tremble with delight. Glad-tidings encircled me on every side, my eyes were cheered, and my whole being breathed in the sweet savours of a garden of roses. This call, even as the melody of the Concourse on high, filled the soul of 'Abdu'l-Baha with joy and rapture.

1 ای ثابت بر پیمان در عنوان مکتوب خطاب
یاعبدالبهاء بود این چه نداء بود که جان را
بهیجان آورد و روح را مهتز کرد بشارت از جمیع
جهات احاطه نمود چشم روشن شد و جان و
وجدان نفعه گلزار و چمن یافت این نداء چون
آهنگ ملأ اعلی عبدالبهاء را به وجد و طرب
آورد
- 2 By Him Who hath illumined my face with the light of absolute servitude to His Holy Threshold! No melody can fill this yearning soul with such joy and rapture as the call of "O 'Abdu'l-Baha!" And no sweet accents warbled by the birds of the orchards can thrill my heart with such delight as the dulcet tune of "O 'Abdu'l-Baha!" This melody causeth my heart to leap with joy, and these wondrous words fill me with blissful rapture, but only on condition that this name be accompanied by no other epithets of praise, and paired with no other titles. The designation should be "'Abdu'l-Baha" alone for it to bestow boundless joy upon my heart and soul. This is my qualification and my station, this is my title and my glory, and this indeed is my highest aspiration throughout eternity.

2 فوالذی نور وجهی بنور العبودیة الصرفة لعبتة
المقدسة که هیچ ترانهائی این مشتاق را به وجد
و طرب نیارد مگر آهنگ یاعبدالبهاء و الحان
طیور گلشن سبب سرور و حور نگردد آلا
گلبنانگ یاعبدالبهاء این نغمه به رقص و طرب
آرد و این لحن بدیع وله و جذب دهد ولی بشرط
آنکه مرادف نعت دیگر نباشد و مقرون بلقب
دیگر نگردد عنوان مجرد عبدالبهاء باشد تا جان
و وجدان را بهجت بی پایان بخشد هذا صفتی و
هذا سمتی و هذا لقبی و هذا منقبتی و هذا منائی
فی اولائی و اخرائی
- 3 Thou hast commended the beloved of the Lord, saying that they are fully occupied with worship and praise, are seizing the Cup of the Covenant, and, elated with joy at the banquet of the Lord, are unloosing their tongues in gratitude to the All-Merciful. This, indeed, is as it should be, for in this day there is no other path for the friends, and no other testimony for the pure in heart.

3 از احبای الهی ستایش فرموده بودید که در
نهایت پرستش و نیایشند و پیانه پیمان بدست
گیرند و سرمست در بزم الهی لسان بشکرانه
حضرت رحمان گشایند البته باید چنین باشند و
جز این الیوم سبیلی از برای یاران نه و دلیلی از
برای پاکان نیست
- 4 I beseech and entreat the all-pervasive grace of the Most Bountiful Lord to grant that the hearts of His loved ones may become the repositories of divine inspiration and the daysprings of the effusions of His limitless bounty, so that, with the utmost harmony and fellowship, they may all be freed from the estrangement of the realm of vainglory and may associate with one another with perfect humility and lowliness. May no trace of self be detected from their conduct and manners, from their words and deeds. Man's greatness lieth in humility, and his abiding glory is found in lowliness, self-effacement, and servitude to the servants of the Lord. This, verily, is the greatest attainment in this resplendent Day.

4 از فضل عمیم رب کریم مستدعی و راجیم که
قلوب دوستانش را مهبط الهامات ربانیه فرماید و
مطلع اشراق فیوضات نامتناهیة تا کُل در کمال
الفت و اتحاد و یگانگی از بیگانگی عالم غرور
بیزار شده در نهایت خضوع و خشوع بایکدیگر
محشور گردند ابداً رائحه وجود از اعمال و اطوار
و رفتار و گفتارشان استشمام نشود بزرگواری
در خاکساری است و عزت ابدیه در تذلل
و انکسار و عبودیت بندگان حق هذا هو الفوز
العظیم فی هذا الیوم المبین

5 Thou hast asked concerning the blessed verse "From the heaven to the earth He ordereth all things, and hereafter shall they come up to Him on a day whose length shall be a thousand of such years as ye reckon." By this "day" is meant the Day of the Great Resurrection, the Day of Judgement, for on that Day there shall appear such signs and events, such splendours and occurrences, marvels and wonders, truths and mysteries, precepts and writings, that the revelation of those splendours and signs cannot be contained even in fifty thousand years. Moreover, the precepts and laws, and the writings, teachings, and manifold bounties associated with that Day, which is none other than the "appointed time of a known day", shall remain valid and binding for a full thousand years, nay for five hundred thousand years. Such a span of time is merely an approximation that alludeth to ages and centuries. And on that appointed Day, the outpourings of divine grace shall visibly descend from the kingdom of mercy and the heaven of oneness. And as such outpourings of grace cannot endure forever in this nether world, that glorious light must needs return to the luminous Star from whence it came, and those merciful showers that emanate from the liberal effusions of the sea of oneness must return, once again, to the Most Great Ocean.

6 Even as thou hast witnessed, in the day of the appearance of the Point of the Qur'an—may my soul be offered up for Him—the splendours of God's manifold grace shone forth, clear and manifest, through that luminous Day-Star upon the whole of creation, and for a thousand years that heavenly grace was vouchsafed unto all lands and regions and unto the realities of all created things. And when that Dispensation drew to a close, those signs and splendours returned to the unseen realm.

7 And then, a new Day dawned and a wondrous light shone forth. The Morn of Oneness rose, and the Day-Star of the world gleamed bright. The Most Great Ocean surged, and its billowing waves mounted to the Concourse on high. The clouds of bounty gathered above, and the showers of mercy rained down. The light of truth appeared, and the way of guidance was made manifest. The glorious testimony was disclosed and the path of the All-Merciful Lord became plain and evident. Through the limitless grace of the Divine Springtime, the Abha Paradise was made to adorn the Most Exalted Kingdom. The bounties, the splendours, the mysteries, the signs, the verses, and the proofs of this wondrous Light that hath hoisted its banners on this joyous Day shall remain in effect for five hundred thousand years.

5 از آیه مبارکه «يَذَرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ ثُمَّ تَعْدُونَ سَوَاءً نَعْدُودُهُ» بودید این یوم یوم قیامت کبری و طامه عظمی است زیرا در آن یوم آثار و وقایعی و انوار و حوادث و شئون و بدایعی و حقائق و اسراری و احکام و آثاری ظاهر گردد که پنجاه هزار سال گنجایش ظهور آن انوار و آثار را نداشته باشد و دیگر آنکه در آن یوم که میقات یوم معلوم بود احکام و شرائع و آثار و فیوضات و تعالیم هزار سال بلکه پانصد هزار سال جاری و ساری است این هزار سال یا پنجاه هزار سال حدود تقریبی است و نگاہ از احقاب و دهور است و در آن یوم موعود فیوضات الهیه واضحاً از ملکوت رحانیت و سماء فردانیت نازل و چون آن فیوضات در عالم ادنی الی الابد استقرار نیابد بلکه آن نور ساطع باز بکوکب لامع عود نماید و آن باران رحمت که از فیوضات بحر احدیت است باز بمحیط عظیم راجع گردد

6 چنانچه ملاحظه نمودید که در یوم ظهور نقطه فرقان روحی له الفداء انوار فیوضات از آن نیر لامع بر عالم امکان واضح و مشهود و ساطع گشت و هزار سال آن فیض رحمانی بر تلال و دیار و حقائق ممکنات فائض بود و چون دور منتهی شد آن آثار و انوار راجع بملکوت غیب گشت

7 پس اشراق جدید شد و نور بدیع طلوع نمود صبح احدیت دمید و نیر آفاق درخشید محیط عظیم موج آمد و امواجش اوج ملاء اعلی گرفت ابر رحمت برخاست و باران موهبت بارید نور حقیقت طلوع نمود راه هدایت واضح گشت دلیل جلیل ظاهر شد و سبیل حضرت رحیم مکشوف و آشکار شد بهار الهی چنان بذل و بخشش نمود که در آغوش تربیت جنت ابدی را زینت بخش ملکوت اعلی کرد این نور جدید که در یوم سعید علم افراخت فیوضات و انوار و اسرار و آثار و آیات و بیناتش تا پانصد هزار سال حکمش جاریست

- 8 By thy dear life, I have no time to write more; otherwise, I would have written a wondrous commentary, a mighty book, on this blessed verse. The glory of God rest upon thee.

LOTW#76

8 یش از این بجان عزیزت فرصت تحریر ندارم
والّا این آیه مبارکه را شرحی بدیع در سفری
جلیل مینومدم و علیک البهاء

NURA#76, MMK4#171 p.193

AB00501

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

Date: 1908-Apr-15

- 1 O thou who hast striven in the path of God and hast been guided to the light of guidance! Know thou that the Sun of Truth is a proof unto itself by itself. Its evidence is its light and radiance, and its testimony is its warmth and effulgence. It needeth no proof to demonstrate its existence. Rather, it is the blind who need proofs and indications to be guided from effect to cause. Such is the state of those who are veiled from beholding the manifest Beauty.

1 یا من جاهد فی الله و اهتدی الی نور الهدی اعلم
انّ شمس الحقیقة دلیل علی ذاتها بذاتها و برهانها
نورها و شعاعها و حجتها حرارتها و اشراقها لا
تحتاج علی دلیل یدلّ علیها انما یحتاج الی الدلیل و
قرائن السبیل الأعمی لیستدلّ بذلک علی المدلول
و یستهدی الی العلة من المعلول و هذا شأن الدّین
فی حجاب من النّظر الی الجمال المعلوم

- 2 Sanctify thyself from these proofs, traces and sayings, then gaze upon the Sun of Truth with thy penetrating vision that pierceth the veils and revealeth the lights. This matter will suffice thee and lead thee to thy goal. Naught else can quench the thirst of the parched one. Abandon vain imaginings, forsake that which is transmitted and reasoned, and hasten toward the Kingdom of thy Forgiving Lord. By the True One! The angels of inspiration shall successively descend upon thee with waving banners from the Supreme Concourse. Then shalt thou be among those who incline their ears and are witnesses.

2 و آنک انت زه نفسک عن هذه الدلائل والآثار
و الأقوال ثم انظر الی الشمس الحقیقه ببصیرتک
الخارقة للأستار الکاشفة للأنوار و هذا امر یغنیک
و یوصلک الی مبتغیک و ما عدا هذا لا یروی
به الظمان و لا یقنع به العطشان دع الأوهام
و اترك المنقول و المعقول و اسرع و توجه الی
ملکوت ربک الغفور تالله الحقّ تتابع علیک
ملائکة الالهام بألویة خافقة من الملاء الأعلى عند
ذلک تکن تمنّ القی سمعه و هو شهید

- 3 I beseech God to make thee one who receiveth bountifully from the manifest Light. Then stretch forth thy hands, open thine eyes, and incline thine ears - thou shalt hear the answer without question. The Tree is raised high, its branches extended, its flowers resplendent, its leaves verdant, its fruits ripe, its clusters near at hand, the spring overflowing, the torrents rushing forth, the house inhabited, while houses flimsier than a spider's web lie buried. Upon thee be the glory of the Forgiving Lord. Rejoice in the symbol that dispenseth thee from explicit statement.

3 اسئل الله ان یجعلک مستفیضاً من النور المبین ثمّ
امدد یدیک و افتح عینیک و حول اذنیك تسمع
الجواب بلا سؤال و خطاب الشجرة مرتفعة و
الفروع ممتدة و الأزهار مؤنّقة و الأوراق مخضرة
و الأثمار جنية و القطوف دانية و العین طافحة
و السیول دافقة و البيت معمور و البیوت التي
اوهن من بیت العنکبوت مطمور و علیک البهاء
من الربّ الغفور و استبشر بالاشارة تغنیک عن
العبارة

- 4 As to thy question regarding the planets, when thou asketh whether the planets that orbit their central suns through the

4 و اما ما سألت عن الأقمار بقولک هل للأقمار
التابعة للشموس المركبة الطائفة حولها بقوة

power of attraction possess creatures like those of earth: Know that in the clear text of the Qur'an, God hath given a complete and sufficient explanation that delighteth the ears, saying that in the creation of the heavens and the earth and whatever creatures He hath spread forth in both of them. He explicitly states that in both heaven and earth there exist beings that move by will. Without doubt or uncertainty, every being that moves by will must either possess animal life or human reality. The majority of scholars who knew not the meaning of the Qur'an and wished to reconcile the clear verse with Ptolemaic principles - which were but illusions or like a mirage in the desert that the thirsty one supposeth to be water - said that the beings that move by will in heaven refer to the angels of the Supreme Concourse. As to the nature of those beings, whether they resemble earthly creatures - yes, but only in the way marine creatures differ from terrestrial ones, aerial beings from fiery ones. According to their different natures and varying elemental compositions, these beings differ in the components that constitute their essence.

الانجذاب مواليد كمواليد ارضية اعلم ان في صريح القرآن ان الله بين بينا شافياً كافياً تلذ منه الآذان و قال ان في خلق السموات و الأرض و ما بث فيها من دابة فصرح بأن في السماء و الأرض كليهما موجودات متحركة بالارادة و لا شك و لا شبهة ان كل موجود متحرك بالارادة اما يكون من ذوى الحياة الحيوانية ام من ذوى الحقائق الانسانية و جمهور العلماء الذين جهلوا معنى القرآن و ارادوا ان يوفقوا بين صريح الآية و القواعد البطلموسية التي كانت اوهاماً او كسراب بقية يحسب الظمان ماء قالوا ان الموجود المتحرك بالارادة في السماء عبارة عن الملائكة من الملائكة الأعلى و اما نوعية تلك الموجودات هل هو مشابه بنوعية الموجودات الأرضية نعم فقط اتما اختلافه كاختلاف نوعية الموجودات البحرية و الموجودات الأرضية و الموجودات الهوائية و الموجودات النارية باختلاف طبيعتها و تبين موازين عناصرها تختلف تلك الموجودات بحسب الأجزاء المركبة منها ذواتها

5 As to your question whether through scientific principles and rational proofs one can be guided to this matter, or if guidance depends upon divine instruction and heavenly inspiration, know that the comprehension of these scientific realities is contingent upon divine grace and celestial revelation. The intellect and technical principles have a certain degree of power to comprehend these realities in general through rational investigation and astronomical instruments. The intellect hovers around this sanctuary but cannot enter therein. The proof of this is the spectroscopic analysis which reveals through light the elements composing the planets, showing that living beings on those planets must necessarily correspond to those elements. This is the truth, and beyond truth there is naught but error.

5 و اما سؤالك هل بالقواعد العلمية و البراهين العقلية يمكن الاهتداء الى هذه المسئلة ام الاهتداء موقوف الى التلقينات الالهية و الالهامات الربانية فاعلم بأن هذه الحقائق العلمية ادراكها منوط بالفيض الرباني و الكشف الصمداني و للعقول و القواعد الفنية سيطرة نوعاً ما على ادراك هذه الحقائق اجمالاً بواسطة تدقيقات عقلية و ادوات فلكية فالعقول تدندن حول هذا الحمى و لا يقدر ان يدخل فيه و البرهان على ذلك التدندن المنشور الضيائي الكاشف بواسطة الضياء على العناصر المركبة منها السيارات فيظهر ان الموجودات الحية في تلك السيارات لا بد تكون بحسب تلك العناصر هذا هو الحق و ما بعد الحق الا الضلال

6 And upon thee be glory, O thou who art exalted, eloquent, accomplished and wondrous! I have read thy brilliant letter and luminous page, and have answered the questions asked by that renowned and distinguished one. Read unto him the book and the message which is at the beginning of the book, and say to him: The brilliant proof has been completed, the shining path has appeared, the lights of demonstration have blazed forth, and the reality has been established. I beseech

6 و البهاء عليك يا رفيع الرفيع الصّادع البارّع البديع اني تلوت نमितك الغراء و ورقتك النوراء و اجبت عن المسائل التي سأل عنها ذلك التحرير الشّير و اتل عليه الكتاب و الخطاب الذي له في صدر الكتاب و قل له قد تمت الحجة الغراء و ظهرت المحجة البيضاء و سطع انوار البرهان و تحقّق وجود العيان و اسأل الله ان يجعلك غريقاً

God to immerse thee in the ocean of certitude and make thee a soul that is content, well-pleasing, sanctified and established in the highest paradise.

KSHK#17

فی بحر الاطمینان و نفساً راضیة مرضیة قدسیة
مستقرّة فی اعلی الجنان

UMich962.123-125, UMich991.067-071,
BRL_DAK#0746, MKT1.118, AVK1.145-

146x

AB02340

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

Date: 1908-Apr-15

- 1 O Handmaiden of Baha! Your letter was received and I became aware of that divine handmaiden's supplication and devotion. Its contents expressed complete effacement, absolute extinction, total nothingness, and humility and submissiveness before the Divine Threshold. May you always be characterized by these praiseworthy qualities and blessed attributes, and may the reality of detachment from all save God be manifest and evident from that luminous leaf. Consider how His Holiness the Glorious Martyr was firm and steadfast in these degrees. From his radiant brow shone forth the lights of humility, lowliness, submissiveness, meekness and detachment. Therefore he shone forth like a brilliant star in the horizon of oneness, radiating and resplendent.

1 ای امة البهّاء مکتوب مرسل واصل گشت و از تبّتل و تضرّع آن امهء الهی آگاهی حاصل شد مضمون اظهار فنای بخت و محویت صرف و نیستی تام و خضوع و خشوع بدرگاه احدیت بود انشاء الله همیشه بر این شیم مرضیه و صفات حمیده موصوف باشی و حقیقت انقطاع از ما سوی الله از آن ورقهء نوراء ظاهر و باهر باشد ملاحظه فرما که حضرت شهید مجید در این مراتب چگونه ثابت و قائم بود از جبین منیرش انوار تذلل و انکسار و خضوع و خشوع و انقطاع ظاهر و باهر بود لهذا در افق توحید چون کوکب منیر ساطع و لائح و درخشنده گشت

- 2 Convey the Most Glorious and Supreme Greetings from Abdul-Baha to the divine friends and say: O ye who are firm in the Covenant! Praise be to God that you are the manifestations of divine favors and bounties and the dawning-places of the Lord's bestowals. God chose those pure souls from among creation and specially favored them in the Days of God. Today from the invisible Kingdom the lights of divine attention are shining upon the heads of those servants. Therefore, in gratitude for this gift, you must manifest among people the effects of divine manifestations and become the cause of exalting the Word of God and raising high the Standard of the Lord. Support of this Banner comes through qualities and attributes emanating from the Greatest Light. When you become manifest and evident with this bounty, you are the helpers of God's Cause, the protectors of God's religion and servants of God's Word. And upon you be Glory!

2 احبای الهی را تکبیر ابداع اعلی از قبل عبدالبهّاء برسان و بگو ای ثانیان بر پیمان الحمد لله مظاهر الطاف و عنایت الهیه هستید و مطالع موهبت رحمانیه حق در بین خلق آن نفوس زکیّه را انتخاب فرمود و بفضل مخصوص در ایام الله اختصاص داد الیوم از ملکوت غیب انوار توجّهات الهیه بر مفارق آن عباد پرتو افکنده لهذا باید بشکرانهء این عطا در میان خلق با آثار تجلیات رحمانیه جلوه نمائید و سبب اعلاء کلمه الله گردید و علت ارتفاع رایت رحمن نصرت این علم به شتون و صفات فائضهء از نیر اعظمست چون باین موهبت ظاهر و باهر شوید ناصر امر اللهید و حامی دین الله و خادم کلمه الله و علیکم البهّاء ع

- 3 Your letters arrived. Be assured. Convey greetings to all the handmaidens of the All-Merciful. 3 مکاتیب شما رسید مطمئن باشید جمیع امّاء رحمن را تکبیر برسانید

MKT7.024

AB03637

To: *Ghulam Rida Hidayati, in Abadih*

Date: 1908-Apr-15

- 1 O servant of God! According to reports, you are in the utmost state of spiritual fervor and ecstasy, serving as the wine-seller in the tavern of the love of God. Hafiz of Shiraz says: 1 ای بنده حقّ از قرار منقول در نهایت جوش و خروشی و در میخانه محبت الله باده فروش حافظ شیرازی میگوید
- 2 I wonder how the wine-seller came to know 2 سرّ خدا که عارف سالک بکس نگفت
- 3 The divine secret that the mystic told to no one 3 در حیرتم که باده فروش از کجا شنید
- 4 The one who became the wine-seller in this tavern became intoxicated and bewildered by these mysteries. At every moment turn to the divine Kingdom and pray: "O Kind Lord! What bounty You have shown and what favors You have bestowed! You made a helpless one the manifestation of the grace of guidance, and showed a stranger the way to intimacy with You. You made one who was deprived the confidant of mysteries, and opened the door of attainment to a sinner captivated by helplessness and need. You showed forth the outpouring of the spirit and adorned the texts of hearts with commentaries of love and affection. You made a plant fresh and verdant through the morning dew, and bestowed endless existence upon nothingness. You granted the flame of light to one who was cold, and gave the freshness and delicacy of the Tree of Sinai to one who was withered. O peerless Lord! Thanks be to You, praise be to You, glory be to You, and worship be to You. Verily You are the Generous, the Merciful." 4 آنکه در این میکه می فروش گشت از این اسرار مست و مخمور و مدهوش شد در هر دم بملکوت قدم توجه کن و مناجات نما که ای خداوند مهربان چه فضل نمودی و چه عنایت مبذول داشتی پیچارهائی را مظهر فیض هدایت نمودی و پیگانهائی را بیگانگی خود دلالت کردی محرومی را محرم راز فرمودی و مجرمی را مفتون عجز و نیاز باب فتوح گشودی و فیض روح بنمودی و متون قلوبرا بشروح عشق و محبت مزین فرمودی گیاهی را از شبنم صبحگاهی سبز و خرم کردی و تباهی را فیض هستی بی منتها عنایت فرمودی افسردهائی را شعله نور بخشیدی و پژمردهائی را طراوت و لطافت شجره طورای خداوند بمانند شکر تو را و حمد تو را و ستایش تو را و نیایش تو را سزاست آنک انت الکریم الرحیم

MMK5#297 p.219x, MSHR4.027

AB04937*To: Rufus H Bartlett, in Chicago**Date: 1908-Apr-15*

O thou who art assuredly believing in God!

Verily, I read thy letter which showed how thou art believing in God, assured of the signs of God and art attracted by the love of God.

I thank God for that He hath ignited the fire of His love in thy heart, hath drawn thee by the magnet of His guidance, hath dilated thy heart through the light of His knowledge, hath assisted thee to be firm in His Testament, hath sent down His blessing upon thee, upon thy household and upon thy children, hath illuminated thy house by igniting therein the lamp of the praise of God, hath caused those souls who have drawn nigh unto the Kingdom to abide in thy house—those who deliver the Cause of God, who speak the praise of God and explain the indisputable proofs of God unto the servants. It behooveth thee to thank God for this great gift and say:

“O my Lord! Confirm me to serve Thy beloved and to be submissive and humble before Thy chosen ones. Make me to know the meaning of Thy Words and inform me of the mysteries of Thy signs. Place me in the shadow of the standard of Thy Testament and preserve me from Thy tests which break backs and unveil the sins of the back-sliders and tend to disgrace the party of deception and the people of wickedness (i.e., the nakazeen). Verily, Thou art the Mighty, the Pardoner!”

TAB.649-650, BSC.432 #783x

AB07885*To: Middle daughter of Ammih**Date: 1908-Apr-15*

- ¹ O handmaiden of God! A hundred thousand queens of the world have yearned to hear the address “handmaiden of God” from the tongue of one of God’s servants. Now you hear the address “handmaiden of God” from the lips of ‘Abdu’l-Baha. This address is reality, while those addresses are metaphorical.

¹ ای امه‌الله صدهزار ملکه‌های عالم آرزوی آن را داشته که از لسان بنده‌ئی از بندگان الهی خطاب امه‌الله شنوند حال تو از فم عبدالبهاء خطاب امه‌الله بشنو این خطاب حقیقت است

This address comes from the tongue of servitude, while those addresses come from the tongue of self.

و آن خطابه‌ها مجاز این خطاب از فم عبودیت و
آن خطابه‌ها از فم انانیت

- 2 Therefore, after this true address you must bloom like a flower and shine like a candle, for after the address comes prayer, and after the call comes supplication to the Most Glorious Kingdom.

2 پس از این خطاب حقیقی باید چون گل بشکفی
و چون شمع برافروزی زیرا بعد از خطاب دعا
است و بعد از ندا تضرع بملکوت ابدی

- 3 And the Glory be upon you.

3 و الهباء علیک

MKT7.062b

AB08834

To: Isaiah Bradford

Date: 1908-Apr-15

O thou who art spreading the Cause of God! I hope thou wilt become as a rising light and obtain spiritual health—and spiritual health is conducive to physical health—so that thou mayest be enabled to liquidate thy debts and be strengthened to attain the blessing of the Forgiving Lord; that thou mayest become a mirror of truth and reveal the spiritual brilliancy of the heavenly universe to all eyes, direct large numbers of people under the shadow of the Powerful Lord and guide all thy family and relations unto the Greatest Guidance; and that thou mayest be honored with a visit to the Holy Threshold after having attained to all these gifts.

TAB.305-306

AB03936

To: Karbala'i Muhammad Salmani, in Kushkak

Date: 1908-Apr-16

- 1 O servant of Baha! Praise be to God, you are a candle in the sanctuary of love and a light in the gathering of knowledge. You are a fruit of the tree of divine gifts and a blossom in the rose garden of mercy. You are stirred by the breeze from the

1 ای بنده بها الحمد لله شمع شبستان محبتی و نور
انجمن معرفت میوه شجره موهبتی و شکوفه
گلستان رحمت از نسیم جنة النعم در اهتزاز
و از تسنیم فردوس عنایت سیراب

Paradise of Delight and refreshed by the pure waters flowing from the heavenly paradise of grace.

- 2 Since you have been confirmed in this bounty, you must spend the days of your life in that which draws you near to the Divine Threshold. Nearness to God lies not in elevation or abasement, but rather in the education and training of souls, in supplication and servitude to the loved ones of God. The more you succeed in this servitude, the more divine nearness becomes possible and the closer you draw to God.
- 3 As much as you can, arise with such qualities and character that you become completely effaced and annihilated in the path of God - that is, no trace of self remains in you, like a dead body in the hands of the washer who moves it according to God's commands by God's will. The meaning of "like a dead body in the hands of the washer" is that no desire, intention, thought or remembrance remains for the person, and they become completely annihilated in the divine teachings and enchanted by the divine commands, moving with that power and acting according to those teachings and acquiring those qualities. This is the station of annihilation in God and subsistence through God.
- 4 And upon you be glory.

2 پس چون باین فضل موفق گشتی باید ایام عمر را در آنچه سبب قرینیت درگاه کبریاست بگذرانی قرینیت حق در بلندی و پستی نه بلکه در تربیت و تبئیل و تضییع و بندگی احبای الهی هرچه باین عبودیت بیشتر موفق گردی قرینیت الهیه بیشتر میسر گردد و بحق نزدیکتر شوی

3 تا توانی به صفات و اخلاق مبعوث شو که بکلی در سبیل الهی محو و فانی شوی یعنی اثر وجود در تو نماند کالمیت بین یدی الغسال بحرکه احکام الله بارادة من الله معنی کالمیت بین یدی الغسال اینست که بکلی خواهش و نیقی و فکری و ذکر از برای انسان نماند و فانی در تعالیم الهی گردد و مفتون اوامر رحمانی بآن قوت متحرک گردد و بآن تعالیم عامل شود و بآن اخلاق متخلق اینست مقام فنای فی الله و بقای بالله

4 و علیک البهاء

BRL_DAK#0409,

MKT8.022b,

ANDA#57 p.23

AB05065

To: *Baha'is of Matnih (Matanaq), in Matanah*

Date: 1908-Apr-17

- 1 O servants and handmaidens of God! Upon them and upon them be the Most Glorious Glory!
- 2 The East and West are in motion, and the South and North are supplicating to the King of Oneness. The divine call is raised in all regions, and the Word of Truth is the soul and spirit of every person of understanding. The life-giving melody of the Merciful's bounty is spreading throughout all lands, and the horizons are perfumed with ambergris.
- 3 O ye loved ones and maidservants of God! Turn ye to the Supreme Kingdom and seek assistance from the Most Exalted

1 احباب و اماء متنه عليهم و عليهن بهاء الأبهى اى بندگان و کنیزان حق

2 شرق و غرب در حرکت است و جنوب و شمال متضرع بملیک احدیت ندای الهی در جمیع اقالیم بلند است و کلمه حق جان و روح هر هوشمند و نغمه جان بخش موهبت رحمانی در جمیع اقطار در انتشار است و آفاق عنبرنثار

3 شما اى احبّاء و اماء الهی توجه بملکوت ابهی نمائید و توسّل ببحروت اعلى تا از فیض نامتناهى

Realm, that through God's infinite bounty ye may become confirmed with heavenly confirmations and aided with undoubted bestowals. May ye become radiant lamps and brilliant stars, may ye become signs of the love of God and tokens of the bounty of God, may ye become waves of the sea of reality and manifestations of the favors of His Holiness the One.

- 4 The ancient bounty is all-encompassing and the favor of the Generous Lord is perfect. Count these days as precious and take an abundant portion from this boundless ocean. This is of God's grace which He bestoweth on whomsoever He willeth, and God is the possessor of great bounty.

الهی موفق بتأییدات غیبی گردید و مؤید بمواهب
لاریبی سرج لامع شوید و نجوم ساطع اعلام
محبت الله شوید و آیات موهبت الله امواج بحر
حقیقت گردید و مظاهر الطاف حضرت احدیت

4 فیض قدیم شامل است و لطف حضرت کریم
کامل این ایام را غنیمت شمرد و از این بحر
نی پایان نصیب موفور برید ذلک من فضل الله
یؤتیه من یشاء و الله ذو فضل عظیم

INBA72:153

AB00642

To: Refugees unable to go on pilgrimage (Egypt)

Date: 1908-Apr-26

- 1 O my kind friends! 'Abdu'l-Baha, from yearning for you, is immersed in an ocean of grief and pain, and is captive to the endless chain of sorrow and anguish. With weeping eyes and burning heart, I supplicate at the threshold of the Lord that you may be counted among the pilgrims and be accepted at the court of the Divine Unity. In this prohibition there is a wisdom that will soon become evident. But know with absolute certainty that this deprivation at the Threshold of manifest light is greater than attaining that glorious station, for the very yearning itself is the essence of pilgrimage, and burning with the fire of longing is the pure water of attainment.
- 2 I think of you night and day without a moment's rest, and from His boundless grace, I hope that like Uways al-Qarani in Yemen, you may be there while the breath of the All-Merciful from your direction reaches the nostrils of this tested one. This distance is the essence of nearness, and this separation is the reality of union. The most important matters in this day of joy and gladness lie in abundant trials. Therefore, one must arise with all strength to exalt the Word of the Forgiving Lord and spread it throughout the world of resurrection and gathering, being patient in times of tribulation and strong and zealous in the love of God.

1 ای یاران مهربان من عبدالهآء از حسرت شما
غریق دریای احزان و آلام و اسیر زنجیر غم و
الم بی پایان با چشمی گریان و قلبی سوزان بدرگاه
حضرت یزدان مناجات نمایم تا از جمله زائرین
محسوب شوید و در درگاه احدیت مقبول گردید
و در این ممنوعی حکمتیست عنقریب آشکار
گردد ولی بحق یقین بدانید که این حرمان در
آستان نور مبین اعظم از وصول بمقام عظیم
است زیرا نفس حسرت جوهر زیارتست و
احتراق از آتش اشواق ماء زلال وصال

2 من شب و روز بیاد شما هستم آنی فراغت ندارم و
از فضل بی منتهی امید چنانست که مانند ویس
قرن در عدن باشید و نفس رحمان از جانب شما
بمشام این ممتحن رسد این بعد عین قربست و این
فصل حقیقت وصل اهم امور در این یوم سرور
و حبور در بلایای موفور است اینست که باید
بتمام قوت بر اعلاء کلمه رب غفور پرداخت و
در جهان حشر و نشور انداخت و در موارد بلا
صبور بود و در محبت الله قوی و غیور

- 3 One must forget strangers and faithfully serve the Kind Friend until the melody of the Concourse on High reaches the ear and you become like an ocean full of surge and roar, so that eternal beauty may be manifested and everlasting bounty obtained. O my dear friends! While danger surrounds 'Abdu'l-Baha from all directions, I am occupied with remembering you and familiar with mentioning you, and I beseech assistance and favor from the Court of Divine Unity. Therefore, thank God that you are confirmed with such favors and blessed with such acknowledgment. Convey to all the Merciful friends the most wonderful, most glorious greetings, give them glad tidings of the favors of the Lord of wondrous attributes, and comfort them in times of trial.
- 3 باید اغیار را فراموش کرد و بویا بخدمت یار مهربان پرداخت تا آهنگ ملأ اعلیٰ بگوش آید و مانند دریا پر جوش و خروش شوید تا جمال ابدی جلوه نماید و موهبت سرمدیه حاصل شود ای یاران عزیز من در حالتیکه خطر از جمیع جهات عبدالهآء را احاطه نموده بیاد شما مشغول و بذکر شما مألوف و از درگاه احدیت عون و عنایت طلبد پس شکر کنید خدا را که مؤید یچنین الطافید و موفق یچنین اقرار یاران رحمانیرا جمیعاً تحیت ابدع ایهی ابلاغ دارید و بالطف حضرت بدیع الأوصاف نوید دهید و در موارد بلا نوازش کنید
- 4 O my God, my God! Thou seest Thy sincere servants in religion and Thy near ones who are attracted to the manifest Light. They have traversed plains, heights and valleys, crossed rivers, deserts and mountains, plunging through the depths of seas to reach the Spot of Light, the Dawning-place of signs, the Center of mysteries, the circumambulating place of the righteous and the kissing place of the free, enkindled with the fire of Thy love, their hearts throbbing with love for Thy Oneness. When their arrival drew near and their coming approached, circumstances overtook their souls that prevented their attainment, and they were forbidden from presence and deprived of beholding the places of manifestation. The heavens wept over them with tears, and the resurrection of eyes arose as floods poured forth from them. Sighs rose from hearts and souls were choked with anguish from breasts.
- 4 الهی الهی تری عبادک المخلصین لک الدین و ارقائک المقرین المنجذین الی النور المبین قد طووا السهول و التجود و الوهاد و قطعوا النهر و الوعور و الجبال خائضین فی عباب البحار لیصلوا الی بقعة الأنوار مطلع الآثار مرکز الأسرار مطاف الأبرار و مقبل الأحرار مشتعلین بنار محبتک خافقین القلوب حباً بجمال احدیتک الی ان قرب الوفود و دنی الورد قد اکتسبت النفوس ما حال بینهم و بین الوصول فنبعوا عن الحضور و حرموا مشاهدة مشاهد الظهور فبکت علیهم السماء بالدموع و قامت قیامة الآماق و سالت عنها السیول فارتفعت الزفرات من القلوب و تغرغرت النفوس بحسرة من الصدور
- 5 Thou seest me, O my God, with burning heart and eyes overflowing with tears, affected by their deprivation from beholding this Luminous Spot. O Lord! Ordain for them triumph and success, confirm them with the greatest victory, assist them with help from the Supreme Concourse, spread through them the holy fragrances in all regions, make them firm in Thy Cause before which the firm mountains shake, which no power in creation can resist and no existing thing can oppose. O Lord! Grant them true stations in Thy most glorious Kingdom, make them victorious over self and desire, enable them to exalt Thy Word among all humanity, and grant them a truthful tongue until the end of time. Verily, Thou art the Generous, the Mighty, the Bestower, and verily, Thou art the Merciful, the Compassionate.
- 5 ترانی یا الهی محترق الأحشاء و فائض العین بالبکاء تأثراً من حرمانهم عن مشاهدة هذه البقعة النوراء رب قدر لهم الفوز و الفلاح و ایدهم باعظم النجاح و وفقهم بعون من الملأ الأعلى و انشر بهم نفحات القدس فی کلّ الأنحاء و استقمهم علی امرک الذی یتزلزل به الجبال الراسیات و لا تقاومه قدرة الممکات و لا یقابله کلّ الموجودات رب اجعل لهؤلاء مقاعد الصّدق فی ملکوتک الأبهی و اظفر بهم علی النفس والهوی و وفقهم علی اعلاء کلمتک بین الوری و اجعل لهم لسان صدق الی ابدالآباد انک انت الکریم العزیز الوهاب و انک انت الرحمن الرحیم

MKT4.140, AMK.031-033, YHA1.098x

AB05145*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran**Date: 1908-Apr-26*

- 1 O thou who art firm and steadfast! At a time when 'Abdu'l-Baha is in utmost supplication and entreaty, He writes thee this letter and with the utmost joy and fragrance resists the surging waves of events, and counsels the friends not to become disturbed or distressed in the least by events in the Holy Land, but rather to promote the Great News with perfect steadfastness. O spiritual steadfast one! Jinab-i-Mirza Ahmad has written a one-year report about America with details. This report is important given the exigencies of the time, therefore publish the treatise with utmost haste and send it to all provinces, and also send several copies to Mirza Ahmad himself. Whatever expenses are incurred for publishing the treatise, obtain from His Honor the Trustee (Jinab-i-Amin). However, do not give this treatise to outsiders. And may the Glory be upon thee and upon every firm and established one.

1 ای ثابت مستقیم در وقتیکه عبدالبهاء در نهایت
تضرع و ابتهاست بتو نامه نگارد و بکمال روح
و ریحان مقاومت امواج طوفان حوادث نماید
و یاران را وصیت کند که از وقایع ارض
اقدس ابداً مضطرب و پریشان نشوند و در
کمال استقامت ترویج نبأ عظیم فرمایند ای
ثابت روحانی جناب میرزا احمد راپورط یک
سال امریکا مرقوم نموده و تفصیل داده این
راپورط نظر باقتضای وقت مهم است لهذا با
کمال استعجال رساله را طبع نموده بجمع ولایات
ارسال دارید و چند نسخه از برای خود آقا
میرزا احمد نیز بفرستید و آنچه مصروف طبع
رساله است از حضرت امین بگیریید و اما این
رساله را بدست خارج ندهید و البهاء علیک و
علی کل ثابت ثابت ع ع

- 2 The treatise was sent to you in this post.

2 رساله در این پوسته ارسال نزد شما گردید

INBA79.051b, AMK.036-036

AB11697*To: Ibn-i-Abhar, in Bombay**Date: 1908-May-03*

- 1 O wanderer in the path of God! Give thanks that you have forsaken your comfort and ease and become a wanderer in that land and region to raise the divine call and lead the thirsty ones to the fountain of living waters, to give news of the Beloved of the horizons to the longing ones and guide the seekers to the avenue of the Friend.
- 2 Know the value of this success, for comfort does not bring bounty and ease does not attract divine gifts. Wandering becomes the cause of the mercy of the All-Merciful and this state of being a stranger produces wondrous effects.

1 ای آواره راه خدا شکر کن که از راحت و
آسایش خویش گذشتی و سرگشته در آن کشور
و دیار شدی تا ندای الهی بلند نمائی و تشنگان را
بسرچشمه ماء حیوان رسانی مشتاقان را از دلب
آفاق خبر دهی و طالبان را بکوی دوست رهبر
شوی

2 قدر این موفقیت بدان زیرا آسایش سبب بخشش
نکردد و راحت جاذب موهبت نشود سرگردانی
سبب رحمت رحمانی شود و این غریبی اثر عجیبی
بنماید

- 3 Glory be to God! Observe the bounty and gift of the All-Merciful, how He has bestowed a special gift upon His loved ones, for while being a stranger causes grief, for the friends it is mercy and bounty. Dispersion is unity and wandering is freedom.
- 4 In any case, do not be saddened by the incidents and afflictions that have occurred and the successive calamities in the Holy Land. Be occupied with your own work. We who are servants of the Threshold must attend to our own servitude and show not the least laxity, so that the Beloved of our hopes, Who is the guide of all beings, may appear in the assemblage of the world in utmost beauty and grace. This is what attracts success, this is the magnet of confirmation, and anything else “neither nourishes nor satisfies.”
- 3 سبحان الله فضل و موهبت حضرت رحمان را
ملاحظه نما که چگونه احبای خویش را
موهبت مخصوص فرموده زیرا غربت سبب
کریّت است اما یاران را رحمت و موهبت پریشانی
جمعیت است و آوارگی آزادگی
- 4 باری از حوادث و آلام وارده و بلاهای متتابعه
ارض مقصود محزون مباش بکار خود مشغول
گرد ما که بنده استانی باید بعبودیت خویش
پردازیم و ادنی فتور نیاریم تا دلبر آمال که
هدایت من فی الوجود است در انجمن عالم در
نهایت صباحت و ملاحظت جلوه نماید اینست
جاذب توفیق اینست مغناطیس تأیید و مادون
آن لایسمن و لایغنی من الحق شیئا

YIA.224

AB04025

To: Muhammad Husayn Muhtadi, in Tihiran

Date: 1908-May-03

- 1 O namesake of the Most Desired One! Think not that this prisoner forgets the spiritual friends. If there be any shortcoming in sending letters, this is due to the occurrence of numerous compelling obstacles. Otherwise, ‘Abdu'l-Baha’s desire is to write letters to the friends at every moment and to remember the faces of relatives.
- 2 But night and day, heart and soul are engaged with utmost humility and supplication at the threshold of the Divine Unity in prayer: “O Kind Beloved! Show the light of Thy countenance to the lovers and revive the yearning ones with the life-giving breeze. Give the living waters to the thirsty ones and bestow special gifts upon those attracted to Thee. Especially that family whose men were among the longtime friends and whose women were leaders among the handmaidens of the Merciful. At the beginning of the dawning of the Light of the Horizons they accepted and were confirmed in the greatest guidance. They were ever intoxicated from the overflowing cup and made alive by the sweet fragrance of that musk-diffusing tress. The men were trusted servants and the women were manifestations of the evident light. O Lord! Favor that family
- 1 ای سیمّی حضرت مقصود گمان منما که این
زندانی یاران ربّانیرا فراموش نماید اگر در صدور
نامه قصور گردد این از حصول موانع مجبره
موفور است والا عبدالهّاء را آرزو چنان که
پیاران هر دم نامه نگارد و بیاد روی و خویشان
پردازد
- 2 اما دل و جان شب و روز با نهایت عجز و نیاز
بدرگاه احدیت در مناجات که ای دلبر مهربان
عاشقانرا پرتو جمال بنما و مشتاقانرا بنسیم جانپور
زنده نما تشنگانرا ماء معین ده و منجذبانرا
موهبت مخصوص مبذول دار علی الخصوص
آن خاندان که رجال قدمای یاران و نساء
سرحلقه اماء رحمان در بدایت اشراق پرتو
نیر آفاق گرفتند و بهدایت کبری موفق شدند
همواره پرنشئه از جام سرشار بودند و زنده
برایحه طیبه آن زلف مشکبار خدام امین بودند
و اماء نور مبین پروردگارا آن دودمانرا بنواز و
مظاهر موهبت ابدی ساز تا ترا بستانند و محفل
محبت الله بیاریند و قوت ید بیضا بنمایند

and make them manifestations of eternal bounty so they may praise Thee and adorn the gathering of the love of God and show forth the power of the white hand.”

3 And upon them be the Most Glorious Glory.

3 وعلیهم وعلینّ البهاء الأبهی

MKT7.235

AB07833

Date: 1908-May-09

Concerning the erection of the Temple: Now all the believers must become united so that the Temple may be built soon in one place, for should (the believers) undertake (the erection of the Temple) in many places, it will not become completed anywhere. And, as in Chicago they have preceded every other place to plan the erection of the Temple, undoubtedly, to co-operate and help them is nobler and a necessity. Then, when it is built in one place, it will become erected in many other places.

If, for the present, you prepare or establish a home in New York, through by renting it, to become a center for the gathering of the believers of God, it is very acceptable. God willing, in all the states of America in the future, there will be erected Temples with infinite architectural beauty, art, with pleasing proportions, and handsome and attractive appearance, especially in New York. But, for the present, be ye satisfied with a rented place.

SW_v06#17 p.134

AB03622

To: Margaret B Peeke, in Panama, USA

Date: 1908-May-12

O thou daughter of the Kingdom!

I hope, from the Almighty, that thou mayest be confirmed to the necessities and conditions of the following address; that is, to forget this world of possession, become wholly heavenly, become embodied spirit and attain to universal mind. This arena is vast and unlimited; therein the charger of spirit must move swiftly, for here one cannot travel by foot. This gift is very great but complete and sufficient capacity is necessary.

O thou daughter of the Kingdom! The moment thou presented thyself in this prison, at the time of meeting, I realized that thou wouldst become attracted and attain to spiritual communication, such communication that as soon as the mirror of the heart is cleansed from the rust of worldly thoughts, immediately thou shalt find me reflected therein, and all the mountains, seas and deserts annihilated. Thou art present and visible and under all circumstances thou art protected by the glances of the Spirit.

Print the account which thou hast written about thy trip to Acca and spread it.

Shouldst thou become entirely attached to the Kingdom of ABHA, thou shalt find the Holy Spirit always thy companion and shalt behold the spiritual confirmations uninterrupted.

Convey in my behalf the utmost love and kindness to each and all the friends and maid-servants of the Merciful.

Upon thee and upon them to Baha-el-ABHA!

TAB.728-729, BLO_PN#093

AB10951*To: Marie A Watson, in New York**Date: 1908-May-12*

As to the Nineteen Day Feast, it rejoiceth mind and heart. If this feast be held in the proper fashion, the friends will, once in nineteen days, find themselves spiritually restored, and endued with a power that is not of this world.

SWAB#051x, LOG#0799x

...ضیافت نوزده روزه بسیار سبب فرح و سرور
قلوبست اگر چنانکه باید و شاید این ضیافت
مجرى گردد یاران در هر نوزده روزی روح
جدیدی یابند و قوتی روحانی جویند...

MMK1#051 p.089x

AB00787*To: Spiritual Assembly of Tihiran et al.**Date: 1908-May-21*

- ¹ O God! O Thou Who hast shone upon luminous realities with the dawning of knowledge and guidance, distinguishing them from all other created things through this supreme gift, and making them encompass all things - perceiving the realities of beings and bringing forth hidden mysteries from the realm of the unseen into the world of effects, singling out whom Thou pleasest with Thy mercy! My Lord, assist Thy loved ones to acquire diverse sciences and arts, to discover the mysteries treasured within the reality of created things, to become aware of the integrated symbols embedded in the essence of beings. Make them signs of guidance among humanity and brilliant lights of wisdom shining in this first life. Make them proofs leading to Thee, guides to Thy path, workers in Thy Kingdom. Verily Thou art the Powerful, the Supreme, the Mighty, the Strong, the Generous, the Great.

¹ اللهم يا من تجلّى على الحقائق النوراء بتجلّى العلم و
الهدى و مبرّها عن سائر الكائنات بهذه الموهبة
العظمى و جعلها محيطة على كلّ الأشياء تدرك
حقائق الموجودات و تخرج الأسرار المكنونة من
حيّز الغيب الى عالم الآثار و يختصّ برحمته من
يشاء ربّ ايدّ احبائك على تحصيل العلوم و
الفنون الشّتى و الاطلاع على الأسرار المخزونة فى
حقيقة الكائنات و اطلعهم على الرموز المندججة
المندرجة فى هوية الموجودات و اجعلهم آيات
الهدى بين الورى و انوار النّهى المتألّثة فى هذه
النشأة الاولى و اجعلهم ادلاء عليك هداة الى
سبيلك سعاة الى ملكوتك انك انت المقتدر
المهيمن العزيز القوى الكريم العظيم

- ² O divine friends! The Ancient Power has distinguished each of the created beings and varieties of existence with a special excellence, virtue and perfection, so that in their own rank they may become signs indicating the loftiness and exaltation of the True Educator, and each may be like a polished mirror reflecting the grace and revelation of the Sun of Reality. Among all created things, He has distinguished humanity with the supreme gift and blessed it with the bounty of the Concourse on High. This supreme gift is the greatest guidance,

² ايّها الحزب الالهى قدرت قديمه هر يك از
كائنات و انواع موجودات را به مرتبتى و
منقبتى و كمالى مخصّص فرمود تا در رتبه خود
آيات داله بر علو و سمو مرتبتى حقيقى گردند و
هر يك بمنزله مرآتى صافيه از فيض و تجلّى
شمس حقيقت حكايّت نمايند انسان را از بين
كائنات بموهبت كبرى مخصّص فرمود و بفيض
ملا اعلیٰ فائز كرد و آن موهبت كبرى هدايت

whereby human reality becomes the niche of this lamp. When the brilliant rays of this lamp shine upon the glass of the heart, the heart's purity intensifies the radiance of the lights which then illuminate minds and souls. This greatest guidance is conditional upon and dependent on knowledge, wisdom and awareness of the mysteries of divine words.

- 3 Therefore, the friends of God, young and old, men and women, must strive to the extent possible to acquire sciences and knowledge, increase their understanding of the mysteries of the Holy Books, and gain proficiency in presenting divine proofs and evidences. His Holiness the Chief of Chiefs, who attained the highest station in the world of joy (may the spirit of those near to God be sacrificed for him), established an institute of learning. He was the first blessed person to lay the foundation of this mighty enterprise. Praise be to God, during his days he trained souls who today are supremely eloquent and capable of presenting divine proofs and evidences. Indeed, these students are the pure spiritual progeny of that one near to the Divine Threshold. After his ascension, certain blessed souls undertook to maintain teaching and learning, and this prisoner was boundlessly gladdened by this news.

- 4 Now too, I earnestly implore the friends of God to strive as much as possible - the more they strive to expand the scope of education, the better and sweeter it will become - so that the friends of God, whether young or old, male or female, may each strive according to their capacity to acquire sciences, knowledge and current arts, both spiritual and material. In their gatherings, let all discuss scientific matters and become informed of the sciences and knowledge of the age. If this comes to pass, you will illumine the horizons with manifest light and the dusty earth will become a garden of the Abha Kingdom. And upon you be the Most Glorious Glory.

BRL_SOCIAL#055x, BRL_EXCEL#24x, BRL_SCHOLAR#04x,
BSW#16.12x, BPRY.115-16x, COC#0385x, COC#0578x, COC#0789x

عظمی است که حقیقت انسانیّه مشکاة این مصباح گردد و اشعهء ساطعهء این سراج چون بر زجاج قلب زند از لطافت قلب سطوع انوار اشتداد یابد و بر عقول و نفوس تجلّی نماید و هدایت کبری مشروط و منوط به علم و دانائی و اطلاع بر اسرار کلمات ربّانیت

3 لهذا باید یاران الهی صغیراً و کبیراً رجلاً و نساءً بقدر امکان در تحصیل علوم و معارف و تزئید اطلاع بر اسرار کتب مقدّسه و ملکهء در اقامهء دلائل و براهین الهی نمایند حضرت صدرالصدور الفائز بالمقام الاعلی فی عالم السورور روح المقرّین له الفداء تأسیس محفل تعلیم نمودند و ایشان اوّل شخص مبارکی هستند که اساس این امر عظیم نهادند الحمد لله در ایّام خویش نفوسی را تربیت نمودند که الیوم در نهایت فصاحت و بلاغت مقتدر بر اقامهء ادله و براهین الهی هستند و فی الحقیقه این تلامذه سلالهء طاهرهء روحانیّه آن مقرب درگاه کبریا هستند و بعد از صعود ایشان بعضی از نفوس مبارکه اقدام در ابقاء تعلیم و تعلّم فرمودند و این مسجون از این خبر بی نهایت مسرور شد

4 حال نیز در نهایت تأکید رجا از احبّای الهی مینمایم که بقدر امکان بکوشند و در توسیع دائرهء تعلیم آنچه بیشتر بکوشند خوشتر و شیرین تر گردد حتی احبّای الهی چه صغیر و چه کبیر و چه ذکور و چه اناث هر یک بقدر امکان در تحصیل علوم و معارف و فنون متعارف چه روحانی چه امکانی بکوشند و در اوقات اجتماع مذاکرهء کل در مسائل علمیّه و اطلاع بر علوم و معارف عصریه باشد اگر چنین گردد بنور مبین آفاق روشن نمائید و صفحهء غبرا گلشن ملکوت ابدی گردد و علیکم البهاء الأبدی

BRL_DAK#0211, MKT1.229, AKHA_124BE
#11-12 p.d, TSS.166, TRBB.018,
YHA1.373x, QIRT.18

AB01953

To: Nayyir et al., in Tihiran

Date: 1908-May-21

- 1 O you who are devoted to that Kind Beloved! Jinab-i-Amin offers utmost praise and commendation for the conduct and behavior of those friends who, with truly Baha'i character and disposition, associate with people, engage in guiding souls, and are intimate and familiar with servitude to the King of the Kingdom. They loose their tongues in teaching and adorn every gathering with mention of the Ancient Beauty. Through the confirmation of the Holy Spirit, they speak with eloquent tongue and clear expression. Praise be to God that you pass your days spreading the divine fragrances with perfect joy and delight. This endless bounty deserves thanksgiving and is the foundation of joy and gladness. Every virtue is limited by bounds except the light of guidance, which is the outpouring of the Kingdom of Oneness - its effects endure forever and its lights shine through centuries and ages.
- 2 In the Blessed Days you sacrificed your lives and were manifestations of God's good-pleasure. And after the Sun of Truth was concealed in the cloud of glory, you arose to serve the Covenant and spread the lights of the Testament. And now too, with perfect steadfastness and constancy you are occupied with guiding people. Therefore 'Abdu'l-Baha is completely pleased with you and begs confirmation from the Abha Kingdom, that the grace of the Holy Spirit may assist and the Messianic breath may influence souls. I hope that you will always be successful and confirmed.
- 3 O my God! O my God! These are Thy sincere servants, constant in Thy servitude and worthy of every gift. Assist them through Thy divine power, Thy merciful might, and Thy heavenly outpourings. Grant them an exalted station of truth, cause them to speak praise in great gatherings, loose their tongues with proofs and arguments in mighty assemblies, spread through them the banner of sanctification in those regions, and make their faces radiant with light among the righteous. Verily Thou art the Mighty, the Chosen One. Verily Thou art the Generous, the Merciful, the Bestower. There is no God but Thee, the King, the Guardian, the All-Bountiful.

ای فدائیان آندلبر مهربان جناب امین نهایت ستایش و نیایش از روش و سلوک آن یاران مینماید که به خلق و خوی بهائی حقیقی با خلق محشور و بهدایت نفوس مشغول و بعبودیت ملیک ملکوت مأنوس و مألفند لسان تبلیغ بکشایند و هر محفلی را بذکر جمال قدم بیارایند بتأیید روح القدس لسانی ناطقند و بیانی واضح حمد خدا را که بکمال روح و ریحان آیام خویش را بنشر نفحات میگذرانید این موهبت بی‌پایان شایان شکرانیت است و اساس فرح و مسرت هر منقبتی محدود بحدود است مگر نور هدایت که فیض ملکوت احدیت است و آثارش باقی الی الأبد و انوارش بر قرون و اعصار بتابد

2 در آیام مبارک جانفشانی نمودید و مظهر رضای حق بودید و بعد از اینکه شمس حقیقت در سحاب جلال متواری شد بخدمت میثاق پرداختید و انوار عهد منتشر نمودید و حال نیز با کمال ثبوت و استقامت بهدایت خلق مشغولید لهذا عبداله‌آء نهایت رضا از شما دارد و از ملکوت ابهی طلب تأیید نماید تا فیض روح القدس مدد نماید و نفس مسیحائی در نفوس تأثیر کند امیدوارم که همیشه موفق و مؤید باشید

3 الهی الهی هوآء عبادک المخلصون و علی عبودیتک دائمون و لکل موهبة صالحون آیدهم بقوتک الربانیة و قدرتک الرحمانیة و فیوضاتک السبحانیة و اجعل لهم مقام صدق علیا و انطقهم بالثناء فی المحافل الكبرى و اطلق لسانهم بالحجج و البرهان فی الجامع العظمی و انشر بهم لواء التقدیس فی تلك الدیار و اجعل وجوههم متلئله بالأنوار بین الأبرار انک انت العزیز المختار و انک انت الکریم الرحیم المنان لا اله الا انت الملک المهیمن الوهاب

MUH3.194-195

AB12337*To: Mashhadi Taqi Tabrizi, in Tihiran**Date: 1908-May-21*

O beloved one! When the grace and favours of the Divine Essence encompass the faithful servant and the radiance of His guidance reacheth the seeker after truth, the veil of "Thou shalt in no wise see Me" is rent asunder and the lights of "Behold, then shalt thou see Me" shed their effulgent rays. His eyes shall be illumined and his soul perfumed with sweet scents and revived. Therefore hath the Abha Beauty, the Incomparable Beloved, shone forth in this glorious and distinguished age from the horizon of Divine Unity and appeared with the brilliance of the lights of truth. The pious ones who possess a seeing eye have the bounty of beholding Him, those with a hearing ear have hearkened unto His Call and those who are cognisant have attained unto the Divine mysteries. Hence, express thy gratitude with the tongue of praise at the Threshold of Supreme Singleness, for thy longing to behold Him hath immersed thee in light. Everyone who hath attained this honour and partaken of this bounty, shall be blessed in this world and hereafter and become a manifestation of infinite bestowals. God grant that thou mayest live long, be happy and attain thy desire. The glory of the All-Glorious be upon thee.

عزیزا حضرت احدیتک لطف و عنایتی بر بنده
صادقه شامل و پرتو هدایتی بر طالب حقیقت
واصل اولنجه حجاب لن ترانی زائل و انوار انظر
ترانی ساطع اولور بصیرتی منور و دماغی معطر و
نفسی معبر اولور بناءً علیه جمال ابهی دلبر یگنا بو
عصر همایون حصرده افق احدیدن طلوع و انوار
حقیقت ایله سطوع ایلدی دیده بینایه موفق
اولان هر زنده دل نعمت دیداره نائل و گوش
شنوایی اولان ندای حقّ سامع و قلب آگاهی
اولان اسرار الهیه واقف اولنقدده در بناءً علیه
لسان شکرانیت ایله درگاه احدیته اظهار ممنونیت
ایله زیر اشتیاق دیدار سنی مستغرق انوار ایلدی
نور هدایت دوغدی و صبح عنایت آچلدی
شمس حقیقت آفاقه بارقه نثار اولدی بو شرفه
فائز و بو موهبته حائز اولان هر بر انسان ایکی
جهانده کامران و مظهر موهبت بی پایان اولور
وار اوله سین شاد اوله سین نائل مراد اوله سین و
علیک البهاء الأبهی

INBA85:024

AB06288*To: Harrison, Cecilia et al.**Date: 1908-May-21*

- 1 O ye dear servants of God! Your letter received and the contents proved excellent. That which is the desire of your hearts is the utmost hope of the daughters of the Kingdom; that is, they wish to sacrifice themselves for the Beauty of ABHA and offer their lives for His Holiness, the Supreme.
- 2 In reality, the radiant, pure hearts are the Mashrak-el-Azcar and from them the voice of supplication and invocation continually reacheth the Supreme Concourse.

1 ای کنیزان عزیزالهی نامه رسید و مضمون بسیار
موزون بود آنچه آرزوی دل شماسست نهایت آمال
بنات ملکوتست که فدائیان جمال ابهی گردند
و جان نثاران حضرت اعلی

2 فی الحقیقه قلوب صافیه نورانیّه مشارق اذکار
است و آهنگ تبّتل و تصرّع متواصل بملاً اعلی

- 3 I ask God to make the heart of every one of you a temple of the Divine Temples and to let the lamp of the great guidance be lighted therein; and when the hearts find such an attainment, they will certainly exert the utmost endeavor and energy in the building of the Mashrak-el-Azcar; thus may the outward express the inward, and the form (or letter) indicate the meaning (or reality).

BRL_MASHRIQ#21x, TAB.678, SW_v06#17 p.135x

3 از خدا خواهیم که قلب هریک از شما صومعه‌ئی از صوامع الهیه گردد و سراج هدایت کبری در آن روشن شود و چون قلوب چنین موهبتی یابد البتّه در بنای مشرق‌الاذکار نهایت همت و غیرت خواهند نمود تا ظاهر عنوان باطن گردد و صورت خبر از معنی دهد و علیکن الباء الأبی

BRL_DAK#0274, COMP_MASHRIQP#21x

AB00149

To: Milani, Muhammad Ali (Son of Haji Ahmad) et al., in Tabriz

Date: 1908-May-31+

- 1 O my God, my God! Thou seest me immersed in an ocean of tribulation, drowning in the seas of calamity and woe, a target for arrows, pierced by the spears of tyranny and hatred, wounded by the blades of hardship and enmity. There remaineth not, O my God, a spot on my body that hath not been struck by arrows, nor a place in my heart that hath not been pierced by spears. This overwhelming calamity and this blinding ordeal hath befallen me only that I might supplicate and humble myself before Thy divine Presence and turn to the Kingdom of Thy mercy. They have opposed me for no other reason than that I have believed in Thee and in Thy signs, and in what Thou hast revealed in Thy Books and Scriptures, and what Thou hast sent through Thy Messengers. This is my crime, my fault, my anguish and my tribulation. Nevertheless, I call upon Thee with my tongue and beseech Thee with my heart to forgive my relatives who have slandered me, oppressed me, transgressed against me, and violated and assaulted me. Lord! Forgive their sins, remove their sorrows, ease their affairs, shower them with Thy mercy, and deprive them not of Thy gifts, for they acted in ignorance and heedlessness; had they known, they would not have done thus. It behooveth Thy mercy to cover their faults and forgive their sins. Verily, Thou art the All-Merciful, the Most Compassionate.
- 2 I further beseech Thee to protect Thy loved ones in the shelter of Thy protection, to guard Thy chosen ones in the fortress of Thy care, and to encompass Thy servants with the glances of Thy merciful eyes, for they are under attack and targets

1 الهی الهی ترانی خائضاً فی غمار البلاء و غریقاً فی بحار البأساء و الضراء هدفاً للتّصال مطعوناً برماح الجور و الجفاء مجروحاً بظباء الشّدّة و البغضاء و لم یبق یا الهی موقع من جسدی الا و هو جریح السّهام و لم یبق موضع من کبدی الا و هو قریح الرّماح و لم یزل علی هذه المصیبة الدّهماء و لا الرّزیه العمیاء الا لتبتلی و تضرعی الی حضرة احدیتک و توجّهی الی ملکوت رحمانیتک و مانقموا منی الا ان امنت بک و بآیاتک و ما انزلته من کتیبک و صحفک و ما ارسلته من رسلک هذا جرمی و خطائی و کربتی و بلائی مع ذلک ادعوک بلسانی و ارجوک بجنائی ان تعفو عن اقربائی الذّین افترؤا و جارؤا علی و اعتدؤا بی و هتکؤا و فتکؤا رب اغفر ذنوبهم و اکشف کروبهم و سهل امورهم و انزل علیهم رحمتک و لاتحرّمهم عن موهبتک لأنّهم جهلؤا و غفلؤا ولو علّمؤا لم یفعلؤا فینبغی لرحمانیتک ان تستر عیوبهم و تعفو عن ذنوبهم انک انت الرّحمن الرّحیم

2 ثمّ ادعوک ان تحفظ اولیائک فی صون حمایتک و تحرس اصفیائک فی کھف رعایتک و تشمل ارقائک بلحظات اعین رحمانیتک لأنّهم تحت

of persecution. The heedless have surrounded them and are advancing from every direction.

الهجوم و اهداف للرّجوم احاط بهم الغافلون و هم من كلّ حذب ينسلون

- 3 I press my face to the dust of abasement and nothingness, yearning for nearness and reunion, hoping for the proximity of Thy great mercy. Shelter me, O my God, and bring near the day of meeting Thee. Save me, O my Lord, and facilitate for me the vision of Thy beauty. If my head be worthy of Thy bounty, let it be raised upon a spear in Thy path. If my blood be worthy to be shed in Thy path, let it be poured out and sprinkled upon the earth in Thy love. If my breast be fitting to be pierced in devotion to Thee, make it a target for arrows by Thy decree. Verily, Thou art the All-Bountiful, the Most Merciful, the Mighty, the All-Bestowing, and verily Thou art the Most Exalted, the Most Great, the Ever-Forgiving.

3 ثمّ انّی اعفّر وجهی بتراب الدّلّ و الفناء متمنّياً القرب و اللّقاء راجياً جوار رحمتک الکبری فاجرنی یا الهی و قرب يوم لقائک و انقذنی یا مولائی و یسر لی مشاهدة جمالك ان کان رأسی یلیق لعطائک فاجعله یتهادی علی القناة فی سبیلک و ان کان دمی حقیق ان یهدر فی سبیلک فاجعله مسفوفاً مرشوشاً مسفوکاً علی التراب فی محبتک و ان کان صدري حرّی ان یشتبک فی ولائک فاجعله هدفاً للسّهام بقضائک انک انت الکریم الرّحیم العزیز الوهاب و انک انت العلیّ العظیم التّواب

- 4 O my dear God! At this moment when the earthquake of tests has shaken the Blessed Spot and a mighty storm has arisen, your spiritual letter was read and brought the utmost joy. We beseech Divine bounty that day by day He may make you more luminous until you become a manifestation of divine favors and successful in service at the Divine Threshold. In brief, from the day of the Ascension until now, my unkind brother has grasped at every means and clung to every device to extinguish the lamp of the love of God. At first, he began spreading tablets of doubt and contaminated East and West with false statements, thinking that casting doubts would abrogate the manifest verses. He strove mightily in this cause until the decree "Truth has come and falsehood has perished; surely falsehood is ever bound to perish" was proclaimed throughout all regions.

4 ای عزیز الهی در ایندم که زلزله امتحانات بقعه مبارکه را بحرکت آورده و طوفان عظیمی برپاست نامه روحانی شما قرائت شد و نهایت مسرت حاصل گشت از فضل یزدانی مستدعیم که روز بروز ترا نورانی فرماید تا مظهر الطاف رحمانی گردی و موفق بر خدمت آستان الهی شوی مختصر اینست که از یوم صعود الی الآن اخوی مهربان بهر وسیله تمسک جست و بهر اسبابی تشبث نمود که سراج محبت الله را خاموش نماید در بدایت بنشر الواح شبهات پرداخت و شرق و غرب را بکلمات مؤتفکه ملوث ساخت بگمان اینکه القاء شبهات نسخ آیات باهرات کند مدتی در اینقضیه جهد بلیغ نمود تا یرلیغ جاء الحقّ و زهق الباطل انّ الباطل کان زهوقاً در جمیع حدود و ثغور منشور گشت

- 5 And when he had failed and been frustrated in this design, he resorted to yet another intrigue, loosed his tongue to utter calumnies, and spread abroad, to whatever quarter and region he could, accusations and slanders without number, imputing, God forbid, unto these servants intentions other than ones pure and benevolent. Whatever he wrote he conveyed through intermediaries, and he composed epistles alleging, God forbid, that these servants maintained relations and correspondence with the enemies of the state. Those writings were sent unto the government of this land, but were disproved and denied. Thereupon he joined hands with certain ill-wishers of this servant in this city, became their companion and confederate, and day and night frequented their threshold, until in these days,

5 و چون از این خائب و خاسر شد بدسیسهئی دیگر پرداخت و زبان بمفتريات گشود و باطراف و اکاف آنچه توانست تهمت و بهتان انتشار داد که اینعباد را معاذالله نسبت بعموم نیتی غیرخیر مضمّر آنچه نوشت بوسائلی ابلاغ نمود و لوائحی ترتیب داد که معاذالله اینعباد بادشمنان پادشاهی رابطه و مخایره دارند و آن لوائح ارسال بحکومت این سامان شد تکذیب گشت بعد با جمعی از بدخواهان اینعباد در این شهر همدم و همدستان شد و شب و روز عاکف آستان آنان گشت تا آنکه در این ایام با آنان لائحهئی ترتیب داده که در هر صدی هشتاد و پنج از اهالی اینصفحات

together with them, he prepared another denunciation declaring that, in every hundred, eighty-five of the inhabitants of these parts had become Baha'is and had bound themselves in ties with foreigners; that they had adopted the Sacred Shrine as their qiblih; that they had made the station of Carmel to be the hallowed resting-place of His Holiness the Apostle of God, upon Him be peace; that here they circumambulate, and there they prostrate themselves; and many such allegations.

- 6 A group was commissioned to investigate these events and came here from Istanbul. They conducted their investigation secretly but never questioned the ill-wishers who were party to that petition, nor these exiles, and never sought any clarification before returning to Istanbul. Therefore, the winds of tests in the Holy Shrine are intensifying day by day.

- 7 Glory be to God! Even if others do not know, praise be to God that the friends are aware of the mysteries and are cognizant of the counsels and advice of the Blessed Beauty. In all Tablets, through explicit commandments, sound counsel, and decisive orders, He has forbidden all from engaging in corruption, which causes the destruction of the edifice of humanity, and has definitively commanded obedience, loyalty, submission and truthfulness to the throne of kingship. Whoever commits corruption or shows any laxity or negligence in obedience to the sovereign is deprived of the mercy of the Lord and distant and excluded from the gaze of God's favor. Such a one is a destroyer of foundations, not a builder; hopeless of the Lord's mercy, not hopeful; deprived, not intimate; guilty, not honored.

- 8 Praise be to God, these decisive texts are spread throughout all regions and are accepted by all those of understanding. Even by explicit text, He has stated that the divine friends must treat all other peoples and nations with utmost kindness, meet faithlessness with faithfulness, cover wrong with right, counter sword and dagger with honey and milk, and requite deadly poison with a wondrous elixir. They must be a remedy for every ailment and a balm for every wound. They must be friends and helpers to their enemies, show care for their oppressors, and regard vengeance as bloodthirstiness and savagery.

- 9 Glory be to God! We follow this path while people engage in such great calumny. Yet if strangers engage in lies and calumny, it is not surprising. What is strange is that strangers testify to goodness while acquaintances are ill-wishers who complain

بهائی گشته‌اند و با اجنبی روابطی بسته‌اند تربت مقدسه را کعبه اتخاذ نموده‌اند و مقام کرم را روضه مطهره حضرت رسول علیه السلام قرار داده‌اند در اینجا طواف کنند و در آنجا سجده نمایند و از این قبیل بسیار

- 6 باری جمعی بجهت تفتیش این وقایع مأمور گشتند و از اسلامبول اینجا آمدند آنان سرّاً فحص و جستجو نمودند ولی از بدخواهان یعنی کسانی که شریک در آن لاشه بودند و از این آوارگان ابداً سؤالی نکردند و توضیحی نخواستند و مراجعت به اسلامبول نمودند لهذا اریاح امتحان در بقعه مبارکه روز بروز در اشتداد است

- 7 سبحان الله اگر دیگران ندانند الحمد لله یاران واقف اسراند و مطلع بر وصایا و نصائح جمال مبارک در جمیع الواح بوصیت صریحه و نصیحت صحیحه و اوامر قطعیه کل را از فساد که سبب هدم بنیان عباد است منع فرموده و باطاعت و دولتخواهی و انقیاد و صداقت بسریر پادشاهی امر قطعی فرموده که هر کس فساد نماید و یا اینکه در اطاعت شهریار فتور و قصور کند از رحمت پروردگار محرومست و از نظر عنایت حق دور و مهجور هادم بنیانست نه بانی نوید از رحمت پروردگار است نه راجی محرومست نه محرم مجرمست نه مکرم

- 8 و الحمد لله این نصوص قاطعه در جمیع اقالیم منتشر و در نزد جمیع دانایان مسلم حتی بنص صریح فرموده‌اند یاران الهی باید با سائر طوائف و ملل در نهایت مهربانی رفتار کنند جفا را بوجفا مقابله نمایند و خطا را بصواب ستر کنند تیغ و شمشیر را به شهد و شیر مقابلی کنند و سم نفع را بشارت بدیع مکافات فرمایند هر دردیرا درمان باشند و هر زخمی را مرهم دل و جان دشمنانرا یار و یآوری کنند و عوانانرا غمخواری کنند و انتقام را خونخواری و درندگی شمردند

- 9 سبحان الله ما سالک در این سبیل و خلق مشغول بچه بهتان عظیم ولی اگر بیگانگان به کذب و بهتان پردازند تعجب نبود عجب در اینست که بیگانگان حسن شهادت دهند ولی

intensely. In any case, despite this, we hope to endure this great oppression with complete dignity and not deviate a hair's breadth from the straight path. We trust in God and cling to the hem of His grandeur. In this tempest of trials, we are patient and grateful. With our lives in our hands, we stand ready for sacrifice, and we seek mercy and bounty for all, and forgiveness and pardon.

آشنایان بدخواه در نهایت شکایت باری پاوجود
این ما امیدواریم که بنهایت تمکین تحمل این
جور عظیم نمائیم و از صراط مستقیم مقدار
جوی تجاوز نمائیم متوکل بر خدائیم و متشبث
بذیل کبریا و در این طوفان بلا صابریم و شاکر
و جان در کف گرفته بجانفشانی حاضریم و
از برای کل رحمت و موهبت طلبیم و عفو و
مغفرت جوئیم

- 10 Lord! Have mercy on the sinners and forgive the misdeeds, take them not to task for their evil deeds but transform them into good deeds. Verily, Thou art the Lord of manifest signs, and verily, Thou art the All-Merciful, the All-Compassionate.

10 ربّ ارحم الخیطة و اعف عن الشّات و
لا تأخذهم بالسّیئات و بدلها بالحسنات انک
انت ربّ الآیات البینات و انک انت الرحمن
الرحیم

INBA87:372, INBA52:381, MMK5#011
p.005x, ASAT4.298, QT108.145-146

AB01001

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1908-May-31+

- 1 O thou true friend! Thy letter was received. From what thou hadst written it became clear and evident that thou cherishest the wish of sacrificing thyself, and the hope of offering up thy body and soul, so that the woes afflicting this captive may be dispelled and superseded by ease and comfort. This desire of thine is an indication of firmness and steadfastness in the Covenant, and is worthy of commendation and praise. But 'Abdu'l-Baha too entertaineth a similar hope, which is that he should sacrifice himself for the loved ones, and, in devotion to the friends, hasten to lay down his life on the altar of love. O Lord my God! Do Thou destine for me this most great bestowal, and give me to quaff this cup overflowing with the wine of fidelity.

1 ای دوست حقیقی نامه رسید و از اثر خامه واضح
و مشهود گشت که تمنای فدا داری و آرزوی
بذل جسم و جان تا این بلایا از این مسجون
مدفوع گردد و راحت و آسایشی حاصل شود
این تمنا از شما دلیل ثبوت و رسوخ بر میثاقست و
سزاوار تحسین و آفرین ولی عبدالبهاء را نیز آرزوی
و آن اینکه فدای یاران گردد و بحجت دوستان
بقربانگاه عشق شتابد اللهم قدر لی هذه الموهبة
العظمی و انلی هذه الکأس الدافقة بصیاء الوفاء

- 2 Regarding what you had written about conversing with a confidential person, it is very appropriate. The intention is that you should properly explain to the officers of the eternal Ottoman government that the people of God absolutely do not interfere in political matters - they are forbidden by explicit text. If any person from this community interferes in political affairs, others must shun him and even disassociate from

2 در خصوص مکالمه با شخص محرّمی مرقوم
نموده بودید بسیار موافق مقصود اینست که
بمأمورین دولت ابدمدت عثمانیه تفصیل را کما
هو حقّه تفهیم نمائید که حزب الله ابداً در امور
سیاسیه مداخله ننماید بنصّ قاطع ممنوعند و هر
نفسی از این طائفه در امور سیاسی مداخله نماید

him. The proof of this is that during these agitations, corruptions and formation of assemblies that took place in Tehran, the Baha'is absolutely did not interfere or go near them. This became the cause of reproach by others who said the Baha'is are not patriotic and have no zeal or manliness, that they support despotism and promote absolutism. However, the Baha'is sacrifice their lives for all humanity and worship mankind, but they are explicitly commanded that in whatever country they reside, they must show utmost truthfulness and trustworthiness toward the government of that land. There are multiple texts regarding this.

باید دیگران از او دوری جویند بلکه تبری نمایند و برهان بر این اینکه در این هیجانها و فسادها و انجمنها که در طهران تشکیل شد بهائیان ابداً مداخله نمودند و نزدیک رفتند و همین سبب ملامت دیگران شد که بهائیان وطن پرست نیستند و همت و مروّت ندارند حامی استبدادند و مروج استقلال و حال آنکه بهائیان جان فدای جهانیان نمایند و پرستش نوع انسان کنند ولی بنصّ قاطع مأمور به آنند که در هر مملکتی که هستند بحکومت آنمملکت در نهایت صديق و امانت باشند و در اینخصوص نصوص متعدده واقع

- 3 A Baha'i was a guide to the path of friendship and truthfulness, and was at peace and reconciliation with all people of the world. He even considered his enemies as friends and wished well for his ill-wishers. The Blessed Beauty in some Tablets revealed in Iraq explicitly states that were it not contrary to the law of God, He would surely have made His own murderer His heir. This is the way of the people of Baha. They serve good character and promote human virtues and qualities. They are servants of all and sacrifice themselves for all. These souls have another flight and another song. They speak of another world and call to another realm. The world of nature is dark and narrow; they seek progress in the world of the Kingdom. They are free from every bond and detached from the contaminated world of water and clay. They are divine farmers and water the cultivation of truth. Interference in political affairs ultimately leads to regret and yields no benefit. One must stand apart from all parties and employ one's thoughts in that which is the cause of humanity's eternal glory.

3 بهائی رهبر راه دوستی و راستی بود و با عالمیان در صلح و آشتی حتّی اعدای خویش را احبّا شمرّد و بدخواهانرا خیرخواه گردد جمال مبارک در بعضی الواح که در عراق صادر بصریح عبارت میفرمایند که اگر مخالف شریعت الله نبود البته قاتل خویش را وارث خود مینمودم اینست مسلک اهل بها خدمت باخلاق کنند و ترویج خصائل و فضائل عالم انسانی نمایند خادم عمومند و جانفشان خصوص این نفوس را پروازی دیگر است و آوازی دیگر از جهان دیگر دم زنند و بعالم دیگر بخوانند جهان ناسوت تار و تنگ است ترقّی در جهان ملکوت جویند از هر قید آزادند و از آلودگی جهان آب و رنگ بیزار دهقان الهی هستند و کشت حقیقت آبیاری نمایند مداخله در امور سیاسی عاقبت پشیمانیست و لایسمن و لایغنی باید از عموم احزاب در کنار بود و افکار را در آنچه سبب عزّت ابدیه انسانست بکار برد

- 4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

INBA79.048b, MKT4.071, MILAN.226,
AMK.037-038, AVK3.290.09x, YHA1.340
(2.670)

AB02757

To: *Siyyid Abdu'llah Miyaniji, in Mianeg*

Date: 1908-Jun ca.

- 1 O thou who art attracted by the fragrances of God! Thy letter was noted, and its contents were replete with spiritual attractions and firmness in the divine Covenant. Reading it brought joy. Through the grace of the Most Holy One, it is my firm hope that thou wilt ever remain in utmost freshness, delicacy and spirituality through the breezes of the Abha Paradise, and spend thy days and nights in spreading divine traces, diffusing lights, and explaining mysteries, so that in those regions the manifest signs may appear and the sweet fragrance of the love of God may reach the highest heaven.
- 2 Today the source of confirmation and the dawning-place of success is teaching. Whosoever opens his tongue in proof and praise of the Lord of Lords, and adorns gatherings with the mention of divine mysteries, shall surely conquer the cities of hearts with the hosts of the Supreme Concourse. This is the duty of all, until divine grace shall cause some soul to arise and maintain that which is befitting and proper.
- 3 My desire is that you become the brilliant lamp of that glass, and the manifest light of that niche. Convey the message of this prisoner to the friends of God and seek their pardon for not writing individual letters, for it is impossible and impracticable. Even if a thousand letters were to flow from the pen every hour it would not suffice, and moreover other occupations and resulting difficulties completely prevent writing. Nevertheless, in accordance with the saying "There is no help for it now but to mix water with oil," I shall write to the extent possible that I may perhaps please the friends.
- 4 On my behalf, convey to each one most longing greetings and the Most Great, Most Glorious salutation with utmost love and faithfulness. Though the trace of the pen may be lacking, yet the feelings of the heart are present, and the true letter is the spirit of sincere love. Therefore, shortcoming is impossible and impracticable, and in all conditions the remembrance of the friends and love of the beloved ones are the comfort of heart and soul.
- 5 Convey to his honor Aqa Mir Aqa, with sweet words, savory speech, eloquent utterance and fluent discourse, greetings and praise from this servant. His services are the cause of joy to

ای منجذب نفحات الله نامه مرقوم ملاحظه گردید مضمون مشحون به انجذابات روحانیه و ثبوت و رسوخ بر میثاق الهی بود از قرائت مسرت رخداد از فضل حضرت احدیت امید و طید است که همواره بنسائم جنت ابدی در نهایت طراوت و لطافت و روحانیت باشی و شب و روز بنشر آثار و سطوع انوار و بیان اسرار وقت خویش را بگذرانی تا در آنصفحات آیات باهرات جلوه نماید و رایحه طیبه محبت الله باوج اعلی رسد

الیوم منبع تأیید و مهبط توفیق تبلیغ است هر نفس زبان ببیان برهان گشاید و حضرت یزدانرا بستانید و محافل را بذکر اسرار الهی بیاراید البتّه بجنود ملأ اعلی مدائن قلوب بگشاید اینست تکلیف کلیّ تا بدرقه عنایت چه نفسی را قیام دهد و بر آنچه باید و شاید مستدام دارد

ما آرزو چنان که شما سراج و هاج آن زجاج گردید و نور باهر آن مشکاة شوید یاران الهی را پیام این زندانی برسان و عذر تحریر مخصوصه بخواه زیرا مجال ممتنع و محال است اگر در هر ساعتی هزار تحریر از قلم جاری گردد باز کفایت ننماید و حال آنکه مشاغل سائر و غوائل حاصله بکلی مانع از تحریر است مع ذلک بمفاد چاره اکنون آب و روغن کردن نیست باز بقدر قوه ببحریر پردازم که شاید یارانرا بنوازم

شما از قبل من بهر یک تحیت مشتاقانه و تکبیر ابداع ابدی در نهایت محبت و وفا ابلاغ دارید اگر اثر قلم مفقود است ولی احساسات قلب موجود و نامه حقیقی روح محبت صمیمی است از اینجهت قصور ممتنع و محال و در جمیع احوال یاد یاران و محبت دوستان مونس دل و جان

جناب آقا میر آقا را بزبانی شیرین و بیانی نمکین و کلامی بلیغ و منطقی فصحیح از قبل این عبد تحیت

hearts and attraction of souls. In truth, he shows no short-coming in any matter and is attracted to the effulgences of the One manifest on Sinai. Assuredly he shall become the recipient of abundant confirmations and is the object of the glances of the Blessed Beauty's loving-kindness - may my spirit be a sacrifice for His loved ones. Similarly, I am longing with heart and soul to see the other friends of Miyaneh, and I am the devoted lover and servant of his honor Mirza Ya'qub, for he serves the friends and is firm in the Covenant and the cause of unity and harmony among the friends. Make the handmaiden of God, the near one, Tavus, preserved and intimate through the favors of the Ancient Lord. That attracted leaf is truly a brilliant sign and the cause of awakening and remembrance among the handmaidens of the All-Merciful. I am yearning for his honor Haji Sadiq and with utmost enthusiasm convey greetings and praise in remembrance of the Divine Unity.

- 6 I praise and laud his honor Aqa Mirza Muhammad for he possesses an illumined heart and divine spirit. His honor Aqa Muhammad Isma'il, like the glorious Abraham, has bowed his head in submission and seeks naught save the Generous Lord. I hope that his honor Aqa Husayn will become renowned throughout East and West and through his intense love and devotion to the Baha'i Cause will become the talk of the world. His honor Aqa Shaykh Muhammad Ibrahim, like Abraham, shall shatter the idols of the people's vain imaginings and guide them to the oneness of the Divine Unity. His honor Aqa 'Ali-Akbar Qumi will surely perfume and make fragrant that country with life-giving breezes. His honor Aqa 'Ali is ever in the thoughts of this evanescent servant and shall never be forgotten. His honor Aqa 'Ibadu'llah represents a collective servant, that is, he is one who is like many - he has the effect of numerous souls. I hope that his honor Haji Yuqidih will become a blazing fire and ignite the cold and lifeless hearts of souls. His honor Mahdi-Quli Mirza is a memento of that graceful flower and harmonious tree of the garden of faithfulness, Mirza. As the poet says: "When the rose is gone and the garden ruined, from whom shall we seek the fragrance of the rose save from rosewater?" Praise be to God, through nobility of lineage he has inherited the good character of that one firm in the Covenant. His honor Karbila'i Muhammad-Hadi, the caretaker of the Mashriqu'l-Adhkar, is my master - that is, I am his servant, for he is a servant of the Blessed Beauty and sweeps the Mashriqu'l-Adhkar. This is not service, it is sovereignty; this is not an ordinary matter, it is pure bounty. And upon you and them be the Most Glorious Glory in all the worlds of God.

BRL_MASHRIQ#17x

و تکبیر تبلیغ نمائید خدمات ایشان سبب سرور قلوب و انجذاب نفوس است فی الحقیقه در جمیع شئون قصور ندارند و منجذب فیوضات مجلی طورند و یقین است که مظهر تأیید موفور گردند و بنظر عنایت جمال مبارک روحی لأحبائه الفداء منظورند و همچنین سائر یاران میانج را به جان و دل مشتاق دیدارم و عاشق خاکسار جناب میرزا یعقوب را خادمم زیرا خادم یاران است و ثابت پیمان و سبب اجتماع و التیام دوستان امة الله المقربہ طاووس را بعنایت رب قدیم محفوظ و مأنوس کن آنورقه منجذب فی الحقیقه آیت باهره است و سبب تنبّه و تذکر امام رحمن جناب حاجی صادق را شائقم و بذکر حضرت احدیت در نهایت شور تحیت و تکبیر ابلاغ مینمایم

- 6 جناب آقا میرزا محمد را مدح و حمد نمایم زیرا قلبی نورانی و روحی ربّانی دارد جناب آقا محمد اسماعیل مانند خلیل جلیل سر تسلیم دارد و جاحقی جز ربّ کریم نیارد جناب آقا حسین امیدوارم که شهره مشرقین و مغربین گردد و به شیدائی و سودائی و محبت بهائی رسوای عالم شود جناب آقا شیخ محمد ابراهیم مانند ابراهیم اصنام اوهام اقوام بشکند و بوحدانیت حضرت احدیت هدایت فرماید جناب آقا علی اکبر قی البتّه آنکشور را بنسیم جان پرور معطر و معبر فرماید جناب آقا علی همیشه در خاطر این عبد فانی است ابداً فراموش ننماید جناب آقا عبادالله عبارت از جمع عبد است یعنی فردیست که مانند جمع است حکم نفوس کثیره دارد جناب حاجی یوقده امیدوارم که نار موقده شود و افتده نفوس هامده خامده را برافروزد جناب مهدی قلی میرزا یادگار آن گل رعنا و شجر حدیقه وفا موزون میرزاست مشنوی گوید چونکه گل رفت و گلستان شد خراب بوی گل را از که جوئیم از گلاب الحمد لله با نجات اعراق وارث حسن اخلاق آن ثابت بر میثاق است جناب کربلائی محمد هادی خادم مشرق الأذکار مخدوم منست یعنی من خادم او هستم زیرا خادم جمال مبارکست و در مشرق الأذکار جاروب کش است این خدمت نیست سلطنت است و این امر عادی نیست

صرف موهبت است و علیک و علیهم البهآء
الأبى فى كل عالم من عوالم الله

BRL_DAK#0888, COMP_MASHRIQP#17x,
MSHR3.053x, MSHR3.124x

AB00831

To: Wife of Siyyid Abdu'llah (Miyanji) et al., in Mianeg

Date: 1908-Jun ca.

- 1 O honored family! Praise be to God that your family believes in the one God and in the divine path is the target of every stranger's taunts.

1 ای عائله محترمه الحمد لله آن خانواده مؤمن
بخداوند یگانه‌اند و در سبیل الهی مورد طعن هر
بیگانه
- 2 As you wrote, in every age and era strangers would always reproach, taunt, blame and curse the friends and handmaidens of the All-Merciful. Even the blessed holy Manifestations themselves endured a thousand kinds of reproaches and blame. One would open their tongue in insult, another would cry out "O woe unto you!", another would say "Woe unto you, then woe unto you!", and another would utter "You follow none but a bewitched man." The Quraysh would call Lady Khadijah "evil offspring" and would wound her with arrows at every moment. But that radiant noblewoman and heavenly leaf would meet the reproach and blame of those base souls with perfect joy, delight, gladness and cheer, saying "Praise be to God that in His path I am afflicted with such great calamity."

2 چنانکه مرقوم نموده بودید همواره در هر عهد
و عصری بیگانگان تشنیع و طعن و ملامت
و لعن به یاران و اماء رحمن می نمودند حتی
بنفس مبارک خود مظاهر مقدسه الهیه تحمل
هزار گونه شماتت و ملامت می نمودند یکی زبان
بدشنام می گشود و دیگری فریاد یاسفا علیکم
بلند می نمود و دیگری ویل لکم ثم ویل لکم
میگفت و دیگری ان تتبعون الا رجلاً مسحوراً
بر زبان میراند حضرت خدیجه را قریش بئسه
التبیجه میگفتند و در هر دمى سهمی روا داشتند
ولی آن مخدره نورانیه و ورقه رحمانیه شماتت
و ملامت نفوس قبیحه را بکمال سرور و فرح و
بشارت و بشاشت مقابلی می نمود که الحمد لله در
راه خدا بچنین رزیه عظمی مبتلا
- 3 But those taunts became praise and tribute, those curses became worship and adornment, reproach became bounty, blame ultimately became commendation and acclaim. Therefore you too should receive reproach and blame with perfect joy, delight, gladness and cheer. Soon you will know that this criticism was pure praise, and this censure was the greatest virtue. East and West will loose their tongues in praise of the servants and handmaidens of the All-Merciful, and will consider the dust of their footsteps as blessed.

3 لکن آن طعن مدح و ستایش شد و آن لعن
پرستش و آرایش گشت شماتت عنایت شد
ملامت عاقبت تحسین و آفرین گردید لهذا شما
نیز در کمال سرور و فرح و بشارت و بشاشت
شماتت و ملامت را تلقی نمائید عنقریب خواهید
دانست که این قدح عین مدح بود و این مذمت
اعظم منقبت شرق و غرب زبان بستایش
بندگان و اماء رحمن گشایند و تراب قدوم آنان
را تبرک شمارند
- 4 Moreover, if these oppressive ignorant people reproach, praise be to God that the Concourse on High cry out "Well done!

Well done!" And if these ignorant ones utter curses, the near angels give the utmost praise and acclaim. Therefore be not sorrowful - be joyous, be delighted, be glad, be happy. For the Ever-Living, the Self-Subsisting has ordained eternal glory for His dear handmaidens, and never created abasement or humiliation. If all who are on earth should gather together, from kings to subjects, they could not bring about the least humiliation. For every humiliation and abasement in God's path is eternal glory, and every blow and affliction is a bounty and gift. Death is life, and destruction is salvation. Prison is a palace, and the bottom of a pit is the height of the moon. Given this, who would dare to show disrespect or contempt?

- 5 Therefore be confident and joyous in the grace and gift of the Desired One, Who nurtured you under the blessed Tree and raised you to such a lofty station that the stones of reproach from all creation cannot reach that exalted height. And upon you be the Most Glorious Splendor.

4 از این گذشته اگر این قوم ظلوم جهول شمانت کنند الحمد لله ملأ اعلی احسنت احسنت فرمایند و اگر این نادانان لعنت بر لسان رانند ملائکه مقربین نهایت ستایش و آفرین خوانند پس محزون مباشید مسرور گردید محظوظ شوید شادمانی نمائید کامرانی فرمائید زیرا حی قیوم از برای کنیزان عزیز خویش عزت ابدی مقدر فرموده و حقارت و ذلت ابداً خلق نفرمود اگر جمیع من علی الأرض جمع شوند از ملوک و ملوک نتوانند ادنی حقارتی وارد آرند زیرا هر حقارت و ذلتی که در سبیل الهیست آن عزت ابدیست و هر صدمه و بلائی موهبت و عطائی قتل حیاست و هلاکت نجات زندان ایوان است و قعر چاه اوج ماه باوجود این که را یارا که توهینی نماید و یا تحقیری کند

5 پس به فضل و موهبت حضرت مقصود مطمئن و مسرور باشید که شما را در ظل شجره مبارکه پرورش داد و بمقام بلند اعلی رساند که سنگ طعن جمیع خلق بآن اوج اعلی نرسد و علیکن و علیکم البهاء الأبهی

MMK6#346

AB00963

To: Baha'is of Chicago, IL

Date: 1908-Jun ca.

- 1 O friends and maidservants of the Merciful One! Jinab-i-Fareed presented the map of the land of the Mashrak-el-Azkar on the day of the declaration of His holiness the Supreme (the Bab). Great joy was obtained thereby and with great care care it was considered. It is indeed a delightful spot worthy of this edifice and building. However, it must be enlarged yet a little more, so that spacious ground around the Mashrak-el-Azkar may afford ample room for a rose garden.
- 2 Thank God! the people of God made such a sincere resolution and exerted such a great effort. It is hoped that all the friends and the maid-servants of the Merciful, from all regions and directions will assist the erection of this building, so that in a

1 ای یاران و اماء رحمان جناب فرید در یوم بعثت حضرت اعلی نقشه زمین مشرق الأذکار را تقدیم نمود سرور عظیم حاصل شد و بکمال دقت ملاحظه گردید فی الحقیقه موقع باصفاست و لایق این تأسیس و بنا ولی قدری اتساع باید تا در اطراف مشرق الأذکار فسحت و وسعتی باشد و گلشنی گردد

2 حمد خدا را که حزب الله چنین نیت صادقی و چنین همت فائقی نمودند و امید است که کل یاران و اماء رحمان در جمیع اطراف و اکثاف اعانت تأسیس این بنیان نمایند تا در زمانی قریب

short time a wonderful edifice may arise in the name of God and prove the reason whereby the people may examine and investigate the Cause of God and seek the divine teachings.

بنیانی عجیب باسم حق بلند گردد و در آنصفحات
سبب شود که مردم فحص و تجسس از امر الله
نمایند و در فکر تحقیق تعالیم الهی افتند

- 3 The Mashrak-el-Azkar, though outwardly a material foundation, is possessed of spiritual effect and causes the union of hearts and the gathering of souls.

3 مشرق الأذکار هر چند بظاهر بنیان جسمانیست
ولی تأثیر روحانی دارد و سبب الفت قلوب و
اجتماع نفوس گردد

- 4 In the days of the Manifestation, any city, wherein a Temple was founded, afforded the means of promulgation (of the Cause) and the confirmation of the hearts and the confidence of souls, for in those dwellings the Name of God is ever mentioned and always commemorated. And, for the tranquility and repose of the hearts, there is no other means save the commemoration of almighty God.

4 در ایام ظهور هر مدینه‌ئی که در آن معبدی
تأسیس شد سبب ترویج و تثبیت قلوب بود و
سبب اطمینان نفوس زیرا در آن اماکن ذکر حق
مستمر و دائم بود و از برای قلب سکون و قرار
جز بذكر رب مختار نه

- 5 Praise be to God! The erection of the Mashrak-el-Azkar has a great effect in all grades (or states). It was tested in the east and so, evidently and plainly, was it proved. Even when in a village a house was called the Mashrak-el-Azkar, it possessed a different effect. How much more its building and organization!

5 سبحان الله بنای مشرق الأذکار تأثیری عظیم
در جمیع مراتب دارد در شرق تجربه شد و
چنین ظاهر و آشکار گشت حتی اگر در قریه‌ئی
خانه‌ئی مسمی به مشرق الأذکار گشت تأثیری
دیگر داشت تا چه رسد به بنا و تأسیس آن

- 6 Therefore, O ye friends and maid-servants of the Merciful! As long as ye can, endeavor with life and heart, so that the Mashrak-el-Azkar of Chicago may soon be built, organized and confirmed.

6 پس ای یاران و اماء رحمان تا توانید بجان و دل
بکوشید که مشرق الأذکار شیکاگو بزودی بنیان
گردد و تأسیس شود و تشدید گردد

- 7 If all the friends in America, in all cities and hamlets, assist and by the means of a building commission help, this offering will prove most acceptable in the Kingdom of the Sun of the Horizons.

7 و اگر جمیع یاران در امریکا در جمیع مدن و
قری معاونت نمایند و بواسطه کسیون بنا اعانت
فرمایند این انفاق در ملکوت نیر آفاق مقبول
گردد

- 8 O God! O God! Verily, I implore Thee with throbbing heart and streaming tears to aid every one who endeavors for the erection of this edifice, in the building of a house, wherein Thy Name is mentioned every morn and eve.

8 الهی الهی اتی ایتل الیک بقلب خافق و دمع
ساکب ان تؤید کل من یسعی فی تشیید هذا البناء
و تأسیس بیت یذكر فيه اسمک فی کل صباح و
مساء

- 9 O Lord! Send down Thy benediction upon whosoever served this edifice and endeavored in its uprising among the sects and religions, and confirm him in every good of mankind; open the doors of riches and wealth unto him and give in heritage the treasures of the Kingdom which perish not; make him the sign of giving among the people and reinforce him, by the Sea of Generosity and Bounty, which is surging with the waves of grace and favor. Verily, Thou art the Generous, the Merciful, the Bountiful!

9 ربّ انزل البرکة علی کلّ من خدم هذا البنیان و
سعی فی ارتفاعه بین الأحزاب و الأديان و وفقه
علی کلّ خیر لنوع الانسان و افتح علیه ابواب
الثروة و الغنی و اورثه کثر الملکوت الذی لا یفنی
و اجعله آية العطاء بین الوری و امدده ببحر الجود
و الاحسان المتلاطم بأمواف الفضل و الاکرام
انک انت الکریم الرحیم المتان

MMK1#060 p.093x

SWAB#060x, SW_v05#05 p.068+73x, SW_v06#07 p.052x, SW_v06#17
p.135x, SW_v07#07 p.057x, BW_v01p060

AB01423

To: Mr Woodcock

Date: 1908-Jun ca.

O thou spiritual friend!

Thy services are accepted in the Kingdom of ABHA, mentioned in this merciful Assemblage and the cause of joy and gladness to Abdul-Baha.

Thank God, thou art a believer and an assured one, firm and steadfast; a truthful servant of the divine Kingdom and an agreeable lover of His Holiness Baha'u'llah. Thou hast spent thy time in spreading the fragrances of God and thy possession in the promotion of the Word of God.

Rest assured in the great bounty and bestowal, be attracted by the fragrances of the Kingdom of ABHA. Fatigue not thyself on account of any difficulty and give not up because of any ordeal. Be not grieved because of any trial nor hindered by any hindrance.

Night and day confine thy time to the education of the world of humanity. Arise to guide the creatures and spend time in promulgating the teachings of His Holiness Baha'u'llah, so that lives may find glad-tidings, hearts gladness, the souls eternal life and the minds extraordinary advancement.

In respect to the Mashrak-el-Azcar: brevity must now be observed; that is, as much as possible endeavor should be made so that by the assistance of all the friends and the sincerity of your intentions it may become instituted and built in Chicago even though it be not possible to build a most solid, lofty and great (edifice). Whatever is now possible should be erected.

And the question of giving the glad-tidings (i. e., teachings of this religion) should be given moment. The holy souls who are free from the ties of this mortal world and attain the confirmation of the Holy Spirit, although they live on earth, yet, verily, they are heavenly, illuminated, spiritual, divine. Such souls must appear and engage, with simplicity, freedom and purity, in training the public and in guiding all people. If such souls arise, the Holy Spirit will aid them, the hosts of the heavenly angels will render them victorious, the bounties of the Kingdom of ABHA will surround them the ray of the Sun of Truth will shine, the breezes of the Paradise of ABHA will give spirit, the ocean of favors will boil and the good scent of the fragrances of holiness will perfume the nostrils of the inhabitants of the world.

By the bounty and grace of the Educator, I hope thou mayest attain to this providence and bounty!

Convey greeting of reverence of utmost kindness to all thy relations, [thy wife] and thy respected daughter, and others, and to all the beloved and the maid-servants of the Merciful.

TAB.417-418

AB02909

To: Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said

Date: 1908-Jun ca.

- 1 ...Regarding Some Answered Questions of 'Abdu'l-Baha, write to Mr. Dreyfus to send its English and French versions to Iran - this is very good and appropriate, even necessary, and they should send many copies. But sending the Persian version is not wise at present - it will be sent later.
- 2 Regarding sending books for the National School in Paris, it has been written to Iran to send them directly....

1... اما رسالهء مفاوضات عبدالهء بمستر دريفوس مرقوم نمائيد كه نسخهء انگليسى و فرنكسوى آنرا به ايران بفرستند بسيار خوب و موافقت بلكه لازم و مقدار كلى بفرستند اما نسخهء فارسى حال موافق حكمت نيست بعد ارسال ميشود

2 اما ارسال كتب بجهت مكتب وطنى پارسى به ايران مرقوم شد كه راساً بفرستند....

MMK5#102 p.082x

AB03091

To: Spiritual Assembly of Tihiran

Date: 1908-Jun ca.

- 1 O trustees of 'Abdu'l-Baha! Mr. Dreyfus has written from Paris and insisted with utmost emphasis that certain handwritten treatises from insignificant persons like the followers of Yahya are continuously arriving at the public library in Paris, and their purpose is to prevent the greatness of the Cause of God and the penetration of the Word of God and to promote their own vain imaginings. And since there are no handwritten treatises of this Cause in the public library, and since the

1 اى امنائى عبدالهء مستر دريفوس از پارسى مرقوم نموده و بنهايت الحاح اصرار فرموده كه بكتبخانهء عمومى پارسى بعضى رسائل خطى از نفوس مهمله مانند يحيائيا متتابعاً ميرسد و مقصد آنان اينكه عظمت امر الله و نفوذ كلمه الله را مانع و ترويج اوهامات خویش نمايند و چون در كتبخانهء عمومى رسائلى كه بخط مرقوم باشد از اين امر نيست لهذا ارباب معارف چون رسائل

scholars give more importance to handwritten treatises, they read these insignificant compositions.

- 2 Therefore it is necessary, indeed obligatory, that treatises be written in the most beautiful calligraphy and sent to Paris for us to give to the public library. And since there are no Writings available in the Holy Land, and also no calligrapher is present, it is very difficult to accomplish this.

- 3 Therefore I am compelled to assign this task to you, that every three months you prepare one treatise in the finest calligraphy, illuminate and bind it, and send it to Mr. Dreyfus so that he may deliver it to the public library. This matter is very important and these treatises should consist of the Tajalliyat, Ishraqat, Kalimat, Bisharat, Tarazat and their like, and the Kitab-i-Iqan and important Tablets of the Blessed Beauty and important letters of this servant. And I emphasize that this is very important.

- 4 And upon you be the Most Glorious Glory.

خطی را بیشتر اهمیت میدهند آن رسائل مهمه را قرائت میکنند

2 لهذا لازم است بلکه فرض واجب رسائلی خطی بابدع خطوط مرقوم گردد و ارسال پاریس شود که بکتابخانه عمومی دهیم و چون در بقعه مبارکه آثاری در دست نیست لهذا بسیار مشکلست حصول این قضیه و همچنین خطاطی موجود نه

3 پس مجبور بآن شدم که این تکلیف را بشما نمایم که در هر سه ماهی یک رساله باحسن خطوط مرقوم نموده و تذهیب و تجلید کرده نزد مستر دریفوس بفرستید که او بکتابخانه عمومی برساند این قضیه بسیار لازم است و آن رسائل باید عبارت از تجلیات و اشراقات و کلمات و بشارات و طرازات و امثاله و کتب ايقان و الواح مهمه مبارک و مکاتیب مهمه این عبد باشد و تأکید میکنم که بسیار لازم است

4 و علیکم البهاء الأبهی

INBA16:218

AB03555

To: Aqa Asadullah Kirmani

Date: 1908-Jun ca.

- 1 O God! To Thee be praise for having rent asunder from before the eyes of hearts the veils of light and layers of intense darkness that scattered hearts accumulated in the horizons of traces. Thus were hearts attracted, breasts dilated, and spirits made joyful, submissive and humble, ready to carry out Thy firm and wise command. They drew near, became illumined, were amazed, radiant, and informed by those lights and traces that overflowed throughout all regions.
- 2 My God, my God! Aid those pure realities and radiant faces to exalt Thy Most Great Word among all creation, to act according to Thy life-giving counsels for hearts and spirits, and to serve at Thy holy, good and fragrant Threshold.

1 لك الحمد يا الهی بما خرقت ابصار القلوب حجابات النور و سبحات الظلام الذييجور المشتة للقلوب المتكاثفة في آفاق الآثار فانجذبت القلوب و انشرفت الصدور و استبشرت الأرواح خاشعة خاضعة متصدية لأمرک المبرم الحكيم فندت و استضأت و استباهت و استشرقت و استنبثت من تلك الأنوار و الآثار و فاضت على الأقطار

2 الهی الهی اید تلك الحقائق الصافية و الوجوه الباهیه على اعلاء کلماتک العلیا بین الوری و العمل بوصایاک المحییه للقلوب و الأرواح

- 3 O Lord! This servant of Thine whom Thou named the Lion of Battle and attributed this Lion to Thy single, unique, and one Self, hastened to Thy luminous spot, the luxuriant garden and the melodious paradise, but was prevented from arrival by what the hands of the vainglorious had wrought. So he returned with a broken heart, an anguished breast, an eye streaming with tears, and innards burning with sighs.
- 4 O Lord! Ordain for him every good in Thy Kingdom and the reward of every guest who arrives at the door of Thy grace and bounty. Strengthen him with Thy divine confirmations in that remote region where Satanic whisperings have intensified. O Lord! Make him speak in praise, bestow abundant gifts upon him, and grant him a lofty station of truth. Verily Thou art the Generous, Thou art the Great, and Thou art the All-Merciful, the All-Compassionate.

و العبودية في عتبتك المقدسة الطيبة المعطرة
الأرجاء

3 ربّ انّ عبدك هذا الذي سمّيته بليث الوغى
واضفت هذا الأسد الى نفسك الفرد الواحد
الأحد قد سرع الى بقعتك النوراء الحديقة الغلبا
و الروضة الغناء و منع عن الوصول بما اكتسبت
ايدى اهل الغرور فرجع بقلب منكسر و صدر
متحسر و عين تسيل بالعبرات و احشاء تلهب
بالزفرات

4 ربّ قدر له كلّ خير في ملكوتك و اجر كلّ
ضيف وفد على باب فضلك و جودك و ايده
بتأييداتك السبحانية في تلك العدو القاصية التي
اشتدّ فيها الوسوس الشيطانية ربّ انطقه بالثناء
و اجزل له العطاء و اجعل له مقام صدق عليا
انك انت الكريم و انك انت العظيم و انك
انت الرحمن الرحيم

MJM3.102, MMG2#379 p.424

AB12450

To: Valiyullah Varqa, in Tihiran

Date: 1908-Jun ca.

- 1 My God, my God! This is an exalted branch and a tender twig that hath been planted in the garden of Thy mercy and hath grown and flourished in the paradise of Thy oneness. He is related to that mighty pillar, that glorious martyr whose blood was shed and whose life was sacrificed in Thy path at the hands of tyranny and oppression, and by the swords of injustice and aggression.
- 2 O Lord! This is a fresh and tender sapling, verdant and flourishing, sprung from the tree of Thy love, made green and fresh by the outpourings of the clouds of Thy mercy. Send down upon him, both morning and evening, the gentle breezes of Thy loving-kindness, which cause every mouldering bone to stir and every sound heart to be revived.
- 3 O Lord! Guard him within the protection of Thy shelter, watch over him with the eye of Thy loving-kindness, encompass him with the glances of Thine eye of care, and make him successful

1 الهى الهى هذا فرع رفيع و قضيب لطيف قد
غرس في حديقة رحمانيتك و نشأ و نما في جنة
احديتك و انتسب الى الركن الشديد الشهيد
المجيد المسفوح الدم و المسفوك الثأر في سبيلك
بأيدى الظلم و الاعتساف و سيوف البغى و
الطغيان

2 ربّ هذا لينة طرية خضرة نضرة نابذة من شجرة
محبّتك مخضرة ريانة بفيض سخاب رحمتك
فأرسل اليه في كلّ بكور و اصيل نسائم عنايتك
التي تهتّز منها كلّ عظم رميم و ينتعش بها كلّ
قلب سليم

3 ربّ احفظه في صون حمايتك و احرسه بعين
عنايتك و اشمه لحظات عين رعايتك و وقفه

in achieving all good in Thy earthly kingdom and Thy heavenly realm. Verily, Thou art the Confirmer, the Enabler, the Mighty, the Generous, the Compassionate.

علی کلّ خیر فی ملکک و ملکوتک آنک انت
المؤید الموفق القوی الکریم الرحیم

BRL_DAK#1049

AB08392

To: Mustafa Rumi, in Rangoon

Date: 1908-Jun ca.

- 1 Praise be unto Him Who brought forth the first creation with brilliant signs... 1
حمداً لمن انشأ النّشئة الأولى بآثار باهرة...
- 2 ...Indeed, souls that are humble and submissive influence thoughts and minds and are confirmed by the favors of Him Who was manifested on Sinai. The labor of translation, writing replies, composing treatises of proof, and many other matters is indeed difficult for thee, but divine confirmation is at work. Rest assured that heavenly assistance is thy constant companion. The joyful news of the rapid progress of the Cause of God in India has caused great joy and gladness. Soon shall ye hear this melody from all horizons: 2
فی الحقیقه نفوس خاضعه خاشعه تأثیر در افکار و عقول دارند و مؤید بالظاف مجلّی طور هستند زحمت آنجناب بسیار ترجمه و تحریر جواب و تألیف رسائل استدلال و امور بسیار فی الحقیقه دشوار است ولی تأیید در کار مطمئن باش که توفیقات الهیه همدم و همقدم است خبر پریشارت ترقیات سریعۀ امر الله در هندوستان بسیار سبب سرور و حبور گشت عنقریب از جمیع آفاق این نغمه استماع نمائید
- 3 "There is no commotion in the city save the curls of the Beloved's tresses; There is no tumult in all horizons save the arch of the Friend's eyebrow." 3
ولوله در شهر نیست جز شکن زلف یار فتنه در آفاق نیست جز خم ابروی دوست
- 4 And upon thee be the Most Glorious Glory. 4
و علیک البهاء الأبهی

MSHR5.264x

AB08588

To: Carl Scheffler, in Chicago

Date: 1908-Jun ca.

O thou servant of God! According to what I have heard, thou hast experienced a great financial loss. Do not feel sorry, for thou wilt be compensated. I hope that whatever thou hast

lost will come back to thee. But this material loss is not a very grave one; it is for a time and shall pass away.

Praise be to God!—that thou hast a share in the Kingdom of God and art receiving gifts from the treasury of the Holy Spirit. Do not feel sorry; do not brood over the loss; do not sit down depressed; do not be silent; but, on the contrary, day and night be engaged in the commemoration of thy Lord in the greatest joy and gladness.

TAB.133

AB10047

To: Mother of Carl Scheffler, in Chicago

Date: 1908-Jun ca.

O dear maidservant of God:

Be thankful to God that you have been guided to the light of truth, entered into the Kingdom of Love of God and been bestowed with boundless bounties. You have a son like Mr. Scheffler who is the servant of His threshold and a member of the Kingdom of the Merciful. God has given you all the Blessings. You should be happy, thankful and hopeful of His benevolences.

Upon thee be Baha'u'l-Abha.

TAB.684

AB01210

To: Isma'il et al., in Miyanduab

Date: 1908-Jun-02

- ¹ O true friends of this Prisoner! News of your joyous festivities during the days of the Holy Day arrived and brought the utmost delight and joy. This prisoner's desire is that the friends arrange feasts of love and prepare celebrations of happiness, that they may experience perfect gladness through divine

¹ ای یاران حقیقی این زندانی بشارت جشن و سرور شما در ایام عید رسید نهایت وجد و طرب حاصل گردید این مسجون را آرزو آنست که دوستان بزم محبت پیاریند و جشن مسرت مهیا سازند در نهایت شادمانی بموهبت یزدانی

bounty and, through the grace of the Forgiving Lord, create gatherings of joy and delight. Let them play the lute and reed instrument, and harmonize with melodies of praise and glorification. Let them arrange spiritual festivities each day and begin a wondrous intoxication with the wine of the love of God. Let them become independent of consciousness-removing wines through the celestial wine and divine attraction, and associate with people in utmost sanctity, purity and detachment.

- 2 O divine friends! The Beloved of bounty has unveiled Himself and the Beauty of grace has revealed His countenance. You must be overflowing cups through the infinite grace of the Blessed Beauty and radiant, luminous candles through the bestowals of the Sun of Truth. May you be victorious and triumphant through heavenly confirmations and full of joy and gladness through divine assistances. And upon you be the Most Glorious Glory!

کامرانی کنند و بفضل ربّ غفور محفل فرح
و سرور میا سازند عود و رود ساز کنند و
بآهنگ تسبیح و تقدیس دمساز گردند هر روز
عیش روحانی ساز کنند و بیاده محبت الله
نشئه بدیعی آغاز نمایند بصبهای معانی و باده
انجذاب ربّانی مستغنی از خمور مزیل شعور
گردند و بنهایت تقدیس و پاکی و آزادگی با خلق
محشور شوند

2 ای یاران الهی دلبر موهبت پرده برانداخته و شاهد
عنایت عرض دیدار نموده باید از فضل بیمنتیهای
جمال مبارک جام سرشار باشید و از الطاف
شمس حقیقت شمع روشن و نوربار و بتأییدات
غیبیه مظفر و منصور و بتوفیقات صمدانیه پر سرور
و حبور گردید و علیکم البهاء الأبهی

MKT8.183b, MKT9.236

AB03089

To: *Mirza Buzurg Afnan Alai, in Shiraz*

Date: 1908-Jun-02

- 1 O Afnan of the Divine Lote-Tree! Upon thee be the Most Glorious Glory, and upon thy brothers and relatives who are firm in the Covenant, from this servant who implores God, the Mighty, the Bestower.
- 2 The matter of the illustrious martyred branch caused intense grief and brought about a new calamity. At a time when pains and trials surrounded this gathering, suddenly this shocking and terrible news arrived. It is obvious what effect it had and what sorrows it produced. However, since that glorious branch truly became a martyr in God's path, and during his lifetime engaged in service and was confirmed in servitude at the Sacred Threshold, therefore the fruit of life was attained. Thus this death is the essence of life, and this martyrdom the reality of felicity. Would that we all sacrificed our lives in God's path and drank the cup of annihilation! This is the ultimate desire of those near to God and the final aim of the sincere ones.

1 ای افنان سدره منتهی علیک البهاء الأبهی و
علی اخوتک و ذوی قرابتک الثابتین علی الميثاق
من هذا العبد المتضرع الى الله العزيز الوهاب

2 قضیه فرع جلیل شهید سبب حزن شدید شد
و مورث مصیبتی جدید در وقتیکه آلام و محن
محیط باین انجمن بغتة این خبر مدهش موحش
وارد دیگر معلوم است چه تأثیری نمود و چه
احزان حاصل گشت ولی چون آن فرع مجید
فی الحقیقه شهید سبیل الهی گردید و در ایام
حیات بخدمات پرداخت و بعبودیت آستان
مقدس موفق لهذا نتیجه زندگانی حاصل شد
پس این وفات عین حیانت و این شهادت
حقیقت سعادت ای کاش جمیع ما در راه خدا
جان فدا نمودیم و کأس فنا نوشیدیم هذا منتهی
آمال المقربین و غایة مقصد المخلصین

- 3 A prayer of visitation has been written which the illustrious and noble branch will send. Convey loving greetings from 'Abdu'l-Baha to all the friends. Regarding the disorder and differences among the parties in those regions that you wrote about - the party of God must withdraw from all and never interfere. Leave them to their vain pursuits. Our work concerns the heart and soul, not water and clay.

3 مناجات و زیارتی مرقوم شد حضرت فرع رفیع جلیل ارسال خواهند نمود جمیع احبّاء را از قبل عبدالهّاء تحیت مشتاقانه ابلاغ دارید در خصوص اختلال و اختلاف احزاب در آن اقطار مرقوم نموده بودید حزب الله باید از کلّ کاره گیرند و ابداً مداخله ننمایند ذرهم فی خوضهم یلعبون ما را کار به جان و دل است نه به آب و گل

- 4 And upon you be the Most Glorious Glory.

4 و علیکم الهّاء الأبهی

INBA87:325a, INBA52:330, MATA.227-

228

AB05836

To: Mustafa Shirazi, in Egypt

Date: 1908-Jun-02

- 1 O eloquent poet, the poets of the world mostly spoke and composed contrary to reality, hence the famous saying "the greatest of them are the biggest liars" and in the Qur'an it states "And the poets - [only] the deviators follow them." For their odes and praises are words without meaning, glass without a lamp, body without soul.

1 ای ناظم فصیح بلیغ شعرای آفاق آنچه گفتند و در سفتند اکثر مخالف واقع بود لهذا مثل مشهور است اعظمهم اکذّبه و در قرآن میفرماید الشعراء يتبعهم الغاؤون زیرا قصائد و مدائحشان لفظ است بی معنی زجاج است بی سراج جسم است بی جان

- 2 But you should thank God that you speak reality not metaphor, and your ode celebrates the feast of the Self-Sufficient Lord, therefore with brevity and miracle, for it matches reality and the meaning agrees with the words, and the glass is perfectly clear and the lamp supremely luminous - light upon light.

2 ولی تو شکر کن خدا را که ناطق بحقیقتی نه مجاز و قصیده ات تبریک عید ربّ بی نیاز لهذا با ایجاز و انجاز زیرا مطابق واقع و معنی موافق لفظ و زجاج در نهایت صفا و سراج در غایت ضیا نور علی نور

- 3 So thank your Lord for inspiring you with these praises and attributes in celebration of the feast day in this new year. Indeed the chronogram is most wonderful and eloquent. This is through confirmation from your Lord, the All-Merciful, the Most Merciful.

3 فاشکر ربّک علی ما انطقک بهذه المحامد و النعوت تهنئة بیوم العید فی هذا العام الجدید فی الحقیقه تاریخ بسیار بدیع و بلیغ است هذا بتأیید من ربّک الرحمن الرحیم

- 4 And upon you be the Most Glorious Glory.

4 و علیک الهّاء الأبهی

MMK6#359x, ANDA#84 p.65

AB00185

To: Akhavan Safa, Aqa Muhammad Mihdi et al., in Hamadan
Date: 1908-Jun-09

- 1 O ye two heralds of the love of God! Your third letter dated 9 Jamadi'l-Avval 1326 was received. From its contents it became evident that, praise be to God, in all regions and quarters the beloved of God are manifestations of hidden divine confirmations, and through the power of the Word of God, signs are evident throughout all lands and territories. Naturally such news is a cause of joy and delight. I beseech God to make His loved ones in all horizons dawning-places of effulgence, and to aid them in all that conduces to the illumination of the world of humanity, to unity and concord and oneness, and to divine inspirations.

۱ ای دو منادی محبت الله نامهء ثالث که بتاریخ ۹ جمادی الاول ۱۳۲۶ مرقوم بود رسید از مضامین چنین معلوم گردید که الحمد لله در جمیع اطراف و انکاف احبای الهی مظاهر تأیید خفی الألفافند و از قوهء کلمه الله در جمیع خطه و دیار آثار آشکار بالطبع چنین خبر سبب انشراح و انبساط گردد از حق میجویم که یاران خویش را در قطب آفاق مطالع اشراق فرماید و بآنچه سبب نورانیت عالم انسانیت و اتحاد و اتفاق و یگانگی و سنوحات رحمانی موفق فرماید
- 2 You had mentioned many names and assemblies. You know that 'Abdu'l-Baha has no time whatsoever to write, and letters arrive continuously from all directions, some of which must be answered as they contain important matters. Of hundreds of letters, only one or two responses can be written, and still there is not adequate time. How then would it be possible to write to each individual believer in all regions? This is impossible and unattainable. Therefore I shall strive to be brief, and mention each of the assemblies and individuals you named with concise and comprehensive words.

۲ ذکر اسماء و انجمنهای بسیار نموده بودید عبدالبهاء میدانید که هیچوجه فرصت تحریر ندارد و از جمیع اطراف متتابعاً مکاتیب وارد و بعضی واجب الجوابست زیرا مسائل مهمه در آن از صد مکتوب یک دو جواب مرقوم میشود باز اوقات مساعد نه باوجود این چگونه بهر یک از افراد احباً در جمیع اقالیم تحریر ممکن این مستحیل و محال است لهذا باختصار کوشم و انجمنها و نفوسیکه ذکر نمودید هر یک را بیانی مختصر و جوامع الکلم یاد و ذکر نمایم
- 3 Master Shukru'llah has permission to attain the presence. Convey the most glorious and most beautiful greetings to his blessed son, Master 'Abdu'llah. For Karbila'i Muhammad-Hadi, the caretaker of the Mashriqu'l-Adhkar, and his relatives, I pray with utmost humility and lowliness at the threshold of the Lord for confirmation, as he is engaged in a service that brings nearness to the court of the Most Great. Likewise convey my utmost longing to Mr. Ibrahim and Mr. Yusuf Kalimi, the two great caretakers of the Mashriqu'l-Adhkar. They are my partners and associates in this service. Mr. Yahuda and his sons and relatives who serve the House of Worship are also watchmen with this servant at this threshold. Convey to Hafizu's-Sihhih, Mirza Yahya Khan, Mirza Murtada Khan, Mu'inu'l-Hukama, Mr. Rida of Rafsanjan, and Mr. Qurban-'Ali the servant, from this servant

۳ جناب استاد شکرالله اذن حضور دارد نجل سعیدشان استاد عبدالله را تحیت ابدع ابی ابلاغ دارید کربلائی محمد هادی خادم مشرق الأذکار را با متعلقین در نهایت تذلل و انکسار بدرگاه پروردگار طلب تأیید نمایم زیرا بخدمتی مشغول که سبب تقرب درگاه کبریاست و همچنین جناب آقا ابراهیم و جناب آقا یوسف کلیمی دو خادم مشرق الأذکار بزرگ را از قبل من نهایت اشتیاق ابلاغ دارید آنان در این خدمت شریک و سهم مند و جناب آقا یهودا و ابناء و متعلقان که خادم بیت مشرقند آنان نیز با این عبد در این آستان پاسبانند جناب حافظ الصحه و آقا میرزا یحیی خان و آقا میرزا

of the servants of the Beauty of Abha, utmost longing and kindness and heartfelt affection and spiritual attachment.

مرتضی خان و جناب معین الحکما و جناب آقا
رضای رفسنجانی و جناب آقا قربانعلی خادم
را از قبل این خادم بندگان جمال ابدی نهایت
اشتیاق و مهربانی و الفت قلبیه و تعلق روحانی
ابلاغ دارید

- 4 I offer utter powerlessness and need at the divine threshold, and make supplication and entreaty at the blessed court, seeking heavenly bounties for them and divine confirmations, celestial strength and lordly power. I hope that they will strive as they ought in service to the Word of God, the diffusion of the divine fragrances, and the guidance of humanity. The members of the Unity Assemblies are truly of the All-Merciful, of the Lord, of the All-Glorious. They are engaged in service with utmost dedication, taking no rest or repose, not pausing for a moment except to adorn the world of being with a luminous intention. These souls are servants of the Blessed Beauty and have shown faithfulness to the sacred threshold. They have forgotten themselves and become wholly effaced and evanescent. They have but one aim: nearness to the court of the Most Great, servitude to the sacred threshold of the Beauty of Abha, and service to the Cause of God. And upon them be the most glorious splendor.

4 بدرگاه احدیت عجز و نیاز نمایم و باستان مبارک
تضرع و ابتال کنم و آنرا موهبت آسمانی طلبم
و تأییدی رحمانی جویم قوتی ملکوتی و قدرتی
ربانی طلبم و امیدوارم که چنانکه باید و شاید
در خدمت کلمه الله و انتشار نفعات الله و
هدایت بشر همت فرمایند حضرات انجمنهای
اتحادیه فی الحقیقه رحمانیند ربانیند سبحانیند بکمال
همت بخدمت مشغولند آرام نگیرند و راحت
نجویند دمی نیاسایند مگر آنکه عالم وجود را بنیتی
روشن بیارایند این نفوس بندگان جمال مبارکند
و وفا باستان مقدس نمودند خود را فراموش
کردند و بکلی محو و فانی شدند مقصد واحد
دارند و آن تقرب درگاه کبریا و عبودیت آستان
مقدس جمال ابدی و خدمت بامر الله و علیهم
البهاء الأبدی

- 5 The appointment of Jinab-i-Aqa Ilyas Kashani to the task assigned to him is most acceptable and desirable. Surely the power of the Kingdom will assist him. Likewise, the study circles for teaching that Jinab-i-Aqa Mahdi, Aqa Rafi'a, and other friends - Aqa Khudadad and Aqa Musa - have organized are truly establishing a mighty foundation and preparing for the expansion of the straight path. Jinab-i-Aqa Mirza Mur-tada Khan, upon him be the glory of God, must strive as he ought that those youth may become peerless saplings in the garden of guidance and matchless flowers in the rose-garden of divine unity.

5 جناب آقا الیاس کاشانی را در کاری که تعیین
نموده اند بسیار این تعیین مقبول و مرغوب البتّه
قوه ملکوت نصرت نماید و همچنین انجمنهای
درس تبلیغ که جناب آقا مهدی و آقا رفیعا
و سایر یاران آقا خداداد و آقا موسی تشکیل
نموده اند فی الحقیقه تأسیس بنیان عظیم است و
تمهید توسیع صراط مستقیم و جناب آقا میرزا
مرتضی خان علیه بهاء الله باید چنانکه باید و
شاید همت نمایند تا آن جوانان بوستان هدایت
نهالهای بیهمال گردند و گلشن وحدانیت را
گلهای بی نظیر و مثال شوند

- 6 In these days, the foul odor of materialists has wafted through all lands. Souls must be protected, especially children and youth, under the shelter of divine guidance, for noxious odors surely torment the nostrils and bring weariness to one's being. No matter how strong one's constitution, harm and languor will inevitably result.

6 در این ایام در جمیع بلدان نفعه کریهه
دهریان وزیده باید نفوس را علی الخصوص
اطفال و جوانان را در صون هدایت الهیه
محفوظ و مصون نمود زیرا رایحه کریهه البتّه
مشام را معذب نماید و وجود را کسالت آرد و
هر قدر بنیه قوی باشد لابد ضرر و فتور حاصل
گردد

- 7 The news of the unity and harmony of the friends in Amza-jird and the establishment of spiritual meetings and gatherings has brought joy and gladness. The friends must increase

7 خبر اتحاد و اتفاق احبابی امزجرد و تأسیس
مجالس و محافل روحانی سبب سرور و شادمانی
گردید باید یاران روز بروز بر وحدت و یگانگی

their unity and oneness day by day and show love and kindness to one another so that the human world may become an example of essential unity. Jinab-i-Mirza Gul-Muhammad and Jinab-i-Abbas Beg are truly two bright candles of the love of God, and hearts are constantly occupied with their remembrance. Convey to both of them the Most Glorious and Most Wonderful greetings. What Jinab-i-Aqa Mirza Davud said is correct - there is no harm in traveling to Kashan or wherever else deemed appropriate; indeed it would be beneficial.

بیفزایند و با یکدیگر الفت و مهربانی نمایند تا عالم انسانی نمونه وحدت اصلی گردد جناب میرزا گل محمد و جناب عباس بیک دو شمع محبت الله فی الحقیقه روشنند و قلوب بیاد ایشان شب و روز مشغول و مألوف است هر دو را تحت ابدع ابهی ابلاغ دارید جناب آقا میرزا داود آنچه فرمودند صحیح است به کاشان و هر جا که مناسب دانید اگر سفری نمائید ضرری ندارد بلکه مفید است

- 8 You wrote about the construction of the pilgrim house and also about the numerous meetings held regarding the establishment of the school, which is in accordance with divine counsels. This too is very important, for Baha'i children should be educated in Baha'i schools, not in the schools of others. Moreover, children of other religions should be educated in Baha'i schools with the utmost care, good conduct, and attention. Therefore, thank the friends of God on behalf of this servant for this purpose. If anyone in Hamadan wishes to offer Huquq, it is acceptable, beloved and desirable in the sight of this servant that those rights be spent on establishing schools for children and educational institutions for the divine youth. Children of any religion who are without means should be admitted to this school free of charge and should receive the utmost attention and consideration. This matter is somewhat difficult and requires great effort, but divine assistance and bounty are also great. I hope they will be confirmed and successful. And upon you be the Most Glorious Glory.

8 از بنای مسافرخانه مرقوم نموده بودید و همچنین مجالس عدیده که در تأسیس مدرسه تشکیل گشته و مطابق وصایای الهیست این نیز بسیار مهم است زیرا طفل بهائی باید در مدرسه بهائی تربیت شود نه مدارس دیگران بلکه اطفال ملل سائر باید در مدارس بهائی بنهایت رعایت و حسن رفتار و مواظبت تعلیم و تربیت شوند پس احیای الهی را از لسان این عبد در این مقصد تشکر نمائید و هر نفسی که در همدان اراده نماید حقوق تقدیم نماید آن حقوق را در تأسیس مدرسه اطفال و مکاتب نورسیدگان الهی صرف نمایند در نزد این عبد مقبول و محبوب و مرغوب است و اطفال هر ملتی که بی بضاعتند باید مجاناً و رایگان در این مدرسه داخل شوند و نهایت التفات و مراعات مشاهده کنند این قضیه قدری مشکل است چرا همتی عظیم باید ولی عون و عنایت الهی نیز عظیم است امیدوارم که مؤید و موفق گردند و علیکم البهاء الأبهی

AVK3.338.07x, AVK3.339.10x, TAH.311,
MSBH4.035-036

AB06852

To: *Laura Dreyfus-Barney, in Paris*
Date: 1908-Jun-29

O precious maidservant of Baha! The situation is like before. The investigators are investigating intensely. Mirza Muhammad-'Ali and Majdu'd-Din and other enemies are at the height of corruption and calumny. They intercept letters

ای کنیز عزیز بها احوال مثل سابقست مفتشها در نهایت تفتیش میرزا محمد علی و مجدالدین و سائر دشمنان در منتهای فساد و افترا اوراق را از پوسته میگیرند عربده بسیار و بلایا زیاد ولی

from the post. There is much tumult and many trials, but I am in the utmost joy and gladness of heart and soul - even my body is in comfort and ease. If only you were present to observe that physical health has also been attained - food is eaten with the utmost appetite and sleep comes with perfect comfort. Day and night there is joy and gladness and delight and success. The holy leaves are also happy...

من در نهایت سرور و فرح دل و جان حتی
جسم در خوشی و راحت ای کاش حاضر
بودی و ملاحظه میکردی که صحت جسم نیز
حاصل در نهایت اشتها غذا خورده میشود و
خواب در منتهای راحت شب و روز سرور و
حضور و شادمانیست و کامرانی و رقات مقدسه
نیز مسرور...

MMK5#033 p.036x

AB00240

To: Baha'is of the world

Date: 1908-Jun-30+

- 1 O ye close and dear friends of 'Abdu'l-Baha!
 - 2 "In the Orient scatter perfumes, And shed splendors on the West.
 - 3 Carry light unto the Bulgar, And the Slav with life invest."
 - 4 One year after the ascension of Baha'u'llah, there came this verse from the lips of the Center of the Covenant. The Covenant-breakers found it strange indeed, and they treated it with scorn. Yet, praised be God, its effects are now manifest, its power revealed, its import clear; for by God's grace, today both East and West are trembling for joy, and now, from sweet waftings of holiness, the whole earth is scented with musk.
 - 5 The Blessed Beauty, in unmistakable language, hath made this promise in His Book: "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."
 - 6 God be thanked, that promised aid hath been vouchsafed, as is plain for all to see, and it shineth forth as clear as the sun in the heavens.
 - 7 Wherefore, O ye friends of God, redouble your efforts, strain every nerve, till ye triumph in your servitude to the Ancient Beauty, the Manifest Light, and become the cause of spreading far and wide the rays of the Daystar of Truth. Breathe ye into the world's worn and wasted body the fresh breath of life, and
- 1 ای یاران جانی عبداله‌آ
 - 2 شرق معطر نما غرب منور نما
 - 3 نور به بلغار ده روح به سقلا ب بخش
 - 4 این بیت یک سال بعد از صعود از فم میثاق صادر و ناقضان استغراب مینمودند و استهزاء میکردند ولی الحمد لله آثارش باهر و قوتش ظاهر و برهانش واضح گشت المنة لله شرق و غرب در اهتزاز است و از نفحات قدس جمیع اقطار مشک‌بار
 - 5 جمال مبارک بنص صریح در کتاب وعده فرمودند و نراکم من افقی الأبهی و نصر من قام علی نصرة امری یجنود من الملائة الأعلی و قبیل من الملائكة المقربین نوید نمودند
 - 6 الحمد لله این نصرت و تأیید مشهود و پدید و در قطب عالم مانند آفتاب بدرخشید
 - 7 پس ای یاران الهی جهدی ببلغ نمائید و سعی شدید کنید تا موفق بعبودیت جمال قدیم و نور مبین گردید و سبب انتشار انوار شمس حقیقت شوید جسم قدیم قدیم امکان را روحی جدید

in the furrows of every region sow ye holy seed. Rise up to champion this Cause; open your lips and teach. In the meeting place of life be ye a guiding candle; in the skies of this world be dazzling stars; in the gardens of unity be birds of the spirit, singing of inner truths and mysteries.

8 Expend your every breath of life in this great Cause and dedicate all your days to the service of Baha, so that in the end, safe from loss and deprivation, ye will inherit the heaped-up treasures of the realms above. For the days of a man are full of peril and he cannot rely on so much as a moment more of life; and still the people, who are even as a wavering mirage of illusions, tell themselves that in the end they shall reach the heights. Alas for them! The men of bygone times hugged these same fancies to their breasts, until a wave flicked over them and they returned to dust, and they found themselves excluded and bereft—all save those souls who had freed themselves from self and had flung away their lives in the pathway of God. Their bright star shone out in the skies of ancient glory, and the handed-down memories of all the ages are the proof of what I say.

9 Wherefore, rest ye neither day nor night and seek no ease. Tell ye the secrets of servitude, follow the pathway of service, till ye attain the promised succor that cometh from the realms of God.

10 O friends! Black clouds have shrouded all this earth, and the darkness of hatred and malice, of cruelty and aggression and defilement is spreading far and wide. The people, one and all, live out their lives in a heedless stupor and the chief virtues of man are held to be his rapacity and his thirst for blood. Out of all the mass of humankind God hath chosen the friends, and He hath favored them with His guidance and boundless grace. His purpose is this, that we, all of us, should strive with our whole hearts to offer ourselves up, guide others to His path, and train the souls of men—until these frenzied beasts change to gazelles in the meadows of oneness, and these wolves to lambs of God, and these brutish creatures to angelic hosts; till the fires of hatred are quenched, and the flame coming out of the sheltered vale of the Holy Shrine doth shed its splendors; till the foul odor of the tyrant's dunghill is blown away, and yieldeth to the pure, sweet scents that stream from the rosebeds of faith and trust. On that day will the weak of intellect draw on the bounty of the divine, Universal Mind, and they whose life is but abomination will seek out these cleansing, holy breaths.

11 But there needs must be souls who will manifest such bestowals, there needs must be husbandmen to till these fields, gardeners

بدمید و مزرعه آفاق را تخم پاکی بیفشانید بر نصرت امر قیام نمائید و لسان تبلیغ بگشائید انجن عالم را شمع هدی گردید و افق امکان را نجوم نورا شوید حدائق توحید را طیور رحمانی شوید و گلبنانگ حقائق و معانی زنید

8 انفس حیات را صرف امری عظیم کنید و مدت زندگانی را حصر در خدمت نور مبین نمائید تا عاقبت گنج روان ملکوتی بدست آرید و از زیان و خسران برهید زیرا حیات بشر جمیع در خطر اطمئنان بقا در دقیقه‌ئی نه با وجود این اقوام مانند سراب اوهام در موجند و گمان اوج دارند هیات هیات قرون اولی نیز چنین گمان مینمودند تا آنکه بموجی از امواج تراب پنهان شدند و به خسران و زیان افتادند مگر نفوسی که فانی محض شدند و در سبیل الهی بجانفشانی برخاستند کوکب نورانی آنان از افق عزت قدیمه درخشید و آثار قرون و اعصار برهان این گفتار

9 پس شب و روز آرام نگیرید و راحت نجوئید راز عبودیت گوئید و راه خدمت پوئید تا بتأیید موعود از ملکوت احدیت موفق گردید

10 ای یاران افق عالم را سیلاب تیره احاطه نموده و ظلمات عداوت و بغضا و جور و جفا و ذلت کبری انتشار یافته جمیع خلق در غفلت عظمی و خونخواری و درندگی اعظم مناقب برایا حضرت کبریا از بین جمهور بشر یاران را انتخاب فرموده و بهدایت کبری و موهبت عظمی تخصیص داده تا آنکه ما کل به جان و دل بکوشیم جانفشانی نمائیم و بهدایت خلق پردازیم و نفوس را تربیت کنیم تا درندگان غزالان بر وحدت شوند و گرگان اغنام الهی گردند و خونخواران ملائکه آسمانی شوند نار عدوان خاموش گردد و شعله وادی ایمن بقعه مبارکه روشنائی بخشد رایحه گلخن جفا تلاشی شود و نفحات گلشن وفا انتشار کلی یابد عقول ضعیفه استفاضه از عقل کلی الهی نماید و نفوس خبیثه انفس طیبه طاهره جوید

11 این موهبت را مظاهری و این مزرعه را دهقانی و این باغ را باغبانی و این دریا را ماهیانی و این

for these gardens, there needs must be fish to swim in this sea, stars to gleam in these heavens. These ailing ones must be tended by spiritual physicians, these who are the lost need gentle guides—so that from such souls the bereft may receive their portion, and the deprived obtain their share, and the poor discover in such as they unmeasured wealth, and the seekers hear from them unanswerable proofs.

سما را کواکبی نورانی و این علیان را طیبانی
روحانی و این گمگشتگان را رهبرانی مهربان لازم
تا بنی نصیبان را نصیب دهند و محرومان را بهره
بخشند و مستمندان را گنج روان گردند و طالبان
را قوت برهان بنمایند

- 12 O my Lord, my Defender, my Help in peril! Lowly do I entreat Thee, ailing do I come unto Thee to be healed, humbly do I cry out to Thee with my tongue, my soul, my spirit:
- 12 اللهم اني اتضرع يا مغني و اتذل يا مجبري و اتوجع يا طيبي و اناجيك بلساني و روحي و جناني و اقول
- 13 O God, my God! The gloom of night hath shrouded every region, and all the earth is shut away behind thick clouds. The peoples of the world are sunk in the black depths of vain illusions, while their tyrants wallow in cruelty and hate. I see nothing but the glare of searing fires that blaze upward from the nethermost abyss, I hear nothing save the thunderous roar that belloweth out from thousands upon thousands of fiery weapons of assault, while every land is crying aloud in its secret tongue: "My riches avail me nothing, and my sovereignty hath perished!"
- 13 الهی الهی قد احاطت اللیلة الدماء کل الأرجاء و غطت سحاب الاحتجاب کل الآفاق و استغرقوا الأنام فی ظلام الأوهام و خاض الظلام فی غمار الجور و العدوان ما اری الا و میض نار حامية المتسعة من الهاویة و ما اسمع الا صوت الرعود المدمدم من الآلات الملهبة الطاغية النارية و کل اقليم ینادی بلسان الخافية ما اغنی عني ماله هلك عني سلطانيه
- 14 O my Lord, the lamps of guidance have gone out. The flames of passion are mounting high, and malevolence is ever gaining on the world. Malice and hate have overspread the face of the whole earth, and I find no souls except Thine own oppressed small band who are raising up this cry:
- 14 قد خبت یا الهی مصابيح الهدی و تسعرت نار الجوى و شاعت العداوة و البغضاء و ذاعت الضغينة و الشحناء علی وجه الغبراء فما اری الا حزبك المظلوم ینادی بأعلى النداء
- 15 Make haste to love! Make haste to trust! Make haste to give! To guidance come!
- 15 حيّ علی الولاء حيّ علی الوفاء حيّ علی العطاء حيّ علی الهدی
- 16 Come ye for harmony! To behold the Star of Day! Come here for kindness, for ease! Come here for amity and peace!
- 16 حيّ علی الوفاق حيّ علی مشاهدة نور الآفاق حيّ علی الحبّ و الفلاح حيّ علی الصلح و الصلاح
- 17 Come and cast down your weapons of wrath, till unity is won! Come and in the Lord's true path each one help each one.
- 17 حيّ علی نزع السلاح حيّ علی الاتحاد و النجاح حيّ علی التعاضد و التعاون فی سبیل الرشاد
- 18 Verily with exceeding joy, with heart and soul, do these oppressed of Thine offer themselves up for all mankind in every land. Thou seest them, O my Lord, weeping over the tears Thy people shed, mourning the grief of Thy children, condoling with humankind, suffering because of the calamities that beset all the denizens of the earth.
- 18 فهؤلاء المظلومون یفدون کل الخلق بالنفوس و الأرواح فی کل قطر بکل سرور و انشراح تراهم یا الهی ینکون لبكاء خلقک و یحزنون لحزن بریتک و یتأفون بکل الوری و یتوجعون لمصائب اهل التری
- 19 O my Lord, wing them with victory that they may soar upward to salvation, strengthen their loins in service to Thy people, and their backs in servitude to Thy Threshold of Holiness.
- 19 رب انبت اباهر الفلاح فی جناحهم حتی یطیروا الی اوج نجاحهم و اشدّد ازورهم فی خدمة خلقک و قو ظهورهم فی عبودية عتبة قدسک

- 20 Verily Thou art the Generous, verily Thou art the Merciful!
There is none other God save Thee, the Clement, the Pitiful,
the Ancient of Days!

SWAB#218, BSW#16.09x, TAB.566-570, BSC.305 #623-628, SW_v04#01
p.020-021, MHMD1.376x, TEW.007-010, BSTW#125

20 أَنْتَ أَنْتَ الْكَرِيمُ أَنْتَ أَنْتَ الرَّحِيمُ لَا إِلَهَ إِلَّا أَنْتَ
الرَّحْمَنُ الرَّؤُوفُ الْقَدِيمُ

MKT2.273, MNMK#101 p.185,
MMK1#218 p.260, MILAN.146,
AKHA_110BE #12 p.02, AKHA_120BE
#11 p.b, AMK.045-046, AVK3.167.13x,
AVK3.477.17x, BCH.065, ABB.180x,
MAS5.144, ADH2.094x, ADH2_2#17
p.122x, MSHR4.053x, MMG2#286 p.317x,
MSBH4.036x, YHA1.379x, BDA1.357.06x,
KHH2.081 (2.151)x

AB05243

To: Mirza Mihdi Khabbaz

Date: 1908-Jun-30+

- 1 O seeker of the Friend's lane! You hastened with soul and body and found no rest until you reached the vicinity of the Holy Shrine. But alas, estranged friends kindled the fire of corruption and enmity and prevented and barred your entry. 'Abdu'l-Baha was yearning to see your face and eager to converse with you, and thus became sorrowful and grief-stricken.

1 ای قاصد کوی دوست به جان و تن شتافتی و آرام نیافتی تا بجوار بقعه مبارکه رسیدی ولی افسوس که آشنایان پیگانه آتش فساد و عناد افروختند و مانع و حائل از ورود گردیدند عبدالبهاء مشتاق روی تو و طالب گفتگوی تو لهذا محزون و مغموم شد

- 2 But do not be disheartened, and do not become captive to the chains of regret. This separation was the essence of union, and this parting caused the stirring of conscience. This very longing and emotion is a bounty, and its influence brings forth grace and favor.

2 ولی دلگیر مباش و اسیر زنجیر حسرت مگرد این فراق عین وصال بود و این هجران سبب تأثیر وجدان همین حسرت و تأثیر موهبت است و تأثیرش حصول فضل و عنایت

- 3 If meeting face to face was not possible in this world, we shall meet in the next world and find companionship in another nest. The meeting of this world is temporary and does not endure, but the meeting in the eternal world is everlasting and has no end.

3 اگر در این جهان وصلت دیدار میسر نشد در جهان دیگر ملاقات نمائیم و در آشیان دیگر الفت خواهیم دیدار این جهان موقت است امتداد نیابد ولی لقا در جهان ابدی سرمدی است انقطاعی ندارد

- 4 Therefore be assured that although outwardly you did not arrive, in reality you are present in the court, a companion and fellow-traveler. And upon you be the Most Glorious Glory!

4 پس مطمئن باش که هرچند بظاهر واصل نشدی ولی بحقیقت حاضر محضری و همدم و هم قدم و علیک البهاء الأبهی

MMK3#040 p.025

AB07836*Date: 1908-Jul*

The believers of God in America, one and all, must unitedly make an effort, so that the Temple of God will be built in Chicago, then, afterwards, it will be built in other localities.

Regarding the building of the Temple in Chicago, both of you display the utmost effort, that is, effort in encouraging and inspiring the believers and the maid-servants of God, so that they may assist in the matter with generosity and thus very soon this Temple will be erected. This matter is of great importance.

In Ishkabad, the believers of God made the erection of the Temple conducive to affinity and unity, so that it really became the cause of oneness of the Word.

Ye also make the erection of the Temple in America conducive to the unity and oneness of the believers, of the maid-servants and servants of the Merciful, so that, in one thought, one aim, they engage themselves in the building of the Temple.

SW_v06#17 p.135-136

AB02267*To: Muhammad Isma'il Tabrizi (Badkubih), in Yazd**Date: 1908-Jul ca.*

- 1 O thou who art attracted by the holy fragrances! Although until now this pen has not engaged in mentioning that servant of the Ancient Beauty, yet my heart has been intimately engaged in remembrance of the friends and my soul has found ultimate solace in mentioning the friends of the Greatest Name.

1 ای منجذب نفحات قدس هرچند تا بحال قلم
بذکر آن بندهء جمال قدم نپرداخت ولی قلب بیاد
یاران همدم و جان در نهایت تسلی و مشغول بذکر
دوستان اسم اعظم

- 2 For the servants of the threshold of the Most Glorious Beauty have spiritual connections and established spiritual attachments. Even if outwardly they do not write or speak, inwardly they are captivated by love for one another and are companions and associates of each other. Therefore know with certainty that you are constantly in my thoughts and ever present before my sight. There is no separation or disconnection, rather there is association and harmony, unity

2 زیرا بندگان آستان جمال ابهی را روابطی معنوی
در کار و تعلق روحانی ثابت و برقرار اگر بظاهر
تجرییر نپردازند و بلسان تقریر نمایند بیاطن اسیر
محبت یکدیگرند و مؤانس و مجالس همدگر لهذا
بییقین بدان که دائماً در خاطری و همواره پیش
نظر حاضر انفکاک نیست و انفصالی نه بلکه
اجتماع است و ائتلاف و اتحاد است و ارتباط

and connection. Therefore give thanks for the favors of the Divine Unity, that such connections exist and such heartfelt attachments are evident and manifest.

- 3 O spiritual friend, consider the infinite grace that this prisoner, from a thousand leagues away, is gladdened and delighted by the mention and remembrance of that illumined friend. What unity and connection is this, and what harmony and attraction! Glory be to Him Who has united the hearts and gathered the souls beneath His unfurled banner and made them signs of unity speaking of the favors of the Lord of existence and upraised standards waving in the breezes of the mercy of thy Lord, the Mighty, the Forgiving.
- 4 Convey longing greetings on behalf of 'Abdu'l-Baha to Jinab-i-Aqa Tahir and say: O spiritual beloved and divine soul, be assured that 'Abdu'l-Baha constantly remembers thee with a heart attracted to the Most Glorious Kingdom and does not forget thy companionship in the days of meeting, and nothing occupies Him from remembrance through love of the pure ones. And I beseech God to send down upon thee a host to aid thee from the Supreme Concourse and to reward thee with a goodly reward for having borne tribulation and attended to the children and raised them in the bosom of faithfulness.
- 5 And upon thee be the Most Glorious Glory.

پس بشکرانه الطاف حضرت احدیت پرداز که چنین روابطی در میان و تعلق خاطری ظاهر و عیان

3 ای یار روحانی نظر بفضل نامتناهی نما که این زندانی از هزار فرسنگ به ذکر و یاد آنحبيب نورانی شاد و خرم این چه اتحادیست و ارتباطیست و این چه التیامیست و انجذاب سبحان من آلف بین القلوب و جمع النفوس تحت لوائه المعقود و جعلهم آیات التوحید ناطقة بالطاف سیّد الوجود و ربّات شاهرة تخفق باریاح رحمة ربّک العزیز الغفور

4 جناب آقا طاهر را از قبل عبدالهّاء تحیت مشتاقانه برسان و بگو ای عزیز روحانی و نفس رحمانی فاطمین بانّ عبدالهّاء لازال یذکرک بقلب منجذب الی ملکوت الاهی و لاینسی انسک فی ایام اللقاء و لایشغله شیء عن الذکری بحبّة الأصفیاء و انّی ابتهل الی الله ان ینزل علیک جنداً ینصرک من الملائع الی و یجیزک جزاءً حسناً بما حملت البلاء و واطبت الأطفال و ربیتهم فی حضن الوفاء

5 و علیک الهّاء الاهی

MKT8.150b

AB12216

To: Mashhadi Rida (Qum) et al., in Tihiran

Date: 1908-Jul ca.

- 1 O ye who are attracted! O ye who are sincere! I lay my brow upon the threshold of the manifest Light and supplicate with a pure heart that He may waft unto you the fragrances from the Most Glorious Paradise as glad-tidings of great bounty, perfuming the nostrils of those on high, and that He may shower upon you the rain of generosity and beneficence at all times and places until ye grow as goodly plants in the garden of contentment. Verily my Lord confirmeth whomsoever He willeth in whatsoever He willeth in the heart of creation.

1 ایّها المنجذبون ایّها المخلصون انّی اضع الجبین علی وصيد النور المبین و اتضرّع بقلب سلیم ان یرسل الیکم نفحات جنّة الاهی مبشرة بالفضل العظیم معطرة لمشام الملائع العالین و یغدق علیکم غیث الجود و الأحسان فی کلّ زمان و مکان حتّی تنبتوا نباتاً حسناً فی جنّة الرضوان انّ ربّی یؤید من یشاء علی ما یشاء فی قطب الأکوان

2 O God! O Bestower of good things, Forgiver of sins, and Guide to the path of salvation! Praise be unto Thee for having shown the sincere ones clear signs and brought them to a sweet flowing spring and quenched their thirst with water pouring from rain clouds. Aid Thy servants through Thy grace and bounty - those who have rent asunder the veils and dispelled doubts, whose eyes overflow with tears and from whose hearts rise sighs of longing for Thy beauty, O Lord of Signs! O Lord! Illumine their inner and outer vision, grant them a truthful tongue among the righteous, gather them beneath the banner of lights, and cause them to abide forever in the garden of mysteries. Verily Thou art the Mighty, the All-Choosing.

2 اللَّهُمَّ يَا وَاهِبَ الْحَسَنَاتِ وَ غَافِرَ السَّيِّئَاتِ وَ
الهادي الى سبيل النِّجَاتِ لَكَ الْحَمْدُ بِمَا ارَيْتَ
الْمُخْلِصِينَ الْآيَاتِ الْبَيِّنَاتِ وَ اوردتهم على معين
عذب فِرات وَ بردت غليلهم بمَاءٍ مِنْهُمْ مِنْ
المعصِراتِ ادرِك عبيدَكَ بِفَضْلِكَ وَ جودِكَ
الَّذِينَ هَتَكُوا السَّحَابَ وَ دَفَعُوا الشَّهَاتِ وَ
تذرفت اعينهم بالعبرات وَ صعدت من قلوبهم
الزُّفَرَاتِ حَبًّا بِجَمَالِكَ يَا رَبَّ الْآيَاتِ رَبَّ اَنْزِلْهُمْ
البصائرِ وَ الْاَبْصَارَ وَ اجعل لهم لسان صدق بين
الابرار وَ احشرهم تحت راية الانوار وَ اخلدهم
في جَنَّةِ الْاَسْرَارِ اِنَّكَ انت العزيز المختار

3 O friends of 'Abdu'l-Baha! Praise God that ye share in servitude at His holy Threshold. This servant, with a throbbing heart, flowing tears and an eager spirit, is engaged in remembering those friends and hopes, through the favors of the Blessed Beauty - may my spirit be a sacrifice for His sacred Threshold - that we may be companions and equals in servitude and freedom. We are all servants of the Threshold and its residents and guardians. There is no station more glorious than this.

3 اى ياران عبدالبهاء حمد كنيد خدا را كه در
عبوديت آستان مقدس شريك و سهيميد و سميع
و شهيد اين عبد با قلبي خائف و دمعى دافق و
روحى شائق بذكر آن ياران مشغولم و از عنايت
جمال مبارك روحى لعنتته المقدسة الفداء اميدوار
كه در بندگى و آزادگى همدم و همقدم باشيم كل
بنده آستانيم و مقيم و پاسبان و مقامى نيست
اعظم از آن

4 And upon you be the Most Glorious Glory!

4 وَ عَلَيْكُمْ الْبَهَاءُ الْأَبْهَى

QUM.134-135

AB03109

To: Arthur S Agnew, in Chicago

Date: 1908-Jul ca.

O servant of Baha'!

Thy letter written to his honor, Mirza, with the enclosed map of the ground of the Mashrak-el-Azar, hath been seen.

The place is suitable, but if it were possible to have a wider piece of ground, so that the building should stand in the middle, surrounded by a flower garden, it would be better and more pleasing; otherwise, if this is not possible, the building on the present ground is also permissible.

The flowers which Ruhullah picked on the ground of the Mashrak-el-Azcar and thou didst send to me brought with

them and exhaled a very sweet fragrance. This fragrance is just as thou didst write, "the fragrance of the rose-garden of the unity of the East and West." I hope that daily these fragrances may become more powerful and more diffused throughout the world.

Thou must hasten to send his honor all the writings for which he asked, to Rangoon, India.

An utmost happiness was produced by the news of the good health and safety of the friends of God.

My spiritual beloved, his honor, Mr...., is rendering a great service to the Kingdom of ABHA and becoming a means of strong attraction towards, and connection with the world above by making this long tour and giving the news of the Holy Spot and diffusing the fragrances of the love of God.

As to the calamities and afflictions of Abdul-Baha: These are not calamities, but bounties; they are not afflictions, but gifts; not hardships, but tranquillity; not trouble, but mercy—and we thank God for this great favor.

TAB.127-128

AB07506

To: Wife of Khudadat Mihraban, in Bombay

Date: 1908-Jul ca.

- ¹ O handmaiden of God the Most High! The star of the Persians had set for a thousand years and more. Now praise be to God, it has risen with brilliant rays from the horizon of the world, casting the light of divine bounty upon all regions and setting East and West in motion. Now in all the countries of the world, it is the Persian cause whose voice and fame are raised high. Therefore in gratitude for these favors, conduct yourselves according to the divine counsels and admonitions. Be joyous, be happy, and out of the intensity of gladness and delight, raise such a melody and song that the ancient Persians will be moved to ecstasy and joy in the realm above.

¹ ای کنیز ایزد تعالی کوکب فارسیان هزار سال و بیش بود غروب کرده بود حال الحمد لله با شعاعی ساطع از افق عالم اشراق نمود و پرتو بخشش الهی بر جمیع آفاق انداخت شرق و غرب بحرکت آورد حال در جمیع اقالیم عالم صوت و صیت پارسیست که بلند است پس بشکرانه این الطاف بموجب وصایا و نصایح الهیه سلوک و حرکت نمائید شادمانی کنید کامرانی نمائید و از شدت فرح و طرب آهنگ و نغمهائی ساز کنید که پارسیان قداماء در عالم به وجد و شادمانی آیند

- ² And upon you be the Most Glorious Glory.

² و علیک البهاء الأبهی

YARP2.549 p.391

AB04046

To: Corinne True, in Chicago

Date: 1908-Jul-01

O thou dear maid-servant of God!

Thy letter, concerning the celebration of the anniversary of the declaration of His Holiness the Supreme –may my spirit be sacrificed for Him!–which was held on the land of the Mashrak-el-Azcar, was read.

The utmost joy was attained, for–praise be to God!–the friends of the Merciful passed some time on that day joyous and singing in the land of the Mashrak-el-Azcar and enjoyed commemorating the Lord of the verses with the greatest joy.

That melody was heard by the Supreme Concourse and that rose-song of the nightingale of faithfulness gladdened the people of the rose-garden of ABHA.

I am hopeful that, during the coming of Rizwan, a great feast shall be held in the land of the Mashrak-el-Azcar, a spiritual celebration prepared and the melodies of the violin and the mandolin and hymns in praise and glorification of the Lord of Hosts make all the audience joyous and ecstatic.

A few days ago an epistle was written–therefore, brevity is considered here.

Treat thy dear daughter, for me, with the utmost kindness and, likewise, the other friends and maid-servants of the Merciful.

TAB.101

AB01468

To: Aurelia Bethlen, in Chicago

Date: 1908-Jul-02

O thou daughter of the Kingdom!

Thy excellent letter was full of spiritual significance. It was an indication of the loftiness of thy nature, the grandeur of thy aspiration, the sincerity of thy aim and the confirmation of the

bounty of His Highness the Single One. Moreover, it proved that thou shalt be purified and sanctified from attachment to material conditions, be freed from every restriction and thou shalt dedicate thy life to the spreading of the glad-tidings of the Kingdom.

Whenever this longing and desire is attained, that maid-servant of God [i.e., thyself] will become a lighted candle in the assemblage of the world, receiving the lights of the Kingdom and reflecting them in turn upon the souls.

This trip thou hast in mind is blessed and acceptable and the cause of the attainment of everlasting glory in the world of existence, but thou shouldest have a companion to go with thee. Therefore, start thou with a firm resolution, pure intention, heavenly glad-tidings, divine gift and supreme confirmation toward the East, i.e., Japan, China, India, Russia, Greece, Bulgaria, Roumania, Austria, Germany, France and the English empires, perchance thou mayest spread the fragrances of God in those parts and receive the lights of confirmation from the Kingdom of Holiness. But it is not necessary, for the present, to travel in the Turkish, Egyptian and Persian territories, for internal troubles make the traveling of women very difficult. It is hoped, from the eminent bounty and favor of God, that thou mayest be quickened in such wise, from the fragrances of the Kingdom of ABHA, that thou mayest bestow upon dead souls eternal life.

Convey, on my behalf, respectful greetings to the attracted Miss [...], who is favored and enkindled with the fire of the love of her Lord. That blessed leaf is mentioned and known in the Kingdom of God.

As Persia hath many nomadic tribes and they are now rebellious and insurgent and infesting the highways, the maid-servants of the Merciful cannot travel there, but the men can. However, after that maid-servant hath traveled in Japan, China, Russia, Germany, France, England, Austria, Greece, Roumania, Bulgaria and India, perhaps peace and security will be established in Persia and then thou canst also travel there.

TAB.624-625

AB02666

To: Arthur P Dodge, in New York

Date: 1908-Jul-02

O thou servant of the Abha Beauty!

Thy letter was received. Praise be to God! It indicated thy firmness and steadfastness in the love of God—therefore, it was the cause of happiness.

Thou hast written regarding the meeting of his honor Mr..., his respected wife and daughter. Truly, I say, Mr... is a blessed soul and is engaged in the service of the Cause and his extreme hope is to bring about affinity between the souls and cause the believers to be united and agree. This is also my highest hope. I hope, God willing, this unity and agreement will be established and this imprisoned one, immersed in the sea of trials, become exhilarated and rejoiced. The aim of the appearance of the Blessed Perfection—may my life be a sacrifice for His beloved ones!—was the unity and agreement of all the people of the world. Therefore, my utmost desire, firstly, is the accord and union and love of the believers and after that of all the people of the world. Now, if unity and agreement is not established among the believers, I will become heartbroken and the afflictions will leave a greater imprint upon me. But if the fragrance of love and unity among the believers is wafted to my nostrils, every trial will become a mercy, every unhappiness a joy, every difficulty an expansion, every misery a treasure and every hardship a felicity.

Convey on my behalf the utmost love and kindness to the favored maid-servant of God [thy wife], and thy worthy and noble sons.

TAB.119-120, BWF.402-403x

AB04656*To: Mrs Cundall, in Washington, DC**Date: 1908-Jul-02*

- 1 O thou endowed with the good fortune of a happy nature! How blessed art thou to have been awakened in this century of light! How fortunate thou art to have witnessed the effulgences of God in this Day! Thou hast heard the summons of the Kingdom and attuned thyself to the mystic melodies of the nightingale in the divine rose garden. Though immersed in this human realm thou hast found thy way to the Kingdom of the Lord, the All Glorious. Though instinct with human nature and made of clay, thou hast striven towards the world of divine reality. Thou wert among those who were "called" and thou didst become one of the "chosen". Therefore render thanks unto God who vouchsafed such bounties and blessings upon thee and give thanks to Him for this loving kindness.
- 2 Arise and fulfil the admonitions of the Abha Beauty and follow the path of His counsels so that the glancing beams of thy spirit might illumine the world of humanity and thou mayest guide other souls, and may grow to be a fruit-laden tree in the garden of the All Glorious.
- 3 God hath blessed the human reality with two stations: one is the state of being which seeks to acquire perfections, the other is that which craves to share these perfections with others. In other words, seek not only to acquire these bounties from the Kingdom but proffer them freely to the children of men.
- 1 ای بلند اختر و نیکو طالع چه قدر خوش بخت بودی که در این عصر انوار بیدار شدی و مشاهده آثار تجلی پروردگار نمودی ندای ملکوت شنیدی و گلبانگ بلبل معانی در حدائق الهی استماع نمودی از عالم بشر بودی بملکوت جلیل اکبر پی بردی از اقلیم ناسوت بودی بعالم لاهوت رهبر گشتی از مدعویین بودی از مختارین گشتی پس شکر کن خدا را که چنین موهبتی مبذول داشت و چنین نعمتی شایان و رایگان فرمود و بشکرانه این الطاف
- 2 بوصایا و نصایح جمال ابهی روش و سلوک نما تا عالم انسانیرا شمع نورانی گردی و جنت ابهی را شجره پر بار و ثمر شوی بلکه سبب هدایت دیگران نیز گردی
- 3 انسان الهی را دو مقام یکی استفاضه و دیگری افاضه استفاضه از فیض ملکوت کنند و افاضه بابناء ناسوت نمایند و علیک البهاء الابهی

MMK2#119 p.092

AB06149*To: James B Thornton Chase, in Chicago**Date: 1908-Jul-02*

O thou who art firm in the Covenant!

Thy letter hath arrived, imparting joy and gladness by the evidence it provided of thy firmness and steadfastness. Firmness and steadfastness are, in this day, the greatest of all things. Unless a tree be steadfast, it will not bear fruit; and unless a

foundation remain firm, it will not endure. There is no higher virtue in the human world than steadfastness; he who manifesteth it shall become a son of the Kingdom of God, and shall receive the confirmation of the Holy Spirit. For this reason, I have named thee Thabit [steadfast], and my earnest entreaty of the one true God is that thou wilt remain as steadfast as an immovable mountain in the Cause of God, entirely unaffected by the the tempestuous wind of trials; nay more, that thou wilt become a source of firmness unto others. Thou art honoured in my sight, and I pray to God that thou wilt become as a beacon of guidance in that region, brilliant with the effulgence of the oneness of the human world.

TAB.343-344

AB06676

To: Aurelia Bethlen, in New York

Date: 1908-Jul-02

- 1 Recite this prayer so that it may be the cause of spiritual salvation:
- 2 O Thou Almighty! I am a sinner, but Thou art the Forgiver! I am full of shortcomings, but Thou art the Compassionate! I am in darkness of error, but Thou art the Light of Pardon! Therefore, O Thou Benevolent God, forgive my sins, grant Thy Bestowals, overlook my faults, provide for me a shelter, immerse me in the Fountain of Thy Patience and heal me of all sickness and disease. Purify and sanctify me. Give me a portion from the outpouring of holiness, so that sorrow and sadness may vanish, joy and happiness descend, despondency and hopelessness be changed into cheerfulness and trustfulness, and courage take the place of fear. Verily Thou art the Forgiver, the Compassionate, and Thou art the Generous, the Beloved!

BNE.099, BSTW#061

1 این مناجات را تلاوت نما تا سبب نجات روحانی گردد

2 ای پروردگار گنہ کارم و تو آمرزگار قاصرم و تو غافر در ظلمت عصیانم و تو نور غفران پس ای خداوند مهربان خطا بخش عطا بده گناه پیامرز پناه عطا کن در چشمه ایوب غوطه ده و از جمیع علل و امراض شفا بخش پاک و مقدس کن و از فیض تقدیس نصیب عطا فرما تا حزن و اندوه زائل گردد و فرح و سرور حاصل شود یأس مبدل بامید گردد و خوف منقلب برجاتوئی عفو و غفور و توئی بخشنده و مهربان

MMG2#262 p.292

AB06856*To: Mildred Hester**Date: 1908-Jul-02*

1 O handmaiden of God's Kingdom! Mr. Ahmad has praised your mind and intelligence most highly, saying that you are awakened, aware and knowledgeable. This description brought the utmost joy and delight, therefore I took up writing this letter so that your pure soul may become radiant and your illumined heart enlightened by these lights.

1 ای کنیزک ملکوت الهی جناب مستر احمد نهایت ستایش از ذهن و ذكاء تو نموده که بیدار است و هوشیار و داناست و در نهایت انجذاب از این توصیف فرح و سرور حاصل گردید لهذا بنگارش این نامه پرداختم تا جان پاکت تابناک گردد و قلب منیرت روشن از این انوار

2 I hope through the grace and bounty of the Lord that day by day your understanding and knowledge will increase, and that you will become the cause of guidance for souls in that country, so that the fame of your attraction may reach the Supreme Concourse and the light of your knowledge may spread throughout all regions.

2 امید بفضل و موهبت پروردگار چنان است که روز بروز بر ادراک و عرفان بینفرائی و در آن کشور سبب هدایت نفوس شوی تا صیت انجذابت بملا اعلی رسد و نور عرفانت منتشر در آفاق گردد

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

LABC.013

DRM.010b

AB06820*To: Mrs Divine**Date: 1908-Jul-02*

O thou who art longing for the Kingdom!

Mr...in thy behalf hath made a great endeavor. Thou shouldst be eternally grateful to him and thank him, for he hath guided thee to the Kingdom, led thee to life eternal and set upon thy brow a crown whose brilliant gems shall illumine the world of existence. That crown is the Divine Guidance. Thousands of illustrious and famous women are deprived but thou hast partaken of a share of this heavenly food. The queens of the world are portionless, but thou art inexhaustibly supplied.

Therefore, thank thou the Pure, the Almighty, and adore Him, that He hath bestowed such a beloved and glorious gift upon thee!

TAB.684-685

AB01632

*To: Baha'is of Najafabad**Date: 1908-Jul-07*

- 1 O Thou Who didst manifest Thyself through the Most Beautiful Names from the horizon of guidance in the Blessed Tree on Mount Sinai! The lights of knowledge and wisdom shone forth upon all creation, and from it emerged pure, radiant, prophetic truths derived from the lights of divine knowledge, heavenly mysteries, celestial realities and cosmic symbols. Through this the horizons were illumined with the light of effulgence. Unto Thee be praise for this bounty and blessing, unto Thee be thanks for this most perfect remembrance, and unto Thee be glory for this most abundant outpouring from the Supreme Concourse.
- 1 یا من تجلّی بالأسماء الحسنى من افق الهدى فى الشجرة المباركة على طور سيناء فسطعت انوار العلم والعرفان على الأكوان فانبعثت منها حقائق صافية متألّاة مستنبئة مقتبسة من انوار المعارف الالهية و الأسرار الربّانية و الحقائق الملكوتية و الرموز الكونية و بذلك تنورت الآفاق بنور الاشراف فلك الحمد على هذا الفضل و النعم و لك الشكر على هذا الذکر الأتمّ و لك الثناء على هذا الفيض الأوفى من الملاء الأعلى
- 2 O Lord, Lord! Aid the children of this glorious age to delve and plunge into the depths of the ocean of beneficial knowledge. Expand their breasts with the light of sciences, brighten their eyes with rays from the sun of arts, perfume their souls with divine knowledge, illuminate their consciences with lordly mysteries, and gladden their spirits with fragrances wafting from the gardens of the All-Merciful Truth. Verily Thou art the Inspirer, the Teacher, the Helper, the Enabler, the Generous One.
- 2 ربّ ربّ اید اطفال هذا القرن المجید على التبحّر و الخوض فى غمار طمطام علم مفید و اشرح صدورهم بنور العلوم و قرّر عیونهم باشعة من شمس الفنون و طیب نفوسهم بالمعارف اللدنیة و نور ضمائرهم بالسرائر الربوبیة و ارح ارواحهم بنفحات تعبق من ریاض الحقیقة الرحمانى انک انت المعلم الملهم المؤید الموفق الکریم
- 3 O loved ones of that Kind Friend! It has been heard that a school like a garden has been established in that region and district, and peerless children are engaged in learning the mysteries of exposition from a teacher of faith and certitude. This was joyful news and caused happiness in the hearts of the loving friends. But whatever matter the divine friends undertake should be carried out with utmost perfection, thoroughness and order. The lessons should be organized, the times fixed, the teachers accomplished, and the students should make every effort, so that the desired results may be achieved from these established schools and day by day the young plants of the divine garden may progress in all branches of knowledge and win the trophy of excellence over all other children. This is my hope and desire, my joy and delight, and my petition at the threshold of my Lord and Master.
- 3 ای یاران آندلبر مهربان از قرار مسموع دبستانى مانند بوستان در آنخظه و دیار ترتیب یافته و اطفال بی همال نزد ادیب ایمان و ایقان بتعلم اسرار تبیان مشغول این خبر مسرت اثر بود و سبب سرور قلوب یاران مهرور گردید ولى هر امری که احبای الهی شروع نمایند باید در نهایت اتقان و اکمال و انتظام باشد درسها منظم و اوقات معین و معلمین مکمل و متعلمین سعی و کوشش نمایند تا نتایج مطلوبه از این مکاتب مشروعه بحصول پذیرد و روز بروز نونهالان باغ الهی در جمیع فنون ترقی نمایند و گوی سبقت و پیشی از جمیع اطفال بریابند هذا املی و رجائی و فرحی و سروری و منائی من عتبة ربی و مولائی
- 4 O my God, my God! Expand the breasts of these children with the lights of knowledge shining from the Center of Beauty. Make them lamps of guidance, stars of the heights, and meteors blazing from the Abha Kingdom. Verily Thou art the Helper,
- 4 الهی الهی اشرح صدور هؤلاء الأطفال بأنوار العلم الساطع من مرکز الجمال و اجعلهم سرج الهدی و نجوم العلی و شهاباً ثاقبة من ملکوت الأبهی انک

verily Thou art the Mighty, the Powerful, and verily Thou art potent over all things.

انت المعین آنک انت القویّ المتین و آنک علی کلّ شیء قدير

TABN.287

AB01818

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

Date: 1908-Jul-07

- 1 O two faithful servants of the Blessed Beauty! Truly you are sacrificing your lives and serving the Lord of Mercy. 'Abdu'l-Baha, in utmost joy and fragrance, begs for mighty confirmation and success for you from the Kingdom of Pre-existence and the outpourings of the Greatest Name, due to your sincerity and love.

1 ای دو بندهء صادق جمال مبارک حقّا که جانفشانید و خادم حضرت رحمان عبدالهّاء از خلوص و محبّت شما در نهایت روح و ریحان از ملکوت قدم و فیوضات اسم اعظم طلب تأیید و توفیق محکم مینماید
- 2 The gathering you established in Iraq for the education of children and teaching of youth is most beloved and acceptable. And the effort and endeavor you made in Guran and teaching the Ali-Ilahi people will not be without result.

2 مجلسی که در عراق بجهت تربیت اطفال و تعلیم جوانان تأسیس نمودید بسیار محبوب و مقبول و سعی و کوششی که در گوران نمودید و طایفهء علی اللهی را تبلیغ کردید بی نتیجه نخواهد بود
- 3 As for the animal that Jinab-i-Khudabakhsh presented, dispose of it as you see fit. Convey to Jinab-i-Khudabakhsh the most wonderful and glorious greetings. For Jinab-i-Aqa Mirza Murad, the fulfillment of his desires is the wish of this servant's heart. Show kindness to Jinab-i-Haji Rahim through mighty grace, and give glad tidings to Jinab-i-Aqa Musa of the brilliant light from the Sinaitic Vale. I love Jinab-i-Aqa Mirza Babajan with heart and soul, and give glad tidings to Jinab-i-Aqa Mirza Ibrahim of the gift of the Merciful Lord. I desire spiritual grandeur for Jinab-i-Aqa Mirza Hashim, and seek a countenance illumined with the light of love for Jinab-i-Aqa Mirza Manuchehr.

3 بهیمی را که جناب خدابخش تقدیم نمود در آن تصرف نمائید جناب خدابخش را از تحیت ابدع ابدی نصیب و بخش دهید و جناب آقا میرزا مراد را حصول مراد آرزوی فؤاد این عبد است جناب حاجی رحیم را بفضل عظیم نوازش نمائید و جناب آقا موسی را بنور ساطع از بقعهء سینا بشارت دهید جناب آقا میرزا باباجان را به دل و جان دوست دارم و جناب آقا میرزا ابراهیم را بموہبت ربّ رحیم مرده دهید و جناب آقا میرزا هاشم را حشمت معنوی خواهم و جناب آقا میرزا منوچهر را چهره بنور محبّت منور جویم
- 4 I long to see them all, but the time is not favorable. Whenever an opportunity arises and there is no difficulty, permission will be granted. Show utmost kindness on my behalf to the handmaiden of God, the daughter of Jinab-i-Aqa Ali-Rida of Rafsanjan, and make her joyful and pleased through bounty and great gifts.

4 مشتاق جمیع ایشان هستم ولی زمان مساعد نه هر وقت فرصتی حاصل شود و کفّتی نباشد اجازه داده میشود امّة الله صبیّهء جناب آقا علی رضای رفسنجانی را از قبل من نهایت نوازش بنمائید و به فضل و موہبت کبری مسرور و خوشنود نمائید

- 5 You are like two sweet-singing birds - you must sing in every rose garden. Sometimes raise your melody in the flower garden of Kermanshah, sometimes in the rose garden of Hamadan, and sometimes in the garden of Persian Iraq - Dawlatabad, Sultanabad, Farahan and Ashtian. My hope from God is that you will be confirmed and assisted in all circumstances.

5 شما چون دو مرغ خوش‌الحانید باید در هر گلشنی بسرانید گهی در گلزار کرمانشاهان نغمه ساز کنید و گهی در گلشن همدان و گهی در گلستان عراق عجم دولت‌آباد و سلطان‌آباد و فراهان و آشتیان از حق امیدم چنین است که در جمیع مواقع مؤید و موفق گردید

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

6 و علیکم البهاء الأبهی

MSBH4.027-028

AB01983

To: Baha'is of Hamadan

Date: 1908-Jul-07

- 1 O beloved friends of 'Abdu'l-Baha! The indication of unity and harmony among the Jewish and Muslim friends has become the cause of glad tidings and joy. It brought delight and happiness and produced spiritual fragrance. This is the best of all glad tidings because it is the divine foundation and essence.
- 2 The sending of all Prophets and Messengers, the revelation of all scriptures and books, the self-sacrifice of all the saints of God, and the endeavors of the divine scholars - their wisdom and result is the unity of souls and the fellowship of hearts. If this is not achieved, the appearance of the holy Manifestations remains fruitless and without result. Therefore, the news of unity and oneness of the friends has become the cause of endless joy. Praise be to God, again praise be to Him, that this joyful news has reached the Holy Shrine.
- 3 The establishment of teaching classes is most timely and appropriate, for it causes the revival of souls and guidance of hearts. I hope that in this glorious purpose the friends of that region will surpass all other regions, as they have established three teaching classes and even given children a share and portion. May God grant success. We beseech the infinite favors of God that Jinab-i-Aqa Mehdi, Aqa Rafi'i Sadiq, Aqa Musa and Aqa Khodadad may find doors open and hearts receptive in whatever they undertake. The Unity Meeting is a very beneficial establishment and if it continues it will yield great results. The feast spread by Aqa Musa was truly a heavenly table since it led to establishing a pilgrim house. Convey my longing greetings

1 ای یاران عزیز عبدالبهاء اشارت اتحاد و اتفاق یاران اسرائیلی و فرقانی سبب بشارت و سرور گردید فرح و شادمانی رخ داد و روح و ریحان حاصل گشت این مرده بهترین مرده‌هاست زیرا اصل اساس الهیست

2 و ارسال جمیع انبیا و رسل و انزال جمیع صحف و کتب و جانفشانی جمیع اولیای الهی و مساعی علمای ربّانی حکمتش و نتیجه‌اش اتحاد نفوس و الفت قلوب است اگر این حاصل نگردد ظهور مظاهر قدسیه بی ثمره و نتیجه ماند لهذا خبر اتحاد و یگانگی دوستان سبب شادمانی بی‌پایان گردید الحمد لله ثمّ حمداً له که این خبر پر مسرت به بقعه مبارکه واصل شد

3 اما تأسیس مجالس درس تبلیغ بسیار بموقع و محل زیرا سبب احیاء نفوس و هدایت قلوب گردد امیدوارم که در این مقصد جلیل احبای آسمان بر جمیع اقالم سبقت یابند زیرا تشکیل سه مجلس تبلیغ نموده‌اند حتی اطفال را نیز بهره و نصیب دادند خدا موقت فرماید از الطاف بی‌پایان حضرت یزدان مستدعیم که جناب آقا مهدی آقا رفیعای صادق و آقا موسی و آقا خداداد بهر امری اقدام نمایند ابوابا مفتوح بینند و صدور را مشروح یابند و مجلس اتحادیه بسیار تأسیس

to Mr. Elias ibn Yehuda and I pray God that he may succeed in all affairs. With heart and soul I yearn for Mr. Morteza of Kermanshah and I beseech divine assistance and favor for him. And upon you be the Most Glorious Glory.

مفیدست و اگر دوام نماید نتایج عظیمه خواهد
بخشید و خوان ضیافتی که جناب آقا موسی
گسترده فی الحقیقه مائده سماوی بود زیرا منتی
بتأسیس مسافرخانه گردید جناب آقا الیاس ابن
یهودا را تحیت مشتاقانه میرسانم و از خدا خواهم
که در جمیع امور موفق گردد جناب آقا مرتضای
کرمناشاهی را به جان و دل آرزومندم و از حق
عون و عنایت طلبم و علیکم البهاء الأبهی

YBN.072

AB02319

To: Aqa Siyyid Mihdi Qaribagh, in Khuqand

Date: 1908-Jul-07

1 O my God! Thou seest me humbled at the gate of Thy oneness, clinging to the hem of the robe of Thy singleness. I beseech Thee to make the sign of Thy unity firmly established in the heart of Thy servant who hath turned toward Thy loved ones. Then make him steadfast as the immovable mountains in Thy Cause and Thy love, and give him to drink from the fountain of certitude until he attaineth unto the truth of certitude and is enkindled with the fire that blazeth in love for the Manifest Light. Verily Thou art the Generous, verily Thou art the Kind, verily Thou art the Merciful, the Compassionate.

1 اللهم یا الهی ترانی متذللاً بباب احدیتک متشبثاً
بذیل رداء فردانیتک و ادعوک ان تجعل آیه
توحیدک مستقره فی قلب عبدک المتوجه الی
احبائک ثم اجعله ثابتاً کالجبال الرأسیات علی
امرک و محبتک و اسقه من عین الیقین حتی
یلغ الحق الیقین و یشتعل بالنار الموقده فی حب
نور المبین انک انت الکریم انک انت اللطیف
انک انت الرحمن الرحیم

2 O servant of God! The ray extendeth from the center and encompasseth all. The more the connection strengtheneth, the more firm become the radiating lines. In the world of existence there are two waves from two seas, following one after another: a wave ariseth from the sweet fresh water and becometh the cause of life to all beings, while a wave surgeth from the salty sea and depriveth the shores of existence of vegetation, verdure and freshness. The souls of the world and individual human beings are like waves. Therefore, as much as thou canst, be the companion of the wave of the sweet fresh water, so that day by day thou mayest find greater vibration from the holy breaths of the Most Great Name and make fragrant thy nostrils.

2 ای بنده الهی شعاع از مرکز ممتد و محیط است
و هر قدر ارتباط بیشتر خطوط شعاعیه محکمتر
گردد در عالم وجود دو موج از دو دریا متتابع و
مترادف است موجی از بحر عذب فرات برخیزد
سبب حیات کائنات گردد و موجی از دریای
شور بحرکت آید شواطیء وجود را از انبات و
سبزی و خرمی محروم نماید نفوس عالم و افراد
بنی آدم بمنزله امواجند پس تا توانی بموج بحر
عذب فرات همدم شو تا از نفحات قدس اسم
اعظم روز بروز اهتزاز بیشتریابی و مشام معطرتر
کنی

3 In the realm of contingent being there exist the angels of the All-Merciful - they give glad tidings, provide guidance, and bestow eternal life. And there appear other souls, impotent, dumb, blind and deaf - they become the cause of death and

3 در عرصه امکان ملائکه رحمان موجود آنان
بشارت دهند و هدایت فرمایند و حیات جاودانی
بخشند و نفوسی دیگر ابر و ابکم و اعمی و اصم

prevent others from the path of salvation. Therefore know that any soul from whom thou dost not inhale the fragrance of life is among the dead. Turn thou to the Supreme Concourse and cling to the hem of grandeur, so that in every breath thou mayest find a new spirit and shine like a lamp.

مشهود آنان سبب ممت شوند و از سبیل نجات منع نمایند پس هر نفسی را که رایحه حیات از او استشمام ننماید بدان که از جمله اموات است توجه بملأ اعلی کن و تشبث بذیل کبریا نما تا در هر دم روحی جدید یابی و مانند سراج بدرخشی

4 And upon thee be the Most Glorious Beauty.

4 و علیک البهاء الأبهی

YBN.073

AB12841

To: *Haji Abdu'llah et al., in Port Said*

Date: 1908-Jul-07

1 Praise be unto Him Who, through His effulgent grace, created the Primal Origin of existence and made It the centre of the seat of glory. From this human Temple, He hath caused to emanate all the tribes, kindreds, and nations of the earth. Whereupon He created all things – whether plants or animals or intelligent and rational beings – in joyous, connected pairs, in order that they might flourish, multiply, and worship their Lord with radiant devotion, treading the path of guidance with heart and soul. Amongst the believers, He hath ordained this binding covenant to be a sign of Divine Unity and the highest means for attaining physical and spiritual union. He hath matched His servants and chosen ones with luminous maid-servants and heavenly leaves... He hath bound together their hearts and made them even as a single soul, that they may, at all times and under all conditions, live in harmony, affection, unity, and concord.

1 حمداً لمن خلق مبدء الوجود بفيض مشهود و جعله مركزاً لمقام محمود و بت من ذلك المقام الهيكل البشرى قبائل و اقوام و شعوباً في كل اقطار ثم خلق الاشياء مزدوجاً ممتزجاً مما تنبت الأرض و مما يدب عليها ديب الحياة من اولى النبي و ذوى العقول حتى ينمو و يزدادوا و يعبدوا ربهم مخلصين له بالروح سالكين في سبيل الرشاد مرتين القلب و الفؤاد و جعل هذا العهد الوثيق بين فريق المؤمنين آية الوجدانية و الوسيلة الكلية في الارتباط الجسمانية و الروحانية فاختار لعباده اماء نورانية و لأصفياه ورقات ربانية و منهم عبده الجلال و ضجيعه المحترمة بين النساء و ألف بين قلوبهما و جعلهما نفساً واحدة حتى يؤالفا و يؤانسا و يتفقا في جميع الشؤون و الأحوال

2 O Lord! Grant that this marriage may be blessed and happy. Send down Thy mercy upon them both in order that from them may issue forth noble children who shall turn unto Thy Kingdom of beauty, glorify Thee in their hearts and with their tongues in the world of being, and unravel the mysteries Thou hast deposited in the hearts and souls. Thou, in truth, art the One Who uniteth, bindeth, and joineth together the human

2 اللهم اجعل هذا الاقتران مبارکاً مسعوداً و انزل عليهما رحمتك حتى ينبث منهما اطفال انجاب يتوجهوا الى ملكوت الجمال و يذكروك بالقلب و اللسان في عالم الأكوان و يطلعوا باسرارک المودعة في الصدور و الجنان انک انت المؤلف المقرن الموصل بين نوع الانسان و انک انت الکریم الرحيم المنان

BRL_SWOP#009x, BRL_SWOP#104x

race. Thou, verily, art the Bestower, the Compassionate, the Beneficent.

BRL_SWO#009x, BRL_SWO#104x

AB11870

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1908-Jul-07

- 1 O thou who art firm in the Covenant! Through the grace and bounty of the All-Merciful thou art firm in the Covenant, and surely thou shalt become eloquent and receive supreme confirmation. Today, whoever is firm in the Covenant of the Lord of Hosts will receive the support of the Concourse on High and the reinforcement of the angels of the Abha Kingdom. Whatever matter they undertake, doors will open and hearts will be receptive. Divine protection will accompany them, the dawn of hope will break, and the lights of confirmation will shine forth. Rest assured.
- 2 Previously it was written that certain holy Tablets and Writings, and general and detailed letters of this servant should be sent to the library in Paris through Mr. Dreyfus. Now a letter has arrived from him from London making the same request for the London library. Therefore his letter is enclosed herewith for your review and appropriate action. Send the documents to Jinab-i-Manshadi and he will deliver them. Since transcription involves expenses, as they must be written in fine calligraphy on high quality, durable paper and illuminated before being sent, Jinab-i-Amin will cover the costs.
- 3 And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان از فضل و موهبت رحمان بر میثاق ثابتی و البته ناطق گردی و تأییدی فائق یابی الیوم هرکس ثابت بر پیمان حضرت یزدانست جنود ملأ اعلی نصرت نماید و ملائکه ملکوت ابهی تأیید فرماید بر هر امری اقدام کند ابواب مفتوح شود و صدور مشروح گردد بدرقه عنایت رسد و صبح امید بدمد و انوار تأیید بدرخشد مطمئن باش

2 از پیش مرقوم شد که بعضی صحف و الواح مبارک و مکاتیب عمومی این عبد و خصوصی مفصل را به کتبخانه پاریس بواسطه جناب دریفوس ارسال دارید و حال مکتوبی از ایشان از لندن وارد و همین خواهش را از برای کتبخانه لندن فرموده اند لهذا مکتوب ایشان در جوف ارسال میگردد تا ملاحظه نمائید و بمقتضی آن مجری دارید شما رسائل را در نزد جناب منشادی ارسال کنید ایشان می رسانند و چون تحریر مصارفی دارد زیرا باید خوشخط و بر کاغذ لطیف ظریف و پردوام مرقوم گردد و تذهیب شود و ارسال گردد جناب امین مصروف را تقدیم مینمایند

3 و علیک البهاء الأبهی

INBA79.052

AB04404*To: Ilyas Kashani, in Hamadan**Date: 1908-Jul-07*

- 1 O accomplished poet! Although you are a child, you are mature and of age, for maturity and coming of age depend on faith and certitude and knowledge of the wisdom of the All-Merciful and intelligence and learning, not on years and age. How many elderly people are deprived of intelligence and understanding, and how many young children have achieved abundant progress in faith and certitude and knowledge and perfection, becoming centers of wisdom and radiant candles in human gatherings.
- 2 Now in gratitude to the Incomparable Beauty, open your tongue in praise and thanksgiving that, praise be to God, your heart is illumined by the light of guidance and your soul takes refuge at the threshold of the Most Glorious Beauty and by God's grace your brow reflects the manifest light, your speech is eloquent and your expression is profound and your poetry is beautiful.
- 3 Therefore, at every moment open your tongue in praise of the Most Glorious Beauty and in extolling and glorifying that Peerless Beloved, and compose odes and lyrics with the utmost eloquence and profundity, so that you may bring joy and delight to the denizens of the divine realm and bestow happiness upon the dwellers of the Kingdom.
- 4 And upon you be the Most Glorious Glory.

1 ای شاعر ماهر هرچند طفلی ولی راشد و بالغ
زیرا بلوغ و رشد به ایمان و ایقان و اطلاع حکمت
رحمان و هوش و دانش است نه به سن و سال
چه بسیار پیر سانخورده که از عقل و هوش
محرومند و بسا اطفال نورسیده که در ایمان و
ایقان و علم و کمال در ترقی موفور مرکز دانائی
گشتند و در مجمع انسانی شمع نورانی

2 حال بشکرانه جمال بیثال زبان بگشا و حمد و
ستایش نما که الحمد لله بنور هدی قلبت منیر و
بدرگاه جمال اهی جانت مستحیر و بفضل حق
جبینت مقتبس از نور مبین نطق فصیح و بیانت
بلغ و شعرت ملیح

3 پس هر دم در ستایش جمال اهی و نعت و
نیایش آندلبر یگا زبان بگشا و قصائد و غزلی
در نهایت فصاحت و بلاغت برشته نظم درآور
تا لاهوتیانرا به فرح و طرب آری و ملکوتیانرا
مسرت بخشی

4 و علیک البهاء الأهی

KHMT.028-029, KASH.312

AB05163*To: Abbas Ali, in Najafabad**Date: 1908-Jul-07*

- 1 O descendant of that glorious ancestor! Though you are in distant lands and in intense longing, yet you are in His presence and before His gaze and aware of the favors of that Kind Beloved.
- 2 Your noble grandfather spent his days in life serving in the path of Truth and strove with heart and soul in transcribing

1 ای حفید آنجد مجید هرچند در بلاد بعیدی و
اشتیاق شدید ولی در محضری و پیش نظری و
از الطاف آندلبر مهربان باخبری

2 جد بزرگوار ایام حیات خویش را در سبیل حق
صرف خدمت نمود و به جان و دل در تحریر

the Words. He possessed an illumined heart, a merciful spirit, and pure intentions in the Divine Cause. Therefore the end of his life became the beginning of favors, and he hastened firm and steadfast from this ephemeral world to the sacred threshold of the All-Glorious Beauty. He departed from the earthly realm to the pure world and ascended from the lowest degrees to the highest summit of the Abha Kingdom.

کلمات کوشید قلبی نورانی و روحی رحمانی و نبی
خالص در امر الهی داشت لهذا خاتمه حیات
فاتحة الألفاف شد و ثابت و مستقیم از این جهان
فانی بآستان مقدس جمال ابهائی شتافت از عالم
خاک بجهان پاک رفت و از مراتب سفلی باعلی
ذروه ملکوت ابهی پرید

- 3 Since you are the descendant of that glorious one, you must follow his example and traverse the stages of servitude, engaging in service with heart and soul, sacrificing yourself, being joyous and successful, so that you too may become a sign of the All-Merciful at life's end and enter the divine world.

3 تو چون حفيد آن مجیدی باید پیروی او نمائی
و طی مراتب عبودیت کنی و به جان و دل
بخدمت پردازی جانفشانی کنی شادمانی نمائی
کامرانی ورزی بلکه تو نیز در پایان زندگانی آیت
رحمانی گردی و بجهان الهی درآئی

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

MKT9.120a, TABN.198c

AB07163

To: Sister of Mirza Jafar Shirazi, in Khuqand

Date: 1908-Jul-07

- 1 O God, my God! Verily, Thy spiritual handmaiden, who hath believed in Thine incomparable Word and is ignited with the fire enkindled in Thy heavenly Tree, hath returned unto Thee with her soul at peace, submissive, and pleasing unto Thee.
- 2 Lord! Visit her with Thy forgiveness and Thy pardon, clothe her with the raiment of Thy grace and Thy loving-kindness, and illumine her face with the light shining from the most exalted Paradise.
- 3 Solace her eyes by beholding Thy beauty in Thine All-Glorious Kingdom, attire her in the vesture of holiness, adorn her temple with the lights of sanctity, and make her a sign of Thy forgiveness and a banner of Thy favor and loving-kindness.
- 4 Thou art the Almighty, the Most Merciful. Thou art the Compassionate, the Benevolent. No God is there except Thee, the Pardoners, the Forgiving, Whose help is implored by all.

1 الهی الهی انّ امتک الرحمانیه المؤمنة الموقنة
بکلمتک الفردانیة المشتعلة بالنار الموقدة فی
شجرتک الربانیة قد رجعت الیک بنفس مطمئنة
راضیه مرضیه

2 ربّ ادركها بعفوک و غفرانک و البسها حلّ
فضلک و احسانک و نور وجهها بالنور الساطع
فی الفردوس الأعلى

3 و قرّر عینها بمشاهدة جمالک فی ملکوتک
الأبهی و اخلع علیها حلل التقديس و زين هيكلها
بانوار التنزيه و اجعلها آية الغفران و راية العفو و
الأحسان

4 أنّک انت العزيز الرحمن و أنّک انت الرحيم المنان
لا اله الا انت العفو الغفور المستعان

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To: Aqa Abdu'l-Husayn son of Muhammad Taqi Isfahani, in Egypt

Date: 1908-Jul-08

- 1 Praised be He Who illumined the highest horizon with the light of guidance, Who dispelled the darkness of error through the dawning light of morn, Who guided the sincere ones to the path of prosperity, Who directed the believers in God's unity to the way of success, and Who prepared the straight path through souls attracted to the manifest Kingdom of Light. And greetings and praise be upon the Most Great Perfect Word, the peerless and radiant one, guiding to the shining white path emanating from the Supreme Kingdom, and upon him whose nostrils were perfumed by the fragrant breezes wafting from the gardens of oneness, and whose sight was illumined by beholding the signs of unity appearing from the Kingdom of Singleness unto all eternity and throughout all ages, centuries and cycles.
- 2 O luminous friend! I have taken note of the contents of the letter and the question concerning the straight path and the correct view. By my life, the Lord of Lords inspired you with that question, for opinions have differed, minds have been perplexed, and beliefs have become scattered regarding this abstruse and difficult question among the companions. Despite lack of opportunity, scattered thoughts, and successive tribulations, I hasten to reply, acknowledging my weakness, my limited means, my poverty in knowledge and my want, having no hope save in the confirmation of my Lord.
- 3 I say, and upon God do I rely, that the disobedience of Adam, peace be upon him, is mentioned in the Wise Book, and God, glorified and exalted be He, said: "And Adam disobeyed his Lord, and went astray" and "We found no firmness of purpose in him." And He said concerning Dhun-Nun (Jonah), peace be upon him: "And remember Dhun-Nun, when he departed in wrath: he imagined that We had no power over him." And He addressed the Noble Messenger: "Verily We have granted thee a manifest victory: that God may forgive thee thy preceding and following sins." These verses speak explicitly concerning the Prophets and contradict the Most Great Infallibility, whereas the Holy Divine Manifestations are light upon light, untouched by the darkness of sins, and their divine reality is unsullied by traces of disobedience, for they are the suns of guidance, the full moons in darkness, and the stars of heaven. How then could darkness befall the sun, or veils and obstacles conceal the moon?
- 1 حمداً لمن اثار الأفق الأعلى بنور الهدى و ازال ظلام الضلال بتلج نور الصباح و هدى المخلصين الى منهاج الفلاح و دلّ الموحدين الى سبيل النجاح و مهد الصراط المستقيم بنفوس منجذبة الى ملكوت النور المبين و التّحية و الثناء على الكلمة التامة العليا و الفريدة الوحيدة الغراء الدالة على المنهج البيضاء الساطع من الملكوت الأعلى و على من تعطر مشامه بأنفاس طيب عبقت من رياض الأودية و تنور بصره بمشاهدة آيات توحيد ظهرت من ملكوت الوحدانية الى ابد الآباد و مرور العصور و القرون و الأدهار
- 2 أيها الحبيب النوراني قد اطّلت بمضمون الكتاب و السؤال عن سواء الصراط و الرأي الصواب لعمرى الهكم بذلك السؤال ربّ الأرباب لأنّ الآراء اختلفت و العقول ذهلت و العقائد تشتت في تلك المسئلة الغامضة المعضلة بين الأصحاب و اتى مع عدم المجال و تشتت البال و تنابح اللبال ابادر الى الجواب مقرأ بضعفى و قلة بضاعتى و فقرى فى العلوم و فاقتى و ليس لى امل الا تأييد ربّى
- 3 فأقول و على الله التكلان انّ عصيان آدم عليه السلام فى الذّكر الحكيم اتى و قال الله سبحانه و تعالى و عصى آدم ربّه فغوى و لم نجد له عزماً و قال بحق ذى النون عليه السلام و ذوالنون اذ ذهب مغاضباً فظنّ ان لن نقدر عليه فنادى فى الظلمات و خاطب الرسول الكريم انا فتحنا لك فتحاً مبيناً ليغفر لك الله ما تقدّم من ذنبك و ما تأخر فهذه الآيات صريحة ناطقة بحقّ الأنبياء و يخالف العصمة الكبرى و الحال انّ المظاهر المقدسة الالهية نور على نور لا يعتريهم ظلام الذنوب الديجور و لا يشوب حقيقتهم الرحمانية شوائب العصيان لأنهم شمس الهدى و بدور الدجى و نجوم السماء فكيف يجوز ان يعتري الشمس ظلام او يستر البدر عوارض و حجاب

- 4 Yea, dense clouds may at times prevent watching eyes from beholding the brilliant stars, but such obstacles affect and come between the earth and the sun, veiling it therefrom. As for those luminous stars and radiant planets, they are sanctified from every cloud and preserved from every obscurity. Therefore, we say that these verses indicating the disobedience of Adam, peace be upon him, or the error of certain Prophets, are allegorical verses, not decisive ones, and they have an interpretation in inspired hearts and hidden meanings with tranquil souls.
- 4 نعم ان الغيوم المتكاثفة فربما تمنع العين الناضرة عن مشاهدة الكواكب الساطعة ولكن تلك العوارض تعترى و تحول دون كرة الأرض وتحجبها عن الشمس و اما تلك الكواكب النورانية و السيارات الشعشعانية منزهة عن كل غيم و محفوظة عن كل ضم بناء على ذلك نقول ان تلك الآيات الدالة على عصيان آدم عليه السلام او خطأ بعض الأنبياء اما هي آيات متشابهات ليست من المحكمات ولها تأويل في قلوب ملهمة و معاني خفية عند النفوس المطمئنة
- 5 As regards the story of Adam, peace be upon him, its outward meaning is not what is intended, but rather its inner significances. The tree is none other than the Tree of Life, firmly rooted, with branches extending to the vault of heaven, ever-bearing fruit and breaking the fast of every spiritual wayfarer. The prohibition given to Adam was not a legislative or prescriptive prohibition, but rather an existential one - like the prevention of an embryo from assuming the conditions of a mature adult. The tree represents a station reserved exclusively for the Lord of existence, who attained the praised station - the Beloved of the Lord of being, Muhammad the Chosen One, upon him be greetings and praise.
- 5 اما قضية آدم عليه السلام ليس المراد ظواهرها بل ضمائرها و ليس المقصد من ظواهرها الا سرائرها فالشجرة هي الشجرة الحية الثابتة الاصل الممتدة الفرع الى كبد السماء المثمرة بأكل دائم و المفطرة لكل مراتض صائم فنعى آدم عليه السلام ليس منع تشريعى تحرىي انما هو منع وجودى كمنع الجنين عن شئون البالغ الرشيد فالشجرة مقام اختص به سيد الوجود الحائز على المقام المحمود حبيب رب الوجود محمد المصطفى عليه التحية و الثناء
- 6 Eve represents Adam's own soul. Adam loved and yearned for the manifestation of divine perfections and heavenly attributes, whose appearance was contingent upon the manifestation of the Lord of existence. He was addressed with an existential address that this matter was impossible of attainment, like the impossibility of reason and maturity appearing in embryos while still in the womb or in the seed while still in the loins. He desired the appearance of these divine perfections and heavenly qualities during the embryonic stage, which was impossible and unattainable. Thus difficulty arose and the result was but a simple matter - this being the departure from Paradise.
- 6 و المقصد من حوّا نفس آدم عليه السلام فآدم احب و تمنى ظهور الكمالات الالهية و الشئون الرحمانية التي ظهورها منوطة بظهور سيد الوجود فغوطب بخطاب وجودى ان هذا الامر ممتنع الحصول مستحيل الوقوع كامتناع ظهور العقل و الرشيد للأجنة فى بطون الأرحام و النطفة فى الأصلاب فيما كان يتنى ظهور هذه الكمالات الرحمانية و الشئون الربانية فى دور الجنين و ذلك ممتنع مستحيل فالدور وقع فى امر عسير و ما كانت النتيجة الا شئ يسير و هذا عبارة عن الخروج من الجنة
- 7 As for such a desire emanating from the Greatest Sign, it is not strange to those possessed of understanding. Solomon, peace be upon him, said "Grant me a kingdom such as shall not befit anyone after me" - this was praiseworthy and a desirable aim. Moreover, when any attribute is ascribed to the Manifestations of the Ever-Living, the Self-Subsisting, it cannot be compared to the same attribute in others. When we say "The Apostle believed in what was revealed to him," his belief is not like the belief of others. When we say that Moses and his companion
- 7 و اما صدور هذا المنى عن الآية الكبرى فليس بأمر مستغرب عند اولى النبی و سليمان عليه السلام قال هب لى ملكاً لا ينبغى لأحد من بعدى و هذا امر ممدوح و مقصد مرغوب و ما عدا ذلك اذا نسب شأن من الشئون الى مظاهر الحى القيوم لا يقاس بشئون غيرهم فاذا قلنا آمن الرسول بما انزل اليه ليس ايمانه كايمن

forgot their fish, their forgetfulness is not like that of others. This is the station where it is said "The good deeds of the righteous are the sins of those drawn nigh."

- 8 Though one drawn nigh may commit an error for some wisdom, the Holy Manifestations are sanctified even from this. This applies to believing monotheists. Otherwise, the Messenger may be addressed and reproached in ways intended for the believers, lest severe reproach be too heavy on the hearing. As He said: "Had We not strengthened thee, thou wouldst nearly have inclined to them a little," and "Be steadfast as thou art commanded," and "Be not an advocate for traitors," and "He frowned and turned away when the blind man came," and "He found thee wandering and guided thee." Such address was directed to the other companions, but for ease and lightening, the reproach was directed to that Sacred Being.
- 9 Similarly, Habib al-Najjar addressed his people saying "Why should I not worship Him Who created me?"¹ when he meant "Why do you not worship Him Who created you?" He attributed it to himself lest the address be too heavy on others' hearing.
- 10 In brief, the noble Messengers, the great Prophets, the luminous Manifestations, the merciful Realities, the perfect Words, the conclusive Proofs, the brilliant Suns, the shining Moons, and the gleaming Stars - all their luminous inner beings are sanctified from the touch of darkness, and their divine consciences are purified from the stains of vain imaginings. God addresses them thus only for a wisdom, that those possessed of understanding might humble themselves and submit, and abase themselves before the Mighty, the Bestower, and not become proud even if they ascend to the highest chambers, but rather awaken to how the Ever-Living, the Self-Subsisting addressed the Great Beloved, the Honored Light, the Guide of nations, and the Speaker of the Most Great Name with such decisive address and reproof.
- 11 Clear and decisive is the Truth, so what worth have our debased stations, our extinguished realities, our lifeless souls, and our ignorant minds? Their voices are humbled and their souls submit, and they supplicate to God and implore Him, saying: "O God! O Ever-Living, O Self-Subsisting! O Supporter of all who are humble, Protector of all who are submissive, Guide of all who are sound in faith, and Leader of all who are lowly to lofty stations and exalted ranks! We beseech Thee for safeguarding and protection in Thy mighty fortress, and

السَّائِرِينَ وَإِذَا قُلْنَا إِنَّ مُوسَىٰ عَلَيْهِ السَّلَامُ وَصَاحِبُهُ نَسِيَا حَوْتَهُمَا لَيْسَ نَسْيَانُهُمَا كَنَسْيَانِ غَيْرِهِمَا بَلْ هَذَا مَقَامٌ يُقَالُ حَسَنَاتُ الْأَبْرَارِ سَيِّئَاتُ الْمُقَرَّبِينَ

8 فَلَربَّمَا تَعْتَرِي أَحَدًا مِنَ الْمُقَرَّبِينَ زَلَّةٌ لِحِكْمَةٍ وَلَكِنَّ الْمَظَاهِرَ الْمُقَدَّسَةَ مَنْزَهَةً عَنْهَا أَيْضًا أَمَّا هَذَا فِي شَأْنِ الْمُؤْمِنِينَ الْمُوَحِّدِينَ وَمَا عَدَا ذَلِكَ فَلَرْبَّمَا خَوَّطِبَ وَعُوتِبَ الرِّسُولُ بِمَا يَرَادُ بِهِ فِي نَفُوسِ الْمُؤْمِنِينَ لَثَلَا يَثْقُلُ عَلَى السَّمْعِ الْعَتَابُ الشَّدِيدُ كَمَا قَالَ فَلَوْلَا أَنْ تَبْتَئَاكَ لَكَدْتَ تَرْكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا فَاسْتَقَمَ كَمَا أَمَرْتُ وَلَا تَكُنْ لِلثَّائِلِينَ خَصِيمًا وَعَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى وَوَجَدَكَ ضَالًّا فَهَدَى أَمَّا هَذَا الْخُطَابُ مُوجَّهٌ لِسَائِرِ الْأَصْحَابِ قَهْوِيْنًا وَتَخْفِيفًا وَجَّهَ الْعَتَابَ إِلَى ذَلِكَ الْجَنَابِ

9 كَمَا أَنَّ حَبِيبَ النَّجَّارِ قَالَ مُخَاطَبًا لِلْقَوْمِ مَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تَرْجِعُونَ وَالْحَالُ مُرَادُهُ مَا لَكُمْ لَا تَعْبُدُونَ الَّذِي فَطَرَكُمْ أَمَّا أَسْنَدُ إِلَى نَفْسِهِ لَثَلَا يَثْقُلُ الْخُطَابُ عَلَى سَمْعِ غَيْرِهِ

10 فَبِالْإِجْمَالِ أَنَّ الرُّسُلَ الْكَرَامَ وَالْأَنْبِيَاءَ الْعِظَامَ الْمَظَاهِرَ النَّوْرَانِيَّةَ وَالْحَقَائِقَ الرَّحْمَانِيَّةَ وَالْكَلِمَاتِ التَّامَّةَ وَالْمُحِجَّجَ الْبَالِغَةَ وَالشُّمُوسَ السَّاطِعَةَ وَالدُّوْرَ الْأَامِعَةَ وَالنُّجُومَ الْبَازِغَةَ كُلَّهُمْ تَقَدَّسَتْ سِرَائِرُهُمُ النَّوْرَانِيَّةُ عَنْ اعْتِرَاءِ الظَّلَامِ وَتَزَهَّتْ ضَمَائِرُهُمُ الرَّحْمَانِيَّةُ عَنْ شَوَائِبِ الْأَوْهَامِ وَأَمَّا لِحِكْمَةٍ مَا يُخَاطَبُهُمُ اللَّهُ بِهَذَا الْخُطَابِ حَتَّى يَخْضَعُ وَيَخْشَعُ أَوَّلَى الْأَبْأَابِ وَيَتَذَلَّلُوا إِلَى الْعَزِيزِ الْوَهَّابِ وَلَا يَسْتَكْبِرُوا وَلَوْ رَفَعُوا إِلَى أَعْلَى الْقُبَابِ بَلْ يَنْتَبِهُوا أَنَّ الْحَيَّ الْقَيُّومَ خَاطِبُ الْحَبِيبِ الْمُعْظَمِ وَالنُّورِ الْمُكْرَمِ هَادِي الْأُمَمِ وَالنَّاطِقِ بِالْأَسْمِ الْأَعْظَمِ بِهَذَا الْخُطَابِ الْمُبْرَمِ وَالْعَتَابِ الْوَاضِحِ الْمُحْكَمِ

11 فَإِذَا شَأْنُ مَقَامَاتِنَا السَّافِلَةِ وَحَقَائِقِنَا الْخَامِدَةِ وَنَفُوسِنَا الْهَامِدَةِ وَعُقُولُنَا الْجَاهِلَةَ فَتَخْشَعُ أَصْوَاتُهُمْ وَتَخْضَعُ نَفُوسُهُمْ وَيَتَبَهَّلُونَ إِلَى اللَّهِ وَيَتَضَرَّعُونَ إِلَيْهِ وَيَقُولُونَ اللَّهُمَّ يَا حَيُّ يَا قَيُّومُ يَا مُؤَيَّدُ كُلِّ خَاضِعٍ وَحَافِظُ كُلِّ خَاشِعٍ وَدَالُّ كُلِّ سَلِيمٍ وَهَادِي كُلِّ ذَلِيلٍ إِلَى الْمَقَامَاتِ الْعَالِيَةِ وَالْمَرَاتِبِ السَّامِيَةِ نَسْأَلُكَ الصُّونَ وَالْحِمَاةَ فِي حَصْنِكَ الْحَصِينَ وَالْحِرْسَ وَالرَّعَايَةَ بِلِحْظَاتِ أَعْيُنِ كَلَامِكَ فِي

¹Qur'an 36:20.

for vigilance and care through the glances of the eyes of Thy guardians in Thy sheltering shade. O God, our Lord! Leave us not to ourselves, but preserve us through Thy power that encompasseth all things, and guard us from every slip and sin. Guide us along the shining white path and the radiant straight way, for we are sinners and Thou art the All-Forgiving, the All-Bountiful; we are transgressors and Thou art the All-Merciful, the Most Compassionate. Were it not for Thy grace and pardon, we would have fallen into the depths of hell, and were it not for Thy generosity and forgiveness, we would have plunged into the depths of the vast ocean of rebellion, deprived of Thy great bounty. Our Lord! Aid us to walk upon the straight path and the right way. Verily, Thou art the All-Bountiful! Verily, Thou art the Most Great! Verily, Thou art the All-Merciful, the Most Compassionate! 'Abdu'l-Baha 'Abbas"

ظَلِّكَ الظَّالِلِ اللَّهُمَّ رَبَّنَا لَا تَدْعُنَا بِأَنْفُسِنَا فَاحْفَظْنَا
بِقُوَّتِكَ الْمُحِيطَةِ عَلَى الْأَشْيَاءِ وَاحْرُسْنَا عَنْ كُلِّ
زَلَّةٍ وَخَطِيئَةٍ وَاسْلُكْ بِنَا فِي الْمَنْهَجِ الْبَيضَاءِ وَ
الْحِجَّةِ السَّوِيَّةِ النُّورَاءِ لِأَنَّنا خَطَاةٌ وَأَنْتَ الْغَفُورُ
الْكَرِيمُ وَنَحْنُ عَصَاةٌ وَأَنْتَ الرَّحْمَنُ الرَّحِيمُ وَلَوْ
لَا فَضْلُكَ وَعَفْوُكَ لَوْعُنَا فِي سُوءِ الْجَحِيمِ وَ
لَوْ لَا جُودُكَ وَغَفْرَانُكَ لَخَضْنَا فِي غَمَارِ بَحَارِ
الطُّغْيَانِ الْعَمِيقِ مُحْرَمِينَ عَنْ فَضْلِكَ الْعَظِيمِ رَبَّنَا
أَيِّدْنَا عَلَى السَّلُوكِ عَلَى الصِّرَاطِ الْمُسْتَقِيمِ وَالْمَنْهَجِ
الْقَوِيمِ أَنْتَ أَنْتَ الْكَرِيمُ أَنْتَ أَنْتَ الْعَظِيمُ أَنْتَ
أَنْتَ الرَّحْمَنُ الرَّحِيمُ

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To: Afnans, in Shiraz

Date: 1908-Jul-09

- 1 O my God! I know not whether to complain to Thee of which affliction, or pour forth which grief and tribulation. My Beloved, for which calamity should I weep, for which adversity should I lament and wail morning and evening?
- 2 Should I raise my cry for the succession of tribulations and attacks of enemies at this time, or shed tears from my eyes for how leg is joined to leg by the people of discord against Thy servant who is like a crescent moon nearing eclipse? Should I sigh and grieve that Thou hast left me under the claws of swooping falcons and abandoned me alone and solitary under the clutches of ravens, cutting off all ways and paths before me, while vindictive enemies grasp at every pretext to cast me into a bottomless pit from the highest peaks? Or should I lament the succession of back-breaking calamities that shake the very limbs?
- 3 Lord, Thou seest me defeated and oppressed, tossed about by the hands of strangers and kin. No day passes without a notched arrow being shot, no morning without a spearpoint

- 1 لم ادري يا الهى ان اشكو اليك اى بلائى و اى
حزنى و ابتلائى ا رأيت يا محبوبى على اى مصيبتى
ايبكى و على اى بليتى اناؤه و انتخب فى غدوى و
اصالى
- 2 ا ارفع نحيبى على تتابع البلاء و هجوم الأعداء بهذا
الأثناء ام اسيل الدموع من الآفاق على ما اشتد
الساق بالساق من اهل التناق على عبدك الذى
هو هلال الانحلال عند الحاق و اناؤه و التحسر بما
ودعنى تحت مخالب الصقور الصاقره و ودعنى
فريداً وحيداً تحت براثن الذئاب الكاسره و قطعت
على السبل و الطرائق و أخذنى حسد الخصماء
الألداء المتشبين بكل الوثائق ان يرمونى فى بئر
ليس لها قرار من اعلى الشواهد ام التحسر على
توالى المصائب القاصمة للظهور الرأعة للفرائص
- 3 رب ترانى مغلوباً مقهوراً تتلاعب بى ايدى
الأباعد و الأقارب فما من يوم الا سهم مفوق
مرشوق و ما من صبح الا و سنان مصوب

being aimed, no evening without a drawn sword being unsheathed, no night without a bitter poisoned cup.

- 4 And while I am in this great tribulation, bewildered in thought and mind, the voice of the mourner announces the supreme catastrophe and greatest calamity - the martyrdom of the noble branch of Thy lofty Tree and the tragedy of the gentle offshoot of Thy glorious divine Lote-Tree, namesake of Thy honored Messenger, Ahmad the Praiseworthy, the Strong, the Firm, whom Thou didst cause to grow from the Tree of Thy oneness and who was nurtured in the shade of the Lote-Tree of Thy mercy.

- 5 He heard Thy call and believed in Thee and Thy verses, confirmed Thy words, his heart overflowed with joy at Thy glad tidings. He arose to serve Thee and stood firm in servitude to Thee, bore every affliction in Thy path and endured every hardship in Thy love. He migrated through lands out of love for guidance until he arrived at the Most Great Prison and sought refuge with the Ancient Beauty. He entered the gathering of divine manifestation and witnessed the lights of the One who manifests Himself, heard the divine address and followed the path of truth. He was honored to attain the presence of the Mighty, the Bestower, and remained in that vicinity enjoying the vision of those lights until he tasted the bitterest taste on the day of separation when the horizons darkened with the setting of the sun of radiance. His pillars were shaken, his limbs trembled, his parts were scattered, his flesh melted and his bones were crushed by that dark calamity and gloomy tragedy.

- 6 Then he migrated to distant lands serving Thy Cause among the faithful, while his bones had weakened, his back was bent and his hair had turned white in Thy service among all people. His utmost desire was to return to the white land and seclude himself near the Blessed Luminous Spot, returning to Thee rejoicing in the greatest glad tidings. But O my God, Thy decree had preceded and Thy word was fulfilled upon him that he should be martyred in Thy path in the homeland of the Primal Point, may my spirit be sacrificed for him. Paralyzed be the hands that transgressed and distant and crushed be those who undertook this sin which caused tears of blood to flow from the eyes of the loved ones.

- 7 Lord, pour forth beautiful patience upon the noble Branch and offshoots of the Tree of Thy mercy in mourning that noble slain one. Be a solace to their hearts and a balm for their wounds. Help them to be content with Thy decree and to endure this

مشروع وما من مساءً إلا وسيف شاهر مسلول
وما من عشاءً إلا وكأس مرير مسموم

4 وانا في هذه الليلة العظمى ذاهل الفكر والنهي
واذا صوت الناعي ينعي بالمصيبة الكبرى وينبأ
عن الرزية العظمى وهي شهادة فرع دوحة
الرفيع وماتم افنان سدره رحمتك الجليل سمي
رسولك الكريم احمد المحمود القوي المتين الذي
انبته من شجرة فردائيتك ونشأ ونما في ظل سدره
رحمتك

5 وسمع ندائك وامن بك وباياتك وصدق
بكلماتك وطفح قلبه سروراً ببشارتك وقام
على خدمتك واستقام على عبوديتك وتحمل
كل بلاء في سبيلك وتحمل على كل مشقة
في محبتك فهاجر البلاد حياً بالرشاد الى ان
ورد في السجن الأعظم واستجار جمال القدم
ودخل محفل التجلي وشاهد انوار المتجلي و
سمع الخطاب وسلك منهج الصواب وتشرف
بالثول بين يدي العزيز الوهاب ودام في الجوار
متمتعاً بمشاهدة الأنوار الى ان ذاق امر المذاق
في يوم الفراق عندما اظلمت الآفاق بافول نور
الاشراق وتضعع اركانه وترعرع اعضائه و
تسعس اجزائه وذاب لحمه واندق عظمه من
تلك المصيبة الدهماء والرزية الظلماء

6 ثم هاجر الى البلاد الشاسعة في الآفاق خدمة
لأمرك بين اهل الوفاق وقد وهن عظمه و
انحنى ظهره وابيض شعره في خدمتك بين الوري
وله غاية المني ان يرجع الى الأرض البيضاء و
يتوارى حول البقعة المباركة النوراء ويرجع اليك
مستبشراً بالبشارة الكبرى ولكن يا الهى سبق
منك القضاء وتمت كلمتك عليه ان يستشهد
في سبيلك في موطن النقطة الأولى روحى له
الفداء فشلت يدا من اعتدى وبعداً وحقاً لمن
تصدى على هذه الخطيئة التي اندفقت بها دموع
الدّم من آفاق الأحباء

7 ربّ افزع الصبر الجميل على الفرع الجليل وافنان
سدره رحمتك في ماتم ذلك القتل النبيل و
كن سلوة لقلوبهم وضامداً لجروحهم ووقفهم على

tribulation and to be patient upon the burning embers that consume the hearts.

- 8 Lord, illumine the tomb of that glorious Branch and perfume the grave of that unique martyr with the outpouring of Thy mercy streaming down abundantly from the cloud of forgiveness. Spread for him the primary feathers of attraction, the radiant wings of yearning and the soft feathers of comfort, that that melodious bird may soar in the heaven of the glory of the spirits' splendor and reach the highest peak of the Abha Kingdom and take refuge in the Lote-Tree of the utmost boundary and sing the most wondrous melodies at the pole of Paradise and enter the gathering of divine manifestation and witness the light of the gleaming Beauty and abide eternally in the Garden of Meeting and receive the blessing of immortality forever and ever. Verily Thou art the Generous, the Mighty, the Bestower, and verily Thou art the Giving, the Forgiving, the Merciful, the Accepting of repentance.

الرّضَاء بالقضَاء والتّجلّد في هذا البلاء والصّبر
على الجمر المحرق للأجّاد

8 ربّ نور جدث ذلك الفرع المجيد و طيّب
رسم ذلك الشهيد الوحيد بصيّب رحمته
المنهمر المدرار من سحاب الغفران و اسط له
قوادم الانجذاب و اباهر الاشتياق و خوافي
الارتياح حتّى يرفرف ذلك الطّير الصّدّاح في
سماء علاء بهاء الأرواح و يصل الى اعلى ذروة
ملكوت الأبهى و يؤاوى الى السّدره المنتهى و
يترنّم بآدع الأنغام في قطب الجنان و يدخل في
محفل التجلّي و يشهد نور الجمال المتألّي و يتخلّد في
جنة اللّقاء و يرتزق نعمة البقاء الى ابد الآباد
أنك انت الكريم العزيز الوهاب و أنك انت
المعطى الغفور الرّحيم التّوّاب

INBA87:460, INBA52:477, BRL_DAK#0748,
KHAF.067

AB01943

To: Kalimi, Khudabakhsh father of Habib Muayyid, in Beirut
Date: 1908-Jul-10

- 1 O thou lamp of certitude and steadfast in the Covenant!
- 2 The letter arrived and the noble descendant of Habib shared it with his collaborator and partner. He demonstrated the utmost eloquence and perfect fluency. Blessed art thou and he and his partner in this great achievement! It was not a letter - it was a musk-pod. When I opened it, the fragrance of the love of God wafted forth and the scent of that garden of faithfulness perfumed the nostrils.
- 3 Praise be to God that the illustrious Khalil has such a descendant as thee, and that his holiness Abraham has such a devoted and compassionate son in Israel. The raising up of such souls is truly a cause of joy, for praise be to God, the lamentations and prayers and counsels and admonitions of the Prophets of Israel were not in vain. A branch from the branches of God has entered beneath the shadow of the Lord and on the Day of the Lord has become one of the hosts of the Lord of Hosts. They have found the Beloved of their souls and discovered the

1 ای سراج ایقان و ثابت بر پیمان

2 نامه رسید و جناب سلیل حبیب در ترجمه با
سهیم و شریک خویش داد بلاغت داد و منتهای
فصاحت بنمود طوبی لک و له و لسهیمه من
هذا الفوز العظيم نامه نبود نافهء مشک بود چون
گشودم رایحهء محبت الله منتشر گشت و بوی
آنگلشن وفا مشام معطر نمود

3 الحمد لله که خلیل جلیل را مانند تو سلیلی و
حضرت ابراهیم را مانند تو ولد بری و رحیمی
در اسرائیل بعث چنین نفوس فی الحقیقه سبب
سرور است که الحمد لله نالهها و مناجاتها و نصایح
و وصایای انبیای اسرائیل هدر نرفت شعبهائی از
شعب الله بظل ربّ درآمدند و در یوم الربّ از
جنود ربّ الجنود گردیدند بجان جانان یافتند و
بدل براز پنهان پی بردند شوری در سر دارند و

hidden mystery of the heart. They have rapture in their heads and majesty in their breasts. They are sacrificing lovers and longing servants, faithful guardians and truthful ones.

- 4 O Lord, God of Abraham and Isaac! Thou hast clothed this glorious party of Israel in the robe of virtue and distinguished them with a special gift, and made them the manifestation of "Verily, I have chosen you above all peoples." From that people Thou didst raise up Prophets and gather blessed souls beneath the shadow of the Most Great Banner. O Lord! Make manifest and evident that which Thou didst promise through the tongue of the Prophets, and make them successful and joyous through the gifts which Thou didst give them glad tidings of. Grant organization to this scattered people and bestow eternal glory upon this oppressed nation, that they may gather in the Holy Land which is the inheritance of their forefathers and with utmost glory engage in Thy praise and glorification. Verily Thou art the Generous, the Merciful, the Mighty, the Bestower.

شکوهی در بر جانفشاند و عاشقان آرزومندند و مشتاقان خادمند و پاسبان خالصند و راستان

4 ای پروردگار خداوند ابراهیم و اسحق این حزب جلیل اسرائیل را رداء فضیلت در بر نمودی و بموهبت مخصوص تخصیص دادی و مظهر و انی فضلتکم علی العالمین فرمودی از آن قوم انبیا مبعوث کردی و نفوس مبارکی در ظلّ رایت کبری محشور نمودی ای پروردگار آنچه بلسان پیغمبران وعده فرمودی ظاهر و آشکار فرما و بمواهبی که نوید بخشیدی کامکار کن و شادمان نما این حزب پریشانرا سر و سامان بخش و این قوم ستمدیده را عزّت ابدی میذول فرما تا در ارض مقدّس که میراث آباء و اجداد است جمع شوند و با کمال عزّت به تسبیح و تقدیس تو مشغول گردند انّک انت الکریم الرّحیم العزیز الوهاب

KHH2.197 (2.362)

AB03216

To: Ethel J Rosenberg, in London

Date: 1908-Jul-10

You had lamented and cried out about my trials and tribulations, expressing grief and regret. From early childhood I drank from the breast of tribulation, and until reaching this stage of life, I have not seen a day of rest and comfort. Therefore, I have grown accustomed to hardship and become intimate with tribulation. So do not be sorrowful about my trials and tribulations, but rather be happy and grateful that my days are full of blessing and my life is confined to bearing trials in the path of the Divine Unity. However, in these days the trials have somewhat lessened....

از بلایا و مصائب من آه و فغان نموده بودی و فریاد تأثر و تحسّر کرده بودی من از بدو طفولیت از پستان بلایا شیر خوردم و تا باین درجه از حیات رسیدم روزی راحت و آسایش ندیدم لهذا بجنّت خو کرده‌ام و با بلا انس گرفته‌ام لهذا از مصائب و بلایای من محزون مباش بلکه مسرور شو و ممنون گرد که ایام من پرسعادتست و حیات من محصور در تجلّ بلایا در سیل حضرت احدیت ولی این ایام بلایا قدری خفت یافته

MMK5#004 p.001x

AB05043*To: Nush (Bombay)**Date: 1908-Jul-10*

- 1 O you who are enkindled with the fire of love! The brilliant ode and luminous unique verse that, like flowing water, streamed and flowed from your talent in celebration of the Festival of Ridvan was like pure crystal water, sweeter than the Salsabil spring. For the thirsty it was sweet Euphrates water, and for the longing ones it was endless intimation and glad tidings.
- 2 How wonderful is the flowing talent and how wonderful the matchless nature that in these days causes waves in the sea of meanings and overflows from talent and tongue, engaging in praise and glorification of the Most Glorious Beauty, offering praise to the Generous Lord and supplication to the Great Announcement, opening the musk-diffusing sachet and scattering sweet fragrance upon the world.
- 3 You should thank God that you were confirmed in such a bounty and assisted by such a grace. Embrace all the divine friends on behalf of 'Abdu'l-Baha, kiss their face and hair, convey the Most Wondrous, Most Glorious greetings, and upon you be the Most Glorious Glory.

1 ای افروخته آتش عشق قصیده غرّاء و فریده نورآء که مانند آب روان در تهنیت عید رضوان از قریحه شما جاری و ساری شد بمثابه ماء زلال بود و شیرین تر از چشمه سلسال تشنگانرا عذب فرات بود و مشتاقانرا اشارت و بشارت بی پایان

2 خوشا قریحه سیال را و خوشا طبع بیثال را که در این ایام بحر معانی موجی زند و از قریحه و زبان فیضان نماید و به محامد و نعوت جمال ابدی پردازد ستایش رب کریم کند و نیایش نبأ عظیم نماید نافه مشکار بگشاید و بر جهان رایحه طیبه نثار نماید

3 تو شکر کن خدا را که بچنین موهبتی موفق شدی و بچنین عنایتی مؤید یاران الهی را جمیعاً از قبل عبدالهّاء بنواز و روی و موی بیوس و تحیت ابداعی ابلاغ دار و علیک الهاء الأبدی

YARP2.677 p.456

AB06276*To: Dorothy Hitson**Date: 1908-Jul-10*

- 1 O cherished maidservant of God! If you knew what bounty you have been granted and to what Kingdom you have found your way, surely from the intensity of joy and gladness the bird of your soul would not be contained in the cage of the body, but rather would take flight from the intensity of joy.
- 2 This is the Kingdom that was promised by Christ. This is the Kingdom that all the Prophets gave glad tidings of. This is the Kingdom whose sun is ever at its zenith. This is the Kingdom whose moon and stars never set. This is the Kingdom whose season is perpetually springtime. This is the Kingdom whose

1 ای کنیز عزیز الهی اگر بدانی که بچه موهبتی موفق شدی و بچه ملکوتی راه یافتی البتّه از شدّت فرح و سرور مرغ جان در آشیانه جسم نگنجد بلکه از شدّت فرح پرواز نماید

2 این ملکوتیست که موعود حضرت مسیح است این ملکوتیست که جمیع انبیا بآن بشارت دادند این ملکوتیست که آفتابش دائماً در مرکز احتراق است این ملکوتیست که ماه و اخترانش را افولی

trees are ever-bearing. This is the Kingdom whose air is always life-giving. This is the Kingdom whose life is eternal and whose glory is everlasting.

نه این ملکوتیست که موشم دائماً فصل ربیع
است این ملکوتیست که اشجارش دائم الثمر است
این ملکوتیست که هوایش همواره جانپرو است
این ملکوتیست که حیانش ابدیه است و عزتش
سرمدیه

- 3 Therefore blessed art thou for having found thy way to this Kingdom and received a portion and share of this supreme bounty and gift. And upon thee be the Most Glorious Glory.

3 پس خوشا بحال تو که باین ملکوت راه یافتی
و از این فضل و موهبت کبری بهره و نصیب
بردی و علیک البهاء الأبهی

MMK3#258 p.184, HDQI.232, ANDA#21
p.05

AB08236

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

Date: 1908-Jul-12

- 1 O thou who art attracted to God! Your numerous letters were received. Their contents were all pleasing. In truth, you have endured unbearable trials and tribulations in the path of the Beloved of the horizons, and suffered severe hardships. Your frail body received harsh blows and your weak frame bore heavy burdens. Yet you should be grateful.

1 ای منجذبه الی الله مکاتیب متعدده شما رسید
مضامین جمیع دلنشین بود فی الحقیقه در سبیل
محبوب آفاق بلایا و محن مالا یطاق دیدی و
زحمات شدید کشیدی جسم نحیف ضرب
شدید دید و بنیه ضعیف حمل ثقیل نمود ولی
باید ممنون باشید

- 2 You observe that this prisoner never finds rest or repose, and draws not a breath except that the ocean of tribulations surges forth. Despite this, praise be to God, we are in the utmost joy and delight, in endless gladness and pleasure. If someone did not know better, they would think this prisoner's days all pass in happiness and success, for they would see radiant joy upon his brow and witness glad tidings in his countenance at every moment. Glory be to God! Sometimes when various ailments take hold of the body and multiple diverse illnesses arise, as soon as tribulations intensify and calamities grow severe, the illnesses immediately vanish and health, well-being and comfort are attained with perfect joy and delight. Several years ago in Haifa, five different ailments afflicted my body, each one difficult to treat. When I was confined to this prison, all five disappeared without treatment, leaving all the friends and household members amazed.

2 شما ملاحظه مینمائید که این مسجون دمی
نیاساید و راحتی نیابد و نفسی برنیارد مگر آنکه
دریای بلایا موج زند باوجود این الحمد لله
در نهایت روح و ریحانیم و در سرور و حبور
بنیایان و اگر کسی نداند گمان کند که ایام
این زندانی جمیع به شادمانی و کامرانی گذرد
زیرا در جبین پرتو فرح عظیم بیند و در شمائل
هردم گشایش بشارتی ملاحظه کند سبحان الله
بعضی اوقات چون عوارض امراض بر جسم
مسلط گردد و علل متعدده متنوعه عارض
شود بحض آنکه بلایا اشتداد یابد و مصائب
شدائد گردد امراض فوراً زائل شود و صحت
و عافیت و راحت در نهایت روح و ریحان
حاصل شود چند سال پیش در حیفاً بودم پنج
علل متنوعه بر جسم طاری بود که معالجه هر
یک مشکل چون در این زندان محصور شدم

بدون معالجه هر پنج زائل شد که یاران و اهل
حرم جمیعاً متحیر ماندند

3 As for replying to the letters of that attracted one, it was not possible due to the intensity of occupations and difficulties. Now that a little time has become available, I have undertaken to write. In these days the thoughtless Iranians are engaged in strife and conflict, and occupied with rebellion and revolt against the government. The friends of God, praise be to God, are neutral and averse to any strife and conflict. They are intimate with spiritual fragrances and familiar with divine attractions. They are obedient to the government and well-wishers of the throne of sovereignty. They must strive with heart and soul so that the thirsty fish may find the sweet Euphrates, and those lost in the desert of bewilderment may enter the path of guidance. May souls become divine and hearts illumined. May the suckling child become a mature adult, and the embryo reach the station of "Blessed be God, the best of creators."

3 و اما جواب مکاتیب آن منجذبه الی الله از شدت مشاغل و غوائل ممکن نشد حال چون اندکی فرصت حاصل لهذا بتحریر پرداختم در این ایام ایرانیان بی فکر به جدال و نزاع مألوف و به عصیان و طغیان بحکومت مشغول یاران الهی الحمد لله بی طرفند و از هر نزاع و جدالی بیزار و در کنار بنفحات روحانیه مألوفند و بانجذابات رحمانیه مأنوس مطیع حکومتند و خیرخواه سریر سلطنت باید به جان و دل بکوشند تا ماهیان تشنه لب بدریای عذب فرات پی برند و گمگشتگان بادیه حیرت براه هدی درآیند نفوس ربانی شود و قلوب نورانی گردد طفل رضیع بالغ رشید شود و نطفه و جنین بمقام فتبارک الله احسن الخالقین رسد

4 Convey my longing greetings to Jinab-i-Aqa Siyyid Sadiq and bestow upon him the favors of the Peerless Lord. Regarding the matter of marriage and the prescribed period between engagement and wedding that you had written about - this is the decisive text of the Book of God and admits of no interpretation: In the past, after engagement and even after the marriage contract and dowry, the wedding would be delayed for a long time, causing major problems. Now the text of the Book is this: When marriage and the union of husband and wife is decided, meaning this girl is promised to this boy and the union is definite, no more than ninety-five days' delay is permitted for preparation of the trousseau and other matters - the wedding must take place. And the marriage contract is on the night of the wedding, meaning there is no interval between contract and wedding. This is explicit and has no interpretation that could cause it to revert to how it was before, bringing problems again.

4 جناب آقا سید صادق را از قبل من تحیت مشتاقانه برسانید و بالطف حضرت بیثال نوازش دهید در خصوص مسئله زواج و مدت منصوصه بین تعیین و قرار و ازدواج مرقوم نموده بودید این نص قاطع کتاب الهیست تأویل بر ندارد و آن اینست که در قدیم بعد از قرار و تعیین بلکه عقد و کابین مدتی مدیده زفاف تأخیر میشد و از اینجهت محذورات کلیه حاصل میگشت حال نص کتاب اینست چون ازدواج و اقتران زوج و زوجه مقرر گردد یعنی این دختر بنام این پسر شد و اقتران قطعی شد بجهت تهیه و تدارک جهاز و سایر امور پیش از نود و پنج روز مهلت جائز نه باید زفاف شود و اما عقد در لیل زفافست یعنی بین عقد و زفاف فاصلهئی نه این صریحست تأویل ندارد که بتأویل باز مثل سابق شود و محذورات بمیان آید

5 And upon thee be the Most Glorious Glory.

5 و علیک البهاء الأبهی

BRL_ATE#057x

BRL_DAK#0233,

MMK6#332x,

AVK4.170.10x

AB11680

To: Aqa Mirza Aqa Qaim Maqami

Date: 1908-Jul-12

- 1 The fragrant letter which you had written to your kind father was read word by word with the utmost joy and delight. A sweet fragrance was inhaled from the rose garden of its contents and the flower branch of its meanings. It contained glad tidings of the victory of God's Cause and the exaltation of the Word of God, and likewise spoke of steadfastness and firmness and the desire to serve the Divine Unity.

1 نامهء مشکین که پدر مهربان مرقوم نموده بودید
بنهایت روح و ریحان حرفاً بحرف قرائت گردید
از گلشن مضامین و گلبن معانی رایحهء معطری
استشمام شد بشارت انتصار امرالله و اعلاء کلمه
الله داشت و همچنین ناطق به ثبوت و استقامت
و آرزوی خدمت حضرت احدیت بود
- 2 Although you cancelled your planned trip to Paris, I hope you will attain the station of Idris, for in the Qur'an it states "And We raised him to a high station." I hope that your travels and visits to the surrounding villages will end up being an opening to divine favors. May the trumpet blast sound so that country receives new life from the life-giving breeze and the fame and renown of the new Cause sets East and West in motion.

2 هرچند فسخ عزیمت سفر پاریس نمودی
امیدوارم که مقام ادریس یابی زیرا در قرآن
میفرماید و رفعناه مقاماً علیاً عبور و مروری که
در قرای اطراف فرمودی امیدوارم که خاتمه
المطاف فاتحه الألفاف باشد نفحهء صوری
بدمید تا آن کشور از نفحهء جانپور حیات تازه
یابد و صیت و آوازهء امر بدیع خاور و باختر را
بحرکت آرد
- 3 Regarding the carpets for the Holy Shrine which you had written about, God willing you will succeed in completing them.

3 در خصوص قالیهای روضهء مبارکه مرقوم نموده
بودید انشاءالله موفق بر اتمام خواهید شد
- 4 In any case, 'Abdu'l-Baha's utmost desire is that all the relatives of the deceased Prime Minister Qa'im-Maqam, that prince of the city of composition and administration, may enter beneath the shadow of the Ever-Living, the Self-Subsisting Lord and become the cause of exalting the Word of God and diffusing the divine fragrances. May each become a candle in the gathering and a blooming hundred-petaled rose in the garden.

4 باری نهایت آرزوی عبدالهآء اینست که
منتسبین امیر مدینهء انشا و تدبیر قائم مقام مرحوم
کلّ بظلّ حضرت حیّ قیوم درآیند و سبب
اعلاء کلمه الله و نشر نفعات الله شوند هریک
شع انجمنی گردند و گل صدبرگ خندان گلشنی
شوند
- 5 I have the utmost love for you, and sending the photograph of the deceased Qa'im-Maqam brought the greatest joy. That portrait hangs in my bedroom and every morning when I wake up my eyes fall upon it. Consider how attached I am, for the Ancient Beauty (may my spirit be a sacrifice for His loved ones) had the utmost kindness toward that noble one and would constantly speak well of him.

5 و نهایت محبت بآنجناب دارم و از فرستادن
عکس مرحوم قائم مقام نهایت سرور حاصل شد
و آنشمال در اطاق خواب من آویخته است
هر روز صبح که از خواب بیدار گردم چشمم
بآن شمائل افتد ملاحظه نمائید که چه قدر تعلق
دارم زیرا جمال قدم روحی لأحبّاته الفداء
نهایت عنایت در حقّ آن سرور داشتند و دائماً
ذکر خیر میفرمودند
- 6 And upon you be the Most Glorious Glory.

6 و علیک الهآء الأبهی

AB03666*To: Afaqud-Dawlih**Date: 1908-Jul-12*

- 1 O thou who art firm in the Covenant! The eloquent poem and the fluent verses which you had previously sent were read in the presence of this longing one with an intoxicated melody and a loving song. Since my breast was the target of arrows from friend and stranger alike, there was no opportunity to write a reply. But now, having found a brief respite, I have undertaken to write this letter. Indeed, you had done justice to eloquence - the verses were fresh and the meanings colorful, even honey-sweet. There was mention of the abrogating and abrogated. Recite the verse of the Qur'an which states: "Whatever verse We abrogate or cause to be forgotten, We bring a better one or one similar." This answer suffices. I hope that your dear children will attain success in both worlds.

1 ای ثابت بر پیمان منظومه و اشعار بلیغانه که از پیش روانه نموده بودید با آهنگی مستانه و نغمه‌ئی عاشقانه در محضر این مشتاق قرائت گردید و چون سینه نشانهء سهام هر آشنا و بیگانه بود فرصت نشد که جوابی تحریر گردد ولی حال اندکی مجال حاصل لهذا بتحریر این نامه پرداختم فی الحقیقه داد سخن داده بودی اشعار آبدار بود و معانی رنگین بلکه انگبین از ناسخ و منسوخ ذکری رفته بود آیه قرآن تلاوت نمائید که میفرماید ما ننسخ من آیه او ننسها تأت بخیر منها او مثلها و این جواب کفایتست امیدوارم که فرزندان عزیز آنجناب در دو جهان کامران گردند

- 2 O thou who art firm in the Covenant! You had written about the turmoil and chaos in Iran. Iran is now in ruins, and in the Most Holy Book this news is clear and evident. This disorder will continue for a time, but will eventually give way to tranquility and dignity, as is written in the Text. The Persian poet has said: "These bitter days, more bitter than poison, shall pass; Once again sweet as sugar shall the times become - grieve not." Whatever results, its outcome will be perfect.

2 ای ثابت بر پیمان از اغتشاش و پریشانی ایران نگاشته بودی ایران حال ویرانست و در کتاب اقدس این خبر واضح و عیان و مدتی این پریشانی برقرار ولی منتهی به سکون و وقار گردد چنانکه نص کتابست شاعر فارسی گفته بگذرد این روزگار تلختر از زهر بار دگر روزگار چون شکر آید غصه مخور آنچه حاصل نتیجه‌اش کامل

- 3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الابهی

MSHR2.251

AB03964*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran**Date: 1908-Jul-12*

- 1 O thou who art firm in the Covenant!
- 2 The perspicuous Book was received and its delightful meanings were understood. Praise be to God that thou art a servant of the Cause, steadfast in the Covenant, firm in thy love and like a flourishing rose-bush.

1 ای ثابت بر پیمان

2 کتاب مبین قرین اطلاع گردید از مضامین معانی دلنشین استنباط شد حمد خدا را که خادم امری و قائم بر عهد و ثابت بر حب و نابت پر گل

- 3 Thou didst write about the events of these days. These waves arrive successively and pass away, but the ocean of God's Cause remaineth and will endure without end. "The good land bringeth forth its vegetation by permission of its Lord, while that which is corrupt bringeth forth nothing but thorns."
- 3 از حوادث ایام مرقوم نمودی این امواج است پیانی میرسد و میگردد ولی بحر امر الله باقی و برقرار لیس له نفاذ البلد الطیب یخرج نباته باذن ربّه و الذی خبث لا یخرج الا نکدا
- 4 The Most Great Unity hath shown us a mighty path and a straight way. We must walk upon that path. We have had and continue to have our gaze fixed upon His confirmation and success. It is certain that the Word of God will become a manifest light illumining the horizons and enlightening the world and all its peoples. This strife and contention will be removed from all regions and the Beloved of the unity of the human world will appear at the midmost heart of creation. This is the hope and desire of these oppressed ones.
- 4 حضرت احدیت منهجی قویم و صراطی مستقیم ما را نمودند باید بر آن خط حرکت نمائیم توجه بتأیید و توفیق او داشته و داریم و یقین است که کلمه الله نور مبین آفاق گردد و جهان و جهانیان را روشن نماید این نزاع و جدال از کل اقالیم مرتفع شود و دلبر وحدت عالم انسانی در قطب امکان جلوه نماید اینست تمنا و آرزوی این مظلومان
- 5 Thou didst give glad tidings of the organization and increase of teaching gatherings and the zeal and service of both old and new friends. This news brought boundless joy.
- 5 از ترتیب و ازدیاد محافل تبلیغ و همت و خدمت یاران قدیم و جدید مژده دادید این خبر بشارتی بود که بی نهایت مسرت حاصل شد
- 6 And upon thee be the Most Glorious Glory.
- 6 و علیک البهاء الأبهی

INBA79.057, MMK3#106 p.071x,
HDQI.244

AB02577

To: Corinne True, in Chicago

Date: 1908-Jul-13

O dear servant of God!

Thy letter hath arrived and the contents have given glad-tidings that the ground for the Temple hath been bought and also told about the meeting which was held concerning the needs for the Temple. From this news great fragrance and joy were produced. Thanks be to God that thou wast helped to establish a meeting for this purpose. I hope that the members of this meeting will become the receivers of the divine benevolence and the aided by the heavenly assistances. But consult with the House of Spirituality of Chicago. Ye must all be perfectly united and harmonious until, through this harmony, ye may perpetually receive help from the Kingdom of God.

Concerning the members of this spiritual meeting, you suggested that they be selected from all the spiritual meetings of the other cities of America. I quite approve and am very much pleased with this plan. This will become the cause of harmony in the Word in all America. Therefore, ask every spiritual meeting in the other cities that they will each select one and send him, and from these selected ones and with those who are selected from the Chicago meetings, establish a new meeting for the provision of the needs of the Temple. If this be established with perfect fragrance and joy, it will produce great results. In this new meeting, especially for the establishment of the Temple, ladies are also to be members.

Give to all the divine friends the glad-tidings of the boundless heavenly blessings and tell them that the glances of the eyes of Providence are upon them and the perfect favor and bounty are descending upon them.

TAB.100-101, BWF.416-417x

AB05054

To: Mary M Rabb, in Holbrook, USA

Date: 1908-Jul-13

O thou maid-servant of God!

Thy letter was received and the contents indicated that—praise be to God!—thy heart is ablaze with the fire of the love of God and thine eyes are illumined with the light of the guidance of God, that thy face is cheerfully beaming and thy countenance is shining and gleaming.

Say unto thine honored helpmate, thy dear husband: “Thousands of souls, including the great divines and Pharisees among the Jews, were awaiting the Manifestation of Christ, lamenting and weeping and supplicating that the Messiah should soon appear. But when His Holiness Christ came with a beautiful face and sweet utterance and dawned from the day-spring of the contingent world like unto the shining sun, all those souls who awaited Him rejected Him, became afflicted with the sleep of heedlessness, did not wake up by the voice of Christ nor did they gain consciousness. Now again the same is the case in the Manifestation of Baha’u’llah.”

I beg of God that thy dear husband be guided through the light of guidance and become a sign of the gift of the Kingdom of ABHA.

TAB.688-689

AB06400

To: Roy C Wilhelm, in New York

Date: 1908-Jul-15

O my spiritual beloved!

The days of association and intimacy are not forgotten and the sweetness of that love and meeting is still tasted in my heart.

Praise be to God! Its signs are apparent and its results manifest. Thank thou God thou wast assisted in teaching the maid-servant of God, Mrs. ..., and supplicate Him that thou mayest be confirmed in the guidance of innumerable souls. The confirmation of the Kingdom is with thee. Rest thou assured. Loosen thy tongue with the utmost fluency and eloquence and summon the souls to the Kingdom, explain the proofs and give forth the arguments, and instruct the people in the exhortations and advices of God.

I pray in thy behalf and supplicate for thee from the Kingdom of Glory protection and providence. [...]

TAB.153-154

AB01907

To: Alfred E Lunt, in Boston

Date: 1908-Jul-16

- ¹ O thou truthful servant of Baha'u'llah! Thy letter was received and its contents brought the utmost joy. For it gave proof of steadfastness in faith and staunchness in the Covenant. Today the greatest of goodly attributes is steadfastness and perseverance in the Divine Covenant for the winds of tests do blow with

¹ ای بندهٔ صادق بهاءالله نامهٔ شما رسید و از مضمون نهایت سرور حاصل گردید زیرا دلیل بر ثبوت بر ایمان و استقامت بر عهد و پیمان بود امروز اعظم اوصاف و نعوت ثبوت و استقامت است زیرا امتحانات در نهایت قوت حمد خدا

great severity. Praise be to God that thou art confirmed, that thou art steadfast and staunch. I beg of God that thou mayest increase daily in thy perseverance so that like unto an impregnable building thou mayest withstand the tidal waves of tests and tribulations.

- 2 The great majority of people are like rootless trees. They can be toppled with the slightest wind that blows; but those trees which have their roots spread deep and wide and are strong and firm, such trees will never be shaken by any gale and will despite the storms continue to sprout forth leaves and branches and fruit.

- 3 O thou spiritual friend! Thou hast asked about the wisdom of obligatory prayer. Know thou that such prayer is mandatory and binding. Man under no pretext whatsoever is excused from observing the prayer unless he is incapable of performing it or some great obstacle interveneth. The wisdom of obligatory prayer is this: That it causeth a connection between the servant and the True One, because at that time man with all his heart and soul turneth his face towards the Almighty, seeking His association and desiring His love and companionship. For a lover, there is no greater pleasure than to converse with his beloved, and for a seeker, there is no greater bounty than intimacy with the object of his desire. It is the greatest longing of every soul who is attracted to the Kingdom of God to find time to turn with entire devotion to his Beloved, so as to seek His bounty and blessing and immerse himself in the ocean of communion, entreaty and supplication.

- 4 Moreover, obligatory prayer and fasting produce awareness and awakening in man, and are conducive to his protection and preservation from tests.

BRL_IOPF#2.07x, BRL_CONF2018#22x, TAB.683-684, BWF.368-368x, BSC.466 #869x

را که تو موفق باستقامتی از خدا خواهیم که روز بروز بر استقامت بیفزائی تا مانند بنیان متین مقاومت دریای امتحان نمائی

2 نفوس بشر مانند شجرند یعنی درختانی که ریشه ندارند باندک بادی از بیخ برافند و اما اشجاریکه ریشه دوانند و محکم و متین گردند از بادهای شدید متزلزل نشوند لهذا برگ و شکوفه و ثمر بخشند

3 ای عزیز روحانی از حکمت نماز سؤال نموده بودی بدانکه نماز فرض است و واجب و هیچ عذری انسان معاف از صلوٰه نشود مگر عاجز باشد یا خود محذور کلی واقع گردد و حکمتش اینست که نماز عبارت از ارتباط بین عبد و حق است زیرا انسان در آنساعت بدل و جان توجه بحضرت یزدان کند و بحق مؤانست جوید و محبت و الفت نماید عاشق را لذتی اعظم از مکالمه [با] معشوق نیست و طالب را نعمتی بهتر از مؤانست با مطلوب نه اینست هر نفس منجذب بملکوت الهی نهایت آرزویش که وقتی فراغت یابد و بمحبوب خویش تضرع و زاری کند طلب الطاف و عنایت نماید و مستغرق در بحر خطاب و تضرع و زاری گردد

4 و از این گذشته صلوٰه و صیام سبب تذکر و تنبّه انسان است و حفظ و صیانت از امتحان و صلوٰه از قلم اعلیٰ نازل و در امریکا ترجمه نموده اند از احبّا بخوانید و قرائت نمائید و علیک البهّا الأبی

BRL_CONF2018P#22x, MMK2#130
p.099

AB10965*To: Howard Macnutt, in New York**Date: 1908-Jul-16*

...O Lord! Make that yearner for Thy presence noble in Thy Kingdom, place upon his head a crown of bounty, and clothe him with the garment of supreme guidance. Grant him an eloquent tongue and clear utterance, show forth the power of the Kingdom, and make manifest the confirmation of the Holy Spirit. Thou art the Mighty, the Powerful, and Thou art the Bestower, the Radiant, the All-Seeing.

...ای پروردگار آن مشتاق دیدار را در ملکوت
بزرگوار کن و تاجی از موهبت بر سر نه و خلعتی
از هدایت کبری در بر نما زبان ناطق ده و
بیان واضح بخش قوت ملکوت بنا و تأیید روح
القدس ظاهر کن توئی مقتدر و توانا و توئی
بخشنده و درخشنده و یبنا

MMG2#012 p.011x

AB01793*To: Spiritual Assembly of Oakland, CA et al.**Date: 1908-Jul-17*

- ¹ O ye people of the Kingdom! The letter you have written after the feast of Naw-Ruz was received and perused. It produced great joy and happiness and the shining of light was beheld. I hope during the next year you may have a better and more beautiful feast and adorn the meeting with affinity and oneness while turning your faces toward the Kingdom of Signs and receiving the Bounties of the Holy Spirit. 'Abdu'l-Baha, with His heart and soul, was present at your Naw-Ruz Feast, associated and took part in your happiness, joy, and harmonious union. Therefore thank you God that you had such a Friend and Caller! Notwithstanding the distance of thousands of miles He was present in spirit at your Feast of Love and He obtained spiritual emotions.

¹ ای اهل ملکوت نامه‌ئی که بعد از جشن نوروز
مرقوم نموده بودید ملاحظه گردید فرح و سرور
حاصل گشت و تجلی نور مشاهده شد از خدا
خواهم که در سال جدید از این بهتر و خوشتر
جشنی عظیم برپا نمائید بزم الفت و اتحاد بیارائید و
توجه بملکوت الآیات نمائید و استفاضه از روح
القدس فرمائید عبداله‌آ بجان و دل در جشن
نوروزی شما حاضر بود و در فرح و سرور و اتحاد
و اتفاق شریک و سهم گشت لهذا شکر کنید
خدا را که چنین مونسى داشتید که از هزار
فرسنگ بُعد مسافت بروح در محفل شادمانی
شما حاضر شد و احساسات وجدانی نمود

- ² I hope this New Year will be happy and blessed and the cause of the attainment of Divine Assistance and confirmation so that ye may become the cause of the agreement of the world, proclaiming the unity of the human race, change the enemies into friends and make those who are deprived the confidants of the Mysteries of the Most Great Peace. Ye have expressed words of solicitude and anxiety over the troubles and persecution, which have fallen upon this Imprisoned One. Do not be

² امیدوارم که این سنهء جدید مبارک و سعید
باشد و سبب حصول تأیید و توفیقى شدید شود
تا علت اتحاد عالم گردید و یگانگی عالم انسانی را
اعلان نمائید دشمنانرا دوست کنید و محرومانرا
محرم اسرار صلح اکبر فرمائید از بلایای وارده
و مصائب نازله بر این مسجون اظهار پریشانی و
اضطراب نموده بودید ابداً محزون مباشید متأثر

at all sad, be ye not affected. Do not worry for incarceration to this Prisoner is a feast of bliss and a perpetual Paradise. Persecutions and adversities are the Merciful Gifts. If these persecutions and sufferings did not exist in the Path of God how could 'Abdu'l-Baha obtain happiness and peace. Through the appearance of the tests My heart is consoled and through the experiencing of dire afflictions my soul is calmed.

- 3 Convey to the Believers of God greetings and praise on my behalf saying: Day and night this longing One is supplicating toward the Kingdom of the Luminary of Regions, begging Him that the friends may attain the Most Great Bounty, that they may become the cause of Spreading the Love of God, in the East and the West; train the souls of humanity and make this nether world the court of the gifts of His Highness the Almighty; this mound of Earth become illumined and the Face of the entire world become as the Heavenly Paradise. Upon ye be Baha El Abha.

SW_v08#19 p.242x, BSTW#450, ADMS#048

نشوید پریشانی نخواهید زیرا سخن این زندانی را بزم شادمانیست و بهشت جاودانی و بلایا و مصائب از نعماء رحمانی اگر این بلایا و مصائب در سبیل الهی نبود عبدالبهاء را سرور بچه حاصل میشد تسلی خاطر بظهور بلاست و حصول مصائب کبری

3 احباء الهی را از قبل من تحیت و ثنا ابلاغ دارید که این مشتاق شب و روز تضرع بملکوت نیر آفاق نماید و یاران را حصول موهبت کبری خواهد تا سبب انتشار محبت الله در شرق و غرب گردند و نفوس بشر را تربیت نمایند و اینجهان ناسوت جلوه گاه مواهب حضرت لاهوت گردد جهان خاک تابناک شود و روی زمین بهشت برین گردد و علیکم البهاء الأبهی

BRL_DAK#1237, MKT8.010, AKHA_135BE

#03 p.46, PYB#256 p.04

AB11597

To: Unknown, in Portland, OR

Date: 1908-Jul-17

Be not disappointed in thyself; trust thou in the favor and bounty of his highness, the Almighty.

SW_v07#18 p.187

AB07769

To: Baha'is of Tihiran

Date: 1908-Jul-20

- 1 O my God! Thou hast created the reality of man and brought into being, O my Beloved, the essence of all created things, for the manifestation of the signs of mercy and beneficence and the dawning of the lights of grace and favor. Thou hast brought

1 قد خلقت یا الهی حقیقه الانسان و انشأت یا محبوبی ذاتیه الأكوان لظهور آثار الرحمة و الاحسان و سطوع انوار الفضل و الألفاف و ابدعت الوجود بظهور سر السجود و تجلی

creation into existence through the appearance of the mystery of prostration and the revelation of secrets in the realm of being. Yet those who were blind and deaf, who plunged into the depths of self and passion, and were provoked by transgression and lewdness, forsook the path of guidance and followed the way of error and rancor. They arose in misguidance and hatred, awakened a blind sedition, kindled the fire of corruption throughout all lands, opposed righteousness and led the servants astray. The earth was shaken and the mountains trembled. They imagined they would attain their desires and achieve bounty, ascend the heights of glory and attain supreme might among all peoples. Evil indeed was their imagination, and woe unto them for what they have wrought!

- 2 This Prisoner, O my God, counseled them in all the pages laden with admonitions in the Scriptures and Tablets from the Self-Subsisting Lord, yet they heeded not my counsel. Rather, they increased in pride and haughtiness, exceeded their bounds secretly and openly, kindled the fires of rebellion through oppression and calumny, and transgressed and rebelled. Thus affairs became disordered, O my God, throughout the realm; oppression and wickedness spread far and wide; darkness prevailed; roads and paths were cut off; hands were lengthened; and every grateful servant was troubled - until Thou didst seize with Thy vengeance the vainglorious ones with the grasp of One mighty, powerful, supreme and jealous. Thou didst take vengeance upon them for their refusal to hearken to Thy counsels and their disobedience to the Messenger. Praise be unto Thee, O my God, for having preserved Thy servants from sedition and rebellion, protected them from corruption and transgression, enabled them to obey the sovereign, and assisted them through grace and bounty. They walked in the path of obedience and submission, followed the way of righteousness, shunned the corrupt, and obeyed Thy decisive command to follow the most excellent path and the bright and manifest Law. Verily, Thou art the Helper, the Enabler, the Mighty, the Generous. There is no God but Thee, the Beneficent, the Kind, the Merciful.

- 3 O spiritual friends of Abdu'l-Baha! Two years ago, when great commotion arose and the sound of clamor and uproar reached the ethereal sphere, and when the divines, with great pomp and circumstance and infinite dignity and glory, came from Qum to Tehran accompanied and hosted with utmost respect by the Prime Minister, and for three days and nights there were illuminations, the members of the Spiritual Assembly together with some other friends raised outcries and complaints about the influence and power of these persons who previously had

الأسرار في حيز الشهود ولكن الذين عموا و صموا و خاضوا في غمار النفس و الهوى و استفترهم البغي و الفحشاء تركوا سبيل الهدى و سلكوا في طريق الغي و الشحشاء و قاموا على الضلالة و البغضاء و ايقظوا فتنة عمياء و اوقدوا نار الفساد في سائر البلاد و خالفوا الرشد و اضلوا العباد فزلزلت الأرض و ارتعدت الجبال و ظنوا بأنهم يحوزون المنى و يفوزون بالندى و يتدرجون في معارج العلى و ينالون العزة الكبرى بين الورى فبئس ما كانوا يظنون و ويل لهم بما كانوا يكتسبون

2 و هذا المسجون يا الهى نصحبهم في جميع الأوراق المشحون بوصايا في الزبر و الألواح من الحى القيوم و لم يكثرثوا يا الهى بالنصح بل زادوا علواً و استكباراً و تعدوا حدتهم سراً و جهاراً و اوقدوا نيران الطغيان ظلماً و بهتاناً و طغوا و بغوا فاختل الأمور يا الهى في الحدود و الثغور و شاع و ذاع الظلم و الفجور و استولى الظلام الديجور و انقطعت الطرق و السبل و طالت الأيدي و اضطرب كل عبد شكور الى ان اخذت بنقمتك اهل الغرور اخذ عزيز مقتدر مهيمن غيور و انتقمت منهم بما لم يسمعوا وصاياك و عصوا الرسول و لك الحمد يا الهى بما حفظت عبادك عن الفتنة و العصيان و وقيتهم من الفساد و الطغيان و وققتهم على اطاعة السلطان و ايدتهم بالفضل و الاحسان فمشوا في سبيل الطاعة و الاقياد و سلكوا في طريق الرشد و تجنبوا اهل الفساد و اطاعوا حكمك القاطع بالسلوك على الطريقة المثلى و اتباع الشريعة السمحة البيضاء انك انت المؤيد الموفق العزيز الكريم لا اله الا انت البر الرؤف الرحيم

3 اى ياران روحانى عبدالبهاء دو سال پيش هنگاميكه فزع عظيم بلند شد و صوت ضوضا و غوغا بفلک اثير رسيد و حضرات علما با طنطنه و ديدبه و عزت و حشمت بى منتبى در نهايت احترام بهمراهى و مماندارى صدر اعظم از قم به طهران آمدند و سه شبانه روز چراغان شد اعضا محفل روحانى با بعضى از ياران ديگر فرياد و فغان و شكايه از نفوذ و اقتدار اين نفوس فرمودند كه در پيش بيكدرجه

been utterly abased, saying that even then the friends had neither rest nor security, neither tranquility nor peace - so what would they do now with this great influence? In response, a detailed letter was written to the Spiritual Assembly and likewise to some of the friends, and now that letter exists in the Spiritual Assembly. Refer to it and you will find mentioned therein all the events of these days, which no one could have imagined - indeed, many souls fell into severe tests and entertained thoughts unworthy of them. Even last year a letter was written to Jinab-i-Nazim in Barfurush, a copy of which is also being sent so that you may observe and all may be assured that this pen is divinely assisted and inspired.

مخذول بودند با وجود این یارانرا نه راحتی و نه امانی و نه سکونی و نه قراری حال با این نفوذ عظیم معلوم است چه خواهند کرد در جواب نامهائی مفصل بمحفل روحانی مرقوم گردید و همچنین بعضی از یاران و الآن آن نامه در محفل روحانی موجود مراجعت نمائید وقایع این ایام بتمامه مذکور و ابدأ نفسی تصور آن نمینمود بلکه بسیاری از نفوس در امتحان شدید افتادند و آنچه سزاوار نه بخاطر میگذرانند حتی در سنهء ماضیه مکتوبی بجناب ناظم در بارفروش مرقوم گردید و صورت آن نیز ارسال میگردد تا ملاحظه نمائید و کلّ یقین نمایند که این قلم مؤید و ملهم است

- 4 The friends of God must demonstrate the utmost obedience and submission to the government in accordance with the divine texts, and not deviate a hair's breadth from the good pleasure of His Imperial Majesty. The decisive text declares that the friends must be well-wishers, truthful, obedient and submissive to the government. Let no one interpret otherwise, exercise independent judgment, or introduce any qualification, and this is the station of those near to God.

4 باری احبای الهی باید نهایت اطاعت و انقیاد را بحکومت بموجب نصوص الهی مجری دارند و بقدر شعر و شعیره از رضای اعلیحضرت تاجدارای تجاوز ننمایند نصّ قاطع است که احبای باید خیرخواه و صادق و مطیع و منقاد حکومت باشند دیگر نفسی تأویلی ننمایند و اجتهادی نفرمایند و قیدی در میان نیارند و هذا مقام المقرّین

- 5 It has become known that the Kitab-i-Aqdas was published without government permission, and this contradicts the decisive divine text. The perpetrator must surely repent and seek forgiveness. If any book is published without the permission and authorization of the government, it is not permissible for any of the friends of God to purchase it. This is especially so when there exists a Spiritual Assembly in that city, and it is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and all must assuredly obey with heart and soul its bidding, and be submissive unto it, that things may be properly ordered and well arranged. Otherwise, should each soul act according to his own desires and soar with his own wings, harm will result.

5 از قرار معلوم کتاب اقدس بدون اجازهء حکومت طبع شده و این منافی نصّ قاطع الهیست و البته مرتکب آن باید توبه نماید و استغفار کند و اگر گناهی بدون اذن و اجازهء حکومت طبع شود جائز نیست که هیچکس از احبای الهی آنرا ابیاع نماید علی الخصوص محفل روحانی در آنشهر موجود و باید کلّ بدون شور آتخفل در هیچ امری اقدام ننمایند و البته باید اوامر محفل روحانی را بجان و دل پذیرند و اطاعت کنند تا امور انتظام یابد و ترتیبی حاصل کند والا هر نفسی بهوای خویش حرکتی کند و پروازی نماید و ضرری برساند

- 6 O friends! Give thanks to God that, praise be to God, you have been enabled to be obedient and have been confirmed by the favors of the Divine Unity. You have avoided the corruptors and kept away from their gatherings. Among the crowd that took refuge at the British Embassy, not one of you was present, and in the tumult and agitation not one of you became involved. You dealt with all parties with divine attributes and associated with heavenly characteristics. You harmed no one and uttered no evil word. You are well-wishers of the world, truthful with

6 ای یاران شکر کنید خدا را که الحمد لله موفق بر اطاعت شدید و مؤید بالطف حضرت احدیت گشتید از اهل فساد اجتناب نمودید و از انجمنها ابتعاد جستید بین جمهور که بسفارت انگلیس پناه بردند یک نفر از شما موجود نبود و در عربده و هیجان یک نفس از شما مداخله نکرد با جمیع احزاب باخلاق الهی معامله نمودید و باطوار ربّانی معاشرت کردید نفسی را نیازدید و کلمهء سوء بر زبان نراندید خیرخواه عالمید و صادق با

all creation, detached from corruption, obedient to the government, and self-sacrificing for the good of humankind. For you seek truthfulness, friendship, reconciliation and righteousness with all, and you stand aloof from hatred, enmity, corruption, warfare, contention and strife. And upon you be the Most Glorious Glory.

GPB.332x, BADM.021bx

جميع خلق و بيزار از فساد و مطيع حكومت و
جانفشان در خير نوع انسان زيرا راستى و دوستى
و آشتى و حق پرستى با كل خواهيد و از بغض
و عداوت و فساد و جنگ و جدال و نزاع در
كلاريد و عليكم البهاء الأبهى

BRL_DAK#1236, AVK3.270.12x

AB01121

To: Ursula Shuman, in Washington, DC

Date: 1908-Jul-20

- 1 From the very beginning of His life, while yet a suckling babe, this Prisoner was nourished at the dear breast of affliction; He was reared in the embrace of the most grievous calamities, and therein did He grow and wax strong. From that day until this, He hath ever been the companion of pain and sorrow, and the intimate associate of anguish and tribulation.
- 2 Torment hath become sweetness; affliction hath been transformed into bounty; hardship hath turned into ease. My hope is that all the friends of God and the handmaids of the Merciful may be enabled and confirmed to attain unto this bestowal....

- 1 اين مسجون از بدایت حیات چون طفل رضیع بود ندی عزیز پستان بلا بود و در آغوش مصائب کبری تربیت شد و نشو و نما نمود و همواره تا امروز همدرد و غم بوده و مونس آلام و محن
- 2 عذاب عذب شده است بلا عطا گردیده است مشقت راحت شده است امیدوارم که جمیع یاران الهی و اماء رحمان باین موهبت موفق و مؤید گردند....

MMK5#005 p.002x

AB08227

To: Ibn-i-Abhar, in Bombay

Date: 1908-Jul-20

- 1 O herald of the Covenant! Your letter dated the 20th of Jamadi'l-Avval was received. Its contents accorded with the reality of the matter. That person who published the Kitab-i-Aqdas without the permission and consent of His Imperial Majesty has truly opposed the True One. Some souls do not give due importance to God's definitive commandments, following instead their own desires, and in certain cases they consider

- 1 ای منادی میثاق نامه تیکه بتاریخ ۲۰ جمادی الاول مرقوم نموده بودی واصل گردید مضمون مطابق حقیقت واقع آن شخصی که کتاب اقدس را بدون اذن و اجازه اعلیحضرت شریاری طبع نموده فی الحقیقه مخالف با حق کرده بعضی نفوس اوامر قطعیه الهیه را بهوای

opposition permissible on grounds of wisdom and expediency. This stems from weakness of faith, lack of belief, deficiency in steadfastness and vacillation. The definitive divine command is that one must obey the government. This admits of no interpretation and requires no explanation. Among the requirements of obedience is that nothing should be published without the permission and consent of the government. And peace be upon you. Whosoever violates this has opposed God's command, denied His verses, rejected His own self, shown arrogance towards Him, preferred his own unsound opinion, and abandoned a decisive text from his Lord, the Avenger, the Severe. Regarding this matter, a special letter will be written to Tehran.

نفسانی اہمیت ندهند و مخالفت را در بعضی موارد نظر به مصلحت و حکمت جائز دانند و این از ضعف ایمان و عدم اعتقاد و قلت ثبات و تذبذب حاصل گردد امر قطعی الهی اینست که باید اطاعت حکومت نمود این هیچ تأویل برنمیدارد و تفسیر نمیکشود از جمله اطاعت اینست کلمه‌ای بدون اذن و اجازه حکومت نباید طبع کرد والسلام و من خالف ذلک خالف امر الله و انکر آیاته و جاحد بنفسه و استکبر علیه و استحسّن رأیه السقیم و ترک نصّاً قاطعاً من ربّه المنتقم الشّدید در اینخصوص مکتوبی مخصوص به طهران مرقوم خواهد گردید

- 2 Concerning the publication of this servant's advisory letters which you had written about - if the general letters are collected and written in fine calligraphy and published, this would truly be beneficial. Regarding this matter too, a letter will be written to Iran.

2 در خصوص طبع مکاتیب ناصحانه این عبد مرقوم نموده بودید اگر مکاتیب عمومیه جمع شود و بخط خوشی مرقوم گردد و طبع شود فی الحقیقه مفید است و در اینخصوص نیز به ایران مرقوم خواهد شد

- 3 Praise be to God, you have arisen in India with the utmost effort to spread the divine fragrances, have endured severe hardships, and praise be to God, you have been successful and have guided souls. Now, since the friends in Tehran and the children are showing restlessness and expressing the utmost longing, if you return it would bring joy and delight to all. And upon you be the Most Glorious Glory.

3 و آنجناب در هندوستان الحمد لله بکمال همت بنشر نفعات الهیه پرداختید و زحمت شدیده تحمل نمودید و الحمد لله موفق شدید و نفوسی را هدایت کردید حال چون حضرات طهران و اطفال بنی‌تانی مینمایند و نهایت اشتیاق اظهار میکنند اگر مراجعت فرمائید سبب فرح و سرور جمعی گردد و علیک البهاء الأبهی

INBA85:402, BRL_DAK#0201,
AVK3.280.12x, YIA.326

AB09510

To: Vaiz Qazvini

Date: 1908-Jul-20

- 1 O divine herald! 'Abdu'l-Baha is pleased with you, and from the Supreme Kingdom at every moment new bounties and a great victory shall be yours. Therefore He writes that if possible, and if it would not cause too much difficulty, it would be very fitting and appropriate for you to undertake a journey to Hamadan and Iraq and other places in those regions.

1 ای منادی الهی عبدالهّاء راضی از شما و از ملکوت اعلیٰ هر دم شما را فیض جدیدی و فوزی عظیم خواهد لهذا مینگارد که اگر ممکن باشد و زحمتی شدید نباشد یک سفر به همدان و عراق و سایر جهات در آنصنحات اگر بفرمائید

Surely this journey will prove better than other journeys and its results will be greater.

بسیار موافق و مناسب است و البته این سفر بهتر از سفرهای دیگر گردد و نتایجش بیشتر باشد

2 And upon you be the Most Glorious Glory!

2 و علیک البهاء الأبهی

MSBH5.132-133

AB03432

To: Rashid Jamshid Hazari Parsi, in Tihiran

Date: 1908-Jul-25

1 O Rashid Jamshid! Truly you are rashid (rightly guided) and a ray of the divine sun of bounty, for God has made those Persian friends angels and pure ones, and guided them to the heavenly threshold of God. But you were the means, for the cup was the wine of God's guidance and the cupbearer was the words of God - Jinab-i-Rashid Jamshid - and he was attracted to the Kingdom of God. Praise be to God that those souls were stirred by the breeze of grace and had intimate communion with the Beloved.

1 ای رشید جمشید حقاً که رشیدی و پرتو خورشید بخشش ایزدی زیرا خداوند آن یاران پارسی را فرشته و پارسا نمود و بدرگاه خداوند آسمانی رهبری فرمود ولی تو واسطه بودی چه که باده هدایت الله ساغر و پیانه کلمات الله ساقی جناب رشید جمشید و او منجذب ملکوت الله حمد خدا را که آن نفوس را بنسیم عنایت اهتزاز و با دلبر مهربان راز و آوازی

2 I hope that dear Jinab-i-Bahman becomes the candle of the gathering and a sign of the bounty of the Lord of Grace. Convey messages of love and kindness from this yearning one to Jinab-i-Hormuzdyar. Jinab-i-Isfandiyar Bahman was truly a man of the arena and caused the friends spirit and fragrance. Jinab-i-Kaykhusraw Khudadad is, God willing, a sovereign of the realm of faith and a bounty of the kind Lord. Dear Jinab-i-Bahman Barkhurdar is a manifestation of the favors of the Lord and the recipient of the glance of the Creator's grace. Jinab-i-Rustam Bahram is truly a manifestation of the bounty of the All-Merciful Lord, and Jinab-i-Shahriyar Ardishir has the nature and disposition of sugar and milk. Jinab-i-Faridun Khudadad is unique among the friends and peerless among the loved ones. Jinab-i-Rustam Jamshid, praise be to God, saw the ray of the sun and reached from the dark world to the world of light.

2 امیدوارم که جناب مهربان بهمن شمع انجمن گردد و نشان بخشش حضرت ذوالمنن شود جناب هرمزدیار را از این مشتاق دیدار پیام محبت و مهربانی برسانید جناب اسفندیار بهمرد مرد میدانست و یاران را سبب روح و ریحان جناب کیخسرو خداداد انشاء الله خسرو کشور ایمانست و بخشش خداوند مهربان جناب مهربان برخوردار مظهر الطاف پروردگار است و مشمول بنظر عنایت کردگار جناب رستم بهرام بمان مظهر بخشش حضرت رحمانست و جناب شهریار اردشیر را خلق و خوی شکر و شیر جناب فریدون خداداد فرید یارانست و وحید دوستان جناب رستم جمشید الحمد لله پرتو خورشید دید و از جهان تاریک بجهان روشن رسید

3 And upon you and upon them be the Most Glorious Glory.

3 و علیک و علیهم البهاء الأبهی

ALPA.004, YARP2.002 p.065

AB05278*To: Mahmud Zargani, in Lahore**Date: 1908-Jul-25*

- 1 O Thou Herald of God! Thy letter was received. Thou hadst lamented and wailed over the tribulations, ordeals and afflictions that befell Abdul-Baha... 1 ای منادی الهی نامه رسید از بلایا و محن و رزایای وارده بر عبدالبهاء آه و این نموده بودید...
- 2 Concerning what thou hadst written about the objections of certain opposers, this causeth no harm. Rather, such opposition becomes the cause of the exaltation of the Word. The adversaries shall soon become utterly nameless and traceless and shall vanish. Like unto the good tree mentioned in the blessed verse: "A good word is as a good tree, whose root is firmly fixed, and whose branches reach into heaven, giving its fruit at all times" - this is the blessed divine Tree. And like unto "An evil word is as an evil tree, uprooted from the face of the earth, having no stability" - this is the condition of the opposers. 2 از اعتراض بعضی از معترضین مرقوم نموده بودید ضرری ندارد بلکه همین اعتراض سبب اعلاء کلمات شود معارضین معلوم عنقریب بکلی بی نام و نشان و معدوم گردند و مثل کلمه طیّبه کَشَجَرَة طَیْبَة اصلها ثابت و فرعها فی السَّمَاء و تعطی اکلهای فی کلّ حین این شجره مبارکه الهیه است و مثل کلمه خبیثه کَشَجَرَة خَبِیْثَة اجتنّت من فوق الأرض ما لها من قرار این امر معارضین است
- 3 In any case, do not pursue the Qadianis, for this will arouse their ignorant fanaticism and make them more obstinate in their opposition. As thou hadst written that the Qadiani himself hath written nothing in censure, thou too should not speak ill of him. Rather, show love towards his followers that they may be transformed. Since they have moved beyond mere ancestral imitation, they possess some capacity.... 3 باری شما پاپی قادیان و قادیانیها مگردید زیرا سبب حمیت جاهلیه آنان گردد و در معارضه متعصب شوند و چون مرقوم نموده بودید که خود قادیانی در ذمّ چیزی ننوشته شما نیز از او ذکر سوء ننمائید بلکه بالعکس با حزب او محبت نمائید منقلب گردند آنان چون از صقع تقلید آباء و اجداد حرکت نموده اند قدری استعداد دارند...

MMK6#230x, MUH3.319-320x

AB06889*To: Jessie E Revell, in Philadelphia**Date: 1908-Jul-25*

O thou who art attracted to reality! The letter which was a bouquet from the rose garden of meanings - its sweet fragrance reached the nostrils. Thou hadst expressed the hope to become a letter in the book of love, to discover truth, to love enemies, and to remain steadfast in the Cause of God. All these aspirations are accepted and beloved.

Prayer: O Lord! Make the Spiritual Assembly of Philadelphia the manifestation of divine confirmations and the dawning-place of merciful lights, so that they may render service to the human world and show love and kindness to all humanity. May they become the ornament of existence and bestow eternal life. May that Assembly become the example of the Supreme Concourse and that gathering become the clear sign of the exalted Assembly. Thou art the Mighty, the Powerful. And upon thee be the Most Glorious Glory.

BSTW#313

AB08873

To: Gul Muhammad Amzajirdi, in Hamadan

Date: 1908-Jul-25

- 1 O thou who art attracted to the Beauty of Baha! If thou didst know to what degree the glance of God's loving-kindness is directed toward thee, thou wouldst assuredly soar aloft with supreme joy and take wing in exultation. 1 ای مفتون جمال بها اگر بدانی که نظر عنایت حق در حق تو بچه درجه است البته از کمال سرور پر برآری و پرواز نمائی
- 2 The Ancient Beauty and the Most Great Name - may my spirit be a sacrifice for His loved ones - hath opened before thy face the gate of the Kingdom and hath bestowed heavenly grace abundantly, that thou mayest be reared beneath the shadow of His bounty and favor, become a sign of divine bestowal, and a manifestation of infinite favors. And I hope that this may be so. 2 جمال قدم واسم اعظم روحی لأحبائه الفداء باب ملکوت را بر رخ تو گشوده و فیض آسمانی مبدول داشته تا در ظل فضل و جود تربیت یافته آیت موهبت الهی گردی و مظهر الطاف نامتناهی شوی و امیدوارم که چنین گردی
- 3 And upon thee be the Most Glorious Glory. 3 و علیک البهاء الأبهی

TAH.239b

AB12001*To: Siyyid Ali Yazdi Husband of Hubbiyyih, in Alexandria**Date: 1908-Jul-25*

¹ ...O God! Thou didst give and Thou hast called unto Thyself. Whatever Thou doest is to be obeyed, and whatever Thou decreest is the essence of wisdom. I am content with Thy decree, I am yearning for Thy tribulation, I am assured of Thy faithfulness.

¹ ...خدا یا تو دادی و تو بنزد خویش خواندی
هرچه کنی مطاعی و هرچه مقدر فرمائی عین
حکمتست من راضیم بقضایت مشتاقم بیلایت
مطمئنم بوفایت

² O my God, my God! Expand my breast through noble patience and fortitude in every grievous trial. Lord, pour forth patience upon me and make me among Thy servants who are content with Thy decree and patient in Thy tribulations. Nothing remains for them except submission, and the supreme terror grieveth them not. Verily Thou art the Generous, verily Thou art the All-Merciful, the Compassionate....

² الهی الهی اشرح صدری بالصبر الجمیل والتجلّد فی
کلّ بلاء شدید ربّ افرغ علیّ الصبر واجعلنی من
عبادک الرّاضین بقضائک والصّابرين علی بلائک
لیس لهم الا التّسلیم ولا یحزنهم الفزع العظیم انک
انت الکریم انک انت الرّحمن الرّحیم...

BRL_DAK#0085

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Study guide to this volume

The first half of 1908 is dominated by the extraordinary pilgrim notes of Helen Goodall and Ella Cooper, American Bahá'í women who visited 'Abdu'l-Bahá in 'Akká in January of that year. Their careful recordings of his spoken words — on sacrifice, cosmology, prayer, psychic phenomena, spiritual epistemology, and the architecture of worship — give this volume an unusual philosophical richness and intimacy. Alongside the pilgrim notes, written tablets continue to address communities in Iran and America, including the pressing question of the Mashriqu'l-Adhkár in Wilmette. The volume opens while 'Abdu'l-Bahá is still confined within the walls of 'Akká; it closes months before the Young Turk revolution will, in September 1908, bring his forty-year imprisonment to an end. The spiritual atmosphere is charged: a prisoner who has endured decades of exile speaks to American pilgrims who have crossed oceans to sit at his table, and what passes between them in those January conversations is among the most vivid theological dialogue preserved in the Bahá'í corpus.

The Mashriqu'l-Adhkár: Material Form and Spiritual Effect

Key Passages

To have it [the Mashriqu'l-Adhkár] built is most important. Some material things have spiritual effect, and the Mashriqu'l-Adhkár is a material thing that will have great effect upon the spirits of the people. Not only does the building of the Mashriqu'l-Adhkár have an effect upon those who build it, but upon the whole world. In the time of Christ the believers used a room under a house where they held their meetings. Moses built the Tabernacle. Solomon built the first real Temple. In the Mashriqu'l-Adhkár services will be held every morning, and the words of Bahá'u'llah only are to be read. — ABU2684

In the Mashriqu'l-Adhkár services will be held every morning. There will be no organ in the Temple. In buildings nearby, festivals, services, conventions, public meetings and spiritual gatherings will be held, but in the Temple the chanting and singing will be unaccompanied. Open ye the gates of the Temple to all mankind. When these institutions, college, hospital, hospice and establishment for the incurables, university for the study of higher sciences, giving post-graduate courses, and other philanthropic buildings are built, the doors will be opened to all the nations and religions. There will be absolutely no line of demarcation drawn... thus religion will become harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity. — ABU3336

Context for Study

The Mashriqu'l-Adhkár — “Dawning Point of the Mention of God” — is the primary institution examined in this section of the volume. The principle invoked in ABU2684 is philosophically significant: some material forms carry spiritual effects. This is a statement about the capacity of carefully ordered physical environments to orient the soul toward transcendence. The history ‘Abdu'l-Bahá traces — from the upper room of early Christianity through the Tabernacle of Moses to the Temple of Solomon — situates the Mashriqu'l-Adhkár within a long tradition of sacred architecture understood as a meeting point between the human and the divine. Yet the Mashriqu'l-Adhkár design, as described in ABU3336, goes beyond the purely devotional structure of most sacred buildings: surrounding the central temple of unaccompanied worship is a complex of institutions serving the sick, the orphaned, the student, and the traveler. Religion and science are here imagined as partners in a common service. The model offers a compelling response to the modern tendency to segregate worship from social service, faith from learning, and the sacred from the needs of daily life. The Christian tradition of cathedral schools and monastic hospitality, the Islamic tradition of the *waqf* (religious endowment) combining mosque with school, hospital, and market, and the Jewish tradition of the synagogue as a multi-purpose community center all provide partial precedents. What is distinctive in the Bahá'í design is the explicit architectural insistence that the two realms — devotion and service — inhabit a single complex unified by a common spiritual purpose.

Questions for Reflection

1. ‘Abdu'l-Bahá insists that a material edifice can exert a spiritual effect upon souls and “upon the whole world.” What theory of the relationship between physical form and spiritual reality underlies this claim? How does it compare with the philosophy of sacred space in Mircea Eliade’s phenomenology of the sacred, with the Orthodox Christian theology of the icon, and with the Islamic understanding of the Mosque as a reflection of the heavenly abode?
2. The prohibition of organ accompaniment in the central Temple, with music reserved for surrounding buildings, suggests a deliberate aesthetic theology. What is the spiritual rationale for unaccompanied chanting in a devotional space, and how does this compare with the Quaker tradition of expectant silence, with the role of plainchant in Cistercian monasticism, and with the *dhikr* of Sufi gatherings?
3. ABU3336 envisions the gates of the Temple “open to all mankind” with “absolutely no line of demarcation drawn.” What would it mean to design and operate a religious institution with this level of radical inclusivity, and what challenges would such an institution face from the human tendency to use sacred space as a boundary marker of belonging?
4. The vision of religion harmonized with science, with each serving as the other’s handmaid, is one of the central principles of Bahá'í teaching. How does this vision compare with the medieval scholastic project of integrating faith and reason, with the Enlightenment separation of religion and science into distinct domains, and with contemporary proposals for dialogue between scientific and religious communities?
5. ‘Abdu'l-Bahá situates the Mashriqu'l-Adhkár within a historical sequence from Tabernacle to Temple. What does this historical consciousness suggest about the Bahá'í understanding

of institutional development as itself a spiritual process, continuous with but surpassing its predecessors?

Sacrifice as Voluntary Education: The Seed and the Tree

Key Passages

“The great Sacrifice is to forget one’s self entirely — to sacrifice everything, as did Christ. People might say, ‘Why should not God forgive the people without sacrificing His Son?’... If a king wished to forgive his subjects, would he send his son to be killed by them? Certainly not... Christ came of His own will to be a sacrifice that the people might become educated and progress... Christ became a sacrifice that His qualities might appear in the people.” — ABU0848

“There are many explanations of sacrifice. A seed in the ground sacrifices itself — that is, it becomes nothing that the beautiful plant may appear... Christ sacrificed Himself, as the seed, becoming as nothing. He produced millions of beautiful trees with their leaves, blossoms, and fruit. The leaves, blossoms, and fruit are manifestations of the perfections that were in the seed, so the disciples became the manifestations of the perfections that were in Christ.” Abdu'l-Baha turned to us and said, “As the perfections of Christ appeared in His disciples, I hope, through the Sacrifice of Bahá'u'llah, His perfections may appear in you.” — ABU0848

Context for Study

The discussion of sacrifice recorded in ABU0848 is one of the most theologically rich passages in the pilgrim notes. ‘Abdu'l-Bahá addresses the Goodall–Cooper question directly: why was it necessary for the Son of God to be killed? His response rejects the juridical theory of atonement as problematic — a king who executes his son to show mercy to rebels would be considered unjust, not merciful. The substitute proposed is an educational theory: Christ’s sacrifice was voluntary, undertaken because He foresaw that the transformation of human souls required precisely this degree of self-offering, and because the qualities latent in Him could not be transmitted to others except through the complete effacement of the separate ego. The seed metaphor is central. A seed does not lose itself in dying; it loses its hard outer shell so that the life within it can proliferate into root, branch, leaf, blossom, and fruit. The disciples become, in this image, the very organs of the tree that the seed of Christ’s sacrifice brought into being. This reading has affinities with several strands of Christian thought. Origen and the Alexandrian school emphasized the educative dimension of Christ’s work: the Logos enlightens and transforms rather than merely satisfying a divine debt. Abelard proposed a moral influence theory of atonement, in which Christ’s love motivates a responsive love in the believer. The more juridical substitutionary theories of Anselm and later Reformed theology are the tradition ‘Abdu'l-Bahá’s critique most directly addresses. His reading also resonates with the Baha’i doctrine of the Manifestation of God as an educator of humanity: the suffering is not payment of a debt but the cost of an education undertaken in full knowledge of what it would require.

Questions for Reflection

1. 'Abdu'l-Bahá argues that a God who requires the death of His Son in order to forgive would be less just than an earthly king. How does this argument engage with the major theories of atonement in Christian theology — Anselm's satisfaction theory, Abelard's moral influence theory, and the Christus Victor tradition?
2. The seed metaphor suggests that the qualities latent in Christ were transmitted to the disciples through the sacrifice. What does this imply about the mechanism of spiritual transmission between a Manifestation and those who receive His revelation? How does it compare with the Sufi concept of the *silsila* (chain of transmission) between master and disciple?
3. If sacrifice is understood as voluntary self-offering for the sake of others' education and progress, what implications does this have for the ordinary practitioner? What forms of voluntary self-offering are available to persons who are not Manifestations of God?
4. ABU0848 ends with 'Abdu'l-Bahá's hope that the perfections of Bahá'u'llah may "appear in" the American pilgrims. How does this aspiration compare with Paul's goal that "Christ be formed in you" (Galatians 4:19), with the Orthodox doctrine of *theosis* (divinization), and with the Sufi concept of *fanā* (annihilation in God)?
5. 'Abdu'l-Bahá observes that He endures prison life "for the sake of the people" and that the pilgrims should "thank God" for visiting Him in prison rather than a palace. What does this revaluation of prison and palace — suffering and comfort — reveal about the Bahá'í understanding of the relationship between sacrifice and witness?

The Universe as One Body: Interdependence, Accident, and Divine Order

Key Passages

God's creation is perfect. Every part of the universe has its connection with every other part, according to a Divine system... We compare the body of the universe with the body of man. The members of the body of man are closely connected; so, also, are the parts of the great universe. The great events which happen are due to this connection. There is day, there is night; sometimes there are eclipses, etc. — all according to the requirements of this Divine system. All the created beings are connected with each other, and all occurrences and events are indicative of the requirements of this connection and interrelation. — ABU1589

Events like these happen because of the connection between the parts of the universe, for every small part has connection with every great part, and what affects one affects the other or all others... Whenever a promise is broken, it causes a commotion... when man breaks his promise to God, in other words when he "violates the Covenant," the effect is physical, and calamities appear. — ABU2116

All things are connected in the universe and operate according to divine wisdom... "God told the Governor to turn his head."... "These things must happen. The clouds will not

gather moisture from the sea until the wind blows. Clouds must gather and rain fall and storms appear, or there will be no spring; then we should have no flowers, no fruit, no blessings of Spring. All the happenings in the Cause are for the future fruit.” —
ABU2400

Context for Study

The three cosmological passages of this section represent ‘Abdu’l-Bahá’s response to a question that preoccupied both ancient and modern thinkers: is there such a thing as a genuine accident, or does every event arise from a web of causes in which nothing is isolated? His answer is thoroughgoing: there are no accidents in the sense of uncaused events. Every occurrence, however seemingly trivial, arises from the interdependence of all things. The metaphor of the body — applied to both the human organism and the cosmos as a whole — is ancient and powerful: it appears in Paul’s letter to the Corinthians (1 Corinthians 12), in Stoic cosmological thought (the universe as a great living body governed by the *pneuma*), and in Islamic philosophy through the concept of the *‘ālam al-kabīr* (macrocosm) and *‘ālam al-ṣaghīr* (microcosm). ABU2116 adds a specifically moral dimension: when human beings violate their covenant with God, the effect is not merely spiritual but physical — calamities arise. This is not a simple theory of divine punishment but a claim about the moral-physical unity of the cosmos: ethical disorder introduces instability into the connected web of existence. ABU2400 carries the vision into the practical realm: even apparently providential interventions — a governor turning his head at the precise moment when Bahá’í travelers needed to board a ship undetected — are not violations of the natural order but expressions of its divinely orchestrated depth. The weather metaphor that closes the passage is characteristic of ‘Abdu’l-Bahá’s teaching: what appears destructive (storm, upheaval) is often the necessary condition of what appears constructive (spring, flowering, fruit).

Questions for Reflection

1. ‘Abdu’l-Bahá argues that there are no genuine accidents because all things are connected in a divine system. How does this cosmological claim engage with the modern philosophical tradition of indeterminism — from Epicurean swerve through quantum mechanics to contemporary probability theory?
2. ABU2116 suggests a connection between Covenant-breaking and physical calamity. How does this claim relate to the prophetic tradition in which moral disorder is linked to natural disaster (e.g., the flood narratives of Genesis and Gilgamesh, the plagues of Exodus), and how might it be distinguished from a crude theology of divine punishment?
3. The storm-and-spring metaphor in ABU2400 implies that apparent destruction is often a necessary condition of new growth. How does this teaching relate to the Buddhist concept of impermanence (*anicca*), to Hegelian dialectics, and to the Christian theology of the cross as the paradoxical form of salvation?
4. ‘Abdu’l-Bahá’s account of divine providence — in which even a governor’s turned head is part of the divine plan — raises the perennial philosophical problem of free will and determinism. How does He navigate this tension, and how does His approach compare with Islamic *qadar* theology and with the Reformed doctrine of divine sovereignty?

5. The pilgrims are told to thank God for the circumstances of their visit, even its difficulties. What practical discipline of attention does this counsel require, and how does the practice of finding providential meaning in daily events relate to the Ignatian practice of discernment and the Stoic exercise of interpreting all events as sent by the divine logos?

The Mirror of the Heart: Spiritual Psychology and the Problem of Evil Thoughts

Key Passages

They come from other minds; they are reflected. One should not become a mirror for them — to reflect them; neither should one try to control them, for this is impossible; it only aggravates the difficulty, causing more to appear. One should constantly turn the mirror of his heart squarely toward God so that the Light of the Sun of Truth may be reflected there. This is the only cure for attacks of evil thoughts. The face of the mirror should be turned toward God, and the back of the mirror toward the evil thoughts. — ABU2946

There are no earthbound souls. When the souls that are not good die, they go entirely away from this earth and so cannot influence anyone. They are spiritually dead. Their thoughts can have influence only while they are alive on the earth... But the good souls are given eternal life, and sometimes God permits their thoughts to reach the earth to help people. — ABU3101

The power [behind automatic writing] is neither heavenly nor spiritual; neither is it an influence from disembodied spirits. It is of the human spirit — magnetism within the self of the one doing the writing. When the thoughts have taken possession of the mind and are not consciously directed, one becomes subject to their promptings and, unconsciously, or automatically, takes a pencil and writes them down. — ABU1727

Context for Study

The three passages in this section represent ‘Abdu’l-Bahá’s engagement with the spiritual psychology of the mind, particularly with the question of where unwanted thoughts come from and how they are to be addressed. The mirror image of ABU2946 is one of the most elegant therapeutic counsel in the entire corpus. The logic is precise: evil thoughts arrive as reflections from other minds; the mistake is either to become a surface that amplifies them (by dwelling on them) or to wrestle directly with them (which only reinforces their hold). The remedy is redirection — turning the face of the mirror-heart toward the Sun of Truth so that its light fills the reflective surface and leaves no room for alien shadows. This strategy resembles what contemporary cognitive therapy calls “defusion” — the practice of observing intrusive thoughts rather than engaging with them — but its mechanism is affirmative rather than merely detached: the heart is filled with divine light, leaving no receptive surface for the intruding thought to lodge in. ABU3101 demystifies the spiritualist belief in earthbound souls by denying their existence: good souls may, by divine permission, reach the living to assist them; bad souls are simply absent after death, lacking the spiritual

vitality to influence anything. ABU1727 similarly demystifies automatic writing by explaining it as the human mind's tendency to act on accumulated patterns of thought when conscious direction is relaxed. The three passages together form a consistently naturalistic and theistic psychology: psychic phenomena are real but arise from human sources (the magnetic influences of living minds), divine sources (the permitted thoughts of holy souls), and no source at all (so-called earthbound evil spirits simply do not exist).

Questions for Reflection

1. The mirror metaphor in ABU2946 suggests that the heart is inherently receptive: it will reflect whatever is turned toward it. What does this imply about the spiritual formation of the heart, and how does it compare with the Sufi concept of the polished mirror of the heart (*mir'āt al-qalb*), with the Augustinian teaching that the heart is restless until it rests in God, and with the Buddhist meditation practice of *sati* (mindfulness)?
2. 'Abdu'l-Bahá denies the existence of earthbound souls capable of possessing the living, while affirming that holy souls may, by God's permission, assist people after death. What theory of the afterlife underlies this distinction, and how does it compare with Catholic teaching on purgatory, with Jewish traditions about the *neshama* (soul) in the period after death, and with Hindu and Buddhist doctrines of rebirth?
3. The counsel in ABU1727 frames automatic writing as a manifestation of human magnetism — habitual thought patterns acting without conscious direction. How does this explanation engage with contemporary psychological accounts of the unconscious, from Freudian repression through Jungian archetypes to modern cognitive science?
4. The consistent theme across these three passages is the importance of conscious direction: of the mirror-heart toward God, of the mind away from automatic self-prompting, of one's understanding of spiritual phenomena toward sober discernment. What spiritual practices cultivate this kind of conscious direction, and what traditions offer the most developed pedagogy for it?
5. ABU3101 implies that only good souls achieve genuine eternal life: bad souls are “spiritually dead” and simply go away from the earth. How does this asymmetric account of the afterlife compare with Christian universalism, with Islamic teachings on the levels of paradise and hell, and with the Bahá'í principle that divine mercy encompasses all?

“You Are Shouting Although You Are Silent”: The Patience of Sacred Witness

Key Passages

“If the people here should not let you leave Akka, what would you do?” We answered that we should like nothing better than to mount the housetop and shout to all the people the reason of our coming. He smiled again and said, “You are shouting although you are silent, but your words will be heard in the future. The words of Christ were not heard until three hundred years after His death.” — ABU2814

In this Cause, he who is active and who makes an effort will always meet with success. In worldly matters how often we see a man work hard for a lifetime and never achieve success. But the worker in the cause of God is like a gardener. The more attention he gives his garden, the more fruit will reward his efforts, or, like the traveler who has a great goal before him, no matter how hard the road, if he only keep on walking and is not turned aside by discouragements, he is sure, eventually, to reach his goal. —
ABU2868

Whatever is done in love is never any trouble, and — there is always time.— ABU3620

Context for Study

The brief but luminous exchange of ABU2814 encapsulates one of the most distinctive features of this period: ‘Abdu’l-Bahá’s sovereign serenity about the temporal delay between the planting and the flowering of the divine Word. The pilgrims imagine themselves silenced by their imprisonment with the Master in ‘Akká; He tells them they are already speaking at a level their own ears cannot detect. The comparison with Christ is deliberate and precise: the Christian message was not heard in its full resonance for three centuries after the Crucifixion, yet the seed was planted at every step along the way. ABU2868 extends the image: the divine gardener works with a guarantee that the ordinary laborer lacks: that the goal is real and the path toward it is sound. The simple aphorism of ABU3620 — “Whatever is done in love is never any trouble, and there is always time” — is perhaps the most condensed statement of the contemplative ethic of service in the entire corpus: love transforms the quality of effort, removes the weight of urgency, and opens the experience of sufficiency rather than scarcity. The three passages read together form a philosophy of sacred witness that asks practitioners to work with the full commitment of present effort while holding lightly to the expectation of immediate visible results. This resonates with the Hindu concept of *nishkāma karma* (action without attachment to fruits), with the Quaker testimony of faithfulness over effectiveness, and with the Buddhist teaching that liberation is found in the quality of action rather than in its outcome. The Confucian virtue of perseverance in learning (*xue er shi xi zhi*), practiced consistently over time, offers another parallel structure.

Questions for Reflection

1. ‘Abdu’l-Bahá tells the pilgrims that their silent presence in ‘Akká is a form of proclamation, and that their words “will be heard in the future.” What does this suggest about the relationship between action that is visible now and influence that accumulates over time? How might this understanding shape how a religious community measures the success of its efforts?
2. The comparison with the words of Christ, which “were not heard until three hundred years after His death,” implies a theory of delayed spiritual reception. How does this pattern appear in other religious traditions — in the gradual canonization of Hebrew scripture, in the centuries-long formation of Islamic jurisprudence, in the slow spread of Buddhism beyond India?
3. ABU2868 contrasts worldly effort, which may never yield fruit, with effort in the cause of God, which “will always meet with success.” What is the epistemological status of this assurance? What does “success” mean in the context of a cause that may require centuries to fully manifest?

4. The aphorism “whatever is done in love is never any trouble, and there is always time” addresses the experience of spiritual burnout and the tyranny of urgency. How does this counsel compare with the Eastern Orthodox teaching on the spiritual life as a continuous gift of the Spirit rather than a personal achievement, and with the Sufi concept of *rida* (contentment with the divine will)?
5. What would it mean for an entire community to absorb the patient confidence expressed in these passages — to work with full effort while releasing attachment to the timing of results? What institutional and devotional structures would support such a posture across generations?

A Guiding Question for the Whole Volume

The voices preserved in this volume belong to a prisoner speaking to pilgrims, to a Teacher patiently answering questions about sacrifice, cosmology, psychic phenomena, and sacred architecture in an era when all of these questions were alive with new urgency. What unifies the teachings is a single conviction: the universe is ordered, the human heart is educable, the divine reality is accessible through turning — of the mirror-heart, of the will, of the attention — and the work of building a world worthy of that accessibility requires the long patience of the gardener and the quiet confidence of one who knows the seed is alive within the ground.

A guiding question for the whole volume might therefore be: **What does it mean to live within a divinely ordered cosmos in which the connection between moral action and physical consequence is real, the heart can be genuinely transformed by what it turns toward, and the work of civilization-building requires patience measured in centuries — and how should this understanding reshape both the daily practices and the long-horizon aspirations of a community called to be a “dawning point of the mention of God”?**