



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 146:

Writings and Utterances of Abdu'l-Baha, 1910, part II
(Jun-Dec and other)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 110. A Traveller’s Narrative (ca. 1886)
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- 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
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Introduction to volume 146

This 1910 volume, which includes Abdu'l-Baha's departure for Egypt in September, is marked by the widening public horizon of the Faith after 'Abdu'l-Baha's release, and by the question of how spiritual influence might alter the global balance between East and West. AB00192, addressed to Gabriel Sacy after a conversation with an important personage, probably Tolstoy, is one of the most remarkable statements of this theme. It frankly acknowledges the material, industrial, commercial, technological, and governmental ascendancy of the West over the East, but argues that the East can regain parity through another kind of power: the "sword" of the Word of God, the "army" of divine knowledge, trust in God, and spiritual confirmations. The same letter is also a lesson in discretion: truth must be offered according to capacity, with wisdom, calm, dignity, and the avoidance of anything that would alarm or repel. AB05981 and AB02073 give the positive form of this East-West vision, treating new lines of communication, educational cooperation, and American-Persian connection as signs of the Word of God uniting distant peoples into one human family.

A second major strand concerns the institutions through which this new world-consciousness was to be embodied. AB08405 is a significant early statement on Star of the West, praising the magazine as a polished mirror of the events and spiritual occurrences of the Cause in America, and predicting that, if continued, it would become a means of connection between East and West. AB11079 addresses the Chicago Mashriqu'l-Adhkar in practical terms: many plans had been submitted, but before architectural questions could be settled the land must be paid for, funds gathered, and the necessary preparations made. AB11164 gives the Nineteen Day Feast a concise institutional and affective definition: it is a source of joy, the foundation of agreement and unity, the key to affection and fellowship, and a diffuser of the oneness of humanity. Together these items show the community's communication, worship, and collective consultation becoming more regularized and outward-facing.

The volume also contains several important political and social texts. AB11815 presents constitutional government as one of the requirements of the age, praising the voluntary adoption of constitutional forms in Japan and Montenegro and treating the blending of government and people "like honey and milk" as a condition of prosperity. Its argument is practical as well as principled: constitutional order gives responsibility to ministers and assemblies while preserving the dignity and security of the monarch. At the same time, AB11903, AB06140, and AB00225 insist that Baha'is must remain loyal to government, avoid political entanglement, and become known for incorruptible conduct. AB00225 and AB06140 are especially strong on public ethics: Baha'is in government service must be content with their wages, avoid bribery even to the extent of a single coin, and make service to humanity rather than personal gain the motive of office.

The possibility of ‘Abdu’l-Baha’s journey to America appears as a spiritual test of the American community. AB03012 states that his coming would be drawn by the magnet of unity, harmony, love, and actual conformity to Baha’u’llah’s teachings; without that lamp of unity glowing in America, the journey would remain “impossible and unattainable.” This makes the proposed journey less a matter of itinerary than of communal condition. Related tablets, including AB02097 and AB03012, place American meetings, homes, and assemblies under the same standard: they must produce love, unity, the oneness of mankind, and visible transformation in conduct.

Finally, the collection shows the continued importance of education, women’s advancement, and practical service. AB11302 and AB11303 press the importance of the Tarbiyat School, insisting that it must become the first school of Persia and that the friends’ generosity will enable its progress. AB00225 rejoices in the establishment of a girls’ school, while AB06638 names an educational institution the “School of the Unity of Mankind,” signaling a deliberate effort to make education serve social integration across communities. The volume’s pastoral and poetic pieces—such as AB11756 on poetry in the path of moderation, AB06599 on the wisdom of silence, AB02824 on the candle and the moth of sacrifice, and AB03620 on homes destroyed in the path of God—give this practical program its emotional register. The result is a volume in which East-West relations, constitutional thought, public ethics, education, the press, the Mashriqu’l-Adhkar, and the prospective American journey all become measures of a single question: whether the friends can translate spiritual illumination into durable forms of unity, service, and social trust.

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AB05981

Date: 1910-Jun ca.

Consider thou how the power of the Word of God has united the East and the West and bestowed spiritual communication, that a blessed soul from the inhabitants of America, while in the Holy Land, mentioned to Abdul-Baha the name of a man living in Asia, and with the utmost devotion requests the writing of a Tablet.

Praise be to God! What a communication! What a unity and concord!

Today the inhabitants of the world must be engaged generally in praising the Word of God, which has bestowed such a bounty and has established such a harmony and affiliation that the Beloved of the union of the race of man has uncovered the face, displaying the utmost beauty and perfection in the assemblages of the world, and is captivating the hearts of everyone in all the regions.

SW_v01#08 p.013

AB11302

Date: 1910-Jun or <

The question of the School of Tarbiat is very important. Through the Bounty and Providence of the True One it must become evident to all that it is the first school of Persia and its graduates are the most successful. Otherwise its non-being is better than its being. Therefore display the utmost zeal in matters pertaining to the progress of this school.

SW_v01#05 p.003

AB11303*Date: 1910-Jun or <*

There exists a great Confirmation in the School of Tarbiat which is founded by the friends. Although at this moment it is observed but by a few, yet it is assisted by the Almighty. If the believers of God display generosity, that school will progress day by day in all its grades. Encouragement and stimulus is necessary.

SW_v01#05 p.003x

AB11164*To: Ahmad Sohrab, in Washington, DC**Date: 1910-Jun-01*

Ye have written of the Nineteen Day festivities. This 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.

COC#0920x

AB00225*To: Ibn-i-Abhar, in Tihiran**Date: 1910-Jun-02*

- ¹ O Herald of the Covenant! Thy detailed letter was received. Its contents brought spirit and fragrance, and the news demonstrated the diffusion of the lights of the Sun of Truth which has shone with such radiance that the East has become illumined and the West perfumed with holy fragrances. The friends of God must arise with spiritual attraction in thanksgiving for these divine bounties and become the cause of honor and nobility for the human world. They must raise the melody of

¹ ای منادی پیمان نامه مفصل رسید مضمون مورث روح و ریحان بود و اخبار دلیل بر انتشار انوار شمس حقیقت چنان اشراقی فرموده که شرق منور گشته و غرب از نفحات قدس معطر شده یاران الهی باید بشکرانه این مواهب رحمانی بانجذاب وجدانی مبعوث گردند و سبب ظهور شرف و منقبت عالم انسانی شوند

sanctification and send the cry of glorification to the Abha Kingdom.

- 2 At present affairs have become most delicate, and all eyes are focused on the conduct and behavior of the friends and are vigilant regarding the character, manners and customs of the Baha'is. Therefore, the people of Baha must arise with utmost care and faithfulness to follow the counsels and exhortations of the Blessed Beauty. As for those who are involved in governmental departments, I hope they will serve the nation and government with utmost sanctity, purity, detachment, chastity, virtue, goodwill, sincere intention and pure nature. They should be content with their wages and not stain their garment by taking even a penny beyond that, for this would sully the pure garment of the Cause of God and everyone would conclude that the Baha'is are just like other parties, or even worse - the difference being merely verbal, not real.

- 3 In any case, this servant's hope is that the true friends will conduct themselves in such a way that the Baha'is will be known to all as exemplars of wisdom and renowned for their pure nature and innate purity. Day and night they must strive, surge forward and raise their call, serving Iran and Iranians with heart and soul. In accepting positions, their purpose should be to tread the path of divine good-pleasure and serve humanity, not to acquire transient riches or live in comfort, honor and ease. For these illusions will pass away - neither comfort nor honor, neither position nor wealth will endure. Soon it will be as if it had never existed. What endures is truthfulness, uprightness and godliness.

- 4 Regarding the girls' school, you wrote that adequate steps have been taken for its establishment and organization, and that through the efforts of true friends a sum has been collected in the gathering, and that the Illustrator of the Merciful has presented the school supplies. This news brought joy to hearts and delight to souls. The friends and handmaidens of the Merciful in Tehran are truly zealous, grateful, patient and dignified. In all matters they sacrifice themselves, therefore through divine grace and bounty they become the cause of joy to East and West. 'Abdu'l-Baha with heart and soul constantly supplicates and implores, beseeching divine assistance and protection for those holy souls.

- 5 Insist upon the matter of the esteemed Fazel-i-Mazandarani, but earnestly advise that he should converse with that respected scholar with the utmost humility and submissiveness,

آهنگ تقدیس بلند کنند و خجیح تهلل و تکبیر
بملکوت ابهی رسانند

2 حال امور بسیار دقیق گشته و جمیع انظار متوجه به روش و سلوک احبّ و مواظب اخلاق و اطوار و آداب بهائیان لهذا باید اهل بها به نصایح و وصایای جمال ابهی در نهایت دقت و وفا قیام نمایند و نفوسی که در امور دوائر حکومت ذمّداخلند امیدوارم که در نهایت تقدیس و پاکی و آزادگی و عفت و عصمت و خیرخواهی و خلوص نیت و پاکی طینت بخدمت ملت و دولت پردازند بمواجب خویش قناعت نمایند و بدون آن بارتکاب فلسی ذیل خویش را نیالایند زیرا ذیل مطهر امر الله آلوده گردد و نزد کلّ محقق شود که بهائیان نیز مثل احزاب دیگرند بلکه بدتر فرق لفظی است نه معنوی

3 باری رجای اینعید چنین است که دوستان حقیقی چنان روش و سلوک نمایند که بهائیان در نزد کلّ سردقتر دانائی باشند و مشهور و معروف پیاکی فطرت و طهارت طینت شب و روز بکوشند و بجوشند و بخروشند و به جان و دل خدمت به ایران و ایرانیان نمایند از تعیین در مناصب مقصودشان آن باشد که در ره رضای الهی پیوند و بعالم انسان خدمت کنند نه اینکه زخرف فانیه بدست آرند و به خوشی و عزّت و راحت زندگانی کنند زیرا این اوهام زائل گردد نه راحت ماند نه عزّت و نه منصب ماند و نه ثروت عنقریب کان لم یکن شیئاً مذکوراً گردد آنچه باقی راستی و درستی و خداپرستی

4 در خصوص مدرسه بنات مرقوم نموده بودید که اقدام کافی وافی در تأسیس و تنظیم گردیده و در اجتماع مبلغی بهمت یاران حقیقی جمع گردیده و حضرت مصوّر رحمانی لوازم مدرسه را تقدیم نموده این خبر سرور قلوب بود و فرح نفوس یاران و اماء رحمان در طهران فی الحقیقه غیورند و شکورند و صبورند و وقور در جمیع موارد جانفشانی نمایند لهذا به فضل و موهبت ربّانی سبب شادمانی شرق و غرب گردند عبدالهآء به جان و وجدان هر دم تضرع و زاری نمایند و آن نفوس مقدّسه را عون و صون رحمانی خواهد

5 قضیه حضرت فاضل مازندرانی را تأکید نمائید ولی نهایت سفارش کنید که بآن فاضل محترم

and speak with wisdom and discretion. He should take with him the Visitation Tablet of the Prince of Martyrs, and in the course of conversation establish and demonstrate that henceforth, without doubt, the existing foundation of the learned shall be rolled up, and the star of the hopes of the divines shall set and vanish. Therefore, a new foundation must be laid that can withstand the flood of materialistic thoughts, for the old way cannot resist and cannot endure. The proof of this claim is that in a brief time how many souls have become entirely estranged from religion, and day by day they increase. The power of the Word of God shall resist this tempest, and a new creation shall demonstrate steadfastness and firmness against this mighty flood.

- 6 The honored Chief and the most righteous Sadr must assist the friends in the matter of the Tarbiyat School and other institutions. Convey to His Honor the Chief, upon him be the Most Glorious Glory of God, on behalf of 'Abdu'l-Baha: "O renowned scholar! This is thy day. The promise hath come to pass, therefore fulfill the covenant. By God, the Truth! Verily the Sun of Reality hath cast upon thee the hem of its rays and the fringes of its robe have encompassed thee. Therefore, raise thy voice in the supreme gatherings and cry out in the great assemblies: Hasten to prosperity! Hasten to success! Hasten to the greatest gift! But with the wisdom mentioned in the Book, that is, according to the capacity of the souls, the attraction of hearts, and the joy of the breasts."

- 7 Likewise convey my message to the most righteous Sadr: "O chief of chiefs! Rejoice in the bounty of thy Forgiving Lord, and choose what thou willest from the gifts of thy Jealous Lord. Turn with a grateful heart and a radiant face to the Abha Kingdom. Verily, I beseech God to make thee a sign of guidance among mankind and a word of piety among the chosen ones. Verily, my Lord is the All-Merciful, the Most Compassionate."

- 8 As to the letter of the Minister of Education written to the school principal, the occurrence of this matter should cause increased effort and diligence by the members and teachers of the Tarbiyat School, until it reaches such a state that every wise and knowledgeable person, whether stranger or friend, would desire their children to enter that school. If proper effort is exerted as it should be, that school will undoubtedly, through divine assistance and favor, progress to such a degree that it will surpass all other schools, and in the future will reach such a level that it becomes the foremost school in the world. This

در نهایت خضوع و خشوع در صحبت مدارا نماید و به حکمت و اقتضا صحبت بدارد زیارت سیدالشهدا را به همراه برد و در ضمن حکایت ثابت و مدلل نماید که من بعد بی شبهه بساط موجود اهل علم منطوقی گردد و نجم آمال علما آفل و متواری لهذا باید تأسیس جدید شود که مقاومت سیل افکار طبیعی گردد زیرا مسلک قدیم مقاومت نتواند و متانت نتواند و برهان این مدعا آنکه در اندک زمان چه قدر نفوس بکلی از دین بیگانه گشتند و روز بروز در ازدیادند این طوفانرا قوت کلمه الله مقاومت نماید و این سیل شدید را خلق جدید ثابت و استقامت بنمایند

- 6 حضرت رئیس بزرگوار و حضرت صدر ابرار باید در خصوص مدرسه تربیت و تأسیسات سائر معاونت یاران فرمایند بحضرت رئیس علیه بهاء الله الاهی از قبل عبدالهء ابلاغ نمائید ایها الفاضل الشهیر الیوم یومک قد اتی الوعد فافو بالعهد تالله الحق ان شمس الحقیقه القت علیک ذیل شعاعها و شملک اهداب ردائها فعلیک بالضجیع فی المحافل العلیا و الصریخ فی الجماع العظمی حی علی الفلاح و حی علی النجاح و حی علی الموهبة الکبری ولكن بالحكمة المذكورة فی الکتاب ای یقدر قابلية النفوس و انجذاب القلوب و انشراح الصدور

- 7 و همچنین بجناب صدرالأبرار پیام من برسان یا صدرالصدور استبشر بفضل ربک الغفور و استخرن ما ترید من مواهب ربک الغیور و توجه الی ملکوت الاهی بقلب شکور و وجه یتلأل بالنور و اتی ادعو الله ان یجعلک آیه الہدی بین الوری و کلمة التقوی بین الأصفیاء ان ربی هو الرحمن الرحیم

- 8 و اما نامه حضرت وزیر معارف که بجناب رئیس مدرسه مرقوم فرموده وقوع این قضیه باید سبب ازدیاد همت و مواظبت اعضا و معلمین مدرسه تربیت گردد تا بمقامی رسد که هر عاقل دانا از بیگانه و آشنا اطفال خویش را آرزوی دخول در آنمدرسه نماید و اگر چنانکه باید و شاید همت مبذول شود البته آنمدرسه به عون و عنایت الهیه چنان ترقی نماید که گوی سبقت و پیشی از جمیع مدارس بر باید و در استقبال بدرجهئی انجامد که اول مدرسه عالم گردد

depends on the effort of the friends and the sincere will of the loved ones. And upon thee be the Most Glorious Glory.

و این موقوف بهمت یاران و اراده صادقۀ
دوستانست و علیک البهاء الأبهی

BRL_DAK#0173, MKT4.091, AKHA_133BE

#09 p.202, AMK.117-120, MSBH7.078-082,

YIA.279-281

AB06140

To: Yunis Afrukhtih, in Tihiran

Date: 1910-Jun-04

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 The letter which thou hadst sent to His Holiness Haydar-Qabli-
'Ali was perused. It brought joy and fragrance, for praise be
to God, the friends are attracted to the divine fragrances and
hearts are enchanted by the Beauty of the Beloved of the hori-
zons. Souls are progressing, spirits are gladdened, the Call of
God is being raised, and the magnet of the Word of God is
attracting. 2 نامه‌ئیکه بحضرت حیدر قبل علی ارسال نموده
بودی ملاحظه گردید سبب روح و ریحان گردید
که الحمد لله یاران بنفحات رحمان مأنوس و قلوب
بجمال دلب آفاق مفتون نفوس در ترقی و ارواح
مستبشر وصیت امر الله مرتفع و مغناطیس کلمه
الله جاذب
- 3 Now what remains is that the divine friends must associate
with people according to the divine teachings, heavenly coun-
sels and merciful advice, so that people may know with what
brilliant rays the Sun of Truth has shed its light upon the soul
and conscience of the friends, making each one an illumined
candle and the ornament of every gathering. 3 حال چیزی که باقی مانده آنست که یاران الهی
باید بموجب تعلیم ربّانی و وصایای الهی و نصایح
رحمانی با خلق محشور شوند تا خلق بدانند که
شمس حقیقت بجه شعاع ساطعی تجلی بر جان و
وجدان یاران نموده که هر یک شمع روشنند و
شاهد انجمن
- 4 Those who are employed in government offices must conduct
themselves with utmost detachment, purity, freedom, chastity
and virtue, being content with their wages. They must not
stain their pure garment through bribery and corruption. To-
day if a single soul among the friends should, God forbid, take
even a penny unlawfully, the pure hem of the Cause of God
would be sullied and it would bring disgrace upon all. 4 نفسیکه در دوائر حکومت مستخدم باید بنهایت
استغنا و پاکی و آزادگی و عفت و عصمت
حرکت و بموجب خویش قناعت نمایند دامن
پاک را به ارتکاب و ارتشا نیالایند الیوم اگر
یک نفس از احباب معاذالله ارتکاب فلسی
نماید ذیل مطهر امر الله آلوده گردد و از برای
کلّ رسوائی باشد
- 5 Rather, both the government and the people should develop
such trust that they would wish for all affairs in the provinces
to be entrusted to the pure and goodly hands of the friends of
God, and through this means Iran and Iranians would make
rapid progress and the means of comfort and ease would be
provided for all peoples. 5 بلکه باید حکومت و ملت چنان اعتمادی
حاصل نمایند که آرزوی آن کنند که جمیع
امور در ولایات مفوض بدست پاک طیب
یاران الهی باشد و باین سبب ایران و ایرانیان
ترقی سریع نمایند و اسباب راحت و آسایش
بجهت جمیع طوائف فراهم آید

- 6 If this is carried out, rest assured that in a short time Iran will become bright and illumined like the full moon and will make extraordinary progress in all material and spiritual degrees. These are the counsels and exhortations of 'Abdu'l-Baha to all the friends. And upon you be the Most Glorious Glory.

BRL_TRUST#58x, COC#2070x, LOG#1478x

6 اگر چنین مجری گردد یقین بدانید که در اندک زمانی ایران مانند مه تابان روشن و منور گردد و در جمیع مراتب مادی و معنوی ترقی زایدالوصف نماید اینست نصایح و وصایای عبدالبهاء بجمیع یاران و علیکم البهاء الأبهی

INBA85:248,

BRL_DAK#0835,

COMP_TRUSTP#59x

AB06638

To: Khajih Rabi, in Kashan

Date: 1910-Jun-04

- 1 O servant of the Most Glorious Beauty!
- 2 Rejoice and be glad, for praise be to God, you are the manifestation of the favors of the Lord of wondrous attributes and the recipient of the benevolence of the Lord of Oneness. The proof of this is your success in service and servitude to the Sacred Threshold.
- 3 We have named the school "The School of the Unity of Mankind" so that all peoples and groups may send their students to that school and be assured that it is the cause of universal success and prosperity.
- 4 You had written that Jinab-i-Aqa Husayn Pahlavan and Jinab-i-Aqa Mirza Ruhullah, the school teacher, would accompany you to the Holy Land. Since you are departing, they should remain in Kashan to carry out their services and maintain everything.
- 5 And upon you be the Most Glorious Glory.

1 ای بندهء جمال ابهی

2 وجد و سرور نما که الحمد لله مظهر الطاف حضرت بدیع الأوصافی و مورد عنایت رب احدیت و دلیل آن موفقیت بر خدمت و عبودیت آستان مقدس

3 نام مدرسه را مدرسهء وحدت بشر نهادیم تا جمیع طوائف و فرق تلامذه بآن مدرسه بفرستند و یقین بدانند که سبب نجاح و فلاح کلیست

4 مرقوم نموده بودید که جناب آقا حسین پهلوان و جناب آقا میرزا روح الله معلم مدرسه باتفاق با شما توجه به ارض مقصود نمایند چون شما عازمید ایشان باید در کاشان باشند تا بخدمت پردازند و از هر جهت محافظه نمایند

5 و علیکم البهاء الأبهی

ASAT5.283, KASH.147x

AB11984*To: Nazim**Date: 1910-Jun-04*

- 1 Dear one, thy letter brought joy. Thy absence from the Holy Threshold is temporary; the aid and grace of God are everlasting. In the eye of His favor He is watchful. In wisdom this is necessary. In the words of Hafiz of Shiraz, the purport of this verse must be followed:

1 عزیزا تحریر تسریر ایلدی حضره بدرک غیابی
موقت در عون و عنایت حق مؤید در عین عنایت
ناظر در حکمت لازم در حافظ شیرازینک مال
یبتنی اتباع ایتک واجب در

- 2 “Do you know what the harp and lute are saying?”
3 Drink wine in secret, for they pronounce it forbidden.”

2 دانی که چنگ و عود چه تقریر میکنند

3 پنهان خورید باده که تکفیر میکنند

- 4 Silence and quietude are the cause of steadfastness and firmness, because promotion is forbidden in these parts and this prohibition is explicitly stated. One must be constrained and cling to wisdom. There are obstacles this year in your honored visit. Let us wait for next year. Loving greetings are offered to His Holiness Amin.

4 صمت و سکوت سبب استقامت و ثبوت در زیر
بو طرفلرده ترویج ممنوعدر و بو منع منصو صدر
تقیّد ایتلی و حکمته تشبث ایتلی بو سنه تشریف
عالی لرنده محذور در گله جک سنه یی انتظار ایده لم
حضره امینه تقدیم تحیت مشتاقانه اولنور

BRL_DAK#0250

AB02097*To: Frances Orr Allen, in Berkeley, CA**Date: 1910-Jun-05*

O Thou dear maid-servant of God! Your letter was received and its contents became known. Have no care because of the blame of enemies and the remonstrance of relatives. For this is in the path of God and this will bring you honor in both worlds. During all the former cycles the cycle of Abraham, the cycle of Moses, the cycle of Christ- men and women believers have always been objects of blame on the part of the heedless ones, but before long the situation was reversed. Blame was changed into praise and remonstrance was changed into glorification and they received great commendation and exaltation. Those who were the relatives and had persecuted them began to honor them, praising God that they were related to such believers and were the kin of those who had been guided by the light of Guidance.

Accordingly you too be assured that before long all blame shall cease and all reproach shall pass away and all will praise and glorify you.

....

You had written concerning the meetings held at Mrs. Goodall's home. These will undoubtedly produce great results and manifest important effects, and these will promote love and unity amongst men and will bring about the oneness of mankind.

As to Mrs. Bailey, if she was relieved from life in this mortal world, she attained immortal life. If she departed from this earthly plain she hastened to the world of the Kingdom. Be thou assured and rejoice that she is submerged in the sea of forgiveness and received immortal life in the Kingdom of God.

O maid-servant of God! I hope through the Grace and Bounty of the Creator that the lights of guidance may shine upon the members of the household (family) and that they may receive a portion from the bounty of the Kingdom.

Upon thee be BAHA el Abha!

MAB.009-010x

AB11633

To: Ibn-i-Abhar, in Tihiran

Date: 1910-Jun-06

- 1 O herald of the Covenant! Your recent letter which caused great sorrow and painful grief arrived. The anguish and distress became so intense that soul and conscience were inflamed with the fire of sorrows. With weeping eyes and burning sighs, I supplicated the Kingdom of the Lord: O Kind God! You have ordained such a great calamity at such a time when comprehensive results were hoped for from that blessed being. Therefore this has become the most severe test and greatest trial for these afflicted ones. O Lord! There is no remedy except submission and acceptance, and no cure other than contentment with Your decree. You do whatsoever You will, You shall not be asked of Your doings. Therefore assist us to be content and submitted, grant us patience and composure, bestow upon that leader of the righteous an eternal seat in the Kingdom of mysteries, and

1 ای منادی پیمان تحریر اخیر که مورث حزن عظیم و ماتم الیم بود رسید حسرت و کدورت چنان شدید شد که جان و وجدان بآتش احزان افروخته با چشمی گریان و آهی سوزان بملکوت حضرت یزدان تضرع و ابتهال شد که ای خداوند مهربان مصیبتی عظیم در وقتی چنین مقدر فرمودی که از آن وجود مبارک نتایج کلیه مأمول لهذا این مصیبت زدگانرا اشد امتحان و اعظم افتتان گشت ای پروردگار جز تسلیم و رضا چاره‌ئی نه و غیر از رضا بقضا عاجی نیست توئی یفعل ما یشاء لا تستل عما تفعل لهذا تأیید به رضا و تسلیم کن و توفیق صبر و قرار

in the Most Glorious Paradise seat him upon the throne of everlasting sovereignty in the gathering of divine manifestation and meeting. Send Your loving protection to his relatives and survivors and bestow Your aid and care that they may walk in the footsteps of that noble one and become brilliant lamps like that confidant of mysteries.

بخش و آن سرور ابرار را در ملکوت اسرار بر سریر حیات ابدی استقرار عطا فرما و در جنت ابدی محفل تجلی و لقا بر اریکه سلطنت سرمدیه جالس فرما و متعلقان و بازماندگان را بدرقه عنایت فرست و عون و عنایت مبذول دار که بر قدم آن بزرگوار سلوک نمایند و مشکاة انحراف اسرار را سراجی ساطع الانوار گردند

- 2 In any case, all the friends received this sorrowful news with utmost anguish, grief and deprivation, for he was respected by all and universally acknowledged in all perfections. Indeed that brilliant star spent his life in utmost hardship in the path of the Divine Unity. He drank every bitter cup, saw every affliction, endured every ordeal, and was subjected to every torment. At all times his life was in danger and his heart was immersed in the sea of pain and grief. Despite this, he faced trials and tribulations with perfect joy. He was repeatedly imprisoned and fell under the torture and punishment of oppressors. He was partner and companion with 'Abdu'l-Baha in servitude at the Sacred Threshold and bondage at the Blessed Court. In life he was the cause of diffusing divine fragrances and in death he became the cause of exalting the Word of God. This matter, by the life of God, is the abundant grace and appreciated bounty. Blessed is he who attains to it in this witnessed Day.

2 باری جمیع یاران این خبر محزون را بنهایت حسرت و اسف و حرمان تلقی نمودند زیرا در نزد کل محترم و بین عموم در جمیع کالات مسلم بودند فی الحقیقه آن کوکب درخشنده مدت حیات را در نهایت مشقت در سبیل حضرت احدیت گذراند هر جام تلخی نوشید و هر مصیبتی دید و هر بلائی تحمل نمود و بهر اذیتی مبتلا گشت در جمیع اوقات جانی در خطر داشت و دلی غریق بحر آلام و کدربا وجود این بنهایت بشاشت مقاومت بلایا و محن میفرمود بکرات اسیر زندان گشت و در تحت شکنجه و عقاب عوانان افتاد و عبدالبهاء را در عبودیت آستان مقدس و رقیت عتبه مبارکه شریک و سهم بود در ایام حیات سبب نشر نفعات الله شد و در یوم وفات سبب اعلاء کلمه الله گردید انّ هذا الامر لعمر الله هو الفضل الموفور و الفيض المشكور طوبی لمن فاز به فی هذا اليوم المشهود

- 3 If possible, Jinab-i-Aqa Mirza Asadu'llah Mazandarani should make a journey to Karbila and Najaf and meet privately with Jinab-i-Khurasani, speaking with utmost wisdom and courtesy in the most excellent manner. This matter was written about previously and surely has reached them by now. And if it is not advisable at present, they should travel to other regions. In any case, the teachers must spread to different areas, for two fruits will result: the friends will be moved to rapture and joy, and the unaware will be taught and become informed. According to reports, there are glad tidings of the exaltation of the Word from all directions.

3 جناب آقا میرزا اسدالله مازندرانی اگر ممکن باشد به کربلا و نجف سفری نمایند و بجناب خراسانی در خلوت ملاقاتی فرمایند و بنهایت حکمت و مدارا بآلتی هی احسن صحبتی فرمایند و این قضیه از پیش مرقوم گردید البته تا حال بایشان رسیده و اگر چنانچه الان مقتضی نیست بصفحات دیگر حرکت فرمایند باری مبلغین باید باطراف منتشر گردند زیرا دو ثمره حاصل شود یاران به وله و سرور آیند و وجد و طرب فرمایند و بی خبران تبلیغ شوند و اطلاع یابند از قرار معلوم بشارت اعلاء کلمه از جمیع جهاتست

- 4 Regarding marriage that you had written about, following the decisive text is necessary and delay is not permitted. However in such cases marriage should be conducted with utmost simplicity, without noise and clamor and without burden and publicity. When your letter arrived, the time limit had expired and much time had passed, therefore no telegram was sent. And upon you be the Most Glorious Glory!

4 در خصوص نکاح مرقوم نموده بودید متابعت نص قاطع لازم تأخیر جائز نه ولی در چنین موارد باید ازدواج را در نهایت سادگی بی صوت و صدا و بی کلفت و شهرت مجری داشت مکتوب آنجناب چون رسید مدت منتهی شده

بود و خیلی گذشته بود لهذا تلغراف نگردید و
علیک البهاء الابهی ع

- 5 Build the illumined grave of that leader of the righteous with utmost grace, and regarding this matter it will be written to His Honor Amin, God willing. And upon you be the Most Glorious Glory!

5 قبر منور آن سرور ابرار را در نهایت لطافت
بسازید و در اینخصوص بحضرت امین انشاءالله
مرقوم میگردد و علیک البهاء الابهی

BRL_DAK#0744, YIA.247-248

AB12593

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

Date: 1910-Jun-06

- 1 O Trusted One of 'Abdu'l-Baha! The earthly frame of that embodiment of faithfulness, that essence of purity, that servant of Baha, has become hidden beneath the veil of dust, and his spirit has ascended to the highest horizon and the Abha Kingdom. All the friends and loved ones have been afflicted with intense grief and profound sorrow.
- 2 It is hoped that through the recitation of prayers and the chanting of the Tablet of Visitation at the resting-place of that noble soul, they may find solace. Therefore, the Spiritual Assembly must establish the grave of that luminous temple with the utmost delicacy and refinement, and whatever expenses are incurred, you should present them.
- 3 And upon you be the Most Glorious Glory.

1 ای امین عبداله‌آء عنصر ترابی هیکل وفا جوهر
صفا بنده بها در تحت حجاب تراب متواری
گشت و روح بافق اعلی و ملکوت ابهی صعود
نمود جمیع یاران و دوستان بأسف شدید و حزن
عظیم مبتلا شدند

2 امید چنانست که بتلاوت مناجات و ترتیل
زیارت‌نامه در مرقد آن بزرگوار تسلی یابند لهذا
باید محفل روحانی قبر آن هیکل نورانی را در
نهایت لطافت و ظرافت بنیان کنند و آنچه
مصروف شود شما تقدیم نمائید

3 و علیک البهاء الابهی

AMIN.186-187

AB11756*To: Jalal Bashir Rahmani Farani**Date: 1910-Jun-08*

- ¹ O thou who art attracted to the countenance and enamored of the tresses of the Beloved of the horizons! The verses were truly worthy of praise and commendation and were in the utmost sweetness and charm. This ghazal is the anthem on the tongues of the gazelles in the wilderness of unity, and this poem is from the melodies of the nightingale in the rose garden of oneness. Therefore the poetic faculty should become a fountain spring of pure meanings, and this flowing water should continuously stream and flow forth from it, so that it may be chanted in gatherings of the love of God and become the cause of joy and gladness to all. And upon thee be the Most Glorious Glory.
- ² O spiritual youth! This praise and commendation of the new ghazal is because you had followed the path of moderation. The theme was in the utmost simplicity and nobility. I hope that you may be a herald of servitude to 'Abdu'l-Baha. And upon thee be Glory.

¹ ای مفتون روی و مجنون موی دلبر آفاق اشعار
فی الحقیقه سزاوار تعریف و توصیف بود و در
نهایت حلاوت و ملاحه این غزل ورد زبان
غزالان بر وحدتست و این نظم از الحان عندلیب
گلشن احدیت لهذا باید قریحه ینبوع زلال معانی
گردد و متماداً این ماء معین از آن جاری و
ساری باشد تا در محافل محبت الله تلاوت گردد
و سبب فرح و مسرت کل شود و علیک البهاء
الابهی ع

² هو ای جوان ربّانی این تعریف و توصیف غزل
جدید از این جهت است در طریق اعتدال
سلوک فرموده بودید مضمون در نهایت سادگی
و آزادگی بود امیدوارم که منادی عبودیت
عبدالبهاء باشی و علیک البهاء

FRH.267

AB06599*To: Cora H Ditmars, in Washington, DC**Date: 1910-Jun-08*

O thou Maidservant of God! Thy detailed letter was received. Thou hast prayed and supplicated to God that thou mayest be protected from temptation, discover the inner life, close thy lips and find great confirmation. It is said in the Persian language that when a man is taught the mystery of God, his eyes are opened but his lips are sealed. I ask of God that thou mayest be protected and preserved from losing thy footing and in the time of testing remain firm and steadfast. Have thou the utmost resolution and perseverance and with absolute humility and submission live among the Maidservants of the Merciful, so thou mayest always be silent and whenever you open your lips it must be to guide the capable souls, so that they may enter

ای امه الله نامه مفصل شما رسید بخدا تضرع
و دعا نموده بودی که ترا حفظ از لغزش نماید
و حیات باطنی یابی لب بدوزی و تأیید شدید
یابی در لسان فارسی میگوید هر که را سر خدا
آموختند چشم بگشودند و لب بردوختند از خدا
خواهم که از لغزش قدم محفوظ و مصون مانی
و در موارد امتحان ثابت و برقرار باشی باری باید
در نهایت ثبوت و رسوخ باشی و بغایت خضوع
و خشوع در بین اماء رحمان قائم گردی همیشه
ساکت باشی و اگر چنانچه لب بگشویی بهدایت
نفوس مستعده پردازی که بشریعه الهیه داخل

the Divine Religion and receive a share from the inexhaustible bounties. شوند و از فیوضات نامتناهی بهره و نصیب گیرند

MSHR5.324

ABU1484

Words spoken on 11 Jun 1910 in Haifa/Akka

Question/topic: What is religion?

22nd letter from Dr. J. F. to Mrs. A. Schwarz, Stuttgart.

Topic: What is religion?

Place: Haifa - 'Akka, to Miss S.

Time: 11th June 1910.

The Master: "O my daughter, you say that the unity of religion is not to be demonstrated and demanded as a necessity, on the contrary, you Occidentals say that people are so fundamentally different as to race, origin, heredity, cultural level, life-style, era, domicile, sex, that in this is already to be found the historic, scientific reason for the multiplicity of religious needs. O my daughter, these are pretexts! What is religion? You are silent, you are searching for a brief explanation. Let me tell you:

1. Religion is connection with God.
2. There is one God.
3. There is but one possibility for connection.

From these three premises there results the conclusion with convincing logic: Religion is an organic unity. Denomination, sects, religious confessions are but a variously close or loose connection with God: adorned with additions which are different with time and place. Expressed mathematically, God is the great One. - Religion is the zero, or the zeroes, which only gain significance and value through the One connected with them! Take the number 100 or 1,000 or 100,000 or more, what are the zeroes without the One which precedes them?

The High Religions are several zeroes preceded by the great One, the Godhead. The lower religions have only one or two zeroes after the great One. The pseudo-religions (fetishism, agnosticism, monism, Nietzsche's teachings etc) have several

zeroes and the One right at the end; but what does a number such as, for example, 00001 signify?

And the Baha'i Teaching, how is it expressed in a mathematical formula?

1,000,000,000. The One is here the One-and-All, and behind it stands an uninterrupted chain of relationships, connections with Him, the One-and-All. Allah-u-Abha."

SDW v13#05 p.056-057

AB06161

To: Banan, Fazlullah et al., in Tihiran

Date: 1910-Jun-11

1 O you who are firm in the Covenant!

2 The blessed letter from the friends was recited with utmost tenderness, and supplications were offered at the Threshold of the Divine Unity: "O Lord! Free these sincere friends from tests and make these worthy servants successful through Your grace. Make each one a firm mountain and an unshakeable peak. Place the crown of servitude upon their heads and grant them eternal sovereignty. Bestow abundance in their livelihood and confer everlasting glory. You are the Giver, the Bestower, the Kind, and You are the Forgiver, the Acceptor, the Mighty, the Helper."

1 ای ثابتان بر پیمان

2 نامه مبارک یاران با نهایت رقت تلاوت گردید و بدرگاه حضرت احدیت تبتّل و تضرّع شد که ای پروردگار این یاران صادق را از امتحان فارغ کن و این بندگان لائق را بعنایت خویش فائق نما هریک را جبل راسخ فرما و طود باذخ کن تاج عبودیت بر سر نه و سلطنت ابدیه احسان کن وسعت معیشت بخش و عزّت ابدیه ارزان فرما تویی دهنده و بخشنده و مهربان و تویی آمرزنده و پذیرنده و عزیز و مستعان

INBA87:236a, INBA52:240b, MMK5#276

p.211

AB11346*To: Abdu'l-Majid Furughi, in Tihiran**Date: 1910-Jun-11*

...Either go yourself to Khurasan, or bring that enkindled leaf to Tehran. Neither negligence nor lassitude is permissible. I will pray for you, that confirmation may be your companion and mighty reinforcement may descend...

...یا خود به خراسان روید و یا آنورقهء منجذبه را به طهران آرید قصور و فتور جائز نه من در حق تو دعا نمایم که توفیق رفیق گردد و تأیید شدید شود...

MSBH5.234x

AB04704*To: Khajih Muhammad (Hisar), in Mashhad**Date: 1910-Jun-12*

1 O thou father of martyrs! Lift up thy face in the company of God's chosen ones and raise thy head with pride! I glory in the diadem that hath been placed upon thy brows and in the garment of God's most gracious favours with which thou art adorned!

1 ای پدر شهیدان ترا سزاوار که بر گروه اصفیا افتخار نمائی و بعزت پایدار سر برافرازی اکیلل جلیل بر سر نهی و رداء موهبت عظمی در بر نمائی

2 For thou art the father of sons who have been martyred and in this thou art a leading light among the friends. Every father might yearn for sons like thine, sons who sacrificed their all in the path of God and who exhibited such joy and fragrance in the world of eternity that they became the cause of honour and eternal glory to their kith and kin.

2 زیرا پدر شهیدانی و سرور یاران ای کاش هر پدری را چنان پسران بزرگوار بودی که در راه حق جانفشانی کنند و در جهان ابدی شادمانی و کامرانی نمایند فخر پدران گردند و سبب عزت ابدیهء ذوی القربی شوند

3 At the end, neither sons nor fathers will have value in this transitory and ephemeral world nor shall any of one's relations be permanent here. All will pass away and vanish to nothingness but the son who hath been offered up by his father and the father who hath sacrificed his son shall both shine like the twin Pleiades in the firmament of everlasting glory and shall be seated on the starry throne of everlasting sovereignty.

3 زیرا عاقبت در این دار فانی نه پدری ماند نه پسری و نه خویشی و نه پیوندی کل فانی و معدوم گردند و بی نام و نشان شوند ولی پسری که پدر فدا نماید و پدری که پسر بقرانگاه عشق کشاند پدر و پسر هر دو مانند فرقدان در اوج عزت ابدیه بر سریر سلطنت سرمدیه باقی و برقرار مانند

4 Great is their blessedness! All happiness be theirs and all bounty, through the light of this favour that has illumined both earth and heaven with grace.

4 طوبی لهم من هذه الموهبة العظمی بشری لهم من هذا الفضل الذی اشرفت بنوره الأرض والسماء وعلیک البهاء الأبهی

MMK2#319 p.233

AB04544*To: Jamshid Khudadad Farsi, in Bombay**Date: 1910-Jun-16*

- 1 O Forgiving and Kind One! Grant patience to these grief-stricken ones and bestow the ability to endure these hidden destinies and sudden decrees. Grant tranquility and calm, and make them successful in submission and acceptance.
- 2 O Lord! We are restless and burning with the fire of longing in fever and distress, and our companion is a tearful eye.
- 3 O Quickener of nations! Your servant Rustam has been freed from the prison of this world and hastened to the heavenly court. He set forth toward Your path and yearned for Your countenance and turned toward You.
- 4 O Bestower! Free that noble spouse from sin and grant her refuge at Your threshold. As You made her weary of this world, make her successful in that world and grant her lasting life in the Kingdom of mysteries.
- 5 O Sovereign of the ancient realm! Have mercy on Khoda-rahm, make Bahram's son's sense of smell fragrant in the rose garden of forgiveness, brighten his eyes with the vision of Beauty in the gathering of divine manifestation, and confirm and assist him with endless favors. You are the Bestower, the Forgiver, and the Kind One.
- 1 آمرزنده و مهربانا این مصیبت زدگانرا صبوری بخش و بر تقدیرات غیبی و قضای ناگهانی تحمل توانائی ده سکون و قرار عطا فرما و بر تسلیم و رضا موفق کن
- 2 ای پروردگار بی‌تابیم و از آتش حسرت در تب و تاب بقراریم و همدم چشم اشکبار
- 3 ای محیی امم بنده درگاه رستم از زندان اینجهان رهایی یافت و بایوان آسمانی شتافت آهنگ کوی تو نمود و آرزوی روی تو کرد و متوجه بسوی تو شد
- 4 ای بخشنده آن همسر آزادگانرا از گناه آزاد نما و در درگاه خویش پناه بخش چون از اینجهان بیزار فرمودی در آنجهان کامکار کن و در ملکوت اسرار زندگانی پایدار بخش
- 5 ای شهریار کشور قدم خدارحم را رحم فرما پور بهرام را در گلشن غفران مشام معطر فرما و دیده بمشاهده جمال در محفل تجلی روشن کن و بالطف بی‌پایان مؤید و موفق فرما تویی بخشنده و آمرزنده و مهربان

YARP2.433 p.325

AB03332*To: Spiritual Assembly of Baltimore, MD**Date: 1910-Jun-17*

- 1 O divine assembly! Mr. Strawn became a herald of the Kingdom and hastened to China, India and Japan. Divine confirmations assisted him until he attained such a heavenly bounty. He became the cause of glory for the friends in Baltimore and brought joy and delight to the friends and maidservants of the Merciful. He sacrificed his life in the path of the Kingdom and
- 1 ای انجن رحمانی مستر استرون منادی ملکوت شد و به چین و هند و ژاپون شتافت توفیقات ربّانیّه مدد کرد تا بچنین موهبت آسمانی فائز گردید سبب افتخار احبابی بالتیمور شد و علت سرور و حبور یاران و اماء رحمان گردید در سبیل ملکوت جانفشانی نمود و سبب

became the cause of eternal life for certain souls. The results of this journey will soon become evident and manifest like the sun and moon, and great confirmations will appear.

- 2 O friends and maidservants of the Merciful! Heed the counsel of 'Abdu'l-Baha. The world of dust is not worthy of attachment. Soon the life of all will end. Therefore one must strive to raise the banner in the pure realm, gain the radiance of the Sun of Truth, and become the cause of illumination of the human world. One must serve all humanity and spread essential unity. One must become the mercy of the Lord and the bounty of the All-Glorious. One must attain eternal life and seek everlasting sovereignty.

- 3 Consider carefully that millions of kings came into this world and all were obliterated and disappeared. But a servant of God who found eternal life through the breaths of the Holy Spirit established an everlasting sovereignty in the divine Kingdom. Even in this transient world his traces remain firm and enduring, his mention continues, and his light spreads.

- 4 And upon you be the Most Glorious Glory.

SW_v01#09 p.001-002

حیات ابدیه بعضی نفوس گردید نتایج این سفر
عنقریب مانند شمس و قمر ظاهر و آشکار گردد
و توفیقات عظیمه پدیدار شود

2 ای یاران و اماء رحمان نصیحت عبدالهآ
گوش دارید عالم خاک لیاقت انهماک ندارد
عنقریب حیات کلّ منتهی شود لهذا باید
کوشید که در جهان پاک علم برافراخت و
پرتو شمس حقیقت گرفت و سبب نورانیت عالم
انسانی شد خدمت بعموم بشر کرد و وحدت
اصلیه منتشر نمود رحمت پروردگار شد و موهبت
حضرت کبریا گردید حیات ابدیه یافت و
سلطنت سرمذیه جست

3 دقت و ملاحظه نمائید که کزورها ملوک در
اینبهان بعرصه شهود آمدند و کلّ محو و نابود
گردیدند ولی بندهائی از بندگان حق که بنفثات
روح القدس حیات ابدیه یافت در ملکوت
الهی سلطنت جاودانی تأسیس کرد حتی در
ایخاکیان فانی آثارش برقرار و باقی و ذکرش
مستمر و انوارش مشتهر است

4 و علیکم البهآ الأبهی

NJB_v01#19a p.011x

AB03623

To: Leonora G Stirling, in Hudson, NY

Date: 1910-Jun-17

- 1 O thou daughter of the Kingdom! When his honor, Mr. Remy, returned to the Holy Land from his trip to China, Japan and India, and presented himself with the utmost glad tidings and happiness, he remembered the friends through absolute love and asked for them in the Threshold of Holiness, protection and providence from His Highness the One. Truly I say this beloved of Abdu'l-Baha left his native land, turned his back upon the comforts and pleasures of home, accepted the difficulties of travel, and crossed the Pacific and the Atlantic Oceans. In the island of Honolulu he gave the glad-tidings of the Kingdom; in Japan he delivered the Teachings of His Highness the Incomparable. He summoned the souls to the Most

1 ای بنت ملکوت حضرت مستریمی چون از
سفر چین و ژاپون و هند به ارض مقدسه وارد
و با نهایت بشارت و سرور حاضر شد از شدت
محبت یاد یاران نمود و در آستان مقدس طلب
عون و عنایت حضرت احدیت کرد فی الحقیقه
این عزیز عبدالهآ ترک وطن خویش نمود و
از راحت و نعمت خود بگذشت مشقت سفر
اختیار نمود و دریای اتلانتیک پاسفیک قطع
کرد تا در جزائر هنولولو بشارت بملکوت دهد
و در ژاپون انتشار تعالیم حضرت بیچون کند
نفوس را بهدایت کبری مہتدی نماید و تشنگانرا

Great Guidance and suffered the thirsty ones to drink from the Fountain of Job. He proclaimed the Dawn of the Manifest Light in China, and he perfumed India with the fragrances of the Rose garden of the Merciful.

از چشمه ایوب بنوشاند چین را از طلوع نور
مبین خبر دهد و هندوستان را بنفحات حدیقه
رحمان معطر نماید

- 2 Praise be to God, he became assisted, confirmed, and raised the Summons of the Kingdom in those countries, suffered the Mysteries of the Realm of Might to become manifest, built a structure which will remain firm and established forever and ever, enkindled a lamp whose illumination will be perpetual, and planted a tree whose fruits will be limitless.

2 الحمد لله موفق و مؤید شد و در آندیار ندای
ملکوت بلند گشت و اسرار لاهوت آشکار
شد بنیانی تأسیس کرد که تا ابدالآباد باقی و
بر قرار است سراجی برافروخت که روشنائی
ابدیست درختی بنشانند که ثمرش بی پایانست

- 3 O thou maidservant! Have great magnanimity, so that thou mayest be favored in the Threshold of the Almighty. Have lofty aspirations so that thou mayest attain, in the Kingdom of God, to Eternal Life. Upon thee be Baha El-ABHA!

3 ای امة الله بلندهمت باش تا در درگاه کبریا
مقرب گردی مقاصد ارجمند کن تا در ملکوت
الله بحیات ابدیه فائز شوی و علیک البهاء الأبهی

SW_v01#08 p.013, SW_v07#18 p.188x

NJB_v01#19a p.010

AB05607

To: Abdu'l-Majid Tabib (Maraghih), in Ivughli
Date: 1910-Jun-18

- 1 O thou who art steadfast in the Covenant! The letter thou hadst written to Mashhadi Isma'il hath been received. The traces of the pen of that loving friend have brought joy to my heart and mind, for their inner meanings are spiritual impressions and heartfelt sentiments derived from the reality of the soul; they are sufficient testimony to firmness and constancy, and to servitude to the all-sufficing Lord.
- 2 From the earliest dawn of the Morn of divine guidance, Adhirbayjan raised aloft the banner of faith and certitude, and the Cause of God thereby spread far and wide. But following the martyrdom of the Exalted One, the journey of the Blessed Beauty from Iraq to Kurdistan, and the seclusion of Yahya in a corner of oblivion, the Cause of God sank deep into apathy everywhere, even in Adhirbayjan. Only a few souls remained steadfast and calm until the Day-Star of the world returned to Iraq and the splendours of His light shone upon all regions in the plenitude of their glory. Once again, a Great Resurrection was witnessed and the sweet savours of holiness were shed upon the whole world. The friends in Adhirbayjan were stirred

1 ای ثابت بر پیمان نامه ای که بجناب مشهدی
اسماعیل مرقوم نموده بودید ملاحظه گردید
اثر کلک آن یار مهربان سبب مسرت جان و
وجدان بود زیرا معانی حوادث روحانیست و
احساسات قلبی که منبعث از حقیقت قوادر
است و برهان کافی وافی بر ثبات و استقامت
است و

2 عبودیت حضرت بی نیاز آذربایجان از بدایت
طلوع صبح هدی رایت ایمان و ایقان برافراخت
و امر الله را انتشار عظیم حاصل گشت ولی
بعد از شهادت حضرت اعلی روحی له الفداء
و سفر جمال مبارک از عراق به کردستان و
مخفی شدن یحیی در زاویه نسیان امر الله در
جمع اطراف حتی آذربایجان بکلی مخدود شد
نفوس قلیله ای ثابت و ساکت ماندند تا آنکه
نیر آفاق رجوع به عراق فرمود و انوار باشد
اشراق بر اطراف تایید دوباره حشر عظیم برپا
شد و نفحات قدس آفاق را معطر نمود یاران

up in blissful rapture, and their enthusiasm, joy, and fervour waxed greater day by day.

- 3 Now, too, receptivity in that land is great, but a mighty effort is needed if the friends are to impart these joyful tidings with gladness and delight, and to perfume the senses of the seekers with the fragrance of the robe of the divine Joseph. Praise be to God that thou hast arisen to serve Him and art earnestly striving to exalt the Word of God. My hope is that, through the sincerity of souls, the hearts and minds of the people of Adhirbayjan may be stirred in these days, and sanctified beings may arise to guide the people aright. The forces of the Kingdom stand ready and expectant. As soon as a soul urgeth the steed of high endeavour into the field of sacrifice, these heavenly forces will rush forth to his aid and will render him assistance and support.

- 4 Thou hadst requested permission for a visit. At this time, thy presence in those regions is much needed. Thou art occupied with service, manifesting complete servitude and devoted to the promotion of the Word of God. Such service is the same as attaining to the Sacred Threshold of the Lord. The Glory of Glories rest upon thee.

LOTW#21

آذربایجان بجزب و وله آمدند و بشور و شوق و
انجذاب پرداختند و روز بروز بیفزودند

3 حال نیز استعداد عظیم دارد ولی همتی شدید
خواهد تا یاران بنهایت سرور و فرح بشارت
کبری پردازند و بنفعه قیص یوسف الهی مشام
طالبان معطر نمایند آن جناب الحمد لله بخدمت
قائم و در اعلاء کلمه الله بجان ساعی و جاهد امید
چنین است که بسبب خلوص نفوس در این ایام
حرکتی در جان و وجدان اهل آذربایجان حاصل
گردد نفوس مقدسه بهدایت جمیع برخیزند قوای
ملکوت حاضر و مہیاست چون نفسی در میدان
جانشانی سمد همت جولان دهد قوه ملکوت
نصرت و یاری و امداد و یآوری نماید

4 اذن حضور خواسته بودید حال وجود آن جناب
در آن صفحات بسیار لازم بخدمت مشغولید و
بعبودیت مألوف و باعلاء کلمه الله مانوس این
خدمت عین تشرف باستان حضرت احدیتست
و علیک البهاء الأبهی

NURA#21, MMK4#025 p.024x

AB12229

To: Rida Khan (Urumi) et al., in Ridaiyyih

Date: 1910-Jun-18

- 1 O ye who are attracted to the Beauty of Truth! Christ - may my soul be a sacrifice unto Him - hath said in the Gospel: "Many are called but few are chosen." This meaneth that while many are invited to the Faith, few are those who attain to the grace of guidance and the succour of divine favour, for the gift of guidance is purely an outpouring of grace and bounty, not dependent on capacity and worthiness. "He singles out for His mercy whomsoever He pleaseth."

- 2 Now praise be to God that through the endeavours and guidance of His Holiness the Tongue of Grandeur, ye have acquired illumination and discovered eternal joy and delight, receiving an abundant portion from the Most Great Sea. Ye must be grateful with heart and soul for this guidance, whereby that

1 ای مجذوبان دلبر حقیقت حضرت مسیح
ملیح روح الوجود له الفداء در انجیل میفرماید
المدعوون کثیرون و المختارون قلیلون یعنی امت
دعوت بسیارند ولی نفوسیکه بفیض هدایت و
بدرقه عنایت فائز گشته اند قلیلند زیرا موهبت
هدایت صرف فضل و احسانست نه باستعداد
و لیاقت یختص برحمته من یشاء

2 حال الحمد لله شما بهمت و دلالت حضرت لسان
حضور اقتباس نور نمودید و بسرور و جهور ابدی
پی بردید و از بحر البهور نصیب موفور گرفتید باید
بجان و دل ممنون این دلالت باشید که حضرت
مذکور آن نفوس تشنه را از کأس مزاجها کافور

blessed soul hath intoxicated those thirsting ones with a cup whose mixture is of camphor, and given them to drink from the fountain of certitude with the water of life. Were ye to render service throughout all your days, ye could not repay thanks for this bounty.

- 3 O ye spiritual friends! Each one of you must become a divine herald and bestow upon human souls a share and portion of eternal grace and everlasting life.
- 4 O my God, my God! These are servants whose hearts have been attracted to the Center of Beauty and whose souls have been set ablaze with the fire of Thy love, O Lord of Glory and Majesty. Their hearts yearn for Thy most glorious Kingdom, and their eyes are cheered by beholding Thy most great signs. O Lord, make them among the hosts of the Supreme Concourse and the angels of Thy sanctuary, circling round Thy throne in the highest heaven and raising their voices in Thy praise before all people. Verily, Thou art the All-Bountiful, the Most High, and verily, Thou art the Mighty, the Strong, the Ever-Helping.

سرمست نمود و بماء معین از عین یقین سیراب
کرد اگر مادام الحیات خدمت نمائید از عهده
شکر این نعمت برنیائید

3 یاران روحانی هر یک باید منادی الهی گردند و
نفوس انسانی را از فیض ابدی و حیات سرمدی
بهره و نصیب بخشند

4 الهی الهی هؤلاء عباد انجذبت قلوبهم الی مرکز
الجمال و اشتعلت نفوسهم بنار محبتک یا رب
العزة و الجلال و اشتاقت افئدتهم الی ملکوتک
الأبهی و قربت اعینهم بمشاهدة آیاتک الکبری
رب اجعلهم من جنود الملائة الأعلی و ملائکة
قدسک حاقین حول عرشک فی اوج العلی
و ناطقین بثنائک علی الملا انک انت الکریم
المتعال و انک انت العزیز القوی المستعان

INBA85:341

AB05454

To: Mirza Yusuf Khan Shirazi (*Lisanul-Hudur*), in *Ridaiyyih*

Date: 1910-Jun-18

- 1 O thou whom God hath aided to follow in the footsteps of thy glorious uncle and unique and peerless ancestor! 'Abdu'l-Baha's utmost desire is that that illustrious family may become radiant and that lineage may become the dawning-place of lights. For that leader of the righteous ones, that keeper of divine mysteries, that star of lights sacrificed himself in the path of the Lord, exalted the Word of God, diffused the holy fragrances, and finally offered up his life, wealth and home in the path of the Lord God. Therefore my desire is that those lights from the Kingdom of mysteries may continuously and perpetually shine upon that family and lineage.
- 2 Praise be to God, thou hast won the precedence and spurred the steed of endeavor in this arena. Thou art a memorial to that noble one and representative of that leader of the righteous. Thou art steadfast in service to the Cause and striving

1 یا من آیده الله علی اتباع اثر خاله المجید و اثر
الفريد الوحيد عبدالهاء را نهایت آرزو که
آنخاندان مه تابان گردد و آندومان مطلع انوار
شود زیرا آنسرور ابرار و واقف اسرار و کوکب
انوار در سبیل پروردگار جانفشانی فرمود و
اعلاء کلمة الله نمود نشر نفحات قدس کرد و
عاقبت جان و مال و خاندان در سبیل حضرت
یزدان فدا کرد لهذا آرزوی من چنانست که
آن انوار از ملکوت اسرار دائماً مستمراً بر آن
خاندان و دودمان بتابد

2 الحمد لله تو گوی سبقت ربودی و سمد همت
را در این میدان جولان دادی یادگار آن
بزرگواری و بر گذار آنسرور ابرار بخدمت امر
قائمی و بهدایت خلق اهتمام میفرمائی یقین
است که موفق و مؤید گردی لهذا آن عزیز را

to guide humanity. Assuredly thou shalt be successful and confirmed. Therefore we call that dear one Vahid, that we may renew the mention of that noble soul. And upon thee be the Most Glorious Glory.

وحید گوئیم تا ذکر آن بزرگوار را تجدید نمائیم و
علیک البهاء الأبهی

INBA17:154, MSBH6.034-035

AB12508

To: Aqa Mirza Rayhan (Mithaqiyan) et al., in Kashan

Date: 1910-Jun-18

- 1 O lamps of the love of God! Kashan is like a glass lamp-chimney and the holy fragrances are like the lamp. Praise be to God that this glass lamp-chimney is in the utmost radiance from the brilliant rays of this lamp.

1 ای سرج محبت الله کاشان مانند زجاج است
و نفحات قدس مانند سراج الحمد لله این زجاج
بشعاع ساطع این سراج در نهایت ابتهاج
- 2 From the beginning of the dawn of guidance, holy souls were raised up from Kashan and, with the utmost joy and gladness, sacrificed their lives. Each one became a sign of guidance and a standard of the Supreme Concourse.

2 از بدایت طلوع صبح هدی از کاشان نفوس
مقدسہائی مبعوث گشتند و بنهایت سرور و
شادمانی جانفشانی نمودند هر یک آیت هدی
شدند و رایت ملأ اعلی گردیدند
- 3 I hope that in these days souls will arise in that region with the utmost spirituality and luminosity who will become the cause of guidance to the multitudes, and that you may be among those souls. And upon you be the Most Glorious Glory!

3 امیدوارم که در این احیان نفوسی بنهایت
روحانیت و نورانیت در آن اقلیم مبعوث گردند
که سبب هدایت جمهور گردند و شما از آن
نفوس باشید و علیکم البهاء الأبهی

INBA85:021, KASH.308

AB12559

To: Children of Musa Kalimi

Date: 1910-Jun-18

- 1 O God! O Forgiver of sins and Bestower of gifts! Thou forgiveest whomsoever Thou willest and pardonest whomsoever Thou willest. In Thy hand is all authority. There is no God but Thee, the All-Bountiful, the All-Merciful.

1 اللهم یا غافر الخطایا وواهب العطايا تغفر لمن تشاء
و تعفو عن تشاء بیدک الأمر کلّه لا اله الا انت
الکریم الرحمن الرحیم

- 2 O Lord and my Hope! Who have I besides Thee as a merciful one, and who have I other than Thee as a pardoning, forgiving one?
- 2 رَبِّ وَ رَجَائِي مِنْ لِي سِوَاكَ رَاحِماً وَ مَنْ لِي دُونَكَ عَفْوَاً غَفُوراً
- 3 O Lord! Verily Thy servant Musa hath left this worldly life and turned toward Thy Most Glorious Kingdom, submissive to Thy sovereignty, humble before Thy grandeur, seeking forgiveness for his sins, and beseeching relief from his sorrows. I beseech Thee by Thy ancient grace and Thy mighty pardon to honor his resting-place and make his end better than his beginning. Verily, Thou art the All-Forgiving, the All-Merciful.
- 3 رَبِّ اِنَّ عَبْدَكَ مُوسَى قَدْ تَرَكَ الْحَيَاةَ الدُّنْيَا وَ تَوَجَّهَ اِلَى مَلَكُوتِكَ الْاَبَدِيِّ خَاضِعاً لِسُلْطَانَتِكَ خَاشِعاً لِعَظَمَتِكَ مُسْتَغْفِراً لِذُنُوبِهِ مُسْتَكْشِفاً لِكُرُوبِهِ اَسْئَلُكَ بِفَضْلِكَ الْقَدِيمِ وَ بِعَفْوِكَ الْعَظِيمِ اِنْ تَكْرَمْ مُثَوَاهُ وَ تَجْعَلْ آخِرَتَهُ خَيْراً مِنْ اَوَّلَاهُ اِنَّكَ اَنْتَ الْغَفُورُ الرَّحِيمُ

INBA85:064

AB08926

To: *Ishaq Khan et al., in Kashan*

Date: 1910-Jun-18

- 1 O ye blessed souls! Kashan was for a time in disarray, but praise be to God, it is now radiant. The brilliant rays of the Sun of Truth have shone forth and new outpourings of grace have been bestowed. Good news from that land and region arrives continuously. I hope that that clime will witness a mighty surge and become a mighty pillar, that the Beloved Word of God will appear with the utmost sweetness and grace, and that the lamp of guidance will become the ornament of the gathering.
- 1 ای نفوس مبارکه کاشان مدتی پریشان بود الحمد لله حال پرتوافشانست اشعهء ساطعهء شمس حقیقت درخشیده و فیوضات جدیده مبذول داشته اخبار خوش از آن خطه و دیار متتابعاً میرسد امیدوارم که آن اقلیم فورانی عظیم نماید و رکن شدید گردد و دلبر کلمه الله در نهایت حلاوت و ملاحات جلوه نماید و سراج هدی شاهد انجمن گردد
- 2 And upon you be the Most Glorious Glory!
- 2 وَ عَلَیْكَ الْبَهَاءُ الْاَبَدِي

INBA85:058b, KHMT.061-062, KASH.241b

AB09362*To: Replogh, William H et al., in Los Angeles**Date: 1910-Jun-18*

O ye two who are attracted to the Kingdom of God! The blessed portrait of your countenances was observed. Praise be to God that the light of certitude is manifest and evident upon your brow, and the radiance of the favors of the Sun of Reality is visible and apparent upon your face. Through divine bounty, it is hoped that day by day you will make boundless progress in spiritual perfections, so that the page of the heart may, through the intensity of its purity, receive the reflections of the Concourse on High and shine forth with divine characteristics in the world of humanity.

BSTW#158

AB05713*To: Ghulam-Husayn Bunabi**Date: 1910-Jun-19*

- 1 O namesake of 'Abdu'l-Baha! The hand of providence has placed the crown of servitude upon our heads. You are Ghulam-Husayn (servant of Husayn) and I am 'Abdu'l-Baha (servant of Baha) - both have one meaning and import. But the gems of this crown and the jewels of this diadem must be radiant and effulgent so they may shine throughout centuries and ages.
- 2 The brilliance and radiance of these precious jewels consist in sincerity, detachment, enkindlement, attraction, spirituality and divine inspirations. Since we are companions and compatriots, therefore my utmost hope is that you strive and endeavor to make these luminous jewels shine ever more brightly and attain new radiance and brilliance with each passing day.
- 3 Ere long it shall be observed that all crowns will ultimately be overthrown, but this diadem shall become more glorious day by day and its resplendent gem shall shine like the brilliant moon. And upon you be the Most Glorious Glory.

1 ای سمیّ عبدالبهاء ید عنایت تاج عبودیت بر سر ما نهاد تو غلام حسینی من عبدالبهاء هر دو را یک معنی و فحوی ولی گوهر این تاج و جواهر این اکیلی باید متلاً و پراشراق باشد تا بر قرون و اعصار بتابد

2 لمعان و درخشندگی این جواهر ثینه به خلوص و انقطاع و اشتعال و انجذاب و روحانیت و سنوحات رحمانیه است چون همقدمی و همعنان لهذا نهایت آمال چنانست که بکوشی و بجوشی که این جواهر درخشنده بیش از پیش تابنده گردد و هر روز شعاع و لمعانی جدید یابد

3 عنقریب ملاحظه شود که جمیع تاجها عاقبت سرنگونست ولی این اکیلی روز بروز جلیل گردد و گوهر باهرش درخشنده مانند مه تابان شود و علیک البهاء الابهی

MMK5#199 p.154

ABU3666

in Haifa/Akka

- 1 There are two questions here: that of the Most Great Infallibility and that of Divine knowledge. Both of these are of two kinds: essential and non-essential. For instance, the infallibility of the Manifestations of God is essential, and so, too, is their knowledge. But that of others is attributive. Thus, Christ possessed essential knowledge and trained thereby His Apostles. They also possessed knowledge, but what they possessed proceeded from the bounties of Christ. Likewise, the holy Imams had nothing of their own—whatsoever they possessed was from the bounties and bestowals of Muhammad. What they had was attributive, not essential, that is, had Muhammad not been raised up, they would have remained in their original condition. If Christ had not appeared, the Apostles would have remained fishermen. Those bounties came from Him. Likewise, the Most Great Infallibility is reserved to the Manifestations of God, who protect those who are under their shadow.
- 2 The Universal House of Justice is under the shadow of the Most Great Infallibility and the Blessed Beauty preserves it from error: should it occur to anyone's heart that a decision of the House of Justice is inapt, he has indeed erred. For instance, Baha'u'llah has said that the House of Justice is the law-giver and must legislate on matters that have not been explicitly recorded in the Book. Now, were the House of Justice to err, that error would revert to Baha'u'llah Himself and would subvert the Religion and Law of God. To ensure that no conflict may persist in this Dispensation, and that true concord may be established therein, a clear Centre has been appointed in the Cause to which all matters must be referred. For instance, should a conflict appear in any matter, whatever the House of Justice determines will be put into effect. In the Dispensation of Christ, a council was held in Nicea in which differences among the Christians were reconciled and conflicts were resolved, even though that gathering was not explicitly ordained in the Text and had been called by the followers of Christ themselves. But the Universal House of Justice is divinely ordained and operates under divine infallibility.
- 3 Whoso believes that the House of Justice has erred has indeed ascribed this error to the Blessed Beauty, for the matter is
- 1 دو مسئله است یکی عصمت کبری و یکی مسئله علم باری جمیع اینها بر دو قسم است یکی ذاتیست یکی غیر ذاتی مثلاً مظاهر ظهور الهی عصمت آنها ذاتیست علمشان هم علم ذاتیست اما مادونشان صفاتیست مثلاً حضرت مسیح علم ذاتی داشت اما بحوارین تعلیم میفرمود آنها هم علم داشتند ولی آنچه داشتند از مواهب حضرت مسیح بود مثلاً ائمه اطهار بذاتهم چیزی نداشتند آنچه مواهی که داشتند از عطا و مواهب حضرت رسول بود ذاتی نبود بلکه صفاتی بود یعنی اگر حضرت رسول مبعوث نمیشد حضرات بر حالت اولیه یاقی بودند اگر حضرت مسیح ظاهر نمیشد حواریون همان ماهی گیر بودند این مواهب از حضرت بود و همچنین عصمت کبری از برای مظاهر ظهور است و آن نفوسی که در ظل او هستند او آنها را حفظ مینماید
- 2 بیت عدل در ظل عصمت کبری است جمال مبارک بیت عدل را از خطا حفظ میفرماید و هر کس بقلبش خطور کند که بیت عدل حکمش موافق نه خطا کرده است مثلاً فرموده اند بیت عدل شارع است تشریع میکند آن مسائلی که در کتاب نیست او باید تشریع کند اگر او خطا کند خطای اوست دین بهم میخورد شریعت الهی بهم میخورد بجهت اینکه در این کور اختلاف نماند و این کور سبب ائتلاف حقیقی بشود از برای امر مرجع معین است مثلاً در هر امری اختلاف پیدا شود بیت العدل آنچه بگوید اجرا میکند در کور مسیح در مدینه از نیک جمعیتی نمودند فی الحقیقه اختلاف را آنوقت زایل نمودند در میان مسیحین اختلافی نماند و حال آنکه آن اجتماع منصوص نبود و مسیحین خود آن را تشکیل نموده بودند ولی حال بیت عدل منصوص الهیست و در تحت عصمت الهی
- 3 هر نفسی بخاطرش بیاید که بیت عدل خطا کرد این نسبت را بجمال مبارک داده زیرا مضبوط

- conducted in an orderly fashion. It is with the utmost order that the House of Justice is universally elected.
- 4 I have already written that the existing centres are only Spiritual Assemblies. The House of Justice is that institution which is elected, with the utmost freedom, by the entirety of the Baha'is of the world, without a single person left out. Their decisions are perfectly infallible and under the shadow of divine infallibility; not subject to that which pertains to their own persons.
- 5 The number of the members should be odd; if it were even, the opinion of the Chairman would prevail.
- 6 As the Spiritual Assemblies of different locations make different determinations, a universal assemblage is indeed called for.
- 7 Praise be to God! Our days are the days of glad-tidings—we must impart the tidings, teach, guide, and attract the souls. To build a building, one must first assemble the stone, bricks and mortar. One the construction materials have been gathered, then the building process can start.
- 8 The authority of the House of Justice will be exercised with perfect order and regularity—so much so that no dissension whatsoever will remain. It will attain such a degree that none will be able to breathe a contrary word. With but a single word it will lift up the entire world, and with another it will set it down again. Its foundations stand secure, and the penetrating power of the Word of God will be manifested in such wise as to astonish every soul.
- 9 Now you should focus on the diffusion of divine fragrances and on organizing children's schools. Today two things are necessary: one is the diffusion of fragrances, meaning teaching, and the other is the education of children.
- است در نهایت ضبط بیت العدل را انتخاب عمومی میشود
- 4 نوشته‌ام که این مراکز موجوده محفل روحانیست بیت عدل آنست که جمیع بهائیان عالم طراً و کلاً در کمال حریت انتخاب نمایند یک شخص خارج نمائد احکامشان در کمال عصمت است حکمی که میکنند آن حکم در ظل عصمت الهیست نه آنچه راجع بخود آنهاست
- 5 باید عدد فرد باشد اگر جفت باشد رئیس هر طرف باشد آن غالب است
- 6 چون محفل روحانی جائی حکمی میکند و محفل روحانی جائی دیگر حکمی دیگر نماید لهذا محفل عمومی لازم است
- 7 الحمد لله ایام ما ایام بشارتست ما باید بشارت بدهیم تبلیغ بکنیم هدایت نمائیم نفوس منجذب کنیم اول از برای بنا سنگ لازم است آجر لازم است آهک لازم است چون اسباب تعمیر حاضر شود آنوقت باید به بنا مشغول شد
- 8 امر بیت العدل خیلی منتظم میشود چنان نظم می‌یابد که ابداً اختلاف نمی‌ماند بدرجه‌ئی میرسد که کسی نفس نمیتواند بزند بیک کلمه عالم را بلند میکند و بیک کلمه میگذازد اساس متین است نفوذ کلمه الله چنان ظاهر میشود که کل حیران میمانند
- 9 حال شما در فکر نشر نفحات باشید و در ترتیب مدرسه اطفال امروز دو چیز لازم یکی نشر نفحات یعنی تبلیغ و دیگری تربیت اطفال

BRL_DAK#0730

ABU0017

On the creation of the world: words to Miss St. and others in summer of 1910

Question/topic: On the eternity or temporality of the world.

‘Abdu'l-Baha on the Creation of the World

(according to a record of Dr. F. taken in the summer of 1910)

Miss. St. says: Master, the day before yesterday you taught us that the ancient heathen teaching of Aristotle is as follows: “The perceptible world exists as object of the divine will and recognition from eternity; at all times this world is in God, namely is eternal as He Himself.” All the founders of religion, from Zoroaster and Buddha down to the Bab and Baha’u’llah teach, however, that God has created the world, or, that He has emanated it, that is, let it flow out of Himself, from which derives that God is eternal, the world however temporal. There are, though, many Baha’i’s and friends of Baha’i’s especially in America and England, who say that the Baha’i teachings on the creator or creation are similar to those of Aristotle and that the Baha’i’s were taught by you, oh Abbas Effendi, that Darwin was right, when he says that the world was as good as eternal and the earth a planet on which organic life has existed for millions of years. According to the Bible, however, the creation would be an act of 6 days and the whole creation not yet 10,000 years old. Highly honored Master, do you have time today to explain to us these, as we would like to assume, only seeming contradictions?

The Master: We do seem to have some time today to talk about this difficult as well as important subject today and the location - in the view of the immeasurable ocean - is well chosen for our conversation. Due to the great significance of the history of creation I want to arrange explicitly that my words be taken down immediately so that I can examine them afterwards before they will ever appear somewhere in printing. (The Arabic talk will be translated word by word into English and written down by three persons, a Persian, Miss St. and Dr. F.).

The Master: The Blessed Perfection, Baha’u’llah, has put together the history of creation in the year 1891 for His disciple Mohamed Nabil in Baghdad in the religious-philosophical tablet “Law-i-Hikmat” (Essay regarding Wisdom). Baha’u’llah already began to write this Tablet in 1869, shortly after the martyr death of Badi (the carrier of the message of Baha’u’llah to Nasiriddin Shah, 1869 cruelly

executed). Nabil, however, only received it in 1891. Our great French Baha'i, Mr. Dreyfus, has translated it into French and will publish it under the title "Sur la Sagesse".

Nabil was a very faithful and understanding follower and disciple of the Blessed Perfection Baha'u'llah. Already in Baghdad (1852-1864), he was among the privileged who received instruction from Baha'u'llah in theology and philosophy.

In this significant tablet "Law-i-Hikmat", the Blessed Perfection Baha'u'llah demonstrates how the philosophical teaching about the eternity of the world is to be understood and how it relates to the prophetic report of creation in the holy writings.

1. The Prophets gave consideration to the level of education of the peoples in their exposition concerning the creation of the world; their reports are therefore adapted to the respective time and culture and have to be interpreted symbolically. Therefore, for example, a day of creation of the Mosaic report of creation may not be understood as a day of 24 hours.

2. The wise men of antiquity, even though comparable to prophets, are not founders of religion. Their philosophical systems concerning the "origin of the world" are not religious, timely equations; no, they are scientific teachings which set forth all knowledge and perception of their time with respect to the history of creation, resulting in the following:

a. The history of creation contained in the holy writings of the prophetic founders of religion of all times and peoples are timely, symbolic expositions of religious truths.

b. The philosophical system concerning the origin of the world are scientific fixations of a temporal capacity of understanding [perception].

3. The Prophet and the philosopher are both right for they explain one and the same truth, only under a different light, from another side of another point of view.

The philosophers and learned say: The visible world has existed eternally, for God is the subject which is eternal and the world, as the object of the divine will and knowledge, has logically to be eternal also. The prophets and founders of religion say: The visible world has been created by God, therefore in time, it exists after Him. God, the Creator, is the cause, the first, the eternal. The world, the creation, is the effect, the secondary, the temporal. Baha'u'llah, the Blessed Light teaches now:

I. There is only one God and nothing besides Him.

II. God said: I was a hidden treasure and desired to be known, therefore, I created the universe. I created it not out of nothingness but through self-emanation; my breath became creative word of command, logos (see *Evangel of John*, introduction), which resulted in form and figure.

III. God is the pure, causeless unity.

IV. God is the cause of the world; the effect (i.e. the world) is with and in the cause (i.e. in God) at the same time and necessarily given. Why this? Because God, the cause, is complete, perfect and unchangeable; the effect is thus comprehended by (included in) the perfect and eternal cause.

V. God's existence precedes - according to its nature (essence) - the world. God's being does not precede the world in time because the world was always in God.

VI. God has three characteristics superior to the world:

a. God is essentially first, because he is the cause; the world exists essentially after Him, because He - God - has emanated it with His breath.

b. God is self-sufficient. God is able to issue forth the world out of Himself. The world is thus not self-sufficient.

c. God is necessary for God's essence is a necessity of existence. God does not need the world, but the world needs Him; for without Him, the cause, it, the effect, would not be.

Some philosophers (for example, Aristotle) say: the world as object is eternal, because God as subject is eternal.

Baha'u'llah teaches: The world is only eternal insofar as it, the effect, was still resting uncreated in the cause of all being - in God, i.e. the world was as long as it rested uncreated in God - as a part of God - eternal and appeared in time when the eternal God emanated it.

The prophet and founder of religion, Moses, says: God, the Creator, was from eternity, and He desired to create the world by self-emanation so that He could be recognized by the creature.

Out of His breath (logos) He unfolded the world.

Oh my daughters, would you like to recognize this in a philosophical manner, it can be expressed briefly as follows: The philosopher and worldly-wise emphasize the logical preexistence of the causal relationship of God, the Creator, to the world, the creation. Baha'u'llah, the Blessed Perfection, the Greatest Light of the present time, attributes the preexistence in time of God before the world to the logical preexistence of

the causal relationship of God to the world; or in other words: Baha'u'llah 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. Let us return now to the Writing of Baha'u'llah (Law-i-Hikmat). 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. Let Baha'u'llah Himself speak: "The word of God, the logos, is God's highest, overflowing (emanating) love, kindness and the "being" in all that is and has been; that is, goodness [kindness] and love, thought of as logos, are the resting pole in the transientness [evanescence] of appearances.

The Mosaic story of creation oftentimes is misunderstood by learned men as well as laymen. God did not create the world out of nothing. The early Christian church teachers have spoken in incorrect interpretation of the bible, of a "creatio ex nihilo", that is "creation of out nothing". That is an error.

Moses teaches: "In the beginning, God created heaven and earth. And the earth was deserted and empty, and it was dark in the depth and the spirit of God floated above the water. And God said: there shall be light! and there was light, etc." Here nowhere is written that God created the world of out nothing. Nothingness should be the antithesis, the opposite, of God. The answer to that however is: "In the beginning of the creation of the world, God emanated the heaven and the earth. And the earth was deserted and empty, and it was dark over the depth (over the abysses of the world) and the breadth of God floated over the water. And God spoke the word (i.e. logos) "light" and there was light." (See the first 2 verses of the Evangile of John).

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 (known as Avicenna) and further to the "Faithful Brothers of Basra" and to Darwin and to the Blessed Manifestations, the Bab and Baha'u'llah, scientists as well as prophets testify to the continuing creative activity of the logos (God's breath of life). The doctrine of evolution and origin of the

Darwinists and Monists is not a material, atheistic theory but a religious truth which unjustly has been attacked by godless, blinded people as against religion and the Bible! Let us repeat once more what the Blessed Perfection Baha'u'llah teaches in the Law-i-Hikmat: "Verily, there is no difference between the word of God and the world. The word of God, the logos, is His highest, all pervasive grace. Yes, the word of God, the logos, is the only being, the creative reality (engendering essence) in all that is, was and will be." Baha'u'llah teaches further: "The life on earth has thus not been there all of the sudden from the beginning but it has evolved in stages. The atoms of all elements are potentially predisposed for their composition (order) according to the laws of nature and composition."

This is the way and manner how the creative and eternally creating (engendering) word of God, that is, the logos, is manifested and produces its effect in all atoms. In the mineral kingdom, the logos shows itself as attraction and repulsion, thus as earth magnetism. In the plant kingdom, the logos works as composition and decomposition of the cell protein. In the animal kingdom, the logos is revealed as nerve substance, as instinct. In the kingdom of man, the logos builds up on top of instinct, reason and imagination and here begins the responsibility of the creature.

In the supernatural kingdom of the Chosen Ones of God, the bearers of spiritual development, there are three stages in the unification of their spirit with the absolute spirit, the breath of life of God. The highest stage represents the prophet, the purest manifestation of the logos. The prophet is an earthly personality for a specific time, full of divine wisdom and of all the pervasive powers of the logos; the prophet recognizes himself as a part of the absolute and is already in his earthly existence sublime over space and time. In the prophet, the logos has traversed the step-ladder of self-development, he returns from his emanation from the breadth of God to the origin, that is to the divine and absolute. The perfect and saved souls through the intervention of the prophet, the chosen believers with the given and acquired perfections have immersed their own will in the Will of God and have become mature (ready) for the immediate entry into the eternal kingdom of God. The men, however, that live and die in the sensual, do not let themselves be lifted up by the logos to a higher spirituality, they let themselves only be illuminated imperfectly by the higher light, but the spiritual sun of the logos, they may more or less be aware of their imperfection, they do not want nor can they separate themselves completely from the evanescent world of the senses and their desires and will have to finish their purification in the other world. "In my father's house are many

mansions” said Christ. Yes, verily, also for the weak and unable and erring is provided in the kingdom of God. Not on the earthly planet does this development and purification of the imperfectly matured souls take place, but in the uncounted spiritual worlds of God; also not out of own endeavor and tiring penance, but in the creative light, in the purifying mercy and the purifying bounty of God, the Eternal, Almighty, and All-kind. The intercession of all saints and prophets helps the striving out of his earthly deficiencies and accompany and promote his heavenly purification and eternal completion.

Already His Holiness the Bab has been accused that the Babi and later the Baha’is had adopted the teachings of the transmigration of the souls. Oh no, we Baha’is have been revealed by the Bab and even more so by the Blessed Perfection Baha’u’llah the teachings about the return of all things. This return of all things derives from our conception of history and philosophy of nature. Already in the Bayan, the book of revelation of His Holiness the Bab, it was demonstrated that the history of our planet is repeated in seven world periods, corresponding to the seven Mosaic days of the world (6 days of creation and one day of rest). Each prophetic period is a cycle of return of the past. As we have had e.g. a time period of Moses, Christ, and Muhammad, so we have now entered a final cycle. In this seventh cycle, the Logos, the breath of life of God, has manifested itself in the Blessed Perfection Baha’u’llah, Whose precursor and preparer of the way was Ali Muhammad, the Bab, and Whose interpreter and proclaimer my person had been chosen. When this final cycle is finished, then the last, the youngest of day dawns: the world returns to God in that all submerges in Him. This means for those far from God, the unbelievers and the godless, their annihilation (destruction), i.e. the World Judgment for the believing, those who strive and the seekers after God however eternal bliss.

Ali Muhammad, the Bab, already taught: Every thing has its paradise, namely its perfection or maturity, and its hell, by which is meant its imperfection or immaturity. The Lord God has destined it thusly. We, the clay, should not ask Him, the potter, why? Whose response we would anyhow not understand at this time.

All created things, i.e. emanated things, move in a cycle, better expressed, in an elliptical curve.

The Bab and Baha’u’llah taught: The creation, the emanated, is the descending curve of the Logos (the breath of life of God) and the development (evolution) is the ascending curve; this

(curve) is, however, nothing else than the coming back or returning of all things to God, be it for destruction or for absolute perfection. It is, therefore, incorrect if the divine truth of Baha'u'llah is set equal to the teachings of the great philosopher Plato. Plato's teaching of the periodical return of singular appearances and single beings corresponds more to the old Indian dogma of the soul's migration and the karma (karma - destiny which one has attained through former forms of existence).

Just as the soul of an animal after death (i.e. after the disintegration of its body) can not enter the body of a plant, so also can the soul of man after his death not enter the body of an animal. No, his material nature comes from the greatest distance of emanation from God, for the material is the farthest pole in the curve of emanation. The more a creature is captured in the material, the greater is his distance from God in the cycle of emanation.

The perfection of the purely spiritual stands opposite to the imperfection of matter. The spirit of man is captured in the material body like a in a cage, as a prison, and yearns consciously or unconsciously to return to the cosmic spirit (i.e. God) whose emanation it is, and death (i.e. the decomposition of the material into its elements) is the liberation of the redeemed or not yet redeemed spirit. If the spirit, during its early life, has not achieved its redemption from the world and the ego, it will be given the opportunity for maturity and perfection through the purifying grace of God in the spiritual worlds of eternity.

The Blessed Perfection, Baha'u'llah, has emphasized in all His prophetic Writings:

1. God existed before the world and without it.
2. He is completely independent of it and is Himself unchanging.

The pagan pantheism of former times, however, taught: "The visible world, as the object of the knowledge of God, is eternal as He, the subject, is eternal and necessarily exists in God." No, and again no! Baha'u'llah, the last Manifestation, has taught that it was in God's own free Will to emanate the world or to let it be either created or uncreated in Himself. God does not need the world as object, whereas the world needs God, its Creator, from the time of its emanation.

Just as the sun does not communicate anything of its substance or essence to the earth, so also God does not give the world anything of His Godhood. As the sun only gives its attributes (light, warmth and power) to the earth, so also God

lets His attributes shed their rays upon the world. Like the word comes forth from the speaker, the writing from the writer, the work from the creator, so the material (the thing), the spiritual (the human being), and the superspiritual (the Prophet) issues forth from and shines out of God. God works in His emanation dynamically (dispensing power).

All material things are ordered like a planetary system. In the center is the divine dynamo and around Him circle in a raving dance the matter particles, the so-called atoms. The faster the movement, the firmer and denser appears the matter to us. The human spirit is not within the body; because it is exalted above all egress and ingress, above all circling and turning which only appertains to the essence (nature) of matter. The human spirit (or the soul) is a ray, a reflex out of God, and the relationship of the spirit and body is like that of the sun and the mirror. The spirit illumines the body. "It is the spirit that builds the body for itself", that gives the body its life and its beauty.

Taken precisely, it is incorrect if we call the body the cage or the prison of the spirit. The spirit rather is conferred upon the body for the length of its life. Should the body be decomposed, the spirit borrowed is free to return to the lender - God. Or, God the Lord calls the borrowed spirit back and the body, the instrument (organ) of the spirit, soon thereafter decomposes. Much could still be said about this! However, it has become late. Let us close with the prophetic words of His Holiness the Bab in His tablet Suratu Tawhid (Proclamation of Unity of God): "God knew before the existence of all things and His knowledge does not need the existence of an object of knowledge. Verily, the pure Being (God) does not connect Himself with anything and the cause of the earthly world rests within the free Will of God Who through His breath of life (Word, Logos) emanate the world and thus puts His stamp upon His creation."

SDW v01#01 p.007-010, SDW v01#02 p.025-027, SDW v18#06-07 p.179-185

AB09373*To: Marie L Hopper, in Chicago**Date: 1910-Jul-04*¹ O Lord of the Kingdom:

² Although I am weak, yet Thou art powerful and mighty. I am poor, Thou art rich and the peerless Lord. O Lord, I ask Thee for a perceiving eye, an attentive ear, an eloquent tongue and for the life and heart of the paradise of Abha. O Thou kind God, suffer this maidservant of the threshold to become heavenly, angelic, merciful and celestial. Confer Thy providence upon her, reveal to her Thy mercy, Thy clemency, and aid her in the service of the Kingdom. Verily, Thou art the Giver, the Forgiver, the Loving.

ای ربّ الملکوت ¹

² هرچند ضعیفم توئی مقتدر و توانا فقیرم توئی غنی
و ربّ بیهمتا ای پروردگار از تو خواهم چشم بینا
و گوش شنوا و زبان گویا و جان و دلی جنت
ای ای خدای مهربان این کنیز درگاه را آسمانی
کن ملکوتی ثما رحمانی کن سبحانی ثما عنایت
مبذول دار رحمانیت بنا و بر خدمت ملکوت
موفق فرما توئی دهنده و بخشنده و مهربان

HUV1.024

AB02824*To: Siyyid Abdu'l-Ghani (Lanjan) et al., in Sidih Lanjan**Date: 1910-Jul-06*

¹ ...O divine friends! At this moment in the Garden of Ridvan, we are familiar and intimate with other friends, known and perceived. I engage in remembrance of the merciful friends and spiritual beloved ones, offering supplications and lamentations to the Kingdom of Mysteries, seeking the favors of the Lord and beseeching the gifts of the Kind God. I seek passion and rapture, attraction and joy, delight and gladness, and increase my wonder and bliss through the melodies of birds.

² O spiritual friends! Heavenly bounties are manifest and evident, and divine favors are like spring rain. The lights are resplendent and the horizons bright with the light of the Covenant. The East is illumined, the West perfumed. The world of existence is in motion, the realm of possibility alive with the spirit of providence. Rest is not permitted, stillness not befitting. Patience without victory is futile, lethargy breeds sorrow. The candle must be lit, the moth must sacrifice its life, the nightingale must sing at dawn, and the birds of the

¹ ...ای یاران الهی در ایندم در حقیقهٔ رضوان با
سائر دوستان مألوفیم و مأنوس معروفیم و محسوس
بیاد یاران رحمانی و بذکر حبیبان روحانی پردازم
و بملکوت اسرار تضرع و زاری نمایم و الطاف
پروردگار جویم و موهبت خداوند مهربان خواهم
شور و وله طلبم و جذب و فرح خواهم سرور و
حبور جویم و از نغمات طیور بر حیرت و مسرت
افزایم

² ای یاران روحانی موهبت آسمانی در جلوه و
ظهور است و الطاف ربّانی مانند باران بهاری
انوار پراشراق است و آفاق روشن بنور میثاق
شرق منور است غرب معطر است عالم وجود
در حرکت است حیّز امکان زنده بروح عنایتست
سکون جائز نه قرار سزاوار نیست صبر بی
ظفر است خمودت مورث کدر است شمع را
افروختن لازم پروانه را جان سوختن واجب
عندلیب را فغان سحری باید و مرغان چمن را

meadow must offer wondrous melodies. A songless nightingale is destitute, and a fruitless tree is without glory. As much as you can, kindle the fire of love, burn away the veils of idle fancies, play a new melody, and be consumed by the fire of communion and supplication.

- 3 The favors of the Most Merciful Lord are endless, and the grace and bounty of the Bestowing God are an unlimited ocean. How long will you remain silent and still, and how long will you sleep and be dormant? Through the favors of the Blessed Beauty, it is hoped that you will become like the surging sea and like a brilliant lamp. Raise a tumult in those regions and ignite a flame in the hearts of the heedless. Divine confirmations come moment by moment, and success is your constant companion.

نغمات بدیع شاید بلبل بی نغمه بی نواست و شجر
بی ثمر بی بهاست تا توانید نار عشق برافروزید و
حجبات اوهام بسوزید و آهنگ بدیع بنوازید و از
آتش راز و نیاز بگدازید

3 الطاف حضرت رحمان بی پایانست و فضل و جود
خداوند مَنان بحر بیکران تا کی ساکتید و صامت
و تا چند راقدید و خامد از الطاف جمال مبارک
امید چنانست که مانند بحر موج شوید و بمثابه
سراج و هاج گردید و لوله‌ئی در آسمان اندازید
و شعله‌ئی بجان غافلان زیند تأیید دمدم است و
توفیق همعان و همقدم

MMK2#261 p.188x

AB12254

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

Date: 1910-Jul-06

- 1 O Bashir of 'Abdu'l-Baha! Letter number 31 was received and its contents noted. The gathering of the friends on the night of martyrdom of the Primal Point, may my spirit be a sacrifice for Him, and the reading of the Most Exalted Letters, keeping vigil through the night, and the attraction of hearts brought joy. You had inquired about the translation of the Most Exalted Letters - both the original and translation were revealed by the Supreme Pen.
- 2 The letter about the meeting of the gathering was noted. This gathering is most blessed. My hope is that this gathering will cause such enthusiasm and excitement in the homeland of His Holiness the Exalted One, may my spirit be a sacrifice for Him, that souls will turn to the Most Glorious Kingdom, and the call will be raised high - the blind will gain sight, the listless will become enkindled, the frozen will become attracted, the silent will speak forth, the unconscious will arise in tumult.
- 3 The replies to the letters of Karbila'i Habib and Jinab-i-Navvab Ghulam-Husayn Mirza are enclosed - please deliver them. The oppressive governor who intended to persecute you has, praise be to God, been dismissed and 'Aynu'd-Dawlih appointed. It

1 ای بشیر عبدالبهاء نامه شماره ۳۱ رسید و
مضمون معلوم گردید از اجتماع یاران در شب
شهادت حضرت نقطه‌ء اولی روحی له الفداء و
قراءت حروفات عالین و بیداری شب و انجذاب
قلوب سبب سرور گردید از ترجمه حروفات
عالین سؤال نموده بودید اصل و ترجمه هر دو از
قلم اعلی صادر

2 نامه محفل ملاقات ملاحظه شد اینمخفل بسیار
مبارکست امیدم چنانست که اینمخفل سبب
شود و در موطن حضرت اعلی روحی له الفداء
شور و ولوله‌ئی افتد و نفوس توجّه بملکوت ابدی
نماید و ندا بلند گردد کوران بینا شوند و مخمودان
مشتعل گردند منجمدان منجذب شوند صامتان
بنطق آیند بیپوشان به جوش و خروش آیند

3 جواب نامه کربلائی حبیب و جناب نواب
غلامحسین میرزا در جوفست برسانید حاکم ظالم
که قصد تعدّی بآنجناب داشت الحمد لله معزول
و عین الدوله منصوب و امید است که راحت

is hoped complete rest will be obtained for the friends, as this person does not interfere with anyone's religion or faith.

- 4 Convey Most Glorious Greetings to His Honor Afnan of the Blessed Tree, Aqa Mirza Aqa, and say that entering the gathering is most blessed and the cause of felicity in all affairs. The results of service to the Cause of God will soon become apparent. And upon you be the Most Glorious Glory.

تمام از برای یاران حاصل گردد زیرا این شخص تعرض به مذهب و آئین کسی ندارد

4 بحضرت افنان سدره مبارکه جناب آقا میرزا آقا تحیت ابدع ابهی ابلاغ دارید و بگوئید که دخول محفل بسیار مبارکست و سبب ین در جمیع امور نتائج خدمت بامر الله عنقریب ظاهر گردد و علیک البهاء الأبهی ع

BSHL049-050

AB03620

To: *Ustad Hasan et al., in Jahrum*

Date: 1910-Jul-06

- 1 O ye exponents of fidelity! Although the ungodly have stretched forth the hand of aggression, destroyed the homes and dwelling places of the friends, and pillaged and plundered their possessions, those were only earthly dwelling places. This destruction is the cause of construction and this devastation is the cause of flourishing, for it occurred in the path of the All-Glorious.
- 2 Although an earthly edifice may be prosperous now, in the end it will crumble into dust. But a divine structure is a habitation in heaven and a limitless, eternal dwelling place. Therefore, if one of these earthly edifices hath fallen from its foundation, at the same time a fortified castle hath been raised up in its stead in the Kingdom of Abha. For this reason, suffering these calamities should be the cause of gratitude and thanksgiving.
- 3 Uplift your hands in supplication and entreaty to the Kingdom of Abha, and pray: O kind Lord, thanks be to Thee that my house and home have been destroyed in Thy path, and my shelter and nest have been lost for the sake of Thy love. Praise be to Thee that Thou hast bestowed upon me such a gift and united me with such a favor. Thou, verily, art the Giver, the Bountiful, the Kind. No God is there save Thee, the All-Glorious, the Most Exalted.

1 ای اهل وفا هرچند اهل جفا دست تطاول گشودند و لانه و آشیانه یاران ویران نمودند تالان و تاراج کردند ولی آن خانه آشیانه ترابی بود این ویرانی سبب آبادی و این مطموری معموری زیرا این خرابی درسبیل حضرت کبریا پس این ویرانی آبادیست و این خرابی معموریست

2 بنیان خاکی هرچند معمور باشد عاقبت مطمور گردد ولی بنای الهی بیت معمور است و بنیان ابدی نامحدود پس این خانه خاکی هرچند از بنیاد برافتاد ولی قصر مشید در ملکوت ابهی بنیاد شد لهذا حصول این بلایا باید مورث شکرانیت گردد و باعث ممنونیت شود

3 دست تضرع و ابتهال بملکوت ابهی بلند نمائید و آغاز مناجات کنید که ای خداوند مهربان شکر ترا که خانه و بنیان در سبیل تو خراب شد و لانه و آشیانه در راه محبت از دست رفت ستایش باد ترا که چنین موهبتی مبذول داشتی و چنین رحمتی مقرون فرمودی توئی دهنده و بخشنده و مهربان لا اله الا انت العزيز المتعال

NANU_AB#64

AB04331

*To: Siyyid Husayn Jahrumi**Date: 1910-Jul-06*

1 O thou who art steadfast in the Covenant!

1 ای ثابت پیمان

2 Thy letter was received, thy account was read of the injuries perpetrated by the unbelievers upon the friends, and it is now known how those who are deprived of knowledge have attacked and assaulted the confidants of His mysteries. Love always hath bloody intentions from the very first, according to Rumi. And this hath ever been the means of separating the alien spirit from amongst us.

2 نامه شما رسید شرح اذیت بیگانگان باشنایان و تعرض محرومان بحرمان اسرار الهی بود ملای رومی گفته عشق ز اول سرکش و خونی بود تا گریزد آنکه بیرونی بود

3 In such a path as this a new calamity is undoubtedly ordained each day and all manner of tests and tribulations must be anticipated along this road. In the meeting place of mankind the Ancient Beauty, may my life be a sacrifice to His loved ones, raised high the chalice of suffering full to the brim with pain and tribulation. He drank to the dregs the cup of His sorrows.

3 البته در این سبیل هر روز بلائی جدید مقرر و در این راه انواع امتحانات مقدر جمال قدم روحی لأجائته الفداء از جام بلا سرمست بود و در انجن عالم از صهای سخن و آلام قدح بدست

4 Therefore let us never entertain the desire for comfort and tranquillity. Let us rather follow the example of God and progress step by steady step along the path of selflessness. Let us at all times trace the beautiful arc along the mysterious circumference of sacrifice and in our journey of love for Baha'u'llah let us at every moment speed towards the field of martyrdom. This truly is the attribute of the faithful; this verily is the character of such as enjoy near access unto Him. Should the Divine Cupbearer proffer to our lips a chalice brimming with these bounties let us render up our lives for it, murmuring myriad thanks.

4 باوجود این این گمگشتگانرا ابداً طمع راحت و آسایش نباید تا تأسی بحضرت احدیت نمائیم و در سبیل جانفشانی پیویم و راز و اسرار فدا بر زبان برانیم و در سبیل جمال ابهی هر دم بقربانگاه عشق شتایم اینست صفت اهل وفا اینست سمت مقربین درگاه کبریا ساقی عنایت اگر جامی از این موهبت بخشد باید صد هزار شکرانه نموده و جان رایگان در این سبیل مبدول داشت مکتوب جوف را برسانید و علیک البهاء الأبهی

MMK2#305 p.222

AB05661*To: Farsi, Jamshid Khudadat et al., in Bombay**Date: 1910-Jul-06*

- 1 O two faithful servants at the threshold of the One, Rustam the pure soul has hastened to the eternal world, and that leader of the righteous has journeyed to the threshold of the All-Merciful. He has found release from the hardship and toil of this earthly realm and received his portion from the bounty of the celestial world. He was a wandering bird that has now taken flight to the eternal nest and original homeland. He was without rest or dwelling but has now made his way to the proximity of the Most Great Mercy.

1 ای دو بندهء صادق درگاه احدیت رستم پاک
جان بجهان جاودان شتافت و آنسرور راستان
باستان حضرت رحمان روان گشت از مشقت
و زحمت این خاکدان رهائی یافت و از موهبت
جهان آسمان نصیب گرفت مرغ آواره بود باشیان
ابدی و موطن اصلی پرواز نمود بی سر و سامان
بود آهنگ جوار رحمت کبری نمود

- 2 Praise be to God, he was a believer and was certain, he was steadfast and firm, he was knowing and aware. Therefore do not be sorrowful, do not be grieved, do not sit in distress, do not become wandering. Would that every soul might find such perfect freedom from impurity and hasten to the pure world and radiant realm. This passing is not death and loss, nor extinction and nonexistence, but rather deliverance from the world of darkness and entrance into the eternal world.

2 الحمد لله مؤمن بود و موقن ثابت بود و راسخ دانا
بود و آگاه لهذا محزون مباشید دلتون مگردید
پریشان منشینید سرگردان مگردید ای کاش هر
نفسی چنین با کمال آزادی از آلودگی رهائی یافتی
و بجهان پاک و عرصهء تابناک شتافتی این
رحلت موت و فوت نیست و اضمحلال و انعدام
نه بلکه نجات از عالم ظلماتست و دخول در جهان
جاودان

- 3 And upon you be the Most Glorious Beauty.

3 و علیکم البهاء الأبهی

YARP2.429 p.323

AB08004*To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih), in Tabriz**Date: 1910-Jul-06*

...Some of the loved ones should establish ties of friendship with the notables of the region and manifest towards them the most affectionate regard. In this manner these men may become acquainted with the Baha'i way of life, learn of the teachings of the Merciful One, and be informed of the pervasive influence of the Word of God in every quarter of the globe. If but one of these souls were attracted to the Cause, others would quickly be similarly moved, since the people tend to follow in the footsteps of their leaders....

COC#1837x

AB09447*To: Jamaliyyih (Khayrul-Qura), in Zirak (Khayr-Ul-Qura)**Date: 1910-Jul-06*

- 1 O handmaiden of Baha! Consider how cherished thou art to be addressed by such a title. Know thou the value of this designation and conduct thyself accordingly in this arena, for a handmaiden of the Blessed Beauty must, in all matters, skills, and in the madness of love, be distinguished from others.
- 2 Assuredly thou wilt become thus, so that thy passion, enthusiasm and rapture may spread throughout all regions.
- 3 And upon thee be the Most Glorious Glory.

1 ای کنیز بها بین چه قدر عزیزی که باین خطاب مخاطب شدی قدر این عنوان بدان و بمقتضای آن در این میدان جولان کن زیرا کنیز جمال مبارک باید در جمیع شئون و فنون و جنون عشق ممتاز از دیگران باشد

2 البته چنین خواهی شد تا شوق و ذوق و ولهت در جمیع آفاق منتشر گردد

3 و علیک البهاء الأبهی

MKT7.110

AB08674*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1910-Jul-08*

- 1 O my dear one, O my kind friend! Every week a letter arrives from you in the utmost eloquence and expressiveness. Truly you are a herald of the victory of the Divine Unity, and in the path of servitude to the Blessed Beauty you sacrifice your life and fall short in nothing. If only this enthusiasm and this fervor and this rapture and attraction were universal!
- 2 In any case, from the first dawning, the pure soil of Shiraz was watered by the outpourings of the All-Merciful and the spring rain of the Most Merciful One, yet until now it has not yielded as it should and must. For this reason the heart of 'Abdu'l-Baha is affected to such a degree that flowing tears and burning sighs are his constant companions.
- 3 O Lord! The friends in Shiraz are privy to the mystery and in servitude at the Sacred Threshold they are the companions and fellow-voices of 'Abdu'l-Baha. Make those souls signs of guidance and make that group the dawning-place of inspiration from the Most Glorious Kingdom, that they may stir up enthusiasm and rapture and scatter musk and ambergris. Grant

1 ای جان من ای یار مهربان من در هر هفته نامه‌ئی در نهایت فصاحت و بلاغت از شما ورود یابد حقیقتاً که بشیر نصرت احدیتی و در سبیل عبودیت جمال مبارک جانفشانی و در هیچ موردی کوتاهی ننمائی ای کاش این حماسه و این حرارت و این وله و انجذاب عمومی بود

2 باری خاک پاک شیراز از اول اشراق بفیض رحمانی و باران نisan رحمانی سیراب گردید لکن تا حال چنانکه باید و شاید انبات نشده از اینجهت قلب عبداله‌اء بدرجه‌ئی متأثر که همدم اشک روان و آه سوزانست

3 ای پروردگار یاران شیراز محرم رازند و در عبودیت آستان مقدس با عبداله‌اء همدم و هم‌آواز آن نفوس را آیت هدی کن و آن گروه را مهبط الهام ملکوت ابهی ثما تا شور و ولهی انگیزند و مشک و عنبری بپزند وجد و طربی عطا کن جنبش و حرکتی بجشش تا هر یک

them ecstasy and joy, bestow upon them movement and motion, that each one may become a royal falcon soaring to the heights of the supreme gift and become the phoenix of the Qaf of the Abha Kingdom. I place my hope in Thy grace and await Thy infinite favors. Thou art the Bestower, the Illuminator, the Giver, and the Kind.

شهباز اوج موهبت کبری شوند و عنقاء قاف
ملکوت ابهی گردند از فضل تو امیدوارم و
از الطاف بی‌پایانت در انتظار توئی بخشنده و
درخشنده و دهنده و مهربان

- 4 A letter was written to Janab-i-Ardishir Shahvir and Janab-i-Rustam Fulad - deliver it to them. And upon thee be the most glorious Glory.

4 بجناب اردشیر شاهویر و جناب رستم فولاد
نامه‌ئی مرقوم گردید برسانید و علیک البهاء
الابهی

BSHI.096-097, MJMJ2.014x, MMG2#451
p.498x

AB06553

To: Ibn-i-Abhar, in Tihran

Date: 1910-Jul-08

- 1 My God, my God! I beseech the Kingdom of Thy mercy and I humble myself before the Dominion of Thy sovereignty, and I call upon Thee with a submissive and humble heart at the Center of Glory, saying: O Lord! Ordain healing for Thy servant who supplicates to Thy most exalted Kingdom, and make him a sign of Thy mercy among all people, and decree for him recovery from every ailment and disease, that he may thank Thee for the removal of distress, the abundance of mercy, the profusion of bounty, the manifestation of compassion, and healing from every illness.

1 الهی الهی اتی ابتهل الی ملکوت رحمتک و اتذلّل
الی جبروت سلطنتک و ادعوک بقلب خاضع
خاشع الی مرکز الجلال و اقول ربّ قدّر الشفاء
لعبدک المبتهل الی ملکوتک الأعلى و اجعله آية
رحمتک بین الوری و قدّر له البرء من کلّ سقم و
داء حتّی یشکرک علی کشف الغمّة و سعة الرّحمه
و سبوغ النعمه و ظهور الرّافه و الشفاء من کلّ
علّه

- 2 O Lord! Ordain for him every good within the realm of possibility, admit him to the garden of paradise, deliver him from the depths of illness and disease, and assist him in Thy service, O my Ever-Giving Lord!

2 ربّ قدّر له کلّ خیر فی حیّز الامکان و ادخله
فی حدیقة الرّضوان و اشلّه من غمرات العلل و
الأمراض و ایده علی خدمتک یا ربّی الفیاض

- 3 Verily Thou art the Generous, verily Thou art the Great, verily Thou art the Most Merciful, the Compassionate.

3 انک انت الکریم انک انت العظیم انک انت
الرّحمن الرّحیم

JHT_A#002

INBA85:430a, BRL_DAK#0151,
MJMJ3.014, MMG2#356 p.398, YIA.223

AB06770*To: Shahvir, Ardishir et al.**Date: 1910-Jul-08*

- 1 O ye two precious souls! The Sun of the world of sanctity hath so brilliantly shone upon the horizons that every worthless one became precious through this great bounty, strangers became friends and foreigners became intimate.
- 2 Those friends must loose their tongues in thanksgiving that once again the great Star of Supreme Felicity hath shone forth from the dawning-place of Iran with the utmost flame and light. The dead name hath become alive and the withered body hath become fresh and verdant. The Iranian form, after old age, hath taken on youth and after weakness hath found heavenly bounty.
- 3 Ere long ye shall see and hear how the land of Iran and the clime of the Persians shall become brilliant and illumined with the light of the sun and moon. And upon you both be the Most Glorious Glory!

1 ای دو نفس نفیس آفتاب جهان تقدیس چنان
اشراق بر آفاق نمود که هر شخص خسیس از
موهبت کبری نفیس گردید اغیار یار گردید و
بیگانه آشنا شد

2 آن یاران باید زبان بشکرانه گشایند که دوباره
کوکب سعادت کبری از مطلع ایران در نهایت
شعله و ضیا درخشید نام مرده زنده گشت و
جسم پژمرده ترو تازه گردید هیکل ایرانی بعد از
پیری دور جوانی گرفت و پس از ناتوانی موهبت
آسمانی یافت

3 عنقریب خواهید دید و شنید که خطهء ایران
و اقلیم پارسیان چگونه بنور ماه و خورشید
درخشنده و تابان گردند و علیکما البهاء الأبهی

INBA87:025, INBA52:025a, YARP2.402

p.310

AB10859*To: Ali Muhammad Sarrishtihdar, in Tihiran**Date: 1910-Jul-10*

O servant of the Desired One! This is the time when the East and the West have become the dawning-places of the morn of oneness. The Sun of Truth hath shed its radiance, and the birth of the Promise of all peoples hath come to pass. The advent of this blessed Day is a source of joy and gladness for thee.

ای بندهء حضرت مقصود و قتیست که مشارق
و مغارب مطالع صبح احدیت گردید شمس
حقیقت اشراق کرد ولادت موعود کل وقوع
یافت حلول این روز مبارک ترا شکونست و
سبب فرح و سرور

MMK4#001 p.001

AB02754

To: Fatimih Sultan mother of Abdu'l-Vahhab et al.

Date: 1910-Jul-11

- 1 O relatives of the honored pilgrim Aqa Abdul-Wahhab! During the days he was at the Holy Shrine, while attaining the presence at the Threshold and meeting with the friends, he was constantly occupied with your remembrance and thought. At every moment he would make mention of you and with heart and soul would cry out in every breath. Truly he was steadfast in faithfulness and constant in love and purity.

1 ای منتسبین جناب زائر آقا عبدالوہاب آن فائز بعثتہء مقدسہ آیامیکہ در بقعہء مبارکہ بود در تشریف باستان و ملاقات با دوستان هموارہ بذکر و فکر شما مشغول بود ہر دم یادی مینمود و در ہر نفس از جان و دل فریادی میکرد فی الحقیقہ بوفاء قائم بود و در محبت و صفا دائم
- 2 The condition of faithfulness is that at the Threshold of the All-Merciful one remembers the loved ones and seeks assistance, grace, protection and shelter. Today the field is vast and polo stick and ball are easy and simple, and infinite bounty is evident and manifest. Let us see which soul will gallop forth and snatch the ball of precedence and excellence from the field. All must arise with determination and resolve with firm purpose and demonstrate capacity and capability in the human world. They must become recipients of effulgences and mirrors of divine manifestations. They must become sources of light and intimates of mysteries.

2 شرط وفا اینست کہ انسان در عتبہء رحمان بیاد یاران افتد و عون و عنایت خواهد و صون و حمایت طلبد الیوم میدان وسیع و گوی و چوگان سہل و یسیر و مہبت بی پایان مشہود و عیان تا چہ نفسی جولان دہد و گوی سبقت و پیشی از میدان بریاید باید کل ہمت بگذارند و عزم جزم فرمایند و در عالم انسانی استعداد و قابلیت بنمایند مہبط فیوضات گردند و مرآت تجلیات شوند مصدر انوار گردند و محرم اسرار شوند
- 3 This servant prays for all and in the Kingdom of mysteries, night and day, supplicates and implores, seeking spirit and fragrance for the friends and handmaidens of the All-Merciful and begging for the grace and bounty of the Lord, the Bestower. And upon you be the Most Glorious Glory.

3 این عبد در حقّ جمیع دعا نماید و بملکوت اسرار در لیل و نہار تضرّع و ابتہال کند و یاران و اماء رحمانرا روح و ریحان طلبد و فضل و مہبت حضرت منان جوید و علیکم و علیکن البہاء الأبی

INBA85:082, AKHA_127BE #03 p.a

AB09536

To: Muhammad Husayin Mirza the Prince Muayyid, in Baghdad

Date: 1910-Jul-11

- 1 O tested believer! Your letter full of sighs and lamentations caused grief and regret. Indeed, it is difficult to endure hardship after ease, but it is necessary to share in the trials and tribulations of the Kind Friend - one must take a portion and share. Therefore, if difficult days befall you, this is due to

1 ای مؤمن ممتحن نامہء پر آہ و نالہ سبب تأثر و تحسّر گردید فی الحقیقہ تمحلّ عسر بعد از یسر مشکل است ولی محن و آلام یار مہربانرا اشتراک لازم بہرہ و نصیبی باید گرفت لہذا اگر بر شما

your blessed fortune. Be not sorrowful - these days more bitter than poison shall pass. Place your trust in God and be patient in tribulation. In times of joy and delight and gladness and pleasure, everyone considered himself a hero, but it befits the chosen ones to show joy and happiness and delight and success in times of chaos and disorder.

- 2 Continue to appeal to the honorable ministers, saying that my intention was to dwell near the Sacred Thresholds and spend the few remaining days of life pursuing acts of worship, residing at the Sacred Threshold with peace of mind and soul. But all affairs have become confused and disordered, and the relatives have fallen into trouble and hardship. Therefore I was compelled to return to Iran that I might bring some order to affairs and then return to the Sacred Thresholds. Afterwards, when you observe signs of acceptance, return to Iran. And upon you be the Most Glorious Glory.

ایام سخت گردد این از مبارکی بخت است محزون
مباش بگذرد این روزگار تلختر از زهر توکل بخدا
کن و صبر بر بلا نما در ایام خوشی و سرور و
فرح و حبور هر کس مرد میدانست ولی سزاوار
اصفیا فرح و شادمانی و سرور و کامرانی در
زمان بی سر و سامانیست

2 تکرار مراجعت بحضرات وزراء نمائید که مرا
مقصد چنان بود که مجاور عتبات عالیات شوم
و چند روزی که از عمر باقی سبیل عبادات
پویم و با فراغت دل و جان مقیم آستان شوم
ولی جمیع امور مشوش و پریشان گشته متعلقین
به زحمت و مشقت افتاده اند لهذا مجبور بر رجوع
به ایران گردیدم که بلکه امور را اندکی انتظام
دهم و مراجعت بعتبات بنام بعد چون آثار قبول
مشاهده نمائید رجوع به ایران کنید و علیک البهاء
الاهی

INBA85:201b, MSHR2.258-259x

AB00333

To: *Husayn Ali Isfahani, in Palestine*

Date: 1910-Jul-13

- 1 O thou perfumed pilgrim! Diverse multitudes and countless throngs each year separate themselves from friend and acquaintance, kith and kin, wife and child, abandoning their familiar homeland, traversing deserts and crossing vast distances until they reach the earthly Ka'bih - an edifice metaphorically attributed to God which, through a word from the Dayspring of Revelation, has become the point of circumambulation for souls. With utmost eagerness, humility and submissiveness they circle round it, seeking acceptance at the threshold of the Almighty and hoping to attract the gaze of the Ever-Living, the All-Powerful.
- 2 Now thou, praise be to God, with supreme aspiration and in the utmost joy and delight, hast crossed seas and deserts and reached the intended goal. Thou hast circumambulated that which the Concourse on High circles round, and hast attained the sacred threshold of the Lord. Thou must now acquire boundless spiritual bounties, derive radiant divine lights, seek

1 ای زائر مشکین نفس احزاب متنوعه و گروه انبوه
در هر سنه از دوست و آشنا و خویش و اقربا و
زن و فرزند جدا گردند و ترک موطن مألوف
نمایند و بادیه ها بپیمایند و مسافت بعیده قطع
فرمایند تا آنکه بکعبه خاکی رسند و بنیانی که
مجازاً منسوب بحق است و بکلمه ای از مطلع ظهور
مطاف نفوس گردیده با کمال اشتیاق و خضوع
و خشوع طواف نمایند و خود را مقبول درگاه
کبریا و منظور نظر حی توانا کنند

2 حال تو الحمد لله بهمتی در نهایت روح و
ریحان قطع دریا و بیابان نمودی و بسر منزل
مقصود رسیدی مطاف ملاً اعلی طواف نمودی
و باستان مقدس پروردگار وصول یافتی باید
اقتساب فیوضات نامتناهی نمائی و اقتباس

spiritual attraction, and pursue heavenly sensibilities. Return to the regions of Iran with the greatest glad-tidings, cherish the friends with the favors of the Self-Sufficing Lord, fill them with enthusiasm and rapture, raise high the standard of steadfastness, and compose a melody with sweet tones that listeners may be transported and lovers may arise in joy and delight - that a new fervor may seize their minds and a fresh joy may shine forth in their hearts.

- 3 O thou honored pilgrim, convey that permission hath been granted unto Jinab-i-Aqa 'Ali Saqatfurush, together with his mother, to attain the presence in the coming year; and likewise Aqa Muhammad Sadiq Bilurfurush is authorized. Concerning Jinab-i-Aqa Muhammad Hannasa, the petition for forgiveness was already presented aforetime. And now, for that attracted soul, the flame of Sinai, the father of Aqa 'Ali Nur, I beseech the forgiveness of the all-forgiving Lord. O forgiving Lord! 'Ali Nur was a grateful servant and a patient bondsman. Throughout the days of his life he walked in the path of deliverance; he was a servant held in utter subjection unto God, yet did he account himself, in glory and exaltation, above kings and rulers. Yearning for the vision divine, he winged his flight unto the Kingdom of Mysteries, that beneath the title Thou hadst bestowed upon him he might, as a candle amidst the Concourse on high, be kindled and shine, and might be aided and confirmed in the Most Great Bounty. O Lord! The bestowed title is itself a sufficient proof of that special pardon and desired forgiveness. What further room remaineth for this servant to hope for, or to implore remission? Surely he is accepted and brought nigh, regarded and honored. Thou art the Forgiving, the Merciful.

- 4 O honored pilgrim, unto Jinab-i-Aqa Abu'l-Hasan, the son of Aqa Muhammad Hannasa, bear from me greetings and faithfulness; give him the glad-tidings of the Most Great Gladness and announce unto him the supreme bestowal. Read unto the assured Leaf, his steadfast mother, the signs of divine mercy, and cheer her through grace and loving-kindness. I cherish the hope that, through the aid and protection of the tender Lord, she may remain sheltered and guarded within the cave of His favors. Give also unto Jinab-i-Aqa Zaynu'l-'Abidin to drink of the limpid waters of certitude, that he may rest assured in the loving-kindness and bounty of the gracious and all-aware Lord. Likewise, unto his honored consort, his glorious son Aqa Fadlu'llah, and the pure leaf Nusratiyyih, and Ruhiyyih, and Qudsiyyih, and 'Azizu'llah, and their tender-hearted mother, do thou waft from this servant the fragrant perfume of the rose-garden of complete and abundant greeting, that their nostrils

انوار سبحانی کنی و انجذاب وجدانی جوئی و حسیات روحانی طلبی و با بشارت کبری رجوع بصفحات ایران نمائی و یارانرا بالطف حضرت بی نیاز بنوازی و به شور و وله اندازی علم استقامت برافرازی و باهنگ خوشی ترانهائی بسازی تا مستمعین بوله آیند و مشتاقین به وجد و طرب برخیزند شوری دیگر در سرها افتد و سروری دیگر در قلوب جلوه نماید

- 3 ای جناب زائر جناب آقا علی سقطفروش را با والده اذن حضور در سنه آتیه هست و همچنین آقا محمد صادق بلورفروش مأذونست بجهت جناب آقا محمد حنسا طلب مغفرت از پیش گردید الآن از برای منجذب شعله طور ابوی آقا علی نور طلب مغفرت رب غفور میگردد ای خداوند غفور علی نور بنده مشکور بود و عبد صبور ایام حیات در سبیل نجات سلوک نمود و عبد مملوک بود و نغر و مباهات بر سلاطین و ملوک مینمود مشتاق دیدار بود بملکوت اسرار پرواز نمود تا بلقی که عنایت نمودی مانند شمع در جمع ملا اعلی برافروزد و بموهبت کبری مؤید و موفق گردد ای پروردگار لقب موهوب برهان کافی بر عفو مخصوص و غفران مطلوب دیگر این عبد را چه جای رجا و طلب غفران یقین است که مقبولست و مقرب منظور است و مشرف تویی بخشنده و مهربان

- 4 ای جناب زائر جناب آقا ابوالحسن سلیل آقا محمد حنسا را از قبل من تحت و وفا ابلاغ دار و بشارت کبری نوید بخش و بموهبت عظمی مرده ده ورقه موقنه والده مطمئنه را آیت رحمت بخوان و به فضل و عنایت بنواز از عون و صون رب حنون امیدوارم که در کھف الطاف محفوظ و مصون باشد و جناب آقا زین العابدین را از عین یقین ماء معین بنوشان تا مطمئن به لطف و احسان حضرت لطیف خیبر باشد و همچنین ضعیج محترمه شانزا نجل مجید آقا فضل الله و ورقه طیبہ نصرتیہ و روحیہ و قدسیہ و عزیز الله و مادر مہرپرور ایشان را از قبل این عبد براجہ طیبہ گلشن تحت کافیہ وافیہ مشام معطر کن و بکنیز عزیز الهی زن آقای شاه عبدالعظیمی نہایت

may be perfumed thereby. And unto the dearly loved handmaid of God, the wife of Aqay-i-Shah 'Abdu'l-'Azimi, convey the utmost praise. I hope that she may be near unto the threshold of divine oneness, aided, confirmed, and made victorious.

تجید تبلیغ کن امیدوارم که در درگاه احدیت
مقرب و مؤید و موفق باشد

- 5 O Lord of destiny and decree! Bring the loving servant Haydar into the most radiant horizon; illumine his face, gladden his soul with tidings, bestow Thy bounty, and lavish upon him forgiveness. Cause also the long-suffering servant Muhammad Khunsar to move as a cypress beside the stream of pardon and remission, and let him drink his fill from the fountain of Thine endless favors. Bring the manifest recipient of Thy shining grace, Aqa Hasan-'Ali, into the garden of divine unity, and in the paradise of reunion make him joyful and rejoicing through the contemplation of Thine infinite outpourings. Purify in Thy Kingdom the dearly loved handmaid Hubbiyyih, making her holy and blessed. Make the spiritual servant Aqa Muhammad Ibrahim Kashani a companion of the birds of God in the merciful rose-garden, and cause him to be intimate with glorification and sanctification, with praise and exaltation. Grant unto the servant of Thy threshold, Aqa Rajab-'Ali, in the everlasting world, attainment unto a bounty without end.

5 ای ربّ قضا و قدر بندهء مهرپرور حیدر را
باقی انور درآور روی روشن کن جان بشارت
بخش موهبت عطا کن مغفرت مبذول دار و
بندهء بردبار محمد خونسار را در جویبار عفو و
غفران سرو روان نما و از معین الطاف بی پایان
سیراب کن و مظهر لطف جلی آقا حسنعلی
را بحدیقهء احدیت درآور و در جنت لقا از
مشاهدهء فیوضات نامتناهیة مسرور و خوشنود
فرما و کنیز عزیز حبیه را در ملکوت خویش
طیبہء طاهره نما و بندهء روحانی آقا محمد ابراهیم
کاشانی را در گلشن رحمانی همدم مرغان الهی
کن و به تسبیح و تقدیس و تهلیل و تکبیر مأنوس
فرما و بندهء آستان آقا رجبعلی را در جهان باقی
فائز بموهبت نامتناهی کن

- 6 O honored pilgrim, guide Aqa Mirza Shukru'llah Rawdih-khan unto the meadows of the favors of the Lord of heaven and earth, and gladden and rejoice him through the love and sincerity of this yearning one for the vision divine. At this moment, as I called him to mind and busied myself with his remembrance, my soul and heart were filled with spirit and sweet fragrance.
- 7 And upon thee be the Most Glorious Splendor.

6 ای جناب زائر آقا میرزا شکرالله روضه خوانرا
بریاض الطاف حضرت یزدان دلالت نما و به
محبت و خلوص این مشتاق دیدار مسرور و
خوشنود کن در ایندم چون یاد او نمودم و بذکر
او پرداختم جان و وجدان روح و ریحان یافت

7 و علیک البهاء الأبهی

INBA17:197,

BRL_DAK#1052,

KHMI.082

AB00456

To: Taqi Khan Qumi, in Palestine

Date: 1910-Jul-13

- 1 O thou who circlest round the Concourse on High! Praise be to God that thou hast attained the ultimate goal of those near to God, hastened to the sheltering shade of the Glorious Lord, made the dust of the Sacred Threshold the precious collyrium of thy discerning eye, sought fellowship with the divine friends

1 ای طائف مطاف ملاً اعلی الحمد لله بأنچه نهایت
آمال مقربین است فائز گشتی و بظلّ ظلیل ربّ
جلیل شتافتی و غبار تربت مقدسه را کحل الجواهر
دیدهء بصیرت نمودی و در انجمن رحمانی بایاران
ربانی الفت جستی و ایامی بنهایت روح و ریحان

in the assemblage of the All-Merciful, and spent days in utmost joy and delight in the company and presence of 'Abdu'l-Baha. Now that thou hast received limitless bounties from the Sacred Threshold, when thou returnest to Iran, announce the Great Glad-tidings and raise the cry of Ya Baha'u'l-Abha! Give the divine friends the joyful news of eternal gifts and guide strangers to the path of Greatest Guidance. Be the cause of happiness and joy, bring about spirituality and delight.

- 2 Give Jinab-i-Aqa Mirza Nasru'llah Kashi the glad-tidings of the greatest gift from 'Abdu'l-Baha and inspire firm trust in the favors of the Ever-Living, Self-Subsisting Lord. Make Jinab-i-Aqa Muhammad Hashim Kashi hopeful of the ancient Lord's grace and perfume his nostrils with the sweet fragrance from the garden of truth. Convey utmost love and kindness on my behalf to the honored maidservant of God, the assured leaf, the mother and sister, give them glad-tidings of infinite bounty and intoxicate them with the cup of divine favors. The honored sister who studies the lesson of teaching - encourage and urge her to be restless day and night until she gains complete knowledge of divine proofs and evidences and becomes the cause of guidance for heedless women.

- 3 In Tehran, convey to the friends who are firm in the Covenant the Most Glorious Greetings from this wanderer in the desert of God's love, and deliver this message: O friends! Today the eyes of all nations are fixed upon the conduct and behavior of the friends, observing whether this people are steadfast in divine counsels and exhortations or are heedless and negligent, whether divine teachings have been realized or remain in the realm of imagination, whether they are occupied with words or risen to deeds. Therefore, the firm ones in the Covenant must arise according to the teachings in the Tablets and manifest such qualities and virtues as to astonish minds and amaze souls. It is necessary and obligatory that it be firmly established throughout the world that the people of God are well-wishers of all and pure lovers of humanity, striving with heart and soul to render service to the human world and show love to mankind, that they are truthful and steadfast, striving and struggling with good intent and perfect love, pure nature and sanctification. If they succeed in attaining such a gift, in a short time the lights of divine confirmation will illuminate that land and region, and Iran will become the envy of rose gardens and flower fields.

با عبدالبهاء مؤانس و مجالس بودی و حال چون از عتبه مقدسه اقتباس فیوضات نامتناهی شد چون رجوع بخطه ایران نمائی بشارت کبری ده و نعره یابهاء الیهی بلند کن احبای رحمانرا مرده بموهبت جاودانی بخش و اغیار را بسبیل هدایت کبری دلالت نما سبب سرور و حبور باش و مورث روح و ریحان گردد

2 جناب آقا میرزا نصرالله کاشی را از قبل عبدالبهاء بموهبت کبری نوید ده و بالطف حضرت حی قیوم اعتماد شدید بخش و جناب آقا محمد هاشم کاشی را بعنایت رب قدیم امیدوار کن و مشام برائحه طیبه گلشن حقیقت مشکبار نما امةالله المحترمه ورقه موقنه والده و همشیره را از قبل من نهایت محبت و مهربانی مجری دار و بفیض نامتناهی بشارت ده و از کأس الطاف ربانی سرمست کن همشیره محترمه که درس تبلیغ میخواند او را تشویق و ترغیب بر آن نما که شب و روز آرام نگیرد و سکون و قرار نجوید تا نهایت اطلاع بر حجج و براهین الهی یابد و سبب هدایت نساء غافلات گردد

3 در طهران یاران ثابت بر پیمانرا از قبل این سرگشته بادیه محبت الله تحیت ابدع ایهی ابلاغ دار و پیام برسان که ایدوستان امروز انتظار جمیع ملل توجه به سلوک و روش دوستان دارد تا ملاحظه نمایند که این قوم به نصایح و وصایای الهیه قائمند یا غافل و ذاهل تعالیم الهیه تحقیق یافته یا در حیز تصور مانده سرگرم قولند یا قائم بعمل لهذا باید ثابتان پیمان بموجب تعالیم در الواح قیام نمایند و به خصائل و فضائل جلوه نمایند که محیر عقول گردد و حیرتبخش نفوس شود لازم و واجب آنستکه در قطب آفاق ثابت و محقق گردد که حزب الله خیرخواه عمومند و محب خالص جمهور به جان و دل بکوشند تا بعالم انسانی خدمتی نمایند و بنوع بشر محبتی مجری دارند صادقند و ثابت ساعیند و مجاهد بحسن طویت و فرط محبت و پاک طینت و تنزیه و تقدیس قائم و عاملند اگر بچنین موهبتی موفق و مؤید شوند در اندک زمانی انوار تأیید آن خطه و دیار را روشن کند و اقلیم ایران غبطه گلزار و گلشن گردد

4 O honored pilgrim! Thou hadst requested forgiveness for the late brother Aqa Mahdi, therefore supplication for pardon of sins was made to the Kingdom of divine favors: O Lord! Thy servant Mahdi, who longed for eternal meeting, hastened from this world to the realm beyond place, and turned his face away from friend and stranger, kin and relation, to become the companion of faithful friends in the Concourse on High and to be immersed in the ocean of forgiveness. O Forgiver! Free that faithful servant from the weight of sins, make him shine in the horizon of pardon, and make him a lofty palm tree in the paradise of grace. Thou art the Forgiver, the Bestower, the Kind.

4 ای جناب زائر طلب غفران بجهت مرحوم اخوی آقا مهدی نموده بودی لذا از ملکوت الطاف رجای آمرزش خطایا گردید ای پروردگار مشتاق لقای ابدی بنده تو مهدی از این جهان بعالم لامکان شتافت و روی از یار و اغیار و خویش و پیوند پیوشید و پنهان نمود تا در ملأ اعلی همدم یاران وفا گردد و در دریای غفران غوطه خورد ای آمرزگار آن بنده صادقرا از ثقل ذنوب فارغ کن و در افق مغفرت بارق نما و در فردوس عنایت نخلی باسق کن تویی آمرزنده و بخشنده و مهربان

5 O honored pilgrim! Convey utmost longing to Aqa Mirza Habibullah Qamsari that he may arouse another yearning and attain to another attraction and ecstasy, and become so firm and steadfast in servitude at the Sacred Threshold that he may achieve great success. Likewise give glad-tidings of the grace and generosity of the Omnipotent Lord to the honored wife and herald the favors of the Glorious Lord that she may shine day and night like a candle with the lights of the love of God. And convey to each and every one of the other friends and maidservants of the All-Merciful, with utmost joy and delight, the glad-tidings of the favors and bounties of the All-Merciful Lord. And upon thee be the Most Glorious Splendor.

5 ای جناب زائر آقا میرزا حبیب الله قصری را نهایت اشتیاق ابلاغ نما تا شوقی دیگر برانگیزد و جذب و ولهی دیگر حاصل نماید و بر عبودیت آستان مقدس چنان ثابت و مستقیم شود که فوز عظیم حاصل گردد و همچنین ضمیم محترمه را به فضل و جود ربّ قدیر تبشیر ده و بالطاف ربّ مجید نوید بخش تا شب و روز مانند شمع بانوار محبت الله برافروزد و سائر دوستان و اماء رحمانرا یک یک بنهایت روح و ریحان بشارت الطاف و عنایت حضرت رحمان برسان و علیک البهاء الأبهی

INBA85:004, PYB#043 p.12

AB11158

To: Aqa Mirza Mahmud son of Husayn-Ali, in Palestine

Date: 1910-Jul-13

...The tender plants in the garden of unity who are studying moral education are under the gaze of favor and in the shadow of the grace and bounty of His Holiness the One. 'Abdu'l-Baha, with utmost supplication and entreaty, beseecheth their progress and advancement in the sublime degrees of the human world. It is hoped that this shall come to pass....

...نونهالان گلشن توحید که درس اخلاق میخوانند منظور نظر عنایتند و در ظل فضل و موهبت حضرت احدیت عبدالهء بنهایت تضرع و ابتال آن اطفال را ترقی خواهد و تدرج در درجات علویت عالم انسانی طلبد امید آنست که چنین گردد....

AKHA_128BE #10 p.336x, HUV1.026x

AB09218*To: Aminullah Farid, in Washington, DC**Date: 1910-Jul-15*

...The purpose of enduring all these blows, bearing these afflictions, sacrificing lives and shedding the blood of thousands of blessed souls, and the Blessed Beauty's endurance of prison and chains for fifty years, and the breast of the Primal Point becoming the target of a thousand arrows of cruelty, was that in the world of humanity the divine perfections, heavenly inspirations and holy manifestations might become resplendent. Your attention and vision must be focused on these matters and your intention and purpose must be service to the Ever-Living, the Self-Subsisting Lord, else life becomes the cause of distress and physical existence leads to remorse....

...مقصود از تحمل جميع صدمات و حمل بليّات و انفاق جان و ريختن خون هزاران نفوس مبارکه و تحمل جمال مبارک زندان و زنجير پنجاه سال و هدف شدن سينه حضرت نقطه اولی هزار تير جفا اين بود که در عالم انسانی ککالات رحمانی و سنوحات ربّانی و تجلّيات سبحانی جلوه نمايد بايد توجه و نظرتان باین شيون باشد و نيت و مقصدتان خدمت حضرت حی قيوم والا زندگانی سبب پريشانی گردد و حیات جسمانی مورث پشيمانی شود...

NJB_v01#08 p.005-006x

AB05246*To: Agnes S Parsons, in Washington, DC**Date: 1910-Jul-17*

O precious maidservant of God! Thanks be to God that you arrived safely and securely in your familiar homeland. Your brief letter was received, and likewise the receipt you sent arrived. My purpose was that after your return to Washington you would raise high the banner of the Most Great Guidance and, like the morning star, shine with the light of the most great bounty, and raise such a cry that would awaken the sleeping ones and cause those who are extinguished to become enkindled with the fire of the love of God. This is what matters - otherwise the human edifice is extremely weak and impermanent. The numbered days of life will end and the bright day will finally darken, and in the last breath one will hasten from this world to the next world with utmost regret. My purpose is that you should progress so much in human perfections and divine inspirations and conscious feelings that you become a heavenly angel and a manifestation of the favors of the All-Merciful Lord. And upon you be the Most Glorious Glory.

SW_v07#16 p.151-152x

AB01794

To: Alice Mary Buckton, in Byfleet Surrey

Date: 1910-Jul-20

- 1 O daughter of the Kingdom! Your letter was received and from its contents spiritual joy and inner delight became evident. Our intention was to write a detailed reply, but due to illness and weakness and feebleness, I am compelled to be brief. Later when strength and health return, a detailed letter will be written, for truly you are attracted to the Kingdom and engaged in service to the human world, thus deserving of correspondence and letters. Now I will reply briefly.

ای بنت ملکوت نامه شما رسید و از مضامین سرور روحانی و فرح وجدانی رخ نمود مقصود ما چنان بود که مفصلاً جواب مرقوم گردد ولی مزاج علیل و سستی و ناتوانی حاصل لهذا مجبور بر اختصارم من بعد چون قوت و صحتی حاصل گردد مفصل نامه نگاشته خواهد شد زیرا فی الحقیقه منجذبه ملکوتی و مشغول خدمت بعالم انسانی لهذا سزاوار خطاب و کتابی حال باختصار پردازم
- 2 Answer to first question: The Baha'is do not believe in the incarnation of the Word, meaning the transformation of the divine nature into human nature or pre-existence into temporal existence. Rather, the belief is that the Bab and the Blessed Beauty are complete Manifestations in the human world. It is clear and evident that the pre-existent cannot become temporal nor the temporal pre-existent. Transformation of essence is impossible and inconceivable. Rather, the Perfect Man is like a pure mirror in which the Sun of Reality with all its infinite bounties is apparent and visible.

2 جواب سؤال اول بهائیان را اعتقاد تجسد کلمه یعنی قلب ماهیت انقلاب لاهوت بناسوت و قدیم بحادث نبوده و نیست بلکه عقیده چنانست که حضرت باب و جمال مبارک مظاهر کلیه در عالم انسانی هستند این واضح و مشهود است که قدیم حادث نگردد و حادث قدیم نشود انقلاب ماهیت ممتنع و محال است بلکه انسان کامل مانند مرآت صافیه است که شمس حقیقت بجمع فیوضات نامتناهی در او ظاهر و آشکار است
- 3 Answer to second question: In the teachings of Baha'u'llah, reincarnation of souls in multiple bodies is not mentioned.

3 جواب سؤال ثانی در تعالیم بهاءالله تناسخ ارواح در اجساد متعدده مذکور نیست
- 4 Answer to third question: Baha'u'llah did not abrogate the teachings of Christ, but rather confirmed and renewed them, expanded and perfected them, and explained and clarified them.

4 جواب سؤال ثالث حضرت بهاءالله تعالیم حضرت مسیح را منسوخ نفرمود بلکه تأیید و تجدید کرد و توسیع و تکمیل نمود و تشریح و توضیح فرمود
- 5 Answer to fourth question: Baha'u'llah did not describe Himself as greater than Christ. Baha'u'llah described the Manifestations as rising-points of one Sun, meaning the Sun of Reality is one but its dawning-places and rising-points are many - that is, one Reality shining in multiple mirrors. And you yourself have answered well. Now I too have given a brief answer.

5 جواب سؤال رابع حضرت بهاءالله خود را اعظم از مسیح ذکر نکرد حضرت بهاءالله مظاهر ظهور را مطالع شمس واحده بیان نمود یعنی شمس حقیقت یکبست ولی مطالع و مشارق متعدده است یعنی حقیقت واحده است که در مرایای متعدده اشراق نموده و خود شما خوب جواب داده اید حال من نیز مختصر جواب دادم
- 6

6 جمیع احبای الهی را فرداً فرداً از قبل من تحیت ابدع ابهی ابلاغ دار به دختر عزیز ملکوتی

- 6 Convey to all the friends of God, individually, my most glorious and most wonderful greetings. Express to the dear heavenly daughter Mrs. White utmost kindness and respect on my behalf, and likewise give the glad-tidings of infinite favors to the honored maidservant of God Miss Schepel, upon her be the Most Glorious Light of God. And upon you be the Most Glorious Light.

مسیس هوایت نہایت مہربانی و احترام از قبل
من ابلاغ دار و ہمچنین بامۃ اللہ المحترمه مس
شپل علیہا بہاء اللہ الأبہی بشارت الطاف
نامتناہی برسان و علیک البہاء الأبہی

RAHA.230-231

SW_v02#06 p.008

AB00975

To: Baha'is of Saysan

Date: 1910-Jul-21

O ye believers of God and friends of Abdul-Baha!

If ye knew how the heart of Abdul-Baha is soaring at this moment at your mentioning and the spirit is rejoicing at your name, undoubtedly you would not contain yourselves in this physical temple, neither would you have heeded any persecution or suffering.

Today the world of existence is moved through the Call of the Covenant, and the disjoined members of this earth have found mutual communication. Consider ye that the confusion produced thereby cannot be cleared and the forces cannot be brought together save through the Power of the Testament, and the darkness of the East and the West can only be dispelled through the Sun of the Covenant. The Divine Covenant is like unto the spiritual Springtime, which encircles all creation.

Now the greatest test for a tree is to have the latent possibility of fruition, and with the appearance of the spring they put forth leaves, branches and blossoms, but if a tree is barren at this season it will remain deprived and fruitless. Likewise, those souls who have been firm in the Covenant of God, are detached from all else save God, and are attracted to the fragrances of God, their faces will shine like unto the luminous moon, with the Light of Assurance. But the jealous bats, the people of injustice and pride, flew away from the Light of the Covenant and shrank out of sight into the dark dungeon of hesitation and fear. They have left the lamp of the Testament and are running in the Sahara of discord and are seeking the gloom of worldliness. They turned away from the Pure Spring

of Life and attached themselves to the stagnant pools of superstition. They left behind the Paradise of Abha and were contented with this nether world.

They do not search after the Garden of Holiness but they wish for the sterile desert of passions and selfishness. They passed by the Blessed Tree and gathered around the stunted bitter plant. They did not yearn for the Star of Guidance, but they desired the wil'o'the wisp of allurements. This is the result of their exertion in this life. Leave them to themselves, pay no heed to their faults, for verily they have left the Path of Guidance and forgotten the Road to Righteousness. Verily, they are afflicted with inharmony and discord and their loss will be very great.

Therefore, O ye friends of God! enter ye in the Rose-garden of Oneness, take ye a share from the essence of singleness and spread the Breaths of the Morn of Holiness. The Glad-tidings of the Bounty of the Blessed Perfection is descending from the Invisible Kingdom, the Sea of Providence is moving and the waves of the Mercy of the Almighty are unlimited. Endeavor as far as ye can, so that ye may immerse yourselves in this vast Ocean and soar heavenward toward this Exalted Apex.

The greatest of all affairs is unity and harmony, the love and affection of heart and soul. The believers of God are the waves of one Sea, the drops of one River, the signs of one Kingdom, the standards of one Regiment, the lights of one Orb, the Armies of one General, the stars of one Heaven and are addressed by one Covenant. Consequently they must associate with each other like the brilliant Stars of Pleiades in one firmament and become the letters and words of one Book.

Upon ye be greeting and praise!

SW_v01#13 p.001-002

AB09783

To: Ardeshir Doctor Irani

Date: 1910-Jul-28

¹ O Ardeshir! O lion of the jungle of divine knowledge! Though thy letter arrived last year, there was no opportunity to write a reply, and thus it was postponed until this year.

¹ ای اردشیر ای شیر بیشهٔ عرفان نامه‌ات در سال گذشته هرچند رسید ولی فرصت تحریر جواب نشد لهذا موقوف بامسال شد

2 O servant of the Abha Beauty! Thou hast hastened from East to West and taken flight from Orient to Occident. My hope is that thy star may ascend and shine with utmost brilliance from the horizon of that region.

2 ای بندهء جمال ابهی از شرق بغرب شتافتی و
از خاور بباختر پرواز نمودی امیدم چنانست که
اخترت اوج گیرد و در نهایت درخشندگی از
افق آسمان تابان گردد

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الأبهی

DRM.005a, YARP2.714 p.474

AB03579

Date: 1910-Aug or <

To consider that after the death of the body the spirit perishes, is like imagining that a bird in a cage will be destroyed if the cage is broken—though the bird has nothing to fear from the destruction of the cage. Our body is like the cage, and the spirit is like the bird. We see that without the cage this bird flies in the world of sleep; therefore, if the cage becomes broken, the bird will continue to exist; its feelings will be even more powerful, its perceptions greater and its happiness increased. In truth, from hell it reaches a paradise of delights, because for the thankful bird there is no paradise greater than freedom from the cage.

Infants are under the shadow of the favor of God, and as they have not committed any sin and are not soiled with the impurities of the world of nature, they are centers of the manifestation of bounty, and the Eye of Compassion will be turned upon them.

In the Name of God, the Supreme, the High! I ask Thee, by the sorrow of the hearts of the beloved and by the tears of the eyes of the lovers, to deprive me not from the fragrances of Thy Godliness in Thy days, and from the melodies of the Dove of Thy Oneness at the appearance of the Lights of Thy Face!

Hold Thou my right arm, O God! and dwell continually with me! Guide me to the fountain of Thy Knowledge and encircle me with Thy Glory. Let mine ears harken unto Thy melodious tone and comfort me with Thy Presence. For Thou art the strength of my heart, and the trust of my soul, and I desire no one beside Thee!

SW_v01#09 p.012-013

AB09113*Date: 1910-Aug or <*

You have written regarding the Assembly of Women. Undoubtedly, show ye great effort in this matter, and make constant endeavor in the expansion of its spheres, and know ye of a certainty that it will be crowned with great success. This subject is pregnant with far-reaching results and when it is directed in a benefitting manner, such women will be trained in that Assembly that the whole world will be astonished by their eloquent speeches and fluent utterances, and they will silence and discomfort the orators of the East and the West.

Today the women in the West lead the men in the services of the Cause, summon the people under the shade of the Blessed Perfection, and loosen their tongues in eloquent lectures, delivery of wonderful proofs and the elucidation of new arguments.

SW_v01#09 p.010-011

ABU3103*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

O my daughter, live the life of a Baha'i and you will always have to be occupied with great thoughts; all that which is trivial, half-hearted, will have no more hold over you, your soul will feel more and more liberated and released from the fetters of the narrow, trivial, mean and empty, you will grow eagle's wings for the highest flights of thought; Nearer my God to Thee, nearer to Thee!

SDW v13#10 p.103

ABU2948*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

First view every illness as a purification and consider that in each illness there lies the blessing of solitude: The Lord God wants to keep you to Himself for a brief or long time. Appreciate, enjoy this blessing from God, and from the soul's solitude will come the "soul's companionship with God": - the companionship of Him, the All-Highest and yourself -; then say with Jacob, the Patriarch, "I will not let You go, unless You bless me!"

SDW v13#10 p.103

ABU3351*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

In this world and the world beyond we Baha'is have but one goal: to live and to work for the Kingdom of God (Malakut-i-Allah). Immortal existence in the beyond is but a continuation of our life and work here, through other means, in other forms, in other surroundings.

SDW v13#10 p.103

ABU3426*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

Fear not, worry not, do not pursue the things of this world! Follow continuously the guidance of God, keeping His Kingdom as the goal before your eyes here and in the beyond. With Him, in Him, through Him, you are always and everywhere safe!

SDW v13#10 p.103

ABU3027*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

Be not the slave of your moods, but their master. But if you are so angry, so depressed and so sore that your spirit cannot find deliverance and peace even in prayer, then quickly go and give some pleasure to someone lowly or sorrowful, or to a guilty or innocent sufferer! Sacrifice yourself, your talent, your time, your rest to another, to one who has to bear a heavier load than you - and your unhappy mood will dissolve into a blessed, contented submission to God.

SDW v13#10 p.103

ABU3587*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

One feels the most joyful contentment after fulfilling and completing difficult, sacrificial duties! Because then one rests in God's Will and Mercy.

SDW v13#10 p.103

ABU1454*Words to Dr. Fallscheer in the house of 'Abdu'l-Baha on 6 Aug 1910 in Haifa/Akka*

Dear Friend,

PPRP.018

The event in which you are interested was as follows:

When I returned home from a medical visit on the Carmel towards noon on 6 August 1910, my old maidservant Hadtschile said to me: "Just now a servant of 'Abdu'l-Baha was here and left the message that the Hakimih should come at 'Asr' (3 o'clock) to the Haremluk (women's quarters) of the Master, as one of the maidservants has a very bad finger." It inconvenienced me not a little to start my medical visits on Saturday

already in the early hours of the afternoon. But as I knew that the Master never asked me to come outside regular hours without an urgent reason, I decided to go there punctually. I already knew that little Faridih, a temporary maid, had been suffering from a terrible panaritium [suppurating inflammation of the finger] for weeks. I had tried to convince her on several occasions that she should let me lance it, but as soon as one even spoke of lancing, she would cover both ears and howl as if being spitted. She insisted that the ailment had already improved a lot through applying alternating compresses of onions, tomato pulp and leaves of Hauswurz (a type of cactus). Now the Master seemed to have intervened with a word of command and the obstinate coward, although fearful of the knife, had to obey. When I set out at the time stipulated I had everything with me that I would need for the small operation. I immediately went to the domestic quarters on the ground floor. Faridih behaved like a lamb, only her eyes, red with weeping, showed that there had been a struggle earlier, and submission. The finger did not look good, and it had to be treated extensively with knife and sharp spoon. When it was all over and finger, hand and arm were bandaged and in a sling, Bahiyyih Khanum sent the little sufferer to bed and asked me to take some refreshments with them, the ladies of the household.

While we were still sipping coffee and talking in Turkish, which I spoke more fluently than Arabic, a maidservant came and said: “‘Abbas Effendi was asking for the Hakimih to go up and see Him in the Selamlık (reception room) before leaving”. Bahiyyih Khanum soon after took me by the inside stairs to the first floor, where on the left of the main entrance lies the larger of the reception rooms. The Master had me tell Him about the finger of the little girl, and whether the danger of blood poisoning was now gone. I was able to give Him reassuring news. At this moment the son-in-law (husband of the eldest daughter of ‘Abbas Effendi) entered the room, in order, so it appeared, to take leave of the Master. At first I had not noticed that, behind the tall, stately man, his eldest son, Shoghi Effendi, had entered the room and greeted his venerable Grandfather with the oriental kiss on the hand. I had already seen the child briefly several times. I had been informed recently by Bahiyyih Khanum that this young boy of perhaps 12 years, the oldest direct male descendant of this family of prophets, was destined to be the eventual successor and authorized representative (vazir) of the Master. While ‘Abbas Effendi conferred in the Persian language with Abu-Shoghi who was standing in front of Him, the grandson remained in a respectful attitude near the door, after also having greeted us politely and having given his great-aunt the oriental hand-kiss. In the meantime

several other Persian Effendis (a group of pilgrims who were about to cross to 'Akka) had entered the room, there was greeting and leave-taking for about a quarter of an hour, coming and going. Bahiyyih Khanum and I had retired to the seat in the window on the right, and we continued our conversation in Turkish in low voices. While doing so I did not take my glance off the very youthful grandson of 'Abbas Effendi. He was in European summer clothes, with short trousers but very long stockings reaching above the knees, and with a short jacket. From his size and build one would have thought him thirteen, even fourteen years old rather than eleven or twelve. In the still childish face I immediately noticed the dark, prematurely adult, even melancholy eyes. The boy remained in his respectful and waiting attitude and position without moving. When his father and his companion had taken leave of the Master, his father whispered something to him on going out, whereupon the boy, slowly and sedately like an adult, approached his Grandfather, waited for Him to address him, then replied modestly in Persian and was dismissed smilingly, not without having been permitted to kiss the hand respectfully. I noticed how the boy walked backwards when leaving and did not remove his dark, true-hearted eyes from the blue, magical glances of his Grandfather for a moment.

'Abbas Effendi got up and came across to us; we immediately got up, but the Master asked us to sit down again and Himself sat down in an informal manner on a Persian stool next to us, or rather to the side of us. As usual we silently waited for Him to address us, which He soon did: "Well, my daughter", the Master commenced, "how do you like Shoghi Effendi, my future Elisha?" (Old Testament, 2 Kings, 2nd chapter, verse 13). "Master, if I may speak frankly, then I have to say that in his boyish face are the dark eyes of a sufferer, of one who will suffer a lot!"

Thoughtfully the Master looked beyond us into a far distance, only after a considerable time did His glance come back to us, and He said: "My grandson does not have the eyes of a pioneer, of a fighter, of a victor, but in his eyes, in his glances there is an abyss (=depth) of fidelity, endurance and conscientiousness. And do you know, my daughter, why he particularly has been appointed to the difficult inheritance of my Vazir (Minister, Bearer of official business)?" Without waiting for my answer, looking more at His dear sister than at me, as if He had forgotten my presence, He continued: "Baha'u'llah, the Great Perfection - blessed be His Words - in the past, present and forever - had appointed this lowly servant as His Successor, not because I was the first-born, but because His inner eye had earlier discerned the Seal of God on my brow.

Before His ascension into eternal light the blessed Manifestation exhorted me that I also - without regard for the right of primogeniture or age - should look among my sons and grandsons for him whom God would mark for His office. My sons sank into eternity at a tender age; among my kindred and lineage only little Shoghi carries the shadow of a great calling in the depths of his eyes." Again a long pause followed, then the Master turned to me again and said: "At the moment the British Commonwealth is the greatest empire and is still in the ascendant, its language is a world language. My future 'Vazir' will receive the education for his hard office in England itself, after he has been given a grounding in the oriental languages and in the wisdom of the Orient - here in Palestine." After this I dared raise the objection: "Will not a western education, the English training, change his nature, fetter his lively spirit with rigid, intellectual bonds, stifle his oriental irrationality and intuition with dogma, conventionality, so that he will no longer be a servant of the All-Highest, but a slave of expediency, of western opportunism and of shallow triteness?" Long pause! - Then 'Abbas Effendi - 'Abdu'l-Baha rose and said in a firm voice in a solemn tone: "I am not giving my Elisha to the British to educate, I dedicate and give him to the All-Highest. God's eyes will keep watch over my child in Oxford also. - Insha'allah."

Without a farewell greeting, without further words, the Master went out.

I took leave of Bahiyyih Khanum, and when I was leaving I saw the Master standing in the garden, where He was apparently engrossed in profound thought, looking at a fig-tree laden with fruit.

In November 1921, when I was staying in Lugano and learnt of the passing of 'Abdu'l-Baha in Haifa, my memories and my thoughts went back to that far-away hour in August 1910, and I wished in my thoughts all the good and all happiness to Elisha-Shoghi. - Insha'allah.

SDW v10#10 p.139-142, PPRL.011-013x, SEIO.065-067x

ABU3539*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

Baha'i mother, (spoken to an Arab lady present) teach your sons the blessing of obedience and the happiness of sacrifice - know, that you may then safely let them travel alone along the road of life!

SDW v13#10 p.103

AB02170*To: Biman Surush et al., in Bombay**Date: 1910-Aug-08*

- 1 O Parsi friends! The honorable Rustam Mihraban is indeed kind to the friends and thinks of their happiness. The proof of this is that when he attained the threshold of the All-Merciful, he remembered the friends and mentioned those who were absent, showed humility and supplication, and sought bounties and bestowals from the Kingdom of Mystery for the friends. He also requested a letter from 'Abdu'l-Baha to be written in the blessed names of the friends. I too bowed my head at the threshold and sought endless favors and asked for boundless grace, and now I am writing this letter so that you may know how this heart and soul is connected to the love of the divine friends, and despite lack of time, day and night I think of those noble ones, and am always fresh and verdant from the breeze of their love and happy and joyful in their remembrance.

1 یاران پارسیانا مهتر رستم مهربان فی الحقیقه بیاران مهربانست و در فکر شادمانی ایشان برهان بر این آنست که چون باستان رحمانی فائز شد بیاد دوستان افتاد و بذکر غائبان پرداخت و عجز و نیاز نمود و از ملکوت راز بخشش و عطا بهر دوستان خواست و از عبدالبهاء نیز خواهش نامهائی نمود که بنام نامی یاران نگاشته گردد من نیز سر باستان نهادم و الطاف بی پایان خواستم و بخشش بیکران طلب نمودم و حال بتحریر این نامه پرداختم تا بدانید که این جان و دل چگونه بمهر یاران الهی پیوسته و باوجود عدم مجال شب و روز بیاد آن آزادگان پرداخته همواره بنسیم محبتشان تر و تازه و بیادشان خرم و شادمانم

- 2 Rejoice, for by virtue of the favors vouchsafed by the all-bounteous Lord Iran is destined to advance greatly and to become even as a delightful paradise. Nay, I cherish the hope that it may become the envy of the world and that its musk-laden fragrances may perfume the East and the West!

2 ای یاران مرده باد شما را که ایران پیرو بخشش خداوند مهربان ترقی عظیم نماید و جنة النعم گردد بلکه امید چنین است که در آینده غبطه روی زمین شود و نفعه مشکین ایران خاور و باختر را معطر نماید و علیکم البهاء الأبهری

- 3 O Lord! Make the sun of Khursand content and happy through forgiveness and grace. Immerse him in the ocean of forgiveness and clothe him with the garment of pardon and bestowal. Illuminate his forehead with the light of manifest favors and make his soul a witness in the gathering of the Supreme Concourse.

3 ای پروردگار خورشید خورسند را بآمرزش و بخشش خوشنود و خورسند فرما در دریای غفران غوطه ده و حله عفو و عطا در بر نما جبین پیرو الطاف نور مبین روشن کن و جانرا در عالم بالا شاهد انجمن نما از تیرگی خاکدان

You have delivered him from the darkness of this mortal world, so make him successful in attaining the radiance of the eternal realm and grant him dwelling in the precincts of Your great mercy and shelter under the Lote-Tree of the Utmost Boundary. You are the Bestower, the Kind, and You are the Forgiver of sins.

فانی رهایی دادی پس بدرخشندگی جهان باقی
فائز کن و در جوار رحمت کبری منزل ده و
در ظلّ سدره منتهی مأوی بخش توئی بخشنده
و مهربان و توئی آمرزنده گاهان

BRL_DAK#0355,

AMK.115-116,

KSH12.009, YARP2.231 p.209

ABU3324

Words spoken to Miss St. in Aug 1910 in Haifa/Akka

One remembers an anecdote from a lecture by Ruhiyyih Khanum, about a Christian woman named Lydia who came time and again complaining about her husband to 'Abdu'l-Baha. One day He said to her, 'Lydia, Lydia, you cannot put up with this one man, and I have to put up with the whole human race.'

SDW v13#10 p.103

ABU3439

Words spoken to Miss St. in Aug 1910 in Haifa/Akka

Hatred and insincerity can become deadly poisons for the soul; compassionate love and a burning ardour for truth strengthen the life of one's own soul and cure it of that which is strange and ailing.

SDW v13#10 p.103

ABU3621*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

The most beautiful pentagram comprises: Love, work, prayer, peace and joy; pursue daily its realization!

SDW v13#10 p.104

ABU3038*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

Not only in India are there castes and caste feeling. The principle of exclusiveness poisons even today the Western civilized states. The Christian Church with its hierarchy of clerics has reversed Christ's and Paul's teaching of unity. His Holiness Christ has set the slave beside the master, and what has the Church of the 19th century said to the slavery of the Negroes of America? O Baha'u'llah, Thy gentle Voice of Truth will some day penetrate as far as the churches.

SDW v13#11 p.112

ABU3352*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

God's guidance is intended to release us from the unpredictability of our sensuality, the insane arbitrariness of our will, from the burden of our faint-hearted, worrying spirit, and to let us walk safely in the fetters of His almighty love and justice, so that we do not resist.

SDW v13#10 p.104

ABU0610*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

All things of this world fall into two groups, either they belong to the things that can be measured, weighed, proven, or else to the ones that cannot be measured, weighed, proven. You want an example, my daughter? Look, here in London I can always prove to you, count to you, that twice two is four. But how can I prove to you that you are or have an immaterial soul? Can I measure, weigh, touch, prove your soul? The materialist or atheist, however, accepts only the first category of things as real or factual, as “existing”, and nothing else; how illogically, inconsequentially, how onesidedly and blindly he judges.

As soon as the atheist comes to you, as the great tempter and unifier and asks: “Prove, show to me your soul”, then say to him boldly: “Prove to me that I have no soul, show me what it is that thinks in me, for the brain is but the implement, where is the life of the implement, where does the implement come from, who creates it?” - He will tell you: “As an honest person, as an upright seeker, I have to reply: “Nobody knows this, nobody can know this!” But you, the idealist, you should not assert either, as an honest human being, an upright seeker: “The self is or has an immaterial soul” - because you cannot prove or show it either, and therefore both the atheist and the idealist must say: “We know nothing of the soul, we know no soul!” This is the language of the materialists and atheists!

But then, my daughter, you should not fall silent in embarrassment, but you should tell him: “O atheist, there is no America, I have not seen America, I have not even glanced at America, I cannot believe the travellers and books, I want, here from London, in London itself, to see, touch, count, measure, weigh America, other proofs I will not accept as valid!” How will the atheist reply to you? He will say: “Come with me to America; here in London I cannot show you America concretely, visibly, but there, on the spot, you will have to let yourself be convinced and you will be convinced of the land of America” - and you will reply: “Good, O atheist, but what is fair to one is fair to the other - my thinking self is my soul, and the home of my soul is there with the Origin and Source of all souls - with God. Let us die, and then I will convince you of the soul, of the higher home, of God. The world beyond is the home of my soul, it is my America, in which you do not believe and of which you refuse to know, because I cannot show it to you here in this world. Let us travel across the sea of death to the world

beyond, and I will show it to you, just as you want to show me, after a journey across the ocean, the reality of your America beyond. You, materialist, possess this world, show it, prove, count, measure, weigh everything; but I, i.e. my soul, also possess the beyond on top of everything, and the day will come, sooner or later, the eternal or the Judgment Day, when I shall show, prove and demonstrate everything to you, to your soul. Now we live in belief, in surmise, in feeling, in delicate, fragile proof by analogy (comparison), in the reflection and refulgence of the Eternal, the Immeasurable, the Incorporeal. -O atheist, I cannot reach down for you, for example, the moon from the firmament, to touch and see close to, but approach the water and at least look at its reflection, the image of the heavenly body. Much can now only be 'seen from afar', imagined from afar, but the day of seeing it close - of touching and possessing, will come, and then we shall speak further."

SDW v13#10 p.104

ABU3580

Words spoken to Miss St. in Aug 1910 in Haifa/Akka

What is culture, if it is not the living possession of an individual? Luxury of the wealthy one! Possession of a class and caste.

SDW v13#11 p.112

ABU3433

Words spoken to Miss St. in Aug 1910 in Haifa/Akka

For the youth only the highest, most noble and best is good enough! Then why is the elementary school-teacher in most civilized countries kept in his semi-educated state, in a lowly position, in an inadequate way of life?

SDW v13#11 p.112

ABU3440*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

Work is intended to give man self-assurance and dignity. Then why does one rob him of these two important fruits, by making work into drudgery, a load for those low on the economic ladder?

SDW v13#11 p.112

AB00299*To: Rahmani Shirazi, Aqa Mirza Jafar Hadiuf et al.**Date: 1910-Aug-16*

- ¹ Glorified art Thou, O Lord my God, my Master, and my Ruler! Thou seest me a victim of every tribulation, a target for every shaft, and exposed to every spear. Not a day passeth but that swords are drawn against me and afflictive darts are hurled successively at the breast of this servant of Thine who standeth poor and desolate amongst Thy creation. And yet, Thou seest how my heart is filled with joy through the breaths of Thy holiness, how my soul is enraptured by the signs of Thy oneness, how my eyes are solaced by beholding Thy lights, and how my spirit is exhilarated by the gentle breezes wafting from the meads of Thy loving-kindness! I pay no heed to these shafts and spears, nor am I perturbed by any other matter. Nay, rather, I cling to the hem of patience, wear the armour of fervent supplication, and quench the devouring flame ignited by the hands of the wicked doers, with the tears I shed by night and by day.

¹ سبحانک اللهم یا الهی و سیدی و مولائی ترانی
مورداً لكلّ بلاء و هدفاً لكلّ سهام و معرضاً
لکّل سنان ما من يوم الا و سیوف شاهره و
سهام نافذه متتابعه علی صدر عبدک المسکین بین
العالمین مع ذلک ترانی انشرح صدری بنفحات
قدسک و انجذب قلباً بآیات توحیدک و اقرّ عیناً
بمشاهدة انوارک و انتعش روحاً بنسائم تهبّ من
حدیقة عنایتک و لا التفت الی السهام و لا اعتنی
بالسنان و لا اهتم بشأن من الشئون بل اتشبّث بذیل
الاصطبار و اتدرع بدروع التضرع و الابتهاال و
اطفاً النيران الموقدة بید الأشرار بدموع ساکبة فی
اللیل و النهار

- ² Assist me, by Thy strengthening grace, O my God, to serve Thee amongst the righteous. Graciously aid me to render service unto the pious, and grant that I may offer up my soul for the faithful among Thy servants. Permit me, by Thy manifold favours, O my Lord, to enjoy intimate communion with Thee, and have mercy upon me by Thy bountiful grace. Keep me safe within the stronghold of Thy care and Thy protection, and guard me from the onslaught of the enemies, whether it be openly or privily inflicted. Cause me to speak forth Thy praise amidst Thy loved ones, and enable me to be a sign of mercy

² ربّ ایدنی علی عبودیتک بین الأبرار و وفقنی
علی خدمة الأخیار و اجعلنی فدیة لعبادک
الأحرار ربّ آسنی بالطافک و ارحمنی بفضلک
و احسانک و احفظنی فی کھف حفظک و
حمايتک و اکفنی هجوم الأعداء فی الجھر و
الخفاء و انطقنی بالثناء بین الأعباء و اجعلنی آية
الرحمة بین الوری و حقّقنی بعبودية احبائک فی
کلّ الانحاء أنک انت الکریم أنک انت العظیم
أنک انت الرحمن الرحیم

amongst the people. Help me, O Lord, to serve Thy loved ones throughout all regions. Thou art in truth the All-Bountiful, the Almighty, and verily Thou art the Compassionate, the All-Merciful!

- 3 O ye faithful friends of 'Abdu'l-Baha! In this new springtime, the luminous Orb shone forth from the vernal point at the equator, shedding its splendour upon the world and bestowing, through its light and heat, a new grace and a potent spirit upon every region. Through that heat and light, energy and vitality were generated in the veins and sinews of the world, a new creation was called into being, and a fresh spirit was breathed into it. The weary frame of the world was endued with new life, and the dead body of existence was quickened and endowed with measureless blessings. A wondrous Dispensation dawned, a new creation was called into being, and the verse "I breathed of My spirit into him" was fulfilled. The realm of being was adorned, and the universe was illumined by the dawning of that manifest Light. Signs of life and growth appeared in all created things, and great advances became visible in all beings.

3 ای یاران باوفای عبدالبهاء کوكب ساطع خط استواء از نقطه اعتدال در فصل نوبهار اشراق بر جميع اقطار نمود و بضياء و حرارتى شديد بر جميع اقاليم فيضى جديد و روح شديد مبذول فرموده از آن ضياء و حرارت جنبش و حرکت در عروق و اعصاب آفاق افتاد خلق بدیع شد و روح جديد دمیده گشت جسم افسرده امکان و جسد مرده اکوان جان تازه یافت و بموهبتى بنی اندازه موفق شد دور دور بدیع گشت و خلق خلق جديد شد و نفخت فيه من روحى تحقق یافت عالم امکان تزئين یافت و جهان بطلوع نور مبین روشن گشت در جميع کائنات آثار نشو و نما هویدا گشت و در كافه موجودات ترقیات عظیمه آشکار گردید

- 4 Those who judge with fairness acknowledge that the nineteenth century was the era of light and the pride of all ages. The signs of progress became visible in every aspect of existence, in such wise that it became equal to a hundred others. Indeed, the achievements of this one century were greater than those of the fifty that came before. That is to say, were ye to gather the works, the inventions, and the wonders of the previous five thousand years, they would by no means compare with those in this heavenly era and divine century. The enterprises and discoveries of those fifty centuries, their sciences and inventions, their achievements and wonders, cannot rival those of this one century.

4 اهل انصاف معترفند که قرن تاسع عشر ميلاد عصر انوار بود و نفع اعصار گشت در جميع مراتب وجود علويت واضح و مشهود گردید بقسمیکه این یک عصر حکم صد عصر یافت و این یک قرن از پنجاه قرون آثارش بیشتر گشت يعنى اگر آثار و صنايع و بدايع پنج هزار سال که عبارت از پنجاه قرنست جمع نمائى البته مقابلى بآثار این یک عصر الهی و قرن رحمانى ننماید مشروعات و اکتشافات پنجاه قرن مقابلى با اکتشافات و مشروعات این یک قرن تواند و علوم و صنايع و آثار و بدايع متوازی نگردد

- 5 Behold, therefore, how the signs of the revelation of the Sun of Truth are present and manifest in all created things! And yet, the ignorant and unheeding are sunk in endless slumber. They remain utterly unaware of the cause of this growth and development, and the source of this boundless progress. They know not the Orb whose dawning hath ushered in this divine springtime, nor the clouds whose outpourings have brought forth these boundless favours. They see the motion, but reflect not upon its motive force. They acknowledge the fresh beauty of the vernal season, but are utterly heedless of the limitless effusions of grace in the divine springtime. They see the rising dust, but cannot perceive the swift-riding horseman. They gaze at the towering sails, but cannot apprehend the onrushing winds that propel the ship. They hearken unto the celestial

5 ملاحظه نمائید که چگونه آثار اشراق شمس حقیقت در جميع کائنات ظاهر و باهر گردیده باوجود این این خلق نادان يعنى جمهور غافلان هنوز در خواب بی پایان مستغرق ابداً ملتفت نیستند که این نشو و نما و این ترقی بی متنى منشأش از بکاست و این بهار الهی از اشراق چه کوكبيست و این فیض نامتناهی از رشحات چه سخاى حرکت مشاهده نمایند و لكن محرک را بخاطر نیاورند طراوت و لطافت فصل ربيع را معترفند و لكن از فیوضات نامتناهی نوبهار الهی بکلى غافل غبار را ببینند ولى سوار را نه بینند جوار منشآت مشاهده کنند ولى هبوب اریاح را ادراک نکنند گلبانگ معنوی استماع

Song, but remain oblivious to the Mystic Nightingale. They witness the surging waves, but are blind to the boundless ocean. They feast on fresh and luscious fruits, but remain ignorant of the Tree of mysteries. They see the lustre of the lamp, but are unaware of the dazzling light within it. In any case, it is our hope that the people may wake from their slumber, become inebriated by this choice wine, and, through its power, grow mindful.

کنند ولی از بلبل معانی بیخیزند امواج بی‌پایان
بینند ولی از بحر بیکران بیخیزند میوه خوشگوار
تناول نمایند ولیکن از شجره اسرار غافلند لمعان
زجاج مشاهده نمایند ولی از فیض سراج بیخیزند
باری امیدواریم که بیدار گردند و از این باده
خوشگوار مست و هوشیار شوند

- 6 O ye friends of God! Ye are truly intoxicated by the wine of fidelity; ye are indeed the victorious hosts of the Concourse on high. Ye have scattered far and wide and are assisted by the all-pervasive power of the Word of God. Ye are the means for the quickening of the peoples of the world and are leaders among the ranks of His true lovers. Ye are guides to the path of salvation, and your hearts are wedded to His clear tokens and signs.

6 ای یاران الهی فی الحقیقه شما سرمست صهبای
وفائید و لشکر منصور ملأ اعلی در جمیع آفاق
منتشرید و بقوه نافذه کلمه الله منتصر سبب
حیات اهل آفاقید و سرحلقه زمهره عشاق دلیل
راه نجاتید و قرین آیات بینات

- 7 O friends! Praise be to God that the banner of Divine Unity hath been hoisted in every land, and the melody of the Abha Kingdom hath been raised on every side. The holy Seraph of the Concourse on high is raising the cry of "Ya Baha'u'l-Abha!" in the midmost heart of the world, and the power of the Word of God is breathing true life into the body of existence.

7 ای یاران الحمد لله علم توحید در جمیع اقالیم بلند
است و آهنگ ملکوت ابهی مرتفع از ملأ اعلی
اسرافیل الهی در قلب آفاق نغمه یابہاء الابهی
زند و قوه کلمه الله روح حقیقی بجسد امکان
بخشد

- 8 Wherefore, O ye faithful friends, it behoveth you all to join 'Abdu'l-Baha in self-sacrifice and in service to the Cause of God and thralldom to His divine Threshold. If ye be aided to attain unto such a supreme bounty, the whole world shall erelong be made the recipient of the effulgent splendours of God, and the longed-for oneness of humanity shall be revealed in the utmost beauty and charm in the midmost heart of the world. This is the dearest wish of 'Abdu'l-Baha! This is the greatest yearning of them that are faithful! The Glory of Glories rest upon you.

8 پس ای یاران وفا باید کلّ در جانفشانی و
خدمت آستان الهی و عبودیت درگاه حضرت
نامتناهی سهیم و شریک عبدالبهاء گردید اگر
باین موهبت کبری موفق شوید در اندک زمانی
آفاق بتمامه اقالیم اشراق گردد و دلبر وحدت عالم
انسانی در نهایت دلربائی جلوه در قطب امکان
نماید اینست آرزوی عبدالبهاء اینست منتی
آمال اهل وفا و علیکم البهاء الابهی

AB12173

To: *Baha'is of Malayir et al., in Nahavand*

Date: 1910-Aug-16

- 1 O Lord of the highest heavens! O Thou Who art sanctified, Who revivest decaying bones from extinction! Thou hast ever been in the heights of glory and grandeur, sanctified above the understanding of the people of wisdom. Forever are minds too weak-winged to attain unto that loftiest summit. There is no way unto Thee except through powerlessness and effacement, no drawing nigh unto Thy exalted threshold except through supplication and entreaty.
- 2 O Lord! Hearts are attracted to Thy Most Glorious Kingdom, breasts are dilated through the signs of guidance, eyes are consoled by beholding the lights, souls are made good through perceiving the traces, and spirits are stirred by the breezes of mysteries and wondrous remembrances in the depths of night and the early dawn.
- 3 O Lord! Aid Thy loved ones to remain firm upon Thy path whereon feet have slipped. Make their hearts steadfast in Thy love and make them as immovable mountains in constancy, firmness and tranquility.
- 4 O Lord! Thou seest the enemies attacking Thy loved ones from every direction, the ravening wolves assailing Thy chosen ones, and the fierce beasts of prey devouring the oppressed among the people of faithfulness. They have no refuge or shelter save the cave of Thy protection, no helper except Thy grace and favor.
- 5 O Lord! Shield them through Thy power, preserve them within the protection of Thy guardianship and shelter, make them speak Thy praise among Thy creatures, guide through them those who have gone astray unto the path of guidance, lead through them the thirsty to the spring of knowledge, make them guides unto Thee, servants before Thee, and chiefs at Thy gate taking refuge in Thy precincts. Protect them from overwhelming attack and preserve them from the dominion of the ignoble. Verily Thou art the Powerful, the Mighty, the All-Bestowing, and verily Thou hast power over all things.

1 تعاليت يا ربّ السموات العلى وتقدّست يا محيي
الرمم البالية من الفناء لم تزل كنت في علو
العزة والعلو مقدساً عن عرفان اهل النهى و
لا يزال العقول قاصرة الجناح عن الوصول الى
تلك الذروة العليا ليس السبيل اليك الا بالعجز
والفناء ولا التقرب الى عتبتك السامية الا
بالتضرع والابتهال

2 ربّ انّ القلوب منجذبة الى ملكوتك الأبهى و
الصدور منشحة بآيات الهدى والأعين قريبة
بمشاهدة الأنوار والنفوس طيبة بادراك الآثار
والأرواح مهتزة بنسائم الأسرار و بديع الأذكار
في جنح الليالى و بطون الأنهار

3 ربّ أيد حبائك على الاستقامة على صراطك
الذى زلت عليه الأقدام وثبت قلوبهم على حبك
واجعلهم كالجبال الراسيات فى الثبوت والرسوخ
والاطمينان

4 ربّ ترى الأعداء هاجمة من كلّ شطر على
الأحباب والذئاب الكاسرة مغيرة على الأصفياء و
السباع الضارية تفترس المظلومين من اهل الوفاء
وليس لهم ملجأ و ملاذ الا كهف حمايتك و
لا لهم معين الا فضلك و عنايتك

5 ربّ احهم بقدرتك و احفظهم فى صون
حفظك و حمايتك و انطقهم بشنائك بين
بريتك و اهد بهم اهل الضلال الى سبيل الهدى
و اورد بهم الظمأ على معين العرفان و اجعلهم
أدلاء عليك و ارقاء لك و نقباء بيايك
ملتجئين برحابك و احهم من الغارة الشعواء و
صنهم من سلطة الزمأ انك انت المقتدر العزيز
الوهاب و انك لعلّى كلّ شىء قدير

BRL_DAK#1067

AB12064

To: Mirza Ishaq brother of Baqir from Qazvin

Date: 1910-Aug-16

- 1 O spiritual friend! His honor, the brother, arrived in this divine realm with spiritual rapture and inner attraction. With utmost joy and delight he attained the blessing of visiting the Sacred Threshold and received infinite favors. Now he has requested the writing of this letter.

۱ ای یار روحانی حضرت اخوی با ولهی روحانی و انجذابی وجدانی باین اقلیم رحمانی وارد شد در نهایت وجد و سرور زیارت عتبه مقدسه فائز گشت و الطاف نامتناهی شمول یافت حال خواهش تحریر این نامه نمود
- 2 Despite fever and fatigue, 'Abdu'l-Baha has undertaken to write this epistle and loving address, so that you may know how your kind brother is moved with love for you. A brother should be thus affectionate and well-wishing, distinguished from stranger and kin. 'Abdu'l-Baha has written this letter with utmost love and faithfulness, and hopes through the grace and favor of the Divine Unity that means of spiritual and physical joy may be provided for you, that you may receive an abundant share of the favors of the Forgiving Lord.

۲ عبداله‌آء باوجود تب و تاب بتحریر این کتاب و لطف خطاب پرداخت تا بدانی که برادر مهربان چگونه بچفت تو در اهتزاز است برادر باید چنین مهرپرور باشد و خیراندیش و ممتاز از بیگانه و خویش عبداله‌آء با نهایت محبت و وفا بنگارش این نامه پرداخت و از فضل و موهبت حضرت احدیت امید چنانست که اسباب مسرت روحانی و جسمانی از برای تو فراهم آید تا نصیب موفور از الطاف رب غفور یابی
- 3 O Lord! Grant these two servants of Thy threshold, Baqir and Ishaq, shelter in Thy protection, immerse them in the ocean of forgiveness, enable them to attain the Supreme Companion and confirm them with the Greatest Gift. As Thou didst bestow former mercy, grant subsequent forgiveness. As Thou didst provide assistance and favor at the beginning of life, freely give nurture and forgiveness and pardon at the end. O Lord! Look not upon sin, grant shelter and refuge in Thy protection, and bestow that which befits the reality of Thy mercy. Thou art the Giver, the Bestower, the Kind, and Thou art the Forgiver, the Pardoner, the All-Merciful, the Helper.

۳ ای پروردگار ابوی بزرگوار این دو بنده درگاه باقر و اسحق را در پناه خویش پناه ده و در دریای غفران غریق نما برفیق اعلی فائز کن و بموهبت کبری مؤید کن چون رحمت سابقه مبذول فرمودی پس مغفرت لاحقۀ ارزان فرما در فاتحه حیات عون و عنایت نمودی در خاتمه احوال نوازش و آمرزش و بخشش رایگان فرما ای خداوند نظر بگاه مفرما در پناه خویش منزل و مأوی بخش و آنچه سزاوار حقیقت رحمانیت است عطا کن تویی دهنده و بخشنده و مهربان و تویی آمرزنده و عفو و غفور و مستعان

YQAZ.054-055

AB10285*Date: 1910-Aug-16*

O thou son of the Kingdom!

Today, the most important affair and the greatest hope is the unity and concord of the Friends. In every city where the Friends are united, spirituality and illumination is manifest and apparent with infinite power and strength; but where there is a lack of the warmth of love, every one becomes withered, cold, unhappy and deprived. Therefore, endeavour ye with all your heart and soul so that union and concord may be increased, the Word of God promoted and the lights of unity be spread. Convey on behalf of Abdul-Baha the wonderful ABHA Greeting to all the Friends of that Spiritual Assembly.

SW_v01#10 p.001

ABU3353*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

The Blessed Perfection Baha'u'llah teaches that the human being - every human being - has a right to peace, freedom, joy and work. The oneness of mankind (i.e. unity) ensures peace for the individual as well as for all. Peace guarantees freedom. Freedom brings joy, joy benefits work.

SDW v13#11 p.112

AB01207

To: Spiritual Assembly of Hamadan et al.

Date: 1910-Aug-18

- 1 O divine friends! Praise be to God, you are successful, confirmed and steadfast in serving the Cause of God and in servitude to the Divine Unity. In the path of God you endure tribulations and attacks from enemies, and in the path of divine love you are the oppressed ones of the horizons. Each morning you drink a cup of tribulation and each evening you become intoxicated with the wine of trials and sufferings. Since it is in the path of the Beloved, every bitterness is sweet and every pain and suffering is comfort to the soul and heart's desire.

1 ای یاران الهی الحمد لله موقید و مؤید و قائید
بخدمت امر الله و عبودیت حضرت احدیت در
سبیل الهی تحمل بلایا و هجوم اعدا می نمائید و
در راه محبت الهی مظلومان آفاقید هر صبح جام
بلائی می نوشید و هر شامی از بادهء محن و آلامی
سرمست میشوید چون در راه دلبر نازنین است
هر تلخی شیرین است و هر درد و المی راحت
جان و کام دل
- 2 In this mighty century, when I gazed upon your blessed names in the letter, utmost joy and delight were attained, for praise be to God, those pure-hearted friends are faithful and turned to the Abha Kingdom, occupied day and night in thought and remembrance of how they might render some service and by what means they might demonstrate strength and endeavor.

2 در این قرن عظیم در نامه چون بنامهای مبارک
شما نظر افتاد نهایت سرور و فرح حصول یافت
که الحمد لله آن یاران صفا اهل وفا و متوجه
بملکوت ابهی هستند و شب و روز به فکر و ذکر
مشغول که بچه وسیله خدمتی نمایند و بچه واسطه
قوت و همتی ابراز فرمایند
- 3 Surely that gathering will shine forth like a candle and raise the banner of eternal glory at the pole of the world, and will be victorious and triumphant through the celestial hosts, and through the power of the Supreme Concourse will open the world of hearts and souls.

3 البته آتجمع مانند شمع برافروزد و علم عزت ابدیه
در قطب عالم برافرازد و بسپاه آسمانی منصور و
مظفر گردد و بقوت ملأ اعلی جهان جان و
قلوب بگشاید
- 4 I continually raise my hands in supplication to the Kingdom of Mysteries and beg assistance, protection and safeguarding for the friends, so that through a celestial power, a divine bestowal, a heavenly confirmation and a merciful success they may be enabled to demonstrate manifest steadfastness.

4 همواره بملکوت راز نیاز آرم و یارانرا عون و
صون و حمایت طلیم تا بقوتی ملکوتی و موهبتی
لاهوئی و تأییدی آسمانی و توفیقی رحمانی موفق
بر آن گردند که استقامتی نمایان ظاهر و عیان
فرمایند
- 5 The greatest service is the firmness of the chosen ones, the unity and oneness of the faithful, the agreement of hearts, the connection of souls, unity of word, and the teaching of the Cause of God. I beseech God that this crown of eternal glory may shine forth upon the brow of that gathering throughout ages and centuries to come.

5 اعظم خدمت متانت اصفیاست و وحدت و
یگانگی اهل وفا و اتفاق قلوب و ارتباط نفوس
و اتحاد کلمه و تبلیغ امر الله از خدا خواهم که
این اکلیل عزت ابدیه بر فرق آنجمع بر اعصار و
قرون بدرخشد
- 6 And upon you be the Most Glorious Glory!

6 و علیکم البهاء الأبهی

TAH.329

AB02400

To: Louise Waite, in Chicago

Date: 1910-Aug-18

- 1 O thou dear handmaid of God! Thy letter hath been received, and its contents were noted. 1 ای کنیز عزیز الهی نامهات رسید و مضمون معلوم گردید
- 2 Marriage, among the mass of the people, is a physical bond, and this union can only be temporary, since it is foredoomed to a physical separation at the close. 2 در میان خلق ازدواج عبارت از ارتباط جسمانیست و این اتحاد و اتفاق موقت است زیرا فرقت جسمانی عاقبت مقرر و محتوم است
- 3 Among the people of Baha, however, marriage must be a union of the body and of the spirit as well, for here both husband and wife are aglow with the same wine, both are enamoured of the same matchless Face, both live and move through the same spirit, both are illumined by the same glory. This connection between them is a spiritual one, hence it is a bond that will abide forever. Likewise do they enjoy strong and lasting ties in the physical world as well, for if the marriage is based both on the spirit and the body, that union is a true one, hence it will endure. If, however, the bond is physical and nothing more, it is sure to be only temporary, and must inexorably end in separation. 3 ولكن ازدواج اهل بها باید ارتباط جسمانی و روحانی هر دو باشد زیرا هر دو سرمست یک جامند و منجذب یک طلعت بیثال زنده پیک روح‌اند و روشن از یک انوار این روابط روحانی است و اتحاد ابدیست و همچنین در عالم جسمانی نیز ارتباط محکم متین دارند ارتباط و اتحاد و اتفاق چون از حیثیت روح و جسم هر دو باشد آن وحدت حقیقی است لهذا ابدیست اما اگر اتحاد مجرد از حیثیت جسم باشد البته موقت است و عاقبت مفارقت محقق
- 4 When, therefore, the people of Baha undertake to marry, the union must be a true relationship, a spiritual coming together as well as a physical one, so that throughout every phase of life, and in all the worlds of God, their union will endure; for this real oneness is a gleaming out of the love of God. 4 پس باید اهل بها چون رابطه ازدواج در میان آید اتحاد حقیقی و ارتباط معنوی و اجتماع روحانی و جسمانی باشد تا در جمیع مراتب وجود و در جمیع عوالم الهی این وحدت ابدی گردد زیرا این وحدت حقیقی جلوه‌ئی از نور محبت الله است
- 5 In the same way, when any souls grow to be true believers, they will attain a spiritual relationship with one another, and show forth a tenderness which is not of this world. They will, all of them, become elated from a draught of divine love, and that union of theirs, that connection, will also abide forever. Souls, that is, who will consign their own selves to oblivion, strip from themselves the defects of humankind, and unchain themselves from human bondage, will beyond any doubt be illumined with the heavenly splendours of oneness, and will all attain unto real union in the world that dieth not. 5 و همچنین اگر نفوسی مؤمن حقیقی شوند ارتباط روحانی یابند و مظهر محبت رحمانی گردند و کل سرمست جام محبت الله شوند البته آن اتحاد و ارتباط نیز ابدیست یعنی نفوسیکه از خود بگذرند و از نقایص عالم بشری تجرد یابند و از قیود ناسوتی منصرف گردند البته پرتو انوار وحدت الهی بتابد و جمیع در عالم ابدی وحدت حقیقی یابند و علیک البهاء الأبهی

MMK1#084 p.114, AKHB.199-200,
GHA.159, HYB.046, NJB_v12#09 p.160

SWAB#084, BSW#16.16x, BWF.372-373x, LOG#1266x, BSC.457 #840x,
BLO_PT#052.11

AB11852

To: *Mashhadi Iskandar Ganjihi*

Date: 1910-Aug-18

- 1 O pilgrim of fragrant musk-like breath! Praise be to God that from those regions you donned the pilgrim garment of the Ka'bah of the intended goal and, with utmost sincerity and attention to the Beauty of the Beloved, you traversed the stages and stations until you reached the gatherings of remembrance and attained the honor of presence at the holy sanctuaries. You laid your head at the threshold of the Blessed Shrine and gained abundant portion from visiting the Holy Precinct.

۱ ای زائر مشکین مشام الحمد لله از آسمان احرام کعبه مقصود بستی و در نهایت خلوص و توجه بجمال معبود قطع مراحل و منازل فرمودی تا بحافل ذکر رسیدی و بمعاهد تقدیس شرف حصول یافتی بعبته بقیه مبارکه سر نهادی و از زیارت حظیره القدس حظ موفور جستی
- 2 Now return with complete joy and delight, and in your passage through cities and villages convey the Most Glorious and Most Beauteous greetings to all the loved ones. Give each one the Greatest Glad-tidings and make them hopeful of the mighty gift.

۲ حال با کمال وجد و سرور رجوع نما و در عبور و مرور به مداین و قری تحیت ابدع ابهی بجمع احبا یرسان و یک یک را بشارت کبری ده و بموهبت عظمی امیدوار کن
- 3 Deliver eloquent speech to the members of the Teaching Assembly and convey the message of this wronged exile, that they may know they are remembered in this gathering and are precious in this court. From the endless bestowals, the firm hope and intense desire is that day by day they may progress and receive bounties, and like the trees of gardens may grow and flourish through the drops of the cloud of mercy, and from the breeze of providence may gain infinite freshness and grace.

۳ باعضاء مجلس تبلیغ بیان بلیغ نما و پیام این مظلوم غریب یرسان تا بدانند که در این انجمن مذکورند و در این بساط عزیز الوجود از عنایات بی پایان امل و طید آست و امید شدید که روز بروز ترقی و تفضیض نمایند و مانند اشجار حدائق برشحات ابر رحمت نشو و نما کنند و از نسیم عنایت طراوت و لطافت بینهایت حاصل نمایند
- 4 His honor Aqa Hasan and his mother have permission to attain the presence in the coming spring.

۴ جناب آقا حسن با والده در بهار آینده اذن حضور دارند
- 5 Convey the Most Glorious and Most Beauteous greetings to the assured maidservant of God, the suppliant leaf, the honored wife, and likewise convey heartfelt messages from 'Abdu'l-Baha to the true partner, his honor 'Abbas-Quli, and show the utmost kindness and affection. Due to lack of time there is no opportunity to write a special letter - surely you will excuse this.

۵ بامه الله الموقنه ورقه مبهله حرم محترمه تحیت ابدع ابهی یرسان و همچنین شریک حقیقی جناب عباسقلی را از قبل عبدالبهاء پیام جان و دل یرسان و نهایت نوازش و مهربانی مجری دار از عدم مجال فرصت نگارش نامه مخصوص نه البته معذور میدارید
- 6 And upon you and upon them be the Most Glorious Glory.

۶ و علیک و علیهم البهاء الأبهی

TISH.447

AB07931*To: Muhammad Isma'il, in Ivughli**Date: 1910-Aug-18*

...O Thou Living and Omnipotent One! Thou art the Shelter of sinners, the Bestower and the Forgiver. We are immersed in sin, and Thou art the Ocean of bounty. We are in the darkness of rebellion, and Thou art the Sun of grace and favor. O Lord! Look not upon our shortcomings, and deal not with us according to our unworthiness and utter impotence. We are abased and sick - make us mighty and glorious. Bestow healing, grant the supreme remedy of forgiveness and pardon. O Forgiver! Take us not to task for our sins. Thou art the Helper and Supporter of every bewildered one. Thou hast made us detached from the world below; make us successful in the realm of the Kingdom. Thou hast delivered us from the realm of limitations; lead us to the rose-garden of Thy favors. Thou art the Bestower, the Giver, the Deliverer, the Eternal, the Merciful.

...ای حیّ توانا پناه گنهکاری و بخشنده و
آمرزگار ما غرق خطائیم و تو دریای عطا ما
در ظلمات عصیانیم و تو آفتاب فضل و احسان
پروردگارا نظر بقصور مفرما و بحسب لیاقت و
عجز موفور ما معمول مدار ذلیم و علیل عزیز
کن جلیل فرما درمان بخش دریاق اعظم عفو
و غفران مبذول دار آمرزگارا بعضیان مگیر هر
حیرانی را تو مجیری و دستگیر از عالم ناسوت
ببزار نمودی در جهان ملکوت کامکار کن از
حیز آفات رهنیدی بگلشن الطاف برسان توئی
بخشنده و دهنده و رهاکننده و پاینده و مهربان

MMG2#250 p.281x

AB12842*To: Wife of Siyyid Suhbatullah Dakkihi, in Tihiran**Date: 1910-Aug-18*

O maidservant of God! Praise be unto God that thy loving husband hath entered beneath the shade of the Blessed Tree, and hath received the light of divine guidance from the heavenly sun and luminous moon. He is an agreeable companion and a true friend. Therefore, thou shouldst act in such a manner that he may enjoy the utmost happiness, felicity, and delight and may be wholeheartedly pleased and gladdened. I shall pray for you and hope that, through the bounties and blessings of the Almighty, ye may live in a state of utmost harmony and love. Upon thee be the glory of the Most Glorious.

کنیز عزیز الهی حرم جناب سید صحبت الله علیها
بهاء الله الابهی ای کنیز خدا همسر مهرپرور
الحمد لله بظل شجره مبارکه درآمد و از خورشید
آسمانی و ماه نورانی اقتباس نور هدایت نمود قرین
موافق است و یار صادق لهذا باید نوعی بنائی
که در نهایت سرور و فرح و شادمانی باشد و به
جان و دل راضی و موفق بکامرانی من در حق
شما دعا نمایم و از فضل و عنایت حق امیدوارم
که بنهایت الفت و محبت زندگانی نمائید و علیک
البهاء الابهی

BRL_SWO#010

BRL_SWOP#010

ABU3247*Words spoken to Miss St. in Aug 1910 in Haifa/Akka*

Our relationship to God, the Lord, must rest on two basic pillars: willing submission of one's own will to the divine Will, and uprightness. In the latter basic condition we fail, if we try to satisfy our conscience and our longing with empty formalism and dead dogmatism.

SDW v13#11 p.112

AB03041*To: Sydney Sprague, in Haifa**Date: 1910-Aug-19*

My Lord, my Hope, my Refuge, my Aspiration, my Goal, my Shelter, my Return and my Shield! Thou seest me near the luminous Spot, the sacred Precinct, the Most Exalted Station, gazing toward Thee, trusting in Thee, drawn by the fragrances of Thy love, yearning for the outpouring of the lights of Thy bounty, remembering Thy remembrance, supplicating to Thy Kingdom.

My Lord! My bones have weakened - strengthen me with Thy power that moveth the realities of all things, and enable me to serve at Thy holy, luminous and brilliant Threshold. Make my mornings and evenings, my dawns and dusks, confined to devotion toward Thy most glorious horizon, that I may breathe the breath of morning, with tongue outstretched in radiance through the darkest night, and call upon Thee in the depths of darkness.

My Lord! Let me drink from the cup of ardent love, and intoxicate me with the wine of rapture through my attraction to the Kingdom of Beauty. Then make the hearts of the pure ones throb with Thy remembrance at dawn and dusk, their tongues speak Thy praise night and day, and their breasts expand with the signs of Thy oneness in the early hours.

My Lord! Verily Thy servant Alexander Sprack hath wandered in the desert of Thy love in the farthest lands and was attracted by Thy call in that distant shore, and hastened to the luminous

Spot, desiring to be joined with Thy good maidservant who believeth in Thy verses, who is enkindled with the fire of Thy love, who is related to a branch of the Tree of Thy mercy.

My Lord! Make this union blessed by Thy grace and favored by Thy generosity - a binding that shall not be severed, a holy partnership with Sprack, a blending and rejoicing and unity and intermingling unto the endless ages in every world of Thy holy worlds in the realm of spirits and lights. Verily Thou art the Helper, verily Thou art the Generous, verily Thou art the All-Merciful, the Most Merciful.

SW_v01#10 p.009

ABU1479

Words spoken to Miss St. in Aug 1910 in Haifa/Akka

The redeeming death of Christ has been misunderstood for centuries. Go to the monks of the monastery of Elijah, and they will tell you the following: "God harbours such anger for the sinful, fallen human beings, that only the voluntary sacrifice of Christ, which lies in His suffering and death, could win back for the human race the forgiveness and mercy of God and had the power to justify it anew. The wrath of God had to be quenched by the most noble blood!"

O you disciples of Elijah, what then? According to this view Christ would have had nothing more important to do than to suffer and to die as quickly as possible! O Christendom! Did not Christ have to live a pure, perfect earthly life as an eternally shining example to his deluded contemporaries; did not He, the great Master, have to refresh and teach again the Revelation, the guidance of God, and imbue with the laws and ordinances of the All-Highest a generation gone astray, blind and deaf?

Surely, my daughter, you automatically ask: "Yes, but why then did Christ have to suffer and die vicariously on the cross for our sins?" One important reason I will unveil for you today: "Each Manifestation of God, from Buddha and Confucius to Baha'u'llah, lived a life in God, with God, for God, and such a life, according to the eternal and inscrutable laws of the Creator, is only possible through the creature's obedience and

sacrifice. With His life Christ, the Holy One, proved His obedience, in His death he proved His complete sacrifice! Even you, O Baha'i friend, will be able to walk the way to the Kingdom of God only through a life of action in obedience to God's Will and through daily suffering and dying in self-sacrifice. - How much more then the Holy Heralds of God?"

SDW v13#11 p.112

ABU3429

Words spoken to Miss St. in Aug 1910 in Haifa/Akka

Read, my daughter, the Holy Books of mankind; as a Christian study particularly the New Testament; show me, where does the great Master Jesus speak of the "Wrath of God"? But rather of the all-consuming love of the Father for His lost son!

SDW v14#01 p.007

ABU2114

Words spoken to Miss St. in Aug 1910 in Haifa/Akka

Question/topic: What is the wrath of God?

You ask: "What then is the wrath of God?" The wrath of God is the erroneous designation for logic, causality, in brief, the justice of God. If we ignore God, He will ignore us and subject us to His unchangeable laws of nature; if we avoid Him, He will retreat from our lives. He, the Creator, lets His Sun rise over the just (those loving God) and the unjust (those far from God), but the first have the dew of His blessing, the latter shiver under the mildew of His curse! And in what consists this curse? In this, that the Lord God will no longer stand in a personal relationship to us, but in an objective one. We are no longer His heirs, but we have become debtors estranged from our own nature and paradise, who can only expect a businesslike accounting, not a fatherly embrace! Well then, we choose between Gerizim and Ebal (Mount of the blessing,

Mount of the curse) - we Baha'is, we have already adopted Gerizim as our place of residence.

SDW v14#01 p.007-008

ABU3332

Words spoken to Miss St. in Aug 1910 in Haifa/Akka

The real, true Baha'is are the seeing, the perceptive, the knowing; their most noble task is that they make good use of the grace of understanding and refine the conscience of men everywhere, thus paving the way for the Kingdom of God on earth. For love and peace bring heaven down to earth.

SDW v14#01 p.008

ABU1894

Words spoken to Miss St. in Aug 1910 in Haifa/Akka

The Englishman has an unshakable sense of statesmanship, which is entirely entwined with his business sense; therefore he is the born conqueror and colonizer. The German in his true nature is the opposite, his natural predisposition to be a boundless world citizen stands in the way of his business efficiency. Boundless world idealism impedes his pedantic sense of duty and work. He is the born peace-maker and world school-master.

The Englishman knows what he wants, and is capable of what he wants, and he does not want more than he is capable of; the German knows everything, both what he wants and what he does not want; he can do both and often does what he does not want but someone else wants, and most often he wants to do more than he is capable of.

The Englishman is a realist, a man of the present and of facts. The German is an illusionist, researcher into the past and seeker of the future. Therefore the world will at first belong

to the Briton, and only in a future, peace-loving world will the German stand at the top.

The German will imprint on the era of peace his organisation, his spirit, his traits; therefore the Blessed Perfection Baha'u'llah already believed in the leadership of the Germans, because there the most hopeful ground for the Baha'i Teachings exists.

SDW v14#01 p.008

AB11228

To: Siyyid Taqi Manshadi, in Port Said

Date: 1910-Sep ca.

Most confidential. Jinab-i-Aqa Siyyid Taqi, perhaps I will find an opportunity and come to Egypt for a few days. Therefore, you should remain there until I come. If no change occurs, I will come.

نهایت محرمانه جناب آقا سید تقی شاید من
فرصتی یابم و چند روز به مصر آیم لهذا شما آنجا
باشید تا من بیایم اگر بدا حاصل نشود خواهم
آمد

INBA17:213

ABU1904

Words to Mirza Asadullah Qumi, spoken around Sept. 1910 in Port Said

For nearly one month 'Abdul-Baha remained in Port Said and the friends of God came from Cairo, in turn, to visit him. One day he called me to accompany him when taking a walk in the streets of the city. He said: "Do you realize now the meaning of my statement when I was telling the friends that there was a wisdom in my indisposition?" I answered, "Yes I do remember very well." He continued, "Well, the wisdom was that I must always move according to the requirements of the Cause. Whatever the Cause requires for its promulgation, I will not delay in its accomplishment for one moment! Now, the Cause did require that I travel to these parts, and had I divulged my intention at that time, many difficulties would have arisen."

The day that he left for Alexandria he did not mention the matter to anyone; nor did this servant know the time of his departure. However, when I heard that he had left, I hurried to the steamer and there met him with two pilgrims from Eshkabad. He said: "Tell the friends, how, under severe circumstances of bodily weakness, I have accepted the hardships of travelling to promote the Word of God, to spread the Cause of God and to diffuse the Fragrances of God! I have left behind friends, relatives and home for the sake of the Cause!"

SW_v01#15 p.002

AB01773

To: Unknown, in Tihiran

Date: 1910-Sep or <

O ye Beloved Friends of Abdul-Baha!

Today the most important affair is delivering the Cause of God and spreading the fragrances of God. The duty of every soul among the believers of God is that he must rest neither day nor night, and with every breath think of the diffusion of the fragrances of Truth. That is, he must endeavour as far as lies in his power to quicken and guide a soul to the Path of Immortality, for this service of his will be perpetuated throughout centuries and cycles.

The power of the faith of the first guide will be transmitted, find continuation and become manifest in the lives of other believers, until one sanctified soul will become the cause of the quickening a hundred thousand souls. Consider how important this is, for the guidance of one soul is greater than the sovereignty of a kingdom. The temporal dominion is ended in a few days and no effect or result, no rejoicing or happiness, no beatitude or praise and no name or fame is produced thereby. But this sovereignty which consists in the guidance of the souls is eternal and everlasting. It embraces the Divine Beloved and it establishes man upon the throne of grandeur. Therefore, Spiritual Assemblies must be established in all the cities and their aims must be the guidance of the souls.

Likewise some teachers must be sent to various parts and in every direction, for the sake of diffusing the fragrances of God, so that they may direct the seekers to the Divine Path; even

the coming and going of the friends is beneficial. For instance, the friends who live in the smaller cities often do not receive any news, and then only at random. Now if certain souls arise to travel through these places, give the Glad-tidings of God, stay in every place a night or two, deliver the news of the Holy Land and other countries and cities of the East and West, and associate with them with the utmost love, enthusiasm and happiness, this will be conducive to attraction and enkindlement, the people will be trained in spiritual matters and obtain exhilaration and life. This will become the cause of diffusing the fragrances and the motive-power of the promulgation of the Word of God.

His Honor, Mirza Aga Taraz, and Ali Akbar are two blessed souls, and they are the cause of happiness to the heart of Abdul-Baha. It is assured that they will become assisted in the universal services and in the Kingdom of ABHA they will shine and gleam like unto the morning star.

Upon ye be the Glory of God!

SW_v01#11 p.001-002

AB10311

Date: 1910-Sep ca.

The invisible hand has opened the doors, and wisdom requires that Abdul-Baha hasten to the country of Egypt; for he is infinitely ashamed and chagrined that he has not yet been assisted in servitude. Perchance, through traveling in this land, he may be assisted in the future to some small service.

Now we are living in the country of Canaan and are supplicating day and night at the Threshold of Mercifulness and beg confirmation and assistance for the friends of God, so that all of us may participate and become partners in the servitude of the Holy Threshold and be aided in accomplishing one service.

SW_v01#17 p.007

AB01204

To: Milani, Mulla Ahmad et al.

Date: 1910-Sep-10

- 1 O ye blessed souls! Praise be to God that as a bounty for guidance you have become the manifestations of the grace of the one true God and the dawnbreakers of the sun of mercy. You have become detached from this world and its affairs and you have enchanted your heart to the one beloved of the world. You have become engaged in the certitude of the sacred threshold. You have arisen to serve the cause of God. You should appreciate this great bounty and to render due thanks in this path you must become self sacrificing.
- 2 Day and night remember God, day and night commune with the mention of that beloved one of the world above. Supplicate the kingdom of glory, concentrate your attention to the centre of beauty. Give praise and thanks to God who lifted the veils from your eyes who vouchsafed great bounties and who made you see the great signs of God who made you hearken the call of the kingdom of Abha.
- 3 Therefore do not seek comfort or rest either by day or night, seek to guide other souls so that those who are deprived may become the repositories of the mysteries so that those who are portionless may obtain a portion from this measureless grace.
- 4 His honour Aqa Mohsen fell victim in the path of God in the hands of wild beasts and suffered enormously. That suffering and pain was the cause of the light of faithfulness to shine more intensely and that steadfastness and firmness in the cause of the Abha beauty may become apparent. When you look at it in truth that suffering was the cause of bounties being made manifest. Those wrongs and injuries resulted in steadfastness in the love of the most great name.
- 5 O ye faithful friends in this world neither wrong doing remaineth nor torment nor suffering, neither does comfort, rest, happiness, neither injury nor hurt—all will pass away, but those who suffer in the path of Baha will attain the great bounty. Others will be afflicted with manifest loss....

1 ای نفوس مبارکه الحمد لله ببرکت هدایت مظاهر الطاف حضرت احدیت و مطالع انوار کوکب رحمانیت گردیدید از جهان و جهانیان بیزار شدید و دل مفتون دلبز آفاق نمودید و بعبودیت آستان مقدس پرداختید و بخدمت امر الله قیام کردید قدر این موهبت بدانید و بشکرانه این فضل جانفشانی در سبیل رحمانی فرمائید

2 شب و روز پیاد حق مشغول گردید و بذکر آن معشوق آسمانی هدم شوید تضرع بملکوت جلال کنید و توجه بمرکز جمال نمائید و حمد و ستایش نمائید خداوندی را که حجاب از دیده برداشت و عنایت بی پایان مبذول داشت مشاهده آیات کبری شد و استماع ندای ملکوت ابهی گشت

3 پس شب و روز راحت و آسایش نجوئید و بهدایت دیگران پردازید تا محرومان محرم راز گردند و بی نصیبان از این فضل بی پایان بهره و نصیب یابند

4 جناب آقا محسن در سبیل حق بچنگ گرگان افتاد و بصدمة شدید گرفتار شد آن اذیت و جفا سبب شد که نور وفا درخشید و ثبات و استقامت بر امر جمال ابهی واضح گشت چون بحقیقت نگری آن اذیت سبب ظهور موهبت شد و آن ظلم و ستم باعث استقامت بر محبت اسم اعظم گشت

5 ای یاران باوفا در این جهان نه جور ماند نه جفا و نه کدر ماند و نه صفا و نه راحت و نه رخصا و نه سراء و نه ضراء کل بگذرد ولی یاران که تحمل بلا در سبیل بها نمایند فوز عظیم یابند و دیگران عاقبت بخسران مبین مبتلا گردند...

MMK3#079 p.052x

AB06474*To: Azizullah Misbah, in Tihrah**Date: 1910-Sep-10*

- 1 My Lord, my Hope, my Ordainer, my Fashioner, my Refuge, and my Shelter! Verily Your servant 'Aziz has humbled himself before the Kingdom of Glory and supplicated the Realm of Beauty, hoping to attain his aspirations and arrive at the court of grace, bounty and beneficence.
- 2 My Lord, ordain for him entry into the vast and boundless sanctuary, and arrival at the sought-after rose garden, and enjoyment of the bestowed gift, and attainment of the promised pledge.
- 3 My Lord, make him mighty in the Egypt of divine knowledge, and pure gold in the treasury of certitude, and assist him with the hosts of Your holy Kingdom in private and in public, and aid him with the armies of Your angels in the realm of creation.
- 4 Verily You are the Powerful, the Mighty, the Merciful, and verily You are the King, the Ever-Living, the Self-Subsisting, the Help in Peril.
- 1 رَبِّ وَرَجَائِي وَمَقْدَرِي وَمَصُورِي وَمَلَاذِي وَمَعَاذِي اِنَّ عَبْدَكَ عَزِيزٌ قَدْ تَذَلَّلَ اِلَى جَبْرُوتِ الْجَلَالِ وَتَبَتَّلَ اِلَى مَلَكُوتِ الْجَمَالِ مَتَمَنِّياً الْحَصُولَ عَلَى الْاَمَالِ وَالْوَصُولَ اِلَى سَاحَةِ الْفَضْلِ وَالْجُودِ وَالْاِحْسَانِ
- 2 رَبِّ قَدَّرْ لَهُ الْوُفُودَ عَلَى الرَّحَابِ الشَّاسِعِ الْحُدُودِ وَالْوُرُودَ عَلَى الْوَرْدِ الْمُرُودِ وَالتَّمَتُّعَ بِالرَّفْدِ الْمَرْفُودِ وَالتَّوَسَّلَ اِلَى الْوَعْدِ الْمَوْعُودِ
- 3 رَبِّ اجْعَلْهُ عَزِيزاً فِى مِصْرِ الْعِرْفَانِ وَذَهَباً اَبْرَئِلاً فِى كِنَازِ الْاِيْقَانِ وَآيَةً بِجَنُودِ مَلَكُوتِ قَدْسِكَ فِى السِّرِّ وَالْاِعْلَانِ وَانْصَرِهِ بِجِيُوشِ مَلَائِكَتِكَ فِى حَيْزِ الْاَكْوَانِ
- 4 اَنْتَ اَنْتَ الْمُقْتَدِرُ الْعَزِيزُ الرَّحْمَنُ وَ اَنْتَ اَنْتَ الْمَلِكُ الْحَيُّ الْقَيُّومُ الْمُسْتَعَانُ

BRL_DAK#0312, MKT4.151, AKHA_102BE
#05-06 p.18, TZH8.0400, YMM.064,
DMSB.042

AB12300*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1910-Sep-11*

- 1 O you who are firm in the Covenant! Multiple letters were received from you, but due to lack of opportunity and numerous afflictions, no reply was written. Now, as due to consummate wisdom and the desire, hope and pleading of the people of the West, a journey has been made from the Desired Land to Port Said, an opportunity has arisen, therefore I take up writing. For now, I write in reply to your recent letter. Praise be to God, both Qavam and Nasr are victorious, and this is a promise that was made beforehand. At the time of the dominion, might and power of the enemies, prayers were openly offered. Now,
- 1 اى ثابت بر پيمان مكاتيب متعدده از شما رسيد ولى از عدم مجال و كثرت ملال جواب مرقوم نشد حال چون نظر بحكمت بالغه و آرزو و رجا و نياز اهل غرب از ارض مقصود سفرى به پورت سعيد گرديد مجالى حاصل شد لهذا بتحرير پرداختم على العجله تحرير اخير شما را جواب مينگارم الحمد لله قوام و نصر هر دو منصور و اين وعديست كه از پيش مسبوق در زمان استيلا و قوت و قدرت اعدا صراحه مناجات گرديد

praise be to God, through divine assistance and favor they are victorious and triumphant. In gratitude for these bounties, they must deal with justice, equity and consideration toward the faithful, so that this authority may continue.

- 2 You wrote requesting that some attention be paid to you as well. In your previous letter you had written that Zafar Ghayr Muntasir was pursuing you and thinking to make trouble. Praise be to God, through divine assistance and favor, attention from the bounties of the Blessed Beauty was received and immediately that disgraced one departed. And upon you be the Most Glorious Glory.

حال الحمد لله به عون و عنایت حقّ منصور و مظفرند باید بشکرانه این الطاف به عدالت و داد و رعایت اهل وداد پردازند تا این اقتدار استمرار یابد

2 مرقوم فرموده‌اید که گوشه نظری نیز بشما شود در مکتوب سابق مرقوم نموده بودید که ظفر غیر منتصر پانی شماسست و در فکر آنست که تعرضی نماید الحمد لله به عون و عنایت الهی گوشه نظر از الطاف جمال مبارک حاصل و فوراً آن مخدول و مسافر گشت و علیک البهاء الأبهی

BSHI.074-075

AB10729

To: Ahmad Sohrab, in Washington, DC

Date: 1910-Sep-13

...O thou who art firm in the Covenant! A clipping from Al-Mu'ayyad, which is the foremost newspaper of Egypt and whose publisher is renowned throughout the horizons, is being sent. This person previously wrote several articles against this Cause at the instigation of respected Iranians, describing the Baha'is as heretics. When Abdu'l-Baha arrived in this region, he was transformed by a single meeting and wrote this article retracting all his previous articles. Such is a fair-minded person....

...ای ثابت بر پیمان قطعۀ از جریده مؤید که اول روزنامه خطه مصریست و صاحبش معروف آفاق ارسال میشود این شخص در سابق باغوی ایرانیان محترم مقاله‌ئی چند بر ضد این امر مرقوم نمود و بهائیان را ملاحده تعبیر مینمود چون عبدالبهاء باین اقلیم رسید بیک ملاقات منقلب گردید و این مقاله را تکذیب جمیع مقاله‌های سابق خویش مرقوم نمود انسان منصف چنین است...

NJB_v01#18 p.004x

AB04642*To: Fatimih Sultan wife of Haydar**Date: 1910-Sep-28*

- 1 O honored maidservant of God! Give thanks to God that He chose you from among the leaves and made you aware of mysteries, attracted to the Beauty of the Chosen One, and enkindled with the fire burning in the Tree of Light. Truly you are patient and thankful, firm and steadfast, established and resolute, upright and profound. Therefore be confident that the favors of the Glorious Lord encompass you and the grace of the Blessed Beauty is complete. The oppressor will ultimately receive retribution, for God is not pleased with injustice and treachery. This is why He says: "We grant them enjoyment for a little while, then We compel them to a harsh punishment" - this is a promise that will not prove false, unless they become remorseful and repentant and turn in supplication to the threshold of the All-Merciful.

1 ای امة الله المحترمه شكر نما خدا را که ترا از مابین ورقات انتخاب نمود و مطلع بر اسرار و منجذب جمال مختار و مشتعل بنار موقده در شجره انوار فرمود حقاً که صابری و شاکر و ثابتی و راسخ و نابتی و متین و مستقیم و رزین لهذا مطمئن باش که الطاف ربّ جلیل شاملست و عنایت جمال مبارک کامل و عاقبت سمگر کیفر یابد و خدا راضی به ظلم و غدر نشود اینست که میفرماید تمتعهم قليلاً ثم نضطرهم الى عذاب غليظ هذا وعد غير مكذوب مگر آنکه نادم و پشیمان شوند و تضرع و انابه بدرگاه حضرت رحمان نمایند

- 2 Show the utmost kindness on behalf of 'Abdu'l-Baha to the relatives of the two martyrs and tell them that although that pride of the righteous ones and Haydar of the chosen ones has taken flight to the Kingdom of Light, 'Abdu'l-Baha hopes to arise in their station. And upon you be the Most Glorious Glory.

2 متعلقین و متعلقات شهیدین را از قبل عبداله‌آ نهایت مهربانی مجری دار و بگو اگر آن سرور ابرار و حیدر اخیار بملکوت انوار پرواز نمود عبداله‌آ را امید چنان که در مقام ایشان قیام نماید و علیک اله‌آ الأب‌بی

MMK6#387, TABN.272a

AB01303*To: Juliet Thompson, in New York**Date: 1910-Sep-30*

O daughter of the Kingdom! Your letter dated September 30, 1910 arrived. You had expressed joy and gladness about my journey to the land of Joseph of Canaan. This elation, joy and delight is most fitting. You and all the handmaidens of the Merciful and the loved ones of God should feel the utmost happiness about this journey, for after forty-two years of confinement in a mighty and formidable prison, 'Abdu'l-Baha journeyed to this great land with the utmost dignity and authority. No one imagined that a day would come when the

ای بنت ملکوت نامه ۳۰ سبتمبر ۱۹۱۰ وصول یافت اظهار سرور و شادمانی از سفر من باقلیم یوسف کنعانی نموده بودی این اشراح و انبساط و سرور بسیار بجاست باید شما و جمیع ام‌آء رحمن و احبای الهی نهایت شادمانی از این سفر داشته باشند که عبداله‌آ بعد از چهل و دو سال مکث در سین محکم متین در نهایت وقار و اقتدار باین اقلیم عظیم رحلت نمود هیچکس

chains and fetters would be removed from 'Abdu'l-Baha's neck and placed around the neck of the tyrannical 'Abdu'l-Hamid. That treacherous one wished for 'Abdu'l-Baha to perish in the depths of the pit. Now praise be to God, he has fallen into the pit while 'Abdu'l-Baha will surely ascend to the height of the moon. And from this journey, with the help and favor of the Blessed Beauty, great fruits will surely be produced....

را گمان چنین نبود که روزی آید که زنجیر و سلاسل از گردن عبداله‌آباد برداشته شود و بر گردن عبدالحمید ظالم گذارده شود آن غدار را آرزو چنان که عبداله‌آباد در قعر چاه محو و نابود گردد حال الحمد لله او بقعر چاه افتاد و البته عبداله‌آباد باوج ماه رسد و از این سفر البته به عون و عنایت جمال مبارک ثمر کلی حاصل گردد....

MMK5#045 p.044x

AB02104

To: Ali Akbar Nakhjavani, in Baku

Date: 1910-Oct ca.

- 1 O thou herald of the Covenant and Testament! Thy numerous letters have been received, and the contents of all were a cause of joy and gladness. Praise be to God that thou hast been thus aided and confirmed to render service, and hast arisen in such a manner to evince thy servitude to the Sacred Threshold. This is an abiding sovereignty, this is a perpetual bestowal! The response to thy missives hath been delayed, a delay occasioned by the severe disruptions, numerous preoccupations, and pressing concerns—among them the impending journey—leaving no opportunity to attend to the matter.
 - 2 Now, since I have arrived from Haifa at Port Said—there being a surpassing wisdom in this journey, which shall be revealed hereafter—I am writing a brief response; God willing, I shall respond more fully later.
 - 3 Convey to all the beloved of God a most wondrous Abha greeting, saying: "O friends! The time hath come for you to devote yourselves with all your powers to the service of the Cause of God, to arise to spread abroad the sweet savours of God, and to make such a joyful noise that Caucasia—nay the whole of Russia—will be stirred into motion."
 - 4 'Abdu'l-Baha hath with all his soul dedicated himself to sacrificial service: He cherisheth the hope of expending himself in this endeavour a hundred times more devotedly than heretofore, and each day longeth to hasten unto the field of martyrdom. The friends too must, in this service and endeavour, be
- 1 ای منادی عهد و پیمان نامه‌های متعدّد از آنجناب رسید و مضامین کلّ سبب فرح و سرور گردید حمد خدا را که چنین موافق و مؤید بخدمت شدید و بر عبودیت آستان مقدس قیام نمودید اینست سلطنت ابدیه و اینست موهبت سرمديه جواب مکاتیب تأخیر افتاد و سبب تأخیر غوائل شدیده و مشاغل عدیده و مسائل مهمه بود که بهیچوجه فرصت نشد موانع از جمله سفر در پیش بود
 - 2 حال چون از حیفا به پورتساید رسیدم و حکمت بالغه‌ئی در این سفر است بعد معلوم گردد لهذا جواب مختصر مرقوم میگردد انشاءالله من بعد مفصل مرقوم خواهد شد
 - 3 جمیع یاران الهی را تحیت ابدع ابهی ابلاغ دارید و بگوئید ای یاران وقت آنست که بجمیع قوی بخدمت امر الله پردازید و بنشر نفعات الله قیام نمائید و چنان آهنگی بلند کنید که قفقاسیا بلکه روسیه بحرکت و اهتزاز آید
 - 4 عبداله‌آباد بتمام همت بر جانفشانی قیام نموده و امیدوار است که صد مرتبه پیش از پیش جانبازی کند و در هر روز آرزوی مشهد فنا نماید یاران نیز باید در اینخدمت و همت

my comrades and companions, my partners and peers: most especially Mirza 'Ali-Akbar, who, with a godly power and a heavenly resolve, must sacrifice himself in the path of the Lord.

5 The Glory of Glories rest upon thee.

6 Kindly deliver on my behalf to his honour Shaykh 'Ali-Akbar the following message: "Time and again we suffered exile and banishment; for thee too a draught from this cup is needful, and a share of this most great bestowal is requisite, for thou art deserving of this bestowal and bounty." The Glory of Glories rest upon him.

BRL_ATE#018, MAAN#04

همدم و همراز باشند و شریک و انباز گردند
علی‌الخصوص جناب میرزا علی اکبر که باید
با قوتی الهی و همتی آسمانی در سبیل ربّانی
جانفشانی کند

5 و علیک البهاء الأبهی

6 بحضرت شیخ علی قبل اکبر پیام من برسان و بگو
ما را بکرات و مرات سرگون نمودند و اخراج بلد
کردند لابد شما را نیز از این کأس جرعه‌ئی باید
و از این موهبت کبری نصیبی لازم زیرا مستحق
این موهبت و عنایتی و علیه البهاء الأبهی

BRL_DAK#0017

AB00379

To: Haji Mahmud et al., in Bandar Abbas

Date: 1910-Oct ca.

1 O friends of 'Abdu'l-Baha! The letter which you collectively wrote congratulating my arrival in Egypt was noted. 'Abdu'l-Baha was imprisoned for forty years in 'Akka, captive to the people of hatred. The deposed Sultan would each day make some pretext and increase restrictions and oppression, until he sent an investigating committee that was the embodiment of hatred and the personification of tyranny, like bloodthirsty predatory beasts and savage wolves - cruel and murderous oppressors. When these wicked souls arrived in 'Akka, they stretched forth the hand of transgression and, like the unclean Yazid and Walid, enacted endless violations and harm. They uprooted the foundations of justice and raised the edifice of oppression. Yet 'Abdu'l-Baha paid them no heed whatsoever and would not even consent to meet them. However much they schemed and complained, saying "We have come on behalf of His Imperial Majesty; we never expected to encounter such indifference" - despite all their reproach and rebuke, no importance was given to them. Rather, complete calm and composure were maintained, as if nothing was happening and perfect peace prevailed, even while coded telegrams would arrive constantly from the Sultan's palace, whose contents made clear their determination to either send 'Abdu'l-Baha to Fezzan, hide him in the depths of the sea, or hang him.

1 ای یاران عبدالهّاء نامه‌ایکه مجتمعاً تبریک ورود
باقلم مصر مرقوم نموده بودید ملاحظه گردید
عبدالهّاء چهل سال در سجن عکا اسیر اهل بغضا
بود سلطان مخلوع هر روز بهانه‌ئی می نمود و بر
تشدید و تضییق می افزود تا آنکه هیئت تفتیشیه‌ئی
که بغض مجسم بود و ظلم مصور مانند سیاح
ضاریه و ذئاب کاسره، خونریز و خونخوار و
ستمکار فرستاد این نفوس شریره چون به عکا
رسیدند دست تپاول گشودند و مانند یزید پلید و
ولید بی نهایت تعرض و اذیت مجری داشتند بنیاد
انصاف برانداختند و بنیان اعتساف برافراختند
ولی عبدالهّاء ابداً اعتنائی ننمود و حتّی راضی
بملاقات آنان نگشت آنچه اسباب چیدند و گله
و شکوه نمودند که ما از طرف سلطنت سنیّه
پادشاه آمده‌ایم ما را گمان چنان نبود که بایندرجه
بی‌اعتنائی به بینیم با وجود این عتاب و خطاب
ابدأ اهمّیتی داده نشد بلکه در نهایت سکون و
قرار سلوک و حرکت می‌گشت مثل آنکه هیچ
حکایتی نیست و نهایت امن و امان حاصل و
هر دم از قصر سلطان تلغراف رمزی میرسید و
از مضمون معلوم که مصمّم آند عبدالهّاء را یا

- 2 It was during this crisis that a special steamship came to 'Akka under the pretext of commerce, namely transporting grain from Europe, and for three days and nights sailed between Haifa and 'Akka. The Europeans insisted, nay pleaded, that 'Abdu'l-Baha depart at midnight from 'Akka to the ship and proceed to Europe. All arrangements were ready and prepared, and even all the wise among the friends agreed it would be better to migrate to Europe, since migration had always been a cause of glory and power. But I considered that steadfastness and firmness were preferable.
- 3 In any case, the investigating committee returned to Istanbul with a volume of fabrications and a book of calumnies, and promised the enemies and Covenant-breakers that 'Abdu'l-Baha's execution and crucifixion were definite and inevitable. The head of the committee was soon to return as Governor of Beirut, and had said the first decree he would execute would be to hang 'Abdu'l-Baha at the gate of 'Akka. In short, before the investigating committee reached Istanbul, while still at sea, God's cannon thundered at the Imperial Mosque after Friday prayers, causing tumult and trembling in the pillars of state. They rushed to find the perpetrator and found no opportunity to move against 'Abdu'l-Baha. Even the deposed Sultan had said the time was not right for this matter until other problems were resolved.
- 4 In brief, difficulties and trials assailed that wronged one from every side until it ended in deposition - he found no chance to act. During Istanbul's revolution, the head of the investigating committee, Arif, swallowed three bullets, the military commander was exiled to distant lands, the army general perished, and the colonel fled to Egypt and begged alms from the friends. Thus did God seize them with the grip of One mighty and powerful. The chain of Joseph's imprisonment was removed from 'Abdu'l-Baha's neck, and "We have put yokes on their necks" fell upon 'Abdu'l-Hamid. When freedom was proclaimed and the foundation of tyranny collapsed, and the Hidden Hand opened the doors, wisdom required that 'Abdu'l-Baha hasten to the cherished land of Egypt, for from former times he is infinitely ashamed and embarrassed at not having succeeded in servitude, hoping that through travel to this land he might be enabled to render even a small service.

به فیزان فرستند یا در قعر دریا پنهان کنند و یا زینت دار نمایند

2 حال در این گیر و دار بود که کشتی آتش مخصوص بعنوان تجارت یعنی نقل غله از اروپا به عکا آمد و سه ۳ روز سه شب مابین حيفا و عکا تردد میکرد و فرنگیان نهایت اصرار بلکه التماس مینمودند که عبدالهآء نیمه شب از عکا بکشتی و با کشتی به اروپا حرکت نماید و جمیع اسباب حاضر و مهیا بود حتی جمیع عقلای احباً متفق بر آن شدند که بهتر آنست هجرت به اروپا شود زیرا هر زمان هجرت سبب عزت و قوت بوده ولی من ملاحظه نمودم که ثبوت و استقامت اولی

3 باری هیئت تفتیشیه رجوع به اسلامبول کرد با دفتری مفتریات و کلابی بهتان و باعدا و ناقضین وعده داد که قتل و صلب عبدالهآء مبرم و محتمل است عنقریب رئیس هیئت تفتیشیه مراجعت نماید و والی بیروت گردد و گفته بود اول حکمی که اجرا خواهد نمود عبدالهآء را در دروازه عکا دار خواهد زد خلاصه هیئت تفتیشیه به اسلامبول نرسیده در وسط دریا بود که توپ خدا در دم جامع پادشاهی بعد از صلاة جمعه صدا نمود و ولوله و زلزله بر ارکان انداخت [بجستجوی] فاعل آن شتافتند و فرصت تعرض به عبدالهآء نیافتند حتی پادشاه مخلوع گفته بود که حال مساعد این کار نیست تا مشکلات دیگر حل شود

4 باری صعوبات و مصائب از هر طرف بر آنشخص ظلم هجوم نمود تا منتی بخلع شد فرصت تعرض نیافت و در وقت انقلاب اسلامبول رئیس هیئت تفتیشیه عارف سه گلوله میل فرمود و فریق سرگون بدیار بعیده گشت و لواء عسکری بدرک رفت و میرپنج به مصر فرار نمود و از احباً صدقه طلب نمود فأخذهم الله اخذ عزیز مقتدر و زنجیر سجن یوسفی از گردن عبدالهآء برداشته و جعلنا علی اعناقهم الأغلال در گردن عبدالحمید افتاد و چون اعلان آزادی گشت و بنیاد پیداد برافتاد و ید غیبی ابواب را مفتوح نمود حکمت چنین اقتضا کرد که عبدالهآء باقلم عزیز مصر شتابد زیرا از ایام سابق بینهایت نخل و شرمسار است

که موفق بعبودیت نشد بلکه از سفر باین دیار
در استقبال بادی خدمتی مؤید شود

- 5 Now I am in the land of the Moon of Canaan, and night and day I supplicate at the Threshold of the All-Merciful, beseeching divine confirmation and success for the friends of God, that we may all share in servitude at the Sacred Threshold and perhaps be enabled to render some service. And upon you be the Most Glorious Glory.

5 حال در کشور ماه کنعانی هستم و شب و روز
تبتّل باستان رحمانی نمایم و یاران الهی را تأیید
و توفیق طلبم تا کل در عبودیت عتبه مقدسه
شریک و سهم گردیم و شاید بخدمتی موفق شویم
و علیکم البهاء الأبهی

AMK.121-123, ASAT5.133-135x,
RHQM1.122-124 (158x) (092-094x),
YHA1.098-099, QT108.077-078

AB02135

To: Baha'is of Hoboken, in Hoboken, NJ

Date: 1910-Oct or <

- 1 O ye friends of Abdul-Baha!

1 ای یاران عبداله‌آ

- 2 The glad-tidings of your attraction and enkindlement, ecstasy and exhilaration, hath reached us before and a special Tablet hath been forwarded to you. Mr. Harris and Mr. Ober arrived and praised you with the utmost enthusiasm, that "the friends of Hoboken are firm, steadfast and eloquent (in delivering the Truth)." In that region they have adorned a meeting with the fragrances of holiness and organized an assembly like unto the delectable paradise. Each one of them is like unto a lamp brilliant with the light of guidance and a conquering host invincible with the power of the love of God. Likewise, they gave the utmost praise to all the beloved throughout the regions of America, and they were extremely happy and grateful. They praised and commended highly the spiritual assembly of New York, saying that day and night they were engaged in the service of the Kingdom; likewise they were very grateful to Mr. Hoar.

2 از پیش خبر جذب و وله و وجد و طرب شما
رسید و مکتوبی مخصوص ارسال گردید البته تا
بحال رسیده حال مستر هریس و مستر اوپر وارد
شدند و نهایت ستایش از شما کردند که دوستان
هوبکن ثابتند و مستقیم و ناطقند در آن اقلیم محفلی
بنفحات قدس آراسته و انجمنی مانند بهشت برین
ترتیب شده هریک بنور هدایت شمع روشنند و
بقوت محبت الله لشکر منصور و مظفر و همچنین از
جمع یاران خطه امریک نهایت ستایش نمودند
و بسیار ممنون و مسرور بودند و از محفل روحانی
نیویورک بسیار توصیف و تحجید مینمودند که
شب و روز بخدمت ملکوت مشغولند و از مستر
هور بسیار ممنون بودند

- 3 Briefly, four days and four nights were they the guests in the house of this imprisoned one, continually praising and commending the beloved of God and giving the glad-tidings of the attraction of the friends with the fragrances of God. In this prison, Abdul-Baha hath no happiness except the arrival of the good news of the believers. Whenever one praises them, the heart is dilated and the soul is rejoiced.

3 مختصر اینست که چهار شب و روز در خانه
این مسجون همدم بودند و متمادی ستایش و
نمایش از احباً مینمودند و بشارت انجذاب
بنفحات الله میدادند عبداله‌آ در این سجن
سروری جز خبر خوش احباً ندارد هر وقت

نفسی از آنان ستایش کند قلب آسایش یابد و
جان شادمان گردد

- 4 Therefore, O ye companions of Abdul-Baha, display ye an effort, so that ye may make that region (America) the Paradise of ABHA, hoisting the banner of the Most Great Peace and spreading the teachings of the Beauty of ABHA; in order that the slumberous world become awakened, the unconscious become mindful, the universe become another universe, the human world become the realm of the Kingdom, earthly emotions become heavenly attractions, cruelty and oppression be changed into love and faithfulness, the clattering of the sword be transformed into the sweet melody of the pen and the discordant sound of war become the wonderful song of love and intelligence; in order that all the individuals of humanity embrace each other and live among themselves in perfect love and affinity.

TAB.558-559

PYB#116 p.01, NJB_v01#12 p.001

4 باری ای یاران عبداله‌آء همتی نمائید که آن اقلیم
را جنت ایهی کنید علم صلح اعظم برافرازید و
تعالیم جمال ایهی منتشر کنید تا جهان خواب
بیدار گردد و هر بیهوش هوشیار شود جهان
جهان دیگر گردد و عالم انسانی عالم دیگر شود
احساسات ارضی انجذابات آسمانی شود اذیت
و جفا به محبت و وفا تبدیل گردد سلیل شمشیر
مبدل بصریر اقلام شود و آهنگ جنگ منقلب
بلحن بدیع محبت و فرهنگ گردد تا جمیع افراد
انسانی دست در آغوش یکدیگر نمایند و بکمال
محبت و الفت معاشرت نمایند و علیکم اله‌آء
ال‌آیهی

AB11551

To: Ahmad Sohrab

Date: 1910-Oct ca.

...Truly, I say, in this publication you have written instructive articles. May God assist and confirm you!...

SW_v01#13 p.010x

AB02276

To: Haji Mirza Haydar Ali Isfahani, in Haifa

Date: 1910-Oct-04

- 1 O dear friend and kind companion! Although I have been deprived and separated from seeing the faces of friends with my eyes, praise be to God I am a companion and confidant in heart and soul, and not a moment passes that you do not come to mind, not a breath goes by except that you cross my

1 ای یار عزیز و همدم مهربان من هرچند بدیده
از مشاهده روی یاران محروم و مهجور شدم
ولی الحمد لله به جان و دل همدم و همرازم و
همنشین و هم‌آواز آنی نمیگذرد که بیادم نیائی
نفسی نمی‌رود مگر آنکه بخاطر گذری از فضل و

thoughts. Through the grace and favor of the Blessed Beauty, I hope that you are protected and safeguarded from weakness and frailty, and that your body like your spirit increases in strength and vigor with each breath.

2 Indeed your place is empty here. This is a city at the height of prosperity, the air is very pleasant, the flowers and greenery and meadows fresh and verdant. If I remain in Ramleh permanently, meaning if I stay in this region during winter, perhaps I will request you to come here for a few days for a change of atmosphere.

3 Convey the Most Glorious Greetings to the faithful servant of the Blessed Beauty, Aqa Muhammad-Hasan, on my behalf, and likewise to Dadash Ibrahim and Khan, and also convey Most Glorious Greetings to Aqa Muhammad-Baqir, the caretaker of the pilgrim house, and also to Aqa Rahmatullah. The letter of Aqa Siyyid Nasrullah was noted. And upon you be the Most Glorious Glory!

4 I wrote to Aqa Siyyid Asadullah that he should not open your letters at all but send them sealed to you. After you open them, whichever ones need to be reviewed by me, you can send those. For he told me, that is Aqa Siyyid Asadullah, that you had given him permission to open your letters - any that contain news that I need to see, he should send to me.

5 The letter of Aqa Siyyid Nasrullah was sent previously.

عنایت جمال مبارک امیدوارم که محفوظ و از ضعف و ناتوانی مصون باشی و جسم مانند روح هر دم بر قوت و توانائی بیفزاید

2 فی الحقیقه جای شما خالیست شهرست در نهایت آبادی هوا بسیار لطیف گل و سبزه و چمن تر و تازه اگر در رمله اقامت دوام نماید یعنی در زمستان در این سامان بمانم شاید شما را بجبهت تغییر ذائقه چند روزی بلینجا میطلبم

3 جناب خادم صادق جمال مبارک آقا محمد حسن را از قبل من تحیت ابدع ابی ابلاغ دار و همچنین جناب داداش ابراهیم و جناب خانرا و همچنین جناب آقا محمد باقر خادم مسافرخانه را تحیت ابدع ابی برسانید و همچنین جناب آقا رحمت الله را مکتوب جناب آقا سید نصرالله ملاحظه شد و علیک البهاء الأبی ع ع

4 باقا سید اسدالله نوشتم که مکاتیب شما را ابداً باز ننماید سربسته نزد شما ارسال دارد شما بعد از آنکه باز نمائید هر یک لازم باشد که من ملاحظه نمایم ارسال میفرمائید زیرا او بمن گفت یعنی آقا سید اسدالله که شما باو اجازه داده اید که مکاتیب شما را باز نماید هر یک حوادثی داشته باشد و لازم باشد که من ببینم پیش من بفرستید ع ع

5 مکتوب آقا سید نصرالله از پیش ارسال شده است

INBA84:350, KHSH08.053

AB08321

To: Jamshid Surush Abshahi, in Bombay

Date: 1910-Oct-04

1 O longtime friend! Praise be to the pure God Who hath lit the lamp of love and faithfulness in the gathering of the human world and illumined the earth with the rays of heavenly light. He hath made Mehtar Jamshid the companion of the hidden

1 ای یار دیرین ستایش پاک ایزد را که شمع مهر و وفا در انجمن عالم انسانی برافروخت و جهانرا پیرتوانوار آسمانی روشن کرد مهر جمشید را همدم سروش پنهان کرد و هم آواز بلبل گلستان راز

Angel and caused him to sing in harmony with the nightingale of the rose garden of mysteries. Behold what a bounty the kind Lord hath bestowed upon the world of man! It is worthy of thanksgiving and befitting of praise and worship to the one God. Therefore, be thou in the utmost joy and delight because of this supreme triumph and great blessing.

- 2 And upon thee be the Most Glorious Glory.

فرمود بنگر که خداوند مهربان چه بخششی بجهان
انسان نمود شایان شکرانه است و سزاوار ستایش
و پرستش ایزد یگانه پس تو از این فوز مبین و
فیض عظیم در نهایت شادمانی و کامرانی باش

2 و عليك البهاء الأبهى ع ع

YARP2.196 p.188

AB08225

To: Ibn-i-Abhar, in Tihiran

Date: 1910-Oct-09

- 1 O Herald of the Covenant! Your two letters dated the nineteenth of Ramadan and the fourth of Shawwal 1328 were received. The letters were perused. Praise be to God that the true state of those two noble wronged ones has become clear and evident to friend and stranger alike. And Siyyid Abdullah Isfahani in Najaf has met his due recompense - the very accusations he made against the friends have seized his own collar, and he has fallen into the pit of eternal degradation. Take heed, O ye who have eyes to see!

1 ای منادی پیمان نامه‌ها ملاحظه گردید الحمد لله
حقیقت حال آن دو مظلوم بزرگوار بریار و اغیار
واضح و آشکار گشت و سید عبدالله اصفهانی
در نجف بجای خویش گرفتار تهمتی که بیاران
زد گریبان خویش گرفت و بجاه خذلان ابدی
درافتاد فاعتبروا یا اولی الأبصار

- 2 Regarding what you wrote about teaching the Cause - today the greatest of all endeavors and most perfect of all pursuits is the diffusion of the holy fragrances of the Abha Kingdom. For this cause is divinely assisted, and whosoever arises to serve it will be victorious, joyous, and blessed with abundant favors. As has been observed, every soul who has taken steps in this path has become a recipient of the Ancient Beauty's grace, and every rider who has galloped in this field has, with the polo-stick of high resolve, won the ball of supreme bounty. Just as brave and warlike troops who are victorious on the battlefield become favored and close to the sovereign and receive continuous aid and support from the seat of authority, likewise do those blessed souls from the heavenly hosts who ride forth in the field of teaching and display courage and steadfastness surely become manifestations of the endless favors of the Abha Kingdom, and spiritual assistance and divine confirmations reach them successively. This is especially true if radiant leaves and maidservants of the Merciful arise in perfect detachment, sanctity, ecstasy, attraction and severance,

2 در خصوص امر تبلیغ مرقوم نموده بودید امروز
اعظم امور و اکل شئون انتشار نفحات قدس
ملکوت ابهی است زیرا این امر مؤید است
و هر نفسی بر آن قیام کند منصور و مسرور
و موفق بالطاف موفور گردد چنانچه ملاحظه
گردید هر نفسی در این سبیل قدم نهاد مظهر
عنایت جمال قدم گشت و هر سواری که در این
میدان بتاخت پچوگان همت گوی موهبت کبری
بربود سپاه جسور جنگجو که در میدان حرب
منصور و مظفر در نزد شهریار منظور و مقرب
ملحوظ نظر عنایتند و از مرکز سلطنت امداد و
استعداد پیاپی بیابند همچنین نفوس مبارک از
جنود ملکوت که در میدان تبلیغ سمند برانند
و شجاعت و متانت بنمایند البتّه مظاهر الطاف
پی‌پایان ملکوت ابهی شوند و امداد روحانی و
تأیید صمدانی پی در پی رسد علی‌الخصوص اگر
ورقاتی نورانیّه و امائی رحمانیه در نهایت تنزیه و

become familiar with divine proofs and evidences, present conclusive arguments, and hasten to various regions with utmost dignity and wisdom. It is certain that they will become the cause of guidance for many women, and the favors and confirmations of the Ever-Living, the Powerful will be their constant companion.

تقدیس و وجد و انجذاب و انقطاع قیام نمایند و به ادله و براهین الهی اطلاع یابند و حجج قاطعه اقامه کنند و در کمال وقار و حکمت باطراف شتابند یقین است سبب هدایت جمعی از نساء گردند و الطاف و عنایت حیّ قدیر همدم و نصیب گردد

- 3 The recent incident has caused much sorrow and pain. If this is the case, it is clearly a great loss. Today the divine friends must conduct themselves in such a way as to bring honor to the Cause of God. Indeed, to be buried in the depths of the earth would be better than this.

3 قضیه جدیدی بسیار سبب احزان و آلام گردید اگر چنین است خسران مبین است الیوم باید احبای الهی نوعی سلوک نمایند که سبب عزّت امر الله گردند البته قرار در قعر زمین بهتر از این

- 4 As for the matter of the prince and his eminence Aziz - if it remains thus, it will yield grave consequences. Now his highness will surely show forbearance, and likewise his eminence Aziz will surely close his eyes to illegitimate gains, and this matter will, through your efforts and those of the friends of God, be resolved with perfect justice and fairness and without oppression. Previous correspondence about this matter has surely reached you by now.

4 و اما قضیه شاهزاده و جناب عزیز اگر چنین بماند نتایج وخیمه بخشد حال جناب والا البته مدارا خواهند فرمود و همچنین جناب عزیز از منافع غیر مشروع چشم خواهند پوشید و این قضیه بهمت شما و همت احباء الله بکمال عدل و انصاف و عدم اعتساف منتهی خواهد گشت از پیش نیز در اینخصوص مرقوم شده البته تا بحال رسیده

- 5 As for the matter of neutrality - the divine friends must maintain it to such a degree that they utter not a word, and show complete loyalty to the local government. If it be otherwise, success would be impossible and unattainable.

5 و اما قضیه بیطرفی احبای الهی باید بدرجهئی باشد که کلمهئی بر زبان نرانند و نهایت صداقت بحکومت محلیه داشته باشند اگر غیر از این باشد موفقیت ممتنع و محال

- 6 As to the marriage of two of the friends, despite having settled upon a dowry of eight hundred tumans, upon learning of the law of the Book, the wife gladly consented to three vahids. That blessed marriage gathering was most magnificent, and the two verses were recited. And regarding the matter of Sangsar, where despite wealthy suitors, the mother of a believing maiden arranged her daughter's marriage to a believer for one vahid - this brought great joy indeed. In truth, this matter proves that the handmaidens of the Most Merciful in Sangsar are firm, steadfast, resolute and unwavering. With a throbbing heart and eloquent tongue, I beseech God to make them signs of unity and fruits of the tree of detachment. Verily, my Lord is powerful over all things.

6 و اما قضیه وصلت دو نفر از احباب باوجود تقرر هشتصد تومان مهر بمجرد اطلاع حکم کتاب بکمال رضا زوجه راضی به سه واحد گردیده و آن جمعیت مبارکه عقدیه در نهایت شکوه بوده و تلاوت آیین گردیده و قضیه سنگسر که باوجود طالبان توانگر والده زوجه مؤمنه بواحد واحد دختر خویش را بمؤمنی عقد و نکاح نموده بسیار سبب سرور گردید فی الحقیقه این قضیه دلیل بر آنست که اماء رحمن در سنگسر ثابتند و راسخ و نابتند و قائم و اتّی ادعوا الله بقلب خافق و لسان ناطق ان یجعلن آیات التوحید و اثمار شجرة التجرید ان ربّی لعلی کلّ شیء قدیر

- 7 As for the charitable company, I hope that through the aid and favor of the Blessed Beauty it will progress day by day, and that its members will arise to serve with lofty resolve and noble aims, that the work of teaching will be strengthened and the divine fragrances will be diffused. Indeed, Jinab-i-Haji

7 اما شرکت خیریه امیدوارم که به عون و عنایت جمال مبارک روز بروز ترقی نماید و اعضا شرکت بهمتی بلند و مقاصدی ارجمند بخدمت پردازند و امر تبلیغ قوامی یابد و نفحات الله انتشار جوید فی الحقیقه جناب حاجی محمد جواد و جناب صنیع همت بلیغ فرموده اند

Muhammad-Javad and Jinab-i-Sani' have made outstanding efforts.

- 8 Regarding the school for the poor, and the formation of a new committee of men and women to organize this momentous undertaking, and the arrangement of examination sessions and the success and prosperity of the children, and likewise the girls' examination committee and the gathering of friends and strangers in these two assemblies in utmost fellowship, love, unity and kindness - all this has brought the greatest joy and delight. Similarly, the establishment of teaching gatherings will, God willing, lead to abundant success and prosperity.

- 9 Concerning what you wrote about those two eminent scholars seeking to uncover mysteries - they have surely become informed of the truth of all matters, the conduct and behavior of the friends, the foundation of the path of the Most Merciful, the oneness of mankind, the reconciliation of the hearts of all peoples, the unification of all sects and religions, sacrifice in the path of God, goodwill and kindness toward all humanity, and respect and consideration for religious leaders. Conclusive proof, brilliant evidence and manifest testimony have become clear and evident. A little fairness would suffice to convince that the Baha'is are well-wishers of all humanity who sacrifice themselves in this path, and that eventually, with the confirmation of the Lord, the Most Merciful, they will succeed in reconciling and unifying religions, eliminating centuries of strife and contention, and extinguishing and erasing this fire.

- 10 As to the matter of Chihrih-nama, by chance he hastened to this servant a few days ago and expressed all that was fitting and proper. Afterwards he returned to Egypt and published the questions and answers in his newspaper to a certain extent, but some Iranians prevented him from publishing several passages, which he therefore did not include in the article. These were three passages: First, that the Blessed Beauty (may my spirit be a sacrifice for His loved ones) explicitly rebukes Abdul-Hamid in the Kitab-i-Aqdas, where the text of the address is: "O concourse of Rum! We hear among you the hooting of the owl," and "O Spot that liest between the two seas! Upon thee hath sat the throne of tyranny." How can Abdul-Baha consider as oppressed one whom the Blessed Beauty refers to as an owl, addresses as occupying the throne of tyranny, and calls ignorant, saying "We see within thee the ignorant ruling over the wise"? It would be like the lovers of the Holy Family praising Yazid, and counting Sinan ibn Anas among the oppressed monarchs.

8 و اما قضیهء مدرسهء فقراء و تشکیل انجمن جدید از رجال و نساء بجهت تنظیم این امر عظیم و آراستگی محفل امتحان و نجاح و فلاح کودکان و همچنین انجمن امتحان دختران و اجتماع یار و اغیار در این دو محفل در نهایت الفت و محبت و یگانگی و مهربانی سبب نهایت روح و ریحان گردید و همچنین تأسیس محافل تبلیغ انشاءالله سبب نجاح و فلاح بلوغ گردد

9 در خصوص آن دو عالم بزرگوار طالبان کشف اسرار نگاشته بودید البتہ بحقیقت امور از جمیع جهات و سلوک و روش یاران و اساس سبیل رحمن و وحدت عالم انسان و تألیف قلوب جمیع ملل و توحید طوائف و نخل و جانفشانی در سبیل الهی و خیرخواهی و مهربانی با جمیع نوع انسانی و احترام و رعایت رؤسای روحانی اطلاع یافته اند و حجت قاطعه و برهان لامع و دلیل ساطع مشهود و واضح گردیده اندکی انصاف سبب قناعت گردد که بهائیان خیرخواه جهانینند و در این سبیل جانفشانی نمایند و عاقبت به تألیف و توحید ادیان بتأیید رب رحمن موفق خواهند شد و این نزاع و جدال صد قرون و اعصار را از میان زائل و این آتش را خاموش و فراموش خواهند نمود

10 و اما قضیهء چهره نما از قضا چند روز پیش بنزد اینعبد شناخت و آنچه باید و شاید باو بیان نمود بعد مراجعت به مصر کرد و سؤال و جواب را بدرجهئی درج خویشت درج نمود ولی بعضی از ایرانیان او را از درج چند فقره ممانعت نمودند و آن فقرات را در مقاله ننگاشت و آن سه فقره بود اول اینکه جمال مبارک روحی لأحبائه الفداء بنص صریح در کتاب اقدس عبدالحمید را تویخ میفرمایند و نص خطاب اینست یا معشر الروم نسعم بینکم صوت البوم و یا ایها النقطه الواقعة بین البحرین قد استقر علیک سریر الظلم کسی را که جمال مبارک بوم تعبیر میفرماید و امیر سریر ظلم خطاب میکند و جاهل تسمیه میفرماید و نری فیک الجاهل یحکم علی العاقل خطاب مینماید چگونه عبدالبهاء چنین شخص ظلومی را مظلوم میشمارد مانند آنست که محبان

- اهل بیت یزید را تجید کنند و سنان ابن انس را
شاه مظلومان شمرند
- 11 Another passage states that we have no fear or dread of the
arrows and spears of calumny, for we have been the target of
slander's arrow for sixty years and are immersed in this sea, so
why should we fear from dew or dewdrops? As the Arab poet
said:
- و فقرهء دیگر اینکه ما از تیر و سنان افترا خوف
و هراس نداریم زیرا شصت سالست که هدف
سهم افترایم و آماج تیر بهتان در این دریا
مستغرقیم لهذا از نم و شبنمی چرا خوف و
هراس نمائیم چنانچه شاعر عرب گفته
- 12 "Time has pierced me with calamities until
- رمانی الدهر بالأرزاء حتی
- 13 My heart became iron from arrows.
- فؤادی فی حدید من نبال
- 14 So when arrows come to me now
- فصرت اذا اتنی من سهام
- 15 Their points break upon points."
- تکسرت النصال علی النصال
- 16 And the Turkish poet said:
- و شاعر ترک گفته
- 17 "The enemy's arrow of criticism has no effect on me;
- کارگر اولمز خدنگ طعنهء دشمن بکا
- 18 The multitude of arrowheads has made my body iron"
- کثرت پیکان ایتشدردمیردن تن بکا
- 19 But what is regrettable is that from the holy station of the pure
tomb and illumined resting place of His Holiness the Prince
[Ali] (peace be upon him), from whence the light of truth
should shine to all horizons, certain souls have appeared who
have made that blessed station a source for spreading false-
hoods, fabrications and great calumnies. This is what is re-
grettable. In any case, these passages were not included in
Chihrihnama. Nevertheless, the refutation of these statements
lies ahead - it will certainly come there and you will observe it.
And upon you be the Most Glorious Glory.
- ولی تأسف در اینست که از مقام مقدس
جدث مطهر و مرقد منور حضرت امیر علیه
السلام که باید نور حقیقت بافاق بتابد نفوسی
چند پیدا شدند که آن مقام مبارک را مصدر
نشر اکاذیب و مفتریات و بهتان عظیم نموده اند
این جای تأسف است باری این فقرات را در
چهره نما درج ننوده باوجود این تکذیب اقوال
پیش است البته بآنجا خواهد آمد و ملاحظه
خواهید نمود و علیک البهاء الأبهی

INBA85:382b,

BRL_DAK#0163,

MSHR1.042x, YIA.289-292

AB03739

To: Louise Washington, in New York

Date: 1910-Oct-12

In the Kingdom of God no distinction is made as to the colour of the skin, whether it be black or white; nay, rather the heart and soul are considered. If the spirit is pure, the face is illumined, although it be black. If the heart is stained, the face is dull and despondent, although it may be of the utmost beauty.

The pupils of the eyes are black, yet they are the fountains of light.

Although white is conspicuous, yet seven colours are hidden and concealed therein. Therefore whiteness and blackness have no importance; nay, rather, true judgement is based upon the soul and heart.

SW_v12#05 p.106, AHV.030b, BLO_PN#045, BSTW#362

AB04421

To: Edith R Sanderson, in Paris

Date: 1910-Oct-12

O cherished maidservant of God! Our intention was to come to Marseilles and Paris, but destiny did not assist. The sea air proved unfavorable and the cold weather did not agree with my constitution. We were therefore compelled to remain in the climate of Egypt until later - whatever God wills....

ای کنیز عزیز الهی ما را نیت چنان بود که
به مرسلیا و پاریس آئیم ولی قدر مساعده ننمود
هوای دریا ناموافق افتاد و سرما موافق مزاج
نگشت مجبوراً در اقلیم مصر ماندیم تا بعد خدا
چه خواهد...

MMK5#037 p.039x

AB00954

To: Jadhhab, Azizullah son of Isma'il Namdar, in Marv

Date: 1910-Oct-17

1 O dear one of 'Abdu'l-Baha! Your letter arrived and your flowing verses were noted.

1 ای عزیز عبدالبهاء نامه شما رسید و اشعار آبدار
ملاحظه گردید

2 The question you asked is very precise and profound, requiring an eloquent explanation. Existence is of two kinds: intelligible existence and concrete existence. Created things had intelligible existence before their concrete existence, meaning they were known to God, then they attained concrete existence, meaning they became realized externally. Sight has no connection to intelligible existence, it has connection to concrete existence. That is, in the world of existence, sight cannot

2 سؤالی که فرموده بودید بسیار دقیق عمیق است
بیان بلیغ لازم دارد وجود بر دو قسم است وجود
علی و وجود عینی کائنات قبل از وجود عینی
وجود علی داشتند یعنی معلومات حق بودند
بعد وجود عینی یافتند یعنی محقق در خارج شد
بصر تعلق بوجود علی ندارد تعلق بوجود عینی
دارد یعنی بصر در عالم وجود بشیء غیرموجود
تعلق نیابد باید وجود خارجی داشته باشد تا بصر

connect with a non-existent thing - it must have external existence for sight to connect with it. Before concrete existence, meaning realization externally, the world of creation had no essential existence for sight to connect with it. The name "All-Seeing" is different from the name "All-Knowing." Created things were known to God, but the name "All-Seeing" had no connection to the realities of things. When they became realized in the world of existence, the name "All-Seeing" connected with them. This matter is very subtle - consider it carefully. As an example: The conceptual forms that are within your comprehension - your sight has no connection to them. When those conceptual forms become realized externally, your sight connects with them.

- 3 Furthermore, knowledge is of two kinds: One knowledge relates to the Divine Essence - it is essential divine knowledge, identical with the Essence, not distinct from it, for in that station there is pure unity, and the Essence comprises all names and attributes. That essential divine knowledge is incomprehensible. The other knowledge is in the realm of action, meaning it is identical with what is known, and that is realization externally. Sight connects with an existent thing, not with a non-existent thing. Knowledge can connect with a non-existent thing, but sight cannot. This is why He says "when He created, He saw that it was good."

- 4 Those versed in divine mysteries maintain that knowledge is of two kinds: One kind is perception of a thing without a distinct form in the mind - this is essential knowledge. The second knowledge is formal knowledge, which is witnessed knowledge, meaning perception of a thing with its distinct form in the mind. This witnessing of Truth refers to witnessed knowledge. But existential knowledge is identical to God's Essence - like God's Essence it cannot be comprehended, and none can fathom its essential reality.

- 5 Much contemplation is needed to grasp these subtle meanings. You have knowledge that within the essence of this seed exists a mighty tree, but sight does not see it until it sprouts and becomes a tree. From this example the reality of the matter becomes clear and evident. Therefore the Torah's statement does not contradict divine knowledge which encompasses the realities of things.

VUJUDE.147x, VUJUDE.162x, VUJUDE.163x

بآن تعلّق یابد عالم کون قبل از وجود عینی یعنی تحقیق در خارج وجود ذاتی نداشت تا بصر تعلّق باو یابد اسم بصیر غیر اسم علم است کائنات معلومات حق بودند ولی اسم بصیر تعلّق بحقایق اشیاء نداشت چون در عالم وجود تحقیق یافت اسم بصیر بآن تعلّق گرفت این مسئله بسیار دقیق است بسیار تأمل فرمائید من باب مثل ذکر میشود صور علمیهائی که در حیّ ادراک شماسست بصر شما باو تعلّق ندارد چون در خارج آن صور علمیه تحقیق یابد بصر شما بآن تعلّق گیرد

- 3 و دیگر آنکه علم بر دو قسم است یک علم است که تعلّق بذات دارد علم ذاتی الهیست آن عین ذاتست ممتاز از ذات نیست چرا که در آن مقام وحدت صرفه است و ذات عبارت از جمیع اسماء و صفاتست آن علم ذاتی الهی لایدرک است و علم دیگر در حیّ فعل است یعنی عین معلوم است و آن تحقیق در خارج است بصر تعلّق بشیء موجود یابد نه بشیء معدوم تعلّق علم بشیء غیرموجود ممکن است اما بصر محالست اینست که میفرماید چون خلق فرمود دید که نیکوست

- 4 و واقفین اسرار الهی بر آنند که علم بر دو قسم است یک قسم ادراک شیء است بدون صورت ممتاز در ذهن این علم ذاتیست و علم ثانی علم صوریست و آن علم شهودیست و آن عبارتست از ادراک شیء مع صورة التمايزة فی الذهن این مشاهده حق عبارت از علم شهودیست اما علم وجودی آن عین ذات حق است مانند ذات حق ادراک نشود و بکنه حقیقتش کسی پی نبرد

- 5 بسیار تعمق لازمست تا باین لطیفه معانی انسان پی برد شما علم باین دارید که در هویت این حبه شجره عظیم موجود لکن بصر آنرا نبیند مگر وقتی که انبات شود و شجر گردد از این مثل حقیقت مسئله واضح و عیانست پس عبارت

تورات منافى علم الهى نيست كه محيط بحقايق
اشياست و عليك البهاء الأبهى

MAS2.090-091, VUJUD.140x, VU-
JUD.122.20x, VUJUD.123.01x

AB02820

To: Haji Isma'il, in Shamakhi

Date: 1910-Oct-17

- ¹ O My dearly loved friend! God hath created manifold tribulations in this world and decreed various ills. He reduced it to trials and hardships, subdued ease and contentment, well-being and peace, and appointed affliction, toil and grief as its foundation. So that man may be free of any attachment, detached from heedlessness, attracted by Divine love, sanctify his heart, possess a mature mind and be endowed with perfections, and distinguish between truth and error. O the pity! that man attacheth himself to this world and is enamoured with ease and comfort notwithstanding these irresistible woes and many toils and sorrows. What heedlessness! What ignorance! What error! How pitiful, how regrettable!

¹ شماخى بواسطه كل احمد زائر جناب حاجى
اسماعيل حضرتلرينه عليه بهاء الله الأبهى دوست
عزيزم جناب كبريا بو عالم ناسوتيده هر ير درلو
بلا يراشمدر امراض و علل گوناگون تقدير
ايشدر مصيبتلر ايله طولدرمدر مشقت و
زحمت ايله تضيق بيورمدر راحت و مسرتى و
عافيت و سلامتى سلب ايشدر بنيانكي كدر و
محنت ايله وضع ايشدر تاكيم انسان تعلقدن آزاد
اولسون غفلتن بيزار اولسون عشق الهيه گرفتار
اولسون گوگلى فارغ اولسون عقل و كالى بالغ
اولسون حق و باطل فارق اولسون آنجق بوكا
تأسف اولنور كه بو قدر بلای مبرم ايله و بونجه
درد و غم ايله برابر انسان ينه بو جهانه تعلق
ايدر و راحت و نعمتنى تعشق ايدر بو نه غفلتدر
بو نه جهالتدر بو نه ضلالتدر تأسف اولنور تحسر
اولنور تلهف اولنور

- ² Therefore, do thou not be grieved by your sufferings and saddened by your mourning but know of a certainty that it a divine test. If thou art patient and resign to His decree, then wilt thou be recompensed, most patient, dignified and encompassed by His bounty. Afflictions are vouchsafed unto the generality of the people and everyone is a target to the dart of woes. This mortal world is a mill-stone and man a lost grain in it.

² بناءً عليه دوشديغكر مصيبتدن و گوردیغكر ماتمدن
طولائى دلگیر و مکدر قالمیوب آنجق جناب
کبریانک امتحانی اولدیغنه تیقن ایدرک صبر
و تحمل بیوریلور ایسه و قضایه رضا گوستریلور
ایسه مأجور اولورسکر صبور اولورسکر وقور
اولورسکر و هر ير عنایت ايله مشمول اولورسکر
مصیبت عمومه شاملدر هر ير انسان تیر بلایه
نشانه در بو دنیای فانی دگرمان اولوب آنده انسان
آواره دانه در

- ³ If ye heed these exhortations, it will impart consolation, grief shall vanish and ye shall not be affected. Your beloved child hath departed from this fleeting world to the eternal Kingdom and soared from the dust heap of this world unto the divine

³ بو نصایحه دقت بیوریلور ایسه تسلی حاصل اولور و
حسرت و تأثر زائل اولور سزک نور دیده جهان
فانیدن عالم بقایه رحلت ایلدی کلخن دنیادن
گلشن اعلايه اوچدی زندان بلادن قورتولوب

rose garden. It hath been freed from the dungeon of trials and ascended unto the Court of the Abha Beauty. May the Glory of the All-Glorious be upon you.

ایوان جمال ابهایه صعود ایلدی و علیک البهاء
الابهی

MJT.102

AB12676

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

Date: 1910-Oct-17

1 O servant of God! The contents of the letter, which indicated the enthusiasm and ecstasy of the loved ones and the attraction and burning of the hearts of the chosen ones with the fire of the love of God, caused the utmost joy.

1 ای بنده حق مضامین نامه که دلالت بر شور و وله احبّا و انجذاب و التهاب قلوب اصفیا بنار محبت الله داشت سبب نهایت مسرت گردید

2 However, wisdom must not be abandoned - conduct and movement with the utmost wisdom is necessary. Therefore, you should advise and counsel them to conduct themselves and behave according to wisdom.

2 ولی باید حکمت را از دست نداد بکمال حکمت سلوک و حرکت لازم پس شما وصیت و نصیحت نمائید که بموجب حکمت سلوک و روش فرمایند

3 And upon you be the Most Glorious Glory!

3 و علیک البهاء الابهی

BSHI.061

AB11181

To: Afnan, Aqa Siyyid Ali son of Siyyid Mihdi Afnan, in Haifa

Date: 1910-Oct-17

1 O honored branch of the blessed divine Tree! Your letter was received...

1 ای فرع محترم شجره مبارکه رحمانیه نامه شما رسید...

2 You wrote about the Najaf incident - these matters are of no importance whatsoever. Many such events have occurred. As the Arab poet says: "I am drowning, so what fear have I of getting wet?"...

2 از قضیه نجف مرقوم نموده بودید این امور ابداً اهمیت نداشته از اینگونه وقایع بسیار بقول شاعر عرب انا الغریق فما خوفي من البلل...

MSHR1.031x

AB02422*To: Hippolyte Dreyfus-Barney, in Paris**Date: 1910-Oct-19*

- 1 O my dear friend! Your letter arrived and its contents brought the utmost joy. In truth, it had been my intention to travel from Port Said to Marseilles in order to see your luminous faces and spend some days with the friends in that land and region. However, as soon as I boarded the vessel my condition changed such that I had to disembark in Alexandria. It became clear that divine wisdom required that I hasten to this clime, and surely the mysteries of this wisdom will become evident and manifest. For it has been repeatedly experienced that events occur which outwardly appear to be a cancellation of plans but inwardly contain the utmost wisdom.
- 2 God willing, travel to those parts will be possible in spring, and when I come to Paris I will certainly come to your nest and abode to meet with you. But winter in Egypt is very pleasant - it would be better if you would make a journey here.
- 3 My purpose in this journey is not pleasure-seeking, comfort of heart and ease of soul. Rather, my ultimate desire is to bear hardship and difficulty in the path of God so that I may succeed in rendering some service....
- 1 ای یار عزیز من نامه شما رسید و از مضمون نهایت سرور حاصل گردید فی الحقیقه مرا نیت چنان بود که از پورت سعید به مرسیلیا عازم گزدم تا مشاهده رویهای نورانی شما کنم و ایامی با یاران در آن خطه و دیار بگذرانم ولی بحض ورود به واپور احوال دگرگون شد قسمیکه در اسکندریه از واپور برون آمدم معلوم شد که حکمت الهیه اقتضای آن مینماید که باین اقلیم شتابم و البته اسرار این حکمت ظاهر و عیان خواهد شد چون بکرات تجربه گردیده که اموری واقع که بظاهر فسخ عزیمت بود ولی در باطن نهایت حکمت
- 2 بلکه انشاءالله در بهار سفر بآنصفحات میسر گردد و چون به پاریس آیم البته بلانه و آشیانه شما آمده شما را ملاقات خواهم کرد ولی زمستان مصر بسیار خوبست اگر شماها سیاحتی باینجا میکردید خوشتر بود
- 3 مرا از این سفر مقصد خوش گذرانی و راحت دل و آسایش جان نه بلکه نهایت آرزو تحمل مشقت و زحمت در سبیل الهی تا بخدمتی موفق گزدم...

MMK5#041 p.040x

AB11639*To: Ibn-i-Abhar, in Tihiran**Date: 1910-Oct-24*

- 1 O herald of the Covenant! Your letter concerning the two respected persons and their release arrived and brought the utmost joy. Indeed, these two respected individuals showed the utmost effort in this matter and will soon witness divine
- 1 ای منادی پیمان نامهائی که در خصوص دو نفس محترم و خلاصی آنان مرقوم نموده بودید رسید نهایت سرور حاصل گردید و فی الحقیقه دو شخص محترم نهایت همت در اینخصوص فرمودند

recompense manifestly. Iran is internally turbulent and has no peace, and this situation will soon be proven. But those two respected persons will receive divine confirmation. However, the condition is that they must remain in complete love and harmony with each other. For if harshness comes between them, know with certainty that the means of distress will be prepared and accusations and calumnies will arise.

و عنقریب مکافات الهیه را مشهوداً ملاحظه خواهند نمود ایران در باطن مضطربست سکون ندارد و عنقریب این قضیه ثابت گردد ولی آن دو شخص محترم تأیید خواهند یافت ولی شرط اینست که با یکدیگر در نهایت محبت و الفت باشند ولی اگر کلفت در میان آید یقین بدان که اسباب پریشانی مهیا گردد و تهمت‌ها بمیان آید و افتراها زده شود

- 2 This letter is now being written from Alexandria, because that nervous condition which you know about has intensified in these days to such an extent that I was unable to speak or write. And since it was observed that the climate of Akka and Haifa was not agreeable in any way, so that I would not be prevented from service at the Holy Threshold and would be able to speak and write, I therefore came to these parts for a time. Praise be to God, by the favors of the Blessed Beauty, the change of climate has proven very beneficial.

2 و حال از اسکندریه این نامه مرقوم میشود زیرا آن نوبه عصبی که میدانید در این ایام شدت نمود بقسمیکه از تقریر و تحریر باز ماندم و چون ملاحظه شد که هوای عکا و حیفا بیخوبه موافق نه محض آنکه از خدمت باستان مقدس باز نمانم و تحریر و تقریر ممکن باشد لهذا چندی باینصنحات آدمم الحمد لله از الطاف جمال مبارک تغییر هوا بسیار مفید افتاد

- 3 As for the matter of Aqa Azizu'llah Khan and that respected person, a firm recommendation was written and sent concerning this, and will be written again. Know with certainty that there will never be any negligence. That extraordinary paper from Najaf is confused dreams. All people know that the source of this delirious talk is the oppression and tyranny of the opponents - the followers of Mirza Yahya and some base and vile people. A response was written and sent to be published and distributed. Show it to some of the impartial members of the assembly but do not give them copies. And say that the promoter of these absurd claims and calumnies is Haji Mirza Yahya who is the elected representative from Kerman and the son-in-law of Mirza Yahya Azal and claims to be Mirza Yahya's successor. Since he thinks that if the Baha'i foundation is overthrown, the followers of Yahya will gain supremacy, he therefore strives with these calumnies.

3 اما قضیه جناب آقا عزیزالله خان و حضرت شخص محترم در اینخصوص توصیه محکم مرقوم گردید و ارسال شد و باز نیز مرقوم میشود یقین بدانید که ابداً کوتاهی نخواهد شد آنورقه فوق‌العاده نجف اضغاث احلام است جمیع خلق میدانند که منشأ این هذیان ظلم و طغیان معاندین امت میرزا یحیی و بعضی هزله و رزله است جوابی مرقوم شد و ارسال گردید که طبع شود و انتشار داده شود شما آنرا ببعضی از پیغرضان از اهل مجلس بنمائید ولی نسخه ندهید و بگوئید که مروج این اراجیف و افترا حاجی میرزا یحیی که عضو منتخب کرمانست و داماد میرزا یحیی ازل است و مدعی وصایت میرزا یحیی است چون گمان میکند که اگر بنیان بهائیان برافتد یحیائیا میدان گیرند لهذا باین مفتریات میکوشد

- 4 In any case, you should make the Azalis known to people and say that these ones who cry out that the Baha'is are such and such - their purpose in these calumnies is not to protect the Shi'ite religion, rather their aim is to make the Baha'is detested and abhorred by all groups while making themselves dear to all. Make people understand that Sadru'l-Ulama is one of his companions and is an Azali, and the son of Sadru'l-Ulama is a pure Azali. This silence of yours has caused their audacity. The Azalis arranged this Najaf issue. Make this known to people. And they wrote this letter against the liberals and righteous

4 باری شما ازلیها را بمردم بشناسانید و بگوئید اینها که فریاد مینمایند که بهائیان چنین و چنانند مقصودشان از این افترا حمایت مذهب شیعه نیست بلکه مرادشان آنست که بهائیان را مغضوب و منفور جمیع طوائف کنند و خود را عزیز کل نمایند بمردم بفهمانید شما که صدرالعلماء از رفقای اوست و یحیائی و پسر صدرالعلماء یحیائی مخ است این سکوت شماها سبب جسارت آنها گشته این مسئله نجف را

ones in my name. People are unaware. And upon you be the Most Glorious Glory. 'Abbas.

یحيائيا ترتيب دادند شما بمردم بفهمانيد و اين نامه ضد احرار ابرار از لسان من آنها نوشتند مردم خبر ندارند و عليك البهاء الابهي

INBA85:394, BRL_DAK#0200, YIA.268-

269

AB04132

To: Qazaq, Haji Aqa et al., in Tihnan

Date: 1910-Oct-24

1 ...Today the friends of God, like the morning star, are illumined, praise be to God, by the light of the love of God, and each is a leader among the lovers and the joy of the yearning ones. At every moment their spiritual melody penetrates from the realm of spirit and consciousness to all the world. Hearts are like centers of telegraph and telephone, and spiritual connections are like extended wires whose ends are fixed at the source, and in truth they communicate with all hearts. These are connections established through the power of the Most Great Name, and this is an intimacy achieved through the penetrating influence of the Word of God. Therefore, the heart of Abdu'l-Baha is connected to all hearts, and spiritual communication is constant and continuous. If hearts become unburdened, they will surely sense this communication.

1...امروز یاران الهی مانند ستاره صبحگاهی الحمد لله بنور محبت الله روشنند و هر یک سردقتر عاشقان و سرور مشتاقان هر دم آهنگ روحانی آنان از عالم جان و وجدان بجمع جهان سرایت نماید قلوب مانند مراکز تلغراف و تلفون ماند و روابط معنوی مانند سیمهای ممدود سرهای سیم در مرکز صدور منصوب و فی الحقیقه با جمیع قلوب مخیره مینمایند این روابطی است که بقوه اسم اعظم حاصل شده و این الفتی است که بنفوذ کلمه الله حاصل گشته لهذا قلب عبدالهء بجمع قلوب مرتبط است و مخیره معنوی دائم و مستمر اگر چنانچه قلوب فارغ گردد البته احساس این مخیره نماید

2 The purpose is that I have the utmost love for you, and I hope through the favors of the Most Great Name that day by day these bonds will become stronger and the divine friends will show love to one another and become so enkindled with the fire of the love of God that they become the pulsating force in the veins and arteries of the world, and become outpouring clouds upon the plains and deserts of the heart and soul of the world. Every dawn I supplicate from the depths of my heart and soul and seek continuous confirmations and assistance for all....

2 مقصود اینست که نهایت محبت بشما دارم و از الطاف اسم اعظم امیدوارم که روز بروز این روابط محکم تر گردد و یاران الهی عشق بیکدیگر بازند و چنان بنار محبت الله برافروزند که در رگ و شریان عالم قوه نابضه گردند و بردشت و صحرای جهان دل و جان سحاب فائض گردند من در هر صبحدم از صمیم جان و دل تضرع نمایم و از برای کل تأییدات و توفیقات مستمره طلبم...

MMK3#284 p.206x

AB05385*To: Spiritual Assembly of Sadi**Date: 1910-Oct-24*

- 1 O beloved friends and maidservants of God! Praise be to God that you are confirmed, successful and accepted at the Threshold of Oneness. The Spiritual Assembly is the cause of joy and gladness and the attainment of divine confirmations. Each day I await good news from those regions that praise be to God, the friends are in the utmost joy and fragrance, the Cause of God is ascending, and the divine fragrances are being diffused. In the homeland of the Exalted One, the verses of guidance are being chanted and the manifestation of the Blessed Beauty is being heralded and promulgated. Souls are being refined and spiritual progress is being achieved in every respect.
- 2 O my God, my God! Assist these souls to chant the verses of guidance and to interpret "Then he drew nigh and approached, until he was at the distance of two bows' length or even nearer." O Lord! Establish them firmly in the earth and grant them heavenly sustenance. Make them lamps of fidelity and lights of the Concourse on High. Verily Thou art the Powerful, the Generous, and verily Thou art the Mighty, the Omnipotent.

1 ای یاران و کنیزان عزیز الهی الحمد لله مؤیدید و موفق و مقبول در درگاه احدیت محفل روحانی سبب سرور و شادمانیست و حصول تأییدات حضرت رحمانی هر روز منتظر آنم که خبر خوشی از آندیار رسد که الحمد لله یاران در نهایت روح و ریحانند و امر الله رو بعلو و نفحات الله منتشر در موطن حضرت اعلی آیات هدی ترتیل میگردد و تجلی جمال مبارک تبشیر و تشییع میشود و نفوس تهذیب میگردد و از هر جهت ترقیات معنویه بحصول میرسد

2 الهی الهی آید هؤلاء علی ترتیل آیات الهدی و تفسیر دنی فتدلی و کان قاب قوسین او ادنی رب مکّهم فی الأرض و ارزقهم مائدة السماء و اجعلهم سرج الوفاء و مصابیح الملاء الاعلی انک انت القوى الکرم و انک انت المقتدر القدیر

INBA84:260

AB00271*To: Nimatullah Falah, in Iskenderun**Date: 1910-Oct-29*

- 1 O thou scion of a cherished friend! Thy letter was received in Alexandria. It was long since there had been any news, and so it brought gladness and joy.
- 2 For forty-three years, 'Abdu'l-Baha was a prisoner in the city of 'Akka, during which time he conducted affairs in such manner that even strangers acknowledged them to be, under all circumstances, in accord with the good-pleasure of the peerless Lord. His love, affection, care, and consideration for every soul were such that all the peoples and kindreds marvelled at it; each and all showed the utmost respect and reverence.

1 یا سلیل الرّجل الحبيب نامه شما در اسکندریه رسید مدتی بود خبری نبود لهذا ورود این نغمه سبب روح و ریحان گردید

2 چهل و سه سال بود که عبدالهّاء در مدینه عکا مسجون و روش و سلوکی نمود که جمیع بیگانگان معترف بر آن بودند که در جمیع شئون موافق رضای حضرت بیچونست محبت و مهربانی و رعایت انسانی بجمیع بدرجهئی بود که سبب

- حیرانی جمیع طوائف بود و کل در نهایت تعظیم و توقیر بودند
- 3 فرمان پادشاه بی انصاف در نهایت تشدید بود که در حبس شدید حتی من تشرّف بساحت اقدس نیابم بلکه جمال قدم فرداً وحیداً در محلی شب و روز در تحت نگهبان باشند لکن عبدالهّاء نوعی سلوک نمود که خیمهء جمال مبارک در نهایت عظمت و شوکت فوق جبل کرم منسوب بود و نفس مقدّس در خارج قلعهء عکا در نهایت اقتدار و احترام در یگانه قصر آن اقلیم ساکن و ابداً اعتنائی بنفسی نبود
- 4 متصرّف عکا پنج سال پایی من بود و خواهش این داشت که بساحت اقدس مشرّف شود و اذن و اجازه تمیفرمودند یومی از ایّام عبدالهّاء عزم تشرّف بساحت اقدس کرد و پیاده از عکا رو بقصر توجه نمود جمیع مأمورین حتی نفس متصرّف پیاده بهمرای آمدند و از قضا متصرّف اباطله پاشا شخص ملّحم سمینی بود در راه عرق مثل باران از او میریخت با اینحالت بقصر رسیدیم جمال مبارک روحی لأحبّائه الفداء از حضرات حتی پرسش حال نفرمودند
- 5 وقتی متصرّفی بعناد برخاست و با هیئت حکومت متفق گشت و شخصی را واداشت که لائحہئی خفیهً به مابین ارسال نمود و در آن لائحہ تفصیل عجیبه بود از مابین لائحہ را اعاده نمودند و استعلام کردند بعد متصرّف با هیئت حکومت مضبطهئی بسیار شدید نگاشتند و بیغض و عناد برخاستند اینبعد متصرّف را با هیئت حکومت عزل کرد یعنی نفوذ باین درجه بود و این را بیگانه و آشنا مطلعند
- 6 حال آشنایان کار را بدرجهئی رساندند که باید مدارا با یک نفر ضابطه نمود از بسکه آنان تملّق مینمودند ملاحظه شد که باید اوقاترا جمیع بهدر داد و شب و روز بمدافعهء مفتریات پرداخت و حضرات آشنایان بجمیع وسایل متصل متشبّثند که عبدالهّاء را بتبعی عظیم اندازند تا او را از مدینهء عکا تبعید نمایند و میدانی وسیع بدست آرند و جولانی عظیم کنند
- 3 At first, the decree of the iniquitous sovereign was most harsh, placing Baha'u'llah in such strict captivity that even I would be denied access to His holy Presence. Nay more, the Ancient Beauty was to be confined alone and forsaken, and to remain under vigilant watch day and night. However, the conduct of 'Abdu'l-Baha was such that the pavilion of the Blessed Beauty was finally pitched with utmost dominion and majesty upon Mount Carmel, and His blessed Being came to reside outside the citadel of 'Akka, living with the utmost might and honour in the only mansion of that region, utterly detached from all others.
- 4 Indeed, the Governor of 'Akka pursued me unrelentingly for five years, begging permission to attain His holy Presence, but the Blessed Beauty would not grant him leave to do so. One day, this servant set out to attain the presence of Baha'u'llah, and started walking from 'Akka towards the Mansion. All the officials and even the Governor himself accompanied me on foot. The Governor, Abazih Pasha, happened to be a stout and corpulent man. Sweat began to pour off him as he walked, and it was in such a state that we arrived at the Mansion. The Blessed Beauty—may my life be offered up for His loved ones—did not even deign to enquire after them.
- 5 There was a time when another governor arose against us in hostility, and took sides with the government commission. This governor induced someone to send secretly a document containing strange allegations against us to the royal court, which then returned the document and called for an inquiry. The Governor and the delegation subsequently wrote a harshly worded report, evincing great enmity and hatred towards us. However, this servant dismissed the Governor and the delegation. Such was the degree of our influence, as is known to friend and stranger alike.
- 6 Now our so-called friends have brought matters to such a pass that we must be forbearing even with a low-ranking officer. They have carried their flattery to such extremes that it hath become necessary to waste all our time, spending our days and nights countering their slanders. These friends are continuously seeking every means in their power to hurl grievous calumnies at 'Abdu'l-Baha, that perchance he may be banished from the city of 'Akka and they may find a vast arena in which to spur on their chargers.

- 7 I have, however, of mine own accord undertaken a journey to this land and have left the arena to them, so that it may become evident that, even in my absence, they are not and never shall be capable of making a move, however inconsiderable, except to flatter this or that person. Even should the nightingale forsake the rose-garden, the raven and the crow would still not acquire any charm.
- 8 In brief, we are at present engaged in serving the Sacred Threshold in this country, and we fain would hope that this journey may yield fruit, and that we may advance and exert ourselves in the field of servitude. Pray ye fervently, and with tears supplicate His Kingdom of sanctity, that in thralldom to the Threshold of Baha this servant may be, however slightly, delivered from shame. Perchance, God willing, he may be graciously aided to attain a dewdrop of the ocean of servitude, for thus far he hath achieved naught but regret. If it please God, perchance aid and confirmation from the Abha Kingdom may be vouchsafed unto him in the days to come, and this cherished hope may be fulfilled, if only to a small degree.
- 9 Praise be to God that thou, the son of one who is well favoured at the Threshold of the Lord, art attracted to the Kingdom of Abha. Should thy business bring thee on a journey to these regions, perhaps we may meet undisturbed in this vast land.
- 10 Thou didst write regarding the gatherings of the friends held every Sunday for the purpose of reading the holy verses and reciting prayers. This brought immense gladness and joy to my heart.
- 11 Convey my Abha greetings to the humble and well-favoured handmaid of God, thy mother, and to thy brothers. Convey also my heartfelt greetings to Jinab-i-'Abdu'l-Mihdi—upon him rest the glory of God, the All-Glorious. Give him my warmest love, and tell him on my behalf: "The clamour and tumult raised by that furtive man is of less significance than the buzzing of a fly. Thou art well aware of the root cause of the shame and abasement that he hath chosen for himself. Those who went before him in bygone centuries serve as a lesson for him. Yet, alas, alas! How the veils of tyranny have covered their eyes! Erelong will they find themselves condemned to utter loss. Verily this is the truth, and naught is there beside the truth but grievous error."
- 12 This person saw how the pre-eminent leaders of the past fell into ruin as a result of their deviation, and to what a state of utter loss they were reduced. Despite this, he was not chastened; he continueth to attempt these futile deeds. After the advent of the Spirit, there appeared individuals such as Arius
- 7 حال من خود سفر باین اقلیم نمودم و میدان را برای آنان گذاشتم تا معلوم گردد که من ولو مفقود گردم آنان را عرضه ادنی حرکت جز تملق به زید و عمر نبوده و نیست اگر مرغ سحر ترک گلشن نماید زاغ و زغن را جلوه‌ئی حاصل نگردد
- 8 باری حال ما در این کشور بخدمت آستان مقدس مشغولیم و امید چنانست که از این سفر بثری مؤید شویم و در میدان عبودیت جنبش و حرکتی نمائیم شماها دعا کنید و بملکوت تقدیس تصرع و زاری نمائید که در عبودیت آستان بها اینعبد از شرمساری اندکی نجات یابد بلکه انشاءالله بقطره‌ئی از دریای عبودیت موفق شود تا حال که جز نخلت مقصدی حصول نیافت بلکه انشاءالله من بعد از ملکوت ابهی تأیید و توفیقی رسد و اندکی این آرزو حصول پذیرد
- 9 الحمد لله آن سلیل مقرب درگاه کبریا منجذب بملکوت ابهی است و اگر از جهت تجارت سفر باینصفحات حاصل گردد در این اقلیم وسیع بی‌رقیب
- 10 ملاقات نمائیم از اجتماع احبّا هر روز یکشنبه و تلاوت آیات و ترتیل مناجات مرقوم نموده بودید بی‌نهایت سبب روح و ریحان گشت
- 11 بأمةالله المقرّبة الخاضعة الخاشعة والده تكبير ابداع ابهی و بسائر اخوان ابلاغ نما بجناب عبدالمهدی علیه بهاء الله الأبهی با کمال محبت تحیت ابداع ابهی ابلاغ نما و از قبل من نهایت مهربانی برسان و بگو که عربده و ضوضاء آنشخص خفیّ از طنین ذباب اهمیتش کمتر است تو میدانی که سبب این ذلّ و هوان که از برای خویش اختیار نموده چه بوده فی السابقین الأولین من القرون له بصائر ولی هیاهات هیاهات حیث غشت الأبصار حجبات الاعتساف فسوف یرون انفسهم فی خسران مبین هذا هو الحقّ و ما بعد الحقّ الا الضلال الشدید
- 12 این شخص ملاحظه نمود که صناید قوم از انحراف چگونه ساقط گشتند و بچه ذلت کبری مبتلا شدند با وجود این عبرت نگرفت و حرکت مذبحی مینماید بعد از حضرت روح کسانی

who had a million followers. These people later disappeared without a trace, and no sign of them remaineth. The glory of God rest upon thee.

LOTW#33

نظیر امیرس پیدا شدند که یک میلیون نفوس متابعت آنها کرد بعد محو و نابود شدند و اثری از آنان نه و علیک البهاء

NURA#33, MMK4#056 p.063, BSDR.511

AB11665

To: Rafsanjani, Aqa Mirza Habibullah et al., in Bastaq

Date: 1910-Oct-29

- 1 O friends of 'Abdu'l-Baha! From the letter of Jinab-i-Habibullah boundless joy was obtained. It spoke of hearts aflame with the fire of love and a blaze from the heat of the fire of the love of God. 'Abdu'l-Baha has arrived from the city of 'Akka to the region of Egypt and is occupied day and night in remembrance of the friends and companions. This journey was undertaken with the intention that, God willing, in these regions a fragrance from the divine fragrances might be diffused, a ray from the beauty of the true Joseph, the Blessed and Most Glorious Countenance, might shine upon these lands and illumination might be achieved.
- 2 The friends in all regions and corners must become of one mind and voice with 'Abdu'l-Baha, meaning they too must make an advance in this field, strike with the polo mallet and carry away the ball of divine bounty. These days are days of sowing and reaping. Whoever scatters a seed will find a harvest in the Abha Kingdom, and whoever casts a grain in this good earth will become a blessed tree and obtain everlasting fruit.
- 3 Convey to all the friends, especially Shah Khalil and Shah Jalal, most joyous and great glad tidings and the Most Glorious Greeting from 'Abdu'l-Baha. Those attracted souls are verses of unity in the realm of creation and words of the Manifest Book. This servant awaits the spreading of realities and meanings from those words in all directions, and for those clear verses to become the cause of awakening and mindfulness for all created things.
- 4 Khurasan has great potential, but the trumpet blast must be sounded and the cup tempered with camphor must be drunk, and the melody of love for the Beloved of the horizons is necessary so that souls may be stirred, and the cry of the whale of

1 ای یاران عبدالهء از نامهء جناب حبیب الله سرور بمنتی حصول یافت ناطق بالتهاب قلوب باآتش عشق و شعلهئی از حرارت نیران محبت الله بود عبدالهء از مدینهء عگا باقلیم مصر وارد و شب و روز بذکر یاران و یاد دوستان مشغول و مألوف این سفر را باین نیت اختیار کرد که بلکه انشاء الله در اینصفحات نفعهئی از نفعات الله منتشر گردد پرتوی از جمال یوسف حقیقی طلعت مبارک ابی بر این اقطار زند و نورانیی حاصل گردد

2 یاران در جمیع اطراف و اکلاف باید همراز و هم آواز عبدالهء گردند یعنی آنان نیز در این میدان جولانی نمایند چوگانی بزنند و گوی موهبتی بر بایند این ایام ایام زرع و حصاد است هر کس تخمی افشاند در ملکوت ابی خرمی باید و هر کس دانهئی در این ارض طیبه افکند شجرهء مبارکه گردد و ثمرهء دائمه یابد

3 جمیع یاران را علی الخصوص شاه خلیل و شاه جلال را از قبل عبدالهء در نهایت سرور و بشارت کبری تحیت ابدع ابی برسانید آن نفوس منجذبه در حیز تکوین آیات توحیدند و کلمات کتب مبین اینبعد منتظر آنست که از آن کلمات حقائق و معانی در جمیع اطراف منتشر شود و آن آیات بینات سبب تیقظ و ابتباه کافهء مخلوقات گردد

4 خراسان استعدادی عظیم دارد ولی نفعهء صور باید که دمیده شود و کأس مزاجها کافور شاید که نوشیده گردد و آهنگ عشق دلب آفاق لازم

the Supreme Concourse is required so that minds may become aware.

تا نفوس باهتزاز آید و خروش نهنگ ملاً اعلی
واجب تا عقول انتباه جوید

5 And upon you be the Most Glorious Glory.

5 و علیکم البهاء الأبهی

FRH.111-112

AB12523

To: Azizullah Varqa, in Tihiran

Date: 1910-Oct-29

1 O dear one of 'Abdu'l-Baha! Jinab-i-Mirza Habibu'llah has decided to go to Tehran, as no work could be found for him here. When you were in the Holy Land, a strong recommendation was made to you regarding him. Now too it is emphasized that you should, by whatever means possible, obtain for him an appointment in Tehran, or if that is not possible, a position in foreign lands, so that through your efforts some comfort may be secured for him. And upon you be the Most Glorious Glory!

1 ای عزیز عبدالبهاء جناب میرزا حبیب‌الله عازم
طهران شد زیرا در اینجا کاری از برای ایشان
ممکن و میسر نشد در وقتیکه در ارض مقدس
بودید در حق او سفارش تام بشما گردید حال
نیز تأکید میشود که بهر قسمی باشد از برای او
مأموریتی در طهران و اگر ممکن نه منصبی در
بلاد خارجه تحصیل نمائید که بلکه بهمت شما
راحتی از برای ایشان میسر گردد و علیک البهاء
الأبهی ع

2 He is God! O my dear one! Surely you will exert your utmost effort in this matter to the extent possible.

2 هو الله یا عزیزی البتّه بقدر امکان در نهایت همت
در اینخصوص بذل مقدرت خواهید نمود

INBA85:536a

AB08661

To: Hashim Qalami, in Isfahan

Date: 1910-Oct-29

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 Thy letter was received and thy lamentation and grief at separation became known. This wailing and crying is raised from all horizons, but 'Abdu'l-Baha hath journeyed to the realm of Joseph of Canaan. God willing, after returning this desire shall be fulfilled.

2 نامه شما وصول یافت و جزع و فزع از فراق
معلوم گردید این ناله و فغان از جمیع آفاق بلند
است ولی عبدالبهاء باقلیم یوسف کنعان سفر
نموده انشاءالله بعد از رجوع این آرزو حصول
خواهد یافت

- 3 From the news of the ignition of the fire of the love of God in those regions, the utmost joy and delight was obtained. I hope that they may ever be engaged and occupied, through divine confirmations, in diffusing the divine fragrances and exalting the Word of the Lord.
- 4 And upon thee be the Most Glorious Glory.

3 از خبر التهاب نار محبت الله در آنصفحات نهایت روح و ریحان حاصل گردید امیدوارم که همواره بتأییدات الهیه بنشر نفحات رحمانیه و اعلاء کلمه ربانیه مشغول و مألوف باشند

4 و علیک البهاء الأبهی

INBA87:142, INBA52:139

AB10598

To: Ibn-i-Abhar, in Tihiran

Date: 1910-Oct-30

- 1 O herald of the Covenant! Your recent letter dated 25 Shavval 1328 was reviewed. You had written about the condition of the respected sheikhs. It is well that they have heard the matters and God willing they will reach their destination and attain to what they ought and should. If such souls become guided by the light of guidance and chant the verses of unity, they will become the cause of guidance for many.
- 2 However, these souls must be kept confidential so they do not become widely known and become known among the public as passionate and love-struck. Always be thinking about teaching important souls while keeping their names completely confidential. The Hands of the Cause of God must always strive in such matters so that divine confirmations may surround from all directions. At every moment they should gain joy and fragrance and increase in strength and power.
- 3 In any case, ride the steed of endeavor in this field as much as you can and strive in such a way that noble, detached and attracted souls may be quickened by the breaths of the Holy Spirit and become the cause of illumination of this dark world. May they grant sight to the ignorant ones of the world and bestow eternal life.
- 4 Now it is better for those two respected individuals - one should return to his homeland and there free both strangers and kin from anxiety and worry, bringing them to ecstasy and joy through the melody of the Concourse on High and the song

1 ای منادی پیمان نامهء اخیر بتاریخ ۲۵ شوال ۱۳۲۸ ملاحظه گردید کیفیت حضرات مشایخ را مرقوم نموده بودید خوب واقع گردیده که مطالب را شنیدند و انشاءالله بمنزل رسد و بآنچه باید و شاید فائز گردند اگر چنین نفوس بنور هدی مهدی و ترتیل آیات توحید نمایند سبب هدایت جمعی غفیر شوند

2 ولی باید این نفوس را مکتوم داشت تا اشتہار نیابد و نزد عموم به سودائی و شیدائی معروف نگردند همواره در فکر آن باشید که نفوس مهمه تبلیغ شوند و بکلی نامشانرا مکتوم بدارید ایادی امر الله باید همواره در اینگونه امور بکوشند تا تأییدات الهیه از جمیع جهات احاطه کند در هر دمی روح و ریحان حاصل نمایند و بر قوت و قدرت بیفزایند

3 باری تا توانید سمند همت در این میدان جولان دهید و چنان همت بگمارید که نفوسی منقطع و منجذب و بزرگوار از نفثات روح القدس زنده گردند و سبب روشنائی اینجهان تاریک شوند نادانان از اهل جهانرا بینائی بخشند و حیات ابدی مبدول دارند

4 حال بهتر است که آن دو نفس محترم یکی بموطن خویش رود و در آنجا بیگانه و خویش را از اضطراب و تشویش رهائی دهند و باهنگ ملأ اعلی و گلبنگ بلبل ریاض ملکوت ابهی

of the nightingale of the gardens of the Abha Kingdom. May they make the Iranians godly ones and transform those of the human realm into denizens of the divine realm. May they guide the birds of the mortal ash heap to the immortal rose garden and make them birds of the meadow of truth, harmonizing them with heavenly songs and melodies until the cry of glorification and sanctification reaches the Supreme Concourse and the shout of "God is Great" and unity reaches "the distance of two bow-lengths or closer."

به وجد و طرب آرند ایرانیان را ربّانیان کنند
و ناسوتیانرا لاهوتیان فرمایند طیور گلخن فانیرا
بگلشن باقی دلالت فرمایند و مرغان چمنستان
حقیقت کنند و به نغمه و آواز آسمانی دمساز
فرمایند تا ضجیع تسبیح و تقدیس بملاً اعلیٰ رسد
و صریخ تکبیر و توحید بقاب قوسین او ادنی
واصل گردد

5 God willing, the honored religious scholar will discover the mysteries and uncover the truths of the heavenly books and become aware of the fundamental basis of the religion of God in every age and cycle - that the purpose is the education of the contingent world and the progress and success of the human world. In truth, the religion of God is the school of perfections wherein the meanings of the virtues and qualities of the Kingdom are taught.

5 حضرت شریعتمدار انشاءالله پی باسرار برند و
کشف حقائق کتب آسمانی فرمایند و باس
اساس دین الله در هر کور و دوری اطلاع
یابند که مقصود تربیت عالم امکان و ترقی و
نجاح عالم انسانست فی الحقیقه دین الله دبستان
کالاتست که در آن معانی فضائل و خصائل
جهان ملکوت تدریس میگردد

6 As for the honored Sheikh Ahmad and two fortunate souls, God willing may fortune be their friend so they may become satisfied from the flowing water of life.

6 اما جناب شیخ احمد و دو نفس بختیار انشاءالله
بخت یار گردد تا از ماء معین حیوان سیراب
گردند

7 Regarding the Isfahan pamphlet you had written about - many such treatises will be composed and distributed in the future. The honored Qa'im-Maqam is here in the utmost joy and delight. We had written that they should keep him concealed. Now that it has happened thus:

7 در خصوص جزوه اصفهان مرقوم نموده بودید
از اینگونه رسائل بسیار من بعد تألیف گردیده
انتشار داده خواهد شد حضرت قائم مقام در
نهایت روح و ریحان در اینجا تشریف دارند ما
نوشته بودیم که ایشانرا کتمان دارند حالا که
چنین شده است

8 O Love, I am bewildered and passionate because of you And in all the world known for being love-struck

8 ای عشق منم از تو سرگشته و سودائی و اندر همه
عالم مشهور بشیدائی

9 Let us see what God will do. But the friends do not observe wisdom. And upon you be the Most Glorious Glory! 'Abbas.

9 تا ببینیم خدا چه میکند ولی یاران حکمت منظور
ندارند و علیک البهاء الأبهی

BRL_DAK#0156, MSHR2.117x, YIA.266-

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AB01350

To: *Spiritual Assembly of Baku et al.*

Date: 1910-Oct-30

- 1 O friends of 'Abdu'l-Baha! Praise be to God that you have arisen to serve and strive night and day with heart and soul to become the cause of diffusing the divine fragrances and exalting the Word of God. You have formed a spiritual assembly and engaged in service at the threshold of the All-Merciful. My utmost hope from the Incomparable Lord is that that gathering may become the manifestation of the favors of the All-Bountiful and through unseen confirmations and undoubted assistance become the envy of every assembly.
- 2 Today the divine friends must recite the verses and divine counsels in their spiritual gatherings each week, arise to act according to them, and invite all the friends to put them into practice. Today is the day of deeds. If we content ourselves with merely reciting what is in the divine scriptures, it will never yield results. Therefore we must strive with heart and soul to become successful in action.
- 3 The friends in Baku, praise be to God, are firm and steadfast, and have engaged and continue to engage in service with the utmost effort. But the more the better - day by day one must step forward and progress in the degrees of servitude until reaching the highest horizon and the shade of the furthestmost Tree in the Most Glorious Kingdom. 'Abdu'l-Baha is pleased with those friends and therefore seeks and begs for them the ultimate exaltation from the threshold of oneness.
- 4 My Lord, my hope, my desire, my aspiration, my refuge, my shelter, my escape, my protection! These are servants whom no blame of any blamer has deterred in the path of Thy love, nor has their resolve been weakened by the assault of any reviler. Rather, they have arisen to serve Thee and to worship at Thy holy threshold. My Lord! Make them among the hosts of Thy Kingdom, a tribe of Thy angels, birds soaring in the heights of Thy favor, fish swimming in the pools of Thy knowledge, and lions roaming in the forests of Thy bounty. Verily Thou art the Generous, verily Thou art the Great, and verily Thou art the All-Merciful, the All-Compassionate.

ای یاران عبدالبهاء حمد خدا را که بخدمت قیام دارید و شب و روز به جان و دل میکوشید که سبب انتشار نفعات الله و اعلاء کلمه الله شوید محفل روحانی تشکیل نمودید و بخدمات عتبه رحمانی پرداختید از حضرت بیچون نهایت امید چنانست که آن انجمن مظهر الطاف ذوالمنن گردد و بتأییدات غیبیه و توفیقات لاریبیه غبطه هر انجمن شود

یاران الهی امروز باید در محافل روحانی ترتیل آیات و وصایای الهی در هر هفته بنمایند و بموجب آن قیام نمایند و جمیع یارانرا بعمل بان دعوت فرمایند امروز روز عمل است اگر بتلاوت آنچه در صحائف الهی است قناعت شود ابداً نتیجه نبخشند پس باید به جان و دل بکوشیم که موفق بر عمل گردیم

احبابی بادکوبه الحمد لله ثابتند و مستقیم و در نهایت همت بخدمت پرداخته و میپردازند ولی هرچه بیشتر بهتر باید روز بروز قدم پیش نهاد و در مراتب عبودیت ترقی نمود تا برفرف اعلی و بسایه سدره منتهی در ملکوت ابهی رسید عبدالبهاء از آن یاران راضی لهذا نهایت علویت را برای ایشان از درگاه احدیت طالب و راجی

رب و رجائی و مطلبی و منائی و ملجئی و ملاذی و مهری و معاذی ان هؤلاء عباد لم یتخذهم فی سبیل حبک لومة لائم و لا فترت همهم بصولة شاتم بل قاموا علی خدمتک و عبودية عتبه قدسک رب اجعلهم من جنود ملکوتک و قبلاً من ملائکتک و طیوراً مرفرة فی اوج غنائتک و حیتاناً ساجدة فی حیاض معرفتک و لیوثاً زائرة فی غیاض موهبتک انک انت الکرم انک انت العظیم و انک انت الرحمن الرحیم

AB04798

To: Ali Akbar Nakhjavani, in Baku

Date: 1910-Oct-30

- 1 O thou who art dear to 'Abdu'l-Baha! Thy letter was received, and the report of Count Tolstoy was also perused. In truth, it is thanks to thine endeavours that the Count hath become more fair-minded, completely abandoning his former partiality. I hope that in all instances thou wilt be confirmed and assisted in rendering service to the Abha Threshold—may my life be a sacrifice to His loved ones—and that thou wilt correspond with the aforesaid count. It would do no harm to send him the translation of certain Tablets that are appropriate to his circumstances and agreeable to his taste: yet not in such a manner that the Russian state would suspect that thou art in agreement and concert with him in all principles—even that of involvement in political affairs, for the aforesaid Count is extremely involved in political affairs.
- 2 Thou didst write concerning the Russian lady: thou hast permission to come with her on a visit hither. I hope that in this journey thou wilt be blessed with the gracious favours and loving-kindness of Him Who is the All-Glorious, the Most Great.
- 3 When once thou hast rendered the Hidden Words into Russian, shouldst thou print this, it would be most acceptable; and shouldst thou also translate Some Answered Questions, that too would be agreeable.
- 4 The Glory of Glories rest upon thee.

1 ای عزیز عبداله‌آ نامہء شما رسید و تقریر غراف تولستوی نیز قرائت گردید فی الحقیقہ بہمت شما غراف بنای انصاف گذاشتہ و از اعتساف سابقہ بکلی بیزار گشتہ امیدوارم کہ در جمیع موارد بخدمت عتبہء ابہی روحی لأحبائہ الفداء موفق و مؤید گردید و با غراف مذکور مکاتبہ نمائید و ترجمہء بعضی الواح کہ مناسب حال اوست و مطابق مذاق او اگر ارسال دارید بد نیست ولی نہ بنوعیکہ دولت روس گمان نماید کہ شما در جمیع مبادی حتی در مداخلہء بامور سیاست با او متفق و ہمدستانید زیرا غراف مذکور در امور سیاسی مداخلہء موفور دارد

2 در خصوص خانم روسی مرقوم نمودہ بودید با او مأذون حضورید امیدوارم کہ در این سفر موفق بالطف و عنایت جلیل اکبر گردید

3 ترجمہء کلمات ممکنہ بہ روسی نمودہ اگر چاپ بفرمائید بسیار مقبولست و اگر چنانچہ مفاوضات را نیز ترجمہ نمائید آن نیز موافق

4 و علیک الہاء الہی

BRL_ATE#019, MAAN#05

BRL_DAK#0018, MAS9.040, PZHN

v1#2 p.39

AB07511*To: Emma Carmichael, in Chicago**Date: 1910-Oct-30*

...O thou Kind God! We have gathered together with the utmost humility and submission in this spiritual assembly, we have turned our faces toward Thy Kingdom and are begging for Thy confirmation and assistance; so that we may become united and harmonized; associate with each other with the sweetness of honey and milk; and become the cause of the appearance of the oneness of the Kingdom of humanity and with pure heart, brilliant souls, pray to thee and beg of thee the fulfillment of our aspirations. Almighty, do thou not look upon our sins, treat us according to Thy Grace and Favor. Forgive our shortcomings, bestow upon us Thy Bounty, Enkindle the Fire of Thy Love. Burn away the veil of superstition, passion and desire. Protect and guard us against the failings of the self; and shelter us under the shade of Thy Tree of Mercifulness and grant us spiritual composure and rest. Verily Thou art the Powerful, the Mighty!...

PN_various p003, BSTW#191

...پروردگار مهربانا نفوسی در این محفل روحانی در نهایت تبتل و تضرع حاضر شدیم و توجه بملکوت تو نمودیم و آرزوی تأیید و توفیق مینمائیم تا با یکدیگر متحد شویم و متفق گردیم و مانند شهد و شیر بهم پیامیزیم و سبب ظهور وحدت عالم انسانی گردیم با دلی پاک و جانی تابناک مناجات کنیم و طلب حاجات نمائیم پروردگارا نظر بگناه منما بفضل و عنایت معامله فرما گناه بخش عطا بفرما نار محبت برافروز و پرده اوهام و نفس و هوی بسوز ما را از شر نفس محفوظ و مصون بدار و در ظل حمایت راحت و آسایش بخش توئی مقتدر و توانا...

MMG2#147 p.165x

AB09503*To: Mashhadi Baba Samaduf Shirvani, in Baku**Date: 1910-Oct-30*

- ¹ O thou who art attracted to reality, render thanks unto God that the breeze of loving-kindness hath wafted and the light of guidance hath shone forth, illumining the pavilion of heart and soul. In the world of existence, every gift can be attained through effort and endeavor, through seeking and yearning, but guidance is a divine bestowal and a heavenly gift. "And God guideth whom He willeth unto the straight path." Therefore, at every moment offer thanks that thou hast been assisted by the favors of the one true God.

¹ ای مفتون حقیقت شکر کن خدا را که نسیم عنایت وزید و نور هدایت درخشید و سراچه دل و جان منور گردید در عالم وجود هر موهبتی را به جهد و کوشش و طلب و خواهش حصول ممکن ولی هدایت بخشش الهیست و عطای ربانی و الله یهدی من یشاء الی سواء الصراط پس در هر دم شکرانه نما که بالطاف خداوند یگانه موفق شدی

- ² And upon thee be the Most Glorious Glory.

² و علیک البهاء الأبهی

RAHA.344a

AB12390*To: Katharine Muller, in New York**Date: 1910-Oct-31*

O thou dear maidservant of God! Thy letter was received. All thy desires have been ordained in the Kingdom of God, but they are conditional upon firmness and steadfastness. Firmness causes the attainment of aspirations, and steadfastness makes the weak strong, turns despair into hope, and transforms an extinguished soul into a flame of light. It makes a weak sapling into a lofty tree adorned with blossoms and fruits. But if there is the slightest wavering, it will wither, fade, and finally be uprooted. Therefore, strive as much as you can to be firm and steadfast, that ye may become radiant stars and brilliant luminaries, fruitful trees and signs of guidance among humanity.

Convey my utmost kindness and greetings to the maidservant of God, the attracted one, Miss Juliet Thompson. I never forget her. She is always remembered.

Upon thee and upon her be the most glorious Glory.

BBBD.107-108

AB03112*To: Aminullah Farid, in Washington, DC**Date: 1910-Nov*

O servant of the Blessed Beauty! Your letter dated October 30 arrived in Ramla. Regarding my coming to America, you wrote that the friends have prepared places for my arrival. Previously a letter was written to the handmaiden of God Lua through you stating that what is needed are places in hearts, meaning that the American friends must be raised up and gathered together in perfect unity and harmony so that they become a magnet for 'Abdu'l-Baha and He may travel to America with utmost love and enthusiasm. Whenever a fragrant breeze reaches Our nostrils, surely the journey will be undertaken. Convey loving greetings to Mr. Kinney. Express utmost affection to Mr. Lenin. I hope through divine favors that all the gatherings visited by Sister Lua will succeed in spreading the clear verses.

The friends of New York and the handmaidens of the Merciful having rented a house in my name where they gather - though I am physically absent, in truth I am present among them in spirit and heart. And upon you be the Most Glorious Glory.

What you wrote is correct - that all things in this dusty realm are illusion and mirage and impermanent. The wise person strives to become a source of service at the Threshold of the All-Merciful. Otherwise the end result is disappointment, regret, hopelessness and manifest loss. Where are the ancients? Where are the prodigal? Where are the negligent? And upon you be the Most Glorious Glory.

SW_v01#17 p.002-003

AB00574

Date: 1910-Nov ca.

- 1 Glory be to Thee, O my God! Thou seest me in these vast and distant lands, far from Thy Most Exalted Threshold, with a bleeding heart and tearful eyes and inflamed inner being, and sighs that intensify between my ribs and bowels, and sorrows whose fire blazes with such force that neither hearts nor souls can bear it due to the distance from Thy presence and lack of stability.
- 2 My Lord, I implore Thee and beseech Thee and chant verses of thanksgiving to the kingdom of Thy oneness, for Thou hast not deprived me, in my deprivation from Thy presence, of the sweetness of communing with Thee, and hast not cut off from me the fragrances of Thy mercy. Rather, in every moment the breeze of Thy favors reaches me and the wine of grace and bounty intoxicates me, and the signs of Thy gift follow one upon another in this distant shore, and the manifestations of Thy tenderness succeed each other in these exalted places where Thou didst honor the noble one of Egypt and where the loving-kindness of Thy mercy encompassed the ancient Joseph.
- 3 Lord, Lord! The souls have been revived by this uprising and the hearts have been gladdened by the abundance of confirmation in this praised journey of Thy broken servant to the kingdom of glory in every evening and morning. But hearts are rent asunder and souls are choked and breasts heave and

1 سبحانك اللهم يا الهى ترانى فيهذه البلاد الشاسعة
الأرجاء القاصية عن عتبتك العليا بكيد دامية و
عين دامعة واحشاء ملتهبة اللظى وزفرات تشتد
بين الضلوع والأحشاء وحسرات تتأجج نارها
بقوة لا تحملها القلوب والأرواح لبعد الجوار و
عدم القرار

2 ربّ انى اتضرّع اليك وابتل بين يديك وارتل
آيات الشكر الى ملكوت احديتك بما لم تحرمنى
عند حرمانى من جوارك لذة مناجاتك و لم
تقطع عنى نفحات رحمتك بل تدركنى فيكل
حين نسمة الألفاف وترننى صبااء الفضل و
الاحسان وتتابع على آثار موهبتك فيهذه العدوّة
القصوي وتترادف مظاهر رأفتك فيهذه المعاهد
العليا التى عززت فيها عزيز مصر كالكريم و
احاطت الطاف رحمتك بيوسف القديم

3 ربّ ربّ قد انتعشت النفوس بهذا النهوض
و استبشرت القلوب بوفور التأييد فيهذا السّفر
المشكور لعبدك المنكسر الى ملكوت الجلال
فيكل عشي و بكور ولكن تقطعت الأكباد و
تفرغرت النفوس وحشرجت الصدور و سالت
الدموع و ارتفعت الزّفرات و اشتدت الحسرات

tears flow and sighs rise and sorrows intensify when I remember the ascension of Thy good and pure maidservant and her rising to Thy resplendent threshold - the luminous leaf and unique fruit that grew from Thy merciful tree.

- 4 My Lord! She believed in Thee and Thy verses, and confirmed Thy words, and was gathered beneath Thy banners, and was quickened by Thy breaths, and was awakened by Thy breezes wafting from the gardens of Thy oneness at the rising of the Sun of Truth from the horizon of Thy lordship. She was attracted to the Most Exalted Beauty and was set aflame by the fire kindled in the Tree of Sinai, and heard Thy sweetest call and responded to the call with a throbbing heart and flowing tears. Then she beheld the light of effulgence and turned to the Orb of the horizons and was stirred by the fragrant breezes of the gardens of Thy guidance at the dawning of the sun of Thy oneness and the rising of the luminary of Thy singleness and the shining forth of the lights of Thy eternality - Thy luminous countenance and Thy most glorious beauty.

- 5 And she was not deterred by the blame of any blamer among the severe and hateful handmaidens, but rather remained firm in Thy Cause and steadfast in Thy love and spoke in Thy remembrance and was intoxicated by the wine of Thy knowledge and beseeched Thee in every morn and eve and supplicated before Thee in every dawn and dusk. And after the sea of attainment ebbed away and hearts were inflamed by the fire of separation and hearts were consumed by the blaze of burning, she remained firm in the Covenant and shunned the people of discord, and her tears continued to flow and her heart to melt and her inner being to burn and her sighs to rise and her tears to pour forth in the desert of longing, consumed by separation, yearning for Thy sublime threshold and communing with Thee with voices rising and falling and veins pulsing from the intensity of her being affected by the fire of deprivation and the force of her sorrow in the desert of separation, until her pillars were shaken and her structure collapsed and her limbs wasted away and her parts were scattered, and she left the lower world and flew to the supreme garden out of longing for the meeting and yearning for Thy most glorious kingdom.

- 6 My Lord! This is a bird with broken wing and burning inner being, beseeching the supreme horizon, returning to Thee with an inflamed heart and exhausted patience and flowing tears, seeking nearness to Thy presence, yearning for the kingdom of mysteries. My Lord! Honor her resting place and facilitate her desires and grant her wishes and cause her to enter the gathering of divine manifestation until she is immersed in the light of the One Who manifests and wanders in the lights of beauty

عند تذكري لصعود امتك الطيبة الطاهرة و عروجها الى عتبتك الباهرة الورقة النورانية و الثمرة الوحداية التي نبتت من شجرتك الرحمانية

4 ربّ انّها آمنت بك و بآياتك و صدقت بكلماتك و حشرت تحت راياتك و احييت من نفحاتك و استيقظت من نسماتك الهابة من رياض احديتك عند طلوع شمس الحقيقة من افق ربانيتك و انجذبت الى الجمال الأعلى و اشتعلت بالنار الموقدة في سدره سيناء و سمعت نداءك الأحلى و لبثت للنداء بقلب خافق و دمع هامع ثم ابصرت نور الاشراق و اقبلت الى نير الآفاق و اهتزت بنفحات رياض هدايتك عند بزوغ شمس احديتك و طلوع نير فردانيتك و سطوع انوار صمدانيتك طلعتك النوراء و جمالک الأبهى

5 و لم تأخذه لومة لائم بين الاماء الشديدة الشكيمة في الفحشاء و البغضاء بل ثبتت على امرک و استقامت في حبک و نطقت بذكرک و ترنحت من سلاف معرفتك و ابتهلت اليک فيکل بکور و اصبل و تضرعت بين يديک فيکل غداة و عشى و بعدما غيض بحر الوصال و تسعرت القلوب بنار الفراق و التهب الأفئدة بلظى الاحتراق قد ثبتت على الميثاق و اجتنبت اهل النفاق و لم يزل دموعها ساكية و كبدها ذائبة و احشائها ملتهبة و زفراتها صاعدة و عبراتها هامة في بادية الاشتيق محترقة من الفراق تحن الى عتبتك السامية و ينجيح بأصوات رافعة خافضة و عروق نابضة لشدة تأثرها من نار الحرمان و قوة تحسرها في بادية الميجران الى ان تزلزلت اركانها و انقض بنيانها و تلاشت اعضائها و تشتت اجزائها و تركت العالم الأدنى و طارت الى الحديقة العليا شوقاً الى اللقاء و توقاً الى ملکوتک الأبهى

6 ربّ انّ هذا طير منكسرة الجناح محترقة الأحشاء متضرعة الى الأفق الأعلى راجعة اليک بقلب مضطرم و صبر منصرم و دمع منسجم طالبة قرب الجوار شائقة الى ملکوت الأسرار ربّ اکرم مثوبها ويسر مناهها و اسمح مبتغاها و ادخلها في محفل التجلي حتى تستغرق في نور المجلي و تهيم في انوار الجمال و تستديم في ملکوت الجلال

and abides in the kingdom of glory. And assist her remaining offspring among the Afnans and the good and blessed leaves among the daughters, just as Thou didst assist her through Thy grace and bounty, O my Chosen Lord! Verily Thou art the Powerful, the Mighty, the Generous, the Bestower.

ووفق بقاياها من الأنجال الأفنان و الورقات
الطيبة المباركة من البنات كما وفقها بفضلک و
جودک یا ربی المختار أنك انت المقتدر العزيز
الکریم الوهاب

KHAF.155

AB11899

To: Aqa Muhammad Husayn et al., in Shahabad

Date: 1910-Nov ca.

- 1 O divine friends! Give thanks to God that you have been successful and established the Mashriqu'l-Adhkar, and in the early dawn engaged in the remembrance of the Lord. You have established the House of Unity and engaged in glorifying and praising the Glorious Lord.
- 2 Obligatory prayer and supplication cause man to reach the kingdom of mystery, and the worship of the Supreme One bestows nearness unto His threshold. There is a pleasure in offering prayers that transcends all other pleasures, and there is a sweetness in chanting and singing the verses of God which is the greatest desire of all the believers, men and women alike. While reciting the Obligatory Prayer, one converses intimately and shares secrets with the true Beloved. No pleasure is greater than this, if one proceeds with a detached soul, with tears overflowing, with a trusting heart and an eager spirit. Every joy is earthly save this one, the sweetness of which is divine.
- 3 Now through the efforts of those holy souls this spiritual gathering and this divine temple has been established. Blessed are you for this manifest victory. And upon you be the Most Glorious Glory.

BRL_IOPF#2.13x

1 ای یاران الهی شکر کنید خدا را که موفق شدید
و تأسیس مشرق الأذکار نمودید و در اسحار بذکر
پروردگار پرداختید بیت توحید تأسیس نمودید و
بتسبیح و تمجید رب مجید پرداختید

2 نماز و نیاز انسان را بملکوت رازرساند و عبادت
حضرت احدیت قریب درگاه بخشد لذتی در
مناجات که مافوق لذت است و حلاوتی در ترتیل
آیات که نهایت آرزوی مؤمنین و مؤمنات است در
نماز انسان با معشوق حقیقت دمساز شود و
همراز گردد لذتی اعظم از آن نه ولی اگر با
قلبی فارغ و دمی دافق و فؤادی واثق و روحی
شائق پردازد هر لذتی جسمانیست ولیکن این را
حلاوتی روحانی

3 حال بهمت آن نفوس مقدسه این مجمع روحانی و
این معبد روحانی تأسیس شد طوبی لكم من هذا
الفوز المبين و علیکم البهاء الأبهی

BRL_DAK#0882

AB00123

Date: 1910-Nov or <

1 O my God, my God! Praise be unto Thee for having confirmed us in our faith in Thee and in Thy verses, in hearkening to Thy call, in responding to Thy summons, in turning toward Thee, and in placing our trust in Thee. Thou hast enabled us to recognize the Manifestation of Thy Self, the Dayspring of Thy lights, and the Sun of Thy Revelation from the horizon of Thy oneness, to acquire its illumination, to witness its signs, and to observe its tokens. Thanks be unto Thee for this supreme bounty and manifest triumph. We praise Thee for having raised us from our homes and enabled us to traverse the paths and cross the ways, protected and preserved beneath the glance of Thine all-seeing eye, until we reached this vast region, visiting Thy loved ones, yearning for Thy chosen ones, and seeking to behold the faces of Thy servants. Thus may our hearts be gladdened by witnessing their radiant countenances, our eyes be consoled by observing the abundant glad-tidings emanating from their resplendent characters, our ears be delighted by hearing their eloquent words, and our spirits be moved with joy and delight through their companionship, which was our greatest desire. We thank Thee for this mighty blessing and supreme gift.

2 O Lord! Aid us to attain Thy good-pleasure and to walk in the path of loyalty to Thy Covenant and Testament. Enable us to serve Thy Cause, to diffuse Thy fragrances, to acquire Thy characteristics, and to draw sustenance from Thy names, that we may become exemplars of Thy all-encompassing grace and perfect bounty, raising up among Thy creation the signs of guidance and embodying Thy glad-tidings amidst all peoples. Verily, Thou art the All-Bountiful, the All-Merciful, the Most Exalted.

3 O loved ones of God! Verily, the physical world corresponds to the spiritual world, and the material existence conforms to the spiritual existence. The realm of creation is but a reflection of signs indicating the attributes, perfections and ordinances of the divine realm in terms of names, qualities and laws. Therefore, just as the physical sun has its rising and setting, and by its radiance and heat illumines the horizons and nurtures all created things, likewise the Sun of Divine Reality has its rising and setting, its manifestation and concealment. Through its appearance and rising from the Dayspring of Possibility, it illumines the horizons of existence through the outpouring of the All-Merciful and nurtures the pure, sanctified and blessed

1 الهى الهى لك الحمد بما ايدتنا على الايمان بك و بآياتك و الاستماع لندائك و التلبية لدعائك و التوجه اليك و التوكل عليك و وقفنا على عرفان مظهر نفسك و مشرق انوارك و شمس ظهورك من افق احديتك و اقتباس انوارها و مشاهدة آثارها و ملاحظة آياتها و لك الشكر على هذا الفضل العظيم و الفوز المبين و نحمدك على ما بعثتنا من موطننا و وقفنا على قطع السبل و طي الطرق محفوظين مصونين تحت لحاظ عين رعايتك حتى وصلنا الى هذه البقعة الشاسعة الأرجاء زائرين لأجرائك شوقاً الى اصفياك و طلباً لمشاهدة وجهه ارقائك حتى نشرح صدرنا بمشاهدة وجوههم النوراء و نقر عيناً بملاحظة البشارات الطاخة من شمائلهم الغراء و نلتذ سماعاً باستماع كلماتهم الفصحاء و نهتز طرباً و فرحاً بمؤانستهم التي كانت لنا اعظم المنى و نشكرک على هذا النعمة العظمى و المنحة الكبرى

2 ايرب ايدنا على رضاك و السلوك فى سبيل الوفاء بعهدك و ميثاقك و وقفنا على خدمة امرک و نشر نفحاتك و التخلق بصفاتك و استفاضة من اسمائك حتى نكن مثلاً لفيضك الشامل و فضلك الكامل فنبحث بين خلقك آيات الهدى و نتجسم بشارتك بين الملأ انک انت الکریم الرحيم المتعال

3 يا احباء الله ان عالم الملك مطابق للهلکوت و النشأة الجسمانية منطبقة على النشأة الروحانية و الناسوت اما هو آيات منطبقة متطابقة دالة على الشئون و کالات اللاهوت من حيث الاسماء و الصفات و الأحكام بناءً على ذلك كما ان شمس فلک الأثير لها طلوع و غروب و باشرقتها و حرارتها تنور الآفاق و تربي سائر الموجودات كذلك شمس الحقيقة الرحمانية لها طلوع و افول و ظهور و بطون و بظهورها و طلوعها عن مطلع الامکان تنور مطلع الأكوان بفيض الرحمان و

realities through its mighty effusion and brilliant rays reaching all regions.

- 4 This pertains to the world of creation, not to the world of Truth, for the physical sun remains fixed in its mighty center without rising or setting in relation to its center. It is through the rotation of the Earth that it appears to rise and set. Similarly, the Sun of Reality has ever been in the heights of its essence and the reality of its sanctity - rising, manifest, radiant and effusive. It has no ascent or descent, no zenith or nadir, no rising or setting, but remains forever established eternally at the burning point. Its rising and setting are in relation to the rotation of contingent beings and existence.

- 5 And just as the physical sun has multiple scattered rising-places and dawning-points, likewise the Sun of Reality has numerous daysprings and exalted dawning-places, moving between these luminous daysprings and merciful dawning-points. Thus one whose vision is keen and whose heart is attached to and attracted by the Sun follows it with his gaze as it moves between the daysprings and dawning-places. But one who perceives not the Sun and whose heart is attached to one particular dayspring or horizon becomes veiled from the Sun when it moves to another dayspring. One who loves the Sun is not veiled by the daysprings nor confined by the dawning-places, but loves the Sun from whatever dayspring it shines forth and appears, from whatever point it blazes and illumines.

- 6 As for the peoples and nations of the world, they love only the daysprings and dawning-places, are drawn to them, and become veiled from the Sun and its lights when it moves. When the Sun of Reality was shining from the Mosaic horizon, hearts were attached to that dayspring and bound to it. When the Sun moved from the dayspring of Moses to the brilliant and mighty Christian horizon, the previous community, confined to the Mosaic point, became veiled from the Sun and its lights as their vision did not move with it. This is why you find them in manifest loss. This is the cause of the Jews' veiling from that Promised One and Praiseworthy Light.

- 7 As for us, we render thanks unto God and praise Him that He hath made us attracted unto the Sun and unto its effulgences, and not veiled by the dawning-places and the changing phases thereof. Our gaze hath moved with that Sun in its passage

تربّي الحقائق المجرّدة الصّافية المباركة بفيضه العظيم
وشعاعه السّاطع على كلّ الأقاليم

4 هذا بالنّسبة الى عالم الخلق لا بالنّسبة الى عالم الحقّ
لأنّ شمس الأثير لا زالت مستقرّة في مركزها
العظيم ولا طلوع لها ولا افول لها من حيث
مركزها فبدوران العالم الأرض يظهر أنّ لها طلوع
ولها غروب كذلك شمس الحقيقة لم تزل في
علوّ ذاتها وحقيقة تقدّسها طالعة لأمّة مشرقة
فائضة ليس لها صعود ونزول ووج وفضيض
وطلوع وغروب بل مستقرّة ابدًا سرمدًا في نقطة
الاحترق و طلوعها وغروبها بالنّسبة لدوران
الامكان والأمكن

5 وكما أنّ شمس الأثير لها مطالع ومشارك متعدّدة
متفرّقة كذلك شمس الحقيقة لها مطالع عديدة و
مشارك سامية وتنتقل في تلك المطالع النورانيّة
والمشارك الرّحمانيّة فالذي له بصر حديد ومتعلّق
قلبه بالشمس ومنجذب اليها ينتقل نظره بانتقالها
في المطالع والمشارك والذي لا يدرك الشمس
بل يتعلّق قلبه بمطلع من المطالع اوافق من الآفاق
فيحتجب عن الشمس عند انتقالها الى مطلع ثانٍ و
الذي عشق الشمس لا يحتجب بالمطالع ولا يتقيّد
بالمشارك ويعشق الشمس من أيّ مطلع اشرقت
ولا حث ومن أيّ نقطة سطعت واضاءت

6 أمّا امم الآفاق وملل الأرض أمّا يعيشون المطالع
والمشارك وينجذبون اليها ويحتجبون عن الشمس
وانوارها عند انتقالها ولما كانت شمس الحقيقة
مشرقة من الأفق الموسوي فتعلّق القلوب بذلك
المطلع وارتبط به فلمّا انتقلت الشمس من مطلع
الكليم الى المشرق الباهر العظيم الأفق المسيحي
فالأمّة السّالفة المتقيّدة بالنقطة الموسويّة احتجبت
عن الشمس وانوارها حيث ما انتقلت انظارها
ولأجل ذلك تجدونهم في خسران مبين هذا
سبب احتجاب اليهود عن ذلك الموعود والنور
المحمود

7 أمّا نحن نشكر الله ونحمده بما جعلنا منجذبين
الى الشمس وانوارها وغير محتجبين بالمطالع و
اطوارها وانتقلت انظارها مع الشمس عند انتقالها
بين المطالع والآفاق وهذه بصيرة منحها لنا ربّنا

from horizon to horizon and from dawning-place to dawning-place. This is an insight which our Lord hath bestowed upon us through His grace, His bounty, and His beneficence. His is the favor therein, and His the praise, in that He hath enabled and confirmed us to exist in the Day of its rising from that mighty Horizon and that glorious Dawning-Place, with which no dawning-place of the past can be compared, and unto which no orient of former times can bear resemblance. For the Sun of Truth hath shone forth from the horizon of holiness with a power and radiance the like of which hath never been witnessed before.

- 8 Verily, God hath lifted the veil, been munificent in His bestowals, and bestowed every grace and bounty; and He hath gathered us beneath the shadow of the Tree of the Covenant and under the banner of the Testament, confessing His oneness, His singleness, His greatness, His might, and that power of His which hath spread abroad and shone forth through all regions, until even the enemies themselves have testified to His grandeur, to the exaltation of His Word, to the pervasive influence of His traces, to the power of His teachings, and to the swiftness of their diffusion. So rapid was that spread that, even in His own day, His mention was noised abroad and celebrated throughout all climes, overspreading the whole earth. Never in the days of the former Manifestations had there appeared such manifest influence and such conquering power.

- 9 We implore God to make us successful in winning His good-pleasure, walking according to His teachings, preserving His Law, being sincere in His Faith, acquiring His heavenly characteristics, and receiving His divine outpourings. We praise and thank Him for His grace, His generosity, and His beneficence, and for having made clear to us His straight path, expanded for us the upright way, given us a light by which we are guided in the darkest night, ordained for us the mighty Covenant, and clearly established through His Supreme Pen the appointed Center, firm as an impregnable fortress, the Interpreter of His verses, the Expositor of His words, the Solver of complex problems, the Remover of doubts of both past and present, the Eliminator of differences from all directions. For his explanation is the true explanation and the established reality through explicit text in the Book of the Covenant and the Most Holy Book.

- 10 He spoke—and His word is the truth—saying: “Refer whatsoever ye understand not in the Book to the Branch sprung from this Ancient Root.” And He explicitly stated in the Book of the Covenant that what is meant by this Branch sprung forth is the appointed Center, known and celebrated, distinguished among

بفضله وجوده واحسانه وله الفضل على ذلك وله الشكر بما وقفنا وايدنا بالوجود في يوم اشراقه من الأفق العظيم والمطلع الجليل الذي لم يقارنه مطلع من المطالع ولا يشابهه مشرق من المشارق لأن شمس الحقيقة اشرفت من افق القدس بقوة وشعاع لم يسبق له مثال

8 وإن الله كشف الغطاء وجزل في العطاء وانعم بكل النعم والآلاء وحشرنا في ظل شجرة الميثاق وتحت راية العهد مقيمين يوحدانيته وفردانيته وعظمته وقدرته وقوته التي شاعت ولاحت في الآفاق كلها حتى شهد الأعداء بعظمته وعلو كلمته ونفوذ آثاره وقوة تعالجه وسرعت انتشارها حتى في يومه شاع وذاع ذكره في كل الآفاق وطبق الأرض بأسرها ولم يسبق في أيام سائر المطالع هذا النفوذ الباهر والقوة القاهرة

9 و نتضرع الى الله ان يجعلنا موقنين برضائه و سالكين بحسب تعاليمه وحافظين لشريعته و مخلصين في دينه و متخلقين بأخلاقه الملكوتية و مستفيضين بفيضاته اللاهوتية ونحمده ونشكره على فضله وجوده واحسانه وعلى ما اوضح لنا صراطه المستقيم ووسع لنا المنهج القويم و جعل لنا نوراً نهتدى به في الليل البهيم و شرع لنا الميثاق العظيم و بين و اوضح بأثر من قلبه الأعلى المركز المنصوص كالبيان مرصوص و المبين لآياته و الشارح لكلماته و المحلل لمعضلات المسائل و المزيل لشبهات الأواخر والأوائل رافع للاختلاف من جميع الجهات لأن بيانه هو البيان الواقع و الحقيقة الثابتة بنص صريح في كتاب العهد و الكتاب الأقدس

10 وقال وقوله الحق فارجعوا ما لا عرفتموه من الكتاب الى الفرع المنشعب من هذا الأصل القديم وقال في كتاب العهد بنص صريح ان المراد من هذا الفرع المنشعب المركز المنصوص

all peoples, nations, regions and lands, so that feet might not slip when the Sun of Truth sets, and the corrupt might not cast doubts in pursuit of their selfish desires.

- 11 O how strange! Despite these divine texts being universally accepted without the slightest doubt by any soul, even among other peoples in diverse lands, still some hypocrites, seeking to sow discord in God's religion and craving worldly life, after believing, denied; after submitting, grew proud; after acknowledging, rejected; and after giving thanks, doubted. Thus they wandered in the wilderness of loss and strayed in the desert of humiliation. Alas for them in times to come! Amen. I say unto you that their loss is the loss of the Pharisees, and their humiliation is the humiliation of the priests of Baal in the time of Elijah among the Israelites.

TRBP.004-008

المعروف المشهور الموصوف بين جميع الملل و الأمم و الأقاليم و البلاد حتى لا يزَل الأقدام عند افول شمس الحقيقة و لا يلقي الشبهات اهل الفساد بغيةً للمشتبهات النفسانية

11 يا للعجب مع ان هذه النصوص الالهية مسلمة للعموم و ليس فيها ادنى شبهة لنفس من النفوس حتى عند سائر الملل من الآفاق مع ذلك بعض من اهل التفاف بغيةً لالقاء الشقاق في دين الله و طلباً لحياة الدنيا بعدما آمنوا انكروا و بعدما خضعوا استكبروا و بعدما اقرؤا بحدوا و بعدما شكروا شكوا فهماموا في هيماء الخسران و ضلوا في بيداء الهوان فيا حسرتا لهم في مستقبل من الزمان آمين اقول لكم ان خسراهم خسران القريسيين و هوانهم هوان كهنة البعل في زمن ايلياء من الاسرائيليين

UMich962.126-129,

UMich991.073-079,

MKT1.145

AB00191

To: Gabriel Sacy, in Egypt

Date: 1910-Nov or <

- 1 O thou who art sincere in the love of God! Two letters have reached me, both giving voice to praise of God for having bestowed eternal bounties upon illumined hearts and for manifesting divine effulgence. They testified to thy love for all humanity, thy compassion and mercy toward all peoples and religions, thy striving for peace and security, and thy humility and submissiveness at all times and places.

- 2 As for what thou hast written regarding Comte, he is indeed a man who desires good for the world of humanity - this is true. However, he did not find the path that leads to these aspirations. Rather, he plunged into the seas of politics and philosophies, and wandered in the desert of vain imaginings which God hath sent down no authority to support. He supposed that through such superficial means, progress and success for souls and bodies would be attained. These were principles held

1 ايها المخلص في محبة الله قد وصلني تحريران الناطقان بالثناء على الله بما انعم بالفيض الأبدى على القلوب النورانية و التجليات الرحمانية و دل على حبك لعموم الانسان و الرأفة و الرحمة بالملل و الأديان و السعى في السلم و الأمان و الخضوع و الخشوع في كل اوان و مكان

2 و اما ما رسمت بحق الكنت انه رجل يحب الخير لعالم الانسان هذا هو الصحيح ولكن لم يهتد للطريق الموصل الى هذه الآمال بخاض في بحار السياسة و الأفكار و تاه في بيداء التصورات التي ما انزل الله بها من سلطان و ظن ان بتلك الوسائط الطفيفة يتيسر الترقى و النجاح للأرواح و الأجسام تلك مبادئ كانت لبعض الفلاسفة

by certain philosophers in ages past, yet they neither succeeded nor prospered. Rather, their efforts were in vain, their hopes frustrated; chaos ensued and great calamity resulted.

- 3 The happiness of humanity lies rather in recognized justice, love of virtue, and in giving every class of creation its due right. For divine creation varies in degrees of intelligence, capacity and perception. How then can equality be possible? And how can rewards and recompense be abolished? These are two principles that distinguish between people, and it is not possible to eliminate compensation which leads to advancement, nor punishment which casts down to the lowest depths. Are the wise and the foolish equal? Or can Canopus and the dim star be the same? Nay! God hath created souls in diverse stages and appointed for each a station and measure. Among them are flies and eagles, weak birds and mighty falcons. Among them are blessed trees bearing delicious fruits and zaqqum trees bearing deadly poison. Among them are delicate shells and crude clay, brilliant gems and black stones. How then can there be equality and equivalence in all conditions and states? Rather, there must be justice, protection and bounty, so that all may attain to a satisfying life, complete rest, sufficient happiness and abundant blessings.

- 4 As for your honor, send to that illustrious person translations of the Tablets of Ishraqat, Tajalliyat and Bisharat, and mention to him that the reference point for the people of Baha is the Kitab-i-Aqdas and the sacred teachings which were promulgated by the Most Exalted Pen and issued from the mouth of Baha to the hearing of the beloved ones. This is the light of guidance shining forth upon the darkest gloom, and it has spread throughout the earth among both those near and far, the elite and the masses, and its lights shall shine upon the horizons like the dawning star.

- 5 And unto thee, O Prince, it behoveth to abandon the things of the flesh and the concerns of politics, for beneath them lieth neither profit nor abiding gain, and to immerse thyself in the ocean of spiritual things, to enter the Kingdom, and to detach thyself from the world of dust; to raise aloft the banner of the Lord of Hosts; to bestow the spirit of everlasting life upon every created thing; to be born of the Spirit; and to become a heavenly, spiritual, merciful, and godly teacher, from whose

فيما غير من الأزمان فلم ينجحوا ولم يفلحوا بل ذهبت مساعيم سدى و خاب المنى و حدث الفوضى و كانت البلية الكبرى

3 و اما سعادة الورى ففي العدل المألوف و حبّ المعروف و اعطاء كلّ ذى حقّ حقّه من طبقات الخلق لأنّ الایجاد الالهی متفاوت الدرجات من حيث العقول و الهمم و الادراكات فكيف يمكن المساواة و هل من الممكن الغاء المكافاة و المجازاة فهذا امران مداران للتمايز بين الانسان و ليس قطع الأجرام في حيز الامكان المستدعية للمجازاة و هي ترمي في اسفل الدركات هل يستوى العقلاء و البلهاء ام يتساوى السهيل و السها كلّاً بل خلق الله النفوس اطواراً و جعل لكل واحد منهم شأنّاً و مقداراً منهم الذباب و منهم العقاب منهم البغات و منهم الباز الأشهب المغوار منهم الشجرة المباركة البديعة الفاكهة و منهم الشجرة الزقوم الشديدة السموم و منهم الصدف اللطيف و منهم الخزف الكثيف و منهم الفريدة التوراء و منهم الحجر السوداء فكيف التساوى و التعادل في جميع الشؤون و الأحوال بل يجب العدل و الصيانة و الفضل حتى يصبح الكل في عيشة راضية و راحة وافية و سعادة كافية و نعمة وافرة

4 و اما حضرتكم فأرسلوا لذلك الشخص الجليل ترجمة الألواح من الاشرافات و التجليات و البشارات و اذكروا له ان مرجع اهل البهاء الى كتاب الأقدس و التعليم المقدس الذى نشره القلم الأبهى و خرج من فم البهاء على مسامع الأحباء و هو نور الهدى الساطع على الظلمات الدھماء فانتشرت في البسيطة بين دانيها و قاسيها و خواصها و عاميها و سيلوح انوارها على الآفاق ككوكب الاشراف

5 و عليك ايها الأمير بأن تترك الجسمانيات و السياسيات التي لا طائل تحتها و لا فائدة منها و تستغرق في بحر الروحانيات و تدخل في الملكوت و تستغنى عن الناسوت و ترفع لواء رب الجنود و تبذل روح الحياة الأبدية على كلّ موجود و تتولد من الروح و تكون معلماً ملكوتياً روحانياً رحمانياً ربانياً يندفق من لسانك تعاليم الملكوت اندفاق

tongue the teachings of the Kingdom may pour forth even as a torrent rusheth down from the lofty mountain. Then shalt thou blossom in the gardens of the Most Great Bestowal like unto a crimson rose, and from thee shall a sweet musk-laden fragrance be diffused, perfuming all regions with the breaths of thy Lord, the Most High. Thereupon shall every difficulty be dissolved, every hope be fulfilled, souls be educated, the morals of all men be refined, minds advance, and chastity and the love of goodness be firmly established in hearts made mindful through the remembrance of God; and the divine fragrances shall perfume every country and every land. Wherefore, cleave thou unto the way of Christ and walk in His spacious field, and follow the people of God in every age and clime. As to political affairs, they are but transient and partial matters, yielding neither fruit nor true advantage; no man who hath tasted the sweetness of the love of God will busy himself therewith.

- 6 And as for converse with one who is free to choose as he chooseth, speak not with him save in briefest fashion, saying only this: that the Blessed Tree hath grown and sprung up, hath waxed tall, put forth branches and leaves, blossomed, and cast its shade over most of the cities of America and over some cities of Europe; that it possesseth a wondrous growth and a hidden mystery; and that all men speak in praise of the East, of its dawning light, of its peoples and tribes, of its kings and ministers, and look upon them with admiration and reverence, whereas aforetime they mocked them, held them in contempt, and deemed the nations of the East to be the barbarians of the earth, bereft of reason, a rude and ignorant multitude, without judgment, without understanding, without resolve, and without perception. But now the whole matter hath been reversed. Glorified be He Who caused the horizons of the East to smile after their weeping, and made manifest their felicity after their misery.

- 7 Then do thou confine thyself unto this word and speak with him only in calmness, dignity, reflection, and deliberation. Be thou one who listeneth, not one who disputeth. Show him courtesy by commending his composition, its importance, and the loftiness of his thought. Then say: "According to what hath been heard, certain governments, the Anglican Church and others, slandered them before the kings and exerted themselves with their utmost endeavor until the imperial command was issued for their confinement in the fortress. Yet it is not known by what means the Protestants attained this their desire, seeing that no cause existed to call for such a measure. For they had dwelt in Syria for five and thirty years, and from them there had proceeded not the least attempt to propagate their way in those regions, nor any interference with the various classes

السَّيْل من الجبل الأعلى و تفتّح في رياض الموهبة الكبرى كالوردة الحمراء و تنتشر منك رائحة طيبة مسكية تعطر الأرجاء بنفحات ربك الأعلى عند ذلك يخل كل مشكل ويحصل كل مأمول و يترقى النفوس و يتهذب اخلاق العموم و يترقى العقول و يتمكّن العفاف و حب الخير في قلوب متذكّرة بذكر الله و تعطر نفحات الله كلّ الأقاليم و البلاد فعليك باتباع سنة المسيح و السلوك في ميدانه الفسيح و اتباع اهل الله في كلّ زمان و مكان و اما السياسيات امور موقّعة جزئية لا طائل تحتها و لا يشغل بها كلّ انسان ذاق حلاوة محبة الله

6 و اما المكالمة مع من هو مختار فيما يختار فلا تتكلّم معه الا بالاختصار و هو انّ الشجرة المباركة نمت و نشأت و طالت و تفرّعت و تورّقت و ازهرت و ظلّت في اكثر مدن امريكا و بعض مدن اوروپا و لها ثمّاء عجيب و سرّ غريب و الكل ينطقون بالثناء على الشرق و اشراقه و امه و احزابه و ملوكه و وزرائه و ينظرون اليهم نظر الإعجاب و يوقّرونهم حقّ التوقير بعدما كانوا يستهزئون بهم و تزدري بهم اعينهم و كانوا يعتقدون انّ امم الشرق برايرة الأرض لا عقول لهم بل هم همج رعا لا رأى لهم و لا عقل و لا عزم و لا ادراك و الآن انعكس الموضوع سبحانه من اضحك آفاق الشرق من بعد مبكاهها و اظهر سعادتها بعد شقاها

7 ثمّ اختصر على هذا القول و لا تتكلّم معه الا بسكون و وقار و تفكّر و تدبّر كن سامعاً لا مجيباً و آنسه بالتع على تأليفه و اهميتها و علو افكاره ثم قل حسب المسموع انّ بعض الدّول كانكليس و غيرها اوشوا الى المابين الملوكانى و سعوا غاية السعى حتى صدرت الارادة السنية بالحصر في القلعة و ما عرف كيف وصلوا البرتستانت لمطلوبهم هذا حيث ما كانت اسباب داعية لهذا و انهم مكثوا منذ خمس و ثلاثون سنة في سورىة و لم يصدر منهم ادنى شىء من ترويج طريقهم في تلك الجهات او المداخلة مع صنوف القاطنين في تلك الديار بل

dwelling in those lands. Rather did they live apart, while the local government continually knew their condition and conduct and never for a moment neglected to observe them. Naught occurred save that their fame was spread abroad in America and their influence appeared among the higher classes of that land. And those among the peoples of America and Europe whose hearts were turned toward them rejoice in the mention of the Sublime State and of the Persian government, and in their gatherings and exalted assemblies pray for the success and prosperity of both.”

- 8 Let thy speech be confined unto this. Whenever he toucheth upon some other matter, introduce into it this same purport. Upon thee be tenderness, and for thee be strength through the bounty of thy Lord, the Generous, the Compassionate, the Living, the Self-Subsisting.

ADMS#358

كانوا يعيشون منفردين والحكومة المحلية لا زالت تعرف احوالهم واطوارهم ولا تغفل عنهم ابداً فلم يحصل شيء الا انتشار صيتهم في امريكا و ظهور نفوذهم بين الطبقات العالية من تلك البلاد و الذين توجهت اليهم قلوبهم من اهالي امريكا و اوروا يتهللون بذكر الدولة العلية و الدولة الايرانية و يدعون لهما بالنجاح و الفلاح في محافلهم و مجامعهم العليا

- 8 و اختصر الكلام على هذا كما تعرض بكلام آخر ادخل عليه بيان هذا المضمون و عليك الرأفة و لك القوة من فضل ربك الكريم الرؤف الحى القيوم

BRL_DAK#0545, MNMK#022 p.101,
MAS9.083x, KKD2.061

AB00192

To: *Gabriel Sacy, in Egypt*

Date: 1910-Nov or <

- 1 O thou who art versed in the mysteries of the Holy Book! I have read your detailed letter and learned of the conversation that took place between you and that esteemed and respected man [Tolstoy]. Without doubt, that discourse which transpired between you and him was a confirmation from the Spirit and an inspiration from the breaths of truth, for my Lord, the All-Merciful, confirms every soul who is attracted in heart to the Kingdom of Mysteries, strengthens them with inspiration, and causes them to speak with proofs and evidence.
- 2 Be thou assured by the grace of your Lord, let your breast be gladdened by what He has bestowed upon you, let your spirit be refreshed by His unveiling of the veil, let your eyes be consoled by witnessing the light of His bounty, speak forth the Most Great Word, and commune with your Lord morning and evening. Ask of Him whatsoever you wish and store up what you desire from the grace of your Lord, the All-Merciful, the Most Compassionate.
- 3 Beware, beware lest you depart from the wisdom which God has revealed in the Book. Deal with souls according to their

1 ايها المطلع باسرار الكتاب المقدس اتى قرأت مكتوبك المسهب و اطلعت بالمحاوراة التى جرت بينك و بين ذلك الرجل الجليل المحترم و لا شك ان ذلك المقال الذى جرى بينك و بينه هو تأييد من الروح و نفثة من نفثات الحق لأن ربي الرحمن يؤيد كل انسان انجذب بقلبه الى ملكوت الأسرار و يؤيده بالألهام و ينطقه بالحبج و البرهان

2 و انتك انت اطمئن بفضل مولاك و انشرح صدرأ بما اعطاك و انتعش روحاً بما كشف عنك الغطاء و قر عيناً بمشاهدة نور العطاء و انطق بالكلمة العليا و ناج ربك في كل صباح و مساء و اطلب منه ما شئت و استخزن ما تريد من فضل ربك الرحمن الرحيم

capacity, treat the sick with their remedy, and dress the wound with a bandage that will heal it swiftly. Speak not that which would startle souls, cause flesh to creep, make limbs to tremble, and make the hearts of obstinate people recoil. Rather, speak to them with gentle words that they might remember or fear God.

3 يَاكَ ثُمَّ يَاكَ ان تخرج عن الحكمة التي انزلها الله في الكتاب و دار النفوس في دارها و داو المرضى دوائها و اضمد الجرح ضماداً يلتئم به في وقت سريع و لا تتكلم بما تتوحش منه النفوس و تقشعر منه الجلود و ترتعد منه الفرائص و تشمئز منه قلوب كل قوم عنود بل قل لهم قولاً لينا لعل منهم من يتذكر او يخشى

- 4 Follow thou the way of thy Lord, and say not that which the ears cannot bear to hear, for such speech is like luscious food given to small children. However palatable, rare and rich the food may be, it cannot be assimilated by the digestive organs of a suckling child. Therefore unto every one who hath a right, let his settled measure be given.

4 و اتبع سنة ربك و لا تقل ما لم تسطع الآذان على استماعه لأنه بمثابة الموائد الطيبة للصبيان و ان الأطعمة مهما كانت لذیذة بديعة طيبة ولكن لا يتحملها قواء معاء الرضيع من الأطفال اذا ينبغي اعطاء كل ذي حق حقه

- 5 “Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it.” Such is the consummate wisdom to be observed in thy pursuits. Be not oblivious thereof, if thou wishest to be a man of action under all conditions. First diagnose the disease and identify the malady, then prescribe the remedy, for such is the perfect method of the skillful physician.

5 و لا كل ما يعلم يقال و لا كل ما يقال حان وقته و لا كل ما حان وقته حضر اهله ان ذلك من الحكمة البالغة في الأمور فلا تغفل عنها ان كنت من اهل العزم في جميع الشئون بل شخص العلل و الأمراض و العیاء و الأعراض ثم العلاج و هذا منهاج المهرة من حذاق الأطباء

- 6 Whoever proceeds otherwise is among the foolish; no healing will come from them, rather the illness will intensify, the disease will gain dominance, and the wound will widen.

6 و من اجرى بغير ذلك انه من الأغبياء فلا يحصل منه الشفاء بل يزداد الداء اشتداداً و المرض استیلاءً و الجرح اتساعاً

- 7 It beseemeth the people of Baha to manifest naught but consummate wisdom in all things; this, verily, is of the weightiest of affairs, and thou must diligently observe it, O thou thankful servant.

7 فلا ينبغي لأهل البهاء الا الحكمة البالغة في كل الأشياء ان ذلك لمن عزم الأمور و عليك بمراعاته أيها العبد الشكور

- 8 Thou, indeed, must needs adduce conclusive proofs and unanswerable arguments demonstrating the truth of the Messengers who have gone before. For the Jews, set forth an irrefutable proof establishing the station of the praiseworthy Christ, and complete the decisive testimony affirming the prophethood of the Apostle [Muhammad]; for in the sacred Scriptures are resplendent verses which, in the plainest language, the mightiest allusions and the most perfect glad-tidings, bear witness thereto. After the rising of these lights from the mystic dawning-place of secrets in the land of Hijaz, it is no longer possible for any soul to persist in denial and arrogance.

8 و أنك انت اقم البراهين القاطعة و الحجج البالغة على اثبات حقية الرسل الذين خلوا من قبل فاقم لليهود برهاناً قاطعاً في اثبات المسيح المحمود و اكمل الحجة القاطعة في اثبات نبوة الرسول لأن في الكتب المقدسة آيات باهرة تدل على ذلك باصرح عبارة و اعظم اشارة و اكمل بشارة و لا يمكن لأحد الإنكار و الاستكبار بعد شروق الأنوار من مكن الأسرار في قطر الحجاز

9 أما مارأت العين تلك الأنوار الساطعة من ذلك المطلع المجيد و النور الفريد و ماشاهدوا

- 9 Have not the eyes beheld those dazzling lights from that glorious Orient and that peerless Luminary? Have they not witnessed His traces and the potency of His might in the training of souls and the promulgation of laws and ordinances which ranked among the most exalted teachings of the loving Lord? Even as the poet hath said:
- آثاره و قوّة اقتداره في تربية النفوس و بثّ
الشرايع و السنن التي كانت من اعظم تعاليم
الربّ الودود كما قال الشاعر
- 10 Grant that I say: "This morning is but night"—
- فهني قلت هذا الصبح ليل
- 11 Can they who gaze on light remain stone-blind?
- أ يعمى الناظرون عن الضياء
- 12 By thy life! The people are plunged in the depths of slumber; they neither perceive nor understand. Leave them to immerse themselves in their idle sport and pastime; thy Lord is, in very truth, independent of all the worlds.
- لعمرك أنّ القوم في غمرات النوم لا يدركون و
لا يشعرون ذرهم في خوضهم يلعبون أنّ ربّك
غنى عن العالمين
- 13 Then say unto that honoured man: For a number of centuries the West hath swooped down upon the East with its footmen and its horsemen, and this assault continueth even unto this day. It will, with all its hosts, persist until the Day of Resurrection, when thou shalt behold vast armies, in countless multitudes, rushing like lions of the forest from the lands of the West into the fields of the East—an army of wealth, an army of industry, an army of commerce, an army of politics, an army of knowledge, an army of discoveries, and mighty hosts advancing from the West, equipped with deadly weapons, achieving conquests in every quarter of the East.
- ثمّ قل لذلك الرّجل المحترم أنّ الغرب منذ عدّة
قرون قد سطا على الشرق برجله و خيله الى الآن
مستمراً و سيجرى الهجوم بجميع قوائمه مستمراً الى
يوم النّشور حيث ترى جيوشاً عرمرمة تصول
صولة الأسود من غابات الغرب الى ميادين الشرق
منها جيش من الثروة و جيش من الصّناعة و
جيش من التجارة و جيش من السياسة و جيش
من المعارف و جيش من الأكتشافات و جنود
جرارة تصول من الغرب بسلاح قاطع و يفتح
فتوحات في كلّ جهات الشرق
- 14 Among its newest victories will be those in the regions of China. The East hath in truth no power to withstand these onrushing hosts and conquering armies. A man of wisdom discerneth the consequences of this momentous issue and requireth no further proof upon this path.
- و من جملة فتوحاتها الجديدة في الأقاليم الصّينية
و الشرق ليس له مقاومة لهذه الجيوش الصّائلة و
الجنود القاهرة ابتداءً فالرّجل الحكيم يدرك عواقب
هذا الأمر العظيم و لا يحتاج الى دليل في هذا
السّيل
- 15 Therefore, O noble sir, ponder the end of these affairs. Canst thou conceive that the East, in the days to come, shall be preserved from the assaults of the West through measures of planning, ordering, and adjustment, however perfect and exact? Nay, by my Lord, the All-Merciful! Rather are all things in peril grievous and great.
- إذا أيّها الرّجل الجليل تمعّن في عواقب الأمور
هل تتصوّر المحافظة للشرق من سطوات الغرب
في مستقبل الزّمان بوسائل التّدير و التّرتيب و
التّعديل ولو كان بكلّ اتقان لا و ربّي الرّحمن بل
أنّ الأمور في خطر عظيم
- 16 Wherefore it behoveth the peoples of the East to reflect upon discovering an effectual means whereby they may safeguard their honour, their dignity, their independence and their frontiers from the marauding hands of the West. Undoubtedly all other means are non-existent and all other instruments wanting, save the divine power, the heavenly might, the celestial ascendancy and the spiritual dominion. This is that
- فبناءً على ذلك يقتضي أنّ اهل الشرق يتعنّون
في اكتشاف وسائل فعّالة يحافظون بها عزّهم و
شرفهم و استقلالهم و ذمارهم من الأيادي العابثة
من الغرب فلا شك أنّ كلّ الوسائل معدومة و
الوسائل مفقودة إلّا القوّة الألهيّة و القدرة الرّبّانيّة
و السّطوة المليكوتيّة و الصّولة اللاهوتيّة أمّا هذه
قوّة تقاوم كلّ هجوم و تشرّد كلّ جنود و تشتّت

force alone which can withstand every onslaught, disperse every army, scatter the hosts of every contumacious one, and rout all the serried ranks.

شمل كلّ عنود و تهزم كلّ جيوش كما سبق في القرون الأولى

- 17 Hath thou not seen how, in former ages, Christ, the resplendent Day-Star, solitary and alone—having neither helper nor supporter, neither intimate friend nor outward succourer—achieved divine conquests in the fields of the West, and made its nations and peoples submissive and lowly before a Word that shone forth from the Pole of the East? It was as a sun rising from its manifest horizon and flooding with light those far-flung regions and distant lands, nor could the barriers of nations nor the power of states withstand the victories He achieved.

17 ا ما رأيت ان المسيح الصّبيح فريداً وحيداً لا نصير له ولا معين ولا حميم له ولا ظهير كيف فتح الفتوحات الألهية في الميادين الغربية وجعل اممها و مللها خاضعة خاشعة لكلمة ظهرت في قطب الشرق كأنه شمس طلعت من افقها المبين و اشرفت انواره على تلك الأرجاء الشاسعة و الأقطار القاصية و لم تقاوم فتوحاته سدود الملل و لا قواء الدول

- 18 Thus now it behoveth the people of the East to cling unto a compelling, heavenly power and a radiant, celestial might, that thereby they may resist every dense and massed army which shall swoop from West to East, nay more, that they may storm those fortified citadels equipped with the most destructive engines, fashioned from infernal elements. Their sword must be the Word of God, their weapon peace, their hosts the knowledge of God, their captain the fear of God, their support the Concourse on high, their helper the Lord of the exalted heavens, their provision trust in God, and their strength a continual outpouring of confirmations from the Almighty, the Most Powerful.

18 فينبغي اذا لأهل الشرق الآن ان يتسكوا بقوة قاهرة الهيّة و قدرة باهرة ملكوتية حتى يقاوموا بها كلّ جيش كثيف مهاجم من الغرب الى الشرق بل يفتحوا بها تلك القلاع الحصينة المجهزة باعظم اسلحة قاطعة من مواد جهنمية و سيفهم كلمة الله و سلاحهم السلام و جيشهم معرفة الله و قائدهم التقوى و ظهيرهم الملائ الأعلى و نصيرهم ربّ السموات العلى و زادهم التوكل على الله و قوتهم تأييد متتابع من شديد القوى

- 19 Make plain unto him these merciful principles; then observe what he will say. And I entreat God to aid thee in all conditions, O My beloved.

19 فاشرح له هذه المبادئ الرّحمانية ثم انظر ماذا يقول و اتى ابتل الى الله ان يؤيدك في كلّ الأحوال يا حبيبي

SWAB#214x, BSW#15.29x, ADMS#357

MNMK#012 p.077, MMK1#214 p.258x, KKD2.066

AB00223

To: Scholar, in Bandar Abbas

Date: 1910-Nov or <

- 1 Praise be to God Who brought into being a luminous reality, a merciful essence, a divine identity, a comprehensive word, a perfect sign, and a universal point, and manifested upon it

1 الحمد لله الذي انشأ حقيقة نورانية و كينونية رحمانية و هوية ربّانية و كلمة جامعة و آية كاملة و نقطة كلية و تجلى عليها بجماله و جلاله و كماله و اسمائه و صفاته و شئونه و افعاله فتفصّلت و تشعبت و تفرقت و تكثرت و احاطت بشئونها و

His beauty, His majesty, His perfection, His names, His attributes, His conditions and His deeds. Thus it became detailed, branched out, separated and multiplied, and through its conditions, manifestations, witnesses, existence, ideals, traces and phases, it encompassed the realities of all created things and the identities of all beings. And blessings and peace be upon the noblest point in the circle of existence and the highest source in the arcs of descent and ascent - the word of unity, the sign of oneness, the reality of consciousness, and the merciful medium - and upon his family and companions and helpers and followers and the followers of his followers until the Day of Judgment. And praise be to God, the Lord of the worlds.

ظهورها و شهودها و وجودها و مثلها و آثارها و اطوارها حقائق الكائنات و هويات الموجودات و الصلاة و السلام على اشرف نقطة في دائرة الوجود و اعلى مصدر في قوسى النزول و الصعود الكلمة الوجدانية و الآية الفردانية و الحقيقة الوجدانية و الواسطة الرحمانية و على آله و صحبه و نصرائه و تابعيه و تابع تابعيه الى يوم الدين و الحمد لله رب العالمين

- 2 And furthermore, O learned and accomplished one! Excessive longing for you has welled up in my heart, and my soul has been stirred by my love for you. I desired to communicate through correspondence, that I might attain that which strengthens the bonds of love and tightens the cords of that ancient, spiritual intimacy which flows from the realm of spirits to the realm of bodies. I beseech the Ever-Living, the Self-Subsisting to lift the veil and remove the covering from the face of this Cause, that the truth may appear before you as clearly as the sun at high noon. You surely know that this Cause is mighty, mighty indeed, and none can comprehend the mysteries of God save those possessed of a pure heart, who give ear and are witnesses thereto.

2 و بعد يا ايها الخير التحرير قد انبعث في قلبي فرط الاشواق اليك و اهتز فؤادى لودادى معك و احببت المخاطبة بواسطة المكاتبه لعلى احوز على ما يتصل به روابط المحبة و تشتد به ازمة الالفه الغيبية القديمة الفاضلة من عالم الارواح الى عالم الاجسام و ابتل الى الحى القيوم ان يرفع الحجاب و ينزع النقاب عن وجه الامر و تظهر الحقيقة عند حضرتك ظهور الشمس في رابعة النهار و انك لتعلم ان الامر عظيم عظيم و لا يطلع باسرار الله الا كل ذى قلب سليم و التى السمع و هو شهيد

- 3 You are well aware that the verses relating to the Hour and its signs are all allegorical, and none knows their interpretation save God and those well-grounded in knowledge. I implore God to make you among those well-grounded in knowledge, firm in wisdom, cognizant of God's mysteries, and those who unveil God's signs. It is not hidden from your illumined mind that observation and deduction, unless supported by spiritual insight and divine witnessing, avail nothing of the truth. Indeed, those who rely on deduction have differed in their beliefs, statements and opinions. Were their criterion a true balance, the Illuminationists, Peripatetics, Stoics, and theologians would not have differed, yet sharp disagreements arose among each of these groups, though all were people of observation and deduction. How excellent was it said: "The foot of the rationalist is made of wood; a wooden foot is most unstable."

3 و حضرتكم واقفون بان الآيات التى تتعلق بالساعة و اشراطها كلها متشابهة و لا يعلم تأويلها الا الله و الراسخون فى العلم و اتضرع الى الله ان يجعلكم من الراسخين فى العلم الثابتين بالحلم الواقفين باسرار الله و الكاشفين لآثار الله و لا يخفى على ذلك الا لعمري ان النظر و الاستدلال ما لم يكن مؤيداً بالمكاشفة و الشهود لا يغنى من الحق شيئاً و ان اهل الاستدلال اختلفوا من حيث العقائد و الاقوال و الآراء فلو كان ميزانهم قسطاً مستقيماً لما اختلفت الاشراف و المشايخ و الروافى و المتكلمون حتى اشتد الاختلاف بين كل زمرة من هؤلاء و كلهم من اهل النظر و الاستدلال فنعلم ما قال پاى استدلاليان چوبين بود پاى چوبين سخت بنى تمكين بود

- 4 O distinguished and learned one! You know that the measures of understanding among people are of four kinds: the measure of the senses, the measure of reason, the measure of tradition, and the measure of inspiration. As for the sensory measure,

4 و انك يا ايها الفاضل الجليل لتعلم بان موازين الادراك عند القوم على اربعة انواع ميزان حسى و ميزان عقلى و ميزان نقلى و ميزان الهامى فاما الميزان الحسى اعظم و سائطه البصر و خطائه

its greatest medium is sight, and its error is clearly evident to people of insight, for sight sees the mirage as water, shadow as stationary, a moving point as a circle, and great bodies as small. As for the measure of reason, upon which the people of observation and deduction rely, its error is clearly proven, for its adherents differ on most questions and opinions. Were it a straight measure, they would not have differed on any question. The traditional measure is likewise not a basis for certainty and assurance, for tradition's meanings can only be derived through reason, and when reason is weak in perception, dull in proof, prone to error and abundant in mistakes, how then can its derivations and perceptions be relied upon? As for the inspired measure, it too is not free from error and oversight, for inspiration, as defined by the people, refers to heart-felt impressions, and thoughts can be from satanic whispers. When such a state occurs in any heart, how can one know whether it is divine inspiration or satanic whispers?

واضح مشهود بالبداهة عند اهل النظر فان البصر يرى السراب ماءً و الظل ساكناً و النقطة الجواله دائرة و الاجسام العظيمة صغيرة و اما الميزان العقلي الذي يعولون عليه اهل النظر والاستدلال نخطائه واضح البرهان و ان اصحابه اختلفوا في اكثر المسائل و الآراء فلو كان ميزاناً مستقيماً لما اختلفوا في مسئلة ما و الميزان الثقل ايضاً ليس مدار الايقان و الاطمينان لان الثقل لا يستنبط معانيه الا العقل فاذا كان العقل ضعيف الادراك كليل البرهان بديهى الخطاء كثير الزلات فكيف استنباطه و ادراكه و اما الميزان الالهامى ايضاً لا يخلو من الزلة و السهو حيث ان الالهام كما عرّف القوم عبارة عن الواردات القلبية و الخطورات عن وساوس شيطانيه فاذا حصل هذا الحال في قلب من القلوب اتى يعلم انها الهامات ربانيه او وساوس شيطانيه

- 5 Therefore, nothing remains except spiritual insight and divine witnessing. So cleave unto it, cleave unto it, for it is for you, it is for you! Consider carefully what Muslim has related in his authentic collection: "The Almighty manifests Himself, but they deny Him and seek refuge from Him, then He transforms for them into the form by which they knew Him, and they acknowledge after having denied." Thus it becomes evident that the truth is contrary to what is commonly accepted, and that the masses are heedless of it, denying its speaker, its transmitter, and its manifestor, and that divine realities are contrary to what is commonly accepted among the people. Have you not heard that the renowned scholar Fakhr-i-Razi wept one day, and when one of his friends asked him the reason for his weeping, he said: "A matter I had believed for thirty years has just now been proven wrong by evidence that has appeared to me, so I wept and said to myself: Perhaps what has now appeared to me will also prove to be like the first." Therefore, O you who ascend to the heights of arts, leave behind what was and what will be of the sciences, and turn...

5 اذا ما بقى الا المكاشفة و الشهود فعليك بها و عليك بها و انت لها و انت لها دقق النظر فيما رواه مسلم في صحيحه الباري تعالى يتجلى فينكر و يتعوذ منه فيتحول لهم في الصورة التي عرفوه فيها فيقرون بعد الانكار اذا ظهر ان الحقيقة خلاف ما هو مسلم عند العموم و ان العموم غافلون عنها منكرون لقاءها و ناقلها و الظاهر بها و ان الحقائق الالهيه مخالفة كما هو مسلم عند القوم ا ما سمعت ان التحرير الشهير نغرازي بكى يوماً و سئله احد من اصدقائه عن سبب بكائه فقال مسئلة اعتقد بها منذ ثلاثين سنة تبين لي الساعه بدليل لاح لي ان الامر على خلاف ما كان عندي فبكيت و قلت لعل الذي لاح لي ايضاً يكون مثل الاول

- 6 Turn thy heart and spirit to the Manifest Beauty! How long wilt thou seclude thyself in the corner of obscurity? Ascend to the zenith of acceptance! How long wilt thou dwell in the depths of perplexity and bewilderment? Soar unto the celestial sphere of divine knowledge on wings bestowed by thy Forgiving Lord. Cast aside the vain imaginings of the common folk and the conjectures of those whom God hath made worse than cattle, and gaze with penetrating vision upon this glorious cycle and new age. Then shalt thou witness that the signs

6 اذا يا ايها المتعارج الى اوج الفنون دع ما كان و ما يكون من العلوم و توجه بقلبك و روحك الى الجمال المعلوم الى متى تعتكف في زاوية انمول فاصعد الى اوج القبول و الى متى تسكن في وهدة الخيرة و الذهول فاعرج الى فلک العرفان بجناح موهبة ربك الغفور و دع اوهام العوام و ظنون الذين جعلهم الله شر الانعام و

are manifest as standards unfurled, that the evidences of thy Lord's bounty have encompassed earth and heaven, that the gifts have unveiled their countenance, their clouds have poured forth, their stars have risen, and their suns have shone forth. The gardens of divine realities have been adorned, the oceans of inner meanings have surged and overflowed, the birds in the rose-gardens of mysteries have warbled their melodies, the fish in the pools of divine knowledge have plunged and swum, and the lions in the thickets of certitude have roared. By the True God! Shouldst thou attain unto this station, thou wouldst behold all existence beneath thy shadow, and thou wouldst never be unmindful of this supreme blessing, even should armies assail thee with arrows and spears. And upon thee be greetings and praise in thy beginning and thine end.

انظر ببصر حديد في هذا الكور المجيد و الدور
الجديد لترى ان الآيات ظاهرة كالآيات و
ان بينات فيض ربك احاطت الارضين و
السموات و ان المواهب كشف نقابها و فاض
سحابها و اشرقت نجومها و لاحت شمسها و ان
حدائق الحقائق تأنقت و ان بحور المعاني تموجت
و تدفقت و ان رياض الاسرار صدحت طيورها
و ان حياض العرفان خاضت و سبحت حيتانها
و ان غياض الايقان زارت ليونها تالله الحق لو
تصل الى هذا المقام لترى كل الوجود في ظلك
و لن تذهل عن هذه النعمة العظمي ولو هجمت
عليك الجنود بالسهم و السنان و التحية و الثناء
عليك في اوليك و اخريك

UMich962.135-137, UMich991.086-091,
MKT1.151, AKHA_120BE #08-09.b

AB05961

To: Mirza Abu'l-Fadl Gulpaygani

Date: 1910-Nov or <

- 1 O thou whom God hath strengthened to refute those who have denied God!
- 2 The special letter which thou hadst written to Jinab-i-Aqa Rida was perused. Its contents accorded with reality. Verily in these days the arrows of tyranny arrive in succession from every unjust oppressor, and oppression hath reached its utmost degree. Every shameless one hath rent asunder the veil of modesty, and every vain babbler hath spoken and written and published whatsoever he desired with tongue and pen. All this audacity and insolence hath resulted from the instigation and encouragement of the Covenant-breakers.
- 3 For example, the notorious Mirza Mihdi, after meeting with certain Covenant-breakers, deceived them and through utter craftiness requested certain Tablets and writings from me, claiming "My purpose is to spread abroad the sacred truth of this Cause so that the whole world may know the real facts." Therefore he asked that those Tablets and writings be sent to him. I, knowing the reality of his intentions, made excuses. He then turned to the Covenant-breakers, feigning sincerity

1 يا من ايده الله على الرد على من رد على الله

2 نامه مخصوصي كه بجناب آقا رضا مرقوم
نموده بوديد ملاحظه گرديد مضمون مقرون
حقيقت بود في الحقيقه اين ايام تير جفا از هر
ظالم بي انصاف متتابع ميرسد و اعتساف بدرجه
نهايت واصل هر پيچايي پرده نخيلت دريده
و هر كثير الهذيان بزبان و بيان آنچه خواسته
گفته و نگاشته و انتشار داده اين جرأت و
جسارت جميع از تحريك و تشجيع ناقضين
حاصل گرديده

3 مثلاً ميرزا مهدي معهود چون با بعضي ناقضين
ملاقات نمود آنانرا فريب داد و كتب و الواحي
كه از من بكمال دسايس خواسته بود كه من
مقصودم اينست كه حقيقت مقدسه اين امر
را نشر نمايم تا جميع عالم بدانند كه حقيقت
وقايع چگونه است لهذا شما آن الواح و كتب را
ارسال نمائيد من حقيقت مقاصد او را دانسته

and seeking means of opposition. The Covenant-breakers were so carried away by his expressions of love that they granted his every wish and greatly prided themselves that Mirza Mihdi was with them. They continue corresponding to this day.

- 4 Even recently when the head of the Investigation Committee came from Istanbul and returned, he wrote twice to the investigator in Akka requesting the book Babu'l-Abvab. The investigator referred to the Chief of the Covenant-breakers, who wrote to Mirza Husayn. Mirza Husayn replied that Babu'l-Abvab was not yet printed, but they encouraged him to hasten its publication. Even Mirza Muhammad-'Ali had promised the Investigation Committee that "I have letters and correspondence from so-and-so who opposes the government" - God forbid! Later he apologized saying it was not possible to obtain them, but that the book Miftah Babu'l-Abvab, though critical of me, would suffice, as would the treatise Bushra. Now Mirza Husayn is in Egypt in utmost loss and despair, constantly complaining to the Covenant-breakers about his miserable and ruinous state - that he is sick, ill, alone and poor.

- 5 As for the necessary books, praise be to God, all has been arranged. If Irshadu'l-'Avam is needed, we can request it from Bombay. The Risaliy-i-Nasiri will be sent.

- 6 Regarding what thou didst write about the Egyptian journalists and Mihdi severely criticizing thee: In all ages this hath been the way of the proud ones. They said "Confused dreams! Nay, he hath forged it! Nay, he is but a poet!" and likewise "He hath fabricated it about God!" or "He is possessed!" and "When they see thee, they treat thee only as a jest." Compare accordingly. After they thus falsely accused the Holy Manifestations of God, it is obvious what they will do to this servant and thyself. But it hath no importance whatsoever. Rather, such criticism is praise itself, and such cursing is more noble than benediction. "When criticism comes to me from one who is deficient, it is testimony that I am perfect." Pay no attention and do not trouble to reply. If one were to throw a stone at every barking dog, rocks would become worth their weight in gold. Here in the streets and bazaar they have openly insulted us with unseemly words.

عذر آوردم مراجعت به ناقضان نمود و اظهار خلوص و تحرّی اسباب خلاف کرد حضرات ناقضان از اظهار محبت او چنان خود را گم کردند که آنچه خواست قصور نمودند و بسیار اظهار افتخار نمودند که میرزا مهدی با ماست باری الی الآن مخایره دارند

4 حتی چندی پیش رئیس جمعیت تفتیش که از اسلامبول آمدند و مراجعت کردند دو مرتبه بمستنطق عکا نوشت و کتاب باب الابواب را خواست مستنطق نیز مراجعت بر رئیس الناقضین نمود و او نیز بمیرزا حسین مرقوم نمود میرزا حسین جواب نوشت که هنوز باب الابواب چاپ نگشته ولی تشویق نمودند که تعجیل در طبع کتاب نمایند حتی میرزا محمد علی بهیئت تفتیشیه وعده داده بود که من رسائل و نامه ها از فلان ضد حکومت موجود معاذالله بعد اعتذار نموده بود که بدست آوردن ممکن نیست ولی کتاب مفتاح باب الابواب ولو از من نیز مذمت نموده کفایت است و همچنین رساله بشری باری حال میرزا حسین در نهایت خسران و مأیوس در مصر و متصل به ناقضین شکایت از پریشانی و حال خسران خویش مینماید که علیم و مریض و بی کس و فقیر

5 باری در خصوص کتابهای لازم الحمد لله کلّ میسر گردید ارشاد العوام اگر لازمست از بمبائی میطلبیم رساله ناصری ارسال خواهد شد

6 در خصوص محرّین جرائد مصر و مهدی مرقوم فرموده بودید که نهایت نکوهش از آنجناب نموده و مینمایند در جمیع قرون شأن اهل غرور این بوده قالوا اضغات احلام بل افتراه بل هو شاعر و همچنین افتری علی الله ام به جنة و همچنین و اذا راوک ان يتخذوک الا هزواً و قس علی ذلک بعد از آنکه مظاهر مقدسه الهیه را چنین تزئیف نمایند دیگر معلومست باین عبد و آنحضرت چه خواهند کرد ولی ابداً اهمیت ندارد بلکه این نکوهش عین ستایش است و این لعن اشرف از صلوات و اذا اتیک نقیصتی من ناقص فیهی الشّهادة لی بآنی کامل باری ابداً اعتنا ننمائید و تعرض بجواب نکنید لو کلّ کلب عوی القمته حجراً لاصبح الصخر مثقالاً بدینار در اینجا در

- 7 As regards consolation about which you wrote, we hope that the cause of your heart's solace may be the favors, bounties and confirmations of the Blessed Beauty, as it has been and still is. "Would that Thou be content, though all mankind be angered; would that what lies between Thee and me flourish, though all that lies between me and the world be in ruins. When Thy love is secured, O Thou ultimate desire, then all that lies beneath the dust is but dust."
- 8 In any case, never deal with the enemies except with kindness, forbearance, and overlooking of faults. This is the way of the people of Baha, to return evil with good. And upon you be greetings and praise.

کوچه و بازار ما را بالمواجهه بکلمات نالافتحه
اذیت نمودند

7 در خصوص تسلی مرقوم فرموده بودید امیدواریم
که سبب سلوه قلب شما عنایات و فیوضات و
تأییدات جمال مبارک باشد چنانکه بوده و هست
ولیتک ترضی و الانام غضاب و لیت الذی بینی
و بینک عامر و بینی و بین العالمین خراب اذا صحّ
منک الحبّ یا غایة المنی فکل الذی فوق التراب
تراب

8 باری با معاندین ابداً جز بملاطفت و مدارا و
چشم پوشی از خطا معامله نفرمائید هذه سحیة اهل
البیاء ان یقابلو السوء بالحسنی و علیک التّحیة و
الشّناء

MMK6#309x, SFI22.018-019

AB01236

To: Ali Quli Khan, in Washington, DC

Date: 1910-Nov or <

- 1 O servant of the Beauty of Abha! Your detailed letter was reviewed. By your precious life, due to the abundance of tasks I have no time for details. You will certainly be content with brevity in complete joy. The matter is exactly what I told you at the time of departure to those regions: if you want divine confirmations to encompass you from all directions and bear fruit, carry out those counsels. Observe my way and conduct. Praise be to God, you were with me for a period and witnessed it. This is the path of the good-pleasure of the Beauty of Abha and God willing you will be successful.
- 2 Be kind to all who are on earth and behave spiritually with everyone. Be gentle and gracious. All are servants of God - one must look to God, not to the creatures. For if one looks to the creatures the work becomes difficult - every hour one would need to change one's way and movement. Therefore it is better to choose a spiritual path for oneself and never deviate from that straight path. Follow one standard and do not look to right or left or concern yourself with anyone's affairs. Leave
- 1 ای بنده جمال ابهی مکتوب مفصل شما
ملاحظه گردید از کثرت مشاغل بجان عزیزت
که فرصت تفصیل ندارم البتّه در کمال بشاشت
قناعت باختصار خواهید فرمود حرف همانست
که وقت عزیمت بانصفاً بشما گفتم اگر
میخواهی که تأییدات الهیه از جمیع جهات
احاطه نماید و ثمره حاصل گردد آن وصایای را
مجری دار روش و سلوک مرا ملاحظه نما الحمد
لله مدتی با من بودی و مشاهده کردی اینست
سبیل رضای جمال ابهی و انشاءالله موفقی
- 2 با جمیع من علی الارض مهربان باش و بروحانیت
با کل رفتار کن و خفیف و لطیف باش کل
بنده حق هستند نظر بحق باید کرد نه بخلق زیرا
اگر انسان بخلق نظر کند کار مشکل است هر
ساعتی باید روش و حرکت را تغییر دهد پس بهتر
آنست که مسلکی موافق روحانی بجهت خود
انتخاب کند و از آن صراط مستقیم ابداً جدا
نشود بر یک میزان سلوک نماید دیگر نظر ببین و

the creatures to their Creator - no soul shall bear another's burden.

- 3 What you need is to acquire complete eloquence and fluency in the English language, translation of letters sent, translation of the utterances and speeches of Abu'l-Fadl, sincere love for all, calm and dignity and steadfastness. These are matters that yield praiseworthy results and manifest the effects of great spirituality.
- 4 But in the sight of Abdul-Baha, every soul that believes in the Most Exalted Beauty and is assured of the Blessed Beauty of Abha is accepted, for there are degrees among souls - one must look to the degrees and not expect every perfection from all. All are praiseworthy in their own degrees since they are believers and assured ones. We must look to the virtues of souls.
- 5 In any case, God willing you are successful and confirmed and you will always write joyful news to us and persist in serving the Cause of God and become the cause of spirituality and the joy of hearts. And upon you be greetings and praise. Abbas
- 6 Due to countless occupations, the reply to the letters of Abu'l-Fadl and yourself is entrusted to the next post, since multiple letters have arrived and detailed replies are needed. God willing they will be written and sent.

یسار نکند و کاری بکار کسی نداشته باشد دع
الخالق الی خالقه لاتزر وازرة وزر اخرى

3 آنچه بجهت شما لازم است تحصیل بلاغت
و فصاحت تام در لسان انگلیسی و ترجمه
مکاتیب مرسله و ترجمه بیانات و نطق حضرت
ابی الفضائل و محبت صمیمیه با کل و سکون و
وقار و استقرار این اموریست که نتایج مستحسنة
می بخشد و آثار روحانیت کبری ظاهر میگردد

4 اما در نزد عبدالبهاء هر نفس که مؤمن به جمال
اعلی و موقن به جمال مبارک ایهیست مقبولست
زیرا در نفوس مراتب است باید نظر بمراتب نمود
نه اینکه از کل هر کمالی را متوقع بود کل در
مراتب خود ممدوحند زیرا مؤمن و موقند ما باید
نظر بحسنات نفوس نمائیم

5 باری انشاءالله موفقی و مؤید و همواره اخبارات
مسرّه از برای ما مرقوم مینمائی و بخدمت امر
الله مداومت میفرمائی و سیب روحانیت و سرور
قلوب میشوی و علیک التحية و الثناء ع

6 از کثرت مشاغل لایحصى جواب مکاتیب
حضرت ابی الفضائل و جناب شما پیوسته آینده
مرهون است زیرا مکاتیب متعدده رسیده است
و جواب مفصل لازم است انشاءالله مرقوم
میشود و ارسال میگردد

MMK6#145

AB01998

Date: 1910-Nov or <

- 1 O ye who are attracted by the divine fragrances, enkindled with the fire of the love of God, sincere in the Cause of God, speaking in praise of God, diffusing the divine fragrances and calling out in the name of God!
- 2 I testify that you both believed in God and accepted the words of God, and your cry of "O Glory of the Most Glorious!" was raised even as swords were drawn against your necks. You were afflicted with every tribulation in the path of God and endured every hardship in the love of God. You traversed

1 ایها المنجذبان بنفحات الله و المشتعلان بنار
محبة الله المخلصان فی امر الله الناطقان بثناء الله
النّاشران لنفحات الله و المنادیان باسم الله

2 اشهد بانّكما آمنتما بالله و صدقتما بکلمات الله و
ارتفع منكما الصّحیح یا بهاء الأبهی تحت سیوف
شاهرة علی اعناقكما و ابتلیتما بكلّ بلیة فی سبیل الله
و تحلّمتما کلّ مشقة فی محبة الله قد طویتما الوهاد

valleys, hills and seas, and attained to the blessed spot radiant with lights, and fell upon the white sacred threshold, and longed for martyrdom in the love of Baha, and hastened to the scene of supreme martyrdom with such rapture that the faces in the Concourse on high were illumined.

- 3 Then you fell under the claws of ravening wolves and the talons of fierce and ruinous beasts, and those wolves tore you with swords, spears and fangs. And in that state, which caused earth and heaven to weep, you were rejoicing in the grace of your Lord, grateful for attaining martyrdom, praising the acceptance of this luminous gift in the Kingdom of Abha, happy with what God had given you, laughing and smiling at this supreme bounty. By the True One! The denizens of the highest Paradise envy you this gift whose light shall shine through ages and centuries.

- 4 Then they cast your bodies, torn to pieces, in a hidden pit concealed from human eyes, until God raised up a descendant of that illustrious one to uncover what had been erased and buried of the traces of their luminous grave. He transferred those two purified bodies to another purified and perfumed resting place, and laid them beneath the earth to be two shining traces, two witnesses to martyrdom in the path of God.

- 5 I beseech God to illumine that blessed earth with brilliant lights from the Abha Kingdom and to assist those who visit that radiant dust with divine confirmation, that they may pray God to forgive them and pardon their sins and immerse them forever in the ocean of His mercy. Upon you be glory and praise throughout endless ages and centuries.

ADMS#330a

والتلال والبحار وفترما بالبقعة المباركة الساطعة
الأنوار وقعتم على العتبة المقدسة البيضاء و
رجوتما الفداء في محبة البهاء وسرعتما الى مشهد
الشهادة الكبرى بانجذاب تهلل به الوجوه في الملأ
الأعلى

3 ثم وقعتم تحت مخالب ذئاب كاسرة وبراثن سباع
صارقة خاسرة وافترستكم تلك الذئاب بالسيف
والظباء والانياب وانما في تلك الحالة التي
بكت عليكم الأرض والسما كنتما مستبشرين
بفضل ربكما شاكرين على حصول الفداء حامدين
على قبول هذه الهدية النوراء في ملكوت الأبهي
فرحين بما اتاكم الله ضاحكين متبسمين بهذه النعمة
العظمى تالله الحق ان اهل الأفق الأبهي يغبطونكم
في هذه الموهبة التي تلوح انوارها على القرون و
الأعصار

4 ثم وضعوا جسدكم الأرب الأربا في حفرة
مطموسة مخفية عن انظر الوري الى ان اقام
الله سليل ذلك الجليل على اظهار ما اندرس
وانطمس من آثار جدتهما المنير ونقل ذلك
الجسدين المطهرين الى رمس مطهر و تراب
معطر في محل آخر و اودعهما تحت الثرى ليكونا
اثرين منيرين شاهدين على الفداء في سبيل الله

5 فاسئل الله بان ينور ذلك التراب المبارك بانوار
ساطعة من ملكوت الأبهي ويؤيد الذين يزورون
ذلك التراب النوراني بالتوفيق الرحمانى ليدعوا
الله ان يغفر لهم ويعفو عن ذنوبهم ويدخلهم
في غمار بحر رحمته الى ابد الآباد وعليكم البهاء و
الثناء الى سرمد الدهور والأحقاب

TSHA3.538, KHS05.009

AB02066

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1910-Nov or <

- 1 O thou who art firm in the Covenant! The letter which thou didst write to His Honor Haydar-Qabli-'Ali was read. Thou hadst expressed intense grief and regret. Thou art right. Indeed, after crossing mountains, deserts and seas, to be prevented from entering the praiseworthy place is the cause of utmost sorrow.
- 2 But since this is the field of tests and the time of trials, be not sorrowful, be not grieved. Rather, be joyous and grateful that you have become the recipient of intense sorrow in the path of the Glorious Lord. This deprivation is the essence of attainment, this separation is true union, this remoteness is the core of nearness, and this parting is endless reunion. In truth, at every moment thou art an intimate companion, near to me and privy to secrets. This is the essence of meeting, and praise be to God, thou hast attained it.
- 3 The friends must reach a station where union and separation are the same. They must turn to the Abha Kingdom and strive to exalt the Word of God. One's gaze must be fixed upon this mighty purpose. Whoever succeeds in this must rejoice with utmost happiness and delight that praise be to God, they have attained the essence of the purpose and are ever present and visiting at the Sacred Threshold.
- 4 Therefore, be not grieved by this separation. I hope that you will attain to the greatest of what you desired, which is faithfulness to the Sacred Threshold. Give glad-tidings to all the friends to exalt the Word of God and diffuse the divine fragrances, for praise be to God, the divine call is raised throughout all regions. The essential thing is that which exists and is established. Keep your gaze upon the Cause of God, rejoice in its exaltation, and be not saddened by stillness and pause. This is the essence of the purpose of those who prostrate themselves. This is the result of the bounty of the Kingdom.
- 5 And upon thee be the Most Glorious Glory.
- 1 ای ثابت بر پیمان نامه‌ئی که بحضرت حیدر قبل علی مرقوم نموده بودی ملاحظه گردید از شدت حسرت و حرمان آه و فغان نموده بودی حق با شماست فی الحقیقه بعد از طی کوه و صحرا و قطع دریاها ممنوع شدن از ورود بمقام محمود سبب اشد احزانست
- 2 ولی چون میدان امتحان و اوان افتانست محزون مباشید مغموم نگردید بلکه مسرور و ممنون باشید که مورد حزن شدید در سبیل رب مجید شدید این حرمان عین وجدانست و این فرقت حقیقت وصلت و این بعد جوهر قربست و این هجران وصال بی پایان فی الحقیقه هر دمی همدمی و پیش منی و محرمی جوهر ملاقات اینست که الحمد لله بآن موفق
- 3 باید یاران در مقامی باشند که وصال و هجران یکسان باشد توجه بملکوت ابری نمایند و باعلاء کلمه الله کوشند نظر را باید حصر در این مقصد عظیم نمود هر کس موفق بر آن گشت باید از شدت سرور شادمانی و کامرانی نماید که الحمد لله پیجوهر مقصود موفق است و همواره در تربت مقدسه حاضر و زائر
- 4 لهذا شما از این هجران محزون مباشید امیدوارم که باعظم آنچه آرزو داشتید برسید و آن وفای باستان مقدس است جمیع دوستانرا بشارت باعلاء کلمه الله و نشر نجات الله دهید که الحمد لله ندای الهی در جمیع آفاق بلند است اصل اینست که موجود و محقق است نظر بامر الله داشته باشید بعلو آن مسرور شوید و به وقوف و سکون محزون اینست جوهر مقصود اهل سجود اینست نتیجه فیض ملکوت
- 5 و علیک البهاء الأبهی

INBA84:340, AADA.144-145x

AB02313

To: *Mirza Muhammad Ali (Paqalih), in Tihiran*

Date: 1910-Nov or <

- 1 O thou who art attracted by the fragrances of God! I have chanted thy verses of longing and recited the book of thy love for God, thy Lord, the All-Merciful, the All-Compassionate...
 1 يا من انجذب من نفعات الله قد رتلّت آيات شوقك و تلوت كتاب حبك لله ربك الرحمن الرحيم...
- 2 Regarding what you wrote about teaching in the manner described - the diffusion of the divine fragrances in all its forms is acceptable. Proceed in whatever way circumstances permit. As Rumi said:
 2 در خصوص تبليغ بوضع مذکور مرقوم نموده بوديد نشر نفعات الله بجمع اقسام مقبول هر نوع پيش آمد حرکت فرمايند ملاي رومي گفته
- 3 "Though lame and limping, sleeping and unrefined,
 3 لنگ و لوک و خفته شکل و بی ادب
- 4 Crawl towards Him, and Him thou shalt find."
 4 سوی او میغیژ و او را میطلب
- 5 This divine wine is sweet in every cup. The greatest means for teaching the Cause of God is detachment from all save God, patience and forbearance in the face of hardships in the path of God, a tongue speaking in remembrance of God, and a heart illumined by the light of the knowledge of God. Praise be to God, all these means are available to you. However, while diffusing the fragrances of God and exalting His Word, you must become the herald of pure, absolute, sincere, true, inward, outward, universal, particular, spiritual and physical servitude of this servant at the Threshold of the Most Glorious Beauty, and accept no interpretation, explanation, commentary or exposition from any soul until there is established in the realm of existence a servitude the like of which the eye of possibility has never beheld.
 5 این صهای الهی در هر قدحی گوارا تبليغ امر الله اعظم اسبابش انقطاع از ماسوی الله و صبر و تحمل مشقات فی سبیل الله و لسان ناطق بذكر الله و قلب منور بنور معرفة الله الحمد لله جميع اسبابش نزد آنجناب مهیا ولی در ضمن نشر نفعات الله و اعلاي کلمه الله باید منادی عبودیت محضه صرفه خالصه مخلصه حقیقیه باطنیه ظاهریه کلیه جزئیه روحیه جسمیه اینعبد در عتبه جمال ابهی گردی و از هیچ نفسی تفسیری و یا تأویلی و یا شرحی و یا تشریحی قبول مفرمائی حتی تثبیت فی حیز الوجود عبودیه لم تر عین الامکان مثلها
- 6 By God the True One, I seek refuge with the All-Merciful from every name, attribute and characteristic other than servitude. How sweet is its mention to my taste, how delightful its sweetness to my heart, how delectable its flavor in my mouth, how fragrant its perfume to my nostrils, how radiant its effulgence to my sight, how quenching its drink to my thirst, how healing its antidote to my illness, how skilled its physician for my ailments, how firm its verses in my heart, how clear its evidences in my reality, how wondrous its coolness in my breast, how brilliant its light upon my countenance, how hidden its mystery in my innermost being. I beseech my Lord to make my feet firm in it, and to prepare for me from my affairs a right course. And the Glory be upon you and upon all who are steadfast in the Covenant.
 6 تالله الحق انی اعوذ بالرحمن من کل اسم و صفة و سمة غیرها و ما احلی ذکرها فی مذاقی و ما اشبهی حلوها فی قوادی و ما اللطعمها فی فمی و ما اعطر رائحتها فی مشامی و ما انور اشراقها فی بصری و ما اروی شرابها لغلیلی و ما اشفی دریاقتها لمرضی و ما امهر طبیبها لعللی و ما اثبت آياتها فی قلبي و ما اوضح بیناتها فی حقیقتی و ما ابدع بردها فی کبدی و ما اسطع نورها فی وجهی و ما اخفی سرها فی سریرتی و انی اتضرع الی ربی ان یتثبت علیا قدمی و یتبلی لی من امری رشداً و البهاء علیک و علی کل ثابت علی الميثاق

MSHR5.026-027x

AB03283

To: *Mirza Abu'l-Fadl Gulpaygani, in Egypt*

Date: 1910-Nov or <

- ¹ O Abul-Fadl, mine of excellent qualities! It has been some time since any news, greeting or message has come from you, even though you know this prisoner has deep attachment and ardent love for the absent-present friend. There is not a moment when I do not remember you and seek word from you. Please write at least a few words each month and make the nostrils of the yearning ones fragrant with musk. The remembrance of friends is auspicious for the Friend. Although spiritual messages and divine greetings arrive continuously without interruption or disconnection, since the very act of remembering and thinking is itself a letter, message, greeting and salutation, nevertheless the outward eye and ear also have an endless right and share.

¹ یا ابی الفضائل و معدن الحسن الخصال مدتیست از آنحضرت نه خبری نه سلامی و نه پیامی باوجود آنکه میدانی که این زندانی تعلق خاطر دارد و تعشق پیار غائب حاضر دمی نیست که یادت ننایم و پیامت نطلبم البته در ماهی ولو چند کلمه بنگار و مشام مشتاقان مشکبار نما یاد یاران یار را میمون بود اگرچه پیام روحانی و تحیت رحمانی پی در پی میرسد انقطاعی ندارد انفسالی نجوید چه که نفس تذکر و تفکر نامه و پیام است و تحیت و سلام باوجود این بصر و سمع ظاهر را نیز حقی و نصیبی بی پایان

- ² In any case, gather the loved ones of Egypt together and call them to firmness in the Cause of God, attraction to the divine fragrances, enkindlement with the fire of the love of God, and steadfastness in the Covenant and Testament. Last year letters were written, some of which were general. When there is a spiritual gathering, have those letters read and deliver an extensive discourse on divine counsels and exhortations to the ears of souls, for it is spiritual sustenance and sustenance must be continuous.

² باری احبای مصر را جمع نمائید و بثبوت بر امر الله و انجذاب بنفحات الله و اشتعال بنار محبت الله و استقامت بر عهد و پیمان بخوانید پارسال مکاتیب مرقوم شد و بعضی عمومی بود در محفل روحانی چون اجتماع گردد آن مکاتیب را بفرمائید قرائت گردد و یک فصل مشبعی از وصایا و نصائح الهی بر مسامع نفوس القا فرمائید زیرا رزق روحانیست باید رزق مستمر باشد

- ³ Regarding the book, please write what stage it has reached, for hearts are awaiting its issuance. Surely with the assistance, favor and confirmations of the Blessed Beauty it will soon be completed. Convey the Most Glorious and Most Wondrous greetings to all the divine friends. And upon you be the Most Glorious Glory.

³ در خصوص کتاب مرقوم بفرمائید که بچه درجه رسیده زیرا قلوب منتظر صدور است البته بعون و عنایت و تأییدات جمال مبارک قریب الحوصلست جمیع یاران الهی را تکبیر ابدع ابهی ابلاغ فرمائید و علیک البهاء الابهی

PYB#122 p.06, MSHR5.389-390

AB03593

To: Spiritual Assembly of Isfahan

Date: 1910-Nov or <

O ye illumined Friends of Abdul-Baha!

Praise be to God, that you have organized and established a new assembly in the land of Esphahan and with the utmost devotion its members are arising to serve the Blessed Perfection (Baha'u'llah). I was pleased to know, also, that you have organized a committee for correspondence with all part of the world, and another committee to teach the Truth to the youths. Wonderful confirmation and complete assistance is destined for all the members of these various committees. This move is identical with blessing and this glorious intention is accepted in the Threshold of Oneness. It is my hope that you may perform these services in a befitting manner; that you may become the dawning-places of the Bounties of the Infinite; centers of merciful feelings and the manifestors of the rays of the Everlasting Glory.

I trust that you may make the land of Esphahan a salubrious fountain, so that the cool water of knowledge and the flowing river of assurance may make that region the envy of the green garden of Paradise. That city was illumined with the presence of His Highness, the Bab, after he left Shiraz; the Word of God was promulgated; many blessed souls became believers; a number of them hastened toward the arena of martyrdom; his highness, the leader of the righteous ones, the "King of the Martyrs," and the master of the friends, the "Beloved of Martyrs," gave up their lives at the altar of love. His Highness, Ashraf, and many other martyrs drank the cup of trials and sacrificed their lives with the utmost severance. Therefore, it is the hope of Abdul-Baha that that region may become the Green Garden and that city the delectable Paradise.

Upon ye be the Glory of God!

SW_v01#14 p.001

AB05429*To: Baha'is of Hisar et al., in Rashkhar**Date: 1910-Nov or <*

- 1 O loved ones of God and His chosen ones! I have taken up the pen to write what stirs within my heart and soul out of love for the loved ones of God, His trusted ones...
 1 یا احبّاء الله واصفيائه قد اخذت القلم لاكتب ما يختلج في قلبي وفؤادی حبّاً باحبّاء الله وامنائيه...
- 2 O spiritual friends and verses of the All-Merciful! Praise be to God, through the grace of the Most Glorious Beauty - may my spirit be a sacrifice for His loved ones - ye are intoxicated with the cup of guidance and are worshippers of the wine in the wine-shop of the love of Baha. Through His favors your radiant foreheads are illumined, and through His grace the manifest truth is witness to every gathering. Like thankful birds ye are soaring in the gardens of the forgiving Lord, attuned to the melodies of His praise and glorification. Therefore, in gratitude for these favors, spread wide your wings and unite in song and melody; sing and make music:
 2 ای یاران روحانی وآیات رحمانی الحمد لله از فضل جمال ایهی روحی لاحبّائه الفداء از کأس هدی سرمستید و در نهمخانه صباء حبّ بها می پرست از عنایاتش جبین مبین روشن و از فضلش حقّ یقین شاهد هر انجمن چون طیور شکور در ریاض رب غفور در پروازید و بنغمات محامد و نعوتش دمساز پس بشکرانه این الطاف پروالی باز کنید و هم لحن و آواز گردید و بخوانید و بنوازید
- 3 If thy heart's desire be to save thy life, come not hither; But if thou wouldst sacrifice heart and soul, come and bring them too.
 3 گر خیال جان همی هستت بدل اینجا میا ورنثار جان و دل داری بیا و هم بیار
- 4 This is the way - if union with Baha thou seekest; But if thou be not fit for this path, stay far and bring not trouble.
 4 رسم ره اینست گر وصل بها داری طلب ور نباشی مرد این ره دور شو زحمت میار
- 5 And the Glory be upon you.
 5 و البهاء علیکم

MSHR4.319-320x

AB08086*To: Mirza Abu'l-Fadl Gulpaygani**Date: 1910-Nov or <*

- 1 O spiritual friend! 'Abdu'l-Baha has heard that you have been somewhat unwell. This was distressing news, and therefore a telegram was immediately sent from Egypt to inquire, but no reply has yet been received, causing concern. Yet my spirit is at peace, for you are under divine protection. Even now, while in a feverish state, this letter is being written to inquire after your condition, requesting that you write in detail. The physician
 1 ای دوست روحانی عبدالهّاء از قرار مسموع قدری اعتلال مزاج حاصل این خبر وحشت اثر بود لهذا فوراً تلغرافاً از مصر استفسار گردید هنوز جواب نیامده لهذا تشویش حاصل اما روح مطمئن زیرا در صون حمایت خداوندید حال نیز در حالت تب این تحریر مرقوم میگردد و

heals others while he himself is sick. My condition should be inquired after, yet despite having a fever, I am thinking of the true friends. And upon you be greetings and praise. 'Abdu'l-Baha 'Abbas

استفسار از احوال آنحضرت میشود که مفصل
مرقوم فرمائید طبیب یداوی الناس و هو علیل
باید احوال اینعبد استفسار شود ولی من باوجود
تب در فکر حال یاران حقیقی هستم و علیک
التحیة و الثناء ع

- 2 A detailed letter was sent two weeks ago but no word of its receipt has come.

2 دو هفته پیش مکتوب مفصل ارسال گردید خبر
وصول نیامد

PYB#122 p.06

AB08034

Date: 1910-Nov or <

- 1 O spiritual friend! This prisoner's yearning has increased, and His burning and consuming grief from separation has grown greater and more sorrowful. Yet the Incomparable Lord has thus ordained:

1 ای حبیب روحانی این زندانیرا اشتیاق بیش و
سوزش و احتراق از فراق افزون و محزون ولی
حضرت بیچون چنین مقرر فرموده

- 2 Our souls are ready targets, if agony's arrows He hurls;

2 گر تیر بلا آید اینک هدفش جانها

- 3 And our hearts come open like shells, when He raineth grace like pearls.

3 و در عطا بخشد اینک صدفش دلها

- 4 'Abdu'l-Baha, on your behalf and on behalf of those who seek the sanctuary of the Beloved, has turned in prayer to the Concourse on High and offered visitation. There is firm hope that this visitation will be accepted. Therefore, have no grief or sorrow at being deprived. You have attained and are present, circumambulating and successful. Strive with mighty effort in whatever is necessary and befitting - and that is faithfulness to that Kind Beloved and self-sacrifice in the path of the Beloved. And upon you be the Most Glorious Glory.

4 عبدالهآ از قبل شما و قاصدان حرم جانان
بمطاف ملا اعلی توجه نمود و زیارت کرد امید
وطید است که این زیارت مقبول گردد لهذا
غم و اندوه از محرومی نداشته باشید فائزید و
حاضر طائفید و رابح در آنچه باید و شاید جهد
بلیغ مبذول دارید و آن وفای بان دلبر مهربان و
جانشانی در سبیل جانان و علیکم الهآ الأبهی

INBA84:342, MKT9.118, MSHR4.304-305

AB11522*To: Mirza Abu'l-Fadl Gulpaygani**Date: 1910-Nov or <*

According to the explicit decree of Baha'u'llah one must not turn aside from the advice of a competent doctor. It is imperative to consult one even if the patient himself be a well-known and eminent physician. In short, the point is that you should maintain your health by consulting a highly skilled physician....

از رأی حکیم حاذق بنص مبارک نباید خارج شد و مراجعت فرض ولو نفس مریض حکیم شهر بی نظیر باشد باری مقصود اینست که با مشورت حکیم بسیار حاذق محافظه صحت فرمائید...

SWAB#135x, LOG#0945x, LOG#0965x

MMK1#135 p.153x, PYB#122 p.18x

AB06403*To: Hippolyte Dreyfus-Barney, in Paris**Date: 1910-Nov-10*

- 1 O dear friend! The letter you had written to Ahmad was reviewed. You have every right to complain about my not being present in Paris. We suddenly boarded the ship from Port Said. The friends were certain that we would come to Marseilles, but on the ship a disturbance in health occurred to such an extent that it became necessary for us to enter Alexandria. Therefore, we took residence in Ramla and praise be to God, health is better than before.

1 ای یار عزیز نامه‌ئی که به آقا احمد مرقوم نموده بودی ملاحظه گردید از عدم حضور من به پاریس آنچه شکایت بنمائی حق داری ما بخت از پورت سعید سوار واپور شدیم حضرات احبا یقین داشتند که به مرسیلیا خواهیم آمد ولی در واپور اختلال در مزاج حاصل شد بقسمیکه لازم شد که به اسکندریه درآئیم لهذا در رمله منزل نمودیم و الحمد لله صحت بهتر از پیشتر است

- 2 As for the journey to Paris, we will make it, God willing, specifically for your sake, but during the temperate season. At present, due to the weakness in health, the cold of those regions would have a severe effect. The territory of Egypt is moderate in winter. Beyond this, the consummate divine wisdom necessitates this, and God willing, it will become evident and clear in the future.

2 و اما سفر به پاریس محض خاطر شما انشاء الله مینمائیم ولی در ایام اعتدال هوا اما حال بجهت نقاهت مزاج سرمای آنصفحات تأثیر شدید مینماید خطه مصریه در زمستان معتدلست و از این گذشته حکمهای بالغه الهیه چنین اقتضا میکند و انشاء الله در مستقبل ظاهر و آشکار میگردد

- 3 And upon you be the Most Glorious Glory.

3 و علیک الهاء الاهی

MMK5#040 p.040

AB00861

To: Baha'is of New York

Date: 1910-Nov-11

- 1 O true friends and maidservants of God! The letter which you had written through Dr. Clock was read and its contents brought the utmost joy and gladness, for it indicated attraction to the Kingdom of God, enkindlement with the love of God, and devotion in prayer.
- 2 The friends and maidservants of the Merciful must serve the unity of the world of humanity and show love and fellowship to all people. They must treat all peoples, religions, and sects with perfect sincerity, goodwill, love and kindness. They must strive to yield fruit from the tree of their being, and no fruit is greater than love and fellowship with all humanity.
- 3 Baha'u'llah addresses the human world saying that all are leaves of one tree and fruits of one branch. Therefore, bonds of kinship, brotherhood, sonship and fatherhood are established among all humanity. So strive with heart and soul to conduct yourselves according to these teachings of Baha'u'llah.
- 4 Be a refuge and shelter to every oppressed one, a helper and protector to every conquered one. Be a skilled physician to every sick one and an effective remedy to every wounded one. Be a sure shelter to every fearful one and a cause of comfort and tranquility to every distressed one. Make every sorrowful one joyous and every weeping one laugh. Be refreshing water to every thirsty one and heavenly food to every hungry one. Be a cause of glory to every lowly one and a cause of wealth to every poor one.
- 5 Beware, beware of grieving any heart! Beware, beware of hurting any soul! Beware, beware of acting contrary to love toward anyone! Beware, beware of making anyone lose hope! Any soul who causes sorrow to a heart and despair to a soul - if they were to seek shelter in the depths of the earth it would be better than moving about upon it. And any person who is content with the abasement of their fellow humans would certainly be better off not existing, for their nonexistence is better than their existence and death better than life.

1 ایدوستان حقیقی و کنیزان عزیزان الهی نامه‌ای که بواسطه امة الله دکتر کلوک مرقوم نموده بودید ملاحظه گردید و از مضمون نهایت سرور و خشنودی حاصل شد زیرا دلیل بر توجه بملکوت الله و انجذاب بمحبت الله و تبتل و دعا مینمود

2 یاران و اماء رحمن باید خدمت بوحدت عالم انسانی و محبت و الفت بین جمیع بشر نمایند جمیع طوائف و ادیان و مذاهب را بنهایت خلوص و خیرخواهی و محبت و مهربانی معامله کنند در فکر آن باشند که ثمره‌ای از شجره وجود آنها حاصل گردد و هیچ ثمری اعظم از محبت و الفت بجمیع بشر نیست

3 حضرت بهاء الله خطاب بعالم انسانی میفرماید که جمیع برگ یکدارید و ثمر یکشاخسار در اینصورت روابط قرابت و اخوت و بنوت و ابوت در میان جمیع بشر ثابت و محقق گشت پس به جان و دل بکوشید که بموجب این تعالیم حضرت بهاء الله روش و سلوک نمائید

4 هر مظلومی را ملجأ و پناه باشید و هر مغلوبی را دستگیر و مجیر توانا هر مریضی را طیب حاذق باشید و هر مجروحی را مرهم فائق شوید هر خائفی را پناه امین گردید و هر مضطربی را سبب راحت و تسکین هر مغمومی را مسرور نمائید و هر گریانی را خندان کنید هر تشنه‌ای را آب گوارا شوید و هر گرسنه‌ای را مانده آسمانی گردید هر ذیلی را سبب عزت شوید و هر فقیری را سبب نعمت گردید

5 زنهار زنهار از اینکه قلبی را برنجانید زنهار زنهار از اینکه نفسی را پیازاید زنهار زنهار از اینکه با نفسی بخلاف محبت حرکت و سلوک کنید زنهار زنهار از اینکه انسانی را مأیوس کنید هر نفسیکه سبب حزن جانی و نومیدی دلی گردد اگر در طبقات زمین مأوی جوید بهتر از آن است که بر روی زمین سیر و حرکت نماید و هر انسان که راضی بذلت نوع خویش شود البته نابود شود بهتر است زیرا عدم او بهتر از وجود است و موت بهتر از حیات

- 6 Therefore I counsel you: strive as much as you can for the good of all and show love and fellowship with perfect sincerity to all members of humanity. Remove from your midst all prejudices - racial, national, religious, sectarian, political, commercial, industrial and agricultural - so that you may be free from all limitations and lay the foundation for the unity of mankind. All regions are one region and all nations descendants of Adam. This struggle for survival belongs among fierce wolves. Yet the earth is spacious and the Lord's table of bounty is spread in all regions.

6 پس من شما را نصیحت مینمایم تا توانید در خیر عموم کوشید و محبت و الفت در کمال خلوص بجمیع افراد بشر نمائید تعصب جنسی و وطنی و دینی و مذهبی و سیاسی و تجاری و صناعی و زراعی جمیع را از میان بردارید تا آزاد از جمیع جهات باشید و مشید بنیان وحدت عالم انسان جمیع اقالیم و اقلام واحد است و تمام ملل سلاله ابوالبشر این تنازع بقا در بین گرگان درنده سبب این نزاع و حال عرصه زمین وسیع است و خوان نعمت پروردگار ممدود در جمیع اقالیم

- 7 And upon you be the Most Glorious Glory.

7 و علیکم البهاء الأبهی

BBBD.173-174, DAS.1913-12-29x, SW_v01#17 p.001-002

BRL_DAK#0856, MKT7.247, AMK.129-130, DUR1.487x

AB08779

To: Aqa Mirza Ataullah Sanius-Sultan Atai

Date: 1910-Nov-14

- 1 O Sani', of wondrous qualities! Truly thou art worthy of kindness and deserving of the favors and bounties of the Divine Unity. With a pure heart and a radiant soul thou dost move and walk in the path of the Glorious Lord.
- 2 And to this station kings are but slaves, and monarchs are but helpless subjects. The grace of the Most Great Name hath placed upon the heads of the faithful friends a precious crown whose brilliant jewels shall illumine centuries and ages.
- 3 Therefore, give thanks unto God for this great bounty. Verily thy Lord is unto thee the All-Merciful, the Compassionate.

1 ای صنیع بدیع الأوصاف حقاً که سزاوار ملاطفتی و مستحق عنایت و الطاف حضرت احدیت با دلی پاک و جانی تابناک در سبیل ربّ جلیل حرکت و سلوک مینمائی

2 و این مقام را ملوک مملوکند و پادشاهان رعیت مفلوک فضل اسم اعظم یاران وفا را تاج گرانبهائی بر سر نهاده که جواهر زواهرش قرون و اعصار را روشن نماید

3 فاشکر الله علی هذا الفضل العظیم انّ ربک لک لرحمن رحیم

AMK.106-106b

ABU0688

Words spoken on 1910-Nov-24

- 1 Iran will become good in any case - Iran's success and prosperity is assured. However, there are two possibilities: Either foreign troops will leave, and when they do, loans will be given to Iran. In a short time, Iran can secure its internal affairs and then will progress. Or the powers will take control and interfere in all affairs - even then Iran will progress, like Burma and Egypt which have seen tenfold increases in trade, agriculture, tax revenue and development of the country since British control.
- 2 But there is a difference - the Egyptians are somewhat timid and lacking in resolve, having been habituated from the first to a state of subjugation: They were once captive to the Iranians, then became captive to the Greeks, then fell under Roman domination, were enslaved by the Turks for a while, then the Kurds surrounded them, then the Arabs took control, then the Greeks dominated again, then they once again became captive to the Turks until Muhammad Ali Pasha made a move and now England has taken control. But Iranians are noble and passionate, unaccustomed to subjugation.
- 3 Before Shah Abbas, the Dutch seized the Persian Gulf with its seventeen islands belonging to Iran and developed them, taking them completely out of Iran's control. When Shah Abbas came to power, the English, who feared Dutch control of the Persian Gulf because of India, wrote to Shah Abbas asking why he remained idle and didn't take back his islands. Shah Abbas said he had no ships. England loaned forty ships to Shah Abbas, making a treaty that after retaking the islands from the Dutch, he would hand them over to England with permission, give them half of whatever was plundered from the islands, and give them control of the Bandar Abbas customs. After getting the treaty, the head of India wrote to the Queen that God had given her a new Indian domain, meaning Iran was also granted to her, and sent the treaty. They were very pleased. Then they handed over the forty ships. Shah Abbas filled all the ships with soldiers and took control of all the islands, then returned. England demanded half the plunder along with other treaty terms. Shah Abbas said "Am I a fool to do such a thing?" He gave nothing to England - moreover he didn't even want to

1 ایران در هر صورت خوب میشود فلاح و نجات ایران مقرر است منتی این است که دو صورت دارد یا عساکر همسایگان میروند وقتی آنها رفتند بایران قرض میدهند در مدت قلیله ئی ایران داخله خود را میتواند امن نماید بعد ترقی خواهد نمود یا این است که حضرات مستولی میشوند و مداخله در کلیه امور مینمایند باز ایران ترقی میکند مثل برمه مصر که از وقت استیلای انگلیس یکی بده تجارت و زراعت و مالیات و آبادی مملکت ترقی نموده

2 ولی فرقی که هست اینجاست که مصریها مردمان خائف و کم حالی هستند از اول عادت باسارت نموده اند وقتی اسیر ایرانیان بودند بعد اسیر یونانیان شدند بعد گرفتار استیلای رومانیان گردیدند چندی اسیر ترکان وقتی کردان احاطه نمودند بعد اعراب تصرف نمودند مجددا یونان استیلا یافت باز اسیر ترکان گردیدند تا آنکه محمد علی پاشا حرکتی نمود و حال انگلستان استیلا نموده اند ولی ایرانیان با شہامت و حرارتند عادت با سارت نغوده

3 قبل از شاه عباس خلیج فارس را مع هیفده جزیره متعلقه بایران را هلندیها ضبط نمودند ترقی دادند بکلی از تصرف ایران خارج شد شاه عباس چون بسلطنت رسید انگلیسها هم چون از استیلای هلندیها بر خلیج فارس محض هندوستان خائف بودند لهذا بشاه عباس نوشتند چرا آسوده نشسته اید جزائر خود را بگیریید شاه عباس گفت کشتی ندارم انگلیس چهل کشتی بشاه عبا قرض داد و در ضمن معاهده بست که جزائر را بعد از پس گرفتن از هلندیها باجازه واگذار بانگلیس کند و آنچه از جزائر غارت نمودند نصفش را بانگلیس بدهند و گمرک بندر عباس را هم بتصرف آنها بدهند بعد از گرفتن عهدنامه رئیس هندوستان بملکه نوشت که خدا ملک هندوستان جدیدی بشما داد یعنی ایران را هم بشما عطا نمود و عهدنامه را ارسال داشت . حضرات خوشحالی نمودند بعد چهل کشتی را تسلیم کردند شاه عباس تمام

return their ships. After much dispute Shah Abbas returned the ships.

کشتیا را پراز لشکر کرد و تمام جزائر را بتصرف آورد مرتجعت نمود و انگیس نصف غارت را خواست مع سایر مصالب عهد نامه شاه عباس گفت مگر من ابله هستم چنین کاری بکنم ابداً چیزی بانگیس نداد سهل است کشتیهای او را هم میخواست ندهد با هزار معرکه کشتیا را شاه عباس پس داد

- 4 Iran will become a paradise and achieve complete progress, but only when the majority are believers. Mukhtar's-Saltanah asked which of the two scenarios would be better for spreading divine teachings. He replied that whichever occurs, the Cause of God will advance - nothing can stop the Cause of God. Iran is the dawning-place of the Manifestation of the All-Merciful and will become good. Write down what I said and keep it in mind....

4 ایران کلدسته خواهد شد و ترقی کامل خواهد نمود ولی وقتیکه اکثریت احباب باشد مختار السلطنه عرض نمود کدام یک از آن دو شق برای امرالله نافع است و بهتر میشود تعلیمات الهیه را نشر کرد فرمودند هر کدام که بشود امرالله پیشرفت میکند هیچ چیزی نمیتواند جلو امرالله را بگیرد ایران مطلع ظهور رحمان است خوب خواهد شد بنوسید آنچه را گفتم و در خاطر دارید....

MSBH4.239-241

AB05795

To: Mahmud Furughi, in Mashhad

Date: 1910-Nov-29

- 1 O herald of the Covenant! Your letter of the 26th of Dhi'l-Qa'dah 1328 was received. A detailed reply was sent a few days ago. Now again, purely for your sake, a brief response to your recent letter is being written.
- 2 Praise be to God that the wound has healed, and through the efforts of the honorable Consul and respected individuals, a remedy was found. Despite there being absolutely no prior acquaintance between us, they truly made great efforts and showed the utmost chivalry in their care. Observe how excellent true humanity is.
- 3 This servant became infinitely grateful to them and was pleased, and will never forget their kindness and effort. I will continually pray that the glances of divine mercy may encompass that respected group, and that this incident - namely the assistance and care shown by the officials of the

1 ای منادی پیمان نامه ییست و ششم ذی القعدة ۱۳۲۸ وصول یافت چند روز پیش جواب مفصلی ارسال گردید حال باز محض خاطر شما جواب مختصری بر نامه اخیر تحریر میگردد

2 الحمد لله زخم التیام یافت و بهمت حضرت قونسول و اشخاص محترم مرهم حاصل گشت باوجود اینکه قطعاً آشنائی در میان نبود فی الحقیقه بسیار همت نمودند و در رعایت منتهای فتوت را مجری داشتند ملاحظه فرما که انسانیت چه قدر خوب است

3 این عبد بینهایت از ایشان ممنون شدم و خوشنود گردیدم و هیچوقت مروّت و همت ایشانرا فراموش ننمایم پیوسته دعا نمایم تا لحظات اعین رحمانیت شامل آنجم محترم گردد و این قضیه

just government - may be recorded and preserved as a brilliant page in Baha'i history.

یعنی معاونت و رعایت مأمورین دولت عادلہ
در تاریخ بہائیان صفحہء رنگینی ترتیب دہد و
تسطیر یابد

MSBH3.469

AB09755

To: Editor, Christian Commonwealth

Date: 1910-Nov-30

My Dear Friend: - I have received your letter, for the contents of which I am extremely grateful to you. I understand the aims of your movement, and hope that with the greatest spirituality and by the pursuit of truth, it will succeed in bringing about the unification of mankind.

Enclosed you will find some sayings of Baha'u'llah: insert them in The Christian Commonwealth.

Be so kind as to accept for yourself and your honourable society my kindest regards.

SW_v01#18 p.004

AB08405

To: Ahmad Sohrab

Date: 1910-Dec ca.

- 1 O Ahmad, upon thee be the Most Glorious Glory of God! 1 جناب آقا میرزا احمد علیہ بہاء اللہ الٰہی
- 2 The Star of the West magazine is a cause of joy and gladness to the friends, for it is a polished mirror reflecting the events and happenings of the Cause and the spiritual occurrences in that country. Every steadfast believer, upon reading it, utters words of praise and becomes informed of events and thoughts. 2 منشور نجم باختر سبب فرح و سرور یارانست
زیرا آئینہء صافیت کہ صور حوادث و وقایع
امرئہ و حوادث و وقایع ملکوتیہ آنکشور در
آن مصور است ہر ثابت نابتی چون بخواند تحسین
بر زبان راند و بر وقایع و افکار اطلاع یابد
- 3 This publication will surely render service to the world of humanity, and if it continues, its sphere will expand and reach 3 این نامہ البتہ خدمت بعالم انسانی نماید و اگر دوام
کند دایرہ اتساع یابد و بدرجہئی رسد کہ سبب

such a degree that it will become a means of connection between East and West. By all means show no weariness or lassitude - remain firm and steadfast, and if possible publish it in clearer script and larger format.

ارتباط شرق و غرب گردد البته کلال و ملال
میار ثبوت و استقامت کن و اگر ممکن بخطی
واضختر و قطعه‌ئی بزرگتر انتشار ده

4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

NJB_v01#19 p.001

AB08758

To: Abdu'l-Mihdi Falah (Hai), in Iskenderun

Date: 1910-Dec ca.

1 O descendant of that illustrious person! Your letter was forwarded from Akka to the realm of the Moon of Canaan and was perused....

1 ای سلیل آنشخص جلیل نامه شما را از عکا
باقلم ماه کنعانی فرستادند....

2 I too am in the realm of Egypt, and though far from the Blessed Spot, I am occupied with servitude at the Sacred Threshold. To attain the circumambulating-place of the Supreme Concourse and to receive those infinite bounties is the greatest aspiration of the servants of the Almighty, but in these days servitude at the Threshold of the One, meaning service at the Threshold of the All-Merciful, is also of great importance. Until now, days have passed in shortcoming; perhaps henceforth I may attain a drop from the ocean of servitude. How excellent are these words:

2 و من نیز در اقلیم مصرم از بقعه مبارکه هرچند
دورم ولی بعبودیت آستان مقدس مشغولم فوز
بمطاف ملاً اعلی و ۱۱ ستفاضه از آن فیوضات
لاتناهی اعظم آمال بندگان حضرت کبریاست
ولی در این ایام عبودیت درگاه احدیت یعنی
خدمت بعبه رحمانیت نیز عظیم است تا بحال
ایامی بقصور گذشت بلکه من بعد بقطره‌ئی از
بحر عبودیت فائز گردم نعم ما قال

3 "How can I raise my head before the Friend in shame, When no worthy service from my hands there came?"...

3 چگونه سر ز نجالت برآورم بر دوست که خدمتی
بسزا برنیامد از دستم...

MSHR3.073x

AB09314*To: Haji Mirza Haydar Ali Isfahani, in Haifa**Date: 1910-Dec ca.*

- 1 O dear one, I write to you less frequently because I am occupied with work; even some nights I remain awake either reading letters or engaging in writing. Despite this, I cannot keep up. Therefore, I bow my face to the dust and beseech for you the confirmations and success from the Lord of the angels and the Spirit.
- 2 Be happy and remain in the utmost joy, delight and radiance. A small expense and medicine was sent for Jinab-i-Tamaddun.
- 3 And upon you be the Most Glorious Glory!
- 1 ای جان عزیز نامه بشما کمتر نگارم زیرا در کارم حتی بعضی شبها بیدارم یا نامه خوانم یا بتحریر پردازم باوجود این از عهده بر نیایم پس رخ بخاک سایم و شما را تأیید و توفیق ربّ الملائکة و الروح خواهم
- 2 خوش باش و در نهایت فرح و سرور و بشاشت باش بجهت جناب تمدّن اندک خرجی و دوا ارسال شد
- 3 و علیک البهاء الأبهی

INBA84:366a, KHS08.053

AB05984*To: Unknown, in Ghale Darre**Date: 1910-Dec or <*

O ye servants of the Blessed Perfection!

In the Day of the Manifestation, you have caught the lights from the Manifestor on the Mount of Sinai and beheld the splendor of the Ray of Truth. Ye are the children of the Period of Baha'u'llah and have become the appearance of the Effulgence of Mercifulness in the Day wherein the rays of the Divine Sun radiate upon all things. Tear down the old garment and clad your sanctified temples with the new robe! Ye have passed from the salty water of ignorance and have drunk the salubrious salsabil of knowledge. Ye have closed your eyes to the wine of heedlessness and became intoxicated with the choice sealed wine of intelligence! Ye have taken the cup of prosperity from the cupbearer of the Covenant and with infinite rejoicing, happiness and beatitude celebrated the Feast of beholding the rays of the Orb of regions!

Now is the time that we may sacrifice, for the sake of the Love of that Beloved, our spirit, our soul, our heart, our mind, our

property, our life and our all; and to wish for nothing but His good pleasure, search for nothing but His Path, and desire nothing but His Service!

Upon ye be Glory!

SW_v01#15 p.001

AB11079

Date: 1910-Dec or <

The beloved of God and the maidservants of the Merciful intend to found a Mashriqu'l-Adhkar 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 produced.

SW_v01#15 p.007

AB08411

To: Laura Dreyfus-Barney, in Paris

Date: 1910-Dec-01

- ¹ O handmaid of Baha! According to what they have written from Baku, Count Tolstoy has written a letter to the office of the journal called "Muslim" in Paris, and they have sent its translation. You should inquire there at the office of the journal called "Muslim" - if that letter has not been published in the journal, do whatever is necessary to have that letter published in that journal. The translation of the letter is being sent. Convey greetings and salutations to the honored mother and esteemed sister.

¹ یا امة البهاء از قراریکه از بادکوبه مرقوم نموده اند
غراف تولستوی نامه ای بدارهء جنال مسمی به
مسلمان در پاریس مرقوم نموده ترجمهء آنرا ارسال
نموده اند شما در آنجا در ادارهء جریدهء مسمی به
مسلمان فخص کنید اگر آن مکتوب در جنال
نشر نشده بهر قسمی باشد بانتشار آن مکتوب
در آن جنال بپردازید ترجمهء صورت مکتوب
ارسال میگردد بوالدهء محترمه و همشیرهء مکرمه
تحیت و سلام ابلاغ دارید ع

- 2 O handmaid of Baha! Since I had an eye condition, I was unable to write a letter. 2 یا امة البهاء چون نوازل بچشم شده بود نتوانستم نامه نگارم

BRL_DAK#0261, PZHN v1#2 p.40

AB05041

To: Fazlullah Banan

Date: 1910-Dec-04

- 1 O captive of love for that Celestial Beloved! Give thanks to God that you have reached the luminous shrine and sought blessing and benediction from the sacred threshold of the Blessed Beauty. You have found the spiritual circumambulation point and recognized the divine center, and spent days in fellowship with the wanderers and became of one mind with the yearning ones. 1 ای اسیر محبت آندلبر آسمانی شکر کن خدا را که ببقعه نوراء رسیدی و بتراب عتبه مقدسه جمال اهی تین و تبرک جستی مطاف روحانیانرا یافتی و مرکز ربانیان را شناختی و ایامی با آوارگان الفت نمودی و با مشتاقان همدستان گشتی
- 2 Now you must hasten to Tehran and study the lesson of teaching, becoming so skilled in divine proofs and arguments that you render the people of learning and knowledge helpless. When you don this glorious crown, you will become the cause of pride and glory to your father and bring joy and delight to all your family. And you will demonstrate such steadfastness and firmness that others will be amazed and all will say with one voice that this youth is a new creation and this fresh sapling is a free cypress by the stream of the Glorious Lord. 2 حال باید به طهران شتایی و درس تبلیغ بخوانی و در براهین و حجج الهیه چنان مهارت یابی که اهل علوم و فنون را عاجز نمائی چون چنین اکیل جلیل بر سر نهی سبب نفرو مباهات پدر گردی و علت سرور و حبور جمیع خاندان شوی و چنان ثبات و استقامتی بنمائی که دیگران حیران شوند و جمیع بصوت واحد گویند که این جوان خلق جدید است و این نهال نورسیده سرو آزاد جویبار رب مجید
- 3 Convey to all the friends on my behalf the Most Glorious Abha greeting. And upon you be the Most Glorious Glory. 3 جمیع یارانرا از قبل من تحیت ابدع اهی برسانید و علیک البهاء الأهی

INBA87:229a, INBA52:233

AB02630

To: Members of assemblies of Baha'is in America

Date: 1910-Dec-05

O ye dear friends and maid-servants of God!

Your epistle was received. You have expressed joy and happiness because of the trip of 'Abdu'l-Baha from the center of prison (Acca) to the land of the divine Joseph (Egypt). There are divine wisdoms in this journey! I am hopeful that it will be productive of results.

Now - praise be to God! - some time is passed with the utmost of spirit and fragrance in this country, and we are occupied with the service of the Cause of God and servitude to the Holy Threshold.

When the service which is our (present) purpose is realized for the Kingdom of God, perhaps we shall journey to other parts.

If the beloved of God in all America strive for unity and harmony, attain perfect love and accord, and act according to the divine teachings and the precepts of the Blessed Perfection, this will prove a magnet attracting 'Abdu'l-Baha, so that, perchance, he may journey to America.

But, until the light of oneness, unity and love shine forth from the lamp of America, and the beloved act in accordance with the divine teachings and precepts of the Blessed Perfection, and all the believers in America become united and harmonious, my coming to America will be hindered - nay, impossible.

Therefore, strive ye that ye may become the embodied teachings of the Blessed Perfection, confirmed in the divine precepts, resurrected in holiness and purity, severance, humility and meekness, set aglow with the fire of divine love; and loosen your tongues with the praises and commendations of the Heavenly Kingdom.

Thus may the great attainment be realized.

Upon ye be Baha'u'llah-el-Abha!

SW_v01#16 p.001-002, BSTW#388

AB09457*To: Lua Getsinger, in Washington, DC**Date: 1910-Dec-06*

O thou dear handmaiden of God! Thy letter was received and the plea and request of the friends and handmaidens of the All-Merciful became known.

The conditions for 'Abdu'l-Baha's coming to those regions have been written through you to the friends and divine handmaidens. I hope that these conditions will be fulfilled, so that perhaps someday a journey may be made to those regions. However, if these conditions are not met, it will prevent travel to those regions.

To the dear friend, the doctor, we send most longing greetings of Abha.

SW_v01#16 p.002

AB04806*To: Aseyeh Wellesca Dyar, in Washington, DC**Date: 1910-Dec-08*

- ¹ O cherished maidservant of God! My hope from the Lord is that your wish and desire may be fulfilled. You had written about the joy and delight of the friends and their request for my presence in America.

¹ ای کنیز عزیز الهی امیدم از پروردگار چنانست
که خواهش و آرزوی تو مستجاب شود از فرح
و سرور احباً با استدعای حضور من به امریکا
مرفوق نموده بودید

- ² 'Abdu'l-Baha is like a nightingale. The nightingale soars to the rose garden. If you desire my presence, you must make America a rose garden. That is, you must adorn that country with every flower of spiritual characteristics and human virtues. Surely the Generous Lord will grant a mighty recompense, and perhaps this nightingale will fly to that rose garden.

² عبدالبهاء مانند عندهلیب است عندهلیب بگلشن
پرواز کند اگر شماها آرزوی حضور من دارید
باید امریکا را گلستان نمائید یعنی آن کشور را بهر
گلی از خصائل روحانی و فضائل انسانی مزین
کنید البته خداوند کریم مکافات عظیم احسان
نماید و شاید این عندهلیب مرور بآن گلشن کند

- ³ Thou hast written of thy new house wherein thou has prepared a place for the travelers of the East and West. This is very acceptable. Now the beloved must strive to make America a rose-garden. Then your desire will be realized.

... ³

- 4 O thou dear maid-servant of God! Thou art ever in mind and present before me. I hope, through the bounty and bestowal of God, that thy dear son may be blessed and become dear in both worlds.

... 4

MMK5#047 p.045x

SW_v01#16 p.002-003

AB10599

To: Ibn-i-Abhar, in Tihran

Date: 1910-Dec-17

- 1 O Herald of the Covenant! Your letter arrived and its contents were noted. Keep extremely confidential such important persons as the honored Astarabadi and the esteemed person from Khurasan, and maintain their secrecy. Do not mention them even to those who are privy to secrets. Also advise and emphasize to these important persons not to make themselves known and to act with the utmost wisdom. In this way they will be more successful and more confirmed. Consider this matter to be very important.

- 2 The late and forgiven Aminu'd-Dawlih, the Prime Minister, had written a letter during his lifetime which I placed in water and poured that water at the Holy Threshold. In brief, he had mentioned to the intermediary person that the friends act with extreme lack of wisdom - as soon as someone shows interest, they announce it with drums and cymbals, and this causes important persons to flee from drawing near to the divine friends, as they are fearful.

- 3 In any case, when the Yahyais observed that the influence of the Cause of God had become intense and the exaltation of the Word of God magnificent, they began inviting souls to this Cause with the utmost secrecy and implemented complete concealment. Several souls, having been assured of confidentiality and having become amazed at the greatness of the Cause, gave ear to the Yahyais, who then instilled in them various lies, rumors and vain imaginings. And since they kept it secret, those persons became immersed in delusions.

- 4 Regarding the esteemed personage, you had written a detailed account about the honored gentleman with the dear one and

1 ای منادی پیمان نامه رسیده و مضمون معلوم گردید نفوس مهمه را مانند حضرت استرآبادی و شخص جلیل خراسانی بی نهایت مکث نمائید و مستور دارید حتی بحرمان اسرار نیز ذکر نکنید و آن نفوس مهمه را نیز وصیت کنید و تأکید نمائید که خود را شهرت ندهند و بکمال حکمت حرکت کنند باین قسم موفقتر گردند و مؤیدتر شوند این مسئله را بسیار مهم شمیرید

2 جناب مرحوم مغفور امین الدوله صدر اعظم در زمان حیات نامهائی نوشته بود که آن نامه را در آب نهادم و آن آب را باستان مقدس ریختم خلاصه بشخص واسطه نامه ذکر نموده بودند که احباً بی نهایت بی حکمتی میکنند بجز این که نفسی اقبال نماید با طبل و دهل اعلان مینمایند و این سبب است که نفوس مهمه از تقرب باحبای الهی گریزانند زیرا در هراسند

3 باری یحیائیا ملاحظه کردند نفوذ امر الله شدید شد و اعلاء کلمه الله عظیم بنا کردند در نهایت سر سر نفوس را دعوت نمودن باین امر و غایت کتماننا مجری داشتند نفوسی چند چون اطمینان از کتمان نمودند و از عظمت امر حیران گشته بودند گوش بحرف یحیائیا دادند و آنان انواع اکاذیب و اراجیف و اوهام بآنان القا کردند و چون مکث داشتند آن اشخاص در اوهام مستغرق گردیدند

4 در خصوص حضرت والا شخص محترم با حضرت عزیز و امة الاعلی شرحی مبسوط مرقوم

Amatu'l-A'la, but a letter dated 21 Dhi'l-Hijjil - that is, seven days after this letter - arrived stating that praise be to God, the affairs of both parties were settled and Jenab-i-Mu'ayyad was appointed as attorney by that respected person to complete this transaction. His honor Mu'ayyad is confirmed and will surely strive and resolve these difficulties.

نموده بودید ولی نامه‌ی بتاریخ ۲۱ ذی‌الحجه یعنی هفت روز بعد از این نامه وصول یافت در آن مرقوم بود که الحمد لله امور طرفین گذشت و جناب مؤید از طرف آنشخص محترم وکیل معین شدند تا این معامله را تمام نمایند حضرت مؤید مؤید است یقین است که همت میفرماید و این مشکلات را حل میفرماید

- 5 Regarding the funds from America that you had written about - if anything is written it would cause hearts to become troubled. Keep these considerations in mind, but you Hands should organize all the affairs of the school through wise management.

5 در خصوص وجوهات امریک مرقوم نموده بودید اگر چیزی مرقوم شود سبب کدورت قلوب گردد این ملاحظات را داشته باشید ولی شما ایادی باید بحسن تدبیر امور مدرسه را بتمامها منتظم نمائید

- 6 Concerning the two respected Shaykhs, it was written and their duties were specified, and a letter was written to them - deliver it to them. And upon you be the Most Glorious Glory.

6 در خصوص شیخین محترمین مرقوم شد و تکلیفشان معین گشت و نامه‌ی بایشان مرقوم گردید برسانید و علیک البهاء الأبهی

BRL_DAK#0155,

MSBH7.432-433x,

YIA.269-270

AB12259

To: Husayn son of Mahmud, in Shiraz

Date: 1910-Dec-21

- 1 O distinguished learned one!

1 ایها الفاضل الجلیل

- 2 I have chanted the verses of thy gratitude to God for having rent asunder the veil, removed the covering, shown thee the greatest signs, guided thee by the light of guidance, and caused thy breast to be dilated through beholding the effulgent lights emanating from the Kingdom of mysteries in those regions. Excellent indeed is the teacher, the exemplar of the righteous, who guided thee to the Luminary of lights with such conclusive proof and clear evidence that necks bowed down before them and voices were hushed in their presence.

2 قد رتلّت آیات شکرک لله بما خرق الحجاب و کشف الغطاء و اراک الآيات الكبرى و اهتدیت بنور الهدی و شرح صدرک بمشاهدة الأنوار الساطعة من ملکوت الأسرار فی تلك الدیار لله در المبلغ قدوة الأبرار الذی هداک الی نیر الأنوار بحجة و برهان خضعت لهما الأعناق و خشعت لهما الأصوات

- 3 It behooveth one such as thee to revive the remembrance of the ancestors who were blessed by thy Lord with excellence. Be thou assured of thy Lord's grace - He Who is mighty in strength will aid thee to exalt the Word of thy Lord amongst people of understanding. Be not grieved by adversity.

3 و لمثلک ینبغی ان تحیی ذکر الأسلاف الذین سبقت لهم من ربک الحسنى فاطمئن بفضل مولاک سیؤیدک شدید القوى علی اعلاء کلمة ربک بین اولی النبی و لا تبتئس من الضراء

- 4 Take a little rosewater mixed with honey, leave it under the open sky from evening till morning, and say: "O Healer of hearts! O Dilator of breasts! O Glory of the Most Glorious! Grant me healing." Then drink from this every day, morning and evening, and with it partake of light foods each evening and morning. This is healing for hearts through the confirmation of the Mighty, the Beloved.
- 5 I beseech God to encompass thy brother with bounty and abundant gifts, and I ask the All-Glorious Lord for a great reward for him who was named Haydar-'Ali - may God strengthen him with hidden favors and manifest gifts. Recite the verses of thy Lord with attraction and enthusiasm and in a melodious voice, for they will influence hardened hearts.
- 6 And upon thee be the Most Glorious Glory.

4 خذ قليلاً من ماء الورد ممزوجاً بالشهد بائناً تحت ظل السماء من المساء الى الصباح و قل يا شافي القلوب و يا شارح الصدور يا بهاء الأبهى ادركني بالشفاء ثم تجرع من هذا في كل يوم في الغدو و الآصال و تناول معه الأطعمة الخفيفة في كل عشى و صبيحة هذا شفاء القلوب بتأييد من العزيز المحبوب

5 و اسئل الله ان يشمل اخاك بالعطية و منحة و فية و اسئل الأجر الجزيل من الربّ الجليل لمن سئى بحيدر قبل على أيده الله بالألطف الخفية و مواهب جليلة و اتل آيات ربك بانجذاب و التهاب و صوت حنون فيؤثر في القلوب القاسية

6 و عليك البهاء الأبهى

INBA85:090b

AB08003

To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi, in Khuqand

Date: 1910-Dec-21

- 1 O thou who art firm in the Covenant! Thy letter was received. Be thou confident in the divine bounty and be thou in the utmost joy and steadfastness. The glances of the eye of the mercy of the All-Merciful encompass thee and the favors of the Blessed Beauty are complete.
- 2 Be thou in the utmost strength of heart and never be saddened by the persecution of the people. Act thou contrary to that. Be confident that thou art under the protection of God.
- 3 Thou must act according to the divine teachings - count the enemy as a friend and move with moderation and kindness. Thou hast witnessed the conduct of 'Abdu'l-Baha; follow that example. Thou wilt find all doors open.
- 4 And upon thee be the Most Glorious Glory!

1 ای ثابت بر پیمان نامہء شما رسید مطمئن بفضل الهی باش و در نہایت سرور و ثبوت لحظات عین رحمانیت شامل تو است و الطاف جمال مبارک کامل

2 در نہایت قوت قلب باش و ابدأ از آزار خلق محزون مگرد شما بر خلاف آن مجری دار مطمئن باش کہ در ظل حمایت الهی هستی

3 باید بموجب تعالیم الهیہ مجری داری دشمن را دوست شماری و یہ مدارا و مهربانی حرکت فرمائی روش عبدالہاء را دیدی دستور العمل نما جمیع ابواب را مفتوح خواہی یافت

4 و عليك البهاء الأبهى

MKT5.069a

AB09284*To: Ahmad Yazdi son in law of Abdu'l-Baha, in Port Said**Date: 1910-Dec-21*

- 1 O thou who art steadfast in the Covenant! The letters that were sent have been received, and thou thyself hast likewise arrived in Alexandria, and we were enabled to attain thy presence. Praise be to God that health and well-being are vouchsafed, and that I remain firm in endurance and in association with the various parties. The newspapers of Egypt are creating a great commotion; among them is the Egyptian journal al-Balāgh, which assuredly thou wilt read.

- 2 “There is no tumult in the city save from the curls of the Beloved’s hair; There is no trouble in the horizons save from the arch of the Friend’s eyebrow.”

- 3 And upon you be the Most Glorious Glory.

1 ای ثابت بر پیمان اوراق مرسله رسید و شما هم تشریف آوردید به اسکندریه و خدمت شما رسیدیم الحمد لله صحت و عافیت حاصل و به مقاومت و معاشرت احزاب قائم جرائد مصر معرکه میکنند از جمله جریدهء بلاغ مصری البته مطالعه خواهید نمود

2 ولوله در شهر نیست جز شکن زلف یار فتنه در آفاق نیست جز خم ابروی دوست

3 و علیک البهاء الأبهی

MSHR5.257a

AB11640*To: Ibn-i-Abhar, in Tihran**Date: 1910-Dec-24*

- 1 O Herald of the Covenant! The letter arrived and brought joy and gladness from the news of the diffusion of the divine fragrances. If the esteemed and distinguished scholar from Astrabad considers it advisable to make a journey to Najaf, that would be very good. It is hoped this will yield abundant fruits, after which he can return to Tehran. And if Jinab-i-Aqa Shaykh Muhammad Hasan, upon him be the glory of God, can take up residence in Tehran, that too would be suitable and appropriate, but arrangements must be made so that he is not uncomfortable in Tehran from any aspect - his considerations are necessary. In these days it is very beneficial if important people are in Tehran. The matter of Jinab-i-Jalal and Aziz has concluded, praise be to God, but utmost effort must be made to ensure Jinab-i-Jalal and Aziz are satisfied. Jinab-i-Mu'ayyad must make the utmost effort so that both sides are content and happy.

1 ای منادی میثاق نامه رسید از خبر انتشار نفعات الله سرور و حبور حاصل گردید جناب فاضل جلیل استرآبادی اگر چنانچه مصلحت دانند که یک سفری به نجف اشرف نمایند بسیار خوب امید چنانست که مثمر ثمر کلی گردد و بعد مراجعت به طهران فرمایند و جناب آقا شیخ محمد حسن علیه بهاء الله اگر بتوانند در طهران اقامت فرمایند آن نیز مناسب و موافق ولی باید نوعی شود که در طهران بایشان بد نگذرد از هر جهت ملاحظه شان لازم این ایام نفوس مهمه اگر در طهران باشند بسیار موافقت مسئلهء جناب جلال و عزیز الحمد لله منتفی شد ولی باید نهایت همت نمود که جناب جلال و عزیز راضی باشند جناب مؤید باید نهایت همت را بفرمایند که دو طرف راضی و مسرور باشند

- 2 Regarding the newspapers, since this servant's arrival in Egypt there has been an uproar - the enemies have arisen to publish false statements, and a group of newspaper writers in this country wanted to write a detailed refutation of those newspapers, but 'Abdu'l-Baha prevented them, saying "Pay no attention whatsoever to these absurd statements and give them no importance. If you were to throw a stone at every dog that barks, rocks would become worth a dinar." In any case, these false publications have had no effect, rather the opposite - they have caused people to investigate. Now I am occupied with making the greatness of the Cause evident to all eyes, and night and day I have not a moment's rest, being engaged in diffusing the divine fragrances and exalting the Word in all countries and regions. There is an uproar in the newspapers of Europe and America. Praise be to God, in Tokyo, Japan a newspaper has been established - that is, through Jinab-i-Barakat'u'llah Hindi this newspaper was arranged there and writes in English, since the English language is very desirable in those parts. For your perusal, a copy is being sent enclosed.

- 3 Regarding the memorial gathering for one who attained the meeting of his Lord, Aqa Muhammad Mustafa, you had written that through the effort of the Service Assembly and Jinab-i-Aqa Muhammad 'Ali Kashani it was arranged in the home of Jinab-i-Mu'avin Naraqi - this brought much joy. Likewise you had written about the teaching class of the handmaidens of the Merciful, that they have arranged an assembly and the attendance is increasing. I beseech the favors of the Blessed Beauty that that gathering may become a manifestation of divine confirmations and attain complete steadfastness and permanence, and that the girls' school may be established with utmost distinction. And upon you be the Most Glorious Glory.

2 اما در خصوص جرائد از یوم ورود اینعبد باقلیم مصر قیامتست اعدا بنشریات کذبہ قیام نموده اند و جمعی از محررین جرائد این مملکت خواستند که رد مفصل بر آن جرائد بنویسند ولی عبدالهآ آنرا منع کرد که ابداً اعتنا باین اقوال سخیفه ننمایند و اهمیت ندهید لو کل کلب عوی القمته جراً لأصبح الصخر مثقالاً بدینار باری این نشریات مفتریات ابداً تأثیر نکرده بلکه بالعکس سبب جستجوی ناس شده حال من مشغول بآتم که عظمت امر در انظار ظاهر گردد و شب و روز دقیقهئی آرام ندارم و در جمیع ممالک و اقلیم بنشر نفعات الله و اعلاء کلمه مشغولم در جرائد اوروپ و امریک قیامتست الحمد لله در ژاپون در طوکیو جریدهئی تأسیس گردید یعنی بواسطه جناب برکت الله هندی این روزنامه در آنجا ترتیب داده شد و بلغت انگلیسی تحریر مینماید زیرا لسان انگلیسی در آنصفحات بسیار مرغوب است بجهت تماشا یک نسخه از آن در جوف ارسال میشود

3 و در خصوص ختم من ادرک لقاء ربّه آقا محمد مصطفی مرقوم نموده بودید که بهمت محفل خدمت و جناب آقا محمد علی کاشانی در بیت جناب معاون نراقی ترتیب یافت بسیار سبب سرور شد همچنین از درس تبلیغ اماء رحمن مرقوم نموده بودید که محفل آراسته دارند و جمعیت در ازدیاد است از الطاف جمال مبارک میطلب که آن انجمن مظهر تأییدات الهیه شود و ثبات و استقرار کلی یابد و مدرسه بنات در نهایت آرایش تأسیس گردد و علیک الهآه الأبی

BRL_DAK#0210, YIA.328-329

AB06545*To: Ahmad Sohrab**Date: 1910-Dec-24*

O thou real beloved!

The letter which thou hast written in regard to the happiness and joy, beatitude and rejoicing of the American believers concerning the trip of Abdul-Baha to the country of Joseph of Canaan, and likewise their expectation of my going to America was perused. However, the latter event is depended upon several conditions which are already explained in a former Tablet. The attractive power is necessary.

We must all with the utmost joy and cheerfulness sacrifice our lives for the Truth! Consider how I have left aside a thousand works and with the greatest attraction am writing to thee with my own hand; so that in every moment thou mayst raise a wave and in devotion in the Love of God and the spending of thy life in the Cause, thou mayst make every possible effort.

I have written a Tablet with my own hand for the Star of the West. Print it in its pages.

Upon thee be Baha!

SW_v01#17 p.003

AB08271*To: Star of the West**Date: 1910-Dec-24*

- 1 O Star of the West! Be happy, be happy, for if thou dost show steadfastness and constancy, thou shalt also become the Star of the East and be spread throughout every land. Thou art the first Baha'i journal established in the American continent.
- 2 Although at present thy readers are few and thy volume small and thy voice weak, yet shouldst thou stand unshakable and become the object of the attention of the friends and the center of the generosity of the firm ones in the Covenant, in future thy readers shall embrace throngs upon throngs like waves of the sea, thy volume shall increase, thy arena shall become vast,

1 ای نجم باختر شاد باش و شاد باش که اگر ثبات و دوام بنمائی اختر خاور نیز گردی و منتشر در هر کشور شوی اول روزنامه بهائیان که در قطعه امریک تأسیس شد

2 هر چند حال طالبان قلیل و حجت صغیر و صوت ضعیف ولی اگر استقامت کنی و منظور نظر یاران گردی و مشمول همت بزرگواران ثابتان بر پیمان در مستقبل طالبان فوج موج زنند و حجت متزاید و میدانست واسع و صوت و صیت

thy voice and fame shall be raised and become world-wide and at last thou shalt become the first paper of the world.

مرتفع و جهانگیر گردد و عاقبت اول جریده عالم گردی

3 Yet all these depend upon firmness, firmness, firmness!

3 ولی شرط استقامت است استقامت است استقامت

SW_v01#17 p.012-013, SW_v10#01 p.004-005

NJB_v01#19 p.001, NJB_v03#01 p.002, NJB_v13#03 p.0064+96, NJB_v04#01 p.001

AB01276

To: Gul Ali (Sarvistan) et al., in Tazang

Date: 1910-Dec-30

1 O friends of 'Abdu'l-Baha! Jinab-i-Aqa Morteza has written a letter and included in it the blessed names of the people of Baha. When this register came to view, it was observed that, praise be to God, it is a record of what was and what will be. The Supreme Pen, wielded by the fingers of power of the Incomparable Lord, would be needed to properly inscribe it, for surely this broken pen of 'Abdu'l-Baha cannot manage to write to everyone individually. Therefore, He addresses all in one letter, saying:

1 ای یاران عبدالهء جناب آقا مرتضی نامه نگاشته و نامهای مبارک اهل بها را در آن درج نموده چون نظر بآن دفتر افتاد ملاحظه شد که ماشاءالله دفتر ماکان و یکون است قلم اعلی باید که باصابع قدرت حضرت بیچون از عهده نگارش آن برآید والا این کلک شکسته عبدالهء البته از عهده برنیايد که بجمع مکتوب بنگارد لهذا جمیع را بیک نامه خطاب مینماید که

2 O divine friends! It is said that 'Illiyyun is a book wherein are recorded the names of those near to God and wherein are found the realities of the sincere ones. Know then with certainty that your blessed names are inscribed and recorded in the Abha Kingdom on the Preserved Tablet and the Unfurled Scroll, and each one is blessed with the eternal glory of servitude to the King of existence in the kingdom of appearance.

2 ای احبابی الهی گویند که علیین کتابی است که اسماء مقربین در آن مشبوت است و حقائق مخلصین در آن موجود پس بیقین بدانید که نامهای مبارک شما در ملکوت ابهی در لوح محفوظ و رق منشور مشبوت و مسطور و هریک بمبارکی عیودیت ملیک وجود در ملکوت شهود بعزت ابدیه مرزوق

3 Praise be to the Lord of creation Who adorned the Preserved Tablet of the contingent world and the unfurled pages of existence with the blessed names of the friends. This is an eternal bond and an everlasting inscription. Centuries and ages shall pass away, but the blessed names of the righteous ones shall endure and remain.

3 ستایش خداوند آفرینش را که لوح محفوظ عالم امکان را و اوراق منشور اکوان را بنامهای مبارک یاران مزین فرمود این قید ابدی است و این ثبت سرمدی قرون و اعصار منتهی گردد و نامهای فرخنده ابرار باقی و برقرار ماند

4 And upon you be the Most Glorious Glory.

4 و علیکم البهاء الأبهی

INBA87:247, INBA52:251

AB09820

To: *Abu'l-Hasan-i-Ardikani (Haji Amin)*

Date: 1910-Dec-30

- 1 O Amin, O manifest light! In truth, thou art striving with heart and soul in service. In the world of existence thou hast no purpose save service at the Sacred Threshold. In all matters thou arisest in truthfulness, uprightness and devotion to truth. 1 ای امین نور مبین فی الحقیقه به جان و دل در خدمات میکوشی در عالم وجود هیچ مقصدی جز خدمت آستان مقدس نداری در جمیع موارد به راستی و درستی و حق پرستی قیام
- 2 Thou offerest praise to all the friends and engagest in extolling and describing all the handmaidens of the All-Merciful. Thou harbourst no ill-will or animosity toward anyone. With all thou art pleasant, sincere, loving and kind. 2 ستایش جمیع یاران مینمائی و به نعت و توصیف جمیع اماء الرحمن میپردازی با کسی غرض و مرضی نداری با کلّ خوشی و صادق و محبّ و مهربان
- 3 Blessed art thou for this! 3 طوبی لک من ذلک

INBA16:155

AB02162

To: *Mirza Abu'l-Fadl Gulpaygani*

Date: 1910

- 1 O Abul-Fadl! You know that for eight years, due to the severity of calamities, afflictions, sufferings and restrictions from the previous government while in prison, and various persecutions from friends and strangers, a nervous condition had taken hold and there was absolutely no rest or comfort until in these days it became severe. Finally the physicians, namely the Prussian doctor of Haifa and Asad Bey the quarantine physician, deemed a change of climate necessary and obligatory. 1 یا ابا الفضائل هشت سال بود شما میدانید که از شدت بلایا و محن و آلام و تضییقات حکومت سابقه در نفس سخن و جفاهای گوناگون آشنایان بیگانه نوبهء عصبی مستولی شده بود و ابداً هیچ وجه راحت و آسایش نبود تا آنکه در این ایام شدت نمود عاقبت اطباء یعنی طبیب پروسیانی حیفاً و اسعدییک طبیب قرنینه تبدیل هوا را فرض و واجب دانستند
- 2 Therefore, a journey was made to the wilderness of Egypt to spend this winter in that climate in Alexandria, New Cairo and Helwan, and to visit friends, acquaintances, fellow citizens and Iranian compatriots. Upon our arrival in Port Said, the compatriots expressed displeasure in the newspapers, whereas we had hoped for a good reception, for if we have not been a cause of honor to Iranians wherever we went, we have not been a cause of humiliation. 2 لهذا حرکت به بریه مصر شد که این زمستان در این اقلیم در اسکندریه و مصر جدید و حلوان بگذرد و دیدنی از دوستان و آشنایان و همشهریان و هموطنان ایرانیان نمایم ما به پورتسعيد بمحض ورود هموطنان در جرائد اظهار ملال نمودند و حال آنکه ما امید حسن استقبال داشتیم زیرا اگر سبب عزّت ایرانیان در هر جا که وارد شدیم نشده باشیم سبب ذلت نشدیم

- 3 Now that we sensed strong displeasure, we therefore abandoned going to Alexandria and New Cairo so as not to cause displeasure to the compatriots. We will pray for them and beseech God's help and favor. We hope they become successful and attain honor and glory in both worlds.
- 3 حال بوی ملال شدید استشمام شد لهذا از رفتن به اسکندریه و به مصر جدید صرف نظر نمودیم تا سبب ملال هموطنان نگردیم ما در حق ایشان دعا کنیم و از خدا عون و عنایت طلبیم امیدواریم که کامکار گردند و در دو جهان عزیز و بزرگوار شوند
- 4 And since the climate of Port Said was also very humid, and since many people strongly pleaded and insisted on a journey to those parts, we will therefore go to places where we are accepted and do not become a cause of displeasure, trouble and resentment, and where a change of climate will bring comfort to heart and soul. For here every day brings a headache. From this reception it became clear how things would be in the future and what stories would arise each day and what disputes would occur. Better that we give rest to all. And peace be upon you.
- 4 و چون هوای پورتسعيد نیز پررطوبت بود و از جهات بسیار رجای تمام و التماس شدید جمعی نمودند که سفری بآنجهات شود لهذا بجاهائی رویم که ما را قبول نمایند و سبب ملال و زحمت و کدورت نگردیم و تبدیل هوا براحت دل و جان حاصل گردد زیرا در اینجا هر روز دردسریست از حسن استقبال معلوم شد که چگونه در آینده گردد و هر روز چه روایاتی بمیان آید و چه مناقشاتی رخ دهد بهتر آنکه کل را راحت کنیم والسلام

MMK5#035 p.037

ABU2370

Words to Mary Hanford Ford in 1910 in Akka

But we are all happy because we have the love of God in our hearts. When the heart is full of the love of God it loses consciousness of the body. Then pain is as pleasure, then darkness is as light! If such a one is shut in a prison there are no walls for him, no solitude, he knows not a prison!

So the martyrs who have suffered for their faith, their hearts are so full of the love of God, their ears so penetrated by His songs of gladness, that they scarcely feel the blows inflicted upon them. It is as if the blow did not reach them, as if the sword could not cut them!

That is what has preserved us here. It is as if all the world is here in us—there is no world outside of our prison!

PN_unsorted p150, TOR.160

ABU2800*Words spoken in 1910 in Haifa/Akka*

Mrs. C., when you go back to New York talk to people about the love of God. People in the world do not talk enough about God. Their conversation is filled with trivialities, and they forget the most momentous subjects. Yet if you speak to them of God they are happy, and presently they open their hearts to you.

Often you cannot mention this glorious Revelation, for their prejudice would interfere, and they would not listen. But you will find that you can always talk to them about the love of God.

TOR.212-213, VLAB.143

ABU3232*Words to Mary Hanford Ford in 1910 in Akka*

Are the gifts of clairvoyance, and clairsaudience true, and can we attain them?

He said thoughtfully: "I think we should learn to live in the body as if it were a glass case, through which we can look clearly on all sides. But we must remember that we can not see through glass unless it is clean, and no one can dust his own case but himself."

TOR.200-201

ABU3337

Words to Remey and Struven in 1910 in Haifa/Akka

The Mashriqu'l-Adhkar must have nine sides, doors, fountains, paths, gateways, columns and gardens, with the ground floor galleries and domes, and in construction and design must be beautiful.

SW_v02#01 p.002, BW_v01p060x

AB11417

To: a musician

Date: 1910

O God! Make this servant melodious, attuned with the airs of the Suprem Concourse, and confer upon him a thrilling and resounding voice, like the nightingale of hidden meanings in the Divine Rose Garden.

TOR.178-179

ABU3438

Words spoken in 1910 in Haifa/Akka

The (Holy) Spirit is encompassing and surrounding all. It is holy. It is sanctified from attachment to a special place. It is present everywhere and at every time. It exists in all places, yet is placeless.

SW_v08#08 p.098

ABU3543*Words spoken in 1910 in Haifa/Akka**Question/topic: Why do all the guests who visit you come away with shining countenances?*

“Why do all who visit thee leave with radiant faces?”

“I cannot tell thee, but in the countenance of every soul upon whom I gaze, I behold only the Face of my Father.”

TOR.006, VLAB.085

ABU3544*Words to Mrs C in 1910 in Haifa/Akka*

I tell you to be happy because we can not know the spiritual life unless we are happy!

TOR.211, VLAB.116

ABU3586*Words spoken in 1910 in Haifa/Akka**Question/topic: What is the spiritual life?*

Q. [What is the spiritual life?]

A. Characterize thyself with the characteristics of God, and thou shalt know the spiritual life!

TOR.211, VLAB.117

ABU0170*Words spoken ca. 1909-1910 in Haifa/Akka**Question/topic: Re: The age of the machine and the end of the world*

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

MSBH10.185-188

The position of the Prophets on cultural felicity and on modern technology (concerning prophecy in general and in particular).

Miss Stevens: "The learned western researchers into history, the experts in ancient history, the researchers into languages, peoples and religions praise the Prophet Bab for having been the first Persian who preached cultural felicity, western reforms (such as banks of commerce and industry, roads for vehicular traffic, improvement of communications etc), who wanted to raise the female sex to the same level as the male sex, in brief who is to be called a modern Prophet far in advance of His own age. Of the Founder of the Baha'i Teachings similar things are said, yet the Blessed Manifestation is said to have warned against the great progress of technology, and there are said to be prophecies from the All-Highest Pen which do not prophesy anything good for the development of the age of the machine. May we, honoured Master, ask your wise tongue to pronounce on this?"

The Master: "O my daughter, in your utterances, contradictory as they may appear, there is no contradiction! But one should walk the depths and heights of prophetic knowledge thoughtfully, in order to get a clear understanding of the relationship of man and of the human race to technology.

His Holiness the Bab, and even more the Blessed Perfection Baha'u'llah, have taught that God has enabled man to recognize and investigate the laws of nature and place them at his service. But whoso serves me is my servant, and not my master! The short-sighted person, or rather the person remote from God or estranged from God, always tends to worship the laws of nature and to let them rule him. An occidental poet (the German Goethe is probably meant, in his 'Sorcerer's Apprentice') once said about this: 'The spirits I summoned I shall never be rid of.' We see this in our bodily structure and our physical life: It is the modern Occidental who knows the structure and the laws of corporeal existence, but does he therefore rule his body with his spiritual reasoning power? Oh no, with some exceptions he, man, is the obedient servant, even the slave of his earthly vessel!

God wills, and all the Prophets teach this, that we, in order to master nature, must grow beyond it. We should not, like the poor heathens, blindly and superstitiously fear nature and worship it in slavish fear, make a fetish of it, nor should we bow gladly to nature, in that we either serve it hedonistically and weakly and thus disregard its laws or misuse them, or let ourselves be crushed by its wheels. See: Man by the nature of his walking apparatus was created to be a creature walking on the earth; but he builds ships, makes tunnels under the earth and through water (New York) and rides in trains under towns and villages; the German Count (Zeppelin) - with the difficult name - even invents airships; nay man even knows how to dive into the depths of the ocean (submarines).

You will say, O my daughter, that just here lie the real proofs that man masters nature, subjugates it, constrains and rules it. I will, however, show you the dark side of this apparently complete domination. An Arabic proverb says: 'Haste is of the devil', and a Bengali (Indian) proverb teaches: 'The man who wants to do good always has time and is never in haste, but everything evil has wings!' They both signify the same. The more man can increase the speed of transportation, the more he becomes a slave of time, he no longer has time for anything - not for his body, much less for soul and spirit, not for himself, not for his fellow men, he is more and more subject to the whistling whip of the god of time. Not for nothing does the German say: 'For the happy no hour strikes', but already does the American rush past him crying: 'Time is money, and money is everything'.

The Blessed Perfection Baha'u'llah had already looked with prophetic eyes into the time of change and beyond into the new age of machine technology. His Prophetic Words were: 'America will conquer the Old World, not with the weapons of war or the sword of the spirit, but through its industrialism, its technical large-scale industry and through the expansion (hypertrophy) of the technical environment. The machine will devour time; prosaic numbers and formulae, cold charts and measuring devices will suck dry the soul. Mechanical power with its symbols and expressions will rule men, nay enslave and exploit them, and finally the machine will displace man entirely from life and from work, after which the end of time will approach for our planet because, though one may mechanize towns to a large extent, where man is concerned there is a limit'."

Long silence, the Master looks to be sunk deep in thought, to be looking backward and forward. After a long time - the Master appears to have forgotten those present - Miss Stevens again

turns to the Master: "May we ask: What does the Prophet Baha'u'llah teach concerning the end of all times?"

The Master: "The end of all things? you ask, my daughter! The world, i.e. the universe, is eternal. The earth is but one planet where natural life is millions and millions of years old. Life on earth did not exist from the beginning and all at once, but it developed in stages and by degrees. The atoms of the elements are predisposed (programmed) to synthesis and composition according to the laws of nature; the Cosmic Spirit, the divine Primal Will operates and creates in this manner. The Primal Will operates in the element, in the primal atom, as attraction and repulsion; on the next higher level as organic life; then as animal-vegetative; and finally as spiritual life, which is destined to rise to the super-spiritual. What develops is not the physical substratum (base), which actually exists from the beginning in its different kinds, each of which then develops only within its own kind to higher perfection, but rather does the Cosmic Spirit, the divine Primal Will, unfold within the creature just as the bud of a flower unfolds ever more completely, purely and beautifully, and will finally, in the fully-redeemed, totally purified man, return to the Godhead, to be immersed and fused in the Godhead.

But the man who has subjugated himself totally to the machine or has even been sacrificed to it, cannot develop in his lifetime beyond the low degrees of human consciousness; his enslaved soul, fixed in the fetters of time and space, can be but imperfectly illumined by the Cosmic Spirit; after his physical death he will continue to exist in the world beyond and will have the chance of purification, not on another earth or on another planet, but in the uncountable spiritual worlds of God. - Has not our Lord Jesus Christ - praised be His Utterance - said: 'In my Father's house there are many mansions, I am going to make ready a place for you!' - Not by their own efforts will the departed succeed in purifying themselves, but the bounties of God will bring them to purification.

But should nine tenths of mankind fall victim to the demon of exaggerated technology, the end of the history of our earth will come about. The last of the Days of Judgment will dawn, when the Prophetic Cycle will have come to an end and the world returns to God, when all becomes lost in Him through the crashing and bursting of the elements, which means annihilation for those turned away from God, but spiritualization for those resting in God, and for those souls still in need of purification and development it is a triumphant sinking into God's infinite grace and mercy. And what is the Teaching of the Blessed Perfection Baha'u'llah, when we recognize the signs of

the time and our souls would like to turn away trembling from the increasing devilry of the age of the machine?

Believe and taste, O children of man, the reality of God; in this reality reposes yesterday, today and tomorrow; to seek in Him is temporal and eternal bliss.” -

Nobody dares ask any further questions for today, the Master retires for devotion; those present are dismissed.

SDW v11#10 p.110-112

ABU0218

Words spoken in the house of Abdu'l-Baha ca. 1909-1910 in Haifa/Akka

Question/topic: Is the concept of prophecy in the Teachings of the Bab the same as in the Teachings of Baha'u'llah?... What can be known and said of the 'Divine'?

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

Individual conversations of 'Abdu'l-Baha with Miss E. St. Stevens concerning prophecy and prophetic utterances in the Teachings of the Bab and of Baha'u'llah.

Persons: apart from the Master and Miss Stevens, a Persian dragoman, sometimes an intimate of the house or Dr. F. are also present.

Place always: House of the Master, the small reception room.

Time: 2-3 times weekly after sunset.

Duration: One hour and a quarter.

Question from Miss Stevens: Is the concept of prophecy in the Teachings of the Bab the same as in the Teachings of the Divine Manifestation (Baha'u'llah)?

The Master: “In the whole of the Orient the concept of the nature of a Prophet is the same, no matter whether it is the religion of Islam, or the Mosaic or Christian religions, namely: The Prophet, by reason of the personal attributes implanted in Him by the Lord God, is Leader as well as Teacher of His religion (creed). He, the Prophet, reigns and teaches in the name of God. The nature of the Prophet has superhuman traits which prove that He towers above ordinary human nature.

The dignity and burden of prophethood is not conferred on the true Prophet, but it is inborn, created in Him. The penetration of the preexistent Divine Light through the substance of His soul makes the Prophet the Lord of His epoch and confers upon Him extraordinary powers which go far beyond the nature of ordinary man. The substance of the soul of the Prophet is purer than that of the average mortal, it has no traces of un-good impulses, it is aflame with Divine Fire. That is why true Prophets are not susceptible to defilement by sin.

The Divine Light and the Heavenly Fire at the same time confer true perception, a secret knowledge, a sure inspiration, which extend not only to the eternal verities of the religion but also to all worldly, past, contemporary and future occurrences. - You, my daughter, are a Christian and one day will also be a Baha'i - God willing and permitting -, I adduce Jesus Christ, the Messiah of your present Faith, as example and witness: He, the Holy One of God, was He not infallible in three respects: 1. Sinless, 2. Possessor of prophetic secret knowledge and 3. with the justified claim to absolute authority over the things of His Faith, of this world and the next, the earthly and the eternal?

In the Bayan, the Holy Book of the Bab, this blessed, prophetic Forerunner of the Divine Manifestation (Baha'u'llah) has given decisive proof of His prophetic call and endowment, namely: In the revealed verses ('ayat') of the Bayan His magic inspiration, His flowing diction, His rapid grasp (conception), His innate knowledge (ladunni), His power derived from the verses (ayat) over human souls, which are seized as if through a Word of God. For one of the deciding characteristics of the Prophet is that He speaks and writes with divine authority, nay, He may and can introduce God Himself as the subject Who is speaking. His Holiness the Bab has often let the Lord God speak with the formula: 'Say!' This is true of all true Prophets of the Old and New Testaments.

The natural miracles of the Prophet may be explained allegorically, but the verses 'ayat' prove the divine inspiration and the innate knowledge of all things. Great minds, geniuses often have an astonishing school knowledge, be it acquired by themselves (autodidactic), be it acquired through teachers and schooling, but this acquired knowledge ('ilm-i-kasbi), admirable as it is, is not to be compared with the innate knowledge ('ilm-i-ladduni) of a Prophet. Even the unlettered Prophet - see His Holiness, our Lord Muhammad, the unlettered camel-driver - has revealed in the Qur'an verses of a grammatical correctness, purity of style (fasahat) and in a language which touches the heart (balaghat), which will remain

for ever the guideline, the eternally valid measure for the Arabic language.

Every true Prophet is by nature - insofar as He needs it in His life - All-Knowing. The Divine Spirit is the 'Constituent' (building element, the Arabic word is illegible) of the earthly world of appearances, thus prophetic knowledge includes not only the metaphysical but also the physical reality, not only the religious, but also the profane. The Lord God, however, is far above any of His prophetic servants, for He, the Highest, is All-Powerful, whereas the Prophet never is, was or will be. The nature of the Prophet in relation to God, His Lord, His Holiness the Bab has already explained as follows: The Prophet is the reflected Sun on earth, the Godhead, however, is the unapproachable, unchanging Sun before and above the earth. The Sun, the Divine Light, radiates its nature, light and warmth without losing any substance, even so does the Prophet radiate His nature without losing anything, for He receives the light and warmth of the Eternal Sun which radiates through Him both light and warmth.

The Prophet is the emanation (radiation) of the Eternal Light. It is not an emanation of substance, but an overflowing, a reflection (literally: reflect, throw back) of light and warmth. All things appertaining to prophethood are a manifestation, a reflection of the Divine."

Pause. The Master receives a message from the French Consul. Some time passes until the Master is again at his guests' disposal.

Master: "Ask, my daughter, what else do you want to know?"

Miss Stevens: "What can be known and said of the 'Divine'?"

Master: "The Divine always presents itself as a mysterious potency (power), (might), as a magic faculty of perception and a mystic force of love (power of love).

The Godhead can be designated as Primal Love and therefore as the oneness of perception and the perceived. Into the abyss (primal depths) of the aloneness of God sink all duality, plurality and individuality. The 'Prophetic' is the perfect reflection of the Divine. All things truly religious are the more-or-less perfect reflection of the Divine, but they will never approach the perfection of the Prophetic reflection of the Divine! The world of the pious (of the just!) represents the sum of more-or-less receptive and reflective mirrors which all reflect the Godhead.

The Easterner understands better than the Westerner that the world (the cosmos) is a reflection of the Creator. The Godhead is represented in the category (the image) of the light, the sun,

and the created (the world) is a reflection of Divine Light, for the relationship of the created to the Creator is incomprehensible and can only be seen and represented in a pale comparison (analogy). The true Prophet (there are also false prophets) is thus a pure Manifestation of the divine 'Primal Will'. All the Prophets: Adam, Noah, Abraham, Moses, Christ, Muhammad, the Bab, Baha'u'llah, are of identical stature, in Whom the same Godhead has appeared (manifested Itself) at different times as the same eternal Truth, and Who have merely adapted Themselves to the different stages of development of mankind and its capacity of understanding.

The Prophets and Their religions are to be compared to the sun which rises on different days and at different times - but always as the same, identical in Their nature, differing only as to Their place in history and Their activity -, Who educate mankind as the teacher educates the child. The religion of God is one, only the theophanies (teachings of God) are different."

The Master is called away, the people present are dismissed.

SDW v11#07 p.076-077

ABU0193

Words spoken in the house of Abdu'l-Baha ca. 1909-1910 in Haifa/Akka

Question/topic: How could it be conceivable that we, modern Christians, could accept as guideline for the general behaviour of our generation, a book as difficult to comprehend as the Kitab-i-Aqdas of the Prophet Baha'u'llah, not to mention the more abstruse book of Bayan of the Prophet Bab?...

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

Continuation of the tenth letter, concerning prophecy.

Miss Stevens: "Honoured Master, with your kind permission I would like to ask the following critical question: How could it be conceivable that we, modern Christians, could accept as guideline for the general behaviour of our generation, a book as difficult to comprehend as the Kitab-i-Aqdas of the Prophet Baha'u'llah, not to mention the even more abstruse book of Bayan of the Prophet Bab? If, however, these two books are unimportant for the life and death of modern man, then the prophetic claim of their Authors would also fall by the wayside for us Westerners!"

The Master: "O daughter of the Occident, we appreciate your openness, we know of your scruples. We gladly enlighten you, O seeker after truth. Hear then: The two Holy Books of the Bab's and of the Baha'i Teachings are written in Arabic, the holy language of the divine Revelation. Each translation into a secular language makes their comprehension more difficult. The Blessed Perfection Baha'u'llah therefore decreed that these books - the Holy Book Kitab-i-Aqdas, by the way, is but the completion of the Bayan - should only be translated into other languages when the peoples concerned will have accepted the Baha'i Teachings.

The Old and the New Testaments - may their content be blessed - were originally written in the Hebrew and Aramaic languages which are Semitic languages, also holy languages, so to speak, like Arabic. All translations into secular languages have remained imperfect, make more difficult the deeper comprehension of the divine content. If we only understand and follow the Ten Commandments of Sinai from the Old Testament -praised be the Holy Man Moses - this holy Book will have done its work on us; and if we only understand, keep and follow the Beatitudes and the Lord's Prayer from the New Testament of our Lord Christ - praise and glory be to Him for all eternity - we shall have drawn sufficient honey from the granite rock of divine values for this life and eternity!

And if we had read and known nothing of His Holiness the Bab save the prohibition of religious war and religious enmity, that we should not act but let the Lord God act (against blood feuds?), if we thought only of building each cultural act, according to His command, on the ground of brotherly love, of the brotherhood of man, this would be enough salvation and blessing for us. Even His strictly monotheistic creed: "There is but one God and nothing except Him" says it all. Have not the Babi martyrs, men, women and children, rushed joyfully to their death in Tihiran in 1852, chanting the verses: "Verily, we all come from the one God, and to the one God will we return!"

And if we remember nothing of the Holy Book Kitab-i-Aqdas but the ten commandments of His Blessed Perfection Baha'u'llah, we shall have gained an eternal blessing. And what are the ten commandments?

1. Mankind is an indivisible, indissoluble unity.
2. All religions are to be unified (literally to be made one) in the highest unity of the Baha'i Teachings. It is intended that there should be but one shepherd and one fold.

3. World Peace is to be ensured through the Supranational House of Justice (League of Peoples).
4. Adopt a world-unifying language and a unified script.
5. Give the best education and schooling to boys and girls. Religion and science, art and technology are there for everyone.
6. Give to each person the same right and the same duty to work. Look after those unable to work, those without income, widows and orphans, the sick and the suffering.
7. Equal rights and duties for man and woman.
8. Prohibition of any kind of bondage, every kind of begging.
9. Private property should not grow to overwhelming power, let the appropriate laws of inheritance prevent this.
10. Landed property may not be bartered away nor lost to usury, every person has the right to his native soil. Make sure of a just distribution of land and copyhold.

O my daughter, even if you could read Arabic, this holy language, well and could understand it, it would not be easy to fathom and consider all the profound thoughts of our triply-blessed Prophets. But has not the Holy One of God, our Lord Jesus Christ, said: 'Thou shalt love God, thy Lord, with all thy heart, with all thy soul and with all thy spirit - and thou shalt love thy neighbour as thyself - in these two commandments is given the whole of the Law and the Prophets.' So, my dear daughter, for a just life and blessed return to God we have no need of an exact knowledge of the Holy Books of our Prophets. There is enough in the Revelation of each Divine Manifestation that can be grasped, understood, and is necessary to life, so that one of good will may find in it a staff and support, light in the darkness, lamp in the twilight! Does it not say in the Old Testament - blessed be its word - in a psalm of David: 'May Thy Word be a lamp unto my foot!'

Mark, O my daughter: A new Prophet is sent only when the development of mankind necessitates this. Already the Blessed Perfection Baha'u'llah has said in regard to the holy Books of the Pentateuch, the Gospel (Injil), the Qur'an, the Bayan and the Kitab-i-Aqdas: 'A Revelation is totally or partially out of date when it is no longer in accordance with all needs.' And in another place the same Prophet teaches us: 'Each succeeding Revelation is in some ways based on the previous ones and is in some respect more complete than the previous one.'

Verily, O my daughter, I say to you: all the great religions are as phases passed through, educational bridges to the last, the Religion of Unity. Our Religion of Unity was not given to

us in order to dissolve, to destroy the previous religions, but in order to add to them, to fulfil them and to fuse them into a higher unity. You know the parable which says: The Lord God is enthroned in a many-sided temple, each side has its gate, and the people, the believers in the diverse creeds, approach this temple by many different ways, and whenever they enter through their door, which they believe to be the only true one, they find the Lord God on His throne straight in the centre!

Truly, the divine Revelation in its Manifestations is not tied to chronological points in the history of the world, to place or time; a true Prophet not only has to cause the rebirth of His people gone astray, He also has to create 'new life'. It is true that a Prophet - considered physically, materially, springs from the loins of a particular people, but the emanation of His prophetic spirit radiates beyond the inhabited world, and it is suitable and destined not only to embrace and vivify His compatriots, but also to have a lasting influence beyond.

For instance, has the spirit of Christ only influenced the Christians (good and bad) over the centuries? No, also all adherents of other religions, such as Buddhists, heathens, not to mention Jews and Muslims, the spirit of Christ penetrates the inhabited earth, and even when a far-away heathen has never heard anything of the Holy One of God, he will be touched some day, some place, by the Christian culture, by the Christian civilization.

The spirit of the Blessed Perfection is also creating believers in the farthest reaches of the world, and this century will not end without leaving behind a cloud of witnesses throughout the world. Allah-u-Abha."

The Master retires; the people present are dismissed.

SDW v11#08 p.087-089

ABU0200

Words spoken ca. 1910 in Haifa/Akka

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

Topic: Divers utterances of the Master concerning "The House of Justice" (Baytu'l-'Adl) and concerning the "Holy Book" (Kitab-i-Aqdas).

Place, time and listeners changing.

The “Blessed Perfection Baha’u’llah” ordained, in the days of His corporeal existence (i.e. during His lifetime), that the Holy Book of Laws and Ordinances (Kitab-i-Aqdas) should not be translated into other languages. It is in the Arabic language, the holy language of Prophecy, the mystic language of Revelation, written in the first instance for the peoples of the East. The time will come one day when the International House of Justice will decide when and into what western languages the “Holy Book” of the “Most Exalted Pen” (Baha’u’llah) may and should be translated. The “Blessed Perfection” Baha’u’llah repeatedly said - be it in writing, be it orally -: “As long as the peoples and their leaders wear the blindfold of blindness (are not Baha’is), the Holy Law has no possibility of being implemented. At the hour, however, when the manifested Laws of God come to be officially valid in even one country, the people concerned will be permitted to enjoy the innumerable benefits of the Holy Legislation (in the Book Kitab-i-Aqdas), and thus the “Blessed Book” (Kitab-i-Aqdas) will and must be translated into the language of the country as well as into the world auxiliary language.

The Primal Will (Creator) is a God of patience and forbearance Who will, in His own time, assist the butterfly of knowledge to emerge from the dark chrysalis of ignorance (allegorical: to illumine the peoples and their leaders), be it under the blessed guidance of the Moon, the Most Great Branch (Ghusn-i-A’zam “Most Great Branch”, official name of ‘Abbas Effendi), (allegorical: during the lifetime of ‘Abbas Effendi ‘Abdu’l-Baha), or be it very much later, when the National and International Baytu’l-‘Adl as the representative Council (Ijma’) of the “Aqay-i-Sirru’llah” (the Master of the Mystery of God: ‘Abbas Effendi) will take over the expounding of the Holy Teaching and of the Holy Law.

It is to be expected that in the cycle of the Divine Manifestation (i.e. in the thousand years in which the Teachings of Baha’u’llah spread and have their effect) the kings as well as the highest leaders (presidents of republics) and the siyyids (descendants of Baha’u’llah and ‘Abbas Effendi) will play the role of the natural missionaries of the Mahdi with joyous zeal. True missionaries are like the representatives of the Godhead, on their rightness of belief depends the care for the preservation and spread of the Religion of Unity. Kings and presidents can be elected to the International House of Justice by referendum, the siyyids into the National or Local (in Persian: anjuman) Baytu’l-‘Adl. The glorious victory of the Religion of Unity will one day become the bond which will strongly link

the Caliphate (Monarchy) or the Presidency and the Siyadat (bodily descendants of the kindred of Baha'u'llah) with the International or Local Baytu'l-'Adl. (See the Tablet of Ishraqat as an explicit supplement to the Kitab-i-Aqdas, further in the "Kalimat-i-Firdawsiyyih".)

The Kitab-i-Aqdas (the Holy Book). 'Abdu'l-Baha 'Abbas Effendi explains:

His Blessed Perfection (Baha'u'llah) confirmed in the Kitab-i-Aqdas the ordinance of His Holiness the Bab in His Book of Laws (the Bayan), in which He abolishes public group prayer with liturgical forms (salat-i-Jum'ih), in contrast to the Christian church prayers, the prayers of the synagogues and mosques. The main prayer should be individual - in personal solitude (furada). Exceptions are permitted for certain ceremonies (burial, birthday celebrations, important national celebrations). With public worship not only does the "clergy" come to an end, but also the muezzin (Islamic crier who proclaims hours of prayer) and the Jewish prayer-leader.

But even if the believers in the Religion of Unity (the Baha'is) are not to have any professional clergy, each head of a household will nevertheless have the obligation and the right to practise freely in his family, in his house and in his circle of friends the charismatic preaching of the Word and the office of spiritual teaching, but without receiving a fixed salary for it. The church, the synagogue, the mosque will continue to exist as a house of public worship - Mashriqu'l-Adhkar (this means in German: The Dawning-place of prayers). Even every private person may in his house make an appropriate room into a private place of worship for the joint edification of friends and acquaintances among the Baha'is.

The Blessed Perfection (Baha'u'llah) has ordained in the Kitab-i-Aqdas that there should not be any pictures, portraits, statues put up in the places of worship, but only inscriptions, verses, mystic monograms and numerical symbols, arabesques, ornaments, wall-hangings, carpets, beautiful vases, incense burners etc. The same holds true for the Houses of Justice, which should be different architecturally from the places of worship and places of pilgrimage. The House of Justice in its architectural forms should have something severe, legal, straight-lined and clear about it; the House of Edification and Worship should make a solemn, outstanding and ennobling impression, it should not lack ornamentation.

Look at the Baha'i mosque in Ashkhabad! It has kept the flanking minarets as ornaments. Like consecrated fingers they point heavenwards. In contrast to the Islamic mosque it has no

niche (mihrab) for the prayer-leader and no pulpit (minbar) for the Friday service. Fountains are not needed for ritual washing; nevertheless fountains and groves as symbols of hospitality, of love for man and animals, are beautiful and meaningful in the areas surrounding places of worship. The latter should have good acoustics, for even without joint communal prayer the individual may pray aloud, to which purpose recitations from the Holy Books and the prayer rhapsodies (munajat) of the holy Manifestations and their Prophets and disciples can be used.

To a question, whether the House of Worship and the House of Justice should be built near each other or connecting with each other, the Master answers as follows:

The community should buy large tracts of land from the Zakat (capital tax) and from the voluntary endowments (but not from legal fines), maybe also from estates without heirs (the poor tax, 1/19th of the capital or 1/9th of the income, is normally paid only once and is not expressly mentioned here). The most beautiful places one should give to the House of Worship (Mashriqu'l-Adhkar); the House of Justice (Council Hall) may be built adjoining it or else opposite it. In a circle around these two central buildings there should be built an orphanage with two sections for boys and girls, a university, a hospital, a dispensary and a guest house (hospice, khan, hostel for travellers). The maternity hospital, the insane asylum, an asylum for irredeemable cases (prison?) and incurable cases, an old-age home, a home for the crippled and the blind, should be established in another place, far from there. All these and other institutions are in the first instance placed under the House of Justice.

The nine to nineteen members of it must be employed in an honorary capacity - but professional directors and assistants of the institutions will be paid, because their work is their professional income! If the members of the House of Justice should be poor and are prevented from earning an income by their honorary activity, the body of nine or nineteen must find ways and means to ensure the upkeep of such members and their families through suitable additional income. Poverty or lack of income must never become an obstacle to the acceptance of an honorary office by an upright and inspired man!

The Blessed Perfection Baha'u'llah has said and written: "Verily, we have made the House of Justice a central refuge for all the poor, the unhappy and the helpless!" "Ya Sahibu'z-Zaman, Allah-u-Abha!"

(The meeting is thereby ended for this once...)

SDW v11#02 p.018-020

ABU0375*Words spoken ca. 1909-1910 in Haifa/Akka*

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

Occasional utterances of 'Abdu'l-Baha concerning the Holy Book (Kitab-i-Aqdas) and the House of Justice (Baytu'l-'Adl), 'Akka-Haifa 1909-1910.

Persons changing (mostly in the presence of European and American tourists and oriental pilgrims).

The Master:

1. His Holiness Baha'u'llah has expressly permitted in the blessed "Kitab-i-Aqdas": "You (the Baha'is) may do everything that is not contrary to common sense", but the Supreme Pen (Baha'u'llah) adds: "The drinking of alcohol and the smoking of opium is contrary to common sense and thus to hygiene (care of the body and spirit). Eschew it!" - However, "you (the Baha'is) may conform in many things to the customs of the country. In the realm of the East (Islamic countries) you may have your sons circumcised, may let your women wear the veil, in the West (in Christian circles) you may let the children be baptized, consecrated (confirmation) and married according to the Christian manner."

2. The well-to-do (among the Baha'is) should, apart from the tax on capital or for the poor payable once - namely 1/19 of one's possessions - give 1/5 of the increase of capital to the House of Justice every two or three years.

3. In the country where the rising sun is first fully recognized (where the Baha'i Faith is introduced) every town, every community should raise a Local House of Justice, which combines the administrative function (administration) with the profane (wordly) as well as ecclesiastical (religious) legislation, and effects and supervises its carrying-out.

Do not forget: "Religion is the bond of all things". Each divine Manifestation (Founder of a Religion) has taught and commanded unity of all aspects of life in religion.

4. When my successor "Ghusn-i-A'zam" (Most Great Branch, 'Abdu'l-Baha) has followed Me into the world of reality (the beyond), the House of Justice (Baytu'l-'Adl) shall expound the Holy Teachings and the Divine Law of the All-Highest Prophet (Baha'i Teachings and Kitab-i-Aqdas and Baha'u'llah) and shall make infallible additions according to individual, new and modern needs and the state of development of people at

the time. (See the book “Kalimat-i-Firdawsiiyyih”). The Local House of Justice represents a communal authority, the next-highest is the National House of Justice, and the highest must be a supranational (cosmopolitan) one.

The Caliphate (monarchy) or other head of state (republic?) is to be combined with the National Baytu'l-'Adl, so that the caliph (monarch, head of state) can be elected to the National Baytu'l-'Adl (can head it) or can take office in the Supranational Baytu'l-'Adl. To the Local Houses of Justice Siyyids (descendants of the family of the Prophet) may also be elected.

5. The Blessed Perfection Baha'u'llah further said in the Tablet of Ishraqat: “Reward and punishment are the basic pillars of the world”. Thus the Houses of Justice, in addition to their administrative tasks, also have to act in a judicial capacity. Equally important is the setting-up and supervision of a school system and the just care of the poor, and social welfare. The most important is the guardianship of souls, for this is the greatest earthly and eternal honour (spiritual welfare). Parts of the judicial task are not only questions of civil law, but also criminal law, commercial law, family and inheritance law.

6. The Supranational House of Justice not only has to watch over peace among the nations, but it should also try and bring about and uphold the brotherhood of all peoples, all races and religions through a unifying language (with a unified script). From the brotherhood of all peoples will grow the Religion of Unity of the Most Great Manifestation (Baha'u'llah). This unity is theological (tawhid) as well as sociological (ittihad and ittifaq).

7. The laws of the Holy Book (Kitab-i-Aqdas) are valid for each Baha'i, even when they are not yet practicable, as the Holy Teaching has not yet been fully accepted in any one country. If an important matter is not mentioned in the Holy Book or has been made outdated by the development of mankind, the Baytu'l-'Adl (the national or supranational) may decide, be it by majority vote or unanimously, how the Holy Law of the Kitab-i-Aqdas is to be understood or added to, or how it is to be adapted to the time and circumstances.

8. The guardianship of the souls should always be entrusted to the most suitable member of the Local Baytu'l-'Adl. Such a member should reflect the light of a God-given vocation.

After My return to God, the Lord, for “all springs from God and all returns to God”, the blessed Master of the Mystery of God (Aqa, Sirrullah, 'Abbas Effendi, 'Abdu'l-Baha) will take on and continue the guardianship of the souls, and when the

day dawns when also this Most Great Branch on the Tree of Sinai ('Abdu'l-Baha - Tree of Sinai=Baha'u'llah) will have entered into the depths of the Primal Will (God), He, the one blessed many times ('Abdu'l-Baha), will have decided beforehand - in a last Tablet (alvah = testamentary Tablet) - who, from among the members of the Baytu'l-'Adl should take on the guardianship of the souls. The invisible hand of God (Divine Spirit) will at all times inspire the members of the Baytu'l-'Adl, for they are the representatives of God (vakil), so that they may call the most worthy, the best, the purest one to the guardianship of the souls. - Bahi'u'l-Abha. (Baha'u'l-Abha, thus Baha'u'llah calls Himself).

With this 'Abbas Effendi 'Abdu'l-Baha closes these instructions in which essentially the words of the Prophet Baha'u'llah himself were quoted.

SDW v11#05 p.052-054

AB00909

To: Fatimih Sultan wife of Haydar, in Tihiran

Date: 1910 ca.

- 1 O blessed leaf! Truly you have been subjected to trials and afflictions that are rare in the history of the world. You found those holy souls martyred in the path of God and immersed in their pure blood. The Concourse on High lament your condition and the denizens of the Abha Kingdom raise their voices in grief. But since these events and hardships occurred in the path of the Ever-Living, the Self-Subsisting One, and for the sake of the Incomparable Lord, when viewed with the eye of reality they are bounties not calamities, gifts not misfortunes, joy and delight not endless grief and sorrow, gladness and bliss not unlimited pain and tribulation.

1 ای ورقه مبارکه فی الحقیقه مورد صدماتی گردیدی و مبتلا بافاتی شدی که در تاریخ عالم کیابست آن نفوس مقدسه را در سبیل الهی شهید و در دم مطهر غریق یافتی ملأ اعلیٰ بر حال تو نوحه نمایند و اهل ملکوت ابی صبیح و صریح بلند کنند ولی چون این وقایع و شداید در سبیل حی قیوم واقع و در راه حضرت یحییٰ حاصل چون بعین حقیقت نگری مواهب است نه مصائب عطایاست نه رزایا سور و سرور است نه ماتم و حزن موفور شادمانی و حبور است نه آلام و محن غیرمحصور

- 2 Consider what benefit or honor the accursed Yazid gained from his pomp and wealth. Rather, hopeless Yazid and the wicked Walid descended to the lowest depths. But the lamp of the Concourse on High and the brilliant star in the horizon of supreme martyrdom, the Prince of Martyrs (may my spirit be sacrificed for him), although afflicted with supreme tribulations - his pure blood was shed, his veins and arteries were severed,

2 ملاحظه نما که یزید پلید از حشمت و ثروت چه منفعت و عزت یافت بلکه عاقبت یزید نومید شد و ولید پلید باسفل السافلین رسید ولی سراج ملأ اعلیٰ و کوکب درخشنده افق شهادت کبری حضرت سیدالشهداء روحی له الفداء اگرچه بمصائب کبری مبتلا خون مطهر ریخته شد و عروق و شریان گسیخته گشت

bodies were mixed with dust, possessions were plundered and pillaged, and women and children were left homeless - yet it all resulted in the dawning of lights and brought forth eternal glory. An everlasting sovereignty was established and immortal life was made possible. This is the difference.

- 3 Therefore do not wail and lament, do not sigh and moan, do not weep and grieve, and do not be troubled and restless. If the Virgin Mary or Asiyih (Pharaoh's wife) were in your place, they would surely give thanks and offer praise and prayer at the threshold of the One God, saying: "O Lord, praise be to Thee for placing this crown of supreme martyrdom upon Haji Haydar's head and clothing me in this black garment of supreme bounty. Thou made that noble one a partner of the Exalted One and companion of the martyrs of Karbala's plain, and made me the confidant of Mary and companion of Lady Zubaydih in mourning. Thanks be to Thee for bestowing such a bounty and making me privy to such mysteries."

- 4 But as for Samsam, if he has truly committed such oppression, he must await God's vengeance, for "they who act unjustly shall know what vicissitudes their affairs will experience."

- 5 'Abdu'l-Baha will pray at the Sacred Threshold of the Abha Beauty that the survivors remain protected and preserved, and the oppressed ones guarded and remembered. While there is unrest, it is better to stay in Tehran. The Hand of the Cause of God and the handmaiden of God Fa'izih have shown you love and made efforts on your behalf - they have done this for me, and if they had done it for me personally, know for certain I would not have been so grateful and pleased.

- 6 And upon you be the Most Glorious Glory.

و اجساد با خاک آمیخته گردید اموال تالان و تاراج شد و نساء و اطفال بی سر و سامان گردید لکن منتی باشراف انوار شد و مورث عزت پایدار گشت سلطنت ابدی تشکیل یافت و حیات سرمدی میسر شد

3 فرق اینجاست پس تو ناله و فغان مکن و آه و این منما گریه و زاری مکن و اضطراب و بیقراری منما اگر محذره عذراء بجای تو بود و با اسیه فرعون موسی البته شکرانه مینمود و بدرگاه خداوند یگانه ستایش و نیایش میکرد که ای پروردگار حمد ترا که این تاج شهادت کبری بر سر حاجی حیدر نهادی و این لباس سیاه موهبت عظمی در بر من فرمودی آن بزرگوار را سهم حضرت اعلی کردی و شریک شهادی دشت کربلا فرمودی و مرا همدم مریم نمودی و همنشین زبیده خاتون در ماتم کردی شکر ترا که چنین موهبتی مبذول داشتی و بچنین اسراری محرم فرمودی

4 اما صمصام اگر فی الحقیقه بچنین ظلمی قیام کرده باید منتظر انتقام خدا باشد و سیعلم الذین ظلموا ای متقلب ینقلبون

5 عبدالبهاء باستان مقدس جمال ابهی دعا نماید که بازماندگان محفوظ و مصون مانند و ستمدیدگان محروس و ملحوظ گردند تا اغتشاش برپاست اقامت در طهران بهتر حضرت ابادی امر الله و امة الله فائزه محبتی که بتو نموده اند و همتی که در حق تو مبذول داشته اند آنرا بمن نموده اند و اگر بخود من میکردند یقین بدان که چنین ممنون و خوشنود نمیشدم

6 و علیک البهاء الابهی

MMK6#361, TABN.270

AB11815

Date: 1910 ca.

- 1 Convey to the revered personage that for some time the means of havoc have been engendered in Iran and great difficulties have ensued amongst the people and the government. So long as the government and the people are not blended like honey and milk, prosperity and success are in no wise possible.
- 2 A government of religious (shari'ah) law is a constitutional government and one of the immediate requirements of this luminous age. Therefore all the governments of the world have become, or will continue to become, constitutional governments. There is no other alternative.
- 3 Thus Mikado, the Emperor of Japan, as well as the Governor of Montenegro, having realized the benefits of a constitutional government, consented, of their own accord, with none's insistence or force, to convert their absolute reign into a constitutional government. In this way, the public arose, with the utmost joy, to render service to the government, and continually progressed until they reached their current degree of development.
- 4 This is the requirement of the present time. To oppose it yieldeth no fruit and is, in no wise, conducive to results. Every government of Europe was once an absolute power, and withstood, with every force at its disposal, those in favor of the constitution. But ultimately, their efforts were of no avail and their absolute power was changed into a constitutional government.
- 5 The only absolute powers left throughout the world are the government of Iran, and, in the Occident, the governments of Fas (Saudi), of Maknes (Marroco), and of Afghanistan. These few governments, too, will, of a certainty, be compelled to form a constitution. But so long as destiny hath not played its part, it is certain, that if the revered personage seeketh to promote, with pure motives and genuine intentions, the establishment of a constitutional government, this will foster the nation's happiness, will attract Divine confirmation and assistance, and become the cause of vast progress in a short span of time.
- 6 Consider how his royal highness, the King of England, spendeth his days, in the plenitude of happiness, of tranquillity, of peace and prosperity, and is the most exalted Monarch

1 بشخص محترم عرض نمائید که مدّتیست در ایران اسباب ویرانی مہیا و مشکلات عظیمہ در میان ملت و دولت حاصل و حال آنکہ تا دولت و ملت مانند شہد و شیر یکدیگر آمیختہ نگردند فلاح و نجاح ممتنع و محال است

2 حکومت مشروعه حکومت مشروطہ است و از لوازم مبرمہ این عصر نورانی لهذا جمیع حکومت آفاق مشروطہ گشتہ و خواهد گشت چارہئی نہ

3 چنانکہ میکادو امپراطور ژاپون و امیر جبل اسود بمنافع حکومت مشروطہ پی برده بدلتواہ خویش بدون اصرار و اجبار احدی سلطنت مستقلّہ خویش را بحکومت مشروطہ تبدیل نمودند و از این جہت رعیت در نہایت سرور بخدمت دولت قیام نمودند و روز بروز ترقّی نمودہ تا باین درجہ رسید

4 زیرا مقتضای زمان اینست و مقاومت مقتضای زمان بیشمر است ابداً نتیجہ ندارد جمیع دول اورپا ہر یک در نہایت استقلال بودند و بحجّ قوی مقاومت مشروطہ طلبان نمودند ولی عاقبت فائدہئی نداشت حکومت مستقلّہ شان بحکومت مشروطہ مبدل گشت

5 حال در جمیع آفاق جز حکومت ایران و حکومت غرب در فاس و مکاس و افغان سلطنت مستقلّہ باقی نماندہ کل مشروطہ گردیدہ و یقین است این چند حکومت نیز یقوۃ مجبرہ مشروطہ خواہد شد پس تا قوۃ جبریہ بمیان نیامدہ بصرافت طبع و طیب خاطر اگر شخص محترم ترویج حکومت مشروطہ فرماید یقین است کہ سبب سرور جمیع ملت گردد و تأییدات و توفیقات الہیہ رہبر شود و دولت و ملت در اندک زمانی ترقیات عظیمہ نماید

6 ملاحظہ فرماید کہ اعلیحضرت پادشاہ انگلہز در قصر خویش در نہایت شادمانی و راحت و آسایش و کامرانی زندگانی میفرماید و معظمترین

among the kings of the world. Neither is he responsible for a matter, nor doth he take any blame. The assemblage of the people and the pillars of the government render to their King the most earnest service and bear for him the weight of every burden, while his sovereignty is in continuous progress and the nation at constant rise. Can aught be preferred to this? On the one hand the sovereignty is preserved and safe, and on the other the nation is day by day advancing.

- 7 If the revered personage seeketh to assist the Iranian government to endure and prevail, and to aid its people to progress and prosper, he must, of a certainty, promote the establishment of a constitutional government. These petitions are offered in a spirit of good-will. Albeit, whatever is deemed agreeable in his honored esteem, the same is to be obeyed and accepted.
- 8 This is a brief account of the letter which I have penned myself and which is now in possession of an intermediary in Tehran, the intermediary not being a Baha'i.

ملوک عالم است و ابدأً در مسئله‌ی مسئول و مؤاخذاً نیست و مجلس ملت و ارکان دولت بنهایت صداقت خدمت پادشاه میکنند و تحمل جمیع مشقات مینمایند و سلطنت روز بروز در ترقی است و ملت دائماً در تعالی بهتر از این چه میشود زیرا سلطنت محفوظ و مصون ماند و همچنین ملت روز بروز ترقی نماید

7 لهذا اگر شخص محترم دولت ایران را بقا و قرار و ملت ایران را ترقی و نجاح طلبند البته باید حکومت مشروطه ترویج فرمایند این عرایض خیرخواهانه عرض میشود باقی آنچه منظور نظر متبوع مفخم است همان مطاع و مقبول

8 این مختصر مضمون نامه است که بخط خود من است و در نزد واسطه‌ی الآن در طهران موجود و واسطه از بهائیان نیست

BRL_DAK#0259

AB01313

To: Muhammad Taqi son of Ali Akbar (Khurasan), in Bandar Jaz

Date: 1910 ca.

- 1 O thou who art firm in the Covenant! The brilliant poem was truly a unique and luminous masterpiece. It will be chanted and recited with the utmost joy and fragrance in the gatherings of the friends. You had written endless praise of the friends in Bandar Jaz, that praise be to God, they are firm and steadfast, well-rooted, intimate and close companions.
- 2 Indeed it would be a pity if in such days one were to become dejected, for the rays of the Sun of Truth have so illumined the horizons that they are in tumult and commotion. The divine call has shaken the foundations of all regions and created an uproar in this infinite universe. From every direction rises the cry of "O Glory of the Most Glorious!" and from every country ascends the call "Holy, Sacred is the Lord of the angels and the spirit!"
- 3 This call reaches the ears of all the peoples of the world, even the materialists and atheists of Europe and America are attracted and enkindled. Observe what the power of the Word
- 1 ای ثابت بر پیمان قصیده غزّاء فی الحقیقه فریده نورآء بود در نهایت روح و ریحان در محافل یاران ترتیل و تلاوت خواهد گردید مدح و ستایش بی پایان از یاران بندر جز مرقوم نموده بودید که الحمد لله ثابتند و مستقیم و نابند و یار و ندیم
- 2 فی الحقیقه حیف است که در چنین ایام انسان کدراشام شود زیرا پرتو شمس حقیقت چنان درخشیده که آفاق در جوش و خروش است صیت الهی زلزله بر ارکان اقالیم انداخته و ولوله در این کون نامتناهی افکنده از هر سمتی ندای یابآء الاهی بلند است و از هر کشوری فریاد سبوح قدوس رب الملائکة و الروح مرتفع
- 3 و در بین جمیع فرق عالم این ندا مستمع حتی مادّیون و دهریون اروپا و امریک منجذب و

of God has wrought! Those who wrote treatises proving the falsity of religions and establishing naturalism, who were averse to all the Prophets and Messengers, are now engaged in promoting the Cause of God with perfect firmness and steadfastness.

- 4 Consider the author of *Some Answered Questions*, with what firmness and steadfastness she has arisen to serve! In these days she has written a book dramatizing the life of Tahirih, upon her be the Glory of God the Most Glorious, had it published with illustrations, distributed it in Europe and America, and dedicated its proceeds to the *Mashriqu'l-Adhkar* of America. The European press, even the naturalists, have highly praised this book. She intends to stage this drama in Paris after the book becomes well-known. Observe to what degree the Word of God has influence!

- 5 In brief, convey to the friends of Bandar Jaz heartfelt greetings and praise from 'Abdu'l-Baha. My desire is that in such days when the Cause of God is shining like the full moon, brilliant and radiant, those souls may raise such a call in this world that its wondrous melody may reach the ears of the denizens of the Kingdom, and its resonance and reverberation may continue throughout ages and centuries. Due to lack of time, I write briefly. Upon thee be the Most Glorious Glory.

مشتعل ملاحظه کن که قوه کلمه الله چه نموده
نفوسیکه تألیف در بطلان ادیان و اثبات عالم
طبیعت مینمودند و از جمیع انبیا و رسل بیزار
حال در نهایت ثبوت و رسوخ در ترویج امر الله
مشغولند

4 مؤلف کتاب مفاوضات را ملاحظه نما که بچه
ثبات و استقامت قیام بر خدمت دارد و در این
ایام کتابی در تعزیه و تشخیص و تمثیل طاهره
علیها بهاء الله الاهی مرقوم نموده و با نقش و نگار
طبع کرده و در اروپا و امریک منتشر ساخته
و منافع آنرا وقف مشرق الاذکار امریکا کرده و
در جراند اروپا نهایت ستایش از این کتاب حتی
طبیعیون نموده اند و او را مقصد چنانست که
این تشخیص و تمثیل را در پاریس بعد از اشتهار
کتاب شبیه درآورد ملاحظه نمائید که نفوذ کلمه
الله بچه درجه است

5 باری یاران بندر جز را از قبل عبدالبهاء تحیت و
تکبیر از دل و جان برسان و مرا آرزو چنانست
که در چنین ایام که امر الله مانند بدر تمام
درخشنده و تابان آن نفوس آوازهائی در اینجهان
اندازند که آهنگ بدیعش بمسامع مجامع لاهوت
رسد و طنین و رنیش در قرون و اعصار استمرار
یابد از عدم فرصت مختصر مرقوم میگردد و علیک
البهاء الاهی

MKT9.096

AB01307

To: *Siyid Asadullah Qumi, in Port Said*

Date: 1910 ca.

- 1 O servant of Baha'u'llah! Your letter was received and the letter from Qa'im-Maqami was carefully studied from beginning to end. I write a brief response. Telegraph them to wait and not to move. Write to him that praise be to God, perfect health and comfort were attained on this journey.

1 ای بنده بهاء الله نامه شما رسید و مکتوب
قائمقامی از بدایت تا نهایت بدقت مطالعه گردید
مختصراً جواب مرقوم میشود تلغراف نمائید که
مکتب فرماید حرکت نکنند باو مرقوم نمائید
که الحمد لله نهایت صحت و راحت در این سفر
حاصل گردید

- 2 The interpretation of the dream is that the Cause of God will achieve the utmost exaltation in Iran, especially in Iraq in places connected to them. And seeing the prayer beads indicates that truly these prayer beads were from me. But the name "Asghar" (smaller) indicates that one must act with kindness and humility toward all people. Though Iran is now in ruins, it will eventually become a palace - meaning after many disturbances.
- 3 But now His Honor Qa'im-Maqami must follow the example of his illustrious grandfather: when all enemies in Iran were attacking him and the Shah was secretly hostile and full of anger toward that departed soul, he never became discouraged. The late Mirza once said to him that his enemies were endlessly persistent and something must be done. He replied: "I know they seek to kill me and surely this will be my end - my murder is certain. And you know I have the power to take revenge on the Shah. But I am not faithless - until my last breath I will remain faithful. I leave this faithlessness to them." Consider how gentle and forbearing he was. We hope that His Honor Qa'im-Maqami will also walk this path.
- 4 Since the contents of the decree did not match reality, it therefore remains forgotten in a corner. Praise be to God he is confirmed. No one imagined it would turn out this way, despite all those corruptions, slanders and calumnies that were attached to him.
- 5 The purchase of the land where the pure bodies of the martyrs are hidden is highly acceptable at the Holy Threshold, especially since the inn has also been developed and they can stay there in the utmost joy and delight. They should certainly send a photograph of that building.
- 6 Praise be to God, His Honor Qa'im-Maqami has always been successful in contentment and God willing will continue to be so. From the infinite favors of the Blessed Beauty, I hope that he will be confirmed and successful in all matters. And upon him be the Most Glorious Glory. Send a copy of this letter to His Honor Qa'im-Maqami.
- 2 تعبیر رؤیا اینست که امر الله در ایران نهایت اعتلا خواهد یافت علی الخصوص در عراق در مواقعی که منتسب بایشانست و مشاهده تسبیح اشاره بآنست که فی الحقیقه این تسبیح از من بوده اما مهر اصغر نام اشاره بآنست که باید با جمیع خلق به مدارا و تواضع حرکت کرد ایران هرچند ویرانست ولیکن عاقبت ایوان گردد یعنی بعد از اختشای زیاد
- 3 اما حال جناب قائمقامی باید تأسی بجد بزرگوار نماید در وقتیکه جمیع اعدا در ایران هجوم بر ایشان داشتند و شاه نیز باطناً بدخواه و پرغضب آمرحوم ابداً دلتنگ نشده بود مرحوم میرزا روزی بایشان گفتند که دشمنان شما بی نهایت پایند باید فکری نمود فرمودند میدانم در صدد قتل منند و عاقبت یقین که چنین است قتل من محقق است و من میدانی که مقتدر برآتم از شاه انتقام کشم ولی من بیوفا نیستم تا نفس اخیر بویفا قیام نمایم این بیوفائرا از برای آنان گذاشتم ملاحظه کنید که چه قدر سلیم و حلیم بود امیدواریم که جناب قائمقامی نیز در این سبیل سلوک فرمایند
- 4 فرمان چون مضمونش مطابق واقع نبود لهذا در زاویه نسیان مؤید الحمد لله مؤید است ابداً کسی را گمان نبود که باین قسم گردد باوجود آن فسادها و اقترها و بهتانها که باو بستند
- 5 زمینی که جسد مطهر شهدا در آنجا پنهان خریدش در آستان مقدس بسیار مقبول علی الخصوص که مهمانخانه نیز معمور گردیده است و در نهایت روح و ریحان در آن منزل فرمایند البته عکس آن بنا را ارسال دارند
- 6 الحمد لله جناب قائمقامی همیشه برضا موفق بوده و انشاء الله خواهد بود و از الطاف بی نهایت جمال مبارک امیدوارم که در جمیع امور مؤید و موفق باشند و علیه الهاء الأبهی سواد این مکتوب را از برای جناب قائمقامی ارسال دارید

LOIR20.170x

INBA17:224, SFI18.274bx

AB01967

To: *Munirih Ayadi Zadih, in Tihiran*

Date: 1910 ca.

- 1 O honoured leaf! Be not sorrowful or distressed because of the ascension of him who attained the Presence of his Lord, and give not thyself to sighing and lamentation. For we cherish the hope that, through the grace and bounty of the Most Great Name, all shall, in that luminous gathering and that merciful assemblage, be united at the banquet of His effulgent Revelation.
 1 ای ورقهء محترمه از صعود من ادرك لقاء ربّه محزون و پریشان مباش و آه و فغان منما زیرا امیدواریم که کلّ به فضل و عنایت اسم اعظم در آنخمل نورانی و مجمع رحمانی بزم تجلّ مجتمع شویم
- 2 As to the fragrant resting-place of that one who was nigh unto the Court of Grandeur, about which thou hadst written: Be not grieved. It shall be built and restored in the fairest manner. Whatsoever hath proceeded from the Pen of the Covenant, be thou assured, shall verily be fulfilled and made manifest; and once the structure hath been raised, the inscription for the gravestone will be sent.
 2 در خصوص رمس معطر آتقرب درگاه کبریا مرقوم نموده بودید محزون مباش باحسن طراز بناء و تعمیر خواهد گشت آنچه از قلم میثاق صادر یقین بدان محقق و ظاهر خواهد شد و بعد از بنیان عبارت حجر قبر ارسال خواهد شد
- 3 Concerning the girls' school of which thou hast written: What was formerly set forth on this matter is the very truth. Until the maidens be not nurtured in the schools and institutions of learning, until they acquire the sciences and arts, master the necessary crafts and skills, and be trained according to the divine education, the present state of affairs will not be set in order.
 3 در خصوص مدرسهء بنات مرقوم نموده بودید آنچه از پیش مرقوم شده است همان حقّ است تا دوشیزگان در مکاتب و مدارس عرفان تربیت نشوند و تعلّم علوم و معارف نمایند و تحصیل بدایع و صنایع لازمہ نکنند و بتربیت الهیه تربیت نشوند حال انتظام نیابد
- 4 For a day shall come when these daughters will become mothers; and the first educators of the children are the mothers. It is they who implant the foundations of virtue in the very nature of the children, who encourage them to acquire perfections, teach them the ordinances of human civility, warn them against base qualities, and spur them on to resolve and steadfastness, to the bearing of hardships, and to the attainment of progress. Wherefore the utmost endeavour must needs be exerted in the education of the girls. This matter is of paramount importance, and it should be ordered and arranged under the supervision of the Spiritual Assembly.
 4 زیرا روزی آید که این بنات امّهات گردند و اول مربّی اطفال امّهاتند که تأسیس فضائل در طینت کودکان نمایند و تشویق و تحصیل بکمالات نمایند و آداب انسانی بیاموزند و از رذائل تحذیر نمایند و به عزم و ثبات و تحمل مشقّات و تحصیل ترقیات تشویق نمایند لهذا باید نهایت اهتمام در تربیت بنات کرد این مسئله بسیار مهمّ است و باید در تحت ادارهء محفل روحانی ترتیب و تنظیم یابد
- 5 His Eminence, the Hand of the Cause Ibn-i-Abhar, and Doctor Moody had written regarding the schools. A complete reply was despatched and hath, assuredly, by now reached them. The dearly loved handmaidens of God will, assuredly, exert the utmost endeavour for the promotion of the girls' schools; and such endeavour is, in the Kingdom of God, worthy of a thousand praises.
 5 حضرت ایادی ابن ابهر و دکتر مودی در خصوص مدارس مرقوم نموده بودند جواب مکمل ارسال شد و البتّه تا بحال رسیده کنیزان عزیز الهی البتّه در ترویج مدارس بنات نهایت همّت را مبذول خواهند داشت و این همّت در ملکوت الهی سزاوار هزار تحسین است

6 Upon thee be the Most Glorious Glory.

6 و عليك الهاء الأبهى

BRL_WOMEN#041x, COC#2132x

BRL_DAK#0840, COMP_WOMENP#041x,

MKT7.156, YIA.397

AB01906

*To: Kiyumarth Khusraw Parsi, in Tihiran**Date: 1910 ca.*

1 O ancient servant of God! Your letter arrived. Its contents were like honey and nectar, and its meanings were most beloved and heart-touching, for they were proof of heavenly bounty and evidence of divine bestowal. Praise be to God that the light of guidance shone forth and the chamber of the heart became illumined like a mirror. The heavenly mystery became manifest and the luminous rays became apparent. This is the bestowal of the One God and the outpouring of the cloud of mercy of the Lord.

1 ای بندهء دیرین پروردگار نامهء تو رسید مضامین مانند شهد و انگبین بود و معانی بسی دلبد و دلنشین زیرا برهان فیض آسمانی بود و دلیل بخشش ربانی الحمد لله نور هدایت درخشید و شبستان دل مانند آئینه منور گردید راز آسمانی هویدا شد و پرتو نورانی پدیدار گشت اینست بخشش خداوند یگانه و ریزش ابر رحمت پروردگار

2 Regarding your question about the four days of the month that were distinguished in the religion of Zoroaster and dedicated to spiritual exercises and supplication: This Persian month is measured against the lunar month. In each month, the second day is the appearance of the moon, since usually on the first day it is hidden. This symbolizes that the divine heavenly moon has no manifestation in the beginning, but later becomes manifest. And twelve refers to how the celestial moon completes one cycle through twelve constellations each month, and this is the complete cycle of the moon. Similarly, the True Moon in its time had manifestations in the twelve tribes, twelve apostles, and twelve Imams. When fourteen is added to two and twelve, it becomes twenty-eight, and these are the lunar mansions that the moon traverses in the course of one month. Likewise, the spiritual mansions of meaning are in twenty-eight letters.

2 در خصوص چهار روز ماه سؤال نموده بودی که چگونه در کیش حضرت زردشت ممتاز گشت و به ریاضت و نیاز اختصاص یافت این ماه پارسی بقیاس ماه قمری است در هر ماه روز دوم جلوهء ماه است زیرا در اکثر اوقات روز اول پنهان و این رمز آنست که ماه آسمان الهی در بدایت ظهور ندارد بعد جلوه نماید و دوازده اشاره بآنست که ماه آسمانی هر ماهی یکدوره در دوازده برج سیر نماید و این دورهء تمام ماه است بهمچنین ماه حقیقی در زمانی در دوازده برج دوازده اسباط و دوازده حواری و دوازده امام تجلی داشت و چهارده با دو و دوازده چون جمع گردد بیست و هشت شود و این منازل قمری است که در ظرف یک ماه این منازل را طی نماید و همچنین منازل ماه معانی در بیست و هشت حرف است

3 As for the number twenty-one, it refers to the number of the unity of the Exalted Bab and the Letters of the Living. When two is added to it, it indicates the second rising, meaning the subsequent manifestation, the dawning of the Sun of Truth, the manifestation of the Blessed Beauty. Nineteen plus two equals twenty-one. Therefore these four days are distinguished, and

3 و اما عدد بیست و یک اشاره بعدد واحد حضرت اعلی و حروف حی است و چون دو بر آن بیفزائی اشاره بر آنست که طلوع ثانوی یعنی ظهور مرّة اخری اشراق شمس حقیقت تجلی جمال مبارکست نوزده با دو بیست و یک میشود این چهار روز لهذا ممتاز است و

it has been ordained that they should be spent in spiritual sustenance and heavenly food.

فرموده‌اند باید بنعم روحانی و مائده آسمانی پرداخت

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

AVK2.216.03x, MAS2.088-089, YARP2.385

p.301

AB02238

To: Haji Muhammad Ali son of Ustad Hasan Fakhkhar, in Sarvistan

Date: 1910 ca.

1 O my dear friend, I read your letter with utmost care and derived great joy from your oath. Therefore I pen this reply.

1 ای دوست عزیز من نامه شما را بنهایت دقت قرائت نمودم و از قسم شما نهایت بشاشت حاصل گشت لهذا جواب مرقوم میگردد

2 Although in this mortal world you found no happiness and attained no desires, though no morning found you resting contentedly and no evening saw you settled and composed, yet you know not that all companions are caught in this affliction. Think not that in this world any soul drew a breath of comfort or found even a dewdrop from the ocean of rest. The vicissitudes of time and happenings of possibility ever lie in ambush, while the hunter of destiny and fate sits in waiting. Given this, how can any person be immersed in ease and comfort?

2 هرچند در این جهان فانی شادمانی نیافتی و کامرانی ننمودی هیچ صبحی خفته و خندان نبود و هیچ شامی با سر و سامان نگشتی ولی خبر نداری که همه رفقا گرفتار این بلا گان مفرما که در این دنیا نفسی نفس راحتی کشید و یا دمی شبی از دریای راحت یافت حوادث زمان و وقایع امکان همواره در کمین است و صیاد تقدیر و قضا گوشه نشین با وجود این چگونه انسانی غریق آسایش و راحت گردد

3 As the Persian poet says: "No thorn-tip exists that is not red with martyrs' blood; What a plague was that hunter that passed through this desert!"

3 علی قول شاعر پارسی نوک خاری نیست کز خون شهیدان سرخ نیست آفتی بود آن شکارافکن کز این صحرا گذشت

4 And the Turkish poet says: "In this turquoise-colored dome there is no shield; All atoms are targets for the arrow of fate."

4 و شاعر ترک گفته یوقدر سپر بو گنبد فیروزه فامده ذرات جمله تیر قضایه نشانه در

5 And the Arab poet says: "Live alone, for love's comfort is suffering; Its beginning is illness and its end is death."

5 و شاعر عرب گفته عش خالیاً فالحب راحتہ عناً فاوله سقم و آخره قتل

6 In any case, praise be to God that the friends have great consolation and find healing for their hearts in times of tribulation, for they are detached from comfort of spirit and heart's desire in this world and have found their way to another world. When

6 باری الحمد لله یاران تسلی عظیم دارند و تشفی صدور در موارد بلا عقیم زیرا از راحت جان و کام دل در این جهان منقطعند بجهان دیگر پی برده‌اند در مورد بلا چون الطاف جمال ابهی

trials come, as they recall the favors of the Blessed Beauty, every bitterness becomes sweet and every deadly poison turns to honey and nectar.

بخاطر آرند هر تلخی شیرین گردد و هر سم نفع
شهد و انگبین شود

- 7 My hope is that your prayer too will be answered and friends will be raised up who will each become a bright candle and a rose in the garden, becoming spiritual nightingales in the divine gardens, raising celestial melodies and causing the divine fragrances to spread throughout those regions.

7 امیدم چنانست که دعای شما نیز مستجاب گردد
یارانی مبعوث گردند که هر یک شمع روشن
شوند و گل گلشن گردند و در حدائق الهی بلبل
معانی گردند و گلپانگ معنوی زنند و سبب
انتشار نفعات الله در آن اقطار گردند

INBA87:245, INBA52:249, MMK3#203

p.145x

AB02624

To: Mirza Abu'l-Fadl Gulpaygani, in Egypt

Date: 1910 ca.

- 1 ...And as for the book of letters of this servant, on the outside of the book let just this much be written: "Letters of Abdu'l-Baha" [Makatib-i-'Abdu'l-Baha] and at the end of the book whatever the majority of votes of the Assembly of the friends decides, implement that.
- 2 Since health is delicate, detailed writing was not possible. And upon you be the Most Glorious Glory.

1 ...و اما کتاب مکاتیب این عبد ظهر کتاب همین
قدر مرقوم گردد مکاتیب عبداله‌آء و در آخر
کتاب هر نوع که اکثریت آراء محفل احباً قرار
دهند همانرا مجری دارید

2 چون مزاج نقاهت دارد تحریر مفصل ممکن نشد
و علیکم اله‌آء ال‌آب‌ه‌ی

MMK5#098 p.081x

AB10381

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

Date: 1910 ca.

- 1 O dear Herald! Your letter was received and carefully considered. It indicated the receipt of 'Abdu'l-Baha's letter and the prayer seeking confirmation for all the loved ones of God. You had also written glad tidings from Shiraz that, praise be to God, through the grace and favor of the Blessed Beauty, Shiraz is about to become full of commotion and the tumult of

1 ای بشیر عزیز من نامه شما وصول یافت و
بدقت تمام ملاحظه گردید دلیل بر وصول نامه
عبدالله‌آء و مناجات طلب تأیید بجهت عموم
احب‌آء الله بود و همچنین بشارت خوشی از
شیراز مرقوم نموده بودید که الحمد لله به فضل و

that sweet-lipped one will cause upheaval in the pillars of that region.

عنایت جمال ابهی شیراز نزدیکست پرغوغا شود
و آشوب لب آن شکرلب در ارکان آن اقلیم فتنه
اندازد

- 2 The letter from Muhammad Tal'at of Egypt arrived, along with the ode he had composed about visiting the House. A previous letter from him had also arrived and was answered. Now too, the reply to this letter is being sent. Wherever he may be, deliver it to him. Joy was obtained from the effort and kindness shown to him by the true friends.

2 نامه جناب محمد طلعت مصری رسید و همچنین
قصیده‌ئی که در زیارت بیت انشاء کرده بود از
پیش نیز نامه‌ئی از او رسید جواب ارسال شد
حال نیز جواب این نامه ارسال میشود در هر جا
هست باو برسانید از همت و عنایتی که از یاران
حقیقی در حق او شده سرور حاصل گردید

- 3 The two leaflets that were printed and distributed in Najaf were reviewed. You will see many such papers - they have absolutely no effect. The story in the letter is entirely false and slanderous. Something has been written about this matter and will be sent, God willing. They have taken some of 'Abdu'l-Baha's phrases, mixed them with corrupted statements, and distributed them, hoping by this means and this plot to bring dishonor upon this servant. This calumny is like "cauterization as the last remedy" - they have deemed the ultimate cure for their pain to be the utmost intrigues, whisperings, calumnies and slanders, and they act upon this. "Leave them to their vain discourse and trifling."

3 دو ورقه که در نجف طبع شده و انتشار
یافته ملاحظه گردید از اینگونه اوراق بسیار
خواهید دید ابداً حکمی ندارد حکایت نامه
بکلی کذب و بهتانست در اینخصوص چیزی
مرقوم شد انشاءالله ارسال میگردد بعضی از
عبارات عبداله‌آ را گرفته و عبارات فساد
بآن آمیخته و انتشار دادند که شاید باین وسیله
و این دسیسه وهنی بر اینعبد وارد آرند این بهتان
از قبیل آخر العلاج الکی است درمان درد
خویش را نهایت دسائس و وساوس و افترا و
بهتان دانسته‌اند و بآن عاملند ذرهم فی خوضهم
یلعبون

BSH1.051-052, MSHR4.082x

AB11691

To: Ibn-i-Abhar, in Tihiran

Date: 1910 ca.

- 1 O herald of the Covenant! Multiple letters were received and their contents brought spirit and fragrance. Due to lack of time, the previous letter will be answered later. Now I quickly reply to the recent letter since it is important.

1 ای منادی پیمان نامه‌های متعدّد رسید از مضمون
روح و ریحان حاصل گردید از عدم فرصت
نامه پیش را بعد جواب مرقوم گردد حال
جواب مکتوب اخیر را سریع میدهم زیرا مهم
است

- 2 Regarding the charitable educational association you had written about - praise be to God they are engaged in service and generous with life and wealth. You must absolutely give the utmost importance to the Baha'i school. 'Abdu'l-Baha is always thinking about that school and hopes that eventually it will reach such a degree that there will be multiple schools from

2 در خصوص جمعیت خیریه مدرسه مرقوم نموده
بودید الحمد لله بخدمت قائم و به جان و مال
بازلند البتّه صد البتّه مدرسه بهائیان را نهایت
اهمیت بدهید عبداله‌آ همواره در فکر آن مدرسه
است و آرزو چنان که عاقبت بدرجه‌ئی رسد
که مدارس متعدّد گردد از ابتدائی تا نهائی و

primary to advanced levels, and it will be counted among the greatest higher institutions of learning - indeed, that it will surpass all educational institutions in the world, for it is associated with the people of Baha. And be not amazed at the Cause of God.

از اعظم مکاتب عالیه شمرده شود بلکه بر جمیع مدارس فنون عالم تفوق یابد زیرا منسوب باهل بهاست ولا تعجبوا من امر الله

- 3 Show respect to the editor of the Iran newspaper as his purpose is the wellbeing of humanity. And if he wishes to publish selections from the Treatise on Civilization in his newspaper, there is no objection.

3 صاحب جریده ایران را محترم دارید زیرا مقصدش خیرخواهی عالم انسانیت و اگر بخواهد از رساله مدنیّه بتفرقه در جریده خویش مندرج نماید بأسی نه

- 4 You must definitely send Mirza Asadu'llah Mazandarani to the region of the Holy Shrines, as the Shrines have developed receptivity and he can speak with utmost wisdom there with the known respected person. Similarly, give importance to teaching classes for the handmaidens of the Merciful.

4 جناب آقا میرزا اسدالله مازندرانی را البتّه بصفحات عتبات عالیات بفرستید زیرا عتبات استعداد پیدا نموده و بشخص محترم معلوم در آنجا نیز بکمال حکمت صحیّت دارد و همچنین درس تبلیغ اماء رحمان را اهمیت بدهید

- 5 And upon you be the Most Glorious Glory.

5 و علیکم البهاء الأبهی

INBA85:425, BRL_DAK#0160, YIA.295

AB03012

To: Baha'is of Washington, in Washington, DC

Date: 1910 ca.

- 1 O ye friends and maidservants of God, beloved ones and handmaids of the All-Merciful! Your letter was received. You had expressed joy and gladness at 'Abdu'l-Baha's journey from the prison center to the land of the Joseph of God. In this journey divine wisdom was ordained. I hope it will bear fruit.

1 اعضاء انجمن بهائیان احباء و اماء رحمان ای یاران و کنیزان عزیز حضرت یزدان نامه شما رسید از سفر عبدالبهاء از مرکز سجن باقلیم یوسف الهی اظهار سرور و شادمانی نموده بودید در این سفر حکمتهای الهیه مقرر امیدوارم که مثمر ثمر گردد

- 2 Now, praise be to God, time is being spent in this country in utmost joy and fragrance, engaged in service to the Cause of God and servitude at the Sacred Threshold. And when the intended service to the divine Kingdom is accomplished, travel to other regions may occur.

2 حال الحمد لله در نهایت روح و ریحان در این کشور اوقاتی بسر میرود و بخدمت امر الله و عبودیت آستان مقدس مشغولیم و چون خدمتی که مقصود است بملکوت الهی حصول یابد شاید بصفحات دیگر سفر گردد

- 3 And if the friends of God throughout America achieve unity and harmony, and manifest complete love and fellowship, and act according to the divine teachings and counsels of the Blessed Beauty, this matter will become a magnet and draw 'Abdu'l-Baha to make a journey to America. And until

3 و اگر چنانچه احبابی الهی در جمیع امریک به اتحاد و اتفاق پردازند و محبت و الفت تامه نمایند و بموجب تعالیم الهی و وصایای جمال مبارک عمل کنند این قضیه مغناطیس گردد و عبدالبهاء را

this lamp of unity and harmony and love glows in the glass of America, and action according to divine teachings and counsels of the Blessed Beauty is achieved, and all the friends in America become united and harmonious, coming to those regions is impossible and unattainable.

جذب کند که یک سفر به امریک نماید و تا این سراج وحدت و اتحاد و محبت در زجاج امریک نیفرورد و بموجب تعالیم الهی و وصایای جمال مبارک عمل نگردد و جمیع احبای امریک متحد و متفق نشوند آمدن بآنصفحات ممتنع و محالست

- 4 Therefore strive to become embodied teachings of the Blessed Beauty and succeed in following the divine counsels, and be raised up with sanctity and detachment, and become accustomed to humility and submissiveness, and be enkindled with the fire of divine love, and open your tongues in praise and glorification of the divine Kingdom, so that this greatest bounty may be attained.

4 پس بکوشید تا تعالیم مجسمهء جمال مبارک شوید و موفق بوصایای الهی گردید و به تقدیس و تنزیه مبعوث شوید و به انقطاع و خضوع و خشوع مألوف گردید و بنار محبت الهی برافروزید و به نعوت و ستایش ملکوت الهی زبان بگشائید تا این موهبت کبری حاصل گردد

- 5 And upon you be the Most Glorious Glory.

5 و علیکم البهاء الأبهی

MMK5#046 p.044

AB03699

To: Munis, Darvish Abdu'l-Karim et al.

Date: 1910 ca.

- 1 O you two wanderers of the world! Give thanks to God that in this path you are homeless and destitute, scattered and dispersed. What result is evident from peace of mind, comfort of circumstances, and physical ease? If there is any fruit and result, it lies in being lost and bewildered in the wilderness of the love of God. This is what you should seek from God. This is the comfort of heart and soul, this is the joy of mind and consciousness.
- 2 Every soul seeks peace of mind and desires a nest and shelter of ease, but 'Abdu'l-Baha in the path of Baha seeks dispersion and desires homelessness. He abandons nest and shelter meant for earthly birds; he desires heavenly flight, yearns for spiritual power, seeks purity and freedom from all contamination, desires detachment from both worlds, longs for sanctification and holiness, and yearns for enkindlement with the fire of the love of Baha. This is the heart and soul's desire - to drink a cup of the divine wine, to become intoxicated with divine love, and to become independent of all stimulants. And upon you both be the Most Glorious Glory.

1 ای دو دربردر جهان شکر کنید خدا را که در این سبیل بی سر و سامانید و پراکنده و پریشان از جمعیت خاطر و رفاهیت حال و راحت ابدان چه نتیجهئی عیان اگر ثمر و نتیجهئی هست در سرگشتگی و گمگشتگی در بادیهء محبت اللهست این را از خدا بخواهید اینست راحت دل و جان و اینست مسرت قلب و وجدان

2 هر نفسی جمعیت خاطر خواهد و لانه و آشیانهء آسایش طلبد ولی عبدالبهاء در سبیل بها پریشانی جوید و بی سر و سامانی طلبد لانه و آشیانه را بجهت مرغان خاکی ترک کند پرواز آسمانی خواهد قوهء روحانی آرزو نماید پاکی و آزادی از هر آلودگی جوید انقطاع از دو جهان خواهد و تنزیه و تقدیس تمنا نماید و اشتعال بنائرهء محبت بها آرزو کند اینست آرزوی دل و جان که جامی از صهای الهی نوشد و سرمست عشق الهی گردد

و از جمیع مکینات مستغنی گردد و علیکم البهاء
الابی ع

- 3 The Qa'im-Maqam is on his way but his thoughts are disturbed. May God protect him. Peace.

3 جناب قائم مقام در راه است ولی فکرش پریشان
خدا حفظ فرماید والسلام

TAH.250b, YQAZ.234

AB04066

To: *Shaykh Zainul-Abidin Teacher of School et al., in Tihnan*

Date: 1910 ca.

- 1 O divine teachers! You have arisen to render a service that is truly worthy of praise and commendation, for you are educating and training tender saplings in the Garden of Abha. This service excels all other services and this endeavor deserves a thousand praises and glorifications. 'Abdu'l-Baha, with utmost humility, supplication and yearning, implores the Abha Kingdom and begs confirmation and success for you, that through the aid and favor of the Desired One you may succeed in raising spiritual children and illumined descendants, each of whom may become a luminous lamp in the sanctuary of divine unity and a merciful teacher in the school of divine love.
- 1 ای معلمین ربّانی بخدمتی قیام نموده‌اید که فی‌الحقیقه شایان تکریم و تحسین است زیرا تربیت و تعلیم نهالان تازه در جنت ابی مینمائید این خدمت فائق بر جمیع خدمات و این همت سزاوار هزار تحسین و مباهات عبداله‌آ در نهایت تضرع و عجز و نیاز بملکوت ابی ابتهاج نماید و شما را تأیید و توفیق طلبید که به عون و عنایت حضرت مقصود موفق باولادی روحانی و احفادی نورانی گردید که هر یک شبستان توحید را سراج نورانی گردند و دبستان عشق را ادیب رحمانی شوند
- 2 O children! A hundred glad tidings be unto you that under the shadow of the Beauty of Abha you are acquiring sciences and meanings in the school of the All-Merciful. I hope that you will be so educated and will strive with such effort and zeal that eventually you will become skilled in all branches of knowledge and will make clear and evident the mysteries of existence. And upon you be the Most Glorious Glory.
- 2 ای اطفال صد بشارت شما را که در ظلّ جمال ابی در مکتب رحمانی تحصیل علوم و معانی مینمائید امیدوارم که چنان تربیت یابید و چنان همت بگمارید و چنان سعی و غیرت مبذول دارید که عاقبت در جمیع فنون مهارت یابید و اسرار کائنات را واضح و آشکار کنید و علیکم البهاء
الابی

NJB_v01#11 p.004

AB04779

To: Aqa Mirza Yahya

Date: 1910 ca.

- 1 O namesake of the Chaste One! The sea of bounty hath surged so high as to flood the shores of existence with the waters of infinite grace. The world of being hath therefore been set in wondrous motion and hath been revived and blessed. Minds have soared to new heights, understanding hath increased, movement hath become rapid, and progress hath become powerfully evident in all aspects of life.
- 2 Thus, great discoveries have been made, mighty enterprises have been established, wonderful inventions have appeared, and the mysteries of the universe have stepped forth from the invisible plane into the realm of the visible.
- 3 Wherefore must the friends, one and all, exhibit a signal effort to create a new invention, discover a new science, engage in a great enterprise, or manifest a power or a bestowal in the human world. I beseech God that thou mayest be assisted and confirmed under all conditions.
- 4 The Glory of Glories rest upon thee.

1 ای سَمّی سیدّ حضور بحر الطاف بی پایان چنان
موجی باوج زد که سواحل کائنات از فیض
نامتناهی سیراب شد لهذا در عالم ایجاد حرکت و
جنبشی عجیب حاصل گشت و برکت و انتعاشی
عظیم ظهور یافت عقول صعود نمود و ادراک
شدید گشت حرکات سریع گردید و ترقّی در
جميع مراتب بنهایت قوّت جلوه نمود

2 اینست که اکتشافات عظیمه گشت و
مشروعات جلیله تأسیس یافت و صنایع بدیعه
جلوه نمود و اسرار کائنات از حیز غیب بعرصه
شهود ظاهر و هویدا گشت

3 پس باید جميع یاران همّتی نمایان آشکار و عیان
کنند تا ایجاد صنعتی جدید فرمایند یا اکتشاف
فنی بدیع کنند یا بمشروعی عظیم پردازند یا قوّت
و موهبتی در عالم انسانی بنمایند از خدا خواهم
که در جميع موارد موفق و مؤید باشی

4 و علیک البهاء الأبهی

BRL_SOCIAL#025

INBA17:103, BRL_DAK#0889,
MKT4.076, AKHA_128BE #08 p.a,
ANDA#66 p.06

AB05112

To: Sarvistani, Karbala'i Muhammad Baqir et al.

Date: 1910 ca.

- 1 O Lord! Grant Muhammad-Hasan, who is enamored of Thy beauty, shelter in the precincts of Thy great mercy and make him aware of the mysteries of the Most Glorious Kingdom. Open the gate of forgiveness and treat him with pardon and benevolence. Through the effulgence of Thy favors, dispel the darkness of sins and with the light of Thy bounty make his countenance bright and radiant.

1 ای پروردگار مفتون جمال خویش محمد حسن را
در جوار رحمت کبری پناه ده و باسرار ملکوت
ابهی آگاه کن باب غفران بگشا و به عفو و
احسان معامله نما بیروتو الطاف ظلام اّثام زایل
کن و بنور موهبت جبین روشن و منیر نما

- 2 O Lord! Make Baqir, the pilgrim, a brilliant lamp and make Muhammad-Rida successful in attaining Thy good-pleasure and make 'Abdu'llah a manifestation of the bounty of God and make Aqa Baba and Shukru'llah lamps of guidance and immerse Aqa Murtada in the ocean of Thy favors and deliver Husayn from wandering and grant him freedom and make him deserving of Thy aid and protection. Thou art the Powerful, the Mighty.

2 ای خداوند باقر زائر را شمع باهر کن و محمد رضا را برضای خویش موفق فرما و عبدالله را مظهر موهبت الله کن و آقا بابا و شکرالله را شمع هدی فرما و آقا مرتضی را غرق دریای الطاف نما و حسین را از آوارگی نجات ده و آزادی بخش و عون و صون خویش شایان کن توئی مقتدر و توانا

INBA87:265, INBA52:269a

AB05932

To: Isma'il Rais, in Bandar Jaz

Date: 1910 ca.

- 1 O fair Dhabih! In this new age, the arrangement of the postal service hath been newly ordered and regularized.
- 2 Although the chapar (courier) system continued in Iran from the time of the Tatar khans, it was limited to rulers and governors. This novel arrangement is one of the fruits of this glorious century and this preparation was for the Most Great Manifestation, so that news could reach all regions and correspondence between East and West could be accomplished with utmost ease.
- 3 The Bab - may my spirit be sacrificed for Him - stated that people should provide means for swift communication so that news of Him Whom God shall make manifest could spread to all regions with maximum speed. In a short time the telegraph appeared. Consider how the Word penetrates - verily God has power over all things.
- 4 Now blessed souls are successful in serving the postal service - they must give thanks, for they are the means for spreading the divine fragrances. And upon you be the Most Glorious Glory.

1 ذبیح ملیحا ترتیب پوسته و برید در این عصر جدید تنظیم گردیده

2 اگرچه چاپار در زمان خوانین تاتار در ایران استمرار یافت ولی اختصاص به حکمران و حکمدار داشت این وضع بدیع از آثار این قرن رفیع است و این تمهید ظهور اعظم بوده تا اخبار بافاق رسد و مکاتبه بین شرق و غرب نهایت سهولت انجام پذیرد

3 حضرت اعلی روحی له الفداء فرموده اند که خلق باید اسباب سرعت مخبره فراهم آرند تا خبر ظهور من یظهره الله بکمال سرعت در آفاق منتشر شود در مدت قلیله تلغراف بمیان آمد ملاحظه نفوذ کلمه بفرمائید ان الله علی کل شیء قدیر

4 حال نفوس مبارکی موفق بخدمت برید هستند باید بشکرانه پردازند زیرا واسطه انتشار نجات الله هستند و علیک البهاء الأبهی

AKHA_129BE #12 p.a, MAS5.067

AB06412*To: Baha'is of Tihiran et al.**Date: 1910 ca.*

- ¹ O friends! Two Americans who own a newspaper in America are intending to travel to Iran solely to learn about conditions in Iran and to investigate the state of political parties, government, civilization, industry, commerce and agriculture, so that they may correspond with their newspaper from there and write about whatever they see and hear. These two individuals are respected and well-intentioned in America and are now headed to Baghdad. The friends must show them utmost love, kindness, service and goodwill when they arrive, and quickly write letters of recommendation for them to the friends wherever they go.

¹ ای یاران دو نفر امریکائی که صاحب جریده در امریکا هستند محض اطلاع از حال ایران و تحقیق حال احزاب و حکومت و مدنیّت و صنعت و تجارت و زراعت قصد سیاحت ایران نموده‌اند که از آنجا بگریده خود مکاتبه نمایند و آنچه بینند و شنوند بنویسند این دو شخص در امریکا محترمند و خیرخواه و حال عازم بغدادند باید احباً حین ورودشان نهایت محبّت و مهربانی و خدمت و خیرخواهی بایشان مجری دارند و بهر جا روند سفارش اینها را باحباب سریعاً مرقوم دارید ع

- ² Their names are Mr. William T. Ellis and Mr. Gardner Hazen, B.A.

² اسمشان مستر ویلیام ت الیس مستر گاردنر هازن
ب ا

AMK.125-125a

AB12439*To: Muhammad Talat Effendi**Date: 1910 ca.*

- ¹ O thou who hast responded to the Call!
- ² I have perused what reached me from thy letter and found sweet those clear meanings, for they indicated the expansion of thy breast upon beholding the loved ones of God and the attraction of thy heart through love for the hearts of God's chosen ones.
- ³ Were it not for the persecution of the loved ones by the ignorant, you would witness something wondrous in their character. But the base ones lie in wait for them, even as fierce wolves attack the sheep, and thus they are unable to manifest their heartfelt sentiments and their hospitality to strangers, especially to one such as your honor - a person deserving of all respect and loyalty.

¹ یا من لّیّ للنداء

² قد اطّلت بما جائنی من کتابکم واستحلیت تلك المعانی الرائقة حیث دلّت علی انشراح صدرکم بمشاهدة احباء الله و انجذاب قلبکم بحبة قلوب اصفیاء الله

³ و لو لا اضطهاد الجهلاء بالأحباء لرأیت من اخلاقهم امراً عجبا ولكن یرصدونهم الزّماء حتّی یتعرضوا بهم تعرض الذّئاب الکاسرة بالأغنام فلاجل ذلك لا یتکئون من اظهار احساساتهم الوجدانّیة و احتفالهم بالغریب علی الأخصّ نظیر حضرتمک شخص یتحقّق کلّ حرمة و ولآء

- 4 I beseech God to make hearts attracted to thee, souls reliant upon thee, faces joyous at meeting thee, and inner hearts expanded by the vision of thee. 4
وَأَتْنِي اسْئَلُ اللَّهَ أَنْ يَجْعَلَ الْقُلُوبَ مُنْجَذِبَةً إِلَيْكَ
وَالنَّفُوسَ مُعْتَمِدَةً عَلَيْكَ وَالْوُجُوهَ مُسْتَبْشِرَةً
بَلْقِيَاكَ وَالْأَفْئِدَةَ مُنْشَرَحَةً بِمُشَاهَدَةِ رُؤْيَاكَ
- 5 I sent a reply to the first letter which must have reached thee by now. Upon thee be greetings and praise. 5
وَأَتَى أَرْسَلْتُ جَوَاباً عَلَى التَّحْرِيرِ الْأَوَّلِ لَعَلَّهُ وَصَلَ
إِلَيْكَ إِلَى الْآنَ وَعَلَيْكَ التَّحِيَّةُ وَالثَّنَاءُ

INBA85:098a

AB06910

To: Maryam Thornburgh-Cropper, in London

Date: 1910 ca.

...O cherished maidservant of God! At one time thou wert studying the Arabic language. This is most beneficial. Thou must certainly persevere until thou gainest proficiency and art able to correspond in Arabic with the utmost eloquence and fluency... Most assuredly, with the utmost determination, endeavor to master the Arabic language so that thou mayest acquire complete proficiency and be able to read and write with perfect ease....

...ای کنیز عزیز خدا یک وقتی تحصیل لسان
عربی مینمودی این بسیار مفید است البته
مداومت نما تا آنکه مهارت پیدا کنی و بتوانی
که بکمال فصاحت و بلاغت بلسان عربی ...
نهایت همت مجری دار تا مهارت تامه حاصل
نمائی و بکمال سهولت بخوانی و بنویسی ...

LFLN.013x

STYLE.033, ADMS#067x

AB06560

To: Spiritual Assembly of Shiraz

Date: 1910 ca.

- 1 O my God, my God! These are servants whom Thou hast chosen for the service of Thy Cause, the exaltation of Thy Word, and the diffusion of Thy holy fragrances. O Lord! Make their faces sincere before Thy gracious countenance, establish them upon Thy straight path, and make them steadfast in service to Thy mighty Message. Make them signs of guidance among all creation that they may spread Thy traces, derive light from Thy rays, become aware of Thy mysteries, and through them may Thy manifest realm of light and the seat of Thy exalted and mighty Beauty be illumined. O Lord! Exalt their stations, 1
الهی الهی هؤلاء عباد اجتبیبتهم لخدمة امرک
و اعلاء کلماتک و نشر نفحات قدسیک ربّ
اخلف وجوههم لوجهک الکریم و ثبتهم علی
صراطک المستقیم و اقمهم علی خدمة نبأک
العظیم و اجعلهم آیات الهدی بین الوری لينشروا
آثارک و یقتبسوا انوارک و یطلعوا باسرارک و
یتنور بهم موطن نورک المبین و مقر جمالک
العلیّ العظیم ربّ اعل درجاتهم و بشر ارواحهم

gladden their spirits, make firm their words, and spread their traces among Thy creation. Verily Thou art the Powerful, the Mighty, the Strong, the Omnipotent.

و ثبت کلماتهم و انشر آثارهم بین خلقک انک
انت المقتدر العزیز القوی القدير ع

- ² He is God! O ye dear friends! Shiraz is the dwelling place of the Self-Sufficing Lord. It must become the dawning-place of the lights of mysteries, and in that land the gathering of lovers must raise their song of joy and delight to the Kingdom of Light.

² هوالله ای یاران عزیز شیراز موطن حضرت
بی نیاز است باید مطلع انوار اسرار گردد و انجن
عاشقان باید در آن دیار آهنگ وجد و طبر
بملکوت انوار رسانند

INBA87:368a, INBA52:377

AB07039

To: Afnan, Abdu'l-Husayn son of Siyyid Mirza Afnan

Date: 1910 ca.

- ¹ O fresh branch of the Blessed Tree! Your letter was received. Praise be to God, it demonstrated the utmost supplication, entreaty, humility and submissiveness.
- ² The Afnans of the Blessed Tree must show complete meekness and lowliness, so that they may teach with all humility and submissiveness, and impart absolute effacement and complete evanescence. For they are, in the words of Christ, the salt of the earth. Verily salt must be salty.
- ³ His honor your father, praise be to God, is completely firm and steadfast in the Covenant and Testament, and is upright and serving. Through the grace and bounty of the Divine Unity, it is hoped that he will become the recipient of endless favors and that he and all the family will become the manifestation of the assistance and loving-kindness of the All-Merciful Lord.
- ⁴ And upon you be the Most Glorious Glory.

¹ ایها القضیب الرطب من السدرة المبارکة نامه
شما رسید الحمد لله دلالت بر نهایت تضرع و ابتها
و خضوع و خشوع مینمود

² افنان سدره مبارکه باید در نهایت تذلل و انکسار
باشند تا بجمع خضوع و خشوع تعلیم کنند و
محویت صرف و فناء محض پیاموزند زیرا آنان
بقول حضرت مسیح ملح ارضند البتہ ملح باید
ملیح باشد

³ حضرت ابوی الحمد لله بر عهد و پیمان در نهایت
ثبوت و رسوخ و مستقیم و خادم از فضل و
موهبت حضرت احدیت امید چنانست که مورد
الطاف بی پایان گردد و با جمیع خاندان مظهر
عون و عنایت حضرت رحمان شوند

⁴ و علیکم البهاء الأبهی

INBA84:450b

AB07773*To: Henry Clayton Thompson, in Chicago**Date: 1910 ca.*

O son of the Kingdom! Give thanks unto God for having guided thee to the path of God and made thee one of the sons of His Kingdom amongst all peoples. Therefore, be thou attracted to the Beauty of the Most Glorious, and be thou enkindled with the fire of the love of God, and speak with eloquence in great gatherings, calling the loved ones to human unity and universal fellowship and harmony between all parties. It is incumbent upon thee to gladden hearts and bring joy to souls and unite the word among the loved ones and show love toward all creation and manifest great kindness toward those who have walked the straight path, and to recite the verses and set forth proofs and evidences for the appearance of the Kingdom of God in this great century. And upon thee be the Most Glorious Glory.

يا ابن الملكوت فاشكر الله بما هداك الى سبيل الله وجعلك من ابناء ملكوته بين الوري فعليك بالانجذاب الى الجمال الأبهي و الاشتعال بنار محبة الله و التطق البليغ في المحافل الكبرى تدعو الأحباء الى الوحدة الانسانية و العمومية البشرية و الوفاق بين الأحزاب عليك بارضاء القلوب و تفرج النفوس و توحيد الكلمة بين الأجنة و المحبة مع جميع الخلق و الحنو العظيم على الذين سلكوا في الصراط المستقيم و تلاوة الآيات و بيان الحجج و البراهين على ظهور ملكوت الله في هذا القرن العظيم و عليك البهاء الأبهي

MNMK#071 p.146

AB11946*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran**Date: 1910 ca.*

- 1 O thou who art firm in the Covenant! Your letter was received and read. You are right. You had asked permission to come into my presence. I too am extremely eager, but your presence there is very necessary at present. We will send whatever papers we want to you so that you may print and publish them.
- 2 Service to the threshold of the Most Glorious Beauty is a tremendous matter - that is, greater than meeting with 'Abdu'l-Baha. Therefore, you must continually think about rising up in servitude to the Holy Threshold of the Most Great Name (may my spirit be sacrificed for His loved ones).
- 3 You are in my thoughts, in my presence, and before my sight. Rest assured. Due to lack of time, this is written briefly.

1 ای ثابت بر پیمان نامهء شما رسید و ملاحظه گردید حق با شماست اذن حضور خواسته بودید من نیز در نهایت اشتیاقم ولی وجود شما الآن در آنجا بسیار لازم هر اوراقی که میخواهیم میفرستیم نزد شما که طبع نمائید و نشر کنید

2 خدمت باستان جمال ابهی امر عظیمی است یعنی اعظم از ملاقات با عبدالبهاست لهذا شما پیوسته در فکر آن باشید که بعبودیت آستان مقدس اسم اعظم روحی لأحبائه الفداء قیام نمائید

3 در نظری و در محضری و پیش بصری مطمئن باش از عدم فرصت مختصر محرر میگردد

4 And upon you be the Most Glorious Glory.

و عليك الهاء الأبهى 4

INBA79.067a

AB08187

To: Rice-Wray, Ellah A et al., in St. Louis, MO

Date: 1910 ca.

Thy letter was received. Thou hast written that in these days the establishment of the meeting has become impossible in that city; be thou not unhappy. A day shall come when innumerable meetings in the utmost grandeur shall be established in that city. The Cause of God shall be raised and the breath of the Holy Spirit impart eternal life. Be thou not sad. This indifference is temporary. Ere long the fires of the love of God shall raise a flame in that city, and the splendors of the Sun of Truth cast intense rays and the melody of the Kingdom shall be heard....

SW_v07#16 p.158x

AB11971

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1910 ca.

1 Your letter was received and the calumnies of the people of veils became known and clear. A response regarding this matter was written and sent so that you may print it and distribute it among the friends. But be very careful that it does not fall into the hands of the followers of Yahya. That letter was sent to Jenab-i-Amin and will reach you.

1 نامه شما رسید و مفتریات اهل حجاب معلوم و واضح گردید جوابی در اینخصوص مرقوم شد و ارسال گشت تا طبع نموده در میان احبب انتشار دهید ولی بسیار احتیاط کنید که بدست یحیائیها نیفتد و آن مکتوب ارسال گشت نزد جناب امین بشما خواهد رسید

2 Such matters are of no importance and "Our Lord, this is a mighty calumny" will be verified and established regarding the oppressed ones. Nothing shall remain for the evil divines except a wretched abode. God will make them among those who lose both this world and the next, and that is the evident loss.

2 اینگونه امور اهمیتی ندارد و ربنا هذا بهتان عظیم در حقّ مظلومین تحقیق و تقرّر خواهد یافت و لایبقی لعلماء السوء الا بسّس القرار سیجعلهم الله ممّن خسر الدنیا و الآخرة و ذلک هو الخسران المبین

3 And upon you be the Most Glorious Glory!

3 و عليك البهاء الأبهى

INBA79.062b

AB09419

To: Mirza Muhammad Rida Shirazi, in Bombay

Date: 1910 ca.

1 O seeker of truth! The dawn of hope has broken and the lights of divine unity have shone forth upon all horizons. Praise be to God that the holy fragrances have perfumed the East and the West, and the divine call has awakened both Orient and Occident. Soon thou shalt observe that:

1 ای طالب حقیقت صبح امید دمید و انوار توحید
بر جمیع آفاق تابید الحمد لله که نفحات قدس شرق
و غرب را معطر نمود و ندای الهی خاور و باختر
را بیدار کرد عنقریب ملاحظه نمائی که

2 "There is no tumult in the city save from the curling locks of the Beloved,

2 ولوله در شهر نیست جز شکن زلف یار

3 No commotion in the world save from the arched eyebrow of the Friend."

3 فتنه در آفاق نیست جز خم ابروی دوست

4 And upon thee be the Most Glorious Glory!

4 و عليك البهاء الأبهى

MSHR5.268b

AB11999

To: Nazim Bayk Effendi, in Istanbul

Date: 1910 ca.

1 I received your loving letters. Your sincere intention and purpose are appropriate. May both your official appointment and your marriage match your desire - they are most blessed.

1 تحریرات محبانه کزى آلام قصد و نیت صادقانه کز
موافق در گرگ مأموریتک و گرگ ازدواجک
ایکسی آرزو که مطابق اولسون پک مبارک در

2 Greetings are offered with utmost longing to His Honor Lutfi Bey, and with heart and soul I send salutations and prayers to the dear trusted one. May divine bounties and exalted heavenly compassion continuously encompass you and the faithful loved ones.

2 لطفی بیک حضرتلرینه نهایت اشتیاق ایله تقدیم
تحیات اولنور و حضرت امین نازنینه جان و
وجدان ایله سلام و دعا ایدرم فیوضات رحمانیه
و عواطف جلیله ربانیه سزه و احبای باوفایه
هر دم شامل اولسون

- 3 Supplications and entreaties are constantly being offered at the Threshold of the One for your success. The rest is spiritual delight and fragrance, my master.

3 موفقیّتکے ایچون درگاہ احدیتہ ہر دم تضرّع و
ابتہال اولمقدہ در باقی یارانہ روح و ریحان افندم

BRL_DAK#0247

AB11991

To: Daughter of Karbala'i Husayn Istahbanati

Date: 1910 ca.

O handmaiden of God! Your letter was received. Do not be sorrowful, do not be grieved. Healing is in God's hand and His will is the ultimate aspiration of the people of Baha.

I beseech and hope for the grace and favor of God that means of comfort may be provided, the breeze of providence may blow, and the beauty of divine bounty may become manifest.

Convey wondrous and most glorious greetings to all relations and on behalf of 'Abdu'l-Baha perfume their nostrils with holy fragrances.

And upon thee be the most glorious Glory.

ADMS#180

AB09257

To: Muhammad Ali Munshi

Date: 1910 ca.

- 1 O thou servant of the Court of Baha! Thy letter was received and read, and supplications were offered at the Holy Threshold of the Ancient Beauty and the Most Great Name, that a fresh confirmation may reach thee, a speedy recovery be granted, and the Beloved of thy desire may appear in the utmost beauty and grace. And upon thee be the Most Glorious Glory.

1 ای بندہ درگاہ بہا نامہ شما رسید و ملاحظہ
گردید و باستان مقدس جمال قدم و اسم اعظم
عجز و زاری گردید کہ تأییدی جدید رسد و
شفای عاجل حاصل گردد و دلبر آرزو در نہایت
صباح و ملاحظہ جلوہ نماید و علیک البہاء
الابہی ع

- 2 O Lord! Assist Thy servant, the secretary, to compose verses of Thy love in the world of creation. 2 ربّ اید عبدک المنشی علی انشاء آیات حبّک فی عالم الأشاء

INBA87:387b, INBA52:398a

AB09127

To: Muhammad Ashraf

Date: 1910 ca.

- 1 O Ashraf! The glory of the human world today lies in divine bestowal, and eternal honor throughout all regions depends upon the radiant effulgence of the Sun of Truth. Every glory bows before this glory, and every honor serves this honor. 1 اشرفا شرف عالم انسانی امروز بموهبت ربّانیست و عزّت ابدیه در آفاق پرتواشراق شمس حقیقت است هر شرفی ساجد این شرف و هر عزّتی خادم این عزّت
- 2 The pomp of the kings of the world is a vanishing mirage, and the pageantry and magnificence of every renowned prince is a fleeting shadow. But the faces of the loved ones, illumined by the light of the favors of the One True God, shall shine resplendent throughout all eternity. 2 این طمطراق ملوک آفاق سراب زائل است و این طنطنه و دبدهء هر امیر شهیر ظلّ فانی ولی روی یاران پرتو عنایت حضرت احدیت تا ابدالآباد درخشنده و تابان
- 3 Glory belongs unto God and unto His steadfast servants. And upon thee be the Most Glorious Glory. 3 العزّة لله و لعباده الثابتین و علیک البهاء الأبهی

MKT9.003a, HDQI.282a, ANDA#41-42

p.08

ABU2763

Words to William Ellis, reporter for *The Continent*, around 1910 in Alexandria

Question/topic: How many followers have you?... What are the teachings of the Baha'i

Revelation and in what does it differ from other religions?

“How many followers have you?” The answer was: “We have no statistics and we do not consider these things important. It is the quality of the believers we care for. If a few are characterized with the attributes of God and live according to the divine Teachings, it is praiseworthy. Five diamonds are worth more than five million stones.”

Again the journalist asked: "Have you not many followers in America?" "I have a few friends in different cities who love me," was the reply.

"Is it not true that half of Persia is Baha'i?" persisted the journalist. "No; it is not," replied 'Abdul-Baha, "but many there who are not Baha'is, are influenced by our Teachings."

"Are there not many followers in the Turkish Empire?" "No," and again 'Abdul-Baha reiterated the non-importance of numbers. The journalist seemed very much taken aback. He evidently expected 'Abdul-Baha to boast of a large following. What an example 'Abdul-Baha has set us!

Then Mr. Ellis asked briefly: "What are the Teachings of the Baha'i Revelation and in what does it differ from other religions?" 'Abdul-Baha replied: "While all the other religions are hating and denouncing each other, the Baha'is are the friends of all religions and the lovers of all peoples, and their aim is to unite and harmonize all."

SW_v01#17 p.008, BLO_PN#006

AB12679

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

Date: 1910 ca.

- 1 Your blessed letter was received and also the deed for some shares of the house of His Holiness Hujjat arrived. God willing, it will be sent to Zanzan and through your efforts the Mashriqu'l-Adhkar will be established.
- 2 In truth, you are a faithful servant and a harmonious beloved and a partner and associate of 'Abdu'l-Baha at the Threshold of the Most Glorious Beauty. There is no more time than this.
- 3 And upon you be the Most Glorious Glory.

1 نامه مبارک آنجناب ملاحظه گردید و قبالة بعضی از اسهام خانه حضرت حجت نیز واصل شد انشاءالله ارسال به زنجان خواهد گشت و بهمت شما مشرق الأذکار تأسیس خواهد شد

2 فی الحقیقه خادم صادق و حبیب موافق و سهیم و شریک عبدالهء در آستان جمال ابری فرصت یش از این نیست

3 و علیک الهاء الأهی

BSHI.124-125

AB10925*To: Shoghi Effendi, in Haifa**Date: 1910 ca.*

O My Shoghi! Your letter was received. Praise be to God, your handwriting has improved and your spelling and composition are also connected and acceptable. This brought much joy. My health, praise be to God, is very good. You must occupy yourself with your studies and practice. If my stay here extends somewhat longer, I will certainly summon you....

ای شوقی من نامه شما رسید الحمد لله خط شما
ترقی نموده و املا و انشاء نیز مربوط و مقبول
بسیار سبب سرور گردید احوال من الحمد لله
بسیار خوبست تو بدرس و مشق مشغول باش
اگر توقف در اینجا قدری طول بکشد البته ترا
خواهم خواست...

AKHA_116BE #01-03 p.51x

AB11482*To: Abdu'l-Husayn son in law of Vazir, in Isfahan**Date: 1910 ca.*

Although ill health is one of the unavoidable conditions of man, truly it is hard to bear. The bounty of good health is the greatest of all gifts....

نقاہت هر چند از عوارض ذاتیہ انسانست ولی
فی الحقیقه مشکل است نعمت صحت بر جمیع نعمات
مرجح است...

SWAB#132x

MMK1#132 p.148x

AB00124*To: Siyyid Mihdi son of Siyyid Rida Sadat-i-Khams, in Tihiran**Date: 1910 or <*

- 1 O thou who art steadfast in the Covenant! Now that, in the land of Egypt, the place of exile of the Joseph of Canaan, in the city of Alexandria, I pass my days in the utmost joy and fragrance, in prayerful devotion to the Kingdom of the Lord of Mercy, the letter of Jinab-i-Amin was read. He had offered the highest praise for the steadfastness and constancy of that kindly friend. Praise be to God that those brethren, from the very beginning, have ever been encompassed by the rays of the

1 ای ثابت بر پیمان الآن که در ارض مصر هجرتگاه
یوسف کنعانی مدینه اسکندریہ در نہایت روح
و ریحان و تبیل بملکوت حضرت رحمن اوقاتی
میگذرانم نامہ جناب امین قرائت شد نہایت
ستایش از ثبوت و استقامت آن یار مہربان نموده
بود الحمد لله کہ آن اخوان از بدایت ہمواریہ
مشمول پرتو اشراق نیر آفاق و مظهر الطاف رب
الميثاق بودند و امید چنین است کہ آنخاندان و

shining Orb that illumine th all horizons, and have been the recipients of the favors of the Lord of the Covenant. The hope is that that family and lineage may, throughout the passage of ages and centuries, remain forever illumined by the lights of the divine mysteries; and indeed it is certain that it shall be so. As for Me, I am spending a few days in this region of Egypt, and the consummate wisdom of this journey will hereafter become manifest and plain.

- 2 Yet certain persons, whether friend or stranger, have spread abroad on every side the report that 'Abdu'l-Baha, God forbid, hath in His epistles spoken ill of the noble and freedom-loving righteous ones, and hath offered praise for 'Abdu'l-Hamid, that cruel and tyrannical oppressor; that is, they say He hath called the oppressor oppressed, and hath branded the righteous and noble free men as blameworthy. And these tidings, they claim, have issued from Najaf the Most Holy, from the sacred precincts of His Holiness the Commander of the Faithful, peace be upon Him. Glory be to God! Souls who dwell in that blessed region, and abide near that holy sepulchre and sanctified tomb, ought to be the source of truth, the heralds of sincerity and steadfastness, and the educators of the people. How, then, were they content that so grievous a calumny should be thus noised abroad, and that the sacred precinct itself should be dishonored by the utterance of such a slander?

- 3 The deposed Sultan 'Abdu'l-Hamid held the Blessed Beauty for twenty years in prison, bound in chains and fetters, and carried out the utmost tyranny and aggression. This wronged one likewise he kept imprisoned for thirty-four years, subjecting Me to every kind of hardship and oppression. And in the Kitab-i-Aqdas, printed thirty years ago, diffused among all nations, and translated and published in divers European tongues, He explicitly revealeth concerning him: "O people of Rum! We hear among you the hooting of the owl. Have ye been seized by the drunkenness of passion, or are ye of the heedless? O spot situated on the shore of the two seas! Upon thee hath the throne of tyranny been established, and within thee hath the fire of hatred been kindled, in such wise that the Concourse on high and they that circle round the Exalted Throne have lamented. We behold within thee the foolish ruling over the wise, and darkness vaunting itself against the light; verily, thou art in manifest pride." Such words of rebuke and these stern addresses are likewise recorded and extant in the polemical treatises composed in refutation of this Cause during the days of that deposed Sultan.

دودمان در ممر قرون و اعصار همواره مقتبس از انوار اسرار باشند و یقین است که چنین است حال من ایامی چند در این قطعه مصریه میگذرانم و حکمت بالغه در این سفر بسیار بعد ظاهر و آشکار گردد

- 2 ولی بعضی از آشنا و بیگانه باطراف چنان اشتباه داده اند که عبدالهآء نعوذ بالله از ابرار احرار نکوهشی در رسائل خویش نموده و از عبدالحمید ستمکار جفاکار نیایش کرده یعنی ظالم را مظلوم گفته و احرار ابرار را مذموم شمرده و این اخبار از نجف اشرف از ناحیه مقدسه حضرت امیر علیه السلام صادر شده سبحان الله نفوسی که در آن ناحیه مبارکه ساکن و مجاور قبر مقدس و جدث مطهرند باید مصدر حقیقت و ناشر صدق و استقامت و مربی ملت باشند چگونه راضی شدند که بهتانی باین عظیم تشهیر گردد و [خطیره] مقدسه بصدر این اقترأ تحقیر گردد

- 3 سلطان مخلوع عبدالحمید جمال مبارک را بیست سال در زندان اسیر سلاسل و اغلال نمود و نهایت ظلم و عدوان بمحمدری داشت و اینعبد را سی و چهار سال مسجون و بانواع تضییق مظلوم و مقهور نمود و در گآب اقدس که سی سال پیش مطبوع و در میان جمیع ملل منشور گشته و بالسنه مختلفه اروپا ترجمه و منتشر گردیده صراحتاً در حق او منصوص میفرماید یا معشر الروم نسمع بینکم صوت البوم أخذکم سکر الهوی ام کنتم من الغافلین یا ایها النقطه الواقعة فی شاطئ البحرین قد استقر علیک کرسی الظلم و اشتعلت فیک نار البغضاء علی شأن ناح به الملاء الأعلی و الذین یطوفون حول کرسی رفیع نری فیک الجاهل یحکم علی العاقل و الظلام یفتخر علی النور و انک فی غرور مبین و این کلمات زجریه و خطابات شدیدۀ ایضاً در کتب ردیه بر این امر که در زمان سلطان مخلوع تألیف شده مروی و موجود

- 4 How, then, could a man concerning whom, by the explicit text of the Aqdas, it is written that he is seated upon the throne of tyranny, who is named an owl and described as foolish, ever be called by this servant an oppressed one? It would be as though one of the devoted lovers of the House of the Prophet should extol Yazid, or regard Sinan ibn Anas as the King of the wronged. Behold this justice, and these souls who "have shunned oppression"! It was these noble and righteous men of freedom who delivered this servant from prison and displayed such justice and fairness that now, in the utmost joy and fragrance, He passeth His days with the friends in the land of the Joseph of Canaan.
- 5 If I were to call the wicked righteous and consider the cruel oppressor the leader of the virtuous - by God, this would be a calumny at which even the bereaved would laugh, for even children would not believe such slander, let alone the wise. Ultimately the truth will certainly become manifest. Falsehood has its moment but truth has its triumph. They desire to extinguish the light of God with their mouths.
- 6 As for us, for sixty years we have been the target of arrows of calumnies, therefore we have grown accustomed to such accusations. As the poet has said:
- 7 "Time has pierced me with such calamities That my heart is encased in steel from arrows;
- 8 So when new arrows come my way, point breaks upon point."
- 9 But it is regrettable that from the sacred precinct of Najaf-i-Ashraf, which should ever radiate the light of truth, such calumny and slander unprecedented should issue from one in authority. For that blessed region is the center of the Star of Truth and the resting place of the Temple of the Prince of Divine Unity. Study ye the commentaries on the blessed verse "and be not thou a pleader for the faithless", where the Sun of the heaven of the Most Great Prophethood, the luminous Star of Yathrib and Batha - upon Him be greetings and praise - passed over the belief of the great tribe of Bani Zafar and was not content that an accusation of theft of a sack of flour be proven against a Jewish person. Rather, He decreed that the Jew was innocent of this slander and that one of the members of Bani Zafar was the thief of the sack. And because of this decree of the Prince of the Righteous, the entire tribe of Bani Zafar apostatized and hastened from Medina to the wicked ones of Quraysh, rising up with utmost enmity and hatred. "Take heed, O ye who have eyes to see!"
- 4 حال نفسی که بصریح کتاب اقدس بر سریر ظلم جالس و بوم تسمیه شده است و بجاهل تعبیر گردیده ممکن است که اینعبد چنین شخصی را مظلوم گوید نظیر آن است که شخصی از فدائیان آل رسول تحجید یزید نماید و یا سنان ابن انس را شاه مظلومان شمرد این الانصاف و این نفوس اجتنبت الاعتساف و حضرات احرار ابرار این عبد را از سجن رهائی دادند و چنین عدل و انصافی منظور داشتند که الآن در نهایت روح و ریحان در کشور یوسف کنعان ایامی با یاران میگذراند
- 5 چنین نفوس را چگونه اشرار گویم و ظالم غدار را سرحلقه ابرار شمرم فوالله هذا افتراء تضحك منه الثکلی زیرا صبیان تصدیق چنین بهتان نمایند تا چه رسد بعاقلان عاقبت البتة حقیقت واضح شود الباطل له جوله و الحق له صوله یریدون ان یطفئوا نور الله بأفواههم
- 6 اما ما شصت سال است که هدف سهام مفتریاتیم لهذا باینگونه تهمتہا خو کرده ایم کما قال الشاعر
- 7 رماني الدهر بالأرزاء حتى فؤادی فی حدید من نبال
- 8 فصرت اذا اتنی من سهام تكسرت النصال علی النصال
- 9 ولی محل تأسف اینجاست که از ناحیه مقدسه نجف اشرف که باید همواره نور حقیقت بتابد چنین تهمت و بهتان ما انزل الله به من سلطان صدور یابد زیرا آن خطئه مبارکه مرکز کوکب حقیقت و مرقد هیکل شاه ولایت است در تفاسیر آیه مبارکه و لا تکن للخائنین خصیما مطالعه نمائید که آفتاب افق نیوت کیری کوکب لامع یرب و بطحا علیه التحية و الثناء از ایمان قبیله عظیمه بنی ظفار گذشتند و راضی نشدند که تهمت سرقت یک انبان آرد در حق شخصی یهودی ثابت شود بلکه حکم فرمودند که یهودی بری از این بهتان و طعمه که یکی از افراد بنی ظفار بود سارق انبان است و قبیله بنی ظفار بجهت این حکم سرور ابرار جمیع مرتد شدند و از مدینه بنزد اشرار قریش شتافتند و بنهایت عداوت و بغضا قیام نمودند فاعتبروا یا اولی الأبصار

- 10 How excellent are the words of Yahya when addressing the assembly of nobles: "O ye dignitaries! Your morals are Pharaonic, your ways Nimrodic, your palaces Shaddadic, your wealth Qarunic, your intentions worldly, and your intrigues Satanic - where then is that which is Muhammadic?"
- 11 According to recent events, the honored and erudite scholar of Khurasan - may God strengthen him - has denied this calumny, stating that these two persons came to this sacred precinct purely for propagation, with no other thought. Surely it is clear and evident to him that the people of Baha are averse to corruption and aloof from sedition. And surely they would not call the deposed sultan, who like a nightmare had overtaken the body of the people, an oppressed one, nor would they name as wicked those noble free souls who became the cause of freedom for the virtuous.
- 12 Glory be to God! During the reign of Abdul-Hamid, time and again petitions were submitted to the Imperial Court from enemies both known and unknown, claiming that this servant was in league with the Ottoman liberals and was expending effort day and night to destroy the foundation of independence. Time and again, investigative committees came from the Imperial Court and subjected this servant to restrictions, interrogations and torments, inflicting severe injuries. In prison too I was surrounded by satanic spies, confined with wardens and guards. Every day there were coded telegrams, and every evening ominous events would unfold. At times there were threats of exile to Fazzan, at others intimidation of drowning in the endless sea.
- 13 "No dawn ever found me sleeping or smiling;
- 14 No evening ever found me with peace of mind."
- 15 Now that the noble free souls have come forth, every unfriendly one spreads propaganda claiming that this servant opposes the free-minded ones and stands against the champions of liberty. How excellent are the words of the poet:
- 16 "The tulip holds the wine-cup and the narcissus is drunk, while I am branded with iniquity."
- 17 God, to whom shall I appeal, for who shall judge my case? Indeed, the field of calumny is vast, so they may fabricate yet another slander. Perhaps diseased minds will accept it and deficient perceptions will deem it reasonable. This calumny
- 10 فنعم ما قال یحیی عند خطابه جمهور الکبرآء قال ایها الوجهاء اخلاقکم فرعونیه و اطوارکم نمرودیّه و قصورکم شدادیّه و ثروتکم قارونیّه و نوایا کم دنیویّه و دسائسکم شیطانیّه فاین المحمّدیّه
- 11 از قرار حوادث اخیر حضرت فاضل محترم نحریر خراسانی ایده الله تکذیب این بهتان فرموده اند که این دو شخص محض ترویج باین ناحیه مقدسه آمده بودند نه فکری دیگر البته در نزد ایشان واضح و آشکار است که اهل بها از فساد بیزارند و از فتنه در کنار و البته سلطان مخلوع را که مانند علت کابوس بر جسم جمهور مستولی بود مظلوم نخوانند و احرار ابرار که سبب آزادی اختیار شد اشرار ننمایند
- 12 سبحان الله در ایام سلطنت عبدالحمید بکرات و مرات از دشمنان آشنا و بیگانه لوایحی بمابین همایون تقدیم شد که اینعبد با احرار عثمانیان همداستان است و شب و روز در هدم بنیان استقلال بذل مجهود مینماید و بکرات و مرات هیئت تفتیش و تحقیق از مابین پادشاهی آمده و اینعبد را در تحت تضییق و تحقیق و تعذیب گرفت و صدمات شدید زده در سخن نیز محاط بجواسیس ابلیس بودم و در زندان محصور بمراقب و نگهبان هر روز تلغراف رمزی در کار بود و هر شام حوادث مشئوم آشکار گاهی تهدید نفی فیزان بود و گهی تخویف غرق در دریای بنیپایان
- 13 هیچ صبحم خفته یا خندان نیافت
- 14 هیچ شامم با سر و سامان نیافت
- 15 حال که احرار ابرار بمیدان آمدند هر نامهربان ترویج و تشهیر مینماید که اینعبد ضد آزادگان است و مخالف حریت پروران فنعم ما قال الشاعر
- 16 لاله ساغرگیر و زگس مست و بر من نام فسق داوری دارم
- 17 خدایا من که را داور کنم باری میدان بهتان وسیع است بافترای دیگر پردازند شاید عقول سقیمه قبول نماید و ادراکات قاصره معقول شمرد

and slander is not so obvious and apparent as to require defense.
And upon thee be the Most Glorious Glory.

این افترا و بهتان نه چنان واضح و نمایان است که
محتاج مدافعه باشد و علیک البهاء الأبهی

MMK6#104x, TZH8.0841, ANDA#73
p.46, MAS5.129

AB00187

To: Spiritual Assembly of Tihiran

Date: 1910 or <

1 O servants of the Abha Beauty!

1 ای بندگان جمال ابهی

2 Letters have been written on many occasions and to all the communities as well as to individual believers on this most important matter stating that according to the sacred texts the Baha'is should not interfere in politics even to the extent of uttering a single word. It is self-evident that the only impregnable stronghold, the only protection is the word of God itself. Now it is necessary to insist on this matter again, to admonish the friends most seriously and emphasise once more that the believers in God should not interfere in political matters should not even engage in debate on such issues. It is incumbent upon us, rather, to obey the government with integrity, to speak with truthfulness, and act in good faith towards all the peoples of the world. In other words let us be the well-wishers of all, show love and kindness to all, nurture all, feel the sadness and sorrow of all alike, educate everyone without discrimination and promote spiritual qualities so that there will be no necessity to interfere in political matters.

2 به کرات و مراتب بجمع اطراف حتی با افراد احباً مرقوم گردید که ما را مدخلی در امور سیاسی بنص قاطع الهی نه حتی تکلم بکلمه‌ئی در اینخصوص جائز نیست و این واضح و مشهود است که کلمه الله حصن حصین است و صون مبین و حال نیز بنهایت تأکید تذخیر میشود که احبای الهی را بکلی از مداخله و مکالمه در امور سیاسی منع نمائید ولی بر ما فرض و واجب است اطاعت بحکومت در نهایت صداقت و امانت و دیانت و همچنین حسن معامله با عموم ملت بلکه جمیع ملل عالم یعنی خیر کل بجواییم و محبت و مهربانی بنائیم و پرستاری کنیم و غمخواری نمائیم و بتربیت نفوس پردازیم و ترویج اخلاق الهی نمائیم دیگر ابداً مدخلی در امور سیاسی نداریم

3 Now it appeareth that some of the friends hold particular views and interpret the explicit emphases differently, whereas that which floweth from this pen is the decisive Text of God. There can be no delay whatsoever in its execution, and this is one of the fundamental conditions of firmness in the Covenant. The friends of God must consult on matters that are unknown, but for matters issued from the Pen of the Covenant consultation is unnecessary - that is the Divine decree, for it is the explicit Text.

3 حال همیشه معلوم میشود که بعضی احباً رأی مخصوص دارند و تأکیدات منصوص را تأویل نمایند و حال آنکه آنچه از این قلم جاری بیان نص قاطع الهیست ابداً در اجراء تراخی جائز نه و این از شروط اساسیه ثبوت بر میثاقست احبای الهی باید شور در امری مجهول نمایند اما امری که از قلم میثاق صادر شور لازم ندارد همان حکم الهیست چرا بیان کتابست

4 For example, consider this very matter: For thirty years the respected government in Azerbaijan protected the oppressed ones, and had it not been for this protection, the people would

4 مثلاً ملاحظه فرمائید همین مسئله را که حکومت محترمه در آذربایجان سی سال حمایت مظلومان نمود و اگر این حمایت نبود ملت یکنفر

not have left a single one of God's loved ones alive. Such resolution, justice and magnanimity must not be forgotten, for in the time of the late Shah, when the people found but a small opportunity in Yazd, they engaged in such severe oppression, and had they found opportunity elsewhere, they would certainly have killed all. It was the government's protection that provided some measure of preservation and security.

- 5 Even now observe in Azerbaijan that a bloodthirsty person violently martyred the oppressed Attar, and when complaint was made to the National Assembly seeking justice, the result was that the Assembly made that cruel murderer the chief of bakers. Likewise in Khurasan, when the government sought to assist the oppressed ones of Furugh and began to chastise the aggressors, as soon as the matter reached the National Assembly they rose up in severe hostility and ordered those oppressed ones to be summoned in chains and fetters. And now too, be ye awakened by the Assembly's response to Fakhru'd-Din-i-Kashi, wherein they wrote "Now is not the time for this" - meaning, wait until we gain power, then we shall proceed with whatever ye desire; now is not the time. Surely ye have read the Tehran Hablu'l-Matin newspaper.

- 6 Therefore be mindful of the consequences of things. In any case, these oppressed ones will have no protector save the government. Whenever affairs fall into other hands and they gain the influence they seek, it is certain they will rise up to harm the oppressed ones - have no doubt of this. For forty years we have labored thus, until it became clear and evident to the government that we are truthful, well-wishing, loving and obedient. Now if it be that each of the friends of God should proceed with whatever they deem advisable, surely these forty years of effort would be wasted. Even assuming the establishment of parliament and the consolidation of constitutional government, affairs still remain in the hands of the government while these oppressed ones are subject to universal attack. At present in other nations, despite constitutional rule, it is the government that protects the oppressed. Had it not been for the German Emperor, the people would have annihilated all Jews twenty years ago. And observe in Russia - was it the government or the people who attacked the Jews? Especially a people whose very clay is kneaded in bloodshed, fierceness, and aggression.

از اولیای الهی باقی نگذاشته بود و چنین همت و عدالت و مروتی را نباید فراموش نمود زیرا در زمان شاه مرحوم در یزد ملت اندکی فرصت یافت بآن ظلم شدید پرداخت و اگر در سائر جهات نیز فرصتی حاصل میکرد البته جمیع را قتل مینمودند محافظهء حکومت بود که اندکی سبب حفظ و امان بود

5 حال نیز در آذربایجان ملاحظه نمائید که حضرت عطار مظلوم را شخص خونخواری بشدت ضرب شهید نمود و شکوه مجلس ملت نمودند و کیفر خواستند نتیجه این شد که مجلس آن غدار خونخوار را بکیفر نانوایان بکشد و همچنین در خراسان حکومت معاونت مظلومان فروغ خواست و متعذیانرا آغاز زجر کرد چون کار مجلس ملت رسید بشدت عدوان برخاستند و آن مظلومانرا امر کردند که به سلاسل و اغلال احضار کنند و حال نیز شما از جواب مجلس به نغزالدین کاشی بیدار شوید که مرقوم نموده اند حال وقت این کار نیست معنی چنین است که بگذار تا ما تمکنی بیایم آنوقت مباشرت بآنچه خواهید بنمائید حال وقت آن نیست روزنامهء حبل المتین طهران را البته قرائت کرده اید

6 پس ملتفت بعواقب امور باشید در هر صورت حامی این مظلومان جز دولت نخواهد بود هر وقت کار بدست دیگران افتد و نفوذی چنانکه باید و شاید یابند یقین است که برادیت مظلومان برخیزند در این شبهه نمائید ما چهل سالست که این همه زحمت کشیدیم تا در نزد حکومت واضح و مبرهن شد که صادقیم و خیرخواه و محبیم و متقاد حال اگر چنین باشد که احبای الهی هر یک آنچه مصلحت بداند مجری بدارند البته این زحمات چهل ساله هدر رود و این مظلومان تحت هجوم کل واقع گردند بر فرض استقرار مجلس و استحکام مشروطیت باز کار در دست حکومتست الآن در دول سائره باوجود مشروطیت حامی مظلومان حکومتست اگر امپراطور آلمانیا نبود بیست سال پیش جمیع کلیمیان را ملت محو مینمود و در ممالک روس ملاحظه نمائید که متعرض کلیمیان آیا دولت بود یا ملت علی الخصوص ملتی که طینتش به خونخواری و درندگی و تعدی مخمر باشد

- 7 In brief, the point is this: Beware! Beware! Do not engage whatsoever in political discussions. Deal with the government with integrity. Mind your own affairs and do not ally yourself with any party. Be obedient to the government and well-wishers of the nation. Occupy yourselves with teaching God's Cause and diffusing the divine fragrances. Dedicate yourselves to educating souls so that, God willing, these predatory factions may become birds in the garden of justice and fairness, these fierce wolves may become divine sheep, and these vicious dogs may become gazelles in the meadows of love and amity.
- 8 Furthermore, the teaching work should under all conditions be actively pursued by the believers because divine confirmations are dependent upon it. Should a Baha'i refrain from being fully, vigorously and wholeheartedly involved in the teaching work he will undoubtedly be deprived of the blessings of the Abha Kingdom. Even so, this activity should be tempered with wisdom—not that wisdom which requireth one to be silent and forgetful of such an obligation, but rather that which requireth one to display divine tolerance, love, kindness, patience, a goodly character, and holy deeds. In brief, encourage the friends individually to teach the Cause of God and draw their attention to this meaning of wisdom mentioned in the Writings, which is itself the essence of teaching the Faith—but all this to be done with the greatest tolerance, so that heavenly assistance and divine confirmation may aid the friends.
- 9 'Abdu'l-Baha's ultimate desire is the confirmation and success of the members of the Spiritual Assembly. I swear by the Ancient Beauty - may my spirit be a sacrifice for His loved ones - that in the dark of night, at dawn, I arise in utter humility and supplication to pray and seek confirmation and success for you. And upon you be the Most Glorious Glory.
- 10 We will praise parliament when it blends with the government like milk and sugar, becomes the cause of the country's progress, and promotes justice. Then we will pray and seek confirmation, and pledge and guarantee divine assistance, and we hope it will be so.
- 7 باری مقصود اینست زنهار زنهار در امور سیاسی قطعاً مکالمه ننمائید و بصدافت بحکومت معامله ننمائید کاری بکاری نداشته باشید و با هیچ حزبی همداستان نگردید مطیع حکومت باشید و خیرخواه ملت و بتبلیغ امر الله و نشر نفحات الله مشغول گردید و بتربیت نفوس پردازید تا انشاءالله این احزاب مفترسه طیور حدیقه عدل و انصاف شوند و این ذئاب کاسره اغنام الهی گردند و این کلاب خاسره غزالان صحرائی محبت و وداد شوند
- 8 و دیگر آنکه بساط تبلیغ باید در جمیع احوال ممدود گردد زیرا تأیید الهی موکول بر آن اگر نفسی به جان و دل در نهایت همت کمر بر تبلیغ امر الله نبندد البتّه از تأیید ملکوت ابهی محروم ماند ولی باید که بحکمت باشد و حکمت اینست که بمدارای الهی و محبت و مهربانی و صبر و بردباری و اخلاق رحمانی و اعمال و افعال ربّانی تبلیغ نماید نه اینکه به صمت و سکوت پردازد و بکلی فراموش نماید خلاصه احبای الهی را فرداً فرداً بتبلیغ امر الله تشویق ننماید که حکمت مذکوره در کتاب نفس تبلیغ است ولی بمدارا تا تأییدات الهیه احاطه نماید و توفیقات صمدانیه رفیق گردد
- 9 عبدالبهاء را نهایت آرزو تأیید و توفیق اجزای محفل روحانیست قسم به جمال قدم روحی لأحبائه الفداء که در لیلای و اسحار در شبهای تاریک بکمال عجز و نیاز بدعا پردازم و در حق شما تأیید و توفیق خواهم و علیکم البهاء الأبهی
- 10 ما وقتی از مجلس ستایش نمائیم که با حکومت امتزاج شیر و شکر نماید و سبب ترقی مملکت شود و مروج عدالت گردد آنوقت دعا نمائیم و تأیید خواهیم و تعهد و کفالت توفیقات الهیه کنیم و امیدواریم که چنین گردد

SWAB#213x, BSW#17.12x

INBA16:212, MMK1#213 p.258x,
MMK2#283 p.204

AB00194

To: *Baha'is of Batum et al., in Russia*

Date: 1910 or <

- 1 O my God! Glory be to Thee! All praise and thanks be unto Thee for what Thou hast bestowed, granted, vouchsafed and given. Thou hast chosen servants sincere in their faith among all peoples, and distinguished them by their drawing light from Thy manifest Light, by their attraction to Thy luminous Beauty, and by their walking upon Thy straight path.
- 2 O Lord! Souls are heedless of Thy remembrance, hearts are deprived of Thy love, eyes are veiled from the Kingdom of Beauty, and minds are oblivious to the Center of Glory - except these who have remained firm in the Covenant, who have forsaken hypocrisy, who have drawn from the light of effulgence, who have turned deaf to the croaking voices, who have arisen to serve Thy Cause in all regions, and who have been intoxicated from an overflowing cup. They have the most abundant portion and the best character from Thy flowing bounties, from the outpouring of Thy rain-laden clouds, and from the fountain of grace and generosity gushing forth with utmost profusion.
- 3 O Lord! Make them signs of guidance, banners of glory, words of righteousness, hosts of the Supreme Concourse, and angels of heaven, so that through them the East and West of the earth may be illumined, and Thy mention may be spread in its South and North, and all beings may be educated in this earthly life through Thy most beautiful names and supreme examples.
- 4 O Lord! Raise through them the standard of unity among mankind and the banner of love among all beings, until the many return to the center of unity and signs, the veils of hatred are rent asunder, the marks of rancor disappear, and enmity and hostility vanish from the world of man. May they return to harmony after discord, transform hatred into affection, end in failure and misery, hope for triumph and prosperity, cry unto Thee openly and secretly, and hasten toward righteous deeds in the world of success.
- 5 O Lord! Strengthen their backs in Thy service, fortify their loins in Thy worship, expand their breasts with the light of Thy knowledge, illuminate their eyes by beholding Thy countenance, gladden their spirits with the meanings of Thy bounty, and perfume their souls with the manifestations of Thy mercy.
- سبحانك اللهم يا الهى لك الحمد ولك الشكر
على ما انعمت و آتيت و واليت و اعطيت
فاخترت عباداً مخلصين لك الدين بين العالمين
و اختصاصهم بالاقتباس من نورك المبين و
الانجذاب الى جمالك المنير و السلوك على
صراطك المستقيم
- رب ان النفوس غافلة من ذكرك و القلوب
محرومة عن حبك و الأبصار محجوبة من
ملكوت الجمال و العقول ذاهلة عن مركز الجلال
الا هؤلاء الذين ثبتوا على الميثاق و تركوا التفاق
و اقتبسوا نور الاشراق و صموا عن النعاق و
قاموا على خدمة امرك فى الآفاق و ترنخوا من
كأس دهاق و لهم الحظ الأوفر و خير خلاق
من فيضك المنهمر و صيب سخابك المدرار و
ينبوع الفضل و الجود النابع بأشد انبثاق
- رب اجعلهم آيات الهدى و رايات العلى و كلمات
التقوى و جيوش الملأ الأعلى و ملائكة السماء
حتى يتنور بهم شرق الأرض و غربها و ينتشر بهم
ذكرك فى جنوبها و شمالها و يترى كل الورى فى
هذه النشأة الدنيا بالأسماء الحسنى و المثل الأعلى
- رب ارفع بهم لواء الوحدة بين البشر و راية المحبة
بين الورى حتى ترجع الكثرات الى مركز الوحدة
و الآيات و تنشق حجابات البغضاء و تضمحل
معالم الشحناء و تزول الضغينة و العدوان فى عالم
الانسان و يرجعوا الى الوفاق بعد التفاق و يبدلوا
البغضاء بالولاء و ينتهوا فى الخيبة و الشقى و يرجوا
الفوز و الفلاح و يستغيثوا بك فى الجهر و الخفاء
و يتبادروا الى الباقيات الصالحات فى عالم الفلاح
- رب اشدد ظهورهم على خدمتك و قوازورهم
على عبادتك و اشرح صدورهم بنور معرفتك و
نور ابصارهم بمشاهدة طلعتك و ارح ارواحهم
بمعانى موهبتك و طيب نفوسهم بمظاهر رأفتك

Verily, Thou art the Generous, the Merciful, the Mighty, the Bestower, the All-Bountiful. There is no God but Thee, the Forgiving, the Pardoning, the Kind, the Hidden, the Most Gentle.

اَنْتَ الْكَرِيمُ الرَّحِيمُ الْعَزِيزُ الْمَعْطَى الْوَهَّابُ لَا
اِلَهَ اِلَّا اَنْتَ الْغَفُورُ الْعَفُوُّ الْخَفِيُّ الْاَلْفَافُ

- 6 O divine friends! The joy and delight of the faithful is in service at the Most Exalted Threshold, and orientation to the Abha Kingdom is the desire of devoted lovers and the wish of those yearning for sacrifice. For love is bloodthirsty and inflames, and the mirror of the love of God is the supreme martyrdom. Therefore, holy souls and divine manifestations desired annihilation and attainment to the place of sacrifice. They gave their lives, endured exile and wandering, suffered severe blows, were bound in chains and fetters, became targets for arrows, were exposed to swords, showed no weariness, sought no respite, drank the cup of sacrifice from the hand of the Cup-bearer of grace, and tasted the honey of annihilation with utmost joy. They found not a moment's rest, never relaxed, became objects of the enemy's derision, targets of the hatred of the malevolent, gave their homes to the wind, became homeless and destitute, found not a minute's peace, and sought not an hour's comfort of heart and tranquility of soul.

6 ای یاران الهی سرور و شادمانی اهل وفا بخدمت
عقبه علیاست و توجه بملکوت ابهی آرزوی
عاشقان جانفشانی و تمنای مشتاقان نثار جان
و قربانی زیرا عشق خونریز است و شرانگیز
و آئینه محبت الله شهادت کبری لهذا نفوس
مقدسه و مظاهر الهیه آرزوی فنا و وصول بمشهد
فدا داشتند جانفشانی نمودند و نفی و آوارگی
دیدند صدمات شدیده کشیدند اسیر سلاسل
و زنجیر بودند هدف تیر شدند معرض شمشیر
گردیدند ملال نیاوردند کلال نجستند جام فدا
از دست ساقی عنایت نوشیدند و شهد فنا با
نهایت مسرت کبری چشیدند آبی راحت نیافتند
دمی نیاسودند معرض شماتت اعدا گشتند مورد
ملامت اهل بغضا شدند خاتمان خویش بیاد
دادند بیسر و سامان شدند دقیقه ای امان نیافتند
و ساعی کام دل و راحت جان نجستند

- 7 This is the proof of the true lover and the evidence of the agreeable beloved. Were it not so, every stranger would be intimate, every deprived one privy to secrets, every distant one near, and every veiled one beloved. Therefore, supreme wisdom required that the fire of tests blaze forth and the flood of trials overflow, so that the truthful be distinguished from the false, the faithful from the hypocrite, the self-worshipper from the God-worshipper, the good fruit from the evil fruit, the signs of light become manifest, the darkness of night vanish, the nightingale of faithfulness sing, the raven of unfaithfulness reveal its nature, good earth yield growth, and barren soil remain frustrated and lost, those attracted to the Abha Beauty stand firm, and followers of self and passion become covenant-breakers.

7 این است برهان عاشق صادق و این است دلیل
حبیب موافق اگر چنین نبود هر بیگانه آشنا بود و
هر محروم محرم راز و هر بعید قریب و هر محجوب
محبوب لهذا حکمت کبری اقتضا نمود که آتش
امتحان شعله زند و سیل افتتان طغیان نماید تا
صادق از کاذب ممتاز گردد و موافق از منافق
افتراق یابد خودپرست از خداپرست جدا شود
ثمره طیبه از ثمره خبیثه ممتاز گردد آیات نور
باهر گردد و ظلام دیخور زائل شود بلبل وفا
بسیارید و غراب جفا سیرت خویش بنماید ارض
طیبه انبات شود و ارض جزوه خائب و خاسر
ماند منجذب جمال ابهی ثابت گردد و تابع نفس
و هوی ناقض شود

- 8 This is the wisdom of tribulations, this is the cause of calamities. O divine friends! In these days Nayriz became bloodstained, holy souls among the divine friends sacrificed themselves and hastened to the altar of love in the path of the manifest light. For this reason the eye weeps and the heart burns, sighs and laments reach to the highest heaven, and intense grief and renewed mourning appear. 'Abdu'l-Baha's ultimate desire is to drink a drop from this cup of fidelity and become intoxicated with the wine of sacrifice, and for life's end to be the beginning of divine favors.

8 این است حکمت بلایا این است سبب رزایا ای
یاران الهی در این ایام نیریز خونریز گشت نفوس
مقدسه از یاران الهی جانبازی نمودند و در سبیل
نور مبین بقربانگاه عشق شتافتند از اینجهت چشم
گریان است و دل بریان آه و انین باوج علین
رسد و حزن شدید و ماتم جدید بنماید عبدالهآء
را نهایت آرزو چنان که جرعه ای از این جام وفا
نوشد و از باده فدا سرمست گردد و خاتمه
حیات فاتحه الألطاف شود

- 9 O Lord! Grant me that cup overflowing with mighty grace, intoxicate me with that wine of magnificent bounty, feed me from that table which none taste save every repentant servant, crown me with that glorious crown, make my blood spilled upon the earth, my body crucified in the sky, my flesh scattered upon the dust, and my bones shattered by the arrows of fate. Verily Thou art the Generous, Thou art the Great, Thou art the All-Merciful, the Ever-Merciful.
- 9 رَبِّ انلني تلك الكأس الطّافحة بالفيض العظيم ورتّني بتلك الصّهباء الفيض الجليل واطعمني من تلك المائدة التي لا يذوقها الا كل عبد منيب و توجّني بذلك الاكليل الجليل و اجعل دمي مسفوحاً على الثرى و جسمي مصلوباً في السّماء و جسدي متلاشياً على الغبراء و عظامي مفتتة من سهام القضاء انك انت الكريم انك انت العظيم انك انت الرحمن الرحيم
- 10 O friends of 'Abdu'l-Baha! In these days, through divine decree, the confirmation of the Lord of the highest heavens, and the grace of the invisible Kingdom, the sacred remains of the Bab have been laid to rest in their designated place on Mount Carmel in Haifa. Therefore, sacrifice is necessary and the offering of one's life is required. The loved ones of Nayriz became intoxicated with this overflowing cup and, with the polo stick of endeavor, carried away the ball of precedence from this field. Blessed are they, then blessed again be this cup filled to overflowing with the wine of the love of God. Upon them be the Most Glorious Glory of God.
- 10 اي ياران عبدالبهاء در اين ايام بحسن القضاء و تأييد ربّ السموات العلى و توفيق ملكوت لايرى هيكل مقدّس حضرت اعلى در جبل كرمّل حيفا در مقام معلوم استقرار يافت لهذا قربانى لازم و جانفشانى واجب احبابى نيريز از اين جام لبريز سرمست شدند و بجوگان همت گوي سبقت از اين ميدان ربودند هنيئاً لهم ثمّ مريئاً هذا القدرح الممتلئ المترشّح بصهباء محبة الله و عليهم بهاء الله الأبهى
- 11 Perchance hereafter the people of violation and discord may spread calumnies and utter falsehoods and slanders, saying that the blessed remains are in another place, or that some portion is elsewhere. Let the divine friends know that this is pure calumny, infidelity, croaking and violation. The blessed body of the Martyred One has been entirely laid to rest on Mount Carmel. But the evil ones will not rest. Surely they will spread calumnies and claim: "We have taken away that blessed body," or "We have moved it," or "We have obtained a portion of it," or "The jinn have stolen it from the steadfast ones." All these statements are false and slanderous. What is true has been set forth. Upon you be the Most Glorious Glory.
- 11 شايد من بعد از اهل نقض و نفاق افتراي زندقه و كذب و بهتانى بر زبان رانند و گویند كه هيكل مكرم را مقامى ديگر يا جزئى از اجزاء در موقعى ديگر ياران الهى بدانند كه صرف بهتان است و كفر و نفاق و نفاق آن جسد مبارك مصلوب در كوه كرمّل بتمامه استقرار يافت ولى اشرار آرام نگیرند يقين است بهتان زندقه و ادعا نمايند كه ما آن جسد مبارك را دربرديم يا نقل كرديم يا جزئى از اجزاء بدست آمد يا اجنه از دست ثابتين ربودند جميع اين اقوال كذب و بهتان است و آنچه حقيقت است بيان گرديد و عليكم البهاء الأبهى

SW_v01#03 p.001-004, SW_v08#18 p.235-236, NYR#124x and 202, BSTW#031, BSTW#373

BRL_DAK#0587, MKT1.288, AMK.073-076, AMK.079-082, HHA.109x, RHQM2.0700 (090x) (056-057x), LMA2.409, MAS5.186, MJMJ2.050, MMG2#085 p.093, YHA1.341x, YHA1.348x, YHA1.380x (2.689), MLK.087, QT108.045x, NYMG.142x?, NYMG.175x, NYR#124x and 202

AB00313

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

Date: 1910 or <

- 1 O herald of the Covenant! Your letter was received. In one respect it brought intense sorrow, namely the cry and lamentation over the ascension of that illustrious person, 'Ali-Qabl-i-Akbar. Truly in this calamity eyes are weeping and hearts, like candles, are aflame and burning, for he was a faithful servant of the Abha Beauty and a devoted bondsman of that peerless Beloved. During his life he endured hardships beyond his capacity and in the path of God suffered tribulations and trials, yet never showed the least negligence or lassitude. In brief, 'Abdu'l-Baha was more affected than all others, and a detailed letter was written to Ibn-i-Abhar - you will surely be informed of it.
- 2 In another respect, it brought joy and delight, for the contents of the letter indicated that Gilan has been illumined by the rays of the radiant Sun and the nostrils of the seekers have been perfumed with the sweet fragrance of the Abha Paradise. The appearance of the Beloved of the horizons has created a great commotion in that city and tumult has arisen in that region. A group has become enamored with the Kingdom of Mysteries and enchanted by that musk-laden tress.
- 3 Regarding the meetings, you had written that they are being held with perfect wisdom and do not exceed the number of the Greatest Name. This matter 'Abdu'l-Baha has explicitly mentioned in His letters for a long time. Through the favors of the Beloved of wondrous attributes, we hope that you will be assisted and victorious through the hosts of the Supreme Concourse in all matters and become the cause of firmness and steadfastness of souls. Indeed, it is as you had written that today the good conduct, sanctity and detachment of the friends are the cause of the exaltation of the Word of God, and God forbid that misconduct should cause the destruction of the edifice of the Lord. Therefore, one must always give effective counsels so that the believing souls may succeed in deeds, words and conduct that are today the light of the world of humanity.
- 4 The list of names that you had mentioned was not enclosed in the letter. There was a paper with the names of friends who had given the Huquq in previous years, and those rights were transferred to the assembly of Hamadan for the maintenance of

ای منادی پیمان نامهء آنحضرت وصول یافت از جهتی مورث احزان شدید گردید و آن فریاد و فغان از صعود شخص جلیل حضرت علی قبل اکبر بود فی الحقیقه در این مصیبت دیده‌ها گریان و دلها مانند شمع افروخته و سوزان زیرا بندهء صادق جمال ابهی و عبد جانفشان آن دلبر یگنا بود در آیام حیات فوق طاقت خویش تحمل مشقات نمود و در سبیل الهی صدمات و پلیات دید و ابداً قصور و فتور ننمود باری عبدالهء یش از جمیع متأثر گردید و بحضرت ابن ابهر نامهء مفصل مرقوم شد البتّه اطلاع خواهید یافت

و از جهت دیگر روح و ریحان حاصل زیرا مضامین نامه دلیل بر آن بود که گیلان به پرتو خورشید تابان منور و مشام طالبان باریحهء طیبهء جنت ابهی معطر گردید جلوهء دلبر آفاق ولوله در آتش انداخته و فتنه در آن اقلیم افتاده جمعی مفتون ملکوت اسرار و مجنون آن زلف مشکبار

در خصوص محافل مرقوم نموده بودید که بکمال حکمت اجتماع میگردد و از عدد اسم اعظم تجاوز نماید این قضیه را عبدالهء مدّت مدیده است که در نامه‌های خویش تصریح نموده و از الطاف دلبر بدیع الاوصاف امیدواریم که بجنود ملأ اعلی در جمیع امور مؤید و منصور باشید و سبب ثبوت و رسوخ نفوس گردید فی الحقیقه چنانست که مرقوم نموده بودید که الیوم حسن اطوار و تقدیس و تنزیه احباً سبب اعلاء کلمه الله است و معاذالله سوء اطوار سبب هدم بنیان پروردگار لهذا باید همواره بنصائح مؤثره پرداخت تا نفوس مؤمنه بکردار و گفتار و رفتاری موفق گردند که الیوم نورانیت عالم انسانیت

ورقهء اسما که مرقوم فرموده بودید در جوف نامه است در طی مکتوب نبود ورقهائی باسم احباً که در سنین سابق حقوق داده بودند و آن حقوق بجهت تمشیت مدارس و سائر مصارف

schools and other terrestrial expenses. Therefore, a letter was written in their names. Last year they wrote from Hamadan that some Huquq had been collected, and it was written that it should be spent in Hamadan itself for organizing schools, educating children, and training orphans.

بریه بجمع همدان وا گذاشته شد در طی مکتوب موجود بود لهذا نامهائی بنام ایشان مرقوم گردید در سال گذشته از همدان مرقوم نموده بودند که مبلغی حقوق جمع شده مرقوم گردید که در نفس همدان در ترتیب مدارس و تعلیم اطفال و تربیت یتام صرف نمایند

- 5 Regarding the illumined tomb of Ismu'llah-i-Asdaq, you had written that Haji Aqa Jan Naraqı had offered one hundred tumans. This is accepted, and whatever remaining expenses are necessary, the friends of Hamadan should give as a debt to 'Abdu'l-Baha, and God willing, it will be sent later. This matter was written about in the letter to them - you will observe it. Supplication and entreaty were made at the threshold of the Abha Beauty for the handmaiden of God, the near one, who was attracted by the fragrances of God, the daughter of Ismu'llah who hastened to the gathering of the encounter in the city of love, that He may cause that illumined maiden to be immersed in the sea of faithfulness and attain to the precincts of grandeur. And the other daughter, the leaf of faithfulness who is in Mashhad, has permission to attain the presence.

5 در خصوص جدث منور حضرت اسم الله الاصدق مرقوم نموده بودید که جناب حاجی آقا جان نراق صد تومان تقدیم نموده مقبول و باید مابقی آنرا آنچه مصروف لازم است احبای همدان دین به عبدالبهاء دهند و انشاء الله من بعد ارسال میگردد و در اینخصوص در نامه بایشان مرقوم گردید ملاحظه خواهید فرمود امة الله المقربة المنجذبة بنفحات الله صبیة حضرت اسم الله که در مدینه عشق بحفل لقا شتافت بدرگاه جمال ابری تضرع و ابتال گردید تا آن مخدّره نورا را غریق بحر وفا و فائز بحریم کبریا فرماید و صبیة اخرى ورقه وفا که در مشهد است اجازه حضور دارد

- 6 As to the handmaiden of God, Ziya'ul-Hajiyiyih, who is gladdened by the glad-tidings of God: she, along with other handmaidens, has permission to attain the presence next year and come to the blessed and luminous Shrine in the spring. Likewise, Jinab-i-Mirza Salim Khan, Jinab-i-Muhammad Mahdi Mirza, Jinab-i-Haji Majid Arab, and Jinab-i-Masihi - convey to them with utmost longing the Most Wondrous and Most Glorious greetings from Abdul-Baha. They too have permission to attain the presence next year.

6 و اما امة الله ضیاء الحاحیه المستبشرة ببشارات الله با اماء دیگر در سال آینده اجازه حضور دارند که در بهار به بقعه مبارکه نورا حاضر شوند و همچنین جناب میرزا سلیم خان و جناب محمد مهدی میرزا و جناب حاجی مجید عرب و جناب مسیحی ایشانرا از قبل عبدالبهاء تحیت ابدع ابری در نهایت اشتیاق ابلاغ دارید آنان نیز در سال آینده اذن حضور دارند

- 7 The Kitab-i-Aqdas which has been beautifully transcribed and compiled will be sent when it arrives.

7 کتاب اقدس که بخط خوش و مرقع گردیده هر وقت رسید وصول ارسال میگردد

- 8 The nine tumans that Jinab-i-Aqa Mir Nasir has given for the feast in the Garden of Ridvan will, God willing, be spent at the Most Exalted Shrine during the days of Ridvan. And regarding the attraction and enkindlement of the friends in Rasht and the teaching of God's Cause, it shall be carried out as you have deemed advisable, God willing.

8 نه تومان که جناب آقا میر ناصر بجهت ضیافت در باغ رضوان داده اند انشاء الله در ایام رضوان در مقام اعلی صرف میشود و بجهت انجذاب و اشتعال احبای رشت و تبلیغ امر الله چنانکه مصلحت دیده اید انشاء الله مجری میشود

- 9 To His Holiness the Brilliant Lamp Jinab-i-Ibtihaj, His Holiness the Victorious One Jinab-i-Mudabbir, His Holiness the Distinguished One Jinab-i-Mafakhir, His Holiness Aqa Siyyid Mahdi, His Holiness Aqa Siyyid Hamzih, His Holiness Aqa Siyyid Nasir, Jinab-i-Haji Majid, Jinab-i-Aqa Hassan

9 بحضرت سراج وهاج جناب ابتهاج و حضرت مظفر جناب مدیر و حضرت صاحب مآثر جناب مفاخر و حضرت آقا سید مهدی و حضرت آقا سید حمزه و حضرت آقا سید ناصر و جناب حاجی مجید و جناب آقا حسن آقا و

Aqa, Jinab-i-Panayot the Greek, Jinab-i-Markar, Jinab-i-Klaus, and Jinab-i-Liwan - convey to each one with utmost longing the Most Wondrous and Most Glorious greetings from Abdul-Baha. Through the favors of the All-Merciful and Compassionate Lord, it is hoped that they may be continuously successful and confirmed with great bounties and manifest triumph. And upon you and upon them be the Most Glorious Glory. Abbas Abbas

جناب پانایوت یونانی و جناب مارکار و جناب کالوس و جناب لیوان از قبل عبدالبهاء بهریک با نهایت اشتیاق تحیت ابدع ابهی ابلاغ دارید از الطاف حضرت رحمن و رحیم امید چنین است که بفیض عظیم و فوز مبین مستمراً موفق و مؤید باشند و علیک و علیهم البهاء الابهی

AMK.107-110, PYK.262

AB01241

To: Nasrullah Baqiruf, in Tihiran

Date: 1910 or <

1 O steadfast one in the Covenant!

1 ای ثابت بر پیمان

2 In these days the oppressors have stretched forth the hand of tyranny from every direction, and wolves have bared their fangs, placing the divine sheep in grave danger. In Isfahan, the followers of the Shaykh tore one of the oppressed ones to pieces in broad daylight before all witnesses. No one even reproached the killers, let alone demanded retribution. In Dahaj of Yazd, they martyred Mirza Habibullah. In Hisar of Khurasan, they killed nearly twenty people in one year, mounting some of their heads on spears and parading them through the streets and bazaars with drums and cymbals. After many complaints to Tehran and cries and lamentations from the survivors, the matter was referred to the Justice Committee of Khurasan. The cruelty of the bloodthirsty ones and the transgression of Akhund Namiq and Hisar was proven, yet the result was that the Justice Committee told the oppressed victims to go before the tyrannical mulla of Turbat to prove their case and obtain a judgment for execution, saying they could provide no further justice in their case. In Shiraz these days, the bloodthirsty wolves have conspired and agreed to kill six people known by name and to exile and banish six hundred people.

2 در این ایام ستمکاران از هر طرف دست تطاول گشوده‌اند و گرگان دندان تیز نموده‌اند و اغنام الهی در خطری عظیم در اصفهان بستگان شیخ یک نفر از مظلومان را در وسط روز علی رؤوس الأشهاد پاره‌پاره نمودند ابداً کسی قاتلان را عتاب نمود تا چه رسد بقصاص در دهج یزد میرزا حبیب‌الله را شهید کردند در حصار خراسان در یک سال قریب بیست نفر را کشتند رؤس بعضی را بر سر نیزه نمودند و با طبل و دهل در کوچه و بازار گرداندند و بعد از شکایت‌های زیاد به طهران و دادخواهی و فریاد و ناله بازماندگان کار راجع بهیئت عدلیه خراسان گردید ظلم خونخواران و تعدی آخوند نامق و حصار ثابت گشت ولی نتیجه این گشت که هیئت عدلیه بمظلوم ستمدیده گفتند که بروید در نزد ملای ظالم تربت اثبات دعوی نمائید و حکم بگیرید تا مجری گردد و ما بیش از این در حق شما دادرسی نتوانیم در شیراز این روزها گرگان خونخوار اتفاق نمودند و قرار داده‌اند که شش نفر معلوم الأسماء را بقتل رسانند و ششصد نفر را سرگون و نفی نمایند

- 3 In short, from every direction the oppressors are on the rampage while this oppressed community is in utmost danger and trial. Despite this, in obedience to God's command they remain silent and patient. They appeal for justice to the government court, but the rulers pay no heed whatsoever.
- 4 When two Isma'ilis were killed and the government sought justice, the persecution of the Isma'ilis ended. Now if the protection of the Isma'ilis is because those souls are connected to Muhammad Khan, the chief of the Isma'ilis, who is under the protection of a foreign power and therefore justice was sought, these oppressed ones are also under the shadow of the Divine Unity.
- 5 Present a petition to His Excellency those in authority. Beware the weeping of the wronged and orphaned children and the sighing of the victims of oppression, lest their tears should turn to floods and their breaths should turn to fire. Divine confirmation and success come through justice and the seeking of justice. And God is the protector of the oppressed. These wanderers weep and lament day and night at the threshold of Divine Unity, and we beseech victory for the just ones.

3 باری از هر طرف ظالمان در جولانند و این حزب مظلومان در نهایت خطر و ابتلا با وجود این اطاعة لأمر الله ساکت و صابر در دربار حکومت تظلم و دادخواهی کنند ولی حکام ابداً اعتنا ننمایند

4 دو نفر اسماعیلی را کشتند حکومت چون دادخواهی کرد تعدی بر اسماعیلیان تمام شد حال اگر حمایت اسماعیلیان از این جهت است که آن نفوس منتسب به محمد خان رئیس اسماعیلیانند و او در تحت حمایت دولت خارجه است لهذا دادخواهی شد این مظلومان نیز در ظل حضرت احدیتند

5 بحضور اشرف اولیای امور عرضه دارید از سرشک دیدهٔ یتیمان ستمدیدگان حذر لازم زیرا سیل خیز است و از دود آه مظلومان پرهیز باید زیرا شررا انگیز است تأیید و توفیق از عدل و دادخواهی حاصل گردد و الله ولی المظلومین این آوارگان شب و روز بدرگاه احدیت بگرییم و بزاریم و عادلان را نصرت طلبیم

BRL_DAK#0702, MAS9.075-076

AB01464

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

Date: 1910 or <

- 1 O trusted one of 'Abdu'l-Baha! A detailed letter was written to Aqa Siyyid Mahdi, and the matter of the prisoner in the chains of oppressors, Aqa Mirza Asadu'llah, and the one seized by the unjust tyrants, Jenab-i-Aqa Mirza 'Abdu'l-Husayn, was written about. You will certainly review it. After reading, publish and distribute it in various lands without Aqa Siyyid Mahdi's name.
- 2 The honored handmaiden of God, Hakimih Khanum, praise be to God, is in utmost devotion and tranquility in the inner quarters. They are not causing any disturbance at all, rather they are a source of joy to all.
- 3 As for the matter of the descendant of the honored martyr, Aqa Mirza 'Azizu'llah, this resignation will, God willing, become

1 ای امین عبدالهآء بجناب آقا سید مهدی نامه مفصل مرقوم گردید و قضیهٔ اسیر زنجیر ظالمان آقا میرزا اسدالله و دستگیر ستمکاران بنی انصاف جناب آقا میرزا عبدالحسین مرقوم گردید البتة ملاحظه خواهید نمود بعد از مطالعه بدون اسم آقا سید مهدی طبع و نشر بلاد ننماید

2 امة الله المقربة حکیمه خاتون الحمد لله در نهایت تبتل و سکون در اندرونند ابداً اسباب صداع نیستند بلکه سبب سرور عمومند

a means of advancement, for he is dear and beloved to this servant.

3 اما مسئله جناب سلیل حضرت شهید آقا میرزا عزیزالله این استعفا انشاءالله سبب ارتقا میگردد زیرا عزیز عزیز اینعبد است

- 4 As for the matter of Jalalu'd-Dawlih, through your intermediary efforts and those of the divine friends, God willing, it should be resolved with goodwill, chivalry, justice and kindness, so that it may bring joy to 'Abdu'l-Baha. Although according to regulations and law it is a settled matter, yet considering the character traits, qualities, chivalry and justice that we are commanded to embody, we must act accordingly so that it becomes established and proven that the people of Baha are people of fidelity who conduct themselves according to the chivalry and extensive mercy they are commanded to show.

4 اما مسئله جلال الدوله باید که بوساطت شما و یاران الهی انشاءالله بنحو خوشی و مروت و انصاف و مهربانی بگذرد تا سبب سرور عبدالبهاء گردد هرچند بحسب نظام و قانون امریست گذشته ولی نظر به اخلاق و صفات و مروت و انصافی که ما مأمور بآنیم باید مجری بداریم تا ثابت و محقق گردد که اهل بها اهل وفا هستند و بموجب مروت و رحمت واسعه که مأمور بآنند معامله مینمایند

- 5 And as for the matter of Jenab-i-Haji Ghulam-Rida and purchasing property in Haifa and engaging in commerce there - this is not permissible these days, for property values in Haifa have greatly increased while generating no income - it is purely speculative. For example, a piece of land that generates no income is bought and sold for ten thousand tumans in hopes that its value will increase, and this amount in these regions is equivalent to a thousand tumans. Moreover, commerce in Haifa is disrupted and Jenab-i-Haji Ghulam-Rida should arise to serve in Tehran.

5 و اما مسئله جناب حاجی غلامرضا و خرید ملک در حیفا و مشغول شدن بتجارت در آن ولا این ایام جائز نه زیرا املاک حیفا بسیار ترقی نموده و وارداتی ابداً ندارد قیمت محض است و بس مثلاً زمینی که یک پاره واردات ندارد ده هزار تومان خرید و فروش میشود بامید آنکه قیمت پیدا خواهد نمود و این مبلغ در این صفحات حکم هزار تومان دارد و از این گذشته تجارت در حیفا مختل و جناب حاجی غلامرضا باید در طهران بخدمت قیام نماید

- 6 As for the matter of lending to you, carry out whatever you deem advisable.

6 و اما قضیه قرض دادن بشما هر نوع مصلحت بدانید مجری بدارید

- 7 And regarding the matter of the honored wife of the martyr of the plain of tribulation, Haji Haydar - it is truly as you had written. This honored woman is truly the pride of men, for despite the martyrdom of her peerless spouse and the martyrdom of her dear son-in-law, she remains in complete submission and contentment. She is patient and grateful, steadfast and firm. A special letter was written to that honored one - deliver it to her.

7 و اما مسئله حرم محترمه حضرت شهید دشت بلا حاجی حیدر فی الحقیقه چنانست که مرقوم نموده بودید این ورقه محترمه فی الحقیقه نخر رجالت زیرا باوجود شهادت قرین بی نظیر و شهادت صهر عزیز در نهایت تسلیم و رضا است صابره است و شاکره ثابته است و راسخه نامه مخصوص بآن محترمه مرقوم گردید برسانید

INBA16:182, RMT.064a

AB01855

To: *Hakim Harun et al., in Hamadan*

Date: 1910 or <

- 1 O ye friends of 'Abdu'l-Baha! Give thanks to God that through the light of guidance your faces have become illumined and your nature perfumed with musk. On the Day of Manifestation you entered beneath the shadow of the Forgiving Lord and remained protected and preserved from the taint of doubts. You opened seeing eyes and beheld the signs of the manifestation of the One God. The flame of the Mount and the gleam of light from Sinai so appeared that the expanse of hearts and the space of souls became bright and radiant. These favors are worthy of thanks to the Incomparable Lord, and if throughout all ages and centuries the tongue were to speak forth the praise and attributes of the Lord, it could not fulfill this thanksgiving. Therefore, with the utmost humility and contrition, supplications and entreaties are offered at the Sacred Threshold of the Lord, that with the tongue of grandeur He may offer thanks for His favors on behalf of the loved ones.

- 2 O friends! Praise be to God, you are standing firm in service in all fields, and your services are accepted and beloved at the Sacred Threshold. It is hoped that in the future you will strive even more than before in organizing affairs, establishing schools, and caring for orphans. Complete the repairs on the fragrant tomb of His Holiness who ascended to God, who attained the Supreme Companion, Jinab-i-Ismu'llah al-Asdaq, and whatever is spent will be the debt of 'Abdu'l-Baha - write and it shall be sent.

1 ای یاران عبداله‌آ شکر کنید خدا را که بنور هدی روی روشن و خوی مشکبار شد در یوم ظهور بظّل ربّ غفور درآمده از شوائب شکوک محفوظ و مصون ماندید دیده بینا گشودید و آثار تجلی خداوند یگنا مشاهده نمودید شعله طور و لمعه نور از فراز سینا چنان تجلی نمود که ساحت دلها و فضای جانها تابنده و درخشنده گردید این الطاف شایان شکرانه حضرت بدیع الاوصافست و اگر در قرون و اعصار زبان به محامد و نعوت پروردگار پردازد از عهده این شکر بر نیاید لهذا به کمال عجز و انکسار بعتبه مقدسه پروردگار تضرع و زاری میگردد که بلسان کبریا شکرانه الطاف خویش از قبل احبّا فرماید

2 ای یاران الحمد لله در جمیع موارد بخدمتید و خدماتتان در آستان مقدس مقبول و محبوب و امید چنانست که در آینده بیشتر از پیشتر در تنظیم امور و تأسیس دبستان و ترفیه ایتم بکوشید رمس معطر حضرت متصاعد الی الله من ادرک الرفیق الاعلی جناب اسم الله الاصدق را تعمیر مکمل فرمائید و آنچه مصروف گردد دین عبداله‌آ است مرقوم دارید ارسال میشود

INBA16:137, AMK.111-112, PYK.337x,
TAH.336, AMIN.199b

AB02218

To: *Alaqihband, Haji Mirza Muhammad Yazdi et al., in Tihiran*

Date: 1910 or <

- 1 O thou who art firm in the Covenant! Your letter no. 6 dated 15 Sha'ban was received and its contents brought joy, showing how the hand of divine power uproots every misguided ill-wisher and disgraces and dishonors them before the public. The author of [Habl al-Wahin] fell into grievous torment. Praise be to God that the friends did not demean him, but he himself fell into the lowest hell due to those words. Verily thy Lord is ever watchful, and He hath power over all things.
- 1 ای ثابت بر پیمان نامهء شما نمرة ۶ بتاريخ ۱۵ شعبان رسید و مضامین سبب بشاشت گردید که ید قدرت چگونه ریشهء هر بدخواه گمراه را برکند و در بین جمهور مفتضح و رسوا نماید صاحب [حبل الوهین] بعداب مهین افتاد الحمد لله که احباً توهین او نمودند ولی خود او بنکبت آن عبارت باسفل بحیم افتاد آن ربک لبالمرصاد و انه لعلی کلّ شیء قدیر
- 2 Although your letter was for Mirza Muhsin, since he is in Haifa, out of love for you I am writing the reply. In brief, any soul who becomes a Covenant-breaker, or shows disrespect to the Cause of God, or deviates for a moment from the shadow of God's Cause, falls, even if they count themselves among the highest of the high. Praise be to God, these oppressed ones have no quarrel, dispute, rebuke, reproach, complaint or resistance with anyone. If they give us poison, we bestow honey; if they wound us, we apply balm; if they curse us, we offer praise and commendation, dealing with utmost love and kindness. But God is awake and severe in retribution. Observe how He never overlooks injustice and transgression - He grants respite but does not neglect. Every soul will soon witness the recompense of their deeds and the consequences of their actions.
- 2 هر چند نامهء شما بمیرزا محسن بود ولی چون او در حیفاست محض محبت بشما من جواب مینگارم مختصر این است که هر نفسی ناقض گردد و یا بامر الله توهین نماید و یا از ظلّ امر الله آنی انحراف جوید ساقط گردد ولو خود را از اعلیٰ علیین شمرد الحمد لله این مظلومان را با نفسی نه نزاعی و نه جدالی نه عتابی نه خطابی نه شکایتی نه مقاومتی اگر زهر دهند شهد بخشیم و اگر زخم زنند مرهم روا داریم و اگر سب کنند مدح و ستایش نمائیم و در نهایت محبت و مهربانی معامله کنیم ولی حق پیدار است و شدید الانتقام ملاحظه کنید که ابداً از ظلم و عدوان نمیگذرد و بیمهل و لایمهل هر نفس پاداش کردار خود و جزای اعمال خویش را عنقریب مشاهده مینماید
- 3 I am pleased with you, therefore whenever I write to you, I write with a smile and will jest and joke. Praise be to God, whatever you wished regarding the abasement of the oppressors, the cutting off of the hands of the aggressors, the disgrace of the rebellious ones, and the dispersion of the tyrants - you witnessed it all with your own eyes. Verily thy Lord is severe in retribution. And upon thee be the Most Glorious Glory!
- 3 من از تو راضی هستم لهذا هر وقت بتو نامه نگارم به تبسم مینویسم و شوخی و مزاح خواهم الحمد لله هر چه خواهش داشتی از ذلت ظالمان و قطع دست تطاول ستمکاران و رسوائی اهل طغیان و پریشانی عوانان جمیع را بچشم خود دیدی آن ربک لشدید الانتقام و علیک البهاء الأبهی

MMK6#599, YIK.400x

AB02884

To: *Kharrazi-Furush Family et al., in Hamadan*

Date: 1910 or <

- 1 O ye true servants of the Lord of Hosts! 1 ای بندگان صادق ربّ الجنود
- 2 The services ye are rendering in support of the Ta'yid School merit the highest praise. It is certain that God in His bounty will send down His manifold, heavenly blessings upon you. 2 خدماتیکه در اعانهء مدرسهء تأیید نموده و مینمائید سزاوار تحسین و ستایش است از الطاف حی قیوم یقین و محتم است که انواع الطاف شامل و برکت آسمان نازل گردد
- 3 The believers are in duty bound to establish schools where children can acquire knowledge, and since these friends have pledged themselves to make sacrifices in this connection, and are contributing to the support of the Ta'yid School, 'Abdu'l-Baha in all lowliness and submission offereth thanks and praise to the Kingdom of Mysteries. He asketh that bounties will be sent down unto you, and peace of mind, so that ye may succeed in rendering this most laudable service with ease and joy. 3 تأسیس دبستان علم و عرفان از برای کودکان از فرائض قطعیهء اهل ایمانست چون آن یاران در این مورد تعهد جانفشانی نموده‌اید و اعانه بدبستان تأیید مینمائید عبدالهّاء در نهایت عجز و انکسار بملکوت اسرار ستایش و نیایش نماید و شما را برکت و آسایش طلبد تا در نهایت راحت و سرور بحسن خدمت مشکوره موفق و منصور گردید
- 4 O Thou Provider! These souls are doing good. Make them dear to both worlds, make them the recipients of measureless grace. Thou art the Powerful, Thou art the Able, Thou art the Giver, the Bestower, the Incomparable Lord. 4 ای پروردگار این نفوس خوش‌رفتار را در دو جهان عزیز بدار و مظاهر الطاف بی‌پایان ثما توتی مقتدر و توانا و توتی دهنده و بخشنده و بی‌همتا
- 5 O friends, there is no time for more. Upon you be the glory of the All-Glorious. 5 ای یاران فرصت بیش از این نیست و علیکم الهّاء الابی

COC#0620

INBA16:129, AMK.110-111, TAH.302,
TRBB.054

AB04070

To: *Ghulam Rida Amin Amin, in Tihnan*

Date: 1910 or <

- 1 O thou who art captivated by His Covenant and Testament! 1 ای مفتون عهد و پیمان
- 2 In extolling thy virtues as a steadfast supporter of the Covenant, Jinab-i-Amin hath unloosed his eloquent tongue and raised his voice in high praise, stating that Jinab-i-Haji Ghulam Rida hath in truth attained the station of contentment and resignation, and that at all times and under all conditions he hath proven himself a confidant, friend and 2 جناب امین در ستایش آن ثابت میثاق لسان فصیح گشوده و بیانی بلیغ نموده که فی‌الحقیقه جناب حاجی غلامرضا در مقام تسلیم و رضا است و در جمیع مراتب همدم و هم‌آواز قائم بر خدمت است و عاکف عتبهء عبودیت فی‌الحقیقه

companion. He is wholly dedicated to the service of the Cause of God, and hath consecrated himself to complete servitude at His sacred Threshold. In truth, he entertaineth no wish but for thralldom at the door of the Abha Beauty, and yearneth for naught but to accomplish a service in the path of the Desired One. Praised be God that in moments of adversity his face hath glowed incandescent in the fire of tests, even as purest gold, and thus is purged and purified from every dross and contamination. He hath at all times walked in the way of faithfulness, and trodden the path of firmness and constancy.

- 3 Therefore, in compliance with the precept of reward which is ordained by the Lord of Utterance, thou hast been appointed as Trustee of the Huquq and should presently, through the strengthening grace and bounty of the All-Merciful, take up this duty in Tihiran, inasmuch as Jinab-i-Amin will occasionally travel to the outlying provinces.
- 4 We cherish the hope that the Lord of Glory may cause thee to be loved in both worlds, and that He may vouchsafe infinite bestowals unto thee.
- 5 And upon thee be the glory of the Most Glorious!

او را آرزو و تمنائی جز بندگی درگاه جمال ابدی نه
و مقصدی جز خدمت حضرت مقصود نیست
در جمیع موارد امتحان الحمد لله مانند ذهاب ابریز
در آتش آزمایش رخ برافروخته و از هر غلّ و
غشی آزاده و آسوده گشته طریق وفا پیوده و
در راه استقامت و ثبوت سلوک فرموده

3 لهذا نظر بمکافات که بامر ربّ الآیات تقرر
یافته آنجناب امین حقوق تسمیه گشتند که در
طهران باین خدمت قائم و بالطاف حضرت
رحمن موفق باشی زیرا جناب امین احوالی
باطراف سفر اختیار مینماید

4 امید از ربّ جلیل چنان است که در دو جهان
عزیز باشی و مظهر موهبت بی پایان حضرت
رحمن

5 و علیک البهاء الأبدی

AMK.105-106, YIK.483-484

AB07671

To: *Abu'l-Qasim Bayda*

Date: 1910 or <

- 1 O my ancient, divine and spiritual friend! In this morning hour, with the utmost longing I am thinking of you, and I yearned for fellowship and conversation with you. Since this was not possible verbally, I took up pen and paper, finding solace for my heart and soul. Consider how precious you are, that while the Concourse on High are engaged in remembering 'Abdu'l-Baha, I am occupied with your mention and remembrance - and this is through the bounty of your Lord, the Merciful, the Compassionate.

1 ای یار دیرین ربّانی روحانی من در این صبحدم
در کمال اشتیاق پیادت همدم و هوس همنفسی
و گفتگوی با تو نمودم چون بزبان ممکن نه باثر
کلک و بنان پرداختم و تسلی دل و جان یافتم
ملاحظه کن که چه قدر عزیزی که ملاً اعلی
بیاد عبدالهّاء و من به ذکر و یاد تو مشغول و هذا
من فضل ربّک الرحمن الرحیم

- 2 Convey on behalf of 'Abdu'l-Baha sublime and most glorious greetings to the families of the martyrs, and be, as my

2 بازماندگان شهدا را از قبل عبدالهّاء تحیت ابدع
ابهی ابلاغ دار و بالوکاله و النیابه از من خادم
آنان باش فنعّم الوکاله هذه الوکاله

BRL_DAK#1046, YBN.015a

deputy and representative, their servant - and what an excellent deputyship is this deputyship!

AB07893

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

Date: 1910 or <

- 1 O Amin of 'Abdu'l-Baha! Hear the praise from the Concourse on High, for thou art faithful in service at the Sacred Threshold and art a partner and companion of 'Abdu'l-Baha in servitude to the Most Glorious Beauty. 1 ای امین عبدالهآء آفرین از ملأ اعلی بشنو زیرا در خدمت باستان مقدس صادق و در عبودیت جمال ابهی سهیم و قرین عبدالهآء
- 2 Give thanks to the Almighty Lord that thou hast been assisted and confirmed with such a bounty. The praise and commendation which thou hadst expressed regarding all the friends of God and handmaidens of the All-Merciful was, in truth, all befitting. 2 شکر کن حضرت کبریا را که بچنین موهبتی موفق و مؤید شدی مدح و ستایشی که در حق جمیع احباء الله و اماء رحمن نموده بودی فی الحقیقه جمیع مقرون بصواب
- 3 Today the denizens of the Kingdom are in the utmost joy and gladness because of the steadfastness and firmness of the friends and handmaidens of the All-Merciful, and from this steadfastness momentous results shall soon be made manifest. Praise be to God, the East is ablaze and the West is in a state of attraction. 3 الیوم اهل ملکوت از استقامت و ثبوت احباء و اماء الرحمن در نهایت بشارت و سرورند و از این استقامت عنقریب نتائج عظیمه ظاهر خواهد شد الحمد لله شرق پراشتعالست و غرب پرائجذاب
- 4 And upon thee be the Most Glorious Glory. 4 و علیک البهاء الابهی

INBA16:153, MKT9.033, AMK.106-106a

AB10880

To: Ahmad Sohrab, in Washington, DC

Date: 1910 or <

This glory shall be turned into the most abject abasement, and this pomp and might converted into the most complete subjugation. Their palaces will be transformed into prisons, and the course of their ascendant star terminate in the depths

of the pit. Laughter and merriment will vanish, nay more, the voice of their weeping will be raised.

PDC.147x

AB11806

Talk given during first visit to Egypt, ca. 1910-1911

Date: 1910-1911

¹ The Baha'is serve the Committee of Union and Progress with heart and soul, sharing their principles and spirit. They are seekers of freedom, nurturers of liberty, pursuers of equality, practitioners of fellowship, well-wishers of humanity, and sacrificial servants in the path of human unity. For while the Committee of Union serves Ottoman unity, the Baha'is serve human unity. The Committee of Union seeks political unity; the Baha'is, spiritual and conscientious unity. The Committee of Union uproots the foundations of oppression; the Baha'is demolish the edifice of enmity and hatred between peoples. The Committee of Union nurtures justice; the Baha'is nurture love. The Committee of Union serves the Ottoman realm; the Baha'is aspire to serve all humanity. The Committee of Union strives to unite the diverse Ottoman parties; the Baha'is desire to unite and harmonize different nations and races. The Committee of Union strives for phenomenal unity; the Baha'is sacrifice themselves to promote the unity of true existence. Therefore, the aims of the Baha'is are identical to those of the liberal-minded members of the Committee of Union and Progress, save that the scope of Baha'i aims is more expansive.

² At present, the East is captive to the West, and Europe and Asia are in constant warfare. The mighty army of European commerce continually invades Asia. The forces of European industry break Asia's back. The host of European knowledge causes dominion over Asia. The political army of Europe destroys Asia's national foundations. The assault of these armies is continuous, the conquest of these forces successive, and the waves of these consecutive armies attack like successive breakers, while Asia has no power to resist any of these forces. In such circumstances, the ultimate outcome is clear and evident to every wise person. Yet when we consult history, we see

¹ بهائیان بجان و دل خدمت جمعیت اتحاد و ترقی مینمایند و هم مسلک و هم مشربند و آزادی طلب و حریت پرور مساوات جو مواسات خو خیرخواه عالم انسانی و جانفشان در سبیل وحدت بشری زیرا جمعیت اتحاد خدمت بوحدت عثمانی نمایند بهائیان خدمت بوحدت انسانی جمعیت اتحاد وحدت سیاسی طلبند بهائیان وحدت روحانی و وجدانی جمعیت اتحاد بنیان ظلم براندازند بهائیان بنیان عداوت و بغضا بین بشر ویران سازند جمعیت اتحاد عدالت پرور است بهائیان محبت پرور جمعیت اتحاد خدمت باقلیم عثمانی نمایند بهائیان خدمت بعالم انسانی آرزو نمایند جمعیت اتحاد احزاب متفرقه عثمانیه را در جمع و توحید کوشد بهائیان وحدت امم و اجناس مختلفه را تألیف و تحبیب آرزو نمایند جمعیت اتحاد در وحدت شهود کوشد بهائیان در ترویج وحدت حقیقت وجود جان فشانی نمایند لهذا مقاصد بهائیان نفس مقاصد احرار آزادگان از جمعیت اتحاد و ترقی است نهایت آن است که دائره مقاصد بهائیان وسیعتر است

² حال شرق اسیر غرب است و اروپا و آسیا در حرب مستمر و هجوم متتابع جیش جزار تجارت اروپا است که دائماً مهاجم بر آسیا است لشکر صنایع اروپا است که کاسر ظهر آسیا است سپاه معارف اروپا است که سبب تسلط بر آسیاست جند سیاسی اروپا است که مخرب اساس ملی آسیا است هجوم این سپاه متوالی و تسخیر این لشکر متتابع و افواج این اردوهای مترادف مانند امواج پی در پی در پی در هجومند و آسیا را قوت مقاومت هیچیک از این سپاه نه در این صورت عاقبت

that in all past ages and centuries, Asia prevailed over Europe through spiritual power, not physical might. Although during the Umayyad Caliphate, the rule of Tamerlane, the empire of Genghis Khan, and the power of Sultan Selim, armies went from Asia to Europe, they did not endure. However, Asia's spiritual forces penetrated Europe in all ages and centuries, achieved great conquests, and made Europe captive to Asia. Now too, Asia must resist Europe with a spiritual power and conquer Europe's pillars through spiritual force, so that this precious continent of Asia may shine like a graceful beauty in the gathering of the world's regions.

در نزد هر دانائی واضح و مشهود است و چون مراجعت بتاریخ نمائیم در جمیع قرون و اعصار سالفه آسیا بقوت روحانیه غلبه بر اروپا کرده نه بقوت جسمانی هر چند در زمان خلافت اموی و حکومت تیمور لنگ و سلطنت چنگیزخانی و قوت سلطان سلیم از آسیا سپاهی به اروپا شد ولی دوام ننمود اما قوای روحانی آسیا در جمیع اعصار و قرون نفوذ در اروپا کرد و فتوحات عظیمه نمود و اروپا را اسیر آسیا کرد حال نیز آسیا باید بیک قوت روحانی مقاومت اروپا نماید و ارکان اروپا را بقوت روحانیه مستخر کند تا این اقلیم عزیز آسیا مانند دلبهر رعنا در انجمن اقلیم دنیا جلوه نماید

- 3 Among the teachings of Baha'u'llah is that human politics, no matter how advanced, is as nothing compared to divine politics. We must glorify the politics of the Divine Realm and follow the Lord of the Kingdom, for divine politics is the light of the world of existence and that all-encompassing mercy which embraces all peoples and nations without exception. Consider, for example, how the Lord deals with all the peoples and nations of the world: He nurtures all creation, sustains all peoples and nations, preserves and protects all tribes and communities, and tenderly raises all in the cradle of His favors through His all-encompassing mercy, granting each a portion from His table of bounty. This is divine politics, which assuredly transcends human politics. Therefore, we must follow divine politics, especially in this luminous century and age of human progress, when no politics save that which conforms to divine politics will yield results, but rather will prove fruitless and abortive. Through adherence to divine politics, Baha'u'llah breathed such a new spirit into Persia that it penetrated with utmost ease to the furthestmost regions of America. Now all the people of the East should be grateful for this politics and rejoice in the influence of Baha'u'llah's teachings in Europe and America.

3 از جمله تعالیم بهاءالله اینست که سیاست بشریه هر قدر ترقی نماید بالنسبه سیاست الهیه هیچ است ما باید سیاست حضرت لاهوت را تجید نمائیم و تأسی بر برب الملکوت کنیم زیرا سیاست الهیه نور عالم وجود است و آن رحمت و اسعه است که کل طوائف و ملل را عموماً شامل است مثلاً ملاحظه کنید که بجمع طوائف و ملل عالم پروردگار چگونه معامله مینماید جمیع خلق را میپرورد و جمیع طوائف و ملل را رزق میدهد و جمیع قبائل و امم را محفوظ و مصون میفرماید و برحمت و اسعه کل را در مهد الطاف میپرورد و از خوان نعمت خویش بهره و نصیب بخشد این سیاست الهیه است و البته تفوق بر سیاست بشریه دارد پس ما باید متابعت سیاست الهیه نمائیم علی الخصوص در این قرن نورانی و عصر ترقی عالم انسانی که سیاستی جز مطابق سیاست الهیه عاقبت ندارد بلکه ابر است و بی ثمر بهاءالله بمتابعت سیاست الهیه چنان روحی جدید در ایران دمید که بکمال سهولت در اقصی بلاد امریکا نفوذ و تأثیر نمود حال جمیع اهل شرق باید از این سیاست ممنون و خوشنود و از نفوذ تعالیم بهاءالله در اروپا و امریکا مسرور گردند

- 4 The purpose of the journey to Alexandria is solely for a change of air, since the promotion of Baha'u'llah's teachings in these regions is entirely forbidden according to Baha'u'llah's explicit text, for they have the Qur'an in hand and the conduct and behavior of the divines therein is clear and explicit - they must act accordingly. If they act upon it, divine teachings are at hand, and if they do not, what benefit is there in promoting

4 و مقصود از سفر اسکندریه مجرد تبدیل هواست زیرا ترویج تعالیم بهاءالله بنص بهاءالله در این صفحات بکلی ممنوع است زیرا قرآن در دست و روش و سلوک روحانیان در آن واضح و مصرح باید عمل نمایند پس اگر عمل نمایند تعالیم الهیه در

any teaching? During forty years in the prison of 'Akka, with its unsuitable climate, the oppression of the former tyrannical government, and the severe restrictions of despotism, 'Abbas Effendi's body became utterly weakened and feeble. Therefore, rest and change of air became necessary, and all the physicians of Haifa likewise prescribed that a change of climate and peace of mind were essential, as medical treatments yielded no results. And since through the endeavors and justice of the Committee of Union and Progress, the confinement and imprisonment were lifted, he therefore traveled toward Egypt for a change of air and peace of mind. God willing, the Committee of Union and Progress will compensate for the injuries inflicted by 'Abdu'l-Hamid Khan. 'Abbas Effendi consistently offers the highest praise for the Committee of Union and Progress to everyone, whether friend or stranger, even in newspapers such as Chihrihnama, Muqattam, and Wadi'-Nil, saying that this esteemed Committee removed the forty-year chain from this oppressed one's neck and placed it on the unblessed neck of 'Abdu'l-Hamid; were it not for this Committee, the chain of Joseph's prison would still be around his neck. The Baha'is must be appreciative and become aware of the beneficent purposes of the Committee of Union and Progress, and in response to this just endeavor, arise to serve the Committee. Indeed, God willing, they will prepare and organize a sincere and pure party for the Committee of Union and Progress in the countries of Europe and America, and this will soon come to pass.

دست است و اگر نمایند از ترویج هر تعلیمی چه ثمر در مدت چهل سال در سجن عکا و عدم موافقت هوا و تضییق حکومت ظالمه سابقه و تعرض شدیده استبداد جسم عباس افندی بکلی ناتوان شد و ضعف مستولی گردید لهذا مجبور بر راحت و تبدیل هوا بود و حکیمان حیفاً کل نیز چنین تجویز کردند که تبدیل هوا و راحت قلب لازم است زیرا از معالجات ثمری حاصل نشد و چون بهمت و عدالت جمعیت اتحاد و ترقی قلعه بندی و حبس برداشته شد لهذا بجهت تبدیل هوا و راحت قلب بسمت مصر سفر نمود و انشاء الله تلافی صدمات عبدالحمید خان بهمت جمعیت اتحاد خواهد شد و همواره عباس افندی در نزد هر کسی چه آشنا چه بیگانه نهایت ستایش را حتی در جرائد نظیر چهره نما و مقطم و وادی نیل از جمعیت اتحاد و ترقی مینماید که این جمعیت محترمه زنجیر چهل ساله را از گردن این مظلوم برداشت و بر گردن نامبارک عبدالحمید نهاد و اگر این جمعیت نبود الی الآن زنجیر سجن یوسفی در گردن بود بهائیان باید قدرشناس باشند و بمقاصد خیریه جمعیت اتحاد و ترقی واقف گردند و در مقابل این همت عادلانه بخدمت جمعیت پردازند بلکه انشاء الله در ممالک اروپا و امریک حزب صادق خالص از برای جمعیت اتحاد و ترقی تهیه و تدارک نمایند و عنقریب این خواهد شد

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Study guide to this volume

The second half of 1910 marks one of the great hinges in ‘Abdu’l-Bahá’s ministry: in September of this year he left Haifa for the first time in decades, traveling to Egypt, where he would spend the winter before his journey to Europe and America. The volume therefore captures both the final months in the Holy Land and the first weeks of his Egyptian residence—a transition from the site of forty years’ imprisonment to an ancient civilization that had itself witnessed the earliest days of three Abrahamic faiths. The political context of late 1910 was turbulent: the Iranian constitutional crisis continued, and ‘Abdu’l-Bahá was simultaneously receiving news of persecutions in Iran, writing to encourage Bahá’í teachers across the globe, reflecting on the meaning of constitutional government, and engaging in conversations with European visitors on the nature of religion itself. The volume is notable for the sheer range of its register: from a crystalline philosophical aphorism on what religion is, to extended letters on Bahá’í conduct in government service, to warm encouragement of a traveler heading to China, Japan, and India, to a meditation on the nature of the Garden of Ridvan.

East and West: Spiritual Power and the Possibility of Civilizational Balance

Key Passages

O thou who art versed in the mysteries of the Holy Book! I have read your detailed letter and learned of the conversation that took place between you and that esteemed and respected man. Without doubt, that discourse which transpired between you and him was a confirmation from the Spirit and an inspiration from the breaths of truth, for my Lord, the All-Merciful, confirms every soul who is attracted in heart to the Kingdom of Mysteries, strengthens them with inspiration, and causes them to speak with proofs and evidence. — AB00192

Today the inhabitants of the world must be engaged generally in praising the Word of God, which has bestowed such a bounty and has established such a harmony and affiliation that the Beloved of the union of the race of man has uncovered the face, displaying the utmost beauty and perfection in the assemblages of the world, and is captivating the hearts of everyone in all the regions. — AB05981

Consider thou how the power of the Word of God has united the East and the West and bestowed spiritual communication, that a blessed soul from the inhabitants of America,

while in the Holy Land, mentioned to Abdul-Baha the name of a man living in Asia, and with the utmost devotion requests the writing of a Tablet. Praise be to God! What a communication! What a unity and concord!
— AB05981

Context for Study

AB00192 refers to a conversation between Gabriel Sacy, a French Bahá'í, and Count Leo Tolstoy—one of the most celebrated and spiritually searching figures of early twentieth-century Europe. Tolstoy had been communicating with Bahá'í teachers for years and was known to have profound sympathy with the Bahá'í teachings on peace and the unity of religion. The letter's opening move is characteristic of 'Abdu'l-Bahá's strategy with high-profile sympathizers: to affirm that the very eloquence of the believer's discourse was itself divine inspiration, thus relocating the source of spiritual influence from the individual's capacity to the action of the Holy Spirit. This dissolves the anxiety of how one can possibly speak adequately to a Tolstoy—the answer is that adequate speech in such encounters is not a product of personal preparation alone. The broader claim of AB05981—that a single American mentioning an Asian name in Haifa, requesting a Tablet, is evidence of a new world communication—reflects 'Abdu'l-Bahá's capacity to read small events as symptoms of structural transformation. The global diffusion of the Bahá'í community in 1910 was modest in absolute numbers but unprecedented in its geographical spread: communities existed in Persia, the Caucasus, Egypt, India, the United States, France, and Britain. This thin but geographically distributed network was itself proof of something: that the “unity of the race of man” was not merely an aspiration but was already taking form.

Questions for Reflection

1. The letter to Gabriel Sacy about the Tolstoy conversation attributes the believer's eloquence to divine inspiration rather than to personal preparation. What is the relationship between human effort (learning, study, practice) and divine confirmation in this account, and how does it compare with the Islamic concept of *taufiq* (divine enabling) and the Christian theology of grace and free will?
2. 'Abdu'l-Bahá reads a single conversation across two continents as evidence that the Word of God is “captivating the hearts of everyone in all the regions.” Is this reading of small events as symptoms of large movements a form of prophetic vision, motivated reasoning, or genuinely grounded social analysis?
3. Tolstoy was already engaged in a profound spiritual quest that led him to critique institutional Christianity and develop his own theology of love and nonviolence. What would a genuine encounter between Tolstoyan and Bahá'í thought look like, and where would the agreements and the tensions be most productive?
4. The East-West encounter in this volume is described as a meeting of spiritual and material powers, with the East's gift being the Word of God and the West's gift being material and scientific progress. How does this civilizational complementarity argument compare with similar arguments in Islamic modernism (al-Afghani, Abduh) and in Asian anti-colonial thought (Gandhi, Tagore)?

5. What does it mean for a religion to claim that it has “captivated the hearts” of humanity at a time when its actual membership is a tiny fraction of the world’s population? Is this eschatological anticipation, aspiration, or something else?

What Is Religion? The Mathematical Formula of the Absolute

Key Passages

What is religion? You are silent, you are searching for a brief explanation. Let me tell you: 1. Religion is connection with God. 2. There is one God. 3. There is but one possibility for connection. From these three premises there results the conclusion with convincing logic: Religion is an organic unity. Denomination, sects, religious confessions are but a variously close or loose connection with God: adorned with additions which are different with time and place. — ABU1484

Expressed mathematically, God is the great One. Religion is the zero, or the zeroes, which only gain significance and value through the One connected with them! Take the number 100 or 1,000 or 100,000 or more, what are the zeroes without the One which precedes them? The High Religions are several zeroes preceded by the great One, the Godhead. And the Bahá’í Teaching, how is it expressed in a mathematical formula? 1,000,000,000. The One is here the One-and-All, and behind it stands an uninterrupted chain of relationships, connections with Him, the One-and-All. — ABU1484

Context for Study

The June 1910 conversation with a young woman in Haifa—recorded in the 22nd letter of Dr. Fallscheer to Stuttgart—is a small masterpiece of philosophical pedagogy. The argument moves from definition to axiom to syllogism with the economy of a mathematical proof, and then turns to mathematical imagery to make the intuition vivid. The three premises (religion is connection with God; there is one God; there is one possibility for connection) yield the conclusion that religion as such is a unity, while the divisions of history are variations in the *quality* of the connection—“variously close or loose.” The mathematical metaphor of the zero-and-one is then deployed to make visible what would otherwise remain abstract: a zero alone means nothing; the same zero placed after the number one acquires meaning from its relationship to the absolute. The Bahá’í dispensation is characterized by an “uninterrupted chain of relationships,” which in the notation of 1,000,000,000 is represented by the long train of zeros following the initiating One. The argument resonates with several philosophical traditions: the Neoplatonic understanding of the One as the source from which all multiplicity proceeds; the Sufi doctrine that all creation is a *tajalli* (theophany) of the Absolute; and Leibniz’s use of binary notation (zeros and ones) as a metaphor for creation from nothingness through divine will. What is distinctive is the pedagogical setting: these ideas are being offered to a young woman in a conversational register, not in a formal theological treatise.

Questions for Reflection

1. The argument that religion is organically one because its object (God) is one draws on the same logic that Aristotle uses to define the unity of a science: a science is unified by the unity

of its proper object. What are the strengths and the limits of applying this Aristotelian logic to the phenomenon of religious diversity?

2. The mathematical metaphor (zeros gaining value from the One that precedes them) implies that the world's religions derive their significance from their relationship to the Absolute, not from their own inherent properties. How does this compare with the inclusivist position in the theology of religions (Karl Rahner's "anonymous Christianity," for example) and with pluralist accounts (John Hick's "different paths up the same mountain")?
3. 'Abdu'l-Bahá says the young woman who claimed that religious diversity was scientifically and historically understandable was offering "pretexts." Is this a fair characterization of the sociological argument for religious diversity, or is there a genuine tension between the claim that religion is organically one and the empirical fact of its historical diversity?
4. The Bahá'í formula (1,000,000,000) is characterized by an "uninterrupted chain of relationships." What does "uninterrupted" mean in the context of a religious history that includes periods of apostasy, persecution, and what looks like divine absence?
5. If religion is defined as "connection with God," and the quality of that connection varies "as different with time and place," what follows for the evaluation of specific religious practices—are all practices equal in their connective power, or is there a ranking, and who or what determines it?

Constitutional Government, Bahá'í Ethics, and Service to the State

Key Passages

At present affairs have become most delicate, and all eyes are focused on the conduct and behavior of the friends and are vigilant regarding the character, manners and customs of the Bahá'ís. Therefore, the people of Bahá must arise with utmost care and faithfulness to follow the counsels and exhortations of the Blessed Beauty. As for those who are involved in governmental departments, I hope they will serve the nation and government with utmost sanctity, purity, detachment, chastity, virtue, goodwill, sincere intention and pure nature. They should be content with their wages and not stain their garment by taking even a penny beyond that, for this would sully the pure garment of the Cause of God. — AB00225

Those who are employed in government offices must conduct themselves with utmost detachment, purity, freedom, chastity and virtue, being content with their wages. They must not stain their pure garment through bribery and corruption. Today if a single soul among the friends should, God forbid, take even a penny unlawfully, the pure hem of the Cause of God would be sullied and it would bring disgrace upon all. Rather, both the government and the people should develop such trust that they would wish for all affairs in the provinces to be entrusted to the pure and goodly hands of the friends of God. — AB06140

Consider how his royal highness, the King of England, spendeth his days, in the plenitude of happiness, of tranquility, of peace and prosperity, and is the most exalted

Monarch among the kings of the world. Neither is he responsible for a matter, nor doth he take any blame. The assemblage of the people and the pillars of the government render to their King the most earnest service and bear for him the weight of every burden, while his sovereignty is in continuous progress and the nation at constant rise.
— AB11815

Context for Study

The cluster of texts on Bahá'í conduct in government service—AB00225, AB06140—reflects the peculiar vulnerability of the Iranian Bahá'í community in 1910. Bahá'ís who had entered the Iranian civil service were under double scrutiny: from a government suspicious of their religious loyalties, and from the general population whose expectations of corruption among officeholders were high. 'Abdu'l-Bahá's instruction is therefore both a spiritual counsel and a political strategy: Bahá'ís must be so conspicuously incorruptible that they become trusted administrators despite their minority status. This was not a new strategy: Jewish communities in medieval Christian Europe and Islamic empires often achieved security through demonstrating financial and administrative probity that made them indispensable to the majority society. But the religious grounding is distinctive: incorruptibility is required because “if a single soul among the friends should take even a penny unlawfully, the pure hem of the Cause of God would be sullied.” Each individual's conduct is not merely a personal moral matter but an embodied testimony for or against the truth of the Cause. AB11815 on constitutional government frames the political context more broadly: the model of the British constitutional monarchy—a sovereign protected from direct political responsibility by a responsible parliament—is presented approvingly as a form of governance that serves both the dignity of the sovereign and the welfare of the nation.

Questions for Reflection

1. The instruction to be content with one's wages and refuse even a penny of unlawful gain is one of the most stringent ethical demands in the corpus. What does this absolute standard of financial integrity require institutionally (clear accounting, oversight structures) and personally (what spiritual disciplines would sustain it), and how does it compare with Islamic *amanah* (trusteeship) and Confucian *zhengming* (rectification of names—officials being what their titles claim)?
2. The Bahá'í community's visibility means each individual's moral failure disgraces the entire community. How does this “representative responsibility” compare with the phenomenon of the individual Jew, Muslim, or Black person in a majority culture being held responsible for the failures of their entire community? What is the ethical difference between structural prejudice and the Bahá'í teaching of collective moral accountability?
3. 'Abdu'l-Bahá praises the British constitutional monarchy as a model in which sovereignty is preserved while the burden of governance is borne by responsible ministers. Written in 1910 at the height of British imperialism, how should this assessment be read? Is the argument about institutional form separable from the historical record of British imperial governance?

4. The instruction to “not meddle with political affairs” while serving the nation faithfully seems to require an apolitical competence that is politically impossible in highly factional environments. How do Bahá’í civil servants navigate this tension, and what historical examples from other minority communities illuminate the challenge?
5. If Bahá’í integrity in government service is intended to demonstrate the truth of the Cause, what happens when Bahá’í officials make well-intentioned administrative errors? Does this understanding of representative integrity create a community prone to perfectionism and shame?

The Fire of Love and the Urgency of Teaching

Key Passages

O spiritual friends! Heavenly bounties are manifest and evident, and divine favors are like spring rain. The lights are resplendent and the horizons bright with the light of the Covenant. The East is illumined, the West perfumed. The world of existence is in motion, the realm of possibility alive with the spirit of providence. Rest is not permitted, stillness not befitting. The candle must be lit, the moth must sacrifice its life, the nightingale must sing at dawn, and the birds of the meadow must offer wondrous melodies. A songless nightingale is destitute, and a fruitless tree is without glory. — AB02824

O friends! All peoples and nations are frozen and lifeless, and all tribes and peoples are caught in despair and hopelessness. The people of Bahá 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. — AB02432

Context for Study

Written from the Garden of Ridvan—the Haifa garden where Bahá’u’lláh spent time during his years of imprisonment, and a site laden with associations of beauty and transcendence—AB02824 belongs to a specific genre of ‘Abdu’l-Bahá’s exhortations: those that make urgency poetic rather than merely administrative. The images are drawn from Persian classical literature: the candle-and-moth pair from Hafiz and the nightingale-and-rose from the entire ghazal tradition. But the classical images are given a Bahá’í inflection: the moth’s sacrifice of its life in the flame is not an occasion for romantic elegy but a charge—“must.” The nightingale that does not sing is not melancholy but “destitute”; the fruitless tree is “without glory.” The sequence of must-statements enacts a theology of vocation: the nature of a candle is to burn, the nature of a nightingale is to sing, and the nature of a Bahá’í is to teach. AB02432, written in the context of the revival of Bahá’í activity in Fars province, generalizes this: the “frozen and lifeless” condition of humanity is itself a theological claim about the present moment—without the animating spirit of the new Revelation, human civilization is in a state of spiritual suspended animation. The people of Bahá

are the movement-makers, the light-kindlers, not because of their personal superiority but because of the transformative power of the teaching they carry.

Questions for Reflection

1. The candle-moth and nightingale-rose images from Persian classical poetry are used to convey a sense of urgent obligation. What is the effect of employing aesthetically beautiful images for what is essentially an ethical demand—does beauty enhance or soften the urgency?
2. “A songless nightingale is destitute, and a fruitless tree is without glory.” This is a claim about the relationship between a being’s nature and its fulfillment. How does this teleological anthropology—the idea that human beings have a nature that is fulfilled or frustrated—compare with Aristotelian *eudaimonia* (flourishing), with Thomist natural law, and with existentialist accounts that deny any pre-given human nature?
3. The description of humanity as “frozen and lifeless” is a claim about what human civilization is like *without* the animating force of divine revelation. How should this claim be understood—as literal spiritual diagnosis, as rhetorical contrast to motivate teaching, or as a prophetic judgment in a specific historical moment?
4. ‘Abdu’l-Bahá writes these words from a garden associated with Bahá’u’lláh’s years of imprisonment—beauty arising within and from the site of suffering. How does the aesthetic context of the Garden of Ridvan inflect the language of fire, light, and song in which the teaching obligation is expressed?
5. The charge to “bring all the people of the earth into motion” is breathtaking in its scope. What is the relationship between this universal aspiration and the practical particularity of each individual’s field of service? How does one avoid the paralysis of being overwhelmed by the gap between the ideal and the actual?

Sacrifice, Martyrdom, and the Imperishable Edifice

Key Passages

Thou art the father of sons who have been martyred and in this thou art a leading light among the friends. Every father might yearn for sons like thine, sons who sacrificed their all in the path of God and who exhibited such joy and fragrance in the world of eternity that they became the cause of honour and eternal glory to their kith and kin. At the end, neither sons nor fathers will have value in this transitory and ephemeral world nor shall any of one’s relations be permanent here. All will pass away and vanish to nothingness but the son who hath been offered up by his father and the father who hath sacrificed his son shall both shine like the twin Pleiades in the firmament of everlasting glory.
— AB04704

In such a path as this a new calamity is undoubtedly ordained each day and all manner of tests and tribulations must be anticipated along this road. The Ancient Beauty raised high the chalice of suffering full to the brim with pain and tribulation. He drank to the

dreeds the cup of His sorrows. Therefore let us never entertain the desire for comfort and tranquillity. Let us rather follow the example of God and progress step by steady step along the path of selflessness. — AB04331

Context for Study

The two texts on sacrifice and martyrdom in this section address different aspects of the same spiritual reality: AB04704 speaks to a father whose sons were martyred, while AB04331 addresses a community that has suffered persecution. Both draw on the same cosmological claim: that which is permanent is not the earthly bond (father-son, community-homeland) but the spiritual bond—the bond of love and sacrifice in the path of God—which endures beyond the dissolution of all else. The image of the father and martyred son “shining like the twin Pleiades” is an astronomical metaphor that transforms grief into cosmological permanence: the two together form a constellation, visible from all directions, persisting across time. This is not a consolation that minimizes grief but one that transfigures it by locating the relationship in a frame that outlasts death. AB04331’s instruction to “never entertain the desire for comfort” and to follow “the example of God”—the Manifestation who drank the cup of suffering—is the most demanding formulation in the entire volume. The path of selflessness is modeled on divine self-emptying, which in the Bahá’í understanding is the pattern of each Manifestation’s life: the capacity to give without receiving, to love without conditions, to suffer without resentment. This is the Bahá’í version of what the Christian tradition calls *kenosis* and what the Sufi tradition calls *fana*.

Questions for Reflection

1. ‘Abdu’l-Bahá tells a bereaved father that he is “a leading light among the friends” because his sons were martyred. How does this theology of martyrdom as spiritual honor relate to the psychological reality of grief, and at what point does the theology of sacred suffering risk becoming a way of avoiding the full acknowledgment of loss?
2. The image of father and son “shining like the twin Pleiades” relocates the bereaved relationship from the earthly to the cosmic register. How does this compare with the way different religious traditions—Jewish Kaddish, Christian resurrection hope, Islamic belief in the *shahid* (martyr)—address the relationship between the living and the dead?
3. “Let us never entertain the desire for comfort and tranquillity” is a radical statement in a culture—then and now—that regards the reduction of suffering as one of the primary goods of civilization. How is this instruction consistent with the Bahá’í emphasis on human welfare, science, and material progress?
4. The instruction to follow “the example of God”—meaning the example set by the life of the Manifestation—implies that the Manifestation’s willingness to suffer provides the pattern for human spiritual aspiration. How does this *imitatio Dei* (imitation of God) compare with *imitatio Christi*, with Islamic *adab* (following the *sunna* of the Prophet), and with the Confucian cultivation of the sage as model?
5. AB04331 says love has “always had bloody intentions from the very first” (quoting Rumi). What is the relationship between love and suffering in Sufi mystical theology, and how does ‘Abdu’l-Bahá use this classical formulation within a distinctly Bahá’í theology of sacrifice?

A Guiding Question for the Whole Volume

This volume catches ‘Abdu’l-Bahá at the moment of departure—physically leaving the Holy Land, metaphorically leaving the closed world of the prison city for the open world of a global religious movement with growing Western engagement. The range of the volume is striking: from a crystalline three-premise proof that religion is one, to a precise instruction that a Bahá’í civil servant must refuse even a penny of unlawful gain, to a letter of consolation to a father whose sons were martyred, to an exhortation that the world’s peoples are “frozen and lifeless” and awaiting the warming flame of the Cause. Each of these utterances is addressed to a specific person in a specific situation, yet each opens outward toward a universal claim.

A guiding question for the whole volume might therefore be: **How does ‘Abdu’l-Bahá’s movement between the intimate and the cosmic—between the penny of bribery and the unity of all religion, between a father’s grief and the twin Pleiades—model a form of spiritual attention that refuses to treat private and public, local and universal, as separate realms of life?**