





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

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# Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Series outline

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

## The Báb

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

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

### II. Second period (Shiraz and Isfahan)

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

### III. Third period (Maku and Chihriq)

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

### **III. 'Akka period**

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

## **‘Abdu’l-Bahá**

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

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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 125–126. Letters and utterances in the year 1902 I–II
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

### **III. Late ministry**

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- 169. Memorials of the Faithful (1916)
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# Introduction to volume 147

This early 1911 volume is shaped by the new mobility opened after the fall of ‘Abdu’l-Hamid and by the continuing uncertainty of ‘Abdu’l-Baha’s outward itinerary. Egypt appears as both refuge and platform: AB02132 explains that, after forty-three years of imprisonment, the removal of restraints enabled ‘Abdu’l-Baha to hasten to “the Egyptian Canaan,” where He hoped the call of the Cause would be raised with fresh force. AB00182 is the most dramatic historical statement in the volume: it recounts the danger of the Ottoman commission of inquiry, the threatened exile to Fezzan, the fall of ‘Abdu’l-Hamid, and the sudden public prominence of ‘Abdu’l-Baha in Alexandria, where newspapers wrote of His influence and the unsettling power of His presence. Yet the same tablet turns sharply toward America, observing that, despite many requests for His journey, the disunity of the American friends made such a visit impossible unless backbiting, criticism, and difference of opinion were quickly overcome.

Several items make the proposed Western journey a test of communal receptivity rather than a simple travel plan. AB03012 states that ‘Abdu’l-Baha’s journey to other regions, including America, would follow only after His present service in Egypt had borne fruit, and that the “magnet” drawing Him westward would be unity, harmony, love, and visible conformity to Baha’u’llah’s teachings. AB03723 gives the same idea in more elaborate symbolic form: America must prepare a “heavenly feast” consisting of love of God, attraction to the Holy Spirit, unity among the friends, charitable deeds, truthfulness, trustworthiness, kindness, purity of intention, and service to all humanity. AB08188 repeats the principle with striking immediacy: if the believers in New York and other American cities establish union and harmony “with spirit, tongue, heart and body,” they will suddenly find ‘Abdu’l-Baha in their midst.

The volume is also marked by instruction issued from Alexandria and Ramleh to a widening network of teachers. ABU2549 is especially forceful: physical martyrdom is said to have lost its present value, while the harder task is to endure the internal afflictions of the Baha’i community, educate women and men, and abolish antiquated customs. ABU1082 sends a teacher through Egypt, ‘Akka, Beirut, Istanbul, Odessa, and Turkestan, with special instructions to establish the Cause in Tashkent, encourage Baha’i students, and give importance to the education of women and the “science of teaching.” AB02439 presents the period as the springtime of teaching, when the hosts of the Abha Kingdom stand ready to assist any soul who enters the field with firmness, ecstasy, and heavenly devotion. AB08886 gives the same principle in individual form: whoever unlooses the tongue in teaching will be aided by the Holy Spirit with persuasive utterance.

A further strand concerns race, spiritual perception, and the interior life. The Louis Gregory utterances are among the most valuable materials in the volume. ABU3487 likens Gregory to the black pupil of the eye, black in color yet the very focus of light; ABU3447 classifies light into the light of the sun, the eye, wisdom, and Guidance, the last being the conscious reality that comprehends

mysteries and is perceived by insight. ABU2186 and ABU3200 continue the philosophical register, explaining the survival of consciousness after bodily dissolution, the varying degrees of souls, the retention of individuality after death, and the soul's progress through divine bounty and the prayers and loving memories of others. These items show that this first Egyptian period did not suspend doctrinal exposition; it placed it within a more mobile, conversational, and international setting.

The remainder of the volume preserves the pastoral texture of a community in motion. AB06541 and AB08271 turn to Star of the West, urging its continuation and promising that its small and weak beginning could become world-embracing through firmness. AB04684 asks the West to assist the East by sending male and female teachers for the Tarbiyat School, while AB06183 recommends Persian, Arabic, and a foreign language for children. AB00861 gives one of the volume's broadest ethical summaries: the friends must serve the unity of humanity, love all peoples and religions, abandon racial, national, religious, sectarian, political, commercial, industrial, and agricultural prejudices, and avoid injuring any heart. AB00235, AB02792, and related tablets continue to interpret Iran's turmoil through loyalty, noninterference, purity of conduct, and hope for the country's future. The volume thus records a liminal moment: 'Abdu'l-Baha is no longer the prisoner of 'Akka, has become a public figure in Egypt, contemplates Europe and America, and yet still conditions every outward movement upon unity, wisdom, teaching, and the visible embodiment of Baha'u'llah's counsels.

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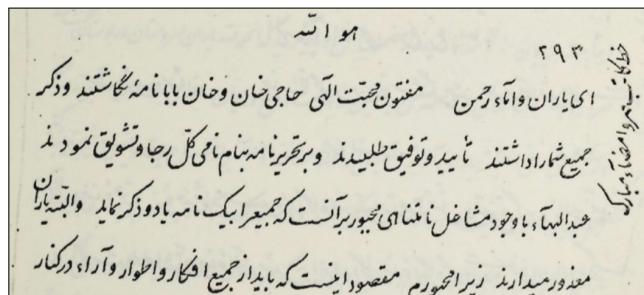
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## AB02797

To: Sarvistani, Haji Khan et al.  
Date: 1911-Jan ca.



INBA52

- 1 O ye friends and handmaidens of the Merciful who are captivated by divine love! 1 ای یاران و اماء رحمن مفتون محبت الهی
- 2 Haji Khan and Khan Baba wrote a letter mentioning all of you, seeking divine confirmation and success, and encouraging that a letter be written addressing everyone by name. Despite endless occupations, 'Abdu'l-Baha is compelled to remember and mention all in one letter, and surely the friends will excuse this as I am constrained. 2 حاجی خان و خان بابا نامه‌ای نگاشتند و ذکر جمیع شما را داشتند تأیید و توفیق طلبیدند و بر تحریر نامه بنام نامی کل رجا و تشویق نمودند عبدالبا باوجود مشاغل نامتناهی مجبور بر آن است که جمیع را بیک نامه یاد و ذکر نماید و البته یاران معذور میدانند زیرا مجبورم
- 3 The purpose is that one must put aside all thoughts, conditions and opinions, and confine the thoughts of heart and soul to service to the Lord. For that Beloved of the horizons has appeared in such a way that no person, despite awareness and longing, can help but become distracted and consumed with love. If someone shows laziness or feigns ignorance, it is proof of lifelessness, withering and depression. 3 مقصود این است که باید از جمیع افکار و اطوار و آراء در کنار بود و فکر دل و جانرا محصور در خدمت حضرت پروردگار کرد زیرا آن دلبه آفاق نه چنان جلوه نموده که انسانی باوجود ابتاه و اشتیاق آشفته و سودائی نگردد اگر نفسی تکاهل کند یا تجاهل نماید دلیل مردگی و پژمردگی و افسردگی است
- 4 The seeing eye will surely become enamored with the sun, and the hearing ear will certainly delight in the melodies of the Concourse on High. The restless thirsty one will surely seek refreshing water, and the informed sick one will inevitably desire a skilled and capable physician. 4 چشم بینا البته مفتون آفتاب گردد و گوش شنوا یقین است که متلذذ از نغمات ملأ اعلی شود تشنه بیتاب البته آب گوارا جوید و علیل دانا لابد طبیب حاذق توانا خواهد
- 5 I hope that all may be confirmed and assisted in attaining this mighty gift. And upon you be the Most Glorious Glory. 5 امیدوارم که کل مؤید و موفق باین موهبت عظمی گردید و علیکم و علیکن البهء الأبهی

INBA87:242, INBA52:247

**AB03420***To: Bahram Nushiravan et al., in Bombay**Date: 1911-Jan ca.*

- 1 O two God-worshipping Parsees! For a thousand years or more, the Parsees were scattered, disorganized, lost and wandering. Now the auspicious star has become a guide, and once again the brilliant sun has shone radiantly from the East of Iran. The Parsees have found organization and held their heads high. They have placed the crown of leadership on their head and donned the beautiful silk of excellence.
- 2 The tree of hope has become fruitful and grown green and fresh with leaves and blossoms. The cloud of Bahman has rained, and from the life-giving spring new grass has sprouted. The flowing cypress has grown tall by this stream, and the sweet-singing bird has sung upon this branch. Every wise one has become noble, and every self-centered one has become afflicted and needy.
- 3 You who are the grass of this garden must bloom and grow like the cypress and jasmine in this meadow and field. A tree that does not become green and fresh from the spring wind and the rain of Farvardin and the bounty of Ordibehesht - in what other season will it bear sweet fruit? Therefore strive and surge and cry out, that you may receive benefit from the downpour and sprinkling of the spring cloud, and become alive from the life-giving wind of Ordibehesht. May your souls be happy.
- ای دو پارسی خداپرست پارسیان هزار سال  
بلکه افزون بود پریشان و بی سر و سامان و  
گمگشته و سرگردان بودند اکنون اختر همایون  
رهنمون شد دوباره خورشید رخشنده از خاور  
ایران درخشنده و تابان گشت پارسیان سر و  
سامان یافتند و گردن برافراختند افسر سروری  
بر سر نهادند و دیبای زیبای برتری در بر نمودند
- 2 درخت امید بارور گشت و به برگ و شکوفه  
سبز و خرم گردید ابر بهمن بیارید و از بهار  
جانبخش سبزه نوخیز بروئید سرو روان در این  
جویبار ببالید و مرغ خوش آواز بر این شاخسار  
بنالید هر هوشمند ارجمند گردید و هر خودپسند  
دردمند و مستمند شد
- 3 شما که سبزه این باغید باید مانند سرو و سمن  
در این مرغزار و چمن بشکفید و ببالید درختی  
که از باد بهاری و باران فروردین و بخشش  
اردی بهشت سبز و خرم نگردد دیگر در چه  
روزگاری میوه خوشگوار ببار آرد پس شما  
بکوشید و بجوشید و بخروشید که از بارش و  
ریزش ابر بهاری بهره برید و از باد جانبخش  
اردی بهشت زنده گردید جانتان خوش باد

PYB#244 p.03, YARP2.488 p.361

**AB04684***To: Ahmad Sohrab, in Washington, DC**Date: 1911-Jan ca.*

His honor Aqa Mirza Ahmad has written from Tehran that for the Tarbiyat School a knowledgeable teacher who is learned and skilled in the English language is needed, because in the Tarbiyat School there is no knowledgeable English-speaking person - they need both knowledge and English language.

Therefore, through the divine friends, if possible, quickly select and send someone from among the American friends who is skilled in sciences and arts, and they will determine sufficient compensation that will allow them to live in utmost comfort.

And likewise, if possible, definitely send a female teacher who can be both school director and teacher, but the female teacher must have knowledge of sciences and also be skilled in women's work like sewing and household management and so forth.

This matter is very important - exert the utmost effort in this regard so that the Western Association may render this assistance to the East. And upon you be the Most Glorious Glory.

SW\_v02#01 p.006

## AB05379

*To: Mirza Husayn et al.*

*Date: 1911-Jan ca.*

O loving friends! The title of some of you is Firuzi and the title of others is Faruqi. Both of these are very acceptable and beloved. For spiritual friends, Firuzi (victory) in such a day is surely a great conquest and a powerful dominion and conquest, and is very blessed and auspicious, for the victory of every age is according to the requirements of that age. Today, the victorious one is a world-consuming flame that rises from the fire of the love of God, and Faruq is one who distinguishes between truth and falsehood. What bounty could be better, more pleasant, sweeter and more attractive than this? Therefore, ask God that you may be assisted and confirmed in these attributes which are the meaning of these words, and 'Abdu'l-Baha will pray and seek this great bounty for you. And upon you be the Most Glorious Glory.

ای یاران مهربان لقب بعضی از شما فیروزیست و لقب دیگران فاروقی این هر دو بسیار مقبول و محبوب یاران رحمانی فیروزی در چنین روزی البته فتح عظیم است و استیلا و تسخیر شدید و بسیار مبارکست و پرمیمت زیرا هر زمان را فیروزی باقتضای آن زمانست امروز فیروز شعلهء جهانسوز است که از نار محبت الله برخیزد و فاروق نفسی است که فارق بین حق و باطل است دیگر چه موهبتی بهتر و خوشتر و شیرین تر و دلکشتر از این پس از خدا بخواهید باین اوصاف که مفهوم این الفاظ است موفق و مؤید گردید و عبدالهء دعا نماید و از برای شما این موهبت کبری طلبد و علیکم البهاء الابهی

INBA84:495a

**AB08685***To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1911-Jan ca.*

- 1 O Bashiru'llah! Letter No. 40 was received. In it there was a complaint about the non-receipt of replies by the friends of God, but they do not know what a tumultuous situation exists here. If they were to come and observe, they would, with perfect justice and fairness, excuse themselves. But they view the fire from afar. Nevertheless, to the extent possible, there has been no negligence nor will there be any.

1 ای حضرت بشیرالهی نامه ۴۰ ثمری وصول یافت ضمناً از عدم ارسال جواب احبابی الهی شکوه دارند ولی نمیدانند که چه قیامتی است اگر بیایند و مشاهده فرمایند بکمال عدل و انصاف خود عذر خواهند فرمود ولی دستی از دور بر آتش دارند باوجود این بقدر امکان قصور نشده و نخواهد شد

- 2 Keep with you the extra receipts that were sent to you by Jinab-i-Afnan, and deliver the enclosed letters. And upon you be the Most Glorious Glory.

2 قبوضاتی که جناب افنان نزد شما زیاده ارسال نموده اند در نزد شما بماند و مکاتیب جوف را برسانید و علیک البهاء الأبهی

BSHI.044-045, BSHI.097, MSHR3.248

**AB09877***To: Diyauddin, in Shiraz**Date: 1911-Jan ca.*

- 1 O servant of God! Your letter was received. A brief reply is being written. Supplications and entreaties were made at the Threshold of Oneness that whatever is your ultimate desire may be fulfilled and facilitated, and that your power of memory may progress.

1 ای بنده حق نامه شما رسید مختصر جواب تحریر میگردد بدرگاه احدیت تضرع و زاری شد که آنچه نهایت آرزوی توست حصول یابد و میسر گردد و قوه حافظه ترقی نماید

- 2 The Bab—may my spirit be a sacrifice for Him—would sometimes partake of frankincense and rock candy. You too should follow this example.

2 حضرت اعلی روحی له الفداء گاهی کندر و نبات میل میفرمودند شما نیز متابعت نمائید

- 3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

INBA87:081a, INBA52:080a

## AB00235

To: *Fazlullah Banan, in Shiraz*

Date: 1911-Jan-01

- 1 O servant of the Sacred Threshold! Your letter of the 29th of Dhi'l-Hajjih 1328 was received. Other letters did not arrive due to travel, movement, and disruption of postal routes. However, some time ago a letter was written to you with complete instructions and recommendations that you should exercise the utmost trustworthiness, religiosity, faithfulness and diligence in service to the person by whom you are employed, for they showed the utmost consideration toward Mr. Furughi in Khurasan. In response to such humaneness, you too must conduct yourself with sincerity of intention and effort. It is strange that letter has not arrived. We beseech the Lord of Favors that the children's study class be well-organized and that the students achieve progress, success and prosperity. You had written that praise be to God, hearts in Shiraz are soaring and God willing, in the future they will be in harmony and accord with the Supreme Concourse.
  - 2 You had inquired about the "Chief" [Ra'is] mentioned in the blessed verse - this refers to 'Ali Pasha who caused the transfer from Iraq to the borders of Rumelia and from there to the prison of 'Akka.
  - 3 The meaning of Mount Tina and Zita refers to two sacred mountains which are called "Fig and Olive" in the Qur'an and are located in the Holy Land.
  - 4 As for the letters Kaf and Za which appear at the beginning of one of the blessed Tablets, they refer to the name Kazim. The crimson land and the red sand dune refer to the station of destiny, for in the terminology of the people of God: white is the station of Will, green is the station of Decree, red is the station of Destiny, and yellow is the station of Execution. Thus the crimson land is the station of supreme martyrdom. This is why the Bab - may my spirit be sacrificed for Him - addresses the Blessed Beauty in the Ahsanu'l-Qisas saying: "O our Most Great Master! I have sacrificed my all for Thee and I desire naught but martyrdom in Thy path."
- ای بنده آستان مقدس نامه ییست و نهم ذی  
 حجه ۱۳۲۸ رسید و نامه های دیگر بواسطه سفر  
 و حرکت و اغتشاش راه چاپار رسید ولی چندی  
 پیش بشما نامه ئی نگاشته گشت و سفارش و  
 توصیه نامه گردید که با شخصی که مستخدم در  
 نزد او هستید نهایت امانت و دیانت و صداقت و  
 همت را در حق او مجری دارید زیرا از آنان در  
 خراسان در حق جناب فروغی نهایت رعایت  
 مجری گردیده در مقابل این انسانیت شما هم  
 باید بصدق نیت و همت سلوک و حرکت نمائید  
 عجیب است که آن نامه نرسیده از عنایات رب  
 الألطاف استدعا میشود که محفل درس اطفال  
 منظم گردد و متعلّین ترقی و نجاح و فلاح یابند  
 مرقوم نموده بودید که الحمد لله در شیراز قلوب  
 در پرواز است و انشاء الله در آینده با ملأ اعلی  
 هم آهنگ و هم آواز
- 2 سؤال از رئیس که در آیه مبارکه مذکور است  
 نموده بودید این رئیس عالی پاشاست که سبب  
 نقل از عراق به حدود افلاق و از آنجا به سجن  
 عکا شد
- 3 و مقصود از جبل تینا و زیتا دو جبل مقدس  
 است که در قرآن به تین و زیتون نامیده شده و  
 در ارض مقدسه واقع شده اند
- 4 و اما ک و ظ حروف مقطعه که در بدایت  
 لوحی از الواح مبارک صادر مقصد اسم  
 کاظمست و ارض حمرا و کثیب احمر مقصد  
 مقام قضاست زیرا در اصطلاح اهل الله بیضا  
 مقام مشیت است و خضرا مقام قدر است  
 و حمرا مقام قضاست و صفرا مقام امضا پس  
 ارض حمرا مقام شهادت کبراست اینست که  
 حضرت اعلی روحی له الفداء در احسن  
 القصص خطاباً به جمال مبارک میفرماید یا  
 سیدنا الاکبر قد فیت بکلی لک و ما تمنیت  
 الا القتل فی سبیلک
- 5 و اما مقام فنا در نزد صوفیه آنان را گمان چنان  
 که حقیقت حادثه ممکن است تجرد از عالم

- 5 As to the station of annihilation according to the Sufis, they imagine that contingent reality can be divested of its temporality and become endowed with the attributes of the Ancient One, like iron and fire, wherein the iron is divested of its characteristic nature and the quality of fire becomes manifest and evident in it. They claim this station is attained through spiritual disciplines and wayfaring, and they imagined its manifestation within themselves through fancy, thus declaring "I am the Truth." Yet the temporal cannot be divested of temporality, which is essential to its nature, for that which is essential cannot be separated from the essence of a thing.
- 6 However, in the divine Tablets mention is made of the station of annihilation of self and subsistence in God. The meaning of annihilation in the divine Tablets is that man should wholly annihilate himself in God—that is, become detached from all things and sacrifice to God his spirit, heart, body, comfort, joy, bounty, glory, and all personal conditions. He should transcend the pleasures and promptings of the mortal world, become divested of his human conditions, be kindled with the fire of the love of God, open his tongue in praise and glorification of God, become resplendent with the attributes of sanctity and detachment, and occupy himself with his own spiritual growth and the guidance of souls. That is, he should sacrifice and annihilate all conditions pertaining to himself. When he attains to this station, assuredly the light of divine favor will shine forth and the veils of estrangement will be burned away. No will or purpose of his own shall remain; he will move according to the divine Will and be quickened by the breaths of the Holy Spirit.
- 7 As to iron and fire, both are of the elemental world and can take on each other's attributes, but pre-existence and temporal existence can have no connection, unity, or similarity—this is impossible and inconceivable.
- 8 Regarding Imam Ja'far-i-Sadiq, who is the seventh of the fourteen infallibles—if you count from the Prophet, he becomes seventh.
- 9 As to the term "Musa ibn Ja'far"—it was "Abu Musa Ja'far," but "Abu" was dropped.
- 10 Concerning their Qa'imiyat and Bada', it is related in Biharu'l-Anvar from 'Uthman Thuri that Sadiq said: "This matter was concerning me, meaning it was the divine Will that I should arise and fill the earth with justice and equity, but Bada' occurred." Likewise, Majlisi relates in Bihar from Sadiq who said: "The time for this matter was in the year 140,
- حدوث نماید و باوصاف قدیم متصف گردد  
نظیر آتش و آهن که از صفت حدیدی تجرد  
حاصل نماید و صفت نار در او ظاهر و آشکار  
گردد و اینقام را گویند بریاضت و سلوک  
حاصل گردد و ظهور آن را بتوهم تصور در  
خود مینمودند لهذا انا الحق میگفتند و حال  
آنکه حادث از صفت حدوث که لازمه ذاتی  
اوست تجرد نتواند چه که لزوم ذاتی اوست و  
لزوم ذاتی انفکاک از ذات شیء نماید
- 6 اما در الواح الهیه ذکر مقام فنای از خود و  
بقای بالله هست مقصود از فنا در الواح الهیه  
اینستکه انسان بکلی خود را فنای حق کند یعنی  
منقطع از هر چیز گردد و روح و قلب و جسم  
و راحت و سرور و نعمت و عزت جمیع شئون  
شخصی خویش را فدای حق نماید و از لذائد و  
هواجس عالم ناسوت درگذرد و تجرد از شئون  
بشری خویش نماید و بنار محبت الله برافروزد  
و لسان بذکر و ثناء حق بگشاید و باوصاف  
تقدیس و تنزیه متجلی گردد و بتربیت خویش  
و هدایت نفوس پردازد یعنی جمیع شئون متعلق  
بخود را فدا و فنا نماید چون باینقام رسد البته پرتو  
عنایت برافروزد و حجابات پیگانگی بسوزد و اراده  
و مقصدی از برای او نماند در تحت اراده الهی  
متحرک گردد و بنفثات روح القدس زنده شود
- 7 اما آتش و حدید هر دو از عالم عنصر است ممکن  
است متصف بصفات یکدیگر شوند ولی قدم و  
حدوث را اتصال و اتحاد و مشابَهت ممتنع و  
محالست
- 8 و اما مسئله امام جعفر صادق که سابع  
چهارده معصومست چون از حضرت رسول  
حساب نمائی سابع میشوند
- 9 و اما کلمه موسی ابن جعفر ابو موسی جعفر بوده  
ابو حذف گشته
- 10 و اما مسئله قائمیت ایشان و بدا در بحارالانوار  
از عثمان ثوری روایت شده از حضرت صادق  
که فرمودند این امر در خصوص من بود یعنی از  
مشیت الهی چنین گذشته بود که من خروج کنم  
و زمین را پر از عدل و داد نمایم ولیکن بدا واقع  
شد و همچنین مجلسی در بحار از حضرت صادق

but when you were informed of it, you disclosed it; therefore God delayed that time.” He also relates that Sadiq, peace be upon him, said: “O Aba Ishaq, this matter was concerning me, but its time was delayed.”

- 11 As to my presence in Shiraz, this matter depends upon the confirmation of thy Lord, the All-Merciful.

روایت کرده که فرمودند وقت این امر در سال صد و چهل بود لکن آنوقت بشما خبر داده شد شما آنرا فاش نمودید از اینجهت بود خداوند آنرا یعنی آنوقت را تأخیر نمود و ایضاً روایت کرده که حضرت صادق علیه السلام فرمودند یا اباسحق این امر در باره من بود وقتش بتأخیر افتاد

11 و اما در خصوص حضور من به شیراز هذا امر موکول علی تأیید ربک الرحمن

INBA87:223, INBA52:228, ASAT5.013x, YMM.240x

## AB08886

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

Date: 1911-Jan-03

- 1 O herald of the Covenant! Your letter dated the 2nd of Muharram arrived. You had written that on the day of the birth of the Dawn of Guidance and the rising of the Sun of Truth, all that household removed their garments of mourning and adorned themselves with raiments of joy, delight and gladness in celebration of that day of divine gladness. This change of garments was most fitting and appropriate. Know with certainty that that bird of the garden of the highest paradise also found infinite spiritual gladness in the Kingdom of reunion. That water which came to the house in the world of dreams is that new life, and “from water We made all things living.” And that agitation is joy and tranquility and repose. It was through the influences of that dream that the descendant of that sinful son-in-law turned to the Kingdom of the Lord, the All-Bountiful, and likewise those two khans, and likewise that honored person from among the people of Shahmirzad. Give thanks to the Lord that you became the cause of the guidance of these souls and were confirmed with this great bounty. To-day, whoever opens their tongue in teaching will be confirmed by the breaths of the Holy Spirit with eloquent and persuasive utterance, and will be granted from the center of celestial sovereignty a royal decree of success in both worlds. This is the cup of wine, if one should drink it; these are the lights of divine confirmation, if a person should shine forth; this is the

1 ای منادی پیمان نامه ۲ محرم رسید مرقوم نموده بودید که در یوم ولادت صبح هدی و طلوع شمس حقیقت جمیع آن خاندان لباس ماتم را خلع و بثیاب سرور و فرح و شادمانی بمیمت روز مسرت رحمانی هیاکل خویش را مزین نمودید این تبدیل جامه بسیار مناسب و موافق بود بیقین بدانید که آن طیر حدیقه علین در ملکوت وصال نیز بی نهایت بشارت روحانی یافت آن آب که در عالم رؤیا بخانه آمد آن حیات جدید است و من الماء کلشیء حی و آن اضطراب سرور و سکون و قرار است و از تأثیرات آن رؤیا بود که سلیل صهر ائیم بملکوت رب کریم اقبال کرد و همچنین آن دو خوانین و همچنین آن شخص معزز از اهل شه میرزاد شکر کن حضرت پروردگار را که سبب هدایت این نفوس شدی و باین موهبت کبری مؤید گردیدی الیوم هر نفسی لسان تبلیغ گشاید از نفثات روح القدس به بیانی فصیح و بلیغ مؤید گردد و از مرکز سلطنت آسمانی بیرلیغ شهر یاری در دو جهان فائز گردد جام باده اینست اگر نفسی بنوشد انوار تأیید اینست اگر شخصی بدرخشد جوشش عشق

surging of love, if heart and soul should be stirred; this is the garment of the greatest bounty, if anyone should don it.

- 2 Give glad tidings of joy to the known handmaiden of Baha, Miss Taj. In the English language, the utmost skill is necessary. If she makes an effort, she will shine like a candle in the lamp of the horizons and will achieve such fame and renown as to become the pride of that family and the glory of that household. Praise be to God that Amatu'l-A'la has recovered from smallpox. Convey to her the Most Glorious and Most Wondrous greetings. Likewise show unlimited kindness on my behalf to Dr. Clark. The friends must, by whatever means possible, so cherish and show kindness to the American handmaidens that it may become the cause of joy to all the handmaidens of the All-Merciful in America.

- 3 Regarding Iran about which you had inquired, know that this revolution and turmoil will eventually end and in the future time to come Iran will be like a brilliant, shining star. Do not become discouraged by these present difficulties. Pray that God may assist the government and people of Iran and grant them deliverance and salvation from this revolution and turmoil. Until the cloud weeps, how can the meadow smile? The divine friends must conduct themselves with the utmost love, tranquility, composure and impartiality, and must never interfere in sedition and mischief.

- 4 And upon you be the Most Glorious Glory!

- 5 He is God! And as for your second dream, it indicates that the penetration of the Word of God will become intense in Iran, nay rather in all the horizons. And that elderly person is the country of Iran, and the answer to his petition is divine confirmations and assistance. And three weeks ago a letter in Turkish, Persian and Arabic was written and sent through Jinab-i-Amin to Mashhadi-Taqi-i-Turk. And upon you be the Glory of God, the Most Glorious!

ADMS#065i03x

اینست اگر دل و جان بخروشد ردآء موهبت  
کبری اینست اگر انسانی پیوشد

- 2 امة البهآء معلومه حضرت تاج را بشارت ابتهاج  
باد در لسان انگیزی نهایت مهارت لازم اگر  
همتی بناید مانند شمع در مشکات آفاق بدرخشد  
و صوت و صیتی حاصل بناید که نغر آن  
خاندان گردد و مباحثات آن دودمان شود الحمد  
لله امة الاعلی از آبله رها یافت ایشان را تحت  
ابدهی برسان و همچنین دکتور کلاک را  
بی نهایت از قبل من مهربانی نما یاران باید بهر  
وسیله که باشد امآء امریکا را بقسمی بحبت  
بنازند و بنوازند که سبب سرور جمیع امآء  
الرحمن در امریکا گردند

- 3 در خصوص ایران سؤال نموده بودید بدان که  
این انقلاب و اضطراب عاقبت منتهی شود و  
در آینده زمان مستقبل ایران مانند کوبک  
درخشنده تابان است از این مشکلات حاصله  
مأیوس مگردید دعا کنید که خدا دولت و  
ملت ایران را موفق فرماید و از این انقلاب  
و اضطراب رهائی و نجات بخشد تا نگردد ابر  
کی خندد چمن یاران الهی باید نهایت محبت و  
سکون و قرار و بیطرفی حرکت و سلوک نمایند  
و ابداً در فتنه و فساد مداخله ننمایند

- 4 و علیک البهآء الابهی ع  
5 هو الله و امآء رؤیای ثانی شما دلیل بر آن است که  
نفوذ کلمة الله در ایران بلکه در جمیع آفاق شدید  
خواهد شد و آن پیر سانخورده مملکت ایران است  
و جواب عریضه او تأییدات و توفیقات الهیه  
است و بجناب مشهدی تقی ترک سه هفته  
پیش بواسطه جناب امین مکتوبی به ترکی و  
فارسی و عربی مرقوم گردید و ارسال شد و  
علیک بهآء الابهی

BRL\_DAK#0145,

MSHR2.334-335x,

YIA.284-285

**AB05313***To: Husayn Ali Khayyat, in Shiraz**Date: 1911-Jan-03*

- 1 O thou who gazest upon the Abha Kingdom! Though the Sun of Truth has become hidden and concealed from the horizon of the world behind glorious veils, yet it is rising and manifest in the highest horizon, and shining and radiant in the Abha Kingdom. Its bounty is great and its radiance intense. Its horizon is clear and its dawning-place is the most exalted heaven. Its meteor is piercing and its Word penetrating. Its signs are brilliant and its power overwhelming. Its verses are luminous and its banners raised high. Its covenant is firm and its testament strong. Its lamp is full of light and its gleaming is the manifestation of Sinai.
- 2 O friends of God! Strive for this to be the time of the manifestation of merciful attributes and the occasion for spreading the divine fragrances. Stay not seated, withered and lifeless! Be firebrands full of flame! Gardens redolent with perfume! After the ascension of the adored Beauty, fie upon him who seeketh a moment's rest or desireth to repose upon the couch of ease.
- 3 We remember His Honor Rafi' Badi' with most wonderful remembrances, and upon him be Glory.

1 ای ناظر بملکوت ابهی آفتاب حقیقت هرچند  
از افق عالم بسبحات جلال مخفی و مستور  
گردید لکن در افق اعلی طالع و لائحت  
و در ملکوت ابهی مشرق و ساطع فیضش  
عظیم است و اشراقش شدید افقش مبین  
است و مطلعش اعلی علین شهابش ثاقب است  
و کله‌اش نافذ آثارش باهر است و قوه‌اش  
قاهر آیاتش لامعست و رایاتش مرتفع عهدش  
قومیست و میثاقش وثیق شمعش پرنور است و  
لمع‌اش جلوه‌ طور

2 پس ای احبای الهی بکوشید که وقت ظهور  
شئون رحمانیست و هنگام نشر نفحات الهی  
افسرده منشینید و پژمرده نمانید جذوه‌ پرشعله  
باشید و حدیقه‌ پرنفحه بعد از صعود جمال  
معبود خاک بر سر وجودیکه دقیقه‌ی راحت  
جوید و در بستر راحت بیاساید

3 جناب رفیع بدیع را بابدع اذکار ذا‌کریم و البهاء  
علیه

INBA84:487, MMK4#070 p.078,  
BSHN.140.478.08x, BSHN.144.471x,  
DUR4.808x

**AB08121***To: Haji Muhammad Rida, in Shiraz**Date: 1911-Jan-03*

- 1 O thou who art consumed by the fire of separation!
- 2 The separation from the Beauty of the Best-Beloved of the horizons hath burned the hearts of the people of concord and melted the liver of every yearning one. A flood of blood like the Oxus and Jaxartes rivers floweth from the eyes, and the brand of grief is manifest in hearts and its flame evident upon faces.

1 ای سوخته‌ آتش

2 هجران فراق جمال محبوب آفاق قلوب اهل وفاق  
را سوخته و کبد هر مشتاق را گداخته سیل  
خون چون رود جیحون و نهر سیحون از چشم  
روانست و داغ حسرت در قلوب نمایان و  
شعله‌اش در وجوه عیان

- 3 For this pain there is no remedy and for this wound no healing balm from the All-Merciful save ascent to the Abha Kingdom and rising to the Most Exalted Companion. And this bounty can only be attained through martyrdom in the path of the Abha Beauty, like his holiness Murtada - may my spirit be a sacrifice unto him.
- 3 این درد را درمان و این زخم را مرهم رحمن جز صعود بملکوت ابهی نه و عروج برفیق اعلی نیست و این موهبت بشهادت در سبیل جمال ابهی چون حضرت مرتضی روحی له فداء میسر گردد
- 4 O my Lord! Through Thy grace and mercy, cause me to drink from the cup which Thou didst give him to drink.
- 4 اللهم انلنی کأس الّتی سقیته بفضلک ورحمتک

INBA84:490a

## AB07730

*To: Aminullah Farid, in Baltimore*

*Date: 1911-Jan-08*

O Farid! Upon thee be the Most Glorious Glory of God!

O thou who art unique! Your letter of January 8, 1911 was received. You had written that very good news is arriving from California and Chicago. I hope that even better news will arrive - that the Word of God has penetrated into all parts of America and set the Western world in motion. If the friends of God unite and agree as they should, have no doubt that in a brief time the Light of the Supreme Horizon will cast such a ray from the Abha Kingdom as to completely melt away the veils of vain imaginings.

The honored handmaiden of God and her esteemed sister are in Egypt and have gone to stay with Iskandar Khan. Aqa Mirza 'Inayatu'llah is here with us.

And upon thee be the Most Glorious Glory!

SW\_v01#19 p.003

## AB01347

To: Baha'is of Sari, in Iran

Date: 1911-Jan-10

1 O true friends and divine handmaidens! Mr. Furugh has nobly named each of you in his letter and requested a special message and designated tablet for each individual among you. But what can be done, as this servant is compelled not to fulfill his request and desire. Although the Most Great Unity has free will, He states "God does not burden any soul beyond its capacity." And since Mr. Furugh is subject to powerlessness, therefore he should not require what is impossible. This is written in jest, otherwise in the realm of heart and soul, a detailed letter is inscribed to each of you and recorded and preserved in the Preserved Tablet.

1 ای یاران حقیقی و اماء ربّانی جناب فروغ هر یک از شما را در نامه خویش بیزرگواری نام برده و هر فردی از افراد شما را خطابي مخصوص و گّائی منصوب خواہش کرده ولی چه توان نمود که فرمایش و خواہش ایشانرا اینعبء مجبور بر عدم امتثال است حضرت احدیت باوجود آنکه فاعل مختار است لایکلف الله نفساً الا وسعها میفرماید و جناب فروغ که محکوم بی اختیارند لهذا تکلیف مالایطاق نباید بفرمایند این از بابت مزاح است که مرقوم میگردد والا در عالم دل و جان بهر یک از شما نامه مفصل مرقوم و در لوح محفوظ مشروح و مثبت

2 O friends and handmaidens of the Merciful! The Most Great Unity has illumined the horizon of the world with the light of love and has laid the foundation of the Most Great House upon kindness and faithfulness, so that the lovers of His countenance may raise up a spiritual passion and ecstasy and a divine melody and heavenly song and music at the pole of possibility, and become the cause of illumination of this dark and narrow world. They should demolish the edifice of hatred and enmity and establish the foundation of grace and benevolence. They should become sweeter than pure honey through the utmost love and harmony with all peoples and nations, and become like refreshing water through perfect truthfulness and sincerity with all religions - that is, they should be the cause of life and the guide to salvation. Even if an enemy be an idol-worshipper, they should become shamans, and if an ill-wisher be a black snake, they should become loving charmers. They should not hurt any heart nor cause pain to any soul. This is among the gifts of your Lord, the Merciful, in this wondrous Cycle and new Age.

2 ای یاران و ای اماء رحمن حضرت احدیت افق عالم را بنور محبت روشن فرموده و ارکان بیت اعظم را بر مهربانی و وفا اساس نهاده تا عاشقان رویش شور و ولهی وجدانی و آهنگی رحمانی و ساز و آوازی ربّانی در قطب امکان بلند نمایند و سبب نورانیت اینجهان تاریک و تنگ گردند بنیان بغض و عدوان براندازند و بنیاد فضل و احسان بگذارند با جمیع ملل و نحل در نهایت محبت و الفت از شدت حلاوت عسل مصطفی گردند و با کلّ مذاهب از فرط صدق و صفا آب گوارا شوند یعنی سبب حیات باشند و دلیل نجات گردند حتی اگر دشمن و دشمن آنان دشمن گردند و اگر بدخواه مار سیاه باشد آنان افسون گر مهرپرور شوند دلی نیازارند و جانی را نرنجانند هذا من مواهب ربکم الرحمن فی هذا الدور البدیع و العصر الجدید

3 'Abdu'l-Baha offers prayer night and day at the threshold of the Self-Sufficient and seeks progress and soaring for the friends, so that the means of earthly and heavenly dominion may be gathered together and the outpourings of the divine realm be bestowed. May the world of creation be adorned and may the pearl of the friends' existence become the ornament of the world of being. May they become nightingales in the rose garden of unity and raise up the song of sanctification from

3 عبدالهّاء شب و روز بدرگاه بی نیاز نماز آرد و یارانرا ترقی و پرواز خواهد تا اسباب ملک و ملکوت فراهم آید و فیوضات حضرت لاهوت میذول گردد جهان آفرینش آرایش یابد و دردانه وجود یاران آرایش عالم هستی گردد بلبلان گلشن توحید شوند و گلبنانگ تقدیس از حقائق و معانی زند شهنازی بلند کنند که آوازه اش جهانگیر گردد و نغمه ئی زند که

realities and meanings. May they strike up such a melody that its fame spreads throughout the world and sing such a song that moves the kingdom of creation. This befits the friends of God and handmaidens of the Merciful. I beseech God to assist you in this. And upon you be the Most Glorious Glory.

ملکوت ایجاد را بحرکت آرند اینست سزاوار  
احبابی الهی و اماء رحمن اسئل الله ان یوفقکم  
علی هذا و علیکم البهاء الأبهی

MMK6#067

## AB03397

To: *Mirza Haji Aqa, in Tihiran*

Date: 1911-Jan-10

1 O you who are firm in the Covenant! Your letter was received. The truthfulness, trustworthiness, zeal and dedication of Ahmad Ali Khan in service to the nation and government is established before every fair-minded person. During his term of office, he succeeded in establishing order and organization as was proper and befitting. But due to the corruption of the malicious ones, such an important person was dismissed from his post. But praise be to God, the former minister was dismissed and his oppression became evident and clear to all. Therefore he should not be affected, for the fame of his truthfulness, trustworthiness and capability has reached even to the Holy Shrine.

1 ای ثابت بر پیمان نامهء شما رسید و صدق و امانت و همت و غیرت جناب احمد علیخان در خدمت ملت و دولت مسلم در نزد هر منصفی است در مدت مأموریت خویش چنانکه باید و شاید به نظم و ترتیب موفق شدند ولی بسبب فساد مبغضین چنین شخص مهمی از کار منفصل شد ولی الحمد لله وزیر سابق منفصل و مظلومیت ایشان در نزد کل ثابت و واضح گردید لهذا نباید متأثر باشند زیرا صیت صداقت و امانت و کاردانی ایشان تا بقیعهء مبارکه رسید

2 O you who are firm in the Covenant! The previous letters were received and 'Abdu'l-Baha moved in this direction, therefore there was some delay in writing replies. Now you should convey to him and his respected brother Mahmud Khan on my behalf utmost longing, kindness and favor - that they should not be sad and sorrowful. In this transient world no matter continues permanently. Sometimes there is dismissal and sometimes appointment, sometimes there is success and sometimes lack of joy. What matters are deeds and actions, and praise be to God, those are in utmost perfection. Therefore they should be assured that water gone will return to the stream, and divine confirmations will surely be their companion and their purpose will again be achieved.

2 ای ثابت بر پیمان نامه‌های پیش واصل شد و عبدالبهاء حرکت باین سمت نمود لهذا در تحریر جواب نامه فتوری حاصل گشت حال شما به ایشان و اخوی محترمشان محمود خان از قبل من نهایت اشتیاق و مهربانی و نوازش ابلاغ دارید که محزون و مغموم نباشند در اینجهان فانی هیچ امری استمرار نیابد گاهی عزل است و گاهی نصب گاهی کامرانست و گاهی عدم شادمانی اصل اعمال و افعال است الحمد لله آن در نهایت کمال لهذا مطمئن باشند که آب رفته باز آید بجو و البته تأییدات الهیه رفیق گردد و باز مقصود حاصل شود

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

INBA84:393b

**AB04041***To: Furugh Bassari, in Sari**Date: 1911-Jan-10*

- <sup>1</sup> O radiant Furugh! Your letter was received. 'Abdu'l-Baha was in the land of Egypt and had absolutely no opportunity for writing or speech. The distractions were endless and the attacks of enemies beyond measure. Despite this, I have undertaken to write so that you may know how precious the friends are to 'Abdu'l-Baha. However, the opportunity to write individual letters is among the third of impossibilities - that is, the phoenix and the faithful friend are both considered impossible and unattainable.
- <sup>2</sup> Now the opportunity for 'Abdu'l-Baha to write individual letters is the third of these impossibilities. Therefore, hold me excused. One letter is written to all - make multiple copies and give each person a copy. Convey to his honor your father Bassar, the speaker of mysteries, from this servant the most wondrous, most glorious greetings. My firm hope is that they may abide under the shadow of God's grace and strive diligently in teaching the Cause of God, just as they have strived until now. And upon you be the Most Glorious Glory.

<sup>1</sup> ای فروغ پرفروغ نامهء شما رسید عبدالبهاء در خطهء مصر بود و ابداً فرصت تحریر و تقریر نبود مشغولیت حواس بی پایان و هجوم دشمنان بی حد و حساب باوجود این بتحریر پرداختم تا بدانی که یاران در نزد عبدالبهاء چه قدر عزیزند اما فرصت نگارش نامه های یگانه از ثالث ممتنع است یعنی العنقاء و الخلل الوفی هر دو را مستحیل و ممتنع دانند

<sup>2</sup> حال فرصت نگارش نامه های یگانه عبدالبهاء ثالث این ممتنع است لهذا معذور دارید یک نامه بعموم تحریر میگردد نسخ متعدده مرقوم دارید و بهر یک نسخه ای بدهید حضرت ابوی بصر ناطق اسرار را از قبل این عبد تحت ابدع ابهی ابلاغ دار امیدم و طید است که در ظل عنایت حق مستدیم باشند و در تبلیغ امر الله مجدانه بکوشند چنانکه تا حال کوشیده اند و علیک البهاء الأبهی

MUH3.025a

**AB05357***To: Ahmad Ali Khan (Brother of Mahmud)**Date: 1911-Jan-10*

O dear friend, be not disheartened, do not grieve, become not sorrowful, sit not in gloom. The glance of the favor of Him Who is hidden in His grace encompasses all praise be to God, and the rays of the Sun of Truth are brilliant and radiant. For some time you have withdrawn to a corner of obscurity, but the time of ascent to acceptance will come again. Praise be to God, among acquaintances and strangers, friends and others, you are known and recognized for the finest qualities. All testify to your pure nature, lofty purpose, good character and abundant zeal - and this is a rare occurrence. So if there is some

ای یار عزیز دلگیر مباش غمگین مشو محزون مگرد مغموم منشین نظر عنایت خفی الألطاف الحمد لله شامل است و پرتو شمس حقیقت درخشنده و تابان چندیست که بزایوهء خمول خزیده ای باز وقت اوج قبول آید الحمد لله در نزد آشنا و بیگانه و اغیار و یار به بهترین صفات مشهور و معروفی کل شهادت بر پاکی فطرت و علو نیت و حسن طینت و وفور همت شما میدهند و این قضیه نادر الوقوع است دیگر اگر

temporary disruption in the continuation of your position and duties, this is due to the requirements of this faithless world and the manners of these shameless times. Therefore be not sorrowful, do not grieve - perfume your nostrils with the fragrances of the rose garden of the most glorious Kingdom. God willing, outward affairs will also become well-ordered. Please convey my utmost longing to his honor, the one near to the threshold of greatness, my respected brother Mahmud Khan. And upon you be the most glorious Glory.

در استقرار منصب و مأموریت اندک زمانی  
خلی حاصل گردد این از مقتضیات اینجهان  
بی وفا است و آداب زمانه بیجا لهذا حزن مشو  
غمگین مگرد مشام بنفحات گلشن ملکوت  
ابهی مشکین فرما انشاءالله امور ظاهره نیز  
انتظام حاصل نماید جناب مقرب درگاه کبریا  
برادر محترم محمود خان را از قبل من نهایت  
اشتیاق ابلاغ نما و علیک البهاء الأبهی

INBA84:390

## AB06467

*To: Namiqi, Inayatullah et al., in Mashhad*

*Date: 1911-Jan-10*

- 1 May the clouds of mercy of your Most Exalted Lord bring life to these hills and heights, and may the fragrant tomb be made sweet by the downpour of the favors of your Forgiving Lord of Grandeur.
- 2 And upon you be greetings and praise, O Word of God-consciousness and Dawning-place of bounty and Manifestation of faithfulness. And upon you be peace, O glorious martyr and sacrificer who guided to the Straight Path.
- 3 I testify that you abandoned the world and bid farewell to self and desire, and aimed for the Most Exalted Horizon, and loved sacrifice in the path of your Most Glorious Beloved, and drank the greatest cup of martyrdom with a heart melted by the fire of the love of God.
- 4 Therefore upon you be greetings, and upon you be mercy, and upon you be peace, and upon you be the glad-tidings of the great triumph from the Most Glorious Kingdom, and upon you be greetings and praise.

1 حیّا سحاب رحمة ربك الأعلى تلك التلول  
و الربی و طیب الرمس المعبر صیب الطاف  
مولاک الغفور الکبریاء

2 و علیک التّحیّة و الثّناء یا کلمة التقوی و مطلع  
العطاء و مظهر الوفاء و علیک السلام ایها الشّہید  
المجید و الفادی الهادی الی الصّراط المستقیم

3 اشهد انک ترکت الدّنیاء و ودعت النّفس و  
الهوی و قصدت الأفق الأعلى و احببت الفداء  
فی سبیل محبوبک الأبهی و تجرّعت کأس  
الشّهادة الکبری بقلب ذائب من نار محبة الله

4 فعلیک التّحیّة و علیک الرّحمه و علیک السلام و  
علیک البشاره بالفوز العظیم من ملکوت الأبهی  
و علیک التّحیّة و الثّناء

HHA.159

**AB07001***To: Family of Naddaf, in Qum**Date: 1911-Jan-10*

- 1 O ye faithful friends of mine! The previous calamities were so numerous and yet in this most recent disturbance of the revolution ye have once more become the target of the arrows of the oppressor. Thus have ye been the victims of two consecutive tragedies. But because of your courage and long suffering ye did not complain, ye did not groan, ye did not wail and lament. Truly ye have comported yourselves with the utmost dignity, with the thankfulness that is required of those who are so certain of the grace of God, the All-forgiving. This is faithfulness. This is the meaning of radiant acquiescence.
- 2 Despite the absence of all opportunities it is 'Abdul-Baha's desire to write a letter to you at every hour for this indeed is what ye deserve. But alas since this correspondence is not possible, either orally or by writing, I shall inscribe my letters to you on the pages of my heart and soul. I supplicate before the Kingdom of Al-Abha at every moment, pleading those heavenly gifts might descend upon you and seeking the loving providence of the Merciful Lord on your behalf.

1 ای یاران باوفای من بلاهای سابقه نامعدود باوجود این در این بلوا و انقلاب نیز هدف تیر جفا شدید و بدو مصیبت مبتلا گشتید از صیوری و غیوری نه ناله نمودید نه فریاد و فغان برآوردید فی الحقیقه وقورید و شکور و مطمئن بالطف رب غفور وفا چنین است و صفا چنان

2 عبدالبهاء را با عدم مجال آرزو چنانست که هر دم بشما نامهائی نگارد و فی الحقیقه سزاوارید ولی چون به قلم و بنان ممکن نه نامه ها را در صفحات دل و جان نگارد و دمدم بملکوت ابهی تضرع نماید و طلب الطاف آسمانی کند و رجای عنایات رحمانی نماید و علیکم البهاء الأبهی

MMK2#299 p.218, QUM.135

**AB11794***To: Spiritual Assembly of Mashhad**Date: 1911-Jan-10*

- 1 O beloved friends of Abdu'l-Baha! In truth, in such severe days and in the face of opposition from obstinate adversaries, the steadfastness you have shown is worthy of praise from the Concourse on High....
- 2 The matter of Faran has become known - the glorious Khalil has fallen captive to the obstinate Nimrod. Rest assured that that unjust one will be seized by divine retribution. In any case, Abdu'l-Baha is deeply grieved by your trials and tribulations, and if these afflictions had befallen him instead - that is, if he had become the target of arrow and bullet - it would surely

1 ای یاران عزیز عبدالبهاء فی الحقیقه در ایامی چنین شدید و تعرض گروه عنید باین استقامت که قیام نموده اید سزاوار تحسین ملأ اعلی است...

2 قضیه فاران معلوم گردید خلیل جلیل در دست نمروود عنید گرفتار شد یقین بدانید که آن بنی انصاف بانتقام الهی گرفتار خواهد گشت باری عبدالبهاء از بلایا و رزایای شما در نهایت تحسر است و اگر این مصائب بر خود او وارد

have been more bearable. Upon you be the Most Glorious Glory.

یعنی هدف تیر و رصاص میشد البته گوارا تر بود و علیکم البهاء الأبهی

FRH.399bx

## AB02792

To: Khajih Rabi et al., in Kashan

Date: 1911-Jan-13

- 1 O friends of 'Abdu'l-Baha! Although the upheaval in Iran is severe and trials and tribulations have overcome everyone near and far, all parties are impatient and restless, each group is overwhelmed with grief and sorrow, blood has been spilled and homes have fallen, property has been plundered and pillaged, and leaders have become homeless, many leaders have crept into corners of oblivion and all the tribes and peoples of Iran have become scattered and dispersed. Inevitably in this tumult and commotion the friends too must experience some difficulty.
- 2 But when you think of others, you will find endless consolation. Praise be to God that the friends in this upheaval are distinguished from other parties - they are without ulterior motives or illness and stay clear of all conflict and strife. In the time of despotism they had neither affinity with the dominant government nor enmity with other parties. They were well-wishers of all and sincere lovers of the masses. Therefore they were under the protection of the Forgiving Lord and kept away from sedition and turmoil. Thank God they were not stained with the blood of any fellow citizens and did not harm anyone even by a hair's breadth. Thus they were at ease. So thank God that you were cold in the fire and dry in the sea. This is among the greatest divine bounties. If occasionally some incident occurs to change your taste, be confident in the grace and favor of the Blessed Beauty and count this as a special gift.
- 3 "See, our hearts come open like shells, when He raineth grace like pearls,
- 4 And our lives are ready targets, when agony's arrows He hurls."
- 5 And upon you be the Most Glorious Glory.

1 ای یاران عبداله‌آ هر چند انقلاب ایران شدید است و محن و بلایا مستولی بر هر قریب و بعید کافه احزاب بی صبر و بی تاب هر گروه انبوه گرفتار حزن و اندوه خونها ریخته و خانمانها برافتاده اموال تالان و تاراج گشته و سروران بی سر و سامان شده بسا پیشوایان بزوابای نسیان خزیده و جمیع طوائف و قبائل ایران متفرق و پریشان گشته لابد در این دمدمه و همهمه از برای یاران نیز کمی زمزمه

2 پس چون فکر در دیگران کنید تسلی بی پایان یابید الحمد لله که دوستان در این انقلاب از سائر احزاب ممتازند و بی غرض و بی مرض و از هر نزاع و جدال در کنار در زمان استبداد نه بدولت قاهره الفتی داشتند و نه با احزاب سائره کلفتی خیرخواه عموم بودند و محب صادق جمهور لهذا در پناه رب غفور بودند و از فتنه و آشوب منفور شکر خدا را که بخون نفسی از هموطنان آلوده نشدند و بقدر سر موئی آزرده ننمودند لهذا آسوده بودند پس شکر کنید خدا را که در آتش سرد بودید و در دریا خشک این از اعظم مواهب الهی است گاه گاهی اگر بجهت تغییر ذائقه واقعئی رخ دهد مطمئن بفضل و عنایت جمال مبارک باشید و این را موهبت مخصوصی شمارید

3 گر در عطا بخشد اینک صدفش دها

4 و ر تیر بلا آید اینک هدفش جانها

5 و علیکم البهاء الأبهی

MSHR4.345-346

## AB03266

*To: Baha'is of Marv**Date: 1911-Jan-13*

1 ...In this mortal world, the end of every wealth is poverty, the conclusion of every gathering is dispersal and scattering, and the ultimate outcome of every health and glory is illness and abasement and disorder. However, those souls who have discovered the Kingdom of mysteries and have drawn illumination from the Dawning-Place of lights, though they may be destitute in the beginning, will in the end attain to the inexhaustible treasure. If in this world they endure anguish of spirit and suffering of soul, in the world of the Kingdom they will receive their share of the supreme mercy and the flowing treasury. Consider, then, from the highest degree of existence to the lowest rank of contingent being, which is the point of dust, and observe the levels of existence: all created things, including all peoples and nations, souls and religions, are subject to decline and ultimate extinction, save those cherished ones who have hastened to the Egypt of divine favor, those poor ones who have sought refuge at the court of absolute wealth, and those ailing ones who have entered the divine infirmary. These souls are shining stars in all the degrees of existence, and from the eternal horizon they shine forth bright as the moon, visible even at the point of dust.

2 Observe, then, what a bounty the Most Glorious Beauty - may my spirit be a sacrifice for His servants - has bestowed upon you, what glory He has desired for you, and what eternal goodly life He has granted you. Therefore be thankful that you have attained to this most exalted station and have achieved this bestowal of the most great bounty.

1 ...در این جهان فانی عاقبت هر غنائی فقر است و نهایت هر جمعی تفرقه و پریشانی و غایت هر صحت و عزتی علت و ذلت و بی سر و سامانی لکن نفوسیکه بملکوت اسرار پی بردند و از مطلع انوار استفاضه فرمودند هرچند در بدایت بینوا باشند در نهایت بکنز لایفنی رسند اگر در اینجهان زحمت جان و رنج روان بینند در جهان ملکوت از رحمت عظمی و گنج روان نصیب گیرند پس از اعلی مرتبه وجود تا ادنی رتبه امکان که نقطه تراب است ملاحظه نمائید و در مراتب هستی سیر و تماشا کنید جمیع کائنات حتی جمیع طوائف و ملل و نفوس و نخل رو بزوالست و در نهایت اضمحلال مگر عزیزانی که بمصر عنایت شتافتند و فقیرانی که بدرگاه غنای مطلق پناه جستند و علیلانی که بدار الشفای الهی درآمدند این نفوس در جمیع مراتب وجود کوکب درخشنده اند و از افق ابدی چون مه تابان روشن و نمایان حتی در نقطه تراب

2 پس ملاحظه نمائید که جمال ایهی روحی لعباده الفداء چه موهبتی در حق شما نموده و چه عزتی از برای شما خواسته و چه حیات طیبه ابدیه مبذول داشته پس شکر نمائید که به این مقام بلند اعلی فائز شدید و این فیض موهبت کبری حاصل نمودید

MMK3#087 p.057x

**AB07721***To: Salahud-Din Arab, in Tihiran**Date: 1911-Jan-16*

- 1 O thou man of right guidance! I have read the verses of thy thanksgiving to God in that He confirmed thee to walk in the path of guidance, delivered thee from self and passion, and assisted thee through His mighty power until thou didst shine and radiate with the light of the love of God among all creatures.
- 2 Therefore, be thou steadfast with supreme steadfastness upon this luminous path, and firm in following this most excellent and generous way.
- 3 Verily, I beseech God to make thee a mighty sign, brilliant with the light of divine knowledge, radiant in the world of existence, attracted by the breaths of God, enkindled with the fire of the love of God, loving toward all humanity, beholding the Most Sublime Vision, the manifestation of mercy and the sign of love for all created things.
- 4 Upon thee be greetings and praise.

1 ایها الرجل الرشید قد تلوت آیات شکرک لله بما ایدک علی السلوک فی صراط الهدی و انتقدک من النفس والهوى و ایدک بشدید القوى حتی تلوح و تضىء بنور محبة الله بین الوری

2 فعلیک بالاستقامة الکبری علی هذا المنهج البیضاء و الثبات علی هذه الطریقة السمحة المثلی

3 و ائی ادعوا الله ان یجعلک آیه کبری باهرة بنور العرفان ساطعة فی عالم الأکوان منجذباً بنفحات الله مشتعللاً بنار محبة الله محباً لعموم البشر ناظراً الی المنظر الأكبر مظهر الرحمة و آیه الحب لعموم البرایا

4 و علیک التحيّة و الثناء

INBA17:090

**AB01352***To: Baha'is of Baqiruf Farm, Hasanabad et al.**Date: 1911-Jan-17*

- 1 O loving friends! Though outwardly you are occupied with planting, irrigating and harvesting in that farmland, in reality you are sowing seeds of service in the field of devotion, for you have good intentions and are thinking of advancing work through trustworthiness, religiosity and effort. 'Abdu'l-Baha's joy lies in that group of friends who are in that farm rising up with such conduct, behavior and speech that distinguish and set apart that farm from all other villages, making it clear and evident that this zeal, this trustworthiness, this religiosity, this enthusiasm, this order, these morals, this love and this fellowship are unique to the Baha'is.

1 ای یاران مهربان هر چند بظاهر در آنکشتزار به کاشتن و آبیاری و حصاد مشغولید ولی فی الحقیقه در مزرعه ارادت تخم خدمت میافشانید زیرا نیت خیری دارید و در فکر آنید که به امانت و دیانت و همت کاری از پیش ببرید عبدالهآء را سرور در آنست که جمعی احباً که در آن مزرعه هستند به اخلاق و اطوار و گفتاری قیام نمایند که آن مزرعه را از جمیع دهات ممتاز و مستثنی نمایند و واضح و مشهود گردد که این همت و این امانت و این دیانت و این غیرت و این انتظام و

این اخلاق و این محبت و این الفت مخصوص  
بهائیان است

- <sup>2</sup> Likewise, be infinitely kind to the people and neighboring farms. God willing, you will be assisted in attaining the good-pleasure of the Blessed Beauty. And upon you be the Most Glorious Light!

<sup>2</sup> و همچنین به اهالی و مزارع مجاوره بی نهایت  
مهربان باشید انشاءالله برضای جمال مبارک  
موفق خواهید گشت و علیکم البهاء الابهی

INBA17:243

## AB06145

*To: Muhammad Ali Kashani, in Tihiran*

*Date: 1911-Jan-17*

- <sup>1</sup> O thou who art firm in the Covenant! Your letter arrived and it became known that some ignorant ones had harassed you, but God provided safety and security. For now, those few ignorant souls who in the Democratic Party considered themselves to be Socrates and Hippocrates will be caught in disgrace. As Nishati Khan said: "Neither saffron can remedy it, nor the bugle can remedy it, O master tailor!"

<sup>1</sup> ای ثابت بر پیمان نامهء شما رسید و معلوم گردید  
که بعضی از پیگردان تعرض بشما داشتند ولی  
خدا امن و امان کرد علی العجالة آن چند نفوس  
جاهله که در حزب دیمقراط خود را سقراط  
و بقراط میدانستند بعلت رسوائی گرفتار خواهند  
شد که بقول نشاطی خان نه زرنباد میکند چاره  
نه قرنباد میکند چاره خواجه شغندوز

- <sup>2</sup> Those few souls from the shameless party are causing the contamination of the Democratic Party. If it were not for them, such misfortune and calamity would not have befallen the Democratic Party. When an ill-omened owl makes its nest in any house, it causes ruin.

<sup>2</sup> آن چند نفس از حزب بیحیا هستند و سبب تلویث  
حزب دیمقراط و اگر آنان نبودند به دیمقراط  
نخوست و نکبت چنین استیلا نمییافت بوم شوم  
در هر خانهئی منزل نماید سبب ویرانی است

- <sup>3</sup> A letter was written to the friends in Hasan-Abad which is enclosed - please deliver it. At the beginning of spring I am departing for America.

<sup>3</sup> نامهئی باحباء حسن آباد مرقوم گردید در  
جوفست برسانید من در اوّل بهار عازم امریکم

- <sup>4</sup> And upon thee be the Most Glorious Glory!

<sup>4</sup> و علیک البهاء الابهی

MSHR5.222

## ABU0189

*Words spoken on 1911-Jan-21*

- 1 The case of Iran is like a verdant and flourishing field that has been seized by cold, with abundant snow fallen upon it. Soon the heat of the sun will melt and disperse the snows, then with utmost beauty that cultivation and garden will swiftly grow and progress. In any case, Iran will soon advance, though internal politics... This situation with their politics that you see continues for some time, until we see what God's politics will do with them. It is certain that the Divine Power has been, is, and will be the conquering force.
- 2 You saw how the power of Moses triumphed over Pharaoh - and Pharaoh was far mightier than these. Go to Egypt and you will see the signs, traces and advancements of that land. With all the sciences and arts of Europe, they are still bewildered by the works of Pharaoh's time, and in no way have they been able to construct works like those. Groups from all over the world come to Egypt, observe with great amazement, and return...
- 3 Indeed, how eloquent, profound, firm and sound is the way the Lord of all worlds relates in the Qur'an the stories of those who came before, showing that triumph belongs to the mighty Divine Power. The tribes of 'Ad and Thamud, with all their might, power and courage, were defeated and destroyed before the Divine Power. The obstinate Nimrod, with all his greatness and power, what could he do against the Cause of God? His Majesty Pharaoh, with all his glory, strength, power, civilization and mighty sovereignty, what advantage did he gain in resisting the Divine Power? The obstinate and envious Jews, with their power, audacity, cursing, abuse and precedence, what could they do against the power of the Divine Spirit? Where did the Quraysh and the Jews find opportunity to resist the Divine Word?
- 4 When the Meccan caravan entered the wilderness of Syria and these lands, the king of Egypt said, "Go bring me the leader of this caravan." They went and brought Abu Sufyan, who was the caravan leader, before the sovereign. The king said, "What news is there from the Hijaz? I hear certain reports." He replied, "Your Majesty, there is no important news. There is one named Muhammad, an illiterate orphan, who along with
- 1 مثل ایران مثل حاصل سبز و خرم خوبی است که گرفتار برودت شده و برف فراوان بروی آن فرود آمده باشد عنقریب قوه حرارت آفتاب برف ها را آب و معدوم میکند بعد در نهایت خوبی آن کشت و باغ بسرعت تمام نمو و ترقی خواهد نمود در هر صورت ایران بزودی ترقی میکند ولی پلٹیکی داخلی . . . . چندی طول می کشد این وضع پلٹیکهای آنهاست که می بینید تا به بینیم پلٹیکهای خدا با آنها چه میکند یقین است قوه الهی قوه غالبه بوده و هست و خواهد بود
- 2 دیدید قوه حضرت موسی چگونه بر فرعون غلبه نمود فرعون خیلی بیشتر از اینها قادر بود مصر میروید می بینید علامات و اثرات و ترقیات آن دیار را با اینهمه علوم و فنون اروپا و اینها هنوز در کارهای دور فرعون حیرانند و هیچوجه نتوانستند مثل آثار آنها اثری بسازند دسته دسته از همه عالم به مصر می آیند تماشا میکنند با تحیر زیاد برمیگردند....
- 3 باری چه قدر فصیح و بلیغ و محکم و متین خداوند عالمیان در قرآن قصه گذشتگان را بیان میفرماید و مینمایاند که غلبه با قوه قویه الهیه است قوم عاد و ثمود با آن قوه و قدرت و شجاعت در مقابل قوه الهیه مهزوم و معدوم شدند نمود عنود با آن بزرگواری و قدرت در مقابل امرالله چه توانست بکند اعلیحضرت فرعون با اینهمه شوکت و قوت و قدرت و تمدن و سلطنت قویه چه طرفی بر بست از مقاومت با قوه الهیه . یهود عنود حسود با آن قدرت و جسارت و سب و لعن و سبقت در مقابل قوه روح الهی چه توانستند بنمایند . قریش و یهود در مقابل کلمه الهیه کجا فرصت مقاومت یافتند
- 4 وقتی که کاروان مکه وارد بریه آشام و این اراضی شد پادشاه مصر گفت بروید بزرگ این قافله را نزد من بیاورید رفتند ابوسفیان را که رئیس قافله بود در محضر سلطان حاضر نمودند سلطان گفت هان چه خبر است در حجاز بعضی خبرها میشنوم گفت قربان خبر مهمی نیست محمد

some vagabonds and highway robbers, spends his time in the desert with thievery. For instance, they once raided our caravan and took everything. We were forced to prepare a great caravan and bring a large group this time so that we would be protected from his evil."

نامی یتیمی بی سواد با چند نفر ارازل و قطاع الطريق هم ذکر شده در بیان با دزدی اموری میگذرانند مثل اینکه قافله ما را یکدفعه بریدند و بتمامه بردند ما مجبورا تدارک قافله عظیمی نمودیم و جمعیت کثیری برداشتیم تا اینکه از شر او این دفعه محفوظ ماندیم

- 5 The king said, "I care not for these words. I will ask you questions; answer me truthfully. If you answer with lies, I will investigate, and next year when you come to this land I will give you your punishment. Tell me the truth in answer to my questions." He said, "Yes, your Majesty." The king asked, "Was this Muhammad insane before making this claim?" He replied, "No, he was not insane." Then he asked, "Was he of royal birth?" He said: "No." Again he asked: "After he claimed prophethood, did his affairs become orderly and comfortable?" He said: "No, rather he wandered homeless in the wilderness."

5 سلطان گفت من کاری باین حرفها ندارم سؤالاتی از تو میکنم از روی حقیقت جواب مرا بده اگر به دروغ جواب گوئی من تحقیق خواهم نمود سال دیگر که تو باین خاک می آئی جزایت را خواهم داد راست مطلب را در جواب سؤالات من بگو گفت چشم سلطان پرسید این محمد دیوانه بود قبل از اینکه این ادعا را بکند گفت نه دیوانه نبود

- 6 The king pondered, then asked: "After making this claim and enduring hardships, did he waver in his cause and claim?" He said: "No, he became more steadfast." Then he asked: "Is he now advancing or declining?" He said: "More people gather around him and follow him." He thought, then asked: "Are his believers from the nobles, aristocrats, learned and accomplished ones, or from the poor, destitute and base people?" He said: "Not at all - reasonable, knowledgeable people, accomplished scholars and the wealthy are not with him." Again he asked: "Do those who join him become respected, wealthy and comfortable?" He said: "No, they all become more abased and are forced to flee their homelands." He pondered, and asked one final time: "Tell me, after his believers become abased and humbled because of their faith in him, do they waver in their belief and faith in him, or become more steadfast?" He said: "No, they become more steadfast."

6 بعد پرسید پادشاه زاده بود گفت نه باز پرسید بعد از اینکه او ادعای پیغمبری نمود اموراتش منظم و راحت شد گفت نه بلکه ویلان و سرگردان در بیان گردید سلطان تأملی نمود باز پرسید که بعد از اینکه این ادعا را کرد و صدمات بر او وارد شد سست در کار و ادعای خود شد گفت نه مصر تر شده بعد پرسید او حالا رو به ترقی است یا تناقض گفت مردم دور او بیشتر جمع میشوند و همراهی با او میکنند فکری کرد باز پرسید که مؤمنین باو از اعیان و اشراف و علما و فضلا هستند یا از فقرا و مساکین و مردمان بی سر و پایند گفت ابداء مردمان معقول دانا و علمای فاضل و اغنیاء باو نیستند باز پرسید کسانی که باو میگردند محترم و صاحب چیز و راحت میشوند گفت خیر همه ذلیل تر میشوند و مجبور به فرار از اوطان خود میگردند فکری نمود دفعه آخر پرسید که بگو بدانم مؤمنین او بعد از آنکه بسبب ایمان باو ذلیل و حقیر میشوند سست از عقیده و ایمان باو میگردند یا نه مصر تر میشوند گفت خیر مصر تر میگردند

- 7 Then the king said: "O Abu Sufyan, your duty is to submit to him quickly." Abu Sufyan said: "No sir, he is not at all worthy of such stations - he will perish."

7 بعد سلطان گفت ای ابوسفیان تکلیف شما اینست بزودی زود تسلیم او شوید ابوسفیان گفت خیر آقا او لائق این مقامات ابداء نیست مضمحل میشود

- 8 The king said: "O man, you understand not! If you have answered my questions truthfully, then not only you and all

8 سلطان گفت مردکه نمی فهمی اگر سؤالات مرا جواب راست گفته باشی تو و تمام قبائل

the tribes of Hijaz, but I and the Caesar of Rome must soon submit to him, or else he will compel us to submit to him.”

- 9 Now can the filthy-collared mullas resist the Cause of God, and can their politics accomplish anything against God's politics? The Prophet Muhammad resisted the opposition of the Quraysh and the Jews. When these two united, they assembled an army of three thousand. But we resist the entire world and have defeated and continue to defeat the armies of mighty nations. Each of our enemies has as many cannons against us as all the enemies the Prophet of God had in numbers, not to mention other forces and multitudes. God's plan is wondrous! God's plan is wondrous! This is not one of those idle threats. Though I am weak, my support is strong.

- 10 Say: Travel through the earth and see what was the end of those who denied. Were they to journey through the wilderness and observe with care, they would see the traces of vanquished hosts and the defeated armies of those who came before: here lies a bent sword fallen to the ground, there a shield; in one place a tent-pole covered in dust, in another corner an ownerless bow and arrow; here a spear, and scattered remains of provisions; there ruined ramparts. The tombs of the Pharaohs still stand, and the fields where opponents of God's Cause disputed and contended can still be sensed. If they would observe with insight and care, they would perceive these things and understand that no power can resist the divine power. That is why “the hosts, though they be confederates, will there and then be routed.”

STAB#065

حجاز که سهل است من و قیصر روم هم باید  
بزودی تسلیم او شویم و الا او ما را به تسلیم خود  
و اداری خواهد کرد

9 حالا آخوند های یقه چرکین با امرالله مقاومت  
میتوانند بنمایند و با این پلتیکهای حضرات در  
مقابل پلتیکهای خدا کاری میتواند از پیش برد  
حضرت محمد ص مقاومت قوم قریش و یهود  
را نمودند و قتیکه این دو متحد شدند سه هزار  
لشکر آراستند و اما ما مقاومت با تمام عالم میکنیم  
و افواج ملل عظیمه دول را شکست داده و  
میدهم هر یک از دشمن های ما بقدر شما بر  
نفوس دشمن های حضرت رسول الله ص توپ  
در مقابل ما دارند تا چه رسد بسائر قوی و  
کثرت نفوس نقش خدا غریب است نقش خدا  
غریب است آن تو بمیری از آن تو بمیری ها نیست  
اگر چه من ضعیفم ولی پشتم قوی است

10 قل سیروا فی الارض کیف کان عاقبة المکذبین  
اگر در بیابانها سیر و سیاحت کنند و بدقت نظر  
نمایند اثر افواج مفلوکه و اردو های شکست  
خورده سابقین را می بینند که یک جا شمشیر  
کج شده افتاده و یکطرف سپر در کنار خیمه  
ستون در رفته و بخاک آلوده افتاده در گوشه  
تیر و کمان بی صاحب یکطرف نیزه و آثار ذخیره  
ریخته شده و در جنبی سنگر های مخروبه نجوس  
موجود احرام و قبور فراعنه موجود و میدانهای  
مناقشه و مجادله مغرضین بامرالله محسوس است  
اگر بدقت و نظر بصیرت ناظر گردند ملتفت  
آنها میشوند و میفهمند که با قوه الهیه هیچ قوه  
مقاومت نتواند جنهضالک مهزوم من الاحزاب.

NJB\_v02#06-07 p.008-009, YFY.266-267

**ABU2549***Words spoken on 1911-Jan-23*

- 1 Today physical martyrdom has no value. One must endure the internal difficulties, calamities and afflictions of the Baha'is which are greater than martyrdom, and one must not fear anything but God. One must rend asunder the veils of imagination and fancy, arise to educate women and men, and eliminate antiquated and base customs from among the friends.
- 2 Inner troubles and afflictions increase day by day. Until now, I alone have endured and continue to endure them. This is not the time for martyrdom - I have work for you to do.

1 امروز قربانی جسمانی قیمتی ندارد مشکلات و مصائب و بلیات داخله بهائیان را که اعظم از شهادت است باید تحمل نمود و از ماسوی الله نباید ترسید و بخرق حجاب و اوهام پرداخت و قیام بتربیت نسوان و رجال نمود و آداب و عادات مندرسه سخیفه را از بین احباء مرتفع ساخت

2 متاعب و مصائب اندرونی روز بروز بیشتر میشود تا بحال فقط من متحمل بوده و هستم وقت شهادت نیست من با تو کار دارم

MSBH4.243

**AB03723***To: Aurelia Bethlen, in Los Angeles**Date: 1911-Jan-24*

- 1 O seeker of truth! Your letter which you had written through Mr. MacNutt arrived. Mr. McaNutt is a dear intermediary, therefore despite lack of time I am immediately responding to your letter.
- 2 You had expressed your desire for my presence in that land. Although I too have the utmost longing to meet the friends of that region, that land must first acquire the capacity for Abdul-Baha's presence and prepare a complete and detailed feast containing every heavenly food. Then invite me, and that heavenly food consists of deeds that conform to the divine teachings. The first food is the love of God. The second food is attraction to the breaths of the Holy Spirit. The third food is unity and harmony among all the divine friends. The fourth food is charitable deeds and sincere intentions. The fifth food is truthfulness and trustworthiness and kindness and purity of intention and service to all humanity. If such a delicious, sweet and pleasant feast is prepared and arranged, surely Abdul-Baha will fly to America to partake of that feast. So

1 ای طالب حقیقت نامه‌ئی که بواسطه جناب مستر مکات مرقوم نموده بودی رسید جناب مستر مکات واسطه عزیزست لهذا با عدم فرصت جواب نامه شما را فوراً میدهم

2 اظهار اشتیاق از حضور من بآن بلاد نموده بودید هرچند من نیز نهایت اشتیاق بملاقات احبای آندیار دارم اما باید آندیار استعداد حضور عبداله‌آ را حاصل نماید و میهمانی مکمل مفصلی بشود که از هر مائده‌ئی آسمانی در آن موجود باشد آنوقت مرا دعوت فرمائید و آن مائده آسمانی اعمالیست که بموجب تعالیم الهی است اول مائده محبت الله است مائده ثانی انجذاب بنفثات روح القدس است مائده ثالثه اتحاد و اتفاق جمیع احبای الهی است مائده رابعه اعمال خیریه و نوایای صادقه است مائده خامسه صداقت و امانت و مهربانی و خلوص نیت و خدمت بجمع بشر است اگر چنین مائده

strive that this complete banquet may be arranged and this food prepared. And upon you be the Most Glorious Glory.

SW\_v01#19 p.001

لذیذی شیرینی گوارائی تہیّا و تدارک بشود البتّہ  
عبدالہیاء بجهت تناول آن مائدہ بہ امریکا پرواز  
نماید پس شما بکوشید تا این ضیافت مکمل گردد  
و این مائدہ مہیا شود و علیکم الہیاء الابی

NJB\_v01#19 p.001

## AB06541

*To: Star of the West Editors*

*Date: 1911-Jan-26*

O ye firm ones! O ye steadfast ones!

The publication of the Star of the West is conducive to the happiness and beatitude of the friends; for it is a clear mirror in which the pictures of the events and happenings in the Cause and the news of the progress of the Kingdom throughout the world are reflected and can be observed. Praise flows from the tongue of every growing and firm believer after reading it, for he becomes informed of the events and thoughts. Unquestionably, this publication shall serve the world of humanity. If it is continued, its arena shall become broadened and it shall attain to such a station as to bring about the unity of the East and of the West.

Do not become discouraged, nor yet dispirited! Show ye firmness and steadfastness, and, if possible, publish it in a larger size and more legible characters.

Upon ye be Baha-el-Abha!

SW\_v01#18 p.008-009

## AB01033

To: Laura Dreyfus-Barney, in Paris

Date: 1911-Jan-28

- 1 O handmaid of Baha! Thy letter was received, and from its contents the earnestness with which thou art serving the Abha Kingdom became evident. Thou art indeed striving with heart and soul, and I am well pleased with thee. 1 یا امة البهآء نامهء شما رسيد و از مضمون همت و خدمت شما بملکوت ابهى معلوم گرديد فى الحقيقه بجان و دل ميکوشى و من از تو بسيار راضى هستم
- 2 I had the book thou hast written about Qurratu'l-'Ayn rendered into Arabic. The translation is exceedingly eloquent; I have read through it carefully. If necessary, I can forward a copy of the Arabic to thee. 2 گمانى که در حق قرآء العين مرقوم نموده بودى به عربى ترجمه نمودم و ترجمه بسيار فصيح و بليغ است و جميعش را بدقت خواندم اگر لازم است يك نسخهء عربى از براى شما بفرستم
- 3 With regard to the episode of Badasht, though the account is accurate, it is not exhaustive. A fuller description would be that Qurratu'l-'Ayn was in one garden and Quddus in another, whilst the Blessed Beauty resided in a tent. His tent was raised between the two gardens, beside a stream. The Blessed Beauty had previously said unto Quddus and Qurratu'l-'Ayn that the Cause was to be fully proclaimed. The next day, He fell ill. Quddus entered and sat in the presence of the Blessed Beauty, with all the believers gathered round the tent. Suddenly, Qurratu'l-'Ayn emerged from her garden and, roaring and crying out, she entered the tent and seated herself. "Read the Surih of the Event", the Blessed Beauty proclaimed, and it was read in His presence. The greatest commotion then came to pass: Some fled, others wept and cried aloud, and yet others were sorely perturbed. Mulla Isma'il cut his own throat, and the gathering at Badasht was dispersed. 3 در مسئلهء بدشت هرچند مطابق است ولى مفصل نيست و تفصيل اينست که قرآء العين در باغى بود و جناب قدوس در باغى ديگر اما جمال مبارک در خيمه بودند و خيمه و خرگاه مبارک ميان دو باغ در کنار نهر بود جمال مبارک بجناب قدوس و قرآء العين فرموده بودند که بايد اعلان اين امر را بتمامه کرد روز بعد جمال مبارک را کسالت مزاج حاصل شد جناب قدوس آمد بحضور جمال مبارک نشست بود و اطراف خيمه جميع احباب حلقه زده بودند در اين اثناء قرآء العين از باغ بيرون آمد فرياد زنان و نعره کان داخل خيمه شد و نشست جمال مبارک فرمودند سورهء واقعه را بخوانيد سورهء واقعه را خواندند در حضور مبارک بعد فتنهء عظمى شد بعضى فرار نمودند و بعضى گريه و فغان کردند و بعضى مضطرب شدند ملا اسماعيل گردن خود را برید و جمعيت بدشت متفرق شد
- 4 In short, thou hast indeed been most assiduous in writing this book. I beseech God that as day followeth day, thy spirit of endeavour, service, and sacrifice, and thy constancy and steadfastness in the Cause, may wax stronger so that thou mayest become a luminous star shining from the horizon of eternity. 4 بارى شما در تاليف اين کتاب فى الحقيقه بسيار زحمت کشيده ايد و از خدا خواهم که روز بروز زحمت و جانفشانى و خدمت و ثبوت و استقامت تو در امر الله پيروزايد تا از افق ابدى ستاره اى درخشنده و روشن گردي
- 5 Dispatch some copies of this book by post to Persia for the friends, but do so one volume at a time, for should ye send several copies at once, the government will confiscate them.... 5 و بعضى از اين کتاب را با پوسته به ايران بجهت احباب بفرستيد ولى يکجلد يکجلد زيرا اگر يک دفعه چند جلد بفرستيد حکومت ميگيرد

- 6 As Mr. Pole's matter, the general meeting should be held in Paris - it is not suitable in London. Its formation and arrangements depend on my meeting with you to discuss these matters. Do not rush - when work is done carefully it becomes firm and solid. My condition here is much better, therefore coming to Paris is delayed until health is fully restored. Convey my greetings and messages to your respected mother and sister. And upon you be the Most Glorious Glory.

6 و اما قضیهٔ مستر پول مجلس عمومی باید در پاریس تشکیل شود در لندره مناسب نیست و تشکیل و قرار و ترتیبش منوط بآنست که من با تو ملاقات کنم و در اینخصوص مذاکرات شود تعجیل ننمائید کار چون بتائی گردد محکم و متین شود احوال من در اینجا خیلی بهتر است لهذا آمدن به پاریس تأخیر دارد تا صحت بتمامها حاصل گردد بوالدهٔ محترمه و همشیرهات سلام و پیام من برسان و علیک البهاء الأبهی ع

- 7 I had absolutely no opportunity to review Mr. Dreyfus's book in Akka. I am reviewing it now and will send it soon.

7 کتاب مستر دریفوس در عکّا فرصت ابداً نیافتم حال مطالعه مینمایم و عنقریب میفرستم

LOTW#17

BRL\_DAK#0264, NURA#17, MMK4#017

p.016

## ABU1885

*Words spoken in Feb. 1911*

Fasting is a symbol. Fasting signifies abstinence from lust. Physical fasting is a symbol of that abstinence, and is a reminder; that is, just a person abstains from physical appetites, he is to abstain from self-appetites and self-desires. But mere abstention from food has no effect on the spirit. It is a mere symbol, a reminder. Otherwise, it is of no importance.

Fasting for this purpose does not mean entire abstinence from food. The golden rule as to food is, do not take too much or too little. Moderation is necessary. There is a sect in India who practice extreme abstinence, and gradually reduce their food until they exist on almost nothing. But their intelligence suffers. A man is not fit to do service for God in brains or body if he is weakened by lack of food. He cannot see clearly.

When told of American experiments whereby the mind was supposed to benefit personally by abstinence, Abdul-Baha replied: "It is imagination... To sum up, God knows better than all. He has given us an appetite; therefore we should eat. If the body be deprived of that which is necessary for it the mind suffers. God asks of us according to our capacity. If a man who has only sufficient strength to carry fifty kilos be burdened with a

hundred kilos he will fall. Moderation and common sense must be used.”

SW\_v08#06 p.061, BLO\_PN#002

## AB00350

*Date: 1911-Feb ca.*

- 1 O my God, my God! Thou seest me a captive of fate and destiny, immersed in the seas of tribulation and trial, prostrate upon the couch of grief and sorrow, consort to hardship, bereavement and woe. Not a day passes but I hear a herald announcing the death of one of Thy dearest loved ones, bringing news of the ascension of one of Thy chosen ones. Thus do souls fall into despair, eyes shed tears, and hearts melt in these calamities. By Thy glory, O Lord of manifest signs! Were ransom accepted in these great calamities, we would offer our hearts and souls. But Thy irrevocable decree and Thine immutable destiny in all matters cannot be turned back by ransom, nor resisted by all the powers of earth and heaven. This stems from Thy consummate wisdom in the realities of all things. Thou doest what Thou willest and ordainest what Thou pleassest. We have no recourse but to submit, be content, show patience and composure when destiny strikes, and resign ourselves to Thy will when trials intensify. Lord! Let not our hearts deviate after Thou hast guided us, and pour upon us patience in all circumstances and conditions. Verily, Thou art the Most Merciful, the Compassionate, the Most High.
- 1 الهى الهى ترانى اسيراً للقدر والقضاء وغريقاً فى بحار المصائب والبلاء طريحاً فى فراش الحزن والأسى و قريباً للمحن والمأتم والجوى ما من يوم الا واسمع ناعياً ينعى احداً من اعترّ الأحياء ويخبر عن عروج احد من الأصفياء فتقع النفوس فى الحسرات وتذرف الأعين بالعبرات وتذوب القلوب فى هذه الملمات فوعزتك يا رب الآيات الباهرات لو قبلت الفداء فى هذه المصائب الكبرى لفدينها بالقلوب والأرواح ولكن قضائك المحتوم و قدرك المبرم فى جميع الشؤون لا يردّه الفداء ولا تقاومه قوات الأرض والسّماء وهذا من حكمتك البالغة فى حقائق الأشياء تفعل ما تريد وتحكم ما تشاء و ليس لنا الا التسليم والرضا والصبر والسكون عند وقوع القضاء والتفويض لارادتك عند اشتداد البلاء رب لا تزغ قلوبنا بعد اذ هديتنا وافرج علينا الصبر فى جميع الشؤون والأحوال انك انت الرحمن الرحيم المتعال
- 2 O Lord! Verily, Thy devoted servant and captive of Thy love in this mighty century, who was named Abdullah in the Book of the Most High, and who drank the choice wine of Thy love on the day when the Herald called out: “Hasten to the light manifest! Hasten to the straight path! Hasten to the meeting with your Lord on this mighty day!” - he responded to Thy call raised between earth and heaven, heard the divine address from the Fire kindled in the Blessed Tree from the right valley of the luminous spot, perceived the Fire, derived light therefrom, found guidance therein, and ceased not to remember Thee among the chosen ones, praising Thee with a throbbing
- 2 ربّ انّ رقيقتك القديم واسير حبك فى هذا القرن العظيم من سميّ بعبدالله فى كتاب العليين وشرب رحيق حبك يوم نادى المناد حيّوا على النور المبين حيّوا الى الصراط المستقيم حيّوا الى لقاء ربكم فى هذا اليوم العظيم قد لبي لندائك المرتفع بين الأرض والسّماء وسمع الخطاب من نار الموقدة فى الشجرة المباركة من الوادى الأيمن البقعة النوراء وآتس النار واقتبس منها ووجد عليها الهدى ولا زال يذكرك بين الأصفياء و

heart, a breast dilated with Thy love, and an ear attentive to the call from Thy most glorious Kingdom.

- 3 O Lord! He loosened his tongue in Thy remembrance every morn and eve, spoke of Thy manifest proof among the people, continuously immersed himself in the seas of knowledge, and ceaselessly strove in the arena of tests. Neither the censure of the ignoble, nor the gloating of the wicked, nor the assault of the malicious, nor the attacks of the aggressive deterred him. Rather, he remained steadfast in Thy love, grew through the abundant outpouring from the clouds of Thy knowledge, withstood the deniers, confronted the calumniators, defended Thy manifest beauty among the worlds, held fast to the sure handle, clung to Thy ancient covenant and mighty testament in this difficult day, and arose to serve Thy Cause, spreading the pages in all regions, relating the news in the gathering of the righteous, [giving glad tidings to the virtuous in all lands] of the appearance of Thy signs, the diffusion of traces, the exaltation of Thy Word, and the precedence of Thy mercy among the worlds.

- 4 Lord! He was a great intermediary between the chosen ones and Abdul-Baha, distributing the scriptures and pages between East and West, presenting the tablets and missives from Thy sincere servants to this humble and lowly servant of Thine, persistently striving every evening and morning in this praiseworthy Cause, never flagging for a moment, even in the depths of nights and at dawn, until illness and disease overtook him, and he became bedridden, of sickly constitution, emaciated in body, and weak in strength. Yet despite this, he did not falter in serving Thy Cause and diffusing the fragrances of Thy holy Garden, until he cried out like one athirst for the water of life, and moaned like the dove in the verdant bower and luxuriant garden, yearning for reunion with Thee. His spirit took flight from this lowest abyss to the highest zenith, and he ascended unto Thee with infinite attraction and longing. O Lord! Honor his dwelling in the Garden of Refuge, manifest unto him the signs of Thy acceptance until he is intoxicated with that wine, and assign him an exalted seat of truth in the presence of Thy greatest mercy. Raise him to a glorious station in the highest horizons, let him make his nest in the loftiest branches of the Tree beyond which there is no passing, and cause him to warble like the songbirds in the heavens. Admit him into the Garden of Meeting, and shower upon him Thy bounties throughout eternity. Verily Thou art the Generous, verily Thou art the Merciful, verily Thou art the Forgiving, the Pardoning, the Kind. Then, O my God, pour forth patience

يثنى عليك بقلب خافق و صدر منشرج بحبك  
و اذن صاغية الى النداء من ملكوتك الأبهى

- 3 ربّ الله دلح لسانه بذكرك في كلّ صباح ومساء و  
نطق ببرهانك الساطع بين الوري وما يرح يخوض  
في بحور العرفان وما فتأ يجول في ميدان الامتحان  
فما اخذته لوم اللثماء ولا شماتة الزمّاء ولا هجوم  
اهل الشّحناء ولا رجوم اهل الغارة الشّعواء بل  
استقام على حبك وثبت و نبت بالفيض المدرار  
من تحاب معرفتك و قاوم المكذّبين و صادم  
المفترين و دافع عن جمالك المبين بين العالمين و  
تمسك بالعروة الوثقى و تشبّث بعهدك القديم و  
ميثاقك الشّديد في هذا اليوم العسير و قام على  
خدمة امرك ينشر الأوراق في كلّ الأرجاء و  
يحدث بالأخبار في نادى الأبرار [و يبشّر الأخيار  
في كلّ الديار] بظهور آياتك و انتشار الآثار و  
اعلاء كلمتك و سبق رحمتك بين العالمين

- 4 ربّ الله كان واسطة كبرى بين الأصفياء و  
عبدالبهاء و يوزّع الزّبر و الصّحائف بين المشارق  
و المغرب و يقدم الألواح و اللوائح من عبادك  
المخلصين الى عبدك هذا المتذلّل المسكين و يوالى  
السّعى الموفور في كلّ عشيّ و بكور في هذا الأمر  
المشكور و لم يفتراؤنة من الأوان حتّى في بطون  
الليالى و الأبحار حتّى اعتراه العلل و الأمراض  
و اصبح طريح الفراش و عليل المزاج و نحيل  
الأعضاء و ضعيف القوى مع ذلك ما وهن في  
خدمة امرك و نشر نفحات حديقة قدسك الى  
ان ضجّ ضجيج الظّمآن الى معين الحيوان و حنّ  
حنين الورقاء الى الأيكة الغناء و الحديقة الغلباء  
شوقاً الى اللّقاء و طار روحه من الحضيض  
الأدنى الى الأوج الأعلى و وفد عليك بالنجذاب  
و اشتياق لا يتناهى ربّ اكرم له المثوى في الجنة  
المأوى و تجلّ عليه بآيات القبول حتّى يترنّج من  
تلك الصّبأ و اجعل له مقعد صدق علياً في  
جوار رحمتك الكبرى و ارفعه مقاماً سامياً في  
الرّقارف الأعلى و اجعله يتخذ وكرّاً في اعلى فروع  
سدرة المنتهى و يترنّم كالطيور الصّادحة في الجوّاء  
و ادخله في حديقة اللّقاء و تجلّ عليه بالفيوضات  
الى ابد الآباد انك انت الكريم انك انت  
الرّحيم انك انت العفو الغفور اللّطيف ثمّ افرغ

upon his righteous remnant and his goodly progeny. Make Thy favors a solace to them in this grievous calamity, and grant them mercy and tranquility in this barren bereavement. Make them the inheritors of his virtues, the preservers of his station, the lamps of his remembrance, the waves of his ocean, the stars of his horizon, and the trees of his luxuriant garden. Verily Thou art the Supporter, the Generous, the Mighty, the All-Bestowing.

الصَّبر يا الهی علی بقیَّتہ الصَّالحۃ و ذرَّیَّتہ الطَّیبۃ و  
اجعل لهم الطافک سلوۃً فی هذا المصاب العظیم  
و رحمۃً و سکوناً من هذا المأتم العقیم و اجعلهم  
ورثة فضائله و حفظة مقامه و سرج ذکره و  
امواج بحره و نجوم افقه و اشجار حدیقته الغلباء  
انک انت المؤید الکریم العزیز الوهاب

BRL\_DAK#0761, MKT4.005

## AB02132

To: *Baha'is of Baku*

Date: *1911-Feb ca.*

1 O spiritual, heavenly friends! For forty-three years 'Abdu'l-Baha was imprisoned in the prison of 'Akka, and in recent times spent some time in Haifa. When the chains and fetters were removed from 'Abdu'l-Baha's neck and placed upon the ill-fated neck of 'Abdu'l-Hamid, the doors were opened and the path of travel became free and ready. Therefore he hastened to the realm of the Egyptian Canaan so that in this land the call of the Cause of God and the fame of the appearance of the Most Great Name might be raised, and the holy fragrances might perfume the nostrils.

1 ای یاران روحانی ربّانی عبدالهّاء چهل و سه  
سال در سجن عکا مسجون و ایام اخیر چندی  
در حیفّا بود چون غلّ و زنجیر از گردن عبدالهّاء  
برداشته شد و بر عتق نامبارک عبدالحمید گذاشته  
گشت ابواب گشوده شد و راه سفر باز و مهیا  
گردید لهذا باقلیم ماه کنعانی شناخت تا در این  
کشور صیت امر الله و آوازه ظهور اسم اعظم  
بلند گردد و نفحات قدس مشامها معطر نماید

2 Now for some time I am passing days in the region of Egypt, and my hope is such that the divine friends in these days will raise an enthusiasm and fervor greater than before, loose their tongues to teach the heedless, create another excitement and throw the city into commotion. They should take in hand the cup of the love of God and, dancing and leaping, give to drink the wine of the Most Great Glad-Tidings.

2 حال چندی است در قطر مصر ایامی میگذرانم و  
امیدم چنان است که یاران الهی نیز در این ایام  
جوش و خروشی بیش از پیش برآرد و زبان  
بتبلیغ غافلان بگشاید شوری دیگر برانگیزند و  
لوله در شهر اندازند کأس محبة الله بدست گیرند  
و پاکوبان و رقص کآن باده بشارت کبری  
بنوشانند

3 A nightingale that does not sing upon the rose branch in spring-time is a crow and raven, not a bird of the meadow - rather, one belonging to the ash-heap, not the rose garden. The divine friends, praise be to God, are intoxicated from the divine wine-house and, with perfect enthusiasm and rapture, cup in hand and wine-worshipping from the wine of alast.

3 بلبلی که در موسم بهار بر شاخ گل نسراید زاغ  
است و زغن نه مرغ چمن بلکه اهل گلخن است  
نه گلشن یاران الهی الحمد لله از نمخانه ربّانی  
سرمستند و با کمال شور و وله از باده است  
قدح بدست و میپرست

4 Likewise, people's ears are open to hear the royal melody and song, and eyes are expectant to behold the shining moon.

4 و همچنین ناس را گوشها باز است تا شهنواز و آواز  
شنود و چشمها نگران است تا مشاهده مه تابان

Hearts are yearning to hear the life-giving call of the horizons. But that path needs a guide and requires a leader of the way. If the friends show forth an effort and demonstrate steadfastness and loose their tongues and adorn gatherings with the mention of the True One, in a brief time the fire of the love of God will blaze forth in that country such that all regions will be illumined.

- 5 Such is 'Abdu'l-Baha's hope from the loved ones, and it is certain that He will not be disappointed. And upon you be the Most Glorious Glory!

نماید دلها مشتاق است تا ندای محی آفاق استماع کند ولی آن راه را دلیل لازم و هادی سبیل واجب یاران اگر همتی نمایند و استقامتی بنمایند و زبان بگشایند و محافل را بذکر حق بیارایند در اندک زمانی نار محبة الله در آن کشور چنان شعله زند که جمیع اطراف منور گردد

5 عبدالبهاء چنین امید از احبّا دارد و یقین است که مایوس نخواهد شد و علیکم البهاء الأبّی

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## AB02108

To: Ghulam Ali Davachi, in Tihiran

Date: 1911-Feb ca.

- 1 O thou who art related to that benevolent, submissive, and praiseworthy soul! This grievous calamity hath caused all hearts to bleed, and hath brought endless grief and sorrow to the hearts and souls of the friends. Every eye is weeping; every heart is burning. All the loved ones of God, especially 'Abdu'l-Baha, had the deepest attachment to him. Nonetheless, in the occurrence of this calamity a profound wisdom is hidden and concealed. Every life at last must end in death, and every lasting thing must finally fade away. This cup is full for all, and every soul must eventually drink a draught thereof and hasten to the other world. Divine wisdom requireth this. In truth, it is the essence of loving-kindness and an unexcelled gift. Just as departing from the womb and entrance into this world is one of the eternal blessings, so likewise is leaving this world and entering the world of souls one of the greatest gifts of the Merciful Lord and the supreme goal of the spiritually minded.

- 2 The purpose of life in this world is for man to obtain eternal grace, to become illumined with the light of faith, to drink from the spring of certitude, to discover the Kingdom of God, to acquire the virtues of humanity, and to attain the good-pleasure of God. That noble soul, praise be to God, attained to all of these gifts. After that he had no need to remain in this world. Assuredly, this is a blessed consummation and an

1 ای منسوب آن نفس مطمئنه راضیه مرضیه این مصیبت هائله قلوب عموم را پر خون نمود و جان و دل یاران را به حزن و حسرت بی پایان انداخت هر چشمی گریان است و هر دلی بریان جمیع احبّا علی الخصوص عبدالبهاء نهایت تعلق را باو داشت ولی وقوع این مصیبت را حکمت بالغه مستور و مکنون هر حیاتی را عاقبت موتی و هر بقائی را فنائی این جام بجهت کل سرشار است و هر نفس عاقبت از جرعه‌ئی سرمست گردد و بجهان دیگر شتابد و حکمت الهی چنین اقتضا نماید فی الحقیقه عین عنایت است و اعظم موهبت چنانکه غیبت از عالم رحم و دخول در اینعالم از توفیقات صمدانیه است و همچنین خروج از اینجهان و دخول در جهان جانان از اعظم مواهب حضرت رحمان و غایت قصوای روحانیان

2 و مقصود از حیات در اینعالم دنیا آن است که انسان اکتساب فیض ابدی نماید و روی بنور ایمان روشن نماید از عین یقین نوشد و بملکوت الهی پی برد و اکتساب فضائل عالم انسانی نماید و برضای الهی موفق شود آن بزرگوار الحمد لله بجمیع این مواهب فائز پس از آن بقا را در

unsurpassed bounty of the All-Merciful. Praise be to God that he attained these gifts!

- 3 Give my consolation and comfort to all those related to that well-favored one of the threshold of Grandeur. God forbid that they should become discouraged or hopeless. All are reliant upon the loving Lord by reason of the laudable services of that well-favored one of the threshold of Grandeur. Thou art appointed to take his place. By the All-Glorious! Give thanks unto God for this great favor, and know the value of this gift. The glory of glories rest upon thee.

اینها لژی نه البته حسن خاتمه اعظم موهبت  
حضرت رحمانیست و الحمد لله بان فائز گردید

3 جميع متعلقين آن درگاه كبريا را از قبل من تسلي  
دهيد و نوازش كنيد مبدا مأیوس باشند و نوميد  
گردند اميد كلي بخداوند مهربانست نظر بخدمات  
مشكوره آتقرب درگاه كبرياء شما در مقام او  
مقرر گردید فاشكر الله على هذا الفضل العظيم  
قدر اين موهبت را بدان و عليك البهاء الابهي

INBA85:543, AKHA\_121BE #04 p.j,  
BSHN.140.381, BSHN.140.475.10x,  
BSHN.144.376, BSHN.144.468b,  
MHT1a.186, MHT1b.144

## AB02439

*To: Baha'is of Tabriz*

*Date: 1911-Feb ca.*

- 1 O beloved friends of 'Abdu'l-Baha! In the world of existence, every great matter has its time, and the divine world has its season and spring. These days are the springtime of teaching and the season for spreading the new Cause. Not every season is springtime, and not every time is the season for flower buds and blossoms. In spring, as soon as the farmer sows seeds, he sees the field turn green and flourishing, and as soon as the gardener waters, he beholds the trees full of flowers and blossoms.
- 2 Now, as it is the springtime of teaching and the spring of mysteries, the divine friends must become of one mind, one confidant, and one intimate with 'Abdu'l-Baha, and in servitude at the Sacred Threshold and service to the Cause of God, become of one step and one voice. They must become partners and sharers in sacrificing body and soul, and in that clime become of one color and one harmony in spiritual attraction and resurrection of spirit and consciousness.

1 ای یاران عزیز عبدالهء در عالم وجود هر امر  
عظیمی را زمانی و جهان الهی را موسم و بهاری  
این ایام فصل ربیع تبلیغست و موسم انتشار امر  
بدیع هر موسمی فصل بهار نه و هر وقتی زمان  
غنچه گل و شکوفه ازهار نیست در بهار هر  
دهقان بجز بدافشانی کشتزار را سبز و خرم  
بیند و باغبان بجز آبیاری درختانرا پر گل و  
شکوفه مشاهده نماید

2 حال چون ربیع تبلیغ است و بهار اسرار یاران  
الهی باید با عبدالهء هم عهد و همدم و همراز  
گردند و در عبودیت آستان مقدس و خدمت  
امر الله همقدم و هم آواز شوند در بذل جسم  
و جان شریک و سهم گردند و در انجذاب و  
انبعاث روح و وجدان همرنگ و هم آهنگ در  
آن اقلیم شوند

- 3 O friends! Do not let this opportunity slip away. These times are precious, it is the time of the field and the season of polo-playing. Whoever opens their tongue to teach with firm steps, steadfast resolve, spiritual attraction and ecstasy, and heavenly

3 ای یاران فرصت را از دست مدهید این اوقات  
غنیمت است و زمان میدان و هنگام گوی و  
چوگان هر نفسی بقدمی ثابت و عزمی راسخ و  
جذب و ولهی روحانی و توجه و تبلی ربانی

attention and devotion, the Holy Spirit will confirm them. This is easily proven, and the hosts of the Abha Kingdom in the Supreme Concourse have arranged their ranks and await the charging forth of souls in this field, so they may confirm and grant victory and open the cities of hearts with the keys of the Most Great Name.

- 4 My Lord! Assist Thy servants to teach Thy Cause and spread Thy fragrances and exalt Thy Word among all humanity. Verily Thou art powerful over whatsoever Thou wilt, and verily Thou art the Confirmer, the Supporter, the Generous.

زبان بتبلیغ گشاید روح القدس تأیید نماید تجربه  
آسان است و جنود ملکوت ابدی در ملأ اعلی  
صفوف آراسته و منتظر جولان نفوس در این  
میدانند تا تأیید نمایند و نصرت بخشند و مدائن  
قلوب بمفاتح اسم اعظم بگشایند

4 ربّ اید عبادک علی تبلیغ امرک و نشر نجاتک  
و اعلآء کلمتک بین الوری انک انت المقتدر علی  
ما تشاء و انک انت المؤید الموفق الکریم

AKHA\_116BE #07-08 p.00, AMK.138-  
139, AMK.148-149, AHB\_133BE #01-02  
p.068x, PYB#233 p.05, RRT.022

## AB02548

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

Date: 1911-Feb ca.

- 1 O blessed family! From the dawn of the Sun of Truth that household was attracted to the manifest light and turned to the Mighty Pillar. Through divine confirmations they arose to render services and through heavenly assistance they engaged in guiding souls. They did not waver from severe tests nor did they grow weary from great tribulations. In all circumstances they walked the straight path and moved along the direct course. Therefore, in the history of the age of the Great News, they adorned pages filled with attraction and steadfastness and firmness with utmost eloquence.
- 2 This bounty is worthy of gratitude and these favors deserve praise and glorification of the All-Merciful Lord.
- 3 In brief, 'Abdu'l-Baha is utterly pleased and delighted with those friends and handmaidens of the Merciful, and his hope is that that family will be distinguished in both worlds throughout the passing of centuries and ages, for they are the recipients of the glances from the eye of the mercy of the Lord, and the services of that family will forever be on the tongues of the people of understanding and the envy of lovers and mystics.

1 ای خاندان مبارک آن خانواده از بدو طلوع  
صبح حقیقت منجذب نور مبین گشتند و توجه  
برکن رشید نمودند و بتأییدات الهی بر خدمات  
قیام کردند و بتوفیقات صمدانی بهدایت انام  
پرداختند از امتحانات شدیده نلغزیدند و از  
مصائب عظیمه ملال نجستند در جمیع موارد بر  
منهج قویم سلوک نمودند و بخط مستقیم حرکت  
کردند لهذا در تاریخ عصر نبأ عظیم صفحاتی  
مملو از انجذاب و استقامت و ثبوت در نهایت  
بلاغت تزیین نمودند

2 اینوهبت شایان شکران است و این الطاف سزاوار  
حمد و ستایش حضرت رحمن باری

3 عبدالهآء از آن یاران و اماء رحمن در نهایت  
رضایت و مسرت است و امیدش چنانست که  
آن دودمان در مرور قرون و اعصار در دو جهان  
بزرگوار باشند زیرا مشمول لحظات عین رحمانیت  
حضرت یزدانند و خدمات آن خاندان الی الأبد  
ورد زبان اهل عرفان است و غبطه عاشقان و  
عارفان

4 Upon you be the Most Glorious Glory.

4 و علیکم و علیکنّ البهاء الأبهی

AYBY.395 #087

## AB03393

*To: Muhammad Ali Kashani, in Tihiran*

*Date: 1911-Feb ca.*

1 O you who are firm in the Covenant! Your letter was received. The ascension of His honor Haji Mirza 'Abdullah caused the utmost sorrow. The soul and heart of this wronged one became so grieved that it cannot be expressed, for I had the utmost attachment to that servant at the Divine Threshold.

1 ای ثابت بر پیمان نامهء شما رسید از صعود جناب حاجی میرزا عبدالله نهایت احزان حاصل گردید جان و دل اینظلوم چنان محزون گردید که بیان نتوان نمود زیرا نهایت تعلّق بآن بندهء آستان الهی داشتم

2 And truly he was a blessed soul - he was a believer in God and was certain of His verses. He had pure intentions and complete devotion, and was firm and steadfast in the Covenant. For several years he was a servant of the Cause of God, during which time he arose to serve with the utmost effort and was a manifestation of trustworthiness and reliability for the friends of the All-Merciful. The loss of such a blessed soul certainly causes grief, and this sorrow will ever remain and endure and never be forgotten.

2 و فی الحقیقه نفس مبارکی بود مؤمن بالله و موقن بآیاته بود نیت خالص داشت و توجه تام داشت و ثابت و راسخ بر پیمان بود و سالهای چند بود که خادم امر الله بود در ایندّت بکمال همت بخدمت پرداخت و مظهر امنیّت و اعتماد یاران رحمن بود مصیبت چنین نفس مبارکی البتّه سبب احزان گردد و این تأثر همواره باقی و برقرار و ابداً فراموش نشود

3 But that nightingale of the garden took flight to the rose-garden, and that dove of mystery winged its way to the world of independence. He was a moth consumed by love - he hastened to circle round the lamp of the Supreme Concourse. He was a wandering thirsty one - he found the sweet flowing waters. He was sick - he obtained healing from the Glorious Lord. He was weak - the All-Powerful One gave him strength. In this world he was dejected from endless trials - he became radiant. He was homeless - he reached the abode of the Friend. Praise be to God that the end of his life was the beginning of favors and the start of pardon and forgiveness.

3 ولی آن بلبل زار پرواز بگلزار نمود و آن حمامهء راز بجهان بی نیاز طیران کرد پروانهء جان سوخته بود بحول سراج ملأ اعلی شتافت تشنهء سرگشته بود بمعین عذب فرات پی برد علیل بود شفا از ربّ جلیل یافت ضعیف بود شدید القوی معاونت نمود در اینجهان از زحمات بی پایان افسرده بود افروخته گشت آواره بود بکوی دوست رسید الحمد لله خاتمهء حیات فاتحه الطاف بود و مبدء عفو و غفران

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

DBR.014

## AB03851

To: Ahmad Aqa Balazadih, in Tabriz

Date: 1911-Feb ca.

- 1 O thou seeker after truth! The generality of mankind profess to adore the truth and claim to be inebriated by the wine of the love of God. But once they enter the arena of tests, they flee from truth and run a thousand leagues from the Source of Guidance. Even the hateful company of the oppressors in the desert of Karbila, showed an outward semblance of devotion to Him, but although they made mention of Him with words yet in reality they were insincere, ill-intentioned, and deceitful.
 

1 طالب حقیقتاً جمهور ناس بزبان مفتون حقیقتند  
و مخمور بادهء محبت ولی چون میدان امتحان آید  
از حقیقت فرار کنند و از مرکز هدایت هزار  
فرسنگ دوری جویند حتی گروه مکروه ظالمان  
در صحرای کربلا بظاهر خداگو و خداجو بودند  
ولی بحقیقت بدرو و بدخو و بدگو
- 2 The proof of the true lover lie in his plaintive cries of pain, and the sign of his true yearning flow from his weeping eyes, the silent lamentations of his burning heart. The thirsty fish is sorely-vexed in turmoil and the despairing moth must of necessity set fire to its wings and be consumed to ashes. But the claims and professions of these people are false. These apparent seekers are in reality negligent and insincere.
 

2 عاشقان را دلیل آه و فغانست و مشتاقان را سبیل  
چشم گریان و نالهء پنهان و دل سوزان ماهی  
لب تشنه را اضطراب و انقلابست و پروانهء زار  
را افروختگی و سوختگی پروبال لهذا این مدعیان  
کاذبند و این طالبان غافل
- 3 Only the one who is willing to become like an adoring moth around the flame shall shine even as a lighted candle. Such a one must strive by day and night, must cry aloud and beg to behold the rays of truth shining from the Dawning Place of all lights. Then shall he perceive the secrets of divine unity from the kingdom of mysteries.
 

3 مگر نفسیکه شمع روشن باشد و پروانهء شمع انجن  
گردد شب و روز بکوشد و بجوشد و بجوشد تا  
نور حقیقت را از مطلع انوار مشاهده نماید و سر  
احدیّت را از ملکوت اسرار استماع کند
- 4 Render praise unto God that thou hast traversed the desert of search and won thy prize in the arena of service. Thou hast hearkened to the divine call and art rising ever upwards towards Him. Such a favour, so great a bounty, is even as the radiant sun to the body of the world. This divine benediction bringeth tranquillity to the heart and comfort to the soul in both this world and the world to come.
 

4 تو حمد کن خدا را که بادیهء طلب پیودی  
و گوی هدایت از این میدان ربودی ندای  
حق شنودی و همواره رو بصعودی این موهبت  
کوکب درخشندهء عالم انسانست و این عنایت  
کام دل و راحت جان در دو جهان و علیک  
البهاء الأبهی

MMK2#036 p.024

**AB04358***To: Pauline Barton-Peeke, in Cleveland**Date: 1911-Feb ca.*

O my dear daughter!

Truly, the loss of thy dear husband is exceedingly difficult and hard to bear; he, however, hath now attained the bounty of gazing upon the beauty of the Almighty. We both are likewise destined to take our flight one day unto the world beyond; and in the heavenly realm and world of the Kingdom thou wilt behold his luminous countenance and attain unto everlasting reunion with him. Be thou assured that he hath not perished; he liveth still, but in the world of purity. And know thou for a certainty that thou hast not lost him, and that ultimately thou shalt find him. Therefore be thou strong and patient, tranquil and composed, and supplicate God's grace and mercy on his behalf.

SW\_v14#02 p.039-040

**AB04228***To: Baha'is of Qazvin**Date: 1911-Feb ca.*

<sup>1</sup> O my God, my Hope, my Desire, my Refuge, my Shelter, and my Haven! I beseech Thee with my heart, my tongue, my spirit and my soul to open before the faces of Thy loved ones and handmaidens the gates of Thy greatest mercy, and to send to the arena of their hearts clouds of abundant rain, layer upon layer, adorned with the outpourings of Thy mercy, showering upon them the rain of Thy favors and the downpour of grace and bounty in these days when the horizons are illumined with the light of the Covenant.

<sup>2</sup> O Lord! Make them the manifest signs of Thy oneness, radiating light, and waves from the seas of Thy knowledge rising to the zenith of mysteries.

<sup>3</sup> O Lord! Make them speaking letters in the Book of Creation and words pointing to the Great Announcement.

<sup>1</sup> اللهم ورجائي و منائي و ملجئي و مهربى و ملاذى اتي ادعوك بقلبي و لسانى و روحى و جنانى ان تفتح على وجوه احبائك و امائك ابواب رحمتك الكبرى و ترسل الى ساحة قلوبهم سخاباً مدراراً غداً طبقاً عن طبق مجللاً بفيضات رحمتك مدرراً عليهم غيث الألفاف و صيب الفضل و الاحسان فى هذه الأيام التي استنارت الآفاق بنور الميثاق

<sup>2</sup> رب اجعلهم آيات توحيدك الباهرة الساطعة الأنوار و امواج بحور عرفانك المرتفعة الى اوج الأسرار

- 3 رَبِّ اجْعَلْهُمْ حُرُوفاً نَاطِقَةً فِي كِتَابِ التَّكْوِينِ وَ  
كَلِمَاتٍ دَالَّةٍ عَلَى النَّبَأِ الْعَظِيمِ
- 4 O Lord! Make them towering trees in the gardens of detach-  
ment and singing birds in the thickets of praise and roaring  
lions in the depths of the Kingdom and abundant rains from  
the clouds of grace and bounty. Aid them in all things and es-  
tablish them firmly upon the hidden symbol and the meaning  
concealed in the treasures of Thy protection and shelter unto  
the end of ages.
- 5 Verily Thou art the Generous, verily Thou art the Great, and  
verily Thou art the All-Merciful, the Most Compassionate.
- 4 رَبِّ اجْعَلْهُمْ اشْجَاراً بَاسِقَةً فِي رِيَاضِ التَّجْرِيدِ وَ  
طُيُوراً صَادِحَةً فِي غِيَاضِ التَّسْبِيحِ وَ لَيُوناً زَائِرَةً  
فِي اجْمَةِ الْمَلَكُوتِ وَ غِيُوناً فَائِضَةً مِنْ غِيَوْمِ الْفَضْلِ  
وَ الْجُودِ وَ اَيِّدْهُمْ فِي جَمِيعِ الشُّؤْنِ وَ ثَبِّتْهُمْ عَلَى  
الرَّمْزِ الْمَصُونِ وَ الْمَعْنَى الْمَكْنُونِ فِي خَزَائِنِ صَوْنِكَ  
وَ حِمَايَتِكَ اِلَى اَبَدِ الدَّهْوَرِ
- 5 اَنْتَ اَنْتَ الْكَرِيمُ اَنْتَ اَنْتَ الْعَظِيمُ وَ اَنْتَ  
الرَّحْمَنُ الرَّحِيمُ

AYBY.394 #086

## AB06557

To: Abdu'llah Samandari

Date: 1911-Feb ca.

- 1 My God, my God! This is a servant who has associated himself  
with him who proclaims the Covenant in the pole of the hori-  
zons and gives the seekers to drink of the wine of divine knowl-  
edge from a cup brimming and overflowing with the choice  
wine of certitude in the Cause of the Manifest Light.
- 2 O Lord! This servant of Thine has hastened from the furthest  
lands to Thy fragrant and radiant Threshold, that he might  
prostrate himself before Thee in worship, O Lord of Lords!
- 3 Lord, open the doors before his face, bestow upon him through  
Thy mercy beyond measure, make his affairs prosper in their  
beginning and end, forgive him and me and all the loved ones,  
and make us among those who have inherited the Book and  
understood the excellence of divine discourse and drunk from  
the springhead of certitude a cooling draught.
- 4 Verily Thou art the Generous, the Forgiving, the Ever-  
Relenting. Verily Thou art the Bestower, the Merciful, the  
Glorious, the Mighty, the All-Forgiving.
- 1 اَلٰهِي اَلٰهِي هَذَا عَبْدٌ اَنْتَسَبَ اِلَى مَنْ يَنَادِي بِالْمِيثَاقِ  
فِي قُطْبِ الْاَفَاقِ وَ يَسْقِي الطَّالِبِينَ نَحْمَرَ الْعُرْفَانِ فِي  
كَأْسِ طَافِخَةٍ دَافِقَةٍ بِصُهْبَاءِ الْيَقِينِ فِي اَمْرِ النُّورِ  
الْمُبِينِ
- 2 رَبِّ اِنَّ عَبْدَكَ هَذَا قَدْ سَرَعَ مِنْ اَقْصَى الْبِلَادِ  
اِلَى عَتَبَتِكَ السَّاطِعَةِ الْاَطْيَابِ حَتَّى يَكْبَ بِوَجْهِهِ  
سُجُوداً لَكَ يَا رَبَّ الْاَرْبَابِ
- 3 رَبِّ افْتَحْ عَلَى وَجْهِهِ الْاَبْوَابَ وَ ارْزُقْهُ بِرَحْمَتِكَ  
بَغَيْرِ حِسَابٍ وَ اجْعَلْ لَهُ مِنْ اَمْرِهِ رَشْداً فِي الْمَبْدِئِ  
وَ الْمَآبِ وَ اغْفِرْ لَهُ وَ لِي وَ لَجَمِيعِ الْاَحْبَابِ وَ اجْعَلْنَا  
مِنَ الَّذِينَ وَرَثُوا الْكِتَابَ وَ اَدْرَكُوا فَضْلَ الْخُطَابِ  
وَ رَوَوْا مِنْ عَيْنِ الْيَقِينِ بَارِدَ وَ شَرَابِ
- 4 اَنْتَ اَنْتَ الْكَرِيمُ الْغَفُورُ التَّوَّابُ وَ اَنْتَ اَنْتَ  
الْمُعْطَى الرَّحِيمُ الْجَلِيلُ الْعَزِيزُ الْعَفَّارُ

AYBY.394 #085

**AB06741***To: Relatives of Dawlat Dukht Mhraban**Date: 1911-Feb ca.*

- 1 O relatives of the handmaiden of Baha, that precious pure-hearted handmaiden has hastened from this mortal realm to the celestial expanse and joined the company of the pure ones and the free. Therefore be not sorrowful, be not grief-stricken, for when a bird is freed from its cage, one should each morning pray for its aid that its flight may increase and it may soar to a loftier height. And upon you be the Most Glorious Glory.
- 2 'Abdu'l-Baha
- 3 O matchless Lord! Guide the poor and helpless Dawlat to Thy court. Forgive her sins and pardon her faults, accept her in Thy pavilion, and make her survivors the recipients of Thy gracious glance. Thou art the Forgiver, the Kind.

1 ای خویشان کنیز بها دولت آن کنیز عزیز پاک جان از این دار فانی بفضای آسمانی شتافت و بگروه پاکان و آزادگان پیوست لهذا محزون مباشید دنخون مگردید زیرا اگر مرغی از قفس آزاد شد باید در هر بامداد از برای او طلب امداد نمود که پروازش بیشتر گردد و باوجی بلندتر پرواز کند و

2 علیکم البهاء الأبهی ع

3 ای خداوند بیچون دولت زار و زبون را بیارگاهت رهنمون کن نگاه بخش و خطا بیامرز و در ایوانت پذیر و بازماندگان او را مشمول نظر عنایت فرما توئی آمرزنده و مهربان

YARP2.625 p.431

**AB08185***To: Daughter of Mirza Asadullah Nayrizi et al., in Shiraz**Date: 1911-Feb ca.*

- 1 O cherished handmaiden of God! Your letter was received and its contents were most pleasing, for they evidenced the dawning of the light of guidance, the confirmations of the Abha Kingdom, attraction to the divine fragrances, sincerity of intention and purity of nature.
- 2 Therefore I supplicated at the Threshold of Oneness and besought for you a heavenly gift and sought an everlasting blessing, that you might be encompassed by divine favors and bounties and become the object of the gaze of His Holiness the One.
- 3 Due to lack of time, I write briefly. And upon you be the Most Glorious Glory.

1 ای کنیز عزیز الهی نامه تو رسید بسیار خوش مضمون بود زیرا دلیل بر اشراق نور هدی و تأییدات ملکوت ابهی و انجذاب بنفحات الله و خلوص نیت و پاکی فطرت بود

2 لهذا بدرگاه احدیت تضرع نمودم و ترا موهبتی آسمانی خواستم و نعمتی جاودانی طلبیدم تا مشمول الطاف و عنایت باشی و منظور نظر حضرت احدیت گردی

3 از عدم فرصت مختصر مرقوم شد و علیک البهاء الأبهی

INBA87:181a, INBA52:182a, MKT7.222c

**AB01822***To: Qazvini, Ahmad Nabilzadih et al., in Russia**Date: 1911-Feb-03*

- 1 O true friends and beloved handmaidens of God! Mr. Munir has donned the pilgrim's garb to reach the Blessed Shrine, to perfume his face and hair with the dust of the Sacred Threshold, to inhale the holy fragrances from that musk-scented dust, to kiss the Sacred Threshold on behalf of Abdul-Baha, and to seek confirmation and success for this servant from the Court of the Divine Unity.
- 2 He passed through Egypt and spent several days in fellowship and association with Abdul-Baha, spending day and night in the utmost joy and delight. Now he will return to Merv and Samarkand to serve the Cause of God.
- 3 From the beginning dawn of guidance and in the days of the rising of the Sun of Truth until this day, that household has arisen to fulfill all that pertains to servitude and service, and in every instance they have sacrificed their lives. Day and night they have not rested, but have engaged in supplication and devotion to the Abha Kingdom.
- 4 I hope this family will shine and radiate from the horizon of eternal glory throughout endless ages and cycles, and will ever be the recipient of the favors and bounties of the Most Merciful Lord. Therefore you must arise to all that befits this mighty blessing and great gift, engage in thanksgiving, and spend your days in the utmost gladness, success, joy and delight.
- 5 This is from God's grace which He bestows on whomever He wishes, and God is possessed of great bounty.
- 1 ای دوستان حقیقی و کنیزان عزیزان الهی جناب منیر احرام کعبه حقیقی برپست تا به بقعه مبارکه رسد و روی و موی بتراب آستان مقدس معطر کند و نفحات قدس را از آن تراب معنبر استنشاق فرماید و بالتیابه از عبدالبهاء تقبیل عتبه مقدسه نماید و از درگاه احدیت از برای اینعبد تأیید و توفیق طلبد
- 2 مرور بقطر مصر نمود و ایامی چند با عبدالبهاء مؤانست کرد و مجالست نمود و در نهایت روح و ریحان شب و روز الفت کرد حال بجهت خدمت امر الله مراجعت به مرو و سمرقند خواهد نمود
- 3 آخانندان از بدایت طلوع فجر هدایت و در ایام طلوع شمس حقیقت الی یومنا هذا بآنچه از لوازم عبودیت و خدمت بود قیام نمودند و در هر موردی جانفشانی کردند شب و روز آرام نگرفتند و به تبتل و تضرع بملکوت اهی پرداختند
- 4 این دودمان در مرور عصور و دهور بی پایان امیدوارم که از افق عزت ابدیه درخشنده و تابان باشند و همواره مورد الطاف و عنایات حضرت رحمن پس بآنچه سزاوار و شایان این نعمت عظمی است و موهبت کبری باید قیام نمائید و بشکرانه پردازید و در نهایت شادمانی و کامرانی و سرور و حبور ایامی بگذرانید
- 5 ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم

AYBY.444 #181

**AB06244***To: Izziyyih related to Nasir Qazvini Nabilzadih**Date: 1911-Feb-03*

- 1 O companion of his honor Munir! Esteemed consort! A special letter was requested for that cherished maidservant of the Greatest Name. Although 'Abdu'l-Baha has no time or opportunity available, still He has undertaken to write this separate letter in your name, so that the wish and desire of his honor Munir might be fully realized.
- 2 In truth, it was through the confirmation of the All-Merciful that those two birds of the garden of recognition were joined together, and these luminous children stepped into the human world. I beseech God to increase the confirmations and adorn the garden of existence with those smiling hundred-petaled roses, and that day by day they may achieve progress and advancement until they become signs of guidance and verses of the Book of Clear Distinction.
- 3 Whenever circumstances permit, with the utmost joy and fragrance you have permission to attain the presence. And upon you be the Most Glorious Glory.

1 ای ضعیف حضرت منیر قرین محترم نامه‌ئی مخصوص بجهت آن کنیز عزیز اسم اعظم خواست باوجود آنکه عبداله‌آء را مهلت و فرصت معدوم و نابود باز بتحریر نامه منفرد بنام تو پرداخت تا خواهش و رجای جناب منیر بتمامه میسر و پدید گردد

2 فی الحقیقه تأیید حضرت رحمن بود که آن دو مرغ حدیقه عرفان اقتران نمودند و این طفلان نورانی قدم بعالم انسانی نهادند از خدا خواهم که بر تأیید بیفزاید و گلستان وجود را بآن گلهای صدبرگ خندان بیاراید و روز بروز ترقی و علویت حاصل نمایند تا آیات هدی گردند و کلمات کتاب فصل الخطاب شوند

3 هر وقت اسباب بنهایت روح و ریحان میسر گردد اذن حضور دارید و علیک اله‌آء الأبهی

AYBY.451 #190

**ABU1082***Words spoken on 1911-Feb-04*

- 1 Nearly fifty of us were together in spirit and fragrance. I am very pleased with you. I am not sending you now to look after your wife and children and trade, but rather to serve the Cause of God and spread the divine fragrances. Service to the Cause of God takes precedence over all matters - trade, earning a living, and caring for wife and children come after service to the Cause of God. I am very pleased with you. Divine confirmations will encompass you in all conditions.
- 2 Some people go to cities like passing travelers, like a corpse being carried past. But others, wherever they arrive, sow seeds

1 قریب پنجاه امری بروح و ریحان با هم بودیم از شما خیلی راضیم حال شما را برای ملاحظه عیال و اطفال و تجارت نمیفرستم برای خدمت بامرالله و نشر نفحات الله میفرستم ملاحظه امرالله مقدم بر کل امور است تجارت و کسب و ملاحظه عیال و اطفال بعد از خدمت بامرالله است من خیلی راضی هستم از شما تاییدات الهیه در همه احوال شامل حال شماست

2 بعضی از نفوس بهر شهری میروند مثل عابر سیلند مثل این است جنازه ئی عبور میکند

and create verdant fields and bring the dead to life. You are among those souls. I am sending you to serve and teach the Cause. Give importance to the education of women and teach them the science of teaching. From Istanbul, go via Odessa to Turkestan. Tashkent is the center of Turkestan. The atmosphere there and throughout the world is changing. There are no believers in Tashkent - establish the Cause there.

ولی بعضی بهر کشوری که رسیدند تخم افشانی میکنند و سیوه زاری تشکیل میدهند و احیای اموات مینمایند شما از آن نفوسید من شما را دنبال کار خدمت امر و تبلیغ میفرستم تربیت نسوان را اهمیت دهید و علم تبلیغ بآنها بیاموزید از اسلامبول از راه ادسا بترکستان بروید تاشکند مرکز ترکستان میشود نقشه آنجا و همه دنیا تغییر میکند در تاشکند احباب نیست در آنجا تاسیس امر نمائید

- 3 From here, on my behalf, first go to Egypt and give necessary reminders to the friends. And so they know that sciences and arts existed in ancient times, spend a few hours each day visiting ancient monuments under Haji Niyaz's guidance - observe the ancient sciences, arts and crafts. Then go to Akka and pray for Abdu'l-Baha at the Holy Shrine. Then go to Beirut, meet the Baha'i students at the college and encourage them to serve the Cause and acquire material and spiritual perfections.

3 از اینجا از طرف من اول بروید بمصر تذکرات لازمه باحباب بدهید و برای اینکه بدانند علوم و فنون از قدیم بوده هر روزی چند ساعت براهنمائی حاجی نیاز بدیدن آثار قدیمه بروید علوم و فنون و صنایع قدیمه را مشاهده کنید بعد بروید عکا در روضه مبارکه دعا در حق عبدالهائیکند بعد بروید بیروت شاگردان بهائی مدرسه کلیات را ملاقات و تشویق بخدمت امر و تحصیل کالات صوری و معنوی بنمائید

- 4 Deliver this letter of mine to the friends in Turkestan and the other letters to the addresses I've written for respected individuals in Istanbul. Remind them and give them glad tidings. Don't be sad about separation. Kiss and embrace all the friends of God as I kiss and embrace you, and convey Abdu'l-Baha's greetings. You will perform the assigned services well. Be at ease, be at ease - God is with you. In God's protection, in God's protection.

4 این مکتوب مرا باحبای ترکستان و مکاتیب دیگر را بآدرسهای که نوشته ام بنفوس محترمه در اسلامبول برسانید و آنها را متذکر نمائید و بشارت دهید از مفارقت محزون نباشید عجم احباءالله را باین نوع که شما را میبوسم و در آغوش میکشم ببوس و تکبیرات عبدالهائ را برسان و خدمات موجوده را خوب انجام خواهی داد آسوده باش آسوده باش خدا با شماست فی امان الله فی امان الله .

MSBH4.243-245

## AB06183

To: Muallim, Abdu'l-Husayn et al.

Date: 1911-Feb-06

- 1 O two servants of Truth! The kind brother arrived at the Sacred Threshold, bowed his head at the Court, and sought infinite bounties from the presence of the Most Glorious Beauty, and requested this servant to write a letter. Although I do not have a minute to spare, out of the intensity of my love for you

1 ای دو بنده حق برادر مهربان بقیعه رحمن رسید و سر باستان نهاد و از درگاه جمال اهی طلب فیض بی منتهی نمود و از این عبد رجای تحریر نامه کرد باوجود آنکه دقیقهئی فرصت ندارم از

I write this letter so you may know that you are regarded with the glance of love on this Threshold and are under the watchful eye of 'Abdu'l-Baha's care.

شدّت محبّت بشما نامه نگارم تا بدانید که در این  
بساط منظور نظر محبتید و ملحوظ بعین رعایت

- 2 He does not rest for a moment nor draw a breath except to seek endless grace for the friends and boundless favors for the loved ones.

2 عبدالبهاء دمی نیاساید و نفسی برنیارد مگر آنکه  
یارانرا فضل بی پایان خواهد و دوستان را الطاف  
بیکران جوید

- 3 It is necessary for children to learn Persian and Arabic and one of the foreign languages - that is, whichever language they or their parents choose.

3 اطفال را تعلیم فارسی و عربی و لسانی از السن  
اجنبی لازم یعنی لسانی را که خود یا آباء اختیار  
نمایند

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

4 و علیکم البهاء الأبهی

AMK.126-126

## AB04938

*To: Brush, Ida F et al., in Chicago*

*Date: 1911-Feb-08*

O ye believers who art attracted to the Center of Lights!

Verily there have been various assemblies in America which were organized many times, and out of these but few remained firm.

I supplicate to the Divine Majesty for the establishment of every assembly which hath turned its face towards God; left the scattered desires; abandoned the self and passion; and become firm in the Cause of God as solid mountains, which are not agitated by the winds and violent storms.

Then, O ye maidservants of the Merciful, it is incumbent upon ye to be firm; sincere, highly energetic and in great unity; served from all save God; effaced and annihilated in thy love of God; sacrificing yourselves under all conditions and circumstances, and glorious—so that ye may be filled with the Love of El-Baha and that in ye nothing remains except the abundance of El-Baha.

Should ye arise for these great gifts, ye may rest assured that the confirmations of the Holy Spirit will follow ye in ever time and instant.

Upon ye be El-Baha El ABHA!

SW\_v02#01 p.008, BLO\_PT#052.16

**AB10463***To: Ahmad Sohrab, in Washington, DC**Date: 1911-Feb-11*

...A new letter has been written to the editors of the Star of the West - translate and convey it to them. The size of the newspaper will, God willing, be as you had written. Gradually publish in the Star of the West many of Abdu'l-Baha's detailed general letters which contain absolutely no mention of political matters but are purely counsels and education, and henceforth you will publish whatever detailed letters arrive as well. God willing, the number of subscribers will increase....

SW\_v02#02 p.008

...نامه جدیدی بمديران نجم باختر مرقوم گردید  
ترجمه فرموده برسانید حجم روزنامه انشاءالله  
همانقسم که مرقوم نموده اید خواهد گشت و  
مکاتیب مفصله عمومی عبداله‌آ که ابداً ذکر  
امر سیاسی در آن نه بلکه مجرد نصائح و تربیت  
است بسیار آنرا بتدریج در نجم باختر درج نمائید  
و من بعد آنچه مکاتیب مفصله نیز میرسد درج  
خواهید نمود و انشاءالله عدد مشترکین زیاد  
خواهد شد....

NJB\_v02#03 p.001x

**AB04886***To: Ahmad Ali Khan, in Tihiran**Date: 1911-Feb-12*

1 O true friend! Now 'Abdu'l-Baha is in the city of Alexandria, occupied with thoughts of the friends, and night and day, in utmost lowliness and supplication, begs for confirmation and success from the threshold of the Lord of the Kingdom - that the friends may become united and agreed with one another, establishing oneness in this mortal world in such wise that every stranger may become a friend, every distant one draw near, and every outsider become an intimate.

1 ای یار حقیقی اکنون عبداله‌آ در مدینه  
اسکندریه پیاد یاران مشغول و شب و روز در  
نهایت عجز و نیاز از درگاه رب الملکوت طلب  
تأیید و توفیق مینماید تا یاران با یکدیگر متحد و  
متفق شده تأسیس یگانگی در اینجهان فانی نموده  
بقسمیکه هر بیگانه آشنا گردد هر بعید قریب  
شود و هر اغیار یار گردد

2 In the world of existence there is no harm greater than discord, and no good more beloved than concord. The Beauty of the Most Glorious manifested the unity of the human world upon the horizons, but what benefit when the people of the world remain distant from even a dewdrop of this Most Great Ocean?

2 در عالم وجود ضرری اعظم از اختلاف نه و  
خبری احب از ائلاف نیست جمال کبریا تجلی  
وحدت عالم انسانی بر آفاق نمود ولی چه فائده  
که اهل عالم از پی شبمی از این یم اعظم دور  
مانده‌اند

3 The Blessed Beauty endured fifty years of most severe trials, and chains fell upon His blessed throat, so that in the pole of the horizons the pavilion of the unity of the human world

3 جمال مبارک پنجاه سال تحمل اشدّ بلا فرمودند  
و زنجیر بر حنجر مقدّس افتاد تا در قطب آفاق  
خیمه وحدت عالم انسانی مرتفع گردد و علم

might be raised and the banner of oneness might wave. And surely the hosts of the world cannot resist this Cause.

- 4 We hope that henceforth this standard will be unfurled and the foundation of estrangement will be removed from the world of existence. And upon thee be the Most Glorious Glory.

DAS.1913-10-17

یگانگی موج زند و البته جنود اهل عالم مقاومت  
این امر نماید

4 امیدواریم که من بعد این رایت سر برافرازد و  
بنیان بیگانگی از عالم وجود براندازد و علیک  
البهاء الأبهی

INBA84:391b

## AB01576

To: Yuhanna Dawud, in London

Date: 1911-Feb-20

- 1 O dear friend! You called yourself a stranger, and this is very strange. You said you were destitute, and this is very far from truth. How can a soul that has reached the Beloved be a stranger? How can a lover united with the unique Beloved be destitute? Though that wandering, enamored one may be physically distant, in spirit they are near and share in servitude at the Threshold, even in the farthest regions of America. I know you as an intimate companion and confidant, harmonious and of one voice.

1 ای دوست عزیز خود را غریب نامیدی و این  
بسیار عجیب بینوا گفتی و این بسیار بعید جانی  
که بجانان رسید چگونه غریب است عاشقی که  
بدلبر یگا پیوست چگونه بینواست آن سرگشته و  
سودائی اگر بتن دور است بجان نزدیکست و در  
عبودیت آستان سهم و شریک ولو در اقصی بلاد  
امریک من ترا همدم و همراز دادم و هم آهنگ  
و هم آواز

- 2 You wrote about the spread of the breaths of the Holy Spirit in those regions. The dawning of the Sun of Truth is so intense that soon in all seven climes the anthem of "Glory be to the Holy One, Lord of the angels and the Spirit" will be raised, and the pavilion of the unity of the human world will be erected at the pole of the earth. Paris and England will embrace the Caucasus and Tiflis, Africa and America will share in the tumult and fervor, and Turk and Tajik will become intimate companions. God willing, the roar of cannons and sound of rifles will cease in the Western world. East and West will make love to each other and engage in fellowship and harmony. This glad tiding will reach all horizons, and this dawning will illuminate East and West.

2 از انتشار نفثات روح القدس در آنصفحات  
مرقوم نموده بودید اشراق شمس حقیقت چنان  
شدید است که عنقریب در هفت اقلیم آهنگ  
سبوح قدّوس ربّ الملائکة و الروح بلند گردد  
و خیمهء وحدت عالم انسانی در قطب جهان  
بلند شود پاریس و انگلیس دست در آغوش  
قفقاز و تفلیس نمایند و افریک و امریک در  
جوش و خروش سهم و شریک گردند و ترک  
و تاجیک همدم و همراز شوند و انشاءالله غرّش  
توب و صدای تفنگ از جهان فرنگ برافتد  
شرق و غرب با یکدیگر عشق بازد و به انس و  
الفت پردازد این مژده گوش زد آفاق گردد و  
این اشراق خاور و باختر را روشن و منور نماید

- 3 You wrote that a group in those regions is occupied with reading verses and delighting in divine teachings, while some are engaged in studying Persian. O dear friend! In the gatherings of the Kingdom, the verses of the Divine Realm are chanted,

3 مرقوم نموده بودی جمعی در آنصفحات بتلاوت  
آیات مألوف و بتعلیمات الهیه مأنوس و مسرور و  
مشغوف و برخی تحصیل لسان فارسی مشغول و  
مشغوف ای دوست عزیز در مجامع ملکوت  
ترتیل آیات لاهوت میگردد و در محافل عالم

and in the assemblies of the higher world, praise and glorification of the Lord of Might is offered. Surely that melody will set the Western regions in motion and unite the hearts of the five continents of the world, demolishing the foundation of war.

- 4 You asked permission to hasten to these regions during Naw-Ruz with Jenab-i-Khajeh Ibrahim. You have permission. Praise be to God, some of Israel in this glorious day have acted upon the counsels of His Holiness Abraham, and hope is such that all will drink from this heavenly spring and be honored by the promises of the Gracious Lord.

- 5 Convey to all the friends, men and women, the Most Glorious, Most Wondrous greetings. And upon you be the Most Glorious Glory.

بالا تسبیح و تقدیس ربّ الجبروت میشود البتّه  
آن آهنگ اقالیم فرنگ را بحرکت آرد و قلوب  
قطعات نهمهء عالم را بیکدیگر الفت داده بنیان  
جنگ براندازد

4 اذن حضور خواسته بودی که در ایّام نوروز با  
جناب خواجه ابراهیم باینصفحات شتابی مأذونید  
الحمد لله برخی اسرائیل در این یوم جلیل بوصایای  
حضرت خلیل عمل نمودند و امید چنین است  
که جمیع از این سلسبیل نوشند و بوعدهای ربّ  
جمیل سرفراز گردند

5 جمیع یارانرا از رجال و نساء تحیت ابدع ابهی  
ابلاغ دار و علیک البهاء الأبهی

BLIB\_Or.08117.072, MKT3.460,  
PYB#042 p.02, HDQI.176, ANDA#03  
p.10, DAUD.10

## AB10922

*To: Marie A Watson, in Washington, DC*

*Date: 1911-Feb-20*

- 1 O thou candle of the Love of God! Thy letter was received. Thou hast written that the daughter of the Kingdom, Aseyeh, is studying Persian, and that thou art teaching Mirza Faragollah Khan, English. Turn to the Kingdom of ABHA, seek assistance and put forth effort so that all may soon learn Persian, and his honor, Mirza Faragollah Khan may also acquire the mastery of the English tongue.

- 2 Thou hast learned of the conditions of my coming to America. I beg of God that the beloved in America may become so enlightened that the lights of their love may flood the "Turk and the Tajik" and that an attractive magnet may be brought forth in that country, capable of attracting Abdul-Baha with all power to those regions, and this is not far from His Mercy.

- 3 Regarding the meeting you have established in New York: I hope that through the Divine Confirmation it may prove to be a gathering of the Love of God.

2 ... شروط آمدن من را به امریک ملاحظه  
نمودی از خدا خواهم که یاران امریک چنان  
روشن گردند که انوار محبتشان پرتو بر ممالک  
ترک و تاجیک زند و یک مغناطیس جاذبی  
در آندیار تحقّق یابد که عبدالهّاء را بتمام قوّت  
جذب و جلب بآن ممالک کند و لیس هذا  
علی فضله بیعید...

3 ...

- 4 Convey the utmost kindness from me to the daughter of Mr. and Mrs. Sheber, Marguerite, the daughter of the Kingdom, and say that the olive tree is an emblem of peace and concord, and the olive is the fruit and result thereof. God willing thou shalt attain the delicious fruit of peace and concord and thou shalt place a bouquet of roses from the Garden of the Paradise of Abha at the Heavenly Feast spread before Abdul-Baha, i.e., God willing thou shalt attain such perfections as resemble a bouquet of flowers and thou shalt offer it to the heavenly table. ... 4
- 5 Thou hast written that in a house of a Theosophist thou prepared a feast of joy and a fête of gladness. This Society is ready for hearing the Word of God. Treat them with the utmost love, kindness, unity and oneness, so that the attractive power of the Word of God may draw them to the Sun of Reality. Upon thee be BAHA-EL-ABHA! ... 5

NJB\_v02#01 p.004x

SW\_v01#19 p.002

## AB11336

*To: Aseyeh Wellesca Dyar*

*Date: 1911-Feb-20*

...endeavor to attain complete mastery of the Persian language and read the tablets of the Blessed Perfection and understand their meaning well; and become the cause of attraction to the hearts and the means of the education of the souls.

...بکوش که در زبان فارسی نهایت مهارت را  
حاصل نمائی و الواح جمال مبارک را بخوانی  
و استنباط معانی آسمانی کنی و سبب انجذاب  
قلوب شوی و علت تهذیب نفوس گردی

ADMS#203bx

ANDA#79 p.05x

## AB05898

*To: Louise Waite*

*Date: 1911-Feb-23*

O thou nightingale of astonishing roaring in the rose-gardens!

Verily I have chanted the verses of thy praise and holiness to God. I have prayed God to make thee a nightingale of astonishing melodies on the twigs, with different tones. It is

incumbent upon thee to be enkindles with the fire of the love of God, attracted to the fragrances of the rose-garden of the Gift of God and swinging by a breeze which hath wafted from the blowing point of Guidance in the garden of the providence of God.

Verily I shall send thy beautiful and new hymn to Persia so that they may translate and sing it in the assemblies.

Concerning the event of the gathering where four of the white and four of the colored people with the utmost love and harmony sang thy hymn with the utmost joy and fragrance, indeed this is one of the great signs of God, because it hath gathered hearts which were scattered and filled with hatred, souls which were opposing one another, disputing and repelling with enmity and made them as one soul sing the astonishing melodies of harmony in different tones.

Upon thee be Baha'u'llah el ABHA.

BLO\_PT#052.14

## AB10324

*To: Baha'i Sunday School, Chicago IL*

*Date: 1911-Feb-23*

- 1 O God, my God! Thou seest these children, branches of the tree of life and birds of the garden of salvation, pearls of the shell of Thy mercy, and roses of the bower of Thy guidance.
- 2 Our Lord! We praise Thee and glorify Thee, and implore the kingdom of Thy mercy to make us lamps of guidance and stars in the horizon of eternal glory among all peoples, and teach us knowledge from Thy presence, O Thou Most Glorious!

BRL\_CHILD#20, BPRY.031, SW\_v01#19 p.003, SW\_v09#10 p.114,  
BLO\_PT#052.13

- 1 الهى الهى ترى هؤلاء الأطفال فروع شجرة الحيات  
و طيور حديقة النجات لثالى صدف بحر رحمتك  
اوراد روضة هدايتك
- 2 ربنا انا نسبح بحمدك ونقدس لك و نتضرع الى  
ملكوت رحمانيتك ان تجعلنا سرج الهدى و نجوم  
افق العزة الأبدية بين الورى و علنا من لدنك علما  
يا بهاء الأبهى

BRL\_DAK#0437, DRM.019a, ADH2.129,  
ADH2\_5#05 p.161, MMG2#428  
p.475, HUV1.017, NSR\_1978.134,  
NSR\_1993.147a, MMTF.013

## AB11399

To: Siyyid Asadullah Qumi

Date: 1911-Feb-24

Letter of Jinab-i-Aqa Siyyid Asadu'llah, upon him be the Most Glorious Glory of God: Two Tablets which were photographs of the traces of the Supreme Pen along with a photograph of His Holiness the Most Pure Branch arrived on the 24th of the month of Safar 1329.

مرسله جناب آقا سید اسدالله علیه بهاء الله  
الاهی دو قطعه لوح که عکس اثر قلم اعلی مع  
عکس حضرت غصن الله الأطهر واصل گردید  
۲۴ شهر صفر ۱۳۲۹

INBA17:232

## AB00703

To: Azizullah Varga, in Tihiran

Date: 1911-Feb-25

1 O dear one of 'Abdu'l-Baha! Your letter of 25 Safar 1329 arrived. From its contents it became clear that you had not yet received 'Abdu'l-Baha's reply letter, even though I wrote it in my own hand and sent it. I hope that by now it has reached you.

۱ ای عزیز عبدالبهاء نامه ۲۵ صفر ۱۳۲۹ رسید  
از مضمون چنان معلوم گردید که جواب نامه  
از عبدالبهاء هنوز بشما نرسیده و حال آنکه بخط  
خود نگاشتم و ارسال داشتم امید چنین است که  
تا بحال رسیده

2 Do not imagine that I am free from thinking of you for a moment. You are the memento of that illustrious martyr - how could I forget? Whenever I write to you, I remember that noble soul and become extremely affected. Indeed, most times while writing letters, such longing overcomes me that my eyes fill with tears. Given this, how could I be free from mentioning you? Be assured that I am pleased with you and I beseech the favors of the Blessed Beauty that you may be assisted and confirmed in all matters.

۲ همچو گمان منما که دقیقه‌ئی از ذکر تو فارغم  
تو یادگار آن شهید جلیلی چگونه فراموش نمایم و  
هر وقت بتو نامه نویسم بیاد آن بزرگوار افتم و  
نهایت تأثر حاصل گردد حتی در اکثر اوقات  
وقت تحریر نامه چنان حسرتی حاصل شود که  
چشم اشکبار گردد باوجود این چگونه از ذکر تو  
فراغت حاصل شود مطمئن باش که من از تو  
خوشنودم و از الطاف جمال مبارک مستدعی  
که در جمیع امور مؤید و موفق باشی

3 Your duty now is to remain in Iran and make your home a place for teaching prominent people, or arrange another private location so that seekers among the elite will not fear being present.

۳ تکلیف شما اینکه حال در ایران باشی و منزل و  
خانه خویش را محل تبلیغ اعظام رجال ثنائی یا  
موقع دیگر محل خلوت تهیه و تدارک نما تا طالبان  
از بزرگان خوف حضور نداشته باشند

4 The conversation you had with that important person was very appropriate - you answered well. It is clear that we have no

۴ مکالمه‌ئی که با آن شخص مهم نمودید بسیار موافق  
خوب جواب دادید ما را با حزب انقلاب واضح

connection with the revolutionary party, and the enmity and hatred of some from the revolutionary party - Yahya's party - toward this oppressed community is sufficient proof and clear to all. Yahya's associates are connected with the revolutionary party and they are in utmost enmity and hatred.

- 5 In any case, the Baha'is should not interfere in political matters, but rather engage in educating the nation's children, promote sciences and knowledge, strive to improve morals, raise the banner of the oneness of humanity, lift up the call of human equality, remove the foundation of war and strife, and adorn the edifice of peace and reconciliation. Given this, how could they have connection with the revolutionary party? Due to these sacred aims and pure intentions, the Baha'is have influenced the horizons.

- 6 The advice they gave you was truly correct - what have we to do with political matters? A community that establishes the unity of the human world certainly cannot delve into political affairs, because a diplomat must always promote his hidden agendas, and this contradicts the intentions of peace, harmony, sincerity and faithfulness.

- 7 I will pray for them and seek heavenly confirmation and assistance. They are truly well-wishers, patriotic, zealous and patient in all matters. If only others would follow their example - then Iran and Iranians would become the recipients of the glances of the eye of mercy, and sudden confirmations and assistance would arrive.

- 8 Convey a message of friendship to the respected Ahmad and tell him that one must sow seeds in pure soil for them to sprout and grow verdant and flourishing from the drops of the cloud of grace, forming heap upon heap of harvest. All people, both lowly and noble, sow seeds in salt marsh, therefore they remain without flower, leaf or fruit in the end. Make the respected leader aware of the power and influence of the Greatest Name, and make the known Jalal happy and pleased however possible, such that no hurt or resentment remains. Convey the Most Glorious Ancient Greeting to his honor the brother and his respected wife.

- 9 And upon you be the Most Glorious Glory.

است که ارتباطی نیست و عداوت و بغضای بعضی از حزب انقلاب حزب یحیی با این حزب مظلوم برهان کافی است و نزد کل واضح است بستگان یحیی غیرحضور با حزب انقلاب ارتباط دارند و آنان در نهایت عداوت و بغضا

5 باری بهائیان در امور سیاسی دخل نمایند بلکه بتربیت ابنای ملت پردازند و ترویج علوم و معارف کنند و بتحسین اخلاق بکوشند خیمه وحدت عالم انسانی برافرازند و ندای مساوات بشری بلند نمایند بنیان جنگ و جدال براندازند و ایوان صلح و صلاح بیارایند باوجود این چگونه با حزب انقلاب ارتباط نمایند و بسبب این مقاصد مقدسه و نوایای طیبیه بهائیان نفوذ در آفاق نموده اند

6 و نصیحتی که بشما کردند فی الحقیقه راست گفته ما را بامور سیاسی چه کار حزبیکه تأسیس وحدت عالم انسانی نماید البته توغل در امور سیاسی منافی آن زیرا شخص دیپلمات باید همیشه مقاصد خفیه خویش را ترویج نماید و این منافی نوایای صلح و سلام و خلوص و وفاست

7 من در حق ایشان دعا نمایم و تأیید و توفیق آسمانی خواهم فی الحقیقه خیرخواهند و ملت پرست و غیور و صبور در جمیع امور ایکاش دیگران نیز تأسی بایشان مینمودند آنوقت ایران و ایرانیان مشمول لحظات عین رحمت گردند و توفیقات و تأییدات ناگهانی رسد

8 بحضرت احمد شخص محترم پیام آشنائی برسان و بگو انسان باید در مزرعه پاک تخم افشاند تا انبات گردد و برشحات ابر عنایت سبز و خرم گردد و توده توده خرمن تشکیل نماید جمیع خلق از وضع و شریف در شوره زار تخم افشاند لهذا عاقبت بی شکوفه و برگ و ثمر مانند سالار محترم را به قوت و نفوذ اسم اعظم آگاه نمائید و جلال معلوم را هر نوع هست مسرور و خوشنود نمائید بقسمیکه آزردهی و دلگیری نماند حضرت اخوی را با ضلع محترم تکبیر ابدع ابهی برسانید

9 و علیک البهاء الأبهی

INBA85:502, AKHA\_087BE #10 p.10

**AB09485***To: Emma E Holmes**Date: 1911-Feb-26*

O thou sweet-songed bird!

Sing and play in the meetings of the friends and the maidservants of the Merciful; engage thyself in the praise and glorification of the Lord of the Kingdom; sing a song which shall set aflame the world and render melodies which are effective in the hearts. I hope that thou wilt sing such song and cause life to revive the hearts.

Upon thee be greeting and praise.

BLO\_PT#052.15b

**AB11366***To: Louise Waite**Date: 1911-Feb-26*

O Shahnaz! Thy letter was received. Correspond always with the maidservant of God, Taereh, so that it may prove to be the cause of the attraction of the life and the heart of you both. Whenever America attains the capacity for my presence, you may rest assured and know I will come....

ای شهناز نامهء تو رسید با امةالله طائره همیشه  
مکاتبه نما تا سبب انجذاب جان و دل هردو  
گردد هر زمان که امریک استعداد حضور من  
حاصل نماید یقین بدان که خواهم آمد...

NJB\_v02#02 p.003x

BLO\_PT#052.15

**AB02868***To: Hopper Family, in Washington, DC**Date: 1911-Feb-27*

- <sup>1</sup> O ye sons and daughters of the Kingdom! Thankful, the birds of the spirit seek only to fly in the high heavens and to sing out their songs with wondrous art. But the pitiable earthworms love only to tunnel into the ground, and what a mighty struggle

<sup>1</sup> ای ابناء و بنات ملکوت طیور مبارک شکور  
همواره پرواز در اوج اعلی خواهند و آرزوی  
ابدع نعمات بقنون الحان نمایند ولی خراطین مهین  
همواره آرزوی زیر زمین کنند جهد بلیغ و سعی

they make to get themselves down into its depths! Even so are the sons of earth. Their highest aim is to augment their means of continuing on, in this vanishing world, this death in life; and this despite the fact that they are bound hand and foot by a thousand cares and sorrows, and never safe from danger, not even for the twinkling of an eye; never at any time secure, even from sudden death. Wherefore, after a brief span, are they utterly effaced, and no sign remaineth to tell of them, and no word of them is ever heard again.

- 2 Then let you engage in the praise of Baha'u'llah, for it is through His grace and succour that ye have become sons and daughters of the Kingdom; it is thanks to Him that ye are now songsters in the meadows of truth, and have soared upward to the heights of the glory that abideth forever. Ye have found your place in the world that dieth not; the breaths of the Holy Spirit have blown upon you; ye have taken on another life, ye have gained access to the Threshold of God.

- 3 Wherefore, with great gladness, establish ye spiritual assemblies, and engage ye in uttering the praise and glorification of the Lord, and calling Him Holy and Most Great. Lift up to the realm of the All-Glorious your suppliant cries for help, and voice ye at every moment a myriad thanks for having won this abounding favour and exceeding grace.

SWAB#148

عظیم نمایند تا بعمق زمین اسفل سافلین رسند  
ابناء ناسوت نیز چنینند نهایت آمال و آرزو توسیع  
دائره معیشت در اینجهان فانی و حیات نابود  
دارند و حال آنکه کل اسیر هزار بلایا و مصائب  
و در هر طرفه العین در خطرند و امان حتی از  
موت بغی ندارند لهذا در مدت قلیلهئی بکلی محو  
و نابود گردند و اثری بلکه خبری از آنان باقی  
نماند

2 پس شما بستاایش حضرت بهاء الله پردازید که  
بعون و عنایت او ابناء و بنات ملکوت گشتید  
مرغان چمنستان حقیقت شدید و باوج عزت  
ابدیه پرواز نمودید از جهان باقی نصیب یافتید و  
از نفخه روح القدس بهره گرفتید حیات دیگر  
یافتید و مقرب درگاه احدیت شدید

3 پس در کمال سرور و جهور محفل روحانی  
بیارائید و بتسبیح و تقدیس و تجلیل و تجلیل  
رب جلیل پردازید و ضجیع تضرع و ابتال را  
بملکوت ابهی برسانید و هر دم هزار شکرانه  
نمائید که باین موهبت کبری فائز شدید و علیکم  
البهاء الابهی

MMK1#148 p.172

## AB11340

To: Aminullah Farid, in United States

Date: 1911-Feb-27

...God willing, through the endeavor of the friends in America, may the Bird of Paradise be revealed in all its beauty in the Philippine Islands.

SW\_v01#19 p.003x

**AB12578**

*To: Anna Kostlin, in Esslingen*

*Date: 1911-Mar*

O thou who art attracted to the light of reality! Thy letter was received. From its contents it became clear and evident that that handmaiden of God is attracted to reality, is enkindled with the fire of the love of God, and is detached from all else save Him.

Well is it with thee that thou hadst seeing eyes and hearing ears - thou didst hear the divine call and beheld the lights of the Kingdom of God.

Supplicate God that thou mayest remain firm and steadfast, so that the breathings of the Holy Spirit may influence thee and thy breath may affect hearts and spirits.

BBBD.118

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**AB12695**

*To: Max Bender, in Stuttgart*

*Date: 1911-Mar*

O seeker of the Kingdom! Your letter was received. I beseech God that you may become a true Baha'i and be the cause of guidance to your father, mother and sister, that you may be assisted by the grace of the Spirit of God and become the cause of connection and love between human beings, that you may become heavenly and divine so that your needs may be fulfilled through the favors of Baha'u'llah.

BBBD.117

## AB00432

To: Azizullah son of Amu Ali (Nur), in Bandar Jaz

Date: 1911-Mar ca.

- 1 O thou remnant of those two distinguished departed souls! Thy letter was received and brought infinite joy and gladness; for, the Lord be praised, news hath come at last from the land of Nur, and a letter hath arrived from a soul who is a descendant of veteran friends and dearly loved countrymen.  
 1 ای یادگار آن دو مرحوم مغفور محترم نامه شما رسید و بی نهایت سبب فرح و سرور گردید که الحمد لله از بلوک نور ظهور و بروزی گردیده و نامه ای از نفسی رسیده که از سلاله یاران قدیم است و هموطنان عزیز
- 2 Glorified be God! The East is illumined with the splendours of His light, and the West is perfumed with the sweet savours of the love of the Lord. The Turks and the Persians, the Africans and the Americans, the Europeans and the Asians have all been set aflame and made vibrant through the pervading influence of the Cause of God. Yet the homeland of the Blessed Beauty, though bearing the name of Nur, hath remained darksome and deprived. Strangers have become friends, whilst those who were friends are estranged. Balal the Ethiopian, Suhayb the Byzantine, 'Addas the Assyrian, and Salman the Persian were all made intimates of the mysteries. And yet the Siyyid of Quraysh, Abu-Lahab, as well as the kinsmen and relatives of the Beauteous Muhammad, remained bereft of the splendour of His Light.  
 2 سبحان الله شرق بنور اشراق منور است و غرب برائحه محبت الله معطر افریک و امریک و ترک و تاجیک و اروپا و صحرای آتریک بنفوذ امر الله پر شور و شعله گردیده و لکن موطن جمال مبارک باوجود آنکه عنوان نور دارد محروم و مهجور مانده پیگانگان آشنا شدند و آشنایان پیگانه ماندند بلال حبشی و صهیب رومی و عداس آشوری و سلمان پارسی محرم راز گشتند و سید قرشی ابولهب و بستگان و خویشان جمال محمدی محروم از انوار گردیدند
- 3 In the Gospel it is said that all the prophets have been without honour in their own country and homeland. Indeed, such is the case. Christ hath likewise said that many shall come from the East and from the West and enter the kingdom of heaven, whilst the children of the kingdom shall forsake it. And now, the fame of the Cause of God and the tidings of the advent of Baha'u'llah have stirred up and set in motion all the regions of the earth. Yet the people of the district of Nur remain deprived. Take then good heed, O ye people of insight!  
 3 در انجیل میفرماید که جمیع انبیا در شهر و موطن خود بی قدر و مقدار بودند فی الحقیقه چنین است و همچنین حضرت مسیح میفرماید که از شرق و غرب عالم می آیند و داخل ملکوت میگردند و ابناء ملکوت خارج میشوند حال صیت امر الله و آوازه ظهور بهاء الله اقالیم سبعة را به اهتزاز و حرکت آورده ولی اهل بلوک نور محروم گشته فاعتبروا یا اولی الأبصار
- 4 While returning from Mazindaran to Tihran, the Blessed Beauty passed through Nur, filling Takur and Darkula with enthusiasm and ecstasy. A great multitude became His faithful followers, and their numbers increased from day to day.  
 4 جمال مبارک در مراجعت از مازندران به طهران چون مرور از نور فرمودند در تاکر و در دارکلا ولوله و شور انداختند جم کثیری مؤمن و موقن شدند و روز بروز در ازدیاد بودند
- 5 In Takur: the late Aqa Mirza Hasan, Aqa Mirza Ghulam-'Ali, Mulla Zaynu'l-'Abidin, Mulla 'Abdu'l-Fattah, Mulla 'Ali-Baba the Elder, Mulla 'Ali-Baba the Younger, Muhammad-Taqi Khan, Aqa Muhammad-Taqi, Uncle 'Ali, Aqa 'Ali son of Mulla Zaynu'l-'Abidin, and 'Abdu'l-Vahhab Beg.  
 5 در تاکر مرحوم آقا میرزا حسن و آقا میرزا غلامعلی و ملا زین العابدین و ملا عبدالفتاح و ملا علی بابای بزرگ و ملا علی بابای صغیر و محمد تقی خان و آقا محمد تقی و عمو علی و آقا علی پسر ملا زین العابدین و عبدالوهاب بیک

- 6 In brief, a vast number were attracted to the holy fragrances of God. خلاصه جمع کثیری منجذب بنفحات قدس گردیدند
- 7 A year later, Yahya the unchaste proceeded to Nur. In hardly any time at all, he provoked agitation and great confusion there, and when at last he found himself in trouble, and saw the likelihood of being in danger in that region, he abandoned the faithful friends and left. In the guise of a dervish, he escaped to Gilan, Mazindaran, and Kirmanshah, leaving all those helpless souls to be massacred. He bolted, fled, and vanished in retreat. He ensnared the friends, most of whom were martyred. The situation he created in that village, the way he behaved, caused the fire of the love of God to be utterly extinguished therein. He even prompted a few to attack the late Mirza Khudavirdi. I remember, as a child in Nur, seeing Mirza Khudavirdi sobbing aloud and saying, "For fifty years I have served this family; was it justified that Mirza Yahya should incite Gul-Baba to beat me publicly, to insult me, and to turn me away?" Briefly, as a result of his evil deeds, the light of Nur was obscured and Miyanrud fell into a state of torpor. بعد از یکسال یحیای غیرحضور توجّه بنور نمود در ایّام قلیلی تزلزل و اضطراب انداخت و چون عرصه را تنگ و احتمال خطر در آن بلد دید یاران باوفا را بگذاشت و سفر نمود و بلباس درویشی فرار به گیلان و مازندران و کرمانشاه کرد و جمیع آن پیچارگان را بکشتن داد فریفر فراراً و ابرار را گرفتار کرد آن نفوس اکثر شهید شدند لکن وضعی که در آن قریه گذاشت و رفتاری که نمود سبب شد که نار محبت الله در آن قریه بکلی مخمود شد حتی بعض نفوس را واداشت که میرزا خداوردی مرحوم را زدند بخاطر دارم من وقتی که طفل بودم و در نور بودم میرزا خداوردی مرحوم های های میگریست میگفت که من پنجاه سال خادم این خانواده بودم آیا جائز بود که بتخریک میرزا یحیی گل بابا مرا علی رؤوس الأشهاد بزند و دشنام دهد و براند باری از سوء حرکات آنشخص نور ظلمت شد و میانرود مخمود گردید
- 8 One day, in an assemblage in Darkula, the Blessed Beauty spoke in such an eloquent manner and presented such powerful proofs and testimonies that, when He arose to depart, four of the mujtahids rushed forth to bring Him His shoes. Two of those were Mulla 'Abbas and Mulla Abu'l-Qasim, sons-in-law of Mirza Muhammad-Taqiy-i-Mujtahid. That was the condition aforetime, and this is what hath befallen since. در دارکلا روزی در مجلس جمال مبارک چنان بیان فرمودند و دلیل و برهان گسترند که چون برخاستند چهار مجتهد که دوتا داماد میرزا محمد تقی مجتهد ملا عباس و ملا ابوالقاسم بودند دویدند که کنش مبارک را جفت کنند آنوقت چنان شد و بعد چنین گشت
- 9 In any case, praise be to God that you have been guided. When I was there your father was called 'Amu 'Ali and I loved him very much, and likewise the late Mirza Khudavirdi. Thank God their existence bore fruit. Now you must show infinite gratitude that you have been blessed with this bounty and perhaps become the cause of kindling a light in Nur. باری حال الحمد لله تو هدایت یافتی و پدرت را آنوقت که من بودم نام عمو علی بود و من او را بسیار دوست میداشتم و همچنین مرحوم میرزا خداوردی را شکر خدا را که وجود آنان ثمری داشت حال تو باید که بنهایت شکرانه نمائی که باین فیض موفق شدی و سبب شوی بلکه در نور شعبی برافروزی
- 10 Convey the Most Glorious Greetings to Jinab-i-Aqa Mirza Muhammad-Taqi Nazim, Jinab-i-Mulla Muhammad 'Attar, Jinab-i-Mirza Yusuf-'Ali, Jinab-i-Mulla Yusuf-'Ali, Jinab-i-Mirza 'Abdu'l-'Ali and Jinab-i-Aqa 'Ali-Muhammad. And upon you be the Most Glorious Glory. 'Abbas. جناب آقا میرزا محمد تقی ناظم و جناب ملا محمد عطار و جناب میرزا یوسفعلی و جناب ملا یوسفعلی و جناب میرزا عبدالعلی و جناب آقا علی

محمد را تحیت ابدع ابدی برسانید و علیک البهاء  
الأبدی

BLIB\_Or.08117.056, NURA#14,  
MMK4#009 p.006, KHMT.224-225x,  
MAS5.070, MSHR3.146x

## AB00638

*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihnan*  
*Date: 1911-Mar ca.*

- 1 O glorious martyr, descendant of that illustrious person! Your letter was received, but due to numerous occupations, the response must be brief - please excuse this.  
1 ای شهید مجید سلیل آن شخص جلیل نامه شما رسید ولی از کثرت اشتغال باختصار جواب مرقوم میگردد معذور دارید
- 2 For 'Abdu'l-Baha, prison and confinement was like a palace and pavilion, and the confines of the fortress was like an endless pleasant expanse. The solace for this mortal existence was that, praise be to God, the neck was bound by the chain of Joseph's prison in the path of God. But now that solace and tranquility no longer remains, thus causing grief and regret. Therefore he hastened to the realm of Joseph of Canaan, that perhaps in this land and region he might make a sacrificial movement in servitude at the threshold of the Lord, and with utmost humility receive a portion from the Self-Sufficient One. Alas, alas!  
2 عبدالهء را سجن و زندان قصر و ایوان بود و تنگای قلعه فضای دلگشای بی پایان از برای این وجود فانی مدار تسلی این بود که الحمد لله گردن بزنجیر سجن یوسفی در سبیل الهی گرفتار ولی حال آن تسلی و قرار باقی و پایدار نماند از آنجهت تأثر و تحسر حاصل لهذا باقیم یوسف کنعانی شتافت شاید در این خطه و دیار در عبودیت آستان پروردگار حرکت مذبوحی نماید و با نهایت عجز از عالم بی نیاز بهرهائی گیرد هیات هیات
- 3 The purpose of corresponding with that distinguished person [of Najaf] is that perhaps some degree of connection might be established between us, and if not, at least there might be some calming and assurance. Therefore you should continue this. The purpose is that he should know that the Baha'is appreciate even the value of non-interference and neutrality, for truly that person has not made the slightest interference until now, but rather with utmost caution has even offered some small assistance. Anyone else in his position would surely have made severe interference. From such a person, good intentions and non-interference is itself a kind of assistance. In your letters, express the gratitude of this oppressed community toward him.  
3 مقصد از مکاتبه با شخص شخص [نجف] اینست که در مابین بلکه بیکدرجه ارتباطی حاصل شود و اگر نشود اقلاً تسکین و تمکین گردد لهذا شما مداومت نمائید مقصود آنست که بدانند بهائیان حتی قدر بی تعرضی و بی طرفی را نیز میدانند زیرا فی الحقیقه آن شخص تا بحال ادنی تعرضی ننمود بلکه بنهایت احتیاط اندک معاونتی نیز کرده و هرکس در مقام او بود یقین بدان که تعرض شدید میکرد از مثل آن شخص حسن نیت و عدم تعرض عین اعانت است در تحاریر ممنونیت این فرقه مظلومه را از او بیان نمائید
- 4 Regarding the repair of the sacred resting place of His Holiness Ismu'llah, one hundred tumans are ready from Haji Aqa Jan,  
4 در خصوص تعمیر مرقد معطر حضرت اسم الله یکصد تومان از جناب حاجی آقا جان مهیا دویدست تومان نیز بجناب امین مرقوم میگردد

and instructions are being sent to Jenab-i-Amin for two hundred more tumans to be spent on this matter. Complete this matter quickly, and when Ibn-i-Jenab-i-Mudabbir is present, perhaps you will have a suitable opportunity to go and finish this matter.

که در این مورد صرف گردد این قضیه را بزودی بانجام برسانید و چون ابن جناب مدبر حاضر گردند شاید شما را وقت مساعد که بروید و این قضیه را اتمام نمائید

- 5 Regarding the presence of the honored handmaiden Diya'u'l-Hajiyyih with the respected young ladies - first, this is conditional upon arrangements being made for them to make this journey in utmost comfort; second, this spring the place where 'Abdu'l-Baha will settle is unknown - I may be in these regions or in other regions; third, two of them are busy studying teaching and learning English, and now their studies would be interrupted, and God willing after completion of their studies and preparation, the journey to America will be made possible.

5 اما در خصوص حضور امة الله المقربة ضياء الحاحیه با صبايای محترمه اولاً اینکه این مشروط بآن است که اسباب مهیا گردد که بنهایت رفاهیت این سفر را نمایند و ثانی آنکه در این بهار محل استقرار عبدالبهاء مجهول شاید در اینصفحات و شاید در صفحات دیگر باشم ثالثاً آنکه دو نفر از ایشان مشغول تحصیل درس تبلیغند و تعلم لسان انگریزی حال تحصیل ایشانرا نیز تعطیل حاصل گردد و انشاء الله بعد از اتمام دروس و استعداد بجهت تکمیل سفر امریکا میسر گردد

- 6 In any case, give importance to the matter of teaching, and think of ways of imparting the Message to prominent people, for once such persons have given their allegiance they will cause others to be led, troop after troop, to the wellspring of unfailing guidance.

6 باری مسئله تبلیغ را اهمیت بدهید و در فکر آن باشید که نفوس مهمه تبلیغ شوند زیرا نفوس مهمه سبب گردند که سائرین فوج فوج بمعین هدایت کبری وارد شوند

- 7 Regarding the gatherings you had written about - truly all these gatherings are of utmost importance, whether gatherings of men or gatherings of women, and 'Abdu'l-Baha is pleased with all of them and prays for them and seeks divine confirmation and success for them.

7 در خصوص محافل مرقوم نموده بودید فی الحقیقه جمیع این محافل اهمیت کبری دارد خواه محافل رجال و خواه محافل نساء و عبدالبهاء از جمیع راضی و در حق آنان دعا نماید و تأیید و توفیق طلبد

- 8 Something was written to Jenab-i-Jalal which has surely arrived by now. In the letter written to Jenab-i-Shari'atmadar of Lahijan, although his name is Ibrahim, it came from the Pen of the Covenant as Mahmud, therefore he should remain known by this name. Deliver their letter to them. The respected person, His Holiness Farman, is under the gaze of the eye of divine favor and included in the graces of the Divine Unity. Regarding Firiburz's livelihood, it was written to Aqa Mirza Muhsin - be assured of this.

8 بجناب جلال چیزی مرقوم گردیده البته تا بحال رسیده در نامهائی که بجناب شریعتمدار لاهیجانی مرقوم گردید اسم او هرچند ابراهیم است ولی از قلم میثاق محمود صادر لهذا باید باین اسم باقی و برقرار گردد و نامه ایشان را بایشان برسانید شخص محترم حضرت فرمان ملحوظ لحظات عین عنایت و مشمول الطاف حضرت احدیت هستند و در خصوص معاش فریبرز به آقا میرزا محسن مرقوم گردید مطمئن باشید

- 9 And upon you be the Most Glorious Glory.

9 و علیک البهاء الأبهی

## AB01182

To: *Ali Akbar Nakhjavani, in Baku*

Date: *1911-Mar ca.*

- 1 O thou who art steadfast in the Covenant! The letter which thou didst compose after thy return hath arrived. In this journey, the Russian lady was, through the diligent endeavours of that faithful friend, guided unto the pathway of the Beloved.
 

1 ای ثابت بر پیمان نامه‌ئی که بعد از رجوع مرقوم نموده بودی رسید خانم روسی در این سفر بهمت آن وفاپرور بره دوست رهبر شد
- 2 The first book, she should assuredly correct; if she be successful in this, the harbinger of Divine bounty shall reach her and make of her an illumined candle. Concerning the enactment of her piece, to the extent possible no effort will be spared; thereafter the matter is in the hands of God.
 

2 کتاب اول را البته باید تصحیح نماید اگر باین موفق شود بدرقه عنایت رسد و او را شمع منور نماید در خصوص تشخیص کتاب او بقدر امکان قصور نخواهد شد دیگر تا خدا چه خواهد
- 3 The news of the unity and concord of the friends, and of the fellowship and oneness of Aqa Kishi [Karbila'i Aqa Kishiy-i-'Aliuv] and Ustad Aqa Bala [Ustad Aqa Bala Karimuv], was a cause of the utmost joy and gladness. I hope that under all conditions thou wilt be assisted and confirmed.
 

3 از خبر اتحاد و اتفاق احبّا و الفت و یگانگی جناب آقا کیشی و استاد آقابالا نهایت سرور حاصل گردید امیدوارم که در جمیع موارد مؤید و موفق باشی
- 4 Praise be to God, that Armenian gentleman [Sargis Mubagajian] hath, in the Petersburg newspaper, made good his oversight in respect of what he had written in his first treatise, become apprised of the reality of the matter, and corrected the tenor of his address; and this too is thanks to your diligent endeavours.
 

4 الحمد لله آن ارمنی صاحب در روزنامه پطرسبورخ قصور خویش را که در رساله اولی مرقوم نموده بود تلافی فرمود و بحقیقت واقع واقف گشت و تصحیح خطاب خویش نمود و این نیز بهمت شما شد
- 5 Praise be to God, after thine arrival public gatherings were arranged and properly organized in Baku, and this is as a result of Divine confirmations.
 

5 الحمد لله بعد از ورود آنجناب مجالس عمومی در بادکوبه ترتیب و مکمل گردیده و این از تأییدات الهیه است
- 6 The Glory of Glories rest upon thee.
 

6 و علیک البهاء الابهی ع
- 7 O thou faithful stalwart! In truth, in the pathway of the Most Great Name, His Holiness the Glory of the heavens and of the earth, thou hast evinced—as thou dost still—the utmost degree of self-sacrificial devotion. Be thou assured of assistance and confirmation.
 

7 ای ثابت صادق فی الحقیقه در سبیل اسم اعظم حضرت بهاء السموات و الارض نهایت جانفشانرا نموده و مینمائی و مطمئن بتأیید و توفیق باش
- 8 Praise be to God, thine honesty and trustworthiness are evident and proven in the eyes of Aqa Musa. In fine, in Baku and Bala-Khani—nay, throughout the whole of the Caucasus—some effective means must be adopted so that their inhabitants may benefit from the bounties of God and, having escaped from the darkness of waywardness and ignorance, become illumined beings.
 

8 الحمد لله صدق و امانت شما در نزد آقا موسی ثابت و محقق گردید باری باید در بادکوبه و بالاخانن بلکه در جمیع قفقاز تثبیت مؤثرانه نمود تا نفوس از الطاف الهیه مستفید گردند و از ظلمات ضلالت و نادانی نجات یافته هیاکل نورانی گردند

- 9 If thou art able to establish a school for the youth, wherein, under the tuition of Aqa Shaykh 'Ali-Akbar [presumably Shaykh 'Ali-Akbar-i-Quchani], they may study how to teach the Cause and become informed of the Divine proofs and testimonies, it would be most agreeable.
- 10 Gulnar the Russian [Olga Sergeyevna Lebedeva] arrived in Alexandria, where she met me and experienced some mild spiritual sensations; yet since she was intending to return to Kazan, her thoughts were much preoccupied. She had absolutely no leisure. Do thou communicate with her: Perchance through thy guidance and that of the Russian lady [Isabella Grinevskaya] she will little by little be fully awakened.
- 11 For the rest, deliver unto each of the friends a most wondrous Abha greeting; cleave unto that which is the cause of enkindlement and attraction, and hold the Nineteen-Day Feast.
- 12 Convey on my behalf to the heavenly Shaykh 'Ali-Akbar the utmost love, devotion, and kindness.
- 13 The Glory of Glories rest upon thee.
- 9 اگر بتوانید که مدرسه‌ئی بجهت جوانان تأسیس نمائید که نزد آقا شیخ علی اکبر درس تبلیغ بخوانند و بحجج و براهین الهی اطلاع یابند بسیار موافق بود
- 10 گلنار روسی به اسکندریه آمد و ملاقات شد و اندکی احساسات روحانی نمود ولی چون در فکر مراجعت به غازان بود فکرش بسیار مشغول بود ابداً فراغت نداشت شما با او مخايره نمائید بلکه بدلاّت شما و خانم روسی کم کم درست انتباه پیدا نماید دیگر جمع یاران الهی را فرداً فرداً
- 11 تحیت ابدع ابهی ابلاغ دارید و بآنچه سبب اشتعال و انجذابست تشبّث کنید و مهمانی نوزده روزه را مجری دارید ع
- 12 جناب شیخ رحمانی علی قبل اکبر را از قبل من نهایت محبت و خلوص و مهربانی ابلاغ دارید
- 13 و علیک البهاء الابهی

BRL\_ATE#021, MAAN#07

BRL\_DAK#0020, PZHN v1#2 p.45

## AB03415

To: Isabel Grinevskaya

Date: 1911-Mar ca.

O daughter of the Kingdom! Your letter was received. Praise be to God that from this mighty tempest of the sea, wherein many ships were broken and sank, your vessel reached the shore of salvation, safe and secure, for God was the Captain, the sails were the protection and shelter of the Lord of Hosts, and the steam power was the bounties of the All-Merciful.

You had written that everywhere you received exceeding kindness from the Baha'i brothers and sisters. You who have yet seen but a few of the friends and handmaids of the All-Merciful - were you to go to Iran and America, you would find hosts upon hosts of brothers and sisters and mothers and daughters and sons whom you have gained without toil or trouble, through divine assistance and bounty, all of whom are infinitely kind.

Praise be to God, you have become informed of the counsels and admonitions and teachings of Baha'u'llah, and have become acquainted with the manner and conduct and path and way of the friends of God. I hope that you will ever strive for the good of all humanity and render outstanding service to mankind, that you will endure every hardship and difficulty in this path, and that you will succeed in manifesting such character and conduct and speech that you may become a luminous lamp in the assemblage of humanity.

And upon you be the Most Glorious Glory.

DAS.1914-10-26

## AB03940

*To: Jamshid Khudadad Farsi, in Bombay*

*Date: 1911-Mar ca.*

- 1 O servant of the Abha Beauty! Since I truly know you to be one who wishes good for the friends, and harbors no ill will toward anyone, I therefore hope that you will become the cause of removing this estrangement that exists among the righteous ones in that land.
- 2 For it causes great harm to the Cause of God, and no pleasant or beneficial results can be expected for any of the friends there. This estrangement among the friends has reached such a degree that not only are they themselves inactive, but even the Spiritual Assembly, which exists in all cities of the world, even in the villages of Iran, does not exist in Bombay which enjoys complete freedom. This is most surprising.
- 3 In any case, you can remove this cloudiness and establish love and affection. 'Abdu'l-Baha makes this request of you, and if you succeed in this, you will find yourself encompassed by the lights of divine confirmations and each day you will experience new joy and be blessed with fresh bounties. Know with certainty that this is so. And if affection is not established, the inevitable result will be separation, dispersion, regret and remorse.

1 ای بندهء جمال ابهی من شما را چون فی الحقیقه  
خیرخواه یاران میدانم و با کسی غرضی در میان  
نه لهذا امید آن دارم که سبب شوی که این  
اغبار از میان ابرار در آندیار زائل گردد

2 زیرا مضرت بسیار بامر الله دارد و از برای جمیع  
احباب آنجا نتایج خوش و مفید مأمول نه این  
اغبار در میان یاران بقسمی گردیده که هم خود  
ایشان مخمود و هم محفل روحانی که در جمیع بلاد  
دنیا موجود حتی در قریای بلاد ایران ولی در  
ممبائی که در نهایت حریت است غیر موجود بود  
و بسیار تعجب است

3 باری شما میتوانید که این کدورت را زائل و  
الفت و محبت را ثابت نمائید عیدالبهاء از تو این  
خواهش را دارد و اگر باین موفق شوی انوار نیر  
تأییدات صمدانیه را محیط بر خود یابی و در هر  
روزی سروری جدید یابی و بموهبتی تازه موفق  
گردی یقین بدان که چنین است و اگر الفت  
حاصل نشود عاقبت حکماً تفریق است و پریشانی  
و حسرتست و پشیمانی

4 And upon you be the Most Glorious Glory!

4 و عليك البهاء الأبهى

YARP2.447 p.335

## AB04396

*To: Doctor Habibullah Muayyad son of Khudabakhsh, in Beirut*

*Date: 1911-Mar ca.*

- 1 O true descendant of His Holiness Abraham! Your letter arrived and the discussions with that Jewish person also became known. Surely the hosts of God are victorious. As you observe, one person triumphs over two hundred people. In the heavenly Books, they have considered at most one believer equal to ten deniers, as it states in the Qur'an: "If there be of you twenty steadfast they shall overcome two hundred." Now praise be to God, in the Cause of God one person has become victorious over two hundred people. Add one to nine and it becomes ten. Now multiply one by one hundred and ninety-nine so the result becomes clear. I am joking to make you laugh.
- 1 ای سلیل حقیقی حضرت خلیل نامهء تو رسید و مذاکرات با آنشخص کلیمی نیز معلوم گردید البتّه جند الله غالبند چنانکه ملاحظه مینمائی یکنفس بر دوست نفس مظفر در کتب سماوی نهایت یک مؤمن را مقابل ده منکر گرفته اند چنانکه در قرآن میفرماید و ان یکن منکم عشرون صابرون یغلبوا مأتین حال الحمد لله در امر الله یکنفر غالب بر دوست نفر گردیده یگرا بر نه ضم کن ده میشود حال شما یگرا بر صد و نود و نه ضرب فرمائید تا حاصل معلوم گردد مزاح میکنم تا بخندی
- 2 As for the newspaper Thabat, be sure to obtain multiple copies with the newspaper Lisan al-Hal and send them to Tehran, Hamadan, Shiraz, Isfahan, Mashhad, Ishqabad, Baku, Tabriz, Qazvin and Kashan, but in envelopes.
- 2 و اما در خصوص جریدهء ثبات البتّه با جریدهء لسان حال نسخ متعدّد بدست آر و به طهران و همدان و شیراز و اصفهان و مشهد و عشق آباد و بادکوبه و تبریز و قزوین و کاشان بفرست ولی در ضمن پاکت
- 3 And as for your situation, surely medicine and surgery take precedence over other paths.
- 3 و اما قضیهء شما البتّه طبّ و جراحی مقدّم بر شقّ دیگر است
- 4 And upon you be the Most Glorious Glory.
- 4 و عليك البهاء الأبهى

MMK6#180

**AB12322***To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1911-Mar ca.*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 Thy letter was received. In truth, Mirza Muhammad-Baqir Khan has always shown, and continues to show, the utmost self-sacrifice, including the one hundred and fifty tumans which he sent by telegraph for the families of the martyrs of Yazd. This endeavor is truly worthy of praise and commendation. Although I had already issued a draft for five hundred tumans, this amount will be added to it and they will then be at ease. 2 نامه شما ملاحظه گردید فی الحقیقه جناب آقا میرزا محمد باقر خان همیشه نهایت جانفشانی را نموده و مینمایند و از آنجمله این یکصد و پنجاه تومان که بجهت بازماندگان شهدای یزد تلگرافاً فرستادند این همت فی الحقیقه شایان مدح و ستایش است اگرچه من پانصد تومان حواله دادم ولی این هم منضم باو خواهد شد دیگر راحت خواهند گشت
- 3 The letter from Salar was received and answered. During these past two or three months many packets were sent. The reason for their non-arrival is clearly the holding up of mail between Shiraz and Bushihr. Therefore my letters did not reach their destination. 3 نامه جناب سالر ملاحظه گردید و جواب مرقوم شد در این چند وقت یکدو سه ماه پاکتهای زیاد ارسال گردید معلومست سبب نرسیدن توقیف پوسته‌ها در میان شیراز و بوشهر است لهذا مکاتیب من وصول نیافت
- 4 As for the dream you saw, in which it was said "Yes, you will become Adam" - this means you will become a perfect person. The pen case with a sheet of paper indicates that you will become a cause for the diffusion of the divine fragrances. Therefore the word "He" was written on the paper, meaning that the mysteries of the Divine Identity will be revealed. This is a brief interpretation, as there is no more time. 4 و اما رؤیائیکه مشاهده نموده بودید که فرموده بودند بی آدم میشوی یعنی شخص کاملی خواهی شد اما قلمدان با یکصفحه کاغذ اشاره بآنست که سبب نشر نفعات الله خواهی شد لهذا بر روی کاغذ کلمه هو مرقوم گشت یعنی اسرار هویت ظاهر خواهد گردید مختصر تعبیر شد زیرا فرصت بیش از این نیست
- 5 And upon thee be the Most Glorious Glory! 5 و علیک البهاء الأبهی

INBA85:462, BSHI.010, BSHI.090-091

**AB12104***To: Inayatullah Suhrab, in Abadih**Date: 1911-Mar ca.*

- 1 O noble son of the illustrious Zaynu'l-'Abidin! Your distinguished father has taken flight to the Kingdom of lights. However, after perfecting his servitude at the Threshold of the Lord and enduring boundless troubles and hardships, praise be to 1 ای نجل مجید زین‌العابدین جلیل پدر بزرگوار بملکوت انوار پرواز نمود ولی بعد از اكمال عبودیت باستان پروردگار و تحمل زحمات و

God, he possessed such conduct, speech and deeds that he was the envy of the righteous and the object of jealousy to strangers.

- 2 Since you are his beloved son, you must make patience your emblem and steadfastness your garment, and endure this great calamity. You must follow his path and be nurtured according to his way, so that you may become worthy of praise from the Concourse on High and an adornment to the world of humanity.
- 3 A prayer of utmost supplication was offered to the Kingdom of Beauty, and forgiveness and pardon from the Lord of Majesty was beseeched for that noble soul, and it was sent to Isfahan. You should certainly request and read the prayer, and recite it with the utmost humility and supplication.
- 4 And upon you be the Most Glorious Splendor!

مَشَقَّاتِ بِي حَدِّ و شَمَارِ الْحَمْدِ لِلَّهِ چنان رفتار و گفتار و کرداری داشت که غبطهٔ ابرار بود و محسود اغیار

2 تو چون فرزند دل‌بند او هستی باید صبر را شعار و قرار را دثار خود نمائی و تحمّل این مصیبت کبری کنی روش او گیری و بائین او پرورش یابی تا مورد ستایش ملأ اعلیٰ شوی و آرایش عالم انسانی گردی

3 مناجاتی در نهایت ابتهال بملکوت جمال گردید و آن بزرگوار را عفو و مغفرت ربّ ذوالجلال رجا شد و به اصفهان ارسال گردید البته مناجات را بخواهید [و] بخوانید و در نهایت تضرّع و ابتهال قرائت نمائید

4 و علیک البهاء الأبهی

BRL\_DAK#0495

## AB05332

To: Aqa Khan Mazandirani, in Arak

Date: 1911-Mar ca.

- 1 O thou my fellow countryman! Although 'Abdu'l-Baha was born in Tihran and for successive years wandered homeless in Iraq, and although he was for a time an exile in Rumelia and for forty years a prisoner in 'Akka, yet his homeland is Mazindaran—that is to say, the district of Miyanrud in the region of Nur. Therefore, I address thee as my countryman.
- 2 Thy splendid letter aroused spiritual affections in my heart. I read it with admiration, for it was a melody of Divine Unity and an ensign proclaiming His oneness. I, too, am most eager to meet thee. If the means become available for thee to travel in peace and tranquillity, thou mayest come next winter.
- 3 Praised be God! Whenever I read the name of someone from Mazindaran at the end of any letter, it bringeth me gladness and delight, inasmuch as it is the ancestral home of the family of the Blessed Beauty. My heart longeth for that land to become even as Paradise itself, and for its people to recognize

1 ای هموطن عبدالهّاء هرچند مولد در طهران و سنین متوالیات آوارهٔ عراق و مدّتی سرگون بلاد رومیلی و چهل سال محبوس عکّا باوجود این وطن مازندران است یعنی میانرود بلوک نور لهذا ترا هموطن خطاب نمایم

2 باری نامهٔ نامی سبب تأثرات روحانی گردید خواندم و تحسین بر زبان راندم نغمهٔ توحید بود و رایت تجرید من نیز اشتیاق روی تو دارم چون اسباب فراهم آید که به روح و ریحان بیائی در زمستان آینده مآذونی

3 سُبْحان الله در نهایت هر نامه چون نام مازندرانی قرائت شود سبب سرور و حُبور گردد زیرا موطن اصلی خاندان جمال مبارک است و قلب خواهان آن است که آن اقلیم جنّة النّعم گردد و نفوس

and embrace the Great Announcement. The Glory of Glories  
rest upon thee.

بنأ عظیم مؤمن و موقن گردند و علیک البهاء  
الابهی

LOTW#11, ADMS#065i25x

NURA#11, MMK4#003 p.002,  
MMK5#001 p.001, IQN.017

## AB05972

To: Yusuf Burujirdi, in Arak

Date: 1911-Mar ca.

- 1 O Yusuf! After forty years of bondage and chains, I have come to the realm of Joseph the Truthful, and now I am intoxicated with the choice wine of fellowship and love with the friends. I read your letter and I will beseech and implore at the threshold of the One, that the forgiveness of the Forgiving Lord may encompass you and the favors of the Desired One may surround you.
- 2 The dhikr you requested should be "Ya Allah'u'l-Mustaghath" eighty-one times.
- 3 Regarding the matter of shortened life, scarcity of children, and constraints in sustenance - this is a consummate wisdom from the Source of divine destinies. And divine destinies are the strong and true relationships between all parts of creation. Every matter is connected to all matters, and every affair has necessary relationships with all affairs.
- 4 Convey the Most Wondrous and Most Glorious greetings to Jinab-i-Aqa Isma'il. My Lord, facilitate for him what he desires. Verily, Thou art the Generous Giver.

1 یوسفا بعد از چهل سال اسیری بند و زنجیر باقلیم  
یوسف صدیق آمدم و حال با یاران سرمست  
رحیق انس و محبت و نامه شما را خواندم و  
بدرگاه احدیت بنالم و بزارم تا عفو ربّ غفور  
شمول یابد و الطاف حضرت مقصود احاطه کند

2 ذکرى که خواسته بودید یا الله المستغاث باشد تا  
هشتاد و یک مرتبه

3 اما مسئله قصر عمر و قلت اولاد و تنگی رزق  
حکمت بالغه است که آن مصدر تقادیر الهیه  
است و تقادیر الهیه روابط قویه صحیحه در بین  
اجزاء کائنات هر امری مرتبط بجمع امور است  
و هر قضیه ئی از روابط ضروریّه جمع قضایا

4 جناب آقا اسمعیل را تحیت ابدع ابهی برسان ربّ  
یسرله ما یتناه انتک انت المعطى الکرم

AVK1.083-084x, MUH3.248-249,  
AKUK.164

**AB06749***To: Eva Mae Swingle Smith, in Washington, DC**Date: 1911-Mar ca.*

- 1 O illumined daughter! Your letter was received. I will pray for you that your character may become divine, your conduct merciful, and your speech heavenly so that your friends may love you. If 'Abdu'l-Baha reaches America, he will surely meet with all of you. I hope that you become a skilled teacher and an accomplished doctor.
- 2 Those Hidden Words that you love are most wonderful and sweet. I hope you remain firm and steadfast in tests and become a heavenly daughter.
- 3 Kiss your brother Mildred Swingle on my behalf and show utmost kindness. I hope he becomes an illumined youth and a merciful boy.
- 4 Upon you be the Most Glorious Glory.
- 1 ای دختر نورانی نامه تو رسید در حق تو دعا نمایم که اخلاقت ربّانی گردد و رفتارت رحمانی شود و گفتارت ملکوتی گردد تا همسران تو ترا دوست دارند و اگر عبدالبهاء به امریک رسد البتّه با جمیع شماها ملاقات نماید و امیدوارم که معلّمه ماهر گردی و دکتور حاذق شوی
- 2 آن کلمات مکنونه که دوست داری بسیار بدیع و ملیح است امیدوارم که در امتحانات ثابت و مستقیم مانی و دختری ملکوتی گردی
- 3 برادرت میلدرد سوینگل را از قبل من ببوس و نهایت مهربانی را مجری دار امیدوارم که جوانی نورانی شود و پسری رحمانی
- 4 و علیک البهاء الأبهی

DRM.017b, NJB\_v02#04 p.006x

**AB07402***To: Haqiqi, Mirza Ishaq Khan et al., in Arak**Date: 1911-Mar ca.*

- 1 O two noble descendants of His Holiness Abraham! Your letter was received and carefully considered, as it indicated faith, certitude, serenity and assurance.
- 2 Supplications and entreaties were made at the threshold of the Glorious Lord that He might immerse those two kind friends in the fountain of His Holiness Job and cleanse them from every fault and sin, rendering them pure and holy.
- 3 It is hoped that in Iraq you will be signs of radiance, and when the means of travel are ready, that you will come and return with joy and fragrance. Permission for attaining His presence is granted for next winter.
- 1 ای دو سلاله جلیله حضرت ابراهیم نامه شما رسید و بدقت ملاحظه گردید زیرا دلالت بر ایمان و ایقان و سکون و اطمینان مینمود
- 2 باستان ربّ جلیل تذلل و تضرّع گردید که آن دو یار مهربان را در چشمه حضرت ایوب غوطه دهد و از هر خطا و گناهی پاک و طیب و طاهر نماید
- 3 امید چنان است که در عراق آیت اشراق باشید و چون وسائط ذهاب و ایاب مهیا که بیائید و به روح و ریحان مراجعت نمائید اذن حضور در زمستان آینده دارید

4 And upon you both be the Most Glorious Glory!

4 و علیکما البهاء الأبهری

MMK6#441

## AB07954

*To: Muhammad Husayn Siraj*

*Date: 1911-Mar ca.*

O servant of the Desired One! Your letter was received and, despite lack of time, due to the intensity of love an immediate reply is being written, so that you may praise the favors of the Blessed Beauty Who has made 'Abdu'l-Baha so enamored with you that upon receiving your letter He proceeded at once to write a reply. O loving friend! This is the time for joy and prosperity through the mercy of the Lord. Detach yourself from this transient world and establish connection with the divine realm, so that you may receive new confirmations at every moment and seek tremendous gladness and delight. Convey with utmost longing the Most Glorious and Wondrous greetings to Janab-i-Aqa Hasan, your brother. And upon you be the Most Glorious Glory.

ای بنده حضرت مقصود نامه تو رسید و از شدت محبت با عدم فرصت فوراً جواب مرقوم میگردد تا بتجید الطاف جمال مبارک پردازی که عبداله‌بهاء را چنین مفتون تو نموده که بمجرد وصول نامه بنگارش جواب پرداخت ای یار مهربان وقت شادمانی و برحمت حضرت پروردگار کامرانست از اینچنان فانی دل بردار و بجهان الهی ارتباط یاب تا هر دم تأییدی جدید یابی و فرح و سروری عظیم طلبی و بجناب آقا حسن اخوی بنایت اشتیاق تحیت ابدع ابهری ابلاغ دار و علیک البهاء الأبهری

INBA84:387a

## AB08847

*To: Windust, Albert R et al.*

*Date: 1911-Mar ca.*

O ye editors of the Star of the West! Your letter was received and your dedication became known. I hope that day by day your dedication will increase and you will give importance to this periodical, for it shall gradually progress and reach the desired level. There are many detailed letters of Abdul-Baha which have been issued containing counsels and education - request these and publish them. It is permissible, and henceforth,

ای مدیران نجم باختر نامه شما رسید و همت شما معلوم گردید امیدوارم که روز بروز بر همت بیفزائید و این جریده را اهمیت دهید زیرا بتدریج ترقی نماید و بدرجه مطلوب رسد و مکاتیب مفصله عبداله‌بهاء که در نصایح و تربیت صدور یافته بسیار است بخواهید درج بنمائید جائز و

whatever detailed letters are written, a copy shall be sent. And upon you be the Most Glorious Glory!

من بعد آنچه مکاتیب مفصله مرقوم میشود یک  
نسخه ارسال میگردد و علیکم البهاء الأبهی

SW\_v02#02 p.008

NJB\_v02#03 p.001

## AB09663

*To: Siyyid Asadullah Qumi, in Port Said*

*Date: 1911-Mar ca.*

- 1 O Aqa Siyyid Asadu'llah, the letter which you had sent with the travelers arrived, and the letter of Aqa Mirza Yuhanna David was also noted. A letter has been written to him and to the gathering of the loved ones of God in London and is being sent.
- 2 Convey Most Wondrous Abha greetings to Jinab-i-Mirza Habibullah Khudabakhsh and Jinab-i-Aqa Abdu's-Samad and Jinab-i-Ali Effendi.
- 3 A letter has also been written to Jinab-i-Mustamand and is being sent.
- 4 And upon you be the Most Glorious Glory!

1 جناب آقا سید اسدالله نامه‌ئی که با مسافری  
ارسال نموده بودی رسید و نامه آقا میرزا یوحنا  
داود نیز ملاحظه گردید به ایشان و مجمع احباء  
الله در لندره مکتوبی مرقوم گردید ارسال میشود

2 بجناب میرزا حبیب‌الله خدا بخش و جناب آقا  
عبدالصمد و جناب علی افندی تحیت ابدع ابهی  
برسانید

3 بجناب مستمند نیز مکتوبی مرقوم گردید و  
ارسال میگردد

4 و علیکم البهاء الابهی

INBA17:220

## AB09408

*To: Mirza Yusuf son of Sarishti-dar, in Tabriz*

*Date: 1911-Mar ca.*

- 1 O namesake of Joseph of Canaan! That Joseph of Egypt was delivered from the well by the leader of the caravan and ascended to the height of the moon. This new Joseph has been delivered from the well of heedlessness by the Leader of the Most Great Guidance. I hope that He will make thee the beloved of God's Egypt, so that all the friends and brethren may say "By God, truly God hath preferred thee above us" and may rise up in praise and glorification.

1 ای سمی یوسف کنعانی آن یوسف مصری را  
رائد کاروان از چاه نجات داد و باوج ماه رسید  
این یوسف جدید را رائد هدایت کبری از چاه  
غفلت نجات داده امیدوارم که عزیز مصر الهی  
نماید تا جمیع یاران و اخوان تالله لقد اثرک الله  
علینا گویند و به تحید و ستایش برخیزند

2 And upon thee be the Most Glorious Glory.

2 و علیک البهاء الابهی

MKT9.143b

## AB12673

*To: Aqa Baba son of Ishaq, in Arak*

*Date: 1911-Mar ca.*

O Aqa Baba! Although thou art in this earthly world, yet thou belongest to the realm above, art attracted to the Concourse on High and gazing toward the Abha Kingdom. I hope that thy two brothers may be guided to the Law of God. Thou hadst asked permission to attain His presence. At present wisdom doth not permit it. Leave it for another time.

ای آقا بابا هر چند در جهان دنیائی ولی از عالم بالائی و متوجه بملاّ اعلی و ناظر بملکوت ابهی امیدوارم که آن دو برادرت بشریعة الله رهبر گردند اذن حضور خواسته بودی حال حکمت اقتضا نمیکند بوقت دیگر مرهون دار

INBA85:016

## ABU3169

*Words to Percy Woodcock in Ramleh*

Tell the friends, said 'Abdul Baha, the matter of building the Mashreq'Ul Azkar in Chicago is of supreme importance. Even if it be only a single room now it will have greater effect than the largest temples of the future.

The most important thing in this day is the speedy erection of the Edifice - the Mashreq'Ul Azkar. Its mystery is great and cannot be unveiled just yet. In the future it will be made plain.

SW\_v13#06 p.132, SW\_v06#07 p.053

**ABU3252***Words to Percy Woodcock in Ramleh, ca. Mar. 1911*

When you return to America, call together those sincere souls who have asked this question and say: The most important thing in this day is the speedy erection of this Edifice (the Mashriqu'l-Adhkar). Its mystery is great and cannot be unveiled just yet. In the future it will be made plain.

I want everyone left free to act as he wills. If anyone wishes to put money into other things, let him do so. Do not interfere with him in any way. But be assured, the most important thing at this time is the building of the Mashriqu'l-Adhkar.

SW\_v02#03 p.007

**AB11476***To: Myrta P Sandoz, in Cleveland**Date: 1911-Mar ca.*

The Hidden Words is a treasury of divine mysteries. When thou ponderest its contents, the doors of the mysteries will open....

COC#0398x

**AB12313***To: Baha'is of Stuttgart, Germany et al.**Date: 1911-Mar-01*

- <sup>1</sup> O sons and daughters of the Kingdom! Your letter was received and from its meanings your complete orientation to the Kingdom of God became evident. How blessed are your conditions, that in such a day you have heard the celestial call and recognized the eternal Father. I prayed on your behalf that

<sup>1</sup> ای ابناء و بنات ملکوت نامه شما رسید و از معانی آن توجّه تامّ بملکوت الله معلوم گردید خوشا باحوال شما که در چنین روزی ندای آسمانی شنیدید و پیدر ابدی پی بردید من در حق شما دعا نمودم تا آنکه موفق باجرآء تعالیم جدید

you might be assisted to carry out the new teachings and arise with utmost enthusiasm to serve the world of humanity.

- 2 Become physicians to every sick one, and loving to every down-trodden soul. Seek a remedy for every helpless one, and be the cause of joy to every grief-stricken one. Strive with heart and soul to establish the utmost love and kindness among human beings, and serve the local government with perfect truthfulness and trustworthiness, and offer prayers for good on behalf of the Emperor.

- 3 I prayed for Frau Staebler and beseeched divine confirmation and assistance from God. Name the newborn child Khurshid and pray to God that each one in this human gathering may become a brilliant lamp.

- 4 And upon you be the Most Glorious Glory.

BBBD.116

شوید و نهایت شوق بخدمت عالم انسانی پردازید

2 طیب هر علیل گردید و مهربان بهر ذلیل هر بیچاره‌ئی را چاره جوئید و هر غم‌دیده‌ئی را سبب سرور گردید و بجان بکوشید که در بین افراد انسانی نهایت محبت و مهربانی افکنید و بحکومت محلیه در نهایت صداقت و امانت باشید و بخدمت پردازید و در حق امپراطور دعای خیر نمائید

3 در حقّ فران استیلر Frau Staebler دعا نمودم و از خدا تأیید و توفیق طلبیدم طفل جدید را خورشید نام نهادم و از خدا بخواهید که هریک در این انجمن انسانی شمع روشن شوید

4 و علیکم البهاء الأبهی

BBBD.109-110, BBBD.115

## AB12424

*To: Herrigel, Marie et al., in Stuttgart*

*Date: 1911-Mar-01*

O two lamps of the love of God! Your letter arrived and from its contents your heartfelt sentiments became clear and evident. I hope that you will be true Baha'is and firm and steadfast in this mighty Cause. I have the utmost love for you.

Mirza Davud is truly firm and steadfast, therefore I send the Stuttgart letters to him to translate and send to Mr. Thornton Chase. Always correspond with him as I have the utmost love for him, and convey my longing greetings to him.

Read the Tablets and books of this Cause among the friends but do not distribute them among the general public. At present wisdom requires this.

Convey my greetings to Dr. Fischer.

BBBD.109

**AB12455***To: Alma Knobloch, in Stuttgart**Date: 1911-Mar-01*

1 O thou dear maidservant of God!

1 ای کنیز عزیز الهی

2 Thy letter has been received. Notwithstanding the lack of time I am writing a brief answer because of the utmost love, so that thou mayest know that thou art dear to the sons of the Kingdom. Exercise in my behalf the utmost kindness and love towards the friends and maidservants of God. And on account of the lack of time it is impossible to write a letter to every one of them, this letter is for all of them. My hope through the Divine bounties is that all may arise in firmness and uprightness in the love of God and day by day they may progress in the perfections of the world of humanity.

2 نامه تو رسید با عدم فرصت از نهایت محبت جواب مختصری مینگارم تا بدانی که نزد ابناء ملکوت عزیزی بجمع احبای الهی و کنیزان خدا از قبل من نهایت مهربانی و محبت مجری دار چون مجالی نیست بهر یک نامه نوشتن ممکن نه این نامه از برای عموم آنانست از مواهب الهیه امیدم چنانست که جمیع بر ثبوت و استقامت محبت الله قیام نمایند و روز بروز در کمالات عالم انسانی ترقی کنند

3 O thou maidservant of God! Thou hast written that the Ministers have risen in enmity. You should arise in the contrary with utmost love and kindness. Do not oppose or argue with them. Arise with gentleness and kindness. No matter how much they condemn, slander and denounce you, you meet them with love, mercy, patience and forbearance.

3 ای کنیز خدا مرقوم نموده بودی که قسیسان بر عداوت قیام نموده اند شما برعکس بنهایت محبت و مهربانی پردازید و معارضه و مجادله منمائید بخوشنوی و مهربانی پردازید آنان هر قدر مذمت نمایند و بدگوئی کنند و تکفیر نمایند شما بحبّت و رأفت و صبر و تحمل مقابلی کنید

4 Upon thee be El-Baha-El-Abha.

4 و عليك البهاء الأبهی

BBBD.111-112

BBBD.111

**AB12629***To: Schweizer, Friedrich et al., in Stuttgart**Date: 1911-Mar-01*

O ye two pure-hearted souls! Your letter was received. Name the newborn child Khurshid [Sun]. Be not grieved or distressed by people's opposition.

Consider what trials and tribulations the followers of Christ endured from the people, and what persecution they suffered. But since they had pure intentions and were calling people to the Kingdom, those who had spoken ill of them ultimately became remorseful and sought forgiveness and pardon.

You must now act with the utmost patience and composure, and show love and kindness.

BBBD.113

## AB01459

To: *Shaykh Amin (Egypt)*

Date: 1911-Mar-01+

- 1 My God, my God! I commune with Thee while Thou art the One who communes with those who seek communion, and I beseech Thee by the manifestations of Thy oneness, the signs of Thy mercy, and the attributes of Thy singleness, to assist this servant to turn to Thee in devotion and supplication in all matters and conditions. O Lord! Remove the veil, bestow abundantly, and assist in faithfulness. Verily Thou art the Lord of the first and the last, and Thou art the All-Merciful, the Ever-Compassionate.
- 2 O honored and erudite one! The relation of the world to come unto this first existence is even as the relation of this first existence unto the life of the womb. Was not the world of the womb, when compared with this world, but as illusions and dreams? Even so is this earthly life but illusion when compared with the life hereafter. When man passed from the world of the womb into the world of sense, the veil was lifted from before him, the covering removed, and he perceived that which in the world of the womb he had neither comprehended nor could ever have imagined, even in dream and fancy. In like manner, when he passeth from the world of bodies into the worlds of spirits, the veil shall be raised and the covering withdrawn from the face of reality, and he shall behold that which in this earthly life he neither understood nor conceived. The difference is only this: that man doth not remember what befell him in the world of the womb, whereas in the life to come he shall remember whatsoever hath befallen him in this first existence.
- 3 The nature of the world to come is intelligible, not sensible, and its relationship and analogy is the analogy of this world in relation to the world of the womb. Is it possible to understand the faculties of hearing and sight, of cognition and apprehension in the womb, even in imagination? Nay, by God! Rather,

1 الهى اناجيك وانت المناجى للناجى واتوسل اليك بتجليات احديتك وآيات رحمتك وشئون فردانيتك ان تؤيد هذا العبد على التبتل والتضرع اليك فى جميع الشئون والأحوال اى رب اكشف الغطاء واجزل العطاء وايد على الوفاء انك انت رب الآخرة والأولى وانك انت الرحمن الرحيم

2 أيها التحرير المحترم انّ النشأة الأخرى نسبتها الى النشأة الأولى كنسبة النشأة الأولى الى نشأة الأرحام اما كان عالم الأرحام بالنسبة الى هذا العالم اوهام واحلام وكذلك النشأة الدنيوية اوهام بالنسبة الى النشأة الأخروية ولما انتقل الإنسان من عالم الأرحام الى عالم الأحساس كشف عنه الغطاء وزال الحجاب وادرك ما لم يدركه فى عالم الأرحام وما كان تصوّره ممكن ولو بالأوهام والأحلام وكذلك عندما ينتقل من عالم الأجسام الى عوالم الأرواح يرتفع النقاب وينكشف الحجاب عن وجه الأمر ويدرك ما لم يدركه ويتصوره فى الحيات الدنيا انما الفرق انّ الإنسان لا يتذكر ما طرء عليه فى عالم الأرحام واما فى النشأة الأخرى يتذكر كلّها مرّ عليه فى النشأة الأولى

3 فكيفية النشأة الأخرى امر معقول دون محسوس ونسبتها وقياسها قياس النشأة الأولى بالنسبة الى عالم الأرحام فهل كان من الممكنات تصور السمع والبصر والعلم والأدراك فى الأرحام ولو كان من قبيل الأوهام لا والله بل انّ النشأة الأخرى

the world to come is revealed to the one from whom the covering hath been lifted, and should he desire to explain it, he would be obliged to express that intelligible reality by recourse to concrete images, and to describe it in such a way that the listener would be convinced of the existence of its pleasure and torment in the form of heaven and hell.

تظهر لمن كشف عنه الغطاء و اذا اراد بيانها  
يضطر ان يضع الأمر المعقول في قالب محسوس و  
يذكره حتى السامع يتأكد وجود العذب والعذاب  
بصورة نعيم و جحيم

- 4 As for the matter of certain persons expressing a desire to know about the Covenant, it is not permissible to utter a word, even in code, in this region or those regions, due to a profound wisdom from the Mighty, the All-Forgiving. You will soon learn of it. You must maintain silence and quietude, and commune with the Divine Realm until the breezes of the Kingdom waft over you. Upon you be greetings and praise.

4 و اما قضية اظهار الاشتياق من بعض الأشخاص  
الى معرفة الميثاق فلا يجوز تفوه كلمة ولو كانت  
رمزاً بهذا القطر و تلك الأفطار لحكمة بالغة من  
العزیز الغفار و سوف تطلع عليها عليكم بالصمت و  
السكوت و المناجات الى حضرة الجبروت حتى  
تمر عليكم نفحات الملكوت و عليكم التحية و الثناء

UMich962.122-123, UMich991.065-067,  
MKT1.131, MNMK#042 p.128

## AB01926

*To: Spiritual Assembly of Spokane, WA*

*Date: 1911-Mar-04*

O ye who are firm in the Covenant! The report of your Spiritual Assembly was received. Its reading produced spiritual happiness, that praise be to God, that merciful Assembly is illumined with heavenly light; respectful members are engaged in mentioning the True One; are familiar with the Breath of the Holy Spirit; day and night they are working without seeking any rest; they supplicate and entreat at the Threshold of God and beg Divine Confirmation.

‘Abdu'l-Baha is infinitely pleased with you, that your hearts are freed from this limited world and are attached to the limitless Realm of Might.

You must day by day, increase the sincerity of your intention, the exaltation of your character, the sublimity of your aim, the conquest over the world of nature, the promotion of the oneness of humanity, the diffusion for the universal equality, the love for the human race, the service to all nations and communities and the thralldom at the Threshold of Holiness.

Give your Meeting then name of “Spiritual Assembly” and not Council. This name is according to reality. For we have

nothing to do with physical conditions, all our proceedings are spiritual.

Give the utmost importance to the Nineteen-day Feasts, so that the Friends of God and the Maidservants of the Merciful may turn their faces to the Kingdom, read the supplications, entreat for confirmation, be attracted with love for one another, add to their holiness, virtue and sanctity, resist the army of passion and desire, be abstracted from the elemental world and submerged in the sea of spiritual emotions.

Thank ye God that ye have become assisted to fast during the month of fasting.

You have written that a sum of money is raised to be contributed toward the Mashrak-El-Azkar. Ask ye of God that the American Believers may become assisted in the building of this great Temple.

Read the books that are extant, in the meetings and assemblies, and memorize the vital points.

I hope from the Bounty of His Highness, the Desired One, the Beauty of Abha, that your Spiritual Assembly may progress day by day.

Upon ye be Baha El Abha!

COC#0923x, SW\_v06#17 p.143x

## AB06587

*To: Corinne True, in Washington, DC*

*Date: 1911-Mar-04*

- 1 O thou beloved maid-servant of God! Your detailed letter was perused and from its contents it became evident that the debt on the land of the Mashrak-el-Azkar is clear. This news made the hearts happy and caused infinite rejoicing.
- 2 Now it is hoped that the believers of God may show magnanimity and raise a great sum for the building, so that the foundation of the Mashrak-el-Azkar may be laid, and, perchance, God willing, the cornerstone of the foundation may be laid by the hands of Abdul-Baha.

- 1 ای امة الله العزيزة نامه مفصل شما ملاحظه گردید از مضمون معلوم گردید که دین زمین مشرق الأذکار تأدیه شد این خبر در قلوب اثر کرد و نهایت سرور حاصل شد
- 2 حال امید چنین است که بجهت بنیان مشرق الأذکار احبای الهی همت نمایند و مبلغ مهمی بجهت بنا جمع شود بلکه انشاء الله سنگ اساس بدست عبدالهآء گذاشته شود

- 3 This confirmation will descend upon the people of America if they will all arise and endeavor with great courage to establish union and harmony, so that every trace of difference may be uprooted and they may all become as one heart and one soul.
- 4 Convey the wonderful Abha greeting to all the friends and the maid-servants of the Merciful.
- 5 Upon thee be Baha Baha-el-Abha!
- 3 و این تأیید از برای اهل امریک و قتی حاصل گردد که بتمام همت در اتحاد و اتفاق بکوشند بقسمیکه شائبهء اختلاف نماند کل یکدل و یک جان گردند
- 4 جمیع یاران و اماء رحمانرا تحیت ابدع ابهی ابلاغ دار
- 5 و علیک البهاء الأبهی

SW\_v02#01 p.011-012, SW\_v04#04 p.072, SW\_v06#01 p.010, SW\_v06#17 p.143, BW\_v01p061-062

ANDA#43-44 p.86, NJB\_v02#01 p.004

## AB00365

To: The honourable shaykhayn  
Date: 1911-Mar-07

- 1 Praise be to God Who hath dispelled the darkness by the brilliant light of the manifest Morn, Who hath rent asunder and scattered the clouds of concealment from the luminous horizon, Who hath torn away the veils, broadcast the mysteries, and spread abroad the signs as tokens for those possessed of insight, Who hath made plain the Path and prepared the Way. The heralds of the glorious Kingdom have called out, saying: "Come ye to the living waters! Come ye to the mighty triumph! Come ye to the Kawthar and Salsabil! Come ye to the Paradise of Delight! Come ye to the verdant gardens! Come ye to the flowing fountains! Come ye to the heart of Paradise! Come ye to hear the melodies of the birds of holiness in the center of the Garden of Good-Pleasure! Come ye to the shining lamp! Come ye to the manifest mystery! Come ye to the approached fount! Come ye to the bestowed bounty! Come ye to the praised station! Come ye to life eternal! Come ye to everlasting glory! Come ye to the Center of Beauty! Come ye to the Kingdom of Grandeur!"
- 2 Every attentive and heedful ear heard this call, and pure and lofty realities became aware of it. They submitted and were humbled; they were illumined and enlightened; they became refined and drew near; they shone forth and cried out: "O joy of this call! O glad tidings of this bestowal! O delight from the removal of the veil! O rapture from this most perfect bounty!" Their strength increased and their eyes were gladdened by beholding the mid-morning Sun and observing the greatest signs
- 1 الحمد لله الذی کشف الظلام بنور ساطع من الصبح المبين و فتق و قشع سحاب الاحتجاب عن الأفق المنير و هتك الأستار و اذاع الأسرار و اشاع الآثار آیات للمتبصرين و بین الطريق و مهد السبيل و نادت هواتف الملكوت الجليل و قالت حیوا على الماء المعین حیوا على الفوز العظیم حیوا على الكوثر و السلسبیل حیوا على الجنة النعیم حیوا على الرياض المؤنقة حیوا على الحياض المتدفقة حیوا الى بمجوحة الجنان حیوا الى استماع نغمات طيور القدس في قطب جنة الرضوان حیوا الى السراج المنیر حیوا الى السر القويم حیوا الى الورد المورود حیوا الى الرقد المرفود حیوا الى المقام المحمود حیوا الى الحياة الأبدية حیوا الى العزة السرمدية حیوا الى مركز الجمال حیوا الى ملکوت الجلال
- 2 فاستمع النداء کل اذن واعية صاغية و استنبأت الحقائق الصافية الراقية خفضت و خشعت و تنورت و استصغأت و تلطفت و دنت و اشرقت و نادت یا طوبی من هذا النداء یا بشری من هذا العطاء یا سروراً من کشف الغطاء یا طرباً من هذا الفيض الأوفی فاشتدّت لها القوى و قرت اعینها بمشاهدة شمس الضحی و ملاحظة آیات

of their Lord. They praised their Creator, thanked their Originator, and lauded their Fashioner. They arose to exalt the Word of God, to diffuse the fragrances of God, and to revive lifeless and silent souls through the breathings of the spirit of the knowledge of God. They whispered into attentive ears the hidden mystery in the words of the friends of God, acquired the lights and revealed the secrets. Glory be to Him Who created them, purified them, fashioned them, and inspired them with both evil and righteousness.

- 3 Greetings, praise, and prayers radiating from the unseen realm of heaven be upon the Most Great Sign, the divine Reality - the Single Point, the Unique Word, the Divine Pearl, the Heavenly Being - Who dazzled all eyes, before Whom minds and thoughts became confounded, and eyes were fixed in amazement at the intensity of His effulgence upon the horizons, so that the East and the West were illumined by His light on the Day of Meeting; and upon those who were guided by His guidance and glorified the name of their Lord morning and evening - prayers and peace that shall continue forever and ever throughout all ages and centuries.

- 4 Glorified art Thou, O my God! Praise and thanks be unto Thee for having guided pure and holy souls to the horizon of brilliant lights, for having called radiant and lofty realities to the Sun of Truth, shining and gleaming, and for having lifted the veil and removed the covering from the face of Truth, so that it appeared with clear, evident rays and manifest, brilliant proofs to all minds in these present centuries and sublime ages. O Lord! Dark clouds of passion, dense with gloom, have encompassed all in triple darkness of mind and consciousness. Praise be unto Thee for having created pure, content, and well-pleasing souls that are like brilliant rays from the mid-morning Sun. They have rent asunder the clouds of this darkness, split what was joined of these clouds, removed the veil, manifested the light of the brilliant star, and raised the banners of the manifest morn among the worlds.

- 5 O Lord! Make faces radiant, eyes perceiving, hearts throbbing, and tears flowing with Thy love and knowledge in this witnessed Day - the Day of the appearance of the praised station, the emergence of the mystery of existence, when the trumpet is blown and all in the heavens and earth swoon, save whom God willeth; then it is blown again and lo! they stand, beholding.

ربّه الكبرى فحمدت بارئها وشكرت ذارئها و  
اثنت على منشئها وقامت على اعلآء كلمة الله  
ونشر نفحات الله و احيت النفوس الخاملة  
الهامدة بنفثات روح معرفة الله و اوحى الى  
الآذان الواعية السر المستتر فى كلمات اولياء الله  
واقترنت الانوار و اظهرت الاسرار سبحان من  
خلقها وزكيا وبرأها و اهماها فجورها وتقواها

3 و التحيّة و الثناء و الصلوة الساطعة عن غيب  
العماء على النقطة الفردانية و الكلبة الوجدانية و  
الدرة اللاهوتية و الكينونة المملوكة الآية الكبرى  
الحقيقة الرحمانية التي بهرت الأبصار و ذهلت منها  
العقول و الأفكار و شاخصت العين من شدة  
اشراقها على الآفاق فأشرقت بنورها المشارق و  
المغرب في يوم التلاق و على من اهتدى بهداها  
و سبّح باسم ربها في العشي و الابكار صلوة و  
سلاماً تتواليان الى ابد الأدهار و سرمد القرون و  
الأعصار

4 سبحانك اللهم يا الهى لك الحمد و لك الشكر  
بما هديت النفوس الطيبة الطاهرة الى افق الأنوار  
الباهرة و دعوت الحقائق العلوية الزاهرة الى  
شمس الحقيقة الساطعة الالامعة و رفعت النقاب  
و كشفت القناع عن وجه الحق فظهر بأشعة  
واضحة لائحة و براهين ساطعة الفجر على الأفكار  
فى هذه القرون الحالية و العصور العالية رب  
قد تلبكت غيوم حالكة من الهوى المتكاثفة  
الظلمات و غطت فى ظلمات ثلاث على العقل و  
النهى فلك الحمد بما خلقت نفوساً زكية راضية  
مرضية كأنها اشعة درههه من شمس الضحى  
نفقرت غمام هذا الظلام و فتقت ما رتق من  
هذا السحاب و كشفت الحجاب و اظهرت نور  
الكوكب المنير و نصبت رايات الصبح المبين بين  
العالمين

5 رب اجعل الوجوه ناضرة و العين ناظرة  
و القلوب خافقة و الدموع دافقة بجبك و  
معرفتك فى هذا اليوم المشهود يوم ظهور المقام  
المحمود و بروز سر الوجود و نفخ فى الصور  
فصعق من فى السموات و من فى الارض الا  
من شاء الله ثم نفخ فيها اخرى فاذا هم قيام  
ينظرون

6 O ye two distinguished and eminent ones! The time hath come for hearts to be humbled at the mention of God, for eyes to be gladdened by beholding the traces, for souls to become pure, for the peacock to cry out in the midst of Paradise, for consciences to become clear, for inner secrets to be refined, for breasts to be dilated, for spirits to rejoice, for the people of success and prosperity to arise and recite verses of guidance among all peoples, calling them to spiritual revelations, divine outpourings, conscientious qualities, and illumined attributes, until the lights spread throughout all regions and the cry of glorification and magnification is raised to the Kingdom of Lights.

6 آیه‌ها الفاضلان الجلیلان قد آن الأوان ان یخشع القلوب لذكر الله و تقرّ الأبصار بمشاهدة الآثار و تطیب النفوس و یتشبه الطاووس فی قطب الفردوس و تصفوا الضمائر و تلطف السرائر و تنشرح الصدور و تستبشر الأرواح و یقوم اهل التبحر و الفلاح و یرتل آیات الهدی بین الوری و یدعو الناس الی الانکشافات الروحانیة و الفیوضات الرحمانیة و الخصال الوجدانیة و الصفات التوراتیة حتّی تنشر الأنوار فی سائر الأقطار و یرفع الضجیج بالتهلیل و التکبیر الی ملکوت الأنوار

7 Therefore, O ye two distinguished ones, hasten to good deeds, choose everlasting righteous works, and guide the people to the path of salvation with clear proofs, conclusive arguments, and brilliant evidences. Verily, those who say "Our Lord is God" and then remain steadfast, the angels descend upon them. This is glad tidings from the Lord of the greatest signs to the people of understanding. Upon you both be greetings and praise.

7 فعلیکم آیه‌ها الفاضلان ان تسبقا الی الخیرات و تختاروا الیاقیات الصالحات و تهذبا الناس الی سبیل النجاة ببراهین واضحات و حجج بالغات و ادلة ساطعات انّ الذین قالوا ربنا الله ثم استقاموا تنزل علیهم الملائكة فهذه بشارة من ربّ الآیات الکبری لأهل النبی و علیکم التحیة و التّناء

BRL\_DAK#0504, MKT4.002

## AB01738

To: Committee of Spiritual Assembly of Tihiran

Date: 1911-Mar-07

1 O divine friends! Your letter written in the month of Jumada arrived, but due to numerous preoccupations and engagements and the occurrence of travel, until now there was no opportunity to write a reply. Now it is being written.

1 ای یاران الهی نامه شما که در شهر جماد مرقوم نموده بودید رسید ولی از کثرت شواغل و مشاغل و وقوع سفر تا بحال فرصت تحریر جواب نشد حال مرقوم میگردد

2 In these days when 'Abdu'l-Baha has hastened to the land of the Moon of Canaan, it has caused the agitation of the enemies, for they are certain that inevitably from this journey results and fruits will be obtained. In this land and region they have risen up in utmost agitation and rebellion, and in the newspapers and journals they continuously publish articles mixed with calumnies, that perhaps through these falsehoods they might conceal the divine resplendent lights from view.

2 در این ایام که عبدالبهاء بخطئه ماه کنعان شتافته سبب هیجان اعدا گردیده زیرا یقین نموده‌اند که لابد از این سفر نتایج و ثمر حاصل خواهد گشت در این خطئه و دیار در نهایت هیجان طغیان نموده‌اند و در جرائد و روزنامه‌ها متتابعاً مقالات مزوج بمفتریات انتشار میدهند که شاید انوار ساطعه الهی را باین اراجیف از انظار مستور نمایند

- 3 Alas! Alas! The rays of the Morn of Reality cannot be concealed and the effulgent rays of the Luminary of the worlds cannot be cut off. Rather, if souls cover their eyes and stir up dust, they deprive themselves and become debarred from this heavenly bounty.
- 4 Therefore the faithful friends must arise with utmost purity and perfect resolve to serve, and engage in exalting the Word of God. They must open the tongue of teaching and chant the verses of unity, receive a portion from the bounty of detachment, show forth the white hand of supreme guidance, become the manifest serpent, and utterly obliterate the ropes and staves of delusions and doubts.
- 5 Today the lights of confirmation from the Abha Kingdom are shining with utmost brilliance. Whosoever shows firmness in the Covenant, derives illumination from the verses of guidance, turns to the Abha Kingdom, kindles the lamp of the love of God, speaks with eloquent speech and makes fluent utterance - it is certain that they will find all doors opened and witness the outpourings of the Lord of angels and spirit.
- 6 Therefore as much as you can, raise up the banner of teaching, pitch high the tent of sanctification, chant the verses of divine unity, and through words and deeds guide souls to the court of grace and lead them to the fountain of truth. The establishment of schools and educational institutions is most beneficial and acceptable. Your efforts are appreciated and your rewards abundant, and your refuge is the threshold of the Forgiving Lord.
- 7 And upon you be the Most Glorious Glory.

3 هیات هیات پرتو صبح حقیقت مستور نماند و اشعهء ساطعهء نیر اکوان مقطوع نگردد بلکه اگر نفوسی چشم پیوشند و غباری برانگیزند خود را محروم کنند و از این فیض آسمانی ممنوع نمایند

4 لهذا باید یاران باوفا در نهایت صفا بکمال همت بر خدمت قیام نمایند و باعلاء کلمه الله پردازند زبان تبلیغ بگشایند و ترتیل آیات توحید نمایند و از فیض تجرید نصیب برند و ید بیضای هدایت کبری بنمایند ثعبان مبین گردند و حبال و عصی اوهام و شبهات را محو و نابود کنند

5 امروز انوار تأیید از ملکوت ابهی در نهایت اشراق است هر نفسی ثبوت بر میثاق نماید و استفاضه از آیات هدیی کند و توجه بملکوت ابهی نماید و سراج محبت الله برافروزد نطق بلیغ بنماید و بیان فصیح بفرماید یقین است که جمیع ابواب را مفتوح بیند و فیوضات ربّ الملائکه و الروح را مشهود ملاحظه نماید

6 پس تا توانید علم تبلیغ برافرازید و خیمهء تقدیس بلند نمائید و آیات تنزیه ترتیل فرمائید و به گفتار و رفتار نفوس را بشطر عنایت هدایت کنید و بمعین حقیقت دلالت فرمائید تأسیس مدارس و مکاتب بسیار مفید و مقبول فسیحکم مشکور و جزائکم موفور و ملاذکم عتبة الربّ الغفور

7 و علیکم البهاء الأبهی

MKT9.220

## AB02427

To: Baha'is from Zoroastrian Background et al., in Tihiran

Date: 1911-Mar-14

- 1 O my Persian friends! Glad tidings of your truthfulness, friendship and devotion to God reach us and bring joy to hearts. In this wondrous cycle, spiritual springtime, divine spring, glorious century and luminous age of the Blessed Beauty, the heavenly Zoroastrian friends have been so moved to ecstasy and

1 ای یاران پارسی من مردهء راستی و دوستی و حق پرستی شما میرسد و سبب سرور قلوب میگردد در این دور بدیع و بهار روحانی و ربیع الهی و قرن جلیل و عصر منیر جمال ابهی یاران زردشتی

delight that they have become the cause of joy and happiness for other friends.

- 2 In Iran, praise be to God, they are radiant and brilliant, and in Europe and America they are renowned among the people of faith and certitude. The tongue of the people of the West praises the Persian friends of the East, for praise be to God, the auspicious brilliant star has shone forth from the East of Iran. The ultimate hopes and desires of the Persians have been manifested and the eternal glory of the Iranians has been revealed in the realm of the East.
- 3 O Persian friends! You do not know what praise Jinab-i-Amin offers about those longtime friends. He writes no letter except that he greatly extols your firmness and steadfastness, saying that the Persian people are truly deserving of the highest bounty. They have no practice except truthfulness and no thought except devotion to God. Their faces are radiant and their hearts are gardens of the flowers of knowledge. Their eyes are open to the Kingdom of mystery and their souls are intimate and harmonious with each other.
- 4 Therefore Abdul-Baha offers thanks at the threshold of the Blessed Beauty that those longtime friends in this mighty Cause are intimate and close with us, and are partners and sharers in servitude at the threshold of the Blessed Beauty. It is time for praise, time for prayer, and time for rest. Thanks be to God the Creator that hearts are joyous and souls are glad and happy.
- 5 And upon you be the Most Glorious Glory.

بهشتی چنان به وجد و طرب آمده‌اند که سبب شادمانی و کامرانی سائر یاران گشته‌اند

2 در ایران الحمد لله روشن و تابند و در اروپا و امریک شهر اهل ایمان و ایقان زبان گروه باختر تمجید یاران پارسی خاور نماید که الحمد لله کوکب فرخنده تابان از خاور ایران درخشنده و تابان گشت پارسیانرا نهایت آمال و آرزو جلوه نمود و عزت ابدیه ایرانیان در اقلیم شرق رخ بگشود

3 ای یاران پارسی نمیدانید که جناب امین چه ستایشی از آن دوستان دیرین مینماید نامه‌ئی نگارد مگر آنکه از ثبوت و استقامت شما تمجید عظیم مینماید که گروه پارسی فی الحقیقه سزاوار بخشش بالاستی پیشه‌ئی جز راستی ندارند و اندیشه‌ئی جز حق پرستی نمایند رویها تابانست و دلها حدائق گل‌های عرفان دیده‌ها بملکوت راز باز است و جانها با یکدیگر همدم و هم‌آواز

4 لهذا عبداله‌آء بدرگاه جمال ابدی شکرانه نماید که آن دوستان قدیم در این امر عظیم با ما همدم و ندیمند و در بندگی درگاه جمال مبارک شریک و سهم جای ستایش است و وقت نیایش است و زمان آسایش سپاس خداوند آفرینش را که دلها خرم و جانها شاد و شادمان

5 و علیکم البهاء الأبدی

AMK.127-128, YARP2.387 p.302

## AB11101

*To: Miss Masson, in Cairo*

*Date: 1911-Mar-20*

In regard to your question about using Kheirella's translation - Abdul-Baha says that the believers should use nothing that Kheirella has translated as all are wrong. If there is any prayer in the little book which he has translated they must be taken out. Please tell this to the other friends.

PN\_unsorted p074

## AB12831

To: Tahvildar, Ramadan Ali et al., in Isfahan

Date: 1911-Mar-25

- 1 O lovers of the Countenance of the Beloved of all worlds! Your letter was received and your true ardor and longing became evident and manifest. The beloved friends of Isfahan and Najafabad have, in truth, been stirred by a new enthusiasm and have attained a fresh attraction. 'Abdu'l-Baha, in utmost humility and lowliness, supplicates at the Sacred Threshold of the Blessed Beauty that Isfahan may attain the utmost joy and delight, and Najafabad may become prosperous and flourishing. May each of those blessed souls receive the breath of the All-Merciful, and may every heart and conscience attain unto the Beloved. In the morning and evening, and throughout the watches of the night and day, may they commune with tearful eyes with the Kingdom of Mysteries, beseech the shining forth of the lights, and be gathered in the company of the righteous.
- 2 Assuredly this wish shall be fulfilled and this hope shall be realized. From the beginning of the dawning of the Day-Star and the rising of the Morn of Truth, these two cities have been the breeding ground of the sincere ones and the gathering place of spiritual souls. They shut their eyes to profit and loss, and in this Most Great Path counted the loss of wealth and life among the bounties of the All-Merciful Lord. They were foremost among the lovers, enchanted and intoxicated with the Kind Beloved. They endured every tribulation and in every instance showed forth steadfastness and constancy. They found the honey of martyrdom to be pure nectar, and considered wandering and homelessness as their comfort and settlement.
- 3 What joy is theirs for this steadfastness and firmness! What glory is theirs for this uprising from the couch of desire, this emergence from the abyss of error and blindness, this ascent to the summit of guidance, and this attainment of the ultimate goal! Blessed are they in this elegant chalice brimming with the wine of the bounty of your Lord, the All-Merciful, the Most Compassionate.
- 4 And upon you be the most glorious Glory.

ای عاشقان روی دلبر آفاق نامه شما رسید و حقیقت شوق و اشتیاق واضح و مشهود گردید احبابی اصفهان و نجف آباد فی الحقیقه جوش جدیدی زده اند و انجذاب تازهئی حاصل نموده اند عبدالبهاء باستان مقدس جمال ابدی در کمال تذلل و انکسار اقبال مینماید که اصفهان نهایت روح و ریحان یابد و نجف آباد معمور و آباد گردد هر یک از آن نفوس مبارکه نفس رحمان یابد و هر جان و وجدان بجانان رسد در صبح و شام و آناء لیل و نهار با چشمی اشجار بملکوت اسرار مناجات کنند و طلب سطوع انوار نمایند و کل در زمهره ابرار محشور گردند

و یقین است این آرزو روی بنماید و این رجا بجا واقع شود آن دو شهر از بدایت طلوع بدر سطوع صبح حقیقت منبت مخلصین بودند و مجمع روحانیان گشتند چشم از سود و زیان پوشیدند و خسران مال و جان را در این سنبل اعظم مواهب حضرت رحمن شمردند سرحلقه عاشقان بودند و مفتون و مجنون یار مهربان هر صدمهئی تحمل کردند و در هر موردی ثبات و استقامت نمودند شهد شهادت را غسل مصفی یافتند و سرگشتگی و سرگردانی را سر و سامان دانستند

فیا سروراً لهم من هذا الثبوت والرسوخ ویا نفراً لهم من هذا الوثوب من مرقد الهوى والنهوض من وهدة الضلالة والعمى والصعود الى ذروة الهدى والوصول الى غاية المنى و هنيئاً لهم هذا الأبريق الأنيق الطاف بصهباء موهبة ربكم الرحمن الرحيم

و علیکم البهاء الأبهی

BRL\_DAK#1179

**AB10686***To: Muhammad Taqi Turk, in Tihiran**Date: 1911-Mar-26*

- 1 O righteous man, veils have been rent asunder and the light has shone forth, mysteries have been revealed, proofs have been exposed and utterances have been spread. 1  
 2 The sign of night has been discovered and the sign of day has come alight. 2  
 3 The sincere ones are in utmost joy and jubilation and in the highest paradise with an All-Forgiving God. 3  
 4 Blessed are the righteous, rejoiced are the chosen ones and happy are the faithful, woe betide the wicked doers. 4

1 أيها الرجل الرشيد قد هتكت الأستار و اشرفت  
 الأنوار و ظهرت الأسرار و شاعت الآثار و  
 ذاعت الأذكار

2 و انكشفت آية الليل و تلالأت آية النهار

3 و المخلصون في سرور و حبور و عيش موفور و  
 جنة عالية و رب غفور

4 فيا طوبى للأبرار و يا بشرى للأخيار و يا فرحا  
 للأحرار و يا اسفا على الأشرار

INBA85:026a, MKT2.288b, MJMT.016-  
 017

**AB00262***To: Ishaq son of Panihas, in Hamadan**Date: 1911-Apr ca.*

- 1 O scion of His Holiness Abraham the Illustrious! Your letter was received. Your dream was most blessed, for clear water and fish are most auspicious in the realm of dreams. Pure water - and from water all things live - is the cause of life for all creatures, and it is said that fish in dreams signify the attainment of desires. The voice which you heard from that pure water was a spiritual call, and praise be to God, it was realized in the visible world. Let your tongue be loosed in thanksgiving to the Lord for having bestowed such a bounty and for having kindled the lamp of guidance in your heart. I hope that you may become the cause of guidance for others. 1  
 2 As to the story of Adam, the father of mankind, which is mentioned in the Holy Books, it hath an inner meaning and interpretation. The purpose of creation is spiritual existence and divine being; otherwise, if one reflects a little, even children can understand that this infinite universe, this endless 2

1 ای سلاله حضرت ابراهیم جلیل نامه شما رسید  
 رؤیای شما بسیار مبارک بود زیرا آب صافی  
 و ماهی در عالم رؤیا بسیار مبارک است ماء  
 صافی و من الماء کل شیء حیّ که سبب حیات  
 کائنات است و گویند ماهی در عالم رؤیا مراد  
 است خطابی که از آن آب صافی شنیدی آن  
 خطاب روحانی بود و الحمد لله در عالم عیان تحقق  
 یافت لسان بشکرانه حضرت پروردگار باز کن  
 که چنین عنایتی مبذول داشت و سراج هدایت  
 در قلب برافروخت و امیدوارم که سبب هدایت  
 دیگران گردی

2 اما قضیه ابوالبشر حضرت آدم که در کتب  
 مقدسه مذکور تأویل دارد و تفسیر خواهد  
 مقصد از ایجاد خلقت روحانیست و وجود  
 رحمانی والا اگر اندک ملاحظه بشود اطفال

existence, this mighty system, this workshop of the Ancient Power is not merely six thousand years old - it is far more ancient than that. This has been proven through conclusive rational and scientific evidence to the learned and scientists in this illumined age. Today, remains have been discovered which conclusively establish their existence from ten thousand years ago. From the science of geology this hidden secret becomes evident - that the age of the world far exceeds human conception. The Ever-living God hath ever been invested with all names and attributes, and whatever is required by these names and attributes hath existed and will continue to exist forever. The Creator must have creation; the Provider must have those to provide for; the King must needs have a realm, an army, a canopy, a standard, and retinue. This divine sovereignty is eternal sovereignty, most ancient; at no time hath it been in abeyance, for a king without realm and army is but a man of no consequence, and the Absolute Wealthy One, if His purse be empty, would be like a fruitless cypress tree.

نیز ادراک کنند که این کون نامتناهی جهان هستی این وجود بی‌پایان این دستگاه عظیم این کارخانه قدرت قدیم شش هزار ساله نیست بسیار بیش از این است چنانکه بدلائل و براهین قاطعه عقلیه و اکتشافیه بر اهل معارف و علوم در این عصر نورانی معلوم و مفهوم گردید الیوم آثاری اکتشاف یافته که ثابت و محقق است که ده هزار سال پیش بوده از علم طبقات ارض این سر مکتوم مفهوم میگردد که عمر عالم بیش از تصور بشر است حق لازال بجمع اسماء و صفات متصف و آنچه از لوازم این اسماء و صفاتست لمزل بوده و خواهد بود خالق را مخلوق باید رازق را مرزوق شاید پادشاه را کشور و لشکر و چتر و علم و خیل و حشم لازم و مشروط این سلطنت الهی سلطنت ابدیست بسیار قدیم است در هیچ زمان معزول نبوده زیرا پادشاه بی کشور و لشکر شخص مهملیست و غنی مطلق را اگر کیسه تهی بود بی بر و ثمر چون سرو سهی دان

- 3 As to the breastplate of Aaron which consisted of twelve stones - those stones represented the twelve tribes which formed Aaron's breastplate.

3 و اما سینه‌بند حضرت هرون که عبارت از دوازده سنگ بود آن سنگها دوازده سبت بود که سینه‌بند حضرت هرون بود

- 4 As to the question of life in the world beyond, namely man's ascension to the most exalted horizon or descent to the lowest depths - this is a condition which cannot be explained in this world except through metaphor, for human comprehension is of two kinds: one is sensible and the other rational. The realities of sensible things can be explained in their true nature, but rational concepts, having no external form, must needs be cast by man into the mold of sensible forms and then explained. Those external beings which have objective existence and are sensible realities can be explained in the world of the senses, such as the earth, heaven, mountain, desert, plain, sea and other existing things, for these are sensible realities. But rational realities such as the intellect, the soul, love, sorrow, joy and the five inner faculties - if you wish to explain these you are compelled to cast them into sensible forms before explaining them.

4 و اما قضیه نشئه اخروی یعنی صعود انسان باقی اعلی و یا هبوط بدرکات سفلی کیفیتی است که در این دنیا تعبیر آن جز بتشبییه ممکن نه زیرا ادراکات انسانی بر دو نوع است یکی محسوس است و دیگری معقول حقائق محسوسه را بیان حقیقت ممکن است اما ادراکات معقوله را صور خارجه مفقود لهذا انسان باید آن حقائق معقوله را در قالب صور محسوسه افراغ نماید و بیان کند این کائنات خارجه را که وجود عینی دارند و حقائق محسوسه‌اند بیان در عالم حس توان نمود نظیر ارض و سما و کوه و صحرا و دشت و دریا و موجودات سائره زیرا حقائق محسوسه است و اما حقائق معقوله نظیر عقل و نفس و حب و حزن و سرور و حواس خمسّه باطنه اگر بیان آنرا خواهی ناچار براتی که بصور محسوسه افراغ نموده بیان کنی

- 5 For example, sorrow and grief, which are rational realities, you express through constriction, saying "My heart is constricted," whereas the heart remains in its original state, neither constricted nor expanded. But sorrow is a spiritual condition, and when you wish to express it you are compelled to make a

5 مثلاً حزن و اندوه را که حقیقت معقوله است بتنگی تعبیر نمائی گوئی که دلتنگ شدم و حال آنکه دل بر حالت اصلیت نه تنگی یابد و نه گشایش جوید ولی حزن و اندوه کیفیتی است

comparison with sensible things. Likewise you say "My heart is expanded," meaning spacious and happy, while the heart remains in its original condition. Therefore in divine Books and Scriptures, when explaining spiritual stations of the next world, they made comparisons with sensible forms, speaking of houris, palaces, and cups whose mixture is camphor. The meaning of reward and punishment in the spiritual world is a spiritual condition which truly cannot be expressed in words, but must needs be compared to sensible forms so that the hearer may become aware that in those infinite divine worlds, there are established sublime stations for faithful souls, just as there are ordained the lowest depths for denying souls.

روحانی چون آنرا بیان خواهی مجبوری که تشبیه  
محسوسات نمائی و بیان کنی و همچنین گوئی  
دل خرم با اوست یعنی وسیع و حال آنکه دل  
بر حالت اولی است لهذا در کتب و صحف  
الهی چون مقامات معنویه اخرویرا بیان نمودند  
بصور محسوسات تشبیه کردند و حور و قصور  
و کأس مزاجها کافور تعبیر نمودند مقصود از  
ثواب و عذاب در جهان معنوی کیفیتی است  
روحانیه که فی الحقیقه عبارت نیاید ولی ناچار  
بصور محسوسه تشبیه شود تا سامع متنبه گردد  
که در آن عوالم نامتناهی الهی مقامات سامیه  
نفوس مؤمنه را محقق است بهمچنین درکات  
سافله نفوس منکره را مقدر

- 6 As for "The wretched is wretched from his mother's womb, and the blessed is blessed from his mother's womb" - this refers to divine knowledge, for in divine knowledge there is no before or after, no first or last. The reality of everything, just as it is, with all its transformations, is known and visible. Just as a gardener knows the reality of the fruits within the trees - which will be bitter and which sweet. But this knowledge does not cause it to happen. If you were to discover and become aware that this tree will bear such a fruit, would your knowledge cause its existence? The ultimate truth is that perfect knowledge encompasses the realities of things. And from the endless favors of Him Who does what He wills and decrees what He pleases, I beseech that you may become a manifestation of the knowledge which is "a light that God casts into the heart of whomsoever He willeth." And upon you be the Most Glorious Glory.

6 و اما الشقی شقی فی بطن امّه و السّعيد سعيد  
فی بطن امّه این بالتّسبیه بعلم الهیست زیرا در علم  
الهی پیش و پس و اول و آخر نیست حقیقت  
هر شیء علی ما هو علیه بجمیع انتقالات معلوم و  
مشهود چنانکه باغبان حقیقت اثمار را در بطن  
اشجار میداند که کدام تلخ است و کدام شیرین  
ولکن این علم سبب تحقق آن نیست اگر شما  
کشف نمائید و واقف گردید که این شجر را چنان  
ثمری آیا علم شما سبب وجود آن میگردد نهایت  
آنست که کمال علمی محیط بر حقائق اشیاست و  
از الطاف بی پایان حضرت یفعل ما یرید و یحکم ما  
یشاء استدعا مینمایم که مظهر العلم نور یقذفه الله  
فی قلب من یشاء گردی و علیک البهاء الأبهی

BRL\_ATE#054x

BLIB\_Or.08687.007, MKT2.157,  
AVK2.146.01x, AVK2.152.09x, MAS2.041x

## AB00436

To: Baha'is of Mazindaran et al., in Tihiran

Date: 1911-Apr ca.

- 1 O true friends of 'Abdu'l-Baha and handmaidens of the Merciful! At this moment when I am in a garden like the Garden of Iram with Mr. Malik as my companion, since these are the days of Ridvan, hearts are joyful and souls are gladdened. Truly this garden is in the utmost delicacy and freshness, and

1 ای یاران حقیقی عبدالهّاء و اماء رحمن در ایندم  
که در بوستانی مانند باغ ارم با جناب مستر  
ملک هدمم چون ایام رضوانست دلها خرم و  
جانها شادمانست فی الحقیقه این باغ در نهایت

although I am in this garden, the friends dwell in the nest and shelter of my heart. These days of joy pass in remembrance of all.

- 2 Through the favors of the Desired One, it is hoped that the friends and handmaidens of the Merciful are also passing their days in gladness and spiritual joy, striving to revive souls, illuminate hearts, open eyes and unstop the ears of those deprived, and day and night exerting mighty efforts to purify their souls, improve their character, sanctify their spirits, detach their beings and acquire divine bounties and radiant lights.

- 3 Jinab-i-Amin is present and offers utmost praise for all the friends and handmaidens of the Merciful, that all are intoxicated with the wine of divine love and are drunkards in the wine-house of the love of God, taking in hand the cup of the wine of the knowledge of God and dancing and stamping their feet, raising from heart and soul the cry of "O Glory of the Most Glorious!" Their faces are bright and illumined with the light of the Abha Kingdom and their ears are thrilled by the soul-entrancing melodies of the Kingdom of Verses.

- 4 Spiritual gatherings are organized and teaching meetings arranged. The heart's desire of all the friends and handmaidens of the Merciful is the dawning of lights, appearance of mysteries, manifestation of signs and enlightenment of vision. Through the power of proof they open inner sight and through the bounty of the Merciful they illuminate hearts and consciences. Tongues speak with utmost eloquence and hearts are bright like the true dawn.

- 5 In brief, from the praise and description of Jinab-i-Amin, great joy and delight was obtained, and he requested a special letter for each one, but this matter is impossible and unattainable because Tablets and pages and sheets rain down from all parts and regions like rain, and the cry of "The answer! The answer!" reaches the ear from all horizons. Thus it is clear how difficult the work is, therefore I am excused before the friends and handmaidens of the Merciful and they will surely look with fairness, and I have written this detailed letter so that it may be printed or photographed and a copy given to each of the loved ones and handmaidens of the Merciful.

- 6 O my God, my Beloved, Enchanter of my heart and Hope of my soul! I beseech Thee in my mornings and evenings, and supplicate before Thee in my early hours and nightfall, and I

لطافت و طراوتست و هرچند من در این باغم ولی یاران در لانه و آشیانه قلب منزل و مکان دارند و این ایام سرور بپاد کل میگذرد

- 2 از الطاف حضرت مقصود امید چنانست که یاران و اماء رحمن نیز بشادمانی و فرح روحانی ایامی بسر میبرند و در احیای نفوس و روشنی قلوب و گشایش بصر و شنوائی آذان محرومان میکوشند و شب و روز بتزکیه نفوس خویش و تحسین اخلاق و تقدیس روح و تنزیه نفس و اکتساب فیوضات الهی و اقتباس انوار رحمانی سعی بلیغ مبذول میدارند

- 3 جناب امین حاضر و از جمیع یاران و اماء رحمن نهایت ستایش مینماید که کل سرمست جام السند و در نهمخانه محبت الله مخمور و میپرست جام صهای معرفت الله بدست گیرند و رقص کتان و پاکوبان نعره یابهای ابهی از دل و جان برارند رویها بنور ملکوت ابی روشن و منیر است و گوشها بنغمات جانفزای ملکوت آیات در اهتزاز شدید

- 4 محافل روحانی منظم است و مجالس تبلیغ مرتب جمیع یاران و اماء رحمن را آرزوی دل و جان سطوع انوار است و ظهور اسرار و بروز آثار و جلاء ابصار بقوه برهان بصائر بگشاید و بفیض رحمن سرائر و ضنائر منور نمایند زبانها در نهایت فصاحت ناطق است و دلها روشن بمثابه صبح صادق

- 5 باری از تعریف و توصیف جناب امین شغف و شغف عظیم حاصل گردید و از برای هریک نامه مخصوص خواهش نمود ولی این قضیه ممنوع و مستحیل زیرا الواح و صحائف و اوراق از جمیع اطراف و انکاف مانند باران میریزد و فریاد الجواب الجواب از جمیع آفاق بسمع میرسد دیگر معلوم است که کار چه قدر مشکل است لهذا در نزد یاران و اماء رحمن معذورم و البته بانصاف نظر مینمایند و این نامه مفصل را مرقوم نمودم تا آنکه طبع شده یا عکس برداشته گشته بهریک از احباب و اماء رحمن نسخهائی بدهند

- 6 الهی و محبوبی و وله قلبی و رجاء فوادی اتی ایتل الیک فی صباحی و مساءً و انتضرع بین یدیک فی غدوی و آصالی و ارجوک و امرغ جبینی علی

implore Thee and press my brow to the dust and call upon Thee with my tongue and my heart, and seek the downpour from the cloud of Thy mercy of abundant rain for the gardens of the hearts of the loved ones and drops from the cloud of Thy mercy for the meadows of the souls of the handmaidens.

التراب و ادعوك بلساني و جناني و استمطر من  
سحاب رحمتك غيثاً هائلاً لخدائق قلوب الأحياء  
ورشحات سحاب رحمتك لرياض نفوس الاماء

- 7 O Lord! These have taken shelter in the most impregnable cave and sought refuge at the vast door of Thy greatest gift and taken sanctuary at Thy holy threshold, that Thou mayest make them censers of the fire of Thy love among humanity, and fountains of the water of life in the highest paradise, and recipients of mysteries from the Concourse on High, and sources of signs from the Abha Kingdom.

7 رَبِّ اِنَّ هَؤُلَاءِ آوَوْا اِلَى الْكَهْفِ الْاَوْقَى وَالتَّجْوُوا  
اِلَى الْبَابِ الرَّحِيْبِ مِنْ مَوْهِبَتِكَ الْعَظْمَى وَلاذَوْا  
بِعَتَبَتِكَ الْمَقْدَسَةِ الْاَرْجَاءِ حَتَّى تَجْعَلَهُمْ مَجَامِرَ نَارِ  
مَحَبَّتِكَ بَيْنَ الْوَرَى وَمَنَاجِ مَاءِ الْحَيَاةِ فِي الْفَرْدَوْسِ  
الْاَعْلَى وَمَبَاطِطِ الْاَسْرَارِ مِنَ الْمَلَأِ الْاَعْلَى وَمَصَادِرِ  
الْآثَارِ مِنَ الْمَلَكُوتِ الْاَبْهَى

- 8 O Lord! These have endured every hardship and suffering, and were patient through adversity and tribulation, and bore the gloating of enemies and fell under the claws and talons of fierce wolves among the opponents and savage beasts among the enemies, and were not deterred by the blame of any blamer nor did their patience fail from the fierce onslaught, but rather they remained firm in the Covenant and their feet stood fast when leg was wrapped around leg, and their consciences were pure and their hearts were clear on the Day of Radiance, and they stood firm and did not waver when the great calamity befell and the resurrection of eyes took place and sorrows intensified and tears flowed and sighs ascended on the Day of Separation.

8 رَبِّ اِنَّ هَؤُلَاءِ قَاسَوْا كُلَّ مَشَقَّةٍ وَعَنَاءٍ وَصَبَرُوا  
عَلَى الْبُاسَاءِ وَالضَّرَاءِ وَتَحَمَّلُوا شِمَاتَةَ الْاَعْدَاءِ وَ  
وَقَعُوا تَحْتَ مَخَالِبِ وَبَرَاثِنِ ذَنَابِ كَاسِرَةٍ مِنْ  
الْخِصْمَاءِ وَوَحُوشِ ضَارِيَةٍ مِنَ الْاَعْدَاءِ وَ مَا  
اَخَذَتْهُمْ لُومَةٌ لَانْتُمْ وَلا انصَرَمَ صَبْرُهُمْ مِنَ الْغَارَةِ  
الشَّعْوَاءِ بَلْ ثَبَتُوا عَلَى الْمِيثَاقِ وَرَسَخَتْ اَقْدَامُهُمْ  
عِنْدَمَا اشْتَدَّ السَّاقُ بِالسَّاقِ وَطَابَتْ ضَمَائِرُهُمْ وَ  
صَفَتْ سَرَائِرُهُمْ يَوْمَ الْاَشْرَاقِ وَاسْتَقَامُوا وَ لَمْ  
يَتَزَلَّزَلُوا حِينَمَا وَقَعَتِ الْمِصْبِيَّةُ الْكُبْرَى وَ قَامَتِ  
قِيَامَةُ الْاَمَاقِ وَ اشْتَدَّتْ الْحَسَرَاتُ وَ سَالَتْ  
الْعِبْرَاتُ وَ صَعَدَتِ الزَّفَرَاتُ فِي يَوْمِ الْفِرَاقِ

- 9 O Lord! Make them tall trees in the gardens of Thy love and speaking tongues in Thy remembrance and rising stars from the horizon of Thy mercy and brilliant rays from the orb of Thy oneness and beauteous flowers in the garden of Thy mercy, and preserve them in the cave of Thy protection and shelter and guard them with the eye of Thy mercy. Verily Thou art the Generous and verily Thou art the Merciful, the Compassionate.

9 رَبِّ اجْعَلْهُمْ اشْجَاراً بَاسِقَةً فِي رِيَاضِ مَحَبَّتِكَ  
وَ السَّنَاءِ نَاطِقَةً بِذِكْرِكَ وَ انْجَمًا بَازِغَةً مِنْ افقِ  
رَحْمَانِيَّتِكَ وَ اشِعَّةً سَاطِعَةً مِنْ كَوْكَبِ فَرْدَانِيَّتِكَ  
وَ اَزْهَاراً مُؤَنِّقَةً فِي حَدِيقَةِ رَحْمَانِيَّتِكَ وَ احْفَظْهُمْ  
فِي كَهْفِ حِفْظِكَ وَ كَلَامِكَ وَ احْرَسْهُمْ بِعَيْنِ  
رَحْمَانِيَّتِكَ اِنَّكَ اَنْتَ الْكَرِيمُ وَ اِنَّكَ اَنْتَ الرَّحْمَنُ  
الرَّحِيمُ

BRL\_DAK#0750, MKT7.226, AMK.135-

138, AMK.145-148

## AB01083

To: *Baha'is of Khuy et al., in Tabriz*

Date: 1911-Apr ca.

- 1 O beloved friends of 'Abdu'l-Baha! No sooner had the Hand of divine power raised the tabernacle of everlasting glory—the tabernacle of the oneness of humanity—in the midmost heart of the world, than He opened wide the portals of supreme mercy before us all, addressed us in hallowed accents in the Hidden Words, honoured us with the title of “O My servants”, associated us with His own Self, and freed us from distress and fear. He spread wide the banquet table of bounty and issued a universal invitation. He prepared for us all manner of heavenly food and bestowed upon us divine favours and heavenly gifts.
 

۱ ای یاران عزیز عبداله‌آید قدرت الهیه چون خیمه عزت ابدیه وحدت عالم انسانرا در قطب امکان برافراخت ابواب رحمت کبری بر روی همه ما بگشاد و در کلمات مکنونه خطابات رحمانیه فرمود و بعنوان ای بندگان من سرافراز کرد نسبت بخویش داد و از اضطراب و تشویش برهاند خوان نعمت گسترد صلاى عام زد و از هر مائده آسمانی و نعمت رحمانی و موهبت سبحانی مهیا فرمود
- 2 He delivered us from every heavy load and relieved us from every grievous burden. He enjoined upon us only laws, ordinances, and teachings that bestow life to the soul and cause it to draw nigh unto the Best-Beloved.
 

۲ از هر بار گران نجات داد و از هر حمل ثقیل آزاد کرد مگر به اوامر و نواهی و تعلیمی امر فرمود که روح را جان بخشد و جانرا بجانان رساند
- 3 His laws all grant liberation rather than restriction; they confer freedom rather than limitation; they impart joy and radiance rather than constraint. The laws and ordinances of all former religions included the waging of holy war, resorting to bows and arrows, swords and spears, chains and shackles, and the threatening and beheading of every hostile oppressor.
 

۳ جمیع احکام گشایش است نه تضییق اطلاق است نه تقیید روح و ریحان است نه تحدید در جمیع احکام و شرایع سالفه جهاد است و تیغ و کمان و سهم است و سنان و شمشیر است و زنجیر و تهدید است و ضرب اعناق هر جبّار عنید
- 4 But in this wondrous Dispensation, the Blessed Beauty hath delivered the friends from this heavy burden. He abrogated contention and conflict, and even rejected undue insistence. He exhorted us instead to “consort with the followers of all religions in a spirit of friendliness and fellowship”. He ordained that we be loving friends and well-wishers of all peoples and religions, and enjoined upon us to demonstrate the highest virtues in our dealings with the kindreds of the earth. He even regarded enemies as friends, and considered strangers as comrades and intimate companions. What a heavy burden was all that enmity and rancour, all that recourse to sword and spear! Conversely, what joy, what gladness is imparted by loving-kindness!
 

۴ اما این بار گرانرا جمال مبارک در این دور بدیع از یاران بینداخت و نزاع و جدال حتّی لجاج را نسخ و فسخ فرمود و عاشروا الأدیان بالرّوح و الرّیحان تأسیس کرد با جمیع ملل و ادیان ما را خیرخواه و مهربان فرمود و با جمیع قبائل معامله باحسن فضائل امر نمود حتّی دشمنانرا دوستان شرد و بیگانگانرا آشنا جلوه داد و اغیار را یار دانست این بغض و عدوان و استعمال سهم و سنان چه بار گرانی بود بالعکس لطف و احسان چه قدر سبب روح و ریحان است
- 5 Now, in gratitude for these infinite bestowals, it behoveth us to arise to carry out the counsels and admonitions of the Blessed Beauty, and to act in accordance with His teachings and ordinances. We must strive with heart and soul to drink a brimful cup of this heavenly wine, that our words, our deeds, and our conduct may be those of the righteous. We must show forth
 

۵ حال بشکرانه این الطاف بی‌پایان باید بموجب وصایا و نصایح و تعالیم و اوامر جمال مبارک قیام نمائیم و به جان و دل بکوشیم که از این صبهای الهی جام سرشار بنوشیم و به گفتار و رفتار و کردار ابرار پردازیم و محبت و مهربانی نمائیم و به

love and kindness, and demonstrate, through our faith and sincerity, that we are all servants of His Threshold, and true and steadfast keepers at His door. We must prove ourselves Baha'is in reality, and not merely in words.

- 6 'Abdu'l-Baha yearneth to join the friends in servitude to the Threshold of Baha, but he is abashed and doth sigh, lament, and repeat this verse by day and by night:

- 7 "Before the Friend how can I ever lift my face, Abashed that I did naught to befit His grace?"

- 8 The Glory of Glories rest upon you.

BSW#15.22x, LOTW#32

وفا و صفا ثابت کنیم که کلّ بنده آن آستانیم و صادق و ثابت و پاسبان و بهائیان حقیقی هستیم نه به لفظ و لسان

6 عبدالبهاء آرزوی آن نماید که در بندگی درگاه بها سیم و شریک یاران باشد ولی مخجول و شرمسار است و شب و روز ناله و ندبه نماید و این بیت را تکرار کند

7 چگونه سر ز خجالت برآورم بر دوست که خدمتی بسزا برنیامد از دستم

8 و علیکم البهاء الأبهی

NURA#32, MMK4#051 p.056, MSHR3.071

## AB01165

*To: Baha'is of Britain, in London*

*Date: 1911-Apr ca.*

- 1 O ye sons and daughters of the Kingdom! Your letter, which was surely inspired of heaven, hath been received. Its contents were most pleasing, its sentiments arising out of luminous hearts.
- 2 The believers in London are indeed steadfast and true, they are resolute, they are constant in service; when put to the test, they do not falter, nor doth their fire abate with the passage of time; rather, they are Baha'is. They are of heaven, they are filled with light, they are of God. Without any doubt they will become the cause of raising high the Word of God, and advancing the oneness of the world of man; of promoting the teachings of God, and spreading far and near the equality of every member of the human race.
- 3 It is easy to approach the Kingdom of Heaven, but hard to stand firm and staunch within it, for the tests are rigorous, and heavy to bear. But the English remain steadfast under all conditions, neither at the first sign of trouble do their footsteps slip. They are not changeable, playing fast and loose with some project and soon giving it up. They do not, for some trivial reason, fail in enthusiasm and zeal, their interest gone. No, in all they do, they are stable, rock-solid and staunch.

1 ای ابناء و بنات ملکوت نامه شما که بالهام آسمانی مرقوم وصول یافت مضامین دلنشین بود و معانی حسیات منبعث از قلوب نورانی

2 احبای لندن فی الحقیقه ثابتند و راسخ و خادمند و قائم در امتحانات نلغزند و بمروور ایام مخمود و منجمد نگردند بلکه بهائی هستند آسمانی هستند نورانی هستند ربانی هستند و شبهه نیست که سبب اعلاء کلمه الله و مروج وحدت عالم انسانی و ناشر مساوات بشر و مروج تعالیم الهی خواهند گشت

3 اقبال بملکوت الله آسان ولی ثبات و استقامت مشکل و امتحانات صعب و گران حزب انگلیز در جمیع موارد ثابت و مستقیمند و بمحدوث مشاکل جزئیّه نلغزند نوهوس نیستند که ایامی چند بکاری مباشرت نمایند و باندک سببی کللال و ملال آرند و از شوق و شور بیفتند بلکه ثبات و استقامت در امور نمایند

- 4 Although ye dwell in western lands, still, praise be to God, ye did hear His call from out the east and, even as Moses, did warm your hands at the fire kindled in the Asian Tree. Ye did find the true path, were lit like unto lamps, and have come into the Kingdom of God. And now have ye arisen, out of gratitude for these blessings, and ye are asking God's help for all the peoples of the earth, that their eyes as well may behold the splendors of the Abha Realm, and their hearts, even as mirrors, reflect the bright rays of the Sun of Truth.
- 5 It is my hope that the breaths of the Holy Spirit will so be breathed into your hearts that your tongues will disclose the mysteries, and set forth and expound the inner meanings of the Holy Books; that the friends will become physicians, and will, through the potent medicine of the heavenly Teachings, heal the long-standing diseases that afflict the body of this world; that they will make the blind to see, the deaf to hear, the dead to come alive; that they will awaken those who are sound asleep.
- 6 Rest ye assured that the confirmations of the Holy Spirit will descend upon you, and that the armies of the Abha Kingdom will grant you the victory.
- 4 باوجود آنکه در ممالک غرب بودید الحمد لله ندای الهی را از شرق شنیدید و مانند موسی بنار موقده در شجره [سیناء] گرم شدید و راه راست را بیافتید و مانند سراج برافروختید و بملکوت الله مثل یافتید حال بشکرانه این نعماء قیام نموده اید و تأیید از برای تمام جهانیان میطلبید تا دیده های آنان نیز بنور ملکوت ابدی منور گردد و دلها آئینه آسا از پرتو شمس حقیقت اقتباس انوار نمایند
- 5 امیدم چنان است که نفثات روح القدس در قلوب شما چنان دمیده گردد که زبانها بیان اسرار پردازد و حقائق و معانی کتب مقدسه را شرح و تفسیر دهد و یاران طیبیان گردند و امراض مزمنه جسم آفاق را بدریاق تعالیم الهی شفا بخشند کوران را بینا کنند و کران را شنوا نمایند مردگان را زنده کنند و خفتگان را بیدار نمایند
- 6 مطمئن باشید که تأییدات روح القدس میرسد و جنود ملکوت ابدی نصرت مینماید

BLIB\_Or.08117.032, MKT3.438,  
MMK1#219 p.263, ASAT5.071x

## AB01422

*To: Pari Jan Shahidpur, in Nayriz*

*Date: 1911-Apr ca.*

- 1 O cherished memento of two glorious martyrs! In truth, throughout your life you never found rest, never found peace and tranquility, never experienced joy and happiness. Rather, you were caught in the snare of calamity and bound in chains of cruelty until you saw your noble father rolling in dust and blood, and found your beloved companion dismembered at love's altar of sacrifice. Your home was plundered and pillaged, and you witnessed successive waves of tribulation. Despite this, you did not falter nor utter hidden sighs, but found solace for your weeping eyes and burning heart in the favors and bounties of the All-Merciful Lord.
- 1 ای یادگار دو شهید مجید فی الحقیقه در ایام زندگانی دمی نیاسودی سر و سامان نیافتی راحت و آرام نجستی و شادمانی و کامرانی ندیدی بلکه بالعکس گرفتار دام بلا بودی و اسیر زنجیر جفا تا آنکه پدر بزرگوار را در خاک و خون غلطان دیدی و قرین نازنین را در قربانگاه عشق منقطع الاعضاء یافتی خانه به تالان و تاراج دادی و بلایا را متتابعاً مانند امواج دیدی باوجود این نلغزیدی و آه پنهان نکشیدی و چشم گریان و قلب سوزان را به الطاف و عنایت حضرت رحمن تسلی بخشیدی

- 2 In brief, you tasted every bitter cup and saw every affliction until you became accepted and drew near to the threshold of the Blessed Beauty, may my spirit be sacrificed for His loved ones. Although the tribulations were severe and calamities like a flood, since they were in God's path and you became the target of these most grievous trials in your love for the Most Great Name, they are worthy of gratitude and deserve contemplation and remembrance, warranting praise and glorification of the Peerless Lord that you were singled out for such grace and bounty and were confirmed and assisted with such favor.
- مختصر اینست که هر جام تلخی چشیدی و هر مصیبتی دیدی تا آنکه در درگاه جمال مبارک روحی لاجائۀ الفداء مقبول و مقرب گردیدی هرچند بلا سخت بود و مصیبت مانند سیل ولی چون در ره باری بود و در محبت اسم اعظم مورد این بلاء ادهم گردیدی شایان تشکر است و سزاوار تفکر و تذکر و موجب حمد و ستایش حضرت بیچون که بچنین فضل و موهبتی اختصاص یافتی و بچنین عنایتی موفق و مؤید گشتی
- 3 Days pass, whether more bitter than poison or sweeter than honey and sugar - both pass away. But the difference lies in that during your lifetime you saw stings not honey in God's path, cruelty not fidelity, tribulations not gifts, bore afflictions not endless comfort and bounty. There is a famous saying: "At dawn the people praise night travel," meaning when morning comes, the caravan becomes grateful for the arduous night journey.
- آیام در گذر است اگر تلختر از زهر و یا شیرین تر از شهد و شکر هر دو بگذرد ولی تفاوت اینجاست که در آیام عمر خویش در سبیل الهی نیش دیدی نه نوش چفا دیدی نه وفا رزایا کشیدی نه عطایا بلایا تحمل نمودی نه راحت و نعمت بیتی و مثلثست مشهور عند الصباح یحمد القوم السری یعنی قافله چون صبح نماید از شبروی پرزحمت ممنون و خوشنود گردد
- 4 Through the grace and favor of the Blessed Beauty, it is hoped that Mulla Aqa Baba will be like his father, and Fatimih Nura will follow the way and conduct of Khadijih Kubra. I will pray for both that they may be confirmed and assisted in what befits and is worthy of the descendants of martyrs. Please convey my most glorious greetings to Mirza Hasan, noble descendant of Aqa Mirza Ahmad Ali Nayrizi. And upon you be the Most Glorious Glory.
- از فضل و عنایت جمال مبارک امید چنان است که جناب ملا آقا بابا پسر آن پدر باشد و فاطمه نوراء بر روش و سلوک خدیجه کبری حرکت نماید در حق هر دو دعا نمایم تا بآنچه لایق و سزاوار سلاله شهداست موفق و مؤید گردند جناب میرزا حسن سلیل جلیل آقا میرزا احمد علی نیریزی را از قبل من تحت ابدع ابهی ابلاغ دارید و علیک البهاء الابهی

NYR#127

AKHT2.049, AHB\_121BE #11-12 p.401,  
LMA2.420, MSHR1.055x, MLK.107,  
NYMG.192, NYR#127

## AB01509

To: Yuhanna Dawud, in London

Date: 1911-Apr ca.

- 1 O dear friend! Thy letter hath arrived and its tidings of unity and endeavor on behalf of the friends in Great Britain were a cause of great joy. The believers in the West must constantly strive for harmony and concord and be a source of affection and
- ای یار عزیز نامه شما رسید و از خبر وحدت و همت یاران بریطانیای کبیر نهایت سرور حاصل گردید احبای الهی را در جمیع دیار غرب روش

love to everyone they encounter. They must continually raise the call of entrance into the Abha Kingdom, for the ideals of world peace, international cooperation, the oneness of humanity and spiritual equality are impossible without admission into the Kingdom of God. By the power of the Word of God, the Blessed Beauty hath opened wide this door before the faces of mankind. Therefore, every believer who arises with the call to the Kingdom of God will find the doors of victory opened before him. Praise be to God, the London assembly is radiant and the believers are exerting the utmost effort. I have likewise implored and entreated the Abha Kingdom that the London believers may be the recipients of divine assistance and with celestial strength, heavenly confirmations, spiritual attraction and divine inspiration, may guide mankind unto the truth.

و سلوک چنین باید که در اتحاد و اتفاق کوشند و در بین بشر الفت و محبت اندازند و بدخول در ملکوت دعوت نمایند زیرا صلح عمومی و تعاون و تعاضد بین نوع انسانی و وحدت و یگانگی بشری و مساوات و عدالت روحانی بدون دخول در ملکوت محال و ممتنع است حضرت بهاء الله بقوه کلمه الله این باب را بر روی بشر باز نمود لهذا هر نفسی از یاران بنده بملکوت الله پردازد ابواب فتوح را مفتوح بیند الحمد لله محفل لندن گرم است و یاران الهی و امام رحمن در نهایت همت من نیز عجز و زاری و تضرع و بیقرباری بملکوت ابهی نمودم و احبای لندن را تأییدات و توفیقات صمدانیه جسم تا بقوتی ملکوتی و تأییدی آسمانی و انجذابی روحانی و الهامی ربانی بهدایت خلق پردازند

- 2 It is my hope that you may consult with Mr. Cuthbert and compose some writings with the intent of teaching the Jewish people. During the course of Lord Curzon's service as Viceroy of India he wrote an article regarding this matter. If possible, please assemble the translations of the tablets of Tajalliyat, Kalimat, Ishraqat, Bisharat and Tarazat along with translations of some of my detailed letters regarding the oneness of mankind and the unity of the East and West and send them to Lord Curzon along with the original-language texts. Otherwise, please translate some of Lord Curzon's talks regarding the unity of the East and West into Persian and send them to me so that by these means I may communicate with him.

2 و امیدوارم که شما با مستر کثبرت موفق بر تحریر مقالات در تبلیغ امت کلیم خواهید شد حضرت لورد کروزن در وقتیکه والی هندوستان بودند در این امر مقاله‌ای مرقوم فرموده‌اند شما اگر ممکن ترجمه لوح تجلیات و لوح کلمات و لوح اشراقات و لوح بشارات و لوح طرازات را با بعضی از نامه‌های مفصل عبداله‌آ که در وحدت عالم انسانی و اتحاد و ارتباط شرق و غرب مرقوم گردیده است بانگلیسی ترجمه نمائید با اصل نزد ایشان بفرستید مناسب است یا آنکه بعضی از نطقهائی که در اتحاد شرق و غرب نموده بفارسی ترجمه نمائید و نزد من بفرستید تا من باین واسطه و بهانه چیزی باو مرقوم نمایم

- 3 A selection of the Holy Writings was recently sent to Mr. Dreyfus who presented them to the British Library. Kindly ask Mr. Dreyfus for the details of his visit and send me a letter containing his account. I have also enclosed a response to the letter of the English friends. Please deliver it to them along with a translation.

3 از برای کتبخانه انگلستان بواسطه جناب دریفوس بعضی از الواح الهی ارسال شد ایشان تقدیم نموده‌اند از جناب مستر دریفوس استفسار نمائید و کیفیت را مرقوم دارید جواب مکتوب احبای انگلیس مرقوم گردید و در جوفست ترجمه نموده برسانید

BRL\_DAK#1223, MKT3.445

## AB01809

To: Tarazullah Samandari, in Qazvin

Date: 1911-Apr ca.

- 1 O steadfast one in the Covenant! Your letter was received and from its subtle meanings, spiritual emotions overflowed from the heart. Indeed, the letters of those pure souls bring joy, spirit and fragrance, for they express humility, supplication and lowliness before the Kingdom of Mysteries. Through the grace of the Blessed Beauty, may my spirit be sacrificed for His loved ones, I beseech that He may ever assist the friends in Qazvin with the outpouring of the manifest light. Indeed they are steadfast, firm, resolute and eloquent. I beseech God to make them signs of guidance among the people and standards of the Supreme Concurrence in this primary world.
- 2 Jinab-i-Aqa Mirza Musa of Kalih-Darih and Jinab-i-Aqa Qasim of Ishtihard have permission to attain the presence, but in the coming winter, as these regions are very hot in these days. Jinab-i-Aqa Mirza Munir and Aqa Mirza Abdullah spent some time in these regions and returned in a state of utmost enthusiasm and attraction. The journey of Jinab-i-Haji Va'iz and Jinab-i-Haji Nazar-'Ali, accompanied by Jinab-i-Hakim Karim, to Mazandaran is very favorable. I pray to God that they may become manifestations of the confirmations of the All-Merciful and illuminate that beloved homeland with the light of splendor.
- 3 As for the matter of the Star of the West falling into the hands of strangers in Rasht - there was wisdom in this and it will have its effects. The journalists were mistaken - Baha'i publications have encompassed the world, not just Iran. The mockery and nonsense of the journalists will cause their own disgrace, for they should loose their tongues in thanksgiving that, praise be to God, Iran has gained such influence in America that publications like the Star of the West have been established. This is cause for gratitude, not complaint, and brings honor to Iran and Iranians, not humiliation. What is wrong with these people that they can hardly understand any discourse?
- 4 Convey the Most Glorious Abha greetings to each and every one of the divine friends. In brief, 'Abdu'l-Baha is in utmost

ای ثابت بر پیمان نامه شما رسید از لطائف معانی آن عواطف قلب روحانی فوران یافت فی الحقیقه نامه‌های آن جانهای پاک مورث سرور و روح و ریحان است زیرا تبطل است و تضرع و تذلل است و انکسار بملکوت اسرار از فضل جمال مبارک روحی لاحبائه الفداء رجا مینمایم که یاران قزوین را همواره مؤید بفیض نور مبین فرماید فی الحقیقه ثابتند و راسخ و قائمند و ناطق اسئل الله ان يجعلهم آیات الهدی بین الوری و رایات الملأ الأعلى فی هذه النشئة الأولى

2 جناب آقا میرزا موسای کله‌دره و جناب آقا قاسم اشتیاردی اذن حضور دارند ولی در زمستان آینده زیرا این ایام بسیار اینصفحات گرم است جناب آقا میرزا منیر و آقا میرزا عبدالله ایامی در اینصفحات بودند و در نهایت اشتعال و انجذاب مراجعت کردند حرکت جناب حاجی واعظ و جناب حاجی نظرعلی بهمراهی جناب حکیم کریم بطرف مازندران بسیار موافق از خدا خواهم که مظاهر تأیید حضرت رحمن گردند و آن وطن دلبهر آفاق را مستنیر از نور اشراق نمایند

3 اما مسئله نجم باختر که در رشت بدست پیگانگان افتاد حکمتی در آن بود تأثیری خواهد نمود اصحاب جرائد سهو فرمودند اوراق بهائیان آفاق را احاطه نموده است نه ایران استهزا و هذیان اصحاب جرائد سبب رسوائی خود آنان است زیرا باید زبان بشکرانه بگشایند که الحمد لله ایران چنان نفوذ در امریکا نموده که چنین جرائدی نظیر نجم باختر تأسیس گشته این جای شکر است نه شکایت و این سبب عزت ایران و ایرانیان است نه ذلت فاما لهؤلاء القوم لایکادون یفقهون حدیثا

longing. Upon you and upon them be the Most Glorious Splendor.

SW\_v02#10 p.008x

4 یاران الهی را فرداً فرداً تحت ابداع ابهی ابلاغ  
دار مختصر این است که عبداله‌آء در نهایت  
اشتیاق است و علیک و علیهم اله‌آء الاهی

AYBY.410 #121, TRZ1.350, NJB\_v02#08-  
09 p.001x

## AB02109

To: *Nayrizi, Mashhadi Zaynu'l-Abidin father of Fadlullah et al.*

Date: 1911-Apr ca.

1 O relatives of Jinab-i-Fadlu'llah! In this tempest of conflict and corruption, and the agitation of the antagonistic people, and the weakness of government, and disorder in the country, you endured severe plunder and pillage and great hardships, and you fell into successive calamities and experienced the assaults of evil ones. Yet praise be to God, you did not falter and did not become anxious and agitated. Rather, you resisted the difficulties and endured the trials and calamities.

2 All of Iran in this storm full of afflictions became subject to plunder and pillage, and killing and looting occurred, and they fell into hardship and are still afflicted. But there was no result, no fruit, no yield or produce, and no wage or recompense - rather, loss upon loss and despair and ruin. But although the divine loved ones endured physical troubles and hardships in the path of God and were afflicted with endless trials, a great and certain reward is ordained. Those others sacrificed life and property but received no reward and saw no fruit and obtained no result. But these ones, if they saw pain they found healing, if they received a wound they sought a balm, if they experienced loss they found endless profit.

3 Therefore you must open the tongue of thanksgiving at the threshold of the All-Merciful, that you became the target of endless trials in the path of God. This is a bounty not a hardship, this is profit not loss, this is gain not ruin.

4 Consider that in former centuries, certain souls in the desert of Karbila experienced injury and trials and pillage and affliction and supreme martyrdom - may my spirit be sacrificed for them. Although outwardly they tasted the poison of the sword

1 ای منسوبان جناب فضل‌الله در این طوفان  
اختلاف و فساد و هیجان اهل عناد و فتور  
حکومت و اغتشاش مملکت تالان و تاراج  
شدید و مشقات عظیمه کشیدید و بلایای  
متابعه افتادید و صدمات اشرار مہاجمه دیدید  
ولی الحمد لله سستی ننمودید و جزع و فزع نکردید  
بلکه شدائد را مقاومت نمودید و بلایا و مصائب  
را تحمل کردید

2 جمیع ایران در این طوفان پراقت مسلط مبتلای  
به تالان و تاراج گشتند و قتل و غارت شدند  
و بزحمت افتادند و هنوز مبتلا هستند ولی نه  
نتیجہ‌ئی نه ثمری و نه باری و بری و نه مزدی و  
اجری بلکه زیان اندر زیان و یأس و خسران  
ولی احبای ربانی هرچند در سبیل الهی مورد  
زحمات و مشقات جسمانی گشتند و مبتلا  
بلایای نامتناهی ولی اجر جزیل مقرر و محتوم  
آنان جان و مال باختند ولی پاداش نیافتند و  
ثمرہ‌ئی ندیدند و نتیجہ‌ئی نگرفتند اما اینان اگر  
دردی دیدند درمان یافتند اگر زخمی خوردند  
مرہمی جستند اگر زیانی کردند سودی بی‌پایان  
یافتند

3 لهذا شما باید لسان شکران بعتبه رحمن بگشائید  
که در راه یزدان مورد بلایای بی‌پایان گشتید  
این مہبت است نه زحمت این سود است نه  
زیان این ربح است نه خسران

4 4 ملاحظہ نمائید کہ در قرون اولی نفوسی در  
صحرای کربلا صدمہ و بلا و غارت و ابتلا و  
شہادت کبری روحی لهم الفداء یافتند هرچند

of tyranny and enmity, in reality that was the honey of the favors of the All-Merciful Lord. If they experienced abasement, that was eternal glory. Thus that death was life, and that destruction was salvation. "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord."

بظاهر زهر شمشیر ظلم و عدوان چشیدند فی الحقیقه آن شهید الطاف حضرت رحمن بود اگر ذلّتی کشیدند آن عزّت ابدیه بود پس آن موت حیات بود و آن هلاک نجات لائحسینّ الذّین قتلوا فی سبیل الله امواتا بل احياء عند ربهم یرزقون

MMK3#194 p.137x

## AB11350

To: Yunis Afrukhtih, in Tihiran

Date: 1911-Apr ca.

- 1 O thou who art firm in the Covenant! Your letter was received and news of the unity, harmony, spirituality and illumination of the Spiritual Assembly brought the utmost joy and gladness. Likewise regarding the establishment of the girls' school - these matters are of the greatest importance. God willing, teachers, both men and women, will soon arrive from America. The utmost effort must be exerted so that every soul who comes from the Western regions to the East experiences the utmost joy and happiness and becomes grateful and pleased with the divine friends.
- 2 If the Spiritual Assembly attains complete coherence, connection, blending and integration, it will succeed in mighty undertakings, the signs of divine confirmations will become manifest and apparent, the lights of sanctity will shine forth, and the power of the Holy Spirit's confirmation will become visible and evident. This unity will be displayed when each member becomes the embodiment of the words of the Hidden Words and their meanings become personified and portrayed in souls. Then observe what confirmation and success there will be!
- 3 Similarly, regarding the general situation, consider that since the proper foundation of love and oneness that should exist among the friends in Tehran has not been established, the Yahyais have seized the opportunity and through various tricks and deceptions are secretly stealing from this water reservoir, as you say, while the friends are completely unaware. However, the situation should be the reverse. The Yahyais' ultimate hope and desire is to turn a single Baha'i away from the straight path and true way, and in this aim they have

1 ای ثابت بر پیمان نامهء شما رسید و از خبر اتّحاد و اتّفاق و روحانیت و نورانیت محفل روحانی نهایت فرح و سرور حاصل گردید و همچنین از تأسیس مدرسهء بنات این امور بسیار اهمیت دارد انشاء الله عنقریب معلّم و معلّمه از امریکا میرسند و باید منتهای همت مبذول گردد که هر نفسی از صفحات غرب بشرق آید نهایت فرح و سرور یابد و از یاران الهی ممنون و خوشنود گردد

2 محفل روحانی اگر التیام و ارتباط و امتزاج و امتشاج تامّ یابد بامور عظیمه موفق گردد آثار تأییدات الهی ظاهر و آشکار شود و انوار تقدیس بتابد و قوهء تأیید روح القدس مشهود و عیان گردد و این وحدت وقتی جلوه نماید که هر جزئی از اجزاء منطوقی کلمات مکنونه گردد و معانی آن در نفوس مجسم و مصور شود آنوقت ملاحظه کنید که چه تأییدی است و چه توفیقی

3 و همچنین از جهت عموم ملاحظه نمائید که چون میان یاران طهران عموماً الفت و یگانگی چنانکه باید و شاید تأسیس ندارد لهذا یحیائیا فرصت شمردند و بانواع حیل و خداع از این آب انبار بقول شما خفیاً میدزدند و یاران ابداً ملتفت نیستند و حال آنکه باید قضیه برعکس باشد یحیائیا را منتها آمال و آرزو که یکنفر بهائی را از صراط مستقیم و منهج قویم منصرف نمایند و

complete agreement and unity. The choice now lies with the friends. The Nineteen Day Feast should be carried out with the utmost effort among all, and since this feast is among the friends, conclusive proofs should be presented regarding the followers of the Bayan so that uninformed beginners may become informed.

در این مقصد نهایت اتفاق و اتحاد را دارند دیگر اختیار با یاران است مهمانی نوزده روزه در نهایت همت بین عموم باید مجری گردد و این مهمانی چون بین یاران است باید بیان دلائل قاطعه از برای بیانها گردد تا مبتدیین بیخبر باخبر گردند

4 Upon thee be the Most Glorious Glory.

4 و علیک البهاء الابهی

COC#0929x

INBA85:247, AVK3.140.02x

## AB02659

To: Aqa Ali Ata Hamadani

Date: 1911-Apr ca.

1 O servant of the Greatest Name! Your letter was received and read with utmost care. What you had wished for has come to pass. Praise be to God, through the grace and favor of the Blessed Beauty, the ailments that had afflicted me have passed away. You had wished that these ailments would leave me and transfer to you. Now by God's grace they have passed away but did not transfer to you, for 'Abdu'l-Baha's utmost desire is that in all respects he be sacrificed for the friends, not that the friends be sacrificed for him. If given the choice between an affliction befalling a friend or befalling myself, I would certainly choose the latter option and be happy and content with it. In brief, praise be to God, in perfect health I am passing my days in the realm of Joseph of Canaan, engaged in servitude at the Sacred Threshold.

1 ای بنده اسم اعظم نامه شما وصول یافت و بکمال دقت مطالعه گردید چنانکه آرزو نموده بودی تحقق یافت الحمد لله به فضل و عنایت جمال مبارک عوارضی که عارض بود زائل شد و شما آرزوی آن نموده بودید که این عوارض از من زائل گردد و انتقال بشما باید حال بفضل حق زائل شد و انتقال بشما نیافت زیرا عبدالبهاء را نهایت آرزو آنست که در جمیع مراتب فدای یاران گردد نه اینکه یاران فدای او شوند اگر مخیر شوم که بلائی پیاری عارض گردد یا بر نفس خودم البته شوق ثانی را اختیار نمایم و مسرور و خوشنودم مختصر اینست که الحمد لله در نهایت صحت ایامی در اقلیم یوسف کنعانی میگذرد و مشغول بعبودیت آستان مقدس

2 As for your dream, the meaning of the first command "wash and then touch" is that you must wash yourself in the spring of Job, and in the Qur'an it says "Here is a cool spring for washing and drinking," meaning free yourself from the human world and through ablution in the spring of eternal life become pure and cleansed of all defilements. Then put your hand to the work of true alchemy and engage with the divine elixir. I hope that you will conduct yourself according to divine good-pleasure and the teachings of the Blessed Beauty - this is the greatest elixir.

2 و اما رؤیای آنجناب مقصود از خطاب اول غسل کن و بعد دست بزن اینست که باید در چشمه ایوب خود را بشوئی و در قرآن میفرماید هذا مغتسل بارد و شراب یعنی از عالم بشری تجردی حاصل نما و باغتسال در چشمه حیات ابدی از جمیع آلودگیها پاک و مبرا گرد آنوقت دست بعمل کیمیای حقیقی زن و باکسیر الهی پرداز امیدوارم که بموجب رضای الهی و تعالیم جمال مبارک روش و سلوک نمائی اینست اکسیر اعظم

- 3 You had sought permission to come into the presence, but wisdom does not permit it at this time as these regions are very hot in these days. 3 اذن حضور خواسته بودی حال حکمت اقتضا نمیکند زیرا اینصفتها در این ایام بسیار گرم است
- 4 And upon you be the Most Glorious Glory. 4 و علیک البهاء الأبهی

MMK5#160 p.125x, MMK6#446x

## AB02948

*To: Hashim Qalami, in Isfahan**Date: 1911-Apr ca.*

- 1 O son-in-law of His Holiness Salman! Your letter was received. Do you have any idea to what degree 'Abdu'l-Baha is immersed in an ocean of occupations, difficulties and concerns? Nevertheless, due to the abundance of love, He is compelled to respond and fulfill your request. 1 ای صهر حضرت سلمان نامه شما رسید هیچ میدانی که عبدالبهاء بچه درجه غریق دریای مشاغل و غوائل و شواغل است باوجود این از کثرت محبت مجبور بر جواب و اجرای خواهش شماست
- 2 His honor, the respected one close to the court of the Greatest Name, Jenab-i-Vazir, is truly a sign of guidance and successful in service and servitude to the Beauty of Abha, and is a partner and associate of 'Abdu'l-Baha. I am very pleased with him. 2 حضرت محترم مقرب درگاه اسم اعظم جناب وزیر فی الحقیقه آیت هدی و موفق به خدمت و عبودیت جمال ابهی و شریک و سهیم عبدالبهاست من از او بسیار راضم
- 3 Praise be to God, Isfahan has come to a boil - that coldness and lethargy has disappeared and flame and warmth have been produced. Through the favors of the One whose kindnesses are hidden, it is hoped that day by day this flame will become brighter and this warmth of the love of God more intense. 3 الحمد لله اصفهان بفران آمده آن برودت و خمودت زائل و شعله و حرارت حاصل شده از عنایات حضرت خفی الألفاف امید چنان است که روز بروز این شعله روشن تر گردد و این حرارت محبت الله شدیدتر شود
- 4 Convey utmost kindness on behalf of 'Abdu'l-Baha to Aminullah, Qudsiyyih Khanum, Tuba Khanum and Munirih Khanum, and tell them to study according to the existing established systems and rules in schools. God willing, whenever there is an opportunity, something will be written about this matter. Now there is absolutely no respite. 4 به امین الله و قدسیه خانم و طوبی خانم و منیره خانم از قبل عبدالبهاء نهایت مهربانی ابلاغ دارید و بگوئید حال بر نظام و قواعد موجوده مرعیه در مدارس تحصیل نمایند انشاء الله هر وقت فرصتی شد در این خصوص چیزی مرقوم میگردد حال ابداً مهلت نیست
- 5 Indeed, in Isfahan the establishment of a school for Baha'i children is obligatory and essential. If the divine friends would make an effort in this matter, it would be a cause of attaining the good-pleasure of the All-Merciful Lord. When children study in other schools to acquire knowledge and skills, they become of the same disposition and character as the ill-mannered ones. 5 فی الحقیقه در اصفهان تأسیس مدرسه بی جهت اطفال بهائی فرض و واجب است اگر یاران الهی در این خصوص همتی مینمودند سبب وصول رضای حضرت رحمانی است اطفال چون در مدارس دیگر تحصیل علم و هنر پردازند هم مشرب و هم خوی بی ادبان گردند

6 And upon you be the Most Glorious Glory!

6 و عليك الهاء الأبهى

INBA87:158, INBA52:155

## AB02950

*To: Mavaddat, Fadlullah son of Abdur-Rahim, in Tihiran*

*Date: 1911-Apr ca.*

- 1 O seeker of knowledge and understanding! Your letter was received and brought a smile upon reading it, as you hoped for greetings and messages and expected the effects of my pen. I too have fulfilled your request and acted according to your wish that, God willing, you will exert the utmost effort in acquiring sciences and arts so that you may become distinguished among students for intelligence, acumen, wisdom, understanding, knowledge and insight, and become deserving of the favors of the Self-Sufficient Lord. For in this wondrous Dispensation, after the recognition of the exalted Truth, the greatest excellence of the human world is the acquisition of material and literary sciences and arts. Therefore, the loved ones of God must strive diligently in their studies.
- 2 But the greatest foundation of learning is the improvement of character. When this is achieved, you will become zealous and courageous in acquiring sciences and arts, and will speak English with perfect eloquence and fluency, even delivering eloquent and fluent speeches in public gatherings.
- 3 Convey the most wonderful and glorious greetings to Jinab-i-Aqa 'Inayatu'llah, Aqa Nasru'llah, Aqa Hidayatu'llah and Amatu'llah Diya'iyih. And tell Jinab-i-Mirza Habibu'llah Sangsari on my behalf that I too hope that you will acquire knowledge and serve in the path of the Ever-Living, Self-Subsisting One.

1 ای طالب علم و عرفان نامه شما رسید از خواندنش تبسم حاصل گردید که از سلام و پیام طمع نامه و توقع اثر خامه حاصل گردید من نیز امر شما را مجری داشتم و بخواهش شما عمل نمودم که انشاءالله در تحصیل علوم و فنون نهایت همت مبذول دارید تا آنکه در میان تلامذه به ذهن و ذكاء و فطانت و نبی و علم و عرفان ممتاز شوید و سزاوار الطاف حضرت بنی نیاز گردید زیرا در این دور بدیع بعد از عرفان حق منبع اعظم فضائل عالم انسانی تحصیل علوم و فنون مادی و ادیست لهذا باید احبابی الهی در تحصیل سعی بلیغ نمایند

2 ولی اس اعظم تحصیل تحسین اخلاق باشد و چون چنین باشد از تحصیل علوم و فنون غیور و جسور گردی و بکمال فصاحت و بلاغت بزبان انگلیسی تکلم نمائی بلکه در مجامع عمومی نطقهای فصیح و بلیغ نمائی

3 جناب آقا عنایت الله و آقا نصر الله و آقا هدایت الله و امة الله ضیائیة کل را تحیت ابدع ابهی برسان و جناب میرزا حبیب الله سنگسری را از قبل من بگو که من نیز چنین امیدوارم که تحصیل علوم نمائی و در سبیل حی قیوم خدمت کنی

AVK3.332.17x, PYB#039 p.13

**AB12262***To: Valiyullah Varga, in Tihiran**Date: 1911-Apr ca.*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 Thy letter was received. Thy intense supplication and great entreaty caused me to implore and beseech at the threshold of the Ancient Lord. I prayed for a wondrous confirmation that thou mayest remain safe and protected from the dangers of self and passion under the shelter of the protection and aid of the Greatest Name, that thou mayest receive a portion from the ocean of sanctification, soar in the atmosphere of detachment, be freed from every attachment, and find liberation from every defilement. My hope is that thou mayest become an embodied spirit, a personified light, become heavenly, divine, merciful and illumined. 2 نامه رسید و تضرع شدید و ابتهال عظیم سبب شد که بدرگاه رب قدیم عجز و زاری گردید و طلب تأیید بدیع شد که در پناه صون و عون اسم اعظم از مخاطرات نفس و هوی محفوظ و مصون مانی و از بحر تقدیس نصیب گیری و در هوای انقطاع پرواز نمائی و از هر تعلقی آزاد باشی و از هر آلودگی آزادگی یابی و امیدم چنان است که روح مجسم شوی و نور مصور گردی آسمانی شوی ربانی گردی رحمانی شوی نورانی گردی
- 3 If it becomes possible for thee to be appointed to a position in the Ministry of Foreign Affairs, this would be most appropriate, and through this means thou couldst arise to serve the Cause and teach some of the people in foreign circles. 3 و اگر ممکن شود که در نظارت خارجه بمأموریتی تعیین گردی بسیار مناسب است و باین وسیله بخدمت امر پردازی و بعضی از نفوس دائره خارجه را تبلیغ نمائی
- 4 Thou hadst written that the Assembly for East-West Relations is making the utmost effort in organizing and arranging the school. This news brought great joy. The Assembly for Relations will be confirmed and assisted through the hidden favors of the Lord God. Likewise, God willing, through the endeavors of the friends, the girls' school will become like the boys' school, and God willing, they will send teachers, both male and female, from America. 4 مرقوم نموده بودید که محفل ارتباط شرق و غرب در ترتیب و تنظیم مدرسه نهایت اقدام را دارند این خبر مثمر سرور عظیم گردید و محفل ارتباط بالطاف خفیه حضرت پروردگار مؤید و موفق خواهد گشت و همچنین مدرسه بنات انشاءالله بهمت یاران نظیر مدرسه ذکور خواهد گردید و انشاءالله معلم و معلمه از امریک خواهند فرستاد
- 5 Convey to His Honor 'Aziz 'Abdu'l-Baha, my brother, the Most Wondrous, Most Glorious greetings. And upon thee be the Most Glorious Glory. 5 حضرت عزیز عبدالهء اخوی را تحیت ابدع ابی برسان و علیک الهء الاهی

INBA85:478, BRL\_DAK#1048

**AB03800***To: Aqa Muhammad Taqi et al., in Avarzaman**Date: 1911-Apr ca.*

O divine friends! Praise be to God that the drops from the cloud of guidance have adorned the earth of souls with flowers and fragrant herbs of bounty, and the rays of the Sun of Truth have lit the lamp of guidance in the night-chamber of hearts. The breeze from the rose-garden of inner meanings has wafted and bestowed fresh life upon soul and conscience. The dead heart was brought to life, the sightless eye was made to see, and the deaf ear was made to hear. The tied tongue became an eloquent speaker.

This was purely through the bounty of the Lord and the favor of the Creator. Otherwise, what capacity and aptitude did we possess, and what receptivity and worthiness? "This is of God's grace, which He bestoweth upon whomsoever He willeth, and God is the Lord of great bounty."

Now those luminous lamps must light the extinguished lights and bring the dead souls into enthusiasm and excitement, for one lamp can cause a thousand lamps to be lit. And upon you be the Most Glorious Glory!

DAS.1914-10-26x

**AB03714***To: Salar, in Iran**Date: 1911-Apr ca.*

- <sup>1</sup> O Salar of the company of the righteous! From the sweetness of the meanings in your letter, my soul and conscience were delighted, for it was clear evidence of your steadfastness and firmness in the matter of the Great Announcement. I hope that you, being from Nur, will become a brilliant lamp, deriving light from the Sun of Truth, becoming privy to mysteries and a source of divine traces, causing the spirit and delight of this party of the Lord.

- <sup>2</sup> The family of the late Zaki Khan had a great intimacy and ancient fellowship with the Blessed Beauty. The late Mirza

<sup>1</sup> ای سالار جمع ابرار از حلاوت معانی نامهء شما کام جان و وجدان شیرین گردید زیرا دلیل مبین بر ثبوت و استقامت در امر نبأ عظیم بود و امید چنانست که آن هموطن نوری شمع پرنوری گردد و مقتبس از انوار شمس حقیقت شود و محرم اسرار گردد و مصدر آثار شود و سبب روح و ریحان این حزب پروردگار گردد

<sup>2</sup> خاندان مرحوم زکی خان را با جمال مبارک خصوصیتی عظیم بود و الفتی قدیم مرحوم میرزا

Mahdi and the late Abbas-Quli Khan had the utmost love for the Blessed Beauty. During the days of His dismissal and affliction, they were in His blessed presence day and night. There are many details, but in brief, those blessed favors to the family of the late Zaki Khan will surely have great effects.

مهدی را و مرحوم عباسقلیخان را نهایت محبت به جمال مبارک بود در ایام معزولی و منکوبی شب و روز در حضور مبارک بودند باری تفصیل دارد مختصر اینست که آن عنایات مبارک بخاندان مرحوم زکی خان البتّه تأثیرات عظیمه بخشید

- 3 I have the utmost attachment to all the people of Nur, and I pray for heavenly confirmation, divine success, eternal glory and everlasting bounty for them, because the nobles and dignitaries of Nur were all connected to the Most Holy Court in the days of Tehran, and also being from the same hometown, therefore I have extraordinary attachment to the people of Nur.

3 و من نهایت تعلّق را بجمع نوریان دارم و آنا را تأییدی آسمانی و توفیقی رحمانی و عزّتی ابدیه و موهبتی سرمدیه خواهم زیرا اعظم و اکبر نور جمع بساحت اقدس در ایام طهران مربوط بودند و هم هموطن لهذا بنوریان تعلّق فوق العاده دارم

- 4 If possible, proceed with the utmost joy and delight to the path of the Friend - you have permission for attaining the presence, and upon you be the Most Glorious Glory.

4 اگر ممکن که بنهایت روح و ریحان عزم کوی دوست نمائید اجازه حضور دارید و علیک البهاء الأبهی

MMK4#012 p.012

## AB03818

To: Shirazi, Husayn Ali (Bandar Abbas) et al.

Date: 1911-Apr ca.

- 1 O ye friends of 'Abdu'l-Baha! Your letter was read with the utmost joy and delight. Praise be to God, its meanings were from the confirmations of the breathings of the Holy Spirit, and its contents expressed faith and certitude and firmness and steadfastness in the Cause of the All-Merciful. O what joy! O what bliss! O what glad tidings for those souls who in this luminous century of the Most Great Name and Merciful age of the Blessed Beauty have become, like pure niches and luminous crystal, light upon light through the confirmations of the Lord of the dawning, from the lamp of morn. They adorn the feast of intimacy and raise such a melody in praise and glorification of the Lord of the Kingdom that it delights the ears of the dwellers of the sanctuaries of the Kingdom and brings forth from the realm of the Divine Presence the praise "Blessed are ye! Again blessed are ye!"

1 ای یاران عبدالبهاء نامه شما بنهایت انبساط و ابتهاج ملاحظه گردید الحمد لله معانی از تأییدات نفثات روح القدس بود و مضمون بیان ایمان و ایقان و ثبوت و استقامت بر امر حضرت رحمن فیما فرحاً و یا طوبی و یا بشری نفوسی را که در این قرن نورانی اسم اعظم و عصر رحمانی جمال مبارک مانند مشکاة صافیه و زجاجه نورانیّه از مصباح صباح بتأییدات ربّ الاشراف نور علی نور کردند بزم انس بیارایند و در تسبیح و تقدیس ربّ الملکوت آهنگی بلند نمایند که مسامع صوامع اهل ملکوت متلذذ گردد و از عالم لاهوت تحسین طوبی لکم ثم طوبی رسد

- 2 O friends of 'Abdu'l-Baha! Though I am in the clime of Joseph of Canaan, yet in spirit and heart I am the intimate companion

2 ای یاران عبدالبهاء هرچند در اقلیم یوسف کنعانی هستم ولی به جان و دل همدم و همراز

and confidant of the spiritual friends, and I know with absolute certainty that that gathering is illumined by the lights of the Abha Kingdom and draws bounty from the infinite outpourings of the Most Great Name. And upon you be the Most Glorious Glory!

یاران روحانی و یقین مبین دانم که آنجمع  
مانند شمع از انوار ملکوت ابهی مستنیرند و از  
فیوضات نامتناهی اسم اعظم مستفیض و علیکم  
البهاء الابهی

MKT9.261

## AB04124

*To: Baha'is of Namiq et al., in Hisar*

*Date: 1911-Apr ca.*

1 O true friends of 'Abdu'l-Baha! Although the suffering, tribulation, injury, cruelty, persecution, and injustice inflicted by the enemies is relentless, nevertheless, praise be unto God, the friends there have shown forth steadfastness, fortitude, and long-suffering, nay even thankfulness. They are firm like unto an immovable mountain, and violent gales and hurricanes do not alarm or dismay them in the least. They have proved beyond doubt that they are true Baha'is, sincere friends, and souls resolute in the religion of God.

1 ای یاران حقیقی عبدالبهاء شدائد و بلا و اذیت و  
جفا و ظلم و ستم اعدا هر چند بیهتبی بود ولی الحمد  
لله یاران به ثبوت و رسوخ صبور بودند و شکور  
مانند جبال راسیه استقامت نمودند و از زوابع  
و عواصف ادنی فرع و جزعی حاصل نگشت  
بیرهان قاطع ثابت نمودند که بهائی حقیقی هستند  
و دوستان صمیمی و نفوس ثابته در دین الهی

2 O would that all the friends were like this, evincing such patience, calm, and imperturbability! Praise be to God that ye have carried off the ball of victory and success in this arena, and made manifest the power of faith and certitude. As a result of this, rest assured that the light of truth will shine forth in that country with such brilliance that the gloom of error will be annihilated and destroyed. This is possible through the blessing derived from the fortitude and long-suffering of the friends in times of adversity. Wherefore, give thanks unto God inasmuch as He hath made you exemplars unto His loved ones. And in you is an excellent example for them to follow in the path of God.

2 ای کاش جمیع یاران چنین بودند و صبر و قرار و  
تمکین مینمودند الحمد لله شما گوی فلاح و نجات  
از این میدان ربودید و قوت ایمان و ایقان ظاهر  
فرمودید لهذا یقین نمائید که نور حقیقت در آن  
مملکت چنان بدرخشد که ظلمات ضلالت محو  
و نابود گردد و این ببرکت صبر و تحمل احباً  
در موارد بلاست فاشکروا الله بما جعلکم قدوة  
للأصفیاء و لهم فیکم اسوة حسنة فی سبیل الله

3 Be not disconsolate and heartbroken should calamities befall you in the path of God. Rather, prepare a banquet of happiness and arrange a festival of joy and delight. The glory of glories rest upon you.

3 محزون مباشید دلتون مگردید در موارد بلاء فی  
سبیل الله بزم سرور بیارائید و جشن شادمانی و  
کامرانی برپا نمائید و علیکم البهء الابهی

MKT9.237, BSHN.140.167, BSHN.144.167,  
MHT2.095

**AB03999***To: Najafabadi, Asadullah et al.**Date: 1911-Apr ca.*

1 O two servants of the Threshold of Truth!

2 According to what has been heard, the Christians intend, whenever they find opportunity and means, to establish a school in Najafabad and teach the children. Although they teach modern sciences, they completely transform the morals of the children to such a degree that they rise up in opposition to their parents, disapprove of their father and mother, and look upon them with contempt, as has been experienced. Whereas the development of good character and refinement of morals is more important than the acquisition of sciences.

3 The acquisition of sciences and arts, after faith and certitude, is among the greatest virtues of the human world, but on condition that the pursuit of knowledge be coupled with refinement of character and inspiration from the light of divine effulgence.

4 Therefore, the friends of God in Najafabad must make boundless effort so that a Baha'i school may be quickly established, so that there will be no need for other schools and the Christians' hidden purposes in that region may not be achieved.

5 And upon you both be the Most Glorious Glory!

1 ای دو بنده آستان حق

2 از قرار مسموع مسیحیان را تصور چنان که در هر وقت فرصت و وسعتی یابند مدرسه‌ئی در نجف‌آباد تأسیس کنند و اطفال را تعلیم نمایند آنان هرچند تعلیم فنون جدیده نمایند ولی اخلاق اطفال را بکلی تبدیل نمایند بدرجه‌ئی که برخلاف ابوین برخیزند و پدر و مادر را نه‌پسندند و بحقارت در آنان نظر نمایند چنانچه تجربه شده است و حال آنکه حسن تربیت و تحسین اخلاق اهم از تحصیل علوم است

3 اکتساب علوم و فنون بعد از ایمان و ایقان از اعظم فضائل عالم انسان ولی بشرط آنکه تحصیل علوم مزدوج با تحسین اخلاق و تشویق باستفاضه نور اشراق باشد

4 لهذا باید در نجف‌آباد یاران الهی سعی و کوشش نامتناهی نمایند تا تأسیس مدرسه بهائی بزودی گردد تا احتیاج بمدارس دیگر نماند و مقاصد خفیه مسیحیان در آسمان حصول نپذیرد

5 و علیکم البهاء الأبهی

TABN.108

**AB04635***To: Jalal Bashir Rahmani Farani**Date: 1911-Apr ca.*

1 O friend of love! Your eloquent and articulate poems were noted. Like the spring season, they contained novel meanings. This lyric was a flower garden, and the flowers and fragrant plants of truth and mysteries were radiating with the utmost delicacy and freshness.

1 ای ادیب عشق اشعار فصیح و بلیغ ملاحظه گردید مانند فصل ربیع معانی بدیع داشت این غزل گلشنی بود و گل و ریاحین حقائق و اسرار در نهایت لطافت و طراوت جلوه داشت

- 2 But my hope is that day by day your flowing nature will progress until your talent becomes clear divine inspiration, and virgin meanings and fresh themes appear with utmost sweetness. Human nature is more affected by poetry than prose. Poems have a different influence, and odes and lyrics have another radiance.
- ولی امید من چنان است که روز بروز طبع روان ترقی نماید تا قریحه الهام صریحه گردد و معانی بکر و مضامین تازه در نهایت حلاوت ظهور و بروز کند طبیعت انسان از نظم بیشتر از نثر متأثر گردد اشعار را تأثیری دیگر است و قصائد و غزل را جلوه‌ئی دیگر
- 3 I hope that you will progress to such a degree that you will surpass the poets of old and acquire complete mastery in all forms of poetry, becoming a nightingale of meanings and a dove in the divine garden. May you raise high the song of sanctification and cause the melodies of unity to reach the ears of the people of East and West.
- امیدوارم که چنان ترقی نمائی که بر شعرای سلف سبقت یابی و در جمیع فنون شعر مهارت تامه جوئی بلبل معانی گردی و حمامه ایکه رحمانی شوی آهنگ تقدیس بلند کنی و نغمات توحید بسمع اهل شرق و غرب رسانی
- 4 Convey to your esteemed father, and likewise to your respected mother and other relatives, the Most Glorious and Most Wonderful greetings on my behalf. And upon you be the Most Glorious Glory.
- حضرت ابوی را از قبل من و همچنین والده محترمه و سایر بستگان را تحت ابداع ابهی ابلاغ دار و علیک البهاء الأبهی

ADMS#062x

TSQA2.291x, FRH.262

## AB05353

To: *Surush Bahram Farsi*

Date: 1911-Apr ca.

- 1 O longtime friend! Your letter was received. The meanings of love and affection were evident, as was knowledge and recognition of the Lord and faith and certitude in the manifestation of the Sun of Truth. Therefore, its reading brought joy.
- ای یار دیرین نامه شما وصول یافت معانی مهر و محبت آشکار بود و دانش و معرفت پروردگار و ایمان و ايقان بظهور شمس حقیقت لهذا از تلاوت مسرت حاصل گردید
- 2 The heavenly bounty has encompassed the Persian friends and the radiance of the sun of the supreme realm has shone upon their faces and characters. These dear people are near to the threshold of the Lord and will progress day by day until they make up for the thousand years of humiliation and hardship. This is the great glad tidings that is given to you.
- بخشش آسمانی یاران پارسی را فرا گرفته و پرتو آفتاب جهان بالا به روی و خوی ایشان درخشیده این قوم عزیز در درگاه حضرت پروردگار مقربند و روز بروز ترقی خواهند نمود تا تلافی ذلت و مشقت هزارساله گردد این مرده عظیم است که بشما داده میشود
- 3 Therefore be very hopeful and happy and joyful, and convey my utmost love and kindness to the faithful sovereign. And purely due to your request, a brief letter to them was also written. And convey my utmost attachment and sincerity to His Holiness Andalib.
- پس بسیار امیدوار و خرم و شادمان باشید و شهریار وفادار را از قبل من نهایت محبت و مهربانی ابلاغ دارید و محض خواهش شما نامه مختصری بایشان نیز مرقوم گردید و حضرت

عندلیب را از قبل من نهایت تعلّق و خلوص  
ابلاغ دار

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

YARP2.184 p.183, QUM.226

## AB05660

*To: Aqa Javanmard et al., in Bombay*

*Date: 1911-Apr ca.*

1 O two faithful servants of the Blessed Beauty!

1 ای دو بندهء صادق جمال مبارک

2 Your letter was received, but after Jinab-i-Jamshid Darab, Jinab-i-Shapurji Morris and Jinab-i-Framorz Arya arrived. The utmost love and kindness was shown to them. They stayed here one night as guests and departed for Iran the second day. They became very pleased and happy. Instructions regarding them were written to Iran. They will observe the utmost consideration and will be content and pleased. Be assured.

2 نامهء شما رسید ولی بعد از آنکه جناب جمشید داراب و جناب شاپورجی مورس و جناب فرامورز اریا وارد شدند و نهایت محبت و مهربانی با ایشان مجری شد یکشب در اینجا بودند و میهمان بودند روز دوم بسوی ایران حرکت کردند بسیار مسرور و خوشنود شدند و سپارش ایشان به ایران مرقوم گردید نهایت رعایت را مشاهده خواهند نمود و خوشنود و مسرور خواهند بود مطمئن باشید

3 There is no harm if the letters that 'Abdu'l-Baha wrote to the Parsis are translated into Gujarati and given to some of the Parsis, but the names should be written down.

3 مکاتیبی که عبدالبهاء به پارسیان مرقوم نموده به گجراتی اگر ترجمه شود و بعضی از پارسیان داده شود ضرری ندارد ولی اسماء باید مرقوم گردد

4 As for the meaning of Esfandiar's two eyes that were blinded by Rostam's arrow - that refers to insight, not physical sight.

4 و اما مراد از دو چشم اسفندیار که به تیر رستم نابینا شد آن بصیرت است نه بصر

5 Upon you both be the Most Glorious Glory! 'Abbas.

5 و علیکما البهاء الابهی

YARP2.605 p.422

**AB05664***To: Mirza Ibrahim Khan et al.**Date: 1911-Apr ca.*

- 1 O two candles lit with the love of God! Praise be to God that the veils of glory have been removed and the curtain has been rent due to the dominance of the mystery, and the imaginary has been erased and the known has become clear. The lights of the dawn of divine unity have shone forth and the darkness of vain imaginings has been erased and destroyed. The verses of guidance have been chanted and the meanings of revelation have been interpreted.
- 2 The learned and the scholars have become examples of "Have you not seen how they wander distracted in every valley?" For they counted themselves as knowing and others as ignorant.
- 3 Praise be to God that those without portion have received their share and those far off have drawn near, and those deprived have become privy to the mystery. The poor have found the flowing treasure and the proud scholars have been abandoned and overthrown, while the supplicants who were far off have received abundant grace. This is why He says: "This is from God's grace which He bestows on whom He wishes and He singles out for His mercy whom He pleases."
- 4 And upon you both be the Most Glorious Glory.

1 ای دو شمع افروخته محبت الله الحمد لله كشف  
سبحات جلال شد و هتک الستر لغلبة السر  
گردید و محو الموهوم و صحو المعلوم شد انوار  
صبح توحید درخشید و ظلام اوهام محو و نابود  
گردید آیات هدی ترتیل شد و معانی تنزیل  
تأویل گردید

2 فضلا و علما مصداق ألم تر انهم فی کل واد  
یهیمنون گشتند زیرا خویش را دانا و دیگران را  
نادان میشمردند

3 الحمد لله ینصیبان بهره و نصیب گرفتند و دوران  
نزدیک شدند و محرومان محرم راز گشتند  
فقیران بگنج روان پی بردند و علمای مغرور  
مخدول و منکوب شدند و مبتهلان مهجور فیض  
موفور یافتند اینست که میفرماید ذلک من  
فضل الله یؤتیه من یشاء و یختص برحمته من  
یشاء

4 و علیکما البهاء الأبهی

MMK6#021, AADA.044

**AB06122***To: Husayn Khan (Isfahan) et al.**Date: 1911-Apr ca.*

- 1 O students of the school! Praise be to God that in the examination you demonstrated your good capacity and capability.
- 2 Baha'i children must excel other children in the acquisition of sciences and arts, for they are the recipients of the glance of favor. Whatever other children learn in the course of one year, the tender plants of the paradise of recognition - the Baha'i children - must learn in one month.

1 ای تلامذ دبستان حمد خدا را که در امتحان  
حسن استعداد و قابلیت ظاهر و عیان نمودید

2 اطفال بهائی باید در تحصیل علوم و فنون از  
سائر اطفال ممتاز باشند زیرا مشمول نظر عنایتند  
آنچه اطفال دیگر در مدت یکسال تحصیل نمایند  
تازه‌نهالان جنت عرفان کودکان بهائی باید در  
مدت یکماه تحصیل کنند

- 3 The heartfelt desire of the kind 'Abdu'l-Baha is that each of the Baha'i youth become renowned throughout all regions in knowledge and wisdom, and they will certainly exert their utmost effort, endeavor and zeal in acquiring sciences and arts.

3 آرزوی دل و جان عبدالبهایی مهربان این است که نورسیدگان بهائی هر یک در علم و عرفان شهر آفاق گردند و البته نهایت همت و سعی و غیرت در تحصیل علوم و فنون خواهند نمود

- 4 And upon you be the Most Glorious Glory!

4 و علیکم البهاء الأبهی

SWAB#119x, LOG#0481x, DAS.1914-10-26x

INBA87:150b, INBA52:148a, MMK1#119  
p.137x, MJTB.075x, HUV2.027

## AB07681

*To: Mirza Husayn brother of Ali Muhammad Varqa, in Miyanduab*

*Date: 1911-Apr ca.*

O ancient friend! Your letter was received wherein you complained about delay in replying. O spiritual companion! Refer to your file of papers and make a fair count - you will observe that you possess an entire book of 'Abdu'l-Baha's letters. Surely you will open your tongue in thanksgiving, saying "Praise be to God that all these letters were written and inscribed for me." O dear friend! If you were present and could observe the ocean of correspondence from East and West, you would certainly be content with receiving even a single word from 'Abdu'l-Baha in your lifetime. But you view the fire from afar. Nevertheless, in compliance with the wish of that kind friend, this letter is being written in reply, that he may know how greatly this troubled heart is stirred with love for that kind friend....

ای یار قدیم نامهء آنجناب وصول یافت شکایت از فتور در جواب مرقوم فرموده بودید ای رفیق روحانی مراجعت بجعبهء اوراق فرمائید و بانصاف شمارش و تعداد نمائید ملاحظه میفرمائید یک کتاب مکاتیب عبدالبهاء دارید البته زبان بشکرانه خواهید گشود که الحمد لله جمیع این مکاتیب بشما تحریر و تسطیر گردید ای یار عزیز اگر حاضر بودی و دریای اوراق شرق و غرب را ملاحظه میفرمودی در مدت حیات بتحریر یک کلمه از عبدالبهاء یقیناً قناعت مینمودی ولی دستی از دور بر آتش داری باری باوجود این امثال امر آن یار مهربان میگردد و جواب نامه تحریر میشود تا بداند که این دل پریشان بجهت آن دوست مهربان چه قدر در هیجانست...

MSHR3.248x

**AB08337***To: Brother of Karbala'i Ghulam et al., in Aghchih Dizaj**Date: 1911-Apr ca.*

- 1 O spiritual friends! Abdul-Baha's honored martyred brother, his honor Husayn, has written a new letter...  
 1 ای یاران رحمانی عبدالبهاء حضرت شقیق شهید جناب حسین نامه‌ئی جدید مرقوم فرموده‌اند...
- 2 The days of listlessness have passed, the times of obscurity have ended, and the period of inertia has come to a close. The time has come for the fire of the Burning Self to blaze forth, for the promised rose to spring forth, and for the pledged bounty to be manifested. Let the divine friends arise in joy and delight, seeking expansion and rapture. Let them kindle the fire of love and burn away the veils of people's doubts. Let them open eloquent tongues and demonstrate compelling proofs. Let them breathe the breath of life and be confirmed with the inspirations of the Holy Spirit. And upon you be the Most Glorious Glory.  
 2 ایام نخود گذشت و اوقات تحول منتهی شد و نوبت جمود پایان رسید وقت آن آمد که نار ذات و قود شعله‌ئی زند و ورد مورود نبغانی کند و رفد مرفود جلوه‌ئی نماید یاران الهی به نشاط و طرب آیند و انبساط و ولهی جویند نار عشقی برافروزند و سبحات حجاب خلق بسوزند و زبان فصیح بگشایند و برهانی بلیغ بنمایند نفعهء حیات بدمند و بنفثات روح القدس مؤید گردند و علیکم البهاء الابهی  
 YMM.458x

**AB09056***To: Farsi, Jamshid Khudadat et al., in Bombay**Date: 1911-Apr ca.*

- 1 Your letter was received, but from reading it you yourselves know what state it produced in this heart and soul. Therefore I shall write nothing, but rather leave the unveiling of these mysteries to your own pure hearts and radiant minds.  
 1 نامه شما رسید ولی از قرائت خود شما میدانید این دل و جان چه حالتی پیدا کرد لهذا چیزی ننگارم کشف این اسرار را بدل پاک و قلب تابناک خود شما حواله نمایم
- 2 Therefore, make an effort that fellowship may be established among you, for this would be the cause of joy and gladness to the heart and soul of 'Abdu'l-Baha; otherwise He shall remain grief-stricken and sorrowful.  
 2 لهذا همتی نمائید که الفتی در میان آید و این سبب فرح و شادمانی دل و جان عبدالبهاست والا محزون و دلخون خواهد ماند
- 3 And upon you be the Most Glorious Glory.  
 3 و علیکم البهاء الابهی

YARP2.448 p.336

**AB08696***To: Mirza Musa Khatib, in Tabriz**Date: 1911-Apr ca.*

- 1 O distinguished orator! The eloquent poetry, the fluent verse, and the magnificent utterance which thou hadst composed were read aloud. Say not "poetry" - it was flowing water! Say not "verse" - it was a feast of truths and meanings!
- 2 From the creative faculty and clear inspiration of the distinguished orator, the desire is that novel meanings may flow forth in praise and glorification of the Ancient Lord, the Most Great Name - may my spirit be a sacrifice for His loved ones - so that the friends may chant them with a pleasing melody and the ears of the people of Baha, especially 'Abdu'l-Baha, may be delighted and stirred thereby.
- 3 And upon thee be the Most Glorious Glory.

1 ای خطیب جلیل شعر بلیغ و نظم فصیح و نطق  
جلیل که نموده بودی قرائت گردید اشعار مگو  
آب روان بود نظم مگو بزم حقائق و معانی بود

2 از قریحه الهام صریحه خطیب جلیل آرزو  
چنان است که معانی بدیع در ستایش و نیایش  
رب قدیم اسم اعظم روحی لأجائه الفداء  
صادر گردد تا یاران بآهنگ خوشی بخوانند و  
مسامع اهل بهاء علی الخصوص عبدالهء متلذذ  
گردد و باهتزاز آید

3 و علیک الهء الأبهی

MKT9.121b

**AB09328***To: Baha'is of Bijar et al., in Garus**Date: 1911-Apr ca.*

The regions of the world, cities and villages in the East and West are encompassed by the darkness of ignorance and rebellion - the darkness of unknowing, the darkness of pride, the darkness of self and desire have combined. These triple darknesses, layer upon layer, have formed, leaving souls bewildered, wandering, and drowning in the sea of heedlessness and forgetfulness. But any city wherein the light of guidance has shone forth, where the protection of divine favor has arrived, and where the verses of unity have been chanted - such cities become illumined. Even if a small village attains to this mighty grace, it becomes a great city....

اقالیم عالم و مدن و قری در شرق و غرب  
محاط بظلمات جهل و طغیان ظلمت نادانی  
ظلمت استکبار ظلمت نفس و هوی اجتماع  
نموده ظلمات ثلاث بعضها فوق بعض تشکیل  
کرده حیران و سرگردان و غریق دریای غفلت  
و نسیانند مگر شهری که در آن نور هدایت  
درخشیده و بدرقه عنایت رسیده و آیات  
توحید ترتیل گشته آن شهرها نورانی شود حتی  
اگر ده کدهئی باین فیض عظمی موفق گردد  
مدینه کبری شود...

MMK6#449x

**AB09913***To: Muhammad Ali Khan Baha'i, in Kirman**Date: 1911-Apr ca.*

- 1 O thou who art firm in the Covenant! News of thine arrival in Kirman reached us and thy letter was perused... 1 ای ثابت بر پیمان خبر وصول به کرمان رسید و نامه ملاحظه گردید...
- 2 ...all of Iran is in need of education. Until now no significant enlightened souls have appeared in the assemblies of Iran, and if there be any, "the rare is as the non-existent." However, it is understood that in those regions there exist intelligent and capable youth who, if educated in human perfections, would become the cause of Iran's and Iranians' eternal glory.... 2 ایران محتاج تربیت است هنوز نفوس آگاه مهمی در انجمن ایران جلوه ننموده و اگر باشد النادر کالمعدوم است ولی از قرار معلوم در آسمان جوانهای زیرک با استعداد موجود اگر بکالات انسانی تربیت شوند سبب عزت ابدیه ایران و ایرانیان گردند...

ANDA#56 p.25x

**AB09846***To: Siyyid Hashim son of Ali Naqi, in Qazvin**Date: 1911-Apr ca.*

- 1 O thou servant of the Threshold of the Most Glorious Beauty! 1 ای بنده آستان جمال ابهی
- 2 Thy letter was received. Due to the press of work and occupation, a brief reply is being written. We beseech the favors of the Horizon of Reality and the Luminary of the All-Merciful that the ultimate hopes and desires of that spiritual friend may be fulfilled in both worlds, and that thou mayest be assisted to serve the Beloved of all horizons. 2 نامه شما ملاحظه گردید از کثرت کار و مشغولی بال جواب باختصار مرقوم میگردد از الطاف افق حقیقت و نیر رحانیت مستدعیم که نهایت آمال و آرزوی آن یار معنوی در دو جهان میسر گردد و موفق بخدمت دلبر آفاق گردی
- 3 Convey most wondrous and glorious greetings to the supplicating leaf, thy mother. 3 ورقه مبهله والده را تحیت ابداع ابهی ابلاغ دار
- 4 And upon thee be the Most Glorious Glory! 4 و علیک البهاء الأبهی

INBA17:110, YQAZ.538a

**AB09932***To: Yiznik Markar Hatzagurtsiyan, in Rasht**Date: 1911-Apr ca.*

O essence of the Christians! Your letter was received. Indeed, it is as you had written. Children must be educated and taught, attain joy and delight, and seek progress and success. Therefore, a letter regarding these children is being written. Send it to Tehran, and whatever response comes from there, implement it. And upon you be the Most Glorious Glory!

ای جوهر مسیحیان نامه شما رسید فی الحقیقه چنان است که مرقوم نموده بودی طفلان لازم است که تربیت شوند و تعلیم گیرند و روح و ریحان یابند و ترقی و نجاح جویند لهذا مکتوبی در خصوص این اطفال مرقوم میگردد ارسال به طهران نمائید و آنچه جواب از آنجا بیاید مجری دارید و علیک البهاء الأبهی

AHB\_126BE #03-04 p.89

**AB10555***To: Mrs P K Dealy, in Paris**Date: 1911-Apr ca.*

The world is mortal. In one instant it will pass away; but the principle of ease and tranquillity is the soul which is in the eternal world. Real life is the life of the spirit, while the body has to die when its light has come to an end. Therefore, of what importance is it?...

SW\_v07#16 p.151x

**AB11354***To: Members of Tarbiyat School, in Tihran**Date: 1911-Apr ca.*

O company of the righteous! The essence of the noble Armenians, Jenab-i-Markar, praise be to God, hath drunk deep

ای جمع ابرار جوهر ارامنه احرار جناب مارکار الحمد لله استفاضه از ملکوت انوار نموده و

from the Kingdom of Light and for some time hath remained steadfast and firm with the utmost constancy...

مدّتیست که بکمال ثبات و استقامت پایدار است...

AHB\_126BE #03-04 p.087x

## AB00591

To: *Spiritual Assembly of Marv et al., in Qahqaha (Ginburg)*

Date: 1911-Apr-02

1 O my God, sanctified and exalted art Thou, O my Lord! The thoughts of those who possess the mysteries, from the highest ranks of the dawning-places of light among created things, cannot comprehend Thee. The essence of Thy Being is too sanctified for the jewels of the mystics, from the mightiest band among contingent things, to know Thee. Whatever the most accomplished mystics conceive, from the highest perceptions among created things, is but a sign established in the realm of mind and intellect, and a mental reality encompassed by the understanding of the Manifestations of Thy signs within the sphere of knowledge. I have no path nor proof to a reality detached from consciousness, and have naught save to turn to the Center of Thy signs, the Dawning-Place of Thy lights, the Center of Thy traces, and the Recipient of Thy revelation and inspiration. I cry out to Him as the sick one cries to the glorious Physician, and take refuge in Him as the abased one takes refuge in the Mighty, the Powerful, the Ever-Living, the Ancient.

1 تقدّست یا الهی و تعالیت یا مولائی ان تدرک افکار اولی الأسرار من اعلی طبقات مهابط الأنوار بین الموجودات و تنزه کنه ذاتک ان يعرفه جواهر اهل العرفان من اعظم رهط من الممکات کلها يتصوره العارفون البالغون من اعلی المدارک بین الکائنات انما هو آية تحققت فی عالم العقول و الأذهان و حقيقة ذهنية محاطة بادراک مظاهر آياتک فی حيز المعلومات فليس لی سبیل و لا دليل الی حقيقة منقطعة عن الوجدان و ليس لی الا ان ارجع الی مرکز آياتک و مطلع انوارک و مرکز آثارک و مهبط وحیک و الهامک و استغیث به استغاثة العلیل الی الطیب الجلیل و الود به لواد الدلیل الی العزيز المقتدر الی القديم

2 And I say: My spirit be a sacrifice for Thee, O Light shining from the Most Glorious Horizon! My soul be a sacrifice for Thee, O Sun dawning from the Most Exalted Horizon! Aid me and aid Thy sincere servants through Thy great favor in all regions, grant bounty and pardon wrongdoing, remove the veil from the eyes of the people of passion, guide to the right path all who have gone astray and erred, take not to task those among Thy wretched servants who have transgressed and rebelled, but treat them with grace and beneficence and forgiveness of sins. Remind them of the days of God and deliver them from the abyss of forgetfulness. Verily Thou art the Generous, verily Thou art the Great, verily Thou art the All-Merciful, the Most Compassionate.

2 و اقول روحی لک الفداء ایها النور الساطع من الأفق الأبهی نفسی لک الفداء ایها الشمس المشرقة من الأفق الأعلى ادرکنی و ادرک عبادک المخلصین بفضلک العظیم فی کلّ الأقالیم و اسمح بالعطاء و اعف عن الخطاء و اکشف الغطاء عن ابصار اهل الهوی و وفق علی الهدی کلّ من ضلّ و غوی و لاتواخذ من بغی و طغی من عبادک الأشقیاء و عاملهم بالفضل و الاحسان و العفو عن العصیان و ذکرهم بایام الله [و] انقذهم من ورطة النسیان انک انت الکریم انک انت العظیم انک انت [الرحمن الرحیم]

- 3 O divine friends and whales in the infinite ocean! For some time now I have been passing my days in the land of Canaan in remembrance of God and thoughts of true friends, occupied night and day in humble supplication at the threshold of the Divine Unity, seeking merciful outpourings and heavenly confirmations for those illumined loved ones, that all may become aware of the greatness of this cycle, the glory of this age, the radiance of this century and the mercifulness of this era. May they seize upon this vast arena and count this mighty time as an opportunity, and arise to that which causes the elevation of the human world, the glory of illumined realities, the enlightenment of East and West, and progress and attainment to spiritual and material perfections, so that the escort of grace may arrive, eternal bounty may unveil its face, the sea of favors may surge, and the pearls of inner meanings may shine forth from the shells of human hearts with utmost brilliance.
- 4 These are the springtime days and the age of the Blessed Beauty, may my spirit be a sacrifice for His servants. This wondrous spring is in utmost delicacy, the Sun of Truth is in utmost radiance behind the clouds of glory, the vernal clouds are in fullest downpour, the soul-refreshing breeze from the Abha Paradise is blowing and passing, the heavenly and earthly powers are manifesting and appearing, the breaths of the Holy Spirit are evident and witnessed, and the hosts of the Supreme Concourse are successively descending and passing by. In such a blessed age, not a minute should be spent in rest, nor a breath taken in silence and quiet. The divine friends must each take a lamp in hand with utmost love and kindness - that is, shine forth with illumined character and merciful attributes and successively dispel the darkness. If we arise according to the teachings of the Blessed Beauty, may my spirit be a sacrifice for the dust of His resting place, then with absolute certainty in a brief time the face of the earth will become the supreme paradise. And upon you be the Most Glorious Glory.
- 5 What you had contributed for the Mashriqu'l-Adhkar of America was received and sent.
- 6 He is God
- 7 Verbally a mention was made regarding a matter of confinement to Jinab-i-Aqa Mirza Munir. This is according to the universal wisdom. Carry it out.
- 3 ای یاران الهی و حیتان بحر نامتناهی چندیست که در کشور کنعانی ایام را بذکر الهی و یاد دوستان حقیقی میگذرانم و شب و روز بدرگاه احدیت به عجز و زاری مشغولم و آن احبای نورانی را فیضی رحمانی میطلبم و تأییدی آسمانی میخواهم تا کل واقف بر عظمت این دور و بزرگواری این کور و نورانیت این قرن و رحمانیت این عصر گردند این میدان وسیع را غنیمت دانند و این زمان عظیم را فرصت شمارند و بآنچه سبب علویت عالم انسانی و عزت حقائق نورانی و روشنائی شرق و غرب و ترقی و بلوغ بکالات معنوی و مادیست قیام فرمایند تا بدرقه عنایت رسد و فیض ابدی رخ گشاید و بحر الطاف بوج آید و لآلی معانی از صدف قلوب انسانی در نهایت تلاؤ جلوه نماید
- 4 ایام موسم بهار است و عصر جمال مبارک روحی لعباده الفداء این ربیع بدیع در نهایت لطافت و شمس حقیقت از وراء سخاب جلال در نهایت اشراق و ابر نسانی در غایت فیضان و نسیم جانپروور جنت ابهی در هبوب و مرور و قوای آسمانی و ارضی در جلوه و ظهور نفثات روح القدس واضح و مشهود و جنود ملا اعلی پاپی در نزول و مرور در چنین عصر مبارکی دقیقهائی آرام نباید و نفسی صمت و سکوت نشاید احبای الهی با نهایت محبت و مهربانی باید هر یک شععی در دست گیرند یعنی باخلاق نورانی و صفات رحمانی جلوه نمایند و ظلمات را پی در پی محو و زائل کنند اگر بموجب تعالیم جمال ابهی روحی لتراب مرقده الفداء قیام نمائیم یقین مبین در اندک زمانی روی زمین بهشت برین گردد و علیکم و علیکن البهاء الابهی ع
- 5 آنچه اعانت مشرق الأذکار امریکا نموده بودید رسید و ارسال گردید ع
- 6 هو الله
- 7 شفاهاً در خصوص حصری بجناب آقا میرزا منیر ذکری شد این نظر بحکمت کلیه است معمول دارید

**AB09831***To: Louise S Bosch, in Malden, MA**Date: 1911-Apr-07*

...Thou hast written that the friends of Boston and Malden are extremely happy about my eventual coming to America, and that this news has become the means of spreading the proclamation of the Kingdom in those regions. Abdu'l-Baha has the utmost desire of meeting the friends of God and of conversing with the maid-servants of the Merciful. But America must get ready for his visit, the earth must be prepared when the clouds bring the rain to profit by their mercy. My hope is that such a preparation will be obtained....

...مرقوم نموده بودی که احبابی بوستون و مالدن نهایت سرور داشتند که شاید من به امریک خواهم آمد و این خبر سبب انتشار ندای ملکوت در آنصفحات گشت عبدالهآء را نهایت اشتیاق بدیدار احباء الله و مذاکره با اماء رحمن است ولی باید امریکا استعداد حضور پیدا نماید زمین باید مستعد گردد تا ابر آبیاری کند و از فیض سخاب نتایج حاصل شود امیدم چنانست که این استعداد پیدا خواهد شد....

NJB\_v02#02 p.003x

**AB01562***To: Azizullah Varga, in Tihnan**Date: 1911-Apr-09*

- <sup>1</sup> O steadfast one in the Covenant! Your recent letter was received, and joy was obtained from your conversation with two respected persons. We supplicate and implore at the Threshold of God on behalf of Iran and the respected leaders of the Iranians, that God may provide a remedy. This weak body of Iran has developed chronic illnesses. Ordinary physicians cannot cure it. The skilled Physician is the All-Merciful Lord, until He bestows the supreme remedy and grants the divine elixir. There is no other solution. I hope that this sick body will find healing from the Glorious Lord, and that the diseases and symptoms will be alleviated and heavenly means will be provided.

<sup>1</sup> ای ثابت بر پیمان نامهء اخیر وصول یافت و از گفتگوی با شخصین محترمین بشاشت حاصل گشت ما در حق ایران و سروران محترم ایرانیان تبثّل و تضرّع بآستان یزدان نمائیم تا خدا چارهائی نماید این جسم ضعیف ایران علل مزمنه پیدا کرده است طبیبان عادی علاج نتوانند طبیب حاذق آن حضرت رحمن است تا تریاق فاروق دهد و معجون الهی عنایت فرماید چارهائی جز این نیست من امیدوارم که این جسم علیل شفای ربّ جلیل یابد و امراض و اعراض خفت یافته اسباب غیبی فراهم آید

- <sup>2</sup> The future of Iran is of the utmost greatness, majesty and glory, for it is the native land of the Blessed Beauty. All the nations of the earth will regard that land with the highest esteem. Be assured that it will evince such progress as to dazzle the eyes of the mighty and the learned throughout the world. This is a most great tidings, which He imparteth unto whomsoever He

<sup>2</sup> مستقبل ایران در نهایت شکوه و عظمت و بزرگواریست زیرا موطن جمال مبارکست جمیع اقالم عالم توجه و نظر احترام به ایران خواهند نمود و یقین بدانید که چنان ترقی نماید که انظار جمیع اعظم و دانایان عالم حیران ماند هذه بشاره

willeth. This is a promise that will not prove untrue, as ye shall ere long come to know.

- 3 Regarding Mirza Habibullah, he will certainly exert his utmost effort. If you happen to meet those two respected persons with whom you conversed, convey to them that we pray for them and strive for whatever causes the eternal glory of Iran and the Iranians. Convey my utmost kindness to your brother and tell him that in whatever government department he becomes employed, he should not rest day or night but rather serve the government and nation, demonstrate the utmost truthfulness, honesty, trustworthiness, purity and nobility, be content with his salary however small it may be, and be free and sanctified from all defilement - so that it may become evident that the Baha'is are heavenly angels who have no desire except service to humanity, especially to their homeland. These counsels should become the guide for all Baha'is who are appointed to any service or position. The receipt for what you had sent was dispatched some days ago. And upon you be the Most Glorious Glory.

BRL\_ATE#061x, ADMS#065i02x

کبری بَلَّغْهَا لِمَنْ تَشَاءُ وَ هَذَا وَعْدٌ غَيْرُ مَكْذُوبٍ وَ  
سَتَعْلَمُنَ نَبَأَهُ بَعْدَ حِينٍ

3 در خصوص میرزا حبیب‌الله البتّه نهایت همت را خواهد نمود بشخصین محترمین که مذاکره فرمودید اگر تصادفاً ملاقات کنید ابلاغ نمائید که ما در حقّ ایشان دعا کنیم و در آنچه سبب عزّت ابدیّه ایران و ایرانیان است بکوشیم بحضرت اخوی نهایت مهربانی از قبل من برسانید و بگوئید که در هر دائره‌ئی از دوائر حکومت چون مستخدم گردد شب و روز آرام نگیرد به خدمت دولت و ملت پردازد و نهایت راستی و صداقت و امانت و پاکی و آزادگی اثبات نماید و بموجب خود ولو جزئی باشد قناعت کند و از جمیع آلودگی‌ها منزّه و مقدّس باشد تا واضح گردد که بهائیان فرشتگان آسمانند و جز خدمت بعالم انسانی علی‌الخصوص وطن خویش آرزوئی ندارند و این وصایا باید دستورالعمل جمیع بهائیان که به خدمت و منصبی مخصّص گشته‌اند گردد آنچه ارسال نموده بودید قبض و وصولش ایّامی چند پیش ارسال شد و علیک البهاء الابهی

INBA85:539b, BRL\_DAK#0082,  
MMK6#447, AVK4.451dx, PYM.113ax,  
KHS12.009

## AB06640

To: Yuhanna Dawud, in London

Date: 1911-Apr-09

- 1 O servant of the Blessed Beauty! Your letter dated April 9, 1911 arrived. Praise be to God, it was a clear proof of the power of the Cause of God and fresh glad tidings of the exaltation of the Word of God. It is certain that the manifest light will spread in that region. Therefore you must strive with all your being to become the cause of its spread.
- 2 Convey my most glorious and sublime greetings and utmost longing to Mr. Cuthbert. His testimony was noted - its contents were most wondrous and will surely have a great effect.

1 ای بنده جمال مبارک نامه شما که بتاريخ ۹ اپریل ۱۹۱۱ بود رسید الحمد لله دلیل جلیل بود بر قوت امر الله و مرثده تازه بود از اعلاء کلمه الله و یقین است که نور مبین در آن اقلیم انتشار خواهد یافت پس باید بجان بکوشید که شما سبب انتشار شوید

2 بجناب مستر کثبرت تحیت ابدع ابره و نهایت اشتیاق من برسان شهادتنامه ایشان ملاحظه

گردید مضمون بسیار بدیع بود و البتّه تأثیر عظیم  
خواهد نمود

- 3 As Iskandar Khan was about to depart, I have written this brief note. Convey my most glorious and sublime greetings to all the friends and handmaidens of the Merciful.

3 جناب اسکندر خان عازم بودند بدین مختصر  
مزاحم شدم جمیع یاران و امّاء رحمانا از قبل  
من تحت ابداع ابهی ابلاغ نما

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

DAUD.04

## ABU2898

*Words to Louis Gregory, spoken on 1911-Apr-10 in Egypt*

There are four classes of people. The first is those who have accepted the teachings and occupy themselves spreading the Glad Tidings. The second is those who are good believers, but make no effort to guide others. The third is those who have heard the Message of the Kingdom but have not accepted it. The fourth is those who have not yet heard of this Revelation.

As to the contention of those who deny and oppose, you have already had experience enough to know what this means.

AHV.009, BLO\_PN#045

## ABU3354

*Words to Louis Gregory, spoken on 1911-Apr-10 in Egypt*

Question: “Does the Baha’i prohibition of gambling and lotteries forbid games of every description?”

Answer: “No, some games are innocent, and if pursued for pastime there is no harm. But there is danger that pastime may degenerate into waste of time. Waste of time is not acceptable in the Cause of God. But recreation which may improve the bodily powers, as exercise, is desirable.”

SW\_v08#02 p.025-026x, AHV.009, BLO\_PN#045

**ABU3409***Words to Louis Gregory, spoken on 1911-Apr-10 in Egypt*

What should the colored race do to improve its material and spiritual condition?

“The best thing for it is to accept these teachings. In this way they will gain the confidence of the whites and differences will fade. The Baha’i teachings reveal the means of both material and spiritual progress.”

AHV.010, BLO\_PN#045

**ABU2395***Words to Louis Gregory, spoken on 1911-Apr-11 in Egypt*

[He was questioned concerning a theory advanced that the American Indians, who worship the Great Spirit, are the same as the ten lost Tribes of Israel.]

“This theory is not true. But in very ancient times Asia led all the continents in civilization. At this time there was a connection between Asia and America which was lost and entirely forgotten.

As to the belief of the American Indians in the Great Spirit, this is explained by the fact that worship is inherent in the nature of man, who must have something above himself upon which he may depend. Even men who are unconscious of this and deny it, depend upon it notwithstanding.

There was a French statesman, an atheist, who opposed religion and advocated its abolition. But afterwards his wife was observed to have their infant son baptized with the water brought from a certain river in Syria. When questioned about this she said it was done at the command of her husband!”

AHV.013, BLO\_PN#045

**ABU3388**

*Words to Louis Gregory, spoken on 1911-Apr-11 in Egypt*

‘Abdu'l-Baha asked: “Are the colored and white believers entirely united?” Referring to the friends, I answered that there was not entire unity, but that there were earnest souls of both races who desired closer unity and hoped that He would point out to them the means of attaining it.

He said: “The best means is to accept this Cause. All differences must fade among believers. In the present antagonism there is great danger to both races. Inter-marriage is a good way to efface racial differences. It produces strong, beautiful offspring, clever and resourceful.”

AHV.012, BLO\_PN#045

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**ABU3045**

*Words to Louis Gregory, spoken on 1911-Apr-12 in Egypt*

“In the Old Testament several of the Prophets are mentioned as having lived long periods, as Methusaleh, 969 years. Does not this refer to their cycles as Manifestations?”

“Yes, it means that the dominion of their laws and ordinances covered such periods. The allotted span of human life does not vary from age to age. In the pyramids are to be found the bodies of men who lived four or five thousand years ago. They show forth the same characteristics as men of today. There are also records of their births and deaths, indicating that they lived sixty or seventy years, as men do today.”

AHV.014, BLO\_PN#045

**ABU3197**

*Words to Louis Gregory, spoken on 1911-Apr-12 in Egypt*

‘Abdu'l-Baha was asked if, in view of the difficulties in the way of interracial unity for all meetings, the colored friends should organize separately to observe the nineteen-day unity meetings.

“The colored people must attend all the unity meetings. There must be no distinctions. All are equal. If you have any influence to get the races to intermarry, it will be very valuable. Such unions will beget very strong and beautiful children. If you wish I will reveal a Tablet in regard to the wiping out of racial differences.”

AHV.015, BLO\_PN#045

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**ABU2513**

*Words to Louis Gregory, spoken on 1911-Apr-13 in Egypt*

One of the Babis had a vision in which he saw a passage from the Qur'an written in English upon an arch beneath which sat the Shah. He reported this vision to friends, through whom it reached the ears of the Shah, the same monarch through whose cruelty so many of the believers had been imprisoned or martyred.

The Shah, upon hearing of the vision, became very angry, declaring that the English writing indicated some design on the part of the Babis, whom he would utterly destroy. But the Babi replied, ‘That this inscription was written in English imports nothing; but its place is significant. So high above the Shah’s head is the Power of God that he is powerless to reach it.’

AHV.016, BLO\_PN#045

**ABU2479***Words to Louis Gregory, spoken on 1911-Apr-15 in Egypt*

‘Abdu'l-Baha said, “The Word is a book. The believers are the letters. The letters of the alphabet taken separately have no meaning. But in combination they form words, which have a meaning. The Word manifested in Jesus is Divine Knowledge. The Knowledge of God is inseparable from the Reality of God. Therefore those who would know the Reality of Christ must perceive His Spirit, by which their hearts become united. They thus become a word and have a meaning through the Reality of Jesus. All that this Word has produced in the way of civilization and progress is a part of its meaning. Jesus is the Perfect Mirror, in which the Bounties and Perfections of God are reflected. Jesus is not separated from God, since He is the perfection of Divine Knowledge.”

Mr. Meakin asked, “Are not all the Prophets Manifestations reflecting the Word?”

‘Abdu'l-Baha: “Yes, but the Word as reflected in Jesus has a special meaning. The sun shines in all the months, but in July it is brightest. Speak to Me, Mr. Gregory.”

I stated that I was glad to hear this explanation, as the Christians would be glad to know that He had thus spoken of Jesus the Christ.

AHV.018, BLO\_PN#045

**ABU3222***Words to Louis Gregory, spoken on 1911-Apr-15 in Egypt**Question/topic: What is the most effective way of presenting the Cause?*

[What is the most effective way of presenting the Cause? Those addressed on the subject meet with so many tests. If one thing does not prove a test, another does.]

“The most important thing is deeds. Good deeds are accepted by all nations and religions. As to presenting the teachings by word, the teacher must be as a skillful physician to the patient.

Adapt the treatment to the spiritual needs of the patient and do not prescribe for those who refuse treatment.”

AHV.019, BLO\_PN#045

## ABU3487

*Words to Louis Gregory, spoken on 1911-Apr-15 in Egypt*

I liken you to the pupil of the eye. You are black and it is black, yet it becomes the focus of light.

AHV.017, BLO\_PN#045

## AB08188

*To: Isabella D Brittingham, in New York*

*Date: 1911-Apr-17*

...If the believers of God in New York and other cities of America establish in a befitting manner union and harmony with spirit, tongue, heart and body, suddenly they shall find Abdul-Baha in their midst. Unless this union is brought about, the Breath of the Holy Spirit shall not have any effect, for the physical body must find capacity so that the life of the Spirit may breathe through it. If the Beloved of the union of the friends, and the harmony of the believers become manifest, the East and West of America shall be perfumed through the sweet fragrances of the Paradise of Abha, the Mashrak-al-Azkar shall be constructed, the outpouring of the Sun of Reality shall descend, the everlasting glory of the friends of God shall become apparent and the heavenly life be attained.

SW\_v02#05 p.013x, SW\_v06#17 p.143x

...اگر احبای الهی چنانچه باید و شاید در نیویورک و سایر مدن امریکا اتحاد و اتفاق روحی و لسانی و قلبی و جسمانی نمایند بعتة عبدالهآء را در میان خویش بینند تا اتحاد در بین یاران حاصل نگردد نفثات روح القدس تأثیر نکند زیرا جسد باید استعداد پیدا بکند تا روح در او دمیده شود اگر موهبت وحدت یاران و الفت دوستان جلوه نماید از نفحات طیبهء جنت ابهی شرق و غرب امریکا معطر شود مشرق الاذکار بلند گردد و فیوضات شمس حقیقت بتابد و عزت ابدیهء یاران الهی جلوه نماید و حیات آسمانی حصول پذیرد

NJB\_v02#03 p.002x

## AB12203

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

Date: 1911-Apr-22

- 1 Your letter number 48 has been received. The arrival of that blessed soul with two children and one dear friend brought joy. Conversely, the grievous news about His Holiness the Afnan, Jinab-i-Aqa Mirza 'Abdu'l-Husayn Khan, caused great sorrow and produced such profound grief that pen and tongue cannot describe. It is cause for astonishment and worthy of deep regret and intense sorrow. "I beseech God not to show me the like of this again."
- 2 And a prayer mentioning him ascended to God, to the threshold of the All-Knowing Lord: "My God, my God! Why do I see myself every day plunged in depths of grief, shedding tears, afflicted with agonies from painful calamities and severe trials, including the ascension of a branch of Thy divine Tree, the tender, well-watered twig from Thy divine Lote-Tree."
- 3 O Lord! He lived with a pure face, a clear heart, a sanctified soul, and a joyous spirit in Thy mighty Dispensation and manifest Era. O Lord! He was set aflame by the fire of Thy love from the blessed Tree raised on the Sinai of Beauty, the Center of Glory - its oil would well-nigh shine even though no fire touched it. No blame of the blamer nor vengeance of the vengeful deterred him in his love for Thee. Rather, he sacrificed his spirit at every moment and feared not the might of kings nor the ranks and drawn swords of thousands. He spoke forth in praise and glorification and was attracted by the holy fragrances wafting from the Garden of the Most Glorious.
- 4 O Lord! Ordain for him every good in heaven and make his ascension the supreme martyrdom and means of attaining the Supreme Companion. O Lord! Grant and bestow upon that radiant youth entry into the Garden of Meeting and admission to Thy merciful Paradise. Pour forth patience upon his illustrious father and his relatives. Verily Thou art the Generous, verily Thou art the Merciful, verily Thou art the Kind, the All-Informed."

1 نامه شماره ۴۸ وصول یافت قدوم آن نفس مبارک با دو فرزند و یک یار عزیز سبب سرور گردید بالعکس خبر واقعه مؤلمه حضرت افنان جناب آقا میرزا عبدالحسین خان بسیار سبب احزان گردید و بدرجه‌ئی تأثر حاصل شد که تحریر و تقریر نتوان سزاوار تعجب است و شایان تأسف و موقع تحسراتی ادعو الله ان لایرینی بعد هذا مثل هذا

2 و مناجاتی در ذکر آن متصاعد الی الله بدرگاه خداوند آگاه گردید و علیک البهاء الأبهی الهی الهی ما لی اری نفسی فیکلّ یوم خائض الغمرات فائض العبرات مبتلیا بالسكرات من الیم الرزایا و شدید البلا یا منها صعود فرع دوحتک الرحمانیه القضیب الرطب الریان من سدرتک الربانیة

3 ربّ انه عاش خالص الوجه صافی القلب زاکي النفس مستبشر الروح فی قرنک العظیم و عصرک المبین ربّ انه اتقد بنار محبتک من الشجرة المبارکة المرتفعة فی سیناء الجمال مرکز الجلال یکاد زیتها یضیء و لم تمسسها نار و مالحذته لومة لائم و لا نقمة ناقم فی حبک بل فدی روحه فیکلّ آونة و لم یخش بأس الملوک و لا الصفوف و السيوف المسلولة من الألوف قد نطق بالذکر و الثناء و انجذب بنفحات القدس التي تمر من جنة الأبهی

4 ربّ قدر له کلّ خیر فی السّماء و اجعل صعوده الشهادة الکبری و سبباً للوصول الی الرفیق الأعلی ربّ جد و اسمح بالورود فی جنة اللقاء لذلك الفتی الثورانی و الدّخول فی جنانک الرحمانی و افرغ الصبر علی ابيه الجلیل و ذوی قرابته انک انت الکریم انک انت الرحیم انک انت اللطیف الخبیر

INBA85:461, BSHI.011, BSHI.123-124

**AB03153***To: Azra et al.**Date: 1911-Apr-22*

- 1 O two dear handmaidens of God! His honor Aqa Mirza Habibu'llah mentioned your names in his letter and requested that a letter be written. Since he is truthful in his words, therefore 'Abdu'l-Baha has undertaken to write this letter to make mention of you, that it may be the cause of the exaltation of your stations, the elevation of your aims, the attraction of your hearts, the gladness of your spirits and the joy of your innermost beings.
- 2 In this wondrous Dispensation, the handmaidens of the All-Merciful must offer a thousand thanks at every moment that the hand of grace has delivered women from the depths of abasement and raised them to the summit of men's glory. Consider what a bounty this is, for the group of women had fallen to such a degree in the East that when mention was made of women in the Arabic language, one would say "Far be it from thee" just as one would say "Far be it from thee to be a donkey." And in the Turkish language it was said "Far be it from thy presence to mention women." And in the Persian language, when talking about women one would say "May there be no relationship" and would refer to them as "the weak one."
- 3 Now, praise be to God, under the shadow of the Blessed One's grace, women are held in the utmost respect. Therefore, O two dear handmaidens of God, raise up in women's gatherings a song of thanksgiving to the Abha Kingdom that He has made the abased ones mighty and bestowed infinite grace upon the helpless ones.
- 4 And upon you both be the Most Glorious Glory.

1 ای دو کنیز عزیز الهی جناب آقا میرزا حبیب‌الله در نامه خویش نام شما برده و خواهش نگارش نامه کرده چون ایشان صادق در قولند لهذا عبدالبهاء نیز بتحریر این ورقه پرداخته تا ذکر از شما نماید که سبب علو درجات و سمو مقاصد و انجذاب قلب و بشارت روح و فرح فؤاد گردد

2 در این دور بدیع اماء رحمن باید هر دم هزار شکرانه نمایند که ید عنایت نساء را از حضيض ذلت نجات داده و باوج عزت رجال رسانده ملاحظه نمائید که چه موهبتی است زیرا حزب نساء بدرجه‌ئی در شرق ساقط بودند که در لسان عربی چون ذکر زن را میخواستند اجلک الله نسوان میگفتند نظیر آن اجلک الله همار میگفتند و در لسان ترکی حاشا حضوردن قاری در و در لسان فارسی در ذکر زن بلا نسبت میگفتند و تعبیر به ضعیفه مینمودند

3 حال الحمد لله در ظل عنایت مبارک نساء در نهایت احترامند پس ای دو کنیز عزیز الهی در مجامع نساء آهنگ شکرانه‌ئی بملکوت ابهی بلند نمائید که ذیلان را عزیز فرمود و بیچارگانرا عنایتی بی‌متنی مبذول داشت

4 و علیکما البهاء الأبهی

MKT7.093, PYM.231x, MAS5.293

**AB09920***To: Muhammad Rida-Khan Nayrizi**Date: 1911-Apr-22*

...Thou hast inquired about the world of the soul: After ascending from this world to the unseen world, how and in what manner does the friendship between friends continue or not? O thou who art firm in the Covenant! In this corporeal world, despite the separation of bodies, friends remain friends and intimate with each other. In the eternal world, then, which is the world of divine unity and heavenly oneness, friendship and spiritual intimacy are naturally among the essential requisites of that sanctified world....

...سؤال از عالم روح نموده بودید که بعد از صعود از اینجهان بجهان پنهان چگونه و چهسانست آشنائی در میان یاران باقی یا نیست ای ثابت بر پیمان عالم جسمانی باوجود پیگانگی اجسام یاران با یکدیگر آشنا و همدم و همرازند پس جهان باقی که عالم وحدت الهی و یگانگی رحمانیست بالطبع آشنائی و الفت روحانی از لوازم ذاتیه آنجهان پاک است...

MMK3#041 p.025x

**AB12128***To: Ali Quli Khan, in Washington, DC**Date: 1911-Apr-24*

- 1 O servant of the Sacred Threshold and steadfast in the Covenant! Your detailed letter was received and this reply is being written. Praise be to God, through the assistance and grace of the Blessed Beauty you have been and continue to be confirmed and victorious in all matters. When you were going to America, did you ever imagine that such confirmation would be achieved? Now confirmations beyond imagination have been achieved, praise be to God. In gratitude for these bounties you must engage in service to the Cause so that day by day confirmation and success may increase. Act with sincere intention and natural inclination so that great results may be achieved.

1 ای بنده آستان مقدس و ثابت بر پیمان نامه مفصل شما رسید و جواب مرقوم میگردد الحمد لله بعون و عنایت جمال مبارک در جمیع موارد مؤید و منصور بوده و هستی و قتیکه به امریکا میرفتی هیچ گمان مینمودی که چنین تأییدی حاصل گردد حال تأییدات الحمد لله مافوق تصور حاصل بشکرانه این مواهب باید بخدمت امر پردازی تا روز بروز بر تأیید و توفیق یفزائی بنیت صادق و صرافت طبع حرکت ثنائی تا نتایج عظیمه حاصل گردد

- 2 Praise be to God, you succeeded in having several financial officers appointed from America for Iran, and God willing you will also succeed in securing a loan for Iran from America. Until now, whatever loans Iran has taken from Europe, since the intermediaries were thinking of their own benefit, ultimately resulted in clear loss - it yielded no fruit either for Iran or for those who were intermediaries. Rather, they swallowed those illegitimate funds with utmost regret and despair, and have

2 الحمد لله بتعین چند مأمور مالی از امریکا بهر ایران موفق شدی و انشاءالله موفق بر استقراض ایران از امریکا نیز بگردی تا بحال آنچه ایران از اروپا استقراض نموده چون واسطهها فکر منفعت خویش نمودند عاقبت خسران مبین شد نه از برای ایران ثمری داشت و نه از برای آنها که واسطه بودند بلکه آن نقود غیرمشروع را بنهایت

now entrapped Iran in such a way. Take heed, O people of insight!

- 3 In any case, in securing a loan for Iran from America, you must conduct yourself in such a way that this ill repute is removed and the pure intention and utmost sincerity becomes clear to the Iranians. Take no rest day or night; strive that God willing you may render good service to the government and people of Iran. Allow not the slightest negligence, for it would cause the matter to be reversed, as happened with others.
- 4 As for the American government and people, they are truly well-wishers and have no purpose except the benefit of all - meaning that if they undertake any work, or promote any matter in Iran, or establish a bank, or open commercial relations, or give a loan to the government, their ultimate hope and desire is mutual benefit, not restricted to America alone.
- 5 In any case, you should now pursue the matter of the loan, for the government and people of Iran are in desperate need of a loan and without it no work can be accomplished. Focus your thoughts on this matter, for this is what is beneficial now. Do not scatter your thoughts. If you scatter your thoughts you will not succeed in any one thing. When water is concentrated in one fountain, the fountain becomes very powerful and gushes forth strongly, but when divided among multiple fountains, none of the fountains gains strength.
- 6 Convey the Most Glorious Greetings to the honored spiritual lady Mrs. Ruhaniyyih, and likewise on behalf of 'Abdu'l-Baha caress and show affection to the children.
- 7 Regarding the lack of kindness from the friends - they think that since you have become occupied, you no longer pay much attention to them. Therefore you must, contrary to their unkindness, show the utmost kindness - more than before - until they observe that this appointment has caused no change whatsoever in your manners and character.
- 8 I was extremely delighted by the matters you had written about, and I hope that your joy increases day by day.

حسرت و یأس زقوم فرمودند و حال ایران را چنین گرفتار کردند فاعتبروا یا اولی الابصار

3 باری تو باید در استقراض ایران از امریک چنان روش و سلوک نمائی که این بدنامی زائل گردد و ایرانیان را نیت خالصه و نهایت خلوص روشن گردد شب و روز آرام مگیر بکوش که بلکه انشاء الله حسن خدمتی بدولت و ملت ایران نمائی ادنی قصوری جایز ندانی زیرا سبب گردد که قضیه معکوس شود چنانکه در حق دیگران شد

4 اما دولت و ملت امریک فی الحقیقه خیرخواهند و هیچ مقصدی جز منفعت عموم ندارند یعنی اگر بکاری شروع نمائید و یا امری در ایران ترویج کنند یا بنکی تأسیس نمائید یا باب تجارتی باز کنند یا بدولت قرض بدهند نهایت آمال و آرزویشان منفعت طرفین است نه حصر در امریکا

5 باری شما حال بمسئله استقراض تشبث نمائید زیرا دولت و ملت ایران بینهایت محتاج استقراض است و بدون استقراض کاری انجام نیابد فکر خویش را حصر در این قضیه نمائید الآن این مفید است افکار خویش را متفرق ننمائید اگر افکار را متفرق نمائید موفق بهیچیک نگردید آنها چون حصر در یک فواره گردد فواره بسیار قوت یابد و فوران شدید شود اما چون تقسیم فواره‌های متعدد شود هیچیک از فواره‌ها قوت نیابد

6 بامه الله المقربہ روحانیہ خانم تحیت ابدع ابی برسانید و همچنین اطفال را بالنیابه از عبدالبهاء بنازید و بنوازید

7 و اما در خصوص عدم مهربانی احبباً آنان را گمان چنین که چون شما مشغول شده‌اید دیگر چندان توجهی بآنها ندارید پس شما بالعکس در مقابل نامهربانی نهایت مهربانی مجری دارید بیش از پیش تا ملاحظه کنند که این مأموریت در اطوار و اخلاق شما بهیچوجه تفاوتی حاصل نکرده

8 از مطالبی که مرقوم نموده بودید نهایت سرور حاصل شد و امیدوارم که روز بروز سرور شما زیاد گردد

BRL\_DAK#0818

**AB03329***To: Cecilia Harrison, in Chicago**Date: 1911-Apr-24*

O maidservant of God who is attracted! Your letter was received and from its contents pleasing meanings were understood, for it was evidence of your ultimate attraction to the Abha Kingdom and heart's attachment to the realm above.

The chanting of verses, whether individually or collectively, is the cause of the penetration of the Word of God in hearts and the reason for the flame of the fire of the love of God in breasts. But it is as you had written - on condition that hearts be like pure and delicate mirrors and spirits be raised in utmost joy and delight through divine glad-tidings.

And certainly if blessed souls who have complete attention toward the Lord of Hosts and are detached from the world of mortality and immersed in the effusions of the realm of divinity travel and move about in the countries of America and with the fervor of the love of God associate with all and visit gatherings, it will surely become the cause of unity of the friends and maidservants of the All-Merciful. And certainly it is very beloved and acceptable and will bestow great results and yield universal benefits.

The page that you had enclosed had very good content and eloquent expressions. I beseech God that through it you may awaken the people of America from the sleep of negligence and become the cause of knowledge and understanding.

And upon you be the Most Glorious Glory.

SW\_v02#05 p.006

**AB00793***To: Muhammad Hashim Kashani, in Tihiran**Date: 1911-Apr-25*

- <sup>1</sup> O servant of God! Your letter was received and I am immediately writing a reply to make up for what was missed. O Jinab-i-Hashim, there is a famous saying: "The excuse is accepted by noble people." 'Abdu'l-Baha is submerged in waves

<sup>1</sup> ای بندهء الهی نامهء شما رسید فوراً جواب مرقوم میگردد تا تلاقی مافات شود ای جناب هاشم مثلیست مشهور العذر عند کرام الناس

of correspondence - how can He respond to every letter? But you write a letter every few months and have no other correspondence, thinking that this servant also has, like you, the utmost leisure time and few occupations, and therefore you complain. The condition of a shepherd who must protect a thousand flocks, lead them to graze in meadows of truth and meaning, give them cool refreshing water to drink, and guard them from fierce wolves, cannot be compared to the condition of one dear lamb. For the lamb can freely jump and play in the meadow, eat fresh grass, drink pleasant water, and gracefully stroll around the pasture in perfect joy and delight. This is the reality of the situation, otherwise there would be no short-coming or laxity.

- 2 You had asked why some souls are immersed in the sea of wealth while others are distressed and afflicted - is this from the effects of destiny or from poor planning? Is it the recompense of deeds or divine fate and destiny? The reality of this matter is that it is required by God's universal system in this infinite universe that both rich and poor exist. If all became rich, the system of existence would be disrupted, and if all became poor, the connection between beings would be severed. Thus this poverty and wealth are requirements of the chain of beings and the firm relationships between existences.
- 3 Despite this, poor planning also has its effect, and likewise the occurrence of poverty in some cases is the recompense of deeds - for example, every wrongdoer's punishment is certainly poverty. And in some instances poverty is a divine gift and mercy from the Lord, such as when a blessed soul falls into severe tests in God's path, gives up home and possessions to plunder and pillage, and poverty and want result, to the point where they say "poverty is my pride" and proclaim it with honor.
- 4 Just as the companions of the Messenger of God (peace be upon him) in Mecca gave up their homes to plunder and fled as emigrants to Medina, where they spent days in utmost poverty and need. It reached the point in the Battle of the Trench where they had no sustenance except water. The blessed person of the Prophet would tie stones to his blessed belly from intense hunger. Without doubt this poverty was pride and a divine gift, for it led to absolute wealth and caused eternal riches.

مقبول عبدالهء در بین امواج دریای اوراق مستغرق است چگونه تواند که هر نامه‌نیرا جواب نگارد اما جناب شما هر چند ماهی قلم رنجه میفرمائید و نامه‌ئی مینگارید و دیگر نگارشی ندارید گمان میفرمائید که اینعبد نیز مانند شما در نهایت وسعت وقت و فسحت اشغال است لهذا گله میفرمائید شبانی که باید هزار گله را محافظه نماید و در چمن زار حقایق و معانی بچراند و از آبهای سرد خوشگوار بنوشاند و از سطوت گرگان درنده محافظه نماید حال او قیاس بحال یک بره عزیز نگردد زیرا بره در مرغزار گاهی جست و خیز کند گاهی علف تازه میل فرماید و گاهی آب گوارا بنوشد و در نهایت خوشی و فرح در اطراف چمن بخرامد اینست حقیقت حال والا قصور نمیشد و فتور حاصل نمیگشت

2 سؤال فرموده بودید که بعضی از نفوس غریق بحر غنا و نفوسی دیگر پریشان و مبتلا آیا این از آثار تقدیر است یا خود از سوء تدبیر آیا جزای عمل است و یا خود قضا و قدر حقیقت اینست که از مقتضیات نظام عمومی الهی در این کون نامتناهی آنست که غنی و فقیر هر دو موجود باشد اگر کل غنی گردند نظام کون بهم خورد و اگر کل فقیر شوند رابطه کائنات از هم بگسلد پس این فقر و غنا از مقتضیات سلسله کائنات و روابط محکمه موجودات است

3 باوجود این سوء تدبیر را نیز اثری و همچنین حصول فقر در مواضعی جزای عمل است مثلاً هر فاسق مقام البتّه جزای عمل او فقر است و در مواقعی فقر موهبت الهی و رحمت پروردگار است و آن اینست که نفس مبارکی در سبیل الهی در امتحان شدید افتد خائمان به تالان و تاراج دهد و فقر و ضرورت حاصل گردد تا بدرجهئی رسد که الفقر نفخه گوید و به افتخر بر لسان راند

4 چنانکه اصحاب حضرت رسول علیه السلام در مکه خائمان بتاراج دادند و فراراً هجرت به مدینه نمودند در مدینه در نهایت فقر و فاقه ایامی میگذراندند کار بجائی رسید که در محاربه خندق قوتی جز آب نمائد نفس مبارک حضرت از شدت جوع سنگ بر احشاء مبارک می‌بستند شبهه نیست که این فقر نفخه بود و موهبت ربّانی زیرا از عقب غنای مطلق داشت و مورث ثروت ابدی

- 5 Convey most glorious greetings to Jinab-i-Aqa Mirza Liqa'i, and likewise to the honored maidens Bahiyyih Khanum, 'Adhra Khanum, Batul Khanum, and the fortunate son Aqa 'Abdu'l-Husayn. And upon you be the Most Glorious Glory.

5 بجناب آقا میرزا لقائی تحیت ابدی ابھی ابلاغ دار  
و همچنین بصبایای محترمه بهیه خانم عدرا خانم  
بتول خانم و نجل سعید آقا عبدالحسین و علیک  
البهاء الأبهی

INBA17:006, MKT9.045, ANDA#57 p.04,  
MAS2.086-087x

## AB05619

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

*Date: 1911-Apr-25*

- 1 O thou who art firm in the Covenant! Thy detailed letter was read and from its meanings, attraction to the lights of the Beauty of the All-Merciful was clear and evident. Praise God that thou art self-effaced in the Cause of God and hast no purpose save the good-pleasure of God, and art under the protection and shelter of the Lord.
- 2 The glad-tidings of the unity and oneness of the loved ones brought great joy and delight. If this unity of the pure ones becomes firmly established, in a short time Tehran will become a paradise of good-pleasure and that land will become a supreme paradise.
- 3 One volume of the Sacred Writings which thou hadst transcribed in thine own hand with utmost calligraphy was most acceptable. In truth, the musk-scented pen of that precious friend scatters precious pearls upon the pages.
- 4 Convey utmost longing from 'Abdu'l-Baha to his honor Ahmad-'Ali Khan and his honor Mirza Haji Aqa, and likewise extend the Most Wondrous and Most Glorious greetings to his honor Aqa Mirza Rahim Khan and say that thou shouldst be confident in the grace and favor of the All-Merciful Lord.
- 5 Be not saddened by any event, for thou art the object of providential grace and art encompassed by the favors of the All-Merciful. If at times there occurs the slightest weakness in temporary affairs, yet in the end there will be abundant profit and gain. If a tree becomes leafless from autumn winds, spring lies ahead when it will become infinitely green and verdant. Know

1 ای ثابت بر پیمان نامه مفصل شما ملاحظه گردید  
و از معانی آن انجذاب بانوار جمال رحمانی واضح و  
مشهود بود حمد کن خدا را که فانی در امر الهی  
و جز رضای حق مقصدی نداری و در صون  
حمایت حضرت پروردگاری

2 بشارت اتحاد و یگانگی احباً بسیار سبب سرور و  
حضور گردید اگر این وحدت اصفیا تأسس تام  
یابد در اندک زمان طهران جنت رضوان شود  
و آن سرزمین بهشت برین گردد

3 یک مجلد از آثار مبارکه که بخط خویش در  
نهایت خوشنویسی مرقوم نموده بودی بسیار  
مقبول گردید فی الحقیقه کلک مشکین آن یار  
نازنین در ثمن بر اوراق نثار مینماید

4 بجناب احمد علیخان و جناب میرزا حاجی آقا  
نهایت اشتیاق از قبل عبدالبهاء ابلاغ دار و  
همچنین بجناب آقا میرزا رحیم خان تحیت ابدی  
ابھی برسان و بگو که تو مطمئن بفضل و عنایت  
حضرت رحمن باش

5 از هیچ حادثه‌ای محزون مگرد زیرا منظور نظر  
عنایتی و مشمول الطاف حضرت رحانیت احیاناً  
اگر در امور موقت ادنی فتوری حاصل شود ولی  
عاقبت ریج و سود موفور است شجر اگر از باد  
خزان بی‌برگ گردد بهار در پیش است بی‌نهایت  
سبز و خرم شود بیقین مبین بدان که بندگان جمال

thou with perfect certainty that the servants of the Most Glorious Beauty are in every case successful and victorious. Thou hast won the wager whether it comes up even or odd.

- 6 Convey utmost kindness from 'Abdu'l-Baha to Aqa Ruhullah and Aqa Fu'ad and Aqa Manuchihr.

- 7 This brief note was written - do thou forgive. And upon thee be the Most Glorious Glory.

ای در هر صورت موفق و مظفرند تو گرو بردی  
اگر جفت و اگر طاق آید

6 به آقا روح الله و آقا فؤاد و آقا منوچهر نهایت  
مهربانی از قبل عبدالهآء ابلاغ دار

7 مختصر مرقوم گردید معذور دارید و علیک البهاء  
الابی

INBA79.067b, MSHR2.351-352x

## AB11688

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

*Date: 1911-Apr-25*

- 1 O herald of the Covenant! Two letters from your honor were read at once. One caused endless grief and sorrow as it contained news of the ascension of the faithful friend, the mine of truth and sincerity, steadfast in the Covenant, enamored with the Beloved of the horizons, Jenab-i-Mirza Abdullah. For this reason, extreme anguish resulted from this separation, and a detailed prayer was offered at the Threshold of Oneness seeking forgiveness and elevation of his station, and was sent to Tehran.

- 2 As for the second letter which spoke of the journey of Jenab-i-Ikhvan-i-Safa to Yazd and its surrounding areas, it brought the utmost joy. Likewise, from the movement of Aqa Siyyid Jalal towards Lahijan in the company of Jenab-i-Baqiroff - from infinite bounties I hope they will be assisted in spreading the divine fragrances. Similarly, from the journey of Jenab-i-Aqa Mirza Haji Aqa of Sangsar and from the glad tidings of the promotion of teaching and the arising of the friends to services, the utmost joy was attained.

- 3 Today the friends must count time as precious and arise with all their power to guide all who dwell on earth, for teaching is the magnet of divine confirmation. Whoever arises to teach, the hosts of the Supreme Concourse will assist them, and this is an inevitable matter.

1 ای منادی پیمان دو عدد نامهء آنجناب در یک  
آن ملاحظه گردید یکی سبب حزن و حسرت  
بی پایان شد زیرا خبر عروج یار باوفا معدن  
صدق و صفا ثابت میثاق مفتون دلبر آفاق  
جناب میرزا عبدالله داشت از اینجهت نهایت  
احتراق از این فراق حاصل گردید و مناجات  
مفصلی بدرگاه احدیت شد و طلب مغفرت و  
علو درجات گردید و ارسال طهران شد

2 و اما از نامهء ثانی که ناطق بسفر جناب اخوان  
صفا بسمت یزد و نواحی آنشهر بود نهایت سرور  
حاصل گردید و همچنین از حرکت آقا سید جلال  
بسمت لاهیجان در معیت جناب باقراف از  
الطاف بی پایان امیدوارم که موفق بر نشر نفعات  
الله گردند و همچنین از سفر جناب آقا میرزا  
حاجی آقای سنگسری و از بشارت ترویج تبلیغ  
و قیام احباً بر خدمات نهایت مسرات حاصل  
گردید

3 الیوم یاران باید وقت را غنیمت شمردند و بتمام  
قوت بهدایت من علی الأرض قیام کنند زیرا  
تبلیغ مغناطیس تأیید است هر نفسی تبلیغ پردازد  
جنود ملاً اعلی نصرت نمایند و هذا امر محتوم

4 And upon you be the Most Glorious Glory.

4 و عليك البهاء الأبهى

INBA85:413, BRL\_DAK#0197, YIA.254

## AB05638

*To: Mirza Baqir Khan son of Mirza Rahim Khan, in Tihiran*

*Date: 1911-Apr-25*

1 O my spiritual youth! Praise be to God that thou hast taken root beside the river of guidance like a willow and hast sprung up in the rose garden of divine bounty like a graceful plant. May the outpourings from the clouds of loving kindness vouchsafe a new freshness to thee at every moment and the breezes of the All-Merciful blowing from the Source of reality bestow gifts upon thee at every breath.

1 بواسطه جناب آقا میرزا علی اکبر میلانی طهران جناب سلیل مجید میرزا رحیم خان جناب میرزا باقر خان علیه بهاء الله الابهی ای جوان روحانی حمد کن خدا را که در جویبار هدایت سرو روانی و در گلشن موهبت نهالی در طراوت و لطافت بی پایان رشحات سیاح عنایت هر دم تازگی جدید مبذول دارد و نسیم مهب حقیقت در هر نفس نفس رحمانی بخشد

2 The hosts of the Concourse on High bless those who are young in the Abha Kingdom and the youthful servants of the threshold of the Beloved are the recipients of the light of the Luminary of the world.

2 نورسیدگان جنت ابهی الحمد لله بجنود ملا اعلی مؤیدند و مظفر و بندگان آستان دبر آفاق مشمول اشراق نیر آفاق لهذا

3 It is the hope of Abdul'-Baha that this plant in the meadow of the divine mysteries may grow and develop through the springtime showers of the grace of God. It is his prayer that in this spiritual springtime he too may blossom forth buds and fruit and leaves, "nor is that difficult for God."<sup>1</sup>

3 امید عبدالبهاء چنان که آن نهال گلشن اسرار از باران نبسانی فضل پروردگار در نشو و نما باشد و در این فصل ربیع الهی از نسیم جانپور رحمانی برگ و شکوفه نماید و بر و ثمر بخشد و لیس ذلک علی الله بعزیز و عليك البهاء الابهی

MMK2#365 p.261

<sup>1</sup>Qur'an 14:20.

**AB06492***To: Fatimih mother of Mirza Haji Aqa (Sangisari), in Sangsar**Date: 1911-Apr-25*

- 1 O handmaiden of God! Give thanks to God that He has bestowed upon you a pure-hearted son who is accepted at the Divine Threshold, praised by 'Abdu'l-Baha, active in diffusing the divine fragrances, steadfast in servitude at the Threshold of Oneness, and arising in service. This bounty deserves thanksgiving and praise to the one God. Surely you are in utmost joy about this. Do not look at the present condition - soon it will be witnessed that whoever sowed a seed in this divine farmland, thousands of harvests will be yielded heap upon heap. Your dear son has become a divine farmer and is sowing pure seeds in blessed lands.
- 2 When the seed is hidden in the earth
- 3 The secret of the garden's verdure it becomes.
- 4 And upon you be the Most Glorious Glory!
- 1 یا امة الله شكر کن خدا را که پسر پاک گهري عنایت فرمود که در درگاه کبریا مقبول و در نزد عبدالبهاء محمود و در نشر نجات الله ساعی و در عبودیت درگاه احدیت ثابت و بخدمت قائم است این موهبت سزاوار شکرانه و ستایش خداوند یگانه است البته از این در نهایت سروری حال را ملاحظه نمما عنقریب مشاهده خواهد شد که هر نفسی در این کشت زار رحمانی تنخی افشاند هزاران خرمن توده توده بثمر رسید پسر عزیزت دهقان رحمانی شده و در اراضی مبارکه تخم پاکی می افشاند
- 2 دانه چون اندر زمین پنهان شود
- 3 سر آن سرسبزی بستان شود
- 4 و علیک البهاء الأبهی

MSHR3.194

**AB08514***To: Batul daughter of Muhammad Hashim**Date: 1911-Apr-25*

- 1 O handmaiden of God, Batul! Praise God that thou art accepted at the Threshold of Oneness and art renowned and distinguished among the handmaidens of the All-Merciful.
- 2 Thou writest in thine own hand and acquirest knowledge and understanding, that thou mayest present proof and evidence to others. Make an effort to study properly, that thou mayest, God willing, translate and interpret the verses of the Divine Books for the handmaidens of the All-Merciful. If thou strivest, thou shalt attain to this most glorious station.
- 3 And upon thee be the Most Glorious Glory.
- 1 ای امة الله بتول حمد کن خدا را که در درگاه احدیت مقبول و در بین اماء رحمن منظور و مشهوری
- 2 نامه بخط خویش نگاری و علم و معرفت آموزی تا از برای دیگران حجت و برهان بیان کنی همتی فرما تا درست تحصیل نمائی بلکه انشاء الله آیات کتب الهی را از برای اماء رحمانی ترجمه و تفسیر نمائی اگر بکوشی باین مقام اعز اسمی موفق گردی
- 3 و علیک البهاء الأبهی

INBA17:005, QIRT.12bx

## AB00182

*To: Baha'is of the United States**Date: 1911-Apr-28*

<sup>1</sup> O friends and handmaidens of the All-Merciful! When the deposed Ottoman monarch Abdul-Hamid arose in tyranny and rebellion, 'Abdu'l-Baha was confined in the fortress of 'Akka and fell under the severe restrictions of police, spies and surveillants. All association was completely cut off and communication forbidden, for they would harass and even severely threaten anyone who approached the house. Matters reached such a point that this did not suffice him, and he dispatched an oppressive commission of inquiry to fabricate, through various schemes, deceptions, intrigues and calumnies, some crime against 'Abdu'l-Baha that would lead to His execution, drowning, or banishment without trace to the desert of Fezzan. That tyrannical commission perpetrated every injustice and deemed every cruelty permissible. Finally, they decided to dispatch 'Abdu'l-Baha to Fezzan, and when they communicated with Abdul-Hamid's palace, the response confirmed the royal decree for the Fezzan matter.

<sup>1</sup> ای یاران و اماء رحمن چون پادشاه مخلوع عثمانیان عبدالحمید به ظلم و طغیان قیام نمود عبدالبهاء در قلعه عکا محصور و در تحت تسلط پلیس و جاسوس و مراقب بنهایت تضییق افتاد بالکلیه قطع مراوده شد و منع مخایره گردید زیرا هر نفسی نزدیک خانه میآمد او را مؤاخذه مینمودند بلکه تهدید شدید میکردند تا کار بدرجهائی رسید که باین قناعت نمود بلکه هیئت تفتیشیه ظالمهائی فرستاد تا بانواع حیل و خداع و دسیسه و افترا اثبات جرمی در حق عبدالبهاء کنند و بدار زند یا بدریا اندازد یا در صحرای فیزان بی نام و نشان نماید و آن هیئت ظالمه هر ظلمی مجری داشت و هر جفائی سزاوار دانست عاقبت قرار بر آن شد که عبدالبهاء را ارسال فیزان نمایند و چون مخایره بقصر عبدالحمید کردند جواب آمد که قضیه فیزان بامر پادشاهی مقرر گشت

<sup>2</sup> Then as that oppressive commission of inquiry was returning to Istanbul, while still at sea, God's cannon thundered at Abdul-Hamid's palace gate, dynamite exploded, many were killed, and Abdul-Hamid fled to his palace. Calamities and difficulties successively befell him, and events and tribulations followed one after another. Thus he found no opportunity to harm 'Abdu'l-Baha, general turmoil ensued, culminating in his deposition. The hand of divine power removed the chains of Joseph's imprisonment from 'Abdu'l-Baha's neck and placed fetters and manacles upon the inauspicious neck of Abdul-Hamid. Take heed, O ye who have eyes to see!

<sup>2</sup> پس آن هیئت تفتیشیه ظالمه مراجعت به اسلامبول نمود در وسط دریا بود که توپ خدا در دم قصر عبدالحمید صدا نمود و دینامیت منفجر گشت جمعی کشته گشتند و عبدالحمید بقصر خویش فرار نمود و بلایا و مشاکل بر او متتابع گشت و وقایع و مصائب پیاپی شد لهذا فرصت اذیت عبدالبهاء نیافت و هیجان عمومی گشت و ممتنی بخلع او شد و ید قدرت الهیه زنجیر سجن یوسفی را از گردن عبدالبهاء برداشت و سلاسل و اغلال بر گردن نامبارک عبدالحمید گذاشت فاعتبروا یا اولی الأبصار

<sup>3</sup> 'Abdu'l-Baha then hastened from the prison land to Egypt with utmost authority. Praise be to God, through the assistance and favor of the Blessed Beauty, immediately upon arrival in Alexandria the Word of God was exalted and the melody of the Abha Kingdom was raised. All newspapers wrote numerous articles - some offering utmost praise, while others cried out that this person's arrival in this land would shake the foundations of religion and undermine traditional rules and customs, for He draws to Himself everyone He meets, and in every gathering He opens His mouth, causing deniers

<sup>3</sup> و عبدالبهاء در نهایت اقتدار از ارض سجن باقلم مصر شتافت الحمد لله به عون و عنایت جمال مبارک یحجد ورود اسکندریه اعلاء کلمه الله شد و آهنگ ملکوت ابهی بلند گشت جمیع جرائد مقالات متعدده نوشته بعضی نهایت ستایش نمودند و بعضی فریاد برآوردند که ورود این شخص باین بلاد زلزله بر ارکان دین افکند و سبب توهین قواعد و آداب قدیم شود زیرا بهر نفسی رسد او را منجذب نماید و در هر محفلی

to believe. The newspapers continue to write detailed articles; let us see what happens next.

- 4 Now numerous letters arrive from the friends and handmaidens of the All-Merciful in America, all requesting 'Abdu'l-Baha's journey to America with utmost insistence and persistence. But given the discord among the friends and lack of unity among the handmaidens of the All-Merciful, how can 'Abdu'l-Baha hasten to those shores? Is this possible? No, by God! If the friends and handmaidens of the All-Merciful yearn to see 'Abdu'l-Baha, they must immediately eliminate differences of opinion and achieve perfect harmony and unity. No Baha'i should open their lips to criticize another, and should consider backbiting the gravest error in the human world, for in all the Tablets of Baha'u'llah it is explicitly stated that backbiting and evil-speaking are satanic whispers and suggestions that destroy the foundation of humanity.

- 5 A believer should not criticize even strangers, let alone acquaintances, and should not backbite enemies, much less speak ill of friends. Backbiting and evil-speaking are attributes of the sick in mind, not the righteous. And self-conceit is a characteristic of strangers, not of friends. We hope that the loved ones and handmaidens of the All-Merciful in America may become the cause of unity between East and West and raise aloft the standard of the oneness of mankind. But now we observe that among the loved ones and handmaidens of the All-Merciful themselves there is estrangement, disunity, and utmost discord. Given this, how can they arise to guide all who dwell on earth and become the cause of unity and harmony among all who dwell on earth? Christ addressed His disciples saying, "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall the world be salted?"

- 6 O friends and handmaidens of the All-Merciful! If you truly long for Our meeting and genuinely seek Our presence, you must close the door of differences and open the doors of affection, love, and oneness. You must become as one soul and one heart. Be like the waves of one sea though infinite in number. O friends and handmaidens of the All-Merciful! Praise be to God, you are the fish of one sea, the birds of one garden, the trees of one orchard, and the flowers of one paradise. Why then this discord and lack of fellowship, and for what reason?

- 7 I tell you truly, were it not for this discord among you, by now the people of America throughout all those regions would have

دم بگشاید سبب تصدیق منکرین گردد و هنوز جرائد مقالات مفصله مینگارند تا بعد چه شود

- 4 حال از یاران امریک و اماء رحمن مکاتیب متعدده میرسد و جمیع خواهش سفر عبداله‌آ به امریکا نمایند و نهایت اصرار و الحاح میفرمایند ولی با وجود اختلاف یاران و عدم اتحاد اماء رحمن چگونه عبداله‌آ بآنصفحات شتابد آیا این ممکن است لا والله اگر یاران و اماء رحمن مشتاق دیدار عبداله‌آ هستند باید فوراً اختلاف آراء را از میان بردارند و نهایت الفت و اتحاد پردازند از بهائی نفسی بمذمت دیگری لب نگشاید و غیبت را اعظم خطا در عالم انسانی داند زیرا در جمیع الواح بهاءالله مصرح است که غیبت و بدگوئی از دسائس و وساوس شیطانی است و هادم بنیان انسانی

- 5 شخص مؤمن مذمت نفسی از بیگانگان نکند تا چه رسد از آشنایان و غیبت دشمن ننماید تا چه رسد بمذمت دوست بدگوئی و غیبت صفت سقیم الأفكار است نه ابرار و خودپسندی از خصایص اغیار است نه یار ما را امید چنان است که احباً و اماء رحمن در امریک سبب اتحاد شرق و غرب گردند و علم وحدت عالم انسانی برافرازند حال ملاحظه مینمائیم که در میان خود احباً و اماء رحمن بیگانگی است و عدم اتحاد و نهایت اختلاف باوجود این چگونه بهدایت من علی الأرض برخیزند و سبب اتحاد و اتفاق من علی الأرض گردند حضرت مسیح خطاب بحواریین میفرماید که شما نمک روی زمین هستید اگر نمک فاسد گردد عالم وجود بچه چیز نمکین گردد

- 6 باری ای یاران و اماء رحمن اگر مشتاق ملاقاتید و فی الحقیقه طالب دیدار باید باب اختلافرا ببندید و ابواب الفت و محبت و یگانگی بگشاید حکم یکجان و یکدل یابید مانند امواج دریا هر چند تعداد آید ولی از یک بحر باشید ای یاران و اماء رحمن الحمد لله ماهیان یک دریائید و مرغان یک گلشنید و اشجار یک بوستانید و گلهای یک جنتید دیگر این اختلاف و عدم ائتلاف چرا و از چه جهت است

been attracted to the Kingdom of God and would have been your helpers and supporters. Is it fitting that this great bounty should be sacrificed for groundless imaginings? No, by God! If you reflect even slightly, you will immediately cast out this discord from your midst and cut your tongues off from back-biting one another. Rather, you will arrange gatherings of joy in utmost love and fellowship, prepare feasts of gladness, organize celebrations for the unity of mankind, open your tongues in praise of one another, and await the arrival of 'Abdu'l-Baha.

7 براسی میگویم اگر این اختلاف در میان شما نبود حال اهالی امریک در جمیع آن اقالیم منجذب بملکوت الله بودند و معین و ظهیر شما بودند آیا سزاوار است که این موهبت کبری فدای یک خیالات بی سرو پا گردد لا والله اگر ادنی تفکر نمائید فوراً این اختلاف را از میان براندازید و زبان از غیبت یگدیگر قطع خواهید نمود بلکه در نهایت محبت و الفت محفل سرور بیارائید و بزم شادمانی فراهم آرید و جشن وحدت عالم انسانی ترتیب دهید و زبان بستایش یگدیگر بگشائید و منتظر قدوم عبدالهء میگردید

8 Furthermore, some of the Covenant-breakers have secretly come among you, making protestations of firmness in the Covenant, and through various intrigues and schemes are sowing corruption and discord among you, that they might deprive you of the lights of God's Covenant and entangle you in the darkness of violation. Is it fitting that the Covenant-breakers should lay such a snare and catch firm ones like yourselves while you remain preoccupied with differences among yourselves?

8 و از این گذشته بعضی از ناقضین در میان شما خفياً آمده اند و اظهار ثبوت نموده و مینمایند و بانواع دسائس و حیل میان شما را فساد و می اندازند تا از انوار میثاق الهی محروم نمایند و در ظلمات نقض مبتلا کنند آیا این سزاوار است که ناقضین چنین دامی بنهند و مثل شما ثابتین را صید نمایند و شما مشغول باختلاف مابین باشید

9 I beseech God that you may be assisted to achieve unity and oneness, that you may become the cause of the unity of mankind, that you may walk according to the divine teachings, that you may become detached from all earthly attachments, that you may become endowed with divine attributes, that you may transcend the human world, becoming celestial souls and heavenly beings, and becoming angels of the sky. And upon you be the Glory of the Most Glorious.

9 فتنه از خدا خواهم که موفق به اتحاد و یگانگی گردید و سبب وحدت عالم انسانی شوید و بموجب تعالیم الهی سلوک و حرکت نمائید از جمیع تعلقات عالم بشری تجرد یابید و بصفات رحمانی متصف شوید از جهان ناسوت بگذرید نفوسی ملکوتی شوید و اشخاصی لاهوتی گردید و ملائکه آسمانی شوید و علیکم الهء الأبهی

SW\_v02#04 p.006-007, BSTW#052lx

QT105.2.206, AVK3.185.01x, RHQM1.437-438 (534) (326x), ANDA#43-44 p.87, YHA1.099-100 (1.202), MLK.056, QT108.071, DLH2.190, NJB\_v02#03 p.001-002

**AB03907***To: Baha'is of Philadelphia, Pa**Date: 1911-Apr-28*

O sons and daughters of the Kingdom! For some time there has been no news from you. Today I observed your radiant photographs which you had sent one year and two months ago. Upon seeing your images I was reminded of you and proceeded to write this letter so that you would know that I have not forgotten you and am always engaged in remembering you, and your radiant images are present and observed.

O friends and handmaidens of the Merciful! Turning to the Kingdom is easy, but firmness and steadfastness are difficult. Therefore, as much as you can, make your roots firm like trees so that you may yield blossoms and fruit and not fall from the winds of tests and trials. The firmer a tree's roots, the more blossoms and fruit it bears. When the apostles of Christ attained firmness and steadfastness, they became successful in mighty endeavors and the confirmations of the Holy Spirit arrived continuously. If you too seek heavenly illumination, you must arise with the utmost steadfastness. Do not grow weary or dejected from hardships and difficulties. Strive so that that region may become illumined, the Kingdom of God may raise its pavilion, and the breaths of the Holy Spirit may quicken souls.

Upon you be the Most Glorious Glory.

SW\_v02#05 p.005, SW\_v05#07 p.098

**ABU3447***Words to Louis Gregory, spoken on 1911-Apr-30 in Egypt*

He was questioned as to the reality of a story related by a young Episcopal clergyman, that on one occasion he saw Mirza Abul Fazl surrounded by a halo, as he taught the people at Green Acre, Maine. He said:

“The light is of four kinds: first, the light of the sun. It reveals objects to our perception, but cannot itself realize them.

Second, the light of the eye. It can realize objects, but cannot understand them. Third, the light of wisdom. This both realizes and understand objects. Fourth, the Light of Guidance. This is the Supreme Light, the conscious Reality which comprehends mysteries.”

Can this last ever be cognizable through the special senses, as the eye?

“By the insight,” he answered.

SW\_v08#08 p.098, AHV.025, BLO\_PN#045

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## ABU2186

*Words spoken in May 1911 in Ramleh*

*Question/topic: What is meant by the Mirror for Divine Reflection?*

Question: What is meant by the Mirror for Divine Reflection?

Abdu'l Baha: “Mirror” is the whole body, the brain in particular. Body has many elements in its composition and these are continually changed during one’s lifetime. At dissolution each element is received back to its original source. The physical body of man is like that of the animal, the only difference being on the level of consciousness. It follows therefore that only consciousness or mind is left after death. Electricity is known by its attributes and effects. The power of consciousness is also thus recognized. After death the condition is one which cannot be clearly explained in words. It is one of comprehension, understanding which involves all other things - feeling, etc.

In beings there are degrees; all are not in the same station. Observe the various characters to be seen and compared, say, among ten children who have received identically the same treatment, training and food. Three degrees will be found, which might be classes as, rapid development, less rapid, and almost stagnant.

SW\_v14#02 p.037, PN\_1911 p003

**ABU3200***Words spoken in May 1911 in Ramleh**Question/topic: Is individuality retained by the various individual consciousnesses?*

Question: Is individuality retained by various individual consciousnesses?

Abdu'l Baha: Complete individuality belongs only to the station of the Prophet. Those who follow him are under the "shadow" of his station. After death man does not develop through conscious effort, but through the power of Divine Bounty or unfoldment. All good works, loving memories, prayers and help from lesser beings assist the soul to push forward after death.

SW\_v14#02 p.037-038, PN\_1911 p005

**ABU3233***Words spoken in May 1911 in Ramleh**Question/topic: Concerning planets - can a planet be extinguished?*

Q. Concerning planets - can a planet be extinguished?

A. Yes, a planet can lose the bounty of God and be destroyed. As man depends on his elements and the brain in particular, so the "Sent Prophets or Manifestations" are like the brain of a planet, they cannot live without the help from this highest source or element of their beings.

PN\_1911 p008

**ABU3385***Words spoken in May 1911 in Ramleh**Question/topic: Do 'Prophet souls' enjoy the love and faith of Disciples?*

Q. Do "Prophet souls" enjoy the love and faith of Disciples?

A. Those Prophets who are Manifestations of God, sent by God, (Avatars) are of the Essence (Logos) and quite untouched by the faith of disciples, but lesser prophets, those under the shadow of (Avatars) manifestations can be raised by the faith and love of their believers.

PN\_1911 p007

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**ABU3555***Words spoken in May 1911 in Ramleh**Question/topic: Is there any predominant quality which man should develop in order to obtain especial excellence or power after death?*

Question: Is there any predominant quality which man should develop in order to obtain especial excellence or power after death?

Answer: No, man should develop all his qualities for each quality has its own use and function.

SW\_v14#02 p.037, PN\_1911 p004

# Study guide to this volume

By January 1911, ‘Abdu’l-Bahá had been in Egypt—first in Port Said, then in Alexandria and the suburb of Ramleh—for several months. The choice of “the Egyptian Canaan” as a destination carried deliberate symbolic weight: Egypt was the land of Joseph sold into slavery who became the pivot of his people’s survival, the land of the Exodus, the land where the earliest Bahá’ís had established a significant community, and now the land where the newly free ‘Abdu’l-Bahá could receive visitors from across the Middle East and Europe without the constraints of Ottoman surveillance. The volume’s emotional temperature is high: it contains one of the most dramatically told accounts of ‘Abdu’l-Bahá’s near-exile to Fezzan and the providential fall of ‘Abdu’l-Hamid; an urgent charge to teachers setting out for China, India, Japan, and the steppes of Central Asia; a striking reconsideration of the meaning of martyrdom in the modern age; a philosophy of divine power in human history; and a vision of the approaching journey to America as dependent on the spiritual preparation of the American community. The volume also records some of the earliest direct interactions between ‘Abdu’l-Bahá and African American believers—among them Louis Gregory—in conversations that combine a theology of light with a theology of race.

## Release from Prison: Providence, History, and the Fall of the Tyrant

### Key Passages

For forty-three years ‘Abdu’l-Bahá was imprisoned in the prison of ‘Akká, and in recent times spent some time in Haifa. When the chains and fetters were removed from ‘Abdu’l-Bahá’s neck and placed upon the ill-fated neck of ‘Abdu’l-Hamīd, the doors were opened and the path of travel became free and ready. Therefore he hastened to the realm of the Egyptian Canaan so that in this land the call of the Cause of God and the fame of the appearance of the Most Great Name might be raised, and the holy fragrances might perfume the nostrils. — AB02132

Then as that oppressive commission of inquiry was returning to Istanbul, while still at sea, God’s cannon thundered at Abdul-Hamid’s palace gate, dynamite exploded, many were killed, and Abdul-Hamid fled to his palace. Calamities and difficulties successively befell him, and events and tribulations followed one after another. Thus he found no opportunity to harm ‘Abdu’l-Bahá, general turmoil ensued, culminating in his deposition. The hand of divine power removed the chains of Joseph’s imprisonment

from 'Abdu'l-Bahá's neck and placed fetters and manacles upon the inauspicious neck of Abdul-Hamid. Take heed, O ye who have eyes to see! — AB00182

## Context for Study

AB00182 is one of the most vivid historical narratives in 'Abdu'l-Bahá's own hand: an Ottoman commission had been dispatched to investigate him and prepare the ground for his exile to the desert of Fezzan—a death sentence for a man in his sixties—when the assassination attempt on 'Abdu'l-Hamid in July 1908 triggered the political collapse that ended in his deposition. The narrative uses the Joseph typology explicitly: the divine hand that released Joseph from prison placed fetters on Potiphar; the divine hand that released 'Abdu'l-Bahá placed fetters on the Sultan. This is theological history-writing in the tradition of the Hebrew prophets, who read political events as the work of divine agency operating through human choices and accidents. The phrase “Take heed, O ye who have eyes to see!” is a direct echo of the Qur'anic *fa'tabiru ya uli'l-absar* (“take heed, you who have eyes”), placing the narrative in the frame of prophetic admonition. The Egypt destination—“the realm of the Egyptian Canaan”—does triple symbolic work: as the land of Joseph (whose suffering preceded his exaltation), as the land of the Exodus (where the enslaved became a nation), and as a contemporary intellectual hub where 'Abdu'l-Bahá could engage with Arab, Persian, and European visitors in relative freedom. The nightingale image in AB02132—“a nightingale that does not sing upon the rose branch in springtime is a crow and raven”—immediately frames the Egyptian sojourn as a call to the community for active teaching rather than passive relief at the leader's freedom.

## Questions for Reflection

1. 'Abdu'l-Bahá reads the fall of 'Abdu'l-Hamid as a direct intervention of “divine power” in his favor. What are the risks of interpreting specific historical events as divine providence, and how does this kind of reading differ from superstition on one side and from the Hebrew prophetic tradition on the other?
2. The Joseph typology—exile and suffering preceding exaltation—appears in Genesis, in the Qur'an (Sura Yusuf), and here. What does the persistence of this narrative archetype across traditions reveal about the structure of redemptive suffering, and what does 'Abdu'l-Bahá's explicit use of it ask of his audience?
3. The departure for Egypt rather than for Europe is characterized as a divine wisdom that would “become evident and clear in the future.” What is the relationship between the exercise of authority in a religious community and the question of transparency about reasons—when is it appropriate to act from wisdom that cannot yet be fully explained?
4. 'Abdu'l-Bahá says a “nightingale that does not sing upon the rose branch in springtime is a crow and raven.” Freedom—whether personal freedom from prison or the freedom opened by favorable historical conditions—carries an obligation of active service. How does this understanding of freedom compare with positive liberty in political philosophy (freedom *to* do something) and with the Christian theology of freedom as freedom for God rather than from constraint?

5. The historical account in AB00182 was written for a specific audience familiar with the events. How does its survival as a devotional and historical text—still read a century later—change what kind of text it is and what it can mean to readers who do not share the original context?

## Rethinking Martyrdom: Internal Affliction and the Science of Teaching

### Key Passages

Today physical martyrdom has no value. One must endure the internal difficulties, calamities and afflictions of the Bahá'ís which are greater than martyrdom, and one must not fear anything but God. One must rend asunder the veils of imagination and fancy, arise to educate women and men, and eliminate antiquated and base customs from among the friends. — ABU2549

Inner troubles and afflictions increase day by day. Until now, I alone have endured and continue to endure them. This is not the time for martyrdom—I have work for you to do. — ABU2549

Some people go to cities like passing travelers, like a corpse being carried past. But others, wherever they arrive, sow seeds and create verdant fields and bring the dead to life. You are among those souls. I am sending you to serve and teach the Cause. Give importance to the education of women and teach them the science of teaching. From Istanbul, go via Odessa to Turkestan. Tashkent is the center of Turkestan. The atmosphere there and throughout the world is changing. There are no believers in Tashkent—establish the Cause there. — ABU1082

### Context for Study

ABU2549, spoken on January 23, 1911, contains one of the most surprising claims in the entire corpus: that in the current age, physical martyrdom “has no value.” This requires careful interpretation. The tradition of Bahá'í martyrdom was not a distant memory in 1911: Bahá'ís were still being killed in Iran, and ‘Abdu'l-Bahá himself was deeply engaged in supporting the families of martyrs. The claim is not that martyrdom is without significance—it is that the *present call* is for a different kind of sacrifice. The “internal difficulties, calamities and afflictions of the Bahá'ís” that ‘Abdu'l-Bahá describes as harder than martyrdom are the daily challenges of community life: the friction between personalities, the persistence of superstition and patriarchal custom, the demands of educating women and men in a new pattern of civilization. Physical martyrdom ends the suffering; the work of internal transformation within a community never ends. The phrase “I have work for you to do” is one of the most direct utterances of practical urgency in the corpus. ABU1082 immediately exemplifies what this work looks like: a teacher is sent through Egypt, ‘Akká, Beirut, Istanbul, Odessa, and Turkestan, with specific instructions to establish the Cause in Tashkent, a city with no Bahá'í community. The phrase “some people go to cities like a corpse being carried past” is a vivid diagnostic: the presence of a body does not automatically constitute an active life, in a city or in a cause.

## Questions for Reflection

1. 'Abdu'l-Bahá says physical martyrdom “has no value” in the present age, while the internal afflictions of Bahá'í community life are harder and more important. What does this revaluation of martyrdom imply for a community that had celebrated the deaths of thousands of martyrs as its founding testimony—and what does it demand of communities in the present?
2. The distinction between a “passing traveler” and someone who “sows seeds and brings the dead to life” in a city is a distinction between transactional presence and transformative engagement. What are the conditions—spiritual, intellectual, relational—that distinguish the two kinds of presence in practice?
3. The instruction to teach women “the science of teaching” is notable: teaching is treated as a learnable discipline, a *science*, not merely an art or a gift. What does the concept of a “science of teaching” imply about how religious propagation should be understood and practiced?
4. The route through Istanbul, Odessa, and Turkestan describes a movement through the geopolitical fault lines of the Ottoman, Russian, and Central Asian worlds in 1911. What would it mean to establish the Cause in Tashkent—a city with no Bahá'í community—in this context, and what can contemporary Bahá'í communities learn from the strategic geography of early expansion?
5. ABU2549 says “until now, I alone have endured” the internal difficulties. What is the significance of this personal disclosure—'Abdu'l-Bahá positioning himself as the primary bearer of the community's internal burdens? How does this shape the community's understanding of its leader's role?

## The Springtime of Teaching: Seasons, Seeds, and the Urgency of the Present Moment

### Key Passages

In the world of existence, every great matter has its time, and the divine world has its season and spring. These days are the springtime of teaching and the season for spreading the new Cause. Not every season is springtime, and not every time is the season for flower buds and blossoms. In spring, as soon as the farmer sows seeds, he sees the field turn green and flourishing, and as soon as the gardener waters, he beholds the trees full of flowers and blossoms. — AB02439

Now, as it is the springtime of teaching and the spring of mysteries, the divine friends must become of one mind, one confidant, and one intimate with 'Abdu'l-Bahá, and in servitude at the Sacred Threshold and service to the Cause of God, become of one step and one voice. They must become partners and sharers in sacrificing body and soul, and in that clime become of one color and one harmony in spiritual attraction and resurrection of spirit and consciousness. — AB02439

O beloved friends of 'Abdu'l-Bahá! These days are the springtime of teaching and the season for spreading the new Cause. Do not let this opportunity slip away. These times

are precious, it is the time of the field and the season of polo-playing. Whoever opens their tongue to teach with firm steps, steadfast resolve, spiritual attraction and ecstasy, and heavenly attention and devotion, the Holy Spirit will confirm them. — AB02439

## Context for Study

The agricultural and seasonal imagery of AB02439 draws on one of the oldest traditions of religious teaching: the parable of the sower, in which the effectiveness of the seed depends on the quality of the soil, the readiness of the season, and the attentiveness of the farmer. The Gospel parable (Matthew 13:1–23) is the best-known version, but the agricultural metaphor for spiritual growth runs through the Hebrew Bible (*goren*, the threshing floor, as the site of divine encounter), the Qur'an's use of rain as the image of revelation watering dry hearts, and the Persian classical tradition in which the rose garden (*gulistán*) is the landscape of mystical instruction. 'Abdu'l-Bahá's particular contribution is temporal urgency: it is not always springtime, and the claim that these days specifically constitute a "springtime of teaching" creates a theological account of historical *kairos*—the right moment, the opportune time, the season in which the same action produces extraordinary results that in other seasons would produce nothing. The polo metaphor ("time of the field and the season of polo-playing") draws on Persian classical culture in which the ball (*goy*) and the field (*maydan*) are images of spiritual opportunity: the game is played now, on this field, in this season. The unity demanded—"one step and one voice"—is the practical condition for the seed to flourish: a fragmented community does not constitute a springtime for anyone.

## Questions for Reflection

1. The claim that "these days are the springtime of teaching" implies that other ages have been winters or autumns—times of waiting or harvest rather than propagation. How does this theology of historical *kairos* compare with Paul's account of the "fullness of time" in Galatians 4:4, with the Islamic concept of the best generation (the *salaf*), and with Confucian assessments of the decline from the age of the sages?
2. The parable of the farmer and gardener implies that the spiritual effectiveness of teaching in a given period depends on external conditions (the season) as much as on individual effort. How does this modify the voluntarist assumption that the results of a believer's teaching efforts depend primarily on personal commitment and skill?
3. Unity—"one step and one voice"—is presented as a prerequisite for effective teaching. What does unity look like in a community where genuine disagreement exists on matters of principle, and how can genuine diversity of perspective coexist with the kind of unified action that is being demanded here?
4. The polo imagery presupposes a culture of aristocratic athletic display and competitive skill. What happens when one translates this imagery across cultures—does it carry the same urgency, or does it risk aestheticizing what is meant to be an ethical demand?
5. If the Holy Spirit confirms whoever teaches with "spiritual attraction and ecstasy," what distinguishes genuine spiritual confirmation from the subjective feeling of enthusiasm? How does the Bahá'í community test and discern the quality of its teaching efforts?

## Divine Power in History: The Pattern of Providence Across Civilizations

### Key Passages

You saw how the power of Moses triumphed over Pharaoh—and Pharaoh was far mightier than these. Go to Egypt and you will see the signs, traces and advancements of that land. With all the sciences and arts of Europe, they are still bewildered by the works of Pharaoh's time, and in no way have they been able to construct works like those. Groups from all over the world come to Egypt, observe with great amazement, and return... Indeed, how eloquent, profound, firm and sound is the way the Lord of all worlds relates in the Qur'an the stories of those who came before, showing that triumph belongs to the mighty Divine Power. — ABU0189

The king said: "O man, you understand not! If you have answered my questions truthfully, then not only you and all the tribes of Hijaz, but I and the Caesar of Rome must soon submit to him, or else he will compel us to submit to him." Now can the filthy-collared mullas resist the Cause of God, and can their politics accomplish anything against God's politics? When these two united, they assembled an army of three thousand. But we resist the entire world and have defeated and continue to defeat the armies of mighty nations. — ABU0189

### Context for Study

The spoken discourse of ABU0189 (January 21, 1911) is one of 'Abdu'l-Bahá's most sustained reflections on the philosophy of history. The core claim is Qur'anic: the pattern of history shows consistently that Divine Power—manifested through Prophets—overcomes the resistance of worldly power, however great that worldly power appears at the time. The examples are deliberately chosen for their civilizational enormity: the tribes of 'Ad and Thamud (legendary civilizations of great power mentioned in the Qur'an), Nimrod (the Mesopotamian builder of the Tower of Babel), the Pharaohs (whose monuments still confound modern engineering), the Quraysh and Jews (the combined opposition to Muhammad). The argument is cumulative: each historical case reinforces the pattern until the pattern itself becomes legible as a law. The story of the Egyptian king's interview with Abu Sufyan (the leader of Mecca's opposition to Muhammad) is told at length because it illustrates the pattern from the perspective of a wise observer outside the immediate conflict: the king's list of diagnostic questions—Was Muhammad insane? Did he seek power? Did he attract the rich and noble? Did his followers waver under persecution?—reads like a social-scientific analysis of a genuine prophetic movement, and the king's conclusion is that Muhammad must prevail.

### Questions for Reflection

1. The Egyptian king's diagnostic questions about Muhammad constitute an implicit sociology of authentic prophetic movements: not insane, not power-seeking, attracting followers from ordinary people rather than elites, and producing steadfastness rather than wavering under

persecution. How do these criteria apply to the Bahá'í movement in 1911, and how might they be applied by a thoughtful non-Bahá'í observer today?

2. 'Abdu'l-Bahá argues that "we resist the entire world and have defeated and continue to defeat the armies of mighty nations." In what sense does a minority religious community "defeat" the nations that oppose it, given that the immediate historical record shows widespread martyrdom and persecution rather than military victory?
3. The Qur'anic narrative of fallen civilizations (Ad, Thamud, Nimrod, Pharaoh) is presented as empirical evidence of a law of history. What kind of historical argument is this? How does it differ from secular philosophical accounts of historical decline (Gibbon on Rome, Toynbee on civilizations) and what makes it distinctively theological?
4. The story of Abu Sufyan before the Egyptian king shows an intelligent adversary being unwillingly convinced by his own testimony of the likely truth of what he opposes. What are the ethical dimensions of a rhetorical strategy that extracts truth from opponents through their own honest answers?
5. 'Abdu'l-Bahá says that "though I am weak, my support is strong." This paradox of weak instrument and strong divine backing runs through the entire prophetic tradition from Moses' stutter to Paul's "when I am weak, then I am strong" (2 Corinthians 12:10). What spiritual discipline does this paradox require—and what delusions does it guard against?

## The Light of Guidance: Four Lights and the Black Pupil of the Eye

### Key Passages

"The light is of four kinds: first, the light of the sun. It reveals objects to our perception, but cannot itself realize them. Second, the light of the eye. It can realize objects, but cannot understand them. Third, the light of wisdom. This both realizes and understands objects. Fourth, the Light of Guidance. This is the Supreme Light, the conscious Reality which comprehends mysteries." — ABU3447

I liken you to the pupil of the eye. You are black and it is black, yet it becomes the focus of light. — ABU3487

### Context for Study

ABU3447 and ABU3487 record moments from 'Abdu'l-Bahá's interaction with Louis Gregory, one of the most significant African American Bahá'ís of the early twentieth century—a lawyer, teacher, and eventually Hand of the Cause of God. The taxonomy of light in ABU3447 is a philosophical ladder: physical light (solar) enables sensory perception; optical light (retinal) enables recognition of objects; intellectual light (wisdom) enables understanding; the Light of Guidance, the highest, is a "conscious Reality which comprehends mysteries." This is an epistemological hierarchy that places religious gnosis at the summit of cognitive achievement—an argument familiar from Plato's divided line in the *Republic*, from al-Farábī's faculty psychology, and from the Sufi hierarchy of knowledge. The address to Louis Gregory in ABU3487 is one of the most memorable sentences

in the corpus for its economy and its theological precision. Gregory was self-conscious about his color in a racially stratified society; ‘Abdu’l-Bahá’s response does not deny the social fact of racial marking but transfigures its meaning entirely: the pupil of the eye is black, and the pupil is the precise anatomical point through which light enters and sight becomes possible. Blackness, in this image, is not a deficiency but the condition of illumination. The reversal is complete: what appears as the mark of social marginalization is revealed as the structural center of perception.

### Questions for Reflection

1. The four-level taxonomy of light—solar, optical, intellectual, divine—places the Light of Guidance above philosophical wisdom. How does this compare with the Platonic hierarchy from sense-perception through mathematical reason to the Form of the Good, and with the Sufi epistemological ladder from sense-knowledge through reason to *kashf* (mystical unveiling)?
2. The image of Louis Gregory as the pupil of the eye—black, yet the focus of light—is a profoundly affirmative response to racial stigmatization. What is its rhetorical strategy, and how does it compare with other traditions of “redemptive reversal” in which the socially marginalized are named as spiritually central (the Beatitudes, the servant songs of Isaiah, Dalit liberation theology)?
3. ‘Abdu’l-Bahá’s image does not argue that racial difference is illusory or that color does not matter; it argues that what appears as a mark of inferiority is in fact a mark of function. Is this a satisfying response to racism, or does it risk aestheticizing what is a structural injustice?
4. Louis Gregory would become a Hand of the Cause of God, one of the highest positions in the Bahá’í community. In what ways does ‘Abdu’l-Bahá’s recognition of Gregory in this conversation—treating him as a person of spiritual capacity and dignity at a time when American society systematically denied such recognition to Black people—exemplify the teaching on racial unity articulated elsewhere in these volumes?
5. The Light of Guidance is described as a “conscious Reality which comprehends mysteries.” What is the relationship between this ultimate light and the individual soul? Is the Light of Guidance something the soul receives from without, something it becomes, or something it already is at its deepest level?

## Preparing the West: The Conditions for ‘Abdu’l-Bahá’s Visit to America

### Key Passages

Your country must first acquire the capacity for Abdul-Baha’s presence and prepare a complete and detailed feast containing every heavenly food. Then invite me, and that heavenly food consists of deeds that conform to the divine teachings. The first food is the love of God. The second food is attraction to the breaths of the Holy Spirit. The third food is unity and harmony among all the divine friends. The fourth food is charitable deeds and sincere intentions. The fifth food is truthfulness and trustworthiness and kindness and purity of intention and service to all humanity. If such a delicious, sweet

and pleasant feast is prepared and arranged, surely Abdul-Baha will fly to America to partake of that feast. — AB03723

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. 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-Bahá to make a journey to America. — AB03012

## Context for Study

The two texts on the conditions for 'Abdu'l-Bahá's visit to America—AB03723 (addressed to an American seeker) and AB03012 (addressed to the American Bahá'í community)—belong to a distinctive genre of 'Abdu'l-Bahá's correspondence: the conditional invitation. The visit is real and desired—he says “Abdul-Baha will fly to America to partake of that feast”—but its realization is made contingent on the community's spiritual preparation. This is not a test designed to exclude; it is a theory of causation. The “feast” metaphor structures the conditions: five specific foods (love of God, attraction to the Holy Spirit, unity among friends, charitable deeds and sincere intentions, truthfulness and service to all humanity) must be prepared. The conditions are not sectarian—service to all humanity is the final item on the list—and they are not conditions of doctrinal correctness but of spiritual and ethical quality. The magnet image of AB03012 complements the feast image: unity and harmony among the American believers become a magnetic force that draws 'Abdu'l-Bahá across the Atlantic. In both texts, the leader's movement is figured as responsive to the community's spiritual state rather than as imposed on it from above. This is itself a theological claim: the appearance of the divine in the world is conditioned by the receptivity of the created order.

## Questions for Reflection

1. The five foods of the heavenly feast—love of God, attraction to the Holy Spirit, unity, charitable deeds, truthfulness and service—form a spiritual curriculum. How does each item on this list relate to the others, and what would it look like in practice for an American Bahá'í community in 1911 to have prepared all five?
2. The conditional structure—“if the friends achieve unity, this will become a magnet”—makes the leader's arrival dependent on the community's preparation. This reverses the usual direction of religious authority, in which the teacher sets the conditions and the community must meet them. What theological model of leadership does this reversal imply?
3. 'Abdu'l-Bahá eventually did travel to America (April–December 1912). In light of what you know about the American Bahá'í community of that period, how well had the “feast” been prepared, and what were the most conspicuous deficiencies?
4. “Service to all humanity” is listed as the final and culminating food in the heavenly feast. What does this placement imply about the relationship between interior spiritual qualities

(love, attraction) and exterior social action (service), and how does it resist the temptation to make inward spiritual development a substitute for engagement with the world?

5. The language of the magnetic community and the responding visit implies that the relationship between teacher and community is one of genuine mutual responsiveness rather than one-way authority. What are the institutional and spiritual implications of this model of religious leadership for Bahá'í communities today?

## A Guiding Question for the Whole Volume

This volume covers the first months of 1911—a period of extraordinary energy, with ‘Abdu'l-Bahá newly settled in Egypt and dispatching teachers to Tashkent and Shanghai, receiving African American believers and European seekers, reinterpreting the meaning of martyrdom, and laying out the spiritual conditions for his approaching journey to America. The Joseph typology that opens the volume—the prisoner who becomes the pivot of civilization—frames everything that follows: the release from prison is not an occasion for rest but an obligation of service, and the freedom won by divine providence is immediately placed in the service of the teaching mission.

A guiding question for the whole volume might therefore be: **What does it mean to understand one’s personal freedom—whether from imprisonment, from ignorance, from prejudice, or from despair—as a divinely given opportunity for service rather than a personally earned possession, and what transformation of desire, from comfort-seeking to seed-sowing, does that understanding require?**