



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 140:

Writings and Utterances of Abdu'l-Baha, 1908, part II
(Aug-Dec and other)



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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

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- 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)
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 110. A Traveller’s Narrative (ca. 1886)
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- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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Introduction to volume 140

This 1908 volume is anchored by AB00022, the “Two Calls to Success and Prosperity”, one of the most substantial social treatises in the collection. Its governing distinction is between the call of material civilization and the call of divine guidance: the former produces arts, sciences, laws, inventions, and political order, while the latter supplies the spiritual virtues that make such progress safe and humane. The treatise’s warning is prescient: material civilization, left without spiritual illumination, turns the most advanced nations into arsenals and transforms scientific achievement into instruments of destruction. It then grounds the remedy in a broad metaphysics of composition and decomposition, attraction and repulsion, unity and disintegration. Human diversity is praised as the beauty of the garden and the perfection of the body, provided that the harmonizing power of the Word of God unites differing temperaments, races, customs, and opinions. The same treatise closes with a characteristic insistence on loyalty to government, abstention from political agitation, and attention to the Word of God rather than to the person of ‘Abdu’l-Baha, whose only station is servitude.

The volume also contains several items of symbolic, doctrinal, and metaphysical interest. AB00328, the Commentary on the Ringstone Symbol, explains the two ba’s, the four ha’s, the three horizontal lines, and the two stars through a dense combination of abjad numerology, Qur’anic allusion, and cosmological hierarchy. The three lines are interpreted as the World of God, the World of Command, and the World of Creation; the two stars are linked to the Bab and Baha’u’llah; and the arrangement of the Greatest Name becomes a diagram of manifestation, mediation, and the flow of divine bounty through the worlds. AB00075 gives a long response on tests, the influence of holy souls after death, the progress of the soul beyond time and place, the falsehood of materialized spirits, the spiritual meaning of Qur’anic paradise, and the historical misrepresentation of Muhammad by European writers. AB00604 is also noteworthy for its interpretation of dreams, its reference to the living station of martyrs, and its practical conclusion that even a debt connected with a sacred dedication must be justly paid.

Several letters continue to refine the community’s spiritual discipline under crisis. AB01914 is one of the clearest statements in the volume on noninvolvement in partisan politics: the friends are to obey the government, avoid political parties and societies, refrain from interference in political matters, and devote themselves to sanctity, detachment, remembrance, and service. AB01691 gives the same counsel in a practical form: if large gatherings are prohibited, the believers must obey the order while teaching individually and using the days as precious opportunities. AB01237, AB12222, and related items treat the Iranian constitutional turmoil with a similar balance of hope for justice and insistence that Baha’is pursue education, moral reform, prayer, and loyalty rather than factional action. In this setting, AB11058’s simple statement that every person must acquire a craft shows how social order, livelihood, and obedience to divine ordinance enter the same ethical field.

The collection also bears the marks of renewed movement after restriction. AB01273 recounts the eventual arrival of a pilgrim after delay in Egypt and frames his return as a bearer of glad tidings of release from prison. AB02370, written from the Garden of Ridvan, records the lifting of severe restraints upon ‘Abdu’l-Baha and turns recent pressure from enemies into evidence of divine reversal. AB01600 directs travel and teaching to Baku, proxy visitation at the graves of martyrs in Tihiran, and a visit to Qum in memory of Mu’tamidu’d-Dawlih’s service to the Bab. AB05059 points toward India, Bombay, and Rangoon, urging the circulation of English translations and Baha’i books. AB01174 gives one of the volume’s most practical teaching strategies: in insecure times, open proclamation may give way to individual friendship, private education, kindness, and gradual removal of fear, so that each believer might guide at least one soul.

The remaining pieces give the volume a varied pastoral texture. AB00437 is a substantial visitation tablet for an Afnan of Shiraz, combining the memory of the Bab’s homeland, fidelity to the Covenant, service, and martyrdom in elevated devotional prose. AB01211 honors the steadfast believers of Qazvin and urges the handmaidens of the Merciful to guide other women to the spring of life. AB06945 contains a strong prayer against intoxicants and tobacco, prompted by concern for a young man’s addiction. AB03737 and AB05142 console the bereaved and afflicted by placing suffering within the long sacred history of sacrifice. AB00666 gives a striking theology of capacity, stating that the blessings of the Kingdom themselves create worthiness, so that even the drop may receive the influence of the sea and the mote the influence of the sun. The volume as a whole joins social philosophy, symbolic exegesis, anti-political discipline, renewed teaching strategy, and pastoral consolation at a moment when the community was being asked to convert danger and release alike into a more mature form of service.

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AB00022

Lawh-i-Du-Niday-i-Falah va Najah (Two Calls to Success and Prosperity)

To: Bahais of the West et al.

Date: 1908-Aug-04



MILAN

- 1 O ye concourse of the Kingdom of Abha! Two calls to success and prosperity are being raised from the heights of the happiness of mankind, awakening the slumbering, granting sight to the blind, causing the heedless to become mindful, bestowing hearing upon the deaf, unloosing the tongue of the mute and resuscitating the dead.
 - 2 The one is the call of civilization, of the progress of the material world. This pertaineth to the world of phenomena, promoteth the principles of material achievement, and is the trainer for the physical accomplishments of mankind. It compriseth the laws, regulations, arts and sciences through which the world of humanity hath developed; laws and regulations which are the outcome of lofty ideals and the result of sound minds, and which have stepped forth into the arena of existence through the efforts of the wise and cultured in past and subsequent ages. The propagator and executive power of this call is just government.
 - 3 The other is the soul-stirring call of God, Whose spiritual teachings are safeguards of the everlasting glory, the eternal happiness and illumination of the world of humanity, and cause attributes of mercy to be revealed in the human world and the life beyond.
 - 4 This second call is founded upon the instructions and exhortations of the Lord and the admonitions and altruistic emotions belonging to the realm of morality which, like unto a brilliant light, brighten and illumine the lamp of the realities of mankind. Its penetrative power is the Word of God.
 - 5 However, until material achievements, physical accomplishments and human virtues are reinforced by spiritual perfections, luminous qualities and characteristics of mercy, no fruit or result shall issue therefrom, nor will the happiness
- 1 ای اهل ملکوت ابهی دو ندای فلاح و نجات از اوج سعادت عالم انسانی بلند است خفتگان بیدار کند کوران بینا نماید غافلان هوشیار فرماید کران شنوا نماید گنگان گویا کند مردگان زنده نماید
 - 2 یکی ندای مدنیّت و ترقّیات عالم طبیعت است که تعلق بجهان ناسوت دارد و مروج اساس ترقّیات جسمانیّه و مربّی کالات صوری نوع انسانست و آن قوانین و نظامات و علوم و معارف ما به الترقّی عالم بشر است که منبعث از افکار عالیّه و نتائج عقول سلیمه است که بهمت حکما و فضیلاّی سلف و خلف در عرصه وجود جلوه نموده است و مروج و قوه نافذه آن حکومت عادلّه است
 - 3 و ندای دیگر ندای جانفزای الهیست و تعالیم مقدّسه روحانی که کافل عزّت ابدی و سعادت سرمدی و نورانیّت عالم انسانی و ظهور سنوحات رحمانیّه در عالم بشری و حیات جاودانیست و
 - 4 اس اساس آن تعالیم و وصایای ربّانی و نصایح و انجذابات وجدانیست که تعلق بعالم اخلاق دارد و مانند سراج مشکاة و زجاج حقائق انسانیه را روشن و منور فرماید و قوه نافذه اش کلمه الله است
 - 5 ولی ترقّیات مدنی و کالات جسمانی و فضائل بشری تا منضم بکالات روحانی و صفات نورانی و اخلاق رحمانی نشود ثمر و نتیجه نبخشد و سعادت عالم انسانی که مقصود اصلی است حاصل نگردد زیرا از ترقّیات مدنیّه و تزین عالم

of the world of humanity, which is the ultimate aim, be attained. For although, on the one hand, material achievements and the development of the physical world produce prosperity, which exquisitely manifests its intended aims, on the other hand dangers, severe calamities and violent afflictions are imminent.

- 6 Consequently, when thou lookest at the orderly pattern of kingdoms, cities and villages, with the attractiveness of their adornments, the freshness of their natural resources, the refinement of their appliances, the ease of their means of travel, the extent of knowledge available about the world of nature, the great inventions, the colossal enterprises, the noble discoveries and scientific researches, thou wouldst conclude that civilization conduceth to the happiness and the progress of the human world. Yet shouldst thou turn thine eye to the discovery of destructive and infernal machines, to the development of forces of demolition and the invention of fiery implements, which uproot the tree of life, it would become evident and manifest unto thee that civilization is conjoined with barbarism. Progress and barbarism go hand in hand, unless material civilization be confirmed by Divine Guidance, by the revelations of the All-Merciful and by godly virtues, and be reinforced by spiritual conduct, by the ideals of the Kingdom and by the outpourings of the Realm of Might.

- 7 Consider now, that the most advanced and civilized countries of the world have been turned into arsenals of explosives, that the continents of the globe have been transformed into huge camps and battlefields, that the peoples of the world have formed themselves into armed nations, and that the governments of the world are vying with each other as to who will first step into the field of carnage and bloodshed, thus subjecting mankind to the utmost degree of affliction.

- 8 Therefore, this civilization and material progress should be combined with the Most Great Guidance so that this nether world may become the scene of the appearance of the bestowals of the Kingdom, and physical achievements may be conjoined with the effulgences of the Merciful. This in order that the beauty and perfection of the world of man may be unveiled and be manifested before all in the utmost grace and splendour. Thus everlasting glory and happiness shall be revealed.

- 9 Praise be to God, throughout succeeding centuries and ages the call of civilization hath been raised, the world of humanity hath been advancing and progressing day by day, various countries have been developing by leaps and bounds, and material improvements have increased, until the world of existence obtained universal capacity to receive the spiritual teachings

جسمانی هرچند از جهتی سعادت حاصل و شاهد آمال در نهایت جمال دلبری نماید ولی از جهات دیگر خطرهای عظیم و مصائب شدیده و بلایای مبرمه نیز حاصل گردد

- 6 لهذا چون نظر در انتظام ممالک و مدن و قری و زینت دلربا و لطافت آلاء و نظافت ادوات و سهولت سیر و سفر و توسیع معلومات عالم طبیعت و مخترعات عظیمه و مشروعات جسيمه و اکتشافات علویّه و فنیّه نمائی گوئی که مدنیت سبب سعادت و ترقی عالم بشریست و چون نظر در اختراعات آلات هلاک جهنمی و ایجاد قوای هادمه و اکتشاف ادوات ناریه که قاطع ریشهء حیات است نمائی واضح و مشهود گردد که مدنیت با توحش توأم و همعناست مگر آنکه مدنیت جسمانیّه مؤید بهدایت ربّانیّه و سنوحات رحمانیه و اخلاق الهیه گردد و منضم بشئون روحانی و کالات ملکوتی و فیوضات لاهوتی شود

- 7 حال ملاحظه میکنید که متمدن و معمورترین ممالک عالم مخازن موادّ جهنمی گردیده و اقالیم جهان لشکرگاه حرب شدید شده و امم عالم ملل مسلّحه گردیده و دول سالار میدان جنگ و جدال شده و عالم انسانی در عذاب شدید افتاده

- 8 پس باید این مدنیت و ترقی جسمانی را منضمّ بهدایت کبری کرد و عالم ناسوت را جلوه‌گاه فیوضات ملکوت نمود و ترقیات جسمانی را توأم بتجلیات رحمانی کرد تا عالم انسانی در نهایت جمال و کمال در عرصهء وجود و معرض شهود شاهد انجمن گردد و در غایت ملاحظ و صباحت جلوه نماید و سعادت و عزّت ابدیه چهره گشاید

- 9 الحمد لله قرون و اعصار متواریه است که ندای مدنیت بلند است و عالم بشری روز بروز تقدّم و ترقی یافت و معموریت جهان بیفزود و کالات صوری ازدیاد جست تا آنکه عالم وجود انسانی استعداد کلی برای تعالیم روحانی

and to hearken to the Divine Call. The suckling babe passeth through various physical stages, growing and developing at every stage, until its body reacheth the age of maturity. Having arrived at this stage it acquireth the capacity to manifest spiritual and intellectual perfections. The lights of comprehension, intelligence and knowledge become perceptible in it and the powers of its soul unfold. Similarly, in the contingent world, the human species hath undergone progressive physical changes and, by a slow process, hath scaled the ladder of civilization, realizing in itself the wonders, excellencies and gifts of humanity in their most glorious form, until it gained the capacity to express the splendours of spiritual perfections and divine ideals and became capable of hearkening to the call of God. Then at last the call of the Kingdom was raised, the spiritual virtues and perfections were revealed, the Sun of Reality dawned, and the teachings of the Most Great Peace, of the oneness of the world of humanity and of the universality of men, were promoted. We hope that the effulgence of these rays shall become more and more intense, and the ideal virtues more resplendent, so that the goal of this universal human process will be attained and the love of God will appear in the utmost grace and beauty and bedazzle all hearts.

- 10 O ye beloved of God! Know ye, verily, that the happiness of mankind lieth in the unity and the harmony of the human race, and that spiritual and material developments are conditioned upon love and amity among all men. Consider ye the living creatures, namely those which move upon the earth and those which fly, those which graze and those which devour. Among the beasts of prey each kind liveth apart from other species of its genus, observing complete antagonism and hostility; and whenever they meet they immediately fight and draw blood, gnashing their teeth and baring their claws. This is the way in which ferocious beasts and bloodthirsty wolves behave, carnivorous animals that live by themselves and fight for their lives. But the docile, good-natured and gentle animals, whether they belong to the flying or grazing species, associate with one another in complete affinity, united in their flocks, and living their lives with enjoyment, happiness and contentment. Such are the birds that are satisfied with and grateful for a few grains; they live in complete gladness, and break into rich and melodious song while soaring over meadows, plains, hills and mountains. Similarly those animals which graze, like the sheep, the antelope and the gazelle, consort in the greatest amity, intimacy and unity while living in their plains and prairies in a condition of complete contentment. But dogs, wolves, tigers, hyenas and those other beasts of prey, are alienated from each other as

و ندای الهی یافت مثلاً طفل رضیع تدرّج در مراتب جسمانی نمود و نشو و نما کرد تا آنکه جسم بدرجه بلوغ رسید چون بدرجه بلوغ رسید استعداد ظهور کالات معنویّه و فضائل عقلیّه حاصل نمود و آثار مواهب ادراک و هوش و دانش ظاهر شد و قوای روحانی جلوه کرد بهیچنین در عالم امکان نوع انسان ترقیات جسمانیّه نمود و تدرّج در مدارج مدنیت کرد و بدائع و فضائل و مواهب بشری را در اکل صورت حاصل نمود تا آنکه استعداد ظهور و جلوه کالات روحانیّه الهیّه حاصل کرد و قابلیت استماع ندای الهی یافت پس ندای ملکوت بلند شد و فضائل و کالات روحانیّه جلوه نمود شمس حقیقت اشراق کرد و انوار صلح اعظم و وحدت عالم انسانی و عمومیت عالم بشریت ساطع گشت امیدواریم که اشراق این انوار روز بروز شدیدتر گردد و این کالات معنویّه جلوه بیشتر کند تا نتیجه کلیّه عالم انسانی ظهور و بروز کند و دلبر محبت الله در نهایت ملاحت و صباحت شاهد انجمن گردد

10 ای احبابی الهی بدانید که سعادت عالم انسانی در وحدت و یگانگی نوع بشر است و ترقیات جسمانی و روحانی هر دو مشروط و منوط بالفت و محبت عمومی بین افراد انسانی ملاحظه در کائنات ذی روح نمائید یعنی حیوان جنبنده و چرنده و پرنده و درنده که هر نوع درنده‌ئی از ابناء و افراد جنس و نوع خویش جدا و به تنهایی زندگانی نماید و باهم در نهایت ضدیت و کلفتند و چون بیکدیگر رسند فوراً بجنگ و جدال پردازند و بدرندگی چنگ باز و دندان تیز کنند مانند سباع ضاریه و گرگان خونخوار که حیوانات مفترسه‌اند که جمیع بتنهائی زندگانی نمایند و تحرّی معیشت خویش کنند اما حیوانات خوش سیرت نیک طینت صافی فطرت از پرنده و چرنده در نهایت محبت بایکدیگر الفت نمایند و جوق جوق و مجتمعاً زندگانی کنند و با کمال مسرت و خوشی و شادمانی و کامرانی وقت بگذرانند مانند طیور شکور که بدانتهی چند قناعت کنند و بایکدیگر با نهایت سرور الفت نمایند و در دشت و چمن و کوهسار و دمن بانواع الحان و آواز پردازند و همچنین حیوان چرنده مانند اغنام و آهو و نخجیر در غایت الفت و همدمی در چمن و مرغزار

they hunt and roam about alone. The creatures of the fields and birds of the air do not even shun or molest one another when they come upon their mutual grazing and resting grounds but accept each other with friendliness, unlike the devouring beasts who immediately tear each other apart when one intrudes upon the other's cave or lair; yea, even if one merely passeth by the abode of another the latter at once rusheth out to attack and if possible kill the former.

بسرور و شادمانی و یگانگی زندگانی نمایند ولی کلاب و ذئاب و پلنگ و کفتار خونخوار و سائر حیوانات درنده از یکدیگر بیزار و به تنهایی سیر و شکار کنند حتی پرند و چرنده چون باآشیان و مغاره یکدیگر آیند تعرض و اجتنابی نه بلکه نهایت الفت و مؤانست مجری دارند بعکس درندگان که هر یک به مغاره و مأوای دیگری تقرب جوید بدریدن همدگر پردازند حتی اگر یکی از کوی دیگری بگذرد فوراً هجوم نماید و اگر ممکن شود معدوم نماید

- 11 Therefore, it hath been made clear and manifest that in the animal kingdom also love and affinity are the fruits of a gentle disposition, a pure nature and praiseworthy character, while discord and isolation are characteristic of the fierce beasts of the wild.

11 پس واضح و معلوم شد که الفت و محبت در عالم حیوان نیز از نتایج سیرت خوش و طینت پاک و صافی فطرتست و اختلاف و اجتناب از خصائص درندگان پیابان است

- 12 The Almighty hath not created in man the claws and teeth of ferocious animals, nay rather hath the human form been fashioned and set with the most comely attributes and adorned with the most perfect virtues. The honour of this creation and the worthiness of this garment therefore require man to have love and affinity for his own kind, nay rather, to act towards all living creatures with justice and equity.

12 حضرت کبریا در انسان چنگ و دندان سباع درنده خلق ننوده بلکه وجود انسانی بأحسن التقویم و بنهایت کمالات وجودی ترکیب و ترتیب شده لهذا سزاوار کرامت این خلقت و برازندگی این خلعت اینست که بالفت و محبت نوع خویش پردازد بلکه بکافه حیوانات ذی روح بعدل و انصاف معامله نماید

- 13 Similarly, consider how the cause of the welfare, happiness, joy and comfort of humankind are amity and union, whereas dissension and discord are most conducive to hardship, humiliation, agitation and failure. But a thousand times alas, that man is negligent and unaware of these facts, and daily doth he strut abroad with the characteristics of a wild beast. Lo! At one moment he turneth into a ferocious tiger; at the next he becometh a creeping, venomous viper! But the sublime achievements of man reside in those qualities and attributes that exclusively pertain to the angels of the Supreme Concourse. Therefore, when praiseworthy qualities and high morals emanate from man, he becometh a heavenly being, an angel of the Kingdom, a divine reality and a celestial effulgence. On the other hand, when he engageth in warfare, quarrelling and bloodshed, he becometh viler than the most fierce of savage creatures, for if a bloodthirsty wolf devourer a lamb in a single night, man slaughtereth a hundred thousand in the field of battle, strewing the ground with their corpses and kneading the earth with their blood.

13 و همچنین ملاحظه نمائید که اسباب رفاهیت و شادمانی و راحت و کامرانی نوع انسان الفت و یگانگیست و نزاع و جدال اعظم اسباب عسرت و ذلت و اضطراب و ناکامی ولی هزار افسوس که بشر غافل و ذاهل از این امور و هر روز بصفت حیوان وحشی مبعوث و ممسوخ میشود دمی پلنگ درنده گردد و وقتی مار و ثعبان جنبنده ولی علویت انسان در خصائل و فضائلیست که از خصائص ملائکهء ملاً اعلی است پس چون صفات حسنه و اخلاق فاضله از انسان صادر شود شخصی است آسمانی و فرشته‌یست ملکوتی و حقیقی ربّانی و جلوه‌ی رحمانی و چون نزاع و جدال و خونخواری نماید مشابه بارذل حیوان درنده گردد تا بدرجه‌ی رسد که اگر گرگ خونخوار در شی گوسفندی بدرد او در یک شب صدهزار اغنام را در میدان حرب افتادهء خاک و آلودهء خون نماید

- 14 In short, man is endowed with two natures: one tendeth towards moral sublimity and intellectual perfection, while the other turneth to bestial degradation and carnal imperfections.

14 اما انسان دو جنبه دارد یکی علویت فطریّه و کالات عقلیه و دیگری سفلیت حیوانیه و نقایص شهبانیه اگر در ممالک و اقالیم سیر نمائید

If ye travel the countries of the globe ye shall observe on one side the remains of ruin and destruction, while on the other ye shall see the signs of civilization and development. Such desolation and ruin are the result of war, strife and quarrelling, while all development and progress are fruits of the lights of virtue, co-operation and concord.

- 15 If one were to travel through the deserts of Central Asia he would observe how many cities, once great and prosperous like Paris and London, are now demolished and razed to the ground. From the Caspian Sea to the River Oxus there stretch wild and desolate plains, deserts, wildernesses and valleys. For two days and two nights the Russian railway traverseth the ruined cities and uninhabited villages of that wasteland. Formerly that plain bore the fruit of the finest civilizations of the past. Tokens of development and refinement were apparent all around, arts and sciences were well protected and promoted, professions and industries flourished, commerce and agriculture had reached a high stage of efficiency, and the foundations of government and statesmanship were laid on a strong and solid basis. To-day that vast stretch of land hath become mostly the shelter and asylum of Turkoman tribes, and an arena for the ferocious display of wild beasts. The ancient cities of that plain, such as Gurgan, Nissa, Abivard and Shahristan, famous throughout the world for their arts, sciences, culture, industry, and well known for their wealth, greatness, prosperity and distinction, have given way to a wilderness wherein no voice is heard save the roaring of wild beasts and where bloodthirsty wolves roam at will. This destruction and desolation was brought about by war and strife, dissension and discord between the Persians and the Turks, who differed in their religion and customs. So rigid was the spirit of religious prejudice that the faithless leaders sanctioned the shedding of innocent blood, the ruin of property and the desecration of family honour. This is to cite only one illustration.

- 16 Consequently, when thou traverseth the regions of the world, thou shalt conclude that all progress is the result of association and co-operation, while ruin is the outcome of animosity and hatred. Notwithstanding this, the world of humanity doth not take warning, nor doth it awake from the slumber of heedlessness. Man is still causing differences, quarrels and strife in order to marshal the cohorts of war and, with his legions, rush into the field of bloodshed and slaughter.

- 17 Then again, consider the phenomenon of composition and decomposition, of existence and non-existence. Every created thing in the contingent world is made up of many and varied atoms, and its existence is dependent on the composition

از جهتی آثار خراب و دمار مشاهده کنید و از جهتی مآثر مدنیت و عمار ملاحظه فرمائید اما خراب و ویرانی آثار جدال و نزاع و قتالست ولی عمار و آبادی نتایج انوار فضائل و الفت و وفاق

- 15 اگر کسی در صحرای اواسط آسیا سیاحت نماید ملاحظه کند که چه بسیار مدائن عظیمه معموره مانند پاریس و لندن مغمور گردیده و از بحر خزر تا نهر جیحون دشت و صحرا و بر و بیابان خالیۀ خاویه تشکیل نموده مدن مغموره و قرای مخروبه آن صحرا را راه آهن روسیه دو روز و دو شب قطع نماید وقتی آن صحرا در نهایت مدنیت و معموریت و آبادی بود و علوم و معارف منتشر و فنون و صنایع مشتهر و تجارت و فلاح در نهایت کمال و حکومت و سیاست محکم و استوار بود حال اغلب آن ملجأ و پناه طوائف ترکان و بکلی جولانگاه حیوانات وحشی گردیده مدن آن صحرا از قبیل جرجان و نساء و ابیورد و شهرستان که در سابق بعلم و معارف و صنایع و بدایع و ثروت و عظمت و سعادت و فضائل معروف آفاق شد حال در آن صحرا صدائی و ندائی جز نعره حیوانات وحشیۀ نشنوی و بغیر از جولان گرگان درنده نبینی و این خرابی و مغموری بسبب نزاع و جدال و حرب و قتال در میان ایران و ترکان شد که در مذهب و مشرب مختلف شدند و از تعصب مذهبی رؤسای بی دین فتوای بر حلیت خون و مال و عرض یکدیگر دادند این یک نمونه است که بیان میشود

- 16 پس چون در جمیع عالم سیر و سیاحت نمائی آنچه معمور است از آثار الفت و محبت است و آنچه مغمور است از نتایج بغض و عداوت با وجود این عالم بشر متنبه نشود و از این خواب غفلت بیدار نگردد باز در فکر اختلاف و نزاع و جدال افتد که صف جنگ بیاراید و در میدان جدال و قتال جولان کند

- 17 و همچنین ملاحظه در کون و فساد و وجود و عدم نمائید که هر کائنی از کائنات مرگب از اجزاء متنوعه متعدده است و وجود هر شیء فرع ترکیب است یعنی چون بایجاد الهی در بین

of these. In other words, through the divine creative power a conjunction of simple elements taketh place so that from this composition a distinct organism is produced. The existence of all things is based upon this principle. But when the order is deranged, decomposition is produced and disintegration setteth in, then that thing ceaseth to exist. That is, the annihilation of all things is caused by decomposition and disintegration. Therefore attraction and composition between the various elements is the means of life, and discord, decomposition and division produce death. Thus the cohesive and attractive forces in all things lead to the appearance of fruitful results and effects, while estrangement and alienation of things lead to disturbance and annihilation. Through affinity and attraction all living things like plants, animals and men come into existence, while division and discord bring about decomposition and destruction.

عناصر بسیطه ترکیبی واقع گردد از هر ترکیب کائنی تشکیل شود جمیع موجودات بر این منوال است و چون در آن ترکیب اختلال حاصل گردد و تحلیل شود و تفریق اجزاء گردد آن کائن معدوم شود یعنی انعدام هر شیء عبارت از تحلیل و تفریق اجزاست پس هر الفت و ترکیب در بین عناصر سبب حیاست و اختلاف و تحلیل و تفریق سبب ممات بالجملة تجاذب و توافق اشیاء سبب حصول ثمره و نتایج مستفیده است و تنافر و تخالف اشیاء سبب انقلاب و اضمحلالست از تألف و تجاذب جمیع کائنات ذی حیات مثل نبات و حیوان و انسان تحقیق یابد و از تخالف و تنافر انحلال حاصل گردد و اضمحلال رخ بگشاید

- 18 Consequently, that which is conducive to association and attraction and unity among the sons of men is the means of the life of the world of humanity, and whatever causeth division, repulsion and remoteness leadeth to the death of humankind.

18 لهذا آنچه سبب ائتلاف و تجاذب و اتحاد بین عموم بشر است حیات عالم انسانیت و آنچه سبب اختلاف و تنافر و تباعد است علت ممات نوع بشر است

- 19 And if, as thou passest by fields and plantations, thou observest that the plants, flowers and sweet-smelling herbs are growing luxuriantly together, forming a pattern of unity, this is an evidence of the fact that that plantation and garden is flourishing under the care of a skilful gardener. But when thou seest it in a state of disorder and irregularity thou inferrest that it hath lacked the training of an efficient farmer and thus hath produced weeds and tares.

19 و چون بکشتزاری مرور نمائی و ملاحظه کنی که ذرع و نبات و گل و ریاحین پیوسته است و جمعی تشکیل نموده دلیل بر آنست که آن کشتزار و گلستان بتربیت دهقان کاملی انبات شده است و چون پریشان و بی ترتیب مشاهده نمائی دلیل بر آنست که از تربیت دهقان ماهر محروم و گیاه تباه خودروئیست

- 20 It therefore becometh manifest that amity and cohesion are indicative of the training of the Real Educator, and dispersion and separation a proof of savagery and deprivation of divine education.

20 پس واضح شد که الفت و التیام دلیل بر تربیت مربی حقیقی است و تفرق و تشتت برهان وحشت و محرومیت از تربیت الهی

- 21 A critic may object, saying that peoples, races, tribes and communities of the world are of different and varied customs, habits, tastes, character, inclinations and ideas, that opinions and thoughts are contrary to one another, and how, therefore, is it possible for real unity to be revealed and perfect accord among human souls to exist?

21 اگر معترضی اعتراض نماید که طوائف و امم و شعوب و ملل عالم را آداب و رسوم و اذواق و طبایع و اخلاق مختلف و افکار و عقول و آراء متباین با وجود این چگونه وحدت حقیقی جلوه نماید و اتحاد تام بین بشر حاصل گردد

- 22 In answer we say that differences are of two kinds. One is the cause of annihilation and is like the antipathy existing among warring nations and conflicting tribes who seek each other's destruction, uprooting one another's families, depriving one another of rest and comfort and unleashing carnage. The other kind which is a token of diversity is the essence of perfection

22 گوئیم اختلاف بدو قسم است یک اختلاف سبب انعدام است و آن نظیر اختلاف ملل متنازعه و شعوب متبارزه که یکدیگر را محو نمایند و خانمان براندازند و راحت و آسایش سلب کنند و خونخواری و درندگی آغاز نمایند و اختلاف دیگر که عبارت از تنوع است آن عین

and the cause of the appearance of the bestowals of the Most Glorious Lord.

- 23 Consider the flowers of a garden: though differing in kind, color, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm, and addeth unto their beauty. Thus when that unifying force, the penetrating influence of the Word of God, taketh effect, the difference of customs, manners, habits, ideas, opinions and dispositions embellisheth the world of humanity. This diversity, this difference is like the naturally created dissimilarity and variety of the limbs and organs of the human body, for each one contributeth to the beauty, efficiency and perfection of the whole. When these different limbs and organs come under the influence of man's sovereign soul, and the soul's power pervadeth the limbs and members, veins and arteries of the body, then difference reinforceth harmony, diversity strengtheneth love, and multiplicity is the greatest factor for coordination.

- 24 How displeasing to the eye if all the flowers and plants, the leaves and blossoms, the fruits, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape, enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas, and convictions of the children of men. Verily, it is the penetrating power in all things, the mover of souls and the binder and regulator in the world of humanity.

- 25 Praise be to God, today the splendour of the Word of God hath illumined every horizon, and from all sects, races, tribes, nations, and communities souls have come together in the light of the Word, assembled, united and agreed in perfect harmony. Oh! What a great number of meetings are held adorned with souls from various races and diverse sects! Anyone attending

کمال و سبب ظهور موهبت حضرت ذوالجلال

23 ملاحظه نمائید گلهای حدائق هرچند مختلف النوع و متفاوت اللون و مختلف الصور و الأشکالند ولی چون از یک آب نوشند و از یک باد نشو و نما نمایند و از حرارت و ضیاء یک شمس پرورش نمایند آن تنوع و اختلاف سبب ازدیاد جلوه و رونق یکدیگر گردد چون جهت جامعه که نفوذ کلمه الله است حاصل گردد این اختلاف آداب و رسوم و عادات و افکار و آراء و طبایع سبب زینت عالم انسانی گردد و همچنین این تنوع و اختلاف چون تفاوت و تنوع فطری خلقی اعضا و اجزای انسانست که سبب ظهور جمال و کمال است و چون این اعضا و اجزای متنوعه در تحت نفوذ سلطان روح است و روح در جمیع اعضا و اجزاء سریان دارد و در عروق و شریان حکمرانست این اختلاف و تنوع مؤید اثتلاف و محبت است و این کثرت اعظم قوه وحدت

24 اگر حقیقه را گلهای و ریاحین و شکوفه و ثمار و اوراق و اغصان و اشجار از یک نوع و یک لون و یک ترکیب و یک ترتیب باشد بهیچ وجه لطافتی و حلاوتی ندارد و لکن چون از حیثیت الوان و اوراق و ازهار و اثمار گوناگون باشد هر یکی سبب تزیین و جلوه سائر الوان گردد و حقیقه انبیه شود و در نهایت لطافت و طراوت و حلاوت جلوه نماید و همچنین تفاوت و تنوع افکار و اشکال و آراء و طبایع و اخلاق عالم انسانی چون در ظل قوه واحده و نفوذ کلمه وحدانیت باشد در نهایت عظمت و جمال و علویت و کمال ظاهر و آشکار شود الیوم جز قوه کلیه کلمه الله که محیط بر حقائق اشیاست عقول و افکار و قلوب و ارواح عالم انسانی را در ظل شجره واحده جمع نتواند اوست نافذ در کل اشیاء و اوست محرک نفوس و اوست ضابط و رابط در عالم انسانی

25 الحمد لله الیوم نورانیت کلمه الله بر جمیع آفاق اشراق نموده و از هر فرق و طوائف و ملل و شعوب و قبائل در ظل کلمه وارد و در نهایت اثتلاف مجتمع و متحد و متفقند چه بسیار محافل تشکیل گردد و بملل و طوائف و قبائل مختلفه

these will be struck with amazement, and might suppose that these souls are all of one land, one nationality, one community, one thought, one belief and one opinion; whereas, in fact, one is an American, the other an African, one cometh from Asia and another from Europe, one is a native of India, another is from Turkestan, one is an Arab, another a Tajik, another a Persian and yet another a Greek. Notwithstanding such diversity they associate in perfect harmony and unity, love and freedom; they have one voice, one thought and one purpose. Verily, this is from the penetrative power of the Word of God! If all the forces of the universe were to combine they would not be able thus to gather a single assemblage so imbued with the sentiments of love, affection, attraction and enkindlement as to unite the members of different races and to raise up from the heart of the world a voice that shall dispel war and strife, uproot dissension and disputation, usher in the era of universal peace and establish unity and concord amongst men.

تزیین یابد اگر نفسی وارد محفل گردد حیران ماند گمان کند که این نفوس از وطن واحد و ملت واحد و طائفه واحد و افکار واحد و اذکار واحد و آراء واحدند و حال آنکه یکی اهل امریک است و دیگری از اهالی افریک یکی از آسیاست دیگری از اروپا یکی از هندوستانست و دیگری از ترکستان یکی عرب است و دیگری تاجیک یکی ایرانیست و دیگری یونانی با وجود این در نهایت الفت و یگانگی و محبت و آزادی و وحدت و فرزانی باهم دمساز و هم‌آواز و همدستانند و این از نفوذ کلمه الله است اگر جمیع قوای عالم جمع شوند مقتدر بر تأسیس محفلی از این محافل نگردند که باین محبت و مودت و انجذاب و اشتعال اقوام مختلفه انجمن واحد شود و آهنگی در قطب عالم بلند کنند که سبب دفع نزاع و جدال و ترک جنگ و قتال و صلح عمومی و الفت و یگانگی عالم انسانی باشد

- 26 Can any power withstand the penetrative influence of the Word of God? Nay, by God! The proof is clear and the evidence is complete! If anyone looketh with the eyes of justice he shall be struck with wonder and amazement and will testify that all the peoples, sects and races of the world should be glad, content and grateful for the teachings and admonitions of Baha'u'llah. For these divine injunctions tame every ferocious beast, transform the creeping insect into a soaring bird, cause human souls to become angels of the Kingdom, and make the human world a focus for the qualities of mercy.

26 آیا هیچ قدرتی مقاومت نفوذ کلمه الله تواند لا والله برهان واضح و حجت بالغ اگر نفسی دیده انصاف باز کند مدهوش و حیران گردد و انصاف دهد که جمیع اقوام و ملل عالم و طوائف و دول جهان باید از تعالیم و وصایای بهاءالله مسرور و ممنون و خوشنود باشند زیرا این تعالیم الهیه هر درنده‌ئی را چرنده کند و هر جنبنده‌ئی را پرنده نماید نفوس بشر را ملائکه آسمان نماید و عالم انسانی را مرکز سنج رحمانی فرماید

- 27 Furthermore each and every one is required to show obedience, submission and loyalty towards his own government. Today no state in the world is in a condition of peace or tranquillity, for security and trust have vanished from among the people. Both the governed and the governors are alike in danger. The only group of people which today submitteth peacefully and loyally to the laws and ordinances of government and dealeth honestly and frankly with the people, is none other than this wronged community. For while all sects and races in Persia and Turkestan are absorbed in promoting their own interests and only obey their governments either with the hope of reward or from fear of punishment, the Baha'is are the well-wishers of the government, obedient to its laws and bearing love towards all peoples.

27 جمیع را باطاعت و سکون و امانت بحکومت مجبور نماید و الیوم در جمیع عالم دولتی از دول مطمئن و مستریح نه زیرا امنیت و اعتماد از بین بشر برخاسته ملوک و مملوک کل در معرض خطرند حزبی که امروز بکمال دیانت و امانت تمکین از حکومت دارند و با ملت بصدافت تامه رفتار میکنند این حزب مظلومند و برهان بر این آنکه جمیع طوائف در ایران و ترکستان بفکر کم و بیش خویشند و اگر از حکومتی اطاعتی نمایند یا بامید عطائی و یا خوف از عقابیت مگر بهائیان که خیرخواه و مطیع دول و محب و مهربان بجمیع مللند

- 28 Such obedience and submission is made incumbent and obligatory upon all by the clear Text of the Abha Beauty. Therefore

28 و این اطاعت و انقیاد بنص صریح جمال ابهی فرض و واجب بر کل لهذا احباً اطاعة لأمر

the believers, in obedience to the command of the True One, show the utmost sincerity and goodwill towards all nations; and should any soul act contrary to the laws of the government he would consider himself responsible before God, deserving divine wrath and chastisement for his sin and wrongdoing. It is astonishing that, in spite of this, some of the officials of the government consider the Baha'is to be ill-wishers while they regard the members of other communities as their well-wishers. Gracious God! Recently, when there was general revolution and agitation in Tihiran and in other provinces of Persia, it was proven that not a single Baha'i had taken part nor intervened in these affairs. For this reason they were reproached by the ignorant because they had obeyed the command of the Blessed Perfection and refrained absolutely from interference in political matters. They were not associated with any party, but busied themselves with their own affairs and professions and discharged their own duties.

- 29 All the friends of God bear witness to the fact that 'Abdu'l-Baha is, from every standpoint, the well-wisher of all governments and nations, and prayeth sincerely for their progress and advancement, especially for the two great states of the east, for these two countries are the native land and the place of exile of Baha'u'llah. In all epistles and writings he hath commended and praised these two governments and hath supplicated divine confirmations for them from the Threshold of the One true God. The Abha Beauty—may my life be a sacrifice for His loved ones—hath offered prayers on behalf of Their Imperial Majesties. Gracious God! How strange that, notwithstanding these conclusive proofs, every day some event transpireth and difficulties arise. But we, and the friends of God, should on no account slacken our efforts to be loyal, sincere and men of good will. We should at all times manifest our truthfulness and sincerity, nay rather, we must be constant in our faithfulness and trustworthiness, and occupy ourselves in offering prayers for the good of all.

- 30 O ye beloved of God, these are days for steadfastness, for firmness and perseverance in the Cause of God. Ye must not focus your attention upon the person of 'Abdu'l-Baha, for ere long he will bid you farewell. Rather must ye fix your gaze upon the Word of God. If the Word of God is being promoted, rejoice and be happy and thankful, though 'Abdu'l-Baha himself be threatened by the sword or burdened by the weight of chains and fetters. For the Holy Temple of the Cause of God is important, not the physical body of 'Abdu'l-Baha. The friends of God must arise with such steadfastness that if, at any moment, a hundred souls like 'Abdu'l-Baha become the target for

الحقّ بجميع دول بی نهایت صادق و خیرخواهند و اگر نفسی بحکومت خلافی نماید خویش را عندالحقّ مؤاخذ و مسئول و مستحقّ عقاب داند و مردود و خطاکار شمرد با وجود این عجب در اینست که بعضی از اولیاء امور سائر طوائف را خیرخواه شمرند و بهائیان را بدخواه سبحان الله در این ایام اخیر که حرکت و هیجان عمومی در طهران و جمیع بلدان ایران واقع شد مثبت و محقق گردید که یک نفر بهائی مداخله در این امور ننمود و نزدیک عموم زفت و بدین سبب مورد ملامت دیگران گردیدند زیرا اطاعت جمال مبارک نمودند و در امور سیاسیہ ابداً مداخله ننمودند و بهیچ حزبی تقرب نجستند بحال و صنعت و وظائف خود مشغول بودند

- 29 و جمیع احبای الهی شاهد و گواهند که عبدالبهاء از جمیع جهات صادق و خیرخواه دول و ملل عالم است علی الخصوص دو دولت علیّه شرقیه زیرا این دو اقلیم موطن و محلّ هجرت حضرت بهاء الله است و در جمیع رسائل و محرّرات ستایش و نعت از دولتین علّیتین نموده و از درگاه احدیت طلب تأیید کرده و جمال ابدی روحی لأحبائه الفداء در حقّ اعلی حضرت شهبازان دعا فرمودند سبحان الله با این براهین قاطعه هر روز واقعهائی حاصل شود و مشکلاتی آشکار گردد ولی ما و احبای الهی نباید در نیت خالصه و صدق و خیرخواهی خویش ادنی فتور نمائیم بلکه باید در نهایت صداقت و امانت بر خلوص خویش باقی باشیم و بادعیه خیریه پردازیم

- 30 ای احبای الهی این ایام وقت استقامت است و هنگام ثبوت و رسوخ بر امر الهی شما نباید نظر بشخص عبدالبهاء داشته باشید زیرا عاقبت شما را وداع خواهد نمود بلکه باید نظر بکلمه الله باشد اگر کلمه الله در ارتفاع است مسرور و مشعوف و ممنون باشید ولو عبدالبهاء در زیر شمشیر و یا در تحت اغلال و زنجیر افتد زیرا اهمیت در هیکل مقدّس امر الله است نه در قالب جسمانی عبدالبهاء یاران الهی باید بچنان ثبوتی مبعوث گردند که در هر آنی اگر صد امثال عبدالبهاء هدف تیر بلا شود ابداً تغیر و

the arrows of affliction, they will not shift or waver in their resolve, their determination, their enkindlement, their devotion and service in the Cause of God. 'Abdu'l-Baha is himself a servant at the Threshold of the Blessed Beauty and a manifestation of pure and utter servitude at the Threshold of the Almighty. He hath no other station or title, no other rank or power. This is my ultimate Purpose, my eternal Paradise, my holiest Temple and my Sadratu'l-Muntaha. With the Abha Blessed Beauty and the Exalted One, His Herald – may my life be a sacrifice for Them both – hath ended the appearance of God's independent and universal Manifestation. And for a thousand years all shall be illumined by His lights and be sustained by the ocean of His favours.

- 31 O ye lovers of God! This, verily, is my last wish and my admonition unto you. Blessed, therefore, is he who is aided by God to follow that which is inscribed upon this scroll whose words are sanctified from the symbols current amongst men.

SWAB#225, BSW#18.06x, BSW#18.16x, ADJ.054-055x, GPB.309x, WOB.042x, SW_v06#09 p.065-068+070-072, SW_v13#12 p.324x, SW_v13#09 p.236x, BW_v02p054-055x, BSTW#382

تبدلی در عزم و نیت و اشتعال و انجذاب و اشتغال بخدمت امر الله حاصل نگردد عبدالههء بنده آستان جمال مبارک است و مظهر عبودیت صرفهء محضهء درگاه کبریا دیگر نه شأنی دارد و نه مقامی و نه رتبهئی و نه اقتداری و هذه غایتی القصوى و جنتی المأوى و مسجدی الأقصى و سدرتی المنتهی ظهور کلی مستقل بجمال مبارک ابهی و حضرت اعلی مبشر جمال مبارک روحی لهما الفداء منتهی شد و تا هزار سال کل من فیض انواره یقتبسون و من بحر الطافه یغترفون

31 یا احباء الله هذا وصیتی لكم و نصی علیکم فهنیئاً لمن وفقه الله علی ما رقم فی هذا الورق الممرد عن سائر النقوش و علیکم الههء الأبهی

MKT1.307, MNMK#106 p.192, MMK1#225 p.272, MILAN.017, AKHA_106BE #08 p.02x, AVK4.288bx, AYT.523bx, DWNP_v3#03-4 p.024-025x, DWNP_v6#09 p.009x, MAS5.109, YHA1.017x, BSDR.506, DLS.082, OOL.C009

AB00075

To: Ella G Cooper, in Oakland

Date: 1908-Aug-07

- 1 O thou who art attracted to the Kingdom of God! Thy detailed letter was received and its perusal brought the utmost joy, for it proved that thou hast understood the reality of tests, that the trials in God's path are a cause of divine confirmation for man—nay rather, they are a celestial power and a heavenly gift. However, to the weak among the believers, trials are a test and tribulation, for due to their weak faith and assurance, they fall into severe testing. But to those souls who are firm and steadfast, even the severest test is the greatest of gifts. Observe how examination in sciences and arts is a grave calamity for the idle and ignorant pupil, while for the clever and knowledgeable student, it is a source of honor and endless joy. For base metal, the test of fire causes blackening, while for pure

1 ای منجذبهء ملکوت الله نامهء مفصل رسید از قرائتش نهایت سرور حاصل گردید زیرا دلیل بود که پی بحقیقت بلایا بردهئی که بلایای سبیل الهی انسان را سبب تأیید است بلکه قوتیست ملکوتی و موهبتیست لاهوتی اما بالنسبه بضعفاء مؤمنین بلایا امتحان و افتتانتست که بسبب ضعف ایمان و ایقان از بلایا در مقام امتحان شدید افتند ولی نفوسی که ثابت و راسخند آنان را امتحان اعظم مواهب است ملاحظه نما که تلذیذ کاهل جاهل را امتحان در علوم و فنون بلیهء عظمی است ولكن تلذیذ

gold, the intensity of the flame brings forth beauty and brilliance. Thus, tests are trials for the weak and a cause of shame and disgrace for the veiled.

زیرک دانا را امتحان در علوم نگر و مسرت
بی پایان زر مغشوش را امتحان در آتش سبب
روسیاهی ولکن ذهب خالص را شدت شعله
آتش اسباب ظهور لطافت و شکفتگی پس
امتحان ضعفا را بلائیست و محتجان را سبب
نخلت و رسوائی

- 2 The purpose is that in the path of truth, every difficulty is easy and every trial is a matchless gift. Therefore, the friends of God and the handmaidens of the Merciful must not flag in the face of any trial, nor consider any affliction as an excuse to fall short in service.

2 مقصود اینست که در سبیل حقیقت هر مشکلی
آسانست و هر بلائی موهبت بی مثال لهذا باید
احبابی الهی و اماء رحمان از هیچ بلائی فتور
نیاورند و از هیچ مصیبتی قصور در خدمت جائز
ندانند

- 3 Convey my utmost longing to Dr. D. Evelyn on my behalf, and likewise extend respectful greetings to Mrs. Hoagg. They are two blessed beings and are dear and respected in the presence of 'Abdu'l-Baha.

3 جناب دکتر اولین را Dr. D. Evelyn از قبل
من نهایت اشتیاق ابلاغ دارید و مسیس هاگ
را Mrs. Hoagg نیز تحیت محترمانه تبلیغ کنید
آنان دو وجود مبارکند و در نزد عبداله‌ء عزیز
و محترم

- 4 Thou hadst written that after thy return, thou didst record all that thou hadst seen and heard, and heavenly assistance arrived, and the teachings, like seeds, became green and verdant, putting forth branches and leaves, and yielding blossoms and fruit. Indeed, it is exactly as thou hadst written. Mr. Chase is a blessed soul, pure and holy, engaged in serving the Cause and is a herald of truth. Soon he shall achieve great success.

4 مرقوم نموده بودید که بعد از رجوع آنچه دیده
و شنیدید مرقوم نمودید و مدد غیبی رسید و
تعالیم مانند دانه سبز و خرم گردید و شاخ و
برگ برویانید و شکوفه و ثمر بخشید فی الحقیقه
چنین است که مرقوم نموده بودید جناب مستر
چیس نفس مبارکست و طیب و طاهر بخدمت
امر مشغول است و منادی حق است عنقریب
بموفقیت عظمی موفق گردد

- 5 In regard to the dominance of evil spirits about which you inquired - how can evil spirits, who are deprived of eternal life, have any influence? However, holy souls, since eternal life is assured for them, their outpourings exist in all divine worlds. When you were here, the answer was given thus: Holy souls, after their ascension, have mighty influences and abundant outpourings established, and great effects ordained in all horizons and souls. After separation from bodies, spirits do not take on elemental physical form. What is imagined is the person's own discovery in receiving aid and grace from holy souls. When in that state one becomes absent from self and immersed in the ocean of attention, a spiritual condition free from body and physicality appears to their view, and they think it is a body. It is like dreams - in the dream world one sees various forms, converses, and receives bounties, thinking in the dream state that these are embodied temples and physical manifestations, when in fact they are purely spiritual.

5 در خصوص تسلط ارواح شریره سؤال نموده
بودید ارواح شریره از حیات ابدیه محروم چگونه
تأثیر خواهند داشت اما ارواح مقدسه را چون
حیات ابدیه محتوم لهذا فیوضاتشان در جمیع عوالم
الهی موجود و وقتی که شما در اینجا بودید جواب
چنین داده شد که ارواح مقدسه را بعد از صعود
تأثیرات عظیمه و فیوضات جسیمه محقق و آثار
عظیمه در آفاق و انفس مقرر و ارواح را بعد
از تجرد از اجساد تجسم بجسم عنصری نیست
آنچه تخیل میشود این اکتشاف خود انسانست
که استمداد و استفاد از ارواح مقدسه نماید و
چون در آن حالت از خود غائب گردد و در بحر
توجه مستغرق شود کیفیتی روحانی که مقدس
از جسم و جسمانیست بنظر او جلوه نماید گمان
کند که این جسم است مثلش مانند رؤیاست
انسان در عالم رؤیا صور مختلفه مشاهده کند

و مکمله نماید و استفاضه کند و در عالم رؤیا
گمان کند که آنها هیاکل مجسمه هستند و جلوه
جسمانیست و حال آنکه صرف روحانیست

- 6 In brief, the reality of spirit is sanctified and exalted above body and physical things, but like the dream world, its outpourings appear in physical forms and shapes. Similarly, in states of discovery one sees spirits in physical forms and images. To summarize, holy souls have a mighty influence and intense effect, and their permanence and influence are not conditional on physical existence and elemental composition. Observe that during sleep, the human body and physical powers of hearing, sight, smell, taste and touch are inactive, meaning all physical faculties are impaired. Despite this, the human reality has spiritual life and spiritual powers have utmost influence in making wonderful discoveries in East and West, perhaps uncovering matters that will appear in the physical world after a long time.

6 خلاصه حقیقت روح از جسم و جسمانیات
مقدس و منزّه است ولی مانند عالم رؤیا
فیوضاتش بصور و اشکال جسمانیست بهمچنین
در حالت اکتشافیه ارواح را بصور و رسوم
جسمانی مشاهده کند خلاصهء کلام ارواح
مقدسّه را نفوذی عظیم و تأثیری شدید است
و بقا و تأثیر آنان مشروط بوجود جسمانی و
ترکیب عنصری نیست ملاحظه نمائید که در
وقت خواب جسم انسان و قوای جسمانی از
سمع و بصر و شامه و ذوق و لمس عاری یعنی
جمع قوای جسمانی مختل با وجود این حقیقت
انسانیه حیات روحانی دارد و قوای روحانی
در نهایت نفوذ در شرق و غرب اکتشافات
عجیبیه نماید و شاید اموری کشف نماید که بعد
از مدت مدیده در عالم جسمانی ظاهر گردد

- 7 Thus it becomes clear that the human reality's permanence and influence are not conditional on the physical frame. Rather, this physical frame is an instrument upon which the human spirit casts its rays, like the sun shining upon a mirror making it bright, and when the sun's connection to the mirror is cut off, the mirror becomes dark. Likewise, when the spirit's outpouring is cut off from the body, that instrument becomes idle. In short, the human being is the spiritual reality, and that reality penetrates all things, that reality discovers hidden mysteries, that reality manifests all sciences, crafts, innovations and effects. All that you observe of human traces is a manifestation of its perceptions, and it encompasses all things and perceives all things. Observe these existing sciences, arts, crafts and innovations - there was a time when each was in the realm of the unseen, unknown, a hidden secret and not understood. The human spirit, since it encompasses all things, discovered and perceived them, drawing them from the realm of the unseen to the visible plane.

7 پس معلوم شد که حقیقت انسانی را بقا و تأثیر
مشروط بقالب جسمانی نیست بلکه این قالب
جسمانی آلتی است که روح انسانی پرتوی بر
آن افکند مانند آفتاب که چون تجلی بر مرآت
نماید روشن شود و چون تعلق آفتاب از مرآت
منقطع گردد آئینه تاریک شود بهمچنین چون
فیض روح از جسم منقطع گردد آن آلت
معطل شود مختصر اینست که انسان عبارت
از حقیقت روحانیه است و آن حقیقت نافذ
در کل اشیاست و آن حقیقت اکتشاف اسرار
غیبیه نماید و آن حقیقت جمیع علوم و صنایع و
بدایع و آثار ظاهر کند جمیع آنچه از آثار بشریه
ملاحظه مینمائی جلوهئی از ادراکات اوست
و محیط بر جمیع اشیاست و مدرک جمیع اشیا
ملاحظه نمائید که این علوم و فنون و صنایع و
بدایع موجوده وقتی هر یک در حیز غیب بوده
و مجهول و سر مکنون و غیر معلوم بوده روح
انسان چون محیط بر جمیع اشیاست اکتشاف
ادراک آن نموده و از حیز غیب آن را بعرصه
شهود کشیده

- 8 Thus it is proven and established that the the human spirit discovers, perceives and encompasses all things, but the progress of the soul after its ascension to the Kingdom is independent

8 پس ثابت و محقق شد که روح انسانی کشف
اشیا و مدرک اشیا و محیط بر اشیاست اما

of place and time. Progress after ascension is progress in perfections, not in place - like the progress of a child from the embryonic world to the world of maturity and reason, from the world of ignorance to the world of knowledge, and from the station of imperfection to the world of perfection. And since divine perfections are infinite, therefore there is no limit to the progress of the spirit.

- 9 As for what European and American historians have written regarding Muhammad, the Messenger of God, most of it is slander. Consider: could a person afflicted with epilepsy establish such a mighty nation? Therefore the statements of European historians regarding that holy Being are clearly false. Observe that that noble Person was born among ignorant nomads in the Arabian desert, associated and lived with them, and outwardly received no education and was devoid of reading and writing. Yet despite this, He established such a nation and laid down such a law, and made statements on scientific matters with supreme eloquence, and raised such a people from the depths of ignorance and savagery to the highest degree of civilization and prosperity, such that in Andalusia and Baghdad sciences, knowledge, arts and innovations made extraordinary progress in that age. Now is it possible that such an exalted Person would be afflicted with epilepsy?

- 10 As for the Greatest Name, its influences in both physical and spiritual matters are verified and established.

- 11 Regarding Paradise, which Muhammad described - these are spiritual realities expressed in physical forms and images, for at that time souls were not capable of comprehending spiritual meanings. It is like Christ saying "I will not drink of this fruit of the vine until I drink it new in my Father's Kingdom." Now it is clear that Christ did not mean this grape, but rather a spiritual state and divine perfection which He expressed as grape. All that was revealed in the Quran is of this nature.

- 12 In the recent letter which stated "I am not Christ nor eternal" and was translated - the meaning is "I am not Christ nor the eternal God, but rather I am 'Abdu'l-Baha." This is its reality. And certainly those souls who are under the shadow of the Blessed Cause, who are faithful, assured and steadfast in

ترقیات روح بعد از صعود بملکوت مجرد از مکان و زمانست و ترقیات بعد از صعود ترقیات کالیست نه مکانی مانند ترقی طفل از عالم جنینی بعالم رشد و عقل و از عالم نادانی بعالم دانائی و از مقام نقص بعالم کمال و چون کالات الهیه نامتناهیست لهذا ترقی روح را حدی معلوم نه و

9 اما آنچه که مورخین اروپ و امریک در حق حضرت محمد رسول الله مرقوم نموده اند اکثر افتراست ملاحظه نمائید شخصی که بعلت صرع مبتلا ممکن است که چنین ملت عظیمهئی تأسیس نماید لهذا قول مورخین اروپ در حق آن ذات مقدس واضح البطالاست شما ملاحظه نمائید که آن شخص بزرگوار در بادیه عرب میان خیمه نشینان بی خبر تولد یافت و با آنان الفت و معاشرت نمود و نشو و نما فرمود و کلمهئی تحصیل معارف نکرد و بحسب ظاهر از قرائت و کتابت عاری بود با وجود این چنین ملتی تأسیس نمود و چنین شریعتی گذاشت و از مسائل علمیه بیاناتی در نهایت بلاغت نمود و چنین قومی را از حیز نادانی و توحش باعلی درجه مدنیت و سعادت رساند چنانکه در اندلس و بغداد علوم و معارف و صنایع و بدایع در آن عصر ترقی فائق نمود حال ممکن است که چنین شخص بزرگوار مبتلای بصرع باشد

10 اما اسم اعظم تأثیراتش در امور جسمانی و روحانی هر دو محقق و مسلم است

11 اما مسئله جنت که حضرت محمد بیان نموده آن حقایق روحانی است که بصور و قالب جسمانی بیان شده است زیرا در آن وقت نفوس استعداد ادراک معانی روحانی نداشتند مانند حضرت مسیح که خطاب میفرماید این انگور را دیگر نخواهم خورد مگر در ملکوت پدر حال مقصود واضح است که حضرت مسیح مرادش این انگور نبوده بلکه کیفیتی روحانی و کالی ربانی بوده که او را تعبیر بانگور فرموده آنچه در قرآن نازل کل از این قبیل است

12 در مکتوب اخیر که مرقوم شد که من نه مسیح و نه ابدی و ترجمه شده است مقصود اینست که من نه مسیح و نه اله ابدی بلکه عبدالهء هستم حقیقتش اینست و البته نفوسی

the Covenant, and who act according to divine counsels and exhortations, are all successful in attaining eternal life.

که در ظلّ امر مبارکند و مؤمن و موقن و ثابت بر پیمان و بموجب وصایا و نصایح الهیه عمل مینمایند کل بحیات ابدی موفقتند

- 13 Pray at the Divine Threshold for the health of the esteemed companion Mr. Cooper and console him. I hope he will be assisted. Be not sorrowful. Be joyful through the grace and bounty of the Blessed Beauty.

13 بجهت حصول صحتّ قرین محترم مستر کوپر بدرگاه احدیت دعا نما و او را تسلی بخش امیدوارم که مؤید گردد محزون مباش بفضل و عنایت جمال ابهی سرور باش

- 14 As for the materialization of spirits through a medium - one who enters a trance-like state - in that state is like a person who is asleep. Whatever they sense and perceive, they imagine to be physical and material, whereas in reality what they see is spiritual.

14 اما تجسم ارواح بواسطهٔ مدیوم شخصی که مثل حالت غش از برایش حاصل شود در آن حالت مانند انسانست که در خوابست آنچه احساس و ادراک میکند تصور مینماید که جسم و جسمانیست و حال آنکه بحقیقت آنچه می بیند روحانیست

- 15 O handmaid of God! Set the people in motion through divine glad tidings and quicken them with the celestial spirit of joy and delight. The essential foundation is to turn towards the Abha Kingdom and to be drawn to the Beauty of God. That which exerts influence in the world of being is the love of God, which is the spirit of life and the cause of salvation. Convey to all the friends and handmaids of the All-Merciful the most wondrous and glorious greetings from 'Abdu'l-Baha. And upon thee be the Most Glorious Glory.

15 ای امةالله ناس را بپشارات الهیه باهتزاز آرید و بروح سرور و فرح آسمانی زنده نمائید اصل اساس توجه بملکوت ابهی است و انجذاب بجمال الله آنچه تأثیر در عالم وجود دارد محبت الله است که روح حیاتست و سبب نجات جمیع یاران و اماء رحمان را از قبل عبدالهّاء تحیت ابدع ابهی ابلاغ دارید و علیک الهّاء الأبهی

COC#1025x, LOG#0925x, LOG#1732x, LOG#1762x, SW_v02#15 p.005-007+016, SW_v08#18 p.236, SW_v14#07 p.210, DLA.077, BLO_PN#026

BRL_DAK#0225, MKT3.184, AVK2.230.01x, DWNP_v6#03 p.001-003x, YHA1.015x

AB00437

Date: 1908-Aug-07

- 1 O breezes of divine favors and O fragrances of holy mysteries! Waft over the noblest of lands, the spot of the All-Merciful, the dwelling place of the brilliant star shining upon all creation.
- 2 And O clouds of mercy and good-pleasure! Pass over the region of Shin in Iran and pour forth abundant rains and copious tears flowing like torrents through valleys and plains upon that purified grave, that illumined tomb, that perfumed shrine containing the ambergris-scented body. Shower it with the rain of forgiveness and greet it with the downpour of divine good-pleasure, and say:

1 ایا نسّمات الألفاف و ایا نفحات قدس الأسرار هّیّ الى اشرف الأوطان بقعة الرّحمن موطن الکوکب السّاطع اللامع علی الأکوان

2 و ایا سحاب الرّحمة و الرّضوان مرّی علی اقلیم الشّین من ایران و فیضی بالدم المدرار و الدّموع الغدق المنهمر السّیب الدّافق السّیل فی الوهاد و المهّاد من کلّ واد علی ذلک الجذث المطهر و الرّمس النّور و الضّریح المعطر المتضمّن للجسد

المعبر وطبيّ بغيث الغفران الهاطل وحيّ بديم
الرضوان الوابل و

- 3 Upon you be glory and upon you be praise, O noble branch of the divine Lote-Tree, O graceful and upright twig of the celestial Tree, O shining lamp in the crystal of light, O ripened fruit of the divine Tree! I testify that you were born of pure loins and sanctified wombs, were nursed at the breast of grace, grew up under the protection of divine care, were raised in the lap of providence, reached maturity in the sheltering shade of the majestic Tree, heard God's call raised between earth and heaven, answered the summons of the Lord of the highest heavens, believed in the Most Exalted Lord, and gathered under the banner of the Lord of the seen and unseen.

3 قولى عليك البهاء و عليك الثناء أيها الفرع الجليل
من السدرة الرحمانية و القضيب الرشيق الرشيد
من الشجرة الربانية و السراج المضيء في الزجاج
التوراتية و الثمرة اللبنة من الذوذة الفردانية اشهد
أنك ولدت من الأصلاب الطيبة و الأرحام
الطاهرة و رضعت من ثدى العناية و نشأت في
حضان الرعاية و تربيت في حجر الولاية و بلغت
الرشد في الظل الظليل من الدوح الجليل و سمعت
نداء الله المرتفع بين الأرض و السماء و ليبت
دعوة رب السموات العلي و آمنت بالرب الأعلى
و حشرت تحت لواء رب ما يرى و ما لا يرى

- 4 When the great resurrection arose, the earth quaked, the sky split, the sun was folded up, the stars scattered, the path was extended, the balance was set up, paradise drew near, the fires blazed, the moons were cleft, news spread abroad, traces appeared, veils were rent, the sun shone at high noon, the peacock's wings unfurled and the raven croaked - you hastened to the right hand and disavowed the left, believed in the light shining from the Most Glorious Kingdom, arose to serve your Lord the Mighty, the Chosen One, and were gathered with the righteous with a face radiating light.

4 و لما قامت القيامة الكبرى و زلزلت الأرض
و انفطرت السماء و كورت الشمس و انتثرت
النجوم و امتد الصراط و وضع الميزان و ازلقت
الحنان و سمرت التيران و انشقت الأفقار و ذاعت
الأخبار و شاعت الآثار و هتكت الأستار و
اشرقت الشمس في رابعة النهار و انتشرت اجنحة
الطاووس و نعب الغراب سرعت الى اليمين و
تبرأت من الشمال و امنت بالنور الساطع من
ملكوت الأبهى و قمت على خدمة ربك العزيز
المختار و حشرت مع الأبرار بوجه سطعت منه
الأنوار

- 5 You called to your Lord with a tongue overflowing with remembrance and a heart gushing with rivers, traveled to the east and west of the earth, strove to exalt God's word in its south and north, associated with the sincere with a face rejoicing at the dawning of the manifest light, comforted those drawn near with a tongue flowing with the water of life, arose to serve your Lord the All-Merciful, the Compassionate with a strong and steadfast heart.

5 و دعوت الى ربك بلسان يندفق منه الأذكار و
قلب طافح يتفجر منها الأنهار و قصدت مشارق
الأرض و مغاربها و سعيت في اعالى كلمة الله في
جنوبها و شمالها و عاشرت المخلصين بوجه مستبشر
بطلوع النور المبين و آنتست المقرين بلسان دافق
بالماء المعين و قمت على عبودية ربك الرحمن
الرحيم بقلب قوى متين

- 6 You attained the presence and heard the call and were addressed with speech sweeter than pure honey. You appeared before the Luminary of the horizons, witnessed the dawning splendor, entered the gathering of harmony, joined the chain of lovers, shed copious tears, and saw what cannot be recorded on pages - until the sun set at its burning point from eyes and vision. Yet it had no setting or rising or absence, rather the horizons were only covered by clouds of separation and absence, and eyes were deprived of witnessing and seeing.

6 و فزت باللقاء و سمعت النداء و خوطبت
بنخطاب اشهى و احلى من عسل مصفى و
حضرت بين يدى نير الآفاق و شاهدت تجلّي
الاشراق و دخلت محفل الوفاق و سلكت في
سلسلة العشاق و سالت بالذموم منك الآفاق
و رأيت ما لا يتم ذكره بالأوراق الى ان غابت
الشمس و هى في نقطة الاحتراق عن الأعين و
الأحداق و ليس لها افول و لا بكور و لا غياب

بل أنما تغشى الآفاق سحائب الغيبة و الفراق و
تحرم الأبصار عن المشاهدة و الابصار

7 I testify, O noble branch, that you were faithful to the Covenant, proclaimed it among the people of fidelity, rejected hypocrisy, avoided discord, gathered the fruits of faithfulness from the Tree of Life growing in the Garden of Light, and protected the mighty fortress from the arrows of the Covenant-breakers and spears of the wayward - until you hastened to the place where the blood of martyrs was shed and exerted utmost effort to assist the weak offspring of those sacred souls whose dust causes the angels of the Most Glorious Kingdom to boast.

7 و اشهد أيها الفرع الجليل أنك وفيت بالميثاق و ناديت به بين اهل الوفاق و ابیت النفاق و اجتنبت الشقاق و جنيت اثمار الوفاء من شجرة الحياة النابتة في الحديقة النوراء و حميت الحصن الحصين من سهام الناكثين و سنان المارقين الى ان سرعت الى الخطة التي سفكت فيها دمآء الشهداء و بذلت الجد و الجهد في اعانة الذرية الضعاف من تلك النفوس المقدسة التي يتباهى بتربتها ملائكة السماء من ملكوت الأبهى

8 Then you strived toward the blessed and most exalted dwelling place, the birthplace of the blessed Tree, the Primal Point, until marriage was arranged between the Afnan and blessed Leaves of the Sinai Tree. God granted you success in this, and due to your lofty station and elevated rank, God ordained for you to drink the cup of martyrdom and be martyred in the most great arena. Congratulations to you for this cup mixed with the camphor of bounty, and well done for this heavenly feast. So thank your Most Exalted Lord for making the end of earthly life like fragrant musk whose sweet breaths perfume all regions.

8 ثم سعت الى الموطن المبارك الأسنى منبت الشجرة المباركة النقطة الأولى حتى تجرى الاقتران بين الأفنان و الورقات المباركة من سدرة السينا و وفقك الله بهذا و لعلو شأنك و سمو علاك قدر الله لك ان تتجرع كأس الفداء و تستشهد في مشهد الكبرياء فهنيئاً لك هذه الكأس الممزوجة بكافور العطاء و مريئاً لك هذه المائدة النازلة من السماء فاشكر ربك الأعلى بما قد جعل ختام الحياة الدنيا مسكاً ذكياً يتعطر بطيب انفاسه كل الأرجاء

9 Blessed is the one who visits your musk-scented resting place and circles your radiant grave in the most noble days, supplicating God with humility and reverence, seeking forgiveness and hoping for pardon and good-pleasure.

9 فطوبى لمن يزور مرقدك المسكى المشام و يدور في مضجعك المنير في اشرف ايام و يدعو الله بخضوع و خشوع و يتننى الغفران و يرجو العفو و الرضوان

10 And upon you be the Most Glorious Glory.

10 و عليك البهاء الأبهى

INBA87:494, INBA52:519, BRL_DAK#0740,
KHAf.070

AB05757*To: Alice R Beede**Date: 1908-Aug-10*

- 1 O beloved handmaiden of the Lord! When the divine call was raised from the Kingdom of Eternity and reached the ear of the wise ones, the fire of the love of God did kindle both their soul and conscience and they did rejoice through the breeze wafting from the meadows of the Kingdom of God and gained life anew and were baptised by the fire the love of God and the spirit of life. It was born again and entered a new existence.
- 2 They who were deprived of hearing that call became even as mouldering bones, bereft of the favours of the Lord of the Kingdom.
- 3 Thou who hast drunk thy fill from that boundless ocean and hath come to recognise the Promised Beauty, must be assured that through the loving kindness of the one true God, you will receive His confirmations anew and shall gain a portion from His ocean.
- 1 ای کنیز عزیز الهی چون ندای الهی از ملکوت باقی بلند شد و بگوش هر هوشمند رسید نار محبت الله در جان و وجدان شعله زد و از نسیم ریاض ملکوت الله در اهتزاز آمد جانی تازه یافت و بنار محبت الله و روح حیات تعمید شد مولود جدید گشت و بجهان تازه درآمد
- 2 و هر نفسی از استماع آن ندا محروم شد عظم رمیم گشت و از فضل ربّ الملکوت بی نصیب گردید
- 3 تو که از آن بحر بی پایان اغتراف نمودی و بجمال موعود اعتراف کردی یقین بدان که از الطاف حق تأییدی جدیدی یابی و از آن دریا نصیبی یابی و علیک البهاء الأبهی

MMK2#089 p.069

AB06903*To: May Maxwell**Date: 1908-Aug-10*

O thou who art attracted to the Abha Beauty and the lover of the Best Beloved!

At every moment I remember thee, turn in prayer to the divine Kingdom, and ask boundless aid for thee.

O thou dear maidservant of God! If thou didst but know with what bestowal and bounty thou hast been blessed, thou wouldst surely free thyself from the world, spread thy wings and soar in the atmosphere of joy and gladness.

The favours of the Abha Beauty surround thee: What more dost thou want? The confirmations of the Supreme Concourse

are at hand: What more dost thou seek? The grace of the Lord is manifest: What more dost thou ask?

MAX.247-248

AB06945

To: Carrie C Haines, in Kansas City, MO

Date: 1908-Aug-12

O thou who gazest upon the Kingdom!

Thy letter arrived and I became saddened by the distressing news about thy dear son's condition. I beseech the divine threshold that he may, God willing, abandon drinking intoxicants and be delivered from this terrible danger. It is a pity that in the prime of youth he should become addicted to drink. If he gives it up, he will become illumined, spiritual and confirmed by divine favors.

I will always pray: "O God! Protect Thy servants from drinking wine and prevent them from intoxicants. O Lord! Remove this affliction from the face of the earth until no trace of intoxicants remains and no mention of smoking tobacco is heard. Thou art the Mighty and the Powerful."

And upon all the handmaidens and loved ones be the Most Glorious Glory.

BLO_PT#003b

AB09177

To: H Mrs Brecklein, in Kansas City, MO

Date: 1908-Aug-12

O handmaid of God! Your brief letter was detailed, for it was a clear proof of your love. One word that demonstrates the love of God is a detailed book, and one melody raised in praise and glorification of the Loving Lord is a matchless and peerless

song. Therefore, from your letter a sweet melody reached the ears of the spiritual ones.

Strive that each day you may find a new blessing and attain to a fresh bounty. And upon thee be the Most Glorious Glory.

BLO_PT#003a

AB00666

To: Isabella D Brittingham, in Washington, DC

Date: 1908-Aug-13

1 O herald of the Kingdom!

2 Thy long letter has been carefully read and the contents understood. It proved that thou art not reposing in heart, not still in body and not silent in tongue; nay, rather, that thou art ever occupied, day and night, in serving at the Threshold of the Beauty of ABHA; that thou art employed in teaching the Instructions and the Precepts of GOD, awakening the sleeping ones, rousing the negligent, satisfying the thirsty with pure water, and guiding those who have gone astray to the pathway of salvation. These actions are those which are in reality worthy of a beloved maid-servant of the Blessed Perfection.

3 Thou hast asked Me to pray and supplicate for thee at the Threshold of GOD and to desire for thee a great blessing, that thou mayest become a Divine Sign in this Illustrious Cycle, so that thou mayest minister unto the real spirituality and cast a glory of agitation and activity which will exhilarate the souls with the Breezes of the Paradise of ABHA. According to thy wish, I prayed and implored at the Threshold of Oneness and asked for thee this great Blessing and these Illustrious Bounties.

4 Know that the blessings of the Kingdom of Abha are not dependent upon the capacity and the worthiness of any one; the blessings themselves are the worthiness. As the action itself, when it reaches the thing acted upon, makes it (that which is acted upon) the action,—so the blessings themselves then become identical with worthiness. In like manner, when the action itself descends upon the recipient, the recipient becomes the action. For example, when an object becomes broken, the action becomes realized in it. Under such circumstances, the

1 ای منادی ملکوت

2 نامه مفصل بنهایت دقت قرائت گردید از مضمون مفهوم شد که نه در دل آرامی داری و نه در جسم سکونی و نه در لسان سکوتی بلکه همواره شب و روز بخدمت آستان جمال ابدی مشغول و بتبلیغ تعالیم و وصایای حق مألوف خفتگانرا صلاهی بیداری زنی و غافلانرا فریاد هوشیاری برآری تشنگانرا ماء عذب فراقی و گمگشتگانرا دلیل راه نجات اینست سزاوار هر کنیز عزیز جمال مبارک

3 خواهش آن نموده بودی که بدرگاه الهی عجز و نیاز نمایم و ترا موهبت کلیه طلب تا در این دور بدیع آیت رحمانی شوی و روحانیت حقیقی یابی جذب و شوری در جهان بیفکنی و نفوس را بنسیم جنت ابدی باهتزار آری چنانکه آرزوی تو بود بدرگاه احدیت تضرع و ابتهال نمودم و از برای تو این فیض عظیم و فوز مبین را خواستم

4 ای امةالله بدان که فیوضات ملکوت ابدی مشروط به استعداد و قابلیت نیست نفس فیض عین قابلیت گردد چنانکه نفس فعل چون از فاعل بمنفعول رسد انفعال گردد مثلاً کسر چون از فاعل انتقال بمنکسر نماید انکسار شود در ایستقام قابل و مقبول استعداد و فیض شیء واحد است پس فیوضات ملکوت ابدی بهیچ قیدی مقید نیست قطره را حکم دریا دهد و

recipient and that which is received—or capacity and blessings—are one. Therefore the blessings of the Kingdom of Abha are not enchained by any fetters. The Kingdom gives the drop the influence of the sea, and the mote that of the sun. As thou hast already beheld, God has arisen, and some souls who were less than drops become like the waves of the great sea and manifested a storm equal to that of the ocean: in such cases worthiness is of no importance.

ذره را آفتاب کند چنانکه ملاحظه مینمائی
نفوسی را مبعوث نموده که از قطره کمتر بودند
لکن امواج بحر اعظم برآوردند و طوفان محیط
اکبر ظاهر کردند در اینقام استعداد و قابلیت
را حکمی نه بلکه حکم بر نفس فیض است

- 5 In regard to going to Persia: consult with the near maid-servant Lua about it and perform what you both think best.

5 در خصوص سفر به ایران مرقوم نموده بودی
با امةالله المقرّبه ستّ لوا شوری کنید هر نوع
مصلحت دانید مجری دارید

- 6 Give my yearning greetings to thy beloved and honorable husband. I will always pray to the Great Kingdom for him and ask for him blessings and assistance. I hope his money troubles will become better.

6 بقرین عزیز مستر محترم تحیت مشتاقانه برسان هر
دم بملکوت اعظم در حقّ او دعا نمایم و عون
و عنایت طلب امیدوارم که وسعتی در امور او
حاصل گردد

- 7 Thou hast written that thy health was broken. Give thanks unto GOD that thy soul is in great health and strength and that thou hast attained to the Eternal Cure!

7 از انحراف صحت خویش مرقوم نموده بودی الحمد
لله روح در نهایت صحت و قوت است و
شفای ابدی حاصل

- 8 Convey My longing greetings to Dr. Moody and be very kind and loving to her. I hope that she will sow some seeds which will become a harvest. The kindness she has shown to you and the attention she has paid you are the cause of her advancement towards the Kingdom.

8 دکتر مودی را از قبل من تحیت مشتاقانه برسان و
نهایت محبت و مهربانی مجری دار امیدم چنانست
که تنخی بیفشاند که برکت خرمن گردد محبتی
که بتو نموده و رعایتی که مجری داشته سبب
قریبت بملکوتست

- 9 Give My best greetings, with perfect spirituality, to Mr. and Mrs. Dahl, and give them also My warmest and indescribable love. I am very pleased with them for having been so kind to you.

9 مستر و میس دال را بروحانیت تامّه از قبل
من محبت زایدالوصف ابلاغ دار بسیار از آنان
مسرورم که محبت و مهربانی بتو نمودند

- 10 Give my respectful greetings to Mrs. Harman (?) and say to her that the captive of the Holy Spirit is exempt from every captivity and when the eyes attain to the real perception, they will realize the greatness of this Great Cause.

10 میس هرمان را از قبل من تحیت محترمانه
برسان و بگو اسیر روح القدس از قید هر اسارت
آزاد گردد و چون بصر تابع بصیرت شود عظمت
این امر عظیم را مشاهده نماید

- 11 Deliver My longing greetings to Dr. Berlin and say to him that although he is old in body, yet, thanks be to GOD, he is young in spirit, and although the eyes have become feeble, thanks be to GOD, the perception is strong, and although the power of the body is decreasing, yet, thanks be to GOD, the spiritual power is developing and increasing.

11 دکتر برلین را از قبل من تحیت مشتاقانه برسان
و بگو هرچند بجسم پیری الحمد لله روح جوانی و
هرچند بصر ضعیف شده الحمد لله بصیرت محکم
است و اگر قوای جسمانی بتخلیل رفته است الحمد
لله قوای روحانی ترقی یافته

- 12 The maid-servant of GOD, Elizabeth Stewart, is permitted to come, because of her kindness to you, for you were the one who asked for her the permission to come.

12 امةالله الیزابث استوارت محض محبت بتو اذن
حضور دارد زیرا تو اذن حضور او را خواستهئی

13 Upon thee be Baha'u'llah!

BSC.496 #957x, BSTW#444

13 و عليك الهاء الأبهى

MMK3#137 p.095x

AB01691*To: Siyyid Muhammad Rida, in Tihiran**Date: 1908-Aug-18*

- 1 O you who are firm in the Covenant! Your detailed letter arrived and the events became known, although they were known from the beginning and were explicitly written about two years ago, and all events were revealed from the Pen of the Covenant several years ago. If you can obtain the political treatise printed in Bombay, you should definitely promote it, and consider the letter that was written to the Spiritual Assembly two years ago.
- 2 Today the loved ones of God must all arise with all their powers to diffuse the divine fragrances and exalt the Word of God. They must sacrifice their transient days for eternal life and expend their physical comfort in the path of spiritual glad tidings. The days are passing and life in this world is without benefit or fruit unless one sacrifices life and head in the Most Great Cause and ultimately raises the banner of sacrifice in the altar of love.
- 3 You had written that the government has strictly emphasized that large gatherings should not be held in any place. This is a general order - the loved ones of God must obey it, but with the utmost effort they must teach individually and not lose time and count the days as precious, for it has become evident and proven to all that the Baha'is are well-wishers and extremely kind to all parties, averse to conflict and contention, and far from prejudice and ulterior motives.
- 4 O you who are firm in the Covenant! Be loving to all peoples with heart and soul, and show true and heartfelt kindness to all parties with perfect sincerity - not mere civility. Become intimate with stranger and friend alike, and the confidant of every destitute and wandering soul. Do not hurt anyone's feelings and do not utter an unkind word. If you observe human virtues and godly conduct in someone, praise them; otherwise maintain silence. This is the way of the people of Baha. This
- ای ثابت بر پیمان نامه مفصل رسید و وقایع معلوم گردید اگرچه از اول معلوم بود و بصریح عبارت دو سال پیش مرقوم شد و جمیع وقایع از قلم میثاق چند سال پیش صادر رساله سیاسی طبع بمبئی اگر چنانچه بدست آید البته ترویج دهید و نامه‌ئی که دو سال پیش بحفل روحانی مرقوم شد ملاحظه نمائید
- 2 اليوم احبای الهی باید کلّ جمیع قوی بنشر نفحات الله و اعلاء کلمه الله پردازند ایام فانیه را فدای حیات باقیه کنند و راحت جسمانرا در سبیل بشارات روحانی انفاق نمایند ایام در گذر است و زندگانی این دنیا بی فائده و ثمر مگر آنکه در سبیل جلیل اکبر جان و سر فدا شود و عاقبت انسان در قربانگاه عشق علم فدا بیفزارد
- 3 مرقوم نموده بودید که حکومت تأکید تامّ نموده که اجتماع زیاد در محلی نگردد این حکم عمومی است احبای الهی باید اطاعت کنند ولی بکمال همت فرداً فرداً ببلیغ پردازند و وقت را از دست ندهند و ایام را غنیمت شمرند زیرا در نزد کلّ ثابت و مبرهن گردیده که بهائیان خیرخواهند و با جمیع احزاب بینهایت مهربان از نزاع و جدال بیزارند و از تعصب و غرض در کنار
- 4 ای ثابت بر پیمان با جمیع اقوام به جان و دل مهربان باشید و با کلّ احزاب در نهایت خیرخواهی از دل و جان بکمال صدق محبت نمائید نه مدارا همدم بیگانه و آشنا گردید و همراز هر بیچاره و آواره خاطری نیازارید و کلمه سوء بر زبان میارید اگر از کسی فضائل عالم انسانی و سلوک در رضای الهی مشاهده کنید تجید کنید والا

is the melody of the Concourse on High. This is the cry of "O what bliss! O what bliss!"

صمت و سکوت اختیار نمائید اینست روش اهل
بها این است نغمه ملأ اعلی و اینست نعره
یا طوبی و یا طوبی

5 And upon you be the Most Glorious Glory!

5 و علیک البهاء الأبهی

INBA84:408, MKT4.041, MILAN.230,
AVK3.185.10x

AB01914

To: Nasrullah Baqiruf, in Tihiran

Date: 1908-Aug-18

1 O thou who art firm in the Covenant! Praise be to God that whatsoever flowed from the pen of this wanderer two or three years ago has now all appeared in the realm of existence and the mysteries have become evident, so that all may become awakened and aware that this pen is divinely aided and inspired. Glory be to God! Despite the explicit statements, some souls took matters lightly and were not deterred by clear prohibition. Likewise, many souls expressed astonishment that such a thing would be impossible - given the ultimate influence and power of the clergy and the intensity of party dominance and the ascendancy of the societies - how could this matter be reversed, the mighty become abased and the victors become vanquished? Praise be to God that whatever was explicitly written became verified and evident after several years. A detailed letter about this matter was written to the Spiritual Assembly about two years ago, but for wisdom's sake it was not disclosed. Surely those endowed with understanding are aware of it. But the victors must appreciate the value of this divine confirmation so that success may continue - "If ye be thankful, I will surely increase you."

1 ای ثابت بر پیمان الحمد لله آنچه از قلم این آواره
در دو سال سه سال پیش صادر جمیع در
عرصه وجود حال جلوه نمود و اسرار هویدا
گشت تا کل بیدار گردند و هوشیار که این قلم
مؤید و ملهم است سبحان الله باوجود صریح
عبارت بعضی از نفوس سهل شمردند و بمنع
صریح ممنوع نگشتند و همچنین نفوس بسیار
استغراب میفرمودند که چنین امری ممتنع و
محالست باوجود نهایت نفوذ و اقتدار علما و
شدت سطوت احزاب و غلبه انجمنها چگونه
میشود که این امر معکوس گردد عزیزان
ذلیل شوند و غالبان مغلوب گردند الحمد لله
آنچه بصریح عبارت مرقوم شد بعد از چند
سال محقق و معلوم گردید مکتوبی مفصل در
اینخصوص قریب دو سال پیش بحفل روحانی
مرقوم گردید ولی بحکمتی ابراز نشد البته مقرون
باطلاع اهل عرفانست ولی غالبان باید قدر این
تأیید بدانند تا توفیق مستمر گردد و لئن شکرتم
لأزیدنکم

2 In any case, the friends must show perfect obedience and submission to the government. They must not associate with any society at any time, nor harmonize with political parties. They must not interfere in political matters whatsoever. Rather, they should seek fellowship through holy fragrances and spend their time in spiritual attractions. They should be the essence of sanctity and the spirit of detachment. They should kindle the fire of the love of God and, with the flame of Sinai, burn

2 باری باید یاران در نهایت اطاعت و انقیاد
بحکومت باشند در هیچ زمانی با هیچ انجمنی
همدم نگردند و با احزاب هم آواز نشوند در
امور سیاسی ابداً مداخله ننمایند بلکه بنفحات
قدس الفت جویند و بانجذابات وجدانی اوقات
بگذرانند جوهر تقدیس باشند و لطیفه تزیه
شعله نار محبت الله برافروزند و بلعه طور

away the veils of hearts and vision. They should sing melodies in the rose garden of divine unity and, in the paradise of sanctification, occupy themselves with praising and glorifying the Glorious Lord.

جبات قلوب و ابصار بسوزند در گلشن توحید
نغمه سرایند و در جنت تقدیس به محامد و تجید
رب مجید پردازند

- 3 Jinab-i-Amin offers utmost praise for your outstanding services, that praise be to God, you are succeeding with perfect strength in servitude to the Threshold of the Divine Unity and are benevolent toward all humanity from every direction. I hope that you will always be confirmed and assisted. And upon you be the Most Glorious Glory.

3 جناب امین نهایت ستایش از خدمات فائده
آنجناب مینمایند که الحمد لله بکمال قوت بعبودیت
آستان حضرت احدیت موقید و از جمیع جهات
خیرخواه عموم خلق امیدوارم که همیشه مؤید و
موفق باشید و علیک البهاء الأبهی

MKT5.160

AB03737

To: Hubbiyyih Yazdi, in Alexandria

Date: 1908-Aug-18

- 1 O maidservant of God! Any soul that is freed from this ephemeral world - one should celebrate with joy and gladness his freedom, not engage in sighs and lamentations. One must cry and lament the life of this world, not the transfer to an eternal kingdom and the attainment of everlasting life. Thus He says in the holy verse: "Yearn ye then for death if you are men of truth."¹

1 ای کنیز الهی هر نفسی از اینجهان فانی رهائی
یابد باید که جشن و سرور گرفت نه آه و این
نمود فریاد و فغان باید از حیات دنیا کرد نه از
انتقال بعالم جاودانی و حصول حیات سرمدی
اینست که در آیه مبارکه میفرماید فتمنوا الموت
ان کنتم صادقین

- 2 Therefore thou shouldst not be saddened, laden with grief, disconsolate nor sit dejected. Put all thy trust in God and be content with His decrees. Verily the patient ones will have their reward without measure.

2 لهذا محزون مباش مغموم مگرد مأیوس مشو
مغموم منشین توکل بر خدا کن و بقضا راضی
باش انما یوقی الصابرون اجرهم بغير حساب

- 3 These tragedies are divine tests, one must remain firm and steadfast and patient under every great affliction. One must follow the example of God's holy ones and walk in the steps of those who are near to the divine threshold. Think about their afflictions so that every affliction becomes easy and every day with the utmost humility, meekness and supplication and imploring recite this prayer:

3 این مصیبتها امتحانات الهیه است باید ثابت و
مستقیم بود و صابر بر هر بلای عظیم اقتدا
باولیای الهی کرد و پیروی بمقربان درگاه ربّانی
در مصائب آنان فکر کن تا هر مصیبتی آسان
شود و هر روز بنهایت خضوع و خشوع و تضرع
و ابتهال این مناجات را بخوان

- 4 O my God, O my God! My tribulations have become grievous and my troubles and pain have increased and I have fallen in the greatest of calamities. O my God! Enable me to be patient, contented and pleasing unto Thee, full confident in Thy grace

4 الهی الهی قد اشتدت علیّ البلاء و عظمت
البأساء و الضراء و وقعت فی المصیبة الکبری
رب اجعلنی صابرة راضية مرضية مطمئنة
بفضلک و رحمتک ناطقة بشااک شاکرة علی

¹Qur'an 62:5.

and mercy, mentioning Thy praises, thanking Thee upon all the tribulations that come to me, yearning Thy presence, attracted to Thy beauty, ignited with the fire of Thy love. Verily Thou art the Generous, Thou art the Great and Thou art the Compassionate and Merciful.

بلائک متمنیہ لقائک منجذبہ الی جمالک
مشتعلہ بنار محبتک آنک انت الکریم آنک انت
العظیم آنک انت الرحمن الرحیم

MMK3#009 p.004

AB05142

To: *Haji Mulla Muhammad (Kushkbagh), in Mashhad*

Date: 1908-Aug-18

- 1 O thou who art firm in the Covenant! Even though a myriad afflictions, many calamities and untold tests hath befallen thee yet since these were all met in the path of God they are conducive to the happiness of thy soul and the tranquillity of thy conscience. Render thanks to God that thou hast been the target of all these tests, these afflictions, and great calamities.

1 ای ثابت بر پیمان هر چند بلا و محن و رزایا بی حد و شمار بر شما وارد ولی چون در سبیل الهی واقع راحت جان و مسرت وجدانست شکر کن خدا را که مورد این محن و بلایا گردیدی و در سبیل الهی بمصائب کبری مبتلا شدی
- 2 Wert thou to observe these happenings with the eye of truth thou wouldst see that this calamity is the essence of His gifts, this adversity a pure bounty; thou wouldst recognise that this detriment is a veritable gain and this loss a source of endless profit.

2 اگر بحقیقت نگری این بلا عین عطاست و این مصیبت موهبت کبری زیان عین سود است و خسارت ربح بی پایان
- 3 Consider the past. What were the results of the oppressors' wrongdoings and what were the consequences in the lives of those that suffered and were afflicted at their hands? The impious Yazid and the sinful Walid crawled on their hands and knees to their pit of perdition and His holiness the Prince of Martyrs is still shining from the sublime horizon of eternal glory.

3 ملاحظه در سلف نما که اهل ظلم و عدوان را عاقبت و پایان چه بود و مظلومین آفاق را نتیجه مصیبت و بلا چه یزید پلید و ولید مرید بحفره خسران خزیدند و حضرت سیدالشهدا روحی له الفداء از افق عزت ابدیه مانند شمس تابان درخشیدند
- 4 Thus it is manifest that tribulation in the path of God proffers to our lips the true chalice of His gifts and adversity is the outer form of His loving providence. How great the happiness of the one who hath adhered unto thereunto.

4 پس واضح و معلوم گردید که بلا در راه خدا کأس عطاست و مصیبت عین عنایت هنیئاً لمن فاز بها و علیک البهآء

MMK2#292 p.212

AB11058*To: Mirza Fadlullah Sabit, in Tihiran**Date: 1908-Aug-18*

Thou hast written regarding thy meeting with... He hath written that he desireth to teach thee one of the crafts and show thee affection and consideration. We beseech God that this purpose may be attained, and thou wilt learn such a skill, for according to the divine ordinances, every person must acquire a craft.

COC#0012x

AB00604*To: Asadullah Manshadi**Date: 1908-Aug-19*

- 1 O thou who art firm in the Covenant! Thy letter was precious and contained sweet expressions. Its reading brought joy and its contents revealed the essence of explanation. You had related three dreams, for which I will write a brief interpretation as there is no time for detail. The cruel murderer took up the saw of oppression and injustice and wished to cut down the sapling of the Abha Paradise and the Tree of the Ultimate Boundary, but met with disappointment. They became despondent and beseeched you that those two great ones - the Blessed Beauty and His Holiness the Exalted One, may my spirit be sacrificed for them both - would forgive them, and you brought to mind for their sake that oppression and cruelty, meaning they must inevitably meet the consequences of their deeds, as you observe how they became afflicted and fell into utter abasement, burning in painful torment and the fire of hell.

- 2 As for those two vessels brimming with spiritual wine, this indicates that from that family two blessed souls will appear who will become the cause of joy and delight to all the world, bestowing spiritual ecstasy and offering the divine wine. Praise be to God, the vessels were broken and the wine was spilled, and the earth received its share from the cup of the generous ones. That wine is the rain of the Lord's mercy which, God

1 ای ثابت بر پیمان نامهء شما نامی بود و تحریر تقریر شیرین داشت از قرائتش مسرت حاصل و از عنوانش جوهر تبیان باهر سه رؤیا حکایت فرموده بودید تعبیر مختصر مرقوم میشود فرصت مفصل نیست قاتل ظالم منشار ظلم و اعتساف بدست گرفت و خواست نهال جنت ابری و شجرهء سدرهء منتهی را قطع نماید ولی خیت آمال حاصل مأیوس گردیدند و مرتجی بشما شدند که آن دو بزرگوار جمال ابری و حضرت اعلی روحی لهما الفدا عفو فرمایند و شما بخاطر آنان آن ظلم و جفا آوردید یعنی لابد بجزای اعمال خویش مبتلا گردند چنانکه ملاحظه میفرمائید چگونه مبتلا شدند و بذلت کبری افتادند و در عذاب الیم و نار و بحیم میسوزند

2 و اما آن دو خم که لبالب بشراب روحانی بود دلیل بر آنست که از آنخاندان دو نفس مبارکی ظاهر شوند و سبب سرور و فرح عالمیان گردند و نشئهء روحانی بخشند و صهبای رحمانی مبذول دارند الحمد لله نعمها شکسته شد و شرابها ریخته گشت و للأرض من كأس الکرام نصیب آن

willing, will encompass East and West. And that bridge is the path of the Covenant and the span of the Testament which is the means of salvation, moving by the will of the Lord of Verses.

- 3 As for the second dream, that luminous full moon will, God willing, become an intimate companion and seek fellowship. And as for the third dream, those hosts are the heavenly army and the forces of the Supreme Concourse, and the greatest of those hosts and forces are the martyrs in God's path. It is certain that Jinab-i-Shatir and Ali-Akbar were cleansed and purified from the filth of this vain world by the water of purification, and were resurrected in utmost delicacy, purity and cleanliness, and with perfect joy they gave the true answer that "We are alive and enduring, and none has power to eliminate and destroy us," for the hosts of the Supreme Concourse arose to their assistance. "Think not of those who are slain in God's path as dead. Nay, they are living, with their Lord they have provision."

- 4 Regarding the water you have dedicated to the martyrs to be used at the pure resting place of the martyred Shatir Hasan and the martyred Jinab-i-Aqa Asadu'llah, this dedication is most acceptable and a means of drawing near in the court of the Divine Unity. Concerning the promissory note of Jinab-i-Aqa Mirza Siyavush, since your seal is on the note, Jinab-i-Aqa Siyavush is in the right, even though his father received and spent the amount, for that amount is also owed by your seal. Therefore, pay that debt however possible, even if from the value of the water you have dedicated.

- 5 My Lord and my hope! Thou seest me with my face in the dust, prostrate before Thy countenance, bowing before Thy presence, submissive at the gate of Thy oneness, humble before Thee, supplicating between Thy hands, that Thou forgive the parents of this servant who is attracted by the fragrances of Thy holiness and enkindled with the fire of Thy love, and that Thou ordain all good for his companion and those related to him. Lord! Have mercy upon them through Thy grace and favor, and pardon them through Thy generosity and gift. Verily Thou art powerful over whatsoever Thou willest, and Thou hast ever been mighty over all things.

- 6 Convey my utmost longing to Jinab-i-Aqa Mirza Ali-Akbar Rafsanjani. I hope that through divine grace and bounty he

صہبا باران رحمت پروردگار است کہ انشاء اللہ شرق و غرب را احاطہ نماید و آن پل صراط پیمائست و قطرہء میثاق کہ سبب نجاتست و متحرک بارادہ ربّ الآیات

3 و اما رؤیای ثانی آن بدر نورانی انشاء اللہ ہمد و ندیم گردد و الفت و صحبت جوید و اما رؤیای ثالث آن جنود لشکر آسمانیست و جیوش ملأ اعلیٰ و اعظم آن جنود و جیوش شہدای سبیل الہی جناب شاطر و علی اکبر یقین است کہ بماء طہور از اوساخ عالم غرور پاک و منزہ شدند و در نہایت لطافت و طہارت و نظافت مبعوث شدند و بکمال سرور جواب صواب دادند کہ ما حی و باقی ہستیم و کسی بر محو و اعدام ما مقتدر نہ زیرا جنود ملأ اعلیٰ بنصرت آنان قیام نمود لا تحسبن الذین قتلوا فی سبیل اللہ امواتاً بل احياء عند ربهم يرزقون

4 در خصوص آبی کہ وقف شہدا نمودہاید تا در مرقد پاک حضرت شہید شاطر حسن و حضرت شہید جناب آقا اسد اللہ خرج شود این وقف بسیار مقبول و در درگاہ احدیت سبب تقرّب و وفود در باب برات جناب آقا میرزا سیاوش چون مہر شما پای برات است حق با جناب آقا سیاوش است ولو آنکہ مبلغ را ابوی گرفته خرج کردہ زیرا آن مبلغ را مہر شما نیز مدیون است دیگر ہر قسم است آن دین را ادا نمائید ولو از قیمت آبی کہ وقف نمودہاید بدهید

5 ربّ و رجائی ترانی ممرّغ الجبین ساجداً لطلعتک راکعاً لحضرتک خاضعاً بباب احدیتک متذللاً الیک متضرعاً بین یدیک ان تغفر لوالدیّ هذا العبد المنجذب بنفحات قدسک المشتعل بنار محبتک و ان تقدّر کلّ خیر لضجیعی و من ینسب الیہ ربّ ارحمہم بفضلک و عنایتک و اعف عنہم بجدک و مہبتک انک انت المقتدر علی ما تشاء و انک کنت علی کلّ شیء قدیر

6 بجناب آقا میرزا علی اکبر رفسنجانی نہایت اشتیاق این عبد فانی ابلاغ دارید از فضل

may become the manifestation of infinite favors. And upon him be greetings and praise.

و موهبت الهی امیدوارم که مظهر الطاف
نامتناهی گردد و علیه التَّحِيَّة و الثَّناء

AMK.053-055

AB01600

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran

Date: 1908-Aug-19

- 1 O ancient companion, your letter arrived and its contents were noted. Since our separation, multiple letters were sent, both in my own hand and by scribe. Apparently some did not arrive, including one letter stating that you should immediately travel to Hamadan to identify and repair the holy resting place of the Most Truthful Name of God there, and recite a visitation prayer on behalf of Abdul-Baha. If none was revealed by the Supreme Pen, this servant would write and send one so that you and a group could visit by proxy. No response was received.
- 2 Now, the prayer that was written regarding the mother, which mentioned His Holiness the Most Truthful Name of God and was sent previously with no confirmation of receipt, is being sent again for you to read and observe what expressions and praise have issued from the Pen of the Covenant.
- 3 As for the matter of instructions - the instruction is that you must engage in teaching the Cause of God. Currently Baku is very receptive - you should enter under another pretext, associate with strangers, open your tongue in teaching and guide souls to the divine law. This is what today attracts magnetism of divine confirmation and the attractive power of success.
- 4 On the 28th of Sha'ban, the day of martyrdom of His Holiness the Exalted One (may my soul be sacrificed for Him), a group of divine friends should visit on behalf of this servant the illumined graves of the martyrs and fragrant tombs of those

۱ ای مونس قدیم نامه رسید و بر مضامین اطلاع حاصل گردید از وقتی که مفارقت حاصل مکاتیب متعدده ارسال شد چه بخط خویش و چه بخط کاتب از قرار معلوم بعضی نرسیده حتی در نامه‌ی مرقوم گردید که آنحضرت فوراً به همدان مسافرت نمایند و مرقد مطهر اسم الله الاُصدق را در آنجا معین کنند و بتعمیر پردازند و از قبل عبدالبهاء زیارتی تلاوت نمایند و اگر از قلم اعلیٰ صدور نیافته این عبد زیارتی بنگارد و ارسال دارد تا آنجناب با جمعی بالتیابه زیارت نمایند بهیچوجه جوابی نرسید

۲ حال مناجاتی که در حقّ والده مرقوم شده بود و ذکر حضرت اسم الله الاُصدق در آن و از پیش ارسال شد و خبر وصول نرسید دوباره نسخه آن ارسال میگردد تا قرائت نمایند و ملاحظه فرمائید که از قلم میثاق چه بیانی و نعت و ستایشی صادر

۳ و اما قضیه دستورالعمل دستورالعمل اینست که باید بتبلیغ امر الله پردازید علی العجله بادکوبه بسیار مستعدّ باید بعنوانی دیگر وارد شوید و با اغیار معاشر گردید و زبان بتبلیغ گشائید و نفوس را بشریعه امر الله دلالت کنید اینست الیوم مغناطیس تأیید و قوه جاذبه توفیق

۴ باری در بیست و هشتم شعبان که یوم شهادت حضرت اعلیٰ روحی له الفداست باید جمعی از یاران الهی بالتیابه از اینعبد مراقد منوره شهدا و

near to the Divine Threshold in Tehran, as representatives of Abdul-Baha.

- 5 And if possible, nine people should go to the city of Qum to visit by proxy the fragrant grave of the one near to the Divine Threshold, Mu'tamidu'd-Dawlih, for that noble person and accepted servant at the Threshold of the Lord, during his governorship in Isfahan, rendered a service to the Sacred Threshold of His Holiness the Exalted One (may my soul be sacrificed for Him) - that is, for several days he protected and safeguarded the Bab from the interference of the evil clergy. Therefore at the Supreme Threshold and Divine Court he is the most favored of ministers.

- 6 And upon you be the Most Glorious Glory.

قبور معطرهٗ مقربان درگاه کبریا را در طهران
از قبل عبدالهٔاء زیارت نمایند

5 و اگر چنانچه ممکن نه نفر بمدینهٗ قم رفته
بالنبابه زیارت رمس معطر مقرب درگاه کبریا
معتمدالدوله نمائید زیرا آنشخص بزرگوار و
بندهٗ مقبول درگاه پروردگار در ایام حکومت
خویش در اصفهان خدمتی به عتبهٗ مقدسهٗ
حضرت اعلیٰ روحی له الفداء نمود یعنی چند
روز حضرت را از تعرض علماء سوء حفظ و
صیانت نمود لهذا در عتبهٗ علیا و درگاه کبریا
مقربترین و زراست

6 و علیک الهٔاء الأبهی

PYK.257

AB12222

To: Hasan Ishtihardi, in Iran

Date: 1908-Aug-19

- 1 O servant of God! Praise be to God that what flowed from the Pen of the Covenant was witnessed and made manifest. His Imperial Majesty the Shah was confirmed and assisted, and the evil divines were unable to create any breach in the affairs of the monarchy. Glory be to God! These souls who are incapable of managing their own affairs - how can they become the axis of government and engage in the administration and organization of the country? The loved ones of God must occupy themselves night and day with prayers and well-wishing for His Imperial Crowned Majesty, that he may be assisted to exercise justice and fairness and be confirmed in promoting laws of protection and equality, so that this confirmation may endure.

- 2 O my God, my God! I raise my cry with glorification and praise to the threshold of grandeur, and I utter a cry that would move the most solid rock. I beg for forgiveness and pardon for the parents of this penitent servant, the namesake of Hasan who was drawn to the expanse of the Gate. O Lord! Forgive them both through Thy pardon and bounty. Verily Thou art the Pardoner, the Forgiver of sins, the Acceptor of repentance, the Merciful, the Compassionate.

1 ای بندهٗ حق الحمد لله آنچه از خامهٗ میثاق صادر
مشهود و واضح گردید اعلیحضرت شهریاری مؤید
گردیدند و موفق شدند و علمای سوء نتوانستند
که رخنهٗی در امور سلطنت نمایند سبحان الله
این نفوس از ادارهٗ امور خویش عاجز چگونه
توانند که مدار حکومت گردند و به ضبط و
ربط مملکت پردازند احبای الهی باید شب و
روز به دعا و خیرخواهی اعلیحضرت تاجداری
مشغول شوند که موفق بر عدل و انصاف باشند
و مؤید بترویج قوانین محافظت و مساوات گردد
تا این تأیید باقی ماند

2 الهی الهی اتی ارفع ضجیجی بالتلیل و التکبیر الی
عتبةٗ الکبریاء و اصرخ صریحاً یتأثر منها الصخرة
الصماء و ارجو العفو والغفران لأبوی هذا العبد
الأواب سبی حسن المنجذب الی رحیب الباب
رب اغفر لیما بعفوک و احسانک انک انت
العفو غافر الذنب قابل التوبه الرحیم الرحمن

- 3 O servant of God! The three shares of the inherited property which thou didst dedicate as an endowment for the Mashriqu'l-Adhkar was accepted at the Divine Threshold. That vision is evidence that thou wilt draw near to the Divine Threshold and receive thy portion and share from all things through the favors of the Peerless Lord. Concerning what thou didst write about the education of children, it is obligatory and essential. If the father has the capacity and means - otherwise "God does not burden any soul beyond its capacity" - the father must strive to the extent possible to educate the child so that he will not be deprived of the gift of knowledge and learning.

3 ای بنده الهی سه دنگ عمارت موروث که وقف مشرق‌الاذکار نمودی مقبول درگاه کبریا افتاد آن رؤیا دلیل بر آنست که مقرب درگاه کبریا گردی و از الطاف حضرت بیچون از جمیع شئون بهره و نصیب گیری در خصوص تعلیم اطفال مرقوم نموده بودی فرض و واجب است اگر پدر را اقتدار و وسعت باشد و آلا لایکلف الله نفساً آلا وسعها بقدر امکان باید پدر بکوشد که طفل را تعلیم دهد تا از موهبت علم و معارف محروم نماند

INBA85:073

AB00328

Sharh-i-Fass-i-Nigin (on the Ringstone Symbol)

To: Muhammad Ali Mahallati, in Paris

Date: 1908-Aug-20

- 1 For some time past thou hast been engaged in service in Paris. Though the toil and hardship be great, yet it is service unto thy Lord and the perfecting of the art of healing in that land; wherefore it beseemeth thee to render the utmost thanksgiving for so precious a bounty. For by the aid and grace of God such means have been provided that thou shouldst abide in Paris and sacrifice thy precious self in the path of the Divine Cause.
- 2 Deal with Jinab-i-Aqa Siyyid Asadu'llah with the utmost forbearance and consideration until Mir Nasir arriveth. Ere the coming of Mir Nasir, thy departure is not permissible. This person is highly dear in the sight of 'Abdu'l-Baha, for he is of the Khamsih Siyyids, upon whom, in the Blessed Days, the loving-kindness of the Ancient Beauty was continually bestowed, and in whose behalf many Tablets from the Most Great Name were revealed.
- 3 This occurrence that hath come to pass, and these afflictive conditions, have arisen from the intensity of thought and anxiety, of labor and earnest striving in affairs; yet an all-compelling wisdom lieth hidden herein, which shall ere long be made manifest.

1 مدتی شد که آنجناب در پاریس بخدمت مشغولید هرچند زحمت و مشقت بسیار است ولی خدمت پروردگار است و اكمال فن طبابت آندیار لهذا سزاوار شکرانه است باید نهایت شکرگذاری را از حصول این موهبت مجری دارید زیرا بعون و عنایت حق اسبابی چنین فراهم آمد که شما در پاریس باشید و نفس نفیس را فدای امر الهی نمائید

2 با جناب آقا سید اسدالله بنهایت مدارا رفتار کنید تا میر ناصر بیاید پیش از وصول میر ناصر حرکت شما جائز نه این شخص در نزد عبداله‌آء بسیار عزیز است زیرا از سادات نهمه است که در ایام مبارک همواره الطاف جمال قدم شامل حال بود و توقیعات اسم اعظم متعدد در حق ایشان صادر

3 این قضیه حاصله عوارض از شدت تفکر و تدبر و سعی و کوشش در امور حاصل گردید و حکمت بالغه‌ئی در این عنقریب ظاهر خواهد شد

- 4 As regards the explanation of Monsieur Angelmann (?) concerning the writing of the Greatest Name on the ringstone, although it is fairly close to the truth, yet he should ponder the matter most deeply and meditate thoroughly upon it. It is made up of two letter ba's and four ha's. The interpretation of the ba has been written in explanation of the words, Bism Allah al-rahman al-rahim. Since it is a very detailed explanation, it is unnecessary to repeat it here; you must refer to it. The repetition of the ba indicates the station of the Hidden and Manifest. As for the four ha's, these are the pillars of the Temple of Unity, and together add up to ten, for one and two make three, three and three six, six and four, ten; this station is referred to in the verse of the Qur'an: "We completed them with ten" (Qur'an 7:142: "And We appointed a meeting with Moses for 30 nights, which We completed with ten other nights, so that his whole time with His Lord amounted to 40 nights").
- 5 Moreover, the numerical equivalent of the letter ha [itself] is five. This ha is the ha of the reality (huwiyat) and essence of the Most Merciful, which is manifest and clear in the number five, which is the numerical equivalent of the word "Bab". Therefore, in the Greatest Name as it appears on the ringstone symbol, the ba has been joined with the ha.
- 6 Likewise, the Greatest Name is manifest in that symbol, its numerical equivalent being nine, for nine is the numerical equivalent of Baha. Multiply it by the word Bab, which equals five, that is nine times five, which makes 45. In the same manner, multiply the five, which is the number of Bab, by nine, which is the number of Baha – that is 45. This number is the numerical equivalent of the word Adam (Adam).
- 7 Likewise, when you add together the units which make up the number nine, they equal 45 – one and two is three, three and three is six, six and four ten, ten and five 15, 15 and six 21, 21 and seven 28, 28 and eight 36, 36 and nine 45. In the same way, if you add up the units in the number Bab [5], they come to 15 – one and two make three, three and three make six, six and four ten, ten and five 15, which is equivalent to the number of Hawa (Eve), which is in agreement with the tradition, "I and 'Ali are the parents of this people".
- 8 The meaning of Adam is the reality that bestows bounties, is manifest and active, for in him are comprised the outward manifestations of the divine names and attributes, and the various states of the All-Merciful. Eve is the reality that is dependent,
- 4 و اما شروح مسيو انژلمن در خطوط فصّ نگين اعظم هر چند بدرجه‌ئی مقارن حقيقت است ولی بايد که تعمق زياد نمايند و تدبّر کلي فرمايند زيرا مرکب از دو باست و چهار هاء شرح باء در تفسير بسم الله الرحمن الرحيم مرقوم گرديده بسيار مفصل است در اين نامه نگنجد رجوع بآن شود تکرار باء اشاره مقام غيب و شهود است و اما چهار هاء که ارکان اربعه بيت توحيد است و عددش متمم عشره است زيرا یک با دو سه سه و سه شش شش و چهار ده و اشاره باین مقام در آیه قرآنست که میفرماید و اتمناه بعشره
- 5 باری هاء را عدد پنج است و این هاء هاء هویت و حقیقت رحمانیه است در عدد پنج که عدد بابست ظاهر و آشکار است لهذا در فصّ نگين اعظم باء با هاء ترکیب شده است
- 6 و همچنین اسم اعظم از آن نقش ظاهر و عدد اسم اعظم نه است چون نه را که عدد بها است در باب که عدد پنج است ضرب نمائید نه پنج است که چهل و پنج گردد و همچنین پنج را که عدد بابست در نه ضرب کنی که عدد بها است چهل و پنج است و این عدد با عدد آدم مطابق است
- 7 و همچنین مفردات نه را چون جمع کنی چهل و پنج است یک و دو سه سه و سه شش شش و چهار ده ده و پنج پانزده پانزده و شش بیست و یک بیست و یک و هفت بیست و هشت بیست و هشت و هشت سی و شش سی و شش و نه چهل و پنج و همچنین چون عدد باب را جمع کنی پانزده گردد یک و دو سه سه و سه شش شش و چهار ده ده و پنج پانزده مطابق عدد حواست و موافق حدیث انا و علی ابوا هذه الامة
- 8 مقصد از آدم حقیقت فائضه متجلیه فاعله است که عبارت از ظهور اسما و صفات الهیه و شئون رحمانیه است و حوا حقیقت مقتبسه مستفیضه مستنبئه منفعله است که منفعل بجمع

on which bounties are bestowed, which is subservient and influenced, for it is under the influence of all the divine names and attributes. This, then, is nearer to the inner mystery of the arrangement of the ringstone symbol.

صفات و اسماء الهیة است باری این ادنی رمزی
از ترکیب اسم اعظم در فصّ نگین رحمانیست

- 9 Know also that the three horizontal lines represent the World of God, the World of Command, and the World of Creation, for they are the sources of the [divine] influences. The World of God is the source of the grace of the Almighty; the World of Command is the pure and refined mirror in which the Sun of Reality is manifested; and the World of Creation is the source of the acquisition of effulgences which appear through the medium of the Most Great Channel, that is, the recipient of the grace of God and the bestower of grace upon created things.

9 و همچنین ملاحظه کنید که سطوح ثلاثه عالم
حق و عالم امر و عالم خلق است که مصادر
آثار است عالم حق مصدر فیض جلیلت و عالم
امر مرآت صافیة لطیف که مستنبأ از شمس
حقیقتست و عالم خلق مصدر اقتباس انوار است
که بواسطه وسیله کبری المستفیضة من الحق و
المفیضة علی الخلق حاصل گردد

- 10 Since the true ba, which is the universal reality, passes down through the three grades from the highest summit to the lowest centre and shines forth in each grade, it is the unifier and revealer of all the worlds. On the horizon of ancient grandeur, two brilliant stars are shining and luminous: one star is on the right, the other on the left. And this great mystery is the two shapes that have been drawn upon the left and right of the Greatest Name on the ringstone symbol. The mystery concerns the manifestation of Baha'u'llah and the Bab. Although the two shapes on right and left are in the form of a star, they refer nevertheless to the Temple of Man, which consists of a head and arms and two legs.

10 باری باء حقیقی که حقیقت کلیه است چون
در مراتب ثلاثه از ذروه اعلی تا بمركز ادنی نزول
و تجلی کرد جامع و واجد جمیع عوالم شد و در
افق عزّت قدیمه دو کوکب نورانی ساطع و لامع
گردید کوکی از یمن و کوکی از یسار و این رمز
عظیم دو شکلیست که در یسار و یمن اسم اعظم
در فصّ نگین محترم ترسیم گردیده و رمز از
ظهور جمال ابدی و حضرت اعلی است و هرچند
دو شکل یمن و یسار بصورت ستاره است ولی
اشاره به شکل انسانیست که عبارت از سر و دو
دست و دو پا است

- 11 Upon thee rest the Glory of Glories.

11 و علیک البهاء الابهی

LOG#0910x, BSC.478 #914x, BSC.441 #804x, PN_various p010x, RESP.072x,
RBB.143-144, BLO_PT#160

BRL_DAK#0571, MMK6#166x,
AKHA_103BE #12 p.05, AKHA_117BE
#01-04 p.v, AVK3.079.05x, MAS2.100-103,
OOL.C023

AB01211

To: Baha'is of Qazvin

Date: 1908-Aug-20

- 1 O friends and handmaidens of the Most Glorious Beauty! From the dawn of the Manifest Light, the city of Qazvin was adorned with the lights of recognition and the radiant flame of the love of God. From the beginning of the Cause, precious souls were

1 ای یاران و امّاء جمال ابدی مدینه قزوین از
بدایت طلوع صبح مبین بانوار عرفان و شعله
نورانی محبت الله تزین یافت از بدایت امر نفوس
نفیسه ئی مبعوث شدند و یابمان و ایقان موصوف

raised up who were characterized by faith and certitude, who gathered beneath the banner of sanctity. They heard the call and witnessed the greatest signs, reached the ultimate goal of the chosen ones, rushed forth into the arena of sacrifice, cut themselves free from all save God, and shone like the morning star from the horizon of steadfastness and constancy. Happy are they! Blessed are they! Joy be to them! Glad-tidings be to them! Well is it with them! Victory be theirs!

گردیدند و در ظلّ رایت تقدیس محشور شدند
ندا شنیدند و آیات کبری دیدند و بمنتهی مقصود
اولیا رسیدند و در میدان جانفشانی دویدند و دل
از دون حق بریدند و مانند ستاره صبحگاهی از
افق ثبوت و استقامت درخشیدند هنیئاً لهم و
نعیماً لهم طوبی لهم و بشری لهم طوعاً لهم و فوزاً
لهم

- 2 In all tests and successive trials they arose with the utmost steadfastness, adorned their hearts with firmness and constancy, and sought martyrdom in the field of sacrifice. When the Sun of Truth shed its rays, those pure mirrors of their hearts instantly reflected its light. When the call was raised, without hesitation or delay they immediately cried out "Yea, O my Lord, yea!" And when the pillars of the world were shaken by the ascension of the Desired One - may my spirit be a sacrifice for His loved ones - and the most great calamity raised its banner at the center of contingent being, and all existence burst into lamentation and crying, and the sea of tests surged with utmost turbulence and tumult, they remained supremely firm and steadfast in the Covenant, resolute in the Testament, and kept their distance from the people of violation.

2 و در جمیع موارد امتحان و تنابح افتتان بنهایت
استقامت برخاستند و قلوب را بثبوت و رسوخ
آراستند و در میدان فدا و قربانی جانفشانی
خواستند و چون شمس حقیقت اشراق نمود
مرایای صافیه آن قلوب فوراً اقتباس انوار کرد
و چون ندا بلند شد بلا تردد و تأتی فوراً به بلی
یا رب بلی نعره زدند و چون ارکان عالم بصعود
طلعت مقصود روحی لأحباته الفداء مضطرب
و متزلزل شد و مصیبت کبری در قطب امکان
علم برافراخت و اکوان بناله و فریاد آمد و
دریای امتحان بنهایت جوش و خروش موج زد
آنان بمنتهای ثبوت و رسوخ ثابت بر عهد و راسخ
بر پیمان گشتند و از اهل نقض بیزار و در کنار

- 3 Likewise, 'Abdu'l-Baha ever catches the sweet fragrance of love and unity wafting from that climate of faithfulness, and for this reason the friends and handmaidens of the Merciful are infinitely pleased and delighted. O divine friends! Arrange gatherings of fellowship and like the trees of paradise bring forth the fruits of love. Rest in the shade of the Sacred Tree and scatter the fragrant musk of mysteries to the world and its peoples, wafting perfumed breezes to all nostrils.

3 و همچنین مشام عبدالهآء از آن اقلیم وفا همواره
رائحه طیبه الفت و اتحاد استشمام نماید و از
ایجتهت احبآء و امآء رحمان بی نهایت خوشنود و
مسرور ای یاران الهی مجلس الفت بیارائید و
مانند اشجار فردوس ثمره محبت ببار آرید و در
ظل سدره مبارکه بیاسائید و بر جهان و جهانیان
نافه اسرار نثار کنید و نفحه مشکار بمشامها
رسانید

- 4 O handmaidens of the Merciful! You are the cherished maid-servants at the threshold of the One, attracted and enthralled and stirred with passion for the Beauty of the All-Merciful. Therefore strive night and day to chant the verse of unity in the gatherings of the handmaidens of the Merciful and guide other women to this spring of life. I will pray for you and beseech divine grace and bounty for heavenly assistance and confirmation. I hope that you will kindle an ever-greater flame and progress moment by moment. And upon you be the most glorious Glory.

4 ای امآء رحمان درگاه احدیت را کنیزان عزیزید
و جمال رحمانرا منجذب و وله و شورانگیز پس
شب و روز بکوشید تا در محافل امآء رحمن آیت
توحید ترتیل نمائید و سائر نساء را بر این معین
حیوان وارد کنید من در حق شما دعا نمایم و از
فضل و موهبت الهیه طلب عون و عنایت کنم
امیدوارم که دمدم شعله بیشتر زنید و آناً فاناً
ترقی بیشتر نمائید و علیکم البهآء الاهی

MKT7.124ax, AYBY.392 #080

AB01273

To: Daughters of Samandar et al.

Date: 1908-Aug-20

- 1 O true friends and cherished handmaidens of God! His honor Aqa Mirza 'Abdu'l-Husayn, with utmost eagerness, enthusiasm and speed set out to visit the Blessed Shrine. However, before reaching its vicinity he was prevented and compelled to journey and travel to the Egypt of Joseph. He resided there and did not return, showing steadfastness and firmness. For a long period he remained patient and settled in the land of Egypt until the earthquake in the Holy Land subsided somewhat and the clamor of the hostile ones quieted a bit. As soon as the surveillance was lifted, he presented himself and for some time in this luminous spot sought fellowship with the divine friends and 'Abdu'l-Baha and attained the blessing of visiting the Sacred Threshold. In truth he endured great hardship and bore extraordinary difficulties, but ultimately reached his goal and spent days in this Most Great Prison in the utmost joy and delight with the friends. Now he has permission to return to convey the good news of release from prison to the friends and become the cause of happiness and joy for the divine friends.

- 2 Praise be to God, the aforementioned gentleman and all that family are connected to the special favors of the All-Merciful. All are under the extended shade and are trusted and bound to the praiseworthy station and are manifestations of evident grace and dawning-places of the favors of the Loving, the Beloved. And upon you be the Most Glorious Glory.

- 3 O God! O Thou Who singles out for Thy mercy whomsoever Thou willest and assists Thy male and female servants with whatsoever Thou willest! Thou givest to whom Thou willest and withholdest from whom Thou willest. Thou enlightenest whom Thou willest and humblest whom Thou willest. Verily Thou art the Mighty, the Glorious, the All-Bountiful. O Lord! These are a blessed family who have become related to the Tree of Thy Oneness and connected to the Tree of Thy Unity. Assist them to attain exalted nobility, mighty glory and wondrous bounty, that their trees may become verdant, their flowers bloom and their fruits reach perfection in the season of spring. Verily Thou art the Strong, the Firm, and verily Thou art the All-Merciful, the Compassionate, and verily Thou art the Mighty, the Generous.

ای یاران حقیقی و کنیزان عزیزان الهی جناب آقا میرزا عبدالحسین در نهایت شوق و طیش و سرعت سیر عزم زیارت بقعه مبارکه فرمودند و لکن بجوار نرسیده ممنوع شدند و مجبور بر سیر و سیاحت مصر یوسفی گردیدند و در آنجا زیست نموده مراجعت فرمودند و ثبات و استقامت نمودند و مدتی مدیده در دیار مصر صبر و استقرار فرمودند تا آنکه زلزله ارض مقدس اندکی ساکن و ولوله اهل عدوان قدری سکون یافت بمجرد رفع مراقب حاضر گردیدند و چندی در این بقعه نوراً با یاران الهی و عبدالبهاء مؤانست جستند و زیارت عتبه مبارکه فائز شدند باری فی الحقیقه مشقت زیاد کشیدند و زحمت فوق العاده تحمل فرمودند ولی عاقبت بمقصود رسیدند و در این سخن اعظم آیامی در نهایت روح و ریحان با یاران گذرانند حال مأذون مراجعتند تا بشارت خروج از سخن را بیاران برسانند و سبب فرح و شادمانی دوستان الهی گردند

2 الحمد لله جناب مذکور و جمیع آتخاندان مرتبط بالطف خاصه حضرت رحمانیه کلّ در ظلّ ممدوند و موثوق و مربوط بمقام محمود و مظاهر فضل مشهود و مطالع الطاف عزیز و دود و علیکم و علیکم البهاء الأبهی

3 اللهم يا من يختص برحمته من يشاء ويؤيد عباده و امامه بما يشاء تعطي من تشاء وتحرم من تشاء تنور من تشاء وتذلّل من تشاء انك انت المقتدر العزيز الوهاب ربّ ان هؤلاء عائلة مباركة انتسبت بسيرة فردانيتك وارتبطت بشجرة وحدانيتك ايدها على الشرف الرفيع والعز المنيع والفضل البديع حتى تحضر اشجارها وتفتح ازهارها وتتكمّل اثمارها في فصل الربيع انك انت القوى المتين وانك انت الرحمن الرحيم وانك انت العزيز الكريم ع

- 4 We long with heart and soul to see His Honor Samandar, the kindled fire, and remember him day and night, and we beseech the Blessed Beauty and the Great Announcement that he may be assisted and confirmed in all affairs. Verily my Lord hath made him a sign of guidance among the people that he may remind them of the days of God, the King, the Strong, the Mighty.

4 حضرت سمندر نار موقده را از جان و دل مشتاق دیداریم و در شب و روز یاد نمائیم و از جمال مبین و نبأ عظیم رجا مینمائیم که در جمیع امور موفق و مؤید گردد انّ ربّی جعله آیه الهدی بین الوری لتذکرهم بأيام الله الملك القوى القدير

AYBY.389 #076

AB02165

To: Aqa Muhammad Javad Qazvini

Date: 1908-Aug-20

- 1 O my Lord, my God, O Light of Lights, Center of Mysteries, and Attractor of the hearts of the righteous! With a pounding heart and flowing tears I implore You and beseech You to send down every good upon Your servant who is attracted to Your beauty and who has lowered his wings before Your majesty, who has believed in You and Your verses, heard Your words, was quickened by Your breaths, was stirred by the breezes of Your gardens, witnessed Your lights, discovered Your mysteries, responded to Your call when it was raised from Your heaven, stood firm in Your love, remained steadfast in Your Cause, spoke in Your praise, and walked the straight path drawn to You, speaking of Your bounty, calling to You and proclaiming Your Name.
- 2 O Lord, protect him from every arrow, shield him from the darts of pain, admit him to the cave of security, make him abide in the paradise of peace, assist him with the hosts of inspiration, expand his breast through grace and bestowal, overshadow that family with Your divine Lote Tree, encompass them with Your heavenly favors, preserve them in the protection of Your safekeeping, watch over them with the eye of Your care, and admit them to the fortress of Your help and protection. Verily You are the All-Glorious, the Most Holy, the King, the Protector, the Self-Subsisting.
- 3 O longtime friend of 'Abdu'l-Baha! You are always in my thoughts, and my tongue and heart are occupied with your remembrance and familiar with the mention of your name, for

1 یا ربّی و یا الهی و یا نور الأنوار و مرکز الأسرار و جاذب قلوب الأبرار انّی بقلب خافق و دمع هامع اتضرّع الیک و اتبتّل بین یدیک ان تنزل کلّ خیر علی عبدک المنجذب الی جمالك المنخفض الجناح لجلالک الذی آمن بک و بآیاتک و سمع کلماتک و حیّ بنفحاتک و اهتزّ من نسائم ریاضک و شاهد انوارک و اطّلع باسرارک و لبّی لندائک عندما ارتفع من سمائک و استقام علی حبک و ثبت علی امرک و نطق بشنائک و سلك علی الصراط السوی منجذباً الیک و محدثاً بنعمتک و داعیاً الیک و منادياً باسمک

2 ربّ احفظه من کلّ السّهام و صنه من نبال الآلام و ادخله فی کھف الأمان و اخذه فی فردوس السّلام و ایدّه بجنود الألهام و اشرح صدره بالفیض و الأنعام و ظلّل علی تلک العائله بسدرتک الرّحمانیّه و اشملمهم الطافک الرّبّانیّه و احفظهم فی صون حمایتک و احرصهم بعین رعایتک و ادخلهم فی حصن عونک و کلائک انک انت السّبح القدّوس الملک المهیمن القیوم

3 ای یار دیرین عبدالہاء دائماً در خاطری و لسان و جان پیادت مشغول و بذکر اسمت مألوف زیرا دوست قدیمی و در عراق ہمدم و ندیم

you are an old friend and in Iraq we were intimate companions. In those days under the shade of the Divine Unity we were companions in utmost joy and embrace, intoxicated and bewildered by the wine of the favors of the Blessed Beauty. The joy of those days, the delights of those times, and the companions of that period will never be forgotten from memory, but rather moment by moment become dearer, more pleasant and sweeter. Convey to all that family on behalf of this wanderer the Most Glorious and Most Splendid Greetings. And upon you be the Most Glorious Glory.

آن ایام در ظلّ حضرت احدیّت در نهایت سرور همدم بودیم و هم آغوش و از بادهء الطاف جمال مبارک مست و مدهوش سرور آن ایام و حظوظ آن اوقات و رفقای آنوقت هرگز از خاطر نروند بلکه دمبدم عزیزتر و خوشتر و شیرین تر گردند جمیع آن عائله را از قبل این آواره تحیت ابدع ابهی ابلاغ دار و علیک البهآء الأبهی

MKT8.215, MJMJ3.105b, MMG2#342
p.380

AB02370

To: Hasan Ali Shirazi, in Bandar Abbas

Date: 1908-Aug-20

¹ O thou who art firm in the Covenant! The perfumed letter which thou hadst written to his honor Haydar-Qabli-'Ali was perused in the Garden of Ridvan. Today we are gathered with all the friends in the Garden of Ridvan, engaged in the mention of the All-Merciful and finding intimacy, and moment by moment we find joy and delight in remembering the divine friends and mentioning the beloved ones of the All-Merciful. In truth, today all the friends are present in this Garden of Ridvan in heart and soul as confidants and intimate companions, witnessing and harmonious. Divine grace and bounty has joined hand in hand the friends of East and West, intoxicated them with the wine of the love of God, and brought them to excitement and fervor through the melody of the Concourse on High.

¹ ای ثابت بر پیمان نامهء مشکین که بحضرت حیدر قبل علی مرقوم نموده بودی در باغ رضوان ملاحظه گردید امروز با جمیع یاران در باغ رضوان مجتمع و بذکر حضرت رحمان مشغول و مأنوسیم و دمبدم پیاد دوستان الهی و ذکر احبای رحمانی وجد و سرور یابیم و فی الحقیقه امروز همهء یاران بدل و جان در این باغ رضوان همدم و همرازند و حاضر و ناظر و دمساز فضل و موهبت الهیه یاران شرق و غرب را دست در آغوش داده و از صهبآء محبت الله مست و مدهوش نموده و باهنگ ملأ اعلی بجوش و خروش آورده

² For some time 'Abdu'l-Baha was forbidden to go out and deprived of attaining the Holy Threshold, and from every direction there was intense pressure and attacks from hostile people increasing day by day, until the situation became so constricted that the Most Great Prison came to lamentation and crying, wailing and moaning. Suddenly the hand of power broke the chains and fetters and opened the gates, and "they plotted and God plotted, and God is the best of plotters" became manifest. Divine power removed the restrictions and bonds from 'Abdu'l-Baha and placed them with utmost severity upon the necks of the hostile ones. Those who put us in bonds are now bound,

² مدتی بود که عبدالبهآء ممنوع از خروج و محروم از تشرّف به آستان مقدّس بود و از هر جهت تضییق شدید و هجوم اهل عدوان روز بروز در تزید تا آنکه عرصه چنان تنگ شد که بجن اعظم بناله و فغان آمد و فریاد و انین نمود بغتة ید قدرت سلاسل و اغلال را بگسیخت و ابواب بگشود و پیکرون و پیکر الله و الله خبر الماکرین ظاهر گشت قدرت الهیه قید و بند را از عبدالبهآء برداشت و بر گردن اهل عدوان در نهایت سختی گذاشت آنان که ما را بقید انداختند الآن مقیدند و

and those who kindled this fire are now in hell. "Their plot recoiled upon their own necks" - verily thy Lord is ever watchful. "Think not God to be heedless of what the workers of iniquity do" and "those who act unjustly shall soon know what fate they shall meet." And upon thee be the Most Glorious Glory!

کسانیکه این آتش افروختند الآن در جهنمند
فرجع کیدهم الى نحرهم ان ربک بالمرصاد
فلا تحسبن الله غافلاً عما كانوا يعملون و سيعلمون
الذين ظلموا اى منقلب ينقلبون و عليك البهاء
الابى

MMK6#177

AB06920

To: Rida Quli Mirza Shirazi

Date: 1908-Aug-20

- 1 O thou who art guided by the light of guidance! Rejoice in the remembrance of thy Lord, in that He hath strengthened thee, guided thee, delivered thee, saved thee, caused thee to hear, quickened thee, bestowed His favors upon thee, granted thee His gifts, and honored thy dwelling place. Verily thy Lord guideth whom He willeth unto the straight path.
- 2 Blessed art thou for this supreme guidance. Glad-tidings be unto thee for this mighty gift. Joy be unto thee for this bestowal which the people of wisdom seek after. Happiness be unto thee for this bounty which is an inexhaustible treasure. Delight be unto thee for this radiance which hath illumined the horizons.
- 3 Therefore thank thy Glorious Lord for this great bounty, this manifest victory and this ancient grace. Verily His favor upon thee is like the pouring, streaming rain from the cloud of the mercy of thy Lord, the Most Merciful, the Compassionate.
- 4 And upon thee be the Most Glorious Glory!

1 اى مهتدى بنور هدى فافرح بذكر مولاك بما
ايدك و هداك و انقذك و نجاك و اسمعك و
احياك و انعم عليك و اعطاك و اکرم مثواک
ان ربک يهدى من يشاء الى صراط مستقيم

2 طوبى لك من هذه الهداية الكبرى بشرى لك
من هذه الموهبة العظمى و طوعاً لك من هذه
المنحة التى يبتغىها اولى النہى و فرحاً لك من
هذه العطية التى هي كنز لاتنفى و سروراً لك
من هذا الاشراق الذى انار الآفاق

3 فاشكر ربك العظيم على هذا الفضل الجليل و
الفوز المبين و الفيض القديم ان فضله عليك
كالغيث الهاطل المدرار من سحاب رحمة ربك
الرحمن الرحيم

4 و عليك البهاء الابى

INBA87:161, INBA52:158b

AB01270

To: Abutalib (Khurasan) et al., in Ridvan, Iran

Date: 1908-Aug-23

- 1 O friends of God! One must raise up a spiritual joy, a divine gladness, a heavenly delight and a godly melody, for the hosts of the Most Great Victory are arriving from the Abha Kingdom regiment by regiment, and the morn of divine confirmations is dawning repeatedly, and the life-giving breeze of favors is blowing continuously, and the call of truth has thrown East and West into commotion, and the cry of "O Glory of the Most Glorious!" has caused the pillars of the world to tremble.
- 2 In every spot on the face of the earth, gatherings of the loved ones are organized and arranged, and the melody of the lute and string and song is raised with "Glory be to God!" and "God is Most Great!", and the song of the Concourse on High reaches the ears of both the noble and the lowly.
- 3 Despite these bounties and the appearance of these matters, patience and calm are not warranted, and silence and quiet are not fitting. The thankful birds are in song and melody, and the birds of dawn are intimate companions with the melody of the Abha Kingdom. Despite this mighty bounty, the longtime friends must strike up a song and play a melody that will bring East and West to ecstasy and delight. Patience and composure bring weakness and weariness, and silence and quiet increase torpor and melancholy. For those of the Kingdom, "Glory be to God!" and "God is Most Great!" are befitting, and for those of the Realm of Might the melody of "O Glory of the Most Glorious!" is necessary night and day.
- 4 O friends! The time has come to raise the commotion of the Abha Kingdom in the land of dust, and to engage in the melody of the Supreme Concourse. Speak ye and sing ye and play ye until rock and clay are affected and granite stone is influenced by the emanations of the Abha Kingdom.
- 5 My God, my God! These are birds soaring in the atmosphere of Thy love, and souls attracted to the Kingdom of Thy Oneness, and trees bearing fruit in the garden of Thy knowledge, and fish swimming in the pools of Thy bounty, and lions prowling in the thickets of Thy guidance, and flowers adorning the meadows of Thy knowledge. Lord! Illumine their sight with the witnessing of the lights, and make firm their hearts in beholding the signs, and brighten their faces with the light of radiance, and deliver their moons from the darkness of waning, and cause their stars

ای یاران الهی باید سروری وجدانی و فرحی ربّانی و طربی سبحانی و نغمه‌ای صمدانی بلند نمود زیرا از ملکوت ابهی جنود نصرت کبری فوج فوج میرسد و صبح تأییدات الهیه پی در پی میدمد و نسیم جانپور الطاف متتابعاً میوزد و ندای حق شرق و غرب را بولوله انداخته و نعره یابہاء‌الابہی زلزله بارکان عالم افکنده

در هر نقطه از بسیط غربا انجن احباً مرتّب و منظم است و نغمه عود و رود و سرود به تهلّیل و تکبیر بلند و آهنگ ملأ اعلی گوش‌زد هر ارجمند و مستمند

باوجود این مواهب و ظهور این مطالب صبر و سکون نباید و صمت و سکوت نشاید طیور شکور در نغمه و آوازند و مرغان سحر با آهنگ ملکوت ابهی همدم و همراز باوجود این موهبت عظیم یاران قدیم باید سرودی زند و رودی بنوازند که شرق و غرب را به وجد و طرب آرند صبر و قرار فتور و کلال آرد و صمت و سکوت جمودت و ملال افزاید ملکوتیانرا تهلّیل و تکبیر سزاوار و لاهوتیانرا آهنگ یابہاء‌الابہی در لیل و نهار لازم

ای یاران وقت آنست که به ارض خا ولولہ ملکوت ابهی اندازید و با آهنگ ملأ اعلی پردازید و بگوئید و بخوانید و بنوازید تا حجر و مدر متأثر گردد و سنگ خارا متأثر از سنوحات ملکوت ابهی شود

الهی الهی هوّلاء طیور مرفرفه فی هوآ محبتک و نفوس منجذبه الی ملکوت احدیتک و اشجار مثمره فی حدیقه عرفانک و حیثان ساجحه فی حیاض موهبتک و اسود زائره فی غیاض هدایتک و ازهار مؤثقه فی ریاض معرفتک ربّ انرا بصارهم بمشاهده الأنوار و ثبت قلوبهم بملاحظه الآثار و نور وجوہهم بنور الأشرار و انقذ بدورهم من ظلام المحاق و نور نجومهم فی

to shine in the dawning-places of harmony, and make them chanters of the verses of guidance and speakers of the Most Beautiful Names. Verily Thou art the Mighty, the Precious, the Bestowing, the All-Bountiful. There is no God but Thee, the Giving, the Powerful, the All-Forgiving.

مطالع الوفاق و اجعلهم مرتلین لآیات الهدی و
ناطقین بالأسماء الحسنی انک انت المقتدر العزیز
الکریم الوهاب لا اله الا انت المعطى القوى
الغفار

YBN.073-074

AB05744

To: Fadil Shirazi, in Tihiran

Date: 1908-Aug-23

1 O Fadil! Thy letter was received, and from its contents it appeared that thou art residing in the same abode as the bereaved family of the one who is established upon the seat of truth in the presence of Thy Lord and amongst the Concourse on high, his honour Sadru's-Sudur - upon him rest the glory of God, the All-Glorious. Thou shouldst of course treat them with the utmost care and respect, for this will attract divine blessings and confirmations.

1 ای فاضل نامه شما رسید و از مضمون معلوم
گردید که با بازماندگان من ادراک عند
ربک المقعد الصدق و الرفیق الاعلی حضرت
صدرالصدور علیه بهاء الله الابهی در یک مکان
ساکنید البته نهایت احترام و رعایت را در حق
آنان مجری دارید و همین سبب حصول تأیید و
توفیق الهی گردد

2 Think not that thou art ever forgotten. We never cease to remember and mention thee. Value then this bounty, yield thanks, and preserve this station.

2 و همه گمان منما که فراموش شوی همیشه بیاد
شما هستیم و بذکر شما ذاکر و باید قدر این عنایت
را بدانی و لسان بشکرانه گشائی و حفظ این مقام
بنمائی

3 Become wholly detached from all save God and free from aught but Him. Recite the verses of divine unity and magnify the Lord of peerless glory, "that Thou mayest turn every mention and invocation of mine into a single invocation, and engage me forever in Thy service".

3 از مادون بیزار شوی و از هر حزب کتاره گیری
ترتیل آیات توحید نمائی و تجید رب فرید فرمائی
حتی اجعل اذکاری و اورادی ورداً واحداً و
حالی فی خدمتک سرمداً

4 Upon thee be the glory of glories.

4 و علیک البهاء الابهی

BRL_DAK#1101, AADA.150-151

AB05567*To: Muhammad Kulah Darrihi, in Tihiran**Date: 1908-Aug-23*

- 1 O servant of the one true God! The sweetness of honey was tasted in the contents of thy musk laden letter for it indicated thy faith, thy certitude and thy firmness in the Covenant. 1 ای بنده حقّ از مضمون نامهء مشکین حلاوت شہد و انگبین حاصل زیرا دلیل بر ایمان و ایقان و ثبوت بر پیمان بود
- 2 Thou hast complained of being deprived of the company of the friends but when thou art engaged in serving thy mother and other relatives, this too is obedience to the command of God. This too will cause thee to attain the good pleasure of God. Even if thou art deprived, thou art also confirmed. 2 شکایت از محرومی معاشرت با احبّا نموده بودی ولی چون بخدمتگزاری والدہ و سائر اقربا مشغولی این اطاعت امر الله است و طلب رضاء الله اگر از جہتی ممنوعی از جہت دیگر موفقی و منصور
- 3 Turn thou thy face towards the Kingdom of Abha at all times and seek help from His grace so that thou mayest succeed in achieving both these gifts. Beg of the Lord of Oneness that thy highest hopes may be realised and that thou mayest acquire both these bounties. 3 توجّه بملکوت ابہی کن و از فضل و عنایت حقّ طلب امداد نما تا در آیندہ بہر دو مہبت موفق شوی و بالطف حضرت احدیت مؤید گردی و آنچه نہایت آرزو داری موجود و میسر گردد و علیک البہاء الابی

MMK2#337 p.244

AB03458*To: Juliet Thompson**Date: 1908-Sep-03*

O maid-servant of the Beauty of ABHA!

The valued epistle was received and the contents understood. By its reading and perusal the utmost of spirit and fragrance was obtained, for it indicated that during the period of cessation of communication, no failure obtained in the delivery of the Word of God.

O servant of the Kingdom! Know for a certainty that this light of reality shall eventually envelop the world, illuminating the East and the West entirely.

That dear maid-servant of God [i.e., thyself] is in reality the servant of the Cause of God and in future thou wilt be more confirmed.

I pray for ...

Convey my great respect to the attracted maid-servants of God, Mrs...and Mrs..., and say: "Praise God for having found the treasury of the Kingdom and that in the Threshold of the Kingdom of the Lord ye are very dear and are of the maid-servants of the Beauty of ABHA."

Convey my messages to his honor ...and say: "Thank God that thou became a sign of the divine blessing and the cause of guiding the people. I hope day by day thou wilt become more illumined and eloquent until thou mayest guide a great number of people."

TAB.701-702

AB02591

To: Juliet Thompson, in New York

Date: 1908-Sep-04

O thou attracted one of the Kingdom!

The epistle was received; likewise the enclosed epistle was read. The personage (Mr...) is in reality enraptured with the truth and seeketh the discovery of the mysteries of God. His intention is blessed and his efforts (directed toward) the development of the world of humanity.

The various sects who today consider themselves servants of the world of humanity are possessed of good intention, but they are inert, not active; captive, not free; silent, not eloquent; slow, not fast. They have sluggish movement and great intention. These two do not agree (or unite).

Many a good intention was there in the world of existence which left not trace, for it was not confirmed by the effective power. But the good intentions of the beloved of God and the merciful projects of the real friends are enforced by the power of the Word of God; therefore, it is effective and quick in action and the means of life to the world of humanity. Thank thou God that He hath provided such a means for thee that be divine aid, heavenly confirmation, merciful intention and heavenly power thou mayest arise to serve, so that thou mayest see wonderful signs and marvelous results.

The good news of the unity and concord of the friends of New York proved a great source of joy. The original intention and

the divine foundation is the unification of the world of humanity. Therefore, this merciful reality must first find realization among the friends (Bahais), so that it may affect other souls.

Today the world and the people are under the shadow of divine providence, the light of the Sun of Reality hath been shed upon the world of minds and thoughts; hence, light is seen everywhere.

TAB.702-703, BSC.468 #874x

AB05355

To: Haji Musa Sarraf, in Mashhad

Date: 1908-Sep-06

...O Lord! Make Thy loved ones successful and cause them to be intimate companions in Thy servitude. Make their hearts luminous and their faces merciful, so that the foundation of love and kindness may be established in the human world and mankind may become enamored with and affectionate toward one another. May the East embrace the West, may Europe hasten without delay along the path of love, may the Turk consider the Tajik an intimate companion and count him as dear and kind. May all associate and consort with one another in the utmost fellowship and unity. May estrangement vanish, may mention of others as strangers cease, and may all become familiar friends and compassionate companions to each other. O Lord! Transform this dark night into radiant day, and change this hatred and enmity between nations into fellowship and love, so that the world of creation may find rest and this proud world may seek abundant portion from the divine realm. Thou art the Mighty, the Powerful, and Thou art the Bestower, the Radiant, the All-Seeing.

ADMS#378

...ای پروردگار یارانرا کامکار کن و بعبودیت
همدم و دمساز فرما قلوب را نورانی فرما و وجوه
را رحمانی کن تا بنیان محبت و مهربانی در عالم
انسانی تأسیس گردد و نوع بشر بیکدیگر مفتون و
مهرپرور گردند شرق دست در آغوش غرب نماید
فرنگ بیدرنگ سیبل محبت پوید ترک تاجیک
را همدم داند و هم آغوش و مهربان شمرد کل باهم
در نهایت الفت و یگانگی معاشرت و مصاحبت
نمایند بیگانگی نماند ذکر اغیار نشود و همدگر را آشنا
ویار و غمگسار گردند ای پروردگار این شب تار
را روز روشن فرما و این بغض و عداوت بین
ملل را به انس و محبت مبدل کن تا عالم آفرینش
آسایش یابد و جهان پرغرور از عالم الهی نصیب
موفور جوید توئی مقتدر و توانا و توئی بخشنده و
درخشنده و ییانا

ANDA#03 p.81x, ANDA#64 p.62x,

ADH2_1#36 p.053x, MJMJ2.104x,

MJMJ3.071x, MMG2#051 p.051x

AB06865

To: Aqa Haji son of Shahvirdi, in Mashhad

Date: 1908-Sep-06

- 1 O thou who art turned toward God! 1 ای متوجّه الى الله
- 2 The world of existence is a battlefield of strife and contention, and all the earth is stained and dyed with the precious blood of humanity. Thou wilt not find a span of earth where, at some time, a pure soul was not destroyed and fell not into the hands of ruthless oppressors. 2 عالم امکان میدان جنگ و جدال است و جمیع روی زمین بخون انسان نازنین آوده و رنگین یک شبر خاک نیابی که وقتی جان پاکی در آنجا هلاک نشد و بدست تپاول بی پاکی نیفتاد
- 3 Now this age is the divine age and this century the century of the All-Merciful. God willing, all that was lost shall be regained, and the foundation of calamities shall be demolished. The world shall become another world, and the realm shall become illumined and radiant. 3 حال این عصر عصر الهیست و این قرن قرن رحمانی باید انشاء الله تلافی مافات گردد و بنیان آفات برافتد جهان جهان دیگر گردد و عالم روشن و منور شود
- 4 If thou art a warrior of the field, traverse this path; if thou seekest eternal glory, speak forth this mystery; and if thou desirest a luminous countenance, search in this direction. 4 اگر مرد میدانی این راه پیوی و اگر عزّت ابدیه خواهی این راز بگوی و اگر جمال نورانی خواهی این سوی بجوی
- 5 And upon thee be the Most Glorious Glory. 5 و علیک البهاء الأبهی

MKT9.168a, SFI07.021b

AB08397

To: Unknown, in Tihiran

Date: 1908-Sep-06

Lord! Lord! Verily, a spiritual and goodly maidservant of Thine hath left the life of this world and bidden farewell to her loved ones. She hath set her sight upon the highest summits and arrived at the threshold of Thy holiness, seeking clemency for her wrongdoings, hoping to cast her burden, imploring pardon and forgiveness, attracted to Thy face, and eager to attain Thine unsurpassed gifts. Lord! Fill up her cup with the wine of Thy favor, shower her vessel with the water of faithfulness, and permit her to meet Thee in the most exalted Paradise. Thou art the Generous. Thou art the Almighty. Thou art the Merciful, the Compassionate.

رَبِّ رَبِّ اَنْ اَمِيكَ الطَّيِّبَةُ الرُّوحَانِيَّةُ وَدَعَتْ
الحياة الدنيا وودعت ذوى القربى و قصدت
المعارج العليا و وفدت على عتبة قدسك
مستغفرة لذنبها مستكشفة لكرهها طالبة عفوها
راجية غفرانها منجذبة الى اللقاء مبهجة بادراك
الطافك العظمى رَبِّ اَمَلْأْ كَأْسَهَا بِصَبَاءِ الْعَطَاءِ
و ارشح انائها بَمَاءِ الْوَفَاءِ وَ قَدَّرْ لَهَا لِقَائَكَ فِي
الفردوس الأعلى اَنْتَ اَنْتَ الْكَرِيمُ اَنْتَ اَنْتَ
العظيم اَنْتَ اَنْتَ الرَّحْمَنُ الرَّحِيمُ

INBA17:014, BSHN.140.178, BSHN.144.178,

MHT2.197

AB00727

To: Aqa Mirza Nimatullah, in Tihran

Date: 1908-Sep-09

...As for the question of inheritance which is occasioning perplexity: in truth, one is entirely free during his lifetime to make provision in his will for the division and distribution of his property amongst his heirs in whatsoever manner he seeth fit, in order that his wishes may then be implemented after he hath passed away. The writing of a will is obligatory upon everyone; everyone, that is, must in his lifetime draw up a will that is firm, sound, and clear in its provisions; seal and hide it; and guard it in a very safe place. In drawing up his will the testator enjoyeth full discretion to dispose of his property as he seeth fit; his will is a binding instrument, having precedence over any other provision, and no one hath the power to either modify or change it. Under these conditions, should he bequeath his whole property to his children, he is but acting within his rights. In the event, however, of disobedience to this command, of failure to draw up a will, and of non-fulfillment of the divine obligation; likewise in the event of disappearance of the will itself, the testator's property will be divided up according to the designated shares.

In truth, the wisdom of this perspicuous and most mighty ordinance is that no one should draw breath without a will. Observe how, in the absence of a will, the inheritance in its entirety is divided up, distributed and dispersed contrary to the wishes of the deceased; what difficulties and disagreements are thus engendered! The will, however, is the settler of every dispute, and the cause of ease for all, for in it the testator disposeth of his property in whatsoever manner he desireth. How agreeable it is for the estate in its entirety to be disposed of in accordance with the testator's will and pleasure! Observe ye how many people during their lifetime are fearful about what will happen when they pass away. Now, with this divine commandment—the obligation and religious duty of drawing up a will before one's passing—all these difficulties are resolved.

BRL_UHJ1996-07-01/#2x

AB00810

To: Baha'is of Mihmandar et al.

Date: 1908-Sep-09

- 1 O friends of 'Abdu'l-Baha! The oppressors unleashed their hands of tyranny and the despots engaged in severe aggression, subjecting 'Abdu'l-Baha to intense restrictions in this Most Great Prison, to such a degree that a prison was established within the prison - or as the Turks say, "a prison within a prison." All paths were cut off and those seeking the Ka'bah of their desire were forbidden. 'Abdu'l-Baha fell under severe surveillance from all directions, to the point where breath became constricted and souls could no longer bear to wait.
- 2 Then suddenly the hand of power emerged from the sleeve of might and showed forth the white hand, and like the manifest serpent swallowed up the sorcerers' magic. 'Abdu'l-Baha came forth from prison while the oppressors fell from their palaces into prison and were caught in chains and shackles. The confirmations of the Kingdom arrived and the power of the Realm of Might unfurled its banner.
- 3 At a time when friend and stranger, acquaintance and foreigner were in despair and afflicted with hopelessness, suddenly the lights of divine confirmation shone forth and scattered and dispersed the clouds of the darkness of oppression. It occurred to no one's mind and passed through no one's thoughts that another day would come when these chains and shackles around the necks of the wanderers would be loosened and this intensity would find the slightest relief. Rather, all were saying, especially the Covenant-breakers, that the foundation of 'Abdu'l-Baha and indeed all the friends had been destroyed - soon they would either be hidden in the depths of the sea or cast into the desert of Fezzan. All were awaiting these events when suddenly divine confirmation arrived and the heavenly light of success shone forth, and completely broke asunder the bonds and chains, while the oppressors became captives.
- 4 This is divine power, this is the force of the All-Merciful, this is the penetrating influence of the Word of God, and this is the effect of God's glad-tidings. In the past year, at the height of tribulation and the blocking of the way, it was written to various regions: "This time more bitter than poison shall pass; once again time shall come sweet as sugar."

1 ای یاران عبدالبهاء عوانان دست تطاول گشودند و مستبدان بشدت تمام تعرض نمودند و عبدالبهاء را در این سجن اعظم شدت تضییق روا داشتند بدرجهائی که در زندان زندانی دیگر تقرر یافت و بقول اتراک زندان ایچنده زندان شد یعنی زندان اندر زندان و سبل مقطوع گشت و قاصدان کعبه مقصود ممنوع شدند از هر جهت عبدالبهاء در تحت مراقبه شدید افتاد بقسمیکه نفس تنگ شد و نفوس را صبر و درنگ نماند

2 پس بغتة يد قوت از جیب قدرت بیرون آمد و يد و بیضا بنود و مانند ثعبان مبین سحر ساحرین را ببلعید عبدالبهاء از زندان بیرون آمد و عوانان از ایوان بزندان افتادند و به سلاسل و اغلال گرفتار شدند تأییدات ملکوت رسید و قوه لاهوت علم بگشود

3 در حالتیکه یار و اغیار و آشنا و بیگانه مأیوس و مبتلای بقنوط بودند بغتة انوار تأیید بتاید و غیوم ظلام ظلم را پراکنده و پریشان کرد بخاطر نفسی نمیآمد و بفکر کسی نمیگذشت که دیگر روزی آید و این سلاسل و اغلال که بر گردن آوارگان بود انحلال جوید و این شدت ادنی خفقی یابد بلکه کل میگفتند علی الخصوص ناقضان که عبدالبهاء بلکه جمیع یارانرا بنیاد برافتاد عنقریب یا در قعر دریا نهان گردند و یا آنکه بصحرای فیزان افتند کل منتظر این وقوعات بودند که تأیید ناگهانی رسید و نور توفیق آسمانی درخشید و بکلی بند و زنجیر برافتاد و ظالمان اسیر گشتند

4 اینست قدرت الهیه و اینست قوت رحمانیه و اینست نفوذ کلمه الله و اینست تأثیر بشارات الله در سته گذشته در نهایت شدت بلا و سد راه باطراف مرقوم شده بود بگذرد این روزگار تلختر از زهر بار دگر روزگار چون شکر آید

5 In any case, O loved ones of God, in this year divine confirmations have encompassed all directions, the hosts of the Kingdom have granted victory, and the cohorts of the Supreme Concourse have rushed forth. Therefore in thanksgiving for these favors we must not rest for a moment or draw breath except to engage in spreading the divine fragrances and become familiar with chanting the verses of guidance. We must strive for unity and harmony, cherish the friends and praise the loved ones - even make the enemies content through various kindnesses and pure intention. We must arise to spread the divine fragrances and engage in exalting the Word of God.

6 The Ancient Beauty and the Most Great Name endured fifty years of tribulations and trials purely for our guidance - is it fitting that we should seek comfort and ease, pursue rest and adornment, fall to thinking of ourselves and worship our commanding selves? No, by God, this is not fitting. Rather, in every moment we must sacrifice a hundred lives and in every breath drink a thousand cups of tribulation, striving with heart and soul and roaring like a whale in the ocean of evanescence until we spill the last drop of our blood upon the earth in the path of truth.

7 And upon you be the Most Glorious Glory!

5 باری ای احبای الهی در این سنه تأییدات الهیه از جمیع جهات احاطه کرده جنود ملکوت نصرت نموده و افواج ملاً اعلی هجوم کرده پس بشکرانه این الطاف باید دمی نیاسائیم و نفسی برنیاریم مگر آنکه بنشر نفحات الله مشغول شویم و بترتیل آیات هدی مألوف گردیم در اتحاد و اتفاق بکوشیم یارانرا بنوازیم و دوستانرا بستائیم حتی دشمنانرا بانواع الطاف و نیت خالصه خوشنود نمائیم بنشر نفحات الله قیام کنیم و باعلاء کلمه الله پردازیم

6 جمال قدم و اسم اعظم محض هدایت ما پنجاه سال حمل صدمات و بلا فرمود آیا سزاوار است که ما راحت و آسایش طلبیم راحت و آرایش جوئیم و بفکر خویش افتیم و نفس اماره خود را پرستیم لا والله چنین سزاوار نه بلکه باید در هر دمی صد جان بیفشانیم و در هر نفسی هزار ساغر بلا بیاشامیم و به جان و دل بکوشیم و مانند نهنگ دریای فنا بخروشیم تا قطره آخر از خون خویش را در سبیل حق بر خاک بیفشانیم

7 و علیکم البهاء الأبهی

MMK4#043 p.047, MMK5#031 p.032x

AB04300

To: Mustawfi, Mirza Buzurg (Khurasan)

Date: 1908-Sep-09

1 O faithful servant of the Ancient Beauty! Mr. Azizullah remembered you in the Holy Shrine and mentioned you, requesting that this letter be written. Observe how kind and harmonious a friend he is, that in this divine gathering he is occupied and familiar with remembering and mentioning the loved ones of the All-Merciful.

2 Therefore, you too must, in response to this faithfulness, offer a cup of pure joy and create waves of love and devotion, so that you both may enter the circle of God's chosen ones and, like a chain, embrace one another. Consider how sweet is the

1 ای بنده صادق جمال قدم جناب آقا عزیزالله در بقعه مبارکه بیاد شما افتاد و ذکر شما نمود و خواهش نگارش این نامه کرد ملاحظه فرما که چه قدر مهربان و یار موافق است که در این انجمن رحمانی به یاد و ذکر احبای رحمانی مشغول و مألوفست

2 لهذا باید شما نیز در مقابل این وفا جام صفائی دهید و موج محبت و ولایت زیند تا هر دو در حلقه خاصان حق درآئید و مانند زنجیر دست در آغوش یکدیگر نمائید ملاحظه کنید شهد

honey of love in the taste of the reality of servitude. When one perceives the fragrance of love from another, ultimate joy and delight is attained.

محبّت در مذاق حقیقت شاخصه عبودیت
چه قدر حلاوت دارد چون از نفسی رایحه
محبّت بدیگری استشمام نماید نهایت نشاط و
انبساط حاصل گردد

- 3 O faithful servant of God! As much as you can, associate with the friends, scatter musk and ambergris, pour the wine of love into the goblet of fellowship, and raise such a commotion that its clamor and tumult may reach the Supreme Concourse and bring the people of the Most Glorious Kingdom into ecstasy and rapture.

3 ای بنده صادق حقّ تا توانی با یاران پیامیز و
مشک و عنبر بهیز و صہبَاء محبّت در ساغر
الفت بریز و شوری برانگیز که غلغله و ولولہ اش
بملاّ اعلیٰ رسد و اهل ملکوت ابہی را بہ وجد
و طرب آرد

MKT9.064a

AB07680

To: Philip G Sprague, in Tihiran

Date: 1908-Sep-09

O Western friend of 'Abdu'l-Baha! Praise be to God that thou hast arrived in the native land of the Blessed Beauty and art occupied there in serving the newly arrived ones of the Most Glorious Paradise. Although in this blessed Day there is neither East nor West - all directions are His directions - yet outwardly that land is the native place of the Luminary of Lights and from there He appeared and became manifest. Therefore, residing there brings joy and is the cause of thanksgiving, bowing down and prostration. I hope that your stay there will yield beneficial results, that the students will derive complete benefit and acquire proficiency in the English language, and that you too will be confirmed and assisted. And upon thee be the Most Glorious Glory!

ای یار غربی عبدالہبَاء حمد خدا را کہ در موطن
جمال مبارک وارد شدی و در آنجا بخدمت
نورسیدگان جنت ابہی مشغول گشتی ہرچند در
این یوم مبارک نہ شرق است و نہ غرب کلّ
الجهات جہاتہ ولی بظاہر آن دیار موطن نیر انوار
است و از آنجا آشکار و پدیدار شد لهذا اقامت
در آن مورث سرور است و سبب شکر و رکوع
و سجود امیدوارم کہ اقامت شما در آنجا نتائج
مفیدہ بخشد و شاگردان استفاضہ کلّ نمایند و
در لسان انگلیسی مہارت حاصل کنند و تو نیز
مؤید و موفق گردی و علیک الہبَاء الابی

MUH3.325-326

AB04644*To: Corinne True, in Chicago**Date: 1908-Sep-15*

O attracted maid-servant of God!

The epistle written (and sent) through Mirza was received. The account of the land designated for the Mashrak-el-Azcar, of your placing therein, in company with Mrs....., nine stones and pouring thereon attar, water and olive oil, and of your commemorating the Beauty of ABHA and His Holiness the Supreme, was all understood.

That land is blessed because it is mentioned by the name of Mashrak-el-Azcar. Surely, the beloved of God and the maid-servants of the Merciful in all the cities of America must put forth the utmost of effort in order that the Mashrak-el-Azcar be raised in that land.

I am hopeful through the aids and confirmations of God that the beloved ones and the maid-servants of the Merciful may achieve this service.

Express the utmost love and kindness on behalf of Abdul-Baha to all the beloved and the dear maid-servants of the Merciful, especially Mrs..... and thy dear daughter.

TAB.101-102, BSTW#065

AB00295*To: Spiritual Assembly of Tihiran**Date: 1908-Sep-26*

- ¹ O dear friends of 'Abdu'l-Baha! A letter was written to Shiraz, a copy of which is enclosed. Peruse it and circulate it. From the beginning of the revolution in Tehran, it was announced to all regions, especially the Land of Ta, that the Party of God has no involvement in political affairs and has no complaint or praise for the governments of the world. We stand apart from all parties and, with tear-filled eyes, seek the Lord's grace and bounty for all peoples and nations. We are neither intimate companions of the constitutionalists nor allies of the absolutists. We are impartial and unbiased, serving without

¹ ای یاران عزیز عبدالهآء نامه ئی به شیراز مرقوم گردید سوادش در جوف است ملاحظه نمائید و انتشار دهید از بدایت انقلاب طهران بجمع اطراف علی الخصوص ارض طا اعلان شد که حزب الله را در امور سیاسی مدخلی نه و از حکومت عالم شکر و شکوه ئی نیست از جمیع احزاب درکاریم و با چشم اشکار از برای کل امم و ملل فضل و موهبت پروردگار طلبیم نه با مشروطه طلبان همدیم و همراز و

reward or recompense, occupied with the holy fragrances and familiar with spiritual attractions. We are oblivious to the world and its peoples, intoxicated with the overflowing cup of the Kawthar. We are commanded to obey the government and abhor all conflict and hostility.

نه با استقلالیان همقدمیم و هم آواز بی طرفیم و بیغرض و خیرخواه بی مزد و بی عوض بنفحات قدس مشغولیم و بانجذابات روح انس مألوف از جهان و جهانیان بی خبریم و سرمست جام سرشار کوثر مأمور باطاعت حکومتیم و بیزار از هر نزاع و خصومت

- 2 The friends must become the cause of harmony among humanity and promote unity and oneness among peoples and nations through the divine breath. Praise be to God, the friends have stood apart and have not allied themselves with any party. They have prayed for all and, to the extent possible, strived for the well-being of all groups, until what issued from the Covenant was manifested in the world of existence, and all knew that this pen is confirmed and this heart is intimate with the favors of the Most Great Name.

2 باید یاران سبب الفت عالم انسانی گردند و مروج اتحاد و یگانگی اقوام و ملل بنفّس رحمانی شوند الحمد لله یاران نگاره گرفتند و بجزی از احزاب تقرب نجسند در حقّ کلّ دعا نمودند و بقدر امکان در خیرخواهی جمیع فرق کوشیدند تا آنکه آنچه از فم میثاق صادر در عالم وجود آشکار و ظاهر گردید و جمیع دانستند که این قلم مؤید است و این قلب مؤانس الطاف اسم اعظم

- 3 However, it appears that certain ill-omened malefactors have attempted to cast doubt on the friends' impartiality, spreading rumors that the Baha'is are the party of despotism, enemies of the constitutionalists, seeking the destruction of the parliament and the suppression of freedom-seekers. Glory be to God! Despite Mirza Fadlu'llah-i-Nuri and Siyyid 'Ali crying out from pulpits and publishing writings—their proclamation being printed and extant—claiming that the Baha'is established the parliament with the aim of religious freedom so they could freely print and distribute the books and tablets of the Blessed Beauty, the writings and scriptures of the Exalted One, and the letters of 'Abdu'l-Baha, and promote the Baha'i Cause, despite this explicit declaration, still matters have become confused and rumors have spread.

3 ولی از قرار معلوم بعضی بدخواهان مشغوم خواسته‌اند که بیطرفی یارانرا مشتبّه نمایند و در السن و افواه انداخته‌اند که بهائیان حزب استبدادند و دشمن مشروطه‌طلبان قلع و قمع مجلسیان خواهند و زجر و دفع حریت‌طلبان جویند سبحان الله باوجود آنکه میرزا فضل الله نوری و سید علی بر سر منابر فریاد میکردند و تحریراً انتشار میدادند منشورشان مطبوع و موجود و مضمون آنکه مجلس را بهائیان را ترتیب دادند و مقصودشان حریت ادیانست تا کتب و الواح جمال مبارک و زیر و صحف حضرت اعلی و مکاتیب عبدالبهاء را بکمال آزادی طبع نموده انتشار دهند و ترویج امر بهائی کنند باوجود این اعلان صریح باز کار مشتبّه شده و اراجیف در افواه افتاده

- 4 What a pity, a hundred pities, that until now the general public has not realized that the Baha'is have lofty aspirations and noble aims. They consider such disputes worthy only of ordinary souls and thoughts of the human world. In any case, we have neither affection for nor enmity with any party, for in the eyes of the divine friends, national conflicts, whether political or religious, are entirely devoid of importance. They are intoxicated with the vision and enchanted by that musk-laden tress. We consider any mention other than the attributes of that Hidden One of subtle favors to be child's play and infantile thoughts. How then could we sully ourselves with such petty disputes and natural differences?

4 حیف صد حیف که تا بحال عموم ندانسته‌اند که بهائیان را همت بلند است و مقاصد ارجمند اینگونه منازعات را سزاوار نفوس عادی دانند و اندیشه‌های عالم بشری شمردن باری ما را با احزاب نه الفتی و نه کلفتی زیرا در نظر یاران الهی منازعات کشوری از سیاسی و مذهبی از اهمیت یکلی عاری مست دیدارند و آشفته و فریفته آن زلف مشکبار هر ذکری دون اوصاف آن خفی اللطاف را ملعبه صبیان شمریم و اوهام و افکار کودکان دانیم دیگر چگونه خویش را باین منازعات جزئیّه و مباینات فطریّه آلوده نمائیم

- 5 In any case, the friends must make everyone understand that we are well-wishers of all, unaware of vain thoughts. As much as we can, we establish the foundation of fellowship and remove estrangement between religions and nations. We seek universal peace and desire truthfulness, friendship, and reconciliation among peoples and tribes. This is the way of the Baha'is, this is the path of the spiritual ones.
- 6 Whatever issues from the Pen of the Covenant is contingent upon justice and fairness and conditional upon the bestowal of favors. If divine texts are implemented, it is established and enduring; otherwise, God does what He loves and wills. Although people may be quarrelsome, bold, and fearless, one must think of comfort and arrange means of ease, overlook shortcomings, forgive the sins of the ignorant, establish the means of general security, and desire rest and tranquility for all. This is the way of success, this is the path of prosperity. "Verily, God does not change what is with a people until they change what is within themselves."
- 7 In any case, declare your impartiality and make manifest your universal good-will. Engage in spreading the divine fragrances, and the time will come when you may, with utmost effort, lovingly draw the Yahyais under the divine shade. Similarly, when anyone teaches another soul, keep it concealed and absolutely never disclose it, especially regarding prominent persons—the distinguished and eminent ones must be kept completely confidential. Now many important persons desire to enter under the shadow of Truth, but they fear exposure and fame. If they know they will remain concealed and protected, they will successively turn to the Faith. Consider this matter very important.
- 8 Exercise complete sincerity and good-will toward the government authorities and His Majesty the Shah, and maintain obedience and good intentions, but absolutely do not interfere in political affairs. And upon you be the Most Glorious Glory.
- 9 The letter to Shiraz should be enclosed with this letter.
- 5 باری یاران باید کلّ را تفهیم کنند که ما خیرخواه عمومیم و بیخبر از افکار موهوم تا توانیم اساس الفت بنیم و بین الأديان و الأمم دفع کلفت کنیم صلح عمومی طلبیم و راستی و دوستی و آشتی بین شعوب و قبائل خواهیم اینست مسلک بهائیان اینست طریق روحانیان
- 6 و آنچه از قلم میثاق صادر مرهون به عدل و انصافست و مشروط بعنایت الطاف اگر نصوص الهیه مجری گردد ثابت و برقرار است والاّ یفعل الله ما یحب و یشاء نفوس هر چند برخاش جویند و جسور و بی باکند ولی باید فکر راحتی نمود و اسباب سهولتی فراهم آورد چشم از قصور پوشید و گناه نادانان بخشید و اسباب امنیّت عمومی فراهم آورد و راحت و آسایش کلّ را خواست اینست طریق فلاح اینست سبیل نجاح انّ الله لا یغیر ما بقوم حتّی یغیروا ما بانفسهم
- 7 باری شما بیطرفی خویش را بیان کنید و خیرخواهی عمومی را واضح و عیان نمائید و بنشر نفعات الله پردازید و وقت آن آید که بکمال همت یحیائیا را بنهایت مهربانی بظلّ ربّانی کشید و همچنین هر نفس چون نفس دیگری تبلیغ نماید مستور دارد و ابداً قطعاً افشا نکند علی الخصوص بزرگانرا باید بسیار محافظه نمود و متحیزان و متمیزان را بنی نهایت باید مکتوم داشت الآن بسیاری از نفوس مهمّه آرزوی دخول در ظلّ حق دارند ولی از افشا و شهرت میترسند اگر بدانند مکتوم و محفوظ میمانند متتابعاً اقبال کنند این مسئله را بسیار مهمّ شمیرید
- 8 و باولیاء امور و حضرت شهریار نهایت صداقت و خیرخواهی مجری دارید و اطاعت و حسن نیت منظور دارید ولی در امور سیاسی قطعاً مداخله ننمائید و علیکم البهاء الأبهی ع
- 9 مکتوب شیراز باید در جوف این نامه نهاد

MKT4.136, MILAN.233

AB02899

To: *Siushansiyan Parsi, Tirandaz, in Shiraz*

Date: 1908-Sep-26

¹ O Lord! Tirandaz is intimate and in harmony with Your mystery, and in servitude at the Sacred Threshold he is of one accord and voice with this servant. He treads Your path and speaks Your mysteries, and night and day raises a wondrous new melody in praise and glorification. O Forgiver! Grant his father and mother a place in Your shelter and bestow refuge in Your court. Forgive their sins and teach them gratitude for Your favors. Deliver them from remoteness and separation, and grant them a dwelling and abode in the circle of Your chosen ones. O God! Your kindness and forgiveness are an endless ocean - do not make them hopeless, do not wish them to be sorrowful, do not cause them heartache. Treat them according to what befits Your previous mercy and complete bounty. You are the Forgiver and the Merciful One, and You are the Pardoner of sins.

² O servant of the mighty God! Give tidings and hope with utmost love on my behalf to the servant of the Threshold of Baha, Khudadad and Shahriyar the faithful and Bahram Dinar and Ardeshir Jamshid. It is hoped from the Abha Kingdom that they may be surrounded by endless favors and become manifestations of the grace of the All-Merciful Lord. May the Lord make Jenab-i-Thabit steadfast and confirm and assist him in what is pleasing to God. Make the nostrils of Jenab-i-Mirza Husayn and Mirza Nuru'llah and Mirza Hasan Nayrizi fragrant with musk on my behalf and their taste sweet as sugar. And upon you be the Most Glorious Glory.

¹ ای پروردگار تیرانداز با راز تو همدم و دمساز و در بندگی آستان مقدس با اینعبد همقدم و هم‌آواز راه تو پوید و راز تو گوید و شب و روز به تسبیح و تقدیس آهنگی بدیع ساز نماید آمرزگارا پدر و مادر این هوشمند را در پناه خویش جای ده و در بارگاه خود پناه بخش گنه بیامرز و شکرانیت الطاف بیاموز از دوری و مهجوری نجات ده و در حلقه خاصان خویش منزل و مأوی بخش خدایا مهربانی و عفو در یای بی‌پایان نومید مگردان محزون مخواه دلتون مفرما بآنچه سزاوار رحمت سابقه و موهبت کامله است معامله فرما توئی آمرزنده و مهربان و توئی بخشنده گاهان

² ای بنده ایزد توانا بنده درگاه بها بمان خداداد و شهریار وفادار و بهرام دینار و اردشیر جمشید را از قبل من بنهایت محبت نوید و امید بخش از ملکوت ابری رجا آست که محفوف الطاف بی‌پایان گردند و مظاهر عنایت حضرت رحمان شوند جناب ثابت را خداوند نابت فرماید و بآنچه رضای الهیست مؤید و موفق فرماید جناب میرزا حسین و میرزا نورالله و میرزا حسن نیزیزی را از جانب من مشام مشکبیز نما و مذاق شکرریز کن و علیک البهاء الأبهی

YARP2.391 p.305

AB00817

To: *Siyyid Zaynu'l-Abidin, in Isfahan*

Date: 1908-Sep-26+

- 1 O God! O Thou Who hast singled out with Thy mercy those who prostrate themselves before Thee, and chosen for Thy grace and bounty Zaynu'l-Abidin, and sent down the verses of Thy favors upon the believers, and made them standards of love and care and fellowship among the worlds! O Lord! Verily Thy servant, who is submissive before Thy presence, enthralled by Thy beauty, patient under Thy trials, speaking Thy praise, implores Thee with a heart trusting in Thee, and calls upon Thee in the depths of night while tears stream from his eyes like torrents, and remembers Thee and calls upon Thee and cries out Thy name among Thy servants, and guides those whose feet have slipped from Thy path, and makes clear to them the way, and establishes for them the proof, and gives them to drink of the pure flowing cup. O Lord! Strengthen his back in Thy service and fortify his loins in servitude to Thee. Verily Thou art the Generous, Thou art the Great, Thou art the All-Merciful, the Most Compassionate.
- اللهم يا من اختص برحمته الساجدين و اختار لفضله و كرمه زين العابدين و نزل آيات الطافه على الموحدين و جعلهم رايات المحبة و العناية و الألفة بين العالمين رب ان عبدك الخاضع لجنابك الهائم في جمالك الصابر على بلائك الناطق بثنائك يبتهل اليك بقلب متوكل عليك و يدعوك في جنح الليل و يخدر الدموع من جفونه المחדار السيل و يذكرک و يدعوک و ينادى باسمک بين عبادک و يهدى الذين زلت اقدامهم على صراطک و يبين لهم السبيل و يقيم لهم الدليل و يسقيهم الكأس السلسيل رب اشدد ازره على خدمتك و قو ظهرك على عبوديتك انتک انت الکريم انتک انت العظيم انتک انت الرحمن الرحيم
- 2 O longtime friend! Ahmad, praise be to God, has raised high the banner of service in America and stands ready to sacrifice his life in the path of God. The friends in America offer congratulations and felicitations for his arrival each day, and you too are engaged in supplication and spreading the divine fragrances.
- ای یار قدیم جناب احمد الحمد لله در امریکا علم خدمت بلند نموده و در سبیل الهی بجانفشانی قائم یاران امریک در هر روز قدوم ایشانرا تهنیت و تبریک نمایند و شما نیز به تضرع و ابتهاج مشغول و بنشر نفعات مألوفید
- 3 O longtime friend! Praise be to God, whatever flowed from the pen of 'Abdu'l-Baha several years ago has in these days become clear and evident. The troublemakers among the clergy and others are humiliated and defeated, and His Imperial Majesty is victorious and triumphant, and signs of peace and tranquility are visible everywhere. It is hoped that in gratitude for this divine confirmation, the foundation of justice will be established and the edifice of oppression will fall, the hands of the oppressors will be shortened and signs of justice and fairness will become manifest and clear, so that divine confirmation may continue and success may be sustained. Gratitude for bounty increases bounty.
- ای یار قدیم الحمد لله آنچه از قلم عبدالهآ چند سال پیش صادر در این ایام واضح و آشکار گردید شورشیان از علما و غیره مخدول و منکوب و اعلیحضرت تاجدارى مظفر و منصور و در اطراف آثار سکون و قرار مشهود امید چنانست که بشکرانه این تأیید بنیان عدل برقرار گردد و بنیاد اعتساف برافتد دست عوانان کوتاه گردد و آثار عدل و انصاف ظاهر و آشکار گردد تا تأیید استمرار یابد و توفیق استقرار جوید شکر نعمت نعمت افزون کند
- 4 In any case, the friends must show the utmost obedience and submission to the royal throne, and occupy themselves with service and loyalty, and demonstrate their capabilities in bringing comfort to the realm. Those who are employed in government service should make their duties a means of drawing near to
- باری یاران باید در نهایت اطاعت و انقیاد بسریر تاجدارى باشند و به خدمت و صداقت پردازند و در آسایش مملکت ید بیضا بنمایند هر یک که در دائره حکومت مستخدمند باید مأموریت را اسباب تقرب بدرگاه کبریا نمایند و بعفت و

the divine threshold, and occupy themselves with integrity and uprightness, completely avoiding bribery and corruption, being content with their salary and considering wisdom, competence and insight as the basis of honor. If a person is content with a morsel of bread and deals with justice and fairness according to his capacity, he is the master of all worlds and the most praise-worthy of men - noble though his purse be empty, the master of the free though his garment be old and worn. The glory and honor of man lies in virtuous qualities and praiseworthy characteristics, and his nobility and distinction in nearness to the divine threshold. Otherwise the wealth of this world is vain merchandise and its seekers are among the evil ones, soon to be disappointed and disgraced. Is this better, or that man should conduct himself with the utmost purity and sanctity, and manifest complete integrity, uprightness and sincerity? Surely this is better than flowing treasure and preferable to all the wealth of creation.

استقامت پردازند و از رشوت و ارتکاب بکلی
بیزار گردند بمقرری قناعت کنند و مدار افتخار
را عقل و کفایت و درایت دانند اگر نفسی
برغیفی از نان قناعت کند و باندازه خویش
به عدالت و انصاف پردازد سرور عالمیاست و
ممدوحترین آدمیان بزرگوار است ولو کیسه تهی
سرور آزادگانست ولو جامه کهنه و عتیق عزت
و افتخار انسان به فضائل و خصائل حمیده است
و شرف و منقبتش بتقرّب درگاه کبریا و آلا
اموال دنیا متاع غرور است و طالبان از اهل
شرور و عنقریب مأیوس و مخدول این بهتر یا
آنکه انسان در نهایت تنزیه و تقدیس رفتار نماید
و در غایت عفت و استقامت و صداقت ظاهر
و آشکار گردد البته این از گنج روان بهتر و از
ثروت امکان خوشتر

- 5 A recommendation has been made concerning you to the Trustee and others. Be sure to inform me of this. And upon you be the Most Glorious Glory.

5 سفارشی در حقّ شما بجناب امین و دیگران شده
البته خبر دهید و علیک البهاء الأبهی

BSW#18.18x, BRL_TRUST#56x, COC#2068x, LOG#1475x

BRL_DAK#0425, COMP_TRUSTP#57x,

MILAN.231, MSHR4.066x

AB01604

To: Azizullah Kayyat, in Tihiran

Date: 1908-Sep-26+

- 1 O spiritual friend! In this blessed year the signs of divine triumph are shining and radiant from all directions like the morning light in all horizons, and the verses of proof are being chanted in cities and villages, and the salsabil of bounty is flowing in the gathering of the world. From every direction a melody rises, and from every region a song and drumbeat is heard, and this is from the universal gifts of God.
- 2 Therefore hear the cry of Ya Baha'u'l-Abha that reaches from this world to the ears of the Concourse on High, and listen to the melody of Ya 'Aliyyu'l-A'la that brings the dwellers of the celestial monasteries to ecstasy and joy. Thus the friends must engage in the utmost delight and enthusiasm with joy and gladness, for praise be to God, whatever was the desire of pure hearts and the ultimate hope of radiant souls has been

1 ای یار روحانی در این سنه مبارکه آثار نصرت
الهی از جمیع جهات مانند نور سحر در جمیع آفاق
درخشنده و تابان و آیات برهان در مدن و قری
ترتیل میگردد و سلسبیل عنایت در انجمن عالم
سبیل میشود از هر کرانه‌ئی نغمه‌ئی و از هر اقلیمی
آهنگ و دمدمه‌ئی بلند است و این از مواهب
کلیه خداوند

2 پس نعره یا بابه‌الابهی بشنو که از اینجهان بمسامع
ملاّ اعلی رسد و آهنگ یا علیّ الاعلی استماع کن
که اهل صوامع ملکوت را به وجد و طرب آرد
لذا احبّا باید در نهایت شوق و شغف به سرور
و حبور پردازند که الحمد لله آنچه آرزوی دلهای
پاک و نهایت آمال جانهای تابناک است به

made possible and manifest through the grace and bounty of the Desired One, such that the Beloved of desire has become, in utmost beauty, the Witness of the gathering and shows His countenance to all the friends.

- 3 Jinab-i-Amin offers the highest praise for the spiritual gatherings of the Jewish friends, who truly show complete initiative and great endeavor in service to the Cause of God, to such an extent that I wish I could remember and write to each of these endearing friends individually. However, there is no opportunity to mention each one separately, therefore they are mentioned collectively, and Jinab-i-Amin has mentioned them all.
- 4 Praise be to God that in this Most Great Cycle the glance of grace encompasses Israel so that all the promises of the Prophets regarding them may be fulfilled in the world of existence and witness. O friends of Israel! His Holiness Moses offers praise in the Kingdom of sanctification for your enkindlement and attraction, and the denizens of the realm of might offer commendation, and the divines offer description, and the Concourse on High cry out at every moment "Blessed are ye! Blessed are ye!"
- 5 Therefore my hope is firm that the friends of Israel will render a notable service at this time to the Glorious Lord and become the cause of increased joy and delight to His Holiness Abraham, the Friend, in the exalted Kingdom. And upon you be the Most Glorious Glory.

KHAZE.018, BLO_PN#025

فضل و عنایت حضرت مقصود میسر و مشهود گردیده بقسمیکه دلبر آرزو در نهایت جمال شاهد انجمن گشته و بر جمیع یاران عرض دیدار مینماید

3 جناب امین نهایت تحسین از محافل روحانی احبای کلیمی مینماید که فی الحقیقه در خدمت امر الله اقدام کلی و اهتمام عظیم دارند بقسمی که مرا آرزو چنین که پیاد هر یک از آن یاران دلنشین پردازم و نامه نگارم اما ذکر هر یک فرداً فرداً فرصت نه لهذا جمعاً ذکر میشوند و جناب امین ذکر کل را نموده اند

4 الحمد لله در این دور اعظم نظر عنایت شامل اسرائیل است تا جمیع وعدهای انبیا در حق ایشان در عالم وجود و شهود تحقق یابد ای یاران اسرائیل حضرت کلیم در ملکوت تقدیس تمجید از اشتعال و انجذاب شما میفرماید و لاهوتیان تحسین نمایند و ربانیان توصیف کنند و اهل ملاء اعلی در هر دم ندای طوبی لكم طوبی لكم برآرد

5 لهذا امیدم و طید است که یاران اسرائیل خدمتی نمایان در این اوان به ربّ جلیل نمایند و حضرت ابراهیم خلیل را در ملکوت رفیع سبب ازدیاد روح و ریحان گردند و علیکم البهاء الأبهی

MKT8.201, KHAZ.i018+103+164

AB01616

To: Spiritual Assembly of Ishqabad

Date: 1908-Sep-26+

- 1 O faithful and steadfast friends of God! In this world, the foundation of eternal happiness and spiritual ecstasy of the human soul lies in the divine fragrances. The love of God is as the spirit, and the physical world is as a feeble body. When that spirit permeates this body, it becomes alive, resplendent, fresh and verdant.

1 ای یاران صادق نابت الهی در این جهان اساس راحت و سعادت ابدی و انجذابات وجدانی انسانی بنفحات قدس الهیست محبة الله بمثابة روح است و هیکل آفاق مانند جسم ناتوان چون آن روح در این جسد سریان نماید زنده و برازنده و تر و تازه گردد

- 2 There are certain pillars which have been established as the unshakeable supports of the Faith of God. The mightiest of these is learning and the use of the mind, the expansion of consciousness, and insight into the realities of the universe and the hidden mysteries of Almighty God.
- 3 To promote knowledge is thus an inescapable duty imposed on every one of the friends of God. It is incumbent upon that Spiritual Assembly, that assemblage of God, to exert every effort to educate the children, so that from infancy they will be trained in Baha'i conduct and the ways of God, and will, even as young plants, thrive and flourish in the soft-flowing waters that are the counsels and admonitions of the Blessed Beauty.
- 4 Work then with heart and soul, loose your tongues to further this endeavour, sacrifice your possessions so that the School of 'Ishqabad will ever advance in discipline and order.
- 5 Apparently the Government inspector from the Department of Education hath paid a visit there, and hath not fully approved the procedures and discipline of the Baha'i School, and hath published an article to this effect in the press at Tiflis. If this be so, it is a matter of great sorrow to 'Abdu'l-Baha, for my desire is that the School of 'Ishqabad should become renowned throughout all regions of the world for its excellent order, the progress of its children, and their refined conduct.
- 6 The esteemed learned one and master of diverse sciences, his honor Shaykh Muhammad-'Ali, upon him be the glory of God - in truth he is worthy of being a teacher. The true friends must always show him complete kindness and perfect consideration so that, with utmost comfort, tranquility of heart, joy and contentment, he may engage in teaching the children and young plants of the rose garden of Beauty, and thus become the cause of this Prisoner's happiness. For the delight and joy of this confined exile lies in such matters as these, and in the children's attainment of progress, spiritual bounties, and mastery in sciences and arts. And upon you be greetings and praise.
- 2 و اساس متین دین الله را ارکان مبین مقرر و مسلم است رکن اعظم علم و دانائی است و عقل و هوشیاری و اطلاع بر حقائق کونیّه و اسرار الهی
- 3 لهذا ترویج علم و عرفان فرض و واجب بر هر یک از یاران است پس باید آن انجمن رحمانی و آن محفل روحانی بتمام قوت در تربیت اطفال کوشند تا بآداب الهی و روش و سلوک بهائی از خوردسالی تربیت شوند و مانند نهال بماء سلسال و صایا و نصایح جمال مبارک نشو و نما کنند
- 4 پس بجان بکوشید و بلسان تشویق نمائید و اموال انفاق کنید تا مکتب عشق آباد در نهایت آرایش و انتظام ترقی نماید
- 5 از قرار معلوم مفتش معارف دولت بآن صفحات مرور نموده ترتیب و انتظام مکتب بهائیان را چنانکه باید و شاید نپسندیده و در جرائد تفلیس مقالهائی نگاشته اگر چنین است عبدالبهاء را حزنی عظیم است زیرا مرا آرزو چنان که مکتب عشق آباد در جمیع اقطار عالم بحسن انتظام و ترقی اطفال و حسن آداب مشهور آفاق گردد
- 6 جناب عالم دانا و واقف بر علوم شتی حضرت شیخ محمد علی علیه بهاء الله فی الحقیقه سزاوار معلمی است باید اجبای حقیقی همواره نوازش کامل و رعایت تامه از ایشان بنمایند تا در نهایت راحت و سکون قلب و سرور و خشنودی بتعلیم اطفال و نورسیدگان گلشن جمال پردازند و سبب سرور این مسجون گردند زیرا فرح و شادمانی این آواره محصور در این گونه امورات و آن حصول ترقیات و فیوضات و ملکه اطفال در علوم و فنون است و علیکم التّحیّة و الثّنَاء

SWAB#097x, BSW#16.11x, COC#0594x, ADMS#221x

MKT1.336, MNMK#111 p.209,
 MMK1#097 p.123x, MJTB.074x,
 MJTB.116x, MAS5.020

AB01606

To: Muhammad Ali Khan Baha'i, in Tihiran

Date: 1908-Sep-26+

- 1 O thou dear friend! Several letters of thine have been received, yet due to the intensity of the agitations in the Holy Land, it was not possible to send a reply. The letters were at once concealed and guarded in a safe place. Notwithstanding the continued disturbances, I have set about to write briefly so that thou wouldst know that thou art present in my mind at all times, and that I remember thee in every breath.
- 2 Fervently and repeatedly, I implore His Sacred Threshold that His confirmations and aid may assist thee at all times. Evidently, the foolish ones have reprimanded the friends, and have accused them of being the supporters of dictatorship, and the defenders of the Nationalists. Gracious God! These ignorant ones have still failed to give heed that the Baha'is are sanctified from any political affiliation. They are neither related to the Constitutional Movement, nor are they involved in the Nationalist cause. They offer prayers supplicating the well-being of diverse communities and the followers of all beliefs and thoughts. They are the well-wishers of all, and are in no conflict with any group, nor do they condemn any nation. Their aim is universal peace, and not war. Their aspiration is friendship amongst the inhabitants of the earth, and not hardship. They have been enjoined to obey the government and to be the well-wishers of all the kings and the rulers of the earth.
- 3 Were any one to entertain so glorious an aspiration in his heart, he would never defile himself with such trivial affairs. He who seeketh universal peace, he who doth serve to the world of humanity, would not engage in national contention and conflicts. He who striveth for the development of a country, would not enter into disputes and strife with the farmer or villager over the petty affairs of the land. Once the country advances, naturally the farm will also become developed, and every desolate region will prosper.
- 4 Now in the world of being, we have a sublime goal ahead and we have a lofty mission enshrined in our hearts; and that is the illumination of the whole earth through the light of harmony, so that the East and the West may embrace each other like unto two lovers. Considering such aspirations, how would we engage in the conflict and contention between two minor parties? We are the well-wishers of both sides, leading both unto harmony, so that God willing, the state and the people may mix as honey
- ای یار مهربان نامه‌های متعدّد از شما رسید و از شدّت انقلاب بقیعه مبارکه فرصت جواب نگردید فوراً مکاتیب در محلّ محفوظی مستور شد حال با وجود انقلاب مختصری تحریر میگردد تا بدانی که دمی بی یاد تو نمانم و نفسی بی ذکر تو بر نیارم
- دائماً بدرگاه احدیّت عجز و نیاز آرم و طلب تأیید و توفیق نمایم از قرار معلوم پیگردان یاران را ملامت کنند و شماتت نمایند که حامی استبدادند و فدائی استقلال سبحان‌الله هنوز این پیگردان متنبّه نشده‌اند که بهائیان بامور سیاسیه تعلقی ندارند نه مربوط بحکم مشروطند و نه در آمال استقلال و در حقّ کلّ طوائف و اهل آراء مختلفه دعا نمایند و خیر خواهند با حزبی حزبی ندارند و با قومی لومی نخواهند مقصدشان صلح اهل عالم است نه جنگ و محبت بین جمیع است نه کلفت مأمور باطاعت حکومتند و خیرخواهی جمیع ملوک و مملوک
- کسی را که چنین مقصد جلیل در دل خود را باین امور جزئیّه نیالاید کسی که صلح عمومی جوید و خدمت بعالم انسانی کند در جدال و نزاع اقلیمی مداخله ننماید و آنکه در احیاء کشوری کوشد در شئون مزرعه‌ئی با دهقان و روستا نستیزد چون کشور آباد گردد هر مزرعه‌ئی نیز احیا شود و هر مظموری معمور گردد
- حال ما را مقصد جلیلی در پیش و مراد عظیمی در دل و آن اینکه آفاق بنور وفاق روشن شود و شرق و غرب مانند دو دلب‌ر دست در اغوش یکدیگر نمایند با وجود این مقصد چگونه مداخله در نزاع و جدال میانه دو حزب اصغر نمائیم خیرخواه هر دو طرفیم و هر دو را بالفات رهبر تا انشاءالله دولت و ملت مانند شیر و شکر با یکدیگر

and milk. Without these, the progress and advancement for mankind will not be realized, nay rather, all efforts will be dissipated and lost.

آمیخته گردند و تا چنین نشود فلاح و نجاح رخ
نگشاید بلکه جمیع زحمات هدر رود و علیک
البهآء الأبهی

BRL_DAK#0310, MKT4.148, MI-
LAN.228, AMK.050-051, MAS5.064,
YHA1.100x (1.204), YHA1.374x

AB00871

To: Sabbagh, Muhammad Jafar et al., in Najafabad

Date: 1908-Sep-27

- 1 O ye friends of God and handmaidens of the Merciful. 1 ای یاران روحانی و اماء رحمانی
- 2 This transient world of dust befits mere owls of ignorance. This gloomy dust-heap is only worthy of the birds of this mortal plane. The mystic nightingale maketh its home in the divine rose-garden and noble birds dwell in spiritual realms on high. 2 این خاکدان فانی جغدان نادانرا سزاوار و این
گلخن ظلمانی طیور ترا را لایق بلبل معانیرا آشیان
گلشن الهیست و مرغان اوج عزّت را لانه و
مکان ملکوت رحمانی
- 3 When the ignorant behold the trappings of contingency, they mistake them for ease and comfort and are thus subject to grave tests. They are attracted to ephemeral shadows and are oblivious of the One Whose Grace overshadoweth all things. For the material world is utter darkness when compared to the Kingdom of God and the earth is but a mere emanation from heaven. 3 بیخردان چون نظر بآلایش این عالم فانی نمایند گمان
آسایش کنند و در آزمایش افتند منجذب ظلّ و
سایه گردند و از ذی ظل غافل مانند زیر جهان
ناسوت ظلّ زائل ملکوتست و عالم ارضی اثری
از عالم آسمانی
- 4 See how the people are utterly enraptured by the drop, but bereft of the boundless ocean; see how they yearn for the atom, and are blind to the Sun of Truth. They have set their affections on physical existence but refuse life everlasting, and busying themselves with water and clay, remain unaware of the kingdom that pertains to the heart and soul. But through the teachings and admonishments of God one can become detached from transient things, liberated from this dim and dismal world, transported to the realm of light. 4 سبحان الله شیفته قطره گردند و از دریای محیط
بی بهره شوند و مشتاق ذره گردند و از شمس
حقیقت بی نصیب مانند دل بجایه دنیوی بندند و
از زندگانی سرمدی بگذرند به آب و گل پردازند
و از جهان جان و دل غافل مانند وصایا و تعالیم
الهیّه انسانرا از شئون فانیّه بیزار کند و از جهان
تاریک و تنگ فرار دهد و بعالم انوار رساند
- 5 Consider how the diverse tribes, the many nations of the world and all our human kindred are like ants who make their nests under the layers of the earth where they store up their food. But when the sudden rains begin, when floods start to flow, then every little nest and all these homes are washed away and utterly destroyed. Such is the condition of the people of the world, as ye also witness. 5 ملاحظه در جمیع طوائف و ملل و قبائل و دول
نمائید که کلّ مانند موران در تحت طباق تراب
لانه و آشیانه نمایند و آذوقه ئی اندوخته کنند بغتّه
بارانی آید و سیلی برخیزد و خانه و لانه و آشیانه
و آذوقه جمیع را از میدان برد و محو و نابود

کند اینست مثل اهل دنیا چنانکه واضح و آشکار
مشاهده مینمائید

- 6 Consider Iran and the constitutional movement, how in so short a span of time they caused so great a storm and convulsion. Despite this, the ignorant, the foolish and the negligent ones who set their affections on this world remain forever anxious at their lot. They can only be happy if good fortune befall them, and if ill fortune should visit them, they are shattered with grief and utterly disconsolate.

6 ملاحظه در ایران و مجلسیان نمائید که در مدتی
قلیله چه طوفانی و چه انقلابی ظاهر و عیان شد
باوجود این باز غافلان و جاهلان و بیخردان دل
باین دنیا بندند و بفکر کم و بیش افتند از اقبال
به وجد و طرب آیند و از ادبار محزون و دلتون
شوند الا انهم فی خسران مبین

- 7 It becometh the intoxicated lovers of the Merciful Beauty, they who yearn for the effulgence of the divine countenance, to be distinct from such people, to be different because they are the confidants of His mysteries. It behooveth them to bring all created things under this sheltering shade, to soar in these heavenly realms and to roam and to explore these heights. Let them be signs of guidance, standards of the Concourse on High, birds of the meadows of truth, and in the rose-garden of divine singleness and essential unity. Let them chant with wondrous melodies the hymns of glory and praise that ascend directly unto Him who is their Living Lord.

7 پس عاشقان جمال رحمان و مشتاقان انوار طلعت
یزدانرا لایق و سزاوار چنانست که در جمیع
شئون از این خلق ممتاز باشند و محرم راز و
نیاز گردند جمیع کائنات را بظل خویش آرند
در جهان دیگر پرواز کنند و در عالمی دیگر سیر
و تماشا نمایند آیات هدی گردند و رایات ملأ
اعلی شوند مرغان چمنستان حقیقت گردند و در
گلستان وحدانیت واحدیت بابدع الحان به تسبیح
و تقدیس حی توانا پردازند و علیکم البهاء الأبهی

INBA87:143, INBA52:140, MMK2#060
p.046, TABN.038, ANDA#69 p.07

AB02423

To: Mihdi Tabib Baha'i, in Rasht

Date: 1908-Sep-28

- 1 O longtime friend! Your letter was received - brief and beneficial. Settlement in Lahijan is not very suitable, therefore take up residence in Rasht and from time to time travel to and from Lahijan on some pretext, encouraging and urging the friends of God to spread the divine fragrances and exalt the Word of God. For today, whoever remains deprived of service to the Cause of God, meaning the guidance of souls, the tree of his existence will yield no fruit and in the end he will become regretful and sorrowful, passing his days of life in more or less idleness. And the end belongs to the God-fearing.

1 ای یار قدیم نامهات رسید مختصر و مفید بود
استقرار در لاهیجان چندان مناسب نیست لهذا
در رشت مسکن فرمائید و گاهگاهی به بهانهئی
به لاهیجان عبور و مرور فرمائید و یاران الهی را
تشویق و تحریص بر نشر نفحات رحمان و اعلاء
کلمة الله کنید زیرا الیوم هر نفسی از خدمت امر
الله یعنی هدایت نفوس محروم ماند شجره وجود
ثمری نبخشد و عاقبت پشیمان و محزون گردد و
ایام حیات خویش را به کم و بیش بگذراند و
العاقبة للتقین

- 2 The world is like a bazaar where expensive items are bought and sold. Every morning each person hurrieth to the marketplace to engage in trade, and when the day is over, he returneth to his home. If he hath made a profit, he is happy; but

2 جهان مانند بازار سوداگرانست هر صبحی
هرکس بمیدان تجارت بشتابد و چون شام بلان
و آشیانه خویش آید اگر ربی نموده شادمانی

if at times he faileth to produce a profit, he is sad and disappointed. Similarly, if man, in this world, exerteth himself in lofty endeavors, is self-sacrificing and attracted to the other world, and ariseth to spread abroad the fragrances of God, then when the days of his life come to an end, he will find that he hath accumulated a large profit, will inhale the sweet savors of the nurturing spirit of Paradise, and will be the dayspring of faithfulness and the manifestation of the manifold favors of the Abha Beauty. But if he indulgeth in his passions and desires, he will be hopeless, fall into deep despair, experience profound regret, and become afflicted with the torment of hell.

کند و اگر اوقات را بمهملی گذرانده پشیمانی
یابد و بناکامی افتد همچنین انسان در اینجهان
اگر همتی نماید و جانفشانی کند و ارتباط بجهان
دیگر جوید و بنشر نفعات الله پردازد چون ایام
عمر منتهی شود خود را ریح عظیم اندوخته بیند
و نفعات روح پرور جنت النعم استنشاق کند
مطلع وفا گردد و مظهر الطاف جمال ابدی و
اگر بهوی و هوس خویش پردازد نومید گردد و
بیأس شدید افتد و خسران مبین مشاهده کند
و بعداب بحیم مبتلا گردد

- 3 Convey to Jinab-i-Shari'atmadar on my behalf the Most Glorious and Most Beauteous greetings and say: Chant the Qur'an with measured recitation. Perhaps you dislike something while it is good for you. God has ordained a measure for all things. Do not despair of the spirit of God. Do not lose hope in God's mercy. Verily God forgives all sins. And upon you and upon him be the Most Glorious Glory.

3 جناب شریعتمدار را از قبل من تحیت ابدع ابدی
ابلاغ دار و بگوئید رتل القرآن ترتیلاً عسی ان
تکرها شیئاً و هو خیر لکم قد جعل الله لكل شیء
قدراً لا تئسوا من روح الله لا تنظتوا من رحمة الله
ان الله یغفر الذنوب جمیعاً و علیک و علیہ البهآء
الابی

MMK6#152,

BSHN.140.474.07x,

BSHN.144.467x

AB02683

To: Maani, Badiullah son of Bulbul, in Mashhad

Date: 1908-Sep-28

- 1 O thou who art firm in the Covenant! Your letter arrived and 'Abdu'l-Baha heard your call, and was filled with the utmost joy that, praise be to God, you are occupied with teaching the young ones of this divine age and engaged in training the saplings of the divine garden. I hope that through your efforts the children will progress day by day in the acquisition of knowledge and excel all other schools.
- 2 Today, teaching in a school, training the children, promoting the various branches of knowledge, are accounted among the most sacred duties of humankind. Whosoever shall arise, with pure intent and high resolve, to render such a service, will succeed beyond a peradventure, and will surely be confirmed in his task. The Hosts of the Company on High will come to his assistance, and favouring bestowals will descend upon him, and the portals of grace will stand ajar.

1 ای ثابت بر پیمان نامه رسید و عبدالبهآء ندایت
شنید و نهایت سرور حاصل گردید که الحمد لله
بتعلیم نورسیدگان عصر الهی مشغولی و بتربیت
نهالهای باغ ربانی مألوف امیدوارم که بهمت
آنجناب اطفال روز بروز در تحصیل معارف ترقی
نمایند و بر جمیع دبستانها تفوق جویند

2 الیوم ادبی دبستان و تعلیم کودکان و ترویج
معارف و علوم از وظایف مقدسه انسان شمرده
میشود هر کس بنیتی صادق و همتی فائده قیام
بر این خدمت نماید البته مؤید و موفق گردد و
جنود ملا اعلی نصرت بخشد و بدرقه عنایت
برسد و ابواب موهبت گشوده گردد

- 3 Convey my greetings and love to the respected brothers Aqa Mirza 'Inayatu'llah and Aqa Mirza Diya'u'llah. I hope that in a short time they will make complete progress and acquire sciences and arts. Convey my most glorious and most beautiful greetings to your respected father, the handmaiden of God your mother, and your younger brother. They should offer thanks day and night at the Threshold of the One God that you and your two brothers are exerting mighty efforts in teaching and learning, and they should beseech confirmations from the Threshold of Oneness at every moment that each of you may acquire sciences and become proficient in various arts - that is, sciences that are beneficial and cause the promotion of the Cause of God and the exaltation of the Word of God. And upon you be the Most Glorious Glory.

3 اخوان محترم آقا میرزا عنایت‌الله و آقا میرزا ضیاء‌الله را از قبل من تحیت و مهربانی ابلاغ دارید امیدوارم که اندک زمانی ترقی کامل نمایند و علوم و فنون تحصیل کنند جناب ابوی و امة‌الله والده و اخوی صغیر را از قبل من تحیت ابدع ابهی ابلاغ دارید و باید که شب و روز بشکرانه درگاه احدیت پردازند که شما و دو اخوی در تعلیم و تحصیل سعی بلیغ مبذول میدارید و از درگاه احدیت هر دم طلب تأیید فرمایند که هر یک از شما تحصیل علوم نمایند و در فنون شتی ماهر گردد یعنی علومیکه نافع است و سبب ترویج امر الله و اعلاء کلمه الله و علیکم البهاء الابهی

MJTB.031b

AB00264

To: Baha'is of Baku
Date: 1908-Sep-29

- 1 O spiritual friends of 'Abdu'l-Baha! From the beginning of the upheaval in Iran, in all letters to Tehran and other regions, it was written that the people of God must not in any way interfere in political affairs during this most great tempest, must withdraw from all parties and groups, and must not become intimate or aligned with any faction. Even in spiritual gatherings, no mention should be made of the thoughts and opinions of any of the Iranian parties. We have neither any secret with the constitutionalists nor any harmony with the independents. Therefore, all the friends were occupied with their own affairs and were engaged in the improvement of character, maintaining peace and reconciliation with all, and pursuing the path of friendship and truthfulness. They did not attend any gatherings and did not become intimate with any faction. They were impartial and without bias, free from fancy and free from malady.
- 2 However, the leaders of the independence movement, such as Haji Mirza Fadlu'llah-i-Nuri, the mujtahid, and Aqa Siyyid 'Ali, the mujtahid of Yazd, were supporters of independence and would cry out from pulpits and in gatherings, publishing

1 ای یاران روحانی عبداله‌آ از بدایت طوفان در ایران در جمیع نامه‌ها به طهران و سائر اطراف مرقوم گردید که حزب الله باید در این طوفان اعظم مداخله ابداً در امور سیاسی ننماید از جمیع طوائف و احزاب نگاره گیرند و بهیچ فرقه‌ئی همراز نگردند و هم‌آواز نشوند حتی در محافل روحانی ذکری از افکار و آراء هیچ گروهی از احزاب ایرانی نشود ما را نه با مشروطه رازی و نه با استقلال آهنگ و آوازی لهذا یاران جمیع بخود مشغول بودند و بتحسین اخلاق مألوف با جمیع صلح و آشتی داشتند و ره دوستی و راستی پیوندند در هیچ مجمعی حاضر نشدند و با هیچ فرقه‌ئی همدم نگردیدند بیطرف بودند و بیغرض بیخیال بودند و بی‌مرض

2 ولی رؤسای استقلال‌جو مانند حاجی میرزا فضل‌الله نوری مجتهد و آقا سید علی مجتهد یزدی طرفدار استقلال بودند و بر منابر و در محافل فریاد میزدند و مقاله‌ها طبع نموده و در کوچه و

articles and announcing in the streets and bazaars that the Baha'is were constitutionalists and founders of the National Assembly. "O people! The Baha'is' purpose is that political and religious freedom be proclaimed so that they may openly print and distribute the Books and Tablets of Baha'u'llah, the Writings of the Bab, and the letters of 'Abdu'l-Baha, and promote their own religion and Faith. In their Most Holy Book, it is explicitly stated that legitimate government is constitutional. Therefore, they strive with heart and soul to establish constitutionalism."

- 3 Mirza Fadlu'llah-i-Nuri, the mujtahid, repeatedly wrote, printed, published and distributed papers among the people, which are still in everyone's possession today. Despite this clear evidence that the people of God did not become intimate with any faction, they were accused of being constitutionalists. Now the ill-wishers have composed another tune and begun another calumny. Apparently, in these days in the Caucasus, they are spreading through newspapers that the Baha'is were in conflict and dispute with the constitutionalists and were opposed to the National Assembly, and even had great involvement in dividing and dispersing the constitutional movement.

- 4 Glory be to God! What injustice is this, and how unfair these people are! The supporters of independence, like the two aforementioned mujtahids and others, accused the Baha'is of being constitutionalists, while now some ill-wishers accuse the Baha'is of being enemies of the constitutionalists. Yet the Baha'is are not intimate or in confidence with any faction. They are well-wishers of all and kind to everyone. They seek world peace and the cessation of conflict and strife among humanity. They are well-wishers of all and love both small and great. They desire comfort for the world of creation until it is adorned with the Most Great Peace.

- 5 Despite this, how could they occupy themselves with this difference and conflict of the thoughtless, when the existing conflict and dispute in Iran is like children's play in the eyes of the Baha'is? It has no importance. Rather, importance lies in universal peace and in truthfulness, friendship, and reconciliation among all peoples, religions, nations, and tribes of humanity. The Baha'is serve this purpose, promote this cause, and sacrifice their lives in this path. They have nothing to do with constitutionalism nor any attachment to independence.

بازار اعلان میکردند که بهائیان مشروطه‌طلبند و مؤسس مجلس ملت ای مردم بهائیان را مقصد اینست که حریت سیاسی و حریت دینی اعلان شود تا کتب و الواح بهاء‌الله و صحف و زیر باب و مکاتیب عبداله‌آ را واضحاً طبع نمایند و نشر کنند و بترویج دین و آئین خویش پردازند و در کتاب اقدس ایشان منصوص است که حکومت مشروطه مشروطه است لهذا به جان و دل کوشند که مشروطیت را تأسیس نمایند و

- 3 میرزا فضل‌الله نوری مجتهد به کرات و مرات اوراقی مرقوم نمود و طبع و نشر کرد و در میان مردم منتشر ساخت و الآن در دست کل موجود باوجود این وضوح که حزب الله با هیچ فرقه‌ئی همدن نشدند متهم بمشروطی طلب گردیدند حال بدخواهان نغمه دیگر ساز نموده‌اند و افترائی دیگر آغاز کرده‌اند از قرار معلوم در این ایام در قفقازیا بواسطه روزنامه‌ها انتشار میدهند که بهائیان با مشروطه‌طلبان منازع و مجادل بودند و با مجلس ملت مغایر و معارض بلکه در تفریق و تشیت مشروطه مداخله عظیمه داشته‌اند

- 4 سبحان‌الله این چه اعتسافست و این نفوس چه قدر بی‌انصاف حامیان استقلال مانند دو مجتهد مذکور و سائرین بهائیان را بمشروطه‌طلبی متهم مینمودند حال بعضی از بدخواهان بهائیان را بدشمنی مشروطه‌طلبان متهم میکنند و حال اینکه بهائیان با هیچ فرقه‌ئی همدن نیستند و همراز نه خیرخواه عمومند و مهربان با جمهور صلح عالمیان طلبند و دفع نزاع و جدال بین آدمیان خواهند خیرخواه جمیعند و محب صغیر و کبیر عالم آفرینش را آسایش خواهند تا بصلح اعظم آرایش یابد

- 5 باوجود این چگونه خود را باین اختلاف و نزاع بی‌فکران مشغول نمایند و حال آنکه اختلاف و نزاع موجود در ایران در نزد بهائیان مانند ملعبه صبیانست اهمیتی ندارد بلکه اهمیتی در صلح عمومیت و راستی و دوستی و آشتی در بین جمیع طوائف و ادیان و شعوب و قبائل انسانی بهائیان این مقصد را خدمت کنند و این قضیه ترویج دهند و در این سبیل جانفشانی نمایند دیگر

نه کاری بمشروطیت دارند و نه تعلقی باستقلال

6 In any case, we had thought that by now it would have become clear to people that a Baha'i, meaning a spiritual person, absolutely does not interfere in worldly affairs, whether political or otherwise. Glory be to God! In the war and conflict of Tehran, the army and forces were all Shi'ites, yet they say the Baha'is were the cause of dividing the community.

6 باری ما را چنان گمان بود که تا بحال اقلّاً در نزد ناس معلوم شده است که بهائی یعنی روحانی در امور دنیوی چه سیاسی و چه دین آن قطعاً مداخله ننمائیم سبحان الله در جنگ و جدال طهران سپاه و لشکر جمیع شیعیان باوجود این گویند که بهائیان سبب تفریق جمع شدند

7 "The lily holds the wine-cup, the narcissus is drunk, yet I am branded dissolute;

7 لاله ساغرگیر زگس مست و بر من نام فسق داوری

8 O God, I have a complaint - but to whom shall I turn for justice?"

8 دارم خدایا من که را داور کنم

9 Is there any doubt in this matter as well? The purpose is that you should publicize the truth of this matter in the Caucasus through newspapers so that people may know that some prejudiced souls lie in ambush and use these calumnies as means to incite and provoke people against the Baha'is. The people of Europe and America have properly recognized the Baha'is, for they have collected all the Books and Tablets, formed a committee, and investigated. Let them inquire of the Europeans what the way of the Baha'is is and what their purpose is, so that the truth of the matter may become evident to the people of the Caucasus.

9 آیا در این نیز شبهه است مقصود اینست که شما حقیقت این مسئله را در قفقازیا بواسطه روزنامه‌ها انتشار دهید تا مردم بدانند که نفوسی مبغض در کمینند و این مفتریات را وسیله تبییح و تعرض ناس به بهائیان نمایند بهائیان را اهل اروپا و امریکا درست شناخته‌اند زیرا جمیع کتب و الواح را جمع نموده و هیئتی تشکیل کردند و تحقیق نمودند از اروپائیا استفسار کنند که مسلک بهائیان چه و مقصدشان چه تا حقیقت حال بر قفقازیان مشهود گردد

10 Our flight is in another atmosphere, and our aim and purpose is in another world. We hope that, through divine assistance and favor, we may become the cause of fellowship, love, peace, and tranquility among all the peoples of the world, so that this darkness of enmity may be dispelled from the world by the light of human unity, and the truth of the universality of humanity - that they are one social body - may become manifest and evident, and remain firm and established.

10 ما را پرواز در هوائی دیگر و مقصد و مراد عالمی دیگر امیدواریم که به عون و عنایت الهیه سبب آمیزش و محبت و صلح و سلام در بین جمیع فرق عالم گردیم تا این ظلمت عداوت از جهان بنور وحدت انسانی زائل گردد و حقیقت عمومیت بشریه که هیئت اجتماعیّه واحده‌اند ظاهر و آشکار شود و ثابت و برقرار ماند

11 And upon you be the Most Glorious Glory!

11 و علیکم البهاء الأبهی

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Date: 1908-Sep-29

1 Our Lord! We turn to Thee and implore before Thee, making mention of Thee with praise and glorification, and extolling Thee with sanctification and hallowing. O Thou Who art beyond all likeness and transcendence, Who art exalted above all mention and praise in the world of creation, and sanctified above all attributes and exaltation in the realm of invention! Thou didst bring forth the first creation through a sign of Thy power in the world of possibility, and didst create this mighty universe through a sovereignty pervading human reality. Every praise, sanctification, transcendence, similitude and likeness mentioned is from the realm of impotence and forgetfulness, for Thou art exalted and sanctified above these and above whatsoever the minds of the people of knowledge have encompassed.

2 All that exists in the universe, O my God, is bound by limitations and constraints, even the concept of absoluteness itself, and Thou art exalted above this, even were it the greatest that could be conceived in the world of being. Transcendence is but an aspect of Thy servants' worship, sanctification a characteristic of Thy bondsmen, and similitude a reality born of Thy creation's thoughts - yet Thou art free from all of this and exempt from all that the most subtle perceptions of Thy most distinguished chosen ones can attain in the heights of grandeur and majesty. For souls conceive of lofty attributes and sublime qualities, ascribing them to Thy Divine Essence, yet all these exalted stations, supreme realities, and transcendent luminous qualities return to the effulgent, radiant Reality of the All-Merciful in the right side of the blessed spot, the Valley of Tuva. Beyond this are but imaginings conceived by minds in the world of creation, while Thou art exalted and sanctified above the realm of comprehension, and art not distinguished by even the most subtle of meanings in the heights of fancy.

3 The path is barred and the quest rejected. There is neither connection nor separation, neither finding nor loss. Thou hast brought into being a radiant essence and a resplendent reality, referring existence unto it, calling for prostration before it, commanding attendance at its court and arrival in its presence. All else is but feeble imagination and empty forms. Praise be unto Thee, O my God, for having guided the sincere ones to that Most Exalted Center, called the near ones to the Most

1 رَبَّنَا اَنَا نَتَوَجَّهُ إِلَيْكَ وَنَتَضَرَّعُ بَيْنَ يَدَيْكَ نَذْكُرُكَ بِالتَّهْلِيلِ وَالتَّكْبِيرِ وَنُثْنِي عَلَيْكَ بِالتَّسْبِيحِ وَالتَّقْدِيسِ يَا مَنْ تَنَزَّهَ عَنِ التَّشْبِيهِ وَالتَّنْزِيهِ وَتَعَالَيْتَ عَنْ كُلِّ ذِكْرٍ وَثَنَاءٍ فِي عَالَمِ الْإِبْدَاعِ وَتَقَدَّسْتَ عَنْ كُلِّ نَعْتٍ وَعِلَاءٍ فِي حَيْزِ الْإِخْتِرَاعِ أَنْشَأْتَ النَّشْأَةَ الْأُولَى بَابَةً مِنْ آيَاتِ قُدْرَتِكَ فِي عَالَمِ الْإِمْكَانِ وَخَلَقْتَ هَذَا الْكَوْنَ الْأَعْظَمَ بِسُلْطَانٍ نَافِذٍ فِي حَقِيقَةِ الْإِنْسَانِ فَكُلَّ تَسْبِيحٍ وَتَقْدِيسٍ وَتَنْزِيهِ وَتَمْثِيلٍ وَتَشْبِيهِ ذَكَرَ مِنْ حَيْزِ الْعِجْزِ وَالنَّسْيَانِ وَأَنْتَ مُتَعَالٍ مُتَقَدِّسٌ عَنْهَا عَمَّا أَحَاطَتْ بِهِ عُقُولُ أَهْلِ الْعِرْفَانِ

2 كُلُّ مَا فِي الْكَوْنَ يَا إِلَهِي رَاجِعٌ إِلَى حَيْزِ الْحُدُودِ وَالْقَيُودِ حَتَّى الْإِطْلَاقِ وَأَنْتَ مُتَعَالٍ عَنْ ذَلِكَ وَلَوْ كَانَتْ مِنْ أَعْظَمِ مَا يَتَصَوَّرُ فِي عَالَمِ الْكَيَانِ التَّنْزِيهِ شَأْنٌ مِنْ شُؤْنِ عِبَادِكَ وَالتَّقْدِيسُ سِمَةٌ مِنْ خَصَائِصِ أَرْقَائِكَ وَالتَّشْبِيهِ حَقِيقَةٌ مُنْبَعَثَةٌ مِنْ أَفْكَارِ خَلْقِكَ وَأَنْتَ مُبَرِّأٌ عَنْ كُلِّ ذَلِكَ وَمَعْرَى عَنْ جَمِيعِ مَا يَصِلُ إِلَيْهَا لِطَافِيفِ الْإِدْرَاكِ فِي الْأَوْجِ الْعَظْمَةِ وَالْجَلَالِ مِنْ اخْتِصَاصِ أَصْفِيَائِكَ لِأَنَّ النَّفُوسَ يَتَصَوَّرُونَ شُؤْنًا عَالِيَةً وَصِفَاتٍ سَامِيَةً وَيَنْعَتُونَ بِهَا كَيْنُونَتَكَ الصِّمْدَانِيَّةَ وَكُلَّ تِلْكَ الْمَرَاتِبِ الْعَالِيَةِ وَالْحَقَائِقِ الْمَثَلِيِّ وَالشُّؤْنِ الْمُتَعَالِيَةِ التَّوَرَّاءِ تَرْجِعُ إِلَى الْحَقِيقَةِ الرَّحْمَانِيَّةِ السَّاطِعَةِ اللَّامِعَةِ فِي الْجَانِبِ الْأَيْمَنِ الْبَقْعَةِ الْمُبَارَكَةِ وَادِي طُوى وَدُونَ ذَلِكَ أَوْهَامٌ تَتَصَوَّرُهَا الْأَفْكَارُ فِي عَالَمِ الْإِنْشَاءِ وَأَنْتَ مُتَعَالٍ مُتَقَدِّسٌ عَنْ حَيْزِ الْإِدْرَاكِ وَلا تَمَيِّزُ بِأَدَقِّ الْمَعَانِي فِي أَوْجِ الْأَوْهَامِ

3 السَّبِيلُ مَسْدُودٌ وَالطَّلَبُ مُرَدُّودٌ لَا اتِّصَالَ وَلَا انْفِصَالَ وَلَا الْوُجْدَانَ وَلَا الْفَقْدَانَ فَأَبْدَعْتَ كَيْنُونَةً لَامِعَةً وَحَقِيقَةً سَاطِعَةً وَارْجَعْتَ الْوُجُودَ إِلَيْهَا وَدَعَوْتَ السَّجُودَ لِدَيْهَا وَامْرَأَتْ بِالْوُفُودِ فِي سَاحَتِهَا وَالْوُرُودَ فِي فَنَائِهَا وَمَا دُونَ ذَلِكَ أَوْهَامٌ وَاهِيَةٌ وَصُورٌ خَالِيَةٌ وَلَكِنْ الْحَمْدُ يَا إِلَهِي بِمَا هَدَيْتَ الْمُخْلِصِينَ إِلَى ذَلِكَ الْمَرْكَزِ الْأَعْلَى وَدَعَوْتَ الْمُقَرَّبِينَ

Glorious Kingdom, turned the enraptured ones toward a Center round which circle the Concourse on High, led the thirsting ones to the Living Waters, illumined eyes with the vision of the Manifest Light, opened doors before the faces of the yearning ones, and sent down from the clouds of Thy mercy a copious, torrential rain upon this lifeless, silent, and barren earth, causing flowers to grow therefrom and adorning it with every joyous spirit.

- 4 My God, my God! Thou seest Thy sincere servants scattered throughout the regions, and beholdest Thy assured bondsmen dispersed in all directions among the heedless, calling people to the fountainhead of certitude, guiding them to the Straight Path, and giving them to drink from the Spring of Tasneem. Yet the opponents shoot at them with penetrating arrows and attack them like ravening wolves and fierce beasts, making them taste grievous torment. O Lord! Aid them with hosts from Thy glorious Kingdom, support them with Thy wondrous favor, assist them with Thy manifest sovereignty, and make smooth their path, O my Glorious Lord! Verily, Thou art of great bounty to Thy sincere servants. There is no God but Thee, the Lord, the All-Merciful, the Most Merciful.

الى الملكوت الأبهى ووليت المنجدين الى مركز
يطوفه الملاء الأعلى واوردت الظمأ العطاش على
الماء المعين و نورت الأعين بمشاهدة نور المبين و
فتحت الأبواب علي وجوه المشتاقين و انزلت من
سحاب رحمتك غيثاً هاطلاً وإبلاً على هذه الأرض
الهامة الخادمة البائرة و انبت منها الرياحين و
زيّنتها بكل روح بهيج

4 الهى الهى ترى عبادك المخلصين منتشراً في
الأقاليم و تشاهد ارقائك الموقنين متشتتين في
كلّ الجهات بين الغافلين يدعون الناس الى
عين اليقين و يهدونهم الى الصراط المستقيم و
يسقونهم من عين التسنيم ولكن المعاندين يرمونهم
بسهام نافذة و يهجمون عليهم كالذئاب الكاسرة
و السباع الخاسرة و يذيقونهم العذاب الأليم رب
انصرهم بجنود من ملكوتك الكريم و ايدهم
بفضلك البديع و انجدهم بسلطانك المبين و مهد
لهم السبيل يا ربى الجليل انك انت ذو فضل
عظيم على عبادك المخلصين لا اله الا انت الرب
الرحمن الرحيم

BRL_DAK#0986, MKT1.220, MJMJ2.010b,
MMG2#118 p.131

AB01251

To: Prince Tomaso Galerati Scotti

Date: 1908-Sep-30

- 1 O my dearly cherished friend, though absent from my sight! Though outwardly there hath been neither companionship nor message, neither a greeting of remote acquaintance nor a salutation exchanged, yet Miss Boylen hath so abundantly praised thee that it hath moved me to write this letter. Wherefore do I now, with the utmost affection, address these lines unto thee, as though for many years we had known each other, had lived in intimacy and fellowship, and had been companions, familiars, and friends of long standing.
- 2 O my beloved one! In this day the world of being is even as a stricken man, and therefore standeth in need of a mighty

1 اى دوست عزيز غيائى من هرچند بظاهر نه
مؤانستى و نه پيامى و نه غائبانه آشنائى و سلامى
ولى مس بويلن چندان از تو ستايش نمود كه
سيب نگارش اين نامه گرديد لهذا اكون با نهايت
محبت بتحرير اين نامه پردازم كه گويا سالهاى چند
با تو آشنا بودم و الفت و مؤانست مينمودم يار و
نديم و دوست قديم بوديم

2 اى عزيز من امروز جهان وجود مانند شخص
عليل است لهذا محتاج طبيب جليل تا تشخيص

Physician, that He may diagnose its malady and administer a speedy remedy. This sickness cannot be cured by political nostrums, nor will the treatment of liberty alone suffice to heal it, for the disease pertaineth unto morals and conscience, and hath laid hold upon the very soul and heart of man. We seek, then, such a remedy as shall quicken the soul, educate the conscience, endue hearts with a new life, and train the human race in the perfections of the Merciful.

- 3 That is, the Sun of Truth must shine forth, the cloud of mercy must pour down its rain, and the life-bestowing breeze must blow. Then shall the spiritual springtime adorn the world, and mountain and plain, through the infinite bounty of God, grow green and fair. The borders of the garden shall take on a fresh life, the trees shall put forth leaves and blossoms and bear luscious fruit, the meadow shall become a rose-garden and a paradise of flowers, blooms and sweet herbs shall spring up, and the birds of the gardens shall raise their songs concerning the mysteries of realities, till the hearers be moved to ecstasy and delight.

- 4 In brief, that spiritual Physician hath now appeared in the world and diagnosed the maladies of all regions. Through His teachings, counsels, and admonitions He hath prescribed a swift remedy and declared a wondrous medicine, that warfare and strife may cease and concord and peace be established; that enmity and dissension, which are the grievous sickness of the world, may be healed; that hostility and conflict may be uprooted from the foundation; that war may be changed into peace; that cruelty may vanish and faithfulness unveil its face; that religious prejudice, sectarian contention, national rivalry, and racial estrangement and disparity may remain no more; that all parties may become one party; that all tribes and nations may drink from one fountain; that the whole earth may become the beloved homeland of all; that no distinction of roots and branches may endure for humankind; and that the unity of the world of humanity may pitch its tent upon the pole of existence, while the universality of mankind, through divine confirmations and heavenly bestowals, may raise its banner upon hills and mountains, plains and palaces, towers and strongholds, and wave in the spiritual winds.

- 5 Now must that kindly and beloved soul show forth resolve, cherish noble intention in heart and conscience, arise to serve the unity of the human world, become a well-wisher of all mankind, act in accordance with the divine counsels and admonitions, and stand up for the soul-reviving teachings of Baha'u'llah; that he may illumine the West and perfume the East, attain

مرض کند و علاج سریع نماید و این مرض
بداروی سیاسی و درمان آزادی مداوا نگردد
و علاج نپذیرد زیرا مرض تعلّق به اخلاق و
وجدان دارد و مستولی به جان و دل انسان
علاجی خواهیم که جان را زنده نماید و وجدان
بپرورد و قلوب را حیات تازه بخشد و نوع انسانی
را بکالات رحمانی تربیت نماید

- 3 یعنی شمس حقیقت بتابد و ابر رحمت بیارد و نسیم
جانپرور بوزد بهار روحانی جهان پیاراید و کوه
و صحرا از فیض نامتناهی الهی سبز و خرم گردد
طرف بستان حیات تازه جوید درختان برگ و
شکوفه نماید و میوه تر برآرد صحن چمن گلزار
و گلشن گردد ازهار و ریاحین برویاند مرغان
حدائق گلبانگی از اسرار حقایق زنند و سامعان
به وجد و طرب آیند

- 4 باری حال آن طیب روحانی بعالم ظهور قدم نهاد
و تشخیص مرض آفاق نمود و به تعالیم و وصایا
و نصایح علاج سریع کرد و دواى بدیع بیان
نمود تا جنگ و جدال برخیزد و صلح و صلاح
برانگیزد عداوت و نفاق که مرض شدید آفاق
است علاج گردد و خصومت و شقاق از بنیاد
برافتد جنگ بدل بصلح شود جفا نماند وفا رخ
بگشاید تعصّب دینی و نزاع مذهبی و جدال وطنی
و مباینت و مغایرت جنسی نماند کلّ احزاب
حزب واحد گردد و جمیع قبائل و امم از یک
چشمه بنوشند و روی زمین وطن مألوف عموم
گردد و نوع انسان را مباینت اصول و فروع نماند
وحدت عالم انسانی در این قطب جهان خیمه زند
عمومیت بشری به تأییدات و توفیقات الهی رایت
بر تلال و جبال و سهول و قصور و بروج افرازد
و باریاح حقیقی موج زند

- 5 حال آن عزیز مهربان را همّت نمایان باید و نیت
خیر به جان و وجدان شاید تا خدمت بوحدت
عالم انسانی نماید و خیرخواه عموم بشر گردد و به
وصایا و نصایح الهی عمل نماید و بتعالیم جانپرور
حضرت بهاءالله قیام نماید غرب منور کند شرق
معطر نماید تا حیات ابدیه جوید و مانند کوكب

everlasting life, and, like the morning star, shine out over ages and centuries.

صبحگاهی بر اعصار و قرون بتابد و علیکم التَّحیَّة
و الثَّناء

BRL_DAK#0865, MMK2#101 p.078x

AB01792

To: Spiritual Assembly of Oakland, CA et al., in California

Date: 1908-Oct-01

1 O Assembly of the Merciful God!

1 ای انجمن رحمانی

2 According to the arrangement brought to (My) notice, you have established an organization and wished to have a congregation that you may engage yourselves in the service of the Word of GOD and undertake the work of diffusing the fragrances of GOD. Every organization whose foundation is laid down on a righteous motive, and whose members arise to perform the duties enjoined by divine ordinances, and work with their whole heart, will surely receive assistance of the Holy Spirit and be aided by the power of the Merciful One.

2 از قرار مسموع محفلی آراستید و اجتماعی خواستید تا بخدمت کلمه الله پردازید و بنشر نفحات الله قیام نمائید هر محفلی که بنیت صادقه تأسیس گردد و بوظایف مشروعه قیام نماید و همت کلیه مبذول دارد البته تأییدات روح القدس رسد و قوت رحمانیه مدد نماید

3 Now My hope is such that every member of the assembly will shine like a lamp, will throw the reflection of the rays of Divine Love upon all horizons of that region, will become the cause of the education of souls, will cultivate moral character, will call all to the greatest guidance, will chant the verses of the unity of the world of humanity and will raise the banner of universal glad tidings. Then the Gardener of divine bounty will attend to pruning the flowers of realities and significances in the flowerbeds of the gardens of that country, and remove the thorns and weeds of religious and racial, national and personal, prejudices. And then the roses of unity of the human species, and of love and union will bloom.

3 حال امیدم چنانست که آن جمع مانند شمع برافروزند و بافاق آن اقلیم پرتو انوار محبت الهیه افشاندند و سبب تربیت نفوس گردند و تهذیب اخلاق فرمایند و کل را بهدایت کبری دعوت نمایند آیات وحدت عالم انسانی ترتیل نمایند و رایت عمومیت بشری بلند کنند تا باغبان عنایت در خیابان حقیقه آن کشور بطراحی گلپهای حقایق و معانی پردازد خار و خس تعصب دینی و جنسی و وطنی و شخصی از میان برخیزد و گلپهای توحید نوع انسانی و محبت و یگانگی بشکفد

4 O Friends! All nations and tribes, all religions and cults in all regions, are occupied in preparing and improving weapons of fighting and striking, and in inventing destructive materials. You, who are Baha'is, ought, in opposition to this injustice and oppression, tyranny and aggression, to open the doors of affection and love, union and freedom, upon the face of the human world; become a river of peace and purity to extinguish the fire of war and quarrel, and remove, through the light of love and fidelity, the darkness of oppression and cruelty, in order that this world-consuming fire be put down and extinguished.

4 ای یاران کل طوائف و قبائل و ادیان و مذاهب در جمیع اقالیم بتیّه و تدارک آلات حرب و ضرب و ایجاد موادّ مهلکه مشغولند شما که بهائیانید باید در مقابل این جور و اعتساف و ظلم و عدوان ابواب الفت و محبت و یگانگی و آزادگی بر وجه عالمیان بگشائید آتش جنگ و جدال را دریای صلح و صفا شوید و ظلمت

جور و جفا را بنور حبّ و وفا زائل نمائید تا آن
نائرہء جہانسوز خاموش و مخمود شود

5 And upon you be El-Baha ul-ABHA!

5 و علیکم البہاء الأبہی

VUJUDE.019x

BRL_DAK#0045, SFI07.018b, VUJUD.013-
014x

ABU1327

Words to Miss Boylan, spoken on 1908-Oct-02 in Akka

A message to the Believers from 'Abduil-Baha through Miss Boylan of New York City.

Tell the believers I send them my greetings and love, that I love them very much; that they must occupy themselves with the thought of the eternal world and not give all to the phenomenal world; that the foundation must be love and unity; that they may be able to pitch their tents amongst dark humanity; that, through them, all nations may become one; that, through them, all differences of the people may disappear and they become one. That, through them, all places may be alike and become one. What will cause all this? The only means is that the believers become one; then they will begin to sing a new melody, will be able to raise a new flag, will be kind to all peoples of the earth, will love humanity and act with perfect honesty and service to all, will know all as members of our own body, will know all nations as their friends, will have perfect friendship for all the peoples of the earth. They must make no difference between friend and outsider. They must make no difference between friend and enemy – they must love each and all as friends.

Assure them that though I stay in prison, it is just like paradise; that afflictions and trials in the path of God give joy; that troubles rest me; that death is life; that to be despised is honour; therefore, I have been very happy all this time in prison. I always hoped to be able to drink the cup of martyrdom; but, as, because of my imprisonment it was difficult for the believers to come and even hard to communicate with me, and not wishing to be free alone while others were in prison. I begged God to free all; and now God has freed all, for He

wished it so. Now it is well that this imprisonment is over, especially as the way is open for the believers to come.

PN_1908 p002

AB02883

To: Aqa Nawruz Ali et al., in Sadi

Date: 1908-Oct-02

¹ O servants of the Blessed Beauty! The honored Tiraz and His Holiness 'Ali-Akbar, two lamps of the love of God, wrote a letter praising most highly your love and the attraction of your hearts, saying that that family is ready for any service and are bright like a candle, smiling like lightning and weeping like clouds, day and night engaged in service to the friends, intimate companions in gatherings of fellowship, with melody and song. This news brought the utmost joy and gladness, and I offered thanks at the Court of the Self-Sufficient that, praise be to God, a fragrance of love wafts from Shiraz and a sweet scent reaches the nostrils.

² Indeed, God willing, you will make such an effort that Shiraz will become full of commotion from the fame and renown of that divine sweet-lipped one, and in the words of Sheikh Hafiz, "The tumult of his lip will disturb the regions." Therefore, do not look to your own capacity and worthiness, but rather look to the endless favors of the Blessed Beauty and rely on the breathings of the Holy Spirit. If the rays of the Sun of Truth shine forth, metaphors become reality, and if that confirmation does not arrive, all realities become metaphor. The meaning is that when divine assistance comes, a drop becomes an ocean, and when assistance is cut off, the sun becomes an atom. This is the truth and God will assist you in whatever He wishes through His grace, and verily He has power over all things.

¹ ای بندگان جمال مبارک جناب طراز و حضرت علی اکبر دو سراج محبت الله نامهائی نگاشتند و نهایت ستایش از محبت و انجذاب قلب شما نمودند که آن خانواده آماده هر خدمتند و چون شمع روشنند مانند برق خندانند و بمثابة ابر گریان شب و روز بخدمت یاران پردازند و در انجمن الفت همدم و همرازند و با نغمه و آواز از این خبر نهایت فرح و انبساط حاصل و بدرگاه بنی نیاز شکرانه نمودم که الحمد لله بوی عشقی از سعدی استشمام میگردد و نفعه خوشی بمشام میرسد

² بلکه انشاء الله شما همتی نمائید که از صیت و آوازه آن شکرلب الهی شیراز پرغوغا شود و بقول شیخ حافظ آشوب لبش برهم زند اطراف را پس نظر به استعداد و لیاقت خویش منمائید بلکه نظر بالطف بنی پایان جمال مبارک کنید و اعتماد بر نفثات روح القدس نمائید اگر پرتو شمس حقیقت زند مجازها حقیقت گردد و اگر آن تأیید نرسد جمیع حقیقتها مجاز شود مراد اینست که چون مدد حق آید قطره دریا شود و چون مدد منقطع گردد آفتاب ذره گردد هذا هو الحق والله یؤیدکم علی ما یشاء بفضل من عنده و انه لعلی کل شیء قدیر

INBA84:261

AB00756

To: James B Thornton Chase, in Chicago

Date: 1908-Oct-04

O thou who art firm in the Covenant!

The letter, which thou hast written to his honor Mirza ..., was considered.

Be thou happy! Be thou happy! that thou hast put aside rest and composure; that thou hast traveled through and visited different states and endured innumerable inconveniences so that thou might diffuse the fragrances of mysteries and perfume the nostrils of the spiritual ones. When thou wert engaged in the service of the Cause, thou wert my partner in all trials and difficulties. Thou hast been my associate and companion and both of us were intoxicated and exhilarated with the wine of the love of God.

Praise be to God that thou hast been confirmed in the service and I have likewise been assisted in visiting the Holy Threshold. In one day the world hath become another world and the chains and manacles of prison and incarceration have been broken to pieces, and Abdul-Baha hath attained to the meeting of the Holy Threshold.

Although in prison, I have experienced the utmost joy and fragrance, the heart was attracted, the spirit rejoiced, the eyes turned toward the Kingdom of God and the tongue mentioning the Name of the True One and displaying the utmost effort and endeavor in the promotion of the Word of God and the diffusion of the fragrances of God; yet, under all difficulties, there have been no shortcomings, nor hath there been any lack of enthusiasm. The call hath been raised uninterruptedly and the fragrances of holiness have been diffused through all regions and empires.

In the meeting that had been organized in Los Angeles the rays of the Sun of Truth shone forth, making it an assembly of illumination. The house of Mr. and Mrs... became the nest and shelter of the birds of the Kingdom, and the house of Mrs... and the residence of Miss ... in Pasadena became the gathering-place of the Merciful and the rose-garden of realities and significances. I supplicate from the bounty and favor of His Highness the Almighty to assist those holy souls by the invisible confirmations and that they be helped by the providence and grace of His Highness the One.

Convey on my behalf longing greeting to the brother of Mr... and say: "Praise God that thou hast followed in the footsteps of thy respected brother, associated with him and become his confidant."

Likewise announce my longing greeting to the assemblies of Oakland and San Francisco. The houses of Mrs... and Mrs... have become the place of reading the divine verses and the nests of the nightingales of the heavenly orchard. A sweet fragrance hath reached the spirit and soul from those assemblies.

Praise be to God, that in all cities the believers have met thee with the utmost attraction and thy shining face and joyful disposition became the cause of the enkindlement of the fire of their souls and hearts. Undoubtedly thou shalt also make a trip to Green Acre.

The utmost joy was produced by the news of the purchase of the ground for the erection of the Temple. I hope that ere long they may lay the foundation

Deliver on my behalf divine glad-tidings to the assemblies in Seattle, the members of the houses of Mrs... and Mrs... and the assemblies in Portland and Denver and say: "O ye sons and daughters of the Kingdom! Be ye thankful that although the light of guidance hath dawned from the East, yet, praise be to God, it illuminated both the East and the West! In order that glorification and thanks may be shown for these bounties, the word and actions must be in accordance with the advices and behests of His Highness Baha'u'llah. Thanks does not depend upon words but upon deeds!"

TAB.344-346

AB12199

To: Adam Braun, in Stuttgart

Date: 1908-Oct-05

O dear servant of God! Your letter was received. You had written that Miss Knobloch guided you to the luminous horizon and delivered an eloquent speech in the spiritual gathering. That cherished handmaiden of God is indeed eloquent and spreads the fragrances of God. Therefore you must open your tongue in gratitude to her, for she invites souls to the treasure of the Kingdom, makes the heedless mindful, awakens

the sleeping ones, and becomes the cause of eternal life for the dead. In brief, praise be to the pure Lord that He caused you to drink pure water from the fountainhead of life and bestowed merciful lights from the luminous star. Look not to your own capacity and worthiness, but rather turn your attention to the confirmations of the divine Kingdom and place your hope in the breathings of the Holy Spirit. For heavenly confirmation makes the small child perfect and wise, and bestows upon the limited drop the waves of the mighty sea. Therefore it is hoped that the eye of insight will open and the ear of consciousness will become intimate with the melody of the Concourse on High.

Prayer:

O Lord! Make this sapling of the garden of divine knowledge a lofty tree, and nurture it with the droplets of the cloud of grace, and through the heat and light of the Sun of Reality cause it to grow and develop, so that in this paradise of the All-Merciful it may attain the utmost freshness and delicacy and be adorned with goodly merciful fruits.

O spiritual friend! Strive as much as you can to open a school of guidance and teach divine meanings and merciful mysteries to the children of minds and thoughts. And when you are confirmed in this supreme gift, you will become a teacher of the horizons and an educator of the Kingdom in the school of truth. And upon you be the most glorious Glory!

BBBD.047

AB10008

To: Margaret J Campbell, in St. Louis, MO

Date: 1908-Oct-05

O thou seeker of truth!

Praise be to God that through the guidance of Mrs. Rice-Wray thou hast heard the Divine Call, beheld the Light of Truth, praised the verses of Oneness and attained to the knowledge of the glorious Lord.

Now that you may render thanks for these bounties, spread the news of the Most Great Peace among the people of those regions and arise in the service of the Cause that thou mayst

become the Herald of the Kingdom and the Promoter of the teachings and instructions of the Beauty of Abha.

Upon thee be Baha'u'l-Abha.

BSTW#420

AB03399

To: Hasan Khurasani, in Alexandria

Date: 1908-Oct-06

- 1 O steadfast one in the Covenant! Your detailed letter was received and from its contents spirit and fragrance were obtained, for it indicated that you were joyful and happy, and that supreme gladness and delight had been realized by you and the friends due to 'Abdu'l-Baha's freedom, release from prison, and attainment to the Sacred Threshold. In any case, last year it was written to 'Ishqabad and Khurasan that it was the end of the year of hardship and the beginning of the year of victories. The Blessed Beauty desired to prove and establish to all that this Pen is ever accompanied by divine confirmations. Therefore He fulfilled Our promise. Likewise, in the midst of persecution and the onslaught of oppressors and the intensity of hardship and restrictions of the tyrannical ones, it was written to Iran:

1 اسکندریه جناب حاجی میرزا حسن علیه بهاء الله الأبهی ای ثابت بر پیمان نامه مفصل شما رسید و از مضمون روح و ریحان حاصل گردید زیرا دلیل بر آن بود که مسرور و شادمان بودید و از آزادی عبداله‌آ و خروج از سجن و تشریف بعبه مقدسه نهایت سرور و فرح شما و یاران را حاصل گشت باری در سال پیش به عشق آباد و خراسان مرقوم گشت که آخر سنه شداد است و اول سنه فتوحات جمال مبارک خواست که بر کل ثابت و محقق فرماید که این قلم همدم تأییدات الهیه است لهذا وعده ما را ثابت فرمود و همچنین در بحبوحه اذیت و هجوم ظالمان و شدت سختی و تضییق ستمکاران به ایران مرقوم گردید
- 2 These bitter days, more bitter than poison, shall pass

2 بگذرد این روزگار تلختر از زهر
- 3 Once again shall days sweet as sugar return

3 بار دگر روزگار چون شکر آید
- 4 Yet for 'Abdu'l-Baha prison is freedom, and jail is a spiritual palace; fetters and chains are a stroll and wandering in the luminous garden; a mat is a throne, and a well is the height of the moon. And I hope that in the path of the Most Glorious Beauty my work shall end at the cross. Oh, how I long for that exalted station! How I thirst for that resplendent cup!

4 ولی عبداله‌آ را سجن آزادیت و زندان ایوان روحانی و کند و زنجیر گردش و گل گشت در حدیقه نورانی حصیر سریر است و چاه اوج ماه و امیدوارم که در سیل جمال ابهی کار بصلیب انجمد و اشوقاً لذلک المقام الرفیع و واطماً لذلک الکأس الأنیق
- 5 O Lord! Through Thy grace, ordain for this servant this supreme bounty and manifest triumph. My heart will not be content, my soul will not be calm, and my agitation and perturbation will not cease - nay, I shall find no peace in life - unless I see myself suspended in the air and my breast pierced

5 ربّ قدر بفضلک لعبدک هذا الفضل العظیم و الفوز المبین و لایرضی قلبی و لایسکن فؤادی و لایزول اضطرابی و طیشی بل لاتیتهنّ فی عیشی الا ان اری نفسی معلّقاً فی الهواء و صدری مشبکاً

by the arrows of the people of cruelty in Thy path, O Glory of the Most Glorious!

- 6 O honored Haji! Through boundless grace, it is my hope that both your ultimate desire and mine shall be fulfilled. Verily, my Lord doeth whatsoever He willeth and confirmeth whomsoever He willeth in whatsoever He willeth. Convey my utmost longing to all the friends of God. If it be destined that I should journey to those parts, it will surely come to pass. As his honor Mirza Abu'l-Fadl says, it is the very text of the Book of the Prophets - whatever God willeth. All the Leaves, especially the Most Exalted Leaf, convey their most wondrous and glorious greetings. News of the organization of the affairs of the storehouse, the attainment of confirmation from the Lord of Bounties, and the payment and settlement of the claims of eighty-four persons has brought continuous joy. Through the grace and bounty of that Beloved One Who cherishes His servants, I hope that complete liberation will be achieved and that this will bring peace of mind to you. The effort you made on behalf of Jinab-i-Majdu'd-Din was also a cause of joy, as were the matters concerning Aqa Nuru'llah, Aqa Muhammad 'Abdu'l-Ghani, and Haji Muhammad Husayn Tabrizi - all were sources of happiness and delight. As for Aqa Nuru'llah, if this is the case regarding conditions, although Damascus is more pleasant and its blessings more abundant, nine pounds monthly is no small sum and would be difficult to obtain in Damascus. In any case, convey the utmost kindness and affection on my behalf to the friends of God. And as for that certain person and his companions, it is as was written - now they find themselves in manifest loss. And upon thee be the Most Glorious Glory.

من سهام اهل الجفاء فی سبیلک یا بهاء الأبهی
باری

6 ای جناب حاجی از فضل بی منتها رجا چنانست
که نهایت آرزوی من و شما هر دو حصول پذیرد
آن ربی یفعل ما یشاء و یؤید من یشاء لما یشاء
جميع یاران الهی را از قبل من نهایت اشتیاق
ابلاغ دارید اگر تقدیر در سیر بآنصفحات باشد
البتّه حصول پذیرد جناب آقا میرزا ابوالفضل که
میفرماید نصّ کتاب انبیاست تا خدا چه خواهد
جميع ورقات علی الخصوص الورقة العلیا تحت
ابعد ابی ابلاغ مینماید و خبر انتظام امور مخزن
و حصول تأیید ربّ ذی المنن و تأدیه و تخلیص
مطلوبات هشتاد و چهار نفر سبب سرور مستمر
شد از فضل و موهبت آن دلبر بنده پرور امیدوارم
که بکلی خلاصی حاصل گردد و اسباب جمعیت
افکار از برای شما شود و همتی که در حق جناب
مجدالدین نموده بودید آن نیز سبب سرور شد و
همچنین جناب آقا نورالله و همچنین جناب آقا
محمد عبدالغنی و همچنین جناب حاجی محمد حسین
تبریزی کل سبب فرح و سرور گردید اما آقا
نورالله اگر چنین است از جهت هوا هر چند شام
خوشتر است و نعماً موفورتر ولی ماهی نه جنبه
کم مبلغی نیست در شام مشکل است حاصل
شود باری یاران الهی را از قبل این عبد نهایت
نوازش و مهربانی مجری دارید و اما شخص معلوم
و رفقاییش چنانست که مرقوم گردید الآن یرون
انفسهم فی خسران مبین و علیک البهاء الأبهی

BRL_DAK#0809, MSHR2.255-256x

AB04102

To: Prince Habibullah Mirza, in Shiraz

Date: 1908-Oct-06

- 1 O sapling of the garden of the love of God! Your letter was read with the utmost joy and fragrance, and from its contents it was understood that you consider yourself forsaken and deprived, and remain sorrowful and grief-stricken.

1 ای نهال باغ محبت الله نامه در نهایت روح و
ریحان قرائت گردید و از مضمون مفهوم شد
که خود را مهجور دانی و محروم شمری و محزون
مانی و مغموم هستی

- 2 Beware! Do not harbor such thoughts, for you are illumined by the light of the Sun of Truth and are accompanied by favors and bounties. You are immersed in the ocean of favors and captivated by that Beloved of wondrous attributes. You have received the outpouring of guidance and attained to divine grace, and have come under the shelter of His Holiness the One. You have drunk the overflowing cup of the love of God and have closed your eyes to all else but God, and have tasted the sweetness of the honey of the love of God, and have attained to that which was the ultimate desire of the chosen ones.
- 3 Now, the more you polish the mirror, the more will the light of the Sun of Truth shine upon it and the greater will be its radiance. I will supplicate at the divine threshold on your behalf with humility and earnestness, and seek infinite favors.
- 4 Convey to all the divine friends the Most Glorious and Most Wondrous greetings. As much as you can, engage in guiding souls and strive to acquire divine sciences and arts. And upon you be the Most Glorious Glory.
- 2 زنهار چنین گان منما زیرا پرتو شمس حقیقت مشمولی و به الطاف و عنایت مقرون غریق دریای الطافی و اسیر روی آندلبر بدیع الأوصاف فیض هدایت یافتی و فوز رحمانیت جستی و در ظلّ حضرت احدیت درآمدی جام سرشار محبت الله نوشیدی و دیده از ما سوی الله پوشیدی و حلاوت شهد محبت الله چشیدی و بانچه منتها آرزوی اصفیا بود رسیدی
- 3 حال آئینه را هرچه جلا بیشتر دهی پرتو فیض شمس حقیقت بیشتر تابد و فزون تر جلوه نماید من در حق تو بدرگاه الهی عجز و زاری نمایم و الطاف بی نهایت جویم
- 4 جمیع یاران الهی را تحیت ابدع ابهی ابلاغ دارید تا توانی بهدایت نفوس پرداز و در تحصیل علوم و فنون الهی بکوش و علیک البهاء الأبهی

INBA87:076b, INBA52:075b

AB12376

To: *Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran*

Date: 1908-Oct-06

- 1 O Bashir of 'Abdu'l-Baha! Give thanks to God that thou art engaged in service and successful in servitude at the Holy Threshold. Thou art accepted at the Divine Court and drawn nigh to the Most Holy Precincts. Be confident in God's grace and mercy, for thou art assisted in every place and encompassed by the glance of His favor. The days until now have passed pleasantly, praise be to God, and the future will be, God willing, even more pleasant. And upon thee be the Most Glorious Glory.
- 2 He is the True One!
- 3 O dear friend! Praise be to the Beauty of the Most Great Name that thou art firm and steadfast in faith, certitude, and in the Covenant and Testament. This is the foundation of all good, and God willing, secondary matters will also be arranged and settled. Be not sorrowful or distressed. Look at those who
- 1 ای بشیر عبداله‌آء شکر کن خدا را که بخدمت قائمی و بعبودیت آستان مقدس موقی در درگاه کبریا مقبولی و در ساحت اقدس مقرب مطمئن به فضل و رحمت الهیه باش که در هر جائی مؤیدی و مشمول نظر عنایتی ایام تا بحال الحمد لله خوش گذشت و مستقبل انشاءالله خوشتر خواهد شد و علیک البهاء الأبهی ع
- 2 هو الحق
- 3 ای یار عزیز حمد جمال اسم اعظم را که در ایمان و ایقان و ایمان و پیمان ثابتی و نابتی اینست اصل کل خیر و انشاءالله امور فروع نیز منظوم و مجموع گردد محزون و پریشان مباش نظر بدلیشان کن که چگونه متفرق و مضمحل و بی سر و

broke the Covenant, how they became scattered and brought to naught, without purpose or direction. For now the friends are in safety and security, and this is from thy Lord's grace, the All-Merciful. Verily His grace toward the sincere ones is great, great indeed.

سامان گردیدند علی العجالة یاران در امن و امان
و ذلک من فضل ربِّک الرحمن انّ فضله علی
المخلصین عظیم عظیم

BSHI.048

AB05622

To: Dr Ataullah Bakhshayish, in Tihiran

Date: 1908-Oct-06

¹ O you who are firm in the Covenant! The effort you made in paying the debt of Bashir-i-Ilahi was a distinguished service, accepted and evident at the Divine Threshold. You are dear to 'Abdu'l-Baha, and because of this service the Glorious Lord will make you dear to all. Whenever a friend gladdens the heart of a friend and shows kindness, this heart finds the utmost joy and delight. Always strive to make hearts grateful and become the cause of happiness, contentment, gratitude and success for souls who have turned to God, especially those who deserve respect.

¹ ای ثابت بر پیمان همتی که در ادای دین جناب
بشیرالهی نمودی خدمتی نمایان بود و در آستان
یزدان مقبول و عیان عزیز عبدالبهائی و بسبب
این خدمت ربّ عزیز ترا عزیز کلّ فرماید و
چون دوستی از دوستان خاطر یاری از یاران
مسرور و مشعوف نماید و بنوازد این قلب نهایت
روح و ریحان یابد همواره در فکر آن باش
که قلوب را ممنون نمائی و سبب شادمانی و
خوشنودی و ممنونی و کامرانی نفوس مقبله
گردد علی الخصوص کسانی که مستحق
احترامند

² O dear one, according to the saying, "Win hearts, for this is the greatest pilgrimage." This is my counsel to you and my testament upon you, so that God may assist you to achieve the greatest desires in this world and the next, and make you an excellent example for all humanity. And upon you be the Most Glorious Glory.

² ای عزیز بقول ملاّ دل بدست آور که حجّ
اکبر است ذلک نصیحتی لک و وصیتی علیک
لیوفّقک الله علی اعظم المنی فی الآخرة و الأولى
و يجعلک اسوة حسنة لکلّ الوری و علیک
البهاء الأبهی

MSHR3.253

AB12576*To: Babette Ruoff, in Stuttgart**Date: 1908-Oct-07*

O thou who art attracted by the fragrances of God! Love Mrs. Neublouk with heart and soul and be grateful and thankful to her, for she led that thirsty one to the fountain of eternal life and enabled that seeker after truth to witness the lights of the divine Sun. I beseech God that this bounty may extend to thy honored spouse and beloved children. Convey to Ruoff my utmost kindness and love. And upon thee be the Most Glorious Glory.

BBBD.048

AB12209*To: Alma Knobloch, in Stuttgart**Date: 1908-Oct-09*

- 1 O thou beloved maidservant of God! Your letter was received and brought the news of the organization and progress of the Spiritual Assembly in the German Empire and that the friends of God with utmost yearning are seeking the knowledge of the Orb of Regions. This imparted great joy and happiness.
- 2 Praise be to God that the horizon of Germany is illuminated with the effulgence of the Sun of Ya Baha El Abha. But now is the beginning of the dawn of the luminary of Truth. I hope ere long those lights will be scattered throughout all those regions.
- 3 However, the work is difficult because the Divine Tablets are not yet sufficiently translated into the German language. How good it is that souls from different religions gather in one Assembly, being engaged in perusing the Words of God, spreading the Heavenly Teachings and living in accord with the teachings and exhortations of the Supreme Lord. Thou didst explain very appropriately that the Assembly is like unto a household, and that infinite union, friendship, brotherhood and nobleness is visible in it. Truly I say every Assembly must be like this. Until union and harmony are established, the Divine Teachings will not bring forth any results because the greatest of all the teachings of God is union and harmony.

1 ای کنیز عزیز الهی نامه شما رسید و خبر ترقی و تزئین محفل روحانی در اقلیم المانی داشت که یاران الهی در کمال اشتیاق جویای تعالیم نیر آفاقند این خبر سرورپرور بود که

2 الحمد لله افق جرمانیا باشرایق کوکب یابہاء الابی بدایت طلوع صبح است امیدواریم کہ عنقریب آن انوار منتشر در جمیع آن اقالیم گردد

3 ولی کار مشکل است کہ ترجمہ الواح الهی ہنوز بلسان آلمانی نگردیدہ چہ قدر خوش است کہ نفوسی از مذاہب مختلفہ در محفل واحد جمع گردند و بتلاوت کلمات الہیہ پردازند و ترویج تعالیم ملکوتی نمایند و بنصایح و وصایای ربانی عمل نمایند تعبیر خوشی نمودہ بودی کہ محفل مانند یک خاندانست و نہایت وحدت و یگانگی و اخوت و فرزاندگی در آن نمایان فی الحقیقہ باید چنین باشد تا در جمع وحدت و یگانگی حاصل

نگردد تعالیم الهیه نتیجه نبخشد چه که از اعظم
نتایج تعالیم الهیه وحدت و یگانگی است

- 4 Convey on behalf of Abdul Baha the glad tidings of the bounties of the Merciful to thy beloved sister the maidservant of God Fanny, so that the Heavenly confirmations may pour upon her. I hope she may progress spiritually more and more. Likewise exercise thou on my behalf the greatest love toward thy beloved sister the maidservant of God Mrs. Hannen and announce to her the wonderful Abha greeting so that she may become engaged more than ever in the service of the Kingdom and display wonderful exertion and effort and become the cause of spreading the Divine Glad Tidings. The letters that thou hast enclosed with thy letter are answered and enclosed with this.

4 خواهر عزیزت امةالله فنی را از قبل عبدالبهاء
بشارت الطاف رحمانی ده که تأیید ملکوت
باو رسد و امیدوارم ترقی نماید و همچنین خواهر
عزیزت امةالله مسیس هانن را از قبل من نهایت
مهربانی مجری دار و تحت ابدع ابهی ابلاغ کن
تا بخدمت ملکوت پردازد و همتی عظیم بنماید و
سبب انتشار بشارت الهیه گردد مکاتیبی که در
جوف نامه ارسال داشته بودی جواب مرقوم
گردد در طی این مکتوبست

- 5 Upon thee be Baha El Abha!

5 و علیک البهاء الأبهی

BBBD.051-052

BBBD.049-050

AB04643

To: Mary J Revell, in Philadelphia

Date: 1908-Oct-11

- 1 O thou attracted maidservant of God! Thy letter was received and was of the utmost sweetness for the letter began with, "O thou Ensign of Peace and Salvation".
- 2 It is the hope of this imprisoned one to become the cause of Peace and Salvation in the world, and summon the inhabitants of this globe to love, kindness, righteousness, uprightness and the adoration of truth.
- 3 I supplicate God that thou mayest become a sincere lover of the world of man and benevolent to all humanity; and become the promoter of union and harmony; so that ignorant prejudices may be dispelled from among nations and communities; and that they may enter under the ensign of the oneness of the kingdom of man.
- 4 I ask God that the spiritual assembly of Philadelphia may become the gathering-place of the Merciful One, and the believers become the embodiment of the qualities of heavenly angels. What a beautiful prayer thou hast made, which was of infinite

1 ای امةالله المنجذبه نامهات رسید و خطاب در
نهایت حلاوت بود زیرا عنوان خطاب ای رایت
صلح و سلام بود

2 این زندانی را امید چنانست که سبب صلح و
سلام عالم گردد و جهانیا را بحبّت و مهربانی و
آشتی و راستی و حقیقت پرستی خواند

3 از خدا خواهم که تو نیز نوع انسانی را محبّ
صادق شوی و بجمیع بشر مهربانی کنی و مروج
وحدت و یگانگی گردی تا تعصّبات جاهلیّه از
میان ملل و امم برخیزد و در ظل رایت وحدت
عالم انسانی درآیند

4 و از خدا خواهم محفل روحانیان فیلادلفیا انجمن
رحمانی گردد و عبارت از هیئت ملائکه آسمانی
شود چه خوب دعائی نمودی که در نهایت
حلاوتست و آن این که جمیع اقربا و دشمنان

beauty. The prayer was this, "Bless all my relatives and enemies". This prayer emanated from a soul which is spiritual and, God Willing, it will be answered.

مرا مبارک نما این دعا از وجدانی نورانی منبعث شده و انشاء الله چنین خواهد شد

5 Upon thee be Baha El Abha.

5 و علیک البهاء الأبهی

DRM.013a

AB06888

To: Jessie E Revell, in Philadelphia

Date: 1908-Oct-11

1 O thou wooer of Truth! From the letter, which was a bouquet from the Rose Garden of Significance, a sweet fragrance was inhaled. Thou has supplicated to become a word in the Book of Love, attain to Truth, love the enemies and be firm in the Cause of God. All these desires are accepted and beloved.

1 ای مفتون حقیقت از نامه‌ئی که عبارت از گل‌دسته گلشن معانی بود رایحه طیبه‌اش بمشام آمد رجای آن نموده بودی که حرفی از کتاب محبت گردی و بحقیقت پی بری دشمنانرا دوست داری و در امر الله مستقیم مانی این آرزوها جمیع مقبول و محبوب

2 Supplication:

2 مناجات

3 O thou almighty God! Make the spiritual assembly of Philadelphia the manifestor of invisible confirmations, and the dawning-place of the lights of the Merciful so that its members arise to serve the world of man and be benevolent to the children of humanity, and adore existence and become the cause of Eternal Life. O Lord, make that gathering-place the emblem of the Supreme Concourse, and that congregation the manifest sign of the Supreme Realm. Thou art the Powerful and the Mighty.

3 خداوندا محفل روحانی فیلادلفیا را مظهر تأییدات غیبیه کن و مطلع انوار رحمانیه فرما تا خدمت بعالم انسانی نمایند و بجمع بشر محبت و مهربانی کنند زینت وجود گردند و حیات ابدیه بخشدند آنخفل نمونه ملاً اعلی گردد و آنجمع آیت باهره انجمن بالا شود توئی مقتدر و توانا و

4 Upon thee be Baha El Abha.

4 علیک البهاء الأبهی

DRM.013b

AB06846

To: Mary J Revell, in United States

Date: 1908-Oct-11

O thou maidservant of God!

Thy letter was received; now I answer it. Remain thou in the church and impress the Truth upon the priest and others with the utmost love and consideration. Engage thy time in prayer and supplication and the guidance of the people.

Today every soul who deals with the people with the utmost humility and submission, is kind and showing love to them, is considering them the members and limbs of one temple, receiving the stranger as the friend, the remote one as the near one, and is occupied in their guidance, the power of the Word of God will make time as a conquering — and an angel with far-reaching voice.

Therefore walk and move in this path and engage in teaching people through kindness and nurturing. And upon thee be the Most Glorious Glory.

BSTW#314

AB06854

To: Juliet Thompson, in New York

Date: 1908-Oct-12

O thou illumined maid-servant of God!

Thy letter was received. Praise be to God! that thou art assisted and confirmed and, through the light of the love of God, thou art an ignited candle. Thou hast an eloquent tongue and a pure heart; thou art attracted to the Kingdom and wondering, in awe and astonishment, at the power and dominion of the Lord of Hosts.

Exercise infinite kindness and convey longing greeting on my behalf to Miss ...

Thank God that thou hast found a way to the treasury of the Kingdom and hast attained to the heavenly wealth.

I supplicate God that the hearts and souls of ... and ...receive a share from the love of God, and that ...find a portion from the divine bestowal and be assisted with heavenly confirmations, so that she may help thee.

TAB.703

AB01263

To: Hard, Julia A et al., in New York

Date: 1908-Oct-13

- 1 O thou who art turned unto the Kingdom of God! Thy letter was received and its contents testified to spiritual feelings. Praise be to God that thou hast become the recipient of divine bounty in this divine age and hast witnessed the effulgence of the heavenly light. I hope that thou mayest progress in the world of humanity so that through the breathings of the Holy Spirit thou mayest attain eternal life.

1 ای متوجّه بملکوت الله نامهات رسید و معانی
دلیل بر احساسات روحانی بود که الحمد لله از
فیض رحمانی در این عصر ربّانی مستفیض شدی
و سطوع نور ملکوتی مشاهده کردی امیدوارم
که در عالم انسانی ترقّی نمائی تا بنفثات روح
القدس حیات جاودانی یابی
- 2 Thou hadst asked about the progress of human reality. Know thou that progress is of two kinds: one is progress in station and the other is progress in perfections. Progress in station pertains to this world, as thou observest that the human body was first in the mineral state, then from the mineral state it advanced to the vegetable state, and from the vegetable to the animal state, and from the animal to the human state, thus progressing through stations. This progress in station belongs to this world of opposites.

2 سؤال از ترقّی حقیقت انسانی نموده بودی بدانکه
ترقیات بر دو قسم است یکی ترقّی در مراتب
است و دیگری ترقّی در کالات ترقّی در مراتب
در این جهانست مثل اینکه ملاحظه میکنی که
جسم انسان اول در رتبه جماد بود بعد از رتبه
جماد برتبه نبات رسید و از رتبه نبات برتبه
حیوان و از رتبه حیوان برتبه انسان طی مراتب
کرد این ترقّی در مراتب در اینجهان اضداد است
- 3 The other progress is progress in perfections, and since divine perfections are infinite, man can progress in perfections in both this world and the next world. For example, knowledge is one of the divine perfections, and divine knowledge is infinite. Thus, in all divine worlds, this perfection is like the sun, bestowing bounty upon all beings, and beings in all worlds receive from the sun of knowledge. And since the bounty is infinite, the recipient continues to receive perpetually. Therefore, divine bounty continues to descend upon human reality in this world and the next. Hence, it is established and certain that human reality can acquire perfection and progress in all divine worlds.

3 و ترقّی دیگر ترقّی در کالات است و چون
کالات الهیه نامتناهیست لهذا از برای انسان در
اینجهان و جهان دیگر هر دو ترقّی در کالات
میسر و محقق مثلاً کالی از کالات الهیه علم
است و علم الهی غیرمتناهی پس در جمیع عوالم
الهی این کمال بمنزله آفتابست و فائض بر کائنات
و کائنات در جمیع عوالم مستفیض از شمس علم
و چون فیض نامتناهیست مستفیض نیز مستدیم
و مستمر است پس فیض الهی در اینجهان و
جهان دیگر بر حقیقت انسانی دوام و استمرار
دارد لهذا حقیقت انسان را اکتساب کمال و
ترقی در جمیع عوالم الهی مقرر و مسلم

- 4 This is why in the holy books it is mentioned that after the ascension of a soul, good deeds and charitable works should be performed for that soul, and these good deeds and charitable works become the cause of the elevation of its station. Thus it becomes clear that progress for man—meaning the acquisition of divine perfections and infinite bounties—is possible in every world. However, man's appearance in this world is for progress in both stations and perfections, while in the next world progress is confined to divine perfections.
- 4 اینست که در کتب مقدّسه اشاره بر آن شده است که بعد از صعود نفسی باید از برای او خیرات و مبرات نمود و این خیرات و مبرات سبب رفع درجاتست پس معلوم شد که ترقّی از برای انسان یعنی اکتساب کالات الهی و فیوضات نامتناهی در هر عالمی جائز اما ظهور انسان در این عالم بجهت ترقّی در مراتب است و کالات هر دو و اما در جهان دیگر ترقّی منحصر در کالات الهیه است
- 5 I hope that thou mayest succeed in serving the Kingdom of God and become so attracted to the Holy Spirit that thou mayest become bewildered and amazed. And upon thee be the Most Glorious Glory.
- 5 امیدوارم که موفق بخدمت ملکوت الله گردی و چنان منجذب روح القدس شوی که واله و حیران گردی و علیک البهاء الأبهی

BSTW#347

BRL_DAK#0796, MMK2#117 p.090

AB09559

To: Gul Bahram, in Yazd

Date: 1908-Oct-13

- 1 O Humayun! Your dear son is cultured and refined, therefore he hastened to this blessed clime and engaged in service, becoming a source of comfort. With utmost sincerity and purity, love and faithfulness, he has devoted himself to servitude at the Divine Threshold, and day and night offers prayers on your behalf and seeks forgiveness from the Lord of Creation. Give thanks to God that you have such a pure-hearted son.
- 1 ای همایون اختر پسر عزیزت با فرهنگ و تمیز است لهذا باین اقلیم مبارک شتافت و بخدمت پرداخت و سبب راحت شد در نهایت صدق و صفا و محبت و وفا به بندگی آستان خدا پرداخته و شب و روز دعا در حقّ شما مینماید و طلب بخشایش از خداوند آفرینش میکند شکر کن خدا را که چنین پسر پاک گهری داری
- 2 And upon you be the Most Glorious Glory.
- 2 و علیک البهاء الأبهی

YARP2.418 p.317

AB02096

To: Arbab wife of Abdu'l-Husayn Ardistani

Date: 1908-Oct-16

- 1 O cherished maidservant of God! The contents of your letter were wondrous and filled with the mysteries of the love of the Ancient Lord. It was read and supplications and prayers were offered at the Threshold of the Divine Unity, that that leaf attracted to God may at every moment be accompanied by grace and confirmed with infinite favors, so that among the maidservants of the All-Merciful you may mention the Kind Beloved with various melodies, and make hearts attracted through the magnet of divine love. You may breathe the breath of life into each of the leaves, guide them to the path of salvation, and invite them to witness the clear signs.
- 2 Divine victory and triumph have, praise be to God, brought hearts to enthusiasm and rapture, and in all regions the fire of attraction has been ignited, the gates of the Kingdom opened, and heedless souls awakened. The banner of self and passion has been reversed, and the standard of light and guidance raised high. I beseech God and offer humble entreaties at the Sacred Threshold that the maidservants of the All-Merciful in that region may become so attracted to the Beauty of God that they raise a tumult in that clime and kindle a flame in the souls of those near and far, until souls become detached from the world and worldly ones, attach themselves to the divine realm, and set their hearts on the Concourse on High, seeking infinite outpourings and searching for the attractive countenance of the Beloved of the horizons.
- 3 Convey to the maidservant of God Khanum Malik, the maidservant of God Fatimih Sultan, the maidservant of God wife of the late uncle, the maidservant of God Fatimih Bigum, the maidservant of God her daughter, the maidservant of God wife of Aqa Ghulam-'Ali, the maidservant of God Hajar Khatun, the maidservant of God Malik Sultan, the maidservant of God wife of Aqa Muhammad Hashim, and all other maidservants of the All-Merciful, one and all, my most wondrous and glorious greetings. And upon you be the Most Glorious Glory.

۱ ای کنیز عزیز الهی مضمون نامه بدیع بود و مشحون باسرار محبت رب قدیم قرائت شد و بدرگاه احدیت بتل و تضرع گردید که آن ورقه منجذبه الی الله را هر دم بدرقه عنایت رسد و الطاف بینهایت مؤید فرماید تا در میان اماء رحمان بفنون الحان ذکر یار مهربان نمائی و قلوب را بمغناطیس عشق الهی مجذوب گردانی هر یک از ورقات را نفحه حیات دمی و بسبیل نجات رسانی و بمشاهده آیات ینبات دعوت کنی

۲ فتح و نصرت الهیه الحمد لله دلها را به شور و وله آورده و در جمیع آفاق نار انجذاب مشتعل گشته و ابواب ملکوت گشوده و نفوس غافله متنبه گشته علم نفس و هوی منکوس شده و رایت نور و هدی بلند گشته از خدا خواهم و بعتبه مقدسه عجز و زاری نمایم که اماء رحمان در آسمان چنان منجذب جمال الله گردند که ولوله در اقلیم اندازند و شعله بجان قریب و بعید زند تا نفوس از جهان و جهانیان منقطع گردند و بجهان الهی تعلق یابند و بملا اعلی دل بندند فیوض نامتناهی خواهند و روی دلجوی دلبر آفاق جویند

۳ امه الله خانم ملک و امه الله فاطمه سلطان و امه الله حرم مرحوم عمو و امه الله فاطمه بیگم و امه الله صبیئه ایشان و امه الله حرم آقا غلامعلی و امه الله هاجر خاتون و امه الله ملک سلطان و امه الله حرم آقا محمد هاشم و سائر اماء رحمان را کلاً و طراً از قبل من تحیت ابدع ابهی ابلاغ دار و علیک البهاء الأبهی

MKT5.099b

AB00449

To: Afnan, Haji Siyyid Husayn son of Khal-i Asghar et al.

Date: 1908-Oct-17

- 1 O my God, my Lord, my Hope, my Desire, and my Aspiration! These are the Afnan of the Tree of Thy mercy and the branches of the Tree of Thy oneness, the leaves of the Lote-Tree of the utmost boundary and the leaves of the Tree of Blessedness. They have believed in Thee and in Thy signs, have gathered beneath the shadow of Thy banners, have accepted Thy words, have turned with radiant faces toward the Dawning-Place of Thy oneness, and have been attracted with pure and palpitating hearts to the Day-Spring of Thy singleness. They have heard Thy call, believed in Thy Beauty, responded to Thy summons, detached themselves from all else but Thee, and sought Thy good-pleasure. They have fallen under the claws of ferocious beasts and the talons of rending wolves. Severe trials have encompassed them, hardships have followed one upon another, they have endured the mockery of enemies and borne the reproaches of implacable foes. They have been persecuted in Thy path, have become intoxicated with the wine of Thy love and the pure water of Thy grace. They have not faltered in Thy remembrance nor weakened in Thy Cause, but rather remained firm in Thy Covenant and steadfast in Thy Testament, bearing these tribulations in resignation to Thy decree and in hope of Thy grace and favors.

- 2 O Lord! Make them stars of guidance, missiles against the foolish, candles kindled with the fire of Thy love, and lines speaking the meanings of fidelity. O Lord! Make firm their feet in Thy wondrous Cause, strengthen their hearts in love of Thy momentous Message, guide them along Thy straight path, admit them into the garden of delight, give them to drink from the spring of Paradise, let them drink from the living waters, and cause them to call out Thy name among the worlds, to spread Thy fragrances among the company of those near unto Thee, to recite Thy verses to the sincere ones, and to supplicate to Thy Kingdom with pure hearts. Let not the blame of any blamer take them from Thy love, nor the sting of any scorner shake them in Thy Cause, nor the thrust of any reviler make them waver in Thy remembrance. Verily, Thou art the Mighty, the Powerful, the Glorious, the Generous.

- 3 O Afnan of the Lote-Tree of the utmost boundary and blessed leaves of the Tree of Blessedness! The honored Afnan have arrived at the Holy Land and attained the sacred Threshold, circumambulating the point around which circle the Concourse

اللهم يا الهى و ربى و رجائى و املى و منائى 1
ان هؤلاء افنان سدره رحمانيتك و فروع شجرة
فردانيتك و اوراق سدره المنتهى و ورقات شجرة
طوبى آمنوا بك و بآياتك و حشروا فى ظل
راياتك و صدقوا بكماتك و توجهوا بوجه نوراء
الى مشرق وحدانيتك و انجذبوا بقلوب بيضاء
خافقة الى مطلع فردانيتك و سمعوا ندائك و
آمنوا بجمالك و لبوا لخطابك و انقطعوا عما
سواك و طلبوا رضاك و وقعوا تحت مخالب
سباع ضارية و براثن ذئاب كاسرة و اشتدت
عليهم الأزمه و تابعت عليهم الشدة و تحملوا ثمانية
الأعداء و صبروا على ملامة الخصماء الألداء و
اودوا فى سبيلك و اصبحوا سلافاً من رحيقك
و سلسبيلك و لم يفتروا فى ذكرك و لم يهنوا فى
امرك بل ثبتوا على عهدك و رستوا على ميثاقك
و احتملوا هذه البلايا راضياً بقضائك و راجياً
فضلك و الطافك

رب اجعلهم نجوم الهدى و رجوماً للبلهآء و شموعاً 2
موقدة بنار الولاء و سطوراً ناطقة بمعاني الوفاء
رب ثبت اقدامهم على امرك البديع و قو قلوبهم
حباً بنبئك العظيم و اسلك بهم فى صراطك
المستقيم و ادخلهم فى جنة النعيم و اسقهم من عين
التسليم و اروهم من ماء معين و اجعلهم ينادون
باسمك بين العالمين و ينشرون نفحاتك بين ملأ
المقربين و يرتلون آياتك للمخلصين و يتهللون الى
ملكوتك بقلب سليم و لا تأخذهم فى حبك لومة
لائم و لا تزعزعهم فى امرك لدغة شامت و
لا تزلهم فى ذكرك طعنة شاتم انك انت القوى
و انك انت القدير و انك انت العزيز الكريم

يا افنان سدره المنتهى و ورقات مباركه شجره 3
طوبى حضرات افنان ببقعه مباركه وارد و
بعثه مقدسه فائز طائف مطاف ملأ اعلی و

on High, and attracted to the Kingdom of Abha. For a time they became intimate companions and confidants, friends and fellow-travelers. They attained meetings on most days and were present in the divine gathering, and in all occasions they were occupied with the mention of the Afnan of the Lote-Tree and the leaves of the Tree of Life. They neither forgot nor fell silent.

- 4 The purpose is this: Praise be to God, the Afnan, the branches of the Blessed Tree, are steadfast in the Cause and constant in the remembrance of the Ancient Beauty. They have no purpose save the spreading of the divine fragrances, and no desire except the exaltation of God's Word, for the obligation upon the branches of the Sacred Tree is different. At every moment they must advance further and receive a greater portion and share from the favors of the Promised Day and the glorified Age. Therefore, my hope is that they may become brilliant stars in all horizons, radiant lamps in all cities and villages, fruit-bearing trees in the Abha Paradise, and may grow and develop by the stream of reality. Though the glance of favor is universal, it has a special connection to the Afnan, and while grace and bounty encompass all, the branches of the Lote-Tree have a particular distinction.
- 5 They must surely seek to excel others in human virtues, divine characteristics, firmness in the Cause, steadfastness in love, the exaltation of the Word, and the diffusion of the divine fragrances. They must turn to the All-Merciful Lord and become distinguished from all others in their conduct, deeds, and words, moving swiftly forward. Today, the confirmations of the Abha Kingdom encompass those souls who are the army of salvation and the hosts of life, who charge forth in the arena of divine knowledge and hasten to the court of the Lord of Lords.
- 6 My God, my God! Aid them at every moment with hosts of angels from the Supreme Concourse, and assist them to serve at the threshold of Thy holiness among all created things. Verily, Thou art the Generous, Thou art the Great, and Thou art the All-Merciful, the Most Compassionate.

منجذب بملکوت اہی گشتند و مدتی ہمدم و ہمزاد شدند و مونس و دمساز گشتند در اکثر ایام ملاقات حاصل و در انجن رحمانی حاضر شدند و در جمیع مواقع بذکر افنان سدرہ منتی و ورقات شجرہ حیات مشغول بودند فراموش نکردند و خاموش نگشتند

4 مقصود این است کہ الحمد للہ افنان فروع شجرہ مبارکہ مستقیم بر امرند و مستقیم بذکر جمال قدم مقصدی جز نشر نفحات اللہ ندارند و مرادی جز اعلاء کلمہ اللہ نجویند زیرا تکلیف فروع سدرہ مقدسہ دیگر است ہر دم باید قدم پیشتر نهند و از الطاف یوم موعود و عصر محمود بہرہ و نصیب پیشتر گیرند لهذا امید من چنانست کہ در جمیع آفاق نجوم ساطعہ گردند و در جمیع مدن و قری سرج ساطعہ شوند و در جنت اہی اشجار مثمرہ گردند و در جویبار حقیقت نشو و نما نمایند نظر عنایت ہر چند عام است ولی بحضرات افنان اختصاصی دارد و فضل و مہبت جمیع را شامل ولی فروع سدرہ منتی را خصوصیتی حاصل

5 البتہ باید در فضائل عالم انسانی و خصائل رحمانی و ثبوت بر امر و استقامت در حب و اعلاء کلمہ و نشر نفحات تقدّم بر دیگران جویند و توجّہ بحضرت رحمان کنند در اطوار و کردار و گفتار ممتاز از جمیع شوند و حرکت سریع فرمایند الیوم تأییدات ملکوت اہی شامل نفوسی است کہ لشکر نجاتند و سپاہ حیات در میدان عرفان جولان نمایند و بایوان حضرت یزدان ہشتابند

6 الہی الہی آیدہم فی کلّ آن بجنود مجتدہ من الملائعہ الاعلیٰ و وقفہم علی عبودیۃ عتبہ قدسک بین ملا الانشاء انک انت الکریم انک انت العظیم و انک انت الرحمن الرحیم

KHAf.284

AB00885

To: Unknown, in Kashan

Date: 1908-Oct-17

1 O my God, my God! I commune with Thee in the hidden recesses of my mystery and the inmost essence of my heart, and with my tongue, in the watches of the night, I supplicate Thee, lowly and imploring at the door of Thy oneness, that Thou mayest immerse this servant, who hath ascended unto Thee, in the oceans of Thy mercy, cause the lights of Thy forgiveness to shine upon him, and rain down upon him the clouds of Thy bounty. O Lord! He is a servant who believed in Thee and in Thy signs, who bore witness unto Thy words, who was raised up in Thy day, who served Thy loved ones, who spent in Thy path, who put his trust in Thee, who spread abroad Thy remembrance and proclaimed Thy fame, and who, with all his powers, arose to serve the loved ones of God in utter servitude. Forgive, then, his sins, veil his shortcomings, shelter him within the precincts of Thy most great mercy, and give him to drink of Thy sealed wine, poured forth from the brimming cup of the knowledge of God. O Lord! Admit him into Thy most exalted Kingdom, turn upon him the glances of Thine eye of supreme bounty, overshadow him beneath Thy farthest lote-tree, cause him to hear the melodies of the Dove upon the Tree of Tuba, and enable him to attain reunion in the Most Glorious Horizon. Thou art, verily, the Forgiving, the Compassionate, the All-Merciful, the Most Pitiful.

2 O Lord! O Forgiver! This noble servant was intoxicated with the cup of Thy love, and from the Day of "Am I not?" was enraptured with worship. He was occupied in service to Thy loved ones and was familiar with servitude at Thy holy thresh-old. His utterance was praise and sanctification, and his litany was glorification and exaltation. He sacrificed his very life until at last he attained his heart's desire. By day and by night he found no rest, nor sought repose; nay rather, at every moment he was the companion of service, and with every breath the fellow of Thy friends. How many a night did he lament and cry aloud with tearful eyes and a burning heart, consumed and weeping through separation from the Divine Unity, until at length he hastened from this perishable world unto that everlasting realm and sought habitation and shelter in the neighborhood of the Most Great Mercy. O Lord! Thou art the Compassionate, Thou art the refuge of every homeless and forlorn soul. Cause this ancient servant to draw nigh unto Thy presence, sweeten his mouth with the honey and sugar of

1 الهی الهی اتی اناجیک فی خفیات سری و هویت قلبی و بلسانی فی جنح الیالی متضرعاً الیک متذلاً باب احدیتک ان تخض بعدک المتصاعد الیک فی بحار رحمتک و تشرق علیه بانوار مغفرتک و تفیض علیه بسحاب موهبتک ارب انه عبد آمن بک و آیاتک و صدق بکلماتک و بعث فی یومک و خدم احبائک و انفق فی سبیلک و توکل علیک و اشاع ذکرک و اذاع صیتک و قام بكل القوى علی عبودیه احباء الله فاغفر له ذنوبه و استر عیوبه اجره فی جوار رحمتک الکبری و اسکره من رحیقک المختوم الفائض من کأس دهاق من معرفه الله ای رب ادخله فی ملکوتک الاعلی و انظره بلحظات عین عنایتک الکبری و ظلل علیه سدرتک المنتهی و اسمعه نغمات الورقاء علی شجرة طوبی و وقفه باللقاء فی الافق الابهی انک انت الغفور الرؤوف الرحمان الرحیم

2 ای پروردگار ای آمرزگار این بنده بزرگوار از جام محبت سرمست بود و از یوم الست می پرست بخدمت احبایت مشغول و بعبودیت آستانت مألوف ذکرش تسبیح و تقدیس بود و وردش ترتیل و تهلیل بجان جانفشانی نمود تا آنکه بکامرانی رسید شب و روز دمی نیاسود و راحتی نمود بلکه هر دم همدم خدمات بود و هر نفس همنفس دوستانت بسا شبها که با چشم گریان و قلبی بریان ناله و فغان نمود و از فرقت حضرت احدیت سوزان و گریان بود تا آنکه از این عالم فانی بآن جهان جاودانی شتافت و در جوار رحمت کبری منزل و مأوی جست پروردگارا تو مهربانی و تو ملجأ هر بی سر و سامان این بنده دیرین را قرین حضور فرما و از شهد و شکر لقا کامش شیرین فرما در ظل شجره وحدانیت مأوی ده و از کوثر بقا در

reunion, give him shelter beneath the shade of the Tree of Oneness, and from the Kawthar of everlasting life in the assembly of reunion give him to drink his fill. Thou art the Kind, Thou art the Forgiver of the sins of every powerless one, and Thou art the Pardoner of the guilty.

3 O ye who are related to that servant of God, that bird of the meadow of true understanding! Although he hath winged his flight from this world to that other world, praise be to God that he was firm in the Covenant and Testament, and a servant of the loved ones of the Merciful. Throughout his life his only aim was to serve the friends of God, and his supreme desire was to render assistance to the divine threshold. Through the grace and favor of God, he attained this cherished wish, was received and glorified amongst the Concourse on high, and drew nigh unto the Court of Grandeur. This is an incomparable gift; this is a bounty without measure.

4 By reason of this blessing and attainment, ye should not be grieved and heartbroken. Instead, with the utmost joy and gladness, ye should engage in offering thanks to the All-Glorious, the Ever-Forgiving, that He may confirm and assist him. God willing, ye too may receive your share of that Ocean and drink from the waters of that River. The glory of glories rest upon you.

محفّل لقا سیراب کن توئی مهربان و توئی غافر
ذنوب هر ناتوان و توئی آمرزنده گناهکاران

3 ای متعلّقین آن بنده الهی آن مرغ چمنستان
عرفان هر چند از اینجهان پرواز بآن جهان کرد
ولی الحمد لله ثابت بر عهد و پیمان بود و خادم
بندگان رحمان در مدّت حیات قصدش عبودیت
یاران بود و منتهای آرزویش بندگی آستان از
فضل و موهبت الهیه موفق بآن شد و در ملأ
اعلی مقبول و ممدوح و مقرب درگاه کبریا
گشت اینست موهبت عظمی اینست عنایت
کبری

4 باوجود این فوز و فلاح نباید محزون و دلخون
باشید بلکه باید در نهایت سرور و حبور بشکرانه
عزیز غفور مشغول گردید که او را مؤید و موفق
فرمود و انشاءالله شما را نیز از آن بحر نصیبی است
و از آن نهر بهره‌ئی و البهاء علیکم

MMK5#291 p.216x, BSHN.140.224,
BSHN.144.224, MHT2.086

AB06548

To: Afnan, Haji Siyyid Mihdi son of Khal Asghar et al.

Date: 1908-Oct-17

...O my God, my God! Thou seest the offshoooots of the Tree of Eternity and the leaves of Thy most exalted Paradise turning toward Thy Most Glorious Beauty, drawn to the Most High Lord, yearning for the vision and meeting, shedding tears and with hearts aflame in Thy love in this first life. Lord! Enable them to attain unto Thee in the next life and to gain Thy good-pleasure in this first life. Make them servants of Thy most exalted Threshold, trustees of Thy most glorious Paradise, guardians of Thy most secure Shelter, and bearers of Thy luminous Tablets. Make them marshalled hosts guarding the fortress of the Covenant, who spread Thy verses throughout the horizons and open the cities of hearts with the keys of

...الهی الهی تری افنان دوحه البقاء و ورقات
جنتک العلیا متوجّهین الی جمالک الأبهی
منجذبین الی ربّ الأعلی مشتاقین للمشاهدة
و اللّقاء متحلّین الدّموع و متلهّبین القلوب فی
محبتک فی هذه النّشئة الأولى ربّ وفقهم علی
الوصول الیک فی النّشئة الأخری و الحصول
لرضاک فی النّشئة الأولى و اجعلهم خدمة
عتبتک العلیا و خزنة جنتک الأبهی و حفظة
کهنک الأوقی و سفرة الواحک التّوراء و
جنوداً مجنّدة حرساً لّحصن الميثاق ینشرون آیاتک

harmony. Lord! Illumine their faces with the lights of sanctity, expand their breasts with the verses of unity, crown their heads with the diadems of confirmation, and perfume their souls with the fragrances of Thy bounty in the realm of detachment. Verily, Thou art the Generous, Thou art the Great, and Thou art the Resurrector, the Forgiver, the Originator, the Supreme, the Mighty, the Self-Subsisting.

في الآفاق و يفتحون مدائن القلوب بمفاتيح
الوفاق ربّ نور وجوههم بانوار التّقدس و
اشرح صدورهم بآيات التّوحيد و كلّ رؤوسهم
بأكاليل التّأييد و طيّب نفوسهم بنفحات موهبتك
في صقع التجريد أنّك انت الكريم أنّك انت
العظيم و أنّك انت الباعث الغافر البادع المهيمن
العزیز القيوم

KHAF.285x

AB09195

To: Abbie E Campbell, in St. Louis, MO

Date: 1908-Oct-17

O thou daughter of the Kingdom!

Thy letter was received and its contents indicated that Mrs. Rice Ray has become the cause of thy guidance and led thee to the Lord of the Kingdom, so that thou mayest behold this contingent world as ephemeral and perishing and in the world of might thou mayest see the Beauty of the Desired One and attain to life eternal.

Therefore be thou thankful to her and serve her with all thy soul and heart, for she has become the motive of thy attachment to guidance.

Upon thee be Baha'u'l-Abha.

BSTW#418

AB03030

To: Baha'is of Racine et al., in Racine, WI

Date: 1908-Oct-21

O ye sincere ones and ye who are attracted and moved by the breeze of the favor of God!

Verily, I have read the names of your beloved assembly which deserves to be mentioned with sanctity and which attracts the confirmation of the loving Lord and seeks to attain to the favors of God, the Mighty, the Compassionate!

I beseech God at all times, with all supplication, humility and lowliness, to confirm those souls who have no purpose in their deliberation and consultations save to seek the merciful bounties and the divine invisible confirmations.

I hope and request, through the bounty of my Lord, that the greatest assistance and the most eminent confirmation be granted unto you when ye are firm and steadfast and withstand every difficulty which may befall you in spreading the Cause of God in those regions.

By the life of God, all the confirmations of the Kingdom of God will surround those whose hearts are firm, whose feet are steadfast and whose souls are tranquilized in the Most Great Cause.

Consider ye the past centuries, how a single one of the beloved of God with stood all the people on the earth because of his firmness in the love of God, and his entire turning of the heart toward the Kingdom of God and with the cup of his heart overflowing with the wine of the knowledge of God.

Be ye assured with the greatest assurance that, verily, God will help those who are firm in His Covenant in every matter, through His confirmation and favor, the lights of which will shine forth unto the east of the earth, as well as the west thereof. He will make them the signs of guidance among the creation and as shining and glittering stars from all horizons.

Consequently, do ye beseech unto God and pray and supplicate Him and ask Him for the greatest gift and eminent favor.

TAB.082-083

AB04932

To: Andrew J Nelson, in Racine, WI

Date: 1908-Oct-21

O thou Secretary of the meanings emanated from the hearts of the people of the Kingdom.

Verily, I have read thine eloquent letter and brilliant writing, which indicated the attraction of the people of God by the fragrances of His Kingdom, and their gathering in the assembly of the merciful feelings and the congregation of the upright.

I do supplicate God to confirm that spiritual assembly, that gathering of commemoration, to that whereby the merciful faces brighten, and I beseech Him to assist them and thee to that whereby man ascends the highest and noblest station of excellence and the loftiest apex of honor, to make them humble and courteous before the beloved of God, to become severed from aught else save God, to beseech the Kingdom of ABHA, to be freed from every mention save the commemoration of God, and to be sanctified from all the grades of passion and desire, with pure, holy hearts which are devoid of every feeling except entire attention unto God, the Lord of the present and the world to come.

I have written answers to the letters which thou hast sent and I enclose them with this Tablet. I wrote also a Tablet to the assembly; read it unto them with a fluent tongue and a heart overflowing with the love of God.

TAB.081

AB02589

To: Margaret B Peeke, in United States

Date: 1908-Oct-22

O thou who art attracted to the Beauty of ABHA!

For a period of time no news hath been outwardly received from thee, but spiritual communications are continual (between us). Thou hast always been remembered and been present here. Though bodily ailments have come upon thee, yet the divine health is always constant and permanent. If thou knewest to

what favors thou hast attained and how thou art gazed upon by the eye of the Beauty of ABHA, even thy bodily ailments will be removed and merciful glad-tidings will surround thee.

Thou hast asked for permission to come: If the means for a comfortable journey are, in the best manner, arranged and ready for thee, thou art permitted to come here.

That merciful maid-servant (i.e., thyself) seeth some spiritual dreams (or visions). these are, in reality, discoveries of the heart and are spiritual visions. I beg of God that, through the power of insight, thou mayest continually witness the lights of the Kingdom of ABHA.

Thou hast written that the fundamental basis is love. This is the actual truth; the divine splendors are founded on love and the radiance of the Merciful One in the human world produceth heartfelt attractions.

Convey on behalf of Abdul-Baha the most wonderful ABHA greeting to Dr... in Cleveland and tell her I always bear a remembrance of her.

Convey the most wonderful greeting to ABHA to the attracted maid-servant of God, Mrs...

O maid-servant of God! The Lord of the Kingdom hath raised His voice with the utmost power and strength and is conquering the realms of hearts and souls with hosts of the Supreme Concourse. All holy souls in the kingdom of existence respond unto this voice and cause the call, "Ya Baha El-ABHA!" to reach the Lofty Apex.

All members of the household send their most wonderful ABHA greeting.

Upon ye be greeting and praise!

TAB.729-730

AB04427

To: Ella G Cooper, in California

Date: 1908-Oct-22

- 1 O respected maidservant of God! The letter thou didst write dated October 22, 1908, was received. Thou didst express joy at 'Abdu'l-Baha's freedom. This is evidence of thy love. However, for 'Abdu'l-Baha, imprisonment in the path of Baha is a palace, the depths of the pit is the height of the moon, abasement is glory, death is life, hardship is comfort, and torment is paradise. All the friends are pleased, grateful and delighted at my freedom, but I am not very satisfied. Rather, the days of tribulation, calamity and tests were for me a time of joy and gladness. Now I am deprived of the bounty of imprisonment and the gift of captivity in the divine path. Therefore I hope that, God willing, the cup of tribulation and the wine of the greatest calamity will once again overflow and circulate in the gathering of the lovers.
- 2 As for the illumined letter to Mrs. True - since Mrs. True had written to her expressing their desire for 'Abdu'l-Baha to come to America, she had written in reply "Insha'allah" - meaning she made it contingent on God's will - that is, if God wills. And I too say that whatever God wills shall come to pass.
- 3 Regarding the prayer for that child who is four years old, thou didst write asking for a prayer that would be simple and easy. Let him recite this prayer:
- 4 "O God, guide me, protect me, make of me a shining lamp and a brilliant star. Thou art the Mighty and the Powerful."
- 5 Sheldon Goodall Cooper should memorize and recite this prayer. A letter was written to the maidservant of God, his mother, which is enclosed - please deliver it.
- 6 As for the passage in the Hidden Words, by "servant" is meant 'Abdu'l-Baha, and if you wish to capitalize the word "servant" that is permissible.
- 7 As to the question of man's progress from the mineral kingdom to the vegetable, from the vegetable to the animal, and to the station of man—these represent man's physical progress, and when he attains the utmost physical perfection in that station,

۱ ای کنیز محترمه الهی نامه‌تیکه بتاريخ ۲۲ اکتوبر سنه ۱۹۰۸ مرقوم نموده بودی رسید اظهار سرور از آزادی عبداله‌آ نمودی این دلیل بر محبت توست ولی عبداله‌آ را در سیل بها زندان ایوانست قعر چاه اوج ماه ذلت عزتست موت حیاتست مشقت راحتست عذاب جنت است جمیع یاران از آزادی من خوشنود و ممنون و مسرور ولی من چندان راضی نه بلکه ایام بلا و مصیبت و ابتلا مرا زمان سرور و حبور بود حال از فیض مسجون و موهبت اسیری در سیل الهی محروم شده‌ام لهذا امیدوارم که بلکه انشاء الله دوباره جام بلا و صهبا مصیبت کبری سرشار گردد و در انجن مشتاقان بدور آید

۲ اما مکتوب منور بمسئیس ترو چون مسئیس ترو باو مرقوم نموده بود که ما آرزوی این داریم که عبداله‌آ بخطه امریکا آید او نیز در جواب مرقوم نموده انشاء الله یعنی معلق بمشیت الهی نموده یعنی اگر خدا بخواهد و من نیز میگویم هر چیز که خدا بخواهد خواهد شد

۳ اما در خصوص مناجات بجهت آن طفل که سن او چهار سال است مرقوم نموده بودید این مناجات را بخواند که سهل و آسانست

۴ خدایا هدایت نما حفظ فرما سراج روشن کن ستاره درخشنده ثما تویی مقتدر و توانا

۵ این مناجات را شلدن گودال کوپر باید حفظ نماید و تلاوت کند بامه الله والده او مکتوبی مرقوم شد در جوف است برسانید

۶ و اما در عبارت کلمات مکنونه مقصود از عبد عبداله‌آست و اگر خواهید کلمه عبد را شروع بحرف بزرگ نمائید جائز

۷ و اما مسئله ترقی انسان از عالم جماد برتبه نبات و از رتبه نبات برتبه حیوان و رتبه انسان این ترقیات جسمانی انسانست و چون در آن رتبه بدرجه کمال جسدی انسانی رسد رتبه ملکوتی

the heavenly station becomes manifest. The meaning is that every being advances within its own station, but its transition from one station to a higher one depends upon divine bestowal. For instance, the plant progresses in its vegetable station, but its transition from the vegetable to the animal kingdom depends upon the mercy of the All-Merciful. The intent of this statement is not that all beings progress through stations until they return to the Divine Essence. In Mrs. Barney's book it is written that the human sperm was never an animal sperm, even though in the womb it assumes various forms until it attains its complete form and features. That is, that sperm was also human, except that it transferred from one form to another until it was finally raised up and appeared in the utmost beauty.

جلوه یابد مقصود اینست هر کائناتی ترقی در رتبه خود دارد اما انتقالش از رتبه‌ای برتبه مافوق منوط بموهبت الهیه است مثلاً نبات در رتبه نباتی ترقی دارد ولی انتقالش از رتبه نبات برتبه حیوان منوط بموهبت رحمانست مراد از این بیان این نیست که جمیع کائنات ترقی در مراتب نمایند تا راجع بذات الهی شوند و در کتاب مس بارنی مرقوم که نطفه انسانی نطفه حیوانی نبوده ولو در رحم اشکال متنوعه یافته تا شکل و شمائل کامله پیدا نموده یعنی آن نطفه نیز انسان بود نهایت اینست که از شکلی بشکلی انتقال جسته تا در نهایت جمال مبعوث و آشکار گشته

8 As to the assistance rendered to the Mashriqu'l-Adhkar by Miss B. Quist and Mr. Calkins, this was most acceptable, for the consideration is not the amount but the love. And since it indicates the utmost love, it is therefore most acceptable and has been allocated to be used for the Mashriqu'l-Adhkar in Chicago.

8 و اما اعانت مشرق الاذکار که مسیس بکویت و مستر کلکینز نموده‌اند بسیار مقبول افتاد زیرا نظر بمقدار نیست نظر بحبت است و چون دلالت بر نهایت محبت مینماید لهذا بسیار مقبول واقع شد و اعاده شد که در مشرق الاذکار در شیکاگو صرف شود

9 As to the wedding celebration of the young Japanese Kwanichi Yamamoto, this was a source of great joy. I hope that this marriage will be most blessed.

9 و اما جشن عروسی جوان ژاپونی کوانسکی یاماموتو بسیار سبب سرور بود امیدوارم که این ازدواج بسیار مبارک گردد

10 As to the question of humanity's progress to higher degrees, know that souls are like stones and fruits. Precious gems cannot be compared to ordinary stones, and likewise, good fruits cannot be compared to other fruits. The Prophets are like gems that are distinguished in their very essence, while other people are like ordinary stones. Therefore, no matter how much ordinary stones may progress and ascend, they will never reach the station of precious gems, for it is beyond their capacity and potential. And upon thee be the Most Glorious Glory.

10 و اما مسئله ترقیات بشریه بدرجات عالیّه بدانکه نفوس بمنزله اجار و اثمار است جواهر قیاس بسنگ عادی نشود و همچنین اثمار طیبه قیاس باثمار سائره نکرده انبیا بمنزله جواهرند که در اصل وجود ممتازند و سائر ناس بمنزله اجار عادیّه لهذا اجار عادیّه هرچه ترقی و صعود نماید بدرجه جواهر ثمینه نرسد زیرا مافوق استعداد و قابلیت اوست و علیک البهاء الابهی

BRL_CHILD#04x, BPRY.029x, JWTA.025x, SW_v09#10 p.114x

BRL_DAK#1195, MMK3#157 p.110x,
HUV1.011x, YMM.182x, YMM.192x,
YMM.377x

AB05230*To: Annie E Ward, in Washington, DC**Date: 1908-Oct-23*

O seeker of the Kingdom! Your letter arrived. You had mentioned my freedom. 'Abdu'l-Baha is free from the very beginning. If all the kings of the horizons were to gather together, they could not prevent his freedom, for he is free in the Kingdom even though a prisoner in this world. His soul soars in the life-giving atmosphere of the divine realm even though his body may fall to the bottom of a pit. His conscience takes wing in the celestial expanse of the All-Merciful's bounty even though his person may be bound in chains and cage. And this imprisonment is 'Abdu'l-Baha's ultimate desire in the path of God. However, now the divine will has ordained physical freedom as well. We have no desire except submission and contentment in hardship and ease....

ای طالب ملکوت نامه رسید ذکر حریت من
نموده بودی عبدالهء از اصل آزاد است اگر
جميع ملوک آفاق جمع شوند حریت او را منع
توانند زیرا آزاد ملکوتیست ولو اسیر ناسوتی
جان در فضائی جانفزای جهان الهی سیر نماید
ولو جسد در قعر چاه افتد و وجدان در صحرائ
موهبت رحمانی پرواز کند ولو شخص اسیر قید و
قفص باشد و این اسیری نهایت آرزوی عبدالهء
در سبیل الهیست ولکن حال ارادهء الهی تعلق
بآزادی جسدی نیز یافت جز تسلیم و رضا در
شدت و رخا آرزویی نداریم...

MMK5#010 p.004x

AB11627*To: Baha'is of Abadih et al.**Date: 1908-Oct-25*

- 1 O Thou Who dost bring the worlds into being, O Creator of man, O Fashioner of all contingent things!
- 2 Thou art the All-Bountiful, Thou art the All-Merciful. There is none like unto Thee in Thine Essence, sanctified above the knowledge of the people of exposition and the folk of utterance. Thou art He Who standeth alone in the realm of Names and Attributes, from Whom there flow all perfections, and through Whose grace all created things come forth within the compass of the seen world, by a succour that is vouchsafed from on high.
- 3 Behold, O my God, Thy sincere servants, Thy favoured ones who draw nigh unto Thee, Thy bondsmen who are enraptured by the breaths of holiness and the sweet savours that have blown from the meads of Thy sanctity, and whose fragrance hath perfumed the East and the West of the earth, until all the horizons have become redolent therewith.

1 یا بادع الأكوان و بارع الانسان و ذارء الامکان

2 انت المنان انت الرحمن لبس لك نظير في ذاتك
المقدس عن عرفان زمر البيان و اهل التبيان
المتفرد بالأسماء و الصفات المستدعية لظهور
الكالات و وجود الكائنات في حيز الشهود
بالرقد المرفود

3 ترى يا الهی عبادک المخلصین و رجالک المقربين
و عبيدک المنجدين بنفحات قدس و انفاص
طيب عبت في مشارق الأرض و مغاربها
فتعطرت منها الآفاق بأسرها

- 4 O Lord! They are the servitors of Thy Cause, the bearers of Thy Books, the righteous among Thy servants and the treasure-holders of Thy mysteries. They have turned unto Thee with faces beaming with light, with eyes gazing toward Thy Kingdom, the All-Glorious; with ears attentive to the Call; with hearts overflowing with the wine of Thy love in the midst of the concourse of creation.
- 4 رَبِّ اَنْهُمْ خِدْمَةُ امْرُك و سَفَرَةُ زَبْرِك و بَرَّة عِبَادَكَ و خَزَنَةُ اسرارِكَ قَدْ اَقْبَلُوا اِلَيْكَ بِوُجُوهِ نُورَاء و اَعْيُنَ نَاطِرَةٍ اِلَى مَلَكُوتِكَ الْاَبْهَى و اَذَانِ وَاَعْيَةٍ صَاغِيَةٍ لِلدَّاءِ و قُلُوبَ طَاطِفَةٍ بِصَهْبَاءِ حَبِّكَ بَيْنَ مَلَأِ الْاَنْشَاءِ
- 5 O Lord! Make them the surging waves of the ocean of guidance, the hosts of the Concourse on high, the armies of life, the battalions of salvation. Aid them at every moment with a power that penetrateth the realities of all things and with a might that graspeth all hearts and breasts. Verily, Thou art powerful to do what Thou willest; verily, Thou art the Mighty, the All-Subduing, the Well-Beloved.
- 5 رَبِّ اجْعَلْهُمْ اَمْوَاجَ بَحْرِ الْهُدَى و افْوَاجَ الْمَلَأِ الْاَعْلَى و جُنُودَ الْحَيَاةِ و جِيوشَ النِّجَاةِ و اَيِّدْهُمْ فِى كُلِّ حِيْنٍ بِقُوَّةِ نَافِذَةٍ فِى حَقَائِقِ الْاَشْيَاءِ و قُدْرَةِ مُحِيطَةٍ عَلَى الْقُلُوبِ و الْاَحْشَاءِ اَنْتَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ و اَنْتَ اَنْتَ الْعَزِيزُ الْمُهَيْمِنُ الْمَحْبُوبُ
- 6 O people of faithfulness and ye companions of the Abha Beauty! Jinab Aqa Nasru'llah hath written a letter and therein hath uplifted the standard of praise and commendation, declaring that the friends of that region are helpers indeed; that the loved ones of that clime are as the trees of the garden of Paradise; that they adorn their gatherings with the mention of the Lord, and with hymns and melodies in praise of the Author of all being; that they repose not save in the sweet savours of holiness, and defile not the tongue with aught save the remembrance of the All-Bounteous; that they yearn to found a Mashriqu'l-Adhkar and to establish a travellers' hospice; that they are, like the sea, all surge and tumult, and from the brimming cup of the love of God inebriated and enraptured.
- 6 اِى اَهْلِ وُفَا و يَارَانِ جَمَالِ اِبْهَى جَنَابِ آقَا نَصْرَاللهِ نَامَهُنَّى نَكَاشْتَهُ و عِلْمِ مُحَمَّدِ و نَعُوْقِ اَفْرَاشْتَهُ كِه يَارَانِ اَنْدِيَارِ ياورانند و دُوسْتَانِ اَن اَقْلِيمِ اشجارِ بوسْتَانِ جَنَّتِ نَعِيْمِ بِذِكْرِ حَقِّ مَحْفَلِ اَرَايَنْدِ و اِسْتَايِشِ مَوْجِدِ اَفْرِيَنْشِ نَعْمِهِ و اَهَنْگِ بَسْرَايَنْدِ جَزْ بِنَفْحَاتِ قُدْسِ نِيَاْسَايَنْدِ و زَبَانِزَا بِذِكْرِ دُونِ خَيْرِ نِيَاْلَايَنْدِ تَأْسِيْسِ مُشْرِقِ الْاَذْكَارِ خَوَاهَنْدِ و بَنِيَانِ مَسَاْفَرِخَانِهِ نِهَنْدِ مَانَنْدِ دَرِيَا پَرِ جَوْشِ و خُرُوشَنْدِ و اَز جَامِ لَبْرِيزِ مَحَبَّتِ اللهِ مَسْتِ و مَدَهَوْشِ
- 7 This news produced such an effect that the heavenly assemblage was filled with joy and rapture, and the cry of "Allah-u-Akbar" and "Al-Hamdu li'llah" rose up in such wise that both near and far were made to hear: Praised be God! The Abha Beauty hath loyal friends, and the Court of Oneness devoted servants, who bear patiently every trial and hardship. Moment by moment they kindle a new fervour and raise an unbounded shout. They seek no goal but the good-pleasure of God and desire no longing save the diffusion of the divine fragrances. The utmost desire of their hearts is to be enkindled with the lights of the Beauty, and to be set ablaze with the fire of the love of the Lord of glory.
- 7 اَيْنِ خَبَرِ چَنَانِ اَثَرِ كَرْدِ كِه اَنْجَمِ رَحْمَانِ بُوْجِدِ و طَرَبِ اَمَدِ و ضَمِيْجِ تَهْلِيْلِ و تَكْبِيْرِ گُوشَرْدِ قَرِيْبِ و بَعِيْدِ شُدِ كِه الْحَمْدُ لِلّٰهِ جَمَالِ اِبْهَى رَا يَارَانِ بَاوْفَا و دَرْگَاهِ اَحْدِيَّتِ رَا عِبَادِي صَابِرِ بَرَبِلَا و جَفَا دَمِيْدِمِ جَوْشِي تَاَرِهَ زَنْدِ و خُرُوشِي بِي اَنْدَازِهِ بَرَاوَرَنْدِ جَزِ رَضَايِ حَقِّ مَقْصَدِي نَدَارَنْدِ و بِجَزِ نَشْرِ نَفْحَاتِ اَرْزَوْنِي نَخَوَاهَنْدِ نِهَايَتِ اَمَالِ اَنْجَذَابِ بَانُوَارِ جَمَالِ اَسْتِ و اَشْتَعَالِ بَنَارِ مَحَبَّتِ ذِي الْجَلَالِ
- 8 In any case, O friends! Today is a day of triumph and these are the days of manifestation and appearance. Each one of the beloved of God must seek to be informed and, in perfect wisdom, arise to teach. Let him quicken souls, and become well-versed in setting forth the proofs and evidences.
- 8 بَارِي اِى يَارَانِ اَمْرُوزِ رُوزِ فَيْرُوزِ اَسْتِ و اَيَّامِ حُضُورِ و بَرُوزِ هَرِيْكَ اَز اَحْيَايِ الهِى بَايْدِ اَكَاْهِي طَلَبِ و بِحَكْمَتِ بَتْبَلِيْغِ پَرْدَاذِ اَحْيَاءِ نَفُوسِ كَنْدِ و بِيْبِيَانِ بَرِهَانِ مَأْنُوسِ گَرْدَدِ

- 9 If it should come to pass that each one of the friends, in the course of a year, bringeth but a single soul to life and maketh him fresh and verdant with the breeze from the Garden of the All-Glorious, a few years shall not elapse ere all will behold that the whole country hath become fragrant, and that land transformed into the Paradise of Delight; joy and gladness will encompass all, the birds of the meadow will warble their songs, and a new rapture will appear; the world will become another world.
- 10 But it is essential that, in the utmost wisdom, they should engage in teaching. And if any one of the friends guideth a soul unto the light of guidance, he must, so far as possible, keep this concealed; and that soul who hath been guided should likewise, in secret, lead another to the Faith and keep him hidden.
- 11 The intent is this: that many souls ardently yearn to enter the Kingdom, yet they are troubled by the clamour and publicity that arise; for the beloved of God, as soon as a soul turneth in acceptance, beat the drum and sound the trumpet to proclaim his faith and certitude. Nay rather, ye must act with consummate prudence, and purify your hearts, and so order your conduct that, by reason of your wise dealings, ye may become famed throughout all regions.
- 12 If that which hath been set forth above be duly carried out—namely, that every soul who teacheth another mention not the teacher among the rest of the friends, and likewise keep the newly guided one hidden and concealed—then no tumult and alarm will ensue, nor will those who slumber upon the couch of heedlessness obtain any inkling of the affairs of the friends. In the end they will find themselves amazed and confounded.
- 13 And I, from the grace and bounty of the Lord, cherish the hope that the friends, in this wise, will strive by night and by day; that they will neither rest nor seek repose, until this darksome world is illumined, and the diverse peoples are gathered beneath the shelter of the one Word; that no hatred or hostility shall remain; that none shall regard another as alien or a stranger; but that all peoples and kindreds shall, with the utmost love and kindness, be looked upon as intimates and friends, and that in conformity with this principle they shall walk and act.
- 14 O my God, my God! Strengthen Thy loved ones for the diffusion of Thy fragrances, and confirm Thy chosen ones for the exaltation of Thy Word and the establishment of Thy proofs and evidences.
- 15 Verily, Thou art the Powerful, the Mighty, the All-Subduing, the Most Great. There is no God but Thee, the Creator, the
- 9 اگر چنانچه هر نفسی از احبّا در سالی یکشخص زنده نماید و بنسیم جنت ابدی تر و تازه فرماید آیایی نگذرد الا آنکه مشاهده نمایند که کشور معطر گشته و اقلیم جنت النعیم شده سرور و حبور احاطه نموده و مرغان چمن نغمه سروده نشئه دیگر حاصل گردد جهان جهان دیگر شود
- 10 ولی باید در نهایت حکمت بتبلیغ پرداخت و اگر نفسی شخصیرا بنور هدی مهتدی نمود بقدر امکان مکتوم دارد و آنشخص مکتوم بهدایت دیگری پردازد و مستور دارد
- 11 مقصود این است که بسیاری از نفوس نهایت آرزوی دخول در ملکوت دارند ولی از شهرت و شیوع اندیشه نمایند زیرا احبای الهی بمجرد اقبال نفسی با طبل و دهل ایمان و ایقان او اعلان کنند باری بحسن تدبیر پردازید و قلوب تطهیر کنید و چنان رفتار نمائید که بحسن تدبیر شهر آفاق شوید
- 12 اگر چنانکه حسب المرقوم معمول گردد یعنی هر نفسی که دیگر را تبلیغ نماید مبلّغ احبای سائره را ذکر نکند و همچنین آن شخص مهتدیرا مکتوم و مستور دارد بهیچوجه فرع و ضوضا نگردد و خفتگان فراش غفلت از امور یاران خبر نگیرند و عاقبت مهوت و حیران شوند
- 13 و من از فضل و موهبت پروردگار امیدوارم که یاران باین ترتیب شب و روز بکوشند آرام نگیرند فراغت نخواهند تا آنکه جهان ظلمانی نورانی شود و احزاب مختلفه در ظل کلمه واحد محشور گردند بغض و عدوان نماند بیگانه و اغیار ندانند بلکه جمیع ملل و مذاهب را بنهایت محبت و مهربانی یار و آشنا دانند و باین قاعده مشی و حرکت کنند
- 14 الهی الهی اید احبائک علی نشر نفعاتک و قوّ اصفیائک علی اعلاء کلمتک و اقامة حججک و برهانک

Quickener, the Source of peace, the All-Watchful, the Self-Subsisting.

15 أنت القوى العزيز المقتدر العظيم لا اله الا
انت الخالق الباعث السلام المهيمن القيوم

BRL_DAK#0407, SFI18.018-021

AB00842

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

Date: 1908-Oct-25

- 1 O maidservant of God! Your recent letter arrived and from its contents it became clear that you are sorrowful and dejected, grieved and withered, because for some time no messenger or message has reached you from the Holy Shrine. You are right, but do you know what 'Abdu'l-Baha has endured in these recent years? No day passed except arrows were aimed at me, and no night came except darts were directed at me. As the poet says:

1 یا امة البهآء نامهء اخير رسيد و از مضمون معلوم
گردید که محزون و افسرده و مغمومی و پژمرده
زیرا مدتیست که از بقعهء مبارکه پیک و پیامی
بشما نرسیده حق با شماست ولی هیچ دانی که
عبدالبهآء در این سنین اخیر چه کشیده ما مَرّ
من یوم الا صوب فيه الى السهام و ما اتی من
لیل الا فوق الى التبال بقول ملا
- 2 No morning found me sleeping or smiling

2 هیچ صبحم خفته یا خندان نیافت
- 3 No evening found me with peace of mind

3 هیچ شامم با سر و سامان نیافت
- 4 If like Abraham I must enter the fire

4 گر در آتش رفت باید چون خلیل
- 5 Or like John have my blood spilled

5 و ر چه یحیی میکنی خونم سبیل
- 6 If like Joseph you cast me in well and prison

6 و ر چو یوسف چاه و زندانم کنی
- 7 Or make me poor like Jesus son of Mary

7 و ر ز فقرم عیسی مریم کنی
- 8 I will not turn away or leave you

8 سر نگردانم نگردم از تو من
- 9 My body and soul are for your command

9 بهر فرمان تو دارم جان و تن
- 10 In any case, there was not a minute of rest nor a moment's opportunity to send messenger or message, as the pen was in the hand of every treacherous one and affairs were controlled by the will and opinion of a tyrannical majority. Until the circumstances became unbearable and no patience remained. Tyranny reached such a degree that the thunderbolt of God's jealousy flashed and the high was made low. No one had imagined or thought it possible. It was but a single cry and everything was turned upside down. The foundation of injustice fell and the divine storm of wrath uprooted oppression from its very base. The hand of the oppressors' aggression was cut off and the transgressions of the tyrants were prevented. The

10 باری دقیقهئی آرام نه و آنی فرصت و مهلت
ارسال پیک و پیامی نبود چون قلم در دست هر
غدار بود و کار به میل و رأی جمهوری ستمکار تا
آنکه عرصه تنگ شد و صبر و درنگ نماند ظلم
بدرجهئی رسید که صاعقهء غیرت الله درخشید
و علیها سافلها گشت ابداً بخاطر نفسی نیا آمد و
گان نمیشد ما کان الا صیحهء واحده که زیر و
زیر شد بنیاد بی داد برافتاد و تندباد غضب الهی
ریشهء عناد را از بیخ و بن برانداخت دست
تطاؤل ظالمان مقطوع شد و تعدی ستمکاران ممنوع

chains were removed from the prisoners and placed on the necks of the enemies. The oppressive group was scattered and the ignorant band became disheveled. The prisoner left the prison and attained the holy threshold of the Self-Subsisting, and this was through my Lord the All-Merciful's grace by His power and might pervading the pivot of the contingent world.

گردید بند و زنجیر از اسیران برداشته شد و بر
گردن اغیار گذاشته شد جمع ظلوم پریشان شدند
و گروه جهول بی سر و سامان گشتند و مسجون
از سجن برون رفت و باستان مقدس حی قیوم فائز
گشت و هذا من فضل ربی الرحمن بقدرته و قوته
النّافذه فی قطب الأمکان

- 11 Therefore I too found opportunity and began writing and speaking so that the maidservant of God would know that she has not been forgotten for a moment and never will be. She has always been under the gaze of favor and recipient of infinite bounties. Convey to the friends and maidservants of the All-Merciful my most wonderful and glorious greetings and say: O divine friends, silence and stillness make one bewildered and dumbfounded. It makes the living dead and the joyous and delighted sorrowful and grieved. One must have enthusiasm and outcry, movement and means of glad tidings and joy. Praise be to God, divine glad tidings have set the horizons in motion and heavenly signs have awakened East and West. Mazandaran which is the growing place of the Blessed Tree must have a subtle and wondrous spring season and its springtime must be soul-refreshing, for it was the center of the divine spring and the arena of the All-Merciful spring. And upon you be the Most Glorious Glory.

11 لهذا من نیز فرصت یافتم و به تحریر و تقریر
پرداختم تا امة البهّاء بدانند که دمی فراموش
نشده و نخواهد شد همواره ملحوظ نظر عنایت
بوده و مشمول الطاف بینهایت گشته یاران و
اماء رحمان را قبل من تحت ابدع ابهی ابلاغ
دار و بگو ای دوستان الهی صمت و سکوت
انسان را متحیر و مبہوت نماید زنده را مرده کند
و مسرور و مشعوف را محزون و آزرده نماید
انسان را جوشی باید و خروشی شاید حرکتی باید و
وسیلہ بشارت و مسرتی شاید الحمد لله بشارت
الهیہ آفاق را بحرکت آورده و اشارات ربّانیہ
شرق و غرب را بیدار نموده مازندران که
منبت شجرہ مبارکہ است باید فصل ربیعش
لطیف و بدیع باشد و موسم بهارش جانپور
گردد زیرا مرکز بہار الهی بود و عرصہ ربیع
رحمانی و علیکم البهّاء الأبهی

MSHR5.361-362, QT108.080

AB12195

To: Qalami, Radiyyih daughter of Asadullah Isfahani, in Kurdistan

Date: 1908-Oct-25

- 1 O handmaiden of God! Your letter was noted. Its contents were replete with expressions of faith and certitude and firmness in the Covenant and Testament. Praise be to God that you are the recipient of the favors of the Blessed Beauty and the object of the bounties of His Holiness the Most Great One. In that land you are occupied with the mention of God and you are truly the spirit of that country and the lamp of that glass. You had mentioned Mirza Muhammad, that he had shown you the utmost love. In truth, this love is service to the Threshold of Oneness and is acceptable at the Court of Truth, for it is for the sake of God and in the path of God. I am hopeful through

1 ای امة الله نامه شما ملاحظه گردید مضمون
مشحون ببيان ايمان و ايقان و ثبوت بر عهد و
پیمان بود حمد کن خدا را که مظهر الطاف
جمال مبارکی و مورد عنایت حضرت احدیت
در آن اقلیم بذکر خدا مشغولی و فی الحقیقه روح
آنکشوری و سراج آن زجاج از میرزا محمد
ذکر نموده بودی که نهایت محبت بشما نموده
فی الحقیقه این محبت خدمت باستان احدیت
است و مقبول در درگاه حق زیرا لله و فی الله
است امیدوار از فضل و موهبت الهیه هستم

divine grace and bounty that every servant may be immersed in the ocean of forgiveness and enter beneath the shadow of pardon and favor. The All-Forgiving Lord forgives sins and transforms evil deeds into good ones.

- 2 Be not sorrowful over the ascension of your daughter, be not grieved, sigh not, wail not, weep not, lament not, be not impatient, for the world of water and clay is not the nest of heavenly birds, and this earthly realm is not the abode of divine birds. Assuredly the bird of dawn must wing its flight to the perfumed rose garden, and inevitably the gazelle of the plain of the love of God must hasten to the land of unity. The stranger yearns for the original homeland and the exile longs for the illumined gathering of Sinai.
- 3 You must become the cause of guidance for some of the handmaidens of the All-Merciful. This is necessary and obligatory. This is the cause of eternal glory and everlasting life. Every name and trace shall be erased and obliterated, and every comfort and ease shall ultimately be transformed into trials. Therefore, seek comfort in the shade of the Divine Lote-Tree and tranquility in sanctification and purification from defilement. And upon you be the Most Glorious Glory.

که هر بنده‌ئی در بحر غفران مستغرق گردد و در ظل عفو و احسان درآید رب غفور نگاه پیامرزد و سیئات را بحسنات تبدیل نماید

2 از جهت صعود صبیّه خویش محزون مباش دلتون مگرد آه و فغان مکن ناله و ندبه منما گریه و مویه منما بی صبر و قرار مشوزیرا جهان آب و خاک آشیان مرغان آسمانی نه و عالم ترائی لانه طيور الهی نیست البتّه مرغ سحر بگلشن گل معطر پرواز نماید و لابد آهوی دشت محبت الله ببر وحدت بشتابد غریب آرزوی وطن اصلی کند و مهجور تمنای محفل مجلی طور نماید

3 شما باید سبب هدایت بعضی از اماء رحمان گردید این لازم است و واجب اینست سبب عزّت ابدیه و حیات سرمديه هر نام و نشانی محو و نابود شود و هر راحت و آسایشی عاقبت بازمایش مبدل گردد پس راحت در ظلّ سدره متّی طلب و آسودگی در تنزیه و تقدیس از آلودگی بدان و علیک البهاء الأبهی

INBA85:026b

AB02124

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran

Date: 1908-Oct-25

- 1 O longtime friend, your letter arrived. Praise be to God that the revolution in Tehran ended well and the hands of the aggressive ones were cut off. Some time ago a letter was written to you with instructions, and it will surely arrive soon.
- 2 Now in this letter you have asked about your duties. The answer was sent before. Since in these days Baku has gained great capacity, if there is no obstacle and it is possible, travel there immediately and engage in teaching souls. In the future, peace and security will be established in all lands - at that time you can travel to Khurasan and settle the affairs of yourself and Mirza Ahmad and other relatives. Or now, as you have written, you can appoint a representative there to handle affairs - it is

1 ای یار قدیم نامه رسید الحمد لله عمل انقلاب طهران بخیر انجامید و دست تناول اهل عدوان مقطوع گشت چندی پیش نامه‌ئی بانحضرت مرقوم شد و تکلیف تحریر یافت و البتّه عنقریب برسد

2 حال در این نامه سؤال از تکلیف فرموده‌اید جواب از پیش ارسال شد چون این ایام بادکوبه استعداد عظیم یافته علی‌العجاله بانجا اگر مانعی نباشد و ممکن باشد سفر فرمائید و بتبلیغ نفوس پردازید در آینده امن و امان در جمیع بلدان حاصل گردد آنوقت سفر خراسان نمائید و امور خویش و جناب آقا میرزا احمد و سایر

up to you. The essence of all matters is sacrificing oneself in teaching the Cause of the All-Forgiving Lord. This is the foundation of all good and repeller of all harm.

بستگازنا تمشیت بدهید و یا خود الآن چنانکه
مرقوم نموده اید و یکی در آنجا تعیین مینمائید تا
تمشیت امور دهد بسته برآی شماسست جوهر امور
جانفشانی در تبلیغ امر رب غفور است اینست
اساس کل خیر و دافع کل ضیر

3 An answer was written to Shirzad Khan - deliver it.

3 بجناب شیرزاد خان جوابی مرقوم شد برسانید

4 Convey the most wondrous and glorious greetings to the sons of the unique martyr, Mulla Ali Sabzivari, and tell them praise be to God that the descendants follow in the footsteps of their predecessors, and those sons are of the essence and heart of their fathers. I hope that good character will confirm noble descent, and you will keep bright the lamp of that martyr to the Blessed Beauty, and strive utmost in acquiring sciences and arts, and be engaged day and night in teaching the Cause in all ways.

4 بحضرات ابناء حضرت شهید فرید جناب ملا
علی سبزواری تحیت ابدع ابهی ابلاغ دارید و
بگوئید الحمد لله که اخلاف بر قدم سلفند و آن
ابناء زادگان عنصر جان و دل آباء امیدوارم
که حسن اخلاق مؤید شرف اعراق گردد و
سراج آفتدائی جمال مبارک را روشن نمائید و
در تحصیل علوم و فنون نهایت همت بنمائید و در
شب و روز بجمع شئون تبلیغ امر مشغول گردید

5 Convey the most wondrous and glorious greetings from Abdul-Baha to all the divine friends. Convey greetings of the shining light from the longing ones to his honor Mu'ayyid al-Saltanah wa'l-Din. Heart and soul are always remembering him with utmost joy and delight.

5 جمیع یاران الهی را از قبل عبدالهآء تکبیر ابدع
ابهی ابلاغ دارید بحضرت مؤید السلطنة والدین
از قبل مشتاقین تحیت نور مبین ابلاغ دارید
همواره جان و دل بیاد ایشان در نهایت روح
ریحانست

6 And upon you be the Most Glorious Glory! Abbas.

6 و علیک الهآء الأبهی

PYK.258

AB02464

To: Khavar wife of Yusuf Khan, in Tihnan

Date: 1908-Oct-25

1 O handmaid of God! Thy letter was received, and previously a prayer for forgiveness had been offered. Now, in the Persian tongue, this is further emphasized, that thou mayest know with certainty that that bewildered and love-distraught one, that agitated and passion-stricken soul, pure and sanctified, hath found admittance into the divine retreat and attained the vision of the everlasting Beauty. Be thou assured.

1 یا امة الله نامه رسید و از پیش طلب غفران شد
حال بلسان فارسی تأکید میشود تا بدانی که آن
سرگشتهء سودائی و آشفتهء شیدائی طیب و طاهر
بخلو تگاه الهی راه یافت و بمشاهدهء جمال باقی فائز
شد مطمئن باش

2 Thou didst write about the believers' daughters who attend the schools of other faiths. It is true that, while these children do learn a little in such schools, still the character and behaviour

2 در خصوص بنات احباب مرقوم نموده بودی
که بمدرسهء ملل سائره میروند فی الحقیقه این

of the women teachers have an effect on them, and through the inculcation of doubts and ambiguities, the minds of these girls are influenced and changed.

- 3 It is incumbent upon the friends to provide a school for Baha'i girls whose women teachers will educate their pupils according to the teachings of God. There must the girls be taught spiritual ethics and holy ways.
- 4 A child is as a young plant: it will grow in whatever way you train it. If you rear it to be truthful, and kind, and righteous, it will grow straight, it will be fresh and tender, and will flourish. But if not, then from faulty training it will grow bent, and stand awry, and there will be no hope of changing it.
- 5 Certainly, the women teachers from Europe give instruction in language and scripts, and housekeeping, and embroidery and sewing; but their pupils' character is completely altered, to such a point that the girls no longer care for their mothers, their disposition is spoiled, they misbehave, they become self-satisfied and proud.
- 6 Rather, girls ought to be trained in such a manner that from day to day they will become more self-effacing, more humble, and will defer to and obey their parents and forebears, and be a comfort and a solace to all.
- 7 The glory of the All-Glorious rest upon thee.

COC#0636x

اطفال هرچند در آن مدارس اندک تعلیمی میگیرند ولکن اخلاق معلمات را در اطفال تأثیری و از القای شبهات قلوب بنات را تغییر و تبدیلی

3 باید احبای الهی مدرسه‌ئی از برای بنات تهیه و تدارک نمایند که معلمات بنات را بتربیت الهیه تربیت نمایند اخلاق ربانی بیاموزند و اطوار رحمانی تعلیم کنند

4 طفل مانند نهال تازه است بهر قسم تربیت نمائی نشو و نما نماید اگر به راستی و دوستی و حق‌پرستی بی‌روانی نهالی مستقیم گردد و در نهایت طراوت و لطافت نشو و نما نماید و الا بسوء تربیت از استقامت بیفتد و اعوجاج حاصل کند و دیگر چاره ندارد

5 فی‌الحقیقه معلمات اوروپ تعلیم لسان و خطوط و ترتیب بیوت و طرازی و خیاطی مینمایند اما اخلاق بکلی تبدیل گردد بقسمی که بنات امهات را نپسندند و بدخوی و بدرفتار و متکبر و پرغرور گردند

6 پس باید چنان تربیت نمود که روز بروز بر خضوع و خشوع بیفزایند و اطاعت و انقیاد به آباء و اجداد کنند و سبب راحت و آسایش کل گردند

7 و عليك البهاء الأبهی

BRL_DAK#0390,

AMK.052-053,

AVK3.339.01x, MAS5.063x

AB06588

To: Edith R Sanderson, in Paris

Date: 1908-Oct-25

...O Kind Lord! Thanks be to Thee for having made me one of the chosen rather than merely the called, for having shown me the path of the Kingdom and enabled me to witness the lights of the Realm Above, for having breathed into me the breath of life and quickened my heart and soul, and refreshed

...ای پروردگار مهربان شکر ترا که مرا از مختارین نمودی نه مدعوین راه ملکوت بخودی و بر مشاهده انوار لاهوت موفق کردی نفحه حیات دمیدی و دل و جانرا زنده فرمودی و روح و وجدانرا تر و تازه کردی ای پروردگار

my spirit and consciousness. O Lord! Make this unknown one renowned throughout all regions through Thy love, and make this nameless one known in East and West through the light of guidance. Place in my hand a brimming cup of the wine of Thy love that I may intoxicate the world with this pure wine and lead the thirsty to the spring of living waters. May I guide the seekers of Thy beauty to the gathering of meeting and direct the sick to the loving Physician. Thou art the Mighty, the Powerful, and Thou art the All-Knowing, the All-Seeing.

این گننام را بحبّت خود شهیر آفاق کن و این بی نام و نشانرا بنور هدی معروف شرق و غرب نما جامی سرشار از بادهء محبّت بدست ده تا جهانیا را سرمست صها نمایم و تشنگانرا بچشمهء آب حیات رسانم مشتاقان جمال را بحفل دیدار رسانم و علیانرا بطیب مهربان دلالت کنم توئی مقتدر و توانا و توئی دانا و بینا

MMG2#064 p.068x

AB12848

To: Edith De Bons Mackaye, in Egypt

Date: 1908-Oct-25

O thou dear handmaid of God! Render thanks unto God that the means of reconciliation and fellowship with thine esteemed spouse have been established. The news of thy return to Mr... hath made me exceedingly happy, for in the sight of God naught is more beloved than harmony and concord, while nothing is more abhorrent than estrangement and separation. Praised be God that love and harmony have been re-established between you. I was deeply gladdened.

ای کنیز عزیز الهی شکر کن خدا را که اسباب الفت و التیام با قرین محترمت حاصل شد از خبر رجوع تو نزد مستر... بی نهایت مسرور شدم زیرا در نزد حق محبوب تر از الفت و وفاق چیزی نه و مبعوض تر از کلفت و فراق چیزی نیست الحمد لله مابین شما دوباره الفت و محبت حاصل من بسیار خوشنود شدم...

BRL_SWOP#043x

BRL_SWO#043x

AB01450

To: Baha'is of Bushihr et al., in Shiraz

Date: 1908-Oct-26+

- ¹ O my God! Thou hast brought forth this radiant new age in such wise as to stupefy all minds, and Thou hast raised up this divine creation in such manner as to confound all souls. Thou hast sent forth fertilizing winds to blow, and thereby hast Thou quickened the gardens, valleys and hills. Through the life of mercy hast Thou revived these regions and domains. Thus have the meadows been adorned, the fountains made to

¹ وانت یا الهی ابدعت هذا العصر الجديد التورانی ابداعاً ذهلت منه العقول و انشأت هذه النشأة الرحمانیه انشاءً تحیرت فيه النفوس قد ارسلت الرياح لواقع بالهبوب و احییت بها الحدائق و الأودية و التلول و حییت بحیة الرحمة هذه المعاهد و الربوع فتأنقت الرياض و تدفقت

flow, and the groves embellished through a ceaseless downpour from the clouds of grace and bounty. From the wafting breeze of Thy loving-kindness hath come a gentle wind, vivifying to souls and hearts. The lands have turned green, the trees have brought forth leaves, flowers have been made to bloom, fruits have ripened, the anemones of inner reality have opened wide, birds have broken into song, and eyes have been gladdened by beholding these signs. The verses of Thy praise and glorification have been chanted in this garden of lights, and the cry of "Glory to God!" and "God is Most Great!" hath risen to the Kingdom of Mysteries. The earth of realities hath stirred and grown, bringing forth every beauteous kind, becoming as a garden bedecked with most wondrous hues and made fragrant with sweet perfumes that revive the souls and inmost hearts of the righteous. The heavenly tables have been spread in the midst of Paradise for Thy chosen ones.

- 2 O Lord! Praise be unto Thee for having rent asunder the veils, shattered the barriers, lifted the covering, and manifested Thyself unto all insight and vision through rays brilliant as the dawn across all regions. Thus have the enchanted ones hastened to the Center of Beauty, the thirsty ones rushed to the Living Waters, the yearning ones attained Thy presence, and those drawn unto Thee beheld the lights of Thy countenance. Voices have been hushed at Thy call, necks have been bent low before Thy sovereignty, heads have bowed in submission to Thy proof, and faces have been humbled before Thy might and majesty.

- 3 Praise be unto Thee for what Thou hast bestowed, thanks be unto Thee for what Thou hast conferred, gratitude be unto Thee for this supreme favor, and appreciation be unto Thee for this manifest triumph. Verily Thou art the Generous One, verily Thou art the Almighty, verily Thou art the All-Merciful, the All-Compassionate.

- 4 O beloved friends of Abdu'l-Baha! For some time the path was blocked, the way cut off, messengers forbidden, guards delighted, and oppressors joyful. The hand of aggression was extended, and spies and watchmen were constant companions. The prisoner was imprisoned in another prison, and fresh torment and cruelty befell the oppressed at every moment. Threats were continuous and restrictions successive. Every officer was a Pharaoh and every governor a Nimrod. Secret telegrams were dispatched from a known center, and open attacks were made. Hearts were sorrowful, souls grief-stricken and dejected. The friends in all regions were disturbed, the loved ones in all lands were expectant. Many were in despair, some were acquainted with pain and sorrow.

الحياض و تزيت الغياض بفيض مدرار من سحاب الفضل والجود و مر من مهب عنايتك نسيم رحيم محي للأرواح و القلوب فاخضرت الديار و تورقت الأشجار و تألفت الأزهار و ابيعت الأثمار و تفتحت شقائق الحقائق و صدحت الأطيوار و جلت الأنظار بمشاهدة تلك الآثار و ترتلت آيات تسبيحك و تقديسك في جنة الأنوار و ارتفع ضجيج التهليل والتكبير الى ملكوت الأسرار فاهتزت ارض الحقائق و ربت و انبتت من كل زوج بهيج و غدت جنة تزيت بأبدع الألوان و تعطرت بأنفاس طيب تنتعش بها النفوس ثم سرائر الأبرار و امتدت الموائد في بحوحة الجنان لعبادك الأخيار

2 ربّ لك الحمد بما هتكت الأسرار و خرقت الأجاب و كشفت النقاب و تجلّيت على البصائر و الأبصار باسعة ساطعة الفجر على الأقطار فسرع كلّ مستهام الى مركز الجمال و هرع كلّ ظمآن الى معين الحيوان و ادرك المشتاقون لقاءك و شاهد المنجذبون انوار جمالك و خشعت الأصوات عند ندائك و ذلت الرقاب لسلطانك و خضعت الأعناق لبرهانك و عنت الوجوه لعزتك و جلالك

3 فلك الحمد على ما اعطيت و لك الشكر على ما اوليت و لك المنّ على هذا الفضل العظيم و لك العناية على هذا الفوز المبين أنّك انت الكريم أنّك انت العظيم أنّك انت الرحمن الرحيم

4 اى ياران مهربان عبدالهّاء چندی بود که سبیل مسدود و طریق مقطوع و قاصدان ممنوع و عوانان محظوظ و ستمکاران مسرور دست تطاول دراز و جاسوس و مراقب همدم و دمساز مسجونرا در زندان زندانی دیگر و مظلومرا هر دم اذیت و جفائی بدتر تهدیدات متتابع و تضییقات مترادف هر مأموری فرعونى و هر والى نمرودى تلغراف از مرکز معلوم مخیرهء سرى مینمود و تعرض جهرى میگشت قلوب محزون نفوس دلخون و مغموم یاران در اطراف مضطرب دوستان در اقالیم منتظر بسیاری مأیوس جمعى به درد و غم مأنوس

- 5 When all doors were shut and hearts were wearied, suddenly the herald of the unseen raised a mighty call. The hosts of the Abha Kingdom rushed forth, the armies of the Concourse on High descended. The pillars of tyranny were shaken, the foundation of despotism was disturbed. The thunderbolt of divine might struck, the edifice of oppression and injustice collapsed. The doors were opened, the watchman removed. Messengers hastened to the luminous Shrine, the deprived attained the honor of visiting the Threshold of the All-Merciful. The dark clouds dispersed, and the star of infinite oppression vanished. The feast of joy was spread, the celebration of gladness was prepared. The banner of truth was raised high, the sign of victory gladdened hearts.
- 6 Now the friends in the rose-garden of the All-Merciful are companions to lute and song, engaged in the melodies of the Psalms of David. From every direction comes glad-tidings, and at every moment a sign from the Abha Kingdom. Abdu'l-Baha is honored to be at the sacred dust of the Holy Shrine, and the prisoner's nostrils are perfumed in the Blessed Spot.
- 7 Therefore, O friends, this bounty of the Lord of Might is precious, and this is the day of opportunity. Observe how in a brief period what waves and commotion have become manifest in Persia and the Turkish lands, and how the signs of power are evident in these two regions. Such events have no precedent in earlier centuries. I hope this will cause souls to awaken and hearts to become alert. May the sleeping ones awaken and the heedless become mindful. May the melody of the Concourse on High rise up and the song of the birds of the Abha Paradise be heard. May the friends arise to teach and the ignorant read the eloquent decree. May the unwise learn wisdom and the troubled find rest. May the blind seek vision, until the dusty earth becomes an Abha Paradise and the earthly furnace a heavenly rose-garden. May the realm of death find life and the barren land yield crops. May the cold region be ignited and the treasure of the Abha Kingdom be amassed. May the world become another world and existence don a new garment. May the thankful birds burst into song and grateful souls chant the verses of unity. This is from the grace of my Most Exalted Lord, and this is from the bounties of my Most Glorious Master's Beauty. And upon you be salutations and praise, in the beginning and the end.
- چون جميع ابواب بسته شد و دلها خسته گشت
بغتهٔ سروش غیب صیحهٔ شدید زد جنود
ملکوت ابهی هجوم نمود جیوش ملأ اعلیٰ نزول
فرمود ارکان استبداد بزلزله آمد بنیاد استقلال
مضطرب شد صاعقهٔ غیبت سقوط یافت بنیان
ظلم و جور هبوط نمود ابواب مفتوح شد مراقب
مرفوع گشت قاصدان ببقعهٔ نور شتافتند
محرومان بشرف زیارت عتبهٔ رحمانی فائز شدند
سحاب ظلمانی متلاشی گشت و کوکب ظلم
نامتناهی متواری شد بزم سرور برپا گشت
جشن حور مہیا شد رایت حق سر برافراخت
آیت نصرت دلها بناوخت
- 6 حال یاران در گلشن رحمن همدم عود و رود و
سرودند و بنغمهٔ مزامیر آل داود مشغول از هر
طرف بشارتی و هر دم از ملکوت ابهی اشارتی
عبدالہیاء بتراب تربت مقدسہ مشرف و مسجونرا
در بقعهٔ مبارکہ مشام معطر
- 7 پس ای یاران اینخوبت حضرت یزدان غنیمت
است و وقت یوم فرصت ملاحظہ نمائید کہ
در مدتی قلیلہ در ایران و ممالک ترکان چہ
موج و هیجان عیان و در دو اقلیم چگونہ آثار
قدرت نمایان اینوقایع در قرون اولی سبقت
نیافتہ امیدوارم کہ سبب انتباہ نفوس گردد
و علت تیقظ قلوب شود خفتگان بیدار شوند
غافلان ہوشیار گردند آہنگ ملأ اعلیٰ بلند شود
و گلبانگ طیور گلشن ابهی مسموع گردد
یاران بہ تبلیغ پردازند نادانان یرلیغ بلوغ خوانند
پیگردان دانش آموزند آزرندگان آسایش یابند
کوران بینش جویند تا بسیط غبرا جنت ابهی
گردد و گلخن ترابی گلشن رحمانی شود کشور
ممت حیات یابد اقلیم غیر ذی زرع انبات شود
بقعهٔ افسردہ افروختہ گردد کنز ملکوت ابهی
اندوختہ شود جهان جہانی دیگر شود امکان
قیمص جدید پوشد طیور شکور بنغمہ آیند و
نفوس مشکور ترتیل آیات توحید کنند و ہذا
من فضل ربی الأعلیٰ و ہذا من مواہب جمال
مولائی الأہبی و علیکم التّحیّۃ و الثّناء فی الأولى
و الآخری

MKT1.272, AHB_128BE #06-11 p.202x,

YHA1.368x (2.738), QT108.078-079,

BSDR.513, NJB_v02#04 p.001x

AB12834*To: Anna Schmitt, in Washington, DC**Date: 1908-Oct-31*

- 1 O daughter of the Kingdom! Your letter was received. You are truly attracted to reality and possess the capacity for the luminosity of guidance. You have become detached from the unfaithful ones and withdrawn from false pretenders. It is as you wrote. The way of Christ was that of glad tidings, but the religious leaders transformed those glad tidings into hardship and burden. Those tidings were pure water, but the leaders, following their own desires and passions, mixed it with harmful elements.
- 2 Now you too must spend your time spreading glad tidings and herald the Abha Kingdom. Abdul-Baha was in great danger and at every moment ready for crucifixion. Now matters have turned according to your wish - the dangers have lessened, the means of freedom have been provided, and this through the all-encompassing power of God. No one ever imagined that such a momentous event would suddenly occur, but the Lord of Hosts, through Abdul-Baha's freedom, liberated all the prisoners of this land, and these great signs should cause souls to awaken.
- 3 You asked about the meaning of the statement "the errors of fathers and mothers will affect children for four generations." Know that spiritual diseases are like physical diseases. You observe that if someone suffers from a chronic physical illness, its effects remain in their children for three or four generations. Similarly, when one is afflicted with the spiritual disease of bad character, it has a profound effect on their descendants, for upbringing has a remarkable influence. That person's character traits are transmitted to their progeny. Therefore, a powerful force is needed to eliminate this effect. The error referred to here means bad character and heedlessness of God, and in truth, this error is the breaking of the Covenant, whose degradation remains in the children for four generations.
- 4 In any case, I hope that you will become the cause of illuminating souls so they may acquire divine qualities, and that your good character will influence multitudes of souls.
- 1 ای بنت ملکوت نامهات رسید فی الحقیقه منجذب حقیقتی و استعداد نورانیت هدایت داری از بیوفایان بیزار شدی و از مدعیان کذب کاره جستی همانست که نگاشتی مشرب حضرت مسیح همان بشارت بود ولی رؤسای روحانی آن بشارت را مبدل به زحمت و کلفت کردند آن بشارت ماء صافی بود رؤسا به هوی و هوس خویش مخلوط باجزای مضره کردند
- 2 حال تو نیز اوقات خویش را صرف بشارت نما و بملکوت ابهی تبشیر ده عبدالهآء در خطری عظیم بود و در هر دقیقه حاضر صلیب حال کار موافق رأی تو گشت خطرهای تخفیف یافت اسباب آزادی فراهم آمد و این بقوه محیطه الهیه شد ابداً کسی گمان نمینمود که چنین امر عظیمی بغتة واقع گردد ولی رب الجنود بآزادی عبدالهآء جمیع مسجونین این بلاد را آزاد نمود و این آثار عظیم باید سبب انتباه نفوس گردد
- 3 سؤال نموده بودی که از این عبارت "خطاهای آباء و امهات اثرش در چهار جیل در اولاد خواهد بود" مراد چه چیز است بدان امراض روحانی مانند امراض جسمانیست ملاحظه مینمائی که اگر نفسی بمرض مزمن جسمانی مبتلا شود در سه چهار جیل اولاد او اثری از آن مرض باقی و همچنین چون بمرض روحانی سوء اخلاق مبتلا گردد در سلاله اش تأثیری عظیم دارد زیرا تربیت تأثیری عجیب دارد اخلاق آنشخص سرایت در سلاله او کند پس یک قوتی شدید باید که ازاله آن تأثیر کند مقصود از این خطا سوء اخلاق است و غفلت از پروردگار و فی الحقیقه این خطا نقض میثاقست که ذلتش در چهار جیل در اولاد باقی
- 4 باری امیدوارم که تو سبب نورانیت نفوس شوی که اخلاق رحمانی یابند و حسن اخلاق در جمهوری از نفوس تأثیر نماید

BRL_DAK#1206

AB04050*To: Marie L Hopper**Date: 1908-Oct-31*

O thou favoured maidservant of the Threshold of the Almighty!

Mr. Hopper had asked of me that he may hasten unto the place of sacrifice, give himself up as an offering to the Abha Beauty and drink the cup of the most glorious martyrdom.

Praise be to God he was successful in his consecrated efforts and was assisted in serving Him. This is but martyrdom itself. This is the sacrifice of one's life in the path of the one true God.

The purpose is this: it was the wish of that departed one to sacrifice himself. Praise be to God that he attained unto this gift, was exhilarated with this cup of favours and hastened unto the invisible kingdom of oneness in the utmost joy and gladness. Now he is engaged in praising and glorifying the bountiful Lord, with wondrous melodies, in the gardens of the Kingdom. He became free from this earthly world and hastened unto the infinite realm of his Lord. He was released from this dustheap, found his way unto the divine Court, and became a nightingale in the rose garden of truth. He was freed from this contingent world and soared upwards unto the vast expanse and lofty heights of the Infinite.

Consequently be thou not grieved and let not thy heart be saddened. Follow the example of that glorious soul and walk in his footsteps, that thou might see him in the divine world and enjoy everlasting association and companionship with him.

MAX.246-247

AB08235*To: Ella Bailey, in Oakland**Date: 1908-Oct-31*

O thou who art attracted to God! Miss Helen Goodall praised most highly thy heart's attraction. Those souls who possess the capacity to receive the outpourings of the Kingdom and are qualified to obtain the confirmations of the Holy Spirit become attracted through a single word. But those souls who lack capacity, no matter how much thou mayest explain the divine counsels and advice to them, and no matter how much the breeze of the Holy Spirit may waft, it will produce no effect; rather, it will only increase their frozenness and heedlessness. Oil becomes instantly ignited when it comes in contact with fire, but black stone is not affected by the heat of the fire. Now, praise be to God, thou didst possess a sincere intention and a superior capacity, such that with the mere utterance of a word thou becamest attracted, and this is among the greatest of divine bestowals.

BWF.364-365x

AB09727*To: Helen S Goodall**Date: 1908-Nov-02*

Thou hast asked about the stars and whether they are devoid of inhabitants. Know that God hath not created all these existing things without purpose.

Each of these stars is like unto the sphere of earth and is inhabited by living beings with the utmost grandeur. Although this earthly sphere is small, it containeth many different species - consider then how much more those great celestial bodies must contain! Living beings exist in each according to its composition, and assuredly none are void.

PN_unsorted p088

AB04410*To: Walters Goodyear, in New York**Date: 1908-Nov-04*

- 1 O thou who seekest eternal life! Know thou that human beings are of two kinds. Some are of a material inclination, enslaved to the world of nature. Their highest aspiration is to make progress in the material world in doing this they follow the example of other animals which are also enslaved by the world of nature, the only difference being that the natural characteristics of man are slightly more honourable than those of other creatures.
- 2 The other kind of human beings are those who seek the sublime world, who crave to become heavenly creatures like the prophets and the holy saints, and merciful souls attracted to the kingdom of God.
- 3 Since thou art endowed with a sublime character and high ideals study thou the divine teachings and act in accordance with the heavenly counsels. Acquire the attributes of the merciful, be thou attracted to the holy fragrances so that thou mayest be revived by the breaths of the Holy Spirit and once thou hast taught thyself thou shalt be able to teach and educate other souls likewise.
- 4 If thou shouldst reach this lofty station thou shalt be baptised with the water of the knowledge of God, with the fire of the love of God and with the spirit of divine bounty. Then, verily shalt thou attain life everlasting.
- 1 ای طالب حیات ابدیه بدان که بشر دو قسم است قسمی ناسوتی که اسیر عالم طبیعتند و نهایت آمال و آرزو ترقیات در مادیات خواهند مثل آنان مثل حیوانات سائره است حیوان نیز اسیر عالم طبیعت است نهایت اینست که انسان طبیعی اندکی اشرف از حیوان طبیعی است
- 2 و قسم دیگر از بشر انسان علویست و شخص آسمانی و نفس رحمانی و منجذب ملکوت الهی این نفوس انبیا و اولیای الهی هستند
- 3 حال چون ترا فطرت علوی و همت بلند باید تحصیل تعالیم الهی ثنائی و بموجب وصایا و نصایح آسمانی عمل کنی و تخلق باخلاق رحمانی جوئی و منجذب نفحات قدس شوی تا بنفحات روح القدس زنده گردی و خود را تربیت نموده سبب تربیت و هدایت دیگران گردی
- 4 اگر باین مقام بلند اعلی رسی بآب عرفان و نار محبت الله و روح موهبت الله تعمید یابی و بحیات ابدیه فائز شوی و علیک البهاء الأبهی

MMK2#116 p.089

ABU0965*Words spoken on 1908-Nov-07 in Haifa/Akka**Question/topic: Should we come into touch with those ... who do not believe in God or His Prophets, how can we prove to them their Divinity?*

Should we come in touch with those who are naturalists, or those who do not believe in God or His Prophets, how can we prove to them their Divinity?

‘Abdu'l-Baha said: First of all, you should not argue with them or oppose them, or they will deny even the things which they see with their eyes. For example, they will see the Light here, and they will say there is no light.

One must talk to them very kindly, in order to let them know the desired object. When you ask them “Who is the Creator of the world? What is your opinion in the matter?” They will answer: “It is quite plain and evident that there are various kinds of elements, and by being composed a being is formed.”

We must say, “You are right, it seems to be so, but we have heard something else, some philosophers and learned men told us as follows: ‘When we look carefully at objects and things we can comprehend and understand that by the composition of some elements something is formed; this is quite evident. But there are three kinds of composition.

One is accomplished by force; for instance, fire attracts water, this is made through force - that is, the elements attract each other; when they come together they form an object. This kind of composition is called innate or natural attraction, made by force.

The second kind of composition is said to be done by chance, for instance, it rained by chance, the sun cast its rays by chance; therefore, vegetables grow.

The third is a composition made by will, by aim;—for instance,—A doctor gives a medicine which is composed of various elements, compounded by his will; knowing the ingredients of the drugs he compounds them by will.’

We must look and see very carefully that we understand whether the things or objects of the world are formed through the power of attraction made by force; if it is so, then there should not be the decomposition, because the elements attracted by the other must remain together everlastingly; corruption must not take place; some realize that there are both composition and decomposition.

As to the second, which was by chance,—this is also not perfect, but completely invalid. How can there be movement without a mover?

As to the third, that all objects in the world are made or formed by will. Then, there should be a Creator for everything, for instance, to place the eye in its own place, the ear in its proper place, etc. Such a power creates, gives life to man, and works

through His will. We call this will, GOD! All the prophets believed in such a Great Being.”

FRGA.003

ABU2077

Words to Alma Knobloch, spoken on 1908-Nov-07 in Haifa/Akka

A good foundation is laid in Germany. The believers must be firmly founded in the principles of morality and honesty.

First—Truthfulness; no one should ever tell a lie!

Second—Honesty in all their transactions.

Third—Forbearance is necessary.

Fourth—They must observe the utmost kindness, so that all may consider themselves servants of each other, and be truthful and honest to all mankind.

Fifth—They must not disappoint anyone, but constantly endeavor to become more spiritual.

If they live up to these commandments the confirmation of the Spirit will surely reach them. The Spirit will descend and they will surely progress.

If you make Stuttgart a strong center, it will be of great benefit for other cities, for they can refer to it. If a great tree in the forest is ablaze it will set others on fire; if you plant a palm its roots spread in every direction.

If you would like to go to other cities it is approved.

I pray for you all. I ask God's blessings to descend upon you. May each one of you be as the light from a lamp to enlighten an assembly.

SW_v07#18 p.183x, FRGA.002

ABU1319

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-08 in Haifa/Akka

You are not accustomed to Persian food. America and Europe are like unto the dawn of the sun of reality, just at the beginning of the morning. But before long the Sun of Reality will give its full light, then you will realize how beautiful it will be. But now it is like the beginning of spring, when the grass comes through the ground, but when the time of blossom and fruition will come, it will be very beautiful. Just now you are living in the spring time, and you must work very hard that you become fruitful trees.

The tree, no matter how green or beautiful it may be, if it is not fruitful, it is useless. So you will see many trees which are green and fresh, but produce no fruit. In the same way you see a man in the world who is very wise, learned, refined, accomplished, and diplomatic, but he is deprived of the Bounty of the Kingdom, and will not possess a share of it. But it is possible to see a man who is not accomplished or educated but who still has a share in the Bounty of the Kingdom, and when he attains to the Bounty of the Kingdom, of course he will be a fruitful tree.

Notice the women who lived in the time of Christ, and who believed in Him in those days; though they had no share in science or learning, but as they had entered into the Kingdom of God they obtained fruit out of their existence and became fruitful trees.

If one entering the Kingdom of God possesses learning and science it is well, but the essential thing, or the thing of greatest importance, is to enter into the Kingdom of God, and to be characterized by the Divine attributes, and to have the intention of doing good to the world, and to be perfectly kind to each member of the human family, and serve in promoting Universal Peace. Science and learning are good, but they are the branches, not the root.

FRGA.010

ABU2369

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-08 in Haifa/Akka

In former cycles people used to relate by tradition the things which happened during the time of the Prophets; for instance, the disciples explained the miracles during the time of Christ; these statements were oral. But in this great day facts are established; what Baha'u'llah has performed was seen by the eyes.

When Baha'u'llah was under chains He sent tablets to the kings. He admonished Napoleon Bonaparte severely. What he said was fulfilled. Likewise, the recent movements in the capital of Persia, Teheran, were mentioned forty years ago. Those tablets were printed then and distributed –a matter of record forty years ago. These are not oral; even enemies cannot deny it.

While in prison Baha'u'llah sent a tablet to Abdul Majid, father of the present Shah, arraigning him severely, telling him he would be dethroned. All that was foretold has come to pass, literally.

FRGA.011

AB00640

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1908-Nov-09

- 1 O thou Summoner to the Covenant! Your letter was received, and fortuitously Monsieur Dreyfus and the enamored handmaid of God Miss Laura Barney were also present at the time, and they were consulted concerning tutoresses and female physicians. They confirmed the possibility of finding suitable candidates. Therefore, a letter was written to Mr. Woodcock in America concerning this request and, God willing, ere long a reply will be received and the details will be shared with you. However, inasmuch as this is the beginning of such an establishment, finding two female physicians and two tutoresses will prove difficult, and ye should be satisfied with one of each. The friends of God must exert every effort in providing the means of recreation, respite and joy for them.

1 ای منادی میثاق نامه شما رسید و از قضای اتفاق جناب مسیو دریفوس و امة الله المنجیه مس لورا بارنی موجود بودند در خصوص معلمه و حکیمه با آنان مشورت شد گفتند ممکن است لهذا در این خصوص بمستر ودکاکی در امریکا مرقوم شد و انشاء الله عنقریب جواب وارد و بشما تفصیل مرقوم خواهد شد ولی چون بدایت تأسیس است دو حکیمه و دو معلمه مشکست باید بیک حکیمه و یک معلمه اکتفا نمائید و نهایت همت را باید یاران الهی در ترفیه و ترویج آنان مجری دارند و همچنین در انتظام مکتب که روز بروز ترقی نماید والا

They must also organize the affairs of the school in such way that day by day it may progress; otherwise, it will become a disgrace and the friends of God will surely not allow for this to happen.

- 2 Thou hast written concerning the upheaval in Iran, this upheaval is explicitly mentioned in the Kitab-i-Aqdas and it is severe. I had written to the friends from the beginning that they should distance themselves from all political parties, and shun every friction, they should entrust the affairs of this material world to those whose concern is the mundane matters of this earth, and leave its politics to the statesmen. The friends must engage sacrificially by day and by night in educating humanity with their words, their hearts and their souls, and in instructing them in heavenly character, and bestowing a new life on every seeker through the sanctified fragrances of the Abha Kingdom, so that through the grace of God and His loving kindness, they may hoist the standards of truthfulness, uprightness, reconciliation, and piety in the midmost heart of the world, and make its dwellers the companions of one another and its people loving and yearning for each other so that the triumphal call of Ya Baha'u'l-Abha is raised in every land, and that the cry of: 'There is no clamor in town, but for the flowing locks of the beloved; and there is no intrigue in the world, but for the arch of the beloved's eyebrow' is heard in all regions. This is of utmost importance and all else is but the playthings of children.

- 3 While politics is important in its own right, as are other activities such as trade, industry and agriculture, yet in comparison with the Cause of God, all these matters are playthings of children. Therefore, the beloved of God should busy themselves with the education and nurturing of the human souls so that they may all gather beneath the shadow of the Word of God and assemble under the tabernacle of universal peace and divine love. This accomplishment necessitates that they do not associate with the conflicting and disputing political parties of the world.

- 4 O my God! O my God! This is Thy servant who hath turned towards the kingdom of Thy mercy and inclined his face with devotion towards Thy Countenance. He hath rid himself of all but Thee and hath recited the verses of Thy oneness and made mention of Thy attributes and Thy praises and glorification. O God! His bones have weakened, his hair hath turned white, and he invariably calleth Thee in the midmost heart of the night and during daytime, and invoketh Thee with a heart overflowing with the wine of mysteries, and glorifieth Thee

سبب رسوائیست و البته یاران الهی بآن راضی نگردند

2 در خصوص انقلاب ایران مرقوم نموده بودید این انقلاب منصوص کتاب اقدس است و شدید است در اول و آخر مرقوم گردید که یاران باید از جمیع احزاب در کار باشند و از هر غائله‌ای اجتناب نمایند امور ناسوتی را بناسوتیان واگذارند و سیاسی را بسیاسیان ولی باید شب و روز جانفشانی نمایند و بزبان و دل و جان بتربیت نفوس انسانی پردازند اخلاق رحمانی بیاموزند و بنفحات قدس ملکوت ابدی هر نفس طالبی را حیات جدید بخشند تا بعون و عنایت حق در قطب امکان علم راستی و درستی و آشتی و حق‌پرستی برافرازند جهان را مونس یکدیگر نمایند و عالمیان را عاشق و مشتاق یکدیگر تا از جمیع آفاق نعره یاب‌آء‌الاهی بلند شود و فریاد ولوله در شهر نیست جز شکن زلف یار فتنه در آفاق نیست جز خم ابروی دوست برآرند این امر مهم است و مادون آن ملاعب صبیان

3 و هرچند سیاست در رتبه خود اهمیت دارد و همچنین سائر امور مثل تجارت و صناعت و زراعت جمیع امور اهمیت دارد اما در مقام خود اما بالنسبه بامر الله جمیع این قضایا مانند ملعبه صبیانست پس احبای الهی باید مشغول بتربیت نفوس انسانی شوند تا کل را در ظل کلمه واحده و در سایه خیمه صلح عمومی و محبت الهی درآرند و این مقام مقتضی آنست که با هیچ حزبی از احزاب متجاذله متنازعه عالم همدم و دمساز نگردند

4 الهی الهی هذا عبدک الذی توجّه الی ملکوت رحمانیتک و اخلص وجهه لوجهک و انتقطع عما سواک و رتل آیات توحیدک و نطق بنعوتک و محامدک و تحیدک ای ربّ قد وهن منه العظم و اشتعل منه الرأس و لم یزل یدعوک فی بطون اللیالی و اطراف النهار و یناجیک بقلب طاغ بصبّاء الأسرار و نطق فائق بین ملائ الأبرار ربّ

with lofty utterance amongst the concourse of the righteous. O God! Afford him his highest wish, look favorably upon his aspirations, and cause him to become a sign of Thy mercy amongst all people. Thou art the Gracious, the Almighty, the All-Bountiful and Thou art the All-Powerful, the All-Merciful, the Most Compassionate.

يَسِّرْ لَهُ مَنَاهِ وَأَحْسِنْ بِمَبْتَغَاهِ وَاجْعَلْهُ آيَةً رَحْمَتِكَ
بَيْنَ الْوَرَى أَنْتَ الْكَرِيمُ الْعَزِيزُ الْوَهَّابُ وَ
أَنْتَ الْمَقْتَدِرُ الرَّحْمَنُ الرَّحِيمُ ع

5 He is God

5 هو الله

6 Jinab-i-Adib: Think thou at all times to teach the Cause of God to prominent personages. Whosoever acknowledgeth its truth, thou must assuredly do your utmost to conceal his identity so that no soul is made aware of this and the news not made public. The friends of God have not so far been circumspect of this matter. There are many great personalities who are seekers but fearful of fame. The friends of God must upon teaching a soul, wholly conceal their identity. The glory of the Most Glorious rest upon thee.

6 جناب ادیب در فکر تبلیغ نفوس مهمه باشید و هر
یک اقبال نمایند البتّه صد البتّه مکتوم و مستور
دارید تا نفسی مطلع نشود و شهرت نیابد احبای
الهی تا بحال این ملاحظه را ننمودند لهذا بزرگان
بسیاری طالبند ولی از شهرت خائف و هراسانند
باید احبای الهی چون نفسی را تبلیغ نمایند بکلی
مستور و مکتوم نمایند و علیک البهاء الأبهی

BRL_DAK#0732,

AVK4.443ax,

MSHR5.260-261x, SAHA.000 (?)

ABU1706

Words to Alma Knobloch, spoken on 1908-Nov-09 in Haifa/Akka

Turning to Miss Alma he said: "Are you happy? Have the people of Germany the capacity to receive? Don't they hate you? Do they love you? If I were in their place I would put you out, for you are a rioter. The people objected to the disciples at the time of Christ, saying they had led the people astray."

"In the time of Moses, Pharaoh said, 'We will kill Moses, for he wishes to change our religion, and will be the cause of great damage to our land. Therefore, let us kill him soon, in order to protect our religion'. Now the people of Germany will say the same to you, that you have gone there to change their religion. In Haifa there is a colony of Germans. When they came they were very pious and sincere, but they have departed from their mission and have become very haughty."

"The Kingdom of God is like a tailor, and nations and sects are like pieces of cloth or materials; each nation or sect is a special material and now the real tailor is relating or connecting these materials to each other. We hope that before long there will be made a Divine robe out of these nations or materials. Again, the Lord of the Kingdom is like a gardener. He plants in the

garden many flowers of various colors, puts them together like this bunch (referring to one on the table). So we are waiting and expecting to finish this bunch.”

(After a pause.)

“At present the gardener is working.”

FRGA.014

ABU0838

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-10 in Haifa/Akka

For every great cause which is to appear, God will prepare some means. For instance, when the season of Spring is at hand, before that season appears there will be snow storms, rain, thunder and a great many things will happen. This is a preparation for the coming of the Spring. If preparation should not precede, the Spring would not appear. The greater the storms, the more abundant the fall of rain, the more beautiful and splendid is the Spring.

Although the former Manifestations have come from God, the means of unity for mankind was not prepared in their time. It was as though there was nothing, and conflicting conditions were still remaining in the world; there was no transportation and railways, no joining of Europe, Asia and Africa. People could not meet each other, the means were not ready. If a man should travel some distance from his country, he could not let it be known where he was. Because of this the teachings of Moses were confined to Palestine. The cause of Jesus Christ was spread over some parts of Europe, Asia and Africa, and the cause of Mohammed over some parts of Europe, Asia and Africa; none were universal.

The unity of mankind was not realized, perfect connection was not produced amongst mankind, for there was no means for this; they could not meet each other. But in the Cause of the Blessed Perfection, Baha'u'llah, the greatest preparations are in evidence. The means for the unity and harmony of mankind is found in the most complete way. Communication is so easy that in a single moment the East can communicate with the West. A hundred days can be passed in a single day. Ships, in other Manifestations, could only sail near the shore, and if

sometimes they did go far they would be missed and could not be traced. Now they cross the ocean.

In the days of the Prophets, Christ and Mohammed, there were many plains and deserts on which no one had traveled, now the trains can go directly and pass over them easily, and the land and sea are so connected with each other that the globe can be traversed in one month. Hence the world has received the capacity for the unity of mankind. These preparations, these capacities, are all made ready for the spread of the teachings of this Great Cause; and it is possible that the teachings and instruction of Baha'u'llah can be given to everybody in the world; therefore, the hope is great that the tent of unity will soon be pitched, and there is great probability that war and strife will be annihilated, and it is possible that the trades, professions and arts of the earth shall be diffused, therefore it is possible that the Teachings shall be spread throughout the world.

Were it not for this preparation it would be impossible for you to have heard of this Cause in your country. This is a self-evident proof that the world has received the capacity for the Cause, and what Cause in the world is greater than this?

FRGA.017

AB01685

To: Karbala'i Muhammad Ali Abbasuf (Urumiyyih), in Ridaiyyih

Date: 1908-Nov-10

¹ O thou who art firm in the Covenant! Thy letter was received and it became known that the righteous ones raised their voices in utmost joy and delight at the freedom of this captive with perfumed locks, and they held celebrations of happiness and gladness, and arranged feasts of joy and felicity. This attraction and eagerness, this happiness and delight, clearly springs from spiritual attractions.

² But to 'Abdu'l-Baha, captivity is freedom and freedom is captivity; bondage is release and prison is a heavenly palace. Praise be to God, He has become intimate with calamities and accustomed to them, for He has found His life's purpose in the tribulations of the path of God. Now with what heart can He be content, and with what glad tidings can He be happy and

¹ ای ثابت بر پیمان نامهء شما رسید و معلوم گردید که ابرار از آزادی این اسیر آتلف مشکبار آهنگ نهایت فرح و سرور بلند کردند و جشن طرب و جهور برپا نمودند و بزم شادمانی و کلامانی آراستند این جذب و وله و شادی و طرب واضح است که منبعث از انجذابات روحانیّه است

² ولی عبدالبهاء را اسیری آزادیت و آزادی اسیری بند رهائیت و زندان ایوان آسمانی الحمد لله با بلا انس یافته و عادت و خوی گرفته زیرا از مصائب سبیل الهی حیات خویش را نتیجه یافته حال بچه دل خوش نماید و بچه بشارتی مسرور و شادمان گردد نه بند و زنجیری و نه

joyous? There is no bond or chain, no fetters or shackles, no prison or humiliation, no confinement or weakness, no beating or killing, no banishment or prevention, no torment or cruelty. And after this, what constancy and faithfulness?

- 3 In one of the blessed Tablets revealed in Iraq it states that trials and tribulations, afflictions and calamities are proofs of the sincere lover and the agreeable yearner. Every claimant seeks a witness, and the lover and seeker needs evidence. Thus for those who long for the countenance of the Friend, their heart's desire is the reproach of enemies, the blame of the malicious, severe torment, chains and iron fetters, nay rather sword and spear and blade and arrow, oppression and cruelty, poison and affliction. This is the measure, and whoever does not desire this has fled from the field....

سلاسل و اغلالی و نه حبس و هوایی و نه حصر
و ناتوانی نه ضرب و قتل نه طرد و منعی نه
عذابی نه جفائی و بعد از این چه ثبات و وفائی

3 در یکی از الواح مبارک در عراق نازل که
بلایا و رزایا و محن و منایا برهان عاشق صادق
است و مشتاق موافق هر مدعی جویان شاهد
است و عاشق و طالب گواه اینست که مشتاقان
روی دوست را آرزوی دل و جان ثنات اعدا
و ملامت اهل بغضا و اذیت شدید و زنجیر و
حدید بلکه سیف و سنان و تیغ و سهام و جور
و جفا و زهر و یلاست این میزانست و هر کس
آرزو ننماید قد فر من میدان...

MMK5#007 p.003x

ABU1395

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-10 in Haifa/Akka

Nothing is lasting in the material world. Why should we want a kingdom of this earth? It does not last! But service in the Kingdom of God will last forever. Since Christ's time how many kings and queens have come and gone; is there any mention of some of them? But look at those women in the days of Christ - Mary Magdalen and others, they served in the cause of God, and their names are still living.

Mary Magdalen was only a woman of the town, and they used to blame her very much, but after she believed in Christ see her glory! Judge by the present, how many days have passed, and we are now talking about her.

What great bounty and Providence He has given His maid-servants, a glorious crown placed upon their heads, great blessings do descend upon them. If you thank God every moment, you cannot thank Him enough.

Therefore when you go back from here you must go with perfect joy and give the glad tidings to every one. Just think of anyone outwardly, to be able to reach a King or a President, how happy he is! But you have found the way to God, you have entered the Kingdom of God, become maid-servants of God.

If while outside the Kingdom you should think yourself the most happy creature, you are not.

All the meetings in the world forever and ever will be occupied in your mention and in glorifying you, but for your love for Baha'u'llah you will, perhaps, be blamed, cursed, injured; but the children and descendants who follow them that blame, will glorify you, and wish to be in your place. Therefore whatever you receive from the people, you must be more happy, rejoiced, and the more enkindled because in the end the victory is yours.

FRGA.015

ABU1769

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-10 in Haifa/Akka

We are having a very good meeting, very sweet and full of the Spirit. Thanks be to God that the love of Baha'u'llah has gathered us. Our countries are different and far from one another, and in the same way our national customs and habits are different, our languages, our opinions and thoughts are different; in every way we are very far from one another. But the influence of the word of God has gathered us, and we are here together in perfect love. Therefore, it is very interesting, delicious, and sweet - very much sweeter than this melon.

You must consider how dear you were to God that He has led you to His Kingdom, and that you were chosen from the many who were called.

How many clergymen, ministers have no share in this! How many men of knowledge, many philosophers, princes, and kings! All these are deprived and you have attained. God has chosen you. How dear you were to God.

It was the same in the days of Christ. All the Pharisees, all the great men, all the kings, all the ministers, and all the rich people and men of importance were deprived. Peter, Paul, Mark, John, Mary Magdalen and Mary, the Mother of Jesus, such were the ones who attained to the Kingdom. Now one can realize how dear those souls were to God, that He chose them to enter and serve in His kingdom.

FRGA.016

ABU1511

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-11 in Haifa/Akka

In the world of existence one must look in everything to the capacity and ability. For instance, if a man wishes to attain the art of writing, he must look to himself to see whether he has the ability or not. If a man wishes to teach, he must feel sure that he has the ability. So it is with a captain; he must first realize in himself whether he is fitted for that work or not. In short, every work depends upon capacity and ability, that is man must first see whether he has the ability for working in some profession, or not; without regarding this matter he would at last be disappointed.

But in the work of the Kingdom of God, that is exceptional: In this place or station one should not consider capacity or ability; the confirmation of the Spirit will descend; because we hold that the weakest souls through the confirmation of the Holy Spirit become the most powerful. Some souls who were outwardly ignorant, through this gift become learned ones. The weakest souls become the strongest. Many times a woman has surpassed a thousand men, or, rather, through this help could withstand all the people of the world.

His highness, Moses, was apparently a shepherd, but through the Divine Power, he overcame Pharaoh and his armies. Likewise, the disciples were the weakest souls, but through the Breath of the Holy Spirit and the assistance of the Kingdom of God, they became the strongest ones. The object which I wish to convey to you is this - you should not look at your capacity or ability, nay, rather, rely upon the confirmation of the Holy Spirit - do not doubt. Be confident and sure. It will help you.

SW_v08#08 p.104x, FRGA.021

ABU1767

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-11 in Haifa/Akka

How are the Believers? Are they enkindled? Are they brilliant stars in the Assembly? Do they serve the Cause of God in Love and Harmony? In the meetings of Believers is there a real quickening, or is it cold? There is a difference. Sometimes there are people at a meeting who are like candles having no light. They have been extinguished. There are other candles which are aflame and give light to the meeting.

Meetings are like gardens. There are some gardens which are fresh and fertile, having trees which have beautiful blossoms, which produce very sweet and delicious fruit. But there are gardens which are dead.

What we wish for the meetings of Believers is that they shall be enkindled and enlightened. That the faces of the Believers shall be like sunshine, like the open rose, so that every one entering the meeting will recognize the light which they possess. It will be like a man entering a garden, and though he may have a cold and so be unable to inhale the perfume, yet he can see the full beauty and the freshness of the flowers.

In the meeting the words of the Believers must be about God and the Wisdom of God, or to illustrate the proofs and signs of God. What we mean by this is that the words must be words for the enlightenment and enkindlement of others, just as we speak with love and kindness to the people of the world.

FRGA.020

AB00600

To: Ekstein, Atto et al., in Stuttgart

Date: 1908-Nov-12

- ¹ O sons and daughters of the Kingdom! When the call of truth was raised and spread throughout East and West, certain souls were drawn to the Word of God and hearkened to the call with utmost attraction, rapture, joy and gladness. They rent asunder the veil of idle fancies and were delivered from ancestral traditions. They beheld with their own eyes and not through

¹ ای ابناء و بنات ملکوت چون ندای حق مرتفع شد و در شرق و غرب انتشار یافت نفوسی منجذب کلمه الله گشت و در نهایت انجذاب و وله و طرب و انبساط استماع ندا نمود پردهء اوهام بدرید و از تقالید آباء و اجداد نجات یافت بدیدهء خود نظر کرد نه دیدهء دیگران بگوش خود شنید

the eyes of others, heard with their own ears and not through the hearing of others, comprehended with their own minds and not through the understanding of others.

- ² These souls were lovers of the light, and when they beheld the morn of truth and witnessed the rays of the divine Sun, they were attracted, believed, became enkindled and attained to the Kingdom of God. They became the recipients of bounties, the dawning-places of lights and the daysprings of mysteries. They chanted the verses of guidance and turned to the Abha Kingdom. Blessed are these souls who recognized the Promised Beauty and entered beneath the shadow of the Lord of Hosts. Today they are the army of salvation and the hosts of life, engaged in heavenly conquests in both East and West, and occupied with the conquest of hearts in Asia and America. At every moment divine confirmations descend from the Abha Kingdom, and each day hosts and armies from the Concourse on High are sent down. Thus do you observe that when a single soul enters a region or city and raises the call, he immediately perceives its effect upon pure souls, and the lights of faith and certitude become manifest. The call of the Abha Kingdom penetrates swiftly like spirit through veins, arteries, hearts and souls, creating a new creation and baptizing with water, spirit and fire. A second birth takes place and a new creation is raised up.

- ³ But other souls are like those of whom Christ spoke in the Gospel, who have eyes but see not, have ears but hear not, and have hearts but understand not, "and I shall heal them." In brief, certain souls were awakened by the divine call and became conscious, while others remain heedless and negligent to this day, bewildered and deprived of the sea of life, despairing of the favors of the Lord of Signs. They are bereft of heavenly bounty and distant from the breathings of the Holy Spirit. They have set their hearts upon this world of dust and water, and are unaware of heavenly bestowals. They have defiled themselves with the affairs of this transient world and are heedless of the eternal realm and everlasting life. They are content with a drop and are deprived of the ocean's waves. They are attached to an atom and are heedless and far removed from the Sun of Truth. It is a cause for regret that in this illumined century and divine age, man should be deprived of divine bounty. If a tree fails to become verdant and flourishing in the springtime through the life-giving divine breeze, and yields no blossoms or fruit, in what season will it become verdant and in what time will it yield fruit? Surely it will be forever deprived and eternally hopeless.

نه بسمع پیشوایان بعقل خویش ادراک نمود نه
بفکر دیگران

² این نفوس عاشق انوار بودند و چون صبح حقیقت مشاهده نمودند و انوار شمس الهی مشاهده کردند منجذب و مؤمن و مشتعل گشتند و بملکوت الله فائز شدند مظهر الطاف گردیدند و مشارق انوار شدند و مطالع اسرار ترتیل آیات هدی نمودند و متوجه بملکوت ابهی گشتند طوبی از برای این نفوس که جمال موعود شناختند و در ظل رب الجنود درآمدند آنان اليوم لشکر نجاتند و سپاه حیات در شرق و غرب بفتوحات آسمانی مشغولند و در آسیا و امریک بتسخیر قلوب مأنوس هر دمی از ملکوت ابهی نصرتی رسد و هر روزی از ملا اعلی جنود و جیوشی نازل گردد اینست که ملاحظه مینمائید یک نفس چون باقلمی رود و یا بشهری داخل شود چون ندا بلند کند فوراً ملاحظه نماید که ندا در نفوس مقدسی تأثیر نمود و انوار ایمان و ایقان جلوه کرد ندای ملکوت ابهی مانند روح در عروق و شریان و قلوب و ارواح تأثیر سریع نماید و خلق جدید کند و بماء و روح و نار تعمید نماید تولد ثانی حاصل گردد و خلقی جدید مبعوث شود

³ اما نفوس سائر مانند آنانند که حضرت مسیح در انجیل فرموده که چشم دارند ولی نه بینند و گوش دارند ولی نشنوند و قلب دارند ولی ادراک ننمایند و من اینها را شفا دهم خلاصه از ندای الهی نفوسی بیدار شد و هوشیار گشت اما دیگران الی الان غافل و ذاهل و حیران و محروم از بحر حیات و مأیوس از الطاف ربّ الآیات از فیض آسمانی بی نصیبند و از نفثات روح القدس بی بهره و بعید دل بجهان خاک و آب بستند و از مواهب آسمانی بیخبر خود را بشئون این عالم فانی آلوده کردند و از جهان باقی و حیات ابدی غافلند بقطرهئی قناعت نمودند و از امواج بحر بی نصیبند بذرهئی دل بسته اند و از شمس حقیقت ذاهل و بعید جای تأسف است که انسان در این قرن نورانی و عصر ربّانی از فیض سبحانی محروم گردد اگر شجری در فصل ربیع از نسیم جانپور الهی سبز و خرم نگردد و شکوفه و بار و بر نیارد دیگر در چه موسمی سبز و خرم گردد

و در چه ایامی بثمر رسد یقین است که محروم
ابدی شود و مأیوس سرمدی

- 4 Now you must render thanks for these divine bestowals, for praise be to God, you have received a portion from the Sun of Truth and a share of heavenly bestowals. You have heard the divine call and have been quickened by the breathings of the Holy Spirit. Ye have entered the eternal world and attained everlasting grace. Ye have been blessed with a bounty which, like the morning star, shall shine throughout the cycles and ages, and which, like the soul-refreshing breeze from the Paradise of Abha, shall confer eternal life upon vast multitudes. And upon ye be the Most Glorious Glory.

4 حال شما بشکرانه این مواهب الهی پردازید که
الحمد لله از فیض شمس حقیقت بهره یافتید و از
مواهب آسمانی نصیب جستید ندای الهی شنیدید
و بنفثات روح القدس حیات یافتید در جهان
ابدی درآمدید و فیض سرمدی یافتید بموهبتی
فائز شدید که مانند ستاره صبحگاهی بر قرون
و اعصار بتابد و بمثابه نسیم جانپور جنت ابدی
سبب حیات جاودانی جم غفیر گردد و علیکم
البهاء الأبهی

BBBD.061-062, BW_v07p737, FRGA.036-038

BBBD.059-060

ABU1401

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-12 in Haifa/Akka

Question/topic: [A picture of Jacob wrestling with the Angel had been submitted for an explanation.]

The word Angel referred to in any of the Holy books does not refer to physical bodies descending from Heaven. Angel has two meanings. One is Divine Confirmation, which has been metaphorically called Angel; hence, when the word Angel is used, Divine Forces and Confirmations are meant.

The second is the following: Angels refer to human souls imbued with Divine attributes and Heavenly characteristics. They are the souls of whom the Lord has said: "We shall make men after Our likeness and image"; the purpose of the image or likeness is Divine attributes. For though outwardly of the earth, earthly, yet in reality they are of Heaven; although they are human, they are not accounted of the human - they are the Heavenly Angels, the radiant lamps, the Heavenly stars. Their Temple, or body, holds the station of the shell, while their spirits are like the pearl within. The body is like the rind, the spirit is like the kernel. The body is like the glass chimney on the lamp while the spirit is the light within. The glass is dark, and does not give light of itself, but inasmuch as the light has illuminated it, it has become an instrument of illumination. Angels referred to have earthly bodies, yet their

characteristics are Heavenly, therefore they are interpreted as Angels.

And His Holiness, Jacob, because of having received Heavenly confirmations, with all his power held on to that force and power. For some souls receive confirmations, but they do not appreciate it. A child receiving a priceless gem, not knowing its value, will throw it aside, or another will sell his precious stone for a very small amount.

But His Holiness, Jacob, was not thus. His Holiness, Jacob, did know its value. He held on to the Hem (the Heavenly attributes), as depicted in the picture referred to.

FRGA.030

ABU1701

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-12 in Haifa/Akka

We should seek the Heavenly Kingdom. The earthly Presidency returns to dust, but the Heavenly Sovereignty is everlasting.

On the material plane even a goat may become a leader and all the rest of the goats will follow him. A herd of cows, treading their way home, has a leader, and the leader is very proud, holding his head high and tossing it from side to side. But the Heavenly Sovereignty is like the Sun when all the satellites of the Solar System revolve around it. To all of them the Sun gives light, and is eternal. Both the sovereign and the citizen receive bounty.

The physical or natural leader of the people is selected by the people, but the Heavenly Leader is selected by the Lord. A material leader, if a king, is mighty by the sword, and if a president, is powerful by the consensus of opinion. The Heavenly Ruler is mighty through Divine Bounty, and the election of the Holy Spirit, and through the Power of the Love of God.

The organizer of earthly sovereignty is a domineering, subjugating power, while the organizer of the Eternal Sovereignty is the Love Power.

The worldly sovereignty is effaced by a handful of dust, but a Divine and Heavenly Sovereignty is everlasting, effective, through the ages.

The earthly sovereignty destroys many souls in the process of its organization, while the Spiritual Sovereignty bestows life in the process of its organization. Therefore, alas for the souls who do away with themselves for earthly sovereignty!

FRGA.033

ABU2085

Words to Ida Finch and Fanny and Alma Knobloch, spoken on 1908-Nov-12 in Haifa/Akka

Be ye not grieved or sorrowful that no great wealth or property has been bestowed upon you. Look at the birds! The first thing in the morning they are very thirsty and hungry. They go to the spring, and a few drops quench their thirst; then they pick up a few seeds and are perfectly satisfied and sit upon the branches and sing the praises of God. I hope you, too, will be satisfied.

Christ says that we are like the birds. The birds have habits; one is that they are satisfied with a few grains; they have neither property nor possessions; and they are most of the time on the branches of the trees, singing their beautiful melodies. Now you should be satisfied with worldly things, and spend most of the time in spreading the truths of the Word of God. I hope while you are here you will become so filled with the love of God, and so satisfied that you will give to all a share.

‘Abdu'l-Baha then suddenly spoke to Mrs. Finch, and said:

“Can’t you influence your daughter to be a believer?”

“I have tried, but she says she is not ready yet. She is surrounded by worldly things.”

He said:

“She can be in the world and still be a firm believer. She will become a very beautiful believer. You will help her.”

“Since coming away my husband and son have announced that they were believers; it has made me very happy.”

“You will find a very happy household when you return; great rejoicing.”

SW_v08#02 p.027, FRGA.029

AB05158*To: Farsi, Jamshid Khudadad et al., in Bombay**Date: 1908-Nov-15*

- 1 O Creator of the world! Praise and worship befit Thee, for Thou hast adorned and given comfort to creation through loving friends. Souls are seeking Thee and hearts are distracted by Thee. These noble ones have drunk from the cup of Thy love and have tasted the wine of truthfulness and friendship. They are intoxicated by that chalice and in the rose garden of the Kingdom are like tulips holding the wine cup.
- 2 O Forgiver, forgive! O Bestower, bestow! Though we are sinners, we place our hopes in Thee, and though we are in dark night, we seek Thy light. We are powerless - Thou art the Powerful One. We are without head or refuge - Thou art the Kind One. Forgive and bestow and show favor and set right the affairs of the friends. Thou art the All-Seeing and the All-Powerful, and Thou art the Bestower and the All-Hearing.

1 ای جهان آفرین ستایش و نیایش ترا سزاست
که آفرینش را بیاران مهربان آرایش بخشیدی و
آسایش دادی جانها جوین تواند و دلها پریشان
تو این آزادگان ساغر مهرت کشیدند و از باده
راستی و دوستی چشیدند سرمست آن پیاله‌اند و
در گلشن ملکوت مانند لاله در دست ساغر
باده

2 ای آمرزنده بیامرز ای بخشنده بخش هرچند
گناهکاریم ولی امید بتو داریم و هرچند در شب
تاریم ولی روشنی تو خواهیم ناتوانی بی
سر و سامانم تو مهربانی بخش و بیامرز و بنواز و
کار یاران بساز توئی بینا و توانا و توئی بخشنده و
شنوا

YARP2.425 p.320

AB06195*To: Wife of Nasrullah (Mutamidul-Vizarah) et al.**Date: 1908-Nov-15*

- 1 O two cherished handmaidens of God! You are two favored maidservants at the Divine Threshold and two experienced servants at the Sacred Court. The lights of the love of God shine bright from your countenances, and your hearts and souls are sweetened with the honey of divine knowledge. His grace encompasses you from every direction, and His bounty and bestowal is complete in every respect.
- 2 Therefore, as much as you can, spread joy and delight, cast frankincense and ambergris upon the censer, diffuse holy fragrances, arrange intimate gatherings, associate with the handmaidens of the All-Merciful, scatter musk and perfume, and pour forth honey and sugar. This befits distinguished maidservants, and this is worthy of the character and conduct of the handmaidens of the All-Merciful.

1 ای دو کنیز عزیز الهی درگاه احدیت را دو اومه
مقریب و آستان مقدس را دو خادمه مجرب
انوار محبت الله روشن از جبین است و کام دل
و جان از شهد عرفان پرحلاوت و شیرین عنایت
از هر جهت شامل است و فضل و موهبت در
هر خصوص کامل

2 لهذا تا توانید فرح و سرور انگیزید و عود و عنبر
بجمر افکنید و نفحات قدس منتشر کنید و محافل
انس بیارائید و با اماء رحمان بیامیزید و مشک و
عیر بهیزید و شهد و شکر بریزید اینست سزاوار
کنیزان متحیزان و اینست شایان خلق و خوی
اماء رحمان

3 Upon you be the Most Glorious Glory!

3 وعلیکنّ البهاء الأبهی

MKT7.092b

AB12577

To: Edwin Fisher, in New York

Date: 1908-Nov-15

O thou who hast turned unto God! Rejoice in the mercy of God, anticipate every good from God, and await aid, protection, grace and benevolence from God.

I have beseeched God to look upon thee with the eye of His mercy, to facilitate thy hopes, to transform hardship into ease, and to prepare for thee a way of right guidance in thy affairs.

Therefore be thou assured of thy Lord's bounty, seek from His generosity, supplicate unto Him and implore Him. Verily He is the Helper of whosoever calleth upon Him and the Answerer of whosoever appealeth unto Him. Verily He is the Ever-Forgiving, the Merciful, the All-Compassionate.

And upon thee be greetings and praise.

BBBD.066

AB05799

To: Relatives of Ibn-i-Abhar, in Tihiran

Date: 1908-Nov-16

1 O relatives of this herald of truth Ibn-i-Abhar! He abandoned comfort and ease, became separated from his familiar homeland, and traversed vast distances to exalt the Word of God and spread the mention of God, until he arrived at the Blessed Spot and attained the Holy Shrine. Having visited the spiritual circumambulation point with a steadfast heart and firm resolve, he turned towards India. In those regions and lands, he spent time in difficulties spreading the verses and teaching the Cause of God. Praise be to God, he was successful in service

1 ای منتسبان این منادی حقّ جناب ابن ابهر ترک راحت و حضور نمودند و از وطن مألوف مهجور گشتند و اعیاناً لکلمه الله و انتشاراً لذكر الله مسافات بعیده طی فرمودند تا آنکه ببقعه مبارکه وارد و بتربت مقدسه فائز مطاف روحانیان را زیارت نموده بقلبی ثابت و عزمی صارم توجه به هندوستان کردند و در آن اقطار و دیار بنشر آثار و تبلیغ امر الله اوقاتی بمشقت گذراندند الحمد لله

and confirmed in servitude. The clear verses were proclaimed and in every clime the favors of the All-Merciful were proven. Now he has returned again to the Blessed Spot and from here is about to depart for Iran, so that in his familiar homeland too he may engage in renowned service.

موفق بخدمت و مؤید بعبودیت گردیدند اعلان
آیات بینات شد و در هر اقلیمی الطاف حضرت
رحمان اثبات گشت حال دوباره ببقعه مبارکه
رجوع و از اینجا به ایران در شرف حرکت هستند
تا آنکه در وطن مألوف نیز بخدمت معروف
مشغول شوند

- 2 It is the hope of this servant that the friends of God will become acquainted solely with the fragrances of holiness, and that no soul should come forth without teaching the Cause of God. Day and night, let them recite the verses of guidance, and night and day, let them delight the senses with the unrivaled fragrance of the Abha Paradise. Let them not expend the days of their lives in fruitless labor, but before they pass away, let them achieve that which is the most cherished desire of those who are nigh unto God. Let them scatter seeds that the world of existence, from east to west, may become green and fresh, and let them plant a tree which shall forever bear the most luscious fruits.

2 امید این عبد چنان است که یاران الهی جز
بنفحات قدس مأنوس نگردند و بغیر تبلیغ امرالله
نفسی برنیارند شب و روز ترتیل آیات هدی نمایند
و روز و شب برائحه طیبه جنت ابهی مشام
معطر نمایند ایام حیات را هدر ندهند و قبل
از وفات بآنچه منتهی آرزوی مقررین است فائز
گردند تنخی بیفشانند که جهان وجود از شرق
و غرب سبز و خرم گردد و درختی بنشانند که
ابد الدهر ثمرات بدیعه ببار آرد

- 3 Man should spend his days engaged in important undertakings, so that when his life cometh to an end, a result will be in hand and an outcome will be achieved from his existence. Otherwise, his days will be wasted engrossed in selfish desires and passions, the span of his life will reach its end, hope will not remain, and he will become fearful and lost. At last, spiritless and in despair, he will take his last breath. What loss is greater than this? What degradation is more grievous?

3 انسان باید در امور مهمه ایام خویش بگذراند
و چون حیات بابتی رسد نتیجه‌ئی در دست
باشد و ثمری از وجود حاصل والا ایامی بشئون
نفس و هوی گذشته و مدت عمر منتهی گشته
و امیدی باقی نمانده و خائب و خاسر گردیده
در نهایت یأس و نومیدی قطع انفاس نماید چه
خسران است اعظم از این و چه زیان است اشد
از این

- 4 O joy to the souls who are attracted by the fragrances of God! O delight to the hearts which are gladdened by the verses of God! O glad tidings to the men who have attained unto the arrived Rose! O blessing to the thirsty ones who have drunk from the sealed Wine! O glory to those who have been gathered beneath the raised Standard! O honor to the people who have hastened to the lifted Support! Upon you be the Most Glorious Glory!

4 فیا فرحاً لنفوس انجذبت بنفحات الله و یا طرباً
لقلوب انشرفت بآیات الله و یا بشری لرجال
وردوا علی الورد المورود و یا طوعاً لظمآء شربوا
من الریحیق المختوم و یا عزّة للذین حشروا تحت
لواء المعقود و یا شرفاً لأناس هرعوا الی الرفد
المرفود و علیکم البهاء الأبهی

BSHN.140.477.08x, YIA.414

AB03143*To: Mihraban Bahman et al., in Tihran**Date: 1908-Nov-16*

- 1 O pure souls! Mihrban, out of the intensity of his kindness, has mentioned your names and details in his letter, and from his excessive love, his words were utmost sweet and indicated complete attachment. It is evident that he is enamored with you and, due to the intensity of his affection, is mad with love for you. Therefore, I became delighted and, out of extreme joy, set about writing this letter so that you may know that in the world of existence, the greatest gift is the love between hearts. However, the condition is that it must be universal. And I hope that all friends become enamored with one another and become the beloved of each other, and through this cause, the sun of love and faithfulness will illuminate the East and the West with radiance and light.

1 ای جانهای پاک جناب مهربان از شدت مهربانی در نامهء خویش نام و نشانی از شما داده و از فرط محبت عبارت در نهایت حلاوت و دلالت بر تعلق کامل داشته معلوم است که مفتون شما و از شدت مودت مجنون شما است لهذا من مسرور شدم و از فرط شادمانی بنگاشتن این نامه پرداختم تا بدانید که در عالم وجود اعظم مواهب محبت قلوب است لکن شرط اینست که بعموم باشد و امیدوارم که جمیع دوستان مفتون یکدیگر باشند و معشوق همدیگر و بلین سیب آفتاب مهر و وفا خاور و باختر را پرضیا و منور نماید

- 2 O Lord! Lead the kind father Bahman to the court of the meadow and guide him to the illumined expanse. Make his face radiant and bestow upon him the armor-like garment of pardon and forgiveness. Make him proud in the protection of favors with the most beautiful attributes. O God! That thirsty one is arriving at Your spring, that yearning one gazes upon the Kingdom of Beauty, that wanderer reaches the original homeland, and that helpless one arrives at the threshold of grace. Therefore, bestow freely and generously whatever is worthy of the celestial court. You are the Forgiver, and You are the Bestower and the Kind One.

2 ای پروردگار پدر مهربان بهمن را بصحن چمن درآر و بفضای روشن راه ده روی روشن کن و از عفو و غفران پیرهن جوشن بخش و در صون الطاف باحسن اوصاف مفتخر فرما ای خداوند آن تشنه بجشمهء تو وارد و آن مشتاق بملکوت جمال ناظر و آن آواره بوطن اصلی وارد و آن بیچاره بدرگاه عنایت واصل پس آنچه سزاوار بارگاه آسمانیست شایان و رایگان فرما توئی آمرزنده و توئی بخشنده و مهربان

YARP2.658 p.445

AB06853*To: Naw Zuhur wife of Fadil Shirazi, in Tihran**Date: 1908-Nov-16*

- 1 O favoured handmaiden of God!
- 2 Jinab-i-Fadil hath written concerning the services thou hast rendered to the daughters of his honour Sadru's-Sudur. The hearts were moved at the news that, praise be to God, the favoured maidservants of the Lord of glory have been enabled

1 ای کنیز مقرب الهی

2 جناب فاضل خدماتت را بصبايای حضرت صدرالصدور مرقوم نموده اند از این خبر قلوب را اثر حاصل گشت که الحمد لله اماء مقربه

to render the most distinguished services, to perform the most noble deeds, and, in particular, to educate the daughters of one who was the greatest among the signs of God and the most illustrious of His ensigns. Such care and attention shall indeed be the cause of nearness to the incomparable Lord.

حضرت کبریا باعظم خدمات و اکرم مبرات
موفقند بالاخص تربیت بنات اعظم الآیات و
اشهر الرایات این مواظبت سبب قریت حضرت
احدیت است

- 3 Wherefore be happy and rejoice, and be free of all sorrow and grief, for engaging in such service and for partaking of such unfailing bounty. Those young ones are indeed the children and kindred of this sorely tested Servant, and I am most pleased and grateful for thy services. Render thanks unto God for being the recipient of such words.

3 پس شاد باش و شاد باش و از غم و اندوه آزاد
باش که بچنین خدمتی قائمی و بچنین موهبتی دائم
آن کودکان اطفال منند و ذریه این عبد ممتحن
لهذا از خدمات شما ممنوم خوشنودم شکر نمائید
که مورد چنین خطایید

- 4 Upon thee be the glory of glories.

4 و علیک البهاء الأبهی

BRL_DAK#1103, MKT7.233, AKHT2.065

AB12702

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

Date: 1908-Nov-16

- 1 O My Trustee! I have instructed Jinab-i-Mirza 'Ali-Akbar to transcribe some of the writings of the Blessed Beauty in fine calligraphy and send them to the libraries of London and Paris. You should, by whatever means possible, provide him with the expenses for gilding, binding and other costs, so that he will not need assistance from others.

1 ای امین من بجناب میرزا علی اکبر امر شده
که از آثار جمال مبارک کتبی بخط خوشی
مرقوم نمایند و ارسال کتبخانه لندره و پاریس
فرمایند مصاريف تذهیب و تجلید و سائر را
بهر وسیله باشد خدمت ایشان تقدیم نمائید که
محتاج بمعاونت دیگران نباشند

- 2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الأبهی

AMIN.184-185

AB04138*To: Bahman Shahriyar (Tihiran) et al.**Date: 1908-Nov-17*

- 1 O my kind friends! I read the distinguished letter of those friends and uttered praise. I sought God's forgiveness and searched for the adornment of heart and soul, and began supplication and imploring:
- 1 ای یاران مهربان من نامهء نامی آن یاران خواندم و ستایش بر زبان راندم بخشایش خدا خواستم و آرایش دل و جان جستم و آغاز عجز و نیاز نمودم که
- 2 "O Lord! This group are self-sacrificing, longtime friends who are intimate companions with each other. Their discourse is sweet and sugary, and their gathering is like the supreme paradise, for they seek Your face, tread Your path, speak Your mysteries, and are constantly searching to find what is befitting of this age and to adorn the world.
- 2 ای پروردگار این گروه جان نثار یاران دیرینند و باهم همدم و همنشین گفتگو شیرین و شکرین و بزم مانند بهشت برین زیرا روی تو جویند راه تو پویند راز تو گویند و هر دم در جستجویند که آنچه شایان این روزگار است بیابند و جهان بیاریند
- 3 O Bestower! You are the shelter of all creatures that walk or fly, and are aware of inner secrets - make the seekers finders, make the yearning ones joyful, quench the thirst of the thirsty, and grant rest to heart and soul of the distressed.
- 3 ای بخشنده چرنده و پرنده را پناهی و براز درون آگاه جویندگانرا یابندگان کن و آرزومندان را شادمان فرما تشنگانرا سیراب کن و آزرندگانرا آسایش دل و جان بخش
- 4 Praise be to You for showing the way, appointing a guide, increasing bounties, and showing these birds the path to their high nest, shelter and dwelling. You are the All-Seeing, All-Knowing, All-Powerful and All-Hearing."
- 4 ستایش ترا که راه نمودی و رهبر فرمودی و بخشش افزودی و این مرغانرا به آشیانه و لانه و کاشانهء بلند راه نمودی توئی بینا و دانا و توانا و شنوا

ALPA.007, ALPA.087, MMG2#153 p.172x,

YARP2.007 p.068

AB04495*To: Mihtar Jamshid et al., in Bombay**Date: 1908-Nov-17*

- 1 O friends of this yearning one! Though the distance is great and the boundless ocean lies between us, you are companions and confidants, friends and intimates. For the power of the Word of God has brought the far near and made distant spaces close. East and West have become as one gathering, as one feast adorned.
- 1 ای یاران این مشتاق هرچند مسافت بعید است و دریای بی پایان در میان ولی یار و ندیمید و همدم و قرین زیرا قوهء کلمهء الله دورانرا نزدیک نموده است و مسافت بعیده را قریب فرموده شرق و غرب حکم یک محفل جسته و یک بزم آراسته

- 2 Night and day this manifestation has its appearance and emergence, and morning and evening this feast has its fellowship and victory. In gratitude for this singular bounty, the friends must become loving to one another with heart and soul - nay, they must show kindness to all humanity and treat even strangers and outsiders with righteousness.
- 3 Convey utmost longing from this yearning one to the friends in that land, deliver greetings and messages, and say that we are all captive to that musk-scented tress and all enchanted and possessed by that Beauty of the horizons. Therefore we are companions, confidants, intimate friends and fellow travelers.
- 4 What bounty could be better than this and what grace greater than that? Thanks be to the Jealous Lord for this abundant effusion - verily He is the Mighty, the Forgiving.
- 2 شب و روز این جلوه‌گاه را ظهور و بروزی و صبح و شام این بزمگاه را الفت و فیروزی بشکرانه این موهبت یگانه باید یاران یکدیگر را بجان و دل مهربان گردند بلکه نوع انسانرا نوازش نمایند و بیگانه و اغیار را نیز معامله ابرار فرمایند
- 3 دوستان آسمانرا از قبل این مشتاق نهایت اشتیاق ابلاغ دارید و سلام و پیام برسانید و بگوئید کل اسیر آنزلف مشکباریم و جمیع مفتون و مجنون آندلبر آفاق لهذا همدمیم و محرم و همرازیم و همقدم
- 4 چه موهبتی بهتر از این و چه لطفی اعظمتر از آن شکرًا للربّ الغیور علی هذا الفیض الوفور انه هو العزیز الغفور

YARP2.123 p.144

AB05886

To: Baha'is of Mandalay

Date: 1908-Nov-17

O friends of 'Abdu'l-Baha and maidservants of Baha! His honor Ibn-Abhar, upon him be the Glory of God, arrived and brought tidings of your attraction and enkindlement. Hearts were filled with joy at this news and souls and consciences were gladdened, for it is the heart's desire that in that country the Sun of the All-Merciful heaven would shine forth and manifest such splendor that India would become a rose-garden, the East would illuminate the West and the West would transmit lights to the East.

May India repeatedly pour forth sweetness, scatter musk and ambergris, blend milk and honey, and raise such a tumult that Japan may be guided to the divine path and China become a supreme paradise - meaning that the divine fragrances from that region may reach to Japan and China, quicken dead souls, make strangers into friends, and transform others into loved ones.

BRL_ATE#039x

AB05669*To: Ali Khan (Yazd) et al., in Tihiran**Date: 1908-Nov-17*

O ye two who are attracted to the Divine Beauty! Every person in this world is occupied with some pursuit and familiar with some matter. One charges forth in the political arena, another arranges battle formations, another hastens to the field of commerce and industry, and yet another strives mightily to amass worldly ornaments. But the magnet of divine bestowals is service to the friends and servitude to the loved ones, for the results of the aforementioned occupations end in buried graves and produce unappreciated hardships and difficulties. However, the grateful servant of the friends attains eternal glory and finds everlasting bounty. He plants the tree of hope and reaps glorious fruit, like "A goodly word is as a goodly tree, whose root is firmly fixed, and its branches reach to heaven, giving its fruit at all times." Praise be to God that you are successful and confirmed in this bounty. And upon you both be the Most Glorious Glory.

ای دو مشتاق جمال الهی هر انسان در این جهان بکاری مشغول و بامری مألوف یکی در میدان سیاسی سمند براند و دیگری صف جنگ پیاراید و دیگری در میدان تجارت و صناعت بشتابد و دیگری در اکتساب زخارف سعی شدید بنماید ولی مغناطیس مواهب الهی خدمت یارانست و عبودیت دوستان زیرا نتایج مشاغل مذکوره منتی بقبور مطموره گردد و منتج زحمات و مشقات غیر مشکوره ولی چاکر شاکر یاران عزت ابدی یابد و موهبت سرمدی جوید شجره امید بنشانند و ثمر مجید بیابد مثل کلمه طیبه کشفه طیبه اصلها ثابت و فرعها فی السماء و توتی اکلهای فی کل حین الحمد لله شما باین موهبت موفق و مؤیدید و علیکم البهاء الأبهی

BSHN.140.446, BSHN.144.440, MHT1b.191

AB11745*To: Abdu'llah Sahihfurush, in Tihiran**Date: 1908-Nov-17*

- ¹ O thou who art firm in the Covenant! You are the means of sending and delivering 'Abdu'l-Baha's letters. I wished to write you a letter and Ibn-i-Abhar became the means for this letter and the bearer of the effects of this pen. The purpose is this: Although one may become withered and distressed from harm and loss in this world, you have another trade and seek another gift. Since true trade has endless profit and evident gain and benefit, if there comes some decline in the trade of this world, do not grieve, be not sad. This too shall be set right. Through the grace of the Glorious Lord, there is firm hope that divine favors will encompass you and infinite bounties will be perfected.

¹ ای ثابت بر پیمان شما واسطه ارسال و ایصال تحاریر عبدالبهائید خواستم بشما نامه نگارم جناب ابن ابهر واسطه این نامه گردیدند و حامل اثر این خامه شدند مقصود اینست هر چند از ضرر و زیان در اینجهان انسان پزمرده و پریشان شود اما تو تجارت دیگر داری و موهبت دیگر خواهی چون تجارت حقیقی را ربح بی پایانست و سود و نفع ظاهر و عیان اگر چنانچه فتوری در تجارت اینجهان دست داد غم مخور محزون مباش این نیز انتظام یابد از فضل رب مجید امید و طید است که الطاف الهی شامل گردد و عنایات نامتناهی کامل شود

2 And upon you be the Most Glorious Glory.

2 و علیک الہیاء الابرہی

YIA.338

AB08399

To: Dastur Bahram, in Tihiran

Date: 1908-Nov-17

1 Open thy tongue in praise of the peerless and traceless Lord and begin thanksgiving, for Iran, which had become the West, hath once again become the East. The celestial Sun hath shone forth and the land hath become illumined. Strive thou to become a star in that heaven and a bright lamp in that land.

1 زبان بستایش خداوند بیچون و بی نشان باز کن و آغاز سپاس نما کہ چندی بود ایران باختر گشته دوبارہ خاور شد خورشید آسمانی درخشید و کشور روشن گردید تو بکوش تا ستارہ آن سپہر گردی و چراغ روشن آن کشور شوی

2 If thou becomest entangled in the tresses of the Beloved and enchanted by the countenance of that loving Friend, know thou that thou shalt become a flower of the rose garden and a cypress of the stream and meadow. Thou shalt witness the high priest of high priests as a servant at the threshold, and find the chief of the free ones as an attendant and guard. May thy soul be gladdened!

2 اگر آشفته موی دلبر گردی و شیفته روی آن یار مہر پرور شوی بدان کہ گل گلشن گردی و سرو جویبار و چمن شوی دستور دستوران بندہ آستان بینی و سرور آزادگانرا چاکر و پاسبان یابی جانت خوش باد

YARP2.653 p.443

AB08723

To: Shah Jahan et al.

Date: 1908-Nov-17

1 O two remnants of the ancients! The Kayanian kings possessed crowns and diadems and raised golden parasols, but what benefit was it? It did not endure. Some among them in the other world also raised the banner of eternal glory and became noble.

1 ای دو یادگار پیشینیان کانیان افسر و دیہم داشتند و چتر زرین افراشتند ولی چہ سود پایندہ نبود برخی از ایشان در جہان دیگر نیز درفش عزت ابدی بلند نمودند و ارجمند گشتند

2 You too should praise the Pure God that you have become a heavenly army, have entered beneath the divine banner, have

2 شما نیز پاک یزدانرا استائید کہ سپاہ آسمانی گشتید زیر درفش ایزدی درآمدید افسری از مہر خدا بر سر نہادید و بر دیہم بزرگواری دو جہان

placed upon your heads a crown of God's love, and have ascended to the throne of the nobility of both worlds. This sovereignty is endless and this nobility is in the hidden world.

نشستید این شهریاری بی پایانست و این بزرگواری
در جهان پنهان

ALPA.081b, YARP2.095 p.122

AB00156

To: Baha'is of the world

Date: 1908-Nov-19

- 1 Thou seest me, O my God, bowed down in lowliness, humbling myself before Thy commandments, submitting to Thy sovereignty, trembling at the might of Thy dominion, fleeing from Thy wrath, entreating Thy grace, relying upon Thy forgiveness, shaking with awe at Thy fury. I implore Thee with a throbbing heart, with streaming tears and a yearning soul, and in complete detachment from all things, to make Thy lovers as rays of light across Thy realms, and to aid Thy chosen servants to exalt Thy Word, that their faces may turn beauteous and bright with splendor, that their hearts may be filled with mysteries, and that every soul may lay down its burden of sin. Guard them then from the aggressor, from him who hath become a shameless and blasphemous doer of wrong.

1 ترانی یا الهی خاضعاً خاشعاً متصدّعاً بما امرت
من عندک متذللاً الی ملکوتک مضطرباً من
سطوات جبروتک وجللاً من قهرک راجیاً
فضلک مطمئناً بعفوک مرتعداً من سخطک
اناجیک بقلب خافق و دمع دافق و قلب
شائق و تبتل صادق ان تجعل احبتک انواراً فی
مملکتک و تؤید صفوتک علی اعلاء کلمتک
حتی تصیح الوجوه انواراً و تملأ القلوب اسراراً و
تضع النفوس عنها اوزاراً و تحمیهم عن کل ذی
عتو امسی فاجراً کفّاراً
- 2 Verily Thy lovers thirst, O my Lord; lead them to the well-spring of bounty and grace. Verily, they hunger; send down unto them Thy heavenly table. Verily, they are naked; robe them in the garments of learning and knowledge.

2 ربّ انهم ظمأ اوردهم علی مناهل الفضل و
الاحسان و انهم جیاع انزل علیهم مائدة من
السّماء و انهم عراة البسهم حلل العلم و العرفان
- 3 Heroes are they, O my Lord, lead them to the field of battle. Guides are they, make them to speak out with arguments and proofs. Ministering servants are they, cause them to pass round the cup that brimmeth with the wine of certitude. O my God, make them to be songsters that carol in fair gardens, make them lions that couch in the thickets, whales that plunge in the vasty deep.

3 و کما اخرجهم الی الميدان و هداة فانطقهم بالحق
و البرهان و سقا فادر بهم الکؤوس الطّافّة
بصبآء الايقان اللهم اجعلهم طيوراً صادحة فی
الریاض واسوداً زائرة فی الغیاض و حیثاناً سابحة
فی الحیاض
- 4 Verily Thou art He of abounding grace. There is none other God save Thee, the Mighty, the Powerful, the Ever-Bestowing.

4 انک انت الفیاض لا اله الا انت القوى العزيز
المتان
- 5 O ye my spiritual friends! For some time now the pressures have been severe, the restrictions as shackles of iron. This hapless wronged one was left single and alone, for all the ways were barred. Friends were forbidden access to me, the trusted

5 ای یاران ربّانی من چندی بود که تضییق شدید
و قید و بند سلاسل حدید و این مظلوم وحید و
فرید زیرا سبیل مقطوع رفیق ممنوع صدیق محروم
و عوانان محیط مراقبان ذو بأس شدید هر دمی

were shut away, the foe compassed me about, the evil watchers were fierce and bold. At every instant, fresh affliction. At every breath, new anguish. Both kin and stranger on the attack; indeed, onetime lovers, faithless and un pitying, were worse than foes as they rose up to harass me. None was there to defend 'Abdu'l-Baha, no helper, no protector, no ally, no champion. I was drowning in a shoreless sea, and ever beating upon my ears were the raven-croaking voices of the disloyal.

بلائی و در هر نفسی آلامی خویش و بیگانه هر دو مهاجم بلکه یاران بیوفا پیش از اعدا بر اذیت و جفا قائم عبداله‌آ را نه مجیری نه نصیری و نه معینی و نه ظهوری دائماً غریق دریای بی‌پایان و مبتلای نعیق بی‌وفایان

6 At every daybreak, triple darkness. At eventide, stone-hearted tyranny. And never a moment's peace, and never any balm for the spear's red wounds. From moment to moment, word would come of my exile to the Fezzan sands; from hour to hour, I was to be cast into the endless sea. Now they would say that these homeless wanderers were ruined at last; again that the cross would soon be put to use. This wasted frame of mine was to be made the target for bullet or arrow; or again, this failing body was to be cut to ribbons by the sword.

6 هر صبحی ظلام دیجوری و هر شامی ظلم موفوری دقیقه‌ای آرامی نه و زخم سنان را التیامی نه هر دم خبر نفی فیزان بود و هر ساعت حوادث غرق در بحر بی‌پایان گهی گفتند آوارگان را بنیان برافتاد و دمی بر زبان رانند که عنقریب صلیب نتیجه خواهد داد جسم ضعیف هدف تیر شدید شود و هیکل نحیف طعمه سیف حدید گردد

7 Our alien acquaintances could not contain themselves for joy, and our treacherous friends exulted. "Praise be to God," one would exclaim, "Here is our dream come true." And another, "God be thanked, our spearhead found the heart."

7 آشنایان بیگانه در نهایت فرح و سرور بودند و یاران بیوفا در غایت شفع و حبور یکی میگفت الحمد لله آرزو بحصول رسید و دیگری الشکر لله که سهم و سنان بمرکز صدور پیوست

8 Affliction beat upon this captive like the heavy rains of spring, and the victories of the malevolent swept down in a relentless flood, and still 'Abdu'l-Baha remained happy and serene, and relied on the grace of the All-Merciful. That pain, that anguish, was a paradise of all delights; those chains were the necklace of a king on a throne in heaven. Content with God's will, utterly resigned, my heart surrendered to whatever fate had in store, I was happy. For a boon companion, I had great joy.

8 باری شدائد و بلا مانند باران بهار بر اسیر زندان بارید و تسلط اهل بغضا مانند سیل جفا میرسید و لکن عبداله‌آ در نهایت سرور و حبور بود و مطمئن بالطف رب غفور عذاب الیم جنت نعیم بود و اغلال و زنجیر طوق سلطنت بر سریر اثیر در نهایت تسلیم و رضا دل بقضا داده در وجد و سرور بودیم و همدم شادمانی موفور

9 Finally a time came when the friends turned inconsolable, and abandoned all hope. It was then the morning dawned, and flooded all with unending light. The towering clouds were scattered, the dismal shadows fled. In that instant the fetters fell away, the chains were lifted off the neck of this homeless one and hung round the neck of the foe. Those dire straits were changed to ease, and on the horizon of God's bounties the sun of hope rose up. All this was out of God's grace and His bestowals.

9 تا آنکه یاران نومید شدند و یأس شدید حاصل گشت بغتة صبح نورانی طلوع نمود و انوار نامتناهی احاطه کرد سخاب مرکوم متلاشی شد و ظلام دیجور متواری گشت فوراً قید و بند برافتاد و سلسله از گردن آوارگان برقاب عوانان انتقال یافت تضییق بتوسیع مبدل شد و از افق الطاف رب مجید آفتاب امید دمید این از فضل حضرت یزدان بود و موهبت رب رحمان

10 And yet, from one point of view, this wanderer was saddened and despondent. For what pain, in the time to come, could I seek comfort? At the news of what granted wish could I rejoice? There was no more tyranny, no more affliction, no tragical events, no tribulations. My only joy in this swiftly passing world was to tread the stony path of God and to endure

10 ولی از جهتی این آواره محزون و مأیوس گردید که من بعد بچه تسلی خاطر یابد و بچه امید خود را نوید دهد نه بلائی نه جفائی و نه مصیبت و نه ابتلائی در این جهان فانی مدار شادمانی بود بلای سبیل ربانی و محن و آلام جسمانی بود و الا حیات بی‌نتیجه ماند و ممت مرخ گردد شجر

hard tests and all material griefs. For otherwise, this earthly life would prove barren and vain, and better would be death. The tree of being would produce no fruit; the sown field of this existence would yield no harvest. Thus it is my hope that once again some circumstance will make my cup of anguish to brim over, and that beauteous Love, that Slayer of souls, will dazzle the beholders again. Then will this heart be blissful, this soul be blessed.

- 11 O Divine Providence! Lift to Thy lovers' lips a cup brimful of anguish. To the yearners on Thy pathway, make sweetness but a sting, and poison honey-sweet. Set Thou our heads for ornaments on the points of spears. Make Thou our hearts the targets for pitiless arrows and darts. Raise Thou this withered soul to life on the martyr's field, make Thou his faded heart to drink the draught of tyranny, and thus grow fresh and fair once more. Make him to be drunk with the wine of Thine Eternal Covenant, make him a reveler holding high his cup. Help him to fling away his life; grant that for Thy sake, he be offered up.

- 12 Thou art the Mighty, the Powerful. Thou art the Knower, the Seer, the Hearer.

SWAB#190x, BSW#15.40x, BPRY.201-203x

وجود بی ثمر شود و کشت زندگانی بی خوشه
و خرم گردد لهذا امیدوارم که دوباره اسبابی
فراهم آید که جام بلا سرشار گردد و دلبر خونریز
عشق در نهایت جمال شاهد انجمن شود تا این قلب
فرحی یابد و این روح فتوحی جوید

- 11 ای پروردگار عاشقان را از بلا ساغری لبریز در
کام ریز و مشتاقان را در راه محبت زهر شهد
کن و نوش نیش نما سرها را زینت سنان کن و
دلها را هدف سهم بی امان فرما این جان پژمرده
را در سبیل فدا زنده فرما و این قلب افسرده
را بکأس جفا طراوت و لطافت بخش مدهوش
جام الست کن و سرمست پیمانه بدست فرما
بجائانشانی مؤید فرما و بقربانی موفق کن

- 12 تویی مقتدر و توانا و تویی دانا و بینا و شنوا...

MNMK#134 p.249x, MMK1#190 p.218x,
MJMJ2.090x, MMG2#402 p.448x

AB11698

To: Wife of Ali Qabl-i-Akbar Shahmirzadi, in Tihiran

Date: 1908-Nov-19

- 1 O cherished handmaiden of the Ancient Beauty, respected leaf! Praise be to God that you were under the protection and chastity of a respected person who was an intimate companion in the days of God and was the recipient of the glances of favor from the Self-Sufficient Lord. And after his ascension he hastened to the extended shade and was gathered under the unfurled standard, became a herald of the Covenant and renowned throughout the horizons.

- 2 A second blessing is that you found a dear son-in-law who is a servant of the Cause of God and a diffuser of the fragrances of God. Night and day he strives to guide souls to the pathway of guidance and intoxicate them with the overflowing cup of the wine of the love of God. He left his homeland, endured

- 1 ای کنیز عزیز جمال قدم ورقه محترمه الحمد لله
در تحت عصمت و عفت شخصی محترمی که
در آیام الله همدم و همراز بود و مشمول لحظات
عنایت حضرت بی نیاز و بعد از صعود بظل ممدود
شتافت و در تحت لواء معقود محشور شد منادی
میثاق گشت و شهیر آفاق شد

- 2 عطیه ثانیه اینکه صهر عزیزی یافتی که خادم
امر الله است و ناشر نجات الله شب و روز در
کوشش است تا آنکه نفسی را بشریعه هدی
رساند و از کأس طافه بصبهآء محبت الله
سرمست کند ترک وطن نمود تجمل محن کرد

hardships, journeyed alone and solitary from Iran to this region and from this region hastened to India. In truth he exerted the utmost effort and endeavor and was confirmed in outstanding service.

- 3 You should offer a hundred thousand thanks at every moment that you have become the manifestation of the favors of the one God. Henceforth find joy and gladness in a melody that is sanctified from nightly drinking and listening to the sound of harp and tambourine. And upon you be the Most Glorious Glory.

فریداً و حیداً از ایران باین سامان و از این سامان
به هندوستان شتافت فی الحقیقه نهایت سعی و
اجتهاد را نمود و بخدمتی نمایان موفق گشت

3 تو باید در هر دم صد هزار شکرانه نمائی که
مظهر الطاف خداوند یگانه گشتی پس از این
ترانه سرور و جهوری یاب که مقدس از شرب
شبانہ و استماع ساز و آواز چنگ و چغانه است
و علیک البهاء الأبهی

YIA.413b

AB04260

To: *Munirih Ayadi Zadih*

Date: 1908-Nov-19

O sign of the love of God! For a long time your companion was wandering in mountains and deserts, lost in wilderness and seas. He had no rest any morning and sought no comfort any evening. Each day he was on some path and each night in some land or country. He was a wanderer in God's path and struck by the arrow of love for that Divine Beloved. He had no desire except servitude to God and no aim except His good pleasure. He endured ultimate hardship and devoted himself to the threshold of oneness until he succeeded in service and servitude. He made endless effort, rendered outstanding service, and returned successful and confirmed. You must bow down and prostrate day and night in thanksgiving for the bounties of the one God, that you have an accepted companion and beloved friend. I hope that both of you will spend your days in complete detachment from the world and attraction to the fragrances of the Supreme Concourse, turning to God and supplicating the Divine Threshold. Convey respectful greetings to the supplicating leaf, the aunt. And upon you be the Most Glorious Glory.

ای آیت محبت الله حضرت قرین مدتی بود
سرگشته کوه و صحرا و گنگشته دشت و دریا
بود هیچ صبحی آسایشی نداشت و هیچ شامی
آرایشی نخواست هر روز در رهگذری و هر
شب در خطه و کشوری آواره سبیل الهی
بود و افتاده تیر عشق اندلبر سبجانی آرزوی جز
عبودیت حق نداشت و مقصودی جز رضای
او نخواست نهایت مشقت تحمل نمود و بدرگاه
احدیت بتل کرد تا موفق به عبادت و عبودیت
شد سعی بی پایان نمود خدمتی نمایان کرد و موفق
و مؤید برگشت باید شب و روز به رکوع و
سجود درائی و شکرانه الطاف خداوند یگانه
نمائی که قرینی مقبول داری و انیسی محبوب
امیدوارم که هر دو در نهایت انقطاع از دنیا و
انجذاب بنفحات ملا اعلی و توجه بخدا و تضرع
بحضرت کبریا ایام حیات را بگذرانید و بورقه
مبتله عمه تحیت محترمانه برسان و علیک البهاء
الأبهی

YIA.014x, YIA.395b, YARP2.119 p.142

AB05182*To: Mihtar Mihraban (Punih) et al., in Poona**Date: 1908-Nov-19*

- 1 O two servants near to the Divine Threshold! The Persian friends are characterized by truthfulness and sincerity in their nature and conduct, emanating a fragrant musk-like aroma. They are truly Iranian and divine and heavenly and merciful. 'Abdu'l-Baha is delighted and joyful with their words and deeds and conduct, and constantly I bow in supplication at the Threshold of the Ancient Beauty and offer prayers and seek confirmation and success, saying: "O Knower of mysteries! Make each of the Persians a soaring bird, melodious and sweet-voiced. Grant them heavenly shahnaz and make them royal falcons on the arm of the sovereign, for they are long-time friends, of good character and fine disposition, deserving of confirmation and prepared to walk the straight path. They are immersed in the ocean of love and companions in comfort and tribulation. You are the Mighty and You are the Helper of the weak."

1 ای دو بنده مقرب درگاه کبریا یاران پارسی را صدق و راستی خلق و خوی است و رفتار و کردار رایحه مشکبوی فی الحقیقه ایرانیند و ربانی سبحانیند و رحمانی عبدالهآ از گفتار و رفتار و کردار ایشان مسرور و شادمان و دمبدم باستان جمال قدم عجز و نیاز کنم و نماز آرم و بطلب تأیید و توفیق پردازم که ای داننده راز هر یک از پارسیان را مرغ بهرواز نما و خوش نغمه و خوش آواز کن شهنازی آسمانی بخش و شهباز ساعد شهریار نما زیرا پار دیرینند و خوشخوی و خوش آئین مستحق تأییدند و مستعد سلوک صراط مستقیم غریق دریای محبتند و رفیق راحت و محنت توئی توانا و توئی معین ضعفا

- 2 Convey utmost longing from 'Abdu'l-Baha to dear Khusraw. Khusraw is a person of pleasant countenance and good nature, faithful, truthful, and a kind friend.

2 جناب خسرو عزیز را از قبل عبدالهآ نهایت اشتیاق برسانید خسرو شخص خوشرو و خوشخو وفاجو حقیقت گو یار مهربانست

YARP2.554 p.394

AB05226*To: Aqa Ghulam-Ali**Date: 1908-Nov-19*

- 1 O thou who seekest the good pleasure of God! In this ephemeral world there is no permanence for anyone, no stability for any soul. Sooner or later sovereigns themselves must needs lay down their heads on this couch of dust nor can their subjects escape from the same fate. All will enter this same tomb. Neither the honoured nor the lowly will remain forever, neither prince nor pauper, neither minister nor prisoner. The seeing shall be blind and those who live free now will soon be captives in their graves.

1 ای طالب رضای الهی در این جهان فانی کسی را بقائی نه و نفسی را ثبات حیاتی نیست عنقریب ملوک ارض در بستر خاک بخشند و مملوک نیز نجات نیابد کل در زیر این خیمه یکرنگ آیند نه مستمند ماند نه ارجمند نه امیر ماند نه فقیر نه وزیر ماند و نه اسیر بینایان کور گردند و زندگان اسیر گور شوند

- 2 Great is the blessedness of the one who seeks the good-pleasure of God and follows in the path of divine guidance and bears witness to the mysteries of reality so that his last breath, his last act of adoration may in truth be the beginning of new grace. Such a one will possess true dignity; such a soul will be luminous with sanctity.
- 3 Praise be to God! He it is Who hath opened the portals of the Immortal Realm and vouchsafed true happiness to humankind through the Breaths of the All-Merciful. He it is who hath guided thee to this the dispensation and borne thee up that thou mayest receive this greatest of bestowals! He hath enabled thee to attain this heavenly state and take thy portion of life everlasting.

2 خوشا بحال کسی که رضای الهی جوید و راه هدایت پوید و اسرار حقیقت گوید تا نفس آخر که خاتمۀ مطاف است فاتحۀ الطاف گردد این شخص بزرگوار است و این جان پاک تابناک

3 پس شکر کن خدا را که ابواب جهانی باقی گشود و نفوس را بنفس رحمان کامرانی داد و تو را بشریعه هدی هدایت کرد و بموهبت عظمی دلالت فرمود تا زندگی آسمانی یابی و از حیات ابدی نصیببری و علیک التحیة والثناء

MMK2#174 p.127, KASH.269

AB03154

To: Carmichael, Emma et al., in Chicago

Date: 1908-Nov-25

O ye two attracted ones to the Reality:

Your letter was received together with the poem read by the maidservants of the Merciful in the land of the Mashrak-el-Adhkar. The expressions of the poem were eloquent and excellent and the meanings delicate and fresh.

I am hopeful by divine bounty and grace that the beloved ones of God may be confirmed in the building of the Mashrak-el-azkar and all its accessories, for the Mashrak-el-azkar has important accessories which are accounted of the basic foundations. These are: school for orphan children, hospital and dispensary for the poor, place for the incapable (i.e., home for the cripple), college for the higher scientific education.

The meaning is this that in every place first a Mashrak-el-azkar must be founded; then a School for the education of orphan children and the poor; then the Hospital and Medical Dispensary must be founded; then the Home of the Cripple; then the College of Higher Scientific Education. In every city a great Mashrak-el-azkar must be founded after this order. Now we hope the Mashrak-el-azkar may be founded in Chicago. After its foundation the important accessories may gradually be founded.

Concerning (your) presence in Acca, I hope sometime you may be so honored.

Now be you thoughtful of teaching your friends and relatives. It was formerly written ye that I hope thou mayst teach thy relatives and attract them. Praise be to God now the means therefor are provided.

Upon ye be Baha El ABHA.

SW_v06#17 p.136, SW_v01#07 p.009-010x, BW_v01p060x

AB06849

To: Bertha L Herklotz, in Brooklyn

Date: 1908-Nov-25

- | | |
|--|--|
| 1 O thou dear maidservant of God! Thy letter was received and the contents proved a source of joy. | 1 ای کنیز عزیز الهی نامهات رسید و مضمون سبب سرور گردید |
| 2 Praise God that after some years of search thou hast at last become firm and steadfast, found the Truth and become a real Baha'i. | 2 حمد کن خدا را که بعد از چند سال مجاهده عاقبت ثابت و مستقیم شدی و بحقیقت پی بردی و بهائی حقیقی شدی |
| 3 If thou wish to advance daily endeavor in guiding the creatures, raise the summons of the Kingdom, give sight to the blind, and make the deaf hearing, for the creatures are all blind save the soul who becomes perceiving through the light of Faith. All are deaf save the one who hears the Call of the Kingdom. | 3 اگر بخواهی که روز بروز ترقی نمائی در هدایت خلق بکوش و ندای ملکوت بلند کن کورانرا بینا کن و کورانرا شنوا نما زیرا خلق کلاً و طراً کورند مگر نفسی که بنور ایمان بینا شود و جمیع کردند مگر آنکه کسی ندای ملکوت شنود |
| 4 In short: Teaching the Cause of God is the cause of life to the souls and a magnet for attracting Divine, Invisible aid. | 4 مختصر اینست که تبلیغ امر الله سبب احیاء نفوس شود و مغناطیس تأیید غیبیه الهیه است |
| 5 Upon thee be Baha El ABHA! | 5 و علیک البهاء الأبهی |

SFI07.024

AB08814*To: Campbell, Margaret J et al., in New York**Date: 1908-Nov-25*

O thou perfect Campbell!

Miss Juliet Thompson is extremely kind to thee and loves thee with heart and soul. I, too, with perfect spiritual love, beseech heavenly confirmations for thee, that thou mayest receive a share of God's infinite bounty and obtain a portion from the treasures of the Kingdom. Raise thy endeavor and be not content with the ease and comfort of this world. Find thou eternal glory and bliss in another realm and enter the Kingdom of Eternity through divine favor.

Upon thee be Baha'u'l-Abha.

BSTW#421

AB09193*To: Aurelia Bethlen, in New York**Date: 1908-Nov-25*

O thou daughter of the Kingdom! Thank thou God for having found the realm of the Kingdom, become guided by the lights of the Sun of Reality and guided others.

Endeavor day and night in order to make the negligent souls mindful, to give life to the dead spirits, to heal the spiritual patients, to make wise the simple, to inform the uninformed, to make the earthly heavenly, to draw nigh (unto God) those who are afar and to make the strangers friends. This is the magnetic power which attracts the confirmation of God.

TAB.625

AB01287

To: *Mirza Musa Khan (Syria)*

Date: 1908-Nov-27

- 1 Human life in this mortal world depends upon the blending and connection of diverse elements. Since the foundation of life, through divine power, is the connection and combination of these essences, inevitably one day it must change to separation and dissolution must occur. Therefore no soul has deliverance from death, and none can find escape from this whirlpool of mortality.

1 ...حیات انسانی در اینجهان فانی منوط به امتزاج و ارتباط عناصر مختلفه است چون اساس حیات بقدرت الهیه ارتباط و ائتلاف این جواهر بوده لابد روزی مبدل باختلاف گردد و انحلال حاصل شود لهذا نفسی را از وفات خلاصی نه و کسی را از این گرداب فنا نجاتی نیست
- 2 The Lord of all creation, the Sun of the divine world, the Pride of all created things - upon Him and His family be blessings - despite being the reality of "Were it not for Thee, were it not for Thee, I would not have created the celestial spheres," was still addressed in the mighty Quran and perspicuous Book: "Truly thou wilt die, and they too will die."

2 سرور کائنات آفتاب جهان الهی نغمه کمالات علیه و علی آله الصلوات با وجود آنکه حقیقت لولاک لولاک لماخلقت الأفلاک بود باز در قرآن عظیم و کتاب مبین انک میت و هم میتون مخاطب گشت
- 3 Thus it became clear and evident that except for the Divine Reality, which is the Ever-Living, the Eternal that dieth not, all existence must one day perish and outwardly cease to be, for change, generation and corruption, and transformation are among the essential requirements of created things, and essential requirements can never be separated. Therefore be not grieved or heartbroken at the passing of that distinguished person and cherished friend, for this cup is the portion of every noble soul and the share of every virtuous one.

3 پس معلوم و واضح شد که بجز حقیقت لاهوت که حی باقی لایموتست جمیع موجود لابد روزی فانی و بظاهر نابود گردد زیرا تبدل و کون و فساد و انقلاب از لوازم ذاتیه کائناتست و لزوم ذاتی ابداً انفکاک نیابد لهذا از فوت آنشخص شخص و سرور عزیز محزون مباشید دلتون مگردید زیرا این جام نصیب هر بزرگواری و بهره هر نیکوکرداریست
- 4 Moreover, that refuge of divine forgiveness has hastened from this mortal world to the eternal realm, and that nightingale has flown from this gloomy furnace to the divine rose garden, and that stranger to the dust heap has found his way to the everlasting world, and that captive bound to the material world has been freed from fetters and joined the divine court, finding joy and gladness and delight and success in that world. For that friend was perfect, wise and compassionate to the weak, possessing conduct, behavior and speech that surely brought him near to the Lord's threshold. What bounty could be greater than this?

4 و از این گذشته آتمغفرت پناه از این جهان فانی بعالم باقی شتافت و آتمغ سحر از این گلخن ظلمانی بگلشن ربانی پرواز نمود و آن غریب خاکدان بجهان جاودان راه یافت و آن اسیر و بند جهان ناسوت از قیود آزاد شد و بدرگاه لاهوت پیوست و در آنجهان فرح و شادمانی و سرور و کامرانی یافت زیرا آن سرور کامل و عاقل و ضعیف پرور بود کردار و رفتار و گفتاری داشت که یقیناً در درگاه پروردگار مقرب بود چه موهبتی اعظم از اینست
- 5 The life of this world is temporary - soon all kings and subjects alike will find their resting place beneath the earth. However, human life must yield divine results, and these are benevolent intentions, goodly deeds, praiseworthy actions and merciful characteristics.

5 حیات دنیا موقت است عنقریب جمیع ملوک و ملوک در زیر خاک مقرر یابند و لکن باید از زندگی انسانی نتیجهی ربانی حاصل شود و آن نوایای خیریه و اعمال طیبه و افعال مستحسنة و اخلاق رحمانیه است

- 6 Praise be to God, the deceased was characterized by these. Now if there is any sorrow, it is for those left behind, and even for this I hope that through the Lord's bounty and that successful one's high endeavor, all relations may live in the utmost comfort and attain both worldly and spiritual glory. I hope you will be enabled to act according to this blessed verse which states: "Give glad tidings to the patient ones, who when afflicted with calamity say: 'Verily we are God's, and verily unto Him shall we return.'"

6 الحمد لله مرحوم متّصف بآن بود حال اگر غمی هست از جهت بازماندگانست آن نیز امیدوارم که بفضل پروردگار و همت بلند آن کامکار جمیع متعلّقین در نهایت رفاهیت حال زندگانی کنند و موفق بعزت دنیوی و اخروی گردند امیدوارم که موفق بعمل باین آیه مبارکه گردید که میفرماید فبشّر الصّابّین الذّین اذا اصابتهُم مصیبة قالوا انا لله وانا الیه راجعون...

MMK6#455

AB02943

To: Nush, in Bombay

Date: 1908-Nov-27

- 1 O brilliant poet and skillful versifier! The content of your novel verses and sublime poetry was like flowing water in fluidity and in sweetness caused envy to the honey of Paradise. However, 'Abdu'l-Baha finds spirit and life in praising the Blessed Beauty and is moved and stirred by it. For himself he desires utter effacement and complete extinction, and from that melody derives joy and delight. During the sacred festivals and other occasions, compose brilliant odes in praise of the Blessed Beauty, and if you wish to mention 'Abdu'l-Baha, at the end of the ode or lyric simply make a mention of the servitude and effacement of this evanescent servant and implore the Divine Threshold in utter humility that he may be assisted to serve and enabled to be faithful at the Sacred Threshold. I too will pray for you with utmost supplication and humility and will beseech the Divine Threshold for help and bounty that you may ever be confirmed in composing praises and divine attributes and be the cause of guidance for the divine servants. Convey to the friends on behalf of 'Abdu'l-Baha the Most Glorious Greetings with the utmost spirit and fragrance and expression of longing, and upon you be the Most Glorious Glory.
- 2 O Lord! Grant tranquility to Bahram and intoxicate him with the wine of forgiveness and pardon. Forgive his sins, illumine his face, send him the protection of Thy grace, bestow the robe of forgiveness, grant the crown of bounty, establish him upon

1 ای شاعر باهر و ناظم ماهر مضمون اشعار بدیع بود و ابیات جلیل در سلاست آب روان بود و در حلاوت رشک شهد جنان ولی عبدالبهاء بستایش جمال ابری روح و جان یابد و به حرکت و اهتزاز آید در حق خویش فانی محض و صرف محو خواهد و از آن نغمه سرور و حبور یابد در ایام مقدّس اعیاد و سائر قصیده غزّا در ستایش جمال ابری انشا نما و اگر ذکر عبدالبهاء خواهی در نهایت قصیده و غزل مجرد ذکری از عبودیت و محویت این عبد فانی کن و بدرگاه احدیت بحز و زاری نما که بخدمت مؤید گردد و به بندگی آستان موفق شود و من نیز در حق تو نهایت تبتّل عجز و زاری دعا نمایم و از درگاه احدیت طلب عون و عنایت کنم که همواره موفق بنظم محامد و نعوت الهی گردی و سبب هدایت بندگان ربّانی شوی یارانرا از قبل عبدالبهاء با نهایت روح و ریحان و بیان اشتیاق تحیت ابدع ابری ابلاغ دار و علیک البهاء الأبری

2 ای پروردگار بهرام را آرام بخش و از جام مدام عفو و غفران سرمست نما گاه پیامر زرخ برافروز بدرقه عنایت فرست خلعت مغفرت بده تاج

the throne of mercy. Thou art the Forgiver of sins, Thou art the Merciful Bestower.

موهبت عطا کن بر سریر رحمت استقرار ده توئی
آمرزنده گاهان توئی بخشنده مهربان

YARP2.679 p.457

AB04278

To: Hidayatullah Khan, in Mashhad

Date: 1908-Nov-27

- 1 O servant of Baha!
- 2 It behoveth thee to render thanks unto the Threshold of the Lord of Oneness for the afflictions that have befallen thee, inasmuch as the adversities that are borne in the path of the one true God are but the revelations of His tender mercy, and any such tribulation is the essence of His bounty.
- 3 This life is like unto vapour in a desert and the existence of every thing is as a mere illusion, evanescent and bound to extinction. That which endureth is the spiritual reality, it is the shining essence; it is life eternal, it is undisturbed felicity, unfading and perpetual, flourishing and plenteous. The revolution of cycles is powerless to ravage it, nor can the succession of ages and centuries molest it. Therefore, this divinely-ordained reality, this heavenly sign, must needs be preserved.
- 4 And the amazing thing is this, that the most effective means whereby this light of truth is safeguarded and protected is the onslaught of the enemies, grievous ordeals and manifold hardships. The globe of this lamp is the tempestuous winds and the safety of this ship lieth in the violence of tumultuous waves.
- 5 Therefore one must show forth gratitude in the face of Job-like afflictions and must evince joy and pleasure at the unyielding cruelty of evil-doers, inasmuch as such tribulations lead to immortality, and serve as the supreme factor to attract His consummate blessings and infinite bestowals.
- 6 And upon thee be the glory of the Most Glorious.

1 ای بنده بها

2 از بلایای وارده بدرگاه احدیت شکرانه نما زیرا
مصیبت در سیل حضرت احدیت عین عنایت
است و مشقت صرف موهبت

3 ایام حیات مانند سرابست و وجود موجودات
موهوم است و بی بنیاد و معدوم آنچه هست
حقیقت روحانیه است و هویت نورانی که بقا
اندر بقا و صفا اندر صفاست ثابت است و
باقی نابت است و کافی مرور دهور رخنه ننماید
و توالی اعصار و قرون فتور نرساند لهذا یاید
آن لطیفه ربانی محفوظ ماند و آن آیت ربانی
مثبت گردد

4 و از غرائب وقوعات اینست که اعظم وسیله
صون و حمایت این حقیقت نورانیت هجوم
اعداست و آلام و محن بی انتها زجاج آن سراج
اریاحست و سبب سلامت آن سفینه شدت
امواج

5 لهذا باید از بلاء ایوب ممنون شد و از جفای اهل
ذنوب باید خوشنود گشت زیرا سبب بقا و وسیله
کبری و نعمت عظمی و موهبت بی انتهاست

6 و علیک البهاء الأبهی

BRL_FIRE_AB#17

MKT8.020, AKHA_135BE #04
p.69, BSHN.140.147, BSHN.144.147,
MHT2.124b, NANU_AB#51

AB05012*To: Aqa Muhammad (Astanih)**Date: 1908-Nov-27*

- 1 O God! O Thou through Whose remembrance the lights have shone forth, the signs have appeared, the mountains have moved, the earth has quaked, the heaven has split, the traces have emerged, the seas have overflowed, the graves have been opened, the stars have been darkened, the clouds have rained, the Book has been spread out, the earth has sprouted forth, the trees have turned green, and the fruits have appeared - I beseech Thee by the Word through which the firm mountains were shaken, the clear signs appeared, and the words were fulfilled, that Thou shouldst have mercy upon me and those who are related to me, that Thou shouldst encompass me with divine compassion and heavenly favors, that Thou shouldst grant me a true seat with Thee and raise me to an exalted station.

اللهم يا من بذكره اشرفت الأنوار و ظهرت الآثار
و سيرت الجبال و زلزلت الأرض و انفطرت
السماء و برزت الآثار و سبجت البحار و بعثت
القبور و انطمت النجوم و امطرت السحاب و
نشر الكتاب و انبتت الأرض و اخضرت الأشجار
و ظهرت الثمار اسئلك بالكلمة التي بها اهتزت
الرأسيات و ظهرت الآيات اليبينات و تمت
الكلمات ان ترحمني و من ينتسب بي و تشملني
بالعواطف الرحمانية و الألفاظ السبحانية و تجعل
لي مقعد صدق عندك و ترفعي مقاماً علياً

- 2 O Lord! Have mercy upon my weakness, my lowliness, my poverty and my need. Protect me through Thy grace and preservation, and let not the hands of calamities play with me, causing my limbs to tremble, my unity to be scattered, and my gathering to be dispersed. Verily Thou art the Powerful, the Mighty, the Transcendent, the Glorious, the Guardian, the Self-Subsisting.

رب ارحم عجزى و ذلى و فقرى و مسكنتى و
احمنى بفضلك و صونك و لاتدعنى تعبت بى
ايدى النوائب فيرتعد منى الفرائص و يتشتت به
الشمل و يتفرق به الجمع انك انت القوى المقتدر
المتعالى العزيز المهيمن القيوم

MMG2#318 p.357

AB06725*To: Karbala'i Abbas (Dihdavud), in Dih-I-Davud**Date: 1908-Nov-27*

- 1 O seeker of truth, become a finder that you may become everlasting. Beware! Do not test, for the pan of the scale cannot bear this most great weight, and the chain and strong rope would break. It would shatter the scale to pieces.
- 2 The scale of creation is like a mustard seed; the test of God is like a mountain. The mustard seed cannot bear the mountain - it would surely be crushed.

ای جوینده حق یابنده شوتا پابنده گردی زهار
امتحان منما زیرا کفه میزان تحمل این ثقل اعظم
ندارد و زنجیر و جبل متین گسیخته شود ترازو
را خورد و ریز نماید

میزان خلق مانند خردل است امتحان حق
بمثابه جبل خردل تحمل جبل نتواند البته
مضمحل گردد

- 3 But, God willing, your ear of inner awareness is open and you will surely understand your purpose through sign and signal. Pay close attention - it is difficult, but the power of God makes it easy and simple.
- 4 Hope is firm, but it is entrusted to the grasp of destiny. Seek the future, desire permanence, be becoming, be a seeker. And upon you be greetings and praise.

3 أما انشاء الله تو گوش هوش باز است و به نشانه
و اشاره البته بمقصودت پی میبری دقت نما سخت
است ولی قدرت حق سهل و آسان نماید

4 امید و طید است ولی در پنجه تقدیر مفوض
آینده جو پاینده خواه زینده باش جوینده گرد
و علیک التحية و التناء

MKT8.076

AB12505

To: *Yadullah Al Naddaf, in Qum*

Date: 1908-Nov-27

- 1 O my God! Verily, Thy wretched and poor servant, the captive of Thy favors, the hireling of Thy bounties, who seeketh refuge at Thy door, hath no intimate save Thy forgiveness and pardon. O Lord! Pour upon him the cup of bestowal, overlook his mistakes, and grant him a seat of truth in Thy Most Glorious Kingdom. Illumine his eyes with the vision of Thy beauty in the gathering of the Meeting.
- 2 O Lord! He hath believed in Thee and in Thy verses, and remained firm in Thy Covenant and Testament. He hath been stirred like the seas by the winds of Thy mercy, and hath spoken Thy praise and glorification, and hath breathed naught but the wonders of Thy attributes.
- 3 O Lord! Make him a sign of forgiveness and a standard of pardon and bounty. Verily, Thou art the All-Bountiful, the All-Merciful. Verily, Thou art the Faithful, the Helper. There is none other God but Thee, the Mighty, the Most Exalted.

1 الهی الهی ان عبدک البائس الفقیر اسیر الطافک
اجیر احسانک المستجیر ببابک لیس له سمیر الا
عفوک و غفرانک رب ادر علیه کأس العطاء
ولا تؤاخذہ بالخطاء و اجعل له مقعد صدق فی
ملکوتک الابهی و نور بصره بمشاهدة جمالك
فی محفل اللقاء

2 رب انه آمن بک و بآیاتک و ثبت علی عهدک و
میثاقک و تلجلج کالبحور باریاح رحمتک و نطق
بذکرک و ثنائک و ماتنفس الا بیدیع اوصافک

3 رب اجعله آية الغفران و راية العفو و الاحسان
انک انت الکریم الرحمن و انک انت الوفی
المستعان لا اله الا انت العزيز المتعال

QUM.273

AB07434*To: Muhammad Qadir et al., in Tihiran**Date: 1908-Nov-27*

- ¹ O ye who walk in the path of guidance! Praise be to God that the escort of divine favor has arrived, the light of guidance has shone forth, the darkness of error has vanished, the way and path have become clear, and the road to attainment has become manifest. The soul has become intimate with the mystery, and consciousness has harmonized with recognition of the All-Merciful. The eye has become illumined, the heart has become a rose garden, the spirit has attained victories, reality has become luminous. At every breath offer a thousand thanks that without drinking at night or the sound of harp and music, you have found the intoxication of the wine of guidance and attained the utmost joy and delight. This is divine bounty, this is heavenly bestowal.

¹ ای سالکان سبیل هدی حمد خدا را که بدرقهٔ عنایت رسید نور هدایت درخشید ظلمت ضلالت مفقود گردید منہاج و طریق پیدا شد و سبیل وصول هویدا گشت جان آشنای راز شد و وجدان بعرفان رحمن دمساز گشت دیده روشن شد دل گلشن گشت روح فتوح یافت حقیقت نورانی شد در ہر دم ہزار شکرانہ نمائید کہ بی شرب شبانہ و آواز چنگ و چغانہ نشئہٗ صہبای ہدایت یافتید و نہایت سرور و حیور جستید اینست فضل الہی اینست موهبت ربانی

- ² And upon you be the Most Glorious Glory!

² و علیکم البہاء الأبی

HDQI.248, ANDA#48 p.03

AB11042*To: Abu'l-Qasim son of Muhammad (Astanih) et al.**Date: 1908-Nov-27*

...O Thou Self-Sufficient One! Make these friends the confidants of mysteries and make them revealing mirrors, that they may raise such a melody and song in the world, and play such a tune and mode, that the world of being may be set in motion, and the Beloved of human unity may lift the veil and appear in the gathering of the world. And upon you be the Most Glorious Glory!

...ای بی نیاز یارانرا محرم راز نما و آئینہٗ غماز کن تا در جہان نغمہ و آوازی اندازند و آہنگ و شہنازی بنوازند کہ جہان وجود باہتزاز آید و دلبر وحدت انسانی پردہ براندازد و در انجمن عالم جلوہ نماید

MJMJ3.056bx, MMG2#084 p.092x

AB00065

To: Baha'is of the world

Date: 1908-Dec or <

- 1 Praise be to Him Who hath rent the dark asunder, hath blotted out the night, hath drawn aside the coverings and torn away the veils; Whose light thereupon shone out, Whose signs and tokens were spread abroad, and His mysteries laid bare. Then did His clouds part and loaded down the earth with His bounties and bestowals, and made all things sweet with rain, and caused the fresh greenery of knowledge and the hyacinths of certitude to spring forth and to shake and tremble for joy, till the whole world was scented with the fragrance of His holiness.

1 الحمد لله الذى كشف الظلام و محى الغمام و كشف الحجاب و ازال النقاب فلاح انواره و شاعت آثاره و ظهرت اسراره و فاضت سخائبه فحملت ارض الوجود بفيضه و سببه و طيب صيبه و اهتزت و ربت و انبت رياحين العرفان و سنابل خضر الايقان و تعطرت الافاق بنفحات قدسه العابقة على الجهات
- 2 Salutations and praise, blessings and glory be upon those divine realities, those sacred windflowers that have come forth out of this supreme bestowal, this flooding grace that hath roared like a clashing sea of gifts and bounties, tossing its waves to the high heavens.

2 و التحيّة و البهاء و النّاء و الصّلوّة على الحقائق الرّحمانية و الشّقائق الرّبّانيّة الّتي نمت و نبتت من ذلك الفيض العظيم و السّيل الذى انهدر كالبحر المتلاطم المتدافق بالموج الكريم و التيار المرتفع الى الأوج الرّفع
- 3 O God, my God! Praise be unto Thee for kindling the fire of divine love in the Holy Tree on the summit of the loftiest mount: that Tree which is "neither of the East nor of the West," that fire which blazed out till the flame of it soared upward to the Concourse on high, and from it those realities caught the light of guidance, and cried out: "Verily have we perceived a fire on the slope of Mount Sinai."

3 الهى الهى لك الحمد بما اوقدت نار محبتك الرّبّانيّة فى قطب الامكان فى الشّجرة المباركة الّتي لا شريّة و لا غربيّة و تسعّرت و تلتظّت و التّهبّت حتى بلغ لهيبها الى الملاء الأعلى و بذلك اقتبسوا الحقائق النّورانيّة من نار الهدى و قالوا انّا آنسنا من جانب الطّور ناراً
- 4 O God, my God! Increase Thou this fire, as day followeth day, till the blast of it setteth in motion all the earth. O Thou, my Lord! Kindle the light of Thy love in every heart, breathe into men's souls the spirit of Thy knowledge, gladden their breasts with the verses of Thy oneness. Call Thou to life those who dwell in their tombs, warn Thou the prideful, make happiness worldwide, send down Thy crystal waters, and in the assemblage of manifest splendors, pass round that cup which is "tempered at the camphor fountain."

4 الهى الهى زد كلّ يوم فى لهيبها و اجيجها حتى يحرّك الأكوام زفيرها اى ربّ اضرم نار محبتك فى القلوب و انفخ روح معرفتك فى النفوس و اشرح بآيات توحيدك الصّدور و احي من فى القبور و نبّه اصحاب الغرور و عمّم السّرور و الحبور و انزل المآء الطّهور و ادر كأساً مزاجها كافور فى محفل التّجلى و الطّهور
- 5 Verily, art Thou the Giving, the Forgiving, the Ever-Bestowing. Verily, art Thou the Merciful, the Compassionate.

5 انّك انت المعطى الباذل الغفور و انّك انت الرّحمن الرّحيم
- 6 O ye loved ones of God! The wine-cup of Heaven overfloweth, the banquet of God's Covenant is bright with festive lights, the dawn of all bestowals is breaking, the gentle winds of grace are blowing, and out of the invisible world come good tidings of

6 اى احبّائى الهى جام صهباء رحمانى سرشار است و بزم ميثاق الهى برانوار صبح موهبت ميدمد و نسيم عنايت ميوزد و مردهء الطّاف از ملكوت غيب ميرسد بهار روحانى خيمه در قطب گلشن

bounties and gifts. In flower-spangled meadows hath the divine springtime pitched its tents, and the spiritual are inhaling sweet scents from the Sheba of the spirit, carried their way by the east wind. Now doth the mystic nightingale carol its odes, and buds of inner meaning are bursting into blossoms delicate and fair. The field larks are become the festival's musicians, and lifting wondrous voices they cry and sing to the melodies of the Company on high, "Blessed are ye! Glad Tidings! Glad Tidings!" And they urge on the revelers of the Abha Paradise to drink their fill, and they eloquently hold forth upon the celestial tree, and utter their sacred cries. All this, that withered souls who tread the desert of the heedless, and faded ones lost in the sands of unconcern, may come to throbbing life again, and present themselves at the feasts and revels of the Lord God.

زده و باد صبا از سبای رحمانی مشام روحانیانرا
معطر نموده بلبل معانی آغاز غزلخوانی کرده و
غنچه‌های معنوی در نهایت طراوت و لطافت
شکفته مرغان چمن مطرب انجمن گشته و باده
الحان و احسن انغام باهنگ ملاً اعلی بانگ
یا طوبی و یا بشری بلند کرده و صلاهی سرخوشی
بر باده‌نوشان جنت ابری زده با این فصاحت
بیان و بلاغت تبیان بر شاخسار رحمانیت
گلبنگ تقدیس میزند تا افسردگان بادیه غفلت
و پژمردهگان وادی قنوت بجوش و حرکت آیند
و در جشن عیش و عشرت حضرت احدیت
حاضر شوند

7 Praise be to Him! The renown of His Cause hath reached to east and west, and word of the power of the Abha Beauty hath quickened north and south. That cry from the American continent is a choir of holiness, that shout from far and near that riseth even to the Company on high is "Ya Baha'u'l-Abha!" Now is the east lit up with a glory, and the west rose-sweet, and all the earth is fragrant with ambergris, and the winds that blow over the Holy Shrine are laden with musk. Erelong shall ye see that even the darkest lands are bright, and the continents of Europe and Africa have turned into gardens of flowers, and forests of blossoming trees.

7 الحمد لله آوازه امر الله شرق و غرب را احاطه
نموده و صیت عظمت جمال ابری جنوب و
شمال را بحرکت آورده آهنگ تقدیس است که
از اقلیم امریک بلند است و نعره یاباه‌ال‌آبری
است که از دور و نزدیک متواصل بملاً اعلی
شرق منور است غرب معطر است جهان معبر
است نفحات بقعه مبارکه مسک اذفر است
عقرب ملاحظه مینمائید که اقلیم تاریک
روشن گشته و کشور اروپ و افریک گلین و
گلشن شده

8 But since the dawning of this Daystar was in Persia, and since from that orient the sun shone upon the west, it is our fondest hope that the flames of love's fire should blaze ever more vehemently in that land, and that there the splendor of this Holy Faith should grow ever more intense. May the tumult of God's Cause so shake that land to its foundations, may the spiritual force of His Word so manifest itself, as to make Iran the core and focus of well-being and peace. May rectitude and conciliation, and love and trust, issuing forth from Iran, bring immortality to all on earth. May she raise on the highest summits the banner of public order, of purest spirituality, of universal peace.

8 ولی چون آغاز طلوع این مهر تابان از افق ایران بود
و از آن خاور بباختر اشراق فرمود آرزوی دل و
جان چنانست که شعله آتش عشق در آن خطه
و دیار شدیدتر باشد و نورانیت امر مبارک پدیدتر
ولوله امر الله غلغله در ارکان آن کشور اندازد و
روحانیت کلمه الله چنان جلوه نماید که آن اقلیم
مرکز صلح و صلاح گردد و راستی و آشتی و مهر و
وفای یعنی ایران سبب حیات جاودان جهان گردد
و علم صلح عمومی و امان و روحانیت محضه در
قطب امکان برافرازد

9 O ye loved ones of God! In this, the Baha'i dispensation, God's Cause is spirit unalloyed. His Cause belongeth not to the material world. It cometh neither for strife nor war, nor for acts of mischief or of shame; it is neither for quarrelling with other Faiths, nor for conflicts with the nations. Its only army is the love of God, its only joy the clear wine of His knowledge, its only battle the expounding of the Truth; its one crusade is against the insistent self, the evil promptings of the human

9 ای احبابی الهی الحمد لله امر الهی در دوره بهائی
روحانیت محضه است تعلق بعالم جسمانی ندارد
نه جنگ و جدال است و نه ننگ و وبال نه نزاع
با امم است و نه پر خاش با قبائل و ملل جیشش
محبت الله است و عیشش صباء معرفت الله
جنگش بیان حقیقت است و جهادش با نفس
اماره بدطینت مظلومیت کبری غالبیت است

heart. Its victory is to submit and yield, and to be selfless is its everlasting glory. In brief, it is spirit upon spirit:

- 10 Unless ye must, Bruise not the serpent in the dust, How much less wound a man.
- 11 And if ye can, No ant should ye alarm, Much less a brother harm.
- 12 Let all your striving be for this, to become the source of life and immortality, and peace and comfort and joy, to every human soul, whether one known to you or a stranger, one opposed to you or on your side. Look ye not upon the purity or impurity of his nature: look ye upon the all-embracing mercy of the Lord, the light of Whose grace hath embosomed the whole earth and all who dwell thereon, and in the plenitude of Whose bounty are immersed both the wise and the ignorant. Stranger and friend alike are seated at the table of His favor. Even as the believer, the denier who turneth away from God doth at the same time cup his hands and drink from the sea of His bestowals.
- 13 It behooveth the loved ones of the Lord to be the signs and tokens of His universal mercy and the embodiments of His own excelling grace. Like the sun, let them cast their rays upon garden and rubbish heap alike, and even as clouds in spring, let them shed down their rain upon flower and thorn. Let them seek but love and faithfulness, let them not follow the ways of unkindness, let their talk be confined to the secrets of friendship and of peace. Such are the attributes of the righteous, such is the distinguishing mark of those who serve His Threshold.
- 14 The Abha Beauty endured the most afflictive of calamities. He bore countless agonies and ills. He enjoyed not a moment's peace, drew not an easeful breath. He wandered, homeless, over desert sands and mountain slopes; He was shut in a fortress, and a prison cell. But to Him, His pauper's mat of straw was an eternal throne of glory, and His heavy chains a sovereign's carcanet. By day, by night, He lived under a whirling sword, and He was ready from moment to moment for death on the cross. He bore all this that He might purify the world, and deck it out with the tender mercies of the Lord God; that He might set it at rest; that conflict and aggression might be put to flight, the lance and the keen blade be exchanged for loving fellowship, malevolence and war turn into safety and gentleness and love; that battlefields of hate and wrath should become gardens of delight, and places where once the blood-drenched armies clashed be fragrant pleasure grounds; that warfare should be seen as shame, and the resort

و محویت و فنا عزّت ابدیه باری روحانیت اندر روحانیت است

10 تا توانید خاطر موری نیازارید چه جای انسان

11 و تا ممکن سر ماری مکوید تا چه رسد ببردمان

12 همت بر آن بگمارید که سبب حیات و بقا و سرور و فرح و راحت و آسایش جهانیان گردید خواه آشنا و خواه بیگانه خواه مخالف و خواه موافق نظر پیاپی گهر و یا ناپاکی بشر ننمائید بلکه نظر برحمت عامه خداوند اکبر فرمائید که پرتو عنایتش جهان و جهانیانرا احاطه نموده و فیض نعمتش عارفان و جاهلانرا مستغرق فرموده بیگانه مانند آشنای یگانه بر خوان انعامش حاضر و منکر و مدبر مانند مقبل از دریای الطافش مغترف

13 احبای الهی باید مظاهر رحمت عامه باشند و مطالع فیض خاص مانند آفتاب بر گلشن و گلخن هر دو بتابند و بمتابه ابر نیسان بر گل و خار هر دو بیازند جز مهر و وفا نجویند و طریق جفا نپویند و غیر از راز صلح و صفا نگویند اینست صفت راستان و اینست نشانه بنده آستان

14 جمال ابهی روحی لأحبائه الفداء تجل مصائب کبری فرمود و بلاای بمنتها دمی نیاسود و نفسی براحه برنیارود آواره کوه و هامون گشت و سرگون قلاع و سجون شد حصیر ذلت کبری را سریر عزّت ابدیه شمرد و زنجیر و اغلال را طوق عزّت و استقلال یافت شب و روز در تحت تهدید شمشیر بود و حاضر صعود بر صلیب تا این جهانرا روحانیت بخشد و بسنوحات رحمانیت پیاراید و جهان بیاساید نزاع و جدال از میان برخیزد و سیف و سنان بدل بروح و ریحان گردد و جنگ و عدوان منقلب بحب و امان یعنی میدان جیش و طیش مبدل بعشرت و عیش گردد و ساحت رزم خونریز بزم مشکبیز شود جنگ ننگ گردد و حرب و ضرب بمتابه جرب منفور قبائل و امم شود صلح عمومی در

to arms, even as a loathsome sickness, be shunned by every people; that universal peace raise its pavilions on the loftiest mounts, and war be made to perish forever from the earth.

- 15 Wherefore must the loved ones of God, laboriously, with the waters of their striving, tend and nourish and foster this tree of hope. In whatsoever land they dwell, let them with a whole heart befriend and be companions to those who are either close to them, or far removed. Let them, with qualities like unto those of heaven, promote the institutions and the religion of God. Let them never lose heart, never be despondent, never feel afflicted. The more antagonism they meet, the more let them show their own good faith; the more torments and calamities they have to face, the more generously let them pass round the bounteous cup. Such is the spirit which will become the life of the world, such is the spreading light at its heart: and he who may be and do other than this is not worthy to serve at the Holy Threshold of the Lord.

- 16 O ye loved ones of God! The Sun of Truth is shining down from invisible skies; know ye the value of these days. Lift up your heads, and grow ye cypress-tall in these swift-running streams. Take ye joy in the beauty of the narcissus of Najd, for night will fall and it will be no more.

- 17 Praised be God, His Imperial Majesty is gentle and sound of heart, forbearing and kind, solicitous and compassionate, a fosterer of justice and a diffuser of equity. In thanksgiving for this bounty, arise with the utmost truthfulness and steadfastness to supplicate for the perpetuity of the crown and diadem of sovereignty, and for the throne of kingship. Strive ye, moreover, with all your power for the prosperity and flourishing of the realm, for civilization and the acquisition of knowledge, for the expansion of commerce, the advancement of agriculture, the refinement of industry, and for the progress of the age in every kind and form. Thus may Iran, through the aid and grace of the Almighty, beneath the shadow of this world-ruling sovereign, become, God willing, an abode of peace and the center of unending progress.

- 18 O ye loved ones of God! Praise be to Him, the bright banner of the Covenant is flying higher every day, while the flag of perfidy hath been reversed, and hangeth at half-mast. The benighted attackers have been shaken to their core; they are now as ruined sepulchers, and even as blind creatures that dwell beneath the earth they creep and crawl about a corner of the tomb, and out of that hole, from time to time, like unto savage beasts, do they jibber and howl. Glory be to God! How can the darkness hope to overcome the light, how can a magician's cords hold fast "a

قطب عالم خیمه برافرازد و بنیاد حرب و قتال از بن براندازد

15 پس باید احبای الهی این درخت امید را از جویبار همت آبیاری کنند و بنشو و نمایش پردازند در هر اقلیم که مقیمند با قلب سلیم یار و ندیم قریب و بعید گردند و با خلق و خوئی چون بهشت برین ترویج دین و آئین رحمانی نمایند ابداً آزرده نگردند افسرده نشوند پرمرده ننشینند آنچه جفا بیشتر بینند وفا بیشتر نمایند و هر چه بلا و عذاب زیادتیر کشند جام عطا بیشتر بخشند این است روح هیکل عالم و این است نور تابنده در قلب عالم و ماعدای این لا ینبغی لعبودیة عتبه رب العالمین

16 ای احبای الهی آفتاب حقیقت از افق غیب تابنده و درخشنده فرصت غنیمت شمرید مانند سرو روان در این جویبار نشو و نما نمائید و سر برافرازد تمتع من شمیم عرار نجد فما بعد العشیة من عرار

17 الحمد لله اعلیحضرت شهریارى حلیم و سلیم و بردبار است و مهربان و غمخوار دادپرور است و عدالت گستر بشکرانه این نعمت بکمال صدق و استقامت بدعای بقای دیهم تاجدارى و دوام سریر شهریارى پردازید و در معموریت و آبادی و مدینت و تحصیل معرفت و تزئید تجارت و ترقی زراعت و تحسین صناعت و ترقیات عصریه از هر قبیل کوشش نمائید ایران بعون و عنایت حضرت یزدان در ظل سلطنت این جهاندار انشاءالله دار الأمان گردد و مرکز ترقی بی پایان

18 ای احبای الهی المنّة لله که علم مبین عهد و پیمان آنّا فائزاً بلندتر گشته و درفش غل و غش معکوس و منکوس گشته چنان زلزله بر ارکان ظلوم و جهول افتاده که مانند قبر مغمور شده و مانند خفاش کور در زاویه گور خزیده و از آن سوراخ گاهگاهی بمتابه و وحوش فریادی برآرند سبحان الله ظلمت چگونه مقاومت نور منیر نماید و حبال سحر چگونه متانت ثعبان مبین

serpent plain for all to see”? “Then lo! It swallowed up their lying wonders.”⁴ Alas for them! They have deluded themselves with a fable, and to indulge their appetites they have done away with their own selves. They gave up everlasting glory in exchange for human pride, and they sacrificed greatness in both worlds to the demands of the insistent self. This is that of which We have forewarned you. Erelong shall ye behold the foolish in manifest loss.

- 19 O my Lord and my Hope! Help Thou Thy loved ones to be steadfast in Thy mighty Covenant, to remain faithful to Thy manifest Cause, and to carry out the commandments Thou didst set down for them in Thy Book of Splendors; that they may become banners of guidance and lamps of the Company above, wellsprings of Thine infinite wisdom, and stars that lead aright, as they shine down from the supernal sky.

- 20 Verily art Thou the Invincible, the Almighty, the All-Powerful.

SWAB#206, BRL_SOCIAL#014x, BSW#11.12x, BPRY.071-072x, BPRY.234-235x, DWN_v3#01 p.011ax

بنايد و اذا هي تلفف ما هم يأفكون افسوس
كه خود را بافسانه‌ئی افسون نمودند و بهوسی
بی نفس کردند عزّت ابدیه را فدای نخوت
بشریه نمودند و بزرگواری دو جهانرا قربان نفس
آماره نمودند هذا ما اخبرناكم به فسوف ترون
المجانين فی خسران مبین

19 ربّ و رجائی آید احبّائك علی الثبوت علی
میثاقتک العظیم و الاستقامة فی امرک المبین و
العمل بما امرتهم فی کتابک المنیر حتّی یكونوا
اعلام الهدی و سرج الملاء الأعلى و ینایع الحکمة
الکبری و نجوم الهدی فی افق العلی

20 انّک انت القوىّ المقتدر القدير

MKT2.202, MMK1#206 p.245, MI-
LAN.163b, AKHA_135BE #01 p.02,
AHB_107BE #06 p.116, BCH.006x,
ADH2.102, ADH2_2#19 p.128,
MMG2#015 p.013, NSR_1978.132x,
NSR_1993.145x, YHA1.115x, YHA1.372x

AB00083

To: Howard Macnutt, in New York

Date: 1908-Dec or <

- 1 Praise be to Him through Whose splendors the earth and the heavens are aglow, through Whose fragrant breathings the gardens of holiness that adorn the hearts of the chosen are trembling for joy, to Him Who hath shed His light and brightened the face of the firmament. Verily there appeared luminous and sparkling stars, glittering, shining out, and casting forth their rays upon the supreme horizon. They derived their grace and brilliance from the bounties of the Abha Realm, then, stars of guidance, they poured down their lights upon this earth.
- 2 Praise be to Him Who hath fashioned this new era, this age of majesty, even as an unfolding pageant where the realities of all things can be exposed to view. Now are clouds of bounty raining down and the gifts of the loving Lord are clearly manifest;

1 الحمد لله الذی اشرق بنوره الأرض و السّماء و
اهتزّت بنفحاته ریاض التّقديس المؤنّقة فی قلوب
الأصفیاء و سطع نوره و تغبّغ فی وجه السّماء
فظهرت و لمعت و اشرفت و لاحت النّجوم نورانیة
فی الأفق الأعلى و استفاضت و استشرقت من
فیوضات ملکوت الأبهی ثمّ افاضت علی خطّة
الغبراء فكانت نجوم الهدی

2 و الحمد لله الذی جعل هذا العصر المجید و القرن
الجديد معرضاً لظهور حقائق الأشياء بما فاض
غمام الجود و ظهر مواهب الرّبّ الودود و استضاء

for both the seen and the unseen worlds have been illumined, and the Promised One hath come to earth and the beauty of the Adored One hath shone forth.

- 3 Salutations, blessings, and welcome to that Universal Reality, that Perfect Word, that Manifest Book, that Splendor which hath dawned in the highest heaven, that Guide of all nations, that Light of the world – the billowing ocean of Whose abounding grace hath flooded all creation, in such wise that the waves thereof have cast upon the sands of this visible world their shining pearls. Now hath the Truth appeared, and falsehood fled away; now hath the day dawned and jubilation taken over, wherefore men's souls are sanctified, their spirits purged, their hearts rejoiced, their minds purified, their secret thoughts made wholesome, their consciences washed clean, their inmost selves made holy: for the Day of Resurrection hath come to pass, and the bestowals of thy Lord, the Forgiving, have encompassed all things. Salutations and praise be unto those luminous, resplendent stars that are shedding down their rays from the highest heaven, those celestial bodies of the girdling zodiac of the Abha Realm. May glory rest upon them.

- 4 And now, O thou honoured man who hath hearkened unto the Great Announcement, rise up to serve the Cause of God with the resistless power of the Abha Kingdom and the breaths that blow from the spirit of the Company on high. Grieve thou not over what the Pharisees, and the purveyors of false rumours among writers for the press, are saying of Baha. Call thou to mind the days of Christ, and the afflictions heaped upon Him by the people, and all the torments and tribulations inflicted upon His disciples. Since ye are lovers of the Abha Beauty, ye also must, for His love's sake, incur the peoples' blame, and all that befell those of a former age must likewise befall you. Then will the faces of the chosen be alight with the splendours of the Kingdom of God, and will shine down the ages, yea, down all the cycles of time, while the deniers shall remain in their manifest loss. It will be even as was said by the Lord Christ: they shall persecute you for My name's sake.

- 5 Remind them of these words and say unto them: 'Verily did the Pharisees rise up against Messiah, despite the bright beauty of His face and all His comeliness, and they cried out that He was not Messiah [Masih] but a monster [Masikh], because He had claimed to be Almighty God, the sovereign Lord of all, and told them, 'I am God's Son, and verily in the inmost being of His only Son, His mighty Ward, clearly revealed with all His attributes, all His perfections, standeth the Father.' This, they said, was open blasphemy and slander against the Lord according to the clear and irrefutable texts of the Old Testament.

الغيب و الشهود و ظهر الموعود و لاح جمال المعبود

3 و الصلوة و السلام و التحيّة و الثناء على الحقيقة الجامعة و الكلمة التامة و الكتاب المبين و النور المشرق من العليين الهادي للأمم المنور للعالم ففاض طمطام فيضه على الوجود و قذف امواجه درارياً نوراً على ساحل الشهود ففحص الحق و زهق الباطل و ظهر النور و شاع السرور و الحبور فتقدست بها النفوس و تنزهت بها الأرواح و انشرفت بها الصدور و صفت بها القلوب و لطفت بها الأفئدة و طابت بها الضمائر و طهرت بها السرائر حتى تتحقق يوم النشور و احاط الطاف ربي الغفور و التحيّة و الثناء على تلك النجوم النورية الساطعة الالامعة في فلك العلى كواكب منطقة بروج ملكوت الأبهى و عليهم البهاء

4 و بعد ايها الرجل الكريم و المستنير من النبأ العظيم قم على خدمة امر الله بقوة نافذة من ملكوت الأبهى و نفثات من روح الملاء الأعلى و لا تحزن بما ينطقون المرجفون من كتبة الجرائد و الفريسيين في حق البهاء تذكر أيام المسيح و ما اصابه من القوم و ما اصاب الحواريين من الحزن و الآلام فانتم احبة جمال الأبهى فلا بد تقعون لحبه تحت ملام القوم و يصيبكم ما اصابهم في القرون الأولى ثم تتلأأ وجوه المختارين بانوار ملكوت الله على ممر القرون و الأعصار بل تعاقب الأدهار و المنكرون في خسران مبين كما قال سيد المسيح سيعذبونكم القوم لأسمى

5 فذكرهم بهذا و قل لهم ان المسيح مع وجهه الصبيح و جماله المليح قاموا عليه الفريسيون و قالوا انه المسيح و ليس بمسيح لانه ادعى الألوهية العظمى و الربوبية الكبرى و قال انا ابن الله و ان الأب ظاهر باهر بجميع شئونه و كلالته في حقيقة ابنه الوحيد و ربيبه المجيد و قالوا هذا كفر و اقترأ على الله بنصوص قاطعة واضحة في العهد القديم فبناء على ذلك افتوا بسفك دمه و علّقه على الصليب و كان ينادى

Therefore they passed the sentence upon Him, decreeing that His blood be shed, and they hanged Him on the cross, where He cried out, 'O My beloved Lord, how long wilt Thou abandon Me to them? Lift Me up unto Thee, shelter Me close to Thee, make Me a dwelling by Thy throne of glory. Verily art Thou the Answerer of prayers, and Thou art the Clement, the Merciful. O My Lord! Verily this world with all its vastness can no longer contain Me, and I love this cross, out of love for Thy beauty, and yearning for Thy realm on high, and because of this fire, fanned by the gusts of Thy holiness, aflame within My heart. Help me, O Lord, to ascend unto Thee, sustain Me that I may reach unto Thy sacred Threshold, O My loving Lord! Verily Thou art the Merciful, the Possessor of great bounty! Verily Thou art the Generous! Verily Thou art the Compassionate! Verily Thou art the All-Knowing! There is none other God save Thee, the Mighty, the Powerful!'

يا ربّ الحبيب الى متى تتركني بين يدي هؤلاء
ارفعني اليك و اجزني في جوارك و اسكنني
عند عرش عظمتك انتك انت الحبيب و انتك
انت الرحمن الرحيم اى ربّ ضاق على رحيب
الغبراء و الصليب حبيبي حباً بجمالك و انجذاباً
الى ملكوتك و اشتعلاً بالنار الموقدة في صيدري
الملتبة بنفحات قدسك رب ايدني على الصعود
و وقفتي على الورود و الوفود على عتبة قدسك
يا ربّي الودود انتك انت الرحمن ذو الفضل و
الجود و انتك انت الكريم و انتك انت الرحيم و
انتك انت العليم لا اله الا انت المقتدر القدير

6 Never would the Pharisees have been emboldened to calumniate Him and charge Him with that grievous sin, but for their ignorance of the inner core of mysteries and the fact that they paid no heed to His splendors and regarded not His proofs. Else would they have acknowledged His words, and borne witness to the verses He revealed, confessed the truth of His utterances, sought shelter under the protective shadow of His banner, learned of His signs and tokens, and rejoiced in His blissful tidings.

6 و لم يحتبر الفريسيّون على هذا البهتان العظيم و
الذنب الجسيم الا لجهلهم حقيقة الأسرار و عدم
مشاهدتهم للأنوار و ملاحظة الآثار والا صدقوا
بكلماته و شاهدوا آياته و عرفوا بيناته و استظلّوا في
ظلّ رايته و اطّلوا بآثاره و فرحوا من بشارته

7 Know thou that the Divine Essence, which is called the Invisible of the Invisibles, never to be described, beyond the reach of mind – is sanctified above any mention, any definition or hint or allusion, any acclamation or praise. In the sense that It is that It is, the intellect can never grasp It, and the soul seeking knowledge of It is but a wanderer in the desert, and far astray. 'No vision taketh in Him, but He taketh in all vision: He is the Subtile, the All-Informed.'

7 ثمّ اعلم انّ الحقيقة الرّحمانية التي تعبّر بغيب الغيوب
و مجهول النّعت و المنقطع الوجداني قد تقدّس
عن كلّ ذكر و بيان و اشارة و نعت و ثناء و
من حيث هي هي عجزت العقول عن ادراكها و
تاهت النفوس في تيه عرفانها لا تدركه الأبصار و
هو يدرك الأبصار و هو اللطيف الخبير

8 When, however, thou dost contemplate the innermost essence of all things, and the individuality of each, thou wilt behold the signs of thy Lord's mercy in every created thing, and see the spreading rays of His Names and Attributes throughout all the realm of being, with evidences which none will deny save the froward and the unaware. Then wilt thou observe that the universe is a scroll that discloseth His hidden secrets, which are preserved in the well-guarded Tablet. And not an atom of all the atoms in existence, not a creature from amongst the creatures but speaketh His praise and telleth of His attributes and names, revealeth the glory of His might and guideth to His oneness and His mercy: and none will gainsay this who hath ears to hear, eyes to see, and a mind that is sound.

8 ولكن اذا نظرت الى حقائق الأشياء و هويّة
الكائنات تنظر آثار رحمة ربّك في كلّ الأشياء
و سطوع انوار اسمائه و صفاته في حيّز الوجود
بشهود لا ينكره الا كلّ جهول و عنود حيث ترى
انّ الكون منشور ناطق بأسراره المكنونة المصونة
في اللوح المحفوظ و ما من ذرة من الذرات او
كائنة من الكائنات الا ناطقة بذكره حاكبة عن
اسمائه و صفاته منبئة عن عزّة كبريائه مدلّة على
وحدانيته و رحمانيته و لا ينكر هذا كلّ من له سمع
او بصر او عقل سليم

- 9 And whensoever thou dost gaze upon creation all entire, and dost observe the very atoms thereof, thou wilt note that the rays of the Sun of Truth are shed upon all things and shining within them, and telling of that Day-Star's splendours, Its mysteries, and the spreading of Its lights. Look thou upon the trees, upon the blossoms and fruits, even upon the stones. Here too wilt thou behold the Sun's rays shed upon them, clearly visible within them, and manifested by them.
- 10 Shouldst thou, however, turn thy gaze unto a Mirror, brilliant, stainless, and pure, wherein the divine Beauty is reflected, therein wilt thou find the Sun shining with Its rays, Its heat, Its disc, Its fair form all entire. For each separate entity possesseth its allotted portion of the solar light and telleth of the Sun, but that Universal Reality in all Its splendour, that stainless Mirror Whose qualities are appropriate to the qualities of the Sun revealed within It – expreseth in their entirety the attributes of the Source of Glory. And that Universal Reality is Man, the divine Being, the Essence that abideth forever. 'Say, Call upon God, or call upon the All-Merciful; whichsoever ye call upon, most beauteous are His Names.'
- 11 This is the meaning of the Messiah's words, that the Father is in the Son. Dost thou not see that should a stainless mirror proclaim, 'Verily is the sun ashine within me, together with all its qualities, tokens and signs', such an utterance by such a mirror would be neither deceptive nor false? No, by the One Who created It, shaped It, fashioned It, and made It to be an entity conformable to the attributes of the glory within It! Praised be He Who created It! Praised be He Who fashioned It! Praised be He Who made It manifest!
- 12 Such were the words uttered by Christ. On account of these words they cavilled at and assailed Him when He said unto them, 'Verily the Son is in the Father, and the Father is in the Son.' Be thou informed of this, and learn thou the secrets of thy Lord. As for the deniers, they are veiled from God: they see not, they hear not, neither do they understand. 'Leave them to entertain themselves with their cavillings.' Abandon them to their wanderings along river beds where no stream flows. Like grazing beasts they cannot tell paste from pearl. Are they not shut away from the mysteries of thy Lord, the Clement, the Merciful?
- 13 For thy part, rejoice at this best of all glad tidings, and rise up to exalt the Word of God and to spread abroad His sweet savours in all that vast and mighty land. Know thou of a certainty that thy Lord will come to thine aid with a company of the Concourse on high and hosts of the Abha Kingdom. These will mount the attack, and will furiously assail the forces of
- 9 و اذا نظرت الى الكائنات بأسرها حتى الذرات ترى ان اشعة شمس الحقيقة ساطعة عليها ظاهرة فيها تحكى عن انوارها واسرارها وسطوع شعاعها فانظر الى الأشجار و الى الأثمار و الى الأزهار حتى الأشجار ماترى انوار الشمس ساطعة عليها و ظاهرة فيها و منبئة عنها
- 10 ولكن اذا عطفت النظر و حوّلت البصر الى مرآة صافية نورانية و مجالى لطيفة ربّانية ترى ان الشمس ظاهرة فيها بشعاعها و حرارتها و قرصها و صنوبرها ولكن الأشياء انما لها نصيب من نورها و تدلّ عليها و اما الحقيقة الكلية النورانية و المرآة الصافية التى تحكى بتمامها عن شئون مجليها و تنطبق آثارها على آثار الشمس الظاهرة فيها فهى الحقيقة الكلية الأنسانية و الكينونة الرحمانية و الذاتية الصمدانية قل ادعوا الله او ادعوا الرحمن ايا ما تدعوا فله الأسماء الحسنی
- 11 هذا معنى قول المسيح الأب في الابن فيا هل ترى اذا قالت المرآة الصافية ان الشمس ظاهرة فى جميع شئونها و صفاتها و آثارها هل يكذب فى قولها او ينكر فى بيانها لا و الذى خلقها و انشأها و ابدعها و جعلها حقيقة منطقية لشئون مجليها فسيحان من ابدعها و سبحان من انشأها و سبحان من اظهرها
- 12 فهذا قول المسيح الذى تفوّ به و اعترضوا به عليه حيث قال ان الابن فى الأب و الأب فى الابن فاعلم ذلك و اطلع بأسرار ربك و اما هؤلاء المنكرون فى حجاب من الحق فلا يرون و لا يسمعون و لا يفقهون ذرهم فى خوضهم يلعبون و دعهم فى كل واد يهيمون اولئك كالأنعام حيث لا يفترقون بين اللؤلؤ و الخزف و الا انهم لفى معزل من اسرار ربك الرحمن الرحيم
- 13 و انتك انت استبشر بهذه البشارة الكبرى و قم على اعلاء كلمة الله و نشر نفحات الله فى تلك الأقطار الشاسعة الأرجاء و اعلم ان ربك يؤيدك بقبيل من الملأ الأعلى و جنود من ملكوت الأبهى ترى و تتصل على جنود الجهل

the ignorant, the blind. Erelong wilt thou behold the flush of daybreak spreading from out the Most Exalted Realm, and the morn encompassing all regions. It will put the dark to flight, and the gloom of night will fade and pass, and the bright brow of the Faith shine forth, and the Day-Star rise and overspread the world. On that day will the faithful rejoice, and the steadfast be blissful; then will the slanderers take themselves off, and the waverers be blotted out, even as deepest shadows fall away at the first light of the breaking dawn.

و العمی ستری انّ الأفق الأعلى انتشرت منه
بارقة الصّباح و احاطت على الأفاق و محقت
الظلماء و زالت اللیلة اللیلاء و لاحت الغرة
الغراء و اسفرت البیضاء ساطعة الفجر على
الأنحاء یومئذ یفرح المؤمنون و ینجذب الثابتون و
یفرّ المرجفون و ینعدم المتزلزلون انعدام الظلام
عند تثلّث الأنوار فی الأسحار

14 Greetings be unto thee, and praise.

14 و علیک التّحیّة و الثّناء

15 O God, my God! This is Thy radiant servant, Thy spiritual thrall, who hath drawn nigh unto Thee and approached Thy presence. He hath turned his face unto Thine, acknowledging Thy oneness, confessing Thy singleness, and he hath called out in Thy name among the nations, and led the people to the streaming waters of Thy mercy, O Thou Most generous Lord! To those who asked He hath given to drink from the cup of guidance that brimmeth over with the wine of Thy measureless grace.

15 الهی الهی هذا عبدک التّورانی و رقیقک الرّحمانی
قد اقبل الیک و وفد علیک و وجّه وجهه
الیک و اقرّ یوحداً بک و اعترف بفردانیّتک و
نادی باسمک بین الأمم و هدی القوم الی معین
رحمانیّتک یا ربّی الأکرم و سقى الطّالبین کأس
الهدی الطّافّة بصهباء موهبتک الکبری

16 O Lord, assist him under all conditions, cause him to learn Thy well-guarded mysteries, and shower down upon him Thy hidden pearls. Make of him a banner rippling from castle summits in the winds of Thy heavenly aid, make of him a wellspring of crystal waters.

16 ربّ ایده فی جمیع الشّئون و علّمه سرّک المصون و
انثر علیه لؤلؤک المکنون و اجعله علماً یتموّج باریاح
تأییدک على اعلی القصور و عیناً نابعة بالماء الطّهور

17 O my forgiving Lord! Light up the hearts with the rays of a lamp that sheddeth abroad its beams, disclosing to those among Thy people whom Thou hast bounteously favoured, the realities of all things.

17 و نور القلوب بضیاء سراج ینشر النور و یظهر
حقائق الأشياء لأهل الفضل و الجود بین خلقک
یا ربّی الغفور

18 Verily, Thou art the Mighty, the Powerful, the Protector, the Strong, the Beneficent! Verily, Thou art the Lord of all mercies!

18 انّک انت المقتدر القادر المهیمن العزیز الکریم
و انّک انت الرّبّ الرّحیم انّ رسالة الأیقان قد
ترجمها علیقلیخان و قد کتبنا له ان یسعی فی طبعه
و نشره و سوف تتشر بین یدی الأحياء ولكن
لا یعلم معانیها و لا یطلع بأسرارها الا کلّ من التقی
السّمع و هو شهید و علیک التّحیّة و الثّناء و بلغ
تحتیّ و ثنائی الی قرینتک المحترمه امّة الله مسس
ماکنت المکرّمه علیها بهاء الله

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AB00125

To: Ali Muhammad Khan Tabib, in Tihiran

Date: 1908-Dec or <

- ¹ O thou who gazest upon the Kingdom of God! In the days when the Ancient Beauty and the Most Great Name illumined the horizon of Iraq with the lights of His dawning, all the leaders of the peoples - whether scholars, men of learning, princes or nobles - would present themselves in His holy court and verbally pose their most difficult and complex questions. These would be answered immediately from His pure lips with the most wondrous utterance and perfect exposition. They would then depart in complete contentment, acknowledgment and recognition of the all-encompassing power of the All-Merciful. They would inquire about every branch of conventional and complex knowledge, and from the Mouth of Divine Will would issue, in the clearest terms, the resolution of truth. For instance, a Jewish scholar would ask a most difficult question from the Torah and would immediately receive an answer. A Christian scholar would pose a complex question from the Gospel and would be convinced by His very utterance. A learned exponent of the Qur'an would present himself and earnestly seek clarification of whatever most difficult questions he had in mind, and like parched earth receiving the descent of pure water, would attain satisfaction. Similarly would come the mystic, the philosopher, the mathematician, the physician, the engineer, the man of letters, and the poet - even scholars of geography. This fact was established among all groups, and to this day all the peoples of that land acknowledge and confess it. They all acknowledge the infinite perfections of the Ancient Beauty and submit to them.

- ² Behold the power and all-encompassing character of Truth in this most great Revelation, and when thou dost compare it with the Manifestations of the past, the greatness of this Revelation becomes evident and clear. The Beauty of Muhammad - may my spirit be sacrificed for Him - was, through the bounty of God, cognizant of the mysteries of what was and what would be, yet according to the explicit text of the Qur'an, He would say to those who objected: "I have been given but a little knowledge," and likewise would respond: "I know not the unseen" and "I will tell you tomorrow." When one refers to the commentaries of the people, the truth of the matter becomes clear and evident. Consider these answers of His according to the text of the Qur'an, and likewise observe the manifestation of encompassing knowledge, power and greatness of the Most

¹ ای ناظر بملکوت الهی در آیامیکه جمال قدم و اسم اعظم بانوار اشراق افق عراق را منور فرمودند جمیع رؤسای امم از علما و فضلا و امرا و کبرا در ساحت اقدس حاضر میشدند و شفاهاً سؤالات مشکله از مسائل معضله مینمودند فوراً از فم مطهر بابتدع بیان و اتم تبیان جواب میشنیدند و در نهایت قناعت و اذعان و اعتراف باحاطه رحمن رجوع مینمودند از هر فنی از فنون عادیّه و مشکله سؤال میکردند و از فم مشیت باوضوح عبارت حلّ حقیقت میفرمودند مثلاً عالم توراتی مسئله بسیار مشکلی از تورات سؤال مینمود فوراً جواب میشنید و عالم انجیلی مسئله‌ای از مسائل معضله انجیل سؤال میکرد بمجرد بیان اقتناع میشد و تحریری فرقانی حاضر میشد آنچه مشکلترین مسائل در نظر داشت حلّش را التماس مینمود و چون زمین تشنه از نزول ماء زلال قناعت حاصل میکرد و همچنین عارف و حکمی و ریاضی و حکیم و مهندس و ادیب و شاعر حتّی علمای جغرافیا و این قضیه مسلم در نزد عموم طوائف بود و الی الآن جمیع طوائف آن ارض مقرر و معترفند و جمیع بکالات بی‌نهایت جمال قدم مقرر و مدّعن

² قدرت و احاطه حقّرا در این ظهور اعظم ملاحظه نما و چون تطبیق بمظاهر ظهور در سابق ثنائی عظمت این ظهور مشهود و معلوم گردد جمال محمدی روح الوجود له فدا واقف اسرار ماکان و مایکون بفیض کردگار بودند ولی بظاهر بنصّ قرآن در جواب معترضین و ما اوتیت من العلم الاّ قليلاً میفرمودند و همچنین لا اعلم الغیب و سأخبرکم غداً جواب عنایت میکردند چون مراجعت بتفاسیر قوم شود حقیقت حال معلوم و واضح گردد ملاحظه فرمائید این اجوبه آنحضرت بنصّ قرآن و همچنین ظهور احاطه و علم و قدرت و عظمت اسم اعظم را در این

Great Name in this most perfect and most mighty Revelation - in Iran, Iraq, Constantinople, Adrianople, and in the early period of this Most Great Prison when He would grant meetings.

- 3 All peoples, tribes, scholars, learned ones, princes and ministers who attained His holy presence acknowledged and confessed the greatness, power and loftiness of station of the Manifestation of Revelation and the Beauty of the Self-Subsisting. They heard convincing answers to their questions, accompanied by their own acknowledgment and confession. However, they could not make easy for themselves the matter of the appearance of the Hidden Essence. Yet they had absolutely no doubt about His divine greatness, power and might, and His heavenly majesty and beauty, as is recorded and evident in the odes of Sunni and Shi'ah scholars and learned ones, and even the Christian scholars, including the teachers of the Protestant sect who are the most prejudiced of groups. Now when the opposing scholars have given such testimony, while according to the text of the Qur'an, the Arabs of Mecca who were the most despicable of people at that time would say whenever they saw Him: "Is this the one whom God has sent as a Messenger?" - with what insolence did they utter these words of objection! May God shatter their mouths and silence them and cut off the last remnant of that people. All praise be to God, the Lord of all worlds!

- 4 Consider now how, in the face of a Revelation so mighty that its outstanding signs have encompassed the world of being, and when the tongues of both those who have accepted and those who have rejected it speak in its praise, and its power and grandeur are acknowledged by all the peoples of East and West-how certain thoughtless ones have undertaken to refute some of His blessed words, thereby making themselves objects of derision throughout the world. For that interpretation of the tradition is not from the Blessed Beauty, but rather both the interpretation and the tradition are from the Imam, peace be upon him. This so-called man of learning has supposed that while the tradition is from the Imam, its interpretation and exposition are from the Manifest Beauty. Through his lack of discernment, such a grave error has occurred, and he has written a refutation of the Imam. Glory be to God! The learned of this age have so unveiled the truth and opened their eyes of insight that they understand the words of the immaculate Imams better than the Imams themselves, who are the Manifestations of divine knowledge! Would that His Holiness the Imam, that Dawning-Place of divine wisdom, were present in this world, that he might inquire of this consummate scholar the meaning of his own tradition and come to understand it!

ظهور اتمّ اقوم که در ایران و عراق و قسطنطنیه و ادرنه و در بدایت این سخن اعظم که ملاقات میفرمودند ملاحظه نما

- 3 جميع طوائف و قبائل و علما و فضلا و امرا و وزرا که بساحت اقدس فائز شدند اقرار و اعتراف بر عظمت و اقتدار و علو مقام مظهر ظهور و جمال قیوم نمودند و در سؤالات خویش باقرار و اعتراف خود اچوبه مقنعه شنیدند ولی مسئله ظهور کینونت غیبیه را بر خویش آسان نتوانستند نمود اما در عظمت رحمانیه و قدرت و قوت کبریائی و جلال و جمال ربّانی ابدأ شبهه نداشتند چنانچه در قصائد علما و فضلاء اهل سنة و شيعه و فضلاء اهل انجیل حتی علما و مدرّسين طائفة پروتستان که متعصب ترين طوائف هستند مذکور و مشهود است حال علمای مخالفین چنین شهادت داده اند و بنصّ قرآن عربان مکه که محقّق ترين ناس در آن زمان بودند و اذا راءوک ان يتخذوک الا هزواً ا هذا الذی بعثه الله رسولا میگفتند و این کلمه اعتراض را بچه جسارت بزبان میرانند کسر الله فهم و اغمهم و قطع دابر قوم معترضین و الحمد لله رب العالمین

- 4 حال ملاحظه فرمائید که ظهور باین عظمت که آیات باهره اش عالم وجود را احاطه نموده است و السن مقبل و معرض بتنايش ناطق و اقتدار و بزرگواریش در نزد عموم ملل شرق و غرب مسلم بعضی از بی فکران در صدد رد نوشتن بر بعضی کلمات مبارکش افتادند و خود را رسوای عالم نمودند چه که آن تفسیر حدیث از جمال مبارک نیست بلکه تفسیر و حدیث هر دو از امامست علیه السلام این عارف گمان نموده است حدیث از امامست و تفسیر و شرح حدیث از جمال مبین از قلت تمیز سهو باین عظیمی واقع شده است و ردّ بر امام نوشته است سبحان الله عارفان زمان چنان کشف غطا نموده اند و چشم بصیرت باز کرده اند که قول ائمه معصوم را از خود ائمه که مظاهر علم الهی هستند بهتر میفهمند ای کاش مطلع حکمت الهی حضرت امام در این نشئه باقی بودند و معانی حدیث خود را از این عارف کامل استفسار میفرمودند و میفهمیدند باری محلّ عبرتست ذبابی چند گمان نموده اند که اوج عقاب گیرند و پشه‌ئی چند تصور نمودند که

This indeed is a cause for wonder—that a few flies should imagine they can soar to the heights of the eagle, and a few gnats should fancy they can contend with Solomon Himself. Drops seek to resist the Most Great Ocean, and mindless bats desire to veil the lights of the most luminous Sun. Well has it been said: “O Light of Truth, Sword of Faith and Heart! O Heart and Soul, abashed before Thy steps! These worthless fragments seek, through envy, To conceal Thy Sun.”

- 5 Alas! Alas! It is related that when Sultan Muhammad the Ottoman laid siege to Constantinople, one of the ministers of Caesar visited a Christian scholar in the city. He observed that scholar busily writing and inquired about his occupation. The scholar replied that he was engaged in writing a refutation of the Prophet and the Qur'an. The Caesar's minister, becoming agitated, in the heat of anger struck that scholar on the ear, saying: “You are too late! When that manifest Standard was raised in Hijaz and Yathrib, that was the time to write refutations. Now that that most great Standard waves behind the gates of Constantinople, and the drum-beat of His Prophethood has filled the ears of East and West, and the lights of His glory have dazzled the eyes of the world - now you occupy yourself with writing refutations? Arise and seek a remedy for your pain, find a balm for your inner wounds, and search for a way to escape, for that Star has become a brilliant Sun, and that Lamp has become a luminous Full Moon. We have no choice but to accept paying the tribute. The Phoenix cannot be snared - put away your nets!”

- 6 Similarly, this mystic has awakened too late. Now that the Most Great Call of the Ancient Beauty has spread throughout the realms of possibility, and the lights of His glory have encompassed the East and West of contingent being, and the waves of the ocean of His utterance have inundated the face of the earth, this helpless one has taken to writing refutations, and by chance has written a refutation against the honored Imam himself, that the blessed verse “Deaf, dumb, blind - they will not understand” might be fulfilled and made manifest. As I found the language of the refutation most unsound, I did not deem it fitting to undertake answering it myself. Therefore, some of the friends wrote responses, and one of these responses was sent. Show it to his honor the Khan, and if possible, show it to some of the mystic's followers that they might understand just how mystical their mystic is.

معارضه با سلیمان وجود نمایند قطرات مقاومت
بحر اعظم خواستند و خفاشان بیپوشان ستر انوار
آفتاب انور آرزو کنند فغم ما قال ای ضیاء
حق حسام دین و دل ای دل و جان از قدوم تو
نخل قصد آن دارند این گلپارها کز حسد پوشند
خورشید تو را

5 هیات هیات حکایت کنند که چون سلطان
محمد عثمانی قسطنطنیه را محاصره نمود شخصی
از وزراء قیصر بر شخصی از علمای مسیحی در
شهر وارد شد ملاحظه نمود که آن عالم بنوشتن
و نگاشتن مشغول سؤال نمود که بچه مشغولی
گفت مشغول به رد نوشتن بر حضرت رسول و
بر قرآن آن وزیر قیصر متغیر شده از شدت حدت
طپانچه‌ئی بر گوش آن عالم زد که دیر خبر شدی
وقتیکه علم مبین آن شخص در حجاز و یثرب بود
لازم بود که رد بنویسد حال که آن علم اعظم
پرمش پست دروازه قسطنطنیه موج میزند و
بنگ کوس نوشتن گوش شرق و غرب را پر
کرده و انوار عزتش چشم عالم را خیره نموده
مشغول رد نوشتن شده‌اند برخیز درمانی بجبهت
درد خود بجوئید و مرهمی بجبهت زخم درون
خویش بیاید و راه فراری تحریر نمائید که آن
کوکب شمس مضیء شد و آن سراج بدر منیر
گشت ما چاره جز قبول جزیه نداریم عنقا شکار
کس نشود دام باز چین

6 باری این عارف نیز دیر خبر شد حال که صیت
اعظم جمال قدم در آفاق امکان نشر شده و
انوار بزرگواریش مشارق و مغارب امکانرا
احاطه نموده و امواج بحر بیانش روی زمین را
غرق کرده این بی‌چاره در فکر رد نوشتن افتاده
و از قضای اتفاق رد بر نفس امام بزرگوار
نوشته است تا آیه مبارکه صم بکم عی و هم لا
یشعرون ظاهر و محقق گردد چون عبارت رد
را بسیار بی‌پایافتم لائق ندیدم که خود تعرض
بجواب کنم لهذا بعضی از احبّا جواب نوشتند
و یکی از آن جوابها ارسال شد بجناب خان
نشان بدهید و اگر ممکن باشد بعضی از مریدان

عارف نشان بدهند و بفهماند که عارف چه
قدر عارف است

BRL_DAK#0306, MKT2.116, MI-
LAN.170, YMM.190x

AB00162

To: William Jay Moore, in New York

Date: 1908-Dec or <

- 1 O thou who art attracted to the fragrant breathings of God! I have read thy letter addressed to Mrs. Lua Getsinger. Thou hast indeed examined with great care the reasons for the incursion of disease into the human body. It is certainly the case that sins are a potent cause of physical ailments. If humankind were free from the defilements of sin and waywardness, and lived according to a natural, inborn equilibrium, without following wherever their passions led, it is undeniable that diseases would no longer take the ascendant, nor diversify with such intensity.

1 آى منجذب بنفحات الهیه مکتوب مفصل که
بمس گتسنرلوا مرقوم نموده بودید ملاحظه
گردید فی الحقیقه در مسئلهء مدخل امراض
تدقیقی نموده بودید و فی الواقع عصیانرا مدخلی
عظیم در امراض جسمانیه محقق است اگر
چنانچه بشر از اوساخ عصیان و طغیان بری
بود و بر میزان طبیعی خلقی بدون اتباع شهوات
سلوک و حرکت مینمود البته امراض باین
شدت تنوع نمی یافت و استیلا نمینمود
- 2 But man hath perversely continued to serve his lustful appetites, and he would not content himself with simple foods. Rather, he prepared for himself food that was compounded of many ingredients, of substances differing one from the other. With this, and with the perpetrating of vile and ignoble acts, his attention was engrossed, and he abandoned the temperance and moderation of a natural way of life. The result was the engendering of diseases both violent and diverse.

2 زیرا بشر منہمک در شهوات شد و اکتفا باطعمهء
بسیطه نکرد طعامهای مرکب و متنوع و متباین
ترتیب داد و منہمک در آن و در رذائل و
خطایا شد و از اعتدال طبیعی منحرف گشت
لہذا امراض شدیدهء متنوعهء گوناگون حادث
گردید
- 3 For the animal, as to its body, is made up of the same constituent elements as man. Since, however, the animal contenteth itself with simple foods and striveth not to indulge its importunate urges to any great degree, and committeth no sins, its ailments relative to man's are few. We see clearly, therefore, how powerful are sin and contumacy as pathogenic factors. And once engendered these diseases become compounded, multiply, and are transmitted to others. Such are the spiritual, inner causes of sickness.

3 زیرا حیوان من حیث الجسم ترکیب انسان است
ولی چون با طعمهء بسیطه قناعت نماید و چندان
در اجرای شهوات مصرّانه نکوشد و ارتکاب
معاصی ننماید امراضش بالنسبه بانسان قلیل است
پس معلوم شد که عصیان و طغیان انسان را
مدخلی عظیم در امراض است و این امراض
بعد از حدوث ترکیب شود و توالد و تناسل نماید
و سرایت در دیگران کند این اسباب معنوی علل
و امراض است
- 4 The outer, physical causal factor in disease, however, is a disturbance in the balance, the proportionate equilibrium of all

4 و اما اسباب جسمانی صوری امراض اختلال
میزان اعتدال در اجزای مرکبهء جسم انسانیست
مثلا جسم انسان از اجزای متعدده مرکب است

those elements of which the human body is composed. To illustrate: the body of man is a compound of many constituent substances, each component being present in a prescribed amount, contributing to the essential equilibrium of the whole. So long as these constituents remain in their due proportion, according to the natural balance of the whole—that is, no component suffereth a change in its natural proportionate degree and balance, no component being either augmented or decreased—there will be no physical cause for the incursion of disease.

- 5 For example, the starch component must be present to a given amount, and the sugar to a given amount. So long as each remaineth in its natural proportion to the whole, there will be no cause for the onset of disease. When, however, these constituents vary as to their natural and due amounts—that is, when they are augmented or diminished—it is certain that this will provide for the inroads of disease.

- 6 This question requireth the most careful investigation. The Bab hath said that the people of Baha must develop the science of medicine to such a high degree that they will heal illnesses by means of foods. The basic reason for this is that if, in some component substance of the human body, an imbalance should occur, altering its correct, relative proportion to the whole, this fact will inevitably result in the onset of disease. If, for example, the starch component should be unduly augmented, or the sugar component decreased, an illness will take control. It is the function of a skilled physician to determine which constituent of his patient's body hath suffered diminution, which hath been augmented. Once he hath discovered this, he must prescribe a food containing the diminished element in considerable amounts, to reestablish the body's essential equilibrium. The patient, once his constitution is again in balance, will be rid of his disease.

- 7 The proof of this is that while other animals have never studied medical science, nor carried on researches into diseases or medicines, treatments or cures—even so, when one of them falleth a prey to sickness, nature leadeth it, in fields or desert places, to the very plant which, once eaten, will rid the animal of its disease. The explanation is that if, as an example, the sugar component in the animal's body hath decreased, according to a natural law the animal hankereth after an herb that is rich in sugar. Then, by a natural urge, which is the appetite, among a thousand different varieties of plants across the field, the animal will discover and consume that herb which containeth a sugar component in large amounts. Thus the essential balance of the substances composing its body is reestablished, and the animal is rid of its disease.

ولي هر جزئي از اين اجزا را مقداری معين که ميزان اعتدال است و چون اين اجزاء بر حسب ميزان معتدل طبيعي در مقدار باقي و برقرار ماند يعني هيچ جزئي از مقدار و ميزان طبيعي تجاوز نکند و ترايد و نقصان نيابد مدخل جسماني از براي امراض حاصل نگردد

- 5 مثلاً جزء نشویرا میزانی و جزء شکریرا میزانی اگر بر میزان طبیعی باقي ماند مدخلي از براي امراض حاصل نشود ولي چون اين اجزا از میزان طبیعی تجاوز کنند يعني ترايد و تناقص يابد البته از برای امراض مدخلي حاصل گردد

- 6 اين مسئله را بسيار تدقيق لازم است حضرت اعلیٰ روجي له الفداء فرموده اند که اهل بها بايد فن طب را بدرجه ئي رسانند که باغذيه معالجهء امراض نمايد و حکمتش اين است که در اجزاي مرکبهء جسم انساني از میزان اعتدال اگر اختلالي حاصل گردد لابد اين مدخل امراض است مثلاً اگر جزء نشوي ترايد نمايد و يا جزء شکري تناقص جويد مرضي مستولی گردد حکيم حاذق بايد کشف نمايد که در وجود اين مريض چه جزئي تناقص نموده و چه جزئي ترايد حاصل کرده چون اين را کشف نمايد غذائي که جزء تناقص نموده در آن غذا بسيار است بمريض دهد و اعتدال حاصل کند و چون مزاج اعتدال يابد مرض مندفع شود

- 7 و برهان اين مسئله آنکه حيوانات سائره فن طب نخوانده اند و اکتشاف امراض و علل و دوا و علاج نموده اند هر حيواني که بمرضي مبتلا گردد در اين صحرا طبيعت او را دلالت بر نوعی از گياه نمايد و چون آن گياه را تناول کند مرضش مندفع شود تشریح اين مسئله اين است که چون جزء شکري در جسم تناقص يابد بالطبع مزاج ميال بگياهي شود که در آن جزء شکري وفور دارد و بسوق طبيعي که نفس اشتهاست در اين صحرا در میان هزار نوع گياه گياهي پيدا نمايد که جزء شکري در آن بسيار است و آن را تناول کند و اجزاء مرکبهء

جسمش اعتدال حاصل نماید و دفع مرض شود

- 8 This question requireth the most careful investigation. When highly skilled physicians shall fully examine this matter, thoroughly and perseveringly, it will be clearly seen that the incursion of disease is due to a disturbance in the relative amounts of the body's component substances, and that treatment consisteth in adjusting these relative amounts, and that this can be apprehended and made possible by means of foods.
- 9 It is certain that in this wonderful new age the development of medical science will lead to the doctors' healing their patients with foods. For the sense of sight, the sense of hearing, of taste, of smell, of touch—all these are discriminative faculties, their purpose being to separate the beneficial from whatever causeth harm. Now, is it possible that man's sense of smell, the sense that differentiates odors, should find some odor repugnant, and that odor be beneficial to the human body? Absurd! Impossible! In the same way, could the human body, through the faculty of sight—the differentiator among things visible—benefit from gazing upon a revolting mass of excrement? Never! Again, if the sense of taste, likewise a faculty that selecteth and rejecteth, be offended by something, that thing is certainly not beneficial; and if, at the outset, it may yield some advantage, in the long run its harmfulness will be established.
- 10 And likewise, when the constitution is in a state of equilibrium, there is no doubt that whatever is relished will be beneficial to health. Observe how an animal will graze in a field where there are a hundred thousand kinds of herbs and grasses, and how, with its sense of smell, it snuffeth up the odors of the plants, and tasteth them with its sense of taste; then it consumeth whatever herb is pleasurable to these senses, and benefiteth therefrom. Were it not for this power of selectivity, the animals would all be dead in a single day; for there are a great many poisonous plants, and animals know nothing of the pharmacopoeia. And yet, observe what a reliable set of scales they have, by means of which to differentiate the good from the injurious. Whatever constituent of their body hath decreased, they can rehabilitate by seeking out and consuming some plant that hath an abundant store of that diminished element; and thus the equilibrium of their bodily components is reestablished, and they are rid of their disease.
- 11 At whatever time highly skilled physicians shall have developed the healing of illnesses by means of foods, and shall make
- این مسئله را بسیار تدقیق لازم است و چون اطبای حاذقه در این مسئله تعمیقات و تعقیبات مکرره مجری دارند واضح و مشهود شود که مدخل امراض از اختلال کیات اجزاء مرکبهء جسم انسان است و معالجه اش بتعدیل کیت آن اجزاست و این بواسطهء اغذیه ممکن و متصور است
- 9 و البته در این دور بدیع فن طب منجر بآن خواهد شد که باغذیه اطبا معالجه نمایند زیرا که قوهء باصره و قوهء سامعه و قوهء ذائقه و قوهء شامه و قوهء لامسه جمیع اینها قوای میزه اند تا نافع را از مضر تمیز دهند حال ممکن است که قوهء شامهء انسان که میز مشمومات است از رائحهء استکراه نماید و آن رائحه بجهت جسم انسان مفید باشد این مستحیل و محال است و همچنین قوهء باصره که میز مبصرات است آیا ممکن است که از مشاهدهء مزایل مستکراهه جسم انسان استفاده نماید اُستغفر الله من ذلک و همچنین قوهء ذائقه نیز قوهء میزه است قوهء ذائقه چون از چیزی کراه دارد البته آن مفید نیست اگر در بدایت فائدهء از او حاصل شود بالمآل مضرش محقق است
- 10 و همچنین مزاج چون در مقام اعتدال باشد آنچه از آن متلذذ شود شبههئی نیست که آن مفید است ملاحظه کنید که حیوان در این صحرا که صد هزار نوع گیاه دارد میچرد و بقوهء شامه استنشاق روائح گیاه میکند و بذائقه میچشد هر گیاهی که شامه از آن متلذذ و ذائقه از آن متلذذ آن را تناول کند مفید است اگر این قوهء میزه را نداشت جمیع حیوانات در یک روز هلاک میشدند زیرا نباتات مسممه بسیار و حیوانات از مخزن الادویه بخیر لکن ملاحظه کنید که چه میزان محکمی دارند که بان کشف نافع از مضر مینمایند و هر جزئی که از اجزاء مرکبهء جسمشان تناقص نماید گیاهی بجویند که در آن آن جزء متزاید است و تناول کنند و اجزاء مرکبه اعتدال حاصل نماید و مرض مندفع شود
- 11 و چون اطبای حاذقه معالجات را باغذیه رسانند و اطعمهء بسیطه ترتیب دهند و نفوس بشر را

provision for simple foods, and shall prohibit humankind from living as slaves to their lustful appetites, it is certain that the incidence of chronic and diversified illnesses will abate, and the general health of all mankind will be much improved. This is destined to come about. In the same way, in the character, the conduct and the manners of men, universal modifications will be made.

SWAB#134, LOG#0996x, LOG#1008x

از انهماک در شهوات منع کنند البته امراض مزمنه متنوعه خفت یابد و صحت عمومیه انسانیه بسیار ترقی کند و این محقق و مقرر است که خواهد شد همچنین در اخلاق و احوال و اطوار تعدیل کلی حاصل خواهد شد

MKT2.097, MMK1#134 p.149, MI-LAN.066, AVK3.021

AB00431

Date: 1908-Dec or <

- 1 O thou who art attracted by the fragrances from the gardens of the Kingdom! Thy spiritual letter was read and its loving, divine contents became known and understood. Praise be to God that thou art intoxicated from the cup of the love of God, sustained by the heavenly food, and stirred and expanded by the breezes of the Abha Paradise. Today such a confirmation from the divine Kingdom is manifest and evident that if any handmaiden of the Merciful succeeds in attaining it, hearts become captive in her control, stirred and moved, while souls become gladdened, expanded and thoughtful through her glad-tidings.
- 2 O handmaiden of God! Illnesses are of two kinds: spiritual and physical. Physical illnesses are cured through medicines, essences of herbs and drugs. But illnesses that result from psychic conditions are treated through the power of the human spirit. However, the power of the divine spirit rules over both physical and psychic conditions. Therefore when the human spirit becomes confirmed by the Holy Spirit's reinforcements, it can have its effects at every level in the world of existence. Psychic influences also have their effect, for through the power of attention reflections arise between hearts, and from the power of connection action and reaction occur, from which treatments are realized.
- 3 As for deriving character traits, faculties and senses from the combinations of cranial divisions - which is truly a branch of

1 ای منجذب بنفحات ریاض ملکوت نامه روحانی قرائت شد و مضامین محبت رحمانی معلوم و مفهوم گشت حمد خدا را که از کأس محبت الله سرمستی و از مائده سمائیه مرزوق و بنسائم جنت ابهی مهتر و منشرح و منبسطی امروز چنان تأییدی از ملکوت الهی ظاهر و باهر که اگر نفسی از اماء رحمن موفق یان شود قلوب در دست تصرف او اسیر و مهتر و متحرک است و ارواح ببشارات او مستبشر و منشرح و متفکر

2 ای امة الله امراض بر دو قسم است روحانی و جسمانی امراض جسمانی به ادویه و خلاصه اعشاب و عقاقیر معالجه گردد اما امراضی که از تأثرات نفسانیه حاصل بقوه روح انسانی معالجه گردد ولی قوه روح الهی حاکم بر عوارض جسمانی و عوارض نفسانی است لهذا چون روح انسانی بتأییدات روح القدس مؤید و موفق شود در عالم کون در هر رتبهئی از مراتب تأثیرات خویشرا بخشد اما تصرفات نفسانیرا نیز حکمی زیر بقوه توجه انعکاساتی بین قلوب حاصل گردد و از قوه ارتباط فعل و انفعال حاصل شود و از فعل و انفعال معالجات تحقق یابد

3 و اما استخراج اخلاق و قوی و حواس را از ترکیباب تقسیمات دماغیه که این فی الحقیقه از

physiognomy - a certain degree of validity may be considered, though not definitively so, but limited judgments can be considered. That is, one can make a kind of deduction. However, if all the signs of a trait are present in all features and cranial formations, then one can make a judgment.

تفرعات علم قیافه است یکنوع حکمی ملحوظ هرچند حکم قطعی نه ولی احکام مختصری ملحوظ است یعنی میتوان یکنوع استدلالی نمود اما اگر جمیع علائم صفتی از صفات در جمیع شمائل و ترکیبات دماغیه موجود باشد میتوان حکمی کرد

- 4 Regarding palmistry: since all things, all beings that are members of this great body of the world of existence, are all interconnected - meaning each being is a member or part of that great body - therefore from any part, due to this connection, the realities of other parts can be discovered. Its analogy is the human body - imagine the world of possibility as a human body whose parts, members, elements and faculties are all interconnected with each other, having perfect connection. For example, from facial color the heat of eyes and hidden intestinal diseases can be diagnosed, and from the pulse conditions of other organs become apparent. Glory be to God, what a mighty connection this is! Therefore one cannot consider it strange that from lines of palms evidence may be revealed showing realities of present and future conditions.

4 و اما مسئله علم کف چون جمیع اشیاء کافه کائنات که اعضای هیكل عظیم عالم وجود کل با کل مرتبط است یعنی هر کائی از کائنات عضوی از اعضا یا جزئی از اجزاء آن هیكل عظیمست لهذا از هر جزء بسبب ارتباط اکتشاف حقائق سائر اجزاء توان نمود مثالش هیكل انسانیت یعنی عالم امکانرا چون هیكل انسان تصور نما که جمیع اجزاء و اعضا و ارکان و جوارح مرتبط است بعضی بعضی ارتباط تام مثلاً از لون چهره اکتشاف حرارت چشم امراض نهانی احشا تشخیص داده میشود و از نبض عوارض سایر اعضا پدیدار میگردد سبحان الله چه ارتباط عظیمی است لهذا نتوان استغراب نمود که از خطوط کفوف دلائلی مکشوف گردد که حقائق حال و استقبال معلوم شود

- 5 In any case, this explanation covers the three things you had asked about. Now, O handmaiden of the Merciful, ask God that you may be reinforced by the breaths of the Holy Spirit, so that you become independent of all these indicators, evidence and powers, for those breaths are a force that has control over the reality of things and has such influence that it brings the dead to life, makes the blind see and the deaf hear - meaning it causes ignorant souls to enter the divine stream of knowledge, grants existence to absolute nothingness, guides the destitute to endless wealth, makes the dark night manifest light, and places the crown of knowledge on the head of absolute ignorance. This is the power of the spirit and influence of the Word of God. Ask God that you may receive a portion and share of this great bounty and evident triumph.

5 باری این بیان سه چیز است که سؤال نموده بودی حال ای امه رحمن از خدا بخواه که بنفثات روح القدس مؤید گردی تا از جمیع این قرائن و دلائل و قوی مستغنی شوی زیرا آن نفثات قوتی است که در حقیقت اشیاء متصرف است و چنان تأثیری دارد که مرده را زنده نماید و کور را بینا کند و کر را شنوا نماید یعنی نفوس جاهله را بشریعه علم الهی وارد گرداند و فقدان صرف را وجدان عنایت کند و مستمند را بثروت بیبایان دلالت فرماید ظلمت دیجور را تجلی نور کند و جهل محض را تاج علم بر سر نهد این است قوت روح و تأثیر کلمه الله از خدا بخواه که از این فیض عظیم و فوز مبین بهره و نصیب بری دعائی بجهت وسعت معیشت خواسته بودی

- 6 Lord! Pitiful are we, grant us Thy favor; poor, bestow upon us a share from the ocean of Thy wealth; needy, do Thou satisfy us; abased, give us Thy glory. The fowls of the air and the

6 پس مناجات کن و بگوای پروردگار مستمندانیم مرحمتی کن و فقیرانیم از بحر غنا نصیبی بخش محتاجیم عاجی ده ذلیلانیم عزتی بخش جمیع

beasts of the field receive their meat each day from Thee, and all beings partake of Thy care and loving-kindness.

- 7 Deprive not this feeble one of Thy wondrous grace and vouchsafe by Thy might unto this helpless soul Thy bounty.
- 8 Give us our daily bread, and grant Thine increase in the necessities of life, that we may be dependent on none other but Thee, may commune wholly with Thee, may walk in Thy ways and declare Thy mysteries. Thou art the Almighty and the Loving and the Provider of all mankind.

BPRY.022-023x, BSC.429 #777, SW_v13#12 p.332x, SW_v08#18 p.229x, BP1926.020-021x, BSTW#002x, BSTW#183x, BSTW#369ax

طیور و وحوش از خوان نعمت روزی خوار و جمیع کائنات از فیض عنایت بهره‌بردار

7 این ضعیف را از فیض جلیل محروم مفرما و این ناتوان را از توانائی خویش عنایتی بخش

8 رزق یومی را رایگان ده و معیشت ضروریرا برکتی احسان فرما تا مستغنی از دون تو گردیم و بکلی بیاد تو افتم راه تو پوئیم روی تو جوئیم و از تو گوئیم توئی توانای مهربان و توئی رازق عالم انسان و علیک التَّحیَّة و الثَّنَاء

INBA75:052x, NLAI_BH_AB.005b, BRL_DAK#0953, MKT1.487ax, MKT2.093, MILAN.063, AVK3.025.16x, AVK3.365.13x, DUR2.129x, MJMJ1.056x, MMG2#307 p.344x, MJH.015x

AB02050

To: Mirza Husayn son of Mulla Ali

Date: 1908-Dec or <

- 1 O servant of God! What you had written was observed. Praise be to God that you fulfilled the service with which you were charged and carried it out as was fitting and proper. Thank God that you became the recipient of such a bounty and were enabled to render such a service.
- 2 You wrote about the tumult in Tehran. These foolish ones are thoughtless. His Imperial Majesty the Shah, I bear witness by God, has benevolent intentions, but the clamor and commotion of the thoughtless ones gives no respite. May God make the end result good.
- 3 A group has counted their selfish desires as goodwill for the nation and acts in hope of influence and leadership. In France, when several people caused division between government and nation and rose up against the government and overthrew their sincere and kind king, afterwards the nation tore those same instigating persons to pieces and destroyed and eliminated them, and the secret of "whoever digs a pit for his brother, God will cause him to fall into it" became manifest and evident.
- 1 ای بنده الهی آنچه مرقوم نموده بودی ملاحظه گردید الحمد لله بخدمتی که مأمور بآن شدی از عهده برآمدی و چنانچه باید و شاید مجری داشتی شکر کن خدا را که مورد چنین عنایتی شدی و موفق بچنین خدمتی گردیدی
- 2 از فتنه طهران مرقوم نموده بودی این بیخردان بیفکرند اعلیحضرت شهبازی اشهد بالله مقاصد خیریه دارند اما های و هوی و عریده بیفکران مهلت نمیدهد خدا عاقبت را خیر بگرداند
- 3 جمعی هوای نفسانی خویش را خیرخواهی ملت شمرده‌اند و بامید نفوذ و ریاستی کاری میکنند در فرانسه وقتی که چند نفر سبب اختلاف دولت و ملت شدند و بر حکومت قیام نمودند و پادشاه صادق مهربان خویش را بنیان برانداختند بعد همان اشخاص محرک را ملت پاره پاره نمود و محو و نابود کرد و سر من حفر بئر لأخیه اوقعه الله فیه ظاهر و آشکار شد

- 4 Now too the evil clergy are calling the people to uprising, but the end result of these matters, even if the masses follow them and a parliament is established, "their plots will return upon their own necks." Although consultation is, by the text of God's Book, a legitimate command and foundation of God's Law, these souls' intention is not goodwill and implementation of God's Law - it is "a word of truth by which falsehood is intended."
- 5 If they were well-wishers, they would have shown obedience and submission to His Majesty the Shah and, with utmost humility, submissiveness and dignity, would have presented whatever they considered beneficial for state and nation regarding the establishment of a national parliament. It is certain that His Imperial Majesty would accept the petitions of any unbiased person, especially if based on goodwill for state and nation.
- 6 Deliver the enclosed letter to that same respected person mentioned.
- 4 حال نیز علماء سوء ناس را بر قیام دعوت مینمایند ولكن عاقبت این امور ولو اتبعهم الجمهور و تأسس الشورى سيرجع الكيد على نحرهم ولو شورى بنص كتاب الهى امر مشروع و اساس شريعت الله است اما این نفوس را مقصد خيرخواهى و اجراء شريعة الله نه کلمه حق يراد بها الباطل
- 5 اگر خيرخواه بودند حضرت شهریار را اطاعت و انقياد مینمودند و در نهایت خضوع و خشوع و وقار آنچه را خير دولت و ملت از تأسیس مجلس ملت میدانستند پیشگاه حضور عرض مینمودند یقین است که اعلیحضرت شهریارى ملتسمات هر بیغرضی را قبول میفرماید علی الخصوص که مبنی بر خيرخواهى دولت و ملت باشد
- 6 مکتوب جوفا بهمان شخص محترم معهود برسانید

MILAN.220, ANDA#63 p.13

AB02789

To: *Spiritual Assembly of Tihiran*

Date: 1908-Dec or <

- 1 O friends of 'Abdu'l-Baha! Praise be to God that whatever flowed from the Pen of the Covenant during the years of ferment and the height of influence and power of the parliamentarians in the veins, nerves and arteries of the Iranians has in these days become manifest and apparent, so that all may be assured that this pen is divinely inspired.
- 2 The foundation of consultation is among the greatest divine institutions, but it must be based on the fear of God and universal benevolence. However, the aforementioned parliament was in the hands of evil divines and the faithless people of Yahya, and their purpose was ultimately despotism and domination, and in the end they would arise to cut down the Blessed Tree. With the involvement of such persons as Malik'ul-Akhrasin and Sur and Naqur and Shaykh'ul-Mamalik and Siyyid Jamal, how could they ever succeed and be confirmed? Verily God does not prosper the work of the corrupt ones.
- 1 ای یاران عبدالهآء الحمد لله آنچه از کلمک پیمان در سنن هیجان و نهایت نفوذ و اقتدار مجلسیان در اعراق و اعصاب و شریان ایرانیان صادر در این ایام ظاهر و آشکار گشت تا کل یقین نمایند که این قلم ملهم است
- 2 اساس شور از اعظم تأسیسات الهیه ولى باید اساس تقواى الهى و خيرخواهى عمومى باشد اما مجلس معهود در دست علماء سوء و امت یحیای بنی وفا بود و مقصود نهایت استبداد و استیلاء و عاقبت بر قطع شجره مبارکه قیام مینمودند باوجود مداخله این نفوس مانند ملک الاخرسین و صور و ناقور و شیخ الممالک و سید جمال چگونه موفق و مؤید میشدند ان الله لا یصلح عمل المفسدین

- 3 In any case, now the government must, in gratitude for this divine confirmation, pursue justice and fairness and seek retribution for the martyred eminent scholar Aqa Siyyid Yahya in Sirjan, for that noble soul was, a few months ago, cut to pieces with utmost cruelty and hostility by the oppressors. Likewise, the government must offer complete protection to the oppressed ones of the world so that this divine confirmation and success may continue. Gratitude for blessings increases blessings, and "if ye be thankful, I will increase you."
- 3 باری حال باید حکومت بشکرانه این تأیید به عدل و انصاف پردازد و خونخواهی حضرت فاضل جلیل شهید آقا سید یحیی در سیرجان فرماید زیرا آن بزرگوار را چند ماه پیش در نهایت ظلم و عدوان ستمکاران شرحه شرحه نمودند و همچنین حکومت باید نهایت حمایت از مظلومان آفاق نماید تا این تأیید و توفیق مستمر باشد شکر نعمت نعمت افزون کند و لئن شکرتم لازیدنکم
- 4 Regarding Shaykh'ur-Ra'is, the friends must remain quiet and silent and, in accordance with the divine texts, act with the utmost spiritual courtesy. If someone commits the slightest oversight, one must act and behave in such a way that he himself becomes aware of it.
- 4 در خصوص جناب شیخ الرئیس احباء باید ساکت و صامت باشند و بموجب نصوص الهی نهایت اخلاق روحانی معامله کنند اگر نفسی جزئی نسیانی نمود باید نوعی حرکت و معامله کرد که خود او ملتفت گردد
- 5 And upon you be glory.
- 5 و علیکم البهاء

INBA16:210, MMK6#226, MILAN.229,
MSHR4.067x

AB10165

Date: 1908-Dec or <

O ye true friends of 'Abdu'l-Baha! His honor Ibn-i-Asdaq hath arrived at the Blessed Spot, hath attained unto circumambulation about the sanctuary of the Concourse on high, and hath been admitted into the gathering of the All-Merciful. In utmost joy and fragrance he is meeting all, spending his days in visitation at the Sacred Shrine and his nights in fellowship with the friends of the Merciful and with 'Abdu'l-Baha. They are in the utmost supplication and entreaty. I beseech God that they may be granted success in all conditions and degrees, and that both ye and we may become, as befitteth and beseemeth us, true servants of the Sacred Threshold.

ای یاران حقیقی عبدالهء حضرت ابن اصدق ببقعه مبارکه وارد و بطواف مطاف ملا اعلی فائز و در انجمن رحمن حاجر و در کمال روح و ریحان ملاقات بشود روزها زیارت تربت مقدسه مشغول و شبها بالفت یاران رحمانی و عبدالهء مالوف و در نهایت نبتل و تضرعند از حق میطلبم که توفیق در جمیع شوون و مراتب گردند تا بعبودیت استان مقدس چنانکه باید و شاید شوید گردیم

INBA16:059, MILAN.091a

AB00802

To: Bethlen, Aurelia et al., in New York

Date: 1908-Dec-01

- 1 O thou favoured handmaid of the heavenly Kingdom! Thy letter hath been received. It conveyeth high aspirations and noble goals, saying that thou hast in mind to make a journey to the Far East, and that thou art ready to endure extreme hardships, in order to guide the souls, and to spread far and wide the glad tidings of God's Kingdom. This purpose of thine betokeneth that thou, dear handmaid of God, dost cherish the very noblest of all aims.

1 ای کنیز مقرب ملکوت الله نامه‌ئی که مرقوم نموده بودی رسید از مضمون همت بلندی و مقصد ارجمندی مفهوم گردید که خیال سفری باقصی بلاد شرق داری که تجمل مشقات عظیمه نمائی تا سبب هدایت نفوسی گردی و بشارت بملکوت الله دهی این مقصد دلیل بر آنست که آن کنیز عزیز الهی را همت بسیار بسیار بلند است
- 2 When delivering the glad tidings, speak out and say: the Promised One of all the world's peoples hath now been made manifest. For each and every people, and every religion, await a Promised One, and Baha'u'llah is that One Who is awaited by all; and therefore the Cause of Baha'u'llah will bring about the oneness of mankind, and the tabernacle of unity will be upraised on the heights of the world, and the banners of the universality of all humankind will be unfurled on the peaks of the earth. When thou dost loose thy tongue to deliver this great good news, this will become the means of teaching the people.

2 اما بشارت باید باین داد که موعود جمیع ملل عالم ظاهر و آشکار گشته چه که جمیع ملل و مذاهب هریک منتظر موعودی هستند و حضرت بهاء الله موعود کل لهذا امر بهاء الله سبب شود و خیمه وحدت عالم انسانی در قطب امکان بلند گردد و رایت عمومیت بشری بر جمیع جبال و تلال موج زند چون زبان باین بشارت گشائی این وسیله تبلیغ گردد
- 3 Thy projected journey, however, is to a very far-away land, and unless a group of persons be available, the glad tidings will not take much effect in that place. If ye think best, travel instead to Persia, and on the way back, go through Japan and China. This would appear to be much better, and far more enjoyable. In any case, do whatever seemeth feasible, and it will be approved.

3 اما این سفر بسیار بعید است و تا جمعی نباشند بشارت تأثیر در آنجا چندان ننماید اگر مصلحت بدانید یک سفر به ایران نمائید و در مراجعت به ژاپون و چین مرور نما این بنظر بسیار بهتر و خوشتر آید والا هر نوع که موافق دانید مجری دارید همان مقبول
- 4 The Mashriqu'l-Adhkar is one of the most vital institutions in the world, and it hath many subsidiary branches. Although it is a House of Worship, it is also connected with a hospital, a drug dispensary, a traveller's hospice, a school for orphans, and a university for advanced studies. Every Mashriqu'l-Adhkar is connected with these five things. My hope is that the Mashriqu'l-Adhkar will now be established in America, and that gradually the hospital, the school, the university, the dispensary and the hospice, all functioning according to the most efficient and orderly procedures, will follow. Make these matters known to the beloved of the Lord, so that they will understand how very great is the importance of this 'Dawning-Point of the Remembrance of God.' The Temple

4 اعانه‌ئی که در خصوص مشرق‌الأذکار نموده‌اید بسیار مقبول مشرق‌الأذکار از اعظم تأسیسات عالم انسانیت و تفرعاتش بسیار است مشرق‌الأذکار اگرچه محل عبادتست ولیکن مربوط باسپیتال و اجزاخانه و مسافرخانه و مکتب اطفال ایام و مدرسه تدریس علوم عالیه است هر مشرق‌الأذکار مربوط باین پنج چیز است امیدوارم که در امریک حال مشرق‌الأذکار تأسیس شود و بتدریج اسپیتال و مکتب و مدرسه و اجزاخانه و مسافرخانه نیز در نهایت انتظام ترتیب یابد بیاران الهی این تفصیل

is not only a place for worship; rather, in every respect is it complete and whole.

- 5 O thou dear handmaid of God! If only thou couldst know what a high station is destined for those souls who are severed from the world, are powerfully attracted to the Faith, and are teaching, under the sheltering shadow of Baha'u'llah! How thou wouldst rejoice, how thou wouldst, in exultation and rapture, spread thy wings and soar heavenward – for being a follower of such a way, and a traveller toward such a Kingdom.

- 6 As to the terminology I used in my letter, bidding thee to consecrate thyself to service in the Cause of God, the meaning of it is this: limit thy thoughts to teaching the Faith. Act by day and night according to the teachings and counsels and admonitions of Baha'u'llah. This doth not preclude marriage. Thou canst take unto thyself a husband and at the same time serve the Cause of God; the one doth not preclude the other. Know thou the value of these days; let not this chance escape thee. Beg thou God to make thee a lighted candle, so that thou mayest guide a great multitude through this darksome world.

SWAB#064x, TAB.626-627, BWF.416-416x, LOG#2056x, BSC.465 #866-867x, SW_v06#17 p.142-143x, SW_v09#01 p.005x, PN_unsorted p073x

را بفهمانید تا بدانند که مشرق الاذکار چه قدر مهم است مجرد عبارت از محل عبادت نیست بلکه از هر جهت مکمل است

5 ای کنیز عزیز الهی اگر بدانی که در ظلّ حضرت بهاء الله چه مقامی از برای نفوس منقطعه و منجذبه و مبلّغه معین و مقرر شده است البته نهایت فرح و سرور حاصل نمائید و از شدت بشارت و وجد پرواز مینمائید که در چنین سبیلی سیر مینمائید و بچنین ملکوتی توجه دارید

6 اما عبارتی که من بتو مرقوم نموده‌ام که خود را وقف در خدمت امر الله نما مقصد اینست که فکرت را حصر در تبلیغ امر کن و شب و روز بتعالیم و وصایا و نصایح حضرت بهاء الله پرداز و این منافای ازدواج نه میشود قرینی قبول نمائی و بخدمت امر الله نیز پردازی هیچ یک مانع دیگری نیست باری وقت را غنیمت دان فرصت از دست مده از خدا بخواه که در اینجهان ظلمانی شمع روشن شوی و سبب هدایت جمعی غفیر گردی

MMK1#064 p.097x, MMK1#065 p.098x, AVK4.151.04x

AB07308

To: Charles S Krug, in New York
Date: 1908-Dec-01

- 1 O thou tender plant in the Garden of God! Happy art thou, Happy art thou! That thou art nurtured and developed by the outpouring of the Cloud of the Most Great Guidance; art stirred into cheerfulness by the wafting of the Breeze of the Divine Spring and art adorned with foliage and blossoms by the gentle rays of the Sun of Truth. Thank thou God that thou hast such a mother, who has a kind heart and who has nursed thee at the Breast of Guidance and has given thee spiritual food from the Heavenly Table. Know thou the value of such a mother and love her more day by day so that thou mayest become a thankful servant and a manifestor of the bounties of the Forgiving Lord.

1 ای تازه نهال بوستان الهی خوشا خوشا که از فیض سحاب هدایت کبری نشو و نما نمودی و بنسیم بهار الهی باهتر از آمدی از پرتو حرارت شمس حقیقت برگ و شکوفه نمودی امیدوارم که شجر مبارک گردی و میوه و ثمر بخشی حمد کن خدا را که چنین مادری داری و بچنین مهرپروری موفقی که از پستان هدایت شیر داد و از مائده آسمانی غذای روحانی مبذول نمود قدر چنین مادر را بدان و روز بروز بیشتر مفتون او گرد تا بنده شکور باشی و مظهر الطاف رب غفور گردی

2 Upon thee be Baha El Abha.

2 و عليك البهاء الأبهى

LABC.014

DRM.011d

AB05289*To: Mihdi Sarvistani, in Shiraz**Date: 1908-Dec-03*

- 1 O thou who art attracted by the divine fragrances! Thy letter was received and its contents were understood. Thou hadst asked for a writing from 'Abdu'l-Baha. I, too, immediately proceeded to pen this letter, and I have hoped and continue to hope through the grace and favors of the Blessed Beauty that the divine friends will attain such attraction that they will grasp divine mysteries without letters and become discoverers of secrets.
- 1 ای متجذب بنفحات الله نامهء مرقوم واصل گردید و مضمون مفهوم شد تمنای تحریری از عبدالبهاء نموده بودی من نیز فوراً بترقیم این نامه پرداختم و از فضل و الطاف جمال ابهی امید داشته و دارم که یاران الهی چنان انجذابی حاصل نمایند که بی نامه اسرار الهی اقتباس کنند و کاشف راز گردند
- 2 The outpourings of the Abha Kingdom are the Preserved Tablet, the Written Book and the Outspread Parchment, and all mysteries are inscribed in that letter. Study that detailed letter carefully so that you may become informed of the mysteries of what was and what will be.
- 2 فیوضات ملکوت ابهی لوح محفوظ و کتاب مسطور ورق منشور است و جمیع اسرار در آن نامه مرقوم آن نامهء مفصل را بدقت مطالعه نمائید تا بر اسرار ما کان و ما یكون مطلع گردید
- 3 Make his honor Khan Baba and his honor Ziya'u'llah and their mother, the handmaiden of God, joyous and delighted with the Most Wonderful, Most Glorious mention. And inform all the divine friends of this servant's intense love for them and give them the glad tidings of the infinite favors of the Intended One. And upon thee and upon them be the Most Glorious Glory.
- 3 جناب خان بابا و جناب ضیاء الله و امة الله والده شانرا بذکر ابداع ابهی جان و وجدان مسرور و شادمان گردانید و جمیع احبای الهی را از شدت محبت این عبد خبر دهید و بالطاف بی نهایت حضرت مقصود بشارت فرمائید و عليك و عليهم البهاء الأبهى

INBA87:427, INBA52:440

AB05789*To: Flora M Clark, in Fort Bragg, CA**Date: 1908-Dec-12*

1 O thou who art the wooer of the Beloved the Regions!

2 As soon as the Sun of Truth dawned in the East of Eternity, its rays like unto the lightening of the early morn, brightened and illumined this vast palace of immensity. Pure and transparent souls, which were clear from the rest of matter, immediately became enlightened and luminous and reflected the lights upon the world of contingent beings. This effulgence, to those pure hearts, was like unto a Call, a Revelation, a Splendor and Hearer by music. Therefore each one acquired a special effulgence and made manifest and apparent a certain Divine Glory. I beg of God that this lustrous Brilliancy shine in such wise in the heart of Humanity, and make such a deep and imperishable impression, that the world of darkness be entirely illuminated.

3 The poetry which flowed from the luminous heart of that maid servant of God became the cause of the happiness and rejoicing of the friends of God. Keep thy heart always perfumed and thy soul always odoriferous, through the fragrances of the Paradise of Abha in assemblies and gathering places.

BSTW#315

1 ای مفتون دلب آفاق

2 شمس حقیقت بحض اشراق انوارش مانند بارقهء
سحری این فضای وسیع را روشن و منور نمود
قلوب صافیهء لطیفه چون از زنگ ممتاز بود فوراً
استفاضه و روشن و منیر گردید و قلوب صافیه
را این اشراق ندا بود الهام بود تجلی بود آهنگ
ملکوتی بود لهذا هریک را تجلی خاصی حاصل
گردید و جلوهء نورانی ظاهر و آشکار شد از خدا
خواهم که این شعاع ساطع چنان در قلب آفاق
تجلی نماید و تأثیر کند که عالم ظلمانی بکلی نورانی
شود

3 اشعاری که از قریحهء نورانیهء آن کنیز الهی
جاری سبب فرح و شادمانی یاران الهی گردید
همواره در محافل و مجامع و خلوات بنفحهء جنت
ابهی مشام معطر دار و دماغ معنبر کن

MMK3#289 p.212

AB03475*To: Marie L Botay, in New York**Date: 1908-Dec-12*

1 O thou who art enkindled with the fire of the Love of God!

2 Thy letter came, and the interpretation of thy dream is this, that thou wilt render devoted service in the Blessed Cause, and wilt sacrifice thy soul, heart, spirit, body and all thy name and trace unto the Abha Beloved One.

3 O maid-servant of God! The time has not yet come for calling and raising the Voice in streets and markets-places: before long such time will arrive.

1 ای مشتعلهء بنار محبت الله

2 نامه رسید و تعبیر رؤیا اینست که در امر مبارک
جانفشانی نمائی و جان و دل و روح و جسم و
نام و نشان جمیع را فدای دلب اربی کنی

3 ای امة الله هنوز وقت آن نیامده که در کوچه
و بازار ندا بلند شود عنقریب خواهد آمد

- 4 I accept the five acres of land that thou hast mentioned. But use it in the benefit of (or literally "expend or employ it for") the Mashriqu'l Adhkar. Today all the beloved of God in those parts must endeavor that the Chicago Mashriqu'l Adhkar be founded and be built in the utmost solidity and exquisiteness. Whenever thy heart is free in the state of devotion and illumination, chant the following supplication:
- 5 O Thou Lord of the Kingdom! Confer discernment and wisdom upon this maid-servant and glorify her in the eternal World. Sever her from the world and all therein and enchant her by Thy Beauty. Make her to long for Thy meeting, make her awake and mindful so that she may wholly be sacrificed unto Thee, and become evanescent and as nothing in thy Path, that she may guide souls unto the path of Thy Love and may astonish minds at the Kingdom of Thy Oneness; and that she may become the cause of joy, enthusiasm and happiness unto the servants of God. Thou art the Powerful, the Mighty! Thou art the Bestower, the Giver, the Seer!

SW_v01#12 p.005x

4 پنج فدان زمین که ذکر نمودی من قبول نمودم
اما صرف مشرق الأذکار نمائید امروز باید جمیع
احبابی الهی در آسمان همت نمایند که مشرق
الأذکار شیکاگو تأسیس شود و در نهایت متانت
و ظرافت بنا گردد هر وقت قلبت را فراغتی و
توجهی و نورانیی این مناجات تلاوت نما

5 ای ربّ الملکوت این کنیز را فرهنگ و تمیز
بخش و در جهان ابدی عزیز کن از جهان و
جهانیان منقطع نما و مفتون جمال خویش فرما
مشتاق دیدار کن و بیدار و هوشیار فرما تا بکلی
فدای تو گردد و در سیلت محو و فانی شود
نفوس را بسبیل محبت هدایت نماید و عقول را
حیران ملکوت احدیت سازد سبب شوق و
شعف و سرور روحانی بندگان الهی گردد توئی
مقتدر و توانا و توئی بخشنده و دهنده و بینا

MMK5#295 p.219x

AB12136

To: Alma Knobloch, in Stuttgart

Date: 1908-Dec-14

- 1 O thou beloved maidsrvant of God.
- 2 Thy letter was received. Praise be to God thou hast become the cause of the diffusion of the Fragrances in the countries of the North. The guidance of the people is greater than presenting one's self in the Blessed Spot; for any soul who sacrifices his life (serves faithfully) for the promotion of the Word of God, his real country is the Blessed Spot and he is near to it with his heart and soul, nay rather, he is its Eternal dweller. I hope that thou mayest be assisted to visit the Holy Land. Abdul Baha is always thy Companion and thy Confidant, he sings the same melody and chants the same songs with thee. He beholds the services of the friends and thanks them with gratitude for their hardships and troubles.

1 ای کنیز عزیز الهی

2 نامه شما رسید الحمد لله در ممالک شمال سبب
نشر نفعات شدی هدایت خلق اعظم از حضور
به بقعه مبارکه است زیرا هر نفسی در اعلاء
کلمه الله جانفشانی نماید وطن حقیقی او بقعه
مبارکه است و بجان و دل نزدیک است بلکه
ساکن ابدیست و امیدوارم که عاقبت بشرف
حضور نیز موفق گردی عبدالهآء همیشه همدم
شماست و همراز و هم آهنگ و هم آواز خدمات
دوستانرا مشاهده نماید و تعب و مشقتشانرا بیان
ممنونیت میکند

3 جشن عظیم که در یوم بعثت حضرت اعلی برپا
نمودید و همچنین میهمانی نوزده روزه بسیار سبب
فرح قلوب دوستان گردید احبا و اماء رحمان

- 3 The great feast that you celebrated on the occasion of the appearance of His Highness, the Bab, likewise the feasts of nineteen days, produced great rejoicing in the hearts of the believers. Whenever the friends and the maidservants of the Merciful gather together, read the Tablets and the words, interchange ideas and deliver eloquent speeches the heavenly blessings descend, the Spiritual Food becomes present, the celestial bounty is unveiled, the confirmations of the Holy Spirit descend uninterruptedly, spiritual development is attained and attractions of heart realized.
- 4 Convey respectful greetings to miss Doring on my behalf and say: "The Supreme Concourse praised the Feast that thou didst celebrate and the melodies of Miss Staebler, Miss Bezold and Mr. Brown were heard by the Angels of Heaven."
- 5 Announce yearning greetings to Mr. and Mrs. Herrigel and say: "Indeed ye have celebrated a Baha'i Feast and have sought for Supreme Bounties. I am very pleased with you and ask confirmation and assistance in your behalf so that that household may become ready to receive the graces of the Lord and its good name descends to future generations and cycles and be encircled with the help of the Kingdom of God."
- 6 Declare greetings and salutations on my behalf to Mr. Ekstein and say: "I ask God that thou mayest crown thy head with the diadem of servitude to the Beauty of Abha and become conducive to the progress of the Cause of God."
- 7 Convey on my behalf the wonderful Abha greeting to Dr. Fisher.
- 8 O thou beloved maidservant of God! Whenever innumerable people enter the meeting and ask difficult questions turn thy face to the Kingdom of Abha, ask assistance, open thy mouth and speak with perfect courage and strength. The Holy Spirit shall confirm thee.
- 9 O thou beloved maidservant of God! With heart and soul I am with thee. Rest thou assured. Thou shalt be assisted in such wise that you will stand astonished.
- 10 Convey on my behalf the wonderful Abha greeting to Mr. Eardly of Baltimore and deliver my salutation to him for he is very much beloved by me. I pray in his behalf so that he may gain a spiritual victory.
- چون مجتمع گردند و قرائت الواح و کلمات نمایند و مبادله افکار کنند و نطقهای بدیع بفرمایند برکت آسمانی شامل گردد و مائده روحانی حاضر شود فیض روحانی رخ بگشاید و تأییدات روح القدس متتابع گردد روحانیات ترقی نماید و انجذابات وجدانی حاصل شود
- 4 مس دورینگ Doring را از قبل من تحیت محترمانه برسان و بگو جشنی که فراهم آوردی ملاً اعلی تحسین نمودند و نعمات مس استبلر Staebler و مس بیزولد Bezold و مستر براون Braun بسمع ملاً اعلی رسید
- 5 و بمستر و مسس هریگل Herrigle تحیت مشتاقانه برسان و بگو فی الحقیقه جشن بهائی آراستید و موهبت ربّانی خواستید من از شما بسیار خوشنودم و طلب تأیید و توفیق مینمایم تا آن خانواده آماده الطاف ربّانی شود و ذکر خیرش در قرون و اعصار بماند و مشمول تأییدات ملکوت الله گردد
- 6 و مستر اکستن Ekstein را از قبل من آنچه لازمۀ احترام است ابلاغ دارید و بگوئید از خدا خواهم که تاج عبودیت جمال ابهی بر سر نهی و سبب ترقی امر الله گردی
- 7 دکتر فیشر را از قبل من تحیت ابدع ابهی ابلاغ دار
- 8 ای کنیز عزیز الهی چون جم غفیر رجال در محفل حاضر گردد و سؤالات شتی کنند توجّه بملکوت ابهی نما و مدد طلب و زبان بگشا و در کمال قوت و جسارت نطق کن روح القدس تأیید نماید
- 9 ای کنیز عزیز الهی من بدل و جان با توام مطمئن باش چنان تأییدی خواهی دید که خود حیران خواهی گشت
- 10 و در بالتیمور مستر اردلی Erdly را از قبل من تحیت ابدع ابهی ابلاغ نما و پیام من برسان زیرا در نزد من بسیار عزیز است و در حق او دعا نمایم و طلب نصرت کنم

- 11 Convey greetings with utmost love on my behalf to thy beloved sister Mrs. Hannen and her respectful husband.

BBBD.055-056

11 و همچنین خواهر عزیزت مسیسی هانن و قرین
محترمش را از قبل من بنهایت محبت ابلاغ تحیت
بنمائید

BBBD.052-055

AB03334

To: Ella Thorington Nash, in Cambridge, MA

Date: 1908-Dec-15

- 1 O daughter of the Kingdom!

1 ای بنت ملکوت

- 2 The obligatory prayers are binding inasmuch as they are conducive to humility and submissiveness, to setting one's face towards God and expressing devotion to Him. Through such prayer man holdeth communion with God, seeketh to draw near unto Him, converseth with the true Beloved of his heart, and attaineth spiritual stations.

2 صلوٰۃ فرض و واجب است زیرا سبب خضوع
و خشوع و توجّه و تبتّل الی الله است انسان
در صلوٰۃ با خدا مناجات کند و تقرّب جوید و
با معشوق حقیقی خویش گفتگو نماید بواسطه
صلوٰۃ مقامات روحانیه حاصل گردد

- 3 As for Green Acre, if this become a centre for the Baha'is—with attendance granted to other groups—the divine call will reach all who wish to hearken unto it. If on the other hand it become a focal centre and rallying point for a host of empty-headed enthusiasts, each purveying his own fantastic creed, they will take up everyone's time to no purpose propounding this or that outlandish notion.

3 اما گرین عکا اگر مرکز بهائیان گردد و ملل سائر
حاضر شوند هر طالی استماع ندای الهی کند و
اما اگر مرکز مهمّ جم غفیر بیوده گویان از ملل
اوهام پرست گردد و در آنجا جمع شوند اوهاماتی
نشر نمایند که سبب تضییع اوقات گردد

- 4 For example, observe how some superstitious people from India gathered there, what fruit was produced and what benefit was gained except the spread of superstitions?

4 مثلاً ملاحظه نمائید که بعضی از اصحاب اوهام
هندوستان در آنجا اجتماع نمودند چه ثمری
حاصل شد و چه فائده‌ئی بدست آمد جز آنکه
اوهامی انتشار دهند

- 5 Certainly we shall not deny access to members of other religions, but at the same time we have no wish that Green Acre should become a breeding ground for superstitions. Indeed, our ardent hope is that the cry of the Kingdom may be raised in that spot, and that the Baha'i character of the school may become sufficiently evident for it to attract the notice of other groups.

5 هر چند ما ادیان سائر را منع نمائیم ولی گرین عکا
را مرکز اوهام نیز نخواهیم بلکه آرزو چنان داریم
که در آن مرکز ندای ملکوت بلند شود و بهائیان
در آنجا قوّتی نمایان داشته باشند تا سبب انتباه
سائر ادیان گردد

6 از خدا خواهیم که اسباب ملاقات در نقطه‌ئی
از نقاط ارض خواه شرق و خواه غرب فراهم
آید و علیک البهّاء الأبهی

BRL_DAK#0683, COMP_PDLP#57x

- 6 I ask God that the means of meeting be provided at some point on earth, whether East or West. And upon you be the Most Glorious Glory.

BRL_ATE#159x, BRL_IOPF#2.06x, BRL_PMDA#22x, BRL_PDL#57x, COC#1744x

AB12177

To: Julia Stabler, in Stuttgart

Date: 1908-Dec-16

- 1 O handmaiden of God who is attracted! Open your tongue in thanksgiving to the Lord God, for praise be to God, you have heard the commandments, counsels and teachings of Baha'u'llah and have acknowledged and recognized the return of Christ.
- 2 And since the divine call must repeatedly reach the ears of heart and soul, you should be infinitely grateful to the dear handmaiden of God Miss Alma Knobloch, for she led you to the honor of faith and gave you a share of the fountain of living waters. She breathed the spirit of life into you and made you eternally alive. If you were to thank her at every breath, you would not fulfill the obligation of gratitude, for the gift of guidance is the greatest divine gift in the human world. Surely you had worthiness and capacity to attain this great bounty.
- 3 God willing, may you also succeed in guiding others. Do not look to your own weakness and inability. Turn to the confirmations of the Abha Kingdom, for divine grace makes a weak seed into a mighty tree, and the drops of heavenly clouds transform black earth into a divine rose garden. Do not wonder, turn to it; do not despair, be hopeful in the grace and gifts of this luminous age and arise to teach. When you engage in service to the Kingdom, you will find doors opened and bounties successive.
- 4 You wrote about the celebration of the Day of the Declaration of the Bab, that on that day you arranged a feast and engaged in mention of God, recited verses and said prayers. Know with certainty that this gathering and this love and this unity on that day becomes the cause of confirmation of all the friends.

1 ای امة الله المنجذبه زبان بشكرانه حضرت یزدان بگشا كه الحمد لله وصايا و نصايح و تعاليم حضرت بهاء الله را استماع نمودی و اقرار و اعتراف بر جوع حضرت مسیح كردی

2 و چون ندای الهی پی در پی بگوش دل و جان واصل باید بی نهایت ممنون از كنیز عزیز الهی مس الما نوبلاک باشی زیرا ترا بشرف ایمان فائز نمود و از معین آب حیوان نصیب داد روح حیات در تو دمید و زنده ابدی كرد اگر در هر دمى او را شكرانه ئى نمائى از عهده شكرش بدر نیایی زیرا موهبت هدایت اعظم مواهب الهی در عالم انسانیت و البته لیاقت و استعدادی داشتی كه باین موهبت كبرى فائز گشتی

3 انشاء الله بهدایت دیگران نیز موفق گردی نظر بضعف و عدم اقتدار خود منما توجه بتأییدات ملكوت ایهی كن كه فیض الهی دانهء ضعیف را شجرى عظیم نماید و رشحات سحاب آسمانی خاك سیاه را گلزار ربانی فرماید تعجب مكن توجه كن نومید مباش بفضل و مواهب این عصر نورانی امیدوار باش و بتبلیغ پرداز و چون بخدمت ملكوت پردازی درها را گشوده بینی و فیوضات را متتابع مشاهده نمائى

4 از جشن یوم بعثت حضرت اعلی مرقوم نموده بودی كه در آنروز بزیمى آراستید و بذكر حق مشغول شدید تلاوت آیات نمودید و مناجات كردید یقین بدان كه این اجتماع و این محبت و این الفت در آنروز سبب تأیید جمیع احبا گردد

- 5 Praise be to God, in the world of dreams you saw rays of light dawning from heaven and Christ pointing with His finger. Know that that light is the dawning of the Sun of Truth and the rays shining from the Abha Beauty. 5 الحمد لله در عالم رؤیا مشاهده نمودی که اشعهء نوری از آسمان طالع شد و حضرت مسیح بانگشت خویش اشاره مینمودند بدان آن نور اشراق شمس حقیقت است و اشعهء ساطعه از جمال ابهی
- 6 I beseech from God's favors that your sister and brother may also be quickened by this life-giving breath. Three rings inscribed with the Greatest Name are being sent inside this envelope. 6 از الطاف حقّ رجا مینمایم که خواهر و برادرت نیز از این نفحهء حیات زنده گردند سه نگین اسم اعظم در داخل این پاکت ارسال میشود

BBBD.068-069

BBBD.067

AB06343

To: Juliet Thompson, in New York

Date: 1908-Dec-16

O thou who art attracted to the Beauty of God!

Thy letter was received. I ask from God, supplicating and entreating in the Threshold of Oneness, that thy utmost desire may become realized. The desire of the sanctified souls is always for sacrifice in the path of God, attraction by the merciful fragrances, the vivification of souls, the proclamation of universal peace, the establishment of the oneness of humanity and the enkindlement of the fire of the love of God in the hearts of men. It is my hope that the desire of the friends of God be as such, so that they may be released from the influence of the ephemeral word, shine in the Kingdom of eternity, be exhilarated by the wine of the love of God and, like unto the tempestuous sea, rage and roar with the ardor of the love of God. I desire this station for thee.

TAB.703-704, SW_v07#10 p.098x

AB06597*To: Henrietta C Wagner, in Los Angeles**Date: 1908-Dec-16*

O thou maid-servant of God!

Truly, I say, complete capacity and ability is the cause of the appearance of the divine gifts. Souls are many who in the years gone by have listened to the glad-tidings, but up to this time they have remained veiled, deprived and unmoved. But, through the bounty of the Beauty of ABHA, as soon as thou didst hear the call, thou didst turn thy face toward the Lord of Hosts and became a believer in God and assured of His divine verses. Immediately the Most Great Name made an impression upon thee. Therefore, I hope thy breath may become also effective and in a short time, like unto dry wood, become enkindled and ignited.

Do not wonder at the mercy and bounty of God. Consider thou how one spark sets on fire a great forest. Therefore, there is great hope, and the favor and grace of the Almighty is limitless.

TAB.639-640

AB12667*To: Sophie Stabler, in Stuttgart**Date: 1908-Dec-16*

O handmaiden of God! I beseech with utmost humility and need from the Great Bounty and Gift that you, together with your two dear children, may be accepted at the Threshold of Divine Oneness and draw near unto God, that you may become established in the Divine Kingdom, and arise with mighty steadfastness in the Cause of God, so that you may be assisted and confirmed in achieving that which is your ultimate desire.

ای امه‌الله از فضل و موهبت کبری بکمال عجز
و نیاز میطلبم که با دو طفل عزیزت در درگاه
احدیت مقبول گردید و بخدا نزدیک شوید در
ملکوت الهی استقرار یابید و باستقامت عظیمه
بر امر الهی قیام نمائید تا بآنچه منتهای آرزوی
شماست موفق و مؤید گردید

BBBD.071-072

BBBD.071

AB03460*To: Isabella D Brittingham, in United States**Date: 1908-Dec-17*

Concerning My freedom: I was, am, and always will be, free. No one can take away My freedom. My freedom comes from the Beauty of ABHA and no one is able to encroach upon it. Should all the forces of the world unite, they could not overwhelm Me, for I am free, and above all the restrictions, chains and ties of attachment to this world. However, from a physical standpoint, it is My hope that under all circumstances I may become incarcerated and imprisoned in the Path of His Highness, the Merciful; nay, rather be bound with fetters. My ultimate desire is to find Myself upon the cross. This is glory and peace. This is the happiness and rejoicing of Abdul Baha. Had I not such a longing, no one could have any power and authority over Me.

اما حریت من همیشه آزاد بوده و هستم حریت مرا کسی ممانعت نتواند و آزادی من از جمال ابهی بود و کسی در آن مداخله نتواند اگر جمیع قوای عالم جمع شود حصر بر من نتواند زیرا از جمیع قیود و زنجیر تعلق باینجهان آزادم اما از جهت جسمانی مرا آرزو چنان که در جمیع احوال در سبیل حضرت رحمان محصور باشم و مسجون گردم بلکه اسیر زنجیر گردم و نهایت آرزو آنکه خود را بر صلیب بینم اینست عزت و راحت و مسرت و بشارت عبدالهآء و اگر این آرزو نبود نفسی را بر من تسلطی نبود و تهگی نه

MMK5#009 p.004x

AB11372*To: Carrie Kinney**Date: 1908-Dec-17*

- 1 O thou who art enkindled with the fire of the love of God! 1 ای مشتعل بنار محبت الله
- 2 Thy letter was received and its contents brought joy, for it was evidence of thy turning to the Kingdom of God and a clear sign of the love of God. 2 نامه شما رسید و از مضمون سرور حاصل گردید دلیل بر توجه بملکوت الله بود و آیت صریحه محبت الله
- 3 Thou hadst written about the formation of gatherings and the arrangement of meetings. These gatherings are the cause of the manifestation of God's love and the diffusion of the light of His guidance. 3 از تشکیل محافل و ترتیب مجالس مرقوم نموده بودید این محافل سبب جلوه محبت الله است و انتشار نور هدایت الله
- 4 Whensoever a company of people shall gather in a meeting place, shall engage in glorifying God, and shall speak with one another of the mysteries of God, beyond any doubt the breathings of the Holy Spirit will blow gently over them, and each shall receive a share thereof. 4 هر جمعی که در محلی اجتماع کنند و بذکر حق مشغول گردند و از اسرار الهی دم زنند یقیناً از نفثات روح القدس نصیب گیرند

5 As for Iranian food, since it causes remembrance of Iran and the dawning of the Sun of Truth from the horizon of possibility, such food is surely acceptable to the friends.

5 اطعمه ایرانی چون سبب تحطّر و تذکّر ایران و ظهور شمس حقیقت از مشرق امکانست البته آن طعام مقبول یارانست

6 Regarding presence at this blessed and luminous spot, thou hadst written - thou and thy respected wife are permitted to come next summer, but for others the time is not yet appropriate; wisdom does not allow it. Their presence will be more suitable at another time. Show them the utmost kindness, and since means are limited, assist them with their travel expenses so that whenever wisdom permits, they may cover their travel costs and come for pilgrimage.

6 در خصوص حضور باین بقعه مبارکه نوراء مرقوم نموده بودید شما و قرین محترمت مأذونید که در تابستان آینده حاضر شوید ولی دیگران حال مقتضی نیست حکمت اقتضا نمینماید آنان وقتی دیگر حضورشان موافقت است شما نهایت مهربانیرا با آنان مجری دارید چون دست تنگ است مصارف راهشانرا بخود اعانت کنید تا هروقت حکمت اقتضا کند مصارف راه نمایند و بزیارت آیند

SWAB#056x

BRL_DAK#0242, MMK1#056 p.091x

AB05590

To: Arthur S Agnew, in Chicago

Date: 1908-Dec-17

O Thou Almighty Lord! Strengthen all mankind that they may do according to the instructions and teachings recorded in these writings, so that wars and strifes may be eliminated from the world of man; that the roots of enmity may be destroyed and the foundations of love and affection be established; that the hearts may be filled with love and the souls be attracted; that wisdom may advance and the faces become brightened and illumined; that there be no more wars and strifes and that reconciliation and peace appear; that the Unity of the world of man may pitch its tent on the "apex of the horizons," so that peoples and parties become as one nation, that different continents become as one continent and the whole earth as one land; that the sects of antagonizing and dogmatic religions be unified; that the world of creation be adorned and all the people of the earth abide in unity and peace. Verily, Thou art the Giver, the Bestower, the Beholder!

ای پروردگار نوع بشر را موفق نما که بوصایا و نصایح مندرجه در این مکاتیب عمل نمایند تا از عالم انسانی نزاع و جدال زائل گردد و بنیان خصومت برافتد و بنیاد الفت و محبت تأسیس شود قلوب مؤتلف و نفوس منجذب گردد عقول ترقی کند و وجوه روشن و نورانی گردد جنگ و جدال نماند صلح و سلام رخ بگشاید وحدت عالم انسانی در قطب آفاق خیمه برافرازد قبائل و امم مختلفه امت واحده شود و اقالم متعدده حکم اقلیم واحد یابد بسط زمین وطن واحد شود و شعوب و ادیان متعارضه متنازع ملت واحده گردد عالم آفرینش آرایش جوید و من فی الأرض راحت و آسایش یابد توئی مقتدر و توانا و توئی دهنده و بخشنده و بینا

TAB.000:ix

MMK5#315 p.227

AB10600

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

Date: 1908-Dec-20

- 1 O herald of Truth! Your second letter dated 26 Dhi'l-Qa'dih 1326 was received. Regarding sending a teacher to Alexandretta, you had written that if the friends in Alexandretta are determined and request again, send a teacher who is steadfast, firm, knowledgeable and suitable.

۱ ای منادی حق نامهٔ ثانی بتاریخ ۲۶ ذیقعدہ سنہ ۱۳۲۶ ملاحظہ شد در خصوص ارسال معلم بہ اسکندرونہ مرقوم نمودہ بودید اگر چنانچہ احبابی اسکندرون مصمم برآند و دوبارہ طلب نمایند معلی ثابت و راسخ و دانا و مناسب ارسال نمائید
- 2 Concerning the banners of freedom, brotherhood, justice and equality raised in that great city which you had written about - although freedom is the desire of the free-minded, yet as you wrote, these partial means will not accomplish universal ends. However, the Banner of the Supreme Concourse which waves in the heights of the Most Glorious Kingdom makes every difficulty easy and brings every purpose to fruition. But alas, the people of Iran will reject that manifest Banner, though eventually they will perceive their own weakness and powerlessness. We hope through the favors of God that the banner of the oneness of humanity will be so raised that its sanctified standard will wave over East and West.

۲ از اعلام مرفوعہ حریت و اخوت و عدالت و مساوات در مدینہ عظیمہ مرقوم نمودہ بودید ہرچند آزادی آرزوی آزادگانست ولی همانست کہ نگاشتید باین وسائل جزئیہ مقاصد کلیہ انجام نیابد اما علم ملأ اعلی کہ در اوج ملکوت اہبی موج میزند ہر مشکل آسان نماید و ہر مقصدی حصول یابد ولی افسوس کہ آن علم مبین را اہل ایران منکوس خواهند اما عاقبت عجز و ضعف خویش محسوس بینند از الطاف حضرت یزدان امیدواریم کہ رایت وحدت عالم انسانی چنان مرتفع گردد کہ پرچم تقدیسش بر شرق و غرب موج زند
- 3 As for the friends of God whom you praised beyond description and requested loving messages for each one, and for whom you sought divine confirmations at the Holy Threshold - 'Abdu'l-Baha, with utmost supplication and faithfulness, prayed at the Sacred Threshold and beseeched divine assistance for each one, that they may arise to fulfill the counsels and exhortations of the Most Glorious Beauty (may my spirit be sacrificed for His loved ones), become the essence of sanctity and the reality of detachment, enter the world of abstraction, and be moved to deeds and actions that will awaken others and draw them near to the Threshold of God.

۳ یاران الہی را کہ ستایش زایدالوصف نمودی و از برای ہر یک طلب نوازش و نگارش فرمودی و در تربت مبارکہ تأییدات ربانیہ خواستی عبدالہاء در نہایت تضرع و وفا در آستان مقدس دعا نمود و ہر یک را توفیقات الہیہ طلب کرد تا بہ نصایح و وصایای جمال اہبی روحی لأحبائہ الفداء قیام نمایند جوہر تقدیس شوند و حقیقت تنزیہ گردند و بجهان تجرید درآیند و بہ اعمال و افعالی مبعوث شوند کہ سبب تنبیہ دیگران گردد و علت تقرب آستان یزدان شود
- 4 Today the people of Baha are souls who should become renowned throughout all regions for possessing the character, conduct and behavior of the Supreme Concourse, for He explicitly states in numerous passages that in this wondrous Dispensation a Baha'i is one who, like a candle, illumines and casts the light of sanctity and detachment upon East and West. Otherwise it is a name without reality and a word without meaning.

۴ الیوم اہل بہا نفوسی ہستند کہ بہ اخلاق و اطوار و رفتار ملأ اعلی مشہور آفاق گردند زیرا در مواضع متعددہ این قضیہ را بنص صریح میفرماید کہ در این دور بدیع بہائی آنست کہ مانند شمع برافروزد و بر شرق و غرب پرتو تقدیس و تنزیہ اندازد والا اسمیست بی مسمی و لفظیست بی معنی

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الأبهی

INBA85:409,

BRL_DAK#0205,

AVK2.081.12x, YIA.302-303

AB07319

To: Ghulam Rida Amin Amin, in Tihran

Date: 1908-Dec-21

O thou who art firm in the Covenant! Truly thou art a believer, assured and steadfast and advancing. This attention and advancement is the magnet of divine confirmation and success, and the cause of attaining the highest stations of existence in the new Kingdom. Therefore be confident in the grace and gift of the Lord that successive confirmations will arrive, the light of truth will shine, and the dark world will become illumined. Convey to Jinab-i-Haji Aqa Muhammad greetings and praise on behalf of 'Abdu'l-Baha and say: "Friend, times are very difficult, but love is renewed moment by moment. Surely you will excuse me from writing." And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان حقاً که مؤمنی و موقن و مستقیمی و مقبل این توجه و اقبال مغناطیس تأیید و توفیق است و سبب وصول باعلی مراتب وجود در ملکوت جدید پس مطمئن به فضل و موهبت حضرت پروردگار باش که تأییدات متتابعه رسد و نور حقیقت بتابد و عالم ظلمانی نورانی شود جناب حاجی آقا محمد را از قبل عبدالبهاء تحیت و ثنا برسان و بگو رفیق ضیق اوقات شدید است ولكن محبت انا فانا در تجدد البتة از نگارش معذور میداری و علیک البهاء الأبهی

MKT9.076

AB09583

To: Gulbaji wife of Jinab Amin

Date: 1908-Dec-21

O near leaf! You are neither a Gulbaji (flower sister) to any flower, nor a tribute-payer to any monarch. Praise be to God that the rose of the love of God has blossomed in your rose garden, and Jinab-i-Amin is a supreme paradise - cheerful, good-natured, heart-attracting and musk-scented. Give thanks to God that you have freely obtained such a flower-filled rose garden without cost. Well done! So glorify the name of your

ای ورقهء مقربہ نه به گلی باجی ده و نه بهیچ سلطانی خراجی الحمد لله گل محبت الله در گلشن تو شکفته و جناب امین یک بهشت برین است خوش رو و خوشخو و دلجو و مشکین بوست شکر کن خدا را که چنین گلستانی پر گل مفت و رایگان بدست آوردی هنیئاً لک و مریئاً فسبحی

Lord morning and evening, and upon you be the Most Glorious Glory of God.

باسم ربک بکره و عشیا و علیک بهاء الله الابهی

MKT7.167a

AB05136

To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi, in Khuqand

Date: 1908-Dec-22

¹ O thou who art firm in the Covenant! The letter which thou hadst written to Jinab-i-Manshadi was perused. You have permission to attain the presence, but Jinab-i-Aqa Muhammad Sadiq has permission to attain after your return. The intention is that both cannot be present at once - one must come first and the other afterwards. The choice is yours. Whatever both parties deem advisable, carry it out.

¹ ای ثابت بر پیمان نامه که بجناب منشادی مرقوم نموده بودی ملاحظه گردید شما اذن حضور دارید ولی جناب آقا محمد صادق بعد از مراجعت شما اذن حضور دارد مقصود اینست که هر دو نمیشود یکدفعه حاضر شوید یکی باید اول بیاید و دیگری بعد دیگر اختیار با شماهاست هر نوع که طرفین مصلحت بدانید مجری دارید

² As for the pilgrim house, it has been built in the best location near the Most Exalted Shrine, but it needs furnishings and equipment. Jinab-i-Aqa Mirza Mu?sin has not a moment's rest or peace due to the abundance of various tasks for the friends, and now he must go to Egypt with Jinab-i-Afnan Aqa Mirza 'Abdu'l-Vahhab to bring back a group of the leaves of the Blessed Tree who are on their way. Therefore it would be better that when you yourself are present, you attend to the completion and perfection of the pilgrim house.

² اما در خصوص مسافرخانه در نزدیک مقام اعلی در بهترین نقطهئی بنا شده است ولی فرش و اسباب لازم دارد جناب آقا میرزا محسن از کثرت کارهای متفرقه احباب دقیقهئی فرصت و آرام ندارد و حال باید با جناب افنان آقا میرزا عبدالوهاب به مصر برود و جمعی از ورقات سدره مبارکه در راه هستند آنها را بیاورد پس بهتر است که وقتی که خود شما حاضر میشوید به اتمام و اكمال مسافرخانه پردازید

³ And upon thee be the Most Glorious Glory!

³ و علیک البهاء الابهی

MKT5.071

AB11764*To: Ibn-i-Abhar, in Tihiran**Date: 1908-Dec-22*

- 1 O herald of the Covenant! Your detailed letter written in Beirut was received and carefully reviewed. Due to lack of time, a brief response is being written.
- 2 Regarding the school that you had arranged with the friends in Alexandretta, this is very acceptable. First, this is necessary and essential. And likewise the matter of consultation is also very appropriate. And when these two important matters are accomplished, then if they are able and can manage it, they should arrange a pilgrim house that can also serve as a Mashriqu'l-Adhkar. I will write a letter to the friends about this matter.
- 3 Convey the most wonderful and sweetest greetings to all the friends and loved ones of God. And upon you be the Most Glorious Glory.

1 ای منادی پیمان نامه مفصل که در بیروت مرقوم نموده بودید رسید و بدقت ملاحظه گردید از عدم فرصت جواب مختصر مرقوم میشود

2 در خصوص مکتب که با حضرات قرار داده بودید در اسکندرونه بسیار مقبول اول این لازم و واجب و همچنین امر مشورت نیز بسیار موافق و چون این دو قضیه مهمه حصول پذیرد آنوقت اگر بتوانند و از عهده برآیند مسافرخانه که هم مشرق‌الاذکار نیز باشد ترتیب دهند و من بحضرات مکتوبی در اینخصوص مرقوم خواهم نمود

3 و جمیع یاران و احبابی الهی را تحیت ابدع احلی ابلاغ دارید و علیک البهاء الأبهی

INBA85:429, BRL_DAK#0158, YIA.282

AB02261*To: Gul-Surkh Khanum Imami Azami (Faizih), in Tihiran**Date: 1908-Dec-25*

- 1 O you who are enkindled with the fire of the love of God! The contents of the letter which you had written to Jinab Ismu'llah were all understood. Due to lack of time, I write briefly.
- 2 Convey with utmost longing the most wondrous and glorious greetings to Jinab Haji Nasru'llah. Regarding the question he had asked - the absence of mention in the divine Tablets is itself permission, since prohibition is derived from the texts.
- 3 And regarding the question of wealth and riches - what is meant is true wealth and heavenly riches, and this is an eternal bounty that will become complete and all-encompassing on the day when "God will enrich all through His abundance." This is specific to the loved ones of God. As for worldly wealth,

1 ای مشتعلۀ بنار محبت الله مضامین نامه که بجناب اسم الله مرقوم نموده بودید جمیعاً مفهوم شد از عدم فرصت مختصر مرقوم میشود

2 بجناب حاجی نصرالله در نهایت اشتیاق تحیت ابدع ابهی ابلاغ دار سؤالی که نموده بودند عدم ذکر در الواح الهی نفس جواز است زیرا منی از نصوص استنباط میشود

3 و اما مسئله ثروت و غنا مقصود غنای حقیقی است و ثروت ملکوتی و این فیض ابدیست که در یوم یغنی الله من سعته شامل گردد و کامل شود و این مختص باحبای الهی است و اما ثروت ناسوتی جمیع امم در آن مشترک یعنی

all peoples share in it, meaning that in other communities too there exist those who are materially wealthy. Nevertheless, if someone wealthy is grateful and generous, they are certainly accepted and beloved, as mentioned in the divine Tablets: "When we find, we prefer others, and when we lose, we are grateful."

- 4 Regarding what you wrote about Jinab Haji Siyyid Ali Muhammad - this servant had the utmost love for him, and after migrating from Baku also wrote him a letter. And now too, in jest, I submit to him that "This is not the first flask that was broken in Islam." If they have fired the cannon of bankruptcy, I too occasionally blow the trumpet of bankruptcy with perfect vibration. Surely they must not be sad and troubled, and they should engage in some work and occupation. This servant begs for help and grace from the divine threshold that some blessing may be obtained and past difficulties forgotten.

- 5 Convey longing greetings on my behalf to Jinab Aqa Siyyid Sadiq. And upon you be the Most Glorious Glory. 'Abbas.

در سائر طوائف نیز غنیّ دنیوی موجود باوجود
این اگر نفسی غنیّ شاکر و باذل باشد البته مقبول
و محبوب چنانچه در الواح الهی مذکور اذا وجدنا
آثرنا و اذا فقدنا شکرتا

4 در خصوص جناب حاجی سید علی محمد مرقوم
نموده بودید این عبد نهایت محبت با ایشان داشته و
بعد از هجرت از بادکوبه نامه نیز با ایشان نگاشته و
حال نیز بنوع مزاح خدمت ایشان عرض میشود
که لیس هذا اول قارورة کسرت فی الاسلام
ایشان اگر توپ افلاس زدند من نیز گاه گاهی
شیپور افلاس در نهایت اهتزاز میزنم البته نباید
محزون و مکدر باشند و باید به شغل و عملی
پردازند و این عبد از درگاه الهی طلب عون و
عنایت مینمایم که برکتی حاصل شود و مشقات
ماضیه فراموش گردد

5 جناب آقا سید صادق را از قبل من تحیت
پراشتیاقی ابلاغ دارید و علیک البهاء الأبهی

MKT6.159, ANDA#53 p.30, MAS2.042.04x

AB03522

To: *Mirza Qurban et al., in Amzajird*

Date: 1908-Dec-25

- 1 O luminous, spiritual friends! Jinab-i-Murtada in his letter mentioned you and made the yearning ones enamored with your enchanting countenance and musk-scented nature. Praise of the friends brings comfort to heart and soul and adorns the contingent world, for it is evidence of the intensity of love and the deep attachment of hearts to one another. When the letter was read, supplications and entreaties were made at the threshold of the Divine Unity, and boundless confirmations were sought, so that from the horizon of providence a ray from the shining lights of divine grace might fall upon the crowns of those holy souls and become a luminous manifestation in the gathering of the divine loved ones, and this manifestation might lead to infinite progress and partaking of eternal grace. May the loved ones become like a surging ocean and make

1 ای یاران نورانی روحانی جناب مرتضی در
نامه خویش ذکر شما نموده و مشتاقانرا مفتون
روی دلجوی و خوی مشکبوی شما کرده
ستایش یاران سبب آسایش دل و جانست و
آرایش عالم امکان زیرا دلیل بر فرط محبت و
شدت تعلق قلوب پیکدیگر است چون نامه
تلاوت شد بدرگاه حضرت احدیت تضرع و
زاری گشت و طلب تأییدات نامتناهی شد تا
از افق عنایت از اشعه ساطعه رحانیت پرتوی
بر هامة آن نفوس مقدسه افتد و جلوهئی نورانی
در محفل احبای ربانی گردد و این جلوه سبب
ترقیات نامتناهی و استفاضه از فیض ابدی شود
احبا مانند دریا پر جوش گردند و طالبان صهبای

the seekers of the wine of guidance intoxicated from this pure chalice.

- ² O beloved friends of 'Abdu'l-Baha! Those regions have gained the capacity for progress and attraction to the manifestation of the Lord of Verses. The true friends must make an effort and hold fast to that which illumines this dark world. The luminosity of the world of existence comes from acquiring the manifestations of the mystery of being, and that is spiritual qualities and divine conduct and behavior and heavenly manners and speech. And upon you be the Most Glorious Glory!

هدایت را از این کأس طهور مست و مخمور نمایند

² ای دوستان عزیز عبداله‌آ آنصفحات استعداد ترقیات و انجذاب بتجلی ربّ الآیات یافته باید دوستان حقیقی همتی نمایند و بآنچه سبب روشنائی این عالم ظلمانیست تمسک جویند نورانیت جهان وجود باقتباس تجلیات سرّ وجود است و آن اخلاق روحانی و روش و سلوک ربّانی و اطوار و رفتار و گفتار آسمانیست و علیکم الهاء الاهی

TAH.245

AB06168

To: Siyyid Nimatullah

Date: 1908-Dec-25

O divine youth! Turn to the Kingdom of God and supplicate and pray: "O Kind Lord! Make this poor one noble, and make this lowly one exalted in the glorious Kingdom, and make this needy one a brilliant lamp, and make this weak one a helper and protector. Grant ocean waves to a drop, and bestow the radiance of lights upon an atom. Grant infinite freshness and delicacy to the dry stone, and make the black rock into a ruby of Badakhshan. Make the withered earth verdant and flourishing, and breathe new life into the frozen heart, so that in utter helplessness it may find heavenly power, and in complete poverty it may seek eternal wealth. Thou art the Mighty and Powerful, and Thou art the Bestower and the Shining and the Radiant."

ای جوان رحمانی توجّه بملکوت الهی کن و استغاثه نما و مناجات کن که ای پروردگار مهربان این مستمند را ارجمند فرما و این ذلیل را در ملکوت جلیل عزیز کن و این محتاج را سراج و هاج فرما و این فقیر را معین و مجیر گرد قطره‌ئی را امواج دریا بخش و ذره‌ئی را اشراق انوار ده حجر یاسه را طراوت و لطافت بی‌متنی عطا فرما و سنگ سیاه را لعل بدخشان کن خاک پژمرده را سبز و خرم فرما و قلب افسرده را روح تازه بدم تا با نهایت عجز قدرت آسمانی یابد و در غایت فقر ثروت ابدی جوید توئی مقتدر و توانا و توئی بخشنده و درخشنده و تابان

MMK5#301 p.221

AB05435*To: Josephine Bail, in Muskegon, MI**Date: 1908-Dec-26*

- 1 O maid-servant of God! I rejoiced to read thy letter, for it indicated thy progress unto the Kingdom of thy Glorious Lord, thy wish to serve in His vineyard and thy faith in this Cause which has shed its light upon those regions.
- 2 Blessed art thou for having opened the door of thy home unto the people to come and hear of the Kingdom.
- 3 The maid-servant of God remembered thee in her letter, mentioning thy great joy and progress in the Cause of thy Lord.
- 4 I beseech God to graciously make of thy home a centre for the diffusion of the light of divine guidance, for the dissemination of the Words of God and for enkindling at all times the fire of love in the hearts of His faithful servants and maidservants. Know thou of a certainty that every house wherein the anthem of praise is raised to the Realm of Glory in celebration of the Name of God is indeed a heavenly home, and one of the gardens of delight in the Paradise of God.
- 1 يا امة الله انى استبشرت بمضمون كتابك بما دلّ على اقبالك الى ملكوت ربك الجليل و تصمّمك الى خدمة مولاك في كرمه العظيم و ايمانك بهذا الامر الذى فاضت منه الأنوار الى ذلك القطر السحيق
- 2 طوبى لك بما فتحت باب بيتك حتى يدخل الناس فيه ويسمعوا نداء ملكوته العظيم
- 3 ان امة الله برتبتكهم ائنت عليك بكل ثناء بليغ و اخبرت بوفور سرورك و انشراح صدرك و اقبال قلبك و استبشار روحك في هذا العصر المجيد
- 4 و انى ادعو الله ان يجعل بيتك محلاً لسطوع انوار الهدى و انتشار آيات الله و توقّد نار محبته في قلوب عبيده و امائه في كل حين و اعلمى ان كل بيت يرتفع منه ذكر الله بالتهليل الى الملكوت الجليل ذلك البيت جنّة من جنان الله و روضة من رياض ملكوت الله و عليك التحية و الثناء

BRL_FAM#85x, BSW#16.18x, BRL_SWO#019x, TAB.068-069, COC#0842x, LOG#0831x

BRL_DAK#0690, COMP_FAMP#85x, BRL_SWOP#019x, TSHA3.441x

AB01488*To: Baha'is of Ishqabad**Date: 1908-Dec-28*

- 1 O ye who are firm in the Covenant and steadfast in the Testament! Praise be to God that ye have made 'Ishqabad the City of Love, and have made that clime a Paradise of Delight. Ye have illumined that land and made all nostrils fragrant. From the beginning of your migration to that country, ye all engaged in exalting the Word of God, diffusing the divine fragrances,
- 1 اى ثابتان عهد و راسخان ميثاق الحمد لله عشق آباد را مدينه عشق نموديد و آن اقليم را جنّة النعيم كرديد كشور را منور نموديد و مشامها را معطر كرديد از بدايت هجرت بان مملكت كل باعلاء كلمة الله و نشر نفحات الله و ترويج دين الله و ايقاد نار محبت الله مشغول گرديديد

promoting the religion of God, and kindling the fire of the love of God.

- 2 Praise be to God that ye have been successful and confirmed in all endeavors, and day by day progress in all matters has become evident and manifest. The assistance and bounty of the Divine Unity have arrived successively, and in these days the new resolve which ye have shown in completing the Mashriqu'l-Adhkar has brought joy to 'Abdu'l-Baha and gladness to this servant at the threshold of greatness. Even My own freedom and liberty did not bring such happiness, but the news of the loftiness of resolve and purity of intention of the friends of God brought infinite joy.
- 3 This is the firm foundation and this is the manifestation of the evident light - that a group of strangers in the East should show forth such radiance and display such resolve. By God, besides Whom there is no other God! The tongue of existence offers praise, the Concourse on High extols, and ere long the greatest bounty shall unveil its countenance and the Sun of Truth shall so shine forth that those horizons shall be illumined and those regions shall become the manifestation of the aid and bounty of the Lord of Loving-kindness.
- 4 My Lord and my Hope! Thou seest Thy sincere servants in that far-off land, and Thou beholdest the strangers in that remote region who have arisen to serve Thee, who have become firm in their servitude unto Thee, who have grown through Thy aid and favor, who have laid Thy foundation, who have spent their wealth in Thy path, and who were the first to establish the Mashriqu'l-Adhkar in all regions, from whom the cry of remembrance has ascended to the Kingdom of Mysteries. O Lord! Open unto them the gates of blessings, make them expositions of Thy clear signs, raise through them Thy standards, spread through them Thy traces, cause through them Thy lights to shine forth, preserve through them Thy Faith, make them the hosts of Thy mighty fortress and the armies of Thy firm Covenant, exalt their word among all mankind. Verily Thou art the Glorious Lord, verily Thou art the All-Merciful, the Most Compassionate.
- 5 Esteemed and kind friend: Please send a copy of this translation to each province of Khurasan.
- 2 و الحمد لله در جميع مراتب موفق و مؤید شدید و روز بروز ترقی در جميع شئون واضح و مشهود و عون و عنایت حضرت احدیت متتابع الورد و در این ایام همت جدیدی که در اتمام مشرق الأذکار پدید نمودید سبب شادمانی عبداله‌آ شد و کرامانی این بنده درگاه کبریا گردید از آزادی و حریت خویش ابداً این مسرت حاصل نشد اما خبر علویت همت و خلوص نیت احبای الهی بی‌نهایت سرور بخشید
- 3 اینست اساس متین و اینست جلوه نور مبین که جمعی غربا در مشرق زمین چنین اشراق نمایند و چنین همتی بنمایند فوالله الذی لا اله الا هو که لسان وجود ستایش نماید ملاً اعلی تحسین کند و عنقریب موهبت کبری رخ بگشاید و شمس حقیقت چنان تجلی فرماید که آن آفاق روشن گردد و آن حدود مظهر عون و عنایت رب ودود شود
- 4 رب و رجائی تری عبادک المخلصین فی ذلک الاقلیم السحیق و تری الغرباء فی تلک العدو القصوی قاموا علی خدمتک و ثبتوا علی عبودیتک و ثبتوا بعونک و عنایتک و استسوا بنیانک و انفقوا اموالهم فی سبیلک و انهم اول من استسوا مشرق الأذکار فی کل الأقطار و صعد منهم ضجیح الأذکار الی ملکوت الأسرار رب افتح علیهم ابواب البرکات و اجعلهم شروحاً للآیات البینات و ارفع بهم اعلامک و انشر بهم آثارک و اشرق بهم انوارک و احفظ بهم دینک و اجعلهم جنود حصنک الحصین و جیوش میثاقک المتین و اعل کلمتهم بین العالمین انک انت رب مجید انک انت الرحمن الرحیم ع ع
- 5 جناب یار محترم مهربان بهر ولایتی از خراسان یک سواد از این ترجمه ارسال فرمائید

TISH.033-034, PZHN v1#2 p.09

AB00128

To: Muhammad Quli et al., in Zanjan

Date: 1908 or <

- 1 O ye beloved of Abdu'l-Baha and ye handmaids of the Merciful! It is early morning, and the reviving winds of the Abha Paradise are blowing over all creation, but they can stir only the pure of heart, and only the pure sense can detect their fragrance. Only the perceiving eye beholdeth the rays of the sun; only the listening ear can hear the singing of the Concourse on high. Although the plentiful rains of spring, the bestowals of Heaven, pour down upon all things, they can only fructify good soil; they love not brackish ground, where no results of all the bounty can be shown.
- 2 Today the soft and holy breathings of the Abha Realm are passing over every land, but only the pure in heart draw nigh and derive a benefit therefrom. It is the hope of this wronged soul that from the grace of the Self-Subsistent One and by the manifest power of the Word of God, the heads of the unmindful may be cleared, that they may perceive these sweet savours which blow from secret rosebeds of the spirit.
- 3 O ye friends of God! True friends are even as skilled physicians, and the Teachings of God are as healing balm, a medicine for the conscience of man. They clear the head, so that a man can breathe them in and delight in their sweet fragrance. They waken those who sleep. They bring awareness to the unheeding, and a portion to the outcast, and to the hopeless, hope.
- 4 If in this day a soul shall act according to the precepts and the counsels of God, he will serve as a divine physician to mankind, and like the trump of Israfil, he will call the dead of this contingent world to life; for the confirmations of the Abha Realm are never interrupted, and such a virtuous soul hath, to befriend him, the unfailing help of the Company on high. Thus shall a sorry gnat become an eagle in the fulness of his strength, and a feeble sparrow change to a royal falcon in the heights of ancient glory.
- 5 Wherefore, look not on the degree of your capacity, ask not if you are worthy of the task: rest ye your hopes on the help and loving-kindness, the favours and bestowals of Baha'u'llah – may my soul be offered up for His friends! Urge on the steed of high endeavour over the field of sacrifice, and carry away from this wide arena the prize of divine grace.

1 ای یاران عزیز عبدالبهاء و اماء رحمن صبح است و نسیم جانپور جنت ابری بجمع کائنات مرور کند ولی تأثیر در قلوب صافیه نماید و مشام پاک را معطر فرماید پرتو آفتاب را دیده بینا بیند و آهنگ ملا اعلی را گوش شنوا شنود باران رحمت نیسانی و فیض آسمانی هرچند بر عموم اراضی فائض است ولی از خاک پاک انبات نماید اما از شوره زار بیزار است زیرا آثار فیض ظاهر و آشکار نه

2 حال نفحات قدس ملکوت ابری در هر دیار منتشر ولی نفوس زکیه منتفع و منجذب از فضل حی قیوم امید این مظلوم چنانست که بقوه باهره کلمه الله مشام غافلان باز گردد و از رائحه گلستان راز نصیب و بهره گیرند

3 ای یاران الهی دوستان حقیقی طیبیان حاذقند و تعالیم الهی دریاق رحمانی و درمان وجدانی مشامهای مزکوم باز نمایند و از طیب مسموم نصیب موفور بخشند خفتگانرا بیدار کنند غافلانرا هوشیار فرمایند محرومانرا نصیب بخشند و مأیوسانرا امیدوار فرمایند

4 الیوم اگر نفسی بموجب وصایا و نصائح الهیه روش و حرکت نماید عالم انسانرا طیب روحانی گردد و مردگان امکانرا صور اسرافیل شود زیرا تأییدات ملکوت ابری پی در پی است و نصرت ملا اعلی همدم هر نیک پی پشه ضعیف عقاب قوی گردد و عصفور نحیف شهباز اوج عزت قدیم شود

5 لهذا نظر باستعداد و قابلیت خویش ننمائید بلکه اعتماد بر عون و عنایت و فضل و موهبت جمال مبارک روحی لأحیائه الفداء نمائید و در میدان جانفشانی سمد همت را جولان دهید تا گوی الطاف را از این میدان وسیع بربائید

- 6 O ye handmaids of the merciful Lord! How many queens of this world laid down their heads on a pillow of dust and disappeared. No fruit was left of them, no trace, no sign, not even their names. For them, no more granting of bestowals; for them, no more living at all. Not so the handmaids who ministered at the Threshold of God; these have shone forth like glittering stars in the skies of ancient glory, shedding their splendours across all the reaches of time. These have fulfilled their dearest hopes in the Abha Paradise; they have tasted the honey of reunion in the congregation of the Lord. Such souls as these profited from their existence here on earth: they plucked the fruit of life. As for the rest, 'There surely came upon them a time when they were a thing not spoken of.'
- 6 ای اماء رحمن بانوهای جهان سر بیالین خاک نهادند و محو و نابود گشتند نه اثری و نه ثمری نه نامی و نه نشانی نه جودی و نه وجودی ولی کنیزان درگاه احدیت هر یک در افق عزّت قدیمه مانند ستاره درخشیدند و بر قرون و اعصار تابیدند و در ملکوت ابدی بمنت های آرزو رسیدند و از شهد لقا در محفل کبریا چشیدند این نفوس از وجود بهره ئی گرفتند و ثمره ئی بردند و ماعدا قد اتی علیهم حین من الدهر لم یكونوا شیئا مذکورا
- 7 O ye lovers of this wronged one! Cleanse ye your eyes, so that ye behold no man as different from yourselves. See ye no strangers; rather see all men as friends, for love and unity come hard when ye fix your gaze on otherness. And in this new and wondrous age, the Holy Writings say that we must be at one with every people; that we must see neither harshness nor injustice, neither malevolence, nor hostility, nor hate, but rather turn our eyes toward the heaven of ancient glory. For each of the creatures is a sign of God, and it was by the grace of the Lord and His power that each did step into the world; therefore they are not strangers, but in the family; not aliens, but friends, and to be treated as such.
- 7 ای یاران این مظلوم نظر را از مشاهده غیر پاک نمائید بیگانه نبینید بلکه جمیع را آشنا دانید زیرا با وجود ملاحظه بیگانگی محبت و یگانگی مشکل است و در این دور بدیع بنصوص الهی باید با جمیع طوائف و ملل یگانگی نمود و نظر بعنف و شدت و سوء نیت و ظلم و عداوت ننمود بلکه بافق عزّت قدیمه باید نظر کرد که این کائنات هر یک آیتی از ربّ الایاتند و بفیض الهی و قدرت ربّانی بعرصه وجود قدم نهادند لهذا آشنا هستند نه بیگانه یار هستند نه اغیار و باین نظر باید معامله نمود
- 8 Wherefore must the loved ones of God associate in affectionate fellowship with stranger and friend alike, showing forth to all the utmost loving-kindness, disregarding the degree of their capacity, never asking whether they deserve to be loved. In every instance let the friends be considerate and infinitely kind. Let them never be defeated by the malice of the people, by their aggression and their hate, no matter how intense. If others hurl their darts against you, offer them milk and honey in return; if they poison your lives, sweeten their souls; if they injure you, teach them how to be comforted; if they inflict a wound upon you, be a balm to their sores; if they sting you, hold to their lips a refreshing cup.
- 8 پس یاران باید در نهایت مهربانی و محبت با دوست و بیگانه هردو الفت و محبت نمایند و ابداً نظر باستحقاق و استعداد نکنند در هر صورت نهایت مهربانی فرمایند از شدت عناد و جدال و بغضا و عدوان خلق شکست نخورند اگر آنان تیر زنند اینان شهد و شیر بخشند اگر زهر دهند قند بخشند اگر درد دهند درمان بیاموزند اگر زخم زنند مرهم بنهند اگر نیش زنند نوش روا دارند
- 9 O God, my God! These are Thy feeble servants; they are Thy loyal bondsmen and Thy handmaidens, who have bowed themselves down before Thine exalted Utterance and humbled themselves at Thy Threshold of light, and borne witness to Thy oneness through which the Sun hath been made to shine in midday splendour. They have listened to the summons Thou
- 9 الهی الهی انّ هؤلاء عبادک الضّعفاء و ارقائک المؤمناء و امائک اللائی خضعن لکلمتک العلیا و خشن لعبتک التوراء و اعترفن بوحدايتک الّتی ظهرت ظهور الشمس فی وسط الضحی و سمن نداءک من ملکوتک الاخفی و لبین لدعاءک بقلوب خافقة بالمحبة و الولاء

didst raise from out Thy hidden Realm, and with hearts quivering with love and rapture, they have responded to Thy call.

- 10 O Lord, shower upon them all the outpourings of Thy mercy, rain down upon them all the waters of Thy grace. Make them to grow as beauteous plants in the garden of heaven, and from the full and brimming clouds of Thy bestowals and out of the deep pools of Thine abounding grace make Thou this garden to flower and keep it ever green and lustrous, ever fresh and shimmering and fair.
- 11 Thou art verily the Mighty, the Exalted, the Powerful, He Who alone, in the heavens and on the earth, abideth unchanged. There is none other God save Thee, the Lord of manifest tokens and signs.

10 رَبِّ افض على الجميع بجمال رحمتك وامطر على الكل من سحاب موهبتك و انبتهم نباتاً حسناً في حديقة رحمتك واجعل هذه الرياض نضرة خضلة خضرة ريانة بفيوضات غمام احديتك و مؤنقة هذه الرياحين الثابتة النامية بمياه حياض الالطاف

11 اَنْك انت المقتدر المتعالى العزيز قيوم الارض و السموات لا اله الا انت رب الآيات البيّنات

INBA85:270, MKT8.239b, MNMK#095
p.175, MMK1#008 p.020, AKHA_133BE
#14 p.396

SWAB#008, BSW#15.32x, BPRY.178-179x, TAB.387-390, BSC.492 #949x,
DWN_v5#05 p.003-005, TEW.025-027

AB00964

To: Peeke, Margaret B et al.

Date: 1908 or <

O thou that virtuous soul and individual who art ready for the confirmation of the Holy Spirit!

I, with the utmost clemency, have read thy brilliant letter which showeth thine advancement toward the Kingdom of God and the excessive preparation for the effulgence of the lights of God and the greatest tendency for the baptism of the Spirit of God and thy pleasure at the glad-tidings of God, thine attraction by the fragrance of God and thy gladness in the love of God. May God strengthen thee so thou mayest come nearer to God, to separate thyself from aught else save Him and to assist thee in spreading His lights and uttering the abundance of His mysteries, to perfume thy nostrils with the fragrance of His holiness and to prepare for thee the heavenly table, that thou mayest taste the delight of His loving-kindness.

I now assure thee, O servant of God, that, if thy mind become empty and pure from every mention and thought and thy heart attracted wholly to the Kingdom of God, forget all else besides God and come in communion with the Spirit of God, then the Holy Spirit will assist thee with a power which will enable thee

to penetrate all things, and a Dazzling Spark which enlightens all sides, a Brilliant Flame in the zenith of the heavens, will teach thee that which thou dost not know of the facts of the universe and of the divine doctrine. Verily, I say unto thee, every soul which ariseth today to guide others to the path of safety and infuse in them the Spirit of Life, the Holy Spirit will inspire that soul with evidences, proofs and facts and the lights will shine upon it from the Kingdom of God. Do not forget what I have conveyed unto thee from the breath of the Spirit. Verily, it is the shining morning and the rosy dawn which will impart unto thee the lights, reveal the mysteries and make thee competent in science, and through it the pictures of the Supreme World will be printed in thy heart and facts of the secrets of the Kingdom of God will shine before thee.

Christ said—glory be to Him!—“Many are called but few chosen.” Thank thou thy Lord for He hath made thee of the chosen. By my life! verily, this is a station which God giveth to whomsoever He pleaseth. Know its value and appreciate it according to its desserts! Arise with all thy power to answer [i.e., to perform] all that is necessary to obtain this grace and bounty and be strengthened in all circumstances and conditions of this existence.

How many noble-minded women, who were the queens of all provinces and countries, have died and passed away and thou no longer hearest any many mention of them; but every servant of the servants of the Merciful, who were in the past decades and centuries, owing to their bright faces illumined by the lights of truth and knowledge, their stars shine until today in the horizon of the highest and their rays dazzle in the mirrors of the world and their fame is divulged in the Supreme World and their sanctification spread in the Kingdom of God; and if—God forbid!—the foot of man deviate as did that of Judas, so that he became human after he was divine and sold the blood of Christ for a small and trifling sum—verily, there is in that a great lesson to the people of understanding!

Although I am far away from thee in body, still I am near unto thee in spirit. But I ask God that the body will follow the spirit and our meeting will be facilitated. The most essential thing is the spiritual relation, the hearty friendship and the heavenly attraction. Thou must accomplish this.

TAB.706-708, BWF.369-369x, BSC.468 #876x, SW_v07#10 p.098-099

AB01212

To: Margaret B Peeke, in Ohio

Date: 1908 or <

- 1 O handmaiden of God, respected Mrs. Margaret Peeke: 1 أمة الله الست المحترمة مارغارت پيك
- 2 O heavenly gem and luminous leaf! I have read your letter speaking of your orientation toward God, your being stirred by the divine breeze, your attraction to the Spirit of God, and your discovery of the mystery of existence and the image of the Lord of Hosts. This indicates that the doors of spiritual disclosure will be opened to you and the Spirit of Truth will confirm you with clear signs. 2 أيتها الجوهرة المملوكة والورقة التورانية اني تلوت مكتوبك الناطق بتوجهك الى الله واهتزازك من نسمة الله وانجذابك بروح الله وانكشافك لسر الوجود وتمثال رب الجنود وهذا يدل انه سينفتح عليك ابواب المكاشفات ويؤكد روح الحق بايات بينات
- 3 As for your vision of this servant in your prayer, this is evidence of spiritual nearness, spiritual unity, and mystical impression. At all times I implore the divine Kingdom to make your heart a pure, delicate, polished mirror facing the Abha Kingdom so that the images of the Supreme Concourse may be reflected in it. This is the meaning of the verse in the Torah "Let us create man in our image, after our likeness." The repetition of the vision indicates that the seeing will be both spiritual and physical. 3 واما مشاهدتك في صلاتك هذا العبد دليل على القرب المعنوي والوحدة الروحانية والانطباع الوجداني واتى في كل حين اتضرع الى الملكوت الالهي ان يجعل قلبك مرآة صافية لطيفة مصقولة متقابلة للملكوت الابهي حتى ينطبع فيه صور الملائ الأعلى وهذا معنى آية التوراة لنخلقن انسانا علي صورتنا ومثالنا وتكرار المشاهدة دليل على ان الرؤية ستكون روحاً وجسماً
- 4 As for separation and union, parting and meeting - these are physical conditions. The spirit is sanctified above proximity and distance, connection and disconnection - these are attributes of bodies and requirements of elemental realities. The spirit remains ever in its center of transcendence and elevation, like the sun constantly fixed in its orbit. Its absence and presence relate to the purity of the receiving place and the refinement of the body facing it. As soon as the facing surface is polished, the lights of the sun appear in it, and as soon as the surface becomes dense, its lights disappear from it. Thus we know that nearness and distance refer to purity and refinement versus rust, turbidity and density. 4 واما الفصل والوصل والمفارقة واللقاء هذان امران جسمانيان فالروح مقدس عن المقارنة والمفارقة والقرب والبعد والاتصال والانفصال هذان شأن الأجسام ومن لوازم الحقائق العنصرية واما الروح لا زال في مركز سموه وعلوه كالشمس المستقرة دائماً في فلكها اتما غيابها وحضورها عبارة عن صفاء المحل ولطافة الجسم المتقابل لها وبجرد تصقيل الصفحة المتقابلة تظهر فيها انوار الشمس وبجرد تكثف الصفحة تغيب عنها انوارها اذ عرفنا القرب والبعد عبارة عن الصفاء واللطافة والصدأ والكدر والكثافة
- 5 Through the purity of hearts, God willing, we are continuously in the gathering of unity and constantly in the spiritual, heavenly sanctuary - worshipping, prostrating before God, bowing, united through holy fragrances, attracted by the magnet of God's love, and grateful for this great bounty and clear triumph. As for physical meeting, we ask God to ordain it for us in the best way. 5 ونحن ان شاء الله بسبب صفاء القلوب دائمون في محفل الألفة ومستمرّون في الصومعة الروحانية المملوكة عابدون ساجدون لله وراكعون مؤتلفون بنفحات القدس ومنجذبون بمغناتيس محبة الله وشاكرون على هذا الفضل العظيم والفوز المبين واما الملاقة الجسمانية نسأل الله ان يقدر لنا بأحسن الوجوه

6 Know, O pure soul, when you detach from all save God and free yourself from worldly affairs, the lights of the divine realm and effulgences of the Sun of Reality from the horizon of might will shine upon your heart. Then you will be filled with the spirit of divine power and will act as you wish - this is the established truth.

6 اعلمى آيتها النفس الزكية عند انقطاعك عما سوى الله و فراغتک عن شئون الناسوت يتلأأ على قلبك انوار الالهوت و اشراقات شمس الحقيقة من افق الجبروت عند ذلك تمتلئ روح القوة من الله و تصصرفين كما تشائين و هذا هو الحق المثبوت

7 As for your desire to serve holy, spiritual souls - this is the best of hopes and noblest of qualities. Blessed is one who is confirmed and successful in this during life as a means to eternal life. Then you, O reality attracted to God, teach the Kingdom of God through holy spirit breaths, for He will confirm you as He confirmed holy souls in previous centuries.

7 و اما تمنىك خدمة نفوس قدسية روحانية هذا احسن الآمال و اشرف الخصال طوبى لمن تأيد به و توفى به فى مدة الحياة بغية للحياة الأبدية ثم انك انت آيتها الحقيقة المنجذبة الى الله بلغى بملكوت الله بنفثات من روح القدس لأنه يؤيدك كما كان يؤيد الأرواح القدسية فى القرون الأولى

TAB.708-710

BRL_DAK#1025, MKT2.307, MNMK#037

p.122

AB02173

To: Margaret Peeke

Date: 1908 or <

O thou candle of the Love of God!

What thou hast written was considered. The contents were spiritual and the sentiments merciful. Praise be to God! that thou art attracted to the Beauty of ABHA and severed from the world. Thy face hast glowed like unto fire and thou hast consumed the veils of superstitions. Thou hast opened thine eyes to the Sun of Truth and inhaled the fragrant odor from the garment of the divine Joseph. Thy mission now is this: Travel as much as possible to different parts of America, pass through cities and villages (or towns), guide all to the Beauty of ABHA and raise the call of the Kingdom and say: "O greatest of glad-tidings, for the Sun of Truth of the Beauty of ABHA hath dawned from the horizon of the contingent world and illumined the regions of with the lights of the mightiest guidance! The reality of the Pentateuch and the Gospel have become manifest and the mysteries of the heavenly Books have appeared! Now is the age of the Merciful One and the time of joy and gladness! O ye heedless one, be ye conscious! O ye sleepers, be ye awake! O ye blind ones, see! O ye deaf ones, hear! O ye dumb ones, speak! O ye dead ones, be quickened! O ye destitute ones,

receive a portion and share! It is the irradiation of the Merciful One and the moving of the boundless sea! It is the bounty of the wonderful springtime and the downpour of the rain of the gift of the Great Lord!" This is thy mission.

Send greeting to the maid-servant of God, Miss ..., and say: "As the love of God hath the utmost penetration in thy heart, the ring-stone bearing the strong wine, for capacity is great and the power of the wine is intense. Therefore, there wilt not remain any power or resistance."

Looking upon the picture which thou hast sent caused great delight, joy and fragrance. God willing, thine actual picture (or form) will also become present (here).

When thou wert present at Acca, the seeds of the love of God were sown in thy heart, through the power of the Spirit. At that time they were not so much manifest. Now that pure seed is growing more verdant and refreshed, day by day, and becometh more manifest. This is why thou findest thyself possessing more and more spiritual sentiments.

TAB.718-719

AB12045

To: Unknown, in Washington, DC

Date: 1908 ca.

The friends of God and the handmaids of the All-Merciful should know that in every movement of 'Abdu'l-Baha, in every word He uttereth, there lieth a great wisdom. If what He doeth appeareth to be strange, this is because the wisdom is not known to the friends.

BRL_ATE#066

AB00735

To: Rafsanjani, Mirza Ali Akbar et al., in Tihiran

Date: 1908 ca.

- 1 O two nightingales of the rosebush of inner meanings! Observe the infinite favors of the All-Merciful Lord, Who has illumined those two lamps with the Greatest Light of Guidance and blessed those two dawn-birds in the rose garden of favors with the most wondrous melodies, that you may, with spiritual songs upon the branch of the divine rose, explain realities and meanings and unveil spiritual mysteries.

۱ ای دو بلبل گلبن معانی الطاف بینهایت حضرت رحمانی را ملاحظه نمائید که آن دو زجاج را بسراج هدایت کبری روشن نمود و آن دو مرغ سحر را در گلشن الطاف بابتدع الحان تغنی بخشید تا بگلبنانگ روحانی بر شاخ گل رحمانی بیان حقائق و معانی نمائید و اسرار معنوی آشکار کنید
- 2 You have wandered through towns and wilderness in the path of the Ancient Beauty and roamed through regions and lands. Whatever buried town you reach, make it prosperous, and whatever ash-heap you pass by, transform it into a rose garden full of flowers and sweet basil. Like the spring rain clouds, shower the April rain's bounty upon every region and land. Open the tongue of teaching and praise the Beloved of all horizons. Set forth proofs and evidences, and make manifest the mysteries of expression and explanation. Would that I were with you, that I might achieve a great achievement!

۲ در سبیل جمال قدم آواره کوی و صحرا گردید و سرگشته اقالیم و دیار شوید بهر بلد مطموری که رسید معمور کنید و بهر گلخنی که مرور نمائید گلشن پر گل و ریحان فرمائید مانند ابر بهاری بهر خطه و دیار فیض باران نیسانی مبذول دارید لسان تبلیغ بگشائید و ستایش محبوب آفاق کنید و بیان حجت و برهان نمائید و اسرار بیان و تبیان ظاهر و آشکار کنید یالینتی کنت معکم فافوز فوزاً عظیماً
- 3 The effect of Taraz's pen caused the attainment of humility and supplication, and with utmost submissiveness I entreated and implored at the threshold of the Loving Lord, and sought for you the confirmation of the Most Glorious Kingdom. Indeed you are deserving, for wherever you passed through, the signs of the friends' attraction and the guidance of seekers became evident and manifest. Blessed are you, and excellent is your destiny! Bravo, bravo to you, O companions! Blessed be you, O guides of the parties! How I long for you in the depths of nights and the early dawns, and I beseech my Lord to make you two brilliant, radiant stars, confirmed with the light of guidance in all horizons.

۳ اثر خامه حضرت طراز سبب حصول عجز و نیاز شد و بنهایت خضوع بدرگاه ربّ و دود تضرّع و ابتهال نمودم و شما را تأیید ملکوت ابهی خواستم فی الحقیقه سزاوارید زیرا از هر دیار که گذشتید آثار انجذاب یاران و اهتدای نفوسی از طالبان ظاهر و آشکار گردید طوبی لکم و حسن مآب یحّ یحّ لکم یا ایها الأصحاب طوعاً لکم یا هداة الأحزاب واشوق الیکم فی جوف اللیالی و بطون الأسحار و ارجو ربّی ان یجعلکم نجمین ساطعین لامعین مؤیدین بنور الهدی فی الآفاق
- 4 From the glad tidings in the writings of those two shining servants of the Blessed Beauty, hearts found joy and souls attained happiness. Praise be to God that in this journey you are confirmed and assisted, and all the friends offer utmost praise and thanks for your conditions, character, manner and words. You made Abadih prosperous, and in Himmatabad you expended effort, and in Vazirabad you raised the divine call, and in other places you became brilliant stars, and you gave glad tidings of the joy, attraction, enthusiasm and happiness of the divine friends. Those souls who have newly accepted

۴ از بشارت تحاریر آن دو بنده درخشنده جمال مبارک قلوب شادمانی یافت نفوس کامرانی جست الحمد لله که در این سفر مؤید و موفقید و جمیع دوستان نهایت ستایش و تشکر از احوال و اخلاق و اطوار و گفتار شما مینمایند آگاه را آباد نمودید و در همت آباد همتی مبذول داشتید و در وزیرآباد ندای الهی بلند نمودید و در سائر مواقع نجوم ساطع گردیدید و از فرح و انجذاب و شور و انبساط احبای الهی مرثده دادید

through the effort of those friends and have hearkened to the Word of God will surely become near ones at the divine thresh-old.

- 5 The intention that His Honor Aqa Husayn Khan has made in Himmatabad and the desirable land that he has purchased for the Mashriqu'l-Adhkar - this service will be accepted in the Kingdom of Oneness like the pure blood of martyrs. We beseech from the grace of the Lord of Bounty and Generosity that the guest house may soon become prosperous and the Mashriqu'l-Adhkar become an impregnable structure. I am so pleased and happy with that kind friend that I cannot express it in speech or writing, for the matter of the Mashriqu'l-Adhkar has countless importance. It is a divine foundation and the edifice of the Merciful's monastery.

- 6 O Lord! Assist the captive of Thy love, Ali Qabl-i-Akbar, and the ornament of the book of Thy knowledge, the descendant of the most luminous Samandar, with all Thy heavenly confirmations, divine favors and merciful effects. Heal one of them with a swift healing, and increase them both in health and well-being through Thy grace and gift. Verily Thou art the Generous, the Merciful, the Bestower, and verily Thou art the Mighty, the Powerful, the Chosen One.

نفوسیکه بهمت آن یاران جدیداً اقبال نموده‌اند و اصغاء کلمه الله کردند البته در درگاه الهی مقرب شوند

5 حضرت آقا حسینخان نبی که در همت آباد فرموده‌اند و زمین مرغوبی که بجهه مشرق‌الاذکار ابتیاع کرده‌اند اینخدمت در ملکوت احدیت مانند دماء مطهره شهدا مقبول خواهد شد از فضل رب الفضل والجلود استدعا مینمائیم که مسافرخانه عنقریب معمور و مشرق‌الاذکار بناء مرصوص گردد من از آن یار مهربان بدرجهائی خوشنود و شادمان که به بیان و بنان از عهده برنایم زیرا مسئله مشرق‌الاذکار اهمیتی بیشمار دارد تأسیس الهیست و بنیان صومعه رحمانی

6 رب اید اسیر حبک علی قبل اکبر و طراز کتب عرفانک سلیل سمندر الأنور بکل تأییداتک الملکوتیه و الطافک الربانیه و آثارک الرحمانیه و اشف احدهما شفاء عاجلاً و زدهما صحه و عافیه بفضلک و موهبتک انک انت الکریم الرحیم الوهاب و انک انت العزیز المقتدر المختار

AYBY.422 #133, TRZ1.292

AB01258

To: Yuhanna Dawud, in London

Date: 1908

- 1 O stranger in the divine land! Your letter arrived and the Persian book in Hebrew letters was noted. Indeed, it is as you wrote - the teachers who came to Iran did not cause the progress and civilization of the Israelites, but rather stripped the youth of the adornment of faith and imbued them with the opinions and thoughts of Voltaire and Darwin. Yet the education of humans is through heavenly spring rain - if one is deprived of spiritual knowledge and certitude, one is a wild animal, even counted among the earthworms underground. A teacher must be the cause of progress, not decline; the means of

1 ای غریب دیار الهی نامهات رسید و کتاب فارسی بحروف عبرانی ملاحظه گردید فی الحقیقه چنانست که مرقوم نموده بودی معلّمانی که به ایران آمده‌اند سبب ترقی و مدنیّت اسرائیلیان نگردیدند بلکه جوانانرا از حلیه ایمان عاری و به رای و افکار والتر و دروین مالی نموده‌اند و حال آنکه تربیت انسان پرورش ابر نیسان آسمانیست اگر از عرفان و ایقان محروم گردد حیوان وحشیست بلکه از خراطین زیر زمین محسوب معلّم باید سبب ترقی باشد نه تدنی علت

ascent, not descent; bestow illumination, not darkness. Therefore, you must strive with heart and soul to make the Israelites spiritual and to make the descendants of Abraham noble through knowledge and wisdom, and engage in writing. If the light of religion did not exist, this world would be a realm of darkness, and if the spirit of life and guidance did not exist, humanity would be imprisoned in the grave.

- 2 In any case, this is not the day for Israelites to occupy themselves with Voltaire's doubts or Darwin's skepticism and uncertainty. Rather, in this illumined age and divine century they must pursue the acquisition of divine truths and meanings, discover divine mysteries, raise the anthem of sanctification and glorification, worship the One True God, proclaim the oneness of humanity, and promote universal brotherhood. They must light a lamp whose radiance is eternal and plant a tree whose fruits are everlasting, and with lute and psaltery and the melody of David engage in praising and sanctifying the Beloved Lord, supplicating:

- 3 "O Lord of Hosts! Show the Jewish people clear proof and bring them to bow down and prostrate, that they may receive light from the praiseworthy station. You are the Powerful, the Mighty, and You are the Guide of every ignorant wanderer."

- 4 Miss Stannard in a short time received divine counsels and advice, gained eloquent speech, and opened her tongue in proof. God willing, as you wrote, the friends in that city are increasing and ascending to the zenith of eternal glory. His honor your brother Haji Yaqut is occupied with spreading the divine fragrances in Iraq, treating the poor and tending to sick and weak patients with utmost kindness. Convey my most eager spiritual greetings to Dr. Edward Browne. And upon you be the Most Glorious Glory.

ROL.058-059

صعود گردد نه سبب هبوط نورانیت بخشد
نه ظلماتیت دهد بناءً علیه شما باید به جان و
دل بکوشید که اسرائیلیان را رحمانیان کنید و
سلالهٔ حضرت خلیل را به علم و عرفان جلیل
نمائید و بتألیف پردازید اگر نورانیت دیانت نبود
اینها ظلمتکده بود و اگر روح حیات هدایت
نبود بشر اسیر قبر بود

2 باری امروز روزی نیست که اسرائیلیان بشبهات
والتر پردازند و یا به شکوک و ریب دروین
مشغول گردند بلکه در این عصر نورانی و قرن
رحمانی باید بتحصیل حقایق و معانی پردازند و
باسرار الهی پی برند آهنگ تقدیس و تسبیح بلند
کنند و حضرت احدیت را بپرستند و وحدت
عالم انسانی اعلان نمایند و عمومیت بشریت ترویج
کنند شمع روشن کنند که نورش ابدیست و
شجرهٔ غرس نمایند که ثمره اش سرمدی و با
عود و رود و نغمهٔ داود به تسبیح و تقدیس
حضرت ربّ و دود پردازند و مناجات کنند که

3 ای ربّ الجنود حزب یهود را برهان مشهود
بنما و به رکوع و سجود آر تا از مقام محمود
اقتباس نور شهود نمایند توئی مقتدر و توانا و توئی
هدایت کنندهٔ هر نادان گمراه

4 مسیس استنارد در مدّت قلیله تلقّی وصایا و
نصایح الهی نمود و نطقی بلیغ یافت و لسان بیان
برهان گشود انشاءالله چنانکه مرقوم نموده‌ئی در
آن شهر یاران در تزايدند و باوج عزّت ابدیه
متصاعد جناب اخوی حاجی یاقوت در عراق
بنشر نفحات ربّ الميثاق مشغول طبابت فقرا
نماید و در نهایت مهربانی مریضان ضعفا را نوازش
فرماید جناب دکتور ادوارد برون را از قبل من
بنهایت اشتیاق پیام روحانی برسان و علیک البهاء
الأبھی

BLIB_Or.08117.017,

MKT3.458,

DAUD.03

AB01871

To: Aqa Mirza Muhammad Natiq, in Isfahan

Date: 1908 ca.

- 1 Praise be to Thee, O my God, for having kindled in the glass of hearts the lamp of guidance, and for having illumined the eyes through the splendor of lights and the witnessing of signs, and for having quickened the hearts and spirits through the fragrances of the garden of mysteries, and for having chosen the righteous ones to exalt Thy Word throughout all regions, and for having raised up souls of sanctified conscience, of goodly inner nature, of penetrating vision, and without peer, to diffuse the holy breaths and manifest the signs of fellowship among Thy creatures.

1 لك الحمد يا الهى بما اوقدت فى زجاج القلوب
سراج الهدى و نورت الأبصار بسطوع الأنوار
و مشاهدة الآثار و احييت الأفئدة و الأرواح
بنفحات حديقة الأسرار و اخترت الأبرار لأعلاء
كلمتك فى الأفطار و اوقت نفوساً مقدسة الضمائر
طيبة السرائر حديدة البصائر و عديمة النظائر لعبوق
انفاس القدس و ظهور آثار الأنس بين بريتك
- 2 And among them is this servant of Thine, whose insight Thou hast illumined, whose inner nature Thou hast made goodly, whose mind Thou hast sharpened, and whom Thou hast guided to the wellspring of Thy guidance amidst humanity. The Kawthar of meanings has overflowed for him in praise of Thee, in describing Thy beauty, and in remembering Thee among Thy creation.

2 و منهم عبدك هذا الذى نورّت له البصيرة و
طيّبت له السريره و اسلّمت له القريحه و هديته الى
معين هدايتك بين البريه و فاض له كوثر المعانى
ثناءً عليك و نعتاً لجمالک و ذكراً لك بين خلقك
- 3 O Lord! Cause his tongue to speak with utterance, adorn his heart with the verses of exposition, and make his breaths to be confirmed by the breath of the All-Merciful, that he may loose his tongue in the field of divine knowledge, and scatter arranged pearls and string scattered pearls in odes, praises and attributes in praise of Thee every evening and morn. Verily, Thou art the Confirmer of whomsoever Thou wilt in whatsoever Thou wilt in the world of creation, over every praiseworthy matter. There is no God but Thee, the Lord, the Generous, the Mighty, the Forgiving.

3 ربّ انطق لسانه بالبيان و زينّ جنانه بآيات التّبيان
و اجعل انفاسه مؤيداً بنفس الرحمن حتّى يطلق
اللسان فى مضمار العرفان و ينثر الدر المنظوم و
ينظم اللؤلؤ المنثور بالقصائد و الحمد و النعوت ثناءً
عليك فى كلّ عشيّ و بكور أنّك انت المؤيد لمن
تشاء على ما تشاء فى عالم الأبداع على كلّ امرٍ
مشكور لا اله الا انت الربّ الكريم العزيز الغفور
- 4 O peerless Speaker! Praise be to God that thou art a lofty palm tree in the garden of divine knowledge and a brilliant star in the horizon of exposition. In the Sinai of manifestation thou didst say "Lord, show me" and didst witness the effulgence of light and the flame of the Mount. From the blessed valley thou didst hear the call of Him Who conversed on the Mount.

4 اى ناطق فائق حمد خدا را که حقيقه عرفانرا
نخل باسقى و افق تبیانرا نجی بازغ در سیناء
ظهور ربّ ارنى گفتى و سطوع نور و شعله
طور مشاهده نمودى و از وادى ايمن ندای مجلّی
طور شنیدى
- 5 Therefore, loose thy tongue and show forth the power of thy heart, and wander in the paradise of divine knowledge possessed of fruit and fragrance, and like the birds of holiness upon the branches of the Tree of Paradise, with most wonderful melodies engage in attributes and descriptions of the All-Merciful. Make mention of the Ancient Beauty and describe

5 پس زبان بگشا و قوّت جنان بنا و در جنان
عرفان ذو العصف و الریحان گرد و مانند طيور
قدس بر شاخسار شجره طوبى بابدع الحان به
اوصاف و نعوت حضرت رحمن پرداز ذکر جمال
قدم کن و نعت اسم اعظم ثما ستایش حضرت
احدیّت فرما که جهانرا خلعت جدید بخشید و

the Most Great Name. Offer praise to the Court of Oneness that bestowed a new garment upon the world and granted the adornment of the placeless realm to the realm of contingency. And when thou dost praise the Divine Lote-Tree, we too are beneath its shade and encompassed by endless favors. And upon thee be the Most Glorious Glory.

امكانرا آرایش لامکان میذول داشت و چون
سدرهٔ منتها را بستائی ما نیز در سایهٔ آنیم و
مشمول الطاف بی‌پایان و علیک البهاء الأبهی

MSBH3.405

AB03396

To: Hashim Qalami, in Isfahan

Date: 1908 ca.

- 1 O you who are firm in the Covenant! Your letter was received and from its contents the passing of the late Ziya became known. This caused grief and sorrow. However, convey my respectful greetings to the widow of the late Shaykh and the handmaiden of God Maryam Sultan and tell them that in these days if someone who is firm and steadfast in the Covenant hastens from this world to the next world, it is the greatest divine bounty, for during times of tests and trials a good end is the opening of divine favors.

1 ای ثابت بر پیمان نامهٔ شما رسید و از مضمون
فوت مرحوم ضیا معلوم گردید سبب تأسف و
احزان گشت ولی حرم مرحوم شیخ و امةالله
مریم سلطان را از قبل من تحیت محترمانه برسان
و بگو در این ایام اگر نفسی ثابت و راسخ بر پیمان
از این جهان بجهان دیگر شتابد اعظم موهبت الهیه
است زیرا امتحان و افتتاح بسیار حسن خاتمه
فاتحهٔ الألفاف است
- 2 Therefore do not be sorrowful, but rather fix your hearts on divine bounties and seek infinite outpourings of forgiveness and pardon. I too will pray with utmost supplication and humility for forgiveness for Ziya. Be confident in divine grace and do not grieve and lament. "Verily, those who are patient will be given their reward without measure."

2 لهذا شما محزون مباشید بلکه دل بالطاف الهی
بربندید و از فیوضات نامتناهی عفو و غفران
بخواید من نیز بنهایت تضرع و خشوع طلب
آمزش از برای ضیا نمایم مطمئن بعنایت الهی
باشید جزع و فزع مکنید انما یوفی الصابرون
اجرهم بغیر حساب
- 3 And convey to Aqa Muhammad Javad and Aqa Muhammad Rahim the Most Glorious Greetings from this yearning one. I am deeply affected by the hardships they have endured in the path of God, but if they were expelled twice, we were exiled four times. You have followed the example of the Blessed Beauty - this is cause for thankfulness that you have been blessed with such divine bounty and heavenly gift.

3 و جناب آقا محمد جواد و آقا محمد رحیم را از
قبل این مشتاق تحیت ابدع ابهی ابلاغ دارید
از صدماتی که در سبیل الهی کشیده‌اند بسیار
متأثرم ولی ایشانرا اگر دو مرتبه اخراج کردند ما
را چهار مرتبه سرگون کردند تأسی بجمال مبارک
نموده‌اید این مورد شکرانه است که بچنین فیض
رحمانی و موهبت آسمانی موفق شده‌اید
- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

INBA87:138b, INBA52:135b

AB11874

To: Frederick James Woodward, in Washington, DC

Date: 1908 ca.

- 1 Thy letter and the two plans for the Mashriqu'l-Adhkar were received. Both plans were reviewed, and cheered the hearts. The loved ones and handmaids of God engaged, each and every one, in speaking thy praise. Thou shouldst, however, consult with the members of the Spiritual Assembly concerning the form and design of the Mashriqu'l-Adhkar, in order that ye may reach a decision together. All matters must be made a means of unity and concord, so that fellowship and harmony among the beloved of God might increase as day followeth day.
- 2 Now, this matter of the Mashriqu'l-Adhkar must itself be implemented in such a manner as to foster unity and concord among the friends. That is to say, ye should first consult together, and thereafter devise a plan. If ye follow these steps, divine confirmations shall continuously be vouchsafed unto you.
- 3 The friends in 'Ishqabad made the raising up of the Mashriqu'l-Adhkar the means of creating perfect fellowship. With the utmost love and sincerity, they elected a committee, and that committee attended to establishing, organizing, arranging, and designing the Mashriqu'l-Adhkar. Divine confirmations were vouchsafed day after day, and—praised be God!—it was constructed in great soundness and majesty.
- نامه شما با دو نقشه مشرق‌الاذکار رسید هر دو نقشه ملاحظه گردید سبب سرور قلوب شد یاران و اماء رحمان جمیع بذکر خیر تو مشغول شدند ولی رسم و هندسه مشرق‌الاذکار را با اعضای محفل روحانی مذاکره نمائید تا بالاتفاق قراری دهید جمیع امور را باید واسطه اتحاد و اتفاق کنید تا الفت و وحدت یاران روز بروز بیفزاید
- حال همین مسئله مشرق‌الاذکار را باید نوعی مجری دارید که بر الفت و اتحاد و یگانگی احباً بیفزاید و آن اینست که بالاتفاق مذاکره نمائید بعد نقشه‌ئی ترتیب دهید و چون چنین اقدام کنید تأییدات الهی پیاپی رسد
- در عشق‌آباد احبای الهی بنای مشرق‌الاذکار را اسباب الفت تأمه نمودند و بنهایت محبت و خلوص انتخاب جمعیتی فرمودند و آن جمعیت به تأسیس و ترتیب و تنظیم و هندسه مشرق‌الاذکار پرداخت روز بروز تأیید رسید الحمد لله در کمال متانت و عظمت بنا و انشا شد جمیع یاران و اماء رحمان را تحیت محترمانه برسان و علیک البهاء الابهی

BRL_MASHRIQ#20

BRL_DAK#0421, COMP_MASHRIQP#20

AB04136

To: Baha'is of Rasht

Date: 1908 ca.

- 1 O ye kind friends of 'Abdu'l-Baha! If ye only knew in what a state and with what exhilaration and happiness I write this letter ye would undoubtedly soar with the wings of joy and
- ای یاران مهربان عبداله‌آء اگر بدانید که بچه حالتی و بچه جذب و فرح و بچه سرور و بشارتی این نامه مرقوم میگردد البته از شدت مسرت

great gladness! Ye would consort with one another in a state of heavenly bliss and divine delight.

پرواز آئید و با فرح الهی و بشارت ربّانی همدم
و هراز گردید

- 2 For even though tribulations and calamities surge wave after wave from moment to moment yet 'Abdu'l-Baha is very happy. Follow the example of this wronged one and see these calamities as bounties, realise these hardships are the greatest of comforts for they are all met in the path of the Lord of grandeur.

2 باوجود آنکه محن و بلايا مانند دريا موج میزند
باز عبدالهّاء در نهایت سرور است شما تأسّی
با بنظلم نمائید بلا را موهبت کبری شناسید
و سختی را راحت عظمی یابید زیرا در سبیل
حضرت کبریاست

- 3 Rest not for a single moment nor pause to take a breath, but be afire, rather, and as radiant as a dazzling light. This is a true bounty of God. The days of our life shall pass away and this ephemeral existence will come to an end; the lamp of the physical life will be extinguished but if this same flame were to burn in the gatherings of the spirit, instead of being utterly wasted it would attain unto eternity and blaze everlastingly. Engage yourselves in what befitteth you, therefore.

3 دمی نیاسائید و نفسی راحت ننمائید مانند آتش
شعله زبید و بمثابه نور بدرخشید اینست
موهبت الهی ایام بگذرد و حیات فانی منتهی
شود و سراج زندگانی خاموش گردد ولی اگر
در انجمن روحانی بسوزد حیات ابدی یابد و
موهبت سرمدی جوید والا هدر رود پس آنچه
سزاوار است مجری دارید

- 4 This imprisoned one is always waiting for the coming of good news, always waiting for signs of the true happiness of the friends, always eager to know that they are attracted to the holy fragrances and engaged in the guidance of people. When such glad tidings reach me all my sorrows and calamities are instantly transformed to joy and happiness.

4 این مسجون دائماً منتظر ورود بشارت است که
آن یاران در نهایت اشتعال منجذب نفحات
قدسند و بهدایت ناس مشغول اگر چنین
مژدهئی برسد جمیع بلايا و محن و رزایا مبدل
بسرور گردد و علیکم الهّاء الأبهی

MMK2#294 p.214

AB04949

To: Aqa Mirza Muhammad Natiq

Date: 1908 ca.

- 1 O Lord, Lord! I thank Thee with a tongue speaking Thy praise, a heart firm in Thy Covenant, and a spirit anticipating the fulfillment of Thy promise, for having created a pure and radiant reality, a pleasing and well-favored essence, and made him a sign of mercy among creation and a lamp of guidance, kindled and shining with the light of knowledge among the people of the world.

1 ربّ ربّ اتّی اشکرک بلسان ناطق بذکرک و قلب
ثابت علی عهدک و روح مترصد لأنجاز وعدک
علی ما خلقت حقیقه طیبّه زاهیه و کینونه راضیه
مرضیه و جعلتها آیه الرحمة بین البریه و سراج
الهدی یوقد ویضئ بنور العرفان بین اهل الأمکان

- 2 Lord, Lord! Breathe into his spirit the breath of the All-Merciful, loose his tongue in the field of remembrance and utterance, inspire him with the verses of guidance among humanity, illuminate through him the inner visions, bring joy to watchful eyes through him, make sweet the thoughts through

2 ربّ ربّ انفث فی روحه نفس الرّحمان و اطلق
لسانه فی مضمار الذّکر و البیان و امله آیه الهدی
بین الوری و نور به البصائر و یقرّ به الأعین
النواظر و طیب به الخواطر و صف به الضّمائیر
و زین به السرائر حتی یهدی اهل الضّلال الی

him, purify the consciences through him, and adorn the inmost hearts through him, so that he may guide the people of error to the path of truth, lead the parched and thirsty to the sweet waters, and perfume the nostrils of the people of enlightenment with a sweet fragrance from the verdant garden and luxuriant grove.

- 3 Verily Thou art the Generous Giver, the Sustainer of those possessed of understanding. There is no God but Thee, the Mighty, the Bestower.

منهج الصّواب و يقود الظّماء العطاش الى الماء
الفرات و يعطّر مشامّ اهل الأشرار برائحة طيّبة
من الروضة الغناء و الحديقة الغلّبا

- 3 آنک انت المعطى الكريم المؤيّد لأولى الألباب لا
اله الا انت العزيز الوهاب

MJMJ3.089, MMG2#078 p.085

AB05187

To: Samandari, Tarazullah et al., in Bushihr

Date: 1908 ca.

- 1 O two heralds of truth! Praise be to God that with the utmost effort and endeavor you have arisen to teach God's Cause throughout all of Iran and have become the cause of joy and gladness to the divine friends. You have raised the call of truth and made the fame of God's Cause reach the ears of both the lowly and noble. You became the cause of life for countless souls and the source of happiness and glad-tidings for a mighty throng.
- 2 You served the threshold of the One with utmost sincerity and guarded the divine court with complete truthfulness. I hope that through the grace and bounty of the Lord you will attain comprehensive results and witness the unlimited rewards of this service in the Abha Kingdom.
- 3 After you have traveled through the ports of Shiraz and brought the friends into a state of joy and delight, and taught receptive souls, return to the desired land so that we too may be blessed by meeting with you. And upon you both be the most glorious Glory.

1 ای دو منادی حقّ الحمد لله که با کمال جدّ و
جهد تبلیغ امر الله در جمیع ایران پرداختید و
سبب سرور و شادمانی یاران الهی گشتید ندای
حق بلند کردید و صیت امر الله را گوش زد
هر مستمند و ارجمند فرمودید سبب حیات جمّ
غفیری شدید و علّت مسرّت و بشارت جمعی
عظیم گردیدید

2 درگاه احدیّت را بنهایت صداقت عبودیت نمودید
و آستان الهی را بغایت راستی پاسبانی فرمودید از
فضل و موهبت پروردگار امیدوارم که نتایج کلیّه
یابید و ثمرهء اینخدمت را در ملکوت ابهی موهبت
بینتها مشاهده نمائید

3 بعد از آنکه بندرهای شیراز را عبور و مرور
فرمائید و یاران را به وجد و طرب آرید و نفوس
مستعده را تبلیغ کنید عودت به ارض مقصود
نمائید که ما نیز از دیدار شما فیض یاب شویم و
علیکم البهاء الأبهی

AYBY.424 #135, TRZ1.295, FRH.358-359

AB05516*To: Bibi Zayni et al., in Yazd**Date: 1908 ca.*

- 1 O handmaidens of the All-Merciful! In former times, if one of the distinguished ladies became the recipient of the favor of a servant among servants, she would raise the cry of "O what joy! O what delight! O what gladness! O what bliss!" and would count it a great victory.
- 2 Now, praise be to God that those illumined leaves are the manifestations of the favors of the Divine Unity and are drawn nigh to the court of the Blessed Beauty. Therefore, it behooveth them to raise their heads to the stars and to be exalted to the zenith of eternal glory, to strike up a wondrous melody and to play upon the harp and lute, and in gratitude for the bounty of the peerless Lord to become harmonious companions.
- 3 Let them raise such a cry of joy that stone and tree and clod will be stirred to motion and trembling, for the outpourings of the Most Great Name are all-encompassing and the favors of the Ancient Beauty are unfailing in this mighty century.
- 4 And upon you be the Most Glorious Glory.

1 ای اماء رحمن در ایام سلف اگر یکی از مخدرات
مظهر عنایت بندهائی از بندگان میشد نعرهء یاطوبی
و یاطربا و یافرحا و یاسرورا بلند مینمود و فوز
عظیم میشمرد

2 حال الحمد لله که آن ورقات نورانیّه مظاهر
الطاف حضرت احدیتند و مقرب درگاه
جمال مبارک لهذا سزاوار چنانست که فرق را
بفرقدان برسانند و باوج عزّت ابدیه سرافرازند
آهنگ بدیع ساز کنند و به چنگ و چغانه
بنوازند و بشکرانهء موهبت خداوند یگانه دمساز
گردند

3 چنان آوازهء سرور در اندازند که شجر و حجر و
مدر به حرکت و اهتزاز آرند زیرا فیوضات اسم
اعظم محیط است و الطاف جمال قدم قرین در
این قرن عظیم

4 و علیکنّ البهاء الأبهی

YBN.071b

AB05689*To: Bibi Rawhani (Bushruih)**Date: 1908 ca.*

- 1 O spiritual one of God and luminous one of creation! Think not that forgetfulness could ever befall this Prisoner. I cannot forget for a moment, nor fall silent, nor be deprived of excitement and fervor - especially forgetting that luminous leaf, for in the Day of the dawning of the Manifestation of the favors of the Lord of the horizons she was, and today she remains firm in the Covenant.
- 2 The mention of friends brings solace to the heart, and remembrance of the handmaidens of the Merciful removes the effect

1 ای روحانی حقّ و نورانی خلق گجان منما که
نسیان طارئین اسیر زندان گردد دمی فراموش
کنم و یا خاموش گردم و از جوش و خروش
محروم شوم علی الخصوص نسیان آن ورقهء نورانیّه
زیرا در یوم اشراق مظهر الطاف ربّ الآفاق بود
و الیوم ثابت بر میثاق

2 تسلی خاطر ذکر دوستانست و یاد اماء رحمان و
سبب سلب تأثیر ظلم و اعتساف اهل طغیان اگر

of the oppression and tyranny of the rebellious ones. If they inflict wounds, the remembrance of loved ones is a balm, and if they cause hearts to ache, the mention of friends is the very remedy.

- ³ I beseech God that this heart's attachment become clear and manifest, that the secrets of hearts be revealed, that the cup of love overflow and pour forth such abundance that it may satisfy all. And upon you be the Most Glorious Glory!

آنان زخم زند یاد یاران مرهم است و اگر آنان
دلها بدرد آرند یاد دوستان عین درمان

³ از خدا خواهم که این تعلق قلبی واضح و آشکار
گردد و اسرار قلوب پدیدار شود و جام محبت
سرشار گردد و چنان فیضان نماید که عموم را
سیراب کند و علیکم البهاء الأبهی

RSR.045

AB06266

To: Afnan, Habibullah et al.

Date: 1908 ca.

O branches and leaves of the divine goodly Tree! Praise be to God that that young plant of the garden of sanctification and those two blessed leaves are, as they should be, holding fast to the sacred Tree and day by day grow and develop and increase in freshness, verdancy and grace. From the drops of the cloud of grace and the heat of the Sun of Truth and the wafting of the breeze of bounty, there is firm hope that as they should, they will grow and develop in the Most Glorious Paradise and acquire boundless grace until like the sun it becomes clear and evident that these branches and leaves have grown from the divine Lote Tree. And upon you be the Most Glorious Glory.

ای فروع و اوراق شجره طیبه ربّانیّه الحمد لله
آن نونهال گلشن تقدیس و آن دو ورقه مبارکه
چنانکه باید و شاید متمسک بشجره مقدسه اند
و روز بروز نشو و نما نمایند و بر طراوت و نضارت
و لطافت بیفزایند از رشحات سحاب عنایت و
حرارت شمس حقیقت و هبوب نسیم موهبت
امید و طید است که چنانکه باید و شاید در
جنت ابدی نشو و نما نمایند و اکتساب فیض
بینتهی کنند تا مانند آفتاب واضح و آشکار گردد
که این فرع و ورقات از سدره منتهی نابتند و
علیکم البهاء الأبهی

YBN.071a

AB06610*To: Three Brothers of Mirza Taqi Khan Nazim, in Babul**Date: 1908 ca.*

...O Lord! These brothers are loving, companions and friends. They seek Your face, tread Your path, speak Your mysteries. Grant them stability, bestow praise, confirm them, reveal the verses of unity, make them honored, make them ecstatic, illumine them, make them lamps of the gathering. You are the Powerful and Mighty. Verily You are the Generous, the Most High.

...ای پروردگار این برادران مهربانند و همدم و
همعنان روی تو جویند راه تو پویند راز تو گویند
تمکین بخش تحسین فرما تأیید کن آیات توحید
نما عزیز کن وله انگیز نما روشن کن سراجهای
انجمن نما توئی مقتدر و توانا انک انت الکریم
المتعال

MMK5#289 p.216x

AB07574*To: Susan I Moody**Date: 1908 ca.*

- 1 O thou who art attracted to the kingdom of God! Thou wert as a lamp unlit and darkened and thou dost beam now with illumination. Thou wert silent, and but now thou dost speak thou wert endowed with vision, with hearing, with life and ever-more abundant life.
- 2 In this day should anyone unloose his tongue to teach the Faith of God and spread abroad its fragrances, the Holy Spirit shall undoubtedly assist him. He shall be able to withstand all the forces of the world for he will rise up through the power of the Kingdom and no material power can withstand that mighty force.
- 3 The power of God is always victorious over all things. That is why thou seest that though the disciples of Christ were weak and fragile and though to outward seeming they appeared to be crushed and conquered by the oppression of the princes of their times but at the last their Cause achieved total sovereignty and victory over the world. The entire world was brought beneath their shadow.

1 ای منجذبه ملکوت الله شمع خاموش بودی
الحمد لله روشن گشتی صامت بودی ناطق شدی
بینا گشتی شنوا شدی زنده گشتی پاینده شدی

2 هر نفسی امروز لسان تبلیغ گشاید و بنشر
نفحات الله پردازد روح القدس تأیید نماید و
توفیق یبخشد و مقاومت من علی الأرض تواند
زیرا بقوتی ملکوتیه قائم گردد البته قوای ناسوت
مقاومت نتواند

3 قوه لاهوت غلبه نماید اینست که ملاحظه
مینمائی تلامذه مسیح هرچند بجسم ضعیف
بودند و بحسب ظاهر مغلوب ظلم هر امیر ولی
عاقبت غلبه بر کل نمودند و جمیع را در ظلّ
خویش درآوردند و علیک البهاء الأبهی

MMK2#225 p.160

TAB.508

AB11965*To: Rawhani Milani, Ruhullah et al.**Date: 1908 ca.*

O relatives of that spiritual friend! I beseech God that you may become peerless saplings in the garden of the Kingdom and incomparable fragrant flowers in the meadows of oneness, that you may be nurtured by the bounty of the cloud of grace and seek endless freshness and delicacy through the dew of the ocean of mercy, that you may grow and develop in this stream of bounty and attain unlimited grace. May you be spiritual offspring of that kind father and children of the heart and soul of that one near to the threshold of God. And upon you be the Most Glorious Glory!

ای منتسین آن یار روحانی از خدا خواهم که
گلشن ملکوت را نهال بهمال گردید و ریاض
احدیت را گلهای معطر بیثال از فیض سحاب
عنایت پرورش یابد و بشبم یم رحمانیت طراوت
و لطافت بینتها جوئید و در این جویبار موهبت
نشو و نما کنید و بفیض بینتها برسید از عنصر
روحانی پدر مهربان باشید و زاده دل و جان آن
مقرب درگاه یزدان و علیکم البهاء الأبی

INBA79.051a

AB08382*To: Dawlat**Date: 1908 ca.*

¹ O Lord, O Forgiver! The servant of Thy threshold, Ardeshir Jamshid, sought refuge at Thy court. He left the world of nothingness and hastened to the life-bestowing realm of being. He showed forth utter humility and supplication, and offered fervent entreaties. He sought forgiveness of sins and infinite pardon.

¹ پروردگارا آمرزگارا بنده درگاه اردشیر جمشید
پناه ببارگاه آورد جهان نیستی بگذاشت و بفضای
جانفزای هستی شتافت عجز و نیاز نمود و تضرع و
زاری کرد عفو گاه خواست و بخشش بی پایان
جست

² O Kind Bestower! Cast a ray from the Sun of Forgiveness upon his spirit and soul, and immerse him in the ocean of Thy pardoning grace. As Thou hast purified him from clay and water, grant him therefore freedom, bestow eternal life, and confer endless tranquility. Thou art the All-Forgiving, and Thou art the Bestower, the Kind One.

² ای بخشنده مهربان پرتوی از آفتاب غفران بر
روح و جان او زن و در دریای بخشش غوطه
ده چون از آب و گل پاک و مقدس کردی پس
آزادگی بخش زندگی جاوید عطا کن و آسودگی
بی پایان بخش توئی غفور و توئی بخشنده و مهربان

YARP2.588 p.414

AB12701*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran**Date: 1908 ca.*

O Amin of 'Abdu'l-Baha! The sister and mother of his honor Aqa Siyyid Mahdi have ascended to the eternal realm. They had some water rights in Nayriz which they left to this servant. I accepted it and bestowed it upon his honor Aqa Siyyid Mahdi, as he truly has many dependents and is in distress. You should write directly to him about this matter. And upon you be the Most Glorious Glory!

ای امین عبدالبهاء همشیره و والده جناب آقا سید مهدی ارتحال بدار بقا نمودند و آبی در نیریز داشتند و آنرا باین عبد وا گذاشتند من قبول نمودم و بجناب آقا سید مهدی بخشیدم زیرا فی الحقیقه کثیر العیال و پریشانند شما در این خصوص بخود ایشان مرقوم دارید و علیک البهاء الأبهی

AMIN.116-117

ABU3606

The meaning of the dream I dreamt is now clear and evident.
Please God this dynamite will not explode.

GPB.271x, VLAB.138

AB02065*To: Kuchak Alizadih Qadimi, in Ishqabad**Date: 1908*

¹ O thou who art firm in the Covenant! The letter which thou hadst written to Jinab-i-Manshadi was perused. It brought glad tidings of the spirit and joy of the friends and their firmness in the Covenant and Testament and their attraction to the fragrances of the All-Merciful. Reading the letter brought happiness to this prisoner.

¹ ای ثابت بر پیمان نامۀئی که بجناب منشادی نگاشته بودی ملاحظه گردید مژده روح و ریحان یاران داشت و ثبوت بر عهد و پیمان و انجذاب بنفحات رحمان قرائت مکتوب سبب سرور این مسجون شد

² You had expressed boundless grief and regret over the trials and tribulations of 'Abdu'l-Baha, yet this is not tribulation - it is a gift. This is not a prison - it is a palace. This is not the depths of a well - it is the height of the moon. This is not confinement - it is a rose garden. The more the afflictions and trials increase, the more the joy and happiness of 'Abdu'l-Baha's heart grows. Fire is water, deadly poison is cool drink,

² از بلایا و محن عبدالبهاء اظهار حزن و تحسّر بپیمتهی نموده بودید و حال آنکه این بلا نیست عطاست زندان نیست ایوانست قعر چاه نیست اوج ماهست بجن نیست گلستانست آنچه مصائب و بلایا بیشتر گردد فرح و سرور قلب عبدالبهاء ازدیاد یابد آتش آبست و سمّ نفیع بارد

wounds are balm, pain is remedy, death is life, and killing is salvation.

- 3 Therefore the loved ones must engage, with utmost steadfastness and firmness, in diffusing the divine fragrances, chanting verses, reciting words, presenting conclusive proofs, establishing clear evidences, and experiencing joy and gladness. Every event that occurs in the Holy Land is pure bounty and sheer blessing. Therefore never become dispirited by these events, do not be saddened.

- 4 Praise be to God, the grace and favor of the Blessed Beauty has granted His servants such a station and position that they are in an impregnable fortress, protected and preserved amongst all peoples. If all who are on earth should rise up and strive and attack with arrows and spears, they can do no harm, for these souls are encompassed by such favors that their abasement is the essence of glory, their tribulation is the greatest gift, their cursing and execration is praise in every gathering, their imprisonment is freedom, their sorrow is joy, their death is life and their passing is existence. In such circumstances, who can inflict harm? God forbid! In both worlds they have happiness and success, purity and freedom, spirit and fragrance, and endless bounty and favor.

- 5 And upon thee be the Most Glorious Glory!

و شراب زخم مرهم است درد درمان موت
حیاتست قتل نجات

3 لهذا احباً باید در نهایت استقامت و ثبات بنشر
نفحات و ترتیل آیات و تلاوت کلمات و بیان
حجج بالغات و اقامهٔ براهین و اخراجات و فرح و
مسرّات مشغول باشند در بقعهٔ مبارکه هر واقعه
که واقع گردد موهبت محض است و عنایت
صرف لهذا ابداً از این وقایع ملول مگردید محزون
نشوید

4 الحمد لله فضل و عنایت جمال مبارک بندگان
خویش را مقام و موقعی عنایت فرموده که در
حصن حصینند و محفوظ و مصون بین العالمین
اگر جمیع من علی الأرض بشورند و بکوشند و
با سهام و سنان هجوم نمایند ضرری نرسانند زیرا
این نفوس بالطافی مشمول که ذلت آنانرا عین
عزّتست و بلا موهبت کبری و سب و لعن
ستایش در هر انجمن حبس آزادست و اندوه
شادی قتل حیات و موت زندگانی در اینصورت
که میتواند ضرر برساند استغفرالله عن ذلک
در دو جهان آنانرا شادمانیست و کامرانی پاکی
و آزادگی روح و ریحانست و نعمت و موهبت
بی‌پایان

5 و علیک البهاء الأبهی

MMK5#156 p.121

AB07535

To: Karbala'i Dadash son of Karbala'i Ibrahim Miyanduabi, in Bunab

Date: 1908

- 1 O sincere lover! Be a rising star, a brilliant lamp, a shining planet, and a lofty palm tree. Do not consider it remote from the grace and gift of the Ancient Beauty, may my spirit be a sacrifice for His loved ones. He confirms whomsoever He wishes and strengthens whomsoever He wishes and illumines whomsoever He wishes. Verily He has power over all things. A gnat whom Thou causest to fly becomes an eagle. Give thanks to God that thou hast drunk the cup of guidance from the hand of the Cup-bearer of grace, and hast attained thy goal, and hast

1 ای محب صادق نجم بازغ باش و سراج باهر و
کوکب شارق و نخل یاسق از فضل و موهبت
جمال قدیم روحی لأحبائه الفداء استبعاد منما
یؤید من یشاء و یعزز من یشاء ینور من یشاء
انه لعلی کل شیء قدیر پشهئی را که تو پرواز
دهی شاهین است شکر کن خدا را که کأس
هدایت از دست ساقی عنایت نوشیدی و بمقصود
رسیدی و آیات باهره دیدی و بشاخسار رحمانی

witnessed manifest signs, and hast flown to the branches of the
All-Merciful. Now is the time to arise in service, cast aside the
veil of idle fancies, and accomplish a world's work.

پریدی حال وقت آنست که بخدمت پردازی
پردہء اوہام براندازی و کار عالمی بسازی

² And upon thee be the Most Glorious Glory.

² وعلیک البہاء الأہی

MSHR2.304

Study guide to this volume

The second half of 1908 is one of the most historically charged moments in the entire Bahá'í corpus. In August 1908 the Young Turk revolution forced the Ottoman government to restore the constitution and release all political prisoners, including 'Abdu'l-Bahá Himself, who had been confined in 'Akká for more than forty years. The letters and utterances of this half-year move from the language of prison and restriction toward the language of liberation, gratitude, and renewed purpose. At the same time, the volume contains one of the most intellectually substantial documents in the collection — the *Lawh-i-Du-Nidā-yi-Falāh va Najāh* (Tablet of Two Calls to Success and Prosperity), which offers a comprehensive philosophy of civilization. The volume also includes a remarkable confession about the spiritual meaning of imprisonment, a number of intensely personal prayers for the departed, and a body of counsel on obedience, sacrifice, and the discipline of non-political engagement during Iran's continuing constitutional upheaval.

The Two Calls: Material Civilization and Divine Guidance

Key Passages

The one is the call of civilization, of the progress of the material world. This pertaineth to the world of phenomena, promoteth the principles of material achievement, and is the trainer for the physical accomplishments of mankind. It compriseth the laws, regulations, arts and sciences through which the world of humanity hath developed... The propagator and executive power of this call is just government. — AB00022

However, until material achievements, physical accomplishments and human virtues are reinforced by spiritual perfections, luminous qualities and characteristics of mercy, no fruit or result shall issue therefrom, nor will the happiness of the world of humanity, which is the ultimate aim, be attained. For although, on the one hand, material achievements and the development of the physical world produce prosperity, which exquisitely manifests its intended aims, on the other hand dangers, severe calamities and violent afflictions are imminent... the most advanced and civilized countries of the world have been turned into arsenals of explosives, and the continents of the globe have been transformed into huge camps and battlefields. —

AB00022

Consider the flowers of a garden: though differing in kind, color, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of

one wind, invigorated by the rays of one sun, this diversity increaseth their charm, and addeth unto their beauty. Thus when that unifying force, the penetrating influence of the Word of God, taketh effect, the difference of customs, manners, habits, ideas, opinions and dispositions embellisheth the world of humanity. — AB00022

Context for Study

The *Lawh-i-Du-Nidā* is among the most ambitious social treatises composed by ‘Abdu’l-Bahá. Its organizing distinction between the two calls — the civilizational call of material progress and the spiritual call of divine guidance — refuses both a naive progressivism (which imagines that scientific and material development will by themselves produce human flourishing) and a naive spiritualism (which imagines that inner transformation requires no engagement with the material conditions of life). The critique of material civilization without divine guidance is prescient: writing in 1908, ‘Abdu’l-Bahá describes advanced civilized nations transforming themselves into arsenals — precisely the process that would produce the Great War six years later. The metaphysics underlying the critique draws on the principle of composition and decomposition: attraction and unity produce life; repulsion and division produce death. This principle is then applied at every scale, from chemical elements to human societies to the community of nations. The garden metaphor of diversity within unity — flowers of different kinds all nourished by the same spring — is one of the most quoted passages in Bahá’í literature and one of the most philosophically precise: it affirms that genuine diversity is an aesthetic and spiritual enrichment, while insisting that this enrichment requires a unifying force (the Word of God) to prevent diversity from collapsing into conflict. Comparable arguments appear in John Stuart Mill’s defense of individual diversity in *On Liberty*, in Isaiah Berlin’s concept of value pluralism, and in the liberal internationalist tradition; but these secular versions lack the ontological grounding that ‘Abdu’l-Bahá supplies when he identifies the unifying force as divine in origin rather than merely rational or procedural.

Questions for Reflection

1. The *Lawh-i-Du-Nidā* argues that material civilization, separated from divine guidance, turns its greatest achievements into instruments of destruction. How does this argument engage with the tradition of critique that runs from Rousseau’s *Discourse on the Sciences and Arts* through Weber’s “iron cage” of rationalization to contemporary critiques of technological capitalism?
2. The metaphysics of composition and decomposition underlying the treatise implies that the same physical principles governing chemical reactions also govern social and political life. How does this unified account of natural and social order compare with Aristotelian teleology, with Stoic *logos spermatikos*, and with modern systems theory?
3. The garden image suggests that diversity becomes beautiful when all elements share a common nourishing source. What would it look like, institutionally, for a pluralistic society to cultivate genuine diversity while maintaining the “unifying force” that prevents it from becoming fragmentation?
4. ‘Abdu’l-Bahá identifies “just government” as the propagator of the first call (material civilization). What does this claim imply about the Bahá’í understanding of the proper scope and

authority of civil government, and how does it relate to the political philosophies of Locke, Montesquieu, and Rawls?

5. The treatise was written in 1908, six years before the First World War. In what ways does reading it in historical context illuminate both the prescience of its warnings and the continuing relevance of its prescriptions for the twenty-first century?

“I Was, Am, and Always Will Be, Free”: Spiritual Liberty Within Physical Imprisonment

Key Passages

Concerning My freedom: I was, am, and always will be, free. No one can take away My freedom. My freedom comes from the Beauty of Abhá and no one is able to encroach upon it. Should all the forces of the world unite, they could not overwhelm Me, for I am free, and above all the restrictions, chains and ties of attachment to this world. However, from a physical standpoint, it is My hope that under all circumstances I may become incarcerated and imprisoned in the Path of His Highness, the Merciful; nay, rather be bound with fetters. My ultimate desire is to find Myself upon the cross. This is glory and peace. — AB03460

You had expressed boundless grief and regret over the trials and tribulations of ‘Abdu’l-Bahá, yet this is not tribulation — it is a gift. This is not a prison — it is a palace. This is not the depths of a well — it is the height of the moon. This is not confinement — it is a rose garden. The more the afflictions and trials increase, the more the joy and happiness of ‘Abdu’l-Bahá’s heart grows. Fire is water, deadly poison is cool drink, wounds are balm, pain is remedy, death is life, and killing is salvation. — AB02065

At a time when friend and stranger, acquaintance and foreigner were in despair and afflicted with hopelessness, suddenly the lights of divine confirmation shone forth and scattered and dispersed the clouds of the darkness of oppression... This is divine power, this is the force of the All-Merciful, this is the penetrating influence of the Word of God, and this is the effect of God’s glad-tidings. In the past year, at the height of tribulation and the blocking of the way, it was written to various regions: “This time more bitter than poison shall pass; once again time shall come sweet as sugar.” — AB00810

Context for Study

The three passages of this section constitute a coherent theology of interior freedom that reaches its historical culmination in the release of 1908. AB03460, written while the prison was still intact, makes the philosophical claim central: freedom is a property of the relationship with the divine reality, and this relationship is, by its nature, inaccessible to any external power. The aspiration to the cross, to fetters, to imprisonment is the natural consequence of this claim: if the external condition cannot touch the inner freedom, then the external condition becomes indifferent, and the desire for it is purified into a desire to suffer *for* love rather than in spite of it. AB02065 extends this

logic into a systematic inversion of ordinary values: prison becomes palace, poison becomes cool drink, killing becomes salvation. This is the language of genuine experiential transformation — the kind reported by Christian martyrs in the arena, by Sufi masters under persecution, by the Bab at His execution in Tabriz. The announcement of liberation in AB00810 is striking precisely because of its tone: divine power has shattered the chains, but the narrative was always already written (“it was written to various regions: This time more bitter than poison shall pass”). The Stoic tradition offers one partial parallel: Epictetus, himself a freed slave, argued that the inner citadel of the will cannot be captured by any external force. Marcus Aurelius practiced the same philosophy from the opposite end of the social hierarchy. What is different in ‘Abdu’l-Bahá’s account is the element of active desire for the suffering: this is not Stoic equanimity but a love that seeks participation in the form of sacrificial service.

Questions for Reflection

1. ‘Abdu’l-Bahá distinguishes between His inner freedom, which is inviolable, and His physical circumstances, which He actively desires to be those of imprisonment and even martyrdom. How does this distinction engage with the classical philosophical debate between the Stoics (who argued that the sage is always free) and the Cynics (who dramatized freedom by rejecting all social convention)?
2. The list of paradoxes in AB02065 — “fire is water, deadly poison is cool drink, wounds are balm, pain is remedy” — belongs to a mystical rhetoric that appears across traditions: in Sufi poetry, in the language of the Psalmists, in Paul’s “power made perfect in weakness” (2 Corinthians 12:9), and in Zen paradox. What is the epistemological and spiritual function of this rhetoric?
3. AB00810 describes the release from prison as divine power manifesting in the world: “the hand of power emerged from the sleeve of might.” How does this interpretation of a political event (the Young Turk revolution) as divine intervention sit alongside the Bahá’í principle of non-involvement in politics?
4. The passage written in advance — “this time more bitter than poison shall pass; once again time shall come sweet as sugar” — implies a kind of prophetic foreknowledge of one’s own liberation. What is the status of such foreknowledge in Bahá’í theology, and how does it compare with biblical prophetic foresight, with the Islamic concept of *‘ilm al-ghayb* (knowledge of the unseen), and with the Stoic concept of *pronoia* (divine providence)?
5. What might the experience of genuine interior freedom — freedom from attachment, fear, and the need for external validation — look like for an ordinary practitioner? What disciplines of the heart and mind does ‘Abdu’l-Bahá’s example suggest would cultivate such freedom?

Tests as Refinement: Gold, Examination, and the Path of Truth

Key Passages

However, to the weak among the believers, trials are a test and tribulation, for due to their weak faith and assurance, they fall into severe testing. But to those souls who

are firm and steadfast, even the severest test is the greatest of gifts. Observe how examination in sciences and arts is a grave calamity for the idle and ignorant pupil, while for the clever and knowledgeable student, it is a source of honor and endless joy. For base metal, the test of fire causes blackening, while for pure gold, the intensity of the flame brings forth beauty and brilliance. — AB00075

The purpose is that in the path of truth, every difficulty is easy and every trial is a matchless gift. Therefore, the friends of God and the handmaidens of the Merciful must not flag in the face of any trial, nor consider any affliction as an excuse to fall short in service. — AB00075

O maidservant of God! Any soul that is freed from this ephemeral world — one should celebrate with joy and gladness his freedom, not engage in sighs and lamentations. One must cry and lament the life of this world, rather than the transfer to an eternal kingdom and the attainment of everlasting life. Thus He says in the holy verse: “Yearn ye then for death if you are men of truth.” — AB03737

Context for Study

The metallurgical metaphor of AB00075 is one of the richest and most consistently deployed in ‘Abdu’l-Bahá’s writings. Its logic is precise and non-consolatory: the test of fire does not help base metal — it destroys it. But for gold, the same fire is refining. This means that the same objective event — loss, persecution, illness, opposition — has a different effect depending on the interior quality of the person who undergoes it. Trials do not automatically produce virtue; they reveal and intensify what was already present. The examination metaphor carries the same structure: the examination is a source of honor for the student who has genuinely prepared, and a catastrophe for the one who has not. What makes this teaching distinctive is its refusal of sentimentalism: it does not promise that trials will be short, or that divine protection will prevent them, or that the community will always recognize virtue when they see it. AB03737 then extends the logic to the boundary of death itself. The passage inverts the ordinary human reaction to bereavement: grief should be reserved for the confined and limited life of this world, while release from it deserves celebration. The Qur’anic verse cited — “Yearn ye then for death if you are men of truth” (Q62:6) — is one of the most challenging in the Qur’an, directed as a taunt against those who claim faith without its substance. ‘Abdu’l-Bahá cites it as a genuine aspiration. This is a statement about the relative value of the two worlds: one who genuinely believes in the richness of the spiritual world and the poverty of the material one will not cling to the latter when the time of release comes.

Questions for Reflection

1. The gold-and-base-metal metaphor implies that trials reveal and intensify pre-existing spiritual quality rather than creating it from nothing. What does this imply about the importance of spiritual formation before trials arrive — about the relationship between ordinary life and the capacity to endure crisis?
2. The same trial functions as refinement for the spiritually prepared and as destruction for the spiritually unprepared. How does this teaching navigate the pastoral challenge of speaking

truthfully about difficulty to communities whose members are at very different stages of spiritual development?

3. AB03737 counsels that death should be met with celebration rather than lamentation, and that the life of this world is what deserves to be lamented. How does this inversion compare with the Platonic argument in the *Phaedo* that the philosopher's life is a preparation for death, with the Buddhist teaching on the preciousness of the human birth, and with the Christian mystical tradition of *contemptus mundi* (disdain for the world)?
4. The Qur'anic verse "Yearn ye then for death if you are men of truth" is cited as a genuine aspiration. What does it mean to develop a genuine longing for the spiritual world without falling into either morbidity or a neglect of present responsibilities? What balance of attitudes does this teaching require?
5. The counsel not to "consider any affliction as an excuse to fall short in service" is one of the most demanding in the volume. What theory of moral agency underlies this demand, and how does it relate to the disability rights tradition's critique of ableist assumptions about suffering, as well as to the ancient Stoic teaching that the good person's goodness cannot be taken from them by any external circumstance?

Non-Interference and the Politics of Sanctity

Key Passages

In any case, the friends must show perfect obedience and submission to the government. They must not associate with any society at any time, nor harmonize with political parties. They must not interfere in political matters whatsoever. Rather, they should seek fellowship through holy fragrances and spend their time in spiritual attractions. They should be the essence of sanctity and the spirit of detachment. They should kindle the fire of the love of God and, with the flame of Sinai, burn away the veils of hearts and vision. — AB01914

Today the loved ones of God must all arise with all their powers to diffuse the divine fragrances and exalt the Word of God. They must sacrifice their transient days for eternal life and expend their physical comfort in the path of spiritual glad-tidings. The days are passing and life in this world is without benefit or fruit unless one sacrifices life and head in the Most Great Cause and ultimately raises the banner of sacrifice in the altar of love. — AB01691

O ye beloved of God, these are days for steadfastness, for firmness and perseverance in the Cause of God. Ye must not focus your attention upon the person of 'Abdu'l-Bahá, for ere long he will bid you farewell. Rather must ye fix your gaze upon the Word of God. If the Word of God is being promoted, rejoice and be happy and thankful, though 'Abdu'l-Bahá himself be threatened by the sword or burdened by the weight of chains and fetters. — AB00022

Context for Study

The political counsel of this volume is delivered in the specific context of Iran's constitutional revolution, in which competing factions made urgent bids for Bahá'í alignment. 'Abdu'l-Bahá's consistent response is to insist on the absolute priority of spiritual transformation over political engagement. The instruction to "seek fellowship through holy fragrances" rather than through political alliance is a positive claim about where the deepest social transformation originates, rather than an evasion of social responsibility. AB01691 frames the choice in terms of an eschatological economy: the days of life in this world are a limited resource; to spend them in factional politics is to waste what could be invested in the eternal. The passage from the *Lawh-i-Du-Nidā* that closes this section makes the most radical demand of all: the community must not concentrate on 'Abdu'l-Bahá personally but on the Word of God. If the Cause is advancing, its advance is a cause of joy regardless of the personal circumstances of its center. This is a teaching about the nature of religious loyalty: it must be attached to the divine reality and its expression in the Word rather than to any particular human personality, however exalted. The tradition of prophetic faithfulness offers a partial parallel: the Hebrew prophets consistently redirected the people's attention from the prophet himself to the God whose messenger he was. Jesus told his disciples it was to their advantage that he depart (John 16:7). 'Abdu'l-Bahá's counsel belongs to this tradition of self-effacing spiritual guidance.

Questions for Reflection

1. AB01914 calls the friends to be "the essence of sanctity and the spirit of detachment." What is the relationship between these inner qualities and the external discipline of non-involvement in politics? Is the non-involvement a consequence of the sanctity, or is it also a practice that cultivates it?
2. The instruction to fix one's gaze on the Word of God rather than on 'Abdu'l-Bahá personally raises profound questions about religious devotion. How does this counsel navigate the tension between the legitimate love and reverence due to spiritual guides and the danger of personality cults that divert attention from the teaching itself?
3. AB01691 frames the expenditure of one's days in service as a form of sacrifice: "transient days for eternal life." What theory of value and exchange underlies this frame, and how does it compare with the economist's concept of opportunity cost, with the Christian theology of stewardship, and with the Buddhist teaching on the preciousness and brevity of the human birth?
4. The instruction to seek fellowship through "holy fragrances" rather than political alliances implies that genuine community is formed around shared spiritual reality rather than shared interests or ideological alignment. What would such a community look like institutionally, and how does it compare with religious voluntary associations in the sociology of religion?
5. How does the discipline of non-political engagement described in this volume relate to the broader Bahá'í aspiration to work toward the Most Great Peace and the unification of humanity? Is there a tension between withdrawing from partisan politics and engaging with the structural causes of injustice?

A Guiding Question for the Whole Volume

Volume 140 spans the extraordinary moment of ‘Abdu’l-Bahá’s liberation from prison after four decades, yet its most substantial document — the *Lawh-i-Du-Nidā* — is concerned not with personal freedom but with the conditions of civilization. The volume holds together a philosophy of history (the two calls), a theology of imprisonment (the rose garden), a pedagogy of trial (gold and fire), and a discipline of communal life (sanctity and non-interference) within a single coherent vision: that the deepest contribution the Bahá’í community can make to a civilization in crisis is the patient cultivation of spiritual virtues that outlast any political moment.

A guiding question for the whole volume might therefore be: **If material civilization without divine guidance turns its greatest achievements into instruments of destruction, and if the community’s vocation is to model a civilization animated by spiritual virtues — what practices, institutions, and habits of mind must a Bahá’í community develop in order to demonstrate, in the midst of political upheaval and civilizational crisis, that a genuinely different form of social life is possible?**