



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 145:

Writings and Utterances of Abdu'l-Baha, 1910, part I
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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
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- 123–124. Letters and utterances in the year 1901 I–II
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Introduction to volume 145

This 1910 volume, on eve of Abdu'l-Baha's three-year departure to Egypt and the West, is notable for the prominence of philosophical inquiry, especially questions of creation, nature, evolution, spirit, and the relation of scientific explanation to revealed religion. AB00373, a commentary on Baha'u'llah's Tablet of Wisdom, is one of the central doctrinal texts: it explains "nature" as a divinely ordered reality and further clarifies the identification of nature with the Primal Will, while preserving the transcendence of the divine Essence above incarnation, pantheism, or direct material manifestation. ABU0017, the major talk on the creation of the world, gives the same theme a more discursive form: creation is treated through composition, decomposition, causality, divine Will, and the inadequacy of crude materialist explanations, while education and latent capacity are used to answer reductionist accounts of human difference. ABU0148 and ABU0226 extend this discussion into the history of "Oriental Darwinism," tracing natural-philosophical ideas through Zoroastrian, Mu'tazilite, and Islamic intellectual traditions, and presenting Baha'i thought as capable of engaging evolutionary discourse without submitting the Manifestations of God to nature.

The Mashriqu'l-Adhkar again serves as a key locus where metaphysics becomes collective action. AB00405 is especially significant for its renewed treatment of the interconnection of all things: the world of existence is likened to an organism whose parts sustain one another, and this law of mutual aid becomes the spiritual rationale for shared participation in the House of Worship. AB00696 gives a complementary institutional vocabulary, defining the Nineteen Day Feast as a means of love, remembrance, prayer, reconciliation, benevolent consultation, and charitable action; the same tablet offers an important statement on consultation and explains that, in the absence of the Universal House of Justice, local spiritual assemblies consult on such matters as education, care of orphans, assistance to the weak, and the diffusion of the divine fragrances. AB00409, answering a series of questions, also gives a compact vision of the afterlife, the world of the Kingdom, pilgrimage, wealth, and the Center of the Covenant, using the familiar hierarchy of mineral, vegetable, animal, and human kingdoms to explain why the next world is "within this world" while remaining hidden from ordinary perception.

A second major strand is education, especially the education of women and children. AB00616 is one of the volume's most important texts on women's assemblies: it praises women's classes for the study of proofs and sacred scriptures, calls this a distinctive feature of the Dispensation, and anticipates women taking leading positions among the learned through eloquence, knowledge, and spiritual ardor. AB01269 similarly prays that the handmaidens of God may become eloquent in proofs, heralds of the Cause, and revealers of divine mysteries. AB08656, ABU1031, AB06380, and related items emphasize children's education as a divine foundation, with special stress on girls because mothers are the first educators of the child. AB02690 gives the social form of the same principle, praising a relief association in Hamadan and connecting care for the poor and orphans with the education of girls and boys alike.

The volume also preserves the pastoral and global texture of the period. AB11658 warns that prominent sympathizers should be kept confidential, since publicizing their names could create fear, opposition, and inaction; AB03198 repeats this counsel and urges private guidance of influential souls. AB02366 turns London into a new field of service, linking correspondence between East and West with teaching, unity, and the attraction of important souls. ABU0201 gives a striking reflection on a universal auxiliary language, defending it as a bridge among peoples while affirming the cultural and spiritual significance of the mother tongue. AB11941, on a proposed hospital by Baha'i physicians, and AB05735, on the Ta'yid School, show the same movement toward practical service. The collection as a whole presents 1910 as a moment of philosophical elaboration and practical institution-building: creation and nature are interpreted through the Primal Will, worship is joined to mutual aid, assemblies and Feasts receive clearer functions, women's study circles and children's education are elevated, and the expanding community is urged to teach wisely, serve socially, and organize without losing the primacy of spiritual transformation.

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ABU0148

Words spoken in the house of Abdu'l-Baha in Jan 1910 in Haifa/Akka

Question/topic: Modern scholars ... assert that the Baha'i Teachings have borrowed many concepts from Darwin's theories of development and descent, and in this seem occidental rather than oriental. Is that so?

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

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

Philosophische Gespräche des Meisters mit einem französischen Konsulsbeamten. Außer Dr. F. sind noch persische und arabische Bahá'is da.
Ort: Empfangsraum des Meisters.
Zeit: Januar 1910.
Sprache: Ausschließlich Arabisch.
Hauptsächlichste Thema: Darwinistische Gedankengänge in der islamitischen Philosophie und in der Bahá'i-Lehre.
Der Franzose: „Exzellenz, moderne Gelehrte wie Prof. Browne, Ethe, Gold-

in Seinen Schriften niedergelegt. Diese Naturlchre, welche auch die arabischen Philosophen¹ anerkennen, hat einige Ähnlichkeit mit der Darwinschen Entwicklungs- und Deszendenztheorie: Im Abendland, so wurde ich belehrt, gilt Darwins Lehre als eine materialistische, als eine atheistische! Das orthodoxe (strenggläubige) Christentum macht dem Darwinismus den Vorwurf, daß die Deszendenzlehre den Begriff eines allmächtigen persönlichen Schöpfers als überflüssig darlege.
Genau so geschah es in Persien. Nämlich

SDW

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

Philosophic conversations of the Master with a French consular official. Apart from Dr. F., Persian and Arab Baha'is are also present.

Place: Reception room of the Master.

Time: January 1910.

Language: Exclusively Arabic.

Main topic: Darwinistic trains of thought in Islamic philosophy and in the Baha'i Teachings.

The Frenchman: “Excellency, modern scholars, like Prof. Browne, Ethe, Goldziher, Houtsma etc assert that the Baha'i Teachings have borrowed many concepts from Darwin's theories of development and descent, and in this seem occidental rather than oriental. Is that so?”

The Master: “The Blessed Beauty Baha'u'llah has set down in His Writings the oriental natural philosophy that we share with the Persian Sufis. This natural philosophy, which is also recognized by the Arab philosophers (Arab philosophers of the Muslim Faith, such as al-Kindi, al-Farabi, Ibn-i-Sina and al-Ghazali, to name but the most important), has some similarity with the Darwinian theory of development and descent: In the Occident, so I was taught, Darwin's theory is considered to be a materialistic, atheistic one! Orthodox (traditional) Christianity raises against Darwinism the accusation that the theory of descent shows the concept of an almighty personal Creator to be superfluous.

This is just what happened in Persia. Under the enlightened Sassanid monarch Yazdigird II, who ruled from 438/9 - 457, the teachings of Zarwanism (pronounced like Swanism) gained

ascendancy over all other religious systems. In this religion the supreme principle was considered to be infinite time (Persian *zarwan* = time, in Arabic *dahr* = time). A Zarwanist thus is synonymous with a Dahrite. Arabic philosophy is always Muslim and therefore rejects the Dahrite system, which does not know a personal Creator of the world. The Dahrite philosophers showed no need to derive all existence from a spiritual Being Who related Himself personally to His creatures and manifested Himself as a creative, continuously acting Power.

This category of time was based on astrology and tied in with the endless movement of the heavens. The stars of the heavenly sphere represented the primal elements or the primal powers. The sun, the timeless sun, was as it were supreme, the Primal Power, and to be compared to an impersonal, eternal, incomprehensible Godhead remote from mankind. The adherents of this philosophy, called Zarwanists, also called themselves avowers of Unity, in contrast to the dualistic Zoroastrians, who postulated a good and an evil principle as the Godhead. The Zarwanists thus were the Monists who preached the lack of attributes of an impersonal Primal Power or Godhead. The Sassanid monarch, Yazdigird II himself, is reported to have said: 'About the eternal Godhead only negative things can be said. It is the essence of eternal time, exalted above space, movement, light and power.'

The visible world, existent nature, must indeed represent a creative act of this Godhead, and thus this earthly creation is limited in time. The creative power of the eternal, i.e. the timeless, which is inherent in nature, creates continuously and dynamically, so that progressively and potentially all earthly creatures have developed from one primal cell. Here we already find the germ of Darwin's theory of development and descent.

This concept of Creator and world was palatable only to the philosophically-minded. The great mass of the people, however, did not want for their pious religious needs any highly intellectual theories or logical conclusions, they wanted not philosophic enlightenment, but a religion. The Zarwanists were followed by the Qadarites, then the Mu'tazilites. All three of these categories of freethinkers all too easily disregarded religious traditions, the Word of God in the Holy Books (Avesta, Qur'an etc.). Reason was considered of greater value than the Revealed Book! For example, orthodox (rightly believing) Muslims taught that the Qur'an had been revealed to the Prophet at a certain time, but that it, the Qur'an, as the Word of God, had originated in eternity, that it was one of the eternal attributes of God. The freethinkers, however, the Mu'tazilites, said that it was unseemly to believe in an eternal Qur'an next

to Allah, that this was idolatry and contrary to the concept of the absolute unity, absolute eternity, absolute indivisibility of God! Although the Mu'tazilite Caliphs had it proclaimed as a State dogma that the Qur'an had been created, the large mass of the people would not accept this. Even the public punishment of a denier of this State dogma was not only no deterrent, but it served to inflame, for: 'Martyrs make disciples'.

The natural and rational religion of the freethinkers was at that time considered to be purer and higher than the recognition of the revealed teachings in the Qur'an, which were represented as acquired, secondary, learnt knowledge. The best known Mu'tazilites (freethinkers) are Abu'l-Hudhayl al-'Allaf (died 950), then an-Naam, a contemporary of the former, and Jahiz, the pupil of the latter. An-Naam was a total Darwinist. Just let us hear what he said: 'Creation is a one-time act through which the Eternal, the Timeless, has created everything all at once, so that one thing is contained within the other, and in the course of centuries and millenia the divers kinds of minerals, plants and animals as well as human beings, will slowly be made visible from their latent condition.' But an-Naam goes even further. He asserts: 'Fire, i.e. warmth, is, for example, latent in wood, but it becomes liberated when its antagonist, cold, disappears more and more through mechanical friction. A movement, a conversion into power then takes place, but there is no qualitative change'. The sensual qualities like colours, tastes and smells are - according to an-Naam - bodies."

The Master: "My German friend", turning to me - "are these not the modern thoughts of your German physicist, what is his name? Ober-Eier?" - "Robert Mayer", I correct, and gladly confirm to the Master that such concepts would be quite typical coming from a modern physicist.

"An-Naam was also the first Arab religious philosopher who demonstrated that Muhammad, the Prophet, had a mission for the whole of mankind (such as Christ had). God sends His Prophets from time to time to the whole of mankind. His pupil, Jahiz, (died 869), an aesthete and natural philosopher, demanded: 'A true scholar has to combine the study of theology with that of natural science! 'Man's only merit' - so says Jahiz - 'consists in willing and striving for good and perfection!'

From the Baghdad school of freethinkers (around the year 900) came some other materialistic scholars of natural philosophy, such as Mu'ammār, Abu-Hashim of Basrah (died 933) and others. They - in addition to many others - taught: 'Doubt in all things divine and human is praiseworthy and commendable,

for doubt will awaken the thirst for knowledge, the instinct to know, the hunger for faith!

But, as already said, the freethinkers and Darwinists - despite support from the State - did not find acceptance among the people, the great mass. Our Lord Muhammad, with wise knowledge of human nature, had in His Holy Book, the Qur'an, given the believers a Religion, not just a philosophy, He had laid down laws in the Qur'an, not just dogmas. 'Faith should be obedience, not understanding.' However, understanding cannot harm perfect obedience in matters of belief! The great Prophet, our Lord Muhammad, Himself said: 'The first thing God created is knowledge, or rather: the mind's capacity for understanding!' But obedience in matters of Faith should come first, otherwise knowledge and understanding will become the fatal apple of the forbidden tree of paradise! - We Baha'is can agree with this: 'First obedience in matters of Faith, then understanding, and from understanding will spring forth spontaneously tolerance, peaceableness and brotherliness and, from this, world unity.'

It has become late, perhaps we can return to this topic again some other time. Allah-u-Abha!"

Those present are dismissed - the Master holds back only the French consular official who will have the privilege of dining with the Master today. - Two days later I meet the Frenchman at the sea-shore. He tells me that the Master had agreed to again speak about oriental Darwinism some time soon - at one of the future audiences, but only in an intimate circle. First of all the Master wanted to speak about al-Ash'ari (873-935), the Arab religious philosopher who was able to bridge the gap between the materialistic philosophies, the Mu'tazilites, and the orthodox Teachings, the "obedience in matters of Faith". Time permitting, the Master would also instruct us on the sect of the faithful brothers of Basrah and the Qarmati party of 'Abdu'llah ibn-Maimun, who are represented as the Darwinists of the tenth century. - We doubt, however, that we will be able to enjoy hearing the Master discourse uninterruptedly on one topic? But in spite of this we looked forward to this prospect, because living knowledge, presented in a masterly way, has immensely more value than school-learning from books! In-sha'allah - so we hoped - this pleasure would not elude us.

SDW v12#04 p.040-042, BLO_PN#050

AB00616

To: Ladies Who Conduct Teaching Classes et al.

Date: 1910-Jan-01

- 1 O ye pure, honored and near leaves of the Divine Court! 1 ای ورقات مطهره، محترمه، مقربه درگاه کبریا
- 2 Blessed, blessed are ye for ye have arranged spiritual meetings and engaged in propounding divine proofs and evidences. Ye are intent on vindicating truth in support of the manifest Light of the Cause, through conclusive arguments and proofs based on the sacred scriptures of the past. This is a very noble aim, and this cherished hope a cause of the illumination of all peoples and nations. 2 خوشا خوشا که محافل روحانی ترتیب دادید و به حجت و برهان الهی پرداختید و بدلائل قاطعه و شواهد کتب مقدسه اثبات امر نور مبین خواهید این مقصد بسیار مبارکست و این مراد سبب نورانیت عباد و بلاد
- 3 From the beginning of existence until the present day, in any of the past cycles and dispensations, no assemblies for women have ever been established and classes for the purpose of spreading the teachings were never held by them. This is one of the characteristics of this glorious Dispensation and this great century. Ye should, most certainly, strive to perfect this assemblage and increase your knowledge of the realities of heavenly mysteries, so that, God willing, in a short time, women will become the same as men; they will take a leading position amongst the learned, will each have a fluent tongue and eloquent speech, and shine like unto lamps of guidance throughout the world. In some respects, women have astonishing capacities; they hasten in their attraction to God, and are intense in their fiery ardour for Him. 3 از بدو ایجاد تا بحال در هیچ کور و دوری محافل اماء رحمان ترتیب نشد و در میان ایشان ترویج درس تبلیغ نگشت این از خصائص این دور عظیم و قرن کریم است البته بنهایت همت در تکمیل این انجمن و تزید اطلاع بر حقائق معانی و اسرار بکوشید تا بلکه انشاءالله در اندک زمانی نساء حکم رجال یابند و سرخیل عالمان گردند لسان فصیح بگشایند و بیان بلیغ بنمایند و در جمیع آفاق چون سرج هدی جلوه نمایند در بعضی موارد حضرات نساء استعداد عجیبی دارند سریع الانجذابند و شدید الاتهاب
- 4 In brief, spend your nights and days in the study of the holy Utterances and in acquiring perfections. Occupy yourselves always in discussing these matters. When ye meet each other, convey the glad-tidings and impart hope to one another because of the confirmations and bounties of the Ancient and Ever-Living Lord. Let each set forth proofs and evidences, and talk about the mysteries of the Kingdom, so that the true and divine Spirit may permeate the body of the contingent world and the secrets of all things, whether of the past or of the future, may become openly manifest and resplendent. 4 باری شب و روز اوقات را حصر در بیانات و تحصیل کمالات نمائید و همواره در اینخصوص بمذاکرات پردازید چون یکدیگر را ملاقات کنید هریک دیگری را بشارت دهد و به عنایات و الطاف حی قدیم امیدوار کند و از دلیل و برهان دم زند و باسرار ملکوت زبان بگشاید تا در هیکل امکان روح حقیقی سریان نماید و اسرار ماکان و مایکون واضح و مشهود شود
- 5 O loved handmaidens of God! Consider not your present merits and capacities, rather fix your gaze on the favours and confirmations of the Blessed Beauty, because His everlasting grace will make of the insignificant plant a blessed tree, will turn the mirage into cool water and wine; will cause the forsaken atom to become the very essence of being, the puny one erudite in 5 ای کنیزان عزیز الهی نظر به استعداد و لیاقت خود نکنید بلکه اعتماد بر الطاف و عنایات جمال مبارک داشته باشید زیرا آن فیض ابدی گناه را شجره مبارکه نماید و سراب را بارد و شراب کند ذره مفقود را جوهر وجود نماید و نمله معدوم را ادیب دبستان علوم فرماید از خار گل برویاند

the school of knowledge. It enableth a thorny bush to give forth blossoms, and the dark earth to produce fragrant and rich hyacinths. It will transmute the stone into a ruby of great price, and fill the sea shells with brilliant pearls. It will assist a fledgling schoolchild to become a learned teacher and enable a frail embryo to reveal the reality of the verse: "Hallowed be the Lord, the Most Excellent of all creators." Verily, my Lord is powerful over things.

6 He is God!

7 The honored daughter of the Hand of the Cause of God Ali-Qabli-Akbar had written a letter and mentioned your names. I too made supplication and entreaty at the threshold of the Almighty and sought confirmation.

BRL_WOMEN#099, COC#2190

و از خاک سیاه ریاحین معطر پر بها انبات نماید
سنگ را لعل بدخشان کند و صدف دریا را
مملو از گوهر تابان فرماید طفل نوآموز را ادیب
دبستان کند و جنین مهین را فتیبارک الله احسن
الخالقین فرماید آن ربی لعلی کل شیء قدیر ع

6 هو الله

7 بنت محترمه جناب ایادی امر الله علی قبل اکبر
نامهائی مرقوم نموده بود و اسماء شما را ذکر کرده
بود من نیز بدرگاه حضرت کبریاء تضرع و ابتهال
نمودم و طلب تأیید کردم

COMP_WOMENP#099x, MKT7.134b,
DUR1.043x, YIA.416-417, QIRT.03,
QIRT.14x

ABU3098

Words spoken on 1910-Jan-01 in Haifa/Akka

The Christ is the central point of the Holy Spirit; he was born of the Holy Spirit; he was raised up of the Holy Spirit...

The focus of the rays of the Sun of Reality was Christ; and from this glorious focus the bounty of God was reflected upon the other mirrors which were the reality of the apostles...

Jesus was the sun and his rays shone upon his disciples through his teachings.

SW_v08#08 p.098

AB03409*To: Iraqi, Ishaq et al., in Hamadan**Date: 1910-Jan-04*

- 1 O ye who are steadfast in the Covenant! Your letter adorned with your names was reviewed. From reading the blessed names of the servants of God, the utmost joy and gladness was obtained and eternal spirit and fragrance was achieved. Each name was a letter and each title was the image of a person.
- 2 'Abdu'l-Baha saw himself manifest and evident in the gathering of the steadfast ones and found his senses perfumed with the fragrance of the All-Merciful. That gathering had a radiance from the Supreme Concourse and that assembly bore a sign from the realm above.
- 3 Blessed are you who have been assisted and confirmed with such a manifest bounty and endless favor. And upon you be the Most Glorious Glory!

1 ای ثابتان پیمان نامه مزین با اسماء شما ملاحظه گردید از تلاوت نامهای مبارک بندگان الهی نهایت مسرت و شادمانی حاصل گردید و روح و ریحان ابدی حاصل شد هر نامی نامه‌ئی بود و هر اسمی تمثال شخصی

2 عبدالبهاء خویش را در انجمن ثابتان ظاهر و عیان دید و باستشمام نفحه رحمان مشام معطر یافت آن انجمن پرتوی از ملاء اعلی داشت و آنحضرت نشانه‌ئی از عالم بالا

3 خوشا بحال شما که بچنین موهبتی نمایان و عنایتی بی‌پایان موفق و مؤید گردیدید و علیکم البهاء الأبهی

MKT9.072b, TAH.323

AB00409*To: Ostburg, George E et al., in Boston**Date: 1910-Jan-07*

- 1 O ye two seekers after truth! Your letter was received and its contents noted. As for the letters ye had previously sent, not all were received, while some reached here at a time when the cruelty of the oppressors had so intensified that it was not possible to send a reply. Now this present letter is here, and we are able to answer it, and I have therefore set about writing, in spite of much pressing business, so that ye will know that ye are loved amongst us, and also accepted in the Kingdom of God.
- 2 Your questions, however, can be answered only briefly, since there is no time for a detailed reply.
- 3 The answer to the first question: the souls of the children of the Kingdom, after their separation from the body, ascend unto the realm of everlasting life. But if ye ask as to the place,

1 ای دو حقیقت‌جو نامه شما رسید و بر مضمون اطلاع حاصل گشت مکاتیبیکه از پیش فرستادید بعضی نرسید و بعضی در وقتی رسید که از شدت ظلم ظالمین ارسال جواب محال بود حال این نامه رسید و ارسال جواب ممکن لهذا با کثرت مشاغل بخریر پرداختم تا بدانید که در این بساط عزیزید و در ملکوت الله مقبول

2 ولی سؤالات را باختصار جواب داده میشود زیرا فرصت تفصیل نیست

3 جواب سؤال اول ارواح ابناء ملکوت بعد از انفکاک از این جسد بعالم وجود ابدی عروج

know ye that the world of existence is a single world, although its stations are various and distinct. For example, the mineral life occupieth its own plane, but a mineral entity is without any awareness at all of the vegetable kingdom, and indeed, with its inner tongue denieth that there is any such kingdom. In the same way, a vegetable entity knoweth nothing of the animal world, remaining completely heedless and ignorant thereof, for the stage of the animal is higher than that of the vegetable, and the vegetable is veiled from the animal world and inwardly denieth the existence of that world—all this while animal, vegetable and mineral dwell together in the one world. In the same way the animal remaineth totally unaware of that power of the human mind which graspeth universal ideas and layeth bare the secrets of creation—so that a man who liveth in the east can make plans and arrangements for the west; can unravel mysteries; although located on the continent of Europe can discover America; although sited on the earth can lay hold of the inner realities of the stars of heaven. Of this power of discovery which belongeth to the human mind, this power which can grasp abstract and universal ideas, the animal remaineth totally ignorant, and indeed denieth its existence.

نمایند اما اگر سؤال از مکان شود بدان که عالم وجود عالم واحد است ولی مراتب متفاوت مثلاً وجود جمادی را مرتبه‌ئی ولی کائن جمادی را از عالم نبات خبری نه بکلی یخبر بلکه بحسب حال منکر آن و همچنین کائن نباتی را از عالم حیوانی خبری نه بکلی غافل و یخبر چرا رتبه حیوان فوق رتبه نبات است و نبات بحسب حال خویش محتجب از عالم حیوان و منکر آن و حال آنکه حیوان و نبات و جماد جمع در عالم وجود موجود و همچنین حیوان از قوه عاقله انسان که مدرک کلیاتست و کاشف اسرار کائنات چنان که در شرق نشسته نظم و ترتیب در غرب دهد و کشف اسرار نماید در قطعه اروپا موجود اکتشاف امریکا نماید در زمین موجود حقایق نجوم را کشف کند حیوان از این قوه عاقله کاشفه که مدرک کلیات است بکلی یخبر بلکه منکر آن

- 4 In the same way, the denizens of this earth are completely unaware of the world of the Kingdom and deny the existence thereof. They ask, for example: "Where is the Kingdom? Where is the Lord of the Kingdom?" These people are even as the mineral and the vegetable, who know nothing whatever of the animal and the human realm; they see it not; they find it not. Yet the mineral and vegetable, the animal and man, are all living here together in this world of existence.

4 و همچنین اهل ناسوت از عالم ملکوت بکلی یخبر و منکر آن چنانکه بر زبان رانند و گویند ملکوت کجاست و رب الملکوت کو این نفوس مانند جماد و نباتند که از عالم حیوان و انسان بکلی یخبر نه بینند و نیابند اما جماد و نبات و حیوان و انسان کل در عالم وجود موجود

- 5 As to the second question: the tests and trials of God take place in this world, not in the world of the Kingdom.

5 جواب مسئله ثانی اما امتحانات الهیه در اینجا نیست نه در جهان ملکوت

- 6 The answer to the third question is this, that in the other world the human reality doth not assume a physical form, rather doth it take on a heavenly form, made up of elements of that heavenly realm.

6 جواب سؤال سیم در جهان دیگر حقیقت انسانی صورت جسمانی ندارد بلکه صورت ملکوتی دارد که از عنصر عالم ملکوت است

- 7 And the answer to the fourth question: the center of the Sun of Truth is in the supernal world—the Kingdom of God. Those souls who are pure and unsullied, upon the dissolution of their elemental frames, hasten away to the world of God, and that world is within this world. The people of this world, however, are unaware of that world, and are even as the mineral and the vegetable that know nothing of the world of the animal and the world of man.

7 جواب سؤال چهارم مرکز شمس حقیقت عالم اعلی ملکوت الهیست نفوسیکه منزّه و مقدّسند چون قالب عنصری متلاشی شود بجهان الهی شتابند و آنجهان در این جهانست ولی اهل این جهان از آن یخبر مانند جماد و نبات که از جهان حیوانی و جهان انسانی یخبرند

- 8 The answer to the fifth question is this: Baha'u'llah hath raised up the tabernacle of the oneness of mankind. Whoso seeketh

shelter under this roof will certainly come forth from other dwellings.

- 9 And to the sixth question: if on some point or other a difference ariseth among two conflicting groups, let them refer to the Center of the Covenant for a solution to the problem.

- 10 And the seventh question: Baha'u'llah hath been made manifest to all mankind and He hath invited all to the table of God, the banquet of Divine bounty. Today, however, most of those who sit at that table are the poor, and this is why Christ hath said blessed are the poor, for riches do prevent the rich from entering the Kingdom; and again, He saith, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."1 If, however, the wealth of this world, and worldly glory and repute, do not block his entry therein, that rich man will be favored at the Holy Threshold and accepted by the Lord of the Kingdom.

- 11 In brief, Baha'u'llah hath become manifest to educate all the peoples of the world. He is the Universal Educator, whether of the rich or the poor, whether of black or white, or of peoples from east or west, or north or south.

- 12 Among those who visit 'Akka, some have made great forward strides. Lightless candles, they were set alight; withered, they began to bloom; dead, they were recalled to life and went home with tidings of great joy. But others, in truth, have simply passed through; they have only taken a tour.

- 13 O ye twain who are strongly attracted to the Kingdom, thank ye God that ye have made your home a Baha'i center and a gathering place for the friends.

8 جواب سؤال پنجم حضرت بهاء الله خیمه وحدت عالم انسانی بلند نمود هرکس بظل این خیمه آید البته از سایر خیمه ها خارج شود

9 جواب سؤال ششم اگر در مسئله ای اختلاف بین حزین واقع گردد رجوع بمرکز میثاق کنند تا مشکل حل گردد

10 جواب سؤال هفتم حضرت بهاء الله بجهت عموم انسان ظهور فرمودند و جمیع را بمائده الهی و خوان نعمت رحمانی دعوت کردند ولی اکثر حاضرین بر آن خوان نعمت الیوم فقرا هستند اینست که حضرت مسیح میفرماید طوبی للفقراء اغنیا را ثروت مانع از دخول ملکوتست چنانکه مسیح میفرماید مرور شتر از منفذ سوزن آسانتر است از دخول غنی در ملکوت الله ولكن اگر شخص غنی بی را غنا و ثروت دنیا و عزت و اعتبار ناسوقی از دخول ملکوت منع نماید آن غنی مقرب درگاه کبریا و مقبول رب الملکوتست

11 خلاصه بهاء الله بجهت تربیت عموم بشر ظهور فرمود معلم کل است چه غنی چه فقیر چه سیاه چه سفید چه شرقی چه غربی چه جنوبی چه شمالی

12 اما نفوسیکه به عکا حاضر گردند بعضی از آن نفوس بسیار ترقی نمایند شمع خاموش بودند روشن گشتند پرموده بودند تروتازه گشتند مرده بودند زنده گشتند و با بشارت کبری مراجعت نمودند و بعضی فی الحقیقه عبور و مرور نمودند و سیاحتی کردند

13 ای دو منجذب ملکوت شکر کنید خدا را که خانه خویش را مجمع یاران نمودید و مجمع دوستان کردید و علیکم البهاء الأبهی

AB00696

To: *Mirza Abu'l-Qasim Gulistanih, in Egypt*

Date: 1910-Jan-07

1 O steadfast one in the Covenant! Your detailed letter was received, but due to numerous obligations the response must be brief. Thou hast asked as to the Feast in every Baha'i month. This feast is held to foster comradeship and love, to call God to mind and supplicate Him with contrite hearts, and to encourage benevolent pursuits. That is, the friends should there dwell upon God and glorify Him, read the prayers and holy verses, and treat one another with the utmost affection and love. And if any estrangement occurs between two of the friends, both should be invited and efforts made to reconcile them, and they should consult about charitable and benevolent works so that praiseworthy results may be achieved.

2 You had also asked about fellowship, unity and kindness. This is clear and evident and needs no question. Fellowship and unity have various degrees - each degree is acceptable, and the more it progresses the more acceptable, beloved and pleasing it becomes, and causes nearness to the Court of the All-Glorious and attainment of infinite confirmations. Some time ago a general letter regarding unity and accord was written, explaining the sublime results and lofty benefits of fellowship and unity, and was sent to various regions. It was translated in America and published, and was translated into Turkish in the Caucasus and published. Surely it has reached Egypt as well.

3 Regarding consultation that is commanded - you had asked about this. The purpose of consultation is to show that the views of several individuals are assuredly preferable to one man, even as the power of a number of men is of course greater than the power of one man. Thus consultation is acceptable in the presence of the Almighty, and hath been enjoined upon the believers, so that they may confer upon ordinary and personal matters, as well as on affairs which are general in nature and universal. For instance, when a man hath a project to accomplish, should he consult with some of his brethren, that which is agreeable will of course be investigated and unveiled to his eyes, and the truth will be disclosed. Likewise on a higher level, should the people of a village consult one another about their affairs, the right solution will certainly be revealed. In

1 ای ثابت بر پیمان نامه مفصل شما رسید ولی از کثرت مشاغل جواب مختصر مرقوم میشود در خصوص ضیافت در هر شهر بهائی سؤال نموده بودید مقصود از این ضیافت الفت و محبت و تبئیل و تذکر و ترویج مساعی خیریه است یعنی بذکر الهی مشغول شوند و تلاوت آیات و مناجات نمایند و با یکدیگر نهایت محبت و الفت مجری دارند و اگر میان دو نفس از احبا اغبراری حاصل هر دو را دعوت نمایند و باصلاح مابین کوشند و در امور خیریه و اعمال بریه مذاکره نمایند تا نتایج مدوحه حاصل گردد

2 دیگر از الفت و یگانگی و مهربانی سؤال نموده بودید این واضح و پدید است محتاج بسؤال نیست الفت و یگانگی مراتب دارد هر مرتبهئی از مراتبش مقبول و آنچه ترقی بیشتر نماید مقبول تر و محبوبتر و خوشتر است و سبب تقرب بارگاه ذو الجلال و حصول تأییدات نامتناهی مدتی قبل مکتوب عمومی در خصوص اتحاد و اتفاق مرقوم گردید و نتایج سامیه و فوائد عالیۀ الفت و یگانگی بیان گردید و باطراف ارسال شد در امریک ترجمه گردید و انتشار یافت و در قفقاز به ترکی ترجمه شد و انتشار یافت البته به مصر نیز رسیده

3 در خصوص مشورت مأمور بها سؤال نموده بودید از مشورت مقصود آنست که آراء نفوس متعدده البته بهتر از رأی واحد است نظیر قوت نفوس کثیره البته اعظم از قوت شخص واحد است لهذا شور مقبول دریگاه کبریا و مأموریه و آن از امور عادیهء شخصیه گرفته تا امور کلیهء عمومیه مثلاً شخصی را کاری در پیش آیته اگر با بعضی اخوان مشورت کند البته تحری و کشف آنچه موافق است گردد و حقیقت حال واضح و آشکار شود و همچنین مافوق آن اگر اهل قریهئی بجهت امور خویش با یکدیگر مشورت نمایند البته طریق صواب نمودار شود و همچنین هر صنف از اصناف مثلاً اهل صنعت در امور خویش با یکدیگر مشورت نمایند و تجار

like manner, the members of each profession, such as in industry, should consult, and those in commerce should similarly consult on business affairs. In short, consultation is desirable and acceptable in all things and on all issues.

- 4 As for consultation of the general political divine and earthly consultative assembly, meaning the House of Justice - that is by general election, and whatever is decided in that consultation by unanimous or majority vote is implemented. Now there is no House of Justice, but spiritual assemblies have been formed in various regions that consult about matters like the education of children, care of orphans, assistance to the weak, and spreading the divine fragrances. This spiritual assembly is also elected by majority vote.
- 5 As for renewal of elections and setting terms, that is referred to the Universal House of Justice which all Baha'is of the world will elect, because whatever is not explicitly stated in text, the Universal House of Justice will make a decision about it. Now since formation of the Universal House of Justice is not yet possible, it was decided that spiritual assemblies in America would renew their elections every five years.

BRL_CONSULT#16x, SWAB#050x, BSW#16.35x, COC#0182x,
COC#0925x, LOG#0580x

در مسائل تجاریّه مشورت کنند خلاصه شور
مقبول و محبوب در هر خصوص و امور

4 اما مشورت مجلس شور سیاسی عمومی ملکی و
ملکوتی یعنی بیت عدل آن بانتخاب عمومیت و
آنچه باتفاق آراء یا اکثریت آراء در آن شورا تقرر
باید معمول است اکنون بیت عدلی در میان نه
محافل روحانی در اطراف تشکیل شده است که
اینها در امور امریه مانند تربیت اطفال و محافظه
ایتام و اعانت عجزه و نشر نفعات الله شور نمایند
این محفل روحانی نیز باکثرت آراء انتخاب شود

5 و اما تجدید انتخاب و تعیین مدت راجع به بیت
عدل عمومی است که جمیع بهائیان عالم انتخاب
کنند زیرا آنچه نصّ قاطع نه بیت عدل عمومی
قراری در آن خواهند داد حال چون تشکیل بیت
عدل عمومی میسر نه قرار شد که محافل روحانی
امریکا را در مدت هر پنج سال تجدید انتخاب
نمایند

MKT3.502, MKT2.302, MMK1#050
p.088x, AKHA_134BE #16 p.623,
AVK3.138.11x

AB00926

To: Baha'is of Zargan et al.

Date: 1910-Jan-07

- 1 O my God! Through Thy grace Thou hast ordained for me to journey through the kingdom of souls and horizons, and enabled me to carefully observe the ranks of existence in the dawning-place of the lights of effulgence. I became immersed in seas of wonderment and bewilderment at what I witnessed of signs and conditions that confound minds.
- 2 O Lord! I saw on the Day of Manifestation the gathering and resurrection and the great calamity established in every region, border and frontier. I heard the blast of the trumpet and the beating of the drum, and Thou showed me the rising of the dead from their graves. I witnessed the extension of the

1 و اتی یا الهی قد قدرت لی السیر بفضلک فی
ملکوت الأنفس و الآفاق و وفقتنی علی امعان
النظر فی مراتب الوجود حیث سطوع انوار الاشراق
فاستغرقت فی بحار الحیره و الذهول بما رأیت آثاراً
و شئونا تذهل منها العقول

2 ربّ اتنی رأیت فی یوم الظهور الحشر و النشور
و الطامة الكبرى قائمة فی کلّ ربوع و حدود
و تغور و سمعت صوت النّفخ فی الصور و النّقر
فی التافور و اریتنی قیام الأموات من القبور و

outstretched path and the establishment of the scale of justice. Thou unveiled the adorning of gardens and flowing of springs, the blazing of fires and beautification of paradise. I beheld the angels of mercy and sought refuge with Thee from the guards of hell-fire. I saw the manifest horizon and my eyes were consoled by witnessing the luminous Beauty.

شاهدت امتداد الصراط الممدود و ميزان القسط الموضوع و كشفت تأتق الرياض و تدفق الحياض و تسعر النيران و تزين الجنان و اجتليت ملائكة الرحمة و عذت بك من زبانية النار و ابصرت الأفق المبين و قررت عيناى بمشاهدة الجمال المنير و

- 3 The veils were lifted and I saw troops of parties - a group immersed in the mighty outpouring, a band enraptured in witnessing on the Day of Judgment, a people swimming in the ancient sea, a party drawn and bewildered by Thy intense love, a group plunging in seas of vain imaginings, a band drowning in oceans of dreams, and people heedless of understanding, fallen in the wilderness of error.

3 كشفت الأجاب و رأيت اسراب الأحزاب ثلة مستغرقة فى الفيض العظيم و عصابة والهة فى المشاهدة فى يوم الدين و قوم سائح فى بحر القديم و حزب منجذب هائم من حبك الشديد و فرقة خائضة فى بحور من الأوهام و رهط غريق فى بحار الأحلام و اناس ذاهلة عن الادراك ساقطة فى بيداء الضلال

- 4 But what grieved me, O my God, were the desolate scenes and shocking darkness that encompassed the veiled souls on a day when earth and heaven shone with lights that gleamed and appeared on the horizons. Their sight was blinded and their insight prevented from beholding the lights. Their ears were deaf to the breezes of the kingdom of mysteries. Their breasts were constricted by their fall into the pit of suppositions and vain imaginings and their descent into the corner of forgetfulness.

4 ولكننى سائئى يا الهى منها المناظر الموحشة و الظلمات المدهشة التى احاطت النفوس المحتجة فى يوم اشرفت الأرض و السماء بانوار سطعت و لاحت بها الآفاق قد انطمست منهم الأبصار و عميت منهم البصائر من مشاهدة الأنوار و صمت آذانهم عن نفحات ملكوت الأسرار و ضاقت صدورهم بما سقطوا فى حفرة الظنون و الأوهام و وقعوا فى زاوية النسيان

- 5 O Lord! I implore Thee to remove the veils from insight and vision, to deliver souls from deception and pride, and to save those plunging in depths of darkness.

5 ربّ ابنى اذلّ اليك ان تكشف الأستار عن البصائر و الأبصار و تنقذ النفوس من الغرّ و الاستكبار و تنجى الخائضين فى غمار الظلمات

- 6 O Lord! All are Thy servants and dwellers in Thy lands. Thou didst bring them into being through Thy creation and originated them through Thy power and might.

6 ربّ كلّ عبادك و سكنة بلادك قد انشأتهم بانشاءك و برأيتهم بقوتك و اقتدارك

- 7 O Lord! Thou didst create them as signs of Thy Lordship, traces of Thy Divinity, proofs of Thy power and evidences of Thy might. How then dost Thou leave them to plunge in the sea of vain imaginings and abandon them to wander in the valley of loss and bid them farewell in the desert of forgetfulness, giving them no portion of grace and bounty?

7 ربّ قد خلقتهم آيات ربوبيّتك و آثار الوهيّتك و دلائل قدرتك و براهين قوتك فكيف تتركهم ان يخوضوا فى بحر الأوهام و ودعتهم يهيمون فى وادى الخسران و ودعتهم فى بادية النسيان و لم تجعل لهم حظاً من الفضل و الاحسان

- 8 I beseech Thee by Thy mercy that preceded all things to grant them a share of the lights of guidance, guide them to the path of right conduct, make them signs of Thy love throughout the lands, gather them beneath the shadow of the banner of the Covenant, and take them not to task for their heedlessness of Thy remembrance, O Lord of the horizons! Verily Thou art the

8 اسئلك برحمتك التى سبقت الأشياء ان تجعل لهم نصيباً من انوار الهدى و اهدهم الى سبيل الرشاد و اجعلهم آيات حبك فى البلاد و احشرهم فى ظل راية الميثاق و لا تؤاخذهم بما غفلوا عن ذكرك يا ربّ الآفاق انك انت

Generous, Thou art the Great, Thou art the Merciful, Thou art the Mighty, the Bestower.

الكریم اَنْك انت العظیم اَنْك انت الرّحیم اَنْك
انت العزیز الوهاب

INBA87:253, INBA52:257, BRL_DAK#0408

AB01522

To: Aqa Rida Sarvistani

Date: 1910-Jan-07

- 1 Praise be to Thee, O my Glorious Lord! Thanks be to Thee, O my Mighty Lord, for having opened the gates of forgiveness through the keys of pardon and bounty and the means of grace and favor.

1 حمداً لك يا ربّي الجلیل شكراً لك يا ربّي العظیم علی ما فتحت ابواب الغفران بمقاليذ العفو و الاحسان و مفاتيح الفضل و الامتنان
- 2 O Lord! Thou hast chosen from among Thy righteous servants souls whom Thou didst enable to enter beneath Thy sheltering shade and attain unto the great triumph. Thou didst give them to drink from living waters and didst quench their thirst from the fountain of Tasnim. Their ears were delighted by hearing the Call, their eyes were gladdened by beholding the light of guidance, their souls were assured by the Greatest Sign, their hearts were expanded by Thy most exalted Words, and their hearts were set ablaze with the intense fire of Thy love. From them arose cries of "God is Most Great!" and "There is no God but God!" to Thy glorious Kingdom, and from them spread the sweet fragrances of Thy love to every region and clime.

2 ربّ اخترت من عبادك الصّالحين اناساً وفقتهم علی الدّخول فی ظلك الظلیل و الوصول الى الفوز العظیم و ارويتهم من ماء معین و سقيتهم من عين التّسним فالتذّت آذانهم باستماع النّداء و قرّت اعدتهم بمشاهدة نور الهدی و اطمئنّت نفوسهم بالآية الكبرى و انشرفت صدورهم بكلماتك العلیا و اضطربت قلوبهم بأجيج نار محبتك فارفع منهم الضّجيج بالتكبير و التّهلل الى ملكوتك الجلیل و انتشرت منهم نفعات حبّك فی كلّ صقع و اقليم
- 3 These, O my God, are souls whom no blame of any blamer could turn aside from Thy Cause, nor could the derision of any stubborn one shake their remembrance of Thee, nor could the abuse of any vile calumniator in Thy kingdom frighten them. Rather, they remained firm on the path and grew through the drops from the cloud of Thy favors, O my Lord of Lords. They mentioned Thee openly among the righteous and the wicked, their tongues never ceased from Thy remembrance, they supplicated with hidden secrets, they were gathered with the virtuous, and they turned in devotion to Thy Kingdom, O Mighty One, O All-Compelling!

3 اولئك يا الهی نفوس لم تتخذهم لومة لائم فی امرک و لازلتهم شماتة كلّ عنود فی ذکرک و لارعدتهم شتائم كلّ عتلّ زنیم فی مملکتک بل ثبتوا علی الصّراط و نبّتوا برشحات سحاب الألطاف يا ربّي الأرباب و ذكروك جهاراً بین الأبرار و الأشرار و ما فترت السّنهم عن الأذکار و ابتهلوا بخفیّ الأسرار و حشروا مع الأخيار و تبتلوا الى ملكوتك يا عزیز يا جبار
- 4 O Lord! They have drunk the cup of death according to what Thou didst say - and Thy word is the truth: "Verily thou shalt die and they shall die." Thou hast ordained for them the protected station, blessed them with the hidden mystery,

4 ربّ انهم تجرّعوا كأس المنون بما قلت و قولك الحقّ اَنْك ميتّ و هم ميّتون و قدّرت لهم المقام

and caused them to return to Thee through Thy grace, O my Compassionate Lord!

- 5 O Lord! Honor their dwelling place, cause them to enter beneath the shade of the Divine Lote-Tree, make them abide eternally in the Garden of Refuge, pass round to them the cup of immortality, ordain for them the supreme gift, and honor them with the divine meeting, O my Most Exalted Lord! Verily Thou art the Pardoner, the Forgiver, and verily Thou art the Generous, the Merciful, the Kind, the Compassionate. There is no God but Thee, the Self-Sufficient, the Giver to every thankful servant.

المصون وانعمت عليهم بالسّر المكنون وارجعتهم اليك فضلاً من عندك يا ربّي الخنون

5 ربّ اكرم لهم المثنوى و ادخلهم في ظلّ سدرۃ المتنى و اخلدهم في جنّة المأوى و ادر عليهم كأس البقاء و قدر لهم الموهبة العظمى و شرفهم باللقاء يا ربّي الأعلى انك انت العفو الغفور و انك انت الكريم الرحيم البرّ الرؤف لا اله الا انت الغنى المعطى لكلّ عبد شكور

INBA87:429b, INBA52:443

AB01986

To: Sarvistani, Tajud-Din et al.

Date: 1910-Jan-07

- 1 O friends and handmaidens of the Most Merciful! Jinab-i-Mir Abdul-Karim traversed a great distance until he reached the realm of the Great News. Praise be to God, he attained to kissing the Threshold of the Lord and was honored to visit the Holy Shrine. He was always mindful of the friends and, with tear-filled eyes and burning heart, beseeched confirmations for the loved ones of the Most Merciful. Surely this humility and supplication was accepted at the threshold of the Self-Sufficient Lord. Therefore, 'Abdu'l-Baha awaits the manifest appearance of the brilliant effects of this imploring and lamentation, this devotion and restlessness.

1 ای یاران و اماء رحمان جناب میر عبدالکريم مسافهء بعيد طي نمود تا باقليم نبأ عظيم رسيد الحمد لله بتقبيل آستان حضرت يزدان فائز شد و بزيارت تربت مقدسه مشرف گرديد همواره بياد ياران بود و با چشمی گريان و قلبي سوزان طلب تايد بجهت احبابي رحمان نمود البته اين عجز و نياز مقبول درگاه حضرت بي نياز گرديد لهذا عبدالبهاء منتظر آنست كه آثار باهرهء اين تضرع و زاری و تبّتل و بيقراری ظاهر و آشكار گردد

- 2 Praise be to God, the family of every glorious martyr and the household of every righteous man are embraced by the gaze of the favor of the Most Merciful and Compassionate. And it is hoped that all those related to the martyrs will enter beneath the Greatest Banner and be distinguished by the grace and bounty of the Most Glorious Beauty. May they become as flowers and fragrant herbs in the rose garden of oneness, and as trees full of new blossoms and fruits in the garden of sanctity, so that they may be the cause of joy to the martyrs and the object of praise for the denizens of the Supreme Concourse.

2 الحمد لله خاندان هر شهيد مجيد و دودمان هر رجل رشيد مشمول نظر عنايت رحمان و رحيمند و اميد چنانست كه جميع منتسبين شهدا در ظل رايه كبرى درآيند و به فضل و موهبت جمال ابي سرفراز گردند گلستان توحيد را گل و رياحين گردند و بوستان تقديس را اشجاری پر شكوفه و ثمر جديد شوند تا سبب خوشنودی شهيدان و محل تحسين اهل ملاء اعلی گردند

- 3 'Abdu'l-Baha is occupied with remembrance of the friends and handmaidens of the Most Merciful, familiar with their mention

3 عبدالبهاء بياد ياران و اماء رحمان مشغول و بذکر ایشان مألوف و بجهتشان مأنوس همواره

and intimate with their love. Always does he bow his head at the Threshold and beseech from the Lord of Lords endless help and favor. Today the world and its peoples are all submerged in the sea of vain imaginings. However, praise be to God, the Baha'is, with seeing eyes and hearing ears and aware hearts and souls stirred by the Greatest Glad-Tidings, are gathered beneath the blessed Tree, the Divine Lote-Tree. In gratitude for these favors they must conduct themselves in such a way as to cause the wonderment of others. And upon you be the Most Glorious Glory.

سر باستان نهد و از حضرت یزدان عون و
عنایت بی پایان طلبد امروز جهان و جهانیان
کل در بحر اوهام مستغرقند اما بهائیان الحمد لله
با چشمی بینا و گوشتی شنوا و دلی آگاه و جانی
مهتر از بشارت کبری در ظل شجره مبارکه
سدره منتهی محشورند باید بشکرانه این الطاف
چنان رفتار نمایند که سبب حیرت دیگران
گردند و علیکم و علیکم البهاء الأبهی

INBA87:251b, INBA52:256

AB02432

To: Baha'is of Sarvistan et al., in Nayriz

Date: 1910-Jan-07

- 1 O friends of 'Abdu'l-Baha! Praise be to God that from Sarvistan the fragrant breezes from the rose-garden of the love of God are wafting, the sweet scents of the knowledge of God are diffusing, the light of guidance is shining, and the mighty signs are manifest and evident. The glorious region of Fars was like the dawning-place of the Day-Star of the horizons. 'Abdu'l-Baha's utmost desire is that it should pitch its tent at the pole of the world and raise high the banner of preeminence and precedence over all regions. Praise be to God that in these days it has made a movement, especially Sarvistan and Nayriz. Now from that mighty land the fecundating winds of the love of God reach the ears of the soul. Blessed are you, and excellent is your final abode, and glad tidings to you of bounty from the Lord of Lords! 'Abdu'l-Baha turns in humility and supplication to the Abha Kingdom and offers entreaty and imploring prayer that the divine cultivation in that mountain and plain may day by day grow and develop, become verdant and flourishing, and yield ears and grain and harvest, "like a seed that puts forth its shoot, then strengthens it, so it becomes stout and stands firm upon its stalk, causing the farmers to marvel." And my hope is that every ear may become a harvest and every grain may become the bounty and blessing of the Lord of Bestowals.

1 ای یاران عبدالهء الحمد لله از سروستان نفعات
گلستان محبت الله منتشر و رایحهء معرفت الله
ساطع و نور هدی لامع و آیات کبری ظاهر و
باهر اقلیم جلیل فارس چون مطلع نیر آفاق بود
عبدالهء را نهایت آرزو چنان که در قطب عالم
خیمه برافرازد و علم سبقت و پیشی بر کل اقلیم
بلند فرماید الحمد لله در این ایام حرکتی نموده
بالأخص سروستان و نیریز حال از آن کشور
هریز اریاح لواط محبت الله بگوش جان میرسد
طوبی لکم و حسن مآب و بشری لکم بفیض من
رب الأرباب عبدالهء بملکوت ابهی عجز و نیاز
مینماید و تضرع و ابتهال میکند که کشت الهی
در آن کوه و دشت روز بروز نشو و نما نماید و
سبز و خرم گردد و خوشه و دانه و خرمن فرماید
کز عرخرج شطأه فاستغلظ و استوی علی سوجه
یعجب الزراع و امیدم چنانست که هر خوشهائی
خرمن گردد و هر دانهائی فیض و برکت حضرت
ذو المنن شود

- 2 O friends! All peoples and nations are frozen and lifeless, and all tribes and peoples are caught in despair and hopelessness.

2 ای یاران جمیع طوائف و امم منجمد و مخمود
و جمیع قبائل و ملل گرفتار یأس و قنوط اهل

The people of Baha must make such a movement and stirring that they bring all the people of the earth into motion, and kindle such a light that they illumine both East and West, and engage in such conduct that they become renowned throughout all regions and manifest the bounties of the Daystar of effulgence.

بها باید چنان حرکت و جنبشی نمایند که کافّه
اهل ارض را باهتزاز آرند و چنان پرتوی افروزند
که شرق و غرب را منور نمایند و برفتار و
کرداری پردازند که شهر آفاق شوند و مظاهر
فیض کوكب اشراق گردند

3 And upon you be the Most Glorious Glory!

3 و علیکم البهاء الأبهی

INBA87:426, INBA52:439, BRL_DAK#0918,
MMK6#494

AB12350

To: Aqa Mirza Fadolullah brother of Yunis Khan et al., in Tihiran

Date: 1910-Jan-07

1 O ye two who are attracted to the Beauty of God!

1 ای دو منجذب جمال الله

2 Jinab-i-Yunis was for some time our companion and in the utmost love was our constant intimate friend. Later we sent him to Beirut to study medicine, and during his stay there he was engaged in service and strove to the extent possible to guide some of the students. Now he has completed his studies and hastened to his former home. We hope that he may be the cause of the joy of hearts and bring you gladness and fulfillment, that heart and soul may find spirit and delight, the heart be assured and the eye be brightened by beholding his countenance.

2 جناب یونس مدتی مونس بود و در کمال محبت
ندیم مستدیم بود بعد او را بجهت تحصیل علم
طب به بیروت فرستادیم و در مدت اقامت
بخدمت مشغول بود و بقدر امکان در هدایت
بعضی تلامذه میکوشید حال اكمال تحصیل نمود
و بوطن قدیم شتافت امید چنانست که سبب
مسرت قلوب گردد و شما را شادمانی دهد و
کامرانی بخشد دل و جان روح و ریحان یابد
قلب مطمئن گردد و دیده از مشاهده روی او
روشن شود

3 The honored father has stepped into the next world and hastened to the shelter of the Most Great Name. He is now familiar with the chanting of the verses of mercy and intimate with glorification and praise in the Kingdom of forgiveness, for 'Abdu'l-Baha, with the utmost supplication and entreaty, sought pardon and forgiveness for him and besought grace and beneficence. It is certain that this prayer was answered at the threshold of the Most Glorious Beauty.

3 پدر محترم بجهان قدم قدم نهاد و بظل اسم اعظم
شتافت بترتیل آیات رحمت مألوف و به تسبیح و
تهلیل در ملکوت مغفرت مأنوس زیرا عبدالبهاء
بنهایت تضرع و رجا طلب عفو و غفران کرد و
فضل و احسان خواست یقین است که این دعا
در عتبه جمال ابهی مستجاب گشت

4 And upon you both be the Most Glorious Glory.

4 و علیکما البهاء الأبهی

INBA85:251

AB11658

To: *Ibn-i-Abhar, in Tihiran*

Date: 1910-Jan-11

- 1 Your letter of 29 Dhi'l-Hajjih arrived. Praise be to God, it indicated the ascendancy of God's Cause and the attraction of hearts to the Abha Kingdom. Today the melody of Ya Baha'u'l-Abha has conquered the world and the cry of Ya Rabbiya'l-A'la has reached the ears of those near and far. From all regions of the world, "Here am I! Here am I, O Reviver of Nations!" reaches the gathering place of the Supreme Concourse. Each day new tidings arrive from some region that, praise be to God, the manifest standard is raised, the brilliant star is shining, the morn of truth has dawned, the darkness of error has vanished, hearts are throbbing, eyes are beholding, and spirits are rejoicing. This is what was promised to me by the Abha Beauty, may my spirit be sacrificed for the dust of His loved ones' feet.

نامه ۲۹ ذی الحجه رسید الحمد لله دلالت بر ارتفاع امر الله و انجذاب قلوب بملکوت ابری داشت الیوم آهنگ یابہاء الأبری جهانگیر گشته و صیت یاربی الأعلی گوش زد قریب و بعید شده از جمیع اقالیم عالم لیبیک لیبیک یا محیی الأمم بمطاف ملأ اعلی میرسد در هر روز خبر جدیدی از اقلیمی واصل که الحمد لله علم مبین مرتفع و کوکب منیر ساطع و صبح حقیقت لامع و ظلمت ضلال زائل و قلوب خائف و ابصار ناظر و ارواح مستبشر و هذا ما وعدنی به الجمال الأبری روحی لتراب اقدام احبائه الفداء
- 2 However, every prominent person must be kept hidden and great men must remain concealed, for becoming known by this name causes difficulties and leads to inaction. Most assuredly you must maintain this consideration, as it is very important. Letters have been written and sent through some individuals to others. You must emphasize this consideration among the friends that if someone gives the glad-tidings to and attracts a respected person, they must absolutely keep his name concealed and hidden to the extent possible. This matter is extremely important. Read this letter in the Spiritual Assembly and make a definitive decision about this.

ولی باید هر شخص شهر را مستور داشت و اعظام رجال را مکتوم نمود زیرا شهرت باین اسم سبب مشکلات گردد و علت نحوودت شود البتہ البتہ این ملاحظه را داشته باشید که بسیار مهم است بواسطه بعضی بیعضی نامه نگاشته گشت و ارسال شده است شما باید این ملاحظه را در نزد احباب تأکید نمائید که اگر نفسی شخص محترمی را بشارت دهد و منجذب نماید البتہ صد البتہ نام او را مکتوم دارند و بقدر قوه مستور کنند این قضیه بسیار بسیار مهم است در محفل روحانی این نامه را بخوانید و در این خصوص قرار قطعی دهید
- 3 Convey my longing greetings to Mirza Taqi Khan Qajar, upon him be the lights, and tell him your services at the Divine Threshold are clear and evident and highly renowned in the divine gathering. It is hoped you will become increasingly successful day by day. For an eminent person, permission to attain the presence depends on their success in causing others to gaze upon the Most Great Scene. After that, permission for presence will be granted. As for others who in these days request permission to attain the presence, since pilgrims are arriving in waves, wisdom does not permit it in these days - they should postpone it to next year.

بجناب آقا میرزا تقی خان قاجار علیه الأنوار تحیت مشتاقانه این عبد را ابلاغ نمائید و بگوئید خدمات در آستان پروردگار واضح و آشکار و در انجن رحمانی در نهایت اشہار امید چنانست که یوماً فیوماً موفقتر گردی شخص جلیل را شرط اجازه حضور آنست که موفق بآن گردند که نفوس دیگر را به منظر اکبر ناظر کنند بعد از آن اجازه حضور خواهد شد نفوس دیگر که در این ایام خواہش حضور دارند چونکہ زائرین پی در پی موج زنند لهذا در این ایام حکمت اقتضا نماید بسنہ آتیہ مرہون دارند

- 4 I was extremely pleased that the matter of the Siyyids' Khums was resolved amicably. May God assist the sincere ones in all affairs to serve the Manifest Light. And upon you be the Most Glorious Glory.

4 از گذشتن قضیه سادات خمس بخوشی نهایت مسرت حاصل گشت آید الله المخلصین فی جمیع الشئون علی خدمة النور المبين و علیک البهاء الأبدی

BRL_DAK#0204, YIA.345-346

AB00761

To: *Hakimbashi, Mirza Musa et al., in Qazvin*

Date: 1910-Jan-13

- 1 O two candles of the Baha'i community! Your joint letter was received and in both there was mention of an important matter, which is that His Honor Samandar in Rasht opened his lips with decisive proof and through explicit statements of the Primal Point dispelled the doubts of the shameless party. Say not the party of Yahya, rather say the shameless ones who have no occupation day and night except corruption, and no thought except sedition and calumny. By every means they inflict harm and severe injuries upon the friends.
- 2 You know that for twenty years, nay more, we have endured the corruption, sedition and calumnies of the party of Yahya in Istanbul and Iran, and never responded, but rather maintained patience, forbearance and calm, and did not mention their names before other peoples. But that shameless party has neither shame nor modesty, neither stillness nor rest. Now they have turned to Najaf and deceive the religious authorities with calumnies, and sow corruption in Egypt, and cast doubts in Europe, and utter false reports and pure fabrications, even forging historical accounts attributed to one of the friends who was present at the beginning of the Cause, inserting whatever lies and reports they can, and sending it to Europe claiming this is the history of this Cause written by an impartial person. The Europeans who do not know may believe it and publish those fabrications.
- 3 In any case, the corruption of this people has now reached such a degree that this servant is always in fear and dread lest the reins of patience slip from the hands of one of the friends.

1 ای دو شمع جمع بهائیان نامه مشترک رسید و در هر دو یک مسئله مهمی مرقوم بود و آن اینست که حضرت سمندر در رشت بیرهان قاطع لب گشودند و بصراحت کلمات نقطه اولی دفع شبهات حزب یحیی نمودند گروه یحیی مگو جمعی یحیی گو جز فساد شب و روز پیشهائی ندارند و جز فتنه و افترا اندیشه ننمایند بهر وسیله اذیت و صدمات شدید بر یاران روا دارند

2 شما میدانید که بیست سال است بل اکثر که ما تحمل فساد و فتنه و مفتریات حزب یحیی در اسلامبول و ایران مینمائیم و ابداً مقابلی ننمودیم بلکه بصبر و حلم و سکون پرداختیم و نام آنانرا در پیش سائر طوائف نبردیم ولی آن حزب یحیی را نه شرمی نه آزر می نه سکونی نه آرامی حال دیگر به نجف پرداختند و هیئت علمیه را بمفتریات اغواء مینمایند و به مصر القاء فساد میکنند و در فرنگستان شبهات میاندازند و روایات کذب و افترای صرف بر زبان رانند حتی تاریخ جعل کنند و بنام یکی از احبّا که در ابتدای امر بوده است تشهیر دهند و در آن آنچه بتوانند اکاذیب و روایات درج کنند و به اروپا میفرستند که این تاریخ این امر است که یکی از صاحبان بیغرض مرقوم نموده اهل فرنگ هم که نمیدانند بلکه بعضی باور کنند و آن مجعولات را نشر نمایند

3 باری حال فساد این قوم بدرجهائی رسیده است که اینعبد همیشه در خوف و هراسم که مبادا

Then woe unto what will arise! They will not say that we carried sedition, corruption and harm to such a degree that this person lost control and acted rashly. Rather they will immediately spread announcements claiming to be oppressed and raise cries and lamentations and create an uproar. In any case, the situation has become very difficult. You must greatly advise and counsel the friends lest anyone confront these people. The Arab poet said: "If I were to throw a stone at every barking dog, stones would become worth a dinar." Leave them in their vain pursuits.

زمام و تحلل از دست یکی از احبّا بدررود آنوقت
واویلاست که بلند میشود دیگر نمیگویند که فتنه
و فساد و اذیت را بدرجهئی رساندیم که این
شخص زمام اختیار از دست بداد و متهورانه این
حرکت از او سرزد بلکه فوراً باطراف اشتہار
دهند و اظهار مظلومیت نمایند و آه و فغان کنند
و عریبہ اندازند باری کار بسیار مشکل شده
است شما احبّا را بسیار سفارش نمائید و نصیحت
کنید مبادا نفسی تعرض باینها کند شاعر عرب
گفته لو کلّ کلب عوی القمته حجرا لأصبح
الصخر مثقالاً بدینار درهم فی خوضهم یلعبون

- 4 His Honor Samandar, the kindled fire of the Covenant, praise be to God, vanquished and disgraced that party of hypocrisy in Rasht and made manifest the meaning of "Truth has come and falsehood has perished, indeed falsehood is ever bound to perish." Now too it is very necessary to gather the youth and open tongues with proofs and arguments and texts from the Exalted One, that perhaps the heedless may be awakened and these bats may be delivered from this pit. His Honor Hakim and His Honor Samandar, praise be to God, are confirmed and assisted. I hope that the service rendered by Aqa Ghulam-‘Ali to His Honor Samandar on this journey will prove effective and yield soul-refreshing results.

4 حضرت سمندر نار موقدهء میثاق الحمد لله آن
حزب نفاق را در رشت مقهور و رسوا فرمودند
و مفاد جاء الحق و زهق الباطل ان الباطل
کان زھوقاً را آشکار نمودند حال نیز بسیار لازم
که جوانانرا جمع نمایند و بدلائل و براهین و از
نصوص حضرت اعلی زبان بگشایند تا غافلانرا
بلکه بیدار کنند و این خفاشانرا از این حفره
نجات دهند حضرت حکیم و جناب سمندر
الحمد لله موفقند و مؤید جناب آقا غلامعلی امیدم
چنین است که خدمتی که بحضرت سمندر در
این سفر نموده با اثر گردد و نتایج جانپور بخشد

- 5 And upon you both be the Most Glorious Glory. ‘Abbas.

5 و علیکم البهاء الأبهی

AYBY.378 #060, TRZ1.358, YQAZ.143-
144, YQAZ.279-280

AB03198

To: *Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran*
Date: 1910-Jan-13

- 1 O Thou who callest to the Covenant! Thy letters have been read once again. Indeed, what thou hast written to that known person is truly an eloquent book. Even if it does not have an effect, it will still lessen his delusions. Without doubt, continue corresponding with him as before - it can do no harm. Perhaps the lights of fairness will shine forth and the darkness of oppression will disappear. In any case, thou hast truly made a great

1 ای منادی پیمان آنحضرت باز تکرار
قراءت گردید فی الحقیقه آنچه مرقوم بشخص
معلوم نموده اید کتاب ناطق است اگر چنانچه
تأثیر نکند باز تحفیف اوهام نماید شبههئی نیست
مکاتبه را با او بر منہج سابق مستمر دارید
ضرر ندارد شاید انوار انصاف بدرخشد و

effort and undergone much trouble. The glance of the Blessed Beauty's favor will surely encompass thee and the assistance and victory of the Most Great Name will follow continuously.

- 2 Think about teaching important persons. Now the greatness of the Cause has seized the pillars of the world. Most souls are inwardly inclined to learn about it but fear becoming known, because as soon as someone shows interest, the friends announce it with drums and trumpets. Since prominent persons are in the public eye, they face fear and danger, and truly they have some justification, as they would quickly be subjected to attacks and inevitably face difficulties and problems with various people who would use the matter of these important persons' faith as a pretext to overcome them. In any case, guide such souls privately as much as you can, strongly advise them to keep it confidential, and likewise do not mention them to anyone else.

- 3 Upon thee be the Most Glorious Glory.

ظلام اعتساف زائل گردد در هر صورت شما
فی الحقیقه همتی فرموده‌اید و زحمتی کشیده‌اید
نظر عنایت جمال مبارک یقین است شامل
گردد و عون و نصرت اسم اعظم بتابع یابد

2 در فکر تبلیغ نفوس مهمه باشید حال عظمت امر
ارکان عالم را گرفته است اکثر نفوس باطناً مایلند
که اطلاع یابند ولی خوف از شهرت دارند زیرا
یاران بجز این که نفسی اقبال نماید با کوس و کرنا
اعلان نمایند نفوس مهمه چون نظرگاه عمومند
خوف و خطر دارند و فی الحقیقه باندازه‌ئی حق
دارند زیرا زود متعرض آنان گردند و لایذ با
جمعی از مردم مشکلات و معضلات دارند آنان
بهانه نمایند و قضیه ایمان نفوس مهمه را وسیله
غلبه بر ایشان کنند باری تا توانید چنین نفوس
را محرمانه هدایت کنید و او را سفارش تام بر
کتمان نمائید و همچنین پیش نفسی ذکر او نمائید

3 و علیک البهاء الابهی

PYK.261

AB04291

To: Abdu'l-Husayn son of Ibrahim, in Bombay
Date: 1910-Jan-13

- 1 O servant of Truth! Your letter arrived and was read with utmost attention. It did not drown in the sea of papers, and your intense longing became known and evident. You were always in mind, and you have boundless good fortune and blessed destiny. It is not at all as you wrote, and the clear proof is this devoted servant's current occupation with mentioning that beloved one.
- 2 Praise be to God, the light of providence has reached and the light of guidance has shone, and the night-chamber of the heart has become the niche of luminosity. The favors of the Blessed Beauty were attained and the grace of the Greatest Name was received. In that land, praise be to God, you have many friends and like 'Abdu'l-Baha are kind and caring.

1 ای بنده حق نامه شما رسید بکمال دقت
ملاحظه گردید غریق بحر اوراق نشد و شدت
اشتیاق شما معلوم و مثبت همیشه در نظر بودی
و بی نهایت خوش بختی و طالع مبارک داری
ابداً چنین نیست که مرقوم فرمودید و برهان
مبین مشغولیت این عبد منیب الآن بذکر آنحبيب
است

2 الحمد لله پرتو عنایت رسید و نور هدایت درخشید
و شبستان دل مشکوة نورانیت گردید الطاف
جمال مبارک مثول یافت و فیض اسم اعظم
حصول پذیرفت در آندیار الحمد لله یارب بسیار داری
و مانند عبدالبهاء مهربان و غمخوار

- 3 Every moment I pray and supplicate that day by day your happiness, blessing, love, firmness and steadfastness may increase, that you may shake off the sleeve from this world and become enraptured and enthralled with that Kind Beloved, and become the cause of guidance for others.
- 4 You expressed longing for a meeting. For now, spend some time there in servitude at the divine threshold. God willing, permission for attaining presence will be given.
- 5 And upon you be the Most Glorious Glory.

3 هر دم نماز آرم و عجز و نیاز نمایم که روز بروز بر سعادت و یمن و محبت و ثبوت و استقامت بیفزائی و آستین بر اینجهان بیفشانی و شیدائی و سودائی آندلبر مهربان باشی و سبب هدایت دیگران گردی

4 اشتیاق ملاقات داشتی حال در آنجا چندی بعبودیت درگاه الهی پرداز انشاء الله اجازه حضور داده خواهد شد

5 و علیک البهاء الأبهی

MKT9.058b

AB07221

To: *Shaykh Kazim Qazvini (Samandar)*

Date: 1910-Jan-14

- 1 O sign of steadfastness and banner of firmness, Mirza Taraz! Praise be to God, he is harmonious and in tune. Like the spiritual spring breeze, he traversed every region and territory of Iran and gave new life to souls. Now he has reached the proximity of the Forgiving Lord.
- 2 For some days now, he has been intimate with nobility of lineage and excellence of character - he achieved both. "The son is the inner reality of his father" has become manifest - this is a true relationship, not metaphorical.
- 3 Now the purpose is congratulations for this glorious festival, the Day of the Birth of the Greatest Name. Through the grace of Baha, there is endless hope that this auspicious day may be one of utmost felicity for all that household and the men and women of the All-Merciful. And upon them be the Most Glorious Glory!

1 ای آیت ثبوت و رایت استقامت میرزا طراز الحمد لله هم آهنگ و هم آواز است مانند نسیم بهار روحانی بهر خطّه و دیار ایران مرور نمود و حیات تازه بنفوس داد حال بجوار رب غفور رسید

2 آیامی چند است که همدم است بشرف اعراق و حسن اخلاق هردو فائز و الولد سرّایه واقع نسبت حقیقیست نه مجازی

3 حال مقصد تهنیت این عید مجید یوم ولادت اسم اعظمست از فضل بها امید بی منتهاست که این روز فیروز بر جمیع انخاندان و یاران و اماء رحمن در نهایت میمنت باشد و علیهم البهاء الابهی

AYBY.378 #059, PYB#183 p.13,

TRZ1.000iii

AB02366

To: Yuhanna Dawud, in London

Date: 1910-Jan-15

- 1 O thou who art firm in the Covenant! Thy letter of January 15, 1910 was received. Praise be to God that thou wert encompassed by the protection of divine favor and bounty, and hast stopped in London. It is certain that thou wilt be confirmed in outstanding services. This was the very essence of good that appeared.

۱ ای ثابت بر پیمان نامه ۱۵ ژانویه ۱۹۱۰ رسید
الحمد لله که بدرقه عنایت و فضل و موهبت
شامل گردید و در لندن متوقف شدید یقین است
که بخدمات فائده موفق خواهید گردید این عین
خیر بود که پدید گردید
- 2 O friend of 'Abdu'l-Baha! I hope that as befitting thou wilt cause thy face to shine bright and burn away the veils of people's vain imaginings, give divine glad-tidings and guide souls to the divine Kingdom. Indeed thou hast arisen to serve and rushed forth into the field of sacrifice.

۲ ای یار عبدالهآ امیدوارم که چنانکه باید و
شاید رخ برافروزی و حجاب اوهام خلق بسوزی
بشارت الهی دهی و بملکوت ربانی رهنمائی
نمائی فی الحقیقه بخدمت پرداختی و در میدان
جانفشانی تاختی
- 3 If the friends in London gather together, make a mighty effort, show forth zeal, turn to the Abha Kingdom and seek assistance from the infinite bounties, the divine call will be raised in that land and region, the light of the oneness of humanity will shine forth, important souls will become aware of the divine teachings, and holy hearts will be attracted by the breaths of the Holy Spirit.

۳ اگر یاران لندن مجتمع شوند و همتی بنمایند و غیرتی
ابراز دارند توجه بملکوت ابدی کنند و استمداد
از فیوضات نامتناهی نمایند ندای الهی در آن خطه و
دیار بلند گردد و نورانیت وحدت انسانی روشن
شود و نفوس مهمه و قوف بر تعالیم الهی یابند و
قلوب مقدسه منجذب نفثات روح القدس گردد
- 4 Regarding what thou wrote about correspondence between East and West - this is very beneficial and causes enthusiasm and joy on both sides.

۴ از مکاتبات بین شرق و غرب مرقوم نموده بودید
این بسیار مفید است و سبب وله و شوق طرفین
- 5 Convey to Mr. Arthur the longing greetings of 'Abdu'l-Baha. I will pray for him that he may be confirmed in mighty undertakings and become the cause of spreading the lights of the Kingdom. May his services be accepted in the Abha Kingdom and his desires be fulfilled.

۵ بجناب مستر ارثر تحیت مشتاقانه عبدالهآ
برسان در حق او دعا نمایم که موفق بامور
عظیمه گردند و سبب انتشار انوار ملکوت
شوند خدماتشان در ملکوت ابدی مقبول و
تمنیاتشان بحصول مقرون گردد
- 6 As for the opposition and denial of the arrogant ones - this causes no harm to the Cause of the Lord. Rather, it is the cause of fame and the means of spreading. Eventually the deniers too will become believers and the arrogant ones will arise with utmost submissiveness and humility.

۶ اما عناد و انکار اهل استکبار ضرری بامر
پروردگار ندارد بلکه سبب اشتہار است و علت
انتشار عاقبت منکرین نیز از مقبلین گردند و
مستکبرین نیز بغایت خضوع و خشوع برخیزند
- 7 It is as thou hast written - the power of the Word of God makes the mountain of Alborz like straw. Soon thou shalt observe that the banner of the Word of God waves in the highest zenith.

۷ همانست که مرقوم نموده ای نفوذ کلمه الله کوه
البرز را مانند پر کاه نماید عنقریب ملاحظه
خواهی نمود که رایت کلمه الله در اوج اعلی
موج میزند

- 8 Convey to all the friends and handmaidens of the Merciful the Most Glorious and Most Wonderful greetings. 8 جميع ياران و اماء رحمان را تحيت ابدع ابهى ابلاغ نما

MKT3.461, DAUD.06

ABU1031

Words spoken on 1910-Jan-19 in Haifa/Akka

- 1 The training of children is a great service when they are educated according to divine instruction. The character of children must be trained so they do not become wayward. Children are like fresh branches - a fresh branch can be trained in whatever way one desires. Through training, a crooked branch becomes straight, a wild tree becomes cultivated, a fruitless plant becomes fruitful, an ignorant person becomes wise, a wild bird becomes tame, and fierce beasts become gentle. Training has a profound effect - a tremendous influence. 1 تربيت اطفال خدمت بزرگي است که به تربيت الهی تربيت گردد و اخلاق اطفال را بايد تربيت کرد که هوائی در نيابند اطفال مثل شاخه تازه می مانند شاخه تازه را هر طور بخواهی تربيت ميتوان کرد شاخه کج به تربيت راست شود درخت جنگلی به تربيت بوستانی شود گياه بی ثمر به تربيت با ثمر شود انسان جاهل بتعليم دانا شود مرغی وحشی طير دست آموز می شود و سباع درنده رام شوند تربيت خیلی تأثير دارد تأثير عظيم دارد
- 2 All the Prophets were sent for the purpose of education. In brief, education is the cause of life, education is the cause of salvation, education is the cause of exalted stations. Train a savage and they become a perfected human being; train a dunghill and it becomes a rose garden; train soil and it becomes a flower bed; train a stone and it becomes a brilliant ruby. This is why an educator is necessary - without an educator, a human being does not become truly human. And the Prophets are the first educators of the world. 2 جميع انبياء بجهت تربيت مبعوث شدند خلاصه تربيت سبب حيات است تربيت سبب نجات است تربيت سبب علو درجات است انسان وحشی را تربيت کنی انسان کامل می شود مزبله را تربيت کنی گلستان می شود خاک را تربيت کنی گلزار شود سنگ را تربيت کنی لعل درخشان شود اين است که مربی لازم است بدون مربی انسان انسان نمی شود و انبياء اول مربی عالمند
- 3 His Holiness Moses, peace be upon Him, nobly educated the people of Israel. After they had been abject before Pharaoh, He made Israel mighty. They were poor, He made them wealthy. They were ignorant, He made them learned. They were cowardly, He made them courageous. They were lowly and wandering, He gave them organization. They progressed so much that they became renowned throughout all regions. 3 حضرت موسی علیه السلام قوم اسرائيل را تربيت جليل کرد بعد از آن که ذليل فرعون بودند اسرائيل را امير کرد فقير بودند غنی شدند جاهل بودند عالم شدند جبان بودند شجاع شدند سفيل و سرگردان بودند سر و سامان يافتند چنان ترقي کردند که مشهور آفاق شدند
- 4 His Holiness Jesus, peace be upon Him, educated the nations of the West until they reached that highest degree of progress. 4 حضرت عیسی علیه السلام امم غرب را تربيت کردند تا آن آخ علی درجه ترقیات رسیدند

- 5 His Holiness the Prophet educated the desert-dwelling Arabs until they reached the utmost degree of progress in all stations of existence, such that Europe's current advancement was in reality derived from Arab Spain and the Arab tribes of Syria, Egypt and Baghdad.
- 6 Thus it is clear and evident that They are the first educators - They are universal educators, general educators, educators of the human world. And whoever engages in the education of children following Their teachings has followed the Prophets and holy ones of God.

5 حضرت رسول اعراب بادیه تربیت کردند تا در جمیع مراتب وجود به منتهای درجه ترقی رسیدند که مراتب حالیه اروپا فی الحقیقه مبدء اقتباس از عرب اندلس بود و طوائف بریه الشام و مصر و بغداد که عرب بودند

6 پس واضح و مشهودند که اول مربی هستند مربی کلی هستند مربی عمومی هستند مربی عالم انسانی هستند و هر کس به تربیت آنها به تعلیم اطفال پردازد متابعت انبیاء و اولیاء الهی کرده است

NJB_v05#06 p.003, KHH2.155 (2.286)

ABU0201

Words to several women in the house of Abdu'l-Baha on 20 Jan 1910, spoken on 1910-Jan-20 in Haifa/Akka

Question/topic: Why has your Prophet Baha'u'llah recommended to His followers, besides their respective mother tongue, a world-unifying language?...

Second letter from Dr. J. Fallscheer to Mrs. A. Schwarz, Stuttgart.

On the relationship of the mother tongue to the future world auxiliary language.

Place: Teaching, by the Master, of two English ladies, Miss St. and Miss Str. in the women's quarters (Haremlik) in the house of 'Abdu'l-Baha, Haifa (Persian colony). Time: 20 January 1910. 5 o'clock (Thursday). Persons: In addition to the above also Bahiyyih Khanum, Munirih Khanum and her Persian friend (from 'Akka). The latter translated the words of the Master from Persian into English. -Present is also the house doctor, Dr. Fallscheer.

Miss Str.: "Abbas Effendi, may I put this question to the Master of the Baha'is: Why has your Prophet Baha'u'llah recommended to His followers, besides their respective mother tongue, a world-unifying language, be it Volapük or Esperanto or whatever all the artificially created languages may be called? Is not our English language already a true world language? On the British Empire the sun never sets! With 'English' alone one can travel in five continents without needing another language! Why, therefore, should mankind take the trouble of learning

a difficult artificial language besides the mother tongue and besides the English world language?"

‘Abdu'l-Baha: “O my sister, through your mouth speaks the mighty pride of the British. Consider for once, does not each person love the language of his tribe, of his people, the tongue of his fathers, the mother tongue of his homeland? You surely know how great is the power of linguistic understanding -you yourself mention with praise that one can travel in all continents with ‘English’ alone! Thus, for world peace and world unity, a common bond of mental understanding, e.g. a world-unifying language, is urgently needed, thus the learned and the laity of all nations are agreed. But if our Blessed Perfection, Baha’u’llah, - may His memory be praised - had recommended a language already existing, such as your English, then the representatives of the cultured nations in particular: the Germans, French, Italians, Spaniards, Slavs, Hungarians etc, would have resisted, but even more would the representatives of the oriental peoples have done so. We, they would say, do not want to learn from childhood the language of the conquerors of the world, by so doing we bend in advance to the British yoke, which we hope one far-distant day to shake off.

Shall I explain this to you with the aid of our precious Persian mother tongue? Well, hear then, my friends:

Our oldest language is ‘Zend’ which is closely related to the Indian Sanskrit. The holy books of the Avesta (Book of the Teachings of Zoroaster) are written in ‘Zend’. During the period of history of the Parthians from 400 B.C. until 300 A.D. (namely during the ‘dark 700 years’), the time-honoured language of the ‘Avesta’ declined. The ‘Zend’ deteriorated into a mixture with neighbouring languages. Under the rule of the Sassanids the Aramaic language of the Near East displaced all the other language mixtures and combined with the Old Persian to a new language structure, the ‘Pahlavi’ or ‘Huzvaresh’, which became the living language of the peoples of the entire central and western Persian realm. In eastern Persia the Old Persian stood its ground better against the invading Aramaic language element - it developed into ‘Parsi’, into the real colloquial language, the New Persian. Even the Arab foreign domination, which through the Teachings of Muhammad pushed back the ancient Faith of Zoroaster, of light and fire worshippers, was unable to prevent the refflorescence of the national language of Persian culture.

As long as the Persian language of Pahlavi and Parsi ruled, the national epic and the Persian Syrili [sic] also flourished in its original and unsullied purity. But in the 11th century the Arabic language penetrated more and more into the administration

and into the upper classes of the courts, the learned and the merchants. Arabic was the holy language, the world language of Islam, the language of the heart of the Prophet Muhammad, the Messenger of God. Had not the angel of the Highest, Gabriel, used the Arabic language in charging the Holy One of God, the Prophet Muhammad, with His world-wide Mission, the proclamation of the 'One God'? The equalizing power of a mixture of languages, of the penetration into Persian of Arabic elements, made itself felt from now on. Soon after the brilliant Persian light, Firdawsi, the purity of the Persian language was lost, the latter absorbed numerous Arabic foreign words, which it nationalized and assimilated only in the course of centuries - to the detriment of the Persian epic and lyric. In the cloak of the modern Persian-Arabic language pure poetry changed into fashionable rhyming, into courtly doggerels of praise; an empty content is offered in an outwardly beautiful form.

O my friends, let us not delude ourselves: language is the most profound symbol of a people, nay, language is the vestment of the spirit of the people, language is the measure of the level of the culture of a nation. An uncontrolled mixing of languages soon affects the art and then the morale of the people.

What is barbarism? Barbarism is the unrestricted dominion of unbridled impulses. If the vernacular language shows slovenliness and arbitrariness, and is subordinated to the language of the material or spiritual conquerors and victors, it becomes the death-knell of the freedom of a people! The spiritual history of each people, be it occidental or oriental, ancient or modern, proves this. The rebirth of a people, the recovery of its freedom, begins with the discipline and cultivation of its linguistic heritage. A people which defaces its ancient vestment of language with the spangles borrowed from a foreign language, will live - nay - vegetate on a descending curve. If the Blessed Perfection Baha'u'llah is in favour of a world language, this world-unifying language should not darken the wonder of one's own language or displace it. We, the Persian Baha'is, do not wish to either give up or urge on others our own language, which developed over thousands of years and is the living testimony of our battles and sufferings, our spiritual defeats and victories.

Take heed, O daughters of the Occident: The cultivation of one's mother tongue is a service to our brethren among our own people. The learning and the use of a world-unifying language, such as Esperanto, is a service to one's brethren among mankind.

One's own language is the native air of which we have need in life and death, which surrounds us from the cradle to the

grave, which is and will remain our most personal possession. The world-unifying language is to be compared to a bridge to the rest of the world, to a steam-horse of traffic, an airship for the transport of people and goods.

If you, O man, give up your own, your mother tongue, faith, love and hope will leave you, arts and sciences will desert you, justice and law, morality and ethics will vanish.

What causes the Jews in fact and in truth to be homeless in the wide world - the loss of their Hebrew mother tongue. This is why they begin the reconstruction of their people by reviving and reintroducing their Hebrew mother tongue! O my friends of the Occident: the mother tongue is and will always be the mistress in the house of nationhood, the world language must and will always be but the obedient and useful maidservant of her superior mistress."

Allah-u-Abha! - with the Baha'i greeting the Master withdraws.

Silently we finished drinking our green Persian tea and took leave of the dear ladies of the household, who never lost their reserve in the presence of strange, occidental ladies. - Once again we had learnt a lot, even our proud British lady, Miss Str., showed herself to be very impressed.

SDW v10#11 p.157-159

AB12677

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

Date: 1910-Jan-21

- ¹ O thou who art firm in the Covenant! The esteemed scholar has expressed utmost satisfaction and gratitude for your lofty endeavor and noble aims. This matter became a great cause of joy to the yearning ones. Praise be to God that thou art steadfast in all the conditions of the love of God and art the cause of joy to the friends of God and praise from those firm in the Covenant. And verily this is the great bounty and the manifest bestowal.

¹ ای ثابت بر پیمان حضرت ادیب جلیل نهایت خوشنودی و ممنونی از همت بلند و مقاصد ارجمند شما نموده اند این قضیه بسیار سبب سرور مشتاقان گردید حمد خدا را که بجمع شرائط محبت الله قائمی و سبب سرور یاران الهی و ستایش ثابتان بر پیمان میگردد و ان هذا هو الفضل العظیم و الفيض المبين

- ² And upon thee be the Most Glorious Glory.

² و عليك البهاء الأبهى

BSHI.071

AB01269

To: Khadijeh Sultan et al., in Tihiran

Date: 1910-Jan-22

1 O leaves of the All-Merciful! O handmaidens of the All-Merciful! Your letters were musk-scented fragrances and divine mysteries, for they were chanting the verses of unity and expressing faith and certitude in the dawning of the manifest Light. Their perusal brought the utmost joy and spiritual delight and gladness, and thanks were offered at the threshold of the Most Great Name that, praise be to God, the handmaidens of the All-Merciful are engaged in the acquisition of knowledge and wisdom and are devoted to the pursuit of proof and evidence.

2 'Abdu'l-Baha, in the utmost lowliness and supplication, implores the Kingdom of Mystery and begs for those cherished handmaidens heavenly confirmations and unerring divine inspirations, that the lamp of the supreme gift may be lit within the glass of their hearts and the lights of certitude may make their hearts a manifest horizon; that their eyes may witness the greatest signs and their breasts may be dilated through the outpourings of the Concourse on High; that every heart may become a book of mysteries and every mind a divine Book of clear inspiration; that their perceptions may become as the Preserved Tablet and their minds and souls as the Open Scroll; and that all the mysteries of existence and the realities and meanings of the secret of prostration may become comprehended and understood.

3 My God, my God! These are handmaidens whom Thou hast chosen from among Thy maidservants, whom Thou hast selected to receive Thy manifestations, whom Thou hast chosen to exalt Thy Word and to diffuse Thy fragrances. Thou hast kindled in their hearts the fire of Thy love and hast dilated their breasts through the verses of Thy unity. O Lord! Make them eloquent in Thy proofs and evidences, announcing Thy power and sovereignty, spreading Thy banner and raising the standards of Thy oneness, shining forth from the horizon of Thy bounty, drawn to Thy countenance, bearing glad tidings of Thy Cause and warning of Thy wrath, chanting Thy tablets and revealing Thy mysteries. Verily, Thou art the Confirmer of whomsoever Thou wilt in whatsoever Thou pleasest, and verily Thou art the Strong, the Powerful, the Mighty, the Best-Beloved.

1 ای ورقات رحمتیه امّاء رحمان نامه‌های شما
نفسهء مشکبار بود و نافع اسرار زیرا ترتیل
آیات توحید بود و بیان ایمان و ايقان بطلوع نور
مبین از قرائت نهایت مسرت حاصل گردید و
فرح و انبساط روحانی رخ داد و شکرانه بدرگاه
اسم اعظم تقدیم شد که الحمد لله امّاء رحمان
بتحصیل علم و عرفان مشغولند و بتتبع حجت و
برهان مألوفند

2 عبدالبهاء در نهایت عجز و نیاز بملکوت راز تبیل
نماید و از برای آن کنیزان عزیزان تأییدات غیبیه
و الهامات لاریبیه طلبد تا در زجاج قلوب سراج
موهبت کبری برافروزد و انوار یقین قلوب را
افق مبین فرماید دیده‌ها مشاهده آيات کبری
کند و صدور منشرح بفیوضات ملاّ اعلی شود
هر دلی دفتر اسرار گردد و هر فکری کتاب مبین
الهام شود ادراکات لوح محفوظ گردد و عقول
و نفوس رق منشور شود و جمیع اسرار وجود و
حقائق و معانی سر سجود مفهوم و معلوم گردد

3 الهی الهی هؤلاء امّاء اخترتین من بین امّاتک
و اجتنبتین لأقباس تجلیاتک و اصطفیتین
لأعلاء کلمتک و لنشر نجاتک و اوقدت فی
قلوبهن نار محبتک و شرحت صدورهن بآیات
توحیدک رب اجعلن ناطقات بحججک و
برهانک و منبآت بقدرتک و سلطانک و
ناشرات للوائک و رافعات لرایات احدیتک
و مکفهرات من افق موهبتک و منجذبات
الی طلعتک و مبشرات بامرک و منذرات
من قهرک و مرتلات لألواحک و کاشفات
لأسرارک انک انت المؤید لمن تشاء بما تشاء و
انک انت القوى المقتدر العزیز المحبوب

INBA16:136, MKT7.127b, PYK.310

AB01542

To: *Ustad Zaynu'l-Abidin et al., in Kirman*

Date: 1910-Jan-22

- 1 O God! O Thou Who didst manifest with the light of Beauty from the horizon of Glory, by which the earth and heaven were illumined at every morn and eve. Thou didst blow into the trumpet - the trumpet of realities, meanings and mystical knowledge - whereupon all in earth and heavens swooned away. Then Thou didst blow a second time, bringing the dead back to life, and all people stood gazing, each group rejoicing in what they possessed.

اللَّهُمَّ يَا مَنْ تَجَلَّى بِنُورِ الْجَمَالِ مِنْ أَفْقِ الْجَلَالِ وَ
اشْرَقَتْ بِهِ الْأَرْضُ وَالسَّمَاءُ فِي كُلِّ غَدْوٍ وَأَصَالٍ
وَنَفَخَ فِي الصُّورِ صُورَ الْحَقَائِقِ وَالْمَعَانِي وَالْعُرْفَانِ
فَانصَبَقَ مِنْ فِي الْأَرْضِ وَالسَّمَوَاتِ ثُمَّ نَفَخَ نَفْخَةً
أُخْرَى فَأَحْيَا بِهِ الْأَمْوَاتِ وَالْأَنَامُ قِيَامَ يَنْظُرُونَ وَ
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ
- 2 Praise be to Thee, my God, for having established the Balance and ordained the Reckoning, whereupon it became evident whose scales were heavy and whose were light in the straight Balance. Thus were distinguished the sinners from the sincere - one group attaining to the manifest Light, another wandering in the lowest depths of hell.

لَكَ الْحَمْدُ يَا إِلَهِي بِمَا وَضَعْتَ الْمِيزَانَ وَاقْتَدَرْتَ
الْحُسْبَانَ عِنْدَ ذَلِكَ ظَهَرَ مِنْ ثِقَلَتْ لَهُ الْمَوَازِينَ وَ
مِنْ خِفَتْ لَهُ فِي الْقِسْطِ الْمُسْتَقِيمِ وَامْتَاذُوا
الْمُجْرِمُونَ وَالْمُخْلِصُونَ ثَلَاثَةً فَائِزُونَ بِالنُّورِ الْمُبِينِ وَ
عَصَبَةٌ خَائِضُونَ فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ
- 3 O Lord! Thanks be to Thee for having guided the chosen ones to the straight path and blessed the pure in heart with entry into the highest Paradise and the joy of witnessing and attaining Thy presence and following Thy most great signs.

رَبِّ لَكَ الشُّكْرُ بِمَا هَدَيْتَ الْأَصْفِيَاءَ إِلَى سَوَى
الصِّرَاطِ وَانْعَمْتَ عَلَى الْأَذْكِيَاءَ بِالْوُرُودِ فِي الْجَنَّةِ
الْعَالِيَا وَالْفَوْزِ بِالشَّاهِدَةِ وَاللِّقَاءِ وَتَتَبَعَ آيَاتِكَ
الْكُبْرَى
- 4 O Lord! These noble and distinguished servants have forsaken self and desire, followed the light of guidance, walked the path of righteousness, become intoxicated with the wine of faithfulness, and arisen to praise Thy Most Glorious Beauty.

رَبِّ أَنْ هَؤُلَاءِ الْأَرْقَاءِ النَّقَبَاءِ التَّجَبَّاءِ قَدْ تَرَكَوا
النَّفْسَ وَالْهَوَى وَاتَّبَعُوا نُورَ الْهُدَى وَسَلَكُوا فِي
مَنْهَجِ التَّقْوَى وَتَرْتَحَوْنَ مِنْ صِهْبَاءِ الْوَفَاءِ وَقَامُوا
عَلَى ثَنَاءِ جَمَالِكَ الْأَبْهَى
- 5 O Lord! Make their hearts steadfast in Thy love amidst humanity, illumine their eyes with witnessing Thy effulgent lights from the highest horizon, perpetuate these blessings upon them, and deprive them not of that which Thou hast ordained for pure souls, the angels of the exalted sphere.

رَبِّ ثَبَّتْ قُلُوبَهُمْ عَلَى حَبْكٍ بَيْنَ الْوَرَى وَانْزِلْ
ابْصَارَهُمْ بِمُشَاهَدَةِ أَنْوَارِكَ السَّاطِعَةِ مِنَ الْأَفْقِ
الْأَعْلَى وَادِّمْ عَلَيْهِمْ هَذِهِ النِّعَمَاءَ وَلَا تَحْرِمِهِمْ عَمَّا
قَدَّرْتَهُ لِنَفُوسٍ زَكِيَّةٍ مَلَائِكَةِ فَلَكِ الْعَلَى
- 6 O Lord! Thou seest them drawn to Thee, speaking Thy praise, bearing every hardship in Thy path, patient under Thy trials, persecuted by Thy servants.

رَبِّ تَرِيهِمْ مُنْجِدِينَ إِلَيْكَ نَاطِقِينَ بِثَنَائِكَ
مُتَحَمِّلِينَ كُلَّ مُشَقَّةٍ فِي سَبِيلِكَ صَابِرِينَ عَلَى
بَلَائِكَ مُضْطَهَّدِينَ مِنْ عِبَادِكَ
- 7 O Lord! Prepare for them a way of right guidance, make them brilliant lamps unto all, stars rising in the midst of heaven, piercing meteors against those who would steal a hearing from among the weak Covenant-breakers. Guide through them the leaders of error and unfurl through them the banners of mystical knowledge among all created things. Verily Thou art

رَبِّ هَيِّئْ لَهُمْ مِنْ أَمْرِهِمْ رَشْدًا وَاجْعَلْهُمْ سُرُجًا
سَاطِعَةً عَلَى الْمَلَا وَنُجُومًا بَازِغَةً فِي كِبْدِ السَّمَاءِ وَ
شَهَبًا ثَاقِبَةً لِمَنْ يَسْتَرْقِ السَّمْعَ مِنَ التَّائَكِثِينَ الضَّعْفَاءِ
وَاهْدِهِمْ أَثَمَةَ الضَّلَالِ وَانْشُرْ بِهِمُ الْوِيَةَ الْعُرْفَانِ
بَيْنَ أَهْلِ الْإِمْكَانِ أَنْتَ الْكَرِيمُ الرَّحِيمُ الْمُقْتَدِرُ

the Generous, the Merciful, the Mighty, the Precious, the Bestower. Verily Thou art the Kind, the Protecting, the Powerful, the Generous, the All-Giving.

العزیز المنان و آنک انت الرؤف المہیمن القادر
الکریم الوہاب

MMK6#464

AB02268

To: Wife of Haji Kalbali et al., in Najafabad

Date: 1910-Jan-22

- 1 O ye who are related to the Threshold of the Divine Unity! It is nearly sunset and the autumn rain is falling heavily, and 'Abdu'l-Baha has been writing until now. Just as we were about to roll up the writing materials, Jinab-i-Mirza Munir presented a letter and requested a missive and communication for you. Although I was weary from much writing, I thought of you again and set about writing this letter.
- 2 Observe how this servant of the Threshold of the Blessed Beauty is so attracted to the love of the friends that he knows no fatigue, counts no weakness, recognizes no illness, but rather, as much as he is able, occupies himself with remembrance of the friends and passes his time in mention of the loved ones.
- 3 The believers of Najafabad are old friends and longtime companions - respected and cherished, and the manifestation of supreme triumph and the object of the glances of favor of the Lord, the All-Bountiful. The favors of the Blessed Beauty ever encompassed those souls, and the aid and grace of the Divine Unity supported those persons.
- 4 They made sacrifices, and how many of them hastened to the place of martyrdom, running dancing to the altar of love, and stamping their feet and clapping their hands took their place high upon the gallows. They received their share of cruelty and made their breasts the target of the bullets of hatred. In the path of God they bore every hardship and affliction. Therefore they are near to the Divine Threshold and accepted at the court of the Blessed Beauty. Would that I were with them, that I might achieve a supreme triumph!
- 5 In any case, the divine call is ever raised from that land and region, and the sweet fragrance of the holy breaths is diffused.

1 ایمنسوبان آستان حضرت احدیت قریب غروب است و باران آذری در شدت نزول و عبدالہاء تا بحال بتحریر مشغول حال کہ بساط تحریر را خواستیم منطوی نمائیم جناب میرزا منیر مکتوبی تقدیم نمود و از برای شما نامه و خطابی خواہش نمود من ہرچند از کثرت تحریر فتور یافتہ باز بیاد شما افتادم و بہ تحریر این نامہ پرداختم

2 ملاحظہ نمائید کہ اینعبد آستان جمال اہبی چگونہ منجذب بچبت احبب است خستگی نداند ناتوانی نشمرد بیماری نداند بلکہ تا تواند بیاد یاران پردازد و بذکر دوستان اوقات بگذراند

3 احبابی نجف آباد یاران قدیمند و دوستان دیرین محترم و عزیزند و مظهر فوز عظیم و منظور لحاظ عنایت رب کریم الطاف جمال مبارک ہموارہ شامل آن نفوس بود و عون و عنایت حضرت احدیت مؤید آن اشخاص

4 جانفشانی ہا نمودند و چہ بسیار از آنان بمشہد فدا شتافتند رقص کمان بقربانگاہ عشق دویندند و پاکوبان و کف زنان بر فراز دار مقرر گردیدند سہم جفا دیدند و سینہ را ہدف رصاص بغضا نمودند در سبیل الہی تحمل ہر مشقت و بلا کردند لہذا مقرب درگاہ کبریائند و مقبول بارگاہ جمال اہبی یالیت کنت معہم فأفوز فوزاً عظیماً

5 باری ندای الہی از آنخطہ و دیار ہموارہ بلند است و طیب مشموم از نجات قدس منتشر

It is hoped that ere long it will create such a ferment that it will make the region of Isfahan a paradise of good-pleasure. And this is not difficult for the bounty of your Lord, the All-Merciful.

امید چنانست که عنی قریب چنان غلیان نماید که خطهٔ اصفهان را جنت رضوان کند و لیس هذا علی فضل ربکم الرحمن بعزیز

6 And upon you be the Most Glorious Glory.

6 و علیکم البهاء الأبهی

TABN.114

AB02987

To: Fatimih mother of Haydar Ali Sarvistani et al.

Date: 1910-Jan-22

1 O ye believers, both men and women, and ye steadfast ones, both men and women! Jinab-i-Haydar-‘Ali hath sought refuge at the Threshold of the Most Great Lord, and with utter humility and supplication hath implored on your behalf the supreme bestowal. That supreme bestowal is success in word and deed, in such wise that both may accord with the divine teachings, the counsels of the Blessed Beauty, and the admonitions of the Most Great Name. If ye be granted this bounty, ye shall be confirmed in every goodly thing.

1 ای مومنین و مومنات و ثابتین و ثابتات جناب حیدر علی بدرگاه حضرت کبریا پناه آورد و بکمال عجز و نیاز از برای شما موهبت کبری رجا نمود و آن موهبت کبری موفقیت برگفتار و رفتار است که مطابق تعالیم الهی و وصایای جمال مبارک و نصایح اسم اعظمست اگر باین موهبت موفق شوید بهر خیری مویدید

2 The desire of this servant is that each one of you may become a verse of guidance, a towering palm in the garden of God, and may surpass all others in human perfections. The descendant of ‘Ali-Asghar, who was martyred in the path of God, is the lamp of that tribe and the center of glory for all that house. Ere long, through the virtue of that noble soul’s holy blood, poured out in the path of God, the invisible confirmations shall quicken that lineage.

2 آرزوی اینعبد چنانست که هریک از شما آیت هدی گردد و نخلی باسق در بوستان الهی شود و در کمالات انسانی بر کل فائق گردد سلیل علی اصغر که در سبیل الهی شهید گشت سراج آن قبیله است و مرکز مباهات جمیع آن خاندان عنقریب تاییدات غیبیه بسبب خون مطهر آن بزرگوار در سبیل الهی سبیل شد آندودمان را احیا نماید

3 Render ye thanks, therefore, for praise be to God that a blessed soul from that family was martyred in the path of God. Such martyrdom is a cause of glory and exaltation throughout all the worlds of God. And upon you men and women be the Most Glorious Baha.

3 پس بشکرانه پردازید که الحمد لله نفس مبارکی از آنخاندان در سبیل الهی شهید شد و این شهادت سبب مفخرت و مباهات در جمیع عوالم الهیست و علیکم و علیکن البها؟ الابهی

INBA87:436, INBA52:450

AB03514*To: Abdu'llah et al., in Sarvistan**Date: 1910-Jan-22*

- 1 O spiritual friends! Jenab-i-Haydar-'Ali, with utmost humility and need, supplicated and implored at the Court of the Self-Sufficient, and beseeched endless mercy and boundless favor for you. Since this entreaty and supplication occurred at the Holy Threshold, it will surely be granted and praiseworthy results will be achieved.
- 2 This servant too stands with the same supplication at the Divine Threshold, and my hope is that the luminosity of divine teachings and heavenly counsels will so appear among the friends that faces will become radiant, souls will receive glad-tidings, hearts will be illumined, and from their limbs and members the signs of faith and certitude will become manifest.
- 3 As much as you are able, occupy yourselves with the fragrance of truth and supplicate and implore at the Court of Unity, that the morals of the Luminous Dawn may cast their rays upon hearts and that spiritual inspirations may appear in human realities.
- 4 And upon you be the Most Glorious Glory!

1 ای یاران رحمانی جناب حیدر علی در نهایت عجز و نیاز بدرگاه بی‌نیاز تضرع و ابتهاج نمود و از برای شما رحمت بی‌پایان و عنایت بیکران طلب کرد چون این خواهش و رجا در عتبه مقدسه واقع البته روا گردد و نتایج مدوحه حاصل شود

2 این عبد نیز در آستان کبریا بهمین رجا قائم و امیدم چنان است که نورانیت تعالیم الهیه و وصایای ربانیه چنان در بین احباب جلوه نماید که رویها روشن شود و جانها بشارت یابد و دلها منور گردد و از اعضا و ارکان آثار ایمان و ایقان ظاهر شود

3 تا توانید بشیم حق پردازید و بدرگاه احدیت تضرع و زاری نمائید که اخلاق نیر اشراق پرتوی بر قلوب اندازد و سنوحات رحمانیه در حقایق انسانیه جلوه نماید

4 و علیکم البهاء الأبهی

INBA87:439, INBA52:454a

AB05503*To: Baha'is of Hurmuz Farm, Nahvid, in Hurmuz Farm In Sakhvid**Date: 1910-Jan-22*

- 1 My God, my God! These are Thy pious servants and Thy pure bondsmen, the servants at Thy holy divine Threshold and those who bow down before Thy Lordly Presence, and those who are humble before the majesty of Thy divine Lordship, and those who bow and prostrate before Thy overwhelming grandeur and Thy conquering power.
- 2 O Lord! They have believed in Thy manifest light shining from the luminous horizon and have been set ablaze with the fire of

1 الهی الهی هؤلاء عبادک الأتقیاء و ارقائک الأصفياء عبدة عتبتک المقدسة الرحمانیه و خضعة حضرتک الربانیه و خشعة جلال ربوبیتک السبحانیه و الرکع لعظمتک الباهره و السجد لقدرتک القاهره

Thy love through the breathings of the Holy Spirit amongst the worlds.

2 رَبِّ اَنْهُمْ آمَنُوا بِنُورِكَ الْمُبِينِ السَّاطِعِ مِنَ الْاَفْقِ الْمُنِيرِ وَ اشْتَغَلُوا بِنَارِ مَحَبَّتِكَ بِنَفَثَاتِ رُوحِ الْقُدُسِ بَيْنَ الْعَالَمِينَ

- 3 O Lord! Aid them to serve at Thy sacred Tree, protected from the imaginings of the falsifiers, and make them firm in Thy manifest religion and steadfast in Thy Cause amidst the worlds. Let them not be shaken by the imaginings of the heedless nor disturbed by the onslaught of the oppressors. Rather, let their faces shine in the fires of tests like precious metals of silver and gold.

3 رَبِّ اَيَّدْهُمْ عَلَى عِبَادِيَّةِ سِدْرَتِكَ الْمُقَدَّسَةِ عَنْ اَوْهَامِ الْمُبْطِلِينَ وَ اجْعَلْهُمْ ثَابِتِينَ عَلَى دِينِكَ الْمُبِينِ وَ مُسْتَقِيمِينَ فِي امْرَكِ بَيْنَ الْعَالَمِينَ لَا تَزْعِرْهُمْ اَوْهَامُ الْغَافِلِينَ وَ لَا تَزْلُزْهُمْ سَطْوَةُ الظَّالِمِينَ بَلْ تَهَلَّلْ وُجُوهُهُمْ فِي نِيرَانِ الْاَمْتِحَانِ كَمَعَادِنِ الْكَرِيمَةِ الْفِضَّةِ وَ الْعَقِيَانِ

- 4 O Lord! Make them luminous forms and divine temples and heavenly signs and lofty trees in the Garden of the Most Glorious. Verily Thou art powerful over whatsoever Thou wilt, and verily Thou art the Strong, the Mighty.

4 رَبِّ اجْعَلْهُمْ صُوراً نُورَانِيَّةً وَ هَيَاكِلَ رَحْمَانِيَّةً وَ آيَاتِ سُبْحَانِيَّةً وَ اشْجَارَ بَاسِقَةٍ فِي جَنَّةِ الْاَبْهِيِّ اِنَّكَ اَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَ اِنَّكَ اَنْتَ الْقَوِيُّ الْقَدِيرُ

MJMJ2.093b, MMG2#142 p.160, YIK.414

AB05735

To: *Haji Salman Tabib, in Yerevan*

Date: 1910-Jan-22

- 1 O physician of both body and spirit! The services you rendered in organizing the Ta'vid School brought joy to hearts. It was through divine confirmations that you were enabled to perform this service. You must be grateful that you expended such tremendous effort and mighty endeavor in this path. It is certain that the result will be a great triumph and the grace of the All-Merciful and Compassionate Lord.

1 اى طبيب جسمانى و روحانى خدماتى كه در تنظيم مدرسهء تأييد نمودى سبب سرور قلوب گرديد اين از تأييدات الهيه بود كه باين خدمت موفق شدى بايد شكر ثنائى كه جهد بليغ و سعى عظيم در اين سبيل مبذول داشتى و يقين است كه نتيجه فوز عظيم است و فضل حضرت رحمن و رحيم

- 2 The life of man is in truth like the twinkling of an eye, for minerals, stones and trees have a longer life than humans. Therefore human life in this transient world has not had and will not have importance. However, when the confirmations of the All-Merciful and the assistance of the Eternal shine forth in human reality, this becomes a source of glory and brings joy.

2 حيات انسان فى الحقيقه مانند طرφέ عين است زيرا جماد و احجار و اشجار حياتشان پيش از انسان لهذا زندگاني انسانى در اينجهان فانى اهميتى نداشته و نخواهد داشت ولكن توفيقات رحمانيه و تأييدات صمدانيه چون در حقيقت انسانيه جلوه نمايد اين مدار مباحث است و مورث مسرات

- 3 Therefore you must always strive through benevolent endeavors for the progress of human realities and the manifestation

of divine inspirations. And upon you be the Most Glorious Glory.

3 لهذا باید همواره بمساعی خیریه در ترقی حقایق
انسانیه و ظهور سنوحات رحمانیه بکوشید و
علیک البهاء الأبهی

MKT4.083b, TAH.320, ANDA#41-42 p.95

AB06095

To: Saltanat et al., in Hamadan

Date: 1910-Jan-22

1 O servant of God and O handmaidens of the All-Merciful! Jinab-i-Za'ir 'Ashur has remembered you and mentioned you and requested that I write a letter. 'Abdu'l-Baha has absolutely no time, therefore I have written this brief letter so that you may know that you are mentioned in this divine gathering and are known and renowned at the Sacred Threshold.

1 ای بنده حق و ای اماء رحمان جناب زائر
عاشور پیاد شما افتاده و ذکر شما نموده و از من
خواهش نگارش نامه کرده عبدالهاء را ابداً مجال
نه لهذا بتحریر این نامه مختصره پرداخته تا بدانید
که در این انجمن رحمانی مذکورید و در آستان
مقدس معروف و مشهور

2 Although the physical tongue and earthly pen and ink may grow weary, yet the spiritual tongue and the conscious pen are ever engaged in speech and writing. And I await the time when the friends of Hamadan and the handmaidens of the All-Merciful will become the cause of illumination of the human world.

2 هرچند زبان عنصری و خامه و مداد آفاقی فتور
نماید ولی لسان روحانی و کلک وجدانی همواره
در گفتگو و تحریر است و منتظر آنم که یاران
همدان و اماء رحمان سبب نورانیت عالم انسان
گردند

3 And upon you be the Most Glorious Glory.

3 و علیک و علیکن البهاء الأبهی

TAH.021b

AB06380

To: Taid School of Hamadan

Date: 1910-Jan-22

1 O ye young Baha'i children, ye seekers after true understanding and knowledge! A human being is distinguished from an animal in a number of ways. First of all, he is made in the image of God, in the likeness of the Supernal Light, even as the Torah saith, 'Let us make man in our image, after our likeness.' This divine image betokeneth all the qualities of perfection whose lights, emanating from the Sun of Truth, illumine the realities

1 ای نورسیدگان بهائیان و طالبان علم و عرفان
انسانرا امتیاز از حیوان بچند چیز است اول
صورت رحمانیت است و مثال نورانیت چنانچه
در تورات میفرماید لتعملن انساناً علی صورتنا و
مثالنا این صورت رحمانیت عبارت از جمعیت
صفات کمالیه است که انوارش از شمس

of men. And among the greatest of these attributes of perfection are wisdom and knowledge. Ye must therefore put forth a mighty effort, striving by night and day and resting not for a moment, to acquire an abundant share of all the sciences and arts, that the Divine Image, which shineth out from the Sun of Truth, may illumine the mirror of the hearts of men.

- 2 It is the longing desire of Abdu'l-Baha to see each one of you accounted as the foremost professor in the academies, and in the school of inner significances, each one becoming a leader in wisdom.

SWAB#118

حقیقت جلوه بر حقائق انسانیۀ نماید و از اعظم صفات کمالیۀ علم و دانائی است پس باید شب و روز بکوشید و سعی بلیغ مبذول دارید و آرام نگیرید تا از جمیع علوم و فنون نصیب موفور یابید و صورت رحمانیت از شمس حقیقت تجلی بر مریای عقول و نفوس نماید

- 2 عبدالبهاء را آرزو چنان که هریک از شما در مدارس علوم معلّم اول شمرده شوید و در دبستان حقائق و معانی سرفتر دانائی گردید و علیکم البهاء الأبهی

MKT4.104, MMK1#118 p.136, AKHA_123BE #04 p.b, AKHA_133BE #11 p.255, AHB_121BE #07 p.000, PYB#202 p.96, MJTB.073, ANDA#41-42 p.96

AB07326

To: Ali Akbar Nakhjavani, in Baku

Date: 1910-Jan-22

- 1 O thou who art steadfast in the Covenant! The letter dated the last day of the month of Dhi'l-Qa'dih hath arrived, its contents charged with firmness and steadfastness in the Covenant of the Wronged One.
- 2 Concerning the correction of the book of that Christian person, shouldst thou be successful in this matter, it would be a great achievement, and a most necessary one. If and when he writeth the book he now hath in mind, let him then bring it with him.
- 3 Pictures of the sites of 'Akka have been drawn in America, and printed and disseminated there. We will send thee a copy thereof, so that thou mayest give it to him.
- 4 We beseech God graciously to grant a cure to Aqa Musa.

- 1 ای ثابت بر پیمان نامهء سلخ ذیقعدۀ وصول یافت و مضمون مشحون بثبوت و رسوخ بر میثاق مظلوم بود

- 2 در خصوص تصحیح کتاب آنشخص مسیحی اگر موفق بآن شوید موفقیت عظمی است و بسیار لازم است و چون گائیکه منظور دارد چون بنگارد آنوقت با خود بیاورد

- 3 عکس مواقع عکا را در امریکا کشیده اند و طبع و نشر نموده اند یک نسخه از آنرا بجهت شما ارسال مینمائیم که باو بدهید

- 4 و از خدا خواهیم که شفائی بجناب آقا موسی عنایت فرماید

- 5 For the rest, convey to all the friends a most wondrous Abha greeting. The Glory of Glories rest upon thee. 5 دیگر جمیع یارانرا تحیت ابدع ابهی ابلاغ دارید و علیک البهاء الأبهی

BRL_ATE#030, MAAN#16

BRL_DAK#0029

AB08326

To: Ahmad Sohrab, in Washington, DC

Date: 1910-Jan-22

- 1 O dear friend! All thy letters were received and, God willing, will be answered.... 1 ای یار عزیز نامه‌های تو جمیعاً رسید و انشاء الله جواب مرقوم میشود....
- 2 However much a person may attain to the degree of the righteous and become a doer of good deeds, acquire a divine countenance and become characterized with luminous qualities, still the traces of sin - which are inherent in the contingent world - will not be separated from him. "Thy very existence is a sin with which no sin can be compared." Even when someone addressed Christ and called Him good, He responded, "Why callest thou me good? For there is none good but One, that is God." Therefore, no matter how sanctified a soul may be, he is still in need of forgiveness. One must seek pardon for his sins and forgiveness for his errors.... 2 انسان هرچند بدرجه ابرار رسد و نیکوکار گردد صورت رحمانی یابد و صفات نورانیه متصف گردد باز آثار گناه که از خصائص حقیقت امکانست از انسان انفکاک نیابد وجودک ذنب لایقاس به ذنب حتی حضرت مسیح را شخصی خطاب نمود و نیکوکار گفت حضرت فرمود چرا مرا نیکوکار گفتی زیرا نیکوکاری یکی است و آن خداست پس هرچند نفسی در نهایت تقدیس باشد باز محتاج غفران است باید از برای او عفو گناه خواست و آمرزش خطا

MMK3#166 p.117x, MSHR1.094x

AB08721

To: Hale, Dudley Alden et al., in Jersey City

Date: 1910-Jan-22

- 1 O ye two plants of the Kingdom of Abha! 1 ای دو نهال جنت ابهی
- 2 Your beautiful photographs appeared in the presence of 'Abdu'l-Baha. As I looked into your faces I perceived in your brows the lights of the love of God, and the sign of eternal life was apparent and manifest. 2 شمائل پرملاحت شما در نزد عبدالبهاء حاضر شد چون نظر بر روی شما نمودم انوار محبت الله در جبین نمایان و علامت حیات ابدیه واضح و آشکار

3 It is hoped that those two plants may be watered by the showers of the cloud of Providence, that beside the River of Truth ye may become two fruitful trees and be adorned with infinite grace and perfection.

3 امیدم چنانست که آن دو نهال برشحات ابر عنایت پرورش یابند و در جویبار حقیقت درخت بارور گردند و بطراوت و لطافتی بی اندازه مزین شوند و

4 Upon ye be the glory of glories!

4 علیکم البهاء الأبهی

DRM.011a

AB03515

To: Currier, Chas E et al., in Chicago

Date: 1910-Jan-25

O spiritual friends and honored maidservants of the Lord! Your blessed photograph was observed and caused the utmost joy. Praise be to God, the faces are radiant, the hearts are gardens of divine love, and the souls are gladdened by the divine gladtidings.

Give thanks to God that you have gathered your likenesses together on one page - you are all sons and daughters of the Kingdom, united and in agreement, attracted and enkindled. Just as your bodies are gathered together, your hearts are joined, your souls are in agreement - you are waves of one sea and rays of one sun, trees of one garden and flowers of one rose-garden.

The power of the Kingdom has gathered you together and I hope it will enable you to raise high the tabernacle of the unity of the world of humanity and cause the standard of love and kindness among the children of men to wave. May the breezes from the Abha Paradise perfume all nostrils and may the light of the Sun of Truth illumine the hearts of all the people of the world.

Upon you be the Most Glorious Glory.

SW_v01#06 p.001-002

AB07669*To: Ali Muhammad Khan Muvagqirud-Dawlih, in Shiraz**Date: 1910-Jan-25*

- 1 O spiritual friend of 'Abdu'l-Baha! God's astounding miracle in preserving and protecting you has become manifest and evident. Praise be to God, you are under the protection of the Truth and in the shelter of the aid and grace of His Holiness the Divine Unity. Give thanks that in such a mighty century you behold the banner of manifest light and are a bird of the garden of the Supreme Heaven.
- 2 Through the grace and bounty of the Blessed Beauty and the aid and protection of His Holiness the Exalted One, I hope that you will ever remain guarded and protected, and become joyous and delighted. As much as you are able, arise to serve the Sacred Threshold and strive to diffuse the divine fragrances, that you may become a partner and associate with 'Abdu'l-Baha in pure servitude at the Blessed Threshold. This is everlasting glory and this is eternal bounty.
- 3 And upon you be the Most Glorious Glory.
- 1 ای یار جانی عبدالبهاء معجزهء باهرهء خدا در حفظ وصیانت تو ظاهر و آشکار گشت الحمد لله در صون حمایت حقّی و در پناه عون و عنایت حضرت احدیت شکر کن که در این چنین قرن عظیمی رایت نور مبینی و طایر گلشن علین
- 2 از فضل و عنایت جمال ابهی و عون و صیانت حضرت اعلی امیدم چنانست که همواره محفوظ و مصون مانی و محظوظ و مشعوف گردی تا توانی بخدمت آستان پرداز و در نشر نفحات الله بکوشی و در عبودیت صرفه بآستان مبارک سهیم و شریک عبدالبهاء گردی اینست عزّت ابدی و اینست موهبت سرمدی
- 3 و علیک البهاء الأبهی

INBA84:416

AB07668*To: Sarvar Khudayar son of Kaykhusru Yazdi, in Shiraz**Date: 1910-Jan-25*

- 1 O descendant of the ancestors! Praise be to the pure Lord that He hath caused the longtime friends to enter this supreme paradise and hath chosen heavenly bounties, that each one may become a divine lamp and shed celestial radiance.
- 2 Therefore must the Persian friends at every moment show a thousand sacrifices, rejoice and seek happiness, for they have attained unto this divine gift and heavenly bounty.
- 3 O longtime friend! Strive with all thy soul to guide other friends and give shelter at the Divine Threshold to the helpless and wandering Persians, that all may engage in praise and
- 1 ای یادگار نیاکان ستایش پاک یزدان را که یاران دیرین را در این بهشت برین درآورد و بخشش آسمانی برگزید تا هریک چراغ ایزدی شود و فروغی آسمانی دهد
- 2 پس یاران پارسی باید در هر دم هزار جانفشانی نمایند و شادمانی کنند و کامرانی جویند که باین دهش و بخشش آسمانی رسیدند
- 3 ای یار دیرین بجان بکوش تا یاران دیگر را براه آری و پیارگان و آوارگان پارسی را در آستان ایزدی پناه دهی تا همه به ستایش و نیایش خداوند

worship of the Lord of creation and attain to that which was the desire of their forebears. آفرینش پردازند و بآنچه آرزوی نیاکان بود برسند

4 May thy soul be happy!

جانت خوش باد 4

YARP2.553 p.393

AB04121

To: Baha'is of Hamadan

Date: 1910-Jan-26

- 1 O divine friends and companions of the Truth! 'Abdu'l-Baha, with utmost love and devotion, prays for those friends in the Abha Kingdom, and begs for assistance and bounty, and makes supplication and imploration with restlessness, so that those near ones of the Divine Threshold may arise to fulfill the counsels and exhortations of the Beauty of Abha in all degrees, become renowned throughout the horizons and become gatherings of radiance, and may the nostrils of 'Abdu'l-Baha be perpetually perfumed by the fragrances from the rose-garden of faithfulness.

1 ای یاران الهی و دوستان حقّ عبدالبهاء با نهایت محبت و ولا در حقّ آن یاران بملکوت ابهی دعا نماید و طلب عون و عنایت کند و عجز و زاری کند و استغاثه و بیقراری نماید تا آن مقربان درگاه کبریا به وصایا و نصایح جمال ابهی در جمیع مراتب قیام نمایند شهره آفاق گردند و انجمن اشراق شوند و مشام عبدالبهاء از نفعات گلشن وفا دائماً معطر شود
- 2 And he observes that the melody of those friends rises from the Mashriqu'l-Adhkar to the highest horizon, and in utmost humility and supplication they are engaged in prayer, and listen to verses, and occupy themselves with communes, and raise the anthem of glorification and praise.

2 و ملاحظه نماید که آهنگ آن یاران از مشرق الأذکار بافق اعلی بلند است و در نهایت تضرع و ابتهال مشغول به نمازند و استماع آیات می نمایند و بمناجات پردازند و آهنگ تقدیس و تسبیح بلند نمایند
- 3 His honor Aqa Mirza Masih Khan and his honor Aqa Mirza 'Abdu'llah, praise be to God, are confirmed in service to the Cause of God in the School of Ta'yid and are engaged with utmost effort in teaching Baha'i youth and others. I am pleased with them and beseech from God's favors that day by day they may receive greater confirmation and engage in greater service.

3 جناب آقا میرزا مسیح خان و جناب آقا میرزا عبدالله الحمد لله در مدرسه تأیید بخدمات امر الله هستند و به تعلیم نورسیدگان بهائی و دیگران نهایت همت پرداخته اند من از ایشان راضی و از الطاف حقّ متمنی که روز بروز بیشتر تأیید یابند و بخدمت بیشتر پردازند
- 4 And upon you and upon them be the Most Glorious Glory.

4 و علیکم و علیهما البهاء الأبهی

TAH.303a

AB04439*To: Abdal Qarih-Baghi**Date: 1910-Jan-26*

- 1 O manifestor of faith and certitude! Your letter was received. Due to lack of time, I am compelled to be brief. For a time you were engaged in teaching the Cause of God. Now too, arise with all your power and, trusting in God, proceed to guide the people. The Caucasus has great potential but teachers are few and rare. Therefore you and other friends must all arise to teach so that the Caucasus may become Mount Qaf and the divine Simurgh may spread its holy wings there and the melody of the Supreme Concourse may be raised.

1 ای مظهر ایمان و ایقان نامه شما رسید از عدم فرصت مجبوراً باختصار پردازم ایامی بتبلیغ امر الله مشغول بودی حال نیز بتمام قوت قیام کن و متوکلاً علی الله بهدایت ناس پرداز قفقازیا بسیار استعداد دارد ولی مبلغ کم و نادر لهذا شما و یاران دیگر عموماً باید بتبلیغ قیام نمایند تا قفقاز جبل قاف گردد و سیمرغ الهی در آن شهر تقدیس بگشاید و آهنگ ملأ اعلی بلند گردد

- 2 You had asked permission to attain the presence. For now engage in teaching. After achieving success and victories, God willing, the means will be provided and you will be honored to attain the Sacred Threshold. Today teaching the Cause of God is the greatest of all affairs and whoever arises for it will receive the fragrant breezes of the Holy Shrine from afar and attain the station of a pilgrim. Divine confirmations will encompass them and heavenly assistance will be unveiled. Yesterday I placed my face upon the Blessed Threshold and performed the visitation on your behalf and supplicated for confirmation in teaching the Cause of God. And upon you be the Most Glorious Glory.

2 اذن حضور خواسته بودید حال بتبلیغ پردازید بعد از موفقیت و فتوح انشاء الله اسباب فراهم آید و بعتبه مقدسه مشرف خواهید شد الیوم تبلیغ امر الله اعظم امور است و هر نفسی قیام بر آن نماید نفحات معطره تربت مقدسه از دور بمشام او رسد و حکم زائر یابد تأییدات غیبیه احاطه کند و توفیقات صمدانیه رخ بگشاید دیروز روی بر عتبه مبارکه نهاده بالنیابه از تو زیارت نمودم و رجای تأیید بر تبلیغ امر الله کردم و علیک البهاء الأبهی

YIK.292

AB08420*To: Mustafa Isfahani, in Tihiran**Date: 1910-Jan-26*

- 1 O Lord of the highest heavens, Helper of humanity, Refuge of the weak ones and Shelter of the poor! Verily Thy servant Mustafa hath freed himself from error and misguidance and hath been guided by the light of guidance.

1 یا ربّ السّموات العلی و مغیث الوری و ملجأ الضّعفاء و ملاذ الفقراء ان عبدک مصطفی قد تبرّء من الضلالة و الغوی و اهتدی بنور الهدی

- 2 He calleth upon Thee with utmost humility and contrition, saying: "O my chosen Lord! Aid me from the Kingdom of mysteries and grant me an exalted station in the realm of lights.
- 3 O Lord! Answer his prayer, fulfill his hopes, show honor to his mother and father, and ordain for them that which he loveth and is pleased with. Keep them safe beneath the glance of Thine eye of loving-kindness, protected by Thy care and guardianship. Verily, Thou art the Mighty, the Powerful."

2 و يدعوك بكلّ تضرّع وانكسار ويقول يا ربّي
المختار اغثنى من ملكوت الأسرار واجعل لى
مقاماً علياً فى عالم الأنوار

3 ربّ اجب له الدعاء ويسّر مناه و اكرم امه و
اباه و قدر لهما ما يحبّ ويرضى واجعلهما تحت
لحاظ عين عنايتك محفوظين برعايتك و كلائتك
أنك انت القوى القدير

INBA17:121

ABU0069

Words spoken to Miss N. on 27 Jan 1910 in Haifa/Akka

Question/topic: How is it that you, the disseminator of the Baha'i Teachings, as well as your venerated Father, the Baha'i Prophet, could not find undivided recognition in His own family circle?

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

Honoured Friend! You would like to know what your Master, 'Abdu'l-Baha, has said on the cause and nature of the deep-seated conflicts and divisions in the house of the Founder of the Religion, Baha'u'llah, and in His, the Master's, own family?

I have found among my papers of 27 January 1910 the following notes, which I gladly send to you in compilation (translated into German):

Place of the talk: Reception room in 'Abdu'l-Baha's house.

Time: 27 January 1910, 3 o'clock in the afternoon.

Persons: 'Abdu'l-Baha, 3 Persian Baha'is, an English lady (Miss N.), and my humble self. A secretary of the Master's, Ahmad Effendi, acts as dragoman [translator] for Persian, Turkish, Arabic and English.

The English lady (a missionary of the Church Missionary Society) had challenged the Master, in the direct, even brusque, manner of putting questions used by Europeans, and particularly by English people, with the following blunt words: "Abbas Effendi, how is it that you, the disseminator of the Baha'i Teachings, as well as your venerated Father, the Baha'i Prophet, could not find undivided recognition in His own family circle?"

Slowly a fine blush, perhaps of sorrowful displeasure, mounted into the pale face of the Master, and the fire in the blue-grey eyes of the venerable Master deepened, when He turned to the questioner and replied: "I could reply to you, my dear sister, in the words of our Lord Jesus Christ - blessed be His wisdom: 'No Prophet is honoured in His native country', or: 'There has to be trouble in this world, but woe unto him who brings it!' But beyond this, I want to use the opportunity presented to us by your question, in order to say something to you about the most profound cause of all dissensions:

Do not all the Prophets teach: there are two worlds, a spiritual one - the Malakut-i-Allah - the realm of God - and a material world, the world of nature in the widest meaning. Well, in the physical world, in the realm of the material, the battle for existence - the struggle for a more-or-less bare subsistence - is the dominating undertone of everything. In this battle the stronger, the better adapted, the mightiest one wins. This is the cause of all wars, all hatred, all enmity. The greed for possessions, for power, for money and riches, for honour and glory wreak their effect in tyranny, oppression, exploitation, even extermination of the weaker and the vanquished.

Let us now regard the spiritual world, the realm of heaven and of God, which all the Prophets of the All-Highest have proclaimed and brought close to us, the eternal realm of truth. All Prophets, from Abraham, the Friend of God, to Baha'u'llah, the Blessed Perfection, were heralds of truth. In truth is enshrined the oneness and unity of mankind. Truth at the same time means justice. Truth takes effect and finds form in love and goodness, in mercy and compassion. Truth is the root of all equality and brotherliness. Truth encompasses selflessness, self-sacrifice and self-renunciation. Truth alone gives strength, eternal youth and eternal life. You will interject, my sister: how is it then that so often, indeed, one feels tempted to say: from the beginning the seekers after truth have disputed about and around the truth, and have thus been the greatest irritation to the material world, which is far from and alien to God - and have been the greatest stumbling-block in the way of finding and holding to truth?

O my sister, here we come up against the mystery of evil, the mystery of wickedness, which our limited understanding, our earth-bound senses, cannot solve in this earthly life. But if we gaze with burning eyes into the darkness of this abyss, it is given - at least to the sincere seeker after God - to receive an enlightening glimmer of understanding here and there in the darkness of evil. We have asserted previously that there is an incessant, ruthless battle of existence in the material world,

in nature, and if the principles of the spiritual world cannot take effect, then, in the brutal and more-or-less naked battle for existence, for power and possessions, for honour and glory, lies the root of all wars, all discord, all tyranny, exploitation and subjugation of the weaker. But, my sister, you will ask: what have the grossly-material wars of the nations, the battles of the religions, social subjugation and exploitation, to do with the spiritual divisions, the religious disputes among the pious, the just, the seekers after God and the discoverers of God, the bearers of the torches of truth?

O my sister! Truly we do not find among the successors of the Prophets, among the disciples, among the heralds of truth, any battles for material existence. The daily bread, a certain honour, some small possessions, some power over one's nearest and those subordinate to us, all these are more or less equally distributed and do not awaken greed or thirst for more or for whatever one's fellow-disciple possesses - nay, in the realm of spiritual and religious values there is no measuring with grossly material standards, no battle for gross possessions, no visible and brutal weapons are used, the dragging down of the others does not happen through visible means, with easily recognized weapons, but rather with the poison of denigration, with secret thrusts of the dagger of the slandering tongue, with the subtle question which is as old as the world: 'Has God really said - should God's Will be thus, and not rather thus - the way He has revealed Himself to me?'

Every normal person is totally egocentric as a child, his small self is the centre and measure of all things to him. As the childish human being grows up, he longs for and reaches out to a higher Being, to a Guide to truth, in which the good and beautiful are combined.

In the youthful years of 14-24 the human being becomes consciously or unconsciously a seeker after truth, a seeker after God, then he becomes the disciple of a Faith, the defender of an idea, the bearer of higher goals, the successor to a Guide, the follower of a Prophet. But the time of a final decision will come, for some sooner, for others later, mostly with the 25th and 50th year of life, when it will become evident whether this human being who is a fighter all his life, whether this battling, struggling soul can and will sacrifice itself completely; for every religion, nay every great idea, even secular goals, demand devotion and willingness to sacrifice to the one thing one has chosen, to the one thing that is needed.

From Abraham, the Friend of God, through all the Prophets of the Most High down to Baha'u'llah, the Blessed Perfection, it is written above the narrow gate to repentance and self-sacrifice:

You cannot serve God and at the same time worship other gods or yourself! Has not every Prophet of eternal truth had His Judas Iscariot, His betrayer? Did not Abraham, the Friend of God, suffer from the opposition of His nephew Lot, from the unbelief of Hagar and Ishmael? Was not His Holiness Jesus Christ betrayed to His captors by a kiss from Judas Iscariot? Did not the Prophet Muhammad have to suffer for long years the traitor 'Abdu'llah ibn Ubayy of Medina like a thorn in His flesh? Would not the Teachings of the Bab, the holy Herald of our Prophet, have flooded the land of Persia twice as fast, if the egotistical and vain traitor Muhammad-'Ali of Barfurush had not confused the believers and incited the enemies of the Prophet? We, the faithful followers of His Holiness Baha'u'llah, know, nay, many were eye-witnesses, how the secretary of Subh-i-Azal, the hypocritical Mirza Assadu'llah Dayyan of Tabriz, alienated and tore away his young master Subh-i-Azal from the anointed person of the Prophet Baha'u'llah through the evil spirit of discord, of knowing better, of prophetic pretensions!

Also the schism in my family was ignited and nourished by the first adherent of our Blessed Perfection Baha'u'llah. Did not this Mirza Aqa-Jan of Kashan whisper to my deluded brother Mirza Muhammad-'Ali, that the Testament of His Holiness Baha'u'llah could be contested, that the Door of Revelation has been closed, and that my humble self does not have to be the channel through which the Baha'i Teachings have to be taught further! I do not want to take your time - my guests - for further explanations and instruction. Each one of you can mention and describe such hypocritical traitors himself from the circle, the brotherhood to which he himself belongs. The story is always the same - at all times and among all the peoples and with all spiritual movements.

From the untrained self of the child grows the desire of the youth to be something, and from this there will arise in the mature man, besides the desire for respect, the feelings of being misunderstood, of being underrated, of being slighted. From this again develop the feeling of knowing better, self-assurance, the delusion of being infallible. It comes to blind criticism of each and every thing that the leader or the leaders decide or do. Irresponsibility, the aversion to selfless sacrifice and service to others, impels the Judas farther along the centrifugal path, there comes the crisis-point of striving to break free, of dissociation from the circle; the urge to be of importance leads to overvaluing one's self, to the delusion of wanting to be in all circumstances the leader, the only leader, or the founder of a new sect.

Thus every Judas works himself up into feelings of being Prometheus, he causes the weaker and unstrengthened, the uncritical hangers-on among the followers of a Teaching to waver and vacillate. He particularly attracts to himself the youth without experience of life, he knows how to bind to himself the emotional and illogical, uncritical female members of a faith, in brief, the Judas works on the line of least resistance. The need to be important, the hunger for power, the ever-thirsting feeling of self propels him further on his path away from God. Soon he knows only adversaries, or followers who must follow him in bondage. The end is always the same: the Judas will soon betray first his own master, then his fellow-disciples who are not obedient to him. First of all he wants to act independently, not always accept new things humbly in the shadow of those greater and better than himself. Sooner or later he will become the demon of that particular community, and one day he will pay for the momentous delusion of the best years of his life with unavailing penance of a repentance come too late! May God protect each and every one of us from such a fate.

On the other hand, let us consider the faithful John-like natures, who follow faithfully, in good times and bad, their Master, their Cause, their Leader and their fellow-disciples. They have severed themselves from the pursuit of transitory things, from blind, excessive love for the creature. John-like natures let themselves be freed by the Lord God from their self-dominated will, for service to the supporting, sustaining, comforting love which never seeks its own, which seeks for neither honour nor domination; a love that is always ready to sacrifice, which does not demand but gives, which does not exalt itself or put itself above others, but which sacrifices itself even to the lowliest of beings, which helps to carry the burdens of the fellow-disciples, shares their battles and seeks to dry their tears. Hail and blessings to every community which shelters in its midst many John-like natures, where there are no Judases, or where the Lord God Himself unmask and casts out such demons. Allah-u-Abha.”

Moved, the Master strode out and left those staying behind to their manifold thoughts. For who among us had not suffered from traitors to a cause dear to us? May God give us ever more John-like natures and protect us from the Judas demons.

SDW v11#01 p.007-010

AB01201

To: *Ibn-i-Abhar, in Tihran*

Date: 1910-Jan-31

- 1 O Herald of the Covenant! Your letter of the nineteenth of Muharram was noted. From its contents great joy, hope and anticipation were evident. Through the favors of the Secret of Existence, it is hoped that at every moment you will sing a new song of delight and raise a novel melody. When your letter is read, if it indicates happiness, a breeze of joy wafts, and if signs of sorrow appear, it has a profound effect.
- 2 Praise be to God, through the bounties of the Abha Kingdom, the known souls have hearkened and continue to hearken to your words. I place my hope in the generous favors of my Lord that they may rend asunder the veils and remove the coverings. Those holy souls who have made their dwellings into nests and shelters for the divine birds, and transformed them into places for the dawning of the divine proof and manifestation - these precious souls are dear to 'Abdu'l-Baha and exalted in the Abha Kingdom. Truly they have arisen to serve with utmost power. May they exert effort and strive with heart and soul until the blind receive sight, the dead are revived, and the stranger becomes familiar.
- 3 My hope is that these individuals will be among those souls whom the Blessed Beauty (may my spirit be a sacrifice for His loved ones) promised 'Abdu'l-Baha from His purified lips that He would raise up. Surely other friends will follow their example and become sources of influence, fountains of light, and mines of mysteries. Convey the most wondrous Abha greetings from 'Abdu'l-Baha to Jenab-i-'Azizu'llah Khan Khayyat and Jenab-i-'Azizu'llah Khan, teacher at the Tarbiyat School. Both are precious and renowned in the Divine Court, and close and intimate companions.
- 4 Truly, Jenab-i-Aqa Siyyid Jalal and Jenab-i-Mirza Haji Aqa, like the hoopoe of Sheba, have conveyed the message of the Solomon of faithfulness to various regions and lands, and with heart and soul engage in spreading the divine fragrances, chanting the evident verses, and explaining the mysteries of the Words. I beseech God to assist these two illustrious men with a power that will shake the pillars of the East and West and stir the people of both regions. Likewise, may He assist Jenab-i-Mirza 'Abdu'l-Husayn in the land of Alif with thousands upon thousands of distinguished angels.

ای منادی پیمان نامه نوزدهم شهر محرم ملاحظه گردید از مضمون آثار بشاشت و امید شدید و رجاء عظیم مشهود گردید از الطاف سر وجود چنین مأمول که هر دم از فرح و سرور سرودی جدید زنی و آهنگ بدیع بلند ثنائی نامه آنجناب چون قرائت شود اگر دلالت بر مسرت نماید نسیم سرور وزد و اگر آثار حزن نمودار اثر شدید نماید

الحمد لله بفيض ملكوت ابيه نفوس معلومه اصغاء كلمه از آنحضرت نموده و مینمایند امیدوار بفيض الطاف پروردگارم که خرق حجاب کنند و کشف سبحات نمایند نفوس مقدسی که کاشانه خویش را لانه و آشیانه طيور الهی نموده اند و محل اشراق برهان ظهور ربانی کرده اند آن نفوس عزیز عبدالبهاء هستند و جلیل در ملکوت ابدی الحق بنهایت قوت بر خدمت قیام نموده اند بذل همت کنند و به جان و دل بکوشند تا کوری پینا گردد مردهئی احیا شود و بیگانهئی آشنا گردد

امید من چنانست که این اشخاص از آن نفوسی باشند که جمال مبارک روحی لأحبائه الفداء از فم مطهر به عبدالبهاء وعده فرمودند که مبعوث کنند و البته یاران دیگر نیز اقتدا بآنان نمایند و منشأ آثار و مصدر انوار و معدن اسرار گردند بجناب عزیزالله خان خیاط و جناب عزیزالله خان معلم مدرسه تربیت تحت ابدع ابدی از قبل عبدالبهاء ابلاغ دارید هر دو در درگاه کبریا عزیز و شهیرند و قریب و ندیمند

جناب آقا سید جلال و جناب میرزا حاجی آقا فی الحقیقه مانند هدیه سبا پیام سلیمان وفا را به اقالم و دیار رساندند و بنشر نفعات و ترتیل آیات بینات و تشریح اسرار کلمات به دل و جان میپردازند اسئل الله ان یؤید هذین الرجلین الجلیلین علی قوة تزعم ارکان الخلقین و یتز بها اهل المشرقین و همچنین جناب میرزا عبدالحسین را در ارض الف بالف من الملائكة المسومه مؤید فرماید

- 5 The Brothers of Purity will soon be sent to Mazandaran. The departure of Jenab-i-Yusuf Khan was very appropriate. Through God's grace, it is hoped that His Holiness Malik-Ara will attain the adornment of the highest realm and seek through wisdom to excel all other views. I hope that both his material and spiritual affairs will be set in order.
- 6 And upon you be the Most Glorious Glory.

5 جناب اخوان صفا عنقریب به مازندران فرستاده میشوند جناب یوسفخان رفتنشان بسیار موافق بود از فضل حق امید چنانست که حضرت ملک آراء آرایش عالم بالا یابند و برای تفوق بر جمیع آراء جویند امیدوارم که امور ملکی و ملکوتی ایشان انتظام یابد

6 و علیک البهاء الأبهی

KHAZE.021, BLO_PN#025

BRL_DAK#0148,

YIA.287-288,

KHAZ.i025

ABU0226

Words spoken in the house of Abdu'l-Baha in Feb 1910 in Haifa/Akka

Question/topic: Those present would like to know something about the Arab natural philosopher al-Ash'ari, who had succeeded in combining the materialistic teachings of the Mu'tazilites with the orthodox teachings of Islam.

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

Philosophic talks of the Master with a French consular official, in the presence of Persian and Arab Baha'is.

Place: Reception room of the Master.

Time: February 1910.

Language: Arabic.

Topic: Concerning oriental Darwinism (continuation).

The French consular official reminds the Master that those present would like to know something about the Arab natural philosopher al-Ash'ari, who had succeeded in combining the materialistic teachings of the Mu'tazilites with the orthodox teachings of Islam.

The Master: "Al-Ash'ari (873-935) was a physician, a researcher into nature and a religious philosopher. Originally a Mu'tazilite himself, like his famous contemporary and colleague, ar-Razi, his studies on the theory of knowledge led him more and more into the Kingdom of God (Malakut-i-Allah). He and ar-Razi went through the same spiritual development, with the difference that al-Ash'ari became increasingly optimistic and culturally happy, while ar-Razi ended as a pessimistic stoic. Let us hear something about the

religious philosopher al-Ash'ari, of whom his contemporaries said: 'That he understood to give to God what is God's and to men what is theirs!' He raised God above all things human, earthly and physical, pointed to His omnipotence, all-creativity and omnipresence.

He divided divine Revelation in the Qur'an (as well as in the Bible) 1. into the eternal Word of God (the Logos) and 2. into the temporally revealed Book of God, such as the Muslims (and Christians) possess.

No rational understanding in relation to God and divine matters can be derived from the Holy Book, because the five senses, and even more our human judgment, deceive us. We can indeed recognize God with our reason, but only from the Holy Writings, the revealed Word of God, the only source of certain knowledge.

In the creation and the preservation of the world, God is the sole Cause, all that happens in the world derives from Him, originally and continuously.

Nature did not originate of itself - by accident, - but it sprang from a divine act of creation. Thus nature does not represent an eternal, divine order, but it is a creature, a work of temporal existence, for what can be created, the Creator can also make to vanish.

The freethinkers of all periods and from all peoples want to make of God, the Creator, an impersonal Cause, an unmoving Primal Cause of all existence, an eternal pole in the flight of earthly appearances. This is falsely conceived, God is above all the freely acting, almighty, omnipresent Creator, the eternal pole around which, according to His decree, the ephemeral flight of earthly appearances revolves, comes or vanishes.

What we perceive with the five senses are temporal, passing events (accidents), which appear and disappear. The bases for this change are matter, the bodily substances. As matter, all corporeal existence, changes constantly, one cannot designate it as unchangeable. What changes, however, cannot be eternal, because things eternal do not change. It follows that everything in this world, as it is all subject to change, has come into being, i.e. has been created by God. From the changeability, the variation of all that exists, one has to deduce an unchangeable, i.e. eternal, God and Creator. From the contingency, i.e. the continuity and the logical possibility of all things coming to an end, there results the necessity for the eternally existing nature of God, unlimited by time. But where does variety, the uninterrupted continuous development of creation come from?

Al-Ash'ari says about it: [‘]The entire creation consists of matter and power (movement). Matter, the corporeal, consists of atoms which are alike; they, the atoms, fill up space, they are units without magnitude conceived as points, on which all spatial corporeal existence is based. The atoms do not penetrate into each other, they move, they change. All changes of the atoms are based on combination and separation, on quick and undetectable movement -on this is dependent the form, the appearance of the body.

Time represents the number of the movements. Thus space, time, movement, are: Atoms without extension, moments without duration.

Time is nothing else but a sequence of many individual “nows”. A rapid and a slow movement in essence have the same speed, but the latter has more so-called resting points. From a point in space to another point in space (i.e. from atom to atom) movement skips from moment to moment, time springs onwards.

As the Creator has pleased to implant in the atoms His dynamic Power, a latent purposeful behaviour, one thing is contained in another and consecutively there develops from a latent condition an appearance made visible.[‘]

This sounds rather like the theory of Darwin who, a thousand years later and with better methods, with more perfect tools, lifted the veil of secrecy from many of the miracles of creation. One could converse for many more hours on the interesting teaching of this ancient master. For today it will have to suffice us, but let us mention some things about his still famous contemporary ar-Razi.

He said, for example: ‘The thousand-year-old wisdom of the books (of the Greek natural philosophers and mathematicians, such as Pythagoras) I value more highly than the experiences of the individual in a brief earthly life. Even the conclusions of the logicians cannot be tested by experience in one single life-span, from which we must learn that the authority of the books needs to be respected! [‘] (i.e. the thousand-year-old wisdom of the worldly-wise and sages of God.)

Ar-Razi found more evil in the world than good, therefore he designated pleasure and joy as the absence of displeasure and sorrow!

He also found that in every material - even in a seemingly dead one -, that in each body, there was inherent the principle of movement (a modern thought; the authoress).

Ar-Razi distinguishes five equally eternal principles:

1. The creative God.
2. The Universal Soul or World Soul or Logos
3. Primal matter.
4. Absolute space.
5. Absolute time (eternal duration).

Briefly, ar-Razi says: 1. All being is to be attributed to a supreme Being. 2. All things are to be derived from a supreme creative principle. Therefore he rejects the Dahrite system and all freethinking, which do not recognize any personal Creator of the world. Ar-Razi also opposes the Muslim conception of the absolute unity of God, which does not tolerate beside it any eternal soul, matter, space and time, and thereby makes more difficult a unified concept of the world.

Ar-Razi is also a precursor of the Babi-Baha'i Teachings, in that he, as the first researcher, represented the Creator as well as the creation in the category of light: Our reason is light of the Light of God. Everything spiritual is a reflection of the Light of God. The creation is an emanation of light of the eternal Light. The description of the Logos (Soul of the world) as effulgence of light also goes back to ar-Razi. From the throne of the Glory of the Creator His Light shines on the Soul emanated from Him (Soul of the world, Logos) and is then further reflected on the individual soul, so that it too would reflect it and look back in longing to its divine origin in Him!"

The Master is called away! - Allah-u-Abha! - I compare my notes in English with Arabic keywords with those of the Frenchman, who has made notes in French and Arabic, but in Latin letters. It is some considerable time before we also leave!

SDW v12#05 p.052-054

ABU0415

Words spoken in the house of Abdu'l-Baha in Feb 1910 in Haifa/Akka

Question/topic: What does the Baha'i Teaching say on the difficult question about the meaning of human suffering? Would it not have been possible for God the Almighty to create the world free from suffering?...

23rd letter from Dr. J. F. to Mrs. A. Schwarz, Stuttgart.

Place: Reception room in the house of the Master 'Abdu'l-Baha. Persian Colony. Haifa in Palestine.

Time: Beginning of February 1910.

Persons: 'Abdu'l-Baha, Miss St., an American (Baha'i beginner), two Persians, a dragoman for Persian and English and Dr. F.

The American: He had looked round the lepers' asylum in Jerusalem several days earlier, and he was shaken by the inmates' history of suffering.

His question: "Master, what does the Baha'i Teaching say on the difficult question about the meaning of human suffering? Would it not have been possible for God the Almighty to create the world free from suffering? If we look at the irrationality (purposelessness or unreason) of suffering, one would like to call out to the all-wise Lord and Creator of the world: 'If You could have held sorrow far from mankind, according to Your Might, why do You not will it?' Is it a matter of can or will?"

Note: The Oriental, for example the dragoman, finds such questions irreverent, impertinent, inadmissible. But he hides this impression and tries to translate the inconceivably provocative question of the American as faithfully as possible.

The Master: "My brother, you ask many things at once! The purpose and goal of human suffering is manifold, and if we were to discuss the mysteries of the almighty and all-wise Creator until nightfall, we would hardly get beyond the beginning! So let us this once limit ourselves and consider only one kind of suffering, the suffering which is meant as purification. My brother, tell me: 'What is the basis of all human wisdom, all human knowledge?'"

- - - Embarrassed silence, finally Miss St. says: "In the Bible it says: 'Fear of God is the beginning of all wisdom!'"

The Master: "Very good, my daughter; in Persian it says more clearly - Awe in the face of God is the beginning of all wisdom! Thus all understanding of the mysteries of human suffering must be based on and preceded by unconditioned (absolute) awe for God the Creator!

My brothers, if we were in 'Akka today instead of in Haifa, I would ask you to go with me to Haj 'Ali, the potter, in order to learn a little lesson for life there in the school and workshop:

As the potter from his clay makes a vessel to his honour, for general advantage and use, he forms, presses, kneads, pinches, fires, cleanses, cools it (all from the inside and outside), so are

we in the workshop of the Creator. - He, the Almighty and All-Wise, the Knower and the Able, the Willing and the Acting, the Advisor and the Executor, is at work, at His work, to make something of us, for His honour, for the temporal and eternal advantage and use of the vessel.

O my brother, thankfully worship God when He forms you with pressure, sing His praise when He, the great Master of the workshop, can for a time release you from the pressing form, from the hot embers of the furnace of sorrow! If you are wise, if you are of the perceptive, you will have reverence for God and God's creative works, so that you will not in irreverent anger, in blind passion, provocatively challenge the Potter to a reckoning and ask in childish lamentation: What are You doing there? Why are You doing it? Why do You choose this clay? Would not another clay, another method of working it, another form, another vessel be better?

If you, O my brother, are of the wise, you will see that you are at all times something unfinished, unpolished (this German expression corresponds to the English word = unpolished, but not to the Persian original text = rough, uneven), and that you are always in need of filing down, of polishing. With the finished, the polished, the smooth, the shining (the Persian expression sounds like "the pharisees", like "the self-righteous"), with the faultless, can He the Infinite, the Eternal, the Perfect do nothing - or He, the All-Wise must first break and crumble it, and test it in the heat and the frost. Only on that which is unfinished does the eternal Overseer, the never-tiring Creator, work creatively, unceasingly, to the eternal perfection of the creature, of the clay in His hand.

Put your own heart's sorrow and that of others - O my brother - in God's workshop and you will not dare to ask, stubbornly and proudly, while the eternal Master kneads and presses: What are You doing there? No, in the eternal Light we, who will then be enlightened, shall exult in praise with the music of the spheres: What have You, O Creator, made of me, Your creature!

So, O my brother, may God's Will always happen to us, with us, through us. On the heels of every difficulty, of every sorrow there follows the next-higher level of calm, of approaching perfection. O my friend, the Blessed Holiness, Baha'u'llah, says: 'Extinguish the false light of ignorance and let the lamp of divine guidance shine within you, for the tests in the earthly life of the creature will flower into perfection in the holy presence of the eternally worshipful Creator.'

SDW v13#09 p.095-096

ABU0500

Words spoken in the house of Abdu'l-Baha in Feb 1910 in Haifa/Akka

Question/topic: Is the dogma of predestination to be found in the Baha'i Teachings, like it is in Christianity?

24th letter from Dr. J. F. to Mrs. A. Schwarz, Stuttgart.

Suffering and sorrow ordained by God! There is no accident

Place: Tomb of the Bab on Mount Carmel

Time: February 1910

Those present: Apart from 'Abdu'l-Baha are present: numerous students of different nationalities from Beirut (American College), pilgrims (Indian Baha'is), Arab Muslims (Baha'i Friends), tourists from America (non-Baha'i), but introduced by Baha'is, Miss S. and Dr. J. F.

A student from the American College asks in broken Arabic: "Is the dogma of predestination (predetermination) to be found in the Baha'i Teachings, like it is in Christianity? - Just now an unfledged sparrow fell from the roof, a little Persian boy, Farid, - picked it up and was permitted to carry it home, in order to raise it. So, as an example: Did this little sparrow fall from the roof only in accordance with the Will of God, or is it an accident?"

The Master (He answers in the finest Arabic, which is translated into English for those present): "My son, what does accident mean, what does it signify?"

Nobody wants to answer or can do so!

The Master: "Accident means or signifies meaninglessness. If you, my son, do not seek for any meaning in the order of the world, in personal life, then you will not wonder about meaningless happenings! You will not rub yourself sore on difficult questions. The meaninglessness which appears to you in natural law, the inner and outer difficulties of the creature, will not trouble you, the word accident (the concept of meaninglessness) will help you to overcome the most difficult questions by burying them. - But if there is meaning behind all that happens, beyond cause and effect, then, so teaches us logic, there must be a meaningful Cause behind it all! There you have, O my son, caught the Godhead in the net of your logic! 'I shall not let go of You, unless You enlighten me!'

If apparently meaninglessly destructive lightening should strike your own or your brother's house (the Master knew that lightening had struck the house of the brother of the Armenian questioner in November 1909, and had killed the wife and only child, paralysed the master of the house in both legs and blinded him), and if you or he want to ask in the anguish-filled night 'Where is the meaning of this terrible event? Where, now, is our God?' Then call out to Him: Verily, You are a hidden God; (Jeremiah 45:15), then you leave the last word to God the Almighty, the All-Wise, the Kind: To let Him have the last word in all terrors, in all sorrow - this is what it means to believe! And you, my children, my friends, how quickly can an outer or inner difficulty, sorrow or death overtake you; set your souls, today, in the hour of happiness, of peace, in the ring of audacious belief; as the diamond is set in gold, thus should your soul be set in the closed form of the ring of audacious belief: Never leave the last word to the occurrences, the things, the terrors: 'The worst thing is always the last-but-one, because God has the last word and is the End of all.' - A God, were He not to have the last word, would that be a God?

My son, here on the mountain of all Religions (the Carmel is equally holy to the Jews, Christians, Muslims, Persians, Baha'is), engrave it on your hands, tattoo it on your heart: 1. Accident is meaninglessness - 2. I, the creature with sense and spirit, originate from the Source of all meaning, all spirit. -3. I can, I will, I must therefore reject accident, meaninglessness in all that happens. 4. I therefore surrender unconditionally, in life and death, to my Maker, the All-Meaningful, the Almighty and All-Wise. - 5. He does with me what He wills. He is the hidden God, on Whom I cast myself in all sorrow, in all fear. His Will will let me bear only what His benevolence has decreed and can justify. -

The Blessed Perfection Baha'u'llah tells you about this in the Hidden Words (Arabic): 'Earthly calamity is My providence, My will, thy fate decreed by Me, in outward appearance it is purification, fire and punishment, in truth it is light and mercy, guidance and rescue. Why wilt thou flee from divine purification and guidance decreed for thee, as if it were meaninglessness (accident), aimlessness and purposelessness? Draw near to sorrow, accept suffering, embrace misery, so that thou mayest triumph as an eternal lamp and an immortal spirit. This is My command. Understand it, observe it!'"

SDW v13#10 p.101-102

ABU2354*Words spoken in Feb. 1910 in Haifa*

You must be very thankful to God for He brought you to this Holy Land to visit the Blessed Tomb, and to sit down with Me in absolute love and amity. There are many acquainted ones; but few are the friends. In the forest there are numerous trees; but blessed are the trees which are trained by the gardener. A King has a great number of subjects, but few are his initiated ones. Now God has elected you and led you to the Kingdom of Abha. Therefore, you must be very grateful to God, the Bestower of these bounties upon you.

The people of the world are all divers, they plunge in the deep ocean of existence. Most of them when submerged bring out a few shells filled with mud; whereas others bring out with them peerless pearls.

PN_1910 p002

ABU3088*Words spoken in Feb. 1910 in Haifa*

Question/topic: If the spirit is free from place, then what is in us which receives the Light? Is this Bounty universal, that is, is every soul endowed with it?

Question: "If the spirit is free from place, then what is in us which receives the Light?"

Answer: "The Bounty of God is within the heart; it receives the Light."

Question: "Is this Bounty universal, that is, is every soul endowed with it?"

Answer: "Certainly, yes. But it is as follows: The bounty is dormant or latent in the hearts. Belief and faith make it appear, and become manifest. For instance, the capacity of burning is latent in every candle, but the one which is ignited, makes the bounty of illumination to manifest and to become evident."

PN_1910 p002

ABU3066*Words spoken in Feb. 1910 in Haifa**Question/topic: What is the difference between heart and mind?*

Question: "What is the difference between heart and mind?"

Answer: "Both are one. Sometimes it is called heart and sometimes mind: but mind is of two kinds; one is a worldly mind which seeks the livelihood. This mind is universal—is possessed by every individual. The other is a divine mind; it is directed to the Divine world, therefore, in the Gospel it is said, 'You should have one mind,' i.e., the heavenly mind through which the bounty and grace of Christ is obtained."

PN_1910 p002

AB01057*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1910-Feb-01*

- 1 O you who are firm in the Covenant! Letter number 158 which you had written to his honor Manshadi was reviewed. Since that yearner after the Abha Beauty has ascended to the realm of supreme mercy, 'Abdu'l-Baha, out of utmost kindness, is writing this response.
- 2 You had written about the incident in Nayriz. This incident was truly an apocalyptic, bloody, and sorrowful event. Hearts were agitated and souls inflamed from this painful and tragic occurrence. Some ignorant ones criticized 'Abdu'l-Baha, asking why, given the despotism of government forces, He did not assist the nationalists. If 'Abdu'l-Baha had assisted them, they would have triumphed in a short time, but the first thing they would have done would have been to kill the friends of God. Now, despite the fact that the friends of God everywhere were impartial and well-wishers to both sides, maintaining complete calm and showing the utmost consideration and goodwill to all parties, as soon as they gained power in Nayriz, they perpetrated such horrible bloodshed. They drew daggers across the blessed throats of those holy souls, made them targets for arrows and bullets, and showed no shame before the civilized

۱ ای ثابت برپیمان نامه‌ئی که بفر ۱۵۸ مرقوم نموده بودید بحضرت منشادی ملاحظه گردید چون آتمشتاق جمال ابهی بجوار رحمت کبری صعود نموده عبداله‌آ از فرط مهربانی جواب مرقوم مینماید

۲ از واقعه نیریز مرقوم نموده بودید این واقعه فی الحقیقه رستخیز و خونریز و حزن‌انگیز بود دلهای پراضطراب و جگرها در التهاب از این واقعه مؤلمه است و حادثه فاجعه بعضی جاهلان اعتراض بر عبداله‌آ مینمودند که با وجود استبدادی دولتیان چرا معاونت ملتیان نمینماید اگر عبداله‌آ معاونت آنان میکرد در اندک زمانی غلبه مینمودند و اول کاری که مباشرت میکردند قتل احبای الهی بود حال باوجود آنکه احبای الهی در همه جا بی‌غرض بودند و خیرخواه هر دو طرف و در نهایت سکون و قرار و در غایت رعایت و خیرخواهی کل احزاب بحضرت آنکه در نیریز دستی یافتند چنین خونریزی فظیعی نمودند آن نفوس مقدسه را خنجر بر حنجر مبارک کشیدند و هدف تبر

nations of the world. After killing them, they mutilated the bodies and crucified them. Now imagine what would have happened if 'Abdu'l-Baha had opposed the government forces to assist the nationalists.

- 3 In any case, despite this, we seek peace and harmony and consistently call for unity and concord. We have written repeatedly that government and people must blend together like milk and sugar, otherwise progress and prosperity are impossible and unattainable. We pray for all, that the peerless Lord may enable all to manifest human virtues and grant joy and prosperity.

- 4 Regarding the oppressed martyrs, a letter of condolence was written to the friends in Nayriz, and a detailed prayer of visitation was composed and sent. It is enclosed with the letters to Aqa Mirza Tirazu'llah and Aqa Mirza 'Ali-Akbar. After reading them, please deliver them. Also, somehow a sum was arranged. Darvish Ghulam-Husayn passed away in Baku and bequeathed all his possessions to 'Abdu'l-Baha. The entire amount was sent through his honor Afnan of the Sacred Tree, Aqa Mirza Aqa, for the survivors of the Nayriz martyrs and the homeless. The assistance provided by his honor Aqa Mirza Baqir Khan and his honor Aqa Mirza Kuchik Afnan was very timely and acceptable.

- 5 The draft that you had sent for the Mashriqu'l-Adhkar of America was received and will be forwarded. Convey the Most Glorious Abha greetings to all the friends of God, one and all.

- 6 And upon you be the Most Glorious Glory.

و سهام نمودند و شرم و حیا از ملل متمدنه دنیا نکردند بعد از قتل شقه نمودند و بصلا به زند حال اگر عبدالبهاء بر ضد دولتیان بمعاونت ملتیان می پرداخت چگونه میشد

3 باری باوجود این ما صلح و سلام طلبیم و همواره به اتحاد و اتفاق بخوانیم و بکرات نگاشتیم که باید دولت و ملت مانند شیر و شکر باهم آمیخته گردند و الا فلاح و نجات مستحیل و محال است و در حق کل دعا کنیم که رب بی انداد جمیع را موفق بفضائل عالم انسانی نماید و شادمانی و کامرانی بخشد

4 در خصوص مظلومین شهدا تعزیت باحبای نیزیز مرقوم شد و زیارت نامه مفصلی تحریر یافت آن نیز ارسال شد در جوف مکتوب آقا میرزا طرازالله و آقا میرزا علی اکبر است شما بعد از مطالعه برسانید و همچنین هر قسمی بود مبلغی تدبیر شد درویش غلامحسین در بادکوبه وفات یابد و ماملک خویش را به عبدالبهاء وا گذاشت تماماً و کلاً بواسطه حضرت افنان سدره مبارکه جناب آقا میرزا آقا بجبهت بازماندگان شهدای نیزیز و آوارگان ارسال گردید و همتی که جناب آقا میرزا باقر خان و جناب آقا میرزا کوچک افنان فرموده اند بسیار بموقع و مقبول واقع گشت

5 برات که بجبهت اعانه مشرق الاذکار امریک ارسال نموده بودید رسید و ارسال میگردد پیاران الهی کلاً و طراً تکبیر ابدع ابهی ابلاغ دارید

6 و علیک البهاء الأبهی

AMK.069-071, BSHI.084-085

AB11903*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran**Date: 1910-Feb-03*

- 1 O thou who art firm in the Covenant! Your letter with the copy image of two messages arrived. Truly, your honor endures the utmost hardship and engages in service. These services are proof of servitude at the Divine Threshold and orientation toward the Abha Kingdom. I hope that you will always be successful and confirmed.
- 2 You had mentioned the account of corruption and sedition by the followers of Yahya, who have risen up with calumnies and day and night give reports to the government. You must persist in peace, amity, love and goodwill toward all people, loyalty to the government, and non-interference in political affairs. The arrows of calumny which they shoot will return to their own breasts.
- 3 You should think about how conflict and contention among all humanity might be eliminated and how the foundation of unity, harmony and oneness of the world of humanity might be laid. Have no other concerns.
- 4 And upon you be the Most Glorious Glory.

1 ای ثابت بر پیمان نامهء شما با سواد عکس انداختهء دو مکتوب رسید فی الحقیقه آنجناب نهایت زحمت را تحمل مینمائید و بخدمت میپردازید این خدمات دلیل عبودیت درگاه کبریا و توجه بملکوت ابدی است امیدوارم که همیشه موفق و مؤید باشی

2 حکایت از فساد و فتنهء یحیائیا نموده بودید که بافترا قیام نمودهاند و شب و روز راپورت بحکومت میدهند شما بر صلح و سلام و محبت و خیرخواهی عموم ملت و صداقت بحکومت و عدم مداخله در امور سیاست مداومت نمائید سهام افترائی که از آنان پُرانست بسینهء خود آنها راجع گردد

3 شما در فکر آن باشید که نزاع و جدال در بین عموم بشر زائل گردد و اساس اتحاد و اتفاق و وحدت عالم انسانی گذاشته گردد دیگر هیچ غصه نداشته باشید

4 و علیک البهاء الأبدی

INBA79.061

AB02140*To: Spiritual Assembly of Bushruiyih et al., in Bushruiyih**Date: 1910-Feb-04*

- 1 O friends and maidservants of the All-Merciful!
- 2 Praise be to God that the gates of supreme mercy are open to all faces, and the birds of the Most Glorious Paradise are harmonious with the song and melody of the Self-Sufficient Lord. He has made His servants and maidservants confidants of mysteries and companions in spiritual joy and delight. The

1 ای یاران و اماء رحمن

2 الحمد لله ابواب رحمت کبری بر وجوه باز است و طیور جنت ابدی همدم آهنگ و آواز حضرت بی نیاز بندگان و اماء خویش را محرم راز فرموده و به عیش و طرب روحانی همدم و دمساز فرموده

compassions of the All-Merciful encompass all and the favors of the All-Glorious are complete.

عواطف رحمانیه شامل است و الطاف سبحانیه کامل

- 3 In every clime and land spiritual assemblies are established and gatherings of the All-Merciful prepared, with the table of infinite bounties spread. The clamor of divine love has mingled East and West together, and the celestial melody has set both Orient and Occident in motion.

3 در هر اقلیم و دیار محافل روحانی برپا و مجامع روحانی مهیا و خوان نعمت نامتناهی مهیا غلغله عشق است که خاور و باختر را بیکدیگر آمیخته و نغمه و آهنگ ملکوتست که شرق و غرب را بحرکت آورده

- 4 Such tumult and murmur will certainly not remain without incidents and events, and such thunder and lightning and rain cannot exist without storms. Inevitably events will sometimes occur, but "the end belongs to the God-fearing" is certain and "glad tidings to the sincere" is assured.

4 چنین دمدمه و زمزمه البته بی حوادث و وقوعات نماند و این رعد و برق و باران بی طوفان ممکن نباشد لابد گاهی وقعاتی حاصل گردد ولی العاقبه للمتقین محقق است و بشری للمخلصین مسلم

- 5 The famous poet said: "Until the cloud weeps, how can the meadow smile?" Until self-sacrifice and endurance of hardships in this mortal world occur, joy and success in the divine world will not be realized. This is among the requirements of the human world - the severity of cold and snow and rain and storms and blizzards of winter causes the spring season to appear and the sweet fragrance of flowers and herbs to perfume the nostrils. The world becomes alive and the realm of being finds new life.

5 شاعر مشهور گفته تا نگردد ابر کی خندد چمن تا جانفشانی و تحمل مشاق عالم فانی نگردد در جهان الهی شادمانی و کامرانی تحقق نیابد این از لوازم عالم انسانی و شدت سرما و برف و باران و طوفان و بوران زمستان سبب شود که موسم ربیع جلوه نماید و رایحه طیبیه گل و ریاحین مشامها معطر کند جهان زنده شود و عالم امکان جانی تازه یابد

- 6 These times shall pass and end, this dust shall settle, these dark clouds shall disperse, and the Sun of Truth shall eventually shine at the meridian upon the regions of Turk and Tajik and Asia and Europe and America and Africa generally. Soon they will all hear the sound of this melody and anthem and salvo. "On that day the believers shall rejoice."

6 بگذرد این روزگار و منتهی شود و ساکن شود این غبار و متلاشی شود این ابر تاریک و شمس حقیقت در دائره نصف النهار عاقبت بدرخشد بر اقالیم ترک و تاجیک و آسیا و اروپ و امریک و افریک عموماً عنقریب صوت این نغمه و آهنگ و شلیک خواهند شنید یومئذ یفرح المؤمنون

MMK6#160, HDQI.181, ANDA#08 p.04,

MSHR2.333

AB06428

To: Masumih wife of Samandar, mother of Tarazullah, in Qazvin

Date: 1910-Feb-04

- 1 O you who are enkindled with the fire of the love of God! آیتها المشتعلة بنار محبة الله 1
- 2 Praise be to God that your respected spouse is a salamander in the fire of love, and your children are saplings of the Abha Paradise, all engaged in melody and joy, and in the feast of alast (Am I not your Lord?) they are companions of the lute and the oud, and each one has a melody and song in the rose garden of the love of God, and through divine bounty, intelligence and hearing and culture. That family is a sign of the guidance of the All-Merciful and that household is the manifestation of endless favors. حمد کن خدا را که قرین محترم سمندر آتش عشق 2
است و اولاد نهالان جنت ابهی جمیع در نغمه
و سرورند و در جشن الست همدم رود و عود
و هریک را در گلشن محبت الله نغمه و آهنگی
و بنفیس موهبت الله هوش و گوش و فرهنگی
آنخاندان آیت هدایت رحمان و آندودمان مظهر
الطاف بی پایان
- 3 His honor Mirza Taraz is the ornament of the preface of faith and certitude, and the royal falcon soaring in the heights of love of the Self-Sufficient Lord. For some time he was wandering in every land in the path of God. Now We have sent him to Qazvin so that through meeting with him you may sweeten the desire of heart and soul. جناب میرزا طراز طراز دیباچه ایمان و ایقانست 3
و شاهباز اوج محبت حضرت بی نیاز چندی بود
که در سبیل الهی آواره هر دیار بود حال او را
به قزوین فرستادیم تا بدیدار او کام دل و جان
شیرین نمائی
- 4 And upon you be the glory of glories! و علیک البهاء الأبهی 4

AYBY.399 #097, TRZ1.338b

AB08642

To: Muhammad Tahir Malmiri, in Yazd

Date: 1910-Feb-04

- 1 O steadfast one in the Covenant! Truly thou art firm and steadfast, and art diligent in serving the children of the martyrs. The stature and bearing of that servant of the Most Glorious Beauty are worthy and befitting of this radiant robe. ای ثابت بر پیمان فی الحقیقه ثابت و راستی و 1
بخدمت بازماندگان شهدا قائم قامت و اندام آن
بنده جمال ابهی شایسته و برازنده این خلعت
نوراء
- 2 The children of the martyrs of Manshad will, God willing, through thy endeavors, make the utmost progress in reading, writing and crafts. These services of thine are accepted at the Sacred Threshold and are beloved and cherished in the sight of 'Abdu'l-Baha, and constitute a manner and conduct that is pleasing to the divine friends. اطفال شهدای منشاد انشاء الله بهمت شما در 2
قرائت و کتابت و صنعت نهایت ترقی خواهند
نمود این خدمات در آستان مقدس مقبول و در
نزد عبدالهاء محبوب و مرغوب و یاران الهی را
روش و رفتاری مطلوبست

- 3 Convey to each and every one of the friends the Most Glorious and Most Wondrous greetings. And upon thee be the Most Glorious Glory.

3 جميع دوستان را فرداً فرداً تحیت ابدع ابهی ابلاغ
دار و علیک البهاء الأبهی

KHML.273-274

AB10169

To: Spiritual Assembly of Tihiran

Date: 1910-Feb-04

- 1 O ye friends of 'Abdu'l-Baha! Jinab-i-Mirza 'Ali-Akbar is truly engaged in service, and until now had means of livelihood available, but now those means have been cut off. Through the endeavors of the friends of the Spiritual Assembly, some occupation must be arranged for him that will bring peace and tranquility to his mind and enable him to continue in his previous services.

1 ای یاران عبداله‌آء جناب میرزا علی اکبر
فی الحقیقه بخدمت مشغول و تا بحال اسباب
معیشتی فراهم بود حال آن اسباب مقطوع
شد باید بهمت یاران محفل روحانی از برای او
مشغولیتی فراهم آید که سبب راحت و آسایش
فکر او گردد و در خدمات سابقه دوام نماید

- 2 And upon you be the Most Glorious Glory!

2 و علیکم البهاء الأبهی

INBA16:220

AB12010

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1910-Feb-04

O thou who art firm in the Covenant! Your letter was received and all the writings you had penned in your own hand were accepted. If a position becomes available in government offices, you may enter into such employment, but you must conduct yourself in such a way as to bring honor to the Cause of God. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان نامهء شما رسید و کتبی که بخط
خویش مرقوم نموده بودید جمیع مقبول گردید
اگر چنانچه در ادارات دولتی کاری پیدا شود
داخل شوید ولی باید نوعی سلوک و رفتار نمائید
که سبب عزت امر الله گردید و علیک البهاء
الأبهی

INBA79.058

AB11356*To: Haney, Mariam et al.**Date: 1910-Feb-04*

O Thou peerless Lord! Let this suckling babe be nursed from the breast of Thy loving-kindness, guard it within the cradle of Thy safety and protection and grant that it be reared in the arms of Thy tender affection.

ای خداوند بی‌مانند این طفل شیرخوار را از
پستان عنایت شیر ده و در مهد صون و حمایت
محفوظ و مصون دار و در آغوش الطاف پرورش
ده

BRL_CHILD#05, BPRY.033

BRL_DAK#1194, HUV1.008

AB11677*To: Ibn-i-Abhar, in Tihiran**Date: 1910-Feb-06*

- ¹ O harbinger of the Covenant! Thou hast written concerning Khurasani, the Muslim divine of Najaf. Thou shouldst assuredly write in confidence to Aqa Mirza Asadu'llah-i-Mazindarani, asking him, if possible, to make a journey to visit him. He should, with a resolve born of the Kingdom, with spiritual strength and holy aspirations, with the breathings of heaven, and assisted by the confirmations of the Holy Spirit proceed thereto and speak forth with proofs and evidences, that perchance the light of the Most Great Guidance may illuminate Khurasani's heart and soul, delivering him entirely from his self, and causing him to find peace within the shelter of divine bestowals.

¹ ای منادی میثاق در خصوص عالم خراسانی
نجف مرقوم نمودید محرمانه بحضرت آقا میرزا
اسدالله مازندرانی البته مرقوم نمائید که ایشان با
عزیمی ملکوتی و قوه‌ی رحمانی و مقصدی ربّانی
و نفحه‌ی سیحانی و تأییدی روح القدسی بنزد
ایشان اگر ممکن است سفر نمایند و بیان حجج و
براهین فرمایند که شاید نور هدایت کبری در
دل و جان بتابد

- ² He should, moreover, help him to understand, through proofs and evidences, that the institution of *ijtihad*, the dominion of the 'ulama, the pleading of cases before the *mujtahids*, the attachment of the masses to them and their congregating behind them, and the rule of the religious leaders—all these will ere-long be rolled up. The people will all adopt the disposition of the Europeans and become preoccupied with the comforts of this world. The foundation of religion will be entirely shaken and undermined—indeed, behold how weak and feeble it hath already become within this short period of time!

² و او را از خود بر باید و در جوار الطاف الهی
پیاپیاد و به دلائل و براهین او را بفهماند که
من بعد دستگاه اجتهاد و حکمرانی علما و مرافعه
در نزد مجتهدین و تمسک عوام به ایشان و صفّ
جماعت و ریاست رؤسای دین پیچیده خواهد
شد جمیع خلق اروپا مشرب گردند و باسایش
اینها پر دازند اساس دین یکلی مضطرب و
متزلزل گردد چنانکه در این مدت قلیله چه قدر
سستی و فتور حاصل گردیده

- ³ It is thus evident that religion and faith will soon be swept away and forgotten, even as it hath already happened in Europe, unless the hearts are vivified and the souls freed from the world

³ معلوم است که در مدّتی قلیله عنقریب مثل
اوروپا دین و مذهب نسیاً منسیاً خواهد شد

through the breaths of the Holy Spirit and a new Dispensation is inaugurated. This matter is clear and manifest and requireth no further proof or evidence. The Glory of Glories rest upon thee!

- 4 Jinab-i-Aqa Mirza Asadu'llah must protect the confidentiality of this distinguished personage and speak to him with the utmost forbearance and wisdom. That is to say, he must not vehemently rend the veil asunder.

BRL_ATE#108

مگر اینکه بنفثات روح القدس دلهای زنده و نفوس آزاده شوند و دوری جدید بمیان آید این قضیه نیست واضح و مشهود دلیل و برهان لازم ندارد و علیک البهاء الأبهی ع

- 4 جناب آقا میرزا اسدالله باید این شخص محترما مکتوم دارد و با او با نهایت مدارا و حکمت صحبت دارد یعنی پرده دوری شدید ننماید

BRL_DAK#0157, YIA.306-307

AB03837

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

Date: 1910-Feb-06

- 1 O exalted branch of the divine Lote-Tree! Your letter of the 11th of Rajab arrived after some time, thus the delay in responding. Since the day of departure until now, this letter has arrived. However, 'Abdu'l-Baha is ever mindful of you and familiar with your mention, and I beseech from the Sacred Threshold confirmation and success for you, so that you may demonstrate conclusively at the axis of contingent existence that you are a branch of that blessed Tree and have combined nobility of lineage with loftiness of character. The relationship is genuine and you share with me in servitude to the Threshold.

1 ایها الفرع الرفیع من السّدرۃ الرّحمانیه نامه ۱۱ رجب بعد از مدتی واصل گردید لذا در جواب تأخیر افتاد از یوم حرکت الی الآن این نامه رسیده اما عبدالهاء همواره پیاد تو مشغول و بذکر تو مألوف و از آستان مقدس ترا تأیید و توفیق طلب تا در قطب امکان ثابت و محقق نمائی که فرع آن سدره مبارکهئی و شرف اعراق و علویّت اخلاق را جمع نمودهئی نسبت حقیقی است و بعبودیت آستان سهیم و شریک منی

- 2 O spiritual beloved! His honor the illustrious Afnan of the Blessed Tree, your respected father, was the pride of the righteous ones, and from the Kingdom of mysteries he maintains complete attention and regard for you, desiring that through the outpourings of the cloud of grace and the heat of the Sun of Truth and the life-bestowing breeze of providence, you may grow and develop in the stream of the blessed Cause such that your branches and leaves reach to the canopy of heaven, that eternal glory may unveil its face.

2 ای حبیب روحانی حضرت بزرگوار افنان سدره مبارکه جناب ابوی محترم سرور ابرار بود و از ملکوت اسرار نظر و توجه تام بشما دارد و آرزوی آن میفرماید که از رشحات سخاب عنایت و حرارت شمس حقیقت و نسیم جانپور عنایت در جویبار امر مبارک چنان نشو و نما نمائی که شاخ و برگ بعنان آسمان رسانی تا عزّت ابدیه رخ بگشاید

- 3 Kiss the face and hair of the Afnan of the divine Lote-Tree, Jinab-i-Mirza Kuchik, on my behalf and encourage and urge him to serve the Threshold night and day.

3 افنان سدره ربّانیّه جناب میرزا کوچک را از قبل من روی و موی بیوس و تشویق و تحریص نما که شب و روز بخدمت آستان پردازد

4 And upon you be the Most Glorious Glory.

4 و عليك الهاء الأبهى

INBA87:463, INBA52:480

AB04107

To: Taraziyyih Samandari, in Qazvin

Date: 1910-Feb-06

1 O divine leaf! Your letter arrived and your humility and supplication at the Threshold of the Blessed Beauty, may my spirit be sacrificed for His loved ones, was accepted. Boundless favors from every direction will encompass you and the aid and grace of the All-Merciful Lord has been perfected in your behalf. The service you have undertaken is accepted, for you have become a teacher of the love of God in the girls' school and give lessons in the stations of divine unity. Assuredly you will be assisted and your deeds will conclude with the opening of divine favors.

1 ای ورقهء رحمانیه نامهء تو رسید و عجز و نیازت در آستان جمال مبارک روحی لأجائه الفداء مقبول گردید الطاف بی پایان از هر جهت شامل حال تو گردد و عون و عنایت حضرت رحمان در حق تو کامل شد بخدمتی که قیام نمودی مقبول است زیرا در دبستان بنات ادیب محبت الله شدی و درس مقامات توحید میدهی البته موفق خواهی گشت و خاتمهء اعمال فاتحهء الألطاف خواهد شد

2 I sent His Honor Taraz to the east and west and north and south. In every region he raised his melody and voice, and sang such a song and raised such a high tune that he made souls harmonize and become intimate confidants in steadfastness to the Blessed Cause. He became somewhat ill, therefore he rested for a while near the Holy Shrine of the Glorious Master. Now I am sending him to Qazvin for rest and repose for a few days, so that he may engage in services in that land for a time. Afterwards a new plan will be made and he will travel and move about to teach the Cause of the Manifest Light.

2 حضرت طراز را بشرق و غرب و شمال و جنوب فرستادم در هر اقلیم نغمه و آواز بلند کرد و چنان گلبانگی زد و شهنازی بلند نمود که نفوس را باستقامت بر امر مبارک دمساز کرد و همراه نمود قدری علیل شد لهذا چندی در جوار تربت مقدسهء مولی الجلیل راحت نمود حال او را به قزوین محض راحت و آسایش روزی چند میفرستم تا مدتی در آنکشور بخدومات مشغول گردد بعد فکری جدید شود و بتبلیغ امر نور مبین سپر و حرکت خواهد نمود

3 And upon you be the Most Glorious Glory!

3 و عليك الهاء الأبهى

MKT7.140a, AYBY.400 #100, PYB#183
p.76, KNJ.097, KHS09.050, TRZ1.338a,
YQAZ.409x

AB04848*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Rasht**Date: 1910-Feb-06*

- 1 O herald of the Covenant! The letter from Qazvin was reviewed with utmost love and kindness and joy and delight. I hope that you will spend your days [well]. Due to lack of time, a brief response is being written. If Jinab-i-Aqa Mirza Asadu'llah-i-Mazandarani is able to hasten to Najaf and meet with the aforementioned person with utmost courtesy, it would be most appropriate. Convey most glorious and sweetest greetings to Jinab-i-Mudabbir. He is always in mind and before our eyes. Surely he is grateful and thankful to be free from entanglements. Convey on my behalf utmost sincerity and heartfelt love and conscientious regard to his honor Farman and Nasr and Nasir, and keep these persons very confidential. And upon you be the Most Glorious Glory.

1 ای منادی پیمان نامه قزوین ملاحظه گردید با نهایت محبت و مهربانی و سرور و شادمانی امیدم چنانست که ایامرا بگذرانی از قلت فرصت جواب مختصر مرقوم میگردد جناب آقا میرزا اسدالله مازندرانی اگر بتوانند به نجف بشتابند و در نهایت مدارا با شخص مذکور ملاقات نمایند بسیار موافق جناب مدبر را تحت ابدع احلی ابلاغ دارید همواره در نظرند و پیش بصرند البته بجهت فراغت از گیر و دار ممنون و متشکرم حضرت فرمان و نصر و ناصر را از قبل من نهایت خلوص و محبت دل و جان و انعطاف وجدان ابلاغ دارید و این اشخاص را بسیار کتمان دارید و علیک البهاء الأبهی ع

- 2 He is God!

2 هو الله

- 3 O descendant of that illustrious person! If it were possible for you yourself to also meet with the respected person in Najaf, and if not possible to correspond in confidence, it would be better. And upon you be Glory.

3 ای سلیل آنشخص جلیل شخص محترم نجف را اگر ممکن بود که خود شما نیز ملاقات مینمودید و اگر ممکن نه در پرده مکاتبه میکردید بهتر بود و علیک البهاء

INBA16:114, PYK.263

AB07556*To: Aqa Muhammad Mihdi Akhavan Safa, in Rasht**Date: 1910-Feb-06*

- 1 O mine of faithfulness and fountain of purity! Your services at the Sacred Threshold are on the tongues of the Manifestations of guidance and accepted at the Divine Court. 'Abdu'l-Baha will seek your praise and encouragement from the Concourse on High, therefore He Himself will not engage in this established practice.

1 ای معدن وفا و ینبوع صفا خدماتت در آستان مقدس ورد زبان مظاهر هدی و مقبول درگاه کبریا عبدالبهاء ترا ستایش و نوازش از ملا اعلی خواهد لهذا خود باین امر مستون پردازد

- 2 Praise be to God, you are a humble servant at the Sacred Threshold and a reverent guardian at the Blessed Court. You

2 الحمد لله آستان مقدس را بنده خاضعی و عتبه مبارکه را پاسبان خاشعی و در سبیل الهی سفر

have traveled in the path of God and engaged in encouraging the friends and guiding those who have gone astray.

نمودی و بتشویق احبّاء و هدايت گمراهان پرداختی

- 3 In these days, permission is not given to anyone, but purely for your sake, permission is given to the two sons of Aga Mirza Khalil. There is no more time - please excuse me.

3 در این ایّام بکسی اذن و اجازه داده نمیشود ولی محض خاطر شما بدو پسر آقا میرزا خلیل اذن داده میشود فرصت بیش از این نیست معذور دارید

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

MSBH4.044

AB10508

To: Rustam Ardishir (Bombay)

Date: 1910-Feb-06

O Rustam, champion of the field! The arena is vast - thou must gallop forth. The ball of bounty is at hand - the polo stick must be wielded. Such is my hope: that thou mayest become the royal horseman of this field, that thou mayest gallop forth and seize the ball. And upon thee be the Most Glorious Glory.

ای رستم دستان میدان واسع است جولان باید گوی بخشش حاضر است تحریک چوگان لازم امیدم چنین است که تو شہسوار این میدان گردی و جولان دهی و گوئی بربائی و علیک البهاء الأبهی

YARP2.708 p.471

ABU0227

Words spoken to Miss St. of Southampton on 7 Feb 1910 in Haifa/Akka

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

You asked me to look among my notes to see whether 'Abdu'l-Baha 'Abbas Effendi, your beloved Master, had left us somewhere and sometime precise explanations on the cabbalistic philosophy of life of the great Manifestation of the Bab, written down in His book "Bayan", and of the Prophet Baha'u'llah, written down in His book "Kitab-i-Aqdas". Indeed, 'Abdu'l-Baha has given detailed explanations of the Abjad on several occasions to Miss St. of Southampton, during her stay of several months' duration in Haifa (1910). I shall quote here, in

a German translation from “Dragoman-English”, what your Master then expounded in the Arabic language:

1st lesson, 7 February (Monday) 1910.

The Master: My dear guests! The teaching of the “abjad” is the teaching of the mystic relationship between words, the numerical value of whose letters, when added up, agree. An example:

1. The predicate (adjective) of God is “One”. God is unique - alone. One is called “Vahid” in Arabic.
2. Another predicate of God is “vujud” = “the Existing One”, Who is.

A third predicate of God is Vahdatu'l-Vujud = the only Existing One. A fourth predicate is Hayy = the Living and the fifth predicate is “Ahya” = the One giving life to the world.

Now the numerical value

of “vahid” = 1 and 9

of “vujud” = 19

of “vahdatu'l-vujud” = 19

of “Hayy” = 19

of “ahya” = 19

Thus God, Who is the Cause of all Being and all Life, is expressed in the number 1, and the other eighteen letters are counterposed to Him as the Letters of the Living (Huruf-i-Hayy). This is why His Holiness the Bab has chosen the number $19 = 1 + 18$ above all for his calendar reform, for the number of His disciples etc.

The letters (alphabet) and the numbers (arithmetic) have a mystic correspondence with transcendent reality. The letters and numbers are the elements (the Greek word for elements, which is also used by the Arab philosophers, is called “Stoicheia”) of the spiritual and the material worlds. As words these elements are the source of all things intellectual, as letters they represent the source of matter. The plurality (27 to 28) of the letters can be traced back to the point (nuqtih), in the case of the numbers, to the one. The point of the world of letters and the one of the world of numbers thus become a universal principle which conditions, penetrates and limits the world of appearances.

Every Prophet, from Adam to Baha'u'llah, has shown Himself to be the Logos, (Gospel of John, chapter I, verses 1,2),

the Demiurge, the Manifestation, the Emanation of the All-Highest Godhead; the Prophet proves His God-given creative power by producing a book, the letters and numerical values of which represent a counterplay (reflection) of transcendent reality. All the Holy Books, such as Avesta, Veda, Old and New Testaments, Qur'an, Bayan, Kitab-i-Aqdas, can only be correctly grasped spiritually with the aid of the science of letters and numbers revealed by the Prophet Himself. For this reason books such as the Book of Daniel in the Old Testament and the Revelation of St. John in the New Testament are completely understood by few Jews and Christians, for to whom does the Prophet concerned (all Prophets from Adam to Baha'u'llah have written their Holy Books, even when their written records have not survived until later eras) reveal His science of letters and numbers but to the disciple who has opened his heart to the Holy Spirit of truth, unity and of love!

In the Arabic language the first letter is "alif" = the symbol of letters for the transcendent Godhead. The second letter "bi" denotes the Logos, namely the Prophet for the Age. The point in the "bi" = in Arabic Nuqtih, is the essence in "bi", that is to say in a higher sense it is the sign and symbol of the Logos, the Prophet of the Age. That is why His Holiness the Bab also called Himself the Point = Nuqtih. "Hadrat-i-Nuqtih-i-Ula = His Holiness the First Point or Primal Point." The Qur'an starts with the word Bismi'llah = In the name of God. The Arabic word nuqtih = point thus represents the first letter in the "bi" of Bismi'llah and thus comprehends the essence of the whole of the Qur'an. In the dogmatic teachings about the Qur'an, called Hadith, it says: "Everything that is in the Qur'an lies in the first Surih, the Fatihah, and everything that is in the Fatihah is to be found in the first sentence: Bismi'llahi'r-Rahmani'r-Rahim = in the Name of God, the Merciful, the Compassionate, and everything in this first sentence is contained in the "bi" (its initial letter), and everything contained in the "bi" is to be found in the point under the "bi" (its smallest part), and I (the Prophet, here 'Ali) (successor and interpreter of Muhammad and the Qur'an) am the Point (Nuqtih) under the "bi"." - His Holiness the Bab has found from counting the letters of the phrase: Bismi'llahi'r-Rahmani'r-Rahim that the number 19 represents the mystic basic number of the cosmos (universe). This mystic basic number 19 at the same time represents the Logos, the Manifestation, the Emanation of God, which can at the same time be designated by the "bi" or the point (nuqtih) under the "bi". The Great One - the absolute Godhead (God the Father) in its unfoldment and development of numbers unfolds into the cosmos, the plurality of appearances.

My dear guests, do not think that the mysticism of letters and numbers governs only Islam, the Babi and the Baha'i Teachings - no, all the holy books, such as Avesta, Vedas, Old and New Testament, contain the ancient cabbalistic wisdom of the Orient. We, of the Orient, distinguish between the wholly transcendent Primal Deity, in the Christian sense God the Father, and the Logos (Gospel of St. John, chapt. 1, verses 1 and 2), in the Christian sense God the Son, also called Demiurge (in the sense of the Greek philosophers), also called the Primal Will by His Holiness the Bab and designated by the Sufis (religious brotherhood) by the name of tawhid = oneness. The Judeo-Christian idea of the Messiah, Redeemer, appears in Islam as the Mahdi, in the Baha'i Teachings as Nuqtih, the Blessed Perfection Baha'u'llah chose for Himself the designation: "Qa'imu'z-Zaman", meaning "Lord of the Age", for the Divine Manifestation Baha'u'llah is the Lord of His Cycle, Master and Lord of His Age, which may last for a thousand years, but which may, in accordance with the development of mankind toward truth and unity, come to its conclusion before a thousand years are up. Time and hour belong to God, the All-Highest.

Beloved guests! We have engaged your minds and your intellect beyond measure with the difficult tasks of the ancient wisdom of the East, the dawning-place of the sun. May you not underestimate these problems of God and man which are so definite and profound for western, prosaic minds, and greet with me the Blessed Beauty of Baha'u'llah, the latest Bearer of the Divine Will of Revelation: "Ya-Sahibu'z-Zaman, Allah-u-Abha." - (Sahib = Lord, equivalent of "Qa'im", Lord, thus: "Ya = o, Sahib = Lord, u'z-zaman = of the age, the era. - O Lord of the Age").

The Master closes the meeting and retires to His rooms.

SDW v11#04 p.039-041

AB00530

*To: Baha'is of the United States**Date: 1910-Feb-19*

- 1 O ye sons and daughters of the Kingdom! Praise be to God! The infinite bounty of God hath resuscitated the whole world, and the East and the West have come united with the bond of the summons of God. 1 ای ابناء و بنات ملکوت الحمد لله بفيض نامتناهی الهی آفاق باهتزاز آمده و شرق و غرب بندای حق ارتباط یافته
- 2 Today the call of the Kingdom of God hath reached the hearing of the far and near of all the continents of the world and the standard of the solidarity of mankind is held aloft by the grasp of Divine Power. 2 امروز در جمیع اقالیم عالم ندای ملکوت الله بسمع دور و نزدیک رسیده و علم وحدت عالم انسانی بقوه الهی بلند گردیده
- 3 The melody of the East has made joyous and happy the Western world, and the song of the West has penetrated the ears of the Eastern people. 3 نغمه شرق است که عالم غرب را به وجد و طرب آورده و آهنگ غرب است که گوش زد اهل شرق گشته
- 4 From the inception of the world until now there has been no uniting bond between Persia and America, and communication and correspondence never transpired between these two countries. Now consider what a joy and bliss have united these two regions in the shortest space of time! What a real and ideal tie hath bound these together! What spiritual communications have been revealed! And now is only the beginning of this early morn and this is only the result of the twilight preceding the dawn. Soon will the star of this unity shine forth and flood all the horizons with its light, and perfect connection and real oneness be obtained in all the regions of the earth. 4 از بدایت عالم الی الآن ارتباط در میان ایران و امریکا نشده و ایداً مابین ساکنین این دو قطعه مخیره و میکاتبه نگردیده حال ملاحظه نمائید که باندک مدتی چه وجد و طربی در میان این دو اقلیم افتاده و چه ارتباط حقیقی معنوی حاصل گشته و چه مخبرات روحانی در میان آمده حال بدایت طلوع صبح و نتایج سحر است عنقریب کوکب این وحدت چنان اشراق نماید که آفاق را روشن و منیر کند و ارتباط تام و وحدت حقیقی بین جمیع قطعات عالم حصول یابد
- 5 But the speedy realization of these hopes is dependent upon this: That the beloved of God in the West shall arise in unison with perfect strength, girding the loins of endeavor in service and putting forth their greatest effort in the way of unity and love. They must not rest a moment nor take a breath of ease. Nay, rather, night and day must they be striving, working and serving! And with perfect severance, spirituality and the best intent and effort must they hasten to promulgate the Divine Teaching, and above all they must act according to the precepts and exhortations of His Holiness Baha'u'llah, for in this cycle of Baha'u'llah verbal confessions and acknowledgements, literal faith and certainty and external relations are of no avail. Nay, rather, the beloved of God and the maid-servants of the Merciful must manifest such attributes and ethical conduct as to embody and personify the teachings of Baha'u'llah. They must promulgate the law of the Kingdom with deeds and not words. Thus may they become the quintessence of being, the 5 اما سرعت حصول این آمال بسته بآنست که یاران غرب بکمال همت و قوت کمر بر خدمت بر بندند و سعی بلیغ مبذول دارند دمی آرام نگیرند و نفسی راحت نجویند بلکه شب و روز بکوشند و بجوشند و بجروشند و در نهایت انقطاع و روحانیت و حسن نیت و علو همت بترویج تعالیم الهی شتابند و بموجب وصایا و نصایح حضرت بهاء الله عمل نمایند زیرا در این دور بهاء الله اقرار و اعتراف لسانی و ایمان و ایقان لفظی و انتساب صوری ایداً حکمی ندارد بلکه باید یاران الهی و اماء رحمان به اخلاق و آداب و رفتاری قیام نمایند که تعالیم بهاء الله در وجود آنان مجسم گردد بعمل ترویج آئین ملکوت الله کنند نه بقول تا از جواهر وجود شوند و آیات ملکوت الله گردند و بعلو عرفان رایات ملأ

signs of the Kingdom of God, standards of the Supreme Course. May ye be salutary water for the thirsty, an evidence of guidance for the seeker, protection and support for the helpless, a shelter and home for the wanderers, the treasury of the Kingdom for the poor; the source of hope and happiness for the disappointed; the remedy of the heart and soul for the ailing. May you manifest the utmost of kindness to the human race; to weep with him who mourneth and to laugh with him who rejoiceth; sympathizing with the helpless; in communion with the wanderer; a friend to the friend and foe.

- 6 O ye beloved of Abdul-Baha! The beloved of God and the maid-servants of the Merciful intend to found a Mashrak-el-Azkar in Chicago. They have sent to us numerous plans, that one may be accepted and the edifice be built accordingly. Now the funds must be accumulated, the land entirely paid for and the necessary preparations for building made and then the accessory matters considered. Therefore, make ye an effort and show ye zeal that the price of the land be fully discharged and the means for the edifice procured.

- 7 The beloved in the East are striving with heart and soul to contribute to the best of their ability, although the internal conditions of Persia have, during the last few years, been exceedingly disturbed. This revolution affected all conditions and walks of life. There has been no agriculture, no trade and no commerce; nay, rather, in all the provinces there have been political disputes and quarrels between the two parties, namely, the nationalists and the constitutionalists. Thus, they have been wholly occupied with their own affairs. Notwithstanding this, they have striven to contribute to the Mashrak-el-Azkar in Chicago according to their best ability, and they will never be found wanting! If Persia should obtain order, the beloved there will make a worthy contribution.

- 8 And I supplicate the Kingdom of God to aid and confirm you.

- 9 Upon ye be Baha'u'llah-el-ABHA!

SW_v01#04 p.008-009, SW_v06#17 p.140x

اعلی شوند تشنگانرا ماء زلال شوند و طالبان را دلیل هدی گردند پیچارگان را معین و ظهیر شوند و آوارگانرا سر و سامان دهند فقیرانرا کنز ملکوت گردند و مأیوسانرا سبب امید و سرور شوند و علیلان را درمان دل و جان گردند و در نهایت مهربانی بنوع انسان رفتار کنند با هر گریانی بگریند و با هر خندانی بخندند با هر پیچارهائی همدم و دمساز شوند و با هر بیگانهائی آشنا و همراز گردند

- 6 ای یاران عبدالهآء احبآ و اماء رحمانرا مقصد چنان که در شیکاگو تأسیس مشرق‌الاذکار نمایند و خریطه‌های متعدده ارسال نموده‌اند که یکی از آن مقبول افتد تا بموجب آن بنا تأسیس گردد حال اول باید اعانه جمع شود تا زمین بتمامه خرید شود و لوازم بنا مهیا گردد آنوقت بتفرعات پردازید پس همتی بنمائید و غیرتی ابراز دارید تا بزودی قیمت آن زمین داده شود و اسباب بنا فراهم آید

- 7 احبای شرق به جان و دل میکوشند که بقدر امکان اعانه نمایند باوجود آنکه داخلیه ایران چند سال است در نهایت اغتشاش است نه زراعتی نه صنعتی نه تجارتی بلکه در جمیع ولایات جدال و نزاع بین حزب استبداد قدیم و حزب مشروطهء جدید واقع و بخود مشغولند باوجود این بقدر امکان میکوشند که به مشرق‌الاذکار شیکاگو اعانتی نمایند و ابدآ قصور نخواهند نمود اگر ایران انتظام یابد احبای ایران اعانتی نمایان خواهند نمود

- 8 و من تضرع بملکوت الله مینمایم و از برای شما تأیید و توفیق میطلبم

- 9 و علیکم و علیکن البهاء الأبهی

MMK3#269 p.193, NJB_v01#19a p.017-

019

ABU3227*Words spoken on 1910-Feb-19 in Haifa*

An instruction from Abdu'l-Baha to a pilgrim at Haifa, Feb. 19, 1910.

If any one comes to you and endeavors to belittle the station of another in your presence or speaks in any terms against another, you must not listen; nay, rather, excuse yourself by saying that you are a Bahai and that you cannot hear anything but the praise of your brother.

PN_unsorted p074

AB09300*To: Muhammad Husayin Mirza the Prince Muayyid, in Beirut**Date: 1910-Feb-20*

- 1 O thou who art firm in the Covenant! Your letter was received. You had expressed distress and anxiety about the tests. You are right, but remember the verses of the Qur'an. Yet hope in the favors of the Beloved's Beauty is such that you will remain protected and preserved.
- 2 Regarding divination, it was clearly stated that if the benefits and advantages or disadvantages of an important matter are not evident and clear, and you have doubts, in such cases divination is permissible for you alone, but not permissible in ordinary matters. Now you should proceed accordingly - "When thou art resolved, put thy trust in God." The telegraph expense is accepted and recorded in the account, but the reckoning is with the noble scribes.
- 3 Regarding return, it was previously written that the Iraq route is more suitable, and His Excellency's wise judgment is appropriate. Communicate and request instructions. If you return with the permission of the regent and parliament, it would certainly be better. It was also written before to communicate from Iraq, and the purpose of communication was to obtain permission, for the government's purse is empty like the heart of Moses' mother, and they will seek to obtain funds from anyone by any means due to need. If you proceed without

1 ای ثابت بر پیمان نامهء شما رسید جزع و فزع از امتحانات فرموده بودید حق با شماست ولی آیات قرآن را بخاطر آرید ولی امید از الطاف جمال جانان چنانست که محفوظ و مصون مانید

2 در خصوص استخاره بیان صریح شده بود که اگر محسّنات و منافع امری مهم یا مضرات واضح و مشهود نه و تردید داشته باشید در چنین موقع استخاره از برای شما وحده جائز ولی در امور عادی غیر جائز حال باید بر آن منوال مجری دارید و اذا عزمتم فتوکل علی الله و ضرر تلغراف مقبول و در حساب مرقوم ولی حساب با کرام الکاتبین

3 در خصوص مراجعت از قبل مرقوم شد که راه عراق موافق تر است و صلاح دید حضرت فرمان موافق حکمت است بخبره نمائید و تکلیف بخواید اگر به اذن و اجازهء نایب السلطنه و مجلس مراجعت نمائید البته بهتر است و از پیش نیز مرقوم شد که از عراق بخبره نمائید و مقصود از بخبره حصول اجازه بود زیرا کیسهء حکومت مانند فؤاد ام موسی فارغ و از هر کس

permission, they will use this as a pretext to demand money. Staying in Iraq is preferable since communication is easier.

بهر وسیله باشد نظر باحتیاج تحصیل مبلغی خواهند اگر بدون اجازه تشریف ببرید همین را وسیله طلب نقود نمایند توقف در عراق اولی زیرا مخایره آسانست

- 4 What the noble descendant wrote regarding your journey is exactly right. Indeed, if you had stayed there would have been many harms - some are evident now and more will become clear later. This journey was a pure bounty, both outwardly and inwardly. I am writing two brief letters in my own hand for those two individuals and sending them with this letter - deliver them.

4 آنچه جناب سلیل جلیل در خصوص سفر شما مرقوم نموده اند عین واقع است فی الحقیقه اگر مانده بودید مضرات کثیره داشت حال بعضی معلوم و من بعد نیز بیشتر معلوم گردد این سفر عین موهبت بود ظاهراً باطناً دو نامه مختصر از برای آن دو شخص باثر خامه خود مینگارم و در طی این نامه میفرستم برسانید ع

- 5 First going to Tehran is preferable, then to Shiraz.

5 اول به طهران رفتن اولی پس به شیراز

ADMS#313x

INBA85:184, MMK6#085x, AVK3.414.03x

AB02921

To: Muhammad Thabit Maraghihi, in Ishqabad

Date: 1910-Feb-20

- 1 O thou steadfast and firmly rooted one! Thy letter was received. Its contents were the cause of joy and gladness, for they testified to the steadfastness and constancy of the souls, and to the establishment of those blessed and promised assemblies. For the Blessed Beauty, my spirit be a sacrifice for His loved ones, gave unto 'Abdu'l-Baha the explicit promise that He would raise up souls who should shine upon East and West with the lights of knowledge and the fire of the love of God. Praised be God, the assemblies of 'Ishqabad and the spiritual gatherings are in the utmost attraction and kindling, and are a source of delight and rejoicing unto hearts and souls.

1 ای ثابت نابت نامه تو رسید مضمون مورث سرور بود و موجب حور زیرا دلالت بر ثبات و استقامت نفوس و تشکیل انجمنهای مبارک موعود داشت زیرا جمال مبارک روحی لأجابه الفداء به عبدالهاء وعده صریح فرمودند که نفوسی مبعوث فرمایند که بانوار عرفان و نار محبت الله بر شرق و غرب بتابند الحمد لله انجمنهای عشق آباد و محافل روحانی در نهایت انجذاب و اشتعالند و سبب فرح و سرور قلوب و ارواح

- 2 O Lord! Be Thou a shelter and refuge unto the friends, and perfume the nostrils of the loved ones with the breaths of holiness. Breathe into their hearts the spirit of life, and show unto their souls the path of salvation. Cast yet another tumult into their minds, and kindle within the souls of the friends a fiercer flame, that they may arise to that which is worthy and befitting. Make Khurasan a heavenly rose-garden and a merciful paradise, wherein the nightingale of realities and meanings may pour forth its song. Thou art, verily, the Mighty and

2 ای پروردگار یاران را ملجأ و پناه باش و دوستان را بنفحات قدس مشام معطر نما در قلوب روح حیات بدم و نفوس را طریق نجات بخا شوری دیگر در سرها فکن و شعلهئی شدیدتر بجانههای یاران زن تا بآنچه سزاوار و لایق است قیام نمایند و خراسان گلستان آسمانی گردد و گلشن رحمانی شود و بلبل حقایق و معانی بسراید تویی مقتدر و توانا و تویی دهنده و بخشنده و بینا

the Powerful; Thou art the Giver, the Bestower, and the All-Seeing.

- 3 O thou steadfast one! Thou hadst written of the attraction and rapture of the little children, and of the speech and utterance of the young ones. It is the hope of Abdu'l-Baha that those youthful souls in the schoolroom of the deeper knowledge will be tended by one who traineth them to love. May they all, throughout the reaches of the spirit, learn well of the hidden mysteries; so well that in the Kingdom of the All-Glorious, each one of them, even as a nightingale endowed with speech, will cry out the secrets of the Heavenly Realm, and like unto a longing lover pour forth his sore need and utter want of the Beloved. And upon thee be the Most Glorious Baha.

SWAB#107x

3 ای ثابت از جذب و وله طفلان و نطق و بیان کودکان مرقوم نموده بودی امید عبدالبهاء چنانست که آن نورسیدگان در دبستان عرفان نزد ادیب عشق چنان تربیت و پرورش یابند و در مقامات معنوی معانی و اسرار آموزند که هر یک در جنت ابهی مانند عندلیب گویا گلبنگ اسرار بلند کند و به راز و نیاز پردازد و علیک البهاء الأبهی

MMK1#107 p.130x, TRBB.025, MUH3.288

AB11746

To: Ibn-i-Abhar, in Tihiran

Date: 1910-Feb-20

- 1 O Herald of the Covenant! Numerous letters have arrived and their perusal brought continuous spirit and fragrance, for they indicated the exaltation of the Word of God and the spread of the verses of God.
- 2 Especially the letter which the Minister of Education had written to the honored director of the Tarbiyat School - since that letter indicated the excellent organization of the school, it brought boundless joy.
- 3 My hope is that the Tarbiyat School may be under the protection of the one true God, and may achieve extraordinary progress. And may all the friends strive that day by day it may attain greater organization and that sciences and arts may spread more abundantly.
- 4 The ring that Sani'u's-Sultan had sent through Janab-i-Za'ir Ahli was very acceptable and beloved.
- 5 And upon you be the Most Glorious Glory.

BRL_ATE#106x

- 1 ای منادی پیمان نامه‌های متعدّد واصل و از ملاحظه‌اش روح و ریحان متواصل زیرا دلالت بر اعلاء کلمه الله و انتشار آیات الله مینمود
- 2 علی‌الخصوص مکتوبی که وزیر معارف بحضرت مدیر مدرسه تربیت مرقوم نموده بود چون آن نامه دلالت بر حسن انتظام مدرسه مینمود بی‌نهایت مسرت حاصل گردید
- 3 امیدم چنانست که مدرسه تربیت در صون حمایت حضرت احدیت باشد و ترقیات فوق‌العاده نماید و جمیع یاران همت بگمارند که روز بروز انتظام بیشتر یابد و علوم و فنون انتشار فزونتر جوید
- 4 خاتمی که جناب صنیع‌السلطان بواسطه جناب زائر اهل یا فرستاده بودند بسیار مقبول گردید و محبوب واقع شد
- 5 و علیک البهاء الأبهی

INBA85:428b, BRL_DAK#0203, YIA.297

AB06819*To: Ibrahim Attar (Kirman)**Date: 1910-Feb-20*

- 1 O seeker of truth! Those souls who counted themselves among the people of truth and considered themselves discoverers of mysteries and secrets have grown cold and withered at the obstacle of unconsciousness, and like the dead have crept disappointed, frustrated and hopeless into the pit of contemplation and mystical unveiling. You who neither claimed gnosis nor pretended knowledge of the secrets of truth have, praise be to God, attained and reached that which was the ultimate hope of true mystics.
- 2 Convey to Mr. Karbala'i Nazar 'Ali the utmost longing of 'Abdu'l-Baha and deliver the Most Wondrous Most Glorious greeting. It is hoped that at every moment he will find a fresh spirit and be confirmed with a new power.
- 3 And upon you be the Most Glorious Glory.
- 1 ای طالب حقیقت نفوسی که خویش را از اهل حقیقت می‌شمردند و کاشف راز و اسرار میدانستند در عقبه اغما افسرده و پژمرده گشتند و مانند مرده در حفره مراقبه و مکاشفه خائب و خاسر و نومید خزیدند تو که نه دم از عرفان میزدی و نه ادعای اطلاع اسرار حقیقت مینمودی الحمد لله فائز شدی و بآنچه نهایت آمال عارفان حقیقی بود واصل گردیدی
- 2 بجانب کربلائی نظر علی نهایت اشتیاق عبدالبهاء برسان و تکبیر ابدع ابهی ابلاغ کن امید چنانست که هر دم روحی تازه یابد و بقوتی جدیده مؤید گردد
- 3 و علیک البهاء الابهی

MKT9.150b

AB06991*To: Mulla Rustam Bahram Farsi Kirmani**Date: 1910-Feb-20*

- 1 O longtime friend! Thou didst send a letter of fragrant and heart-pleasing meanings which indicated the dawning of the manifest light.
- 2 When this light of guidance illumines the night-chamber of heart and soul, it burns away the veil and barrier of estrangement and teaches unity and oneness.
- 3 Praise God that you have been saved from aged imitation and received a portion and share of the new bounty. All peoples and religions know of truth by name only and take steps in the path of vain imaginings, therefore they find no fulfillment.
- 4 Praise be to God that in this divine cycle the Persian friends were raised up with radiant faces and received an abundant
- 1 ای یار دیرین نامهء مشکین معانی دلنشین داشت و دلالت بر اشراق نور مبین
- 2 این نور هدایت چون در شبستان دل و جانی افروخت پرده و حجاب بیگانگی بسوخت و وحدت و یگانگی آموخت
- 3 حمد کن خدا را که از تقلید قدید نجات یافتی و از فیض جدید بهره و نصیب بردی جمیع طوائف و ملل از حقیقت نامی دانند و در سبیل او هام گامی زنند لهذا کامی نیابند
- 4 الحمد لله یاران پارسی در این دور رحمانی با رخی نورانی مبعوث گشتند و از دریای بخشش ربّانی

portion from the sea of divine bestowal. And upon you and upon them be the most glorious glory. There is no more time.

نصیبی موفور بردند و علیکم و علیهم البهاء الابهی
فرصت بیش از این نیست

YARP2.729 p.482

AB12224

To: Mashhadi Rida et al., in Qum

Date: 1910-Feb-21

- 1 O divine friends! Your letter was read at a time when a group of American handmaidens of the Merciful were present and earnestly desired to engage in conversation. However, I begged their pardon, saying "I am writing a letter. Please be patient until this letter is finished, after which we can converse." They graciously accepted, and thus I am engaged in writing.

1 ای یاران الهی نامه شما در وقتی ملاحظه گردید که جمعی از اماء رحمان امریکا حاضر گردیدند و نهایت آرزو بگفتگو مینمایند که صحبتی بمیان آید ولی من از ایشان عذرخواهی نمودم که نامه مینگارم شما قدری صبر نمائید تا این نامه ختام یابد بعد بگفتگو پردازم آنان نیز با کمال ممنونیت قبول نمودند لهذا بتحریر مشغولم
- 2 O my spiritual friends! At this moment my heart and soul are in such a state of excitement and fervor in love for those friends that I cannot describe it or find words to express it. Turn to your own hearts - surely this spiritual excitement in my heart and soul must affect the hearts of those yearning ones as well. Read that letter, for it is a musk-scented letter and a clear page in the Book.

2 ای یاران روحانی من این دل و جان الآن بدرجهئی بحب آن یاران در جوش و خروش است که وصف نتوانم و بیان ندانم رجوع بدلهای خویش نمائید البته این هیجان وجدان در دل و جان انمشتاقان نیز تأثیر دارد آن نامه را بخوانید که نامه مشکین است و صفحه کتاب مبین
- 3 Through the grace and bounty of the Incomparable Lord, I beseech at every moment that each of those friends may become a brilliant lamp illuminating that region, and that vast territory may become perfumed with the holy fragrances of the Supreme Kingdom. Day by day may the effects of the penetration of the Word of God increase, and may the friends advance ever further.

3 از فضل و موهبت حضرت بیچون در هر دم تمنا نمایم که هریک از آن دوستان زجاج آسمانرا سراج وهاج گردد و آن اقلیم وسیع معطر بنفحات قدس ملکوت اعلی شود روز بروز آثار نفوذ کلمه الله بیشتر گردد و یاران قدم پیشتر نهند
- 4 At the threshold of the Self-Subsisting Lord, I have offered humble supplications and beseeched new confirmation and assistance for you. And upon you be the Most Glorious Glory.

4 بدرگاه حق قیوم عجز و زاری نمودم و از برای شما تأیید و توفیقی جدید خواستم و علیکم البهاء الابهی

QUM.134

AB03267

To: Qazvini (Samandar), Shaykh Kazim et al.

Date: 1910-Feb-21

- 1 Aqa Isma'il ibn Khalil has written a detailed letter regarding the distribution of inheritance and was very sorrowful. I write briefly that regarding the house, it was written to them that since this matter is past and whatever inheritance that has been distributed among the friends up to now is past, renewal is not permitted. What comes henceforth must be implemented according to what was written. But what is past is past. And it is certain that Aqa Isma'il will acknowledge and comply.

1 جناب آقا اسمعیل ابن خلیل نامه‌ئی مفصل مرقوم نموده‌اند در خصوص تقسیم میراث بسیار محزون بوده‌اند مختصر مرقوم میگردد که در خصوص خانه بایشان مرقوم گردید که چون این مسئله گذشته و هر میراث که تا بحال در میان احباب تقسیم گردیده گذشته است تجدید جائز نه من بعد را باید بموجب مرقوم مجری گردد اما آنچه گذشته گذشته است و یقین است که جناب آقا اسمعیل اذعان و امتثال خواهند فرمود
- 2 But regarding the two hundred tumans for which a receipt was taken from them, according to their letter they have paid one hundred tumans. One hundred tumans remain. On my behalf, convey the Most Glorious and Wondrous Greetings to their other brother heirs and say that I am certain that whatever I write to you, you will accept with heart and soul. Therefore I assign that you forgo the remaining hundred tumans so that love and harmony may be established among the brothers. And if there is dire need, Jinab-i-Amin will pay this hundred tumans, and this very letter serves as receipt for them.

2 ولی دوست تومان که سند از ایشان گرفته شده از قرار مکتوب ایشان صد تومان ادا نموده‌اند صد تومان دیگر باقی از قبل من بورئه سائر اخوان ایشان تحت ابداع ابهی از قبل عبداله‌آء ابلاغ دارید و بگوئید یقین دارم که آنچه بشما بنگارم بجان و دل قبول مینمائید لهذا تکلیف میکنم که از صد تومان باقی بگذرید تا در میان اخوان محبت و التیام حاصل شود و اگر چنانچه احتیاج شدید است جناب امین این صد تومانرا تأدیه نمایند و همین نامه از برای ایشان سند است
- 3 In any case, O you two partners and sharers with 'Abdu'l-Baha in servitude at the Sacred Threshold, strive that this matter may pass. And upon you both be the Most Glorious Glory.

3 باری ای دو شریک و سهیم عبداله‌آء در عبودیت آستان مقدس همت فرمائید که این مسئله بگذرد و علیکم‌الیه‌آء الاهی

AYBY.380 #061a

AB12035*To: Mashhadi Mihdi et al., in Istahbanat**Date: 1910-Feb-21*

- 1 O servants and maidservants of the All-Merciful! In truth, you are enduring hardship in the path of God and are immersed in an ocean of toil and trouble. The absence of Jinab-i-Karbila'i Husayn is causing sorrow, but since this intensity and trouble is in the path of the Most Holy One, I therefore hope that you will endure this distress with utmost joy, for the end result is a blessing and the ultimate favor of the Most Holy One.
- 2 Through the grace of the Lord, it is expected that soon the means of happiness, joy, comfort and success will be prepared and present, the star of eternal glory will rise, the lights of divine forgiveness will shine forth, and the friends will turn with complete assurance to the Abha Kingdom.
- 3 And upon you be the Most Glorious Glory.

1 ای بندگان و اماء رحمان فی الحقیقه در سبیل الهی در مشقت و مستغرق در دریای تعب و زحمت غیوبت جناب کربلائی حسین مورث کدورتست ولی این شدت و زحمت در سبیل حضرت احدیت لهذا امیدوارم که در نهایت شادمانی تحمل این پریشانی بنمائید زیرا عاقبت موهبت است و نهایت الطاف حضرت احدیت

2 از فضل حضرت پروردگار چنان انتظار است که عنقریب اسباب سرور و شادمانی و راحت و کامرانی مهیا و حاضر گردد کوکب عزت ابدیه طلوع کند و انوار بخشایش الهی بتابد و یاران در نهایت اطمینان توجه بملکوت ابهی نمایند

3 و علیکم وعلیکن البهاء الأبهی

ADMS#240

AB11767*To: Baha'is of Faran**Date: 1910-Feb-21*

- 1 O spiritual friends! Praise be to God that whatever has flowed from the Pen of the Covenant has become manifest and evident, and whatever has not yet appeared will appear. This is certain.
- 2 Faran deserves the outpouring of the fire of the love of God and is worthy of the melody and song of the Abha Kingdom. This name issued from the Supreme Pen; therefore, its effects must needs become manifest and evident.
- 3 'Abdu'l-Baha is always anticipating that the Call of Truth will set that land in motion and the life-giving breeze of God will cause those trees to quiver. The manifest light will shine forth and the verses of unity will be chanted. Mysteries will be revealed and the flame of light will become a blazing fire.

1 ای یاران رحمانی الحمد لله آنچه از کلک میثاق جاری ظاهر و عیان شد و آنچه تا بحال نشده خواهد شد این یقین است

2 فاران را فوران نار محبت الله سزاوار و نغمه و آهنگ ملکوت ابهی شایان این نام از قلم اعلی صادر لابد باید آثارش ظاهر و باهر گردد

3 عبدالبهاء همیشه منتظر آنست که ندای حق آن کشور را بحرکت آرد و نسیم جانبخش الهی آن اشجار را اهتزاز دهد نور مبین بدرخشد و آیات توحید ترتیل گردد اسرار آشکار شود و شعله نور آتش بار گردد

- 4 Due to the multitude of occupations and engagements, there is no opportunity for more than this. And upon you be the Most Glorious Glory! 'Abbas.

4 از کثرت مشاغل و شواغل فرصت بیش از این نیست و علیکم البهاء الأبهی

FRH.108

AB10156

To: Muhammad Isma'il Khalili, in Qazvin

Date: 1910-Feb-21

...The intention of "firstborn" is the eldest of the surviving male children; it doth not include the eldest of female children, even if she be the eldest of all children. And when He mentioneth "male children" excluding females, the meaning is that perhaps a person hath ten male children: if the eldest dieth, the second taketh his place; if the second dieth, the third taketh his place; if the third dieth, the fourth taketh his place. Therefore, in the blessed verse it is expressed in the plural....

...مقصود از ولد بکر ارشد اولاد ذکور باقیست شمول بارشد اناث ندارد ولو اکبر اولاد اناث باشند و اینکه در اولاد ذکور دون اناث میفرماید مراد آنست که شاید شخصی ده اولاد ذکور دارد اگر اکبر فوت شود ثانی جای او قائم است و اگر ثانی فوت شود ثالث جای او قائم است و اگر ثالث فوت شود رابع جای او قائم است لهذا در آیهء مبارکه بلفظ جمع بیان شده...

AVK4.218.10x

AB06721

To: George Allen Saunders, in New York

Date: 1910-Feb-22

- 1 O illumined youth! Your sweet portrait reached 'Abdu'l-Baha and He looked at it very carefully. The light of guidance was evident in that portrait, for it possessed utmost beauty. When the light of the love of God shines upon a face, the countenance attains the utmost grace and beauty.
- 2 Now you must thank God that you have attained such bounty and achieved such a gift. Convey my utmost love and kindness to your dear parents. I will supplicate and implore for them at the Kingdom of God and seek divine assistance and favor. And on behalf of all the Eastern friends, convey to them utmost respect and yearning greetings.

1 ای جوان نورانی شمائل پرحلاوت نزد عبدالهء رسید و بدقت تمام نظر کرد پرتو هدایت در آنشعایل نمایان بود زیرا در نهایت ملاحه بود نور محبت الله چون در جبینی لائخ گردد روی نهایت جمال و ملاحه حاصل نماید

2 حال تو شکر کن خدا را که چنین فیضی یافتی و بچنین موهبتی موفق شدی پدر و مادر عزیز را از قبل من نهایت محبت و مهربانی ابلاغ دار در حق آنان بملکوت الله تضرع و ابتهال نمایم و عون

وعناية طلبم واز قبل جميع اجباى شرق نهايت
احترام و تحيت مشتاقانه بايشان رساتم

3 And upon you be the Most Glorious Glory.

3 و عليك البهاء الأبهى

DRM.016e

AB01780

Date: 1910-Feb-24

1 O God! O Cleaver of the seed and Creator of the soul!

1 اللهم يا فائق الحب و بارء التسمه

2 Thou hast created a luminous essence, a divine reality, a radiant jewel, and a brilliant pearl, and made it to shine with lights, to radiate with signs, to unveil mysteries. Thou hast manifested through it all names and attributes, until Thou didst make it a sign of Thy mercy, a banner of Thy gift, a mark of Thy grace, and a trust of Thy love among Thy creatures. Thou didst create it in a noble form and finest mold, and made it a dawning-place of lights among the righteous, a brilliant lamp in the gathering of the chosen ones, a gleaming star and a radiant luminary from the dayspring of divine signs.

2 قد خلقت كينونة نورانيه و حقيقة رحانيه و جوهرة نوراء و فريدة غراء و جعلتها ساطعة الأنوار مشرقة الآثار كاشفة الأسرار و تجليت عليها بكلّ الأسماء و الصفات حتى جعلتها آية رحمتك و راية موهبتك و سمة فضلك و وديعة حبك بين بريتك و خلقتها على هيكل التكریم و احسن التقويم و جعلتها مطلع الأنوار بين الأبرار و سراجاً وهاجاً في محفل الأخيار و كوكباً لامعاً و نجماً ساطعاً من مطلع الآثار

3 He arose to make mention of Thee, to spread Thy traces, to explain Thy verses and expound Thy proofs among Thy servants. He guided them to the straight path and called them to the right way. He lit for them the lamp of guidance and led them along the path of righteousness. He spoke words of praise and quickened the hearts of the loved ones, until his fame spread abroad and his cause became known, and he became renowned among people for finest character and noble lineage. He illumined the horizons with the light of guidance and drew light from the Luminary of the East.

3 الى ان قام على ذكرک و نشر آثارک و شرح آياتک و بين بيناتک بين عبادک و هداهم الى الصراط المستقيم و دعاهم الى المنهج القويم و اضاء لهم سراج الهدى و سلك بهم في سبيل التقى و نطق بالثناء و احى قلوب الأوداء الى ان ذاع ذكره و شاع امره و اشتهر بين الخلق باحسن الأخلاق و طاب له شرف الأعراق و اضاء بنور الهدى على الآفاق و اقتبس من نير الأشراق

4 Then the people of hypocrisy rose against him and shot at him arrows of dissension. He hastened to the place of sacrifice, supplicating at the threshold of grandeur, offering up his soul with boundless joy and delight, until the wicked ones assailed him with bullets of condemnation and killing, leaving no escape. He drank the wine of faithfulness from the cup of supreme martyrdom in Thy path, O my Most Exalted Lord, tears flowing, heart trembling, supplicating to Thee, imploring before Thee, placing his trust in Thee.

4 فقاموا عليه اهل النفاق و رموه بسهام الشقاق فسرع الى مشهد الفداء مبتهلاً الى عتبة الكبرياء فادياً نفسه بفرح و سرور لا يعد و لا يحصى الى ان هجم عليه الأشرار برصاص الطعن و القتل و لا مناص فتجرع صباء الوفاء من كأس الشهادة الكبرى في سبيلک يا ربی الأعلى دافق الدمع

خافق القلب مبتهلاً اليك متضرعاً بين يديك
متوكلاً عليك

- 5 O Lord! Shelter him in the vicinity of Thy greatest mercy, shade him beneath Thy Lote-Tree of the utmost boundary, make him a warbling bird upon the branches, singing varied melodies in Thy most exalted paradise upon the Tuba tree. Admit him into the garden of meeting, the gathering place of divine manifestation, through the appearance of Thy Beauty shining with lights upon all regions and lands. Verily Thou art the Generous, the Exalted, and verily Thou art the Kind, the Powerful, the Bestower.

5 رب اجره في جوار رحمتك الكبرى و ظلل
عليه سدرتك المنتهى واجعله طيراً صادقاً على
الأفنان بفنون الألحان في فردوسك الأعلى على
شجرة طوبى و ادخله في جنة اللقاء محفل التجلي
بظهور جمالك الساطع بالأنوار على الأرجاء و
الأفطار أنك انت الكريم المتعال و أنك انت
الرؤوف المقتدر المنان

TABN.104

AB02236

To: Nasrullah son of Muhammad Baqir et al., in Najafabad

Date: 1910-Feb-24

- 1 O two servants of the Threshold of Truth! From reading the letter of those two birds of the rose-garden of the love of God, the utmost grief and sorrow was obtained. In truth, in this severe calamity two eyes must shed tears of blood, therefore eyes are weeping, hearts are burning, and souls are filled with sighs and laments.
- 2 But that lion-hearted one attained the most great bounty and the supreme triumph, and in the field of sacrifice drank the cup of greatest martyrdom. He followed the example of the Exalted One and the martyrs of the plain of tribulation and the martyr of Karbila and the people of faithfulness. Though he departed this world, he raised his banner in the other world. Though he was deprived of this earthly mortal life, yet he attained eternal life and reached felicity in the divine world.
- 3 Would that this servant had been united with that noble one in that field and become intoxicated from that cup! "Would that I had been with him, that I might have won a mighty victory!" But it is hard on those left behind, who are afflicted with separation and forbidden from beholding that one near to the Most Great Threshold. Indeed it is difficult for them.
- 4 Through the grace of God and the aid and favor of the All-Merciful, it is hoped that He will grant patience and bestow

1 ای دو بنده آستان حق از قرائت نامه آن دو
مرغ گلشن محبت الله نهایت حزن و اندوه حاصل
گشت فی الحقیقه در این بلیه شدید دو دیده
سرشک خونین باید بیارد لهذا چشمها گریانست
و جگرها سوزان و دلها پر آه و فغان

2 ولی آن حیدر صفدر بفیض اعظم و فوز اکبر
نائل گشت و در میدان فدا جام شهادت کبری
نوشید تأسی بحضرت اعلی و شهدای دشت بلا و
شهید کربلا و اهل وفانمود اگر از این جهان رفت
در جهان دیگر علم افراخت اگر از این زندگانی
خاکدان فانی محروم شد ولی حیات جاودانی
یافت و در جهان الهی بکامرانی رسید

3 ایکاش اینبعد در آن میدان با آن بزرگوار
همداستان میشد و از انجام سرمست میگشت
یالیت کنت معه فافوز فوزاً عظیماً ولی سخت
بر بازماندگانست که بفراق مبتلا شدند و از
مشاهده آنمقرب درگاه کبریا ممنوع گشتند
فی الحقیقه بر آنان سخت است

4 از فضل یزدان و عون و عنایت حضرت رحمان
امید چنانست که صبر احسان فرماید و تجمل

endurance, otherwise fortitude and strength are difficult. In any case, do not lose hope, for the lights of divine confirmation are shining and the dawn of hope is manifest and intense expectation is evident.

- 5 Supplications and entreaties were offered at the Threshold of the Glorious Lord that the hand of aggression of the hostile people be cut short, the assault of the oppressors be broken, and the time of ease arrive for the friends. Verily my Lord has power over all things.
- 6 Convey condolences and consolation on behalf of this servant to all the friends in this greatest calamity. And upon you both be the Most Glorious Glory.

عطا کند و آلا تاب و توان مشکل است باری
شما نومید مشوید زیرا انوار تأیید ساطع است و
غفر امید باهر و رجای شدید ظاهر

5 بدرگاه ربّ مجید تضرّع و ابتهاج شد که دست
تطاؤل اهل عدوان کوتاه گردد و صولت عوانان
بشکند و دولت راحت یاران برسد آن ربّی لعلی
کلّ شیء قدیر

6 جمیع دوستان را از قبل این عبد در این مصیبت
کبری تعزیت دهید و تسلی بخشید و علیکم البهاء
الابهی

TABN.106, TABN.292

AB02178

Date: 1910-Feb-24

- 1 Tablet of Visitation for he who was martyred in the path of God, Haji Haydar, upon him be the Most Glorious Beauty of God
- 2 The brilliant light from the Supreme Horizon and the radiant beam from the Kingdom of grandeur and glory surrounds and illumines your enlightened resting place and shines upon your purified grave, O noble man and distinguished master, descendant of the righteous and offspring of the virtuous. I testify that you believed in God and His verses, affirmed His words, manifested His evidences, called the people to guidance, gave them to drink of the wine of faithfulness, guided them to the Supreme Kingdom, and feared neither the might of the great ones, nor the assault of princes, nor the power of enemies. Rather, you emerged firm in the Covenant, steadfast, composed, and upright in confronting the wicked. You counseled them night and day, showed them the signs, unveiled to them the lights, and explained to them the mysteries. But the heedless had blinded insights, corrupt inner thoughts, disfigured faces, and darkened consciences. They were not receptive to counsel but turned to shameful deeds, committed atrocities, drew the swords of vice, and attacked you with bullets that pierced hearts and vitals, not fearing the vengeance of the Mighty, the Compelling. They violated and murdered and

1 زیارت من استشهد فی سبیل الله حاجی حیدر
علیه بهاء الله الابهی

2 التّور السّاطع من الأفق الأعلى و الشّعاع الّلامع
من جبروت العظمة و الکبریاء یحفّ مرقدک
المنور و یلوح و یضیء علی جدّک المطهر ایها
الرجل الجلیل و المولی النّبیّل سلیل الأبرار و
نجیل الأخیار اشدّ انک آمنّت بالله و آیاته و
صدقت بکلماته و اظهرت بیناته و دعوت النّاس
الی الهدی و سقیتهم صهبااء الوفاء و دللتهم الی
الملکوت الأعلى و ماخشیة سطوة الکبراء و
لا صولة الأمراء و لا دولة الأعداء بل ظهرت
ثابت العهد راسخ الأقدام ساکن الجأش مستقیم
الأطوار فی مقابلة الأشرار و نصحتهم فی اللیل و
النّهار و اظهرت لهم الآثار و كشفت لهم الأنوار
و بینت لهم الأسرار و لکنّ الغافلین عمیت منهم
البصائر و خبت منهم السرائر و شامت منهم
الوجوه و اظلمت منهم الضّمائر فلم یصفوا للنصائح
بل اقبلوا الی الفضائح و قاموا بالفظائع و سلّوا

perpetrated that which caused the hearts of the pure ones in the Supreme Concourse to lament. Ruin be upon them for this atrocious deed and destruction be upon them for this great sin!

سیوف الرزائل و هجموا علیک برصاص فاتک
للقلوب و الأکباد و ماخافوا نقمة العزیز الجبار
بل هتکوا و فتکوا و ارتکبوا ما ناحت به قلوب
الأصفیاء فی الملاء الأعلى تباً لهم من هذا العمل
الفظیع و سحقاً لهم بهذا الأثم العظیم

- 3 I thank God for having crowned your head with the crown of supreme martyrdom and clothed you in the robe of sacrifice in the scene of faithfulness. Blessed are you for this supreme gift, good news to you for this magnificent bestowal! You have become a star brilliantly dawning from the manifest horizon and a lamp kindled and shining among the angels of the highest heaven. I beseech God to strengthen me to follow your example among all peoples. Upon you be praise, upon you be glory, upon you be mercy, and yours is grace in the Kingdom of Grandeur.

3 و اثنی اشکر الله بما توجّج رأسک باکلیل الشهادة
الکبری و البسک رداء الفداء فی مشهد الوفاء
طوبی لک من هذه الموهبة الکبری بشری لک
من هذه المنحة العظمی لقد غدت کوکبا ساطع
الفجر من الأفق المبین و مصباحاً یوقد و یشیء
بین ملائکة العالمین اسئل الله بان یؤیدنی ان اتأسی
بک بین العالمین و علیک الثناء و علیک النعت و
علیک الرحمة و لک النعمة فی ملکوت الکبریاء

TABN.105

AB03476

To: *Fatimih Sultan wife of Haydar, in Najafabad*

Date: 1910-Feb-24

- 1 Respected lady, thou who has been wronged in the path of God. Shouldst thou lament and cry, shouldst thou groan and complain, thou wouldst be justified for thou has sustained afflictions so continuous and calamities so great that no human being hath borne their like.
- 2 In truth thou art a manifestation of the return of the wife of the Prince of Martyrs Imam Husayn [Shahr-Banu]. Like thee that wronged one of the world was afflicted with mighty calamities; like thee she suffered grievous wrongs. But she was patient, she was dignified, long-suffering and brave. At all times did she loose her tongue in thanksgiving; at every moment did she cry "Praise be to God that He hath enabled me to outrun all other maidens in the arena of suffering!"
- 3 Since all thine afflictions and calamities have been borne in the path of God, since all thy tests and trials have led thee even towards supreme martyrdom in His Name, thou couldst be the equal of Shahr-Banu and her peer. Give thanks to God, therefore, for having honoured thee in this field of sacrifice.

1 ای مظلومه سبیل الهی آنچه ناله و فغان نمائی
و جزع و فزع کنی و زبان بشکوه گشائی حق
داری زیرا مورد بلایای متتابعه گردیدی و
بمصائب عظیمه افتادی که هیچ فردی از افراد
انسان تحمل نتواند

2 فی الحقیقه مظهر شهربانو حرم سیدالشهداء گشتی
آتمظلومه آفاق نیز مانند تو در سبیل الهی بلایای
عظیمه گرفتار شد ولی صبور بود و شکور و قور
بود و غیور هر دم زبان بشکرانه گشود که الحمد
لله در راه خدا در میدان بلا بچوگان وفا گوی
سبقت و پیشی از جمیع اماء رحمان بر بود

3 پس چون این مصائب و رزایا و محنت و بلایا
و شهادت کبری در راه خدا واقع تو نیز باید با
حضرت شهربانو همعنان گردی و در این میدان
جولان دهی و بشکرانه زبان بگشائی

- 4 Lament not nor grieve for soon shalt thou see thine oppressors losing their own hearth and home; soon shall they themselves be humiliated, degraded and destroyed I too will supplicate at the threshold of the one God that He may safeguard the friends under the shelter of His protection.

4 شکوه نمانی دلتون مشوی محزون منشینی
عنقریب این ظالمان را بی سر و سامان یابی و
ذلیل و خوار و بزوال گرفتار بینی و من بدرگاه
احدیت تضرع نمایم که یاران در صون و حمایت
حق محفوظ و مصون مانند و علیک البهاء
الاهی

MMK2#342 p.247, TABN.107

AB03687

Visitation prayer

To: Amalie Knobloch

Date: 1910-Feb-24

O, thou Pure Spirit, Amalie Knobloch!

Although thou didst soar away from this terrestrial world, yet thou didst enter into the immeasurable, illumined Universe of the Almighty. While in this life thou didst hear the Divine Call, beheld the light of Truth, became alive by the Breaths of the Holy Spirit, tasted the sweetness of the Love of God, became the Mid-Servant of the Lord of Hosts and the object of the Bounties of His Highness the Desired one. Though didst lead the erring ones into the Path of Truth and bestowed as portion of the Heavenly Food to those who are deprived. Thou didst consecrate the days of thy existence to the Service of His Highness the Clement and spent thy time in the diffusion of the Fragrances of the Paradise of Abha. There are many souls perfumed and many spirits illumined through thy services!

O thou divine, beloved Maid-Servant! Although thou didst disappear from the mortal eyes, yet thou didst train and educate thy daughters, each of whom has arisen to serve the Kingdom like unto thee and is engaged in the guidance of souls. In the Assembly of wisdom they are the lighted candles; they sacrifice their lives in the Path of God; they are gardening in thy orchard and irrigating thy rose-garden. Happy is thy condition, for thou art enjoying Eternal Life in the Kingdom of Everlasting Glory and hast left in this world kind and loving Remembrances. Happy are those souls who visit thy luminous resting-place and through thy commemoration receive and acquire spiritual Powers.

BBBD.091, FRGA.039-040

AB05500*To: Unknown, in Najafabad**Date: 1910-Feb-24*

- 1 O my God, my God! The ocean of forgiveness surges at every moment through Thy grace upon the people of rebellion, and the winds of bounty and beneficence blow from the direction of providence upon those possessed of pride and transgression. Despite this, how could one who arose to serve Thee, who served at Thy holy threshold, who believed in Thee and Thy words, and who accepted Thy verses, be deprived? Far be it from Thee, far be it from Thee! Verily Thou art the All-Merciful, the Most Compassionate, and verily Thou art the All-Forgiving, the All-Bountiful.
- 2 O Lord! Thy servant has arisen with all humility and contrition, has renounced pride and arrogance, and has supplicated to the Kingdom of Mysteries that Thou forgive his sins among all creatures, increase his gifts, and make manifest unto him the hidden treasures of Thy mercy in the realm of light, the sphere of gladness and joy.
- 3 O Lord! Make him a sign of Thy mercy and a banner of Thy forgiveness. Verily Thou art the Kind, the Loving, and verily Thou art the Mighty, the Beloved.
- 1 الهی الهی قد ماج بحر الغفران فیکلّ آن بفضلک
 علی اهل العصیان و هاج اریاح الفضل و
 الاحسان من مهبّ العنایة علی اولی النّخوة و
 الطّغیان مع ذلک کیف تحرم من قام علی
 عبودیتک و خدم عتبة قدسک و آمن بک و
 بکلماتک و صدق بآیاتک حاشاک ثم حاشاک
 انک انت الرحمن الرحیم و انک انت الغفور
 الکریم
- 2 ربّ انّ عبدک قام بکلّ ذلّ و انکسار و تبرّء من
 العزّ و الاستکبار و تضرّع الی ملکوت الأسرار ان
 تغفر له الخطایا بین البرایا و تزد له العطایا و تظهر له
 خبایا رحمتک فی عالم النور حیز الحبور و السرور
- 3 ربّ اجعله آية رحمتک و رایة مغفرتک انک
 انت الرؤف الودود و انک انت العزیز المحبوب

TABN.280

AB07015*To: Spiritual Assembly of Chicago, IL et al.**Date: 1910-Feb-24*

- 1 O friends and maidservants of the All-Merciful! If your intention is to arrange a general gathering in Chicago during Naw-Ruz, where people from all directions will be present and discussions will be held regarding the Mashriqu'l-Adhkar, and the oneness of the world of humanity will be proclaimed, and the divine teachings will be discussed, and the counsels of the Blessed Beauty will be explained and elucidated, it would be better if this event were to take place during the Festival of Ridvan, for Ridvan is the Most Great Festival and the weather is perfectly moderate. Therefore, announce everywhere that
- 1 ای یاران و اماء رحمن اگر مقصد شما چنان که
 در نوروز محفل عمومی در شیکاگو بیارائید و از
 جمیع اطراف نفوسی حاضر گردند و مذاکره
 در خصوص مشرق الأذکار گردد و وحدت عالم
 انسانی اعلان شود و تعالیم الهی مذاکره شود و
 وصایای جمال مبارک شرح و بیان گردد بهتر
 آنست که این قضیه در عید رضوان واقع گردد
 زیرا عید رضوان عید اکبر است و هوا در غایت

whoever intends to be present in Chicago should come on that blessed day.

اعتدال پس بهر طرف اعلان کنید که هرکس
عزم حضور به شیکاگو کند در آن یوم مبارک
باشد

2 And upon you be the Most Glorious Glory.

2 و علیکم وعلیکنّ البهاء الأبهی

SW_v01#01 p.011-012

NJB_v01#19a p.013-014

AB06758

To: Mirza Mahmud brother of Mirza Mihdi et al., in Najafabad

Date: 1910-Feb-24

1 O loving brothers! The constellation of Gemini in the heavens is called "Two Figures" in Persian, which resembles two humans embracing each other. Now, O two fortunate brothers, strive together with heart and soul so that day by day you may become more successful and more confirmed.

1 ای دو برادر مهرپرور شکل جوزا را در فلک
پیرسی دو پیکر گویند که مانند دو انسان دست
در آغوش یکدیگرند حال ای دو برادر نیک اختر با
همدیگر به جان و دل بکوشید تا روز بروز موفق تر
گردید و مؤید تر شوید

2 Praise be to God, you are engaged in service and constant in servitude. You are guardians of the threshold of the Abha Beauty and servants of the loved ones of the All-Merciful. In servitude, you are my confidants and intimates, and in self-effacement and evanescence, you are of one voice and one melody.

2 الحمد لله بخدمت قائمید و در عبودیت دائم آستان
جمال ابهی را پاسبانید و خادم احبای رحمان در
عبودیت با من همدم و همراهید و در محویت و
فنا هم نغمه و هم آواز

3 And this is from God's grace which He bestoweth upon whomsoever He willeth, and God is possessed of great bounty.

3 و ذلک من فضل الله یؤتیه من یشاء و الله ذو
فضل عظیم

TABN.116

AB07159

To: Muhammad Jafar, in Birjand

Date: 1910-Feb-24

O God, O Forgiver of sins, Dispeller of cares, and Concealer of shortcomings! Through Thy mercy cause these two servants of Thy threshold, who are humble before Thy sovereignty, submissive to Thy majesty, and lowly and broken-winged at Thy door, to attain the kingdom of Thy bounty. Lord! Mend their

اللهم یا غافر الذنوب و کاشف الکروب و
الساتر علی العیوب ادرک برحمتک هذین
العبدین لعنتک الخاضعین لسلطنتک و الخاشعین
لعظمتک المتذللین ببابک المنکسرین الجناح
الی ملکوت الطافک ربّ اجبر کسرهما و

broken bones, dress their wounds, treat their maladies, and immerse them in the sea of Thy mercy. By Thy grace and bounteousness, wash away their sins and make them signs of Thy pardon and forgiveness in the kingdom of Thy holiness, and banners of Thy favor and loving-kindness in the dominion of Thy sovereignty. Thou art the Generous. Thou art the Merciful. Thou art the Most Bountiful, the Almighty.

اضمد جروحهما و داو دائهما و اغرقهما في
بحر رحمتك و اغفر لهما بفضلک و موهبتک
و اجعلهما آيتی العفو و الغفران في ملکوت
قدسک و رايّتي الفضل و الأحسان في جبروت
سلطنتک انک انت الکریم انک انت الرّحيم
انک انت الفضّال العظیم

BSHN.140.207, BSHN.140.250, BSHN.144.207,
BSHN.144.250, MHT2.114a

AB08172

To: Harriet M Cline, in Los Angeles

Date: 1910-Feb-24

O handmaid of God! Thy letter was received. Praise be to God, it demonstrated faith and certitude, and attraction to the Kingdom of the All-Merciful. Thou didst ask to know thy duty: Thou must act in accord with the counsels and exhortations of the Abha Beauty, engage in training the people, become the cause of guiding others. With heavenly qualities, and the utmost kindness, devote thyself to all sorts of people, even to enemies. Take no offense at anyone. Do not look at a person's behavior, at his deeds; do not treat him according to his capacity and his deserts. Look toward God; look toward the teachings of God. Thus, thou must be kind to all; thy desire must always be this, to rejoice some heart, make some soul happy....

ای کنیز الهی نامهء تو رسید الحمد لله دلالت بر
ایمان و ایقان و انجذاب بملکوت رحمان داشت
تکلیف خویش را خواسته بودی باید بموجب
وصایا و نصایح جمال اهی سلوک و رفتار نمائی
و تربیت نفوس پرداززی و سبب هدایت سائرین
گرددی و باخلاق رحمانی و نهایت مهربانی بجمع
احزاب حتی دشمنان پرداززی از نفسی دلگیر
مشو و نگاه باعمال و افعال او مینما و باستعداد و
استحقاق او رفتار مکن نظر بحق نما و تعالیم الهیه
لهذا باید با کّل مهربان باشی و همواره مقصودت
این باشد که دلی را شادمان کنی و جانی را
کامران فرمائی...

ANDA#56 p.06x

AB09307

To: Nasrullah Baqiruf, in Tihiran

Date: 1910-Feb-24

...In these days news has arrived that his honor Haji Haydar from Najafabad was executed by firing squad in Isfahan at noon prayer by order of the evil divines. In brief, if the present government desires divine confirmation, it must undertake requital and justice. This matter is most important. All the friends in Najafabad, men and women, young and old, are disturbed by this incident. In Najafabad, Fath'ali Khan and his agents are showing the utmost aggression, transgression, oppression and tyranny toward the friends....

...در این ایام خبر رسیده است که جناب حاجی حیدر از اهل نجف آباد را در اصفهان وقت صلوة ظهر شش نفر بحکم علمای سوء تیرباران نموده اند مختصر اینست که اگر حکومت حالیه تأیید رب البریه بخواند باید به انتقام و قصاص پردازد این مسئله بسیار مهم است جمیع احبای نجف آباد رجالاً و نساءً صغیراً کبیراً از این قضیه مضطربند در نجف آباد فتحعلی خان و گماشتگان او نهایت تعرض و تعدی و ظلم و اعتساف را باحباباً مینمایند...

TABN.272b, MAS5.255x

AB05455

To: Qaini, Muhammad Ali et al., in Ishqabad

Date: 1910-Feb-25

¹ O Thou Who hast appeared from the unseen realm of contingency upon all existence and hast shone with the lights of Beauty upon the horizons of possibility, whereupon His signs appeared with proof and evidence. He created man in the finest mold and with a noble form and majestic temple among the infinite forms in the realm of being.

¹ یا من تجلی من غیب الأمکان علی الأكوان و اشرق بانوار الجمال علی آفاق الأمکان فظهرت آیاته بالحجة و البرهان و خلق الإنسان علی احسن التقویم و هیئة التکریم و هیکل التعظیم بین صور نامتناهیه فی حیز الکیان

² My Lord! These two servants Thou didst create with power and sovereignty, and Thou didst guide them to the fountain of life, and gave them to drink from the cup of faith, and made them drunk with the wine of certitude, and caused them to speak with the most wondrous melodies in the gatherings of divine knowledge, and established them in Thy service and in spreading Thy verses and reciting Thy words and educating children who were born in the bosom of Thy love and nursed from the breast of Thy care and raised in the cradle of Thy guidance and nurtured by the outpourings of the cloud of Thy favors.

² ربّ انّ هذین العبدین خلقتما بقوة و سلطان و هدیتما الی معین الحیوان و سقیتهما کأس الایمان و رتختهما من صہباء الایقان و انطقتهما بابدع الألحان فی محافل العرفان و اقمتهما علی خدمتک و نشر آیاتک و ترتیل کلماتک و تربیة اطفال ولدوا فی حوض محبتک و رضعوا من ثدی عنایتک و نشأوا فی حجر هدایتک و نموا برشحات سحاب الطافک

- 3 My Lord! Assist them to exalt Thy Word among Thy creatures and enable them to spread Thy banners among Thy creation. Verily Thou art the Powerful, the Generous, the Merciful, the Compassionate.

3 رَبِّ اَيَّدْهُمَا عَلٰى اَعْلَاءِ كَلِمَتِكَ بَيْنَ بَرِيَّتِكَ وَ
وَقَّهْمَا عَلٰى نَشْرِ رَايَاتِكَ بَيْنَ خَلْقِكَ اَنْتَ اَنْتَ
الْقَوِيُّ الْكَرِيمُ الرَّحْمَنُ الرَّحِيمُ

MMK6#608

AB07005

To: Aqa Rahim et al., in Panj Dih

Date: 1910-Feb-25

- 1 O ye friends of 'Abdu'l-Baha! The effulgence of the Word of God is like unto the rays of the sun which conquer the contingent world and illumine the dark universe. It brings forth from the realm of potentiality into the realm of visibility whatsoever exists in the realities of beings, and causes to grow from pure soil that which was hidden in the earth. From clean soil it produces flowers and sweet herbs, while from brackish ground nothing grows save worthless thorns and weeds. Therefore praise ye God that, praise be to God, ye were pure and clean soil which brought forth flowers and sweet herbs of faith and certitude. This bounty is worthy of a thousand thanksgivings, and this rose-garden deserves a thousand melodies.

1 ای یاران عبدالبهاء تجلی کلمه الله مانند پرتو
آفتابست که کون و امکان را تسخیر نماید و
جهان تاریک را روشن و منیر کند آنچه در
هویت کائناتست از حیز کون بحیز شهود آرد و
آنچه در زمین خاک پنهان گشته انبات نماید
از تراب پاک گل و ریاحین رویاند ولی از
شوره زار جز خار و خس بیقدار نرود پس حمد
کنید خدا را که الحمد لله ارضی طیب و طاهر
بودید که گل و ریاحین ایمان و ایقان انبات
نمود این موهبت شایان هزار شکرانه است و این
گلشن سزاوار هزار ترانه

- 2 And upon you be the Most Glorious Glory.

2 وَ عَلَیْكُمْ الْبَهَاءُ الْأَبْهَى

MKT8.190

AB06413

To: Qaim Maqami, Aqa Mirza Aqa et al., in Arak

Date: 1910-Feb-26

- 1 O spiritual friends! If 'Abdu'l-Baha wishes to express His longing, pages would not suffice. If I desire to see you, praise be to God, you are present and manifest in the world of heart and soul. If I wish to encourage service, praise be to God, you are engaged in service. And if I seek to praise your conduct and

1 ای یاران رحمانی عبدالبهاء اگر بیان اشتیاق
خواهم اوراق کفایت ننماید اگر آرزوی دیدار
کنم الحمد لله در جهان جان و دل حاضر و
آشکارید اگر تشویق بر خدمت خواهم الحمد لله

words, praise be to God, you speak in remembrance of God and are confirmed in sincere intention.

- 2 Therefore, it is better that I seek divine confirmation for you and heavenly success, and ask for new support and bounty from the grace and gift of the Most Glorious Beauty, that each member of that gathering may become a bright candle and a fruitful tree, a shining star and a sign of the bounty of the Creator God.

- 3 Be assured of the favors of the Most Glorious Beauty, find rest in the shade of the Divine Lote Tree, and be hopeful of infinite protection and assistance. And upon you be the Most Glorious Glory.

- 4 Due to lack of time, this was written briefly.

بخدمت قائمید و اگر تحسین رفتار و گفتار جویم
الحمد لله بذكر حق ناطقید و موفق بنیت صادق

2 پس بهتر آنست که شما را تأیید الهی طلم و توفیق
آسمانی جویم و از فضل و موهبت جمال ابهی
عون و عنایت جدید خواهم که اجزاء آنخفل
هریک شمع روشن گردد و درختی بارور شود
ستاره‌ئی درخشنده گردد و آیت موهبت خداوند
آفرینش شود

3 مطمئن بالطف جمال ابهی گردید و مستریح در
ظل سدره منتهی و امیدوار به صون و عون
بینتهی و علیکم البهاء الأبهی

4 از عدم فرصت مختصر مرقوم شد

MKT8.184a

AB09396

To: Aqa Ruhi

Date: 1910-Feb-26

- 1 O thou verdant plant of the Abha Paradise! O thou tender sapling of the rose-garden of immortality! Although thou art but a tiny creature in this world of existence, yet it is my earnest hope that thou wilt become great in the Kingdom of heaven. Although a mere child, yet praise be to God that through the strengthening power of faith and certitude thou art indeed as a grown-up and mature soul.

- 2 Know thou of a certainty that those of tender age in the Abha Garden shall inherit the realm of the Kingdom and that the outpourings of celestial grace encompass the children in the school of the love of God. It is my hope that through the manifold bounties of Him Who is the Lord of Oneness thou mayest be reared and nurtured beside this heavenly stream which floweth in the rose-garden of divine guidance. Upon thee be the glory of the Most Glorious.

1 ای سبزه نوحیز جنت ابهی و ای نهال تازه
گلشن بقا هر چند در عالم ناسوت صغیری امیدم
چنانست که در ملکوت کبیر گردی هر چند
طفلی الحمد لله به ایمان و ایقان بالغ و راشدی

2 بدان که جهان ملکوت نورسیدگان جنت
ابهی راست و فیض لاهوت کودکان دبستان
عشق رامیدم چنین است که در این جویبار
گلزار هدایت بفیض رشحات ابر عنایت در
آغوش الطاف حضرت احدیت نشو و نما نمائی
و پرورش جوئی و علیک البهاء الأبهی

HUV2.055

BRL_CHILD#31

AB10382

To: Fakhkhar, Ustad Ali et al., in Tihiran

Date: 1910-Feb-26

- 1 O ye servants of the Most Glorious Beauty! Master Ali has sent a lengthy poem in verse and has eloquently given voice, turning to the praise of the Beloved of all horizons. Since this is praise of the Truth, it is acceptable at the Divine Threshold and worthy of commendation by the eloquent and learned ones. He has mentioned you all and has sought triumph, prosperity, bounty and success for all. Due to lack of time, Abdul-Baha writes this one letter to you all collectively and with utmost yearning and rapture makes mention of you and beseeches for you a portion and share of divine favors.

1 ای بندگان جمال اهی جناب استاد علی منظومه
مختص مفصلی ارسال نموده و داد سخن داده و
بذکر محبوب آفاق پرداخته چون این ثنای حق
است مقبول درگاه کبریاست و سزاوار تحسین
فضحا و بلغا ذکر شما را نموده و از برای کل
فوز و فلاح و فیض و نجاح خواسته عبداله‌آ از
عدم فرصت بشما جمعا نامه‌ئی مینگارد و با نهایت
شوق و وله بذکر شما میپردازد و از الطاف الهی
بهره و نصیب خواهد
- 2 One meaning of the accursed tree is tobacco, which is detestable, condemned, harmful and poisonous. It wastes wealth and brings illness and melancholy.

2 یک معنی از معانی شجره ملعونه دخانست که
مکروهست و مذموم و مضر است و مسموم
تضییع مال است و جالب امراض و ملال
- 3 As for wine, according to the text of the Most Holy Book, its drinking is forbidden, for it is the cause of chronic diseases, weakens the nerves and consumes the mind.

3 و اما شراب بنص کتاب اقدس شربش ممنوع زیرا
شربش سبب امراض مزمنه و ضعف اعصاب
و زوال عقلست
- 4 But hashish is worse than all, and opium destroys the very foundation of faith, certitude and the human race.

4 اما حشیش از جمیع بدتر است و افیون هادم
بنیان ایمان و ایقان و نوع انسان
- 5 Another meaning of the accursed tree mentioned in the Quran is that it has a manifestation in every dispensation. In the Bayan it was the first one who showed pride, in the dispensation of the Blessed Beauty it was the first one who turned away, and in these days it is the first one who violated the Covenant....

5 و اما معنی دیگر شجره ملعونه در قرآن آنست که
در هر دوری مظهیری دارد در دور بیان اول من
استکبر و در دور جمال مبارک اول من اعرض
و در این ایام اول من نقض الميثاق...

MMK6#255x, AVK3.049x, AVK4.020.14x

ADJ.033x, COC#1788x

ABU0453

Words spoken at the Shrine of the Bab in Mar 1910 in Haifa/Akka

Question/topic: What is the attitude of ... Baha'u'llah to the contradiction between predestination and of the free will of man?...

21st letter from Dr. J. F. (dec'd) to Mrs. A. Schwarz, Stuttgart.

MSBH10.188-190

Place: Mount Carmel, at the Tomb of the Bab.

Time: First week in March 1910, late afternoon.

Persons: The Master 'Abdu'l-Baha, Miss Stevens and Dr. J. F.

Language: Persian, with English translation.

Miss Stevens: "What is the attitude of the exalted Teaching of the Manifestation Baha'u'llah to the contradiction between predestination (the determination of fate) and of the free will of man (his self-determination). How, for example, did it happen that I was born as a female being, as an English woman, as a Christian, in the 19th century; why was I not born, let us say, as a male, Chinese, Confucian, in the year 1000?"

The Master: "O my daughter, you ask so many things, that His Holiness Baha'u'llah could instruct you for many days and weeks! Despite the shortage of time - it is already 10 o'clock (5 o'clock in the afternoon) - I shall try to open the door of understanding to the one who is knocking and thirsting for knowledge.

The Lord God pleased to give the human being three great mysteries (secrets, riddles) on his journey through life. The final unveiling of them will only occur when our soul has shed its earthly body. The three mysteries are:

1. The great mystery of good and evil.
2. The mystery of the suffering of infants and of the animal (i.e. of the innocent creature).
3. The mystery of the human right to self-determination - of free will.

All great Revealers (Manifestations of God), be it Moses, Christ, Muhammad, Baha'u'llah etc show that these three difficult questions are related to each other. As the fast-moving orb of the sun allows us little time, we will now converse along general lines about the mystery of human will, with the hope that the Lord God will give us once again a pleasant

hour, when we can delve deeply into the eternal laws of life and death. Hear then, my children: the human soul is to be compared to a weaver, but human life to a woven fabric; the human body, and foremost the brain, is the implement, the organ, through which the weaving is done. God, the Lord, the taskmaster, covers the weaver's loom (the human milieu) with the warp of fate. Thus the place, the time, the parents, denomination, nationality, society, traits etc are forced on the human being. The human soul then weaves the weft of the fabric with the shuttle of the senses, the imagination and action until life's end, whereby - so we say - works of art of a human life appear. The material to be woven, be it hemp, yarn, wool or silk, or some other mixture, the soul cannot choose, nor the implement, but only the ways and means of weaving, insofar as they are not already predetermined to some extent by the material itself. The material itself is the organisation of the body inherited from our forebears. What then is freedom of will, predestination, determination? The human being is absolutely determined as far as heredity and instinct are concerned. - Your modern European philosophers and physicians nowadays designate instinct, so I am told, as the subconscious (or, as the ancients said: sympathism, domain of governance). The human being, however, has relative freedom of will, or better, a freedom of choice, a variation of willing. The human being is able to oppose the compulsion of instinct, the instinctive impulses, with the ability, born of understanding and imagination, to evaluate motives, namely cause and effect.

O children of the Occident, I will give you a modern simile as well - heredity and instinct are the fixed, immovable track, on which the train of life must needs run. But the driver of the locomotive - the soul - who controls and guides the engine, can drive forward or backward; he can choose different driving speeds, he can lose his way on side-tracks, he can halt at main or side stations or miss them. He follows or ignores the technical and business rules, i.e. the operational or driver's regulations etc. You surely understand this better than I, who have never ridden on a train.

But if there is a harmony in man, a quiet concord, in brief, a unity between voluntary and involuntary processes, between conscious and unconscious will, then there will result an agreement of human and divine will, or better: a unification of the human will-to-action with the eternal will of God, which results in the tranquillity of the conscience of man, his highest earthly good. What we should do lies between what we will do and what we must do, and God, the Lord, in His eternal Justice, can alone weigh and evaluate the responsibility of our

free will versus the compulsion of heredity and instinct. From him to whom the Lord has given much in his cradle, will He require much later.”

Prayer for intercession. (Hidden Words, page 101, page 38, v. 29.)

SDW v13#02 p.017-018, BLO_PN#047

AB12219

To: Alma Knobloch, in Stuttgart

Date: 1910-Mar

1 O dear servant of God! Your detailed letter has arrived from Stuttgart, but, on account of the lack of time, thy answer will be short. As much as you can, be firm and steadfast in the Cause of Baha'u'llah, and thus, be sure that you will soon receive the greatest confirmations and attain to what is the ultimate desire and hope! When the tree is well rooted, it gives fruits; when the foundation is solid, the building becomes elevated. O dear servant of God, the Cause of Baha'u'llah is like the rains of spring and April showers: there is no doubt that when they fall the orchards and rose-gardens blossom, the wildness and deserts become green and blooming. The Friends of God are husbandmen: they must sow the seed, the growing of which depends on the Lord of Signs.

2 You have written about Natiq: if the climate of those regions does not suit him, you had better send him back to his country for a change of air. I will pray for him. Give to Herr Karl Krütner the wonderful greetings of Abha, and tell him: “Happy you are to have come to the Light of Truth and found the way of the Kingdom of God; you have advanced into the straight path, and heard the call of the Lord of Hosts. I hope that you will take such strides in this Cause that you will attain the ultimate hope and desire, and act according to the teachings and the exhortations of Baha'u'llah.” Miss Knobloch has sent me the stamp you had given her. I have seen it: it is the sign of terror and fear!

1 ای کنیز عزیز الهی نامه مفصل شما از استتگارت رسید از عدم فرصت جواب مختصر مرقوم میگردد تا توانید ثبوت و استقامت در امر بهاءالله نمائید و چون چنین کنید یقین بدانید که عاقبت توفیق عظیم حاصل شود و آنچه نهایت آمال و آرزوست مؤید خواهید گشت شجر چون ثابت ماند ثمر بخشد اساس چون محکم باشد بنیان بلند گردد ای کنیز عزیز الهی امر بهاءالله مانند ابر بهاریست و باران نیسانی یقین است چون بیارد باغ و گلستان زنده نماید و دشت و صحرا سرسبز و خرم فرماید یاران الهی دهقانند باید تخم بیفشانند انبات بر حضرت ربّ الایاتست

2 در خصوص ناطق مرقوم نموده بودی اگر هوای آسمان موافق نیست او را بوطن اصلی بجهت تغییر هوا مراجعت دهید این بهتر است من در حق او دعا نمایم به هرن کارل کریت نر Herrn Karl Krutner تحیت ابدع ابی ابلاغ نمائید و بگوئید خوشا بحال تو که بنور حقیقت پی بردی و بملکوت الله راه یافتی و در سبیل مستقیم سلوک نمودی و ندای رب الجنود شنیدی امیدوارم که در این امر چنان ترقی نمائی که بمنتهای آرزو و آمال رسی و بموجب تعالیم و وصایای بهاءالله عمل نمائی آن تمبری Stamp که نزد مس نوبلاک فرستاده بودی بجهت من فرستاد و من ملاحظه نمودم دلالت بر شور و وله داشت

3 And upon you be Baha'u'llahu'l Abha.

BBBD.096-097

3 و عليك الهاء الأبهى

BBBD.094-095

AB00405

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

Date: 1910-Mar-01

1 O thou spiritual Amin!

2 In all the world of creation all the existent beings are in the utmost connection. Through this connection, mutual helpfulness and co-operation is realized. This mutual helpfulness and co-operation is the origin of the conservation of the forces of life. If for one instant this mutual helpfulness and co-operation were cut off from the sources and realities of things, all the existent beings and things would be thrown into confusion and chaos and be reduced to nothingness and annihilation. For instance, from the breath of the animals a watery element, called hydrogen, and carbon is exhaled and this is the life principle of the vegetable kingdom. From the vegetable kingdom and the trees, a fiery element, called oxygen, is emitted and this becomes the cause of the maintenance of the life of the animal kingdom. In such a manner, mutual helpfulness and co-operation is realized continually between all the existent beings.

3 Likewise, the greatest inter-relation and communication exists between the sons of men, without which peace, life and existence is entirely impossible. For a soul independent of all the other souls and without receiving assistance from other sources cannot live for the twinkling of an eye; nay, rather, he will become non-existent and reduced to nothingness; especially among the believers of God between whom material and spiritual communication is developed up to the highest point of perfection. It is this real communication, the essential necessity and requirement of which is the mutual helpfulness, co-operation and confirmation. Without the complete establishment of this divine principle in the hearts of the friends of God, nothing can be accomplished, for they are the hyacinths of one garden, the waves of one sea, stars of one heaven and the rays of one sun. From every standpoint the essential unity, the luminous unity, the religious unity and the material unity are founded and organized between them.

1 ای امین ربّانی

2 در عالم ایجاد جمیع کائنات در نهایت ارتباط و از این ارتباط تعاون و تعاضد حاصل و تعاون و تعاضد سبب بقاء حیات اگر تعاون و تعاضد دقیقه‌ئی از حقایق اشیاء برداشته گردد جمیع کائنات انحلال یابد و هبّاء منبثاً گردد مثلاً از نفس حیوانات عنصر مائی که الیوم تعبیر به هیدروجن و کاربون مینماید منتشر و این سبب حیات نباتات و از نباتات و اشجار عنصر ناری منتشر که تعبیر به اوکسیجن مینماید و این سبب حیات و بقاء حیوان و قس علی ذلک تعاون و تعاضد در بین جمیع کائنات حاصل

3 و همچنین اعظم تعاون بین نوع انسانست که بدون آن رفاهیت و معیشت و زندگانی بکلی مستحیل زیرا هر نفسی بنفسه بدون معاونت سائر نوع ابداً زندگانی نتواند بلکه حیران و سرگردان گردد و بالأخصّ بین احبّای الهی که آنانرا روابط معنویّه و صوریّه هردو حاصل این ارتباط حقیقیست که تعاون و تعاضد و تناصر از لوازم ذاتیه آنست بدون آن مستحیل و محال زیرا احبّای الهی ریاحین یک حدیقه‌اند و امواج یک بخرند و نجوم یک آسمان و پرتو یک آفتاب از هر جهت وحدت ذاتیه وحدت نورانیّه وحدت ایمانیّه وحدت صوریّه محقق و ثابت

- 4 In these times the utmost hope and wish of the friends of the West is the erection of the Mashrak-el-Azkar and in those regions the materials for construction and building are expensive and costly; a large sum of money is needed for the building of a residence-then how much more is needed for the foundation of the Mashrak-el-Azkar which must be erected with the utmost splendor, beauty and magnificence. Therefore, the friends of God must arise in every part of the world to raise contributions and with their hearts and souls strive to gather these funds to be sent to the Occident that it may become known and evident throughout the universe that the Bahais of the East and West are as members of one household and the children of the one Lord. The Turks and the Persians, the Parsee and the Americans, the Hindu and the Africans, all of them are one army and one cohort and without any consideration they arise for the assistance and aid of each other.
- 4 حال یاران غرب را نهایت آمال و آرزو بنای مشرق‌الاذکار است و چون در آنخطه و دیار بناء گران و قیمت‌دار مبلغ موفور باید تا تأسیس بنیان خانه و قصور گردد تا چه رسد به بنیان مشرق‌الاذکار که باید در نهایت علو و سمو و انتظام باشد پس یاران الهی باید از هر گار باعانت برخیزند و به جان و دل در این مورد انفاق نمایند تا در جهان شایع و عیان گردد که بهائیان شرق و غرب حکم یک خاندان دارند و روابط یکدودمان ترک و تاجیک و فرس و امریک و هند و افریک حکم یک جند و یک جیش دارند و بدون طیش به معاونت و معاضدت یکدیگر برخیزند
- 5 This praiseworthy movement is beloved and accepted in the Threshold of the Forgiving Lord. Truly, I say, in the erection of the Mashrak-el-Azkar in Ishkabad, the friends of God have laid the foundation of the oneness of the kingdom of humanity and they worked nobly together until now and it is nearly completed. Praise be to God, that at this moment from every country in the world, according to their various means, contributions are continually being sent toward the fund of the Mashrak-el-Azkar in America.
- 5 و این عمل مبرور در درگاه ربّ غفور مقبول و محبوب در تأسیس مشرق‌الاذکار در عشق‌آباد فی‌الحقیقه یاران بنیاد وحدت انسانی گذاشتند تا آن بنیان بلند گردید و همچنین حال الحمد لله از جمیع اقالیم عالم بقدر امکان اعانت پیاپی به مشرق‌الاذکار امریک ارسال میگردد
- 6 Convey the gratitude of Abdul-Baha to all the friends of God in this service.
- 6 شما بجمع یاران الهی ممنونیت عبدالبهاء را در اینخصوص ابلاغ دارید
- 7 In reality this magnanimity of the believers is worthy of great praise and thankfulness, for from Teheran, Korosan, Shiraz, Jahram, Esphahan, even from the towns and villages of Khorasan, Shiraz and Yazd contributions were sent. This donation in the path of the Orb of Regions is conducive to the happiness of the souls of the spiritual ones.
- 7 فی‌الحقیقه این همت یاران شایان شکرانیت است زیرا از طهران و خراسان و شیراز و جهرم و اطراف اصفهان حتی دهات و قرای خراسان و شیراز و یزد اعانت ارسال گردید این انفاق در سبیل نیر آفاق سبب سرور قلوب روحانیانست
- 8 From the Day of Adam until now such an event has never been witnessed by men, that from the farthest country of Asia contributions were forwarded to the farthest country of America. From Rangoon, India, donations are sent to Chicago, and from Jahram, a little village of Shiraz and Kheir-ol-Gora of Tarshiz, money is transmitted for the Mashrak-el-Azkar in America. This is through the bounty and providence of the Blessed Perfection, the assistance and confirmation of the Sun of Truth and the victory and triumph of the Luminary of Effulgence who has united so marvelously the regions of the world together. Glory belongs to the Lord of Hosts Sovereignty belongs to the Compassionate God, Power and Might belongs to
- 8 و از یوم آدم تا بحال چنین امری واقع نشده که از اقصی بلاد آسیا اعانت بجهت اقصی بلاد امریکا ارسال گردد از رنگون اعانه به شیکاگو و از جهرم شیراز و خیرالقرای ترشیز اعانه به مشرق‌الاذکار در قطب امریک میشود این نیست مگر به عون و عنایت جمال مبارک و تأیید و توفیق آشمس حقیقت و نصرت و معاونت آن نیر اشراق که آفاق را ارتباط عطا فرموده العزة لرب الجنود و العظمة لذک الحنون الودود و القدرة و القوة للهی القیوم الذی

the Living, Self-subsistent One who has united the people of the world and assembled them together like unto the brilliant stars of the horizon of adoration.

جعل الآفاق تتحد و تجتمع كالنجوم في افق
السجود

- 9 O my God! O my God! Favor belongs to Thee, Generosity belongs to Thee, Praise belongs to Thee and Glorification is Thine, for that which Thou hast bestowed upon these indigent ones, granted a refuge and asylum to these weak ones in the cave of Thy protection and preservation, assisted them in the service of Thy Cause and confirmed them in the worship of Thy Exalted Threshold. O Lord! They have sacrificed their belongings and souls in Thy path, contributed for love of Thee and missed no chance or opportunity in spreading Thy Signs, diffusing Thy Word, promulgating Thy Name among Thy servants and proclaiming Thy wonders among Thy creatures.

9 الهی الهی لک الفضل لک الجود لک الحمد
و لک الشکر علی ما انعمت علی هؤلاء الفقراء
و آویت هؤلاء الضعفاء فی کھف حفظک و
حمایتک و وقفتهم علی خدمة امرک و ایدتہم
علی عبودیة عتبتک العالیہ رب قد فدوا اموالہم
و انفسہم فی سبیلک و انفقوا فی محبتک و لم
يفتروا سعياً و لم یألوا جهداً فی نشر آثارک و اعلاء
کلمتک و اشاعة ذکرک بین عبادک و اظهار
مآثرک بین خلقتک

- 10 Verily Thou art the Powerful, the Mighty, the Most High, the Omnipresent and verily Thou are the Clement and the Most Merciful!

10 انک انت القوى المقتدر العلی العظیم و انک انت
الرحمن الرحیم

SW_v01#04 p.013-015, SW_v05#10 p.145-146, SW_v06#17 p.141-142,
BW_v01p061, BNE.187x

INBA16:163, BRL_DAK#0716,
MKT1.459, NJB_v04#17 p.004

AB03285

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

Date: 1910-Mar-01

- 1 O Amin! The letter which you wrote to Afnan Aqa Mirza Muhsin was noted. A brief reply is being written. Permission for attainment [to my presence] was given to Salar and likewise to the descendant of the late Qavam-i-Divan. However, the maidservant of God, the attracted one Fa'izih, should be in Tehran during these days and a special letter was written to her which is enclosed - please deliver it. A letter was written to Jinab-i-Aqa Mirza Isma'il which is also enclosed - please deliver it. As for Jinab-i-Aqa Mirza Aqa Khan, several letters were written to him through Jinab-i-Aqa Siyyid Asadu'llah. In truth that youth is illumined, divine, and attracted to the divine Kingdom.

1 یا امینی نامہ ئیکہ بجانب افنان آقا میرزا محسن
مرقوم نموده بودی ملاحظہ گردید مختصر جواب
مرقوم میشود بہ سالار اجازہء تشرّف داده شد
و همچنین بسلیل مرحوم قوام دیوان اما امة الله
المنجذبہ فائزہ در این ایام باید در طهران باشند
و مکتوبی مخصوص باو مرقوم گشت در جوف
است برسانید بجانب آقا میرزا اسماعیل نامہ ئی
مرقوم گردید آن نیز در جوف است برسانید
امّا جناب آقا میرزا آقا خان بواسطہء جناب آقا
سید اسدالله چند مرتبہ باو مکاتبہ شد فی الحقیقہ
آن جوان نورانیست رحمانیست منجذب ملکوت
الہیست

- 2 O Amin of 'Abdu'l-Baha! I bear witness by God that you have always sacrificed yourself with the utmost sincerity and serve the Cause of God. In truth you have no purpose except

2 ای امین عبدالبہاء اشہد باللہ ہمیشہ در کمال
خلوص جانفشانی نمودہ ئی و خدمت بامر اللہ
مینمائی فی الحقیقہ مقصدی جز رضای الهی

the good-pleasure of God, and 'Abdu'l-Baha constantly begs confirmation and success for you from the threshold of the Most Glorious Beauty. Be confident, for you have no selfish thoughts or ideas - you are annihilated in the Cause and firm in the Covenant and praise all the friends and maidservants of the All-Merciful. Surely divine confirmations will be obtained and success will be your companion.

- 3 O Jinab-i-Amin! Whatever reached you all arrived at the door. If individual receipts are prevented by your occupations, we have sent a general receipt with the names sealed. Praise be to God that with utmost sincerity you are successful in serving the Cause. And upon you be the Most Glorious Glory.

نداری و عبدالبهاء از درگاه جمال ایهی همواره از برای تو تأیید و توفیق میطلبد مطمئن باش زیرا از خود خیالی نداری و فکری ننمائی فانی در امری و ثابت بر میثاق و از جمیع یاران و اماء رحمان ستایش مینمائی البته تأیید حاصل گردد و توفیق رفیق شود

- 3 ای جناب امین آنچه بشما رسید کل بدرج خانه رسید اگر در قبض فرد مشاغل مانع است قبض عمومی اسما مهر نموده ارسال داشتیم الحمد لله که بکمال خلوص موفق بر خدمت امری و علیک البهاء الایهی

INBA16:176

AB05731

To: George Jacob Augur, in Honolulu

Date: 1910-Mar-01

- 1 O thou who seekest the Kingdom of Heaven! Thy letter hath been received and its contents noted.
- 2 The Holy Manifestations of God possess two stations: one is the physical station, and one the spiritual. In other words, one station is that of a human being, and one, of the Divine Reality. If the Manifestations are subjected to tests, it is in Their human station only, not in the splendor of Their Divine Reality.
- 3 And further, these tests are such only from the viewpoint of mankind. That is, to outward seeming, the human condition of the Holy Manifestations is subjected to tests, and when Their strength and endurance have by this means been revealed in the plenitude of power, other men receive instruction therefrom, and are made aware of how great must be their own steadfastness and endurance under tests and trials. For the Divine Educator must teach by word and also by deed, thus revealing to all the straight pathway of truth.

- 1 ای طالب ملکوت الله نامه شما رسید و مضمون معلوم گردید

- 2 مظاهر مقدسه الهیه دو مقام دارند یک مقام جسمانی و یک مقام روحانی بعبارة اخرى یک مقام بشریت و یک مقام حقیقت رحمانیت اگر امتحان واقع آن بر مقام بشریت واقع نه بر حقیقت نورانیه

- 3 و این امتحان نیز بحسب انظار ناس است یعنی چنین مینماید که بشریت مظاهر مقدسه بظاهر بامتحان افتادند و چون ثبوت و استقامت در نهایت قوت و قدرت ظاهر شود سائرین تعلیم گیرند و متنبه شوند که در مورد امتحان چگونه ثبوت و استقامت بنمایند زیرا معلم آسمانی باید بقول و عمل هر دو تعلیم دهد و منهج قویم و صراط مستقیم بنماید

- 4 و اما مقام من عبدالبهاسست مظهر عبودیت در درگاه جمال ایهی و علیک البهاء الایهی

MMK1#026 p.053

- 4 As to my station, it is that of the servant of Baha; 'Abdu'l-Baha, the visible expression of servitude to the Threshold of the Abha Beauty.

SWAB#026

AB03978

To: Aqa Siyyid Musa

Date: 1910-Mar-04

- 1 O thou who art firm in the Covenant! Do not lose hope - there are many hopes. After darkness there are many suns. 1 ای ثابت بر پیمان هین مشو نومید پس امیدهاست که پس از ظلمت بسی خورشیدهاست
- 2 Jinab-i-Aqa Mirza Haydar-'Ali Usku'i, with utmost humility and need, offered prayers and supplications to the Kingdom of Mystery, and sought endless forgiveness for you - that is, a spring like that of Job: "This is a cool bath and drink" - so that you may be resurrected in perfect health, wellness and safety, and be gathered under the shade of the raised standard. 'Abdu'l-Baha also opened his tongue in intercession and turned to the Threshold of the Divine Unity, seeking grace and bounty from the King of existence. Surely the rays of the Sun of Truth will dispel the darkness of night, and the waves of the sea of grace will render man pure and clean. Therefore, with firm resolve and steadfast perseverance, one must arise to compensate for what was lost, so that you may shine like a guiding light and find new life through the favors of the Most Glorious Beauty, and gain fresh warmth through the ignition of the fire of the love of God. Convey my most glorious and wondrous greetings to the noble son. 2 جناب آقا میرزا حیدر علی اسکوئی در نهایت عجز و نیاز بملکوت رازتضرع و ابتهال نمود و از برای شما غفران بی پایان یعنی چشمه آب آسایان هدا مغتسل بارد و شراب خواست تا در نهایت صحت و عافیت و سلامت مبعوث شوی و در ظل لواء معقود محشور گردی عبدالهآ نیز لسان بشفاعت گشود و بعتبه حضرت احدیت مراجعت کرد و طلب فضل و جود از ملوک وجود خواست یقین است که پرتو شمس حقیقت ظلام دیجور را زائل نماید و امواج بحر عنایت انسانرا طیب و طاهر کند پس باید با عزمی ثابت و ثبوتی محکم بتلافی مافات پرداخت تا مانند آیت هدی بدرخشی و بالطف جمال ابری حیاتی تازه یابی و باشتعال نار محبت الله حرارتی جدید پیدا کنی نجل جلیل را از قبل من تحیت ابدع ابری ابلاغ دارید

MMK6#442, MSHR5.285

AB04438*To: Baha'is of Hisar et al., in Namiq**Date: 1910-Mar-04*

- 1 O ye wronged ones in the path of God! The truth of the matter is that ye have suffered all manner of grievous calamities and have been hurt by every perverse oppressor for the love of that manifest Light. The godless and bloodthirsty have one and all unsheathed their cruel daggers against you and created a great tumult in Hisaar. These oppressors have made bloodshed their daily occupation. They have attacked the innocent at every turn have pillaged and plundered from every side. They have imprisoned and beaten the friends with ferocious enmity.
- 2 Despite everything, ye have shown the utmost patience and forbearance and have tempered your souls with sweetness through these calamities in the path of God. This is all due to the grace of the All-Bountiful. These are all gifts belonging to the friends of the All Merciful. How happy they must be to receive this abundant blessing, how happy to have been chosen for this special favour! Praise ye the generosity of your Lord the Gracious, the Compassionate Who is the Source of all this good!
- 3 Verily my Lord assisteth whomsoever He willeth, and doeth whatsoever He willeth and verily, He is the Most bounteous the Generous One. The days of our lives shall end and be of no avail but thy life shall be fulfilled in these signs of eternal glory, in these bounties of the Most Great Beauty. Not every tree doth bear such fruits as these.

1 ای مظلومان سبیل الهی انصاف چنین است که در محبت نور مبین بظلم شدید گرفتار شدید و باذیت هر جبار عنید مبتلا گشتید هر سفاک بی باکی تیغ ظلم آخته و در حصار ولوله انداخته و خونخوار را پیشه خود ساخته عوانان از هر جهت هجوم نمودند و تالان و تاراج کردند گرفتند و بستند زدند و کشتند

2 باوجود این یاران در نهایت ثبوت و استقامت صبر و تحمل نمودند و بیلایای سبیل الهی مانند شهید و شکر کام شیرین نمودند اینست موهبت ربانیه اینست فضل و منقبت احبای رحمانی طوبی طوبی که بچنین عنایتی مخصّص گشتید و بچنین فیض و فوزی فائز شدید و هذا من فضل ربکم الرحمن الرحیم

3 انّ ربّی یؤیّد من یشاء علی ما یشاء و الله هو الفضل الکریم ایام زندگانی جمیع بسر آید و بی ثمر و نتیجه ماند اما حیات شما را نتایج آیات عزّت ابدیه و ثمر الطاف منظر اکبر زیرا بار و بر نصیب هر شجر نگردد و علیکم البهاء الأبهی

MMK2#318 p.232

AB05124*To: Muhammad Bulbul Maani, in Abadih**Date: 1910-Mar-04*

- 1 O thou who art firm in the Covenant!
- 2 When the Sun of Truth shone forth with intense light and heat from the horizon of the placeless realm upon the world of existence, sanctified souls reached such a station that they sacrificed their lives for one another, arose to serve each other,

1 ای ثابت بر پیمان

2 چون شمس حقیقت به ضیاء و حرارتی شدید از افق لامکان بر امکان درخشید نفوس مقدّسهئی بمقامی رسیدند که جان فدای یکدیگر نمودند و بخدمات همدگر پرداختند و قربان یکدیگر شدند و

and became offerings for one another. This love and affection and oneness and self-sacrifice and burning like a candle and laying down one's life and becoming enkindled with the fire of the love of God are among the decisive proofs of firmness in the Covenant of the sincere friends and agreeing loved ones.

- 3 Praise be to God that thou hast arisen to serve the friends and recognized the rights of brotherhood and waged love with heart and soul and rushed forth with utmost speed in the arena of sacrifice. Thy service at the Sacred Threshold is accepted and thy endeavor is mentioned on the tongues of the friends. Throughout the passage of ages and centuries, the results and fruits of this sacrifice will be appreciated and abundant.

- 4 And upon thee be the Most Glorious Glory.

این محبت و الفت و یگانگی و ترجیح بر خویش
و شمع آسا سوختن و جان باختن و بنار محبت الله
افروختن از براهین قاطعه ثبوت بر پیمان یاران
صادق و حبیان موافق است

3 الحمد لله تو بخدمت دوستان پرداختی و حق
اخوت شناختی و به جان و دل نزد محبت باختی
و در میدان جانفشانی بکمال سرعت تاختی
خدمت در آستان مقدس مقبول و همت در
السن یاران مذکور در مرور اعصار و دهور
نتایج و ثمرات این جانفشانی مشکور و موفور

4 و علیک البهاء الأبهی

AKHA_119BE #11 p.d

AB11712

To: Mardiyiyih wife of Mir Muhammad Bayk, in Faran

Date: 1910-Mar-05

- 1 O attracted leaf! Thy letter was received and brought joy upon reading, for it indicated the flame of the fire of attraction. The hope is that day by day thou wilt increase in attraction and enkindlement and become the cause of ecstasy and joy to the handmaidens of the All-Merciful.
- 2 The verses and poems were supremely sweet. God willing, mayest thou become so filled with enthusiasm and rapture that each day thou wilt cause an ode in praise and glorification of the Most Glorious Beauty to flow and stream like pure water from thy natural talent.
- 3 All the holy leaves send thee their most wondrous and glorious greetings. Convey most wondrous and glorious greetings to the honored leaves, the wife of Shah Khalil and the attracted daughter.
- 4 I long with heart and soul for Aqa Jalal and Suleiman Mirza and Mirza Hussein Aqa. On my behalf, convey respectful greetings to the handmaidens of the All-Merciful, the sisters of Shah Khalil. On my behalf, show kindness to and gladden the handmaidens of God Bibi Sardar and Bibi Dilshad.

1 ای ورقه منجذبه نامهات رسید و از قرائت
سرور حاصل گردید زیرا دلالت بر شعله نار
انجذاب مینمود امید چنین است که روز بروز بر
انجذاب و اشتعال بیفزائی و سبب وجد و طرب
اماء رحمان گردی

2 اشعار و ابیات در نهایت حلاوت بود انشاء الله
چنان به شور و وله آئی که هر روز قصیده‌ئی
در نعوت و محامد جمال ابهی مانند آب زلال از
قریحه جاری و ساری نمائی

3 ورقات مقدسه کلاً و طراً بشما تحیت ابدع ابهی
ابلاغ میدارند ورقات محترمه ضمیمه جناب شاه
خلیل و صبیّه منجذبه را تحیت ابدع ابهی ابلاغ
دارید

4 جناب آقا جلال و سلیمان میرزا و میرزا حسین
آقا را به جان و دل مشتاقم و اماء رحمان
همشیره‌های شاه خلیل را از قبل من تحیت
محترمانه برسانید امه الله بی بی سردار و بی بی

دلشاد را از قبل من نوازش نمائید و دلشاد
کنید

5 And upon thee be the Most Glorious Glory.

5 و علیک البهاء الأبهی

FRH.176

AB05064

To: Munavvar wife of Mashhadi Haydar et al., in Tihiran

Date: 1910-Mar-05

1 O daughters of the Kingdom of God! Praise be to God that you are engaged in acquiring perfections and are familiar with the lesson of teaching.

1 ای بنات ملکوت الله الحمد لله بتحصيل کمال
مشغولید و بدرس تبلیغ مألوف

2 Strive night and day to become informed of traditional and rational proofs, to memorize verses and traditions, and to demonstrate the appearance of the Most Great Name through conclusive proofs, clear evidence and manifest arguments.

2 شب و روز بکوشید تا به ادله و براهین منقول
و معقول اطلاع یابید و احادیث و آیات حفظ
نمائید و به براهین قاطعه و حجت واضح و ادله
لائحه اثبات ظهور اسم اعظم بنمائید

3 Become speaking nightingales and with spiritual melodies teach lessons of inner meanings and realities, so that you may bring the birds of the meadow into ecstasy and rapture and set the birds of the garden of love to singing and melody, and become the cause of guidance for the handmaidens of the All-Merciful.

3 بلبل گویا شوید و بگلبنانگ معنوی درس حقائق
و معانی خوانید تا مرغان چمن را به وجد و طرب
آرید و طیور گلشن عشق را به نغمه و آواز آرید
و سبب هدایت اماء رحمان گردید

4 And upon you be the Most Glorious Glory.

4 و علیکن البهاء الأبهی

MKT7.075b

AB11740

To: Jalal Bashir Rahmani Farani

Date: 1910-Mar-05

1 O sweet-speaking parrot! Your brilliant poem, nay rather, your luminous pearl has arrived. The meanings were spiritual realities and mysteries, while the words were flowing like

1 ای طوطی شکرشکن منظومه غراء بلکه فریده
نوراء واصل گردید معانی حقائق اسرار بود الفاظ
سهل ممتنع مانند آب روان بود زیرا در مدح و
ستایش جمال ابهی بود

running water, seemingly simple yet impossible to replicate, because they were in praise and glorification of the Most Glorious Beauty.

- 2 Every bird that raises its voice and melody in this meadow, that strikes up a tune and song, is indeed a nightingale of the garden of immortality, a phoenix of the mount of faithfulness, and a musician with instrument and song. Surely this melody and voice will bestow eternal joy upon the seekers of that realm and the lovers of the Beloved of all horizons, bringing forth enthusiasm, yearning and rapture.
- 3 My hope is that in that clime you may become a manifest banner and bring both friend and stranger to ecstasy and delight. Convey to his honor, your father Shah-Khalil, my most longing greetings with utmost eagerness. There is no more time, and upon you be the Most Glorious Glory!

2 هر مرغی در این چمن آواز و شهنواز بلند نماید و نغمه و آهنگی زند عندلیب گلشن بقاست و سیمرغ قاف وفا و موسیقار با ساز و نوا البته این شهنواز و آواز طالبان آندیار و مشتاقان دلبر آفاق را نشئه مدام بخشد و شور و شوق و وله آرد

3 امیدم چنین است که تو در آن اقلیم علم مبین گردی و آشنا و پیگانه را بوجد و طرب آری حضرت ابوی شاه خلیل را از قبل من بنهایت اشتیاق تحیت مشتاقانه ابلاغ نما فرصت یش از این نیست و علیک البهاء الأبهی

FRH.265a

AB03135

To: Ali Akbar Nakhjavani, in Baku

Date: 1910-Mar-07

- 1 O thou who art steadfast in the Covenant! Thou didst trace a design for a Baha'i emblem. It is wondrously well done! Yet the badge of the Baha'is must be such conduct, deeds, and manners as are in conformity with the teachings of Baha'u'llah. This is the emblem of Him Who is the Traceless, the Brilliant Orb of the heavenly world.
- 2 Thou didst write concerning the Spiritual Assembly. Should I write aught, it would be a cause of sorrow to some. Wherefore do thou in an agreeable fashion endeavour that the Spiritual Assembly may be organized. This is the better way.
- 3 As for Count Tolstoy, when once that Armenian person [Sargis Mubagajian] hath, thanks to thine endeavours, corrected his errors in his book, send thou a copy thereof to Count Tolstoy. It would be difficult, however, for Tolstoy to accept this Cause, for his aspiration is to be the unique and peerless figure of the age amongst men. In view of this prepossession and determination on his part, it would be most difficult for him to recognize

1 ای ثابت بر پیمان نشان بهائیان نقش فرموده‌ئی بسیار بدیع است ولی باید نشانه بهائیان افعال و اعمال و اطواری باشد که مطابق تعالیم بهاء الله است این نشان بی‌نشانست و کوکب درخشنده جهان آسمان

2 در خصوص محفل روحانی مرقوم نموده بودید اگر من چیزی بنگارم سبب احزان بعضی شود لهذا آنجناب بنوع خوشی بکوشید که محفل روحانی منظم گردد این بهتر است

3 اما غراف تولستوی بعد از آن که آنشخص ارمنی بهمت شما تصحیح خطاهای خویش در کتاب خود بنماید یک نسخه از آنرا بجهت غراف تولستوی ارسال دارید ولی تولستوی را اقبال باین امر مشکل است زیرا آرزوی او چنان که وحید عصر و فرید زمان بین خلق باشد باوجود این تصور و تصمیم بسیار مشکل

the advent of a Universal Manifestation from the Dayspring of Divine Unity during his days. Rest thou assured, however, that ere long thousands like unto Count Tolstoy will be gathered beneath the shadow of the banner of the one true God.

- 4 Deliver to all the friends a most wondrous Abha greeting. The Glory of Glories rest upon thee.
- 5 Shouldst thou be successful in inducing that Armenian himself to repudiate his words, confessing that certain self-interested persons had misled him, it would be most agreeable, for, as thou hast observed, that which he hath written is utter calumny and sheer misrepresentation on the part of the Covenant-breakers.

BRL_ATE#017, MAAN#03

است که معترف بظهور کلیّه از مشرق احدیه در زمان خود گردد ولی شما مطمئن باشید عنقریب نظیر غراف تولستوی هزاران در ظل رایت حق محصور گردند

4 جمیع یارانرا تحیت ابدع ابهی ابلاغ دارید و علیک البهآء الأبهی ع ع

5 اگر موفق شوید که ارمنی خود تکذیب قول خویش نماید که مرا بعضی باغرضان اغفال نموده بودند بسیار موافق است زیرا آنچه نوشته ملاحظه نموده اید که افترای محض است و مجرد کذب ناقضین

BRL_DAK#0016

AB12443

To: Remey, Charles Mason et al., in Shiraz

Date: 1910-Mar-08

- 1 O ye two sons of the Kingdom! Praise ye God that through divine grace and bounty ye have been enabled to become the heralds of the Kingdom and to proclaim the Word of God in the countries of the East and West and North and South, and to diffuse the fragrances from the Abha Rose-garden. This is from the greatest bounty and infinite grace and the successive confirmations of the Abha Kingdom.
- 2 At every moment offer a hundred thousand thanksgivings that the light of the Manifest Light hath shone upon your brow and the glorious crown of service to the Kingdom of God hath adorned your head.
- 3 With the sound of the trumpet and with the hosts and multitudes of the Kingdom, and under the canopy and banner of the Most Great Sovereignty, ye travel and move in every land. This is the endless favor of the Abha Beauty! This is the greatest bounty of the Most Exalted Lord!

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

1 ای دو ابناء ملکوت حمد کنید خدا را که فضل و عنایت الهیه شما را موفّق بآن نمود که منادی ملکوت گردید و در بلدان شرق و غرب و جنوب و شمال اعلاء کلمه الله نمائید و نشر نفحات گلشن ابهی کنید این از موهبت کبری و فضل بینتهی و تأییدات متتابعه ملکوت ابهی

2 در هر دم صد هزار شکرانه نمائید که پرتو نور مبین جلوه در جبین نموده و اکیلل جلیل خدمت ملکوت الله همامه رأس را تزیین داده

3 با صوت سافور و خیل و حشم ملکوت و چتر و علم سلطنت کبری در هر دیار سیر و حرکت مینمائید اینست الطاف بی پایان جمال ابهی اینست موهبت کبرای ربّ اعلی

4 و علیکا البهآء الأبهی

INBA85:097

AB02186

To: Baha'is of Buffalo, Ny et al.

Date: 1910-Mar-09

O sons and daughters of the Kingdom! Your brief but beneficial letter was noted. Though it was brief, in truth it was an extensive book. Every word was a letter, for it indicated the oneness of the world of humanity and was proof of the unity and agreement of the friends and handmaidens of God.

Today all parties in the world are in conflict and struggle with each other - religious strife, sectarian strife, racial strife, national strife, political strife, commercial strife, industrial strife, strife over pride - truly this war is constant and never ceases or diminishes. Now consider with what power and passion of love and unity and agreement and joy and gladness the friends of God must arise to bring harmony and healing to these different warring and conflicting parties. Without the confirmations of the Word of God this would be impossible and unattainable, but the confirmations of the Kingdom of God and the power of the Word of God and the luminosity of the divine teachings and counsels and exhortations of Baha'u'llah will solve this difficulty, and finally this tabernacle of human unity will be raised in all regions. The friends will come into ecstasy and joy and will shine like brilliant stars from the horizon of sanctity. And upon you be the Most Glorious Glory.

SW_v01#06 p.002-003

AB04843

To: Baha'is of Sandusky et al., in Sandusky, OH

Date: 1910-Mar-09

O ye who are near to the Divine Threshold! Your brief letter was a rose-garden of inner meanings from which the fragrance of the love of God was inhaled.

Yet among the friends there is speech and utterance without lips or tongue, and without pen, ink and paper there is correspondence in the realm of heart and spirit. The brief letter points to those detailed letters, and is a summary of those endless truths and meanings.

Therefore, from your letter I truly read a book and felt that you are all illumined by the light of guidance and are soaring in this infinite atmosphere of the love of God, and like birds in this rose-garden are harmonizing with wondrous melodies in sweet tones and songs.

We wait for these melodies to become louder day by day, these tunes more wondrous, and these songs more beautiful. It is certain that the confirmations of the Kingdom of God will cause that gathering to progress and that infinite favors will make them better day by day and more illumined by the light of guidance.

And upon you be the Most Glorious Glory.

SW_v01#06 p.004

AB04321

To: Isma'il, in Sari

Date: 1910-Mar-11

- 1 O you who are firm in the Covenant! Your letter was received and your pen brought spiritual joy, for it indicated that, praise be to God, through the efforts of his honor Salar and Jinab-i-Javad Khan, the spirit of the love of God has flowed through the veins and arteries of Sari. It is hoped that their efforts and yours will increase moment by moment and the penetration of the Word of God will flow in such a way that a new spirit will be breathed into the temple of that region and the light of the Sun of Truth will shine forth and the spirit of life will spread from Sari throughout all of Tabaristan.

1 ای ثابت بر پیمان نامهء شما رسید و اثر خامه فرح روحانی بخشید زیرا دلالت بر آن مینمود که الحمد لله بهمت حضرت سالار و جناب جواد خان روح محبت الله در عروق و شریان ساری ساری گردید امید چنانست که همت ایشان و شما آناً فاناً قوت یابد و نفوذ کلمه الله چنان سریان جوید که در هیکل آن اقلیم جانی تازه دمیده گردد و پرتو شمس حقیقت بدرخشد و از ساری بجمع طبرستان روح حیات انتشار یابد
- 2 The province of Mazandaran is the homeland of the Kind Beloved and in truth it must take precedence over all other lands. If the blessed souls of that region unite and become of one accord, these hopes will be easily achieved and every difficulty will become easy.

2 کشور مازندران موطن دلبر مهربانست و فی الحقیقه باید بر جمیع بلدان سبقت یابد اگر نفوس مبارکهء آنسامان اتفاق نمایند و همدستان شوند باسانی این آمال حصول پذیرد و هر معسور میسور گردد
- 3 Regarding the teacher you had written about, it was deemed appropriate that Jinab-i-Akhavan-i-Safa, upon him be the Glory of God, should return there again and engage in spreading the divine fragrances. There is an Arab proverb that says "The return is more praiseworthy."

3 در خصوص مبلغ مرقوم نموده بودید موافق چنین دیده شد که جناب اخوان صفا علیه بهاء الله دوباره رجوع بآنجا نمایند و بنشر نفحات الله پردازند مثلی است در عرب که میگویند العود احمد

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

MMK4#014 p.013

AB05882

To: Baha'is of Hamadan

Date: 1910-Mar-11

1 O friends of 'Abdu'l-Baha! Praise be to God that the breezes from the Paradise of Abha have stirred the friends to enthusiasm and movement, the drops from the cloud of divine favor have bestowed freshness and grace, and the melody and song of the Kingdom of Abha have brought about rapture and joy. This news has become the cause of happiness and gladness for 'Abdu'l-Baha.

1 ای یاران عبدالبهاء حمد خدا را که نسیم جنت ابهی یارانرا به وله و حرکت آورده و رشحات سخاب عنایت طراوت و لطافت بخشیده و نغمه و آهنگ ملکوت ابهی به وجد و طرب آورده این خبر سبب سرور و حبور عبدالبهاء شده

2 Therefore, boundless joy and a longing beyond the imagination of those endowed with understanding have been attained, and supplication and beseeching have been offered at the Threshold of Oneness that the friends may attain new rapture and wondrous gladness, that day by day the divine fragrances may spread, souls may progress, hearts may become pure and sanctified from desires and passion, the light of human unity may shed its rays, and the oneness of the free and the unity of the friends may become manifest. Boundless happiness and joy may be attained, minds may be astonished and souls may become gladdened.

2 لهذا وجدی موفور و شوقی مافوق تصور اهل شعور حاصل گردیده و بدرگاه احدیت عجز و نیاز شده که یارانرا وجدی جدید و سروری بدیع حاصل گردد و روز بروز نفحات الهیه انتشار یابد و نفوس ترقی کند و قلوب پاک و مقدس از هوا و هوس گردد نور وحدت انسانی پرتو افکند و یگانگی آزادگان و اتحاد یاران جلوه نماید سرور و حבורی بی اندازه حاصل گردد عقول حیران ماند و نفوس شادمان شود

3 And upon you be the Most Glorious Glory!

3 و علیکم البهاء الأبهی

INBA85:169b, MKT8.234, AKHA_127BE

#04 p.a

AB05608

To: Baha'i, Shaykh Baha'id-Din et al., in Kirmanshah
Date: 1910-Mar-11

- 1 O thou who art firm in the Covenant! The letter thou didst write was read with great joy and it became evident that thou art truly a faithful servant of the Threshold of the One, and a successful and distinguished servant in the Court of Grandeur. In servitude at the Threshold of the Most Glorious Beauty thou art an intimate companion and partner of 'Abdu'l-Baha, and in diffusing the divine fragrances thou art assisted by the hosts of the Supreme Concourse. Give thanks unto God for this great bounty.
- 2 A letter was written to Jinab-i-Aqa Siyyid Husayn and Aqa Siyyid Hasan, the two brothers, and is enclosed with this letter. Deliver the other letters as well. My hope is that Kermanshah may become a rose garden of mysteries and that through your efforts the light of divine knowledge may be spread. Convey most wonderful Abha greetings to Hadrat-i-Ishaq Khan and the other Friends of the Book and Jewish friends. And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان نامه‌ئی که مرقوم نموده بودی
 با سرور موفور قرائت گردید و ثابت گردید که
 درگاه احدیت را فی الحقیقه خادم صادق و بارگاه
 کبریا را بنده فائز فائق در عبودیت عتبه جمال
 امبی همراز و سهیم عبدالبهائی و در نشر نفحات الله
 مؤید بجنود ملاً اعلی فاشکر الله علی هذا الفضل
 العظیم

2 مکتوبی بجناب آقا سید حسین و آقا سید حسن
 دو برادر مرقوم گردید و در طی این نامه است
 و مکاتیب دیگر برسانید امیدم چنانست که
 کرمانشاه گلشن اسرار شود و بهمت شما نور
 عرفان انتشار یابد حضرت اسحق خان و سائر
 احبای فرقانی و کلیمی را تحیت ابدع امبی
 ابلاغ دار و علیک البهاء الأبهی

MKT9.100a

AB08376

To: Mr James's Sons
Date: 1910-Mar-11

- 1 O ye two noble sons of him who hath turned with his whole being unto God! Give thanks unto your Lord that He hath blessed you with a righteous father who hath believed in God, is assured of His signs, mindful of His days, and enkindled with the fire that blazeth in the Tree of Sinai.
- 2 And ye, O ye who have been nurtured in the gardens of the love of God, exert your utmost that ye may become two firm and verdant trees, watered by the springs of the Covenant, that ye may bring forth delicate, pleasing and spiritual fruit, and that the clouds of mercy and the breezes of bounty may pass over you from the direction of divine favors.

1 ایها التجلین التجیین لمن اقبل بکلیته الی الله فاشکرا
 ربکا بما ایدکما بأب صالح مؤمن بالله و موقن بآياته
 و متذکر بآیام الله و مشتعل بالنار الموقدة فی شجرة
 السیناء

2 و انکما ایها المنشآن فی ریاض محبة الله ابدلا
 جهدکما حتی تکونا شجرتین ثابتین نضرتین من میاه
 عین الميثاق حتی تثمرا بثمره جنیه لطیفه روحانیة و
 تفيض سحاب الرحمة و تمر علیکما نسائم الجود من
 مهب العناية

- 3 Stand ye firm, then, in the Covenant of God. And upon you be greetings and praise.

3 فاثبتا على ميثاق الله و عليكما التّناء ع

DRM.011c

AB09504

To: Hashim, in Kirmanshah

Date: 1910-Mar-11

Thy distinguished letter was received and thy sincere intention became evident. The sweetness of its words, the beauty of its meaning, and the eloquence of its expression became the cause of joy to the righteous, for it was a sign of faith and certitude, and a proof of acceptance and assurance. Such a letter must surely flow from a fragrant pen. I hope that the light of the manifest Truth may so shine forth from thy countenance that the blessed verse "In their faces shalt thou see the brightness of bliss" may become clear and evident. Strive to the utmost of thy capacity to render outstanding service to the divine court, that thou mayest enter the heavenly mansion, receive celestial confirmation, and seek holy inspirations.

نامه نامی رسید و اراده صادق معلوم گردید
حلاوت لفظ و ملاحظ معنی و فصاحت گفتار
سبب سرور ابرار گردید زیرا آیت ایمان و ايقان
بود و برهان اذعان و اطمینان نامهائی چنین البتّه
اثر کلک مشکین است امیدوارم که پرتو نور
مبین در جبین چنان جلوه نماید که آیه مبارکه
و فی وجوههم نضرة النعيم واضح و آشکار گردد
تا توانی بکوش تا دیوان الهی را خدمت نمایان
کنی تا بایوان رحمانی درآئی و تأیید آسمانی یابی و
سنوحات سبحانی جوئی

MMK6#588x

AB11382

To: Hamadani, Shaykh Ibrahim et al.

Date: 1910-Mar-11

...You have asked about the divine world, the luminous realm of the Kingdom of God, whether there are occupations and distractions therein. That world is sanctified from the characteristics, conditions, and inherent requirements of this contingent existence....

...از جهان الهی عالم نورانی ملکوت الهی سؤال
نموده بودید که در آن آیا مشاغل و شواغل هست
یا نه آنجهان مقدّس از شئون و طواری و لزوم
ذاتی این امکان است...

MMK3#044 p.027x

AB01842

To: *Gul-Surkh Khanum Imami Azami (Faizih), in Tihran*

Date: 1910-Mar-12

- 1 O attracted leaf! The detailed letter which you had written to Jinab-i-Aqa Siyyid Asadu'llah was observed. It was a clear proof of steadfastness and firmness, and evidence of attraction and constancy. In truth, Jinab-i-Aqa Siyyid Sadiq, upon him be the Glory of God, is firm and steadfast. That honored soul is like a structure of steel, upright in the Cause of the Glorious Lord. I am pleased with him.

1 ای ورقه منجذبه مکتوب مفصلی که بجناب آقا سید اسدالله مرقوم نموده بودی ملاحظه گشت دلیل جلیل بر ثبات و استقامت بود و برهان انجذاب و استقرار فی الحقیقه جناب آقا سید صادق علیه بهاء الله ثابت و راسخند آن نفس محترم مانند بنیانی از زبر حدید مستقیم بر امر رب مجید است من از او راضیم
- 2 The feast given by the maidservant of God Dr. Moody truly became the cause of joy to the hearts of the maidservants of the All-Merciful and the means of enkindlement of souls. However, the gathering of such an assemblage in one place is causing anxiety in the minds of some of the authorities, for they are thinking about establishing peace and tranquility in Tehran. The gathering of a large crowd, whether women or men, in one place and the rising of songs and melodies from the women causes agitation in the hearts of the enemies. The people of Iran are not yet able to tolerate such gatherings and songs and melodies.

2 میهمانی امه الله دکتر مودی فی الحقیقه سبب سرور قلوب اماء رحمن گردید و وسیله اشتعال نفوس شد ولی اجتماع این جمعیت در محل واحد سبب تشویش افکار بعضی از اولیای امور است چون آنان در فکر آنند که سکون و قرار در طهران استقرار یابد از اجتماع جم غفیر چه نساء و چه رجال در محلّ و صعود گلبانگ نغمه و آهنگ از بنات سبب هیجان قلوب دشمنان شود هنوز خلق ایران تحمل چنین جمعیت و نغمه و آهنگ ندارند
- 3 In any case, the point is that henceforth you should observe some wisdom so that the authorities do not become disturbed. This is why you observed that the aforementioned respected and honored person summoned you and questioned you, but you had given a good answer. In any case, this suggestion they have made that you should go to America indicates the same thing - their intention is benevolent, lest such gatherings cause agitation among the people. Therefore, I pray on their behalf that through the grace and bounty of the Lord they may attain their utmost hopes and desires.

3 باری مقصود اینست که من بعد قدری حکمت را ملاحظه دارید تا اولیای امور مضطرب نشوند اینست که ملاحظه نمودید که شخص معهود محترم مکرم شما را طلب نمود و سؤال کرد ولی شما خوب جواب داده بودید باری این تکلیفی که ایشان نموده اند که شما بیائید به امریکا روید دلیل همانست مقصودشان خیرخواهیست که مبدا چنین جمعیتها سبب هیجان ناس گردد لهذا من در حق ایشان دعا مینمایم که به فضل و موهبت پروردگار بنهایت آمال و آرزو برخوردار گردند
- 4 As for the matter of going to America, many maidservants of the All-Merciful have made this request with utmost supplication, but America has not yet reached the stage where women teachers should go from the East. I hope that soon it will reach this stage and develop this capacity.

4 و اما قضیه ذهاب به امریکا بسیاری از اماء رحمن این خواهش را بکمال رجا نموده اند ولی هنوز امریکا بدرجه ای نرسیده است که نساء مبلغه از شرق بروند امیدوارم که عنقریب باین درجه برسد و این استعداد را پیدا کند
- 5 بجناب آقا سید صادق تحیت ابدع ابهی بکمال اشتیاق برسان و علیک البهاء الأبهی

5

MUH3.282

- 5 Convey the Most Wondrous Abha greetings to Jinab-i-Aqa Siyyid Sadiq with utmost longing. And upon you be the Most Glorious Glory.

AB02145

To: George S Hopper, in Ithaca, NY

Date: 1910-Mar-12

O thou pure soul who hath turned with a submissive heart to the Kingdom of God!

Turn thy face to the Assembly of the Covenant and [hear Him] say: "Salutations and praise be upon you, the fragrances of God be upon you! for that by reason of which ye have awakened from your sleep, arisen from your negligence and heedlessness, aroused from your couches, relied upon your Creator, depended upon your Maker and been kindled with the fire burning in the Spirit on Mt. Sinai and in the Heart of Mt. Paran – from this conflagration shall appear dazzling lights, which shall shine upon all regions.

"Consider the first century of the time of Christ-glory be unto Him!—and the beginning of His Cause. In that time no one but a certain few persons believed in Him; and the great one among them was Peter the disciple, who, through the burning of the fire of test and persecution, was in great fear and denied Christ three times; then the Jews who were scoffing persecuting, deriding and laughing at Him, despised Him as though He were a thief, a murderer, or a villain, and committed against Him that which made the hearts lament, distressed the minds, caused tears to flow and the foundations of existence to tremble and shake! They thought that they had done well, that they had extinguished the Lamp, and that they had quenched the Fire which flamed in the tree of Christian certainty; nay, verily, that Lamp hath diffused its dazzling rays unto the Supreme Height and that Fire hath burned until it kindled the hearts of the righteous!"

"Then consider this day, and the day of His existence among those people—how they crowned Him with a diadem of thorns and now how thousands of people adorn their heads in His name, with the Most Brilliant Gem, glittering to the sight!

Woe, woe unto the like of such heedless people! Alas for the souls, because of what they have committed against the Word of God in the day of His Appearance—and today they worship the dust which the feet of His Beloved have trod! Such is the condition of the people. Abandon them and let them play until they fall in abasement and loss!

“But as to ye, O ye beloved of God, let your breasts be dilated with joy for that by reason of which ye have attained unto the Day of God, entered the Kingdom of God, and tasted the food of Knowledge which hath descended from Heaven!”

TAB.527-529

AB08604

To: Mustafa Isfahani

Date: 1910-Mar-12

- 1 O faithful servant of God! Give thanks unto God that the chamber of thy heart hath been illumined by the kindling of the lamp of guidance, and thy brow adorned with the rays of the manifest Light. Thy soul hath been attracted to the Kingdom of Abha, and thy conscience filled with the feelings of the realm beyond space.
- 2 At this moment when the sprinklings of the clouds of bounty are flowing from the clouds of mercy, I have remembered that steadfast and firm one and, despite lack of time, have engaged in writing this letter, that thou mayest render praise and thanksgiving at the Threshold of Oneness and be made glad and successful through the favors of the King of Oneness.

1 ای بندهٔ صادق حقّ شکر کن خدا را
که شبستان قلب بایقاد سراج هدی منور
گشت و جبین پیرتو نور مبین مزین شد جان
منجذب ملکوت ابدی گشت و وجدان مملوّ از
احساسات حیز لامکان

2 در ایندم که رشحات سخاب عنایت از ابر رحمت
فائض من بیاد آن ثابت راسخ پرداخته و باوجود
عدم فرصت بنگارش نامه مشغول گردیده تا
بدرگاه احدیت حمد و شکر نمائی و از الطاف
سلطان احدیت شادمان و کامران گردی

INBA17:121, MKT8.034b

AB04366*To: Aqa Mashhadi Jalil et al.**Date: 1910-Mar-14*

- 1 O two blessed servants of the Most Great Name! Although until now no letter has been written, yet at every moment I have sought new confirmations for you and have implored and supplicated at the threshold of the Blessed Beauty, earnestly beseeching that He may, through His grace and bounty, distinguish you from stranger and kin, make you firm and steadfast in His Cause, bestow upon you the cup of bestowal, and grant you His grace and greatest gift. This is the desire of 'Abdu'l-Baha. My hope is that you will be assisted and confirmed in this.

1 ای دو بندهء فرخندهء اسم اعظم هرچند تا بحال نامهائی مرقوم نگردید ولی هر دم شما را تأییدی جدید خواستم و بدرگاه جمال مبارک عجز و لابه نمودم و تضرع و زاری کردم که شما را به فضل و جود خویش از بیگانه و خویش ممتاز نماید و بر امر مستقیم و ثابت بدارد کأس عطا بخشد و فضل و موهبت کبری مبذول فرماید این آرزوی عبدالبهاست امیدم چنانست که بآن مؤید و موفق گردید

- 2 O my God! O my God! Verily Your servant Jalil and the noble Hasan have turned their faces purely toward Your generous countenance, have devoted themselves to Your mighty Kingdom, have submitted to Your dominion among the worlds, have shown humility before Your sincere loved ones, and have chosen tribulation over a life of ease in Your path, O my Glorious Lord! O Lord, make them soaring birds winging through the atmosphere of Your love, and make them lofty trees in the garden of Your knowledge. Verily You are the Generous, You are the Great, and You are the Bestower, the All-Merciful, the Most Merciful. And upon You be the Most Glorious Glory.

2 الهی الهی انّ عبدک الجلیل و الحسن النبیل قد اخلصا وجههما لوجهک الکریم و تبثلا الی ملکوتک العظیم و خضعا لسلطنتک بین العالمین و خشعا لأحبائک المخلصین و اختاروا البلاء علی العیش الرّغید فی سبیلک یا ربّی المجید رب اجعلهما طائرین مرفرفین فی هواء محبتک و شجرین مرتفعین فی حدیقة معرفتک انک انت الکریم انک انت العظیم و انک انت الوهاب الرّحمن الرّحیم و علیک البهاء الأبهی

MKT8.083

AB08297*To: Davud son of Aqa Bala**Date: 1910-Mar-14*

- 1 O loving one! David in the beginning had no charm in the eyes of men and exhibited no eminence and greatness. He was despised as insignificant. When the rays of bestowal shone forth, he became the leader of the righteous and the commander of the hosts of the believers. He subjugated the territories of Palestine and became the Prince of Israel.

1 ای ودود حضرت داود در بدایت در انظار جلوهئی نداشت و فرو شکوهی از او مشهود نبود حقیر شمرده میشد چون انوار موهبت تافت سرور راستان شد و سردار لشکر موقنان گردید خطهء فلسطین را در زیر نگین آورد و امیر اسرائیل شد

- 2 It is thus clear and evident what a crown the bestowals of the One true God place upon the heads of the sincere in the religion of God. Ask now God that He place upon thy head the crown of servitude and the diadem of constancy and steadfastness. This is eternal sovereignty.

2 پس واضح و معلوم گردید که موهبت حضرت احدیت چه تاجی بر سر مخلصان در دین الله میگذارد حال تو از خدا بخواه که تاج عبودیت و اکیل ثبات و استقامت بر سرت نهد اینست سلطنت ابدی

MKT3.451

AB09600

To: *Haji Aqa Khan*

Date: 1910-Mar-14

- 1 O friend of 'Abdu'l-Baha! The fountain of the sun of divine favors is overflowing. May your eyes be illumined and may you be enriched by this outpouring of divine mercy.
- 2 The contingent world is darkness upon darkness, while the Kingdom of the All-Merciful is light upon light. Therefore, be filled with joy and delight, for through this sanctified radiance the wilderness has become Mount Sinai, the gleaming light has blazed forth, and the effulgence of divine favors has illumined all regions.

1 ای یار عبدالهّاء چشمه خورشید عنایت پر جوش است چشمت روشن باد و از این فیض رحمت الهی مستفیض شو

2 امکان ظلمت اندر ظلمت است و ملکوت رحمن نور اندر نور پس وجد و طرب نما که از این پرتو تقدیس دل صحرای طور گشت و لمعه نور بر افروخت و جلوه الطاف جمیع اطراف را روشن نمود

BSHN.140.343, BSHN.144.341, MHT1b.207a

AB01689

To: *Mirza Abdu'l-Baha (Bushruiyih), in Zirak (Khayr-Ul-Qura)*

Date: 1910-Mar-17

- 1 O you who are firm in the Covenant! Your detailed letter was read with utmost care, but due to lack of time I am compelled to be brief in reply - you will surely excuse me.
- 2 The letter brought glad tidings of the firmness and steadfastness of the divine friends in the Cause of the Great Announcement. This news brought the utmost spiritual joy and inner delight, that praise be to God, the friends in Bushruiyih are

1 ای ثابت بر پیمان نامه مفصل بکمال دقت ملاحظه گردید ولی از عدم مجال مجبور بر اختصار در جوابم البتّه معذور میدارید

2 نامه بشارت ثبوت و استقامت احبای الهی بر امر نبأ عظیم داشت از این خبر کمال فرح روحانی و سرور وجدانی حاصل گردید که الحمد لله یاران

firm and steadfast, and the friends in Umm al-Qura are unwavering in their love for the Ancient Beauty and are a source of praise to the Supreme Concurrence.

- 3 As for Mirza Ali-Muhammad, praise be to God he has attained eternal health and everlasting well-being, therefore physical ailments are of no importance - they must be in a state of submission, and He is the All-Merciful, the Compassionate.

- 4 Convey my utmost loving and respectful greetings to the two honored daughters of the late Haji Muhammad-Ali - Jamaliyyih Khanum and Tubi Khanum. Their services at the Sacred Threshold are accepted and divine confirmation and success encompass them.

- 5 As for Mulla Ghulam-Husayn the pilgrim, Abdul-Baha's soul and heart long for him. He is among those of whom it is said "the blame of no blamer shall turn them from God." Rather, they consider reproach in the path of the King of Oneness as care, and censure as safety. They are lost in the lane of the Beloved and bewildered by that musky tress.

- 6 Convey my most glorious greetings to the handmaid of God the mother of Aqa Asadullah, and Aqa Asadullah, and Aqa Ghulam-Husayn, and the handmaid of God Fatimih Sultan Tahirih Khanum Aqa. As there is no time or opportunity to write even one letter, it is therefore impossible to write to each one individually, but they should be content and grateful that I mention them in your letter.

- 7 Regarding your good self, some recommendations were written to certain ones. What Jinab Shah Khalilullah assisted with last year is accepted at the Divine Threshold. What you had sent for the Mashriqu'l-Adhkar arrived, and whoever shows effort for building the Mashriqu'l-Adhkar of Bushruiyih becomes the recipient of endless divine favors and attains blessing and felicity in both worlds.

- 8 And upon you be the Most Glorious Glory.

بشرویه ثابت و نابتند و دوستان امّ قری مستقیم بر محبت جمال ابهی و مظهر تحسین ملاّ اعلی

3 جناب میرزا علیمحمد الحمد لله بصحت ابدی فائز و عافیت سرمدی نائل لهذا عوارض جسمانی را اهمیتی نه باید در مقام تسلیم باشند و هو الرحمن الرحیم

4 دو صبیّه محترمه مرحوم حاجی محمد علی جمالیّه خانم و طوبی خانم را از قبل من بکمال مهربانی تحیت محترمانه برسان خدماتشان در آستان مقدس مقبول و تأیید و توفیق مشمول

5 جناب ملاّ غلامحسین زائر را بجان و دل عبدالبهاء مشتاق ایشان از نفسی هستند که میفرماید لا تأخذهم فی الله لومة لائم بلکه شماتت را در سبیل سلطان احدیت رعایت دانند و ملامت را سلامت شمردن گمگشته کوی یارند و سرگشته آتزلف مشکار

6 امة الله والده آقا اسدالله و آقا اسدالله و آقا غلامحسین و امة الله فاطمه سلطان طاهره خانم آقا را از قبل من تحیت ابدع ابهی ابلاغ دارید چون فرصت نیست و مجال تحریر یکحرف نه لهذا بفرداً فرداً نامه نوشتن مستحیل و محال ولی همین که در نامه شما ذکر آنانرا مینمایم باید راضی و ممنون و خوشنود باشند

7 در خصوص آنجناب بیعضی سفارش مرقوم گردید آنچه جناب شاه خلیل الله در سنه گذشته معاونت نموده اند در درگاه کبریا مقبول آنچه از برای مشرق الأذکار ارسال نموده بودید رسید و هر نفسی که بجهت تعمیر مشرق الأذکار بشرویه همتی فرموده سبب شمول الطاف بی پایان و حصول برکت و سعادت دو جهان گردد

8 و علیک البهاء الأبهی

BRL_DAK#1066, MMK6#127

AB02901

To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran

Date: 1910-Mar-17

- 1 O you who are firm in the Covenant! Praise be to God that you abide under the shadow of the grace of His Holiness the Divine Unity and are encompassed by the favors of His Holiness the All-Merciful. 'Abdu'l-Baha has been and will be pleased with you. Even if you hear a thousand events and reports, never doubt my pleasure. There is absolutely no sorrow or weariness regarding the blessed leaf related to you; rather, it has been a cause of joy and delight, and there is utmost satisfaction with her. She is in the home of His Holiness the Afnan, the honorable father. Be confident - I am pleased with her and all are pleased with her. This is the truth of the matter.
- 2 As for the matter of the Prince's wife, I have not heard such news until now and there are no such events occurring within. However, regarding the journey to Yazd for the purpose of arranging and preparing to pay debts - this is very appropriate. You must strive night and day to pay the debts and be freed from these entanglements. In truth, you are in great difficulty and hardship. The intention of His Holiness the Afnan, the honorable father, is that perhaps means of comfort may be arranged for you, and his affairs in Yazd are also suspended and delayed - perhaps you can attend to his affairs as well, since His Honor Aqa Mirza Mahmud is engaged in services in Ishqabad and they are in the Holy Land and you are in Tehran. The work has become somewhat difficult. Therefore, make an effort that things may become somewhat orderly. And upon you be the Most Glorious Glory.
- ای ثابت بر پیمان الحمد لله در ظلّ عنایت حضرت احدیت مستظلی و بالطف حضرت رحمانی مشمول عبدالبهاء از تو راضی بوده و خواهد بود اگر هزار حوادث و اخبار بشنوی ابداً در رضای من شبهه منما از ورقهء مبارکه منتسبه بشما ابداً تکدّری و ملالی نه بلکه سبب روح و ریحان بوده و نهایت رضایت از او هست و او در منزل حضرت افنان جناب ابویست شما مطمئن باشید من از او راضی و کلّ از او راضی اینست حقیقت حال
- 2 و اما قضیهء عیال شاهزاده چنین خبری تا حال من نشنیدم و در اندرون چنین حوادثی نیست اما قضیهء سفر به یزد بجهت تهیه و تدارک ادای دیون بسیار موافق البته باید شب و روز بکوشید تا ادای دین نمائید و از این گرفتاریها خلاص گردید فی الحقیقه بسیار در زحمتید و پرمشقت حضرت افنان جناب ابویرا مقصد چنان که بلکه اسباب راحتی از برای شما فراهم آید و امور ایشان نیز در یزد معوق و معطل است بلکه بامور ایشان نیز پردازید زیرا حضرت آقا میرزا محمود در عشق آباد مشغول بخدمات و ایشان در ارض مقدس و شما در طهران کار قدری مشکل شده است پس همت نمائید بلکه قدری انتظام یابد و علیک البهاء الأبهی

MKT6.136

AB03410

To: Baqiruf, Nasrullah et al., in Tihiran

Date: 1910-Mar-21

- 1 O ye who are firm in the Covenant and steadfast in the Testament! The mathematicians of old, when they divided the heavens into constellations, imagined a form at each position and named it with a name. Among these forms is the Flying Eagle, which they call the Eagle of Heaven. The Flying Eagle consists of three bright stars. Now it is confirmed and established that those three blessed beings are the royal falcon of the heights of servitude and the spiritual eagle of heaven. Blessed are ye, then blessed are ye! Glad tidings unto you, then glad tidings, in that God hath made you partners and associates with 'Abdu'l-Baha in servitude at the Threshold of Baha.
- 2 By My life, this matter is indeed a mighty favor and this bestowal is a manifest victory. These are the confirmations of the Blessed Beauty that have encompassed you, and this is the promise of the Ancient Living One Who said to 'Abdu'l-Baha that He would raise up souls who would be honored servants who "speak not until He hath spoken, and who do His bidding." Soon you will be so confirmed and assisted that you yourselves will be astonished. Such a mighty cause and great success befits the likes of you. Exercise the utmost wisdom lest the jealous be aroused to opposition. And upon you be the Most Glorious Glory.
- 3 His Holiness Haydar-Qabli-'Ali was in 'Akka and I was in Haifa, therefore it was sent directly.

1 ای ثابتان میثاق و راستخان پیمان ریاضیون سلف
چون نجوم آسمانرا تقسیم نمودند در هر موضعی
شکلی تصور کردند و باسمی از اسماء نامیدند از
جمله اشکال نسر طائر است که عقاب فلک
نامند نسر طائر عبارت از سه ستاره درخشنده
است حال ثابت و محقق شد که آن سه وجود
مبارک شاهباز اوج عبودیتند و عقاب فلک
روحانی طوبی لکم ثم طوبی بشری لکم ثم بشری
بما جعلکم الله سهماء و شرکاء لعبدالبهاء فی
عبودیة عتبة البهاء

2 لعمری انّ هذا الأمر لفضل عظیم و انّ هذا
العطاء لفوز مبین این تأییدات جمال مبارکست
که احاطه نموده و این وعد حیّ قدیم است که
به عبدالبهاء فرموده که نفوسی مبعوث فرماید
عباد مکرمون لایسبقونه بالقول و هم بامرہ یعملون
عنقریب چنان مؤید و موفق شوید که خود
حیران گردید و لملکم ینبغی هذا الأمر الجلیل
و التوفیق العظیم حکمت را بسیار ملاحظه نمائید
که مبدا هیجان حاسدان فوران نماید و علیکم
البهاء الأبهی ع

3 حضرت حیدر قبل علی در عکا و من در حیفّا
لهذا رأساً ارسال گردید

MKT5.157b, KHSK.068-069

AB07507*To: Dawlat Bihjat Mihraban, in Bombay**Date: 1910-Mar-21*

O Persian handmaiden of the Lord God! For some time you have been blessed to visit the holy dust of the Wronged One of the horizons, and you have rubbed your face and hair at the threshold of the court of the All-Knowing Lord and performed pilgrimage, finding shelter and refuge in the sacred precinct. Know the value of this blessing and render thanks. Now return to India with utmost joy and enthusiasm, and fill the Persian handmaidens of the Beloved of the horizons with eagerness and yearning, so that all may come with perfect delight and rapture and engage in fervor and passion. I have beseeched forgiveness from the Lord of Creation for your mother and asked for her comfort and ease. I hope this prayer will be accepted. And upon you be greetings and praise.

ای کنیز پارسی حضرت یزدان مدّتی بود که
بتراب خاک پاک مظلوم آفاق فائز و درگاه
بارگاه خداوند آگاه را روی و موی مالیده
زیارت نمودی و در حرم منزل و مأوی جستی
قدر این موقّیّت بدان و شکرانه نما حال در
نهایت شوق و شور مراجعت به هند کن
و کنیزان پارسی دلبز آفاقرا به ذوق و شوق
بیقرار کن تا کلّ بکمال وجد و طرب آیند و به
شعف و شغف پردازند در حقّ والده تو طلب
آمرزش از خداوند آفرینش نمودم و راحت و
آسایش خواستم امیدوارم که رجا مقبول گردد
و علیک التّحیّة و الثّناء

YARP2.497 p.365

AB03679*To: Haji Muhammad Ali Shirazi, in Sarvistan**Date: 1910-Mar-27*

- 1 O you who are firm in the Covenant! Your letter arrived and indicated the joy of heart and soul and the gladness and delight of conscience. I offered thanks at the Threshold of Oneness.
- 2 However, you had complained that "For four months I have not been blessed with a letter." O dear friend, this shortcoming is not from me but due to the multitude of general affairs. If you knew in what sea 'Abdu'l-Baha is immersed, you would surely excuse him. If I were to devote all my time solely to reading letters, I certainly could not manage it. Furthermore, consider what news there is of other occupations and distractions and difficulties.
- 3 You had requested permission for the presence of Jinab-i-Ghulam-Rida and Jinab-i-Aqa Husayn and their noble

- 1 ای ثابت بر پیمان نامهء مرسل رسید دلالت بر
مسرّت دل و جان و فرح و شادمانی وجدان
داشت بدرگاه احدیّت بشکرانه پرداختم
- 2 اما شما شکایت فرموده بودید که مدّت چهار
ماه است بنامهائی موقّ نگردیدم ای یار عزیز این
قصور از من نیست از کثرت اشغال جمهوراست
اگر بدانی که عبدالهّاء در چه دریا مستغرق
البته معذور داری اگر جمیع اوقات خویش حصر
در قرائت نامه ننمایم البته از عهده برنمایم دیگر
ملاحظه فرما که مشاغل و شواغل و مشاکل
سائر چه خبر است
- 3 اجازهء حضور از برای جناب غلامرضا و جناب
آقا حسین و اولاد امجاد خواسته بودید حال وقت

children. Now is not a suitable time. God willing, permission will be given in the coming year.

- 4 Convey my most longing and glorious greetings to Jinab-i-Aqa Shukru'llah, Jinab-i-Aqa Mirza Mahmud-i-'Assar, Jinab-i-Aqa Mirza Ahmad, Jinab-i-Aqa Mirza 'Ali-Muhammad, Jinab-i-Haji Muhammad-Ibrahim, Jinab-i-Aqa Mirza Rajab-'Ali, Jinab-i-Aqa Mirza 'Ali-Aqa, Jinab-i-Mirza Abu-Talib-i-'Assar and Jinab-i-Aqa Mirza Siyyid 'Ali.

مناسب نه انشاءالله در سنه آتیه اجازه داده خواهد شد

4 جناب آقا شکرالله و جناب آقا میرزا محمود عصاری و جناب آقا میرزا احمد و جناب آقا میرزا علیمحمد و جناب حاجی محمد ابراهیم و جناب آقا میرزا رجبعلی و جناب آقا میرزا علی آقا و جناب میرزا ابوطالب عصاری و جناب آقا میرزا سید علی جمیع را از قبل من با نهایت اشتیاق تحیت ابدع ابهی ابلاغ دارید

INBA87:199, INBA52:200

AB10467

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1910-Mar-27

- 1 O thou who art firm in the Covenant! Thy letter was received and its contents noted. That assembly, together with its president, is in truth engaged in heavenly service and known for its servitude at the Divine Threshold. They are confirmed, successful, honored and respected. It is hoped that through infinite bounties they will be assisted to render universal services and take precedence in this field. Verily, my Lord is the Confirmer, the Helper, the Generous One.

1 ای ثابت بر پیمان نامه شما رسید مضمون معلوم گردید آن انجن با رئیس فی الحقیقه بخدمات آسمانی مشغول و بعبودیت بارگاه الهی معروف مؤیدند و موفق معززند و محترم از الطاف بی پایان امید چنانست که بخدمات کلی موفق گردند و در این میدان سبقت گیرند ان ربی هو المؤید الموفق الکریم

- 2 Nasiru'l-Millih received his recompense, and likewise Muvaqqaru's-Saltanih attained the reward of his tyranny and oppression. But what benefit is there when none becomes aware, when no soul becomes mindful? The signs and warnings profit none.

2 ناصرالله بجزای خوش رسید و همچنین موقرالسلطنه پیاداش ظلم و ستم خود نائل گردید ولی چه فائده کسی متنبه نگردد نفسی متذکر نشود لاتغن الآیات و النذر

- 3 However, those friends who are employed in government administration must serve with the utmost truthfulness, trustworthiness, chastity, steadfastness, purity and detachment. They must not stain their garments with personal gain, nor make themselves infamous and deprived of the Divine Threshold for the sake of this fleeting world. Since they are employed in government affairs, they are compelled to serve - this is not interference in political matters, for these souls are carrying out their assigned duties. Those who are prohibited from interfering in political affairs are those who have no official position

3 اما نفوسی از احبّا که در اداره حکومت مستخدمند باید بنهایت صداقت و امانت و عفت و استقامت و پاکی و آزادگی خدمت نمایند دامن خویش بمنافع شخصی نیالایند و بسبب دنیای فانیه خود را بدنام و محروم از درگاه کبریا نکنند و چون در امور حکومت مستخدمند مجبور بخدمتند این مداخله در امور سیاسی نیست زیرا این نفوس تکلیف مأموریت خویش را مجری میدارند از مداخله در امور سیاسیه کسانی ممنوع که مأموریتی ندارند و

and no connection with the government. Interference in political matters lies outside their responsibilities.

تعلق بحکومت نداشته‌اند مداخله در امور
سیاسی خارج از وظایف ایشانست

4 And upon thee be the Most Glorious Glory!

4 و علیک البهاء الأبهی

BRL_TRUST#54x, COC#2066x, LOG#1472x

INBA79.064,

BRL_DAK#0369,

COMP_TRUSTP#55x

AB07453

To: Ardishir Shahvir Yazdi, in Shiraz

Date: 1910-Mar-27

1 O thou who art enamored of the Celestial Beloved! Thy detailed letter was noted. It contained novel meanings and delightful contents. Praise be to God that thou hast been delivered from the mirage of vain imaginings and hast reached the fountain of communion and supplication. Thou hast drunk from the water of life and worshipped the Beauty of Truth.

1 ای سودائی دلبر آسمانی نامه مفصل ملاحظه
گردید معانی بدیع داشت و مضامین دلنشین حمد
خدا را که از سراب اوهام رهیدی و بسرچشمه
راز و نیاز رسیدی از آب حیات نوشیدی و جمال
حقیقت پرستیدی

2 I have offered prayers and supplications at the threshold of the Kind Judge, and have beseeched for thee composure and tranquility, steadfastness and dignity, firmness and constancy. I have also begged for confirmation in guiding others. I hope that this need will be fulfilled and this prayer will be answered.

2 بدرگاه داور مهربان دعا و نیاز نمودم و ترا سکون
و قرار و استقامت و متانت و ثبوت و رسوخ
طلبیدم و تأیید بر هدایت دیگران رجا نمودم امید
چنانست که این حاجت روا گردد و این دعا
مستجاب شود

3 Show kindness to the noble elder, that he may soar to the Kingdom of mystery and become a companion and fellow-voice.

3 مهتر رشید را بنواز شاید بملکوت راز پرواز نماید
و همدم و هم‌آواز گردد

4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

INBA87:026a, INBA52:025b, YARP2.403

p.311

AB07431*To: Muhammad Ibrahim Shirazi**Date: 1910-Mar-27*

- 1 O thou musk-scented pilgrim! Your letter arrived bringing glad tidings of recovery from illness, which became the cause of heartfelt joy. May you always remain protected and preserved under divine protection and care.
- 2 You have shown no shortcoming nor weakness. You are the manifestation of abundant favors and the recipient of the glance of providence from the All-Forgiving Lord.
- 3 The failure to send what was requested is due to the multitude of occupations and difficulties. I swear by your precious life that I have absolutely no time, and this letter which I am now writing is due to the abundance of love, otherwise there would be no opportunity.
- 4 Convey to all the divine friends the Most Glorious and Most Wondrous greetings. And upon you be the Most Glorious Glory.
- ای زائر مشکین نفس نامه شما رسید بشارت بهبودی از عللی بود سبب سرور قلبی گردید در پناه حفظ و حمایت حق همواره محفوظ و مصون باشید
- 2 هیچ قصوری نداری و فتوری ننودی مظهر الطاف موفوری و مشمول نظر عنایت ربّ غفور
- 3 عدم ارسال مطلوب از کثرت مشاغل و غوائل است بجان عزیزت قسم که ابداً فرصت ندارم و این نامه‌ئی که الآن مرقوم میشود از کثرت محبت است و الا مجال معدوم
- 4 جمیع یاران الهی را تحت ابداع ابهی برسان و علیک البهاء الأبهی

INBA87:197a, INBA52:198b

AB08496*To: Aqa Murtida Sarvistani, in Shiraz**Date: 1910-Mar-27*

- 1 My God, my God, my Lord and my Hope! I beseech the Kingdom of Thy mercy, I humble myself before the Dominion of Thy oneness, I take refuge at the gate of Thy unity, and I seek abundance from the cloud of Thy mercy.
- 2 I implore Thee to encompass these servants with the glances of the eye of Thy mercy and Thy favors, to immerse them in the ocean of Thy pardon and forgiveness, and to make them signs of Thy grace and loving-kindness.
- 3 انک انت الحنون انک انت الغفور انک انت العفو المقتدر الکریم الرؤف
- 1 الهی الهی و سیدی و رجائی انی ابتهل الی ملکوت رحمانیتک و اتذل الی جبروت فردانیتک و الوذ بباب احدیتک و استفیض من سحاب رحمتک
- 2 ان تشمل هؤلاء العباد لحظات عین رحمتک و الطافک و تغرقهم فی بحر عفوک و غفرانک و تجعلهم آیات فضلک و احسانک

INBA87:261, INBA52:265a

- 3 Verily, Thou art the Compassionate, verily, Thou art the For-giver, verily, Thou art the Pardoner, the Almighty, the Generous, the Kind.

AB08964

To: Kaykhusraw Akhtar Khavari, in Shiraz

Date: 1910-Mar-27

- 1 O longtime friend! The musk-scented letter had a sweet and delightful content and was evidence of illumination from the manifest Light. Praise be to God that the wandering Persians have found stability and direction, and the old friends have hastened to the shade of the Gracious Lord. The destitute have become prosperous and the bewildered have found refuge and shelter. The star of the eternal glory of the Persians has shone forth and become radiant once again. There is strong hope that this oppressed group will, as a whole, illuminate their eyes with the rays of the Sun of Truth.
- 2 And upon thee be the Most Glorious Glory.

1 ای یار دیرین نامهء مشکین را مضمون شکرین و دلنشین و دلیل بر استفاضه از نور مبین حمد خدا را که آوارگان پارسی سر و سامان یافتند و دوستان قدیم بسایه رب کریم شتافتند بینوایان بانوا شدند و سرگشتگان ملجأ و پناه جستند ستارهء عزت ابدیهء پارسیان دوباره درخشید و تابان گشت امید شدید است که آن گروه ستمدیده عموماً دیده پرتو آفتاب حقیقت روشن نمایند

2 و علیک البهاء الأبهی

YARP2.552 p.393

AB08654

To: Aqa Mirza Husayn Tuti Maraghihi

Date: 1910-Mar-27

- 1 Through Aqa Siyyid Asadu'llah, to Jinab-i-Aqa Mirza Husayn-i-Tuti of Maraghi, upon him be the Glory of God, the Most Glorious.
- 2 O thou who art firm in the Covenant! Thy letter was received. A brief reply is being written as there is no time for a lengthy one. To any soul whom you observe is seeking truth with pure intent, convey the Word of God, regardless of what group they may belong to. However, if you observe that someone is from among the unjust materialists who are obstinately opposed

1 بواسطهء آقا سید اسدالله جناب آقا میرزا حسین طوطی مراغهئی علیه بهاء الله الأبهی

2 ای ثابت بر پیمان نامهء شما رسید مختصراً جواب مرقوم میشود فرصت تطویل نیست هر نفسی را ملاحظه نمائید که بنیت خالص تحری حقیقت مینماید القاء کلمه الله نمائید ولو از هر قبیل اشخاص باشد اما اگر ملاحظه کنید که از مادیون بی انصاف شدید الاعتسافست و عناد

and does not seek after truth, conversation with such persons is futile and a waste of time. And upon thee be the Most Glorious Glory.

محض و تحرّی حقیقت نمینماید با چنین اشخاص
صحبت بی فایده است و تضييع اوقات و عليك
البهاء الأبهی

MAS5.081

AB09656

To: Mihraban Bahman, in Tihiran

Date: 1910-Mar-27

1 O Forgiver and Kind One! O Just One! O Equitable One!

1 آمرزنده و مهربانا داورا دادگرا

2 The handmaiden of Thy threshold, Malaki, has hastened to the realm of purity. Therefore, make her soul radiant and immerse her in the ocean of forgiveness, and grant her a portion from Thy grace and favor. Forgive her and bestow Thy kindness upon her, and make her the intimate companion of the angels in the realm of mystery. Thou art the Bestower, the Giver, the Forgiver, and the Kind One.

2 کنیز درگاه ملکی بجهان پاکی شتافت پس جان
تابناک نما و در دریای بخشش غریق کن و از
فضل و عنایت نصیب ده پیامرز و بنواز و در
جهان راز بفرشتگان دمساز فرما توئی بخشنده و
دهنده و آمرزنده و مهربان

YARP2.702 p.468

AB10402

To: Nurullah Sadi, in Shiraz

Date: 1910-Mar-27

O bondservant of the Beauty of Abha! Be thou happy, and again be happy, for thou hast remembered Sa'di, who was indeed the most fortunate of the fortunate, that accomplished man of letters and skilled poet. In these days the soul of that pure-hearted one hath become joyous and glad in the realm of heaven. God willing, thou shalt become the cause of the supreme guidance of others as well. And upon thee be the Most Glorious Glory.

ای بنده جمال ابهی شادباش و شادباش زیرا
سعدی را سعد السعود بودی و آن ادیب شاعر
ماهر را در این ایام یاد فرمودی جان آن
پاک جان در جهان آسمان مسرور و شادمان
گردید انشاءالله دیگران را نیز سبب هدایت
کبری خواهید شد و عليك البهء الأبهی

INBA84:259a, ANDA#17 p.78

AB10854*To: Mirza Husayn Firuzi**Date: 1910-Mar-27*

O servant of Baha! In thanksgiving to the Most Exalted Lord - may my spirit be offered up as a sacrifice unto Him - open your tongue in prayer and supplication and say: Praise be unto Thee, O my God, for what Thou hast bestowed, honored, granted, conferred, enabled and confirmed. Verily, Thou art the Bestower, the Powerful, the Mighty, the Generous, the Merciful, the Compassionate.

ای بندهء بها بشکرانهء ربّ اعلیٰ روحی له الفداء
لسان بگشا و مناجات نما و بگو لک الحمد یا الهی
بما انعمت و اکرمت و اعطیت و اولیت و وقتت
و آیدت آنک انت المعطى المقتدر العزیز الکریم
الرحمان الرحیم

INBA84:495b, MMK5#300 p.221

AB08502*To: Louis G Gregory, in Washington, DC**Date: 1910-Mar-28*

O, thou son of the Kingdom!

Thank thou God that thou hast stepped into the Arena of Existence in this blessed century, listened to the call of the Kingdom of God, and attained to that which was the utmost hope of the Manifestations of Holiness. Thou wert present at the heavenly table and received a portion of the celestial bounties. Therefore make thy feet firm and remain steadfast, so that thou mayest become confirmed and assisted by the gifts of the Kingdom and the door of heavenly blessing may be opened before thy face. Thou hadst asked permission to present thyself in this Holy Land. At present this is not advisable. Postpone this matter to another time.

Upon thee be the Most Glorious Glory!

AHV.029b, BLO_PN#045

AB08824*To: Florence Breed Khan, in Washington, DC**Date: 1910-Mar-28*

- ¹ O cherished handmaiden of God! His honor Khan has departed for Iran. Surely your heart is constricted and you remain alone. Be not sorrowful, neither be thou a captive to grief and regret. I hope that ere long His honor Khan will return and become the cause of your gladness, joy, happiness and delight. I have not forgotten and will never forget thee, and I ever seek divine grace, assistance and bounty. Kiss thy two dear children on both cheeks on my behalf.

¹ ای کنیز عزیز الهی جناب خان عازم ایران شد
 البتہ دل شما تنگ و تنها مانده اید محزون مباش
 اسیر اسف و حسرت مشو امیدوارم کہ عنقریب
 جناب خان مراجعت نماید و سبب فرح و سرور
 و شادمانی و کامرانی تو گردد من ترا فراموش
 ننموده و ننمایم و همواره از فضل الهی عون و عنایت
 طلبم دو طفل عزیز خویش را از قبل من دو
 گونه بیوس

- ² Upon thee be the Most Glorious Glory!

² و علیک البہاء الابی

YIK.102b

AB03102*To: Kook, Mrs et al., in Washington, DC**Date: 1910-Mar-29*

O servants of God and handmaidens of the Merciful! Give thanks to God that the divine call has reached the ears of your souls and the Word of God has influenced your hearts. Though outwardly you are in distant lands, in reality you are present in spirit and heart in the Blessed Spot, gathered beneath the banner of guidance and encompassed by endless favors. Praise be to God that the gates of the Kingdom have opened, the divine call has been raised, and no distinction remains between black and white - all are near to the Divine Threshold and all are beloved in the sight of 'Abdu'l-Baha. And upon you be the glory of the Most Glorious.

O dear ones of 'Abdu'l-Baha! In the world of existence there is no blessed gathering more precious than an assembly where white and black come together in the utmost spiritual love and heartfelt fellowship. When such gatherings are formed with perfect unity, the angels of the Kingdom of Abha offer praise,

and blessed are ye, again blessed are ye. Baha'u'llah declares.

SW_v12#05 p.103x, SW_v12#05 p.106x, AHV.030-31, BLO_PN#045

AB03372

To: Member of Teaching Class, in Faran

Date: 1910-Mar-29

¹ O students of Truth and pupils in the divine school! According to what is known, you are engaged in learning truths and mysteries in the gathering of meanings before the Teacher of Love, and are accustomed to burning away the veils of idle fancies. Surely you must strive to accomplish something, for those regions are in utmost need until enlightened souls are raised up and engage in guiding the seekers. In these days there are many who thirst but very few who serve as cupbearers. The study of teaching lessons has become most necessary and obligatory. My hope is that all new Baha'is will engage in studying lessons on teaching. Those who have no time during the day should speak and learn at night.

² My Lord and my Hope! Aid these souls to acquire the sciences that demonstrate the appearance of Thy Beauty in the realm of creation, and teach them the mysteries that were in the unseen world of contingent being. Make them speak with proofs and evidences, and through them remove the veils and coverings that have obscured inner and outer vision. Prepare for them the way and make clear through them the proof, and through them give the pure water of Paradise to every thirsty one whose inner being burns with desire for a drop of water. My Lord! Make them signs that indicate the dawning of Thy lights, the manifestation of Thy proof, the appearance of Thy traces, the encompassing nature of Thy Self-Subsistence, the establishment of Thy Lordship, and the clarity of Thy Divinity. Verily Thou art the Generous, verily Thou art the Great, verily Thou art the All-Merciful, the Most Merciful.

¹ ای تلمیذان حقّ و شاگردان دبستان الهی از قرار معلوم در محفل معانی نزد ادیب عشق بآموختن حقایق و اسرار مشغولید و بسوختن حجبات اوهام مألوف البته همت نمائید تا کاری از پیش برید زیرا آنصفحات در نهایت احتیاج تا نفوس آگاه مبعوث شوند و بهدایت طالبان پردازند در این ایام تشنه بسیار ولی ساقی اقلّ قلیل تحصیل درس تبلیغ بسیار لازم و واجب گردیده امیدم چنانست که نورسیدگان بهائیان کلّ بتحصیل درس تبلیغ مشغول گردند آنان که روز فرصت ندارند شبها بگویند و بیاموزند

² ربّ و رجائی اید هؤلاء علی تحصیل العلوم الدّالة علی ظهور جمالك فی حیز الأکوان و علمهم اسرار ما کان فی غیب الامکان و انطقهم بالحجج و البرهان و اکشف بهم الحجب و الأستار الّتی غشت البصائر و الأبصار و مهّد لهم السّبیل و اوضح بهم الدّلیل و اسق بهم السّلسبیل کلّ ظمآن ملتهب الأحشاء یتقّی قطرة من الماء ربّ اجعلهم آیات تدلّ علی اشراق انوارک و ظهور برهانک و بروز آثارک و احاطة قیومیّتک و ثبوت ربوبیّتک و وضوح الوهیّتک انک انت الکریم انک انت العظیم انک انت الرّحمن الرّحیم

MKT8.044, RRT.119, FRH.090

AB03389*To: Muhammad Tahir Malmiri, in Yazd**Date: 1910-Mar-29*

- 1 O you who are firm in the Covenant! Your eloquent letter was received. It was a clear proof of your firmness and steadfastness. At every moment offer a hundred thousand thanks that you remain firm in the Covenant and Testament of the one true God, with a heart connected to the divine realm, enchanted by that unique Beloved and passionate for that Beauty of the Supreme Concourse. Take care not to be sorrowful, do not grieve, do not be heartbroken, do not be disturbed, for you are in the fortress of the Covenant and protected by the providence of the Lord of all horizons, safe from the arrows and spears of the people of discord. I will pray for you and implore with utmost humility that in times of tests and trials you and all the friends may remain protected and preserved. The poems of the nightingale of the garden of faithfulness, the martyr of the plain of tribulation, Fatimih Bigum, had such an effect that I cannot describe. Truly it was a heart-rending melody and the sighs and lamentations of that pure soul made radiant hearts restless. Upon her and upon you be the Most Glorious Glory!

1 ای ثابت بر پیمان نامهء بلیغ وصول یافت دلیل
جلیل بر ثبوت و رسوخ بود در هر دم صد
هزار شکرانه نما که بر عهد و پیمان خداوند یگانه
قدمی ثابت داری و قلبی بجهان الهی مرتبط مفتون
آندلبر یگائی و مجنون آن شاهد انجمن بالا زنهار
محزون مباش مغموم مگرد دلخون مشو مضطرب
مباش زیرا در حصن میثاقی و محفوظ بعنایت
ربّ الآفاق و مصون از سهام و سنان اهل شقاق
در حقّ تو دعا نمایم و عجز و زاری کنم که در
موارد امتحان و افتتان با جمیع یاران محفوظ و
مصون باشی اشعار بلبل گلشن وفا شهید دشت
بلا فاطمه بگم چنان تأثیر نمود که وصف نتوانم
فی الحقیقه آهنگی سوزناک بود و آه و حنین آنجان
پاک قلوب تابناک را بی تاب نمود و علیها و
علیک البهاء الأبهی ع

- 2 He is God!

2 هو الله

- 3 Jinab-i-Aqa Tahir: three or four years ago a detailed prayer was sent to Dahaj. Request a copy of that prayer from Dahaj for you and the friends to review. The details of the entire incident were foretold in it. This is the truth of the matter. Verily in this is a lesson for the sincere ones. And upon you be the Most Glorious Glory!

3 جناب آقا طاهر سه چهار سال پیش مناجاتی
مفصل به دهج ارسال گشت سواد آن مناجات
را از دهج بخواهید شما و احباً ملاحظه نمائید
تفصیل واقعه بتمامه در آن از پیش خبر داده
شده است حقیقت حال آنست ان فی ذلک
لعبرة للمخلصین و علیک البهاء الابهی

KHML290-291

AB11742*To: Jafar Quli Bayk et al., in Faran**Date: 1910-Mar-29*

- 1 O ye who are guided by the light of guidance! Jinab Jalal has written that you are peerless cypresses in the stream of guidance and matchless fragrant flowers in the avenue of divine bounty. The rays of the Sun of Truth have generated such warmth and motion in hearts that, with utmost attraction and enthusiasm, you are engaged in explaining the mysteries of the Book and have opened your lips to express the meanings of the Decisive Text.
- 2 When the protection of the favors of the All-Merciful and Compassionate Lord becomes a helper and assistant, surely the manifest light will appear and the lights of the highest heaven will shine forth.
- 3 Every recipient of divine outpourings must share them with others. Christ says "Freely ye have received, freely give." Therefore, an effort must be made so that other thirsty ones may also be satisfied and those who are lost may find their way. This is among the requirements of thankfulness for divine favors.
- 4 And upon you be the Most Glorious Glory.

1 ای مهتدیان بنور هدی جناب جلال مرقوم
نموده که در جویبار هدایت سروهای بیهمالید
و در خیابان موهبت گلهای معطر بیثال پرتو
شمس حقیقت چنان حرارت و حرکتی در
قلوب مبعوث فرموده که در نهایت انجذاب
و التهاب بیجان اسرار کتاب مشغولید و بمعانی
فصل الخطاب دم گشوده‌اید

2 بدرقه الطاف حضرت رحمان و رحیم چون
ناصر و معین گردد البتّه نور مبین جلوه نماید و
انوار علین بتابد

3 و هر مستفیضی باید افاضه نماید حضرت مسیح
میفرماید رایگان گرفتید رایگان بخشید پس باید
همتی نمود که تشنگان دیگر نیز سیراب گردند و
گمگشتگان پی براه برند این از لوازم شکرانیت
الطاف است

4 و علیکم البهاء الأبهی

FRH.102

ABU0414*Words to Persian Baha'Is and others in Ridvan Garden, Apr 1910 in Haifa/Akka**Question/topic: Do the Baha'i Teachings share with Islam the doctrine of absolute predestination and conferment of grace, so that there can be practically no question of human free will?*

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

What is the attitude of the Baha'i Teachings toward the Islamic doctrine of predestination?

Place: Ridvan Garden in 'Akka-Haifa.

Time: April 1910 (1st or 8th April, Friday).

Present: Except for 'Abdu'l-Baha: Persian Baha'is, an English lady and a French consular secretary from Aleppo.

The Frenchman asks in fluent Arabic: "Do the Baha'i Teachings share with Islam the doctrine of absolute predestination and conferment of grace, so that there can be practically no question of human free will?"

The Master answers in classical Arabic, which is translated by one of the Persians into passable English:

"The Teaching of His Holiness Muhammad, the blessed Prophet, is not understood by the Occidentals (Europeans and Americans), in particular the point of predestination and conferment of grace. The Occidentals see in their Christian God primarily the loving Father of all the children of God. The Muslim honours in the Lord God primarily the Potter Who creates from His clay vessels of honour or dishonour according to His wish. Thus the Islamic Teachings (Islam=submission) correspond, in accordance with their name, to the total submission of every human being to the inscrutable Will of God.

It is true that the Prophet Muhammad taught the foreknowledge of God, but nowhere in the Qur'an has this Messenger of God established the immutable law of absolute predestination; on the contrary, the Prophet knew the narrow limits of human free will. Has not Muhammad, blessed be His words, emphasized that man can possess himself of the grace offered him by God, or can let it escape him? The Lord God can show the spring to a thirsty one, nay can lead him to it, but what if his eyes are bound? If he pushes away the hand that offers him the cup of water, spills the water in his folly? From this comes the Latin proverb: *Quem perdere vult Deus, prius dementat*. (In German: Whom the Gods will destroy, they first strike with blindness "stubbornness"). The serious question arises:

'Has the Lord God foreseen that this human being will not let himself be saved, or has He, for reasons inscrutable to us, let him be ensnared from the beginning in folly and delusion?' But as the Lord God is not only the Almighty, but also the All-Merciful - for true might and power are always paired with kindness and goodness - and is at the same time the Just and the Avenger, we lowly creatures have to bow to His inscrutable decree and believe that the Potter in His absolute wisdom and goodness, in His justice and truth, creates, changes and completes everything to the best for the individual and for the whole -even where our own understanding and comprehension

largely fail. Forget not, O my guest, that the Christian religion expresses itself more in belief than in actions, but Islam concerns itself more with deeds than with belief.”

The Frenchman answered, since the Master let a pause occur: “‘Abbas Effendi, please permit me the reply: The absolute submission of the Muslim, together with the teaching on predestination, which is nevertheless powerful, undeniably leads to an indolent fatalism, in which the Oriental leaves everything to God and no longer helps himself - or what do the Baha’is say to this?”

The Master: “On the subject of predestination, on the conferment of grace and on human free will, far too little of our Lord Muhammad and His blessed Revelation, the Qur’an, is read, studied and observed in life. When in March 629 the Prophet made the well-known pilgrimage from Medina to Mecca at the head of two thousand camel-riders, all devoted Muslims, the Prophet was asked by His servant how he should safely care for El-Kaswa, the famous camel of Muhammad, the Lord Muhammad answered him: ‘First give it to drink and eat, then tie it up, and afterwards commend it to the protection of God the Most High.’ And has not the Prophet said also in the Qur’an (2.191): ‘Do not cast yourself into destruction’, and elsewhere: ‘Help comes from God, the Most High, to him who asks Him for it - but first he should try to help himself’. (In German: God helps him who helps himself).

In truth, the Prophet Muhammad knew well that the difficult theological problem of the relationship of divine foreknowledge and conferment of grace to human free will is veiled in obscurity, as are also the mystery of suffering and the mystery of evil, of wickedness. For that reason the Prophet realized that this problem could easily become a stumbling-block for foolish and unlearned souls, and it is understandable that Muhammad did not like to hear in His presence idle disputations on this subject. Let us remember how the Prophet gave the clear instruction in the Qur’an: ‘Do not sit together with someone who contends (quarrels) with fate, and do not start a conversation with such a one!’

Evening has fallen, and the time has come to go to devotions, to prayers. God willing, we shall speak several times again of these important problems and about what the Blessed Perfection - Baha’u’llah - has revealed on this subject!”

The visitors take their leave, and the Baha’is stay with their Master.

SDW v10#12 p.172-174

ABU1069

Words spoken ca. April 1910 in Haifa/Akka

Question/topic: Master, unveil for us what it is possible for us to know about the concept of eternity.

Thirteenth [sic, fourteenth] letter from Mrs. J. F. to Mrs. A. Schwarz, Stuttgart.

Conversation in the garden surrounding the Shrine of the Bab on the slope of Mount Carmel. April evening after the evening meal. The lights of the German Colony glow like a cone of light from the foot of Mount Carmel to the sea shore. Apart from those closely connected [to the Master] there are present as guests a German Jew who speaks Arabic well and an English lady.

Topic: Proceeding from the glow of lights spread at our feet, the German guest said that the lights down there were a good symbol for the nature of human souls. The Master is immediately interested in this simile and asks: "How do you mean that, my son?" The one addressed: "See, Sir, gradually one light after the other is extinguished down there, in the way the sun disappears on the horizon in the evenings. The light goes out, the sun went down, just as a human life becomes extinguished and disappears from the circle of the living, but in reality the light will be lit again tomorrow evening and the sun does not go down, it has only disappeared from our earthly eyes, but it continues perpetually to shine - and thus it must be with our soul, our spirit - after earthly death it continues to shine in another, better world. Our great poet Goethe once declared: 'Our spirit is a being of an entirely indestructable nature, a being continuing from eternity to eternity'."

After some moments of thoughtful silence the Master asks: "What does Herr Goethe know about eternity? What is eternity? How does your poet define and explain the concept of eternity?" A fairly long pause of disconcerted silence follows, then the German says: "I do not know what a Goethe could reply to such a question, I myself feel in my heart that eternity must be a timeless entity, unimaginable, unthinkable."

After a pause the English lady asks (in English): "Master, unveil for us what it is possible for us to know about the concept of eternity."

The Master begins: "Our guest is right, the human intellect cannot form a distinct idea, a clear conception of where and how time may cease and flow into eternity. It is not with logical

understanding that we can capture the concept of eternity in the nets of our reason, but it is the mystic, the intuitive power of perception which approaches and touches this concept.

Let me point, O my listeners, to the following fact: To the eternity of time belongs the infinity of space and the omnipotence and the imperish-ability of power (= might, creative power, original force). One without the other is wholly unthinkable and illogical. Let us say to ourselves that, if space was limited and time - without any eternity - would come to an end at some time, there would have to be a 'nothing'. But 'nothing' is totally unimaginable, totally impossible to our human spirit. A 'nothing' would always have to become a 'something' for our reason.

The universe, the macrocosm, is captured by our spirit, the microcosm, as in a mirror. We feel, we comprehend, we analyse and construct this mirror-image during a whole human lifetime and neither the most prosaic person nor the one with most vision can imagine or conceive that space and time would somewhere or sometime come to an end. What can have an end must needs have had a beginning, but what has a beginning and an end must needs have been created by a Creator, a Power, for from nothing comes nothing.

Let us then assume the unimaginable, that space and time at some point had a beginning and will have an end at some time - then there still remains the Creator, the Primal Power, Who can just as well produce a new space, a new time. From this we deduce that the Creator, the Primal Power -let us name it the Lord God -, that He is the Imperishable Who exists in the infinite space and the unlimited time, i.e. in eternity. The Creative Power, the infinite space and eternity thus fuse in a single concept. And as the whole universe is reflected in our spirit, we perceive from this that our spirit (Ruh) is a reflection of the Creative Spirit and thus partakes of the infinity of space and the endlessness of eternity.

O my sons and daughters: Our spirit, which neither is conceivable nor can be explained, shares the infinity of space and boundless eternity with its Creator, that means: the human spirit, the weak reflection of the Divine Spirit, the Creative Spirit, has part in the immortality of the Creator: our spirit is immortal. - Ya Sahibu'z-Zaman Allah-u-Abha." - ('Abha = the All-Glorious is among the Baha'is the Greatest Name of God. Ya is invocation, Sahib = Lord, u'z = the, Zaman = time. Allah-u-Abha = of the All-Glorious God. The whole greeting means in German: O Lord of Time (and thus also of eternity), Glorious God).

The Master retires, the guests wander home.

SDW v11#11 p.122-123

ABU0529

Words spoken in the house of Abdu'l-Baha in Spring 1910 in Haifa/Akka

Question/topic: The Baha'i Movement is spreading...but is the Movement also simultaneously developing spiritually in depth, height and breadth? Or is it becoming shallow and superficial?

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

Individual conversations of 'Abdu'l-Baha 'Abbas Effendi with Miss St. Concerning prophecy, prophecies and their Bearers.

Place: House of the Master.

Time: Spring 1910, in the evening after sunset.

Persons: in a very small circle.

Language: Persian with translation into English.

Miss St.: "Master, the Baha'i Movement is spreading - its friends and enemies are agreed on this - in East and West, in the Old and the New World, but is the Movement also simultaneously developing spiritually in depth, height and breadth? Or is it becoming shallow and superficial?"

Master: "You ask much that is important, O my daughter, may God give us all wisdom and understanding to see this clearly!

First of all we have to establish the fact that all human beings fall into only two categories: into spiritually oriented beings centred on God, and into materially-minded ungodly beings far removed and estranged from God, depending on the degree of their centrifugal development. It goes without saying that we mean by the centre the almighty Creator, the one and true God.

The Baha'i Movement should attract the spiritual people, captivate and conquer them, like the light does the moth. A spiritual human being - a Baha'i in the true sense - is a being who loves God and his fellow man, a man of generosity, of comfort and of cheer.

The material man far from God is, at best, a worshipper of humanity but, beyond that, a man of instincts who wants to take but not give, who strives ruthlessly for possessions, for power

and means of power (money), who places the value of material goods and material pleasure above all else. As even two ego-centric beings cannot get on with one another, how much less can many of them do so? That is why in the material world the divisive things triumph; an abyss without a bridge, which may at best be plastered over but is nevertheless a yawning rift!

O my Friends, look around you, look at the world; are not disunity, strife, preparations for war (open and secret), wars, rebellions, banditry, fomenting unrest in all countries of the earth? It is true that the Baha'i Teachings, like the pale rays of the midnight-sun, warm and conquer the hearts of all kinds of human beings among all kinds of people. Those requiring love and giving it, the seekers after justice and truth, have not yet died out in all the earth; nay, they increase constantly, though slowly. But has not our Lord Christ - blessed be His Words - pointed out already that weeds grow together with the wheat and cannot be separated out before the harvest. Only after the harvest will the Lord of the field let weeds and chaff be separated from the good grain!

The Blessed Perfection Baha'u'llah has repeatedly prophesied that upheavals and wars will afflict and winnow mankind which is hard of hearing and blind. The age of technology, of the machine, of the material progress that promises happiness to all, has only just begun with the turn of the century (1900). The triumphal progress of technology is preceded by three heralds: materialism, atheism and mammon!

The megalomania of the three heralds will first have to run its course to emptiness and death, before the white and wondrous flower of the spirit, of love, peace and unity can bloom. Perhaps only the Lord God knows, and those to whom He reveals it, perhaps it will only flower on a world of the ruins and tombs of a humanity strayed from God. Has not the Blessed Perfection Baha'u'llah prophesied (1890) that the age of the machine, of technological materialism will conquer the Old World from America, and that the spiritual fruits of love, peace and unity will spread from the East, from the shores of the Mediterranean ('Akka) and from the Indian Ocean (Gandhi from India)?

What are decades, centuries and even thousands of years in the development of the creation of God (Malakut-i-Allah). God thinks in millions of years, thinks in eternities. His yesterday, today and tomorrow are nevertheless close to each other. Let us leave to Him the care of the deepening, spreading and victory of the Baha'i Thought, the Baha'i Teaching and Movement. Let us see to it that we, His tiny stars and suns, will

always keep open and warm our divine souls for Him and His Manifestations. Allah-u-Abha.”

Those present are dismissed.

SDW v12#01 p.002-003

AB05281

To: Ibn-i-Abhar, in Tihran

Date: 1910-Apr-01

1 O herald of the Covenant! Your letter of the 7th of Sha'ban of this year was received, indicating that, praise be to God, the charitable association has gained strength and that the Spiritual Assembly is exerting its utmost effort in organizing, arranging and perfecting the school of the friends. The teachers will travel to various regions. His honor Aqa Mirza Mahdi Ikhvan-i-Safa is truly among the people of purity, and he has arisen to travel to various regions purely for the purpose of teaching the Cause of God and has stood firm in the good-pleasure of God. He will surely be successful and confirmed.

2 His honor Avari-y-i-Tafti - I bear witness by God - has proven himself to be a faithful servant at the Sacred Threshold, and shares with 'Abdu'l-Baha in servitude at the Most Exalted Threshold. His honor Mirza Haji Aqa and his honor Liqa'i are also, purely and sincerely for God's sake, supplicating unto Him and detaching themselves unto His Kingdom, engaged in diffusing the divine fragrances. The matter of the school is most important. Through God's help and favor, it must be established before all that this is the first school of Iran and the students must achieve complete success; otherwise, its non-existence would be better than its existence. In this regard, demonstrate the utmost zeal.

3 As to the matter of *Habl al-Matin*, whatsoever hath proceeded from the Pen of the Covenant is assuredly binding and no hesitation is permitted. This slanderer hath sullied the pages of his newspaper with the utterances of the followers of Yahya, recording therein that calumny. In Zanjan, contributions were collected for the *Mashriqu'l-Adhkar* of Chicago, and when the followers of Yahya learned of this, they presented it in this manner. Now you must explain in detail about the *Mashriqu'l-Adhkar* of Chicago and the contributions from East and West,

1 ای منادی پیمان نامه ۷ شعبان سنه حاضره رسید و دلالت بر آن مینمود که الحمد لله شرکت خیریه قوتی گرفته و در تنظیم و ترتیب و تکمیل مدرسه ۱ یاران محفل روحانی نهایت همت مبذول میدارند و مبلغین باطراف سیر و حرکت خواهند نمود جناب آقا میرزا مهدی اخوان صفا فی الحقیقه از اهل صفاست و باطراف محض تبلیغ امر الله حرکت نمود و برضای الهی قیام کرد البته موفق و مؤید خواهد شد

2 حضرت آواره ۲ تفتی اشهد بالله ثابت نمود که آستان مقدس را بنده با وفاست و با عبدالبهاء در عبودیت عتبه ۲ علیا شریک و سهیم است و جناب میرزا حاجی آقا و جناب لقائی نیز خالصاً مخلصاً لله مبتلاً ۲ الیه مبتلاً ۲ الی ملکوتیه بنشر نفعات مشغولند مسئله ۲ مدرسه بسیار مهم است باید به عون و عنایت حق در نزد کل مسلم گردد که اول مدرسه ۲ ایرانست و تلامذه در نجاح تام والا عدمش از وجود بهتر در اینخصوص نهایت غیرت را مبذول دارید

3 اما قضیه ۳ جبل الوهین آنچه از قلم میثاق صادر یقین محتوم است تردد ۳ جائز نه این مفتری صفحه ۳ روزنامه ۳ خویش را باقوال یحیائیا مغبر نمود و آن اقرا را مرقوم داشت در زنجان اعانه بجبهت مشرق الأذکار شیکاگو جمع شد یحیائیا خبر گرفتند این را باین نوع جلوه دادند حال شما تفصیل مشرق الأذکار شیکاگو و اعانه ۳ از شرق و غرب را بیان کنید و زنجان نیز من جمله در

including Zanjan. Indeed, in these days, in a single day four contributions for the Mashriqu'l-Adhkar arrived and were forwarded from Rangoon in India, Bombay, Jahrum in Shiraz, and Khayru'l-Qura in Khurasan. In truth, the friends of God have shown remarkable generosity regarding contributions for the Mashriqu'l-Adhkar. They have exerted every effort, to the extent that some even sold their own clothes. This is naught but the power of God's Covenant, and never before has it occurred that the East and Asia should contribute to the construction of a Temple in the West and America. Verily in this is a lesson for the fair-minded.

- 4 In any case, the publisher of *Habl al-Matin* hath fallen into manifest loss. Had his calumnies and insolence, and their refutation, been publicized earlier, when he fell into this misfortune it would have awakened souls. In any event, the Cause of God is ascending in might and power, while its opponents are afflicted with obvious loss.
- 5 As to the situation in Iran, it hath not yet found tranquility. Though outwardly calm, inwardly it is turbulent, and this turbulence stems from lack of unity and agreement of views. It was written from beginning to end that government and people must blend together like honey and milk, otherwise it is certain that the result of opposition is deadly poison and gives rise to hatred and rancor. In any case, do what you can to promote reconciliation and call the people to unity and concord. Zillu's-Sultan never imagined that such would occur in the time of the Constitutional Movement. It is as was revealed by the Supreme Pen, unless he awakens and turns in supplication unto God. The followers of Yahya had previously given him much hope and promised him sovereignty. Weak indeed are both the seeker and the sought; evil the master and evil the companion.
- 6 The honored Tahvildar of Najafabad, according to the documents and witnesses he possesses, claims eight thousand tumans from Zillu's-Sultan. If possible, assist him in obtaining his rights.

این ایام در یک روز چهار اعانه مشرق‌الاذکار یعنی از رنگون هند و بمبای و جهرم شیراز و خیرالقرای خراسان رسید و ارسال گشت فی الحقیقه یاران الهی در خصوص اعانه مشرق‌الاذکار کرامت نمودند بهر قسم بود همت کردند حتی بعضی لباس خویش را فروختند این نیست مگر از قوه میثاق الهی و تا بحال وقوع ندارد که از شرق و آسیا اعانت بنای معبد در غرب و امریک گردد آن فی ذلک لعلیه للنصفین

4 باری صاحب حبل‌الوہین بخیران مبین افتاد اگر از پیش افترا و جسارتش و رد بر آن تہمیر میشد چون باین نکیت افتاد سبب انتیاء نفوس میگشت در هر صورت امر الله در علو و سمو و قوتست و معارضین مبتلا بخیران مبین

5 اما قضیہ ایران هنوز سکون نیابد هر چند بظاہر ساکن ولی در باطن مضطرب و این اضطراب از عدم اتحاد و اتفاق آراء اول و آخر مرقوم گردید کہ باید دولت و ملت مانند شہد و شیر بہم آمیزش یابند والا یقین است کہ نتیجہ مخالفت سم نفع است و مورث بغض و کین باری شما تا توانید سبب اصلاح شوید و نفوس را بہ اتحاد و اتفاق بخوانید ظل السلطان را ابداً گمان ہمچہ نبود کہ در زمان مشروطہ چنین گردد همانست کہ از قلم اعلی صادر شدہ است الا ان یتنبہ و یتضرع الی الله حضرات یحیائیا از قبل یحیی او را بسیار امیدوار کردہ بودند و وعدہ سلطنت دادہ بود ضعف الطالب و المطلوب بئس المولی و بئس العشر

6 جناب تحویلدار نجف آبادی بموجب سندات و شہود کہ در دست دارد ہشت ہزار تومان از ظل السلطان میخواہد اگر ممکن است در تحصیل حقوق ایشانرا معاونت نمائید

AB12197

To: Azizullah Varga, in Tihiran

Date: 1910-Apr-01

1 O dear one of 'Abdu'l-Baha! Your detailed letter was read with the utmost grief, sorrow and pain. Truly, 'Ali-Qabl-i-Akbar was the pride of the righteous ones, a servant of the Kingdom of God, a promulgator of the Words of God, and a promoter of the religion of God. He spent his days in servitude at the Sacred Threshold and sacrificed his comfort and ease for the well-being of creation. He never found rest during the day nor peace at night. He was always under threat and lived his entire life under the shadow of the sword. Despite this, he never faltered or failed. Day and night he strived and endeavored, chanting the verses of divine unity. Blessed is he and excellent is his final abode.

1 ای عزیز عبدالبهاء نامه مفصل شما بنهایت حزن و افسوس و غم و الم قرائت گردید فی الحقیقه حضرت علی قبل اکبر سرور ابرار بود و خادم ملکوت الله و ناشر کلمات الله و مروج دین الله ایام حیات را در عبودیت آستان مقدس صرف نمود و راحت و آسایش خویش را فدای آسایش آفرینش نمود روزی آرام نیافت شبی براحته صبح نکرد همیشه در تحت تهدید بود و مادام الحیة در معرض تیغ و شمشیر باوجود این فتور نیاورد قصور ننمود شب و روز سعی و کوشش مینمود ترتیل آیات توحید میکرد طوبی له و حسن مآب

2 Your telegram arrived and had such an impact that I kept it concealed for several days, as my heart was unwilling to share this news with the friends. Later, I was compelled to announce it. Consolation in this great calamity is possible through only one thing, without which it would be impossible and unattainable: that souls like that one who has ascended to God arise to serve the Kingdom of God, engage in exalting the Word of God, and occupy themselves with spreading the divine fragrances.

2 تلغراف آنجناب رسید چنان تأثیر نمود که چند روز مکث داشتم یعنی قلب راضی بگفتن این خبر باحبا نبود بعد دیگر مجبوراً بیان شد تسلی در این مصیبت کبری بیک چیز ممکن و بدون آن مستحیل و محال و آن اینست که نفوسی مانند آن متصاعد الی الله بخدمت ملکوت الله قیام نمایند و باعلاء کلمه الله پردازند و بنشر نفعات الله مشغول شوند

3 Convey the Most Glorious and Wonderful greetings from 'Abdu'l-Baha to the Chief of the Strivers. Supplications were offered at the Threshold of Oneness for him, that he may be assisted and confirmed in serving the world of humanity. Likewise, convey the Most Glorious and Wonderful greetings from 'Abdu'l-Baha to your brother Mirza Valiyu'llah Khan. It is hoped from the mystery of the All-Bountiful Being that day by day you will be assisted and confirmed in serving the Cause of God alongside two illustrious persons, His Holiness Nasru'llahi and Haji Muhammad-Rida. Divine confirmations and heavenly assistance encompass your condition. Be assured of this.

3 بحضرت رئیس المجاهدین تحیت ابدع ابهی از قبل عبدالبهاء ابلاغ دارید در حق ایشان تضرع بدرگاه احدیت شد که در خدمت عالم انسانی موفق و مؤید گردند و همچنین بجناب اخوی میرزا ولی الله خان از قبل عبدالبهاء تحیت ابدع ابهی ابلاغ دار امید از سر وجود ذو الفضل و الجود چنانست که روز بروز در خدمت بامر الله با دو شخص جلیل حضرت نصر الهی و جناب حاجی محمد رضا موفق و مؤید گردید تأییدات ربّانیه و توفیقات صمدانیه شامل حال است مطمئن باشید

4 And upon you be the Most Glorious Glory!

4 و علیکم البهاء الأبهی

INBA85:531

AB11790*To: Jalal Bashir Rahmani Farani**Date: 1910-Apr-01*

1 O esteemed composer of eloquent and expressive verses!

1 ای ناظم محترم

2 The verses were read and truly they were in the utmost fluency, sweetness, clarity and eloquence, flowing and streaming from a flowing talent like running water. I supplicated and beseeched at the threshold of the All-Glorious that He may enable you to compose and recite, in every festival, a brilliant ode in praise and glorification of the Blessed Beauty and in tribute and commendation to the Intended One.

2 اشعار فصیح بلیغ قرائت گردید فی الحقیقه در نهایت طلاقت و حلاوت و فصاحت و بلاغت بود و از قریحه سیّالیه مانند آب روان ساری و جاری گردیده تضرع و ابتهاج بدرگاه ذو الجلال نمودم که ترا موفق فرماید تا در هر عیدی قصیده غزائی در ستایش و نیایش جمال مبارک و محامد و نعوت حضرت مقصود انشاء و انشاد نمائی

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

FRH.269

AB09514*To: Mahmud Furughi, in Mashhad**Date: 1910-Apr-01*

1 O herald of the Covenant! The contents of thy letter betokened detachment, attraction and enkindlement with the fire of the love of God....

1 ای منادی پیمان مضمون نامه دلالت بر انقطاع و انجذاب و التهاب بنار محبة الله داشت...

2 ...keep thine attention fixed upon Abdul-Baha and consider the words and deeds of this wronged one as the standard. Strive day and night that thou mayest become the embodiment of this truth. O Lord! Make my remembrances and devotions a single remembrance, and my condition in Thy service everlasting. And upon thee be the Most Glorious Glory.

2 نظر آنجناب به عبدالبهاء باشد و گفتار و رفتار این مظلوم را مدار اعتبار بدان و شب و روز بکوش تا مظهر این فقره گردی ربّ اجعل اذکاری و اورادی ورداً واحداً و حالی فی خدمتک سرمداً و علیک البهاء الأبهی

AADA.151-152x

AB12135

To: *Abdu'l-Vahhab Zahidi, in Zanjan*

Date: 1910-Apr-02

- 1 Praise be to God Who has opened the gates of bounty to the hearts of the sincere ones, blessed them with heavenly sustenance, confirmed them in recognizing His Most Exalted Beauty, kindled the fire of guidance in their hearts through the effulgence of lights from His Most Glorious Kingdom, and caused the Dove to warble with such praise as to astound the Concourse on High. He has removed the veils of glory and lifted the covering from the face of Beauty, thus proclaiming the Day of attainment and the manifestation of lights in the morning and evening. And fragrant greetings that perfume the nostrils of the Concourse on High be upon the white pearl, the luminous garden, the Sadratu'l-Muntaha, and the Most Exalted Word which heralded the rising of the Sun of Baha over all regions, and upon those who followed its guidance, walked in its ways, traced its footsteps, and freed themselves from error through prostration before the Lord of Bounty and King of existence in an endless paradise.
- 2 O distinguished learned one! The letter from that noble person arrived at the most propitious time. Praise be to God, you are a sign of guidance, a manifestation of the care of the Concourse on High, encompassed by the favors of the Abha Kingdom, confirmed and successful, near and victorious. Therefore, gallop as much as you can in the field of teaching and writing, and call souls to the King of the invisible realm. Like the spring rain, shower upon every land, make black earth yield flowers and fragrant herbs, cause blossoms and flowers to grow on bare trees, and bestow the good fruit of love and knowledge.
- 3 My God, my God! This is a servant who has raised his voice in glorification and praise toward Thy glorious Kingdom and followed the Guide on this path until he reached the spring of Salsabil which is healing for every illness and quenching for every thirst. Lord! Make him speak with a brilliant proof, a radiant evidence, a conclusive argument and overwhelming power, so that Thy distinguishing word may be fulfilled: "Truth has come and falsehood has perished," and there is no doubt that the false word is ephemeral and base. Lord! Thy sincere servants in the land of Za', that glorious country, have endured every hardship and tribulation in this path and drunk from a bitter cup. They have fallen under the claws of every stubborn oppressor. Blood was shed, heads were severed, entrails were
- الحمد لله الذى فتح على قلوب المخلصين ابواب العطاء وانعم عليهم بمائدة من السماء و ايدهم بعرفان جماله الأعلى و اضرم فى قلوبهم نار الهدى باشراف الأنوار من ملكوته الأبهى و انطق الورقاء بالثناء حتى حيرت الملأ الأعلى و كشف سبحات الجلال و رفع النقاب عن وجه الجمال فنادى بيوم الوصال و ظهور الأنوار فى الغدو و الأصال و التحية المعطرة لمشام اهل الملأ الأعلى على الدرة البيضاء و الحديقة النوراء و سدره المنتهى و الكلمة العليا التى بشرت بطلوع شمس البهاء على كل الأرجاء و على من اتبع هداها و اتبع هديها و مسراها و تتبع خطاها و تبرء من خطاه بالسجود لرّب الجود و مليك الوجود فى جنة لا تنهاى
- 1 ای فاضل جلیل نامہء آنشخص نبیل در بہترین اوقاتی رسید الحمد لله آیت هدائی و مظهر رعایت ملأ اعلی و مشمول الطاف ملکوت ابہی مؤیدی و موفق و مقربى و مظفر پس تا توانی در میدان تبلیغ و تحریر جولان کن و نفوس را بملیک لامکان بخوان مانند ابر بہار بر ہر دیار بار و خاک سیاہ را منبت گل و ریاحین نما و اشجار بی برگ را گل و شکوفہ برویان و ثمرہء طیبہء محبت و عرفان بخش
- 3 اہی اہی ہذا عبد دلح لسانہ بالتہلیل و التکبیر الى ملکوتک الجلیل و اتبع الدلیل فى ہذا السبیل حتى ورد على عین السلسبیل التى شفاء لكل علیل و رواء لكل غلیل رب انطقہ ببرہان لامع و دلیل ساطع و حجة بالغہ و قوۃ دامغہ حتى یتحقق کلمتک الفارقة جاء الحق و زہق الباطل و لا ریب انّ الکلمۃ الباطلہ زائلۃ سافلہ رب ان عبادک المخلصین فى ارض الرّاء البلد الجلیل قد تحملوا کلّ مشقۃ و بلاء فى ہذا السبیل و تجرعوا من کأس علقم مریر و وقعوا تحت محالب کلّ جبّار عنید فہرقت الدماء و قطعّت الرؤوس و تقطعت الأحشاء و سلبت الأموال بالغارۃ

torn apart, properties were plundered in fierce raids, houses were demolished by volleys from fiery cannons, children were orphaned, women were captured, and earth and heaven trembled. Yet they remained patient in tribulation and bore every hardship and cruelty. Their cry of praise and glorification is heard rising to Thy glorious Kingdom morning and evening, and no complaint is heard from any of them in the midst of tribulation. So praise be to Thee, my God, for having sent these holy souls, these luminous beings, these divine realities, firm in their steps, steadfast in their hearts, serene in their souls, joyful in their spirits, their eyes fixed upon Thy Most Glorious Kingdom. Verily Thou art the Generous, verily Thou art the Merciful, and verily Thou art the Strong, the Firm.

الشّعواء وهدمت البيوت بكرات من افواه ناريه ذات الوقود و يمت الأطفال وأسرت النساء و ارتجت الأرض و السماء مع ذلك صبروا على البلاء و تحملوا كل مشقة و جفاء يسمع منهم الضجيج الى ملكوتك الجليل بالتسبيح و التهليل في البكور و العشي و لم تسمع الشكوى من احدا في مجبوحه البلاء فلک الحمد يا الهی علي ما بعثت هذه النفوس القدسية و الكينونات النورانيه و الحقائق الربانيه ثابتة الأقدام راسخة القلوب مطمئنة النفوس مستبشرة الأرواح ناظرة الأعين الى ملكوتک الأبهی انک انت الکریم انک انت الرحیم و انک انت القوی المتین

INBA85:240

AB02196

To: Alma Knobloch, in Stuttgart

Date: 1910-Apr-02

1 O daughter of the Kingdom.

2 Your letter of February 27th 1910 arrived, and it became evident from its contents that night and day you are busy in serving the Kingdom, occupied in spreading the teachings of God.

3 You have written regarding Böhmen, Austria, that Herr Grunz [Krüttner] has become confirmed, has arisen to serve and to give the glad tidings of the coming of the Kingdom God. Know certainly that soon he will find a wonderful help and that this Cause will spread in those regions. Give my warmest greetings to Herr Grunz [Krüttner]. I have asked for him, from the Lord of the Kingdom, the assistance in all conditions. Therefore with a celestial strength, a divine effort, an illuminated heart and a godly spirit he must herald the proclamation of the Kingdom so that the celestial angels and the divine hosts may give him help and assistance.

4 I hope that Arl During will receive the utmost help and assistance.

1 ای بنت ملکوت

2 نامه ۲۷ فیرواری ۱۹۱۰ وصول یافت و از مضمون مشهود گردید که شب و روز بخدمت ملکوت مشغولی و بنشر تعالیم الهی مألوفی

3 از بوهمن نمسه مرقوم نموده بودی که جناب هرن گروسر تصدیق نموده و قیام بر خدمت کرده و بشارت ظهور ملکوت الله داده یقین بدان که عنقریب تأییدی عجیب خواهد یافت و این امر در انصفحات منتشر خواهد گشت اشتیاق مرا بجناب هرن گروسر برسان از رب الملکوت او را موفقیت در جمیع شئون خواستم لهذا باید با قوتی آسمانی و نیتی رحمانی و قلبی نورانی و روحی سبحانی ندا بملکوت الهی نمایم تا ملائکه آسمانی و جنود ملکوتی تأیید و توفیق نمایند

4 امیدم چنانست که ارل دورینگ نهایت تأیید و توفیق را بیابد

- 5 Give to Natiq, on my behalf, the wonderful greetings of Abha. You must encourage and induce him to acquire perfections. All that is contrary to the teachings of Baha'u'llah is wrong, and you must never accept it. What has taken place was a test: the friends must be firm and steadfast in the midst of tests. If an angel would manifestly come down from heaven, and if a word contrary to the teachings of Baha'u'llah would proceed from his lips, it would be wrong, and you should not heed it.
- 6 You have written that the Friday meetings have been organized: this news caused me joy, and I pray for that sick one.
- 7 For the present, it is not permitted to any one to come to the Holy Land, for the summer is near, and in these regions the heat becomes very severe in that season, and there are many diseases.
- 8 Upon you the glory of Abha!
- 5 ناطق را از قبل من تحیت ابدع ابهی ابلاغ دارید و او را اصرار و اجبار بر تحصیل کمالات ننمائید هر امری که مخالف تعالیم حضرت بهاءالله است باطل است ابداً قبول ننمائید آنچه واقع امتحانست باید احباً در امتحان ثبوت و استقامت ننماید اگر ملکی از ملائکه بظاهر از آسمان نازل شود و کلمهئی مخالف تعالیم حضرت بهاءالله از لسانش صادر شود باطل است باید ابداً اعتنا ننمود
- 6 از محافل یوم جمعه مرقوم نموده بودید که منتظم است از این خبر سرور حاصل گردید و دعا در حق آن مریض مینمائیم
- 7 و حال آمدن به ارض مقدس از برای نفسی جائز نه زیرا تابستان نزدیک است و هوای تابستان در اینصفحات گرمای شدید و امراض کثیر
- 8 و علیک البهاء الأبهی

BBBD.100-101, BBBD.169, BSTW#052e, BSTW#131

BBBD.098-100

AB03556

To: *Isabella D Brittingham*

Date: *1910-Apr-02*

- 1 The long letter of that daughter of the Kingdom was perused and given great attention....
- 2 Regarding the Vision in the Twenty-second chapter of Revelation: By this is meant that the bounty of God consists of the water of Life which, like a river, flows from the right side of the Almighty, and the promised Lamb of God.
- 3 Know thou of a certainty that in the world of existence there are two kinds of trees: First, the Tree of Affirmation, which is the blessed tree, or the Tree of Life. This was the Tree upon which the Fire became manifest to Moses on Mount Sinai, and that was the reality of the manifestations of Divine Appearance: This is the Tree mentioned in the Vision. The significance of its yielding fruit every month is, that its blessings
- 1 نامه مفصل آن بنت ملکوت ملاحظه گردید و بدقت تمام مطالعه شد...
- 2 از عبارت رؤیا در اصحاح ۲۲ مقصود آنست که فیض الهی ماء حیاتست و مانند نهر از یمن عرش ربانی جاری و ساری و موعود حمل الهی
- 3 و بدانکه در عالم وجود دو شجره موجود شجره اثبات که شجره مبارکه است و شجره حیاتست و شجره نیست که از آن تجلی نار بر حضرت موسی در طور سینا گشت و آن حقیقت مظاهر ظهور الهیست این آن شجره نیست که در رؤیا میفرماید و ثمر دادن آن شجره حیات در هرماه عبارت از آنست که ثمر دائمی دارد نه موقت آتشجر را خرفی نه صیف و شتائی نیست بهار اندر بهار است

are eternal and not temporal, and it produces fruit in all seasons. This Tree has no Autumn, Summer or Winter; it has an Eternal Spring.

- 4 The other is the tree of negation: barren and fruitless; and when it grows it will become the object of scorn and derision. It bears no fruit and bestows no benefit, and this is the tree mentioned in chapter 31 of Ezekiel.

4 و شجره دیگر شجره نفی است و شجره خبیثه و شجره ملعونه است که چون عظیم گردد ذلیل و ملعون شود ثمره ندهد فائدهئی نبخشد و این آن شجریست که در اصحاح ۳۱ حزقیل مرقوم گردید

- 5 His Highness Abraham was not Brahman.

5 و اما حضرت ابراهیم غیر برهماست

- 6 Upon thee be Baha El Abha!

6 و علیک البهاء الابهی

BSTW#052gx, BSTW#189x, BSTW#416x, BSTW#443x

YMM.415x

AB05229

To: Paul Tyner, in Cincinnati

Date: 1910-Apr-02

O seeker of the Kingdom! Your letter was received. In these days the formation of the House of Justice is not possible, rather it will be formed after the exaltation of the Cause of God. Now Spiritual Assemblies have been established everywhere. In Cincinnati also you should establish a Spiritual Assembly. In the Spiritual Assembly members can be from both men and women - indeed this is better so that complete connection is achieved between men and women. And collect the Huquq according to the texts of the Kitab-i-Aqdas in a place and spend it where necessary, but do not require anyone there to pay Huquq except if they give it of their own accord and good pleasure. O seeker of the Kingdom! Now is the time for you to arise to exalt the Word of God in that region and to diffuse the sweet fragrances of the Abha Paradise and spread the divine teachings. And upon you be the Most Glorious Glory.

ای طالب ملکوت نامه تو رسید این ایام تشکیل بیت العدل ممکن نه بلکه بعد از اعلاء امر الله تشکیل خواهد گشت حال محفل روحانی در همه جا تأسیس شده در سینسیناتی نیز شما تشکیل محفل روحانی نمائید در محفل روحانی اعضا از رجال و نساء هر دو جائز بلکه خوشتر تا بین رجال و نساء ارتباط تام حاصل گردد و حقوق را بموجب نصوص کتاب اقدس جمع نمائید در محلی و صرف مواقع لازمه نمائید ولی بکسی در آنجا تکلیف دادن حقوق ننمائید مگر آنکه خود بصرافت طبع و طیب خاطر دهند ای طالب ملکوت حال وقت آنست که در آن دیار باعلاء کلمه الله پردازید و نشر نفعات طیبه جنت ابهی نمائید و تعالیم الهیه انتشار دهید و علیک البهاء الابهی

BRL_HUQUQ#106x, COC#1169x, SW_v01#10 p.006

BRL_HUQUQP#106x

AB00968

To: Ahmad Sohrab, in Washington, DC

Date: 1910-Apr-03

In the previous two posts, detailed letters were sent, and now also the papers relating to the Iran-America Educational Association which you had sent have arrived and I am writing a response. In truth, although the importance of this association may not be apparent outwardly at present, if it remains firm and steadfast, in the future it will become an association for the unity of the human world and will give perfect connection and harmony between East and West, rendering a great service to the human world.

However, in the announcement much mention was made of the poverty and needs of the children of the Tarbiyat School. This will be very difficult for the friends of God to bear and will make them sad, because the children of the Tarbiyat School are in the utmost happiness and the school is well-organized. In truth, poor children are also accepted into the school free of charge, and moreover the friends are attentive to their clothing and sustenance. If possible, please correct this matter to indicate that the Tarbiyat School, praise be to God, has no needs, but if any of the friends voluntarily wishes to provide assistance purely for the connection between America and Iran, there is no harm in that. Otherwise the school has no needs.

But the friends of God should consider this association important and strive with heart and soul to carry out the essential functions and obligatory duties of the association. In this regard, I congratulate and felicitate that blessed association and beseech confirmation and success from the favors of the Incomparable Lord, and I supplicate and implore at the Divine Threshold and seek assistance, protection, bounty and shelter from the Abha Kingdom.

If this association acts with independence and strives for the connection of East and West, it is among the principles of the unity of the human world if it becomes established, for minor affairs do not progress without firmness and steadfastness, let alone such great matters. The divine friends must congratulate and encourage one another to firmness and steadfastness, and guide and direct each other so that day by day this association may progress.

Iran and America are very much in need of such an association, even for the material benefits of Iran and America, especially

America, because this association will lead to the promotion of American goods in Iran. The great benefits that other nations derive through commerce and promotion of goods from Iran will all redound to America. Consider what universal benefits will result. Beyond this, spiritual powers will assist and support each other, the breaths of the Holy Spirit will spread, the breezes of the Abha Paradise will waft, and the rays of the Sun of Truth will have intense effect.

Convey to all the friends and maidservants of the Merciful in America the most wonderful Abha greetings on behalf of 'Abdu'l-Baha, and congratulate them on the establishment of this association.

And upon you be the Most Glorious Glory.

SW_v01#05 p.003-004

AB01883

To: Persian-American Educational Society

Date: 1910-Apr-03

O ye who are favored in the Threshold of the Almighty and the lovers of His Holiness, Baha'u'llah!

According to the reports of his honor Mirza Ahmad Sohrab, in these days the Persian-American Educational Society is organized in America and the friends of God and the maid-servants of the Merciful with the utmost zeal and enthusiasm are engaged in the solidarity of this Society. If possible, change the name of this Society, to Persian-American Interdependence Society so that in the future it may include all points, such as commerce, industry and education so that spiritual and material results and benefits might be produced. Now in the beginning it may find no importance in the eyes of some of the people but in the future it will attain to world-wide celebrity and it will indicate that-Praise be to God!-at this early period the friends have directed their thoughts to this most important subject.

Should the circle of this Society be widely extended and its various branches well organized and systematized it will remain firm and become established, and if its members arise with perfect unity and agreement, know ye of a certainty that at the end, it will become the greatest Society of the world,

produce inexhaustible results and benefits, become the tree of the oneness of the realm of humanity and cast its all-encircling shade over the people of the East and the West. But firmness and firmness, steadfastness and steadfastness is necessary. This Society must be so organized and in the course of time its various policies so well defined, that since the beginning of the world until now no such association has ever been founded. This must become the first Society embracing such universal aims and objects. Abdul-Baha with the utmost supplication and contemplation towards the Kingdom of ABHA, prays in your behalf and begs confirmation and assistance.

Blessed is the Oriental-Occidental Interdependence Society! If it is organized in a befitting manner it will be productive of great results; otherwise it will be fruitless and profitless.

Long live this Society! Long live this Society! Undoubtedly at the beginning of every month a report of this Society should be sent to this Holy Land.

O Thou Almighty! Illumine Thou this Association and make Thou this gathering the bright candle of the world! For their intention is for the public good and their aim is Service to humankind.

O kind and compassionate God! Such a Society merits Thy Favors and such a Body deserves inexhaustible Bounty and Providence.

Verily, Thou art Powerful, Mighty and Omnipotent and, verily, Thou art the Peerless and Incomparable God!

SW_v01#05 p.004-005, SW_v02#01 p.004

AB05231

To: Harry Gale, in Chicago

Date: 1910-Apr-03

O seeker of the Kingdom! Your letter was received. I write a brief reply as I have no time. I wish complete success and prosperity for your entire family and I supplicate and implore the Kingdom of God and pray that health and well-being may be obtained, that life's needs may vanish, that you may gain strength and arise to serve the Kingdom.

Convey the Most Glorious Greetings to the maidservant of God Mrs. Matilda Gale and tell her I have asked for heavenly confirmation for your sons that they may gain proficiency in the art of music.

Convey the Most Glorious Greetings on my behalf to Mrs. Farnette, and show utmost kindness on my behalf to the maidservant of God Mrs. Cora Sorrente and give her the glad tidings of the Kingdom of God and tell her to observe the power and might of the Word of God, that a nine-year-old child has taught you.

My hope is that you will find rest and comfort. And upon you be the Most Glorious Glory.

BSTW#081

AB11941

To: Susan I Moody, in Tihiran

Date: 1910-Apr-03

- ¹ O handmaiden of the Most High! Your letter was received. You had written that you are thinking about establishing a new hospital and are planning and organizing it with five other Baha'i doctors. If such an endeavor is realized, it will be very beneficial. A letter was written to Dr. Mirza Lutfullah. Convey the most wonderful Abha greetings to Jenab Ismail and tell him that I supplicate and implore for you in the Abha Kingdom and seek assistance, bounty and magnanimity. Thank God that you have guided your sister and mother.

¹ ای امة الاعلى نامه شما رسيد مرقوم نموده بوديد که در فکر تأسيس شفاخانه جديد و با پنج نفر ديگر از دكتوران بهائی در فکر تنظيم و ترتيب هستيد اگر چنين قضيهئی تحقق يابد بسيار مفيد است به دكتور ميرزا لطف الله نامهئی مرقوم گرديد بجناب اسماعيل تحيت ابدع ابهى ابلاغ دار و بگو که من در حق تو بملکوت ابهى عجز و زاری نمايم و عون و عنایت و بزرگواری طلبم شکر کن خدا را که خواهر و مادر را هدايت نمودی

- ² And upon you be the Most Glorious Glory.

² و عليك البهاء الأبهى

BRL_ATE#116x, BRL_SOCIAL#229x

BRL_DAK#0275

AB08073*To: Smith, Eva Mae Swingle et al.**Date: 1910-Apr-03*

- 1 O my two daughters! Your letter was received. The expressions were in the utmost sweetness. Upon reading it, my heart was moved involuntarily and turned toward the Abha Kingdom, beseeching boundless assistance and favors for you both, that you may be nurtured in the embrace of your mother's love and be distinguished by the bestowals of Baha'u'llah, and that like Mrs. Peeke you may open your tongues in praise of the Lord of Hosts and sing with sweet melodies in spiritual gatherings.

1 ای دو دختر من نامه شما رسیده عبارت در نهایت حلاوت بود بجزرد خواندن قلب بی اختیار شد و توجه بملکوت ابدی نمود و شما را عون و عنایت بمنتها خواست تا هر دو در آغوش محبت مادر پرورش یابید و بالطاف حضرت بهاء الله تخصیص جوئید و مانند مسیس پیک زبان بستانش رب الجنود بگشائید و باهنگی خوش در محافل روحانی بسرائید

- 2 And upon you both be the Most Glorious Glory.

2 و علیکما البهاء الأبدی

DRM.017a

AB10593*To: Officers of Iran and America Education Committee, in Washington, DC**Date: 1910-Apr-03*

...O Lord! Illumine this association and make this gathering a lamp of the world, for their intention is the universal good and their purpose is service to the world of humanity. O Thou Kind Lord! Such an association is worthy of Thy favors and such a gathering deserves infinite grace and bounty. Thou art the Powerful, the Mighty, the Able, and Thou art the Unique, the Peerless God.

...ای پروردگار این انجمن را روشن فرما و این جمع را شمع عالم کن زیرا نیتشان خیر عمومست و مقصدشان خدمت بعالم انسانی ای خداوند مهربان چنین انجمن سزاوار الطاف است و چنین جمع لایق فضل و موهبت بی پایان توئی مقتدر و عزیز و توانا و توئی خداوند یگنا و بهمتا

MMG2#384 p.430x

AB11424*To: Ida A Finch, in Seattle**Date: 1910-Apr-03*

Moderation is necessary in all affairs. Man must take a lesson from divine actions and deeds for God suffers a tree to grow a long time before it attains to perfection. He is able to make a tree grow to fruition in an instant, but wisdom requires a gradual development.

SW_v08#02 p.026x

AB12245*To: Muhammad Husayin Mirza the Prince Muayyid, in Baghdad**Date: 1910-Apr-04*

- ¹ O thou whom God hath delivered from the claws of abasement and humiliation! Your detailed letter was received and brought great joy upon reading it. Had you returned by way of Baku and Rasht, you would now be journeying and traveling in the Kingdom. Of this there is no doubt whatsoever. Though you expressed the hardships of traveling to Baghdad, my heart and soul were never content for you to travel by another route. Praise be to God that you arrived in Baghdad with the utmost comfort, ease and joy, and sent word of this. Now what was said to Jenab-i-Hikmat has become clear and evident, therefore act according to those same instructions whose wisdom has been proven. Caution is necessary, for there are many calumnies and great slanders afoot.

۱ یا من انقذه الله من مخالب الذلّ و الهوان نامه مفصل شما رسید حین قرائت بسیار بشاشت حاصل گردید که اگر از سمت بادکوبه ورشت مراجعت میفرمودید حال در سیر و سیاحت ملکوت بودید یقین است هیچ شبهه‌ئی در آن نیست و هرچه آنحضرت اظهار مشقت سفر راه بغداد فرمودید ابداً دل و جان راضی نشد که از راه دیگر سفر بفرائید الحمد لله بنهایت راحت و آسودگی و خوشی به بغداد رسیدید و مخایره فرمودید حال بر جناب حکمت آنچه گفته شد واضح و آشکار گشت لهذا بموجب همان دستورالعمل که حکمتش محقق شد عمل فرمائید احتیاط شرط است و مقتریات بسیار و بهتان عظیم در کار

- ² This servant wrote to you in the days of despotism to support the constitutionalists with all your might and to protect and preserve them. This was emphasized. Now it has become clear and evident what the wisdom of that was. In any case, place your trust in God and seek to hold fast to the hem of His grandeur. The truth of the matter must inevitably become apparent, this dust of sorrows settle, and this wandering be transformed into rest. Be confident in God's grace. I hope this

۲ این عبد بانجناب در ایام استبداد مرقوم نمود که بکمال قوت ملاحظه مشروطه طلبانرا بنمائید و محافظه و صیانت کنید تأکید شد حال معلوم و واضح گشت که حکمت آن چه بود باری توکل بخدا کن و توسل بذیل کبریا جو حقیقت حال لابد آشکار گردد و این غبار احزان بنشیند و این آوارگی مبدل باسودگی شود مطمئن باش بفضل

upheaval of circumstances will be transformed into tranquility, and this agitation of heart be changed to assurance.

- 3 Convey to the relatives, on behalf of 'Abdu'l-Baha, the Most Glorious and Most Wondrous greetings, and likewise express utmost longing to the spiritual friends. And upon you be the Most Glorious Glory.

حقّ امیدوارم این انقلاب حالت مبدّل بسکون
شود و این اضطراب قلب باطمینان محوّل گردد

3 بمتعلّقین از قبل عبدالهّاء تحیّت ابدع ابهی ابلاغ
دارید و همچنین بیاران رحمانی نهایت اشتیاق بیان
فرمائید و علیکم الهّاء الابهی ع ع

INBA85:180

AB12073

To: Ali Muhammad Nasir Lashkar Sarrishtihdar, in Qazvin

Date: 1910-Apr-05

...O Lord! Make the friends in Qazvin the manifestations of the highest heaven and make them signs of the evident Light. Grant them confirmation and success in all degrees, and make them victorious and triumphant in all things. In every breath, waft to their nostrils the sweet fragrances of the Most Glorious Paradise, and in every moment send a dewdrop from the ocean of Thy favors. O Lord! Make these holy souls honored in Thy Kingdom and make their nostrils perfumed with the holy fragrances of Thy sanctity....

...ای پروردگار یاران قزوین را مظاهر علّیین فرما
و آیات نور مبین کن در جمیع مراتب تأیید و
توفیق بخش و در جمیع شئون مظفّر و منصور
فرما در هر نفسی انفاس طیب جنتّ ابهی بمشام
رسان و در هر دمی از بحر الطاف شبنمی فرست
ای پروردگار این نفوس مقدّسه را در ملکوت
عزیز کن و مشام از نفحات قدست مشکبیز
فرما...

YQAZ.532bx

AB00201

To: Baha'is of Tihiran et al.

Date: 1910-Apr-06

- 1 O my God, sanctified art Thou! From time immemorial Thou hast been the Creator of existence, the Originator of all beings, the Fashioner of humanity, ever manifest unto all creation through Thy most excellent Names, Thy most exalted Exemplar and Thy most glorious attributes. All existence is a recipient of the lights of manifestation, and the tablet of creation is traversed by the Most Exalted Pen with the signs of guidance, inscribing thereon perfect words, conclusive proofs,

1 سبحانک اللهم یا الهی لم تزل کنت براء الوجود
باعد الاکوان بدیع الانسان متجلّیاً علی الامکان
بأسمائک الحسنی و مثلك الأعلى و صفاتک
العلیاء کلّ الوجود معرض لأنوار الشّهود و لوح
الامکان یحوّل فیہ القلم الأعلى بآیات الهدی و
یرقم فیہ کلمات تامّات و حجج بالغات و دلائل

clear evidences and radiant demonstrations. The realities of all created things speak Thy praise, chant the verses of Thy unity, call out Thy Name and proclaim unto all ears Thy glorification and attributes. Every penetrating eye beholds the tokens of Thy power, the signs of Thy sovereignty, the emergence of Thy mysteries and the manifestation of Thy traces. Every attentive ear is inclined to Thy call, hearing Thy address and delighting in the hearing of Thy words. Every eloquent tongue speaks Thy remembrance and praise, expounds Thy verses and explains Thy words. Every refined sense is perfumed by the fragrances of Thy holiness and inhales the breezes from the gardens of Thy oneness. Every pure heart is drawn to Thy beauty, is a recipient of Thy lights, a dawning-place of Thy mysteries and a rising-point of Thy inspiration.

- 2 Praise be unto Thee, O my God, that the eyes of those who yearn for Thee have been solaced by meeting Thee, and the souls of those who are attracted to Thee have been stirred by beholding the Dayspring of Thy lights. The hearts have been purified, O my God, the innermost beings have been made goodly, and the insights have been illumined on this Day when brilliant rays have shone forth from the Kingdom of Thy lights. The gardens of existence, O my Beloved, have been stirred, the soil of souls hath been rendered fertile, bringing forth the most beautiful flowers and blossoms, adorning thereby the world of being and realizing Thy names and attributes in the realm of manifestation. Praise be unto Thee, O my Lord, for this, and thanks be unto Thee, O my Hope, for this promised bounty, this manifest outpouring and this praiseworthy revelation.

- 3 My God, my God! Thine is the bounty in the mystery of existence, for Thou hast created luminous essences, divine realities, glorified truths and heavenly secrets, and made them lamps of knowledge in the glass of creation and stars of guidance in the horizons of all beings. O Lord! They are Thy loved ones amidst humanity, Thy chosen ones possessed of compassion and godliness, Thy friends who are turned toward the Most Glorious Horizon, and Thy servants who are attracted to the Supreme Concourse. O Lord! Ordain for them that which will make their faces radiant and illumine all creation, their hearts enkindled with the fire of love in the realm of existence, and their call raised throughout all regions - their utterance healing and sufficient for all whose breasts are expanded by mysteries. O Lord! Adorn the world of existence with these prostrating souls, gather them beneath the raised standard, make firm their feet in adherence to the praiseworthy station, awaken through them those who slumber, and ordain for them in every moment ascension to the highest summit, the pinnacle of the Most Glorious Kingdom. Verily Thou art the Generous,

واضحات وبراهين ساطع الأنوار خفايق الكائنات تنطق بثنائك و ترتل آيات توحيدك و تنادى باسمك و تلقى على الأذان محامدك و نعوتك و كلّ بصر حديد يشاهد شواهد قدرتك و آثار سلطنتك و ظهور اسرارك و شهود آثارك و كلّ اذن واعية صاغية لندائك سامعة لخطابك تملّذ باستماع كلماتك و كلّ لسان بليغ فصيح ينطق بذكرك و ثنائك و يبين آياتك و يشرح كلماتك و كلّ مشامّ لطيف يتعطر بنفحات قدسك و يستنشق نسائم رياض احديتك و كلّ قلب طاهر ينجذب الى جمالك و مهبط لأنوارك و معرض لأسرارك و مطلع لالهامك

2 فلك الحمد يا الهى بما قرّت عين المشتاقين بلفائك و اهتزّت نفوس المنجذبين بالنظر الى مطلع انوارك قد صفت الصّماير يا الهى و طابت السرائر و انجلت البصائر فى يوم اشرقت و لاحت اشعة ساطعة من ملكوت انوارك قد اهتزّ يا محبوبى حدائق الوجود و ربّت اراضى النفوس و انبتت الرياحين و الأزهار بابهج المناظر و الآثار و ازدان بها عالم الوجود و تحقّق اسمائك و صفاتك فى حيز الشهود فلك الحمد يا ربّى على ذلك و لك الشكر يا منائى على هذا الفضل الموعود و الفيض المشهود و التجلّى المحمود

3 الهى الهى لك الجود فى سرّ الوجود بما خلقت كينونات النورانية و ذاتيات رحمانية و حقايق سيحانية و سرائر رحمانية و جعلتهم سرج العرفان فى زجاجات الامكان و نجوم الهدى فى آفاق الأكوان ربّ انهم احبائك بين الورى و اصفيائك اولو الرأفة و التقي و اوليائك المتوجّهون الى الأفق الأبهى و ارقائك المنجذبون الى الملاء الأعلى ربّ قدر لهم ما يجعل وجوههم يوقد و يضىء على الامكان و قلوبهم تتسعر بنار الحبّ فى حيز الأكوان و ندائم يرتفع فى سائر الأفطار بيانهم شاف كاف لكلّ من ينشرح صدره بالأسرار ربّ زين عالم الوجود بهؤلاء اهل السجود و احشرهم تحت اللواء المعقود و ثبت اقدامهم على التمسك بالمقام المحمود و ايقظ بهم اهل الرقود و قدر لهم فى كلّ لحظة الصعود

the Loving, verily Thou art the Mighty, the Compassionate. There is no God but Thee, the Powerful, the Transcendent, the Strong, the Generous, the Kind, the Tender.

الى الأوج الأعلى ذروة ملكوت الأبهي أنك
انت الكريم الودود وأنك انت العزيز الرؤف لا
اله الا انت المقتدر المتعالى القوى الكريم اللطيف
الحنون

- 4 O loving friends of 'Abdu'l-Baha! It is the afternoon of the fourteenth day of Naw-Ruz, and 'Abdu'l-Baha is in utmost supplication, devotion and self-effacement before the Abha Kingdom. Despite the presence of the handmaidens of the Most Merciful from Europe—Miss Buckton and Miss Schepel—I am occupied with thoughts of you and engaged in writing this letter. When His Holiness, our pure-hearted brother Mahdi, arrived at the illumined Shrine, he opened his tongue in praise and glory of the friends. He offered boundless commendation of all regions, saying that the friends in Iran are devoted servants, and that the companions are helpers of 'Abdu'l-Baha, possessed of seeing eyes and tongues eloquent in praise and remembrance, with hearts drawn to the Abha Kingdom. They are firm, steadfast, well-rooted and constant. Night and day they chant the verses of guidance, and morn and eve they engage in the remembrance of the King of Names. In every gathering the cry of devotion is raised, and the call of supplication is the habit of every mindful one. They associate with one another in perfect unity and accord, and meet in gatherings with utmost love and fellowship. Each is a candle of the assembly and a sweet-speaking parrot; they are the nightingales of divine meanings in the garden of God and the trees of the stream of knowledge in utmost delicacy and true freshness. This news and glad tidings brought joy and delight to our hearts and created the deepest tenderness in our souls. With weeping eyes and smiling lips we arose in thanksgiving for this boundless grace, beseeching assistance and favor from the Kingdom of existence, and seeking confirmation and success from the Most Great Name. Souls are in gladness and hearts are in utmost joy and delight through the bestowals of the Most Merciful Lord.

4 ای یاران رحمانی عبداله‌آ عصر روز چهاردهم
نوروز است که عبداله‌آ در نهایت تبتل و تضرع
و فنا بملکوت ابهی است باوجود حضور اماء
رحمان از اهل اروپا مس بوکتن و مس شپل
بیاد شما مشغول و بتحریر این نامه مألوف حضرت
اخوان صفا جناب مهدی چون ببقعه نور رسید
لسان به محامد و ثناء یاران بگشود از جمیع دیار
ستایش بی حد و شمار نمود که دوستان ایران
سر باستانند و یاران یاوران عبداله‌آ چشمی
بینا دارند و لسانی ناطق به ذکر و ثنا و قلوبی
منجذب بملکوت ابهی ثابتند و مستقیم ثابتند و
مستدیم شب و روز ترتیل آیات هدی نمایند و
صبح و مساء بذكر ملوک اسماء پردازند در هر
محفل ضحیح تبتل بلند است و صریح تضرع عادت
هر هوشمند در نهایت اتحاد و اتفاق بیامیزند و
غایت محبت و مودت مجالس و مؤانس گردند
هر یک شمع انجمن و طوطی شکرشکن گلشن
الهی را بلبل معانیند و جویبار معرفت را اشجاری
در غایت لطافت و طراوت حقیقی این خبر و
بشارت قلوب را فرح و مسرت بخشید و نفوس را
نهایت رقت حاصل گردید با چشمی گریان و
لی خندان بشکرانه این فضل بی پایان قیام نمودیم
و از ملکوت وجود عون و عنایت طلبیدیم و
از اسم اعظم تأیید و توفیق خواستیم جانها در
بشارتست و قلوب از مواهب حضرت رحمان در
نهایت روح و ریحان

- 5 Praise be to God, the world of being is in motion and vibration, and the call of Truth is heard by the people of mystery in both East and West. Each of the friends has blossomed like a flower in the Abha Paradise, and each of the companions has become verdant and flourishing like a tree in the Garden of Glory. Even if a hundred thousand tongues were to offer thanks at every moment for this infinite bounty, they would surely fall short. Therefore, we supplicated to the Concourse on High that they might loose their tongues in thanksgiving and express the hidden mysteries of these hearts. Now, O friends, you must all become heroes of the field and ride forth in this vast arena, for the gates are open on all sides, hearts

5 الحمد لله عالم امکان در حرکت و اهتزاز است
و ندای حق در شرق و غرب گوشزد اهل
راز هر یک از دوستان مانند گلی در جنت
ابهی شکفته و هر یک از یاران مانند شجری در
حدیقه غلبا سبز و خرم شده اگر صد هزار لسان
در هر دم بشکر این موهبت بی پایان پردازد البته از
عهده برناید لهذا تضرع بملا اعلی نمودیم که آنان
لسان بشکرانیت گشایند و بیان اسرار مکنونه
این قلوب فرمایند حال ای یاران باید کل مرد
میدان گردید و در این پهن دشت جولان نمائید
زیرا ابواب از هر جهت مفتوح و صدور مشروح

are dilated, and the breathings of the Holy Spirit are sensible. Through divine strength, heavenly power, celestial confirmation and lordly success, transform the world of existence into the garden of witnessing, raise aloft the standard of the Most Great Peace, and uplift the banner of the unity of the human world. Join all people together in the utmost love, oneness, affection, wisdom, friendship and kindness, and bestow unity upon them. And upon you be the Glory.

و نفثات روح القدس محسوس تا بقوّی الهیّه و قدرتی ربّانیّه و تأییدی آسمانی و توفیقی سبحانی عالم وجود را حدیقهء شهود نمائید و علم صلح اکبر برافرازید و رایت وحدت عالم انسانی بلند فرمائید جمیع خلّقا در نهایت محبّت و یگانگی و الفت و فرزانی و دوستی و مهربانی با یکدیگر ارتباط دهید و اتّحاد بخشید و علیکم البهاء

AMK.101-105

AB07559

To: Karbala'i Qasim (Zavih) et al., in Mashhad

Date: 1910-Apr-06

1 O thou who art fascinated by the celestial Beloved!

1 ای مفتون دلبر آسمانی

2 Praise be to God that through visiting the sacred shrine thine eyes were brightened, thy soul became the dawning-place of lights, and thy heart became a wellspring of the water of life. And the proof of this is that when thou didst return to thy familiar homeland, the means were so arranged that thou didst hasten to all regions, loosed thy tongue in praise of Him Who is wondrous in His bounties, kindled a flame in hearts, and bestowed passion and rapture upon souls, and became the cause of the exaltation of the Word of God. This is from the effects of divine confirmations that were bestowed upon thee in the blessed shrine.

2 الحمد لله از زیارت تربت مقدّسه بصر جلا یافت جان مطلع انوار گردید دل ینبوع ماء حیوان شد و دلیل بر آن اینکه چون رجوع بوطن مألوف نمودید اسباب چنان فراهم آمد که باطراف شتایی و لسان باوصاف حضرت بدیع الألفاف گشائی شعلهائی بدلها زنی و شوق و ولهی بجانها دهی و سبب اعلاء کلمه الله گردی این از آثار تأییدات الهیه است که در روضهء مبارکه بشما افاضه گردیده

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الأبهی

MKT8.143a

AB09919*To: Ali Jan Bahnamiri**Date: 1910-Apr-06*

O thou who art firm in the Covenant! Thy letter was received and read with careful attention. It was a clear proof of thy steadfastness in this mighty Cause. The trials and afflictions which thou hast endured in this Cause are the greatest divine bounty, for days shall pass away and times shall come to an end, but what will endure are the hardships thou hast borne in the path of God. And upon thee be the Most Glorious Glory. I have no time.

ای ثابت بر پیمان نامهء شما رسید و بدقت قرائت گردید دلیل جلیل بر استقامت بر امر عظیم بود صدمات و بلیاتی که در این امر متحمل شده‌ئ اعظم موهبت الهیه است زیرا ایام بسر آید و اوقات منقضى شود ولی آنچه باقی مشقاتی که در سبیل الهی تجل نمودی و علیک البهاء الأبهی فرصت ندارم

MKT6.138a

AB12775*To: Husayn Naraqi, in Tihiran**Date: 1910-Apr-06*

O servant of God! Your letter was received. You have permission for attainment to His presence with those who are permitted. Deliver the enclosed letter. And upon you be the Most Glorious Glory!

ای بنده حق نامهء شما رسید با نفوسیکه مأذونند اذن حضور دارید مکتوب جوف را برسانید و علیک البهاء الأبهی

INBA85:123b

AB08239*To: Robert Ferrell, in New York**Date: 1910-Apr-07*

O thou who art illumined by the light of guidance!

Praise be to God that through Mr. and Mrs. Kenny thou hast heard the glad-tidings of the Kingdom of God and hast found eternal life through the breaths of the Holy Spirit.

My hope is that through the endeavors of the friends, the standard of the Lord of Hosts may be raised among the black race and the lights of guidance may be so diffused that the black race may become equal to the white race.

Convey my most wonderful Abha greeting to Mrs. Mary L. Bouty and strive with her for the guidance of your own race. Endeavor also that thy respected wife may likewise be guided by the light of guidance.

SW_v12#05 p.106-107

AB02073

To: Spiritual Assembly of Tihiran

Date: 1910-Apr-08

- 1 O ye who are firm in the Covenant! Praise be to God that through the assistance and bounty of the Blessed Beauty, the means of unity, harmony and connection between East and West are being provided in all directions.

۱ ای ثابتان بر پیمان الحمد لله از جمیع جهات اسباب اتحاد و اتفاق و ارتباط به عون و عنایت جمال مبارک در بین شرق و غرب فراهم می آید
- 2 In America, a company has been established under the name of the Iran-America Educational Society, and papers concerning this have been sent by Mirza Ahmad and are being forwarded to Aqa Mirza Ali-Akbar. The Spiritual Assembly may publish and distribute whichever ones they deem advisable.

۲ در امریکا شرکتی باسم انجمن تربیتی ایران و امریکا تأسیس شده و اوراق باینخصوص را جناب میرزا احمد ارسال نموده در نزد جناب آقا میرزا علی اکبر ارسال میشود هر یک را محفل روحانی مصلحت داند طبع و نشر نمایند
- 3 However, in their announcement in America, they have mentioned the destitution of the children and school administrators. This should be corrected, and the Spiritual Assembly should write through Aqa Mirza Ahmad to that Society that the school administrators and children are not destitute, but rather are living in perfect comfort and prosperity under divine protection. If some children are poor, they are accepted into the school free of charge and their needs are provided for. Moreover, the Tarbiyat School is not the only school in Tehran - there are other schools as well.

۳ اما در اعلانیکه در امریکا نموده اند پریشانی اطفال و اولیاء مدرسه را عنوان کرده اند این را تصحیح نمائید و از محفل روحانی بآن انجمن بواسطه آقا میرزا احمد مرقوم دارید که اولیای مدرسه و اطفال پریشان نیستند بلکه در ظل عنایت حق در کمال راحت و رخا هستند و اگر بعضی اطفال فقرا هستند مجانا در مدرسه قبول مینمایند و تکفل امور ایشان میشود و مدرسه در طهران منحصر بمدرسه تربیت نیست مدارس دیگر نیز هست
- 4 The Educational Society in America should correct this announcement and make a new announcement, and they should give importance to this connection. Contributions for the Mashriqu'l-Adhkar have been made from everywhere in Iran, even from villages. Now if the American friends wish, of their

۴ انجمن تربیت در امریکا تصحیح این اعلان نموده اعلان نماید و این ارتباط را اهمیت بدهند از ایران اعانت مشرق الاذکار به امریکا از هر جا نمودند حتی از قری حال اگر احبای امریک بخواهند بصرافت طبع و طیب خاطر آنان نیز از

own accord and with willing hearts, to make a contribution to the Tarbiyat School, this will increase the connection. In any case, Mirza Ahmad should make an announcement through the Society with perfect independence, stating that if anyone makes a contribution, the Iran School Society accepts the favor but does not confer favor.

5 In any case, you should correct this announcement and send it. We have named the Educational Society "The East-West Unity Society."

6 And upon you be the Most Glorious Glory!

مدرسه تربیت اعانتی نمایند این سبب ازدیاد ارتباط است باری اعلانی جناب آقا میرزا احمد بواسطه انجمن در نهایت استغنا بنمایند که اگر نفسی اعانتی میکند انجمن مدرسه تربیت ایران در قبول منت میگذارد نه منت میدارد

5 باری این اعلانرا شما تصحیح نمائید و بفرستید و انجمن تربیت را نام انجمن ارتباط شرق و غرب نهادیم

6 و علیک البهاء الأبهی

INBA16:227

AB03442

To: Ismat Khanum daughter of Isma'il Khan Mustufi, in Tihiran

Date: 1910-Apr-08

1 O thou who art bewildered and impassioned by the Ancient Beauty! The sacrificial ghazal was studied carefully. Indeed it is eloquent, profound, original and delightful. Those who became attracted upon reading it and sought the path to the neighborhood of the Kind Beloved are justified. From the sighs and cries of the lovers, the beauty and grace of the Kind Beloved becomes clear and evident. I hope through the favors of the All-Merciful that divine confirmations will increase day by day, that you may give the thirsty ones to drink from the sweet waters of guidance and lead those who are deprived to the boundless ocean.

2 His honor Aqa Mirza Mustafa Khan has truly arisen to serve, having no purpose except the good-pleasure of God and no intention except nearness to His court. I beseech manifold favors and bounties from the Incomparable Lord on his behalf.

3 Be not grieved and sorrowful at the passing of the late Mirza Isa Khan, for he is immersed in the ocean of forgiveness and has attained the Supreme Companion. I implore assistance and bounty from the Court of Unity for his honor Mirza Ahmad Khan and all his relatives.

4 Convey most glorious greetings to his honor Mirza Sadiq Khan. They are in mind and before our sight. I beseech God that they

1 ای سرگشته و سودائی جمال قدم غزل قربانی بدقت مطالعه گردید فی الحقیقه فصیح است و بلیغ و بدیع است و ملیح حق با آنانست که از قرائتش منجذب گشتند و راه بکوی دلبر مهربان جستند از آه و فغان عاشقان ملکوت حسن و جمال معشوق مهربان واضح و عیان گردد امید از الطاف حضرت رحمان چنانست که تأیید روز بروز تزید باید تشنگانرا عذب فرات هدایت دهی و بی نصیبانرا بحر بی پایان دلالت نمائی

2 جناب آقا میرزا مصطفی خان فی الحقیقه بخدمت قائم مقصدی جز رضای حق نداشته و مرادی جز قریبت درگاه ندارد در حق ایشان از حضرت بیچون الطاف و عنایات گوناگون طلب

3 از صعود مرحوم میرزا عیسی خان محزون و دلتون مباشید زیرا غریق بحر غفرانست و فائز برفیق اعلی جناب میرزا احمد خان را با منتسبین جمیعاً از درگاه احدیت عون و عنایت طلبم

may become a lamp lit with the light of guidance and the cause of others' guidance. Now they must be occupied with service and defer pilgrimage to the Holy Shrine to another time.

4 بجناب میرزا صادق خان تحیت ابدع اعلیٰ برسانید
در نظرند و پیش بصرند از خدا خواهم که
سراجی روشن بنور هدی گردند و سبب هدایت
دیگران حال باید مشغول بخدمت باشند و تشریف
ببقعه مبارکه را بوقت دیگر مرهون فرمایند

5 And upon thee be the Most Glorious Glory.

5 و علیک البهاء الأبهی

AKHT1.241-242, TSQA2.287

AB06142

To: Muhammad Tahir Malmiri, in Yazd

Date: 1910-Apr-08

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 Thy letter was received and was read with utmost yearning. Praise be to God that thou art firm in the Covenant and steadfast in the Testament. Whosoever holdeth fast to God's Covenant and cleaveth to the hem of the Testament shall remain safe and protected from all tests, for firmness and steadfastness are an impregnable fortress, and obedience to the command of the Blessed Beauty is a manifest protection. Praise be to God that thou art successful in steadfastness and confirmed in the love of the Blessed Beauty. The love of Baha is a coat of steel, and the whisperings of souls are like straws. Assuredly this straw shall have no effect upon this mighty fortress. Be thou confident. Encourage and urge all the divine friends to be firm in God's manifest Covenant, that in this lofty refuge they may remain safe and protected from the tests of weak souls. Upon thee and upon them be the Glory of the Most Glorious.

2 نامه شما رسید بکمال اشتیاق ملاحظه گردید حمد کن خدا را که ثابت پیمانی و مستقیم بر میثاق هر نفسی که متشبث بعهد الهیست و متمسک بذیل میثاق از جمیع امتحانات محفوظ و مصون ماند زیرا ثبوت و استقامت حصن حصین است و اطاعت امر جمال مبارک حافظ مبین الحمد لله تو موفق باستقامتی و مؤید بحب جمال مبارک حب بها درع حدید است و وساوس نفوس مانند برگ کاه البته این برگ در رگ این حصن حصین تأثیر نماید مطمئن باش جمیع یاران الهی را تشویق و تحریص بر استقامت بر عهد مبین نما تا در این ملاذ رفیع از امتحانات نفوس ضعیفه محفوظ و مصون مانند و علیک و علیهم البهاء الأبهی

MKT8.049, KHML.265-266

AB07009*To: Committee For Order and Prosperity in Iran, in Tihran**Date: 1910-Apr-08*

...Since the orderly running of your association dependeth upon the devotion, integrity, fair-mindedness and sanctity of purpose manifested by the friends of God, they should show forth in their management of its affairs such purity, nobility and far-sighted wisdom that they will become a model for other societies, and all people may be edified and enlightened by their example. In this way the Baha'is will become known to all as people who are dependable and honest, virtuous and enlightened, pure and refined; who are industrious and high-principled, liberal-minded and promoters of freedom; whose concern is to serve the common good, not to advance their own interests, and whose aim is to further the welfare and prosperity of the people, not to foster their own well-being....

BRL_TRUST#48x, COC#2060x

...چون انتظام آن دائره موکول بهمت و عفت و عدالت و عصمت احبای الهیست باید بدرجهئی پیاکی و آزادگی و فرزاندگی روش و سلوک نمایند که دستورالعمل سائر ادارهها گردد و سبب عبرت و هوشیاری خلق شود تا در نزد کل مسلم گردد که بهائیان ثابتند و صادق پاکند و تابناک عقیقند و لطیف باهمتند و باعصمت آزادند و مؤسس حریت منفعت عموم جویند نه نفع خویش صلاح و نجات ملت طلبند نه فلاح خود....

COMP_TRUSTP#49x

AB12522*To: Azizullah Varga, in Tihran**Date: 1910-Apr-08*

- 1 O thou who art firm in the Covenant! Praise be to God that thou art assisted in all affairs. The hospital project is progressing, the school is advancing day by day, and I hope that this school will surpass all other schools. It is not permissible to solicit contributions from Iran in the name of the school, but if the Americans themselves undertake to make contributions with the utmost gratitude, for the sake of connecting East and West there is no harm in this. However, the Spiritual Assembly of Tehran must correct that announcement and send it to America so that they may revise it there.
- 2 And upon thee be the Most Glorious Glory!
- 3 Convey my most glorious and wondrous greetings to Mirza Valiyu'llah Khan.

1 ای ثابت بر پیمان الحمد لله در جمیع امور مؤیدی امر مریمخانه پیشرفت دارد مدرسه روز بروز در ترقی است و امیدوارم که این مدرسه سبقت بر جمیع مدارس گیرد از ایران باسم مدرسه طلب اعانه جائز نه ولی اگر خود امریکانها بکمال ممنونیت اقدام در اعانه نمایند محض ارتباط شرق و غرب ضرر ندارد ولی باید محفل روحانی طهران تصحیح آن اعلان بنماید و به امریکا بفرستد تا در امریکا تصحیح نمایند

2 و علیک البهاء الأبهی

3 بجناب میرزا ولی الله خان تحیت ابدع ابهی برسان

INBA85:537

AB08009*To: Siyyid Hasan (Darvazih Abdu'l-Azim), in Tihiran**Date: 1910-Apr-08*

...Thou hast written of that meeting held in the quarter where standeth the city gate of 'Abdu'l-'Azim. Do not call it a meeting. Call it a confluence of holy souls; a convocation of those who love the Lord; a retreat for the people of the All-Merciful; a palace-hall for all who sing His praise. For the members of that gathering are each one a lighted taper, and that council a mansion of the moon and stars. It hath been blessed by the Lord of all mankind, and hath made current the Feast as set forth in the Most Holy Book....

COC#0931x

AB08900*To: Muhammad Ali Khan Baha'i, in Tihiran**Date: 1910-Apr-08*

- 1 "O Moses, who hath become a shepherd, come thou to the Mount! Either leave the flock, or make thine own way."
- 2 Thy detailed letter was perused with utmost care, and in truth I was affected by thy sorrow. But as the Turks say, "My dear one," since a precious soul hath mighty purposes and lofty aims, his blessed heart must not be so tender. Rather, if a ninety-five pound cannon should be his desire, let him say "How pleasant and wholesome it is for me!" Undoubtedly difficulties will arise in affairs and hardships will unveil themselves. Thou must not become weary or dispirited, but rather remain steadfast in thy benevolent intention....

- 1 ای موسی من چوپان شده‌ئی در طور بیا ترک
گله کن یا خود کله کن
- 2 مکتوب مفصل شما بکمال دقت ملاحظه گردید و
فی الحقیقه از حزن شما متأثر شدم ولی بقول ترکها
بالام چون نفس نفیسی را مقاصد عظیمه است و
مرامهای جلیله باید قلب مبارکش چندان نازک
نباشد بلکه اگر طوپ نود و پنج پوند میل فرماید
هنیئا و مریتا لی فرماید البته در امور مشکلات
حاصل شود و صعوبات رخ بگشاید شما نباید
ملول شوید مکدر گردید بلکه باید بر نیت خیر
خویش باقی مانید....

MSHR2.129x

AB01553

To: May Maxwell, in Montreal

Date: 1910-Apr-09

- 1 O cherished daughter of the Kingdom, ۱ ای بنت عزیز ملکوت
- 2 Thy letter of 9 April 1910 hath arrived, and its contents attest to the attraction and joy of the hearts and souls. Praise thou God for being always in His Presence, fully intoxicated with the wine of His love. Thanks be to God! Thy greatest wish to have a child hath been granted, and what thou didst ask hath been realized, and thy friends and relatives may thus be led to certitude and assurance. I ask God that thou wilt be both the spiritual and physical mother of that luminous child, so that she may receive her portion of the bestowals of the Sun of Truth. ۲ نامه ۹ اپریل ۱۹۱۰ رسید مضمون دلیل بر انجذاب قلوب و انشراح نفوس بود حمد کن خدا را که همیشه در حضوری و از باده محبت الله مست و مخمور الحمد لله نهایت آرزویت اولاد حاصل گردید و آنچه خواهش نمودی انجام یافت تا یاران و متعلقان تو جمعاً ایقان و اطمینان حاصل نمایند باری از خدا خواهم که مادر روحانی و جسمانی آن طفل نورانی باشی تا از فیوضات شمس حقیقت بهره و نصیب گیرد
- 3 Thou hast written that in New York the devoted handmaid of God, Juliet, the well-assured handmaid of God, Mother Beecher, and the enkindled handmaid of God who is ablaze with God's love, Mrs. Brittingham, as well as Mr. Woodcock and other friends, had gathered for a feast, with thyself and Juliet serving as hosts. How blessed are ye for having rendered such a service and for having organized such a feast! Now, in Montreal, exert thine efforts to continue holding such feasts, as these will conduce to the steadfastness and confirmation of the friends and handmaids of God. Then will the fragrances of the divine rose-garden be shed abroad and the quickening breezes of the Abha Paradise be wafted, causing the participants to be moved with boundless joy. ۳ مرقوم نموده بودی که در نیویورک با امة الله المنجذبه جولیت و امة الله المطمئنه مادر بیچر و امة الله المشتعله بنار محبت الله مسیس بریتینگهام و مستر وودکاک و سائر یاران همدم گشتید و ضیافت نمودید و شما و جولیت میزبان بودید خوشحال شما که بخدمت موفق شدید و بترتیب چنین ضیافتی مؤید گردیدید حال در مونتریاال همت نما تا این ضیافت استقرار یابد و سبب ثبوت و استقامت یاران و اماء رحمان گردد نفعات گلشن الهی بوزد و نسیم جانپور جنت ابدی مرور نماید حاضرین باهتزاز آیند و بسرور بی پایان دمساز گردند
- 4 Give my kind regards to thy respected husband and tell him that I give thanks to God that he is one in heart and soul with Mrs. Mary [May], and that you have become like unto one soul. I hope that you will both be assisted to serve this great Cause. ۴ قرین محترم شوهر خویش را از قبل من نهایت مهربانی مجری دار و بگو الحمد لله با مسیس مری یک دل و یک جان گشتید و حکم شخص واحد یافتید امیدم چنین است که هر دو بخدمت این امر عظیم موفق شوید
- 5 O handmaid of God, show the utmost kindness to the handmaid of God, Louise Stapfer. If she is unkind to you, be faithful to her; if she withdraws from you, seek to draw near to her. She will in due time become a friend. Convey, on my behalf, to all the servants of God and to the handmaids of the Abha Beauty, wondrous Abha greetings. The Holy Leaves of the family send their loving Baha'i regards. ۵ ای امة الله بکنیز الهی لوییز Louise Stapfer نهایت مهربانی بنما اگر او جفا کند تو وفا کن اگر او دوری جوید تو نزدیکی جو عاقبت رجوع بحبت نماید جمیع عباد رحمان و کنیزان جمال ابدی را از قبل من تحیت ابدع ابدی ابلاغ دار و رقات مقدسه اهل خانه جمعاً تحیت ابدع ابدی میرسانند

- 6 O maidservant of God, be well assured that through the grace of God thou art mentioned in the Kingdom of God, and that in the sight of 'Abdu'l-Baha thou art most precious and revered.

6 ای امه‌الله مطمئن بفضل الهی باش که در ملکوت حق مذکور و در نزد عبداله‌آ معزز و محترم و علیک البه‌آ الأب‌ی

MAX.268

BRL_DAK#1078

AB05544

To: Corinne True, in Chicago

Date: 1910-Apr-12

O thou daughter of the Kingdom!

Thy letter, dated January 6, 1910, was received with the enclosed papers.

Regarding the appointment of the time for the opening of the general convention in Chicago, this matter is already written about. Undoubtedly you have received it by this time. It was suggested to postpone the 20th of March to the days of Rizwan, in which the climate is temperate.

You have written regarding the election of delegates from among the Oriental Bahais. The season for this work has not yet come. God willing, in its opportune time they will be sent.

Several plans and designs of the Mashrak-el-Azkar have been received from America. Now the believers must display endeavor so that the land may be bought in its entirety; then collect contributions for the building, and then they may think about the plans. So far the means are lacking. I hope from the favor of the True One that sufficient and ample contribution may be gathered and afterward the best and most acceptable plans be decided upon.

Upon ye be Baha-el-ABHA,

SW_v01#03 p.015, SW_v04#04 p.072

AB11096*Date: 1910-Apr-12*

Several plans and designs of the Mashriqu'l-Adhkar have been received from America. Now, the believers must display an endeavor so that the land may be bought in its entirety; then collect contributions for the building, and then they may think about the plans. So far, the means are lacking.

I hope from the favor of the True One that sufficient and ample contributions may be gathered and afterward the best and most acceptable plans be decided upon.

SW_v06#17 p.140

AB00373*Commentary on passages from the Tablet of Wisdom**To: Ali Akbar Quchani, in Baku**Date: 1910-Apr-14*

- ¹ O thou herald of the Covenant! Thou didst ask about two important matters which pertain to the interpretation of two verses from the divine verses. The explanation and elaboration of these two verses would require a mighty tome, and 'Abdu'l-Baha is unwell, His occupations and preoccupations are numerous, letters from East and West pour down like torrential rain without cessation, questions are endless and beyond measure, and the ordering and organizing of general affairs is without end. Given these circumstances, how can interpretation be provided in such detail? Where is the opportunity to expound these two sacred verses? Therefore, a brief explanation shall be given.

- ² "That which hath been in existence had existed before, but not in the form thou seest today." From this blessed verse it is clear and evident that the universe is evolving. In the opinion of the philosophers and the wise this fact of the growth and evolution of the world of existence is also established. That is to say, it is progressively transferred from one state to another.

¹ ای منادی پیمان سؤال از دو مسئله مهمه نموده بودید که تفسیر دو آیه از آیات الهی است این دو آیه را شرح و تفصیل یک سفر جلیل لازم و عبدالبهاء علیل و مشاغل و شواغل عظیم و مکاتیب از شرق و غرب مانند غیث هاطل متواصل و سؤالات بی حد و حساب و ترتیب و تنظیم امور عموم بیپایان باوجود این چگونه توان تفسیر باین تفصیل نمود مجال کجا که این دو آیه کریمه تشریح شود لهذا مختصراً بیانی میگردد

² قد کان ما کان و لم یکن مثل ما تراه الیوم از این آیه مبارکه واضح و مشهود میشود که کون در ترقی است چنانکه در نزد حکما و فلاسفه قوم نیز این مسئله مسلم است که عالم وجود در نشو و ترقی است یعنی از حالی بحالی دیگر انتقال نموده است

3 But some of the philosophers of Europe think that one species evolves into another species. For example, that the animal evolved until it became a human being. But the prophets teach that this theory is unacceptable, as we have explained already in the book *Some Answered Questions*. Nay, rather evolution and growth take place within the same species. For instance, the seed of man gradually develops, passing through the stages of embryo, fetus, infant, childhood, and adolescence until mental maturity is attained. All the while it has progressed within the same species. It has grown and developed from the stage of the seed, which is a wormlike existence, until it evolved to the stage of 'the best of creations'.

4 "The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient." That is to say: The substance and primary matter of contingent beings is the ethereal power, which is invisible and known only through its effects, such as electricity, heat, and light—these are vibrations of that power, and this is established and proven in natural philosophy and is known as the ethereal matter. This ethereal matter is itself both the active force and its recipient; in other words, it is the sign of the Primal Will in the phenomenal world. 'God created man by the Primal Will and the Primal Will by itself.' The ethereal substance is, therefore, the active force since light, heat and electricity appear from it. It is also the recipient, for as vibrations take place in it, they become visible. For instance, light is a vibration occurring in that ethereal substance. From these vibrations the power of sight is affected, and the result is visibility. Likewise, vibrations occur in air and from them the eardrum is affected. That effect is sound and the result is hearing.

5 As to the blessed verse "Verily, Nature is the embodiment of My Name, the Maker, the Creator": The philosophers of the past and the present maintain that the universal nature is unknowable; it cannot be sensed or understood, while all that occurs in this world are requisites of Nature; the same way that hunger and thirst are requisites of the human body, and burning is one of the requisites of fire. They attribute all these conditions and phenomena, even the movement of the chain of beings and their development and growth, to Nature, and consider Nature as the source of all beings. He says that the Nature which they consider as the source of all beings is the manifestation of His Creative Name. That is to say, the Holy Essence is sanctified from all names and attributes, even from being known as the First Cause. It is the First Cause that

3 اما بعضی از فلاسفه اروپا را ظن و گمان چنان که ترقی از جنس بنوع است مثلاً حیوان ترقی کرده است تا انسان شده است ولی در نزد انبیا این قول غیرمقبول چنانکه در کتاب مفاوضات موجود است بلکه ترقی و نشو و نما در نفس نوع است مثلاً نطفه تدریج در عالم علقه و مضغه و جنین و شیرخواری و طفولیت و بلوغ نماید تا برسد رسد حال نفس نوع ترقی نموده یعنی از عالم نطفه که عبارت از جنینده‌ئی هست نشو و نما نموده و ترقی کرده تا بمقام احسن الخالقین رسیده

4 و ما کان تکون من الحرارة المحدثه یعنی ماده و هیولای کائنات قوه اثیریّه است و غیرمشهود و بآثار مثبت و آثار از جمله قوه کهربائی و ضیاء و حرارت است که امواج اوست و این در حکمت طبعیه محقق و مثبت و ماده اثیریّه نامند آن ماده اثیریّه فاعل و منفعل است یعنی در عالم کائنات جسمانی آیت مشیت اولیه است خلق الله الناس بالمشیة و خلق المشیة بنفسها لهذا آن ماده اثیریّه از جهتی فاعل است زیرا ضیاء و حرارت و قوه کهربائیّه از او ظاهر و از جهتی منفعل است زیرا چون امواج در او ظاهر گردد نمودار شود مثلاً ضیاء امواجی است که در آن ماده اثیریّه حاصل میشود و از آن امواج قوه باصره متأثر میگردد و تأثر مشاهده است چنانکه در هوا امواج حاصل میشود از آن امواج عصب صماخ گوش متأثر میشود آن تأثیر صوت است و آن اثر استماع

5 و اما آیه مبارکه قل ان الطبیعه بکینونتها مظهر اسمی المنبعث و المکون چون حکمای سلف و خلف بر آنند که طبیعت کلیّه محسوس نگردد و مکشوف نشود ادراک عاجز است عقل قاصر ولی این حوادث عالم کون از مقتضیات آن طبیعت است مانند نوم و جوع و عطش که از مقتضیات جسم انسانی است و مانند احراق نار که از مقتضیات آتست باری جمیع شئون و حوادث و وقایع حتی حرکت سلسله موجودات را و نشو و نما کائنات را نسبت بطبیعت میدهند و آن طبیعت را مبدء کائنات می‌شمرند می‌فرمایند این طبیعتی که شما مبدء کائنات و مصدر موجودات می‌شمارید مظهر اسم منبعث و تکون من است یعنی ذات مقدس

is the source of all being and which has been interpreted as Nature.

که لایعرف و لایدرک و لاینعت و لایوصف
است بتصور نیاید و ادراک نشاید و میرا از هر
نعت و محامد و اوصاف است حتی از تعبیر
علّة العلل نیز منزّه است این علّت اولی مصدر
کائنات است و تعبیر به طبیعت کلیّه مینماید

- 6 The point is this: All the conditions and perfections that the philosophers attribute to Nature are the same as have been attributed to the Primal Will in the Holy Scriptures. It is clear that the Primal Will is the manifestation of the Creative Name.

6 زیرا آن حقائق و شئونیکه حکما بجهت طبیعت
کلیّه میشمارند همان شئون و کالاتی است که
در کتب الهیه بجهت مشیت اولیه بیان شده
است و این واضح است که مشیت اولیه مظهر
اسم مکون است

- 7 Time permitteth no more. Praise be to God that the prevailing illness of Jinab-i-Aqa Musa has abated, and it is hoped that he will improve even further beyond this. Whenever he gains sufficient strength and ability to travel, he is permitted to proceed, together with his esteemed wife, to attain Our presence. And upon thee be the Most Glorious Glory.

7 بیش از این فرصت نیست الحمد لله از جناب آقا
موسی مرض مستولی خفت یافته و امید است
که بهتر از این گردد و هر وقت قوت و توانائی
سفر حاصل نماید مأذون است که با حرم محترمه
عازم حضور گردند و علیک البهاء الأبهی

BLO_PT#106, BLO_failayn, VUJUDE.143-144x

AVK1.167, ANDA#19 p.35x, MAS2.068-
070, YMM.208x, VUJUD.088x

AB04761

To: Aqa Mirza Ahmad Ali Khan

Date: 1910-Apr-14

- 1 O true friend of 'Abdu'l-Baha! Through your efforts, service, goodly conduct, steadfastness and wise policy, you have proven and demonstrated that you are a true friend of 'Abdu'l-Baha and are a partner and sharer in servitude at the Sacred Threshold, and with utmost firmness and establishment you seek position and rank solely to serve at the Divine Threshold, and you pursue honor and leadership only for the purpose of arising in servitude and protecting and safeguarding the people. A benevolent Baha'i person must be like this, and it is necessary for those who have turned to the Divine Court to conduct themselves in accordance with the manifest light. Praise be to God that you are confirmed and assisted in this.

1 ای دوست حقیقی عبدالهّاء به همت و خدمت و
حسن سلوک و استقامت و حسن سیاست ثابت
و محقق فرمودی که دوست حقیقی عبدالهّائی
و در عبودیت آستان مقدّس سهیم و شریک
و در نهایت ثبوت و رسوخ جاه و منصب را
محض خدمت بآستان احدیت خواهی و عزّت
و ریاست را بجهت قیام به عبودیت و حفظ
و صیانت خلق جوئی شخص خیرخواه بهائی باید
چنین باشد و مقبلان درگاه ربّانی را روش و
سلوک موافقت بنور مبین لازم است الحمد لله تو
بان مؤید و موفقی لهذا

- 2 Therefore it is hoped that you will show a radiant face in the Abha Kingdom and become a flower in the Abha Paradise, an ornament of the gathering, and an adornment of the rose garden and meadow, and be the cause of comfort and tranquility

2 امید چنان است که در ملکوت ابهی رخی
روشن نمائی و در جنت ابهی گل گلشن شوی و
شاهد انجمن گردی و زینت گلزار و چمن گردی

for government and nation. And upon you be the Most Glorious Glory.

و سبب راحت و آسایش دولت و ملت شوی و
علیک البهاء الأبهی

INBA87:121b, INBA52:120a

AB10462

To: Haji Mirza Aqa

Date: 1910-Apr-14

O thou who art firm in the Covenant! In truth, thou art deserving of every bounty and worthy of every consideration. Thy services in the Abha Kingdom are accepted, and thy zeal and capacity are proven and well-known. Know thou of a certainty that the glance of favor from His Presence, the Most One, will encompass thee, and thou shalt become the manifestation of divine confirmations. And upon thee be the Most Glorious Glory!

ای ثابت بر پیمان فی الحقیقه سزاوار هر گونه عنایتی
و لایق هر نوع رعایت خدماتت در ملکوت ابهی
مقبول و همت و اقتدارت مثبت و معروف
بیقین بدان که نظر عنایت از حضرت احدیت
شامل گردد و مظهر توفیقات صمدانیه خواهی
شد و علیک البهاء الأبهی

INBA84:392

AB00733

To: Ali Akbar Nakhjavani, in Baku

Date: 1910-Apr-18

- | | |
|---|--|
| <p>1 O thou who art steadfast in the Covenant! Thy letter hath arrived, and, for want of opportunity, I am now replying to it in brief.</p> <p>2 The formation of a teaching council is most acceptable and beneficial. It is hoped that in days to come the desired outcome will become apparent.</p> <p>3 The name of his Holiness the Purest Branch was Mihdi, and at the time of his ascension he was in his eighteenth year.</p> <p>4 The Leaves, or daughters, of the Blessed Beauty were three in number: the Greatest Holy Leaf, Furughiyyih Khanum, and Samadiyyih Khanum. The Greatest Holy Leaf was continually engaged in service to His blessed Person; nor had she an</p> | <p>1 ای ثابت بر پیمان نامه شما رسید از عدم فرصت
مختصر جواب مرقوم میگردد</p> <p>2 تشکیل مجلس تبلیغ بسیار مقبول و مفید امید
است که در استقبال نتیجه مطلوب مشهود
گردد</p> <p>3 نام حضرت غصن اطهر مهدی بود و در وقت
صعود بسن هیجده ساله بود</p> <p>4 ورقات صباياه جمال مبارک سه بودند ورقه العلیا
فروغیه خانم صمدیه خانم ورقه علیا همواره
بخدمت نفس مقدس قائم بود ساعتی انفکاک</p> |
|---|--|

hour's respite from her devoted labours. In the inner quarters, the Leaves were occupied with the remembrance of God, and with the exposition of questions relating to the Cause of God. Thus did the hours pass. The mother of 'Abdu'l-Baha was throughout her life, both night and day, engaged in fervent supplication and remembrance, and occupied with the mention of God and the exposition of religious questions and of proofs in vindication of the True One.

نداشت در اندرون ورقات بذكر الهی و بیان مطالب امر الله مشغول بودند اوقات چنین میگذشت والده عبدالبهاء در مدت حیات شب و روز بتبتل و تذکر مألوف و بذكر حق و بیان مطالب و براهین اثبات حق مشغول بود

- 5 The difference between Baha'i and other women is that, among the other communities of the East, the women are occupied either with the management of the life of the household, or with the pursuit of pleasure and diversion. Baha'i women, however, while concerning themselves as far as possible with the ordering of the affairs of life, devote the rest of their time to the exposition of Divine truths and mysteries.

5 و فرق میانهء نساء بهائی با دیگران اینست که طوائف دیگر شرق نساء یا بادارهء زندگانی در خانه و یا بلهو و لعب مشغولند و لکن نساء بهائی بقدر امکان بتمشیت امور زندگانی پردازند و سائر اوقات را ببیان حقایق و معانی پردازند

- 6 As for the miracles that took place in the war of the children of Israel with the unbelievers, and are recorded in the Holy Bible, these have a figurative meaning and metaphorical interpretations; and yet withal the Baha'is do not hold the miracles of the Prophets to have been impossible of performance.

6 اما معجزاتی که در حرب بنی اسرائیل با کفار واقع گردیده و در کتاب مقدس مذکور تأویل و معانی دارد معذلک بهائیان معجزات انبیا را ممنوع و محال ندانند

- 7 Concerning those souls who were formerly in the circle of Aqa Musa, and have now left it, this was as a result of the coercion and insistence of others. For this reason, allow no unseemly word about Aqa Musa to pass thy lips, but maintain towards him a respectful attitude. Almighty Providence will provide for those souls a source of livelihood, while they for their part must abide by the counsels of the True One and, with respect to Aqa Musa, by no means allow any word expressive of dissatisfaction to pass their lips.

7 نفوسی که در دائرهء جناب آقا موسی بودند و حال خارج شدهاند این باجبار و اصرار دیگران گردیده لهذا شما نسبت به آقا موسی کلمهائی بر زبان نرانید بلکه احترام نگاه دارید و پروردگار از برای آن نفوس مدار معیشت فراهم آرد و باید آنان بوصایای حقّ عامل و نسبت بجناب آقا موسی ابداً کلمهء تکذری بر زبان نرانند

- 8 Thou didst request that the questions of Aqa Mirza Haydar-'Ali be printed and disseminated. To print and circulate them among the Baha'is is permissible; but to do so outside the community is by no means permissible, for this would give rise to universal rancour and enmity. Should the friends, however, commit to memory these facts, verses, and traditions, and, in gatherings, question the 'ulama about them, then, the latter being unable to deliver a response, the people would become aware.

8 سؤالات جناب آقا میرزا حیدر علی را خواسته‌اید که طبع و انتشار نمایند طبع و انتشار در بین احبّاء جائز ولی در میان خارج ابداً جائز نیست زیرا سبب بغض و عداوت کلیه میگردد ولی احبّاء آن مطالب و آیات و اخبار را حفظ نمایند و در محافل از علما سؤال کنند چون از جواب عاجز گردند مردم آگاه شوند

- 9 The friends must not—either with the people in general, or with the 'ulama—speak in a contentious fashion, but rather they should express themselves with the utmost consideration, kindness, and propriety. Nor must they allow any topic to lead to conflict and altercation, for contentious and polemical speech will never be productive of any useful result, but will rather engender rancour and enmity. Wherefore they should

9 و باید احبّاء با مردم و یا علما بجَدال صحبت ندارند بلکه بنهایت مدارا و مهربانی و حُسن تعبیر مکالمه کنند و مگذارند که ب نزاع و جدال منجر گردد زیرا صحبت ب نزاع و محاجه ابداً تأثیر ننماید بلکه بغض و عداوت آرد پس باید بکمال مهربانی و محویت و تواضع و خشوع صحبت بدارند و ابداً

speak with the utmost kindness, self-effacement, humility, and lowliness, nor ever let a harsh word pass their lips, saying instead: "We have no quarrel or dispute with any group of people, nor hold them in contempt, but regard both ourselves and them as servants of the one true God. We are all the fruits of one tree, and grown from the same bough. The only difference is that some are searching for the truth, while others are calm and silent, and occupied with themselves and their own interests."

کلمهء خشن بر زبان نرانند و بگویند که با هیچ فرقه‌ئی نزاع و جدال نداریم و بحقارت نظر ننماییم بلکه خود و آنانرا بندهء حق دانیم باریک داریم و میوهء یک شاخسار شماریم نهایت اینست که بعضی تحرّی حقیقت مینمایند و بعضی ساکت و صامت و مشغول بخود و منافع خویش هستند

- 10 Do thou have the [Traveller's] Narrative translated into German. It is not at present permissible to publish the treatise to the Shaykh [Epistle to the Son of the Wolf].

10 مقاله را بلسان آلمانی ترجمه نمائید رسالهء شیخ حال طبع و نشرش جائز نه

- 11 Permission is granted thee to travel with Aqa Shaykh 'Ali-Akbar to Iran.

11 با جناب آقا شیخ علی اکبر مأذون سفر به ایران هستید

- 12 The Glory of Glories rest upon thee.

12 و علیک البهاء الأبهی

BRL_ATE#027, LTDT.119x, MAAN#13

BRL_DAK#0026

AB01732

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1910-Apr-18

- 1 O herald of the Covenant! Your recent letter arrived. The news of the ascension of him who attained the meeting of his Lord in the Supreme Horizon, his honor 'Ali-Qabli-Akbar, caused intense grief, for he was a partner and companion to 'Abdu'l-Baha in servitude at the Sacred Threshold. Throughout his life in the divine path he was never safe from danger for a moment, and was constantly under threat of sword and blade, yet he showed no fear and did not shy away from great tribulation. He was courageous and fearless, luminous and radiant. He was imprisoned repeatedly and fell under chains and fetters, but never showed any weakness, and like a mighty mountain maintained perfect dignity and composure. For fifty years he was enthralled by the Kingdom of Beauty and sacrificed his life in the path of the All-Glorious. Many times he offered himself for sacrifice and yearned for martyrdom. Blessed is he and excellent is his reward.

1 ای منادی پیمان نامهء اخیر رسید خبر صعود من ادرك لقاء ربّه فی الرفیق الأعلى حضرت علی قبل اكبر سبب حزن شدید گردید زیرا در عبودیت آستان مقدّس سهیم و شریک عبدالبهاء بود و در مدّت حیات در سبیل الهی معرض آفات آنی از خطر ایمن نبود و هر دم در تحت تهدید تیغ و شمشیر بود ولی ترس و بیی نداشت و از بالای عظیم حذر نمینمود رشید بود و بی باک منیر بود و تابناک بکرات و مرّات گرفتار شد و در تحت سلاسل و اغلال افتاد ابداً فتوری نیاورد و مانند جبل عظیم در نهایت وقار و تمکین بود مدّت پنجاه سال مفتون ملکوت جمال بود و جانفشان در سبیل ذوالجلال بکرات و مرّات خود را فدا نمود و آرزوی مشهد فدا کرد طوبی له و حسن مآب

- 2 'Abdu'l-Baha's solace in this calamity is that new friends will arise with such steadfastness, firmness, strength and solidity

2 عبدالبهاء را در این مصیبت تسلی آن است که یاران جدید بآن ثبوت و استقامت و قوّت و

to strive alongside the Hands of the Cause in diffusing the divine fragrances. All the friends must console, comfort, care for and serve his relatives who have attained the gathering of reunion, for they are the survivors and remembrance of that noble person.

- 3 As for your treatise, it will certainly be reviewed and sent. You must exert the utmost effort in the lessons you are teaching so that souls will arise who can prove the manifestation of the One revealed on Sinai with decisive proofs, clear evidence and conclusive arguments. Convey wonderful, most glorious greetings to the maidservant of the Most High, Dr. Moody. I beseech God that she may be assisted in serving the friends. Jinab-i-Firaburz should also be diligent. If meanwhile he wishes to learn a trade or make preparations to later travel to Europe to study a trade, there is no harm in this.

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

مناات مبعوث گردند تا با ایادی امرالله در نشر
نفحات الله بکوشند متعلقین آن فائز بحفل لقا
را باید جمیع احباً تسلّی دهند و نوازش نمایند و
رعایت و خدمت کنند زیرا بازماندگان و یادگار
آنشخص بزرگوارند

3 اما رساله آنحضرت البتّه ملاحظه خواهد گشت
و ارسال خواهد شد باید در دروسی که مشغول
هستید نهایت همت را مجری دارید تا نفوسی
مبعوث گردند که بتوانند بیراهین قاطعه و ادله
واضحه و حجج بالغه اثبات ظهور مجلّی طور نمایند
امّه الأعلی دکتور مودی را تحیت ابدع ابهی
ابلاغدارید از خدا خواهم که بخدمت یاران
موفق گردند و جناب فریبرز نیز مواظبت نمایند
اگر در این ضمن آرزوی تحصیل صنعتی نمایند
و یا آنکه تهیه و تدارکی کنند که من بعد بجهت
تحصیل صنعتی سفر به اروپا نمایند ضرر ندارد

4 و علیک و علیهما البهاء الأبهی

BRL_DAK#1059, TZH8.0328

AB06636

To: Mahmud Zarqani, in Bombay

Date: 1910-Apr-18

- 1 The eloquent verses and articulate six-line poem, which were the fruit of your loving talent and which flowed like running water with utmost fluency, were read with the greatest care. They were truly original and sweet, eloquent and honeyed, especially since they offered congratulations for the new festival while expressing servitude to this weak being and bondage to the sacred Threshold of the Lord, the Merciful, the Compassionate.
- 2 All mentions regarding this servant are excessive and deficient save pure servitude and bondage to the Threshold and guardianship of the Court of the Lord. This is correct.
- 3 Therefore, with the blessing of these words of yours, you are permitted to don the pilgrim's garb of the Ka'bih of the divine

1 ای بنده جمال ابهی اشعار بلیغانه و مسدّس
فصیحانه که اثر قریحه عاشقانه آنجناب بود و
مانند آب روان در نهایت سلاست بکمال دقت
قرائت گردید فی الحقیقه بدیع بود و شیرین و بلیغ
بود و شکرین علی الخصوص که تهنیت عید جدید
ناطقی بعبودیت این وجود ضعیف و بندگی آستان
مقدس حضرت رحمان و رحیم بود

2 جمیع اذکار در حقّ این عبد افراط و تفریط است
مگر عبودیت صرفه و بندگی آستان و پاسبانی عتبه
حضرت یزدان این صحیح است

purpose and make one journey here. And upon you be the Most Glorious Glory!

3 لهذا ببارکی این بیان شما را اجازه آنست که احرام
کعبه مقصود پر بندید و یک سفر باینجا بیائید و
علیک البهاء الاهی

MMK5#176 p.137

AB07065

To: Bahram Marzban

Date: 1910-Apr-18

1 O Merciful Lord! Marzuban has abandoned the earthly realm and hastened to the boundless world. He had no hope except in You and planted nothing in the field of his heart except the seeds of Your love. He grew weary of life in the world of dust and soared to the Kingdom of mysteries.

1 حضرت رحمانا دولت مرزبان ترک خاکدان
نمود و بجهان بی پایان شتافت امیدی جز بتو
نداشت و غیر از تخم محبت در مزرعه دل
نکاشت از زندگی در جهان خاک بیزار شد و
بملکوت اسرار پرواز کرد

2 O Forgiving and Kind One! Grant melody to that melody-less one, and bestow order and purpose to that disordered one in Your shelter. Grant heavenly treasure to that poor one, and bestow freedom of the higher realm to that captive one. Illumine him, make him radiant, grant him joy, bestow success upon him. You are the Giver, the Bestower, the Forgiver, the Kind One.

2 آمرزنده و مهربانا آن بی نوا را نوائی ده و آن بی
سر و سامان را در پناه خویش سر و سامان
بخش و آن فقیر را گنجی آسمانی عطا کن و آن
اسیر را آزادی عالم بالا عنایت فرما روشن کن
درخشنده نما شادمانی بخش کامرانی عطا کن
توئی دهنده و بخشنده و آمرزنده و مهربان

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الاهی

YARP2.591 p.416

AB01317

To: Ali Akbar Nakhjavani, in Baku

Date: 1910-Apr-20

1 O thou who art steadfast in the Covenant! Thy numerous letters have arrived. God willing, replies will be written to each one of them.

1 ای ثابت بر پیمان نامه های متعدد شما رسید
انشاء الله یک یک جواب نگاشته میشود

2 Thou didst write concerning the Russian official. It is evident that, thanks to thine endeavours, he hath become somewhat attracted to the Cause; God willing, he will come little by little

2 از صاحب منصب روسی مرقوم نموده بودید
معلوم است که بهمت شما قدری منجذب

to believe in it entirely. Shouldst thou have in thy possession a copy of the [Traveller's] Narrative, send him thereof however much he wisheth, and write to him that Mirza Abu'l-Fadl hath composed a treatise concerning this Cause, which hath been translated, and printed in America. Let him request it of the friends in Paris, and likewise the book Some Answered Questions, which hath been rendered into the French and English tongues. If he is able, let him render the Narrative into the German tongue and likewise the translation of the Tablets of Tarazat, Tajalliyat, Kalimat, Bisharat, and Ishraqat. In fine, whatever books there are about this Cause may be found with Mr. Dreyfus in Paris: Let him obtain them from him.

- 3 Convey to the Russian lady the utmost loving-kindness on the part of 'Abdu'l-Baha, and, so far as thou art able, strive to attract that respected personage to the Divine fragrances; for if once that virtuous matron becometh attracted and assured in faith and certitude, then, through the power of the confirmations of the Blessed Beauty, she will become in Western lands a brilliant candle.
- 4 Thou didst write concerning the disturbances in Bakú. Do thou have recourse to the government so that preventive measures may be taken; yet not in any adversarial fashion: rather, in a moderate manner state thou that such is contrary to justice and inimical to fellowship and love among all the subjects of the respected state.
- 5 In brief, I found myself exceedingly happy and satisfied with thee for thou hast arisen to serve the Cause of God. My hope is that thou wilt be assisted to perform outstanding services and become a means of exalting the Word of God.
- 6 Always extend to Count Tolstoy loving and heartfelt greetings and treat him with the utmost courtesy, as we are indeed commanded to behave in this way. Perchance he may become fair-minded. There are signs that his attitude hath improved and moderated. It is hoped that, God willing, it may improve further and that he may speak with justice about this Cause. It might be beneficial if thou wert to despatch to him, and others like him, the letter of this servant addressed to the believers of the East and the West which is translated and published in Russian.
- 7 The Glory of Glories rest upon thee.

BRL_ATE#028, MAAN#14

گردیده انشاءالله کم کم بکلی مؤمن خواهد گشت اگر چنانچه کتاب مقاله در نزد شما هست هر قدر بخواند نزد او بفراستید و باو بنگارید که جناب میرزا ابوالفضل رساله‌ای در این امر مرقوم نموده و ترجمه گشته و در امریک طبع گردیده در پاریس از احبّا بخوانند و همچنین کتاب مفروضات را که بلسان فرانسه و انگلیسی ترجمه شده و اگر بتوانند مقاله را بزبان آلمانی ترجمه نمایند و همچنین ترجمه الواح طرازات و تجلیات و کلمات و اشارات و اشراقات خلاصه کتبی که در این امر است در نزد جناب مستر دریفوس در پاریس موجود از ایشان بگیرند

3 و بمادام روسی نهایت مهربانی از قبل عبدالهّاّ ابلاغ دارید و بقدر قوّت بکوشید که آنخترمه را منجذب بنفحات الله کنید زیرا آنختره اگر در ایمان و ایقان انجذاب و اطمینان یابد از تأییدات جمال مبارک در ممالک غرب شمع روشن گردد

4 از اغتشاش بادکوبه مرقوم نموده بودید بحکومت مراجعت کنید تا جلوگیری گردد و لکن نه بنوع خصمانه بلکه معتدلاّنه ذکر کنید که این منافی عدالت و معارض الفت و محبت در بین جمیع رعیت دولت بهیه است

5 باری از قیام آنجناب بر خدمت امر الله از شما بسیار سرور و رضا یافتیم و امیدم چنانست که بخدومات فائقه موفق شوی و سبب اعلاء کلمه الله گردی

6 به غراف تولستوی همیشه اظهار محبت و روابط قلبیه و نهایت احترام مجری دارید ما باین مأموریم شاید چشم انصاف بگشاید از قرائن معلوم میشود که حال بهتر از پیش است قدری اعتدال یافته است بلکه انشاءالله من بعد بهتر شود و منصفانه در این امر سخن راند شما مکتوب عمومی این عبد را به شرق و غرب که بلسان روسی ترجمه و طبع گردیده اگر بجهت او و امثال او ارسال دارید شاید مفید گردد

7 و علیک الهّاّ الّاهی

BRL_DAK#0027, PZHN v1#2 p.38

AB01900

To: Louise Waite, in Washington, DC

Date: 1910-Apr-20

- 1 O daughter of the Kingdom! Your letter was received. Due to lack of time, a brief response is written, which is this: Spiritual gatherings established for teaching souls - whether men's gatherings, women's gatherings, or mixed - are all acceptable and necessary for spreading the divine fragrances. Likewise, a general gathering once per week where the friends come together, engage in divine remembrance, read prayers and deliver effective talks is acceptable and beloved.
- 2 However, that House of Justice mentioned in the Kitab-i-Aqdas is absolutely impossible to establish now - indeed it is forbidden and inconceivable. That will be when the Cause is proclaimed and the laws of God are promoted. So now is not the time for the House of Justice that must be formed through universal election, and its mention is not permitted and its conception impossible.
- 3 In affairs, strive as much as possible to prevent differences from arising, not that every minor matter becomes a cause of discord. If things proceed in this manner, the end result will be pure chaos. All the friends and handmaidens of the Merciful must focus their thoughts on achieving unity and realizing the oneness of humankind, not that every minor issue becomes a cause of differing views. My hope is that the friends and handmaidens in America will become united in all matters and never create differences, for discord destroys the divine foundation. If they unite on a matter and it is wrong, it is better than if they differ and are right. For this discord leads to the destruction of the divine foundation, even if one of the two sides is right - yet it causes a thousand wrongs. But if they unite and both sides are wrong, because there is unity, eventually the truth will be revealed and wrong will be transformed to right.
- 4 And upon you be the Most Glorious Glory.

1 ای بنت ملکوت نامهء مرقوم ملاحظه گردید از عدم فرصت جواب مختصر مرقوم میگردد و آن اینست محافل روحانی که بجهت تبلیغ نفوس تأسیس میشود چه محافل رجال و چه محافل نساء و چه مختلط جمیع مقبول است و سبب انتشار نفعات الله این لازم است و همچنین محفل عمومی در هفته‌ئی یک روز که احباً جمع میشوند و بذکر الهی مشغول میگرددند و مناجات میخوانند و بیانات مؤثره میکنند مقبول و محبوبست

2 ولی آن بیت عدل که در کتاب اقدس مذکور حال ابداً تشکیلش ممکن نیست بلکه ممتنع و محالست آن وقتی است که اعلان امر بشود و ترویج احکام الله گردد پس حال بیت عدل که باید بانتخاب عمومی تشکیل شود وقتش نیست و ذکرش جائز نه و تصوورش محال

3 در امور تا بتوانید بکوشید که اختلاف حاصل نشود نه آنکه هر امر جزئی سبب اختلاف شود اگر کار بر این منوال باشد عاقبت پریشانی صرف است جمیع احباً و اماء رحمان باید فکرشان این باشد که اتفاق حاصل شود و وحدت عالم انسانی تحقیق یابد نه اینکه هر مسائل جزئی سبب اختلاف آراء گردد من امیدم چنانست که احباً و اماء امریکا در جمیع مسائل متحد گردند و ابداً اختلاف ننمایند زیرا اختلاف هادم بنیان الهیست اگر در مسئله‌ئی اتحاد نمایند و خطا باشد بهتر از آنست که اختلاف نمایند و صواب باشد زیرا این اختلاف منجر بهدم بنیان الهی میشود ولو یک طرف از دو طرف ره صواب باشد و لکن مورث هزار خطاست و اگر اتحاد نمایند و دو طرف در خطا باشند چون اتحاد است عاقبت حقیقت منکشف گردد و خطا بدل بصواب شود

4 و علیک البهاء الأبهی

AB02832

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

Date: 1910-Apr-20

- 1 O thou handmaiden of Baha! Thy letter was received, and praised be God, the sweet savors of the love of the Lord were inhaled from the rose-garden of inner meanings; these are the tokens of the firmness and steadfastness in the Covenant and the Testament. 1 یا امة‌البهاء نامه شما رسید الحمد لله از گلشن معانی نفعه طیبه محبت الله استشمام گردید دلائل ثبوت و استقامت بر عهد و پیمان بود
- 2 O handmaiden of Baha! Thank God that through the gracious favor and mercy of the Blessed Beauty, the hearts and souls are in close union and constancy; therefore, there existeth no separation whatsoever, but rather, the spiritual harmony and the fellowship of the hearts endureth forever. I beseech the manifold bounties of the Lord of Wondrous Attributes that you mayest be always guarded under the care and protection of the Peerless God, and to be graciously aided to remain a true maidservant of the Blessed Beauty. 2 یا امة‌البهاء الحمد لله ارواح و قلوب بفضل و موهبت جمال مبارک در نهایت ارتباط و ثبوتست لهذا فصلی ابداً در میان نه بلکه الفت روحانی و مؤانست وجدانی دائم و مستمر و از الطاف حضرت بدیع الأوصاف استدعا مینمایم که همواره در کف حفظ و حمایت حضرت احدیت محفوظ و مصون مانی و موفق بکنیزی جمال مبارک باشی
- 3 Most lovingly convey on behalf of 'Abdu'l-Baha, the warmest Abha greetings to all the maidservants of God, and say that in this Dispensation, women have assumed the same position as men, nay rather in Europe and America they have even surpassed men in the teaching work as well as in their attraction to the Divine fragrances. 3 و جمیع اماء رحمان را از قبل عبدالبهاء تحیت ابداع ایی با نهایت مهربانی ابلاغ نما و بگو که در این دور نساء حکم رجال یافته‌اند بلکه در ممالک اروپا و امریک در تبلیغ امر الله و انجذاب بنفحات الله سبقت بر رجال جسته‌اند
- 4 Also, convey the utmost yearning of this servant of the Day-Star of the world, to the spiritual friends in Mah-Firuzak. My heart longeth and my soul yearneth for them. My prayer and ardent supplication, at eventide and at dawn, to the Threshold of the Desired One is that those blessed souls may receive the invisible assistance from the Abha Kingdom, and may be enabled to achieve that which beseemeth this wondrous age and becometh this glorious century. 4 و باحبای روحانی در ماه‌فیروزک نهایت اشتیاق از این بنده نیر آفاق ابلاغ نما جمیع را بجان جویانم و بقلب و روان در نهایت اشتیاق شب و روز بعتبه حضرت مقصود عجز و نیاز کم تا آن نفوس مبارک تأییدات غیبیه از ملکوت ایی یابند و بآنچه سزاوار و شایان این قرن عظیم و عصر کریم است موفق و مؤید شوند
- 5 The glory of Glories rest upon you and upon them. The letter is brief, on account of lack of time. 5 و علیک و علیهن و علیهم البهاء الایه از عدم فرصت مختصر مرقوم گردید

BRL_DAK#1138, MKT7.194

AB05574*To: Ali Akbar Nakhjavani, in Baku**Date: 1910-Apr-20*

- 1 O thou servant of the kindly Beloved, Baha'u'llah! I can find no nobler title than this wherewith to address thee. Only an hour ago I wrote thee a letter; and now, as I was sorting through my papers, the portrait of that loving friend fell out. When I beheld that adorable countenance, I bestirred myself again to write this present letter, in order that thou mightest know how dearly thou art cherished in these precincts. I fain would hope that at all times, through the grace and bestowals of the Blessed Beauty, that countenance may, through the lights of Divine confirmation, become the envy of the radiant moon, and be brightened and illumined by the rays of the Sun of Truth. The Glory of Glories rest upon thee.

1 ای بندهء دلبر مهربان بهاء الله عنوانی اشرف از این نیام که ترا خطاب بان نمایم یک ساعت پیش نامهائی بشما نگاشتم و حال دست باورق زدم عکس سیمای آن یار مهربان برون آمد چون آن روی دلجوی مشاهده کردم دوباره بنگارش این نامه پرداختم تا بدانی در این بساط چه قدر عزیزی از فضل و موهبت جمال مبارک امیدم چنین است که همواره آن روی بانوار تأیید غبطهء مه تابان گردد و پیرتو شمس حقیقت روشن و منور باشد و علیک البهاء الأبهی ع ع

- 2 Shouldst thou be able to convince that Armenian gentleman to write the truth, and himself repudiate what he hath written—which is utter falsehood and pure calumny—it would be most agreeable. Exert thou the utmost effort in this regard.

2 آنشخص ارمنی را اگر اقناع مینمودید که حقیقت را بنگارد و خود آنچه را نوشته که کذب محض و افترای صرفست تکذیب نماید بسیار موافقت البته در اینخصوص نهایت همت را مبذول دارید

BRL_ATE#016, MAAN#02

BRL_DAK#0015

AB05559*To: Abdal Qarih-Baghi, in Tiflis**Date: 1910-Apr-20*

- 1 O self-sacrificing servant of the Most Glorious Beauty! Your letter arrived and from its contents it became known that you have resolved to travel to the Caucasus to arise in service to the Cause of God. For some time that region has been deprived of peace and tranquility. Now praise be to God it has found stability and calm, therefore it has great potential.

1 ای بندهء جانفشان جمال ابهی نامه رسید از مضمون معلوم گردید عازم قفقاز شدید تا قیام بخدمت امر الله نمائید چندیست آن مرز و بوم از آسایش و راحت محروم حال الحمد لله قرار و سکون یافت لهذا استعداد عظیم دارد

- 2 You must, with heavenly confirmations and the bounties of the Most Glorious Beauty, arise with the utmost steadfastness to guide souls. And such is my hope that that long-standing friend will succeed in promoting the Cause of the Manifest Light - that he will become a precious soul in Tiflis and the

2 باید بتأیید آسمانی و عنایت جمال ابهی در نهایت استقامت بهدایت نفوس پرداخت و امیدم چنین است که آن یار دیرین موفق بر ترویج امر نور مبین گردد در تفلیس نفس نفیس شود و در ایروان مطلع موهبت رحمان گردد در گنج در

dawning-place of the Merciful One's bounty in Yerevan, that he will unlock treasures in Ganja and roar like a fierce lion in Shirvan. Do not consider it unlikely that through the confirmations of the Lord you will achieve such success that you yourself will remain bewildered and amazed. And upon you be the Most Glorious Glory.

گنج بگشاید و در شیروان مانند شیر ژیان نعره
زند از تأییدات حضرت یزدان بعید مدان که
چنان موفق گردی که خود واله و حیران مانی
و علیک البهاء الأبهی ع

PZHN v1#2 p.18

AB10172

To: Baha'is of Tiflis

Date: 1910-Apr-20

- 1 O friends of Abdu'l-Baha! For some time the region of the Caucasus was dominated by corruption and sedition, and therefore the friends of God had no opportunity to move freely in that field. Now, praise be to God, that dust has settled and that corruption and sedition have vanished, and even if occasionally there appears some slight manifestation thereof, it is of no importance or consequence. Therefore in these days the friends must create excitement and enthusiasm, arise to serve the Cause of God, scatter musk and ambergris, and shower crystallized sugar. They must illumine their faces with divine glad-tidings and loose their tongues in speaking the verses of guidance. They must make the Caucasus region a retreat of communion and supplication, and raise such a melody that souls will take flight.
- 2 The days of life are passing, and ultimately decline and extinction are certain and decreed, except for those souls who, though hidden in the horizon of extinction, shine forth from the dawning-place of immortality. Though they pass from this world, they enter the divine realm.
- 3 Therefore, while time remains and opportunity is at hand, one must secure the prey of happiness in both worlds. Like Joseph of Egypt, one must display beauty in the marketplace and manifest spiritual grace and charm. Surely through the power of attraction, thousands of seekers from various peoples will appear.
- 4 O Divine Providence! Lift to Thy true lovers' lips the God-intoxicating wine of Thy mysteries, and make of them the shining dawning places of Thy guidance. Exalt the hearts of Thy

1 ای یاران عزیز عبدالهء چندی بود که کشور
قفقاز را فساد و فتنه مستولی بود لهذا احبای
الهی را مجال جولان در آن میدان نبود حال
الحمد لله آن غبار ساکن و آن فتنه و فساد زائل
و اگر چنانچه احیاناً اندک بروز و ظهوری نماید
از اهمیت خالی و فارغ لهذا باید در این ایام
یاران وله و شوری انگیزند و بر خدمت امری الله
برخیزند و مشک و عنبری بپزند و قند مکرری
ریزند بپشارات الهی روی منور کنند و آیات
هدی لسان ناطقی بگشایند و بندای الهی اقلیم
قفقاز را خلوتگاه راز و نیاز کنند و چنان نغمه‌ئی
زنند که نفوس پرواز آیند

2 ایام عمر در گذراست و عاقبت زوال و فنا مسلم
و مقرر مگر نفوسیکه چون در افق فنا متواری
شوند از مطلع بقا درخشنده و روشن گردند اگر
از این جهان درگذرند در جهان الهی درآیند

3 پس تا وقت باقی و فرصت در دست باید صید
سعادت دو جهانرا بشت آورد مانند یوسف
مصری جلوه بازار نمود و حسن و جمال معنوی
آشکار و پدیدار کرد البته بقوه جاذبه از احزاب
هزاران خریدار آشکار گردد

4 ای پروردگار ابرار را از باده اسرار سرمست
کن و مطلع انوار هدایت فرما و لهی بدطا ده
و وجد و طربی بجانها بخش گوشها را محرم راز

friends in rapturous elation, endow their souls with joy and enable them to lift up their ears and hearken to Thy mysteries. Unite their hearts that they may raise high the standard of the oneness of humankind in this nether world and become the promoters of love and concord among the diverse kindreds of the earth. Thou art Mighty and Powerful, and verily, Thou art the Forgiver, the Bestower, the All-Knowing, the All-Seeing.

کن و قلوب را هم آهنگ و هم آواز فرما تا یاران
علم وحدت انسانرا در اینجهان بلند نمایند و سبب
الفت و یگانگی جمیع بیگانگان گردند توئی مقتدر
و توانا و توئی بخشنده و دهنده و عالم و بینا

BRL_DAK#1245, MMK2#008 p.005x

ABU1938

in Haifa/Akka

Blessed is the soul which is purified, and understands its wickedness and piety.

Blessed is the spirit which is revived by the Breath of the Merciful.

Blessed is the nostril which is perfumed by the Fragrances of God.

Blessed is the heart which is dilated by the Breezes of God.

Blessed is the eye which sees the Beauty of God.

Blessed is the ear which listens to the WORD OF GOD.

Blessed is the temple (person) who stands steadfast in the service of the Cause of God.

Blessed are the internals which burn by the Fire of the Love of God.

Blessed is the liver which is melted by the flame of the Fire of intense love in the CAUSE OF GOD.

Blessed is the soul who fulfils the Testament of God, who pays no heed to any blame in the Cause of God, and who will never be impressed by the arrows of lying souls or the veiled ones of the minds which are wicked and neglectful in mentioning God.

Blessed is the soul whose outward life is the same as its inward life; whose Lord has guided it, removed its veil, and honoured it with the cup (of consolation) mixed with camphor, to... [incomplete]

BSTW#119

AB01016

To: Baha'is of Hamadan et al.

Date: 1910-Apr-21

- 1 O my heavenly friends! It is certain and evident that the Incomparable One is always praised for His absolute wealth, distinguished for His all-embracing mercy, characterized by His eternal grace, and known for His gifts to the world of existence. Nonetheless, in accordance with His inscrutable wisdom and in order to apply a unique test to distinguish the friend from the stranger, He hath enjoined the Huquq upon His servants and made it obligatory.

۱ ای یاران ربّانی من این یقین و مسلم است که حضرت بیچون در جمیع شئون بغنای مطلق موصوف و برحمت واسعه مشهور و بفیض ابدی مألوف و بعطا بر عالم وجود معروف ولی نظر بحکمت بالغه و امتحانات فارقه تا آشنا از بیگانه امتیاز یابد حقوق بر عباد خویش واجب و مفروض فرمود
- 2 Those who have observed this weighty ordinance have received heavenly blessings and in both worlds their faces have shone radiantly and their nostrils have been perfumed by the sweet savours of God's tender mercy. One of the tokens of His consummate wisdom is that the payment of the Huquq will enable the donors to become firm and steadfast and will exert a great influence on their hearts and souls. Furthermore, the Huquq will be used for charitable purposes.

۲ نفسیکه اطاعت این امر مبرم نمودند ببرکت آسمانی موقّق و در دو جهان روی روشن و مشام از نسیم عنایت معطر کردند از جمله حکمت‌های بالغه اینکه اعطای حقوق سبب ثبوت و رسوخ نفوس گردد و نتایج عظیمه بارواح و قلوب بخشد و در موادّ خیریه مصروف گردد
- 3 The funds which thou hadst collected in the year 1326 were accepted at the Threshold of the Divine Unity, and will assuredly, through the agency of the faithful friends, be expended in the places where they are needed. Attach the greatest importance to the Ta'iyid School, and exert yourselves by every means that it may make great progress and become distinguished and renowned among the schools of Iran, for it is connected with this weighty matter.

۳ حقوق که در سنه ۱۳۲۶ جمع نموده بودید در درگاه احدیت مقبول شد و البته بواسطه یاران صادق در مواضع لازمه مصروف گردیده مدرسه تأیید را بسیار اهمیت دهید بجمع وسائل تشبث نمائید که ترقی عظیم نماید و در بین مدارس ایران ممتاز و شهر گردد زیرا تعلق باین امر خطیر دارد
- 4 'Abdu'l-Baha, with the utmost satisfaction at thy striving and endeavor, offereth supplication and entreaty at the Threshold of the Most High, and each day will seek for thee a new confirmation. And upon you be the glory of the Most Glorious.

۴ عبدالهّاء از سعی و کوشش شما با نهایت رضا بدرگاه کبریا تضرع و زاری نماید و شما را در هر روزی تأییدی جدید خواهد و علیکم الهّاء الأبهی

BRL_HUQUQ#024x, COC#1160x

INBA16:134, BRL_DAK#0521,
BRL_HUQUQP#024x, AMK.113-114,
TAH.314, ANDA#07 p.20

AB08317*To: Mashhadi Ibad Shirvani Qavamut-Tujjar**Date: 1910-Apr-21*

- 1 O faithful friend! The utmost steadfastness and firmness that you showed in protecting and safeguarding the relatives of His Holiness the Martyr, and your efforts during his absence to prevent, as far as possible, oppression and hostility against those oppressed ones, have caused nearness to the Court of Divine Unity. This service is accepted, this endeavor is praiseworthy, and this nobility is recognized and rewarded at the Divine Court.
- 2 Through the grace of that Beloved of the horizons, this servant at the threshold of the Most Glorious Beauty hopes that you may become the manifestation of diverse favors in all things. And upon you be the Most Glorious Glory.

1 ای یار باوفا با نهایت ثبوت و استقامت محافظت و صیانت که در حق منتسبین حضرت شهید مجری داشتی و در غیاب ایشان بقدر امکان در منع ظلم و عدوان از آتمظلومان کوشیدید سبب قرینت درگاه احدیت گشت این خدمت مقبول و این همت ممدوح و این شہامت در درگاه احدیت معروف و مأجور است

2 از فضل آن دلبر آفاق رجای این عبد آستان جمال ابھی چنان است کہ در جمیع شئون مظهر الطاف گوناگون گردی و علیک البہاء الابی

AMK.115-115, PYK.488

AB00828*To: Muhammad Rida Ibn Sina, in Tihiran**Date: 1910-Apr-27*

- 1 O candle of His Holiness Sina! Your letter arrived and brought great joy and delight from its contents, for it was filled with glad tidings of the exaltation of the Word of God. Praise be to God that the territory of Iraq has become a rose garden of mysteries and several souls have entered under the shadow of the Lord. In truth, that land and region deserves to become fragrant with holy and musk-laden breezes, for it lies in the center of Iran and souls there possess the utmost wisdom, intelligence, capability and innate receptivity.
- 2 Praise be to God that in Qum you arose to serve and associated with strangers, and in a pleasant manner prevented wolves from savagery and restrained oppressors from tyranny and injustice. I hope that the souls you have educated will gradually progress hereafter and the pure seeds you have scattered will sprout. In Qahan, praise be to God, the divine fragrances were diffused and God willing will have great effects hereafter. It is

1 ای شمع حضرت سینا نامه شما رسید از مضمون سرور و حبور عظیم حاصل گردید زیرا مشحون بپیشارت اعلاء کلمۃ اللہ بود کہ الحمد للہ خطہ عراق گلشن اسرار گردیدہ و نفوسی چند بظل حضرت پروردگار درآمدہ فی الحقیقہ آنخطہ و دیار سزاوار چنانست کہ بنفحات قدس مشکبار گردد زیرا در وسط ایران واقع و نفوس در نہایت درایت و ذکا و استعداد و قابلیت فطری موجود و مہیا

2 الحمد للہ در قم بخدمت قائم شدی و با بیگانگان معاشر گشتی و بنحو خوشی گرگان را از درندگی منع نمودی و ظالمانرا از جور و ستم ممانعت کردی نفوسی را کہ تربیت نمودی امیدوارم کہ من بعد بتدریج ترقی نمایند و تخم پاکی کہ افشاندی انبات گردد در قاہان الحمد للہ نفحات رحمان منتشر شد

our duty to scatter seeds - their sprouting is with God and He will surely make them grow.

و انشاء الله من بعد تأثیرات عظیمه خواهد نمود بر ماست که تخمی بیفشانیم انباتش با خداست و یقین است که میرویانند

- 3 As for the ascension of his holiness, the Sun at the zenith of divine knowledge - truly it affected everyone. Upon hearing the news, Abdul-Baha wept and with a burning heart all the friends were overcome with great sorrow and began lamenting and mourning the separation from that lamp of unity. But the consolation of hearts is that ultimately endless fellowship will be attained in the hidden Kingdom.

3 اما قضیه عروج حضرت نیر اوج عرفان فی الحقیقه بعموم تأثیر نمود عبدالبهاء بجمیع یاران بحسرتی گریان شد و قلب سوزان جمیع یاران بحسرتی عظیمه مبتلا گشتند و از فراق آن سراج وفاق به نوحه و ندبه پرداختند ولی تسلی قلوب آنست که عاقبت در ملکوت پنهان الفت بی پایان حصول خواهد یافت

- 4 In Tafrish, praise be to God, souls were stirred and became confidants of the mystery, becoming intimate companions and of one voice. My hope is that the call will be raised in that region and the Cause of God will spread tremendously. Your passage through Shahabad, Khaljabad and Sultanabad was a cause of prosperity and will surely lead to freedom for the captives of self and passion.

4 در تفریش الحمد لله نفوسی باهتزاز آمدند و محرم راز گشتند و همدم و هم آواز شدند امیدم چنین است که ندا در آن اقلیم بلند گردد و امر الله انتشاری عظیم یابد مرور آنجناب به شاه آباد و خلیج آباد و سلطان آباد سبب آبادی بود و البته علت آزادی اسیران نفس و هوی گردد

- 5 As for his honor Agha Mirza Agha Khan, that kind friend, praise be to God he is engaged in service and successful and favored in all matters. The Ancient Beauty (may my spirit be sacrificed for His loved ones) had a special consideration for the honored late Qa'im-Maqam. Now praise be to God the signs of that favor and kindness have become evident and manifest in that such a blessed soul has been raised up in the family of that noble personage.

5 اما حضرت آقا میرزا آقا خان آن یار مهربان الحمد لله بخدمت قائم و در جمیع موارد موفق و منظور است جمال قدم روحی لأحبائه الفداء نظر عنایت مخصوصی بحضرت قائم مقام مرحوم داشتند حال الحمد لله آثار آن عنایت و الطاف ظاهر و باهر گردید که در خاندان آن بزرگوار چنین نفس مبارکی مبعوث شده

- 6 As for the Jewish believers - those souls are attracted to the verses of guidance and are lamps of the love of God. Blessed are they and excellent is their destiny. His honor Agha Mirza Yusuf Khan and his honor Agha Mirza Nasrullah are truly self-sacrificing in the path of God and in every breath sacrifice a hundred lives. Please convey my utmost longing greetings of Abha to his honor Agha Ruhi Khan and his honor Asadullah Khan. His honor Agha Mirza Nasrullah truly recites his prayers with complete presence of heart and his fasting was highly accepted at the Divine Threshold. And upon you be the Most Glorious Splendor.

6 اما احبابی کلیمی آن نفوس منجذب آیات هدی و سراجهای محبت الله هستند طوی لهم و حسن مآب جناب آقا میرزا یوسف خان و جناب آقا میرزا نصرالله فی الحقیقه در سبیل الهی جانفشانند و در هر نفس صد جان نثار نمایند جناب آقا روحی خان و جناب اسدالله خان را از قبل من با نهایت اشتیاق تحیت ابدع ابی ابلاغ دارید جناب آقا میرزا نصرالله فی الحقیقه در کمال حضور قلب را تلاوت مینمایند و صیام ایشان در درگاه احدیت بسیار مقبول گردید و علیک البهاء الأبهی

INBA84:399

AB02538

To: Yuhanna Dawud, in London

Date: 1910-Apr-27

1 O thou who art fast and firm in the Covenant! O beloved friend! Thy musk-scented letter hath been received. The contents thereof were as sweet as honey, inasmuch as they testified to thy devotion in the Cause of God, thy steadfastness in the Covenant of God, and thine attraction to the Divine fragrances. Thou hadst written that ye were introduced to Lord Curzon, and that ye wish to send him the Secret of Divine Civilization together with a number of other Tablets. Send him the Tablets of Tarazat (Ornaments), Kalamat (Words of Paradise), Bisharat (Glad-tidings), Tajalliat (Effulgences) and Ishraqat (Splendours). Enclose ye also the letter that this servant hath written to the East and the West regarding the benefits and profits of the unification of the world and the unity and concord of all its peoples and nations. It hath been translated and published in America, perchance ye may be able to obtain a copy thereof.

2 As to the issue of Shah-zadih-i-Vala, consort with him in a spirit of utmost kindness according to the dictates of wisdom, inasmuch as he is involved in political affairs and we must not under any circumstance meddle with these things. Exhort and direct him in such wise that he may at once be freed from the shackles of this earthly life and abandon all attachments to this nether world, that with both mind and soul he may find abiding rest and absolute composure. In such a state will man set his affections upon God and gain admittance into the Divine realm of liberty. Then will he seek the throne of everlasting dominion in the Divine world and wholly renounce all earthly dominion. Then will he chant the Divine verses and engage in supplication and prayer.

3 Convey most glorious greetings to the attracted maidservant of God Mrs. Cropper, the near maidservant of God Mrs. Whyte, the assured maidservant of God Miss Buckton, and the believing maidservant of God Miss Schepel. And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان نامهء مشکین آن یار نازنین وصول یافت مضامین مانند شهد و انگبین بود زیرا دلالت بر خلوص در امر الله و ثبوت در میثاق الله و انجذاب بنفحات الله مینمود مرقوم نموده بودی که به لورد کروزن معرفی شده اید و میخواهید رسالهء مدنیته را با سواد الواح سائره نزد او بفرستید الواح طرازات و کلمات و بشارات و تجلیات و اشراقات را با مکتوبیکه این عبد بشرق و غرب نوشته و مضمون منافع و فوائد وحدت عالم انسانی و اتحاد و اتفاق جمیع طوائف و ملل و در امریکا ترجمه و طبع شده اگر سوادى از آن نامه در دست داشته شد از برای او بفرستید

2 و اما قضیهء شاهزادهء والا در نهایت مهربانی با او بحکمت معامله و رفتار نمائید زیرا قدری مداخله در امور سیاسیه دارد و ما بکلی از این امور در کار نصیحت نمائید و دلالت فرمائید تا از تقیدات عالم فانی و دلبستگی بخاکدان ترابی قدری فراغت یابد بلکه دل و جان قدری راحت و آسایش جوید و مشغول بحق شوند و بعالم آزادی الهی پی برند سریر سلطنت ابدی در جهان الهی جویند و از سلطنت این عالم بکلی منقطع گردند ترتیل آیات کنند و بتضرع و مناجات پردازند

3 بامه الله المنجذبہ مسیس کروپر و امه الله المقربہ مسیس هوايت و بامه الله الموقنه مس بوکتن و بامه الله المؤمنه مس شپل تحیت ابدع ابهى ابلاغ نما و علیک البهاء الأبهى

BRL_DAK#1132, MKT3.455, DAUD.09

AB04551*To: Muhammad Ibrahim Bayk, in Istanbul**Date: 1910-Apr-27*

- 1 ...You wrote about changes in the personnel of the great embassy. It is hoped the new leaders will succeed in conducting affairs with the confirmations of the Glorious Lord, that the rights of the brilliant nation and mighty government will be renewed, and this constitutional government become praiseworthy. One must show utmost determination and steadfastness, strive for the good of government and nation, and establish complete unity and harmony so that all of Iran may become as one body and soul. If such unity is established, rest assured that the beloved goal will grace the gathering and the eternal glory of Iran and Iranians will become manifest.

1 ...از تغییر و تبدیل در مأمورین سفارت عظمیٰ مرقوم نموده بودید امید است که سروران جدید در تمشیت مهم امور موفق بتأیید ربّ مجید گردند و حقوق ملت باهره و دولت قاهره تجدید شود و این حکومت مشروطه مشکوره گردد باید بنهایت همت ثبات و استقامت نمود و در خیر دولت و ملت کوشید و اتحاد و اتفاق تامّ تأسیس کرد تا جمیع ایران حکم یک تن و یک جان یابند اگر چنین وحدتی تأسیس گردد یقین بدانید که دلبر آمل شاهد انجمن شود و عزّت ابدیه ایران و ایرانیان جلوه نماید

- 2 Night and day we are engaged in prayer, and in this corner, without provisions, we raise suppliant hands beseeching the Self-Sufficient Lord for help and favor, that under His protection this ancient nation may remain preserved and safeguarded. Indeed, great difficulties lie ahead, but divine confirmations and assistance can solve every problem, and the heat of the sun of confirmation will eventually disperse the dark and gloomy clouds of trials, and the verse "Despair not of God's mercy" will shine like a candle in the gathering of Iranians....

2 ما شب و روز بدعا مشغول و در این گوشه بی‌توشه دست تضرّع و ابتهال گشوده از حضرت بی‌نیاز عون و عنایت طلیم تا در صون حمایتش این ملت قدیمه محفوظ و مصون مانند فی‌الحقیقه مشکلات عظیمه در پیش اما تأییدات و توفیقات الهیه نیز حلّ هر مشکلی نماید و ابر تاریک و تیره بلایا را حرارت آفتاب تأیید عاقبت متلاشی کند و آیه لاتقنطوا من رحمة الله مانند شمع در انجمن ایرانیان برافروزد...

MMK6#462x

AB06182*To: Yahya Khan et al., in Shiraz**Date: 1910-Apr-27*

- 1 O ye two servants of the divine Threshold! The limitless bounties of God have embraced your lives so that ye have become the bearers of a great trust from God. And that trust is the love of the Well-Beloved of the world.
- 2 There is no grace greater in the world of existence than this love. It is the most mighty sign the most wondrous bounty

1 ای دو بنده آستان الهی الطاف نامتناهی شامل گشت تا حامل امانت عظمای الهی گردیدید و آن محبت دلبر آفاق است

to the world of humanity. But since its conditions and its prerequisites are mighty indeed, not all things can bear it nor do all creatures have the capacity of reflecting it. They are unable to do so.

2 فیضی در عالم وجود اعظم از حبّ نیست
اینست آیت کبری اینست امانت عظمی ولی
چون شرائط و شواهد آن بسیار عظیم است لهذا
جميع کائنات تحمل آن نداشت و استعداد و
قابلیت ظهور آنرا نیافت لهذا از حمل آن عاجز و
قاصر بود

- 3 This trust is pertains only to the world of humanity. If its characteristics and conditions become fully realised in a soul then the utterance "Blessed be God, the Best of Creators" will be manifest and evident.

3 این موهبت تخصیص بعالم انسان یافت اگر چنانکه
باید و شاید شرایط و شواهد در نفسی تحقّق یابد
فتبارک الله احسن الخالقین ظاهر و آشکار گردد
و علیکم البهاء الأبهی

INBA87:390c, INBA52:401b, MMK2#121
p.093, RAHA.279-280

AB07888

To: Wife of Ali Muhammad Shirazi, in Bombay
Date: 1910-Apr-27

- 1 O handmaid of God! Your dear companion arrived in the Holy Land and attained the honor of visiting the blessed Shrine. In this luminous spot he mentioned you and requested that this letter be written.
- 2 You must be completely satisfied with him, for in such a holy place and sacred moment he remembered and mentioned you, and in the blessed sanctuary he beseeched favors from Him Who is wondrous in attributes. In the world of existence no love and consideration can be greater than this.
- 3 And upon thee be the Most Glorious Glory!

1 ای امه‌الله قرین عزیز به ارض مقدّس حاضر
گشت و زیارت تربت مبارکه مشرف گردید
در این بقعه نوراء ذکر تو نمود و رجای تحریر این
نامه فرمود

2 باید از او در نهایت رضایت باشی که در چنین
موقعی ارض مقدّسی بیاد و ذکر تو افتاد و در
روضه مبارکه تمنای الطاف از حضرت بدیع
الأوصاف نمود در عالم وجود محبّت و رعایتی
اعظم از این ممکن نه

3 و علیک البهاء الأبهی

INBA87:391, INBA52:402

AB09768*To: Abu'l Hasan Ansaf, in Shiraz**Date: 1910-Apr-27*

- 1 My God, my God! Verily, Thy servant hath sought refuge at the gate of Thy oneness, crying for help unto the kingdom of Thy All-Merciful Name, seeking illumination from the Sun of Thy unity, taking shelter at the sacred threshold of Thy singleness.
- 2 O Lord! Ordain for him every good thing in Thy kingdom, and assist him, as long as he liveth, to transcribe Thy verses and compose Thy words. Protect him within the shelter of Thy protection, and guard him beneath the eye of Thy care and preservation.
- 3 Verily, Thou art the Strong, the Mighty, the Powerful, the Transcendent, the Beneficent, the Kind, the Merciful.
- 1 الهی الهی انّ عبدک التجأ بباب احدیتک
مستغیناً الى ملکوت رحمانتک مستضیئاً
من شمس وحدانیتک مستجیراً بعتبة قدس
فردانیتک
- 2 ربّ قدر له کلّ خیر فی ملکوتک و وفقه مادام
حیاً علی تحریر آیاتک و تمیق کلماتک و احفظه فی
صون حمایتک و احرسه بعین رعایتک و کلائیک
- 3 انک انت القوىّ العزیز المقتدر المتعالی البرّ الرؤف
الرحیم

INBA87:052b, INBA52:052a

AB02685*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1910-Apr-28*

- 1 O thou who art firm in the Covenant! Thy letter was received. Thou hadst written about the disturbances in Iran. These disturbances are caused by the interference of the divines and the aggression of the foolish against the loved ones of God. As long as this continues, Iran will remain restless and unsettled. This agitation is increasing, but the ultimate destiny of Iran is tranquility, stability, and establishment. The divine fragrances will encompass it and the teachings of God will achieve complete penetration. Pure seeds will sprout in that field through the bounty of the cloud of grace. Iran will become a paradise of contentment and find perfect peace, joy and repose.
- 2 Deliver the enclosed letters.
- 3 And upon thee be the Most Glorious Glory!
- 4 O my God, my God! Verily, Thy noble Bashir and Thy servant who is firm in the Mighty Covenant, grew up in servitude to
- 1 ای ثابت بر پیمان نامهء شما رسید از اغتشاش ایران
مرقوم نموده بودید این تشویش را سبب تخدیش
علما و تعرض سفها باجباى الهیست تا چنین است
ایران بی قرار و تمکین است این اضطراب در
ازدیاد لکن عاقبت حال ایران سکون و قرار و
ثبوت و استقرار است نفحات الله احاطه نماید و
تعالم الهی نفوذ تام حاصل کند تخم پاک در آن
کشتزار بفیض سحاب عنایت بروید ایران جنت
رضوان شود و سکون و سرور و قرار تام یابد
- 2 مکاتیب جوف را برسانید
- 3 و علیک البهاء الأبهی
- 4 الهی الهی انّ بشیرک الکریم و رقیقک الثابت
علی العهد القویم قد شبّ فی عبودیتک و شاب

Thee and grew old in service to Thee. He arose with all his strength to spread the divine verses throughout the regions and became a target for the arrows of the hypocrites. He passed his days in bitterness and bore the blame of every unbearable ill-omened one. This was solely out of love for Thy beauty, seeking reunion with Thee, yearning for the proximity of Thy mercy, pursuing Thy face, and longing to meet Thee. O Lord! Let him drink from the brimming cup of Thy mercy, O Thou Who enrapturest the hearts of the lovers! Crown him with the diadem of Thy pardon and forgiveness for his firmness in the Covenant. Immerse him in the seas of Thy favors, admit him to Thy garden of oneness and paradise of mercy, and grant him eternal life in the gathering of divine encounter, the center of lights and the kingdom of mysteries, after his ascension from this world to the realm of permanence. Verily, Thou art the Merciful, the Compassionate, and verily, Thou art the Mighty, the Generous, the Bestower.

في خدمتك وقام بكل قوة على نشر الأوراق في
الآفاق واستهدف سهام اهل النفاق وقضى أيامه
مرّ المذاق وتحمل لوم كل شؤم لا يطاق ولم يكن
هذا إلا حباً بجمالك وطلباً لوصالك وتمنياً لجوار
رحمتك وابتغاءً لوجهك وشوقاً الى لقاءك
رب ادرك عليه الكأس الدّهاق بصهبا رحمتك
يا وله قلوب العشاق وتوجه باكليل عفوك و
غفرانك بالثبوت على الميثاق و اغرقه في بحار
الطافك و ادخله في حديقة احديتك و جنة
رحمانيتك و اخذه في محفل اللقاء مركز الأنوار
ملكوت الأسرار بعد صعوده من هذه الدار الى
دار القرار أنك انت الرحيم الرحمن وأنك انت
العزیز الکریم المنان

AHB_121BE #10 p.333x, AHB_131BE
#01-02 p.46x, BSHI.088-089, BSHI.163-

164

ABU1524

Words to Remey and Struven in May 1910 in Haifa

Question/topic: Many of the American believers desire to worship daily in accordance with the Teachings. What prayers should they use daily?... Was Baha'u'llah of the seed of Jesse?... What is the Command regarding the giving of tithes...

Question—Many of the American believers desire to worship daily in accordance with the Teachings. What prayers should they use daily? No instruction has yet been revealed for them regarding daily worship.

Answer—Later on I will give instructions.

Q. —Was Baha'u'llah of the seed of Jesse?

A. —Yes. He was the ninth generation in succession from Jesse, but this was not the Jesse of the Bible.

Q. —What is the Command regarding the giving of tithes: Is it 19

A. —It should be the one-nineteenth part of one's income. This tithe giving is a blessed privilege. Among mankind money is the greatest thing. This giving will confirm the people. With this money many great works will be done. In Hamadan in

Persia, the Jewish believers raised much money in this way. At first I did not accept this money, but later on I directed that it should be used in their own town for the Baha'i school. This giving was a great spiritual blessing to those believers. Everyone knows how the Jews love money.

Q. –Is the calendar as revealed by the Bab to be used in this Dispensation?

A. –Yes; but later on modifications will be made.

Q. –From what year does the era of the New Dispensation date—from the Declaration of the Bab or from that of Baha'u'llah?

A. –From the Declaration of the Bab, 1260 A.H. or 1844 A.D.

Q. –Which day of the week will the Baha'is eventually observe as a day of rest?

A. –Friday.

Q. –We have been taught that Baha'u'llah was the Seventh of a series of great World (Universal) Manifestations of this present cycle, Christ being the sixth, Melchisedec the fifth, while the first four were before the compilation of our present world history, and of them we have no records; that their teachings were applicable to all mankind under all conditions; while upon the other hand the Manifestations, such as Zoroaster, Abraham, Moses, Mohammed and the Bab were sent each to a certain people, bringing teachings which were applicable to those certain conditions and people only, while the teachings of the World Manifestations were not limited in their application to peoples. Is this teaching correct?

A. –Yes, it is correct.

In a subsequent conversation, during which questions were being asked and answered, 'Abdul-Baha said:

That Baha'u'llah was not a descendant from the Prophet Zoroaster.

That the Anniversary of the martyrdom of the Bab should be observed with solemnity by the friends.

That the Anniversary of the Departure of Baha'u'llah should be observed in like manner, and that in the night time a meeting of prayer should be held.

That it would be well for the Western friends to interest themselves in commercial and industrial matters with the people of Persia, for Persia and the West both need connection one with the other.

That in serving together the believers should always avoid those matters upon which they cannot agree. The believers should serve together, the men and women working together in harmony. In meetings of consultation the majority should rule, but it is far preferable that there should be such unity that there be no minority—that all should be of one mind.

SW_v01#12 p.002-003, PN_1910 p004, PN_unsorted p059

ABU3365

Words to Remey and Struven in May 1910 in Haifa

In speaking of the spreading the Fragrances of the Kingdom, Abdul-Baha said “In movements there is life, in immobility there is death. The traveling of the teachers from place to place, from Orient to Occident, and from country to country, is one of the greatest means for spreading the Fragrances, and for sowing spiritual seeds in the souls of the people.”

PN_unsorted p058

AB09452

To: Louise Waite, in Chicago

Date: 1910-May-01

O thou beloved maidservant of God!

The poetry, which thou hast composed has been perused. In it was concealed wonderful meanings and spiritual significances. Thank thou God that thou art confirmed therein and penned such an anthem and composed such verses. I forwarded the poetry to Tayere Khanum in Tehran, so that it may be chanted among the Believers.

Upon thee be Baha El-ABHA.

BLO_PT#052.10

AB03877

To: Musa Ahari, in Tabriz

Date: 1910-May-02

- 1 O thou who stringest brilliant pearls and radiant gems! 1 یا ناظم اللّٰثالی الغرّاء و الفرائد النّوراء
- 2 By thy life, these arranged pearls and scattered gems are worthy to be necklaces for the necks of the maidens of paradise and jewels glittering upon a magnificent crown for one seated upon the throne of utterance and knowledge. Its Arabic verses are precious pearls and its Persian gems are brilliant stars in the zenith of eloquence and mystical knowledge, while its Turkish verse is a melody from the nightingale of inner meanings in the midst of paradise. The flowing poetry arranged in the sweet-speaking Arabic tongue is a melody from the realm of mysteries, and the verses composed and arranged in Persian are testimonies to the eloquence of the masters of rhetoric, while the poem spoken in Turkish is the song of the nightingale of mysteries. The Arabic verse was scattered pearls possessing abundant eloquence and rhetoric, the Turkish poetry like brilliant stars causing wonderment to the masters of eloquence and rhetoric, the Persian verses like flowing water and the pure water of life, with endless sweetness and infinite eloquence. 2 لعمرک انّ تلك الدّٰر المنظومه و الغرر المنثوره تلیق ان تکنون عقوداً لنحور الحور فی الجنان و جواهر تثلثلاً علی اکلیل جلیل للجلّاس علی سریر البیان و العرفان فعقوده العربیه درّ غالیه و لثالیه الفارسیه درّاری نوراء فی اوج البلاغه و العرفان و بیته التّوکی نغمه من عندلیب المعانی فی بحبوحه الجنان لسان عذب البیان عربی ایله تنظیم اولنان اشعار آبدار آهنگ ملکوت اسراردر و لسان فارسی ایله ترتیب و تنظیم اولنان ابیات شواهد فصاحه بلغادر و نغمه ترکی ایله سورلنن منظومه گلبانگ بلبل اسراردر منظوم عربی لثالی منثور بود و حائز فصاحت و بلاغت موفور اشعار ترکی مانند دراری نوراء سبب حیرت فصحا و بلغا بود ابیات فارسی مانند آب روان و زلال چشمه حیوان در نهایت حلاوت و بلاغت بی پایان
- 3 O Lord! Aid Thy servant Moses on Mount Sinai to witness the fire kindled in the green tree and to hear Thy call from Thy most glorious Kingdom, and assist him with the white hand and the manifest serpent which swallows the staffs of delusion and the ropes of conjecture among the people. Verily Thou art the Powerful, the Mighty, the Precious, the All-Knowing. 3 ربّ اید عبدک موسی فی طور سیناء علی مشاهدۃ النار الموقده فی الشّجرة الخضراء و استماع ندائک من ملکوتک الایّی و ایدہ بالید البیضاء و ثعبان مبین یلقف عصی الأوهام و حبال الظّنون بین الأنام انک انت القوىّ القدير العزیز العّالم

TAH.119, TSQA1.021

AB08630

To: Mirza Ahmad Khan, in Shiraz

Date: 1910-May-02

- 1 O thou who art steadfast in the Covenant! 1 ای ثابت بر پیمان
- 2 The melody of the mystic dove, warbling from the rose garden of the realities and mysteries of the All-Merciful hath reached the ears of these yearning souls. Praised be God that in the 2 آهنگ بلبل معانی از گلشن حقایق و اسرار رحمانی بمسامع مشتاقان رسید الحمد لله در عنفوان جوانی مصدر سنوحات وجدانی گردیدی و از

prime of youth, thou hast been guided by the promptings of thy conscience, hast enjoyed the bounties of the Merciful and obtained a portion of the Divine favours. Thus did thy heart become freed from attachment to water and clay, and thy soul, even as a mirror, reflected the grace of God. The lover hath attained his Beloved and the moth circled in adoration around the lighted candle.

فیض رحمانی بهره گرفتی و از الطاف سبحانی
نصیب بردی پس دل از قید آب و گل رهائی
یافت و وجدان آئینه فیض سبحانی شد جان
بجانان رسید و پروانه طائف حول شمع تابان
گشت

- 3 It is my hope that day by day thou wilt grow in staunchness and steadfastness, perchance thou mayest become the cause of the awakening and attraction of others.

3 امیدم چنین است که روز بروز بر ثبوت و
استقامت بیفزائی و سبب ابتباه و انجذاب
دیگران گردی

MMK2#364 p.260

AB02138

To: Baha'is of Paris et al., in London

Date: 1910-May-03

- 1 O beloved friends and maidservants of the Most Merciful! Jinab-i-Khusraw set out from India intending to circum-ambulate the Holy Shrine, and having traversed this vast distance, reached the Holy Land and laid his head at the Sacred Threshold, beseeching assistance and bounty for all the friends and maidservants of the Most Merciful. Now with utmost longing he has set out to visit the friends in the West. This person is so enkindled with love for the Baha'is that he involuntarily opens his tongue to express his love and heart's attachment. In truth he is sincere, steadfast, attracted and ablaze. Surely you will observe this when you meet him.

1 ای یاران عزیز و ای اماء رحمان جناب خسرو
از هندوستان عزم طواف بقعه مبارکه نمود و
این مسافت بعیده را طی نموده به ارض مقدسه
رسید و سر باستان مبارک نهاد و از برای جمیع
احباب و اماء رحمن عون و عنایت طلبید حال
با نهایت اشتیاق بزیارت یاران غرب عزیمت
آسمت نمود این شخص بجهت بهائیان چنان
افروخته است که بی اختیار لسان بگشاید و
بیان محبت و تعلق قلبی نماید فی الحقیقه صادق
است و ثابت و منجزست و مشتعل البته در
حین ملاقات ملاحظه خواهید فرمود

- 2 Glory be to God! Observe the penetrating power of the Word of God, that a Zoroastrian person hastens from India to Paris and London to attain the presence of the Western Baha'is. What connection is this, and what heart attachment! May my soul be sacrificed for the Baha'is who have been so educated under the shadow of the Word of God. Soon you will observe that they will become thus with all humanity - they will see no strangers and observe no foreigners. They will become intimate with every soul and harmonious with every person. They will see all creation as signs of the power and grandeur of the Lord, and observe all humanity as manifestations of divine favors.

2 سبحان الله نفوذ کلمه الله را مشاهده نمائید
که شخصی زردشتی از هند تا پاریس و لندن
میشتابد که بدیدار بهائیان غرب فائز گردد این
چه ارتباط است و این چه تعلق قلب بهائیان را
جانم فدا باد که چنین در ظل کلمه الله تربیت
شده اند عنقریب ملاحظه خواهید نمود که با
عموم بشر چنین گردند بیگانهائی نبینند و اغیاری
مشاهده نمایند با هر نفسی هدم گردند و با هر
شخصی دمساز شوند جمیع خلق را آیات قدرت
و عظمت پروردگار ببینند و جمیع بشر را بحالی
الطاف حق مشاهده نمایند

- 3 O friends and maidservants of the Most Merciful! The melody and song of the love of humanity rings forth from the divine Kingdom, and the anthem and strain of human oneness appears with utmost sweetness from the nightingale of the rose garden of truth. The time has come for you to surge like the sea, that you may cause commotion in all regions and gather all souls beneath the pavilion of human oneness. And upon you be the Most Glorious Glory!

3 ای یاران و اماء رحمان نغمه و آهنگ محبت
عالم انسانیت که از ملکوت یزدانی بلند است
و گلیانگ و ترانه وحدت انسانیت که از
بلبل گلشن حقیقت بنهایت ملاحظت ظاهر وقت
آنست که مانند دریا بجوشید تا ولوله در آفاق
اندازید و جمیع نفوس را در ظل خیمه وحدت
انسانی درآرید و علیکم البهاء الأبهی

HDQI.169bx, ANDA#03 p.52x, ANDA#08
p.53x, MSBH10.033, YARP2.353 p.284,
PPAR.164, NVJ.108

AB08180

To: Shahrbanu daughter of Shahriyar

Date: 1910-May-03

- 1 O cherished handmaiden of God! Your name is mentioned at the threshold of the All-Knowing Lord so that your heart and soul may become joyous and glad.
- 2 Observe how the favors of the Blessed Beauty are shining like the sun, that at His Holy Threshold 'Abdu'l-Baha should remember you and mention your name, and beseech eternal bounty and everlasting grace, so that from every direction the light of divine bestowals may shine forth and from every quarter the signs of heavenly grace may become manifest.
- 3 Know thou of a certainty that today there is no greater bounty than this. And upon thee be the Glory.

1 ای کنیز عزیز الهی در درگاه خداوند آگاه نامت
یاد میگردد تا جان و دلت مسرور و شاد گردد

2 ملاحظه نما که الطاف حضرت بهاء الله چگونه
مانند آفتاب درخشنده است که در آستان
مقدسش عبدالبهاء یاد تو نماید و نام تو برد و
از فیض ابدی رجای موهبت سرمدی کند تا
آنکه از هر جهت پرتو بخشش الهی بتابد و از هر
طرف آثار موهبت ربانی مشهود شود

3 یقین بدان که امروز موهبتی اعظم از این نیست
و علیک البهاء

ALPA.024, YARP2.030 p.082

ABU0111

Words spoken at the Shrine of the Bab on 4 May 1910 in Haifa/Akka

Question/topic: How was it possible for ... Baha'u'llah to get possession ... of this uniquely beautiful place for the mortal remains of ... the Bab?... What have ... the Bab and ... Baha'u'llah ordained about the care of holy tombs and pilgrimages to them?... Will the International or the Local House of Justice take over the stewardship of the places of pilgrimage...

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

Explanations by 'Abbas Effendi 'Abdu'l-Baha concerning the history of the Mausoleum of the Bab on the slope of Mount Carmel, and plans for the future.

Place: In the garden of the Mausoleum.

Time: 4 May (Friday) 1910.

Persons: Apart from the Master there are present some Persian Baha'is, Miss St., Miss N. (missionary) and a German lady. One of the Baha'is speaks English and translates the explanations given by 'Abbas Effendi in the Arabic language into English.

Question, Miss St.: "The Mausoleum of the Prophet Bab is situated in the most beautiful place on the slope of Mount Carmel. The question arises involuntarily: How was it possible for the exiled and imprisoned Prophet Baha'u'llah to get possession, in time and from 'Akka, of this uniquely beautiful place for the mortal remains of His Holiness the Bab?"

Answer of the Master:

"My guests probably know the glorious story of divine patience and of the ardent longing for death of His Holiness the Prophet Bab. When the time decreed by God had come, His Holiness was ready to give up the veils of His name (i.e. His self, His life) and to unite Himself with the eternal, unchanging Godhead. This happened in Tabriz, in May 1850 (European date). The blessed Sulayman Khan, the worthy disciple of His Holiness, succeeded in obtaining from the authorities the mortal remains of the divine Manifestation and His partner in martyrdom, the unforgettable Aqa Muhammad-'Ali. Wrapped in white silk -according to Baha'i custom - the sacred bodies of the divine martyrs were placed in a befitting coffin and were taken by faithful friends to Tihiran - in nightly forced marches. On the Hamadan road, close to the town of Ribatkarin, a Vali (Shrine) was erected. This Imamzadih (Mausoleum) [sic] was for eighteen years the secret goal of many Babi pilgrimages. The Blessed Perfection Baha'u'llah was honoured and charged

by the Lord God in the year 1867 to reveal Himself openly to the believers and unbelievers as the promised Mahdi and Messiah. Thus the holy duty devolved on the 'Lord of the Age' (Qa'imu'z-Zaman) of gaining possession of the mortal remains of the earthly vestment of His Holiness the Bab. After the blessed Ascension of the divine Manifestation Baha'u'llah, I carried out, as the channel chosen for further Revelation, the command given to me, and I bought the necessary land on the Carmel slope above Haifa in order to be able to erect the permanent Mausoleum, namely the Imamzadih destined for the Forerunner and Herald Bab.

As my guests can see, the Mausoleum contains, in addition to the main room of the Holy Shrine, two antechambers, which are dedicated to the memory of the first Unity, namely to His Holiness the Bab and His eighteen followers (disciples).

If God is gracious unto me, I shall acquire more land from my German neighbour, so that I can build a marble staircase leading up from the broad, beautiful road of the German Colony to our Holy Shrine." - Pause.

Question: "Master, what have the Prophet Bab Himself and the divine Manifestation Baha'u'llah ordained about the care of holy tombs and pilgrimages to them?"

Answer: "His Holiness the Bab has ordained in the Bayan, His Holy Book: 'Renounce the Holy Places of the Persian and Arab lands (the Shiite tombs of the Persians, and Mecca and Medina of the Arabs) and transfer the truth (significance) enshrined therein to the unique One of the Unity of the Point (Bab = first Unity) and to the eighteen Letters of the Living (eighteen disciples of the first Unity of the Godhead, of the Living). When you seek refuge in these holy places, you must be safe from all pursuers (see the biblical right of sanctuary!). Glorify and adorn such holy places as well as you are able. Come to My House too (probably the house of His birth). This is the House chosen by the Lord God. See to My House! Do not sell it or what belongs to it; the more power you gain in this country, the more you should adorn it! Verily, the Holy House is that wherein I, through the Holy Spirit, will bring forth "Man Yuzhiruhu'llah", it will then become also His House of birth. Push open the door of this House, for your pilgrimage has the deeper purpose of acquainting you with the abiding Lord of the House. With the aid of inner knowledge, (the gift of insight), learn the inner meaning, the real significance of what has appeared from the invisible in the visible!'

And so it happened, the House of His Holiness the Bab in Shiraz in the Street of the Glassblowers (Kuchih Shishih Garan)

is still today, ninety years later (the Bab was born on 9 October 1820), well preserved and much visited by the people of the Bayan (Babi).

But, under divine inspiration, the Blessed Perfection Baha'u'llah did not have me erect the Shrine of the first Unity of the Bab over His place of birth, but rather over His tomb, because the Persian authorities, which have remained our authorities even in exile, would never - in those years (1892) - have permitted the erection of a public Shrine for the purpose of pilgrimage and edification, or have tolerated it in the city of roses, Shiraz. Even today the Persian authorities do not permit public pilgrimages to the House of the birth of the first Unity (Bab), or to the birthplace of the Blessed Perfection Baha'u'llah in Tihiran - such pilgrimages can be made by the believers only secretly, individually and under the protection of the kitman (Arabic: taqiyya). The kitman is still, so to speak, a necessary evil for the Babis and the Baha'is, at least in Persia, the land of the rising sun! (Kitman = duty of silence = denial of one's faith!)

The Blessed Beauty Baha'u'llah has blessed Tihiran, His birthplace, in His 'Book' Kitab-i-Aqdas and has promised that His descendants in the second and third generation will witness in Tihiran the establishment of a Persian representative parliament. There are and have been adversaries of the Baha'i Cause and Teachings, who wanted to see a contradiction between the Teachings of the First Unity, which intended to turn the places of birth of the Prophets into holy places, and the Teachings of the "Qa'imu'z-Zaman" (Baha'u'llah), Who ordained that the tombs should be places of pilgrimage. This is an error and an injustice. The Holy Book of Bayan of the Bab is provisional, and was to be partly added to, partly replaced by the Blessed Perfection Baha'u'llah, according to the Prophet Bab's own instruction, Who ordained in writing that the "Man Yuzhiruhu'llah" should and would reveal the eight missing chapters of the nineteen chapters of the Bayan. It is always the enemies of the good Cause who look for seeming contradictions between the Divine Manifestations and try to cause a division, a schism, among the disciples.

Each renewal of religion in an epoch of time becomes the foundation of a new religion. The new religion and prophetic teaching of our period of time has for its Forerunner His Holiness the Bab, and for its Consummator the Blessed Perfection Baha'u'llah. As the chosen and appointed Successor of the Blessed Perfection Baha'u'llah, my lowly self has the task of disseminating and strengthening the Religion founded by Him, the 'Qa'imu'z-Zaman', namely the Baha'i Teachings. The

gate of Revelation has not been totally closed with the Ascension of the Divine Manifestation Baha'u'llah, and the divinely-appointed Successor, my lowly self, is now to be its channel. The light, the luminous radiance emanating from the Blessed Perfection Baha'u'llah, has not yet become extinguished in the night of concealment, but it will increase in clarity until the whole globe will have possessed itself of the glad tidings of unity, brotherliness and of world peace. - Time and hour are known only to the Lord God!" - Pause.

New question: "Will the International or the Local House of Justice take over the stewardship of the places of pilgrimage, of the Mausoleum of the Bab and of the Prophet Baha'u'llah, when your eyes, O Master, will have closed on this earth?"

Master: "The care of the tombs of the Holy Ones is considered a holy and most beautiful duty by all the peoples and religions, and in all ages, in the whole of the Orient, from North Africa (pyramids) to Japan. There is, therefore, a general and unwritten law in the whole of Asia, according to which the direct male descendant of a Prophet, of a saint or of a martyr has the first right to the post of custodian, to the care and stewardship of such a tomb. After my ascension into the land of transcendent reality (Malakut-i-Allah), it would first of all be my eldest grandson who would be considered as custodian and caretaker of the Holy Tombs. It is conceivable that my half-brother and adversary (Muhammad-'Ali) could also raise such claims. But this question is not to be decided by a last Will, but by the appropriate authorities of the country, in this case the Turks or, God alone knows this, whoever will be the successors to the Turks one of these days! I am tranquil in this matter and certain that no authorities of the country would disregard an ancient, sanctified custom. Verily, as long as there will be a direct or indirect male descendant of the Blessed Perfection Baha'u'llah, the two Tombs, and in the future mine also, will be in the best of hands!

But if the Lord God should let the blessed line of our descendants be broken one day, the International House of Justice, together with the local one, will appoint a suitable guardian, caretaker, custodian and steward for the three places of pilgrimage, and the roses of Shiraz and the lilies of Tihiran will for ever bloom and exhale their fragrance in memory of the Forerunner, the Consummator and the Disseminator of the Baha'i Teachings, as living Manifestations of the beauty and glory of God. Allah-u-Abha."

The people present are dismissed.

SDW v11#03 p.030-032, BLO_PN#048x

AB02266

To: John D Bosch, in Geyersville, CA

Date: 1910-May-04

- 1 O thou who art attracted to the Kingdom of God! Although means were not provided so that thou mayest present thyself at the general Convention for consultation in Chicago still thou art excused and thy apology is accepted. I beg of God, that the means of thy composure may be brought about, that thou mayest be released from the fetters of this world, become a nightingale, be freed from the cage of the attachment of this earth and soar heavenward in the atmosphere of joy. In reality Mr. Remey and Mr. Struven have pure hearts and brilliant souls. They are engaged in the Service of the Kingdom and are sacrificing their lives in the Path of God.
- 2 The language of Esperanto is not yet perfected so that it may become useful in travel. In the course of time it will be spread in various countries and will become a universal language.
- 3 Regarding the use of liquor: According to the text of the Book of Aqdas, both light and strong drinks are prohibited. The reason for this prohibition is that alcohol leadeth the mind astray and causeth the weakening of the body. If alcohol were beneficial, it would have been brought into the world by the divine creation and not by the effort of man. Whatever is beneficial for man existeth in creation. Now it hath been proved and is established medically and scientifically that liquor is harmful.
- 4 As to the meaning of that which is written in the Tablets: "I have chosen for thee whatsoever is in the heaven and the earth", this signifieth those things which are in accordance with the divine purpose and not the things which are harmful. For instance, one of the existing things is poison. Can we say that poison must be used as it hath been created by God? Nevertheless, intoxicating liquor, if prescribed by a physician for the patient and if its use is absolutely necessary, then it is permissible.
- 5 In brief, I hope that thou mayest become inebriated with the wine of the love of God, find eternal bliss and receive inexhaustible joy and happiness. All wine hath depression as an after-effect, except the wine of the Love of God.

1 ای منجذب ملکوت الله هرچند بجمع شورای عمومی اسباب حضور میسر نگشت ولی معذور بودی و عذر مقبول است از خدا خواهم که اسباب راحت فراهم آید و از قیود اینجهان رهائی یابی پرنده شوی و پرواز کنی و از قفس تعلّق باینجهان آزاد گردی مستر ریعی و مستر استرون فی الحقیقه دلی پاک دارند و جانی تابناک بخدمت ملکوت قائمند و در سبیل الهی جانفشانی نمایند

2 لسان اسپرانتو هنوز تعمیم نیافته تا در سفر مفید باشد و این لسان عمومیت یابد در بعضی اقالیم منتشر شود

3 اما استعمال مسکرات بنص کتاب اقدس مذموم است خواه مسکرات قویّه و خواه مسکرات خفیفه و مذمتش اینست که عقل زائل گردد و سبب ضعف بنیه شود اگر مسکرات مفید بود بایجاد الهی موجود میشد نه بمساعی بشری آنچه از برای انسان مفید است در ایجاد موجود و حال طبّا فَنّا ثابت و محقق گردیده که مسکرات مضر است

4 اما در الواح که میفرماید آنچه در آسمانها و زمین است برای تو اختیار نمودم مقصود آنچه بایجاد الهی موجود نه آنچه مضر است زیرا از جمله اشیا مسمومات است حال میتوان گفت که مسمومات لازم الاستعمال است زیرا خدا خلق کرده است برای انسان ولی مشروبات روحیه اگر طیب تجویز نماید از برای مریض که شربش لزوم قطعی دارد در اینصورت مباح است

5 باری امیدم چنانست که از صباهای محبت الله سرمست شوی نشئه ابدی یابی و سرور و فرح بی پایان جوئی هر شرابی را خماری مگر این صباه محبت الله

6 و عليك البهاء الأبهی

BRL_DAK#0629

6 Upon thee be baha el Abha

BRL_ATE#197x, COC#1789x, LOG#1171x, SW_v01#06 p.004-005,
SW_v08#02 p.024

AB04261

To: Barton-Peeke, Pauline et al., in Cleveland

Date: 1910-May-04

O brothers and sisters of Abdul-Baha! Your letter was received. The gathering that you formed in the home of the maidservant of God Dr. Pauline was a luminous assembly and a divine gathering. If you remain steadfast and firm, know with certainty that you will be assisted by the confirmations of the Most Glorious Kingdom and will be enabled to serve the Kingdom of God, for by the power of the Word of God and the breaths of the Holy Spirit, all the mighty forces of the angels of heaven are arrayed in the highest horizon, waiting for a soul to charge forth in the arena of the Kingdom so that all may render victory and assistance.

And upon you be the Most Glorious Glory.

SW_v01#06 p.003

AB04660

To: Pauline A Hannen, in Washington, DC

Date: 1910-May-04

O daughter of the Kingdom! A thousand praises be upon you, for you have arisen to serve the Kingdom of God and are walking in the divine path. Although the self has many temptations, yet the protection and preservation of the Lord is a mighty fortress and a great refuge.

Praise be to God, Natiq is progressing and 'Abdu'l-Baha's prayer for him has been answered. I hope he will remain firm and become a sign of the bounty of the All-Bountiful Lord. However, their presence in 'Akka is not advisable at present.

Praise be to God, you are engaged in teaching children and educating them, and the children are occupied with reciting clear verses, glad tidings, prayers, Ishraqat, and holy words. I hope that each of these children will become a peerless teacher and a cause of guidance to the people.

Praise be to God, all members have been illumined by the love of the Abha Beauty. Convey to Mr. Gregory and Mrs. Dober the Most Glorious and Most Wondrous greetings, and show them the utmost kindness on my behalf, for they are blessed souls who have opened their home and show love and kindness to the black race.

And upon you be the Most Glorious Glory!

SW_v09#08 p.093

AB11819

To: Adib, Mirza Muhammad Hasan et al.

Date: 1910-May-08

- 1 My God, my God! These are souls whom Thou hast chosen to be enkindled with the fire of Thy love, whom Thou hast selected to be illumined by the light of Thy knowledge, whom Thou hast singled out to spread Thy signs, for whom Thou hast been pleased to cause the effulgence of Thy lights, upon whom Thou hast perfected Thy favors and bounties, upon whom Thou hast bestowed Thy blessings, to whom Thou hast imparted Thy words, to whom Thou hast chanted Thy verses, to whom Thou hast wafted Thy sweet savors, and whose hearts Thou hast guided by the spirit of Thy outpourings.

1 الهی الهی ان هؤلاء نفوس انتخبتم ليصطلوا بنار محبتك و اخترتهم ليتنوروا بنور معرفتك و اصطفيتهم لنشر آثارك و ارتضيت لهم سطوع انوارك و اكملت عليهم الطافك و انعامك و اسبغت عليهم نعمائك و القيت عليهم كلماتك و رتلت عليهم آياتك و ارسلت لهم نفحاتك و هديت قلوبهم بروح فيوضاتك

- 2 O Lord! They are scattered throughout the lands, oppressed among the servants, targets of blame's arrows, bearing every hardship and pain. Yet they have not faltered in Thy remembrance, nor concealed Thy Cause, nor hidden their love for Thee. They have not feared the might of tyrants, nor heeded the glory of caesars, nor been shaken by the power of monarchs. Rather they have stood firm in the Covenant, become renowned throughout the horizons, been illumined by the Daystar of effulgence, and been numbered among the lovers.

2 رب انهم منتشرون في البلاد مظلومون بين العباد استهدفوا سهام الملام و تحملوا كل مشقة و آلام و مافتروا عن ذكرك و ماستروا امرک و ماكتموا حبك و لم يخشوا بأس الجابره و لم يعتنوا بعزة القيصره و لم يهتزوا من شوكة الأكاسره بل ثبتوا على الميثاق و اشتبهوا في الآفاق و استضاءوا من نير الأشراق و قورنوا بالعشاق

- 3 O Lord! Intoxicate them from the brimming cup, and give them to drink of the choice sealed wine in the elegant chalice among the people of constancy. Deprive them not for the twinkling of an eye from Thy favors, O Lord of the Covenant!
- 4 O Lord! Assist them with the hosts of Thy angels and the armies of the kingdom of Thy bounty, exalt through them Thy Word, spread through them Thy mercy, diffuse through them Thy signs, reveal through them Thy mysteries, and make them signs of guidance among humanity and standards of piety waving upon the palaces of glory in the highest horizon. Verily Thou art the Generous, verily Thou art the Succourer of every poor servant, and verily Thou art the Kind, the Compassionate, the Merciful.

3 رَبِّ رَتِّحْهُمْ مِنَ الْكَأْسِ الدَّهَاقِ وَاسْقِهِمُ الرِّحِيقَ فِي الْكَأْسِ الْأَنْيَقِ بَيْنَ أَهْلِ الْوَفَاقِ وَلا تَحْرِمِهِمْ طَرَفَةَ عَيْنٍ مِنَ الْأَطَافِ يَا رَبَّ الْمِيثَاقِ

4 رَبِّ انصُرْهُمْ بِجُنُودِ ملائِكَتِكَ وَجِيُوشِ مَلَكَوَتِ مَوْهِبَتِكَ وَاعْلِمْ بِهِمْ كَلِمَتَكَ وَعَمِّمْ بِهِمْ رَحْمَتَكَ وَانْشُرْ بِهِمْ آثَارَكَ وَاکْشِفْ بِهِمْ اسْرَارَكَ وَاجْعَلْهُمْ آيَاتِ الْهُدَى بَيْنَ الْوَرَى وَرَايَاتِ التَّقْوَى تَخْفِقْ عَلَى قُصُورِ الْمَجْدِ فِي الْأَوْجِ الْأَعْلَى أَنْتَ الْكَرِيمُ أَنْتَ الْمَجِيرُ لِكُلِّ عَبْدٍ فَقِيرٍ وَأَنْتَ أَنْتَ الْبَرُّ [الرَّؤُوفُ] الرَّحِيمُ

BRL_DAK#0270

AB11679

To: Mardiyiyih wife of Mir Muhammad Bayk, in Mashhad

Date: 1910-May-08

- 1 O thou who art attracted by the fragrances of God!
- 2 Your detailed letter was received, as were the flowing verses. Praise be to God, they were proof of intense attraction. Though a detailed reply is needed, 'Abdu'l-Baha does not have even a brief moment to spare, so there is no choice but extreme brevity.
- 3 You had written about the burning pain of separation. Certainly the highest aspiration of lovers is to attain the presence of the threshold of the Lord and to circumambulate the gathering place of the Concourse on High. But praise be to God, hearts are devoted to the threshold of the Intended One, and truly the soul and spirit find their nest and shelter near the sacred resting place. Now you must engage in service in that region and become the cause of guidance for others.
- 4 Convey utmost love and kindness on my behalf to the sisters of his honor Shah. Convey the Most Glorious Greetings to the maidservants of God in Khayru'l-Qura. I beseech from the hidden favors that those cherished maidservants of God may become stirring and raise a resurrection in divine love and devotion.

1 ای منجذب بنفحات الله

2 نامه مفصل شما رسید و همچنین اشعار آبدار الحمد لله دلیل بر فرط انجذاب بود و جواب مفصل لازم ولی عبدالهباء فرصت مختصر نیز ندارد چاره جز نهایت اختصار

3 نه از سوزش آتش فراق مرقوم نموده بودید البته نهایت آمال عاشقان تشرف بعتبه آستان حضرت یزدانست و طواف مطاف ملا اعلی ولی الحمد لله قلوب عاکف عتبه حضرت مقصود و جان و روانرا فی الحقیقه لانه و آشیانه جوار تربت مقدسه حال باید در آسمان بخدمت پرداخت و سبب هدایت دیگران گردید

4 باخوات جناب شاه از قبل عبدالهباء نهایت محبت و مهربانی مجری دار اماء الله را در خیرالقری تحت ابداع ابهی برسان از الطاف خفیه خواهم که آن کنیزان عزیزان الهی شورانگیز گردند و در عشق و محبت الهی رستخیزی برپا نمایند

- 5 Likewise convey utmost joy and delight on my behalf to the esteemed wife of Aqa 'Abdu'r-Rahim along with all relatives. Convey utmost longing to his honor Shah, and extend the Most Glorious Greetings to his esteemed wife and honored daughter. Convey the heartfelt message of 'Abdu'l-Baha to Jinab-i-Jalal, Jinab-i-Sulayman and Jinab-i-Husayn, and likewise convey utmost kindness on my behalf to their esteemed wives.
- 5 و همچنین امة الله ضجیع محترمه آقا عبدالرحیم را با جمیع منتسبین از قبل من نهایت روح و ریحان ابلاغ دار بحضرت شاه نهایت اشتیاق ابلاغ دار و ضجیع محترمه و صبیّه مکرمه ایشانرا تحیت ابدع ابری برسان جناب جلال و جناب سلیمان و جناب حسین را پیام دل و جان عبدالهآء ابلاغ دار و حرهای محترمه ایشانرا نیز نهایت مهربانی از قبل من برسان
- 6 The holy leaves all extend Most Glorious Greetings to you. And upon you be the Most Glorious Glory.
- 6 و رقات مقدسه کلّ تحیت ابدع ابری بشما میرسانند و علیک الهآء الأبری

FRH.174-175

ABU0476

Words to Remey and Struven on 1910-May-10 in Haifa/Akka

Concerning the death of King Edward of England, Abdul-Baha said: "The English king, with his pomp and grandeur, used to address the sun and say: 'Thou dost never disappear from my lands' [...]; but now he is buried under the earth. Some time ago the flags at the top of the masts proclaimed the day of his ascension to the throne; but today the flags are at half-mast, for he is dead. The flags and banners of the Beloved are ever waving at the top of the masts; they are never inverted; nay, rather, they go on higher day by day; in fact, theirs is the sovereignty. Without fighting forces they conquer the cities; and without taking any tribute they bestow and give freely. The kings gain their victory through bloodshed and the taking of life; whereas the Beloved of God confer life and are victorious. The sovereignty of the friends is an eternal one."

Concerning the trials and hardships, ordeals and oppressions which befell the beloved of God in Persia, Abdul-Baha said: "In America the people shall also thus serve you a little; they shall not permit you to escape and you cannot get rid of them."

We spoke about the inhabitants of Honolulu; that many nationalities are there represented and yet all are in great harmony. Abdul-Baha said: "Time and place play a great influence over the conditions; when in a certain place some strangers meet, necessity requires that they should be in harmony; but our purpose is this, that the divine unity and concord may become

well established among all the nations, so that they may become as one spirit in different bodies; the drops of one ocean; the fruits of one tree and the rays of the same sun. In America, when the different people united together they were enabled to drive away the English government and establish a new government for themselves. Consider how great is the result of unity and harmony! There has never been any action performed nor any philanthropic deed achieved except through unity and concord; disagreement and dissension have always been the means of evil and corruption.”

“Animals are of two kinds, one the grazing and domestic; the other the wild and ferocious. If the wild beasts are near each other for ten years, still, as soon as they find an opportunity they attack and tear one another to pieces; whereas the tame creatures show their kind feelings toward each other. [...] The beloved of God are like the blessed birds; they are kind and merciful.”

Abdul-Baha said a contribution had been sent from Persia for the Mashrak-el-Azkar in Chicago and we should take the sum with us to the United States. Mr. Struven said that since contributions had come from the East to the West, we had felt ashamed of ourselves. Abdul-Baha replied: “You should never be ashamed; nay, rather, you must be very happy in realizing the power of the Word of God, which has enabled the beloved to send contributions from small villages of Persia.”

“Some time ago, a few souls in America expressed their wish for a journey to Persia, but I told them to defer this undertaking for a while. Now the time has come; they can go in these days, as there is no danger now.”

“As you both have been together during this long tour, I hope that you shall be together also on your journey to Persia in the future.”

Concerning the many Assemblies in America, Abdul-Baha said: “These centers must have a complete connection and a firm union with each other, just as all the various Assemblies in Persia. Rest assured, all this shall come to pass.”

“Now is the commencement of the daybreak and the radiant morn is approaching. Consider the trees yonder; as soon as they peep out of the earth they receive the bounty of the sun, the shower of mercy and the gift of breeze. Although the same bounties are being bestowed upon them when they bring forth leaves, blossoms and fruit, still, there is a great difference between this state and that of the former one.”

Abdul-Baha asked Mr. Remey if he remembered the few Persian words he had learned, and then he said: "The beloved of God are endowed with a particular language through which they express their feelings and converse with one another. The sun speaks to the existing beings, the cloud communicates with the earth and the gentle breeze whispers to the trees."

"The assistance and confirmations of God which shall attend you in the future will be so great and magnificent that when compared with those already experienced will make them seem very little."

Abdul-Baha said: "The two words, East and West, are imaginary words; there is no East and there is no West."

SW_v01#08 p.003-005

AB01447

To: Muhammad Hashim (Naraq) et al.

Date: 1910-May-13

- 1 My Lord and my Hope! Thou art sanctified beyond my praise, and exalted above my tributes, my attributes and my utterance. Praise be unto Thee for having loosened my tongue in my supplications, that I might commune in the depths of night and call upon Thee with my heart and soul. I thank Thee for having made hopes attainable and for having inspired Thy servants with truths and meanings, and guided them to the divine Center, and caused them to be drawn to Thy luminous Beauty.

1 رَبِّ وَرَجَائِي أَنْتَ الْمُقَدَّسُ عَنْ ثَنَائِي وَالْمُتَزَّهِ عَنْ
مُحَمَّدِي وَنُعُوتِي وَبَيَانِي لَكَ الْحَمْدُ بِمَا أَطْلَقْتَ
لِسَانِي عِنْدَ مُنَاجَاتِي لِأُنَاجِي فِي جَوْفِ اللَّيَالِي وَ
أَدْعُوكَ بِقَلْبِي وَجَنَانِي وَ أَشْكُرُكَ بِمَا يَسُرُّ
الْأُمَانِي وَ أَهْمْتُ عِبَادَكَ الْحَقَائِقُ وَ الْمَعَانِي وَ
هَدَيْتَهُمْ إِلَى الْمَرْكَزِ الرَّحْمَانِي وَ جَعَلْتَهُمْ يَجْذِبُونَ إِلَى
جَمَالِكَ النُّورَانِي
- 2 O Lord! These are among the purest of the pure who have rent asunder the veils and attained to the mysteries, and longed to witness the lights, and were not deterred in their love for Thee by the reproach of the wicked. Thus did they join the righteous and enter the garden of mysteries where they plucked the flowers and tasted the fruits, and heard the melodies of the birds and the vibration of the strings through the mystical flute that delights the ears, refreshes the spirits and brings life to the hearts of the virtuous.

2 رَبِّ إِنَّ هَؤُلَاءَ مِنْ خُلَصِّ الْأَصْفِيَاءِ قَدْ هَتَكُوا
الْأَسْتَارَ وَظَفَرُوا بِالْأَسْرَارِ وَتَمَنَّوْا مُشَاهَدَةَ الْأَنْوَارِ
وَلَمْ تَأْخُذْهُمْ فِي حَبِّكَ لَوْمَةٌ لَا تُؤْمِنُ مِنَ الْأَشْرَارِ
فَالْتَحَقُّوا بِالْأَبْرَارِ وَدَخَلُوا فِي حَدِيقَةِ الْأَسْرَارِ
وَاقْتَطَفُوا الْأَزْهَارَ وَتَفَكَّهُوا فِي الْأَثْمَارِ فَسَمِعُوا
نَغْمَاتِ الْأَطْيَارِ وَ سَمِعُوا ائِقَاعَ الْأَوْتَارِ بِمِزْمَارِ
الْأَسْرَارِ الْمَطْرَبِ لِلْأَذَانِ الْمُنْعَشِ لِلْأَرْوَاحِ الْمَحْيَا
لِقُلُوبِ الْأَخْيَارِ
- 3 O Lord! Make them brilliant lights and towering trees and gushing springs and blossoming branches and warbling birds in the gardens of Thy love, and swimming fish in the pools of Thy mercy, and roaring lions in the thickets of Thy bounty.

3 رَبِّ اجْعَلْهُمْ أَنْوَاراً سَاطِعَةً وَ أَشْجَاراً بَاسِقَةً وَ أَعْيُنًا
فَوَّارَةً وَ غُصُونًا نَوَّارَةً وَ طُيُورًا صَادِحَةً فِي رِيَاضِ
مُحِبَّتِكَ وَ حَيَاتَانًا سَابِحَةً فِي غِيَاضِ رَحْمَتِكَ وَ
أُسُودًا زَائِرَةً فِي غِيَاضِ مَوْهَبَتِكَ أَنْتَ أَنْتَ

Verily Thou art the Generous, Thou art the Great, and Thou art the All-Merciful, the All-Compassionate.

الکریم و آنک انت العظیم و آنک انت الرحمن
الرحیم

- 4 O spiritual friends! Give thanks and mix honey with milk, scatter musk and ambergris, and arouse joy and delight, for praise be to God, the lightning flash of guidance has spread abroad and the true dawn of divine favors has become manifest. In this continuous resurrection, the escort of divine graces has arrived and the greatest guidance has been achieved. The eye has become seeing, the ear hearing, the heart and soul have become attuned to those engaged in intimate prayer and supplication. The Beloved of hopes has cast aside the veil, and the Beauty of the Supreme Concourse has become manifest. The hidden secret has been uncovered and the guarded mystery made known. With each moment comes a new bounty, and with each precious breath, a Messianic breath bestows new life and grants boundless favor. And upon you be the Most Glorious Glory.

4 ای یاران روحانی شکر کنید و شهد و شیر
پیامیزید و مشک و عنبر بیزید و شوق و طرب
انگیزید که الحمد لله بارقه هدایت منتشر شد
و صبح صادق عنایت مشتهر گشت و در این
حشر مستمر بدرقه الطاف رسید و هدایت
کبری حاصل گشت دیده بینا شد گوش شنوا
گردید دل و جان هم آهنگ اهل راز و نیاز
گشت و دلبر آمال پرده برانداخت و شاهد
انجمن عالم بالا جلوه نمود سر مکنون مکشوف
شد و رمز مصون معلوم گردید در هر دم
موهبتی جدید همدم هر نفس نفیس را نفس
مسیحائی جانی تازه بخشید و موهبتی بی اندازه
عطا فرماید و علیکم البهاء الأبهی

MMK4#033 p.033

ABU1197

Words to Remey and Struven on 1910-May-13 in Haifa/Akka

Among the human race, the bonds of and means for love are numerous, for man cannot live without it; nay, rather, human life is dependent upon friendship and affection. Both the material and intrinsic development of man are conditional upon amity and love, and the greatest honor and pleasure in the human world is love; but the ways and means are different. Sometimes the cause of love is simply relationship and kinship and sometimes it is a racial bond, patriotism, political affairs, etc. But, through all these various bonds and means it is impossible to obtain a real and pure love; it is rather superficial and temporary. Such love may easily be changed into enmity and rancor, for it is affected by the slightest manifestation of hostility; whereas a true and ideal love is faith and assurance. Those who believe in God and are confident in His Word shall enter the Kingdom, and the essential oneness appears among them to such an extent that all become the drops of one ocean, the rays of one sun, the fishes of one sea, the trees of one garden, the birds of one orchard, the candles of one assembly and the stars of the same heaven. Such love is real; there is no

interruption for this connection, nor any separation for this union; this foundation shall never be destroyed, for it is eternal; hence it is established that the love which exists among the beloved of God is everlasting, for it is a Divine bounty, a Godly appearance, a melody of the Kingdom and a heavenly cohesion.

In the Koran it is said: 'They love Him and He loves them'—i. e., the bounty of love is one of the Divine bounties which comes to man from God; just as the sun when it sends its rays to the mirrors and thereby the mirrors are illumined; this effulgence and splendor are from the bounty of the sun. Therefore, this love which is among the beloved is a Divine bounty, a Godly splendor, an eternal manifestation and the power of Divinity; it is perpetual.

Praise be to God! Ye are gathered here under the shadow of the Blessed Beauty and your hearts are overflowing with His love, your souls are rejoicing in His favors and Abdul-Baha is serving you. What more do you need?

SW_v01#08 p.005-006, SW_v08#10 p.127

AB02038

To: Tashjiyan, Doctor et al.

Date: 1910-May-13

- 1 O ye sons of the Kingdom! His Holiness the descendant of the Most Truthful Name of God, as well as other friends who pass through those borders and seek presence in the Holy Land, offer utmost praise due to the intense love, powerful attraction, complete devotion and firmness in the Covenant of those friends. These blessed souls are truly alive with the breath of Christ, enchanted by that beauteous countenance, and wandering in the wilderness of love for the Glorious Lord.

1 ای ابناء ملکوت حضرت سلیل اسم الله الاصدق و همچنین یاران دیگر که از آنحدود و ثغور عبور و به ارض اقدس حضور میجویند نهایت مدح و ثنا از فرط محبت و شدت انجذاب و توجه تام و ثبوت بر پیمان آن یاران مینمایند که این نفوس مبارکه فی الحقیقه زنده بنفحه مسیح و مفتون آن وجه صبیح و سرگشته صحرای محبت رب جلیلند

- 2 Certain souls from the lineage of the Prophets, from among the Pharisees secluded in the Holy of Holies, who day and night awaited the appearance of the sweet Christ - when the Promised One of the Torah dawned forth, these heedless Pharisees called Christ the Anti-Christ, deemed that beauteous countenance ugly, named Him Beelzebub, and spread this among the people. And to this day they await the future

2 نفوسی از سلاله انبیا از فریسیان معتکفان در قدس الاقداس که شب و روز منتظر ظهور حضرت مسیح ملیح بودند چون طلعت موعود تورات اشراق نمود فریسیان غافل و زاهل و حضرت مسیح را مسیح نامیدند و آن وجه صبیح را قبیح شمردند بعل ذبول نام نهادند و در بین خلق انتشار دادند و الی الآن منتظر آند

coming of the Promised One of the Torah, expecting the true Christ to come from some unknown place with an army greater than Gog and Magog.

که موعود تورات من بعد آید و مسیح صحیح
از مکانی مجهول با لشکری افزون از یاجوج و
ماجوج بیاید

- 3 Likewise in this age of the dawning of the Light of horizons, the Christian priests have closed their eyes and remained deprived of witnessing the lights of the incomparable Beauty. Like the Pharisees, they seek pretexts and raise objections, desiring to increase people's veils.

3 و همچنین کاهنان ترسایان در این عصر اشراق
نیر آفاق دیده برهم نهادند و از مشاهده انوار
جمال بیثال محروم گشتند مانند فریسیان بهانه‌ئی
جویند و اعتراضی بنمایند و حجاب خلق را افزون
خواهند

- 4 Those friends must be thankful that, praise be to God, they have discovered the mystery of truth, heard the call of the Kingdom of God, made straight the path, recognized the Lord of Hosts, and entered the Kingdom of God. It is hoped they will attain eternal life through steadfastness and firmness, and shine forth with the lights of sanctification and holiness in the endless world.

4 آن یاران باید بشکرانه پردازند که الحمد لله بسر
حقیقت پی بردند و نداء ملکوت الله شنیدند و
طریق را مستقیم کردند و رب الجنود را شناختند
و بملکوت الله درآمدند و امید چنانست که به
ثبوت و استقامت حیات ابدیه یابند و در جهان
بی پایان بانوار تقدیس و تنزیه بدرخشند

- 5 You had requested permission for a visit - in these days wisdom does not allow it; it must be postponed to other days. And upon you be the Most Glorious Glory.

5 اجازه حضور خواسته بودید این ایام حکمت
اقتضا نمینماید بایامی دیگر مرهون گردید و علیکم
البهاء الأبهی

INBA16:102

AB07986

To: *Huviyyih Asdaq*

Date: 1910-May-13

- 1 O forgiving Lord! Rif'at was clever, this young child was the lamp of the gathering and the sweet-singing bird of that dwelling. She would recite the verses and chant the words with the most wondrous melodies. She was like an articulate nightingale, in harmony with the Concourse on High.

1 ای پروردگار آمرزگار رفعت زیرک این طفل
کودک سراج محفل بود و مرغ خوش‌الخان آن
منزل تلاوت آیات مینمود و بآدع الحان ترتیل
کلمات میکرد بلبل گویا بود و باهنگ ملا اعلی
دمساز

- 2 Now she has taken flight from this transient furnace to the eternal rose garden, that she may engage in song and melody in the Kingdom of Mystery.

2 حال از گلخن فانی بگلشن باقی پرواز نمود تا در
ملکوت راز بنغمه و آواز پردازد

- 3 O Lord! Bestow boundless favors and grant freely Thy forgiveness. Thou art the Forgiver, the Kind One.

3 ای پروردگار الطاف بی پایان شایان کن و غفران
رایگان فرما تویی آمرزنده و مهربان

INBA16:124, BSHN.140.107, BSHN.144.107,
PYK.306, MHT2.154a

AB04568*To: Wife of Andalib**Date: 1910-May-14*

O thou handmaiden of God, the near one, the luminous leaf! His honor 'Andalib composes and sends odes for the divine festivals. Among these is the Naw-Ruz ode which he sent this blessed year. Indeed it was passionate, longing and eloquent. It was chanted and sung with the most wonderful melodies in the gathering of the friends. Hearts became joyful and souls were delighted by its truths and meanings. The hope is that this nightingale of the divine garden will ever remain confirmed and assisted in offering praises and tributes to the Greatest Name and glorification and worship of the Ancient Beauty through spiritual songs, heavenly melodies, and the music and singing of the eternal world. Praise of the Lord of creation must be confined to tributes and glorification of the Ancient Beauty and the Greatest Name, and nothing else should be specifically praised even within its shadow. The divine wine must be drunk pure, and may you too receive a portion from this boundless ocean and take a share from this limitless sea. And upon thee be the Most Glorious Glory.

یا امة الله المقربہ الورقة النورانیة حضرت عندلیب
در اعیاد الهیه قصائدی تنظیم نموده ارسال
میفرمایند از جمله قصیده نوروزی در این سنه
مبارکه ارسال نموده اند فی الحقیقه عاشقانه و
مشتاقانه و بلیغانه بود در محفل یاران بابدع الحان
ترتیل و ترنیم گردید قلوب شادمانی یافت و
نفوس مثلذ از حقایق و معانی گشت امید
چنانست که آن عندلیب گلشن الهی دائماً
بگلبانگ معنوی و نغمه روحانی و آهنگ
ملکوتی و ساز و آواز جهان ابدی بحامد و
نعت اسم اعظم و ستایش و نیایش جمال قدم
موفق و مؤید باشد و ستایش خداوند آفرینش
باید محصور در بحامد و نعت جمال قدم و اسم
اعظم باشد و مادون آن ضمناً در ظلّ مذکور
ستایش مخصوص نباید باده رحمانرا صرف باید
نوشید و تونیز از این بحر بیکران نصیبی گیری و
از این قلزم بی پایان بهره ئی بری و علیک البهاء
الأبی

INBA87:583, INBA52:620

AB07909*To: Mihtar Jamshid Rustam Mihraban et al.**Date: 1910-May-14*

- 1 O servants of the All-Knowing God! Your letter was received through Aqa Jamshid. I hope that the desires of those yearning souls may be fulfilled through the bounty of the Blessed Beauty.
- 2 The Parsee friends are most dear, for they are the trees of the paradise of His Holiness Zoroaster and the cherished remembrance of the illustrious ancestors and holy ones of Iran.

- 1 ای بندگان ایزد دانا نامه شما بواسطه آقا جمشید
وصول یافت امیدوارم که مقاصد آتمشتاقان از
عنایت جمال مبارک حصول پذیرد
- 2 یاران پارسی بسیار عزیزند زیرا درختان بهشت
حضرت زردشتند و یادگار کامکار نیاکان و
وخشوران ایران

- 3 Night and day this servant at the Threshold of Baha'u'llah raises his hands in supplication to the Court of the Self-Sufficient and lifts up his voice in worship to the realm of mystery, beseeching the Lord of Creation to bestow His gifts and bounties upon those dear ones. May your souls be happy and your hearts be enlightened.

3 شب و روز این بنده آستان حضرت بهاء الله
دو دست نیاز بدرگاه بی نیاز گشاید و آهنگ
پرستش بجهان راز بلند کند و آن عزیزان را
دهش و بخشش خداوند آفرینش طلبد جانتان
خوش باد و دلہاتان آگاہ باد

YARP2.559 p.397

AB08656

To: Mirza Musa Hakimbashi, in Qazvin

Date: 1910-May-14

As to the education of children, exert every effort to further this; it is of the utmost importance. So too, the education of girls in all the rules of righteous conduct, that they may grow up with a good character and high standards of behaviour. For mothers are the first educators of the child, and every child at the beginning of life is like a fresh and tender branch in his parents' hands. His father and mother can train him in any way they choose.

COC#0630x

ABU1063

Words to Remey and Struven on 1910-May-15 in Haifa/Akka

There are different gatherings and various meetings held in the world which apparently are in the utmost degree of arrangement and order; in the palaces of the kings many feasts and banquets are held which are incomparable and peerless; also, in the castles of the opulent ones great entertainments are presented and various kinds of foods and victuals are served; the singing of melodious tunes and playing of musical instruments exhilarate and deeply affect the concourse. Associations for political affairs are formed and convivial banquets for pleasure and gratification are offered; assemblages for exhibition of arts and sciences, literature and acquirements are established;

meetings for the promotion of industry and commercial matters are being held; extraordinary conventions and religious congresses are arranged. But all these assemblages and different gatherings are not to be compared with and equal to this, our meeting. Although from those gatherings and conferences certain results and effects are produced which render great service to the human world and make mankind progress and develop on the plane of civilization, promulgate the attributes and virtues of the world of humanity; yet the results are limited, the fruits thereof are finite and the signs are bounded; whereas the traces, the lights and the results of this gathering are unlimited, boundless and infinite, for it is held on the Supreme Spot (the Tomb of the Bab) and under the shadow of the Blessed Beauty.

This feast is one eternal! It has connection with and relation to the soul and body; it shall be continued everlastingly. At least an hundred thousand feasts shall follow this one. All the other gatherings shall be forgotten, whereas the commemoration and celebration of this meeting shall remain and be duly observed forever throughout endless ages; it is under the merciful glances of the Blessed Beauty.

Once His Holiness Christ gathered the disciples together, and having offered to them the Lord's Supper, He advised them, admonished them and uttered certain teachings to them, and then He said this was 'The Lord's Supper.' Now, as this meeting is held under the shadow of the Blessed Beauty, it should be called 'The Lord's Sustenance,' and as the consequences of 'The Lord's Supper' continued until the present time, so we hope that the results and effects of this 'Lord's Sustenance' may also become permanent and perpetual. In fact, there is no meeting better than this, for it is held in the vicinity of the Supreme Spot and the faces are so brilliant and radiant! What is there superior to this?

SW_v01#08 p.006-007

AB03342*To: Abdur-Rahim Hafizus-Sihhih, in Hamadan**Date: 1910-May-15*

- 1 O servant of the Divine Threshold! Your letter was received. You had asked about covering and veiling. Now, covering and veiling in every country must be according to what is suitable for that country's conditions, so that it does not cause commotion and upheaval. There is no doubt that in Iran, according to the requirements of the time, the face must be hidden, but in America a light veil suffices. If someone were to observe Iranian-style covering and veiling there, children would chase them in the streets and markets, and might even stone them. Therefore, now in each place one must act according to the requirements of the time so that no alarm and distress arises and no mischief and corruption occurs, until such time as the Cause of God is proclaimed. Then all will become uniform and the Law will appear in utmost perfection, and the extremes of East and West will disappear.

1 ای بنده آستان الهی نامه شما رسید سؤال از ستر و حجاب نموده بودید حال باید ستر و حجاب در هر مملکتی باقتضای حال آن مملکت باشد که سبب ضوضاء و غوغاء نگردد شبهه نیست که در ایران باقتضای زمان باید روی پنهان باشد ولی در امریک بنقابی کفایت نمایند اگر چنانچه در آنجا بآداب ایران ستر و حجاب نمایند در کوچه و بازار اطفال عقب کنند بلکه سنگسار نمایند پس حال باید در هر محل باقتضای زمان حرکت نمود تا فزع و جزعی بمیان نیاید و فتنه و فساد نشود تا آنکه اعلان امر الله گردد آنوقت جمیع یکسان شوند و شریعت در نهایت کمال جلوه نماید و افراط و تفریط شرق و غرب نماند

- 2 O Lord! Make Your servant Elijah distinguished and successful in the eternal world. Grant pardon and forgiveness. Bestow Your ancient forgiveness, for the noble son is the intercessor for that sinful father. This son made up for that father - though that one was unaware, this one became a fruitful tree and is worthy of endless favors and kindnesses. You are the Giver, the Bestower, the Forgiver, the Kind.

2 ای پروردگار بنده خویش الیاهو را در جهان ابدی سرفراز نما و کامکار کن عفو و مغفرت نما آمرزش قدیم مبذول دار زیرا پسر بزرگوار شفیع آن پدر گنهگار است این پسر تلافی آن پدر نمود هرچند آن پیغمبر بود این شجره پرثمر شد و سزاوار عنایت و الطاف بی پایانست تویی دهنده و بخشنده و آمرزنده و مهربان

TAH.325

AB00914*To: Baha'is of Qum et al.**Date: 1910-May-17*

- 1 O beloved friends of Abdul-Baha! Night and day I supplicate and implore at the threshold of the Self-Sufficient Lord, and I beseech and entreat fervently, seeking His favors for you from the Ancient Living One. I bow my head at the threshold of the Friend and seek help and protection in this continuous resurrection.

1 ای یاران عزیز عبدالهآء شب و روز بدرگاه حضرت بنی نیاز عجز و زاری کنم و تضرع و بیقراری نمایم و شما را الطاف حضرت حیّ قدیر طلم سر باستان حضرت دوست نهم و طلب عون و صون در این حشر مستمر جویم

- 2 During the revolution in Iran, praise be to God, you were well-wishers of all and strove for universal peace and reconciliation. You had no attachment to any party nor any resentment toward any group. You sought Iran's progress and desired the elevation of the Iranian people, and you are engaged in serving them. You sacrifice yourselves in well-wishing and strive mightily to create love and unity between the parties.
- 3 But some fellow countrymen may not understand - if they taunt or act unjustly, you must do the opposite. That is, in response to cursing and condemnation, offer praise and commendation. In place of deadly poison, give honey and milk. Love Iran and Iranians with heart and soul - indeed, be kind and well-wishing to all the peoples of the world. As much as you can, work to reconcile the different parties. And if fighting and conflict arise, and discord and opposition appear, and reconciliation becomes impossible, then withdraw and pray that the merciful Lord may transform that division into unity, that dispersion into cohesion, heal the breach, balm the wound, and change estrangement into fellowship.
- 4 O Lord! Help these oppressed ones to succeed in serving the world of humanity, so that the hand of oppression and aggression may be shortened, and the light of humanity's eternal glory may shine forth. May justice and fairness be established and the foundation of tyranny and inequity be destroyed. May endless affection appear and the unity of humankind be made manifest. May religious, national, racial and political prejudices be eliminated, and may oneness and freedom abolish the foundation of estrangement. May the earth become as heaven above, and may East and West become manifest signs of the evident Light. Thou art the Mighty, the Powerful, the Able, and Thou art the Bestower, the Radiant, the Merciful.
- 2 در انقلاب ایران الحمد لله خيرخواه عموم بودید و در صلح و سلام جمهور میکوشیدید نه با حزبی الفتی داشتید و نه از گروهی کلفتی ترقی ایران خواستید و علویت ایرانیان آرزو نمودید و بخدمات آنان مشغولید بخیرخواهی جانفشانید و در الفت و محبت بین احزاب جهد بلغ و سعی شدید دارید
- 3 اما هموطنان بعضی ندانند اگر طعنهائی زنند یا جفائی روا دارند شما باید بعکس آن معامله نمائید یعنی در مقابل طعن و لعن مدح و ستایش کنید و در عوض سمّ نفعی شهد و شیر دهید به جان و دل ایران و ایرانیان را پرستید بلکه بجمیع اهل عالم خیرخواه و مهربان باشید و تا توانید بالتیام احزاب مختلفه پردازید و اگر جنگ و جدالی برخیزد و نزاع و خلافتی روی دهد و امکان التیام نباشد کاره گیرید و بدعا پردازید که خداوند مهربان آن تفرقه را بجمیعت مبدل نماید و آن پریشانی را بجموعی منتهی کند خرق را التیام دهد و زخم را مرهم نهد و کلفت را بالفت مبدل فرماید
- 4 ای پروردگار این حزب مظلوم را موفق نما که بخدمت عالم انسانی مؤید گردند تا دست تطاول ظلم و عدوان کوتاه گردد و بارقه عزّت ابدیه عالم انسان منتشر شود عدل و انصاف تأسیس گردد بنیان جور و اعتساف برافتد الفت بی پایان بمیان آید و وحدت عالم انسانی جلوه کند تعصب دینی و وطنی و جنسی و سیاسی از میان برخیزد و یگانگی و آزادی بنیاد بیگانگی براندازد و روی زمین بهشت برین گردد و شرق و غرب آیات باهره نور مبین شود توئی مقتدر و عزیز و توانا و توئی بخشنده و درخشنده و مهربان

INBA16:086, BRL_DAK#0871,
HDQI.192, ANDA#09 p.10, QUM.136

AB01059

To: *Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran*

Date: 1910-May-17

- 1 O steadfast one in the Covenant! Your letter was received and its contents noted. Due to the multitude of occupations and concerns, there is no opportunity for detail - brevity is better and indicates lack of formality. Regarding the letters written in celebration of the festival, the intended meaning is Hafiz's verse:

1 ای ثابت بر پیمان نامهء شما رسید مضمون معلوم
گردید از کثرت مشاغل و غوائل فرصت
تفصیل نیست مختصر بهتر و دلیل بر عدم تکلیف
است نامه‌هایی که در تبریک عید مرقوم گردید
مقصود بیت شعر حافظ است
- 2 "Do you know what the harp and lute are saying?"

2 دانی که چنگ و عود چه تقریر میکنند
- 3 Drink wine in secret, for they issue decrees of heresy!"

3 پنهان خورید باده که تکفیر میکنند
- 4 The hearts must needs be filled with the utmost joy and gladness; yet outwardly regard for wisdom must be observed, and the same extreme caution as heretofore must be exercised. For the people are ignorant, indolent, unknowing, and heedless, and may imagine, God forbid, that the friends have grown remiss or deficient in their love for the Prince of the Righteous. Whereas we would lay down our lives in their path, would recite at length the visitation of the Prince of Martyrs, and, when hearing it, would become, like the clouds of springtime, the companions of tearful eyes.

4 قلوب باید در نهایت وجد و سرور باشد ولی
بظاهر حکمت منظور باید بطور سابق نهایت
ملاحظه را بنود زیرا ناس جاهلند و کاهل و
نادانند و ذاهل گمان نمایند نعوذ بالله یارانرا در
محبت سید ابرار فتوری و قصوری و حال آنکه
ما در سبیل آنان جانفشانی نمائیم و زیارت
سیدالشهداء را مفصل تلاوت کنیم و عند
الاستماع مانند ابر بهار همدم چشم اشکار گردیم
- 5 And as to the matter of trustworthiness and rectitude, verily in this wondrous Dispensation they are the greatest proof of faith and certitude. Consider the Tablet of Trustworthiness, which hath streamed forth from the Most Exalted Pen and sufficeth as an admonition unto all. If a man were to perform every good work, yet fail in the least scruple to be entirely trustworthy and honest, his good works would become as dry tinder and his failure as a soul-consuming fire. If, on the other hand, he should fall short in all his affairs, yet act with trustworthiness and honesty, all his defects would ultimately be righted, all injuries remedied, and all infirmities healed. Our meaning is that, in the sight of God, trustworthiness is the bedrock of His Faith and the foundation of all virtues and perfections. A man deprived of this quality is destitute of everything. What shall faith and piety avail if trustworthiness be lacking? Of what consequence can they be? What benefit or advantage can they confer?

5 و اما قضیهء امانت و دیانت فی الحقیقه در این
دور بدیع اعظم برهان ایمان و ایقانست در لوح
امانت ملاحظه فرمائید که از قلم اعلی صادر و از
برای انتباه کل کفایتست اگر نفسی بجمع اعمال
خیریه قائم ولی در امانت و دیانت ذرهئی قاصر
اعمال خیریه مانند سپند گردد و آن قصور آتش
جانسوز شود ولی اگر در جمیع امور قاصر لکن
به امانت و دیانت قائم عاقبت نواقص اکمال شود
و زخم التیام یابد و درد درمان شود مقصود
آنست که امانت عند الحق اساس دین الهیست
و بنیاد جمیع فضائل و مناقب است اگر نفسی از
آن محروم از جمیع شئون محروم با وجود قصور
در امانت از ایمان و دیانت چه ثمری و چه اثری
و چه نتیجهئی و چه فائدهئی
- 6 Wherefore 'Abdu'l-Baha counselleth the friends—nay, rather, fervently imploreth them—so vigilantly to guard the sanctity of the Cause of God and preserve their own dignity as individuals that all nations shall come to know and honour them for

6 لهذا عبدالهءاء کل احباً را نصیحت مینماید بلکه
عجز و زاری میکند که حرمت امر الله را محافظه
نمائید و عزت نفوس را محافظه کنید تا اهل بها
در بین کل ملل مشهور و معروف به امانت و

their trustworthiness and integrity. They can render no greater service than this today. To act otherwise would be to take an axe to the root of the Cause of God—we take refuge with God from this heinous transgression and pray that He will protect His loved ones from committing so flagrant a wrong. And upon you be the glory of the Most Glorious.

- 7 Regarding the firm covenant you had written about, I seek divine grace and confirmations. Convey to the handmaiden of God Shawkat Baji and Muhammad Husayn the Most Glorious Greetings from me. And upon you be the glory of the Most Glorious.

BSW#15.20x, BRL_TRUST#46x, COC#2058x

دیانت گردند و خدمتی اليوم اعظم از این نه و
خلاف آن تیشه بر ریشه امر الله است نعوذ بالله
من هذا الذنب العظيم اسئل الله بان يحفظ احبائه
من هذا الظلم المبين و عليكم البهاء الأبهى

7 و در عهد محکم که مرقوم نموده بودی توفیق طلبم
و تأیید جویم امة الله شوکت باجی و جناب آقا
محمد حسین را از قبل من تحت ابدع ابهی ابلاغ
دارید و عليكم البهاء الأبهى

COMP_TRUSTP#47x, AVK3.158.06x,
MSHR3.198

AB01101

To: *Abdu'l-Husayn Tafti (Avarih), in Tihran*

Date: 1910-May-17

- 1 O my God! I rest my brow upon the threshold of Thy sanctity and at the doorway of Thy oneness, and I call upon Thee with a throbbing heart, flowing tears, and yearning breast, to aid Thy servant who awaits the appearance of the signs of Thy grace and bounty, who is consumed by the fire of Thy love.
- 2 Lord! Thou seest how he forsakes his bed and traverses mountains, hastening through the wilderness of devotion and supplication, calling the people of error to the light of guidance throughout days and nights.
- 3 Lord! Thou seest him finding no rest or repose, enduring the hardships of night and vicissitudes of day, rushing to different lands to proclaim the appearance of the Kingdom of Lights and the dawning of the Luminary of Mysteries. No blame of the blamer, taunt of the mocker, nor blow of misfortune has prevented him from calling to Thy Most Glorious Kingdom.
- 4 Lord! Make smooth his path, heal through him the sick, quench through him the thirst, and give to drink of the pure flowing waters to every thirsty one wandering in the desert of separation, burning with the fire of yearning, longing to drink from the brimming cup of the Covenant, until his face shines with brilliant light among the faithful and the foundations

1 اللهم يا الهی اتی اضع جبینی علی عتبة قدسک
و فناء باب احدیتک و ادعوک بقلب خافق و
دمع دافق و صدر شائق ان تنتصر عبدک المنتظر
لظهور آیات فضلک و عنايتک المضطرم بنار
محبتک

2 ربّ انک لتراه یطوی المهاد و یقطع الجبال و
رکض فی برية التبتل و الأبتال و یدعو اهل
الضلال الی نور الهدی علی ممرّ الأيام و اللیال

3 ربّ تراه لیس له سکون و قرار یحمل جوارح
اللیل و طوارق النهار و یرع الی الدیار لیشر
بظهور ملکوت الأنوار و سطوع انوار نیر الأسرار
و لم تأخذه لومة لائم و لا طعنة شاتم و لا ضربة
لازب عن النداء بملکوتک الأبهى

4 ربّ مهّد له السبیل و اشف به العلیل و آرو به
الغلیل و اسق به السّسبیل کلّ ظمآن هام فی
بیداء الفراق توقّد بنار الاحتراق و تمنی التجرّع
من کأس دهاق الميثاق حتّی یتلأأ وجهه بنور
ساطع بین اهل الوفاق و یتزلزل به اركان اهل

of the hypocrites are shaken thereby. Verily Thou art the Generous, the Merciful, the Giving, the Benevolent, the Compassionate, the Helper.

التَّفَاقُ أَنتَ الْكَرِيمُ الرَّحِيمُ الْمَعْطَى الْبَرُّ
الرَّؤُوفُ الْمُسْتَعَانُ

- 5 O herald of the Covenant! Praise be to God that in the region of Khumayn-Kamara, the spreading of divine fragrances has yielded results and fruit. However, you must travel again so that great results may be achieved, the cultivation may be watered, and those trees may be tended. His honor Aqa Mirza Aqa Khan is a faithful servant at the Threshold of the All-Merciful, and his guest house is the guest house of the Center of the Covenant. With his honor, the son of Sina, God willing, make Iraq a Mount Sinai so that the lights of guidance may shine and the white hand may become manifest and apparent.

5 ای منادی پیمان الحمد لله در دیار نحین کمره از نشر
نفحات الهی نتیجه و ثمره حاصل گشت ولی باید
دوباره سفر نمائی تا نتایج عظیمه حاصل گردد
کشت آبیاری شود و آن اشجار باغبانی گردد
جناب آقا میرزا آقا خان بنده صادق آستان
رحمانست و مسافرخانه او میهمانخانه مرکز عهد
و پیمان با جناب نجل سینا انشاء الله عراق را طور
سینا نمائید تا انوار هدی بتابد و ید بیضا ظاهر و
آشکار گردد

- 6 As for the aforementioned person whose letter you had enclosed - his power of attraction is evident. Our intention was that he should spend some time there guiding souls and then turn towards the Desired Land. But it appears that the flame of longing has reached an unbearable degree. In this case, they are permitted to make the Most Great Pilgrimage with your honor under the pretext of Hajj. You should set out among friends and strangers with the intention of visiting Mecca so that wisdom may be observed and the reality of the situation remain concealed from all directions. During the journey at all stops and upon arrival at the luminous spot, change their name so they may be known by another name and this matter remain concealed. Wisdom requires this and we are all commanded to it. And upon you be the Most Glorious Glory.

6 اما جناب شخص معهود که نامه او را در
طی مکتوب ارسال نموده بودید قوه انجذاب
مشهود و ما را مقصود چنان بود که چندی در
آنجا بهدایت نفوس پردازد بعد به ارض مقصود
توجه فرماید ولی چنین معلوم که شعله اشتیاق
بدرجه لایطاق رسیده در اینصورت بقصد حجاز
با آنحضرت مأذون حج اکبرند و باید در میان آشنا
و بیگانه بقصد زیارت مکه عازم شوید تا حکمت
منظور باشد و از هر جهت حقیقت حال مستور
ماند و در عرض راه در جمیع مواقع و حین
ورود به بقعه نراء اسم ایشانرا تغییر بدهید تا
بنام دیگر مذکور و این قضیه مستور ماند حکمت
چنین اقتضا کند و ما کل مأمور بآن و علیک
البهاء الأبهی

AHB_121BE #01-02 p.46, MMG2#069
p.075

AB02939

Date: 1910-May-17

- 1 O forgiving Lord! These birds that sang Thy praise left their mortal remains buried in desolate tombs, and ascended with the wings of their spirits unto the Frequented Fane. They freed themselves from the pitfalls of this world of dust, so that they might partake of immortal life in the realms above, might seek shelter beneath the shadow of the tree of hope and abide

1 ای ربّ غفور این طیور شکور را تن اسیر قبر
مطمور گردید و جان به بیت معمور پرواز نمود
از دام خاکدان رهائی یافتند تا در جهان آسمان
حیات جاودانی یابند و بظلّ شجره امید بشتابند
و در جنت ابهی ملکوت اعلی بر شاخسار بقا

in a nest upon the twigs of eternity in the Abha Paradise, the Kingdom on high, singing hymns of glory and praise in wondrous accents and sweet melodies.

- 2 O Thou kind Lord! These souls are the birds of Thy meadows, the nightingales of Thy rose-garden. Let them dwell within the orchard of Thy forgiveness and grant them access to the concourse wherein Thine eternal glory shineth resplendent, wherein Thy divine beauty is unveiled and perpetual communion with Thee is assured. Enable them to live eternally and to endure forevermore. Thou art the Forgiving, the Bountiful, the All-Loving.

BRL_FIRE_AB#03

لانه و آشیانه نمایند و بالخان بدیع و نعمات ملیح بتسبیح و تهلیل پردازند

2 ای خداوند مهربان این نفوس مرغان چمن تواند و بلبلان گلشن تو در حدیقه غفران لانه عطا کن و بمحفل تجلی ابدی و جلوه ربانی و لقای سرمدی فائز فرما و تا ابد پاینده و برقرار دار تویی آمرزنده و بخشنده و مهربان

BSHN.140.246, BSHN.144.246, MAS9.039, MHT2.067a, NANU_AB#03, QUM.069, QUM.153

AB11866

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1910-May-17

- 1 O thou who art firm in the Covenant! Your letter was received. Do not be sorrowful, do not be grieved. In the mentioned events there is hidden wisdom which will become manifest and apparent hereafter. This dismissal will, God willing, lead to appointment.

- 2 As for those few souls who have fallen ill with typhoid fever in the house of the maidservant of God, the enkindled one - comprehensive favors and complete divine bestowals encompass them. The occurrence of these events should not cause sorrow, rather one should respond with thankfulness.

- 3 You wrote from Iran that it is in disorder. Time and again, in explicit terms in all letters for several years past, it was announced that government and people must mix together like milk and honey, otherwise loss and detriment are certain and established, and ultimately this discord will lead to the intervention of neighboring powers. Afterwards both sides will become distraught and regretful, but it will be fruitless.

- 4 Now they must cling to the hem of divine grandeur and take refuge in the shelter of security. There is no solution or refuge except taking shelter in God, so that these endless difficulties may find an end and this disruption may terminate. This is

1 ای ثابت بر پیمان نامه شما رسید محزون مباش مغموم مگرد در وقوعات مذکوره حکمت مستوره موجود من بعد ظاهر و آشکار گردد این عزل انشاء الله مورث نصب خواهد گردید

2 نفوسی علیه که در خانه امه الله المنجذبه بمرض حصیه افتاده اند الطاف شامل است و عنایت حق کامل وقوع این حوادث نباید سبب احزان شود بلکه باید بشکرانه مقابلی نمود

3 از ایران مرقوم نمودید که پریشانیست بکرات و مرات در جمیع مکاتبات بصریح عبارت از چند سال پیش خبر داده شد که دولت و ملت باید مانند شیر و شهید آمیخته بایکدیگر گردد والا زیان و خسران محقق و مقرر و عاقبت این اختلاف منجر بمداخله دول مجاوره گردد بعد طرفین پریشان و پشیمان شوند لکن بی ثمر خواهد بود

4 حال باید بذیل کبریا تشبث نمایند و بکھف امان التجا کنند جز پناه حق چاره و پناهی نه تا این مشکلات بی پایان پایانی یابد و این خلل انتها جوید علی الخصوص که چنین وقوعات که

especially so given such occurrences where a truthful, zealous person is dismissed and subdued without cause. Despite this, there is hope for success and prosperity, especially given the interference of the people of Yahya.

شخص صادق غيور بدون سبب معزول و مقهور
باوجود این امید فلاح و نجاح على الخصوص
مداخله امت يحيى

5 And upon thee be the Most Glorious Glory.

5 و عليك البهاء الأبهى

INBA79.065

AB04077

To: Howard Macnutt, in New York

Date: 1910-May-17

O herald of Truth! Mr. Remey has gone to India and has created a great stir. In truth, India has become very receptive these days. Mr. Remey's letter is enclosed - observe how receptive India has become. If several teachers from America travel to those regions, it is certain that the lights of the Kingdom will illuminate that clime and souls from India itself will arise who will become the hosts of the Kingdom and will, through the power of the Word of God and the outpouring of the cloud of the love of God, transform India into a rose garden. Encourage and urge souls to travel to India in this spring, so that they may find the doors of the Kingdom opened and witness the successive confirmations of Baha'u'llah, and raise such a banner as will wave forever in the winds of confirmation and success. Consider this matter as most important - more important than all other matters. We have also written to Iran to send a teacher to those regions, but if several people go from America it would be better and more pleasing, and magnificent results will appear and become manifest.

And upon you be the Most Glorious Glory.

SW_v01#11 p.009

AB05796*To: Tarazullah Samandari, in Qazvin**Date: 1910-May-17*

- 1 O Herald of the Covenant! Your letter was received. Supplications and entreaties were made at the Threshold of Oneness, and assistance and bounties were sought, so that that confirmed soul may become the source of infinite and boundless favors and be successful in teaching the Blessed Cause. Be confident that the breathings of the Holy Spirit have been wafted, and the hosts of the Supreme Concourse have hastened to victory, and the armies of the Abha Kingdom are descending successively, wave upon wave, and powerful assistance and protection have been obtained. O Lord! Verily, Thy servant Taraz has turned his face purely to Thy generous Face, and conveyed Thy mighty Message, and guided the people to the Straight Path, and enabled him through Thy manifest bounty to serve at Thy Threshold, and made him a sign of Thy love amongst the worlds. O Lord! Make him my partner and associate in servitude to Thee among the sincere ones. Verily, Thou art the Generous, verily, Thou art the Merciful, the Compassionate.

1 ای منادی پیمان نامهء شما رسید ببارگاه احدیت
عجز و لایه گردید و طلب عون و عنایت شد
تا آن نفس مؤید مصدر الطاف یحصر و یحد
گردد و بتبلیغ امر مبارک موفق شود مطمئن
باش که نفثات روح القدس دمیده و افواج ملأ
اعلی بنصرت رسیده و جنود ملکوت ابهی پیایی
متتابعاً نازل و عون و صون شدید حاصل ربّ ان
عبدک طراز اخلص وجهه لوجهک الکریم و بلغ
نبأک العظیم و هدی الناس الی الصراط المستقیم
و وفّقته علی خدمة عتبتک بفضلک المبین و
جعلته آية حبک بین العالمین ربّ اجعله لی شریکاً
و سهیماً فی عبودتیک بین المخلصین انک انت
الکریم انک انت الرحمن الرحیم ع

- 2 Jinab-i-Aqa Mirza Musa of Kalih-Darrih is granted permission to come.

2 جناب آقا میرزا موسای کلهدره اذن حضور
دارد

AYBY.410 #120, TRZ1.345

AB06473*To: Muhammad Rida Bavanati**Date: 1910-May-17*

- 1 My Lord, my Hope, the Ultimate Goal of my desire and aspiration!
- 2 Affliction hath touched Thy servant who is submissive before the Heaven of Glory, who is attracted to the Kingdom of Beauty, who is enkindled with the fire of Thy love, whose breast is dilated through the verses of Thy knowledge. O Lord! Remove the distress, bestow abundance of bounty, perfect Thy mercy, complete Thy gift, and deliver him from tribulation. O Lord! None can remove it save Thee, none can protect Thy servant save Thee, none can aid him save Thee, and none can

1 ربّ و رجائی و غایة املى و منائی

2 قد مسّ الضّرّ عبدک الخاضع الی جبروت الجلال
المنجذب الی ملکوت الجمال المتوقّد بنار محبتک
المنشرح الصدر بآیات معرفتک ربّ اکشف
الغمّة و اسبغ النّعمه و اكمل الرّحمة و تمّم المنحه
و انقذه من الخنّه ربّ لا کاشف لها الا انت و
لا مجیر لعبدک الا انت و لا غدیر له الا انت و
لا سمیر له الا انت یا ملجأ المضطّرين و یا ملاذ

befriend him save Thee. O Refuge of those who are distressed! O Shelter of those who supplicate! Ordain for him every good thing in the Kingdom of Mysteries, gather him with the righteous ones, and protect him from the calamities of night and the predators of day. There is no God but Thee, the Mighty, the Compelling. And upon Thee be the Most Glorious Glory.

المبتلين قدّر له كلّ خير في ملكوت الأسرار و
احشره مع الأبرار واحفظه من طوارق الليل و
جوارح النهار لا اله الا انت العزيز الجبار و عليك
البهاء الأبهى

INBA87:006b, INBA52:006b

AB08773

To: Tarazullah Samandari, in Qazvin

Date: 1910-May-17

- 1 O illumined candle! You have kindled a countenance of supreme beauty and grace. You are radiant, pleasing, beautiful and majestic, for the light of the love of God shines from your brow like a manifest light.
- 2 This is true beauty and grace, "In their faces shalt thou see the brightness of bliss." As long as the dust of servitude at the Sacred Threshold adorns face and hair, the radiance of beauty emanates brilliantly from human features.
- 3 Praise be to God, you have attained this, as have all that family. Therefore, glad tidings to you and to all the family of his holiness Samandar, the kindled fire. And upon you be greetings and praise.

1 ای شمع طراز رخی در نهایت حسن و جمال
افروخته داری صبیح و ملیح و جمیل و جلیلی زیرا
پرتو محبت الله در جبین مانند نور مبین میدرخشد

2 صباحت و ملاحات اینست و فی وجوههم نضرة
النعم تا غبار عبودیت آستان مقدس زینت روی
و مویست پرتو جمال از شمایل انسان ساطع و لامع

3 الحمد لله تو بآن فائزی و جمیع آن خاندان پس
بشارت باد ترا و جمیع خاندان حضرت سمندر
نار موقده را و علیک التحية و الثناء

AYBY.409 #119, TRZ1.344, MYD.539

ABU1879

Words to Remey and Struven on 1910-May-18 in Haifa/Akka

In fact, you have shown forth a wonderful devotion; you left the West and came to the furthestmost part of Asia. On your journey you had to pass through hard experiences and difficulties; yet the confirmations of God enabled you to spread the Cause and to raise the summons of the Kingdom in all regions.

The Sun of Truth shall send forth its rays, the breeze of favor shall pass over and the rain of mercy shall be sent down upon the seeds which you have scattered and there shall be gathered and collected many harvests. The results shall indeed be magnificent and glorious; some of them you shall soon witness with your own eyes.

Now, when you go back to America you must circulate in detail all the incidents and news about your vast trip and inform them fully of the works achieved successfully throughout the different countries.

Now you have to rest and repose for some time and let your strength and breath be renewed. When a bird has been soaring in the air for a long time, it has to come down and rest for a while; after a long walk one must be seated and take some rest.

I pray and supplicate at the Divine Threshold to confirm and aid you in all conditions, and that the seeds scattered may grow rapidly and form a charming plantation.

SW_v01#08 p.008

AB07233

To: Marie A Watson

Date: 1910-May-18

O thou nightingale in the Rose-garden of Significances!

The poetry that thou hast composed on the occasion of the Feast of the Ridvan is wonderful, eloquent, fluent and sweet. With a melodious voice it should be sung during the Days of the Ridvan and the believers and maidservants of the Merciful must listen.

The poetries which are composed in these days will be mentioned by the poets and thinkers throughout the ages and after a thousand years they will be chanted and sung in the great meetings, vast congregations and wonderful Temples throughout the world.

Upon thee be Baha El Abha.

BSTW#297

AB12221

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

Date: *1910-May-19*

- 1 O thou who art firm in the Covenant! Thy letter was received. Regarding the dispute over inheritance between the Afnan, it was written several times that this matter should be quickly resolved and concluded, but it has not been finalized. Finally it was written to both parties that until this matter is settled, 'Abdu'l-Baha's correspondence with both sides will cease. Later it was mentioned that Aqa Mirza Siyyid Husayn was insisting that the house belonged exclusively to him. It was immediately written that it should be divided among the heirs, for if whatever has been carried out until now were to be reversed, it would cause discord among the friends. Since it is in the past and the Cause of God had not been proclaimed, therefore the past should be overlooked.

- 2 Aqa Mirza Siyyid Husayn Afnan has written that he is content with the division and will not deviate from the command in any way - the house exists and he is ready for its division. Despite this, you have written that this matter has still not been resolved. Thus it is clear that it will never be resolved until the Day of Resurrection. Therefore, 'Abdu'l-Baha will neither write another word about this matter, nor intervene, nor correspond with either party. This is better, for this issue has caused the divinely kindled fire to be completely extinguished in Shiraz. In Qazvin exactly the same issue occurred, but as soon as two words were written and sent, the matter was entirely resolved. The letter that came from Qazvin is being sent along with this letter. Take note of it.

- 3 And upon thee be the Most Glorious Beauty!

1 ای ثابت بر پیمان نامه شما رسید در خصوص اختلاف در مسئله میراث بین حضرات افنان بکرات مرقوم گردید که بزودی این مسئله را فصل و منتهی نمایند ولی ختام نیافت نهایت بدو طرف مرقوم شد که تا این مسئله تصفیه نشود مخبره عبداله‌آء بدو طرف منقطع است بعد مذکور شد که آقا میرزا سید حسین متشبث بآنند که خانه اختصاص بایشان دارد فوراً مرقوم شد که بین ورثه تقسیم شود زیرا تا بحال آنچه مجری شده است اگر ارجاع گردد سبب اختلاف بین یارانست چون گذشته است و امر الله اعلان نشده است لهذا باید از گذشته چشم پوشید

2 آقا میرزا سید حسین افنان مرقوم نموده است که من راضی به تقسیم هیچوجه از امر سر برنگردانم خانه موجود و بجهت تقسیم حاضرم باوجود این شما مرقوم فرموده‌اید که این مسئله هنوز حل نگردیده پس معلوم است که تا قیامت حل نخواهد شد لهذا عبداله‌آء دیگر نه در این خصوص کلمه‌ئی تحریر نماید و نه مداخله کند و نه بطرفین مخبره نماید بهتر چنین است زیرا این مسئله سبب شده است که نار موقده الهیه بکلی در شیراز خاموش شده در قزوین بعینه مثل همین مسئله واقع شده بود بجز دو کلمه که مرقوم و ارسال گشت مسئله بتمامها حل شد مکتوبیکه از قزوین آمده است در طی این مکتوب ارسال میشود ملاحظه نمائید

3 و علیک البهاء الأبهی

BSHI.100-101

AB07510*To: Rose Struven, in Baltimore**Date: 1910-May-19*

- 1 O cherished handmaiden of God! Give thanks to God that He has bestowed upon you such a son - wise, zealous, accomplished and patient. He heard the call of the Kingdom and joined the army of the Lord of Hosts. He kindled the light of guidance upon his brow and opened his tongue to spread the divine teachings. He left the comfort of his homeland and hastened to distant lands in the East. He gave the glad-tidings of the appearance of the Kingdom and became the cause of guidance for souls. Thus did he place upon his head a crown of eternal glory whose brilliant jewels will shine throughout ages and centuries, and he attained eternal life. You who are his mother - how wonderful, how wonderful that you have such a son!

1 ای کنیز عزیز الهی شکر کن خدا را که چنین
پسری بتو عطا فرمود عاقل و غیور و کامل و
صبور ندای ملکوت شنید و بلشکر رب الجنود
پیوست نور هدی در جبین برافروخت و زبان
بشر تعالیم الهی بگشود راحت وطن بگذاشت
و بديار بعیده در شرق شتافت بشارت بظهور
ملکوت داد و سبب هدایت نفوس گردید
لذا تاجی از عزت ابدیه بر سر نهاد که جواهر
زواهرش بر قرون و اعصار بتابد و بحیات ابدیه
فائز گردد تو که مادری خوشا خوشا که چنین
پسری داری

- 2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الأبهی

NJB_v01#19a p.011

AB11832*To: Laura Dreyfus-Barney, in Paris**Date: 1910-May-20*

- 1 O handmaid of Baha! May God aid and assist thee. Thy comprehensive letter hath been received and its contents related the truth. Copies of some of the correspondence written in the course of the Persian Revolution are enclosed to this letter; refer them to Mr. Brown. The names of the addressees are recorded at the back of each letter, so that Mr. Brown may, if he so desireth, inquire the dates and contents of the letters from their respective owners.

1 یا امة البهاء خدا تأیید نماید ترا مکتوب مفصل
شما رسید مضمون مقارن حقیقت بود صورت
بعض مکاتیب که در ایام انقلاب ایران مرقوم
گردید در طی این مکتوبست به یرون نشان داده
شود و اسماء اشخاصی که بآنها مرقوم شده نیز در
ظهر مکتوب مرقوم است که اگر جناب یرون
بخواهد تاریخ و صورت آن مکاتیب را از صاحبان
مکاتیب بطلبد

- 2 The intent is that, with respect to the Persian Revolution, the Baha'is did not side with anyone and refused to participate in warfare and hostilities. They exerted the utmost endeavor to foster true unity and harmony amongst the people and the government. The Baha'i's cherish the hope and desire that the foundations of war be demolished; that bloodshed and conflict

2 مقصود اینست که در قضیه انقلاب ایران
بهائیان بی طرف بودند و در حرب و ضرب
مداخله نمودند و بی نهایت میکوشیدند که در
میان دولت و ملت اتفاق و التیام تام گردد
بهائیان را مقصد و آرزو چنانست که جنگ را

be effaced from the world; that all the nations, the peoples, the kindreds, the governments and the religions be united and harmonized, and that Universal Peace be established amongst them. Is it possible that one would, in spite of such motives and intentions, involve oneself with the internal conflicts of Persia?

بنیان براندازند در جهان نزاع و خونریزی نماند
جمع ملل و طوائف و قبائل و دول و مذاهب
اتفاق نمایند و ائتلاف جویند و صلح عمومی
بمیان آید با وجود چنین مقصد و نیت ممکن
است که در محاربات داخلی ایران مداخله
نمایند

- 3 But since in accordance with the explicit text of the Holy Book, a government that conforms to Divine Law is a constitutional government and a government that wields absolute power is contrary to the Divine good-pleasure, the Baha'is were continually engaged in promoting, among the Persian citizens, the ideals of a constitutional government, while calling to their attention the benefits of a constitutional government and the detriments of a government with absolute power.

3 ولی چون نصّ کتاب مقدّس حکومت مشروعه
حکومت مشروطه است و حکومت مستقلّه
مخالف رضای الهی لهذا دائماً بهائیان بعموم
ایران فکر حکومت مشروطه میدادند که فواید
حکومت مشروطه چنین است و مضرت
حکومت مستقلّه چنان

- 4 Abdu'l-Baha, however, set forth in all His letters that ye must be obedient to the government, that ye must be the well-wishers of the people, and must strive to establish unity amongst the two. Unless the government and the people be comingled like sugar and milk, the welfare and prosperity of Persia and its people will in no wise be possible. If ye peruse these letters, the matter will become clear and evident.

4 اما عبدالبهاء در جمیع مکاتیب چنین مرقوم
مینمود که مطیع حکومت و خیرخواه ملت
باشید و بکوشید که در میان دولت و ملت
اتفاق حاصل گردد و تا حکومت و ملت با
یکدیگر مانند شیر و شکر بهم نیامیزد ایران و
ایرانیان را نجات و فلاح ممتنع و محالست و از
مضمون این مکاتیب واضح و آشکار گردد

- 5 Show the utmost love and kindness to Mr. Edward Brown and make the utmost endeavor that he may record this matter in its entire truth.

5 اما مستر ادوارد برون را باید نهایت محبت و
مهربانی نمائید و بقدر امکان بکوشید که حقیقت
حال را مرقوم نمایند

BRL_DAK#0260

AB04272

To: Ghulam-Rida (Sarvistan), in Shiraz

Date: 1910-May-21

- 1 O servant of God! Your letter was received. A reply was written to Mulla Jahan-Zir which will certainly reach him. But is it proper to test 'Abdu'l-Baha? No, by God! The sought after one should test the seeker, not the intended one test the intender. 'Abdu'l-Baha should test others so that purity may adorn their hearts. You wrote that they have some knowledge of the Qur'an - then how is it the clear text of the Qur'an was not considered? The Beauty of Muhammad, by the explicit

1 ای بنده الهی نامه شما رسید جوابی بملا
جهان زیر مرقوم گردید البتّه خواهد رسید
ولی آیا امتحان عبدالبهاء جائز است لا والله
مطلوب امتحان طالب نماید نه قاصد امتحان
مقصود عبدالبهاء باید دیگرانرا آزمایش نماید تا
خلوص آرایش قلوب گردد مرقوم نموده بودی
که سوادى از قرآن دارند پس چگونه صریح

text of the Qur'an, states: "If I had knowledge of the unseen, I would have secured abundance of good, nor do I know what shall befall me and you tomorrow." With such a decisive text, how can testing come into play?

- 2 His Holiness the Amir [Ali], peace be upon him, was standing in an elevated place when a denier said, "O Ali, are you confident in God's protection?" He replied "Yes." Then he said "Throw yourself down from this high place and trust in God's protection." In reply he said "It is not for me to test God, rather it befits God to test His servant." In any case, despite this, something has been written. If the eye of insight opens, it will be understood and contentment will be achieved.

- 3 And upon you be the Most Glorious Glory.

قرآن ملاحظه نگردید جمال محمدی بنص قرآن
میفرماید لو کنت اعلم الغیب لاستکثرت من
الخیر و مادری ماذا يفعل بی و بکم غدا با چنین
نص قاطعی چگونه امتحان بمیان آید

2 حضرت امیر علیه السلام در محل بلندی ایستاده
بودند شخص منکری گفت یا علی مطمئن بحفظ
الهی هستی فرمودند بلی پس گفت خود را از
آن محل مرتفع بینداز و اعتماد بحفظ الهی نما
در جواب فرمودند مرا نرسد که امتحان حق
نمایم بلکه حق را سزاوار امتحان عبد کند باری
باوجود این چیزی مرقوم گردید اگر چنانچه بصر
بصیرت باز شود ادراک شود قناعت حاصل
گردد

3 و علیک البهاء الأبهی

INBA87:263, INBA52:267, MMK6#173,
MSHR4.009x

AB04526

To: Jahan Zir, in Shiraz

Date: 1910-May-21

- 1 O beloved one! I have read your written letter and have become aware of your hidden secret, and I have supplicated to the Forgiving Lord that He make you assured in soul in this Revelation through witnessing the greatest signs in this witnessed Day.
- 2 Do you seek the promised Cause while turning away from the Witness and the Witnessed? How far it is for a fish to reach the stars in heaven - how then can dust attain to the Pleiades except through the grace of your Lord, the All-Thankful?
- 3 The star is rising, and the Cause is distinguishing, and the planet is shining, and the palm tree is tall, and the dawn is radiant. Leave aside vain imaginings and hold fast to the hem of your All-Knowing Lord. In the countenance of the full moon there is that which makes you independent of Saturn.
- 4 Do you desire to test? Is it permissible for the seeker to test the Sought, or for the pursuer to wish to try the Pursued? By the life of God, it is not permissible! If you have read the Qur'an,

1 ایها الحبيب قد تلوت رقیمک المسطور و قد
اطلعت بسرک المستور و تضرعت الى الرب
الغفور ان يجعلک مطمئن النفس فی هذا الظهور
بمشاهدة الآيات الكبرى فی هذا اليوم المشهود

2 ا تبتغی الامر المعهود و انت تتغاضی عن الشاهد
و المشهود اتی للسیمک ان ینال السماک فکیف
الثری یدرک الثریا الا بفضل مولاک الرب
المشکور

3 النجم بازغ و الامر فارق و الکوکب شارق و
النخل باسق و الفجر ساطع دع الأوهام و تمسک
بذیل ربک العلام فی طلعة البدر ما یغنیک عن
زحل

4 ا احببت الامتحان فهل یجوز للطالب ان یمتحن
المطلوب او للقاصد یتنی تجربة المقصود لعمر الله

remember the verse: "Had I known the unseen, I would have had abundance of good, and I know not what shall befall me and you tomorrow." Despite this, how do you desire to test? Is it permissible that I should be dishonored?

- 5 Nevertheless, ponder deeply the words and turn to the sign until your soul becomes assured through those expressions. And upon you be greetings and praise.

لا يجوز ان كنت تلوت القرآن تذكر الآيه لو كنت
اعلم الغيب لاستكثر من الخير و ما درى ماذا
يفعل بى و بكم غداً مع ذلك كيف احببت
الامتحان ايجوز ان اكون هان

5 مع ذلك دقق النظر فى الكلام و التفت الى
الاشاره حتى تطمئن نفسك بتلك العبارة و
عليك التحية و الثناء

MMK6#172

AB12299

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

Date: 1910-May-22

- 1 O thou who art firm in the Covenant! This morning a letter was written to you. Now your new letter has arrived. You wrote about the incident in Abadih and the killing of two foreign horsemen.
- 2 In brief, if the present government acts with justice and fairness and does what is proper and fitting, they will be successful and confirmed. But if they give ear to oppressors and, through the instigation of heedless souls, fall short in what is proper and fitting - just as the chief of police in Tehran was dismissed on the charge of being a Baha'i due to the corruption of the Yahyais, despite his perfect steadfastness, purity and nobility - surely great difficulties will arise.
- 3 Since this is how matters stand, grave events will certainly occur. Iran will find no peace and Iranians will attain no success or prosperity. Rather, difficulties will increase day by day. At times sedition will arise in the north and strangers will seek familiarity; at times in the south winds of discord will blow.
- 4 However, we make supplications and entreaties at the Threshold of the One God, and we beseech for the government assistance, protection, aid, bounty, safeguarding and deliverance. Verily, I make earnest supplication in prayer, and God doeth whatsoever He willeth.

1 اى ثابت بر پيمان صبح نامه‌ئى بشما مرقوم شد
حال نامهء جديد آنجناب رسيد در خصوص
واقعهء آباءه و قتل دو سوار اجنبى مرقوم نموده
بوديد

2 مختصر اينست كه هيئت حاضره اگر چنانچه به
عدالت و انصاف و آنچه بايد و شايد قيام نمايند
موفق و مؤيد گردند و اگر گوش باهل اعتساف
دهند و تحريك نفوس غافله در آنچه بايد و شايد
قصورى حاصل گردد چنانكه رئيس نظميّه در
طهران بتهمت بهائى بودن بفساد يحيائىها با وجود
نهايت استقامت و پاكي و آزادي معزول شد البته
مشكلات عظيمه حاصل گردد

3 چون كار چنين است البته حوادث جسيمه
وقوع يابد ايران راحت نيابد و ايرانيان نجاح
و فلاح نيابند بلكه روز بروز مشكلات بيشتر
گردد گهي در شمال فتنه بر پا شود و بيگانه
آشنائى جويد گهي در جنوب ارياح صدا
بهوب آيد

4 اما ما بدرگاه احديت تضرع و زارى مينمائيم و
از براى حكومت عون و صون و مدد و عنايت
و حمايت و رستگارى ميطلبيم اتى اتضرع بالدعاء
و الله يفعل ما يشاء

5 And upon thee be the Most Glorious Glory!

5 و عليك الهاء الأبهى

BSHI.073

AB06626

To: Aqa Abdu'l-Muhammad Qalati

Date: 1910-May-22

1 O servant of God! The reality of the Divinity is an impenetrable mystery: the pure Essence that cannot be described, disconnected from all conception, cannot be comprehended by human imagination nor contained within the scope of mind and thought. Therefore, the Manifestations of God are the focal points of attention.

1 ای بنده الهی حقیقت الوهیت غیب منیع
لایدرک ذات بحت لایوصف منقطع الوجدانی
بتصور انسانی نیاید و در حوصله عقل و فکر
گنجایش نیابد لهذا مظاهر ظهور محل توجه اند

2 In the dispensation of the Prophet (peace be upon Him), the Beauty of Muhammad and the Reality of Ahmad were the focus of attention, until the Day of the Manifestation of the Bab. And on the day of the dawning of the Greatest Glad-Tidings, the Point of attention was the Bab (may my spirit be a sacrifice for Him). And today the center of attention and the object of supplication and imploring is the Abha Beauty (may my spirit be a sacrifice for His loved ones) until the Manifestation who will come after the thousand years.

2 در دوره حضرت رسول علیه السلام جمال
محمدی و حقیقت احمدی محل توجه بود تا
یوم ظهور حضرت اعلی و در یوم طلوع صبح
بشارت کبری نقطه توجه حضرت اعلی روحی
له الفداء بود و الیوم مرکز توجه و مرجع توسل
و تضرع جمال ابهی روحی لأحبائه الفداست الی
ظهور من یأتی من بعد الألف

3 This is the truth, and after truth there is nothing but manifest error. Due to lack of time, this is written briefly. You will certainly excuse me.

3 هذا هو الحق و ما بعد الحق الا الضلال المبین
از عدم فرصت مختصر مرقوم گردید البتہ معذور
میدارید

MAS9.009

AB09249

To: Abdu'llah Samandari

Date: 1910-May-22

1 O servant of God! Thy letter was received. The troubles in thy affairs are solely that thou mayest share in the tribulations and trials of 'Abdu'l-Baha, for in times of comfort and ease every

1 ای بنده حق نامه مسطور منظور گردید پریشانی
امور شما محض آنست که در محن و بلا یا شریک
عبدالهاء باشید زیرا در حالت راحت و رخا هر
نفسی مشارکت نماید و مصاحبت کند و رفاقت

soul would participate, keep company, show friendship, manifest agreement and demonstrate steadfastness. I hope that through the bounty of the Lord thou wilt become honored and distinguished in both worlds. God willing, the means for this will be provided.

نماید و موافقت کند و استقامت بنماید امیدوارم
که بفضل پروردگار در دو جهان عزیز و بزرگوار
گردید انشاء الله اسبابی فراهم آید

2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الأبهی

AYBY.393 #082

AB11361

To: Ibn Sina, Jalal et al., in Tihiran

Date: 1910-May-22

1 O ye two firm ones in the Covenant! Your letter was received. Praise be to the Lord of Divine Purpose that, like the morning breezes and the fragrance of flowers, ye traversed every region and district of that land. Souls were perfumed, hearts were illumined, and spirits were gladdened....

1 ای دو ثابت بر پیمان نامه رسید شکر حضرت
مقصود را که مانند نسیمات استخار و نفحات
ازهار بر هر حدود و ثغور آن دیار مرور نمودید
شامها معطر شد و قلوب منور گشت و نفوس
مبشر گردید...

2 In Fathabad, victories appeared and traveling meetings were established. The friends were filled with ecstasy and those unaware of the traceless Beloved found traces....

2 و در فتح آباد فتوح پدیدار شد و محفل ملاقات
سیار برقرار گشت یاران به وجد و طرب آمدند
و پیغمبران از یار بی نشان نشان یافتند...

MSBH4.558x, KASH.409x

AB12169

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

Date: 1910-May-23

1 O Amin of 'Abdu'l-Baha! Your letter was received. You had praised the friends in Iraq and Hamadan - this was understood. In truth, the friends in Iraq are enthralled by the Beloved of all horizons and are madly in love with the face and locks of the Lord of the Covenant, especially his honor Aqa Mirza Aqay-i-Qa'im-Maqam. That kind friend has no thought or mention day and night except servitude at the Sacred Threshold, and shares intimate prayers and supplications with 'Abdu'l-Baha

1 ای امین عبدالبهاء نامه شما رسید ستایش از
یاران عراق و همدان نموده بودید مفهوم گردید
فی الحقیقه یاران عراق مفتون دلبز آفاقند و مجنون
روی و موی رب الميثاق علی الخصوص جناب آقا
میرزا آقای قائم مقام آن یار مهربان شب و روز فکر
و ذکر جز عبودیت آستان ندارد و با عبدالبهاء
بخدمت عتبه مقدسه همراز و نیاز است و امیدم

in service to the Holy Threshold. And my hope is that he will become an exalted banner on the path of the manifest light and a brilliant verse of the highest heaven in the glorious Book.

- 2 Likewise the beloved friends in Hamadan, praise be to God, are all wise and steadfast wanderers in the wilderness of the love of God, firm and unmoved like a lofty mountain and towering peak. The fame of their steadfastness and firmness has spread throughout all horizons and their sincerity of purpose is clear and evident. I beseech the Ancient Lord that this mighty host may conquer the cities of hearts and establish the teachings of truth among the people.

- 3 O Amin, if you see that it would be spiritually and materially beneficial for a blessed soul to attain the honor of reaching the threshold of the Desired One with utmost joy, you are authorized to give permission. That is, if you observe the necessity, you have sought and continue to seek forgiveness for souls who have ascended to God. I have entreated with humility and supplication at the threshold of the Most Great Name that this prayer and hope may be answered and accepted.

- 4 His honor Mulla Bahram attained the threshold of the All-Merciful in the utmost spirit and fragrance, inhaled the pure musk from the sacred dust, and returned to the friends in complete joy and rapture.

- 5 O Amin of 'Abdu'l-Baha! It was intended to write a special letter for each of the friends in Iraq and Hamadan, but I do not have time. Since you mention a group of the loved ones of God in each letter, make multiple copies of this letter and send them to the friends in Iraq and Hamadan.

- 6 And upon you be the Most Glorious Glory!

چنانست که در سبیل نور مبین علم رفیع شود و
در کتب منیر آیت باهره علّین گردد

2 و همچنین احبای همدان الحمد لله همه دانند و در
صحرای محبت الله بی سر و سامان ثابتند و راسخ
و مانند جبل باذخ و طود شاخ صیت ثبوت
و استقامتشان در جمیع آفاق منتشر و خلوص
نیتشان آشکار و واضح از ربّ قدیم میطلبم که
این جیش عظیم مدائن قلوب تسخیر نماید و تعالیم
حق را بین خلق تأسیس کند

3 ای امین اگر نفس مبارکی را صلاح ملکی و
ملکوتی دیدی که بنهایت خوشی شرف مثل
بآستان حضرت مقصود یابد مأذونی که اجازه
بدهی یعنی اگر لزوم مشاهده کنی از برای
نفوسی از متصاعدین الی الله طلب غفران نمودی
و مینمائی بدرگاه اسم اعظم عجز و نیاز نمودم که
این دعا و رجا مستجاب شود و مقرون قبول
گردد

4 جناب ملا بهرام در نهایت روح و ریحان بآستان
حضرت رحمن فائز و از تربت پاک رائحه
مشک ناب استنشام نمودند و در نهایت شوق و
وله با یاران مراجعت کردند

5 ای امین عبدالبهاء از برای هریک از یاران عراق
و همدان مقصود چنان بود که نامه مخصوص
تحریر گردد ولی فرصت ندارم و چون ذکر جمعی
از احبای الله را در هر نامه مینمائی این نامه را
نسخ متعدده نما و از برای یاران عراق و همدان
بفرست

6 و علیک البهاء الأبهی

AMIN.122-124

AB03117*To: Binish Haqju**Date: 1910-May-23*

- 1 O thou who art near to the Threshold of the Almighty! Thy letter was received and its perusal brought the utmost joy, for it was evidence of thy firmness in the Cause of the All-Merciful and Compassionate. 1 ای بندهء مقرب درگاه کبریا نامهء شما رسید از قرائتش نهایت انبساط حصول یافت زیرا دلیل جلیل بر ثبوت بر امر حضرت رحمان و رحیم بود
- 2 Praise be to God that thou art speaking forth and drawing sustenance from the true dawn, guiding souls to the fountain of God's love and directing them to the sweet living waters. Thou art the cause of the guidance of the people and the eternal glory of souls. 2 الحمد لله آن یار موافق ناطق است و مستفیض از صبح صادق نفوسی را بشریعهء محبت الله هدایت نماید و بر مورد عذب حیوان دلالت کند سبب هدایت ناس است و عزت ابدیه اشخاص
- 3 'Abdu'l-Baha boweth his head at the Threshold of servitude to the Abha Beauty, and imploreth and beseecheth, seeking assistance and bounty for thee. And it is certain thou shalt be confirmed, but the condition is that thou shouldst not allow any word regarding 'Abdu'l-Baha except pure servitude. 3 عبدالهآء سر بآستان عبودیت جمال ابهی نهد و بتبتل و تضرع کند و ترا عون و عنایت طلبد و یقین است که موفق گردی ولی شرط اینست که در حق عبدالهآء کلمهئی جز عبودیت صرفه روا نداری
- 4 The reply to respected Fath has been written and is enclosed with this letter - please deliver it. The Book of Mathnavi was received and in time it will be published. 4 جواب نامهء فتح محترم مرقوم گردید و در طی این نامه است برسانید کتاب مثنوی رسید انشاء الله زمان طبع خواهد آمد
- 5 Night and day I supplicate and beseech at the Threshold of the All-Knowing God, and I beg assistance and bounty for Nasru'l-Malakut that he may remain protected and preserved under divine protection and attain eternal glory. 5 شب و روز بدرگاه خداوند آگاه عجز و نیاز آرم و نصرالملکوت را عون و عنایت خواهم تا در صون حمایت حق محفوظ و مصون ماند و عزت ابدیه حصول یابد
- 6 The letter that was written to America was noted - its contents were novel and eloquent, with meanings of utmost sweetness and appeal to both near and far. I pray God that it may influence hearts and become the cause of joy and gladness for the friends of God. 6 نامهءیکه به امریک مرقوم گردیده بود ملاحظه گردید مضمون بدیع بود و بلیغ و معانی در نهایت حلاوت و مطبوع طبع قریب و بعید از خدا خواهم که تأثیر در قلوب نماید و سبب حبور و سرور یاران الهی گردد

INBA84:518a

AB03320*To: Baha'is of Stuttgart, Germany**Date: 1910-May-24*

1 O sons and daughters of the Kingdom! Your letter written on Naw-Ruz Day in the gathering of friends was received. The contents of the letter were spiritual inspirations and conscientious feelings. Its reading brought the utmost joy and delight, for praise be to God, in Germany the servants and handmaidens of the Merciful arranged a gathering of fellowship and love on Naw-Ruz Day, and made their spirits fragrant with the life-giving breeze of the Abha Paradise, and were engaged in the mention of the King of the Kingdom, the Lord of Hosts.

2 Therefore 'Abdu'l-Baha supplicated and implored at the Sacred Threshold of the Supreme Lord that those friends and handmaidens of the Merciful may become brighter day by day and progress ever more, and understand the mysteries of the Kingdom, and become the cause of the spread of thoughts regarding the unity of the human world, and may call all beneath the shade of the pavilion of unity and the progress of humankind, and become the cause of illumination of that country, making hearts familiar with the love of the Kind Beloved, and souls attracted to the Abha Kingdom, and in the coming year achieve the utmost progress. The flower that was enclosed in your letter was very delicate and beautiful and fragrant, and told of the delicacy of your character and disposition.

3 And upon you be the Most Glorious Glory.

BBBD.105, SW_v01#13 p.014

1 ای ابناء و بنات ملکوت نامه شما که در یوم نیروز در مجمع یاران مرقوم گردید وصول یافت مضمون نامه سنوحات روحانیه بود و احساسات وجدانیه از قرائت نهایت روح و ریحان حاصل گردید که الحمد لله در آلمان عباد و اماء رحمان محفل انس و محبت در روز نیروز آراسته و بنسیم جانبخش جنت ابری مشام معطر نموده و بذکر ملوک ملکوت رب الجنود مشغول گشته

2 لهذا عبدالهآء بعتبه مقدسه حضرت کبریا تضرع و ابتهال نمود که آن یاران و اماء رحمان روز بروز روشنتر گردند و ترقی بیشتر نمایند و باسرار ملکوت پی برند و سبب انتشار افکار در وحدت عالم انسانی گردند و جمیع را بسایه خیمه اتحاد و ترقی عالم انسانی بخوانند و سبب نورانیت آنکشور گردند قلوب را مألوف بجمت دلبر مهربان نمایند و نفوس را منجذب بملکوت ابری کنند و در سنه آتیه نهایت ترقی حاصل نمایند گلی که در ضمن نامه شما بود بسیار لطیف و خوشگل و معطر بود و از لطافت رو و خوی شما حکایت مینمود

3 و علیکم و علیکن الهآء الابی

BBBD.103-104

AB02121*To: Mirza Husayn Ali, in Sarvistan**Date: 1910-May-25*

1 O true friend! The inscribed Tablet was received and the long-ing heart found joy and delight. Praise be to God that that precious soul became attracted to the Kingdom of Light and became aware of mysteries. He beheld the rays of the Sun of Truth and found the heavenly table prepared. He drank from

1 ای یار حقیقی لوح مسطور منظور گردید و قلب مشتاق فرح و انبساط یافت الحمد لله آن نفس نفیس منجذب ملکوت انوار شد و مطلع بر اسرار گردید پرتو شمس حقیقت مشاهده نمود

the fountain of eternal life and received his portion and share from the favors of the King of existence. He opened the seeing eye and witnessed the greatest signs, and attained to that which was the ultimate hope of the chosen ones and the pure ones. Blessed art thou for this great bounty! Glad tidings to thee for this manifest victory! And upon thee be the Most Glorious Glory!

و مائده آسمانی آماده یافت از چشمه حیات
ابدیه نوشید و از الطاف ملوک وجود بهره و
نصیب برد دیده بینا گشود و مشاهده آیات
کبری کرد و بآنچه منتهی آمال اولیا و اصفیا بود
فائز گردید طوبی لک من هذا الفضل العظیم
بشری لک من هذا الفوز المبین و علیک البهاء
الابهی ع ع

- 2 O Lord! Make the father of this new servant precious in Thy Kingdom and cause the mother of this confidant of mysteries to soar in the heights of mysteries. Immerse [them] in the ocean of forgiveness and make [them] companions of the people of faith. Bestow the rays of [Thy] favor and freely grant the outpouring of pardon and kindness. Thou art the Forgiver, the Pardoning, the All-Merciful, the Compassionate. There is no God but Thee, the All-Merciful, the All-Compassionate.

2 ای پروردگار پدر این بنده جدید را در ملکوت
عزیز نما و مادر این محرم راز را در اوج اسرار
پرواز ده غریق دریای غفران نما و رفیق اهل
ایمان کن پرتو عنایت بخش و فیض عفو و
احسان رایگان فرما توئی آمرزنده و غفور و عفو
و رؤف و مهربان لا اله الا انت الرحمن الرحیم

- 3 Make Jinab-i-Mirza Muhammad 'Ali Khan partake of the heavenly table of bounty and convey to him the longing greetings of 'Abdu'l-Baha. Give glad tidings to Jinab-i-Mirza Nizam of the favors of the Dear All-Knowing One and give him hope of special confirmations. My hope is that Jinab-i-Aqa Muhammad Sadiq may become a lofty palm tree, a brilliant light, and a rising star, and that Jinab-i-Jahangir Khan's star is ascending and the Ever-Living, the Powerful is his Guardian and Helper. Jinab-i-Aqa Salman is firm in the Covenant and Testament and a manifestation of the favors of the Merciful Lord. Jinab-i-Khalil is on this glorious path and encompassed by the favors of the Merciful, Compassionate Lord. Mirza 'Ali Aqa is the recipient of endless favors and encompassed by the grace of the Most Glorious Beauty.

3 جناب میرزا محمد علی خانرا از خوان نعمت
آسمانی برخوردار کن و تحیت مشتاقانه
عبدالبهاء برسان و جناب میرزا نظام را بالطاف
عزیز علام نوید بخش و بعنایت مخصوصه امید
ده امیدم چنانست که جناب آقا محمد صادق
نخلی باسق گردد و نوری بارق شود و نجی بازغ
گردد و جناب جهانگیر خانرا طالع کوکب
منیر است و حی قدیر مجیر و دستگیر و جناب
آقا سلمان ثابت بر عهد و پیمان و مظهر الطاف
رب رحمان و جناب خلیل در این بساط جلیل
است و مشمول الطاف حضرت رحمان و رحیم
میرزا علی آقا مورد الطاف بی منتهی و مشمول
عنایت جمال ابهی

INBA87:198, INBA52:199b

AB07284

To: Hasan Rawhani Sarvistani

Date: 1910-May-25

- 1 O servant of Truth! Your letter was received, its contents expressing supplication at the threshold of the Lord of the Kingdom.

1 ای بنده حق نامه شما رسید مضمون بتل
بدرگاه حضرت رب الملکوت بود

- 2 'Abdu'l-Baha also offered humble entreaty at the Sacred Threshold of the Blessed Beauty and sought for you assistance, bounty, protection and shelter, so that you may abide secure in the impregnable fortress and lofty refuge of the Kind Lord, safe from the evil of the rebellious ones and firm in the Covenant.
- 2 عبدالبهاء نیز بعتبه مقدسه جمال اهی عجز و نیاز نمود و از برای تو عون و عنایت و صون و حمایت طلبید تا در کهف منبع و ملاذ رفیع خداوند مهربان از شر اهل طغیان در حفظ و امان و ثابت بر پیمان باشی
- 3 Convey greetings and praise on behalf of 'Abdu'l-Baha to the noble son Aqa 'Ata'u'llah, that like the branches of gardens he may be stirred by the breezes of the Paradise of Oneness and, like the birds of the gardens, may warble melodies of meanings and realities.
- 3 نجل مجید آقا عطاءالله را از قبل عبدالبهاء تحیت و ثنا برسان تا مانند غصون ریاض بنسیم جنت احدیت باهتزاز آید و بمثابه طيور حدائق بالخان معانی و حقائق پردازد
- 4 And upon you be the Most Glorious Glory.
- 4 و علیک البهاء الأبهی

INBA87:249b, INBA52:254a

AB07334

To: Haydar Ali Kamali Sarvistani

Date: 1910-May-25

- 1 O thou who art firm in the Covenant! Thy distinguished letter was received. From its contents it became clear that upon thy return and arrival, thou didst receive excellent welcome and abundant consideration from both friend and stranger. Glory be to God and to His sincere servants! Ere long you shall observe that the lights of eternal glory shall shine so brilliantly upon the heads of the friends that East and West shall be illumined, and all the parties shall address the servants of the Ancient Beauty, saying "By God, truly God hath preferred you above us!"
- 1 ای ثابت بر پیمان نامه نامی رسید از مضامین آشکار و پدید گشت که حین رجوع و وصول از آشنا و بیگانه حسن استقبال و رعایت موفور یافتی العزة لله ولعباده المخلصین عنقریب ملاحظه خواهید نمود که انوار عزت ابدیه بر رؤس یاران چنان بتابد که شرق و غرب روشن شود و جمیع احزاب بیندگان جمال قدم خطاب نمایند و تالله لقد آثرکم الله علینا گویند
- 2 Regarding thy question about the three wives - the third wife must definitely be divorced.
- 2 سؤال از زوجات ثلاثه نموده بودید البتّه باید زوجهء ثالثه را طلاق داد
- 3 And upon thee be the Most Glorious Glory.
- 3 و علیک البهاء الأبهی

INBA87:435a, INBA52:449a, MMK6#216

AB03318*To: People Gathered For the Birth of Rushan et al., in Washington, DC**Date: 1910-May-27*

O ye sons and daughters of the Kingdom!

Praise be to God, that the Friends and Maidservants of the Merciful gathered together in one meeting like unto bright candles, in the Anniversary Day of Roshan: They commemorated the name of the True One, became attracted to the Kingdom of Abha, enkindled with the Fire of the Love of God. Thank ye God that such gatherings are established, such bounties descend and such graces are unveiled. Praise be to God that through the Favor and Generosity of Baha'u'llah, although the Believers, like unto the waves of the ocean, are separate in appearance, yet in reality they are united and belong to one sea. Ere long this love and affection will display a wonderful effect in the world, the call of the Kingdom of God will penetrate to the uttermost parts of the earth, the oneness of the realm of humanity will become manifest and eternal reconciliation will be established among the various nations and communities. This call is the Call of God and this bestowal is the bestowal of the Infinite.

Upon thee be Baha El Abha.

TAB.440-441

AB12328*To: Nurullah Asadullahzadih Haqiqi, in Kurdistan**Date: 1910-May-27*

- 1 O servant of God! Your letter was received. Praise be to God, it was a clear proof that the friends in that region are steadfast in the Cause of the All-Merciful and firm in the Covenant and Testament.
- 2 Today, steadfastness on the straight path is the magnet that attracts divine confirmations, and this steadfastness is the evidence of salvation. The friends of God must be, among the people, a living proof and testimony of the truth, so that all people may bear witness to their nobility - that this people has

1 ای بنده الهی نامه شما رسید الحمد لله دلیل جلیل بود که یاران آسمان مستقیم بر امر حضرت رحمنند و ثابت بر عهد و پیمان

2 امروز مغناطیس تأیید استقامت بر صراط است و این استقامت دلیل بر نجات باید یاران الهی در میان خلق نفس حجت و برهان حق باشند تا جمیع خلق شهادت بر بزرگواری آنان بدهند که این قوم شمع هدی برافروختند و تعلق ماسوی

lit the lamp of guidance and consumed all attachment to aught else, and in the school of divine love, they have learned from the Teacher of Love the lesson of sacrificing their lives. They are detached from all save God and illumined by the rays of the Sun of Truth.

سوختند و نزد ادیب عشق در دبستان الهی قانون
جانفشانی آموختند از غیر حق بیزارند و از پرتو
شمس حقیقت روشن و پرانوار

- 3 Convey to each and every one the Most Glorious, Most Won-
drous greetings from ‘Abdu’l-Baha and express utmost longing.
- 4 You had requested a teacher. Surely the friends in Kirmanshah
will make an effort in this regard, either from among the souls
of that region or from other localities. They will certainly
arrange and prepare a teacher and send him to Kurdistan.
- 5 And upon thee be the Most Glorious Glory.

3 از قبل عبدالہاء بیک یک تحیت ابدع ابھی
ابلاغ دار و نہایت اشتیاق بیان کن

4 شخص مبلّغی خواسته بودید البتّه یاران کرمانشاه در اینخصوص همتی خواهند نمود یا از نفوس آنسامان و یا خود از بلدان دیگر البتّه مبلّغی تهیّه و تدارک خواهند نمود و به کردستان خواهند روانه کرد

5 و عليك البهائم الأبية

INBA85:040

AB04894

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

Date: 1910-May-27

O faithful friends! ‘Abdu’l-Baha ever inhales the fragrance of faithfulness from that matchless rose garden and that verdant branch of the Abha Paradise. In every letter, Jinab-i-Amin offers great praise of the friends of the Ancient Lord, that they are truly engaged in every service and ready to sacrifice their lives, wearing the crown of sincerity upon their heads and the robe of steadfastness upon their bodies, in harmony and fellowship with all peoples, and guiding all to the straight path. Indeed this is so - from the day of the Ascension of the Promised Beauty until this evident day, signs of love and faithfulness have ever been manifest and evident from those servants of the Supreme Lord, and their lofty resolve and exalted purpose has been clear and obvious. Therefore, this wanderer in the wilderness of evanescence and nothingness beseeches the Sun of the Supreme Concourse that hidden and manifest confirmations may increase day by day, and that each of the destitute friends may become a mighty pillar. And upon you be the most glorious Glory.

ای یاران با وفا عبدالبهّاء از آن گلشن روشن
بیهمتا و شاخسار پطراوت جنت ابهی همواره
رایحه وفا استشمام نماید و جناب امین ستایش
عظم از دوستان رب قدیم در هر نامه مینماید که
فی الحقیقه بهر خدمتی قائمند و بجانفشانی حاضر
تاج خلوص بر سر دارند و رداء ثبوت در بر و
با جمیع طوائف همراز و همسر و کل را بصراط
مستقیم رهبر فی الحقیقه چنین است از یوم صعود
جمال موعود تا این یوم مشهود همواره آثار حبّ
و وفا از آن بندگان حضرت کبریا ظاهر و باهر
و علوّ همت و سموّ مقصد مشهود و واضح لهذا
این گمگشتهء بادیء محو و فنا از آفتاب ملأ اعلی
درخواست میکند که تأیید پنهان و پدید روز
بروز مزید گردد و هر یک از یاران ینوایاترا
رکن شدید شود و علیکم البهّاء الأبهی

TAH.326a, AMIN.079-080

AB06414*To: Ustad Mirza Khayyat et al., in Tihran**Date: 1910-May-27*

- 1 O ye spiritual friends of 'Abdu'l-Baha! How long will ye stay still? How long will ye be silent? And when ye speak forth in this century, how long before your voices echo with the melodies of the Abha Kingdom? The words that the friends of God speak must resound with the songs of the Concourse on High.
- 2 'Abdu'l-Baha is not content with mere murmurs, and melancholy tones. He yearneth to hear your voices calling out aloud; He longeth for clamorous cries and shouts of excitement.
- 3 Then shall the realities of all things awaken and the divine Beloved show forth His face in the world of creation. Then shall the realities of this contingent world and the human essence gain a new spirit and the friends, even as shining stars upon the horizon of truth, become illumined and resplendent through the light of guidance.
- 1 ای یاران روحانی عبدالبهاء تا چند ساکنید و تا کی صامت هرچند ناطقید ولی در این قرن نطق احبای الهی باید ترانهء ملکوت ابهی باشد و آهنگ ملأ اعلی
- 2 لهذا عبدالبهاء بصوت خفیف و نالهء حزین قناعت ننماید ولوله خواهد و دمدمه جوید و نعره برآرد و فریاد زند
- 3 تا حقائق اشیا بحرکت آید و دلبر موهبت در جهان آفرینش رخ بگشاید باید آن یاران مانند نجوم آسمان در افق حقیقت بنور هدایت روشن و درخشنده گردند تا حقائق امکان و جواهر انسان روح و ریحان یابند و علیکم التحية و التناء

BBBD.107, SW_v01#05 p.001, SW_v07#16 p.159

MMK2#041 p.032, DUR1.135

AB10774*Date: 1910-May-27*

O thou seeker after the knowledge of numbers!

Thy letter was received. The science of numbers is one of the common sciences, but the aim of 'Abdu'l-Baha is, that the Heavenly Knowledge and Divine Wisdom encircle the world of existence.

Shouldst thou desire to become my pupil thou must acquire the Mysteries of God and attain to the Knowledges and Sciences of the Kingdom—for they are the cause of the life of the world and the salvation of humanity.

Upon thee be greeting and praise!

SW_v01#06 p.005

AB11647

To: Khalil Rahmani Farani, in Mashhad

Date: 1910-May-30

- 1 O you who are firm in the Covenant! Your letter was received and from its pleasing contents your spiritual attractions became known. Praise be to God, Faran is in effusion and the friends are in the utmost spirit and fragrance. You had written that for a long time no breeze had wafted from this direction, while numerous letters have been sent to Faran, showing preference over other regions. Never were letters sent to other areas with such frequency.

1 ای ثابت بر پیمان نامه شما رسید و از مضامین دلنشین انجذابات وجدانیه معلوم گردید الحمد لله فاران در فورانست و یاران در روح و ریحان مرقوم فرموده بودید که مدتیست مدید از این شطر نسیمی نوذید و حال آنکه به فاران تحاریر متعدده ارسال گردید و از اینجهت ترجیح بر دیار دیگر گردید ابداً بسائر جهات مکاتبات باین تنابع ارسال نشد
- 2 'Abdu'l-Baha's hope is that through the efforts of the friends in that region there will be intense fervor, the light of the Sun of Truth will shine, souls will progress, hearts will become pure, spirits will be gladdened, and hearts will become places of dawning and mirrors reflecting the beauty of the Beloved.

2 عبدالهآء را امید چنانست که بهمت یاران آسمان غلیان شدید نماید و پرتو شمس حقیقت بتابد و نفوس ترقی نماید و افنده صافیه گردد و ارواح مستبشر شود و قلوب مجالی و مرایاء تجلی جمال محبوب گردد
- 3 Convey utmost longing and kindness from this servant to the divine gathering, the spiritual assembly. Surely they are satisfied with the essence of certitude, aflame and restless with the fire of the love of God, and day by day they strive in spiritual progress, in acquiring luminous perfections, in promoting heavenly bounties, and in spreading divine teachings. Soon they will make that region fragrant like a rose garden with the sweet scents of the love of God. Souls must be brought to ecstasy and joy, and hearts must be attracted to the Beauty of the Beloved so that souls may progress and become sources of divine inspirations.

3 انجن رحمانی محفل روحانی را از قبل اینبعد نهایت اشتیاق و مهربانی ابلاغ دارید یقین است که از عین یقین سیرآند و از نار محبت الله پرشعله و بی تاب و روز بروز در ترقیات معنویه و تحصیل کالات نورانیه و ترویج فیوضات صمدانیه و تعمیم تعالیم الهیه میکوشند و عنقریب آن اقلیم را مانند گلستان برایجهء محبت الله معطر فرمایند باید نفوس را به وجد و طرب آورد و قلوب را مجذوب جمال محبوب نمود تا نفوس ترقی کنند و مصدر سnochات رحمانیه گردند
- 4 Always give the friends of Faran glad tidings of the favors of the Lord, for in these days the doors of the favors of the Beauty of Abha are open and the cloud of bounty of that peerless Beloved is known for its infinite outpouring. The Ancient Beauty - may my spirit be sacrificed for His loved ones - had a special regard for Khurasan and always showed favor. Therefore 'Abdu'l-Baha is waiting for the effects of those favors to become manifest and the results of those bounties to appear.

4 یاران فاران را همواره بالطاف حضرت یزدان بشارت دهید که در این ایام ابواب الطاف جمال ایهی مفتوح است و سخاب عنایت آندلبر بیهمتا بفیض نامتناهی معروف جمال قدم روحی لأحبائه الفداء توجه مخصوصی به خراسان داشتند و همواره اظهار عنایت میفرمودند لهذا عبدالهآء منتظر آنست که آثار آن عنایات آشکار گردد و نتایج آن الطاف پدیدار شود
- 5 Convey special greetings from this servant to the handmaidens of the Merciful who have established meetings and are occupied with the mention of God, familiar with explanation and interpretation, and intimate with holy fragrances. Encourage and urge them that their gathering may progress day by day,

5 اماء رحمانرا که تأسیس محافل نموده اند و بذکر حق مشغولند و به بیان و تبیان مألوف و بنفحات قدس مأنوس از قبل اینبعد تحیت مخصوص ابلاغ دارید و تشویق و تحریص نمائید که انجن

that divine proofs and evidences may be received, and that the circle of teaching may expand.

ایشان روز بروز ترقی نماید و دلائل و براهین الهی تلقی گردد و دائرهٔ تبلیغ توسیع یابد

- 6 Convey the Most Glorious and Wondrous greetings to Jinab-i-Sulayman Mirza, Jinab-i-Husayn Aqa, the handmaid of God Mardiyiyh Khanum, the pure leaf Radiyyih Khanum, the attracted Qudsiyyih, the enkindled Sardar, the suppliant Ruh-Angiz, and other handmaidens of the Merciful.

6 و بجناب سلیمان میرزا و جناب حسین آقا و امة الله مرضیه خانم و ورقه طیبه راضیه خانم و منجذبه قدسیه و مشتعلہ سردار و مبتله روح انگیز و سائر اماء رحمان تکبیر ابدع اہی برسانید

- 7 And upon you be the Most Glorious Glory.

7 و علیک البہاء الأبی

FRH.198-199

AB11911

To: Jamal son of Husayn Zanjani et al., in Ishqabad

Date: 1910-May-30

- 1 O ye who are related to that sincere servant of Baha! Your noble father has forsaken home and country, and in plain and mountain he uncovers mysteries and calls souls to the extended shade. He is a guide to the seekers and living water to the thirsty ones. To the destitute he is a flowing treasure and to the lovers he is the musician of the soul and conscience. He rests not for a moment and does not sully himself with attachment to this transitory world, so that he may become the cause of the spread of divine fragrances and may chant the manifest verses.

1 ای منتسبین آن بندهٔ صادق بہا پدر بزرگوار ترک اوطان و دیار نمود و در دشت و کہسار کشف اسرار مینماید و نفوس را بظل ممدود میخواند طالبانرا دلیل راہست و تشنگانرا آب حیات بنویانرا گنج روانست و عاشقانرا مطرب جان و وجدان دمی نیاساید و خود را بتعلق این دار فانی نیالاید تا آنکہ سبب نشر نفحات گردد و ترتیل آیات ینات کند

- 2 You are truly counted among those who strive in the path of God, for you are always far and separated from him. It is hoped that you will receive heavenly confirmation and seek divine success. Finally, the utmost joy shall be attained and this separation shall lead to endless reunion.

2 شماہا فی الحقیقہ از مجاہدین در سبیل الہی محسوبید زیرا ہمیشہ از او دور و مہجورید امید چنین است کہ تأیید آسمانی یابید و توفیق ربّانی جوئید عاقبت نہایت مسرت حاصل گردد و این فراق بوصال بی پایان انجامد

- 3 And upon you be the Most Glorious Glory!

3 و علیکم البہاء الأبی

TISH.498

AB11800*To: Nasrullah Farani**Date: 1910-May-30*

O pilgrim to the luminous Shrine! You are always before my sight and I remember you, and I beseech from the favors of the Beloved of all horizons an illumination for your heart and soul, so that in those regions you may scatter the musk-diffusing fragrance of divine mysteries to all nostrils. And upon you be the Most Glorious Glory.

ای زائر بقعهء نوراء همیشه در نظری و یاد تو
 نمایم و از الطاف دلبر آفاق جان و دلت را اشراق
 خواهیم تا در آندیار بنفحهء مشکبار مشامها را نافهء
 اسرار نثار نمائی و علیک البهاء الأبهی

FRH.097b

Study guide to this volume

The first months of 1910 find ‘Abdu’l-Bahá in Haifa, increasingly aware that his long-anticipated journey to the West is approaching, and engaged in a remarkable range of intellectual and pastoral activity. The volume is philosophically richer than almost any other in the corpus: extended conversations on Darwinism and Islamic natural philosophy, on the creation of the world and the relationship between science and religion, on the nature of consciousness after death, and on the proper role of language in building human unity. At the same time, it preserves major institutional texts on the Nineteen Day Feast and on the education of women and children that would prove foundational for Bahá’í community life. The governing tension of the volume is between vastness and particularity: ‘Abdu’l-Bahá speaks of the eternal logos moving through the mineral, vegetable, animal, and human kingdoms in one breath, and in the next addresses the need for a specific school in Tehran to hire an English-speaking teacher. The intellectual ambition of the 1910 writings, taken together, suggests a community being prepared for a public encounter with the wider world that would require them to meet the sharpest minds of Europe and America on their own ground.

Islamic Darwinism and the Philosophy of Creation

Key Passages

The Blessed Perfection, Bahá’u’lláh, ties the idea of emanation of the philosophers and learned to the idea of creation of the prophets and founders of religion. He reconciles and unites science and faith, recognition and will; knowledge and ability; wish and accomplishment. The creative word of command of God, the logos, is not merely a spark out of God, but the logos is the life-breath of God. In the logos, in the life-breath of God, already all the possibilities of existence rest, all the forms of being of creation.
— ABU0017

Moses teaches that the world was created in six days of creation! This is a symbol, a symbolic expression of the ancient truth that the world has evolved slowly. Darwin can refer in his doctrine of evolution to Moses. God did not create the world suddenly but God’s breath of life becomes God’s creative word of command, logos, which continuously creates the world. We have a continuing and not a single act of creation. Moses’s days of creation are periods of millions of years. From Pythagoras to Ibn Sina and further to the “Faithful Brothers of Basra” and to Darwin and to the Blessed Manifestations, the Bab and Bahá’u’lláh, scientists as well as prophets testify to the continuing creative activity of the logos.
— ABU0017

The freethinkers and Darwinists—despite support from the State—did not find acceptance among the people, the great mass. Our Lord Muhammad, with wise knowledge of human nature, had in His Holy Book given the believers a Religion, not just a philosophy, He had laid down laws in the Qur'an, not just dogmas. 'Faith should be obedience, not understanding.' However, understanding cannot harm perfect obedience in matters of belief! The great Prophet, our Lord Muhammad, Himself said: 'The first thing God created is knowledge, or rather: the mind's capacity for understanding!' But obedience in matters of Faith should come first, otherwise knowledge and understanding will become the fatal apple of the forbidden tree of paradise! —

ABU0148

Context for Study

The remarkable philosophical conversations recorded in ABU0017 and ABU0148—the first a sustained discourse to a French consular official and a German physician in January 1910, the second a lecture to two English ladies—situate Bahá'í thought within a tradition of Islamic natural philosophy that Western audiences rarely encounter. 'Abdu'l-Bahá traces a genealogy running from the Mu'tazilite freethinker an-Nazzam (d. 845), who taught that creation is not a single act but a continuous process of latent forms becoming manifest, through Ibn Sīnā (Avicenna), through the encyclopedic "Faithful Brothers of Basra" (*Ikhwan al-Safa*'), to Darwin—not as if Darwin were an innovation but as the latest expression of a very old insight. This genealogical argument has important implications: it places Darwinian evolution within a tradition of Islamic thought rather than in opposition to revealed religion, and it strips from evolutionary theory the materialist metaphysics that critics of religion have sometimes attached to it. The logos theology that frames the entire account—God as the creative Word, the continuous breath of life, the unifying cause behind mineral magnetism, plant chemistry, animal instinct, and human reason—draws on both the Johannean prologue and the Islamic *kalima* (creative Word), while the distinction between God's essential preexistence and the world's logical rather than temporal posteriority reconciles Aristotle's eternal cosmos with the prophetic doctrine of creation.

Questions for Reflection

1. 'Abdu'l-Bahá places Darwin in a lineage that runs from Pythagorean number theory through Islamic Mu'tazilite thought to Bahá'u'lláh. What is the theological significance of this genealogy, and how does it challenge both the creationist critique of evolution and the secularist claim that evolution refutes religion?
2. The logos in ABU0017 functions as both the creative Word of Genesis and the organizing principle of natural science. How does this compare with the prologue to John's Gospel, with Ibn 'Arabī's concept of the *'aql al-awwal* (the First Intellect), and with Hegel's *Geist* as the self-unfolding of Absolute Mind in history?
3. 'Abdu'l-Bahá says "obedience in matters of Faith should come first, otherwise knowledge and understanding will become the fatal apple." Is this a conservative epistemological claim, or is it consistent with the Bahá'í principle of the harmony of science and religion? What is the order of priority being established?

4. The Mosaic “days” of creation are reinterpreted as geological epochs. This move—treating scriptural time as symbolic time—has been made across traditions from Origen’s allegorism to Maimonides’ rationalist exegesis to modern Catholic acceptance of deep time. What is preserved and what is transformed in the scriptural account when such reinterpretation is accepted?
5. An-Nazzam (the 9th-century Mu’tazilite) taught that all things were created simultaneously but emerge in stages over time. How does this doctrine of latency relate to modern concepts of emergence in complex-systems theory and evolutionary biology?

The Education of Women and the Capacities of This Dispensation

Key Passages

Blessed, blessed are ye for ye have arranged spiritual meetings and engaged in propounding divine proofs and evidences. Ye are intent on vindicating truth in support of the manifest Light of the Cause, through conclusive arguments and proofs based on the sacred scriptures of the past. From the beginning of existence until the present day, in any of the past cycles and dispensations, no assemblies for women have ever been established and classes for the purpose of spreading the teachings were never held by them. This is one of the characteristics of this glorious Dispensation and this great century. — AB00616

Ye should, most certainly, strive to perfect this assemblage and increase your knowledge of the realities of heavenly mysteries, so that, God willing, in a short time, women will become the same as men; they will take a leading position amongst the learned, will each have a fluent tongue and eloquent speech, and shine like unto lamps of guidance throughout the world. In some respects, women have astonishing capacities; they hasten in their attraction to God, and are intense in their fiery ardour for Him. — AB00616

As to the education of children, exert every effort to further this; it is of the utmost importance. So too, the education of girls in all the rules of righteous conduct, that they may grow up with a good character and high standards of behaviour. For mothers are the first educators of the child, and every child at the beginning of life is like a fresh and tender branch in his parents’ hands. — AB08656

Context for Study

The women’s assemblies being praised in AB00616 were in Hamadan, Iran—a context of remarkable specificity, since the instruction praises Iranian Bahá’í women for doing what no women in any previous religious dispensation had formally done: organizing themselves for the systematic study and propagation of their faith’s teachings. The historical claim is audacious. It is true that women in various religious traditions have formed communities of prayer, service, and contemplation, from the early Christian *deaconesses* to the medieval Beguines to the Buddhist *bhiksuni* orders—but the claim here is about intellectual and doctrinal agency: leading among the learned, speaking with eloquence, propounding proofs. The phrase “women have astonishing capacities; they hasten in

their attraction to God, and are intense in their fiery ardour for Him” functions not as condescension but as an observation about comparative spiritual receptivity: women are being told they have distinctive gifts that this Dispensation is, for the first time, releasing at the social level. The education of girls stressed in AB08656 grounds this in the next generation: mothers form the fundamental educational environment of civilization itself. This is not merely a domestic argument but a civilizational one: the education of women is the education of humanity. It anticipates contemporary development economics’ finding that girls’ education is among the highest-return investments a society can make.

Questions for Reflection

1. ‘Abdu'l-Bahá describes women’s intellectual and doctrinal assemblies as historically unprecedented. How does this compare with the history of women’s religious authority in Christianity (from Paul’s “women should keep silent” through the Beguines to contemporary women’s ordination debates), in Islam (the tradition of women hadith scholars), and in Jewish learning communities?
2. The claim that women have “astonishing capacities” and “hasten in their attraction to God” implies spiritual distinctives. Is this a form of essentialist gender theology, or is it compatible with an egalitarianism that affirms equal capacity for different forms of excellence?
3. “Mothers are the first educators of the child.” How does this claim function in the context of the Bahá’í commitment to the equality of women and men? Does it risk confining women to the domestic sphere, or does it revalue the domestic sphere itself as the primary site of civilization?
4. The image of the child as a “fresh and tender branch” that parents can train in any direction echoes Aristotelian habituation theory (*ethos* as the formation of character through repeated practice). How does this compare with Locke’s *tabula rasa*, with Rousseau’s developmental naturalism in *Émile*, and with modern theories of early childhood education?
5. If the Bahá’í dispensation is distinctive in the scope of women’s authority it recognizes, what does this claim require of Bahá’í communities today in terms of institutional practice, and where does the gap between principle and practice most urgently demand attention?

The Nineteen Day Feast: Consultation, Reconciliation, and the Architecture of Fellowship

Key Passages

This feast is held to foster comradeship and love, to call God to mind and supplicate Him with contrite hearts, and to encourage benevolent pursuits. That is, the friends should there dwell upon God and glorify Him, read the prayers and holy verses, and treat one another with the utmost affection and love. And if any estrangement occurs between two of the friends, both should be invited and efforts made to reconcile them, and they should consult about charitable and benevolent works so that praiseworthy results may be achieved.

— AB00696

The purpose of consultation is to show that the views of several individuals are assuredly preferable to one man, even as the power of a number of men is of course greater than the power of one man. Thus consultation is acceptable in the presence of the Almighty, and hath been enjoined upon the believers, so that they may confer upon ordinary and personal matters, as well as on affairs which are general in nature and universal. —
AB00696

The Nineteen Day Feast is a bringer of joy. It is the groundwork of agreement and unity. It is the key to affection and fellowship. It diffuseth the oneness of mankind. —
AB11164

Context for Study

AB00696 is the foundational text for understanding the Nineteen Day Feast as a multi-dimensional institution. It is simultaneously a devotional gathering (prayer, praise, glorification), a social reconciliation mechanism (inviting estranged friends and effecting reconciliation), and a consultative body (discussing charitable and benevolent works). The institutional elegance of this design—integrating three functions that most institutions treat separately—repays philosophical attention. The devotional dimension grounds the community's collective action in its relationship with the transcendent, preventing mere social activism from losing its spiritual orientation. The reconciliation function addresses the most immediate social danger of any intentional community: the accumulation of small grievances that, if unaddressed, calcify into factions. The consultative function implements the principle stated explicitly in AB00696: collective discernment exceeds individual judgment. The philosophical basis of this last claim is not merely prudential (many eyes see more than one) but epistemological: truth-seeking is a social process, and the convergence of perspectives creates something that no single perspective alone could generate. This echoes Habermas's theory of communicative rationality—truth emerges through undistorted dialogue—while grounding it in a devotional rather than a purely rational framework.

Questions for Reflection

1. The Nineteen Day Feast combines worship, reconciliation, and consultation in a single recurring institution. How does this integrated design compare with the Jewish *synagogue* (which also combines prayer, study, and community deliberation), the Christian parish meeting, and the Islamic *shura* council? What is gained by integrating these functions?
2. Consultation is presented as epistemically superior to individual judgment: "the views of several individuals are assuredly preferable to one man." What are the conditions under which this claim holds, and where does it fail—when does committee deliberation produce worse rather than better outcomes?
3. The instruction to invite estranged friends to the Feast and reconcile them presupposes that the community has both the will and the skill to facilitate reconciliation. What spiritual and practical capacities does genuine reconciliation require, and what happens when those capacities are absent?

4. AB11164 says the Feast “diffuseth the oneness of mankind.” How does a recurring gathering of a local community diffuse anything to mankind? What is the implicit theory of social change at work in this claim?
5. The monthly rhythm of the Feast—nineteen days—is derived from the Bahá’í calendar rather than from any astronomical cycle familiar in other traditions. What is the relationship between the experience of sacred time and the specific rhythms through which a community structures that experience?

Language, Mother Tongue, and the World Auxiliary Language

Key Passages

Language is the most profound symbol of a people, nay, language is the vestment of the spirit of the people, language is the measure of the level of the culture of a nation. An uncontrolled mixing of languages soon affects the art and then the morale of the people. The rebirth of a people, the recovery of its freedom, begins with the discipline and cultivation of its linguistic heritage. — ABU0201

If you, O man, give up your own, your mother tongue, faith, love and hope will leave you, arts and sciences will desert you, justice and law, morality and ethics will vanish. The mother tongue is and will always be the mistress in the house of nationhood, the world language must and will always be but the obedient and useful maidservant of her superior mistress. — ABU0201

Take heed, O daughters of the Occident: The cultivation of one’s mother tongue is a service to our brethren among our own people. The learning and the use of a world-unifying language, such as Esperanto, is a service to one’s brethren among mankind. One’s own language is the native air of which we have need in life and death, which surrounds us from the cradle to the grave, which is and will remain our most personal possession. The world-unifying language is to be compared to a bridge to the rest of the world, to a steam-horse of traffic, an airship for the transport of people and goods. — ABU0201

Context for Study

The 1910 discourse on language recorded in ABU0201 is an extraordinary document in the philosophy of language, politics, and culture. Delivered in response to a British woman’s question about why Bahá’u’lláh would recommend an artificial auxiliary language when English was already a world language, ‘Abdu’l-Bahá’s reply is a miniature history of Persian linguistic culture—from the Avesta through Zend, Pahlavi, Parsi, and the intrusion of Arabic—serving as a demonstration of the argument he is making. The political insight is precise: recommending an existing language (English, Arabic, French) as the world auxiliary would mean requiring non-dominant peoples to learn the language of their conquerors, which is a form of cultural submission. An artificial or neutrally chosen auxiliary avoids this political asymmetry while preserving what is irreplaceable in each mother tongue. The philosophical claim about language goes deeper than politics: language

is not merely a tool of communication but “the vestment of the spirit of the people”—a phrase that anticipates both Wittgenstein’s claim that “the limits of my language mean the limits of my world” and Heidegger’s characterization of language as “the house of being.” What ‘Abdu’l-Bahá offers is a synthesis that neither Wittgenstein nor Heidegger reached: the mother tongue as irreplaceable spiritual heritage, the world language as necessary bridge, and the two held in a hierarchical relationship that protects the former while enabling the latter.

Questions for Reflection

1. ‘Abdu’l-Bahá’s argument against English as the world auxiliary is a political argument about power and cultural domination. How does this anticipate contemporary critiques of “linguistic imperialism” (Robert Phillipson’s concept), and how does the Bahá’í principle of a neutral auxiliary language address or fail to address those critiques?
2. Language is described as “the vestment of the spirit of the people.” How does this compare with Herder’s Romantic theory of language as the expression of national genius, with Wittgenstein’s language-games, and with the Sapir-Whorf hypothesis that language shapes thought?
3. The mother tongue is the “mistress” and the world language the “maidservant.” Is this hierarchy stable? Can communities genuinely maintain the vitality of the mother tongue while acquiring a second language for world communication, and what historical examples illuminate this question?
4. ‘Abdu’l-Bahá traces the decline of Persian poetic vitality to the intrusion of Arabic vocabulary into court culture. What does this historical example reveal about the relationship between political power, linguistic prestige, and artistic creativity?
5. Esperanto was the most prominent candidate for a world auxiliary language in 1910. Given that it has not achieved that status, what does the Bahá’í principle of a world auxiliary language require of the community today, and how should the choice of auxiliary language be made?

The Soul After Death and the Worlds of Existence

Key Passages

The world of existence is a single world, although its stations are various and distinct. For example, the mineral life occupieth its own plane, but a mineral entity is without any awareness at all of the vegetable kingdom, and indeed, with its inner tongue denieth that there is any such kingdom. In the same way, a vegetable entity knoweth nothing of the animal world... In the same way the animal remaineth totally unaware of that power of the human mind which graspeth universal ideas and layeth bare the secrets of creation.

— AB00409

In the same way, the denizens of this earth are completely unaware of the world of the Kingdom and deny the existence thereof. They ask, for example: “Where is the

Kingdom? Where is the Lord of the Kingdom?” These people are even as the mineral and the vegetable, who know nothing whatever of the animal and the human realm; they see it not; they find it not. Yet the mineral and vegetable, the animal and man, are all living here together in this world of existence. — AB00409

In the other world the human reality doth not assume a physical form, rather doth it take on a heavenly form, made up of elements of that heavenly realm. The center of the Sun of Truth is in the supernal world—the Kingdom of God. Those souls who are pure and unsullied, upon the dissolution of their elemental frames, hasten away to the world of God, and that world is within this world. — AB00409

Context for Study

AB00409—addressed to two European seekers—contains one of the most philosophically sophisticated Bahá'í accounts of the relationship between this world and the next. The argument proceeds by analogy through the known levels of existence: the mineral cannot perceive the vegetable world that surrounds it; the vegetable cannot perceive the animal world that interpenetrates its environment; the animal cannot grasp the human capacity for abstract, universal thought. The skeptic who asks “Where is the Kingdom?” is in exactly the same position as the mineral confronted with a tree: the Kingdom is not absent but imperceptible from the questioner’s current level of being. This is not an evasion but a structural argument: the incapacity of perception is not evidence of the non-existence of the imperceived. The claim “that world is within this world” is the most striking formulation: the afterlife is not geographically remote but ontologically adjacent, interpenetrating the physical world in the way that the human world of abstract thought interpenetrates the animal world. This anticipates the modern physicist’s account of higher dimensions coexisting with lower ones, and it connects to the medieval mystical tradition’s claim—expressed by Meister Eckhart, by the Sufi concept of the *barzakh*, and by the Jewish *olam ha-ba*—that the world-to-come is already present to the purified soul.

Questions for Reflection

1. The argument from graduated levels of perception—mineral cannot perceive vegetable, vegetable cannot perceive animal, animal cannot perceive human, human cannot perceive the Kingdom—is an argument from analogy. What are the strengths and the potential weaknesses of this analogical structure as a defense of the reality of the afterlife?
2. “That world is within this world.” How does this claim compare with the Christian mystical tradition’s doctrine of the *unio mystica* (the presence of heaven within the sanctified soul), with the Jewish concept of the *olam ha-ba* (the world to come) as coexistent with *olam ha-zeh* (this world), and with the Buddhist notion of *nirvana* as accessible within *samsara*?
3. The human reality takes on “a heavenly form, made up of elements of that heavenly realm” after death. What does the concept of a “heavenly body” imply about personal identity, continuity of consciousness, and the relationship between the physical brain and the soul?
4. ‘Abdu'l-Bahá says the tests and trials of God “take place in this world, not in the world of the Kingdom.” What are the implications of locating moral and spiritual development exclusively

in physical life, and how does this compare with Catholic purgatory, Islamic *barzakh*, and Hindu accounts of karmic continuation across lives?

5. If the Kingdom is “within this world” in the same way that the human dimension of abstract thought is within the animal world, what spiritual practices would allow a human being to perceive dimensions of existence that are normally imperceptible—and what does ‘Abdu'l-Bahá suggest about the role of purification in this process?

A Guiding Question for the Whole Volume

This volume from early 1910 captures ‘Abdu'l-Bahá at his most philosophically expansive: reconciling Darwin and Moses, placing Islamic intellectual history in conversation with European natural philosophy, arguing for both the irreplaceable value of mother tongues and the necessity of a world auxiliary language, and mapping the afterlife through an analogy that begins in mineralogy. All of this unfolds alongside pastoral letters on the education of women, the Nineteen Day Feast, and the specific staffing needs of a school in Tehran. The breadth is not incoherence but a demonstration of a single principle: that the oneness of humanity implies the oneness of knowledge, and that a faith claiming to address all humanity must be capable of engaging every dimension of human inquiry.

A guiding question for the whole volume might therefore be: **What does it mean to claim that science and religion are in fundamental harmony—and what intellectual work, what institutional structures, and what personal disciplines does that claim require of a community that intends to embody it rather than merely to assert it?**