





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 143:

Writings and Utterances of Abdu'l-Baha, 1909, part III  
(Aug-Dec)



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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](http://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](mailto: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](http://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)
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- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

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### **I. Pre- and early ministry**

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- 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
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- 119. Letters and utterances in the year 1899
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# Introduction to volume 143

This 1909 volume is animated by a distinctive transformation of interior intensity into outward service. AB03263 gives the clearest mystical statement: the speaker appears as a “mad,” homeless lover, intoxicated with the Beloved, yet prays that this holy madness be moderated, held in the “middle way,” and preserved from breaking the bonds of useful action. AB03550 develops the same movement in communal terms, turning rapture, chanting, and the cry of “O Glory of the Most Glorious!” into the disciplined work of service, teaching, consultation, wisdom, and the progress of Kashan. AB05798 and AB09246 continue this pattern: melody, attraction, and the conquest of hearts become practical instruments of teaching rather than private states of ecstasy. The volume’s devotional temperature is high, but its aim is directed toward movement, public usefulness, and the animation of others.

A second major strand concerns the organization of the Western work and the expanding meaning of the Mashriqu’l-Adhkar. AB01012 is especially important for its praise of the first general Baha’i Convention in Chicago, whose purpose was the erection of the American House of Worship; ‘Abdu’l-Baha describes its effects as future, far-reaching, and already visible through the power of the Covenant. AB03968 praises believers who, amid danger, seek to establish the Mashriqu’l-Adhkar and treat enemies with patience and mercy. AB08007 identifies the House of Quddus as a future Mashriqu’l-Adhkar, while AB12406 records contributions to the Chicago Mashriqu’l-Adhkar from Shiraz. These items show the House of Worship as more than an architectural project: it is a symbol of East-West interdependence, collective sacrifice, and the emergence of a devotional center capable of shaping social life.

The volume also preserves substantial guidance on political turmoil, constitutional upheaval, and the discipline of Baha’i nonpartisanship. AB00113 gives a detailed account of the constitutional crisis in Iran, the role attributed to Azali agitators, the dissolution of the Majlis, and the principle that government and people must “mingle like milk and honey” if prosperity is to be secured. AB11683 similarly reflects on previous warnings concerning the ascendancy of the clergy and the failure to avenge innocent Baha’i blood. AB00840, cast as a prayer, laments the bloodshed and factional conflict in Iran and asks that turmoil be transformed into tranquility and that government and people be joined “like water and wine.” These texts are valuable because they combine political interpretation with a consistent refusal to make Baha’i identity a partisan instrument.

A further cluster concerns pilgrimage, textual preservation, and the management of sacred memory. AB11825 discusses erroneous copies of Baha’u’llah’s writings in the London library and urges that correct, beautifully written texts be sent there, while sharply subordinating ‘Abdu’l-Baha’s own letters to the publication of the sacred Tablets. AB05707 also refers to unreliable Tablets in the English library and promises correct books in their place. ABU0452, spoken at the Shrine of the Bab, treats Israel’s chosenness as a vocation of service, sacrifice, and suffering rather than privilege,

placing Jewish, Christian, Islamic, and Baha'i history within a shared moral demand. AB01693 interprets the Transfiguration as a spiritual vision rather than a physical spectacle, thus continuing the symbolic hermeneutic of the pilgrim-note tradition.

Finally, the volume has a strong pastoral and ethical texture. ABU0811 instructs the Kinneys to make their home a center of joy, hospitality, unity, care for the poor, nursing of the sick, education of children, and equal kindness toward believers and nonbelievers. ABU0514 treats poverty and wealth through the standard of the Kingdom, recounting hardships from 'Abdu'l-Baha's childhood and insisting that riches are praiseworthy only when spent for the poor, orphans, science, industry, discovery, and the welfare of humanity. ABU1185 praises the advancement of women in America and presents their progress as a sign of the age, while AB09842 regards excellence in one's profession as worship of God. The collection thus presents a community called to fuse mystical attraction, institutional construction, political wisdom, textual care, and concrete social service into a single mode of Baha'i life.

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**ABU0452**

*Words spoken at the Shrine of the Bab in Aug 1909 in Haifa/Akka*

*Question/topic: What does the Prophet of the Baha'i Religion teach regarding the future of Israel, will Israel remain the Chosen People - until the end of time?*

**Aus dem Schatz der Erinnerungen an Abbas Effendi, 'Abdu'l-Bahá. Haifa 1906—11**

Neunter Brief von Frau Dr. J. F. an Frau A. Schwarz, Stuttgart

Noch einige Aussprüche Abbas Effendis 'Abdu'l-Bahás.

Ort: Grab des Báb, Carmelabhang.

Zeit: Sommerabend, August 1909.

Thema: Das „auserwählte Volk Gottes“ (Israel).

Personen: Außer dem Meister mehrere persische und arabische Bahá'í, ein Amerikaner, Jude (Tourist), eine Engländerin (Touristin), eine Deutsche und ein Drago-

verherrlichung, und Gott, der Barmherzige, sandte immer wieder Propheten zur Belehrung, zur Leitung, zur Wegbereitung, um endlich zu seiner Zeit im hochgelobten Christus-Messias Seine göttlich-irdische Manifestation für Juden und Nichtjuden zu offenbaren. Und die Christen? Ist heute die Predigt zur Demut, zur Opferbereitschaft, zum Dienst am Nächsten, zur Leidens- und Mitleidenswilligkeit überflüssig geworden? Hat

SDW

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

Some more utterances of 'Abbas Effendi 'Abdu'l-Baha.

Place: Tomb of the Bab, slope of the Carmel.

Time: A summer evening, August 1909.

Topic: The “Chosen People of God” (Israel).

Persons: Apart from the Master several Persian and Arab Baha'is, one American, a Jew (tourist), an English lady (tourist), a German lady and a dragoman for Persian-Arabic-English.

Question: The American turns to the Master: “Honoured Teacher, what does the Prophet of the Baha'i Religion teach regarding the future of Israel, will Israel remain the Chosen People - until the end of time?”

Answer: The Master explains: “The word ‘chosen’ (in English) is easily regarded as meaning the same as ‘favoured’, ‘spoiled’, ‘elect’, ‘before others’. The people of Israel especially have never understood the full significance of what ‘chosen’ means. We have to ask here: chosen by whom, why, for what purpose? Is there anything ‘irrevocable’ in this? If we study the Bible, the Holy Book of the Jews and Christians, the light of understanding will dawn for us. By whom have the Jews been chosen? We are agreed on this -by God, the Almighty! For what, to what purpose have they been chosen: for service, for sacrificial service, and because service and sacrifice are synonymous with suffering, the answer is: God, the All-Highest, has chosen the people of Israel for service and for suffering. If service and sacrifice to God the Almighty are to have an effect, service and sacrifice and suffering have to be directed towards one's brother, one's fellow man. Service to God means service to one's fellow man. In this lies the only meaning of the word service to God. But how often has the large mass of the Jewish

people interpreted the fact of 'being chosen' as a summons to rule, to the enjoyment of power, to self-glorification, and God, the Merciful, always sent Prophets again to teach, to guide, to prepare the way, in order to finally reveal in His Own time in the highly-praised Christ-Messiah His divine-earthly Manifestation for Jews and non-Jews. And the Christians? Has the sermon calling for meekness, for readiness to sacrifice, for service to one's fellow man, for readiness to suffer and to pity others, become superfluous today? Has not the Blessed Perfection Baha'u'llah raised anew the banner of love, of unity, of truth? Does not love include sacrifice and service and meekness? Is not the magic word oneness synonymous with unity and peace? And the blazing flame of truth, is it not fed by love and peace? How far are Christians, Jews, Muslims and heathens still removed from walking in the light of the divine-earthly Manifestations, from hearkening to Their Words and acting in accordance with them. And if a chosen one or a chosen people do not remain serviceable, when he or it fails in service, sacrifice and suffering, when the chosen one moves centrifugally away from the Lord God, when he raises his covetous self to the throne of worship, the chosen one, the elect from the chosen people become cast off, repudiated, a people gone off the rails, cast out, abandoned by God and all the good angels. The chosen disciple of Christ became a vile Judas Iscariot.

Israel still has the blindfold of blindness, the wrapping of deafness around its senses, it is still in its totality a raging, insensible Saul. Israel is great in its egoism, in its self-delusion, in its egocentric direction, but if we believe in the Holy Books (Bible, Qur'an) the Saul may become a Paul one day, and the summons to the chosen people will be realized entirely, but the time, the hour, are known only to God the All-Highest.

There have been and are those divines in God who consider the people of Israel as a chosen people, because it has been chosen by the Lord God in the highest degree as the bearer of His Revelation. If one thinks about it, one is tempted to ask: Why has the Almighty made particularly this small, insignificant Semitic people into the place and instrument of His Revelation? Have not three of the greatest divine Manifestations: Moses, Christ and Muhammad sprung from the Semitic womb? The answer must be: The Almighty is the sovereign Potter Who forms in absolute freedom the vessels of honour and of dishonour, Who gives suitable form and the right content and adds the greatness or smallness of responsibility to each vessel according to eternal standards. He is the Creator, Preserver, Director and Judge at the same time. His judgment spans three or four human generations, His mercy, however, illumines a thousand generations! Let us bow to His boundless

wisdom, His unimaginable mercy; to Him do we commend the chosen people of Israel, to Him do we commend ourselves and all mankind. Allah mashhud (God is present)!"

The Master withdraws for solitary meditation in the inner room of the Mausoleum, the rest of the company prepares to go home.

SDW v11#06 p.064-065

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## ABU2107

*Words to Mr and Mrs Kinney et al around Aug. 1909 in Haifa/Akka*

The more one falls into difficulties the more he finds help so that he will find those difficulties very easy tasks. When man is meditating about his life he will rebuke himself and feel sorry that he could not serve the Cause but when he is injured he will be really happy. Once a believer was arrested and the soldiers were beating the soles of his feet. At that moment he veiled his face by his garment. They found him so patient while they were beating him that they thought he had fainted. They removed his garment to find out if it were true, and they saw that he was chanting a Tablet and smiling. God is merciful to every one. When in difficulty God... [page missing]

Be kind and deal with bad people not harshly but leave them alone. No not mix with them. There are many bad people in the world - have nothing to do with them - do not gossip about them. It must be so that your very silence should be blame itself. Do not spoil your tongue with the mention of evil people.

PN\_1909C p120

## AB11683

To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran

Date: 1909-Aug-07

- 1 O you who are firm in the Covenant! The letter you wrote to His Honor Haydar-Qabli-'Ali arrived. It is just as you wrote. Whatever was written in the letters will certainly all come to pass. In letters written previously, all subsequent events were embedded and included therein, and it was clear to people of insight that such things would happen.
 

ای ثابت بر پیمان نامه‌ئی که بحضرت حیدر قبل علی مرقوم نموده بودید رسید همان است که مرقوم نموده بودی آنچه در مکاتیب مرقوم البتّه جمیع محقق الوقوع است در نامه‌هائی که قبل مرقوم شده بود جمیع حوادث واقعه بعد در آن مندرج و مندرج بود و در نزد اهل بصیرت معلوم بود که چنین خواهد شد
- 2 At the time of the ascendancy of the clergy and their return to Tehran with pomp and ceremony and illuminations, it was written that endless humiliation would follow this glory, and sighs and lamentations would reach to the heavens. In a letter written to Rasht it was explicitly and clearly mentioned, and likewise in a letter written to Tehran - this is what came to pass.
 

در زمان غلبه علما و رجوعشان با دبدبه و طنطنه به طهران و چراغان مرقوم گردید که این عزّ ترا ذلّت بی پایان در عقب و آه و فغان بعنان آسمان خواهد رسید در نامه‌ئی که به رشت مرقوم شد صریحاً واضحاً مذکور گشت و همچنین در نامه‌ئی که به طهران مرقوم شد این بود که واقع گردید
- 3 Later, a letter was written to the Spiritual Assembly of Tehran and other letters to important authorities stating that justice and fairness must be established, and retribution sought for the martyrdom of the Lamp of Martyrs, His Honor Aqa Siyyid Yahya in Sirjan, and Mulla Hasan Mujtahid in Azerbaijan must face clear punishment and penalty for the murder of two innocent martyrs, and likewise compensation made for the Sangsar incident. If this happens, well and good; otherwise "God doeth whatsoever He willeth and ordaineth whatsoever He pleaseth." No heed was paid to these explicit words and severe warning, therefore "God doeth whatsoever He willeth and ordaineth whatsoever He pleaseth" became manifest. Details about this were given verbally to Ibn-i-Abhar with instructions to keep it confidential. Now they will surely explain it.
 

بعد نامه‌ئی بمخفل روحانی طهران و نامه‌های دیگر بمقامات مهمّه مرقوم شد که باید بنیاد عدل و داد گردد و خونخواهی سراج شهدا حضرت آقا سیّد یحیی در سیرجان شود و ملا حسن مجتهد در آذربایجان بسبب قتل دو مظلوم شهید بخسران مبین کیفر و مجازات گردد و همچنین واقعه سنگسر تلافی مافات شود اگر چنین شود فبها و الا یفعل الله ما یشاء و یرید باین کلام صریح و انذار شدید تقدّی نشد لهذا یفعل الله ما یشاء و یرید ظاهر گشت و در اینخصوص بحضرت ابن ابهر شفاهاً تفصیل داده شد و امر بکتمان گشت حال البتّه بیان خواهند نمود
- 4 As for His Honor Shu'a'u's-Saltanih's arrival in this land, before his arrival it was heard from one of the railway officials that a respected person had arrived in Haifa from Iran in disguise, and this was known. But when His Excellency arrived among the prisoners, it was observed that he wished to keep himself concealed from us and had no desire to be recognized, so we also acted according to his wishes. But from the great respect shown it was clear that special consideration was being given. If they had thought deeply they would have been
 

و اما حضرت شعاع السلطنه باین ارض وارد ولی قبل از ورود از شخصی از مأمورین راه آهن استماع گردید که شخص محترمی در لباس تبدیل از ایران به حیفا وارد گشت و این معلوم بود ولی چون جناب اشرف والا وارد بر مسجونان گردیدند ملاحظه شد که خویش را از ما مکتوم میخواستند بدارند و ابداً میل بشناختن ندارند لهذا ما نیز باقتضای میل ایشان حرکت نمودیم ولی نفس احترامات عظیمه واضح بود

certain that this degree of respect was surely due to the royal family. The duration of their visit was one hour.

که رعایت مخصوص است اگر تعمق میفرمودند  
یقین میکردند که این درجه احترام یقین است  
بخاندان سلطنت است و مدت ملاقات ایشان  
عبارت از یکساعت بود

5 And upon you be the Most Glorious Glory!

5 و علیک البهاء الأبهی

YIA.380x, AMIN.173-175

## AB09523

*To: Juliet Thompson, in Lebanon*

*Date: 1909-Aug-07*

O thou who art attracted by the fragrances of the Love of God!  
I pray for thee and seek help and assistance from the favors  
of God. Free thyself, by whatever means possible, from Miss  
Rogess, for her companionship will bring thee into difficulty.  
Come to Haifa. Go directly to the Household, or to Mirza 'In-  
ayat'u'llah's house, and keep thyself hidden from Miss Rogess.  
She must not know at all, for if she learns of it she too will  
come. Suddenly disappear from Beirut and say that thou art  
going to Egypt.

DJT.113x, BLO\_PN#027x

## AB11641

*To: Lari, Haji Mulla Husayn et al., in Jidda*

*Date: 1909-Aug-09*

1 O Lord! O Thou Who didst bring forth the first creation in  
this worldly life, Who didst cleave the seed and create the soul  
through Thy pervasive power in the realities of all things, and  
didst make human reality the apple of the eye of all worlds - nay,  
rather the pervading, flowing Spirit that giveth life to the body  
of contingent being - and didst ordain for it an exalted station  
in the world of existence, and didst manifest unto it through  
Thy most excellent names and supreme examples: Praise be

1 جدّه جناب ملا حسین و جناب حاجی محمد علی  
ابن حسین لاری علیهما بهاء الله الأبهی اللهم  
یا من انشئت النشئة الأولى فی الحیوة الدنیا و  
فلقت الحیة و برأت النسمة بقدرتک النافذة فی  
حقائق الأشياء و جعلت حقیقة الانسان قرّة اعین  
الأکوان بل الروح الساری الجاری المحیی لجسد  
الامکان و قدّرت لها مقاماً علیاً فی عالم الکیان و  
تجلّیت علیها بالأسماء الحسنى و المثل الأعلى فلك

unto Thee, O my God, for this tremendous bounty, and thanks be unto Thee, O my Lord, for this mighty outpouring.

- 2 Then Thou didst choose, O my Lord, from among humankind souls of pure essence, goodly origin and noble descent, and didst distinguish them with grace and beneficence - Thou dost single out for Thy mercy whomsoever Thou pleasest - and didst make them signs of divine unity in the kingdom of creation and mirrors pure, subtle and resplendent from the gleaming of the morn of guidance, illumined by the rays shining forth from the star of the Most High. Thy mercy preceded them, Thy favor was bestowed upon them, Thy word was perfected through them, and their mention was spread abroad among all peoples, such that the sincere ones in all lands sought blessings through their traces. Their beacon was raised aloft and their lights shone forth upon the face of all the earth. Thou didst ordain for them the attainment of the divine presence in the kingdom of the unseen - a realm sanctified above the comprehension of the people of wisdom - and didst make them brilliant stars in the heaven of sanctity and lofty trees in the garden of divine unity. Their enduring traces have encompassed all regions and their pure and holy breaths have perfumed the world of contingent being. Thanks be unto Thee for this abundant gift and praise be unto Thee for this sufficient and healing guidance.
- 3 O Lord! Thy servant Husayn hath fallen in the furthest extremity beyond the two Easts, and his illustrious son who beareth the name of Thy manifest light, the Most Holy One in both worlds. O Lord! Give them to drink of an elegant cup brimming with pure wine sealed with fresh musk, and send unto them the fragrances of Thy holiness in every morn and eve. Remember them in Thy days in that distant land and comfort them with Thy communings in the dark night. Cause them to speak Thy praise in this glorious age. O Lord! Their souls have yearned for the luminous spot and their hearts have longed for the white land, hoping that the breezes of faithfulness might waft over them from the blessed garden whose surroundings are perfumed. O Lord! Make smooth their path and give them to drink of the pure spring. Heal their frail bodies and honor them by arrival in the land of the Glorious One. Strengthen them with hosts of angels from Thy mighty kingdom, open unto them the gates of hope, intoxicate them with the wine of faithfulness, ordain for them an exalted seat of truth, raise their stations in this world and the next, grant them blessings in the highest paradise, and decree for them glory in this earthly life and in the eternal life of the world to come. Verily, Thou givest unto whomsoever Thou wilt

الحمد يا الهى على هذا الفضل العظيم ولك المن  
يا مولائى على هذا الفيض الجليل

2 ثم اخترت يا ربى من نوع الانسان نفوساً طاهرة  
النفس طيبة الأصل زكية الفرع و خصصتهم  
بالفضل والاحسان و تختص برحمتك من نشأ  
وجعلتهم آيات التوحيد فى ملكوت الانشاء و  
مرايا صافية لطيفة مستشرقة من بارقة صبح  
الهدى مستضيئة من الأشعة الساطعة من كوكب  
العلی و سبقت لهم الرحمة و سبغت لهم النعمه و  
تمت لهم الكلمة و شاع و ذاع ذكرهم بين الوری  
و استبرک بأثارهم المخلصون فى البسيطة الغبراء  
فعلا منارهم و سطعت انوارهم على وجه البسيطة  
كلها فقدرت لهم الفوز باللقاء فى ملكوت الغيب  
ساحة تقدست عن ادراك اهل النبی و جعلتهم  
نجوماً لامعة فى افق التقديس و اشجاراً باسقة فى  
حديقة التوحيد فعم الآفاق آثارهم الباقية و عطر  
عالم الامكان انفاسهم الطيبة الطاهرة فلك الشكر  
على هذه المهبة الوافية و لك الحمد على هذه  
الهداية الشافية الكافية

3 رب ان عبدك حسين قد وقع فى العدة  
القصى بعد المشرقين و ابنه الجليل سمى نورك  
المبين القدوس فى النشئين رب ادرلما كأساً  
انيقاً طابخاً بالرحيق ختامه المسك الفتيق و  
ارسل اليهما نفحات قدسك فى كل بكور و  
اصيل و ذكرهما بأيامك فى ذلك القطر السحيق  
و أنسهما بمنجاتك فى الليل البهيم و انطقهما  
بنائك فى هذا العصر الجليل رب أنهما تافت  
نفسهما الى البقعة النوراء و اشتاقت قلوبهما الى  
الأرض البيضاء و تمت ان تمر عليهما نسمات  
الوفاء من الروضة المباركة المعطرة الأرجاء رب  
مهد لهما السبيل و انلها كأس السلسيل و  
اشف جسمهما التحيف و شرفهما بالورود على  
ارض الجليل و أيدهما بقبيل من الملائكة من  
ملكوتك العظيم و افتح عليهما ابواب الرجاء و  
رتحهما من صباء الوفاء و قدر لهما مقعد صدق  
علياً و ارفع لهما الدرجات فى الآخرة و الأولى و  
ارزقهما النعماء فى الجنة العليا و قدر لهما العزة  
فى الحياة الدنيا و الحياة الابدية النشئة الأخرى

whatsoever Thou pleasest, and verily Thou art the Strong, the Mighty, the Powerful, the Most High.

آنک انت معطى من تشاء ما تشاء و آنک انت  
القوى المقتدر العزيز المتعال

FRH.377-378

## AB04717

*To: Ali Muhammad Sarrishtihdar, in Tihran*

*Date: 1909-Aug-09*

- 1 O thou who art firm in the Covenant! For some time We had been anticipating the arrival of letter and message until in these days an eloquent and articulate letter suddenly appeared like a luminous full moon. Its contents captivated hearts for it was proof of firmness and steadfastness in the Cause of the Living, the Self-Subsisting.
 

1 ای ثابت بر پیمان مدتی بود که منتظر ورود نامه و پیام بودیم تا آنکه در این ایام نامهء فصیح بلیغ بغتة جلوهء بدر منیر نمود مضمون قلوب را میفتون کرد چه که برهان ثبوت و رسوخ بر امر حی قیوم بود
- 2 You had written about the hardships and difficulties during the journey. These trials and tribulations are like ocean waves - they come and go. As you wrote, the source of glory and divine bounty is servitude to the servants of the divine threshold and bondage to the friends of the All-Forgiving Lord.
 

2 از صدمات و مشقات در سفر مرقوم نموده بودید این زحمات و مشقات مانند امواج دریاست می آید و میگذرد همانست که مرقوم نموده اید که مدار افتخار و موهبت حضرت پروردگار چاکری خدام آستان الهیست و بندگی اولیای حضرت آمرزگار
- 3 Praise be to God, in all regions of the world the divine call is a heavenly melody and the summons of the Ancient Beauty is the song of the nightingale of inner meanings. The friends of God, like birds at dawn, are intoxicated with the wine and goblet, and are filled with the ecstasy of the heavenly wine of the Covenant.
 

3 الحمد لله در جمیع اقالیم عالم ندای الهی آهنگ آسمانیست و صلاى جمال قدم گلبانگ بلبل معانی و احبابی الهی مانند مرغان سحر سرمست ساغر و صراحی و پر نشسته از صهبای میثاق سبحانی
- 4 Convey most wonderful and glorious greetings to his honor Ibn-i-Abhar, his honor Sina and his honor Nayyir.
 

4 بحضرت ابن ابهر و حضرت سینا و حضرت نیر تحیت ابدع ابهی ابلاغ دار

MKT8.054

**AB05707***To: Yuhanna Dawud, in London**Date: 1909-Aug-09*

- 1 O descendant of the illustrious Abraham! Your recent letter arrived. Praise be to God, it indicated the health and well-being of your noble constitution and was evidence of the attraction of soul and conscience to the Beauty of the Beloved. 1 ای سلیل حضرت خلیل جلیل نامهء اخیر رسید الحمد لله دلالت بر صحت و سلامتی مزاج شریف مینمود و دلیل بر انجذاب جان و وجدان بجمال جانان بود
- 2 Regarding the Tablets that are in the library of England - tell the director that they are all incorrect and completely untrustworthy. We will send some correct books to that library which they must protect from plunder and pillage. 2 الواح که در کتبخانهء انگلستانست بمذیر بگوئید که جمیع غلط است و ابدأ اعتماد را نشاید ما بآن کتبخانه بعض کتب صحیحہ ارسال خواهیم نمود باید آنها را محافظہ نمایند از تالان و تاراج
- 3 You had written about this - such is the power, zeal, manliness, justice and fairness of the people of Iran that they consider plunder and pillage to be the ornament and adornment of crown and throne, and oppression and cruelty to be a source of pride against the faithful ones. 3 مرقوم نموده بودید اینست اقتدار و همت و مردانگی و عدل و انصاف اهل ایران تالان و تاراج را زیب و زینت تخت و تاج دانند و جور و جفا را مدار مفتخرت بر اهل وفا شمرند
- 4 I hope that this pillaging, plundering and disorder of that household will ultimately become the cause of eternal glory and the means of attaining nearness to the divine threshold. 4 امیدوارم که این تاراج و تالانی و بی سر و سامانی آخانندان عاقبت سبب عزت ابدیہ گردد و وسیلہء حصول قربیت درگاه الهی شود
- 5 And upon you be the Most Glorious Glory! 5 و علیک البہاء الأبهی

DAUD.26

**AB12406***To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1909-Aug-09*

- 1 O thou who art firm in the Covenant! Thy letter of the 25th of Jumada I was received, and in accordance with thy request, the receipts for contributions to the Mashriqu'l-Adhkar are being sent. Indeed, the friends in Shiraz have shown the utmost effort in this matter. I beseech from the Threshold of God confirmation and blessing for them, and it is certain this will be achieved. Due to the press of duties I write briefly. Thou hadst expressed apprehension about the Post Office director. 1 ای ثابت بریمان نامهء ۲۵ جمادی الاولی واصل گردید و بموجب خواهش شما قبوضات اعانہء مشرق الأذکار ارسال میگردد فی الحقیقہ احبابی شیراز در این قضیہ نہایت ہمت را مجری داشتند از درگاہ حق ایشانرا تأیید و برکت میطلبم و یقین است کہ بمحصول پذیرد از کثرت اشغال مختصر مینگارم از مسیو مدیر پست استیجاش فرمودہ

- Place thy trust in God and rely upon divine favors. The Arab poet says:
- 2 “Would that thou wert pleased, though all mankind be wroth; Would that thou wert sweet, though life be bitter.”
- 3 What thou hadst written about the condition of the friends in Shiraz brought infinite joy and delight. We hope this complete unity will be established with the utmost firmness.
- 4 Convey the utmost longing of ‘Abdu'l-Baha to Jinab-i-Aqa Mirza Tarazullah and Aqa Mirza ‘Ali-Akbar. And upon thee be the Most Glorious Glory!
- بودید شما توکل بحق نمائید و اعتماد بر الطاف الهی داشته باشید شاعر عرب گوید
- 2 و لیتک تحلو و الحیاة مريرة و لیتک ترضی و الأنام غضاب
- 3 از وضع حضرات احبّا در شیراز مرقوم نموده بودید بینهایت سبب روح و ریحان گردید امیدواریم که این وحدت کلیّه در نهایت متانت تأسیس گردد
- 4 بجناب آقا میرزا طرازالله و آقا میرزا علی اکبر نهایت اشتیاق عبدالهّاء ابلاغ دارید و علیک البهّاء الأبهی

BSHI.086-087

## AB08381

*To: Suhayli, Isfandiyar et al., in Bombay*

*Date: 1909-Aug-09*

- 1 O Lord! O Forgiver!
- 2 Bountifulness and loving-kindness befit the threshold of the Divine Lordship, and radiance befits the servants of the luminous Court, and forgiveness befits the bondsmen of the Divine Threshold, and the solace of the helpless ever praises that celestial Beloved.
- 3 O Lord! Isfandiyar has hastened to Thy court and found his way to Thy threshold. Show forth loving-kindness, bestow gladness, be forgiving. Though sins be countless, yet Thou art the Forgiver, and though ignorance be endless, yet Thou art the Teacher. Therefore, teach Thy servants that which leads to forgiveness, and forgive them. Thou art the Bestower, the Kind One.
- 1 پروردگارا آمرزگارا
- 2 بخشندگی و مهربانی سزاوار درگاه خداوندیست و درخشندگی شایان بندگان بارگاه نورانی و آمرزندگی در خور چاکران آستان ایزدی و نوازش بیچارگان همواره ستایش آندلبر آسمانی
- 3 ای پروردگار اسفندیار بیارگاه تو شتافت و بدرگاه تو راه یافت مهربانی فرما شادمانی بخش آمرزگار شو هرچند گنه یشمار است ولی تو آمرزگار و هرچند نادانی بی پایانست ولی تو آموزگار پس آنچه سبب آمرزش است بندگانرا بیاموز و بیامرز توئی بخشنده و مهربان

YARP2.483 p.359

## AB12162

*To: Baha'is of Stuttgart, Germany et al.*

*Date: 1909-Aug-12*

- 1 O heavenly friends! Your letter dated the blessed Day of the Declaration of the Bab (may my spirit be sacrificed for Him) was noted. You opened your tongues in thanksgiving for divine bounties and heavenly bestowals, and collectively offered praise and gratitude with utmost love. This thanksgiving will surely cause an increase in the favors of the one God, as you have written. We hope we may know its worth, and the proof of appreciation is to arise according to the teachings and counsels of the Lord of the Kingdom, and strive day by day until the Baha'i gathering in the region of Germany takes on the role of the spirit in the human body. This is thanksgiving for the Most Great Guidance, and this is praise and worship of the one God.
- 2 I hope that, as you have written, you will be successful in sacrificing your lives and achieving complete effacement in the divine path, forgetting self, serving the divine threshold, diffusing the divine fragrances, and attaining unity, harmony and oneness. I beseech God that you may be confirmed in all these virtues and gifts. When you achieve this, divine confirmations and merciful attention will surely encompass you.
- 3 As for your thanksgiving for my freedom, although it is evidence of firmness in the Covenant, my true freedom is acceptance at the divine threshold and nearness to the court of the Most Glorious Beauty. Otherwise, every freedom is bondage and every comfort and glory is hardship and abasement. Rather, imprisonment in the path of the Beloved is a palace, and chains and bonds are freedom in both worlds, and fetters and manacles are the crown of endless sovereignty and grandeur.
- 4 The congratulations and felicitations you had written were most acceptable. I hope that in the coming year the Stuttgart gathering will become a shining star.
- 5 And upon you be the Most Glorious Glory.

1 ای یاران آسمانی نامه شما که بتاريخ يوم مبارك بعثت حضرت اعلى روحى له الفداء مورخ بود ملاحظه گردید بشکرانه نعمای الهیه و عنایات ملکوتیه زبان گشودید و در نهایت محبت مجتمعاً حمد و ثنا بر زبان رانید این شکرانه یقین است که سبب ازدیاد الطاف خداوند یگانه گردد و همانست که مرقوم نموده اید امیدواریم قدر بدانیم و دلیل قدردانی آنست که بموجب تعالیم و وصایای رب الملکوت قیام نمائید و روز بروز بکوشید تا محفل بهائی در اقلیم المانی حکم روح در جسد انسانی گیرد اینست شکرانه هدایت کبری و اینست ستایش و نیایش خداوند یگانه

2 امیدوارم چنانکه مرقوم نمودید موفق بجانفشانی گردید و فانی محض در سبیل الهی و نسیان خویش و خدمت پدرگاه الهی و انتشار نفحات سبحانی و اتحاد و اتفاق و یگانگی از خدا خواهم که بجمع این فضائل و مواهب موفق گردید و چون چنین شوید البته توفیقات الهیه و توجهات رحمانیه شامل گردد

3 اما شکرانه شما بر آزادی من هرچند دلیل ثبوت بر میثاقست ولی آزادی حقیقی من مقبولیت در درگاه کبریاست و قریبت بارگاه جمال ابدی و الا هر آزادی اسیرست و هر راحت و عزت مشقت و ذلت بلکه زندان در سبیل جانان ایوانست و قید و بند آزادی دو جهان و سلاسل و اغلال طوق سلطنت و حشمت بی پایان

4 تهنیت و تبریک که نموده بودید بسیار مقبول افتاد امیدوارم که در سال آینده محفل استتگارت کوکبی درخشنده گردد

5 و علیکم البهاء الأبدی

## AB12295

To: Alma Knobloch, in Stuttgart

Date: 1909-Aug-12

- 1 O thou confident believer! 1 ای مؤمنه موقنه
- 2 Thy recent epistle was received. An answer was written to the Assembly of the Baha'is, and the Congratulation was accepted. Supplications and prayers were offered at the Divine Threshold in order that the Divine Beloved ones in Germany may attain to the service of the Kingdom, the servitude of the Lord of Hosts and may raise a most melodious voice in the German apogee—so that the hearts may become exhilarated and the souls gladdened. 2 نامه اخير رسيد و بجمع بهائيان جواب مرقوم گرديد و تبريك مقبول گشت تضرع و زاري بدرگاه الهی گرديد که احبای الهی در اقليم آلمانی موفق بخدمت ملکوت گردند و عبوديت رب الجنود نمايند و آهنگ بسيار خوشی در اوج آلمان بلند نمايند که قلوب باهتزاز آيد و نفوس مستبشر گردد
- 3 You have written that the beloved ones are daily progressing and will soon each become a teacher. I hope it will be so. Give glad tidings of Help and Assistance from the Divine Majesty on my part to Herr Hericul. Let him know for a certainty that he will be confirmed. 3 مرقوم نموده بوديد که احبای يوماً فيوماً ترقی مينمايند و عنقريب هر يك مبلغ ميگردند اميدوارم که چنين شود مستر هريگل را از قبل من بشارت بعون و عنايت حضرت احديت ده يقين بدانند که موفق ميشود
- 4 Treat Herr Haigis most kindly and gladden him with my heart's love. 4 و مستر هيگس Herr Haigis را نهايت مهربانی مجری داريد و بحبت قلبی من بشارت دهيد
- 5 Convey my expressive respects to Dr. Bamerle, Mrs. Rakman, Miss Schaffer, Frau Burkhertt, Mr. Eckstein. I pray for all of them that each may prove as a light to the globe of Germany, and a shining star to the German horizon. We beg of God for healing for Mr. Brown. 5 دکتر بنارلی Banarle و مس راکن Rake-مان و مس شفر Schaffer و فران برکهارت Burkhardt و مستر اکستاین Ekstein از قبل من احترامات فائقه مجری داريد در حق آنان دعا نمايم که هريک زجاج آلمان را سراج نورانی گردد و افق جرمانيا را ستاره درخشنده آسمانی و مستر برون Braun را از حق شفا طلبيم
- 6 Upon thee be Baha'u'l-Abha! 6 و عليك البهاء الأبهی

BBBD.084

BBBD.082-083

**AB04658***To: P M Coyne, in Portland, OR**Date: 1909-Aug-13*

- 1 O daughter of the Kingdom! Your letter arrived. Its meanings emanated from a pure heart and a radiant soul. Give thanks to God that you have discovered the truth and drunk from the fountain of life, become attracted to the Word of God and kindled from the burning fire on Mount Sinai.
- 2 The tribulations and afflictions that have befallen 'Abdu'l-Baha are like a book, and you have become aware of just one page. If you were to become fully aware and observe, you would see that no person could bear it for even one day. 'Abdu'l-Baha has been afflicted by these trials from early childhood until now, but praise be to God, through the love of Baha'u'llah the bitterness of this poison has the sweetness of honey. It never brought weariness or exhaustion, rather day by day the desire increased, for in the path of God tribulation is a gift and annihilation is eternal life.
- 3 I ask of God that you may soon become a true Baha'i and become so illumined that you become a lamp of the gathering....
- 1 ای بنت ملکوت نامه رسید معانی منبعث از قلبی پاک بود و جانی تابناک شکر کن خدا را که بحقیقت پی بردی و از چشمه حیات نوشیدی منجذب کلمه الله گشتی و مقتبس از نار موقده در طور سینا شدی
- 2 بلایا و مصائب وارده بر عبدالهآء مانند کتابی است و تو بر ورق اطلاع یافتی اگر مطلع شوی ملاحظه نمائی که نفسی یکروز طاقت تحمل آن ندارد عبدالهآء از بدو طفولیت تا بحال باین بلایا مبتلا ولی الحمد لله بحبت بهاءالله تلخی این زهر شیرینی شهید دارد ابداً ملال و کلال نیاورد بلکه روز بروز آرزو ازدیاد گردید زیرا در سبیل الهی بلا عطا است و فنا بقا
- 3 از خدا خواهم که بزودی بهائی حقیقی گردی و چنان روشن گردی که سراج انجمن شوی...

MMK5#152 p.118x

**AB09842***To: Edwin Fisher, in Stuttgart**Date: 1909-Aug-13*

- 1 Thy letter was received. I hope that thou mayest be protected and assisted under the providence of the True One, be occupied always in mentioning the Lord and display effort to complete thy profession.
- 2 Thou must endeavour greatly so that thou mayest become unique in thy profession and famous in those parts, because attaining perfection in one's profession in this merciful period
- 1 ای بنده الهی نامه رسید امیدوارم که در صون حمایت حق محفوظ و مصون مانی و همواره بذکر حق مشغول باشی و در اكمال صنعت بکوشی
- 2 همتی عظیم بنمائی تا در صنعت فرید گردی و شهر آصفحات شوی زیرا اتقان در صنعت در این دور رحمانی عبادتست و در عین اشتغال بصنعت از ذکر حق فراغت نیابی

MMK1#128 p.142

is considered to be worship of God. And whilst thou art occupied with thy profession, thou canst remember the True One.

SWAB#128, BSW#15.36x

## AB01750

*To: Mirza Siyyid Muhammad Afnan (Aqa Mirza Aqa Nurud-Din), in Ishqabad*

*Date: 1909-Aug-15*

1 O exalted branch of the Divine Tree! The heart-rending calamities of Nayriz have surely reached your honored hearing. Sacred souls and holy temples from among the gems of existence and the leaders of the people of prostration hastened to the field of martyrdom, drawn to the Most Glorious Kingdom, and freely sacrificed their lives in the path of the Lord. The heavens and earth wept for them, and the lamentation of the people of Baha rose up at this greatest calamity, and intense cries arose from the Supreme Kingdom at this tremendous catastrophe. O my sorrow for those luminous faces! O my grief for those divine stars! O my thirst to drink from that overflowing cup in the place of martyrdom! O my longing to attain that most exalted station!

1 ایها الفرع الرفیع من الشجرة الرحمانیه مصائب جانسوز نیریز البتہ بسمع شریف رسیده نفوس مقدسه و هیاکل منزّههئی از جواهر وجود و سروران اهل سجود بمشهد فدا منجذباً الى الملكوت الأبهی شتافتند و جان رایگان در ره یزدان فدا نمودند بکت علیهم السماء و الأرض و ارتفع نحب اهل البهاء فی هذه المصیبة الکبری و اشتد الضجیج من الملكوت الأعلى فی هذه الرزیه العظمی فیا اسفی علی تلك الوجوه التورانیة و یا حسرتی علی تلك النجوم الرحمانیه و یا ظمأی للتجرع من تلك الكأس الطائفة فی مشهد الفداء و یا شوقی للفوز بذاک المقام الأعلى

2 My Lord! These are souls whose elements were pure, whose consciences were clear, whose inner mysteries were refined, who were attracted to the Kingdom of Beauty, the gathering place of meeting, the center of eternity, the dawning place of the manifestation of the lights of glory. My Lord! They yearned for drawn swords and poisoned arrows and thirsty spears in Thy path, out of love for Thy beauty, seeking reunion with Thee, and longing for Thy precincts. My Lord! Make them brilliant stars in the horizon of eternity, radiant lamps in the supreme height, dazzling signs from the Most Glorious Kingdom, and unfurled banners at the pole of faithfulness. Verily, Thou art the Confirmer and Enabler of whomsoever Thou wilt to whatsoever Thou wilt. There is no God but Thee, the Mighty, the Bestower.

2 ربّ انّ هؤلاء نفوس زکت عناصرها و صفت ضمائرهما و لطفت سرائرها و انجذبت الى ملکوت الجمال محفل اللقاء مرکز البقاء معرض التجلّي بانوار البهاء ربّ انهم اشتاقوا السيوف المسلوله و السهام المسمومه و الرماح النواهل فی سبيلک حباً بجمالک و طلباً لوصالک و شوقاً الى رحابک ربّ اجعلهم کواکب ساطعة من افق البقاء و سرجاً لامعة فی الأوج الأعلى و آیات باهرة من ملکوت الأبهی و رايات شاهرة فی قطب الوفاء انک انت المؤید الموفق من نشاء علی ما نشاء لا اله الا انت العزيز الوهاب

3 ای فرع جلیل بازماندگان شهدا بی سر و سامانند و آوارگان متفرق و پریشان لهذا باید فکری نمود

- 3 O illustrious branch! The families of the martyrs are destitute and the refugees are scattered and distressed. Therefore something must be done. The friends in Shiraz have made an effort and the friends in Tehran have given assistance, but how can these cups suffice for our intoxication? For now, certain means were pursued and one thousand tumans and a little more were prepared and arranged. They will be sent to you from Baku. Immediately transfer it to Shiraz so that one hundred tumans may reach Janab-i-'Andalib and the rest be distributed among the families of the martyrs and the refugees, until we see what God ordains thereafter. His is the command in all matters and conditions. And upon you be the Most Glorious Glory.

احبابی شیراز همتی نموده‌اند و یاران طهران اعانتی کرده‌اند ولی کفاف کی کند این باده‌ها بمستی ما علی‌العجاله بوسائلی تشبث شد و هزار تومان و اندکی تهیه و تدارک گشت از بادکوبه نزد شما ارسال میدارند فوراً حواله به شیراز دهید که صد تومان بجناب عندلیب برسانند و مابقی را بیازماندگان شهدا و آوارگان تقسیم نمایند تا بعد به ینیم خدا چه تقدیر میفرماید الامر له فی جمیع الأمور و الأحوال و علیک البهاء الأبهی

INBA87:464, INBA52:481, MSHR4.252-

253

## ABU2364

*Words to Juliet Thompson, spoken on 1909-Aug-15 in Akka*

“As Christ said, the Word is like seed. Some seed falls upon barren ground and withers; some upon stony ground. This springs up, but as the soil is not deep, it too soon dies. Some upon ground full of weeds which choke it. These weeds are like the ideas that fill the minds of some men. They hear the Word, but their own ideas choke it. But some seed falls upon good ground and brings forth a hundred-fold. I hope that the seed of My word will bring forth a hundred-fold in you. Now it is just beginning to sprout. This is just the beginning. Now I am blowing the Breath of Life into you. If you adhere to My Words, if you obey My Commands, you will become entirely illumined. Some visit ‘Akka who have no depth, no capacity. They go back and deny, like ...”

“Thou alone knowest the hearts,” I said, for a moment terribly afraid. “Could I ever be like her?”

“No, I did not mean to compare your heart with hers. Your heart and hers could not be compared. In yours is a great love. From the beginning she had no love. This is the balance: the Love of God. By this balance you may know the people: if they love God.” After a silence, “Look at Queen Victoria. She was the greatest woman in the world – and what do you hear of her now? But the maidservants of God are like stars in the horizon. This you cannot see today, but in the future it will become clear. Consider the disciples of Christ.”

Looking up at the stars, far up into the heavens, He added, "The maidservants of God in the other world are like stars. They shine and radiate.

"Queen Victoria was a great woman, but what do you hear of her now, after these few years! But upon your head God has placed an eternal crown. He has bestowed upon you eternal sovereignty. He has given you eternal life!"

"Dear Lord, if I were to sink into oblivion, if I were to be forgotten like Victoria, still I should want to pour out my life as a sacrifice to Thee for love of Thee."

"It is not the name I meant. It is not for that. I know you do not want to serve for that. I meant the results. Queen Victoria has no results. But see the results of Christ's disciples!"

"The Kingdom of God," He continued, "is like a market. Some go home poor at the end of the day, having lost what they had. Others come and gain great wealth. Now you have come to the marketplace ..."

DJT.119, BLO\_PN#027

## AB09794

*To: Muriel Jones, in Los Angeles*

*Date: 1909-Aug-15*

- 1 O handmaiden of God! I beseech God that thou mayest remain firm and steadfast in faith and certitude, and arise to serve the Kingdom of God. O handmaiden of God, Musette Jones, thou must pray at the Divine Threshold and say:
 

1 ای امة‌الله از خدا خواهم که در ایمان و ایقان ثابت و مستقیم شوی و بخدمت ملکوت الله پرداززی امة‌الله موسست جونس Musette Jones باید بدرگاه الهی مناجات کند و بگوید
- 2 O Lord! I am a child; enable me to grow beneath the shadow of Thy loving-kindness. I am a tender plant; cause me to be nurtured through the outpourings of the clouds of Thy bounty. I am a sapling of the garden of love; make me into a fruitful tree.
 

2 خدایا طفلم در ظلّ عنایت پرورش ده نهال تازه‌ام برشحات سخاب عنایت پرورش فرما گیاه حدیقهء محبّتم درخت بارور کن
- 3 Thou art the Mighty and the Powerful, and Thou art the All-Loving, the All-Knowing, the All-Seeing.
 

3 توئی مقتدر و توانا و توئی مهربان و دانا و بینا

BRL\_CHILD#07x, BPRY.031-032x

BRL\_DAK#0235,

HUV2.002x,

MMJA.007

**AB11083**

*To: Juliet Thompson, in Haifa*

*Date: 1909-Aug-15*

O thou who art attracted to the Kingdom of God!

Thy letter was received. Its contents proved firmness and steadfastness. Thank God that thou hast believed in the Lord of Hosts, were attracted to the Word of God and became the manifestation of Godly Favours. Realize these heavenly gifts and serve the Holy Spirit.

DJT.128, BLO\_PN#027

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**AB10298**

*To: a believer in Seattle*

*Date: 1909-Aug-18*

I hope that certain souls may arise who may prove radiant lamps to the world of humanity and a merciful spirit to the phenomenal body; that they may be the cause of the purification of souls and the means of the sanctification of hearts; that they may know this mortal world as fleeting shadow and call the rest and repose, the pleasure and blessing, the wealth and sovereignty of the earth the waves and the sea of imagination; that they may arise in such wise to live by the divine teachings and exhortations of Baha'u'llah as to sparkle like the morning star from the horizon of holiness.

SW\_v07#16 p.151x

**AB12724***To: Juliet Thompson**Date: 1909-Aug-18*

O thou who art attracted to the Kingdom of God! Thy letter was received. Its contents indicated steadfastness and firmness. Give thanks to God that thou hast become a believer in the Lord of Hosts, attracted to the Word of God, and hast become a manifestation of divine favors. Know thou the value of these heavenly bounties and arise to serve the Holy Spirit.

ای منجذبہ ملکوت اللہ نامہء تو رسید مضمون  
دلالت بر ثبوت و استقامت مینمود شکر کن  
خدا را کہ مؤمن برّ الجنود گردیدی و  
منجذب کلمہ اللہ گشتی و مظهر الطاف الہی  
شدی قدر این مواہب آسمانی بدان و بخدمت  
روح القدس پرداز

BRL\_DAK#0538

**AB05205***To: Henry Mr Gale, in Chicago**Date: 1909-Aug-19*

O thou kind friend!

Thy letter was received and its contents considered. Man must, under all conditions, be thankful to God, the One, for it is said in the blessed text: "If ye be thankful I will increase thee."

Man must seek shelter in the mercy and protection of God, for he is constantly subject to a hundred thousand dangers. Save for the refuge and protection of the Most High, man is without shelter.

I ask God to help thy children to gain knowledge, to attain virtues and morals which are the refinements of the reality of man, and to strengthen thee to remain firm.

Convey my respect and greeting to Mr..... and Mrs..... I trust in the providence of God that thou mayest ascertain what is worthy and fitting for Bahais, that day by day the love of God may increase in the hearts.

TAB.067-068

**AB05565***To: Mahmud Zargani, in Poona**Date: 1909-Aug-19*

- 1 O servant of the Blessed Beauty! Your letter arrived and from its contents it became known that you are residing in Poona but are in great distress....
- 2 O steadfast one in the Covenant! This is the time of radiance and effulgence, and the forgetting of every matter on earth. You must become as He says: "O God! Make all my remembrances and devotions into a single remembrance, and my condition in Thy service eternal." One must set aside every thought and remembrance, cling to this Most Great, Most Exalted Cause, and arise to serve the Sacred Threshold. In the utmost rapture and attraction, with burning and fervor, raise such a melody and song that hearts will be stirred and the fire of the love of God will send its flames to the very heavens. This is that which will make thy face radiant in the Most Glorious Kingdom. And upon thee be greetings and praise.

1 ای بندهء جمال مبارک نامه رسید و از مضمون معلوم گردید که در پونه مقیم ولی در تعب عظیم هستید....

2 ای ثابت بر میثاق وقت درخشندگی و اشراق است و نسیان هر امری در آفاق باید که چنین میفرماید گردید اللهم اجعل اورادی و اذکاری کلها ورداً واحداً و حالی فی خدمتک سرمداً هر فکری و ذکری را کنار گذاشت و تشبث بامر اعظم اوفی کرد و بخدمت آستان مقدس پرداخت در نهایت وله و انجذاب و شعله و التهاب نغمه و آهنگی بلند نمود که قلوب باهتزاز آید و نائرهء محبت الله شعله بعنان آسمان زند هذا ما یبيض به وجهک فی ملکوت الأبلی و علیک التحية و الثناء

AADA.143x

**AB08528***To: Matilda Gale, in Chicago**Date: 1909-Aug-19*

O maid-servant of God! Be exceedingly grateful to the maid-servant of God, Mrs. Brittingham, who guided thee, led thee to the Kingdom of Glory and invited thee to the heavenly table, so that thou mayest attain eternal life and enjoy the happiness of the Kingdom.

Thou didst write: "How can I serve Thee?" The greatest service is thine own firmness and steadfastness and thy withstanding severe tests when they come. Through firmness thou wilt perceive the opening of the doors of grace.

Upon thee be greetings and praise.

TAB.068

**AB11334***To: Evelyn K Moore, in Spokane**Date: 1909-Aug-19*

...if she were to recite the Hidden Words in Persian and Arabic and comprehend their inner meanings and truths, they would have a different splendor. No matter how eloquent a translation may be, it can never equal the original.

...اگر کلمات مکتونه را در لسان فارسی و عربی تلاوت مینمودی و بحقایق و معانی آن پی میبردی جلوهء دیگر داشت ترجمه هر قدر فصیح باشد مانند اصل نمیشود

ADMS#203ex

ANDA#79 p.05x

**ABU0514***Words to Mr and Mrs Kinney et al, spoken on 1909-Aug-21 in Haifa*

“Whosoever turns to the Kingdom must neither be affected by poverty or wealth, for such a one possesses the treasures of the Kingdom, and whoever possesses this is never poor. His Holiness Christ traveled through this deserted plane bare-footed and used for His food the herbs of the earth. The disciples were often without their supper.”

The translator continued, interpreting the words of Abdul Baha:

“While the Master was in Teheran and the family was pillaged, for three days and nights they were left absolutely foodless, and with not a mat to lie on. In such a condition, in mid-winter, amid the cold and frost, they were banished. They had to leave Teheran. The Master was the age of “Mr. MacNutt” (little Howard). He did not have but one pair of stockings, which He was wearing, and that had a big hole in it, so that His foot was bitten by the frost; He feels it now. On the way from Bagdad to Teheran there is a stage called Saadabad, where it is intensely cold. It was thirty below zero, and as the foot was already bitten by the frost and they were all terribly tired and unable to go on any further, they decided to stop there, have a little supper and try to get warm. For supper they were to have bread and pudding; there was no tea. It was night and no light could be had. However they got some molasses, some butter and some flour to make the pudding. It being so dark that they could see nothing, by mistake a handful of pepper was put in, imagine the pudding! But as there was nothing else, they had

to eat it—and it burned to the inmost part! Notwithstanding this, they were in a condition of the utmost joy.” (While the Master was recounting these misfortunes, he laughed heartily.)

“The purpose in telling this is to show that whosoever enters the Kingdom must not be joyous because of wealth and home, nor sorrowing when indigent, destitute and homeless. Christ has said ‘Blessed are the poor’ and ‘It is easier for a camel to go through the needle’s eye than for a rich man to enter the Kingdom of Heaven.’ Therefore poverty must not prove a cause of test to us. Light is light, whether it be lighted in a candlestick of gold or glass nay, even of tin. It is light, whether it be lighted in a glass or a crystal chimney. Man is man, whether he be bedecked with a most bejeweled garment, or the simplest, the humblest. Now God has given you treasures of the Kingdom, the Breath of the Holy Spirit. If, perchance, you are overtaken by poverty, let it not make you sad. At best, you will then become a companion of Christ. Man comes into the world naked, and naked he leaves it. Hence what potency has wealth? How often poverty proves the means of awakening and riches the cause of haughtiness. It is indeed good to possess riches if they be expended in the path of GOD for the beloved of GOD; if they be expended to help the orphaned, the poor, the crippled, or spent in a general way for the welfare of the community (or mankind); for the cause of science or industry, or as a help to discoveries. All of these are very good. Otherwise of what use is it? A certain man (Rothschild) had so much of it—of what use was it to him, when he finally starved to death, shut up in his own vault, entrapped by the closing of a door? If he had had no wealth, no vault, it would not have happened!”

Abdul Baha rose and affectionately slapping Howie and Sandy said in English: “My friend! My Son!”

Mr. Kinney: “What have we given you? And yet through you we receive our very welfare and are admitted into the Kingdom!”

Abdul Baha “ The Blessed Perfection came for this very purpose and that the hearts might be linked together, that all the trouble, the vicissitudes and sorrows He bore might be the means of uniting you in love.

“You must prove the means of uniting the inhabitants of the earth. This is my hope for you. And if among yourselves there will be no love, no unity, how can this become feasible? Are you willing that His labors, His troubles be in vain? They should bring love to your hearts! Nay, they are certain not to be in vain, praise GOD!”

PN\_1909 p065, PN\_1909C p121

**ABU0941**

*Words to Mr and Mrs Kinney et al, spoken on 1909-Aug-21 in Haifa*

Abdul Baha said: "Wine is always a dangerous thing to take and no good effects ever come from it. It is man-made and not created by GOD. Had GOD created it, He would have put it into the grapes! Grapes are very good things to eat, especially at this seasons when they are ripe and of fine flavor; but do not touch the wine—that is bad! There is a certain effect from wine, but it is only good while it lasts, and no permanent good could ever come from it. A man might walk several miles among these mountains each day, and if he took some wine it might enable him to walk more than usual on the day he took it, but on the next day, without the aid of the wine, he could not walk even one mile. GOD has so created man that from within he possesses all the power to recuperate and his work properly without the aid of stimulants. Wine is only like a whip, and nothing more."

Mr. Kinney: "Some of the natives of Brumana have told me that a little of the native drink, Arak, in water, is very good for the stomach."

Abdul Baha: "Arak is a very, very dangerous drink and drinking in the East is far more dangerous than in America. The natives drink it here, and when once they begin, do not seem to know when to stop. It is very bad, very dangerous. It is not good for the stomach. GOD has made the stomach like an animal, to go by itself, to do its work properly. Wine makes you overwork it, and then it will not digest properly. It is like the animal also, if you beat it too much it will run away and is of no use."

Mr. Kinney: "The blessings here have been so great, — my heart is bursting from love and happiness."

Abdul Baha: "The greatest thing in this world is the Love of GOD for His children. It is like the light of the sun, and the hearts of the true believers are like mirrors, and if the mirrors are bright they reflect this love, so that everyone can see it."

Mr. Kinney: "I am so happy, and when we return to America I want to share my happiness with all the beloved from all parts of my country."

Abdul Baha: "That is right. When you return to America everybody must see the greatest change in you. You must show that you have had a second birth. You must show the greatest love and the greatest joy. You must show the greatest

kindness and forbearance; in fact, you must show complete severance and humility, so that when you enter a meeting all will see the change in you.”

PN\_1909 p064, PN\_1909D p006-007

## AB02833

*To: Taraziyyih Samandari, in Shiraz*

*Date: 1909-Aug-21*

<sup>1</sup> O thou maidservant of God who art attracted by the fragrances of God! Jinab-i-Taraz is wandering through the region of Shiraz, and in the homeland of the Exalted One [the Bab], with a wondrous melody in song and voice. Despite his utmost kindness to family and kin, he has become a wanderer through lands and regions for the sake of the love of God, teaching His Cause. In truth it brings me joy that, praise be to God, this phoenix of the fire of God's love has a worthy son who is great and glorious in the most luminous Kingdom. He has become lost in the wilderness for the sake of the Blessed Beauty, traversing distant regions and traveling through vast lands.

<sup>2</sup> Truly this son follows in his father's footsteps, and his relation to that loving one is genuine in spirit and heart - "The son is the secret of his father." However, this separation and remoteness is surely difficult and hard for you. I hope that this separation will lead to eternal reunion, and this distance become the cause of everlasting nearness. May you both, like two doves, make your nest and dwelling in the divine lote-tree in the garden of praise, and engage in glorifying and sanctifying the one God. This is the true union and meeting that is endless and has no termination. Otherwise every union is destined for separation, and every connection is fated for disconnection. Give thanks to God that He has ordained for you such a union that is eternal and brings joy and felicity. And upon thee be the Most Glorious Glory.

<sup>1</sup> یا امة الله المنجذبة بنفحات الله جناب طراز سرگشته اقلیم شیراز است و در موطن حضرت اعلی باهنگی بدیع در نغمه و آواز باوجود نهایت مهربانی باهل و آل در سبیل محبت الله آواره اقلیم و دیار گشته و تبلیغ امر الله مینماید فی الحقیقه سبب سرور من است که الحمد لله سمندر نار محبت الله را برازنده سلیل است و در ملکوت انور عظیم و جلیل در سبیل جمال مبارک گمگشته صحرا گشته طی اقلیم بعیده مینماید و در ممالک وسیعه سیر و حرکت میکند

<sup>2</sup> حقاً این پسر بر قدم پدر است و از عنصر جان و دل آن مهرپرور نسبتش حقیقی است الولد سراییه ولی البتہ بر شما دوری و مہجوری سخت است و دشوار امیدوارم کہ این فراق سبب وصال ابدی گردد و این بعد علت قرب سرمدی شود هر دو مانند دو ورقا در ایکہ ثنا بر سدرہ منتهی لانه و آشیانہ نمائید و بتقدیس و تنزیہ خداوند یگانہ پردازید اصل وصل و لقا اینست کہ بی پایانست و نہایت ندارد والا هر وصالی را فراق محتوم و مقرر و ہر اتصالی را انفصالی عاقبت معین و مسلم شکر کنید خدا را کہ از برای شما چنین وصالی مقدر فرمودہ کہ جاودانیست و شادمانیست و کامرانی و علیک البہاء الابی

AYBY.399 #099, KNJ.095, TRZ2.042,  
MYD.537, YQAZ.410

**AB05610***To: Muhammad Baqir Khan from Isfahan, in Shiraz**Date: 1909-Aug-21*

- 1 O thou who art firm in the Covenant! Thy letter was received. Its contents demonstrated steadfastness in the Cause of Truth and recognition of the Peerless Beloved. Though all human beings are adorned with the garment of humanity, they remain unaware of its reality. This universal gift is manifested in human reality, yet man remains heedless and forgetful. This is one meaning of the blessed verse "Verily he was unjust and ignorant." Praise be to God that the loved ones of God are awakened to these favors and bounties and are attracted to this endless gift.
- 2 Thou hadst asked permission to attain the presence. If it is possible with the utmost joy and fragrance, and if comfort of heart and soul is ready in presence and return, thou art permitted. Otherwise, wait until the means are provided. And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان نامهء تو رسید مضمون آیت استقامت بر امر حق بود و نشانهء شناسائی یار بی نشان جمیع بشر هرچند بطراز خلعت انسانی مزین ولی از حقیقت آن بی خبر این موهبت کلیه در حقیقت انسانی جلوه نموده ولی انسان غافل و ذاهل یک معنی از معانی آیهء مبارکهء آنه کان ظلوماً جهولاً اینست الحمد لله احبای الهی منتبه باین الطاف و احسان و منجذب این موهبت بی پایان

2 اذن حضور خواسته بودی اگر بنهایت روح و ریحان ممکن و در حضور و رجوع راحت دل و جان میآ مآذونی وآلات آنکه اسباب فراهم آید و علیک البهاء الأبهی

INBA87:234b, INBA52:239, MMK6#397,  
YMM.309x

**AB07426***To: Muhammad Samandari, in Shiraz**Date: 1909-Aug-21*

- 1 O thou who hast drunk from the breast of the love of God and hast been educated in the bosom of His knowledge!
- 2 Thank the Lord that thou art born of a father who is pure and a mother who is chaste and that thou hast been raised in the cradle of belief and certitude beneath the loving guidance of the Blessed Beauty, may my life be a sacrifice to His friends. All this is due to the universal mercy of God.
- 3 Value its worth, therefore and show true gratitude for these infinite bestowals. Praise God that thou hast acted in accordance

1 ای رضیع ثدی محبت الله و پروردهء آغوش معرفت الله

2 شکر کن خدا را که از اصلاب طاهره و ارحام طیبه بوجود آمدی و در مهد ایمان و ایقان نشو و نما مینمائی و در ظل عنایت جمال مبارک روحی لأحبائه الفداء ترقی و رشد نمودی این از مواهب کلیه الهیه است

3 قدر آن بدان و بشکرانه این الطاف بی پایان قیام کن و شکرانه اینست که بموجب وصایا و نصایح

with the counsels of the Blessed Beauty and hast followed His و اوامر جمال مبارک رفتار و کردار نمائی و  
instruction and advice. عليك البهاء الأبهي

MMK2#330 p.240, AYBY.401 #102

## ABU2870

*Words to Mr and Mrs Kinney et al, spoken on 1909-Aug-21 in Haifa*

Everyone upon awaking in the morning awakes with a thought. The commercial man awakes with the thought of commerce; the inventor awakes with the thought of his inventions; the banker with the thought of money. But you, when you awake, must at once think of God and begin the day with an earnest desire to attain to the will of God and His good pleasure.

Man must be freed from every material tie and must seek the path of the Kingdom. He must not look backward, he must look forward; not downward, but heavenward.

SW\_v14#06 p.165, PN\_1909 p063, PN\_1909D p018

## ABU3370

*Words to Mr and Mrs Kinney et al, spoken on 1909-Aug-21 in Haifa*

He then went on in the most wonderful and learned manner explaining to us the different combinations of stars, etc., for a long while.

Then I pointed to the Milky Way and told the legend regarding it and He said: "The stars that we can see in the heavens are not one per cent of those that actually exist. Ignorant people imagine this to be the only world of existence, but there are many, very, very many worlds of existence, many more than we can see."

PN\_1909 p063

## AB00840

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1909-Aug-22

- 1 O my Lord, my Hope, my Protector, and my Companion in the darkness of night! You see me lowering the wing of humility and submission before the Kingdom of Mysteries, imploring and beseeching You in the depths of nights and dawns to confirm Your beloved, cultured and wise servant, who was nurtured in the cradle of Your grace, who is an orator of the verses of Your bounty, a guide to the signs of Your help and protection, and beloved of the hearts of Your loved ones. He has joined night to day while calling to You a company of the righteous and a band of the free, establishing for them decisive proofs, brilliant arguments and clear evidences for proving the light of Your oneness and confirming the spirit of Your mercy. He quenches every thirst with the living waters of proof and heals every illness with the antidote of brilliantly shining arguments.
- 2 My Lord! Aid him to exalt Your Word throughout all regions and to prove the dawning of the Sun of Your mercy upon all horizons. You are the Confirmer of every grateful servant and the Guide of every zealous servant. There is no God but You, the Mighty, the Powerful, the Forgiving.
- 3 O my Lord and my Hope! You are indeed kind to Your servants and loving to Your bondsmen. You see how floods have erased all traces, and crimson blood flows like an overwhelming river in those regions, and souls are pouring forth in those distant lands. Hearts are trembling, breasts are aflame with the fire of passion, eyes are streaming with tears, and sighs rise from breasts due to these calamities prevailing over the lands. Nothing is seen but spilled blood, poisoned arrows and raised spears. The fires of corruption have been ignited by souls who fear not the Day of Reckoning. They consider themselves shepherds of the flock while they attack people like predatory wolves and worthless dogs. They have divided into two warring factions, each seeking to shed the other's blood, issuing verdicts for bloodshed, assault and violation. They themselves, with turbans like Pharaoh's dome and staffs like the ropes of sorcerers, recline on couches of joy and pleasure, arranging themselves at people's tables, enjoying what souls desire, what eyes delight in, and what brings joy to hearts - in abundant blessings, complete rest and overflowing wealth. They have driven innocent souls to the battlefield of war and combat, the
- 1 ربّ و رجائي و مجيرى و سميرى فى جنح الليالى ترانى خافضاً جناح الذلّ و الانكسار الى ملكوت الأسرار متذللاً مبتهلاً متضرعاً اليك فى بجموحة الليالى و الأسحار بأن تؤيد عبدك الأديب الحبيب الأريب ريب حجر عنايتك و خطيب آيات موهبتك و دليل آثار عونك و رعايتك و حبيب قلوب احبتك قد واصل الليل بالنهار و هو يدعو اليك ثلّة من الأبرار و عصبة من الأحرار و يقيم لهم البراهين القاطعة و الحجج اللامعة و الأدلة الواضحة على اثبات نور احديتك و ثبوت روح رحمتك [تروى] كلّ غليل بماء معين من البرهان و يشفى كلّ عليل بدرياق من الحجج الساطعة الأنوار
- 2 ربّ أيده على علاء كلمتك فى الأقطار و اثبات اشراق نير رحمتك على الآفاق انك انت المؤيد لكلّ عبد شكور و موفق كلّ خادم غيور لا اله الا انت العزيز المقتدر الغفور
- 3 ربّ و رجائي انك انت الرؤف بعبادك و انت الخنون على ارقائك ترى بأن السيول قد تحت الطلول و انّ الدماء القانى جار كنهر طامي فى تلك البقاع و انّ المهج سائلة فى تلك الأقطار الشاسعة فالقلوب فى خفوق و الصدور متسعة بنار الوقود و الجفون تهمى بالعبوات و الصدور ترتفع منها الزفريات من تلك البليات المستولية على الديار فما ترى الا دماء مسفوحة و سهاماً مسمومة و اسنة مشروعة قد اوقدت نيران الفساد نفوس لا تحشى يوم الميعاد يعدون انفسهم رعاة الأغنام و يصلون كالذئاب الكاسرة و الكلاب الخاسرة على الأنام قد قسما حزين متقاتلين و كلّ واحد منهما هدر دم الآخر و افق بالسفك و الفتك و الهتك و هم بأنفسهم بعمائم كقبة فرعون و عصي كجبال السحرة راقدون فى مضاجع الحيور و السرور يصطفون على موائد القوم يتنعمون فيها بما تشتهى النفوس و تلذّ به الأعين و تشرح به

arena of struggle and strife, until they war with each other, fight and tear each other to pieces.

الصدور في نعمة وافية وراحة كافية وثروة طالحة  
وساقوا نفوساً معصومة الى ميدان الحرب والقتال  
ومضمار الكفاح والنزال حتى يتحاربوا ويتقاتلوا  
ويتقطعوا ارباً ارباً

- 4 My Lord! My Lord! Protect Your servants in Your lands from the evil of these violating souls, this murderous band, this doomed faction. Transform this turmoil into tranquility, these severe earthquakes into peace and calm. Dispel this intense darkness through the light of fellowship and unity and the dawning of the Sun of Truth upon all directions. Grant success to the victorious state and the brilliant community in achieving harmony after discord until they blend like water and wine, like spirit and peaceful body. My Lord! Bring accord between them and unite their hearts until these dense, heavy clouds covering the face of the horizons disperse and the sun of love and harmony shines forth with utmost brilliance. Grant Your servants rest in Your lands and let the stirred-up dust settle in those regions through Your all-encompassing mercy upon the righteous and the wicked. Verily You are the Generous, You are the Mighty, and You are the Powerful, the All-Choosing.

4 ربّ ربّ اكف عبادك في بلادك شرّ هذه  
النفوس الهاتكة والثلة الفاتكة والعصبة الهالكة و  
بدّل هذا الاضطراب بالاطمينان وهذه الزلازل  
الشداد بسكون وقرار واكشف هذا الظلام  
الحالك بنور الألفة والاتحاد واشراق شمس  
الحقيقة على كلّ الجهات وفق الدولة القاهرة و  
الملة الباهرة على الائتلاف بعد الاختلاف حتى  
يمتزجا كأنهما ماء وراح والروح والجسد المرتاح  
ربّ وفق بينهما ولف بين قلوبهما حتى تتشع  
هذه الغيوم المتكاثفة المتلبدة على وجه الآفاق و  
يشرق نير الود والوفاق بأشدّ اشراق ويرتاحوا  
عبادك في بلادك ويسكن ذلك الغبار المثار  
في تلك الديار برحمتك الواسعة على الأبرار و  
الأشرار أنّك انت الكريم أنّك انت العزيز و  
أنّك انت المقتدر المختار

BRL\_DAK#0873, AMK.091-092

## ABU0811

*Words to Mr and Mrs Kinney et al, spoken on 1909-Aug-22 in Haifa*

Abdul Baha: "You must be a source of happiness to whomsoever you meet. The world is like the body and the love of GOD is like the spirit thereof. Just as this body is quickened by the spirit, likewise the world must become alive with the love of GOD. Therefore I want you to open your home to all the believers and meet them all in love.

You must conduct your meetings with great dignity and treat with honor those who come to them. Should there be any strangers, treat them with perfect friendship and love. Your duty is to unite all, in order that no disunion exist, especially among the believers. All must feel perfect at home, and especially, free to ask questions. In fact, you must conduct these meeting that they become sociable and charming. You must always read the Words of Baha'u'llah—from the Ighan. In your

meetings there must always be shown respect for one another and for the Cause of GOD. Should some unkind words be spoken, have patience, and try to help those who have become entangled, as much as possible.

You must help the poor. Help the orphans. You must nurse the sick people. You must treat all alike, whether believers or enemies of the Cause; Bahais or non-Bahais. In helping, give to all alike, or in making any great sacrifice, it must be the same, whether to a Bahai or not—make no difference. Try to educate some children. When you make a friend, or associate with one, try to be the cause of joy and happiness to him. If he should come to you sad, make him joyful.

The only hope I have for you is that you do your best to unify all the hearts. The laws of Baha'u'llah are for all the people, not alone for Bahais.

That is to say, your qualities and attributes should be these good deeds and actions, and, like the body of a person, the spirit which quickens should be the Love of GOD.

Yesterday you saw how I treated Mr. Nassar (the hotel-keeper in Haifa) with love, making no difference whatever.”

The wonderful way in which Abdul Baha treated Mr. Nassar, who did not believe in Him at all, is to be noted here.

“Now your home should be in such a condition, your actions so harmonious, your love so evident, that if, perchance, a cold or unworthy one should enter, you must treat such a one in such a way that he or she will go away aflame with the Love of GOD. If one enters your home as an extinguished candle, you must kindle him and set his heart aglow, so that he will leave a radiant candle. Should they enter sad, they must go away happy; should they come hopeless, they must leave in great hope. In fact, briefly, if they come as dead, they should go away as alive.

Try to sacrifice something for the believers. Do not keep away from them, but give up everything you have.

It is my hope, my dear ones, that you are able to accomplish this.

PN\_1909 p067

## AB01324

To: Samandari, Tarazullah et al., in Shiraz

Date: 1909-Aug-25

- 1 O you two firm ones in the Covenant! Your letter was received through Bashiru'llah, Mirza Taraz and Mirza Ali-Akbar, upon them be the Most Glorious Glory of God. From its sweet contents new joy was obtained. Praise be to God, these two birds of the divine garden have been granted such melody and song that attracts hearts and enchants souls. This is from the effect of sincerity in the Cause of God and will increase day by day. In truth, during this journey you were assisted in achieving mighty things and became the manifestation of divine favors. In all circumstances confirmations arrived, and this is from the bounty of my Lord. I beseech Him to increase your faith and certitude, make you firm on the straight path, perpetuate upon you the outpouring of the cloud of His mercy, and assist you with a new spirit. Verily my Lord is powerful over all things.
 

ای دو ثابت بر پیمان نامه شما رسید و از مضامین شیرین سرور جدیدی حاصل گردید آن دو طیر گلشن الهی را الحمد لله نغمه و آوازی عطا شده است که قلوب را مجذوب و نفوس را مفتون مینماید این از تأثیر خلوص در امر الله است و روز بروز ازدیاد یابد فی الحقیقه در این سفر موفق بامور عظیمه گشتید و مظهر الطاف ربّانیه گردیدید در جمیع مواقع تأیید رسید و هذا من فضل ربّی و اسئله ان یزیدکم ایماناً و ابقائاً و یتبکم علی الصراط المستقیم و یدیم علیکم فیض سخاب رحمته و یؤیدکم بروح جدید ان ربّی لعلی کلّشیء قدير
- 2 The glad tidings of the unity, enkindlement and attraction of the divine friends brought comfort to the soul and joy to the heart and conscience. May God increase their enkindlement with the fire of His love, their attraction to His holy fragrances, their burning in the fires of longing, and their yearning for the Kingdom of Light. I implore Him to ordain healing and recovery from illness for you both, to protect you in the protection of His safeguarding as long as you live in this earthly life, and to ordain for you the attainment of the meeting and eternal life in the highest Paradise in the life to come.
 

بشارت ائتلاف و اشتعال و انجذاب احبابی الهی سبب راحت جان و مسرت دل و وجدان گردید زادهم الله اشتعالاً بنار محبتّه و انجذاباً بنفحات قدسه و التهاباً فی نيران الاشواق و حیناً الی ملکوت الاشراق و اتضرع الیه ان یقدر الشفاء و حصول العافیة من الداء لکم و یصونکم فی صون حمایته ما دمتما حياً فی الحیوة الدنیا و یقدر لکم الفوز باللقاء و الخلود فی الجنة المأوی فی الحیوة الأخری
- 3 Convey this servant's utmost spiritual affection to His Excellency Muvaqqaru'd-Dawlih. His services brought the greatest joy. I press my brow to the dust of lowliness and brokenness at the threshold of my Lord, the Mighty, the Chosen One, and I hope for him divine confirmations and heavenly assistance throughout the centuries and ages. Verily my Lord assists whom He wishes in what He wishes. He is truly the Powerful, the Mighty, the Chosen One.
 

بحضرت موقرالدوله نهایت عواطف روحانیّه ابعید را ابلاغ نمائید از خدمات ایشان نهایت مسرت حاصل و اتنی اعفر جبینی بتراب الدّل و الانکسار الی عتبة ربّی العزیز المختار و ارجوله التّأییدات الربّانیة و التوفیقات الصّمدانیة علی ممرّ القرون و الأعصار ان ربّی یؤید من یشاء علی ما یشاء انه لقوی عزیز مختار
- 4 Convey most wondrous greetings to Jinab-i-Aqa Abdul-Ghaffar, Jinab-i-Aqa Mirza Mahmud-i-'Assar and Jinab-i-Haji Muhammad-Rida-yi-Khayyat. With my heart and soul I wish for them bounty and prosperity, triumph and success, until they become intoxicated from brimming cups of the wine of the love of God. Upon them be greetings and praise.
 

و تحیت ابدع ابهی بجناب آقا عبدالغفار و جناب آقا میرزا محمود عصار و جناب حاجی محمد رضای خیاط برسانید و اتنی بقلبی و روحی اتمنی لهم الفیض و الفلاح و الفوز و النّجاح حتّی یترنّحوا من اقداح طاحفة بصهباء محبة الله و علیهم التّحیة و الثّناء

- 5 Jinab-i-Aqa Siyyid Ali, the nephew of His Holiness the one ascended unto God from Manshad, has permission to come, on condition that he comes and attains the honor of visiting the Holy Threshold, returns to Shiraz, and becomes engaged in managing affairs and serving Jinab-i-Aqa Mirza Muhammad-Baqir Khan.

5 و جناب آقا سید علی همشیرهزاده حضرت متصاعد الی الله منشادی اذن حضور دارند بشرط آنکه بیایند و بعتبه مقدسه مشرف گردند و مراجعت به شیراز کنند و بتشیت امور و خدمت جناب آقا میرزا محمد باقر خان مشغول گردند

AYBY.427 #139, TRZ1.301b

## ABU2182

*Words to the Kinney party in 1909 in Haifa/Akka*

The Blessed Perfection came for the purpose of uniting the people, that He might link them together. For this purpose you must prove the means of unity to the inhabitants of the earth. This is His hope for you. If among yourselves there is no love, no unity, how can this become possible? Are you willing that His labors, His sorrows be in vain? All is to bring love to your hearts. It is certain not to be in vain. Praise be to God! But, if you find a soul whose friendship or association is dangerous, which may perchance be the cause of harm to yourself, you should have only a formal acquaintanceship. Be kind and speak with such people not harshly, but leave them alone; do not mix with them. There are many bad people in the world; have nothing to do with them. Do not gossip about them. It must be so that your very silence should be blame (reproof?) itself.

PN\_1909 p002, BSTW#340

## AB08007

*To: Abdu'l-Ghaffar Shirazi*

*Date: 1909-Aug-25*

- 1 O you who are firm in the Covenant! Your letter was received and it brought the utmost joy.

1 ای ثابت بر پیمان نامه شما رسید و نهایت سرور حاصل گردید

- 2 Praise be to God that the friends of God are in a state of delight and joy, and are engaged in service, striving by whatever means to purchase from the heirs and send forth the title deed of the House of His Holiness the Proof, upon him be the Glory of God.
- 3 The matter of the House of His Holiness the Proof is of the utmost importance, and our purpose is that it should become a Mashriqu'l-Adhkar. Therefore they must surely exert every effort.
- 4 Regarding the letters you mentioned, I swear by your precious life that this servant has not yet found the opportunity. God willing, when the opportunity arises there shall be no short-coming. Rest assured.
- 2 الحمد لله یاران الهی در وجد و طربند و بخدمت مشغول و میکوشند تا قبالة خانه حضرت حجت علیه بهاء الله را از ورثه بهر وسیله است ابتیاع نمایند و ارسال کنند
- 3 قضیه خانه حضرت حجت بسیار مهم است و مراد ما چنین است که مشرق الأذکار گردد لهذا البته همت فرمایند
- 4 در خصوص مکاتیب مرقوم نموده بودید این عبد تا بحال بجان عزیزت فرصت نیافته انشاء الله عندالفرصة قصور نخواهد گشت مطمئن باش

INBA87:194a, INBA52:195

## AB09413

To: *Shahriyar Vafadar (Shiraz)*

Date: 1909-Aug-25

O Shahriyar! May God be your Helper! Praise be to the Lord of Creation, that this Persian community has become the manifestation of the favors of the Sun of existence and has engaged in the worship of Truth, has taken the path of righteousness, and has begun to drink the wine of grace in the wine-house of divine favors. It has become intoxicated with the cup of the love of God and has become the manifestation of heavenly favors. My hope is that the brothers too may receive a portion of this endless bounty, become illumined, become spiritual, and seek eternal happiness in the everlasting world. May your soul be happy!

ای شهریار خدا یار تو باد ستایش خداوند آفرینش را که این حزب پارسی مظهر الطاف آفتاب جهان هستی گشت و بحق پرستی پرداخت راه راستی گرفت و در خمخانه الطاف می پرستی آغاز نمود سرمست ساغر محبت الله شد و مظهر الطاف آسمانی گردید امیدم چنانست که برادران نیز بهره از این بخشش بی پایان یابند نورانی گردند رحمانی شوند و در جهان جاودانی کامرانی جویند جانت خوش باد

YARP2.529 p.381

**AB10499***To: Mihtar Kayqubad Gushtasb et al.**Date: 1909-Aug-25*

O ye two servants near to the Divine Threshold! 'Abdu'l-Baha, in this luminous spot, is in infinite joy remembering you. Consider what a bounty the Lord of creation hath bestowed, that hearts have become thus connected to one another. May your souls be gladdened!

ای دو بندهٔ مقرب درگاه کبریا عبداله‌آ در این بقعهٔ نورا بیاد شما در سرور بی‌منتی ملاحظه کنید که خداوند آفرینش چه بخششی نموده که دلها باین قسم بیکدیگر ارتباط یافته جانتان خوش باد

HDQI.301a, YARP2.530 p.381

**AB02254***To: Aqa Mirza Abdu'l-Husayn, in Tihiran**Date: 1909-Aug-26*

- <sup>1</sup> O 'Abdu'l-Husayn! When I began writing this letter, I searched for a title or epithet with which to address you. However, I found no praise, title or designation greater than your blessed name itself, which indicates servitude to the Ancient Beauty. Therefore I address you with this exalted title, and my hope is that we may both share in this title, for both our names have one meaning and significance. But your name derives servitude to the Divine Threshold from the all-encompassing attribute rather than from proper names, while this servant is deprived and bereft of that, for you are successful while I am afflicted in the valley of deprivation.

<sup>1</sup> ای عبدالحسین چون بنگارش این نامه پرداختم تحریری نعت و لقبی نمودم که عنوان خطاب نمایم نهایت از اسم مبارکت که دلالت بر عبودیت جمال قدم مینماید نعت و ستایشی و لقب و عنوانی اعظم نیافتم لهذا باین عنوان جلیل ترا خطاب نمایم و امیدم چنانست که در این عنوان شریک و سهم باشیم زیرا هردو نام یک مضمون و یک معنی ولی اسم تو عبودیت آستان مشتق از صفت جامعه است نه از اسماء اعلام ولی این عبد مأیوس و محروم از آن زیرا تو موفق و من مبتلا در وادی حرمان

- <sup>2</sup> In any case, you must succeed in rendering such service as befits this title, otherwise you too, like me, will have a name without reality in the realm of possibility. Therefore we must pray for each other, implore and supplicate, and show forth utter helplessness and restlessness until the Most Merciful makes manifest that which befits this name. If this bounty and kindness becomes evident and manifest, blessed art thou and I in this most exalted station; otherwise it will cause loss and deprivation in both worlds.

<sup>2</sup> باری باید بخدمتی موفق گردی که لایق و شایان این عنوانست والا تو را نیز مانند من اسم بی‌مسمی در حیز امکان پس باید در حق یکدیگر دعا نمائیم و تضرع و زاری کنیم و عجز و بقراری نمائیم تا حضرت رحمن آنچه را لایق این نام است سزاوار و شایان فرماید اگر این فضل و احسان ظاهر و عیان شود طوبی لک ولی من هذا المقام الاعلی والا مورث زیان و خسران در هردو جهان

3 Therefore, O dear one, know the value of the endless favors of your Lord - that He guided you to the eternal world, illumined your heart, perfumed your nostrils, brightened your eyes and made your soul a rose garden. And when your kind father reached the Holy Shrine, he laid his head upon the Threshold and beseeched endless confirmation for you. Know the worth of this father and be steadfast in serving him, for he is kind and your intercessor at the Threshold of the Lord.

3 پس ای عزیز قدر الطاف بی پایان مولای خویش بدان اینکه تو را هدایت بجهان جاودان نمود دل منور کرد مشام معطر فرمود دیده روشن کرد و جان گلشن فرمود و حضرت پدر مهربان چون ببقعه مقدسه رسید سر باستان نهاد و از برای تو تأیید بی پایان خواست قدر این پدر بدان و در خدمت او پایدار باش زیرا مهربانست و شفیع تو در آستان حضرت یزدان

4 And upon you be the Most Glorious Glory!

4 و علیک البهاء الأبهی

MKT5.096

## AB07344

*To: Nur Muhammad Khan (Kirman), in Tihiran*

*Date: 1909-Aug-26*

...O Lord! The friends in every corner are under threat from strangers and the unfriendly. They are weary of life and detached from every thought. They seek Thy face and hasten toward Thee, speaking of Thy mysteries. O loving Friend! Protect and preserve these helpless ones from strangers in the stronghold of Thy protection, raise up the fallen ones with Thy mighty hand, and grant the deprived ones a bountiful portion through Thy ancient grace. Make those who are destitute intimate with Thy mysteries, and nurture and favor the yearning ones with the gift of attaining Thy presence. For they are captivated by that musk-laden tress, and at every moment they would sacrifice a hundred lives. Thou art the Powerful, the Mighty, and Thou art the Giver, the Bestower, the All-Seeing....

...ای پروردگار یاران در هر گوشه و کنار در تحت تهدید بیگانه و اغیارند از جان بیزار و از هر فکری در کنارند روی تو جویند و سوی تو پویند راز تو گویند ای دلبر مهربان بیچارگانرا از بیگانگان در صون حمایت حفظ و صیانت فرما و افتادگانرا بید قدرت بلند فرما و بی نصیبانرا بفیض قدیم بهره فراوان بخش محرومانرا محرم اسرار کن و مشتاقانرا بموہبت دیدار پرور و بنواز زیرا اسیر آنزلف مشکارند و در هر دم صد جان نثار نمایند توئی مقتدر و توانا و توئی دهنده و بخشنده و بینا...

MMG2#337 p.373x

**AB08663***To: Haji Muhammad Ismayn Yazdi, in Alexandria**Date: 1909-Aug-26*

- 1 O thou who art firm in the Covenant! Thy letters were received and carefully perused. The financial constraints, mounting debts, and difficulties of the store have caused this servant great sorrow. Indeed, as this company has become known by the name of the people of truth, these difficulties and constraints have become a source of distress. However, during these years of upheaval in Iran - God knows with what trouble and hardship this servant managed affairs, and recourse to any alternative would have been extremely unpleasant. Placing trust in God, we somehow managed to get through those days. Therefore, we were unable to assist the store, and for this we are embarrassed and ashamed:

1 ای ثابت بر پیمان نامه‌های شما رسید و بدقت تمام ملاحظه گردید تنگی امور و کثرت دیون و عسرت مخزن این عبد را محزون نمود فی الحقیقه آن شرکت بنام اهل حق شهرت یافته این ضیق و عسرت باعث کدورت گردید ولی در این چند سال انقلاب ایران معلوم لهذا خدا میداند که این عبد بچه زحمت و مشقتی اداره امور نمود و مراجعت بجائی بینهایت ناگوار بود توکل بخدا کرده هر قسمی بود ایامی بسر آمد لهذا نتوانستیم که اعانت مخزن نمائیم و از این جهت نجل و شرمساریم

- 2 "How can I raise my head in shame before my friend, When no worthy service could be rendered by my hand?"...

2 چگونه سر ز نجات برآورم بر دوست که خدمتی بسزا بر نیامد از دستم...

MSHR3.074x

**ABU1387***Words spoken on 1909-Sep-02 in Haifa*

This is a good meeting because we are gathered together from the East and West through the love of Baha'u'llah. He has gathered us together. Just as He has assembled us through His power and grace, even so we hope to be assembled in the realm of the Kingdom. The original or essential thing is the Word, its effect in the Kingdom and this assembly is good because it serves as a cause for the other.

If two brothers befriend each other or those of relative of Him yield love to each other or if the inhabitant of a city consult kindly together or if the citizens of a country should have friendly intercourse with each other indeed if members of the same race should be friendly it would not be an object of astonishment for that is a collective Cause for this is instinct. It is either racial, patriotic or linguistic.

But the remarkable thing to wonder at is namely—that in a gathering like this where the friendship or love which binds people together is not racial, patriotic, family, commercial trade interests or political or egotistic nor any of the interests binding people together but a meeting of people wholly due to Divine Influence severed absolutely from the before mentioned influences.

Therefore, all these before mentioned bonds of love are subjected to cessation and a day may come when that love will cease to exist, will vanish, but our love is indissolvable, is eternal, is everlasting for the bonds which have bound this love are absolutely contingent upon the love of God and the Bounty of the Word of God is eternal. If the forces of all the world contend they could not find the least access or entrance into this bond of love.

And now my purpose is to send you in this wise, supported by this bond to America for the greatest power in the realm of existence is the Word God and no power can withstand it.

PN\_1909D p015

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## AB07095

*To: Lillian James, in Paris*

*Date: 1909-Sep-03*

O maid-servant of God!

I am in the blessed place of the Holy Land and thou art in foreign parts and I do not see thee with my material eyes, but I see thee with the eyes of my heart and I remember thee in recalling to thee that which the Christ promised to the believers, the great blessing and favor, the light of which illuminates those present and those absent.

O maid-servant of God! Be thou rejoiced because of this good news which draws (inclines) the sanctified hearts from all worldly conditions and know thou the value of this great gift (favor) and do not exchange it for the great sovereignty (of the world), for, verily, the sovereignty of the world is a mortal rule and follows pride. However, this gift is an eternal and

a divine favor, the light of which illumines the passing of times and periods.

TAB.064

## AB07942

*To: Muhammad Ardabili, in Ishqabad*

*Date: 1909-Sep-07*

- 1 O pure servant of the Lord! Praise be to God that for several days you were present in the Holy Land, the homeland of the Prophets, in the utmost joy and fragrance, and with an attracted soul, a pure breath, an illumined heart and a spiritual mind you joined with the friends in harmony and were honored to visit the holy shrine.  
 1 ای بندهء پاک یزدان حمد خدا را که ایامی چند در ارض مقدس موطن انبیا در کمال روح و ریحان حاضر شدی و بنفسی منجذبه و نفسی طاهر و قلبی نورانی و فؤادی روحانی با دوستان همداستان گشتی و زیارت تربت پاک مشرف گردیدی
- 2 Now, with a joyful heart and conscience, and with gladness of soul and spirit, return to that region - the province of Khurasan in the land of Turkmenistan. Be the cause of joy and delight to the friends. Place your trust in the Ever-Living, the Self-Subsisting Lord, and hold fast to the sure handle. Walk and conduct yourself with perfect steadfastness and constancy on the mighty path and the straight way. Deal with all peoples and tribes in the utmost joy and fragrance. Be attracted by the divine fragrances and enkindled with the fire of the love of God. Withdraw from the world and its peoples, and take refuge in the extended shade in the garden of mysteries, that you may hear from the invisible Herald the call "Blessed art thou! O blessed one!"  
 2 حال با سرور قلب و وجدان و بشارت دل و جان مراجعت بانسانان اقلیم خراسان کشور ترکان نما و سبب سرور و حبور یاران گرد توکل بحی قیوم کن و تشبث بعروهء وثقی نما و بکمال ثبوت و استقامت در منہج قویم و صراط مستقیم مشی و سلوک نما و با جمیع طوائف و قبائل در نہایت روح و ریحان رفتار و کردار مجری دار منجذب نفحات الله باش و مشتعل بنار محبت الله از جهان و جہانیان در کار شو و بظل ممدود در حدیقہء اسرار التجا نما تا از هاتف غیب ندای طوبی لک یا طوبی بشنوی
- 3 O Lord! Immerse the father and mother of this servant of Thy threshold in the ocean of forgiveness, and purify them from sin and error. Grant them abundant pardon and bestow forgiveness and remission. Thou art the Forgiver, and Thou art the All-Merciful. Thou art the Bestower of abundant grace.  
 3 ای پروردگار پدر و مادر این بندهء درگاہ را در دریای غفران غوطہ ده و از گاہ و خطا پاک و مقدس نما عفو و بخشش شایان نما و غفران و آمرزش ارزان کن توئی آمرزنده و توئی غفور توئی بخشندہ فیض موفور
- 4 O Forgiver! Though we are sinners, yet we place our hopes in Thy promise and glad tidings. Though we are afflicted with the darkness of error, yet we turn our faces to the dawn of Thy bounty, both now and always. Deal with us as befitteth Thy threshold, and bestow what is worthy of Thy court. Thou art the Forgiver, Thou art the Pardoner, and Thou art the One Who overlooketh every shortcoming.  
 4 ای آمرزگار ہرچند گنہ کاریم ولی امید بہ وعد و نوید تو داریم و ہرچند در ظلمت خطا مبتلائییم ولکن توجہ بصبح عطا داشتہ و داریم بآنچہ سزاوار درگاہ است معاملہ کن و ہرچہ شایگان بارگاہ است شایان فرما توئی غفور توئی عفو و توئی بخشندہ ہر قصور

- 5 O pilgrim! Make 'Ata'u'llah hopeful of the bounties of the Lord and cause him to be confident, at rest and gladdened by the favors of the Lord God. Give to Mirza Ja'far the glad tidings of the noble and most great favors, that he may perfume his nostrils with the holy fragrances and make his mind fragrant with the sweet scents of the Kingdom of God.
- 6 Convey to the honored leaf, the dignified maidservant of God Gawhar, my most glorious and most beautiful greetings. It is hoped from the favors of the Glorious Lord that with a radiant face she may find rest and repose beneath the blessed Tree in this continuous resurrection. Place upon the head of the assured maidservant of God, Mulla Baji, a crown of my most glorious and most beautiful greetings, and kindle in her heart a lamp whose jewels and pearls may shine throughout ages and centuries.
- 7 My God, my God! I beseech Thee with a heart that trusteth in Thee and a spirit attracted to appear before Thee, and I implore Thee by Thy Greatest Sign and by Thy Banner waving upon the pinnacles of glory in the world of creation, to ordain for these souls the best in this world and the world to come, and to make them dawning-places of Thy favors amidst all mankind and manifestations of Thy boundless and infinite gifts. And upon them be the Most Glorious Glory!

BRL\_POAB#13x

BRL\_DAK#0092, BRL\_MON#013x,  
MMG2#406 p.452x

## AB11825

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1909-Sep-07

- 1 O thou who art firm in the Covenant!
- 2 One volume of a book was received through Jinab-i-Sani'u's-Sultan, and one volume of the Sacred Writings of the Blessed Beauty, may His Most Great Name be exalted, also arrived, as well as another volume - both of which were written in excellent calligraphy with ample and sufficient illumination.
- 3 God willing, these will be sent to the Great Library in London, for in that library some Sacred Writings exist in the worst

calligraphy, completely full of errors, having been sent from Tehran in the Blessed Days. Some friends in London in these days had copied those erroneous Tablets with the intention of publishing them. I immediately prohibited this and wrote that they should also inform the library director that those Holy Writings, those Sacred Words - each letter of which is equal to the creation of all beings - are erroneous. Therefore it would be better to remove those erroneous Tablets and send correct Sacred Writings in the most beautiful calligraphy instead. Thus these two books of Sacred Writings will be sent to the London library.

خطوط موجود و تماماً غلط در آیام مبارک از طهران فرستاده بودند و بعضی از یاران در این آیام در لندره آن الواح مغلوته را استنساخ نموده خیال طبع و نشر داشتند فوراً منع نمودم و مرقوم شد که به مدیر کتبخانه نیز تفهیم نمایند که آن آثار مقدسه کلمات مبارکه که هر حرفی مقابل بایجاد کائنات است مغلوته است لهذا بهتر است که آن الواح مغلوته را محو فرمایند و در مقابل کتب از آثار مبارکه صحیحه بابدع خطوط مرقوم و ارسال شود لهذا این دو کتاب از آثار مبارکه ارسال به کتبخانه لندره میشود

- 4 You too should certainly collect there as many correct, error-free Sacred Writings as possible, having them written in the most beautiful calligraphy to be sent to the London library. Whatever expenses this incurs should be paid by Jinab-i-Amin.

4 و البته شما نیز باز در آنجا از آثار مبارکه بقدر امکان صحیح غیرمغلوته جمع نموده بابدع خطوط مرقوم نمائید تا ارسال کتبخانه لندره گردد و آنچه مصروف است باید جناب امین ادا نماید

- 5 As for my own letters, they are of no importance except for some detailed letters written to dispel people's delusions or journalists' fabrications or to clarify the spurious content of certain books and treatises written in rejection of this Cause - there would be no harm in publishing such letters. Therefore, devote all your efforts to publishing the Divine Sacred Tablets.

5 و اما مکاتیب این عبد احمیتی ندارد مگر بعضی از مکاتیب مفصله که در دفع اوهام خلق و یا مفتريات ارباب جرائد و یا توضیح حشویات بعضی کتب و رسائل که رد بر این امر مرقوم نموده اند آن مکاتیب اگر چنانچه نشر گردد ضرری ندارد لهذا شما جمیع همت را در نشر الواح مقدسه الهیه مبذول دارید

- 6 And the volume of the Sacred Writings of the Ancient Beauty that you have recently compiled and written and which is being illuminated - complete it quickly and send it so that it may be sent to the aforementioned library.

6 و یک مجلد که تازه از آثار مبارکه جمال قدم جمع و تحریر نموده اید و در دست تذهیب است زود اتمام نموده ارسال دارید که به کتبخانه مذکور ارسال شود

INBA79.055

## AB03933

To: *Spiritual Assembly of Shiraz*

Date: 1909-Sep-07

- 1 O ye servants near to the threshold of the Blessed Beauty, render thanks unto God that in the native land of His Holiness the Exalted One (may my spirit be a sacrifice unto Him) ye have arranged gatherings and sought love and unity, established a

1 ای بندگان مقرب درگاه جمال مبارک شکر کنید خدا را که در موطن حضرت اعلی روحی له الفداء انجن آراستید و الفت و یگانگی خواستید

Spiritual Assembly and have arisen to serve the divine Threshold.

- 2 That clime is a paradise of delight, and that country is illumined and perfumed by the breeze from the rose garden of the Supreme Concourse. That soil is pure and those borders and regions are radiant, for it is the native place of the Sun of the horizons.
- 3 Since ye have arisen to render services in that land and have become partners and sharers in servitude to the Sacred Threshold with this insignificant one, ye must be infinitely glad and successful, proud and glorying in the infinite divine bounty that ye have been confirmed in such a mighty matter which is the ultimate hope of those near to God and the final desire of the dwellers of the Supreme Concourse.
- 4 But 'Abdu'l-Baha's ultimate hope and desire is to be a servant of that Spiritual Assembly so that through divine favors and heavenly bounty and the merciful breeze he may become the source of services to the heavenly friends.
- 5 The contribution ledger from various regions for the oppressed ones of Nayriz was received and read with utmost joy, and the receipts are being sent.
- 6 And upon you be the Most Glorious Glory.

محفل روحانی تأسیس نمودید و بخدمت آستان ربّانی قیام کردید

2 آن اقلیم جنت النعم است و آن کشور منور و معطر از نسیم گلشن علین آن خاک پاک است و آن حدود و ثغور تابناک زیرا موطن آفتاب افلاک است

3 شما چون در آن خطّه قیام بر خدمات نموده‌اید و در عبودیت آستان شریک و سهم این گمنام گشته‌اید باید بی‌نهایت شادمان باشید و کامران گردید و مفتخر و مباهی فیض نامتناهی الهی که بچنین امر عظیمی موفق شدید که نهایت آمال مقربین است و منتهی آرزوی اهل علین

4 اما عبداله‌آ را نهایت آرزو و آمال خادمی آن محفل روحانیست تا بالطاف ربّانی و فیض صمدانی و نفعه رحمانی مصدر خدمات یاران آسمانی گردد

5 دفتر اعانات اطراف بجهت ستم‌دیدگان نیریز رسید و بنهایت سرور قرائت گردید و قبوضات ارسال میشود

6 و علیکم البهاء الأبهی

INBA87:368b, INBA52:378

## AB01693

*To: James B Thornton Chase, in Chicago*

*Date: 1909-Sep-09*

- 1 O steadfast one in the Covenant! Your letter of September 9, 1909 was received. Be not sorrowful or distressed by the events that have transpired. These hardships have befallen you in the path of God and should therefore be the cause of joy and gladness. It was previously written to the friends, and likewise stated verbally, that the friends in the West would assuredly receive their share of the afflictions of the friends in the East. They must inevitably become the target of persecution from the oppressors in the path of Baha'u'llah.

1 ای ثابت بر پیمان نامه نهم سبتمبر ۱۹۰۹ وصول یافت از حوادث واقعه محزون و مکدر مباش این مشقت در سبیل الهی بر شما وارد شد لهذا باید سبب سرور و شادمانی گردد از پیش یاران مرقوم گردید و همچنین شفاهاً بیان شد که البته یاران غرب را نصیب و بهره از بلایای دوستان شرق خواهد بود لابد در سبیل حضرت بهاء الله مورد اذیت اهل جفا خواهند گشت

2 Consider how in the first age of Christianity the disciples were afflicted with trials and tribulations in the path of Christ. Each day they became the target of the arrows of derision, revilement and cursing from the Pharisees, and endured hardships. They experienced imprisonment and most drank the cup of supreme martyrdom. Now you too must surely share somewhat in these trials and partake of these afflictions. Yet these events shall pass away while that eternal glory and everlasting life shall remain and endure, and these tribulations shall cause universal progress.

3 I beseech God that that divine Farmer may plow every hard soil, irrigate it and scatter seeds therein. This is proof of the skill and power of the Farmer, for any soul can cultivate and irrigate soft soil free of thorns and weeds.

4 Thou didst ask as to the transfiguration of Jesus, with Moses and Elias and the Heavenly Father on Mount Tabor, as referred to in the Bible. This occurrence was perceived by the disciples with their inner eye, wherefore it was a secret hidden away, and was a spiritual discovery of theirs. Otherwise, if the intent be that they witnessed physical forms, that is, witnessed that transfiguration with their outward eyes, then there were many others at hand on that plain and mountain, and why did they fail to behold it? And why did the Lord charge them that they should tell no man? It is clear that this was a spiritual vision and a scene of the Kingdom. Wherefore did the Messiah bid them to keep this hidden, "till the Son of Man were risen from the dead,"—that is, until the Cause of God should be exalted, and the Word of God prevail, and the reality of Christ rise up.

SWAB#140x; SWAB#196x

2 ملاحظه کن که در عصر اول مسیح حواریین بچه اذیت و بلا در سبیل حضرت مسیح مبتلا گشتند در هر روزی هدف تیر طعن و سب و لعن فریسیان شدند و صدمات کشیدند حبس و زندان دیدند و اکثر جام شهادت کبری نوشیدند حال شما نیز البته باید قدری سهم و شریک من گردید و از محن و آلام بهره و نصیب برید ولی این وقایع میگذرد و آن عزت ابدیه و حیات سرمدیه باقی و برقرار میماند و این بلایا سبب ترقیات کلیه میشود

3 از خدا خواهم که آن دهقان الهی هر زمین سختی را شخم زند و آبیاری نماید و تخم افشانی کند و این دلیل بر مهارت و اقتدار دهقانست زیرا زمین سست بی خار و خاشاکی را هر نفسی کشت تواند

4 در خصوص مسئله جلوه مسیح و موسی و یاس و پدر آسمانی در کوه طابور که در انجیل مذکور است سؤال نموده بودید این قضیه را دیده بصیرت حواریین کشف نمود لهذا سر مکنون بود و این قضیه از اکتشافات روحانیه آنان بود والا اگر مقصد اکتشافات جسمانیه باشد یعنی بصر ظاهر مشاهده آن جلوه نموده باشد دیگران هم بسیار در آن کوه و بیابان بودند چرا آنان مشاهده نمودند و چرا حضرت بکتمان امر فرمودند این واضح و مشهود است که اکتشافات روحانیه و جلوه ملکوتیه بود و اینست که حضرت مسیح میفرماید مستور دارید تا وقتی که پسر انسان از اموات قیام نماید یعنی تا آنکه امر الله بلند شود و کلمه الله نافذ گردد و حقیقت مسیح قیام نماید

MNMK#138 p.253x, MNMK#161 p.295x,

MMK1#140 p.158x, MMK1#196 p.230x

## AB00113

To: Qaini, Ahmad son of Nabil-i-Qain, in Mashhad

Date: 1909-Sep-11

- 1 O thou who art firm in the Covenant! Thy letter was received and the upheavals in Mashad and the surrounding areas of Khurasan became known. Surely by now some degree of peace and calm has been established and some of the dangers have passed. When the constitutional government becomes organized, some comfort and ease shall be attained.
 

1 ای ثابت بر پیمان نامهء شما رسید و انقلابات مشهد و اطراف خراسان معلوم گردید و البته تا بحال فی الجمله سکون و قراری یافته است و قدری محذورات زائل گردیده است چون حکومت مشروطه انتظامی یابد اندکی راحت و آسایش حاصل گردد
- 2 O thou who art firm in the Covenant! At a time when the previous National Assembly was at the height of its power, and the Shah himself sent the Prime Minister to Qum to welcome the divines and return them to Tehran with utmost respect and consideration, and when they arrived in Tehran, all the people and the government received them with the highest honor and dignity, welcoming them with great pomp, and for three days and nights they held celebrations, and the National Assembly was formed - some of the followers of Yahya gained complete influence in the Assembly and engaged in corruption, setting the government and nation against each other until matters reached such a point that they were determined to depose the Shah and enthrone another. 'Abdu'l-Baha explicitly wrote to several souls, including the Spiritual Assembly of Tehran, that the government would triumph and the Assembly would be dispersed due to the ill-fortune of the Yahya'i corruptors. At that time, the Shah was at his weakest and the Assembly at its strongest, and the national committees supporting the Assembly had reached nearly one hundred. Therefore, the Yahya'is mocked 'Abdu'l-Baha's explicit statement about the Assembly's dispersion until suddenly the Assembly was scattered and dissolved, and the Yahya'is were disappointed and defeated, unable to change the monarchy to their intended person, from whom they had received large amounts of bribes and kickbacks.
 

2 ای ثابت بر پیمان در وقتی که مجلس ملی سابق در نهایت اقتدار بود و شاه نفس نفیس صدر اعظم را به قم فرستاد تا پذیرائی از حضرات علما نماید و ایشانرا در نهایت احترام و رعایت به طهران رجوع دهد و چون به طهران رسیدند جمیع خلق و حکومت بنهایت حرمت و رعایت استقبال کردند و باحتشام وارد نمودند و سه شبانه روز چراغان کردند و مجلس ملت تشکیل شد بعضی از یحیائی ها نفوذ تام در مجلس پیدا نمودند و فساد پرداختند و دولت و ملت را بهم انداختند تا کار بجائی رسید که بخلع شاه و جلوس دیگر مصمم شدند عبدالهآء بصریح عبارت بچند نفوس از جمله محفل روحانی طهران مرقوم نمود که دولت موفق گردد و مجلس بخوست مفسدین یحیائی متفرق خواهد شد در آنوقت شاه در نهایت ضعف و مجلس در نهایت قوت بود و انجمنهای ملی که مؤید مجلس بود قریب بصد رسیده بود لهذا یحیائی ها از تصریح عبدالهآء یعنی تفریق مجلس استهزا می نمودند تا آنکه بغتة مجلس پریشان و متفرق شد و حضرات یحیائی ها خائب و خاسر گردیدند و نتوانستند که سلطنت را تغییر و تبدیل بشخص منوی ضمیر خویش دهند زیرا از او مبالغها رشوت و برطیل گرفته بودند
- 3 In any case, after this momentous event which caused astonishment to all souls, even the enemies, the incident of Sirjan occurred where the esteemed learned one, Aqa Siyyid Yahya, was martyred with utmost innocence, and in Sangsar the divine friends suffered severe persecution and great oppression was inflicted upon them. And in Tabriz, the bloodthirsty mujtahid Haji Mirza Hasan issued a fatwa for the killing of all the friends, saying these constitutionalists are all Baha'is and
 

3 باری بعد از این واقعهء عظمی که سبب حیرت نفوس حتی اعدا گردید واقعهء سیرجان واقع شد که حضرت عالم جلیل آقا سید یحیی را بنهایت مظلومیت شهید نمودند و در سنگسر احبای الهی را اذیت شدید کردند و ظلم عظیم روا داشتند و در تبریز مجتهد خونریز حاجی میرزا حسن فتوی بقتل جمیع یاران داد که

according to religious law must be killed and plundered. Therefore, all the divine friends scattered; only two were caught and martyred with severe wounds. Had the friends in Azerbaijan not scattered, they would all have been martyred by the fatwa of that tyrannical bloodthirsty one, but despite their searching, they found no one.

این حضرات مشروطه طلبان جمیعاً بهائی هستند بموجب شرع باید قتل و غارت گردند لهذا یاران الهی جمیعاً متفرق شدند فقط دو نفر را بدست آوردند و بزخم شدید شهید نمودند و اگر چنانچه یاران در آذربایجان متفرق نمیشدند کلاً و طراً بفتوای انظالم خونخوار شهید میشدند ولی هرچه جستجو نمودند کسی را نیافتند

- 4 At that time 'Abdu'l-Baha wrote, with utter explicitness and without the least veil of interpretation, to the principal centers, even to the Shah's own confidant and intimate, Aminu'd-Dawlih; and likewise He wrote in confidence to the Spiritual Assembly of Tihiran, and in like manner addressed other prominent persons in clear and unmistakable terms. Those documents, bearing the signature and seal of 'Abdu'l-Baha, are still extant in Tihiran. Their purport was this: that the government should arise to avenge the blood of the martyred Hadrat Aqa Siyyid Yahya, should stone the oppressors of Sangsar, should punish that bloodthirsty mujtahid, and inflict upon him his deserved chastisement, that henceforth no other mujtahid might dare commit such an outrage. Should the government arise to these matters, well and good; otherwise, God doeth whatsoever He willeth and ordaineth. Thereupon the government made excuse, saying, "Such power is not within our grasp."

4 در آنوقت عبداله‌آء بمراکز مهمه حتی به امین و ندیم خود شاه بصراحت من دون تأویل مرقوم نمود و همچنین بمخفل روحانی طهران محرمانه بنگاشت و همچنین بنفوس مهمه دیگر بصریح عبارت مرقوم نمود و الآن آن اوراق تحت امضا و ختم عبداله‌آء در طهران موجود و مضمون اینکه حکومت باید بخونخواهی حضرت شهید آقا سید یحیی برخیزد و ظالمان سنگسر را سنگسار نماید و مجتهد خونریز را کیفر فرماید و جزای سزا دهد تا من بعد مجتهدی دیگر این جسارت ننماید و اگر حکومت باین امور قیام نماید فبها و الا ینفعل الله ما یرید و یشاء بعد حکومت اعتذار نمود که در قوه ما نیست

- 5 A second time it was written that, if the government should duly and fittingly carry out that which was required, avenge the blood of the martyred Siyyid Yahya, inflict the necessary punishment upon the oppressors of Sangsar, and requite the denier, that hostile mujtahid, with the chastisement he deserved, it would remain preserved and secure; otherwise all confirmation would be wholly withdrawn, bada would manifest itself, and affairs would be overturned. It had even been written that they submitted to His Holiness Imam Ja'far as-Sadiq, peace be upon Him: "We had been promised that the seventh among them would be their Qa'im, and Thou art the seventh. Where then is that arising?" He replied: "I was the Promised One, and I was the Qa'im, but bada occurred." With this same plainness it was written that, if bada be admissible in the Qa'imship of Imam Ja'far as-Sadiq, then assuredly, a fortiori, bada would be admissible in the might and ascendancy of the present government. Since there it was admissible, here its admissibility would be yet greater. Explicitly was this written even to his own trusted confidant and companion, yet no heed was paid. Wherefore the effect of bada became manifest.

5 دوباره مرقوم شد که اگر حکومت آنچه باید و شاید مجری دارد و خونخواهی حضرت شهید سید یحیی نماید و ظالمان سنگسر را جزای لازم دهد و مجتهد جاحد را بآنچه سزاوار است قصاص نماید محفوظ و مصون ماند و الا تأیید بکلی سلب گردد و بدا ظاهر شود و امور منقلب گردد حتی مرقوم شده بود که بحضرت امام جعفر صادق علیه السلام عرض کردند که ما موعود بآن بودیم که سابعهم قائمهم و شما سابعید کو قائمیت فرمودند من موعود بودم و قائم بودم و لکن بدا شد باین صراحت مرقوم شد که چون در قائمیت امام جعفر صادق بدا جائز البتّه در قهر و غلبه حکومت حاضر بطرز اولی بدا جائز خواهد شد چون در آنجا بدا جائز بود البتّه در اینجا جواز بیشتر است حتی به امین و ندیم خود او در اینخصوص بصریح عبارت مرقوم گردید ولی اعتنائی ننمود لهذا اثر بدا ظاهر گشت

- 6 Similarly, it was written time and again that until the government and people blend together like milk and honey, prosperity

6 و همچنین به کرات و مرات مرقوم گردید که تا دولت و ملت مانند شیر و شهد آمیخته بیکدیگر

and success would be impossible and unattainable. The letters exist, and even in several detailed letters to Tehran it was explicitly written, including to the Shah's trusted confidant, that if the government and people do not blend together and unite, affairs would become entirely disordered and neighboring powers would intervene. To prove this statement, the very letter that Haji Mirza Abdullah Saqat-furush has sent in these days from Tehran is being forwarded, that you may observe with what clarity future events were forewarned, and it may be established and proven that the Pen of the Covenant is divinely assisted - whatever proceeds from it will surely come to pass. You should make copies of this letter and circulate it throughout all of Khurasan, and also make copies of Haji Mirza Abdullah's letter and circulate it, for some weak ones have made this matter a pretext and are confusing minds, while the loved ones of God lack detailed knowledge.

نگردد فلاح و نجاح ممتنع و محال مکاتیب موجود و حتی در چند نامه مفصل به طهران بصریح عبارت مرقوم شد و حتی به امین و ندیم شاه که اگر دولت و ملت باهم امتزاج نیابند و اتفاق نکنند امور بکلی مختل گردد و دول متجاوزہ مداخله نمایند بجهت اثبات این بیان نفس مکتوبی که جناب حاجی میرزا عبدالله سقطفروش در این ایام از طهران فرستاده است ارسال میگردد تا ملاحظه نمائید که وقایع آتیہ بچه صراحت از پیش انداز شده است و ثابت و محقق گردد که قلم میثاق مؤید است آنچه از او صادر البتہ واقع گردد شما این نامه را استنساخ نموده در جمیع خراسان انتشار دهید و نامه حاجی میرزا عبدالله را نیز سواد نموده انتشار دهید زیرا بعضی ضعیفا این قضیه را وسیله نموده و تحذیش اذهان مینمایند و احبّاء الله از تفصیل اطلاع ندارند

7 At the beginning it was explicitly written that this assembly would be dissolved and these present leaders would be brought low, and the government would prevail. Thereafter certain requirements were set forth that needed to be implemented. The government paid no heed. Time and again it was written explicitly and warning was given, but it yielded no result. Thus whatever proceeded from the Pen of the Covenant has in these days become evident and manifest. We hope that constitutional government, which is the decisive text of the Most Holy Book, will be established in Iran and assurance will be obtained. Constitutional government, by the decisive text of the Most Holy Book, is legitimate government, while absolutism and autocracy are illegitimate. But we, at the beginning, showed forbearance merely to protect the friends.

7 در بدایت بصریح عبارت مرقوم شد که اینجسلس بهم میخورد و این رؤسای موجوده مخدول میشوند حکومت فائق گردد بعد از آن تکالیفی شد که باید مجری گردد از طرف حکومت اعتنا نگشت تکرار بتکرار بصراحت نوشته شد و انداز گردید نتیجهئی نبخشید پس آنچه از قلم میثاق صادر شد در این ایام ظاهر و آشکار گردید امیدواریم که مشروطیت که نص قاطع کتاب اقدس است در ایران تأسیس یابد و اطمینان حاصل گردد مشروطیت بنص قاطع کتاب اقدس حکومت مشروعه است و استبداد و استقلال غیر مشروعه ولی ما در بدایت محض محافظه احبّاء مدارا کردیم

8 The reason for this forbearance was that the leaders of the nation, at the instigation of the shameless followers of Yahya, were entirely opposed to the friends. Therefore, if we had uttered the word "constitution", the government too would have risen in enmity, the matter would have fallen upon the weak element, and the friends would have become the sacrificial compromise between the two sides. The government would have immediately announced that all constitutionalists were Baha'is and that they will carry out the text of the Kitab-i-Aqdas, just as Mirza Fadlu'llah Nuri announced in Tehran, where proclamations were posted throughout the city. Through these means, the government officials would set about

8 و علت این مدارا این بود که رؤسای ملت بتحریک یحیائیهای یحیا بتمامه ضد احبّاء لهذا اگر ما نام مشروطیت بر زبان میراندیم حکومت نیز بر عداوت قیام مینمود ماده بجزء ضعیف میریخت یاران در میان دو طرف شرط مصالحه میشدند حکومت فوراً اعلان میکرد که مشروطیان جمیعاً بهائیند و نص کتاب اقدس را مجری خواهند چنانکه میرزا فضل الله نوری در طهران اعلان نمود و اعلان نامه ها را در تمام طهران معلق نمودند لهذا باینوسیله دولتیان دست بکشتن میگذاشتند و ملتیان نیز معاونت مینمودند و بکلی

killing, and the people would assist them, completely eliminating the friends. It was due to this wisdom that such forbearance was shown in the beginning, and finally, praise be to God, what was written became clear and evident. This is naught but from the bounty of my Most Glorious Lord. And upon you be greetings and praise.

یارانرا از میان برمیداشتند بسبب این حکمت بود که آن مدارا در بدایت واقع گردید و عاقبت الحمد لله آنچه مرقوم شد واضح و آشکار گشت و لیس هذا الا من فضل ربی الأبهی و علیکم التحية و الثناء

BRL\_DAK#0583,

MSBH4.552-556,

MUH3.197-200

## AB02491

To: *Khajih Rabi et al., in Kashan*

Date: 1909-Sep-11

<sup>1</sup> O my God, my God! These are two servants, attracted to Thy radiant countenance and Thy Most Glorious Beauty, submissive to Thy loved ones, humble before Thy chosen ones, serving Thy Cause, arising to diffuse Thy fragrances, raising the banners of praise, shining from the horizon of faithfulness, speaking Thy mention in every morn and eve. O Lord! Make them two signs of Thy bounty and two words of Thy Book and two lamps of Thy love and two glass vessels of the lights of guidance in that furthestmost bank. O Lord! Strengthen them with a host from the angels of heaven and assist them in serving Thy loved ones with confirmation from the One mighty in power. Verily Thou art the Generous, verily Thou art the Kind, and verily Thou art the Benevolent, the Compassionate, the Ever-Living, the All-Powerful.

<sup>1</sup> الهی الهی هذان عبدان منجذبان الی طلعتک التوراء و جمالك الأبهی خاضعان لأحبّتی خاشعان لصفوتک خادمان لأمرک قائمان علی نشر نفحاتک رافعان الویة الثناء ساطعان عن افق الوفاء ناطقان بذکرک فی کلّ صباح و مساء رب اجعلهما آیتی موهبتک و کلمتی کتابک و سراجی محبتک و زجاجی انوار الهدی فی تلك العدو القصوری رب ایدهما بقبیل من ملائكة السماء و وقفهما علی عبودیة احبائک بتأید من شدید القوى انک انت الکریم انک انت اللطیف و انک انت البرّ الرؤوف الحیّ القدير

<sup>2</sup> O ye two firm in the Covenant! His Holiness 'Abdu'l-Husayn, namesake of 'Abdu'l-Baha, hath offered the utmost praise and commendation of those two souls assured by the favors of the Most Glorious Beauty, that they are guardians at the threshold of the All-Knowing God and two kind servants to the friends of the All-Merciful. They are the cause of the glory of the Cause of God and diffusers of the divine fragrances.

<sup>2</sup> ای دو ثابت بر پیمان حضرت عبدالحسین سميّ عبدالبهاء نهایت مدح و ثنا ازان دو نفس مطمئنه بالطاف جمال ابهی فرموده که آستان ایزد دانا را پاسبانند و یاران حضرت رحمان را دو خادم مهربان سبب عزّت امر الله اند و ناشر نفحات الله

<sup>3</sup> From this news boundless joy and delight was produced in hearts, that praise be to God, Kashan is the dwelling place of the sincere ones and the nest and shelter of the birds of the highest heaven. From the beginning of the Cause it was full of melody and song, and in the age of the Most Great Name it is full of melody and harmony, and the friends are in the utmost refinement and culture. O Lord! Make Kashan radiant

<sup>3</sup> از این خبر سرور بی حدّ و حصر قلوب را حاصل گردید که الحمد لله کاشان کاشانه مخلصین است و لانه و آشیانه طيور علیین از بدایت امر پر نغمه و ترانه بود و در عصر اسم اعظم پر نغمه و آهنگ و یاران در نهایت تمیز و فرهنگ ای پروردگار کاشان را نورافشان کن و آن اقلیم را جنة النعیم

with light and make that region a paradise of delight, that the song of "Glory be to the Holy One, Lord of the angels and the Spirit" may reach the Most Glorious Horizon and bestow joy and fragrance upon the people of the Supreme Concurrence.

نما تا آهنگ سبوح قدّوس ربّ الملائكة والروح  
بافق ابهى رسد و اهل ملأ اعلی را روح و ریحان  
بخشد

KHMT.016x, KHMT.061x

## AB05345

*To: E L B Peeke, in East Cleveland, OH*

*Date: 1909-Sep-11*

O memorial of that daughter of the Kingdom! Your letter arrived and the ascension of that sign of the love of God became known. That heavenly soul was love personified, and thus longed to ascend to the Kingdom so that, like the holy birds, she might nest in the garden of the Abha Kingdom and begin to sing sweet melodies and songs. Praise be to God, she left behind blessed traces in this world as well, such that her good name endures and remains. She attained eternal life and achieved everlasting glory. I hope that you and her survivors will, like her, become manifestations of universal bounties. You wrote about your marriage to Dr. Barton - I hope it will be blessed and that from your union with him a blessed family will be formed, all of whose sons and daughters will be of the Kingdom. Collect your mother's written works so they may endure, and show my utmost love and kindness to your dear spouse.

BLO\_PN#093

## AB06124

*To: Ramadan Ali Tahvildar*

*Date: 1909-Sep-11*

- <sup>1</sup> O thou who art firm in the Covenant! Praise be to God, thou art a sign of the All-Merciful and a servant of the Lord of Heaven. Thou art enkindled with the fire of the love of God and, like a moth, hast consumed thy wings and feathers in the

<sup>1</sup> ای ثابت بر یمان الحمد لله آیت رحمانی و خادم  
حضرت یزدان بنار محبت الله افروخته‌ئی و مانند  
پروانه بر سراج و هاج بال و پر سوخته گلشن

flame of the resplendent lamp. Thou art a nightingale singing in the rose garden of divine unity and a sweet-voiced bird in the flower bed of inner meanings.

توحید را بلبل گویائی و گلبن معانی را عندلیب خوش الحان

- 2 Thy services at the Threshold of the Most Glorious Beauty are known and evident, and thy firmness and steadfastness are proven and clear. Thou art worthy of praise from the Supreme Concourse and art extolled by the tongue of the people of the Most Glorious Kingdom.

2 خدماتت در آستان جمال ابهی معلوم و مشهود و ثبات و استقامت مثبت و معلوم محلّ تحسین ملأ اعلائی و ممدوح بلسان اهل ملکوت ابهی

- 3 And is there any bounty greater than this? No, by the Lord of earth and heaven! This is a bounty whose lights shine forth upon all regions, and a gift whose rays will illumine all ages and centuries. Indeed it is the most glorious jewel that blazes and shines upon the mighty crown in the Kingdom of glory and pride.

3 و هل من موهبة اعظم من هذا لا وربّ الأرض و السماء أنّها موهبة تتلأل أنوارها على الأفطار و عطية تشعشع أشعتها على القرون والأعصار و أنّها ابهی جوهرة توقد و تضيء على الاكلیل الجلیل فی ملکوت العزّ و الافتخار

- 4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

TABN.259a

## AB11059

*To: Baha'is of Chicago, IL*

*Date: 1909-Sep-11*

The song and melody that Louise R. Waite raised in the meeting of the unity of the Baha'is of Chicago reached the ears of the people of the Kingdom and brought the spiritual ones into a state of joy and delight. I beseech God that this song may be continuously raised and this melody may be perpetual. And upon you be the Most Glorious Glory!

SW\_v14#09 p.278, PN\_1909E p117

## AB01887

To: *Mirza Fadlullah son of Muhammad Ali (Nayriz) et al., in Shiraz*

Date: 1909-Sep-12

- 1 O Lord, my Lord! Thou seest the fierce tempest that hath risen in the region of Nayriz, where storms rage and thunderbolts strike, where thunder rolls continuously and fierce gales howl, where the earth quakes and mountains crumble, where stars are scattered and the sun is folded up, where the moon is cleft asunder and beasts are gathered together, and where violent tremors shake that distant land. O Lord! The fires of oppression have been kindled, the lamps of justice extinguished, wolves have attacked and dogs have assaulted, and with utmost vengeance have they torn apart Thy sheep. Blood hath been shed, possessions and blessings have been plundered, women and children have been forsaken, and bodies have been rent limb from limb. The earth hath turned crimson with blood, and breasts have been pierced by the arrows of the vainglorious. Heads have been raised upon spears, souls have fallen into the throes of death, and Thy loved ones have been overcome with anguish.
- 2 O Lord! These martyrs are the signs of guidance, the banners of Thy most exalted Kingdom, the lamps of the night and stars that shine from the horizon of guidance. They have detached themselves from this earthly life and been drawn to Thy most exalted Kingdom, forsaking all Thou hadst bestowed upon them in this lowest of worlds, seeking Thy good pleasure in the Garden of Refuge. O Lord! They have sacrificed their souls and spirits in Thy path, and freely given their hearts' blood in their love for Thee. Neither the might of the great nor the power of princes did deter them; rather, they raised the loudest call and cast off all restraint in their love for Thee amidst the wicked.
- 3 O Lord! Accept from them these offerings of their souls, multiply Thy bounties unto them, deliver them from destruction, and grant them a goodly life in the Concourse on High. Verily, Thou art the Protector, Thou art the Helper, Thou art the All-Bountiful, Thou art the Kind, the Compassionate, the Merciful.
- اللَّهُمَّ يَا رَبِّي الْعَزِيزُ تَرَى وَتَشَاهِدُ سَطْوَةَ الطُّوفَانِ الْعَظِيمِ الْقَائِمِ فِي خُطَّةِ نِي رِيزِ وَقَامَتِ الزَّوَابِعُ وَسَقَطَتِ الصَّوَاعِقُ وَتَتَابَعَتِ دَمْدَمَةُ الرَّعُودِ وَاسْتَمَرَّتْ زَمْزِمَةُ الْقَوَاصِفِ وَتَزَلُّزِلُ الْأَرْضُ وَنَسَفَتِ الْجِبَالُ وَانْتَشَارَ النُّجُومُ وَتَكُورُ الشَّمْسُ وَانْشَقَّاقُ الْقَمَرِ وَحَشَرَ الْوَحُوشُ وَقَوَّعَ الرَّجْفَةُ فِي ذَلِكَ الْأَقْلِيمِ السَّحِيقِ رَبِّ قَدْ اشْتَعَلَ نَارُ الْاِعْتِسَافِ وَخَبَتِ مَصَابِيحُ الْاِنْصَافِ وَصَالَتِ الذُّثَايَ وَسَطَّتِ الْكَلَابُ وَافْتَرَسُوا اِغْنَامَكَ بِأَشَدِّ عِقَابٍ وَسَفَكَتِ الدِّمَاءُ سَلْبَتِ الْأَمْوَالُ وَالْأَلَاءُ وَخَذَلَتِ الْأَطْفَالُ وَالنِّسَاءُ وَتَقَطَّعَتِ الْأَجْسَادُ أَرِيَا أَرِيَا قَدْ أَهْمَرَتِ الثَّرَى بِالدِّمَاءِ الْحَمْرَا وَتَشَبَّكَتِ الصُّدُورُ بِسَهَامِ أَهْلِ الْغُرُورِ وَارْتَفَعَتِ الرُّؤُوسُ عَلَى الْقَنَاةِ وَقَعَتِ النَّفُوسُ فِي السَّكْرَاتِ وَاشْتَدَّتْ بِهَا عَلَى أَحْبَبَتِكَ الْحَسَرَاتِ
- رَبِّ اِنْ هُوَ لَا الشَّهَادَةِ آيَاتِ الْهُدَى وَرَايَاتِ مَلَكُوتِكَ الْأَعْلَى وَمَصَابِيحِ الدِّجَى وَنُجُومِ مِثْلَثَلَّةٍ عَنْ أَفْقِ الْهُدَى قَدْ انْقَطَعُوا مِنَ الْحَيَاةِ الدُّنْيَا وَانْجَذَبُوا إِلَى الْمَلَكُوتِ الْأَعْلَى وَتَرَكُوا مَا خَوَّلَتْهُمْ فِي الْحَضِيضِ الْأَدْنَى ابْتِغَاءَ مَرْضَاتِكَ فِي الْجَنَّةِ الْمَأْوَى رَبِّ إِنَّهُمْ أَنْفَقُوا نَفْسَهُمْ وَأَرْوَاحَهُمْ فِي سَبِيلِكَ وَسَمَحُوا بِمَهْجِهِمْ وَدِمَائِهِمْ فِي مَحَبَّتِكَ وَمَا أَخَذْتَهُمْ خَشْيَةَ الْكِبَرَاءِ وَلَا سَطْوَةَ الْأَمْرَا بَلْ نَادَوْا بِأَعْلَى النَّدَاءِ وَخَلَعُوا الْعَذَارَ فِي مَحَبَّتِكَ بَيْنَ الْأَشْرَارِ
- رَبِّ أَقْبَلْ مِنْهُمْ هَذِهِ الْهَدَايَا بِالْأَرْوَاحِ وَكَثْرٍ فِي الْعَطَايَا وَانْقَذِهِمْ مِنَ الْمَنَايَا وَاجْعَلْ لَهُمْ حَيَاةً طَيِّبَةً فِي الْمَلَأِ الْأَعْلَى إِنَّكَ أَنْتَ الْمَجِيرُ وَأَنْتَ أَنْتَ النَّصِيرُ وَأَنْتَ الْكَرِيمُ وَأَنْتَ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ

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## AB00089

To: Baha'is of Anar et al.

Date: 1909-Sep-15

- 1 O Thou Lord my God! Praise be unto Thee for having shed abroad the light of success and prosperity, and for having caused the dawn of divine favors to break forth upon the horizons of the earth, east and west, through the appearance of the Sun of Truth from the realm of spirit unto the world of form, and for having caused to circulate goblets brimming with the choice wine of sublime meanings and mysteries.
- 2 My God, my God! These chosen ones have been drawn to the Kingdom of Light, have plunged into the depths of the ocean of divine verses, and have gathered pearls of wisdom and gems of knowledge from the Great Sea whose waves surge upon the shores of contingent being. O Lord! Strengthen their loins and fortify their backs in Thy service and in steadfastness to Thy Covenant, O my Forgiving Lord. Aid every grateful servant and assist him in righteous deeds. Intoxicate him with the pure wine whose essence is camphor, and cause tongues to speak with most wondrous utterance, with proof and demonstration, of the dawning of Thy light in the midmost heart of creation. Make them signs of Thy oneness in the realm of existence.
- 3 My Lord, my Lord! Make Thy loved ones perfect words and exalted letters in this Preserved Tablet and this Outstretched Parchment—the realm of creation wherein verses are drawn forth from the mysteries of composition. O Lord! Make them tall-growing trees in this verdant garden, choice fruits upon the Tree of Tuba, fragrant flowers in the meadows of guidance, and roaring lions in the thickets of eternity.
- 4 O Lord! Enable them to act in accordance with what Thou hast taught them on the day of the dawning of Thy light upon the horizons, that they may summon the people through righteous deeds befitting the pure ones, which are recorded in the scrolls and tablets. O Lord! Through them unfurl the banners of prosperity and raise through them the sails of divine verses upon the sea of mysteries. Verily, Thou art the Mighty, the Powerful, the Generous, the Merciful, the Bestower. Verily, Thou art the All-Gentle, the Great, the Resurrector, the Supreme, the All-Choosing.
- 5 O friends of God! The lamp of the divine Cause has become surrounded by the winds of doubts from the people of passion,
- سبحانك اللهم يا الهى لك الحمد بما اشرفت انوار  
الفلاح و التجاح و تبليج صباح الألفاف على  
مشارك الأرض و مغاربها بما سطعت و لاحت  
شمس الحقيقة من حيز الأرواح الى عالم الأشباح  
و دارت كؤوس الرّاح الطّافحة برحيق من ابداع  
المعانى و الأسرار
- 2 الهى هؤلاء الأخيار انجذبوا الى ملكوت  
الأنوار و خاضوا فى غمار بحار الآثار و التقطوا  
لثالى الحكمة و جواهر العرفان من المحيط العظيم  
المنتابع الأمواج على سواحل الأمكان ربّ اشدّد  
الأزور و قوّ الظهور على خدمتك و الثبوت على  
ميثاقتك يا ربّي الغفور و انصر كلّ عبد شكور و  
وقّعه على الأمر المبرور و رتّحه من الكأس الطهور  
مزاجها كافور و انطق الألسن بأبداع البيان بالحنّة  
و البرهان على اشراق نورك فى بحبوحة الأكوان  
واجعلهم آيات توحيدك فى حيز الأكوان
- 3 ربّ ربّ اجعل احبائك كلمات تامّات و  
حروف عاليات فى هذا اللوح المحفوظ و الرّق  
المنشور صقع التكوين المستنبأ الآيات من اسرار  
التدوين ربّ اجعلهم اشجاراً باسقة فى هذه  
الحديقة الغناء و اثماراً فائقة على شجرة طوبى و  
رياحين معطرة فى رياض الهدى و اسوداً زائرة  
فى غياض البقاء
- 4 ربّ وقّعهم على العمل بما علّمهم يوم الأشراق  
على الآفاق ليدعوا الناس بالأعمال الصّالحة  
الخاصّة بالأبرار المذكورة فى الصّحائف و الألواح  
ربّ انشر بهم اعلام الفلاح و ارفع بهم شراع  
الآثار على بحر الأسرار أنّك انت العزيز المقتدر  
الكريم الرّحيم الوهاب و أنّك انت اللطيف  
العظيم الباعث المهيمن المختار
- 5 اى ياران الهى سراج امر ربّانى محاط باريح  
شبهات اهل هوى گشته و زجاجى جز فضل

and has no protection save the grace and bounty of the Lord. All the peoples of the world, especially the Bayani community, have arisen to cast endless doubts, and have loosed their tongues in calumny and accusations against the Countenance of the Intended One, the Promised Lord, and this Wronged One.

و موهبت پروردگار نداشته جمیع ملل عالم  
علی‌الخصوص حزب بیانی بالقاء شبهات نامتناهی  
قیام نموده‌اند و بر طلعت مقصود حضرت موعود  
و این مظلوم لسان اقترا و بهتان گشوده‌اند

- 6 The Bab—may my spirit be sacrificed for Him—in every line, nay in every verse of the Bayan, has awakened souls and given counsels and advice; indeed He has implored and entreated, beseeching the unfaithful followers of the Bayan not to show pride and arrogance on the day of the manifestation of the Glorious Beauty, not to raise objections, not to resort to any means of opposition, and unlike previous peoples not to cling to the literal meaning of verses. Rather, at the mere dawning of “Our Lord, we have heard a caller calling to faith, saying ‘Believe in your Lord,’ and we believed,” they should respond in kind.

6 حضرت اعلیٰ روحی له الفداء در هر سطر بلکہ  
هر آیه‌ای از بیان ایقاز فرموده‌اند و وصایا و نصایح  
نموده‌اند بلکه عجز و زاری کرده‌اند و از اهل  
بیان بی‌ایقان خواهش و رجا نموده‌اند که در  
یوم ظهور جمال مشکور استکبار و غرور ننمایند و  
اعتراض بر زبان نزنند و بهیچ وسیله‌ای تشبث  
نکنند و چون ملل سابقه بظاهر آیات تمسک  
نجویند بلکه بمجرد اشراق ربنا انا سمعنا منادياً  
ینادی للایمان ان آمنوا برکم فآمنّا بگویند

- 7 He even addresses a distinguished person, saying: “Beware, beware lest thou be veiled by the Vahid of the Bayan or by what was revealed in the Bayan.” That is, take care lest on the Day of His manifestation thou be veiled by the Vahid of the Bayan—and the Vahid of the Bayan refers to His sacred person and the eighteen Letters of the Living—meaning, do not make His manifestation conditional upon their acceptance. This statement alone is sufficient proof that the manifestation of “Him Whom God shall make manifest” would occur at a time when most of the Vahid of the Bayan would still be living, and there is no greater proof than this.

7 حتّٰی بجانب شخصی جلیل خطاب میفرمایند  
ایّاک ایّاک ان تحتجب بالواحد البیانی او بما  
نزّل فی البیان یعنی مبدا که یوم ظهور بواحد  
بیانی محتجب شوی و واحد بیانی نفس مقدّس  
و هیجده حروف حی است یعنی اثبات ظهور  
او را مشروط باقبال آنان مکن همین بیان برهان  
کافیست که ظهور من یظهر در روزیست که  
اکثر واحد بیانی باقی و دلیل اعظم از این نه

- 8 Likewise He says: “Beware lest thou be veiled by what hath been revealed in the Bayan.” That is, be not like the peoples of the Gospel, the Qur'an and the Torah who, on the day of manifestation, argued from their Books and were deprived of the Beauty of the Promised One. One cried out “But he is the Apostle of God and the Seal of the Prophets”—the explicit text of the clear Qur'an. Another said “Heaven and earth shall pass away, but the word of the Son of Man shall never pass away.” Yet another cited the text of the Torah: “Whosoever breaketh the Sabbath, even if he showeth miracles, kill him.” In brief, all the veiled peoples clung to the literal meanings of their Books and remained deprived of the Lord of Lords. Beware, beware, O people of the Bayan, lest ye be deprived of the Divine Beauty through the Book and the Vahid of the Bayan.

8 و همچنین میفرماید مبدا بآنچه در بیان نازل  
محتجب شوی یعنی نظیر امم انجیل و فرقان و  
تورات مشوید که در یوم ظهور استدلال بکتاب  
نمودند و از جمال موعود محروم گشتند یکی فریاد  
برآورد ولکن رسول الله و خاتم النبیین نصّ قرآن  
مبین است دیگری گفت ان السماء و الارض  
یمکن ان یزولا ولکن کلام ابن الانسان لن یزول  
ابداً دیگری نصّ تورات بیان کرد که من کسر  
السبت ولو اتی بمعجزات فاقتلوه باری جمیع امم  
محتجبه تمسک بظواهر کتاب نمودند و از ربّ  
الأرباب محروم ماندند زهار زهار ای اهل بیان  
بکتاب و واحد بیانی از جمال ربّانی محروم مگردید

- 9 Despite such clarity, observe to what degree the people of the Bayan have arisen in hatred and enmity, clinging to the word “Mustaghath” and using the school of “Him Whom

9 با وجود این صراحت اهل بیان را ملاحظه نما  
که بچه درجه بر بغض و عداوت قیام نموده‌اند

God shall make manifest” as a pretext, saying “Where is the Mustaghath?” and “Where is the school of Him Whom God shall make manifest?” Glory be to God! In the very text of the Bayan He says “Beware, beware lest thou be veiled by what hath been revealed in the Bayan,” yet these mindless ones have abandoned the entire Bayan and clung to the literal meaning of these few words, opening their tongues in reproach against the Beloved of the Exalted One and the Intended One of the Primal Point—despite His explicit statement in the Book that “If He should appear today, I would be the first to believe in Him,” and likewise His address to Yahya in the Tablets saying that when His radiance dawns forth, be thou submissive and humble.

10 Furthermore, if you study the entire Bayan, you will find no purpose or intention save attraction to the holy breaths of the Promised Beauty, for He makes all matters end with the manifestation of “Him Whom God shall make manifest,” and unlike previous heavenly Books, He does not definitely make His manifestation conditional upon any conditions. However, in the clear Qur'an, by explicit text, signs and conditions were set for the meeting with the All-Merciful, including the advent of the Greater Resurrection and other conditions explicitly mentioned in the blessed verses of the Qur'an.

11 Therefore, the people of the Furqan raised an outcry and were seized with fear and trembling, saying: “If this is the Promised One and the Resurrection has come to pass, where then is the earthquake that shall shake the earth to its depths and cause it to cast forth its burdens? Where is the earth's revealing of its tidings? Where is the cleaving of the heaven and the scattering of its stars? Where is the darkening of the sun and the dimming of its light? Where is the splitting of the moon and the trembling of the dusty earth and the moving of its mountains? Where are the angels and their ranks? Where are the marshalled hosts and the clash of their swords? Where is the coming of the Lord in the shadows of clouds with overwhelming power and His angels before Him? Where is the trumpet of Israfil and the cry of Gabriel? Where is the Dajjal and the Sufyani? Where is the rolling up of the earth and the flight of the chiefs? Where is the Bridge and the Balance? Where is the reckoning and the Book? Where are the chains and fetters? Where is hell and the blazing of its fires? Where is the garden of delight and the fragrance of its breezes? Where are the houris and the youth? Where is the adorning of Paradise? Where is the Kawthar and Salsabil? Where is the Tasnim and the cup whose mixture is of ginger?”

و بکلمه مستغاث تشبث جستہ اند و مکتب من یتظہرہ اللہ را بہانہ نمودہ اند و میگویند این المستغاث و این مکتب من یتظہرہ اللہ سبحان اللہ در نص بیان میفرماید زہار زہار محتجب بما نزل فی البیان مشو باوجود این این بیخردان جمیع بیان را گذاشتہ و بظاہر این چند کلمہ تشبث جستہ و بر محبوب طلعت اعلی و مقصود نقطہ اولی زبان طعن گشودند باوجود آنکہ بنص کتاب میفرماید اگر امروز ظاہر شود فانا اول المؤمنین و همچنین خطاب بہ یحیی در الواح میفرماید کہ اگر اشراق سطوع کند خاضع و خاشع شو

10 و از اینہا گذشتہ جمیع بیان را مطالعہ نمائید هیچ مقصدی و مرادی جز انجذاب بنفحات قدس طلعت موعود نہ زیرا جمیع مسائل را منتہی بظہور من یتظہرہ اللہ میفرمایند و ظہور او را مانند کتب اولیہ سماویہ قطعاً مشروط بشروطی نفرمودہ اند اما در قرآن مبین ظہور موعود را بنص صریح شروطی و لقاء رحمن را علائم و دلائلی از جملہ قیام قیامت کبری و شروطی اخری مصرح در آیات مبارکہ قرآن

11 لهذا امت فرقان فریاد برانگیختند و جزع و فزع نمودند و گفتند اگر این حضرت موعود است و قیامت برپا گشتہ است این زلزلة الارض زلزالها و اخراج الارض اثقالها و این التحدت باخبارها و این انفطار السماء و انتشار نجومها و این تکویر الشمس و ظلام ضیائہا و این انشقاق القمر و ارتجاج الارض الغبراء و سیر جبالها و این الملائکة و صفوفها و این الجنود المجتدة و سلیل سیوفها و این اتیان الرب فی ظلل الغمام بقوة قاهره و الملائکة قبیلہا این صور اسرافیل و این صیحة جبرائیل و این الدجال و این السفیانی و این طی الارض و این طیران النقباء و این الصراط و این المیزان و این الحساب و این الکتاب و این السلاسل و الاغلال و این الحجیم و ضرام نیرانها و این جنة التعمیم و عطریة نفحاتها این الحور و این الغلمان و این تزیین الجنان این الکوثر و السلسبیل و این التسنیم و کأس مزاجها زنجبیل

12 The Bab—may my spirit be a sacrifice unto Him—declares that all these events came to pass in the twinkling of an eye, and a day of fifty thousand years was folded into a moment. O God! O God! O God! Where are the people of fairness? All these momentous events, together with a day of fifty thousand years, occurred in an instant, and “the matter about which ye differed was decided.” Yet one Mustaghath and the school of “Him Whom God shall make manifest” was not completed in fifty years. There is no power nor strength save in God! Therefore take heed, O ye who have eyes to see! Therefore wake up, O ye who have minds to think! Therefore be fair, O ye who have vision to perceive! This is what He means when He says: “If they should see every sign, they will not believe therein.” Distant be such heedless people!

13 My God, my God! I beseech Thee by Thy power that penetrates the realities of all things to rend asunder the veils from all eyes, to remove the coverings through clear signs, to lift the veil from the countenance of guidance, and to deliver the heedless ones and the company of the foolish. O Lord! They are the most abject of Thy creation, the most contemptible of Thy creatures, the most worthless of Thy servants, and the most slanderous among the people of Thy lands, those who cast doubts in Thy earth. They attend great gatherings and loose their tongues with doubts until feet begin to slip. O Lord! Protect the sincere ones from the arrows of doubt and the suspicions of souls who shoot in the dark. Make hearts mirrors of mysteries, eyes delighted by witnessing the lights, and spirits attracted to the kingdom of mysteries. Verily, Thou art the Generous, Thou art the Merciful, Thou art the Mighty, the Powerful, the All-Choosing.

14 O people of God! A severe test lies ahead and a great trial will occur. Stand firm that ye may become steadfast, show forth the power of persistence, and like an immovable mountain, withstand this test. Forget not that “the sincere ones are in great danger.” Two years ago, a prayer was sent to Dahaj. Now observe what was mentioned in that unfurled scroll.

12 حضرت اعلیٰ روحی له الفداء میفرماید که جمیع این وقوعات در طرفة العین واقع گشت و یوم خمسين الف سنه در لحظه‌ی منطوی شد یا الله یا الله یا الله این اهل الأنصاف جمیع این وقایع عظیمه با یوم خمسين الف سنه در لحظه‌ی واقع شد و قضی الامر الذی فيه تستفتیان کامل گردید اما یک مستغاث و مکتب من یتظهره الله در پنجاه سال منتهی نشد لا حول ولا قوة الا بالله فاعتبروا یا اولی الأبصار فانتبهوا یا اولی الأفكار وانصفوا یا اولی الأنظار اینست که میفرماید و ان یروا کل آیه لا یؤمنوا بها فبعداً للقوم الغافلین

13 الهی الهی اسئلك بقوتک النافذة فی حقائق الأشياء ان تخرق الأستار عن الأبصار و تكشف السبجات بآیات بینات و ترفع الغطاء عن جمال الهدی و تنقذ الغفلاء و حزب البلهاء رب اتهم خذلة خلقک و [رذلة] بریتک و هزلة عبادک و لمزة اهل بلادک و همزة اهل الشبهات فی ارضک یحضرزون المحافل الكبرى و یطلقون الألسن بالشبهات حتی تزل به الأقدام رب احفظ المخلصین عن سهام الریب و شبهات نفوس ترمی بالغیب و اجعل القلوب مرایاء الأسرار و العیون قریرة بمشاهدة الأنوار و الأرواح منجذبة الی ملکوت الأسرار انک انت الکریم انک انت الرحیم انک انت العزیز المقتدر المختار ع

14 یا اهل الله امتحان شدیدی در پیش و افتتان عظیمی حاصل قدم ثابت نمائید تا ثابت گردید و قوه رسوخ بنمائید و مانند جبل راسخ این امتحانرا مقاومت نمائید و المخلصون فی خطر عظیم را فراموش ننمائید دو سال پیش مناجاتی به دهج ارسال گشت حال ملاحظه نمائید هذا ما هو المذكور فی ذلك الرق المنشور

MMK6#396, YMM.402x

## AB02282

To: *Khursand, Rustam et al., in Yazd*

Date: 1909-Sep-15

- 1 O friends of 'Abdu'l-Baha! The honored Afnan of the Blessed Tree have loosed their tongues in praise of the Persian friends and ancient divine companions, saying that they truly desire truthfulness and friendship and peace and worship of truth. They are filled with the wine of the love of God and are diffusing the fragrances of divine knowledge. They cause no harm to any group in the world and are benevolent and well-behaved toward all peoples and nations. This is indeed true and this is from the bounties of the manifest light. The Persian friends possess a musk-scented disposition and their conduct and speech are honey-sweet. And so it must be, that the religion of God may make the world a supreme paradise and make the world of man a dawning-place of the Supreme Concourse.
- 2 O friends! With utmost longing I am engaged in writing these pages and I beseech from the Day Star of effulgence favors for every longing soul. O Lord! The Persians are ancient servants and from the ancient peoples of Iran. For a thousand years they were captive in chains and bonds and were abased and humbled in the hands of oppressors. Now the brilliant orb has risen and shone forth intensely. The Beloved of the horizons has become the beauty of the gathering and has made mountain and plain into rose garden and flower bed.
- 3 O Glorious Lord! Make these oppressed servants mighty and be the helper of these fallen ones and become the protector of these wanderers. Grant them ancient bounty and bestow previous glory and dignity. Make them the chiefs of the earth. Thou art the Powerful, Thou art the All-Seeing, and Thou art the All-Hearing. Verily, Thou art powerful over all things.
- ای یاران عبدالبهاء حضرات افنان سدره مبارکه زبان بستایش دوستان پارسی و یاران دیرین ربانی گشودند که فی الحقیقه راستی و دوستی و آشتی و حق پرستی خواهند از باده محبت الله سرشارند و بنفحات عرفان مشکار و احزاب عالم را بی ضرر و آزارند و با کل طوائف و ملل خیرخواه خوشرفتار فی الحقیقه چنین است و این از فیوضات نور مبین است یاران پارسی را خلق و خوی مشکین است و رفتار و گفتار شهد و شیرین و باید چنین باشد تا آئین ایزد جهانرا بهشت برین کند و عالم ناسوت را جلوه گاه ملاً علین نماید
- ای یاران در نهایت اشتیاق بتحریر این اوراق مشغولم و از کوكب اشراق رجای الطاف بهر هر مشتاق جویم ای پروردگار پارسیان بندگان دیرینند و از قدمای ایران زمین هزار سال اسیر غل و زنجیر بودند و در دست ستمکاران ذلیل و حقیر حال کوكب منیر طالع شد و اشراق شدید کرد دلبر آفاق شاهد انجمن گشت و کوه و دشت را گلزار و گلشن نمود
- ای خداوند جلیل این بندگان ستمدیده را عزیز کن و این افتادگانرا دستگیر شو و این آوارگانرا مجیر گرد بخشایش پیشین ده و عزت و بزرگواری دیرین عنایت کن و سروران روی زمین کن توئی توانا و توئی بینا و توئی شنوا انک لعلی کل شیء قدیر

YARP2.562 p.398

**AB05633***To: Samandari, Ghulam-Ali et al., in Rasht**Date: 1909-Sep-15*

- 1 O assembly radiant as candles! Praise be to the pure Lord that He accepted that family at His sacred threshold and freed them from stranger and kin. In the path of His good-pleasure He made every sting sweet as honey.
- 2 If you knew to what hem you are clinging, from what flood you are receiving bounty, and among what host you are numbered, surely every day and night you would offer a hundred thousand thanksgivings at the threshold of the Divine Unity, and would arise in joy and ecstasy, and would drink from the pure chalice, and would witness from the Dawning-Place of Manifestation the flame of the Mount and the gleam of light.
- 3 In any case, His Holiness Samandar, the kindled fire, has offered such praise of you that 'Abdu'l-Baha spontaneously undertook to write this letter, and now like the ocean is surging in remembrance of you, and like the whale of love is in tumult.
- 4 And upon you be the Most Glorious Glory!

1 ای جمع چون شمع ستایش پاک یزدانرا که آن خاندانرا در عتبه مقدسه خویش قبول فرمود و از بیگانه و خویش آزاد کرد در سبیل رضایش هر نیش را نوش فرمود

2 اگر بدانید که متشبث بچه ذلیل و مستفیض از چه سیل و معدود از چه خیل البتّه در هر یوم و لیل صد هزار شکرانه بدرگاه احدیت نمائید و وجد و سرور برانگیزید و از کأس ظهور بیاشامید و از مطلع ظهور شعله طور و لمعه نور مشاهده کنید

3 باری حضرت سمندر نار موقده چنان ستایشی از شما نموده که عبدالهّاء بدون اختیار بنگارش این نامه پرداخت و الآن بیاد شما چون دریا پرجوش است و مانند نهنگ عشق پرخروش

4 و علیکم الهّاء الأبهی

AYBY.430 #146

**AB02003***To: Mirza Muhammad Baqir Khan Shirazi**Date: 1909-Sep-15+*

- 1 Glory be to Thee, O my God! This is Thy servant, sprung from the loins of one who believed in Thee and Thy signs, and descended from a noble father who affirmed Thy words. O my God, this servant of Thine has passed through pure lineages to pure wombs until he appeared in this mighty Day in the finest mold, and was suckled at the breast of guidance, and was reared and nurtured in the cradle of supreme education until he reached maturity, heard the call, responded to the summons, and arose to serve Thy Cause among humanity and to worship at Thy holy threshold with a heart overflowing with faithfulness.

1 سبحانک اللهم یا الهی هذا عبدک المنبثق من ظهر من آمن بک و بآیاتک و المنشعب من اب کریم صدق بکلماتک قد انتقل یا الهی عبدک هذا من الأصلاب الطّیبه الی الأرحام الطّیبه حتّی ظهر فی هذا الیوم العظیم علی احسن التّقویم و رضع من ثدی الهدی و نشأ و نما فی حجر التّریبه الکبری حتّی بلغ المحی و سمع النداء و لبّی للدّعاء و قام علی خدمه امرک بین الوری و عبودیة عتبه قدسک بقلب طافح بالوفاء

- 2 O Lord! His feet stood firm during tests and trials, and he remained steadfast in Thy Cause with all determination and dedication, undertaking service to Thy loved ones throughout the days, and spending on the orphans of martyrs in the land of Ya [Yazd] in a way that gladdened the heart of Abdul-Baha.
- 3 O Lord! Confirm him with blessings from heaven, as he spent in Thy path on the oppressed among the righteous and assisted the Mashriqu'l-Adhkar in lands from which cries rose to the Kingdom of Lights. O Lord! Make him successful in important matters and aid him with forces hidden from the sight of the vainglorious. Grant him enjoyment in this world in all affairs and conditions, and ordain for him an exalted station in the world to come.
- 4 O Lord! He has no helper except Thy aid and care, and no supporter except Thy grace and protection. He sought refuge in Thee when enemies attacked, and devoted himself purely to Thee on a day when the feet of great men slipped. O Lord! Send down upon him the sign of manifest victory and the banner of triumph with unfurled standard, successful in both earthly and heavenly realms, gladdened by signs of bounty flowing successively from the Kingdom of existence. Verily, Thou art the Ever-Living, the Self-Subsisting.
- 5 O steadfast one in the Covenant! The letters which you sent through Mr. Manshadi, who has attained the presence of his Lord and dwells in the Kingdom of his Generous Lord, all arrived. Be assured. And upon you be the Most Glorious Glory.

INBA84:329

## AB02551

*To: Khudadad Rustam et al., in Bombay*

*Date: 1909-Sep-17*

- 1 O kind relatives! Khudadad-i-Mihrban has written a letter expressing utmost kindness regarding you all and has requested a letter for each one. However, this servant of God has neither time nor opportunity, neither rest nor respite to be able to undertake writing multiple letters. Therefore, I am writing one

letter addressed to all, and I hope it will serve as a detailed book and comprehensive letter for each one. And that is this:

- 2 This age is a mighty century, and this century is the dawning-place of the lights of the manifest Light. There is motion in all created things and movement and growth in all existing atoms. The universe is progressing and cycles are in utmost adornment and receptivity. Humankind has an abundant portion and will have an unlimited share. You who are the Persian people and are among the longtime friends have spent a thousand years in longing, living in utmost sorrow and gloom, enduring endless hardships and difficulties, and experiencing harm, oppression and cruelty. Now the star of eternal glory has risen from the horizon of the Persians and the stars of everlasting felicity have shone forth from the dawning-place of Iran, so that that supreme abasement might be transformed into supreme glory and that lowliness and grief might be changed into exaltation and nobility. Therefore you must light candles with utmost joy and delight, mix milk and honey, take in hand the cup of the wine of the love of God, and become cupbearers for the gathering of humanity. And strive to make the ancient brothers, the ancient Persians, your intimate companions and confidants, and become of one voice and melody with them.

- 3 And upon you be the Most Glorious Glory.

هریک را کتاب مفصل باشد و نامه مشروح گردد و آن این است که

2 این عصر قرن عظیم است و این قرن مطلع انوار نور مبین در کائنات جنبش است و در ذرات موجودات حرکت و نشو و نما کون در ترقیست و اکوار در نهایت تزین و تلقی نوع انسان بهره موفور دارد و نصیب نامعدود خواهد شما که امت فارسی هستید و از یاران دیرین هزار سال است بحسرت ایام گذرانید و در نهایت حزن و کدورت زندگانی کردید و تحمل مشقات و زحمات بیپایان نمودید و اذیت و ظلم و جفا دیدید حال کوکب عزت ابدی از افق فارسیان طلوع نمود و اختران سعادت سرمدی از مطلع ایران درخشید تا آن ذلت کبری بدل بعزت عظمی گردد و آن خواری و غمگساری مبدل بعلویت و بزرگواری شود لهذا باید در نهایت وجد و سرور شمع برافروزد و شیر و شهد پیامیزد و ساغر شراب محبت الله در دست گیرید و ساقی انجن انسان شوید و بکوشید تا برادران دیرین پارسیان قدیم را همدم و همراز نمائید و هم نغمه و آواز گردانید

- 3 و علیکم البهاء الأبهی

BRL\_DAK#1210, YARP2.261 p.227

## AB04759

To: *Khanum Mah et al., in Shiraz*

Date: 1909-Sep-17

- 1 O two leaves near to the Divine Threshold! Two truthful and aware witnesses testify that the handmaiden near to God's Threshold, Khanum Mah, through the power of the love of God has been delivered from the depths of the well of nature and has reached the zenith of the moon of truth, and has recognized the Beauty of the Intended One. She is possessed with love for that Kind Beloved and is enamored with that Beloved of both worlds. Likewise, Khanum Sultan is accepted at the court of the Lord God and is renowned for her ardent love and passion for the Beauty of the Beloved.

1 ای دو ورقه مقرب درگاه کبریا دو شاهد صادق آگاه گواهند که کنیز مقرب درگاه خدا خانم ماه بقوت محبت الله از قعر چاه طبیعت نجات یافته باوج ماه حقیقت رسیده و بجمال مقصود پی برده بجنون آندلبر مهربانست و مفتون آن معشوق دو جهان و همچنین خانم سلطان مقبول بارگاه حضرت یزدان و مشهور به شیدائی و سودائی جمال جانان

- 2 How fortunate you are to have such two just witnesses who testify to your faith, certitude and firmness in the Covenant. Blessed are you who are nurtured by love and attracted to the Most Luminous Beauty, who are firm and steadfast, whose nostrils are perfumed with the sweetest musk, who are near to the Divine Threshold and tested in the field of trials.
- 3 This is from the bounty of your Lord. Verily, He is the Bestower, the Confirmer, the Mighty, the Generous.
- چه قدر خوش بختید که چنین دو شاهد عادل دارید که گواهی بر ایمان و ایقان و ثبوت بر پیمان دهند خوشا بحال شما که مهر پرورید و منجذب جمال انور و ثابت و مستقرید و مشام بمسک اذفر معطر مقرب درگاه کبریا ئید و محرب در میدان امتحان
- و هذا من فضل ربك اِنَّهٗ هو المعطى الموفق العزيز الكريم

INBA84:491

## AB06913

*To: Bahaus-Sultan, in Shiraz*

*Date: 1909-Sep-17*

- 1 O you who are related to the name of the Desired One!
- 2 "From where is this musician who spoke the Friend's name,
- 3 That I may sacrifice both soul and garment for the Friend's message?"
- 4 If you knew how great and precious this name is, surely you would not rest for a moment and would not be contained in the dwelling of the body and the nest and abode of the physical form. You would tear aside the veil and become wandering and impassioned, and would display tumult and infatuation. You would rend your collar and take up the wine-flask in hand, and laughing and joyous would take delight and sing songs and play melodies that would bring the listener to dance and rapture. The divine nightingale would raise the anthem of human oneness in the garden of the All-Merciful. And upon you be the Most Glorious Glory.
- ای منسوب بنام حضرت مقصود
- این مطرب از کجاست که برگفت نام دوست
- تا جان و جامه بذل کنم بر پیام دوست
- اگر بدانی این نام چه قدر عظیم و عزیز است البتّه دمی نیاسائی و در کاشانه تن و لانه و آشیانه بدن ننگنجی پرده بدری و سرگشته و سودائی گردی و آشوب و شیدائی ثنائی گریبان چاک کنی و صراحی در دست گیری و خندان و شادمان کامرانی فرمائی و غزلخوانی کنی و ترانه ئی بنوازی که سامع به رقص و طرب آید بلبل رحمانی گلبنگ وحدت انسانی در گلشن رحمانی زند و علیک البهاء الأبهی

MSHR2.145

**AB07390***To: Rafsanjani, Mirza Ali Akbar et al., in Shiraz**Date: 1909-Sep-17*

- 1 O ye two desert wanderers! Praise be to God that ye are intoxicated with the wine of the Covenant and are traversing desert and wilderness, mountain and plain. Ye hold in your hands the goblet of supreme guidance and are inebriated with the crimson wine of the love of the Blessed Beauty. Give a draught to those who seek, and let those who thirst drink from the fountain of life.
- 2 Concerning your movement, ye had written about it. In the sacred tradition, His Holiness the Prophet, peace be upon Him, says: "Whatever the believers deem good, that is good in the sight of God." Therefore, whatever the friends consider advisable, carry that out.
- 3 And upon you both be the Most Glorious Glory.

1 ای دو بادیه‌پیمایا حمد کنید خدا را که سرمست  
پیمانه پیمائید و در دشت و صحرا و کوه و بیابان  
بادیه‌پیمائید ساغر هدایت کبری در دست دارید  
و از صهبای محبت جمال مبارک سرمستید  
طالبانرا جرعه‌ئی بخشید و تشنگانرا از چشمه  
حیات بنوشانید

2 در خصوص حرکت مرقوم نموده بودید در  
حدیث شریف است که حضرت رسول علیه  
الصّلوٰة و السّلام میفرماید ما راہ المؤمنین حسناً  
فهو عند الله حسن پس آنچه یاران مصلحت  
دانند همانرا مجری دارید

3 و علیکما البهاء الأبهی

AYBY.428 #140, TRZ1.304a

**AB11249***To: Laura Dreyfus-Barney**Date: 1909-Sep-19*

...O Lord! Help this daughter of the Kingdom to be exalted in both worlds; cause her to turn away from this mortal world of dust and from those who have set their hearts thereon and enable her to have communion and close association with the world of immortality. Give her heavenly power and strengthen her through the breaths of the Holy Spirit that she may arise to serve Thee. Thou art the Mighty One.

...ای پروردگار این دختر ملکوت را در دو  
جهان عزیز نما از جهان خاک و خاکبان بیزار  
کن و بجهان باقی همدم و همراه نما قوت تأیید  
بخش و بنفثات روح القدس تقویت نما تا  
بخدمت قیام نماید توئی توانا

HUV2.020x

BRL\_APAB#05x, BRL\_CHILD#27

## AB11883

To: *Ali-Akbar Rawhani Muhibulsultan, in Tihiran*

Date: 1909-Sep-20

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 The letter of the 5th of Ramadan 1327 was received. It contained many wonderful events, that praise be to God, important souls have awakened and become thirsty for the sweet flowing waters of truth and yearning to behold the Beloved of mysteries. With utmost effort and endeavor they are investigating truth, and the bird of the rose garden of the love of God is soaring, having made its nest and abode a shelter for other birds. This news brought joy and gladness. 2 نامه پنجم رمضان سنه ۱۳۲۷ وصول یافت حوادث بسیار خوشی داشت که الحمد لله نفوس مهمه بیدار شده و تشنه چشمه عذب فرات حقیقت گشته و مشتاق دیدار دلبر اسرار گردیده بکمال جد و جهد تحری حقیقت مینمایند و طیر گلشن محبت الله طائر کاشانه خویش را لانه و آشیانه مرغان نموده این خبر مورث سرور و حبور گردید
- 3 I beseech God that the friends and handmaidens of the Merciful may become the manifestation of the blessed verse "And by the star they are guided", and your honor, praise be to God, is with utmost effort successful in service - as if you were created for this. 3 از خدا خواهم که یاران و اماء رحمان مظهر آیه مبارکه و بالتجم هم مهتدون گردند و آنجناب الحمد لله بکمال جهد موفق بر خدمتید کائنات خلقت لهذا
- 4 The compilation of Sacred Writings in fine calligraphy arrived and God willing will be sent to the notable libraries of Europe. 4 مجموعه آثار مبارکه بخط خوش رسید و انشاء الله به کتبخانه های معتبره اروپا ارسال میگردد
- 5 Convey utmost love and longing on my behalf to the radiant lamp Jinab-i-Aqa Siyyid Sadiq. Truly he labors greatly and I am abashed before him. A letter was sent to Jinab-i-Aqa Husayn-'Ali Beg - please deliver it. 5 سراج بارق جناب آقا سید صادق را از قبل من نهایت محبت و اشتیاق ابلاغ دارید فی الحقیقه ایشان بسیار زحمت میکشند و از ایشان نجلت دارم نامه ای بجناب آقا حسین علی بیک ارسال گردید برسانید
- 6 And upon thee be the Most Glorious Glory. 6 و علیک البهاء الأبهی

INBA79.059b

## AB00767

To: *Rashid Jamshid Hazari Parsi, in Tihiran*

Date: 1909-Sep-22

- 1 O dear Parsi friend! Although at present I cannot write at all and have no time, nevertheless a brief reply is written so that you may know how dear you are in this court and how you are 1 ای عزیز پارسی هر چند الان بهیچ وجه تحریر نتوانم و فرصت ندارم مع ذلک مختصر جواب مرقوم میگردد تا بدانی که در این بساط چه قدر

known before 'Abdu'l-Baha as one acceptable at the Divine Threshold.

- 2 Regarding what you asked about the passage in the Avesta, know that the meaning of the phrase is this: "Praise, glory and worship be unto the Lord God of the world, unto all the assembly, unto Shah Bahram Varjavand, unto Dastur Peshotan, unto the Prophet Oshidar, unto Oshidar-mah, unto Oshidar-bami, unto Saoshyant, unto King Kaykhusraw, unto the Zoroastrian religion, and we seek protection, help and favor from them and seek well-being," because in the Persian language the word "ra" is a particle of specification, and this is one of the meanings of "ra" which has other meanings as well.
- 3 As for what you wrote about astrology, what astrologers imagine today, that is, deriving future events from the positions of the stars, is definite fantasy. However, the existing principles of astronomy are established from other aspects, not the derivation of future events. But the reality of the matter is that in this infinite space all luminous bodies, even the particular elements of the universe, are interconnected like the organs and parts of the human body and have perfect relationship. That is, compare the great frame of the universe to the small frame of man - just as the general and particular organs and parts of man are connected and related to each other, likewise this reality and connection exists in the elements and organs of created things. This is mentioned briefly.
- 4 And regarding the matter of jinn, ghouls and al [spirits], what is revealed in the heavenly books has meaning, but what is in the mouths of common people is all pure fantasy. By jinn is meant hidden souls whose faith or denial is not apparent or witnessed. The Bab says: "The jinn is one in whom the fire of denial is hidden." And as for ghouls and al, what is meant by these are manifestations of heedlessness and error. And whatever stories and traditions you hear in this regard all have meanings, but what common people say or observe is also fantasy and perhaps becomes embodied in their sight.
- 5 As for your question about the slaughter of animals: When minerals pass away from the mineral world they enter the vegetable world and thus progress, and when plants pass away from the vegetable world they progress and enter the animal world, and when they pass away from the animal world they enter the human world and progress. Based on this wisdom, the eating of meat has been permitted. Nevertheless, human

عزیزی و در نزد عبداله‌آ چگونه بمقبول درگاه کبریا معروف

2 از فقره‌ئی که در کتاب اوستا مندرج سؤال نموده بودی پس بدان که مقصد از عبارت اینست که بارخدا خداوند عالم را همه انجمن را شاه بهرام ورجاوند را دستور پوشوتن را پیغمبر اشیدر را اشیدر ما را اشیدر بومی را سیوشانس را کیخسرو پادشاه را دین زردشتی را آفرین و ستایش و نیایش باد و صون و عون و عنایت از آنان طلبیم و تندرستی جوئیم زیرا در لسان فارسی کلمه را اداة تخصیص است و این یک معنی از معانی راست و معانی دیگر نیز دارد

3 اما از علم نجوم مرقوم نموده بودید آنچه منجمین را الیوم تصور است یعنی استنباط اخبار آتیه از اوضاع نجوم اوهام محتوم است ولی قواعد نجوم موجوده از سایر جهات مضبوط است نه استنباط اخبار آتیه اما حقیقت حال اینست که در این فضای نامتناهی جمیع اجسام نورانیه حتی جزئیات کونیّه مانند اعضاء و اجزای هیکل انسان با یکدیگر مرتبط است و تعلق تام دارد یعنی هیکل عظیم عالم را بهیکل صغیر انسان قیاس نمائید چگونه اعضاء و اجزای کلیّه و جزئیّه انسان با یکدیگر مرتبط و متعلق است بهمچنین در ارکان و اعضاء کائنات این حقیقت و ارتباط واقع است مختصر ذکر شد

4 و اما قضیه اجنه و غول و آل آنچه در کتب آسمانی نازل معنی دارد و آنچه در افواه عوام جمیع اوهام محض است مراد از اجنه نفوس خفیه است که ایمان و یا انکارشان ظاهر و مشهود نیست حضرت اعلی میفرماید الجن من استجن فیه نار النّفی و اما غول و آل مقصد از آن مظاهر غفلت و ضلال است و آنچه حکایات و روایات که در این خصوص میشنوید جمیع معانی دارد ولی آنچه عوام میگویند یا مشاهده مینمایند ایضاً اوهام است و شاید در نظرشان مجسم میگردد

5 اما از مسئله ذبح حیوانات سؤال نموده بودید چون جماد از عالم جمادی فانی شود بعالم نباتی آید پس ترقی کند و چون نبات از عالم نباتی فانی گردد ترقی نماید بعالم حیوانی درآید و چون از عالم حیوانی فانی شود بعالم انسانی آید ترقی کند مبنی

kindness and mercy is not so pleased with the slaughter of animals, but this view is based on compassion and kindness, not the divine decree. The divine decree is what is explicitly stated in the Book. This is written briefly; please excuse the lack of time.

بر این حکمت است که خوردن گوشت مباح گردیده با وجود این شفقت و مرحمت انسان چندان خوشنود از ذبح حیوان نیست ولی این نظر برحم و مروت است نه حکم الهی حکم الهی همانست که در کتاب منصوص است باختصار مرقوم شد از عدم فرصت معذور دارید

- 6 Convey with utmost longing the most wonderful, most glorious greetings to the faithful friend Haji Aqa Muhammad. And upon you be the Most Glorious Glory.

6 یار باوفا جناب حاجی آقا محمد را بنهایت اشتیاق تحیت ابدع ابهی ابلاغ دارید و علیک البهاء الأبهی

BRL\_ATE#138x, LOG#1731x

INBA75:150, BRL\_DAK#0427,  
ALPA.089, YARP2.106 p.127

## AB08147

*To: Hazel Sherman Cold, in Mitchell, SD*

*Date: 1909-Sep-22*

- 1 O thou yearner after the forgiveness and pardon of God!
- 2 Thy letter was received. Turn thou thy face to the Divine Kingdom, and, with the utmost humility, contrition, supplication and submission, ask forgiveness and pardon. Be thou penitent regarding what has happened, and say:
- 3 O Thou Almighty God! Although my sin is the cause of regret and disappointment, yet Thou art forgiving and compassionate. O God! Make me mindful and awakened, and cause me to be penitent of my action. Guard and protect me so that another time I may not commit a sin, and for always be penitent for what I have done. Thou art the Forgiving, the Merciful, and Thou art the Giver of pardon.

1 ای طالب عفو و مغفرت الهی

2 نامهات رسید توجه بملکوت الهی کن و بکمال خضوع و خشوع و تضرع و ابتهال طلب عفو و مغفرت نما از آنچه واقع گشته پشیمان شو و بگو

3 ای پروردگار هرچند گناه من سبب یأس و حسرتست ولی تو آمرزنده و مهربانی خدایا مرا متنبه و متذکر کن و از کرده پشیمان نما و محفوظ و مصون دار تا بار دیگر گنهی ننمایم و همیشه از آنچه کرده‌ام پشیمان شوم توئی غفور و رحیم و توئی آمرزنده و مهربان

HDQI.205, ANDA#49 p.05

## AB00500

*To: Baha'is of Rasht**Date: 1909-Sep-28*

- 1 Thou seest me, O my God, humbled before the threshold of Thy mercy, supplicating at the court of Thy oneness, imploring at the gate of Thy Lordship. Weakness hath overtaken me and I am powerless to move in service to the choicest of Thy creation. My limbs have grown feeble, my parts tremble, my pillars quake, emaciated from trials and pains in Thy path, until I have become weak, wounded, prostrate upon the dust, awaiting the appearance of the signs of Thy grace and mercy, in need of the manifestation of the tokens of Thy power and bounty.
- 1 ترانی یا الهی متذللاً الى عتبة رحمانیتک متضرعاً الى ساحة فردانیتک مبتهلاً الى سدة ربوبیتک و الضعف اعترانی و لا اقتدر على الحركة في خدمة خيرة خلقک و اصبحت متزعزع الاعضاء متزعزع الاجزاء مرتجف الأركان نحيل المحن و الآلام في سبيلک حتى غدوت قريحاً ضعيفاً جريحاً طريحاً على التراب منتظراً لظهور آثار فضلک و رحمتک مفتقراً الى بروز آيات قدرتک و موهبتک
- 2 O Lord! Strengthen me with a power from Thee and a might from Thy presence that I may be enabled to serve and worship Thee, and may strive and endeavor in pursuit of Thy good-pleasure and in service to Thy loved ones.
- 2 ربّ ايدنی بقوة من عندک و قدرة من لدنک حتى اتمكن من عבודیتک و عبادتک و استطيع السعی و الجهد طلباً لمرضايتک و خدمة لأحبائک
- 3 O Lord! My bones have grown feeble, and affliction and weakness have intensified, and dissolution hath increased. I have no protection or help save through Thy grace and favors, Thy might and power.
- 3 ربّ قد وهن منی العظم و اشتدّ الضرّ و الضعف و زاد الانحلال فليس لی عون و عون الآ فضلک و الطافک و حولک و قوتک
- 4 O Lord! I call upon Thee with my tongue and beseech Thee with my heart to send the holy breaths of Thy sanctity to a land wherein the Call hath been raised, wherein the signs have become renowned, wherein the lights have shone forth, and wherein the righteous have been attracted to the kingdom of mysteries.
- 4 ربّ ادعوک بلسانی و ارجوک بجنانی ان ترسل نفحات قدسک الى ارض ارتفع فيها النداء و اشتهر فيها الآثار و سطع فيها الأنوار و انجذب بها الأبرار الى ملکوت الأسرار
- 5 O Lord! Thou seest that Thy loved ones and chosen ones, and the supplicating leaves among Thy handmaidens in that furthest shore, are attracted to the Supreme Concourse and enkindled with the fire of Thy love blazing within their ribs and bowels.
- 5 ربّ ترى أنّ أحبائک و اصفيائک و الورقات المبتلهة من امائك في تلك العدوّة القصوى منجذبين الى الملاء الأعلى و مشتعلين بنار محبتک المتأججة بين الضلوع و الأحشاء
- 6 O Lord! Ordain for them every good ordained in the Kingdom and ward off from them every harm occurring in the world of nature. Shield them in the cave of Thy protection and safe-keeping, preserve them beneath the care of the eyes of Thy mercy, aid them in all affairs and conditions, and assist them in achieving their hopes and aspirations. Be a support to them in resisting the people of tyranny and a refuge for them when the hands of oppression and hostility are stretched forth.
- 6 ربّ قدر لهم کلّ خير قدر في المملکوت و ادفع عنهم کلّ ضرير يحدث في عالم الناسوت و صنهم في كهف حفظک و حمايتک و احفظهم تحت رعاية عين رحمانیتک و انصرهم في جميع الشئون و الأحوال و وفقهم على حصول الأمانی و الآمال و کن عضداً لهم في مقاومة اهل الطغيان و ملجأ لهم اذا امتدت ايادی الظلم و العدوان

- 7 O Lord! Make them flowers of the garden of Thy knowledge and fruits of the tree of Thy love, birds singing in the meadows of understanding and fish swimming in the depths of grace and benevolence. Verily Thou art the Generous, the Forbearing, the All-Knowing, the Merciful, the Compassionate.
- 7 رَبِّ اجْعَلْهُمْ ازهار حديقة معرفتك و ثمار شجرة محبتك و طيوراً صادحة في رياض العرفان و حيتاناً سابحة في غياض الفضل و الأحسان أنك انت الكريم الحليم العليم الرحيم الرحمن
- 8 O friends and handmaidens of the All-Merciful! When Jinab-i-Za'ir Hadrat-i-Hakim and Mr. Aqa Siyyid Asadu'llah, upon them be the Most Glorious Glory of God, arrived at the Holy Shrine, they loosed their tongues in praise of all the friends. They offered eloquent tributes to each one and offered mighty commendation and praise, that praise be to God, the country is illumined and fragrances are wafted and the friends are in endless joy and delight, such that at every moment there is glad tidings and good news, and with every breath there is movement and sign of the All-Merciful's breath. Tongues are speaking and eternal bounty flows like a rushing torrent. Each one presents proofs and establishes conclusive evidence, bringing listeners to enthusiasm and showing seekers the path of guidance.
- 8 ای یاران و اماء رحمن جناب زائر حضرت حکیم و جناب آقا سید اسدالله علیهما بهاء الله الأبهی چون به بقعه مبارکه رسیدند لسان بستایش جمیع دوستان گشودند هر یک را توصیف بلیغ نمودند و نعت و ثنای عظیم کردند که الحمد لله کشور منور است و مشامها معطر و یاران در وجد و سرور بی پایان بقسمیکه هر دم مرده و بشراتی و هر نفس را بنفس رحمانی حرکت و اشارتی زبانها ناطق است و فیض ابدی مانند سیل دافع هر یک بیان برهان کند و حجت قاطعه اقامه نماید سامعان باهتزاز آرد طالبانرا راه هدی بنماید
- 9 From these tributes and praises, peace and comfort were brought to the souls and hearts of the yearning ones, that praise be to God, the bitter cold of violation hath no effect in that land and the intense chill of the breaths of the obstinate people hath no power in that clime. The atmosphere of hearts is in utmost equilibrium and the radiance of light is in utmost brilliance. If it is thus, ere long the manifest light will encompass all and the hosts of the exalted ones will confirm, and in a brief time that clime will become a paradise of delight.
- 9 از این نعت و ستایش جان و دل مشتاقانرا راحت و آسایش حاصل گشت که الحمد لله زمهریر نقض را در آن ارض تأثیری نه و برد شدید انفس قوم عنید را در آن اقلیم سطوتی نیست هوای قلوب در نهایت اعتدال است و لمعه نور در نهایت اشتعال اگر چنین است عنقریب نور مبین احاطه نماید و جنود علیین تأیید فرماید و در اندک ایامی آن اقلیم جنة النعم گردد
- 10 This servant's intention was to write a separate letter to each of the friends, but alas a thousand times that I have no opportunity and pass my days in longing. Surely the divine friends will excuse me, for this broken pen must constantly correspond with East and West, write replies to important letters, give order and arrangement to affairs, shepherd the divine sheep in every spot, and in every boundary and frontier engage in spiritual attack and defense. Consider how many occupations and concerns it has. And upon you be the Most Glorious Glory.
- 10 این عبد را مقصد چنان بود که بهر یکی از یاران نامه‌ئی منفرداً بنگارد ولی هزار افسوس که فرصت ندارم و بحسرت ایام بسر برم البته یاران الهی معذور دارند زیرا این کلک شکسته پیوسته باید به شرق و غرب مخایره نماید و نامه‌های مهمه را جواب مرقوم دارد و امور را تمشیت و انتظام دهد و در هر نقطه‌ئی اغنام الهی را شبانی کند و در هر حدود و ثغور هجوم و دفاع روحانی کند ملاحظه فرمائید که چه قدر مشاغل و غوائل دارد و علیکم و علیکم البهاء الأبهی

MKT6.188b

**AB10243***To: Baha'is of Qazvin**Date: 1909-Sep-28*

...O Lord! These yearning ones are bewildered by Thy countenance, wandering in Thy path, turning toward Thee, and enamored of Thy loving ways. Establish these blessed souls upon the throne of eternal glory in the Kingdom and place upon their heads the resplendent crown of Thy complete bestowals, that they may become exalted in the higher realm and raise songs of thanksgiving for Thy favors. Thou art the Powerful, the Mighty. Thou art the Giver, the Bestower, the All-Seeing. Verily, Thou art the Generous, the Great, the Most Exalted.

...ای پروردگار این مشتاقان آشفته روی تواند و سرگشته کوی تو و متوجه بسوی تو و عاشقان خوی دلجوی تو این نفوس مبارک را در جهان ملکوت بر سریر عزت ابدیه استقرار ده و اکیل جلیل مواهب کلیه بر سر نه تا در جهان بالا سرفراز گردند و با نغمه و آواز بشکرانه الطاف پردازند توئی مقتدر و توانا توئی دهنده و بخشنده و بینا انک انت الکریم العظیم المتعال

MJMJ2.061ax, MMG2#458 p.510x

**AB02040***To: Afnan Alai, Habibullah et al., in Shiraz**Date: 1909-Sep-29*

- 1 O blessed Afnans of the Divine Lote-Tree! Your letter along with the copy of the will of the honored Afnan of the Tree of Life, who has ascended unto God, your esteemed father, was reviewed. Praise be to God that he, in obedience to God's command, wrote his will in his own hand before his ascension and left everyone at ease and comfort. Obedience to divine commands is the cause of the comfort of creation. Just observe this one matter - how much the will has become the cause of tranquility of hearts and ease of soul and mind. Blessed is he who obeys the command of his Lord and abandons his self and desires. And thank God that the heirs of that holy and sanctified soul were also enabled to act according to his will. Blessed are you for having been confirmed in this righteous deed and for being content with what that zealous nobleman has willed. I beseech God to guide you to goodness in all matters and to prepare for you progress in all your affairs. Upon you be the Most Glorious Glory.

1 ای افنان مبارک سدره منتهی نامه شما با صورت وصیتنامه حضرت افنان سدره بقا المتصاعد الی الله جناب ابوی ملاحظه گردید الحمد لله که ایشان اطاعة لأمر الله پیش از صعود وصیتنامه بخط خویش مرقوم نموده اند و جمیع را راحت و آسوده گذاشتند اطاعت اوامر الهی سبب آسایش آفرینش است همین یکفقره را ملاحظه کنید که وصیتنامه چه قدر سبب آسودگی قلوب و راحت جان و دل است هنیئاً لمن اطاع امر مولاه و ترک نفسه و هواه و شکر خدا را که وراثت آن نفس مبارک مقدس نیز موفق بر عمل بموجب وصیت ایشان شدند طوبی لکم بما وقفتم علی هذا الأمر المبرور و رضیت بما وصی به ذلک الشهم الغیور و اتی ادعو الله ان یرشدکم الی الخیر فی جمیع الأمور و یتباً لکم من جمیع شئونکم رشداً و علیکم البهاء الأبهی

- 2 My Lord, my hope, the ultimate aim of my desire and aspiration! These are servants whom Thou hast caused to grow from the Tree of Thy oneness, whom Thou hast chosen for Thy love, whom Thou hast selected for Thy remembrance, and whom Thou hast elected for service at the threshold of Thy holiness. My Lord! Enable them to stand firm in Thy Cause, to be steadfast and immovable in Thy service, to be sincere in obeying Thee, to be detached from this worldly existence, and to be freed from every remembrance and thought that relates to the lowest depths. My Lord! Make them submissive to Thy majesty, humble before Thy loved ones, mindful of Thy remembrance, vigilant in Thy Cause, attentive to the protection of the stronghold of Thy Covenant, attracted to Thy beauty, and preserved under the shadow of the Tree of Thy oneness. Verily Thou art the Powerful, the Generous, the Merciful, the Compassionate.

2 رَبِّ وَرَجَائِي وَغَايَةُ امَلِي وَمَنَائِي اِنَّ هَؤُلَاءَ عِبَادِ  
اَنْتَ تَهْتَمُّ مِنْ سَدْرَةِ فَرْدَايَتِكَ وَاحْتَرَمْتَهُمْ لِحُبِّكَ  
وَاجْتَنَبْتَهُمْ لَذِكْرِكَ وَاصْطَفَيْتَهُمْ لِعِبُودِيَّةِ عَتَبَةِ  
قُدْسِكَ رَبِّ وَقَفَّيْتَهُمْ عَلَى الْاَسْتِقَامَةِ فِي اَمْرِكَ  
وَالثَّبُوتِ وَالرَّسُوخِ فِي خِدْمَتِكَ وَالْخُلُوصِ  
فِي طَاعَتِكَ وَالْاَنْقِطَاعِ مِنْ هَذِهِ النَّشْئَةِ الدُّنْيَا  
وَالْتَّجَرُّدِ عَنْ كُلِّ ذِكْرٍ وَفِكْرٍ يَتَعَلَّقُ بِالْحَضِيضِ  
الْاَدْنَى رَبِّ اجْعَلْهُمْ خَضِعَةً لِّجَلَالِكَ خَشِيعَةً  
لِّاَحْبَائِكَ مُتَذَكِّرِينَ بِذِكْرِكَ مُتَنَبِّهِينَ فِي اَمْرِكَ  
مُنْتَبِهِينَ لَصَوْنِ حَصْنِ مِيثَاقِكَ مُنْجِدِينَ اِلَى  
جَمَالِكَ مُحْفُوظِينَ فِي ظِلِّ سَدْرَةِ فَرْدَايَتِكَ اِنَّكَ  
اَنْتَ الْقَوِيُّ الْكَرِيمُ الرَّحْمَنُ الرَّحِيمُ

INBA87:332, INBA52:339

## AB06188

To: *Haji Aqa Khan et al., in Shiraz*

Date: 1909-Sep-29

- 1 O God! O two faithful servants of the Blessed Beauty!
- 2 Praise be to God, you are guardians at the gate of oneness and your heads are bowed at the threshold, attracted to the Beloved of the horizons. Enamored of those perfumed locks, out of the intensity of love, with torn collars and weeping eyes and disheveled hair, with hidden sighs and visible scars, you have become the beauty of the gathering, bewildered and love-struck, passionate and enraptured by the heavenly Beloved. You have arisen to sacrifice your lives and arranged gatherings of the lovers and become leaders of the devoted ones.
- 3 Now is the time to soar from the depths of silence and raise your melody and voice in all directions. Pass through every meadow and bring the sweet-singing birds to song and melody.
- 4 And upon you both be the most glorious Glory.

1 ای دو بندهء صادق جمال مبارک

2 الحمد لله درگاه احدیت را پاسبانید و سر باستان  
منجذب دلب آفاقید و مفتون آنزلف مشکبار از  
شدت عشق با گریبانی چاک و چشمی گریان  
و موئی آشفته و پریشان و آهی پنهان و داغی  
نمایان شاهد انجمن شدید و سرگشته و سودائی و  
پرشور و شیدائی دلب آسمانی گشتید تا بجانفشانی  
برخاستید و محفل مشتاقان آراستید و سرخیل  
عاشقان گشتید

3 حال وقت آنست که از حسیض صمت و  
سکوت پرواز نمائید و در اطراف نغمه و  
آواز بلند فرمائید بهر چینی بگذرید و مرغان  
خوش الحان را به نغمه و آهنگ آرید

4 و علیکم البهاء الأبهی

INBA87:251a, INBA52:255

**AB09233***To: Jamshid Khudadat Farsi, in Bombay**Date: 1909-Sep-29*

- 1 O servant of the Most Glorious Beauty! Your letter was received. The priests are beasts of burden, hence in common parlance they kick out and lash out. Therefore you should have no expectation or hope from them. You must bear their taunts and persecution.
- 2 The time of distinction and separation will come. At present forbearance is necessary lest division occur, for if division occurs, fellowship and association will cease and no one will draw near. We are exercising patience and forbearance; you too must act likewise.
- 3 And upon you be the Most Glorious Glory!

1 ای بنده جمال ابهی نامهء مرقوم ملحوظ افتاد دستوران ستوراند لهذا باصطلاح عوام بدنعند و لگدانداز لهذا شما را توقع نشاید و امیدی لازم نیاید تحمل طعن و اذیت آنان بنمائید

2 وقت امتیاز و افتراق خواهد آمد حال مدارا لازم که فصل واقع نگردد زیرا اگر فصل واقع گردد الفت و معاشرت نماند کسی نزدیک نیاید ما صبر و تحمل مینمائیم شما نیز باید چنین مجری دارید

3 و علیک البهاء الأبهی

YARP2.482 p.358

**AB04790***To: Louis G Gregory, in Washington, DC**Date: 1909-Sep-30*

- 1 O seeker of truth! Your letter arrived and its contents were evidence of attaining the most great guidance. Thank God that you have been blessed with such a gift and found the path to the Kingdom and received tidings from the realm of Lahut. This divine bestowal is eternal glory in both worlds.
- 2 I hope you will become a herald of the Kingdom and cause both black and white races to close their eyes to colors and look upon the reality of humanity, which is complete unity - that is, the unity of humanity and universality of mankind and the manifestation of divine grace.
- 3 In any case, do not look at your weak body and limited thoughts - look to the favors and bounties of the Lord of the Kingdom, for His confirmation is mighty and His power is without equal or likeness. As much as you can, rely upon God and submit to the divine will, so that you may shine like a candle in the human world and gleam like a star from the

1 ای طالب حقیقت نامهء تو رسید مضمون دلیل بر حصول هدایت کبری بود شکر کن خدا را که بچنین موهبتی فائز شدی و راه ملکوت یافتی و از جهان لاهوت خبر گرفتی این بخشش الهی در دو جهان عزت ابدیه است

2 امیدوارم که منادی ملکوت گردی و سبب شوی که جنس سیاه و سفید دیده از الوان بپوشند و بحقیقت انسانیّه نظر نمایند و آن وحدت کلیه است یعنی وحدت انسانیت و عمومیت بشریست و مظهریت لطف ربّانی باری

3 نظر بجسم ضعیف و فکر قلیل خود منما نظر بالطف و عنایت ربّ الملکوت کن زیرا تأیید او عظیم است و قوهء او بی مثل و نظیر تا توانی توکل بر حقّ کن و تسلیم ارادهء الهی گرد تا مانند شمع در عالم انسانی برافروزی و بمثابهء ستاره

horizon of truth and become the cause of guidance for both groups - black and white.

از افق حقیقت بدرخشی و سبب هدایت هردو گروه از سیاه و سفید گردی

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

BRL\_ATE#191x, SW\_v12#05 p.103+106, AHV.029a, BLO\_PN#045

BRL\_DAK#0621

## AB00893

*To: Aqa Muhammad et al., in Iran*

*Date: 1909-Oct-01*

1 O servants of the Most Glorious Beauty and handmaidens of the All-Merciful! The pilgrim to the Blessed Shrine, Jinab-i-Aqa Muhammad, endured the utmost hardship and difficulty until he arrived at the Most Exalted Threshold, before which the Concourse on High prostrates. He made his soul and conscience joyous and happy through witnessing the Greatest Signs. He became familiar with mentioning the friends and intimate in remembering the kindred, and beseeched the Lord of Glory for confirmation for all, and secretly sought 'Abdu'l-Baha as an intercessor in the reality of his heart.

1 ای بندگان جمال ابهی و اماء رحمان حضرت زائر بقعه مبارکه جناب آقا محمد تجل نهایت مشقت و تعب نمود تا آنکه به عتبه علیا مسجود ملأ اعلی وارد جان و وجدان بمشاهده آیات کبری خرم و شادمان نمود بذکر دوستان مألوف و بیاد خویشان مأنوس گشتند و از رب العزه طلب تأیید برای کل نمودند و در هویت قلب عبدالبهاء را سرّاً شفیع خواستند

2 Therefore this servant at the threshold of the Most Glorious Beauty, with the utmost supplication and entreaty, humbly beseeched the All-Glorious and sought for you limitless aid and bounty, that heavenly success may be your companion and divine protection may preserve you, that detachment and attraction may increase and the fire of the love of God may blaze forth. May that glorious region become illumined and that country become enlightened, for pure blood was spilled in that soil and blessed souls in that land were sacrificed for the Kind Beloved.

2 لهذا این بنده درگاه جمال ابهی با نهایت تضرع و ابتهال بعتبه ذوالجلال عجز و زاری نمود و از برای شما عون و عنایت نامتناهی طلب کرد تا توفیق ملکوتی رفیق گردد و صون و حمایت الهی حفظ نماید و انقطاع و انجذاب تزايد جوید و التهاب بنار محبة الله شعله زند آن اقليم جلیل گردد و آن کشور منور شود زیرا خونهای پاک در آن خاک ریخته گشت و روحهای مبارکی در آن مملکت فدای یار مهربان شد

3 'Abdu'l-Baha laments in every breath and raises sighs and cries to the Most Glorious Kingdom, seeking invisible confirmations and undoubted outpourings, that those souls may be intimate with steadfastness and firmness and specially blessed with the favors of the Most Glorious Beauty and characterized by the virtues and qualities of the human world.

3 عبدالبهاء در هر دمی نديه نماید و بملکوت ابهی آه و ناله کند و طلب تأییدات غیبیه نماید و فیوضات لاریبیه جوید تا آن نفوس به ثبات و استقامت مأنوس باشند و بالطاف جمال ابهی مخصوص و به فضائل و خصائل عالم انسانی موصوف

4 O God! O Lord of Might and Power! O Lord of favors to the sincere ones and Lord of generosity and beneficence to those who are certain! Thy mercy has preceded and Thy blessing has been perfected for the righteous and the believers. Lord! Thou seest Thy servants and handmaidens in continuous gathering

4 اللهم یا ذا الطول و الحول و یا ربّ الألطاف علی المخلصین و ربّ الجود و الأحسان علی الموقنین قد سبقت منک الرحمة و کملت منک النعمه علی الأبرار و المؤمنین ربّ تری عبادک و اماتک

beneath the banner of Thy Covenant, their hearts overflowing with Thy remembrance, their eyes expectant of the wonders of Thy mercy, their souls attracted to the Kingdom of Thy Beauty, and their spirits suspended upon the fragrances of Thy holiness.

- 5 Lord! Make the weak among them mighty in Thy service, the lowly honored in Thy Kingdom, the poor wealthy with the treasures of Thy bestowal, the captive a prince through the power of Thy sovereignty, the sick healed of ailments, and the frail possessed of power and might. Lord! Inspire their hearts with the signs of guidance, make their faces radiant with the lights of piety, their eyes directed to the Supreme Kingdom, and their ears extended to the Most Glorious Concourse. Lord! Make them speak in praise, bestow upon them abundant bounty, and forgive their sins through the outpouring of Thine endless favors.
- 6 Verily, Thou doest what Thou willest, and verily, Thou art the Strong, the Mighty, the Powerful.

في الحشر المستمرّ تحت لواء ميثاقك و قلوبهم  
طالفة بذكرك و عيونهم منتظرة لبدايع رحمتك و  
نفوسهم منجذبة الى ملكوت جمالك و ارواحهم  
معلقة بنفحات قدسك

5 ربّ اجعل الضّعيف منهم قوياً على خدمتك و  
الذليل عزيزاً في ملكوتك و الفقير غنياً بكنوز  
عطائك و الأسير اميراً بقوة سلطانك و العليل  
برئاً من الأسقام و النحيف ذوالقدرة و الاقتدار  
ربّ اهدم قلوبهم بآيات الهدى و اجعل وجوههم  
ناصرة بانوار التقى و اعينهم متوجهة الى ملكوت  
العلي و آذانهم ممدودة الى الملأ الأبهى ربّ  
انطقهم بالثناء و اجرل عليهم العطاء و اغفر لهم  
الخطأ بفيض الطافك التي لا تنتهي

6 انك فعّال لما تشاء و انك انت القوىّ المقتدر  
القدير

MKT8.037b

## AB02305

To: Abdu'l-Majid Khan (Qumishih) et al., in Sidih Lanjan

Date: 1909-Oct-01

- 1 Glory be to Thee, O my God! Thou verily knowest my abasement and poverty, and seest my burning anguish and distress, and hearest my moaning and lamenting and my cry of grief.
- 2 I beseech Thy exalted threshold and Thy most sublime sanctuary, and in utter lowliness and contrition I turn to the Kingdom of Mysteries and pray on behalf of the righteous, that they may be enabled to serve among the free and find refuge in the cave of Thy protection from the wicked.
- 3 O Lord! They are captives in the hands of strangers who direct at them the arrows of harm with all haughtiness and aim their spears at them and give free rein against them, not fearing Thy might nor dreading Thy wrath - these thorny weeds and brambles.

1 سبحانك اللهم يا الهى انك لتعلم ذلّى و افتقارى  
و ترى اضطرامى و اضطرارى و تسمع حنينى و  
انينى و ضجيجى و نياحى

2 ائنى ابتل الى عتبتك العالیه و ساحة قدسك  
السّامیه و اتدلل بكلّ ذلّ و انكسار الى ملكوت  
الأسرار و ادعو للأبرار ليتوقّفوا على الخدمة بين  
الأحرار و يآووا الى كهف حمايتك من الأشرار

3 ربّ انهم اسراء في ايدى الأغيار يصوبون اليهم  
سهام الضّر بكلّ استكبار و يشرعون عليهم الأسنة  
و يطلقون عليهم الأعنة و لا يخشون بأسك و  
لا يخافون نعمتك هؤلاء الأوغاد الأدغال

- 4 O Lord! Have mercy on Thy loved ones and preserve Thy chosen ones in the fortress of Thy protection and the strongholds of Thy preservation and guardianship. Open before their faces the doors of Thy mercy and expand their breasts through the signs of Thy bounty and send down upon them a blessing from Thy presence.
- 4 رَبِّ ارحم احبتك واحفظ صفوتك في حصن حمايتك و معاقل حفظك و كلائك و افتح على وجوههم ابواب رحمتك و اشرح صدورهم بآيات موهبتك و انزل عليهم بركة من عندك
- 5 Verily Thou art the Generous, verily Thou art the Great, and verily Thou art the All-Merciful, the All-Compassionate.
- 5 انتك انت الكريم انتك انت العظيم و انتك انت الرحمن الرحيم

INBA87:146, INBA52:143

## AB03676

To: Ali Akbar Nakhjavani, in Baku

Date: 1909-Oct-01

- 1 O thou who art steadfast in the Covenant! Thy letter hath arrived, and likewise the power of attorney which thou hadst sent for Aqa Mirza Muhsin. He hath gone to Jerusalem. God willing, he will return to 'Akka and take measures to purchase the land for thee.
- 1 ای ثابت بر پیمان نامه شما رسید و همچنین وکالت نامه که بجهت آقا میرزا محسن ارسال نموده بودید به قدس رفته بود انشاء الله مراجعت به عکا مینماید و بخريد زمين بجهت شما تشبث خواهد نمود
- 2 Should Aqa Musa intend to travel to America, he must assuredly come to the Holy Land, and from here proceed to his destination.
- 2 جناب آقا موسی اگر خیال امریک دارند البته باید به ارض مقدس آیند و از ارض مقدس توجه نمایند
- 3 Thou didst write concerning the arrival of Shaykh 'Ali-Akbar, saying that this had been instrumental in generating a spirit of attraction. The hope of 'Abdu'l-Baha is that, through the grace and bounty of the Blessed Beauty, he will raise aloft in that region the banner of "Ya Baha'u'l-Abha!", becoming the cause alike of the greater enkindlement of the friends, and the guidance of others.
- 3 از ورود جناب شیخ علی اکبر مرقوم نموده بودید که سبب حصول انجذاب گردیده از فضل و موهبت جمال مبارک امید عبدالبهاء چنین است که ایشان در آسمان علم یابهاء الابهی بلند نمایند و سبب ازدیاد اشتعال احبا و هدایت دیگران گردند
- 4 Thou didst write that three Russian persons had accepted the Faith. Erelong shalt thou witness all peoples and kindreds entering beneath the shadow of the tabernacle of the oneness of humanity.
- 4 مرقوم نموده بودید که سه نفر روس اقبال نموده اند عنقریب ملاحظه خواهید کرد که جمیع طوائف و قبائل در ظل خیمه وحدت عالم انسانی در آیند ولی
- 5 Proceed nevertheless with rendering into Russian, and publishing and disseminating, the [Traveller's] Narrative only if there is no harm in doing so. Yet shouldst thou translate the Epistle of East and West, and send it to Tolstoy, that would be most agreeable.
- 5 مقاله را به روسی ترجمه نمودن و طبع و انتشار دادن اگر ضرر ندارد مجری دارید ولیکن نامه شرق و غرب را اگر ترجمه نمائید از برای تولستوی ارسال نمائید بسیار موافق است

- 6 Convey to the beloved of God a most wondrous Abha greeting. یاران الهی را تحیت ابدع ابهی ابلاغ دار و علیک  
The Glory of Glories rest upon thee. البهآء الأبهی

BRL\_ATE#029, MAAN#15

BRL\_DAK#0028

## AB04319

*To: Aqa Mirza Aqa Qaim Maqami, in Iran*

*Date: 1909-Oct-01*

- 1 O you who are firm in the Covenant! I have read the letter you wrote to Jinab-i-Aqa Siyyid Asadu'llah. Its contents were full of meaning and extremely delightful, causing me to smile. ای ثابت بر پیمان نامه‌یکه بجانب آقا سید اسدالله مرقوم نموده بودی ملاحظه گردید مضمون مشحون بمعانی در نهایت ملاحظت بود سبب ابتسام گردید
- 2 As the saying goes from one who attained the presence of his Lord, the honored Qa'im-Maqam: "The glutton mullah who is God's dumpling, like the donkeys of Qarabagh, eats much but runs little - a plague on hay, a blight on barley. Now may God bless their fathers, for they have become a plague on sweets. If they are content with this, they deserve consideration. The only difficulty is that they exemplify 'On the day We will say to Hell, "Are you filled?" and it will say, "Are there any more?"' Therefore you must occasionally put them in pawn for sweets and pilaf so they remain quiet and silent. علی قول من ادرك لقاء ربّه حضرت قائم مقام بزرگوار گودهء ملا که لودهء خداست چون یابوهای قره باغ پر خور کم دو فتنهء کاه آفت جو حال خدا پدر اینانرا پیامرزد که آفت شیرینی شدند اگر باین قناعت نمایند مستحق رعایتند فقط این کار مشکل که مظهر و یوم نقول لجهنم هل امتلأت فتقول هل من مزید هستند پس شما باید آنانرا گاهی به شیرینی و پلو رهن و گرو بگذارید تا ساکت و صامت مانند
- 3 In any case, I hope you will be assisted and confirmed in all matters and that the victory of the Abha Kingdom will arrive moment by moment. باری امیدوارم که در جمیع امور مؤید و موفق باشید و نصرت ملکوت ابهی دمبدم برسد
- 4 Since in these days all regions of Iran are in turmoil, therefore you should maintain dignity and composure, attend to affairs, and keep things in good order. God willing, after conditions settle and the public finds rest and comfort, you may set out to attain Our presence. چون این ایام جمیع صفحات ایران منقلب است لهذا باید آتجناب با احتشام سکون و قرار داشته باشید و بتمشیت امور پردازید و ضبط و ربط نمائید انشاءالله بعد از استقرار امور و راحت و آسایش جمهور عزم حضور فرمائید
- 5 And upon you be the Most Glorious Glory! و علیکم البهآء الأبهی

LOIR20.174x

MMK6#502, SFI18.278x

**AB05873***To: Kaykhusraw Isfandiyar et al.**Date: 1909-Oct-01*

- 1 O longtime friends! The elder Tirandaz wrote a letter and inscribed your names with musk-scented pen, and your request became known and your supplication and entreaty at the Sacred Threshold of the Most Glorious Beauty was heard and accepted.
- 2 Soon the signs of acceptance will become manifest and evident. Heavenly bounty will arrive, divine insight will be attained, and nurturing will be received under the cypress tree of hope, so that each one, like a brilliant pearl nurtured in the embrace of the shell of divine favors, may become the adornment of the human world.
- 3 Therefore, at every moment open a hundred tongues in thanking that you have become such manifestations of divine bounty, and open your tongues in praise of the mighty Shah Bahram.
- 4 And upon you be the Most Glorious Glory.

1 ای یاران دیرین مهتر تیرانداز نامه نگاشت و نام آن یاران بکلک مشکین تحریر نمود و خواهش شما معلوم گردید و تضرع و ابتهال در آستان مقدس جمال ابهی مسموع افتاد و مقبول گشت

2 عنقریب آثار قبول ظاهر و هویدا گردد بخشش آسمانی رسد پینش ربّانی حاصل آید و در سایه سرو امید پرورش حاصل گردد تا هر یک مانند گوهر درخشنده در آغوش صدف الطاف تربیت یافته زیبایش عالم انسانی گردید

3 پس هر دم صد زبان بشکرانه گشائید که چنین مظهر بخشایش خداوند آفرینش گردیدید و بستایش شاه بهرام ورجاوند زبان بگشائید

4 و علیکم البهاء الأبهی

MKT9.241a, YARP2.388 p.303

**AB08806***To: Qasim Ali Faruqi, in Shiraz**Date: 1909-Oct-01*

- 1 O Faruqi! Praise be to God, thou distinguishest truth from falsehood, and art like a lofty palm tree in the garden of the love of God and a brilliant candle in the gathering of the love of God.
- 2 Therefore, thou art ever present before me and art, in truth, successful in visiting the Sacred Threshold, for thy heart and soul are here, thy spirit is soaring, and thou art ever consumed with the fire of the love of God.
- 3 Blessed art thou for this state, which is specially granted to whomsoever the Lord of the highest heavens willeth.

1 ای فاروقی الحمد لله حق را از باطل فارقی و در بوستان محبت الله نخلی باسق و در محفل محبت الله شمع باریق

2 لهذا همواره پیش منی و زیارت آستان مقدس فی الحقیقه فائزی زیرا جان و دلت در اینجاست روح در پرواز و همیشه در سوز و گداز

3 طوبی لک من هذه الحالة التي يختص بها من يشاء رب السموات العلی

4 And upon thee be the Most Glorious Glory!

4 و عليك البهاء الأبهى

INBA87:400b, INBA52:412a

## AB00922

To: *Baha'is of Taliqan*

Date: 1909-Oct-04

- 1 O My God! I place my face upon the dust and press my brow against the earth in lowliness and brokenness before Your most exalted Kingdom. I cry out with the cry of those immersed in the ocean of tribulation and raise my voice like those wandering in the desert of extinction and nothingness. I call upon You with complete detachment, humility, supplication and great beseeching, saying: O Lord, Lord!
- 2 Your sincere servants in the city of Taliqan who are attracted to You with spirit and fragrance, who are enkindled with the fire of Your love at all times, who speak Your praise among the followers of religions, who demonstrate Your truth with proof and evidence, who proclaim Your name throughout creation - in them the breezes of faithfulness have stirred and the waves of devotion have surged in their hearts, giving rise to attractions toward Your most glorious Kingdom. They call to guidance and direct others to the illumined path, guiding to the radiant way. They spread Your counsels among humanity, never ceasing in Your remembrance day and night, persisting in Your mention evening and dawn, communing with You morning and night, humbling themselves at Your gate and turning toward Your wondrous Kingdom on this mighty day.
- 3 O Lord, give them wings by the power of divine confirmation that they may soar to heights no person of wisdom can attain. Plant in their wings the brilliant signs of might and power, the shoulders of glory and knowledge, and the primary feathers of bounty and grace, that they may hover at the zenith of guidance and warble the sweetest melodies in the highest Paradise.
- 4 O Lord! Ignite the fires of Your love in hearts, explain the verses of Your bounty in breasts, and grant abundant grace
- 1 سبحانك اللهم يا الهى أنتى اضع وجهى على الترى واعقر جبينى بتراب الدّل والانكسار الى ملكوتك الأعلى واضحّ ضجيج الخائضين فى غمار البلاء واصرخ صرخ الهائمين فى بيداء المحو و الفناء و ادعوك بكلّ تبتّل وتذلّ وتضرّع و استغاثة كبرى و اقول ربّ ربّ
- 2 انّ عبادك المخلصين فى مدينة طالقان المنجذبين اليك بالروح و الریحان المشتعلين بنار محبتك فى كلّ اوان الناطقين بثنائك بين ملأ الأديان الدالّين عليك بالحجة و البرهان المنادين باسمك فى بحبوحة الأكوان قد هاج فيهم نسائم الوفاء و ماج فى افتدتهم طماطم الولاء فانبعث من قلوبهم المجذبات الى ملكوتك الأبهى يدعون الى الهدى و يرشدون الى المنهج البيضاء و يهدون الى الطريقة السمحة النوراء و يبتون وصاياك بين الورى فلا يفترون فى ذكرك ليلاً و نهاراً يواظبون لذكرك عشياً و اشراقاً و يناجوك غدواً و اصلاً يتذلّلون باباك و يتوجّهون الى ملكوتك البديع فى هذا اليوم العظيم
- 3 ربّ اجعل لهم اجنحة بقوة التأييد حتّى يطيروا فى فضاء يعجز عن الصعود اليه كلّ رجل رشيد و انبت فى جناحهم اباهر القوة و القدرة و مناكب العزة و العرفان و قوادم الموهبة و الاحسان حتّى يرفرفوا فى اوج الهدى و يتغردوا بأبدع الأنغام فى الجنة المأوى
- 4 ربّ ابعج نيران محبتك فى القلوب و اشرح آيات موهبتك فى الصدور و اسمح بالفضل الموفور لكلّ عبد شكور يناديك بقلب خافق فى العشى و

to every grateful servant who calls upon You with a throbbing heart morning and evening. Verily You are merciful to every wronged and oppressed one, and You are the Mighty, All-Knowing, the Gentle, the Great, the Jealous One.

- 5 O divine friends! Jinab-i-Mahdi and Jinab-i-Habibullah praised the friends of Taliqan beyond description, saying that those lovers of the Merciful Beauty and yearners for the meeting with the Beloved never rest any morning nor lay their heads on silk pillows any evening. Night and day they seek the spreading of the world-illuminating rays and the appearance of the dawning light of victory. They are occupied with the remembrance of Truth and familiar with praise of the Luminary of the horizons. They are conclusive proof for the seekers and a brilliant star for those with insight. They kindle the light of the Most Great Guidance and ignite the fire of the love of God. They burn away the veils of people's idle fancies and withdraw their sleeve from both worlds. They give the treasure of spirit and bestow the bounty of the Merciful Lord. They set the world of being in motion and open the doors of bounty to the faces of creation.

- 6 This news had such an effect in veins and arteries that even the body was stirred to trembling, and at the threshold of the Self-Sufficient One there was humility and lamentation and a plea for confirmation and success. It is hoped that those blessed souls will raise such a wondrous melody that East and West will be moved to vibration. And upon you be the most glorious Glory.

البکور آنک انت الرحیم بکل مظلوم مغدور و  
آنک انت القوی العلیم اللطیف العظیم الغیور

5 ای یاران الهی جناب مهدی و جناب حبیب الله  
زاید الوصف از احبای طالقان ستایش بی پایان  
نمودند که آن عاشقان جمال رحمان و آن مشتاقان  
دیدار جانان هیچ صبحی نیاسایند و هیچ شامی  
سر بیالین برند و پرنیان ننهند شب و روز انتشار  
پرتو جهان افروز طلبند و ظهور بارقه صبح فیروز  
جویند بذکر حق مشغولند و بنای نیر آفاق مألوف  
طالبان را برهان قاطعند و بینایان را کوکبی لامع  
پرتو هدایت کبری برافروزند و بنار محبت الله  
شعله زنند پرده اوهام خلق بسوزند و آستین  
بدو جهان بپوشانند گنج روان بدهند و فیض  
حضرت رحمان میذول دارند عالم امکان بحرکت  
آرند و ابواب موهبت بر وجوه خلق بگشایند

6 از این خبر چنان اثر در عروق و شریان ظاهر  
گردید که جسم نیز باهتزاز آمد و بدرگاه بی نیاز  
عجز و زاری گردید و طلب تأیید و توفیق شد امید  
چنانست که آن نفوس مبارکه چنان آهنگ بدیع  
برافرازند که شرق و غرب باهتزاز آید و علیکم  
البهاء الأبهی

INBA17:027, MKT4.154

## AB01242

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

Date: 1909-Oct-05

- 1 O thou who art firm in the Covenant! Thy letter was received and its contents noted. This letter arrived on the fifteenth of Ramadan, while its reply was sent on the twenty-first of Sha'ban - that is, the reply was issued twenty-four days before the receipt of the question, and undoubtedly has reached thee by now. In truth, the arrival of the question at the Holy Shrine coincided with the arrival of its answer there. Verily in this is a manifest sign and abundant lesson for those who are discerning.

1 ای ثابت بر پیمان نامه آتجناب رسید و مضمون  
معلوم گردید این مکتوب در پانزدهم رمضان  
رسید و جواب در بیست و یکم شعبان ارسال  
گردید یعنی صدور جواب بیست و چهار روز  
قبل از وصول سؤال بود و البته تا بحال رسیده  
است فی الحقیقه وصول سؤال ببقعه مبارکه

- 2 Thy letter was written from Shiraz on the ninth of Sha'ban, and the reply was sent from here on the twenty-first of Sha'ban - an interval of twelve days. And these twelve days are due to the time required for the reply to be written, for Mirza Munir to record it, and because of the multitude of concerns and occupations, the sending of replies is delayed several days after writing, as responses to numerous letters are issued successively. Several days' delay occurs for corrections, and after correction, Mirza Nuru'd-Din receives them and sometimes takes ten days to make fair copies of all the letters. Again 'Abdu'l-Baha reviews Mirza Nuru'd-Din's writing, corrects it and seals it.

- 3 The point is that a reply inevitably takes ten to twelve days to be drafted, corrected, copied fair and sealed. Thus, when thou considerest carefully, on the very day the question was sent from Shiraz, its answer was dispatched from the Holy Shrine. This verily is the manifest truth. If there be fairness, this proof alone suffices, especially since after the first reply was issued, a second reply was sent forth. This second reply coincides with the second question. Consider this carefully. This refers to the blessed verse which states "But as for thy Lord's favor, proclaim it!"

- 4 The essence of the matter is that in the second reply it was written that 'Abdu'l-Baha has submitted His resignation from the position of Interpreter of the Book to the Abha Kingdom, and the reason for this is known, not unknown.

- 5 As regards the holy verse, the intention of the reference to 'male, not female,' is the firstborn son, for in all the Divine Dispensations the firstborn son hath enjoyed a special distinction. Refer ye to the Torah and the Gospel, and likewise to the traditions related from aforetime. Read ye the story of Esau, Jacob and the sons of Isaac in the Torah, that it may become apparent that in all the divine Dispensations the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright, let alone the vanities of this world. Even the just laws current amongst civilized states and peoples have also accorded to the firstborn son a special distinction.

مقارن وصول جواب بآنجاست آن فی ذلک  
لآیه باهره و عبره و افره للمتفرسین

2 در نهم شعبان از شیراز مکتوب شما صادر و در  
یست و یکم شعبان از اینجا جواب ارسال شده  
است فاصله دوازده روز است و این دوازده  
روز نیز بجهت آنست که جواب مرقوم میشود  
و جناب میرزا منیر مرقوم مینمایند و از کثرت  
غوائل و مشاغل ارسال اجوبه بعد از تحریر چند  
روز تأخیر میشود زیرا اجوبه مکاتیب کثیره  
یکدفعه پیاپی صادر میگردد و چند روز بجهت  
تصحیح تأخیر میشود بعد از تصحیح نیز جناب  
میرزا نورالدین تسلیم گرفته بعضی اوقات ده روز  
طول میکشد تا آن مکاتیب را جمعاً تبییض نماید  
دوباره عبدالهآ خط میرزا نورالدین را مراجعت  
مینماید و تصحیح میکند و مهر مینماید

3 مقصود اینست جواب لابد ده دوازده روز  
طول میکشد تا تسوید شود و تصحیح گردد  
و تبییض شود و تمهیر گردد پس چون بدقت  
ملاحظه نمائید یوم صدور سؤال از شیراز  
جواب از بقعه مبارکه ارسال شده است آن  
هذا هو الحق المعلوم اگر انصاف باشد همین  
برهان کفایت است علی الخصوص که جواب  
اول صادر شده بود دوباره جواب ثانی صادر  
گشت این جواب ثانی مقارن سؤال ثانیهست  
درست دقت فرمائید و این نظر بآیه مبارکه  
است که میفرماید و اما بنعمة ربک فحدث

4 و خلاصه مسئله اینست که در جواب ثانی  
مرقوم شده است که عبدالهآ از مبینی کتاب  
استعفا بملکوت ابهی تقدیم نموده و سبب این  
معلوم غیرمجهول

5 و اما در آیه مبارکه از ذکر ذکور دون اناث  
مقصود ولد بکر است زیرا ولد بکر در جمیع شرایع  
الهیّه اختصاصی داشته بکتب تورات و انجیل و  
همچنین احادیث مرویه سابقه مراجعت نمائید  
قصه ایسو و یعقوب دو اولاد اسحق را در تورات  
قراوت کنید تا واضح شود که در جمیع شرایع الهیّه  
ولد بکر امتیازات فوق العاده داشته حتی میراث  
نبوت تعلّق باو داشت تا چه رسد به زخارف  
دنیا حتی قوانین عادلّه بین دول و ملل متمدنه  
نیز ولد بکر را امتیازی داده

- 6 Today the English state claimeth to be the most enlightened in the world. Among the characteristics of the English people is that they restrict the property in its entirety to the firstborn son. Their reasoning in this is that when an accumulation of wealth is divided up it is dispersed and lost. A certain individual, for instance, amasseth with untold pains a considerable fortune; then, upon his death, his fortune is divided up, and this division causeth it to be dispersed and scattered to the winds. If, however, it be restricted to the firstborn son, it is preserved intact, and he careth for others. For this reason there are at present among the English people many households in which, for four or five centuries, the family fortune hath remained intact without having been distributed and dispersed.
- 7 Our intention in this is not at all that it is commendable and praiseworthy to restrict the inheritance to the firstborn son. Our intention is rather to show that in the laws of civilized countries the firstborn son hath likewise been accorded a special distinction. By 'firstborn son' is intended the eldest of the surviving male children. The aim of assigning the residence exclusively to him is that at least the home of the deceased may be preserved intact, so that whoever among his family should either reside or visit there may be put in mind of him, and seek God's pardon and forgiveness for him.
- 8 All these matters, however, are of secondary importance. That which is of primary and fundamental importance, and constituteth, by the express pronouncement of the holy text, a divinely established obligation, is the making of a will. Everyone must in his lifetime draw up a will, and dispose of his property in whatsoever manner he deemeth fit, while having due regard for the need to observe justice and equity. Under these conditions, there will be no one who hath not made a will, and inheritance will thus be dealt with according to the will of the deceased. The said provisions are applicable only when someone dies without having made a will. The testator, then, is free to bequeath the residence to whomsoever he wisheth; or, if he desireth, he may devise it to all his heirs jointly. No room hath now been left for misunderstanding, and 'Abdu'l-Baha hath elucidated the intention of the divine law. Let whomsoever wisheth turn towards it; whosoever wisheth not will turn away from it. In any case, Our function is to elucidate the law of God, and to explain the meaning of the compendious verses.
- 9 The laws and ordinances that are not expressly defined in the Book must all be referred to the House of Justice and not to
- 6 اليوم دولت انگلیس را ادعا چنین است که عاقل ترین دول عالم است و از خصائص ملت انگلیس اینست که جمیع اموال را حصر در ولد بکر میکند و مقصودشان اینست که ثروت چون تقسیم گردد پریشان شود و از دست برود مثلاً شخصی بزحمات زیاد ثروتی فراهم آورد چون بعد از وفات تقسیم شود توزیع سبب تفریق گردد و بیاد رود ولی اگر در ولد بکر حصر شود باقی و برقرار ماند و او دیگرانرا نگاهداری نماید اینست که در ملت انگلیس الآن بسی خاندان موجود که چهارصد پانصد سال است ثروت در آنخاندان باقی و برقرار است تفریق و توزیع نشده است
- 7 باری ابداً مقصود این نیست که حصر میراث در ولد بکر مدوح و مقبولست مقصد اینست که در قوانین ملل متمدنه نیز ولد بکر را امتیازی و مراد از ولد بکر بزرگترین اولاد ذکور موجود است و مقصود از اختصاص دار مسکونه باو اینست که اقلاً خانه متوفی باقی و برقرار ماند تا عائله چون در آن خانه باشند و یا وارد گردند بیاد او افتند و طلب عفو و غفران نمایند
- 8 باری جمیع این مسائل فی الحقیقه فروع است و آنچه اصولست و اساس است و بنص قاطع امر مفروض الهیست وصیتنامه است باید هر شخصی در زمان حیات خویش وصیت نماید و اموال را بخواهدش و میل خود تقسیم کند و توزیع نماید ولی ملاحظه عدل و انصاف را داشته باشد در اینصورت نفسی بی وصیت نمی ماند و میراث بموجب وصیت متوفی معامله میگردد این احکام در وقتیتست که کسی وفات کند و وصیتی ننماید پس متوفی مختار است دار مسکونه را بهرکس بخواهد میبخشد و همچنین مشترک بین ورثه نیز میتواند نمود پس جای اختلاف نماند و عبداله‌آء بیان حکم الهی را نمود من شاء فلیقبل و من لم یشاء لم یقبل در هر صورت بر ماست بیان حکم الله و بیان معنی آیات مجمله
- 9 و اما احکام غیر مذکوره در کتاب جمیعاً راجع به بیت عدل است نه عبداله‌آء زیرا او مبین حکم مذکور در کتابست نه شارع احکام غیر مذکوره

'Abdu'l-Baha, inasmuch as He is the Expounder of such ordinances as have been specified in the Holy Writ and not the legislator of unspecified laws. Nevertheless, the divinely ordained Universal House of Justice, which will, after the proclamation of the Cause of God, be elected by the worldwide Baha'i community, that universal Body is empowered to enact the laws that have not been explicitly prescribed in the Holy Text. It is binding and incumbent upon every one to render obedience unto it. And whenever the House of Justice, whether unanimously or by majority vote, lays down laws that are not specified in the Book, whoso questions its authority has indeed opposed God in the exercise of His sovereignty, has disputed His proofs, challenged His signs and has repudiated His commandments.

اما بیت عدل عمومی الهی که بعد از اعلان امر الله بانتخاب عموم بهائیان تأسیس میشود بیت العدل عمومی شارع احکام غیرمنصوصه در کتابست و بر جمیع اطاعت فرض و واجب و حتم است و چون بیت عدل بالأجماع یا باکثریت آراء احکام غیرمنصوصه در کتاب را تعیین نمایند هرکس لم و بم گوید فقد خالف الله فی سلطانه و خاصمه فی برهانه و جادله فی آیاته و انکره فی اوامره

- 10 However, you ought not to find fault with the individuals, for it would create sadness and despondency and would cause hearts to be sore stricken. The House of Justice will resolve all these problems. Rather it behoves us to arise to diffuse widely the divine fragrances, endeavour to promote the Word of God and to treat people with calm, composure, patience and forbearance.

10 شما پانی نفوس نشوید زیرا سبب حزن میشود و دلها شکسته میگردد بیت عدل جمیع این مشکلات را حل مینماید پس بر ماست که بر نشر نفعات الله پردازیم و در اعلاء کلمه الله کوشیم و در نهایت سکون و قرار و صبر و حلم با خلق معامله نمائیم

- 11 As regards the questions you have raised in your last letter, these are to be referred to the House of Justice. The decision rests with that Body. 'Abdu'l-Baha is the expounder of the Word, not the law-giver.

11 و اما سؤالات ثانی که در مکتوب اخیر نموده اید این راجع به بیت العدل است حکم در عهده آنانست عبدالبهاء مبین آیه است نه شارع و السلام و علیک البهاء الأبهی

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BSHI.079-082

## AB04044

To: Bibi Sakinih wife of Siyyid Yusuf, in Ishqabad

Date: 1909-Oct-05

- 1 O cherished handmaiden of God! Think not that you have been forgotten. You are ever before my sight, your services and endeavors are before my eyes, your trials and tribulations and hardships are in my thoughts, and your wandering and estrangement are clear and evident. Therefore I beseech God for confirmation, that He may become your Helper and Protector, your Supporter and Aid, so that, God willing, you may

1 ای کنیز عزیز الهی گمان منما که فراموش شدی همیشه در نظری و زحمات و خدماتت پیش بصر و بلایا و محن و محنت در خاطر و آوارگی و غربت آشکار و ظاهر لهذا از حق تأیید طلبم که معین و مجیر گردد و نصیر و دستگیر شود بلکه انشاء الله ایام باقیه را به راحت و رفاهیت

spend your remaining days in comfort and ease, be gladdened by divine glad-tidings, and become the cause of joy and delight to the handmaidens of the All-Merciful.

- 2 May you remind all of the favors and bounties of the Blessed Beauty and give them all the glad-tidings of the outpourings of His Kingdom. All those handmaidens of the All-Merciful are cherished in this court and are mentioned and renowned in this threshold.

- 3 'Abdu'l-Baha bows his head at the Divine Threshold and offers supplication and entreaty in the Most Great Court, seeking aid and bounty, that continuous grace may descend and manifest victory may come to pass. Gladden the hearts and souls of all with the Most Wondrous, Most Glorious greetings from 'Abdu'l-Baha.

- 4 And upon you and upon them be the Most Glorious Glory.

بگذرانی و بشارت الهیه مستبشر باشی و سبب  
سرور و حبور اماء رحمان باشی

2 کلّ را به الطاف و عنایات جمال مبارک متذکّر  
داری و جمیع را بنفیوضات ملکوت او مستبشر  
نمائی آن اماء رحمان جمیعاً در این بساط عزیزند  
و در این ساحت مذکور و مشهور

3 عبدالبهاء سر بآستان نهد و در ساحت کبریا عجز  
و لابه نماید و طلب عون و عنایت کند تا فیض  
مستمر گردد و فوز مشتهر شود جمیع را بتحیت  
ابدع ابهی از قبل عبدالبهاء جان و دل مسرور و  
مشعوف کن

4 و علیک و علیکنّ البهاء الأبهی

MKT7.115, TISH.165

## AB06885

*To: Nanih Khanum (Ishqabad)*

*Date: 1909-Oct-05*

- 1 O manifestor of calamities!

- 2 In truth these two calamities were destroyers of the foundation of patience and severers of the root of endurance. They are worthy of lamentation and deserving of sighs, cries and grief. Surely separation is difficult, and parting from any beloved causes a thousand hardships and troubles.

- 3 However, since those two saplings were uprooted from the furnace of this world, they were planted and took root in the eternal divine garden, attaining endless freshness and grace, becoming adorned with leaves, blossoms and fruit. Therefore one must be content with fate and surrender to destiny, and be grateful and thankful for whatever has been ordained.

- 4 And upon you be the Most Glorious Glory.

1 ای مظهر مصائب

2 فی الحقیقه این دو مصیبت هادم بنیان صبر و قاطع  
ریشهء تجلّ بود بادی حسرتست و سزاوار آه و  
فغان و کربت البتّه فراق صعب است و جدائی  
از هر عزیز مورث هزار مشقّت و تعب

3 ولی چون آن دو نهال از گلخن اینجهان قلع و قمع  
شدند در جهان الهی گلشن باقی نصب و غرس  
گشتند و طراوت و لطافت بی منتهی یافتند و به  
برگ و شکوفه و ثمر مزین گشتند لهذا باید بقضا  
راضی شد و تسلیم تقدیر گشت و بآنچه که مقدر  
شده ممنون و متشکّر بود

4 و علیک البهاء الأبهی

INBA17:175

## AB12811

*To: Spiritual Assembly of Mashhad*

*Date: 1909-Oct-06*

- 1 O ye who are steadfast in the Covenant! In these days of disruption and upheaval throughout all Iran, tumult hath raised its banner. In every quarter a tempest rageth and in every region calamity prevaieth. All peoples are in utmost distraction, but praise be to God, the loved ones of God have withdrawn from political affairs and have not interfered therein. They have shown goodwill toward all parties and demonstrated kindness to all, guiding everyone to unity and concord, which are the foundation of progress and order. They have uttered not a word against any, hurt not a soul, condemned no faction. Rather, they have praised oneness and the unity of the human race. Thus were they preserved and protected, while those who acted otherwise fell into grievous tribulation.
- 2 All events, past and future, even to the smallest detail, were set forth by the Pen of the Covenant long ere they came to pass, and one by one they subsequently appeared in the world of being. Even recent occurrences, the collapse of despotism and the destruction of the pillars of independence, were explicitly foretold. Ye have undoubtedly been informed of the details, even as it was written to Mashhad that disturbance would spread from Azerbaijan to Khurasan, and so it came to pass.
- 3 Now must the loved ones of God show forth the utmost steadfastness and constancy in the face of events. Let them not be perturbed by the incident at Namiq, for the first transgression came from them. Surely the unbiased will judge that when a person is violently assaulted and sees himself the target of the sword and arrow of every vile one, it is natural that he should involuntarily raise his hand in defense, save for a very few souls.
- 4 In brief, the purpose is that ye should show forth steadfastness, dignity, patience and composure, and be not saddened by any matter, for verily ye are the most exalted. The party of God shall be assisted and confirmed, and through the light of divine mercy they shall eventually illumine the horizons. And upon you be the most glorious Glory.

1 ای ثابتان بر پیمان در این ایام اختلال و انقلاب در جمیع ایران علم افراخته در هر نقطه‌ئی فتنه‌ئی و در هر ناحیه‌ئی بلیه‌ئی مستولی جمیع خلق در نهایت پریشانی ولی الحمد لله احبای الهی از امور سیاسی کتاره جسته‌اند و مداخله نفرموده‌اند جمیع احزاب را خیرخواه بودند و بکلّ مهربانی نمودند و جمیع باتحاد و اتفاق که اسّ اساس ترقی و انتظام است دلالت نمودند کلمه‌ئی بر زبان نراندند خاطری نیاززدند نکوهشی از حزبی ننمودند بلکه ستایش یگانگی و وحدت عالم انسانی نمودند لهذا محفوظ و مصون گشتند و هر نفسی که مخالفت کرد در بلای عظیم افتاد

2 جمیع وقایع سابق و لاحق حتی الجزئیات از قلم میثاق مدّتی پیش از وقوع صادر و فرداً فرداً در عالم شهود بعد از مدّتی ظاهر گشت حتی وقایع اخیر و تلاشی استبداد و انهدام ارکان استقلال صراحتاً از پیش بیان گردید البتّه بتفصیل اطلاع یافته‌اید حتی به مشهد مرقوم شد که اختلال از آذربایجان سرایت به خراسان نماید و چنین شد

3 حال باید احبای الهی در نهایت ثبوت و استقامت مقاومت حوادث نمایند از وقعهء نامیق پریشان نگردند زیرا اول تعدی از آنان بود البتّه بی غرضان انصاف دهند که چون بر شخصی هجوم شدید شود و خود را مقتول تیغ و تیر هر پلید بیند از مقتضای طبیعت اینست که بی اختیار دست بمداغه گشاید مگر نفوسی قلیل

4 باری مقصود اینست که استقامت و متانت و صبر و سکون بنمائید و از هیچ امری محزون مشوید لأنکم انتم الأعلون حزب الله مؤید و موفّقند و بنورانیّت رحمانیه آفاق را عاقبت روشن نمایند و علیکم البهاء الأبهی

BRL\_DAK#1158

## AB02403

To: Baha'is of Nayriz

Date: 1909-Oct-06

- 1 O ye handmaidens who are near to the Divine Threshold! I am aware of all the afflictions, trials, hardships and tribulations that have befallen you, and I know how difficult these days have been and how obstinate these oppressive and ignorant people are. Call them not human - rather call them beasts of the wilderness. Say not they are men - rather call them cattle and oxen, and say they are bereft of justice and fairness.
 

1 ای کنیزان مقرب درگاه کبریا بجمع مصائب و بلایا و محن و رزایا که بر شما وارد مطلع و میدانم چه قدر ایام بسختی گذشت و قوم ظلوم جهول چه قدر عنودند انسان مگو درنده بیابان گو بشر مگو بلکه بهائم و بقر گو و از عدل و انصاف یخبر گو
- 2 But the bestowals of the Glorious Lord are proportionate to the hardships endured in His path. Praise be to God that those handmaidens of the All-Merciful endured endless trials and tribulations in the path of the Lord. They became homeless and afflicted and distressed. At every moment they drank the cup of tribulation from the hand of destiny's cupbearer, and at every breath they were struck by the arrows of cruelty from their enemies.
 

2 ولی الطاف ربّ جلیل بقدر تحمل مشقت در این سبیل است الحمد لله که آن اماء رحمان بلایای یحید و بی پایان در سبیل یزدان تحمل نمودند بی سر و سامان گشتند و معذب و پریشان شدند در هر دمی از دست ساقی قضا جام بلا نوشیدند و در هر نفسی از طرف اعدا به تیر جفا مبتلا شدند
- 3 This is proof of their nearness to the Divine Threshold, for thousands upon thousands of women spent their days following their desires and ultimately fell into the lowest depths - no fruit, no trace, no portion, no share - and that is manifest loss.
 

3 و این دلیل بر مقربّی درگاه کبریاست زیرا هزاران کروړ نساء ایام خویش را بنفس و هوی گذراندند و عاقبت باسفل درکات افتادند نه ثمری نه اثری نه بهره‌ئی نه نصیبی و ذلک هو الخسران المبین
- 4 Now praise be to God that those chaste women, like mighty mountains, have arisen with the utmost steadfastness to serve the Sacred Threshold and have been confirmed and assisted. This deserves a thousand thanks and is worthy of praise and glorification to the Divine Unity, that He placed such a crown upon the heads of the handmaidens of the All-Merciful and arrayed them in such a robe. This is pure bounty - "He singles out for His mercy whomsoever He pleases" and "Such is God's bounty: He bestows it upon whomsoever He pleases; God is the Lord of supreme bounty."
 

4 حال الحمد لله آن مخدّرات مانند جبال راسخات در نهایت استقامت بکنیزی آستان مقدّس قیام نموده‌اند و موفق و مؤید گشتند این سزاوار هزار شکرانیت است و لایق حمد و ستایش حضرت احدیت که چنین تاجی بر سر اماء رحمان نهاد و چنین خلعتی در بر آنها نمود و این صرف موهبت است و یختص برحمته من یشاء و ذلک من فضل الله یؤتیه من یشاء و الله ذو الفضل العظیم
- 5 And upon you be the most glorious Glory.
 

5 و علیکن البهاء الأبهی

MMK3#192 p.135

**AB08651***To: Aqa Muhammad Mihdi Akhavan Safa, in Rasht**Date: 1909-Oct-06*

- 1 O thou who art firm in the Covenant! Thy letter was received. Praise be to God, it spoke of thy firmness and steadfastness beneath the shade of the Word of God. There is no time - letters must be answered briefly. Aqa Mirza Rahim Khan and Dr. Masih Khan and Aqa Mirza Mustafa Khan should not hasten at present, for these days are precious opportunities for diffusing the divine fragrances, and conditions are favorable. Such an opportunity will not always be at hand. As for you, however, it would be appropriate if you were to come with utmost speed, return, and engage in teaching.

1 ای ثابت بر پیمان نامه رسید الحمد لله ناطق به ثبوت و رسوخ در ظلّ کلمه الله بود فرصت نیست نامه‌ها باختصار جواب داده میشود آقا میرزا رحیم خان و دکتر مسیح خان و آقا میرزا مصطفی خان حال باید تعجیل نفرمایند زیرا این ایام وقت غنیمت است بنشر نفعات الله پردازند و وقت مساعد است همیشه چنین فرصتی بدست نیاید اما شما اگر بنهایت سرعت بیایید و مراجعت نمائید و مشغول بتبلیغ گردید موافق است

- 2 And upon thee be the Most Glorious Glory.

2 و علیک البهاء الأبهی

MSBH4.037

**AB06777***To: Baha'is of Baku**Date: 1909-Oct-10*

O sincere friends of the Greatest Name! In the Qur'an, spending of one's substance is specified as a characteristic of the people of faith, and it is revealed "they strive with their wealth and their lives." Praise be to God that you have been confirmed in this, especially in this instance regarding the survivors of the martyrs who are in the utmost oppression in the clutches of the enemies. This charitable giving is for the benefit of the survivors of those souls who, with the utmost supplication, entreaty and attraction to the Kingdom of Beauty, hastened to the place of sacrifice, sacrificed their wealth and lives, and drank the cup of supreme martyrdom. This deed has become the cause of nearness to the threshold of the Most High. Soon a complete blessing will be obtained for those who gave, and the favors and confirmations of God will encompass them. And upon you be the Most Glorious Glory.

ای دوستان صادق اسم اعظم در قرآن از خصائص اهل ایمان انفاق منصوص است و بپاهدون باموالهم و انفسهم نازل گشته الحمد لله شما بآن موفق شدید علی الخصوص در این مورد ببازماندگان شهدا که در نهایت مظلومیت در پنجه اعدا هستند این انفاق بجهت بقایای نفوسیکه بنهایت تضرع و ابتال و انجذاب بملکوت جمال بمشهد فدا شتافتند و مال و جان فدا نمودند و جام شهادت کبری نوشیدند این عمل سبب قریب درگاه کبریا گردید عنقریب برکت کلی از برای منفقین حاصل شود و الطاف و عنایت حق شامل گردد و علیکم البهاء الأبهی

MMK6#183

**ABU1017**

*Words to Waite, Harrison et al, spoken on 1909-Oct-11 in Akka*

Mirza Moneer has directed us to our seats when Abdul Baha entered. He greeted us lovingly, then bade us to be seated. I sat at His left; next, Mrs. Harrison, Mr. Spragus, Dr. Moody, Mirza Mohsin, Mirza Habibullah and last Mirza Moneer, leaving a vacant chair on the right of Abdul Baha.

He first asked if we were all well and happy, and added: "This is a great day - greater than you can comprehend - and you ought to appreciate it. Truly the East and the West now meet together - Persia and America. In the time of Christ the disciples met with Him - it was then also the meeting of the East and West - and their meeting made this one possible, but this meeting is far greater on account of the greater love and unity. Their meeting was the seed and this meeting is the fruits. The love of the Bahais is different from any other love - it is that of our real relatives - it is the real relationship, and this love is unending. We are all as parts of one body.

"There are many kinds of gatherings. Take this bouquet of flowers (pointing to an exquisite bunch of flowers in the center of the table) as one example. The flowers are of different form, color and odor; each is individual in its essence; yet they form a beautiful whole. Another kind of gathering is like a flock of birds- they are each of different intention. Then there is the gathering of the elements, which are united and form a new substance. Also, the various parts of the body, which unite to form a being. There are the drops which meet and flow together into one, and these flowing on form a river which flows on and then we have the sea and the ocean. Such a meeting is this, which shall be eternal."

Mirza Moneer spoke of an article written by a prominent newspaper writer, wherein it was said that the Bahai Revelation was nothing new - that it was similar to the old Hindu religion. Abdu'l-Baha replied with great force: "Opposition but makes the Cause grow stronger. It is like the earth - the more it is plowed, the more fruitful it becomes. You must expect great opposition. You will be persecuted for my Names Sake, and when stones are thrown at you in the street, then it will come to pass." With these words He turned and looked searchingly into each of our faces and, as if finding what He longed to see

there, smiled with infinite love; then arose and left the room.

PN\_1909B p049, PN\_1909C p005, PN\_1909E p023, PN\_unsorted p155

## ABU0716

*Words to Waite, Harrison et al, spoken on 1909-Oct-12 in Akka*

I sat beside Abdu'l-Baha. He began His talk by speaking of Dr. Moody's and Mr. Sprague's trip to Persia. Mirza Assad'ullah, Dr. Fareed and Mirza Moneer were present, Dr. Fareed interpreting.

Abdu'l-Baha said: "you must have no fear in going to Persia; no thought of the political condition. All political and commercial affairs will right themselves. Your work concerns alone the work of GOD. When a constitution is weak, is ill, and an organ has begun to decompose, no medicine can rebuild it; it must pass away. It is so with the constitution of the state and of the individual. When one is weak, a glass of wine will stimulate for a while, but the reaction soon sets in and the old conditions return. GOD has not chosen any of you for political or commercial work, but for the Word of GOD. When you breathe forth the breath of the holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledges of GOD manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth.

"The real teacher is the one who can teach the hearts, can open the spiritual eyes, ears and understanding, through the power of the Word. When the Divine Word is given forth, only the attentive ears can hear it, the receptive heart feel it. When the Sun of Truth dawns, the perceptive eye alone can see it. The pure and polished mirror can alone reflect the light. Only the thirsty crave the 'Salabil of the Euphrates' (Water of Life), but if one be not thirsty he cares not for this Life-giving water. Only the spirits attracted by the fragrances of GOD can enjoy the mention of GOD.

"Therefore, you see the Prophets have not been able to enlighten the people. They do not see; they are slumbering in the sleep of negligence. That is why Jesus said: "I will come

and find you sleeping.” In other words: The power did not become manifest in Jesus’ time; His sun did not dawn; His sea did not move; but after His departure, the power of His words became manifested in the world. But now, in the time of the Blessed Perfection, His light has shone, His Word has become manifest; His fame has spread throughout the East and West, and this can be witnessed by all. Notwithstanding this, the people are negligent and indifferent, eyes are blinded, ears are deaf, nostrils are choked and understandings are unawakened. In His (Baha’u’llah’s) time, the realm has progressed as you see it now advancing. This is a topic which requires close scrutiny.

“When we consider the realm of existence, we discover a great motive factor, and when we discover this factor we know a great matter has occurred and has become manifest. For example: When we see the meadows green and fertile, the springs flowing, the birds returning, the black soil has become adorned with variegated flowers and most enjoyable fragrances spread, we know a great event has occurred. The sun has travelled from the winter zodiac to the spring zodiac, although the sun itself has stood still. Therefore, you must thank GOD greatly for He has opened your eyes; you have heard the Divine Call; you have been ushered into the Kingdom. What a great blessing this gathering is right here -and now in such love - such sincerity.”

SW\_v08#08 p.103x, PN\_1909B p051, PN\_1909C p023, PN\_1909E p038, PN\_unsorted p157

## AB01916

*To: Husayn Naraqi, in Tihiran*

*Date: 1909-Oct-12*

- <sup>1</sup> O steadfast one in the Covenant! I swear by your precious life that I have no time or opportunity to take up the pen. Despite this, out of love and kindness I have undertaken to answer your letter, but I am compelled to be brief. You have given the dear child a blessed name. God willing, he is Faydullah. I hope that he will receive the bounties of the Abha Beauty, grow and develop under the shadow of grace, and become a manifestation of great success.

<sup>1</sup> ای ثابت بر پیمان بجان عزیزت قسم که فرصت و مهلت مسک قلم ندارم باوجود این محض محبت و مهربانی بجواب نامه پرداختم ولی مجبور بر اختصارم طفل عزیز را نام مبارکی نهاده انشاءالله فیض الله است امیدوارم که از فیض جمال ابهی مستفیض گردد و در ظلّ عنایت نشو و نما کند و مظهر فوز عظیم شود

- 2 You had asked about missing stars - when a star reaches an extremely far distance from Earth and like comets becomes distant from Earth's sphere, meaning in their orbit and motion they move far from Earth's sphere, they apparently become missing. And likewise the tailed stars, meaning comets, of which until now six hundred and some have been observed, are all like this. It has become evident and established that when in their motion they move far from Earth they become hidden, and when they come near they become visible.
- 3 And as for the substance of lightning, it is attractive and repulsive forces which when they collide with each other on a cloudy and rainy day cause rapid explosion and electrical force becomes manifest, and since the light of lightning is intense, the surroundings become bright and illuminated.
- 4 And as for heedless parents, when they pass from this world to another world, they remain deprived of divine favors, veiled from witnessing, and forbidden from eternal bounty - like the blind who cannot see, the deaf who cannot hear, and those deprived of smell. But when their spiritual children who are believers in God and certain of God's verses seek forgiveness and intercession and lament at the divine threshold and perform good deeds and charitable works, perhaps their intercession will be accepted at the divine threshold.
- 5 The news about the prohibition of opium brought joy and delight. And upon you be the Most Glorious Glory!
- 2 از کواکب مفقوده سؤال نموده بودی کوکی چون از ارض بعد ابعاد یابد و مانند ذوی الأذناب از کره ارض ابتعاد نمایند یعنی در دور و حرکت خویش از کره ارض دور شوند بظاهر مفقود گردند و هم چنین نجوم ذوات الأذناب یعنی اختران دم دار که الی الآن ششصد و چیزی برصد آمده اند آنان جمیع چنین اند و بدیهی و مسلم شده است که چون در حرکت خویش از ارض دور شوند پنهان گردند و چون نزدیک آیند پدیدار شوند
- 3 و اما ماده برق قوه جاذبه و دافعه است که چون در روز ابر و باران بیکدیگر تصادم نمایند انفجار سریع کند و قوه برقیه نمایان گردد و چون ضیاء برق شدید است اطراف روشن و منور گردد
- 4 و اما ابوبن غافلین چون از این عالم بعالم دیگر انتقال کنند از الطاف محروم و از مشاهده محجوب و از فیض ابدی ممنوع مانند کور نابینا و کر ناشنوا و مزکوم محروم و چون زادگان جان و دل ایشان که مؤمن بالله و موقن بآیات الله هستند استغفار کنند و شفاعت نمایند و بدرگاه الهی جزع و فزع کنند و خیرات و مبرات نمایند شاید شفاعت ایشان مقبول درگاه کبریا گردد
- 5 از خبر منع افیون فرح و سرور حاصل گردید و علیک البهاء الأبهی

INBA85:123c, AVK1.157.13, MAS2.011-012x

## AB07961

*To: Ali Muhammad Shirazi, in India*

*Date: 1909-Oct-12*

- 1 O servant of God! Your letter was received. It was a fragrant musk-pod that perfumed the nostrils of the soul, for it bore witness to pure servitude at the Divine Threshold and was proof of the spirit and delight of heart and consciousness through the life-giving breeze from the gardens of the All-Merciful.
- 1 ای بنده حقّ نامه شما رسید نافه مشکبار بود که مشام جانرا معطر کرد زیرا دلیل بر عبودیت صرفه درگاه الهی و برهان روح و ریحان جان و وجدان بنسیم جانپور حقائق رحمانی بود

- 2 Rest assured in the favors of Him Who is wondrous in attributes, for His grace encompasses all and His bounties pervade the world of creation. 2 مطمئن بالطاف حضرت بدیع الأوصاف باش  
زیرا عنایتش شامل است و الطافش محیط بر  
عالم آفرینش
- 3 As far as you are able, detach yourself from the realm of self and passion, and become intimate and confidant with the Supreme Concourse, that you may receive a portion of the outpourings of the Abha Kingdom and become the cause of guidance to a multitude. 3 تا توانی از عالم نفس و هوی بیزار شو و بملاً اعلی  
دمساز و همراز گرد تا از فیوضات ملکوت ابهی  
نصیب بری و سبب هدایت جمعی غفیر گردی
- 4 And upon you be the Most Glorious Glory. 4 و علیک البهاء الأبهی

INBA87:390a, INBA52:400

## ABU2910

*Words to Waite, Harrison et al, spoken on 1909-Oct-12 in Akka*

*Question/topic: Two people of opposite sex, a male and a female, meet and are suddenly attracted. They at the same moment feel as if they were charged with the same great force, and a great spiritual upliftment comes. A union seems to have been made between their spirits in the invisible. It is as if they had been caught up in the air into a higher realm.*

She then asked for an explanation of the following coincident:  
“Two people of opposite sex (a male and female) meet and are suddenly attracted. They at the same moment feel as if they were charged with the same great force and a great spiritual upliftment comes. A union seems to have been made between their spirits in the invisible - it is as if they had been caught up in the air into a higher realm”

He was looking out of the window with a faraway look yet intensely interested and conscious of every word spoken. Mon- ever asked before she began to translate their words to Him, He having asked her a question. “Did this occur when both were in service for the Cause?” When we said yes, He looked out of the window again, then turned and with a beautiful smile looking into the eyes first of one of us and then the other He replied:

“Two human beings may live side by side, may be closely related, and yet be very far apart. Their souls may never meet. And two souls may be attracted instantly and become as one. This meeting is as the meeting of the birds. The real attraction or affinity, when it is spiritual and the union is made in

‘Abdu'l-Baha, is the real union. It is everlasting and eternal.’

PN\_1909C p015, PN\_unsorted p156

## ABU3376

*Words to Waite, Harrison et al, spoken on 1909-Oct-12 in Akka*

*Question/topic: Mrs. Harrison asked what was the cause of the sensation often experienced by both of us which felt as if an essence were falling upon the top of the head, and a sensation flowing down around the face and on into the heart (she mentioned Aaron's beard)—also like irrigation. Was it merely a physical sensation? Imaginary? Or wrong?*

Mrs. Harrison asked what was the cause of the sensation often experienced by both of us which felt as if an essence were falling upon the top of the head, and a sensation flowing down around the face and on into the heart (she mentioned Aaron's beard)—also like irrigation. Was it merely a physical sensation? Imaginary? Or wrong?

‘Abdu'l-Baha: “No it is not a physical condition, but spiritual, a very high one which is so intense it reaches the nerves and these react upon the body. When one is spiritually developed, the body responds to spiritual conditions or emotions.”

[“It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments” Psalm 133:2]

PN\_1909C p014, PN\_unsorted p155

## AB02369

*To: Hasan Khurasani, in Egypt*

*Date: 1909-Oct-13*

<sup>1</sup> ...Regarding Aqa Musa, the utmost effort and endeavor will be made. Rest assured that not an atom of laxity shall occur. The reply from Aqa Mirza Haydar-‘Ali has not yet arrived, but God willing it will come, and the utmost effort and endeavor shall be made that perchance these difficulties may be resolved. For

<sup>1</sup> ...در خصوص جناب آقا موسی نهایت سعی و کوشش خواهد گشت مطمئن باشید که ذره‌ئی فتور نخواهد گردید هنوز جواب آقا میرزا حیدر علی نیامده است و انشاء الله می‌آید و نهایت سعی و کوشش خواهد شد که بلکه انشاء الله

now, occupy thyself with the conduct of affairs to the extent possible, and We shall strive to set things right to the extent We can. Were thou here, thy thoughts might become even more disturbed. For instance, ever since Aqa Siyyid Yahya returned, he hath had no sleep at night and expreseth bewilderment, saying that various people had entrusted their few qurush to him in good faith, which he had sent to the Spiritual Assembly, and now the owners of the money, including Janab-i-Firaybuz, are demanding it back, and he is at a loss what to do. He asked Haji about it, who told him to go tell so-and-so. Now thou shouldst come and make a judgment in this matter. This servant maintained silence and gave no reply whatsoever.

این مشکلات حلّ گردد شما حال بقدر امکان بتشیت امور مشغول شوید و ما بقدر امکان در اصلاح بکوشیم بهتر است اگر اینجا بودید شاید افکارتان پریشان تر میشد از جمله آقا سید یحیی از روزیکه مراجعت کرده است ابداً شب خواب ندارد و اظهار تحیر مینماید که هر کس چند قروش داشته نظر بامانت نزد من گذاشته و من آنرا بشرکت روحانیّه فرستادم و صاحبان پول از جمله جناب فریرز حال مطالبه مینمایند و من متحیر مانده‌ام که چه کنم و از جناب حاجی خواستم فرمودند که تو برو بفلائی بگو حالا شما بیائید در این مسئله حکمی بکنید این عبد بسکوت گذراندم بهیچوجه جواب نگفتم

- <sup>2</sup> The point is that were thy honor here, thou mightst be distressed by such conversations, and Aqa Siyyid Yahya speaks of these matters involuntarily. Therefore it appeareth best that thou shouldst strive there while We strive here. We hope that ultimately, God willing, the means of thy comfort and ease shall be provided. The end belongeth to the God-fearing. Many such difficulties arise, but in the end they become simple and easy, and assuredly it shall be so for thee. Rest assured that the end will be good. The Blessed Beauty is kind and merciful. And upon thee be the Most Glorious Glory.

<sup>2</sup> مقصود اینست که شاید در اینجا از برای آنحضرت از اینگونه صحبتها نیز دلنگی حاصل گردد و آقا سید یحیی بی اختیار صحبت میدارد لهذا بنظر چنین می آید که شما در آنجا بکوشید و ما در اینجا امید چنانست که انشاءالله عاقبت از برای شما اسباب راحت و آسایش فراهم آید العاقبة للمتقين از اینگونه مشکلات بسیار حاصل میشود ولی عاقبت سهل و آسان میگردد و یقین است از برای شما چنین خواهد شد مطمئن که عاقبت خیر خواهد بود جمال مبارک عطف و رؤوفست و علیک البهاء الأبهی

MMK6#153x

## ABU1929

*Words to Waite, Harrison et al, spoken on 1909-Oct-13 in Akka*

Once a Baha'i was mistaken for his friend and arrested. He said nothing, hoping to bear the punishment for his friend. But the friend, when he heard of it, immediately gave himself up and released the wrongfully accused one. Another Baha'i was condemned to die and his friends went and begged that one of them be put to death instead. When Mirza Ali Kuli Khan was in Persia with his American wife, they all loved her very dearly and did all they could for her comfort. Such is the true Baha'i love.

Your hearts must be like mirrors brightly polished, which reflect the light of the One sun. This love never changes no matter what its form, because it is from the One Sun - the One Love.

You must become intoxicated with the wine of spiritual love. When one is intoxicated with the material wine, it sometimes increases the love in the heart, but this love does not last; the next day it is entirely gone. But the intense love created from the wine of the Holy Spirit intoxicates the heart and the effect is eternal, growing stronger each day. A material love for a person will sometimes change. All material ties will sooner or later pass away, but the spiritual love never changes, - it is eternal.

PN\_1909B p053, PN\_1909C p031, PN\_unsorted p159

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## ABU3377

*Words to Waite, Harrison et al, spoken on 1909-Oct-13 in Haifa/Akka*

I said to Abduil-Baha: I have very little learning, am ignorant of learning, and these things I have not read in books. I ask these, not for curiosity, but for my own soul's growth and for it alone; and if these things are wrong and my soul is wrongly guided, I ask Abduil-Baha to remove them, if they are guiding my soul astray.

I repeated some of these deep, deep knowledges. He looked at me and, putting out his hand, said: You have been taught right; it is because the mirror of your heart has been clear enough to reflect them. You must lock them in your breast. To speak of them prevents your own growth. This does not make you better than anyone else.

PN\_unsorted p158

**ABU3642**

*Words to Waite, Harrison et al, spoken on 1909-Oct-13 in Haifa/Akka*

*Question/topic: Do we have to leave the body in order to return to God, or is the true return when the Word becomes Spirit in the heart and ascends as sweet incense back to God?*

Q. Do we have to leave the body in order to return to God, or is the true return when the Word becomes Spirit in the heart and ascends as sweet incense back to God?

A. This is right, this is right.

PN\_unsorted p158

**AB05604**

*To: Qaini, Ahmad son of Nabil-i-Qain, in Mashhad*

*Date: 1909-Oct-14*

- 1 O you who are firm in the Covenant! Yesterday a very detailed letter was written to you. Now your latest letter has been noted and this brief reply is being written. Do not be saddened at all by the current upheavals and disturbances - they are temporary. The ornaments of brides will not remain; they will become old crones. "Those whom God gives no light have no light." "You exalt whom You will and abase whom You will."
- 2 Convey the Most Glorious Greetings to Haji Musa and tell him: You are truly a faithful servant and agreeable assistant to the Holy Threshold. Your help to Ahmad in sending treatises and bearing hardships is truly worthy of praise. 'Abdu'l-Baha is very grateful and pleased with you. My hope is that others will follow your example and conduct themselves similarly. And upon you be the Most Glorious Glory.
- 3 O Ahmad, be patient for a while and matters will be set right.

1 ای ثابت بر پیمان دیروز مکتوب بسیار مفصل بشما مرقوم گردید حال مکتوب اخیر ملاحظه شد آنرا نیز مختصر جواب مرقوم میشود از انقلابات و اغتشاشات حالیه ابداً مکدر نباشید موقت است عروسانرا پیرایه باقی نخواهد ماند پیره زال عجزان گردند من لم يجعل الله له نوراً فما له من نور تعز من تشاء و تدل من تشاء

2 بجناب حاجی موسی تحیت ابدع ابهی ابلاغ دار و بگو آستان مقدس را فی الحقیقه بنده صادق و خادم موافق معاونت شما بجناب احمد در ارسال رسائل و تجلّ مشقّات فی الحقیقه سزاوار تحسین است عبدالهاء از تو بسیار ممنون و خوشنود امیدم چنان است که دیگران نیز روش تو گیرند و چنین سلوک نمایند و علیک البهاء الابهی

3 ای جناب احمد قدری صبر فرمائید کارها درست میشود

MMK6#345

## AB12147

To: Jinab Muhtaram, in Tihiran

Date: 1909-Oct-15

- 1 Exalted art Thou, O my God, and sanctified art Thou, O my Refuge and my Desire! Thou hast brought all things into being with consummate wisdom in the kingdom of creation, and Thou hast created all contingent beings through a hidden secret and a guarded mystery, concealed from eyes and sight.
- 2 Thou dost raise up the lowly to the highest stations and bring down the lofty to the lowest ranks among created things. Through Thy pervading power in all things, Thou dost exalt whomsoever Thou willest, and through Thy manifest might in the world of creation, Thou dost abase whomsoever Thou willest. Thou hast made every abased one noble through obedience to Thy command, and Thou hast ordained every noble one to be abased through disobedience to Thy decree. None hath any station except what Thou hast ordained, and none hath any rank save what Thou hast established. The lowly have been exalted through their humility before Thy kingdom, and the mighty have been abased through their rebellion against Thy decree.
- 3 When I, O my God, contemplated deeply the mystery of destiny and witnessed the hidden symbol in the world of divine decree, I believed that Thy power pervades and Thy decree flows and operates in the realities of all things. If those possessed of understanding knew the mysteries of Thy wisdom, and if the heedless discovered the secrets of Thy bounty and believed in the Most Great Sign "He doeth whatsoever He willeth in His dominion," they would obey Thy command, submit to Thy decree, yield to Thy will, attain the greatest desires, reach the highest center, and soar to the summit of glory. But since hearts were doubtful, souls were troubled, and hearts were not at peace, they wavered in the decisive Command and the pervading Decree. Thus appeared the mystery of divine decree, and the highest summit was transformed to the lowest depth.
- 4 O Lord! Deal not with us according to our evil deeds, and take us not to task for our prolonged hopes. Rather, forgive us and make for us a way out, and provide for us from whence we know not. O Lord! Expand our breasts through deliverance from the transgression of the negligent ones, and ordain for us success and release from the fetters that have weighed heavily upon the multitude. O Lord! I am fallen upon the dust, beseeching
- 1 تعاليت يا الهى و تقدّست يا ملجئى و منائى قد ابدعت الأشياء بحكمة بالغة فى ملكوت الأنشاء و اخترعت الممكّات بسر مكنون و رمز مصون مستور عن الأعين و الأنظار
- 2 ترفع كلّ وضع الى اعلى المقامات و تضع كلّ رفيع فى ادنى المراتب فى حيّز الموجودات تعزّ من تشاء بقدرتك النافذة فى الأشياء و تذلل من تشاء بقوتك الباهرة فى عالم الأنشاء قد جعلت كلّ ذليل جليلاً باطاعة امرى و قدّرت كلّ نبيل ذليلاً بالعصيان فى حكمى ليس لأحد مقام الا ما قدّرت و ليس لأحد شأن الا ما قرّرت قد تعزّز الأذلاء تذلاً الى ملكوتى و تذلل الأعزّاء ترمداً عن حكمى
- 3 و اتى لما امعنت النظر يا الهى فى سرّ القدر و شاهدت الرمز المصون فى عالم البداء آمنّت بأنّ قدرتك نافذة و حكمك سار جارٍ فى حقائق الأشياء لو علم اولوا الأبواب اسرار حكمتك و اطّلع الغفلاء باسرار موهبتك و آمنوا بالآية الكبرى يتصرّف فى ملكه كيف يشاء لأطاعوا امرى و خضعوا لحكمى و تصدّعوا لأرادتى و نالوا اعظم المنى و وصلوا الى المركز الأعلى و طاروا الى اوج العلى ولكن بما كانت القلوب مرتابه و النفوس مضطربه و الأفتدّه غير مطمئنّه قد تردّدوا فى الأمر القاطع و الحكم النافذ فظهر سرّ البدا و تبدّل الأوج الأعلى بالحضيض الأدنى
- 4 ربّ لا تعاملنا بسوء الأعمال و لا تؤاخذنا بطول الآمال فاعف عنا و اجعل لنا مخرجاً و ارزقنا من حيث نلختسب ربّ اشرح الصدور بالنّجاة من تعدّى اهل الفتور و قدّر لنا النّجاح و الخروج من كبول ثقلت على الجمهور ربّ اتى واقع على التراب

Thee, O Lord of Lords, to deliver that honored one from the persecution of the parties, and ordain for him every good in both beginning and end, and send down upon him the verses of joy every evening and morning. Verily Thou art the Generous, verily Thou art the Great, verily Thou art the All-Merciful, the Most Merciful.'Abdu'l-Baha 'Abbas

متضرع اليك يا ربّ الأرباب ان تنقذ ذلك  
الجناب من اضطهاد الأحزاب و قدر له كلّ خير  
في المبدء و المآب و انزل عليه آيات الأنشراح في  
كلّ مساء و صباح انك انت الكريم انك انت  
العظيم انك انت الرحمن الرحيم ع

- 5 O respected one! Be not sorrowful, become not despondent. It is not possible for man to always live in prosperity. Sometimes it is thus, sometimes otherwise - this too shall pass. If after the shaking of the pillars, action had been taken according to the counsels, these difficulties would not have arisen. Nevertheless, do not lose hope. The divine favors will open the gates of the Kingdom, and spiritual joy and conscious delight will be attained. Internally, in reality, revolution and agitation still remain and persist. We hope from the divine favors that assurance will be obtained.

5 ای محترم محزون مباش مأیوس مگرد انسانست  
همیشه در کامرانی زیست ممکن نیست گهی  
چنین گهی چنان این نیز بگذرد اگر بعد از تزلزل  
ارکان استقبال بموجب نصائح عمل شده بود این  
مشکلات حاصل نمیگشت مع ذلک ناامید مشو  
الطاف حقّ ابواب ملکوت بگشاید و مسرت  
روحانی و فرح وجدانی حاصل گردد انقلاب و  
اضطراب سرّاً فی الحقیقه هنوز باقی و برقرار امید  
از الطاف رحمتیه داریم که اطمینان حاصل شود

INBA85:528

## AB04809

*To: Varqa, Fatimih wife of Jinab-i-Varqa, in Tihnan*

*Date: 1909-Oct-15*

- 1 O cherished maidservant of God! Give thanks to God that the end was praiseworthy and the conclusion of the journey became the beginning of divine favors. If you remain steadfast, you will become a maidservant near to the divine threshold, for steadfastness is the condition. In the Qur'an it states: "Verily those who say 'Our Lord is God' and then remain steadfast, the angels descend upon them." In whatever matter a person shows steadfastness, they become a magnet attracting divine confirmation and success.
- 2 Now you should thank God that He has granted you three such sons - one who, like 'Ali-Asghar (peace be upon him), while still a small child drank the cup of supreme martyrdom, and until now the hearts of those near the divine threshold burn in anguish at this oppression; and one who is a servant at the divine threshold and near to God's court; and another who is attracted to the divine fragrances. Especially since you are the

1 ای کنیز عزیز الهی شکر کن خدا را که عاقبت  
محمود بود و خاتمة المطاف فاتحة الألفاف گشت  
اگر ثابت بمائی کنیز مقرب درگاه کبریا گردی  
زیرا استقامت شرط است و در قرآن میفرماید ان  
الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة  
انسان در هر امری استقامت کند مغناطیس  
تأیید و توفیق الهی شود

2 حال تو شکر کن خدا را که چنین سه پسری  
بتو عطا فرموده که مانند علی اصغر علیه السلام  
یکی طفل صغیر بود جام شهادت کبری نوشید  
و دلهای مقربین درگاه کبریا الی الآن از این  
مظلومیت در سوز و گداز است و یکی خادم  
درگاه کبریا و مقرب بارگاه اله و دیگری  
منجذب نفحات الله علی الخصوص که ام شهید

mother of a martyr and the spouse of a martyr, know the value of this bounty and offer a thousand thanks in every moment.

و ضلع شهیدی قدر این موهبت بدان و در هر دم  
هزار شکرانه نما

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

INBA85:530a, MKT7.114, MMK6#473,  
AVK3.420.10x

## AB08954

*To: Bahiyyih Varqa, in Tihiran*

*Date: 1909-Oct-15*

O devoted leaf! The new marriage has brought intense joy, and this celebration and festivity was a cause of delight and gladness for all, for two lamps were lit in a single glass, and two stars came together in a single constellation, two nightingales made their nest in a single bower. This is evidence of the grace and bounty of the one true God, that He has bestowed such an outpouring and perfected such a bounty. And upon you both be the Most Glorious Glory.

ای ورقهء منجذبه اقتران جدید سبب سرور  
شدید گردید و این جشن و سور از برای کل  
وجد و جهور بود زیرا دو سراج در یک زجاج  
برافروخت و دو کوكب در یک برج اجتماع  
نمود دو مرغ سحر در یک لانه آشیانه فرمود  
این دلیل فضل و جود خداوند یگانه است که  
چنین فیضی شامل و چنین فضلی کامل کرد و  
علیکما البهاء الأبهی

MKT7.177b

## ABU2655

*Words to Waite, Harrison et al, spoken on 1909-Oct-15 in Akka*

You must go back to America as signs of Love and love the people very much, more and more each day. All the believers must reach that station where they will be willing to die for each other. Their meetings must be held in great love, just like the gathering together of doves which are so loving to each other.

In the East the love of the believers is very great, but America has not yet reached this station. It is much better, but they must grow in love for each other.

Tell them that Love is the one great thing. - It is life - the only life of the spirit.

PN\_1909B p060, PN\_1909C p057, PN\_1909E p097

## ABU1383

*Words to Waite, Harrison et al, spoken around 1909-Oct-15 in Akka*

*Question/topic: ...for several weeks after this occurred when they met it was as if they were still electrified. They could hardly speak to each other and this condition still exists in a lesser degree. What was this experience?...*

...for several weeks after this occurred when they met it was as if they were still electrified. They could hardly speak to each other and this condition still exists in a lesser degree. What was this experience?

Answer: This was a spiritual condition recognized through the physical senses. When those souls came together it was as if the spiritual love and joy was so great it could not be borne or contained. It was not a physical attraction but a spiritual union. The bodies were not seen or thought of. It was just as if two clear crystal goblets were filled with pure water. They were so clear the goblets could not be seen - only the water. And it kept rising and rising higher and higher until the water overflowed and was united. Or like two pieces of iron: they are dark and cold but, when heated in the fire of love, they become so hot that when they touch each other they unite into one piece and are so bright you cannot tell the iron from the fire. They are one in it.

Question: Is this meeting and union lasting or is it just for the moment of realization and then these two souls are separated?

Answer: This is a spiritual union which is eternal. They cannot be separated, for it is of the spirit and realities of the spirit are eternal. This union is the strength of two united into one - one person cannot do the work of two. If this chair were very heavy two could lift it better than one - one could lift one side but the two could lift the entire chair. So this spiritual oneness enables greater work. It is the work of two in one: a perfect whole. One is dependent upon the other to create this force and strength.

Question: Is this influence still felt - the current that seems to vibrate between these two souls and of which each is conscious,

which has existed ever since that night of union - is it right or is it purely physical and therefore to be overcome?

Answer: It is spiritual and alright.

PN\_1909C p105

## AB00789

*To: Baha'is of Najafabad*

*Date: 1909-Oct-21*

- 1 O Lord, my Lord! With utmost humility, supplication and devotion I lay my face upon the lowly dust and call upon You with lamentation and yearning, and commune with You with a sorrowful heart, saying: Lord, Lord!
- 2 Verily Your sincere servants, Your attracted loved ones, and Your slaves who are enkindled with the fire of Your love have arisen to serve You and striven to exalt Your Word. They have donned the armor of wisdom and been crowned with the diadems of knowledge among Your creatures. They have spoken in praise amongst Your creation and raised the banners of supplication in Your lands. They have cast off restraint in their love for You in Your realm and become renowned by Your name among humanity. They have turned to the Most Glorious Kingdom and supplicated at the Most Exalted Threshold.
- 3 They have endured every hardship and tribulation, remained patient under the taunts of enemies, and shown fortitude when faced with the reproaches of the foolish. They continually yearn for the field of sacrifice and seek the supreme chalice of martyrdom. They treat enemies with love and kindness, yet despite this they are surrounded by the people of hatred who launch fierce attacks against them and constantly increase in rancor and animosity.
- 4 O Lord! Have mercy on these pure ones and make firm their feet on this Path that has no crookedness or deviation. O Lord! Let them drink from the cup of bounty and intoxicate them with the wine of faithfulness. Grant them the supreme chalice of bestowal and make them signs of piety and standards of the Supreme Concourse. Protect them from the arrows of the oppressors and the spears aimed in hatred. Guard them with the eye of Your care and encompass them with the glances of

1 الهى الهى اتى بكلّ تذللّ وتضرّع وتبتلّ اضع  
جيبى على التراب المهين وادعوك بخنين وانين  
واناجيك بقلب حزين واقول ربّ ربّ

2 انّ عبادك المخلصين و احبائك المنجدين و  
ارقائك المشتعلين بنار محبتك قد قاموا على  
خدمتك و سعوا فى اعلاء كلمتك و تدرّعوا  
بدرع حكمتك و تتوجوا باكاليل العرفان بين  
بريتك و نطقوا بالثناء بين خلقك و رفعوا  
رايات الابتهاال فى بلادك و خلعوا العذار بحبك  
فى مملكتك و اشتهروا باسمك بين الورى و  
توجهوا الى الملكوت الابهى و تضرّعوا الى العتبة  
العليا

3 و تحملوا كلّ مشقة و بلاء و صبروا على شماتة  
الأعداء و تجلّدوا اذا اشتدّت ملامة البلهاء و  
لم يزل يمتنون مشهد الفداء و يبتغون كأس الشهادة  
الكبرى و يعاملون الأعداء بالحبّة و الولاء مع  
ذلك قد احاطهم اهل البغضاء و اغاروا عليهم  
الغارة الشعواء و زادوا فيكلّ حين على القلى و  
الشحناء

4 ربّ ارحم هؤلاء الأصفياء و ثبت اقدامهم على  
هذا الصراط الذى لا عوج فيه و لا امتى ربّ ادر  
عليهم كأس العطاء و رنّهم بصهاء الوفاء و انلهم  
كأس الموهبة الكبرى و اجعلهم آيات التقوى  
و رايات الملاء الأعلى و احفظهم من سهام اولى  
الجفاء و الأسنة المشروعة بالبغضاء و احرسهم  
بعين عنايتك و اشلهم لحظات رحمتك انك

Your mercy. Verily You are the Generous, You are the Merciful, You are the Possessor of great grace.

انت الکریم انتک انت الرحیم انتک انت ذو فضل عظیم

- 5 O spiritual friends! Mr. Tahvildar is truly faithful, for he mentioned the blessed names of each noble one with utmost love and joy, praised each one, and adorned his tongue with praise of the kind friends, that praise be to God, those souls are intimate with the love of the Blessed Beauty and occupied with praise of the Truth and accustomed to spreading the verses of guidance. Indeed they are stars in the heaven of understanding and each is a cypress tree by the stream of inner meanings. They are rising stars in the horizon of truth and shining lamps in the gathering of the knowledge of God.

5 ای یاران رحمانی عبدالبهاء جناب تحویلدار فی الحقیقه وفادار است زیرا نامهای مبارک هر بزرگوار را در نهایت محبت و سرور مذکور داشت و از هر یک ستایش نمود و زبان خویش را بثنای یاران مهربان مزین کرد که الحمد لله آن نفوس بحبت جمال مبارک مأنوس و بثنای حق مشغول و بنشر آیات هدی مألوف فی الحقیقه فلک عرفانرا اختراند و جویبار معانی را هر یک سرو روان افق حقیقت را نجم بازغند و محفل معرفت الله را سراجی لامع

- 6 From this account and testimony, the heart of 'Abdu'l-Baha found spirit and fragrance, for praise be to God, those friends share and participate with 'Abdu'l-Baha in servitude at the Threshold of God, and are companions and helpers to this source of poverty and evanescence. Through the grace and bounty of the Blessed Beauty, it is hoped that we may arise to serve as we should and must, raise high the banner of the supreme gift, discover the inexhaustible treasure, receive our portion from the favors of the Most Glorious Kingdom, and be assisted by the hosts of the Supreme Concourse, so that we may raise the unified pavilion of the oneness of the world of humanity at the pole of contingent being, diffuse the fragrant musk of mysteries, make all nostrils perfumed, and scatter the pearls of supreme guidance upon East and West.

6 از این روایت و شهادت قلب عبدالبهاء روح و ریحان یافت که الحمد لله آن دوستان در عبودیت آستان یزدان عبدالبهاء را شریک و سهیمند و این مصدر فقر و فنا را رفیق و معین از فضل و موهبت جمال مبارک امید چنین است که چنانکه باید و شاید بعبودیت قیام نمائیم و علم موهبت عظمی برافرازیم و بکنز لایفنی پی بریم و از الطاف ملکوت ابهی نصیب گیریم و بجنود ملأ اعلی منصور شویم تا در قطب امکان خیمهء یکرنگ وحدت عالم انسان برافرازیم نافهء اسرار ایثار و نثار نمائیم و مشامها مشکبار کنیم و لآلی هدایت کبری بر شرق و غرب افشانیم

- 7 Praise be to God, divine bounty is endless and the favors of the Merciful Lord are limitless. The power of the Kingdom is confirmative and the heavenly confirmations follow one after another. And upon you be the Most Glorious Glory.

7 الحمد لله فیض الهی نامتناهی و الطاف حضرت رحمان یحیی و بی پایان قوهء ملکوت مؤید است و تأییدات غیبی متتابع و علیکم البهاء الأبهی

TABN.259b

## AB12883

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

Date: 1909-Oct-21

- 1 O handmaid of God! Thy letter hath been received and its contents noted. Thy services were already known to me before it arrived. Well aware am I that thy sole desire is to serve the Kingdom, and that whensoever thou hast met with the dear friends upon their return from 'Akka, thou hast loved them with all thy heart and treated them with kindness. Now must thou, by day and by night, confine thy thoughts and thy words in such wise that thou mayest guide the French and lead them into the path of the Kingdom, that they might acquire a fervent attraction and obtain, in this luminous age, a portion of God's boundless bestowals.

1 ای کنیز الهی، نامه تو رسید و مضمون معلوم گردید. خدمات تو پیش از وصول مکتوب معلوم بود. مطلعم که آرزوی جز خدمت به ملکوت نداری و یاران عزیز را در وقت مراجعت از عگا هر وقت ملاقات نمودی به جان و دل دوست داشتی و مهربانی نمودی. حال باید شب و روز فکر و ذکر خود را حصر نمائی تا سبب هدایت فرانسویان گردی و آنان را در سبیل ملکوت سلوک دهی، تا انخدابی وافر یابند و در این عصر نورانی از فیوضات نامتناهی بهره و نصیب گیرند.

- 2 Show thou the utmost kindness, on my behalf, unto that handmaid of God, Madame Sasi [Madeleine Sacy], along with her children. I beseech God that they may exalt the name of Monsieur Sasi [Gabriel Sacy] in this world and the next. Convey thou also to thine own daughter my greetings and loving-kindness. Upon thee be the glory of the All-Glorious.

2 امة الله مدام صاصی را با اطفالش از قبل من نهایت مهربانی مجری دار؛ از خدا خواهم که نام مسیو صاصی را در دو جهان بلند نمایند. و دختر خود را نیز از قبل من تحیت و مهربانی ابلاغ دار. و علیک البهاء الأبهی

ADMS#385

BRL\_DAK#1254, ADMS#385

## AB00170

To: Aqa Mihdi Radavi Al-Hamidani, in Azna

Date: 1909-Oct-22

- 1 O God! O Thou Who guidest the nations to the shelter of Thy Most Great Name, Who hoist the banner of the Light of Eternity in the midmost heart of the world, Who raiseth the pavilion of human unity at the center of all possibility, and Who calleth all to seek shelter beneath these tents and to unite, attract, love, and associate with one another in all sincerity, passion and enthusiasm! O Lord, prepare the way and make easy the path, and assist all creation to walk this path. My God, my God! The ocean of differences surgeth and the winds of opposition blow in those lands. The people have divided into factions and ignited the fire of revolution. The earth hath

1 اللهم يا هادي الأمم الى ظل اسمك الأعظم و رافع راية نور القدم في قطب العالم و ناصب خباء الوحدة الانسانية في قطب الامكان و تدعو الكل ان يستظلوا تحت هذا الخيام و يألفوا و يتجاذبوا و يتحابوا و يتآسوا بكل صدق و شغف و انجذاب رب مهد السبيل و سهل الطريق و ايد الخلق على السلوك في هذا السبيل الهی الهی قد ماج بحر الاختلاف و هاج ريح العناد في تلك البلاد و انقسموا بالأحزاب و اضرمو نار

quaked and the dust of turmoil hath risen to all regions. O Lord! Have mercy on the suckling infants, the humble elderly, and even the grazing animals. Deliver the land from the people of discord and make that realm secure and peaceful, and the government an impregnable fortress, that the standards of love and faithfulness may be raised high, that the signs of fellowship and loyalty may appear, that discord may be transformed to harmony among the factions, and that this revolution may be uprooted.

الانقلاب و تزلزلت الأرض و ارتفع الغبار المثار الى كافة الديار رب ارحم الأطفال الرضع و الشيوخ الخضع حتى البهائم الرتع و انقذ البلاد من اهل الاختلاف و اجعل الاقليم مطمئناً امينا و الحكومة حصناً حصيناً حتى تعلوا معالم الحب و الوفاء و يظهر مآثر الأئس و الولاء و يتبدل الاختلاف بالائتلاف بين الأحزاب و يستأصل هذا الانقلاب

- 2 My God, my God! Verily Thy servant Mahdi guideth to righteousness and sacrificeth his soul in Thy path. He giveth the thirsty to drink from the living waters and feedeth the hungry from the table sent down from the exalted heaven. He healeth every ailment with the antidote of Thy love, O my Glorious Lord! O Lord! Be Thou his helper among Thy servants and his protector from the desertion of Thy creatures. Let Thy merciful outpourings continue upon him and ordain for him every good thing in the kingdom of Thy divine majesty. Give him to drink from a brimming cup of the wine of Thy love that he may sing the most wondrous melodies, speak of Thy bounty, and spread the table of Thy mercy. Verily Thou art the Generous, verily Thou art the Great, verily Thou art the All-Merciful, the All-Compassionate.

2 الهی الهی ان عبدک مهدی یهدی الی الرشد و یفدی روحه فی سبیلک و یروی العطاش من ماء معین و یطعم الجیاع من مائدة نزلت من السماء الرفیع و یعالج کل علیل بدریاق محبتک یا ربی الجلیل رب کن له ظهیراً بین عبادک و مجیراً من خذلة بریتک و ادم علیه فیوضاتک الرحانیة و قدر له کل خیر فی ملکوت عزتک الربانیة و اسقه كأساً طافحة من صہباء محبتک حتی یترم بأبدع الألحان و یحدث بموهبتک و ینشر مائدة رحمتک انک انت الکریم انک انت العظیم انک انت الرحمن الرحیم

- 3 O Jinab-i-Mahdi! In truth, thou art deserving that a mighty book be written in response to thee, but what can be done? I have not a moment's rest, nor any opportunity, and correspondence with East and West is continuous. Therefore I am compelled to be brief, and thou wilt surely excuse this shortcoming. In brief: thou must become a brilliant lamp in Iraq and derive benefit from the rays of the Dawning-Place of Splendor. Look not to thine own capacity; rather must thou look to the favors of the Blessed Beauty, for His outpourings are endless and His grace and bounty are limitless. He transformeth the sparrow of faithlessness into the nightingale of fidelity, and bestoweth upon the weak ant the throne of Solomon's sovereignty. He maketh the black earth a rose garden, and granteth the sinful servant shelter in the sanctuary of His mercy. Therefore we must direct all our attention to His favors, seek all that we seek from Him, and desire all that we desire from Him, that we may light a candle and, like moths, consume our wings. Today is the day of servitude at His Threshold, the time for the exaltation of the Word of God, and the period for diffusing the divine fragrances. Let us consider these days a precious opportunity and not lose our chance, nor occupy ourselves with our own desires. Let us become wholly evanescent in the Blessed Beauty and at every breath sacrifice a thousand lives. If we walk this

3 ای جناب مهدی فی الحقیقه استحقاق آن داری که کتاب مبین در جواب بشما مرقوم گردد ولی چه توان نمود که دمی نیاسایم و فرصتی ندارم و محایره به شرق و غرب متواصل لهذا مجبور بر اختصارم البته از این قصور معذور میدارید مختصر اینست که باید در عراق شمع آفاق گردی و مستفیض از پرتو نیر اشراق نظر باستعداد خود منما باید نظر بالطاف جمال اهی نمائی زیرا فیوضات بی پایانست و فضل و موهبتش بی حصر و کران صوعه جفا را بلبل وفا کند و مور ضعیف را سریر سلطنت سلیمانی بخشد خاک سیاه را گلشن و گلستان نماید و بنده پرگاه را در جوار رحمت پناه بخشد پس جمیع توجه را باید بالطاف او نمائیم آنچه میطلبیم از او طلبیم و آنچه آرزو داریم از او جوئیم تا شعی برافروزیم و مانند پروانه بال و پر بسوزیم امروز روز عبودیت درگاه است و وقت اعلاء کلمه الله و یوم نشر نفعات الله ایامرا غنیمت دانیم و فرصت از دست ندهیم و به هوا و هوس خویش نپردازیم فانی در جمال اهی گردیم و در

path, all doors will be opened and all hearts expanded; otherwise, life will yield neither fruit nor result, and the tree of existence will bear neither flower nor leaf.

هر دمی هزار جانفشانی نمائیم اگر در این سبیل سلوک کنیم جمیع ابواب مفتوح است و صدور مشروح والا از حیات نه نتیجه و ثمری و از شجره وجود نه شکوفه و برگی

- 4 Thou didst inquire about a verse from the Mathnavi. A detailed answer is required, but I swear by thy precious life that I have neither time nor opportunity. The verse concerns this: there are two unfurled books - one the Book of Creation and the other the Book of Revelation. The Book of Revelation comprises the heavenly scriptures revealed unto the divine Prophets and issued from the pure mouth of Truth. The Book of Creation is this preserved tablet of contingent being and the unfurled scroll of existence, and Creation follows Revelation. In the Book of Creation there exist forms, verses, words and letters, and within it are embedded and encompassed realities and meanings. Likewise, the Book of Revelation is a divine scroll and a heavenly manuscript wherein mighty verses exist, universal forms are visible, perfect words are established, exalted letters are beheld, and the mysteries of what was and what shall be are contained therein. When thou readest Revelation, thou becomest aware of divine mysteries, and when thou gazest upon the Book of Creation, thou beholdest the signs, symbols, realities, conditions and manifestations of the hidden mystery and the outpourings of the Incomparable Lord. This is why in the Qur'an He addresseth thee saying: "Look at the camel, how it was created, and at the heaven, how it was raised up, and at the earth, how it was spread out, and at the seas, how they were made to flow" and the like thereof.

4 از یک بیت مثنوی سؤال نموده بودید جواب مفصل لازم ولی بجان عزیزت قسم که مهلت و فرصت ندارم و آن اینست که دو کتاب منشور یکی کتاب تکوین و دیگری کتاب تدوین کتاب تدوین کتب آسمانیست که بر انبیای الهی نازل و از فم مطهر حق صادر کتاب تکوین این لوح محفوظ امکانست و ورق منشور اکوان و تکوین طبق تدوین است در کتاب تکوین صور و آیات و کلمات و حروف موجود و حقایق و معانی در آن مندرج و مندرج و همچنین کتاب تدوین منشور الهیست و صحیفه اسرار ربانی آیات عظیمه موجود و صور کلیه مشهود و کلمات تامه مثبت و حروفات عالیه منظور و اسرار ما کان و ما یکون در آن موجود چون تدوین بخوانی باسرار الهیه واقف گردی و چون در کتاب تکوین نظر نمائی آثار و رموز و حقایق و شئون و تجلیات سر مکنون و فیوضات حضرت پیچون مشاهده کنی اینست که در قرآن خطاب میفرماید انظر الابل کیف خلقت و الی السماء کیف رفعت و الی الارض کیف سطحت و الی البحار کیف سحرت و امثال ذلک

- 5 Thus it became clear and evident that in the world of Revelation there are letters, words and verses, and likewise in the world of Creation there are letters, words and verses. Rumi desired to draw parallels between Creation and Revelation and make a lover's comparison, hence he sayeth: "The nun is the eyebrow, the sad the eye, and the jim the ear - in writing, the enchantment of a hundred minds and hearts." Similarly, they have likened the alif to stature, the sin to teeth, the mim to mouth, the lam to cheek, and so forth. The essence of the meaning is that Creation parallels Revelation, and this is certain. However, their exposition is merely from the realm of metaphor, struck with a lover's thought, an enraptured surge, and an attracted melody, expressing ecstasy and joy, finding gladness and delight. This was in that time.

5 پس معلوم و واضح شد که در عالم تدوین حروف و کلمات و آیاتست و در عالم تکوین نیز حروف و کلمات و آیات ملاً خواسته است که تکوین را تطبیق بتدوین نماید و تشبیه عاشقانه کند اینست که میگوید نون ابرو صاد چشم و جیم گوش در نوشتن فتنه صد عقل و هوش و همچنین الف را به قامت تشبیه نموده اند و سین را باسنان و فم را به میم و لام را بعدار و امثال ذلک جوهر مقصود اینست که تکوین تطبیق تدوین است و این یقین است ولیکن بیان حضرات مجرد از عالم تشبیه است بفرکی عاشقانه و جوششی مستانه و آهنگی منجذبه زدن و وجد و طربی نمودند و فرح و سروری یافتند این در آن زمان بود

- 6 Now, praise be to God, through God's infinite bounty and the favor of the Ancient Beauty, the gates of mysteries have been opened to friend and stranger alike. The world of being

6 حال الحمد لله بفضل نامتناهی الهی و عنایت جمال قدم ابواب اسرار بر روی یار و اغیار مفتوح گشته عالم کون در جنبش است و

is in motion, and the mysteries of what was and what shall be are day by day becoming manifest, and "the earth shall tell out her tidings" hath become apparent and visible. Thou shouldst study this exposition with keen insight so that the reality of "thou art the Manifest Book through whose letters that which is hidden becometh revealed" may become evident and apparent.

- 7 Convey the Most Glorious, Most Wondrous greetings to the assured handmaiden of God, the honored consort. I hope through the grace of the Ancient Beauty, may my spirit be a sacrifice for His loved ones, that her need shall be fulfilled. Likewise, during visitation at the Holy Threshold, I seek forgiveness and pardon for her father. And upon thee be the Most Glorious Glory.

BRL\_ATE#199x, RESP.013x

اسرار ما کان و ما یکون روز بروز ظاهر و  
اخراجت الارض اقبالها یومئذ تحدّث اخبارها  
ظاهر و آشکار گردیده دیگر شما بنظر دقیق در  
این بیان مطالعه نما تا حقیقت و انت کتاب  
المبین الّذی باحرفه یظهر المضمّر ظاهر و آشکار  
گردد

- 7 بامّة الله الموقنه حرم محترمه تکبیر ابداع ایهی ابلاغ  
دار از فضل جمال قدم روحی لأحبّاته الفداء امید  
چنانست که حاجت او روا گردد و همچنین در  
آستان مقدّس حین زیارت طلب عفو و مغفرت  
از برای ابوی آنحضرت مینمایم و علیک البهاء  
الاهی

BRL\_DAK#0658, MKT1.433

## AB05798

To: Isma'il Mahmud Astanihi

Date: 1909-Oct-22

- 1 O herald of the Kingdom of God in the world of existence and the realm of being, attractor of confirmations from the Praised Station!
- 2 The teaching of the Cause of God and encouragement to walk the path of guidance is paramount. Praise be to God that that cordial friend, like the true dawn, is illumined with the light of guidance and in this rose garden, like the birds of the flower garden and meadow, is engaged in sweet melody and song.
- 3 Through the grace of the Self-Sufficient Lord, it is hoped that you will raise such a high note that it will bring the listeners to ecstasy and rapture, such that the deaf will hear, the blind will see, the mute will speak, and the dead will be brought to life.
- 4 Turn to the Abha Kingdom and seek confirmation from the Holy Spirit. Arise to serve Him so that you may become the cause of guidance for a great multitude, give the thirsty to drink from the Salsabil (heavenly spring), and grant a share and portion from the greatest gift to those who are deprived.

- 1 ای منادی ملکوت الله در عالم وجود و حیّ  
شهود جاذب تأیید مقام محمود

- 2 تبلیغ امر الله و تشویق بر سلوک در سبیل هدی  
است الحمد لله آن یار موافق چون صبح صادق  
بنور هدی روشن و در این گلشن مانند طيور  
گلزار و چمن باهنگ خوشی در نغمه و آواز

- 3 از فضل حضرت بی نیاز امید است شهنازی  
برآری که مستمعانرا به وجد و طرب آرد حتّی  
کران استماع نمایند و کوران مشاهده کنند و  
گنگان بنطق آیند و مردگان زنده گردند

- 4 توجّه بملکوت ایهی کن و تأیید از روح القدس  
طلب بر خدمت او قیام نما تا سبب هدایت جمعی  
غفیر گردی تشنگانرا سلسبیل نوشانی و بی نصیبانرا  
از موهبت کبری بهره و نصیب بخشی

5 And upon you be the Most Glorious Glory.

5 و عليك البهاء الأبهى

MKT8.145a, AKHA\_134BE #18 p.a

## AB09265

*To: Isma'il, in Sari*

*Date: 1909-Oct-22*

1 O faithful servant of the Abha Beauty! Blessed art thou, again blessed art thou, that thou hast a noble purpose and desirest to sacrifice thy life in this path, wishest to serve the loved ones of God, and seekest servitude at His Holy Threshold.

1 ای بندهء صادق جمال ابهى طوبى لك ثم طوبى  
که مقصد جلیل داری و آرزوی جانفشانی در  
این سبیل خدمت احبّا خواهی عبودیت آستان  
مقدس جوئی

2 'Abdu'l-Baha, with utmost supplication and imploring, beseecheth this bounty for thee from the Court of Oneness, and longeth to be thy partner and associate in this service.

2 عبدالبهاء بنهایت تضرّع و ابتهاج از برای تو از  
درگاه احدیت استدعای این موهبت مینماید و  
آرزو نماید که سهم و شریک تو در این خدمت  
گردد

3 And upon thee be the Most Glorious Glory.

3 و عليك البهاء الأبهى

MKT8.036b

## ABU1185

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken on 1909-Oct-23 in Akka*

At this table you will not find material comfort, but you will find spiritual comfort. The spiritual comfort must be of your heart and soul. For a lover in the house of his beloved is so intoxicated with love that he does not care. I invite you to this spiritual table. From the heaven and bounty of the Blessed Perfection I want you to partake of that table. The material table is found everywhere.

After a silence Abdul Baha said: I praise this fact that women have made progress. They are, in America, to surpass the men. In Persia the men surpass the women. In the Kingdom there is no difference. All are good. Praise be to GOD, the Love

of GOD is in their hearts! When women progress, some other fact is shown.

In Persia, many men surpassed Kurrat-al-Ayn in knowledge and eloquence, and were more illumined, but she, being a woman, manifested a greater work. The maidservants in America are good souls and are advancing. Among those supplications from America, there are ten from women to one from men.

The sun shines upon all and each receives from it and reflects according to capacity. Judgment is given according to capacity.

Come and assist to elevate woman to her true dignity and station. Such as you find in this lamp—the oil and the wick—the power to ignite it. But the power in the light is only for this room. But in man there is a power of flame to enlighten the world. This oil, when fire touches it, will be ignited, but that power in man, when touched by the Love of GOD, will be instrumental in enlightening the world.

After another pause Abdul Baha said: In the Mohammedan religion there is a law forbidding man to drink wine. In the Parsee religion wine is granted. When the Mohammedans conquered Persia, one of the Persian philosophers took wine and the Mohammedan law required that such should be beaten with eighty-one strokes. While being beaten this philosopher cried out: “O Mohammed! What didst Thou do! Thou were but an Arab, and now through Thy command such a great philosopher is to be beaten!”

Now today we cry out: “O Baha’u’llah! What hast thou done! Thou hast unified us!”

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## ABU0714

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

In America, praise be to GOD, the cause has become famous and well known. In most of the cities believers are found. They recognize the Physician. Now they must act according to the teachings of Baha’u’llah. They must use the medicine appointed by the Real Physician. They have to compare their actions with the teachings so that all the people may witness

and bear record that these people are real Bahais. A sick person knows the physician and received the medicine, but when he does not use it, what is the use of it? Therefore, the beloved of GOD must endeavor to make all their thoughts and intentions the practice of the teachings and commands.

If a man is named a "Bahai" but his deeds do not assert the fact, what is the use of that? The balance, or standard, is action. A Bahai is to be known by his actions, not only by his words and pretensions. Therefore Christ has said, you shall know the tree by its fruits. The sign of the Bahai is to be sincere. He is trustful, detached from the world, attracted to the Holy Spirit, is contented, is kind to all the people, and in the service of the Cause is a devoted one. He is well assured, steadfast, and endures every calamity and difficulty. In the world of humanity such a man is in fact a Bahai. Otherwise he bears the name—nothing more.

If one should wholly abstain from meat and be contented with vegetables, it would be much better. And how difficult it is for a man to kill an animal and to prepare the food for himself. But as it is already killed and we find it in the market, we buy it. As it is now killed, it is better to take and eat it than to leave it to become out of use. But it is very hard for a soul to take a lamb and kill it and make out of it a certain dish for a meal. If the people could bear it, the prophets would prohibit the eating of flesh. But there is a point; that through man eating the animal, it is transmuted to the human world.

Quite a number of people have come from America and Europe and are living in Jerusalem. These people are partners of each other's wealth and prosperity. They have come there and are expecting the coming of Christ. In the beginning they were in the utmost love with one another, but now that fire is extinguished. Yet they are in the expectation of Christ's coming! Nevertheless these people have studied mathematics and phenomena!

Christ says—"I will come from heaven"—but which heaven is not appointed. Just as He formerly came from heaven, and yet He was born, the second coming will be likewise. But these (people) are expecting Him to come just as a thunder bolt from heaven, and when they did not find this (to be so) and found He was born, it was a veil to them. This time also He has come from heaven, but through the womb. In this endless, phenomenal space there is no such heaven. It is certain that this space is infinite. By heaven is meant the World of Divinity. The meaning is this; that He has the physical body, but His

reality is from the Divine Realm. He is not of the contingent world, but of that of Divinity.

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## ABU0760

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

The Jews for a thousand and five hundred years were awaiting the coming, and their utmost desire was to live in the day of the Messiah. At night they slept not, prayed and lamented for His Manifestation. In their synagogues they always prayed to GOD to send their Promised One—that is Christ. They were so longing that Christ should come that, should they dream of His coming, they would be so happy that their happiness was inexpressible. Every night they slept with the hope that in the morning Christ would come, and every calamity which befell them, they were comforted in the thought of the coming of Christ. Nevertheless, when Christ manifested Himself, all of them denied Him. They became haughty and opposed Him; they applied to Him the term of Christ the liar, or, the false Christ; and they arose to kill Him. The very ones who so eagerly awaited His Manifestation made the thorny crown and placed it on His holy head; mocked Him; degraded Him in every way, and finally crucified Him.

Now, what was the cause of this? They were so long a time and an eagerly waiting, and when He came they persecuted Him. What was the cause of these actions? It is quite evident that the people did not understand the glad tidings, or prophecies, referring to the Christ in the Bible, for in the Old Testament they found this verse—that the coming one will come as a sovereign and will conquer the east as well as the west. His rod will be of iron, He will promote the laws of the Old Testament, and during the time of his reign all the people, even the creatures and the birds, will live in a peaceful day. The partridge and hawk will live together; the wolf and the lamb will drink from the same fountain; the serpent and the mouse will dwell in the same hole, and the lion and deer will feed in the same pastures. These people, finding these prophecies were not fulfilled in the time of Christ, nay rather (the reverse), reached to such a state that they even killed Him.

One cause of this (lack of) belief and deprivation was this (the foregoing).

Another cause was as follows: The enemies and antagonists of Christ were accusing His Holiness; were speaking evil of Him.

Another cause was that the people were not realizing facts by their own sight, but rather through the sight of the Pharisees. Some used to ask of the people and of an old king Nimrod (the enemy of Abraham): "Who was Abraham?" They used to ask of Pharaoh: "Who was Moses?" They used to ask Satan: "What kind of a man is Adam?" These questions were as veils to them.

Another cause was that they did not understand the meaning of the Book.

Another cause was that they were firmly attached to the world. They had not in their hands the Divine Balance. These were great tests and trials for them.

Some questioned Mary: "Where did Jesus come from?" She answered: "Cut of my womb." He (Christ) said—"I have come from Heaven"—and they would say: "This man we know is from Nazareth. How came He then from Heaven?" Therefore they denied Him.

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## ABU0762

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

In these days the Jews have extracted certain meanings from their books, that eight years later the Promised One would manifest Himself. It has happened several times that they appointed certain periods for His Manifestation, and when these were not fulfilled they changed the time. Now they calculate from the Mohammedan period of 1335 years; and now it is 1327. During such a long period the Jews were all expecting His Manifestation, while the Promised One came and passed away. Still they are waiting for Him to come. there is no worse longing for a soul than to expect the coming of His Beloved, and when He comes to be unable to recognize Him; a man, feeling the utmost thirst, when he reaches the Fountain of Life, he may not drink thereof; or a poor man passes by a treasury

and, not being conscious of it, becomes deprived thereof or to be sick and, when finding the physician, not to recognize him: This man becomes like the Jews, deprived from all bounties.

I met a Jew in Haifa who was from Austria, and I asked him, why do you come here? He said, we come here in Palestine and prepare the way for the coming of Christ. Then I told him that Christ has manifested Himself nineteen hundred years ago. He said that man was a false Christ, and God forbid! He said His father was not known. He said that Mary was engaged to Joseph, and Joseph, on the night of their wedding, found that she was with child, and asked her: "What is this?" and she answered. "This is from the Holy Ghost." I told him: "May GOD curse you for what you have said! Christ was the Spirit of the spirits; the Light of the lights; the Mystery of the mysteries; the sun of Truth!" He asked: "What is the proof of it?" He wanted an existing proof, for he said that all of these miracles which were applied to him are false. I told him, consider this present proof that Christ was but one soul, and He called and brought together all the different nations and races under one tent. Is it possible to perform such an achievement through human power? He arose alone and singly. What greater proof do you ask than this?

Abdul Baha then offered us bread and honey, and after a pause He said: I hope, when you go back to America, that you will be transformed like this honey, you will be so sweet. Some people are very bitter, while others are sweet. Those spiritual souls and divine persons are very sweet.

There is no greater pleasure in the world than when the different races, nations and creeds gather together and are united. Such a gathering as ours here has no equivalent in the world, with such unity, harmony and love. We are not gathered here because we are of the same country. The oneness of language has not gathered us here. Oneness of politics has not gathered us here. Oneness of interest has not brought us together.

Nay, rather, it is the belief, and the assurance, and the Love of GOD, the power of the Word of GOD, and the Unity of the world of humanity that has united us; and this is the Eternal Unity and Love.

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**ABU0841**

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

In a certain newspaper there was written about the Shah of Persia a statement that he had left Persia. He has been very sorry, almost weeping. At first, when the Parliament was organized, it arose against the Shah, intending to dethrone him. A bomb was thrown at him, and those who committed this act were not captured. The whole of Persia were against him and talked evil of him. In all of the newspapers it was stated that this Shah must be dethroned, that he is not worthy to be a Shah;—to such an extent that he reached the lowest degree of disappointment. The Parliament was wholly against him and in Teheran one hundred and twenty-eight meetings were held against him.

At such a time precisely I wrote to him not to be sorry or grieved, for GOD would help him. Therefore GOD assisted him and he overcame all. The members of that Parliament, organized in the beginning, were all men of corruption, and when the Shah overcame these assemblies he wrote Me a letter, which is at hand, asking Me about his duty. I wrote to him that the answer is ready, and it is this: “For every cycle there are certain exigencies. One cannot resist the exigency of the time. The time now requires that there should be a constitution, and not despotism, which latter is now impossible.

In the Book of Laws there is an evident text concerning the constitution, for a constitution is according to the law. It is impossible that a despotic government could make any progress in these days. All the kings of the world were at first despotic, but later they have become either constitutional or republican. Even some of the kings, by their own will, granted a constitution; such as the Mikado of Japan, who willingly granted one, and two years ago the Ameen of Montenegro, in Turkish Europe, also granted one. Why? Because today a despotic government cannot be held any more, and until the Royalist and Nationalist can become blended as milk and sugar, tranquility and prosperity cannot be obtained, and further, you must proceed to punish those who martyred one of the Bahais, Seyid Yah Yah, in the city of Sirjan. He was a most learned man. They martyred him simply because he was a Bahai. Therefore you must avenge the murder. In another city, Sangsar, the natives arose against those persons. Also another person, Mullah Hassan, in the city of Tabriz, gave a command to kill the

Bahais. You must avenge this, too. You must change the government into a constitution, and punish these wicked persons. If you do not do this, be of certainty that help and assistance will no more attend you, the affairs will be entirely altered and GOD will do whatever He pleaseth.” But he did not listen to this advice. Therefore GOD took away his power. Now he is crying out to GOD.

May GOD not permit any soul to become heedless. Heedlessness will uproot the foundation of man.

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## ABU1143

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

In the day of every Universal Dispensation two great events occur; one is collection and the other is separation. That is, it will divide the father from the mother and the brother from the sister. For instance, when the father believes and the mother disbelieves, separation is produced; when the brother accepts the Message and the sister rejects it, division will occur; when the son is converted and the daughter is perverted, partition will take place. The well acquainted ones become as foreigners and the friends as outsiders; the intimate ones become as inveterate enemies and relatives as strangers; it separated even from Christ his own brothers. Such is the power of separation. In the Gospel it is said: “Then one said unto him, Behold thy mother and thy brethren stand without desiring to speak with Thee. But he answered and said unto him that told him, Who is my mother? And who are my bretheren? And he stretched forth his hand toward his disciples and said, Behold my mother and my bretheren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

The other great event is that it makes the outsider as a friend and the remote one the near one; just as you see around this table different souls are gathered. Among them the bond of commerce, the relation of kind or of patriotism does not exist, but the Love of GOD has gathered them together and their love and kindness to one another is greater than the love of a brother to a sister. They are gathered on this spot with utmost unity and harmony, friendship and concord.

Therefore, the power of the WORD of GOD causes collection as well as separation. Although it separates the father from the mother and the brother from sister, yet it creates a thousand brothers and sisters for those in the east and the west who are in the utmost of truthfulness and sincerity; as if they hold the station of one being, the waves of one ocean, the rays of one sun, the flowers of one garden, the trees and the birds of one orchard and the candles of one assembly. This is due to the WORD of GOD, and if the powers of the world were to be collected, they are unable to gather you in such a manner.

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## ABU1458

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

At the next meal Abdul Baha continued the subject as follows: In the world of existence every great cause, which is the means of bonds, of the unification of humanity, the cause of solidarity, and the cause of the manifestation of unity, that cause is Divine. And what is the cause of hostility and dispersion, war and rancor? That is the worldly effect.

For collection, unification and composition are the means of life. And that which causes separation and decomposition is the means of death. The existence of all beings is created for collection and harmony. All of these beings receive their existence through the collection of different members, ingredients and simple particles. From each composition a being is produced, therefore an infinite number of beings exist.

For instance, this flower is composed from the composition of different elements, and the gathering of simple particles. This is called a being; and when among these elements decomposition occurs, these ingredients separate, death slips in, and it is annihilated. Hence it is evident that composition and gathering cause life, and decomposition and disunion cause death. Thus every matter which leads to unity and gathering confers life, and that which causes separation is the means of death.

The first and the greatest cause which is the means of universal gathering is the WORD of GOD; that different races, different nations, different religions and creeds, are all gathered under

the shade of one great tent. For power is produced by collection. The more the gathering, the more the power; and as the WORD of GOD is a collective power, and as there is no such power parallel to it in the world, therefore the powers of the world cannot resist the WORD of GOD. That same power has gathered us now. That same power has connected our hearts together, and that same power is the Spirit which confers life unto the soul.

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## ABU1506

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

The entrance into the Kingdom of God depends upon the absolute Bounty of GOD. If the grace of GOD descends upon the soul, it will be accepted. Acceptance is not due to capacity or ability.

One day His Holiness Christ entered into the Holy of Holies. One of the Pharisees was praying there, and saying: "I thank Thee, O God, that I am strengthened and helped to worship Thee." At the same time another man was praying and asking forgiveness of GOD. Christ said that the Pharisee's praying was not accepted in the Kingdom of GOD, but the prayer of the poor man was accepted. It is therefore evident that acceptance depends upon the favor of GOD and is not according to capacity.

You realize that a thousand Pharisees worshiping in the Holy of Holies were not accepted in the Kingdom: But the disciples, who were fishermen, carpenters, and some other souls, were accepted. Peter, who was a fisherman, was accepted in the Kingdom of GOD, but Caiaphas and some others, while outwardly of the learned ones, were not accepted. So it is evident that bounty depends wholly upon GOD. The acceptance into His Kingdom depends absolutely upon His favor and mercy.

Therefore, do not consider your own capacity, but rather consider the Bounty and Favor of GOD. Why? Because the grace of the Kingdom of ABHA makes the weak to become strong, the poor to become wealthy; the confused one to become assured, and renders happiness to the grieved soul. It makes the

disappointed soul to become hopeful, and a deprived man to become initiated. This is heavenly power.

Now, My hope concerning you is such that at least you may attain these bounties. While you are in the world, you should walk in the Kingdom.

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## ABU1509

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

In these days, in the newspapers, very much is said about the North Pole—that Mr. Peary has discovered it. Geographers have believed that in that spot they could find a flat piece of ground. All the difficulties and hardships which they endured! How many ships were wrecked, how many souls were lost, how much property was destroyed until they could discover the North Pole! Finally they found it, and it was nothing. The point is this, that in the way of the discovery of a certain place, such great endeavors and efforts are displayed; so many souls make themselves sacrifices for it; so many troubles and hardships are endured; nevertheless no one thinks to discover the Kingdom of ABHA.

Mr. Peary has in fact done a remarkable act, endured great trouble, and showed forth such an effort that it is praiseworthy. But if he had endured and borne these difficulties and troubles in the way of discovering the Kingdom, the result would be everlasting; and if he has thus served the world of humanity, he could educate souls who would with great expertness discover both the north and south pole. These souls would illumine the world and eventually cause tranquility for all mankind.

We must endeavor to discover the world of humanity and the mysteries hidden in the reality of man. Although the discovery of the North Pole was an important matter—I do not mean to abase this effort; it was a great endeavor achieved by Mr. Peary—yet the purpose is this: If he had discovered the mysteries of the Kingdom, he could train some souls who would be able to discover all the poles; the physical pole as well as the spiritual pole; the earthly as well as the heavenly pole. They would discover all these poles.

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**ABU1557**

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

If for a thousand years a man takes food, and nourishes his body, yet if for two or three days that nourishment ceases, his body will become weakened and dispersed. The assistance of food cannot be withheld from man. If this takes place it causes death.

Likewise, the Heavenly Table is ended, the Divine Manifestations are finished and later no Manifestation will appear; that this was the last Revelation; The Divine Sovereignty has come to its final condition and the world of existence is ended? The divinity of GOD, the lordship of the Lord, and the heavenly sovereignty has lasted for seven thousand years, and all of these are folded up as a scroll. There is no more existence, creation, appearance and disappearance, and the divinity is entirely folded up! With slight, consideration this weak idea will be understood.

That which is meant by judgment in the Gospel is a spiritual judgment. It is not meant that the world of divinity will be ended, the divine bounties will cease, and the Revelation of GOD will be finished. There is no beginning nor end for the Divine Sovereignty.

The purpose is this; that if the physical food be withheld from the body, it causes death. Likewise if the Divine Manifestations come to an end, and the Heavenly Table becomes finished, what then will take place? It is certain that existence will be entirely dispersed.

If the rays of the light of the sun cease from the earth for one hour, It will be ruined. Then how is it possible that the Divine Bounties be ended? The Sun of Reality is like unto the physical sun. It will rise and set everlastingly.

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**ABU1893**

*Words to Wilson, Engelhorn, Stewart, Brittingham, spoken around 1909-Oct-23 in Akka*

Bodily matters are not important. The physical suffering of Christ passed away, but his spirit was everlasting. These bodily sufferings come and pass away, but the spirit is eternal. The body is not important. The spirit is important. The shell is not so important, but the pearl inside the shell is of great importance. The glass or chimney is not so important, but the light itself is every important. There is no importance in outer words, but the importance is in the significances. This cup is of no importance, but the water herein is important. There is no importance in the house, but there is in the one who lives in it. Likewise, the physical body is not so important, but the spiritual body is of great importance.

Human-kind have come to the world in innumerable numbers, and passed away; their physical bodies and that which belonged to them passed away with them. Their health and disease both passed away. Their rest and hardship both vanished. Their wealth and poverty ended. Their honor and misery terminated. But the reality of man is immortal. The spirit of man is everlasting. It is the spirit to which importance is to be attached. The difference (between spirit and body) is this, that one will enter the realm of enlightenment whereas the other will fall into the world of darkness.

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**ABU2774**

*Words to Mrs. Brittingham, spoken around 1909-Oct-23 in Akka*

*Question/topic: When the Baha'i year of nineteen months of nineteen days each is established, will the day begin at sunset, or at midnight?...*

Question: When the Bahai year of nineteen months of nineteen days each (and the intercalary days making the solar year) is established, will the day begin at sunset, or at midnight?

Answer: It will begin at midnight, the same as the solar year.

Question: What is the difference between the terms "man" and "human?"

Answer: In the Arabic there is no difference; the terms are used in exactly the same way. In the English language, man is the individual and human the collective term.

Question: What is the meaning of the expression in the “Prayer of the Dawn: I ask Thee, by thy Hair which moves upon the sides of the Face?”

Answer: These are symbols. Always, hair is the symbol of the Glory of GOD, and the Face is the symbol of the Beauty of GOD

(Abdul Baha paused for one second, and then repeated this answer).

Question: Are the “lost tribes” of the House of Israel now identified as the different nations of the earth?

Answer: No, they are scattered throughout all the world, among the nations, and mingled with them.

Question (addressed to Abdul Baha): Will you come to America?

Answer: If the ground is well prepared, so that much work can be done for the Cause. THE BUILDING OF THE MASHRAK-EL-AZCAR WILL PREPARE THAT GROUND.

Speaking to Abdul Baha of some opposition to the Cause, He replied thus: The time is coming when great philosophers will stand in opposition to the Cause, but all of this will at last pass away.

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## AB01840

*To: Aqa Siyyid Rida et al., in Tihiran*

*Date: 1909-Oct-24*

- <sup>1</sup> O young trees and plants, matchless and tender, that grow in the meadows of guidance! O ye newcomers to the Fraternity of Truth! Although now ye be learners, the hope is that through showerings from the clouds of grace, ye will become teachers; that ye will flourish even as flowers and fragrant herbs in the garden of that knowledge which is both of the mind and of the heart; that each one of you will grow as a tree rich in yield, fair, fresh, and strong, heavy with sweet fruit.

<sup>1</sup> ای نهالان بیهمال چمنستان هدایت و نورسیدگان  
اهل حقیقت هرچند حال تلامذهاید امید چنان  
که اساتذه گردید در بوستان علم و عرفان مانند  
گل و ریحان برشحات سخاب عنایت نشو و نما  
نمائید و هر یک درختی بارور و شجره‌ئی در  
نهایت طراوت و لطافت و دوحه‌ئی مملو از اثمار  
پرحلاوت گردید

- 2 May the hidden confirmations of God make each one of you to become a well-spring of knowledge. May your hearts ever receive inspiration from the denizens of the Concourse on high. May the drop become as the great sea; may the mote dazzle as the shining sun.
- 3 His Holiness the Bab hath said: "Should a tiny ant desire in this day to be possessed of such power as to be able to unravel the abstrusest and most bewildering passages of the Qur'an, its wish will no doubt be fulfilled, inasmuch as the mystery of eternal might vibrates within the innermost being of all created things." If so helpless a creature can be endowed with so subtle a capacity, how much more efficacious must be the power released through the liberal effusions of the grace of Baha'u'llah! What confirmations will be garnered, what influxes of the heart!
- 4 Wherefore, O ye illumined youth, strive by night and by day to unravel the mysteries of the mind and spirit, and to grasp the secrets of the Day of God. Inform yourselves of the evidences that the Most Great Name hath dawned. Open your lips in praise. Adduce convincing arguments and proofs. Lead those who thirst to the fountain of life; grant ye true health to the ailing. Be ye apprentices of God; be ye physicians directed by God and heal ye the sick among humankind. Bring those who have been excluded into the circle of intimate friends. Make the despairing to be filled with hope. Waken them that slumber; make the heedless mindful.
- 5 Such are the fruits of this earthly life. Such is the station of resplendent glory. Upon you be Baha'u'l-Abha.

2 تأییدات غیبیه الهیه هر یک را ینبوع علم و عرفان نماید و از ملاً اعلی بمرکز صدور الهامات غیبیه وصول یابد و انکشافات معنویه حصول پذیرد قطره حکم دریا گیرد و ذره جلوه آفتاب نماید

3 حضرت اعلی روحی له الفداء میفرماید لو ارادت نملة ان یفسر القرآن من ذکر باطنه و باطن باطنه لتقدر لأن السر الصمدانیة قد تلجلج فی حقیقة الکائنات چون مور ضعیف را چنین استعداد لطیف حاصل دیگر معلوم است که در ظل فیوضات جمال مبارک روحی لأحبائه الفداء چه عون و عنایت حاصل گردد و چه تأیید و الهام متواصل شود

4 پس ای نورسیدگان نورانی شب و روز جهد نمائید تا به حقائق و معانی پی برید و اسرار یوم ظهور ادراک کنید و حجب و براهین اشراق اسم اعظم را اطلاع یابید زبان بشنا بگشائید و ادله و برهان اقامه نمائید تشنگان را بمعین ماء حیوان برسانید و مریضان را شفای حقیقی بدهید شاگردان حق گردید و طبیبان الهی شوید مریضان انسان را معالجه نمائید محرومان را محرم اسرار کنید مأیوسان را امیدوار نمائید خفتگان بیدار کنید غافلان هوشیار نمائید

5 اینست ثمره وجود اینست مقام محمود و علیکم البهاء الأبهی

BRL\_ATE#153, ADJ.046x, WOB.127x, COC#0393x, COC#0648, COC#1682x, COC#2234x

BRL\_DAK#0400, MKT9.208, AMK.093-094, TRBB.079, DRM.019g, HUV2.025x

## AB03464

To: Faith Chevallier, in Paris

Date: 1909-Oct-24

- 1 ...The Kingdom of God was established in the world of existence through the power of the Word of God and the confirmation of the Holy Spirit, and the lights of peace and reconciliation dawned forth from the Sun of Truth. Ere long will
- 1 ...ملکوت الهی بقوت کلمه الله و تأیید روح القدس در عالم وجود تأسیس شد و انوار صلح و سلام از شمس حقیقت طلوع نمود و عنقریب انوارش شرق و غرب روشن نماید بقوای بشریه

its rays illumine both East and West. Such a kingdom cannot be established through human powers, nor can this heavenly sovereignty be founded through musical tones, melodies and songs. Even as the establishment of earthly sovereignty requireth conquering armies, gleaming swords, cutting implements and instruments of war, in like manner the establishment of the Kingdom requireth the Word of God. The unity of any community, whether Buddhists, Christians or Jews, cannot establish such a kingdom. The power of the Word of God is needed to lay the foundation of human unity in the world of possibility and to promote the universal brotherhood of man in the world of existence.

- 2 Now turn thou to the Kingdom, and through the power of the Word of God and steadfastness in His Covenant, raise the call to peace and reconciliation, that strife and conflict may be removed and that love and harmony may raise their standard in all regions of the world. Then assuredly wilt thou heal illnesses without payment or reward, deliver eloquent speeches, make lucid expositions, present clear proofs and arguments, and become an adornment to the world of humanity. Strive thou to attain to this station...

چنین ملکوتی تأسیس نمودن ممکن نه و بنغمه و آهنگ و الحان موسیقی تأسیس این سلطنت آسمانی نتوان نمود همچنانکه تأسیس سلطنت دنیا بجوش قاهره و سیوف شاهره و آلات قاطعه و ادوات حرب است بهمچنین تأسیس ملکوت بکلمه الله جمعیت وحدتی از هر ملت خواه بودی خواه مسیحی خواه موسوی تأسیس چنین ملکوت نتوان نمود قوه کلمه الله باید که اساس وحدت انسانی را در عالم امکان بگذارد و عمومیت بشر و اخوت بنی آدم را در عالم وجود ترویج نماید

2 حال تو توجه بملکوت کن و بقوه کلمه الله و ثبوت بر میثاق ندا بصلح و سلام نما تا جنگ و جدال از میان برخیزد و الفت و محبت در جمیع اقطار عالم علم برافرازد آنوقت البته علل و امراض را بدون اجر و مزد معالجه نمائی و نطق بلیغ بگشائی و بیان فصیح بنمائی و اقامه حجت و برهان کنی و سبب زینت عالم انسانی گردی جهد کن تا باین مقام رسی...

MMK3#115 p.078x

## AB11526

*Date: 1909-Oct-31*

I hope that all of them may be assisted in the service of the Mashriqu'l-Adhkar, so that this divine Institution may be raised in that country, and the melody of Mashriqu'l-Adhkar may awaken the sleepy ones.

SW\_v06#17 p.140

**AB10604***To: Ella C Quant, in Johnstown, NY**Date: 1909-Nov-01*

...One must always search for his own shortcomings so that he may repent at the Threshold of Oneness and become protected and guarded; otherwise, pride and haughtiness will take possession of one's heart, and this will cause deprivation of the Bounties of the Court of Singleness. As thou hast realized thy own shortcomings, rest thou assured that thou art firm in the Covenant and Testament, and in the love of the True One are steadfast and growing....

...انسان باید همواره جستجوی قصور خویش نماید تا آنکه بدرگاه احدیت توبه نماید و محفوظ و مصون ماند و الا عجب و خودپسندی حاصل شود و این سبب محرومیت از درگاه احدیت گردد چون بقصور خویش ملتفتی مطمئن باش که بر عهد و میثاق ثابتی و در محبت حق مستقیم و نابت...

SW\_v08#17 p.228x

MMK3#177 p.124x

**AB11285***Date: 1909-Nov-01*

To be approved of God alone should be one's aim.

And has thou realized thy own shortcomings? One must always search for his own shortcomings so that he may repent at the threshold of Oneness and become protected and guarded; otherwise, pride and haughtiness will take possession of one's heart and this will cause deprivation of the bounties of the Court of Singleness.

SW\_v07#18 p.185

## AB02535

To: *Rajab Ali Furughi, in Ishqabad*

Date: 1909-Nov-09

- 1 O you who are firm in the Covenant! Your letter was like a packet of musk that perfumed my nostrils, for it was a rose garden of faith and certitude, diffusing the sweet fragrance of steadfastness and assurance.
 

1 ای ثابت بر پیمان نامهء آنجناب نافهء مشک بود  
مشامرا معطر کرد زیرا گلشن ایمان و ایقان بود  
و رایحهء طیبهء ثبوت و اطمینان انتشار داد
- 2 The city of Azghand was, in the early days of the Revelation, the home of the honored Aqa Mirza Ahmad Azghandi. Although that distinguished soul is without name or trace in this world, in the realm above his name is renowned throughout all regions, for he was a mighty pillar and a great herald. He opened his tongue in teaching and established proofs for the manifestation of the glorious Lord. He presented successive traditions proving the occurrence of the Revelation and demonstrated the Cause of the Exalted Lord (may my spirit be sacrificed for Him) through transmitted traditions and rational proofs.
 

2 مدینهء ازغند در بدایت ظهور وطن جناب آقا  
میرزا احمد ازغندی بود و آن بزرگوار هرچند  
در اینجهان بی نام و نشانست ولی در جهان بالا  
نامش شهرهء آفاق زیرا رکن رکن بود و مبشر  
عظیم لسان بتبلیغ گشود و اقامهء دلیل بر ظهور  
ربّ جلیل کرد احادیث متتابعه بر وقوع ظهور  
اقامه نمود و امر حضرت ربّ اعلیٰ روحی له  
الفداء را باحادیث مأثوره و ادلهء معقوله ثابت  
مینمود
- 3 Mention of that illustrious person has repeatedly flowed from the pen and tongue of 'Abdu'l-Baha, and soon he will become the manifestation of "grant me a goodly mention among posterity," for nothing will remain hidden. Though a seed be buried beneath the soil, the rain of mercy will cause it to grow and produce leaves, blossoms, and fruit.
 

3 ذکر آنشخص جلیل از قلم و لسان عبدالهء مکرر  
تحریر یافت و عنقریب مظهر و اجعل لی لسان  
صدق فی الآخرين خواهد گشت زیرا چیزی  
مکنون و مستور نخواهد ماند دانه هرچند در  
زیر خاک پنهان گردد ولی باران رحمت بویاند  
و برگ و شکوفه نماید و بار و ثمر بخشد
- 4 On my behalf, convey to that noble one's relatives the Most Glorious and Most Wondrous greetings. Tell them to fuel with the oil of faith and certitude the lamp that Jinab-i-Azghandi lit, to water the pure seed that that noble soul scattered, and to strive to complete the foundation he established. This is fitting, so that the labors of that noble one will not be wasted.
 

4 شما از قبل من خویشان آن ارجمند را تحیت  
ابدع ابهی ابلاغ دارید و بگوئید سراجی را که  
جناب ازغندی برافروخت بدهن ایمان و ایقان  
مدد نمائید و تخم پاکی را که آن بزرگوار افشاند  
آبیاری نمائید و بنیادی را که تأسیس کرد بتکمیل  
بکوشید سزاوار چنین است تا زحمات آن بزرگوار  
هدر نرود
- 5 May Azghand become illumined and turn into a rose garden, and through the gentle breezes of the Abha Paradise become the envy of flower gardens and meadows. This is the hope of 'Abdu'l-Baha. And upon you be the Most Glorious Glory.
 

5 ازغند روشن شود و گلشن گردد و از نسیم رحیم  
جنت ابهی غبطهء گلزار و چمن شود اینست  
امید عبدالهء و علیکم الهء الأبهی

MKT8.061

## AB02686

To: Ali Muhammad Sarrishtihdar, in Tihiran

Date: 1909-Nov-09

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 Your letter was received. You had written about the upheaval in Iran. Until the East and West of Iran are stirred by the divine fragrances, the upheaval will not completely cease. However, now praise be to God, compared to the days of despotism, calm and stability have been established. We hope that the hidden turmoils will also gradually dissipate and the constitutional legitimate government will be fully established. 2 نامه شما رسید از انقلاب ایران مرقوم نموده بودید تا شرق و غرب ایران از نفحات الله باهتزاز نیاید انقلاب بتمامه زائل نگردد ولی حال الحمد لله بالنسبه بایام استبداد سکون و قرار یافته امیدواریم که انقلابات خفیه نیز بتدریج متلاشی شود و حکومت مشروطه مشروعه استقرار تمام یابد
- 3 The loved ones of God, praise be to God, acted with utmost composure and did not interfere in political matters. Rather, they strove with heart and soul to create love and affection between all parties. They must remain firm and steadfast in this praiseworthy conduct and exert their utmost effort with heart and soul so that, God willing, unity, oneness, freedom and wisdom may be fully established among all Iranians. 3 احبابی الهی الحمد لله در نهایت سکون و قرار سلوک نمودند در امور سیاسیه مداخله نکردند بلکه به جان و دل کوشیدند که میان کل احزاب الفت و محبت اندازند باید بر این سیرت حمیده ثبوت و استقامت نمایند و بدل و بجان سعی بلیغ مبذول دارند که بلکه انشاء الله میان عموم ایرانیان اتحاد و یگانگی و آزادگی و فرزانیگی تأسیس تام فرماید
- 4 Today the power of the Word of God dispels these differences. If the friends arise to serve the world of humanity as they should, they will ultimately eliminate conflict, contention and differences from among all humanity and establish the foundation of human unity. 4 و الیوم قوه کلمه الله دافع این اختلافست اگر احباً چنانکه باید و شاید بخدمت عالم انسانی قیام نمایند نزاع و جدال و اختلاف را از میان عموم بشر عاقبت براندازند و بنیاد وحدت انسانی بنهند
- 5 As for the disruption in your affairs, this is natural. One who is a man of the field playing polo must necessarily be free from feminine qualities. The poet has said: "Either seek the good pleasure of the Friend or thine own; Either enter the field like men and strike the polo ball." I hope that this too will be resolved and both material and spiritual affairs will be set in order. 5 اما اختلال امور آنجناب این امر طبیعی است آنکه مرد میدانست و با گوی و چوگان لابد از رنگ و بوی زنان عاری گردد شاعر گفته یا رضای دوست باید یا رضای خویشان یا چو مردان اندر آ و گوی در میدان بزن امیدوارم آن نیز انتظام یابد و امور ملکی و ملکوتی هر دو ترتیب یابد
- 6 And upon thee be the Most Glorious Glory. 6 و علیک البهاء الأبهی

MSHR5.370-371

**AB11986***To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran**Date: 1909-Nov-09*

- 1 Your letter was received. You had written about the establishment of the Spiritual Assembly in Tabaristan which brought great joy. We hope they will remain firm, arise with dedication, become attracted to the holy fragrances, and be moved by sincere intentions. May they be self-effacing and devoted to exalting the Word of God.
 

1 نامه شما رسید از تأسیس محفل روحانی در طبرستان مرقوم نموده بودید بسیار سبب سرور گردید امیدواریم که استقامت نمایند و بهمت برخیزند و بنفحات قدس منجذب گردند و بنوایای صادقه مبعوث شوند محو و فانی باشند و ساعی در اعلاء کلمه الهی
- 2 The Hands of the Cause of God, upon them be the Most Glorious Glory of God, are among the original members and pillars of the Spiritual Assembly and have voting rights.
 

2 حضرات ایادی امر الله علیهم بهاء الله الأبهی از اعضای اولیه و ارکان محفل روحانی هستند و صاحب رأی
- 3 The letters you had sent arrived. Indeed you had taken much trouble. And upon you be the Most Glorious Glory.
 

3 خطوطیکه ارسال نموده بودید واصل گردید فی الحقیقه زحمت بسیار کشیده بودید و علیک البهاء الأبهی

INBA79.062a

**AB10464***To: Haji Mirza Muhammad Yazdi Alaquhband, in Tihiran**Date: 1909-Nov-09*

- 1 O thou who art firm in the Covenant! The letter which thou hadst written to Aqa Mirza Muhsin was read...
 

1 ای ثابت بر پیمان نامه‌یکه به آقا میرزا محسن مرقوم نموده بودی ملاحظه گردید...
- 2 As to the proprietor of Habl'ul-Matin, since that person wielded his pen with such audacity, divine wisdom therefore required that he receive such recompense. Pray ye that he may become aware and mindful.
 

2 و اما صاحب حبل المتین چون آن شخص جسورانه قلم میراند لهذا حکمت الهی اقتضا نمود که چنین مکافاتی بیابد شما دعا کنید که متنبه و متذکر گردد
- 3 And upon thee be the Most Glorious Glory!
 

3 و علیک البهاء الأبهی

YIK.400x

**AB12016***To: Ghulam-Husayn et al., in Yazd**Date: 1909-Nov-09*

...As to the means of attaining a goodly end, one must shun pride and vainglory, must regard self-admiration as abhorrent, must be abashed at all times, must be detached from the promptings of self and passion, must keep aloof from the people of lethargy and pride, and must remain firm in the Covenant. The most glorious splendor be upon you.

اما وسائل وصول بحسن خاتمه اینست که باید از عجب و کبر احتراز نمود و خودپسندیرا میغوض دانست و در جمیع اوقات شرمسار بود و از هواجس نفس و هوی بیزار و از اهل فتور و غرور در کنار و ثابت بر عهد و میثاق و علیکم البهاء الأبهی

MAS5.271x

**AB07306***To: Khudadat Namdar et al., in Bombay**Date: 1909-Nov-11*

- 1 A prayer for forgiveness for Khudadat Namdar and Qaysar Javanmard and Firuzih Dinyar and Mah Parviz Shahvir, upon them be the Glory of God, the Most Glorious.
- 2 O Lord! Thou art the Pardoner, the Forgiver, and the All-Merciful. Thou dost not look upon faults, Thou art the Nurturer of bounty, Thou dost cover sins, grant refuge, and provide dwelling and shelter in the precincts of Thy great mercy. O loving God! Grant these souls a place beneath the shadow of Thy favors and bestow upon them shelter in the cave of Thy mercy. Raise them from the furnace of mortality and bring them into the eternal rose garden. Obliterate the darkness of sins and deliver them from the darksome night, making them shining candles of the gathering in the world of light. Thou art the Giver, the Bestower, the Shining One, the Resplendent One, the Forgiver, and the Merciful One.

1 طلب مغفرت بجهت خداداد نامدار و قیصر جوانمرد و فیروزه دینیار و ماه پرویز شاهویر علیهم بهاء الله الأبهی

2 ای پروردگار عفوئی و غفوری و آمرزگاری خطا ننگری عطاپروری گناه پوشی پناه بخشی و در جوار رحمت کبری منزل و مأوی دهی ای ایزد مهربان این نفوس را در سایه الطاف جای ده و در کھف رحمت مأوی بخش از گلخن فانی برآر و در گلشن باقی درار ظلمت ذنوب محو کن و از شب تاریک نجات بخش و در جهان روشن شمعیهای انجمن فرما توئی دهنده و بخشنده و تابنده و درخشنده و آمرزنده و مهربان

MMG2#236 p.264, YARP2.728 p.482

**AB08133***To: Mihraban Khudadad et al.**Date: 1909-Nov-11*

- 1 O ye who are enamored of that loving Friend! To each one He hath given a desire and an object of pursuit, to every head a secret, and to every heart a passion. All praise be unto the Day Star of Creation, Who hath caused these destitute ones to become enamored of His countenance and bewildered in His path.
- 2 This divine favor which hath been specially bestowed upon the friends is worthy of thanksgiving and deserving of endless praise and gratitude. Therefore, loose your tongues in praise and glorification of the Incomparable Lord Who hath guided you to His path. He verily is the Bestower, the Giver, the All-Merciful.
- 3 And upon you be the Most Glorious Glory.

1 ای شیفتگان آندلبر مهربان هر کسی را مرادی و مطلوب باو دادی هر سری را سری و هر دلی را سودائی ستایش آفتاب جهان آفرینش را که این بینوایان را دلدادۀ روی خویش و سرگشته کوی خویش فرمود

2 این لطف ایزدی که تخصیص بیاران یافت شایان شکرانست و سزاوار سپاس و ستایش بی پایان پس زبان به محامد و نعت حضرت یحیی بگشائید که بکوی خویش رهنمون شد اوست بخشنده و دهنده و مهربان

3 و علیکم البهاء الأبهی

YARP2.569 p.406

**AB08619***To: Rustam Khudadad et al.**Date: 1909-Nov-11*

- 1 O Lord! Thou hast brought these wanderers beneath Thy shadow and given them shelter and succor. Thou hast turned nothingness into being and non-existence into reality. To the thirsty Thou hast given cooling water, and to the hungry Thou hast spread a bountiful table and freely bestowed abundant provision.
- 2 Therefore, be Thou in every circumstance their refuge and shelter, and in every pursuit their helper and sustainer. Thou art the Powerful, the Mighty, and Thou art the Giver, the Hearer, the Mighty, the All-Seeing.

1 ای پروردگار این آوارگانرا بسایه خویش درآوردی و سر و سامان دادی نیستی را هستی دادی و نابود را وجود بخشیدی تشنگانرا آب گوارا دادی و گرسنگانرا سفره مهیا گستردی و نعمت مهیا رایگان نمودی

2 پس در هر موردی ملجأ و پناه باش و در هر مقصدی معین و مستعان گرد توئی مقتدر و توانا و توئی دهنده و شنونده و توانا و بینا

MMG2#152 p.171, YARP2.421 p.319

**AB09370***To: Namdar Khudadad et al.**Date: 1909-Nov-11*

- 1 O friends! The divine springtime has arrived, the season of the garden has come, and the time for strolling in the rose garden has begun. Do not live in the corner of dejection and lethargy. Soar to the heights of acceptance, and become fresh and verdant from the droplets of the cloud of this victorious day. Become the greenery in the meadow of the ancients and the bright candles of the Zoroastrians. Therefore, this is the time for arising and kindling, the moment for breaking free and burning with the fire of the love of God.

1 ای دوستان بهار الهی رسید و موسم بوستان آمد  
و وقت سیر گلستان گشت در کنج افسردگی  
و نمودت زیست نمائید باوج قبول پرواز کنید  
و از رشحات سحاب روز فیروز تر و تازه گردید  
سبزه چمن پیشینیان شوید و شمعهای روشن  
زردشتیان لهذا وقت دمیدن و افروختن است  
و هنگام رهیدن و بنار محبت الله سوختن

- 2 And upon you be the Most Glorious Glory.

2 و علیکم البهاء الأبهی

PYB#244 p.04, YARP2.558 p.396

**AB11579***To: Mamie Agnew, in Chicago**Date: 1909-Nov-11*

The time has not yet arrived, even in those countries (America), to spread Tablets and Epistles with the utmost freedom, but it will soon come.

SW\_v01#03 p.004x

**AB04995***Date: 1909-Nov-13*

O thou daughter of the Kingdom!

Ere long the regions of the West will become the dawning-place of the East, and the Sun of Truth will shine in such wise that the darkness of ignorance will be dispelled. But a large multitude of people will arise against you, showing oppression,

expressing contumely and derision, shunning your society, and heaping upon you ridicule. However, the Heavenly Father will illumine you to such an extent that, like unto the rays of the sun, you shall scatter the dark clouds of superstition, shine gloriously in the midst of Heaven and illumine the face of the earth. You must make firm the feet at the time when these trials transpire, and demonstrate forbearance and patience. You must withstand them with the utmost love and kindness; consider their oppression and persecution as the caprice of children, and do not give any importance to whatever they do. For at the end the illumination of the Kingdom will overwhelm the darkness of the world and the exaltation and grandeur of your station will become apparent and manifest; nothing will remain hidden. If the light remain in the depth of the well, ere long its shining will appear on the summit of the hill. The small ones will become great, the powerless powerful, the babes will become the children of the Kingdom, and the wanderers reach the Divine native land of the Father. Rest ye assured.

COC#0269x, COC#1534x, SW\_v01#10 p.001-002

## AB08157

*To: Hippolyte Dreyfus-Barney, in Paris*

*Date: 1909-Nov-13*

- 1 O dear one! Your letter dated November 13, 1909 was received...  
 1 ای عزیز نامه مورخ ۱۳ نومبر ۱۹۰۹ وصول یافت...
- 2 As for your question about the passage in the Epistle to the Son of the Wolf, the primary intent of the Crimson Scroll is the Tablet of the Covenant, and that word commands unity, for human oneness and unity and accord are the cause of the manifestation of that universal power which has been deposited in human reality, nay rather, adds to it. Refer to the Book of the Covenant and it will become clear and evident. And upon you be the Most Glorious Glory....  
 2 واما سؤال از عبارتی که در کتاب خطاب به ابن ذئب است نموده بودی اصل مقصود از صحیفه حمراء لوح میثاق است و آن کلمه امر باتحاد است که وحدت انسانی و اتحاد و اتفاق سبب ظهور آن قوت کلیه نیست که در کینونت انسانی ودیعه گذاشته شده است بلکه مثل آن بر آن بیفزاید بکتاب عهد مراجعت نمائید واضح و مشهود شود و علیک البهاء الأبهی...

YMM.301x

## AB02506

To: Leonora W Edsall, in Montclair, CA

Date: 1909-Nov-14

- 1 O daughter of the Kingdom! The letter, which contained the events of the year gone by, was perused. In truth, it showed forth that the breaths of the Holy Spirit had quickened the friends and the handmaids of the Merciful, so that each and every one had arisen to serve the Word of God, and in gatherings had opened an eloquent tongue for the diffusion of the fragrances of God, and had spoken with lucid and persuasive utterance.
 

1 ای بنت ملکوت نامه‌ئی که شامل وقایع سنه ماضیه بود ملاحظه گردید فی الحقیقه دلالت بر آن مینمود که نفثات روح القدس احباً و اماء رحمان را زنده نموده که هریک بخدمت کلمه الله پرداخته و در محافل بر نشر نفحات الله لسان بلیغ گشودند و بیان فصیح نمودند
- 2 Soon will the Western regions become as radiant as the horizons of the East, and the Sun of Truth shine forth with a refulgence that will cause the darkness of error to fade away and vanish. Great is the multitude who will rise up to oppose you, who will oppress you, heap blame upon you, rejoice at your misfortunes, account you people to be shunned, and visit injury upon you; yet shall your heavenly Father confer upon you such spiritual illumination that ye shall become even as the rays of the sun which, as they chase away the sombre clouds, break forth to flood the surface of the earth with light.
 

2 عنقریب آفاق غرب مطالع شرق گردد و شمس حقیقت چنان بتابد که ظلمت ضلال متلاشی شود ولی جم غفیری بر شما قیام نمایند و بجفا پردازند لسان ملامت گشایند و شماتت کنند و اجتناب واجب دانند و اذیت وارد آورند ولی پدر آسمانی چنان شما را روشن نماید که مانند شعاع آفتاب ابرهای تاریک را متلاشی نماید و بدرخشد و روی زمین روشن نماید
- 3 It is incumbent upon you, whensoever these tests may overtake you, to stand firm, and to be patient and enduring. Instead of repaying like with like, ye should requite opposition with the utmost benevolence and loving-kindness, and on no account attach importance to cruelties and injuries, but rather regard them as the wanton acts of children.
 

3 باید در وقت وقوع این امتحانات قدم ثابت بنمائید و صبر و تحمل کنید و بالعکس بنهایت محبت و مهربانی مقاومت نمائید اذیت و جفای ایشانرا مانند حرکات صبیان بینید و بهیچوجه اهمیت ندهید
- 4 For ultimately the radiance of the Kingdom will overwhelm the darkness of the world of being, and the holy, exalted character of your aims will become unmistakably apparent. Nothing shall remain concealed: the olive oil, though stored within the deepest vault, shall one day burn in brightness from the lamp atop the beacon. The small shall be made great, and the powerless shall be given strength; they that are of tender age shall become the children of the Kingdom, and those that have gone astray shall be guided to their heavenly home.
 

4 زیرا عاقبت نورانیت ملکوت بر ظلماتیت ناسوت غالب گردد و علویت و سمو مقاصد شما ظاهر و آشکار شود چیزی مکتوم نماند دهن زیتون ولو در قعر چاه ماند عاقبت روشنی قندیل در رأس مناره گردد صغیران بزرگوار شوند و ینوایان بانوا گردند اطفال ابناء ملکوت شوند و گمشدگان بوطن الهی پی برند مطمئن باش و علیکم البهاء الأبهی

BRL\_CRISIS#49x, COC#0306x

BRL\_DAK#0623

## AB01105

To: *Spiritual Assembly of Abadih et al.*

Date: 1909-Nov-14 or <

1 O handmaids of the Lord! The spiritual assemblage that ye established in that illumined city is most propitious. Ye have made great strides; ye have surpassed the others, have arisen to serve the Holy Threshold, and have won heavenly bestowals. Now with all spiritual zeal must ye gather in that enlightened assemblage and recite the Holy Writings and engage in remembering the Lord. Set ye forth His arguments and proofs. Work ye for the guidance of the women in that land, teach the young girls and the children, so that the mothers may educate their little ones from their earliest days, thoroughly train them, rear them to have a goodly character and good morals, guide them to all the virtues of humankind, prevent the development of any behavior that would be worthy of blame, and foster them in the embrace of Baha'i education. Thus shall these tender infants be nurtured at the breast of the knowledge of God and His love. Thus shall they grow and flourish, and be taught righteousness and the dignity of humankind, resolution and the will to strive and to endure. Thus shall they learn perseverance in all things, the will to advance, high-mindedness and high resolve, chastity and purity of life. Thus shall they be enabled to carry to a successful conclusion whatsoever they undertake.

2 Let the mothers consider that whatever concerneth the education of children is of the first importance. Let them put forth every effort in this regard, for when the bough is green and tender it will grow in whatever way ye train it. Therefore is it incumbent upon the mothers to rear their little ones even as a gardener tendeth his young plants. Let them strive by day and by night to establish within their children faith and certitude, the fear of God, the love of the Beloved of the worlds, and all good qualities and traits. Whensoever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse.

1 ای اماء رحمن محفل رحمانی که در آن مدینه نورانی تأسیس نمودید بسیار بجا و مجری بود فی الحقیقه همتی نمودید و گوی سبقتی ربودید و بعبه کبریا بعبودیتی قیام نمودید و بموهبتی رسیدید حال باید بکمال همت و روحانیت در آن محفل نورانی جمع شوید و ترتیل آیات کتاب مبین نمائید و بذکر حق مشغول گردید و بیان حجج و براهین نمائید و در هدایت نساء آندپار بکوشید و بتربیت بنات و اطفال پردازید تا امهات از صغر سن اولاد را بتربیت تام تربیت نمایند و حسن اخلاق بیاموزند و بفضائل عالم انسانی دلالت نمایند و از صدور حرکات مذمومه منع کنند در آغوش تربیت بهائی پرورش دهند و تا آنکه طفلان نورسیده از ندی معرفت الله و محبت الله شیر بنوشند و نشو و نما نمایند و حسن سلوک و علو فطرت و همت و عزم و حزم در امور و استقامت در هر کار و علویت افکار و حبّ ترقی و بلندی همت و عفت و عصمت آموزند تا هر کاری که شروع نمایند از عهده برآیند

2 زیرا در خصوص تربیت اطفال امهات باید نهایت اهمیت بدهند و همت بگذارند زیرا شاخه تا تر و تازه است هر نوع تربیت ثنائی تربیت شود پس امهات باید طفلان خورده سال را مانند نهالها که باغبان می پرورد پرورش دهند شب و روز بکوشند که در اطفال ایمان و ایقان و خشیت رحمن و محبت دلبر آفاق و فضائل اخلاق و حسن صفات تأسیس یابد مادر اگر از طفل حرکت ممدوحی بیند ستایش کند و تحسین نماید و تطییب خاطر طفل کند و اگر ادنی حرکت بیفائده صدور یابد طفل را نصیحت کند و عتاب نماید و بوسائط معقوله حق زجر لسانی جزئی اگر لازم باشد مجری دارد ولی ضرب و شتم ابداً

SWAB#095, BSW#16.20x, LOG#0511x

جائز نیست زیرا بکلی اخلاق اطفال از ضرب و  
شتم مذموم گردد

MKT7.014, MMK1#095 p.121,  
AKHA\_119BE #09-10 p.d, AVK3.334.16x,  
AVK3.335.11x, TRBB.073, MJTB.097x

## AB01137

To: Aqa Muhammad Husayn Amu Zaynal et al., in Kashan  
Date: 1909-Nov-14 or <

1 O spiritual friends of 'Abdu'l-Baha! In former times Kashan surpassed all other cities in the multitude of its believers. Good news would always arrive about their conduct and behavior. Due to the ways of some unfaithful, heedless and passionate Babis it declined and was completely extinguished until, through the assistance and favor of the Blessed Beauty, in these days it has shown movement and ignited a flame. Therefore the divine friends must in these days, through their deeds, conduct, words, observance of wisdom, consultation and attraction, cause Kashan to progress day by day until it becomes a nest of holy birds and worthy of endless favors. Such is my hope. Now observe how dear you are that despite my illness and condition of fever and sleeplessness at night, I am occupied with remembering you and have undertaken to write so that you may know that no affliction, illness or hardship holds 'Abdu'l-Baha back from work. You too, through the assistance and favor of the Blessed Beauty, must serve with utmost detachment and attraction.

2 For three years this servant has wandered through mountains and deserts, and in all cities has been occupied with crying out "O Glory of the Most Glorious!" During this time he was often ill, but the intensity of weakness and strength of illness did not hold him back from crying, lamenting and shouting until he reached Alexandria. For some days he endured with difficulty. Now, despite his weak condition, he proceeds with utmost strength toward the Most Great Prison, and his ultimate desire is that through the assistance and favor of the Blessed Beauty and God's infinite grace, whatever is the ultimate goal may be achieved and the means for new tribulations be provided.

1 ای یاران روحانی عبداله‌آء کاشان در ایام سابق  
تفوق بر جمیع بلاد در کثرت احبّا داشت همیشه  
خبرهای خوش میرسید از روش و سلوک بعضی  
از بابیان بی وفا بی پروا پرها رو باخطاط نهاد و  
بکلی مخمود شد تا آنکه به عون و عنایت جمال  
مبارک در این ایام حرکتی نموده و شعله‌ئی زده  
پس یاران الهی باید در این ایام به کردار و رفتار  
و گفتار و مراعات حکمت و شور و انجذاب روز  
بروز کاشان را ترقی داده تا آشیان طیور قدس  
گردد و شایان الطاف بی پایان شود امیدم چنین  
است حال ملاحظه نمائید چه قدر عزیزید که  
باوجود نقاهت مزاج و حالت تب و یخوابی شب  
مشغول به یاد و ذکر شما هستم و تخریر پرداختم تا  
بدانید که هیچ بلائی و هیچ علّی و هیچ زحمتی  
عبداله‌آء را از کار باز ندارد شما نیز به عون  
و عنایت جمال مبارک باید در نهایت انقطاع و  
انجذاب بخدمت پردازید

2 سه سالست که اینعبد سرگشتهء کوه و صحراست  
و در جمیع شهرها مشغول بفریاد یا بهاء‌الاهی  
در این مدت اکثر اوقات علیل بود و لکن شدّت  
ضعف و قوّت علّت او را از فریاد و ضجیح و  
صریح بازداشت تا آنکه به اسکندریه رسید ایامی  
چند بزمحت بسر برد حال باوجود نقاهت مزاج  
بکمال قوّت رو به سخن اعظم می‌رود و نهایت آرزو  
اینکه به عون و عنایت جمال مبارک و فضل  
نامتناهی الهی آنچه غایت آمالست حاصل شود و  
اسباب بلائی جدید فراهم آید

- 3 You, O friends of God, must follow the way of those blessed souls who in the past sacrificed their lives and each ascended to the highest paradise. Forget everything entirely, just as the Prince of the Faithful (Imam 'Ali) said: "Until I make all my prayers and remembrances into a single prayer, and my state in Your service eternal." If you do this, in a short time the manifest standard will wave and the divine fragrances will be fully diffused. And upon you be the Most Glorious Glory!

3 شما ای احبابی الهی باید روش نفوس مبارکی که در سابق جانفشانی نمودند و هریک باعلی علیین عروج کردند بگیریید بکلی هر چیز را فراموش کنید چنانچه حضرت امیر میفرماید حتی اجعل اورادی و اذکاری کلّها ورداً واحداً و حالی فی خدمتک سرمداً اگر چنین نمائید در اندک زمانی علم مبین موج زند و نفحات پروردگار بتمامها انتشار یابد و علیکم البهاء الأبهی

AADA.156x, NJB\_v05#06 p.004

## AB03263

*Date: 1909-Nov-14 or <*

- 1 O Pure God! Though I have become mad, homeless and shelterless, yet am I wandering in Thy path and disheveled by Thy face. I am crazed and infatuated with that Beauty and grief-stricken and heart-broken from separation. This poor, mad lover seeks no chains and fetters save that musk-scented hair, and this infatuated, disheveled one desires naught but the effusions of love.
- 2 Though this madness be indeed possessed of every art and outwardly serene, yet, since the time is not propitious, do Thou, through Thy grace and bounty, so abate its force that it break not that blessed chain, nor wholly sever that closely intertwined bond. Neither let excessive reason and learning hinder the diffusion of those welcome fragrances, nor let that many-sided madness, beloved though it be, shatter its chain. O God, bestow moderation, and vouchsafe the grace of the middle way!
- 3 In the blessed days [of Baha'u'llah] there was a person infatuated with the love of God. It was instructed that he continually recite and chant these verses with a beautiful melody:
- 4 "I am lost, O Love, possessed and dazed,
- 5 Love's fool am I, in all the earth.
- 6 They call me first among the crazed,
- 7 Though I once came first for wit and worth.

1 پاک یزدانا اگرچه دیوانه و بی لانه و آشیانه گشتم ولی سرگشته کوی توام و آشفته روی تو مجنون و مفتون آنجالم و محزون و دلخون از فراقم این مجنون شیدای بینوا سلاسل و زنجیری جز آن زلف مشکین نجوید و این مفتون بی سر و سامان عقل و نهائی بغیر فیوضات عشق نخواهد

2 این جنون اگرچه جامع جمیع فنون و پرسکون است لکن چون وقت مقتضی نه به فضل و عنایت قوتش را خفتی بخش که آن زنجیر مبارک را نگسلد و آن سلسله پیچ اندر پیچ را بکلی قطع ننماید نه عقل و فرهنگ زیاد مانع از نشر نفحات مقبول و نه جنون پرفنون زنجیر شکن محبوب خدایا اعتدالی بخش و توسطی عنایت فرما

3 در ایام مبارک شخصی بود مفتون محبت الله امر فرمودند که این ابیات را دائماً قرائت و بلحن خوش تلاوت نماید

4 ای عشق منم از تو سرگشته و سودائی

5 و اندر همه عالم مشهور بشیدائی

6 در نامه مجنونان از نام من آغازند

7 زین پیش اگر بودم سردقتر دانائی

- 8 O Love, who sellest me this wine, O Love, for whom I burn  
and bleed, 8 ای باده فروش من سرمایهء جوش من
- 9 Love, for whom I cry and pine – Thou the Piper, I the reed. 9 ای از تو خروش من من نایم و تو نائی
- 10 If Thou wishest me to live, Through me blow Thy holy breath. 10 گر زندگیم خواهی در من نفسی در دم
- 11 The touch of Jesus Thou wilt give To me, who've lain an age  
in death.” 11 من مردهء صدساله تو جان مسیحائی
- 12 May glory be upon thee and upon every ardent, balanced, and  
noble soul. 12 و البهاء علیک و علی کلّ مفتون معتدل کریم
- INBA75:018, MSHR2.114, MJH.041,  
MUH1.0044, YQAZ.434

## AB03550

To: Jinab Muhtaram

Date: 1909-Nov-14 or <

- 1 The lovers cast off the garment of existence and don the crimson robe dyed with martyrdom's blood. The mystics throw off the cloak of vain imaginings and take up the noble mantle of truth. The robe of sanctification suits your form better, and the garment of divine unity befits your temple more fittingly. For this garment is of silk from the ethereal realm and embroidered in the matchless workshop - its warp is mystic knowledge, its weft certitude, its Maker all-knowing, its Tailor the mighty Guide. Its workshop is the Abha Kingdom. It never tears nor needs mending, never grows old. Day by day its splendor and delicacy increase, no impurity can stain it, and it captivates all eyes. 1 عاشقان خلعت هستی از بر افکنند و قباى سرخی از خون شهادت در بر کنند عارفان ردای اوهام براندازند و تشریف شریف حقیقت دوش گیرند خلعت تقدیس بر قامت برانده تر است و تشریف توحید بر هیکت موزون تر چه که اینخلعت از حریر فلک اثیر است و زردوز کارخانهء بی نظیر تارش عرفانست پودش ایقان صانعش پر دانا خیاطش رهبر توانا کارخانه اش ملکوت ابهی هرگز ندرد و رفو نطلبد کهنه نگردد روز بروز رونقش و لطافتش بنماید و بهیچ اوساخی نیالاید و دیده بر باید
- 2 O my friend! The undying Fire which the Lord of the Kingdom hath kindled in the midst of the holy Tree is burning fiercely in the midmost heart of the world. The conflagration it will provoke will envelop the whole earth. Its blazing flames will illuminate its peoples and kindreds. All the signs have been revealed; every prophetic allusion hath been manifested. Whatever hath been enshrined in all the Scriptures of the past hath been made evident. To doubt or hesitate is no more possible. 2 ای دوست آتشی در قلب عالم در سدرهء مبارکه مشتعل گشته که شعله اش عنقریب در ارکان عالم برافروزد و پرتوش آفاق امم را روشن نماید جمیع علامات ظاهر شده و کلّ اشارات مشهود گشته آنچه در جمیع صحف و کتب بوده تماماً واضح گردیده محلّ توقّف از برای احدی نمانده
- 3 The elders used to flee from both friend and stranger. But now the Ravisher of hearts rides forth on His wind-swift steed, prancing in the arena of truth, revealing all that was hidden. How long shall we maintain silence and muteness? How long 3 پیرانی از خویش و از بیگانگان گریزان بودند حال یار دل آرا سوار سمند بادپا شد و در میدان حقیقت جولان نمود و آنچه پنهان بود آشکار گشت سکوت و خاموشی تا کی و صمت و

shall we remain quiet and forgotten? The Divine Candle hath thrown its beams upon the world, whilst the heedless, veiled and afflicted, languish, moth-like, in their darkness of error. It is time to surge like the ocean and soar to the Pleiades. If we seek to ascend to the highest horizon we must spread our wings, and if we wish to dive into the ocean's depths we must learn to swim. Time is pressing. The Divine Charger is impatient, and can tarry no longer. We must take the lead and light the luminous lamp.

TAB.405-406x, BWF.354-354x, WOB.111-112x, BSC.491 #943x, SW\_v14#01 p.018-019x, DWN\_v3#08 p.065x, BP1926.025-026x, BSTW#070x, ADMS#323

فراموشی تا چند شمع روشن پروانه‌ها در پس پرده  
پژمرده و پرمحن وقت آنست که جوش دریا زد  
و اوج ثریا جست اگر اوج افق اعلی جوئیم بال و  
پر باید گشود و اگر خوض در عمق دریا خواهیم  
دست و پا را باید شنا آموخت وقت تنگ است و  
حرکت خیل الهی بی درنگ باید سبقت و پیشی  
گرفت و شمع نورانی افروخت

BRL\_DAK#1249, SFI11.024-025,  
MUH1.0175x, YQAZ.227-228x

## AB03644

To: *Mirza Muhammad Khansari*

Date: 1909-Nov-14 or <

- 1 O ancient servant of God! What shall I write, that in this corner of solitude my companion and friend is my tearful eye, and my intimate and close companion is the remembrance of the free and righteous friends.
- 2 Every evening I lament and cry out, and every morning I call out in prayer: "O Lord! O Kind Creator! Thy servants are scattered and dispersed in all regions and directions, wandering without direction or purpose, caught in a different trap with every breath, and wandering in a different land each day. They are content with Thy remembrance and are aflame with the fire of Thy love. They are wanderers in Thy path and enchanted by Thy face and hair. Grant a favor, bestow a blessing, that all may gather under the extended shade and canopy of the Praised Station, beneath the raised banner, and be seated facing each other on thrones and couches. May they drink from the cup of bounty and become intoxicated with the wine of favor. Thou art the Powerful and the Mighty.
- 3 O Lord! Protect these bright lamps from the winds of tests and trials, and grant these birds with broken wings a nest in the garden of grace. Grant a portion to these portionless ones and bestow a remedy upon these helpless ones. Thou art the Generous, Thou art the Merciful, Thou art the Forbearing."

1 ای بندهٔ دیرین یزدانی چه نویسم که در این  
گوشهٔ تنهائی مونس و انیسم چشم اشکار و همدم  
و قرینم یاد دوستان آزاد و ابرار

2 هر شام جزع و فزع نمایم و هر بامداد فریاد و  
مناجات که ای پروردگار ای گردگار مهربان  
بندگان در اطراف و اکاف متفرق و متشتت  
و پریشان سرگردان بی سر و سامان در هر نفسی  
در دامی گرفتار و در هر یومی در بومی سرگردان  
بیاد تو دلخوشند و بنار محبت در آتش سرگشته  
کوی تواند و آشفته روی و موی تو عنایتی  
کن مرحمتی نما که کل در ظل ممدود و سایه  
خیمهٔ مقام محمود در تحت لواء معنود مجتمع  
گردند و بر ارائک و سرر متقابلین جالس گردند  
از کأس موهبت نوشند و از صهبای عنایت  
سر مست گردند توئی قادر و توانا

3 ای پروردگار این سراجهای روشن را از ارباح  
امتحان و افتتان محافظه فرما و این طیور بال و  
پر شکسته را در حدیقهٔ فضل آشیانه بخش این

بی نصیبانرا نصیب ده و این درماندگانرا درمانی  
عنایت کن توئی کریم توئی رحیم توئی حلیم

INBA75:039, ADH2\_1#44 p.066x,  
MJMJ1.088x, MMG2#145 p.162x,  
MJH.035

## AB11753

To: *Khalil Rahmani Farani*

Date: 1909-Nov-14 or <

- 1 O Khalilu'llah Shahi! This earthly realm is one of servitude, pollution, headache and helplessness. In truth, the title "shah" (king) has been given in error. Observe how many calamities, afflictions, trials and tribulations surround kingship. No king is ever at peace for a moment, and all monarchs are slaves to pain and suffering.
 

1 ای خلیل الله شاهی این خاکدان فانی بندگی و  
آلودگی و صداع و بیچارگیست فی الحقیقه بآشتباه  
پادشاه گفته شده است ملاحظه فرما که  
چه قدر مصائب و بلاها و محن و رزایا طائف  
حول سلطنت است هیچ پادشاهی دمی آسوده  
نباشد و جمیع ملوک مملوک آلام و محند
- 2 Know then that true kingship is spiritual sovereignty and conscious dominion. The greatest king is one who rules over his own base desires and commanding self, and who reigns over the regions of hearts, souls and consciousness of the people of understanding.
 

2 پس بدان که پادشاهی حقیقی سلطنت روحانی و  
حکمرانی وجدانیست اعظم پادشاه نفسی بود که  
بر هوی و هوس نفس امارهء خویش حکم کند  
و بر اقالیم قلوب و جان و وجدان اهل عرفان  
حکمران باشد
- 3 Therefore, prove your own kingship and arise in movement and motion. Extend your hand to the conquest of hearts through the Most Great Name, that you may witness openings and victories.
 

3 پس تو شاهی خویش را ثابت کن و به جنبش  
و حرکت آ و دست بفتوحات قلوب باسم اعظم  
زن تا گشایش و فتوحات مشاهده نمائی

FRH.202-203

**AB06421***Date: 1909-Nov-14 or <*

- 1 O Thou merciful Lord, my Soul and my Beloved! Separation and despair, grief and suffering have befallen me. I witness the fire of my remoteness, the intensity of my bitter loss and my limitless sorrows. My agonizing lamentations, tear-filled eyes and consumed heart are sufficient testimony unto this. The fire of love blazeth and the candle of passionate devotion is in full splendor. Even as a moth, my wings are consumed and my heart burned within me. Whilst I am weary of separation, I am ashamed of my shortcomings.
- 2 O God, my God! Cure Thou my afflictions and prescribe a healing salve to my sores. Bewildered I am, aimless and perplexed. Destitute I am, sick and helpless. Thou art the Leader of the right way, Thou art the loving Physician, Thou art the Beloved, and Thou art the Merciful.
- 3 We are heedless, we are negligent, we are ignorant, we are immature. Thou art the Generous, Thou art the Compassionate, Thou art the Most Great. Forgive Thou our sins and make us intoxicated and joyful with the wine of Thy grace.
- 1 ای یزدان رحمانم جانم و جانانم فرقتدر حسرتدر  
حرقندر کربتدر سوز هجرانم و شدت حرمانم  
و حزن بیپایانم شاهددم برهانم آه سوزاندر چشم  
گریاندر دل بریاندر آتش عشق پرشعله در و شمع  
شوق پرشعشعه در پروانه آسا پر و بلم یاندی و  
جانم او یاندی فرقتدن قلبم اوصاندی و بونکله  
برابر قصوردن گوزم اوتاندی
- 2 الهی الهی دردمه درمان ایله و زخمی مرهم  
احسان ایله حیرانم سرگردانم بی سر و سامانم  
علیل و ناتوانم سن دلیل سبیل سن سن طیب  
حبیب سن سن مهربان سن سن رحمان سن
- 3 بز غافلز بز کاهلرز بز جاهلرز بز خاملرز سن کریم سن  
سن رحیم سن سن عظیم سن گاهمزی مغفور ایله  
و بادۀ لطف ایله مخمور ایله و مسرور ایله

MJT.024

**AB08494***To: Aqa Abdu'l-Hamid, in Baku**Date: 1909-Nov-14 or <*

- 1 O my God, O my God! The morn of reunion hath been obscured and the night of separation prolonged. The signs of His divine presence have been extinguished and the bonds of gladness abolished. The onset of remoteness hath come and the distress of hopelessness appeared.
- 2 Sorrows have poured down like unto showers. Vexations have become manifest within the hearts like unto the heavy weight of chains. Cruelty and aggression have destroyed the edifice of love and faithfulness. The Centre of the Covenant is wronged by the people of malice.
- 1 الهی الهی صبح وصلت احتجاب ایتش و لیل  
فرقت امتداد ایتش آیت وصال منسوخ اولدی و  
روابط انشراح مفسوخ اولدی نوبت هجران گلدی  
و کربت حرمان یوز گوستردی
- 2 احزان باران گبی یاغدی آلام یورکلرده لاله تک  
داغ نمایان اولدی جور و جفا بنیان مهر و وفائی  
مهدوم ایلدی مرکز میثاق مظلوم اهل نفاق اولدی

- 3 O Lord! Protect Thou Thy beloved ones and make them delighted. Make the house of our hearts prosperous through firmness and steadfastness. Let the endeavours of the friends bear fruits and make us happy.

3 رَهِمِ یارانِ محفوظِ ایله دوستانی محفوظِ ایله ثبوت  
و رسوخِ ایله خانهٔ قلبمزی معمورِ ایله و سعی  
احبابائی مشکورِ ایله و بزی مسرورِ ایله

MJT.026

## AB08487

*Date: 1909-Nov-14 or <*

- 1 O God, my God! Give me to drink from the cup of Thy bestowal and illumine my face with the light of guidance. Make me firm in the path of faithfulness, assist me to be steadfast in Thy mighty Covenant, and suffer me to be numbered with Thy chosen servants. Unlock before my face the doors of abundance, grant me deliverance, and sustain me, through means I cannot reckon, from the treasures of heaven. Suffer me to turn my face toward the countenance of Thy generosity and to be entirely devoted to Thee, O Thou Who art merciful and compassionate!

1 الهی الهی انلنی کأس العطاء و نور وجهی بنور  
الهدی و ثبتنی علی الوفاء و استقمی علی عهدک  
الأوفی و اجعلنی من عبادک الأصفیاء و افتح  
علی وجهی ابواب الرخاء و اجعل لی مخرجاً و  
ارزقنی من حیث لا احتسب من کنوز السماء و  
اجعلنی متوجهاً الی وجهک الکریم مخلصاً و وجهی  
لک یا رحمن یا رحیم

- 2 To those that stand fast and firm in Thy Covenant Thou, verily, art gracious and generous. All praise be to God, the Lord of the worlds!

2 آنک بالثابتین و الراسخین فی میثاقک لرؤف کریم  
والحمد لله رب العالمین ع این مناجات را صباح  
و مساء تلاوت و شروطش عمل نمایند ابوات  
راحت باز شود و روح پیرواز آید

BRL\_APAB#16, DAS.1913-10-17, MNYA.378x, SW\_v14#06 p.167

BRL\_DAK#0056, ADH2.053, ADH2\_2#01  
p.086, MJMJ1.026, MMG2#198 p.226,  
MJH.069b, AHDW.034, KNSA.272x

## AB08675

*Date: 1909-Nov-14 or <*

- 1 O thou who hast sacrificed thy life! The Friend without likeness - a thousand mystics seek Him, yet remain deprived and distant from His face. But thou hast found Him, thou hast

1 ای جانفشان یار بی‌نشان هزار عارفان در  
جستجوی او ولی محروم و مهجور از روی او اما  
تو یافتی تو شناختی تو نزد خدمت باختی و کار  
خود ساختی و علم فوز و فلاح افراختی طرفه  
حکایتی و غریب بشارتی آنانکه جستند نیافتند

recognized Him, thou hast cast the die of service and accomplished thy task, raising high the banner of triumph and prosperity. What a wondrous tale and strange glad-tidings! Those who sought found not, while those who sat still found Him. God forbid! Their seeking was the seeking of the well-watered, not the thirsty, and their quest was the quest of the wise, not the lovers.

آنانکه نشستند یافتند استغفرالله جستجویشان  
جستجوی سیراب بود نه تشنگان و طلبشان  
طلب عاقلان بود نه عاشقان

2 The wise glean but scattered ears from Layli's secret,

2 عاقلان خوشه‌چین از سر لیلی غافلند

3 For this bounty belongs to Majnun alone, who burns the harvest.

3 کاین کرامت نیست جز مجنون خرمن سوز را

4 Better the lover sitting still than the wise one in motion.

4 عاشق نشسته به از عاقل متحرک

5 And the glory be upon thee.

5 و البهاء علیک

ADMS#046

MMK3#151 p.104, AHB\_118BE #07  
p.170

## AB09921

To: Ibrahim Munir Divan

Date: 1909-Nov-14 or <

O thou who art firm in the Covenant! Thy letter was received and thy efforts were appreciated. Regarding what thou hadst written about swift healing - charitable deeds, benevolent acts and gladdening the hearts of the poor have a mighty effect. This remedy is better than a hundred medicines. We are hopeful through the grace and bounty of His Holiness the One that they may ever abide under divine protection, safeguarded and preserved from all afflictions, and in all circumstances be at ease and content. Convey my longing greetings.

ای ثابت بر پیمان ورق مسطور منظور گردید سعی  
مشکور شد در خصوص شفای سریع مرقوم  
نموده بودید خیرات و مبرات و خوشنودی قلوب  
فقرا را تأثیر عظیم است این دواء از صد درمان  
بهتر امیدوار به فضل و عنایت حضرت احدیت  
هستیم که همواره در صون حمایت الهیه از جمیع  
آفات محفوظ و مصون باشند و در جمیع شئون  
آسوده و خوشنود سلام مشتاقانه این داعی را  
برسانید

MKT6.123a

**AB10666***Date: 1909-Nov-14 or <*

- 1 O Thou kind Lord! My shortcomings are many and my righteous deeds are none. I am a sinner, an evil-doer, grief-stricken, without repose, helpless, wandering, captive, and oppressive. Thou art the All-Forgiving, Thou art the Jealous One, Thou art the Patient One, Thou art the Dispeller of pitch-black darkness.
- 2 O my God! Grant Thy grace, bestow Thy favor, show Thy generosity, and deal with me through Thy mercy. Gladden the hearts, free the souls, and increase Thy bounties.

1 ای یزدان مهربانم قصورم چوق و عمل مبرورم  
یوق گنه کارم بدکردارم غمگینم بی تمکینم بیچاره ام  
آواره ام گرفتارم ستمکارم سن غفورسن سن  
غیورسن سن صبورسن سن کاشف ظلام  
دیجورسن

2 الهی فضل ایله لطف ایله کرم ایله رحمتله معامله  
ایله گوگلری شاد ایله جانلری آزاد ایله احسانکی  
مزداد ایله

INBA72:116, INBA75:060, MJT.023,  
MMG2#354 p.396, MJH.048a

**AB10927***To: Shirali**Date: 1909-Nov-14 or <*

- 1 O Shir-'Ali! The lion is the recurring warrior, the disperser of the wicked ones. The heedless ones are but a pack of rabbits. Like a lion in the arena of divine knowledge, let forth the roar of lions and display the might of those intoxicated with the wine of God's love.
- 2 Make the claw of the love of God into a sword of steel, and with the talon of divine proof as a sharp-cutting dagger, rend asunder the vitals of ignorance and scatter the insistent self. This, O my dear child, is spiritual valor.

1 ای شیرعلی اصلان حیدر کراردر صفدر اشراردر  
اهل غفلت گروه طوشقان در ارسلان آسا میدان  
عرفانده غرش شیران ایله وقوت مستان گستر

2 پنجه محبت الہی تیغ پولاد ایله و درناق برہانی  
خنجر آبدار جگر جہل و نفس امارہ یی تار و مار  
ایله شجاعت روحانی بودر بالام

MJT.069

**AB10814***Date: 1909-Nov-14 or <*

- <sup>1</sup> O my God! He who is a servant at the Threshold of Thy Lordship becomes a sovereign, he who is captive becomes the pride of kings, he who is an atom becomes a radiant sun and a luminous moon.
- <sup>2</sup> His retinue becomes the company of lovers, his tent and banner become the lights of divine knowledge, his crown and throne become the dust of the Threshold, and his might and majesty become the effulgence of faith.

<sup>1</sup> الهی آستان ربوبیتند بنده اولان سلطان اولور  
برده اولان نغر شاهان اولور ذره اولان مهر  
رخشان اولور بدر تابان اولور

<sup>2</sup> خیل و حشمی زمره عاشقان اولور چتر و علمی  
انوار عرفان اولور تاج و تختی غبار آستان اولور  
فر و شوکتی پرتو ایمان اولور

MJT.074

**AB10874***Date: 1909-Nov-14 or <*

O Lord! Forgive the transgressions of these souls and conceal the sins of these lowly ones. Thou art aware, Thou art knowing, Thou art informed, Thou art cognizant. We are sinners, we are transgressors, we are heedless, we are negligent. Thou art the Forgiver, Thou art the Pardoner, Thou art the Magnanimous One, Thou art the All-Merciful. Verily, Thou art the Ever-Forgiving, the Concealer of faults.

ADMS#205

ای پرورگار خطیئات این نفوس را عفو کن و  
سینئات این ذلیلانرا ستر نما تو واقفی تو عالمی تو  
مطلعی تو آگاهی ما گنه کاریم ما خطا کاریم ما  
غافلیم ما ذاهلیم تو عفوئی تو غفوری تو بزرگواری  
تو آمرزگاری انک انت التواب الستار

INBA75:033, DUR2.067, DUR1.190,  
MJMJ1.048, MMG2#259 p.289, MJH.010b

**AB00060***To: Qabil, Abbas son of Karbala'i Ghulam Ali, in Tihiran**Date: 1909-Nov-17*

- <sup>1</sup> O thou who art steadfast in the Covenant! Thy letter hath been received. Its contents were most strange, for these doubts are not newly circulated. For successive ages and centuries such murmurings have been raised in Europe, and likewise in ancient

<sup>1</sup> ای ثابت بر پیمان نامه شما رسید مضمون بسیار  
عجیب زیرا این شبهات تازه اشتها نیافته قرون  
و اعصار متوالیه است که در اروپا این زمزمه  
بلند است و همچنین در قرون اولی در آسیا

times they spread throughout Asia. However, in every age the penetrating power of the Word of God hath demolished the foundation of such doubts, and the manifest light hath shone forth like unto the sun. For the proofs and arguments of these foolish ones are flimsier than a spider's web, and their extreme weakness and frailty are evident.

- 2 Although the heedless ones of Persia desire to follow the materialists of the West and wish to imitate the naturalists of Europe, they are unaware of their principles and foundations, and are ignorant of their proofs, arguments, subjects and predicates. The Europeans are investigators in natural philosophy according to their own thoughts and opinions, while the Persian naturalists are mere imitators. Therefore, discussion and discourse with Westerners on this matter is easy, for they speak with rules and proofs, and one can respond accordingly. But discourse with these Persian imitators is most difficult, for what they say is mere assertion, without proof or evidence.

- 3 For instance, the matter of elements is not as the Persians describe it. The natural philosophers arrange this matter thus, and upon this foundation establish all natural questions, for this is the fundamental principle of their school—their other questions are entirely derivative—and it is this: In existence there are simple elements, each being a single particle that cannot be divided or separated. All beings are combinations of these individual elements - that is, they are composed of diverse parts. They liken the simple elements to letters which cannot be divided. For example, "A" is singular and cannot be divided. But other beings are like words composed of multiple letters - words that can be divided and separated.

- 4 In brief, they say that when thou observest all beings, it is clear and evident that these simple elements are dissolved and combined in infinite forms, and each combination constitutes one of the existing beings. When this combination is dissolved, relative and attributive non-existence occurs, for they consider absolute non-existence impossible. For example, they say that particles combine and from that combination man comes into being. When this combination is dissolved, the human form disappears, but those original particles and individual elements remain intact. Thus, the existence of beings is through combination, and the dissolution of existents is through separation, and this combination and separation is successive, continuous

انتشار داشت ولی در هر عهد قوه نافذه کلمه الله بنیان این شبهات برانداخت و نور مبین مانند آفتاب اشراق نمود چه که ادله و براهین این یخزدان اوهن از بیت عنکبوت و در نهایت سستی و ضعف مشهود

- 2 هر چند غافلان ایران متابعت مادیون فرنگیان خواهند و پیروی طبیعیون اروپا تقلید آرزو دارند ولی از قواعد و اصول آنان بیخبرند و از ادله و حجج و موضوع و محمول ایشان بی اطلاع اروپائیان در مذهب طبیعی بحسب فکر و آرای خویش محققند ولی طبیعیون ایران مقلد لهذا با فرنگیان در این مسئله مباحثه و بیان آسان زیرا بقاعده و دلیل صحبت میدارند و انسان بقاعده جواب میدهد ولی با این مقلدان ایران بسیار مکالمه مشکل است زیرا آنچه میگویند صرف مدعاست نه دلیل و نه برهان

- 3 مثلاً مسئله عناصر پنجمین است که ایرانیان میگویند علمای طبیعیون این مسئله را چنین ترتیب میدهند و بر این اساس جمیع مسائل طبیعی را تأسیس مینمایند زیرا این اصل مذهب آنان است و مسائل دیگر بتامها فروع و آن اینست که در عالم وجود عناصر بسیطه هر یک جزء واحد است و قابل تجزّی و تفصیل نیست و جمیع کائنات ترکیب این عناصر مفرد یعنی مرکب از اجزاء متنوعه اند یعنی عناصر بسیطه را تشبیه بحروف نمایند و حروف تجزّی نشود مثلاً الف مفرد است این را از هم تجزّی نتوان نمود اما کائنات سائر بمنزله کلمه اند که مرکب از حروف متعدده اند کلمه را تفصیل و تجزّی نتوان نمود

- 4 باری گویند که چون در جمیع موجودات ملاحظه نمائی واضح و مشهود است که این عناصر بسیطه بصور نامتناهیة منحلّ و ترکیب شده است و هر ترکیبی کائی از کائنات موجوده و چون این ترکیب تحلیل گردد عدم نسبی و اضافی تحقق یابد زیرا عدم محض را مستحیل و محال دانند مثلاً گویند اجزائی ترکیب شده است و از آن ترکیب انسان تحقق یافته چون این ترکیب تحلیل گردد این هیكل بشری از میان برود ولی آن اجزاء اصلیه و عناصر فردیه باقی و برقرار است پس تحقق کائنات از

and uninterrupted. In this case, what need is there for an All-Powerful Creator?

- 5 This is the essence of their proof, and in their estimation, their evidence is clear and manifest. When discussing this matter, they establish this premise. Since this matter is based on rules and principles, the answer is therefore easy, and the falsity of this proposition can be demonstrated with utmost brevity. Indeed, this matter was repeatedly discussed with philosophers of Europe and America, and they were satisfied and convinced by a few words.
- 6 In answer, it can be said that existence and the cause of life of all created things belongs to one of the three types of composition: For composition is of three kinds: Either accidental, or an essential requirement, or volitional, that is, subject to the Divine Will. If we say the composition of created things is accidental, this would necessitate an effect without a cause, and it is impossible and inconceivable that an effect should exist without a cause. The falsity of this proposition is self-evident. And if this composition is an essential requirement, in this case decomposition would be impossible and inconceivable, and eternal existence and perpetuity would be essential requirements thereof, which is not the case. So what remains is volitional composition, meaning by the will of the Ever-Living Ancient One. This is the truth, and what is beyond truth but manifest error? And in this connection, in the questions and answers of Miss Barney, there is a detailed discussion of this matter.
- 7 As to the difference between souls and their degrees of lowliness and loftiness, inferiority and superiority, know that philosophers are divided into two groups on this matter. One group maintains that this superiority and excellence and difference between people exists in the original creation and, in their terminology, stems from the requirements of the natural world. They say that the difference between species is clearly natural - for example, the difference and distinction between types of trees is natural, and animals likewise possess natural differences. Even in the mineral kingdom there are natural differences: one is a mine of ordinary stone while another yields brilliant and colorful rubies; one produces pearls while another yields mere pottery.
- 8 The other group of ancient philosophers holds that the difference between people and the distinction in minds and talents comes from education, for a crooked branch becomes straight through training, a fruitless wild tree becomes cultivated

ترکیب است و تشّت موجودات از تحلیل و این ترکیب و تحلیل متتابع و مترادف و مستمر در این صورت چه احتیاج بحیّ قدیر

5 این خلاصه برهان آنان و دلیلشان بر عیانشان واضح و عیان در وقت بحث این مسئله را تأسیس نمایند چون این مسئله مبنی بر قواعد و اصول است لهذا جواب آسان و بکمال اختصار بیان بطلان این قضیه میتوان نمود چنانچه با فلاسفه اروپا و امریکا بتکرار این مسئله در میان آمد و بچند کلمه جواب قناعت نمودند و تسلیم کردند

6 در جواب گفته شد که این ترکیب که اساس وجود و سبب حیات کائنات است از اقسام ثلاثه ترکیب کدام یک است زیرا ترکیب سه قسم است یا تصادفی است یا لزوم ذاتی و یا ارادی یعنی تحت اراده الهیه اگر بگوئیم ترکیب کائنات تصادفی است معلول بی علت لازم آید و این ممتنع و محال است که معلول بی علت تحقق یابد بطلان این قضیه بدیهی است و اگر این ترکیب لزوم ذاتی است در این صورت تحلیل ممتنع و مستحیل ابدیت و سرمدیت از لوازم ذاتیه آن این هم که نیست پس چه ماند ترکیب ارادی یعنی باراده حیّ قدیم هذا هو الحق و ما بعد الحق الا الضلال المبین و در این مورد در سؤال و جواب مس بارنی بحثی دقیق در این قضیه گردیده

7 و اما تفاوت بین نفوس و پستی و بلندی و برتری و بهتری بدان که فلاسفه در این مسئله بر دو قسمند قسمی بر آنند که این بهتری و برتری و تفاوت بین بشر در اصل خلقت است و باصطلاح آنها از مقتضای عالم طبیعت است و گویند که تفاوت بین نوع واضح است که طبیعی است مثلاً نوع اشجار تفاوت و امتیازشان طبیعی است و حیوان نیز تفاوت طبیعی را دارد حتی در جماد نیز تفاوت طبیعی است یکی معدن سنگ است و دیگری معدن لعل پر آب و رنگ یکی صدف است و دیگری خزف

8 و قسم دیگر از فلاسفه قدما بر آنند که تفاوت بین بشر و امتیاز عقول و هنر از تربیت است زیرا شاخ کج بر تربیت راست گردد و درخت

through grafting and bears fruit, perhaps changing from bitter to sweet, its small fruit becoming large and gaining taste and sweetness. Their greatest proof is that the Africans are altogether savage and ignorant while the Americans are altogether knowledgeable and intelligent, and it is clear that the difference between these two groups is based on experience and education. This is the view of the philosophers and sages.

بی‌ثمر بیابانی بستانی شود و پیوند گردد و بارور شود و شاید تلخ است شیرین شود میوه‌اش صغیر است کبیر گردد و لذت و حلاوت یابد و برهان اعظم‌شان این است که زنگیان افریک قاطبه وحشی و نادانند و متمدنان امریک قاطبه دانا و هوشمند و این واضح است که تفاوت این دو فرقه مبنی بر تجربه و بتربیت است این قول فلاسفه و حکماست

- 9 But the Prophets maintain that differences in original nature are certain and evident, and "We have made some of you excel others" is a decisive and known truth. Surely human souls differ in their original nature. If several children from the same father and mother are raised in the same school with the same teaching, the same education and the same food and nourishment, some will reach the highest levels of knowledge and understanding, some will be average, and some will learn nothing at all. Thus it becomes clear that differences between people stem from differences in ranks and creation.

9 ولی انبیاء بر آنند که در اصل فطرت تفاوت مسلم است و مبرهن و فضیلتنا بعضکم علی بعض قضیه‌ئی محتوم و معلوم البتّه نفوس بشر در اصل فطرت مختلفند اگر اطفالی معدود از یک پدر و یک مادر در مکتب واحد بتعلیم واحد و بتربیت واحده و به غذا و طعام واحد پرورش یابند بعضی بنهایت علم و درایت رسند و بعضی متوسط باشند و بعضی بهیچ وجه تعلیم نگیرند پس معلوم شد که تفاوت در بین بشر از تفاوت مراتب و خلقت است

- 10 Likewise, they consider education and training to have a mighty and established influence. For example, if a child is deprived of schooling, he will certainly remain ignorant and unlearned, his knowledge limited to his own discoveries. But when he studies sciences and knowledge with a learned teacher, he becomes informed of the discoveries of thousands of souls. Thus education becomes the cause of guidance for the misguided and sight for the blind; it makes the ignorant wise and the worthless noble; it makes the mute speak and the false dawn become the true dawn; it makes a tiny seed become a lofty palm tree and a runaway slave become a triumphant king.

10 و همچنین تعلیم و تربیت را نیز تأثیری عظیم مسلم و مقرر دانند مثلاً اگر طفل از دبستان محروم ماند البتّه جاهل و نادان ماند و معلوماتش محصور در اکتشافات خویش باشد و چون نزد ادیب دانا تحصیل علوم و معارف نماید بر اکتشافات هزاران نفوس از بشر اطلاع یابد پس تعلیم اهل ضلالت را سبب هدایت شود و کوران را علت یینائی گردد پیخردان را دانا کند بیحاصلان را سبب بزرگواری شود انسان ابکم را ناطق کند و جفر کاذب را صبح صادق نماید دانه صغیر را نخل باسق نماید و عبد آبق را ملوک فائق فرماید

- 11 Therefore education surely has an influence, and it is in view of this wisdom that the Manifestations of the invisible Unity and Dawning-places of divine mercy are sent in the human world, so that They may educate humanity through holy breaths and make the suckling babe a mature man, make those deprived of the earthly realm intimate with the divine realm, and give a portion and share to those without portion. O thou who art firm in the Covenant! Request from Tehran the treatise of Mr. Barney that was published in Europe. Detailed correspondence has taken place regarding this question and the doubts of Darwin, the English philosopher who is the leader of European naturalists.

11 لهذا البتّه تربیت تأثیر دارد و نظر باین حکمت است که مظاهر غیب احدیت و مطالع رحمانیت در عالم بشریّه مبعوث گردند تا نوع انسان را بنفحات قدس تربیت نمایند و طفل رضیع را رجل رشید کنند محرومان ناسوت را محرمان لاهوت گردانند و بی‌نصیبان را بهره و نصیب دهد ای ثابت بر پیمان رساله ترتیب مس بارنی را که در اروپا طبع شده است از طهران بطلبید در این مسئله و شبهات دروین فیلسوف انگلیس که مقتدای طبیعیون اروپاست مفصل مخاطباتی شده است

- 12 As for the statement you had written that they consider the tangible elements to be the creator and generator of existing things, then in this case the elements which are creator and generator must each be gods, for creation is an attribute of God. Thus the naturalists of Iran believe in gods, but in infinite multiple deities. Observe how confused this statement is. But the original naturalists of Europe do not say this - they hold that simple elements combine in infinite forms and each form becomes one of the beings, and when it decomposes that being finds relative non-existence.
- 12 اما عبارتی که مرقوم فرموده بودید عناصر محسوسه را موجد و مولد اشیای موجوده دانند پس در این صورت عناصر که موجد و مولدند هر یک از الهه هستند چه که ایجاد صفت الهه است در این صورت طبعیون ایران معتقد بالهه هستند ولی الهه متعده غیر متناهیة ملاحظه نمائید که بیان چگونگی مشوش است ولی طبعیون اصليون اروپا چنین نگویند برآند که عناصر بسیطه بصورت نامتناهیة ترکیب گردد و هر صورتی کائناتی از کائنات شود و چون تحلیل یابد آن کائن عدم اضافی یابد
- 13 As for the other issues you had discussed and quoted from the naturalists, that the most perfect individual in the human species possesses infinite perfections and through the intensity of intelligence and sagacity uncovers the mysteries of creation and gives news of a thousand years hence - this is like scattering seeds to trap innocent birds. Their purpose is that through these means they may at first converse, associate and be intimate with the believers in God until gradually they turn them away from the straight path.
- 13 و اما مسائل دیگر که بحث و نقل از طبعیون نموده بودید که فرد اکمل در نوع بشر دارای کالات نامتناهیة است و از شدت ذکا [و] فطانت کشف اسرار کائنات نماید و از هزار سال بعد خبر دهد این مانند دانه افشانی است که مرغان معصوم را شکار کنند و مقصدشان اینست که باین وسائل در بدایت با متدینین بالله محاوره و مجالست و مؤانست نمایند تا کم کم از صراط مستقیم منحرف کنند
- 14 O loved ones of God! Each one of you must acquire such mastery in these matters that through the power of proof of the Prophets and Messengers of God you may silence the ignorant and the newly initiated. For the divine Prophets are the holy souls of the human world, while those beneath them are captive to and enchanted by nature and the satanic self. Assuredly the Manifestations of the All-Merciful shall triumph over bestial forms. The warnings of the Blessed Beauty to the kings of the earth are utterly clear, without interpretation, and need no explanation. The Tablets to the Kings are sufficient and complete proof of the divine supernatural power. Study the Tablets to the Kings, consider carefully the severe addresses and observe the mighty warnings. Ponder the address "O Spot that art situate between the two seas", and also briefly note the address to Tehran, and review the address to the banks of the Rhine, and compare them with the events that occurred - how all these warnings were fulfilled in a brief period. Is it possible through natural intelligence and sagacity to uncover such momentous events in such a short time one after another, and can the occurrence of these events in so few days be imagined? No, by God! Unless it be realized through the power of the Almighty Sovereign and carried out through His penetrating Word, and foretold in advance. Time does not permit,
- 14 ای احبابی الهی باید هر یک در این مسائل چنان ملکه حاصل کنید که بقوه برهان انبیا و رسل الهی نادانان و نوهوسان را لسان قطع نمائید زیرا انبیای الهی نفوس مقدسه عالم انسانی و اما مادون ایشان اسیر و مفتون طبیعت و شیطان نفسانی البتة مظاهر رحمانی غالب بر تمائیل حیوانی گردد و اندازات جمال مبارک بملوک ارض بنهایت صراحت بدون تأویل است و احتیاج تفسیر ندارد در اثبات قوه قدسیه ما وراء الطبیعه برهان کافی وافی است سور ملوک را مطالعه نمائید و خطابه های شدید را دقت کنید و اندازات عظیمه را ملاحظه نمائید و خطاب یا ایها النقطه الواقعة بین البحرین را تمعن فرمائید و خطاب به طهران را نیز اندک ملاحظه کنید و خطاب بسواحل نهر رین را از نظر بگذرانید و تطبیق بوقوعات حاصله کنید که جمیع این اندازات در مدتی قلیله تحقق یافت آیا بادراک بذکاء طبعی کشف این وقوعات مهمه در اندک زمان پیاپی ممکن است و تحقیق این وقوعات در ایام قلیله تصور میشود لا والله مگر آنکه بقوه ملیک مقتدر تحقیق یابد و بکلمه نافذہ اش مجری کند و از پیش خبر دهد فرصتی

otherwise I would write more extensively. And upon you be the Most Glorious Glory.

نیست و آلا از این مفصلتر مرقوم میشد و علیک  
البهاء الأبهی

COC#0587x, KSHK#30

BRL\_DAK#0659, MKT1.374, MKT9.077,  
MNMK#145 p.265, AKHA\_105BE #11  
p.02, PYM.305, MJTB.032, VAA.082-086,  
MJDF.040

## AB04047

*To: Alma Knobloch, in Stuttgart*

*Date: 1909-Nov-17*

O cherished maidservant of God! Your letter arrived and its contents brought joy.

Thou hadst written concerning the growth in stature of the Cause of God in thy country. There is no doubt that the Faith of God will progress from day to day in that land, for it will be aided by the strengthening power of the Holy Spirit and the confirmation of the Word of God. Nor is there any doubt that members of the Christian clergy will rise up against it in implacable hostility, wishing to injure and oppress you, and seeking to assail you with doubts; for the spread of the Cause of God will lead to the waning of their fortunes—as the fortunes of the Pharisees had waned before them—and entail the loss of the dignity and standing that they now enjoy amongst men.

Reflect upon the time of Jesus and the deeds wrought by the Jewish divines and Pharisees. Such deeds will, in this day, be repeated at the hands of these Christian clergymen. Be not perturbed, however; be firm and constant, for it is certain that a company of souls shall, with infinite love, arise to enter into the Kingdom of God. These souls shall recompense you for the vexations, the humiliations, and disdain to which you are subjected by the clergy: to the injuries inflicted by these latter they shall respond with acts of kindness, until eventually, as the experience of former times hath shown, the children of the Kingdom shall gain the ascendancy, and victory shall be theirs. Rest ye confident of this.

You had requested a letter for Dr. Richard Benerly - it was written and sent.

BRL\_CRISIS#50x, COC#0307, BBBD.629

**AB06681***To: Abbas Qabil, in Abadih**Date: 1909-Nov-17*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 The day before yesterday a response was written to your first letter, and today a brief response is being written to your second letter as well. Husaynquli's book was reviewed three years ago. The honored Abu'l-Fadl is engaged in responding to those books and a response is being written. You should properly record in the margins his additions, alterations, sophistry and injustices, and explain these to the seeking souls in that region. 2 پرروز نامه اول را جواب مرقوم شد و اليوم نامه ثانی را نیز مختصراً جواب مرقوم میشود کتاب حسینقلی سه سال پیش ملاحظه گردید جناب ابوالفضائل مشغول باجوبه آن کتب هستند و جواب مرقوم میشود شما در حواشی آن الحاقات و تحریفات و مغالطات و اجحافات او را درست مرقوم نمائید و بنفوس طالبه در آسمان بیان کنید و
- 3 Gird up the loins of endeavor so that souls may be saved from these ill-omened delusions and at least not deny what is evident to the senses. Verily thou canst not guide whom thou lovest, but God guideth whom He willeth. 3 کمر همت بر بندید تا نفوس از این اوهام منحوس نجات یابند اقلاً امر محسوس را انکار ننمایند آنک لا تهدي من احببت ولكن الله يهدي من يشاء
- 4 Praise be to God that the people of corruption are always disappointed and at a loss, while the well-wishers among the people of God are ever victorious and triumphant. And upon thee be the Most Glorious Glory. 4 الحمد لله اهل فساد همیشه خائب و خاسر و خیرخواهان اهل الله همواره مظفر و منتصرند و عليك البهاء الأبهى

MMK6#372

**AB04263***To: Louise Waite, in Washington, DC**Date: 1909-Nov-18*

O thou daughter of the Kingdom!

Thy letter was received. Although the dove and the nightingale, both of them, are two sweet singing birds, yet in the East, especially in Persia, they call the nightingale a sweet singing bird, and in natural singing they prefer it to all other birds.

I call thee "A Sweet Singing Bird", so that, in the Rose-Garden of Significances, thou mayest raise the harmony and the melody of Truth, that the birds of the Kingdom may soar upward

and become the means of kindness and union between different communities and nations.

The attraction that thou hast in thy heart is through the power of the Magnet of the Love of God; that is, thou hast become the wooer of the Heavenly Beloved and surrendered thy heart to the Beauty of Abha. Praise be to God, that thou art delivered from attachment to this terrestrial world and attached thy spirit to the Realm of the Kingdom.

Exercise the utmost kindness on my behalf toward Mr. Windust. I ask God that the Choral Club may become assisted to the guidance of the people, the love of the human kind and the attraction of the hearts.

O thou maidservant of God! By the expression of Dove and Nightingale the same meaning is intended; because both of them are endowed with sweet melody and song.

Upon thee be Baha el Abha.

(Signed) ABDUL BAH ABBAS

PN\_1909E p118, BLO\_PT#052.08

## AB12106

*To: Maji wife of Abdu'l-Badi*

*Date: 1909-Nov-19*

- 1 O thou who art drawn near to the Divine Threshold! Good fortune and felicity made thee a recipient of divine bounties and illumined and enlightened thee with the light of guidance. This is through the grace of the Lord, for faith and assurance pertain to grace, not justice. "He guideth whom He willeth unto the straight path."
- 2 And praise be to God, thou wert also confirmed in service to the Cause and desired that thy home become a Mashriqu'l-Adhkar, a center of mysteries, and a dawning-place of lights. Praise be to God, it became so, and this is through the grace of thy Lord, the Merciful, the Compassionate.
- 3 And upon thee be the Most Glorious Glory.

1 ای مقربۀ درگاه کبریا فرخنده طالعی و خوش بختی ترا مظهر مواهب الهی کرد و بنور هدایت روشن و منور نمود این از فضل پروردگار است زیرا ایمان و ایقان متعلق بفضیل است نه عدل یهدی من یشاء الی صراط مستقیم

2 و الحمد لله بخدمت امر نیز موفق شدی و خانه خویش را آرزو داشتی که مشرق الأذکار گردد و مرکز اسرار شود و مطلع انوار گردد الحمد لله چنین شد و هذا من فضل ربك الرحمن الرحيم

3 و علیک البهاء الأبهی

BRL\_DAK#0497

## AB03421

To: Beckett, Frank B et al., in Los Angeles

Date: 1909-Nov-20

- 1 I ye two blessed souls! The Sun of Truth dawned from the morn of Oneness with the utmost effulgence, bestowing upon all regions the rays of the bounties of the Merciful, but a thousand times, alas! that the eyes are blind, the ears deaf, and the spirits beclouded. The sun is in infinite splendor, yet they are crying out, "Where is the Light?" The confirmations of the Holy Spirit have moved and accelerated the universe, yet they say, "Where are the signs?" The fragrances of the Paradise of Abha have perfumed the east and the West, yet they lament, "Where are the fragrances of the roses?"
- 2 The season in this, that the unseeing eye is deprived of sight, the man afflicted with cold cannot smell the fragrances, and the unfortunate soul is bereft of the favors of the Beauty of Abha. Thank ye God that you he have heard the call of the Almighty, beheld the effulgences of the Sun of Truth, inhaled the sweet fragrances of the Paradise of Abha, attained to that which was the utmost hope of the sanctified souls, shone forth from the horizon of the love of God, and tasted the sweetness of the knowledge of God.
- 3 Now is the time that ye be engaged with the utmost power in the service of the world of man, enter under the shade of the Ensign of Universal Peace, raise the voice of the unity of the human kind, illumine the darkened souls, awaken those who are asleep, make mindful those who are negligent, bestow a share on the portionless ones, and make confidantes of the mysteries of the Kingdom those who are deprived.
- 4 Upon ye be Baha-el-Abha.
- ای دو نفس مبارک آفتاب حقیقت در نهایت اشراق از فجر احدیت طلوع نمود و پرتو فیوضات رحمانیه بر آفاق افشاند ولی افسوس که دیده‌ها کور و گوشها محروم و جانها مهجورند شمس در نهایت اشراق فریاد برآرند که این الانوار تأییدات روح القدس جهانرا بجرکت آورده صیحه زنند که این الآثار نفحات جنت ابهی شرق و غرب را معطر نموده ناله برآورند که این رواج الأزهار
- 2 و سبب این آنست که چشم ناینا از مشاهده ممنوع و مزکوم از رایحه مشموم محروم و انسان منحوس از الطاف جمال ابهی مأیوس شما شکر نمائید که الحمد لله ندای الهی شنیدید و پرتو شمس حقیقت دیدید و رایحه طیبیه جنت ابهی استشمام نمودید و بآنچه نهایت آمال نفوس مقدسه بود رسیدید و از افق محبت الله درخشیدید و شهد معرفت الله چشیدید
- 3 حال وقت آنست که بکمال قوت بخدمت عالم انسانی پردازید در ظل رایت صلح عمومی درآید و ندا بوحدت عالم انسانی بلند کنید و قلوب ظلمانی را نورانی فرمائید خفتگان بیدار کنید غافلان هوشیار نمائید بی نصیبانرا نصیب بخشید و محرومانرا محرم اسرار ملکوت نمائید
- 4 و علیکم البهاء الأبهی

KHAZ.i005

**AB04067***To: Angeline Haste, in San Francisco**Date: 1909-Nov-20*

O seeker of truth! Since from the beginning of life you were a seeker of truth and searched with heart and soul, therefore the protection of divine favor reached you and the light of guidance shone forth until that which was your ultimate desire was attained. Be assured that if you act according to the teachings of Baha'u'llah and carry out the divine counsels and are raised up with heavenly characteristics, you will become a physician of body and soul and heal both physical and spiritual diseases.

O cherished handmaid of God! Those two stars which you observed were a wondrous sign, for they were above the Michigan River and now it is the site of the Mashriqu'l-Adhkar. This vision was a spiritual revelation and those two stars were two heavenly luminaries of the divine realm that appeared before you and indicated that the Baha'i star would rise above the Michigan River and illuminate the surroundings, meaning that the power of the Word of God would penetrate and illumine those regions with the lights of the Kingdom.

I hope that a day will come when you will be honored to visit the Holy Shrine. And upon you be the Most Glorious Glory.

SW\_v11#01 p.014

**AB01904***To: Anvari Yazdi, Siyyid Mihdi son of Muhammad Baqir Yazdi, in Nayriz**Date: 1909-Nov-26*

- <sup>1</sup> O servant of the Abha Beauty! Truly in the past year the loved ones of Nayriz drank a brimming cup from the wine of tribulation, and because of this they became very precious in the sight of 'Abdu'l-Baha. The ordeal was severe and that hostile people became the heirs of Yazid. Again they arranged a Karbila, but praise be to God, those trials and tribulations became the cause of glory and nobility.

<sup>1</sup> ای بندهء جمال ابهی فی الحقیقه در سنهء ماضیه  
احبابی نیریز از صهبای بلا جام لبریز نوشیدند  
و از اینجهت در نزد عبدالبهاء بسیار عزیز شدند  
صدمه شدید بود و قوم عنید وراث یزید گشتند  
باز کربلائی آراستند ولی الحمد لله آن مصائب و  
بلا سبب عزّت و بزرگواری گردید

<sup>2</sup> ملاحظه کنید که در یوم عاشورا هرچند شهدای  
کربلا بنهایت ذلّت و ابتلا مبتلا شدند ولی آن

- 2 Consider that on the Day of 'Ashura, although the martyrs of Karbila were afflicted with the utmost degradation and tribulation, that degradation was eternal glory, that tribulation was the essence of divine bestowal, and that martyrdom was the supreme gift. Conversely, consider the condition of the abominable Yazid and the hostile Walid - although outwardly they spent a few days in glory, great degradation followed and supreme retribution pursued them.
- 3 Therefore the loved ones of God, in times of tribulation, must offer thanks that they have been made the recipients of such bounty. Days pass, but there is a difference between one who arranges the feast of carnal desires, procures physical pleasures, and engages in revelry and merriment - all of which end in regret - and one who arranges the gathering of divine intimacy, finds repose in holy fragrances, prepares the festival of supreme martyrdom, drinks the cup of tribulation in the path of God, and shines so brilliantly from the horizon of sanctity as to illuminate centuries and cycles, attaining eternal glory and everlasting life. See how far the path differs from here to there!
- 4 You have asked to be protected from tests. Truly one must supplicate the Court of Oneness with the utmost lowliness and lamentation, seeking preservation and protection, for the test is severe and the tempestuous winds of trial are at their most intense. It is hoped that like firmly-rooted mountains you will remain steadfast and unwavering, and with perfect constancy and firmness resist the storm of tests.
- 5 And upon you be the Most Glorious Glory!

ذلت عزّت ابدیه بود و آن بلا جوهر عطا و آن شهادت موهبت کبری برعکس حالت یزید پلید و ولید عنید ملاحظه نمائید هرچند بظاهر ایام معدودی بعزّت گذراندند ولی ذلت کبری در عقب داشت و این نعمت عظمی در پی

3 پس احبّای الهی در مورد بلا باید شکرانه نمایند که مشمول چنین عطا گشتند ایام میگذرد ولی فرق است اینکه انسان بزم شهوات نفسانیه بیاراید و لذائذ جسمانیّه فراهم آرد و به عیش و عشرت پردازد و عاقبت جمیع حسرت گردد یا آنکه محفل انس بیاراید و بنفحات قدس پیاساید و جشن شهادت کبری ترتیب دهد و کأس بلا در سبیل خدا نوشد و چنان از افق تقدیس بدرخشد که بر اعصار و قرون بتابد و عزّت ابدیه و حیات سرمدیه یابد بین تفاوت ره از کجاست تا بکجا

4 رجای حفظ از امتحان دارید فی الحقیقه باید که بنهایت عجز و زاری از درگاه احدیه طلب صون و حمایت نمود زیرا امتحان شدید است و افتتان قواصف و عواصف در نهایت تشدید امید چنین است که مانند جبال راسیه ثابت و مستقیم مانی و بنهایت متانت و ثبوت مقاومت طوفان امتحان نمائی

5 و علیک البهاء الأبهی

MSHR2.209

## AB04126

To: Mashhadi Ali et al., in Tihiran

Date: 1909-Nov-26

- 1 O ye spiritual friends! Man, in body, is a living being, endowed with motion; but through soul and conscience he becometh radiant and resplendent.
- 2 The people of the world, however, are for the most part but moving animals, possessed of life yet deprived of heavenly victory, save that soul which attaineth unto the Beloved, and

1 ای یاران روحانی انسان بتن ذی روح است جنبنده و به جان و وجدان تابنده و درخشنده

2 اما جهانیان عموم حیوان متحرکند و ذی روح بی فوج مگر جانی که بجانان رسد و وجدانی که پرتو مهر تابان گیرد انسان زمینی آسمانی شود و

that conscience which receiveth the rays of the shining Sun of love. Then doth earthly man become heavenly, and the mortal one divine; the satanic is transformed into the merciful, the darksome into the luminous. The stranger becometh a friend, the alien groweth intimate, and he pierceth the mysteries of the Abha Kingdom. Through the power of love for the Abha Beauty he becometh the knower of the guarded mystery and the hidden secret. Not for a moment doth he rest, nor doth he defile himself with the adornments of this fleeting world. Nowhere doth he abide save in the lane of the Friend, and with naught doth he deck himself save the bounties of the Blessed Beauty. This, then, is true advancement, even as it ought to be and befitteth.

- 3 I cherish the hope that ye may become true Baha'is, and with utmost sincerity tread the path of God, so that from your conduct, your character, and your exertions there may be inhaled the sweet fragrance of love for the Abha Beauty, my spirit be a sacrifice for His loved ones. And upon you be the glory of glories.

شخص ناسوتی لاهوتی گردد شیطانی رحمانی شود  
ظلمانی نورانی گردد اغیار یار شود پیگانه آشنا  
گردد و باسرار ملکوت ابهی پی برد و بقوه عشق  
جمال ابهی آگاه رمز مصون و سر مکنون شود  
دمی نیاساید و خویش را بالایش فانی نیالاید  
و بجز در کوی دوست نیاساید خویشتن را جز  
بمواهب جمال مبارک نیاراید پس ترقی حقیقی را  
آنچه باید و شاید اینست

3 امیدوارم که بهائی حقیقی گردید و بنهایت  
خلوص در سبیل الهی سلوک نمائید تا از روش  
و منش و کوشش شما رایحه طیبه محبت  
جمال ابهی روحی لأحبائه الفداء استشمام گردد  
و علیکم البهاء الأبهی

MMK2#120 p.092

## AB08729

To: *Binish Haqju*

Date: 1909-Nov-26

- 1 O true friend! Your letter was received and its purpose became evident. You seek a new victory and triumph and desire increased aid and bounty. It is as was written. God willing, victory will lead to victory in the Kingdom and you will be triumphant in attaining your hopes and desires.
- 2 True victory is this: that a person achieves triumph over their highest aspirations, and the ultimate desire of a wise soul is to shine forth in the Abha Kingdom and attain eternal victory and triumph.
- 3 And upon you be the Most Glorious Glory.

1 ای دوست حقیقی نامه تو رسید و مقصود پدید  
گردید فتح و نصرت جدید میطلبی و بر عون و  
عنایت مزید می جوئی همانست که مرقوم گردید  
انشاءالله نصر بملکوت نصر پی برد و به آمال و  
آرزو مظفر شود

2 نصرت حقیقی اینست که انسان ظفر بر اعظم  
آمال یابد و نهایت آرزوی جان شخص دانا آنست  
که در ملکوت ابهی چهره برافروزد و فتح و  
نصرت ابدی خواهد

3 و علیک البهاء الأبهی

INBA84:512a

**AB08621***To: Kaykhusru Khudarahm et al.**Date: 1909-Nov-26*

- 1 Prayer seeking forgiveness for Aqa Mihraban Khudarahm, upon him be the Glory of God, the Most Glorious: 1 مناجات طلب مغفرت بجهت آقا مهربان خدارحم علیه بهاء الله الاهی
- 2 O Forgiving Lord! Forgive the sins of Thy faithful servant Khudarahm, conceal his errors, bestow Thy gifts, cleanse him from the defilement of disobedience, and admit him into the luminous realm. O Lord! Though we are sinners and confess our sins, we are worthy of the forgiveness of the Lord. O Forgiving One! Thou art the Bestower and the Kind, the Brilliant and the Radiant One. Make worthy Thy freely-given grace and bounty. Thou art the Forgiver, the Merciful One. 2 ای پروردگار آمرزگار بنده وفادار خدارحم را نگاه بیامرز خطا پیوش عطا بخش از آلودگی عصیان پاک کن و بجهان تابناک درآر ای خداوند هرچند گنه کاریم و معترف گناه سزاوار عفو پروردگار ای آمرزگار بخشنده و مهربانی و درخشنده و تابانی فضل و بخشش رایگان شایان فرما تویی آمرزنده و مهربان

YARP2.577 p.409

**AB02362***To: Mir Aqa Miyaniji, in Tabriz**Date: 1909-Nov-27*

- 1 O thou who art firm in the Covenant! Jinab-i-Haydar-Qabli-‘Ali Isku’i has, in his letter, made an intercession and beseeched Aqa Siyyid Asadu’llah that ‘Abdu’l-Baha, despite having no time or respite, should write a letter to you. This intercession had a swift effect - I set aside all affairs to write this letter, so that you may know that this servant’s heart and soul overflow like a full cup with love for the friends, especially for that essence of the righteous ones. 1 ای ثابت بر پیمان جناب حیدر قبل علی اسکوئی در نامه خویش بشفاعت زبان گشوده و از جناب آقا سید اسدالله رجا نموده که عبدالهء باوجود عدم فرصت و مهلت نامهئی بشما تحریر نماید این شفاعت تأثیر سریع بخشید جمیع امور را گذاشته بنگارش این نامه پرداختم تا بدانی که دل و جان این عبد بجهت یاران چون جام سرشار است علی الخصوص بآن
- 2 In brief: today is a blessed day, for the favors of the Abha Beauty, like a flowing flood and charging army, are advancing from all directions. He has so commanded and educated His friends that every stranger has become familiar and every outsider has become a friend. He has opened the gates of supreme mercy to the face of all humanity and placed a crown of supreme bounty upon the heads of His loved ones. He has bestowed upon the drop the decree of the sea, and made the blade of grass a fruitful tree. He has honored the lowly in His 2 خلاصهء ابرار مختصر اینست امروز روز مبارک است زیرا الطاف جمال ابهی مانند سیل سائل و جیش سائل از جمیع جهات مهاجم است یاران خویش را چنان امر و تربیت فرموده که هر بیگانه خویش گشته و اغیار یار شده ابواب رحمت کبری بر وجه عالمیان گشوده و دوستان را تاجی از موهبت کبری بر سر نهاده قطره را حکم دریا بخشیده و سبزه را شجر باثمر نموده حقیران را در ملکوت خویش عزیز کرده و افتادگان را

Kingdom and granted a heavenly uprising to the fallen. He has guided the poor to an flowing treasure and led the lost to the highway of truth.

- 3 Therefore, in gratitude for these favors, bestowals and aid, we must arise to serve His Cause and act according to His counsels and exhortations, so that the dark world may become illumined and the bath-house may rival the rose garden and meadow. May the light of reality shine so brightly that the world of metaphor becomes forgotten and obsolete. This is the characteristic of the Baha'is and this is the attribute of the godly ones. Convey to each and every one of the friends my utmost longing, kiss their face and hair, and upon thee be the Most Glorious Glory.

قیام ملکوتی بخشیده فقیرانرا بگنج روان دلالت فرموده و گمگشتگانرا بشاهراه حقیقت رسانده

3 پس بشکرانه این الطاف و اعطاف و اسعاف باید بر خدمت امرش قیام نمائیم و بموجب وصایا و نصایحش عمل نمائیم تا جهان تاریک روشن شود و گلخن غبطه گلزار و چمن گردد پرتو حقیقت چنان بتابد که عالم مجاز نسیاً منسیاً شود اینست صفت بهائیان و اینست سمت ربانیان دوستانرا فرداً فرداً از قبل من نهایت اشتیاق ابلاغ دارید و روی و موی ببوسید و علیک البهاء الأبهی

INBA17:087, MKT8.051

## AB09305

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

Date: 1909-Nov-27

- 1 ...Regarding the Land of Ta, whatever glad-tidings have been given shall be realized later.
- 2 As to the River Rhine, although that was an event which occurred in the days of Napoleon III when much blood was shed upon its banks, yet more remains to come.
- 3 And as to the question of the Point between the Two Seas, that which occurred was the shattering of the throne of tyranny, but it has not yet found stability. Pray that order and stability may be established.
- 4 Have the poems of Jinab-i-Mirza Na'im published and circulated among the friends. And upon thee be the Most Glorious Glory!

1 ...در خصوص ارض طا آنچه بشارت شده بعد تحقیق خواهد یافت

2 اما در خصوص نهر رین هرچند آتواقعهئی بود که در ایام ناپلیون ثالث واقع شد و خونهای زیاد در شاطی آن جوی ریخته گشت ولی باز باقی دارد

3 و اما مسئله نقطه واقعه بینالبحرین آنست که واقع شد سریر ظلم در هم شکست ولی هنوز استقرار نیافته است دعا کنید که انتظام و استقرار یابد

4 اشعار جناب میرزا نعیم را طبع نمائید و در میان احببا نشر کنید

AVK4.457ax, AVK4.459.06x, MAS9.040x

## AB04622

To: *Baha'is of Kashan et al., in Qamsar*

Date: 1909-Nov-28

1 ...O ye friends of God! A ray from the Sun of Truth hath shone upon the West, the Occident hath become the Orient, the distant region hath drawn nigh, the remote ones have become intimate, and those deprived have become the confidants of the highest heaven. The destitute have received a portion and share of the divine bounty, and the wanderers have taken refuge in a mighty stronghold. The melody of the Kingdom of Abha is raised in both East and West, and the anthem of "Ya Baha'u'l-Abha" is the song of every wise and mindful one.

2 The world of creation is advancing and the Orb of the horizons is in full splendor. Though the Sun of Truth be hidden behind the clouds of glory, yet its effulgence and rays are continuous and successive. The surface of the earth shall soon become a supreme paradise through divine bestowals, and the dusty realm shall become a mirror of the most exalted heights. The images of the Kingdom shall be reflected in the mirror of the world, and the grace of the Realm of Might shall become manifest and embodied. Therefore, strive ye as much as ye can in this arena and take your portion from this boundless bounty. Praise be to God, ye are the faithful servants of the Beauty of Abha and the sincere bondsmen of the Most Exalted Threshold. And upon you be the most glorious splendor, O loved ones of God!

1 ...ای یاران الهی از شرق شمس حقیقت پرتوی بر غرب زد باختر خاور شد اقلیم بعید قریب گشت دوران نزدیک شدند و محرومان محرم علین گشتند بنصبیان از فیض یزدان بهره و نصیب یافتند و سرگشتگان برکن شدید آمدند آهنگ ملکوت اهی است که در شرق و غرب بلند است و نغمه یا بهاء الاهی است ترانه هر دانا و هوشمند

2 عالم کون در ترقی است و نیر آفاق پرتجلی شمس حقیقت هرچند در سحاب جلال متواری ولی اشراق و انوارش متتابع و متمادی بسیط زمین بفیوضات الهی عنقریب بهشت برین گردد و خطه غبرا آئینه ذروه علیا شود صور ملکوت در مرآت ناسوت جلوه نماید و فیض لاهوت مصور و مجسم گردد پس تا توانید در این میدان جولان نمائید و از این فیض بی پایان بهره و نصیب گیرید الحمد لله بندگان صادق جمال ابهائید و چاکران موافق عتبه علیا و علیکم البهاء الاهی یا احباء الله

MMK3#105 p.071x

## AB05999

To: *Mirza Abdu'l-Karim et al.*

Date: 1909-Nov-28

1 O God, Supporter of the sincere ones to walk upon the straight path and to enter the garden of paradise and to drink from the spring of Tasnim! Assist these souls to walk upon the upright path and make them luminous lamps and heavenly stars and divine beings, and through them spread the holy fragrances

1 اللهم یا مؤید المخلصین علی السلوک علی صراط مستقیم والورود فی جنّة النعم والتّجّرع من عین التّسّیم اید هؤلاء علی السلوک فی المنهج القویم واجعلهم سرجاً نورانیة ونجوماً رحمانیة ونفوساً ربّانیة وانشربهم النّفحات السّبحانیة واهد بهم

and guide the people and awaken them from slumber. Verily Thou art the Strong, the Powerful, the Great.

القوم وايقظهم من النوم أنك انت القوى المقتدر العظيم

- 2 O Lord! These souls give thanks to Thee in hardship and tribulation and bear every affliction and misery and remain patient upon the embers of suffering and do not complain of the arrows of tests. O Lord! Aid them to exalt Thy Word among humanity and assist them with the holy fragrances of Thy sanctity which perfume all regions. Verily Thou art the Mighty, the Powerful, the Guardian, the Self-Subsisting.

2 رَبِّ اِنَّ هٰؤُلَاءِ يَشْكُرُونَكَ فِي الْبُؤْسَاءِ وَالضَّرَاءِ وَيَحْتَمِلُونَ كُلَّ بَلَاءٍ وَشَقَاءٍ وَيَصْبِرُونَ عَلَى جَمْرِ الْغَضَاءِ وَلَا يَشْكُونَ سَهَامَ الْاِبْتِلَاءِ رَبِّ وَقِّهِمْ عَلَى اَعْلَاءِ كَلِمَتِكَ بَيْنَ الْوَرَىٰ وَ اَيِّدْهُمْ بِنَفْحَاتِ قُدْسِكَ الَّتِي تَمُطَّرُ مِنْهَا كُلُّ الْاَرْجَاءِ اَنَّكَ اَنْتَ الْعَزِيزُ الْمُقْتَدِرُ الْمُهَيِّمُ الْقَيُّومُ

INBA85:435b, TSS.175

## AB07081

To: Qavamul-Mamalik

Date: 1909-Nov-28

- 1 Glory be unto Thee, O my God! I beseech Thee to make this servant of Thine a pillar of strength for all kingdoms, a refuge from perils, steadfast in all pathways, and a servant of Thy Cause among Thy servants. O Lord, make him a fire of guidance, kindled by the winds of faithfulness, and a lamp of bounty, lit and shining in the glass of eternity. Verily Thou art powerful over whatsoever Thou willest, and verily Thou art the Generous, the Mighty, the Bestower.

1 سُبْحَانَكَ اللَّهُمَّ يَا اِلٰهِي اِنِّي اَتَضَرَّعُ اِلَيْكَ اَنْ تَجْعَلَ عَبْدَكَ هٰذَا قَوَّامًا لِلْمَمَالِكِ وَمَلَاذًا مِنَ الْمَهَالِكِ وَقَوِّيمًا فِي الْمَسَالِكِ وَخَادِمًا لِاَمْرِكَ بَيْنَ عِبَادِكَ رَبِّ اجْعَلْهُ نَارَ الْهُدٰى يَتَوَقَّدُ بِارِيَّاحِ الْوَفَاءِ وَمَصْبَاحَ الْعَطَاءِ يُوْقَدُ وَيُضِيْءُ فِي زَجَاجِ الْبَقَاءِ اَنَّكَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَ اَنَّكَ اَنْتَ الْكَرِيمُ الْعَزِيزُ الْوَهَّابُ

- 2 O servant of God! Convey the most wondrous and glorious greetings from 'Abdu'l-Baha to the noble descendant Mirza Hashim Khan. Likewise, perfume the nostrils of Jinab-i-Mirza Habibu'llah Khan with the holy fragrances from this yearning one. And similarly, from 'Abdu'l-Baha, stir and move the nephew Jinab-i-Mirza 'Azizu'llah Khan with the breeze from the Most Glorious Paradise. And upon them be the Most Glorious Glory.

2 اِی بِنْدَهٗ اِلٰهِي سَلِیْلُ جَلِیْلِ مِرْزَا هَاشِمِ خَانَ رَا اَزْ قَبْلِ عَبْدِالْبَهَّاءِ تَحِیَّتِ اَبَدْعِ اِبْهٰی اِبْلَاحِ دَارِ وَ هَمِچْنِیْنَ جَنَابِ مِرْزَا حَبِیْبِاللّٰهِ خَانَرَا اَزْ قَبْلِ اِیْنِ مَشْتَقِ بِنْفَحَاتِ قُدْسِ مَشَامِ مَعْطَرُ نَمَا وَ هَمِچْنِیْنَ جَنَابِ مِرْزَا عَزِیْزِاللّٰهِ خَانَ اِخْوٰی زَادَهٗ رَا بِنَسِیْمِ جَنَّتِ اِبْهٰی اَزْ قَبْلِ عَبْدِالْبَهَّاءِ بِهٖ حَرَكْتِ وَ اهْتِرَازِ اَرَّ وَ عَلَیْهِمُ الْبَهَّاءُ الْاَبْهٰی

INBA17:026

**AB07171***To: Muhammad Mihdi Mirza the Prince**Date: 1909-Nov-28*

- 1 O my God, my God! This is a servant who has delved deep into the sciences and taken his portion from the arts, yet his thirst has not been quenched by the sweet Euphrates of traditional and rational knowledge. Lord, lift the veil and acquaint him with the hidden secret and the protected mystery concealed from the eyes of humanity, so that the realities of things may be unveiled to him and he may discover secrets for which the ancient philosophers and people of insight in later centuries died in regret. At this moment, verily Thou art the One with power to bestow these greatest outpourings. Verily Thou art the Strong, the Generous.
- 2 Lord, cause this luminous youth to be immersed in a divine, spiritual state sanctified from physical conditions. Verily Thou art the Powerful, the Mighty, the Bestower. There is no God but Thee, the Generous, the Merciful, the Forgiving.

1 الهى الهى هذا عبد تجرّ في العلوم و اخذ نصيبه من الفنون و ما روى ظمأه العذب الفرات من [المنقول] والمعقول ربّ اكشف الغطاء و اطلعه على السرّ المكنون و الرمز المصون عن اعين الورى حتى تنكشف له حقائق الأشياء و يطلع بأسرار مات في حسرتها الفلاسفة الأولى و اولى النّهى في القرون الأخيرة و بهذا الأثناء أنّك انت القادر على اعطاء هذه الفيوضات العظمى أنّك انت القوى الكريم

2 ربّ اجعل هذا الفتى النوراني يستغرق في نشئة ربّانية روحانية مقدسة عن الشئون الجسماني أنّك انت المقتدر العزيز الوهاب لا اله الا انت الكريم الرحيم التواب

TSQA3.266

**AB08488***To: Ahmad Sadrus-Sudur**Date: 1909-Nov-28*

- 1 O my God, my God! I beseech Thee with my tongue and implore Thee with my heart to grant this servant of Thine an abundant share of inner truths and meanings.
- 2 O Lord! Kindle between his ribs and in his innermost being the fire of love and devotion, and illumine his face with the light of guidance, that his eyes may be gladdened by witnessing those signs before which the necks of the mighty have bowed and the voices of those endowed with understanding have been hushed.
- 3 O Lord! Open for him a way out, establish for him a path, and light for him a brilliant lamp in the glass of life.

1 الهى الهى اتى ابتل بلساني و اتضرّع بجناني ان تجعل لعبدك هذا حظاً موفوراً من الحقائق و المعاني

2 ربّ اضرّم بين ضلوعه و الأحشاء نار المحبة و الولاء و يبيض وجهه بنور الهدى حتى تقرّ عينه بمشاهدة آيات خضعت لها رقاب الكبراء و خشعت منها اصوات اولى النّهى

3 ربّ اجعل له مخرجاً و قوم له منهجاً و اوقد له سراجاً وهاجاً في زجاج الحيات

- 4 Verily, Thou art the Powerful, the Mighty, the Loving. There is no God but Thou, the Benevolent, the Merciful, the Compassionate.

4 أَنْتَ أَنْتَ الْقَوِيُّ الْعَزِيزُ الْوَدُودُ لَا إِلَهَ إِلَّا أَنْتَ الْبَرُّ  
الرَّحِيمُ الرَّؤُوفُ

INBA85:434b, MMG2#230 p.258

## AB12655

To: Mirza Ali Khan

Date: 1909-Nov-28

- 1 O God! O Thou Who openest the doors, Who bewilderest hearts and minds, Who preparest the means for the success of Thy servants in both the beginning and the end!
- 2 My Lord, make this servant of Thine immersed in the ocean of Thy mercy, devoted to the threshold of Thy holiness, and a companion to Thy chosen ones and loved ones. Aid him to serve Thy creation, to show compassion to Thy creatures, and to be sincere in Thy Cause. Make him a sign of Thy bounty in Thy lands and a token of Thy mercy amongst Thy servants.
- 3 Verily, Thou art the All-Powerful, the Mighty, the Generous, the All-Merciful.

1 اللَّهُمَّ يَا فَاتِحَ الْأَبْوَابِ وَمُحَيِّرَ الْقُلُوبِ وَالْأَلْبَابِ وَ  
مُهَيِّئِ الْأَسْبَابِ لِنَجَاحِ عِبَادِكَ فِي الْمَبْدِئِ وَالْمَأْبِئِ

2 رَبِّ اجْعَلْ عَبْدَكَ هَذَا غَرِيقَ بَحْرِ رَحْمَتِكَ وَ  
رَفِيقَ عَتَبَةِ قُدْسِكَ وَرَفِيقَ أَصْفِيَائِكَ وَاجْتَبَاكَ  
وَإِيْدَهُ عَلَى خِدْمَةِ خَلْقِكَ وَالشَّفَقَةِ بِرَيْتِكَ وَ  
الْخُلُوصِ فِي أَمْرِكَ وَاجْعَلْهُ آيَةً مُوَهِّبَتِكَ فِي  
بِلَادِكَ وَسِمَةً رَحْمَتِكَ بَيْنَ عِبَادِكَ

3 أَنْتَ أَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الْكَرِيمُ الرَّحْمَنُ

INBA85:435a

## AB12716

To: Abu'l-Qasim Khan Kasmai

Date: 1909-Nov-28

- 1 O my God! O my God! Verily, Thy servant Abu'l-Qasim shares with Thy loved ones the outpourings of Thy mercy, and I swear by Thy resplendent Beauty that he strives to serve Thy servants throughout the worlds, that Thy verses may be spread abroad, Thy evidences become manifest, and Thy words penetrate the hearts of the seekers.

1 إِلَهِي إِلَهِي إِنَّ عَبْدَكَ ابوالقاسم يَقْتَسِمُ احْبَائِكَ  
فِيَوْضَاتِ رَحْمَانِيَّتِكَ وَاقْسَمُ بِجَمَالِكَ الْمُنِيرِ أَنْ  
يَسْعَى فِي خِدْمَةِ عِبَادِكَ بَيْنَ الْعَالَمِينَ حَتَّى تَنْتَشِرَ  
آيَاتُكَ وَتُظْهَرَ بَيِّنَاتُكَ وَتَنْفَذَ كَلِمَاتُكَ فِي قُلُوبِ  
الطَّالِبِينَ

- 2 Verily, Thou art the All-Merciful, the Compassionate, and verily, Thou art the Mighty, the Generous. 2  
 أَنْتَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَأَنْتَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

INBA85:433

## AB05860

*To: Prince Muhammad Mirza Muhtisham-Divan*

*Date: 1909-Dec-06*

- 1 O kind friend! Jinab-i-Aqa Siyyid Asadu'llah presented your letter which was appended to the letter of Aqa Mirza Haydar-'Ali, and 'Abdu'l-Baha read it with utmost eagerness. 1  
 ای یار مهربان جناب آقا سید اسدالله نامه ترا که در ذیل مکتوب آقا میرزا حیدر علی بود حاضر نمود و عبداله با نهایت اشتیاق قرائت کرد
- 2 You had complained of deprivation and separation. Be confident that you are present in heart and conscience, and are an intimate companion in the heart. Praise be to God, we are all beneath one tent and illumined by one sun, immersed in one ocean and present in one gathering. Therefore, do not complain of separation, but give thanks for this nearness and attainment. 2  
 شکایت از حرمان و هجران نموده بودی مطمئن باش که به جان و وجدان حاضری و بدل همدم و مؤانس الحمد لله کلّ در ظلّ یک خیمه‌ایم و مستشرق از یک آفتاب مستغرق در یک بحریم و حاضر در یک انجمن لهذا شکایت از فراق منما شکرانه این قرب و وصال کن
- 3 And I loose my tongue in your remembrance, turning toward the Most Glorious Kingdom, and I pray for your assistance and success in the evening and at sunrise, that divine loving-kindness may encompass you at dawn and dusk. Verily my Lord assists whomsoever He wishes with steadfastness in the Covenant. 3  
 وائی ارطب لسانی بذکرک متوجّهاً الى الملکوت الأبهی و ادعو لک بالتأييد و التوفيق في العشي و الأشرار لتشمليک العواطف الربّانيه في الغدو و الآصال انّ ربّي يؤيد من يشاء بالثبوت على الميثاق
- 4 And upon you be the Most Glorious Glory. 4  
 و عليك البهاء الأبهی

MKT9.280

**AB07478***To: Abbie E Campbell, in St. Louis, MO**Date: 1909-Dec-06*

O thou seeker of Truth!

Thy letter was received. Thou hast complained of thy son and brother. Be thou patient with their defections, and exercise thou toward them the utmost kindness. Look thou not upon their errors. A day will come when they will glorify in thy name, saying: "She is the one who in the beginning of the spreading of the Cause of God in America became attracted by the Holy Spirit." Such has been the way of the world. The people in the beginning will oppress; may, they will consider it a disgrace and dishonor to associate with the believers, but afterwards they will glory in their names.

I bet inexhaustible bounty from the Kingdom of God in behalf of thy brother and thy son. God willing, they will become mindful and awakened.

Upon thee be Baha-el-ABHA

BSTW#419

**AB00120***To: Refugees from Nayriz et al.**Date: 1909-Dec-07*

- <sup>1</sup> O faithful friends of the Blessed Beauty! Although the tribulations that befell the cherished friends in Nayriz were a resurrection, and portrayed both ancient and recent universal afflictions, the feast of trials was adorned to perfection, and the celebration of sacrifice resonated from zenith to nadir. On one side, the cup of supreme martyrdom was passed around; on another, plunder and pillage occurred; from one direction, destruction was evident; and from another, the displacement of wanderers defied description. Every offering of sacrifice was present and prepared on the table of martyrdom and the carpet of oblation. The plain of tribulation was a vision of Karbila.

<sup>1</sup> ای یاران باوفای جمال مبارک هرچند مصائبی که در نیریز بر یاران عزیز وارد رستخیز بود و تصویر مصائب عمومیه قدیم و حدیث مینمود بزم بلا در نهایت تزیین بود و جشن جانفشانی آهنگش اوج و حسیض را احاطه نمود از طرفی جام شهادت کبری بدور آمد و از جهتی تالان و تاراج واقع شد و از جهتی خرابی نمایان و از جهتی بی سرو سامانی آوارگان دیگر وصف نتوان هر مائدهائی از فدا در خوان جانفشانی و بساط قربانی حاضر و مهیا تشخیص و تصویر دشت بلا صحرای کربلا بود

- 2 No matter how much 'Abdu'l-Baha weeps and laments, burns and melts, and raises cries of anguish, surely He shall find no rest or repose, for the eyes of the Concourse on High are weeping, and the hearts of the denizens of the Most Glorious Kingdom are melted and burning. In the Court of the Divine Unity, which is sanctified from all sorrow and grief, mourning has been raised, and in the sacred gardens the birds of the Lote-Tree of Paradise harmonize in sighs and lamentations, consumed with anguish in sorrowful melodies due to this supreme calamity.
- 3 Despite this, surely the pen is powerless to write and the tongue falls short in speech. What can I write and what can I say to describe these trials and tribulations? Were I to weep for ages and centuries, I would find no solace. Yet since this martyrdom and sacrifice, this tribulation and self-surrender, were in the path of that Beloved of the All-Merciful, therefore mourning becomes a feast of joy, the field of martyrdom a banquet of success, plunder and pillage a flowing treasure and boundless wealth, captivity and dispersion authority and triumph, wandering freedom, homelessness a divine gift, sorrow becomes delight, retribution becomes blessing, hardship becomes mercy, despair becomes hope, and ruin becomes prosperity.
- 4 The days of life pass away, existence comes to an end, hardship and ease conclude, grief and joy remain not, happiness and sorrow pass into nothingness, palaces are transformed into graves, honor and abasement both terminate, failure and success endure not, the oppressed and the oppressors ultimately both become concealed beneath layers of earth. But the difference lies here: the bloodthirsty souls ultimately taste bitterness, and the mighty of the world finally become abased. Those who sleep in beds of silk and brocade ultimately become hidden in the dust of the graveyard, and lofty palaces become filthy graves, prosperous foundations become buried tombs. Disappointed and at loss, they find their place and settlement in the layers of dust from this world.
- 5 But those intoxicated with the wine of tribulation in God's path, the divine friends, pass their time in sudden calamities and trials, endure infinite hardships, and become full of joy and delight from the results of adversity. They see profitable trade, seek complete bounty, hasten from prison to the palace, and convey their souls to the Beloved. They become accepted at the Threshold of Grandeur, become sacrificial offerings of the Abha Beauty, seek martyrdom in the plain of tribulation, and hasten to the realm above.
- 6 Therefore, with every breath a thousand thanks must be offered that the hand of grace brought around such a cup and
- عبدالبهاء آنچه بگرید و بزارد و بسوزد و بگدازد و ناله و فغان نماید البته سکون و قرار نیابد زیرا دیدهء ملاً اعلی گریانست و قلوب اهل ملکوت ابھی گداخته و سوزان در بارگاه احدیت که مقدس از حزن و کدورتست ماتم برپاست و در حدائق قدس طیور سدرهء طوبی به آه و حنین دمساز و از مصیبت کبری بالخان محزن در سوز و گداز
- 3 باوجود این البته قلم از تحریر عاجز و لسان از تقریر قاصر چه نگارم و چه گویم که شرح آن بلایا و محن نمایم اگر قرون و اعصار بگریم تسلی حاصل نمایم ولی این شهادت و قربانی و این مصیبت و جانفشانی چون در سبیل آندلبر رحمانی لهذا ماتم جشن شادمانی است و میدان شهادت بزم کامرانی و تاراج و تالان گنج روان و ثروت بی پایان اسیری و پریشانی امیری و کامرانی است آوارگی آزادگیست بی سرو سامانی موهبت ربّانی حسرت مسرتست نعمت است زحمت رحمتست یأس امیدواری است و خرابی آبادی
- 4 ایام حیات درگذرد زندگانی پایان یابد عسر و یسر منتهی گردد حزن و سرور نماند شادی و غم بعدم رود قصور بقصور مبدل گردد عزّت و مذلت هر دو پایان یابد ناکامی و کامرانی نماند ستمدیدگان و ستمکاران عاقبت هر دو در ظل اطباق تراب مستور شوند لکن فرق اینجاست که نفوس شهدآشام عاقبت تلخ کام گردند و عزیز دنیا نهایت ذلیل شود خفتگان در بستر پرند و پرنیان عاقبت پنهان خاک گورستان گردند و قصور منیفه قبور کثیفه گردد بنیان معمور گور مطمور شود خائب و خاسر از اینجهان در طبقات خاکدان مقرّ و مستقرّ یابند
- 5 ولی سرمستان جام بلا در سبیل الهی یاران ربّانی اوقات خویش را در مصائب و بلاهای ناگهانی گذرانند تجمل زحمات نامتناهی نمایند و پر نشئه و سرور از نتایج ناکامی شوند تجارت رابحه بینند موهبت کامله جویند از زندان بایوان شتابند و جان بجانان رسانند مقبول درگاه کبریا گردند فدائیان جمال ابھی شوند قربانی دشت بلا خواهند و بجهان بالا شتابند
- 6 پس باید در هر نفس هزار شکرانه نمود که ید عنایت چنین جامی بدور آورد و بچنین مدامی

filled it with such wine, that such a desire was fulfilled and such a wish was attained. How excellent is what was said: "Whoever is nearer in this feast..."

سرشار کرد و چنین آرزویی حاصل شد و چنین  
کامی بدست آمد فنعلم ما قال هر که در این بزم  
مقربتر است جام بلا بیشترش میدهند

- 7 When the Sun of the horizons was shining from the horizon of Iraq, the renowned Shaykhi leader Mirza Muhit made Prince Kayvan Mirza, grandson of the Farmanfarma, an intermediary to secretly hasten to the blessed presence at midnight, on the condition that no one except the aforementioned prince should learn of this arrangement. In response, He said:

7 زمانی که نیر آفاق از افق عراق اشراق داشت  
میرزا محیط شیخی شهر شاهزاده کیوان میرزا  
نوه فرمانفرما را واسطه نمود که خفیه در نیم  
شب بحضور مبارک شتابد بشرط آنکه نفسی جز  
شاهزاده مذکور بر این کیفیت اطلاع نیابد در  
جواب فرمودند که

- 8 "During my journey in Kurdistan, I composed a ghazal, among whose verses are these:

8 من در سفر کردستان غزلی گفته بودم از جمله  
ایات اینست

- 9 If thou dost cherish the desire to preserve thy life, approach not our threshold,

9 گر خیال جان همی هستت بدل اینجا میا

- 10 But if thou art willing to sacrifice soul and heart, come and hasten hither;

10 ورنه جان و دل داری بیا و هم بیار

- 11 If thou seekest reunion with Baha, this is the path—shouldst thou desire to follow it;

11 رسم ره اینست گر وصل بها داری طلب

- 12 But if thou art not ready for this journey, trouble us not and stay away."

12 ورنه نباشی مرد این ره دور شو زحمت میار

- 13 That helpless one, out of intense fear after this response, did not attain the Most Holy Presence and immediately returned to Karbila. Upon arrival, he was afflicted with a severe fever and passed away. The interval between this blessed response and that ill-fated death was seven days.

13 آن بیچاره از شدت خوف بعد از این جواب  
بساحت اقدس مشرف نشد فوراً مراجعت به  
کربلا کرد بوصول گرفتار حمای شدید گشت و  
وفات فرمود فاصله میانه این جواب مبارک  
و آن وفات نامبارک هفت روز بود

- 14 The meaning is that in the path of the love of God, sacrifice of life is befitting and offering oneself as a sacrifice is worthy. Consider the early centuries: The feast of Yazid vanished and the mourning for the Prince of the Righteous, the holy Martyr, also came to an end. That pleasure-seeker lost the throne of sovereignty and was seized by eternal misfortune, while this pure soul, oppressed, became intoxicated with the sealed wine. That one left behind eternal cursing, while this one attained everlasting glory. This one hastened to the divine feast, while that one, like copper, melted in the battle of self. This one raised the standard to the zenith of heaven, while that one remained in this dark and sorrowful earth. This one shone from the horizon of eternal life, while that one was caught in the depths of perpetual death. Behold the difference in paths, from where to where!

14 مقصود اینست که در سبیل محبت الله  
جانشانی شایانست و قربانی سزاوار یاران  
ملاحظه در قرون اولی نمائید که بزم یزید ناپدید  
شد و ماتم سید ابرار حضرت شهید نیز پیاپی  
رسید آن کام جو سریر سلطنت بباد داد ولی  
نکبت ابدی گریبان گرفت و این پاک جان  
مظلوم از ریح مختوم سرمست گشت آن  
لعنت ابدی گذاشت و این عزت سمرمدی  
یافت این بزم الهی شتافت و آن در رزم نفسانی  
مانند نحاس بگداخت این علم بر اوج افلاک  
زد و آن در این تیره خاک غمناک ماند این از  
افق حیات ابدیه درخشید و آن در عمق ممات  
سرمدیه گرفتار شد بین تفاوت ره از کجاست تا  
بکجا

- 15 In brief, O luminous friends, be joyous and glad in your detachment. You are wanderers in His lane, enchanted by His

15 باری ای یاران نورانی از بی سرو سامانی فرح و  
شادمانی نمائید سرگشته کوی اوئید و آشفته

countenance, disheveled by His tresses, and hastening toward Him. This is the ultimate hope of those near to God, this is the final desire of the sincere ones. The Arab poet has said:

16 “Destiny becomes sweet when it grants me my desires,

17 And that sacrifice is cheap at my desire’s price.”

18 That is to say, that Divine Beloved hath ordained martyrdom for me, for He hath granted my heart’s wish. This offering up of life is of trifling worth, for it is the utmost of my desire. Now, I swear by that Celestial Beauty that were ye to offer a hundred thousand thanks, ye would fall utterly short of requiting this wayfaring soul. Consider ye how the Essence Divine and Spirit Celestial, the Day-star of the Divine horizon, the Sun of the dawning-place of the All-Merciful Truth, the Primal Point, His Holiness the Most Exalted One—may my spirit be a sacrifice unto Him—had as His ultimate desire to drink the cup of sacrifice, addressing the Blessed Beauty thus: “O Thou our Most Great Master! I have sacrificed my all for Thee and desired naught but to be slain in Thy path and to be reviled for my love of Thee.” Such was the wish of that Mystery of existence and Sovereign of the seen and unseen realms, and His purpose was fulfilled, His blessed body becoming the target of a thousand bullets. How much more then must we, who are but motes of dust at His threshold and the very earth beneath the feet of His watchmen, desire to sacrifice our souls and hearts.

19 The friends of Nayriz drank the wine of faithfulness and hastened to the field of sacrifice, inscribing with their own blood at the gate of the Divine Unity the verses of their acceptance. They gave up life and heart, wealth and substance, head and home to plunder and pillage. They it was who bore away this ball of fortune, they who opened wide this door of mercy. They truly served at His threshold and proved their claim. We are the deprived ones, they the intimates; we the despondent, they the hopeful ones. How pleasing and delightful for them is this cup brimming with God’s bounty! Blessed are they in this station resplendent with the lights of God’s love! Glad tidings to them of this outpouring grace! And blessed be they through this favor whose lights have shone forth to all regions! And upon you be the Most Glorious Glory!

NYR#123

روی او و پریشان موی او و شتابان بسوی او  
اینست منتی آمل مقربین اینست نهایت آرزوی  
مخلصین شاعر عرب گفته

16 تتیح المنايا اذ تبیح لی المنی

17 و ذاک رخیص منیق بمنیق

18 یعنی آندلبر ربّانی از برای من تقدیر قربانی نموده  
زیرا آرزوی مرا روا خواسته این جانفشانی در  
نهایت ارزانیست زیرا نهایت آرزوی من است  
حال بانجمال آسمانی قسم که اگر صد هزار شکر  
نمائید البتّه از عهده پاداش این بی سرو سامانی  
برنمائید ملاحظه کنید که کینوت لاهوتی و  
حقیقت روحانی نیز افق الهی آفتاب مشرق  
حقیقت رحمانی نقطه اولی حضرت ربّ اعلی  
روحی له الفداء را نهایت آمل تجرّع کأس  
فدا بود خطاباً بجمال مبارک میفرماید یا سیدنا  
الأکبر قد فدیت بکلی لک و ماتمت الا القتل  
فی سیلک و السّب فی محبتک آن سر وجود و  
ملیک غیب و شهود چنین آرزو فرمود و مقصود  
بمحصول پیوست و جسد مبارک هدف هزار تیر  
رصاص شد دیگر ما را که ذره تراب آستانیم  
و خاک قدم پاسبان آیا چگونه باید آرزوی  
جان و وجدان

19 یاران نیریز جام وفا نوشیدند و بمیدان فدا شتافتند  
و آیات قبول بخون خویش در درگاه احدیت  
نگاشتند و جان و دل و آب و دل و سر و  
سامان به تاراج و تالان دادند این گوی سبقت  
را آنان ریودند و این باب رحمت را آنان گشودند  
بعبودیت آندرگاه بحقیقت پرداختند و مدعای  
خویش اثبات فرمودند ما محرومان آنان محرم  
ما مأیوس آنان امیدوار هستیم و مرثیاً لهم هذه  
الکأس الطّافّة بموهبة الله طوبی لهم من هذا  
المقام المتلألأ بأنوار محبة الله بشری لهم من هذا  
الفيض المردار و طوعاً لهم هذا الفضل الذی  
اشرقت انواره على الأفطار و علیکم البهّاء الأبهی

LMA2.413-417, MSHR4.321-322x,  
MSHR5.319x, NANU\_AB#33, MLK.089,  
TAN.137-139, NYMG.177, NYR#123

## AB00126

To: Baha'is of Kirman et al.

Date: 1909-Dec-07

- 1 ...O kind friends! Whenever I remember the loved ones, my soul finds repose and my conscience seeks joy, for 'Abdu'l-Baha's happiness, gladness, delight and success lie in praising and mentioning the spiritual souls. And since the Divine Unity is sanctified beyond praise and mention, and exalted above the tributes and attributes of the wise, therefore remembrance of the friends is mention of the All-Merciful and love of the beloved ones is attraction to the fragrances of the Lord God.
 

1 ...ای یاران مهربان هر دم که بیاد حبیبان پردازم  
جان راحت یابد و وجدان مسرت جوید زیرا  
عبدالبهاء را فرح و شادمانی و سرور و کامرانی  
به ذکر و ثنای نفوس ربانیت و چون حضرت  
احدیت مقدس از ذکر و ثنات و منزه از محامد  
و نعوت اولی النبی پس یاد یاران ذکر رحمانست و  
محبت دوستان انجذاب بنفحات حضرت یزدان
- 2 You had offered congratulations for this prisoner's freedom and felicitations for the attainment of rest and tranquility. But to 'Abdu'l-Baha, chains and shackles are a royal crown, and fetters and bonds are the throne of heavenly sovereignty. The confines of prison are a palatial expanse, and the constraints of jail and imprisonment are a rose garden and paradise. Nay, tribulation is the essence of bounty, and hardship and suffering are supreme comfort, for ease and tranquility waste time, and comfort and serenity yield no results in either world. But affliction in God's path is a gift, and trouble is the very essence of mercy. The cup of tribulation is a chalice brimming with pure wine, and deadly poison is the honey of immortality, for it yields life's fruits and brings salvation.
 

2 تهنیت آزادی این مسجون و تبریک حصول  
راحت و سکون فرموده بودید ولی عبدالبهاء را  
سلاسل و اغلال طوق پادشاهیست و کند و  
زنجیر سریر سلطنت آسمانی تنگای زندان فضای  
ایوانست و مضیق سجن و بند گلشن و گلستان  
بلکه بلا عین عطاست و مشقت و عنا راحت  
کبری زیرا راحت و رخا تضییع اوقاتست و  
آسایش و صفا ساقط التبیحه در دو دنیا ولكن  
محنت در راه حق منحت است و زحمت عین  
رحمت کاس بلا ساغر سرشار صفاست و سم  
ردی شهد بقا زیرا نتیجه حیاتست و سبب  
نجات
- 3 The end of comfort and pleasure is loss and detriment, while the ultimate purpose of hardship and calamity in the path of the Divine Unity is endless gain. When days of safety and security come to mind, they bring lethargy, but when times of tribulation and upheaval are remembered, the heart finds expansion and joy. Both have passed and ended, but what a difference in their paths!
 

3 عاقبت آسایش و خوشی خسران و زیانست  
و نهایت زحمت و مصیبت در سبیل حضرت  
احدیت سود بی پایان چون ایام امن و امان  
بخاطر آید خمودت آرد و چون اوقات صدمه و  
انقلاب بیاد آید قلب انبساط و انشراح جوید  
هر دو گذشته و منتهی گشته ولی تفاوت ره از  
بکجاست تا بکجا
- 4 In any case, the point is that we used to console ourselves thus: "Praise be to God that we are oppressed and in the depths of prisons and dungeons, in chains and bonds, and weak and poor in God's path." Now with what shall we comfort our hearts and in what state shall we find joy? Nevertheless, the congratulations of the friends bring happiness and the felicitations of the loved ones complete joy.
 

4 باری مقصود اینست که پیش دل و جان  
خویش را باین خوش مینمودیم که الحمد لله  
مظلومیم و در قعر زندان و سجون در قید و بندیم  
و در سبیل حق ضعیف و مستمند حال دل بچه  
خوش داریم و بچه حالی مسرور گردیم باوجود  
این از تهنیت یاران مسرت حاصل و از تبریک  
دوستان شادمانی کامل واصل
- 5 Through the grace of the Most Glorious Beauty, we cherish the fervent hope that once again a brimming cup will come round, that this freedom will lead to chains and shackles, that
 

5 از فضل جمال ابدی امید شدید داریم که باز  
جای سرشار بدور آید و این آزادی به سلاسل و  
اغلال انجامد و این فتح قریب باوج صلیب منتهی

this imminent victory will end in crucifixion, and that this supreme comfort will be transformed into great calamity, so that the soul may find repose and the conscience seek rest, that snares and traps may arise and complete consolation be attained. This is what I wish and seek, what I pray and hope for from my Lord, the Merciful, the Compassionate.

- 6 O divine friends! The time has come to show utmost kindness and to manifest a merciful character toward all humanity. Become loving fathers to every young one and faithful servants to every elder. Be physicians to the sick and a wondrous refuge to the fearful. Become protectors of the poor and helpers of the weak. Be well-wishers to every ill-wisher and healing balm to every wounded heart. Transform enemies into friends and the faithless into the faithful. These are the attributes of the Baha'is, this is the way of the spiritual ones, this is the path of the divine ones, this is the reality of the holy ones, this is the law of the people of insight....

گردد و این راحت کبری بمصیبت عظمی مبدل شود تا جان راحت یابد و وجدان آسایش جوید و دام و شست بمیان آید و تسلی کلی بدست آید هذا ما اتمنى و ابغى و ادعو و ارجو به ربى الرحمن الرحيم

6 ای یاران الهی وقت آنست که بنهایت مهربانی پردازید و بخلقی رحمانی با نوع انسانی بسازید هر صغیری را پدر مهربان گردید و هر کبیری را خادم صادق از دل و جان مریضانرا طبیب شوید و خائفانرا پناه عجیب گردید مجیر فقیر شوید و معین ضعیف گردید خبرخواه هر بدخواه شوید و مرهم هر زخم جگرگاه گردید اعدا را احباً شوید و جفاکار را وفادار گردید اینست صفت بهائیان اینست روش روحانیان اینست طریقت ربانیان اینست حقیقت سبحانیان اینست شریعت اهل عرفان...

MMK5#158 p.123x

## AB01846

To: *Shahriyar Ardishir Rahmatabadi, in Tihiran*

Date: 1909-Dec-08

- 1 O kind friend! Your letter arrived and its contents were noted. The letter was eloquent and indicated the illumination of your heart from the dawning of the true morn. Jinab-i-Amin has praised you and the Parsi youth most highly, saying that praise be to God, in the rose garden of the Parsis, incomparable saplings are growing with the utmost freshness and grace, and they are completely firm and steadfast. Should the whirlwind of divine testing encompass creation, these trees will resist with perfect steadfastness. I too testify that this is so. Today the Parsi friends seek friendship with utmost truthfulness and sincerity, pursue peace and reconciliation, worship truth, and are detached from the world and all therein. Therefore they are near to the threshold of the Blessed Beauty and accepted at the Holy Court.

1 ای یار مهربان نامه شما رسید و بر مضمون اطلاع حاصل گردید مکتوب ناطق بود و دلیل بر نورانیت قلب از اشراق صبح صادق جناب امین نهایت ستایش از شما و جوانان فارسیان نموده اند که الحمد لله در گلشن فارسیان نهالهای بهیمالی بنهایت طراوت و لطافت در نشو و نماست و در غایت ثبوت و استقامتند اگر گردباد آزمایش آفرینش را احاطه نماید این اشجار بنهایت استقامت مقاومت کنند من نیز شهادت میدهم که چنین است امروز احبای پارسی در نهایت صدق و راستی دوستی طلبند صلح و آشتی جویند حق پرستی کنند و بر جهان و جهانیان آستین بپوشانند لهذا مقرب درگاه جمال مبارکند و مقبول عتبه مقدسه

2 سؤال از ایام حضرت زردشت نموده بودید در تواریخ در اینخصوص اقوال مختلفه است هیچیک

- 2 You had asked about the days of Zoroaster. In the histories there are different accounts about this, none of which are worthy of trust. What is true is that that luminous star rose between Moses and Christ, that is, approximately seven hundred and fifty years after Moses. This is the truth and after truth there is nothing but manifest error.
- 3 But times are not of importance. That luminous star was the orb of spiritual dawning and cast its rays upon East and West. In whatever time and place it may have risen, time and place have authority in the physical world, not the divine realm. Especially time, which is relative - the world of existence is eternal, meaning one day without beginning or end. These times are relative to the motions and rising and setting of celestial bodies. Day and month and year have reality but do not exist - that is, year and month and days are fixed but do not exist, like directions such as east and west and south and north which are fixed but do not exist.
- 4 And upon you be the Most Glorious Glory.
- شایان اعتماد نه آنچه حقیقت است اینست که آن کوکب نورانی در بین حضرت موسی و حضرت عیسی طلوع نمود یعنی تقریباً هفتصد و پنجاه سال بعد از موسی هذا هو الحق و مابعد الحق الا الضلال المبين
- 3 ولی اوقات را اهمیتی نه آن اختر نورانی نیز اشراق بود و بر خاور و باختر پرتو انداخت در هر زمان و در هر مکان طلوع کرده باشد زمان و مکان را حکم در عالم جسمانی بود نه جهان الهی علی الخصوص زمان که امر اعتباریست عالم وجود سرمد است یعنی یک روز بی بدایت و نهایت است این ازمنه باعتبار حرکات و ظهور و غروب کواکب است روز و ماه و سال ثبوت دارد ولی وجود ندارد یعنی سال و ماه و ایام ثابت است ولی وجود ندارد مانند جهات نظیر شرق و غرب و جنوب و شمال ثبوت دارد ولی وجود ندارد
- 4 و علیک البهاء الأبهی

INBA75:146, ALPA.052, MAS2.103x,  
YARP2.062 p.103

## AB05579

To: Muhammad Baqir Khan from Isfahan, in Shiraz

Date: 1909-Dec-08

- 1 O faithful servant of the Abha Beauty! Give thanks to God that through His aid and favor you are successful and confirmed in well-wishing toward the friends of God. The friends are worthy to sacrifice their very lives freely in each other's path and to engage in service, assistance and protection of one another.
- 2 The candle needs its light, and the peacock of the highest heaven deserves to display itself in the supreme paradise, that it may spread the wing of sanctification and adorn the rose garden and flower patch.
- 3 Praise God that you are believing and assured, steadfast and firm, and God willing, you shall be an impenetrable barrier against the oppression and cruelty of the tyrannical.
- 1 ای بندهء صادق جمال ابهی شکر کن خدا را که بعون و عنایت حق موفقی و بنخیرخواهی احبابی الهی مؤید یاران را شایان چنان که جان رایگان در سبیل یکدیگر فدا کنند و بخدمت و اعانت و صیانت پردازند
- 2 شمع را روشنی باید و طاووس علین را جلوه در بهشت برین شاید تا شہر تقدیس گشاید و گلزار و گلشن بیاراید
- 3 حمد کن خدا را که مؤمنی و موقن و ثابتی و راسخ و انشاء الله جور و جفای ستمکاران را سدّ حائل

4 Today each one of the friends of God must protect and defend the other, and strive to the extent possible to bring joy to hearts and grant spiritual happiness to souls.

4 امروز هر یک از احبابی الهی باید حفظ و حمایت دیگری نمایند و بقدر امکان کوشند که قلوب را شادمانی بخشد و نفوس را انشراح روحانی دهد

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الأبهی

INBA87:231a, INBA52:235, MMK3#246  
p.176

## AB11349

To: Jalal Zarqani

Date: 1909-Dec-08

...As for the sign of the maturity of the world mentioned in the Most Holy Book - one is the achievement of universal peace, and another is the manifestation and appearance of the Sister of Prophethood, divine wisdom, of which the hidden craft is a part....

...و اما علامت بلوغ عالم که در کتاب اقدس مرقوم یکی حصول صلح عمومی و دیگری ظهور و بروز اخت النبوة حکمت الهیه است که صنعت مکتمه جزء آنست...

BLO\_alchemy

ASAT1.208x

## AB02484

To: Karbala'i Hasan Khan brother of Sadiq et al.

Date: 1909-Dec-11

1 Greetings and praise from the Supreme Concourse be upon you, O one who was martyred in God's path, who was attracted by God's fragrances, who believed in God's words, who took refuge in the mighty pillar, the impregnable fortress, and the secure shelter, and who endured in Baha's path every hardship and affliction and the gloating of enemies and the abuse of the wicked ones.

1 التَّحِيَّةُ وَ الثَّنَاءُ مِنَ الْمَلَأِ الْأَعْلَى عَلَيْكَ يَا مَنْ اسْتَشْهَدَ فِي سَبِيلِ اللَّهِ وَ انْجَذَبَ بِنَفْحَاتِ اللَّهِ وَ صَدَّقَ بِكَلِمَاتِ اللَّهِ وَ آوَى إِلَى الرُّكْنِ الشَّدِيدِ وَ الْحَصَنِ الْحَصِينَ وَ الْكَهْفِ الْمُنِيعِ وَ احْتَمَلَ فِي سَبِيلِ الْبَهَاءِ كُلَّ مَشَقَّةٍ وَ بَلَاءٍ وَ شِمَاتَةِ الْأَعْدَاءِ وَ شَتَائِمِ الزَّمَانِ

2 Neither the might of the oppressors seized you nor did the ranks of the infidels frighten you. Rather, you called to your Lord's path while under the chains of the misbelievers and spoke the truth in gatherings of the deniers.

2 وَ مَا اخَذَتْهُ سَطْوَةُ الظَّالِمِينَ وَ لَا خَوْفَتُهُ صَفُوفِ الْمُحِلِّدِينَ بَلْ دَعَا إِلَى سَبِيلِ رَبِّهِ تَحْتَ سِلَاسِلِ الْمَشْرِكِينَ وَ نَطَقَ بِالْحَقِّ فِي مُحَافِلِ الْمُنْكَرِينَ

- 3 I bear witness that you established the proof and spoke of the blessing and made straight the path and avoided vengeance and did not weaken in steadfastness and uprightness. You became a target for arrows and spears yet did not falter in speaking of mercy.
- 4 The hypocrites rose against you and the contentious ones oppressed you. They left no abuse except that they inflicted it upon your precious body and tortured you severely in this path and cast you into the great prison and struck you with whips for your love of your Lord, the One, the Unique.
- 5 Blessed are you for this mighty grace! Good news to you of this manifest bounty! I beseech God to make my nostrils fragrant with the pervading sweet musk from your luminous resting place.
- 6 Upon you be the Most Glorious Glory, and upon your brother who cast aside desire and took hold of piety and believed in your Most Exalted Lord and was attracted to the Most Glorious Kingdom and was not miserly in sacrificing his spirit and what God had bestowed upon him of the world's goods. Upon him be glory and upon him be praise and upon him be greetings in the greatest genesis. And upon you both be the Most Glorious Glory.
- 3 اشهد بأنك اقامت الحجة وحدت بالنعمه وقومت المحجة واجتنبت النعمة وماوهنت في الثبوت والاستقامة واستهدفت السهام والأسنة ولم تقتر في التحديث بالرحمة
- 4 قد قاموا عليك اولوا النفاق وظلمك اهل الشقاق ولم يتركوا اذى الا اجره على جسمك العزيز وعذبوك العذاب الشديد في هذا السبيل و اودعوك في السجن العظيم و ضربوك بالسياط لحبك ربك الوحيد الفريد
- 5 طوبى لك من هذا الفضل العظيم بشرى لك من هذا الجود المبين اسئل الله ان يجعل مشامى معطراً بالمسك الذكى الذائع من مرقدك المنير
- 6 و عليك البهاء الأبهى و على اخيك الذى نبذ الهوى و اخذ بالتقوى و آمن بربك الأعلى و انجذب الى الملكوت الأبهى و مايجل ببذل الروح و ماخوله الله من متاع الدنيا و عليه البهاء و عليه الثناء و عليه التحية فى النشأة الكبرى و عليكما البهاء الأبهى

INBA87:238, INBA52:243

## AB04312

To: Aqa Ali Akbar

Date: 1909-Dec-11

- 1 O thou who art firm in the Covenant! The days thou wert in the Holy Land and attained the honor of circumambulating the Holy Shrine are remembered. Thou spent days with us in utmost love and harmony, and were in complete devotion and supplication. Times that pass in joy and delight, gladness and fulfillment, are never forgotten from memory. Surely thou hast not forgotten, but rather remember day and night, and act according to the counsels and advice that were imparted.
- 2 Today, the sign and proof of every true Baha'i are deeds and actions that conform to the divine teachings. If they succeed
- 1 ای ثابت بر پیمان ایامیکه در ارض مقدس بودی و بشرف طواف تربت مقدسه فائز در خاطر است ایامی بنهایت محبت و الفت با ما بسر بردی و در نهایت تبتل و تضرع بودی اوقاتی که به روح و ریحان و شادمانی و کامرانی گذرد هرگز از خاطر نرود یقین است که فراموش ننودی بلکه شب و روز در خاطر داری و بموجب وصایا و نصایح که القا شد عمل مینمائی
- 2 امروز هر بهائی حقیقی را نشان و برهان اعمال و افعالی که بموجب تعالیم الهی است اگر بآن

in this, they will find new bounties each day and seek fresh favors. Time is very short, therefore I am compelled to be brief, but truly each word is a letter. For the assured soul, one word suffices. Convey to all the friends of God the Most Wondrous, Most Glorious greetings. And upon thee be the Most Glorious Glory. Show utmost kindness to the assured maidservant of God, the honored wife, and convey Most Wondrous, Most Glorious greetings.

موفق شوند هر روز موهبتی جدید یابند و عنایتی بدیع جویند فرصت بسیار کم است لهذا مجبور باختصار هستم ولی هر کلمه فی الحقیقه نامه ایست نفس مطمئنه را یک کلمه کفایت مینماید جمیع احباب الهی را تحیت ابدع ابهی برسان و علیک البهاء الأبهی امة الله الموقنه ضمیم محترمه را نهایت مهربانی بنما و تحیت ابدع ابهی ابلاغ کن

INBA87:428, INBA52:441

## AB00045

To: *Abdu'l-Husayn Tafti (Avarih)*

Date: 1909-Dec-14

1 Thou art He, O my God, Whose most beautiful names and most sublime likenesses are sanctified above the comprehension of such as pride themselves on their knowledge of the realities of things, inasmuch as the spiders of idle fancy can never weave the frail webs of their understanding upon the loftiest summits to which even the birds of human thought are powerless to ascend. How, then, can such as are endued with insight discern the mysteries of Thy Reality that is concealed from the world of being? O Lord! Indeed, the inmost reality of all created things can never hope to fathom the secrets even of the world of existence. How, then, O my God, can it apprehend the hidden Secret, the well-guarded Mystery, which is inscrutable to even the most luminous of realities in the realm of being within the invisible world?

1 و انت الذی یا الهی تقدست اسمائک الحسنى و تنزهت امثالك العليا عن ادراك عقول زهت و ادركت حقائق الاشياء لأنّ عناكب الأوهام اتى لها يا الهی ان تنسج بلعاب ادراكها على اعلى قباب کلت عن الوصول اليها اطيوار الأفكار مع ذلك هل يقتدر اولوا النبی و الأفهام ان يعرفوا اسرار حقیقتک المكنونة عن حيز الأكوان ربّ ان حقيقة الامکان تعجز عن ادراك حيز الکیان فكيف يا الهی لها ان تدرك السر المصون و الرمز المکنون الذی ما اطّلع به الحقائق التوراتية فی حيز الوجود فی عالم الکون

2 O God, my God! The wings of human thought can never hope to ascend unto the Kingdom of Mysteries, and the minds of the righteous are sore perplexed in attempting to attain unto the gems that lie wrapt within the veils of concealment.

2 الهی الهی کلت اجنحة الأفكار عن الصعود الى ملکوت الأسرار و ذهلت عقول الأبرار عن الوصول الى الجواهر المكنونة خلف الأستار

3 O Lord! The innermost reality of understanding in this contingent realm is, in its essence, utterly powerless to grasp even a single one of the mysteries of the All-Merciful, inasmuch as all understanding encompasseth that reality in the realm of existence that is comprehensible. How, then, could that which is contingent comprehend the Ancient Mystery unless the Ancient be encompassed by the contingent world? And how could this be possible, given that the encompassing one is greater than that which is encompassed, and the knower thoroughly

3 ربّ ان حقيقة الادراك فی حيز الامکان من حيث هي هي قاصرة عاجزة بالبرهان عن الاحاطة بسر من اسرار الرحمن لأنّ کل ادراك محیط بالحقيقة المديکة فی حيز الوجود فكيف الحدوث محیط بالسر القديم الا ان يكون القديم محاطاً و الحدوث محیطاً و هل يمكن ذلك لأنّ المحيط اعظم من المحاط و العالم محیط بالمعلوم مع ذلك كيف الطريق اليک و السبيل الى

comprehendeth that which is the object of knowledge? This being the case, how then can there be a path to Thee; how can there be a way to the Kingdom of Thy sanctity? Naught are we but mere helplessness and poverty in the face of the mysteries of creation, let alone before the sublime Reality, which is inaccessible to the realm of idle fancies and thoughts!

ملكوت قدسك فليس لنا إلا العجز و الفقر  
عند ظهور اسرار الابداع فكيف الحقيقة المنبئة  
العائبة عن حيز الأوهام و الأفكار

- 4 Thou hast, nevertheless, through Thine inestimable grace and Thy resplendent bounty, and by virtue of Thy mercy that hath surpassed the whole of creation, fashioned a luminous Reality, a heavenly Being, a divine Essence—Whom Thou hast ordained to be a mirror, stainless and gleaming, that speaketh of the unseen world, that deriveth grace from that realm, and that shineth resplendently and copiously with the outpourings of those favours upon the entire creation. And this Thou hast done so as to deliver Thy sincere servants from the worship of idle fancies engraved even on the hearts of the mystic knowers. For verily, all Thy servants, O my Lord, except such as Thou hast chosen as Thine own, whilst communing with Thee, or bowing down in worship before Thee, conceive a fictitious reality comprehensible to their thoughts and minds. And thus do they worship it whilst immersed in the seas of idle fancies and vain imaginings. For, verily, Thine invisible and inaccessible Self can never be known; Thine unalloyed Essence can never be described. “The way is barred, and all seeking rejected.”

4 ولكن أنك بفضلك العظيم و جودك المبين و  
رحمتك التي سبقت العالمين قد ابدعت حقيقة  
نورانية و كينونة صمدانية و هوية رحمانية و جعلتها  
مرآة صافية لامعة حاكية مستفيضة عن غيب  
الامكان و مشرقة لائحة فائضة على الأكوان حتى  
تنفذ عبادك المخلصين من عبادة اوهام انطبعت  
في قلوب العارفين اذاً ما دون الأصفياء يا الهي  
عندما يناجون او يسجدون او يركعون انما تتصور  
في اوهامهم حقيقة موهومة محاطة مدركة للعقول  
و الأفكار و يعبدونها و هم خائضون في بحور  
الظنون و الأوهام لأن غيبك المنيع لا يدرك  
و ذاتك البحت لا يوصف السبيل مسدود و  
الطلب مردود

- 5 To whatever heights the most brilliant mind may soar, it can grasp no more than a mere token of the mystery of creation, a token which Thou hast deposited within the reality of all things. This, indeed, is the highest summit of comprehension to which those who inhabit the visible realm may hope to ascend, and even the manifold aspects of that token far transcend all comprehension in the realm of ascent.

5 و مهما تعارج اهل العروج انما يرجعون الى آية  
اودعتها في حقيقة الأشياء سر الوجود و هذا  
منتهى الارتقاء لأهل الشهود و تلك الآية عالية  
من ان تعرف بجميع شئونها في حيز الصعود

- 6 All praise be to Thee, therefore, for having guided us to the Focal Centre of glory, the Manifestation of beauty, the Source of all light, the Dawning-Place of signs, and the Repository of Thy Revelation amongst the righteous. All praise be to Thee for having delivered us from idle fancies and vain imaginings, and for having rescued us from the worship of idols conceived by human minds. Thanks be unto Thee for having unlocked the gates of understanding to them who are well assured, and for having sent down from the heaven of Thy gifts that pure water which causeth the vales of the heart to overflow with the outpourings of the grace of God and the torrents gushing forth from the Focal Centre of mysteries.

6 فلك الحمد بما هديتنا الى مركز الجلال معرض  
الجمال مطلع الأنوار مشرق الآثار مهبوط وحيك  
بين الأبرار و انقذتنا من الظنون و الأوهام و  
نجيتنا عن عبادة الأصنام التي تتصورها العقول و  
الأفهام ولك الشكر على ما فتحت ابواب العرفان  
على اهل الايقان و انزلت من سماء الطافك ماءً  
طهوراً و سالت اودية القلوب بذلك الفيض  
المدرار و السيل المنحدر من مركز الأسرار

- 7 O God, my God! Thou hast verily revealed the path, established the proof, and guided all to Thy glorious kingdom. Thy signs and mysteries have verily been diffused far and wide, the

7 ربّ ربّ قد اظهرت السبيل و اقامت الدليل و  
هديت الكل الى ملكوتك الجليل قد شاعت

realm of realities hath been made to tremble and the limbs to quake, the sun and stars have been darkened, and the planets have been dispersed and fallen from heaven. For Thy testimony hath been manifested, and the Sun of knowledge hath risen. Every obscure mystery in the realm of creation hath been laid bare, and now, in this Day of Revelation, Thy Beauty doth shed its radiance with all-subduing potency upon the whole earth, shining with its all-encompassing power over king and subject alike. Every hearing ear hath hearkened to Thy call, and all holy souls have been quickened by Thy sweet savours. The influence of Thy Word hath verily encompassed the righteous and the pious, and all tongues have testified to the majesty of Thy Revelation in this luminous age.

الآثار وذاعت الأسرار وتزلزلت ارض الحقائق وارتدعت الفرائص واكفهرت النجوم وانتشرت الكواكب واظلمت الشمس وتساقطت الثوابت وظهر البرهان واشرق شمس العرفان وبانت كل سر غامض في حيز الأكوان وتجلي جمالك بقوة قاهرة على الآفاق وقدره محيط على الملوك والمملوك في يوم الاشراق ما من اذن صاغية الا سمعت النداء وما من نفس قدسية الا اهتزت من النفحات قد سبقت نفوذ كلمتك بين الأبرار والأخيار وشهدت الألسن بعظمة ظهورك في عصر الأنوار

- 8 And yet, O my Lord, the company of deniers are veiled from this manifest Light, and they that are estranged from Thee have turned away from Thy radiant countenance. They, indeed, are those that have failed to believe in Thy most exalted Beauty, the Manifestation of Thine own Self, the Embodiment of Thine incalculable and imperishable grace. How numerous the verses that have been sent down, the words that have been perfected, and the Scriptures that have been recorded; and yet the heedless have remained unconvinced of this mighty sovereignty, and the foolish are not satisfied by this ancient power. These clear and manifest tokens profited them not, nor did any of these Scriptures and scrolls of all-encompassing words avail them.

8 مع ذلك يا الهى احتجبت عن هذا النور المبين عصية الانكار واعرضت عن جمالك المنير ثلة الأغيار أنهم ما آمنوا بجمالك الأعلى ومظهر نفسك الجامعة لفيوضات لا تتناهى كم من آيات نزلت وكلمات تمت وآثار دوت فما اقتعت تلك القدرة العظيمة الغفلاء وما اغنت تلك القوة القديمة البلهاء ولا نفعت تلك الآيات البينات ولا افادت تلك الصحف والزبر الجامعة الكلمات

- 9 Thus it followed that Thou didst manifest Thine all-subduing power over all created things, whereupon the Dayspring of Thine effulgent light withstood the onslaught of all the peoples and nations of the earth from within this Great Prison, and raised high His Word from under the weight of chains and shackles in this inaccessible fortress. The signs of His dominion have been diffused throughout the world, and the fame of Thy Cause hath been noised abroad and reached the most far-flung regions of the earth. And this verily is a shining proof, a conclusive testimony to those endued with sight as well as insight.

9 ثم بعد ذلك اظهرت قوتك القاهرة على الكائنات فقاوم مطلع الأنوار كل الملل والأمم في هذا السجن العظيم و اعل كلمته تحت السلاسل والأغلال في هذا الحصن المنيع وانتشرت آثاره في الآفاق وشاع وذاع صيت امرك في الأقاليم الشاسعة الأفطار وهذا برهان ساطع و دليل قاطع لأولى البصائر والأبصار

- 10 O God, my God! I beseech Thee by Thy manifold bounties, through which Thou hast chosen the sincere amongst Thy creatures and favoured them over all that dwell on earth and heaven, to lift the veils from the eyes of men, to confer Thy bounty upon the righteous, to lead the heedless to the well-spring of guidance, and to cause them to tread this straight Path. Thou art in truth the All-Bountiful, the Almighty, and Thou art verily the Merciful, the Compassionate.

10 الهى الهى اسئلك بألطافك التي اخترت بها المخلصين بين العالمين وبها فضلتهم على من في السموات والأرضين بأن تكشف الغطاء عن الأبصار وتجزل العطاء على الأبرار وتهدى الغافلين الى الماء المعين وتسلك بهم في هذا الصراط المستقيم أنك انت الكريم أنك انت العظيم أنك انت الرحمن الرحيم

11 O thou who art firm in the Covenant! In all the Sacred Scriptures and Tablets revealed by the Primal Point—may my life be offered up for His sake—the supreme proof is the revelation of divine verses. Throughout all chapters of the Bayan, the Bab hath heralded the advent of Him Whom God shall make manifest. He hath not laid down any conditions for the appearance of that Most Great Luminary, but hath concluded every matter by encouraging and urging all to recognize the Beauty of the All-Merciful. Peruse thou the Bayan: Every one of its chapters endeth by cautioning souls not to remain veiled in the Day of His Revelation or, God forbid, to denounce and reject Him on the basis of the Bayan itself. For example, He saith, “Beware, beware lest the Vahid of the Bayan or that which hath been sent down in that Book shut thee out as by a veil from Him, inasmuch as it is but a creature in His sight.” By “the Vahid of the Bayan” is meant His blessed Being together with the eighteen Letters of the Living. As to “that which hath been sent down in the Bayan”, consider in what explicit and emphatic terms He hath warned against being veiled by the Vahid of the Bayan or by what hath been revealed in that Book.

12 It is obvious that the Primal Point—may my life be offered up for His blessed Dust—was well aware of the Day of the Revelation and the identity of the Promised Beauty, that hidden Mystery and well-guarded Secret. This explicit warning was for the sake of emphasis, lest any soul should protest that the rejection of this Most Great Revelation by a certain person is reason for doubt and misgivings.

13 And yet, behold to what vain imaginings the people of the Bayan are clinging. They cry out: “Where is the primary school of Him Whom God shall make manifest? Where are the kings of the Bayan? Where are its places of worship and its Witnesses?” However, by the same token, the followers of the Qur'an could also cry out and exclaim: “Where is the Great Catastrophe? Where is the Most Great Resurrection? Where are the darkening of the sun, the cleaving of the moon, the scattering of the stars, the heaving of the earth, and the rending of the heavens? Where are the levelling of the mountains, the gathering together of the beasts, and the boiling of the seas? Where are the Resurrection and the Judgement, the Bridge and the Balance? Where are the chastising angels, and where is the day that is reckoned as fifty thousand years in the sight of God? Where are Heaven and Hell? Where are the kindled fire, the paradise brought nigh, the river of life, the

11 ای ثابت بر پیمان در جمیع صحف و الواح الهی که از حضرت نقطه اولی روحی له الفداء نازل جت کلیه آیات الهیه است و در جمیع الواح بیان بظهور من یظهره الله بشارت فرموده و ظهور آن نیر اعظم را بهیچ شرطی مشروط نفرموده بلکه جمیع امور را منتهی بتخریص و تشویق ایمان بجمال رحمان فرموده بیان را مطالعه نمائید در هر فصلی از فصول منتهی بآن گردد که مبدا در یوم ظهور نفوس محبوب مانند و معاذالله بنفس بیان احتجاج و اعتراض بر جمال رحمان کنند از جمله میفرماید ایّاک ان تحتجب بالواحد البیانی او بما نزل فی البیان و واحد بیانی نفس مقدّس است و حروفات حی ثمانی عشر یا بآنچه که در بیان نازل ملاحظه فرمائید که بصریح عبارت میفرماید و یچه تأکید بیان میفرماید که مبدا بواحد بیان محتجب از آن شوید و یا بآنچه در بیان نازل محتجب گردید

12 این معلوم است که حضرت نقطه اولی نفس مقدّسه روحی لثربته الفداء واقف بر یوم ظهور و جمال موعود و سرّ مکنون و رمز مصون بودند این تصریح بجهت تأکید است تا مبدا نفسی اعتراض نماید که فلان شخص چون موقن باین ظهور اعظم نشد محلّ شبهه و ریب است

13 حال اهل بیان را ملاحظه کن که بچه اوهایم تشبث نموده اند فریاد برآرد این مکتب من یظهره الله و این ملوک البیان و این المعابد و این شهداء البیان و حال آنکه اگر کار بر این متوال باشد اهل فرقان نعره زنند و فریاد برآرند و بگویند این الطامة الکبری و این القیامة العظمی و این تکوّر الشمس و این انشقاق القمر و این انتشار النجوم و این تزلزل الارض و این انفطار السماء و این سیر الجبال و این حشر الیوحش و این تسجیر البحور و این الحشر و این النثر و این الصراط و این المیزان و این ملائكة العذاب و این یوم کان عند ربک نحسون الف عام این التعم و این الحیم و این النار الموقدة و این الجنة المزلفة و این الکوثر و السلسبیل و این عین التسنیم و الماء المعین و این ملائكة العذاب و این زبانية النار و این و این

heavenly streams, the fountain of mercy, and the crystal waters? Where are the chastising angels and the guards of Hell? And where, and where, and where?"

- 14 The Exalted One—may my life be offered up for Him—hath said that on the day of His Revelation all these events came to pass swifter than the twinkling of an eye, and that “fifty thousand years” were traversed in a single hour. If all these momentous events took place in a single moment, would not the school of Him Whom God shall make manifest reach its culmination within fifty years? Behold to what extent they remain captive to idle fancies!
- 15 The statement “or that which hath been revealed in the Bayan” is indeed meant to caution the people of the Bayan not to say, “Where are the kings of the Bayan, and where is the school of Him Whom God shall make manifest?” Great God! These people condition that Most Great Revelation upon His being admitted, like a child, into a primary school and regard this as the proof of the validity of His Cause. “But what aileth these people that they come not close to understanding what is said unto them?”
- 16 Gracious God! After the martyrdom of the Bab—may my soul be offered up for the dust ennobled by His footsteps—in what way did that individual arise, and what actions did he undertake? What eloquence did he evince and what wonders did he utter? All the loved ones of the Lord bear witness that, after the martyrdom of the Bab, this person vanished and went into hiding. He fled to the region of Nur, whence he scurried away—in the coarse guise of a dervish—to the regions of Mazindaran and Gilan until he finally reached Kirmanshah.
- 17 When the Blessed Beauty was being exiled from Iran, despite the power of the king and the hatred and animosity of all its inhabitants, He arrived in Kirmanshah in the utmost dignity. That individual did not have the courage to meet Him at that time. And when the Blessed Beauty reached Iraq, that person entered Baghdad secretly and in disguise, and took up residence in the Arab quarter, never daring to meet anyone. His sole accomplishment, his greatest feat, was to seek out a number of girls from here and there and marry them.
- 18 Among them was Ummu'l-Mu'minin, the sister of Mulla Rajab-'Ali, who had been one of the pure wives of the Bab. By the explicit text of the Bayan such a marriage was in no wise permitted; yet, despite this, he consorted with her, and after a few
- حضرت اعلیٰ روحی له الفداء میفرماید جمیع این وقایع در یوم ظهور در طرفه العین منقضی شد نحسین الف عام در ساعتی منتهی گشت پس چون جمیع این وقایع عظیمه در لحظه‌ای از لحظات وقوع یافت آیا مکتب من یظهره الله در نحسین عام منتهی نمیشود ملاحظه کنید که چه قدر اسیر اوهامند
- اینکه میفرماید او بما نزل فی البیان مقصود همین است که اهل بیان نگویند این ملوک البیان و این مکتب من یظهره الله سبحانه الله این قوم آن ظهور اعظم را مشروط باین قضیه مینمایند که مانند طفلان در دبستان صبیان داخل شوند و این برهان ثبوت حقیقت اوست فما لهؤلاء القوم لا یکادون یفقهون حدیثا
- سبحان الله بعد از شهادت حضرت اعلیٰ روحی لثواب اقدامه الفداء شخص معهود چه قیامی نمود و چه اقدامی کرد و چه لسان فصیحی گشود و چه بیان بلیغی ظاهر کرد جمیع یاران الهی شاهد و گواهند که بعد از شهادت حضرت اعلیٰ روحی له الفداء غیوبت نمود مختفی شد بصفحات نور فرار کرد و از آنجا با لباس درویشی در نهایت ابتدال بصفحات مازندران و گیلان حرکت نمود تا به کرمانشاه رسید
- در وقتیکه جمال مبارک را از ایران اخراج نمودند با وجود سطوت پادشاهی و عداوت و بغضای جمیع اهالی در نهایت وقار به کرمانشاه وارد شدند شخص معهود ابداً جسارت ملاقات ننمود و چون جمال مبارک وارد عراق شدند آن شخص خفیباً با لباس تبدیل وارد بغداد گردید و در محله عرب منزل و مأوی نمود و ابداً جسارت ملاقات بنفسی نکرد کاری که از ایشان حاصل شد خدمتی که ظاهر گشت این بود که از اطراف بنات معدوده طلب نمود و بانان اقتران کرد
- من جمله ام المؤمنین همشیره ملا رجب علی که از زوجات مطهره حضرت اعلیٰ بود و ابداً اقتران بصریح بیان جائز نه با وجود این مؤانست کرد و

days bestowed her upon Siyyid Muhammad, the well-known, and that honored lady remained in the marriage bond of Siyyid Muhammad until the end of her life. This matter is known and evident unto all. Consider now: that Quintessence of luminous reality, that divine and eternal Being, that heavenly Subtlety, did in the field of sacrifice pour out His life, and with His holy blood dyed crimson the plain of Adhirbayjan. After that supreme calamity and that most great disaster, if in that person there had appeared even an atom of fidelity, would he ever have stained himself with the companionship of women, attachment to wives, and the multiplication of consorts?

بعد از ایام معدوده بسید محمد مشهور بخشید و آن مخدّره تا نهایت حیات در تحت نکاح سید محمد بود این قضیه در نزد کل معلوم و مشهود است ملاحظه فرمائید که جوهر وجود آن حقیقت نورانیه و کینونت صمدانیه و لطیفه ربانیه در میدان فدا جانفشانی فرمود و دم مطهرش میدان آذربایجان را رنگین کرد بعد از این مصیبت کبری و رزیه عظمی اگر در آن شخص معلوم ذرهئی وفا بود دیگر خود را بمؤانست نساء و الفت زوجات و تعدد قرینات هیچ آلوده می نمود

- 19 From the earliest dawn of the Cause until the day of His ascension, the Blessed Beauty, openly and visibly, without any veil or concealment, withstood all the peoples, nations, and rulers of the world and exalted the Word of God. The Tablets to the kings were revealed, and the mystery of adoration was made manifest. In clear and unmistakable language, subject to no interpretation whatsoever, He directed His stern and explicit summons to most of the sovereigns. All the things that flowed from His Most Exalted Pen were fulfilled, one after the other. All that He foretold came to pass, His predictions were confirmed, and His warnings were proven true.

19 جمال مبارک از بدایت امر الی یوم صعود واضحاً مکشوفاً من دون ستر و حجاب در مقابل جمیع امم و ملل و ملوک مقاومت فرمودند و اعلاء کلمه الله فرمودند و الواح ملوک نازل شد و سرّ سیجود ظاهر گشت و واضحاً مشهوداً من دون تأویل خطاب شدید صریح با اکثر ملوک فرمودند و آنچه از قلم اعلی نازل پی در پی ظاهر گشت و اخبارات واقع شد و بشارات لامع گشت و انذارات واضح گردید

- 20 "Shall the darkness and the light be held equal?" Nay, by thy Lord, the Ever-Forgiving! But the people "entertain themselves with their vain cavillings". They see not, they hear not, neither do they understand. "They call upon that beside God which can neither hurt them nor profit them. This same is the far-gone error! He calleth on him who would sooner hurt than profit him. Surely, bad the lord, and, surely, bad the vassal!" The Glory of Glories rest upon thee.

20 هل یستوی الظلمات و النور لا وربک الغفور ولكنّ الناس فی خوضهم یلعبون و لا یبصرون و لا یسمعون و لا یفهمون یدعون من دون الله ما لا یضرهم و ما لا ینفعهم ذلک هو الضلال البعید یدعون من ضرّه اقرب من نفعه لبئس المولى و لبئس العشیر و علیک البهء الأبی

LOTW#72

CMB\_F65.001-005x, PR12.001x,  
NURA#72, MMK4#173 p.196

## AB02527

To: Aqa Mirza Nasrullah Jahrumi

Date: 1909-Dec-14

- 1 When the Sun of Truth shone forth from the horizon of creation with infinite bounty upon all regions, the pure hearts received the impressions of the All-Merciful, and, illumined and enkindled by those radiant beams, were made resplendent. Give

1 ...شمس حقیقت چون از افق ابداع بفیض نامتناهی اشراق بر آفاق نمود قلوب صافیه انطباعات رحمانیه یافت و از اشعه ساطعه مستشرق و منیر گشت حمد کن خدا را که

thanks unto God that a ray of that Most Great Effulgence hath fallen upon thy soul and conscience, that the precincts of thy heart have been illumined, and that the glad-tidings of the spirit have encompassed thy soul and mind, stirring within thee ardour and rapture, and bestowing attraction and delight.

- 2 In gratitude for this supreme bestowal, thou must so kindle the fire of the love of God that thou mayest become a candle to the horizons and, in the utmost brilliance, a star of the morning. Look not upon thine own weakness: the All-Powerful is thy confirmer. Gaze not upon thy poverty: the treasury of the Kingdom overfloweth. Though we be but feeble gnats, yet the confirmations of the divine Solomon encompass us; and though we be poor indeed, yet the star of the promise, "Erelong will God enrich each and all out of His abundance," shineth forth. The bounties of the Most Great Name and the bestowals of the Ancient Beauty can raise the powerless fly into an eagle soaring in the heights of heaven, and can cause the darksome dust, through the showers of the cloud of grace, to bring forth roses and sweet herbs.

- 3 Wherefore the hope is this: that that land may, through the breaths of holiness, become the paradise of delight, and that that region may, through the breezes of divine guidance, become the envy of the heavenly garden. Today the hosts of the Abha Kingdom are marshalled in the highest realms and await but this: that some soul in this world may urge on his steed in the arena of self-sacrifice, whereupon the armies of the Concourse on high and the legions of the Abha Kingdom will instantly bestow their aid and victory.

- 4 By virtue of this all-compelling power, a single horseman may charge against the ranks of the world, and, alone and unaided, withstand all who dwell upon the earth. Verily, this is of the bounty of thy Lord in this luminous age and this merciful century.

پرتوی از آن فیض اعظم بر جان و وجدان تو  
زد ساحت قلب روشن شد و بشارات روحانیّه  
جان و دل را احاطه نمود شور و ولهی انگیخت  
و جذب و طربی بخشید

2 بشکرانه این موهبت عظمی باید بنار محبت الله  
چنان شعله زنی که شمع آفاق گردی و ستاره  
صبحگاهی در نهایت اشراق نظر بضعف خویش  
منما شدید القوی مؤید است و نگاه بفقر  
خویش مکن کنز ملکوت طالع است هرچند  
پشهء ضعیفم ولی تأیید سلیمان الهی شامل و  
هرچند فقیریم ولكن کوكب یوم یغنی الله کلاً  
من سعته فائض الطاف اسم اعظم و مواهب  
جمال قدم ذباب ناتوان را عقاب اوج آسمان  
نماید و خاک سیاه را رشحات سحاب عنایت گل  
و ریحان برویاند

3 لهذا امید چنانست که آن اقلیم بنفحات قدس  
جنت النعم گردد و آن سرزمین بنسم هدایت  
الهی غبطهء بهشت برین شود الیوم افواج ملکوت  
ابهی در اوج اعلی صف زده و منتظر آنست که  
نفسی در این جهان سمند در میدان جانفشانی  
براند تا جنود ملأ اعلی و جیوش ملکوت ابهی  
فوراً تأیید و نصرت فرماید

4 پس باین قوت کلیه میتوان یکسواره بر صف  
عالم زد و فرداً وحیداً مقاومت من علی الأرض  
نمود انّ هذا من فضل ربک فی هذا العصر  
النورانی والقرن الرحمانی

MMK6#111x

**AB10982***To: Wife of Muhammad Sadiq Khabbaz et al., in Shiraz**Date: 1909-Dec-14*

O honored leaf! The rays of the Sun of Truth encompass you and the outpourings of the Blessed Beauty continually reach you. Therefore, with utmost assurance, supplicate to the Abha Kingdom and seek the encompassing nature of those outpourings. And upon you be the Most Glorious Glory.

ای ورقهء جلیله پرتو شمس حقیقت شامل است  
و فیوضات جمال مبارک متواصل لهذا بنهایت  
اطمینان تضرع بملکوت ابهی کن و طلب شمول  
آن فیوضات نما و علیک البهاء الأبهی

INBA87:016b, INBA52:016b

**AB07996***To: Davud Quli, in Hamadan**Date: 1909-Dec-16*

- <sup>1</sup> O thou who art firm in the Covenant! Give thanks unto God that thou art a teacher in the Hamadan school and art educating and training the fresh saplings of the garden of humanity. Know thou the value of this bounty and engage thyself more and more each day in thanksgiving, for if thou wert to know the results of this service, thou wouldst assuredly soar with intense joy and gladness.

<sup>1</sup> ای ثابت بر پیمان شکر کن خدا را که خادم  
دبستان همدانی و تازه نهالان بوستان انسانیرا  
خدمت و تربیت مینمائی قدر این نعمت را  
بدان و بشکرانه روز بروز بیشتر پرداز زیرا اگر  
نتائج این خدمت را بدانی البته از شدت فرح و  
سرور پرواز نمائی

- <sup>2</sup> Those children will, God willing, become the children of the Kingdom and, beneath the protecting shadow of the favors of the Ancient Beauty - may my spirit be a sacrifice for His loved ones - will become fruit-bearing trees and flowers and sweet herbs in the Abha Paradise.

<sup>2</sup> آن اطفال انشاء الله ابناء ملکوت گردند و در  
ظل الطاف جمال قدم روحی لأحبائه الفداء اشجار  
مثمره و گل و ریاحین جنت ابهی گردند

- <sup>3</sup> And upon thee be the Most Glorious Glory.

<sup>3</sup> و علیک البهاء الأبهی

MKT5:067, ANDA#41-42 p.96

## AB12108

*To: Baha'is of Khurasan*

*Date: 1909-Dec-17*

- 1 O Lord, my God, my Hope! How can I make mention of Thee when I am seized with overwhelming bewilderment and encompassed by tremendous dread? My limbs tremble, my members quiver, my inner being is aflame, my patience and fortitude are exhausted, my tears flow, my sighs rise up, my agonies intensify, and my sorrows increase at what hath befallen the gems of existence and the sanctified ones among those who bow down in adoration - they who are the recipients of divine inspiration, the treasures of mysteries, and the dawning-places of light - from the people of Namiq and Hisar. O Lord! The wicked have stretched forth the hands of tyranny and aggression against the righteous, and the evil-doers have kindled the fire of hatred and pride against Thy free servants. They have drawn their swords, arrayed their ranks, advanced by the thousands, aimed their arrows, raised their spears, and given free rein against the servants of the All-Merciful, igniting the fire of oppression.
- 2 Thou seest, O my God, how they have launched a fierce assault and risen up with all hatred and malice, how they have violated and slain Thy chosen servants, cutting their bodies into pieces, burning their dismembered corpses, scattered limbs, entangled bodies, and purified souls. Among them, O my God, was the Light of the East and West, the Star of both horizons, like gold and silver, nay rather, the Son of the Two Golds, Thy servant Husayn. They severed his legs and arms, then tore his body apart like the flesh of sheep with the swords of enemies, then burned him with a blazing fire upon a lofty mountain.
- 3 And among them, O my God, was the Lamp of the horizons, the Crown of the people of constancy, the Glass illumined by the Light of the Dawn, Thy servant Ishaq. They severed his jugular vein with terrible force, raised his head upon a spear, and paraded it through cities and villages - these oppressors and tyrants - with drums and trumpets in the region of Hisar.
- 4 And among them, O my God, was the noble master and distinguished support, the great man and renowned individual, Muhammad the Radiant, the Luminous. Lord! The band of evil-doers made him a target for bullets, leaving him no escape, and no retribution was exacted for his spilt blood. Lord!
- اللهم يا الهى و ربى و رجائى كيف اذكرك و قد اخذتنى دهشة كبرى و احاطتنى وحشة عظمى فارتجفت اعضائى و ارتعد فرائضى و اضطرم احشائى و انصرم صبرى و جلدى و انسجم دمعى و ارتفعت زفرائى و اشتدت سكراتى و زادت حسراتى بما ورد على جواهر الوجود و لطائف اهل السجود مهابط الألهام و مخازن الأسرار و مطالع الأنوار من اهل التامق و الحصار رب ان الأشرار قد بسطوا ايادى الظلم و العدوان على الأبرار و اضرم الفجار نار البغض و الاستكبار على عبيدك الأحرار قد سلوا السيوف و اصطففت الصفوف و هجموا الألوف و صوبوا السهام و اشرعوا السنان و اطلقوا العنان على عباد الرحمن و اضرموا نار العدوان
- انك لترى يا الهى كيف اغاروا غارة شعواء و قاموا بكل بغض و شقاء و هتكوا و فتكوا بعبادك الأصفياء و قطعوا اجسادهم ارباً ارباً و احرقوا الجثث المقطعة و الأعضاء المنفردة و الأجساد المتشبكة و النفوس المتطهرة منهم يا الهى نور الخافقين و كوكب المشرقين كالذهب و اللجين بل ابن الذهبين عبدك الحسين قد قطعوا منه الأرجل و الأيادى ثم فرم جسده كلحم الضأن بسيوف الأعادى ثم حرق بنار ذات الوقود فى جبل راسى
- و منهم يا الهى سراج الآفاق و تاج اهل الوفاق و زجاج المستضىء من الأشرار عبدك اسحق فقطعوا منه الوريد بالبأس الشديد و رفعوا رأسه على القناة و داروا به بين المدن و القرى الطغات البغات مع الطبول و الزمور فى اقليم الحصار
- و منهم يا الهى السيد الجليل و السند النبيل الرجل العظيم و الفرد الشهير محمد المضىء المنير رب ان عصابة الأشرار جعلوه هدفاً للرصاص و ما كان له مناص فلم يقع على سفح ثاره من قصاص رب

His luminous body was entangled, his ailing frame was cut to pieces, and he was slain in a manner unparalleled.

أنه تشبك جسده المنير و تقطع جسمه العليل و  
فُتِك به شرّ فتك ليس له مثل

- 5 And among them, O my God, was Thy servant Muhammad-Husayn, who was sincere in his religion without deceit, who prostrated himself toward both horizons, who drank from the two gushing springs. Lord! He followed in his father's footsteps and traced the path of his martyred parent. He drank the cup of death out of love for the Hidden Secret and longing for the Preserved Mystery.

5 و منهم يا الهى عبدك محمد حسين المخلص لك  
الدين من دون مين الساجد للأفقين الشارب من  
العينين النضاختين ربّ أنه اقتفى اثر ابيه و اتبع  
خطوات والده الشهيد قد تجرّع كأس المنون حباً  
بالسرّ المكنون و شوقاً الى الرّمز المصون

- 6 My God, my God! Thou seest that these pure and righteous ones have sacrificed their possessions, their lives, their children and their souls in Thy path, out of their love for Thy Beauty, their longing to attain Thy presence, their attraction to the fragrances of Thy holiness and their enkindlement with the fire of Thy love. Lord! They have drunk bitter cups in Thy love and have partaken of chalices filled with gall and colocynth that rend the liver and burn the vitals in Thy path. Lord! Have mercy upon this spilled blood, these burning vitals, these dismembered bodies, these wounded frames, these flowing tears, and these rising sighs. How long, O my God, wilt Thou leave the oppressed to be toyed with by the hands of the oppressors? How long, O my God, wilt Thou grant respite to the murderers and not take vengeance for the murdered? How long, O my God, wilt Thou be patient with these painful events, these deadly injustices, these tragic calamities and these grievous crimes? Has not the Hour drawn nigh, to be followed by the Catastrophe?

6 الهى الهى ترى بان هؤلاء الأصفياء الأتقياء فدوا  
اموالهم و رؤوسهم و اولادهم و ارواحهم فى  
سبيلك حباً بجمالك شوقاً الى لقائك انجذاباً  
بنفحات قدسك و اشتعلاً بنار محبتك ربّ انهم  
تجرّعوا كؤوساً مريرة فى حبك و ارتشفوا اقداحاً  
علقمياً خظلاً قاطعة للأجاد محرقة للأحشاء فى  
سبيلك ربّ ارحم هذه الدماء المسفوكه و هذه  
الأحشاء الموقوده و هذه الأجساد المقطوعه و  
هذه الأجسام المقروحه و هذه الدموع المسفوحه  
و هذه الزفريات المرفوعه الى متى يا الهى تترك  
المظلومين تعبث بهم ايدى الظالمين الى متى يا  
الهى تُمهّل القاتلين و لاتأخذ بثار المقتولين الى متى  
يا الهى تصبر على هذا الوقائع المؤله و المظالم المهلكه  
و هذه الفظائع الفاجعه و هذه الجرائم الموجهه ا  
لم تزف الآزفه حتى تبعتها الرّادفه

- 7 My God, my God! Hearts are constricted, souls are in death throes, and breasts are choked. Patience is exhausted, tears flow unceasingly, and hearts are aflame from this terrible onslaught, this dark calamity, and this supreme affliction. Lord! Lord! 'Abdu'l-Baha endures every tribulation and trial, is not dismayed by the greatest catastrophe, nor frightened by the uprising of calamities and afflictions. But the children and women from their tenderest years must bear the oppression of the wicked, and no patience or fortitude remains to them in those lands.

7 الهى الهى قد ضاقت القلوب و تغرغرت النفوس  
و حشرجت الصدور فالصبر منصرم و الدمع  
منسجم و القلب مضطرم من هذه الغارة الشعواء  
و الداهية الدهماء و البلية العظمى ربّ ربّ ان  
عبدالبهاء يصبر على كل محنة و بلاء و لا ينجزع  
من الطامة الكبرى و لا يفرغ من قيامة المصائب  
و الأبتلاء ولكن الأطفال و النساء منذ نعومة  
الأظفار يتحملون ظلم الأشرار فما بقى لهم صبر و  
تجلّد فى تلك الديار

- 8 Lord! Accept from Thy loved ones their spilled blood, their slain bodies, and their oppressed souls. Grant the martyrs an exalted station and a true and faithful tongue. Bestow upon them high degrees and lofty ranks. Grant them the grace of attaining Thy presence and shower them with bounties. Assist the survivors of the martyrs to remain firm and steadfast among mankind. Protect them from enemies and preserve

8 ربّ اقبل من الأحباء دمايهم المسفوحه و  
اجسادهم المقتوله و نفوسهم المظلومه و اجعل  
للشهداء مقاماً علياً و لسان صدق و فياً و انعم  
عليهم بدرجات عاليه و مراتب ساميه و ارزقهم  
اللقاء و اجزل لهم العطاء و ايد بقايا الشهداء  
على الثبوت و الاستقامة بين البرايا و احفظهم

them from the malicious. Enable them to achieve what Thou lovest and approvest. Make for them a straight path, a mighty course, an exalted station and abundant grace. Illumine their faces among Thy servants, exalt their mention throughout all lands, open doors before them, and make goodly both their beginning and their end.

من الأعداء و صنفهم من الزنماء و وقفهم على ما تحب و ترضى و اجعل لهم صراطاً سويّاً و منهجاً قويمّاً و مقاماً عليّاً و فضلاً و فيّاً و نور و جوههم بين العباد و أعلّ ذكرهم في كلّ البلاد و افتح عليهم الأبواب و احسن لهم المبدأ و المآب

- 9 Lord! Lord! Thy chosen ones are strangers who have left their homelands due to the domination of the wretched and the transgression of every hardened sinner who fears not the great retribution - those who have hastened to the shrine of contentment and complained to the just government in those regions of the severity of their afflictions. Lord! These are the captives of Thy love, the bondsmen at Thy gate, the lovers of Thy beauty, and the friends of Thy creation. They have believed in Thee and in Thy signs, have been attracted by Thy breaths, have affirmed Thy words, and have fallen into severest trials in Thy path.

9 ربّ ربّ إنّ اصفيائك الغرباء الذين تركوا الأوطان من تسلّط الأتقياء و تعدّى كلّ عتْل لا يحنّش النّعمة الكبرى الذين سرعوا الى مشهد الرّضاء و شكّوا الى الحكومة العادلة في تلك الأنحاء من شدة البلوّاء ربّ إنّ هؤلاء اسراء حبّك و ارقاء بابك و احباء جمالك و اوداء خلقك آمنوا بك و بآياتك و انجذبوا بنفحاتك و صدّقوا بكلماتك و وقعوا في اشدّ بلاء في سبيلك

- 10 Lord! Expand their breasts through the signs of Thy victory, attract their hearts through the breezes of Thy garden of grace, heal their ailments with the cup of Thy remedy, bind their wounds with the balm of Thy bounty and loving-kindness, strengthen their loins for Thy service, fortify their backs for Thy worship, and ordain for them guidance in their affairs. Lord! Thy servant Mulla Husayn from the people of Ta and Ra has served at Thy exalted threshold and arisen in enduring servitude to Thee, enduring severe reproach and great weakness in that region, and was driven from his home and exiled from his country. Lord! I beseech Thee and implore Thee to grant him sustenance and a way out, for Thy provision is better and more lasting, as Thou hast said in Thy perspicuous Book: "But if ye demand a provision, the provision of thy Lord is better." Lord! Make them the manifestations of this blessed verse.

10 ربّ اشرح صدورهم بآيات نصرک و اجذب قلوبهم بنسائم حديقة فضلک و داو دأهم بكأس شفائك و اضمّد جرحهم ببلم جودک و عنايتک و اشدّد ازورهم على خدمتک و قوّ ظهورهم على عبادتک و هيّ لهم من امرهم رشدا ربّ إنّ عبدک ملاّ حسين من اهل النّاء و الرّاء خدم عتبتک السّاميه و قام على عبوديتک الباقيه و احتمل الزّجر الشّدید و الوهن العظيم في ذلك الأقليم و أخرج من الديار و أبعد من الأوطان ربّ اتّضّرّع اليک و ابتهل بين يديک بان تجعل له خرجاً و مخرجاً و إنّ خراجک خير و ابقی

- 11 O Lord! In Thy perspicuous Book Thou didst say that if thou ask them for a payment, better is the payment of thy Lord. Make them manifestations of this blessed verse, and transform fierce warfare into armistice. Protect Thy loved ones from taking part in the painful events that occur between warring factions. Verily, Thou art the Generous, Thou art the Great, Thou art the Kind, the Compassionate, the Merciful.

11 فقلت في كتابک المبین ان تسألهم خرجاً نفراج ربّک خير ربّ اجعلهم مظاهر لهذه الآيه المبارکه و بدّل الحرب العوان بالمناکره و احفظ احبائك من المشارکه في الوقایع المؤلمه الّتي تحدث بين الأحزاب المتعارکه انک انت الکریم انک انت العظيم انک انت البرّ الرّؤوف الرّحيم

- 12 My God, my God! The company of the righteous and the gathering of the pure-hearted in Mashhad-i-Rida have assisted the strangers with all cheerfulness, love, and fidelity. O Lord! Recompense them for what they have spent, preserve them from that which they fear, aid them in all circumstances and

12 الهی الهی إنّ عصبة الأتقياء و ثلّة الأصفياء الذين في مشهد الرّضا قد اعانوا الغرباء بكلّ بشاشه و محبة و وفاء ربّ عوض عليهم ما انفقوا و احفظهم ممّا اسفقوا و ايدهم في جميع الشّئون و الأحوال

conditions, open unto them the doors of blessings, and make them firm signs in Thy preserved Tablet and Thy published Book. Verily, Thou art the Generous, the Mighty, the All-Bountiful, and verily, Thou art the Bestower, the Kind, O Lord of Lords!

- 13 O Lord, Lord! Thy loved ones in all lands are in safety and security, in joy and delight, except in the land of Kha (Khurasan) in eastern Iran, where the fire of enmity hath been kindled, where arrows have been shot at Thy loved ones, swords drawn against them, and spears pointed toward them. Not a day passeth but clamor riseth therefrom and flames leap high with the fire of tyranny and oppression. O Lord! Those regions are encompassed by the glances of Thy favors; therefore rescue them from injustice and oppression, and let them taste of justice and equity, that their luxurious ones may cease their tyranny and extravagance. Verily, Thou art the Generous, the Strong, the Mighty, the Unconquerable. There is no power nor strength except through Thee in all circumstances.

و افتح عليهم ابواب البركات و اجعلهم آيات  
محركات في لوحك المحفوظ و منشورك المنشور  
انك انت الكريم العزيز الوهاب و انك انت  
المعطي اللطيف

13 يا ربّ الأرباب ربّ ربّ انّ احبائك في سائر  
البلدان في امن وامان و روح و ريحان الا ارض  
الخلا شرق ايران قد اضطرم فيها نار العدوان و  
رُشق على احبائك السهام و سُلّ عليهم السيوف  
و اشرع نحوهم السنن ما من يوم الا يرتفع منها  
الضجيج و يعلو منها الأجاج باضطرام نيران الظلم  
و الطغيان ربّ انّ تلك الديار مشمولة بانظار  
الألطف فاغثها من الظلم و الأعتساف و اذقها  
العدل و الأنصاف حتّى ينتهوا مترفيا في الجور و  
الأسراف انك انت الكريم القويّ الشديد المحال  
لا حول و لا قوة الا بك في كلّ الأحوال

BRL\_DAK#0584

## AB10596

*To: Ibn-i-Abhar, in Tihiran*

*Date: 1909-Dec-17*

- 1 O herald of the Covenant! The newspaper was perused. Indeed, the text was fluid and elegant, and in the utmost clarity and eloquence. From its contents it was evident that the purpose and desire of both the esteemed editor and writer were pure intention, goodwill toward the general populace, and sincerity toward the government. Therefore, supplication and entreaty were made at the Threshold of the Divine Unity on their behalf, that new confirmation may reach them and they may succeed in serving all Iranians, nay, may they become well-wishers of all humanity and promote the unity of the human world. And I hope that other newspapers will also adopt their manner and conduct.
- 2 At all times advise and admonish the friends of God to engage night and day in that which is conducive to Persia's abiding glory, and to exert the utmost effort and endeavour to refine characters and manners, labour assiduously, aim for lofty goals,

1 ای منادی پیمان روزنامه ملاحظه گردید  
فی الحقیقه عبارت سلیس و روان و در نهایت  
وضوح و بلاغت بود از مضامین چنین معلوم  
میشد که مقصد و آرزوی مدیر و محرّر محترم  
هر دو نیت خالص و خیرخواهی عموم ملت و  
صداقت بدولت است لهذا در حقّشان بدرگاه  
احدیت تضرع و زاری گشت که تأیید جدید  
رسد و موفق بخدمت عموم ایرانیان گردند بلکه  
خیرخواه عموم بشر باشند و سبب ترویج وحدت  
عالم انسانی گردند و امیدوارم که سائر جرائد نیز  
روش و سلوک ایشان گیرند

2 ای منادی پیمان احبای الهی را همواره دلالت و  
وصیت نمائید که جمیع شب و روز بآنچه سبب  
عزّت ابدیه ایرانست پردازند و در تحسین اخلاق

promote love and affection, foster progress, and develop industries, agriculture and trade.

و آداب و بذل همت و مقاصد ارجمند و الفت  
و محبت و ترقی و اتساع صناعت و زراعت و  
تجارت سعی بلیغ و جهد عظیم مبذول دارند

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الأبهی

BRL\_SOCIAL#015x

INBA85:422b,

BRL\_DAK#0189,

AVK3.291.03x, YIA.256

## AB06088

*To: Khudabakhsh Adharbad*

*Date: 1909-Dec-17*

1 O servant of God! Jinab-i-Mirza Muharram in his letter requested that a letter be written to you. This servant also, with utmost love and faithfulness, fulfilled his request and this letter is being sent.

1 ای بنده حقّ جناب میرزا محرم در نامه خویش  
خواهش تحریر نامهئی بآنجناب نموده این عبد نیز  
بنهایت حبّ و وفا حاجت ایشانرا روا نمود و این  
نامه ارسال میشود

2 O longtime friend! Strive that Khudabakhsh may become the bounty of God and be numbered among the chosen ones, and in the circle of the people of God may advance day by day until he reaches the zenith of the ether and becomes a brilliant star and casts the light of sanctification. This is the ultimate desire of every celestial person and this is the ultimate need of every illumined human being.

2 ای یار دیرین جهدی کن که خدابخش بخشش  
خدا گردد و از زمره اصفیا شود و در حلقه  
حزب الله روز بروز ترقی نماید تا باوج ائیر رسد و  
کوکب منیر گردد و پرتو تقدیس افکند اینست  
نهایت آرزوی هر شخص آسمانی و اینست متنی  
حاجت هر انسان نورانی

3 My hope is that you will attain to this station and achieve this gift so that you may become like the bountiful cloud and like the spring rain scatter pearls and jewels. And upon you be the Most Glorious Glory!

3 امیدم چنانست که باین مقام فائز گردی و باین  
موهبت جائز شوی تا سحاب فائض گردی و مانند  
ابر بهار در و گهر نثار نمائی و علیک البهاء الأبهی

YARP2.607 p.423

## AB01192

To: *Haji Muhammad Ali Shirazi, in Sarvistan*

Date: 1909-Dec-18

- 1 O thou of musk-like breath! Your letter arrived and its contents were understood. It is evident that befitting of the friends is servitude at the Threshold and service at the Holy Threshold of the Herald of the Beauty of the All-Merciful. The four pieces of carpet that you sent for the Most Exalted Shrine will arrive, and God willing you will be assisted to weave the fifth. You wrote that Sarvistan has become a Baha'i rose garden - this news brought spirit and fragrance. There is firm hope that day by day this bounty will increase. Convey my utmost longing to Jinab-i-Aqa Mirza Isma'il, and extend the most wondrous and glorious greetings to the handmaiden of God Bahiyyih Khanum, and show proper respect to the handmaiden of God, the mother of Bahiyyih Khanum. And convey my utmost love and kindness and extreme heartfelt longing to Jinab-i-Karbila'i Aqa Shukru'llah, Jinab-i-'Ali Aqa, Jinab-i-'Ata, Jinab-i-Firuz, Jinab-i-Aqa Mir Fath'ali Khan, Jinab-i-Aqa Mirza Rajab'ali, Jinab-i-Aqa Mirza Aqa, and Jinab-i-Aqa Ghulam-Husayn. I am constantly engaged in their remembrance and hope for favors from the One whose favors are hidden. In these days wisdom does not require presence; God willing, permission will be given at the proper time.

- 2 O thou firm in the Covenant! Your letter regarding assistance for the survivors of the martyrs was read. According to the instructions of Jinab-i-Afnan Aqa Mirza Aqa, you yourself should go to Nayriz and distribute that assistance amount among the poor survivors of the martyrs with the knowledge of Jinab-i-Haji Muhammad-Rahim and the members of the Spiritual Assembly. The sooner it is divided and distributed the better. As for the movement of some of the friends of God to this direction, it is not in accordance with wisdom at this time. Two people should come in springtime so they can return before summer.
- 3 O Lord! 'Ali met an untimely death as target of a bullet. Make him noble through entry into Thy Kingdom, forgive and pardon him, and make him distinguished in Thy realm. Verily Thou art the Generous, the Mighty, the Bestower.

1 ای زائر مشکین نفس نامه شما رسید و مضمون مفهوم گردید معلوم است سزاواران عبودیت آستانست و خدمت بعثت مقدسه مبشر جمال رحمان چهار پارچه فرش که بجهت مقام اعلی فرستاده اید میرسد و انشاء الله بیاقتن خامس موفق میشوی مرقوم نموده بودی که سروستان گلستان بهائی شده این خبر روح و ریحان آورد امید و طید است که روز بروز این موهبت مزداد گردد جناب آقا میرزا اسماعیل را از قبل من نهایت اشتیاق ابلاغ دارید و امة الله بهیه خانم را تحیت ابدع ایی برسانید و امة الله والده بهیه خانم را احترامات لازمه مجری دارید و جناب کربلائی آقا شکرالله و جناب علی آقا و جناب عطا و جناب فیروز و جناب آقا میر فتحعلی خان و جناب آقا میرزا رجیلی و جناب آقا میرزا آقا و جناب آقا غلامحسین را از قبل من نهایت محبت و مهربانی و غایت اشتیاق وجدانی ابلاغ دارید دائماً بذکر ایشان مشغولم و از الطاف خفی الألطاف امید عنایت دارم این آیام حکمت اقتضای حضور نمایم انشاء الله در وقتش اذن داده میشود

2 ای ثابت بر پیمان نامه شما در خصوص اعانه بازماندگان شهدا قرائت گردید بموجب دستورالعمل جناب افنان آقا میرزا آقا خود به نیریز بروید و آن مبلغ اعانت را باطلاع جناب حاجی محمد رحیم و اعضای محفل روحانی تقسیم بین فقراء بازماندگان شهدا نمائید و هرچه زودتر تقسیم و توزیع گردد بهتر است و اما حرکت بعضی از دوستان یزدان باین سمت حال موافق حکمت نیست دو نفر در موسم بهار بیایند تا پیش از تابستان مراجعت کنند

3 ای پروردگار علی ناکام هدف رصاص گردید او را بدخول در ملکوت خویش بزرگوار کن پیامرز و بخش و در جهان خویش سرافراز کن انک انت الکریم العزیز الوهاب

- 4 O thou firm in the Covenant! You asked that if someone makes a vow to 'Abdu'l-Baha, should the proceeds and income from it be sent or distributed to the poor? In any case its expenditure must be with permission and authorization. Similarly, the expenditure of endowment proceeds must now be with 'Abdu'l-Baha's permission and authorization. Convey the most wondrous and glorious greetings to your father and mother. And upon thee be the Most Glorious Glory.

4 ای ثابت بر پیمان سؤال نموده بودی که اگر نفسی چیزی نذر عبداله‌آء نماید نتایج و مداخل آن باید ارسال شود یا بفقر توزیع گردد صرف آن باید در هر صورت به اذن و اجازه باشد و همچنین صرف حاصلات اوقاف حال باید به اذن و اجازه عبداله‌آء باشد بجناب والد و والده تحیت ابدع ابی ابلاغ دار و علیک اله‌آء ال‌ه‌بی

INBA87:201, INBA52:203

## AB01948

*To: Azizullah, in Ishqabad*

*Date: 1909-Dec-18*

- 1 ...In these days, due to the counsels of Abdu'l-Baha, in all the cities of Iran the friends are reposing in the cradle of peace and security, while during this upheaval all other parties have been in the utmost distress. However, in the regions of Khurasan until now the friends remain caught in the grip of oppression and enmity. In Namiq, every corrupt transgressor has stretched forth the hand of aggression, and that place has become a fortress for evil-doers. Finding the government preoccupied, they have seized the opportunity and like wolves have galloped freely in the field of savagery. Although the divine friends have attained the honor of sacrificing their lives and have carried away the ball of precedence from this field of glory - in truth they have not lost their heads but raised them high - for every head that becomes the manifestation of the mystery of martyrdom is exalted in the world above, and every soul that sacrifices its life in the path of truth seeks eternal life in the world of the Beloved.

1 ...این ایام در جمیع بلدان ایران بسبب نصائح عبداله‌آء جمیع احبّا در مهد امن و امان آرمیده و در این انقلاب کلّ احزاب در اشدّ اضطراب بوده‌اند ولی در صفحات خراسان الی‌الآن یاران در پنجه ظلم و عدوان مبتلا در نامق هر فاجر فاسق دست تطاول گشاده حصار آشیانه اشراز گردیده مشغولیت حکومت را فرصت یافتند و در میدان درندگی چون گرگان دواسبه پتاختند هرچند احبّای الهی بجانفشانی فائز گشتند و گوی سبقت را از میدان این سعادت بر بودند فی‌الحقیقه سر نباختند بلکه برافراختند هر سری که مظهر سرّ شهادت گردد در جهان بالا سرفراز شود و هر نفسی در سیل حقیقت جان فدا نماید در جهان جانان بقای ابدی جوید

- 2 Yet the regret and sorrow lies in this: that in other regions of the world, those of wolfish nature are day by day abandoning their savage ways, relinquishing their ferocity, and adopting the character and conduct of sheep and gazelles, while in Iran they increasingly intensify their savagery and test their ferocity moment by moment. O what regret upon them! In human virtues other regions, even warlike Africans, have progressed, while Iran - which in ancient times was the center of humanity and civilization and was renowned throughout the horizons for its nobility - is now caught in such conditions: no modesty

2 ولی تأسّف و افسوس در اینست که در سائر اقالیم عالم گرگان خوی درندگی روز بروز رها کنند و از تیزچنگی بگذرند و خلق و روش و سلوک اغنام و غزالان یابند ولی در ایران آنا فانا بر درندگی افزایند و تیزچنگی بیازمایند یا حسرة علیم در اخلاق انسانی سائر اقالیم حتی زنگی جنگی ترقّی نموده ولی ایران که در ازمنه قدیمه مرکز انسانیت و مدنیت بود و بزرگواری شهر آفاق گشته حال بچنین اطوار و احوال گرفتار نه

or shame, no justice or faithfulness, no fear of God. The consequences are obvious, unless the Hand of Power uproots the foundation of injustice and punishes the oppressors, so that in this world they may be caught by their evil deeds and in the next world become hopeless and loathe themselves. We beseech God to cut off their posterity, even as He cut off the posterity of the transgressing people.

- 3 In any case, we are occupied with our own work and accustomed to sacrificing our lives, and in the love of the Beloved we yearn for exaltation and desire sacrifice and self-abnegation. Let each one act according to his way.

شرم و حیائی نه عدل و وفائی و نه خشیه اللهی دیگر معلوم است چه نتایج خواهد بخشید مگر آنکه ید قدرت بنیاد بیداد براندازد و ستمکارانرا کیفر فرماید تا در این جهان بشرارت کردار گرفتار و در آن جهان نومید و از خود بیزار شوند نسل الله بان یقطع دایرهم فقطع دایر قوم فاسقین

3 باری ما بکار خود مشغول و بجانفشانی مألوف و در عشق و محبت دلدار آرزوی فراز دار داریم و قربانی و جانفشانی خواهیم فلیعمل کلّ علی شاکلته

MMK6#269x

## AB02303

To: *Baha'is of Simnan et al., in Sangsar*

Date: 1909-Dec-18

- 1 My Lord, my Hope, my Refuge, my Desire, the Cooling of my burning heart, the Quenching of my thirst, and the Healing of my illness! These are servants whom neither the blame of the blamer nor the derision of the mocker has deterred from turning to the Dawning-Place of Thy mercy and the Dayspring of Thy oneness. They have rent asunder the veils, their eyes have been illumined, they have uncovered the mysteries and become aware of the preserved symbol and the hidden secret. O Living One! O Self-Subsisting One! O Lord! Make them stars in the horizon of guidance and meteors against the satans of self and passion, and make them bow down and prostrate themselves before the Most Glorious Kingdom. O Lord! Strengthen them with powerful might and grant them a way out. Verily, Thou art the Generous, the Bestower, the Mighty, the All-Bountiful.
- 2 O divine friends and true companions! Praise be to God that the radiance has encompassed the horizons and the standard of unity is waving in all regions. The lights are shining and divine glad-tidings have arrived, the dawn of hope has broken, hearts have become enkindled, spirits have become attracted, eyes have been illumined, and through manifest bounty the world has become the envy of rose-garden and meadow. The call of Truth is raised from all directions and the holy fragrances are life-giving to the heart and soul of every conscious one.

1 ربّ و رجائی و ملجئ و منائی و برد لوعتی و روآ غلتی و شفاء علیّی ان هولاء عباد ماخذتهم لومة اللّائین و لا شماتة الشامتین لاقبالهم الی مشرق رحمانیتک و مطلع فردائیتک قد هتکوا الأستار و انجلی منهم الأبصار و کشفوا الأسرار و اطلعوا بالرمز المصون و السرّ المکنون یا حیّ و یا قیوم ربّ اجعلهم نجوم افق الهدی و رجوماً علی شیاطین النفس و الهوی و رکعاً سجدواً الی ملکوت الأبّی ربّ ایدهم بشدید القوى و اجعل لهم مخرجاً أنّک انت الکریم المعطى العزیز الوهاب

2 ای یاران الهی و دوستان حقیقی الحمد لله اشراق محیط بر آفاق شد و علم وفاق موج در جمیع اقالیم زد انوار درخشید و بشارات الهی رسید و صبح امید دمید قلوب مشتعل گشت ارواح منجذب شد دیده ها روشن گشت و جهان به فیض مبین غبطه گلزار و چمن گردید ندای حق از جمیع اقطار بلند است و نفحات قدس محیی دل و جان هر هوشمند

- 3 The duty of all friends today is to teach the Cause of God, diffuse the divine fragrances, and exalt the Word of God - but with the utmost wisdom. Those friends must each become like the morning star, a guide and leader, and cause the salvation of other peoples in those regions. They must not look to their own powerlessness and weakness, but trust in the Blessed Beauty and seek recourse to the court of the All-Glorious. Confirmations are continuous and victory and success are constant companions. What is needed is effort and what is fitting is service, so that the Beloved of favors may unveil Himself and appear in the assembly of the world. And upon you be the Most Glorious Glory.

3 تکلیف کلّ یاران الیوم تبلیغ امر الله و نشر  
نفحات الله و اعلاء کلمة الله ولی بنهایت حکمت  
آن یاران باید هر یک مانند ستاره صبحگاهی  
رهبر و هادی گردند و سبب رستگاری امم  
سائر در آنحوالی شوند نظر به عجز و ضعف  
خود ننمایند توکل بجمال مبارک کنند و توسل  
بذیل حضرت کبریا جویند تأیید متابع است  
و نصرت و توفیق همراز و همدم همی باید و  
خدمتی شاید تا دبر الطاف جمال بگشاید و در  
انجمن عالم جلوه نماید و علیکم البهاء الأبهی

AKHA\_122BE #05 p.j

## AB12797

To: Karbala'i Muhammad Ali Hisari, in Mashhad

Date: 1909-Dec-18

- 1 O thou who art firm in the Covenant! Thy letter was received. It was a clear proof of thy firmness and steadfastness in this path. Praise be to God that thou wast not shaken by the severity of tests and trials, but rather increased in steadfastness and firmness. This is the station of the truthful ones, this is the attribute of the friends, and this is the proof of those who worship the Glory (Baha).
- 2 The details of events, the afflictions that have descended, the sacrifice of the martyrs, the patience and endurance of the survivors, and the firmness and constancy of the friends from Khurasan are continuously being written about, both by the Spiritual Assembly and by others. Convey on my behalf the Most Glorious Greetings to Jinab-i-Aqa Muhammad-Hassan, your brother. May he drink the cup of tribulation in the path of Baha. Through divine grace and bounty, it is hoped that this oppression and transgression will end, the pain will find remedy, and the wound will heal.
- 3 Your honored father, Karbala'i Mahmud, and the handmaiden of God, your respected mother, were among those who witnessed, therefore they forgot existence and non-existence and ascended to the private chamber of the King of existence. They became manifestations of forgiveness and were embraced by divine favors.

1 ای ثابت بر پیمان نامه تو رسید دلیل جلیل  
بر ثبوت و استقامت در این سبیل بود الحمد  
لله که از شدت امتحان و افتتان تزلزل نیافتی  
بلکه بر استقامت و ثبوت افزودی اینست شأن  
راستان و اینست صفت دوستان و اینست  
دلیل بهایرستان

2 تفصیل واقعه و بلایای نازله و جانفشانی شهدا و  
صبر و تحمل بازماندگان و ثبوت و رسوخ احبّا از  
خراسان متتابعاً چه محفل روحانی و چه دیگران  
مینگارند جناب آقا محمد حسن اخوی را از قبل  
من تحت ابدع ابهی ابلاغ دارید جام بلا در  
سبیل بها نوشش باد از فضل و موهبت الهی امید  
چنان است که این ظلم و تعدی منتهی گردد درد  
درمان یابد و زخم التیام جوید

3 حضرت ابوی کربلائی محمود و امة الله والده  
محترمه از اهل شهود بودند لهذا بود و نبود  
فراموش نمودند و بخلوتگاه ملیک وجود صعود  
کردند مظهر غفران شدند و مشمول الطاف  
گردیدند

- 4 O thou who art firm in the Covenant! The room that your father endowed must remain, and likewise let the land that your mother endowed remain as a sapling in the garden of the love of God. Convey on my behalf, with utmost kindness, the Most Glorious Greetings to Jinab-i-Ghaybu'llah, Nur-Muhammad, Mah-Pari, Sarah, the handmaiden of God their mother, the handmaiden of God the wife of your brother Muhammad-Hassan, Aqa Nuru'llah, Aqa Ruhu'llah, and likewise to other friends of Hisar, upon them be the Glory of God, the Most Glorious.

4 ای ثابت بر پیمان اطاقی را که ابوی وقف نمودند باید باقی ماند و هم چنین زمینی را که والده وقف نموده یگذازید باشید نهال بوستان محبت الله جناب غیب الله و نورمحمد و ماه پری و ساره و امة الله والده ایشان و امة الله ضلع اخوی محمد حسن و آقا نورالله و آقا روح الله را از قبل من تحیت ابدع ابوی بنهایت مهربانی ابلاغ دارید و هم چنین سائر احبای حصار را علیهم بهاء الله الاهی

BRL\_DAK#1121

## AB11674

To: *Khalil Rahmani Farani*

Date: 1909-Dec-18

- 1 O you who are firm in the Covenant! Your fragrant pen's trace was observed and the utmost outpouring of the love of God was felt from Faran. It is hoped that Faran will ultimately become Mount Paran - that is, may the light of the manifestations of the Most Glorious Beauty shine so brightly that it causes excitement and fervor. May hidden and manifest confirmations and certain and indubitable outpourings follow one after another. May that land become an exalted paradise, may that region become the Most Glorious Garden. Praise be to God that until now Faran has been safe and secure and the friends are in the utmost joy and delight.
- 2 The purchase of land for the Mashriqu'l-Adhkar was most acceptable and God willing it will become a temple for the righteous. For now, out of wisdom, give it another name so that it does not cause commotion and uproar. Through God's bounty, it is hoped that you will remain protected and preserved, for reliance is upon the aid and favor of the Divine Unity.
- 3 The marriages of the noble descendant Sulayman Mirza and Mirza Husayn are blessed. O Lord! Bless these bridegrooms and brides through Your bounty and mercy, encompass them with Your favors, generosity and gift, and make them auspicious through Your grace and benevolence so that noble families may be formed under the shadow of Your Cause. Verily

1 ای ثابت بر پیمان اثر کلک مشکین ملاحظه گردید و نهایت فوران محبت الله از فاران احساس گشت امید چنانست فاران عاقبت جبل فاران گردد یعنی پرتو تجلیات جمال ابوی چنان بناید که به جوش و خروش آید تأییدات خفیه و جلیه و فیوضات غیبیه و لاریبیه تتابع جوید آن سرزمین بهشت برین گردد آن اقلیم جنت ابوی شود الحمد لله تا بحال فاران امن و امانست و احباً در نهایت روح و ریحان

2 خرید زمین بجهت مشرق الأذکار بسیار مقبول شد و انشاء الله معبد الأبرار گردد حال محض حکمت نام دیگر بر او بنهید که سبب ضوضا و غوغا نشود از فضل حق امید چنین است که محفوظ و مصون مانید زیرا اعتماد بر عون و عنایت حضرت احدیت است

3 زفاف سلیل جلیل سلیمان میرزا و میرزا حسین مبارک است رب بارک علی هؤلاء العریسان و العروسان بفضلک و رحمتک و اشلهم بالطافک و جودک و موهبتک و اجعلهم میامین بلطفک و احسانک حتی تشکّل عائلات کریمات فی

You are the Generous, verily You are the Merciful, verily You are the Bestower.

ظَلَّ امرک انک انت الکریم انک انت الرحیم  
انک انت الوهاب

- 4 Convey the Most Glorious Greetings to the near handmaiden of God, the attracted leaf Marziyyih Khanum, the respected handmaiden of God Raziyyih Khanum, the enkindled handmaiden of God Qudsiyyih, and the handmaiden of God Sardar, and show the utmost kindness.

4 امة الله المقربه ورقه منجذبه مرضيه خانم و  
امة الله المحترمه راضيه خانم و امة الله المشتعله  
قدسيه و امة الله سردار را از قبل اين عبد تحيت  
ابدع ابهي ابلاغ نما و منتهای مهربانی مجری دار

- 5 The contribution you made for the survivors of the martyrs of Nayriz was accepted at the Divine Threshold.

5 انفاقیکه در حق بازماندگان شهدای نیریز نمودید  
در درگاه احدیت مقبول افتاد

FRH.190-191

## AB12074

To: Sayfullah son of Mulla Ghulam-Ali, in Tihiran

Date: 1909-Dec-18

- 1 O servant of the Most Glorious Beauty! Your letter was received. You had asked what is the duty of the Cossack friends, since the affairs of Iran are constantly in revolution. The duty of the divine friends is obedience and submission to the government, whether independent or constitutional.

1 ای بنده جمال ابهي نامه شما رسید سؤال نموده  
بودید که تکلیف احبای قزاق چیست زیرا امور  
ایران دائماً در انقلابست تکلیف احبای الهی  
اطاعت و انقیاد حکومتست خواه استقلال و  
خواه مشروطه

- 2 Convey the most wondrous and glorious greetings to Haji Baba and Haji Aqa and to the blessed son of Haji Qanbar Eshtehardi, and likewise show utmost kindness to Sayfullah the Cossack of Eshtehard, and likewise convey with utmost yearning the most wondrous and glorious greetings from Abdul-Baha to Muhammad Hasan Beg and Ahmad Beg and David and Muhammad and Qasim Khan and Mahmud.

2 بجناب حاجی بابا و جناب حاجی آقا و نجل سعید  
حاجی قنبر اشتہاردی تحیت ابدع ابهي برسان و  
همچنین بجناب سیف الله قزاق اشتہاردی نهایت  
مهربانی مجری دار و همچنین بجناب محمد حسن  
بیک و احمد بیک و جناب داود و جناب محمد و  
جناب قاسم خان و جناب محمود از قبل عبدالبہاء  
با نهایت اشتیاق تحیت ابدع ابهي ابلاغ دار

- 3 You and Mahmud Beg should travel to Eshtehard for teaching during school holidays. And upon you be the Most Glorious Glory! Abbas.

3 شما و جناب محمود بیک باید در ایام تعطیل  
مدرسه به اشتہارد بتبلیغ سفر نمائید و علیک البہاء  
الابهي

INBA85:023, YQAZ.655a

## AB11785

To: Jalal Bashir Rahmani Farani

Date: 1909-Dec-18

- 1 O steadfast one in the Covenant! The eloquent and fluent ghazal was noted. The verses were like flowing water and the poetry superior to all collections, for it possessed spiritual meanings and conscientious concepts. This melody and tune becomes the cause of radiance, progress and culture. You must play such a divine melody and tune with reed and harp that the listeners pass beyond name and fame, become wholly attracted to the colorless realm, and become bewildered by the King of existence and the unlimited Reality.

1 ای ثابت بر پیمان غزل بلیغ فصیح ملاحظه  
گردید اشعار مانند آب روان بود و ابیات فائق  
بر کلیات زیرا معانی روحانی داشت و مفاهیم  
وجدانی این نغمه و آهنگ سبب جلوه و ترقی  
و فرهنگ گردد باید بنغمه ربانی چنان رود  
و چنگی ساز نمائی که مستمعین از نام و ننگ  
درگذرند بکلی منجذب جهان بی رنگ گردند  
و سرگشته ملک وجود و حقیقت نامحدود  
شوند

- 2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الأبهی

FRH.263a

## AB01851

To: Arjumand, Ibrahim son of Khalil Tabib et al., in Tihiran

Date: 1909-Dec-28

- 1 O friends of 'Abdu'l-Baha! Praise be to God, you have a luminous gathering and a divine assembly. You are turned toward the Abha Kingdom and cling to the hem of grandeur. You have rent asunder the veil of vain imaginings and like a lamp have shone forth in the midst of darkness. You heard the divine call and, crying "Here am I!", ran toward the Ka'bih of your goal.

1 ای یاران عبدالهائى الحمد لله محفل نورانی دارید و  
انجمن رحمانی توجه بملکوت ابهی دارید و توسل  
بذیل کبریا حجاب اوهام دریدید و مانند سراج  
در بحبوحه ظلام درخشیدید ندای الهی شنیدید  
و لبیک گویان رو بکعبه مقصود دویدید

- 2 A call was raised in the wilderness of Hijaz, then it transferred to Shiraz, and from Shiraz it transferred to the Blessed Spot. Now in the wilderness of Batha there is no call, yet a thousand initiates of the Ka'bih raise the cry of "Here am I! Here am I!" and hear no response. Praise be to God, you heard the call before crying "Here am I!" and attained to that which was the purpose of the cherubim.

2 در صحرای حجاز ندائی بلند شد بعد منتقل به شیراز  
شد و از شیراز منتقل به بقعه مبارکه حال در  
صحرای بطحاء ندائی نه باوجود این هزار محرمان  
کعبه ندای لبیک لبیک برآرد و جوابی نشنوند  
الحمد لله شما پیش از لبیک ندا شنیدید و آنچه  
مقصود کرویان بود رسیدید

- 3 Consider what grace and bounty you have received tidings of, and what mighty pillar you have taken refuge in. The Lord of Hosts has kindled such a flame that it has brought Jews, Christians, Muslims, Zoroastrians and Babis - nay, all the peoples

3 ملاحظه کنید بچه فضل و موهبتی نوید یافتید  
و بچه رکن شدیدی پناه جستید رب الجنود  
چنان پرتوی افروخت که کلیمیان و عیسویان و  
فرقانیان و زردشتیان و بیانیان بلکه عموم طوائف

and religions of the world - beneath one tent. Now people from all religions have entered beneath the shadow of the Cause of God, and all arise in gatherings of unity, harmony, love and fellowship. They are intoxicated with the divine wine and drunk with the spiritual cup, and have attained the utmost oneness, freedom, purity, fellowship, love and wisdom. Blessed are they and excellent is their abode!

- 4 Aqa Husayn Khan and Aqa Mirza Ali Asghar Khan, praise be to God, have been enkindled like a lamp with the lights of the greatest guidance. Therefore 'Abdu'l-Baha offers congratulations for this greatest guidance, and my hope is that in a short time they will outstrip others.

- 5 And upon you be the Most Glorious Glory!

و ملل عالم را در زیر خیمه یکرنگ درآورد  
الآن از جمیع ملل در ظلّ امرالله وارد و کلّ در  
محافل اتحاد و اتفاق و محبت و ایلاف قیام دارند  
سرمست جام الهی هستند و مخمور باده رحمانی و  
در نهایت یگانگی و آزادگی و پاکی الفت و محبت  
و فرزاندی یافتند طوبی لهم و حسن مآب

4 جناب آقا حسین خان و جناب آقا میرزا علی  
اصغر خان الحمد لله مانند سراج بانوار هدایت  
کبری اشتعال یافتند لهذا عبدالهّاء تهنیت این  
هدایت کبری نمایند و امیدم چنانست که در  
اندک زمانی بر دیگران سبقت گیرند

5 و علیکم الهّاء الأبهی

MKT9.253b

## AB03223

*To: Mihdi Gulpayigani, in Ishqabad*

*Date: 1909-Dec-31*

- 1 O my old friend and ancient beloved! Although outwardly we have not met for some time, you are always with me - indeed, within my very garment. I am pleased and content with your services. I beseech God that day by day you may become more successful and more joyful. Praise be to God, you are steadfast in service and constant in servitude. Today, those souls will carry off the ball from the field who ride forth on their steeds, wield their polo mallets, show forth their determination, and scatter their seeds - for the heat of the Sun of Truth is intense, the outpourings of the clouds of bounty are continuous, and the divine fertilizing winds bring fresh confirmations.

- 2 The school in 'Ishqabad must be developed, and the children of the friends must be educated and trained with the utmost effort. In the published newspapers from those regions, I always search for mention of that school. When it receives praise, I become happy, and when it receives criticism, I become saddened. Therefore you and all the divine friends must exert effort so that the means of joy for 'Abdu'l-Baha's heart may be provided.

1 ای یار دیرین و حبیب قدیم هرچند مدّتیست که  
بظاهر ملاقاتی نشده ولی همیشه نزد منی بلکه در  
پیرهنی از خدمات آنجناب راضی و خوشنودم از  
خدا خواهم که روز بروز موقتتر گردی و خوشتر  
شوی الحمد لله بخدمت قائمی و در عبودیت دائم  
امروز نفوسی گوی از میدان ربانید که سمندی  
برانند و چوگانی بزنند و همتی بفرمایند و تنخی  
بپوشانند زیرا حرارت شمس حقیقت شدید است  
و رشحات سحاب عنایت مستدیم و نسائم لواف الهی  
در تأیید جدید

2 مدرسه عشق آباد باید آباد گردد و اطفال یاران  
باید بکمال همت تربیت و تعلیم گردند من در  
اوراق حوادث مطبوع منشور از آنصفحات  
همواره تحریری ذکر آئندرسه نمایم اگر ستایش کنند  
مسرور شوم و اگر نکوهش کنند محزون گردم  
پس شما و جمیع یاران الهی همت مبذول دارید  
که اسباب سرور قلب عبدالهّاء فراهم آید

- 3 Jinab-i-Aqa Mirza Aqa is bound for those regions. You must certainly strive to arrange some work for him so that he may pass his days in comfort and assurance. If a printing press is organized, employ him there, and if there is no printing press, arrange some other work for him. He deserves consideration and assistance. The friends must certainly not fall short in this regard.
- 4 And upon you be the Most Glorious Glory.

3 جناب آقا میرزا آقا عازم بآنصفحاتد البتہ بکوشید کاری از برای او فراهم آید که به راحت و اطمینان ایام بگذراند اگر مطبعه ترتیب شود در مطبعه او را بکار وادارید و اگر مطبعه غیرموجود کاری دیگر از برای او فراهم آرید مستحق رعایت و اعانت است البتہ یاران قصور ننمایند

4 و علیک البهاء الأبهی

AHB\_128BE #04-05 p.152

## AB03749

*To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan, in Ishqabad*

*Date: 1909-Dec-31*

- 1 O Mahmud, O branch of the Blessed Tree! Truly thou art a member of the Holy Family and art engaged and steadfast in all that is befitting.
- 2 For some time now, the illustrious branch of the divine Tree, thy honored father, hath been the intimate companion and close associate of 'Abdu'l-Baha, and hath been the cause of fellowship, harmony and solace in times of grief and pain. From the beginning of his life until "my bones waxed feeble and my head glistened with hoary age," that blessed soul hath been aided and confirmed in all that befiteth a branch of the Sacred Tree. He rendered outstanding service and was instrumental in establishing the first Mashriqu'l-Adhkar. This prize he won in the field, and he made 'Abdu'l-Baha happy for all eternity.
- 3 Now too he hath taken up residence near the Holy Shrine and Sacred Tomb, dwelling at the Threshold and standing guard at the Court of the Divine Unity. Happy is he and happy art thou until the end of time! Praise be to God that thou standest in his place and art constant in service. This too is a bounty, for "if ye would count the favors of God, ye could not number them."
- 4 His Honor Aqa Mirza Aqa is departing for 'Ishqabad. Show him assistance and consideration, and find him some occupation that he may spend his days in comfort and ease.

1 ای محمود من ای فرع شجره مبارکه حقاً که افنانی و بآنچه سزاوار قائم و عامل

2 چندیست که فرع جلیل سدره رحمانیه حضرت ابوی با عبدالبهاء همدم است و همقدم و سبب انس و الفت و تسلی در حزن و الم آن نفس مبارک از بدایت حیات تا یوم وهن العظم منی و اشتعل الرأس شیباً بآنچه سزاوار فرعیت دوحه تقدیس است مؤید و موفق خدمت نمایانی نمود و سبب تأسیس اول مشرق الأذکار شد این گوی را او از میدان ربود و عبدالبهاء را تا ابدالآباد خوشنود کرد

3 حال نیز در جوار روضه مبارکه تربت مقدسه اعتکاف نمود مقیم آستانست و درگاه احدیت را پاسبان هئیتاً له و لک الی آخر الدوران الحمد لله تو در مقام او قائمی و بخدمت مداوم این نیز موهبتی و ان تعدوا نعم الله لاتحصوها

4 جناب آقا میرزا آقا عازم عشق آباد در حق ایشان معاونت و رعایت را مجری دارید و کاری پیدا کنید که مشغول شود و براح و آسایش ایام بگذراند

5 And upon thee be the Most Glorious Glory!

GEN.331

5 و عليك البهاء الأبهى

KHAF.126

## AB04111

*To: Muhammad Ali Qaini, in Ishqabad*

*Date: 1909-Dec-31*

1 O cherished memorial of the illustrious Nabil! That eminent soul was a companion and confidant in Iraq, and a comfort to the sorrowful heart. The heart of 'Abdu'l-Baha had the utmost attachment to him, and his passing and loss had a profound effect. But consolation of heart is found in your existence. I supplicate and implore the Abha Kingdom that you may be his bright lamp and his honored memorial. Indeed you are engaged in service and accustomed to servitude and characterized by zeal and steadfastness. Assuredly these services are accepted at the threshold of the Lord of Verses and the promised grace is assured, for you are beloved in the presence of 'Abdu'l-Baha. I have referred his honor Aqa Mirza Aqa back to those regions. Show him consideration.

2 He is the Most Glorious!

3 Regarding sending the belongings of the attracted and near handmaiden of God to Tehran or keeping them in Ishqabad, carry out whatever is advisable. But that leaf of the Merciful deserves extraordinary consideration. She must be content - if even the slightest grief befalls her, this servant would be infinitely affected. And upon you and upon her be the Glory.

1 ای یادگار حضرت نبیل جلیل آن بزرگوار در عراق یار و ندیم بود و مونس قلب حزین قلب عبدالبهاء نهایت تعلق باو داشت و فوت و مصیبت ایشان بسیار تأثیر نمود ولی تسلی خاطر بوجود شما حاصل است تضرع و زاری بملکوت ابهی نمایم که شمع روشن او باشی و یادگار محترم او فی الحقیقه بخدمت مشغولی و بعبودیت مألوف و به همت و استقامت موصوف البتّه این خدمات در عتبه ربّ الآیات مقبول و فضل موعود محترم زیرا در نزد عبدالبهاء محبوب هستی جناب آقا میرزا آقا را ارجاع بآنجهات نمودم در حقّ او رعایت مجری دارید ع

2 هو الابهی

3 در خصوص ارسال متعلقات امة الله المنجذبه المقربة به طهران یا ابقای در عشق آباد هر نوع مصلحت است مجری دارید ولی آن ورقه رحمانیه شایان رعایت فوق العاده است باید راضی باشد اگر اندک حزنی بر او وارد شود این عبد بی نهایت متأثر گردد و عليك و عليها البهاء

KHSH13.054

**AB06468***To: Muhammad Ibrahim Isfahani**Date: 1909-Dec-31*

- 1 O Thou Peerless God! Thou art the refuge for the hapless, the sanctuary for the destitute wanderers, the abode of hope for those who are free from all else save Thee. O God, we are bereft of hope and confidence, remote from kin and stranger alike. We beseech the Realm of the All Glorious, seeking bounties anew.
- 2 O Lord in the Highest! Send down the rays of Thy bounty and look upon us with the glances of the eye of Thy mercy. Free us from grievous tests and deliver us from rigorous trials.
- 3 O Thou forgiving one! We are servants of Thy threshold, utterly sinful, but dwelling in Thy Holy Court. Give joy to our hearts and minds, release our perturbed hearts from all attachment to the mortal world of water and clay, protect us, watch over us. Keep us safe and secure and make us happy in both this world and the word to come. By Thy bounty and Thy grace, bestow true felicity upon us. Thou art the Mighty and Powerful. Thou art the Giver, the Forgiver and the Seer.
- 1 خداوند بیماندا پناه بیچارگانی و ملجأ آوارگان و امیدگاه آزادگان پروردگارا از خود نومیدیم و از بیگانه و خویش دور و بعید رجا بملکوت ابدی داریم و امید بفضل جدید
- 2 ربّ اعلیٰ پرتو عنایت مبذول دار و بلحاظ عین رحمانیت مشمول کن از امتحان شدید برهان و از افتتان عظیم رهائی بخش
- 3 ای آمرزگار بندهء درگاهیم پرگاهیم مقیم بارگاهیم جان و وجدان را شادمانی بخش دلهای پریشانرا از قید آب و گل رهائی ده ملحوظ و محفوظ دار و مصون و محظوظ کن در دو جهان کامران فرما و از فضل وجود خویش شادمان کن توئی مقتدر و توانا و توئی دهنده و بخشنده و یینا

MMK2#019 p.012

# Study guide to this volume

The months gathered in this volume mark one of the most dramatically charged transitions in Bahá'í history. The Báb's remains, carried in secret for sixty years, had finally been interred in their permanent resting place on the slopes of Mount Carmel in March 1909, and the interment itself—long deferred, long prayed for—gave the late summer and autumn of this year a quality of fulfillment mixed with forward motion. Released from nearly forty years of imprisonment by the fall of Sultan 'Abdu'l-Hamid, *'Abdu'l-Bahá* now received a steady stream of Western pilgrims—among them the American families who would carry the Faith back to New York and beyond—while simultaneously corresponding with communities across Iran amid the political convulsions of the constitutional revolution. The volume ranges from intimate conversations on the pilgrim terrace and at the Shrine of the Báb to sweeping letters on political prophecy, martyrdom, and the preservation of sacred texts. Throughout, the same voice modulates between mystical rapture and sober counsel, between universal vision and precise pastoral guidance, between the language of the lover and the language of the statesman.

## The Meaning of Chosenness: Israel, Service, and the Arc of Sacred History

### Key Passages

The people of Israel especially have never understood the full significance of what 'chosen' means. We have to ask here: chosen by whom, why, for what purpose? Is there anything 'irrevocable' in this? ... By whom have the Jews been chosen? We are agreed on this—by God, the Almighty! For what, to what purpose have they been chosen: for service, for sacrificial service, and because service and sacrifice are synonymous with suffering, the answer is: God, the All-Highest, has chosen the people of Israel for service and for suffering. — ABU0452

Israel still has the blindfold of blindness, the wrapping of deafness around its senses, it is still in its totality a raging, insensible Saul. Israel is great in its egoism, in its self-delusion, in its egocentric direction, but if we believe in the Holy Books (Bible, Qur'an) the Saul may become a Paul one day, and the summons to the chosen people will be realized entirely, but the time, the hour, are known only to God the All-Highest. — ABU0452

His judgment spans three or four human generations, His mercy, however, illumines a thousand generations! Let us bow to His boundless wisdom, His unimaginable mercy;

to Him do we commend the chosen people of Israel, to Him do we commend ourselves  
and all mankind. Allah mashhud (God is present)! — ABU0452

## Context for Study

Spoken at the Shrine of the Báb in August 1909 to a gathering that included a Jewish tourist, these words—recorded by a German physician and transmitted to Stuttgart—constitute one of the most careful Bahá'í rereadings of election theology in the primary sources. The argument's precision repays close attention. 'Abdu'l-Bahá does not deny Jewish chosenness; he reinterprets the *content* of that calling. Chosenness is vocation, and the vocation is service. The logic echoes the Hebrew prophets themselves: Isaiah's Servant Songs speak of Israel chosen to be "a light to the nations" precisely through bearing suffering, and Deutero-Isaiah understands Israel's afflictions as the form rather than the contradiction of divine favor. 'Abdu'l-Bahá presses further: the same misreading—confusing election with privilege rather than responsibility—is found in Christian ecclesial triumphalism (the Church as inheritor of Israel's promises used to justify coercion) and in Islamic claims of the definitive superiority of the *umma*. The transformation he invokes—Saul becoming Paul—is at once an individual psychology and a communal eschatology: the very intensity of Israel's resistance to the Spirit's next movement is a measure of the energy that will be released when that resistance finally gives way. Students of political theology will recognize the structure of Walter Benjamin's "weak messianism" and of Franz Rosenzweig's theology of Israel's "eternal life" as perpetual witness. What is distinctive here is the frank insistence that chosenness remains both real and conditional: real because three of humanity's greatest prophets arose from the Semitic lineage; conditional because the divine Potter shapes each vessel for a purpose, and vessels that refuse their purpose cease to serve it.

## Questions for Reflection

1. How does 'Abdu'l-Bahá's reinterpretation of election as *service* compare with the theology of Isaiah's Servant Songs, with Paul's argument in Romans 9–11 about Israel's "hardening" as itself redemptive, and with Rosenzweig's account of Israel's permanent vocation of witness?
2. The image of Saul becoming Paul appears as both individual psychology and communal possibility. What does this transformation require, and where in the history of religious communities do you see analogous reversals?
3. 'Abdu'l-Bahá says God's judgment spans three or four generations while His mercy spans a thousand. How does this asymmetry shape a theology of history, and what does it demand of communities living through their own apparent periods of rejection?
4. How does the analysis of Israel's misreading of chosenness apply to other communities—Christian, Muslim, national—that have understood their election as supremacy? What disciplines of self-examination does this demand?
5. The words were spoken at the newly completed Shrine of the Báb, with its interment of remains that had traveled in secret for six decades. How does the setting of martyrdom and sacred geography inflect what is being said about suffering as the form of divine calling?

## The Mad Lover and the Middle Way: Mystical Rapture in the Service of Action

### Key Passages

O Pure God! Though I have become mad, homeless and shelterless, yet am I wandering in Thy path and disheveled by Thy face. I am crazed and infatuated with that Beauty and grief-stricken and heart-broken from separation. This poor, mad lover seeks no chains and fetters save that musk-scented hair, and this infatuated, disheveled one desires naught but the effusions of love. — AB03263

Though this madness be indeed possessed of every art and outwardly serene, yet, since the time is not propitious, do Thou, through Thy grace and bounty, so abate its force that it break not that blessed chain, nor wholly sever that closely intertwined bond. Neither let excessive reason and learning hinder the diffusion of those welcome fragrances, nor let that many-sided madness, beloved though it be, shatter its chain. O God, bestow moderation, and vouchsafe the grace of the middle way! — AB03263

The lovers cast off the garment of existence and don the crimson robe dyed with martyrdom's blood. The mystics throw off the cloak of vain imaginings and take up the noble mantle of truth. The robe of sanctification suits your form better, and the garment of divine unity befits your temple more fittingly. For this garment is of silk from the ethereal realm and embroidered in the matchless workshop—its warp is mystic knowledge, its weft certitude, its Maker all-knowing, its Tailor the mighty Guide. — AB03550

O my friend! The undying Fire which the Lord of the Kingdom hath kindled in the midst of the holy Tree is burning fiercely in the midmost heart of the world. The conflagration it will provoke will envelop the whole earth. Its blazing flames will illuminate its peoples and kindreds. All the signs have been revealed; every prophetic allusion hath been manifested. How long shall we maintain silence and muteness? How long shall we remain quiet and forgotten? — AB03550

### Context for Study

AB03263 belongs to a genre rare even in the Persian mystical tradition: a prayer for the moderation of one's own spiritual transport. The persona of the *majnun*—the divinely infatuated fool of love—runs from Nizami's Layli and Majnun through Hafiz and Rumi to the Bab's own cryptic self-descriptions. What distinguishes 'Abdu'l-Bahá's use of the genre is its pastoral turn: the prayer asks that the madness be held in the *wast*, the Arabic for middle, the "golden mean" of the philosophers. Aristotle's *mesotes*, the virtuous middle point between excess and deficiency, is here transposed into the register of mystical love: rapture is real, is holy, is desired—and it must be disciplined so as not to snap the "blessed chain" of service and community. Sufi theology had long negotiated between the *hal* (transient ecstatic state) and the *maqam* (stable spiritual station); 'Abdu'l-Bahá's prayer enacts the same dialectic while also serving as a model for communities of practice. AB03550 then turns outward: the garment of the lover—woven of mystic knowledge and certitude, tailored in the

workshop of the Abha Kingdom—is presented as the dress code of an active proclamation that can no longer be silent. The Fire has been kindled; the time for hiddenness is past. The juxtaposition of these two texts is itself instructive: interior rapture provides the energy, but that energy must be shaped by the discipline of the middle way before it can “illuminate peoples and kindreds.”

## Questions for Reflection

1. Why does ‘Abdu'l-Bahá pray for *less* spiritual intensity rather than more? What does this reveal about the relationship between ecstasy and effective service in Bahá'í life?
2. Compare the Sufi distinction between *hal* and *maqam* with the Christian mystical tension between *consolation* and *desolation* in Ignatius of Loyola, and with the Buddhist concept of *samadhi* in its relation to engaged action. What do these traditions agree on about the dangers of unchecked transport?
3. The “garment” of AB03550 has a warp of mystic knowledge and a weft of certitude. What does the textile metaphor reveal about the relationship between interior attainment and outward conduct?
4. The Báb's poetry—“I am lost, O Love, possessed and dazed”—is embedded in AB03263. What is the effect of placing one Manifestation's devotional verse inside another's prayer for moderation?
5. If the Fire “can tarry no longer,” why does moderation still matter? What is lost when a community of believers allows its enthusiasm to overwhelm its wisdom?

## Poverty, Wealth, and the Treasures of the Kingdom

### Key Passages

The purpose in telling this is to show that whosoever enters the Kingdom must not be joyous because of wealth and home, nor sorrowing when indigent, destitute and homeless. Christ has said ‘Blessed are the poor’ and ‘It is easier for a camel to go through the needle's eye than for a rich man to enter the Kingdom of Heaven.’ Therefore poverty must not prove a cause of test to us. Light is light, whether it be lighted in a candlestick of gold or glass—nay, even of tin. — ABU0514

Now God has given you treasures of the Kingdom, the Breath of the Holy Spirit. If, perchance, you are overtaken by poverty, let it not make you sad. At best, you will then become a companion of Christ. Man comes into the world naked, and naked he leaves it. Hence what potency has wealth? How often poverty proves the means of awakening and riches the cause of haughtiness. It is indeed good to possess riches if they be expended in the path of God for the beloved of God; if they be expended to help the orphaned, the poor, the crippled, or spent in a general way for the welfare of the community; for the cause of science or industry, or as a help to discoveries. — ABU0514

You must be a source of happiness to whomsoever you meet. The world is like the body and the love of God is like the spirit thereof. Just as this body is quickened by the spirit, likewise the world must become alive with the love of God. Therefore I want you to open your home to all the believers and meet them all in love. You must help the poor. Help the orphans. You must nurse the sick people. You must treat all alike, whether believers or enemies of the Cause. — ABU0811

## Context for Study

These utterances to the Kinney family in August 1909—among the first American pilgrims to arrive after ‘Abdu’l-Bahá’s release—show a characteristic pedagogical movement: from a remembered story of personal hardship (food without light, stockings with holes, thirty degrees below zero) to a universal principle, and from the universal principle to a concrete social program. The recollection of the family’s destitution during Bahá’u’lláh’s banishment in mid-winter is not merely anecdotal; it is a demonstration that the speaker has personally embodied the teaching being offered. This places the instruction in a tradition of pedagogy by example that runs from Socrates’ claim to have no possessions worth stealing through St. Francis’s embrace of “Lady Poverty” to Gandhi’s use of spinning as embodied social theory. The philosophical core is a distinction between possessing and being possessed: wealth itself is indifferent—what determines its spiritual value is its direction. Riches that flow toward the orphaned, the crippled, the sick, and the advancement of knowledge become sacred; riches hoarded in a vault can become fatal. The vision of the home as a Bahá’í center—open to all, making the sad happy, the cold warm, the dead alive—translates this economic principle into a domestic architecture of hospitality, recalling both the Abrahamic tradition of the open tent and the Confucian ideal of the household as the cell of moral civilization.

## Questions for Reflection

1. How does this teaching on poverty and wealth compare with the liberation theology of Latin American Christianity, with the Islamic institution of *zakat*, and with the Buddhist teaching of *dana* (giving) as a spiritual practice?
2. The candle metaphor—light is light in gold, glass, or tin—implies that spiritual quality is independent of material condition. What are the liberating and what are the potentially problematic dimensions of this claim in contexts of structural poverty?
3. ‘Abdu’l-Bahá recounts his own hardship with laughter. What is the spiritual and rhetorical function of humor in the face of remembered suffering?
4. The list of legitimate uses of wealth—poor, orphans, crippled, science, industry, discoveries—bridges charity and investment in knowledge. How does this compare with modern theories of development, and where does it challenge or enrich them?
5. The home as a place where the cold become warm and the dead become alive echoes both Christian hospitality traditions and Islamic accounts of the Prophet’s household. What would it require, practically and spiritually, to inhabit a home this way today?

## Political Prophecy, Justice, and the Discipline of Non-Partisanship

### Key Passages

It was written that if the government should duly and fittingly carry out that which was required, avenge the blood of the martyred Siyyid Yahya, inflict the necessary punishment upon the oppressors of Sangsar, and requite the denier, that hostile mujtahid, with the chastisement he deserved, it would remain preserved and secure; otherwise all confirmation would be wholly withdrawn, *bada* would manifest itself, and affairs would be overturned. — AB00113

It was written time and again that until the government and people blend together like milk and honey, prosperity and success would be impossible and unattainable. Constitutional government, by the decisive text of the Most Holy Book, is legitimate government, while absolutism and autocracy are illegitimate. But we, at the beginning, showed forbearance merely to protect the friends. — AB00113

O my Lord, my Hope, my Protector, and my Companion in the darkness of night! You see me lowering the wing of humility and submission before the Kingdom of Mysteries, imploring and beseeching You in the depths of nights and dawns... My Lord! My Lord! Protect Your servants in Your lands from the evil of these violating souls. Transform this turmoil into tranquility, these severe earthquakes into peace and calm. Dispel this intense darkness through the light of fellowship and unity and the dawning of the Sun of Truth upon all directions. Grant success to the victorious state and the brilliant community in achieving harmony after discord until they blend like water and wine, like spirit and peaceful body. — AB00840

### Context for Study

The Iranian constitutional crisis of 1908–1909 forms the political backdrop of this volume, and AB00113 is one of the most remarkable documents of ‘Abdu’l-Bahá’s political theology. He makes explicit what is usually left implicit: the *Kitab-i-Aqdas*’s endorsement of constitutional government as the legitimate form of political order in this age. His retrospective account of letters written to Tehran, Rasht, and the Shah’s own confidants shows a prophetic engagement with political events that carefully avoids the trap of partisanship. The doctrine of *bada*—divine revision of expected outcomes when the conditions for those outcomes are not met by human agency—is invoked to explain why the predicted constitutional outcome was temporarily reversed: not because the prediction was wrong, but because those who could have made it come to pass chose otherwise. The prayer AB00840 is the complementary text: where AB00113 speaks analytically about political causes and effects, AB00840 speaks in the voice of lamentation and intercession, begging that blood and faction give way to “water and wine.” The image of government and people blending like milk and honey, or like spirit and body, recalls ancient political organicism from Plato’s *Republic* through the Islamic concept of *siyasa shar’iyya* (divinely ordered statecraft) to Rousseau’s general will. What is distinctive is the insistence that such blending is a moral condition—an ethical prerequisite—rather than merely a structural arrangement.

## Questions for Reflection

1. How does the Bahá'í teaching on non-partisanship differ from political withdrawal or quietism? What is the difference between refusing to take sides in factional disputes and refusing to be indifferent to justice?
2. The concept of *bada*—God revising His providential plan in response to human choices—has parallels in the Shi'i theology of the Imams and in Jonah's preaching of Nineveh's destruction. How does this concept preserve divine sovereignty without rendering human moral choices meaningless?
3. Compare the image of government and people blending "like milk and honey" with Rousseau's general will, with the Islamic theory of *shura* (consultation), and with Rawls's veil of ignorance. Which model comes closest to what 'Abdu'l-Bahá is envisioning?
4. 'Abdu'l-Bahá claims that constitutional government is endorsed by the "decisive text" of the Most Holy Book. What are the implications of a religious text explicitly affirming a form of political organization, and how does this compare with Catholic social teaching and Islamic jurisprudence on legitimate governance?
5. The prayer AB00840 was written for a specific political crisis in Iran. What does its survival as a prayer for worship beyond that crisis reveal about the relationship between particular historical suffering and universal spiritual petition?

## Martyrdom, Sacred Memory, and the Grief That Teaches

### Key Passages

O my sorrow for those luminous faces! O my grief for those divine stars! O my thirst to drink from that overflowing cup in the place of martyrdom! O my longing to attain that most exalted station! My Lord! These are souls whose elements were pure, whose consciences were clear, whose inner mysteries were refined, who were attracted to the Kingdom of Beauty. — AB01750

O Lord! Make them brilliant stars in the horizon of eternity, radiant lamps in the supreme height, dazzling signs from the Most Glorious Kingdom, and unfurled banners at the pole of faithfulness. Verily, Thou art the Confirmer and Enabler of whomsoever Thou willest to whatsoever Thou willest. — AB01750

O Lord! The fires of oppression have been kindled, the lamps of justice extinguished, wolves have attacked and dogs have assaulted, and with utmost vengeance have they torn apart Thy sheep. Blood hath been shed, possessions and blessings have been plundered, women and children have been forsaken, and bodies have been rent limb from limb. The earth hath turned crimson with blood... O Lord! These martyrs are the signs of guidance, the banners of Thy most exalted Kingdom, the lamps of the night and stars that shine from the horizon of guidance. They have detached themselves from this earthly life and been drawn to Thy most exalted Kingdom. — AB01887

## Context for Study

The massacres at Nayriz in 1909—the fourth major episode of mass violence against the Bahá'í community in that city since 1850—produced these prayers of mourning and intercession. They belong to a tradition of *marthiyya* (elegy) that runs from the early Shi'i lamentations for Imam Husayn through the liturgical culture of Karbala to the modern Palestinian and Irish traditions of sacred suffering. 'Abdu'l-Bahá's language draws on all these registers while consistently transforming them: the martyrs are not victims in a narrative of defeat but lamps whose extinction paradoxically intensifies the light, banners raised higher by being torn. The phrase “my thirst to drink from that overflowing cup in the place of martyrdom” is theologically audacious: the speaker presents himself as *longing* for martyrdom, not merely mourning those who have attained it. This transforms the elegiac register into something closer to Ignatian “desire for desire”—a prayer not merely for the welfare of the fallen but for the spiritual condition that made their sacrifice possible. The families of the martyrs, left destitute, are provided for by a network of contributions from Baku and Tehran—which means the prayer does not float above practical solidarity but is accompanied by the transfer of funds. In the Islamic tradition, the connection between du'a (supplication) and sadaqa (charitable giving) is never incidental; 'Abdu'l-Bahá's double response—prayer and relief—enacts this connection.

## Questions for Reflection

1. How does 'Abdu'l-Bahá's framing of martyrdom—as attainment of an exalted station rather than as victimhood—compare with the Shi'i theology of Karbala, with the Christian theology of the cross as triumph, and with modern secular accounts of political sacrifice?
2. The prayer expresses personal longing for martyrdom. What is the spiritual significance of this longing, and where does it risk becoming dangerous—in the individual or in the community?
3. 'Abdu'l-Bahá simultaneously prays for the martyrs *and* arranges the transfer of relief funds to their families. What does this conjunction reveal about the relationship between prayer and practical justice in Bahá'í ethics?
4. The image of the martyrs as “stars shining from the horizon of guidance” recalls both Shi'i lamentations for Husayn and Christian martyrology (the *passio* accounts of early saints). What work does astronomical imagery do in the theology of sacred suffering?
5. These prayers were written in the immediate aftermath of specific historical violence. What is the relationship between historically rooted lamentation and prayers that can speak across time—and what is lost when either dimension is suppressed?

## Sacred Texts, Textual Authority, and the Ethics of Transmission

### Key Passages

In that library some Sacred Writings exist in the worst calligraphy, completely full of errors, having been sent from Tehran in the Blessed Days. Some friends in London in these days had copied those erroneous Tablets with the intention of publishing them. I

immediately prohibited this and wrote that they should also inform the library director that those Holy Writings—each letter of which is equal to the creation of all beings—are erroneous. Therefore it would be better to remove those erroneous Tablets and send correct Sacred Writings in the most beautiful calligraphy instead. — AB11825

As for my own letters, they are of no importance except for some detailed letters written to dispel people's delusions or journalists' fabrications or to clarify the spurious content of certain books and treatises written in rejection of this Cause—there would be no harm in publishing such letters. Therefore, devote all your efforts to publishing the Divine Sacred Tablets. — AB11825

## Context for Study

The apparently mundane matter of erroneous manuscripts in the British Museum library opens onto a rich complex of questions about textual authority, sacred transmission, and the hierarchy of texts. 'Abdu'l-Bahá's insistence that incorrect copies be withdrawn and replaced with calligraphically beautiful and textually correct versions reflects the Islamic tradition of *tajwid*—the science of Qur'anic recitation as sacred discipline—extended to written transmission. In Islamic manuscript culture, a text's physical presentation was not separable from its sacred quality; a poorly written copy of the Qur'an was not merely aesthetically inferior but spiritually deficient. The same logic is applied here to the writings of Bahá'u'lláh. More striking is the explicit subordination of 'Abdu'l-Bahá's own letters to the sacred tablets: his letters are “of no importance” compared to the “Divine Sacred Tablets.” This is not false modesty but a precise theological ranking that would later become formal doctrine in the Bahá'í understanding of the three levels of authoritative text. The problem of textual corruption raised here—error propagating through copying, then through publication—has parallels in every scriptural tradition, from the *variants* in the Dead Sea Scrolls to the problem of *isnad* (chain of transmission) in hadith criticism to the history of the Greek New Testament text as reconstructed by textual critics from Erasmus to Nestle-Aland.

## Questions for Reflection

1. What is the relationship between the physical beauty of a sacred text's presentation and its spiritual authority? How does the Islamic tradition of calligraphy as sacred art, the Jewish tradition of the Torah scroll, and the medieval Christian illuminated manuscript each answer this question?
2. 'Abdu'l-Bahá explicitly ranks his own letters below the writings of Bahá'u'lláh. What are the institutional and spiritual implications of this self-subordination for how authority works in the Bahá'í community?
3. The history of textual corruption is also a history of textual recovery: the Dead Sea Scrolls, the critical editions of the New Testament, the preservation of the Qur'anic *rasm*. What is the spiritual dimension of textual scholarship, and where does it shade into the sacred?
4. The erroneous tablets were sent with good intentions from Tehran and had already been deposited in a major library. What does 'Abdu'l-Bahá's response reveal about the relationship between intention and accuracy in the transmission of sacred teaching?

5. The principle that “each letter of which is equal to the creation of all beings” places the sacred text at a cosmological level. How does this compare with Jewish *Torah lishma* (study of Torah for its own sake), with the Islamic doctrine of the eternal Qur'an, and with the Christian Logos theology of John's Gospel?

## A Guiding Question for the Whole Volume

This volume gathers the voices of a man newly free after forty years of imprisonment, receiving pilgrims on the slopes of a mountain where the remains of a martyred Prophet have just been laid to rest, writing to communities under persecution in Iran, and simultaneously correcting erroneous manuscripts in a London library. The breadth is itself a theological statement: the same heart holds all of it, the same moderation that prays for the cooling of mystical rapture also weeps for the martyrs of Nayriz and calculates the transfer of relief funds to their families.

A guiding question for the whole volume might therefore be: **How does ‘Abdu'l-Bahá's life and teaching in this period challenge the common assumption that spiritual depth and social-political engagement are competing rather than complementary vocations—and what would it mean, for a community or an individual, to inhabit their “middle way” with the same simultaneity of rapture and realism?**