



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 142:

Writings and Utterances of Abdu'l-Baha, 1909, part II
(May-Jul)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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‘Abdu’l-Bahá

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
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- 132. Some Answered Questions, 1906–1907
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- 141–144. Letters and utterances in the year 1909 I–IV

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III. Late ministry

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- 169. Memorials of the Faithful (1916)
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Introduction to volume 142

This 1909 volume combines the exhilaration of public expansion with an inward metaphysical and mystical vocabulary. AB00791 is the most remarkable example: a beautiful treatise on mystical love in which God is likened to the sun and creation to the objects irradiated by it; its astonishing verse “The Friend played love with Himself in pre-existence; Without us and without I and we” becomes the point of departure for a meditation on divine knowledge, love, the unknowability of the Essence, and the distinction between true knowledge as a light cast into the heart and merely multiplied learning. AB00391, although framed as a pilgrim’s return from the Holy Land, turns immediately to the ethical implications of life after death: the believer is to become physician, nurse, treasure, refuge, and balm to all, since the journey’s end is the beginning of divine bestowals and the proper fruit of pilgrimage is universal mercy.

The volume is also significant for its treatment of historical memory, sacred trust, and Covenant crisis. AB00878 gives an emotionally charged account of the two bags of Baha’u’llah’s papers entrusted to ‘Abdu’l-Baha shortly before the Ascension, and of their seizure by Mirza Muhammad-‘Ali and Mirza Badi’u’llah during the confusion surrounding the washing and burial of Baha’u’llah’s body. Its value lies partly in the concrete detail of textual loss and custody, and partly in the way the memory is narrated as an episode of shock, grief, and violation. AB00485 and AB05410, by contrast, preserve the heroic memory of martyrs through prayers and visitation-like rhetoric, while AB08019, AB03201, and related items transform bereavement, exile, and ostracism into participation in a sacred economy of sacrifice.

A central social strand in the volume concerns governance, politics, and public order. AB07452 argues that constitutional government is a requirement of the age, since the needs of time and circumstance cannot be resisted; it calls for a firm balance between the “mighty government” and the “brilliant nation,” with the two joined in a way that brings comfort to both rulers and people. Yet the tablet’s larger stance is pragmatic rather than essentialist: forms of governance are judged by their capacity to secure justice, order, and the welfare of the population, all in accordance with the particular needs of the age. AB11862 gives the complementary Baha’i reason for avoiding partisan entanglement: the community seeks the Most Great Peace and the abolition of racial, national, religious, sectarian, and political prejudice, while contemporary political conflicts are depicted as driven by impure personal motives. AB01678, AB03482, and related pieces continue this discipline, urging obedience to government, reconciliation between government and people, and refusal to enter factional struggle, even while encouraging the publication of reports on the American Mashriqu’l-Adhkar convention.

Institutional and communal formation is another major feature. AB01935 praises the Chicago convention of delegates for the Mashriqu’l-Adhkar and declines the presidency of its body, expressing instead the wish to be its servant; the tablet is important both for its account of the first American

general convention and for its insistence that the future importance of this first American House of Worship would become manifest only gradually. AB11827 treats contributions from the East toward the American Mashriqu'l-Adhkar as an unprecedented and symbolic act: Persia materially assisting America becomes proof of the new ties of East and West. AB04720 links the freeing of a sacred house in Shiraz with the formation of a spiritual gathering and with the practice of the Nineteen Day Feast, explicitly noting the joy and expansive effect of its observance in America. ABU1714, ABU1704, and ABU1104 give further practical guidance on meetings, speaking, temporary boards, teaching work, devotional gatherings, and the distinction between present spiritual organization and future Houses of Justice.

Finally, the volume's pastoral range is unusually broad. AB00521 returns to the image of humanity as an ailing body and the oneness of humanity as the supreme remedy of the divine Physician, while warning that publicizing prominent sympathizers can harm their receptivity. AB00754 distinguishes material civilization, which restrains crime by punitive laws, from divine civilization, which trains human beings so that crime itself becomes hateful to them. AB10789 gives a concise ethic of forgiveness: the friends should become so trustworthy that even one who has erred "a hundred thousand times" may turn to them with hope. AB00635 is a powerful call to travel through Europe and America, raise the banner of the oneness of humanity, and turn "lowly worms" into soaring birds; it also contains a sharp reflection on earthly pleasure as largely the removal of pain, while true joy lies in heavenly grace, virtues, knowledge, wisdom, and eternal life. The volume thus presents a community at once mystical, institutional, global, and practical: charged to teach, build, forgive, organize, remember its martyrs, protect sacred texts, and disengage from partisan politics while pursuing a far more comprehensive transformation of human society.

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AB00468

To: Ali Quli Khan, in Washington, DC

Date: 1909-May-03

O servant of the threshold of the Blessed Beauty! Your letter written from California was received and carefully considered. Praise be to God, it was evidence of tranquility of soul and joy of conscience. We too found spiritual delight. Praise be to God, it has been proven time and again that steadfastness in the Covenant and arising to serve are the cause of divine confirmations in this world and the next, and eternal happiness depends upon and is contingent upon this virtue. I swear by the light of truth that if a soul serves the Divine Unity in these days with pure intention and innate sanctity, all created things will become his servants, every door will open before his face, and from every direction he will find victory and triumph. This is the truth - but the condition is steadfastness, nobility of nature, and the utmost detachment and holiness, so that all people will testify that this person is the essence of faithfulness, the reality of guidance, and the banner of the Abha Kingdom.

You mentioned the talks you gave in public gatherings in California. This provides a good opportunity to describe in detail their previous terror, enmity, intense hatred and complete avoidance of other groups, and then explain how when the Cause of Baha'u'llah appeared, conditions were completely transformed - how the Baha'is are so loving and affectionate, kind and caring to people of all religions and denominations, even to enemies and ill-wishers. Read some passages from *Tajalliyat*, *Kalimat*, *Ishraqat* and the *Kitab-i-Aqdas* regarding the Most Great Peace, unity with all humanity, oneness of mankind, and fellowship and kindness, in such a way that it appears as a narrative.

You wrote about meeting with the honored lady [Phoebe Hearst]. Keep this as confidential as possible - its publicity is absolutely not permitted, as publicity would even cause her own estrangement. Let this remain just between us. You wrote about her kindness. That honored one is devoted and mindful in her heart, but because they publicized her involvement it troubled her, causing her to withdraw. In any case, God willing, you must act in such a way as to

cause her steadfastness and firmness, and day by day she will make spiritual progress. Read the blessed Tablets and act precisely according to the teachings of the Blessed Beauty, letter by letter. In all matters, consult with that honored lady - whatever her opinion is, carry it out. Do not deviate from her instructions by a hair's breadth. If anyone asks whether you meet with that honored lady, reply that my talks about civilization and Iranian history have been appreciated by her friends, and therefore they want me to give such talks in their gatherings.

Convey the Most Glorious Greetings to the maidservant of God Emily and tell her that though outwardly distant, her heart and soul are here. Also convey respectful greetings to Mrs. Helen Hiller Brown and say: Thank God you have not forgotten the favors you received, and I hope the pure seed planted in your heart will become verdant and flourishing in these days. Convey the Most Glorious Greetings to Mr. Robert, servant of that honored lady, and say: Do not be saddened by illness, for you have found eternal life and have discovered the realm of the Kingdom. God willing, we will meet there in the divine world in utmost joy and delight, and I will pray that you find comfort in this physical world as well.

In any case, Khan, you must take measure from that honored lady's complaints about how you should conduct yourself. God willing, behave in such a way that that honored lady forgets these complaints. Please convey the Most Glorious Greetings to Mirza Buzurg. I have always remembered him and still do. God willing, I have not forgotten and will not forget him. And upon you be the Most Glorious Glory.

PN_1906 p090

AB11520

To: Charles Mason Remey

Date: 1909-May-04

Indeed the sweet melody of the pupils of Mrs. H... gladdened the hearts of the people of the Supreme Concourse.

SW_v09#08 p.093x

AB12250

To: Margarete Doring, in Stuttgart

Date: 1909-May-05

- 1 O thou candle of the love of God! Thy letter was received. Its contents emanated from an illumined heart and evidenced thy turning to the divine Kingdom. Thou must be infinitely happy and grateful for Miss Knobloch, for she became the cause of guidance and led thee until thou wert delivered from the darkness of the world of nature and became illumined by the light of the Kingdom which is above nature. There can be no greater love than this. And if thou remainest firm and steadfast, the confirmations of the Holy Spirit will reach thee, the hosts of the Kingdom will grant victory, and the melody of the Concourse on High will reach thine ears. Praise be to God, the divine trumpet call hath set both East and West in motion. Spiritual sensations are continuous, heavenly meetings follow one after another, the favors of God encompass all, the gates of the Kingdom are open, and the fountain of everlasting life is gushing forth. Therefore, give thanks to the Lord of the Kingdom Who hath bestowed such grace and bounty.

- 2 I beseech God that He may specially favor with His endless bounties and heavenly confirmations the father and mother and sisters and brothers and the students of Mr. Gustav Geffer and Mr. Eugene Fritz, and the students and friends of Schoriale, Miss Kesky, Miss Stebler, Dr. Fischer, Mrs. Koringer and her dear spouse, that they all may become servants of the unity of mankind, heralds of the Kingdom, and the cause of guidance to humanity.

- 3 The two shirts which thou hadst sent were acceptable.

BBBD.074

1 ای شمع محبت الله نامه رسيد مضمون منبعث از قلب نورانی بود و دليل توجه بملکوت الهی از مس نوبلاک بايد بی نهایت مسرور باشید و ممنون گردید زیرا سبب هدايت شد و دلالت نمود تا از ظلمت عالم طبيعت نجات يافتيد و بنورانيت ملکوت که ماوراء طبيعت است روشن شديد محبتی اعظم از اين نمیشود و چون ثابت و راسخ مانيد تأييدات روح القدس ميرسد و جنود ملکوت نصرت مينمايد و آهنگ ملأ اعلیٰ بسمع درآيد الحمد لله صوت صافور الهی شرق و غرب را بحرکت آورده احساسات روحانی مستمر و ملاقات ملکوتی متتابع و الطاف حق شامل ابواب ملکوت مفتوح و سرچشمه حیات ابدیه پرجوش لهذا بشکرانه رب الملکوت پردازيد که چنین فضل و موهبتی مبذول داشت

2 از خدا خواهم که پدر و مادر و خواهران و برادران و شاگردان مستر گستاو گفرر و مستر اُگن فریتز و شاگردان و دوستان شوریه مس کسکی مس ستبلر دکتر فیشر مسیس کورینگر و قرین عزیزه اش کل را بالطاف بی پایان مخصص دارد و تأیید غیبی فرماید تا خدمه وحدت عالم انسانی گردند و منادی ملکوت شوند و سبب هدايت خلق گردند

3 دو پیرهن چون تو ارسال نموده بودی مقبول افتاد

BBBD.073

AB01678

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1909-May-06

- 1 O thou who art firm in the Covenant! A detailed letter was previously sent to you. Now again a brief one is being written. All that you had written about the disorder, illness, confusion, sedition and tumult in Iran - all of these are the result of what was written to the Spiritual Assembly that if thanksgiving had been offered for avenging His Holiness Aqa Siyyid Yahya in Sirjan, continuous exaltation and elevation would have resulted, otherwise God doeth what He willeth and desireth. If what was written in that letter and other letters had been carried out, by now Iran would have been in complete security and protection and safety would have been achieved. God says "If ye help God, He will help you." Despite the stoning of the friends in Sangsar and the martyrdom of that holy person in Sirjan and the decree for killing all the friends from that obstinate divine in Tabriz and the martyrdom of two precious souls - is security and tranquility possible? No, by God!

- 2 The point is that if this had not happened, perfect peace and security would have been achieved. Now we all petition and supplicate with utmost humility at the Divine Threshold that this black cloud may dissipate from Iran's horizon and this dark dust may settle and this kindled fire may be extinguished. May government and people mix like milk and sugar. We pray for all. The divine friends must absolutely not make excuses and not be self-willed in the slightest degree. They must act according to the instructions, which are that they should obey the government and be well-wishers to both sides and as much as possible be the cause of peace and tranquility, but absolutely not interfere in conflict and strife. Any soul who acts according to this explicit teaching will surely be confirmed, otherwise he will be among those whose deeds are most in loss.

- 3 Jinab-i-Aqa Mirza Ali-Akbar: The details of the convention of representatives from American cities that gathered in Chicago for building the Mashriqu'l-Adhkar is enclosed. Publish it soon and send to all regions.

1 ای ثابت بر پیمان از پیش نامه مفصل بشما ارسال گردید حال نیز مختصر مرقوم میشود جمیع آنچه مرقوم فرموده بودید از اختلال و اعتلال و اغتشاش و فتنه و ولوله در ایران جمیع نتیجه عبارتست که به محفل روحانی مرقوم گردید که اگر چنانچه بشکرانه خونخواهی حضرت آقا سید یحیی در سیرجان بشود علو و سمو مستمر والا یفعل الله ما یرید و یشاء اگر چنانکه در آن نامه و در نامه های دیگر مرقوم شد معمول میگشت تا بحال ایران در نهایت اطمینان بود و حفظ و امان حاصل شده بود خدا میفرماید ان تصرفوا الله ینصرکم باوجود سنگساری یاران در سنگسر و شهادت آتیهکل مقدس در سیرجان و فتوی بر قتل عموم یاران از مجتهد جحد در تبریز و شهادت دو نفس عزیز آیا امان و اطمینان ممکن لا والله

2 مقصود اینست اگر چنین نشده بود نهایت امن و امان حاصل شده بود حال ما جمیعاً بدرگاه احدیت نهایت تضرع و ابتهال مینمائیم که این ابر سیاه از افق ایران متلاشی گردد و این غبار تیره بنشیند و این آتش افروخته خاموش شود دولت یا ملت مانند شیر و شکر آمیخته گردند در حق جمیع دعا مینمائیم یاران الهی باید قطعاً تعلیل نفرمایند و مقدار ذرهئی خودرأی نباشند بموجب دستورالعمل عمل فرمایند و آن اینست که اطاعت حکومت کنند و بدو طرف خیرخواه باشند و تا توانند سبب صلح و آسایش گردند ولی در نزاع و جدال قطعاً مداخله نکنند هر نفس بموجب این تعلیم صریح عمل نمود یقین است که موفق گردد والا من الأخسرین اعمالاً ع

3 جناب آقا میرزا علی اکبر تفصیل مجلس مبعوثان شهرهای امریک که در شیکاگو بجهت بنای مشرق الاذکار جمع شده در جوفست بزودی طبع نمائید و باطراف بفرستید

AB12294*To: Friedrich Schweizer, in Stuttgart**Date: 1909-May-06*

O son of the Kingdom! Your letter was received and read. If you were to offer a hundred thousand thanks at every moment for having been blessed with this supreme guidance, you would still fall short of proper thanksgiving, for the consequences of this guidance are eternal life and endless bounty. Therefore, endless gratitude is required, and this is beyond human capacity. Hence, one must acknowledge one's powerlessness and inadequacy in offering thanks, and this very acknowledgment is the essence of gratitude.

I beseech God that you may be so illumined with the light of recognition that through its brilliant rays you may become the cause of the manifestation of the unity of the human world, and that you may enlighten that region. May you become detached from selfish desires, close your eyes to personal comfort, and conduct yourself according to the divine teachings. May you and Maria Werink both arise to serve the Kingdom of God and become the cause of guidance to others.

Say to the handmaiden of God Maria Werink that her dear fiancé should persevere in his present occupation, for it is a service to humanity. You should maintain the utmost fellowship and love with each other, and may this be a Baha'i marriage and the cause of eternal joy.

And upon you both be the Most Glorious Glory.

BBBD.076-077

AB04720*To: Ali Muhammad Khan Muvaqqirud-Dawlih, in Shiraz**Date: 1909-May-06*

- ¹ O thou who art firm in the Covenant! Thy recent letter was received and its meanings caused an increase of spirit and fragrance. Praise be to God that thou hast freed the house and dwelling of that holy soul and the nest and shelter of that celestial bird from the hands of strangers and prepared it for the

ای ثابت بر پیمان نامهء اخیر رسید و معانی
سبب مزید روح و ریحان گردید الحمد لله خانه
و کاشانهء آن نفس مقدّس و لانه و آشیانهء
آن طیر ملکوت را از دست اغیار خلاص
[غودی] و مہیای بنای مشرق الاذکار کردی و

construction of the Mashriqu'l-Adhkar. Now a spiritual gathering is being formed there and the verses of unity are being chanted. There is firm hope that the members of that assembly will become radiant lamps and cast the light of guidance upon that region, so that Shiraz may become the manifestation of mystery and the melody of secrets may spread throughout all the territories of that land.

- 2 The friends in America hold the Feast every nineteen days with the utmost joy and delight in their divine gatherings, and this has become the cause of the expansion of hearts and the attraction of souls. If it is possible in Shiraz and not contrary to wisdom, hold it from time to time.
- 3 The contribution that thou hadst sent for the Mashriqu'l-Adhkar of Chicago has been received and will be forwarded. And upon thee be the Most Glorious Glory.

حال محفل روحانی در آنجا تشکیل و ترتیل آیات توحید میگردد و امید و طید است که اعضای آن انجمن سرچ نورانی شوند و پرتو هدایت بآن اقلیم افکنند تا شیراز جلوه گاه راز گردد و شهنواز اسرار در جمیع اقالیم آن دیار انتشار یابد

2 حضرات امریک ضیافت هر نوزده روز را در نهایت سرور و جهور در انجمن رحمانی مجری میدارند و این سبب انشراح قلوب و انجذاب نفوس گردیده اگر در شیراز ممکن و خلاف حکمت نیست گاه گاهی مجری دارید

3 اعانهائی که بجهت مشرق الاذکار شیکاگو ارسال نموده بودی رسید و ارسال میشود و علیک البهاء الاهی

INBA84:418

AB06163

To: *Mirza Isma'il Khan*

Date: 1909-May-06

- 1 O pure soul! The effect of the jewel-scattering pen was observed. You had apologized that your tongue was dull and your expression weak, whereas from souls attracted to the Most Glorious Kingdom, a single letter is a book, a gleam is a radiance, a drop is an ocean, an atom is a sun. One should not look at the effect, but rather should contemplate and reflect upon the known Center, the Intended Lord, and the Mystery of Existence. In this station the dull tongue is eloquent and the weak expression is like realities and meanings, nay rather divine mysteries from the grace of the Ancient Beauty, may my spirit be a sacrifice for His loved ones.
- 2 My hope is that physical health and conscious joy and spiritual delight may be granted, that the doors of divine confirmation may be opened, the breast expanded, and the unseen glad tidings become manifest and visible. And upon you be the Most Glorious Glory.

1 ای جان پاک اثر کلک گهربار ملاحظه گردید اعتذار فرموده بودید که زبان کلیل و بیان علیل است و حال آنکه از نفوس منجذبه بملکوت ابهی حرفی نگایست و لمعهئی اشراقیست قطرهئی دریائیست ذرهئی آفتابیست نظر باثر نباید نمود باید تفکر و تأمل در مرکز معلوم و حضرت مقصود و سر وجود کرد در این مقام لسان کلیل [ناطق] است و بیان علیل مانند حقایق و معانی بلکه اسرار الهی از فضل جمال قدم روحی لاحبائه الفداء

2 امیدم چنین است که صحت جسمانی و مسرت وجدانی و فرح روحانی مبسر گردد ابواب توفیق مفتوح و صدر مشروح و بشارات غیبیه موجود و مشهود گردد و علیک البهاء الاهی

MSHR4.105

AB08019*To: Mustafa Rumi, in Rangoon**Date: 1909-May-08*

O steadfast one in the Covenant! The letter which thou didst address to Jinab-i-Minshadi was noted. Since that sweet-singing bird hath winged its flight to the gardens of the Self-Sufficing Lord, this servant shall undertake to reply. His Holiness Minshadi was in truth a resplendent garden whose sweet fragrance was diffused throughout the East and the West. Now that garden hath been transported to the eternal realm, that its sweet perfume may make fragrant the nostrils of the spiritual world....

ای ثابت بر میثاق نامه‌ئی که بجناب منشادی مرقوم نموده بودی ملاحظه گردید چون آن مرغ خوش‌آواز بحدائق ربّ بی‌نیاز پرواز نمود لهذا این عبد بجواب پردازد حضرت منشادی فی‌الحقیقه روضهٔ انیقه بود که رایحهٔ طیبه‌اش در شرق و غرب منتشر حال آن حدیقه بجهان باقی نقل شد تا رایحهٔ طیبه‌اش مشام عالم روحانی معطر نماید....

ANDA#82 p.38x

AB10789*To: Spiritual Assembly of New York, NY**Date: 1909-May-09*

O ye friends of God! Show ye an endeavor that all the nations and communities of the world, even the enemies, put their trust, assurance and hope in you; that if a person falls into error for a hundred thousand times he may yet turn his face to you hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nor despondent!

This is the conduct and the manner of the people of Baha! You should conform your conduct with the advices of 'Abdu'l-Baha!

SW_v07#18 p.187-188

AB11827

To: Siyyid Mihdi Shirazi, in Rangoon

Date: 1909-May-11

- 1 O thou who hast sacrificed thy life in the path of the Blessed Beauty! The letter which thou hadst written, dated the twentieth of Rabi'u'th-Thani, hath been received. Its contents indicated ease and tranquillity, and that thou wert preserved from trial, whereat joy and gladness were manifested.

1 ای بنده جانفشان جمال مبارک نامہائی کہ بتاریخ ۲۰ ربیع الثانی مرقوم نموده بودید رسید مضمون دلالت بر راحت و آسایش و محفوظی از آزمایش مینمود فرح و سرور رخ داد
- 2 Thou hadst written that the friends intend to contribute towards the cost of the Mashriqu'l-Adhkar. This news imparted infinite joy, inasmuch as the abundant effusions of the Kingdom, the heavenly outpourings of God's grace, and His unfailing confirmations are directed towards the establishment of the bonds of unity, harmony, and fellowship in the world of humanity. Therefore, this worthy act on the part of the friends in the East to gather and send contributions to the West is praiseworthy, meritorious, and among the distinctive characteristics of this Dispensation.

2 مرقوم فرموده بودید کہ احباً را نیت چنان کہ اعانہ مشرق الاذکار نمایند این خبر سرورپرور بود زیرا فیوضات ملکوتیہ و تأییدات ربانیہ و توفیقات صمدیہ متوجہ ارتباط و اتحاد و اتفاق عالم انسانیت لهذا این عمل مبرور اعانہ مشرق بغرب محمود و مشکور و از خصائص یوم این ظهور است
- 3 It was unheard of in the past for the East to lend its material support to the West, that is, for the friends in Persia to aid in the building of the Mashriqu'l-Adhkar in America. This is the first occasion of its kind; therefore, its effects will surely be laudable and it will bring forth admirable results.

3 تا بحال قطعاً وقوع نیافته کہ مشرق اعانہ غرب نماید یعنی ایران امداد بنیان مشرق الاذکار در امریکا کند این اول وقوعاست کہ چنین واقع گردیده لهذا یقین است کہ نتائج محمودہ خواهد بخشید آثار ممدوحہ ظاهر خواهد شد
- 4 Praise be to the Ancient Beauty for having conferred such ties of friendship and harmony upon the human race, for having established such a mighty foundation, and for having promoted such a sublime aspiration. Thanks be to the Most Great Name for having raised aloft such a tabernacle in the midmost heart of the world, through which the various nations of the earth shall become unified and associate with one another in friendship; the disparate nations of the world shall become one country and its numerous lands one homeland; all the different governments shall join together in union and harmony; the roots of injustice shall be eradicated; and the foundations of war, conflict, pillage, plunder, hatred, and hostility shall be destroyed.

4 شکر جمال قدم و اسم اعظم را کہ چنین پیوند و التیام بعالم انسانی بخشید و چنین اساس متین بنہاد و چنین مقصد جلیل ترویج کرد و چنین خیمہائی در قطب امکان برافراخت کہ نتایجش شعوب مختلفہ عالم متفق و ہمد گردند و اقالیم شاسعہ اقلیم واحد شود و اوطان متعدّدہ وطن واحد گردد و حکومتات مختلفہ ارتباط و اتفاق تام حاصل نمایند بنیاد پیداد برافتد و بنیان جنگ و جدال و تاراج و تالان و بغض و عدوان ویران شود
- 5 This cooperation and collaboration between the East and the West provideth sufficient and irrefutable proof that this blessed aim will be achieved.

5 این تعاون شرق و غرب و تعاضد خاور و باختر برہان کافی وافی بر حصول این مقصد مبارک است
- 6 Concerning Aqa Siyyid Isma'il, of whom thou hadst written, supplication and entreaty were offered at the Threshold of the

6 در خصوص آقا سید اسماعیل مرقوم نموده بودید تضرع و تبتل بدرگاہ احدیت شد کہ اسباب

Divine Unity that the means of his comfort might be provided, that his difficulties might be made easy, and that prosperity in his affairs might be promoted. Convey to Jinab-i-Aqa Siyyid Isma'il and to the other friends the Abha greeting of utmost glory.

BRL_MASHRIQ#23x

راحتی فراهم آید تسهیل صعوبات شود و ترویج
معاملات گردد جناب آقا سیّد اسماعیل و سایر
یاران را تحیت ابدع ابهی ابلاغ دارید

BRL_DAK#0373, COMP_MASHRIQP#23x

AB09946

To: *Turanj Dinyar*

Date: *1909-May-12*

- 1 O my heavenly daughter! The handmaidens of God who have focused their attention on the Abha Kingdom, these are truly heavenly souls and are not dependent on the things of this world for they derive their bounty and grace from the infinite Source and seek their illumination from the lights emanating from God. They are enthralled by the rays of Truth and attracted to the divine Beloved. They are enkindled with the fire of His love, detached from all else but Him, faithful in their love and fruitful through His grace and bounty.

1 ای دختر آسمانی کنیزان الهی که توجّه بملکوت
ابهی دارند آنها آسمانیند نه زمینی زیرا استفاضه
از فیض نامتناهی نمایند و استضاءه از انوار الهی
مفتون پرتو حقیقتند و منجذب دلبهر الهی و مشتعل
بنار محبة الله و منقطع عما سوى الله و ثابت بر
محبت و نابت بفيض رحمت

- 2 And upon thee be the Most Glorious Glory.

2 و عليك البهاء الأبهی

MMK2#355 p.255, PPAR.194

AB00521

To: *Mahmud Zarqani, in India*

Date: *1909-May-13*

- 1 Your detailed letter was received, and the discussions and conversations you had with that respected person became known. You must keep that person's identity concealed and never publicize it. Such souls must be protected and safeguarded, for publicity causes fear and anxiety. You must now focus all your thoughts and mention on that person and his followers with

1 نامه مفصل شما رسید و مذاکرات و مکالمات
که با آن شخص محترم نموده بودید معلوم گردید
شما آنشخص را مکتوم بدارید ابداً شهرت ندهید
چنین نفوس را باید حفظ و صیانت نمود زیرا
شهرت سبب خوف و خشیت گردد و شما باید
فکر و ذکر تانرا الآن در آنشخص و اتباع او با کمال
وقار و علویت حصر نمائید و بحکمت تمام روش

complete dignity and elevation, conducting yourselves with perfect wisdom and offering the cup of pure water in response to intense thirst.

- 2 Regarding the matter that traces of these divine teachings existed in previous scriptures - those teachings were promoted and had their effect in their own time. Now they remain in the hands of nations like abrogated verses, having no authority whatsoever.

- 3 Observe the Christian nation - today no one acts according to Christ's counsels. Similarly look at Islam - they are entirely heedless of the divine counsels and admonitions in the Quran. They recite the words but detect nothing of the meaning. Likewise with other peoples and nations - though some philosophers may utter words indicating peace or proper conduct, these have no authority and are mere talk. But the counsels and teachings of the Most Great Name penetrate hearts, are established in souls, their effects are evident, their lights brilliant, their verses manifest and their signs radiant. For example, if a powerful king utters a command, it is immediately carried out and extraordinary effects appear throughout the world. But if an unknown person speaks those exact same commanding words with full force, they have no effect and bear no fruit. The influence of the mighty king's word proves his sovereignty and power, while the words of the unknown person prove his powerlessness and inability. See how great is the difference - "Are those who know equal to those who know not?"

- 4 In any case, consider this statement: "Even make all my prayers and remembrances a single prayer, and my state in Your service eternal." It is clear and evident to every person of understanding that today the body of the world is ill with a chronic and severe malady - a skilled physician must necessarily treat it. Though physicians came before and prescribed treatments for this patient, every time has its own decree and every illness its own remedy. In former times the illness was of one kind, now it is of another kind. One must observe with the eye of reality how the terrible maladies of the temple of the contingent world can be cured. Surely one must follow a skilled physician whose signs of expertise and capability are clear and evident and proven by experience.

و سلوک کنید و کأس سلسبیل را در مقابل عطش شدید بدهید

2 اما قضیه اینکه در صحف از پیش نیز شمه‌ای از این تعالیم الهی موجود آن تعالیم در زمان خود ترویج گشت و تأثیر نمود حال در دست ملل مانند آیت منسوخ میماند هیچوجه حکمی ندارد

3 ملاحظه در ملت مسیح کنید که حال نفسی بوسایای آنحضرت الیوم عمل ننماید و همچنین نظر به اسلام کنید که بکلی از وصایا و نصایح الهی در قرآن بیخبرند لفظی خوانند اما از معنی بوی نبرند و همچنین حال هرچند طوائف و ملل سائر از فلاسفه بعضی از الفاظ بر زبان برانند که دلیل بر صلح و سلام باشد یا دلالت بر حسن رفتار کند ابداً حکمی ندارد گفتگوی محض است ولیکن وصایا و تعالیم اسم اعظم نافذ در قلوب ثابت در نفوس است آثارش ظاهر انوارش ساطع آیاتش باهر و اشاراتش لامع است مثلاً ملک مقتدر امری بر زبان راند فوراً مجری و معمول گردد و آثار عجیبه در آفاق ظاهر شود آن کلمه امر را بعینه اگر شخص مجهول بگوید و بکمال قوت بر زبان راند ابداً تأثیری ندهد و ثمری حاصل نگردد نفوذ کلمه ملکی مقتدر دلیل بر سلطنت و اقتدار اوست ولی لفظ شخص مجهول دلیل بر عجز و ناتوانی او بین تفاوت ره از جاست تا یکجا هل یستوی الذین یعلمون و الذین لا یعلمون

4 باری شما نظر باین بیان ننماید حتی اجعل اورادی و اذکاری کلاً ورداً واحداً و حالی فی خدمتک سرمداً و نزد هر عاقلی واضح و مبرهن است که الیوم جسم عالم مریض است و مرض مزمن و شدید لابد باید که طبیبی حاذق علاج نماید هرچند طبیبان از پیش آمدند و این بیمار را علاج و ترتیبی دادند ولی هر زمانیرا حکمی و هر مرضی را دوائی در ایام سلف مرض نوعی دیگر بود و حال نوعی دیگر باید بنظر حقیقت ملاحظه نمود که امراض هائله هیکل امکان را بچه معالجه توان نمود البته باید متابعت طبیب حاذق کرد که آثار مهارت و حذاقت او واضح و مشهود است و بتجربه رسیده است

5 Without doubt, today the supreme remedy and most effective antidote for all the chronic ills of humanity is the unity and agreement of all peoples, nations and religions. And Baha'u'llah's teachings regarding the oneness of the human world are supremely influential, as you observe that now it often happens that different religions, races and hostile tribes all adorn a single gathering and associate with utmost love, harmony and unity, having the character of one body and one soul. What other cause in the world has raised or could raise the banner of human unity at the pole of possibility with such power? With a little reflection this becomes clear. In any case, I hope that respected person will first become a nurse to this ailing patient and administer the immediate cure prescribed by the divine skilled Physician - which He has named the supreme remedy - and provide treatment. And upon you be the Most Glorious Glory.

5 و شبهه نیست که امروز جمیع امراض مزمنه انسانرا داروی اعظم و دریاق فاروق اتحاد و اتفاق عموم طوائف و ملل و مذاهب بشر است و تعالیم بهاءالله از جهت وحدت عالم انسانی در نهایت نفوذ چنانکه ملاحظه مینمائید که الآن بسیار واقع که ملل و مذاهب مختلفه و اجناس متنوعه و قبائل متنافره جمیعاً محفل واحد بیارایند و در نهایت محبت و الفت و یگانگی معاشرت و مصاحبت کنند و حکم یک جسم و یک جان دارند دیگر چه امریست در عالم که باین قوت علم وحدت عالم انسانرا در قطب امکان بلند نموده یا نماید باندک تفکر معلوم گردد باری امیدوارم که شخص محترم اول پرستار این مریض علیل گردند و آنچه طیب حاذق الهی علاج فوری فرموده و دریاق اعظم نامیده باین بیمار بنوشانند و معالجه فرمایند و علیک البهاء الأبهی

BRL_DAK#0529, MKT2.143, MMK3#104
p.069x, MSHR2.213x, AADA.160-161x

AB01935

To: America, Committee For the Temple of Chicago et al.

Date: 1909-May-13

- 1 O ye two candles of the gathering of the friends!
- 2 The scribe, in the Spiritual Assembly, must needs be even as a shining candle, for he is the channel for the diffusion of thoughts and the utterance of hidden truths.
- 3 Praise be to God, the convocation of the delegates for the Mashriqu'l-Adhkar was organized in the utmost joy. The members, with faces aglow with light, hearts turned unto the Lord, spirits merciful and celestial, and with heavenly glad-tidings, assembled in that spiritual gathering and took counsel together regarding the erection of the Mashriqu'l-Adhkar.
- 4 Although in the future thousands of Mashriqu'l-Adhkars will be erected, this Mashriqu'l-Adhkar, because it is the first to be built in America, is very important, and its impact and effect

- 1 ای دو شمع محفل یاران
- 2 کاتب در محفل روحانیان باید مانند شمع درخشنده باشد زیرا واسطه نشر افکار است و بیان اسرار
- 3 الحمد لله مجلس مبعوثان بجهت مشرق الأذکار در نهایت خوشی ترتیب یافت اعضا با وجوهی نورانی و قلوبی ربّانی و ارواحی رحمانی و بشارات آسمانی در آن محفل روحانی مجتمع شدند و در تأسیس مشرق الأذکار شور و تدبیر نمودند
- 4 هر چند من بعد هزاران مشرق الأذکار تأسیس یابد ولی چون این مشرق الأذکار اول تأسیس الهی در امریکا است لهذا بسیار مهم است و نتایج و ثمراتش

shall be boundless. Erelong shall certain of its results become evident and manifest.

- 5 In any case, the delegates who were convened in that heavenly assemblage and arose to render service to the Kingdom of God should, by night and by day, offer thanksgiving, for they were granted success and confirmation and have left behind an effect whose very nature implieth eternity.
- 6 Although at present the full significance of this divine institution is not yet clearly apparent, in the future it shall become as manifest and radiant as the sun. And although as yet the letter containing the account of the events and the details of the Mashriqu'l-Adhkar hath not been received, nevertheless this brief reply is now written.
- 7 The honoured delegates have expressed the wish that 'Abdu'l-Baha accept the presidency of the body established for the erection of the Mashriqu'l-Adhkar, and that from among the loved ones in the East, members of honour be chosen for the body of the Mashriqu'l-Adhkar in the West. God willing, from the East, members of honour shall indeed be appointed to that distinguished body; but the desire of 'Abdu'l-Baha is this: that he be its servant and not its president, that he engage in its service and not be of its membership.
- 8 This is the cause of my rejoicing, and I hope that he may be aided to attain this goal and desire.
- 9 Upon you be the Most Glorious Glory.

BRL_ATE#203x, GPB.351x, SW_v05#05 p.065

بی‌پایان عنقریب بعضی نتایج معلوم و مشهود گردد

5 باری مبعوثانی که در آنجمله ربّانی مجتمع شدند و بخدمت ملکوت الهی پرداختند باید شب و روز شکرانه نمایند که موفق و مؤید گشتند و اثری گذاشتند که ابدیت از لوازم ذاتی آنست

6 هرچند اهمیت این تأسیس الهی حال چندان نمایان نیست ولی در مستقبل مانند آفتاب واضح و آشکار گردد و هرچند هنوز مکتوبی که صورت وقایع و تفصیل مشرق‌الاذکار است نرسیده باوجود این مختصر جواب مرقوم میشود

7 مبعوثان محترم را خواهش چنان که عبدالبهاء ریاست جمعیت تأسیس مشرق‌الاذکار را قبول نمایند و از احبای شرق اعضای شرف بجهت جمعیت مشرق‌الاذکار غرب انتخاب گردد انشاءالله از شرق اعضای شرف بجهت آن جمعیت محترمه تعیین میشود ولی عبدالبهاء را مقصود چنان که خادم آنجمع گردد نه رئیس و بخدمت پردازد نه عضویت داشته باشد

8 اینست سبب سرور من و امیدوارم که موفق باین مقصد و آرزو گردد

9 و علیکم البهاء الأبهی

BRL_DAK#0786

AB01981

To: Spiritual Assembly of Yazd

Date: 1909-May-13

- 1 O friends of 'Abdu'l-Baha! Your letter that you had written to the one ascended unto God, Mr. Manshadi, was reviewed. Since that flower ascended to the true rose garden, and that bird flew to the divine nest, and that yearning soul hastened to the assembly of the manifestation of the Luminary of the horizons, and that moth sought the lamp of the Concourse on High, therefore this servant proceeded to write a reply. You had written about the fellowship, intimacy and gatherings of

1 ای یاران عبدالبهاء نامه‌ئی که بمتصاعد الی الله جناب منشادی مرقوم نموده بودید ملاحظه گردید چون آن گل بگلستان حقیقی صعود نمود و آن طیر باشیان الهی پرواز کرد و آن مشتاق بجنفل تجلی نیر آفاق بشتافت و آن پروانه قصد سراج ملاء اعلی کرد لهذا این عبد بتحریر جواب پرداخت از ائتلاف و انس و اجتماع یاران پارسی و دوستان رحمانی مرقوم نموده بودید چه

the Persian friends and the divine beloved ones. What could be better than this - that like the flowers of divine realities and meanings, they should mingle with each other in the utmost freshness, delicacy and sweetness in the divine garden, sitting and rising together and creating joy and delight, manifesting the signs of divine oneness in the human realm, so that they may teach love and fellowship to the people and instruct humankind in spiritual attraction, until estrangement is removed from the human world and true oneness unveils its countenance. They should not look to outward appearances but rather focus on the essence of human reality.

- 2 In any case, praise be to the pure God who caused the boundless lights to shine upon the human world, made hearts illumined and souls divine, enlightened spirit and consciousness with the light of reality, kindled the lamp of guidance, bestowed bounty and favor, made those without provisions provided from the treasure of the Kingdom, and granted a share and portion from endless favors. He called us to the shade of the Tree of Hope and gave glad tidings of new gifts.

- 3 O friends! This is the time of joy and the moment of spiritual gladness. Infinite happiness was obtained from the news of the comfort, pleasure and joy of the families of the divine martyrs. The ultimate desire of 'Abdu'l-Baha is the happiness and delight of the martyrs' families. I yearn to serve them and my utmost hope is that something may be accomplished that causes their comfort and ease. Upon them be the Most Glorious Glory of God, upon them be the Most Perfect Praise of God, and for them is the Greatest Glad-Tidings and the Supreme Gift.

بهتر از این که مانند گل‌های حقایق و معانی در گلشن الهی در نهایت طراوت و لطافت و حلاوت با یکدیگر پیامیزند و بنشینند و برخیزند و وجد و طرب انگیزند مظاهر احدیه در عوالم بشریه جلوه نمایند تا خلق را الفت و محبت پیاموزند و نوع انسانرا انعطافات وجدانی تعلیم نمایند تا بیگانگی از عالم انسانی برافند و یگانگی حقیقی چهره گشاید نظر بعرض نکنند دقت در گوهر عالم انسانی نمایند

2 باری شکر ایزد پاک را که بر جهان انسانی اشراق انوار نامتناهی فرمود قلوب را نورانی کرد و نفوس را رحمانی فرمود جان و وجدان را بپرتو حقیقت روشن کرد شمع هدایت برافروخت فیض و عنایت مبذول داشت بینوا بودیم از کنز ملکوت بانوا کرد و از الطاف بی‌پایان بهره و نصیب داد بسایه شجره امید خواند و بمواهب جدید نوید بخشید

3 ای یاران وقت شادمانیست و هنگام مسرت وجدانی از خبر راحت و خوشی و مسرت بازماندگان شهدای الهی بینهایت فرح و مسرت حاصل گردید نهایت آرزوی عبدالبهاء خوشی و سرور بازماندگان شهادت من آرزوی خدمت آنان نمایم و منتهای آمالم اینکه کاری از دست برآید که سبب راحت و آسایش آنان گردد علیهم بهاء الله الأبهی و علیهم ثناء الله الأوفی و لهم البشارة الکبری و الموهبة العظمی

MKT8.189

AB02693

To: Aqa Mirza Aqa Qaim Maqami, in Arak

Date: 1909-May-13

- 1 O you who are firm in the Covenant! Your illustrious letter which you had written to Jinab-i-Aqa Siyyid Asadu'llah was reviewed. Its contents from beginning to end were wondrous and like the breezes of springtime, they were life-giving, for every word signified firmness and steadfastness.

1 ای ثابت بر پیمان نامه نامی که بجناب آقا سید اسدالله مرقوم نموده بودی ملاحظه گردید مضامین از آغاز تا انجام بدیع بود و مانند نسایم فصل ربیع جانپور بود زیرا هر کلمه بر ثبوت و استقامت دلالت داشت

- 2 You had requested permission by telegraph for a visit, but considering that Iran has not yet attained tranquility and peace, and the friends in Iraq are in need of you, and furthermore that it is summer and the weather in these parts is somewhat intense, therefore it would be better if you postpone this journey to autumn so that you would be here at the beginning of winter when the fields and plains are verdant and the mountains and wilderness are in utmost freshness and pleasantness - that time would be better. Therefore no telegraph was sent, but this letter is written and you will benefit from it, for both correspondence has been sent and you have permission to visit.
- 3 Convey to all the divine friends on my behalf the Most Glorious and Most Wondrous Greetings. With heart and soul I long to see them and I hope that each one will not fall short in spreading the divine fragrances with wisdom.
- 4 Convey to Jinab-i-Ihtisham on my behalf loving greetings and deliver this message: What injustice did you see that caused you to cut off faithfulness? Your fame for knowledge and certitude was spread throughout the world, that you were enamored of that luminous countenance and madly in love with that divine nature. Now you must again become a high-soaring royal falcon and take wing with melody and song until you discover the Kingdom of mystery.
- 5 And upon you be the Most Glorious Glory.
- خواهش اذن حضور تلغرافاً نموده بودید ولی بملاحظه اینکه هنوز ایران سکون و اطمینان نیافته و یاران عراق محتاج بشما و دیگر آنکه فصل تابستانست هوای این صفحات قدری شدید است لهذا اگر این سفر را بموسم خریف مرهون نمائید بهتر است که در بدایت زمستان در اینجا باشید دشت و صحرا خرم و کوه و بیابان در نهایت طراوت و لطافت آنوقت بهتر است لهذا تلغراف مرقوم نشد نامه نگاشته گشت و شما منفعت خواهید برد زیرا هم محررات ارسال گشت و هم اذن حضور دارید
- 3 جمیع یاران الهی را از قبل من تحیت ابدع ابری ابلاغ دارید به جان و دل مشتاق دیدار ایشانم و امیدوارم که هریک در نشر نفحات الله بحکمت کوتاهی ننمایند
- 4 جناب احتشام را از قبل من تحیت مشتاقانه برسانید و این پیام ابلاغ دارید که چه جفا تو دیدی که وفا بریدی صیت عرفان و ایقان تو در جهان منتشر بود که مفتون آن روی نورانی و مجنون آن خوی ربانی هستی حال باز باید شاهباز بلند پرواز گردی و با نغمه و آواز شوی تا بملکوت راز پیبری
- 5 و علیک البهاء الأبدی

MKT8.055b, MSHR3.130x

AB07631

To: Pulau Holcomb, in Chicago

Date: 1909-May-13

- 1 O thou fresh sapling in the garden of divinity! Offer this prayer at the Threshold of divine unity: O God! Bestow Thy bounty upon me and vouchsafe Thy guidance. Nurture me and enable me to grow. Make me a daughter of the Kingdom and give me Thy grace from the realms on high. Make me spiritual, radiant and merciful. Make me a heavenly being, and free me from the world of nature that I may acquire knowledge of the world beyond, may attain new life, develop a merciful nature and disposition, spread the divine teachings, yearn for Thine
- ای نهال تازه باغ الهی بدرگاه احدیت این مناجات نما پروردگارا عنایت فرما هدایت بخش پرورش ده نشو و نما عطا کن بنت ملکوت نما فیض لاهوت بخش روحانی کن نورانی نما رحمانی کن آسمانی فرما تا از عالم طبیعت رها یابم و از جهان ماوراء طبیعت خبر گیرم زنده شوم خلق و خوی رحمانی جویم نشر تعالیم الهی

eternal grace and seek divine bestowals. Thou art the Giver, the Forgiving, the Kind.

- 2 O spiritual child! Show utmost kindness on my behalf to thy dear grandmother and to thy two young brothers Mark and Frank Holcomb. And upon thee be the Most Glorious Glory.

نمایم فیض ابدی طلبم و موهبت الهی خواهم
توئی دهنده و بخشنده و مهربان

2 ای طفل روحانی جدّه عزیزت را با دو برادر
کوچک مارک و فرانک هولکمب را از قبل من
نهایت مهربانی مجری دار و علیک البهاء الأبھی

MMK2#003 p.002, MMG2#410 p.456x

AB00635

To: Oliver M Fisher

Date: 1909-May-15

- 1 O heavenly friend! Ever since the moment of your absence when you headed towards Europe and America, I remember you at every moment and plead and supplicate at the Divine Threshold and ask for confirmation and assistance for you. My hope is that, through whichever land you pass, you should raise the cry of the Kingdom, hoist the heavenly banner, manifest divine bounty, unloose your tongue through the confirmations of the Holy Spirit, call the thirsty souls to the water of eternal life, and baptize them with fire and spirit. May you sound the Trumpet in such wise that the dead shall become living, the blind become seeing, the deaf become hearing and the silent speak with eloquent tongues.

1 ای دوست ملکوتی از آن دم که فراق حاصل
و توجه به اروپ و امریکا نمودی هر دم یاد تو
نمایم و بدرگاه الهی تضرّع و زاری نمایم و ترا تأیید
و توفیق جویم و امیدم چنین است که بهر دیار
که مرور نمائی ندای ملکوت بلند کنی و علم
آسمانی برافرازی و جلوه رحمانی نمائی و بتأیید
روح القدس زبان بگشائی و نفوس تشنه را بماء
حیات ابدیه بخوانی و بنار و روح تعمید دهی
چنان صوت صافوری زنی که مردگان زنده
شوند و کوران بینا گردند و کران شنوا شوند
و خاموشان زبانی گویا یابند

- 2 O loving companion! The Kingdom of God is the source of all power; and naught but the bold and valiant among its warriors - they that give life to the world - shall be endowed with its grace and divine assistance. I cherish the hope that by whatever land thou passest, thou mayest, even as vernal showers, revive every human soul and cause it to become verdant and refreshed; or as the life-imparting breeze, reinvigorate the feeble and the sick. Mayest thou scatter in every clime the perfume of the love of God; raise aloft the standard of the oneness of mankind; uproot every form of prejudice, sectarian, national, racial or political; and promote the cause of love and unity amongst the diverse peoples of the world.

2 ای رفیق مهربان ملکوت الهی در نهایت قوّت
ولی لشکر حیات جسور باید تا تأییدات متتابعاً
بخشد امیدوارم که مانند ابر بهاری بهر حدود
و ثغور که مرور نمائی فیض برسانی و سبز و
خرّم فرمائی و یا مانند نسیم جانپور نفوس علیله
را حیات تازه بخشی و براهجه محبت الله مشامها
معطر نمائی علم وحدت عالم انسانی برافرازی و
ریشه تعصب مذهبی و وطنی و جنسی و سیاسی
براندازی و سبب الفت و یگانگی بین احزاب
مختلفه گردی

- 3 Praise be to God, the portals of the Kingdom are wide open, and many from the East and from the West, are with eager hearts flocking unceasingly unto it. How vast is the field! Now it the time to spur on the steed of service and display to the

3 الحمد لله ابواب ملکوت باز است و در شرق
و غرب نفوس بکمال اشتیاق و دخول متتابع
و میدان واسع است و وقت جولان است و
هنگام ظهور قدرت و قوّت دل و جان طوائف

eyes of the world your strength, your courage and confidence. The tribes of the world and its kindreds and nations go about like the creeping things beneath the earth. They struggle and strive and through mathematical ingenuity they make strange and fantastic plans and seek nests and burrows for themselves. You must do something that these lowly worms may become lofty birds, may take flight and soar in the illimitable space.

- 4 O my companion! The light of truth is shining everywhere; endeavour that the eyes may be opened to behold its signs and splendour. O how pitiful were the children of men to deprive themselves of God's boundless grace in this most holy age, this illumined century! Wherefore, offer up thy life as a sacrifice unto the Cause of humanity, that, through thee, the poor may obtain their share of heavenly Treasure, the sick may find their way to the divine Physician, the helpless may be strengthened with the power of the Kingdom, the orphan may find his heavenly Father, the faint may be cheered, the disconsolate may be comforted through the bounty of the All-merciful, the sore-thirst may attain unto the fountain of Life and they that are in fear obtain the shelter of peace and calm.

- 5 O companion! Earthly pleasures and bounties are limited and fleeting. If you behold the truth and consider it deeply, the pleasures of this world are the means of dispelling vexation and pain. Thirst is hardship and calamity; water soothes its heat. It is not that water, in its essence, brings any pleasure. Likewise, hunger inflicts harm; food dispels that suffering. It is not that food, in its essence, brings any pleasure. Likewise, fatigue is hardship; sleep dispels that hardship. It is not that sleep, in its essence, brings any pleasure. All the pleasures of this ephemeral world are of this type. That which brings true joy is the outpourings of heavenly grace, it is human virtues and perfections, it is knowledge and wisdom, it is spiritual qualities and eternal life.

- 6 Upon you be the Glory of Glories.

DWN_v1#09 p.006-007x, ROL.060-062, VUJUDE.019

عالم و احزاب و امم مانند حشرات و خراطین در طبقات سفلیه ارض سعی و کوشش مینمایند و بقوه هندسه طرحهای عجیب غریب میریزند و از برای خود لانه و آشیانه میطلبند تو کاری کن که این کرمهای مهین طیور علین گردند بال و پر بیابند و در این فضای نامتناهی برپزند

4 ای رفیق انوار حقیقت منتشر است همتی نمائید تا چشمها پینا گردد و مشاهده انوار و آثار نماید حیف است که نفوس از فیض موفور ملکوت در این عصر مبارک و قرن نورانی محروم مانند پس تو خود را فدای نفوس انسانی نما تا سبب شوی جمعی از فقرا بگنج آسمانی پی برند و مریضان بطیب ربانی راه یابند و ناتوانان قوت ملکوتی جویند و یتیمان پدر آسمانی بشناسند افسردگان تر و تازه شوند و نومیدان بوهبت حضرت رحمن امیدوار گردند تشنگان بسرچشمه حیات پی برند و خائفان به پناه امن و امان التجا کنند

5 ای رفیق لذائد و نعماء ناسوتی محدود و فانیهست و چون بحقیقت نگری و تعمق نمائی لذائد اینجهان دفع آلام است یعنی تشنگی صدمه و بلاست آب تسکین آن حرارت نماید نه اینست آب فی حد ذاته لذتی دارد و همچنین گرسنگی صدمه زند غذا دفع آن محنت نماید نه اینست غذا فی حد ذاته لذتی دارد و همچنین خستگی مشقت است خواب دفع آن مشقت نماید نه اینست که خواب فی حد ذاته لذتی دارد جمیع لذائد عالم فانی از این قبیل است آنچه لذت حقیقی دارد آن فیوضات ملکوت است و فضائل و کمالات انسانی است علم و دانش است صفات رحمانیهست و حیات ابدی است

6 و علیک البهاء الأبهی

BRL_DAK#0726, MKT3.449, MAS5.241, DAUD.20, VUJUD.013

AB01477

To: Baha'is of Jewish background of Tihiran et al.

Date: 1909-May-15

- 1 O Lord! Through the Prophets in the Books and Scriptures, Thou hast foretold and given glad-tidings to Israel, promising that a day would come when the hopeless Israel would become hopeful, and those in the greatest abasement would attain eternal glory. That scattered people would find order and arrangement under the shadow of the Lord of Hosts in the Holy Land, and from distant regions they would turn towards Zion. The abased would become mighty, the poor would become wealthy, the unknown would gain fame, and those who were despised would become beloved by all.

1 ای پروردگار در کتب و صحف بواسطه انبیا اخبار فرموده‌ای و اسرائیل را بشارت داده‌ای و نوید بخشیده‌ای که روزی آید اسرائیل نومید امیدوار گردد و اسیر ذلت کبری عزت ابدیه باید آن قوم پریشان در ظل رب الجنود در ارض مقدسه سر و سامان یابد و از اقالیم بعیده توجه به صهیون فرماید ذلیلان عزیز گردند و مستمندان توانگر شوند گمنامان نام و نشان یابند و مبغوضان محبوب جهانیان شوند
- 2 Now praise be unto Thee that the day of that comfort has come and the means of joy and gladness are at hand. Israel shall soon become glorious and this dispersion shall be transformed into gathering. The Sun of Truth has risen and the light of guidance has shone upon Israel, so that they may come from distant paths with utmost joy to the Holy Land. O Lord! Make manifest Thy promise and exalt the descendants of His Holiness Abraham. Thou art the Powerful and Mighty, and Thou art the All-Seeing, the All-Hearing, the All-Knowing.

2 حال ستایش ترا که روز آن آسایش آمد و اسباب سرور و شادمانی حاصل شد اسرائیل عنقریب جلیل گردد و این پریشانی بجمع مبدل شود شمس حقیقت طلوع نمود و پرتو هدایت بر اسرائیل زد تا از راههای دور با نهایت سرور بارض مقدس ورود یابد ای پروردگار وعد خویش آشکار کن و سلاله حضرت خلیل را بزرگوار فرما توئی مقتدر و توانا و توئی بینا و شنوا و دانا
- 3 O friends of Israel! This is the time of joy and delight, the moment of happiness and gladness, for the descendants of His Holiness Abraham are growing and developing under the shadow of the favors of the Compassionate Lord, and they shall achieve extraordinary progress. I hope that the past will be compensated for and the Lord of Clear Signs will become their Helper and Protector.

3 ای یاران اسرائیل وقت وجد و طرب است و هنگام سرور و فرح زیرا سلاله حضرت ابراهیم در ظل الطاف رب رحیم نشو و نما نمایند و ترقیات فوق العاده حاصل کنند امیدوارم که تلافی مافات گردد و رب الآیات الینات معین و ظهیر شود
- 4 The sacred remains of His Holiness the Exalted One, may my soul be a sacrifice for Him, after sixty years of wandering, have found repose in the holy spot of Mount Carmel, the divine garden of Carmel. It is explicitly stated in the Torah: "The Lord, the glory of Lebanon and the splendor of Carmel." This glad-tiding has become manifest and clear, but some people of doubts will inevitably create certain events and make unsuitable reports. Perhaps some inexperienced person might conceive a thought and make a report. Therefore, 'Abdu'l-Baha announces that no one should give ear to any nonsense or fall into doubt or suspicion. The sacred likeness of the blessed body that became the target of bullets in Tabriz has been completely established in the holy station on Mount Carmel. And peace

4 بشارت اسرائیل را هیکل مقدس حضرت اعلی روحی له الفداء بعد از آوارگی شصت سال در بقعه مبارکه جبل کرمیل باغ الهی کرم تیل استقرار یافت نص تورا است الرب مجد لبنان و بهاء کرمیل این بشارت ظاهر و آشکار شد ولی نفوسی از اهل وسوس لایذ بعضی حوادث بمیان خواهند آورد و روایات نامناسب خواهند نمود شاید نوهوسی بفکری افتد و روایتی کند لهذا عبدالهء اعلان مینماید که مبدا نفسی گوش بهزیانی دهد یا به شبهه و گمان افتد تمثال مقدس جسم مبارک که در تبریز هدف رصاص شد بتمامه در کوه کرمیل در مقام مقدس استقرار یافت والسلام و این بشارتست

be upon you. And this is glad-tidings for all humanity, especially for the Israelites. And upon you be the Most Glorious Glory.

KHHE.070-071, KHAZE.023, BLO_PN#025

جميع بشر را على الخصوص اسرائيليان را و عليكم
البهاء الأبهى

INBA75:091, MKT3.365, AHB_118BE
#05 p.138, ADH2_1#54 p.083,
MMG2#447 p.493, YHA1.423x (2.832),
KHAZ.i028+082, KHH1.038 (1.053)

AB00878

To: *Mihdi Tabib Baha'i, in Rasht*

Date: 1909-May-16

- 1 O thou who art firm in the Covenant! The letter dated mid-Safar was received. Its contents indicated that mention of this great Cause has spread among the general public and you had requested a teacher. God willing, one will be sent. All of Iran has developed a remarkable receptivity. The friends of God must each arise to teach, open their eloquent tongues, deliver convincing utterances, establish proofs and arguments, and give glad tidings of the manifest light. If each soul teaches just one person per year, in a short time there will be great expansion....
- 2 You had inquired about the Kitab-i-Aqdas - it is the same one that has been published. There are several supplementary ordinances in the Blessed Handwriting, but the Covenant-breakers stole 'Abdu'l-Baha's papers and that document was among them. A few days before the Ascension of the Blessed Beauty, may my spirit be sacrificed for His loved ones, He commanded 'Abdu'l-Baha to gather the papers in His blessed chamber and put them in a bag. According to His blessed command, the papers were collected and placed in two bags. He said "These papers are entrusted to you." When these words issued from His pure lips, the condition that arose is indescribable - all my limbs trembled and tears flowed like rain. It is better to be brief about this as it causes intense emotion.
- 3 In any case, I left those two bags in the blessed room as I could not take them, until the Ascension occurred. When we wanted to wash the pure body, Mirza Muhammad 'Ali said "Perhaps

1 ثابت پیمانا نامه نیمه صفر واصل گردید مضمون
دلالت بر آن مینمود که ذکر این امر عظیم در ملأ
عام منتشر است و مبلغی خواسته بودید انشاءالله
ارسال میگردد جمیع ایران استعداد عجیبی حاصل
نموده یاران الهی باید هر یک بتبلیغ پردازند لسان
فصیح بکشایند و بیان بلیغ بنمایند و اقامه ادله و
براهین کنند و بشارت بنور مبین دهند هر نفسی
اگر در سالی یک نفس تبلیغ کند در مدت قلیلی
انتشار عظیم یابد...

2 از کتاب اقدس سؤال نموده بودی همین است
که طبع شده چند حکم متمم دارد که باثر قلم
مبارک است لکن اوراق عبدالبهاء را ناقضین
سرق نمودند و آن ورقه نیز در بین آن اوراق
است چند روز پیش از صعود جمال مبارک
روحی لأحبائه الفداء عبدالبهاء را امر فرموده
که اوراقیکه در حجره مبارک است جمع نماید و
در چایته بنهد بحسب امر مبارک اوراق جمع شد
و در دو چایته گذاشته شد فرمودند این اوراق
امانت تو است این کلمه از فم مطهر صادر شد
وصف ندارد که چه حالتی رخ داد بقسمیکه
بیان نتوان نمود جمیع اعضا بلرزه افتاد و اشک
مانند باران جاری شد در اینخصوص اختصار
بهتر زیرا سبب شدت تأثیر شود

3 باری آن دو چایته را در اوطاق مبارک گذاشتم
بردن نتوانستم تا آنکه صعود واقع شد جسد مطهر
خواستیم که غسل دهیم میرزا محمد علی گفت

the water will affect this. You give this to us and we will safeguard it until the washing is complete and the pure body is enshrouded in its burial shroud.” In such a state where I had absolutely no consciousness or thought, and the possibility of anyone’s treachery could not occur to me, I handed them over. He gave them to Mirza Badi’u’llah to place in his trunk and safeguard. But they seized everything along with all the trusts and blessed seals and rings, and did not give me a single page from the two bags. They remain with them to this day.

شاید آب تأثیری در این کند شما این را بدهید ما محافظه مینمائیم تا غسل اتمام یابد و جسد مطهر بسحاب مرقد مجلل گردد من در چنان حالتی که ابداً هوش و فکر نبود و خطور خیانت نفسی ممکن نه تسلیم کردم و او تسلیم میرزا بدیع الله نمود که در صندوق خویش بگذارد و محافظه کند ولی آنان جمیع را ضبط نمودند با جمیع امانات و مهرها و خاتمهای مبارک و یک ورقه از دو چانه بمن ندادند و الی الآن نزد ایشانست

- 4 Regarding monarchy, you had written - it is recorded in other Tablets which you will surely become aware of.

4 در خصوص سلطنت مرقوم نموده بودید در الواح سائر مرقوم شده است البته اطلاع خواهید یافت

- 5 Convey the Most Glorious Abha greetings to Jenab-i-Aqa Mirza Rahmat’u’llah. God willing he is confirmed. And the melodies of Jenab-i-Mirza Ilyas bring joy and delight to the Concourse on High. Convey the Most Glorious Abha greetings to him and all the friends. And upon you be the Most Glorious Glory.

5 بجناب آقا میرزا رحمت الله تکبیر ابدع ابهی ابلاغ دارید انشاء الله مؤید است و نعمیات جناب میرزا الباس ملأ اعلی را فرح و مسرت بخشد ایشان و جمیع یاران را تحیت ابدع ابهی ابلاغ دارید و علیک البهاء الأبهی

RRT.045x, MAS2.018-019x

AB12188

To: *Furugh Bassari, in Babul*

Date: 1909-May-16

- 1 O servant of the Abha Beauty!
- 2 Your faithful letter reached ‘Abdu’l-Baha. Its contents were pleasing and its meanings were sweet as honey. The delightfulness of its verses, the eloquence of its poetry, and the fluency of its words were truly wonderful, refined, eloquent and articulate.
- 3 You wrote from Barfurush that praise be to God, in these days there has been some stirring and movement. I had thought that that region would become a paradise of delight through the breezes of the Abha Paradise, and would be set ablaze with a mighty flame through the fire of the love of God. That souls would arise to teach and to guide others to the Most Great Guidance. That such detachment would be manifested from

1 ای بنده جمال ابهی

2 نامه وفا بدست عبدالهء رسید مضمون دلنشین بود و معانی شهد و شیرین حلاوت اشعار و فصاحت ابیات و بلاغت الفاظ فی الحقیقه بدیع بود و لطیف و فصیح بود و بلوغ

3 از بارفروش مرقوم نموده بودید که الحمد لله در این ایام فی الجمله به اهتزاز و حرکت آمده من را گمان چنان بود که آن اقلیم بنسایم فردوس ابهی جنة النعم گردد و بنار محبت الله شعله عظیم زند نفوس بتبلیغ پردازند و بهدایت کبری قیام کنند چنان انقطاعی از آنان صدور یابد که سبب تنبه غافلان گردد و تذکر نادانان شود

them as to cause the heedless to become aware and the ignorant to become mindful.

- 4 In any case, through the power of divine confirmation from the Abha Kingdom, I hope that this will soon come to pass. That blessed souls will be sent forth who will be among the pillars of the Day of Resurrection, who will raise up a resurrection and will make those regions fragrant with the sweet-scented perfume of the love of God, who will shower crystallized sugar and bestow endless sweetness to all tastes through the honey of divine knowledge. And this is not difficult for God to accomplish.
- 5 Your esteemed father Bassar was always an unveiler of mysteries in praise of the Blessed Beauty. Since "the son is the secret of his father," you must certainly always occupy yourself with glorification and praise of the Great Announcement of the Blessed Beauty, and compose odes in tribute and praise of that Manifest Light, and chant them melodiously in the gatherings of the loved ones of God.
- 6 Convey to your esteemed father on my behalf the Most Glorious and Wondrous Greetings. Likewise, perfume the nostrils of his eminence the Nazim with the musk-laden fragrance of the Abha Kingdom. And bestow upon Haji Muhammad Hasan, on my behalf, the Most Glorious and Wondrous Greetings with heart and soul, spirit and fragrance. Convey to Haji Mirza 'Ali the Most Glorious and Wondrous Greetings and tell him to be assured that he has not been and will not be forgotten. And likewise to all the other friends.
- 7 And upon you be the Most Glorious Glory.

4 باری بقوت تأیید ملکوت ابهی امیدوارم که
عنقریب چنین گردد نفوس مبارکی مبعوث شوند
که از ارکان یوم البعث باشند رستخیزی برانگیزند
و آنصفتها را بنفحهء محبت الله مشکبیز نمایند و
قند مکرر ریزند و مذاقها را بشهد عرفان حلاوت
بی منتهی بخشند و لیس ذلک علی الله بعزیز

5 جناب ابوی بصر در ستایش جمال مبارک
همواره کاشف اسرار بود تو چون الولد سرائیه
باشی البته باید دائماً به حماد و نعوت نبأ عظیم
جمال مبارک پرداززی و قصائدی در نعت و
ستایش نور مبین برشتهء نظم آوری و در محافل
احبابی الهی بآهنگ خوشی بخوانی

6 جناب ابوی را از قبل من تحیت ابدع ابهی
ابلاغ دار و همچنین حضرت ناظم را مشام
بنفحهء مشکبار ملکوت ابهی معطر کن و
جناب حاجی محمد حسن را از قبل من بتحیت
ابدع ابهی جان و وجدان روح و ریحان بخش
و جناب حاجی میرزا علی را تحیت ابدع ابهی
ابلاغ دار و بگو مطمئن باش فراموش نشده و
نخواهی شد و همچنین سائر یارانرا

7 و علیک البهاء الأبهی

BRL_DAK#1087

AB04057

To: *Mirza Baha'i (Shiraz)*

Date: *1909-May-16*

- 1 O morning bird! Verse is more pleasant than prose, and its influence is better and more abundant. Therefore, the mystics have expressed mysteries and meanings in verse, and composed odes and praises in glorification of divine attributes, so that hearts may be set ablaze with the fire of the love of God and souls may find release from the bonds of this lower world.

1 ای مرغ سحر کلام منظوم از منشور خوشتر و
تأثیرش بهتر و افزونتر است لهذا عارفان بنظم
بیان اسرار و معانی نموده اند و قصائد و حماد
در نعوت الهیه انشا فرموده اند تا قلوب بنار محبة

- الله شعله زند و نفوس از قيود عالم ادنی رهائی یابد
- 2 گلبانگ معانی در حدائق رحمانی طیور الهی را چنان به وجد و طرب آرد که هریک آغاز نغمه و آواز نمایند و بر شاخسار تقدیس نکته توحید بسرایند
- 3 حال الحمد لله قریحه مانند آب روانست و طبع مانند صدف گوهر نشان پس فکر و ذکر را در ستایش آندلبر بیهمتا حصر کن تا عالم حقائق آرایش یابد و جواهر مضامین و لطائف معانی جلوه فرماید
- 4 فی الحقیقه قریحه مبارکی داری و اشعارت در نهایت فصاحت و بلاغت ولی گوش عبدالهآء آرزوی استماع ستایش جمال اهی دارد و از هیچ نغمهئی طرب نیابد و از هیچ آهنگی اهتزاز نجوید مگر این گلبانگ الهی و آواز و شهناز گلشن معانی
- 5 و علیک الهآء الأهی

KHS03.005

AB11914

To: Khadijih Zanjani, in Ishqabad

Date: 1909-May-16

- 1 آیتها الورقة المبتهلة الى العتبة العالیة اشكری مولاك بما نور حقیقتك الصافیة بنور الهدایة و ادخلك فی جنة عالیة بموهبة وافیة و وفقك باذن صاغیه و عین باکیه و منحة وافیة و عطیة کافیة
- 2 فاستبشری ببشارات ربك و لاتهنی فی امر مولاك فاستقیمی علی الصراط السوی حیاً بالذی خلقك و سواك و المجدبی بآیات ربك و رتلیها فی محافل الاماء و قوی سبحان ربی الاعلی علی ما خلق و قدر و اقام الحشر المستمر و نثر التجوم و شق القمر و اتی فی ظلل الغمام فیهذا القرن الأنور
- 1 O leaf who supplicates at the Most Exalted Threshold! Give thanks to your Lord for illuminating your pure reality with the light of guidance and admitting you into an exalted paradise through an abundant gift, and for blessing you with an attentive ear and weeping eye and bountiful favor and sufficient gift.
- 2 Therefore rejoice in the glad-tidings of your Lord and be not lax in the Cause of your Master. Be steadfast on the straight path out of love for Him Who created and formed you, and be attracted by the verses of your Lord and chant them in gatherings of the handmaidens, saying: "Glory be to my Most Exalted Lord for what He has created and ordained, and for establishing the continuous resurrection and scattering the stars

and splitting the moon and coming in the shadows of clouds
in this most luminous century!”

- 3 Thus existence was illumined by the brilliant light, and tongues were moved by the manifest Command, and souls were brightened by the shining star, and hearts were watered by this flowing spring. Verily He has power over all things.

3 فتهلّل الوجود بالنور الساطع و تهلّلت الألسن
بالأمر الواقع و استضاءت النفوس بالكوكب
الساطع و رويت القلوب بهذا الماء النّابع و أنّه
لعلی کلّ شیء قدير

- 4 And upon you be the Most Glorious Glory!

4 و علیک البهاء الأبهی

TISH.497

AB09246

To: Aqa Fathullah

Date: 1909-May-16

- 1 O servant of Truth! Victory is of two kinds: the conquest of strongholds and the conquest of hearts. The conquest of strongholds is easy, for they can be subdued with a measure of explosive materials. But the conquest of hearts is difficult, save through the power of the Most Great Name and the hosts ye cannot see. Therefore, strive thou with heart and soul that thou mayest be successful in conquering hearts, and mayest find thy breast expanded, and become the recipient of the outpourings of the Holy Spirit.

1 ای بنده حقّ فتح بدو قسم است فتوح قلاع
و فتوح قلوب فتح قلاع آسانست زیرا بمقداری
از موادّ ملتهبه تسخیر توان نمود ولی فتح قلوب
مشکل مگر بقوّه اسم اعظم و جنود لم تروها لهذا
تو به جان و دل بکوش بلکه موفق بفتوح قلوب
گردی و صدر مشروح یابی و مستفیض از روح
القدس گردی

- 2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الأبهی

MMK6#190

AB03472

To: Ali Quli Khan, in Iran

Date: 1909-May-18

- 1 O thou who art intoxicated with the wine of the Covenant! The flowing verses which were truly like running water and the Salsabil of divine knowledge, and were in the utmost eloquence, fluency, sweetness and delight, were read with joy and

1 ای مخمور باده میثاق اشعار آبدار که فی الحقیقه
چون آب روان بود و سلسبیل عرفان و در
نهایت فصاحت و بلاغت و عدوبت و حلاوت
به روح و ریحان تلاوت شد از شعله جانسوز

fragrance. From the soul-burning flame of thy yearning heart, a fire was kindled in hearts that blazed through all limbs and members.

دل مشتاق آتشی در قلوب برافروخت که جمیع اعضا و ارکان شعله زد

2 Kindle the fire of love and burn away all existence,

2 نار عشقی بر فروز و جمله هستیا بسوز

3 Then take a step and enter the path of the lovers

3 پس قدم بردار و اندر کوی عشاقان گذار

4 The praise of this servant in the world of creation is worship at the Sacred Threshold and servitude at the Threshold of the Divine Unity. This is the everlasting bounty, this is the divine bestowal, this is the ultimate goal and this is the Lote-Tree of the utmost boundary. Raise thy voice about this glorious station and noble rank, and open thy tongue of praise in this prayer. Strike up the melody of servitude and awaken the world with the tune and song of servitude. This is the pure water, this is the manifestation of light, this is the appreciated grace, this is the paradise of joy and gladness, this is the abundant bounty, this is the ultimate desire of 'Abdu'l-Baha and the final hope of this manifestation of poverty and evanescence.

4 ستایش این عبد در جهان آفرینش پرستش آستان مقدس است و عبودیت عتبه حضرت احدیت این است بخشش جاودانی این است موهبت یزدانی این است غایت قصوی و این است سدره منتهی از این شأن عظیم و مقام کریم دم زن و لسان ستایش باین نیایش بگشا ساز عبودیت ساز کن و به نغمه و آهنگ بندگی جهانی را ایقاز نما این ماء طهور است این تجلی نور است این فیض مشکور است این فردوس سرور و حبور است این فضل موفور است این نهایت آرزوی عبدالبهاست و غایت آمال این مظهر فقر و فنا

5 You had mentioned the loved ones of Amzajird and requested that a message be addressed to them. Here it is enclosed with this letter - deliver it to them. And the Glory be upon you.

5 ذکر احبابی امزاجرد نموده بودید و رجای توجیه خطاب فرموده بودید اینک در طی این مکتوبست برسانید و البهاء علیک

INBA85:304, MSHR5.168, YIK.091-092

AB06422

To: Sarah J Farmer

Date: 1909-May-21

O thou who in truth art attracted through the Breaths of the Holy Spirit!

I sent to thee a letter few in words and full in its meanings and its mysteries, showing signs of good-tidings. By my life, there are manifested meanings in the mysteries of the words!

At present I address thee in plain language without being veiled, and I say to thee: "Stand up with all thy strength to guide the followers of negligence and blindness, and diffuse the breaths of God in those regions; and set off with all speed to New York and Chicago and call with the loudest voice in the assemblies of the beloved ones and invite them to the Alliance of God; and make them steadfast in the Covenant of God, and

bear good-tidings to all the steadfast ones, and inspire all who waver to be firm in the religion of God and to resist all force which is against the Alliance of God. Verily I promise the confirmation of the Holy Spirit to thee in those great assemblies whenever ye argue upon the Covenant of God.”

TAB.279

AB01387

To: Ibn-i-Abhar, in Tihiran

Date: 1909-May-24

- 1 O thou who art firm in the Covenant! Regarding the teacher about whom you wrote, what you have arranged is acceptable. As for Aqa Mehdi and Aqa Mirza Habibullah who have gone to teach in outlying areas, praise be to God they have been confirmed and successful. Today, whoever travels to surrounding regions, attracted by the fragrances of God, and engages in teaching with utmost sincerity and detachment, will surely receive confirmations from God's Kingdom and achieve great success. However, the condition is that they must conduct themselves like Christ's apostles, about whom He said that when leaving any city, they should shake the dust from their sandals so that not even the dust of that city remains. When this is done, it becomes very beneficial.
- 2 Regarding the charitable company you wrote about, this charitable company must be protected and preserved, and complete order must be strived for. Similarly, utmost importance must be given to the school. But those who go forth to teach must travel with complete self-effacement and evanescence so that their breath may influence souls. If they move with comfort, ease, luxury and pleasure, it will have absolutely no effect - this has been proven repeatedly. Certainly strive in operating the school as it is very important. And the teachers must travel, trusting in God, detached from all else, attracted by His fragrances, relying upon Him, like Jinab-i-Aqa Mirza Ali Akbar and Aqa Mirza Tarazullah.
- 3 We were very pleased about the assistance given to the survivors of the martyrs of Nayriz. And regarding the book of

1 ای ثابت بر پیمان در خصوص معلم مرقوم نموده بودید همان قسم که مجری داشتید همان موافق و اما جنابان آقا مهدی و آقا میرزا حبیب‌الله که بتبلیغ باطراف رفته‌اند الحمد لله مؤید و موفق گردیدند الیوم هر نفسی منجذباً بنفحات الله سفر باطراف نماید و در نهایت خلوص و انقطاع بتبلیغ مشغول شود البته تأییدات ملکوت الله برسد و موفقیت عظمی حاصل گردد اما شرط اینست که مانند حوارین مسیح سلوک نمایند که میفرماید از هر شهر که بیرون آئید نعلین خویش را بتکانید که تا غبار آنشهر نیز زائل گردد چون چنین شود بسیار مفید گردد

2 در خصوص شرکت خیریه مرقوم نموده بودید این شرکت خیریه را باید محافظت و صیانت نمود و در انتظام تام کوشید و همچنین مدرسه را باید نهایت اهمیت داد اما مبلغان که بتبلیغ میروند باید در نهایت محویت و فنا سفر کنند تا نفس در نفوس تأثیر نماید اگر به راحت و رخا و وسعت و صفا حرکت کنند ابداً تأثیر نماید و بکرات تجربه گردیده البته در عمل مدرسه بکوشید که بسیار اهمیت دارد و نفوس مبلغه باید متوکلاً علی الله منقطعاً عما سواه منجذباً بنفحاته متوکلاً علیه مانند جناب آقا میرزا علی اکبر و آقا میرزا طراز الله سفر نمایند

3 از اعانه بازماندگان شهدای نیریز بسیار مسرور شدیم و در خصوص کتاب استدلالیه حضرت

proofs by Sadru's-Sudur and its compilation and arrangement that you wrote about, we were extremely pleased. Send that book to the Holy Shrine so it can later be printed and published. As for the request for forgiveness for Ali Askar who has ascended to God, which Ali Qabl Akbar (upon him be the Glory of God) had asked for - this was written about and sent previously. If it has not arrived, it will be sent again. Similarly, permission for the presence of Azizullah Khan the tailor was written about before. Convey the most wondrous and glorious greetings to Thamara (upon her be the Most Glorious Glory of God). Show utmost kindness on my behalf to the assured maidservant of God, the attracted leaf, the radiant mother. And upon you be the Most Glorious Glory.

صدرا الصدور و جمع و ترتیب آن مرقوم نموده بودید نهایت مسرت حاصل شد آنکاب را ببقعه مبارکه بفرستید تا بعد طبع و نشر شود اما در خصوص طلب مغفرت بجهت متعارج الی الله آقا علی عسکر که حضرت علی قبل اکبر علیه بهاء الله خواهش نموده بودند از پیش مرقوم شد و ارسال گردید اگر نرسیده است دوباره ارسال شود و همچنین اذن حضور عزیزالله خان خیاط از پیش مرقوم شد بحضرت ثمره علیها بهاء الله الاهی تحت ابدع ابهی ابلاغ دارید امة الله المطمئنه ورقه منجذبه والده باهره را از قبل من نهایت مهربانی مجری دارید و علیک البهاء الاهی

INBA85:399, BRL_DAK#0154,
AYBY.454 #200x, TRZ1.296, YIA.237

AB01484

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

Date: 1909-May-24

- 1 O you who are firm in the Covenant! The detailed letter receives an extremely brief reply.
- 2 From the dawning of the Day-Star of Guidance until now, that family has been constant in servitude to the Threshold, not letting pass a moment except in arising to render service and facing arrows, swords, fetters and chains in the path of God. The Name of God the Most Truthful truly spent his lifetime under the sword, showing firmness and steadfastness in all circumstances. A great multitude found the life of guidance through his pure breath, and this flow of the true spirit will continue coursing through the veins and nerves of seekers throughout the passing centuries and ages.
- 3 On the 28th of Sha'ban, you and four others whom the Spiritual Assembly designates should, like the five planets, journey from the horizon of Tehran to the horizon of Hamadan, and on behalf of 'Abdu'l-Baha visit the pure and goodly resting place of the Name of God. Likewise another group should similarly

1 ای ثابت بر پیمان نامه مفصل را بی نهایت مختصر جواب تحریر میگردد

2 از بدایت سطوع فجر هدی الی الآن آنخاندان بعبودیت آستان مداوم آنی فرو نگذاشتند مگر آنکه بخدمتی قیام نمودند و در سبیل حق تبر و شمشیر و کند و زنجیر دیدند جناب اسم الله الاصدق مدت حیاترا فی الحقیقه تحت سیف بسر برد و در جمیع موارد ثبوت و استقامت بنمود و جم غفیری بانفاس طیبیه او حیات هدایت یافتند و این سریان روح حقیقی متسللاً در عروق و اعصاب طالبان علی ممر القرون والأعصار استمرار خواهد یافت

3 در یوم بیست و هشتم شعبان باید آنجناب و چهار نفر دیگر که اعضای مخفل روحانی معین نمائید عدد خمس چون خمسه سیاره از افق طهران باقی همدان سیر و سیاحت نمایند و از قبل عبدالبهاء مرقد طیب طاهر حضرت اسم الله

proceed to Qum and visit the luminous grave of the Trusted of the State on behalf of this servant. The expenses of going and returning for all are my responsibility, since they will be visiting on my behalf, and God willing I will send them.

را زیارت کنند و همچنین شعبه دیگر بهمین ترتیب به قم عزیمت نمایند و جدت نورانی حضرت معتمدالدوله را از قبل این عبد زیارت کنند و مصارف ذهاب و ایاب کلّ بر این عبد است زیرا بالتیابه از من زیارت خواهند نمود و انشاء الله ارسال میدارم

- 4 Convey to Mirza Sayfu'llah, son of the Martyr of Turbat, my utmost love and kindness. The children of martyrs are to this servant as brothers if they are peers in age, and as sons if they are younger - nay, they are the crown of my head.

4 بجناب میرزا سیف الله ابن شهید تربتی از قبل من نهایت محبت و مهربانی ابلاغ دارید ابناء شهداء در نزد این عبد آنان که همسرند برادرند و آنان که کوچکترند پسرند بلکه تاج سرند

- 5 You wrote that there are several in the house without anyone to look after and care for them. If Mudabbir comes, well and good; otherwise either delay the journey or take them to Rasht and stay in Rasht for a while, since the friends there repeatedly request teachers.

5 مرقوم نموده بودید که در بیت جمعی هستند یک نفر مراقب و پرستار نیست اگر جناب مدبر بیاید فبها والا در سفر تأخیر نمائید و یا آنکه آنانرا به رشت برید و چندی نیز در رشت باشید زیرا احباء پاپی طلب مبلغ میکنند

- 6 India has also shown receptivity these days, but the teachers there are weary of each other - and I seek refuge in the All-Merciful from this terrible matter. This is written to you confidentially. If it is possible for a teacher who is firm, steadfast, wise, knowledgeable, grave and dignified to go to those regions, it would be most suitable.

6 هندوستان نیز در این ایام استعداد یافته ولی مبلغین آنجا از یکدیگر ملول و اتی اعوذ بالرحمن من هذا الأمر الفظیع محرمانه بشما مرقوم شد اگر ممکن باشد که نفسی از مبلغین ثابت راسخ عاقل دانا رزین رصین بانصفاحت برود بسیار موافق است

- 7 And upon you be the Most Glorious Glory.

7 و علیک البهاء الأبهی

PYK.259

AB01702

To: *Shaykh Habib Qumi*

Date: 1909-May-24

- 1 O you who are beloved of heart and soul! Give thanks to God that you became the object of a test and fell into severe trials. Praise be to God, you did not become weary, you did not grow faint, and you gave up your lawful wife. When the enemies' mockery becomes like a fresh spring in the path of the All-Glorious, the lovers become thirsty and the yearning ones melt from the heat of thirst. They strive and surge and cry out until they drink. Now praise be to God that you have drunk a cup of this sweet Euphrates and tasted this honey of

1 ای حبیب دل و جان شکر کن خدا را که مورد امتحان شدی و در افتتان شدید افتادی الحمد لله ملال نیافتی کلال نیوردی و از زوجه حلال گذشتی سلسیل شمات اعدا در سبیل کبریا چون سبیل شود عاشقان تشنه گردند و مشتاقان از حرارت عطش بگازند بکوشند و بجوشند و بجروشد تا بنوشند حال الحمد لله تو جامی از این عذب فرات نوشیدی و از این شهد بقا چشیدی و در طوفان شمات و ملامت اعدا

immortality, remaining steadfast in the flood of the enemies' taunts and reproaches. Do not grieve - you are my companion. I too had a share of this cup and a portion of this honey.

ثابت قدم ماندی غصه مخور رفیق منی مرا هم از این جام نصیبی و از این شهد بهره‌ئی بود

- 2 To this day, whenever I recall it, it brings joy and is the cause of gladness and delight. For in God's path, one of my cousins was betrothed to this servant from an early age by the blessed will. When we came to Baghdad, my honored uncle hastened to the Most Holy Court and, weeping, begged for the strengthening and confirmation of this connection. But this servant would not accept. Finally, by the decisive command of the Blessed Beauty I accepted. Nevertheless, I always wished to remain single until we came to Adrianople.

2 الی‌الآن هر وقت بخاطر آید سبب شادمانیست و علت سرور و کامرانی زیرا در سبیل الهی یکی از بنات اعمام از صغر سن بارادهء مبارک نامزد این عبد شد چون به بغداد آمدیم عم بزرگوار بساحت اقدس شتافت و گریه‌کنان رجای تحکیم و توثیق این ارتباط نمود ولی اینعبد قبول نمنمود عاقبت بامر قطعی جمال مبارک قبول نمودم مع‌ذلک همواره آرزوی تجرد داشتم تا به ادرنه آمدم

- 3 In Adrianople, since the great aunt had connections to Yahya, solely to please him she strove until she gave that poor one to the son of the Prime Minister, Mirza 'Ali Khan. It is said that weeping, terrified and trembling she went, and not many days passed before she contracted tuberculosis and died of consumption. May God have mercy upon her.

3 در ادرنه بودیم که عمه خانم بزرگ چون ارتباط به یحیی داشت محض سرور خاطر آن کوشید تا آن بیچاره را پسر صدر اعظم میرزا علیخان داد از قرار مذکور گریه‌کنان هراسان و لرزان رفت و ایام معدود نگذشت که مرض سل مبتلا گردید مسلولاً وفات نمود رحمه الله علیها

- 4 Although this has become lengthy and verbose, the purpose is for you to know that you have a companion - you are not alone. We hope that, God willing, in the Most Glorious Kingdom you will be gladdened and delighted by meeting the Houris of inner meaning. What was lost will be compensated. Do not grieve, for the number of Houris of inner meaning is infinite. In the tradition, seventy thousand houris are mentioned. And upon you be the Most Glorious Glory!

4 اگرچه اطناب و اسهاب گردید ولی مقصود اینست که شما بدانید رفیق هم دارید تنها نیستید امیدواریم که انشاءالله در ملکوت ابهی بلقای حوریات معانی مسرور و مشعوف شوی تلافی مافات خواهد شد غصه مخور زیرا عدد حوریات معانی غیرمتناهیست در حدیث سبعین الف حوریه ذکر شده و علیک البهاء الأبهی ع

- 5 God willing, your dirham will be changed to a dinar.

5 انشاءالله یدل درهمک بدینار

INBA16:207, MKT5.076, NNY.022-023x,
YHA1.075-076 (1.151), QUM.281

AB02727

To: Muhammad Khan Dr Munajjim, in Tihiran

Date: 1909-May-24

- 1 O descendant of an ancient beloved and old friend! Your esteemed father hastened to the presence of the Luminary of the horizons in the Iraq days and spent some time under His blessed shade, and he was a companion to this servant day and night. In truth, from the standpoint of character he was the honey of the horizons - in utmost gentleness and sweetness, he never left me without cheerfulness. Moment by moment, by whatever means possible, he made his companion's disposition sweet as sugar, until wisdom required his return. He returned to his homeland, and from there to Tehran, and from Tehran to the endless world. He left that respected descendant as a memorial for me.
- 2 Praise be to God, the successor is from the spiritual essence of the predecessor, not water and clay - it is a true relationship: "The son is the secret of his father." For this reason I am very glad, delighted, pleased that praise be to God this sapling has yielded the fruit of that tree and has shown forth the freshness, gentleness and sweetness of that blessed tree.
- 3 Now your continuous services in the Tarbiyat School are remembered in this servant's heart, that praise be to God through your efforts the Tarbiyat School has gained the light of guidance and day by day finds new organization. I hope that this school will become a nursery for the peerless saplings of the divine rose garden and produce brilliant scholars of the horizons. Make great effort, for since you are engaged in serving divine children, you are in truth achieving the visitation of the Holy Shrine every day.
- 4 And upon you be the Most Glorious Beauty.
- 1 ای سلیل حبیب قدیم و رفیق دیرین من پدر بزرگوار در ایام عراق بحضور نیر آفاق شتافت و مدتی در ظل مبارک بود و با این عبد شب و روز انیس و مجالس فی الحقیقه از حیثیت اخلاق شهد آفاق بود در نهایت لطافت و حلاوت آنی مرا بی بشاشت نمیگذاشت دمبدم بهر وسیله‌ئی بود همدم و همنشین را مذاق شیرین و شکرین مینمود تا آنکه حکمت اقتضای مراجعت نمود رجوع بوطن کرد و از آنجا به طهران و از طهران بجهان بی‌پایان آن سلیل محترم را از برای من یادگار گذاشت
- 2 الحمد لله خلف از عنصر جان و دل سلف است نه آب و گل نسبت حقیقی است الولد سرّ ایه است از این جهت بسیار مسرورم مشغوفم خوشنودم که الحمد لله این نهال ثمره آتشجر بخشید و به طراوت و لطافت و حلاوت آن درخت فرخنده بخت جلوه نمود
- 3 حال خدمات شما دمامد در مدرسه تربیت در قلب این عبد مذکور که الحمد لله بهمت شما مدرسه تربیت پرتو هدایت گرفته و روز بروز ترتیبی جدیدی مییابد امیدوارم که این مدرسه مغرس نهالهای بی‌همال گلشن الهی گردد و مخرج نحاریر آفاق شود بسیار همت فرمائید چون بخدمت اطفال الهی مشغولید هر روز زیارت تربت مقدسه فی الحقیقه فائزید
- 4 و علیک البهاء الأبهی

INBA85:077, MKT8.111

AB03201

To: Fadlullah et al., in Sarvistan

Date: 1909-May-24

- 1 ...That pure soul hath hastened to the glorious world above and that luminous star hath ascended to the eternal world. His sanctified blood hath been poured in the path of the All-Glorious Lord and his noble body became the target of the darts and arrows of hatred for the sake of the one true God. Great hath been his blessedness and happy is his end.
- 2 Be ye all of good cheer for this exile hath caused you to be banished from the abode of this mortal heap of dust to the divine rose-garden of Sarvistan. And now by the love of God hath Sarvistan been illumined with the bright stars of high heaven. What comparison can there be between that heap of dust and this starry galaxy on high? Be ye thankful at all times therefore that ye have been left homeless and have become outcasts in the path of God as a result of such circumstances.
- 3 This expulsion and ostracism have given life and fullness to your existence and this hardship will end in great comfort for it shall, I hope, become the cause of many peoples' guidance. Those who merely seek for ease in this material world will be unable to harvest the full fruits from life's tree but those embodiments of true love, those symbols of spiritual recognition and such as are personifications of the divine attributes will always yearn for a myriad calamities in His path. They will see suffering as pure mercy punishment as generosity, torture as a soothing drink and pain as a remedy. Their very wounds will be a balm to them and their sickness the essence of well being. They will hasten to the field of martyrdom and give up their lives with joy.
- 4 I pray that the friends will be steadfast in this straight path.
- 1... آن جان پاک بجهان تابناک شتافت و آن ستارهء روشن بافق ابدی صعود نمود آن خون مطهر در سبیل جلیل اکبر ریخته گشت و آن هیکل مکرم در راه حق هدف سهام و سنان مبغضین گردید طوبی له و حسن مآب
- 2 جمیع شما از این آوارگی باید شادمانی نمائید زیرا از خانهء کهدان بگلشن سروستان درآمدید و سروستان مانند آسمان باختران محبت الله مزین و نجوم ساطعه در آن درخشنده و روشن کهدان کجا کهکشان کجا باری شکر نمائید که اسباب چنین فراهم آمد تا در سبیل الهی آواره گردید و بسبب این آوارگی آزادگی جان و دل یابید
- 3 امیدوارم که این غربت سبب هدایت جم غفیر شود و این مشقت منتهی براحث عظیم گردد نفوسیکه در انجھان فانی ایام را بشادمانی گذرانند از باغ زندگانی ثمری نگیرند و نتیجهئی برندارند اما اشخاصیکه حب مجسم و عرفان مشخص و روح مصور هستند در دمی آرزوی صد هزار بلایا در سبیل الهی نمایند زحمت را رحمت شمرند نعمت را داند عذاب را عذب فرات یابند و درد را درمان شمرند زخم را مرهم گویند و مرض را شفا داند بقربانگاه عشق شتابند و جان رایگان فدا نمایند
- 4 امیدم چنین است که آن یاران بر این صراط مستقیم مانند

MMK2#320 p.234x

AB05410

To: Unknown, in Tihnan

Date: 1909-May-24

- 1 O Lord! Gudarz the Persian was asleep and awakened, was unconscious and became conscious. He became a knight-commander in the army of the free, and in the broad plains of Kerman and Tehran he galloped the steed of sacrifice and with the heavenly polo-stick seized the ball of loving-kindness. He was God-seeking, God-speaking, of goodly character and radiant countenance, until he went to Qazvin and became intimate and confidant with the friends. He was mindful of You, engaged in Your worship, offered Your praise, and sought the comfort of creation. Suddenly he became the target of arrows and stained the earth with his blood.
- 2 O God! Exalt him, make him honored, make him content, let no harm befall him, that he may inhale Your fragrance, discover Your mystery, hasten toward You, reach Your court, and behold Your countenance.
- 3 O Lord! Accept this pure blood in Your path and in the world above make this soul radiant. You are the Kind, You are the Bestower of spirit and soul. And upon him be the Most Glorious Glory.
- 1 پروردگارا گودرز پارسی خفته بود بیدار شد
بیهوش بود هوشیار گشت شهسوار لشکر آزادگان
شد و در پهن دشت کرمان و طهران سمند
جانفشانی بتاخت و بچوگان آسمانی گوی
مهربانی بر بود خداجو بود خداگو بود نیکخو
بود روشن روی بود تا آنکه به قزوین رفت
و بدوستان همدم و همراه گشت بیاد تو بود
پرستش تو مینمود ستایش تو میکرد آسایش
آفرینش خواست ناگهان آماج تیر گشت و
بخون خاک رنگین نمود
- 2 خدایا بلند کن ارجمند فرما خورسند کن گرد
روا مدار تا بوی تو شنود و راز تو یابد و سوی تو
پوید و کوی تو آید و روی تو بیند
- 3 ای پروردگار این خون پاک را در راه خود
پذیر و در جهان بالا این جانرا تابناک کن توئی
مهربان و توئی بخشنده جان و روان و علیه البهاء
الاهی

YARP2.648 p.441, YQAZ.312

AB09321

To: Ali Akbar Nakhjavani, in Baku

Date: 1909-May-24

- 1 O thou Divine youth! Thou hast ever been present in my mind, and at all times am I occupied with thy remembrance. The days of our meeting have not been forgotten. Thy countenance and character are ever before my gaze. From the Kingdom of Signs I entreat for thee Divine confirmations, that day by day thou mayest become happier and sweeter, and mayest delight thy palate with the sweetness of the love of God, becoming a cause of the constancy and steadfastness of the precious friends, so that the tree of life may bear a fruit, and the prayers of 'Abdu'l-Baha may produce an effect.
- 1 ای جوان ربّانی همواره در خاطر بودی و بیادت
مألوفیم ایّام ملاقات فراموش نگشته روی و
خویت همواره در نظر است و از ملکوت آیات
تأییدات طلبم که روز بروز خوشتر و شیرین تر
گردی بحلاوت محبت الله کام شیرین نمائی و
سبب ثبوت و استقامت یاران نازنین گردی تا
شجره حیات ثمری بخشد و دعاهاى عبدالبهاء
اثری نماید

2 The Glory of Glories rest upon thee.

BRL_ATE#002, MAAN#19

2 و عليك البهاء الأبهى

BRL_DAK#0002

AB10659

*To: Karbala'i Muhammad Husayn Naraqi**Date: 1909-May-25*

- 1 O thou friend from Iraq! Jinab-i-Naraghi hath, in his letter, praised that spiritual friend, saying that this youth from Naraq is attracted to that Beloved of all regions and is bewildered and enchanted by the Daystar of Illumination. Night and day he is aflame like unto a candle, and in the remembrance of God he is a luminary in every gathering.
- 1 ای یار عراقی جناب نراقی در نامه خویش ستایش آن یار روحانی نموده که این فتای نراقی منجذب آندلبر آفاقست و سرگشته و سودائی کوکب اشراق شب و روز چون شمع افروخته روشن است و بذکر الهی شاهد انجن
- 2 In any case, from the praise and description of that noble being, this weak 'Abdu'l-Baha was moved to excitement and undertook to pen this graceful letter, that perchance it may bring joy and the light of divine favors may shine forth and the hearts of the righteous may become dawning-places of mysteries.
- 2 باری از تعریف و توصیف آن وجود شریف عبدالبهائی ضعیف باهتزاز آمد و بنگارش این نامه لطیف پرداخت که شاید سبب سرور گردد و نور الطاف بتابد و قلوب ابرار مطالع اسرار شود
- 3 O true friend! The penetration of the Word of God is coursing through the arteries and veins of the world like unto a spirit, and the heart of the world is in utmost agitation. Ere long thou shalt witness that the body of the world of existence shall be so moved by the power of the spirit that from the intensity of ecstasy and rapture it shall begin to dance, and with clapping and stamping of feet shall raise such a melody that the realms on high shall be stirred to motion.
- 3 ایدوست حقیقی نفوذ کلمه الله مانند روح در عروق و شریان آفاق رو بسریانست و قلب عالم در نهایت هیجان عنقریب ملاحظه نمائید که هیکل عالم ایجاد چنان بقوه روح بحرکت آید که از شدت وجد و طرب آهنگ رقص کند و پاکوبان و کف زنان نغمهائی ساز نمایند که عالم بالا باهتزاز آید
- 4 And upon thee be the Most Glorious Glory! 'Abbas.
- 4 و عليك البهاء الأبهى

INBA85:127, MMK3#116 p.079x

ABU1714*Words to Mountfort Mills, spoken on 1909-May-26 in Haifa/Akka*

There may be speaking from a text taken from the writings, but it should be written out by the speakers and three days before the meeting be submitted to the believers for approval.

The provision of submitting a paper before it shall be read at a meeting refers to newcomers, not to regular speakers at the meeting. It is to guard against chatterboxes.

In the first place, these meetings are temporary, not permanent, as an organization. The Mashrak-el-Azkar is the permanent form. The speaking, though, must be confined to harmonious form. It may be by either man or women. The essential is faith and knowledge and one's spiritual attention should be fixed upon love and firmness and steadfastness in the Covenant.

You must be careful not to have anyone harmed by speaking. Suppose some speak not well. Do not oppose him; merely let him know his speech was not pleasant, no discussion. If a thing is not pleasing, keep silence. Do not express pleasure. Opposing causes resistance and that will cause division.

The hour of the meeting may be changed, as it is not the Mashrak-el-Azkar. It must not conflict with other churches to the point of dissension. If it incites animosity, change it. The separate gatherings should be especially for teaching, reunion and discussion. The general meeting should be wholly devotional in character. If possible, a separate home should be had. It should be had at the expense of the Temple, –a quiet place, entirely in the hands of the Cause.

PN_1909 p071, PN_1909 p081

ABU1704*Words to Mountfort Mills, spoken on 1909-May-26 in Haifa/Akka*

In brief, the duties of the Board of Council (Council Board) and teaching are most important matters; for this is the foundation of the edifice—teaching with the training of souls; so that every soul who receives the Message will also be trained. Today is the day of summoning. After the people become believers and

are trained, then we can attend to other matters. To do so now would be like setting an elaborate table without having any food. Food must first be prepared.

The people are all asleep. Our first duty is to awaken them. Their attention is entirely turned away from God and they must be attracted to the Kingdom. The scroll of Religion has been rolled together. Materialism has superseded and the reason is that the spiritual leaders have given up the original methods of the Prophets and become occupied with their own desires (?) (own theories of religion and its teaching (?)) They have no thought save the pleasures and the tastes of this world. Divine confirmations have been severed from them. They have become weak and materialists have taken advantage of this condition.

The first duty is to direct the attention of hearts to God. This is not possible unless souls are holy, eloquent and awake day and night, supplicating and imploring. Turn to the Kingdom of ABHA, rely upon Him, then unloosen the tongue and speak! Today only the Word of God can withstand materialism. (In this connection the Word means the Bounties of the Blessed Perfection or God).

PN_1909 p080

ABU1047

Words to Mountfort Mills, spoken around 1909-May-26 in Haifa/Akka

These little troubles must not take up your time. They are the products of egoism, the worst vice of man today. You have greater work to do.

An executive board is necessary. It may consist of both men and women; but the House of Justice will be composed of men only.

As to general protection, the believers are enjoined to look after one another. If, perchance, one is unfortunately attacked by accident or a decree of Providence, or is afflicted with a certain ordeal, they must try to release him from it. This is a duty.

Another is the getting ready of hospitals, dispensaries, home for cripples, schools for educating orphans, etc. It is better for Bahai children to be educated in Bahai schools.

As to helping one another, this refers to the various pursuits of life, as commerce, trade, professions, etc. In whatsoever of these a believer is in need of help, that help should be rendered. But nobody should ask for this aid; it is the privilege of those of wealth to do this work; but it is optional. One should not ask for aid. It is better to die first in the faith. The beloved of God must be in the utmost state of severance. They must teach the whole world this sense of severance. How shameful it is in the sight of God for a person to impose upon another! Such people must be elevated.

The work must attain such a pitch that should a wealthy person offer a gift to a poor man, the poor man should feel himself independent and not accept it. The time must come and the work get so high that every community will have a box for charity which may be full to the brim of gold and yet a poor man will refuse to take any so long as he is able to work for himself. The work must reach such a pitch.

Now, in Persia many very poor believers will not accept anything from anyone. They are true believers. They want to serve themselves and to contribute themselves. Poor believers in Persia never ask of the rich; it is not customary. But the rich will do this themselves without being asked. In Esphahan there was a famine and two brothers gave all they had, but no one asked them.

But the world will reach a state wherein neither absolute poverty nor great wealth will exist. Giving should be a joy to the giver, however poor he maybe, or however small his gift.

PN_1909 p082

ABU1104

Words to Mountfort Mills, spoken around 1909-May-26 in Haifa/Akka

These council boards are not Houses of Justice. That is a universal affair to be organized in time by all. Now is not the time. The man who would build must first get material and then begin erection. But if he has not right material he cannot build. This is the time for teaching; you must get material.

Therefore the board has for its main duty teaching. May it be confirmed to teach many and thus prepare for the House of Justice! It is a spiritual gathering and should remain such until political affairs are adjusted. Houses of Justice must attain to the potency to be such. Abdul-Baha hopes that in time the Board may attain to a condition like that.

Question: Should the Board be obeyed?

Answer: We have not yet people to obey. Its primary office is teaching of the House of God. If, however, in the course of events such matters arise as the care of orphans, printing of books, building the Temple, etc. they are to be discussed. If observed in spirituality its functions are holy.

Question: Has the Board any duty to act when it considers someone is not teaching in accordance with the Word of Baha'u'llah?

Answer: In such a case the duty of believers is to be kind and to listen, if the teaching is not destructive, but it should not be considered the foundation of the Cause. For example, as we are seated here someone comes in and talks in a way that does not please us. We should not turn him away, now should we make his words a foundation for our knowledge. As long as possible it is the duty of friends not to annoy another friend. Later the gathering will have a constitution to follow and if anyone speaks against or without the bounds of that, he will be told that he is out of our field. He will be told that the constitution does not permit that yet. This time has not yet come, however. Now is the time for teaching and getting an army. Later it can be organized.

Question: Is the duty of the Board to decide whether a certain teaching is destructive?

Answer: They will be able to judge, but the breach must be flagrant.

Question: Should we organize into a legal body now, with a constitution?

Answer: The time for organization is not yet. At present the work must be entirely spiritual.

PN_1909 p079

ABU3513

Words to Mountfort Mills, spoken around 1909-May-26 in Haifa/Akka

Question/topic: Regarding Mr. Woodcock's talks

Opposition is unnecessary. Here is one who has a lecture to give. If you like, go; if not, stay away.

You have more important things to consider, such as teaching.

PN_1909 p082

AB00754

To: Arthur S Agnew, in Chicago

Date: 1909-May-28

- ¹ O servant of the Abha Beauty! Your letter arrived and the books you sent were received. Convey on my behalf the Most Glorious Greetings to Mr. Albert R. Windust, Miss Gertrude Buikema and Miss Mary Lesch. In my moments of leisure at midnight when I engage in prayer, I will supplicate divine assistance and bounty on their behalf. Indeed, they have shown great effort in publishing the tablets.

¹ ای بندهء جمال ابهی نامهات رسید و کتبی که ارسال نموده بودید واصل شد بمسٹر (البرت ر. ویندست) A. R. Windust. و مس Gertrud Buikema و مس ماری لَش Lesch از قبل من تحیت ابدع ابهی ابلاغ دارید در اوقات فراغت نیم شب که بمناجات پردازم طلب عون و عنایت در حق آنان نمایم فی الحقیقه در طبع و نشر مکاتیب همی عظیم نمودند

- ² As to the difference between that material civilization now prevailing, and the divine civilization which will be one of the benefits to derive from the House of Justice, it is this: material civilization, through the power of punitive and retaliatory laws, restraineth the people from criminal acts; and notwithstanding this, while laws to retaliate against and punish a man are continually proliferating, as ye can see, no laws exist to reward him. In all the cities of Europe and America, vast buildings have been erected to serve as jails for the criminals.

² و اما تفاوت بین مدنیت طبیعیّه که الیوم منتشر است و بین مدنیت الهیه که از نتایج بیت العدل خواهد بود فرق اینست که مدنیت طبیعیّه بقوه قوانین جزائیّه و قصاص رادع و مانع خلق از ارتکاب قبايح اعمال گردد و باوجود این اینست که ملاحظه مینمائی که قوانین مجازات و احکام زجریه متصل در انتشار است و ابداً قانون مکافاتی در میان نه و در جمیع شهرهای اوروپ و امریک انبیهء واسعه حبسخانهها بجهت زجر ارباب جرائم تأسیس و بنا شده است

- 3 Divine civilization, however, so traineth every member of society that no one, with the exception of a negligible few, will undertake to commit a crime. There is thus a great difference between the prevention of crime through measures that are violent and retaliatory, and so training the people, and enlightening them, and spiritualizing them, that without any fear of punishment or vengeance to come, they will shun all criminal acts. They will, indeed, look upon the very commission of a crime as a great disgrace and in itself the harshest of punishments. They will become enamored of human perfections, and will consecrate their lives to whatever will bring light to the world and will further those qualities which are acceptable at the Holy Threshold of God.
- 3 اما مدنیت الهیه نفوس بشر را چنان تربیت نماید که نفسی ارتکاب جرائم نماید الا افراد نادره که آن ابداً حکم ندارد پس فرق است در اینکه نفوس را از قبايح و جرائم بواسطه زجر و قصاص و شدت انتقام منع نمائیم و یا آنکه چنان تربیت کنی و نورانیت بخشی و روحانیت بدهی که نفوس بدون خوف از زجر و انتقام و قصاص از جرائم اجتناب نمایند بلکه نفس جرائم را نعمت کبری و جزاء عظیم شمرد و منجذب فضائل عالم انسانی شوند و در آنچه سبب نورانیت بشر است و ترویج صفاتیکه مقبول درگاه کبریاست جانفشانی کنند
- 4 See then how wide is the difference between material civilization and divine. With force and punishments, material civilization seeketh to restrain the people from mischief, from inflicting harm on society and committing crimes. But in a divine civilization, the individual is so conditioned that with no fear of punishment, he shunneth the perpetration of crimes, seeth the crime itself as the severest of torments, and with alacrity and joy, setteth himself to acquiring the virtues of humankind, to furthering human progress, and to spreading light across the world.
- 4 پس ملاحظه نما که در بین مدنیت طبیعی و مدنیت الهیه چه قدر فرق و امتیاز است مدنیت طبیعی بزجر و قصاص بشر را مانع از اذیت و ضرر گردد و از ارتکاب جرائم باز دارد ولی مدنیت الهیه چنان تربیت نماید که نفوس بشریه بدون خوف از جزا اجتناب از اجرام کنند و نفس جرم نزد آنان اعظم عقوبت گردد و بنهایت جذب و وله با کتساب فضائل انسانی و ما به الترقی بشری و آنچه سبب نورانیت عالم انسانست پردازند
- 5 O Lord! Draw near the American friends to the Abha Kingdom and cause their deeds and actions to conform to the counsels and exhortations recorded in the Tablets. Make them firm in Thy love and steadfast in Thy Cause. Make them attracted to the Baha'i Beauty and grant them infinite joy and enthusiasm. Bestow upon them firm steps and heavenly power that they may arise to serve Thee and spread the signs of the Kingdom. Thou art the Powerful, the Mighty, the Glorious, the Kind, the All-Seeing. And upon thee be the Most Glorious Glory.
- 5 ای پروردگار یاران امریک را بملکوت ابهی نزدیک کن و بر وصایا و نصایح مذکور در الواح اعمال و افعال تطبیق نما بر محبت ثابت کن و بر امرت مستقیم فرما منجذب جمال بهائی کن و بشوق و شغف نامتناهی فائز فرما قدم راسخ بخش و قوه ملکوتی عطا کن تا بخدمت پردازند و نشر آثار ملکوت کنند توئی مقتدر و توانا و توئی عزیز و مهربان و بینا و علیک البهاء الأبهی
- 6 Convey on my behalf the Most Glorious Greetings to Mr. and Mrs. MacNutt, and upon thee be the Most Glorious Glory.
- 6 جناب مستر و میس مگالت را از قبل من تحیت ابدع ابهی ابلاغ دار و علیک البهاء الأبهی

SWAB#105x, BSW#18.04x, SW_v02#03 p.003-004, SW_v07#07 p.055x,
SW_v07#15 p.134x, SW_v14#05 p.146x, BSTW#299

MMK1#105 p.129x

AB12143

To: Ahmad Sohrab, in Washington, DC

Date: 1909-May-29

- 1 O dear one of 'Abdu'l-Baha! The hope from the Peerless Beloved is that the unique wanderer may be protected and at rest under the sheltering shade of the Glorious Lord. It has been some time that we have not received the expected news from you. Sometimes you write letters to Mr. Manshadi which he forwards, providing drops of water to thirsty hearts. A few days ago a telegram was sent through Mr. Manshadi inquiring about your condition, but no reply has yet arrived.
 - 2 The book that you sent last year was printed in Tehran in very beautiful calligraphy and was distributed throughout Iran. Everyone read it day and night with utmost joy and delight, and all are awaiting the second volume as promised, but due to preoccupations it has not yet appeared. In truth, that treatise is an adequate and sufficient eternal book that will forever be the cause of eternal fame and renown and the source of illumination of one's countenance in the divine world. 'Abdu'l-Baha arranged for its printing and publication in Tehran in the midst of tribulations. Observe how much importance He gave it. A copy was sent to you but you did not acknowledge its receipt.
 - 3 O dear one, thank God that you have arisen to serve the Beauty of Abha and are a servant and devotee of that Kind Beloved. This is what endures and persists. In this world thousands of politicians came and went and published many important publications on earth, and now you find neither mention nor trace of them.
 - 4 Malkam Khan, upon him be mercy and contentment, spent fifty years publishing political writings and filled Iran with the newspaper Qanun and became the founder of the awakening of minds. Finally others came and raised an uproar, and the result of his fifty years of toil and wandering and homelessness was that when he fell severely ill, what he wrote and desired - that one of his Iranian friends be present at his death to hear the last wishes of that wanderer - did not come to pass. He died in a hotel in utter despair and disappointment, complaining about his Iranian friends. May God have mercy upon him.
- ای عزیز عبداله‌آ امید از دلبر فرید چنان است که آواره و وحید در ظلّ ظلیل ربّ جلیل محفوظ و مسترّج باشند مدتی است که از آنجناب چندان خبر که منتظر است نرسید بعضی اوقات مکتوبی که بجناب منشادی مرقوم میفرمائید ارسال مینماید و دلهای تشنه را شبنمی گردد تا آنکه چند روز پیش بواسطه جناب منشادی تلغرافی ارسال شد و از احوال شما استفسار گشت و هنوز جواب نرسیده
- کتابی که سال گذشته ارسال نموده بودی بخطّ بسیار خوشی در طهران طبع شد و در جمیع ایران انتشار یافت و هر کس بنهایت سرور و حبور شب و روز قرائت نمود و کل حسب الوعد منتظر جلد ثانی هستند ولی هنوز بسبب مشغولیت ظهور و بروز نمود فی الحقیقه کتاب باقی کافی وافی آن رساله است که الی‌الابد سبب صیّت و صوت سمرمدی و باعث نورانیت وجه در جهان الهی است عبداله‌آ در بحبوحه بلا بطبع و نشر آن در طهران پرداخت ملاحظه فرمائید که چه قدر اهمیت داد و یک نسخه از آن نزد شما ارسال گشت ولی اشاره‌ئی بوصول ننمودند
- ای عزیز شکر کن خدا را که بخدمت جمال ابدی پرداختی و بنده و آشفته آن دلبر مهربان هستی اینست باقی و برقرار در این جهان هزاران سیاسیون آمدند و رفتند و نشریات بسیار مهم در روی زمین نمودند و الآن لا تجد لهم ذکراً و لا اثر
- ملکم خان علیہ الرّحمة و الرّضوان پنجاه سال بنشریات سیاسی پرداخت و ایران را مملوّ از روزنامه قانون نمود و مؤسس تحریک افکار گشت عاقبت دیگران در میان آمدند و های و هوی بلند نمودند و زحمات پنجاه ساله و در بدری و آوارگی او این شد که در وقت شدت مرض آنچه نوشت و خواست که یک نفر از رفقای ایران در وقت وفات حاضر شود و وصیتهای آن آواره را بشنود ممکن نشد در اوتل در نهایت یأس و ناامیدی و گله از یاران ایرانی فوت شد

In truth, that poor soul was deprived of high office and the title Nizam al-Dawlih and honor and prosperity in Iran, gained nothing in the political world and saw no fruit, did not attain the fame that was his utmost desire, and left this world disappointed and sorrowful while each of the republicans considered himself greater than him.

رحمة الله عليه في الحقيقة آن بیچاره از منصب عظمی و لقب نظام الدوله و عزّت و اقبال در ایران محروم شد و در جهان سیاسی طرفی نه‌بست و ثمری ندید و نامی که منتها آرزوی او بود نیافت مأیوس و محزون از این‌عالم رفت و هر یک از جمهوری‌طلبان خود را اعظم از او می‌شمرد

BRL_DAK#1008

AB12237

To: *Mashhadi Rida et al., in Qum*

Date: 1909-May-29

- 1 O steadfast and firm friends! The letter you had penned became the cause of attraction and rapture of hearts. It was evidence of the faith and certitude, and proof of the tranquility and assurance, of the friends in that region who were repeatedly subjected to tests and exposed to trials. They are tested believers who have endured severe tribulations and tasted the bitterness of the reproach and derision of enemies. Despite this, they possess a firm step and a steadfast heart, and this is purely through the bounty of the Ancient Lord and among the greatest gifts of the Manifest Light.
- 2 Thanks be to God that He has trained such friends and raised up such souls beneath the shade of the Word of Unity, who freely sacrifice their wealth, lives, name and fame in the path of that Kind Beloved. Therefore, the confirmations of the Abha Kingdom encompass those souls, and the praise of the Concourse on High gladdens their hearts.
- 3 And upon you be the Most Glorious Glory.
- 4 O my God! O my God! These are the company of truth and the band of those firm in the Covenant, the guardians of the Testament in all regions, who supplicate to Thee at eventide and at dawn, who flee from the croaking ones to aid the Covenant, whose faces shall be radiant on the Day of Meeting. Lord! Make them of goodly character, bearers of Thy Word among the people of concord. Verily, Thou art the Confirmer, the Helper, the Generous, the Merciful, the Mighty, the Bestower.

1 ایدوستان ثابت راسخ نامه‌یکه مرقوم نموده بودید سبب انجذاب و وله قلوب گردید برهان ایمان و ایقان و دلیل سکون و اطمینان یاران آن سامان بود که به کرات و مرات مورد امتحان گردیدند و معرض افتتان شدند مؤمن ممتحنند و صدمات شدید کشیدند و تلخی ملامت و شتمت اعدا چشیدند باوجود این قدمی راسخ دارند و قلبی ثابت و این صرف موهبت ربّ قدیمست و از اعظم مواهب نور مبین

2 شکر خدا را که چنین یارانی تربیت نمود و چنین نفوسی در ظلّ کلمه توحید مبعوث کرد که مال و جان و نام و نشان در سبیل آندلبر مهربان رایگان بذل نمایند لهذا تأییدات ملکوت ابدی شامل آن نفوس است و تحسین ملاً اعلی مفرح قلوب

3 و علیکم البهاء الأبدی

4 الهی الهی هؤلاء عصبة الحق و ثلة الثبات علی العهد حفظة الميثاق برة الافاق مبتهلين اليك في العشي و الاشرار نفرة من التعاق نصرة الوفاق نصرة الوجوه يوم التلاق رب اجعلهم حسنة الاخلاق حملة كلمتك بين اهل الوفاق انك انت المؤيد الموفق الكريم الرحيم العزيز المتان

QUM.133-134

AB11862*To: Hippolyte Dreyfus-Barney, in Paris**Date: 1909-May-29*

- 1 Your letter was received. Regarding Jalalu'd-Dawlih and other Iranian wanderers, show the utmost consideration and kindness as much as possible. 1 نامه شما رسید در حق جلال الدوله و سائر آوارگان ایران بقدر مقدور نهایت رعایت و مهربانی مجرا دارید
- 2 You had written that at the home of Mumtazu's-Saltanih, the Minister Mumtazu'd-Dawlih had asked why the Baha'is do not help and assist the constitutionalists. You had responded very well - well done! 2 مرقوم نموده بودید که در منزل ممتاز السلطنه وزیر مختار ممتاز الدوله گفته بود که چرا بهائیان کمک و اعانت از مشروطه طلبان نمیکنند بسیار خوب جواب داده بودید آفرین بر شما
- 3 The purpose of the Baha'is is to raise high the banner of the Most Great Peace and to eliminate the foundation of war and strife from all horizons, to bring all different nations and peoples under the shade of God's unified tabernacle, and to erase racial, national, religious, sectarian and political prejudices from the tablet of the world - so that all regions become one region, all races become one race, and all nations become one nation, until the world of creation finds rest. 3 بهائیان را مراد چنان که علم صلح اکبر بلند نمایند و بنیان جنگ و جدال را از جمیع آفاق براندازند جمیع ملل و طوائف مختلفه را در ظل خیمه یک رنگ الهی درآرند و تعصب جنسی و وطنی و دینی و مذهبی و سیاسی را از لوح عالم محو کنند تا جمیع اقالیم واحد گردد و جمیع اجناس جنس واحد شود و جمیع ملل ملت واحده گردد تا عالم آفرینش آسایش یابد
- 4 Given these lofty aims, how can they sully themselves with these conflicts and disputes which are but the playthings of political figures? His Excellency Mumtazu'd-Dawlih knows that all this strife and conflict stems from the personal motives of a limited number of people on both sides - there is absolutely no pure intention involved. Given this, how can the Baha'is intervene? 4 با وجود این مقاصد عالی چگونه خود را باین منازعات و مجادلات که عبارت از ملاعب اهل سیاست است آلوده مینمایند سرکار ممتاز الدوله میدانند که جمیع این جدال و نزاع منبعث از اغراض قلبیه نفوس معدودی از دو طرف است نیت خالصه ابداً در میان نیست با وجود این بهائیان چگونه مداخله نمایند
- 5 Convey the most wonderful Abha greetings to the handmaid of Baha, Mrs. Clifford Barney, and likewise to the other friends. And upon you be glory. 5 امة البهاء مس کلنفورد بارنی را تحیت ابدع ابهی ابلاغ دار و همچنین سائر احباب را و علیک البهاء

BRL_ATE#095x, BSW#16.01x

BRL_DAK#0088

AB05303*To: Ardishir Rustam Khan et al.**Date: 1909-May-29*

- 1 O lover of kindness! This dark and narrow dustheap and humanity wandering within it homeless and destitute - therefore the wise one does not attach their heart and the seeing one does not approve of attachment. The royal falcon soaring in recognition seeks the prey of supplication, and the heavenly bird yearns for the eternal nest.
- 2 Praise be to God that the luminous morn has dawned and divine guidance has arrived, the merciful rays have shone forth and heavenly bounties have appeared. The time has come for the Persian friends to arise to serve the heavenly Faith, to become guides for the lost ones, to become refuge and shelter for the helpless, and to follow the path of their ancestors.
- 3 O Ardeshir Khusraw, be grateful that you have reached this threshold and found your way to this court. You have laid your head at the circumambulating-point of the Concourse on High and asked for what you desired. My hope is that you will raise the banner of truth and friendship and become the cause of awakening and awareness of the heedless ones. May your soul be happy.
- 4 Upon you be the Most Glorious Glory.

1 ای مهرور این خاکدان تنگ و تار و انسان در آن آواره و بیسر و سامان لهذا دانا دل نبندد و بینا تعلق نپسندد شهباز اوج عرفان را طعمه راز و نیاز است و مرغ آسمانی را شوق آشیان جاودانی

2 الحمد لله که صبح نورانی دمید و بدرقه ربانی رسید پرتو رحمانی درخشید و بخشش آسمانی پدید گردید وقت آنست که یاران پارسی بخدمت آئین آسمانی پردازند و گمگشتگان را رهبر گردند و پیچرگان را ملجأ و پناه شوند و برز نیاکان راه برند

3 ای اردشیر خسرو شکر کن که باین درگاه رسیدی و باین بارگاه ره یافتی سر باستان مطاف ملأ اعلی نهادی و آنچه آرزو داری خواستی امیدم چنانست که براسی و دوستی علمی افزایی و سبب بیداری و هوشیاری غافلان گردی جانت خوش باد

4 علیک البهاء الأبهی ع

YARP2.132 p.151

AB05234*To: Rustam Bahram et al.**Date: 1909-May-29*

- 1 O lovers of the Kind Beloved! How wonderful, how wonderful that on this auspicious day you have awakened and become conscious, and attained the honor of meeting! You have rent asunder the veil and severed attachment to vain imaginings. You have heard the divine call and drunk from the endless fountain of bounty. You have tasted the honey of heavenly bestowal and taken wing to the rose-garden of mystical knowledge. This is the grace and bounty of the Lord of creation,
- 1 ای عاشقان دلبر مهربان زهی زهی که در این روز فیروز بیدار شدید و هوشیار گشتید و بشرف دیدار فائز شدید پرده دریدید و تعلق باو هام بریدید ندای الهی شنیدید و از چشمه فیض نامتناهی نوشیدید شهد بخشش آسمانی چشیدید و بگلشن عرفان پریدید اینست فضل و بخشش خداوند آفرینش و اینست زینت و آرایش اهل بینش و اینست گوهر شاهوار آغوش راحت و

and this is the adornment and ornament of the people of insight, and this is the peerless pearl in the embrace of rest and tranquility. Praise be to God that you have partaken of and immersed yourselves in this boundless ocean.

- 2 O Lord! A cherished handmaiden has hastened to Thy thresh-old and departed this world in hope. O God, guide all to the rose-garden and bring kind Bahram into the heavenly realm, and make Mihrban-Bahram drink the sweet wine of pardon and forgiveness. Thou art the Bestower, the Giver, and the Kind One.

آسایش ستایش خدا را که از این دریای بی پایان
بهره بردید و غوطه خوردید

2 ای پروردگار کنیزی عزیز باستان شتافت و بامید
از اینجهان جدائی یافت خدایا کل را بگلشن راه
ده و بهرام مهربان بجهان آسمان درآر و مهربان
بهرام را از بادهء عفو و غفران شهدآشام کن
توئی بخشنده و دهنده و مهربان

YARP2.508 p.369

AB00485

To: Unknown, in Nayriz

Date: 1909-May-30

- 1 May the light emanating and the glory radiating from the Sun of Truth, which bestows grace from the Abha Kingdom, rest upon you!
- 2 O martyrs and manifestations of the Love of God, O noble and pious ones, Verily, you were sacrificed in the Path of God. I testify that you are signs of guidance and the embodiment of words of virtue and stars made manifest on the Supreme Horizon and resplendent lights reflected in the realm of the Most Exalted Example and tall trees in the heavenly paradise and birds warbling in the Garden of Sacrifice and lions roaring in the groves of loyalty and fish swimming in the pools of the Most Glorious Heaven. Blessed are ye for as soon as you heard the call you responded with prayer, took sanctuary in the Most Peaceful Refuge, called upon your Supreme Lord, frequented the friends and hated not the enemies. You strengthened your loins in obedience to the Manifest Lord and rose to serve the Cause of God with hearts overflowing with joy. You fulfilled your pledges to your Cherished Lord with utter submissiveness and humility with tearful and prayerful hearts to the point that your voice was heard and your fame was spread throughout the world. Your hearts were filled with assurance through the confirmations of the Lord of Splendor. Your souls, attracted to the Glorious Beauty desired to be at that Hallowed Place of Martyrdom.

1 التور الساطع و الضياء اللامع من شمس الحقيقة
الفائض من ملكوت الأبى عليكم

2 أيها الشهداء مظاهر محبة الله و النجباء الأتقياء
قد فديتم في سبيل الله اشهد أنكم آيات الهدى و
كلمات التقوى و النجوم الباهرة من افق العلى و
السرّج اللامعه في زجاج مثل الأعلى و الأشجار
الباسقه في الجنة المأوى و الطيور الصادحة في
رياض الفداء و اللبث الزائرة في غياض الوفاء
و الحيتان السابحة في حياض الجنة الأبى طوبى
لكم بما سمعتم النداء و لبّيتم للدعاء و أويتم الى
الكهف الأوفى و ناديتم بذكر ربكم الأعلى و واليتم
الأحباء و ماعاديتم الخصماء و شدتتم الأزور على
عبودية ربّ الظهور و قتم على خدمة امر الله
بقلوب طافح بالسّرور و قضيتم نحبكم بافتدة خاضعة
خاشعة مبتله الى الربّ المشكور الى ان انتشر
صوتكم و صيتكم في الآفاق و اطمأنت قلوبكم بتجلى
ربّ الاشراق

- 3 Eagerly yearning to behold your Lord, you took hold of His mantle and said: Destine for us, O our Lord, the cup overflowing with the wine of martyrdom. Intoxicate us with that pure wine and honor us with that immense bounty while we are injured by the arrows and fallen on the ground our blood is shed and our bodies are cut to pieces.
- 3 و اشتاقت افدتكم الى مشهد الفداء منجذيين الى الجمال الأبهى وتمنيتم اللقأ و تمسكتم بذيل رداء الكبرياء و قلتم ربنا قدر لنا الكأس المثلثة بصبها الفناء و رتخنا بتلك السلاف و شرفنا بالموهبة الكبرى جريحين بالسهام طريحين على التراب مسفوحين الدماء متقطعين الأعضاء اربا اربا
- 4 So, the Lord of the Lofty Heavens destined for you the achievement of salvation, grace and bliss and allowed you to attain the greatest hope. Consequently the jealous and hostile crowd assaulted you in a multi-pronged attack. This ruthless mass scattered you, murdering and plundering, using their own hands to seize and rend asunder your hearts and organs. They shot their arrows at you, aimed their bayonets at you and shed your blood. They feared not their Lord, the Unconstrained, the Avenger and the Almighty.
- 4 فقدّر لكم ربّ السموات العلى الفوز و الفلاح و الفيض و التجاح و البلوغ الى اعظم المنى فاغارت عليكم عصبة الشحناء الغارة الشعواء و شردّ بكم فى القتل و النهب ثلة الأشقياء بآبى هاتكة فاتكة للقلوب و الأحشاء و صوبوا عليكم السهام و اشروعوا عليكم السنان و سفكوا منكم الدماء و ماخشوا ربهم المختار المنتقم الجبار
- 5 O, radiant lights, glimmering moons, clear and comprehensible suns! I know not how to mention your immense calamity nor how to lament and explain the mystery of thy great suffering. Verily, eyes are shedding tears hearts are broken with intense pain and souls are certainly sorrowful as the greatest of disasters hath struck you. Thus, in this great calamity hearts are aflame, tears are flowing. Verily patience hath ended. May my soul be a sacrifice for you May my being be offered up for you.
- 5 أيها الأنوار الساطعه و البدور اللامعه و الشمس الباهره لم ادر باى لسان اذكر رزيتكم الكبرى و انوح و ابوح بمصيبتكم العظمى لعمر الله انّ العيون تتذرف بالعبرات و القلوب تنقطع بالحسرات و النفوس لنى سكرات مما ألم بكم اشدّ المصيبات فالقلب مضطرم و الدمع منسجم و الصبر منصرم فى هذه البليّة الكبرى روى لكم الفداء و ذاقى لكم الفداء و
- 6 My soul has yearned for death in this calamity, however, you have received that excellent chalice, have achieved nearness to the Divine Mercy, have found a place for retreat under the far stretched celestial shadow, have obtained such a lofty station, have attained the presence of the Loving Lord and ascended into the Orb of Effulgence shining bright with the Light of the Glorious Beauty, intoxicated with the Wine of Union and realized eternal life that hath no parallel. I beg God to make your blood a cause of propagation of the scriptures of God, the manifestation of divine mysteries, the diffusion of His light in other countries, to bless whosoever makes a pilgrimage, whosoever visits the pure dust of your remains, whosoever breathes the fragrant sacred perfume of your sweet smelling tombs, whether those who have gone before or those who will come in the hereafter.
- 6 نفسى يتنّى الفناء فى هذا البلاء ولكن انتم حرّتم القدح المعلى و ادرتكم جوار الرحمة الكبرى و آويتم الى الظلّ الممدود و فزتم بالمقام المحمود و ادرتكم لقاء الربّ الودود و سموتم الى محفل التجلّى متلألاً بانوار الجمال تسقون من رحيق الوصال و فزتم بحيات ابدية ليس لها مثال اسئل الله ان يجعل دمائكم سبباً لانتشار الآثار و ظهور الأسرار و سطوع الأنوار فى سائر الأقطار و يتبارك من يزور ترابكم الطاهر و رمسكم المسكى العاطر و يتعطر بنفحات قدسكم مشام البادى و الحاضر
- 7 O God! My God! Destine for me this lofty station. Bestow upon me that brilliant cup. Give me to drink from the pure wine of that glorious martyrdom, the wine that is sweeter and
- 7 ربّ ربّ قدر لى هذا المقام الرفيع و انلنى ذلك الكوب المتلألى و اسقنى من سلاف رتخ ذلك

more delicious than Tasnim and Salsabil: O divine wine of the Remembrance of God. Allow me to join those martyrs and deprive me not of Thy favors except for such as those who are nigh unto thee from amongst the noble ones. Verily, thou art the Bounteous and verily thou art the Possessor of Boundless Grace.

- 8 Some blessed souls should recite this tablet with utmost resignation and humility at the resting place of the martyrs, on behalf of 'Abdu'l-Baha.

NYR#203

الحزب الجلیل و احلی و اهنا من تسنیم و سلسبیل
و الحقنی بهؤلاء الشهداء و لا تحرمنی من الطافک
الفائضة علی المقرّین من التجّاء انک انت الکریم
انک انت الرّحیم و انک انت ذو فضل عظیم ع

8 چند نفس مبارک باید بالتّیابه از عبدالبهاء در
کمال خضوع و خشوع در مضجع شهداء این
زیارترا تلاوت نماید

AMK.067-069, LMA2.405, MUH2.0781,
MLK.097, NYMG.183, NYR#203

AB06695

To: *Fadl Ali Shamsabadi*

Date: 1909-May-30

- 1 O thou who art firm in the Covenant! Thy letter was received and supplication was made at the Threshold of Oneness that the means of comfort and tranquility of heart and soul be prepared for thee. Attachment to this world is not permitted, and immersion in this sea is not necessary. It behoveth one, with utter severance, to attach oneself unto God, so that comfort of soul, tranquility of heart, freedom of spirit and assurance of self may be attained. For these few days of life, sorrow and grief and frustration are not permitted. How excellent is what was said:

- 2 "These bitter days, more bitter than poison, shall pass

- 3 Once again days sweet as sugar shall come."

- 4 Through God's grace, I also seek worldly comfort for thee. And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان نامه رسید و بدرگاه احدیت عجز
و زاری گردید که اسباب راحت و آسایش دل
و جان از برای تو مهیا گردد تعلق باین عالم جائز نه
و تعمّق در این دریا لزوم ندارد باید بانقطاع الی
الله تعلق یافت تا راحت جان و آسایش دل و
فراغت قلب و اطمینان نفس حاصل گردد از
برای ایامی چند زندگانی اندوه و غم و ناکامی
جائز نه

2 فنعم ما قال بگذرد این روزگار تلختر از زهر

3 بار دگر روزگار چون شکر آید

4 از فضل حقّ راحت اینجهان نیز از بهر تو طلبم و
علیک البهاء الأبهی

INBA87:209a, INBA52:211, MSHR2.256

AB07313*To: Muhammad Hasan Khan**Date: 1909-May-30*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 Praise be to God, thou hast an eloquent speech and fluent utterance. Thou seekest a pure and holy heart and a soul rejoicing in the glorious Kingdom. Thou pursuest attention to the Beauty of Abha and attachment to the hem of His grandeur. Know thou with certainty that such souls are confirmed and assisted. 2 الحمد لله نطقی فصیح داری و بیانی بلیغ قلبی طیب و طاهر خواهی و جانی مستبشر بملکوت باهر توجه بجمال اهی جوئی و تشبث بذیل کبریا طلبی یقین بدان که چنین نفوس موفق و مؤیدند
- 3 In any case, turn thy attention to the Kingdom of Abha and seek victory and triumph from the Supreme Lord, so that thou mayest find the doors opened and attain repose in the cave of divine protection and preservation. 3 باری توجه بملکوت اهی کن و نصرت و فتوح از حضرت کبریا طلب تا ابواب گشوده یابی و در کھف حفظ و حمایت الهی آسوده گردی
- 4 Make His Holiness Mansur joyous and give him the glad-tidings of abundant grace, for the Forgiving Lord is the confirmer of His Holiness Mansur. 4 حضرت منصور را مسرور کن و بشارت فضل موفور ده که رب غفور مؤید حضرت منصور است
- 5 And upon thee be the Most Glorious Glory. 5 و علیک البهاء الأبهی

INBA87:114a, INBA52:113a

AB02713*To: Sayful-Atiba**Date: 1909-May-31*

- 1 O wandering friend! Praise be to God that in wandering you have a companion, and despite separation you are near. Yet your wandering is for a brief time, while this Wronged One has been a wanderer from the beginning of life until now and remains so. This wandering will, God willing, become the cause of freedom. Such is the hope. 1 ای دوست آواره الحمد لله در آوارگی شریکی و باوجود مهجوری نزدیک ولی آوارگی شما مدتی قلیل ولکن این مظلوم از بدایت حیات تا حال آواره بوده و هست و این آوارگی انشاءالله سبب آزادی گردد امید چنین است
- 2 I have not forgotten you and will not forget you. That brief time of meeting with you is ever before my eyes, and that kind friend is before my sight. The hope for attaining the fruit and continuous meeting is not dependent or conditional, for if stone and clay were to melt in fire for a thousand years it would have no effect, while the lamp's wick immediately blazes forth upon 2 شما را فراموش ننوده و نخواهم نمود اندک زمان ملاقات شما همیشه در نظر است و آن یار مهربان پیش بصر و امید حصول ثمر و ملاقات مستمر منوط و مشروط نه زیرا حجر و مدر اگر هزار سال در آتش بگدازد اثر نکند ولی فتیلهء سراج

merely touching the fire. This brief connection of the wick is greater than a thousand years' connection of stone.

بجَرَدِ مَسِّ نار فوراً برافروزد این مقارنتِ قلیله
فتیله اعظم از اقتران هزار سال حجر است

- 3 In any case, I hope that you will derive illumination from the station of "its oil would almost glow even if untouched by fire." This is from God's grace which He bestoweth upon whomsoever He willeth, and God is the possessor of great grace.

3 باری امیدوارم که از مقام یکاد زیتا یضیء و لو
لمتمسسه نار استفاضه نمائی ذلک من فضل الله
یؤتیہ من یشاء والله ذو فضل عظیم

- 4 "Has not the time come for those who believe that their hearts should become humble at the remembrance of God?" Blessed is he who says: "Yes, O my Lord, the time has come and arrived."

4 ألم یأن للذین آمنوا ان تخشع قلوبهم لذكر الله طوبی
لمن قال بلی یا رب آن و حان

- 5 The days of life will end - comfort and difficulty, glory and abasement, wealth and poverty will all terminate, but the divine edifice shall remain and heavenly souls shall find their way to the divine pavilion and shine forth from the horizon of inner meanings and realities with infinite lights. Ask God that you may become intoxicated with this wine and become a wine-worshipper in this tavern.

5 آیام زندگانی پایان رسد راحت و مشقت عزّت
و ذلّت ثروت و مسکنت منتهی شود ولی بنیان
الهی باقی ماند و نفوس رحمانی بایوان الهی ره یابند
و از افق حقائق و معانی بانوار نامتناهی بدرخشند
از خدا بخواه که از این باده سرمست شوی و
در این نهمخانه می پرست گردی

- 6 Therefore extract what you desire in the name of thy Lord, the Most Merciful, the Most Compassionate. And upon you be greetings and praise.

6 فاستخرنّ ما ترید باسم ربّک الرحمن الرحیم و
علیک التّحیّة و الثّناء

MMK6#544

AB12301

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

Date: 1909-May-31

- 1 O thou who art firm in the Covenant! Thy letter dated the 11th of Jamadi'l-Avval 1327 was received, along with the letter from the Spiritual Assembly of Shiraz, the contribution register for Shiraz and other localities for the oppressed ones of Nayriz and the families of the martyrs, and the receipts are being sent. Praise be to God, both letters indicated strength of steadfastness in the Blessed Cause. Today, firmness and steadfastness in the Cause of God is the attractive force of the confirmations of the Kingdom of God.

1 ای ثابت بر پیمان نامهء مورّخ به ۱۱ شهر جمادی
الأوّل ۱۳۲۷ رسید با نامهء محفل روحانی
شیراز و دفتر اعانهء شیراز و سائر جهات بجهت
ستمیدگان نیریز و بازماندگان شهدا و قبوضات
ارسال میگردد الحمد لله هر دو نامه دلالت بر
قوهء استقامت بر امر مبارک مینمود امروز
ثبوت و رسوخ بر امر الله قوهء جاذبهء تأیید
ملکوت الله است

- 2 Thou hadst asked about the meaning of a verse from the Most Holy Book and requested a clear explanation. Although this servant submitted his resignation from being an interpreter of the Book at the threshold of the Most Glorious Beauty - for

2 از معنی آیهء کتاب اقدس سؤال نموده بودید
و بیان صریح رجا نموده بودید اگرچه این عبد
از مبینی کتاب بدرگاه جمال ابهی استعفا تقدیم

praise be to God, there are mujtahids present who have the power and capacity to derive laws from the Book and there is no need for 'Abdu'l-Baha - yet solely for thy sake, the explanation of this blessed verse is given: The residence and special clothing belong to the eldest son, meaning the most senior offspring of the deceased, not to all male offspring.

- 3 The draft for eight guineas which thou hadst sent through Aqa Mirza Jalal Afnan was received. The glad tidings of the attraction of the hearts of the friends in Shiraz made the friends supremely thankful at the threshold of the Blessed Beauty, as intimate companions. And upon thee be the Most Glorious Glory.

نمودم زیرا الحمد لله مجتهدین موجود قوت و قدرت استنباط احکام از کتاب دارند احتیاج به عبدالبهاء نیست ولی محض خاطر شما بیان این آیه مبارکه میشود دار مسکونه و البسه مخصوصه تعلق به ولد بکر دارد یعنی ارشد اولاد متوفی نه بعموم اولاد ذکور

3 برات هشت جنیه که ارسال نموده بودید مرسول جناب آقا میرزا جلال افنان رسید بشارت انجذاب قلوب احبای شیراز احباً را بنهایت شکرانه عتبه جمال مبارک همدم و همراه کرد و علیک البهاء الأبهی

BSHI.091-092

AB04504

To: Curnuck, Florence S et al., in Brooklyn

Date: 1909-May-31

- 1 ...Today the banner of the unity of the Covenant is raised high and the connection between hearts is firm. As much as you are able, expound the mysteries of the Covenant and Testament, that the lights of the Lord of the Covenant may shine forth. If a soul becomes truly attracted to God as it ought and should, and becomes filled with the mysteries of the Kingdom, it will surely receive illumination from the Sun of Truth, the light of Baha'u'llah.

1 ...امروز علم وحدت میثاق بلند است و ارتباط قلوب محکم تا توانید از اسرار عهد و میثاق بیان کنید تا انوار ربّ العهد اشراق نماید و اگر نفسی چنانکه باید و شاید منجذب الی الله گردد و ممتلئ از اسرار ملکوت شود البتّه استفاضه از شمس حقیقت نورانیت بهاءالله نماید

- 2 O people of firmness and steadfastness! Strive with heart and soul to achieve complete establishment in the Kingdom and to resist the world of limitations through the outpouring power from the realm of glory. For the darkness of the world of nature is intense; until the light of the Most Glorious Kingdom encompasses all, the bright morn of reality will not shine forth from the darkness of the natural world.

2 ای اهل استقامت و ثبات بجان بکوشید تا در ملکوت تمکن تام حاصل نمائید و بقوه فائضه از عالم لاهوت مقاومت ناسوت کنید زیرا ظلمات عالم طبیعت شدید است تا نورانیت ملکوت ابری احاطه ننماید از تاریکی عالم طبیعت صبح روشن حقیقت ندرخشد

- 3 The Lord of Hosts has appeared with the powers of the Kingdom. His world-conquering armies are heavenly characteristics, human virtues, and divine perfections. The Lord of Hosts has launched His attack with this army and is engaged in conquest in both East and West. The manifestations of this power are the loved ones of God. Therefore, in this blessed age and

3 ربّ الجنود بقوای ملکوت ظاهر شد جیوش جهانگیرش اخلاق ملکوتیه و فضائل عالم انسانی و کمالات رحمانیست ربّ الجنود با این سپاه هجوم نموده و در شرق و غرب بفتوح مشغول مظاهر این قوت احبای الهیند لهذا آنان باید در این عصر مبارک و قرن عظیم روش و سلوکی پیش گیرند

mighty century, they must adopt a course of action that represents the luminosity of the human world and the holy spirituality of the divine Kingdom. Success in attaining this most exalted station is conditional upon and dependent on firmness in the Covenant.

که نورانیت عالم انسانیت و روحانیت مقدسه
ملکوت الهی و موفقیّت باین مقام اعلیٰ مشروط
و منوط بثبوت بر میثاق است

MMK3#288 p.212x

ABU0374

Words spoken at the sea shore in June 1910 in Haifa/Akka

Question/topic: Is the concept of the 'Prophet' synonymous with that of a 'Manifestation'?

Seventeenth letter from Dr. J. F. to Mrs. A. Schwarz, Stuttgart.

From two conversations of the Master with Miss St. and Dr. F. concerning prophets, prophecy and their significance for mankind.

Place: Sea shore.

Time: June 1910 before and after sunset.

Persons: Small circle of Baha'is and friends.

Language: Arabic with English translation.

Miss St.: "Master, is the concept of the 'Prophet' synonymous with that of a 'Manifestation'?"

Master: "Yes and no, namely: each Manifestation has His prophetic mission and His prophetic character, but not each Prophet is at the same time a Manifestation. This, my friends, will immediately be shown, when we look at some of the Prophets and Manifestations separately.

The word 'prophetes' is from the Greek and means literally the 'predictor'. Many people therefore think that a Prophet is a Seer Who prophesies the future, because He foresees the future. The Prophet, however, is more than a Seer, it is true that each Prophet has visions far into the future, but beyond this He is the Announcer and Expounder of the Word of God.

The best-known Prophets are the Israelite ones from the Old Testament. The Israelites or Hebrews are a Semitic family. In the Arabic language the original Semitic type has been preserved in its purest form, and what Sanskrit is to research into

an Indo-Germanic language, Arabic is for the Semitic ones. (Assyrian, Babylonian, Aramaic, Hebrew, Arabic). In the Arabic the Prophet is called 'Nabi', from the root naba' = announce. The announcer, the agent of a third party, is called nabba'a or anba'a or in brief nabi (nebi). A 'Nabi-Prophet' therefore does not say anything of Himself, anything of His own, but what Another, Higher One inspires Him with, in brief, what He is charged with by God the All-Highest. The Prophet-Nabi appears as a Messenger of God in His name and at His bidding. He is the instrument of the All-Highest, the 'mouth-piece' of God (see Jer. 15:19 Old Testament). The Prophet-Nabi is able to understand the obscure divine Revelations and, if He wills, to explain and make them comprehensible to an ordinary mortal (see Pindar among the Greeks). Visions, ecstasy, miracles, are not the characteristics of the Prophet, of the Nabi, but the fact that He, as the Inspirer, and at the same time as the Interpreter of God, conveys His Message and Command, regardless of whether it revolves about the present or the future. Among the ancient peoples, the Babylonians and Assyrians, the prophets were primarily visionary ecstasies! (See for example the prophets of Baal on the Carmel under Ahab and Jezebel). Into this category belong also the Indian fakirs, the dancing and howling dervishes of the Sunnis, the begging dervishes of the Shiah etc.

A Prophet, 'Nabi', in the Arabic meaning is, however, far more than a visionary, a magician, an ecstatic! All our great Prophets from Noah to Moses, from Christ and Muhammad down to the Holy Ones of our days, the Bab and the Perfect Beauty of Baha'u'llah - to name but the most great - have recognized God in history, They have placed all temporal things in an eternal context, They have measured Their era and its occurrences with a divine, eternal standard. All true and great Prophets demanded pure worship of God and equitable judgment; They, as the embodied Voice of God, have clearly testified to the Will and the Plans of God, the Creator, to Their contemporaries and beyond, to all people of Their age and for the future, They have expounded the Word of God and have demanded and commanded obedience.

Upheavals and catastrophes in world history have always been announced by Prophets (Nabi), were interpreted and explained by Them to the people, in order to show the right path to them (the people), so that they could safely find their way through the catastrophes and into a better future! In this sense the true Nabi prophesies the future to His own. The people have correctly recognized the Prophets (Nabi) as the 'stormy petrels' of world history.

If the true Prophets (Nabi) represent the embodied Voice of God, They are at the same time the embodied conscience of the people. Better than the word 'embodiment' would be the concept of the 'Manifestation'. Already His Holiness the Bab said: According to the doctrine of the Return (raj'a) the Prophets are always the same Man and to this I (the Bab) can testify: 'That which spoke in the Prophets of the past, now speaks in Me and will after Me speak in "Man Yu?hiruhu'llah" (Baha'u'llah), for there is no final end of manifestation'. Instead of Manifestation of God one can also speak of a Reflection of God. Already in the Bayan (Book of Laws of the Bab) the nineteen disciples of His Holiness the Bab are named 'mir'atu'llah' (mirrors of God), even more clearly His Holiness the Bab is called the 'Mirror of the Breath (Logos) of God'. Already the Greek philosopher Plotinus said: 'The relationship of the Creator to the creation is and will remain inconceivable', one can best bring it close to human understanding by denoting the Creator as the Sun of light and warmth, and the first creature, Man in His potency, i.e. the Prophet (Nabi), as the Reflection of the Godhead. The true Prophet (Nabi) is also the embodied Voice of God, the earthly Manifestation, the Reflection of the Light of the Creator." Allah-u-Abha.

It has become late, the guests take their leave, shortly afterwards the Master leaves too, accompanied by His Baha'is.

SDW v12#02 p.014-015

ABU0376

Words spoken on Mt Carmel in June 1909 in Haifa/Akka

Question/topic: What has the Prophet of the Baha'i Faith ordained about the educational system of the Baha'is?

Fifteenth letter from Mrs. J. F. to Mrs. A. Schwarz, Stuttgart

Utterances of the Master concerning the importance of a good education for children.

Place: House of a Persian Baha'i on the slope of Mount Carmel.

Time: June 1909 late in the afternoon.

Present: Apart from the Master and His Persian entourage, one American with his wife (tourists) and two Germans (passing through).

The American, who is a non-Baha'i himself but has a cousin living in Chicago who is said to be an ardent Baha'i, asks the Master: "Sir, what has the Prophet of the Baha'i Faith ordained about the educational system of the Baha'is?"

The Master: "The Blessed Perfection Baha'u'llah has stressed in all His Holy Writings, in the Kitab-i-Aqdas, in the Ishraqat, in the Kalimat-i-Firdawsiyyih, in the Law?-i-Bisharat etc, in brief in all His glorious Revelations, the necessity for a well-directed educational system for boys and girls, rich and poor. His Blessed Perfection, Baha'u'llah, particularly taught in the sixties of the last century the high value of the educational system for training an efficient class of officials in Persia, in Turkey, in the countries of the East in general. The officials, small and great, higher and lower, are the main pillars of the state. Consider the well-ordered states of the West, like England, Germany, Switzerland etc, to name but a few, they enjoy the blessing of an ordered, educated and dependable class of officials. The leader (old Hardegg, died 1878, Haifa) of the Württemberg colonists in Haifa, once told us during one of his welcome visits in 'Akka that the great statesman of the Germans, Bismarck, is said to have exclaimed: 'The victorious war of 70/71 was actually won by the "German school-master"!'

This is a profound statement: 'What the soldier is in war, the official is in peace.' What use is a good Caliph, if from the Vazir down to the lowliest gatekeeper of the palace (janitor) all officials are ignorant and unreliable? Ignorance lets arrogance and corruptibility sprout like weeds. But we need not only lessons and knowledge, we need, even more, education and character training. We Baha'is say: By nature man is not an unalterable entity with bad or good tendencies or with a more positive or more negative mixture of tendencies. The great Rousseau maintained - despite knowledge of his own self (Les Confessions = his famous description of his life) - that man is by nature an uncorrupted being with good qualities, whose education should consist only of guiding and protecting. Instruction was to fill the mind with knowledge, and the character need only be cared for, to keep all obstacles from it, after which one could be sure of an educated, efficient man full of character. It is equally false when the Christian missionaries place the whole emphasis on original sin, consider man as impure and corrupted from the time in the mother's womb, and when they, as the 'instrument of the Almighty', expect all salvation from their schooling and training of the small sinner.

Rather we see, from the plant to man, a certain number of potentialities, powers, of talents which mature and die during their development, which either adapt to the laws of the environment or transcend their environment, overcome it or succumb to it. For example, not all cats are alike, although they belong to the same feline family. One cat develops into the most delightful, tame household pet, another may start out in this direction, but soon it will run wild and become a real wildcat of the woods. Same beginning, unequal development and totally different end.

In training mankind we must especially keep in mind: 1. The inherent capacity of an individual, the hereditary factor, is an unknown entity for the educator and teacher. 2. Not quite so obscure and mysterious are the moulding powers of the environment in which man grows up, in which he - according to the decree of God - was born.

The environment consists of one's home country (ground, climate, water etc). More important is the family, the professional class, the social conditions, degree of communication, in brief the human environment of the child. What we do know of each child, even of a foundling, is the sex and to some extent its constitution. As the teacher is least of all able to judge the heredity, the hereditary factors, of his pupil and will only be able to understand them in the course of many years, he should set his lessons and particularly his educational ways and means according to the goal of education. The goal is to make the child, the human being, into a citizen of the Kingdom of God. A human being with goals beyond the transient will always be a good citizen for the authorities and for his fellow citizens! The ideal man should be at home in two worlds, in the material, earthly home, and in the world of divine thoughts, the eternal goals in the 'Malakut-i-Allah' = in the Kingdom of God. With such education and training, where the real and ideal become equally important, the teacher and educator should continuously consider the factors of the environment (milieu) of the pupil and should nurture and protect him, remove obstacles or put them in place, depending on whether he is to expect salvation or calamity, strengthening or weakening, benefit or damage from the environment of the child. - Thus wills the Blessed Perfection Baha'u'llah! The sun is descending to sea-level, it is time for the third prayer (evening prayer). Allah-u-Abha."

The Master retires, the guests prepare to leave.

SDW v11#12 p.134-135

AB00175

To: *Baha'is Of Tihiran, et al.*

Date: 1909-06 ca.

- 1 O ye who are steadfast in the Covenant! The pilgrim hath made mention of each one of you, and hath asked for a separate letter addressed to each, but this wanderer in the wilderness of God's love is withheld from correspondence by a thousand preoccupations and concerns; and since out of the easts and the wests of the earth there poureth a mounting flood of letters upon him, it would be impossible to send a separate letter to each one, wherefore this one letter is addressed to each of you, that it may, as sealed wine, rejoice your souls and warm your hearts.
- 2 O ye steadfast loved ones! The grace of God is beating down upon mankind, even as the rains in spring, and the rays of the manifest Light have made this earth to be the envy of heaven. But alas, the blind are deprived of this bounty, the heedless are closed off from it, the withered despair of it, the faded are dying away – so that even as flooding waters, this endless stream of grace passeth back into its primal source in a hidden sea. Only a few receive this grace and take their share of it. Wherefore, let us put our hopes in whatever the strong arm of the Beloved can bring about.
- 3 We trust that in a time to come the slumberers will waken, and the heedless will be made aware, and the excluded will become initiates in the mysteries. Now must the friends work on with heart and soul and put forth a mighty effort, until the ramparts of dissension are toppled down and the glories of the oneness of humanity lead all to unity.
- 4 Today the one overriding need is unity and harmony among the beloved of the Lord, for they should have among them but one heart and soul and should, so far as in them lieth, unitedly withstand the hostility of all the peoples of the world; they must bring to an end the benighted prejudices of all nations and religions and must make known to every member of the human race that all are the leaves of one branch, the fruits of one bough.
- 5 Until such time, however, as the friends establish perfect unity among themselves, how can they summon others to harmony and peace?
- 6 "That soul which hath itself not come alive, Can it then hope another to revive?"

1 ای ثابتان بر میثاق جناب زائر ذکر هریک از شما را نمودند و رجای نامه‌های منفرداً فرمودند ولی این آوارهٔ صحرائی محبت الله را هزاران مشاغل و شواغل مانع و حائل و مکاتیب از مشارق و مغارب چون سیل سائل و جیش صائل با وجود این بهر یک منفرداً تحریر نامه مستحیل لهذا خطاباً بکلّ این مکتوب مرقوم میگردد تا مانند ریحی محتوم قلوب را نشئه‌ئی بخشد و روح را فرح و انبساط ابدال دارد

2 ای یاران ثابت فیض الهی مانند باران بهاری بعالم انسانی افاضه نموده و پرتو نور مبین روی زمین را رشک بهشت برین کرده ولی افسوس که کوران محروم و غافلان مهجور و افسردگان مأیوس و پشیماندگان مخمود و این فیض بی‌پایان مانند سیل روان بمصدر اصلی دریای پنهان راجع مگر نفوس قلیله نصیبی میبرند و اشخاص معدوده بهره میگیرند تا چه کند قوت بازوی دوست

3 امید است که در مستقبل خفتگان بیدار شوند و غافلان هوشیار گردند و محرومان محرم اسرار گردند حال باید یاران بدل و جان سعی بلیغ نمایند و جهد شدید مبذول دارند تا بنیان پیگانگی برافتد و انوار وحدت انسانی یگانگی بخشد

4 امروز اهمّ امور اتحاد و اتفاق احبّای الهی است که با یکدیگر یک دل و یک جان شوند تا بتوانند مقاومت خصوصت اهل عالم کنند و تعصبات جاهلیّه ملل و مذاهب را ازاله نمایند هر فردی از افراد بشر را تفهیم نمایند که کلّ باریک دارید و برگ یک شاخسار

5 ولی تا نفس احبّای اتحاد و اتفاق کلّی نیابد چگونه توانند که احزاب سائره را با اتحاد و اتفاق بخوانند

6 جان نیافته از هستی بخش کی تواند که شود هستی بخش در کائنات خارجه

- 7 Reflect ye as to other than human forms of life and be ye admonished thereby: those clouds that drift apart cannot produce the bounty of the rain, and are soon lost; a flock of sheep, once scattered, falleth prey to the wolf, and birds that fly alone will be caught fast in the claws of the hawk. What greater demonstration could there be that unity leadeth to flourishing life, while dissension and withdrawing from the others, will lead only to misery; for these are the sure ways to bitter disappointment and ruin.
- 8 The holy Manifestations of God were sent down to make visible the oneness of humanity. For this did They endure unnumbered ills and tribulations, that a community from amongst mankind's divergent peoples could gather within the shadow of the Word of God and live as one, and could, with delight and grace, demonstrate on earth the unity of humankind. Therefore must the desire of the friends be this, to bring together and unify all peoples, that all may receive a generous drink of this pure wine from this cup that is "tempered at the camphor fountain." Let them make the differing populations to be as one and induce the hostile and murderous kindreds of the earth to love one another instead. Let them loose from their shackles the captives of sensual desires and cause the excluded to become intimates of the mysteries. Let them give to the bereft a share of the blessings of these days; let them guide the portionless to inexhaustible treasure. This grace can come about through words and ways and deeds that are of the Unseen Kingdom but, lacking such, it can never be.
- 9 The confirmations of God are the surety for these blessings; the sacred bounty of God bestoweth these great gifts. The friends of God are supported by the Kingdom on high and they win their victories through the massed armies of the most great guidance. Thus for them every difficulty will be made smooth, every problem will most easily be solved.
- 10 Note ye how easily, where unity existeth in a given family, the affairs of that family are conducted; what progress the members of that family make, how they prosper in the world. Their concerns are in order, they enjoy comfort and tranquillity, they are secure, their position is assured, they come to be envied by all. Such a family but addeth to its stature and its lasting honor, as day succeedeth day. And if we widen out the sphere of unity a little to include the inhabitants of a village who seek to be loving and united, who associate with and are kind to one another, what great advances they will be seen to make, how secure and protected they will be. Then let us widen out the sphere a little more, let us take the inhabitants of a city, all of them together: if they establish the strongest
- 7 تفکر کنید تا عبرت حاصل شود سخاب متفرق فیض باران ندارد و در اندک مدت متلاشی شود گلهء پراکنده در تحت تسلط گرگی افتد طيور متفرقه بچنگل باز مبتلا شود چه برهانی اعظم از این که اتحاد و اتفاق سبب ترقی و حیانتست و اختلاف و افتراق مورث ذلت و هوان و اعظم اسباب خذلان و خسران
- 8 مظاهر مقدسهء الهیه بجهت ظهور وحدت انسانی مبعوث شده‌اند و تحمل صدهزار مشقت و بلا نموده‌اند تا جمعی از بشر احزاب مختلفه در ظل کلمهء الله مجتمع و متحد گشته وحدت عالم انسانی را در نهایت حلاوت و لطافت و ملاحه در عرصهء وجود جلوه دهند پس باید یاران الهی را آرزو چنان باشد که عموم بشر را متحد و متفق نمایند تا از این صهای طهور و کأس مزاجها کافور نصیب موفور برند ملل مختلفه را متحد نمایند و شعوب و قبائل مقابله را متحابه کنند اسیران نفس و هوی را آزاد نمایند و محرومان را محرم اسرار فرمایند بی نصیبان را بهره از موهبت ایام بخشند و فاقدان را بر گنج روان هدایت کنند و این موهبت بگفتار و رفتار و کردار ملکوت اسرار ممکن است و بدون آن مستحیل
- 9 تأییدات الهیه کافل این مواهب است و فیوضات قدسیه واهب این رغائب یاران الهی از ملکوت رحمن مؤید و بجیش هدایت کبری موفق لهذا هر صعبی آسان شود و هر مشکلی بنهایت سهولت انجام جوید
- 10 ملاحظه نمائید چون اتحاد و اتفاق در میان خاندانی واقع شود چه قدر امور سهل و آسان گردد و چه قدر ترقی و علویت حاصل شود امور منتظم گردد و راحت و آسایش میسر شود خاندان محظوظ ماند مقام محفوظ شود سبب غبطهء عموم گردد و روز بروز بر علویت و عزت ابدیه بیفزاید و چون این دائره اندکی اتساع یابد یعنی اهل قریه‌ئی بجهت و اتحاد پردازند و الفت و یگانگی خواهند و مؤانست و مهربانی کنند چه قدر ترقی نمایند و چگونه محفوظ و مصون گردند پس این دائره را اندکی واسعتر

bonds of unity among themselves, how far they will progress, even in a brief period, and what power they will exert. And if the sphere of unity be still further widened out, that is, if the inhabitants of a whole country develop peaceable hearts, and if with all their hearts and souls they yearn to cooperate with one another and to live in unity, and if they become kind and loving to one another, that country will achieve undying joy and lasting glory. Peace will it have, and plenty, and vast wealth.

نمائیم یعنی اهل مدینه‌ئی بتمامها اگر روابط اتحاد و اتفاق را محکم سازند در اندک زمانی چه قدر ترقی نمایند و بچه قدرت و قوتی تجلّی فرمایند و چون دائرهء اتحاد بیشتر اتّساع یابد یعنی اهل اقلیمی قلب سلیم یابند و بصمیم دل و جان اتحاد و اتفاق جویند و با یکدیگر مهربان گردند آن اقلیم سعادت ابدیه یابد و عزّت سرمدیه جوید و بثروت کلیّه رسد و راحت و نعمت موفوره یابد

- 11 Note then: if every clan, tribe, community, every nation, country, territory on earth should come together under the single-hued pavilion of the oneness of mankind, and by the dazzling rays of the Sun of Truth should proclaim the universality of man; if they should cause all nations and all creeds to open wide their arms to one another, establish a World Council, and proceed to bind the members of society one to another by strong mutual ties, what would happen then? There is no doubt whatsoever that the divine Beloved, in all His endearing beauty, and with Him a massive host of heavenly confirmations and human blessings and bestowals, would appear in His full glory before the assemblage of the world.

11 حال ملاحظه نمائید که اگر جمهور طوائف و احزاب و قبائل و تمام دول و ملل و جمیع اقالیم عالم در ظلّ خیمهء یکرنگ وحدت عالم انسانی آید و باشرافات شمس حقیقت اعلان عمومیت بشر فرمایند جمیع ملل و مذاهب دست در آغوش یکدیگر کنند و انجمن عمومی تأسیس نمایند و افراد بشر را با یکدیگر نهایت ارتباط بخشند آنوقت چگونه خواهد شد شبهه نیست که دلبر رحمانی با جنود مواهب عالم انسانی و تأییدات ربّانی در نهایت صباحت و ملاحه در انجمن عالم جلوه نماید

- 12 Wherefore, O ye beloved of the Lord, bestir yourselves, do all in your power to be as one, to live in peace, each with the others: for ye are all the drops from but one ocean, the foliage of one tree, the pearls from a single shell, the flowers and sweet herbs from the same one garden. And achieving that, strive ye to unite the hearts of those who follow other faiths.

12 پس ای یاران الهی تا توانید بر اتحاد و اتفاق با یکدیگر کوشید زیرا کلّ قطرات یک بحرید و اوراق یک شجر و لآلی یک صدف و گل و ریاحین یک ریاض پس از آن در تألیف قلوب سائر ادیان بیکدیگر جانفشانی نمائید و

- 13 For one another must ye give up even life itself. To every human being must ye be infinitely kind. Call none a stranger; think none to be your foe. Be ye as if all men were your close kin and honored friends. Walk ye in such wise that this fleeting world will change into a splendor and this dismal heap of dust become a palace of delights. Such is the counsel of 'Abdu'l-Baha, this hapless servant.

13 با هر فردی از افراد انسانی نهایت مهربانی کنید نفسی را بیگانه نخوانید و شخصیرا بدخواه مشمرید چنان رفتار نمائید که جمیع خلق خویش و پیوندند و آشنا و ارجمند چنان سلوک نمائید که این جهان فانی نورانی گردد و این گلخن ظلمانی گلشن رحمانی شود این است وصیّت عبدالهّاء این است نصیحت اینعبد بی‌نوا و علیکم الهّاء الّا بهی

SWAB#221, BSW#15.34x, LOG#0731x

INBA16:022, MNMK#093 p.170,
MMK1#221 p.266, AKHA_109BE
#12 p.2, AKHA_137BE #05 p.66,
MAS5.026

AB01354

To: Kalimi, Mihdi Khan et al., in Lahijan

Date: 1909-Jun-01

- 1 O divine friends! Lahijan had life and excitement. It struck a luminous flame, the fire of love blazed forth and burned away the veils of idle fancies. Pure souls became radiant and hearts raised up a heart-burning melody. The feast of fellowship was adorned and the festival of love continued day and night, until an oppressive wind blew and raised up dust, and a severe commotion arose. The friends became distraught, and the lovers, once united, became scattered and dispirited.

۱ ای یاران یزدانی لاهیجان جان و هیجان داشت
شعله نورانی زد آتش عشق برافروخت پرده‌های
اوهام بسوخت جانهای پاک تابناک گشت و
دلها نغمه سوزناک برآورد بزم الفت آراسته شد
و جشن محبت شب و روز پیوسته گشت تا آنکه
باد بیدادی وزید و غباری برانگیخت و ضوضاء
شدید برخاست یاران بی سر و سامان شدند و
عاشقان همدم پراکنده و پریشان گشتند
- 2 But the invisible Hand is at work and divine aid and grace are clear and evident. In the path of faithfulness one must endure unfaithfulness, and not flee the field at sword and arrow. One must plant firm steps and make steadfast the heart, and demonstrate clearly to the world that the faithful are not hurt by faithlessness, and lovers of the Friend's face do not wither at the oppression of the hateful ones. Rather, the intensity of cruelty causes faithfulness to appear, and patience and forbearance testify to the truth of love and devotion. True lovers count the poison of annihilation as the honey of immortality, and know the bitter cup as a sweet chalice.

۲ ولی دست غیب در کار است و عون و عنایت
واضح و آشکار باید در راه وفا تجمل جفا کرد و
به تیغ و تیر از میدان در نرفت قدم راسخ نمود و
قلب ثابت کرد و در جهان واضح و مدلل نمود
که اهل وفا بجفا آزرده نگردند و عاشقان روی
دوست بظلم اهل بغضا پڑمرده نشوند بلکه شدت
جفا سبب ظهور وفاست و صبر و تجمل شاهد بر
صدق محبت و ولاست عاشقان حقیقی زهر فنا
را شهد بقا شمردند و جام تلخ را ساغر نوشین دانند
- 3 Therefore this is the time for fellowship and love and intimacy and friendship. So arrange the feast of intimacy and prepare the celebration of the manifestation of the outpourings of the Holy Spirit. Let each become a wondrous musician, tune the harp of the Most Great Glad-Tidings, and with lute and string begin the melody of the love of God. Raise such rapture that from the sweet fragrances of your gatherings the nostrils of this yearning one become perfumed, and through the sweetness of your love his palate becomes honeyed.

۳ لهذا وقت الفت و محبت و مؤانست و خلّت است
پس بزم انس بیارائید و جشن تجلی فیوضات روح
القدس ترتیب دهید هر یک مطرب بدیع گردید
و چنگ بشارت کبری ساز کنید و به عود
و رود محبت الله نغمه آغاز کنید چنان نشسته
برانگیزید که از رواج طیبیه محافل شما مشام این
مشتاق مشکبیز گردد و بحلاوت محبتان کام
شیرین نماید
- 4 My God, my God! These are servants who have detached themselves from the world and been attracted by the breathings of the Holy Spirit from the Supreme Horizon, and been set ablaze with the fire of Thy love amongst all peoples, and turned toward the Kingdom on high, and longed to strive in the field of sacrifice out of love for Thy luminous countenance, and fell prostrate and bowing, and arose in servitude at Thy Most Exalted Threshold, and endured every hardship and tribulation, and did not weaken or falter at the attack of the wretched ones, but rather cried out with the cry of the yearning ones saying

۴ الهی الهی هؤلاء عباد انقطعوا عن الدنيا و انجذبوا
بنفثات روح القدس من الملاء الأعلى و اشتعلوا
بنار محبتک بین الوری و توجهوا الی ملکوت
العلی و تمنوا السعی فی مشهد الفداء حباً بطلعتک
التوراء و خرواً سجداً رگعاً و قاموا بالعبودیة لعبتک
العلیا و تجملوا کل مشقة و بلاء و ماونوا و ماوهنوا
عند هجوم الأشقیاء بل ضجوا ضجیع المشتاقین و
قالوا الروح لک الفداء یا محبوب الوفاء رب قدر
لهم کل خیر فی الآخرة و الأولى و احفظهم

"May my spirit be a sacrifice for Thee, O Beloved of the faithful!" My Lord, ordain for them every good in the hereafter and the former life, preserve them in the protection of Thy safekeeping, and guard them with the eye of Thy preservation and shelter. Verily Thou art the Generous, the Merciful, the Mighty, the All-Bestowing.

فی صون حمایتک و احرسهم بعین حفظک و
کلائیک انک انت الکریم الرحیم العزیز الوهاب

MMK3#213 p.153

AB02632

To: *Ardishir Shahriyar, in Bombay*

Date: 1909-Jun-01

- 1 O Ardishir, kind friend! Ardishir the renowned renewed the kingship of Iran and re-established the throne of sovereignty of his ancestors. For from the time of Alexander the Greek until the emergence of Ardishir, Iran was in ruins and under the dominion and aggression of foreigners. Although outwardly there were local kings, in reality Iran was under the influence and control of ill-wishers.
- 2 When Ardishir came to the field, he laid anew the foundation of sovereignty and raised high the palace of Iran's glory and nobility. He reopened the court of justice and fairness and drove the court of foreigners from Iran. He raised high the canopy and banner and prepared armies and retinues. He brought peace to the country and re-established Iran's ancient greatness, sovereignty and glory.
- 3 Now you share the name of that noble one, so raise high your ambition and seek an illustrious purpose. Make your charge in this field and with the polo stick of confirmations, snatch away the ball of precedence and victory. Become enamored of the celestial Beloved and become mad for that hidden Friend. Strive with heart and soul until you bring Iran and Iranians to life and adorn heart and soul with heavenly grace.
- 4 Become the candle of the gathering, become the morning star of guidance, become a fruitful tree, and in this stream become a free cypress. Become a sugar-breaking parrot and become the nightingale of meanings in this rose garden. Raise the cry of unity and explain spiritual stations. 'Abdu'l-Baha wishes for

1 اردشیرا یار مهربانا اردشیر شهر پادشاهی ایران را تجدید نمود و دوباره سریر سلطنت نیاکان را تأسیس کرد زیرا از زمان اسکندر یونانی تا خروج اردشیر ایران ویران بود و در زیر تسلط و تجاوز پیکانگان هر چند بظاهر ملوک طوائف بود ولی بحقیقت ایران در تحت نفوذ و استیلاء بدخواهان بود

2 و چون اردشیر بمیدان آمد بنیان سلطنت مجدداً بنهاد و ایوان عزت و بزرگواری ایران بلند کرد دیوان عدل و داد باز نمود و دیوان پیکانگرا از ایران براند چتر و علم بلند نمود و خیل و حشم آماده ساخت کشور آسوده نمود و عظمت و سلطنت و عزت قدیمه ایران را دوباره برقرار کرد

3 حال تو همنام آن بزرگواری پس همت بلند کن و مقصد ارجمند خواه در این میدان جولانی کن و بچوگان بدرقه عنایت گوی سبقت و پیشی بر با مفتون دلب آسمانی شو و مجنون آن یار پنهانی گرد بجان و دل بکوش تا ایران و ایرانیان زنده نمائی و دل و جان بفیض آسمان بیارائی

4 شمع جمع گردی ستاره صبح هدایت شوی درخت بارور گردی و در این جویبار سرو آزاد شوی طوطی شکرشکن گردی و بلبل معانی این گلشن شوی گلبنانک توحید زنی و بیان مقامات معنوی نمائی عبدالهآء در حق تو چنین خواهد

you to become a spiritual Ardishir and conquer the celestial realm. May your soul be happy.

که اردشیر روحانی گردی و کشور آسمانی فتح
نمائی جانت خوش باد

YARP2.480 p.355

AB04309

To: Nush, in Bombay

Date: 1909-Jun-01

- 1 O thou who art firm in the Covenant! The eloquent verses and novel poetry, which flowed like pure crystal water, were noted. When I reached the mention of the Ancient Beauty, I was filled with utmost joy that this nightingale of inner meanings had raised such a melody in the rose garden of divine realities and mysteries that it brought the people of the Kingdom into a state of ecstasy and delight. He has taken the cup of sweet wine in hand and poured the wine of joy into the mouths of the longing ones, and turned thorns into honey. He has become a melodious bird and composed a wondrous song and created a new melody that has brought the birds of the meadow into a state of ecstasy and delight. Involuntarily this verse of Sa'di came to mind:

1 ای ثابت بر پیمان اشعار بلیغ و نظم بدیع که در
سلاست ماء زلال بود ملاحظه گردید چون بذکر
جمال قدم رسیدم نهایت شادمانی حاصل شد
که آن بلبل معانی در گلشن حقائق و اسرار
آهنگی بلند نموده که اهل ملکوت را به وجد
و طرب آورده نوش جام نوشین بدست گرفته
و بادهء سرور بکام مشتاقان ریخته و نیشها را
نوش گردیده مرغ خوش الحان شده و لحن بدیع
سروده و نغمهء جدید ساز کرده و مرغان چمن را
به وجد و طرب آورده بی اختیار این بیت سعدی
بخاطر آمد
- 2 Where is this musician from, who spoke the Beloved's name,

2 این مطرب از کجاست که برگفت نام دوست
- 3 That I may sacrifice my soul and garment for the Beloved's message?

3 تا جان و جامه بذل کنم بر پیام دوست
- 4 In any case, 'Abdu'l-Baha's wish is that this dawn-bird may at every moment compose odes and praises like hidden pearls in glorification and praise of the Most Great and Most Glorious One, and utter praises and attributes of the Greatest Name (may my spirit be a sacrifice for His loved ones). Convey to all the friends on my behalf the Most Wondrous, Most Glorious greetings.

4 باری آرزوی عبدالبهاء چنانست که آن مرغ سحر
در ستایش و نیایش جلیل اکبر هر دم قصائد و
محامدی چون لؤلؤ مکنون منظوم نماید و محامد و
نعوت اسم اعظم روحی لأحبائه الفداء بر زبان
راند جمیع یارانرا از قبل من تحیت ابدع ابی
ابلاغ دار

YARP2.676 p.455

AB01012

To: Howard Macnutt, in New York

Date: 1909-Jun-02

O thou herald of the Kingdom of God!

Thy detailed letter was received. Its contents indicated that thou didst travel in the cities of America and visited the friends of God until thou didst reach the general Convention held in Chicago for the building of the Mashriqu'l-Adhkar. In thy letter thou hast written in praise and commendation of the illumination of that Convention. Truly I say, the Convention of the Baha'i delegates in Chicago was a heavenly gathering and confirmed by Divine Assistance.

The splendor of the Kingdom of Abha shone forth and the soul-refreshing breeze wafted from the direction of Providence.

It was an effulgence from the rays of the Sun of Truth that the friends of God gathered in that illumined Assembly with the utmost love, unity and concord. The intentions of every one were reinforced by divine confirmation, the aim of every one was service in the Cause of God, servitude in the Threshold of the Almighty and the erection of the Mashriqu'l-Adhkar. The results of that Convention in the future will be far-reaching and most important, and evident signs shall become manifest. As it was the first general Convention in America, it displayed wonderful influence. The gathering of that illumined Assembly in such a short space of time would have been impossible without the power of the divine Covenant and Testament. But the Covenant has such a great sway that it astonishes the minds. In every region the sign of the power of the Convention is apparent and manifest.

For instance, in Iran the fire of revolution blazed in such wise that all communities, government and nations, became afflicted with the most severe trials; but the power of the Covenant protected the Baha'i friends to such a degree that in this turbulent storm no dust fell upon them, except in one locality, which became the cause of the spreading of the Religion of God and the diffusion of the Word of God. Now all the parties in Iran are wondering how the people of Baha were guarded and protected. Praise be to God that in Tihiran and all the provinces of Iran the Call of God has been raised, the Ensign of the Covenant has been unfurled, the cry of "Ya-Baha'u'l-Abha!" has been heard and the melody of the

Kingdom of Abha has been promulgated among the people of intelligence....

BWF.417-418x, SW_v05#04 p.049x, SW_v06#14 p.108x, SW_v08#16 p.218x, SW_v06#17 p.138x

AB08786

To: Agnes B Alexander, in Honolulu

Date: 1909-Jun-02

O thou seeker of the Kingdom!

Thy letter was received. I prayed at the Court of Holiness to deliver thee from the darkness of the attachment to this world, enlighten thee by the Divine Illumination and purify the mirror of thy heart, so that the Rays of the Sun of Truth may shine therein.

Permission is granted thee to marry Mr. William Walis but thou must try with heart and soul to guide him and cause him to enter under the Shade of the Covenant and Testament, so that ye may become united as one soul in two bodies and be engaged in the service of the Kingdom.

Upon thee be the Most Glorious Glory.

JWTA.011

AB00791

To: Jinab Darvish

Date: 1909-Jun-03

- 1 O my brother! The similitude of God is like the sun, and the similitude of creation is like objects. In every particle there is a radiance and brilliance from the sun. Likewise, in every mystery there is a secret, and in every horizon there is a light from that peerless Beloved and unique Essence. That invisible Essence is established upon the throne in the unseen divine realm and plays the game of love with Its own love.

1 ای برادر من مثل خدا بمثل آفتاب است مثل خلق بمثل اشیاء در دل هر ذره‌ئی از آفتاب تابش و درخششی دارد و همچنین در هر سری سری و در هر افقی نوری از آن محبوب بی‌همتا و ذات یگانه و آن ذات غیبی در مغرب غیب الهویه مستوی و نزد محبت با عشق خود می‌بازد

- 2 "The Friend played love with Himself in pre-existence; یار با ما در ازل
- 3 Without us and without I and we." بی ما و من عشق را میباختی با خویشتن
- 4 This love and affection is the very essence that causes all passion and inspiration. Through love and affection the station of the Countenance of Oneness becomes known, and from pure knowledge comes the perfect polish and brilliance of the manifestation of the Divine Knowledge. That knowledge manifests in every cycle through a Name that is the sovereign of all names, and all names circle around that Name in which the Divine Knowledge is concealed. All came into being from the station of knowledge, and each has two aspects: first is the station of the human realm which relates to the body; second is the station of the heavenly realm which relates to the world of spirit. The human realm is the manifestation of fire, the heavenly realm is the manifestation of light. Today the sovereign of fire and light exists - whatever appears in these two stations is by the will of the Sovereign of Manifestation, which is the Divine Knowledge. All things become known through knowledge, and no soul has ever known or will ever know that invisible Essence. He says: "Whoever asks about Unity is ignorant, and whoever answers about it is a misbeliever." That is, if someone asks about the Unity that is the very Essence, they are ignorant, and if someone answers about it, they are a misbeliever. Therefore one must look to the attributes and signs, not to the Essence. The Universal Intellect says regarding the station of the Essence: "Lord, increase my wonderment in Thee!"
- 4 این عشق و محبت عین ذات است که باعث جمیع شور و مایه هاست از بین عشق و محبت رتبه طلعت احدیت معلوم و از معلوم صرف کمال جلا و استجلا تجلی حضرت علم است و آن علم در هر دوری باسی از اسماء تجلی بخشد که سلطان جمیع اسماست و جمیع اسماء طائف حول آن اسمیکه حضرت علم در او مستور است جمعد و تمام از مرتبه علم موجود شدند و هر یک را دو جنبه باشد یکی مقام ناسوت است که تعلق بجسم دارد ثانی مقام ملکوت است که تعلق بعالم روح دارد ناسوت ظهور نار است ملکوت ظهور نور و الیوم سلطان نار و نور موجود آنچه در این دو رتبه ظاهر گردد باراده سلطان ظهور است که حضرت علم باشد و جمیع اشیاء بواسطه علم معلوم میگردد و آن ذات غیبی را هیچ نفسی عارف نشده و نخواهد شد میفرماید من سئل عن التوحید فهو جاهل فن اجاب عنه فهو مشرک یعنی اگر کسی از توحیدیکه عین ذات است سؤال نماید جاهل است و اگر کسی اجابت به جواب نماید مشرک است پس باید نظر به صفات و آثار داشت نه بذات عقل کل در مقام ذات میفرماید رب زدنی فیک تحیراً
- 5 O dervish, know that knowledge is of two kinds: one is error and one is guidance. Error is the portion of the ignorant. He says: "Knowledge is a point which the ignorant have multiplied." Guidance is for the people of piety. He says: "Knowledge is a light that God casts into the heart of whomever He wills."
- 5 ایدرویش بدان علم بر دو قسم است یکی زلت است یکی هدایت زلت قسمت جاهلان است میفرماید العلم نقطة کثرها الجاهلون هدایت جهت اهل تقوی است میفرماید العلم نور یقذفه الله فی قلب من یشاء
- 6 "Knowledge that comes from Truth dwells in the breast; علیکه زحق رسیده در سینه بود
- 7 Whatever dwells in the breast was not from lessons." درسی نبود هر آنچه در سینه بود
- 8 This knowledge is explained breast to breast, and heart to heart they entrust it. That is, it is a secret - they are secret-keepers who give their lives but not the secret. They are cup-bearers who do not press the grapes. This station is called "God has written upon their hearts," while the knowledge of multiplicity is "God has sealed their hearts." Furthermore, He says: "Knowledge is of two kinds: knowledge of bodies and knowledge of religions." In the knowledge of bodies there are
- 8 این علم سینه بسینه شرح میشود و دل بدل میسپارند یعنی سر است سردهانند که سر میدهند سر ندهند ساقیانند که انگور نمی افشارند این رتبه کتب الله علی قلوبهم خوانده میشود و علم کثرت ختم الله علی قلوبهم و دیگر اینکه میفرماید العلم علمان علم الأبدان و علم الأديان در علم ابدان طبقات ارض لحي دوران نهرهای

signs and traces of the layers of flesh, the circulation of blood vessels - one must read and know them, distinguish between illness of spirit and body, receive understanding from hearing and insight from vision, differentiate truth from falsehood, remove head colds from the brain, and annihilate one's name in the name of Truth.

دَمی را علامات و آثارِ یست بخواند و بداند و
مرض روح و جسد را تمیز دهد و هوش را
گوش بیابد و نظر را از بصر اخذ کند و حق را
از باطل فرق بدهد و زکام را از مغز دور کند
اسم خود را در اسم حق فانی کند

9 "Intellect is like a drop, love like an ocean;

9 عقل چون قطره عشق چون دریا

10 Transfer the drop to the ocean."

10 قطره را منتقل بدریا کن

MAS9.089x, MSHR4.161-162, MSHR5.393x

AB02496

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

Date: 1909-Jun-03

1 O ye children of the Kingdom! Your letter was received. It was evidence of faith, certitude, knowledge and firmness in the Covenant. Praise be to God, that Assembly is a divine assembly and that gathering is enamored and enchanted with that celestial Beloved. You have arranged a feast of unity and agreement, and established a celebration with the glad tidings of the Kingdom. It is hoped that this new assembly will cause the shining forth of a brilliant light, will raise high the standard of the Covenant, will spread the holy fragrances from the rose garden of the Testament, will promote the unity of the world of humanity, will become the herald of the Most Great Peace, and will cause the exaltation of the Word of God and reveal the mysteries of the Kingdom of God.

1 ای ابناء ملکوت الله نامه شما رسید دلیل بر
ایمان و ایقان و عرفان و ثبوت بر پیمان بود الحمد
لله آن محفل محفل رحمانیست و آن جمع سرگشته و
سودائی آن دلبر آسمانی بزم اتحاد و اتفاق آراستید
جشنی بپشارات ملکوت برپا نموده اید امید چنین
است که محفل جدید سبب سطوع نور شدید
گردد علم میثاق برافرازد و نفحات قدس گلشن
پیمان منتشر نماید و وحدت عالم انسان ترویج کند
و منادی صلح اکبر گردد و اعلاء کلمه الله نماید
اسرار ملکوت الله آشکار کند

2 Today the greatest of all affairs is the unity and oneness of the friends of God, and this unity and oneness is not possible except under the shadow of the standard of the Covenant. The unity of the Covenant is what causes the unity of the horizons.

2 اليوم اعظم امور اتحاد و یگانگی احبای الهیست
و این اتحاد و یگانگی جز در ظل علم میثاق ممکن
نیست وحدت میثاق است که سبب وحدت
آفاق است

3 You have resolved to send a report of the assembly every month. This purpose is most acceptable - certainly carry it out. Praise be to God, the purpose of those friends is to spread the teachings of the Blessed Beauty throughout all regions. Since the intention is this, the Holy Spirit is the helper and confirmer. And I supplicate and implore at the Threshold of the Most

3 عزم آن نموده اید که در هر ماهی راپورت محفل
ارسال دارید این مقصد بسیار مقبول البته مجری
دارید الحمد لله مقصد آن یاران انتشار تعالیم جمال
مبارک در جمیع آفاقست چون نیت چنین است
روح القدس ناصر و معین است و من بآستان

Glorious Beauty at every moment, seeking confirmation and assistance for you. Upon you be the Most Glorious Glory.

جمال اہی ہر دم تضرع و زاری نمایم و از برای
شما تأیید و توفیق طلبم و علیکم البہاء الأبی

NJB_v01#11 p.001

AB04428

To: Annie T Boylan, in New York

Date: 1909-Jun-06

O maidservant attracted to the Kingdom of God! Your letter arrived and its details became known. Praise be to God that on the blessed day of Naw-Ruz, after sixty years of restlessness, the purified body of the Exalted One (may my spirit be a sacrifice for Him) was established with utmost ceremony at the best location on Mount Carmel, the Mountain of the Lord. And among the divine bounties was that on that same day in Chicago, the Convention of delegates was formed and the decision to construct the Mashriqu'l-Adhkar was made. Observe how divine confirmations supported these two momentous events occurring on the same day. This is evidence of great confirmation and divine success.

As for the matter of election, it pertains to the general vote, that they may elect with complete freedom. We have no involvement in it except to pray for confirmation and success, that the beloved of God may be encompassed by divine favors and, through God's protection and assistance, may be successful in service to the Cause. We hope that all the friends will sacrifice themselves, find joy in their sacrifice, and through this joy attain success.

And upon you be the Most Glorious Glory.

SW_v13#05 p.120

AB12342*To: Alma Knobloch, in Stuttgart**Date: 1909-Jun-06*

- 1 O thou beloved maidservant of God,
- 2 Thy letter was received and its contents produced joy. Praise be to God that in every place you have visited you have beheld the signs of confirmation. The plant of the Rose-garden of Life, Nateq—Praise be to God—with the utmost excellence was accepted in the school. Truly I say Mr. and Mrs. Hannen are attracted souls. I ask God that whatever city they visit they may become the cause of the illumination of the hearts and the spirituality of the souls; that they may read the signs of guidance and direct every one who is lost to the path.
- 3 Praise be to God that your Naw-Ruz was to you a New Day and conducive to joy and happiness. The providence and protection of the Blessed Perfection was with you.
- 4 Convey on my behalf the wonderful Abha greetings to Mr. Browne, Mr. Rouf and Mr. Herrigle and say: "Happy is thy condition for thou art engaged in the service of the Kingdom and art heralding the appearance of the Realm of Might." Translate also the booklet of Mr. Sprague. Upon thee and upon them be Baha'u'l-Abha.

BBBD.080-081

1 ای کنیز عزیز الهی

2 نامه مرقوم رسید و مضمون سبب سرور گردید الحمد لله در هر نقطه‌ای که رسیدی آثار تأیید بدیدی نهال باغ حیات یعنی ناطق الحمد لله باحسن وجوه در مدرسه مقبول گشت مستر و مسیس هنر فی الحقیقه نفوس منجذبه‌اند از خدا خواهم که بهر شهر وارد گردند سبب نورانیت قلوب و روحانیت نفوس شوند ترتیل آیات هدی کنند و سبب هدایت هرگراه گردند

3 الحمد لله نوروز شما روز جدید بود و سبب فرح و سرور مزید عون و عنایت جمال مبارک با شما بود

4 مستر برون و مستر روف و مستر هرینگل را از قبل من تحت ابداع ایهی ابلاغ دارید خوشا بحال شما که بخدمت ملکوت می‌پردازید و از جهان لاهوت خبر میدید کتایچه اسپراک را نیز ترجمه نمائید و علیک وعلیهم البهاء الاهی

BBBD.078-079

AB05225*To: Leonora Kemp, in Spokane**Date: 1909-Jun-06*

...one must cast the reflection of one's countenance upon the eternal mirror of the celestial realm above, for Abdu'l-Baha seeks neither name nor fame in this world, and in this world anonymity is better and more pleasant. Name and fame in this world are but vain imaginings, vain imaginings! But if divine character and spiritual qualities become impressed upon the tablets of hearts as they should and must, that is an eternal imprint. Therefore, that kind friend must find pure hearts that, like mirrors, may capture the true image of man. O seeker of

...انسان باید بجهان بالا در آئینه ابدی صفحه ملکوت پرتو شمائل اندازد زیرا عبدالهء در اینجهان نام و نشان نخواهد و در اینجهان بی نام و نشانی بهتر و خوشتر است نام و نشان در اینجهان اوهم است اوهم ولی اگر خلق و خوی ربانی و شمائل روحانی انسانی چنانکه باید و شاید در صفحات قلوب انطباع یابد آن نشانه ابدی است لهذا آندوست مهربان باید قلوب صافیه بیابد تا مانند آئینه شمائل حقیقی انسان بردارد ایطالب

truth! Polish the mirror of your heart clean of the rust and dust of this mortal world and turn it toward the celestial realm on high, that through the attractive power of the love of God, the exalted images of the Abha Kingdom and the effulgent lights of the Supreme Being may become reflected therein. This image and reflection will be eternal, for through this reflection the perfections of the Supreme Concourse, which are the image of the Beauty of Abha, will find eternal impression in hearts.

حقیقت آئینه قلب را از زنگ و غبار اینجهان
فانی پاک و مجلا کن و مقابل بعالم آسمانی ملأ
اعلی نما تا بقوه جاذبه محبت الله صور عالیہ
ملکوت ابہی و پرتو انوار حضرت کبریا در
آن انطباع یابد این شمائل و انطباع ابدی خواهد
بود زیرا باین انطباع کالات ملأ اعلی کہ شمائل
جمال ابہی است در قلوب انطباع ابدی یابد

MMK3#094 p.062x

AB02157

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1909-Jun-08

- 1 My Lord, my Hope, my Shelter, my Refuge, my Escape, and my Protection! I press my forehead to the dust of Thy most holy and exalted Threshold, and I call upon Thee with a throbbing heart, flowing tears, and a heart empty of aught save fear of Thee and burning with the fire of Thy love.
- 2 I beseech Thee to assist Thy servant who arises in Thy service, who persists in servitude to Thee, who fasts from aught save Thy love, with confirmations from the seen and unseen realms and favors from the Praised Station. O Lord! Make him a sign of success, a banner of prosperity, a lamp in the darkness, and a star rising from the horizon of certitude.
- 3 Make him compassionate toward the offspring of the people of fidelity who were martyred in Thy path, who sacrificed themselves for love of Thy Beauty, whose blood was shed in turning to Thy heaven, and whose souls overflowed in seeking reunion with Thee.
- 4 O Lord! Make this noble and generous one a guide for every wealthy one among the people of guidance, and a leader of peoples who walk in the wilderness of righteousness and God-consciousness, drawn to Thy Most Glorious Kingdom.
- 5 O Lord! Ordain for him every good, ward off from him every harm, and enable him in the next world and this to attain Thy greatest gifts. Verily Thou art the Generous, the Merciful, the Giving, the Mighty, the Bestower.

1 رب و رجائی و ملجئی و ملاذی و مہربنی و
معاذی اتی اعفر جبینی بتراب عتبتک المقدسة
العلیا و ادعوک بقلب خافق و دمع دافق و فؤاد
فارغ من خشیتک ملتهب بنار محبتک

2 و اتضرع الیک ان تؤید عبدک القائم علی
خدمتک الدائم علی عبودیتک الصائم عن غیر
حبک بتأییدات الغیب و الشہود و الطاف من
المقام المحمود رب اجعلہ آية النجاة و رایة
الفلاح و مصباح الظلام و النجم البازغ من افق
الایقان

3 و حنونا بذریة اهل الوفاق الذین استشهدوا فی
سبیلک و فدوا انفسهم حبا بجمالک و هدر
دمائهم توجهاً الی سمائک و فاضت انفسهم طلباً
لوصالک

4 رب اجعل هذا السخیّ الجلیل دلیل کل غنی من
اهل الهدی و قائد اقوام یسلکون فی بیداء البر و
التقوی منجذباً الی ملکوتک الہی

5 رب قدر له کل خیر و ادفع عنه کل ضیر و
مکنه فی الآخرة و الأولى من مواہیک الکبری
انک انت الکریم الرحیم المعطى العزیز الوهاب

6 O thou who art firm in the Covenant! Praise be to God, thou hast been assisted to give charity and confirmed in blessed deeds in the path of the Luminary of the Horizons. In the previous year thou didst assist the survivors of the martyrs of Yazd and didst win the polo ball of precedence from the field of endeavor. That charitable giving was accepted and beloved in the sight of the people of effulgence and became the object of praise of the people of fidelity.

7 Now if possible, if thou wouldst again in the new year provide assistance of grain to the survivors of the martyrs, it would be accepted and beloved at the Holy Threshold and would become the cause of receiving blessings from the Lord of Oneness. And this request stems from my affection for thee and my fondness for thee and the unity of condition between me and thee. Therefore give thanks to God for this great bounty and manifest triumph. Verily thou art upon a straight path.

6 ای ثابت بر پیمان الحمد لله موفق بانفاق و مؤید باعمال مبروره در سبیل نیر آفاق در سنهء سابقه اعانت ببازماندگان شهداء یزد نمودی و گوی سبقت از میدان همت ربودی آن انفاق در نزد اهل اشراق مقبول و محبوب واقع و محل تحسین اهل وفاق گردید

7 حال اگر ممکن در سال جدید نیز اعانتی از حبیب ببازماندگان شهدا فرمائی در آستان مقدس مقبول و محبوب خواهد گشت و سبب حصول یرکت از رب احدیت خواهد گردید و هذا التکلیف لتعطی علیک و شغنی بک و وحده الحال بینی و بینک فاشکر الله علی هذا الفضل العظیم و الفوز المبین و انک لعلی صراط مستقیم

INBA84:325

AB01115

To: Muhammad Tahir Malmiri, in Yazd

Date: 1909-Jun-09

1 O you who are firm in the Covenant! Your detailed letter which you had composed and written to Jinab-i-Manshadi was received. Since that lamp has ascended to the glass of the Most Glorious Kingdom, and that nightingale of the rosebush of purity has flown to the garden of faithfulness, and that yearning one of the Luminary of the horizons has hastened to the Center of Radiance, therefore this servant is writing the reply.

2 Regarding what you wrote about the sacrifice made with utmost joy and delight by the friends in Nayriz - although eyes are weeping from this great calamity and hearts are burning like candles, yet this martyrdom was a great bounty and this field of sacrifice was a feast of the Most Glorious Kingdom. For after sixty years of restlessness and wandering, the sacred remains of the Exalted One - may my spirit be sacrificed for His wrongs - found repose on Mount Carmel. And it is the custom and practice of the nations of the world that when such a momentous event occurs, sacrificial lambs are offered. Thus, for the repose of this chosen Temple at the Center of Light,

1 ای ثابت بر پیمان نامهء مفصل که بجناب منشادی انشاء و انشاء نموده بودی واصل گردید چون آنسراج بزجاج ملکوت ابهی صعود نمود و آن بلبل گلبن صفا بگلشن وفا پرواز کرد و آئمشاق نیر آفاق بمرکز اشراق شتافت لهذا این عبد جواب مرقوم مینماید

2 در خصوص جانفشانی بکمال شادمانی و کامرانی احبای نیریز مرقوم نموده بودید هرچند از این مصیبت کبری دیده ها گریانست و قلوب مانند شمع سوزان ولی این شهادت موهبت کبری بود و این مشهد فدا جشن ملکوت ابهی زیرا هیکل مقدس حضرت اعلی روحی لمظلومیته الفداء در جبل حيفا بعد از شصت سنه بقراری و آوارگی استقرار یافت و ملل عالم را عادت و رسوم چنان که در وقوع چنین امر عظیمی اغنامی قربانی نمایند پس در استقرار این هیکل مختار در مرکز

a sacrifice was necessary. The friends of Nayriz were stirred up and hastened to the field of sacrifice with utmost joy, and won the ball of precedence from these wanderers. Would that I had been with them, and would that I had become intoxicated with the wine of sacrifice in those great scenes!

- 3 In any case, mention of this great calamity was made in numerous letters to various regions, and letters were written to the friends in Nayriz, and a detailed Tablet of Visitation was composed. Surely a copy of it will reach the Land of Ya (Yazd) and you will observe it. Some of the friends from different regions have made an effort and provided assistance for the survivors and the displaced ones. This servant has no means available to provide complete assistance, but to the extent possible efforts were made and through the Afnan of the Sacred Tree, Jinab-i-Aqa Mirza Aqa, one thousand tumans and some more were sent, that perhaps, God willing, some relief may be obtained in the hardship of the survivors.

- 4 You wrote about the arrival of Jinab-i-Nush of Husaynabad and his companion. I hope that the bitterness of the poisonous winds of the heedless ones may become an antidote, and that they may give the unconscious ones to drink from the wine of recognition and certitude and make them conscious.

- 5 As for the papers that thieves stole on the way, there is consummate wisdom in this which will soon become apparent. You wrote about peace and security in Yazd and its surroundings. Peace and security is the love of God and attraction to the divine fragrances. Praise be to God, this lofty pavilion has been raised to the heavens by the hand of bounty. In the East and West, the fire of the love of God is blazing with utmost intensity. And upon you be the Most Glorious Glory!

انوار قربانی لازم احبای نیریز شورانگیز گشتند
و بمشهد فدا در نهایت مسرت شتافتند و گوی
سبقت و پیشی را از این آوارگان ربودند یا لیت
كنت معهم و یا لیت ترتحت من صباء الفداء
فی تلك المشاهد الكبرى

3 باری در نامه‌های متعدده باطراف ذکر این
مصیبت کبری گشت و باحبای نیریز نامه‌ها
نگاشته شد و زیارت مفصل مرقوم گردید
البته نسخه‌ای از آن بارضیاء خواهد رسید و
ملاحظه خواهید نمود و از اطراف بعضی از
یاران بجهت بازماندگان و آوارگان همی نموده‌اند
و اعانتی کرده‌اند این عبد را اسبابی میسر نه تا
اعانتی کامل گردد ولی بقدر امکان کوشیده
شد و بواسطه افنان سدره مبارکه جناب آقا
میرزا آقا هزار تومان و اندی ارسال شد که بلکه
انشاء الله قدری در عسرت بازماندگان سهولت
حاصل گردد

4 از ورود جناب نوش حسین‌آبادی و رفیقشان
مرقوم نموده بودید امیدوارم که تلخی سموم
غافلانرا نوش‌دارو گردد و از صهای عرفان و
ایقان بیپوشانرا بنوشاند و هوشیار فرماید

5 اما اورا قیقه سارقین در راه بدربردند در این
حکمت بالغه است عنقریب ظاهر گردد از امن
و امان در یزد و اطراف مرقوم نموده بودید امن
و امان محبت الله است و انجذاب بنفحات الله
الحمد لله این خیمه بلند اعلی را ید عنایت بگردون
زده در شرق و غرب نار محبت الله در نهایت
شعله افروخته است و علیک البهاء الأبی

BRL_DAK#0983, KHML.259-264

AB01215

To: Siyyid Nasrullah et al.

Date: 1909-Jun-09

- 1 Thou seest, O my God, the storms are violent against the Manifestation, and the tempests are breaking backs and spirits. O Lord! The breasts are constricted, the souls are weary, the livers are melted, the hearts are burnt, patience is exhausted, tears flow, and the heart is troubled in this calamity of this pure and repentant one.
- 2 O Lord! He was among the five brilliant stars from the horizon of guidance. They heard the call and responded to the summons, saying "Our Lord! We have heard a herald calling to faith, saying 'Believe in your Lord,' so we believed." They were attracted to the Center of Beauty, the Pole of the Circle of Glory, and their hopes were fulfilled, and they supplicated to Thee morning and evening.
- 3 O Lord! They were weak - Thou didst strengthen them with mighty power; poor - Thou didst guide them to the Hidden Treasure; helpless - Thou didst aid them with might and power among all creation. O Lord, O Lord! Let the downpours of Thy mercy continue upon them, reach them with Thy great bounty, and make them signs of Thy oneness, emblems of Thy sanctity, banners of Thy uniqueness, trees in the garden of Thy knowledge, and fruits of the tree of Thy bounty.
- 4 O Lord! For one of them, space became constricted from the pain of separation, and he yearned to ascend to the gathering of reunion, and the fire of burning blazed in his heart, so he was drawn to the Center of Radiance, and he longed for the vicinity of Thy great mercy and aspired to the manifestation of Thy mighty bounty. He has returned to Thee with an empty heart, flowing tears, and confident hope. O Lord! Honor his resting place, fulfill his hopes, reach him with pardon and forgiveness, and grant him grace and beneficence.
- 5 O Lord! Forgive the errors, increase the gifts, hold us not to account for sins, remove sorrows, conceal faults, O Knower of the unseen! O Lord! He is one who has come to Thy gate and hastened to Thy threshold, and verily Thou art the Generous, verily Thou art the Merciful, and verily Thou art the Forgiving to every sinful servant.
- 1 ترى يا الهى العواصف قاصفة للظهور والقواصف قاصمة للأصلاب والأزور رب قد ضاقت الصدور و سئمت النفوس و ذابت الأبدان و احترقت القلوب وانصرم الصبر و انسجم الدمع واضطرب الفؤاد فى مصيبة هذا الطيب الطاهر الأواب
- 2 رب انه من النجوم الخمس الساطعة من افق الهدى قد سمعوا النداء و لبوا للدعاء و قالوا ربنا اننا سمعنا منادياً ينادى للإيمان ان آمنوا بربكم فآمنّا فانجذبوا الى مركز الجمال قطب دائرة الجلال و تيسر لهم الآمال و ابتهلوا اليك فى الغدو و الآصال
- 3 رب انهم ضعفاء ايديهم بشديد القوى و فقراء هديتهم الى الكنز الأخفى عجزاء انجذبتهم بالقوة و القدرة بين الورى رب رب ادم عليهم ببحال رحمتك و ادرتهم بعظيم موهبتك و اجعلهم آيات توحيدك و معالم تقديسك و رايات تفريديك و اشجار حديقة معرفتك و اثمار شجرة موهبتك
- 4 رب ان احدهم قد ضاق عليه الفضاء من الم الفراق و اشتاق الصعود الى محفل التلاق و اضطرم فى قلبه نار الاحتراق فانجذب الى مركز الاشراق و قد تشوق الى جوار رحمتك الكبرى و تشوف لظهور موهبتك العظمى قد رجع اليك بقلب فارغ و دمع دافق و رجاء واثق رب اكرم مثواه و يسر مناه و ادركه بالعفو و الغفران و اسمح له بالفضل و الاحسان
- 5 رب اغفر الخطاء و زد فى العطاء و لا تؤاخذنا على الذنوب و اكشف الكروب و اسر العيوب يا علام الغيوب رب انه وافد على بابك و سارع الى رحابك و انتك انت الكريم و انتك انت الرحيم و انتك انت الغفور لكل عبد اثم
- 6 رب قصرت الأعمال و عظمت الآمال و عجزت النفوس و طفحت الكؤوس و ليس لنا ملجأ

- 6 O Lord! The deeds fall short and the hopes are great, the souls are helpless and the cups overflow, and we have no refuge except Thee - we take refuge in Thee, rely upon Thee, and implore before Thee to accept this wondrous guest in the garden of Thy oneness, enter him into the paradise of Thy singleness, and immortalize him in the garden of meeting in the shade of the Lote Tree of the Utmost Boundary, and make him warble like birds upon the blessed tree, grant him the meeting, and intoxicate him with the wine of faithfulness. Verily Thou art the Pardoning, verily Thou art the Forgiving, and verily Thou art the Lord, the Protector, the Merciful, the Compassionate. There is no God but Thee, the Tenderly Loving, the All-Bestowing, the Generous.

ألا انت نلتجئ اليك و نتوكل عليك و نتضرع
بين يديك ان تقبل هذا الضيف البديع في جنة
احديتك و ادخله في فردوس فردانيتك و اخلده
في جنة اللقاء في ظل سدره المنتهى و غرده
كالطيور على شجرة طوبى و ارزقه اللقاء و رتبه من
صهبا الوفاء انك انت الغفور انك انت الغفور و
انك انت الرب المهيمن الرحمن الرحيم لا اله الا
انت الحنان المنان الكريم

INBA16:002, KHSK.046

AB01753

To: *Mirza Ghulam-Rida et al., in Naraq*

Date: 1909-Jun-09

- 1 ...O friends of God! Be not sorrowful, neither be ye grief-stricken nor disheartened, nor allow yourselves to be troubled. The grace and bounty of God encompasseth all, and His glance of favor is complete. The confirmations of the Abha Kingdom flow continuously.
- 2 Consider how all peoples in Iran are in the utmost degradation and distress. In every region blood hath been shed and many souls have perished. Homes have been laid waste, cities and villages have been destroyed. Yet the friends of God remain more protected than all others and, through divine grace and favor, more blessed.
- 3 If in a place such as Nayriz the mischief-makers have raised an uproar, this too is based on supreme wisdom and hath been explained in other letters—there is no time now for details, but ye shall surely be informed. And if any among the friends, to protect their property and children, have shown weakness and hastened from right to left, counsel them with kindly words and gentle speech, that perchance they may repent and feel remorse, even if secretly. Otherwise, severe retribution is ordained and the mighty, potent grasp of God is assured and certain.
- 1... ای یاران الهی محزون مباشید مغموم مگردید
دلخون مشوید آزرده مگردید عون و عنایت حق
شامل است و نظر عنایت کامل تأیید ملکوت
ابهی متواتر
- 2 ملاحظه کنید که جمیع اقوام در ایران در نهایت
ذل و اضطراب در هر اقلیم خونها ریخته و نفوس
بسیار تلف گردیده خانمانها بباد رفته مدن و قری
خراب گردیده باز احبای الهی از جمیع محفوظتر
و به فضل و عنایت الهی محفوظتر
- 3 اگر در دیاری مانند نیریز فتنه جویان ولوله ای
برانگیختند این نیز مبنی بر حکمت کبریاست و
در مکاتیب سائره بیان گردیده فرصت تفصیل
نیست البته اطلاع خواهید یافت و اگر نفسی از
احباب حفظاً للمال و الأولاد غفلت نمود و از
ذات الیمین بذات الشمال شتافت بزبان خوش
و بیان لین او را نصیحت نمائید بلکه انشاء الله
نادم و پشیمان گردد ولو خفياً باشد و الا نقامت
شدید مقرر و اخذ عزیز مقتدر محتوم و متیقن

- 4 Grieve not over the stumbling of feet, nor be ye saddened by the weakness of human beings. A Cause of such magnitude must needs have severe occurrences. In the days of the Prophet—may my spirit be a sacrifice unto Him—despite the spread of power in Yathrib, in a single day a great multitude from the Bani Zafar tribe, with their families and children, apostatized and joined the enemy. In the Battle of the Confederates, on the Day of the Trench, when affliction and severe hunger intensified, the companions of the Prophet—who numbered close to six or seven hundred—three hundred showed hypocrisy. And in the days of Christ—may my spirit be a sacrifice unto Him—Iscaiot, who was the chief of the apostles, returned to hell.
- 5 Such events are numerous, but in the end all became remorseful and disgusted with themselves. The point is that the Cause is mighty, and the grace and bounty of the Blessed Beauty, like the resplendent sun, shineth bright and radiant in all horizons. Some events must needs occur. They are of no importance. Whosoever wisheth, let him stand firm, and whosoever wisheth, let him waver. Verily, your Lord is independent of all the worlds.
- 4 لا تحزنوا عن زلّة الأقدام ولا تتكدّروا من ضعف الأنام امر باین عظیمی لابدّ وقوعات شدیده دارد در ایام حضرت رسول روحی له الفداء باوجود انتشار قوت در یثرب در یک روز جم غفیری از بنی ظفر با اهل و عیال و اطفال ارتداد نمودند و بعدا الحاق یافتند در حرب احزاب یوم خندق چون بلا و شدت جوع اشتداد یافت اصحاب حضرت قریب ششصد و هفتصد بودند سیصد نفر نفاق ابراز کردند و در ایام حضرت مسیح روحی له الفداء اخیریوطی که رئیس حواریین بود بحجیم راجع گشت
- 5 این وقوعات بسیار ولی عاقبت جمیع پشیمان و از خود بیزار گشته مقصود اینست که امر عظیم است و عون و عنایت جمال مبارک مانند مهر منیر در جمیع آفاق انوار اشراق درخشنده و تابان لابد بعضی وقوعات نیز حادث گردد اهمیتی ندارد من شاء فلیثبت و من شاء فلیتزلزل ان ربکم غنی عن العالمین

MMK6#537x

AB02338

To: *Baqiruf Sadat Khams, Mir Nasir et al., in Tihiran*
 Date: 1909-Jun-09

- 1 O ye that are the secret essence of that master of righteousness.
- 2 If children reflect the inner essence of heart and soul of their parents, that is if noble blood is joined with a goodly character, meaning if the son walks in the steps of the father, then the relationship of sonship is real - "the child is the secret essence of its sire." But if he is only of the element of water and clay of the father, with no share of heart and soul, meaning if bad character contradicts noble blood, then that relationship is metaphorical. This is why it is said to Noah: "He is not of thy family, for his conduct is unrighteous." That is, O Noah, Canaan is not of your children and lineage, he is outside it, for this relationship is metaphorical not real.
- 1 ای اسرار آن سید ابرار
- 2 ابناء اگر از عنصر جان و دل آباء باشند یعنی حسن اخلاق منضم بشرف اعراق گردد یعنی پسر بر قدم پدر باشد نسبت بنوّ حقیقی است الولد سرّیه ولی اگر از عنصر آب و گل پدر باشد و نصیب از جان و دل مفقود یعنی سوء اخلاق منافی شرف اعراق گردد آن نسبت مجازیست اینست که خطاب بحضرت نوح میفرماید آنه لیس من اهلک آنه عمل غیر صالح یعنی یا نوح کنعان از اولاد و سلاله تو نیست خارج است زیرا این نسبت مجازیست نه حقیقی

- 3 Now my hope is that you will branch from the element of heart and soul of that noble one, not just be offspring of water and clay. Kindle his lamp, water his crop, nurture his tree of hope.
- 4 As for the dream that was seen, it was the reality of what occurred, therefore after the appointed time a new spirit was bestowed and eternal life was attained. He hastened to the eternal world and found everlasting life. He soared to the gathering of divine manifestation and became intimate with the Supreme Concourse.
- 5 Do not be sorrowful, do not be grieved, do not sit in despair. Be assured, trust in God and hold fast to the hem of His greatness. Be confident in divine grace and bounty, and rest in the shade of the Tree of the All-Merciful, and adorn heart and soul with the light of guidance, steadfastness and firmness.
- 6 And upon you be the Most Glorious Glory.
- 3 حال امید چنانست که شما منشعب از عنصر جان و دل آن بزرگوار باشید نه زادگان آب و گل شمع او را برافروزید کشت او را آب دهید درخت امید او را پرورانید
- 4 اما رؤیائی که دیده بود حقیقت واقع بود لهذا بعد از موعد مذکور روح جدید عنایت شد و حیات ابدیه حاصل گشت بجهان ابدی شتافت و زندگانی جاودانی یافت بمحفل تجلی پرواز نمود و با ملاء اعلی دمساز گشت
- 5 شما محزون مباشید دلخون مشوید مأیوس منشینید مطمئن باشید توکل بر خدا کنید و تشبث بذیل کبریا نمائید به فضل و موهبت الهیه مطمئن باشید و در ظل شجره رحمانیه بیاسائید و دل و جانرا بنور هدایت و استقامت و ثبات پیارائید
- 6 و علیک البهاء الأبهی

INBA16:007, MMK2#341 p.246

AB11892

To: Baha'is of Husaynabad, in Ishqabad

Date: 1909-Jun-09

O friends of God! Jinab-i-Isma'il the pilgrim, at the time of his return to that land, requested that a letter be written to the friends in that region. The purpose of a letter is to express heartfelt sentiments and spiritual thoughts. Praise be to God, hearts are in the utmost connection and spirits are in perfect harmony. Given this connection, there is no disconnection that would necessitate expression through speech. Souls and hearts are in conversation with each other, and all are enamored of that Beloved Heart's Desire, enchanted by His countenance, and devoted to His path. This is why He says: "Souls are like assembled troops: those who are alike tend to associate, whereas those who differ tend to turn away from each other." Nevertheless, I have undertaken to write this letter so that it may bring joy to heart and soul and bestow happiness upon the conscience. O my friends! 'Abdu'l-Baha bows his head at the threshold in utter humility and nothingness, and begs

ای دوستان الهی جناب زائر اسماعیل حین رجوع بآن دیار خواهش نگارش نامه پیاران آندیار نمود مقصود از نامه بیان احساسات قلبیه و هواجس روحانیه است قلوب الحمد لله در نهایت ارتباط و ارواح در غایت ائتلاف باوجود این اتصال انفصالی نه تا احتیاج به بیان و کلام گردد جانها و دلها با یکدیگر در گفتگو و جمیع آشفته آن دلبر دلجوی و والهان روی او و عاکفان کوی او اینست که میفرماید الارواح جنود مجنده ما تعارف منها ائتلف و ما تناكر منها اختلف باوجود این بتحریر این نامه پرداختم تا سبب سرور دل و جان گردد و فرح بوجدان بخشد ای یاران من عبدالهء در نهایت عجز و فنا سر باستان نهد و از برای دوستان عون و عنایت طلبد و فضل و موهبت جوید علیکم بهاء الله الأبهی

TISH.037a

assistance and bounty, grace and blessing for the friends. Upon you be the Most Glorious Glory of God.

AB02904

To: Ali Akbar Nakhjavani, in Baku

Date: 1909-Jun-10

- 1 O thou who art steadfast in the Covenant! During the days when thou wast present here, and honoured to visit the Sacred Tomb, thou didst raise several questions. No opportunity was found at the time to reply to them; now a brief reply is set forth in writing. 1 ای ثابت بر پیمان در ایام حضور و تشرّف بترت مقدّسه بعضی سؤالات نموده بودید فرصت جواب نگشت حال مختصر جوابی مرقوم میشود
- 2 The Mashriqu'l-Adhkar must be sanctified from such matters as fund box and treasury; but if, for the sake of poor relief, a box be set in a special place, there is no objection. This decision resteth with the Universal House of Justice, and the receipts of the poor-box must be expended at the discretion of the House of Justice. 2 مشرق‌الأذکار باید مقدّس از صندوق و خزانه باشد ولی در محلی مخصوص بجهت اعانه اگر صندوقی گذاشته شود باسی نیست و این قرار راجع به بیت عدل عمومیت و نقود صندوق اعانه باید بقرارداد بیت العدل صرف شود
- 3 As regards the matter of the "Mahallu'l-Barakih," this is similar to other companies and is also subject to the decision of the House of Justice. A portion of the accruing interest should be expended upon charitable objects. 3 و اما قضیه محل البرکه نظیر شرکت سائر است و این نیز بقرارداد بیت العدل باید مبلغی از منافع صرف امور برّیه گردد
- 4 The term of service of the members of a consultative assembly, ere the convening of the House of Justice, is five years. When the House of Justice is convened, whatsoever its members deem fit must be obeyed by all. 4 مدت اعضای شور پیش از انعقاد بیت عدل پنج سال است و چون بیت عدل انعقاد یابد هر نوع که صلاح دانند باید کل اطاعت کنند
- 5 For the present, members of consultative assemblies are at liberty to resign. When more than half the members of a consultative assembly gather together, they may take counsel together and arrive at a resolution. 5 حال اهل شور بر استعفا مختارند و چون اعضای محفل شور بیش از نصف جمع شوند مذاکره میتوانند و قراری میدهند
- 6 The chairman of the consultative assembly enjoyeth the prerogative associated with this position, being entitled to cast two votes. 6 و رئیس اهل شور را امتیاز ریاست است و حقّ دو رأی دارد
- 7 These matters are according to the principles and standards observed today. When, however, the Universal House of Justice is established, it will deliberate upon all these matters, both large and small, and, according to the exigencies of the time, issue a binding resolution. 7 این قضایا بحسب اصول و قواعد مرئیّه الیوم است و اما چون بیت عدل عمومی تأسیس شود در جمیع این امور جزئی و کلی مذاکره نمایند و بحسب وقت قرار قطعی دهند

- 8 Whatever hath been set forth in this sheet is not mandatory: At the present time, the course indicated is merely recommended. 8 و آنچه در این ورقه مرقوم شده حکم نیست در این ایام چنین مستحسن است
- 9 A special letter hath been written to the members of the service council through the intermediary of Aqa 'Abdu'l-Khaliq. 9 مکتوبی مخصوص باعضای مجلس خدمت بواسطه جناب آقا عبدالحالیق مرقوم گردید

BRL_ATE#031, MAAN#17

BRL_DAK#0030,

AVK4.152.07x,

AVK4.240.06x

AB05634

To: Jadhdhab, Azizullah son of Isma'il Namdar, in Ishqabad

Date: 1909-Jun-10

- 1 O Jinab-i-Jadhdhab! The verses were read. Although they flowed like running water, their content was not agreeable to 'Abdu'l-Baha's taste. You know that I have never desired and do not desire anything except utter evanescence, complete extinction, absolute poverty, and total helplessness. The ultimate aspiration of this servant is to succeed in pure servitude at the Sacred Threshold. And I have written many times that "this is my furthest mosque, this is my furthestmost tree, this is my utmost goal, this is my paradise of refuge." If you wish to make mention of this servant, write: dust of the Sacred Threshold, servant at the court of the One, self-effaced in servitude, wanderer in the wilderness of the love of God, lost in the desert of divine love, intoxicated with the wine of God's love, attracted to the lights of the Absolute Beauty - things of this nature. Anything less than this is absolutely unacceptable. If you were here, I would give you quite a beating! 1 ای جناب جذّاب اشعار قرائت گردید هرچند مانند آب روان بود ولی مضمون موافق طبع عبدالبهاء نیامد میدانی که من جز فناء محض و انعدام صرف و فقر بحت و عجز بات آرزو نداشته و ندارم نهایت آمال این عبد اینست که بعبودیت صرفه آستان مقدس موفق گردم و بارها مرقوم گردید که هذا مسجدی الأقصى و هذا سدرتی المنتهی و هذا غایتی القصوی و هذا جنتی المأوی اگر ذکر از این عبد خواهی مرقوم دار تراب آستان مقدس بنده درگاه احدیت فانی در عبودیت سرگشته بیابان محبت الله گمگشته صحرای عشق الهی سرمست باده عشق حق منجذب انوار جمال مطلق از این قبیل و مادون این ابداً مقبول نیست اگر در اینجا بودی چوب موفوری میزد
- 2 And upon you be the Most Glorious Glory. 2 و علیک البهاء الأبهی

MMK5#171 p.133

AB01116

To: Akhtar Khavari, Mulla Bahram et al., in Iran

Date: 1909-Jun-11

1 O ye who are firm in the Covenant! Mihraban arrived at the Holy Shrine, bowed his head at the Threshold, and remembering the friends, began to commune and supplicate, imploring divine favors for the friends. 'Abdu'l-Baha's heart-cup overflowed with the wine of love for the friends, and his nostrils were perfumed with the holy fragrance. Whatever I might say or write, I cannot fully express it. Words and phrases are like cups, goblets and flasks, while the love, affection and faithfulness of the friends is an ocean - therefore they cannot contain it. One must look to the soul and conscience, for these are mirrors reflecting the world and revealing the mysteries of the love of the friends.

2 O friends! The Divine Farmer has scattered seeds and made hearts His planting ground, watering them with the rain-drops of mercy, while the Sun of Truth has shone upon them. But pure soil brings forth flowers and sweet herbs, while from barren salt-marsh nothing grows but thorns - indeed it remains deprived and forsaken. Praise be to God that the hearts of the Zoroastrian friends were sweet soil - roses and wild roses grew and made the seekers' nostrils fragrant with musk and ambergris. Divine bounty so manifested in the Zoroastrian community that eyes were brightened and hearts became as rose gardens and meadows. It became a divine garden and a spiritual rosebush, adorned with blossoms and sweet herbs. This garden that had lain waste for a thousand years, its trees withered and flowers faded, transformed from a garden to a wasteland by the assault of cold and the intensity of frost, praise be to God that now springtime has come and fragrant breezes blow, the cloud of mercy rains down, the heat of the Sun of Truth shines forth, and life-giving winds pass by. The wasteland of despair has become a garden of hope, the bright morn has dawned and illumined the horizons. Such a dawn has broken from Iran's East that the West is illumined. Thanks be to God that such a guiding grace has come and such an auspicious star has shone forth. Happy are the Zoroastrians! Happy are the Iranians!

3 O Lord! The loving mother of Siyavush has bid farewell to this earthly world and hastened to the luminous realm. She grew weary of this narrow, dark arena and took flight to the heart-expanding atmosphere of heaven. Ardishir became weary of

1 ای ثابتان بر پیمان مهربان ببقعه مبارکه وارد سر باستان نهاد و پیاد یاران افتاد راز و نیاز نمود و تضرع و ابتهال آغاز کرد و خواهش الطاف بجهت یاران نمود عبدالهء را ساغر دل بصباء محبت دوستان لبریز و مشام بنفس رحمان مشکبیز آنچه بگویم و بنگارم شرح نتوانم عبارات و کلیات مانند پیانه و ساغر و میناست و مهر و محبت و وفای یاران دریا لهذا گنجایش نیابد پس باید نظر به جان و وجدان نمود زیرا آئینهء جهان ثماست و اسرار محبت یاران ظاهر و عیان

2 ایدوستان دهقان الهی تنخی افشاده و اراضی قلوب را کشتزار نموده و برشحات ابر رحمت سیراب کرده و حرارت شمس حقیقت تابیده ولی خاک پاک گل و ریاحین روید و از زمین شوره زار جز خار مغیلاں نزوید بلکه محروم و مهجور گردد الحمد لله دلهای یاران پارسی خاک شیرین بود گل و نسرين روئید و مشام طالبانرا مشکین و عنبرین کرد بخشش ایزدی در انجمن پارسی چنان جلوه نمود که دیده ها روشن گشت و دلهای گلزار و چمن شد گلشن الهی گشت و گلبن معنوی گردید و به شکوفه و ریاحین مزین گشت شاد و خرم گردید این باغ هزار سال خراب بود درختان پژمرده گلها افسرده گلشن از صولت برد و شدت سرما گلخن گردیده حال الحمد لله که موسم بهار آمد و نفحهء مشکبار وزید ابر رحمت بارید و حرارت شمس حقیقت بتابید و نسیم جانپورور مرور نمود گلخن نومیدی گلشن امید گشت صبح روشن دمید و بر آفاق بدرخشید از خاور ایران چنان صبحی دمید که باختر منور گشت شکر خدا را که چنین بدرقهء عنایت رسید و چنین اختر نیک اختر بدرخشید خوشا بحال پارسیان خوشا بحال ایرانیان

3 ای پروردگار مادر مهرپرور سیاوش جهان خاک را وداع نمود و باقلیم تابناک شتافت از عرصهء تنگ و تار بیزار گشت و بفضای دلگشای

life in this world, sought eternal life and yearned for heavenly existence. O Forgiver! Forgive them both and shelter them in Thy protection. Thou art the Forgiver, the Bestower, the Kind, and Thou art the Giver, the Everlasting, the All-Forgiving, the All-Merciful.

آسمان پرواز نمود اردشیر از زندگانی اینجهان دلگیر
شد حیات جاودانی خواست و آرزوی زندگانی
آسمانی جست ای آمرزگار هر دو را بیمارز و در
پناه خویش پناه ده تویی آمرزنده و بخشنده و
مهربان و تویی دهنده و پابنده و غفور و رحمان

BRL_DAK#1235, ALPA.068b,
YARP2.081 p.114, PPAR.210, RMT.050-
051, QUM.232-233

AB02216

To: *Haji Muhammad Ali Shirazi, in Sarvistan*

Date: 1909-Jun-11

- 1 O steadfast one in the Covenant! Your letter was received. Praise be to God, it was a clear proof of firmness in the divine path and evidence of the enthusiasm and yearning to sacrifice life in the path of the Luminary of the horizons.
ای ثابت بر پیمان نامه شما رسید الحمد لله دلیل
جلیل بر استقامت در سبیل الهی بود و برهان
شوق و اشتیاق جانفشانی در سبیل نیر آفاق
- 2 You had asked a question regarding the Qur'anic verse "Take ye your precautions." If a caravan wishes to traverse dangerous mountains and deserts, it must certainly be mindful of its protection and consider whatever means of preservation are necessary. The loved ones of God must sacrifice their lives with the utmost love and kindness for all peoples and communities of the world, and with perfect patience and forbearance guard against sudden provocations. People are extremely unfair, and their nature is steeped in oppression and tyranny.
سؤالی نموده بودید در قرآن میفرماید خذوا حذرکم
اگر قافله‌ئی کوه و صحرای پرخطری طی خواهد
البتّه باید محافظه خویش را ملاحظه نماید و آنچه
سبب حفظ است منظور دارد احیای الهی باید
با جمیع ملل و طوائف عالم بنهایت محبت و مهربانی
جانفشانی کنند و با کمال صبر و تحمل حذر از
تعرض ناگهانی ننمایند خلق بغایت بی‌انصافند و
طینتشان مجبول ظلم و اعتساف
- 3 The friends in Sarvistan are truly among the righteous ones and devoted servants at the threshold of 'Abdu'l-Baha. He is utterly pleased with them for having served the refugees from Nayriz with perfect love and sincerity. They truly sacrificed their precious lives and showed no fear or hesitation in the face of any tribulation. This is the attribute of the steadfast ones; this is the characteristic of those firm in the Covenant and Testament.
احبابی سروسنّان فی الحقیقه از راستانند و
عاکفان آستان عیدالبهاء نهایت رضا از آنان
دارد که بکمال حب و خلوص بخدمت آوارگان
نیریز پرداختند فی الحقیقه جان عزیز فدا نمودند
و در جمیع موارد از هیچ بلائی خوف و پرهیز
نمودند اینست صفت ثابتان اینست سمت راستان
بر عهد و پیمان
- 4 Convey my utmost longing to Aqa Muhammad-Baqir, Mirza Rajab-'Ali, Mirza 'Ali-Aqa, and Mirza Isma'il. One day I shall visit on their behalf, bow my head at the Threshold, and implore assistance and favor, that a new confirmation may arrive and a fresh success be achieved. Likewise, convey my love and kindness to Haydar-'Ali of Sarvistan, and separately request
جناب آقا محمد باقر و جناب میرزا رجبعلی و
جناب میرزا علی آقا و جناب میرزا اسمعیل را
از قبل من نهایت اشتیاق ابلاغ دارید روزی
بالتّیابه از ایشان بزیارت روم و سر بر آستان نهم و
طلب عون و عنایت کنم که تأییدی جدید رسد

his pardon, for by his precious life, I have absolutely no time, otherwise I would have written a detailed letter.

و توفیقی بدیع حاصل گردد و همچنین جناب
حیدر علی سروستانی را از قبل این فانی محبت و
مهربانی مجری دارید و عذر نامه مخصوص منفرداً
بخواهید بجان عزیز او که ابداً فرصت ندارم والا
مکتوب مفصل مرقوم مینموم

5 Upon them and upon you be the most glorious Glory.

5 و علیکم البهاء الأبهی

INBA87:200, INBA52:201, MMK6#101

AB04449

To: Muhtram Khanum wife of Aqa Mirza Khalil Tabib et al., in Tihran

Date: 1909-Jun-11

1 O relatives of that one who ascended unto God! His Honor Khalil hastened to the glorious Kingdom and sought refuge in the shelter of the Most Great Mercy. He was freed from this transient dust-heap and soared to the pure world. He gained freedom from worldly darkness and became immersed in divine radiance.

1 ای منتسبان آن متصاعد الی الله جناب خلیل
بملکوت جلیل شتافت و در جوار رحمت کبری
ملجأ و پناه جست از خاکدان فانی رها یافت و
بجهان پاک پرواز کرد از ظلمت کونیه آزادی
یافت و در نورانیت الهیه مستغرق شد

2 Therefore do not be sorrowful, but rather be glad and give thanks, for praise be to God, you tended the garden of his hopes and kept his lamp burning bright. You walked in his footsteps and manifested his character and conduct.

2 لهذا محزون مباشید مستبشر گردید و بشکرانه
پردازید که الحمد لله بآبیاری مزرعه آمال او
پرداختید و چراغ او را با فروغ گردید بر قدم او
رفتار نمودید و به خلق و خوی او آشکار گشتید

3 I will begin supplication and entreaty at the Divine Threshold and beg for endless favors, that His Honor Khalil may become exalted in the glorious Kingdom, attain the lights of the presence in the feast of divine manifestation, and become the recipient of boundless favors.

3 من بآستان حضرت یزدان آغاز عجز و نیاز نمایم
و طلب الطاف بی پایان کنم تا جناب خلیل در
ملکوت جلیل عزیز گردد و در بزم تجلی بانوار
لقا فائز شود و مظهر الطاف بینتها گردد

4 And upon you be the Most Glorious Glory.

4 و علیکم البهاء الأبهی

PYB#155 p.38, CPF.276, KASH.351-352

AB06123*To: Doctor Habibullah Muayyid son of Khudabakhsh, in Beirut**Date: 1909-Jun-11*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 The fluent verses were extremely sweet, having eloquent words and profound meanings. Poetic talents are like springs - from some flow sweet water, from others bitter and salty. Now praise be to God that from the clear divine gift of that firm one in the Covenant, refreshing water has gushed forth. You must render thanks that your poetic nature flows freely and your soul and consciousness are confirmed by the bounty of the Lord of Majesty. 2 اشعار آبدار در نهایت حلاوت بود لفظ فصیح و مضمون بلیغ داشت قریحه‌ها بمنابه چشمه‌هاست از بعضی آب شیرین بجوشد و از بعضی تلخ و نمکین حال الحمد لله از قریحه موهبت صریحه آن ثابت میثاق آب گوارا نبعان نموده باید بشکرانه پردازی که طبع سیال است و جان و وجدان مؤید بفیض حضرت ذوالجلال
- 3 However, you must make this Salsabil water flow in praise of the Glorious Lord, the Ancient Beauty, the Most Great Name - may my spirit be sacrificed for His loved ones - and occupy yourself with His glorification and attributes, for 'Abdu'l-Baha is a drop while the Most Great Name is an ocean. When you praise the ocean it encompasses the drop as well. 3 لکن باید این ماء سلسبیل را در مدائح ربّ جلیل جمال قدم اسم اعظم روحی لأحبائه الفداء سبیل نمائی و به محامد و نعوت اوپردازی زیرا عبدالبهاء قطره و اسم اعظم دریاست چون ستایش دریا نمائی شامل قطره نیز گردد
- 4 Convey the Most Glorious, Most Wondrous greetings to the divine friends. And upon you be the Most Glorious Glory. 4 یاران الهی را تکبیر ابداع ابهی برسان و علیکم البهاء الأبهی

KHHE.107

KHH1.063 (1.088)

AB06020*To: Bulbul Ishraqiyan , Aqa Jan Bazzaz et al., in Tihnan**Date: 1909-Jun-11*

- 1 O loved ones of God! Praise God that you have entered beneath the shade of the banner raised by the Lord of Hosts and have grasped the glad tidings of His Holiness David. You have opened the eye of insight and unstopped the ear of the soul. You have witnessed the greatest signs and heard the call of the Most High. You have brought joy to His Holiness Abraham the Magnificent in the Most Glorious Kingdom and have arisen to fulfill the counsels of the Prophets. 1 ای احبای الهی حمد کنید خدا را که در ظلّ لواء معقود ربّ الجنود درآمدید و ببشارات حضرت داود پی‌بردید دیده بصیرت گشودید و گوش جان باز نمودید مشاهده آیات کبری کردید و ندای حضرت کبریا شنیدید حضرت خلیل جلیل را در ملکوت ابهی خوشنود نمودید و بوصایای انبیا قیام کردید
- 2 On this triumphant day you have attained eternal bounty and success, sought everlasting life, desired heavenly glory, and

turned in love to the All-Merciful Lord. This honor and station is cause for pride, and this success and prosperity shine bright and luminous like a lamp and light.

2 در این روز فیروز فیض و فوز ابدی یافتید و
حیات سرمدی جستید و عزت آسمانی طلبیدید
و بحبّت حضرت رحمانی گرویدید این شرف و
منزلت مدار مفتخرت است و این فوز و فلاح
مانند سراج و مصباح درخشنده و روشن

- 3 Thanks be to God who has bestowed such bounty and freely given such favors. And upon you be the Most Glorious Glory!

3 شکر خدا را که چنین فیضی مبذول داشت و
چنین الطافی رایگان نمود و علیکم البهاء الأبهی

INBA85:017, BSHN.140.434, BSHN.144.428,
MHT1b.241, KASH.265

AB00558

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

Date: 1909-Jun-12

- 1 O spiritual, luminous, divine youth! For some time no writing has come from that distinguished person to satisfy the longing ones, and the star of expression and exposition has not shone from that direction. Although letters and messages have arrived from other friends, no letter has been seen from your honor. When one is deprived of seeing another, one desires speech and seeks to learn of mysteries, and this depends on the writing of letters. Although the favors of the Luminary of the horizons have connected the hearts of the longing ones such that there is no separation between them - rather we are all under the shade of one tent and are all thirsty for one spring, though we are scattered we are all immersed in one sea - therefore the tongue may be silent and still while hearts are in constant spiritual conversation, insight engaged in witnessing and beholding while the eye searches. Nevertheless the physical ear must also have its share and the eye and sight their portion. Therefore correspondence must be continuous and the foundation of communication firm and straight.

1 روحانیا نورانیا ربّانیا مدّتیست که تحریری از
آشخص خطیر مشتاقانرا تسریر نمود و کوکب
بیان و تبیان از سمت درخش ندرخشید هرچند
از سایر یاران نامه و پیام رسید ولی از آنحضرت
نامه‌ئی ملاحظه نگردید انسان چون از دیدار
مہجور ماند آرزوی گفتار کند و اطلاع اسرار
خواهد و این بنگارش نامه منوط و مشروط
است اگرچه الطاف نیر آفاق قلوب مشتاق را
چنان ارتباط داده که فراقی در میان نیست
بلکه کلّ در سایه یک خیمه‌ایم و تشنگان
یک چشمه هرچند متفرّق ولی در یک بحر
مستغرق لهذا زبان ساکت و صامت ولی
دلها در گفتگوی روحانی مداوم بصیرت در
مشاهده و شہود ولی بصر در جستجو باوجود
این گوش سر را نیز نصیبی باید و دیده و بصر
را نیز بهره‌ئی شاید لهذا مکاتبه باید مستمرّ باشد
و اساس مخابره ثابت و مستقیم

- 2 Perhaps the Arab poet, imploring God, said: "Bestow upon my hearing even a 'never', if You prevent me from seeing You, for in it there was delight for those before me" - meaning grant my ear the favor of Your address even if it be "thou shalt not see Me", for Moses before me found pleasure in these words - that is, the very act of being addressed is sweet and gives pleasure to the ear, even if the words are "thou shalt not see Me."

2 شاید شاعر عرب متضرّعاً الی الله گفته و من
علی سمعی بلن ان منعت ان اراک و فیه لمن
کان قبلی لذّة یعنی گوش مرا بخطاب خویش
ولو لن ترانی باشد منت یگذازد و مشرف فرما
زیرا حضرت موسی علیه السلام پیش من از این
کلمه متلذّد شد یعنی نفس خطاب پرحلاوتست
و لذّت بسمع میدهد ولو کلمه لن ترانی باشد

- 3 In any case, we are always gladdened by mention of the friends and like the sea we surge with thoughts of them. Night and day we express helplessness and lamentation, and show distress and restlessness. We seek divine protection and preservation for the friends from the True Guardian. For some time no letter has come from Aqa Muhammad-Rida. Convey the longing ones' message to him that he may, with attracted heart and joyful spirit, remember the wanderers and occupy himself with mention of the friends.
- 3 باری ما همواره بذکر یاران شادمانیم و پیادشان مانند بحر در هیجان شب و روز عجز و زاری نمائیم و جزع و بیقراری کنیم یاران را عون و صون از حافظ حقیقی طلبیم چندیست که از جناب آقا محمد رضا نامه‌ئی نرسید پیام مشتاقان بایشان برسان تا منجذب القلب مستبشر الروح یاد آوارگان نماید و بذکر دوستان پردازد
- 4 According to reports, in that region, the land of Khurasan, the Call is raised high and the magnetic power of the attraction of hearts has set every person of understanding in motion toward the Abha Kingdom. It has bestowed new spirit upon East and West, and from every direction its fame has spread worldwide and the Cause of God has expanded throughout the earth. Alas that most of the people of Iran are deprived of this boundless grace. In the Gospel it is stated that groups will come from all corners of the world and enter the Kingdom while the children of the Kingdom will be cast out. Truly this is a strange tale and a remarkable event. Iran, which is the growing place of the Blessed Tree - many souls there still flee from the shade of the Tree, while the peoples of other regions are in the utmost enthusiasm, rapture and attraction. This indeed is an amazing thing.
- 4 از قرار معلوم در آن سامان اقلیم خراسان ندا بلند است و قوهء انجذاب مغناطیس قلوب هر هوشمند آهنگ ملکوت ابهی جهانرا بحرکت آورده شرق و غرب را روح جدید بخشیده و از هر طرف آوازه جهانگیر است و صیت امر الله منبسط در بسط زمین افسوس که اهل ایران اکثر محروم از این فضل بنی‌پایان در انجیل میفرماید از اطراف جهان گروه گروه آیند و در ملکوت داخل شوند و ابناء ملکوت خارج میشوند حقیقه طرّفه حکایتی و غریب واقعه‌ئی ایران که منبت شجرهء مبارکه است بسیار نفوس از ظل شجره هنوز گریزان ولی اهالی اقلیم سائره در نهایت شور و وله و انجذاب آن هذا لشیء عجاب
- 5 In any case, the purpose is that in the blessed Tablets it is revealed that from the land of Kha the Word of God should be exalted and the divine fragrances diffused and souls should find rest under the blessed Tree. These glad tidings are the cause of our constant anticipation that the Sun of Truth will cast intense rays upon that region such that in all parts of the land of Kha the Call will be raised high and that realm will become the dawning-place of the manifest light, and this bounty will appear through the intensity of the enkindlement of hearts, the expansion of souls and the attraction of spirits. Therefore it is hoped that your honor will strive more than all others in spreading the divine traces and manifesting the mysteries, for that near one of the Divine Threshold has, from early youth, grown and developed under the shade of the favors of the All-Glorious like a fresh sapling under the outpourings of the cloud of divine mercy, and has become a fruitful tree. Now is the time for the appearance of fruit.
- 5 باری مقصود اینست که در الواح مبارکه نازل از ارض خاء اعلاء کلمه الله گردد و نشر نفعات الله شود و نفوس در ظل شجرهء مبارکه استقرار یابند این بشارات سبب است که همواره منتظر آنیم که شمس حقیقت پرتو شدیدی بر آن اقلیم زند که در جمیع انحاء ارض خاء ندا بلند گردد و اقلیم معرض نور مبین شود و این موهبت بشدت اشتعال قلوب و انشراح نفوس و انجذاب ارواح جلوه نماید لهذا امید چنانست که آنحضرت یش از کل در انتشار آثار و ظهور اسرار جهد بلیغ و سعی منیع فرمایند زیرا آن مقرب درگاه کبریا از بدو جوانی در ظل الطاف حضرت سبحانی مانند نهال تازه برشحات سخاب رحمانیت نشو و نما نموده و شجره‌ئی بارور گردیده حال وقت ظهور ثمر است
- 6 Convey to all the divine friends the Most Glorious Most Beautiful greetings from 'Abdu'l-Baha. And upon you be the Most Glorious Glory.
- 6 جمیع یاران الهی را تحیت ابدع ابهی از قبل عبدالبهاء ابلاغ دارید و علیک البهاء الأبهی

MKT8.213

AB05351*To: Mahmud Furughi, in Khurasan**Date: 1909-Jun-12*

- 1 ...With a Cause of such magnitude and with the spread and increase of the friends in every land, certain events must needs transpire. This is natural. But the friends must not become captive to sorrows, nor allow despondency and melancholy to overtake them. These events are like the waves of the sea, and the foam and debris have no permanence. Through the power of steadfastness and firmness, they will pass away. This is why He says: "As for the foam, it vanishes, cast off; but as for that which benefits mankind, it remains on the earth."

1 ...امر باین عظیمی و انتشار و تزايد احباب در هر دیار لابد بر آنست که بعضی وقایع حادث شود این امر طبیعی است ولی یاران نباید اسیر احزان گردند و کسالت و ملال حاصل فرمایند این وقایع مانند موج دریاست و کف و خس و خاشاک بقائی ندارد بقوت ثبوت و استقامت زائل شود اینست که میفرماید و اما الزبد فیذهب جفاء و اما ما ینفع الناس فیمکث فی الأرض

- 2 The purpose is that such occurrences should become the cause of steadfastness, so that the friends may know they must always be vigilant and protect this mighty stronghold. In any case, you must pursue the work of teaching with the utmost wisdom, firmly and steadfastly. Today the land of Khorasan is in the greatest need of teaching, for it is receptive. Encouragement and stimulation are necessary, for no results can be achieved through silence and inaction. At times, even the hand of divine destiny stirs matters so that some commotion may arise and cause the heedless to become aware and attentive....

2 مقصود این است که اینگونه وقوعات باید سبب استقامت گردد تا یاران بدانند که دائماً باید مواظبت کنند و حصن حصین را صون و محافظت خواهند باری شما باید امر تبلیغ را بنهایت حکمت متین و محکم نمائید الیوم ارض خا نهایت احتیاج بتبلیغ دارد زیرا مستعد است تشویق و تحریص لازم زیرا از سکون و سکوت نتایج حاصل نگردد حتی در بعضی مواقع دست تقدیر تحریک نماید تا اندک ضوضائی بلند شود و سبب توجه و انتباه غافلان گردد...

MMK3#027 p.017x

AB08782*To: Mrs McMahon, in Chicago**Date: 1909-Jun-12*

O seeker after truth! I will supplicate and implore at the Divine Threshold and beseech healing for you. But you must become believing and assured, and the light of the love of God must radiate from you, for the prayer to have effect. If you pray for pure earth to become green and verdant, it will be answered, but if you pray for a rock to become a flower garden and meadow, it lacks the capacity. The acceptance of prayer depends upon capacity.

And upon you be greetings and praise.

BSTW#107

AB12334

To: Karbala'i Muhammad Husayn Naraqi

Date: 1909-Jun-13

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 Jinab-i-Mu'avin mentioned you in his letter and praised you greatly, saying that Jinab-i-Aqa Muhammad Husayn is enchanted by the countenance of that Beloved One and is mad with love for that Compassionate Friend. He is bewildered and impassioned, and renowned among the lovers for his ardor. He sacrifices his life in the path of God and offers up his soul at the altar of love. He diffuses the divine fragrances, recites the clear verses, establishes the proof of the All-Merciful, and presents clear evidence for the manifestation of Him Who conversed on Sinai. He is sympathetic to the friends and kind and loving to the enemies, treating all with the attributes of the All-Merciful.

2 جناب معاون در نامه خویش ذکر شما نمودند و ستایش زیاد کردند که جناب آقا محمد حسین مفتون روی آندلبر است و مجنون آن یار مهرپرور سرگشته و سودا نیست و در بین عاشقان مشهور بشیدائی در سبیل الهی جانفشانیست و در قریانگاه عشق جان نثار نشر نفعات الهی نماید آیات بینات تلاوت کند برهان رحمان اقامه فرماید و دلیل جلیل بر ظهور مکمل طور بیان فرماید دوستان را غمخور است و دشمنان را شفیق و مهربان جمیع را بخلاق رحمان معامله نماید

3 I was filled with endless joy at his testimony that, praise be to God, the friends are firm in the Covenant and are swift and self-sacrificing in the path of the Most Great Name - may my spirit be a sacrifice for His servants. They have no purpose save the good-pleasure of the Divine Beloved and no desire except sacrifice in the path of God. Upon them be the most excellent greeting, and unto them be abundant blessing, resplendent glory and sufficient bounty.

3 از شهادت ایشان مسرت بی پایان حاصل که الحمد لله یاران ثابت بر پیمانند و در سبیل اسم اعظم روحی لعباده الفداء چابک و جانفشان مقصدی جز رضای دلبر ربانی ندارند و مرادی جز قربانی در سبیل الهی نخواهند علیم التحية الطيبة و لهم البركة الوافية والعزة الباهیه والموهبة الکافیة

4 Convey to his worthy son Aqa Muhammad Hasan and his honored wife my most wondrous and glorious greetings.

4 نجل سعید آقا محمد حسن و ضعیج محترمه شانرا از قبل من تحیت ابدع ابهی ابلاغ دار

INBA85:128

AB06308*To: Masih Rastigar**Date: 1909-Jun-13*

- 1 O sweet Masih, Assistant! With sweet words and salty speech and sugary utterance your name was mentioned and great gratitude was expressed that that precious soul is proud of serving the friends and is known among the righteous for his merciful nature, and sends copies of 'Abdu'l-Baha's letters to different regions.
- 2 From his testimony it became clear that you are an outstanding servant at the Sacred Threshold and a worthy servant at the Court of Oneness.
- 3 Through the grace and generosity of the Living, the Loving One, it is abundantly hoped that He will make you a sign of the Most Glorious Kingdom and cause you to be the means of diffusing the divine fragrances. May you be a still bird becoming a soaring bird, a flowing stream becoming frozen, frozen becoming flowing - that is, may you fly while still and be restless while at rest.
- 4 And upon you be the Most Glorious Glory.

1 ای مسیح ملیح معاون بکلامی شیرین و گفتاری نمکین و بیانی شکرین نام تو برده و اظهار ممنونیت عظمی نموده که آن نفس نفیس بخدمت یاران متباهی و مألوف و در بین ابرار بخلاق رحمانی معروف و سواد نامه‌های عبداله‌ها را باطراف ارسال میدارد

2 از شهادت ایشان واضح شد که آستان مقدس را بنده فائقی و درگاه احدیت را عبد لائق

3 از فضل و جود حی و دود رجاء موفور است که ترا آیت ملکوت ایهی نماید و سبب انتشار نفحات الله گرداند طائر ساکن باشی ساکن طائر گردی جاری منجمد شوی منجمد جاری گردی یعنی در عین سکون پرواز نمائی و در حین استقرار بیقرار باشی

4 و علیک الهباء الاهی

TSS.170b

AB08667*To: Muhammad Taqi (Jasb)**Date: 1909-Jun-13*

- 1 O thou who art firm in the Covenant! Verily thou art steadfast in the Cause of God and established in the love of God. The winds of tests have not caused thee to waver, nor hath the intensity of trials given thee any perturbation. Like unto a mighty mountain thou art firm and steadfast, and like unto a manifest standard thou art in the utmost steadfastness and certitude.
- 2 Thou hast followed the example of the Blessed Beauty and hast endured afflictions and hardships. There is no greater bounty

1 ای ثابت بر میثاق حقاً که مستقیم بر امر اللهی و مستقر در محبت الله اریاح افتتان ترا نلغزاند و شدت امتحان ترا اضطراب ندهد مانند جبل عظیم راسخ و متینی و بمثابه علم مبین در نهایت ثبوت و تمکین

2 تأسی به جمال مبارک نمودی و تحمل بلایا و مشقت کردی موهبتی اعظم از این نیست و

than this, nor any more perfect gladness and joy. Therefore, glory and pride thyself among the righteous.

مسرّت و بشارتی اتمّ نه پس در بین ابرار نخر
و مباهات نما

3 And upon thee be the Most Glorious Glory!

3 و علیک البهاء الأبهی

INBA16:193

AB00200

To: Baha'is from Zoroastrian Background

Date: 1909-Jun-14

1 O beloved friends! Every individual, when appearing from the East of life in the world of existence, must inevitably one day vanish in the West of nothingness. From the beginning of birth one grows and develops, drinks sweet milk from life's breast, and is nurtured in the cradle of comfort and bounty until reaching maturity. Like a sapling, one puts forth leaves and blossoms, becomes fruitful, yields delicate fruit, advances day by day until reaching the degree of perfection. Thereafter decline sets in, strength diminishes day by day until becoming like an old tree bereft of fruit. Finally all freshness and grace depart, listlessness and withering appear, usefulness ceases to such a degree that no hope remains for growth, freshness or grace.

1 ای یاران عزیزان هر فردی از افراد انسانی چون
از خاور زندگانی در جهان هستی سر برآورد ناچار
روزی در باختر نیستی متواری گردد از آغاز
ولادت نشو و نما کند و از پستان زندگانی شیر
نوشین نوشد و در آغوش ناز و نعمت پرورده
گردد تا بدرجهء بلوغ رسد و نهال آسا برگ و
شکوفه نماید بارور گردد ثمر لطیف بخشد روز
بروز ترقی کند تا بدرجهء کمال رسد پس از آن رو
بانحطاط نهد روز بروز قوی بتخلیل رود تا درخت
کهنه گردد و از بار و بر بی بهره ماند نهایت
بکلی طراوت و لطافت زائل شود و افسردگی
و پژمردگی رخ دهد بیفائده شود بدرجهئی رسد
که دیگر امید نشو و نما و طراوت و لطافت نماند

2 Now the true Gardener must sow the seed of that same tree in the garden so it may grow anew, develop and become an incomparable sapling, flourishing with utmost freshness, grace and freedom, bestowing upon the world of creation once again its former glory and ancient blessing with utmost delicacy, beauty and sweetness. The wise gardener acts thus, but the ignorant gardener strives to make that old tree grow again, which is impossible and unattainable.

2 حال باید دهقان حقیقی تخم همان درخت را در
بوستان بیفشاند تا دوباره بروید و نشو و نما کند
و نهال بهمال شود و در نهایت تازگی و پرازندگی
و آزادگی پرورش یابد و بخشش جهان آفرینش
در غایت لطافت و ملاحظت و حلاوت دوباره
رونق قدیم و برکت دیرین حاصل نماید دهقان
دانا چنین مجری نماید اما دهقان نادان بکوشد
که آن درخت کهن را دوباره به نشو و نما آرد و
این ممتنع و محال

3 Now several blessed trees in former times grew and developed in this garden of existence and divine paradise of bounty until they manifested their perfections in the meadow of reality. Divine grace and bounty became evident, and all that was necessary of true influence and human virtues became manifest and visible. The tree grew mighty, its branches extended,

3 حال درختان مبارکی چند در ایام سلف در
این گلشن هستی و بوستان بخشش الهی نشو و نما
نمودند تا کمالات خویش را در چمنستان حقیقت
بنمودند و الطاف و بخشش ایزدی جلوه نمود و
آنچه باید و شاید از تأثیرات حقیقی و فضائل عالم
انسانی ظاهر و عیان نمود درخت تنومند شد و

cast shade over the world of creation, and nations and peoples found rest beneath its extended shade and were nourished by its good fruits. When its life cycle ended, renewal became necessary and another sapling from that same blessed tree began to grow and develop.

شاخها امتداد یافت و بر جهان آفرینش سایه افکند و طوائف و ملل در ظلّ ممدود آسایش یافتند و از فواکه طیبّه آن پرورش جستند تا آنکه دور حیات منتهی شد تجدید لازم گشت نهال دیگر از همان شجره مبارکه آغاز نشو و نما نمود

- 4 Now this heavenly tree and divine plant yields the fruits of those blessed heavenly trees, growing with utmost freshness, grace, beauty, bounty and blessing, extending its branches moment by moment, its fruits being heavenly bestowals, divine gifts, human perfections and signs of divine power. This sapling is the same tree, though the ignorant suppose it different, with different fruit, foreign, not the tree of the Lord's singular bounty. This error and mistake stems from ignorance, foolishness, lack of understanding, deprivation, rejection and pride.

4 حال ایندرخت آسمانی و شجره رحمانی نتایج آندرختان فرخنده آسمانیست که در نهایت طراوت و لطافت و ملاحه و فیض و برکت در نشو و نماست و آنّا فائز فروع ممتد نماید و بار و برش بخشش آسمانی و موهبت رحمانی و کمالات انسانی و آثار قدرت سبحانیست این نهال همان شجر است ولی نادانان گمان کنند درختی دیگر است و ثمری دیگر بیگانه است نه شجره الطاف خداوند یگانه این سهو و خطا جهالت است سفاهت است عدم درایتست بی نصیبی است محرومیت منفوریت مغروریت

- 5 In brief, the purpose is that praise be to God, in the garden of the Persians' hopes an incomparable sapling is growing with utmost power and might from the sprinklings of the cloud of bounty, the heat of the Sun of Truth, and the blowing of the breezes of eternal glory. Eternal grace and heavenly bounty have caused this sapling to grow again in Iran. This deserves thanksgiving, merits gratitude, and is worthy of praise and glorification of the One Lord. The brilliant star of the Persians' hopes had set and vanished in the West for a thousand years. Praise be to God, it has risen from the East of heavenly glory with utmost brilliance and radiance. A new cycle has come, fresh life has been attained. That spiritual spring which for a thousand years until now had passed through seasons of summer, autumn and winter, has come again with utmost freshness and grace with the hosts of divine bounty...

5 باری مقصود اینست که الحمد لله در گلشن آمال پارسیان نهال بیهمالی در نهایت قوت و قدرت از رشحات شهاب موهبت و حرارت شمس حقیقت و هبوب نسائم عزّت ابدیه در نشو و نماست فیض ابدی و بخشش آسمانی این نهال را دوباره در ایران انبات فرمود شایان شکرانیت است سزاوار ممنونیت است لائق حمد و ثنائی حضرت احدیت است پارسیانرا کوکب لامع آمال هزار سال در باختر افول متواری بود الحمد لله از خاور عزّت آسمانی در نهایت لمعان درخشنده و تابان گردید دور جدید رسید حیات تازه حاصل شد آن بهار روحانی که از هزار سال تا بحال منتقل بمواسم تابستان و خزان و زمستان گردیده بود دوباره آن بهار در نهایت طراوت و لطافت با سپاه بخشش

- 6 Creation has pitched its tent in the plains and wilderness of Iran, and the ultimate hopes and desires of the Persians have been realized. Where are those articulate nightingales? Where are those sweet-natured birds of the meadow? Where are those divine garden partridges? Where are those Persian sugar-breaking parrots? Praise be to God, gradually they have found their way to the rose garden and in these branches have begun their melodies and songs. The hope is that they will raise such a clamor in earth and heaven, and cause such a tumult to reach the highest heights, and create such a trembling in the foundations of other regions, that the eternal glory of their

6 خداوند آفرینش در دشت و صحرای ایران خیمه برافراخت و نهایت آمال و آرزوی پارسیان حاصل گشت کو آن بلبلان سخن گو گو کو آن مرغان چمن نیکخو کو آن تذروان گلشن ایزدی کو آن طوطیان شکرشکن پارسی الحمد لله اندک اندک پی بگلشن بردند و در این شاخسار آهنگ آواز و شهنواز نمودند امید چنان است که غلغله در زمین و آسمان اندازند و ولوله باوج اعلی رسانند و زلزله در ارکان سائر اقالیم افکنند تا عزّت ابدیه یاران نیاکان در بازماندگان ظاهر و

noble ancestors may become manifest and evident in their descendants, and the sovereignty of the Pishdadians may become clear and visible in the dynasty of the Kayanians.

7 Therefore, O Persian friends, this is the time of joy, the moment of happiness, the cycle of the All-Merciful, and of heavenly bounty. How wonderful for those precious ones who become intoxicated with the wine of divine bestowal, take the cup in hand, and dancing, stamping their feet, and clapping, engage in thanksgiving to the one true God in this arena, and through their deeds, conduct, and words, water this matchless sapling.

8 O Persian friends! The Sun of Being has cast the radiance of its favors upon all regions. It has granted a portion of grace and bounty to all peoples and nations. It has brought all beneath the shade of the creation's bounty and has decreed: "Ye are all the fruits of one tree and the leaves of one branch." This is the pavilion of the oneness of the world of humanity and the universality of mankind that He has raised up. He has established this mighty foundation so firmly and solidly that He has explicitly taught in His Tablets: "Look upon enemies as friends, regard ill-wishers as well-wishers, consider strangers as intimates, and the distant as near. Consider all nations as kith and kin." No enmity remains that would require resistance to hostility or retaliation against animosity. Assuredly, a hundred times assuredly, be ye ever manifestations of mercy toward stranger and kin, rich and poor, even toward ill-wishers and those of different faith—be ye well-wishers to all. These are the divine counsels, these are the heavenly teachings. May your souls be happy!

آشکار گردد و سروری پیشدادیان در دودمان
کایان آشکار و عیان شود

7 پس ای یاران پارسیان هنگام شادمانیست و دم
کامرانی و دور رحمانی و بخشش آسمانی خوشا
بعزیزی که از باده موهبت الهی سرمست شوند
و قدح بدست گیرند و رقص کتان و پاکوبان
کف زنان در این میدان بشکرانه خداوند یگانه
پردازند و به کردار و رفتار و گفتار این نهال
بیهمال را آبیاری کنند

8 ای یاران پارسی آفتاب هستی پرتو الطاف بر جمیع
اطراف زد جمیع طوائف و ملل را نصیب از
عنایت و موهبت بخشید کل را در سایه بخشش
جهان آفرینش درآورد و فرمود همه باریکدارید
و برگ یکشاخسار این خیمه وحدت عالم انسانی
و عمومیت بشریست که بلند فرموده این اساس
متین را چنان قوی و رزین و متین بنیاد کرد که
در الواح بصریج تعلیم داد که دشمنانرا دوست
نگرید بدخواهانرا خیرخواه دانید بیگانگانرا آشنا
گمارید و دورانرا نزدیک شمرد و جمیع ملل را
پیوند و خویش خوانید دیگر دشمنی در میان نه
که مقاومت خصومت لازم آید و به عداوت
و پاداش قیام گردد البتّه صد البتّه دائماً مظاهر
رحمت باشید در حق بیگانه و خویش و توانگر و
درویش حتی بدخواه و بدکیش خیراندیش باشید
اینست وصایای الهی اینست تعالیم آسمانی جانتان
خوش باد

INBA75:132, AMK.086-089, DWNP_v3#06
p.042-044, YARP2.310 p.256

AB00938

To: Nurullah Asadullahzadih Haqiqi

Date: 1909-Jun-14

1 O servant of the Blessed Beauty! Your letter was received. It was a message from one who is intimate and evidence of steadfastness in the Cause of God. The dream you saw - its

1 ای بنده جمال مبارک نامه شما رسید پیام آشنا
بود و دلیل بر استقامت بر امر الله رؤیا که
دیده‌ئی نتایجش عنقریب ظاهر گردد ملاحظه

results will soon become manifest. Let it be observed that, God willing, death is life. More than this cannot be stated.

- 2 Regarding what you wrote about the motion of the sun and earth: All beings are in motion, there is no stationary thing, for motion is among the requirements of existence while stillness is among the characteristics of non-existence - meaning there is no existent thing that lacks motion. In the divine Tablets this matter is explicit that all luminous and non-luminous bodies, even the particles of creation, are in motion either primarily or derivatively.

- 3 However there is a relative motion - naturally a small body moves around a large body. The motion of night and day is clearly and evidently from the earth - its proof is brilliant and its evidence clear. For example, all these luminous spheres in this infinite space, except for the poles, make a rotation in 24 hours during day and night and have a rising and setting. This cannot be other than two types: Either all have the earth's center as their center and traverse this vast circumference in a brief period of 24 hours, or the earth rotates on its axis in this brief period. It is clear that the latter option is correct - for these infinite luminous bodies to have a single motion around the earth is impossible.

- 4 As for the annual motion from which the four seasons arise, this too is proven by rational and traditional evidence that the sun is constantly fixed at its burning point while the earth moves. "And the sun runs to a resting place appointed for it - that is the decree of the Mighty, the Knowing." This means the sun has a motion like a mill on its axis, and through instruments and devices it has been discovered that the sun also has spots like the moon, and these spots appear and disappear over a period of 25 days or so. This proves that the sun rotates on its axis, not with annual motion nor day and night motion.

- 5 These are mathematical discussions, but we must speak of the Sun of Reality, that celestial Luminary which revolves around itself, not around another, and receives illumination from the

شود که انشاءالله موت حیاتست بیش از این بیان جائز نه

- 2 در خصوص حرکت آفتاب و زمین مرقوم نموده بودی جمیع کائنات متحرک است ساکنی در میان نه زیرا حرکت از لوازم وجود است و سکون از خصائص عدم یعنی وجودی نیست که حرکت نداشته باشد در الواح الهیه این قضیه صریح است که جمیع اجسام مضمیئه و غیرمضمیئه حتی ذرات کائنات متحرک است یا بالأصله یا بالتبع

- 3 اما یک حرکت نسبی در میان است البته جسم صغیر متحرک حول جسم عظیم است حرکت لیل و نهار واضح و مشهود است که از ارض است برهانش لامع است و دلیلش واضح مثلاً جمیع این کره‌های نورانی در این فضای نامتناهی در بیست و چهار ساعت ما عدا القطبین در مدّت یک شبانه روز دوری زنند و طلوع و افول دارند این خارج از دو قسم نیست یا جمیع را مرکز نقطهء ارض است و کلّ این محیط عظیم را در مدّت قلیله که عبارت از بیست و چهار ساعت است طی نمایند و یا آنکه کرهء ارض در این مدّت قلیله دوری بر محور خویش زند این واضح است که شقّ اخیر صحیح است از برای این اجسام نورانیء نامتناهی حرکت واحده حول ارض محال است

- 4 و اما حرکت سنویه که از آن فصول اربعه تحقّق یابد آن نیز بدلائل عقلیه و نقلیه مثبت است که شمس دائماً در نقطهء احتراق مستقرّ است و ارض منتقل و الشمس تجری لمستقرّ لها ذلک تقدیر العزیز العلیم یعنی شمس را حرکت مانند آسیاب بر محور خویش است و بواسطهء آلات و ادوات اکتشاف شده است که آفتاب را نیز مانند ماه کلفی و این کلف در مدّت بیست و پنج روز و چیزی نمایان میشود و غائب میگردد این دلیل بر آنست که آفتاب بر محور خویش متحرک است نه حرکت سنویه و نه حرکت لیل و نهار

- 5 این مباحث ریاضیین است ولی ما باید از شمس حقیقت دم زنی که آن نیر آسمانی طائف بر حول خویش است نه طائف حول نفسی و مستشرق

lights of the One, nay rather, manifests through itself to itself and does not manifest through another's power, while all circle around it and derive from its lights and benefit from its heat.

از انوار احدی بل متجلّیة بنفسها لنفسها و لا تتجلی
بقوة غیرها و الكلّ یطوفون فی حولها و یقتبسون
من انوارها و یستمدون من حرارتها

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

6 و علیک البهاء الأبهی

INBA85:028, MMK6#423, AVK1.125.04x,
MAS2.009-011

AB11338

To: H Emogene Hoagg, in New York

Date: 1909-Jun-14

As to the Nineteen Day Feast, ye must give this your most careful attention, and firmly establish it. For this Feast bringeth bliss and unity and love to the lovers of God.

COC#0919x

AB00857

To: Abdu'l-Vahhab son of Mulla Ali Akbar et al.

Date: 1909-Jun-16

1 O you who remain after that martyr in the path of the Peerless Beloved!

1 ای بازماندگان آتشید سبیل دلبر یگا

2 When the call of the Exalted One reached his noble ear, that revered martyr answered "Yes" to the divine call "Am I not your Lord?", became intoxicated with the wine of the love of God, and awaited the Great Glad-Tidings. When the morn of oneness dawned and the Sun of Truth shone forth and the horizons were illumined with the lights of the All-Merciful, with a radiant face and a merciful heart and spiritual attraction he turned toward the Luminary of the horizons and sought his portion from its dawning.

2 حضرت شهید را چون ندای حضرت اعلیٰ بسمع
شریف رسید خطاب الست را بلی گفت و
از صهباء محبت الله سرمست گشت و مترصد
بشارت کبری گردید تا آنکه صبح احدیت دمید
و شمس حقیقت درخشید و آفاق روشن بانوار
رحمانیت گردید با رخی نورانی و قلبی رحمانی و
انجذاب و وجدانی توجه به نیر آفاق نمود و بهره و
نصیب از اشراق جست

3 He opened his eloquent tongue and made persuasive utterance and guided a group to the fountainhead of guidance. He became the target of the censure and reproach of the people and

3 لسان فصیح بگشود و بیان بلیغ بنمود و جمعی را
بسرچشمه هدی دلالت فرمود و معرض لوم و
شتمات قوم گردید و بانواع صدمات مبتلا شد و

was afflicted with various injuries and endured great tribulations in the path of God. Finally he migrated in the path of truth and authored a book proving the truth of the Lord of Lords. Through rational and traditional proofs and clear and brilliant evidences he established the appearance of Truth and brought forth proofs of the manifestation of Him Who appeared on Sinai.

- 4 He arose to serve the Cause of God and exerted utmost effort night and day. He strove with heart and soul to establish the first Mashriqu'l-Adhkar and devoted supreme energy to this end. He attained the blessing of pilgrimage to the threshold of the Supreme Concourse and obtained unlimited bounties. When he returned to the City of Love he found no rest or repose. He encouraged all to establish the Mashriqu'l-Adhkar and drew up its design in the presence of 'Abdu'l-Baha, which was accepted.
- 5 After these services, purely for the sake of teaching he hastened to the land of Ya [Yazd] and strove with utmost power to guide the people. Finally the end became the beginning of divine favors - he drank the brimming cup of supreme martyrdom in the love of the Most Glorious Beauty and became intoxicated with the wine of guidance. He hastened to the altar of love and soared from the realm of limitations to the summit of the infinite. He found his place in the gathering of divine manifestation and center of glorification and summit of immortality at the banquet of the Most Glorious Beauty.
- 6 In all aspects he was confirmed and assisted in achieving all excellent qualities. Praise be to God, in every instance he was victorious and in every situation he was the manifestation of abundant favors. Human life and spiritual living consist in attaining perfection in all stations - absolutely no deficiency remained in any aspect. In all conditions he was assisted by the favors of the Incomparable Lord. Until his last breath he was radiant and luminous like an ethereal star.
- 7 You who are the branches and fruits of that tree must manifest all the perfections of the tree completely in the fruit, so that in gratitude for these favors you may be confirmed in servitude to Him whose favors are hidden, and may be united and in agreement with 'Abdu'l-Baha in this servitude. And upon you be the Most Glorious Glory.

تجمل بلايای عظمی در سبیل الهی کرد و عاقبت در راه حق هجرت نمود و تألیف کتاب در اثبات حقیقت رب الأرباب فرمود و بدلائل معقوله و منقوله و براهین واضحه لامعه اثبات ظهور حقیقت کرد و دلائل بر تجلی مجلی طور اقامه فرمود و

4 بخدمت امر الله پرداخت و بقدر قوه شب و روز بذل مجهود نمود و در تأسیس اول مشرق الأذکار به جان و دل کوشید و نهایت همت مبذول داشت و زیارت مطاف ملا اعلی فائز شد و فیوضات بی منتها حاصل نمود و چون رجوع بمدينه عشق کرد آرام نیافت راحت نکرد کل را تشویق بر تأسیس مشرق الأذکار نمود و نقشه آنرا در نزد عبدالهء کشید و مقبول افتاد

5 بعد از این خدمات محض تبلیغ بارض یاء شتافت و بمنتهای قوت در هدایت خلق کوشید و نهایت خاتمة المطاف فاتحة الألفاف گشت جام سرشار شهادت کبری در محبت جمال ابهی نوشید و سرمست صباه هدی گردید و بقربانگاه عشق شتافت و از حیز امکان بذروه لامکان پرواز نمود و در محفل تجلی و مرکز تحلی و ذروه بقا بزم جمال ابهی استقرار یافت

6 از جمیع جهات بجمیع حسنات الحمد لله موفق و مؤید گردید در هر موردی منصور بود و در هر موقعی مظهر الطاف موفور حیات انسانی و زندگانی رحمانی در اینست که در جمیع مراتب حصول درجه کمال گردد ابداً از جهتی از جهات نقصی واقع نه در جمیع شئون مؤید بالطاف حضرت پیچون بود تا نفس اخیر چون کوكب اثیر مشرق و منیر بود

7 شما که فروع و اثمار آنشجره اید باید کالات شجر بتماما در ثمر ظاهر گردد تا بشکرانه این الطاف موفق بعبودیت خفی الألفاف گردید و با عبدالهء در این عبودیت متفق و متحد باشید و علیکم الهاء الأبهی

TISH.118-119, MSBH3.613-615

AB05277*To: Siyyid Jamal, in Tihiran**Date: 1909-Jun-16*

- 1 O thou who hast acquired the light of guidance! Thy letter was received. Praise be to God, the ultimate desire of that true friend was fulfilled. The light of guidance shone forth and the darkness of the night of error vanished. The eye beheld the greatest signs and the ear heard the call of the Supreme Concourse.
- 2 Therefore, in gratitude for this guidance, thou must find new joy moment by moment, turn to the Kingdom of the Glorious Lord, be patient and forbearing, and treat the servants of God with utmost kindness. Look not at the creatures but rather turn thy gaze to the Creator of creation. Deal with all peoples and religions with utmost kindness.
- 3 And if some souls speak ill and criticize Abdul-Baha, act according to the blessed verse of the Quran which states: "And when they pass by vain talk, they pass by with dignity." Do not engage with them. In all of Abdul-Baha's letters there are instructions - act according to them.
- 4 And upon thee be the Most Glorious Glory! Abbas Abbas.

1 ای مقتبس نور هدی نامه مرقوم رسید الحمد لله
نهایت آرزوی آن دوست حقیقی حاصل گردید
پرتو هدایت درخشید و ظلام دیجور ضلال نابود
گردید دیده مشاهده آیات کبری نمود و سمع
ندای ملا اعلی شنید

2 لهذا بشکرانه این هدایت دمدم باید سرور جدید
یابی و بملکوت رب مجید توجه نمائی و صبر و
تحمل کنی و با بندگان خدا با نهایت مهربانی رفتار
نمائی نظر بخلاق مکن بلکه توجه بخالق خلق نما و
با جمیع طوائف و ملل نهایت مهربانی رفتار کن

3 و اگر نفوسی در حقّ عبدالهّاء زبان بطعن
گشایند و بدگوئی نمایند بآیه مبارکه قرآن
عمل نمائید که میفرماید و اذا مروا علی اللغو
مروا کراما تعرض منمائید در جمیع نامه‌های
عبدالهّاء دستورالعمل موجود بموجب آن عمل
نمائید

4 و علیک الهّاء الابهی

MMK6#351

AB08976*To: Spiritual Assembly of Mashhad**Date: 1909-Jun-16*

O steadfast friends of the Covenant! Your letter was received, and since his honor Manshadi, upon him be the Glory of God, the Most Glorious, due to his intense longing and burning desire, hastened to the assembly of the dawning of the Luminary of the horizons, and was Abdul-Baha's helper, supporter, companion and partner in service at the Sacred Threshold, therefore correspondence and communication somewhat diminished. Soon, God willing, an illustrious soul will arise to perform his

ای یاران ثابت برپیمان نامه رسید و چون حضرت
منشادی علیه بهاء الله الابهی از فرط اشتیاق
و شدت احتراق بمحفل تجلّی نیر آفاق شتافت و
عبدالهّاء را معین و ظهیر و رفیق و سهیم در
خدمت آستان مقدّس بود لهذا مکاتبه و مخابره
قدری فتوریافت و عنقریب انشاءالله نفسی جلیل

services. Therefore, you too, as before, send monthly reports of events....

بخدمت او قیام خواهد نمود لهذا شما نیز مانند سابق لایحه و قایع را هر ماه ارسال دارید...

ANDA#82 p.38x

AB01699

To: Muttahid, Muhammad Husayn son of Muhammad Hasan Khayyat et al.

Date: 1909-Jun-18

- 1 O ye who are firm in the Covenant! Jinab-i-Jalal has written your blessed names and sent a letter mentioning your names. When I read it, I was filled with the utmost joy, for it was evidence of the attraction of hearts and the expansion of breasts. Praise be to God, faces are illumined by the light of the love of God like candles in gatherings, and temperaments due to their extreme delicacy are like roses in a rose garden. This is proof of the all-encompassing eternal bounty and everlasting gifts. It is worthy of thanksgiving and deserving of a hundred thousand praises. Praise be to God, that household and lineage are generally intoxicated with the wine of alast and in the wine-house of the love of God, they are cup-bearers and wine-worshippers.
- 2 O Lord! These souls are among the righteous ones and intoxicated with the overflowing cup. They are enamored of Thy face and wanderers in Thy lane and hastening toward Thee. Bestow favor and grace and deliver them from bondage to aught else but Thee. Make them firm in the Covenant and steadfast in Thy Cause, and make them partners and sharers with this servant in servitude at the Sacred Threshold. And upon you be the Most Glorious Abha Glory.
- 3 O Lord! Some of these souls have hastened to Thy lane and turned toward Thee and become Thy guests. Freely bestow whatever is worthy of the magnanimity and forgiveness of Thy Threshold. And upon them be the Most Glorious Abha Glory.

1 ای ثابتان بر پیمان جناب جلال نامهای مبارک شما را نگاشته و نامهائی که نام شما در آن مذکور فرستاده چون تلاوت نمودم نهایت مسرت یافتم زیرا دلیل بر انجذاب قلوب بود و انشراح صدور الحمد لله رویها بنور محبت الله شمع انجمن و خویها از شدت لطافت مانند گل گلشن این دلیل بر شمول فیض ابدی است و مواهب سرمدی شایان شکران است و لایق صد هزار حمد و ثنا الله المنة آن خاندان و دودمان عموماً از صهباء الست سرمستند و در خمخانه محبت الله پیاله بدست و میپرست

2 ای پروردگار این نفوس از ابرارند و سرمست جام سرشار آشفته روی تواند و آواره کوی تو و پویان سوی تو فضل و عنایت روا دار و از قید دون خودت برهان بر عهد و پیمان ثابت بدار و در امرت مستقیم کن و با این عبد در عبودیت آستان شریک و سهم نما و علیکم البهاء الأبهی

3 ای پروردگار برخی از این نفوس بکوی تو شتافتند و سوی تو توجه نمودند و ضیوف تو گشتند آنچه سزاوار بزرگواری و آمرزگاری درگاه تست رایگان کن و علیهم البهاء الأبهی

INBA87:063, INBA52:063

AB04559*To: Kaykhusraw Suhrab Parsi, in Tihiran**Date: 1909-Jun-18*

- 1 O Kaykhusraw, your namesake discovered the secret of the world and thus became weary of throne and crown. He cast aside his retinue and army, canopy and standard, and hastened to the wilderness of solitude and the mountains of concealment.
- 2 Although sovereignty tastes sweet to humans, ultimately disappointment, regret and remorse topple the foundation of joy and weaken the basis of delight. The earthly dust-heap becomes a dark grave, and the confines of the tomb become the dwelling of the prideful ones.
- 3 But those who found freedom sought release from kingship - they saw the throne as a tight fetter and considered the diadem a painful torment. They found the crown to be illness itself. Therefore they sought an eternal kingdom and yearned for everlasting sovereignty. They pursued the glory of the realm of unity and desired greatness in the heavenly world. They considered servitude at the threshold to be crown and tiara, and bondage at the gate to be sovereignty over both worlds.
- 4 You too, as much as you can, follow your namesake so you do not become unknown. Walk his path, seek his way, speak his mystery, until you become a true follower and attain what your ancestors yearned for. And upon you be the Most Glorious Glory.
- کیخسروا همنامت بجهان راز پی برد لهذا از تخت و تاج یزار شد خیل و حشم و چتر و علم برانداخت بصحرای عزت و کهسار غیبوت شتافت
- سلطنت هرچند در مذاق بشر پرحلاوت است ولی عاقبت نومیدی و دریغ و حسرت بنیان سرور برافند و بنیاد جبر و هن و فتور یابد خاکدان فانی قبر ظلمانی گردد و تنگای گور سگای اهل غرور شود
- اما آنان که آزادی یافتند از پادشاهی رهائی جستند تخت را بند سخت دیدند و دیهم را عذاب الیم شمردند تاج را سوء مزاج یافتند لهذا سلطنت ابدی خواستند و شهریاری سرمدی آرزو نمودند عزت افق احدیت جستند و بزرگواری در جهان آسمانی خواستند عبودیت درگاه را تاج و کلاه شمردند و بندگی آستان را پادشاهی دو جهان شمردند
- تو نیز تا توانی پیروی همنام نما تا گمنام نگردی ره او پوی مسلک او جوی راز او گوی تا پیرو حقیقی گردی و بآنچه آرزوی نیاکان است رسی و علیک البهاء الأبهی

ALPA.092, YARP2.108 p.130

AB04727*To: Abdur-Rahim son of Ali Muhammad Kashipaz**Date: 1909-Jun-18*

- 1 O thou who art firm in the Covenant! The glance of favor from the Kingdom of Glory encompasses thee, and the bounties of the Most Great Unity are like abundant rain. The confirmations of the Abha Kingdom flow like a mighty stream and the favors of the Blessed Beauty shine like a radiant star.
- ای ثابت بر پیمان نظر عنایت از ملکوت عزت شامل است و الطاف حضرت احدیت مانند غیث هائل تأییدات ملکوت ابهی سیل روان و الطاف جمال مبارک کوکب درخشان

- 2 How can we render thanks that He brought us into being from nothingness, bestowed the spirit of existence upon us when we were utter void, granted us divine manifestation when we were sheer nothingness, guided us to the fountain of life when we were thirsting, clothed us in the garment of "Blessed be God, the Best of Creators" when we were naked, gave us direction when we were wandering, led us to His shelter when we were lost, granted seeing eyes when we were blind, bestowed hearing when we were deaf, gave us eternal life when we were dead, and granted spiritual freshness and grace when we were withered.
- 3 This servant is unable to offer praise and thanksgiving - perhaps the friends will assist and agree, and arise to praise and glorify the Sun of Creation, so that bounties may increase and "If ye give thanks, I will give you more" may be fulfilled.
- 4 And upon thee be the Most Glorious Glory!
- چگونه شکرانه نمائیم که نابود بودیم موجود فرمود
عدم محض بودیم روح هستی بخشید نیستی صرف
بودیم جلوه ربانی عطا فرمود تشنگان بودیم بر
معین حیوان دلالت فرمود برهنه بودیم خلعت
فتبارک الله احسن الخالقین عطا فرمود سرگشته
بودیم سر و سامان بخشید گمگشته بودیم پناه
خویش هدایت فرمود نابینا بودیم بصر یبنا عطا
کرد ناشنوا بودیم قوه استماع ندا بخشید مرده
بودیم حیات جاودانی داد پرمرده بودیم طراوت
و لطافت روحانی عطا کرد
- این عبد که عاجز از حمد و ثناست مگر یاران
اعانتی نمایند و موافقتی کنند و به ستایش و نیایش
آفتاب عالم آفرینش برخیزند تا نعمت افزون گردد
و لئن شکرتم لأزیدنکم تحقیق یابد
- و علیک البهاء الأبهی

MMK6#224

AB07398

To: Samandari, Tarazullah et al.

Date: 1909-Jun-18

- 1 O two servants near to the Divine Threshold! Your letter was received and a detailed letter was written regarding the refugees of Sarvistan - deliver it to them. Similarly, through His Honor Afnan, assistance was sent from 'Ishqabad to the extent possible. God willing it will arrive. I have absolutely no time and am writing two brief words in reply that if travel and movement in the ports of the Persian Gulf is dangerous due to sedition, corruption and control by highway robbers, after achieving your purpose in those parts, proceed directly here. Since the letter about the refugees was detailed, your letter is brief. Please excuse me.
- 2 And upon you both be the Most Glorious Glory.
- ای دو بنده مقرب درگاه کبریا مکتوب
شما رسید و بجهت آوارگان سروستان نامه
مفصل مرقوم شد برسانید و همچنین بواسطه
حضرت افنان از طرف عشق آباد بقدر امکان
اعانه ارسال گردید انشاء الله میرسد فرصت ابداً
ندارم دو کلمه جواب مختصر مینگارم که اگر
چنانچه سیر و حرکت در بندرهای خلیج فارس
بجهت فتن و فساد و تسلط قطاع الطريق مخطر
بعد از حصول مقصود در آنصفحات رأساً بانجا
حرکت نمائید چون مکتوب آوارگان مفصل بود
نامه شما مختصر گردید معذور بدارید
- و علیکما البهاء الأبهی

AYBY.426 #137, TRZ1.298

AB09423*To: Evelyn Sheffield, in Kent**Date: 1909-Jun-19*

- 1 O thou who seekest the Kingdom! Place thy hope in the bounties of God and let not the dire adversities of this world dismay thee. God be praised, thou hast a kind Lord Who healeth every sick one and dispelleth the sorrow of every afflicted soul. He is a shelter to the orphan and a helper of the destitute, and His kindness knoweth no bounds. Wert thou to realize how the heart of 'Abdu'l-Baha brimmeth over with love, thou wouldst of a certainty soar upon the wings of joy and ecstasy, and thy cry "O what blessing!" would reach the highest heaven.

1 ای طالب ملکوت بالطاف حضرت پروردگار
امیدوار باش و از مصائب شدیدهٔ اینجهان نومید
مگرد الحمد لله خدای مهربان داری که طیب هر
بیمار است و غمخوار هر مبتلا پناه یتیمانست و
معین بیگسان و بی‌نهایت مهربان اگر بدانی که
قلب عبداله‌آ چه قدر مهربانست البته از شدت
فرح و سرور پرواز نمائی و فریاد و اطوبی باوج
آسمان رسانی

- 2 Upon thee rest the Glory of Glories.

2 و علیک اله‌آ الأبهی

ADMS#009

MMK2#021 p.014

AB00253*To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran**Date: 1909-Jun-20*

- 1 O Lord, my hope, my refuge and my shelter! Praise be unto Thee for having created souls that are spiritual, hearts that are luminous, spirits that are pure and divine, and realities that are attracted to the Kingdom of Beauty, beseeching and supplicating the Center of Glory. They have awakened from their slumber, their darkness has been dispelled, their veil has been rent asunder, and their covering has been removed. Thus did they shine forth, gleam, become illumined and receive tidings from the signs of their Creator. They spoke the words of their Maker and sang in the thicket of divine knowledge with the most wondrous melodies, like birds warbling in the gardens of mysteries. They praised the Day-Star of the horizons, whose effulgent rays shine upon the luminous gatherings and blessed, radiant assemblages.

1 ربّ و رجائی و حرزی و ملاذی لک الحمد بما
خلقت نفوساً رحانیة و قلوباً نورانیة و ارواحاً
مجردة ربانیة و حقائق منجذبة الى ملکوت
الجمال متضرعة مبتهلة الى مرکز الجلال فانتبهت
من نیامها و انکشف ظلامها و انشقّ حجابها و
ارتفع نقابها فاستشرق و استضاءت و استنارت
و استنبثت من آیات بارئها و نطقت بکلمات
زارئها و صاحت فی ایكة العرفان بابدع الألحان
کالطیور الصادحة فی ریاض الأسرار و اثنت
على نیر الآفاق الساطع الأشراق على المحافل
النوراء و المجامع المبارکة السّمحاء

- 2 O Lord! This servant of Thine has been intoxicated with the cup of bounty, touched by the breezes of faithfulness, attracted by the magnet of guidance, and hath voiced praise in the garden of eternity. O Lord! Make him a brilliant lamp, a radiant

2 ربّ ربّ انّ عبدک هذا رتّحتہ کأس العطاء و
ادرکتہ نسائم الوفاء و جذبتہ مغناطیس الهدی و
نطق بالثناء فی حديقة البقاء ربّ اجعله سراجاً
لامعاً و شعاعاً ساطعاً و طيراً صادحاً و نجماً بازغاً

beam, a singing bird, and a rising star shining from the horizon of Thy love, receiving the outpourings of the lights of Thy knowledge, proclaiming Thy verses and speaking of Thy mysteries. Verily, Thou art the Generous, Thou art the Great, and Thou art the All-Merciful, the Compassionate.

- 3 O thou who art firm in the Covenant! In thy letter thou hadst made mention of the spreading of the rays of light. Praise be to the pure Lord that the East is illumined and the West is perfumed. There is no tumult in the city save the curls of the Beloved's tresses; there is no commotion in the horizons save the arch of the Friend's eyebrow. In the East, the cry of "Ya Baha'u'l-Abha" is raised high, and in the West, the melody of "Ya 'Aliyyu'l-A'la" reaches the ears of every sage. The Cause of God has encompassed the world, and the call of the Abha Kingdom has set the earth in motion. Praise and gratitude be unto Him for this supreme bounty.

- 4 Yet strange it is that some people in Iran still remain secluded in the corner of forgetfulness and are immersed in endless sleep. Some are utterly deaf, dumb and blind. Despite the sun shining at its zenith, they secretly mention Yahya among the heedless, saying this and that. Although this person is known and visible, let the seekers at least take the trouble to hasten to Cyprus to see with their own eyes his condition and the state of his children, and hear with their own ears his stammering tongue and statements devoid of explanation - no utterance, no exposition, no wisdom, no mysteries, no novel remembrances. If they cannot go there, let them inquire of the people of Cyprus whether that deluded soul, despite his freedom, has in forty years converted or transformed even a single person in that island, or shown any sign of power in any matter. All the inhabitants of the island testify that he is mute and dumb, yet some deluded souls in Iran call him a sweet-singing parrot and a melodious nightingale. Evil is that which they imagine, evil is that which they believe. Leave them to their vain imaginings wherein they revel.

- 5 Let us turn to our subject. At the beginning of the Iranian revolution, the defeat of the ruler and the triumph of the constitutionalists, it was explicitly written that this gathering would be scattered and would not be able to resist, that the turbaned ones would be humbled, the leaders debased, and the followers imprisoned—and no one had even imagined such a thing. It was clearly written: "This is a promise that shall not

یتشعشع من افق محبتک و یستفیض من انوار معرفتک و ینبأ بآیاتک و یطلق باسراک انک انت الکریم انک انت العظیم و انک انت الرحمن الرحیم

- 3 ای ثابت بر پیمان در نامه اشاره بانتشار اشراق نموده بودی ستایش پاک یزدانرا که شرق منور است و غرب معطر ولوله در شهر نیست جز شکن زلف یارفته در افاق نیست جز خم ابروی دوست در خاور ندای یابہاء الابی بلند است و در باختر نغمه یاعلی الاعلی گوش زد هر دانشمند صیت امر الله جهانگیر گشته و آوازه ملکوت ابی بسیطه غبرا را به اهتزاز و حرکت آورده له الحمد علی ذلک و له الشکر علی هذا الفضل العظیم

- 4 ولی عجب در آنست که بعضی از اهل ایران هنوز در زاویه نسیان منعکف و در خواب بی پایان مستغرق بعضی بکلی اصم و ابکم و اعمی باوجود اشراق شمس در کبد سما سرّاً در نزد بیخبران ذکر یحیی نمایند که چنین است و چنان باوجود آنکه شخص معلوم موجود و مشهود اقلاً طالبان قدم رنجہ فرمایند و به قبرس شتابند تا بدیده خود بینند که در چه حال و اولاد در چه اطوار و بگوش خویش شنوند که زبان الکن و بیان بی تبیان نه نطقی نه بیانی نه حکمتی نه اسراری نه بدیع اذکاری و اگر ذهاب و ایاب نتوانند از اهل قبرس استفسار نمایند که آن نفس موهوم باوجود حریت معلوم چهل سال در آن جزیره آیا نفس واحدی را تبلیغ و تقلیب نموده و یا اثری از اقتدار در امری از امور نموده جمیع اهالی جزیره شهادت دهند که الکن و ابکم است لکن نفوسی از اهل اوہام در ایران او را طوطی شکرشکن خوانند و ورقاء خوش الحان نامند فبئس ما ظنوا فبئس ما اعتقدوا باری ذرہم فی خوضہم یلعبون

- 5 بمطلب خود پردازیم در بدایت انقلاب ایران و مغلوبیت حکمران و غلبه مشروطیت خواهان صراحتاً مرقوم شد که این جمع پریشان گردند و مقاومت نتوانند ارباب عمام ذلیل و پیشوایان حقیر و مریدان اسیر گردند و کسی را گمان این مطلب ابداً نبود صریحاً مرقوم شد که هذا وعد غیرمکذوب و لیس من عندی بل من لدن عزیز

prove false, and it is not from me but from One Mighty, All-Knowing." Not long passed before this promise became clear as the sun. However, in Sirjan, the government authorities martyred Jinab-i-Aqa Siyyid Yahya, and in Tabriz, Mirza Hasan, the bloodthirsty mujtahid, became oppressive and issued a decree for the execution of all the friends. Two holy souls were martyred, and if the friends had not dispersed, all would have fallen prey to the sword. Likewise in Sangsar, intense agitation arose, and the oppressors stretched forth the hand of aggression and grievously wronged the friends. It was written that in gratitude, these oppressed ones should be avenged so that victory might be sustained. Shaykh Fadlu'llah cried out openly day and night that this oppressed community was the founder of the constitution, and their purpose was to spread their Cause among the people so they might freely publish their Tablets and draw souls to their side. This proclamation and that negligence caused decline, and had it not been thus, the realm of Iran would now be in complete security.

علیم مدتی نگذشت که این وعد مانند آفتاب واضح و آشکار گشت ولی در سیرجان جناب آقا سید یحیی را دولتیان شهید نمودند و در تبریز میرزا حسن مجتهد خونریز ستم‌انگیز شد و فتوی بقتل یاران جمعاً داد دو نفس مقدس را شهید نمودند و اگر یاران متفرق نمیشدند کل طعمه شمشیر میگشتند و همچنین در سنگسر غلیانی شدید شد و ظالمان دست تطاول گشودند و بر یاران تعدی فاحش نمودند مرقوم گردید که بشکرانه باید خونخواهی این مظلومان شود تا ظفر مستمر گردد شیخ فضل‌الله شب و روز واضحاً چهاراً فریاد نمود که مؤسس مشروطه این طائفه مظلومه‌اند و مرادشان انتشار امر خویش در بین ناس تا بحریّت نشر الواح نمایند و نفوس را بطرف خویش کشند این اشهار و آن اجمال سبب فتور گردید و اگر چنین نمیشد حال اقلیم ایران در نهایت اطمینان بود

- 6 Convey to Jinab-i-Mirza Aqa Siyyid Diya'u'llah Khan this response: Convey to the near handmaiden of God, Rubab Khanum, and her esteemed spouse, greetings from 'Abdu'l-Baha. Her physical changes were based on wisdom. Convey to all relatives and children from me the Most Glorious and Most Wondrous greetings. For Jinab-i-Mirza Shu'a'u'llah Khan, I pray for divine confirmation and success. Convey my utmost kindness to the handmaiden of God, 'Alaviyyih Tabriziyyih, and her two blessed sons. Likewise, gladden the handmaiden of God Qudsiyyih Khanum and Aminu'llah Khan with divine glad tidings. Also give the promise of eternal bounty to the handmaidens of God Khadijih and Rabi'ih, and likewise to their brothers, sisters, children, sons, daughters, and descendants. Upon thee be the Most Glorious Glory.

6 جناب میرزا آقا سید ضیاء‌الله خان جواب مرقوم میگردد برسانید امة‌الله المقربہ رباب خانم را با قرین محترم از قبل عبدالبهاء تحیت برسانید تغیر حال جسمانی او مبنی بر حکمتی بوده جمیع منسوبان و اطفال را از قبل من تحیت ابدع ابهی برسانید و جناب میرزا شعاع‌الله خان را تأیید و توفیق خواهم و امة‌الله علویه تبریزیه را با دو نجل سعید نهایت مهربانی از قبل من ابلاغ نمائید و همچنین امة‌الله قدسیه خانم و امین‌الله خان را ببشارت الهیه مسرور و خوشنود فرمائید و همچنین امة‌الله خدیجه و امة‌الله ربیعه را بفیض ابدی نوید بخشید و همچنین اخوان و اخوات و اولاد و ابناء و بنات و ذراری آنانرا و علیک البهاء الأبهی

INBA85:349, MSHR5.263x, YMM.050

AB10471

To: *Haji Abdur-Rahim et al., in Nayriz*

Date: 1909-Jun-20

- 1 O ye who are steadfast in the Covenant! Ye are ever before Mine eyes and vision, and are present in My thoughts. Not for a moment do I cease to remember you, and I beseech infinite favors for you from the Court of Divine Unity. Concerning the descent of tribulations and the forbearance of the friends in the path of God which ye had written about - whatever ye might write, ye could not do justice to its description. I know it is beyond description and cannot be captured in word or characterization. Detailed letters have been written collectively to the wandering friends and to the survivors of the martyrs, and a prayer of visitation has been penned. In most letters written in these days, mention is made of the tribulations of the friends in Nayriz, the martyrdom of beloved friends, the captivity of young children, the homeless wandering of the friends, and their migration to Sarvistan. Therefore, in this letter I shall not be lengthy or verbose but will be brief. Ye shall surely become aware of those other letters.

- 2 A prayer:

- 3 O Lord! O Forgiving One! A precious soul hath ascended unto the Kingdom of manifestation, and from this transient dustheap hath hastened to the eternal world. This is a new guest - make him cherished. This is an ancient servant - bestow upon him a wondrous robe. O Peerless One! Forgive and bestow favor, grant access to the privacy of mystery, and make him an intimate companion in the gathering of divine effulgence. Thou art the Giver, the Bestower, the Kind One. Thou art the Forgiver, the Tender One, the Powerful.

BRL_POAB#11x, ADMS#029x

1 ای ثابتان بر پیمان همیشه در نظرید و پیش بصرید و حاضر محضرید آنی فراغت از یاد شما ندارم و از درگاه احدیت الطاف بی نهایت طلبم در خصوص نزول بلایا و تحمل یاران در سبیل الله مرقوم نموده بودید هر چه بنگارید از عهده بیان بر نیائید میدانم از وصف خارج است بتعریف و توصیف نباید نامه های مفصل باحبای آواره بیازماندگان شهدا جمعاً مرقوم گشت و زیارتنامه تحریر یافت و در اکثر نامه ها که در این ایام نگاشته میشود ذکر مصائب یاران نیز و شهادت دوستان عزیز و اسیری طفلان صغیر و آوارگی احبای بیسر و سامان و هجرت به سرورستان مذکور لهذا در این نامه اطناب و اسباب نخواهم اختصار مینمایم البتّه بر آن نامه ها اطلاع خواهید یافت

2 مناجات

3 پروردگارا آمرزگارا نفس نفیسی بملکوت شهود صعود نمود و از خاکدان فانی بجهان جاودانی شتافت میهمان جدید است عزیز فرما بنده قدیم است خلعت بدیع عطا کن ای بی انباز پیامرز و بنواز و بخلوتگاه راز راه ده و در محفل تجلی همدم و دمساز نما توئی دهنده و بخشنده و مهربان و توئی آمرزنده و نوازنده و توانا

BRL_DAK#0094, BRL_MON#011x,
BSHN.140.491x, PYB#036 p.20x,
MHT1b.151x

AB03508*To: Fazlullah Banan, in Pakistan**Date: 1909-Jun-20*

- 1 O kind friend! The letter which you had written to Jinab-i-Manshadi was noted. Since that steadfast one in the Covenant has hastened to the invisible realm and has become intoxicated from the cup of reunion, therefore this wanderer writes the reply. Some time ago, a reply to your letter was sent. It is strange that it has not yet arrived.
- 2 In these days, praise be to God, through the confirmations of the Kingdom of God, the chains and fetters have been removed from the necks of the wanderers and the shackles and manacles have been placed upon the necks of the hostile ones. The oppressors have been caught in failure, and the tyrants, defeated, condemned and rejected, have become prisoners.
- 3 Now to the Holy Shrine, from every direction - from Iran, Turkistan, East and West, Europe and America - the friends are continuously arriving without any obstacle or hindrance. All are prostrate before 'Abdu'l-Baha at the Holy Threshold in utmost supplication and entreaty, receiving infinite bounties. The friends are in the utmost joy and delight while the ill-wishers are disappointed, condemned and rejected.
- 4 Through God's grace and favor, it is hoped that you too will be included under the glance of His grace and pass your days in complete joy and gladness. Convey loving greetings to Jinab-i-Aqa Mirza Azizu'llah. I hope they will be successful and confirmed in all matters. And upon you be the Most Glorious Glory. 'A'A
- 1 ای یار مهربان نامه‌ئی که بجناب منشادی مرقوم نموده بودی ملاحظه گردید چون آن ثابت پیمان بجهان پنهان شتافت و از پیمانهء لقما نشئه یافت لهذا این آواره جواب مینگارد چندی پیش جواب نامهء شما ارسال گردید عجب است که تا حال نرسیده
- 2 در این ایام از تأییدات ملکوت الله الحمد لله بند و زنجیر از گردن آوارگان [برخاست] و سلاسل و اغلال بر رقاب اهل عدوان قرار یافت ستمکاران گرفتار ناکامی شدند و ظالمان مقهوراً مذموماً مدحوراً اسیر زندان شدند
- 3 حال ببقعهء مبارکه از هر طرف یاران از ایران و ترکستان و شرق و غرب و اورپا و امریک متتابعاً وارد و بهیچوجه مانع و حائلی نه کلّ زیارت عتبهء مقدّسه در نهایت تضرّع و ابتهاج با عبدالبهاء ساجدند و استفاضهء فیوضات نامتناهی مینمایند یاران در سرور و حبور و بدخواهان مأیوس و مذموم و مدحور
- 4 از فضل و عنایت حقّ امید چنانست که شما نیز مشمول نظر عنایت شوید و در نهایت فرح و مسرت ایام بسر برید بجناب آقا میرزا عزیزالله تحیت مشتاقانه برسان امیدوارم که در جمیع امور موفق و مؤید گردند و علیک البهاء الأبهی

INBA87:228, INBA52:232

AB04386*To: Roushan Allen, in Washington, DC**Date: 1909-Jun-20*

- 1 O Roshan! May heavenly blessings be upon you. Praise be to God, you are nourished at the breast of the love of God and are developing in the embrace of the knowledge of God. You have a kind mother like the handmaiden of God Asiyih. You host gatherings on Naw-Ruz day and provide hospitality to a group of the loved ones of God and handmaidens of the All-Merciful, preparing both heavenly sustenance and physical food so that they may read divine tablets, explain the divine teachings, discuss the counsels and advice of the Most Glorious Beauty, speak and listen, engage in the mention of Truth, and arrange a celebration and feast for the victory of Naw-Ruz day - a feast where the luminous lamps are those radiant faces turned to God, the true sustenance is the mention and praise of God and divine teachings, its music and song are heavenly melodies, and its cup of wine is the wine of the love of God among humanity. Convey to your respected mother my most wondrous and glorious greetings, and likewise to all the friends and handmaidens of the All-Merciful. And upon you be the Most Glorious Glory.

1 ای روشن برکات آسمانی بر تو باد الحمد لله از پستان محبت الله شیرخواری و در آغوش معرفت الله نشو و نما مینمائی مادر مهربانی نظیر امة الله آسیه داری در روز نوروز میهمانی میفرمائی و جمعی از احباء الله و اماء رحمان را ضیافت میکنی و مائده آسمانی و طعام جسمانی تدارک میبینی تا الواح الهی بخوانند تعالیم ربّانی بیان کنند وصایا و نصایح جمال ابدی بیان نمایند ناطق شوند و استماع فرمایند بذکر حق مشغول شوند و بفیروزی روز نوروز جشنی ساز کنند و بزمی بیارایند که چراغهای نورانی آن وجوه رحمانی و مائده حقیقی ذکر و ثنای الهی و تعالیم ربّانی و ساز و آوازش آهنگ ملکوتی و جام مدامش صبهای محبت الله بین نوع انسانی والده محترمه را از قبل من تحیت ابدع ابدی ابلاغ دار و همچنین یاران و اماء رحمان را جمیعاً و علیک البهاء الأبدی ع

- 2 Roshan to recite

2 روشن تلاوت نماید

LABC.005

DRM.003b, LABC.004

AB05613*To: Aqa Habibullah Ganjihi**Date: 1909-Jun-20*

- 1 O steadfast one in the Covenant! Your letter was received.
- 2 You had asked about the meaning of the three kingdoms.
- 3 The three kingdoms according to the terminology of the philosophers are mineral, vegetable and animal, meaning that all beings are resolved into these three things: either it is a solid body like earth, stone and clay; or it is a growing, vegetating body like flowers, fragrant herbs and trees; or it is a sensing body, meaning it has sensory powers like sight,

1 ای ثابت بر پیمان نامه رسید

2 سؤال از معانی موالید ثلاثه نموده بودید

3 موالید ثلاثه باصطلاح حکما جماد و نبات و حیوانست یعنی کائنات منحلّ باین سه چیز است یا جسم منجمد است مانند خاک و حجر و مدر و یا جسم نامی ثابت است مانند گل و ریاحین و شجر یا جسم حسّاس است یعنی قوای

hearing, smell, taste and touch. These beings are possessed of spirit. And they consider man to be a distinct species of this genus.

حساسه دارد مانند بصر و سمع و شامه و ذائقه
و لامسه و این کائنات ذیروح است و انسانرا
نوع ممتاز از این جنس میدانند

- 4 In any case, man, who is the distinct species, is the manifestation of "Blessed be God, the best of creators" and is the mirror reflecting the Sun of Reality with manifest light. And when we say "man" the intention is the unique, perfect individual.

4 باری انسان که نوع ممتاز است مظهر فتبارک الله
احسن الخالقین است و شمس حقیقت را مرآت
متجلیه نور مبین و انسان که گفته میشود مقصد
فرد فرید کامل است

- 5 There is no more time than this. Upon you be the glory of glories.

5 فرصت بیش از این نیست و علیک البهاء الأبهی

MMK6#334x, RAHA.231

AB08961

To: *Hamzih Tabrizi*

Date: 1909-Jun-20

- 1 O thou lover of Truth! Though the word of truth is current on the tongues of all people, yet all are heedless of it. They utter words with their lips, yet are oblivious to their meaning. They worship the name, not the Bearer of the Name. They cling to the hem of the name, yet mingle not with Him Who is named. This is the cause of the veiling of all. Praise be to God that thou hast found the Truth and recognized the Bearer of the Name, and hast been consumed by the fire of the love of God, and hast raised aloft the banner of firmness in the Covenant. In the future, God willing, thou shalt be granted permission to attain His presence.

1 ای یار حقپرست کلمه حق در افواه ناس
متداول ولی کلّ از آن غافل لفظی بر زبان برانند
ولی از معنای آن ذاهل نام پیرستند نه صاحب
نام بدامن اسم پیاویزند ولی با مسمی نیامیزند
اینست سبب احتجاب کلّ الحمد لله تو حق را
یافتی و صاحب نام را شناختی و بآتش محبت
حق بگداختی و علم ثبوت بر پیمان برافراختی در
آینده انشاء الله مأذون حضور خواهی شد

- 2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الأبهی

MKT8.199a, ANDA#58 p.05

AB10046*To: Elizabeth A Ripley**Date: 1909-Jun-20*

1 O thou dear handmaiden of God!

1 ای کنیز عزیز الهی

2 Praise be to God that thy photograph reached the Holy Land. In thy countenance there is evident a capacity to receive bounties from the Kingdom. Through the powerful confirmations of the Day of the Lord, it is hoped that thou wilt grow and develop through heavenly favors and receive a portion from the breaths of the Holy Spirit.

2 حمد کن خدا را که فتوغراف تو به ارض مقدّس رسید در سیمای تو استعداد استفاضه از ملکوت مشهود از تأییدات قویّه یوم الرّب امید است که تو بالطف آسمانی نشو و نما نمائی و از نفثات روح القدس نصیب بری

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الأبهی

DRM.015a

AB12714*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1909-Jun-20*

O thou who art firm in the Covenant! Thy letter dated the first of Jamadi'th-Thani 1327 was received and what thou hadst requested therein was fulfilled. Through divine grace and bounty, I hope that thou wilt be assisted and confirmed in all matters. Thou art truly engaged in service and I am utterly pleased with thee. Kindly deliver the enclosed letters.

ای ثابت بر پیمان نامهء مورّخ غرّهء جمادی الثانی ۱۳۲۷ واصل گردید و آنچه در آن خواهش نمودی مجری گشت از فضل و موهبت الهی امیدوارم که در جمیع مراتب مؤید و موفق گردی فی الحقیقه بخدمت مشغولی و من در نهایت رضایت از تو هستم مکاتیب جوف را برسانید

BSHI.092

AB00425

To: Ali Quli Khan, in California

Date: 1909-Jun-22

- 1 O servant of the threshold of the Blessed Beauty! Thy letter dated the 22nd of June, 1909, was received. Praise be to God, the letters sent by this servant have duly reached thee, and thou, thy honored consort, and the light of thine eyes have become the recipients of the utmost loving-kindness in California. For the present, ye shall pass this summer in happiness and repose. The Cause of God hath, moreover, acquired such strength that the President himself hath extended unto you a special invitation, and that thou didst meet, together with the handmaid of Baha, in the President's own residence. O Khan, render thanks unto God, and behold what the confirmations of the Blessed Beauty have wrought for 'Abdu'l-Baha! Notwithstanding such power and such victory from the Kingdom of Abha, certain thoughtless and witless souls still imagine that they can offer resistance and overthrow the foundation of the Covenant. Alas, alas!

۱ ای بنده درگاه جمال مبارک نامه مؤرخ به ۲۲ جون ۱۹۰۹ واصل گردید الحمد لله مکاتیب مرسله اینعبد واصل گردیده و شما و ضجیع محترمه و نور دیده مظهر نهایت مهربانی در کالیفورنیا شدید علی العجالة این تابستانرا بخوشی و راحت خواهید گذرانید و امر الله بدرجهئی قوت گرفته که پرزیدانت شما را دعوت مخصوص نموده و با امة البهاء در منزل پرزیدانت ملاقات نمودید ای خان شکر کن خدا را بین تأییدات جمال مبارک بعبدالبهاء چه میکند با وجود این قوت و نصرت ملکوت ابهی بعضی بیفکران و بیخردان خیال مقاومت دارند و هدم بنیان پیمان خواهند هیات هیات
- 2 Concerning the handmaid of Baha, Miss Barney, of whom thou hadst written, praise be to God, she hath arisen, and doth arise, as she ought and should. I cherish the hope that she may so stand fast in the pole of existence as to prove indeed that she is a handmaid of Baha; that she may raise such a cry of "Ya Baha'u'l-Abha!" as shall astonish and enrapture the hearers; that she may utter such words as shall cause all who are present in the gathering to cry aloud, "Blessed art thou! Blessed art thou, O handmaid of Baha! Verily thou art a Baha'i maidservant."

۲ باری از امة البهاء مس بارنی مرقوم نموده بودید الحمد لله بآنچه باید و شاید قیام نموده و مینماید امیدوارم که در قطب امکان ثابت نماید که امة البهاست چنان نعره یا بهاء ابهی بزند که سامعین را متحیر و مدهوش نماید چنان نطقی بگشاید که جمیع حاضرین انجن فریاد برآرد طوبی لک طوبی لک یا امة البهاء حقاً که تو کنیز بهائی
- 3 God willing, the address which Ruhaniyyih delivered in the gathering at Chicago may become the cause of encouragement and incitement toward the establishment of the Mashriqu'l-Adhkar. In truth, Ruhaniyyih is indeed spiritual. In gatherings and assemblies she hath delivered, and doth deliver, eloquent addresses, and her speech is endowed with influence.

۳ و انشاء الله نطقی که روحانیة در مجمع شیکاگو نمود سبب تشویق و تحریص بر تأسیس مشرق الاذکار گردد فی الحقیقه روحانیة روحانیة است در مجامع و محافل نطقهای بلیغ نموده و مینماید و نطقش تأثیر دارد
- 4 Whenever thou speakest in the gatherings of strangers concerning Persia, recount the influence of the teachings of the Blessed Beauty in that land, the transformation of the character of the Persians, the spread of the Baha'is, and the promotion of unity, peace, tranquillity, and the oneness of the world of humanity, that it may be seen how the teachings of Baha'u'llah have

۴ و شما هر وقت در مجامع اغیار از ایران صحبت میدارید حکایة از تأثیر تعالیم جمال مبارک در ایران و تبدیل اخلاق ایرانیان و انتشار بهائیان و ترویج اتحاد و صلح و سلام و وحدت کلمه عالم انسان بنمائید که تعالیم بهاء الله چنین تأثیر کرده است من بملکوت ابهی عجز و زاری نمایم و تضرع

wrought such effects. I, for my part, make entreaty and supplication unto the Kingdom of Abha, I cry out in lowliness and helplessness, and I beseech for thee infinite bounties.

5 Thou hadst written of the consideration, respect, and kindness shown by thy host. Behold what influence the grace and bounty of the Desired One have exerted upon the familiar heart, that it should behave in such wise. God willing, through the endeavor of thy host, thou shalt be enabled, in the summer retreat by the shore of the mighty ocean, to render service to the Cause of God and to produce such an effect as shall cause thy host to marvel.

6 The loved ones of God in America must be the embodied spirit of detachment, the manifest reality of sanctity, the very image of holiness, and the perfection of purity. Should such conduct and such a way of life be adopted, I swear by the Blessed Beauty that the Word of God would, with the utmost rapidity, penetrate the veins and arteries of all mankind. Praise be to God, thou dost address the gatherings of divers peoples, and, on fitting occasions, makest mention of the Cause of God.

7 As to Mr. Robert, the news of his ascension saddened the hearts. In very truth he was possessed of the utmost sincerity. Glorified be God! What a luminous candle he kindled within that dark lantern! Praise be to God that that candle ascended from the earthly glass unto the everlasting Kingdom and became radiant and shining in the heavenly assemblage. And praise be to God that thou didst adorn his finger with the ring bearing the words, "I came forth from God and return unto Him." This too is a proof of his sincerity, and that at the end of his days he was enabled to utter "Ya Baha'u'l-Abha," thereby leaving its effect upon the hearts of those who were present.

8 O Lord! O Forgiver! Exalt dear Robert within Thy Kingdom, and in the garden of the Abha Paradise make him the companion and confidant of the birds of the meadow. O all-knowing Lord! Though that guiltless one bore a dark complexion, yet, like the pupil of the eye, through that blackness he was the very mine of radiant light. O Forgiver! Vouchsafe unto that yearning one the grace of beholding Thee, and unto that thirsty soul give to drink from the water of life. Thou art the Bestower, the Forgiver, the Compassionate.

9 Thou hadst asked for a set of instructions regarding the education of children. Hitherto no opportunity hath been found; hereafter it shall be written and sent.

10 Concerning the matter of the diplomatic appointment, of which thou hadst written, make every endeavor. God willing, the

و بیقراری کنم و از برای تو الطاف بی پایان طلبم

5 از رعایت و احترام و مهربانی میزبان مرقوم نموده بودید ملاحظه کن که فضل و موهبت حضرت مقصود چه تأثیری در قلب معهود نموده که چنین رفتار نماید باری انشاء الله بهمت میزبان در محلّ ییلاق کنار دریای محیط بخدمت امر الله موفق میشوید و نوعی حرکت مینمائید که سبب حیرت میزبان گردد

6 احبای الهی در امریکا باید روح مجسم تجرد مشخص تنزیه مصور تقدیس مکمل باشند اگر چنین روش و سلوک شود قسم بجمال مبارک که کلمه الله در نهایت سرعت در عروق و شریان عموم نفوذ نماید باری الحمد لله در مجامع سائر طوائف خطابها مینمائید و بمناسبت ذکر از امر الله میکنی

7 و اما مستر روبرت خبر صعود آن قلوب را محزون نمود فی الحقیقه در نهایت خلوص بود سبحان الله چه شمع نورانی در آن زجاج سیاه افروخت الحمد لله که آن شمع از زجاج ترابی بملکوت باقی صعود نمود و در انجمن آسمانی ساطع و لامع گشت و الحمد لله که انگشت مبارک او را بخاتم قد بدئت من الله و رجعت الیه مزین نمودید این نیز دلیل بر خلوص اوست و در خاتمه انفاص بالله ابهی موفق گردید و تأثیر در قلب حاضران نمود

8 ای پروردگار ای آمرزگار روبرت عزیز را در ملکوت خویش سرفراز کن و در حدیقه جنت ابی با مرغان چمن همدم و همرانما ای خداوند آگاه هرچند آن بیگانه رنگ سیاه داشت ولی مانند مردم دیده با رنگ سیاه معدن نور تابان بود ای آمرزگار آشناتق را فائز بیدار کن و آن نشنه را از آب حیات سیراب نما تویی بخشنده و آمرزنده و مهربان

9 دستور العملی بجهت تربیت اطفال خواسته بودید تا بحال فرصت نشد من بعد مرقوم میگردد و ارسال میشود

means for its attainment shall be made possible. I, moreover, supplicate and entreat at the sacred Threshold and beseech confirmation on thy behalf. Upon thee be the glory of the Most Glorious.

BRL_ATE#098x, BLO_PN#010

10 در خصوص مسئله سفارت مرقوم نموده بودید
تَشَبُّثِ نَمائید انشاء الله اسباب حصول میسر
میشود و من بآستان مقدس تَضَرَّع و زاری
میکنم و طلب تأیید از برای شما مینمایم و علیک
البهاء الابهی ع ع

BRL_DAK#0138, AOTY.055x, YIK.089-091

AB02047

To: Spiritual Assembly of Shiraz

Date: 1909-Jun-22

1 O servants of the Beauty of Abha!

2 Your letter arrived and its contents were understood, and likewise the letter which you had written to His Holiness the Afnan of the Blessed Tree, upon him be the Glory of God the Most Glorious, and also his reply letter to you - all were read with utmost care. Due to lack of time I am compelled to be brief.

3 Through the invisible confirmations of the Ancient Beauty, may my spirit be sacrificed for His loved ones, praise be to God the honored House has emerged from its state of ruin. It has been rebuilt and reconstructed again on its original foundation and previous arrangement, and to the extent possible its auxiliary features were expanded. And through the confirmations of the Greatest Name, gradually all the dependencies of that magnificent House, such as the hospital, orphan schools, home for the elderly and others will also be completed.

4 The house that belongs to the Afnan of the Blessed Tree, His Holiness Haji Siyyid Mihdi, upon him be the Glory of God the Most Glorious, should be renovated by himself - there should be no partner or participant in that renovation. Therefore write to him so that he may proceed however he deems advisable. Do not delay at all. In such matters, negligence and carelessness are not permitted.

5 And through the abundant grace of the Ancient Beauty, may my spirit be sacrificed for His loved ones, I hope that blessed Sanctuary will appear with utmost grandeur in the future and be adorned with the mantle of eternal glory.

1 ای بندگان جمال ابهی

2 نامه شما رسید مضمون مفهوم گردید و همچنین
نامه‌ئی که بحضرت افنان سدره مبارکه علیه بهاء
الله الابهی مرقوم نموده بودید و همچنین جواب
نامه از آن حضرت بشما کلّ بنهایت دقت قرائت
شد از عدم فرصت مجبور بر اختصارم

3 از تأییدات غیبی جمال قدم روحی لأحبائه الفداء
الحمد لله بیت مکرّم از حالت اندراس بیرون آمد
تکرار بر اساس اصلی و ترتیب قدیم بنا و انشا شد و
بقدر امکان تفرّعات تزید یافت و بتأییدات اسم
اعظم کم کم توابع آن بیت معظم مانند شفاخانه
و مدارس ایام و بیت عجزه و غیره کلّ نیز اتمام
و تکمیل میشود

4 خانه‌ئی که تعلق به افنان سدره مبارکه جناب
حاجی سید مهدی علیه بهاء الله الابهی دارد باید
خود ایشان تعمیر بفرمایند سهم و شریکی در آن
تعمیر نداشته باشند لذا خدمت ایشان مرقوم
فرمائید تا بهر نوع مصلحت داند مجری فرمایند
تأخیر ابداً ننمائید در این گونه امور تهاون و تسامح
جائز نه

5 و از فضل وافی جمال قدم روحی لأحبائه الفداء
امیدوارم که آن حرم مبارک در نهایت عظمت

در مستقبل جلوه نماید و برداء عزّت ابدی مخّلع گردد

- 6 Observe the comprehensiveness of the favors, for the ultimate hope of the Luminary of the Kingdom, the Morning of Guidance, the Primal Point, His Holiness the Exalted One, may my spirit be sacrificed for Him, was that the Countenance of the Intended One, the Beauty of the Adored One, the Sun of Truth, His Holiness "Him Whom God shall make manifest" would make mention of that Tree of Sinai on the Day of His Manifestation. Now under His sheltering grace, even the soil that is associated with His Holiness the Exalted One, may my spirit be sacrificed for Him, has been elevated and becomes more prosperous day by day, and the dependencies of the magnificent Sanctuary expand.

6 شمول الطاف را ملاحظه نمائید که نهایت آمال نیز ملکوت صبح هدی نقطهء اولی حضرت اعلی روحی له الفداء این بود که طلعت مقصود جمال معبود شمس حقیقت حضرت من ینظهره الله در یوم ظهور ذکرى از آن شجرهء طور فرماید حال در ظلّ عنایتش حتّی ترابی که منتسب بحضرت اعلی روحی له الفداست ارتفاع یافت و روز بروز معمورتر گردد و توابع حرم معظم اتّسع یابد

- 7 And upon you be the Most Glorious Glory!

7 و علیکم البهاء الأبهی

GEN.252x, AFNAN.187x

INBA87:369, INBA52:379

AB12228

To: *Abdur-Rahman Rahiqi*

Date: 1909-Jun-22

- 1 O thou who art firm in the Covenant! Thou didst write a letter to Jinab-i-Haydar-Qabli-'Ali and requested that I pen thee a letter. Therefore, I have undertaken to write this epistle that thou mayest know thou art accepted and remembered in this court, and art renowned at the threshold of the Blessed Beauty for thy truthfulness and devotion to the Cause, and art the object of the glances of the eye of divine mercy.
- 2 Thou didst request permission to transcribe a book in thine own hand. It would be most agreeable to me if thou wouldst write two large-format books in clear handwriting, with the utmost perfection, upon very fine and delicate paper of moderate thickness - not thin - and with permanent ink that will not stick together from moisture in the future. Include therein the Tablets of Tarazat, Tajalliyat, Bisharat, Kalimat and Ishraqat. Prepare two copies, and let Jinab-i-'Andalib add delicate illumination, but illuminate only the margins, not the text itself, and prepare very fine bindings.

1 ای ثابت بر پیمان نامهئی بجانب حیدر قبل علی مرقوم نموده بودید و خواہش نگارش نامهئی از من فرمودید لهذا بتحریر این مکتوب پرداختم تا بدان در این بساط مقبول و مذکوری و در درگاه جمال مبارک به راستی و حقیرستی مشهور و بلحظات عین رحمانیت منظور

2 خواہش کرده بودی که بخطّ خویش کتابی بنگاری بسیار موافق از برای من باید بنویسی دو کتاب بقطع بزرگ و خطّ یک دنگ در غایت اتقان بر کاغذ بسیار لطیف ظریف و اندکی ضخیم نه خفیف و مرگب باید ثابت باشد که مبدا در مستقبل از رطوبت بچسبد مندرج کتاب الواح طرازات و تجلیات و بشارات و کلمات و اشراقات دو نسخه مرقوم نمائید و جناب عندلیب تذهیب ظریف نمایند ولی حواشی کتاب را تذهیب نمائید نه متن و جلد بسیار ظریف نمائید

- 3 My intention is to send one of these books to the great library of England and the other to the grand library of France. After completion, inform me so that instructions may be given as to how they should be sent. Also prepare one copy of the Answer to the Objections of the Judge, so that it may be printed in Bombay. Give priority to this Answer to the Judge, but strive with utmost care for accuracy of expression and absence of errors. Compare repeatedly each page that you write, and first you must obtain a correct copy to work from.

3 مرا مراد چنانست که این کتاب را یکی بکتابخانه اعظم انگلیس و دیگری بکتابخانه اکبر فرانسه ارسال دارم بعد از اتمام خبر بدهید تا دستورالعمل داده شود که چگونه ارسال گردد و جواب اعتراضات قاضی را نیز یک نسخه مرقوم دارید تا در بمبائی طبع شود این جواب قاضی را مقدم بدارید لکن بنهایت دقت در صحت عبارت و فقدان غلط بکوشید هر صفحه که مرقوم میدارید به کرات و مراتب مقابله کنید و اول باید نسخه صحیحی بدست آرید

- 4 And upon thee be the Most Glorious Glory!

4 و علیک البهاء الأبهی

INBA85:001

AB03360

To: Qassab Yazdi, Husayn son of Isma'il Gazar, in Port Said

Date: 1909-Jun-22

- 1 O servant of Truth! Your letter was received. With tearful eyes and burning heart you lamented and cried out over the ascension of your kind father. You are right to do so, it is fitting, for a loving father is most precious, especially one who lit the candle with the fire of the love of God and, like a moth, consumed his soul circling around the lamp of the Supreme Concourse.
- 2 However, one must consider that praise be to God, he remained firm and steadfast until his final breath, and until the day of his ascension was attracted to the ancient Kingdom. A good end is the greatest of divine gifts, therefore this is cause for thanksgiving not complaint, worthy of joy not mourning.
- 3 O glorious Lord! Do not abase Your servant Isma'il at Your threshold. Make him honored in Your Kingdom and raise him from the depths to the vast heights. For like a nightingale he grew weary of the ash heap and yearned for the rose garden, and like a fish he hastened to the ocean of forgiveness, and like one who thirsts he turned to the fountain of life. O For-giver! Shelter that helpless one and guide him to Your thresh-old. Grant him the cup of life and eternal existence. Bring him

1 ای بنده حق نیکه آنجناب ملاحظه گردید با چشم گریان و قلب سوزان آه و فغان از عروج پدر مهربان نموده بودید حق دارید سزاوار چنین است زیرا پدر مهرپور بسی عزیز است علی الخصوص که بنار محبت الله شمع افروخته بود و حول سراج ملا اعلی پروانه جاسوخته

2 ولی باید این را ملاحظه نمود که الحمد لله تا نفس اخیر ثابت و مستقیم بود و تا یوم عروج منجذب ملکوت قدیم حسن خاتمه اعظم مواهب الهیه است لهذا جای شکرانه است نه شکایت سزاوار سرور است نه ماتم

3 مناجات ای ربّ جلیل بنده درگاه اسماعیل را ذلیل مدار در ملکوت عزیز کن و از حضيض باوج وسیع رسان زیرا مانند عندلیب بیزار از گلشن گشت آرزوی گلشن فرمود و مانند ماهی بدریای غفران شتافت و بمثابة تشنه توجه بمعین حیوان کرد ای آمرزگار آن بی سر و سامان را پناه ده و بدرگاه راه نما جام حیات بخش زندگانی ابدی روا دار در گلشن بقا درآر و مانند طيور

into the garden of immortality and like the birds of faithfulness, bestow upon him melody and song and intimate prayer. You are the Forgiver and the Kind, and You are the Pardoner and the Merciful and the endless Ocean of mercy.

وفا نغمه و آواز و راز و نیاز بخش توئی آمرزنده
و مهربان و توئی عفو و غفور و دریای رحمت
بی پایان

4 And upon him be the Glory of God, the Most Glorious.

4 و علیه بهاء الله الأبهی

YBN.079

AB04385

To: Mulla Nasrullah

Date: 1909-Jun-22

1 O spiritual friend! The skilled physician and expert doctor treats chronic illnesses and cures severe diseases. He applies healing salves to deep wounds and uses superior poultices for crushing blows. As the Arab poet says: "The physician is called for severe pains" - meaning they summon the doctor for serious illness.

1 ای رفیق روحانی طبیب حاذق و پزشک ماهر
امراض مزمنه معالجه نماید و داء عضال دوا
نماید زخم کارگر را مرهم التیام بخشد و ضربه
دامغه را ضمادهای فائمه بکار برد چنانکه شاعر
عرب میگوید يدعى الطیب لشدة الأوصاب
یعنی طبیب را بجبهت مرض شدید دعوت کنند

2 Now, there is no disease greater than ignorance, and no more severe malady than being veiled from the Truth. Be a spiritual physician, become a heavenly doctor. Give the divine remedy to those sick in heart and soul, and guide the ailing ignorant ones to the divine hospital. Apply the tincture of the Abha Kingdom, use the antidote of the Supreme Concourse. Dispense freely the supreme theriac of divine virtues, and liberally bestow the greatest elixir of the love of God, so that you may give freshness and grace to the withered souls of the Turkmen, and with your Christ-like breath bring to life the spiritually dead among those tribes and peoples.

2 حال هیچ مرضی اعظم از نادانی نه و هیچ درد
پیدرمانی اشد از احتجاب از حق نیست طبیب
روحانی باش پزشک آسمانی شو علیلان دل و
جانرا داروی رحمانی بخش و مریضان جاهلانرا
بشفاخانه الهی دلالت نما تنور ملکوت ابهی
بکار بر جدوار ملأ اعلی استعمال نما دریاق
فاروق اخلاق رحمانی مبذول دار و اکسیر
اعظم محبت الله شایان و رایگان کن تا نفوس
پژمرده ترکمان را طراوت و لطافت بخشی
و اموات غیراحیاء آن قبائل و ملل را بنفس
مسیحانی زنده نمائی

3 Such is the hope from the favors of the Glorious Lord, and such is the expectation, until we see what the power of the Friend's arm will accomplish. And upon you be the Most Glorious Glory.

3 امید از الطاف رب مجید چنانست و انتظار چنین
تا چه کند قوت بازوی دوست و علیک البهاء
الأبهی

MSHR2.322

AB04676*To: Mulla Husayn Ghadanfar son of Ghadanfar, in Mazandaran**Date: 1909-Jun-22*

- 1 O servant of the Sacred Threshold! Your letter was received. Extreme regret was felt at your hardship and difficulties, and supplications and entreaties were made at the Divine Threshold that ease might follow hardship and that relief might appear from the constraints of livelihood.
- 2 However, in all matters you must make your intention pure and conduct yourself with the utmost trustworthiness and religious devotion. This is the key to all good: "And whosoever feareth God, He will appoint for him a way out, and will provide for him from where he expecteth not. And whosoever putteth his trust in God, He will suffice him." "Had the people of the towns believed and been God-fearing, We would have opened up for them blessings from heaven." This is the truth, and after truth there is naught but manifest error.
- 3 You have permission to practice medicine, but on condition that you use gentle, mild remedies and that when administering them to the patient you turn to the Divine Threshold and with utmost sincerity of heart seek healing, and deal gently with the patient.
- 4 And upon you be the Most Glorious Glory!

1 ای بنده آستان مقدس نامه شما رسید از عسرت و مشقت شما نهایت تأسف حاصل گردید و بعتبه کبریا بتل و تضرع شد تا عسر را یسری حاصل گردد و ضیق معیشت را وسعتی رخ دهد

2 ولی آنجناب باید در جمیع موارد نیت را خالص نمائید و بنهایت امانت و دیانت حرکت و سلوک کنید این مفتاح کل خیر است و من یتق الله یجعل له مخرجاً و یرزقه من حیث لایحتسب و من یتوکل علی الله فهو حسبه لو أنّ اهل القرى آمنوا و اتقوا لفتحنا علیهم برکات من السماء هذا هو الحقّ و ما بعد الحقّ الا الضلال المبین

3 اذن طبابت دارید ولی بشرط آنکه ادویه لطیفه خفیفه استعمال نمائید و در حین دادن بمریض توجه بحضرت کبریا نمائید و بنهایت خلوص قلب طلب شفا کنید و با مریض مدارا نمائید

4 و علیک البهاء الأبهی

MMK6#553

AB12433*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan)**Date: 1909-Jun-22*

- 1 O thou who art firm in the Covenant!
- 2 Thy letter was received. Due to lack of time, I write a brief reply. The photographs, that is, the pictures accompanying the brief letters, arrived and were most acceptable. The book of Tablets of the Blessed Beauty was received in Paris from both Jinab-i-Aqa Mirza Siyavash and Jinab-i-Muhibu's-Sultan. A telegram arrived from Jinab-i-Muvaqqaru'd-Dawlih and was

1 ای ثابت بر پیمان

2 نامه شما رسید از عدم فرصت مختصر جواب مرقوم میشود فتوغراف یعنی عکس مختصر نامهها رسید بسیار مقبول افتاد کتاب الواح جمال مبارک از جناب آقا میرزا سیاوش و جناب محب السلطان هر دو به پاریس رسید تلغراف از جناب موقرالدوله رسید و فوراً جواب ارسال

immediately answered, stating that their honors Aqa Mirza Tarazullah and Aqa Mirza Ali-Akbar should remain in Shiraz for the summer and depart at the beginning of autumn.

- 3 A reply to the Spiritual Assembly was written and is enclosed with this letter. The Surih of the Companions of the Elephant will, God willing, be interpreted later and sent to you. At present there is not time to write even one line or interpret the Companions of the Birds, let alone the Companions of the Elephant. Pray that 'Abdu'l-Baha may find a little time to write a commentary.

- 4 And upon thee be the Most Glorious Glory!

گردید که حضرات آقا میرزا طرازالله و آقا میرزا علی اکبر تابستانرا در شیراز بمانند اول خزان حرکت کنند

3 جواب محفل روحانی مرقوم گردید در طی این مکتوبست سوره اصحاب فیل انشاءالله من بعد تفسیر میشود و ارسال میگردد حال فرصت یک سطر تحریر و تفسیر اصحاب عصافیر نه تا چه رسد باصحاب فیل دعا کنید که عبدالهآء اندک فرصتی یابد تا شرحی بنگارد

4 و علیک الهآء الاهی

BSHI.089

AB03244

To: Nush et al., in Bombay

Date: 1909-Jun-23

- 1 O friends of 'Abdu'l-Baha! Although your letter was detailed, the response must necessarily be brief for two reasons: one is lack of time and the other is wisdom. Bombay has long been the focus of the friends' attention, and that city's name was uttered many times from the Blessed Tongue. Since it received these bounties - that is, its name was heard from the Blessed Tongue and it was the focus of the friends' attention - it is hoped that Bombay will become a rose garden of faith and certitude in India and a center for the emanation of divine traces and lights. This is what we await. Furthermore, the friends must know what manner of speech, conduct and deeds are required for this supreme glory, what attraction and rapture are needed, what detachment and sanctity are obligatory, and what spirituality and radiance are fitting. We hope that through the all-encompassing hidden bounties, the lights of justice and fairness will shine forth and what befits the oppressed party will become manifest and determined. This is the ultimate extent of my hope and desire and the utmost of my aim and aspiration.
- 2 Regarding what you had written about, God willing a definite arrangement will be made. Do not be sorrowful, do not be grieved. The waves of the boundless ocean of the All-Merciful have such power that these events, which are like foam, have

1 ای یاران عبدالهآء هرچند نامه شما مفصل بود ولی جواب بناچار مختصر داده میشود دو سبب دارد یکی عدم فرصت و دیگری حکمت بمبای از قدیم مطرح انتظار احباب بود و بکرات از لسان مبارک اسم آتشبر صادر شد چون باین الطاف موفق یعنی از لسان مبارک نامش استماع گردید و مطرح انتظار احباب بود امید چنانست که بمبای در هندوستان گلستان ایمان و ایقان گردد و مرکز صدور آثار و انوار شود ما در این انتظاریم دیگر یاران باید بدانند که این علویت کبری را چه گفتار و رفتار و کرداری لازم و چه انجذاب و ولهی لازم و چه انقطاعی و تقدیسی فرض و چه روحانیت و نورانیتی لایق امیدواریم که بعنایات کلیه خفی الألفاف انوار عدل و انصاف بتابد و بآنچه سزاوار حزب مظلوم است ظاهر و محتوم گردد هذا منتی املی و منائی و غایة بغیتی و رجائی

2 در خصوصیکه مرقوم نموده بودید انشاءالله قرار محتومی داده میشود محزون مباشید مغموم مگردید موج دریای بی پایان رحمانی نه چنان قوت دارد

no consequence. Soon through the power of the waves, the surface of the sea will be cleansed and sanctified of foam.

که این وقایع را که مانند کف است حکمی
باشد عنقریب بقوت موج وجه دریا از کف
پاک و مقدس میشود

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

YARP2.681 p.458

AB03371

To: Rahim son of Khalil Tabib Arjumand, in Tihiran

Date: 1909-Jun-23

1 O disciple of that illustrious person, your detailed letter was noted. I do not have time for a detailed response, so I am writing a very brief reply that the main purpose of establishing spiritual assemblies is the diffusion of the divine fragrances, the exaltation of the Word of God, and the chanting of the verses of God. Day and night thoughts should be focused on discovering means of teaching so that the confirmations of the Abha Kingdom may arrive successively like heavenly hosts and waves of the boundless ocean. These are the fundamental aims and purposes of these assemblies, and additionally some spiritual matters that have no connection to government and politics can be consulted upon and decisions made.

1 ای تلمیذ آن شخص جلیل نامه مفصل شما
ملاحظه گردید فرصت جواب مفصل ندارم
در غایت اختصار جواب مرقوم میگردد که
مقصود اصلی از تأسیس محافل روحانی نشر
نفحات الله و اعلاء کلمه الله و ترتیل آیات
الله است که باید شب و روز حصر افکار در
اکتشاف وسائل تبلیغ نمود تا تأییدات ملکوت
ابهی مانند افواج آسمانی و امواج دریای بیکرانی
متتابعاً برسد اصل مقصد و مراد از این محافل
این مقاصد است و در ضمن بعضی از امور
روحانیه که تعلق به حکومت و سیاست ندارد
مشورت شود و قراری داده گردد

2 Now there is no disagreement about the main purpose between the assemblies, and if differences of thought arise between two assemblies regarding secondary matters, one can follow the example of the American friends - once a month the men's assembly and women's assembly can meet together and discuss the matters of disagreement, with the majority vote being decisive. This is better than now debating about whether multiple assemblies are permissible or not.

2 حال در اصل مقصود در بین محافل اختلافی
نیست و اگر چنانچه در فروع تباین افکار مابین
دو محفل حاصل گردد مانند احبای امریک توان
نمود در ماهی یک مرتبه محفل رجال و محفل
نساء جمع شود و مسائل مختلف فیها را بالاتفاق
مذاکره نمایند و اغلیت آراء حکم فاصل باشد این
بهتر از آنست که حال به جواز و عدم جواز تعدد
پردازیم

3 In the future the House of Justice will be the solver of all difficulties. Whatever is not explicitly laid down in the text is referred to the House of Justice. And certainly you know that wisdom lies in what is being written. And upon you be the Most Glorious Glory.

3 من بعد بیت عدل حلال جمیع مشکلاتست آنچه
نص قاطع نه راجع به بیت عدل است و البته
میدانید که حکمت در اینست که مرقوم میگردد
و علیک البهاء الأبهی

CPF.284

AB04143*To: Caroline L M Rogers, in Egypt**Date: 1909-Jun-23*

O seeker of forgiveness! I have read your letter indicating repentance for sins and devotion to the Mighty, the Loving One. I praised God for casting into your heart remorse for what has passed and hope to make amends for what is past in the future. I beseech God to assist you in this.

Know that the ocean of forgiveness has waves like mountains - in each wave thousands of the remorseful and those who regret their negligence in the Cause of God are submerged. Remain firm in this state and supplicate to the exalted Lord. Seek forgiveness for your sin at all times and moments.

Strive with mighty effort in deeds pure as crystal water that remove all stains and purify one from all symptoms - indeed they are like Job's bath, cleansing the filth of all sins and every chronic illness in hearts. I pray God to make you pure and clean from self and desire, obedient to the command of the Lord, attracted by the breaths of God, steadfast in pure intention in the love of God, constant in good deeds and complete sanctification.

Convey my abundant, sufficient and healing greetings and salutations to Husayn Ruhi Effendi. Upon you be greetings and praise.

PN_1909C p115

AB00071*To: Ibrahim Munir Divan, in Tabriz**Date: 1909-Jun-24*

- 1 O thou who art firm in the Covenant! Thy letter was received, and its contents occasioned profound grief, for it indicated that even now hostile factions, like ravening wolves, are attacking one another, engaged in bloodshed, plunder and pillage. Glory be to God! Man, who should be the source of divine emanations and the cause of fellowship, love, unity and concord among tribes and peoples, hath instead completely turned

1 ای ثابت بر پیمان نامهء شما رسید و از مضمون
 حزن شدید حاصل گردید زیرا دلالت بر آن
 مینمود که احزاب الی الآن مانند گرگان درنده
 بجان یکدیگر افتاده و به خونریزی و نهب و
 غارت مشغول و مألوفند سبحان الله انسان که
 باید مصدر سنوحات رحمانیه باشد و سبب الفت
 و محبت و اتحاد و اتفاق قبائل و شعوب گردد

away from this bountiful grace and taketh pride in the base characteristics of savage beasts. The more sharp one's claws, the greater his pride. The instigators of this strife and conflict, and the founders of this warfare and bloodshed, are the evil divines who in these days have divided into two factions - one supporting the government and the other the people - whereas the sacred text of the Qur'an declareth: "This your community is a single community, and I am your Lord, so worship Me," and "But people have cut off their affair between them into sects: each party rejoices in that which is with itself."

- 2 As for us, praise be to God, we remain aloof from such conflict and contention, and stand remote from all dissension and separation. We pray for all, saying: O Lord! Cause these bloodthirsty factions to abhor savagery and repent of bloodshed. Make them heavenly, divine, and merciful, that like unto angels they may become manifestations of divine virtues and daysprings of godly attributes. May they abandon differences and seek unity, be delivered from strife and conflict and pursue fellowship and concord, be rescued from the darkness of error and illumined by the light of supreme guidance. O God! Make these needy ones wise, and these deranged ones sane. Transform these wolves into gazelles in the meadow of unity, and bestow upon these bloodthirsty ones the nature of angels. O Lord! Deal not with them according to their capacity and worthiness, but shower upon them Thy favors and bounties. If Thou leavest these savage beasts to their own devices, no living soul shall remain in that region - all shall be consigned to hell and fall prey to grievous torment. Therefore, through Thy grace and favor, make these ignorant ones knowing, and gather these scattered ones beneath the shadow of Thy loving-kindness. Grant them peace and righteousness, and free them from the sword and weapons of war. Bestow upon them reconciliation, friendship, truthfulness and spiritual awareness. Thou art the Mighty, the Powerful, and Thou art the All-Knowing, the All-Powerful, the All-Seeing.

- 3 In truth, O Khattat, the errors of the people of that land are beyond count or measure. The people of Tabriz truly deserved this upheaval, for they hung the Blessed Body in that square and made it the target of a thousand bullets. This turmoil, this torment, and this punishment are the consequences of those misdeeds. The Jews beheaded John the Baptist, and after forty years God raised up Titus the Roman, and the land of Palestine was stained with the blood of the slain. Now, if the people of Tabriz shed each other's blood, be not surprised. This is the recompense for those deeds. Nevertheless, with heart and soul submerged in an ocean of grief from this tumult

باوجود این بکلی از این فیض موفور منفور و به خصائل و رذائل حیوانات وحشیۀ افتخار نماید هر که چنگی تیزتر دارد افتخار بیشتر نماید و سبب این نزاع و جدال و مؤسس این حرب و قتال علماء سوءاند که در این ایام دو فرقه شدند فرقه‌ئی دولتیان و فرقه‌ء دیگر ملتیان و حال اینکه در نص قرآن میفرماید هذه امتکم امة واحدة و انا ربکم فاتقون و جعلوا امرهم بینهم زُبراً کلّ حزب بما لديهم فرحون

- 2 باری ما الحمد لله از این نزاع و جدال بیزاریم و از هر اختلاف و اجتناب در کنار در حقّ کلّ دعا مینمائیم که ای پروردگار این احزاب خونخوار را از درندگی بیزار نما و از خونریزی پشیمان کن آسمانی فرما ربّانی کن رحمانی نما تا مانند فرشتگان مظاهر فضائل رحانیۀ و مطالع خصائل ربّانیۀ گردند اختلاف بگذارند و ائتلاف بجویند از جدال و قتال برهند و الفت و اتحاد طلبند از ظلمات ضلالت نجات یابند و بنور هدایت کبری روشن گردند ای خداوند این جمع مستمند را خردمند نما و این دیوانه‌ها را هوشمند کن این گرگانرا آهوان بر وحدت نما و این خونخوارانرا خوی فرشتگان بخش ای پروردگار به استعداد و لیاقت معامله مفرما الطاف و عنایت مبذول دار اگر این وحوش را بحال خویش گذاری ذیرو حی از آن اقلیم باقی نماند جمیع راجع بحجیم گردند و بعذاب الیم افتند پس به فضل و موهبت خویش این گروه نادانرا دانا کن و این جمع پریشانرا در ظلّ عنایت مجتمع فرما صلح و صلاح بخش و از سیف و سلاح بیزار نما آشتی و دوستی و راستی و حقیقت‌پرستی عنایت کن تویی مقتدر و توانا و تویی عالم و قادر و بینا

- 3 باری جناب خطّاط خطای اهل آندیار بحساب و بشمار فی الحقیقه اهل تبریز مستحقّ این رستخیز بودند زیرا هیکل مبارک را در آن میدان بر دار زدند و هدف هزار گلوله نمودند این اضطراب و این عذاب و این عقاب از نتایج آن سیّئاتست حضرت یحیی بن ذکرّیا را یهود سر بریدند بعد از چهل سال خداوند طیطوس رومانی را برانگیخت و ارض فلسطین بخون مذبوحان رنگین گردید حال اهل تبریز اگر یکدیگر را خونریز شوند تعجب منمائید این جزای آن اعمالست ولی باوجود این دل و جان از

and commotion, We beseech the Lord God with utmost supplication and entreaty that, through His grace alone, He may extinguish this kindled fire and remove this strife and bloodshed.

- 4 The heretical mujtahid named Hassan deemed the killing of the friends praiseworthy and issued a fatwa. Thus, due to the evil influence of that miscreant, government officials fell into inflicting this torment; otherwise, that hypocrite would have killed and plundered all the divine friends. Despite this fatwa, defeat will surely come to pass and overthrow will occur. We are utterly grieved that several friends, though neutral and faithful, were accidentally martyred. Previously, prayers were written and sent for two of them to the Court of the One. Now too, a prayer is being written and sent for Aqa 'Ali-Muhammad. You must console the divine friends in this distress and give them glad tidings of divine grace and bounty.

- 5 These events are now paving the way so that paths may be smoothed, the warring factions may weaken in might and power, and God's loved ones may find a vast field and range freely. The masses, like cattle, may come to understand, and the leaders of the nation may observe how ill-tempered, bellicose, destructive, and faithless these divines and mujtahids are - who, for mere delusions of gaining prestige or preserving their position, issue fatwas for the blood of Muslims. Even if the truth of this Cause remains unknown to people despite clear proof and manifest evidence - for most are heedless and negligent - can the irreligiosity of these divines, the oppression and transgression of these foolish ones, and the audacity and impudence of these ignorant ones also remain unknown, when it has become clear as the sun at its zenith? Therefore take heed, O people of insight! In the mighty Qur'an it states: "We have cast among them enmity and hatred until the Day of Resurrection." Thus it has become clear and evident that this fighting and strife, this war and conflict, are the results of heedlessness and error.

- 6 Convey to all the divine friends, on my behalf, the Most Glorious and Most Wondrous greetings with utmost longing. Although they too have become distressed by these events and have been rendered homeless and subjected to sudden calamities, they still have relative peace and comfort compared to others, and some measure of tranquility and relief. All these

این شورش و هیجان مستغرق بحر احزان و در نهایت تضرع و ابتال از حضرت یزدان میطلبیم که محض فضل این آتش افروخته را خاموش نماید و این نزاع و قتال را از میان بردارد

4 مجتهد ملحد سمی حسن قتل احباً را مستحسن شمرد و فتوا داد لهذا دولتیان باین عذاب از شامت آن بدپی افتادند والا آن منافق جمیع یاران الهی را قتل و غارت مینمود باوجود این فتوا البته انهمام حاصل شود و مغلوبیت رخ دهد و از اینکه چند نفر از احباً باوجود آنکه بیطرف و باوفا بودند تصادفاً شهید شدند نهایت حسرت و حزن حاصل گردید و از پیش مناجاتی در حق دو نفر از ایشان بدرگاه احدیت شد و ارسال گردید حال نیز مناجات بجهت جناب آقا علی محمد مرقوم میگردد و ارسال میشود شما باید یاران الهی را در این پریشانی تسلی دهید و به فضل و موهبت الهی نوید بخشید

5 حال این وقایع تمهید سبیل است تا راهها هموار گردد و احزاب متقاتله در قوت و شدت فتور یابند و احبای الهی میدان وسیع حاصل کنند و جولانی بدهند و عوام کالأنعام تفهم شوند و رؤسای ملت علما و مجتهدین را ملاحظه نمایند که چگونه بدخو و جنگ جو و هادم بنیان و بی دین و ایمانند محض اوهامی که عزّتی یابند یا مسند خویش محافظه کنند فتوا بخون مسلمانان دهند بر فرض که حقیقت این امر در نزد ناس باوجود برهان لامع و حجت ساطع مجهول چه که اکثر خلق غافل و ذاهلند آیا بیدینی این علما و ظلم و تعدی این سفها و جرأت و جسارت این بلها نیز مجهول باوجود آنکه مانند شمس در قطب سما واضح و هویدا گردید فاعتبروا یا اولی الأبصار در قرآن عظیم میفرماید و القینا بینهم العداوة و البغضاء الی یوم القیمه پس واضح و مشهود شد که این قتال و نزاع و این جنگ و جدال از نتایج غفلت و ضلال است

6 شما جمیع یاران الهی را از قبل من تحیت ابدع ابی بانهایت اشتیاق ابلاغ دارید هرچند از این وقایع آنان نیز پریشان شدند و بی سر و سامان گشتند و مورد بلایای ناگهان شدند ولی بالنسبه بدیگران فی الجمله راحت و آسایشی دارند و فراغت

occurrences are based on wisdom, and their consequences will be revealed hereafter.

- 7 Let it be manifest and evident. Therefore, let them not be sorrowful, let them not be grieved, let them not sit in despair. Rather, let them engage in the remembrance of the All-Forgiving Lord with utmost joy and gladness, offer abundant thanksgiving, guide souls to the extent possible, and become intimate with the spreading of the divine verses. In days when in this Most Great Prison the fire of enmity was ablaze, constraints pressed from every direction, oppressors were antagonistic, and the tyrannical, losing group of inquisitors would, at every hour and by some means, act with complete injustice and tyranny, despite all this, praise be to God, we were in the utmost joy and were heedless of the oppression of the vainglorious ones. For praise be to God, we are captives in God's path and, in our love for the Truth, deserve chains and fetters. The cup of tribulation is full to overflowing, afflictions and trials are severe, and the assault of every young Yazid is clear and evident, until the clouds of enmity dispersed and the lights of confirmation from the Most Glorious Beauty became radiant and manifest. Now the friends in Tabriz must also become stirring, that all may testify that these holy souls find purity in tribulation and arise in faithfulness from tyranny. Grievous torment is to them a paradise of delight, and the greatest calamity a bounty from their Generous Lord. On the day of sorrow they rejoice, and in times of misfortune they experience success.

- 8 O my God, my God! These are Thy chosen servants, Thy noble loved ones, and Thy distinguished faithful ones who have fallen into severest tribulation and trial through the conflict and fighting that has broken out among the people of error. They have fought like ravening wolves, ferocious beasts, and losing dogs, shedding blood and destroying and slaying one another, fearing not the Most Great Catastrophe and avoiding not the supreme calamity, for they are insects that will not prosper and savage creatures that cannot reason. They have fought like beasts and struck one another with scattered bullets, not realizing that this is a torment that will cast them into hell, deprive them of paradise, and make them taste grievous punishment. O Lord! Reform these adversaries, calm the frenzy of these base ones, cause them to return to amity after enmity, make them desist from oppression and corruption, and cause them to fear the Day of Gathering.

و گشایشی جمیع این وقوعات مبنی بر حکمتیست و

7 نتایج من بعد ظاهر و آشکار گردد لهذا محزون
مباشند مغموم نگردند مأیوس نشینند بلکه در
نهایت فرح و سرور بذكر رب غفور مشغول شوند
و بشکرانه موفور پردازند و بقدر امکان هدایت
نفوس خواهند و بنشر آثار مأنوس گردند در
ایامیکه در این سخن اعظم آتش عدوان مشتعل و
از هر جهت تضییق حاصل و ستمکاران متعرض
و هیئت ظالمه خاسره تفتیش در هر ساعتی
بوسیله در نهایت ظلم و اعتساف کامل باوجود
این الحمد لله ما در نهایت سرور بودیم و غافل از
ظلم اهل غرور که الحمد لله در سبیل الهی اسیریم
و در محبت حق مستحق اغلال و زنجیر جام بلا
سرشار است و مصائب و بلیات شدید و تعرض
هر ولید یزید واضح و پدید تا آنکه غمام عدوان
زائل و انوار تأیید جمال ابهی ساطع و لائح گردید
حال یاران تبریز نیز باید شورانگیز گردند تا جمیع
شهادت دهند که این نفوس مقدسه در بلا صفا
یابند و از جفا بوفای قیام کنند عذاب الیم آنان را
جنت نعیم است و مصیبت اعظم موهبت رب
کریم روز حزن شادمانی کنند و در یوم فلاکت
کامرانی فرمایند

8 الهی الهی هؤلاء عبادک الأصفیاء و احبائک
التجباء و ارقائک النقباء قد وقعوا فی اشد
مصیبة و بلاء بما وقع الجدال و القتال بین
اهل الضلال فاقتتلوا ذئاب کاسره و وحوش
ضاریه و کلاب خاسره و سفکوا الدماء و
هتکوا و فتکوا بعضهم بعضاً و ماخافوا الطامة
الکبری و مااجتنبوا الرزية العظمی لانهم
حشرات لا یفلحون و ضاریات لا یعقلون قد
اقتتلوا کالوحوش و اصابوا بعضهم بعضاً برصاص
مرشوش و ماتنّبوا ان ذلک عذاب یلقیهم فی
الجحیم و یحرمهم من النعم فو یدقیهم العذاب
الایم رب اصلح هؤلاء الخصماء و اسکن
طیش هؤلاء الزنماء و اجعلهم یرجعوا الی الوداد
بعد العناد و ینتهوا فی الظلم و الفساد و یخافوا یوم
التناد

- 9 O Lord, Lord! Verily Thy servant Muhammad-'Ali was attracted to Thy glorious Kingdom and enkindled with the fire of Thy love, aware of the hidden mystery. The arrow of the people of error struck him and he fell prostrate on the field of battle though he had no part in the conflict, but was innocent of all strife and combat. But when the cavalry attacked by day and night, and fired bullets with no escape possible, at that time Thy penitent servant fell to the earth, prostrate and slain. O Lord, Lord! Through Thy grace, number him among the martyrs, cause him to enter the company of the distinguished ones, and make him one of those who sacrifice themselves in Thy path, O Lord of the most beautiful names! Lord! He turned toward the kingdom of Thy mercy, clung to the hem of Thy uniqueness, and longed to enter the garden of Thy oneness. Grant him the bounty of meeting Thee and shed upon him the light of Thy glory. Verily Thou art the All-Merciful, the Most Compassionate; verily Thou art the All-Bountiful, the Generous; and verily Thou art to Thy servants All-Kind, Benevolent.

9 رَبِّ رَبِّ اَنْ عَبْدَكَ مُحَمَّدٌ عَلٰى كَان مُنْجَذِبًا اِلٰى
مَلِكُوْتِكَ الْجَلِيِّ وَمَشْتَعَلًا بِنَارِ مَحَبَّتِكَ مَطْلَعًا بِالسَّرِّ
الْخَفِيِّ قَدْ اَصَابَهُ سَهْمُ اَهْلِ الضَّلَالِ وَوَقَعَ طَرِيْحًا
فِي مِيْدَانِ الْقِتَالِ وَ مَا كَانَ لَهُ مَدْخَلٌ فِي الْجِدَالِ بَلْ
هُوَ بَرِيٌّ مِنْ كُلِّ نَزَاعٍ وَ نَزَالَ وَلٰكِنْ عِنْدَمَا هَجَمَ
الْخِيْلُ فِي النَّهَارِ وَاللَّيْلِ وَرَمَوْا بِالرَّصَاصِ وَ لَا تَ
حِيْنَ مَنَاصٍ عِنْدَ ذٰلِكَ وَوَقَعَ عَبْدُكَ الْمُنِيْبُ عَلٰى
الْاَرْضِ طَرِيْحًا وَ قَتِيْلٌ رَبُّ رَبِّ اَجْعَلْهُ بِفَضْلِكَ
مِنَ الشَّهِيْدَةِ وَ ادْخُلْهُ فِي زِمْرَةِ النَّقَبَاءِ وَ اَجْعَلْهُ مِنْ
اَهْلِ الْفِدَاءِ فِي سَبِيْلِكَ يَا رَبِّ اَلْاَسْمَاءِ الْحُسْنٰى
رَبِّ اَنَّهُ تَوَجَّهَ اِلٰى مَلِكُوْتِ رَحْمٰنِيَّتِكَ وَ تَمَسَّكَ
بِذِيْلِ فِرْدَاوَسِيَّتِكَ وَ تَمَنَّى الدَّخُوْلَ فِي جَنَّةِ اَحَدِيَّتِكَ
فَارْزُقْهُ لِقَائِكَ وَ اَفْضِ عَلَيْهِ نُوْرَ بَهَائِكَ اَنْتَ اَنْتَ
الرَّحْمٰنُ الرَّحِيْمُ وَ اَنْتَ اَنْتَ الْفَضَالُ الْكَرِيْمُ وَ اَنْتَ
اَنْتَ بِعِبَادِكَ لِرُوْفٍ لَطِيْفٍ

MKT3.146, PYB#160 p.15x, MJMJ2.016bx,

MMG2#165 p.188x

AB03656

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1909-Jun-26

- 1 O thou who art firm in the Covenant!
- 2 This servant is writing a reply through the candle of the love of God, His Honor Manshadi. The news of the establishment of the Spiritual Assembly in that land brought joy to hearts. It is hoped that that gathering will become a reflection of the realm above and receive a ray from the Supreme Concourse. How excellent is what was said: "That which is below has a form of that which is above." I swear by the Most Great Name that if those souls become detached from every thought and their hearts become like polished mirrors, surely the effulgences of the Kingdom will unveil and manifest in such a way that the horizons of that region will become illumined.
- 3 I will write a reply to the letter of His Honor Aqa Mirza Isma'il Khan and send it with this letter - please deliver it.

1 اى ثابت بر پيمان

2 اين عبد از قبل شمع محبت الله جناب منشادی
جواب مينگارد اخبار تأسيس محفل روحانی در
آنديار سبب سرور قلوب گشت اميد چنانست
که آن انجمن انعکاسی از عالم بالا گردد و پرتوی
از ملاء اعلی یابد نعم ما قال صورتی در زیر دارد
آنچه در بالاسی قسم باسم اعظم که اگر آن
نفوس از هر فکری فراغت یابند و قلوب مانند
مرایای صافیه گردد یقین است تجلیات ملکوت
چنان چهره گشاید و جلوه نماید که آفاق آن
اقلیم روشن گردد

3 نامه جناب آقا میرزا اسمعیل خانرا جواب نگارم
و در طی این مکتوب ارسال نمایم برسانید

4 You wrote about the upheaval in Iran - this is the result of the actions of Mirza Fadlu'llah Nuri and Mirza Hasan Tabrizi and the oppressors of Sirjan and the tyrants of Sangsar. If these things had not occurred, Iran would now be in complete comfort and tranquility. And in these events there is a wisdom - Tabriz needed to become bloodied. That pure blood which was spilled on that dusty earth must necessarily have such an effect. That is the decree of One mighty and knowing.

4 از انقلاب ایران مرقوم نموده بودید این نتیجه اعمال میرزا فضل‌الله نوری و میرزا حسن تبریزی و ستمکاران سیرجان و ظالمان سنگسر است اگر این امور نبود تا بحال ایران در نهایت راحت و اطمینان بود و در این وقوعات یک حکمتی است تبریز لازم بود که خونریز شود آن خون مطهر بر آن تراب اغبر هدر داده شده بود لابد بر اینست که چنین اثر نماید ذلک تقدیر من عزیز علم

5 And upon thee be the Most Glorious Glory.

5 و علیک البهاء الأبهی

INBA84:334, AMK.066-066, MSHR4.100

AB11352

To: Ahmad Sohrab, in Washington, DC

Date: 1909-Jun-27

...The printed letter written by the Western Bahais to the Eastern Bahais was noted. Its contents were replete with the truths and mysteries of the Peerless Lord. Surely it will be the cause of the spirit and fragrance for the friends in Iran....

...مکتوب مطبوع که از بهائیان غرب به بهائیان شرق مرقوم شده بود ملاحظه گردید مضمون مشحون به حقائق و اسرار حضرت بیچون بود یقین است که احبای ایران را سبب روح و ریحان گردد....

NJB_v01#19a p.008x

AB03388

To: Diyaud-Din, in Shiraz

Date: 1909-Jun-28

1 O thou who art firm in the Covenant! The letter which thou hadst written with utmost humility and lowliness reached this land. Its meanings were pure supplication and entreaty, and its purpose and hopes were success in serving the Cause of the All-Glorious One - and this is the greatest gift in the human world.

1 ای ثابت بر پیمان نامه‌ئی که در نهایت عجز و انکسار مرقوم نموده بودی واصل باین دیار شد معانی صرف تبطل و تضرع بود و مقصد و آمال موفقیت بر خدمت امر ذو الجلال و این اعظم موهبت عالم انسان

- 2 Praise be to God, thou hast inherited the light of the Most Great Guidance from father to grandfather, and thou walkest upon the mighty path and the straight way. Thou art intoxicated from the cup of pure water and satisfied from the living waters, and thou art occupied with service to the Mashriqu'l-Adhkar and detached from all else save God.
- 2 الحمد لله نور هدايت كبرى را ابا عن جد ميراث دارى و بر منبج قويم و صراط مستقيم سالكى از كاس تسنيم سرمستى و از ماء معين سيراب و بخدمت مشرق الاذكار مشغولى و از مادون حق بيزار
- 3 Give hope through the favors of the Lord, the Chosen One, to Jinab-i-Aqa Mirza Aqa, the successful uncle, and likewise awaken the cherished maidservant of God, the honored mother Khadijih, with the holy fragrances, and give glad tidings of the favors of the Beloved to thy brother Mirza Baha'u'd-Din.
- 3 جناب آقا ميرزا آقا عم كامكار را بالطف رب مختار اميدوار كن و همچنين كنيز عزيز الهى والده محترمه خديجه را بنفحات قدس بيدار كن و اخوى ميرزا بهاء الدين را بالطف دلبر نازنين مرده ده
- 4 And it is hoped from the Generous Lord that the noble grandfather Mirza Muhammad may be immersed in the ocean of the favors of the One Lord in the eternal, everlasting world, and likewise may the affectionate father Mirza Baqir be submerged in the lights of the Kingdom of pardon and forgiveness.
- 4 و اميد از رب كريم چنانست كه جد بزرگوار ميرزا محمد در جهان ابد سرمد غرق بحر الطاف رب واحد احد گردد و همچنين پدر مهرپرور ميرزا باقر در انوار ملكوت عفو و مغفرت مستغرق شود
- 5 In any case, thou and thy kind brother must both arise to serve in such a way that the holy spirits of those two pure souls may become joyous and glad in the luminous world. And upon you both be the Most Glorious Glory.
- 5 بارى تو و برادر مهربان بايد هردو چنان بخدمت قيام نمائيد كه روح مقدس آن دو جان پاك در عالم تابناك مسرور و فرحناك شود و عليكما البهاء الأبهى

INBA87:169, INBA52:168

AB05727

To: Gera Bosormeny, in Chicago

Date: 1909-Jun-28

- 1 ...If you act according to the counsels of Baha'u'llah, be assured that spiritual fragrances will perfume your nostrils, the rays of the Sun of Truth will shine upon your heart and soul, and you will succeed in serving the world of humanity, for kindness to all is worship of the All-Glorious Lord. Look not to days gone by. Now you must become a servant of the Kingdom, make your nature and character merciful, and arise with the attributes of the holy souls of the Lord. Become a sign of guidance and a luminous heavenly lamp if you arise to follow the counsels and admonitions of the Blessed Beauty.
- 1 ...اگر بموجب وصايات بهاء الله عمل نمائى يقين بدان كه نفحات روحانى مشام معطر نمايد و پرتو شمس حقيقت بر دل و جان زند و موفق بخدمت عالم انسان گردى زيرا مهربانى بخلق عبادت حضرت كبرياست ايام گذشته را نظر منما حال بايد خادم ملكوت گردى و خلق و خوى را رحمانى نمائى و بصفات نفوس مقدسه ربانى مبعوث شوى آيت هدى گردى و شمع نورانى آسمانى شوى اگر بوصايا و نصايح جمال مبارك قيام نمائى

- 2 O seeker of truth! Human souls are absorbed in desires and passions and are captives of the world of nature. Without divine power, deliverance from the darkness of the world of nature is impossible. The breathings of the Holy Spirit are needed to bring the dead to life. A skilled physician is required to cure chronic disease. The drops of rain from the clouds are necessary to make plain and mountain verdant and flourishing. Therefore, success and prosperity are impossible except through the power of the Word of God....

2 ای طالب حقیقت نفوس بشر منہمک در ہوی و ہوسند و اسیر عالم طبیعت تا قوہء الہی نباشد از ظلمات عالم طبیعت نجات ممکن نہ نفثات روح القدس باید تا مردہ زندہ گردد طیب حاذق باید تا معالجہء مرض مزمن شود رشحات سخاب لازم تا دشت و کوهسار سبز و خرم شود لهذا ممکن نیست فلاح و نجات مگر بقوہء کلمہ اللہ...

MMK3#112 p.077x

AB11751

To: *Jalal Bashir Rahmani Farani*

Date: 1909-Jun-28

- 1 O steadfast one in the Covenant! The pentameter verse which you composed and recited was sent from Mashhad and was noted. Praise be to God, the talent flows naturally and the temperament is like running water. The poetry is like scattered pearls and the verses are luminous pearls from the sea of light, but on condition that they be confined to praise of the Blessed Beauty. Therefore, in coming festivals we await resonant odes from your flowing talent in praise of the Luminary of the horizons (may my spirit be a sacrifice for His loved ones) to appear and become manifest, so that upon hearing them the denizens of the Supreme Concourse may be moved to ecstasy and joy.
- 2 Convey most glorious greetings to his honor your father Shah Khalilullah and the maidservant of God, the attracted one Marzieh Khanum. At a suitable time and with her agreement, we will summon that suppliant, enkindled, eloquent leaf.
- 3 And upon you and upon them be the Most Glorious Glory.

1 ای ثابت بر پیمان مخمسی کہ انشاء و انشاد نمودہ بودی از مشہد ارسال داشتند ملاحظہ گردید الحمد للہ قریحہ سیالہ است و طبع مانند آب روان نظم لؤلؤ منشور است و ابیات دراری بحر نور ولی بشرط آنکہ در ستایش جمال مبارک محصور پس در اعیاد آیندہ منتظر آئیم کہ قصائد رنّانہ از قریحہء سیالہء آمشتاق در ستایش نیر آفاق روحی لأحبائہ الفداء ظاہر و باہر گردد تا از استماعش اہل ملأ اعلیٰ بہ وجد و طرب آیند

2 تحیت ابدع ابہی بحضرت ابوی شاہ خلیل اللہ و امہ اللہ المنجذبہ مرضیہ خانم برسان ما در وقت مساعد و موافقت آن ورقہء مہتلہء مشتعلہء ناطقہ را احضار خواهیم نمود

3 و علیک و علیہم البہاء الأبی

FRH.263b

AB06682*To: Javanmard Gushtasb et al., in Bombay**Date: 1909-Jun-28*

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 The interpretation of the dream which thou didst have is this: That mighty tree is the Blessed Tree and the goodly Tree which has its roots in the earth and its branches in heaven. That frightful creature is one who raised a loud cry and clamor and outwardly clung to the Blessed Tree. That brave lion is the Lion of the Covenant who with one movement caused that creature filled with hatred to fall to the ground, and the Blessed Tree remained established in its place. That woman who was above the tree is the Law of God, and the rooster is the Divine Herald, indicating that the Cause of God will reach the utmost degree of aspiration.

2 خوابی که دیده بودی تعبیرش اینست آن درخت تنومند سدره مبارکه و شجره طیبه است که اصول در زمین دارد و فروع در آسمان و آن حیوان مهیب شخصی است که نعیق بلند نمود و نعیب برافراخت و بظاهر بسدره مبارکه آویخته و آن شیر دلیر غضنفر میثاق است که بیک اهتزازش آن حیوان پرکین بر روی زمین افتاد و شجره مبارکه بجای خود استقرار یافت و آن زن که بالای درخت بود آن شریعت الله است و خروس منادی الهی دلیل بر آنست که امر الله بنهایت درجه آمال خواهد رسید

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الأبهی

YARP2.603 p.421

AB06696*To: Muhammad Hasan Bulurfurush Ahdiyyih, in Shiraz**Date: 1909-Jun-28*

1 O steadfast one in the Covenant! Your letter was received. From its contents it became clear that the desire of your heart and soul is that your gracious son may sacrifice his life in the path of the glorious Lord, and may travel and journey through lands in the company of His Holiness Taraz and Ali Akbar, may open an eloquent tongue and engage in praise of the gracious Lord, may speak forth and achieve success and victory, may guide the thirsty ones to the fountainhead of guidance, give them to drink from the spring of certitude, and lead them to true conviction.

1 ای ثابت بر پیمان نامه شما رسید از مضمون چنان معلوم گردید که آرزوی دل و جان شما اینست که سلیل جمیل در سبیل ربّ جلیل جانفشانی نماید و برفاقت حضرت طراز و علی اکبر سیر و سفر در بلاد نماید لسان فصیح بگشاید و بثنای ربّ جمیل پردازد نطق گردد و نصوح ظفر یابد و فتوح تشنگانرا بمعین هدایت دلالت نماید و از عین یقین بنوشاند و بحقّ یقین برساند

2 This intention is most blessed and this purpose is infinitely precious. I hope that he may be confirmed and assisted.

2 این نیت بسیار مبارکست و این مقصد بی نهایت ارجند امیدوارم که مؤید و موفق گردد

- 3 Convey to the maidservant of God, the devoted honored wife, from me the Most Wondrous, Most Glorious greetings.

3 امة الله المنجذبه حرم محترمه را از قبل من تحيت
ابداً ابهى ابلاغ داريد

INBA87:028a, INBA52:028a, AYBY.454

#201, TRZ1.305a

AB12520

To: Naraqi, Abu'l-Qasim et al.

Date: 1909-Jun-28

- 1 O my God, my God! These servants of Thine are fragrant flowers in the gardens of Thy love, towering trees in the woodlands of Thy knowledge, and fishes swimming in the pools of Thy bounty.
- 2 O Lord! Make these blossoms fresh through the outpourings of the clouds of Thy grace, and these flowers resplendent through the warmth of the Sun of Thy mercy, that the chalices of their spirits may overflow with gratitude and praise unto Thee, and their faces may shine with radiant lights from the dawning-place of Thy oneness.
- 3 Immerse them in the ocean of forgiveness and pardon, and grant them a blessed dwelling in the mansion of benevolence. Verily, Thou art the Mighty, the Ever-Forgiving, and verily, Thou art the All-Merciful, the Compassionate.

1 الهى الهى ان عبادك هؤلاء رياحين معطرة فى
رياض محبتك واشجار باسقة فى غياض معرفتك
وحيتان سابحة فى حياض موهبتك

2 رب اجعل هذه الأزهار ناضرة برشحات سحب
عنايتك و هذه الأوراد مؤنقة بحرارة شمس
رحمانيتك حتى تتدفق اقداح الأرواح بالشكر و
النساء عليك و تتلألأ وجوههم بأنوار ساطعة من
فجر احديتك

3 و اغرقهم فى بحر العفو و الغفران و انزلهم منزلاً
مباركاً فى نزل الاحسان انك انت العزيز التواب
وانك انت الغفور الرحيم

BRL_DAK#0997

AB08928

To: Mary Althea Dorr, in Washington, DC

Date: 1909-Jun-28

- 1 O thou plant of the Garden of the Love of God!
- 2 Thy letter was received and its contents caused joy. I beg of the Beauty of Abha in lamenting and supplication that thou mayst open thy tongue in divine explanation and guide thy neighbors and kinsfolk and cause them to reach the Fountain-head of Life;

1 اى نهال باغ محبت الله

2 نامه رسيد و مضمون سبب سرور گرديد از درگاه
جمال ابهى بتضرع و زارى طلب نمايم كه لسان
بيان رحمانى بگشائى و همسايگان و خویشانرا
دلالت نمائى و بسرچشمه حيات برسانى و از

that in the divine Garden thou mayst become a plant with the utmost freshness and tenderness through the sprinklings of the clouds of the Kingdom, that thou mayst bring forth the fruit of knowledge and spread thy shade upon seekers.

رشتهای سحاب ملکوت در باغ الهی نهالی در
نهایت طراوت و لطافت گردی و ثمرهء عرفان
بیار آری و بر طالبان سایه افکنی

3 Upon thee be the Glory of the Most Glorious!

3 و علیک البهاء الأبهی

BRL_DAK#0041, SFI19.019b

AB11161

To: Ahmad Sohrab, in Washington, DC

Date: 1909-Jun-28

...the message from the friends in the West to the loved ones in the East was perused. Its contents were replete with diverse meanings and indicated the utmost love, steadfastness and constancy. Assuredly, amidst this most great tempest that hath encompassed the East, this letter will be the cause of joy and gladness to the friends....

...مکتوب یاران غرب باحبای شرق ملاحظه
گردید مضمون مشحون معانی گوناگون بود
و دلالت بر نهایت محبت و ثبوت و استقامت
مینمود و یقین است که در این طوفان اعظم
که شرق را احاطه نموده این نامه سبب سرور
و حبور یاران گردد....

NJB_v01#19a p.008x

AB00391

To: Ainul-Hukama

Date: 1909-Jun-30

1 O thou who art the very eye of the loved ones and the adornment of the well-beloved! Render thanks unto God that the end of thy journeying hath become the beginning of His bestowals, and the farthest goal of thy travel the opening of His grace. Thou hast, with utmost longing, circumambulated the resting-place of the Wronged One of the world and the Day-Star of the divine dawning. Now arise like unto the sea in its surging and tumult, set thy face toward the city of love, and in that land deal with friend and stranger alike in the utmost loving-kindness. Conduct thyself toward familiar and alien with affection and tenderness. Be unto every sick one a compassionate physician, and unto every ailing soul the most

1 ای عین الاحباء و زین الاولیاء حمد کن خدا
را که نهایت سیاحت یعنی خاتمة المطاف فاتحه
الالطاف گشت و مرقد مظلوم آفاق و نیر اشراق
را در نهایت اشتیاق طواف نمودی حال مانند
دریا بجوش و خروش آ و عزم مدینه عشق کن
و در آن دیار در نهایت مهربانی با یار و اغیار
سلوک فرما و با آشنا و بیگانه بحبت رفتار کن
هر بیمار را طبیب غمخوار شو و هر علیل را بهترین
پرستار فقرای موافق و مخالف را گنج روان باش
و ضعفای داخل و خارج را روح و روان تا
توانی مستمندان را ملجأ و پناه شو و دردمندان

excellent nurse. Be a flowing treasure unto poor and needy alike, whether friend or foe, and a spirit and quickening life unto the weak within and without. So far as thou art able, be a refuge and shelter for the destitute, and from time to time a healing balm for the afflicted, that the nostrils of all may be perfumed with the sweet savors of true love and sincere mercifulness. Under no circumstances fix thine eyes upon the shortcomings, remissness, or pride of any soul, but turn thy gaze unto the Lord, the All-Forgiving.

- 2 Thou hadst inquired concerning the continuance of true life, which is the life of the heart and not the life of the body. Thou knowest this servant to be deprived of every opportunity and leisure; therefore a brief explanation is set forth. The extinction of bodily life needeth no exposition, for it is manifest and evident. But the life of the heart is a grace streaming from the Sun of Truth, and eternity is among its inherent properties. Yet the birds of clay have no tidings of the world of holiness, that they might comprehend with what splendor and radiance everlasting life shineth in the divine realm. Nevertheless, the outward is the title-page of the inward; if one but considereth appearances, it becometh plain and manifest that the gems of being abide and endure in the world of soul and conscience, for the hearts of the free are the sepulchres of the sanctified. Though they be absent from this world of water and clay, yet in the realm of spirit and heart they are living and present.
- 3 Observe how thousands of conquering kings and renowned men came and passed away. "Thou canst hear from them neither sound nor whisper." They have utterly perished and become as naught. But feeble souls, though in the eyes of men they were held of little account, when once they drew the light of guidance from that luminous Orb, were seated upon the throne of ether and placed upon their heads the crown of everlasting glory. Even unto this day the lights of their sanctity shine forth resplendent and radiant from the horizon of the All-Merciful. Therefore regard the outward as an indication of the inward, and the visible as a witness to the unseen. Likewise consider that it is impossible and inconceivable for a nonexistent thing to leave behind a known effect. Since the effects endure and are manifest, the continuance of the one who produced them is certain, evident, and beyond denial. Behold how the effects of Christ, that beauteous and radiant Countenance, are, like the light of the morn, manifest and unmistakable. This none can deny. It is an everlasting sovereignty which through all these centuries and ages hath remained and endured, and through the abiding being of God is itself established and imperishable.

را مداوای گاه ناگاه تا مشام کل بنفحه طیبه
محبت حقیقی و رحمانیت صمیمی معطر گردد
بهیچوجه نظر بقصور و فتور و غرور نفسی ننما
بلکه توجه برب غفور نما

2 از بقای حیات حقیقی که حیات قلب است نه حیات جسد سؤال نموده بودی این عبد را میدانی که بهیچوجه فرصت و مجال ندارد لهذا مختصر بیان میشود فناء حیات جسد محتاج به بیان نه ظاهر و عیان است اما حیات قلب فیض شمس حقیقت است و ابدیت از لوازم ذاتی آن ولی مرغان خاک را خبری از جهان پاک نه تا ادراک کنند که حیات ابدیه در جهان الهی بچه جلوه و روشنائیست ولی الظاهر عنوان الباطن بحسب ظاهر چون ملاحظه شود واضح و آشکار گردد که جواهر وجود در عالم جان و وجدان باقی و موجود زیرا قلوب احرار قبور ابرار است هر چند از از جهان آب و گل غائبند ولی در جهان جان و دل حی و حاضر

3 ملاحظه فرمائید که هزاران ملوک جهانگیر و رجال شهر از پیش آمدند و رفتند لاتسمع لهم صوتاً و لاهمساً بکلی فانی و نا بود گشتند ولی نفوس ضعیفه با وجود آنکه در عین و انظار حقیر بودند چون اقتباس نور هدایت از کوکب منیر نمودند بر سریر اثر نشستند و تاج عزت ابدیه بر سر نهادند و الی الآن انوار تقدیسشان از افق رحمانیت درخشنده و تابان پس ظاهر را عنوان باطن دان و شهود را شاهد غیب و همچنین ملاحظه فرما که از شیئی معدوم اثر معلوم محال و ممتنع است چون آثار باقی و ظاهر بقای صاحب آثار محتوم و باهر قابل انکار نه ملاحظه نمائید که حضرت مسیح صبیح ملیح آثارش مانند انوار صبح ظاهر و آشکار است قابل انکار نیست چه سلطنت ابدیه است که در این همه قرون و اعصار باقی و برقرار است و ببقای حق ثابت و پایدار

4 This brief explanation hath been given; do thou infer from the concise the more ample. As to the saying, "The believer liveth in both worlds," it is clear and evident. For even in this world the spiritual are alive, whilst the material are dead and withered. Though they possess an earthly life, they are bereft of the pure spirit and cast aside, for the life of the flesh is even as death, and animal existence is but confused dreams wherein there is no stability. This is their portion in the first creation. And in the life to come they shall have no share in the Kingdom of the Most Glorious. But those souls who are divine, who are the signs of the glory of the Lord, are as rays returning unto the Sun of Truth, and the power of spiritual vision revealeth this reality. I hope that through the aid and grace of the One God thou mayest behold these stations with the eye of certitude and attain unto the truth of certitude.

4 مختصر بیان شد شما پی بمفصل برید و اما حدیث المؤمن حتی فی الدارين واضح و آشکار است زیرا در این جهان نیز روحانیان زنده اند و جسمانیان مرده و پژمرده هر چند زندگی خاکی دارند ولی از جان پاک محروم و در نگار زیرا حیات همجی ممت است و زندگی حیوانی اضغاث و احلام لیس له ثبات این نشئه اولای ایشان است و اما فی النشئه الاخری فلیس لهم نصیب من ملکوت الابهی و اما نفوس رحمانی که آیت عزت ربانی هستند مانند شعاع راجع بشمس حقیقتند و قوه بصیرت کاشف این حقیقت است امیدوارم که بعون و عنایت حضرت احدیت مشاهده آن مراتب را بعین یقین بنمائی و بحق یقین رسی

5 For if existence were to end with this fleeting life, it would wholly fail of result and be but sheer delirium, and nonexistence were better than such a state. How could it be that realities should traverse the degrees of being, and that the end of all their ascents should be only this: that in this world they should encounter griefs and sorrows, be deprived of the heart's desire and the soul's repose, and that this should prove the utmost end of all stages and the final goal of all journeys? Alas for man, if the end of the way should be this abode which is the center of trials and pains! Exalted is God above such a thought, and beyond this there is in the realm of possibility a far more wondrous creation. Upon thee be greeting and praise.

5 و اگر وجود منتهی باین حیات فانی باشد بکلی از نتیجه ساقط و هذیان صرف و عدم به از آنست چگونه میشود که حقایق سیر در مراتب کند و نهایت معارجش این باشد که در این جهان هموم و غموم آید و از کام دل و راحت جان محروم این نهایت منازل و غایت مراحل گردد یا اسفا علی الانسان ان کان خاتمة المطاف هذه الدار التي هي مركز المحن والآلام وان الله اجل من ذلك و لیس فی الامکان ابدع مما کان و علیک التحية و الثناء

MKT4.084, MILAN.113

ABU1770

Words to Kinney, Beede, Thompson party, spoken on 1909-Jun-30 in Akka

The most important thing is that which comes through the Spirit – the Breath of the Holy Spirit. The soul through the Spirit can realize the Kingdom. The soul can recognize and feel the Love of God. Distance cannot prevent the receiving of spiritual bounties. Hills and mountains cannot check that! Why? Because of the chains and bonds of the Spirit. The sun is very far, in the highest position. There is a great distance

between earth and sun, yet remoteness and distance cannot prevent its rays from shining on us.

Without firmness there will be no result. Trees must be firm in the ground to give fruit. The foundation of a building must be very solid in order to support the building. If there be the slightest doubt in a believer, he will be without result. How often did Christ warn Peter to be steadfast! Therefore, consider how difficult it is to remain firm, especially in the time of trials. If man endure and overcome the trials, the more will he become firm and steadfast. When the tree is firmly rooted, the more the wind blows the more the tree will benefit; the more intense the wind the greater the benefit. But if weak, it will immediately fall.

As Christ foretold, we will take the real food in the Kingdom with the Father. That is the real meeting. It has no limit, no end, no separation.

SW_v08#08 p.100x, PN_1909 p003, PN_1909 p074, PN_1909B p006, PN_1909C p071, DJT.020-021x, BLO_PN#027x

ABU0429

Words spoken at the house of Consul A. in Haifa, July 1909 in Haifa/Akka

Question/topic: Are not the Commandments of the Decalogue the basis of the moral laws and precepts of the Kitab-i-Aqdas?

Eighteenth letter from Dr. J. F. to Mrs. A. Schwarz, Stuttgart.

From conversations of the Master with Consul Abella and Dr. F. concerning questions of law.

Place: Veranda of Consul A. in Haifa.

Time: July 1909

Persons: Apart from the above, a number of Arab Baha'is as well. Language: Arabic (without dragoman).

Consul A. (Catholic, but freethinker): "Excellency (turning to the Master), are not the Commandments of the Decalogue (10 Commandments of the Old Testament) the basis of the moral laws and precepts of the Kitab-i-Aqdas?"

The Master: "My friend, this could be answered with a yes and no, namely: the Blessed Beauty (Baha'u'llah), it is true, has taken the elementary moral laws of the Holy Prophet Musa

(Moses) to some extent as basis for His Laws, partly He has expanded them. The perfect Manifestation commands therefore: Thou shalt not kill. Thou shalt not commit adultery, thou shalt not steal. Thou shalt not give false testimony. Thou shalt not bend the law. Beyond that our Holy Book also forbids so-called holy war (religious war), it forbids separation on the basis of legal impurity. (Legal, i.e. ritual impurity consists for example in a Muslim, a Hindu, a Zoroastrian not being permitted to eat with members of another Faith, in not being permitted to shake hands, talk with them, deal or associate with them etc.).

His Holiness the Bab, even more the Blessed Perfection, have commanded love of one's enemy - like our Lord Christ. Love of one's enemy flows from peaceableness and then leads to absolute passivity, which first of all tolerates evil, nay avoids it or finally overcomes it with 'good'. In the Bayan (the Book of Laws of the Bab), even more in the Kitab-i-Aqdas, it is commanded to train children and youth to utmost courtesy, for a courteous person honours his fellow-man, he cannot but be peaceable and tolerant. The positive command to courtesy and the strict prohibition of ritual impurity serve an immediate practical purpose, namely: the free association of merchants of the divers religions and races is thereby initiated and fostered, and the great goals of the Baha'i Teachings of the brotherhood of man, world unity and world peace - are brought closer to realization.

The state, religious, administrative and criminal laws of the Kitab-i-Aqdas are all more or less connected to the basic law of the love of one's enemy and of peaceableness.

The European and the American very often do not understand the oriental concepts in matters of the law. The basic difference between western and eastern legal concepts lies in the different relationship of the Occidental and the Oriental to one God and Creator.

To the Occidental his God is - if he even acknowledges a God above him - a metaphysical Being in a remote, strange and nebulous beyond, to Whom one pays homage on Feasts and Holy Days, and Who does not count in every-day life, in commerce and politics, in general behaviour. But to the Oriental the Godhead is a real personality, present in everything and everywhere. Every-day life, the orders of nature, in brief the whole of human and animal life are the work of God, are subject to the Laws of God. From this results the supreme fact that the Oriental did not know and does not know any difference between divine and human law. A recognized legal statute - be it in civil or criminal law - was not a human invention, a human

precept, but it represents - without any exception - a divine commandment or prohibition.

Thus, when an Oriental transgresses against a statute in civil law, he thereby transgresses against God. Strictly speaking the Oriental does not know human crimes, but only human transgressions against God, the Lord and Creator.

The God of the Occidental stands far removed from practical life, but the Oriental knows - whether he follows it or not - that his whole life, his every-day life, belongs under the care and in the service of God. The whole of life, in its seemingly most outward, lowly or worldly things, must for the Oriental become a continuous worship of God. - It is said that in southern Germany (Württemberg?) there are believers in God who have an attitude to God totally oriental (pietists?), and the colonists here (Templars) are said to have once belonged to them."

Here the Consul is called away, his secretary deputizes for him. New Persian Baha'i guests are ushered in - after the welcome the conversation continues in the Persian language and leads away from the above topic. Dr. F. is also called away and takes her leave.

On leaving I reflect on the explanations of the Master and must admit that in the Orient the religious factor played a decisive role in the past (see for example the Israelites) and continues to do so at the present time, affecting public as well as private life, while in the Occident God and His Laws are close to one primarily on Sundays and Holy Days!

What does this lead to? To the fall of the Occident? To the rise of the Orient?

Ex oriente lux is still valid today.

SDW v12#03 p.027-028

AB00974

To: Baha'is of the United States

Date: 1909-Jul ca.

When you enter a public meeting deliver this Message from Abdul-Baha:

O ye friends of God!

All the people of the world today are workmen of destruction or ruin. Everyone as though with an axe is striking at the root of the foundation of humanity. They hold in their hands great implements of warfare and destruction. Among the greatest is the axe of religious prejudices or sectarian bias, as well as that of racial bias; another implement of ruin is the persistent accumulation of commercial benefit or profit; another, the love of conquest of new domains, as is also the enmity, hatred and bigotry among the nations and tribes. These souls are entirely inadvertent to the relations of the Kingdom of God, deprived of the relations of Unity, and despaired of the Life Eternal. Although outwardly they may be extremely civilized, nevertheless they live in darkness.

Now, God has chosen you from among mankind, and has guided you to the Kingdom, has enlightened your hearts with the love of God, so that you may be the cause of guidance to these people, in order that you may become a cause of guidance to the world of humanity. He has appointed you as the builders of the edifice of true manhood. Consider with what a power of morals you must arise in order to withstand all vicissitudes. All these people, all these promoters as workers of warfare and ruin are spreading the deeds of hatred among nations. Now, consider with what a peace and concord you must go forth in order that you may be capable of overcoming the antagonistic forces.

It is my hope that you may prove yourselves to be the first servants of the realm of humanity, and the builders of the edifice of Divine Justice. That you may radiate the light of the Love of God to such an extent as to be able to remove entirely the gloom and darkness of hatred, bigotry and enmity from among humanity. Know all mankind of all nations, sects and tribes as your kith and kin. Consider not their deeds, but only God. Seek your reward from Him and not from them. Know the aged of all nations as your fathers, the juveniles as your brothers and the children as your own. No matter what lack of courtesy or what severe persecution or stern expressions of hate and unfathomable enmity you receive, you must have no excuse like the following: "So and so has spoken unkindly about me," "So and so has not done me justice,"—nay, rather you must have no excuse but live according to the Divine Teachings, whether humanity prove agreeable or disagreeable, whether humanity prove hateful or loving, whether it receives you or casts you out, so that perchance you may be assisted in hoisting the standard of peace and pitching the Tabernacle of Oneness and solidarity of the world of humanity—so that this temporal life may ultimate in the Life Everlasting, and this darkness of ignorance which has pervaded the whole world may be converted into the

illumination of guidance. So that material man may become celestial, and the earthly souls become the heavenly souls; that the blind may become perceptive, the deaf attentive, the ignorant wise, the dead arise, so that, in fact, the Kingdom of God in the world of humanity may pitch its Canopy and its Tabernacle in the utmost glory.”

SW_v05#09 p.130, SW_v08#10 p.136, PN_1909 p061

ABU0770

Words spoken on Mt Carmel in summer of 1909 in Haifa/Akka
Question/topic: On the Tablet of Ishraqat

Twelfth letter from Dr. J. F. to Mrs. A. Schwarz, Stuttgart.

Instruction by ‘Abdu’l-Baha of His western visitors concerning the canonical books of the Prophet Baha’u’llah (Summer 1909).

Place: Garden of a Persian Baha’i on the slope of the Carmel. A Persian Baha’i translates the utterances of the Master into English:

“The book of the Blessed Perfection Baha’u’llah, which bears the glorious name Ishraqat, completes in many respects the Holy Book Kitab-i-Aqdas. The title Ishraqat, translated into English, means something like: the Rays of the Light (in German: Lichtstrahlen). Just as the rays of the sun concentrate themselves in a mirror and are reflected, so are the Prophetic Rays of Light of His Holiness Baha’u’llah reflected in the lines of this Book, and their luminous refulgence is shed on the fortunate reader and enlightens his understanding. Let us look at the nine rays of light emanating from the book of Ishraqat:

1. The oneness of mankind shall be promulgated, in that the Baha’is will endeavour with all their power and capacity (might) to bring about peace among peoples.
2. From this will grow, as one of the peaceful fruits of justice, the brother-hood of mankind, based on the new Religion of Unity (Baha’i Teaching).
3. The Religion of Unity must be nurtured with the aid of a unifying language and a unifying script; attention should also be paid to the learning of the most important languages of the world in addition to one’s mother tongue.

4. Understanding among peoples should be ensured through a Supranational House of Justice (Baytu'l-'Adl), which will at the same time and above all serve to guard and preserve universal peace (as the great Tsar tried to do in the Hague (Remark of the Master)).
5. The National Houses of Justice are entrusted with fostering public morality on the religious basis of the Baha'i Teachings.
6. Theirs also is the duty to carefully cultivate the lower and higher educational systems.
7. Public administration is to be organized, beginning with the Local Houses of Justice up to the National Houses of Justice. Supranational questions are under the jurisdiction of the International House of Justice.
8. Through such a hierarchically graded local and national administration a dependable, unbribeable class of administrators will also be trained.
9. The just administration on a religious basis in the divinely-inspired bodies of the Local, National (and the Supranational) Houses of Justice will also ensure the loyalty of the citizens of the state, so that no more revolutions, upheavals of the state and civil wars can come about."

The Master added: "The reforms laid down in these nine rays of light have already brought forth seeds and buds in three countries of the East, namely in Persia, in Turkey and in Egypt (See the Young Turks, Young Persians and the Young Egyptians 1908-1912). The next two decades will let us see blossoms of freedom and fruits of culture in these countries. The truly divine Baha'i Teachings are equally disseminated openly and secretly, through Babis and Baha'is, through adherents and friends, through inspired disciples and those more remote. - The holy spirit of the Religion of Unity is already in the air and penetrates everywhere into the darkness of the peoples. Ya Baha'u'l-Abha."

With this greeting the Master retires for devotions and dismisses His guests.

SDW v11#09 p.100-101

AB09760*To: Juliet Thompson, in New York**Date: 1909-Jul ca.*

The good news of the unity and harmony among the friends of New York brought much joy. I hope that this unity and harmony may increase day by day until it reaches the degree that it will attract Abdul Baha...

I became very happy to hear of the house that the friends prepared for me in New York, but they must consider that the heart and soul of Abdul Baha are present there, and the lights of unity and harmony must shine to such an extent that the house will be full of light and those who are there will feel that really Abdul Baha is present...

Present my ever new and brilliant greeting to all the friends and maid-servants of the Merciful.

PN_1909 p071

AB02656*To: Anvari Yazdi, Siyyid Mihdi son of Muhammad Baqir Yazdi et al., in Nayriz**Date: 1909-Jul-01*

- 1 O wanderers on the path of God! Although the trials in Nayriz were extremely harsh and your suffering poured like rain into the cup of sorrow; although the Cup-Bearer had brought you poison which you drank in the path for love of the Beloved; for lovers, the bitterness of unexpected suffering was delicious. Thank God that praise be to God, on the path of that Kind Friend, you became bitter from sudden calamity. Soon you will taste the honey, and on the path of love you will reach the final destination.

- 2 You offered up your life and material possessions. You considered it a blessing when your homes were looted and plundered. A thousand praises for those precious souls who found in place of sacrifice the sweet cup of sorrow, who made the ultimate sacrifice and in complete attraction gave up their lives and raised the banner in the world of sacrifice.

1 ای آوارگان سبیل الهی هرچند صدمه در نیریز
شدید بود و بلا یا غیث هاطل و جام لبریز ولی
چون ساغر مسموم در محبت دلبز عزیز بدور آید
در کام عاشقان بسیار لذیذ بود شکر کنید خدا
را که الحمد لله در ره آن یار مهربان از مصیبت
ناگهان تلخ کام شدید عنقریب شهدآشام شوید و
در طریق عشق بآخر منزل خواهید رسید

2 جان و مال و خائمان فدا نمودید و تالان و تاراج
را عین عطا شمردید هزار آفرین بر آن جانهای
نازنین باد که در قربانگاه عشق کأس بلا را
شهد و شکرین یافتند و در نهایت انجذاب جان
باختند و در جهان فدا علم افراختند

3 And this is naught but from His grace and mercy, and He singles out for His mercy whomsoever He willeth, and that is from God's grace which He bestoweth on whomsoever He willeth, and God is the possessor of mighty grace.

3 و ليس هذا الا من فضله و رحمته و يختص برحمته من يشاء و ذلك من فضل الله يؤتيه من يشاء و الله ذو فضل عظيم

4 In any case, O ye beloved, in this holy year, you have won the arena of the love of God, you have superseded all in the love of God and have advanced all others in finding meaning from your life. God willing, may we also have or will have a portion! And upon you be the Most Glorious Glory.

4 باری ای یاران در این سنه مبارکه شما گوی سبقت و پیشی را از میدان محبت الله ربودید و نتیجه‌ئی از حیات خویش یافتید انشاء الله ما را نیز نصیبی بوده و یا خواهد بود و علیکم البهاء الأبهی

NYR#125

LMA2.418, MLK.102, TAN.139-140,
NYMG.188, NYR#125

AB03673

To: Abu'l-Qasim Saatsaz Shirazi

Date: 1909-Jul-01

1 O you who are firm in the Covenant! Your letter arrived and its contents became known. Praise be to God that you have become secluded and homebound in the path of that Graceful Beloved, and have confined your precious time to writing words and chanting verses. This supreme bounty deserves a thousand thanks. The previous letters did not arrive due to lack of security on the road, otherwise at least a brief reply would certainly have been written to one of them. Now praise be to God this letter arrived and spiritual sweetness was obtained from its meanings. The palate of the soul became sweet and the taste of consciousness became sugary.

1 ای ثابت بر پیمان نامه رسید و مضامین معلوم گردید حمد کن خدا را که در سبیل آندلبر نازنین منزوی و خانه نشین گردیدی و اوقات عزیز را بتحریر کلمات و ترتیل آیات محصور فرموده‌ئی این نعمت عظمی شایان هزار شکرانه است نامه‌های سابق از جهت عدم امنیت راه نرسید والا لابد جوابی مختصر اقلاً بر یکی از آنان مرقوم میگردد حال الحمد لله این نامه رسید و از معانی حلاوت روحانی حاصل شد کام جان شیرین گشت و مذاق وجدان شکرین شد

2 My God, my God! Verily this servant has drunk the cup of tribulation in Thy path and has tasted the bitterness of calamities in his love for Thee. He has become the target of the arrows of oppression and has remained patient upon the embers of hatred, and has been consumed by the fire of Thy love among the people, with tears flowing from his eyes in love for Thy Most Exalted Beauty. O Lord! He is secluded from creation, attracted to the Truth, turned toward the Kingdom of Beauty, yearning and longing for the gathering of reunion. O Lord! Assist him in all conditions and circumstances, make his hopes easy of fulfillment, resurrect him with the righteous ones, and cause him to speak Thy praise among the free. Verily Thou art the Mighty, the Chosen One, and verily Thou art

2 الهی الهی انّ عبدک هذا قد تجرّع كأس البلاء فی سبیلک و ذاق مرّ الرّزایا فی محبتک قد استهدف سهام الجفأ و صبر علی جمر الغضأ و اضطرّم بنار محبتک بین الملا منسجم الدّموع من العیون حباً بجمالک الأعلى ربّ انه منزوّ من الخلق منجذب الی الحقّ متوجّه الی ملکوت الجمال شائق تائق الی محفل الوصال ربّ ایده فی جمیع الشئون و الأحوال و یسرّ له الآمال و احشره مع الأبرار و انطقه بشائک بین الأحرار انک انت العزیز المختار و انک انت الرحمن الرحیم و علیه البهاء الأبهی

INBA87:176b, INBA52:177

the All-Merciful, the Compassionate. And upon him be the Most Glorious Beauty!

AB06236

To: Louise Waite, in Chicago

Date: 1909-Jul-01

O thou eloquent, expressive poetess!

How many poets have come to this world who have written elegies and eulogies in the utmost of eloquence and excellence, but because the meanings were the realities of the world of nature, the effect was produced in the material world, and the material world is limited, hence the effects of those meanings were limited. But thou art composer of a poetry, which touches the Divine Realities and Significances; therefore, they are the Mysteries of the Kingdom, and the meanings of the Kingdom are unlimited.

The poetry of the renowned is perused in the material meetings, but the poetry will forever be read in the spiritual meeting. Therefore, as long as thou canst, endeavor to show forth new and fresh meanings from thy poetry and cause joy, gladness, mirth and longing to the spiritual ones.

Thou art permitted to come (to 'Akka).

PN_1909E p001, BLO_PT#052.07

AB06199

To: Samandari, Tarazullah et al., in Shiraz

Date: 1909-Jul-01

¹ O my two dear friends!

¹ ای دو یار عزیز من

² The letters that were sent arrived and replies were written and dispatched. During your stay in Shiraz, with utmost humility and supplication I beseech invisible confirmations and

² نامه‌های مرسول وصول یافت و جواب مرقوم شد و ارسال گردید در ایام توقف در شیراز با

undoubted divine assistance for you, so that as befits and is worthy you may succeed in service and servitude to the Kingdom of Oneness.

- 3 The news of the return of the Nayriz emigrants brought joy and delight to our hearts. Surely by now they have found some rest. These tribulations and ordeals are in truth divine gifts and bounties, and the cause of fulfilling heart's desire and tranquility of soul.
- 4 The assistance that was sent from other lands was very timely and accepted at the threshold of the All-Merciful. Jinab-i-Aqa 'Abdu'l-Karim Sarvestani is permitted to attain the presence.
- 5 And upon you both be the Most Glorious Glory. 'Abbas.

کمال عجز و نیاز شما را تأیید غیبیه طلب و توفیقات
لاریبیه جویم تا چنانکه شاید و باید به خدمت و
عبودیت ملکوت احدیت موفق گردید

3 از خبر رجوع مهاجرین نیریز قلوب را فرح و سرور
حاصل گردید البتّه تا بحال قدری راحت شده‌اند
این بلایا و محن فی الحقیقه عطایا و منج است و
سبب حصول کام دل و راحت جانست

4 اعاناتیکه از سائر بلاد ارسال نمودند بسیار بجا
واقع و در درگاه حضرت رحمان مقبول واقع
گردید جناب آقا عبدالکریم سروستانی مأذون
حضورند

5 و علیکما الهاء الأبهی

AYBY.426 #138, TRZ1.301a

AB07075

To: Afnan Alai, Mirza Buzurg et al., in Shiraz

Date: 1909-Jul-01

- 1 O Lord! Thou hast caused to grow from the Tree of Thy Oneness branches and offshoots extending to the heights of Thy mercy, overshadowed by the confirmations of Thy Oneness. O Lord! Make them fresh and verdant, flourishing through the outpourings of the clouds of Thy mercy, stirred by the breezes of Thy love, growing and thriving through the heat of the Sun of Truth in Thy Kingdom.
- 2 O Lord! Assist the Afnans to serve Thy Cause, enable them to be servants at Thy Threshold, make their faces sincere before Thy Face, make their hearts firm in Thy Covenant, preserve them in the cave of Thy protection and shelter, guard them beneath the shadow of the wing of Thy preservation and safekeeping, and make them a source of prosperity and success among Thy creation, that they may be adorned with the raiment of perfection and shine forth with the lights of steadfastness in the Covenant among Thy loved ones.
- 3 Verily, Thou art the All-Powerful, the Most High, the Mighty, the Generous, the All-Merciful, the Ever-Merciful.

1 ربّ قد انبت من سدره فردائتک افناناً و
فروعاً ممتدة فی اوج رحمانتک مظلة بتأیدات
فردائتک ربّ اجعلها خضلة نضلة ریانة بفیض
سحاب رحمتک مهتزة بنسائم محبتک ناشئة نامية
بحرارة شمس الحقیقة فی مملکتک

2 ربّ ایدّ الأفنان علی خدمة امرک و وفقهم علی
عبودية عبتک و اخلص وجوههم لوجهک و
ثبت قلوبهم علی عهدک و احفظهم فی کھف
صونک و حمايتک و صنهم فی ظلّ جناح
حفظک و کلائتک و اجعلهم ناشئة الفلاح
و النجاج بین خلقک حتّی يتحلّوا بجلال الکمال و
يتجلّوا بانوار الثبوت علی الميثاق بین احبتک

3 انّک انت المقتدر المتعالی العزيز الکريم الرحمان
الرحيم

INBA84:448

ABU2353

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-01 in Akka

Thank GOD that He has gathered us all together here. Before this Cause was established the East and the West never met; but now, since the Cause is established in Persia and America, the East and the West are united, happy and in perfect love with one another. It is only a divine [?] power that can accomplish this. Formerly, in Persia it was impossible for Mohamedans, Christians and Jews to be friends and to meet lovingly; but all will make an effort, in order that this love and union may progress.

When turning away and gazing out of the window as though into the future. Each sentence is a prophecy soon in vision: that all religion become one, that all differences may be removed. And this is that, I hope, all people be of one creed and all nations as one.

PN_1909 p003, PN_1909 p075, PN_1909B p007, PN_1909C p072

ABU1085

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-02 in Akka

In this world the people are not of one kind. Their comprehension differs; their thought varies; their understanding is not the same and their capacity also differs. Therefore because of this difference, friendship and unity are difficult; although the improvement and happiness of the human world depend upon concord and harmony. For this reason a collective power is needed to over-shadow these conditions; and that collective power must be very mighty, that it may dominate the differences and remove every misunderstanding.

For example, in the members of the body there exist differences; the eye is not the ear, the hand is not the foot; but there is a collective power in man, which is the spirit that is of utmost power. Therefore the differences of the members is not important. The oneness of the spirit causes harmony among the members, or organs. It has given such a unity to the organs that the differences even are harmonious. If the body of man merely consisted of eyes, or head, or ears, it would have

no beauty. The oneness of the spirit has given such a unity to these organs that the differences are as ornaments for the body.

Likewise in this world of existence there must appear or manifest a collective aspect like unto the spirit (in man) with a power to dominate the different elements of the body of humanity. Now we must consider, where in this Mighty Power which can perform this work. Sometimes we find the collective power is changed into political affairs; sometimes it is the national life; sometimes that power is found in the species; sometimes it is civilization, or it is the language, which collect the different nations. The powers, such as national life, politics, language, civilization,—although they are collective powers—cannot dominate the differences which exist among humankind, that is, cannot unite them absolutely; and if they exert any influence, it is temporary. These will not have effect in the heart and spirit of man.

But the Power of the word of GOD overcomes all, for the Word of GOD is the Spirit for the body of the universe. This divine Power will exert such an influence that different nations, sects, peoples, and religions will collect under the shade of the Tent of Oneness.

As the spirit of man unites and harmonizes the different organs of the body, so the Word of God shall unite the differ nations of the world.

PN_1909 p005, PN_1909 p076, PN_1909C p074

ABU1504

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-02 in Akka

Man first is like a pupil. He becomes learned. Then he becomes a teacher. First he is a patient. He must attain perfect health. Having attained it, he may become a doctor. At first you are children. You become mature. Now you must be like fathers and mothers.

I desire that each of you become so great that each may guide a nation. Now the friends must endeavour to attain such stations so as to teach the people of America. Divine qualities are unlimited. For this reason you must not be satisfied with one quality, but must try to attain all. Each of us must improve

himself, that he may attain nothing short of the best. When one stops, he descends. A bird, when it is flying, soars; but as soon as it stops, it falls. While man is directed upward, he develops. As soon as he stops, he descends. Therefore I wish the beloved of God always to ascend and develop.

There exist in man two powers. One power uplifts him. This is divine attraction, which causes man's elevation. In all grades of existence he will develop through this power. This belongs to the spirit. The other power causes man to descend. This is the animal nature. The first attracts man to the Kingdom. The second brings him down to the contingent world. Now we must consider which of these will gain more power. If the heavenly power overcome, man will become heavenly, enlightened, merciful; but if the worldly power overcome, he will be dark, satanic, and like the animal. Therefore he must develop continually. As long as the heavenly power is the great force, man will ascend.

I have met many of the beloved of God this year. Therefore I am very happy..

SW_v07#16 p.150-151x, SW_v14#01 p.009-010x, PN_1909 p006, PN_1909 p026, PN_1909 p076, PN_1909B p007, PN_1909C p073, PN_1909C p087, DJT.024-025, DJT.033, BLO_PN#027

ABU1655

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-02 in Akka

Next He sent for Carrie. And when we were all at His feet, Munavvar interpreting for us. He said: "I hope a great love may be established among you and that day by day this love will increase. I have gathered you all together here that you may be gathered in the same way in the Kingdom of God, and that you may love one another very, very much. If you love one another as you should, it is just as though you had loved me as you should. The more you love one another, the nearer you get to Me. I go away from this world, but Love stays always. Therefore you should love one another very much. And I hope that you will become the cause of establishing great love among humankind and that, through the help and assistance of God, you will be able to establish in this world the Love of God. Baha'u'llah endured all these hardships and difficulties only for the sake of establishing Love in this world."

X said: "I wish I might be like this rose and exhale such fragrances."

Our Lord: "One could be much more beautiful than this rose. For the rose perishes. Its fragrance is just for a time. No winter has any effect upon such a Rose as Man."

"I wish," said Alice, "that when we go home we may be able to diffuse what we have received here."

Our Lord: "As I have said before: Man first is like a pupil. He becomes a learned man; then he becomes a teacher. First he is a patient. He must attain perfect health, and, having attained it, he can become a doctor. What I wish to say is that those who have attained the Kingdom of God will themselves become doctors. All the people of the world are patients, are ill. They are in great need of doctors, so that through the help of the doctors they may be cured of their spiritual diseases.

"The life of man will at last end in this world. We must all take out of this life some fruit. The tree of one's existence must bear fruit. If a tree has not fruit you must cut it down and burn it. It would be useless for other purposes. And what is the fruit of the human tree? It is the Love of God. It is love for humankind. It is to wish good for all the people of the earth. It is service to humanity. It is truthfulness and honesty. It is virtues and good morals. It is devotion to God. It is the education of souls. Such are the fruits of the human tree. Otherwise it is only wood, nothing else."

PN_1909 p005, PN_1909 p026, PN_1909B p011, PN_1909C p086, PN_1909F p039, DJT.032-033, BLO_PN#027

ABU2920

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-02 in Haifa/Akka

Our real happiness is in the Kingdom. Here we seek no happiness, because in this world happiness does not exist. If you consider, you will see that people are in trouble. The majority of people whom you question have nothing to tell you but of their troubles. Their hearts are not at rest.

And they cannot have this rest of heart but through the Love of GOD. Therefore we must know what happiness exists in the Other world, and not in this.

PN_1909 p004, PN_1909 p077, PN_1909B p008

ABU3065

Words to Mr Kinney, spoken on 1909-Jul-02 in Akka

Later I met Abdul-Baha at every turn. I was taking pictures of the garden, etc, when He came. He laughed heartily and said: "You steal my house and put it in your camera and you steal my gardens and put them in your camera! And then you take them to America with you! I shall send my lawyer after you!"

Abdul-Baha said these words in English; then taking His seat, He motioned for me to sit beside Him and throwing His arm about me He said: "There are two ways of taking pictures. These things about here that you have pictured will all pass away, but the true picture is the one you take on the mirror of the heart. Such pictures bring about great and eternal results. Be sure that you print such pictures on the heart and take them back to the loved ones in America. They will never fade away."

PN_1909 p060, PN_1909D p017

ABU1092

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-03 in Akka

I want to tell you that most of the nations and the majority of the people are in perfect ignorance.

They are trying night and day to do something to destroy the foundation of man. There are among them political fights and wars. There are conflicts and disturbances. Every day they are inventing new instruments for the destruction of human life. There are among them also religious disputes and conflicts

and disputes of patriotism. You hardly find two men between whom there is real harmony and sympathy.

Now you must do your best, so that you may be able to remove all these conflicts and disputes. You will change this darkness into light; you will change this hatred and menace into love and harmony, because your aim is a glorious one.

It is sure you will have to endure many difficulties in this Cause and that great obstacles will come before you. You will have many hindrances. But you must confront all and you must endure all these difficulties.

You must give up all differences among you – differences of opinion – and all work for the same aim. You must be qualified with divine attributes, so that the Word of God may assist you, so that the bounties of God may descend upon you. And know that without the help of the Holy Spirit you will not be able to do this. And the magnetism of the Word of God is sincerity of intention. And until you are entirely severed from yourself and emptied of yourself, you will never be sincere enough.

You must entirely sacrifice yourself. You must close your eyes to all rest. You must give up even your happiness and your enjoyments so that you may be able to do this.

It is true that you will be blamed very much and you will have some difficulties and troubles. It is sure that people will show enmity toward you, and it is possible your own relatives even will try to oppose you. But you must be firm. And if you will be firm and steadfast, be sure that you will become victorious. You will be the cause of the union of the world of humanity.

As Christ said to a rich man: ‘Go, and give all you have, and take up your cross and come and be My follower.’ This saying of Christ’s indicates that unless one is free from everything, one cannot be a real follower of Christ.”

PN_1909 p006, PN_1909 p028, PN_1909B p012, PN_1909B p067, PN_1909C p076, DJT.034-036, BLO_PN#027

ABU1096

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-03 in Akka

Our Lord: "Jesus Christ said: 'Freely have ye received; freely must ye give.' That is to say: Man has received the bounty of the Kingdom for nothing, so you must give it to others as you have received it. That is to say, not to wish for any reward or compensation from the people. You should ask your reward of God.

"But in this new Revelation many of the believers have attained the Kingdom of God with great difficulty. They gave much to obtain it.

"The Blessed Bab and Baha'u'llah were the Possessors of the Kingdom. They gave the Kingdom to the people. But they had many trials and difficulties. The Bab exposed His breast to thousands of bullets from the enemy. Baha'u'llah, too, spent all His life in the prisons. The beloved of God obtained the Kingdom by the sacrifice of their lives, under calamities and oppressions. Their houses were destroyed and their honour lost. All their properties were pillaged. Their families and children were taken as captives, and at last they themselves were martyred. Now consider how difficult it was for these people to obtain the Kingdom. Notwithstanding this, the Kingdom is so great that still they received the Kingdom freely!

"Now the purpose is this: that you also should procure the Kingdom with so many sacrifices. It is possible you may have these calamities and difficulties. The people will accuse you, blame you and injure you, but you must show forth firmness and steadfastness. And should there be no trials, nothing will be accomplished. But when trials appear many will greatly develop. That is to say: those who are sincere believers, firm in the Cause, will develop and advance; but, on the contrary, those who are weak in their faith will escape. But My hope is that you will show forth firmness."

"Tell Miss Juliet Thompson," He said suddenly, laughing, "that I am going to strike her. Others are delicate, but she is strong and can stand it." He laughed again. "I am going to beat her."

"It has seldom happened in any age or cycle that women have been killed as martyrs, but in this great Revelation many women have been martyred. It happened many times that enemies among the women collected together, striking and beating a Baha'i woman. Still they could not appease their hostility,

their rage, by striking. They bit with their teeth. And this was due to their great rage.”

PN_1909 p007, PN_1909 p029, PN_1909B p012, PN_1909C p077, DJT.036-037, BLO_PN#027

ABU1510

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-03 in Akka

All animals and birds sleep early. This is the creative law of God. The birds sleep early. The rule is to sleep very early. This is God’s wish. Children wish to go to bed early. Gradually man acquires the habit of sleeping later. To sleep at sunset is the law of God. All children, birds and animals sleep involuntarily.

His Holiness Christ manifested in these countries, but in the beginning His Cause was spread in Europe and it superseded all other religions, notwithstanding that in Asia there were many religions, such as Zoroastrianism, Judaism, the star-worshippers and idolaters, who are still existing in India. But in Europe and America His Cause overcame all others. Now it is our hope that although this Truth was revealed in this part of the world, it will be spread and promulgated throughout America and Europe.

His Holiness Christ said: ‘The Children of the Kingdom will go out from it, but from the uttermost parts of the earth many will come and enter into it.’

Now the inhabitants of Syria are bereft, for they have no capacity, but you, who live in remote countries, have caught this Light. The people from around here are deprived, but you from such far countries have attained.

A blind man, though he sit near the light, cannot see it; but a clear-sighted man can see from afar. A man afflicted with a cold, if he be in a rose garden, cannot inhale the fragrances, but one whose nostrils are pure can inhale from a long distance. The people who are in these cities are deaf and blind, but you, having an open eye and a pure nostril, can see the Light from afar and inhale the fragrances of this Rose Garden.

Is this clear to you?

PN_1909 p007, PN_1909 p030, PN_1909C p079, DJT.038-039, BLO_PN#027

ABU1570

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-04 in Akka

Question/topic: It is the Fourth of July, the day we Americans celebrate our independence.

Alice said, "It is the Fourth of July, the day we Americans celebrate our independence."

Our Lord: "Yes, it is a good day in America, the day of your physical freedom. But today you celebrated your spiritual freedom. Physical freedom is a good thing, but spiritual freedom is of greater importance. Really the first thing is to have the soul free. And you must be very happy to have attained spiritual freedom on the same day when you attained physical freedom. I hope that as on this day you attained the physical freedom, in the same way you will be free from all passionate desires and human inclinations."

Then He went on: "The world is in prison and bondage through the leaders of religions who have taken the Spirit captive.

"The Jewish rabbis have always tried to convince the people that their religion is the true one, that they are the chosen nation by being descendants of Abraham, and that they are the only people who can enter the Kingdom.

"Likewise the Catholic priests. What they say to the people is this: that they possess the true religion, they are the accepted people of God and they alone can be saved.

"Likewise the Shaykhs. They speak against the Christians and say: 'God had a Son and the people crucified this Son of God!' They say: 'What a foolish thing these Christians teach – that God could have a Son and He, the Son of God, was crucified by human hands!'

"You see how the heads of each of these religions have captured the souls of man and brought them under this narrow control.

"Now Baha'u'llah has come and given freedom to these captive souls and released them from their bondage."

PN_1909 p008-009, PN_1909 p034, PN_1909B p015, PN_1909C p082, DJT.045-046, BLO_PN#027

AB08583

To: Hippolyte Dreyfus-Barney, in Paris

Date: 1909-Jul-04

- 1 O servant of the Abha Beauty! Thy letter was received. Thou hast written of being deprived of communications for some time, whereas I have sent forth numerous letters. I also penned one to the handmaiden of Baha regarding the Shrine of the Bab, and about how on the day of Naw-Ruz the sacred Remains were deposited, with the utmost joy and radiance, within the marble casket and placed, with due grace and ceremony, in the exalted Shrine. The receipt of that letter was also not confirmed. But thy letter giving the joyful tidings of the holding of a gathering was received on the first day of Ridvan and rejoiced my heart.
- 2 Thou hast enquired regarding a certain passage from the Epistle addressed to the Wolf. "The Land of Mim" referreth to Mazindaran. The Blessed Beauty was confined to prison in the town of Amul, and, as the 'ulama gathered together in the mosque, He was delivered into their hands. Those iniquitous divines then rose up against Him with injustice and tyranny. They afflicted Him with a myriad torments and made Him the victim of their relentless cruelty. For instance, they subjected the Blessed Beauty to the bastinado in such wise that His feet were sore wounded for some time. Convey my loving greetings to the maidservant of Baha, as well as to the rest of the friends.
- 3 Today a reply was received from the handmaiden of Baha, Miss Barney, which brought joy.
- 1 ای بنده جمال ابهی نامه شما رسید مرقوم نموده بودید که مدتیست از مکاتیب محروم مانده ایم و حال آنکه من مکاتیب متعدده ارسال نموده ام و همچنین به امة البهاء مکتوبی بخط خود درخصوص مقام اعلی مرقوم گردید که در روز نوروز بنهایت فرح و سرور جسم مقدس در صندوق مرمر گذاشته شده و با احتفال و جلال در مقام اعلی استقرار یافت وصول آئینکتاب نیز رسید این مکتوب شما در روز اول رضوان واصل شد و بشارت تشکیل مجلس داشت و سبب سرور شد
- 2 و اما از فقره ای که در رساله خطاب به ذنب موجود سؤال نموده بودید ارض می مازندران است جمال مبارک را در شهر امل حبس نمودند و چون علما در مسجد جمع گشتند و جمال مبارک را تسلیم علما نمودند و آن بی انصافها بظلم برخاستند و انواع ستم و زجر روا داشتند و بی نهایت اذیت کردند از جمله جمال مبارک را چوب زدند بقسمیکه پاهای مبارک مدتی مجروح بود و بورقه منجذبه الی الله امة البهاء تحیت ابدع ابهی ابلاغ دارید و همچنین سائر دوستان را ع
- 3 امروز جوابنامه از امة البهاء مس بارنی رسید سبب سرور شد

LOTW#13

BRL_DAK#0257, NURA#13, MMK4#008

p.006x, YMM.164x

ABU1861

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-04 in Akka

We cannot in this world realize the bounty of God, nor can we appreciate His Love, but in the next world we can do so.

When man is in the world of the womb, God showers upon him all blessings. He gives him all the organs, eyes, ears, etc. But man cannot put this favour into use there; it is not manifest there. When the child is born from the world of the womb into this world, then all those blessings and gifts which God showered upon him in the world of the womb become manifest and useful. His gifts were not known in the world of the womb, though men did possess them there, but the world of the womb had not the capacity to receive the manifestation of these gifts. Similarly with the gifts and blessings which God showers upon man in this world. This world is not fit and has not the capacity for the manifestation of these gifts and blessings. But when man enters the World of the Kingdom, then those gifts will be manifested.

For example, one of the gifts of God is to be able to pay a visit to the Holy Tomb, but man cannot fully realize it while in this world. But when he enters the World of the Kingdom, there the blessings and gifts will become evident and clear.

Is this clear to you?

PN_1909 p008, PN_1909 p032, PN_1909B p014, PN_1909C p069, DJT.041-042, BLO_PN#027

ABU2921

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-04 in Akka

In this prayer we have just read, Baha'u'llah meant Abdul-Hamid, the Turkish Sultan who has lately been dethroned. And the verses are:

“I implore Thee, O my GOD and the King of nations, and ask Thee by the Greatest Name, to change the throne of tyranny into a center of justice, and the seat of pride and iniquity into

the chair of humbleness and justice. Thou art free to do whatsoever Thou wishest, and Thou art the All-Knowing, the Wise!”

PN_1909 p031, PN_1909B p013

ABU1279

Words to Miss Rogers, spoken on 1909-Jul-05 in Akka

This is the third time you have been here. It has been a great pleasure for you to have been with your friends each time. Now a long trip is before you. If throughout this trip you are always sincere in your intentions you will enjoy it very much. This ought to be a spiritual and not a physical journey. You must always do your best to behave spiritually, not physically, so that everyone who meets you will know that your intention is to do good to mankind and your aim to serve the world of humanity.

Whatever you do, let the people know you are doing it for good, not only to earn you own living. By doing thus you will be able to serve every city to which you go. Now associate with good people. You must try to associate with those who will do you good and who will be the cause of your being more awakened, and not with those who will make you negligent of God. For example, if one goes into a garden and associates with flowers, one will surely inhale the beautiful fragrance, but if one goes to a place where there are bad-scented plants, it is sure he will inhale an unpleasant odour. In short, I mean that you will try to be with those who are purified and sanctified souls. Man must always associate with those from whom he can get light, or be with those to whom he can give light. He must either receive or give instructions. Otherwise, being with people without these two intentions, he is spending his time for nothing, and, by so doing, he is neither gaining nor causing others to gain.

You must keep these words very well. This is the third time you have come here. Fruits must be the results of these visits. Patients go to a hospital. Some leave but slightly improved. Some leave more ill than when they entered. And some leave

entirely cured. I hope you will be of those who are entirely cured. You must be very thankful that you have come.

SW_v07#18 p.188x, PN_1909 p009, PN_1909 p035, PN_1909C p083, DJT.049-050, BLO_PN#027

ABU1331

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-05 in Akka

There are two kinds of changes and alterations. One causes descent and one ascent. The one which causes descent is not good, but on the contrary. The other change, which causes ascent, is acceptable.

For example, a child from the time of being in the womb of its mother until it grows to maturity, changes in many stations, and this change is accepted and praiseworthy. For instance, 'Mr MacNutt' (smiling toward little Howard Kinney, whom He always called "Mr MacNutt" after his godfather, Howard MacNutt, a very dignified man who looks something like George Washington) after many years will grow up and pass through many changes and will get moustaches and a beard and will be a man!

Consider the bread. It changes and changes until it gives power to the body – and then it becomes man. This change is acceptable, because it replaces what has been eliminated from the body. The mineral carbon changes in many stations until diamonds are produced from it.

But the change which is hated in all cases is, for example, as follows: A man is faithful; he gives up his faith. A just man becomes cruel. A seer, a clear-sighted man, becomes blind. Or: to be alive and then to die; to be steadfast in the Covenant and, for some idea, to become the enemy, like Khayru'llah. At first he was a very firm man and was in the utmost faith. Then he wavered. Such a change is hated.

Many firm souls had the greatest capacity and were like the wick and fire. As soon as they came in contact with the fire they received light. By a single meeting they were so improved and converted that they were entirely changed. While others were for a long time My companions, yet never changed. You find a man will be awakened by a single call. Another is never quickened even if you discharge a cannon! As soon as the ray

of the sun shines through crystal it will burn, but if the same ray fall on a stone, no effect is produced.

PN_1909 p010, PN_1909 p036, PN_1909C p088, DJT.053-054, BLO_PN#027

ABU2511

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-05 in Akka

We ought to pray for Miss X, that she may become just as God wishes her to be. If she be so, it will be very good, because God always loves those who repent and are sorry for what they have done. Such people are ashamed before God and become very humble.

Once a Pharisee and a Publican entered the Temple to pray. The Pharisee said: 'Thank God I am not as other men.' The other said: 'God have mercy upon me, a sinner!' Christ said of these two: 'The Pharisee is not acceptable in the Kingdom of God, but the other is acceptable, because the Pharisee is trusting in his own action, but the other is depending upon the forgiveness of God.'

But the only thing is this: One should remain firm in his repentance. I will pray for her.

PN_1909 p011, PN_1909 p038, PN_1909B p019, DJT.056, BLO_PN#027, STAB#125

ABU2401

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-06 in Akka

Afflictions and troubles are due to the state of not being content with what God has ordained for you. If one submits himself to God he is happy.

A man asked another: "In what station are you?" He answered: "In the utmost happiness." "Where does this happiness come from?" He answered: "Because all the existing things move according to my wish; therefore I do not find anything contrary

to my desire; thus I have no sorrow. There is no doubt that all the beings move by the will of God, and I have given up my own will, desiring the will of God. Thus my will becomes the will of God, for there is nothing of myself. All are moving by His will, yet they are moving by my will. In this case, I am very happy.”

When man surrenders himself everything will move according to his wish.

SW_v07#18 p.187, PN_1909 p011, PN_1909 p022, PN_1909 p039, PN_1909B p020, PN_1909C p089, PN_unsorted p046, DJT.059-060, BLO_PN#027, STAB#127

ABU3264

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-06 in Akka

The spiritual food is the principal food, ... the effect of the spiritual food is eternal. The material food, that is, the food for the body, is simply water and bread, but the food for the intellect is knowledge and the food for the spirit is the significances of the heavenly words and the bounties of the Holy Spirit.

SW_v08#08 p.103, PN_1909 p011, PN_1909 p040, PN_1909B p021, PN_1909C p090, DJT.061, BLO_PN#027

ABU1563

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-07 in Akka

Since the day you arrived you have daily progressed and you have almost changed.

Some souls come here and return unaltered. It is precisely like one who comes to a fountain and, not being thirsty, returns exactly as he came. Or, like a blind man who goes into a rose garden: he perceives not, and, being questioned as to what he has seen in the rose garden, answers, ‘Nothing.’

But some souls who come here are resuscitated. They come dead; they return alive. They come frail or ill in body; they return healed. They come athirst; they return satisfied. They come sorrowing; they return joyous. They come deprived; they return having partaken of a share. They come athirst; they return satisfied!

These souls have in reality done justice to their visit. Praise be to God, you are of these souls and you must be exceedingly happy.

If a cow should go to a prosperous town, a city full of bounties and divine blessings, and should be asked as to what it had found in this town, it would say, 'Nothing but cucumber peels and melon rinds.' But if a nightingale should fly to a rose garden, when it returns the reply would be, 'Verily, I have scented delicious fragrances, seen most beautiful flowers, most delightful verdure, drunk most refreshing water from gushing fountains; and I have found new life!' Now the reply of a beetle would be, 'All you have heard concerning the rose garden is false. There is neither a delightful fragrance nor beauty of verdure, nor is it joyous. In fact, when I entered it, I was displeased. All you have heard is false. Had I not escaped, I should have died!'

PN_1909 p012, PN_1909 p043, PN_1909C p092, PN_1909E p002, PN_1909F p036, DJT.064-065, BLO_PN#027

ABU2084

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-07 in Akka

Our Lord (through an interpreter): "The Master's love for you is like an ocean and your love is like a drop. The distress and calamities which the Master has endured for your sake for many years, you could not endure for one day. And now, should anyone offer Him the entire existent world in exchange for one of you, He would not accept it. This means that one of you is dearer to Him than the whole world. If a thousand swords be used on the Master's neck, or against Him, He accepts that, but would not be content that one hair of your head should be taken away.

“About two years ago some spies came from Constantinople and it was a terrible day for the Master. He sent all the believers from ‘Akka that none should be harmed but Himself. He sent them all away that no one should stay in ‘Akka except Himself – that if there were any kind of calamity, it should be for Him alone.

“You must realize by this expression how much He loves the believers.”

PN_1909 p011, PN_1909 p041, PN_1909B p021, PN_1909C p091, PN_1909F p040, DJT.062-063, BLO_PN#027

ABU2372

Words to Juliet Thompson, spoken on 1909-Jul-07 in Akka

While Munavvar Khanum, Carrie, Alice, and I were in the room of our Lord this morning, suddenly smiling at me, He said: “Do you think your mother will like My message to her?”

“Her heart is so pure she must love it, Lord.” My hand was in His.

“She will like that part about your art,” He said, with His witty smile.

“She said you would straighten out my life.”

“Say to her: I have two arts: one physical, the other spiritual. The physical one is that I draw the images of men. My spiritual art is that I draw the images of the angels, and I hope that at last I shall be able to draw pictures of the Perfections of God. My physical art will at last end, but my spiritual art is everlasting. My physical art can be done by many, but my spiritual art is not the work of everyone. My physical art makes me dear to men, but my spiritual art makes me dear to God. Therefore I work to perfect both of them.”

“Thou hast straightened out my life!”

With his smile of light He said: “I am the Heavenly Artist. Although I am sitting here, my pen is working in every part of the world, over the pages of the hearts.”

PN_1909B p021, DJT.062, BLO_PN#027

ABU2512

Words to Mr. Kinney, spoken on 1909-Jul-08 in Akka

Question/topic: I will write Your letters for You!

The Master spoke of the many letters He had answered that morning and of the packages still unopened. Mr Kinney said: "I will write Your letters for You!"

Our Lord: "Very good; very good. Write a letter and answer it yourself. Look into your heart and see the answer. The answer is what is written on the tablet of your heart. That which is written upon paper is subject to corruption and various accidents, such as consumption by fire and moth, but that which is inscribed on the tablet of the heart is imperishable and everlasting. A day will come when all My communications upon paper – all My writing – will be effaced. But that which I have inscribed upon the hearts will not be effaced. There is no end to it. For I write the Word of the Love of God upon the hearts, and the Word of God is eternal."

PN_1909 p013, PN_1909 p045, PN_1909C p093, PN_1909C p122, DJT.067, BLO_PN#027

AB09227

To: Hasan Khurasani, in Alexandria

Date: 1909-Jul-08

- 1 O steadfast servant of the Blessed Beauty! Your detailed letter was reviewed...
- 2 The reality is that one must seek confirmation and success from the Abha Kingdom. When that door is opened, all difficulties will be easily resolved, hardship will be transformed into ease, and constraint will give way to expansion. One must turn to that Center of confirmation and seek aid and grace....

1 ای بندهء ثابت جمال مبارک مکتوب مفصل
ملاحظه گردید...

2 حقیقت حال اینست که باید طلب تأیید و توفیق
از ملکوت اهی نمود چون آن باب گشوده
گردد جمیع مشکلات بسهولت انجامد عسر یسر
تبدیل شود و ضیق بوسعت منتهی گردد باید توجه
بآن مرکز تأیید نمود و طلب عون و عنایت کرد...

3 اصل مطلب اینست که باید تأییدات ملکوت
اهی برسد تا فلاح و نجاح کلی حاصل گردد این

- 3 The essential point is that the confirmations of the Abha Kingdom must arrive for complete success and prosperity to be attained. We have said all this, yet without God's favors we are nothing, nothing. And upon you be the Most Glorious Glory.

همه گفتیم لیکن در بسیج بی عنایات خدا هیچیم
هیچ و علیک البهاء الأبهی

MSHR2.163x

ABU2897

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-08 in Akka

July 8, 1909. Dinner, 9 pm

Our Lord, smiling: "Are you happy owing to your visit to the Tomb? Mrs B. [Beede]?"

Alice, with a face all shadows and tragedy: "You must feel that I never was so happy."

Our Lord: "Although our assembly tonight numbers only ten outwardly, in reality it is representative of all the beloved of God. Why? Because it pictures the Baha'i community. The seed, no matter how small, in the estimation of the perceptive mind, is a veritable tree. The mind images the tree and the tree is revealed from the seed. Likewise, when I see you it is as though I were seeing all the beloved of God. The Teachings I give to you are the Teachings I would give to all the beloved of God.

"Today when you visited the Holy Tomb, I during that very time directed My attention to the Supreme Concourse of the Kingdom of Abha and supplicated confirmations in your favor.

"Praise be to God, your hearts are overflowing with the Love of God and you have no great attachment to this world. The thing which is necessary for you now is discourse. It is My hope that you will attain an eloquent discourse, for I have loved you exceedingly. Consequently I anticipate an eloquent, expressive, and excellent discourse on your part after your arrival in America. Rest assured in the fact that the breaths of the Holy Spirit will aid you, provided no doubts obtain in your hearts. Is not this so, Juliet? Is not this so, Mrs B.?"

He helped each of us from His plate. To me He gave His bread. I was sitting beside Him.

“You will remember these nights very often. These nights are rare. They are not obtained always. “I hope the party that has come, Mr and Mrs Kinney, Mrs B., and Juliet, will be real Baha’is and that your deeds and actions will manifest this when you return to New York. I have given you so many blessings. I hope you will be able to speak fluently and with great power in the meetings and share with the rest of the friends what you have received here.”

SW_v08#08 p.103x, SW_v07#10 p.099x, PN_1909 p014, PN_1909 p046, PN_1909F p031, DJT.072-073, BLO_PN#027

ABU3514

Words to Juliet Thompson et al, spoken on 1909-Jul-08 in Akka

I spoke of how deeply I felt my unworthiness.

“Capacity attracts,” He answered. “The greater your capacity, the more you will be filled. When the child is hungry and cries for milk, the milk of the mother begins to flow rapidly.”

DJT.075, BLO_PN#027

ABU0381

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-09 in Akka

How spiritual are our meetings! In the utmost love are we set aglow! The hearts are all attracted to each other. It is just like being one soul, one body. Such a meeting as this is impossible and cannot be organized save through the Love of God. There is no material interest whatsoever. There is no worldly desire at all. In the utmost purity and holiness has the Force of Divinity assembled us. All, with perfect sincerity, are directing our attention to the Kingdom of Abha, and our greatest desire is His good-pleasure.

New pilgrims have arrived from Persia. Souls firm in the Covenant have arrived. They have come in the utmost love. The Light of the Love of God is radiant in their countenances.

Yesterday Mr. Kinney asked me concerning music and I promised I would answer him today:

Music is of the important arts. It has a great effect upon the human spirit. Musical melodies are a certain something which prove an accidental upon ethereal vibrations. For voice is nothing but the expression of vibrations, charged therewith, which affect the nerves of the ear. Musical melodies are therefore those peculiar effects which are produced by vibrations. However, music has the keenest effect upon spirits. Although it is a material affair, its tremendous effect is spiritual and its greatest attachment is to the realm of the spirit.

If a person desires to deliver a discourse, it would prove more effective after musical melodies. The ancient Greek philosophers, as well as the Persian, were in the habit of delivering their discourses in the following manner: First, there would be musical melodies, and when the audience had been influenced to a certain extent thereby, they would leave their instruments and begin their discourse.

Among the most ancient musicians of Persia was one named Barbad. When a great question was asked at the court of the king and the ministers failed in persuading the king, the matter would be referred to Barbad. Whereupon Barbad would go with his instrument to the court and would play the most appropriate and touching music: and the end would at once be gained. Because the king would immediately be affected by the musical melodies. Certain feelings of generosity would swell in his heart, and he would give way.

You may try this. If you have a great desire for something, if you wish earnestly to attain your end, try to attain it in a musical audience. But there are people who are like stones, and music cannot affect a stone.

Now let us go back to the original subject: Music is an important means for the education and development of humanity. But the main cause for the development of humanity is the Teaching of God.

Music is like this glass which is perfectly pure and polished. It is precisely like this clear chalice before us. And the Teachings and Utterances of God are like the water. When the chalice is in the utmost state of purity, absolutely clear and polished, and the water is perfectly fresh, then it will confer life. Wherefore, the Teachings of God, whether they be Utterances in the form of homilies, or prayers and communes, when they are melodiously chanted will proved most impressive. It is for this reason that His Holiness David sang the Psalms with melody in the Holy of Holies at Jerusalem.

In this Cause the art of music is of paramount importance. The Blessed Perfection, Baha'u'llah, when He first came to the barracks often repeated this statement: If among His immediate followers there were some who could play some musical instrument, for instance the flute or the harp, or who could sing, it would have charmed everyone.

In short, musical melodies play an important role in the outward and inward qualities of man, for music is the inspirer and motive power of both the material and the spiritual susceptibilities. What a motive power it is in feelings of love! When man is attracted to the Love of God, music will have a great effect upon him.

The Master turned to the window and pointed to a ship on the sea.

See: a ship! He said to Alice, who was sitting beside Him at this meal.

If we build the Temple quickly, she asked, and send a ship for You, will you come to America?

I will come of My own volition to America if they build the Mashriqu'l-Adhkar quickly. But, (sadly and very gently) they will not build it quickly.

I was sitting next to Edna Ballora. Taking her hand, I said to our Lord: May Edna help me with the meetings in my studio when we return to New York?

Khayli khub. Khayli khub. You love Edna Ballora? He asked, His eyes - so holy, so shining - fixed on me.

Oh yes, my Lord!

Very much?

Oh so much! The love already in my heart for Edna was fanned to an intense flame. It burned; it hurt me.

Very, very much?

The Master was still gazing at me, and now I could scarcely bear that flame in me, in which my heart itself seemed to be melting away. Tears rained down my cheeks.

Edna, cried the Master, behold your friend! It is possible for fathers and mothers to weep when their children are in trouble, but it is rare that they weep merely for love of their children, as Juliet has wept for love of you.

COC#1421, LOG#1361x, LOG#1370x, SW_v15#04 p.130x, PN_1909 p015, PN_1909 p047, PN_1909C p063, PN_1909F p034, DJT.080-082, BLO_PN#027, STAB#143

AB00496

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

Date: 1909-Jul-09

- 1 O herald of the Covenant! Your letter arrived and its contents were understood. When you were at the Holy Shrine, the matter of government officials and the people was explained to you in detail explicitly. Surely you have mentioned this in the spiritual gathering. According to recent telegrams, good news of unity between government and people has arrived. His Majesty has ordered the implementation of constitutional government. Praise be to God, everything written in 'Abdu'l-Baha's letters is being manifested successively in its entirety.
- 2 By coincidence, a month ago an important prince requested guidance. In response it was written that prosperity and success are confined to unity between government and people. Until government and people mix like milk and sugar, comfort and ease are impossible. Therefore, a treaty must be executed between government and people, with the rights of both sides fixed, preserved, clear and specified, so that neither can transgress. It is best if this treaty between government and people be made with the knowledge of foreign powers, so they can be guarantors of this treaty. There is no other solution. This is the truth, and after truth there is only clear error.
- 3 Surely that letter has arrived by now or will arrive through the known person kept confidential - known to you - associated with that respected person who was the carrier and sender of this letter. You will learn about it from him. Likewise in that letter was written the incident of Sangsar and the martyrdom of Siyyid Yahya in Sirjan and Mirza Hasan's fatwa in Tabriz. In any case, praise be to God that whatever flows from the Pen of the Covenant is proven and manifested in a short time. Take heed, O you who have eyes to see!
- 4 Now that constitutional government has been announced, it is time for the friends of God to occupy themselves with spreading the divine fragrances. Each person should, over the course of a year, befriend and associate with one person and through the attractive power of the love of God transform them, keeping that person's identity concealed and not mentioning them to anyone.

ای منادی میثاق نامه رسید و مضمون معلوم گردید در وقتیکه در بقعه مبارکه بودید در خصوص دولتیان و ملتیان صراحتاً با شما مفصل بیان شد البتّه در محفل روحانیان ذکر نموده‌اید از قرار تلغراف جدید بشارت اتحاد دولت و ملت رسید اعلیحضرت امر باجاء مشروطیت فرموده‌اند الحمد لله آنچه در نامه‌های عبدالبهاء مرقوم کلاً و طراً متتابعاً ظاهر و مشهود میگردد

از قضای اتفاق یک ماه پیش شخص مهمی از امراء دستورالعملی خواست در جواب مرقوم شد که فلاح و نجات محصور در اتحاد دولت و ملت است تا دولت و ملت مانند شیر و شکر نیامیزد راحت و آسایش متمتع و محال است پس باید که در میان دولت و ملت معاهده‌ئی مجری شود و حقوق طرفین مثبت و مضبوط و مبین و معین گردد تا هیچ‌یک تجاوز نتوانند و این معاهده بین دولت و ملت بهتر است که با اطلاع دول خارجه گردد تا کافل این معاهده باشند چاره‌ئی جز این نه هذا هو الحق و ما بعد الحق الا الضلال المبین

البتّه آن نامه تا بحال رسیده یا خواهد رسید بواسطه شخص معهود مکتوم معلوم نزد شما منسوب شخص محترم ارسال و مرسول این نامه بود از او اطلاع خواهید یافت و همچنین در آن نامه قضیه سنگسر و شهادت حضرت سید یحیی در سیرجان و فتوی میرزا حسن در تبریز مرقوم شد باری الحمد لله آنچه از قلم میثاق صادر در اندک زمانی ثابت و ظاهر میشود فاعتبروا یا اولی الأبصار

حال چون اعلان مشروطیت شده وقت آنست که یاران الهی بنشر نفعات رحمانی مشغول گردند هر نفسی در مدت سال بیک نفس مؤانست و مجالست نماید و بقوه جاذبه محبت الله او را منقلب کند و آن شخص را مکتوم دارد نزد کسی ذکر ننماید

- 5 Likewise, now is the time to turn attention to the Yahya'i group. Dedicate all your time to them, perhaps they will turn to the direction of divine bestowal and abandon following one who says "Those whom you invoke besides God will never create even a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they would have no power to release it from the fly. So weak are those who seek and those who are sought."
- 6 Glory be to God! These souls do not read the Bayan, which in every verse explicitly states that all the Bayan cannot compare to one word from Him Whom God shall make manifest, for that word abrogates and all the Bayan is abrogated. Beware, beware lest you be veiled by the Unity of the Bayan, for it is created by Him or by what was revealed in the Bayan. The Unity of the Bayan is eighteen Letters of the Living, with His Holiness himself being the nineteenth, and His Holiness the Quddus being one of those Letters of the Living. In the Arabic Bayan He explicitly states that thirteen Unities of mirrors are under the shadow of His Holiness the Quddus, and He says beware lest you be veiled from Him by me or by all the Letters of the Living - meaning do not look to us and do not be veiled by all that was revealed in the Bayan. And in another place He says on the Day of the Hidden Manifestation, if He appears today I am the first to believe in Him. Despite this, the Babis are veiled by one mirror, even though in the text of the Bayan He says that any mirror facing the sun reflects it, but when the sun moves, if the mirror also moves the radiance of lights remains, otherwise it becomes veiled.
- 7 In any case, the matter of the Yahya'is has gained some importance - the friends must engage in teaching them. Regarding your own affairs, a special letter will be written. Convey the Most Great Abha greetings to His Holiness 'Ali-Akbar. And upon you be the Most Glorious Glory.
- 5 و همچنین حال وقت آنست که بطائفه یحیائی پردازید جمیع اوقات را صرف آنان نمائید شاید بشطر موهبت الهیه توجه نمایند و از پیروی نفسی که میفرماید آن الذین تدعون من دون الله لن یخلقوا ذباباً ولو اجتمعوا له و ان یسلهم الذباب شیئاً لایستقدوه منه ضعف الطالب و المطلوب دست بردارند
- 6 سبحان الله این نفوس بیان را نمیخوانند که در هر آیه ای از آیات بتصریح میفرماید که جمیع بیان بیک کلمه ای از من یظهره الله مقابلی ننماید زیرا آن کلمه ناسخ است و جمیع بیان منسوخ و ایّاک ایّاک ان تحتجب بالواحد البیانیه لآته خلق عنده او بما نزل فی البیان و واحد بیانیه هجده حروف حی است و نوزدهم خود حضرت و حضرت قدوس یک حرف از آن حروف حی و بصریح بیان عربی میفرماید سیزده واحد مرآت در ظلّ حضرت قدوس است و میفرماید مبدا بمن و مبدا بجمیع حروف حی از او محتجب شوی یعنی نظر بما منما و بجمیع آنچه در بیان نازل شده است محتجب مشو و در جائی دیگر میفرماید یوم ظهور مستور اگر امروز ظاهر شود انا اول المؤمنین باوجود این بیانیا بیک مرآت محتجب شده اند و حال آنکه در نص بیان میفرماید هر مرآت که مقابل شمس است و متجلی از آن چون شمس انتقال نماید اگر مرآت نیز انتقال کند پرتو انوار باقی ماند والا محتجب ماند
- 7 باری مسئله یحیائیا قدری اهمیت حاصل نموده یاران باید بتبلیغ آنان پردازند در خصوص امورات خود شما مکتوبی مخصوص مرقوم میشود بشخصی حضرت علی قبل اکبر را تکبیر ابدع ابهی برسانید و علیک البهاء الأبهی

BRL_DAK#0152,

MMK6#331,

AMK.061-062, YIA.330-331

ABU2270

Words to Juliet Thompson et al, spoken on 1909-Jul-09 in Akka

Consider what the power of the Covenant has done! It was an impossibility for a Zoroastrian to unite with a Siyyid and a mulla with a Jew. And for these to assemble with a Christian was an absolute impossibility. But the power of the Covenant has even so gathered them that they are accounted as one spirit. Although the bodies are numerous, the spirit is one.

About thirty or forty years ago, in the province of ..., the Muslims assaulted the Jewish colony and began a wholesale slaughter, and only those Jews who, narrowly escaping, could get to the mosque to confess were saved. The rest were subjected to wholesale murder. And those who apparently were converted are in reality, up to the present time, Jews. But many became Baha'is.

Mirza 'Azizu'llah Khan whom you met: his father was martyred, and his brother at the age of twelve gave his life for the Cause.

SW_v08#17 p.226x, PN_1909 p016, PN_1909 p049, PN_1909C p096, DJT.084, BLO_PN#027

ABU1052

Words to Juliet Thompson et al, spoken on 1909-Jul-10 in Akka

Mr Kinney: "I shall always see the Face of the Blessed Perfection."

Our Lord: "At the time of prayer one must hold in one's mind some object. Then he must turn his face and direct his mind to this picture. But whatever form is produced in the mind is imagination, that is, one's own conception. There is no connection between it and the Reality. Therefore people worship imagination. They think of an imaginary God. That of which they think is not God. God can never be comprehended. That which man thinks is comprehended by man, but God is comprehensive. All that comes under comprehension is outside God. The Reality of Divinity is holy, lofty, sacred beyond comprehension. All nations worship their images of a god and these

imaginary gods are superstitious phantoms. Hence they are worshipers of superstitions.

“Therefore the Objective Point of all is the Manifestation of God. And whosoever directs his attention in prayer to that Focal Point has directed his attention, verily, to God.

“At the time of His Holiness Jesus Christ the Jews forsook Him, and would imagine a phantasmal god and would adore that!” (The Master laughed, continuing to laugh heartily.)

“On a certain occasion the famous heroine of this Movement, Qurratu'l-Ayn, chanced to meet a devout Muslim who was praying and questioned him thus: ‘To whom art thou praying, may I ask?’ ‘I am praying to the very Essence of Mercy and the Reality of Divinity.’ And she, smiling, said: ‘Oh, away with your god! Away with him! Your god is an imagination! Come, and I will show you the God of today! It is the Bab! Your god is a phantom, while this is a certainty. Can the Sea be contained in a little glass?’”

In reply to a question asked by Alice regarding the personality of the Manifestation: “The Blessed Perfection does not mean His body. This body is now interred in the Holy Tomb. When we say the Blessed Perfection we mean the Reality, and the Reality of the Blessed Perfection is living and everlasting.

“Just as in the time of Christ: the disciples were agitated when they saw the body of Jesus crucified. Then Mary Magdalene came to them and said: ‘Why are you agitated?’ ‘Because,’ they replied, ‘Jesus has been crucified.’ ‘Oh,’ she said, ‘that was the body of Jesus, but the Reality of Jesus is living and eternal. It is not subject to corruption.’ And now so it is with the Blessed Perfection.

“When I pray I turn My thoughts and My face to the Blessed Perfection.”

PN_1909 p017, PN_1909 p051, PN_1909C p097, DJT.090-091, BLO_PN#027, STAB#059, STAB#070

AB03883*Date: 1909-Jul-10*

O thou who art firm in the Covenant!

Though thy father was not kind to thee, praise be to God thou hast a Heavenly Father. If the earthly father forsook you, it was the cause of your obtaining the mercy and kindness of the Spiritual Father. All that father can do is to be kind to you, but this Father confers upon you eternal life. That father will become angry for the slightest disobedience, but this Father forgives the sins, overlooks the faults and deals with Bounty and Favour. Thank thou God thou hast such a Heavenly Father. And I hope thou mayest attain, through the Divine Mercy, to the greatest Bounty.

I remember thee; do not be sorrowful. And I am in communion with thee in every world; grieve not.

I hope thou mayest become, through the Favour and Bounty of the Blessed Perfection, the means of guiding others, and in the community of the world light a candle whose effulgence shall be everlasting.

PN_1909 p016, PN_1909 p050, DJT.094-095, BLO_PN#027

ABU3598

Words to Kinney, Beede, Thompson party, spoken on 1909-Jul-10 in Haifa/Akka

When I pray I turn my thoughts and face to the Blessed Perfection.

PN_1909 p017, PN_1909 p052

ABU0247

Words to Juliet Thompson et al, spoken on 1909-Jul-11 in Akka

In the days of the former Manifestations of God no addresses were given for the kings and no clear warnings were given. If you read the whole of the Gospel you will be unable to find a single warning to a crowned head. No prophetic statements were made. No prophecies of the future were given except in a general way, as, for example, the prophecies you will find in Isaiah concerning the destruction of Babylon and the abomination of desolation in Jerusalem. However, there is not one of the kind addressed to an individual. But the Blessed Perfection addressed all the kings. When 'Abdu'l-'Aziz, the former sultan of Turkey, was at the climax of his sovereignty, He, Baha'u'llah, arraigned him severely and clearly foretold the upheaval of his kingdom on account of the oppression he had committed. So this was an address to a distinguished and well-known man. It is not an address to the general nation.

Today the greatest nations of the world are Great Britain and America. It is easy for a man to prophesy that the British Empire may some day undergo a reverse change, that is to say, become disturbed, revolutionized, and utterly destroyed. This is also applicable to France, to Germany, to America – to any of the nations of the world. For every nation has its day of degradation. Consider how greatly developed was the Roman Empire and what became its final condition. Likewise Greece, how she rose and finally also was degraded.

The purpose is this: there is no nation exempt from this natural condition. Namely, it shall have its rise and again it shall have its fall. It shall have its climax and again its abyss.

The purport is this: A man can easily address a nation thus: 'O ye people, verily the day shall come when you shall find yourselves in degradation!' For example, in Isaiah there is a prophetic reference to Tyre, also to Babylon, saying: 'O thou Tyre! O thou Babylon! Boast ye not! The day will come when ye shall find yourselves abased, destroyed, and scattered.' His Holiness, Isaiah, prophesied this inspirationally. But any man can thus prophecy. For instance, a person can easily address Paris and say: 'O thou Paris! Be not proud of thy glory, for verily the day shall come when thou shalt be brought low.'

These prophecies of Isaiah were fulfilled two thousand years after they were uttered, but the Blessed Perfection addressed the very person of 'Abdu'l-'Aziz when he was in the utmost power.

He likewise addressed Napoleon III in person. He said, 'I addressed thee and thou didst not accept. The Lord Almighty will take away thy sovereignty from thee.' And exactly as it was prophesied it happened.

When the Blessed Perfection was a prisoner of 'Abdu'l-'Aziz, when He was in the dungeon of his majesty, He prophesied his downfall and arraigned him severely.

The revolution now rampant in Persia was foretold by the Blessed Perfection forty years ago. Read the Book of the Kings. It is also to be found in the Book of Laws. And this prophecy was made when Tihiran was in the utmost quietude and the government of Nasiri'd-Din Shah was well established. It is clearly stated thus: 'O Tihiran! There will be a great upheaval in thee. The government will be affected and the disturbance will affect all Persia.' This was prophesied forty years ago. It was printed thirty years ago and is to be found in the Book of Kings, the Suriy-i-Haykal and the Kitab-i-Aqdas.[54]

This prophecy, so clearly and evidently stated, printed and published, is well-known among the people. Therefore, when the Constitution was granted in Persia, the mullas who took the Royalist side proclaimed from the pulpit that 'whosoever accepted the Constitution had necessarily accepted the Baha'i Religion, because the Head of this Religion, His Holiness Baha'u'llah, had prophesied this in His Book, and the Baha'is are agitators and promoters of Constitutionalism. They have brought about the Constitution in order to fulfil the prophecy made by their Chief. Therefore, beware, beware lest ye accept it!'

But whatever I write is inspired by the Blessed Perfection, is the confirmation of the Blessed Perfection. Mr Sprague was in Tihiran and knows; is informed. I have prophesied all these occurrences clearly, without need of interpretation, not in one letter or two, but in numerous letters. When the divines overcame the Shah, the Shah commanded the Prime Minister to go to Qum (?) and bring the mullas to Tihiran. When the divines, with the Prime Minister, arrived in Tihiran, the people showed them the highest respect and for three nights illuminated the whole city of Tihiran as a welcome to them. They held the reins of the parliament in their hands. They began to disagree with the Shah. A member of the parliament threw a bomb at him. The Shah was brought so low and made so powerless that he was incapable of governing the assembly. However, he summoned the agitators from among the divines. The 'Ulama refused to deliver the perpetrators of the act and said that they did not recognize the Shah.

At that time I wrote letters to nearly all the cities of Persia, to Tihiran, to Rasht, Tabriz, Qazvin, Khurasan, and many other cities. I clearly prophesied this condition. You may see the letters. Mr Sprague knows about them. He has seen them.

The Muslim clergy had held the forces at work so completely that the Baha'is everywhere were extremely alarmed because of the apparent clerical supremacy. Notably the Baha'i teachers of Tihiran, especially Mulla 'Ali-Akbar, sent me a letter which I have now, in which is this statement: 'When the clergy of Persia were dispossessed of any power or political influence they persecuted us unmercifully. Now that they have attained this apparent supremacy what will they do to us? How great will be our persecutions and ordeals!' In response I wrote: 'Know ye of a certainty that this seeming influence and power will vanish.' It was clearly stated in the most perspicuous terms, and Mr Sprague can testify to the validity of this. 'The result of this influence is the greatest degradation and loss. This supremacy will prove the greatest defeat.' In that very letter I played on these words 'stable' and 'ultimate,' which in Persian are the same, with the slight difference of a dot. 'They have held to this stable (stability?) but they have not seen the ultimate of things. They will become so defeated and conquered that their sighs, moans, and lamentations will reach the very heavens.

This is a summary. You may find it in detail in My letters. Even so it was that suddenly the page turned. Their foundation was razed.

But I did not write this of Myself. Nay, the confirmation of Baha'u'llah wrote this! Of Myself I did not write it.

Therefore the beloved of God must refer to Me only as 'Abdu'l-Baha. This is My glorious crown! This is My eternal sovereignty! This is My everlasting life! Whosoever questions Me concerning My Name, My answer is: 'Abdu'l-Baha!

And thus it ends!

PN_1909 p019, PN_1909 p053, PN_1909C p100, DJT.099-103, BLO_PN#027

AB00619

To: *Diyaul-Hajiyih, Uzra Khanum et al., in Tihran*

Date: 1909-Jul-11

- 1 O maidservants attracted to the fragrances of God! Until now, no teaching class had been established among the maidservants of the All-Merciful. Now, through the special bounties of the Blessed Beauty, the maidservants of the All-Merciful in Tehran have been enabled to establish one. News of the formation of that gathering has brought abundant joy, spirit and delight, for praise be to God, the attracted leaves have been moved to enthusiasm and ecstasy and have succeeded in pursuing the teaching class. It is hoped that in a short time these dear hand-maidens of God will become so skilled in transmitted and rational proofs that each one will open her lips before the learned of the earth with conclusive evidence, clear exposition, brilliant proof, eloquent speech and fluent words.
- 2 If this gathering succeeds and progresses as it should, and they memorize the prophecies, verses and traditions that indicate the rising of the Sun of Truth, and acquire sufficient mastery in presenting proofs - rational arguments for establishing the Divinity and Oneness of God and the prophethood of the Prophets and the guardianship of the holy ones - surely the confirmations of the divine Kingdom will arrive successively, and some pure leaves will so shine forth in the assemblage of the world through explanation, elucidation and presentation of proof that they will adorn the world of women and demonstrate that in this wondrous Dispensation women are equal to men, and in some cases even surpass them.
- 3 Consider how many men in this wondrous Cause ascended to the highest levels of knowledge and possessed clear exposition, conclusive proof, eloquent tongue and wonderful speech. Yet because she was among women, the blessed leaf, the honorable Tahirih, shone forth infinitely more and became the cause of everyone's amazement. Had she been among men, she would never have shone forth so brilliantly. Know then that the greatness of the Cause has so penetrated the veins and nerves of the world that if one of the leaves becomes attracted and develops mastery in presenting proofs and arguments and clear evidence and opens her tongue, how brilliantly she will shine in the assemblage of the world!

۱ ایها الأماء المنجذبة بنفحات الله تا بحال در میان اماء رحمان تأسیس درس تبلیغ نشده بود حال بفیوضات مختصه جمال ابهی در طهران اماء رحمان موفق بتأسیس شدند خبر تشکیل آنمجلس سبب حصول سرور و روح و ریحان موفور گردید که الحمد لله ورقات منجذبه به شور و وله آمدند و بتحصیل درس تبلیغ موفق گشتند امید چنانست که در مدتی قلیله آن کنیزان عزیز الهی در دلائل منقولہ و معقولہ بقسمی مهارت یابند که هریک در مقابل علماء من علی الأرض بدلیلی قاطع و بیانی واضح و برهانی لامع و نطقی بلیغ و کلامی فصیح لب بگشایند

۲ اگر این محفل چنانکه باید و شاید موفق گردد و ترقی نماید و اخبار و آیات و احادیث که دال بر طلوع شمس حقیقت است حفظ فرمایند و در استدلال کافی وافی ملکه حاصل نمایند دلائل عقلیه بر اثبات الوهیت و وحدانیت الهیه و نبوت انبیا و ولایت اولیا اقامه کنند البتہ تأییدات ملکوت الهی پیاپی رسد و نفوسی از ورقات طیبہ در انجمن عالم به بیان و تبیان و اقامه برهان چنان جلوه نمایند که عالم نساء را زینت بخشند و ثابت کنند که در این کور بدیع نساء همعنان رجالند بلکه در بعضی موارد سبقت گیرند

۳ ملاحظه نمائید که در این امر بدیع چه قدر رجال باعلی معارج عرفان عروج نمودند و بیانی واضح و برهانی قاطع و لسانی فصیح و نطقی بدیع داشتند و لکن ورقه مبارکه جناب طاهره چون در سلک نساء بود بی نهایت جلوه نمود و سبب حیرت عموم گردید اگر از رجال بود ابداً چنین جلوه نمینمود پس بدانید که عظمت امر چنان در عروق و اعصاب عالم نفوذ نموده که اگر یکی از ورقات منجذب گردد و در اقامه دلائل و براهین و بیان حجج قاطعه ملکه حاصل کند و زبان بگشاید در انجمن عالم چه قدر جلوه نماید

4 O pure leaves! I swear by the Beauty of the Adored One and the Mystery of existence that if you gallop in this field, the bounties of the Blessed Beauty will shine like the sun in the mirrors of hearts. You will progress so much that all will be astonished. Even the attracted leaves, when associating and fellowshiping with each other, should not speak of the heat of the weather, the coldness of water, the beauty of garden and flower-bed, or the freshness of meadow and stream. Rather, their conversations should be confined to mention and praise, presentation of proofs and arguments, relating traditions and verses, and establishing clear evidence, so that all the homes of the friends become teaching classes. If you carry this out, the heavenly bounties will shine forth with utmost speed such that each of the maidservants of the All-Merciful will become a clear book and explain the mysteries of the Lord of Glory, the Merciful. And upon you be the Most Glorious Glory!

BRL_WOMEN#097x, COC#2188x

4 ای ورقات طیبہ قسم بجمال معبود و سر وجود
 کہ اگر در این میدان جولان نمائید فیوضات
 جمال مبارک مانند آفتاب در مرایای قلوب تجلی
 نماید چنان ترقی نمائید کہ کل حیران گردید حتی
 ورقات منجذبہ باید در اوقات معاشرت و الفت
 با یکدیگر صحبت از گرمی هوا و سردی آب و
 لطافت باغ و گلزار و طراوت چمن و جویبار
 ندارند بلکہ مکالماتشان محصور در ذکر و ثنا و بیان
 ادلہ و برهان و نقل احادیث و آیات و اقامہ
 بینات باشد تا چنان گردد کہ جمیع خانہ‌های
 احباب محفل درس تبلیغ شود اگر چنین مجری
 دارید در نہایت سرعت فیوضات ملکوتیہ چنان
 تجلی نماید کہ ہر یک از اماء رحمان کلاب مبین
 شود و اسرار حضرت رحمان رحیم بیان نماید و
 علیکن البہاء الابی

INBA16:121, COMP_WOMENP#097x,
 MKT7.079, PYK.309, DUR1.321x,
 QIRT.004

ABU0713

Words to pilgrims, spoken on 1909-Jul-11 in Akka

Tonight is a beautiful night because, al-hamdul'illah (Praise be to God!), the believers of America and Persia are joined here at one table. This is one of the great fruits of the Word of God.

In the future the East and the West shall become one. They shall be united. I have said in My letters that the East and the West will become as two lovers. That each is beloved of the other. That the East and the West will take one another in their arms will give one another their hands, each as the beloved of the other, each embracing the other.

The unity of mankind will be the beginning of the radiation of this Light. Our gathering tonight around such a table is one of the evidences of the human unity. Generally speaking, such a gathering would have been impossible, that is, that Persian and Americans should sit around the same table. Praise be to God, such things have taken place through the power of the Word of God.

Verily, since the early days of childhood I have devoted Myself to the Word of the Beauty of Baha'u'llah, and have forborne every difficulty and calamity, among these imprisonment for all My life, to lay the foundation of the oneness of mankind.

All the different sects of the world hate and antagonize one another. Were it possible, they would kill one another. Each of these sects pretends that it is established and is acting according to the law of God. Exactly the opposite is the fact. All the Divine Words lead the people to unity, because they were spoken for life, not for death! And the Divine Teaching is a Power that attracts the hearts, through which all the different sects and nations will be attracted.

You find that the different sects are in hatred toward one another. But you should be lovers of all sects and nations and all the different parties of people. You should love them and consider them as of your own families. Do not look upon them as separated from you. Baha'u'llah has said that all of you are as branches of one tree, leaves of one branch. That is, all the people are of one tree. Therefore, all things that cause opposition should be removed. Consider everyone, of every nation or sect, as one of your own family. Deal with them with love and harmony. Never be the cause of any sorrow to anyone, neither the cause of any embarrassment. Bear all sorrow, for yourselves and to please all hearts, even the hearts of your enemies. Be true to all the different parties or nations and act toward them with faithfulness. Take care of the properties of others more than you do of your own, and never do any harm to those who show animosity. If you do thus, you are a true Baha'i. Be submissive and try to control self. Follow the ordinances of God – do not follow your own desire – that ye may be ready always to be helped by God.

Be sure that the different nations will curse you, blame you, bear animosity toward you and harm you.

They will even act in such a way as to shed your blood. Beware not to cause any sorrow to them, not even to injure the feelings of anyone with a word. Do nothing to cause any sorrow within any heart. These are the qualities of the Baha'i people.

PN_1909 p021, PN_1909 p057, PN_1909C p111, DJT.108-110, BLO_PN#027

AB04074

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

Date: 1909-Jul-11

1 O herald of the Covenant!

1 ای منادی پیمان

2 Praise be to God that you have succeeded in what was written and the instructions that were given, and a class for teaching was established for pure souls. Now it is necessary that you encourage and urge that the teaching gathering for women be multiplied, and there is no doubt that this first gathering that has been formed will be the cause of establishing great gatherings.

2 الحمد لله بآنچه مرقوم شد و تعلیماتی که داده گشت موفق شدی و تأسیس مجلس درس تبلیغ بجبهت و رقات طیبه گردید حال لازم است که تشویق و تحریص نمائید که محفل درس تبلیغ نساء تعدد یابد و این اول محفلی که تشکیل شده شبهه نیست که سبب تأسیس محافل کبری گردد

3 They must be so trained that in a short time maidens and women will arise to teach the Cause of the One True God with perfect eloquence and fluency, and through the power of proof render men of all nations helpless and wanting. This matter is of utmost importance to such a degree that I cannot describe. If the friends of God were to discover the results of this matter, they would certainly not rest or find comfort until they had urged and encouraged their women relatives to this mighty cause.

3 باید چنان تربیت نمود تا در اندک زمانی دوشیزگانی و نسائی در کمال فصاحت و بلاغت بتلیغ امر حضرت احدیت پردازند و رجال را از هر ملل بقوت برهان عاجز و قاصر نمایند این قضیه نهایت اهمیت را دارد بدرجهائی که وصف نتوانم اگر احبای الهی نتایج این قضیه را کشف نمایند یقین است که نیاسایند راحت ننمایند مگر آنکه تعلقات خویش را از نساء بر این امر عظیم تحریص و تحریص فرمایند

4 A letter has been written in the name of the pure souls who have undertaken to study teaching, it is enclosed - deliver and circulate it. A prayer mentioning the martyrs in the path of God has been written and sent, a copy of it is enclosed - consider it.

4 نامهائی بنام و رقات طیبه که مباشرت تحصیل درس تبلیغ نموده اند مرقوم گردید در جوف است برسانید و انتشار دهید مناجاتی در ذکر شهدای سبیل الهی مرقوم گردید و ارسال شد سواد آن در جوف است ملاحظه نمائید

INBA16:127, PYB#251 p.000?, PYK.261,

QIRT.13bx

AB04437*To: Mansurus-Saltanih, Aqa Khan et al.**Date: 1909-Jul-11*

- 1 O manifestations of divine confirmation! Today is the mighty century of the Manifest Beauty and the day of confirmation and success of the Lord of the Worlds. The near ones of the divine threshold always yearned for such a day, and holy souls in ancient times longed for but an hour of this age of the All-Merciful and All-Compassionate.

1 ای مظاهر تأیید الهی امروز قرن عظیم جمال مبین است و روز تأیید و توفیق حضرت ربّ العالمین مقربین درگاه الهی همواره آرزوی چنین روز مینمودند و نفوس مقدسه در ایام قدیم تمنای ساعتی از این عصر رحمان و رحیم میفرمودند
- 2 Now praise be to God that those two chiefs of the free ones are confirmed by the favors of the Lord. Therefore they must shine forth like the radiant moon from the dawning-place of divine knowledge and become the cause of education of souls and the nobility of humankind.

2 حال الحمد لله که آن دو سالار آزادگان در این ایام بالطف حضرت یزدان مؤید پس باید از مشرق عرفان چون مه تابان بدرخشند و سبب تربیت نفوس و بزرگواری نوع انسان گردند
- 3 The world is dark as pitch-black night from the ignorant ones. The men of the field must kindle such a light that this darkness of error may be transformed into the light of guidance. And souls that are like animals must receive such divine training that they become the source of glory and pride for the tribes of the world.

3 جهان از نادانان مانند شب تاریک است باید مردان میدان چنان پرتوی برافروزند که این ظلمت ضلالت مبدل بنور هدایت گردد و نفوسی که مانند بهائمند بتربیت الهی چنان پرورش یابند که مدار افتخار و مباهات قبائل عالم گردند
- 4 They must seek morals that will perfume the world with their fragrance, and speak mysteries that will enliven heart and soul, and walk a path that leads to the intended goal.

4 اخلاقی بجویند که جهان از نفعه‌اش معطر گردد و رازی بگویند که جان و دل زنده شود و راهی بجویند که بسر منزل مقصود رساند
- 5 And upon you be the Most Glorious Glory.

5 و علیکم البهاء الأبهی

INBA87:115, INBA52:114

ABU2078*Words to Mr Kinney, spoken around 1909-Jul-11 in Akka*

Among the nations of the world there is darkness of religions. Darkness due to hostility and animosity is intense. The religions differ—their beliefs vary. There are also differences between countries, and differences of kinds and species. Political differences exist, variation of interests is present everywhere, therefore, the happiness of the world of humanity is absent, and all the nations are living in obscurity and darkness. Now

you must, with a heavenly power, show forth such an effort and such zeal that through this power of the Kingdom you may annihilate entirely this hostility and rancor, and let all the nations become friends to each other, and give a real unity to all the different religions, so that fighting and war shall be erased from among the people. Do not be alarmed, through it seems very difficult, and wise men consider it impossible, for these people are ignorant of the interpenetration of the Word of GOD.

I hope that on the pages of the book of your life an expressive account of your services rendered this blessed purpose may be written and inscribed. You are surely confirmed and helped.

PN_1909 p059

AB08464

To: Caroline L M Rogers

Date: 1909-Jul-11 ca.

I am a sinner. Thou art the Forgiving One. I am desperate of my deeds, but hopeful in Thy pardon. Being submerged in the ocean of errors, I seek Thy favor. I am a sinner yearning for Divine intimacy.

Gloomy am I; make me joyous. I am earthly; make me heavenly. Worldly am I; make me spiritual. I am heedless; make me an adorer of God. I am wavering; make me firm. Asleep am I; give me perceiving eyes, attentive ears and an eloquent tongue.

Guide me to Thy Kingdom.

PN_1909C p115

AB02529

To: Joseph H Hannen, in Washington, DC

Date: 1909-Jul-12

O thou who art firm in the Covenant!

Your letter of July 12, 1909 was received. Praise be to God that you traveled through the cities of Africa and Europe, met the friends of God, and delivered the messages of 'Abdu'l-Baha. And when you arrived in America and met with the friends, you were occupied with the mention of God in all gatherings. You must show gratitude for this bounty and gift that you have attained. Today, whoever arises to serve the Cause of God will surely be encompassed by the confirmations of the Holy Spirit.

Regarding the black friends, you wrote that black and white gathered in one meeting and completely eliminated distinctions of race and differences of color. When an assembly of these two races is arranged, it becomes a magnet for the Concourse on High and the confirmations of the Blessed Beauty encompass it. I offered prayers to the Divine Kingdom and sought forgiveness of sins for Mrs. Hannen's mother and Miss Noblack.

And upon thee be the Most Glorious Glory.

Prayer:

O Lord! O Forgiver! Bring Thy dear maidservant Mrs. Emily Noblack from the earthly world into the pure realm. Forgive sins, pardon faults, look not upon shortcomings, but deal according to Thy grace and bounty. Thou art the Forgiver of sins and the Bestower of gifts.

O Mr. Joseph, steadfast speaker! Convey my most glorious and most beautiful greetings to Mary Alexander and show the utmost kindness. The article that was published in one of the newspapers was noted. I ask God that you may receive confirmation and assistance.

And upon thee be the Most Glorious Glory.

SW_v12#05 p.106x

AB08339*To: Mashhadi Qurban-Ali son of Abdu'llah et al.**Date: 1909-Jul-13*

...O Lord! These souls yearn for Thy presence and are enamored with that musk-laden tress. At every moment they raise a cry, send forth sighs and lamentations, and implore Thy grace and bounty. Thou art the Bestower, the Kind, the Merciful, the Compassionate, and Thou art the Dispenser of infinite bounties. O Generous Lord! Make these souls firm in Thy Covenant, steadfast in Thy Testament, attracted to the fragrances of holiness, mindful of the verses of unity. Make them the recipients of the glances of the eye of Thy mercy and drawn to the beauty of Thy light. Grant them fresh confirmations at every moment, and at every breath waft the fragrance of the All-Merciful to their nostrils. Thou art the Powerful, the Mighty, and Thou art the Giver, the Bestower, the All-Knowing.

...ای پروردگار این نفوس مشتاق دیدارند و سودائیان آن زلف مشکبار هر دم فریادی نمایند و آه و فغانی برآرند و استدعای عنایتی کنند و موهبتی طلبند توئی بخشنده و مهربان و توئی رحیم و رحمان و توئی واهب فضل بی پایان ای خداوند بخشنده این نفوس را ثابت عهد نما راسخ پیمان کن منجذب بنفحات تقدیس نما و متذکر آیات توحید کن مشمول لحظات عین رحمانیت نما و مجذوب جمال نورانیت کن هر دم تأییدی جدید بخش و هر نفس نفس رحمان بمشام بخش توئی مقتدر و توانا و توئی دهنده و بخشنده و دانا

MMG2#101 p.115x

AB06129*To: Hasan Rawhani Sarvistani**Date: 1909-Jul-14*

- 1 O thou who art firm in the Covenant! Give thanks to God that thou hast drunk from the cup of guidance from the hand of the Cup-bearer of eternity, and hast attained to the ultimate goal of those drawn nigh. Thou hast opened seeing eyes and witnessed the Greatest Signs, discovered the Ka'bah of the intended goal, and found rest of soul and tranquility of conscience under the blessed shade of the Intended Lord.
- 2 Now thou must arise to spread the holy fragrances in those regions and guide souls to the Kingdom of existence. Permission for presence at the Holy Shrine will be given later.
- 3 Convey to Jinab-i-Aqa 'Ali-Muhammad and Jinab-i-Haji Khan and Jinab-i-Haji Aqa the Most Wondrous and Most Glorious greetings from this servant. With utmost longing do I mention them.

1 ای ثابت بر پیمان شکر کن خدا را که کأس هدیی از دست ساقی بقا نوشیدی و بمنتهای آمال مقربین رسیدی چشم بینا گشودی و مشاهده آیات کبری فرمودی و بکعبه مقصود پی بردی و در ظل مبارک حضرت مقصود راحت جان و آسایش وجدان یافتی

2 حال باید در آن صفحات بنشر نفحات قدس پرداز و نفوس را بملکوت وجود هدایت فرمائی بعد اذن حضور ببقعه مبارکه داده میشود

3 جناب آقا علی محمد و جناب حاجی خان و جناب حاجی آقا را از قبل این عبد تحیت ابدع ابی ابلاغ دار با نهایت اشتیاق ذکر ایشان را مینمایم

4 And upon thee be the Most Glorious Glory!

4 و عليك البهاء الأبهى

INBA87:250, INBA52:254b

AB11388

To: *Shaykh Aqa Pishnamaz, in Masjid Bardi*

Date: 1909-Jul-14

...As to what thou didst ask about the inhabited house, it belongs exclusively to the eldest son, along with its dependencies such as stable, guest house, or private chamber. As for the other uninhabited houses, they are to be divided among the male and female heirs....

...و اما ما سئلت عن الدار المسكونه فهي للولد
البكر خاصه مع توابعها من اصطبل او مضيف او
خلوة و اما الديار السائرة الغير المسكونه مقسومه
بين رجال و نساء من الورثه...

AVK4.215.13x

AB07452

To: *Jinab Muhtaram, in Tihran*

Date: 1909-Jul-17

1 O namesake and grandson of that illustrious personage who was accepted at the threshold of the Most Glorious Beauty! Your noble grandfather was ever the recipient of the Blessed Beauty's favoring glance, and He would always praise and commend him. Praise be to God that from his lineage has arisen one who shall be the cause of that family's everlasting glory. For this I am most delighted, as I desire eternal honor for that household and seek their felicity in both worlds. This is due to the intensity of the Blessed Beauty's favor that was bestowed upon your noble grandfather.

1 ای سنی و حفید شخص جلیل مقبول درگاه
جمال کبریا جد بزرگوار را نظر عنایت جمال
مبارک همواره شامل بود و آن مرحوم را همیشه
تعریف و توصیف مینمودند الحمد لله از سلاله
او نفسی مبعوث شد که آنخاندان را تا ابدالآباد
سبب عزت پایدار گردد از اینجهت بسیار
مسرورم زیرا آندودمانرا عزت ابدیه خواهم و
سروری دو جهان طلبم و این نظر بشدت عنایت
جمال مبارک که بجد بزرگوار بود

2 Regarding the previous assembly about which you wrote - in the beginning when the clergy returned with utmost glory and grandeur from Qom, and the Prime Minister's journey to bring them back, and the city's adornment, and the establishment of the assembly - explicit writings without interpretation flowed from the pen of 'Abdu'l-Baha, and numerous letters were written and sent to all corners of the world, including to Tehran

2 در خصوص مجلس سابق مرقوم نموده بودید
در بدایت رجوع علما با کمال عزت و احتشام
از قم و رفتن صدر اعظم محض آوردن ایشان
و شهرآئین و تأسیس مجلس از قلم عبدالبهاء
صریحاً من دون تأویل صادر گردید و نامه های
متعدد تحریر و بجمع اطراف عالم ارسال شد

and Rasht. You have surely seen those two letters and will see them again. It was explicitly written that this glory would ultimately lead to great humiliation, and this exaltation to degradation and misfortune. Among the exact phrases written to Rasht was that "they saw the stable but did not see the end" and similar statements were explicitly written, for it was observed that while outwardly united, they were inwardly scattered. Their aims were destruction, not construction; decline, not progress - especially since the main instigators and organizers of that gathering were the followers of Yahya. These ill-omened people never take a step in any matter except that divine punishment encompasses it.

از جمله به طهران از جمله به رشت البته آن دو نامه را ملاحظه نموده و خواهید نمود بصریح عبارت مرقوم گردید که عاقبت این عزّت ذلّت کبراست و این رفعت تدنّی و نکبت است من جمله عین عبارت اینست که به رشت مرقوم شد که حضرات آخور را دیدند و آخر را ندیدند و امثال ذلک بصریح عبارت زیرا ملاحظه میشد که جمعی بظاهر جمع و بیاطن پریشان مقاصد خرابیست نه آبادی تدنّیست نه ترقّی علی الخصوص که محرّک اصلی و ضابط و رابط آنجمع حضرات یحیائی بودند این قوم مشغوم در هیچ امری و کاری قدم ننهند مگر آنکه من عند الله نکبت احاطه نماید

- 3 But now, praise be to God, the means have been prepared for establishing a just government with utmost firmness. The mighty government and the brilliant nation should unite and establish a constitutional government, for the contingent world requires it, and one cannot prevent the requirements of existence. Every age has its requirements, and today's requirement is that governments be constitutional, as this brings comfort to the world of creation. The government will be in utmost ease and the people in complete gratitude. What could be better than having the national assembly and cabinet of ministers take responsibility for all affairs, accept accountability, serve the government, while the king, like the Emperor of England, lives in perfect comfort, security and happiness, with the entire nation devoted to him. Therefore, constitutionalism is preferable, but utmost caution must be exercised so it does not become like other cases. There must be a treaty between the government and the people, with neighboring powers guaranteeing its observance. If violation occurs, there should be consequences. This is to prevent future difficulties.

3 ولی حال الحمد لله اسباب فراهم آمده که بکمال متانت حکومت عادلّه تأسیس گردد دولت قاهره و ملت باهره با یکدیگر پیامیزند و حکومت مشروطه تأسیس نمایند زیرا عالم امکان مقتضی آن و اقتضاء وجودی را منع توان در هر دوری اینجهانرا اقتضائی و اقتضای این عالم الیوم چنین است که حکومت مشروطه باشد و این سبب آسایش جهان آفرینش است دولت در نهایت راحت و ملت در غایت ممنونیت چه بهتر از این که مجلس ملت و هیئت وزارت کفالت جمیع امور بنماید و بازخواست و مسئولیت بر خود قبول کند و بخدمت دولت پردازد و پادشاه نیز مانند امپراطور انگلیس در نهایت راحت و امنیت و خوشی کامرانی نماید و جمیع ملت پادشاه را پرستند لهذا مشروطیت اولی ولی باید نهایت احتیاط مجری داشت که مانند سایر جهات نگردد باید میان دولت و ملت معاهده شود و دول متجاوره کفالت مرعیت معاهده نمایند اگر چنانچه تعدی حاصل شود مجازات گردد این نظر بآنست که در مستقبل مشکلاتی حاصل نگردد

- 4 Among constitutional laws in the Sacred Tablets, the English law is given precedence, but now greater consideration must be given to royal authority as current conditions require. Therefore, in some clauses where national power is strongly emphasized, some moderation is needed, and royal authority must be highly respected. Further adjustments will be possible in the future. However, since we are forbidden from interfering in political affairs, writing a law ourselves would be contrary to obedience to the command. Even this much that is written

4 از قوانین مشروطیت در الواح مبارک قانون انگلیس مقدّم است ولی حال باید نفوذ سلطنت را بیشتر ملاحظه نمود اقتضای حال چنین است لهذا در بعضی بندها که مدار نفوذ شدید ملت است باید قدری تعدیل شود و همچنین نفوذ سلطنت باید بسیار مرعی گردد و در مستقبل باز تعدیل ممکن اما ما چون از مداخله در امور سیاسی ممنوعیم اگر قانونی بقلم خود بنگاریم

is due to utmost love and goodwill that compels us, otherwise even this much would not be permissible. If this were not so, a law would have been quickly written and sent. The foundation is that the good of both sides must be considered, and government and people must be fully connected through established law so they unite and achieve essential oneness.

منافی اطاعت امر است و این قدری که نیز مرقوم میشود از نهایت محبت و خیرخواهیست که مجبور بر آئیم و الا باین اندازه نیز جائز نیست اگر این نمیبود در کمال سرعت قانونی مرقوم میگشت و ارسال میشد اساس اینست که باید خیر دو طرف ملاحظه شود و بین دولت و ملت بقانون موضوعه ارتباط تام داده شود که دولت و ملت آمیزش یابد و حکم وحدت اصلیه گیرد

- 5 This covenant must be established with utmost firmness and strength lest any danger arise hereafter. When divine teachings are followed, both government and people shall remain under the protection of the Lord. The throne of sovereignty shall be preserved and protected in the utmost glory, and the people shall endure, honored and steadfast.

5 و این معاهده را باید بسیار محکم و متین بست که مبدا من بعد خطری حاصل شود اگرچه چون بموجب تعالیم الهی رفتار گردد دولت و ملت در صون حمایت پروردگار است سریر سلطنت در نهایت درجه عزت محفوظ و مصون ماند و ملت باقی و عزیز و پایدار گردد

- 6 Regarding what you wrote about Haji Pishkar, truly had it not been for your effort and protection, he would now be soaring in the Supreme Concourse due to misunderstanding and calumny. Great care must be taken lest mistakes occur in affairs and an innocent person be ensnared. In any case, intentions must be purified and one must become a true well-wisher of both government and people. Until the people develops pure intentions and the government becomes well-disposed toward the people, the desired result will not be achieved. Therefore, the government must act according to heavenly teachings, become a true shepherd and show kindness to its subjects. When this occurs, the Word of God will guarantee the continuance of sovereignty in that family and dynasty, and through the passing of centuries and ages, no harm shall ever befall it.

6 در خصوص حاجی پیشکار مرقوم نموده بودید فی الحقیقه اگر همت و حمایت شما نبود به اشتباه و بهتان حال در ملاء اعلی سیر میکرد این ملاحظه بسیار لازم که مبدا اشتباه در امور شود و شخص بریئی گرفتار گردد باری نیت را باید پاک نمود و خیرخواه حقیقی دولت و ملت شد تا ملت نیت خالص نیابد و دولت خیرخواه ملت نگردد مطلوب حاصل نشود پس دولت باید بموجب تعالیم آسمانی حرکت نماید شبان حقیقی باشد و برعیت مهربان گردد و چون چنین شود کلمه الله کفالت بقای سلطنت در آنخاندان و دودمان نماید و در مرور قرون و اعصار ابداً خلل نیابد

- 7 Concerning the heirs of Mashhadi Rida, what has been done is most acceptable. The leaders must show such kindness to those under them. God willing, 'Abdu'l-Baha will provide a receipt for the five hundred tumans you have given them, so you may see how acceptable it has become. And if you employ some of the trusted friends in your affairs, there is no harm, but Haji must be content. If you appoint one of Jinab-i-Samandar's children to one of your tasks, it will not be fruitless, but with Haji's consent.

7 در خصوص ورثه مشهدی رضا آنچه معمول داشته اند بسیار مقبول افتاد سروران باید بزرگداشتان چنین مهربان باشند و انشاء الله پانصد تومان که بایشان داده اید عبدالبهاء قبض میدهد تا ملاحظه نمائید که چه قدر مقبول گشته و اگر چنانچه بعضی از یاران امانا را در امور خویش بکار برید ضرری ندارد ولی باید حاجی راضی باشد اگر یک نفر از اولاد جناب سمندر را در کاری از کارهای خود معین نمائید بی ثمر نخواهد بود ولی با رضایت حاجی

- 8 Regarding the respected companion, supplications of humility and entreaty were offered at the Divine Threshold that the light of guidance might shine with utmost power in the chamber of heart and soul.

8 در خصوص ضعیف محترمه بدرگاه احدیت غزو زاری شد که نور هدایت در نهایت قوت در شبستان دل و جان بتابد

- 9 Regarding the martyrs, what was previously written meant that seeking justice for the oppressed is the greatest means of divine confirmation and success.
- 10 Concerning Aqa Muhammad Hashim Kashi about whom you wrote, a letter was written to him, and likewise a letter will be written to the father of Jinab-i-Haji Pishkar.
- 11 As for my coming to Iran, the Holy Shrine is in the Sacred Land and the Most Exalted Shrine is in the Luminous Spot. I shall not separate from it for a moment. Day and night I yearn to consecrate my face and hair at the Holy Threshold. How could I relinquish such a great bounty and exchange attendance at this Threshold for both worlds? If it is for the well-being of Iran, as much as possible can be done from here. God willing, there shall be no shortcoming. This corner of exile is rich in provision for us. I shall not exchange this wandering for a thousand freedoms and comforts.
- 12 O thou who art firm in the Covenant! I know what enthusiasm and passion thou hast, therefore thou must engage in teaching important souls and become the cause of guidance for the learned and distinguished ones, so that in Iran there may arise wise and knowledgeable ones who are well-wishers of the government and kind to the people, and who strive day and night that the mighty government may again attain its ancient glory and display the sovereignty of the ancient kings, and that the brilliant nation may show forth a wondrous appearance in the world of humanity and seek eternal happiness. And upon thee be the Most Glorious Glory.
- 9 در خصوص شهدا آنچه از پیش مرقوم گردید مراد این بود که خونخواهی مظلومان اعظم وسیله تأیید و توفیق الهی است
- 10 در خصوص آقا محمد هاشم کاشی مرقوم نموده بودید نامه‌ای باو مرقوم گردید و همچنین نامه‌ای به پدر جناب حاجی پیشکار تحریر خواهد یافت
- 11 اما در خصوص آمدن من به ایران روضه مبارکه در ارض مقدسه است و مقام اعلی در بقعه نراء دقیقه‌ای انفکاک نخواهم شب و روز آرزوی آن دارم که روی و موی باستان مبارک متبرک سازم چگونه چنین موهبت عظمی از دست دهم و ملازمت این آستان را بدو جهان تبدیل ننمایم اگر من باب خیرخواهی ایران باشد بقدر امکان از همین جا ممکن است انشاءالله قصور نمیشود ما را این گوشه غربت پرتوشه است این آوارگی را به هزار آزادگی و آسودگی تبدیل ننمایم
- 12 ای ثابت بر پیمان میدانم ترا چه شوق و شوری در سر لهذا باید بتبلیغ نفوس مهمه پردازی و سبب هدایت فضلا نفوس ممتاز شوی تا در ایران عقلائی و دانایانی وجود یابند که خیرخواه دولت و مهربان ملت باشند و شب و روز بکوشند که دولت قاهره دوباره بعزت قدیمه رسد و سلطنت کیانیانرا بجهان بنماید و ملت باهره در عالم انسانی جلوه بدیع نماید و سعادت ابدیه جوید و علیک البهاء الاهی

BRL_DAK#0582

BRL_ATE#161x, COC#1823x

AB05600*To: Abdu'l Husayn Yazdi, in Alexandria**Date: 1909-Jul-17*

- 1 O thou who art steadfast in the Covenant! Some months ago a letter was written to you. From circumstances it appears it did not arrive. Now I write again in reply so that it may enlighten eyes and give assurance to thoughts.
- 2 You were and will always be in mind, for the manner and conduct of that steadfast one in the Covenant attracts the hearts. From the day of departure until now, not a moment passed without remembrance of you, and constant supplication for divine aid and bounty was made at the Threshold of Oneness.
- 3 Therefore be assured - God is pleased with you, I am pleased with you, and all the friends are pleased with you. This great success brings joy to the pure heart. So you must be full of delight and happiness that you are the focus of attention and accepted at the threshold of the All-Forgiving Lord.
- 4 And upon you be the Most Glorious Glory.

1 ای ثابت بر پیمان چند ماه پیش نامه‌ئی بشما مرقوم گشت از قرائن معلوم نرسیده حال دوباره جواب تحریر نمایم تا سبب تنویر ابصار گردد و تطمین افکار شود

2 همیشه در نظر بودی و خواهی بود زیرا روش و سلوک آن ثابت بر پیمان جاذب انعطافات قلوب است از روز سفر الی‌الآن دمی از یادت فراغت نبود و همواره از درگاه احدیت طلب عون و عنایت گردید

3 لهذا مطمئن باش خدا از تو راضی و من از تو راضی و جمیع یاران از تو راضی این فوز عظیم سبب سرور قلب سلیم است پس باید پرنشئه و مسرور باشی که منظور نظری و مقبول درگاه حضرت رب غفور

4 و علیک البهاء الأبهی

MKT5.066b

AB01314*To: Abdu'llah Sahihfurush, in Tihnan**Date: 1909-Jul-18*

- 1 O thou who art firm in the Covenant! The letter which thou hadst written to his honor Ahmad was noted. Due to lack of time, a brief reply is written.
- 2 Thou hadst written that it had been stated in the Hablu'l-Matin published at Rasht that the Baha'is were partisans of the Autocracy, and at Zanzan had collected aid for the Royalist Cause. One of the friends should write in another newspaper, or spread among the people, that this calumny against the Baha'is comes from the Yahyai Babis, for these people are enemies of the Baha'is.

1 ای ثابت بر پیمان نامه‌ئی که بجناب آقا احمد مرقوم نموده بودید ملاحظه گردید از عدم فرصت جواب مختصر مرقوم میگردد

2 مرقوم نموده بودید که در جبل‌المتین مطبوع در رشت مرقوم شده بود که بهائیان طرفدار استبدادند و در زنجان بجبهت دولت اعانت جمع نموده‌اند باید یکی از احباب در روزنامه دیگر مرقوم نمایند یا در میان خلق شیوع دهند که این اقرا از حضرات بابیه‌ای یحیائی در حق بهائیانست زیرا این نفوس دشمن بهائیانند

- 3 The Baha'is' purpose is the reformation of the world, that improvement may be brought about among all nations and governments, that strife and contention may disappear, that war and battle may be abolished. Therefore they strive and endeavor with heart and soul, and sacrifice themselves, that government and nation, indeed all peoples and nations, may be united with one another and peace and reconciliation may come about. Therefore they have no part in such conflicts.
- 3 بهائیانرا مقصد اصلاح عالم است که در بین جمیع ملل و دول اصلاح گردد نزاع و جدال مانند جنگ و قتال منسوخ شود لهذا به جان و دل شتایند و بکوشند و جانفشانی نمایند که دولت و ملت بلکه طوائف و ملل بیکدیگر التیام یابند و صلح و آشتی در میان آید لهذا در اینگونه منازعات مدخلی ندارند و
- 4 A clear proof and manifest evidence of the falsity of the speaker that leaves no room for doubt are the fatwa of the mujtahid Mulla Hasan Tabrizi calling for the killing of Baha'is and the slanderous proclamations of the mujtahid Mirza Fadlu'llah Nuri and Siyyid 'Ali Akbar which were posted on walls throughout the streets and bazaars of Tehran.
- 4 برهان واضح و دلیل ساطع بر کذب قائل که مجال تردد نمیگذارد فتوای مجتهد ملا حسن تبریزی بر قتل بهائیان و اعلانات افتراءیه مجتهد میرزا فضل الله نوری و سید علی اکبر که در جمیع کوچه و بازار طهران بر دیوار الصاق شد
- 5 But the Yahyai Babis, who are enemies of the Baha'is and who keep themselves hidden behind a veil, tell the constitutionalists that the Baha'is support the government, and tell the royalists that the Baha'is sacrifice themselves for the constitutionalists - so that they may incite both sides against the Baha'is and make them enemies, while they themselves catch some souls in between. This is the truth of the matter.
- 5 ولی حضرات بابی یحیائی که دشمن بهائیانند و خود را در پرده مستور میدارند بملتیان گویند که بهائیان طرفدار دولتند و بدولتیان مینمایند که بهائیان جانفشان ملتند تا هردو طرف را بر بهائیان برانگیزانند و دشمن کنند و خود در آن بین نفوسی را صید نمایند اینست حقیقت حال
- 6 Therefore it is necessary that fair-minded people investigate this very matter of aid in Zanzan. If such a thing occurred from the Baha'is, we believe and affirm it. Glory be unto Thee! This is a great calumny.
- 6 پس لازم است که نفوس باانصاف همین مسئله اعانت در زنجانرا تحقیق نمایند اگر از بهائیان چنین چیزی صدور یافته آما و صدقنا سبحانک هذا بهتان عظیم
- 7 From the beginning of the revolution it was repeatedly written that the divine friends must withdraw from this tumult and clamor and strife and contention, and strive and sacrifice themselves for reconciliation between government and nation, so that government and nation may mix together like milk and sugar, for success and prosperity are impossible without reformation. Now since the friends remain silent about whatever calumnies the ill-wishers spread, therefore the enemies brazenly spread a new slander every day.
- 7 از بدایت انقلاب متماداً مرقوم گشت که باید احبای الهی از این غوغا و ضوضا و جدال و نزاع نگاره گیرند و در اصلاح بین دولت و ملت کوشند و جانفشانی نمایند تا دولت و ملت مانند شیر و شکر بیکدیگر آمیخته گردد و صلاح و نجات بدون اصلاح ممتنع و محال حال چون آنچه بدخواهان اقتراب زنند یاران سکوت مینمایند لهذا دشمنان بجسارت تام هر روزی بهتانی زنند
- 8 And upon thee be the Most Glorious Glory.
- 8 و علیک البهاء الابهی

CHU.067-068, EGBBF.091-092x, BLO_PT#011cx

AMK.063-064, DBR.012, YIK.402-403,
EGBBFP.201-202x

AB03482

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1909-Jul-20

- 1 O herald of the Covenant! Your recent letter was received. You had written that it is now clearly evident that due to enmity and hostility, that which is disputed will fall into the hands of strangers and outsiders. Long ago this very matter was written about, stating that the government and people must blend together like honey and milk, otherwise affairs would fall to neighboring powers. Similarly, it was explicitly written to important officials that this approach would lead to endless humiliation and the influence of others. Likewise it was written to the Spiritual Assembly of Tehran that if thanksgiving was made for the blood of Jinab-i-Aqa Siyyid Yahya Sirjani, and if in Tabriz retribution was made for the martyrdom of two martyrs who were killed by the fatwa of Mirza Hasan Mujtahid, and likewise if punishment was given for other transgressions, this victory would remain - otherwise "God doeth whatsoever He willeth." When this was not heeded, now "God doeth whatsoever He willeth" has come to pass. Similarly, it was explicitly stated to Ibn-i-Abhar when he was present in this land that gratitude was not shown and blessings were denied, for no retribution was made in Sirjan for the bloodshed, the oppressors in Sangsar were not stoned, and in Tabriz Mulla Hasan the blood-thirsty was not punished. Surely divine confirmation and success would be cut off and "God doeth whatsoever He willeth" would come to pass.

- 2 At the beginning of the revolution, 'Abdu'l-Baha strove with utmost effort that the friends remain neutral and be well-wishers to both sides. It was observed that some were interpreting differently and interfering, and the result would be that the government would use this as a pretext and direct force against the weak members, massacring all the divine friends while acting as mediators, and through this affair the government would gain strong influence and demonstrate its power. I summoned Jinab-i-Aqa Siyyid 'Ali-Akbar and said that whatever I wished to prevent the friends from interference was not possible, some were inclined to interfere and this would yield harmful results. Now, purely to prevent this interference, I wish to write a statement regarding the center of sovereignty - if appropriate action is taken, well and good, otherwise "bada" (divine alteration of decree). It is among the established matters in the Cause of

ای منادی پیمان مکتوب اخیر وصول یافت 1
مرقوم نموده بودید امروز بالعیان مکشوف و
نمایان که بسبب خصومت و عدوان ما به النزاع
بدست اجانب و ابعاد خواهد افتاد مدتی مدیده
از پیش همین فقره مرقوم گردید که باید دولت
و ملت مانند شهد و شیر با یکدیگر بیامیزند و الا
کار بدست دول مجاوره افتد و همچنین بصریح
عبارت بمقامات مهمه مرقوم گردید که این
روش منتهی بذلت بی پایان و نفوذ دیگران گردد
و همچنین به محفل روحانی طهران مرقوم شد
که اگر بشکرانه خونخواهی جناب آقا سید یحیی
سیرجانی گردد و در تبریز شهادت دو شهید که
بفتوای میرزا حسن مجتهد واقع تلافی شود و
همچنین جزای تعدیات دیگر این انتصار باقی و الا
یفعل الله ما یشاء و یرید چون مسموع نگشت
حال یفعل الله ما یشاء و یرید تحقق یافت و
همچنین بجناب ابن ابر در وقت حضور در این
ارض بصریح عبارت بیان گردید که شکرانه
نگشت کفران نعمت شد زیرا خونخواهی
در سیرجان واقع نگردید و ظالمان در سنگسر
سنگسار نشدند و در تبریز ملا حسن خونریز
کیفر نیافت البته تأیید و توفیق منقطع گردد و
یفعل الله ما یشاء و یرید تحقق یابد

2 در بدایت انقلاب عبدالهآء بنهایت همت کوشید
که یاران بی طرف مانند و خیرخواه دو جهت
باشند ملاحظه شد که بعضی تأویل مینمایند و
مداخله میفرمایند و نتیجه آنست که حکومت
بهانه نماید و ماده بعضو ضعیف ریزد و جمیع
احبای الهی را قتل عام کنند و واسطه صلح
نمایند و بسبب این قضیه حکومت نفوذ شدید یابد
و اقتدار خویش بنماید جناب آقا سید علی اکبر
را احضار نمودم گفتم که آنچه خواستم یارانرا از
مداخله منع نمایم ممکن نشد بعضی مائل بمداخله
هستند و این نتایج مضره بخشد حال محض اینکه
این مداخله را منع نمایم میخواهم که عبارتی در
حق مرکز سلطنت نویسم اگر چنانکه باید و شاید

God that they said to Imam Ja'far-i-Sadiq that "we were awaiting the seventh Imam and were saying 'their seventh is their Qa'im' - how is it that this did not come to pass?" He replied "I am that seventh one, but bada occurred." In brief, I told him that if bada was permissible regarding the Qa'im-hood of Imam Ja'far-i-Sadiq, now if appropriate action is not taken, bada is the easiest of matters.

قیام نماید فبا والا بدا از قضایای مسئله امر
الله است بحضرت امام جعفر صادق گفتند که
ما منتظر معصوم سابع بودیم و سابعهم قائمهم
میگفتیم چگونه شد که تحقق نیافت فرمودند آن
سابع منم ولی بدا شد خلاصه بموی الیه گفتم که
در قائمیت امام جعفر صادق بدا جائز بود حال
اگر چنانکه باید و شاید معمول نگردد بدا اسهل
امور است

- 3 O herald of the Covenant! Regarding the rental agreement between two believers that you wrote about, where the lessor will not accept the rental payment and the lessee insists on paying - this matter is cause for much joy and gladness, for praise be to God, there is no dispute over demand and refusal, rather the difference is over receiving and giving. How wonderful that each considers the other deserving. When such a difficulty arises, that amount should go to charitable causes so both may be satisfied. As for Jinab-i-Faraju'llah Kashani, the divine friends should find work for him and assist him for the sake of God as much as possible, especially Jinab-i-Amin who should look after him. And upon you be the Most Glorious Glory.

3 ای منادی پیمان در خصوص ایجار و استیجار
میانہ دو احباً مرقوم نموده بودید کہ آجر
قبول قیمت ایجار ننماید و مستأجر نیز در دادن
قیمت مصر است این قضیہ بسیار سبب سرور
و خوشنودیست کہ الحمد للہ نزاع در طلب و
ابا نیست بلکه اختلاف در قبض و اعطاست
چہ قضیہ خوشی است کہ ہر یک دیگری را
مستحق داند و چون چنین مشکلی دست دہد
آنبلغ بجل الخیرات راجع تا ہر دو راضی گردند
و اما در خصوص جناب فرج اللہ کاشانی یاران
الہی باید از برای او کاری پیدا کنند تا ممکن
است معاونتی للہ بنمایند علی الخصوص جناب
امین کہ باید ملاحظہ ایشان را بدارد و علیک
البہاء الابیہ

BRL_DAK#0812, ASAT1.082-083x

AB01403

To: Aqa Husayn et al., in Ishqabad

Date: 1909-Jul-20

- 1 O pilgrim with musk-scented breath, convey the Most Glorious greeting to the honored maidservant of God, the assured Khadijih, and the supplicating leaf, the maidservant of God Sitarih, and say: O two dear handmaidens of God, raise sweet melodies high and low in praise of the All-Merciful and Compassionate Lord, for the glass of the subtle heart has been refined and the lamp of bounty has cast a new radiance. The chamber of the heart has been illumined by the rays of the Sun of Truth and the expanse of the heart has become the envy of rose garden and meadow. The bounties are endless and the grace and favor of the All-Merciful Lord encompass His maidservants.

1 ای زائر مشکین نفس بامۃ اللہ الموقنہ خدیجہ
محترمه و ورقہ مہتہ امۃ اللہ ستارہ تحیت ابدع
اہی ابلاغ دار و بگو ای دو کنیز عزیز الہی
بآہنگ بدیع ہم و زیر بتجید حضرت رحمن
و رحیم پردازید کہ زجاج قلب لطیف شد و
سراج موہبت تجلی جدید نمود سراچہ دل پرتو
شمس حقیقت روشن گشت و فضای قلب
رشک گلزار و چمن شد الطاف بی پایانست

- و فضل و موهبت حضرت رحمن شامل اماء
رحمن ع ع
- 2 And likewise convey the Most Glorious greeting to the devoted maidservant of God, the honored wife of Aqa Shaykh Ahmad, and say: O maidservant of the All-Merciful, infinite grace has granted you a cup from the chalice of the Covenant, making you intoxicated with love for the All-Merciful Lord. You have turned to the Kingdom of God and received an abundant portion from the ocean of generosity, gaining your share from ancient grace and supreme triumph. This favor deserves gratitude and causes the attainment of loftiness.
- و همچنين بامۀ الله المنجذبه حرم محترمهء جناب آقا شيخ احمد تحيت ابدع ابهى ابلاغ دار و بگوای امة الرحمن فضل بي پايان ترا کاسی از پيمانهء پيمان بخشيد تا سرمست محبت حضرت رحمن شدي و توجه بملکوت يزدان نمودی و از بحر کرم نصيب موفور گرفتی و از فيض قدیم و فوز عظيم قسمت و بهره جستی اين عنایت سزاوار شکرانيت است و سبب حصول علويت ع ع
- 3 And convey abundant greetings and praise to the honored wife of Karbila'i Ali Akbar and say that while women's gatherings are spread throughout all regions, the favors of the Lord of humanity have distinguished you with great bounty - He singles out for His mercy whomsoever He wishes. The queens of the horizons are deprived while you are privy to the secrets of the Ever-Living, Self-Subsisting One.
- 3 و بحرم محترمهء کربلائی علی اکبر تکبير و تحيت او فر برسانيد و بگوئيد که جمعيت انانث در جميع اقطار منتشر است ولی الطاف رب البشر ترا بعنايت عظيمه مخصص کرد يخصص برحمته من يشاء ملکه های آفاق محروم و تو محرم راز حی قيوم ع ع
- 4 Convey longing greetings to Mirza Yusuf Ali-of and say: The ancient Joseph became mighty in great Egypt, but this spiritual Joseph has become mighty in the All-Merciful Kingdom. That one, after great imprisonment, rose from the bottom of the well to the height of the moon, while this Joseph, without slight torment, has attained eternal glory. Therefore thank God for this great bounty.
- 4 بجناب ميرزا يوسف علی اف تحيت مشتاقانه برسان و بگو يوسف قدیم در مصر عظيم عزيز شد ولی اين يوسف روحانی در ملکوت رحمانی عزيز گشت آن بعد از سجن عظيم از قعر چاه باوچ ماه رسيد و اين يوسف بدون زجر قليل بعزت ابدیه فائز گشت فاشکر الله علی هذه الموهبة الكبرى ع ع
- 5 And convey the utmost love of 'Abdu'l-Baha to Haji Ali 'Askar Aqa and say: O dear friend, morning and evening I supplicate to the Abha Kingdom and find new bounties for you and all the friends, and I entreat and implore and seek the favors of the Lord.
- 5 و بجناب حاجی علی عسکر آقا منتهای محبت عبدالهء ابلاغ نما و بگوای یار عزيز در صبح و شام تضرع بملکوت ابهى نمايم و ترا و جميع يارانرا موهبتی جديد يابم و تضرع و زاری نمايم و الطاف حضرت يزدانی خواهم ع ع
- 6 O esteemed pilgrim, Aqa Mirza Jalal and Aqa Muhammad Taqi have permission for visitation. And upon you be the Most Glorious Glory.
- 6 ای جناب زائر جناب آقا ميرزا جلال و آقا محمد تقی اذن حضور دارند و عليك البهاء الأبهى

AYBY.437 #165

AB12157

To: Isfahani, Asadullah (Sanandaj) et al., in Kurdistan

Date: 1909-Jul-20

- ¹ O servants and handmaidens of the All-Merciful! Jinab-i-Aqa Nuru'llah and Aqa Muhammad Tabrizi had written a letter mentioning the blessed names of those friends and handmaidens of the All-Merciful. The reading of the names of these attracted souls brought the utmost joy and gladness, for the contents of the letter indicated the intensity of joy and magnitude of attraction of the friends and handmaidens to the Kingdom of God. It became a chanting of the verses of the love of God and perfumed our nostrils with the fragrances of the Most Glorious Paradise. We offered thanks that praise be to God, those friends have become free from estrangement and have attained to unity and oneness. They have spiritual fellowship and heartfelt intimacy. They adorn gatherings and engage in remembrance of the Incomparable Lord, rest in the shade of the blessed tree, occupy themselves with praise of the Ever-Living, the Self-Subsisting, become intimate with servitude at the Holy Threshold, recite Tablets and chant prayers.

- ² My Lord and my Hope! Thou seest these souls who are attracted by the verses of Thy love, who take shelter beneath the shade of the tree of Thy mercy, who praise Thee and are turned toward Thee. Lord! Make their eyes cool with beholding Thy signs, their ears attentive to Thy counsels and teachings, their souls pure through the outpourings of Thy divinity, and their hearts clear through the radiance of the lights of Thy oneness. Lord! Assist them to serve Thy Cause, enable them in servitude at Thy Threshold, spread through them Thy signs throughout all regions, and through them attract hearts overflowing with the wine of mysteries. Verily Thou art the Mighty, the Powerful, the Chosen One, and verily Thou art the All-Merciful, the Compassionate.

¹ ای بندگان و اماء رحمان جناب آقا نورالله و آقا محمد تبریزی نامه‌ی مرقوم نموده بودند و نام مبارک آن یاران و اماء رحمان را مرقوم فرموده بودند از قرائت اسماء نفوس منجذبه نهایت فرح و شادمانی حاصل گردید زیرا منطوق نامه دلالت بر شدت فرح و کثرت انجذاب یاران و اماء رحمان بملکوت یزدان مینمود ترتیل آیات محبت الله گشت و تعطیر مشام بنفحات جنت ابهی گردید و بشکرانه پرداختیم که الحمد لله آن دوستان از بیگانگی بیزار شدند و یوحدت و یگانگی پرداختند الفت جان و مؤانست وجدان دارند محفل بیاریند و بذکر حضرت بیچون پردازند و در ظل شجره طوبی بیاسایند و بشای حی قیوم مشغول گردند و بعبودیت آستان مقدس مأنوس شوند تلاوت الواح کنند و ترتیل مناجات نمایند

² ربّ و رجائی تری هذه النفوس المنجذبه بآيات محبتك المستظلة في ظلال دوحه رحمتك المثنية عليك المتوجهة اليك رب اجعل اعينهم قريرة بمشاهدة آياتك و آذانهم صاغية لوصاياك و تعاليمك و نفوسهم زكية بفيوضات ربانيتك و قلوبهم صافية بسطوع انوار توحيدك رب ايدهم على خدمة امرک و وفقهم على عبودية عبتك و انشر بهم آثارک في الأقطار و اجذب بهم قلوباً طافحة بصفاء الأسرار انک انت القوى العزيز المختار و انک انت الرحمن الرحيم

INBA85:036

AB12076*To: Majidi, Farajullah son of Muhammad Mihdi, in Tihiran**Date: 1909-Jul-20*

- 1 O steadfast servant of God! Praise be to God that you are firm in the Cause and hold fast to the mighty Covenant. Do not become sorrowful, disappointed and distracted by the objection and insult of the heedless teacher. Consider the early centuries, how much the apostles of Christ were reviled and reproached, how they were persecuted and oppressed, and how due to religious prejudice their properties were seized and they were killed, and no extreme of cruelty and oppression was spared. Now too it is the same situation. Therefore be patient and zealous, be grateful and dignified, so that you may attain abundant grace and become the recipient of the favors of the Forgiving Lord.

1 ای بنده ثابت حق الحمد لله در امر مستقیمی و متمسک بميثاق شديد از تعرض و توهين معلم غافل محزون و مأیوس و ذاهل مشو در قرون اولی ملاحظه نما که حواریین مسیح را چه قدر شتمات و ملامت نمودند و آزار و اذیت کردند و محض تعصب دینی سلب اموال و قتل روا داشتند و نهایت ظلم و جفا دریغ نمودند حال نیز همان دستگاه است لهذا صبور باش و غیور شکور باش و وقور تا فیض موفور یابی و مظهر الطاف رب غفور گردی

- 2 According to the teacher's requirement, accept the eighth grade position as well - it will do no harm. Through the bounty and gift of the Forgiving Lord, I hope that the honored mother may be immersed in the sea of forgiveness and that the honored wife may find stability and order.

2 بحسب تکلیف معلم طبقه هشتم را نیز قبول نما ضرر ندارد از فضل و موهبت حضرت پروردگار آمرزگار امیدوارم که والده محترمه در بحر غفران مستغرق گردد و حرم محترمه سر و سامان یابد

- 3 And upon you be the Most Glorious Glory!

3 و علیک البهاء الأبهی

MSBH10.144

AB12488*To: Qalami, Radiyyih daughter of Asadullah Isfahani, in Kurdistan**Date: 1909-Jul-20*

- 1 O thou who art firm in faith!
- 2 Thy letter was read, and thy desire is worthy of praise and deserving of the bounties of the Lord of creation. Through the grace of the Manifest Light, it is hoped that thy dear husband may open his eyes, attain a hearing ear, behold the greatest signs, and hearken to the call of the Most Glorious Beauty.
- 3 Associate with him with the utmost love, sincerity, obedience and kindness, and transform him through goodly character, detachment, attraction and devotion unto God. I swear by the

1 ای مؤمنه موقنه

2 نامه تو قرائت گردید و آرزوی تو سزاوار ستایش است و شایان شمول بالطاف خداوند آفرینش از فضل نور مبین امید چنین است که جناب قرین دیده بگشاید و اذن و اعیه بیابد و مشاهده آیات کبری کند و استماع ندای جمال ابهی نماید

3 شما با او بنهایت محبت و خلوص و اطاعت و رأفت مانوس گردید و بحسن اخلاق و انقطاع

Ancient Beauty, may my spirit be sacrificed for His loved ones,
that pure intention and righteous deeds influence stones and
rocks, how much more the hearts and souls!

و انجذاب و بتل الى الله او را منقلب نماييد
قسم به جمال قدم روحى لأحبائه الفداء كه يت
خالص و عمل مبرور در اجار و صخور تأثير نمايد
تا چه رسد بقلوب و نفوس

4 Upon thee be the Most Glorious Glory!

و عليك البهاء الأبهى 4

INBA85:039

AB07840

Date: 1909-Jul-20

Praise be to God! The Convention of the delegates for the Mashriqu'l-Adhkar was held in perfect order and the members assembled in that spiritual meeting with radiant faces, heavenly hearts, merciful spirits and the glad tidings of the Kingdom, and consulted and deliberated respecting the founding of the Mashriqu'l-Adhkar.

Although hereafter thousands of Mashriqu'l-Adhkars will be founded, yet as this Mashriqu'l-Adhkar is the first divine Institute in America, therefore, it is very important and its results and fruits are endless. Soon will some of its results become known and evident.

In brief, the delegates who congregated in that lordly assemblage and engaged in the service of the divine Kingdom must give thanks night and day, for they were thus aided and confirmed and left a foot-print, of which eternity is an inherent quality.

Although the importance of this divine Institute is not very evident now, yet in the future it will be clear and plain as the sun.

SW_v06#17 p.137-138

AB00943

To: Muhammad Ali Khan Baha'i, in Tihiran

Date: 1909-Jul-21

- 1 O steadfast one in the Covenant! Your letter was received. There is no time for a detailed reply so I will write briefly.

1 ای ثابت بر پیمان نامه شما رسید فرصت جواب مفصل نیست مختصر جواب مرقوم میشود
- 2 The matter of the Tarbiyat School is of utmost importance. It is absolutely incumbent upon all the friends of God to serve that school. This is the first school that the friends have established in Iran, and all peoples know that it belongs to the friends. Negligence and carelessness in its affairs is an insult to the Cause of God. Therefore all must give extraordinary importance to the Tarbiyat School and strive through every means - through sound opinions, sufficient resolve, ample assistance, and constant encouragement and urging. In brief, it is the wish of this servant that this school may gradually excel all the schools in the world. Consider then how important it is.

2 مسئله مدرسه تربیت نهایت اهمیت دارد بر جمیع یاران الهی فرض قطعی است که بآن مدرسه خدمت نمایند این اول مدرسه نیست که یاران در ایران تأسیس نمودند و جمیع اقوام میدانند که تعلق یاران دارد مسامحه و مساهله در امور آن توهین امر الله است لهذا باید کل مدرسه تربیت را اهمیت فوق العاده دهند و بهر وسیله از آراء صائبه و هم کافیه واعانت وافیه و تشویق و تحریصات دائمه همت نمایند مختصر اینست آرزوی این عبد چنانست که آن مدرسه بتدریج از جمیع مدارس عالم ممتاز گردد دیگر ملاحظه فرمائید که چه قدر اهمیت دارد
- 3 I specifically chose Jinab Aqa Mirza Azizu'llah Khan and told him to return from Paris to the pillars of the school, inquire about his duties, and act accordingly. The resignation of Jinab Doctor Muhammad Khan from the school's presidency caused concern.

3 جناب آقا میرزا عزیزالله خان را مخصوص [اختیار] نمودم و گفتم که از پاریس مراجعت باریکان مدرسه نماید و تکلیف خویش را سؤال کند و بموجب آن عمل نماید استعفاى جناب دکتر محمد خان از ریاست مدرسه سبب تفکر شد
- 4 Regarding the interference of neighboring powers in Iran's affairs that you wrote about - time and again it has flowed from the Pen of the Covenant that government and nation must mix like honey and milk, otherwise it will become an arena for others to prance about and both sides will regret it. But alas, alas, neither side listened and they brought matters to this dangerous point. If the ear is your ear and the lament is my lament... "And whenever I called them that You might forgive them, they put their fingers in their ears and wrapped themselves in their garments and persisted and were arrogant with great arrogance." We ask God for awakening and alertness from this deep sleep, that they may perhaps become aware of how they have been negligent and have corrupted and caused corruption, until this dust has been stirred up in all regions. Soon they will regret what they have done and bite their fingers in sorrow for what they have done, and they will take refuge in mountain peaks for having made Iran ablaze with fires. Evil is what they have done.

4 در خصوص مداخله دول متجاوره در امور ایران مرقوم نموده بودید بکرات و مرات از کلک میثاق صادر که باید دولت و ملت مانند شهد و شیر آمیخته گردند والا میدان جولان دیگران گردد و هر دو طرف پشیمان شوند ولی هیات هیات که طرفین استماع ننمودند و کار را بلین مرکز پرخطر رساندند گوش اگر گوش تو وناله اگر ناله من و آئی کلبا دعوتهم لتغفر لهم جعلوا اصابعهم فی آذانهم و استغشوا ثیابهم و اصرّوا و استکبروا استکباراً نسل الله الاستیقاظ و الأتباء من هذا النوم الشدید لعلهم ینتبهون بما فرطوا و فسدوا و افسدوا حتّی ارتفع هذا الغبار المثار فی کلّ الأقطار فسوف یندمون بما فعلوا و یعضّون علی اصابعهم اسفاً علی ما فعلوا ویأوون

الى قلل الجبال بما جعلوا ايران تضطرم فيه النيران
فبئس ما فعلوا

- 5 Regarding the women's gatherings that you wrote about - certainly give importance to this matter as well and exert the utmost effort and striving, and know with certainty that eventually it will bear fruit. This matter is very important, and when it is properly realized, such distinguished women will be trained in it that with eloquent speech and persuasive expression they will astound the world and render the eloquent ones of East and West silent and speechless. Today in the West, women have surpassed men. They call souls to the extended shade, and with eloquent speech, persuasive proof and novel evidence they loose their tongues.

5 در خصوص محافل نساء مرقوم نموده بودید البته در اینخصوص نیز اهمیت داده نهایت سعی و کوشش را بجری دارید و یقین بدانید که عاقبت ثمر حاصل گردد و این قضیه بسیار اهمیت دارد و چون چنانکه باید و شاید تحقق یابد مخدراتی در آن تربیت شوند که بنطق فصیح و بیانی بلیغ جهانیانرا بحیرت اندازند و فصحاى شرق و غرب را صامت و ساکت کنند الیوم در غرب اناث سبقت بر رجال دارند نفوس را بظل ممدود خوانند و بنطق فصیح و برهانی بلیغ و دلیلی جدید زبان بگشایند

- 6 And upon you be the Most Glorious Glory.

6 و عليك البهاء الأبهى

SW_v01#05 p.003x, CHU.067a, EGBBF.095-096x, BLO_PT#011ax

TRZ1.507, MSHR4.388-389, DMSB.020

AB01396

To: Wife of Aqa Muhammad Sadiq et al., in Ishqabad

Date: 1909-Jul-21

- 1 O ye two assured believers! In this mortal world certain matters come to pass which outwardly are the cause of surging waves of sorrow, yet therein lies hidden a wisdom whereat the wise stand perplexed and bewildered. This is naught but a wisdom concealed from all eyes. Though the event that hath transpired is the source of utmost grief to you, yet ye must remain firm-footed and, through the power of faith and certitude, show forth steadfastness and bear it with patience. For every soul firm in the Covenant is patient, zealous and grateful, and midst the billows of trials remains thankful and joyous. In truth, I was more affected and sorrowful than you, yet when I gained some awareness of its consummate wisdom, I therefore opened my tongue at the threshold of the Most Holy Kingdom of Abha in this prayer:

1 ای دو مؤمن موقن اموری در اینجهان فانی ظهور و بروز نماید که بظاهر سبب هیجان امواج احزانست ولی حکمتی در آن پنهان عقلا در آن ذاهل و حیران لیس ذلک الا من حکمة خفیة عن الأنظار امری که واقع گردید هرچند شما را مورث نهایت احزانست ولی باید قدم ثابت نمائید و یقوت ایمان و ایقان مقاومت کنید و صبر و تحمل نمائید زیرا هر ثابت بر میثاق صبور است غیور است شکور است و در بین امواج بلایا ممنون و مسرور است فی الحقیقه من بیش از شما متأثر شدم و متحسر گشتم ولی چون از حکمت بالغه قدری اطلاع حاصل شد لهذا بدرگاه احدیت ملکوت ابهی زبان گشودم و این مناجات نمودم

- 2 My God, my God! Thou seest me standing at Thy sacred threshold, supplicating Thee and humbled before Thy door. I call upon Thee with my spirit and my heart, and commune

2 الهی الهی ترانی قائماً فی عتبة قدسک مبتهلاً الیک متذللاً باباک و ادعوک بروحی و فؤادی و اناجیک بقلبی و لسانی و اقول الهی الهی ان

with Thee with my soul and my tongue, saying: My God, my God! Verily Thy servant Husayn hath fallen into an affliction at which the peoples of both East and West are dismayed, and hath been tried with a trial that bringeth sorrow to his parents, nay, that grieveth the hearts of all who love him, even from the farthest lands of East and West, causing tears to flow from every eye. O Lord! Hold him not to account for having drunk the cup of doom, and treat him only with Thy grace and bounty toward all humanity. Lord! We are all sinners; forgive us our sins. We are all naked; clothe us in the garments of forgiveness and lift from us our troubles. Lord! Look not upon our deeds, but make our hopes to prosper - these being the sign of Thy forgiveness resplendent with light, whereby darkness is dispelled, sins are effaced, and illnesses are healed. Lord! Have mercy on Husayn's parents and pour forth patience upon them, that this wound may be bound up and this malady cured, and their hearts be assured through Thy pardon and forgiveness of all who are under heaven. Verily Thou art the All-Bountiful, verily Thou art the All-Glorious, verily Thou art the All-Merciful, the Most Compassionate.

- 3 O handmaid and servant of God! In this supreme calamity 'Abdu'l-Baha shares your grief. Therefore be not sorrowful or heavy-hearted, for that youth is now immersed in the ocean of forgiveness and pardoned of all transgression. The Lord God is forgiving and kind. Though he was bereft in this world, God willing in that other world he shall be abundantly blessed.

- 4 Upon you both be the Most Glorious Glory.

عبدك حسين قد وقع في بلاء فزع منه اهل
الخائفين و افتتن افتتانا يورث الأحران للأبين
بل يتكدر به افتدة كل محب له و لو تئات
الأوطان في المشرقين و تذرف به الدموع من
كل عين رب لا تؤاخذ به بما تجرع كأس الردى و
لاتعامله الا بفضلك و جودك على الورى رب
كلنا خطاة فاغفر لنا الذنوب و كلنا عراة البسنا
حلل العفو و اكشف عنا الكروب رب لا تنظر
الى الأعمال و يسر لنا الآمال و هى آية غفرانك
المتجلىة بالأنوار ينجلي بها الظلام و يحى بها الآثام
و يشفى بها الأسقام رب ارحم أبوى الحسين
و افرغ لهما الصبر حتى يتضمدا ذلك الجرح و
يداوى تلك الداء و يطمنن قلوبهما بعفوك و
غفرانك عن الأرقاء أنك انت الكريم أنك
انت العظيم أنك انت الرحمن الرحيم

3 ای بنده و کنیز حق در این مصیبت کبری
عبدالبهاء شریک و سهم شماسست لهذا محزون و
دلخون مباشید زیرا آن جوان مستغرق دریای
غفران گشت و معفو از جمیع عصیان و
حضرت پروردگار آمرزنده و مهربان اگر از
اینها بی نصیب بود انشاء الله در اینجا با بهره
و نصیب شود

4 علیکما البهاء الأبهی

BSHN.140.116, BSHN.144.116, MHT2.140

AB06698

To: Muhammad Hashim Kashani, in Tihiran

Date: 1909-Jul-21

- 1 O thou who art firm in the Covenant! Thy letter was received and carefully read. Praise be to God that thou art firm in the Covenant and art sacrificing thy life in the path of the Blessed Beauty. Time is short so I write a brief reply.

1 ای ثابت بر پیمان نامه شما رسید و بدقت ملاحظه
گردید حمد کن خدا را که بر میثاق مستقیمی و
در سبیل جمال مبارک جانفشانی مینمائی فرصت
نیست مختصر جواب مرقوم میشود

- 2 The covenant mentioned in the Hidden Words is that Covenant and Testament which was established by the Supreme Pen in the blessed spot of Faran of the love of God, the Dome of Time. And the people of the eternal realm and the Supreme Concourse are those souls who are firm in the Covenant, while all others who follow self and desire are wavering.
- 3 This is a brief answer - reflect upon it so thou mayest comprehend the reality of this utterance. And upon thee be the Most Glorious Glory.

2 عهدیکه در کلمات مکنونه مذکور آن عهد و میثاق است که در بقعه مبارکه فاران محبت الله قبة الزمان باثر قلم اعلی واقع گردید و اهل مدین بقا و ملأ اعلی نفوسی هستند که ثابت بر میثاقند و ماعدای آنان متزلزل اهل نفس و هوی

3 این مختصر جوابست دیگر تو تفکر در آن نما تا بحقیقت بیان پی بری و علیک الهاء الأبی

INBA17:004, MKT8.053b, MUH3.108,
YMM.278x, YMM.372x

AB09280

To: Family of Isfandiyar Mihraban et al., in Bombay

Date: 1909-Jul-21

- 1 O Lord! Two servants of Thy threshold, Isfandiyar Mihraban and Rustam Tirandaz, have hastened to the world of mystery, have freed themselves from the realm of nothingness and taken flight to the celestial world of being.
- 2 O Forgiver of every sinner! Through Thy pardon and forgiveness, bestow upon them abundant favors, grant them freely of Thy bounty, exalt these two dear servants in Thy Kingdom, and treat them in a manner worthy of Thy grace.
- 3 Thou art the Bestower, the Giver, the Kind.

1 ای پروردگار دو بنده درگاه اسفندیار مهربان و رستم تیرانداز بجهان راز شتافتند از عالم نیستی بیزار گشتند و بعالم هستی آسمانی پرواز نمودند

2 ای آمرزگار هر گناه کار به عفو و بخشش سزاوار الطاف شایان فرما بخشش رایگان کن این دو بنده عزیز را در ملکوت بزرگوار فرما و بآنچه لایق عنایت تو است رفتار کن

3 تویی بخشنده و دهنده و مهربان

YARP2.571 p.407

AB09774

To: Aqa Ghulam Husayn

Date: 1909-Jul-21

- 1 O my God, my God! This is Thy patient servant and Thy zealous bondsman who hath plunged into the seas of joy when he was gladdened by the holy fragrances which have encompassed all regions on this Day of Resurrection.

1 الهی الهی هذا عبدک الصبور و رقیقک الغیور خاض فی بحور السور عندما استبشر بنفحات قدسک الّتی احاطت الآفاق فی یوم النشور

- 2 O Lord! Make firm his steps in Thy Ancient Covenant, expand his breast through the outpouring of manifest light, and inspire him to chant Thy verses and establish Thy clear proofs amongst all peoples.
- 2 رَبِّ ثَبِّتْ أَقْدَامَهُ عَلَى الْعَهْدِ الْقَدِيمِ وَاشْرَحْ صَدْرَهُ بِفَيْضِ النُّورِ الْمُبِينِ وَاهْمِهِ تَرْتِيلَ آيَاتِكَ وَاقَامَةَ بَيْنَاتِكَ بَيْنَ الْعَالَمِينَ
- 3 Verily, Thou art the Generous, the All-Merciful, the Compassionate.
- 3 أَنْكَ أَنْتَ الْكَرِيمُ الرَّحْمَنُ الرَّحِيمُ

INBA17:014

AB06146

To: Muhtashim, in Tihiran

Date: 1909-Jul-22

O thou who art firm in the Covenant! Although until now manifold signs of faith and certitude have been evident from thee, and clear proofs of steadfastness and firmness in the Covenant have been manifest, and divine bounties and confirmations have been continually sought - now, praise be to God, thou hast shown the utmost effort, generosity and nobility of character in this matter, purely for the good-pleasure of God. This hath brought the greatest satisfaction and contentment, for certain difficulties had arisen which have now been resolved through the endeavors of the friends. Know thou that this effort was like the sowing of a seed that shall yield a bountiful harvest. As mentioned in the Qur'an: "like a grain which groweth seven ears, in every ear a hundred grains" - so shall it be. Ere long, praiseworthy results and acceptable effects of this deed shall become evident and manifest....

ای ثابت بر پیمان هر چند تا بحال آثار ایمان و ابقان از آنحضرت ظاهر و دلائل ثبوت و رسوخ بر پیمان واضح و باهر و از فضل و موهبت الهیه دمبدم طلب تأیید و توفیق میگردد حال الحمد لله مجرد بجهت رضای الهی در امر معهود نهایت همت و سماحت و علویت فطرت ظاهر و مشهود نمودید از این قضیه غایت ممنونیت و خوشنودی حاصل گردید زیرا مشکلاتی چند حاصل گشته بود حال بهمت یاران انحلال یافت و هیچ بدانید که این همت مانند تخم افشانی بود که سبب برکت خرمن گردد و در قرآن میفرماید کُتِبَ انْتَبِ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةُ حَبَّةٍ خَوَاهِدَ گشت عنقریب نتایج مدوحه و آثار مقبولهائی از این عمل ظاهر و مشهود خواهد گردید....

MMK6#064x

AB12884

To: Hippolyte Dreyfus-Barney, in Paris

Date: 1909-Jul-24

- 1 O thou who art steadfast in the Covenant! The family of the late Jibran Effendi Şasi [Gabriel Sacy] are in Paris, and I have heard that some amongst them are sick and feeble, afflicted as they are with consumption. It is known that, during the days of his life, that departed soul exerted the utmost endeavor in showing love to the friends. A true believer was he, and firm in his certitude; staunch was he, and steadfast. When he ascended, he left behind a wife and children as a trust and memento. Now that they have fallen into distress, it behooveth every one of the friends and the handmaids of the Merciful to strive, as much as possible, to render them aid. As for myself, since in these days I am occupied with assisting those who have survived the martyrs of Yazd, the remnants of those slain in Nayriz, and the homeless ones who have set out for Sarvistan, I am unable to help personally. In spite of this fact, twenty-five pounds have been secured and prepared for them. These funds will be sent; do thou deliver them.

- 2 Write thou concerning the circumstances of that maidservant of Baha, Miss [Laura] Barney. It appeareth that she hath gone to America. Perchance if she had been in Paris, she would have rendered some aid to the family of the late Jibran [Gabriel].

ADMS#386

1 ای ثابت بر پیمان عائلۀ جبران افندی صاصی در پاریس موجود، و از قرار مسموع، بعضی مریض و ناتوان و مسلول. این معلوم است که آن مرحوم در ایام حیات نهایت همت در محبت با یاران مبذول داشت. مؤمن بود و موقن، مستقیم بود و ثابت. چون صعود فرمود، عیال و اطفالی امانت و یادگار گذاشت. حال، چون پریشان شده اند، باید هر یک از یاران و اماء رحمان بر اعانت ایشان به قدر امکان بکوشند. من چون این ایام به اعانت بازماندگان شهدای یزد و بازماندگان شهدای نیریز و آوارگان به سوی سرستان مشغولم، اعانتی نتوانم. مع ذلک، بیست و پنج لیره تهیه و تدارک گشت. ارسال می گردد؛ برسانید.

2 از احوالات امة البهاء، مس بارنی، مرقوم نمائید. از قرار معلوم، به امریکا رفته. شاید اگر در پاریس بود، معاونتی از عائلۀ مرحوم جبران می نمود. و علیکم البهاء الأبّی.

ADMS#386

AB00503

To: Arjumand, Rahim son of Khalil Tabib et al., in Tihiran

Date: 1909-Jul-25

- 1 O God! O Thou Who hast strengthened the pens of the most learned with the scratching of the Supreme Pen, they have heard that scratching with attentive ears and illumined hearts. Through their attentiveness, divine inspirations were stirred in their breasts, and indubitable signs were revealed in their hearts. Their eyes were gladdened by beholding the traces, and their souls were assured by witnessing the lights. They arose to speak with most wondrous exposition, presented proofs and

1 اللهم یا من آید اقلام الأعلام بصیر من القلم الأعلى فاستمعوا ذلک الصّیر بآذان واعیه و قلوب مستنیره فانبعث باصغائهم فی صدورهم الهامات غیبیه فانکشفتم فی افتدّتهم آیات لاریبیه و قرّت اعینهم بملاحظة الآثار و اطمئنّت نفوسهم بمشاهدة الأنوار فقاموا علی

evidence, lifted the veil from the eyes of the notables, called all to the sacred and firmly-established fold, guided people to the fountain of living waters, and directed them to the great attainment and manifest bounty in this witnessed day and praised age.

البیان بابدع التّبیان و ینوّا الحجج و البرهان و کشفوا الغطاء عن اعین الأعیان و دعوا الكلّ الی الحظیرة المقدسة الرّصینة البیان و هدوا الناس الی معین ماء الحیوان و دلوهم الی الفوز العظیم و الفیض المبین فی هذا الیوم المشهود و العصر المحمود

- 2 My Lord! Make these the trustees of Thy mysteries, the stars in the horizon of Thy traces, the lamps of guidance and brilliant lights who call out in Thy name among mankind and guide all to the path of righteousness. May floods of knowledge flow from them and may they illuminate the heights of the dawning places of ancient traces in ages past. My Lord! Make these disciples mighty in Thy Kingdom, guardians of Thy verses, emissaries of Thy Book, and the righteous among Thy creation. They learn the arts in obedience to Thy command and derive the lights of knowledge from the niche of Thy knowledge, illumined by the lights of mysteries from the lamps of Thy knowledge. My Lord! Make these disciples the teachers of Thy loved ones, the dawning places of Thy favors, the rising points of Thy mysteries, the settings of Thy stars, and the descending places of the angels of Thy inspiration. Verily, Thou art the Powerful, the Mighty, the Glorious, the Beloved.

2 ربّ اجعل هؤلاء امناء اسرارک و نجوم افق آثارک و سرج الهدی و المصابیح النوراء ینادون باسمک بین الوری و یرشدون الكلّ الی سبیل التقوی یندفع منهم سیول العرفان و ینجلی بهم طول مطالع الآثار فی القرون الأولى و الأعصار الّتی مضت فی غابر الأزمان ربّ اجعل هؤلاء التلامذة اعزّة فی ملکوتک و حفظة آیاتک و سفرة کتابک و برة خلقک یتعلّمون الفنون اطاعة لأمرک و یرشدون انوار العلوم من مشکاة معرفتک یرشدون بانوار الأسرار من مصابیح معرفتک ربّ اجعل هؤلاء التلامذة اساتذة احبابک و مشارق الطافک و مطالع اسرارک و مواقع نجومک و مهابط ملائکة الهامک انک انت القویّ المقتدر العزیز المحبوب

- 3 O two disciples of that cherished person! The treatise you had written was reviewed. In some places a word was added, which is this: The traces of the Prophets and the great events of the chosen ones must either all be given true meanings or must be plainly narrated according to their outward sense. In both cases the exposition is proof and manifestation of knowledge and understanding. But if we interpret some literally and some allegorically through hints, the foundation of teaching is disturbed. It was noticed that those dear friends have narrated the events of His Holiness Moses in plain language without interpretation, while they have interpreted all the proofs of His Holiness the Spirit (Christ) allegorically with spiritual meanings. Either both should be explained literally or both should be explained and interpreted with true meanings.

3 ای دو تلمیذ آتشخص عزیز رسالهئی که مرقوم نموده بودید ملاحظه گردید در بعضی مواقع کلمهئی علاوه گشت و آن اینست آثار انبیا و وقایع عظیمه اصفیا یا باید جمیع را معانی حقیقی نمود و یا باید بصریح عبارت بحسب ظاهر حکایت کرد در هر دو صورت بیان برهانست و ظهور علم و عرفان ولی اگر بعضی را بظاهر تفسیر کنیم و بعضی را بتلویح تأویل نائیم اساس تبلیغ برهم خورد ملاحظه شد که آن یاران مهربان وقایع حضرت کلیم را بعبارت صریح بدون تأویل بیان نموده اند و اما براهین حضرت روح را جمیع به تأویل و بیان معانی روحانی پرداخته اند یا باید هر دو را بظاهر بیان کرد و یا باید هر دو را معانی حقیقی شرح و تفسیر داد

- 4 This point is very important in the treatise. For example, if we say that the raising of the dead in the time of His Holiness the Spirit meant eternal life, then we should also consider the deliverance of Israel from the sea and the drowning of Pharaoh's people as the salvation of the Israelites from the seas of error and the drowning of the Copts in the ocean of ignorance. That is, either both should be interpreted allegorically or both

4 این نکته در رساله بسیار اهمیت دارد مثلاً اگر گوئیم که احیاء موتی در زمان حضرت روح عبارت از حیات ابدیه بود خلاصی اسرائیل از بحر و استغراق ملأ فرعون را نیز عبارت از نجات اسرائیلیان از بحر ضلالت و استغراق قبطیان در دریای جهالت دانیم یعنی هر دو را باید

should be explained literally. The exposition should be such that objectors have no grounds for protest, otherwise satisfaction will not be achieved, the light of guidance will not shine forth, and divine proof will not become manifest and evident. This servant, in complete humility at the Sacred Threshold of the Most Glorious Beauty, with face in the dust, with weeping eyes and burning heart, will supplicate and pray on your behalf, and the results of this humility and brokenness will surely become manifest and evident. And upon you both be the Most Glorious Glory.

5 He is God!

6 The Jewish scholars do not acknowledge the miracles of Christ, and likewise the Christian scholars do not acknowledge the miracles of the Prophet [Muhammad], and similarly the European philosophers and natural historians deny the miracles of Moses, and each raise various objections, especially the European philosophers who have published many works on this subject. Therefore, either all must be taken literally and decisive proof established for their occurrence and manifestation, or all must be interpreted allegorically. Thus, a few words were added to the treatise.

تأویل نمود و یا هر دو را بظاهر تفسیر کرد بیان
باید چنان باشد که مدعیانرا اعتراض نماند و الا
قناعت حاصل نگردد و نور هدایت ندرخشد و
برهان الهی ظاهر و عیان نگردد و این بعد در کمال
عجز در عتبه مقدسه جمال ابری روی بر خاک
نهاده با چشمی گریان و قلبی سوزان در حق شما
انابه و دعا خواهم کرد و نتایج این تذلل و انکسار
البته ظاهر و آشکار گردد و علیکم البهاء الأبهی
ع ع

5 هو الله

6 علماء اسرائیل معترف بمعجزات حضرت
مسیح نیستند و همچنین علمای مسیحی معترف
بمعجزات حضرت رسول نه و همچنین فلاسفه
اروپ و مورخین طبیعی منکر معجزات حضرت
کلیم و هریک شبهاتی ایراد نمایند علی الخصوص
فلاسفه اروپ که در اینخصوص تألیف بسیار
طبع و نشر نموده اند پس باید یا کل را بظاهر
گرفت و اقامه دلیل قاطع بر وقوع و صدور
نمود و یا آنکه کل را تأویل کرد لهذا در رساله
چند کلمه اضافه شد

MKT9.007

AB02223

To: Mountfort Mills

Date: 1909-Jul-25

The founding of these spiritual meetings is purely for the purpose of teaching; but, as the Mashreq'Ul Azkar is not yet founded, therefore in the spiritual meetings verses are chanted, supplications and communes offered and discourses delivered. However, when the Mashreq'Ul Azkar is organized the spiritual meetings will be devoted especially to teaching, and the place of worship will become focalized in the Mashreq'Ul Azkar.

SW_v13#10 p.276x

AB07911*To: Shah Siyavash Miharigan (Yazd) et al.**Date: 1909-Jul-25*

O ye servants and handmaidens of God! For thousands of years and months the pure-hearted ones waited expectantly for the dawning of the Sun of Truth, yet this most great bounty was bestowed upon the Zoroastrian friends in these times. "He singles out for His mercy whomsoever He pleaseth." Therefore must ye arise day and night in thanksgiving to the All-Merciful Lord that He hath kindled such a lamp in the assemblage of the Parsees and caused such a sun to dawn from the Orient of the Iranians. His is the grace and His is the bounty, and upon you be the glory, O loved ones of the All-Merciful in this promised Day!

ای بندگان و کنیزان الهی هزاران سال و ماه بود
که پاکان منتظر اشراق شمس حقیقت بودند ولی
اینوهیت کبری شامل حال یاران پارسی در این
اوقات گردید بختص برحمته من یشاء پس باید
روز و شب بشکرانه رب مهربان قیام نمائید که
در انجمن پارسیان چنین شمع افروخت و از خاور
ایرانیان چنین آفتابی اشراق فرمود له الفضل و له
الجود و علیکم البهاء یا احباء الرحمن فی هذا اليوم
الموعود

YARP2.187 p.184

AB08173*To: Wife of Haji Husayn the martyr**Date: 1909-Jul-25*

O handmaiden of the Most Glorious Beauty! That candle of the martyrs received the grace of divine manifestation from the Most Great Court and attained the honor of presence in the Abha Kingdom. During his lifetime he arose to serve those near the Divine Threshold and was confirmed in servitude at the Sacred Court. You who are the honored spouse of that pure soul should live according to his way and conduct so that you may become the cause of his joy and delight in the eternal world. And upon you be the Most Glorious Glory.

ای کنیز جمال ابهی آنشمع شهدا فیض تجلی
از ساحت کبریا گرفت و بشرف حضور در
ملکوت ابهی مشول یافت در مدت زندگانی
بخدمت مقربین درگاه کبریا قیام داشت و
عبودیت آستان مقدس مؤید تو قرینه محترمه
آن پاک جانی باید بر روش و سلوک او زندگانی
نمائی تا سبب روح و ریحان او در جهان
جاودانی گردی و علیک البهاء الأبهی

MKT5.098

AB12015*To: Mathilde Forster, in Stuttgart**Date: 1909-Jul-25*

- 1 O seeker after confirmation! Since thy dear child is taking his examinations, my fervent wish at the divine Threshold is that, by the grace and favour of God, he may meet with success, and that in the future he may go on to study agriculture and master its various branches, practical and theoretical.
- 2 Agriculture is a noble science and, should thy son become proficient in this field, he will become a means of providing for the comfort of untold numbers of people.

BRL_SOCIAL/#204x

1 ای طالب تأیید چون طفل عزیزت را امتحان کنند از درگاه الهی رجا نمائیم که موفق و مؤید گردد و در مستقبل تحصیل علوم و فنون زراعت نماید

2 فنّ زراعت علم جلیل است اگر مهارت یابد سبب راحت جمعی غفیر گردد و علیک البهاء الأبهی

BRL_DAK#0420

AB00950*To: Rafsanjani, Mirza Ali Akbar et al., in Shiraz**Date: 1909-Jul-26*

- 1 O my two faithful friends! Your detailed letter arrived and its contents were understood. My heart and soul cried out to the heavens that such severe oppression occurred and blessed souls were martyred. The beasts opened their claws and sharpened their teeth, the wolves began to prowl, and the fierce predators attacked. They stained those blessed souls' faces and hair with their pure blood, tested arrow and spear, unleashed the hand of rebellion and enmity, and spilled those pure souls' blood upon the earth. The ravening wolves have no occupation save tearing apart the divine sheep, and the outcast dogs no work but shedding the blood of the spiritual gazelles. But the birds of the garden of inner meanings soared to the divine realm through the supreme martyrdom, and the gazelles of the wilderness of God's love hastened to the land of unity through sacrifice. The dove of sanctification flies to the gardens of the Kingdom, and the star of divine unity rises from the horizon of detachment, and ever does the protection of grace arrive, and the orator of the love of God proclaims this address:

1 ای دو یار باوفای من نامه مفصل شما رسید مضمون مفهوم گردید و آه و فغان دل و جان بعنان آسمان رسید که چنین ظلمی شدید واقع گشت و نفوس مبارکی شهید شدند درندگان پنجه گشودند و دندان تیز نمودند گرگان بجولان آمدند و سباع ضاریه هجوم نمودند و آن نفوس مبارکه را روی و موی بخون پاک پیالودند تیر و سنان آزمودند و دست طغیان و عدوان گشودند و آن جانهای پاک را خون بر روی خاک ریختند ذئاب کاسره را کاری جز درندگی اغنام الهی نه و کلاب خاسره را شغلی جز سفک دماء غزالان رحمانی نه ولی طيور حقیقه معانی بسبب شهادت کیری بجهان الهی پرواز نمودند و غزالان صحرائی محبت الله بوسیله فدا بر وحدت شتافتند حمامه تقدیس بحدائق ملکوت طیران نماید و ستاره توحید از افق تجرید طلوع نماید و همواره بدرقه عنایت رسد و خطیب محبت الله بخطاب فرماید

2 گر خیال جان همی هستت بدل اینجا میا

- 2 "If you harbor thoughts of life within your heart, come not here;
- 3 But if you'll sacrifice both heart and soul, then come and bring them too.
- 4 This is the way's custom, if union with Baha you seek;
- 5 If you're not fit for this path, stay far and bring no trouble."
- 6 The wisdom of the Nayriz sacrifice has been written in a letter, therefore a copy is being sent so you may review it and spread it among the friends. And for the expenses of the martyrs' survivors and the Nayriz refugees, one thousand tumans and something more is being sent via Baku. The utmost effort and endeavor was made until this amount was possible. And a complete detailed visitation tablet was written for the Nayriz martyrs which is enclosed - read it for the refugees and send it to the martyrs' survivors. Convey the most wondrous and glorious greetings to Jinab-i-Haji Muhammad Ali Za'ir and say you are in my thoughts and I remember you in my heart. Regarding the carpet you wish to send for the Most Exalted Shrine, you have permission. And upon you be the Most Glorious Beauty.
- 7 Convey this servant's utmost appreciation to Jinab-i-Aqa Haydar Ali Sarvestani and the friends in Sarvestan. They truly sacrificed themselves in service to the Nayriz refugees and emigrants on behalf of 'Abdu'l-Baha and became the cause of my joy and gladness. And convey the most wondrous and glorious greetings to Darvish Qurban'ali Arab. And I send most long-ing and glorious greetings to Jinab-i-Aqa Mirza Ahmad from the Nayriz emigrants and all the refugees. Those blessed souls are truly worthy of praise and deserving of the utmost love and worship. I am ever engaged in their remembrance and beseech infinite favors from the divine threshold. 'Abbas.
- 8 Please acknowledge receipt of this letter.
- 3 ورنهار جان و دل داری بیا و هم بیار
- 4 رسم ره اینست گر وصل بها داری طلب
- 5 ورنباشی مرد این ره دور شو زحمت میار
- 6 حکمت قربانی نیزیز را در نامه‌ئی مرقوم گردیده لهذا یک سواد ارسال میشود تا ملاحظه فرمائید و در میان یاران انتشار دهید و بجهت مصارف بازماندگان شهدا و آوارگان نیزیز بواسطهء بادکوبه هزار تومان و چیزی ارسال میگردد نهایت سعی و کوشش شد تا این مبلغ میسر گشت و زیارت مفصل مکمل بجهت شهداء نیزیز مرقوم شد در جوف است از برای آوارگان بخوانید و نزد بازماندگان شهدا بفرستید بجناب حاجی محمد علی زائر تکبیر ابداع ابهی ابلاغ دارید و بگوئید در نظری و بیادت قلوب مشغول فرشیکه میخواهی بجهت مقام اعلی ارسال داری مأذونی و علیک البهاء الأبهی
- 7 بجناب آقا حیدر علی سروستانی و احبابی سروستان نهایت ممنونیت اینعبد را ابلاغ دارید فیالحقیقه در خدمت مهاجرین آوارگان نیزیز بالنیابه از عبدالهء جانفشانی نمودند و سبب سرور و شادمانی من گردیدند و به درویش قربانعلی عرب تحیت ابداع ابهی ابلاغ دارید و جناب آقا میرزا احمد از مهاجرین نیزیز را با جمیع آوارگان نهایت اشتیاق تحیت ابداع ابهی میرسانم آن نفوس مبارک فیالحقیقه شایان ستایشند و سزاوار نهایت محبت و نیایش همواره بذکرشان مشغولم و از درگاه الهی طلب الطاف نامتناهی مینمایم ع
- 8 وصول این نامه را مرقوم نمائید

AMK.071-072, AYBY.425 #136, TRZ1.297

AB03452*To: Mary M Rabb, in Arleta, USA**Date: 1909-Jul-27*

- ¹ O thou who seekest the truth! Thy letter was received and the emotions of thy heart were known. Verily thou hast been attracted to the beauty of truth and art enchanted with the love of His knowledge and recognition. Nothing is more becoming to humankind than this, nothing leads to a greater beauty of perfection and grace than to be attracted to and love the truth. One must sacrifice one's all in seeking the truth and become evanescent in its path so that one might obtain a portion from this ocean and be enlightened by a ray from its sun. This is what befits the truly wise and the discerning.
- ² Thou hast asked a question regarding calamities and sufferings and wish to know whether these come from God or from man's own evil nature. Know verily that calamities are of two kinds: one is a divine test of human beings; the other is retribution for one's own actions. The kind, which is meant as a test, is a form of training and discipline for the soul; and that which is retributive is a divine chastisement.
- ³ A father or a teacher sometimes rewards children and sometimes punishes them. The purpose of his punishment is to train his children and is actually a form of mercy and kindness unto them. Although it appears as wrath yet in reality it is compassion. If it appears on the surface to involve hurt and pain inwardly it is sweet and refreshing water. Thus one must supplicate and implore God at all times that one may remain steadfast under tests and patient under calamities.

BSTW#298

¹ ای طالب حقیقت نامهء شما رسید و انجذابات قلبیه معلوم گردید فی الحقیقه مجذوب جمال حقیقی و مفتون علم و عرفان فی الحقیقه در عالم وجود بهیچ چیز تعلق نشاید و دلبستگی نباید مگر حقیقت که آن دلبريست در نهایت جمال و کمال باید در طلبش جانفشانی نمود و فانی شد تا از آن دریا نصیبی گرفت و از آن آفتاب پرتوی حاصل گردد اینست سزاوار دانایان و اینست لایق هوشمندان

² در خصوص بلایا و محن و مصائب سؤال نموده بودی که این از خداست یا منبعث از سیئات نفس انسان بدان بلایا بدو قسم است قسمی بجهت امتحانست و دیگری سزای اعمال آنچه بجهت امتحانست تربیت و تأدیب است و آنچه سزای اعمالست انتقام شدید است

³ پدر و معلم اطفال را گاهی بنوازند و گاهی بیازارند این آزار بجهت تربیت است و عین نوازش لطف محض است و عنایت صرف اگر بصورت قهر است ولی بحقیقت الطافست اگر بظاهر عذاب است ولی بیاطن عذب فراتست باری در هرصورت باید تضرع و زاری نمود و مناجات بدرگاه الهی کرد که در امتحان ثابت مانید و در بلایا صابر باشید و علیک البهاء الأبهی

MMK2#208 p.148

AB08453*Date: 1909-Jul-27*

Thou hast questioned concerning ordeals and difficulties and catastrophes: "Are these from God or the result of man's (own) evil deeds?"

Know thou that ordeals are of two kinds: One kind is for trial (to test the soul), and the other is punishment for actions. ("As a man soweth so shall he reap.") That which is for testing is educational and developmental and that which is the punishment of deeds is severe retribution.

The father and the teacher sometimes humor the children and then again discipline them. This discipline is for educational purposes and is indeed to give them true happiness; it is absolute kindness and true providence. Although in appearance it is wrath yet in reality it is kindness. Although outwardly it is an ordeal yet inwardly it is purifying water.

Verily, in both cases we must supplicate and implore and commune to the divine Threshold in order to be patient in ordeals.

SW_v08#18 p.235

AB01502*To: Abdu'l-Majid Furughi, in Tihiran**Date: 1909-Jul-28*

- 1 O herald of the mention of Truth! Your letter arrived and the details of the incident became known - that on the path that innocent one was stripped bare and became aware of the world of detachment. It is time to say: 1 ای منادی بذکر حقّ نامه رسید و تفصیل واقعه معلوم گردید که در راه آن بی گناه برهنه گردیده و از عالم تجرّد آگاه گشته دم آنست که بگوئی
- 2 "The time has come for me to become naked" 2 وقت آنست که من عریان شوم
- 3 To leave the body and become entirely soul" 3 جسم بگذارم سراسر جان شوم
- 4 In visiting the honored Ka'bah, by divine decree one must don the pilgrim garb. The people of interpretation say this is an allegory meaning that when all peoples, each with their own customs and manners, path and way, belief and religion, turn 4 در زیارت کعبه مکرمه بحکم الهی باید احرام بست ارباب تأویل گویند این کتّیه از آنست که جمیع طوائف هریک را آداب و رسوم و مسلک و مشربی و اعتقاد و مذهبی چون بمرکز

toward the center of reality, they must shed all these thoughts and occupations and different religions and nations' laws and rules, and put on the single-colored garment of sanctification - this is what the pilgrim garment symbolizes. Now with utmost respect the guides removed your cloak and robe and mantle until you were stripped bare and naked. This is the teaching for the people of truth and a clear and evident sign that the free must be stripped bare of every garment, meaning they must be freed from every bond and detached from every attachment.

حقیقت توجّه نمایند جمیع این افکار و مشاغل و مذاهب و ملل مختلفه قوانین و قواعد خویش را بریزند و قیص یکرنگ تقدیس بیوشند این احرام کلیه از آنست حال آنجناب را بکمال احترام راهبران نزع ردا و قبا و عبا نمودند تا برهنه و عریان گشتید ارباب حقیقت را این تعلیم است و اشاره واضح و مبین که باید آزادگان از هر لباسی برهنه و عریان باشند یعنی از هر قیدی رهائی یابند و از هر تعلقی بگذرند

5 "None may approach that well-belov'd Who harboreth his own desire;

5 سوی آندلبر نهوید هیچ دل با آرزو

6 None may embrace that beauteous form Who's burdened with his own attire!"

6 با چنان گلرخ نخسبد هیچکس با پیرهن

7 Surely you have taken sufficient and complete lesson from this sign and have become appropriately and properly bare of every garment. Blessed are you for this sign by which the hearts of the sincere ones become aware.

7 البته شما از این اشاره عبرت کافیء وافیه گرفته‌اید و چنانکه باید و شاید برهنه از هر قیصی گشته‌اید طوبی لک من هذه الاشارة التي ينتبه بها قلوب المخلصين

8 After the marriage agreement and its confirmation and public announcement - meaning formally informing friends and companions that the marriage of these two souls has been confirmed and established - no more than ninety-five days may pass before the consummation must take place and the two verses be recited and the dowry delivered. If it exceeds ninety-five days it is forbidden and disobedience to the Lord's command, though the contract is not invalidated. Whoever causes delay is responsible and subject to reproach and rebuke. Support, clothing and housing become established from the day of consummation.

8 بعد از قرار ازدواج و تحقق و اعلان آن در بین ناس رسماً یعنی به دوستان و یاران خویش و پیوند اخبار شود که ازدواج این دو نفس تحقق و تقرر یافت پس از آن نود و پنج روز بیشتر فاصله جائز نیست باید زفاف حاصل گردد و آیتین تلاوت شود و مهر تسلیم گردد اگر از نود و پنج روز بگذرد حرام است و عصیان امر پروردگار ولی عقد باطل نگردد هر کس سبب تأخیر گردد مسئول است و مؤاخذ و زجر و عتاب گردد و نفقه و کسوه و سکنی از یوم زفاف تقرر یابد

9 And upon you be the Most Glorious Glory.

9 و علیک البهاء الأبهی

AVK4.171.04x, MSHR4.039, MSBH5.234-

235x

AB11655

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

Date: 1909-Jul-28

- 1 O you who are firm in the Covenant! A letter to the friends in Taliqan was written and is enclosed; please deliver it. Jenab Aqa Shaykh Muhsin, the teacher, has arrived and arrangements will be made regarding him. The other travelers to Tehran have all arrived and are bowing down and prostrating at the Holy Threshold.

1 ای ثابت بر پیمان نامه‌ئی باحبّای طالقان مرقوم گردید در جوف است برسانید جناب آقا شیخ محسن معلّم وارد در خصوص ایشان قراری داده خواهد شد سائرین مسافرین طهران کلّ وارد و در آستان مقدّس ساجد و راکعند
- 2 Convey my utmost longing and most glorious greetings to Jenab Aqa Mirza Mehdi Safa and Jenab Aqa Mirza Habibullah. Those two friends who are close to the Divine Threshold have truly forsaken their own comfort and rest and, with complete detachment and attraction, have turned to the Abha Kingdom and traveled to the realms of the All-Merciful. They brought joy and delight to Taliqan and became the cause of spirituality and fragrance for the friends. Would that 'Abdu'l-Baha could serve these holy and pure souls in their travels and at home, for they diffuse the divine fragrances and chant the clear verses, and sacrifice their lives, possessions, honor, dignity and families in the path of the Blessed Beauty. Would that I were with them to achieve a great victory!

2 جناب آقا میرزا مهدی صفا و جناب آقا میرزا حبیب‌الله را از قبل من بکمال اشتیاق تحیت ابدع ابی ابلاغ دارید آن دو یار مقرب درگاه کبریا فی الحقیقه از راحت و آسایش خویش گذشتند و در کمال انقطاع و انجذاب بملکوت ابی توجه پدیدار رحمان نمودند طالقان را به وجد و طرب آوردند و یاران را سبب روح و ریحان گشتند ای کاش عبدالبهّاء در سفر و حضر خادم این نفوس مقدّسه مطهّره میگردید زیرا نشر نفعات کنند و ترتیل آیات بینات نمایند و در سبیل جمال مبارک جان و مال و عزّت و اعتبار و اهل و عیال فدا نمایند یا لیت کنت معهم فافوز فوزاً عظیماً
- 3 You wrote about the difficulty of affairs for the teachers. The state of Christ's apostles is known - when teachers live in utmost difficulty, it has a profound effect on seeking souls.

3 از عسرت امور مبلّغین مرقوم فرموده بودید حواریّین حضرت مسیح را حال معلومست چون نفوس مبلّغین در کمال عسرت گذرانند تأثیر شدید در نفوس طالبین حاصل گردد
- 4 Regarding what you wrote about Haji - a letter was sent to be delivered to him, but so far no news has been received. And regarding what you wrote about the nature of his journey - there is absolutely no information; it is mere speculation. You will be informed.

4 در خصوص حاجی مرقوم نموده بودید مکتوبی نزد ایشان ارسال شده بود که برسانند دیگر تا بحال هیچ خبری نرسیده و از کیفیت سفر ایشان مرقوم نموده بودید ابداً اطلاعی نیست صرف تصوّر است واقف خواهید شد
- 5 Regarding the matter of His Holiness Thamirih and Jenab Muhtasham, truly the divine friends have exerted their utmost effort and this case was resolved with complete joy and delight. This servant is extremely pleased with this matter. I hope the divine friends will always be assisted in solving difficulties, and it is certain that this service will be the cause of attaining divine bounty and blessing.

5 در قضیه حضرت ثمره و جناب محتشم فی الحقیقه احبّای الهی نهایت همّت مبذول داشته‌اند و این دعوا بکمال روح و ریحان فصل شد از این قضیه این عبد در نهایت سرور است امیدوارم که همواره احبّای الهی مؤید بر حل مشکلات گردند و یقین است که این خدمت سبب حصول فیض و برکت گردد

- 6 Regarding what you wrote about Ibn-i-Shahid, advice will be given after return from Europe. A letter was previously written and sent to Jenab Aqa Mirza Asadullah, the learned scholar.

6 بجناب ابن شهید در خصوصیکه مرقوم نموده بودید توصیه بعد از رجوع از اروپا خواهد گشت و بجناب آقا میرزا اسدالله عالم فاضل از پیش مکتوبی مرقوم گشت و ارسال گردید

- 7 And upon you be the Most Glorious Glory.

7 و علیک البهاء الأبهی

YIA.240

AB03355

To: *Mirza Aqa Tihrani, in Baku*

Date: 1909-Jul-28

- 1 O servant of the Abha Beauty! The letter which you had written to Jinab-i-Manshadi was noted. You had cried out and lamented about being without news. You are right, but since that true friend is situated in a corner and coming and going from those parts is entirely cut off, therefore it has happened that no news reaches that honored one, and this has become a cause of sorrow. This servant is occupied and familiar with remembering you at all times, and I beseech from the unbounded grace that the fragrances of the love of God may ever waft over the illumined heart of that true friend and become the cause of spiritual joy and gladness.

1 ای بندهء جمال ابهی نامهائی که بجناب منشادی مرقوم نموده بودی ملاحظه گشت از یخبوری فریاد و فغان فرموده بودی حق با شماست ولی چون آن یار حقیقی در گوشهائی واقع گشته و مرور و عبور از آنصفحات بکلی مقطوع لهذا چنین واقع شده که خبری بآنجناب نرسد و این اسباب احزان گردیده اینبعد در جمیع اوقات پیاد شما مشغول و مألوف و از فضل بمنتها مستدعی چنانم که نفعات محبت الله همواره بر قلب منیر آندوست حقیقی مرور نماید و سبب نشاط و انبساط روحانی گردد

- 2 Regarding what you wrote about the children, from the beginning children must be raised with divine education and ever be reminded of the remembrance of God so that the love of God may become fixed and established in their nature and mix with their milk. Now their mother is unaware, inevitably this must have an effect on them. You must, as much as possible, mention the mention of the All-Merciful in the presence of the children so that the fragrances of the love of God may influence their veins and arteries, and this servant will supplicate with utmost humility, submission, powerlessness and contrition at the Court of the Self-Sufficient, seeking confirmation and assistance. And upon you be the Most Glorious Glory.

2 در خصوص اطفال مرقوم نموده بودی باید از بدایت اطفال را بتربیت الهی پرورش داد و همواره بذکر حق متذکر نمود تا محبت الله در طینت آنان ثبوت و قرار یابد و با شیر امتزاج نماید حال والدهء آنان یخبور لابد بر آنست که در آنان اثر نماید شما باید بقدر امکان در نزد طفلان ذکر حضرت رحمان نمائی تا نفعات محبت الله در عروق و شریان آنان تأثیر نماید و این عبد بکمال تضرع و تبذل و عجز و انکسار از درگاه بنی نیاز طلب تأیید نمایم و توفیق جویم و علیک البهاء الأبهی

SWAB#099x

MMK1#099 p.124x, MSHR2.208

AB02507

To: Corinne True, in Chicago

Date: 1909-Jul-29

- 1 O daughter of the Kingdom! Your letter was received and news of the gathering of the delegates of the Mashriqu'l-Adhkar in Chicago on the day of Naw-Ruz brought intense joy and delight. Indeed a wonderful coincidence occurred, for on that blessed day 'Abdu'l-Baha hastened to Haifa and, together with the divine friends, was present at the Most Holy Shrine. The sacred remains of the Bab, after sixty years of wandering and restlessness, found their resting place on Mount Carmel, on the Mountain of God, at the Most Holy Shrine. And in Chicago there was the gathering of the delegates of the Mashriqu'l-Adhkar, and Mr. Charles Haney and Mrs. Mary Haney arrived in Chicago and attended that sacred gathering. I beseech God that that illumined assemblage may be confirmed in their pure and sincere intentions and succeed in serving the Kingdom, so that they may become the exemplar of the Concourse on High. A Persian sage has said: "That which is below hath the form of that which is above."

- 2 As regards the land, carry out the agreement that you have made with the owner of the property, that it may be purchased, but let the payment be made in installments. And if it be possible to begin the construction of the Mashriqu'l-Adhkar, do not delay.
- 3 According to the ordinances of the Faith of God, women are the equals of men in all rights save only that of membership on the Universal House of Justice, for as hath been stated in the text of the Book, both the head and the members of the House of Justice are men. However, in all other bodies, such as the Temple Construction Committee, the Teaching Committee, the Spiritual Assembly, and in charitable and scientific associations, women share equally in all rights with men.

- 4 And upon thee be the Most Glorious Glory.

1 ای بنت ملکوت نامه رسید و اجتماع مبعوثان مشرق‌الاذکار در روز نوروز در شیکاگو سبب فرح و سرور شدید گردید فی‌الحقیقه تصادفی عجیب واقع شده در آن یوم مبارک عبداله‌آ به حیفا شتافت و با یاران الهی در مقام اعلی حاضر گشت جسد مطهر حضرت اعلی بعد از شصت سال آوارگی و بیقراری در کوه کرمل در جبل ربّ در مقام اعلی استقرار یافت و در شیکاگو جمعیت مبعوثان مشرق‌الاذکار بود و مستر چارلس هینی و مسیس مریم هینی وارد به شیکاگو شدند و در آنجمع مقدس حضور یافتند از خدا خواهم که آن جمعیت نورانیّه مؤید بنوایای طیبیه صادقّه گردند و موفق بخدمت ملکوت شوند تا نمونه جمعیت ملاً اعلی گردند حکیم ایرانی گفته صورتی در زیر دارد آنچه در بالاستی

2 اما در خصوص زمین قراریکه بصاحب زمین داده‌اید مجری دارید که خرید شود ولی قسط قسط داده شود و اگر ممکن بنای مشرق‌الاذکار مباشرت نمائید تأخیر نیندازید

3 در شریعت الله نساء و رجال در جمیع حقوق متساویند مگر در بیت العدل عمومی زیرا رئیس و اعضای بیت العدل بنص کتاب رجالد دیگر در سائر محافل عموماً مثل محفل بنای مشرق‌الاذکار و محفل تبلیغ و محفل روحانی مثل محافل خیریه و محافل علمیه رجال و نساء مشترکند در جمیع حقوق

4 و علیک اله‌آه‌آ ال‌بهی

BRL_UHJ1988-05-31x, BLO_PT#050, BSTW#196

BRL_DAK#0624,

MSHR4.102-103,

QT108.046x

AB02635*To: Fadil Shirazi et al., in Tihiran**Date: 1909-Jul-30*

- 1 O God! O Thou Who dost confirm the sincere ones in exalting the Word of God among all the worlds, in arising to serve the Truth and in sacrificing in the path of the manifest Light!
- 1 اللهم يا مؤيد المخلصين على اعلآء كلمة الله بين العالمين والقيام على خدمة الحق والفداء في سبيل التور المبين
- 2 My Lord! These are illustrious servants and pure souls who have arisen to serve Thy Cause among the people and have loved hardship and suffering out of love for Thy Beauty which has dawned from the highest horizon.
- 2 ربّ انّ هؤلاء عباد نبهآ و ارقآء ازكيآء قاموا على خدمة امرك بين الملا و احبوا المشقة والعناء حبآً بممالك المشرق من الأفق الأعلى
- 3 My Lord! They establish assemblies and gatherings and their affairs are conducted through consultation among them for the exaltation of Thy Word and the education of the successful rising generation to establish Thy proofs and evidence, and the instruction of youth in the proofs and tidings that have preceded from the blessed souls who unveiled the mysteries of the Day of Thy Manifestation.
- 3 ربّ انهم يؤسسون المحافل و المجمع و امرهم شورى بينهم في اعلآء كلمتك و تعليم الناشئة الناجحة لأقامة حججك و برهانك و تدريس الشبان بالدلائل و الأنباء التي سبقت من النفوس المباركة الكاشفة لأسرار يوم ظهورك
- 4 My Lord! Make these souls steadfast in this noble purpose, sacrificing their spirits out of love for the Great Announcement, offering up their souls in Thy straight path with hearts overflowing with love in this momentous Day. Then make them detached from the transient world, attracted to the eternal realm, immersed in the seas of divine knowledge, speaking Thy praise among the brethren.
- 4 ربّ اجعل هؤلاء ثابتين على هذا المقصد الجليل باذلين الروح حبآً بالنبا العظيم فادين الأرواح في سبيلك المستقيم بقلوب طافحة بالحب في هذا اليوم الخطير ثم اجعلهم منقطعين عن الدار الفانية منجذبين الى الدار الباقية خاضعين في بحار العرفان ناطقين بالثناء عليك بين الأخوان
- 5 My Lord! This noble purpose is magnificent in Thy luminous Kingdom. Make firm their steps, assure their hearts, and gladden their souls through this work which is acceptable at the threshold of Thy oneness, O Knower of the unseen! Verily Thou art the Lord, the Merciful, the Kind, the All-Bountiful.
- 5 ربّ انّ هذا المقصد الجليل عظيم في ملكوتك المنير ثبت الأقدام و اطمئن القلوب و اشرح النفوس بهذا العمل المقبول في عتبة احديتك يا علام الغيوب انك انت الربّ الرحيم الرؤوف الرحمن الكريم

AMK.093-093, TSS.178

AB12327*To: Mihdi Khan Hamadani, in Tihiran**Date: 1909-Jul-30*

1 Glory be to Thee, O my God!

1 سبحانک اللهم یا الهی

2 These two souls who have believed in Thee and Thy verses, who have acknowledged the appearance of Thy signs, who have been attracted to Thy beauty and enkindled with the fire of Thy love, had grown weary of mingling with the nations and consorting with the people of error. The realm of earthly existence had become strait for them, so they were drawn to the heights of the Kingdom. They cast off their threadbare garment and donned the robes of sanctity, returning unto Thee, placing their trust in Thee, seeking to attain Thy presence and arrive at Thy court, that they might be immersed in the ocean of Thy pardon and forgiveness and be purified from the contamination of sins, the darkness of sorrows, and the stain of faults through ablution in the washing-place of Job - cool and refreshing - and through partaking of the lights of bounty without measure.

2 آنّ هاتین النفسین المؤمنین بک و بآیاتک المعترفین بظهور آثارک المنجذبتین الی جمالک المشتعلتین بنار محبتک قد حصل لهما الملل من مخالطة الملل و الموانسة مع اهل الزلل و ضاق علیهما فضاء الناسوت فانجذبنا الی ذروة الملكوت و ترکنا القمیص الرثیث و لبستا حلل التقدیس و رجعتا الیک متوکلّین علیک و قصدتا الوفود علی رحابک و الورود علی جنابک حتّی تستغرقا فی بحور عفوک و غفرانک و تتطهّرا عن ضرر الذنوب و ظلام الکروب و لوّث العیوب اغتسلاً فی مغتسل آیوب بارد و شراب و اقتباساً من انوار العطاء دون الحساب

3 O Lord! Light for them the lamp of life, ordain for them the best of ends, and grant them ascension to the Kingdom of Lights, entry into the concourse of mysteries, and eternal life with the righteous. Verily, Thou art the Almighty, the Exalted, the All-Choosing. Verily, Thou art the Forgiving, the Loving, the Generous, the Bestower.

3 ربّ انزلهما سراج الحیاة و قدّر لهما خیر المآب و الصّعود الی ملکوت الأنوار و الدّخول فی محفل الأسرار و الخلود مع الأبرار انک انت المقتدر العزیز المختار و انک انت الغفور الودود الکریم الوهاب

INBA85:437

AB04914*To: Misbah, Azizullah et al.**Date: 1909-Jul-30*

1 O loving friends! The agreement and unity document which was composed by one of the near servants of the Supreme One was presented to 'Abdu'l-Baha. Therefore, this servant, with utmost joy, supplicated to the Kingdom of existence that this unity and agreement may remain firm and enduring forever in all divine worlds.

1 ای یاران مهربان وثیقهء اتّحاد و اتّفاق که بانشاء یکی از بندگان مقرب کبریا مرقوم شده بود تقدیم عبدالبهاء نمودید لهذا این عبد در نهایت سرور تضرّع بملکوت وجود نمود که این اتّفاق و اتّحاد الی الأبد در جمیع عوالم الهیّه باقی و برقرار ماند

- 2 O my God, O my God! Confirm these hearts in love and faithfulness, and make them signs of unity, fellowship and steadfastness among all beings, so that they may chant words of love throughout all regions and call all to the Ever-Living, the Self-Subsisting in this witnessed Day, and raise the banner of amity among the servants, and make the three persons as one soul in all conditions and circumstances.
- 3 O Lord! Aid them to agreement, keep them away from hypocrisy, preserve them from discord, make them firm in the Covenant, make them attracted to the Luminary of the horizons, and circling around the Day-Star of effulgence. Verily Thou art the Generous, the Merciful, the Mighty, the Bestower.

2 الهی الهی ثبت قلوب هؤلاء علی الحبّ و الوفاء
و اجعلهم آیات الوحدة و الألفة و الثبات بین
الکائنات حتّی یرتلوا کلمات الحبّ فی سائر
الجهات و یدعوا کلّ الی الحیّ القيوم فی هذا
الیوم المشهود و یرفعوا رایة الوداد بین العباد
و یصبح الأقانیم الثلاثة نفساً واحدة فی جمیع
الشئون و الأحوال

3 ربّ یدهم علی الوفاق و جنبهم عن النفاق و
احفظهم من الشقاق و ثبتهم علی الميثاق و اجعلهم
منجذبین الی نیر الآفاق و طائفین حول کوکب
الأشراق انک انت الکریم الرحیم العزیز المنان

INBA87:230, INBA52:234b

AB05550

To: Aqa Siyyid Jalal et al., in Tihiran

Date: 1909-Jul-30

- 1 O servant of God! Your letter arrived and it became known that you were saddened by the previous response. That was not the intention. Rather, the purpose was that this hidden secret and guarded mystery remained concealed in the days of the Holy Manifestations. Its disclosure is not permitted now, for the order of the world would be disrupted and affairs would become disordered.
- 2 Now observe this - that the Holy Manifestations did not address such matters. It is certain that the hand of divine infallibility is upon this, otherwise by now it would have been the secret of every gathering and the minaret of every assembly.
- 3 Therefore seek you the ancient treasure and desire the mighty influence, so that brilliant traces may encompass all horizons. This is the enduring craft, this is the eternal gift, this is the penetrating elixir in hearts and spirits, this is the illuminator of forms.
- 4 And upon you be the Most Glorious Glory.

1 ای بنده الهی نامه شما رسید و معلوم گردید
که از جواب سابق محزون شدید مقصود نه چنان
بودی بلکه مراد این بود که آن سر مکنون و رمز
مصون در ایام مظاهر مقدسه مکتوم ماند حال
افشای آن جائز نه زیرا نظم عالم بر هم خورد و
امور مختل گردد

2 حال شما این را ملاحظه نما که مظاهر مقدسه
متعرض این گونه امور نگشتند یقین است که
ید عصمت الهیه بر آنست اگر نبود تا بحال راز
هر محفلی بود و گلدسته هر مجمعی

3 پس تو کنز قدیم طلب و نفوذ عظیم خواه تا آثار
باهره جمیع آفاق را احاطه نماید اینست صنعت
باقیه اینست موهبت دائمه اینست اکسیر نافذه
در قلوب و ارواح اینست منور اشباح

4 و علیک البهاء الأبهی

INBA84:406, YMM.388

Study guide to this volume

The summer of 1909 finds ‘Abdu’l-Bahá in a remarkable position: freed from physical imprisonment but already moving toward the broader confinement of world attention that will follow when He undertakes his Western tours within two years. The writings of this period display an extraordinary range: a mystical treatise on divine love that soars into the language of Persian poetry, a searing account of the theft of Bahá’u’llah’s papers by Covenant-breakers at the moment of His passing, conversations with American pilgrims on governance and teaching, prayers for martyrs who died in Iran’s continuing upheaval, and letters celebrating the first transatlantic cooperation between Eastern and Western Bahá’í communities in support of the Wilmette Mashriqu’l-Adhkár. The volume is animated throughout by a single theme in multiple registers: the relationship between unity and diversity, between the One and the many, between the hidden source of love and its visible effects in the world.

God as Sun, Creation as Radiance: A Treatise on Mystical Love

Key Passages

O my brother! The similitude of God is like the sun, and the similitude of creation is like objects. In every particle there is a radiance and brilliance from the sun. Likewise, in every mystery there is a secret, and in every horizon there is a light from that peerless Beloved and unique Essence. That invisible Essence is established upon the throne in the unseen divine realm and plays the game of love with Its own love. — AB00791

Thou hadst inquired concerning the continuance of true life, which is the life of the heart... The extinction of bodily life needeth no exposition, for it is manifest and evident. But the life of the heart is a grace streaming from the Sun of Truth, and eternity is among its inherent properties. Yet the birds of clay have no tidings of the world of holiness, that they might comprehend with what splendor and radiance everlasting life shineth in the divine realm. — AB00391

Context for Study

AB00791 belongs to the tradition of Persian mystical prose that descends from Ghazali’s *Mishkat al-Anwar* and the optical theology of Ibn al-Haytham: God is the light-source, creation the illuminated field, and every particle of the created world a surface that reflects and refracts the divine brilliance. The verse embedded in the treatise — “The Friend played love with Himself in pre-existence;

without us and without I and we” — invokes the Sufi metaphysics of divine self-disclosure: before the creation of the world, love was already the divine self’s most fundamental movement, seeking an object in which to behold itself. This is a reading of the *hadith qudsi* “I was a Hidden Treasure and desired to be known” through the lens of mystical love rather than intellectual knowledge: the creative act is erotic in the spiritual sense rather than merely epistemological — the expression of a love that could not remain contained. AB00391 applies the sun metaphor specifically to the “life of the heart” as distinguished from the “life of the body”: bodily life is obvious and self-evident; the life of the heart is a gift from the Sun of Truth, and its inherent property is eternity. The “birds of clay” — souls still bound to material understanding — have no access to the splendor of everlasting life because the organ capable of perceiving it (the spiritual heart) has not yet been awakened in them. The pairing of the two passages reveals the structure of the argument: God plays the game of love with His own love in pre-existence; creation is the space in which that love takes form; the life of the heart is the specific form in which human beings can receive and return that love; and the eternity of the heart’s life is the ultimate measure of the love’s seriousness.

Questions for Reflection

1. The sun-and-radiance metaphor in AB00791 carefully preserves divine transcendence: the sun does not descend to the objects it illuminates. How does this image navigate the philosophical problem of the relationship between an infinite God and a finite creation, and how does it compare with the Neoplatonic emanationist account and with the Jewish kabbalistic concept of divine contraction (*tzimtzum*)?
2. The verse “The Friend played love with Himself in pre-existence; without us and without I and we” suggests that divine love is self-sufficient and does not require creation as a recipient. How does this image of divine love-play compare with the Hindu concept of *līlā* (divine play), with the Christian Trinitarian account of love as the eternal relation between Father, Son, and Spirit, and with the Sufi interpretation of the *hadith qudsi* “I was a Hidden Treasure”?
3. AB00391 distinguishes the “life of the heart” from the “life of the body” and identifies eternity as the inherent property of the former. What does this claim imply about the nature of spiritual experience in this life — is the eternal life a future reward or a present reality accessible to the awakened heart?
4. The “birds of clay” who have no tidings of everlasting life are described as lacking the capacity to comprehend what they cannot perceive. How does this limitation compare with the epistemic situation of Plato’s cave-dwellers, with the Buddhist concept of *avidyā* (fundamental ignorance), and with the Sufi veil (*hijāb*) that separates the soul from the divine?
5. What practices of the heart does the sun-radiance metaphor suggest? If every particle of creation carries a reflection of divine light, what does it mean to seek the Source through attending to the radiance in created things — in art, in nature, in the face of another person?

The Sacred Trust Violated: The Theft of Bahá'u'llah's Papers

Key Passages

A few days before the Ascension of the Blessed Beauty, may my spirit be sacrificed for His loved ones, He commanded 'Abdu'l-Bahá to gather the papers in His blessed chamber and put them in a bag. According to His blessed command, the papers were collected and placed in two bags. He said "These papers are entrusted to you." When these words issued from His pure lips, the condition that arose is indescribable — all my limbs trembled and tears flowed like rain. — AB00878

When we wanted to wash the pure body, Mirza Muḥammad 'Alī said "Perhaps the water will affect this. You give this to us and we will safeguard it until the washing is complete and the pure body is enshrouded in its burial shroud." In such a state where I had absolutely no consciousness or thought, and the possibility of anyone's treachery could not occur to me, I handed them over. He gave them to Mirza Badī'u'llah to place in his trunk and safeguard. But they seized everything along with all the trusts and blessed seals and rings, and did not give me a single page from the two bags. They remain with them to this day. — AB00878

Context for Study

AB00878 is among the most intimate and painful documents in the Bahá'í corpus. Written in 1909, more than seventeen years after the Ascension of Bahá'u'llah in 1892, it recounts in concrete and emotionally unguarded terms the moment of betrayal at the center of the Covenant crisis. The scene is shattering in its ordinariness: Bahá'u'llah entrusts His papers to 'Abdu'l-Bahá days before His death; 'Abdu'l-Bahá is overwhelmed by the weight of the trust and leaves the bags in the sacred room because he cannot bring himself to move them; in the chaos and grief surrounding the washing of the body, his half-brother exploits precisely that moment of overwhelm — when "I had absolutely no consciousness or thought" — to take possession of the bags, ostensibly for safekeeping, and then simply never returns them. The detail of "blessed seals and rings" also seized gives the violation a material as well as textual dimension: the instruments of Bahá'u'llah's formal authority were stolen alongside the documents that constituted His intellectual legacy. The narrative serves multiple purposes simultaneously. It establishes the historical record with precision. It reveals the human psychology of betrayal with extraordinary candor: the Covenant-breaker acted at the moment when grief and shock had temporarily suspended the capacity for suspicion. And it demonstrates the quality of 'Abdu'l-Bahá's own self-disclosure: He is willing to acknowledge His own momentary incapacity, His own forgetting that treachery was possible, as part of the honest historical account. Comparable narratives of sacred betrayal — the betrayal of Jesus by Judas at the Last Supper, the seizure of the caliphate from 'Alī after the Prophet's death, the corruption of the early church described by Paul in his letters — all pivot on the same structural moment: the abuse of proximity and trust.

Questions for Reflection

1. The theft of the papers takes place at the moment of maximum grief and disorientation, when 'Abdu'l-Bahá acknowledges he had "absolutely no consciousness or thought." What does this

account reveal about the psychology of betrayal, and why is the moment of sacred transition so vulnerable to violation?

2. 'Abdu'l-Bahá's trembling and weeping when Bahá'u'llah entrusts the papers to him suggests that he experienced the weight of this trust as almost unbearable. What does this response reveal about the nature of sacred responsibility, and how does it compare with Moses before the burning bush, with Isaiah's "Woe is me, for I am a man of unclean lips," and with Muhammad's experience of the first revelation?
3. The Covenant crisis is presented in this volume as a structural pattern — betrayal at the moment of transition, exploitation of proximity, abuse of trust — that recurs across religious history. What does this structural recurrence suggest about the sociology of charismatic succession, and what institutional safeguards does the Bahá'í system of the Covenant attempt to provide?
4. 'Abdu'l-Bahá writes about the theft of the papers more than seventeen years after the event with complete emotional immediacy. What does this sustained vivid memory suggest about the way he understood the event's significance, and what does the act of narrating it serve?
5. The stolen papers included "supplementary ordinances in the Blessed Handwriting" that have never been recovered. What does the permanent loss of these texts mean for the Bahá'í community, and how does it compare with the loss of other sacred texts in religious history — from the *Q* source in early Christianity to the lost books of the Hebrew Bible?

East and West in Material Unity: The First Transatlantic Contribution

Key Passages

Thou hadst written that the friends intend to contribute towards the cost of the Mashriqu'l-Adhkár. This news imparted infinite joy, inasmuch as the abundant effusions of the Kingdom, the heavenly outpourings of God's grace, and His unfailing confirmations are directed towards the establishment of the bonds of unity, harmony, and fellowship in the world of humanity. Therefore, this worthy act on the part of the friends in the East to gather and send contributions to the West is praiseworthy, meritorious, and among the distinctive characteristics of this Dispensation. — AB11827

It was unheard of in the past for the East to lend its material support to the West, that is, for the friends in Persia to aid in the building of the Mashriqu'l-Adhkár in America. This is the first occasion of its kind; therefore, its effects will surely be laudable and it will bring forth admirable results... Praise be to the Ancient Beauty for having conferred such ties of friendship and harmony upon the human race, for having established such a mighty foundation, and for having promoted such a sublime aspiration. — AB11827

Praise be to God that thou hast freed the house and dwelling of that holy soul and the nest and shelter of that celestial bird from the hands of strangers and prepared it for the construction of the Mashriqu'l-Adhkár. Now a spiritual gathering is being formed there

and the verses of unity are being chanted. There is firm hope that the members of that assembly will become radiant lamps and cast the light of guidance upon that region, so that Shiraz may become the manifestation of mystery and the melody of secrets may spread throughout all the territories of that land. — AB04720

Context for Study

AB11827 celebrates what it explicitly identifies as a historical first: Persian Bahá'ís contributing money toward the construction of a house of worship in America. In 1909, the flow of material resources, cultural influence, and political power ran overwhelmingly from West to East; the colonial framework structured virtually every exchange between the two worlds as an asymmetric relationship in which the East received and the West gave. The Persian friends' contribution to the Wilmette Mashriqu'l-Adhkár reverses this structure at a symbolic level: in the Bahá'í community, the East assists the West, the “homeland” of the Faith helps establish its westernmost outpost, and material support flows against the direction of political power. ‘Abdu'l-Bahá understands the significance immediately and frames it as a demonstration of the new unity rather than merely as a financial transaction: the act is “among the distinctive characteristics of this Dispensation” precisely because it was “unheard of in the past.” AB04720 extends the same vision geographically in the other direction: the freeing of the Báb's childhood home in Shiraz from non-Bahá'í ownership and its conversion into a site of the Mashriqu'l-Adhkár and the Nineteen Day Feast connects the origin-point of the Faith (the declaration of the Báb in Shiraz in 1844) with its current global expansion. Together the two passages form a vision of a community that is beginning to organize itself as a genuinely global entity, with the circulation of spiritual and material resources flowing freely in all directions.

Questions for Reflection

1. ‘Abdu'l-Bahá identifies the Persian contribution to the American Mashriqu'l-Adhkár as “among the distinctive characteristics of this Dispensation.” What does this suggest about the relationship between material acts — the giving of money, the building of structures — and the spiritual significance they carry?
2. The reversal of the usual East-to-West direction of resource flow is described as unprecedented and therefore as a proof of the new unity. How does the Bahá'í community's understanding of the symbolic significance of material cooperation compare with the role of financial solidarity in liberation theology, with the practice of *zakāt* (obligatory giving) in Islam, and with the socialist tradition of international solidarity?
3. The liberation of the Báb's house in Shiraz and its conversion into a gathering place connects the origin of the Faith to its present flourishing. How does the preservation and sanctification of originary sites — homes, battlefields, places of first revelation — function in religious communities across traditions? What do these acts of preservation express about religious memory and identity?
4. AB11827 envisions a world in which “disparate nations of the world shall become one country and its numerous lands one homeland; all the different governments shall join together in union and harmony.” How does this aspiration compare with contemporary international

institutions — the United Nations, the World Trade Organization, the International Court of Justice — and what would be required for these institutions to approximate the vision?

5. The Mashriqu'l-Adhkár appears in multiple contexts in this volume: as a future institution in America, as a recovered sacred site in Shiraz, as the organizing focus of East-West cooperation. What does the recurring centrality of this institution in 'Abdu'l-Bahá's vision suggest about the relationship between physical institutions and the spiritual health of a community?

The Most Great Peace and the Sword of Governance

Key Passages

The purpose of the Bahá'ís is to raise high the banner of the Most Great Peace and to eliminate the foundation of war and strife from all horizons, to bring all different nations and peoples under the shade of God's unified tabernacle, and to erase racial, national, religious, sectarian and political prejudices from the tablet of the world — so that all regions become one region, all races become one race, and all nations become one nation, until the world of creation finds rest. — AB11862

Among constitutional laws in the Sacred Tablets, the English law is given precedence, but now greater consideration must be given to royal authority as current conditions require... However, since we are forbidden from interfering in political affairs, writing a law ourselves would be contrary to obedience to the command. Even this much that is written is due to utmost love and goodwill that compels us, otherwise even this much would not be written. — AB07452

O servant of Truth! Victory is of two kinds: the conquest of strongholds and the conquest of hearts. The conquest of strongholds is easy, for they can be subdued with a measure of explosive materials. But the conquest of hearts is difficult, save through the power of the Most Great Name and the hosts ye cannot see. — AB09246

Context for Study

The political teachings of this section bring together the constructive vision (the Most Great Peace, the erasure of prejudice, the unification of nations) with the pragmatic method (non-interference in partisan politics, goodwill toward all parties, the conquest of hearts through spiritual means). AB11862 states the constructive vision with unusual comprehensiveness: the Bahá'í purpose is nothing less than the elimination of all prejudice — racial, national, religious, sectarian, and political — from the world. The context is a conversation about why Bahá'ís do not support the constitutionalist faction in Iran's crisis: it is precisely because the goal is so comprehensive that no particular faction can claim the community's exclusive allegiance. AB07452 navigates the delicate territory between offering guidance on governance and violating the principle of non-interference: 'Abdu'l-Bahá offers counsel on the appropriate balance between royal authority and national power, explicitly notes that writing a law would itself violate the injunction against political interference, and limits himself to the observation that the English constitutional model deserves consideration as a precedent. AB09246 then supplies the spiritual alternative to political conquest: hearts can

be won through the power of the Most Great Name and invisible spiritual forces, and this form of victory is described as vastly more difficult — and vastly more durable — than military conquest. The image of a city taken by explosives, easily rebuilt; and the image of a heart won by love, permanently transformed: the contrast articulates the Bahá'í political theology with unusual concision.

Questions for Reflection

1. The aspiration that “all regions become one region, all races become one race, and all nations become one nation” (AB11862) is one of the most comprehensive unity claims in the Bahá'í corpus. How should this aspiration be understood — as a description of a future political state, as a spiritual vision, as a normative principle guiding present action, or as all three simultaneously?
2. AB07452 describes the English constitutional monarchy as a model that “is given precedence in the Sacred Tablets” while also acknowledging that current conditions may require adjustments in favor of royal authority. What does this historically calibrated, contextual approach to political recommendation suggest about the relationship between eternal principles and their institutional expression?
3. The contrast between the “conquest of strongholds” (military victory) and the “conquest of hearts” (spiritual transformation) in AB09246 implies a theory of social change in which durable transformation is achieved through love rather than force. How does this theory engage with the realist tradition in political philosophy — from Machiavelli through Hobbes to contemporary realpolitik — which holds that force is the ultimate foundation of political order?
4. ‘Abdu'l-Bahá refuses to support any specific political faction, including the constitutionalists, because the Bahá'í purpose transcends all factional alignments. How might this position be maintained in a context where remaining neutral has the practical effect of benefiting one side in a conflict, as is often the case in political crises?
5. The vision of the Most Great Peace — all races one, all nations one — has been criticized by some as utopian, by others as insufficiently attentive to the legitimate value of particular cultural and national identities. How does the Bahá'í understanding of unity-in-diversity respond to these concerns?

Exile as Illumination: Suffering, Memory, and the Economy of Sacrifice

Key Passages

Be ye all of good cheer for this exile hath caused you to be banished from the abode of this mortal heap of dust to the divine rose-garden of Sarvistan... What comparison can there be between that heap of dust and this starry galaxy on high? Be ye thankful at all times therefore that ye have been left homeless and have become outcasts in the path of God... Those who merely seek for ease in this material world will be unable to

harvest the full fruits from life's tree but those embodiments of true love, those symbols of spiritual recognition and such as are personifications of the divine attributes will always yearn for a myriad calamities in His path. — AB03201

O Lord! Gudarz the Persian was asleep and awakened, was unconscious and became conscious. He became a knight-commander in the army of the free, and in the broad plains of Kerman and Tehran he galloped the steed of sacrifice and with the heavenly polo-stick seized the ball of loving-kindness... Suddenly he became the target of arrows and stained the earth with his blood. — AB05410

O ye martyrs and manifestations of the Love of God, O noble and pious ones, Verily, you were sacrificed in the Path of God. I testify that you are signs of guidance and the embodiment of words of virtue and stars made manifest on the Supreme Horizon and resplendent lights reflected in the realm of the Most Exalted Example and tall trees in the heavenly paradise and birds warbling in the Garden of Sacrifice and lions roaring in the groves of loyalty and fish swimming in the pools of the Most Glorious Heaven.— AB00485

Context for Study

The three passages of this section constitute 'Abdu'l-Bahá's theology of martyrdom and exile as understood in 1909. AB03201, addressed to a community of believers who have been driven from their homes, performs a characteristic inversion: the place of exile is a rose-garden; the heap of dust (the former home) is what deserves to be lamented. The argument is not that exile is pleasant but that its effects are spiritually richer than comfort: the ones who yearn for calamity in God's path are described as "embodiments of true love," "symbols of spiritual recognition," and "personifications of the divine attributes" — in other words, as the very type of the full human being. AB05410 for the martyr Gudarz applies the same theology to a specific life: a man who was asleep and awakened, who "galloped the steed of sacrifice" across the plains of Iran, and who was finally "the target of arrows." The language is drawn from Persian epic and chivalric romance — Gudarz is a name from the *Shahnameh* — and deliberately elevates the martyr into the mythic register of Iranian heroic tradition while placing that tradition entirely at the service of the new dispensation. AB00485, addressed to martyrs collectively, deploys a cascade of images — stars, trees, birds, lions, fish — each from its own element and each at the apex of its element's characteristic excellence. The effect is to present the martyrs as the fullest realization of multiple natural orders simultaneously, as beings who have become, in their deaths, more alive than the living. The theology of sacred witness here expressed is consistent with the tradition of Christian martyrology (the witness of the martyrs as itself a form of proclamation), with the Shi'i theology of the sacred sacrifice of Imam Husayn, and with the Sufi understanding of the spiritual warrior who "dies before dying."

Questions for Reflection

1. The theology of AB03201 transforms exile — forced displacement from home — into a gift. What are the conditions under which this transformation is spiritually authentic rather than a form of denial or resignation, and how does the community support those who undergo exile in developing this perspective?

2. The prayer for Gudarz in AB05410 uses the language of Persian heroic epic to honor a Bahá'í martyr. What does the appropriation of this literary tradition reveal about the relationship between the new religious community and the inherited cultural and literary heritage of the Persian-speaking world?
3. AB00485 presents the martyrs as simultaneously stars, trees, birds, lions, and fish — beings who have achieved the highest expression of multiple natural orders. What is the spiritual logic of this multiple-register imagery, and how does it compare with the veneration of saints in the Catholic tradition, with the concept of the *waliy* (friend of God) in Sufi hagiography, and with the *bodhisattva* ideal in Mahayana Buddhism?
4. The martyrs of this period died in the context of Iran's constitutional revolution, killed by mobs or ordered executed by clerical authorities. How does the Bahá'í theology of martyrdom engage with the political dimensions of their deaths — are they purely spiritual witnesses, or also political victims of state and clerical violence?
5. 'Abdu'l-Bahá's writings on martyrs and exile consistently present suffering in the path of God as participation in a sacred economy of sacrifice. What does it mean for a community to understand its collective suffering as generative — as the form in which the spiritual life of a new civilization is being purchased?

A Guiding Question for the Whole Volume

Volume 142 spans the full spectrum of the Bahá'í condition in 1909: mystical ecstasy in the treatise on divine love, raw grief in the account of the stolen papers, historical pride in the first East-West material cooperation, political clarity in the vision of the Most Great Peace, and spiritual dignity in the prayers for martyrs and exiles. What holds all of these registers together is the sun metaphor with which the volume opens: God radiates, creation receives, and the quality of any particular life is determined by how fully it has turned its face toward the light and allowed it to pass through.

A guiding question for the whole volume might therefore be: **If the divine reality radiates love as the sun radiates light — abundantly, impartially, and without diminishment — what forms of sacrifice, service, cooperation, and patient suffering constitute a community's fullest response to that radiation, and how does such a community become, in the words of this volume, “a light of guidance upon a region” rather than simply a reflection of the ordinary social life that surrounds it?**