



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 148:

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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

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- 110. A Traveller’s Narrative (ca. 1886)
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- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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Introduction to volume 148

This mid-1911 volume belongs to the last Egyptian interval before ‘Abdu’l-Baha’s departure for Europe, and it shows His correspondence widening from internal Baha’i consolidation to direct engagement with public movements for peace, race unity, and international reform. AB00637, addressed to the president of a World Peace Conference, is one of the clearest examples: ‘Abdu’l-Baha praises the conference as a matter of supreme urgency, identifies universal peace as a principle already established by Baha’u’llah decades earlier, and presents the Baha’i community in Iran—Muslim, Christian, Jewish, and Zoroastrian—as a living demonstration of interreligious fellowship. AB01148 develops the same public register, treating the peace movement and the proposed union of nations as characteristic signs of the new century, and placing them under the broader principle of the oneness of humankind. AB01643 further shows this outward turn, urging association with the International Peace Society and pointing to the capacity of nonsectarian circles, including Masonic and peace organizations, to receive elements of the Baha’i message.

At the same time, the volume preserves a serious philosophical and theological strand. AB02513 is the most compact doctrinal item: the human spirit, or rational soul, is described as a barzakh, an isthmus between the corporeal and the spiritual, partaking from one side of animal and worldly characteristics and from the other of spiritual refinement. Its destiny depends on which aspect prevails: if intellect and luminosity overcome nature, it becomes tranquil, contented, approved, and capable of discovery; if it is immersed in contingent concerns, it descends into darkness and the lower states of the self. AB02462 gives a related apologetic principle concerning miracles and proof: the seeker has no right to test the Manifestation, since the Manifestation Himself is the test; the true miracle is Baha’u’llah’s raising of His Cause from the Most Great Prison and His moving of East and West under chains. AB01067 and AB01323 add further interpretive materials on the Twelfth Imam, the Bab, and the abrogation of the laws of the Bayan by the Kitab-i-Aqdas.

Iran’s constitutional crisis and the discipline of nonpolitical action remain a major concern. AB02889 is especially significant because it points back to his earlier Treatise on Politics, written eighteen years before and distributed from Bombay, warning that if the Muslim divines interfered in politics, the result would be revolution, disorder, and regret; the tablet presents the turmoil then unfolding in Iran as a vindication of that warning. AB00300, though polemical in its engagement with Azali claims and with Yahya Dawlatabadi’s writings in Chihrih-Nama, also contrasts obsolete or impossible legal programs with the social adequacy of the Kitab-i-Aqdas, whose laws are said to embody justice suited to the age. AB06574 and AB06481 give the constructive counterpart: unity among the friends is treated as the evidence of true faith, while a general election procedure for the Tihiran Spiritual Assembly marks the ongoing refinement of communal administration.

The remaining items show a community increasingly mobile, organized, and outward-facing, even while under pressure. AB01323 reports service in Bombay and counsels teaching beyond Iranian circles in India after local unity and teaching meetings have been established. AB04051 and AB05394 are important for women's advancement: the former states that in this Revelation women have surpassed men in service and that distinction depends on arising rather than sex, while the latter praises the women's gathering in Tihiran and their study of the "lesson of teaching." AB01061 gives practical institutional guidance on the Tarbiyat School, a pilgrim house in Tihiran, teachers traveling to India, and the necessity that Baha'i children receive Baha'i education. AB04045, AB06059, and related pieces continue to stress the Mashriqu'l-Adhkar and gatherings of service as the forms through which devotional life, teaching, and social unity are to be made durable. The volume thus records a poised moment before Europe: 'Abdu'l-Baha is still writing from Egypt to dispersed believers, but His voice is already entering global reform discourse, linking peace congresses, race unity, women's public service, election, education, and the theology of the soul into a single expanding field of action.

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AB00300

To: Aqa Mirza Jafar, in Isfahan

Date: 1911-May ca.

- ¹ O God! All praise be unto Thee for having lifted the veil and removed the covering from the face of truth for Thy servant who supplicates before the Kingdom of Thy mercy and implores before the Dominion of Thy oneness. Thou hast guided him to the fountainhead of guidance and given him to drink a brimming cup from the wine of faithfulness, and Thou hast removed the covering from bleary eyes until they beheld Thy greatest signs shining forth upon all regions. O Lord! Strengthen him to remain firm upon the bright path and to be steadfast in this Mighty Announcement which hath spread its wings over the horizons on the Day of the Covenant. Verily Thou art the All-Bountiful, verily Thou art the All-Merciful, and verily Thou art the Guide of every sound heart.
- ² O thou who art enamored of truth! Give thanks unto God that doubts have been dispelled, the delusions of the veiled ones nullified, and the light of truth hath shone forth resplendent. When the slumbering faction beheld the dawning of lights, the manifestation of power, the diffusion of divine signs, and the penetration of the Word of God throughout all regions, they emerged from their lair of lethargy and obscurity, yearning to attain the heights of acceptance. All the people of Isfahan are well aware that the leader of that group, from atop the pulpit and in the presence of all, explicitly renounced the Primal Point - may my spirit be a sacrifice unto Him - with the most abhorrent expressions. Likewise, the descendant of that person hath, in these days, demonstrated complete denial and arrogance in the Chihrihnama newspaper.
- ³ That irresolute one hath dwelt for forty years on the aforementioned isle in utter obscurity and lethargy, achieving neither name nor fame, neither victory nor exaltation. Glory be to God! In the course of forty years he guided not a single soul, proving even incapable of educating his own family. Despite such impotence and weakness, passing his days in fear and trepidation, hidden and concealed, wandering desolate through plain and wilderness, the Blessed Beauty - may my spirit be
- لک الحمد یا الهی بما کشف الغطاء و رفعت النقاب عن وجه الحقيقة لعبدک المبتهل الى ملکوت رحمتک المتضرع الى جبروت فردائتک و هدیته الى معین الهدی و سقیته كأساً دهاقا من صہبآء الوفاء و رفعت الغشاء عن الأعین الرمدآء حتی رأت آیاتک الکبری الساطعة علی الأرجاء ربّ ایدہ علی الثبوت فی المنہج البیضاء و الاستقامة علی هذا النبا العظیم الذی نشر الجناح علی الآفاق فی يوم الميثاق انک انت الکریم و انک انت الرحیم و انک انت الهادی لكل قلب سلیم
- ای مفتون حقیقت شکر کن خدا را کہ شبہات زائل و اوہام محتجبین باطل و نور حقیقت ساطع گردید حزب مخدود چون سطوع انوار و ظهور اقتدار و شیوع آثار و نفوذ کلمہ اللہ در اقطار دیدند از حفرہء خمود و خمول درآمدند و آرزوی اوج قبول مینمایند جمیع اہل اصفہان واقف و مطلعند کہ رئیس آن قوم در حضور عموم بر فراز منبر بصریح عبارت تبری از حضرت نقطہء اولی روحی لہ الفداء باقیح عبارات نمود و همچنین سلیل آن شخص در این ایام در روزنامہء چہرہ نما بکلی انکار و استکبار نمودہ
- و شخص غیرحضور چہل سال است کہ در جزیرہء مزبورہ در نہایت خمول و خمود بودہ نہ نامی و نہ نشانی و نہ نصرتی و نہ اعلائی سبحان اللہ در مدت چہل سال نفسی را دلالت نکرد حتی از تربیت خانوادہء خویش عاجز ماند با این عجز و ضعف کہ در ایام خوف و ترس مخفی و مستور و در دشت و صحرا سرگردان و مخدول اوقات میگذراند و جمال اہبی روحی لہ الفداء

a sacrifice unto Him - stood with utmost power in Iraq, Persia, Istanbul, Rumelia, and the Holy Land, withstanding all peoples from within the Most Great Prison. Under chains and sword He exalted the Word of God and set East and West in motion.

در عراق و ایران و اسلامبول و رومیلی و ارض مقدسه در سخن اعظم در نهایت اقتدار مقاوم جمیع امم بودند در زیر زنجیر و شمشیر اعلای کلمه الله فرمودند و شرق و غرب به حرکت و اهتزاز آوردند

- 4 When these night birds beheld this glory of God's Cause, they deemed it opportune and thereby began, in utmost secrecy from friend and stranger alike, to cast doubts, claiming: "We are the origin, the root and foundation of this Cause, both past and present." Through such means they confound the uninformed and cast the foolish into the realm of forgetfulness. There is a famous saying: "If the Kaaba is distant, the mosque is near." The history of this person from the beginning of the Cause until today, and the details of the Blessed Beauty's movements throughout all lands and regions, are well known. Let these two be compared. Moreover, the words and letters of that irresolute one are in the possession of the languid. Let these writings be compared with the verses of the Blessed Beauty, that the truth of the matter might become evident and manifest.

4 چون طیور لیل این عزت امر الله را دیدند مغتم شدند و بدین واسطه باز در سرّ پنهانی از یار و اغیار القای شبهات نمایند که ما اصلیم و فرع و اساس این امریم از قبل و بعد و بدین وسیله بی‌خبران را پریشان کنند و بی‌خردان را بعالم نسیان اندازند مثلی است مشهور اگر کعبه بعید است مسجد نزدیک است سرگذشت این شخص از بدایت امر تا امروز و تفصیل حال و حرکت جمال مبارک در جمیع بلدان و دیار معروف و مشهور این دو را قیاس نمایند و از این گذشته کلمات غیرحضور و مکاتیب او در دست اهل فتور است این نوشتجات را با آثار جمال مبارک مقابله نمایند تا حقیقت حال معلوم و مشهود شود

- 5 If the Bayan is examined with the eye of fairness, it explicitly mentions the Blessed Beauty throughout, and the purpose of its laws was not their implementation and enforcement, but rather the mention of Him Whom God shall make manifest and His praise and glorification, as every chapter and section culminates in the mention of that Essence of existence. Were it not for this, what fruit and result would the Bayan yield? One must be fair. Among the laws of the Bayan are the striking of the necks of all peoples, the burning of all books, scriptures, psalms and papers, the conquest of East and West, and the demolition of elevated structures. Are such laws possible of implementation in this age? Nay, by God! Rather, they are impossible and unattainable.

5 و اگر بعین انصاف در بیان ملاحظه گردد بصریح عبارت جمیع ذکر جمال مبارک است و از احکام بیان مقصود اجرا و انفاذ نبوده بلکه مقصود ذکر من یظهره الله و نعت و ستایش او بوده چنانکه در هر باب و فصلی منتهی بذکر آن جوهر وجود میگردد و اگر این نبود بیان را چه ثمره و نتایجی بود انصاف باید داد از جمله احکام بیان ضرب اعناق اهل آفاق و حرق جمیع کتب و صحف و زبر و اوراق و فتح شرق و غرب و هدم بقاع مرتفعه آیا این احکام در این عصر ممکن الوقوعست لا والله بلکه مستحیل و محال

- 6 Therefore, consider the Book of Aqdas, wherein all laws are as spirit within the body of possibility. When all peoples and nations become aware of it, even if they believe not, they shall cry out: "This indeed is justice! This truly befits this age! This verily is the spirit of this century!" What proof could be greater than this? Praise be to God! The Cause of God hath raised the standard of the oneness of the world of humanity at the pole of possibility, and the pavilion of universal humanity and complete equality and genuine fellowship hath been upraised.

6 پس نظر در کتاب اقدس نمائید که جمیع احکام مانند روح در جسم امکان است و چون جمیع طوائف و ملل اطلاع یابند ولو ایمان نیارند فریاد برآرند هذا هو العدل و هذا هو الموافق لهذا العصر و هذا هو روح هذا القرن چه برهانی اعظم از این الحمد لله امر الله علم وحدت عالم انسانی در قطب امکان برافراخته و خیمه عمومیت بشری و مساوات تام و مواسات حقیقی بلند گردیده

- 7 Rancor and enmity between nations have been transformed into affection and love; sword and spear have been rendered useless; war and strife have been forbidden; the foundation of

7 بغض و عداوت ملل به الفت و محبت مبدل شده سیف و سنان معطل جنگ و جدال محرم شده بنیان بیگانگی برافراشته رایت یگانگی

estrangement has been demolished; the banner of unity has been raised; enemy has become friend; stranger has become intimate; the distant has drawn nigh; the outcast and deprived have entered the palace. Now consider: can anyone resist such a power that is the spirit of the world and the mover of nations? Nay, by God! This verily is the impregnable edifice, and this is the mighty foundation that cannot be shaken by all the forces on earth combined. And upon thee be the Most Glorious Glory.

برافراخته دشمن دوست گردیده پیگانه آشنا
شده دور نزدیک گردیده مهجور و محروم بایوان
درآمده حال ملاحظه فرما چنین قوتی را که
روح عالم و محرک اتمست آیا میتوان مقاومت
نمود لا والله انّ هذا هو البنیان المرصوص و انّ
هذا هو الأساس المتین لا تزغزعه قوای من علی
الأرض اجمعین و علیک البهاء الأبهی

MMK4#178 p.219, ASAT5.356x,
DUR4.798

AB00995

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran
Date: 1911-May ca.

1 O thou near servant at the Threshold of the Blessed Beauty! Thy letter of the first of Rabi'u'l-Avval arrived. From its contents it became known that the namesake of Yahya the unchaste objected that mention was made in the Chihrih-Nima newspaper of his being a son-in-law, and this error was from the newspaper, having omitted "brother", and his membership in all assemblies and gatherings that the nation forms is, as common people say, "like a pea in every soup." This ignorant person is so cowardly that despite secretly claiming the successorship of Yahya, he writes to Chihrih-Nima and openly and evidently denies the Exalted Lord and his own guide. However, he secretly suggests to every helpless person he meets that "we are the foundation of this Cause and the pillars of this mighty religion." This is not strange since this son has followed his father. All Iranians know, especially the people of Isfahan, both acquaintances and strangers, that this son's father, namely Hadi, explicitly denied the Exalted Lord (may my spirit be sacrificed for Him) from the pulpit in Isfahan and Tehran, and God forbid, opened his tongue in curses and insults, uttering such vulgar words that the pen is ashamed to write.

1 ای بنده مقرب درگاه جمال مبارک نامه غره
ربیع الاول رسید از مضمون معلوم گردید که
سمی یحیی غیرحضور اعتراض بر این نموده که در
جریده چهره غما ذکر دامادی او بوده و این خطا
از جریده است برادر را حذف کرده و عضویت
او نیز در جمیع مجالس و مجامعیکه ملت تشکیل
مینماید بقول عوام نخود هر آشست این شخص
جهول بدرجهائی جبااست که باوجود آنکه سراً
ادعای وصایت یحیی مینماید به چهره غما مینگارد
و واضحاً و مشهوداً از حضرت ربّ اعلی و مرشد
خویش تبری مینماید لیکن بهر بیچارهائی میرسد
سراً القا مینماید که ما اساس این امریم و ارکان
این دین عظیم عجیب نیست زیرا این پسر اقتدا
پدر نموده جمیع ایرانیان میدانند بالاخص اهل
اصفهان از آشنا و پیگانه که پدر این پسر یعنی
هادی در اصفهان و طهران بر منبر بصریح عبارت
تبری از حضرت ربّ اعلی روحی له الفداء نمود و
استغفرالله بطعن و لعن زبان گشود و آن کلمات
رکیکه که قلم حیا میکند بر زبان راند

2 Despite this, glory be to God, the amazing thing is that these worthless souls, who are more fearful than jackals and still tremble in extreme fear, want to resist someone who for forty years in the prison of Akka, under oppression and enmity and

2 باوجود این سبحان الله جای تعجب اینجاست
که این نفوس مبتدله که از شغال خائفتند
و هنوز از شدت ترس مضطرب میشوند
مقاومت با نفسی کنند که چهل سال در

tyranny and cruelty of Abdul-Hamid, in chains and fetters, and surrounded by spies and observers, his cry of “Ya Baha’u’l-Abha” and shout of “Ya Ali’u’l-A’la” shook the horizons, and in complete independence and steadfastness in prison resisted the bloodthirsty Abdul-Hamid and the murderous Nasiri’d-Din Shah, and now too with utmost independence and steadfastness openly and evidently resists all sects and nations and leaders of the world. By God, the bereaved mother laughs at the delusions of the party of Yahya and the doubts of the Covenant-breakers who, like night birds, seclude themselves in the pits of regret and the depths of stupor. How well it was said: “O fly, the realm of the Simurgh is not your playground!”

ببین عکا در تحت ظلم و عدوان و جور و
جفای عبدالحمید و سلاسل و اغلال و محاط
بجواسیس و مراقبین فریاد و یابہاء الابی و
نعرہء یاعلیٰ الاعلیٰ او لرزه بر آفاق میافکند و در
کمال استقلال و استقرار در حبس مقاومت
با عبدالحمید سفاک و ناصرالدین شاه خونخوار
مینمود و حال نیز در نہایت استقلال و استقرار
واضحاً مشہوداً مقاومت جمیع طوائف و ملل و
سروران آفاق مینماید فوالله تضحک الثکلاء
من اوہام حزب یحیی و شبہات الناقضین الدین
کطیور اللیل یعتکفون فی حفرات الحسرات
و درکات السکرات نعم ما قال ای مگس
عرصہء سیمرغ نہ جولانگہ تواس

- 3 In any case, regarding the illumined resting place of His Holiness Ismu'llah-i-Asdaq, you had given details of the location. Jinab-i-Amin has issued from here a draft of two hundred tumans on Haji Ghulam-Rida to be presented to you, so that with the hundred tumans from Hamadan you may proceed with the restoration of that shrine. And the text of visitation revealed from the Supreme Pen regarding him is being sent.

3 باری در خصوص مرقد منور حضرت اسم الله
الأصدق تفصیل محلّ و مکان داده بودید جناب
امین از اینجا دوہست تومان حوالہ بر حاجی
غلامرضا نمود کہ تقدیم شما نماید با صد تومان
ہمدان بتعمیر آن مقام پردازید و نسخہء زیارتیکہ
از قلم اعلیٰ در حق ایشان صادر ارسال میگردد

- 4 O Jinab-i-Shahid, I have absolutely no time and no rest day or night except for a few hours of sleep. Despite this, such a detailed letter was written. And upon thee be the Most Glorious Glory.

4 ای جناب شہید ابداً فرصت ندارم و شب و
روز آرامی نہ جز چند ساعت خواب باوجود این
نامہء باین مفصّلی نگاشته گشت و علیک البہاء
الابی

PYK.268, MSHR2.127x, AMIN.197bx,
AMIN.206-207x

AB01067

To: Aqa Musa et al., in Baku

Date: 1911-May ca.

- 1 O two near ones at the Divine Threshold! Your letter arrived and was read. Praise be to God, it was evidence of your attraction to the holy fragrances and joy at the divine glad-tidings, that you are enchanted by the Beloved of the horizons and maddened by the Love of the Dawning-Place of Light. Therefore occupy yourselves night and day with remembrance of the

1 ای دو مقرب درگاہ کبریا نامہء شما رسید و
ملاحظہ گردید الحمد للہ دلیل برانجذاب بنفحات
قدسیہ و استبشار ببشارات الہیہ بود کہ مفتون
دلبر آفاقید و مجنون معشوق عالم اشراق پس شب
و روز بذکر جمال محبوب مشغول شوید و بیاد
حضرت دوست مسرور و مشعوف

Beloved Beauty and be joyous and delighted in remembrance of the Friend.

- 2 This mortal world deserves not a moment's trust, and this dark earthly life warrants not an instant's confidence. In every breath there is the possibility of passing, and in every hour great danger lies. Therefore wise souls ever bind their hearts to the divine world and are quickened by the fragrances of the gardens of the All-Merciful. As much as you can, think of raising up the banner of eternal life in this realm of nothingness, and establishing an enduring foundation in this rootless world.
- 3 The kings of East and West ultimately became subjects, and flourishing palaces were transformed into buried tombs, and the expanse and spaciousness of edifices ended in the narrow, grief-filled grave. But the servants at the Divine Threshold hastened from this dust-heap to the endless world, and flew from this ash-pit of sorrows to the rose-garden of spirit and delight. They became established upon the throne of eternal sovereignty and placed upon their heads a radiant crown of divine bounty, and lit a luminous lamp in the night-chamber of life.
- 4 You had asked about the Twelfth Imam. Obtain the published treatise of Jinab-i-Haji Mirza Muhammad Afshar - this matter has been explained and detailed there with multiple traditions and rational and scriptural proofs. The Twelfth Imam, the Exalted One (may my spirit be sacrificed for Him), Who was the seal of the preceding Imams and the opener of divine favors, declared at the beginning of His manifestation and mention of the Imamate that "I am that promised One," and all the Shi'ites were awaiting the appearance of the Twelfth Imam. In any case, when you study the treatise of Jinab-i-Haji Afshar, it will become clear and evident from the traditions quoted therein that in the previous cycle the Twelfth Imam existed in the realm of the unseen, not in the visible plane.
- 5 But in this Most Great Manifestation they are double that number. In this wondrous cycle there are the eighteen Letters of the Living and the sacred person of the Exalted One, which total nineteen persons, and likewise five other holy and blessed souls whose mention wisdom does not now permit - it will later become manifest and apparent. And from divine gifts and favors of the All-Merciful I hope that you both will become like bright lamps kindled and illumined in the lamp-glass of contingent being. And upon you be the Most Glorious Glory.
- این جهان فانی را دقیقه‌ئی اعتماد نه و این زندگانی خاکدان ظلمانی را آئی اطمینان نیست در هر نفسی احتمال زوال است و در هر ساعتی خطر عظیم در میان پس نفوس عاقله همواره دل بجهان الهی بندند و بنفحات ریاض رحمانی زنده گردند تا بتوانند در فکر آن باشید که در این عالم نیستی علم هستی برافرازید و در این جهان بی‌بنیاد بنیان باقی تأسیس نمائید
- 3 ملوک شرق و غرب عاقبت مملوک شدند و قصور معموره بقبور مطموره تبدیل شد و وسعت و فسحت صروح به تنگای پرکردر گور منتهی شد ولی بندگان درگاه کبریا از این خاکدان بجهان بی‌پایان شتافتند و از این گلخن احزان به گلشن روح و ریحان پرواز نمودند بر سریر سلطنت ابدیه استقرار یافتند و تاج و هاجی از موهبت الهیه بر سر نهادند و سراج نورانی در شبستان زندگانی برافروختند
- 4 سؤال از امام دوازدهم نموده بودید رساله مطبوعه جناب حاجی میرزا محمد افشار را بدست آورده این مسئله در آنجا باحادیث متعدده و دلائل عقلیه و نقلیه شرح و تفصیل داشته شده امام دوازدهم حضرت اعلی روحی له الفداء که خاتمه ائمه اسلاف و فاتحه الألفاف بودند در بدایت اظهار قائمیت و ذکر امامت فرمودند که من آنشخص موعودم و جمیع شیعیان منتظر ظهور امام دوازدهم بودند باری چون رساله جناب حاجی افشار را مطالعه فرمائید از احادیث مأثوره در آن واضح و مبرهن شود که در دور سابق امام دوازدهم در عالم غیب امکان بود نه در عرصه شهود
- 5 ولی در این ظهور اعظم دو برابر آنانند در این دور بدیع هیجده حروف حی و ذات مقدس حضرت اعلی که جمعا نوزده نفر میگردد و همچنین پنج نفس مقدس مبارک دیگر که حال ذکر ایشان حکمت اقتضا نماید بعد ظاهر و آشکار شود و از مواهب الهیه و الطاف حضرت رحمانیه امیدوارم که شما هر دو مانند سراج روشن در زجاج

امكان مشتعل و منور گردید و علیکم البهاء الأبهی

BRL_DAK#0993, MMK3#075 p.049x,
AKHA_121BE #10 p.j, AMK.139-
141, AMK.149-151, AVK2.220.12x,
MAS2.050bx

AB01179

To: *Mirza Musa Hakimbashi, in Qazvin*

Date: *1911-May ca.*

- 1 O thou who art firm in the Covenant! Your recent letter was read, bringing glad tidings of the arising and steadfastness of the loved ones of God. May immediate confirmations reach the consultative assembly, and may the assembly of Hazrat-i-Samandar become a leader among the people. May the assembly be confirmed and successful, and may the assembly of service become the manifestation of the favors of the Divine Unity. May the general assembly become the manifestation of special bounties. Praise be to God that such precious assemblies have been established in Qazvin that have become magnets attracting the favors of the Manifest Light. The journey of Jinab-i-Haji Va'iz is very fitting - let him stay in Rasht for a while, then hasten to Mazandaran and other places.
- 2 God willing, the prayer seeking forgiveness at the threshold of the Divine Unity for him whom God hath raised to a glorious station, the beloved of the heart Aqa Muhammad Javad Farhad, will be written and sent. And prayers for forgiveness were offered for Hazrat-i-Sahih-Furush and sent to Tehran - you will surely be informed. Likewise, prayers for forgiveness were offered for Hazrat-i-Bahlul Dana.
- 3 The memorial service you held for those holy souls was accepted. You have truly engaged in service with all your powers and are striving in all directions. You host every arrival and accompany every departure with utmost respect. You constantly spread the feast of hospitality, arrange gatherings of love, prepare celebrations of joy for the friends, and set an abundant table. The samovars are always boiling and hearts are aflame with the fire of the love of God. Spiritual sustenance is present

1 ای ثابت بر پیمان تحریر اخیر ملاحظه گردید
بشارت قیام و استقامت احباء الله داشت بمحفل
شور تأیید فوری رسد و محفل حضرت سمندر
قوم جعلی را صفدر گردد محفل مؤید موفق شود
و محفل خدمت مظهر الطاف حضرت احدیت
گردد محفل عمومی مظهر مواهب خصوصی شود
الحمد لله در قزوین چنین محافل نازنین تأسیس
و ترتیب شده که مقناطیس الطاف نور مبین
گشته سفر جناب حاجی واعظ بسیار موافق در
رشت چندی زیست نماید بعد به مازندران و
سائر جهات شتابد

2 و انشاء الله مناجات طلب مغفرت بدرگاه احدیت
بجهت من رفعه الله مقاماً علیاً محبوب فؤاد آقا محمد
جواد فرهاد خواهد گشت و ارسال خواهد شد
و در حق حضرت صحیح فروش طلب مغفرت
گردید و ارسال طهران شد البته اطلاع خواهید
یافت و همچنین طلب مغفرت بجهت حضرت
بهلول دانا گردید

3 ختمیکه برای آن نفوس مقدسه گذاشتید
مقبول شد آنجناب فی الحقیقه بجمع قواء بخدمت
پرداخته‌اید و از جمیع جهات همت میفرمائید
هر وارد را مهماندارید و هر ذاهبی را مشیع در
نهایت احترام همواره خوان ضیافت میگزستید
و بزم محبت ترتیب میدیدید و جشن مسرت
احباب مهیا میسازید و سفره مهیا می‌آرئید
سماورها همواره در جوشست و دلها از نار

and delicious physical food is available. All these expenses of yours are spending in the path of God.

محبّت الله در خروش و نعماء روحانی حاضر و اطعمه لذیذ جسمانی موجود جمیع این مصارف شما انفاق فی سبیل الله است

- 4 It is absolutely not permissible for you to send anything else to this house, for in truth everything that exists or doesn't exist in this house belongs to you. If someone sends a gift to themselves or makes an offering for themselves, it would make the Concourse on High laugh. The choice is now yours. And upon you be the Most Glorious Glory.

4 دیگر ارسال چیزی از طرف شما بدر خانه ابداً جائز نیست زیرا هرچه هست و نیست در این در خانه فی الحقیقه تعلق بشما دارد اگر نفسی خود از برای خود هدیهئی فرستد و یا خود از برای خود نذری کند ملأ الأعلی را بخنده آرد دیگر اختیار با شماست و علیک البهاء الأبهی ع

- 5 He is God.

5 هو

- 6 O Hakim! It is pleasant to joke with you and brings joy. From the ruins of a house of unbaked clay that remained, you gave that away too. Now neither nest nor dwelling remains. You have become a pure gambler. Now rest. They say pure gambling is life-gambling and the ultimate in gambling. Praise be to God that in this field you are the confidant and intimate of 'Abdu'l-Baha. When two paupers sing the same tune, it makes God laugh.

6 حضرت حکیم! با شما مزاح خوش است و سرور آرد از حطام خانهئی از خشت خام باقی مانده بود آنرا نیز بباد دادی دیگر نه لانهئی نه آشیانهئی پاک باخت شدی حال دیگر آرام گیر گویند پاک بازی جانباز است و نهایت قمار بازی الحمد لله در این میدان با عبدالبهاء همدم و همراهی دو مفلس که یک آواز خوانند خدا را خنده گیرد

MSBH4.480-481x,

MUH3.331-332,

YQAZ.136bx

AB01323

To: Fadil, Asadullah et al., in Bombay

Date: 1911-May ca.

- 1 O two faithful servants of the Sacred Threshold! Praise be to God that you are detached from physical comfort and ease of spirit, and have entirely put aside desires and passions. You wander in the lane of the Beloved and traverse the wilderness of the love of God, enduring every hardship and difficulty so that you may cause the divine call to reach the ears of humanity, guide those who have gone astray, illumine those in darkness, give a share to the deprived ones, and make those who are bereft privy to the mysteries. Would that I too were your intimate companion and confidant, walking and singing with you! Blessed are you for this great bounty, glad tidings to you for this manifest triumph!

1 ای دو بنده صادق آستان مقدّس الحمد لله که از راحت تن و آسایش جان بیزارید و از هوا و هوس بکلی در کنار سرگشته کوی یارید و گنگشته بیابان محبت الله تجمل هر مشقت و تعب مینمائید تا آنکه ندای الهی بمسامع جهانیان رسانید و سبب هدایت گمراهان گردید و باعث نورانیت ظلمانیان شوید بی نصیبان را بهره دهید و محرومان را محرم اسرار نمائید ای کاش من نیز همدم و همراه بوم و همقدم و هم آواز طوبی لکم من هذا الفضل العظیم بشری لکم من هذا الفوز المبین

- 2 It was better that Haji 'Andalib took flight to the rose garden of Najaf. Although he was deprived of the honor of faith, you should pray for him that perhaps, God willing, he may show fairness and make up for what was lost. Now praise be to God you have been successful in service in Bombay and have become the cause of unity among the friends. After this unity and the establishment of meetings and organization of teaching assemblies, since the Iranians have come to know you, if they avoid association, you should travel to other parts of India and first associate and gather with strangers. Due to attacks from newspaper editors, Jinab-i-Aqa Shaykh Muhsin resigned from the Tarbiyat School in Rasht. If a teacher is needed for children in Bombay, let the Spiritual Assembly consult about this matter, and if they agree and deem it advisable to appoint Jinab-i-Aqa Shaykh Muhsin as teacher in the children's school and summon him from Rasht, this would be acceptable, otherwise no.

2 حاجی عندلیب همان بهتر که بگشش نجف پرواز نمود هرچند از شرف ایمان محروم گشت ولی شما در حق او دعا نمائید بلکه انشاءالله انصافی دهد و تلافی مافات نماید حال شما الحمد لله در بمبئی موفق بخدمت گشتید و سبب تألیف قلوب یاران گردیدید و بعد از این ایترلاف و انعقاد مجلس و تنظیم محفل تبلیغ ایرانیان چون شما را شناخته اند اگر از معاشرت اجتناب دارند بصفحات سائره هندوستان عبور و مرور نمائید و اول با پیگانگان معاشر و مجالس گردید جناب آقا شیخ محسن در رشت از هجوم ارباب جرائد از مدرسه تربیت استعفا نمود اگر چنانچه در بمبئی معلی بجهت اطفال لازم است محفل شور روحانی در این خصوص مذاکره نمایند و اگر چنانچه موافق آراء آنان باشد و چنین مصلحت بدانند که در مدرسه اطفال جناب آقا شیخ محسن را معلّم تعیین نمایند و از رشت بخواهند موافق است والا لا

- 3 As for the question about verses revealed in the Tablets regarding Him Whom God shall make manifest - these Tablets were revealed before the year eighty, therefore He says "I bear witness that He Whom God shall make manifest is the Truth in which there is no doubt, and He shall appear with holy and exalted lights" - which referred to the year eighty. When the year eighty came, the Word of God was exalted and the manifestation of Him Whom God shall make manifest was proclaimed. As for the laws of the Bayan which were changed by the text of the Most Holy Book and in the Persian Questions and Answers, there is no explanation or clarification, rather they are abrogated.

3 اما سؤال از آیاتیکه در حقّ من یظهر الله در الواح نازل شده این الواح پیش از سنه ثمانین نازل شده لهذا میفرماید و اشهد بانّ من یظهر الله حقّ لا ریب فیه و یظهر بانوار قدس منیع که مقصود سنه هشتاد بود چون سنه هشتاد آمد اعلاء کلمه الله و اعلان ظهور من یظهر الله گردید و اما احکام بیان که بنصّ کتاب اقدس و در سؤال و جواب فارسی تغییر یافته بیان و توضیح نیست بلکه منسوخ است

- 4 And upon you be the Most Glorious Splendor!

4 و علیکم البهاء الأبهی

TZH8.0850

AB01564

To: *Mir Karim, in Sarvistan*

Date: 1911-May ca.

- 1 O steadfast one in the Covenant! Your letter arrived and from its contents it became clear that praise be to God, the friends in Sirustan are like graceful cypress trees in the garden of the love of God and in the rose garden of the knowledge of God, they are like flowers and fragrant herbs in the utmost spirit and joy. They have a firm step, a steadfast heart, and an eloquent tongue. In truth the friends of that land are recipients of the lights of divine favors and are illumined by the lamp that is lit and shines from the blessed tree in all lands. This servant has the utmost joy from that praiseworthy party and in the evening and morning beseeches at the threshold of the Forgiving Lord and seeks their success, prosperity and salvation.
- 2 My hope is that Sirustan will become the nest and dwelling place of heavenly birds and the meadow of the people of truth - and this is not difficult for my Compassionate Lord.
- 3 For Mir Taj, I pray that he may wear the crown of bounty on his head; and may Amatu'llah Gowhar shine with the utmost radiance through the light of the love of God; and may Mir Muhammad Isma'il yearn for the altar of love; and may Mir 'Abdu'l-Ghaffar be counted among the righteous; and may Mir 'Abdu'r-Rasul be accepted at the Sacred Threshold; and may Mir Muhammad Mahdi become a sign of guidance; and may Karbila'i Shukru'llah give thanks to the one God that he is successful in serving the Cause; and may Mulla 'Ali become the manifestation of hidden and evident grace; and may Aqa Haydar-'Ali Za'ir become a champion in the arena of spiritual knowledge; and may Aqa Rida be successful in attaining God's good pleasure; and may the late Aqa Ghulam-Husayn Khan be immersed in the sea of the Lord's mercy and arrive at the arriving place and attain the attaining place and be refreshed from the Kawthar of forgiveness and be the envy of those of understanding at the threshold of the Lord of Lords; and convey utmost kindness on my behalf to Jinab-i-Darvish ibn Muhammad-'Ali Shahid ibn ash-Shahid.
- 4 I beseech from the favors of the True Educator, the Blessed Beauty, that He may bestow a wondrous robe so that at every moment there may be a new creation. And upon you be the Most Glorious Glory.

1 ای ثابت بر پیمان نامه شما رسید و از مضمون واضح و پدید گردید که الحمد لله یاران سروستان در بوستان محبت الله سرو روانند و در گلستان معرفت الله گل و ریاحین در نهایت روح و ریحان قدمی ثابت دارند و قلبی راسخ و لسانی ناطق فی الحقیقه یاران آن دیار مستفیض از انوار الطافند و مستنیر از مصباح یوقد و یضیء من شجرة مبارکه فی کل الدیار این عبد نهایت سرور از آن حزب مشکور دارد و در شام و بکور بدرگاه رب غفور عجز و زاری نماید و آن یاران را نجات و فلاح و رستگاری خواهد

2 امیدم چنانست که سروستان لانه و آشیانه طيور آسمانی گردد و چمنستان اهل حقیقت شود و لیس هذا علی فضل ربی الرحمن ببعید

3 جناب میر تاج از خدا خواهم که تاج موهبت بر سر نهد و امة الله گوهر بنور محبت الله در نهایت تلالو گردد و میر محمد اسمعیل آرزوی قربانگاه عشق نماید و میر عبدالغفار از حزب ایرار محسوب شود و میر عیدالرسول در آستان مقدس مقبول گردد و میر محمد مهدی آیت هدی شود و کربلائی شکرالله بشکرانه خداوند یگانه پردازد که بخدمت امر موفقست و ملا علی مظهر لطف خفی و جلی گردد و جناب آقا حیدر علی زائر در میدان عرفان صفدر شود و آقا رضا برضای حق موفق گردد و آقا غلامحسین خان مرحوم در دریای رحمت پروردگار مستغرق شود و بر ورد مورد وارد و بر رفد مرفود فائز و از کوثر عفو سیراب و در عتبه رب الأرباب مغبوط اولی الألباب گردد و جناب درویش ابن محمد علی شهید ابن الشهید را از قبل من نهایت مهربانی مجری دارید

4 از الطاف مربی حقیقی جمال مبارک رجا مینمایم که خلعتی بدیع عطا فرماید تا هر دم خلعتی جدید گردد و علیک البهاء الأبهی

INBA87:240, INBA52:245

AB06574

To: Chicago Convention

Date: 1911-May ca.

- 1 O loved ones of God and handmaidens of the All-Merciful! Your telegram indicating the achievement of unity and harmony was received and read with utmost joy. My hope is that day by day this unity and harmony will grow stronger and love and affection will increase, reaching such a degree that you become as one heart and one soul, becoming entirely detached from selfish desires, with human reason prevailing over satanic ego, until no thought remains except remembrance of the Kingdom - meaning that earthly ones become heavenly ones, people of earth become celestial, become illumined, become true Baha'is. For faith, certitude and steadfastness in the Covenant depend on illumination of heart and soul, spiritual character and goodly deeds. Therefore I was very pleased with this telegram, but strive that this unity may endure and persist, nay rather increase day by day.

- 2 And I will constantly supplicate to the Kingdom of Mysteries: "O Lord! These men are Thy servants and these women Thy handmaidens. They are detached from all save Thee and captivated by Thy love. They are cut off from the world and its people, and they long for the light of Thy manifestation and the radiance of Thy rays. They are enkindled with the fire of Thy love and, like moths, have burned their wings circling round the light of Thy Covenant. They are firm, steadfast and established in the manifest light. They are nightingales in the rose garden of oneness and birds in the garden of holiness. O Lord! Confirm them and quicken them through the breaths of the Holy Spirit. Cause them to be born of the spirit and baptize them in the fountain of Job, that all may become pure and holy and shine like lights in the human world. Thou art the Powerful, the Mighty, and Thou art the Bestower, the Loving."

- 3 This letter was written with utmost joy. And upon you be the Most Glorious Glory.

1 ای احبّاء الهی و اماء رحمان تلگراف شما که دلالت بر حصول اتحاد و اتفاق مینمود وصول یافت و بنهایت سرور قرائت گردید امیدم چنین است که روز بروز این اتحاد و اتفاق محکمتر گردد و الفت و محبت ازدیاد یابد تا بدرجهائی رسد که حکم یک دل و یک جان یابد و بکلی از هوی و هوس بیزار شوید و قوه عقل انسانی بر دسائس شیطانی نفس غالب گردد و هیچ فکری جز ذکر ملکوتی نماند یعنی ناسوتیان لاهوتیان گردند اهل زمین آسمانی شوند ملکوتی گردند نورانی شوند بهائی حقیقی گردند زیرا ایمان و ایقان و ثبوت بر عهد و پیمان بنورانیت دل و جان و رحمانیت اخلاق و حسن اعمال منوطست لهذا از این تلگراف بسیار خوشنود شدم ولی بکوشید که این اتحاد دوام و ثبات یابد بلکه روز بروز بیفزاید

2 و من همواره مناجات بملکوت اسرار نمایم که ای پروردگار این رجال بندگان تواند و این نساء کنیزان تو از غیر تو بیزارند و بحبت تو گرفتار از جهان و جهانیان منقطع و درکنارند و مشتاق پرتو تجلی و جلوه انوار و بنار محبت افروخته اند و مانند پروانه حول شمع میثاق بال و پر سوخته اند ثابتند و مستقیم و قائمند بنور مبین بلبان گلشن توحیدند و طیور حدیقه تقدیس پروردگارا تأیید کن و بنفثات روح القدس زنده نما و از روح متولد کن و در چشمه ایوب تعمید فرما تا کل پاک و مقدس شوند و مانند شمع نورانی در عالم انسانی برافروزدن توئی مقتدر و توانا و توئی بخشنده و مهربان

3 این نامه بکمال سرور مرقوم گردید و علیکم و علیکن بهاء الاهی

SFI20.019-020, MMG2#070 p.077x

AB12796

To: Irani, Mihdi son of Ghulam-Ali Kashani, in Akka

Date: 1911-May ca.

- 1 O remembrance of that near one at the court of the Abha Beauty! Your letter was received. Its contents were in the utmost eloquence and excellence, producing a powerful effect. The friends of the Most Great Prison appeared before my eyes, and the bygone days in the presence of the Ancient Beauty came to mind. My heart's emotions reached such a degree that I cannot express them. I write this letter with tearful eyes, and in the realm of heart and soul this proof is evident and requires neither writing nor speech.
- 2 In any case, do not be sorrowful or grief-stricken at your separation and remoteness from 'Abdu'l-Baha, for you are in the vicinity of a Threshold where a hundred thousand like 'Abdu'l-Baha stand guard. With such a bounty, what other sorrow or displeasure could there be? It is due to the tenderness of heart of the friends that separation and absence from this servant affects them so, and it is from the intensity of their faithfulness that they complain of this deprivation.
- 3 However, I make the utmost entreaty and supplication to the friends in 'Akka, in the presence of the Most Great Mercy, that at that luminous Threshold they may at every moment seek divine confirmation for service and success in servitude on behalf of 'Abdu'l-Baha, for the burden is heavy and this body weak and powerless. How can this weighty load be borne without the confirmation of the Glorious Lord? Yet divine confirmations can make a drop into an ocean, and an ant into Solomon, can transform a fly into an eagle, and make a gnat into a lion of the forest.
- 4 On behalf of 'Abdu'l-Baha, convey to each and every one of the faithful friends the Most Glorious and Most Wondrous greetings. And to the old companion and friend of severe days, Aqa Muhammad Ibrahim the custodian and his son Aqa Muhammad Isma'il, convey the Most Glorious and Most Wondrous greetings, and likewise to the honored ladies. And upon you be the Most Glorious Glory.

1 ای یادگار آتقرب درگاه جمال ابهی نامه شما رسید مضمون در نهایت فصاحت و بلاغت بود تأثیر شدید نمود یاران سجن اعظم در مقابل بصر مجسم گردید و ایام گذشته در جوار جمال قدم بخاطر آمد احساسات قلبیه بدرجهئی رسید که بیان نتوانم نمود با چشمی گریان نامه نگارم و در عالم دل و جان این برهان عیانست لزوم بتحریر و تقریر ندارد

2 باری از دوری و مهجوری عبدالهآ محزون و مغموم مباشید زیرا در جوار آستانی هستید که صدهزار امثال عبدالهآ یاسباند با وجود چنین موهبتی دیگر چه حزن و کدورتی این از لطافت قلب یارانست که فرقت و غیوبت این عبد تأثیر مینماید و از شدت وفاست که شکایت از این جفا مینماید

3 اما من نهایت استدعا و رجا از یاران عکا در جوار رحمت کبری مینمایم که در آن عتبه نورانی طلب تأیید بر خدمت و توفیق بر عبودیت در حق عبدالهآ هر دم نمایند زیرا بار گرانست و این جسم ضعیف و ناتوان و چگونه این حمل ثقیل بدون تأیید ربّ جلیل توان نمود ولی توفیقات الهیه قطره را دریا نماید و مور را سلیمان کند ذباب را عقاب نماید پشه را شیر بیشه کند

4 از قبل عبدالهآ جمیع یاران وفا را فرداً فرداً تحیت ابداع ابهی ابلاغ دارید و همدم قدیم و رفیق ایام شدید جناب آقا محمد ابراهیم ناظر و ولدشان آقا محمد اسماعیل را تحیت ابداع ابهی ابلاغ دارید و همچنین حضرات نساء را و علیک الهآ الأبهی

BRL_DAK#1120

AB02441

To: Baha'is of Ishqabad et al.

Date: 1911-May ca.

- 1 O friends and handmaidens of the Merciful! It is clear and evident that 'Abdu'l-Baha is infinitely kind to you, for night and day He has no rest and seeks not a moment's repose. He either speaks or writes and engages in mention of the righteous ones and handmaidens of the Merciful. And on some nights at the threshold of the Abha Beauty He laments and weeps and implores confirmation and success from the Kingdom of God for all the friends and handmaidens of the Merciful.
- 2 This condition continues - every morning He beseeches and supplicates, and every evening He grieves and weeps, saying: "O Lord! Grant light to the righteous ones and make the leaves to be signs of the Kingdom of mysteries. Make them spiritual, make them luminous, make them heavenly, make them divine, and grant them eternal life and everlasting existence. Make them radiant lamps and divine verses. Make them waves of the sea of sanctification and hosts of the Abha Kingdom. Make them birds of the garden of inner meanings and fish of the everlasting sea. Preserve them from every affliction and protect and shield them from all trials. Make them walk the path of Thy good-pleasure and possess them in the clime of faithfulness. With every breath inspire them with a new spirit and with every moment quicken them with the breath of the Merciful. Grant them progress in all degrees and guide them in all things. Thou art the Powerful, the Mighty, and Thou art the Knower of mysteries, the All-Seeing."
- 3 And upon them, through Thy grace, be the Most Glorious Glory.
- 1 ای یاران و امّاء رحمن این واضح و عیانست که عبدالهّاء بینهایت بشما مهربان زیرا شب و روز آرام ندارد و دقیقه‌ی راحت نجوید یا بگوید و یا بنگارد و بذکر ابرار و امّاء رحمن پردازد و در بعضی شبها بدرگاه جمال ابهی یزارد و بگرید و جمیع دوستان و امّاء رحمن را تأیید و توفیق از ملکوت الله میطلبد
- 2 ایحال استمرار دارد هر صبح عجز و لابه کند و هر شام جزع و گریه نماید که پروردگارا ابرار را انوار بخش و ورفات را آیات ملکوت اسرار فرما روحانی کن نورانی فرما سبحانی کن ربّانی نما و حیات جاودانی بخش و بقای سرمدی ده سراجهای نورانی نما و آیات رحمانی کن امواج بحر تقدیس نما و افواج ملکوت ابهی کن طیور حدیقه معانی نما و ماهیان دریای سرمدی کن از هر آفتی محفوظ نما و از هر حوادثی محروس و مصون کن در سبیل رضا سالک فرما و در اقلیم وفا مالک کن هر دم روحی جدید بدم و در هر نفس از نفس رحمانی زنده نما و در جمیع مراتب ترقّی بخش و بجمیع شئون رهنمون فرما توئی مقتدر و توانا و توئی واقف اسرار و بینا
- 3 و علیهم و علیهنّ من فضلک الهّاء الأبهی

MKT7.246, MJMJ3.060x, MMG2#364

p.406x

AB02462

To: Siyyid Rida, in Tiflis

Date: 1911-May ca.

- 1 O son of the Prophet of God! In an authentic tradition it is recorded that someone asked His Holiness the Commander [Ali], peace be upon him: "Is God the protector of humans?" He replied "Yes." The person asked "Are you certain?" He replied "I am confident." The questioner said "Then throw yourself from the roof!" He replied "It is not befitting for me, it is not proper for me to test the Truth. Rather, it is befitting for the Truth to test and try me. For the pan of the human scale cannot bear that heavy burden - indeed, even the indicator of the scale would scatter and disintegrate." This is the reality of the situation - no seeker has the right to test. The Sought must test the seeker. The teacher must test the student, not the student the teacher.
- 2 Despite this, "We bear this mighty matter from you, so look to the sign for in it is the glad tidings." And in the tradition: "He has tasted from our gardens the first fruits." The tree is growing, the bounty is abundant, the mercy is all-encompassing, and the gift follows. And upon you be glorification and praise.
- 3 If there were fairness, in this Most Great Manifestation the very appearance itself in all its aspects is miraculous. Even outsiders testify to manifest miracles outwardly. The people of Iraq in Baghdad were astonished. But we do not proclaim such matters since they are based on hearsay and do not constitute proof for others. However, all fair-minded ones testify that Baha'u'llah demonstrated miracles in all aspects, conditions and effects. What miracle could be greater than this - that He raised up His Cause while in the Most Great Prison under chains and moved both East and West. This is just one miracle of Baha'u'llah's miracles. "Produce its like if you speak the truth!" And upon you be the Most Glorious Glory.
- 1 یا ابن رسول الله در روایت صحیحہ وارد کہ شخصی از حضرت امیر علیہ السلام سؤال نمود کہ خدا حافظ انسانست فرمود بلی گفت یقین داری فرمود مطمئنم عرض کرد پس خویش را از بام پنداز فرمود مرا سزاوار نہ مرا شایان نہ کہ حق را امتحان نمایم بلکہ حق را سزاوار کہ مرا آزمایش و امتحان فرماید زیرا کفہء میزان انسان تحمل آن بار گران نماید بلکہ کفہء حتی شاہین میزان پراکنده و متلاشی شود اینست حقیقت حال ہر طالبی حق امتحان ندارد مطلوب باید طالب را امتحان نماید استاد تلمیذ را امتحان نماید نہ تلمیذ استاد را
- 2 باوجود این انا نتحمل منک هذا الأمر العظیم فانظر الى الاشارة لأنّ فيه البشارة وفي الحديث الصّافورة ذاق من حداثتنا الباكورة الشجرة نامية والنعمة وافيه والرحمة سابعة والموهبة لاحقه و عليك التحية والثناء
- 3 اگر انصاف باشد در این ظهور اعظم نفس ظهور بجمع شؤن معجزاتست حتی معجزات باہرہ نیز بحسب ظاہر اغیار شہادت میدہند و اہل عراق در بغداد حیران بودند ولی ما اظہار چنین امور ننمائیم زیرا از مسموعات است و برہان از برای دیگران نگردد ولی کلّ منصفان شہادت میدہند کہ حضرت بہاءاللہ از جمیع شؤن و اطوار و آثار اظہار معجزات میفرمود چہ معجزہئی اعظم از این کہ امرش را در سجن اعظم در زیر زنجیر بلند فرمود و شرق و غرب را بحرکت آورد این یک معجزہ از معجزات بہاءاللہ فاتوا بمثلها ان کنتم صادقین و علیک البہاء الابیہ

MSHR4.008x, YMM.166

AB02532

To: *Haji Muhammad Ali son of Ustad Hasan Fakhkhar, in Sarvistan*
 Date: 1911-May ca.

- 1 O thou who art firm in the Covenant! The letter which thou hadst written to Jinab-i-Bashir was noted, and it became known that the reply to your letter sent some time ago was lost due to the insecurity of the roads. It matters not - as long as the strength to write exists and opportunity permits, there shall be no failing and it shall be compensated for. At all times we are mindful of the friends and yearn for the countenance of the loved ones. If there is any slackening in correspondence, this is due to lack of opportunity. Consider that one tongue and one pen must correspond and communicate individually with all the friends throughout the world. Surely even a fierce lion and raging elephant would be unable to accomplish this, let alone this tongue and pen. Be fair, O people of fairness!
- 1 ای ثابت بر پیمان نامه‌ئی که بجناب بشیر تحریر نموده بودی ملاحظه گردید و معلوم شد که جواب نامه شما که چندی پیش ارسال شده بود از ناامنی راه از میان رفته ضرری ندارد تا قوت تحریر موجود و فرصت میسر تقصیر نخواهد شد و تلاقی خواهد گشت در جمیع احیان بیاد یارانیم و مشتاق جمال دوستان اگر فتوری در مکاتبه حاصل شود این از عدم فرصت است ملاحظه فرمائید یک زبان و یک بنان باید با جمیع احبای جهان فرداً فرداً مکاتبه و مخیره نماید البته شیر زبان و پیل دمان نیز از عهده برنیايد تا چه رسد این لسان و بنان فانصفوا یا اهل الانصاف
- 2 Sell the honey and offspring of the bees that were pledged and give the proceeds to the poor. The residential property in any case belongs to the eldest son, whether or not anything else remains from the deceased. And the eldest son also receives his share from the other properties. This is what God has ordained. However, the testator himself has authority before death to dispose of properties however he wishes. Likewise, the eldest son should himself, for the sake of God, show consideration to the other heirs and deal fairly. And in truth, every person must, according to the decisive divine text, write a will so that it may be carried out after him. This is the manifest truth. And if, God forbid, one does not obey the command, meaning does not make a will, it should be carried out thus.
- 2 عسل و نسل زنبور منذور بفروشید و ثمن بفقرا دهید بیت مسکون در هر صورت مال بکر است خواه از میت چیز دیگر باقی ماند یا نماند و ولد بکر از سایر اموال نیز سهم خویش میبرد هذا ما فرضه الله ولی خود مورث قبل از وفات مختار است در تصرف اموال که بهر قسم بخواهد مجری دارد و همچنین ولد بکر باید خود ملاحظه وراثت دیگر را لله بنماید و انصاف دهد و فی الحقیقه هر انسانی بنص قاطع الهی باید وصیت نامه‌ئی بنگارد تا بموجب آن بعد از او مجری شود هذا هو الحق المبين و اگر لاسمح الله اطاعت امر نکرد یعنی وصیت ننماید باید چنین مجری داشت

BRL_ATE#053x, BRL_UHJ1996-07-01#4

INBA87:243, INBA52:248

AB02537

To: Kashani, Muhammad Hashim et al., in Tihiran

Date: 1911-May ca.

- 1 O you who are firm in the Covenant! Your letter was received but there is absolutely no time, nevertheless I write: Praise be to God that the divine Cause has become world-embracing and the divine friends are increasing day by day and each one of the friends corresponds directly and not being satisfied with this, requests letters in their own correspondence for a group and in many of these there are also questions which the noble scribes cannot fulfill.

1 ای ثابت بر پیمان نامه شما رسید ولی ابداً فرصت نیست باوجود این مرقوم میگردد الحمد لله امر الهی جهانگیر گردیده و احبای الهی روز بروز در ازدیاد و هریک از احبای رأساً مخبره مینماید و باین اکتفا ننموده در نامه خویش از برای جمعی مکاتیب میطلبد و در بسیاری از آن سؤالات نیز موجود کرام کاتبین از عهده بر نیایند
- 2 In any case, special days in the week are designated in each dispensation according to the requirements of that dispensation. In the time of Moses, rest and repose was attained on Saturday and the religion of God was perfected, therefore that day was designated. After Christ, the apostles were confirmed in certain matters on Sunday which made them love that day, and in the dispensation of the Messenger [Muhammad] certain confirmations were obtained on Friday which made that day respected.

2 باری آیام مخصوص در هفته در هر دوری باقتضای آن دور تعیین میشود در زمان حضرت موسی روز شنبه راحت و آسایشی حاصل گردید و دین الله اکمال شد لهذا آن روز اختصاص یافت بعد از حضرت مسیح حضرات حواریین در روز یکشنبه باموری موفق شدند که آنروز را دوست داشتند و در دور حضرت رسول در روز جمعه تأییداتی حاصل گشت که آنروز را محترم داشتند
- 3 And as for the Qur'anic dispensation after Imam Hasan 'Askari (peace be upon him), those souls who followed the Messenger (peace be upon him) and walked the path of the pure Imams were upon the truth. And as for the glad tidings given by various souls concerning the appearance of the Blessed Beauty and the Exalted One [the Bab], those souls were in truth among the men of the unseen realm, but outwardly they were known by different names and numerous sects, however in reality they were firm upon the straight path and the mighty course and were steadfast in the religion of God and followed the way of the pure Imams.

3 و اما دور فرقان بعد از امام حسن عسکری علیه السلام نفوسی که متابعت حضرت رسول علیه السلام نمودند و بر منهج ائمه اطهار سلوک نمودند برحق بودند و اما بشاراتی که از نفوس مختلفه در ظهور جمال مبارک و حضرت اعلی واقع آن نفوس فی الحقیقه از رجال غیب بودند ولی بظاهر باسما مختلفه و طوائف متعدده مشهور اما در حقیقت بر صراط مستقیم و منهج قویم قائم و بر دین الله راسخ و سالک مسلک ائمه اطهار بودند
- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

INBA17:008, MKT9.088, YMM.267x

AB12801

To: *Habibullah son of Husayn Muqanni et al., in Abadih*

Date: 1911-May ca.

- 1 O ye two pilgrims to the Shrine of the Supreme Concourse! Your letter was received and your hearts' vibrant joy at beholding the faces of the faithful friends and attaining boundless delight became known. I beseech and implore the Beauty of the Desired One that you may ever be joyous and glad at beholding the friends. Supplications were offered at the Divine Threshold seeking forgiveness for your honored mother, upon her be the Glory of God. Assuredly the humble entreaty of 'Abdu'l-Baha at the Threshold of the All-Merciful will be accepted.

ای دو زائر مطاف ملاً اعلیٰ نامه شما رسید و
 اهتزاز قلب شما از دیدار روی یاران وفا و حصول
 سرور بمنتها معلوم گردید از الطاف جمال مقصود
 سائل و آملم که همواره بدیدار یاران مسرور و
 شادمان باشید و از درگاه احدیت طلب مغفرت
 از برای والده محترمه علیها بهاء الله گردید البتہ
 عجز و نیاز عبدالبهاء در آستان حضرت رحمن
 مقرون بقبول خواهد شد
- 2 As for those who requested writings, I swear by your precious lives that there is absolutely no opportunity. Therefore convey utmost love and longing on behalf of 'Abdu'l-Baha, embrace and kiss each one, and say that I will supplicate with complete humility to the Kingdom of Sanctity and will beseech divine aid and protection for you in the shelter of God's preservation and care.

از برای نفوسیکه طلب تحریر نمودید به جان
 عزیزان قسم که مجال بکلی مفقود لهذا از قبل
 عبدالبهاء نهایت محبت و اشتیاق ابلاغ دارید و
 هر یک را بپوشید و ببوسید و بگوئید که در کمال
 تضرع بملکوت تقدیس تبتل نمایم و تو را عون و
 صون در کھف حفظ و حمایت الهی خواهم
- 3 Convey most wondrous and glorious greetings to the near handmaiden of God, the mother of Habibu'llah, Fatimih, and show utmost kindness on my behalf to Aqa Jan and his honored wife, and to Asadu'llah and his honored spouse and respected grandmother Khadijih and beloved daughter, and to 'Abdu'l-Husayn and the handmaiden of God Rubabih and the handmaiden of God Ruqiyiyh and the handmaiden of God Shams-i-Jahan and the handmaiden of God Badr-i-Jahan and the handmaiden of God Fakhr-i-Jahan Ruhaniyyih. Convey to all of them on behalf of 'Abdu'l-Baha utmost kindness and faithfulness and most wondrous and glorious greetings.

امۃ الله المقربۃ والده حبیب الله فاطمه را تحیت
 ابدع ابھی برسان و جناب آقا جان و ضلع
 محترمه ایشان را از قبل من نهایت مہربانی
 مجری دار و جناب اسدالله و ضجیع مکرمہ اش
 و جدہ محترمه خدیجہ و صبیہ حبیبہ و جناب
 عبدالحسین و امۃ الله ربابہ و امۃ الله رقیہ و امۃ الله
 شمس جہان و امۃ الله بدر جہان و امۃ الله نضر
 جہان روحانیہ جمیع را از قبل عبدالبهاء نهایت
 مہربانی و وفا و تحیت ابدع ابھی برسان
- 4 And upon you be the Most Glorious Glory.

و علیک البہاء الابی

BRL_DAK#1131

AB03517

To: *Abdu'l-Baqi (Barfurush) et al., in Babul*

Date: 1911-May ca.

- 1 Ghazanfar has written a letter and offered boundless praise of you, that praise be to God, in these days you have arisen to serve the Word of God, to diffuse the divine fragrances, to promote the clear verses, and to teach seeking souls. If this be so, it is a sign of the vanguard of the hosts of the Supreme Concourse. Assuredly, the conquest of hearts shall be made possible and the gates of supreme guidance shall be opened before great multitudes.
- 2 The utmost that man can achieve is to pass a few days in this dust heap in pursuit of desires and passions, and in the end nothing but loss and deprivation will appear, yielding absolutely no fruit or result. Consider the kings of Persia who lived in your time - when their cup of existence was emptied of the wine of life, what exhilaration remained? This is why in the Qur'an it is said: "And We made them tales," meaning that of them there remained but stories and legends - no seed, no nest, no shelter, no bounty of the one God, no wine, no cup, no chalice. Like a mirage they vanished into nothingness.
- 3 Now you must lay a foundation whose base is in the realm of existence and whose pinnacle is in the heights of eternal glory, and raise such a melody in the feast of life that it will cause excitement and vibration in the Kingdom of Verses. This is the fruit of existence, this is the mystery of manifestation, this is the reality of the purpose.
- 1 غرضنفر نامه محرّر نموده و ستایشی بی‌حصر از شما کرده که الحمد لله در این ایام بخدمت کلمه الله و نشر نفحات الله و ترویج آیات ینات و تبلیغ نفوس طالبان پرداخته‌اید اگر چنین است این نمونه طلائع جیش علین است البته فتوحات قلوب میسر گردد و ابواب هدایت کبری بر وجه جمعی غفیر مفتوح شود
- 2 انسان نهایت آنست که چندی به هوی و هوس در اینجا کدان آیاهی بگذراند و عاقبت زیان و خسران روی بنماید و ابداً ثمر و نتیجه‌ئی بدست نیاید ملاحظه ملوک ایران نمائید که در زمان شما بودند چون ساغر وجود آنان از باده حیات خالی شد چه نشئه‌ئی باقی ماند اینست که در قرآن میفرماید و جعلناهم احادیث یعنی از آنان قصه و افسانه‌ئی باقی ماند نه دانه و نه لانه و نه آشیانه و نه موهبت خداوند یگانه نه باده و نه ساغر و نه پیمانه مانند سراب فانی زائل گردید
- 3 حال شما باید بنیانی بنهید که بنیادش در ارض وجود و پایانش در اوج عزّت ابدیه باشد و آهنگی در بزم حیات بلند کنید که نشئه و اهتزاز در ملکوت آیات اندازد اینست نتیجه وجود اینست سر شهود اینست حقیقت مقصود

MMK3#072 p.046x, MMK6#336

AB03670

To: *Ali Akbar Nakhjavani, in Baku*

Date: 1911-May ca.

- 1 O thou who art steadfast in the Covenant! The letter thou didst write hath been perused. Thou didst write concerning the diffusion of the Divine fragrances in that city. This was news such as to uplift the spirit. Assuredly thou hast by now
- 1 ای ثابت بر پیمان نامه‌ئی که مرقوم نموده بودید ملاحظه گردید از انتشار نفحات الله در آن مدینه مرقوم نموده بودید اینخبر روح‌پرور بود و

- brought together several of the friends, and been successful in dispatching teachers to outlying parts.
- 2 Convey to Madame Isabella the Russian my utmost love.
- 3 Should Mr. [E.G.] Browne pass through Baku, do thou assuredly extend to him the utmost love and kindness: Perchance he will forgo his present tendentious course and speak with fairness, for the Azalis have misrepresented the matter to him.
- 4 With respect to Isabella's book, I wrote a letter to Paris, but this apparently hath not arrived. I shall write again.
- 5 In fine, my hope is that, through God's invisible assistance, thou mayest day by day render ever greater service, and conduct thyself with the utmost steadfastness, so that the Caucasus may become the nest of the phoenix of mystery, Baku may become redolent of musk, Tiflis may become a precious gem, Ganjih3 may become a store of riches, and Shishih4 may become a scintillating pure crystal.
- 6 The debt of Alexandria and Haifa hath been discharged, for the sum hath been received, and the receipts that thou hadst previously requested have been sent.
- 7 The Glory of Glories rest upon thee.

البته تا بحال چند نفر اتحاد نموده‌اید و موفق بآن گردیده‌اید که باطراف مبلغین ارسال نمائید

2 و به مادام ایزابلا روسی نهایت محبت مرا ابلاغ نمائید

3 اگر مستر برون از بادکوبه گذر نماید البته نهایت محبت و مهربانی باو بجری دارید شاید از اعتساف بگذرد و بانصاف سخن راند زیرا یحیائی‌ها امر را بر او مشتبه نموده‌اند

4 در خصوص کتاب ایزابلا به پاریس مرقوم گردید معلوم است نرسیده دوباره مرقوم میشود

5 باری از تأییدات غیبیه الهیه امیدم چنانست که روز بروز بخدمت بیشتر پردازی و در نهایت استقامت حرکت نمائی تا قفقاز آشیانه عنقای راز گردد و باکو مشکبو شود و تفلیس گوهر نفیس شود و گنجه گنج روان یابد و شیشه بلور صاف پرلمعان گردد

6 دین اسکندریه و حیفا داده شد زیرا مبلغ رسید قبوضاتی که از پیش خواسته بودید ارسال گردید

7 و علیک البهاء الأبهی

BRL_ATE#022, MAAN#08

BRL_DAK#0021, PZHN v1#2 p.18

AB03899

To: Aqa Mirza Aqa Qaim Maqami, in Arak

Date: 1911-May ca.

- 1 My God, my God! The banners of pain have been raised upon the hills of sorrow, and the rays of glory have been darkened and effaced by the ascension of the illustrious Bahlul to the Paradise of Good-Pleasure. Torrents flow from eyes due to the intensity of grief in this calamity which has befallen the most distinguished of the loved ones.
- 2 O Lord! Bahlul was captive to Thy love in chains and fetters. Thou didst favor him with entrance at the gate of Thy mercy and arrival at the fountain of Thy lordship. He was the comfort of the loved ones, a fortress for the chosen ones, and a shelter for the mystics in the land of Iraq, deriving light from

1 الهی الهی قد ارتفع اعلام الآلام علی تلول الاحزان و انطمس و اندرس طلوع المجد بصعود بهلول الجلیل الی جنة الرضوان و سالت السیول من الاجفان من شدة الاحزان فی الرزیه الّتی دهمت اجلّ الاحباء

2 ربّ انّ بهلول کان اسیر حبک بالسلاسل و الکبول من وقفته بالوفود علی باب رحمانتک و الورود علی منهل ربانیتک و قد کان سلوة الاحباء و حصناً للصفیاء و کهنأ للعرفاء فی

the radiance of the East and drinking from a brimming cup overflowing with the wine of Thy love throughout all regions.

- 3 O Lord! He has returned to Thee with complete joy, assured by Thy abundant forgiveness and Thy praised grace, O my Forgiving Lord!
- 4 O Lord! Give him to drink from a cup whose mixture is of camphor, admit him into the garden of happiness, make him immortal in the world of light, and grant him the blessing of meeting Thee in the eternal Paradise - the center of the lights of beauty, the kingdom of glory, the place of union, O my Exalted Lord!
- 5 Then pour beautiful patience upon his illustrious descendant in this great calamity and back-breaking affliction. Verily Thou art the Generous, Thou art the Merciful, and Thou art the Kind, the Compassionate.

قطر العراق مقبساً من نور الاشراف و متجرعاً
كأساً دهاق طائفة بصهباء محبتك في الآفاق

3 ربّ قد رجع اليك بملأ السرور مطمئناً بعفوك
الموفور و لطفك المشكور يا ربّي الغفور

4 ربّ جرّعه كأساً مزاجها كافور و ادخله في
حديقة الحبور و اخلده في عالم النور و ارزقه
لقائك في جنة الخلد مركز انوار الجمال ملكوت
الجلال معهد الوصال يا ربّي المتعال

5 ثم افرغ الصبر الجميل على سليله الجليل من هذا
المصاب العظيم و الرزية القاصمة للظهور انك انت
الكریم و انك انت الرحيم و انك انت اللطيف
الحنون

MUH3.202

AB04051

To: Mother of Sanius-Sultan, in Qazvin

Date: 1911-May ca.

- 1 O thou favoured handmaiden of the Threshold of the All-Merciful!
- 2 Though a communication hath previously been written to thee, it might have remained undelivered; and as Jinab-i-Hakim Bashi hath expressed the greatest praise and hath highly commended thee, another letter is thus being inscribed.
- 3 O handmaiden of God! In former cycles, so numerous were the women who arose to serve and wandered in the wilderness of the love of God, yet they were not numbered as equal to men, inasmuch as it was unequivocally stated: "Men have superiority over women." Now, in this wondrous Revelation, women have indeed surpassed men, and this limitation hath been removed. All have been accounted with the same station. Whosoever ariseth further, shall obtain a greater share; and the valiant hero who urgeth ahead and hit the polo ball of service, will carry off the prize, and it maketh no difference whether man or woman, whether male or female. The Lord

1 ای کنیز مقربۀ درگاه کبریا

2 هر چند از پیش نامه‌ای بشما مرقوم گردید شاید
که نرسیده چون جناب حکیم‌باشی بی‌نهایت
تأکید در تعریف و توصیف شما نمودند دوباره
این نامه تحریر شد

3 ای امة‌الله در دورهای سابق جمع اناث هر چند
اقدام در خدمات نمودند و بادیۀ محبت الله
پیودند باز در صف رجال محسوب نمیگشتند
زیرا الرجال قوامون علی النساء منصوص بود
حال در این دور بدیع کار اناث پیش گرفت
این قید برداشته شد کل محشور در صقع واحد
شدند هر نفسی قدم پیش نهد نصیب بیش برد
و هر سواری در این میدان جولان دهد بضرب
چوگان گوی بر باید خواه رجال خواه نساء خواه
ذکور خواه اناث رب ربه الخلدور فاقت الذکور

hath exalted the veiled woman above the men, she hath triumphed over the largest of armies, and hath won the leading prize in the fields of ecstasy and delight.

- 4 Praise be to God, thou art amongst those glorious knights, the arena of service is vast and thy honourable daughter is charging alongside with thee; may ye both excel and surpass in these arenas and fields.
- 5 The Glory of Glories rest upon you both.

وانتصرت على جيش موفور و حازت قصبات
السبق في مضمار الوجد و السرور

4 حال الحمد لله تويكي از آن خيل جليلي و ميدان
وسيع و صبيّه محترمهات همعنان فعليكم بالطراد
و السباق في هذا المضمار و الميدان

5 و عليكم البهاء الأبهى

MKT7.120b

AB12307

To: Shaykh Muhsin Naimi Naini (Dabir Muaid)

Date: 1911-May ca.

- 1 O thou who hast been illumined by the fire of divine manifestation in the Tree of Man! Well is it with thee, for thou hast hastened to the right-hand valley and found, upon the fire kindled in the Blessed Tree, the light of guidance. Thou hast taken refuge in the most secure cave and called out in the name of thy Most Exalted Lord. Thou hast fulfilled the Covenant of God, the Lord of the highest heavens, and endured tribulation in the path of God. Thou hast shown loyalty to those who were loyal to the Most Glorious Beauty and opposed those who violated the Covenant and abandoned the Most Firm Handle. Thou hast treated the loved ones of God equally in this first life. Blessed art thou, then blessed! Well is it with thee to receive this overflowing cup of the water of life, filled with the choice wine of the love of God.

1 أيها المقتبس من نار التجلي في سدره الانسان هنيئاً
لك بما سرعت الى الوادي الايمن و وجدت على
النار الموقدة في الشجرة المباركة نور الهدى و آويت
الى الكهف الأوفى و ناديت باسم ربك الأعلى
و وفيت بعهد الله رب السموات العلى و قاسبت
البلاء في سبيل الله و واليت من والى الجمال
الأبهى و عادت من نقض الميثاق و ترك العروة
الوثقى و ساويت احباء الله في هذه النشئة الأولى
طوبى لك ثم طوبى هنيئاً لك هذه الكأس
المتدفقة بماء الحياة الممتلئة بصهباء محبة الله

- 2 Verily, I rest my face in the dust and call upon the Lord of Lords to grant thee a goodly end and to encompass thee with the tender mercies of His favors on this Day, the Day of Return. May He send down upon thee the signs of mercy, the evidences of compassion, and the tokens of His gift, remove affliction, dispel grief, and cause His mercy to precede, that thy strength may increase, thy back be fortified, thy breast be dilated, and thy heart be gladdened through the bounty of thy Lord on this witnessed Day. Upon thee be the Most Glorious Glory from thy Lord, the All-Merciful, the Loving.

2 و اتى اضع وجهي على التراب و نادى رب
الأرباب ان يحسن لك المآب و يشملك
عواطف الألفاف في هذا اليوم يوم الاياب و
ان ينزل عليك آيات الرحمة و دلائل الرأفة و
آثار المنحة و يزيل المحنة و يكشف الغمة و تسبق
منه الرحمة حتى يشتد ازرك و يقوى ظهرك
و ينشرح صدرك و ينسر قلبك من فضل
مولاك فيهذا اليوم المشهود و عليك البهاء
الأبهى من ربك الرؤف الودود

INBA85:306

AB04333*To: Committee of Spiritual Assembly of Tihiran**Date: 1911-May ca.*

- 1 O ye who are firm in the Covenant! Praise be to God that ye have arranged a meeting and arisen with the utmost resolve to serve the Word of God and His loved ones. Human souls must bring forth fruit during their sojourn in this evanescent world, for a fruitless tree is but fit for the fire. Praise be to God that those souls are graceful cedars in the garden of servitude, and fruitful trees in the orchard of God's love.
- 2 The memorial gathering which ye arranged upon the ascension of the beloved uncle, Aqa Muhammad-Javad, wherein ye engaged in the remembrance of God, will become the cause of the awakening and admonition of all. For when, in a public memorial meeting, man heareth the verses and prayers, he is admonished and aroused to the truth that this mortal world endureth not: it is a mirage, not water; a shadow, not the sun.
- 3 In brief, I am very pleased and satisfied with your services. I pray that ye may be confirmed in service to the world of humanity and that ye will be humble servants to all mankind. Perchance, God willing, this world will become luminous and this gloomy realm illuminated with the light of heaven. The glory of glories rest upon you!
- ای ثابتان بر پیمان الحمد لله محفلی آراسته دارید و بخدمت کلمه الله و احبابی الهی در نهایت همت میپردازید نفوس انسانی باید ثمری در اینجهان فانی داشته باشند زیرا درخت بی ثمر حطب است الحمد لله که آن نفوس در گلشن عبودیت سرو روانند و در بوستان محبت الله اشجاری پر برگ و بار
- 2 محفل ختمی که در صعود حضرت عمو جان آقا محمد جواد ترتیب دادید و بذکر حق مشغول گشتید سبب تنبه و تذکر عموم خواهد گشت زیرا انسان در محفل ختم عمومی استماع آیات و مناجات کند و متنبه و بیدار شود که اینجهان فانی پایدار نه سراب است نه آب سایه است نه آفتاب
- 3 باری این دل و جان نهایت خوشنودی و رضایت از خدمات شما دارد امیدم چنانست که موفق بخدمت عالم انسانی گردید و جمع بشر را بنده شرمندۀ باشید بلکه انشاء الله اینجهان نورانی گردد و اینعالم ظلمانی بنور رحمانی روشن شود و علیکم البهاء الأبهی

BSHN.140.145, BSHN.144.145, MHT2.121b

AB04570*To: Bibi Rawhani (Bushruiyih)**Date: 1911-May ca.*

- 1 O illumined and spiritual handmaiden of God! The treatise that you wrote in response to the ignorant, rejected, condemned doubter was read with utmost care in the gatherings of the loved ones and assemblies of the handmaidens of the All-Merciful. All loosed their tongues in "Blessed is she! Again blessed is she!" And 'Abdu'l-Baha says "Good news to you! Again good news to you!" This treatise is like the
- 1 یا امة الله التوراتية الروحانية رساله ئیكه در جواب مَرُتاب جهول مذموم مدحور مرقوم نموده بودید در محافل احببا و انجمن اماء رحمن بنهایت دقت قرائت گردید جمیع زبان بطوبی لها ثم طوبی گشودند و عبدالبهاء بشری لك ثم بشری لك میگوید این رساله ثعبان مبین است تلقف

manifest serpent that swallows up their ropes and staffs and what they falsely devise, and like the white hand that dispels those pitch-dark depths.

- 2 O Lord! Praise be to You for causing the spiritual one to speak with the most wondrous truths and meanings, such that the cooing of that illumined dove rose to the zenith of glory and delighted the ears of the Concourse on High.
- 3 O Lord! Aid her through Your might and power to establish Your decisive proof, Your brilliant evidences, and Your restraining, uprooting, suppressing Covenant against the roots of the people of violation and rejection - every harsh and hard-hearted one and band of corrupters in the earth.
- 4 O Lord! Make her a sign of Your gift among the handmaidens and a beacon of Your guidance shining and illuminating between earth and heaven. Verily You are the Generous, verily You are the All-Merciful, the Most Merciful.

جَاهِلْمَ و عَصِيْمَ و مَا يَأْفِكُون و مَانِدَ يَدِ بَيْضَا
كَاشَفَ اَنْ ظُلُمَاتِ دَهْمَاءَ

2 رَبِّ لَكَ الْحَمْدُ بِمَا انْطَلَقَتِ الرُّوحَانِي بِاَبْدَعِ الْحَقَائِقِ
وَالْمَعَانِي حَتَّى ارْتَفَعَ هَدِيرُ تِلْكَ الْحَمَامَةِ النُّورَاءِ اِلَى
اَوْجِ الْعُلَى وَالتَّذَنُّبِ مِنْهُ مَسَامِعُ الْمَلَأِ الْاَعْلَى

3 رَبِّ اَيَّدْهَا بِقُوَّتِكَ وَ قَدْرَتِكَ عَلَى اِقَامَةِ حُجَّتِكَ
الدَّامِغَةِ وَ بَرَاهِينِكَ اللَّامِعَةِ وَ مِثَاقِكَ الرَّادِعِ
الْقَالِعِ الْقَامِعِ لِعُرُوقِ اَهْلِ النُّقْضِ وَ الرَّفْضِ مِنْ
كُلِّ فِطْرٍ غَلِيظِ الْقَلْبِ وَ رَهْطِ مَفْسِدِينَ فِي الْاَرْضِ

4 رَبِّ اجْعَلْهَا آيَةً مُوْهِبَتِكَ بَيْنَ الْأُمَمَاءِ وَ مَنَارِ
هُدَايَتِكَ يُلُوحُ وَ يَضِيءُ بَيْنَ الْأَرْضِ وَ السَّمَاءِ
اَنْتَ الْكَرِيمُ اَنْتَ الْرَحْمَنُ الرَّحِيمُ

RSR.048-049

AB04673

To: Azizullah Misbah

Date: 1911-May ca.

- 1 O servant of the Threshold of Truth! The Adjutant's intention is to fulfill the conditions of love and demonstrate loyalty and faithfulness by presenting you with a gift - though from my pocket. Such generosity is very easy, but I have no choice except to comply with his request, especially now when friends are present who endure endless hardship for each other. I feel ashamed not to fulfill the Adjutant's request.
- 2 Sometimes humor causes hearts to surge and brings joy to breasts, but humor that is in reality pure seriousness clothed in the garment of humor is more pleasant and attractive, for its influence is greater.
- 3 This servant, despite unlimited occupations, has complied with his request and with utmost joy and delight has undertaken to

1 اَي بِنْدَةِ آسْتَانَ حَقِّ جَنَابِ اَجُودَانِ رَا مَقْصِدَ
چَنَانِ كِه بِشُرُوطِ مَحَبَّتِ قِيَامِ نَمَائِدِ وَ اثْبَاتِ وَلَا
وُفَا فَرْمَايِدِ وَ بِشِمَا اَرْمَغَانِي تَقْدِيمِ كَنْدِ وَلِي اَز
كَيْسِهءِ مِنْ وَ چَنِينِ بَذَلِ وَ بَخْشِشِي بِسِيَارِ آسَانِ
اَسْتِ اَمَّا مِنْ چَارِهِ جَزِ امْتِثَالِ فَرْمَايشِ اِيشَانِ
نَدَارَمِ عَلَي الْخُصُوصِ الْاَن يَارَانِي حَاضِرِ كِه اَنَانِ
دَر حَقِّ يَكْدِيْگَرِ مَشَقَّتِ بِي پَايَانِ تَحْمَلِ نَمَايَنْدِ مِنْ
نَجَلْتِ مِيكُشَمِ كِه خَوَاهِشِ جَنَابِ اَجُودَانِ رَا
مَجْرِي نَدَارَمِ

2 گَاهِي مَزَاحِ سَبَبِ اهْتِزَازِ قُلُوبِ گَرْدَدِ وَ مُورْثِ
اَنْشِرَاحِ صُدُورِ شُودِ وَلِي مَزَاحِيكِه فِي الْحَقِيقَه
جَدِّي مُحَضِّ دَر لِبَاسِ مَزَاحِسْتِ اَيْنِ خُوشْتَرِ وَ
دَلَكُشْتَرِ اَسْتِ زِيْرَا تَأْثِيرِشِ بِيَشْتَرِ

3 اَيْنَعِدِ بَاوْجُودِ مِشَاغَلِ غَيْرِ مُحْدُودِ خَوَاهِشِ اِيشَانِ
رَا امْتِثَالِ نَمُودِه بِكَمَالِ سُرُورِ وَ حُبُورِ بَتَحْرِيرِ اَيْنُورِقِ

write this letter, so that the dear one may know that he is dear in this court and may become inspiring in that land, and from the heat of the love of God may repeatedly pour forth sugar, and from the fragrances of God's bounty may scatter musk and ambergris.

مستور پرداخت تا عزیز بداند که در این بساط
عزیز است و در آن دیار شورانگیز گردد و
از حرارت محبت الله قند مکرر ریزد و بنفحات
موهبة الله مشک و عنبر بیزد

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

4 و عليك البهاء الابهی

MKT4.029, YMM.061, DMSB.043

AB11728

To: Aqa Siyyid Aqa Hakim, in Mashhad

Date: 1911-May ca.

1 O you who are firm in the Covenant! Your letter was received. A prayer for forgiveness was offered for your esteemed father. You requested a new letter. Although this is a strange point, nevertheless your request will be fulfilled. What else can be done? Previously they used to say "the collector is compelling and payment unavoidable." We say "the ruler is forcing and the commander compelling." Therefore I set about writing this letter so that it may bring joy and delight to that pure heart.

1 ای ثابت بر پیمان نامهء شما رسید مناجات طلب
مغفرت از برای پدر بزرگوار گردید طمع نامهء
تازه فرمودید هر چند نکتهء عجیبی است باوجود
این امثال فرمایش شما میشود چاره چه چیز
است پیشتر میگفتند محصل قاچار و دادن ناچار
ما میگوئیم حاکم مجبر و آمر قاهر لهذا بتحریر نامه
پرداختم تا سبب سرور و فرح آن قلب طاهر گردد

2 Night and day, the supplications, lamentations, contrition and restlessness - the evening and morning prayers of this servant - are that the All-Merciful Lord may make the friends in Khurasan joyful and successful, and from His grace and bounty and endless joy may give them an overflowing cup. This is the ultimate goal of my hope and the end of my aspirations and my gladness and joy and triumph and delight. Convey with utmost longing the Most Wondrous, Most Glorious greetings to Jinab-i-Karbila'i Hasan on my behalf.

2 شب و روز لایه و زاری و انابه و بیقراری
مناجات شام و صبحگاهی این عبد است تا
حضرت رحمان یاران خراسان را شادمان دارد
و کامران فرماید و از فضل و عطا و سرور
بیمنتی جام سرشار فرماید هذا غاية رجائی
و منتی آمالی و فرحی و سروری و فتوحی و
حبوری جناب کربلائی حسن را از قبل من
تحت ابدع ابهی بنهایت اشتیاق ابلاغ دارید

SFI18.280a

LOIR20.176

AB05092*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1911-May ca.*

- ¹ O servant of the Self-Sufficient Lord! Shiraz at the beginning of the dawning of the Sun of Truth became a sanctuary of mysteries and the melody and song of the Supreme Concourse began. But some time passed and neither melody nor high notes remained. Now, praise be to God, the birds have taken flight and have become harmonious in glorification and sanctification. But the onslaught of enemies always keeps you distressed. Trust in God - whatever comes to pass is good. Anxiety is not permitted. The world is a theater of upheaval. One should not be affected by anything, but rather should conduct oneself with the utmost expansion of heart, joy of conscience, peace of mind, dignity and steadfastness.
- ² O Lord! Though I am weak and powerless, You are mighty and powerful. I am ashamed, helpless and incapacitated. You are my Helper, my Supporter, my Succourer. Grant that which befits Your Lordship and bestow that which is worthy of Your forgiveness. You are the Bestower, the Giver, the Protector, the Kind One.

ADMS#297

¹ ای بندهٔ حضرت بی‌نیاز شیراز در بدایت طلوع صبح حقیقت خلوتگه راز شد و آهنگ ملأ اعلی آغاز و ساز گشت ولی چندی گذشت نه آهنگی ماند نه شهنازی حال الحمد لله مرغان پیرواز آمده‌اند و به تسبیح و تقدیس دمساز گشته‌اند ولی شما را هجوم اعدا همیشه پریشان دارد توکل بخدا کن هرچه پیش آید همان خوشست اضطراب جائز نه دنیا تماشاگاه انقلابست انسان نباید از چیزی متأثر شود بلکه در نهایت گشایش قلب و سرور وجدان و اطمینان خاطر و متانت و استقرار رفتار کند

² ای پروردگار هرچند عاجز و ناتوانم ولی تو قادر و توانا شرمنده‌ام درمانده‌ام و عاجز مانده‌ام تو معینی تو ظهوری تو دستگیری آنچه سزاوار پروردگاریست شایان فرما و آنچه شایان آمرزگاریست ارزان کن تویی بخشنده و دهنده و حفظکننده و مهربان

INBA85:466, AKHA_134BE #07
p.273, AVK3.417.08x, BSHI.059-
060, BSHN.140.464, BSHN.144.458,
MJMJ2.041ax, MMG2#355 p.397x,
MHT1b.183

AB05394*To: Uzra Khanum Diyaul-Hajiyiyih, in Tihran**Date: 1911-May ca.*

- ¹ O leaf who supplicates to God! Your letter was received but due to lack of time a brief response is being written. Praise be to God, the maidservants of the All-Merciful in Tehran have established a gathering and engaged in service at the Threshold. It is certain that the protection of divine grace will arrive and the confirmation of the Divine Unity will encompass them, and that gathering will be successful in outstanding services. If the

¹ ایّها الورقة المبتله الى الله نامه شما رسید ولی از عدم فرصت مختصر جواب مرقوم میگردد الحمد لله اماء رحمن در طهران تأسیس محفل نمودند و بخدمت آستان پرداختند یقینست که بدرقهٔ عنایت رسد و تأیید حضرت احدیت شامل گردد و آن محفل بخدمات فائمه موفق شود اگر

members arise completely detached unto God, attracted to the holy fragrances, sincere to Him in His religion, opposing the self and passion, and maintain compliance with the Spiritual Assembly of Tehran, it is certain they will be successful. Praise be to God, the respected ladies are successful in learning the lesson of teaching.

- 2 My God, my God! Verily Your maidservant who has attained salvation, Ziya'u'l-Hajiyyih, implores You begging forgiveness and pardon for her father, and supplicates You to make her father a sign of forgiveness shining in the horizon of pardon and beneficence. O Lord! Answer her prayer, facilitate her hopes, and grant her desire. Verily You are the Generous and verily You are the All-Merciful, the Compassionate.

چنانچه اعضاء منقطعاً الى الله منجذباً بنفحات القدس مخلصاً له في دينه مخالفاً للنفس والهوى قيام نمايند و از محفل روحانی طهران تمکين داشته باشند يقينست که موفق گردند الحمد لله بانوهای محترم بتحصیل درس تبليغ موفقند

2 الهی الهی ان امتک التاجیه ضیاء الحاجیه بتضرع الیک راجیه العفو والغفران لأبیها و مناجیه لک ان تجعل والدها آیه الغفران یثلاً فی افق العفو و الأحرار رب اجب دعائها و یسر مناهها و اسمح بمبتغائها انک انت الکریم و انک انت الرحمن الرحیم

MKT7.084b, PYK.296, QIRT.12cx

AB05284

To: Mulla Abdu'l-Ghani Ardakani, in Yazd

Date: 1911-May ca.

- 1 O herald of the Covenant! The treatise which restrained the people of discord, repelled division, and called to unity - indeed, which broke the appearance of the Covenant-breakers - was read in the gathering of the illumined ones. All souls praised it and considered this treatise an instruction of the manifest light. Give thanks to God that you opened a thankful tongue and wrote with a fragrant pen, and found such confirmation. These treatises will become, in the passage of centuries and ages, a sign of human virtues and a banner of firmness and steadfastness raised to the highest heaven.

- 2 These ignorant masses are afflicted with a rabbit's sleep and have thus fallen into triple darkness - the pitch-dark night, the crashing wave, and the dense cloud. Surely they will fall into such paths of error and ways of destruction, and move blindly with dying struggles. Those who write "onion" with the letter "Dad" have become expounders of the Book and interpreters of clear verses while heedless of the clear texts. Woe unto them and destruction unto them from this nonsense! And the righteous address them: "Stay there despised and do not speak!"

1 ای منادی میثاق رساله‌یکه رادع اهل نفاق و دافع شقاق و داعی وفاق بود بلکه قاصم ظهور ناکثین میثاق در انجمن اهل اشراق قرائت گردید جمیع نفوس تحسین نمودند و این رساله را تلقین نور مبین شمردند شکر کن خدا را که زبان شکرین گشودی و بقلم مشکین ترقیم نمودی و تأییدی چنین یافتی این رسائل در مرور قرون و اعصار آیت فضائل عالم انسانی گردد و رایت ثبوت و رسوخ در اوج علین شود

2 این همج رعاع بخواب خرگوشی مبتلا لهذا بظلمات ثلاث افتاده‌اند لیل دامس و موج هاجم و سحاب متلبک البته بچنین راههای ضلال و سبیل و بالی افتند و کورکورانه حرکت مذبوحی مینمایند نفوسیکه پیاز را به ضاد مینویسند مبین کتاب گشتند و شارح آیات بینات و غافل از محکمت تعسا لهم و تباً لهم من هذا الفشار و یخاطبهم الأبرار اخسوا فیها و لاتکلمون

3 And upon you be the Most Glorious Glory.

3 و عليك البهاء الأبهى

ABDA.092a

AB05441

To: Haji Ahmad son of Muhammad Ali Yazdi (Ishqabad)

Date: 1911-May ca.

1 O Lord of the Kingdom, power and might! You see me crying out to You, seeking shelter at the gate of Your mercy, seeking illumination from the lights of Your oneness, and seeking assistance through Your aid and care. Lord, rescue me through Your grace and favor, and assist me through Your generosity and wealth. Lord, straighten my path to You and strengthen my trust in You. Do not leave me to myself and do not abandon me in the wilderness of passions. Draw me near to Your luminous threshold, facilitate for me the ultimate desire, and protect me with Your watchful eye in this first life. Verily You are the Generous, verily You are the Forbearing, and verily You are the Kind, the Compassionate, the Merciful.

1 يا ربّ الملكوت و القدرة و الجبروت ترانى
مستغيثاً بك و مستجيراً بباب رحمتك و
مستضيئاً من انوار احديتك و مستعيناً بعونك
و عنايتك رب اغثنى بفضلك و احسانك
و امددنى بجودك و غنائك رب قوم طريقى
اليك و قوّ توكلّى عليك و لاتكنى بنفسى و
لاتدعنى فى هيماء الأهواء و قربنى الى عتبتك
النوراء و يسّر لى غاية المنى و احسنى بعين
رعايتك فى هذه النشئة الأولى انك انت الكريم
انك انت الحليم و انك انت البرّ الرؤوف الرحيم

2 O honored pilgrim, memorize this prayer and recite it at the threshold of the All-Merciful during times of joy and fragrance. As for the future of Iran, it will be one of joy and delight, and through the diffusion of divine fragrances and the chanting of evident verses it will cause the people of the world to turn towards [the Faith]. Verily your Lord is independent of kings and subjects, the wealthy and the poor. And upon you be the Most Glorious Glory.

2 اينجاب زائر اين مناجات را حفظ نما و در اوقات
روح و ريحان بدرگاه حضرت رحمن تلاوت نما
اما عاقبت ايران روح و ريحانست و سبب اقبال
اهل عالم به نشر نفحات و ترتيل آيات بينات
خواهد بود ان ربك لغنى عن الملوك و المملوك
و الغنى و الصعلوك و عليك البهاء الأبهى

MMG2#223 p.250

AB05732*To: Baha'is of Rasht, in Bandar Jaz**Date: 1911-May ca.*

...O peerless Lord! Praise be unto Thee for having transformed the darkness of night into the radiant morn, and eternal abasement into everlasting glory. Thou hast called us to the feast of supreme bounty and bestowed upon us heavenly sustenance and blessings. Thou hast enriched the poor and exalted the abased. Thou hast seated the captive upon the throne of might. Thou hast given abundance to the destitute and granted a mighty profit in Thy Kingdom to those who were lowly and without substance. O Lord! As Thou hast made us privy to Thy mystery in the beginning, make us intoxicated with the cup of inspiration until the end, and bestow upon us Thine endless favors. Our Lord! Make us firm in faith, intoxicate us with the wine of certitude, give us to drink from the chalice of assurance, admit us into the kingdom of Thy good-pleasure, and fulfill for us the measure of fidelity, even as Thou hast promised Thy loved ones bounty and beneficence, pardon and forgiveness. Verily Thou art the Generous, verily Thou art the Great, and verily Thou art the Lord, the Merciful, the Clement.

...ای پروردگار بی‌همتا حمد ترا که شام ظلمانی را مبدل بصبح نورانی فرمودی و ذلت ابدیه را بعزت سرمدیه منتهی نمودی بخوان نعمت عظمی بخواندی و از موائد و الآء آسمانی عطا فرمودی فقیر را غنی کردی و ذلیل را جلیل فرمودی و اسیر را بر سریر نشاندی بیوایه را بانوا کردی و بی‌پایه و بنیایه را در ملکوت رب عظیم عطا فرمودی خداوند! چون در آغاز واقف راز فرمودی تا انجام از جام الهام سرمست فرما و لطف بی‌پایان مبذول دار ربنا [ثبتنا] علی الایمان و رتخنا بصهباء الاطمینان و جرعنا من کأس الایقان و ادخلنا فی ملکوت الرضاء و اوف لنا کیل الوفاء کما انک وعدت احبائك بالفضل و الاحسان و العفو و الغفران انک انت الکریم انک انت العظیم و انک انت الرب الرحمن الرحیم

MMG2#009 p.009x

AB06067*To: Siyyid Asadullah Qumi, in Port Said**Date: 1911-May ca.*

- 1 O servant of God! Your letters were received. A prayer for forgiveness was written for the late Mirza Bahlul Qa'im-Maqami and is being sent. Due to the abundance of work day and night, I do not have a moment's rest, and although my body and eyes can no longer endure, I still write involuntarily.

1 ای بنده الهی نامه‌های شما رسید مناجاتی طلب مغفرت بجهت مرحوم میرزا بهلول قائم‌مقامی مرقوم گردید ارسال میشود از کثرت مشاغل شب و روز دقیقه‌ئی آرام ندارم و باوجود آنکه جسم و چشم را تحمل نمانده باز بی‌اختیار بنگارش پردازم

- 2 Write to the Hakim-Bashi that I am very embarrassed by his troubles and am absolutely not willing for him to send any more funds. His expenses are many and he spends in the path

2 بحضرت حکیم‌باشی مرقوم دارید که من از تحمل زحمت ایشان بسیار منجولم و ابدأ راضی

of God - he receives all travelers and hosts all the friends. Apart from what I know, Jinab-i-Amin provides details about this matter. In truth, it is fitting that I should assist him and I hope to be enabled to do so.

نیستم که دیگر مبلغی ارسال نمایند مصارف ایشان بسیار است و در سبیل الهی اتفاق میکنند از جمیع مسافری پذیرائی مینمایند و کل احبّاء را مهمانی میفرمایند و گذشته از اطلاعات من جناب امین در اینخصوص تفصیلی میدهند که فی الحقیقه سزاوار چنانستکه من از ایشان معاونت کنم و امیدوارم که موفق گردم

3 Upon you and upon him be the Most Glorious Glory.

3 و علیک و علیہ البہاء الابیہی

INBA17:222, YQAZ.145

AB06094

To: Mahmud son of Shukrullah, in Sarvistan

Date: 1911-May ca.

1 O servant of Truth! Your letter arrived and supplication and entreaty was made at the threshold of the Divine Unity, and forgiveness was sought for the father and mother of that divine servant. O Lord! The servant of Your threshold, Mahmud, desires forgiveness for his father and mother, and in utmost shame and embarrassment hopes that his parents may be immersed in the ocean of mercy and be confirmed with the companion of divine gift. O Lord! 'Abdu'l-Baha also makes this supplication, so accept the need of two humble ones in the glorious Kingdom.

1 ای بنده حقّ نامه شما رسید و بدرگاه حضرت احدیت تبّتل و تضرّع گردید و طلب آمرزش بجهت پدر و مادر آن بنده الهی شد ای پروردگار بنده درگاه محمود آرزوی غفران پدر و مادر کند و در نهایت شرمساری و نجالت رجای آن دارد که ایوب غریق بحر رحمت گردند و برفیق موهبت مؤید شوند پروردگارا عبدالبهاء نیز این رجا نماید پس حاجت دو ذلیل را در ملکوت جلیل قبول فرما

2 O servant of Truth! Show utmost kindness on my behalf to Jinab Darvish, son of martyr, son of martyr. I will pray and seek relief for him from the difficulties and hardships of debts. Convey the most wonderful Abha greeting to the honored wife handmaiden of God.

2 ای بنده حقّ بجناب درویش ابن شهید ابن شهید نهایت نوازش از قبل من بنما که دعا نمایم و او را راحت از زحمات و مشقّات دیون خواهم بامه الله ضلع محترمه تحیت ابدع ابیہی ابلاغ نما

3 And upon you be the Most Glorious Glory.

3 و علیک البہاء الابیہی

INBA87:241, INBA52:246

AB05993

To: *Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih) et al., in Tabriz*

Date: 1911-May ca.

- 1 O God, my hope, and the goal of my desire. A fresh and radiant leaf, verdant from the sprinkling of the clouds of Thy mercy, hath turned yellow in the forest of this world, and is hopeful that Thou wilt make her green in the world of eternity and tender and flourishing in the all-highest Paradise.
- 2 Lord! She was an emblem of Thy love amongst women, a fire-brand set ablaze through the heat of Thy love amongst Thy handmaidens. In the dark of night, she never ceased to remember Thee in the depths of her heart. She yearneth at the threshold of Thy holiness to be honored with Thy kindness and bountiful favor. She hath returned unto Thee, trusting, submissive, and pleasing, hoping to gain admittance into the paradise of Thy wealth and to abide forever in the luxuriant, dense-treed Garden. Remit her sins, forgive her by Thy grace, and reward her in the precincts of Thy most great mercy. Thou art the Bountiful. Thou art the Merciful, the Compassionate.

اللهم يا رجائي و غاية منائي ان ورقة خضلة نضرة
ريانة من رشحات سحاب رحمتك قد اصفرت في
ايكة الدنيا وتمنت ان تجعلها مخضرة في عالم البقاء
طرية لطيفة مدهامة في الجنة العليا

رب انما كانت آية حبك بين الاماء و قبسة
ملتهبة بجمرة محبتك بين النساء و ما برحت
تذكرك بصميم فؤادها في الليالي الليلاء تتحنى عتبة
قدسك مجللة بالعرف و العطاء فرجعت اليك
مطمئنة راضية مرضية املة دخول جنتك الغناء
و خلود حديقة الغلبا رب اعف عن الخطاء و
اغفر لها بفضلك و اجرها في جوار رحمتك
الكبرى انك انت الكريم انك انت الرحمن
الرحيم

BRL_DAK#0484,

BSHN.140.179,

BSHN.144.179, MHT2.187

AB07010

To: *Spiritual Assembly of Shiraz*

Date: 1911-May ca.

- 1 O dear friends of 'Abdu'l-Baha! Your letter was received. From its contents it became known that they have requested a photograph of the Blessed House from Baku. Take a photograph with utmost perfection and send it to them, for they have requested it from Petersburg. Others had also sought permission in this matter. The response was written that there is no harm in taking and giving photographs.
- 2 Praise be to God, you are confirmed by the confirmations of the Kingdom and assisted by divine confirmations. Strive with heart and soul so that you may drink the cup of divine favors from the hand of the Cup-bearer of bounty. The more you endeavor in service, the more you will be confirmed and assisted,

ای یاران عزیز عبدالهآء نامه شما رسید از
مضمون معلوم گردید که عکس بیت مبارک
را از بادکوبه خواسته اند در نهایت اتمان عکس
برداشته و از برای ایشان بفرستید زیرا از
پطرسبرخ خواسته اند دیگران نیز در این خصوص
استیذان نموده بودند جواب مرقوم گردید که
عکس گرفتن و دادن ضرری ندارد

الحمد لله شما بتأییدات ملکوت مؤیدید و بتوفیقات
ربانیه موفق به جان و دل بکوشید تا کأس
الطاف الهی از ید ساقی عنایت بنوشید هرچه در
خدمت همت نمائید بیشتر موفق و مؤید گردید و

and the more you will receive the protection of the higher gift, and boundless joy and gladness will be attained.

بدرقهء موهبت بالا بیشتر رسد و سرور و فرح
بینتهی حاصل شود

- 3 There is no more time. Please excuse me. And upon you be the Most Glorious Glory.

3 فرصت بیش از این نیست معذور بدارید و علیکم
البهاء الأبهی

INBA87:218b, INBA52:222b

AB06800

To: Sulayman Yazdi, in Tabriz

Date: 1911-May ca.

- 1 O skilled poet! The verses which you had composed in poetry were reviewed. Praise be to God, they were evidence of attraction and being set ablaze with the fire of the love of God. And surely in the future you will also compose brilliant odes. The shell of the ode must always be filled with pearls of praise and glorification of the Blessed Beauty. When it is thus, the spirit of 'Abdu'l-Baha will take flight in joy and the utmost gladness and delight will be attained. And upon you be the Most Glorious Glory!

1 ای شاعر ماهر اشعاریکه برشتهء نظم آورده
بودی ملاحظه گردید الحمد لله دلیل بر انجذاب
و التهاب بنار محبت الله بود و البته من بعد نیز
قصائد غزائی انشاء خواهی نمود صدف قصیده
همواره باید مملو از لثالی مدح و ستایش جمال
مبارک باشد چون چنین باشد از قرائتش روح
عبدالبهاء پرواز آید و نهایت فرح و سرور حاصل
کند و علیک البهء الأبهی ع

- 2 He is God!

2 هو الله

- 3 O sweet-singing parrot! The repeated sweetness is praise of the Most Great, Most Glorious, Most Mighty Name. Each victorious day, engage in praises and tributes to the Blessed Beauty and delight 'Abdu'llah with these intimate prayers and supplications.

3 ای طوطی شکرشکن قند مکرر ستایش اسم اعظم
جلیل اکبر است در هر روز فیروزی به محامد و
نعوت جمال مبارک پرداز و عبد الله را باین راز
و نیاز بنواز

MKT6.126

AB07289*To: Zaynu'l-Abidin Bunabi**Date: 1911-May ca.*

- 1 O servant of the Divine Threshold! Be not distressed, and sink not in the sea of sorrows. Wander not aimlessly, become not without head or refuge. Rather, become nameless and traceless in the sea of being content with God, and in the desert of divine love hasten forth lost and bewildered, so that you may find your head and refuge in the divine Kingdom, and make your nest and dwelling in the highest branches of the Lote-Tree of the utmost boundary, and attain the desire of your heart and the comfort of your soul.
- 2 Be not disheartened by the accidents of this mortal world, and become not dejected by sudden calamities, for the end of life is divine spirit and fragrance, and ultimate joy and gladness.
- 3 And upon you be the Most Glorious Glory.

1 ای بنده درگاه کبریا پریشان مباش و غریق دریای احزان مشو سرگردان مگرد بی سر و سامان مشو بلکه در بحر غناء بالله بی نام و نشان شو و در صحرای عشق الهی گمگشته و حیران بشتاب تا در ملکوت الهی سر و سامان یابی و در اعلی فروع سدره منتهی لانه و آشیانه نمائی و کام دل و راحت جان یابی

2 از حوادث این عالم فانی دلنگ مشو و از بلای ناگهانی دلگیر مگرد زیرا پایان زندگانی روح و ریحان الهی است و نهایت سرور و شادمانی

3 و علیک البهاء الابهی

MKT9.061a

AB07761*Prayer for forgiveness for the departed Aqa Mirza Javad**To: Mirza Javad (Father of Tuba Mahbubi), in Isfahan**Date: 1911-May ca.*

O my Lord, my Hope and my Aspiration! I press my brow to the dust sanctified by the foreheads of those near to Thee and kissed by the lips of the sincere ones - the dust of Thy exalted Threshold, the gate of Thy resplendent Truth, and Thy radiant Garden. I beseech Thee to forgive Thy servant Javad, who was captivated by love and who walked the path of right guidance. My Lord! He turned in devotion to the Kingdom of Thy mercy, chanted the verses of Thy oneness, acknowledged the manifestation of Thy uniqueness, and fulfilled his pledge while remaining firm in Thy Covenant and steadfast in Thy Cause. My Lord! Forgive him, for he has returned to Thee with complete attraction to the fragrances of Thy holiness and enkindlement with the fire of Thy love. Verily, Thou art the

رب و رجائی و منائی اتی امرغ جبینی بمعفر جباه المقرین و مقبل شفاه المخلصین تراب عتبتک السامیه و باب حقیقتک الباهیه و روضتک الزاهیه و ارجوک ان تغفر لعبدک جواد اسیر الوداد السالک السبیل الرشاد رب انه قد تبتل الی ملکوت رحمانتک و رتل آیات وحدانتک و اعترف بظهور فردانتک و قضی نخبه و هو ثابت علی میثاقک و مستقیم فی امرک رب اغفر له لانه رجع الیک بکل انجذاب بنفحات قدسک و اشتعال بنار محبتک انک انت الغفور العفو و انک انت الرحمن الرحیم

DUR4.662

All-Forgiving, the Pardoning, and verily, Thou art the Most Merciful, the Compassionate.

AB07619

To: Muhammad Taqi son of Ali Akbar (Khurasan)

Date: 1911-May ca.

- 1 Through Aqa Siyyid Asadu'llah to Nazim of Khurasan: O Nazim, your eloquent poetry flows like running water with perfect fluency and eloquence. Praise be to God that your talent is flowing and your nature fluid. The verses were signs of love and arranged like scattered pearls. Praise be to God that in that land you hold a feast of joy and celebration of utmost delight.
- 2 In the words of the poet: "May your lives be blessed, O cup-bearers at the feast of truth!" But praise be to God, our cup was filled to overflowing in your cycle.
- 3 In any case, I hope that through divine favors, at every festival a verse of your ode with a new melody in praise of the Blessed Beauty will reach the Kingdom of the Glorious Lord. Convey to all the friends the Most Wondrous, Most Glorious greetings. And upon you be the Most Glorious Glory.

1 بواسطه آقا سید اسدالله جناب ناظم خراسانی
ای ناظم فصیح اشعار مثل آب روان در نهایت
سلاست و بلاغت بود الحمد لله قریحه سیالست
و طبع روان ابیات آیات محبت بود و منظوم لؤلؤ
منثور الحمد لله در آن سامان بزم سروری دارید
و جشنی در غایت حبور

2 علی قول شاعر عمرتان بادا بکام ای ساقیان بزم
حق ولی الحمد لله جام ما بدوران شما پرمی شد
بلکه سرشار گشت

3 باری از الطاف ربّانی امیدم چنانست که در هر
عیدی بیت قصیدی از شما باهنگ جدیدی در
ستایش جمال مبارک بملکوت رب مجید رسد
جمع یاران را تحیات ابدع ابهی ابلاغ دار و
علیک البهاء الابهی

MSHR4.175

AB08044

To: Irani, Mihdi son of Ghulam-Ali Kashani, in Akka

Date: 1911-May ca.

O servant of the Sacred Threshold! According to what has been heard, your mother has hastened from this world to the infinite realm. This news brought sorrow and grief, but praise be to God that she set out for the world of the Beloved in utmost purity and detachment, with faith and certitude, and

ای خادم آستان مبارک از قرار مسموع والده
شما از اینجهان بجهان نامتناهی شتافت از این خبر
حزن و کدر حاصل شد ولی حمد خدا را که
در نهایت پاکی و آزادگی و ایمان و ایقان و ثبوت
بر عهد و پیمان عزم جهان جانان نمود نتیجه

steadfast in the Covenant and Testament. The fruit of life was attained, the tree of hopes yielded its bounty. However much longer she might have lived, no better result than this could have been achieved. Therefore, you must exercise patience and forbearance, and not give way to lamentation and anxiety in this calamity. There is a well-known saying: "If you are patient you will be rewarded, and God's decree will be carried out; and if you complain you will be deprived, and God's decree will still be carried out."...

حیات حاصل شد شجرهء آمال ثمر بخشید دیگر
هرچه زندگانی مینمود نتیجهئی بهتر از این حاصل
نمیشد لهذا شما باید صبر و تحمل نمائید و از این
مصیبت جزع و فزع ننمائید مثلی است مشهور و
ان صبرتم اجرتم و قضاء الله نافذ و ان شکوتم
حرمت و قضاء الله نافذ...

ANDA#71 p.32x

AB08096

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

Date: 1911-May ca.

- 1 O ye successful friends! Your letter arrived from Beirut. As it bore tidings of happiness, joy in life and success, I was pleased and offered praise and thanksgiving at the threshold of the All-Knowing God that your days are passing in contentment.
- 2 And my hope is that you may become happy in Iran, so that desolate Iran may become prosperous and free, advancing day by day and being delivered from the sting of affliction. Through the bounty of Ormazd's aid, may the foundation laid by your ancestors be raised anew, and may the sun of Persian glory shine bright and resplendent.

1 ای دوستان کامکار نامهء شما از بیروت رسید
چون نشان شادمانی و خوشی زندگانی و کامرانی
داشت خوشنود شدم و بدرگاه ایزد دانا ستایش
و سپاس نمودم که روزگار شما بدلخوشی میگذرد

2 و امیدم چنانست که در ایران شادمان گردید
تا ایران ویران آباد گردد و آزاد شود و روز
بروز پیش آید و از زخم نیش برهد بنیان نیاکان
بخشش اورمزدیار دوباره بلند شود و خورشید
برتری پارسی درخشنده و تابان گردد

YARP2.547 p.389

AB12067*To: Vaiz Qazvini, in Rasht**Date: 1911-May ca.*

Praise be to God that thou dost not rest for a moment nor take thine ease for a breath, but art ever wandering through countries and regions in the path of Truth, lost in wilderness and mountain, raising in all gatherings and meetings the cry of “Ya Baha’u’l-Abha,” summoning souls to the divine Kingdom, presenting proofs and evidences, establishing the decisive testimony of God, guiding the thirsty to the fountain of guidance, and directing the seekers to the Ka’bih of their desire. This great bounty and manifest success is worthy of thanksgiving and deserving of praise and glorification to the one true Lord....

الحمد لله دمی نیاسائی و نفسی راحت نمائی و همواره در سبیل حق آواره بلدان و دیاری و گمگشته دشت و کُھسار و در جمیع مجامع و محافل نعره یابہاء الہی برآری و نفوس را بملکوت الہی میخوانی و اقامہ دلائل و برہان مینمائی و حجت قاطعہ الہی اقامہ میکنی تشنگان را بسلسبیل ہدایت راہ نمائی و طالبان را بکعبہ مقصود دلالت کنی و این فیض عظیم و فوز مبین شایان شکرانہ است و سزاوار حمد و ستایش خداوند یگاہ...
YQAZ.122ax

AB09243*To: Madhu Baha’i Khujih, in Bombay**Date: 1911-May ca.*

- 1 O servant of God! Raise both hands in thanksgiving to the threshold of the One God and say: “O God! Thanks be unto Thee that Thou hast led this heart and soul to the Beloved, and bestowed an endless portion upon this destitute one. Thou hast called this lost one to Thine own path, and given shelter and solace to this bewildered one in Thy protection. Thou art the Giver, the Bestower, the Everlasting, the All-Merciful.”

1 ای بندہ حق دو دست شکرانہ بدرگاہ خداوند یگاہ برافراز و بگو خدایا شکر ترا کہ این دل و جان بجانان رساندی و این بی بہرہ را نصیب بی پایان بخشیدی این گمگشتہ را بکوی خویش خواندی و این سرگشتہ را در پناہ خود سر و سامان دادی توئی دہندہ و بخشندہ و پایندہ و مہربان

- 2 And upon thee be the Most Glorious Glory.

2 و علیک البہاء الابی

MMK5#283 p.213, MMG2#127 p.145x

AB09304*To: Haji Mirza Aqa, in Tihiran**Date: 1911-May ca.*

- 1 O thou who art steadfast in the Covenant! Thy letter hath been received. Thou hadst written of the arrival of the communications; likewise a letter hath come from Jinab-i-Aqa Mirza Ahmad Khan. Convey unto him, on my behalf, the utmost love, and bear to him the most wondrous, most glorious greeting of "Allah-u-Abha."
- 2 In truth, it is a pure place and a radiant heart. The name of their newborn child—Azar-Dukht—is blessed and of good omen. And convey, on my behalf, the most wondrous, most glorious salutations to Jinab Mu'avinu'l-Mamalik, to Jinab Haji Taj, and to Jinab Fakhru'dh-Dhakin.
- 3 And upon thee be Baha'u'l-Abha.

1 ای ثابت بر پیمان نامه شما رسید وصول مکاتیب را مرقوم نموده بودید و همچنین نامه‌ای از جناب آقا میرزا احمد خان رسید پمشار الیه نهایت محبت از قبل من ابلاغ دار و تحیت ابدع ابهی برسان

2 فی الحقیقه جائی پاک دارد ودلی تابناک نام مولود جدید ایشان آذر دخت متیمن ومبارک است وجناب معاون الممالک وجناب حاجی تاج وجناب نغزالذاکرین را از قبل من تحیت ابدع ابهی ابلاغ دار

3 وعلیک البها الابهی

INBA84:387b

AB09685*To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Yazd**Date: 1911-May ca.*

- 1 Your letter was received and from its contents it was understood that news of the journey to Egypt has spread in those parts, stirring both friend and stranger, and the Star of the West has been obtained, causing a commotion in the city. But there is still more to come. As the poet says:
- 2 "Wait until the dawn of his fortune breaks; All this is but the consequence of early morn."
- 3 Praise be to God that the friends in Yazd gather in meetings with the utmost steadfastness, speaking of the realm of truth, engaging in discourse, and passing their time in fellowship and harmony. If these gatherings continue, they will eventually blaze forth in such wise as to influence both East and West....

1 نامه شما رسید و از مضمون چنین مفهوم گردید که خبر سفر مصر در آندپار اشتها یافته یار و اغیار بحرکت آمده و نجم باختر بدست افتاده و در شهر غلغله افتاده ولی هنوز کار دارد بقول شاعر

2 باش تا صبح دولتش بدمد این همه از نتایج سحر است

3 الحمد لله احباب یزد در نهایت استقامت محفل بیاریند و از عالم حق سخن رانند و گفتگو بنمایند و اوقات را به انس و الفت بگذرانند اگر این محافل دوام نماید عاقبت چنان شعله زند که تأثیر در شرق و غرب کند...

MSHR2.187x

AB09555*To: Inayatullah son of Haji Khan**Date: 1911-May ca.*

- 1 O sapling of the rose-garden of divine unity! Though thou art but a young child, yet in the Abha Kingdom thou art great, for thou hast drunk the milk of bounty from the breast of guidance, and been nurtured in the cradle of favors, and art being reared in the embrace of the love of God.
- 2 I hope that through the power of the knowledge of God thou wilt attain to maturity and growth, and become a spiritual youth and a merciful young man.
- 3 And upon thee be the Most Glorious Glory!

1 ای نونهال گلشن توحید هرچند طفل صغیری
ولی در ملکوت ابهی کبیری زیرا که از پستان
هدایت شیر موهبت نوشیدی و در مهد الطاف
پرورش یافتی و در آغوش محبت الله در نشو و
نمائی

2 امیدوارم که بقوه معرفت الله به بلوغ و رشد
رسی و جوانی روحانی و فتائی رحمانی گردی

3 و علیک البهاء الأبهی

INBA84:391a

AB09216*To: Jamshid Surush (Bombay)**Date: 1911-May ca.*

- 1 O servant of the Divine Threshold! Praise be to God that thou hast made thy face and hair fragrant with musk by prostrating thyself at God's Threshold, that thou hast received a portion of heavenly bounty, and that thou hast illumined thy heart with the light of the Sun of the celestial realm.
- 2 Therefore, in thanksgiving for this bounty of the one true Lord, hold festivities day and night, that through the celestial melodies of harp and flute thou mayest bestow joy and delight upon both friend and stranger. May thy soul be gladdened!

1 ای بنده آستان ایزد ستایش خدا را که روی
و موی بخاک درگاه خدا مشکبار نمودی و از
بخشش آسمانی بهره گرفتی و پرتو آفتاب جهان
بالا دل روشن نمودی

2 پس بشکرانه این بخشش خداوند یگانه جشن روز
و شبانه گیر تا آشنا و پیگانه را باهنگ چنگ و
چغانه آسمانی شادمانی و کامرانی بخشی جانت
خوش باد

YARP2.193 p.187

AB12678*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1911-May ca.*

- 1 O spiritual friend! Letter number one arrived with two enclosed letters, and I am immediately writing a reply so that you may know that I have set aside all tasks and turned to answering your letters. This is clear evidence of how much 'Abdu'l-Baha loves you.
- 2 You had written that the loved ones of God hold meetings and gatherings every day. This good news brought the utmost joy.
- 3 And upon you be the Most Glorious Glory.

1 ایرفیق روحانی نامهء نمرهء اول رسید با دو مکتوب ملفوف و فوراً جواب مرقوم میگردد تا بدانی که جمیع کارها را کنار گذاشتم و بجواب مکاتیب مرسلهء تو پرداختم این دلیل واضحست که عبدالهآء چه قدر بتو محبت دارد

2 مرقوم نموده بودی که احباء الله همه روزه مجالس و محافل دارند از این بشارت نهایت مسرت حاصل گردید

3 و علیک الهآء الاهی

INBA85:456, BSHI.101

AB10025*To: Firuz Zardushti Firuzmand, in Yazd**Date: 1911-May ca.*

- 1 O dear one! Thy letter was received. Praise be to God, thou hast drunk from the cup of guidance from the hand of the Peerless Beloved, and thou hast become enamored of that beautiful Beloved and dost seek the good-pleasure of God.
- 2 I, too, take refuge at the divine Threshold and beseech forgiveness and pardon for thy father, and for thy helpless mother I implore from the All-Merciful Lord endless bounties. May thy soul be happy!

1 ای عزیز نامهء تو رسید الحمد لله جام هدی از دست دلبر یگانه نوشیدی و مفتون آن معشوق رعنا گشتی و آرزوی رضای خدا مینمائی

2 من نیز بدرگاه الهی پناه برم و از برای پدر تو طلب بخشش و آمرزش نمایم و مادر ناتوانت را از حضرت رحمان بخشش بی پایان طلبم جانت خوش باد

YARP2.699 p.467

AB10737*To: Louise Waite**Date: 1911-May ca.*

O honored maidservant of God! Your luminous letter has arrived indicating the gathering of the women's assembly with complete harmony and love in the blessed New Year.

I read the card decorated with violets on which the names were written and became delighted by it. Convey my greetings to the maidservant of God Mrs. Emma Holmes. I continue to remember you both and will never forget you.

Upon you both be the Most Glorious Glory.

BLO_PT#052.18

AB10863*To: Ghulam-Rida, in Sarvistan**Date: 1911-May ca.*

O servant of the Truth! Your letter was received and supplications were made at the threshold of the Blessed Beauty that through divine grace, according to what is possible, means may be provided for you to arise in service to the friends. Convey on my behalf most wonderful and glorious greetings to Mirza Abu'l-Fadl. And upon you be the Most Glorious Glory.

ای بنده حقّ نامه شما رسید و بدرگاه جمال
مبارک لایه و انابه گردید تا بعنایت حق بقدر
امکان وسعتی حاصل آید و بخدمت یاران پردازید
و جناب میرزا ابوالفضل را از قبل من تحیت
ابدع ایّی ابلاغ دارید و علیک البهاء الأبهی

INBA87:249a, INBA52:253

AB10711*To: Hazari Parsi, Rashid Jamshid et al.**Date: 1911-May-02*

- 1 Honorable Rashid Jamshid has made an amulet of the friends' names, and even in this region keeps them with him that they may remain preserved and protected. The proof of this matter is that he has preserved all their names and written them in this letter. Observe how devoted he is to the friends, that at such a time and in such circumstances he has not forgotten them for a moment.

1 جناب رشید جمشید نامهای دوستان را حرز جان نموده حتی در این سامان نیز همراه دارد تا محفوظ و مصون ماند و برهان اینست که نام جمیع را حفظ نموده و در این ورقه نگاشته ملاحظه نمائید که چه قدر مفتون یارانشست که در چنین وقت و حالتی آنی از یاد باز نماند

- 2 And upon you be the Most Glorious Glory. 'Abbas.

2 و علیکم البهاء الابهی

ALPA.088, YARP2.105 p.126

AB01061*To: Nasrullah Baqiruf, in Tihiran**Date: 1911-May-03*

- 1 O steadfast one in the Covenant and firm one in the pact! Your detailed letter which you had written to Jinab-i-Aqa Siyyid Asadu'llah was considered. All the matters are exactly as you had written. Praise be to God that Hadrat-i-Nasr strives day and night in service to the Cause of God and has no purpose except servitude at the Sacred Threshold. Therefore it is certain that he will be successful and confirmed in all matters.

1 ای ثابت بر پیمان و راسخ بر عهد نامه مفصل شما که بجناب آقا سید اسدالله مرقوم نموده بودید ملاحظه گردید جمیع مطالب مطابق واقع چنانست که مرقوم نموده بودید الحمد لله حضرت نصر شب و روز در نصرت امر الله میکوشد و جز عبودیت آستان مقدس مقصودی ندارد لهذا یقین است که در جمیع موارد موفق و مؤید است

- 2 The friends of God in Tehran must not rest for a moment or take a breath, rather each one must strive day and night with heart and soul and diffuse the divine fragrances and teach the Cause of God through the power of the Holy Spirit. If they arise in this way, in a short time that region will become the Abha Paradise and that land and territory will become the rose garden of mysteries.

2 احبابی الهی در طهران باید دمی نیاسایند و نفسی نکشند بلکه شب و روز بجان و دل هر یک بکوشند و نشر نفحات الله نمایند و بتأیید روح القدس تبلیغ امر الله کنند اگر چنین قیام نمایند در مدت قلیلی آن اقلیم جنت ابهی گردد و آن خطه و دیار گلشن اسرار شود

- 3 A letter was written to Hadrat-i-Jalal which is enclosed - please deliver it.

3 بحضرت جلال نامهائی مرقوم شد در جوف است برسانید

- 4 Regarding what you wrote about Aqa Mirza Habibullah, now if a suitable position becomes available there he should accept

it so that gradually a position in Syria or Egypt may become possible.

4 از آقا میرزا حبیب‌الله مرقوم نموده بودید حال باید اگر مأموریتی مناسب در آنجا حاصل گردد قبول نماید تا بتدریج مأموریتی در بریه الشام و یا مصر میسر گردد

5 Concerning what you wrote about the Tarbiyat School, it is absolutely not permissible for the children of the friends to attend other schools, for this would be an abasement of the Cause of God and they would be completely deprived of the favors of the Blessed Beauty, because they would receive a different upbringing and become a cause of disgrace to the Baha'is. God willing, a learned English teacher from America will be arranged and sent.

5 در خصوص مدرسه تربیت مرقوم نموده بودید اطفال احباً ایداً جائز نیست که بمکتبهای دیگران بروند چه که ذلت امر الله است و بکلی از الطاف جمال مبارک محروم مانند زیرا تربیت دیگر شوند و سبب رسوائی بهائیان گردند انشاء الله معلم انگلیسی عالمی از امریکا تهیه و تدارک میشود و ارسال میگردد

6 Regarding what you wrote about establishing a pilgrim house in Tehran, this is a very appropriate idea. I hope it will be arranged with the utmost order. Register the deed of the pilgrim house in the name of all, just as you had written.

6 در خصوص مسافرخانه مرقوم نموده بودید که در طهران تأسیس فرموده‌اید این رأی بسیار موافق امیدوارم که در نهایت انتظام ترتیب یابد قبله مسافرخانه را همانطور که مرقوم نموده بودید باسم عموم نمائید

7 Concerning what you wrote about Jinab-i-Aqa Mirza Mahdi Akhavan-i-Safa, praise be to God he is confirmed and successful in service to the Cause. Indeed that renowned person is engaged in servitude to the Glorious Lord and is free from all bonds. If he makes a temporary journey to Yazd beneficial results will be achieved. Convey to him on my behalf the Most Glorious Greetings and say that 'Abdu'l-Baha is completely pleased with you.

7 از جناب آقا میرزا مهدی اخوان صفا مرقوم نموده بودید که الحمد لله بخدمت امر مؤید و موفق است فی الحقیقه آن شخص شهر قائم بر عبودیت ربّ جلیل است و از جمیع قیود آزاده اگر سفری موقت به یزد نماید نتایج مفیده حاصل گردد از قبل من تحت ابدع اهی باو برسانید و بگوئید که عبدالبهاء نهایت رضایت را از تو دارد

8 His Honor Aqa Mirza Asadu'llah and Aqa Siyyid 'Abdu'l-Husayn hastened to India with the utmost detachment and intense attraction to spread the divine fragrances there for a while and engage in service to the Cause of God.

8 حضرت آقا میرزا اسدالله و آقا سید عبدالحسین در نهایت انقطاع و فرط انجذاب بصفحات هند شتافتند که چندی در آنجا نشر نفعات الله نمایند و بخدمت امر الله پردازند

9 Jinab-i-Mahdi Khan Qa'im and his brothers are presently in Alexandria in the utmost joy and delight, but with treasure in their sleeves and full purses. Guide their relatives who are with you to whatever is necessary.

9 جناب مهدیخان قائم با اخویشان مختار علی العجالة در اسکندریه در نهایت روح و ریحان هستند ولی گنج در آستین و کیسه مالا مال شما بستگان ایشان را تشویق بر آنچه لازم است بفرمائید

10 And upon you be the Most Glorious Glory.

10 و علیک البهاء الأبهی

BRL_DAK#1020, MKT5.169b

AB04322*To: Haji Muhammad Ali son of Ammih from Kashan, in Tihiran**Date: 1911-May-12*

- ¹ O steadfast in the Covenant! Your letter was noted, but due to lack of time a brief response is being written. Do not be sorrowful and grief-stricken at the passing of the handmaiden of God, Rubabih, for she has been freed from the hardships of this narrow world of trials and tribulations, has found rest, and has been immersed in the ocean of the Lord's mercy. As for you and the children, separation indeed brings sorrow and parting causes deprivation, but this separation is temporary and of no consequence. The wish and hope of these servants is that we all seek shelter and refuge in the presence of the Most Great Mercy.

¹ ای ثابت بر پیمان نامه شما ملاحظه گردید ولی از عدم فرصت جواب مختصر مرقوم میشود از صعود امة الله ربابه محزون و مغموم مباش زیرا از مشقت این تنگای محن و آلام رهائی یافت و آرام شد و غریق بحر رحمت پروردگار گشت اما شما و اطفال البته فراق مورث اجزانست و هجران سبب حرمان ولی این فرقت موقت است حکمی ندارد آرزو و رجای این عباد چنانست که کل در جوار رحمت کبری ملجأ و پناه جوئیم

- ² There is a well-known saying: "If you are patient you will be rewarded, and God's decree will be carried out; and if you complain you will be deprived, and God's decree will be carried out." Therefore it is better that you show patience and forbearance so that you may receive your share of the Lord's mercy and attain a great reward. Now you must give importance to the education of the children - this is what matters to a father. If he does not pursue all means for the education of his sons and daughters, he will be held accountable before God. Therefore, set aside all other thoughts and strive day and night that these children may be educated in divine training. When you do this, the end result will be spirit and fragrance, joy and prosperity in both worlds....

² و مثلی است مشهور اذا صبرتم اجرتم و قضاء الله نافذ و اذا شکوتم حرمتم و قضاء الله نافذ پس بهتر آنست که صبر و شکیب نمائی تا از رحمت پروردگار نصیب بری و اجر جزیل یابی حال شما باید اهمیت در تربیت اطفال دهی اینست مهم پدر اگر بجمیع وسایل تربیت پسر و دختر تشبث ننماید عندالله مؤاخذ است پس شما از هر فکری بگذرید و شب و روز بکوشید که این اطفال بتربیت الهی تربیت یابند چون چنین فرمائی عاقبت روح و ریحانست و شادمانی و کامرانی در دو جهان....

ANDA#71 p.32x

AB04732*To: Abu'l-Hasan-i-Ardikani (Haji Amin)**Date: 1911-May-12*

- ¹ O honorable Amin! Praise be to God, you came yourself and observed that this servant is drowned in an ocean of occupations and difficulties and papers and letters to all regions. He has not a minute's rest and never seeks comfort. Despite this, responses are written to one-tenth of the letters, or sometimes

¹ ای جناب امین الحمد لله خود حاضر شدی و ملاحظه نمودی که این عبد در دریای مشاغل و غوائل و اوراق و مکاتیب باطراف غرق است دقیقهئی آرام ندارد و ابداً راحت نجوید باوجود این مکاتیب از ده یک جواب مرقوم میگردد

even one-twentieth, for there is no time, and if ten scribes were to write continuously they could not manage it, let alone one pen.

- 2 Yet all the divine loved ones, collectively and individually, in all conditions and times are present in the gathering of heart and soul, and in the inner chamber of heart and conscience they shine like candles. The friends - Turkish, Tajik, Persian and American, Muslim, Jewish, Zoroastrian and Christian - all pass before the eye of heart and soul in waves at every moment.
- 3 A detailed letter was written to them, printed in Tehran, and distributed to all the world. This same letter is sufficient proof that 'Abdu'l-Baha does not have a moment free from remembering the loved ones.
- 4 And upon you be the Most Glorious Glory.

بلکه بعضی اوقات از بیست یک زیرا فرصت مفقود و اگر ده کاتب متمادی بنگارند از عهده برنایند تا چه رسد بیک قلم

2 ولی احبای الهی کلاً و طراً در جمیع احوال و احیان در محفل دل و جان حاضر و در شبستان فؤاد و وجدان مانند شمع لائح یاران ترک و تاجیک و فرس و امریک مسلمان و کلیمی و زردشتی و مسیحی کل مانند امواج در هر آن از پیش نظر دل و جان میگذرند

3 نامه مفصل بآنان مرقوم گردید و در طهران طبع شد و انتشار بجمیع جهان گشت همین نامه دلیل کافی وافی است که عبدالبهاء یک نفس از یاد احباً فراغت ندارد

4 و علیک البهاء الابهی

INBA16:160, RMT.157a

AB06481

To: Spiritual Assembly of Tihiran

Date: 1911-May-12

- 1 Your letter arrived and it brought joy and delight that you were contemplating a general election.
- 2 The arrangement for general election is this: determine the number of members which must not be less than nine, and according to the requirements of time and place another nine may be added to that. Then all the friends in Tehran must be notified that there is a general election. Every group, that is every hundred or fifty people, should elect one person, whoever they wish, and these elected individuals will elect the members of the Spiritual Assembly. Whether in the first election or the second election, they should consider the majority. These are the principles of election, that the members of the Spiritual Assembly are the elect of the elected ones.
- 3 And upon you be the Most Glorious Glory.

1 نامه شما رسید و از اینکه در فکر انتخاب عمومی بودید روح و ریحان حاصل گردید

2 و ترتیب انتخاب عمومی اینست عدد اعضاء را معین کرد که باید از نه کمتر نباشد و بحسب اقتضای زمان و مکان نه دیگر بر آن افزوده شود بعد باید جمیع احبای طهران را اعلان نمایند که انتخاب عمومیت هر چند نفر یعنی هر صد و یا پنجاه شخص نفسی را انتخاب کنند هر کس را بخواهند و این نفوس منتخبه اعضاء محفل روحانی را انتخاب نمایند خواه در انتخاب اول و خواه در انتخاب ثانی اکثریت را منظور داشته باشند این اصول انتخاب است که اعضاء محفل روحانی منتخب منتخبین هستند

3 و علیکم البهاء الابهی

INBA16:228, AMK.131-131, AMK.133-133,

AVK4.309bx, RHQM2.1013-1014 (453)

(279-280), MAS5.023

AB06674

To: *Khudadad Javanmard et al.*

Date: 1911-May-12

- 1 May the kind visitor, the late Khodadad Tafti, observe: 1 جناب زائر مهربان مرحوم خداداد تفتی ملاحظه نماید
- 2 Prayer: O peerless Lord! Forgive Khodadad the noble youth and grant him shelter and refuge in Your protection. Make Your dear handmaiden Nikakhtar a recipient of Your pardon and grace, and bestow eternal life through the soul-nurturing breeze of Your favors. Make Khodarahm Khodadad joyful in the world above and help him achieve his aim and purpose. Grant forgiveness and pardon, and brighten their eyes with the vision of Your radiant countenance. You are the Bestower, the Kind One. 2 مناجات ای پروردگار بی انداد خداداد جوانمرد را پیامرز و در پناه خویش منزل و مأوی بخش کنیز عزیزت نیک اختر را از عفو و عنایت بهره ور فرما و بنسیم الطاف جانپور حیات سرمدی عطا کن و خدارحم خداداد را در جهان بالا شادمان کن و به مقصد و مراد برسان عفو و مغفرت مبذول دار و بمشاهده روی تابان دیده آنان روشن نما تویی بخشنده و مهربان
- 3 O Kind Lord! Deliver Kheyrbam from the darkness of sins and grant eternal life in the realm of lights. Though we are immersed in transgression, we gaze toward the Kingdom of forgiveness. Carry out whatever befits Your mercy. You are the Bestower, the Kind One. 3 ای پروردگار مهربان خیربامس را از ظلمات ذنوب نجات بخش و در جهان انوار زندگانی ابدی عطا فرما هر چند غرق عصیانیم ولی ناظر بملکوت غفران آنچه سزاوار رحمت است مجری فرما تویی بخشنده و مهربان

YARP2.573 p.407

AB07355*To: Members of Jadidih Company et al., in Tihiran**Date: 1911-May-12*

- 1 O assembly bright as candles! His honor Amin speaks well of you, that praise be to God, you are harmonious and united, attracted and enkindled, ever vigilant and mindful, and thoughtful. The ocean of the love of God is surging in heart and soul, and hearts are in utmost joy and delight from the fragrances of the gardens of sanctity.
- 2 If you undertake any worldly endeavors, the purpose is to obtain some blessing that may be spent in praiseworthy causes. Therefore 'Abdu'l-Baha supplicates to the Most Glorious Kingdom and begs for you unlimited divine confirmations and heavenly success.
- 3 And upon you be the Most Glorious Glory.

1 ای جمع چون شمع جناب امین ذکر خیر شما را
مینماید که الحمد لله متفقید و متحد و منجدید
و مشتعل همواره بیدارید و متذکر و هوشیارید
و متفکر دریای محبت الله در دل و جان در
هیجانست و قلوب از نفحات ریاض تقدیس در
نهایت روح و ریحان

2 اگر در امور دنیوی حرکتی مینمائید مقصود
آنست که برکتی بدست آید و در موارد مبروره
خرج و صرف گردد لهذا عبداله‌آء بملکوت
ابهی ابتهال نماید و شما را تأییدی نامتناهی و
توفیقی صمدانی رجاء نماید

3 و علیکم اله‌آء الابهی

MKT5.017b

AB10416*To: Siyyid Asadullah Qumi, in Port Said**Date: 1911-May-12*

O servant of God! The poem of Nazim was received and a response was written. Mirza Javad, Aqa Yusuf-'Ali, Mulla Yusuf-'Ali and Aqa Hassan have permission to attain [His] presence, but in the coming winter. A letter was also written to Mirza 'Azizu'llah-i-Nuri Takari and is being sent to Bandar Jaz.

ای بنده حق قصیده ناظم واصل و جواب
مرقوم گردید آقا میرزا جواد و آقا یوسف علی و
ملا یوسف علی و آقا حسن اذن حضور دارند
ولی در زمستان آینده به میرزا عزیزالله نوری
تا کیری نیز نامه‌ئی مرقوم گردید و به بندر جاز
ارسال میگردد

INBA17:222

AB08731*To: Charles F Haney, in Los Angeles**Date: 1911-May-15*

Thou art not and shall never be forgotten. Be thou strong and firm. Be thou resolute and steadfast. When the tree is firmly rooted, it will bear fruit. Therefore, it is not permitted to be agitated by any test. Be thou not disheartened. Be thou not discouraged. The trials of God are many, but if man remains firm and steadfast, test itself is a stepping stone for the progress of humanity.

I hope that thou mayest show such firmness in the Cause of the Kingdom that all may remain astonished.

SW_v10#19 p.348x

AB01643*To: Louise Waite, in Chicago**Date: 1911-May-18*

O thou maidservant of God! Thy letter was received. Praise be to God that Julia and her respected husband entered into the religion of God, and before her husband heard the Greatest Name he saw the Blessed Name in the realm of vision in a white light. God willing, this experience will become the cause of the awakening of the members of the Masonic Order. If thou knowest not the Lodge of that Order of Masons, tell to those who are in America this experience, for those numbers and their equivalent no. 19 will become the cause of their awakening. As the members of the Masonic Order have not the fanaticism of the ignorant ones they have the capacity to advance towards the Kingdom of God. Unquestionably exert yourself in teaching them the Truth.

Thou hast written that after thy return from Akka thou didst become the object of persecution and derision of the ignorant ones. When thou wert in Akka I told thee clearly of this fact. It is assured that you shall experience suffering and trials for the sake of my Love. You shall hear derision and mockery and shall behold persecution and oppression. This has happened in every age. During the days of His highness Christ the Jews

persecuted and oppressed the Apostles and heaped upon them contumely and scorn, but they overcame and withstood all the rest through firmness and steadfastness. In the same manner you shall at last gain victory and become triumphant, in such wise that all will arise in praise of you and will give you the utmost glorification and commendation. During the Day of His Manifestation His Holiness, the glorious Christ, was called Beelzebub that is, Satan. Consider, now His praise and His glorification are spread all over the world.

The postal card that thou hast circulated was perused. I hope that it may create an influence and effect among the Masons.

Associate thou with the International Peace Society and convey to its members the greetings of His Highness Baha'u'llah.

Correspond thou continually with Tarere Khanum and other maidservants of the Merciful in Persia.

God willing, I shall write a tablet in regard to the unity of the women of the East and the West through Mrs. Brittingham.

Upon thee be Baha El-ABHA.

BLO_PT#052.17a

AB07682

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

Date: 1911-May-18

- ¹ O loving friend! In the utterances of this servant, interpretation and commentary are absolutely not permitted. Rather, the explicit meaning of the words is identical to their reality. The servitude of 'Abdu'l-Baha does not consist of previous or subsequent interpretations. The statement is explicit, with complete clarity, without interpretation or allusion.

¹ ای یار مهربان در بیان اینعبد ابداً تفسیر و تعبیر جائز نه بلکه صریح عبارت عین حقیقت است عبودیت عبدالهآ عبارت از تأویلات سابقه و لاحقہ نیست بیان صریحست بکمال توضیح بدون تأویل و تلویح

- ² And with these sweet words it is declared that this servant's servitude at the Sacred Threshold is true servitude in all the meanings of servitude at the threshold of the Lord of all beings - all are His servants and all act according to His command....

² و باین عبارت ملیح تصریح می شود که بندگی اینعبد بآستان مقدس بندگی حقیقی بجمع معانی بندگی بآستان رب العباد است کل عباد له و کل بامرہ يعملون...

MMK5#177 p.137x

AB03982

To: Pfund, Karl et al., in Stuttgart

Date: 1911-May-23

- 1 O ye who are firm in the Covenant! The congratulations for the blessed Festival of the Birth of His Holiness the Exalted One arrived, indicating that those friends and handmaidens of the All-Merciful arranged a gathering, organized a feast, held a celebration, and with utmost joy brought that day to its close. That blessed assemblage was blessed indeed, and 'Abdu'l-Baha was present in spirit, as an intimate companion. On such blessed days, the friends of God must renew their unity and oneness, and must associate with one another in perfect love and kindness, in joy and delight. They must adorn their gathering with the remembrance of God and raise such melody and song as to bring the dwellers of the Kingdom into rapture and ecstasy.

- 2 Praise be to God that your day was thus spent and your gathering was a reflection of the gathering on high. Therefore, I too offer congratulations and felicitations, and I beseech God that you may be assisted and confirmed in service to the Kingdom and the manifest Light. And upon you be the Most Glorious Glory!

BBBD.130

1 ای ثابتان بر عهد تبریک عید سعید مولد حضرت اعلی رسید دلیل بر آن بود که آن یاران و اماء رحمان محفل آراستند و بزمی ترتیب دادند و جشنی گرفتند و بنهایت سرور آن روز را بشام رساندند آن جمعیت مبارک بود و عبداله‌آء بروح مشترک بود و همدم و محرم بود در چنین روزهای مبارکی باید احبای الهی تجدید وحدت و یگانگی نمایند و با یکدیگر در نهایت محبت و مهربانی شادمانی و کامرانی کنند و بذکر الهی مجلس پیاریند نغمه و آهنگی بلند کنند که سگان ملکوت را به وجد و طرب آرد

2 الحمد لله روز شما چنین بود و انجن شما پرتوی از انجن علین لهذا من نیز تهنیت گویم و تبریک نمایم و از خدا خواهم که موفق و مؤید بخدمت ملکوت و نور مبین گردید و علیکم و علیکن البهاء الأبهی

BLIB_Or.08687.022b, BLIB_Or.08117.012

AB04915

To: Schweizer, Anna Maria et al., in Stuttgart

Date: 1911-May-23

- 1 O friends and handmaidens of the Merciful! Praise be to God that you have gathered together in utmost affection and love, and on the Birth Day of the Exalted One (the Bab) you attained perfect fellowship and joy, and engaged in the mention of God. From the rose garden of that gathering, a most fragrant scent reached the nostrils of the friends, and the light of the love of God shone forth, for it was not merely a gathering - it was a garden full of flowers and sweet herbs, and an assembly of the Merciful. Therefore it brought joy to the hearts of the friends.

1 ای یاران و اماء رحمن حمد خدا را که در نهایت الفت و محبت اجتماع نمودید و در یوم مولود حضرت اعلی غایت انس و مسرت جستید و بذکر حق مشغول شدید از گلشن آنخفیل بوی بسیار معطری بمشام احباً رسید و نور محبت الله ساطع گشت زیرا محفل نبود حدیقهء پر گل و ریحان و انجن رحمان بود لهذا سبب سرور قلوب یاران گشت

2 I beg of God, out of His endless bounties, that many such gatherings will be held, and that the Nineteen Day festivity will also be observed, so that men and women believers will occupy themselves with making mention of God, and praising and glorifying Him, and guiding the people aright.

2 از الطاف بی‌پایان پروردگار می‌طلبم که چنین انجمنها بسیار تشکیل شود و همچنین مهمانی نوزده روزه نیز مجری گردد تا یاران و اماء رحمن بتسبیح و تهلیل حضرت پروردگار پردازند و بذکر حق مشغول گردند و سبب هدایت خلق شوند

3 Upon you be the Most Glorious Glory.

3 و علیکم وعلیکنّ البهاء الأبهی

COC#0924x, BBBD.127-128, SW_v02#17 p.006

MKT3.471a, BBBD.125-126

AB00249

To: James B Thornton Chase, in Los Angeles

Date: 1911-May-24

1 O thou herald of the Kingdom! I received thy two letters, an old one and one of recent date, and both of them were read with the utmost attention. Praise be to God! that thou didst not waver before the tests; nay, rather, thou didst remain firm and steadfast. When the tree sends down its roots into the bowels of the earth, then it will bring forth blossoms and fruits. Now, Praise be to God! that in this day of the Kingdom thou art firm and steadfast. Rest thou assured that thou wilt become the recipient of confirmation and assistance, and the object of infinite bounties.

1 ای منادی ملکوت دو نامه از شما رسید یکی قدیم و دیگری جدید...

2 Thou hast asked about the statement in the Hidden Words, which reads: "O Son of Spirit! Turn thy face so that thou mayest find Me within thee, Powerful, Mighty and Supreme." This is the statement to which His Holiness, the Christ, referred His apostles in the Gospel, saying, "The Father is in the Son, and the Son is in you." This is evident that, when the hearts are purified and through divine education and heavenly teachings become the manifestors of infinite perfections, they are like clear mirrors, and the Sun of Truth will reflect with might, power and omnipotence in such a mirror, and to such an extent that whatever is brought before it is illumined and ignited. This is a brief interpretation because of the lack of time. Therefore, do thou reflect and ponder over it so that the doors of significance may be opened before thine eyes.

... 2

3 In regard to the philosophy of Theosophists, these people have borrowed some remarks and statements from the heavenly books, but they have not attained to the Reality. Notwithstanding this, they have made these appearances the

3 واما قضیه فلسفه تیا سوفیا اینها بعضی عبارات از کتب سماوی اقتباس کردند ولی بحقیقت پندردند با وجود آن ظواهر آنرا اساس طریقت

foundation of their faith and religion. However, the reality of the question of Unity is thus:—

- 4 The Sun of Truth hath shone forth from the Horizon of Unity upon all the regions. All contingent things are clad with the garment of existence through the rays of the sun. Were it not for the rays of the sun no being could step forth upon the arena of life. Everything would have remained hidden; nay, rather, the life of the terrestrial beings is continued through the light and heat of the sun to such an extent that all the infinitesimal atoms, which move through this realm of earth, owe their life to the reflection of the sun. Of course, each being manifests its inward tendencies according to its ability and capacity. However, no matter how much the sun reflects itself through all the contingent beings, yet it never leaves its supreme height and exalted station. It (the Divine Sun) is not divided among these beings, so that every being may become a part and a portion of Divinity.
- 5 Descent, division, transmission and transmigration in the stations of life are the conditions of the contingent beings, but the Eternal Reality is wholly beyond and above these conditions; for when you behold that a being is subject to division, descent and disintegration, this is a proof, of the contingency and impermanency of that being. The Ancient, the Ever-living, and the Omniscient Lord, who is above the comprehension of humanity and is qualified with self-existent perfections, will never descend to the stations of life, and will not be divided so that every man may become an atom or a part of Him. Children can understand the untenability of this proposition. This is the pure imagination of the weak minds.
- 6 Therefore, according to their theory, the Manifestations of God are infinite in number, and this would leave us to believe in the theory of the "Concatenation of life"; but concatenation is false, and change is the essential condition of the contingent realities, and not of the Eternal Reality. Ponder deeply over the above explanation, so that it may become evident to thee that by Unity is meant the outpouring of the Divine, which appears and manifests in the realities of all existence, and especially in the unity of man.
- 7 The story of the cock that you have written is very appropriate. (This refers to the play of Chanticleer, wherein the Cock supposed the sun to be caused to arise through his crowing, until he was chagrined to learn that its rising was independent of him and his voice.)
- 8 Associate with the utmost love and friendship with the Theosophists, and make them comprehend this unity of

و مذهب خویش نمودند ولی جوهر مسئله وحدت اینست که

4 شمس حقیقت از افق احدیت بر جمیع آفاق اشراق نموده جمیع کائنات پرتو آفتاب نمودار اگر نور آفتاب نبود هیچ کائی نمودار نمیگشت جمیع پنهان میماند بلکه حیات کائنات ارضی از ضیا و حرارت آفتابست و جمیع حتی ذرات اشیاء که در عالم ارض است مستفیض از پرتو و حرارت آفتاب است ولی هر کائی با استعداد و لیاقت خویش اما آفتاب هرچند در جمیع کائنات نمودار است ولی از سمو تقدیس و علو تنزیه خویش تنزل ننماید و در این کائنات تقسیم نشود که هر کائی جزئی از اجزاء الوهیت باشد

5 تنزل و تجزّی و تکلیف و انتقال در مراتب از لوازم حقیقت حادثه است اما حقیقت قدیمه مقدّس از آن زیر تجزّی و انقسام و تنزل در هر شیئی موجود شود برهان حدوث آن شیء است حیّ قدیر قدیم که منزّه از ادراک بشر است و بکمال ذاتی متّصف چگونه تنزل در مراتب نماید و تجزّی حاصل کند که هر انسانی جزئی از اجزاء او باشد صبیان ادراک نمایند که این فکر صرف هذیانست

6 در اینصورت مظاهر الوهیت نامتناهیست تسلسل حاصل شود و تسلسل باطل است و تغیر از لوازم حقیقت حادثه است نه حقیقت قدیمه در اینمطلب که بیان شد نهایت تفکر را نمائید تا واضح شود که وحدت فیض الهیست که در حقائق کل شیء ظاهر و عیانست علی الخصوص وحدت انسان...

... 7

... 8

humanity, which is the unity of the outpouring of the Divine, so they may attain to the essence of the facts.

- 9 In regard to the verse, which is revealed in the Koran, that His Highness, Christ, was not killed and was not crucified, by this is meant the Reality of Christ. Although they crucified this elemental body, yet the merciful reality and the heavenly existence remain eternal and undying, and it was protected from the oppression and persecution of the enemies, for Christ is Eternal and Everlasting. How can He die? This death and crucifixion was imposed on the physical body of Christ, and not upon the Spirit of Christ....
- 10 Regarding my coming to America, it depends upon the realization of conditions of which I have already written to that country. If those conditions are brought into fruition, rest thou assure that I will present myself, otherwise, it will be difficult.

... 9

... 10

YMM.209x

LOG#1635x, SW_v02#07 p.011-013

AB03149

To: Harrison G Dyar, in Washington, DC

Date: 1911-May-24

- 1 O thou Daughter of the Kingdom! Thy letter was received and read. Thou hast invited me to America saying that in that region and in that country there are many fragrant and multicolored flowers, likewise there are thorns and thistles but Abdul-Baha should not look upon the thistles of the desert. But He should hasten to that county for the sake of the flowers. This simile is very beautiful but when a gardener invites a man to his garden first he will arrange all the flowers with the utmost elegance, beauty and art, then he will invite his guest. Moreover, there are differences among the flowers, therefore, pray thou that harmony may be created among the flowers so that that country may find capacity for the presence of Abdul-Baha.
- 2 I have the utmost longing to meet all of you but unless the conditions which have been previously mentioned are realized my trip to those parts would be difficult for it would not produce any results.

1 ای دختر ملکوت نامه شما رسید و قرائت گردید مرا به امریکا دعوت نموده بودی که در آن خطه و دیار گل‌های معطر خوش‌رنگی موجود و همچنین خار و خس بسیار ولی عبداله‌آ باید نظر بخار مگیلان نماید محض خاطر گل‌ها بآن کشور شتابد این تشبیه بسیار بدیع است ولی اگر باغبانی انسان‌پرا بی‌باغ دعوت کند اول جمیع گل‌ها را در نهایت جلوه و طراوت و لطافت آرد آنوقت دعوت کند و از این گذشته در میان گل‌ها اختلاف است پس دعا کن تا اقلاً در میان گل‌ها ای‌تلاف حاصل شود تا استعداد حضور عبداله‌آ حاصل گردد

2 من نهایت اشتیاق بملاقات دارم ولی تا شروطی که تحریر گردیده حاصل نگردد سفر من بآنصفاً مشکل است زیرا نتیجه‌ی نبخشد

- 3 Now praise God that thou and the Maid-servant of God, Asiyah, are united and in perfect accord. I am glad on this account. I hope that all the friends and the maid-servants of the Merciful may be united with each other so that Abdul-Baha without any cloud may travel from the East to the West. It is hoped that this unity may become realized.
- 4 Convey on my behalf the utmost love and kindness to the attracted maidservant of God, Asseyah, and kiss her beloved son.
- 5 Upon thee be Baha el Abha!

3 حال حمد خدا را که تو و امة الله آسیه متحد و متفقید از اینجهت بسیار مسرورم امیدوارم که جمیع یاران و اماء رحمن با یکدیگر الفت جویند تا عبدالهآ بدون کلفت از شرق بغرب سفر نماید و امید چنین است که این الفت حصول پذیرد

4 بامه الله المنجذبہ آسیه نهایت محبت و مهربانی از قبل من ابلاغ دار و طفل عزیز او را بیوس

5 و علیک الهآء الأبهی

NJB_v02#05 p.006

AB04152

To: Salar, in Tihiran

Date: 1911-May-28

- 1 O thou who art following steadfastly a straight path!
- 2 This heapful of dust is the epicentre of upheavals and this drifting world the arena of pains and tribulations. Never a moment does transpire but a bitter cup is brought to one's lips and not a day passes but that the fires of remorse are lit. So this utter non-existence which has the appearance of existence is as the example of a mirage not water for the people of Baha. Its colourful glass is empty of any drink or cheering beverage. So the people of Baha attach their hearts to the other world. They seek happiness only from the world above.
- 3 The supreme calamity which has afflicted the people of faithfulness has caused such sorrow that human eyes have become like unto rivulets of tears. Doubtless it has affected you. But as we know these cages all of them will be broken at the end and the imprisoned birds will fly to the heaven of mysteries. They will have their nest under the shade of the tree of holiness and this separation will have such reunion at its end and this solitude will have such a fragrant joy at the end that you should not ever be sad. Its separation will not last. Alienation and remotness will be eliminated.
- 4 We all hope and trust that all of us will be gathered together in the centre of beauty, the world of glory, kingdom of light and the assemblage of reunion.

1 ایها الرجل الرشید

2 این خاکدان مرکز انقلابست و این جهان بی بنیان میدان محن و آلام دمی نگذرد مگر آنکه جام تلخی بدور آید و روزی نیاید مگر آنکه آتش حسرتی برافروزد لهذا این نیستی هستی نما در نزد اهل بها حکم سراب دارد نه آب و ساغر رنگینش خالی و تہی از باده و شراب پس دل بجهان دیگر بندند و از عالم دیگر بهره و نصیب خواهند

3 این مصیبت کبری که بر اهل وفا روی داده چنان تأثیر نموده که دیدہ ها مانند جوی اشجار است و البتہ بر آنحضرت تأثیر شدید نموده ولی چون عاقبت این قفسها تماماً در هم شکند و طیور باشیان ملکوت اسرار پرواز نمایند و بر شجره طوبی لانه و آشیانه نمایند پس این فراق را چنان وصالی در پی و این حرمان را چنان روح و ریحانی در عقب لهذا محزون مباشید زیرا هجران نماند و دوری و مہجوری از میان برخیزد

4 و امیدواریم که کلّ در مرکز جمال ملکوت
جلال محفل وصال جمع گردیم و علیک البهّاء
الأبّی

MMK3#056 p.036

AB04549

To: Relatives of Jinab-i-Arbab

Date: 1911-May-28

1 ...In this century, how many families of kings and princes who were at the height of glory and wealth were scattered, left destitute and perished. But praise be to God that the loved ones of God day by day had their foundation made lofty and their structure made firm. They are successful in both worlds and eternal glory is specially theirs, even in the center of this dust-heap. And when you travel through all regions, you will observe that all the kings of past and present have fallen into the ranks of extinction and obliteration. Protected palaces have become effaced tombs - no trace, no sign, no fruit of life remaining. Rather, all are afflicted with loss and detriment, save some vestiges scattered and dispersed like a vanquished army - "a host of the confederates put to flight". From the cities of stone through the ages, and from the tombs of Pharaohs and the palaces of Persian and Roman emperors this becomes clear and evident.

2 But a poor servant of God, even if imprisoned and fell under chains and was threatened by the sword, now even in the dust his banner is raised high and his station exalted, his traces enduring and his lights brilliant, his mention widespread and his proof manifest.

1 ...در این قرن چه قدر از خاندانهای ملوک و
امرا که در نهایت عزّت و غنا بودند پریشان و
بی سر و سامان و فانی گشتند اما الحمد لله که
احبّای الهی روز بروز بنیانشان رفیع و بنیادشان
متین گردید در دو جهان کامرانند و عزّت
ابدیه مخصوص آنان حتی در مرکز خاکدان و
چون سیر در جمیع اقالیم نمائید ملاحظه کنید که
جمیع ملوک سلف و خلف در صفّ اضمحلال و
انعدام افتاده قصور محروسه قبور مندرسه گردیده
نه اثری نه نشانی نه نتیجهء زندگانی بلکه کلّ
مبتلا به خسران و زیان مگر آثاری مانند سپاه
مغلوب پراکنده و پریشان جند هنالک مهزوم
من الأحزاب از مدائن حجر و احقاب و قبور
فراعنه و قصور اکاسره و قیاصره واضح و آشکار
گردد

2 لکن یک بندهء فقیر حقّ ولو اسیر شد و در
زیر زنجیر افتاد و بتحدید شمشیر گرفتار گشت
حال حتی در نقطهء تراب عیش بلند است و
مقامش ارجمند آثارش باقی و انوارش متألّی و
ذکرش شایع و برهانش ساطع

MMK3#076 p.050x

AB10728*To: Mirza Aqa Baba, in Sarvistan**Date: 1911-May-28*

Your letter was received and when it was read, supplications and entreaties were offered at the Threshold of Oneness and boundless confirmations were sought. Rest assured in His grace and place your trust in the favors of the All-Merciful. Aqa Suhrab has permission to visit the Holy Shrine, but in the coming winter. And upon you be the Most Glorious Glory!

نامه شما رسید و چون قرائت گردید بدرگاه احدیت تضرع و زاری شد و طلب تأیید نامتناهی گردید مطمئن بفضل باش و معتمد بر الطاف حضرت رحمان آقا سهراب اجازه زیارت بقعه مبارکه دارد ولی در زمستان آینده و علیک البهاء الأبهی

INBA87:197b, INBA52:199a

AB12712*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1911-May-28*

O servant of the Threshold of God! Letter no. 51 was received. Be confident in God's grace and favor. A day will come when you will be honored to kiss the Sacred Threshold. Do not be sorrowful over the new calamity, do not be grieved. Be content with God's decree, for unto God belongs consummate wisdom in all matters and conditions. And upon you be the Most Glorious Glory. There is no choice but to be brief.

ای بنده آستان حق نمره ۵۱ رسید مطمئن به فضل و عنایت حق باش روزی خواهد آمد که بتقبیل آستان مقدس مشرف خواهی گشت از مصیبت جدیده محزون مباش دلخون مگرد راضی بقضا باش و لله الحکمة البالغة فی جمیع الشئون و الأحوال و علیک البهاء الأبهی چاره جز اختصار نیست

INBA85:463a, BSHI.009, BSHI.057b

AB04999*To: President, first Universal Races Congress**Date: 1911-May-29*

My Dear Friend:—Your letter of invitation has been received, and I am much obliged for it. It is my utmost desire to be present at such a gathering, for I am thoroughly confident that beneficial results shall surely follow these meetings, and that

they will become the means of establishing friendship and love among the world's different races. Thus the basis of enmity may be destroyed and the tent of unity of the world of humanity be raised throughout all regions.

I regret much that circumstances may prevent me from attending, but I will endeavor as much as lies in my power to attend. Failing to do so, pray excuse me.

With a sincere heart I supplicate at the Divine Threshold that this congress may be successful in founding a noble institution which shall be permanent and everlasting; that it may ignite a candle from which a heavenly light shall beam, and plant a tree whose fruit may be friendship, love and unity between all the children of men, so that conflict and warfare may be abolished, and patriotic, racial, religious and political prejudices become unknown. Peace should replace strife, enmity be superseded by love, estrangement annihilated, and unity established. Then what has been spoken of in the heavenly books will become well rooted in the hearts of all, and the glad-tidings of the sacred writings be fulfilled. In conclusion I offer my utmost appreciation and respect to such a blessed congress.

SW_v02#09 p.003-004

ABU1409

Words spoken in Jun. 1911 in Egypt

Unity is love. It cannot be established without love. Therefore try, as far as possible, to be filled with love. Love is perpetual life, the most perfect vitality. Consider how love has gathered us together from the East and the West! If there were no love between us our friendship would have been concluded with salutations, such as "Good morning" and "Good evening". Love draws us in friendship to the people of every race and religion. He is a Bahai, of the people of Baha, from whom we breathe the fragrance of this love again...

The highest love is independent of any personal advantages which we may draw from the love of the friend. If you love truly, your love for your friend will continue, even if he treats you ill. A man who really loves God, will love Him whether he be ill, or sad, or unfortunate. He does not love God because He has created him - his life may be full of dissociations and

miseries. He does not love God because he has given him health or wealth, because these may disappear at any moment. He does not love Him because He has given him the strength of youth, because old age will surely come upon him. The reason for his love is not because he is grateful for certain mercies and benefits. No!

The lover of God desires and adores Him because He is a perfection and because of His perfections. Love should be the very essence of love, and not dependant on outward manifestations.

A moth loves the light, though his wings are burnt. Though his wings are singed, he throws himself against the flame. He does not love the light because it has conferred some benefit upon him. Therefore he hovers round the light, though he sacrifices his wings.

This is the highest degree of love. Without this abandonment, this ecstasy, love is imperfect.

The lover of God loves Him for Himself, not for his own sake.

SW_v08#10 p.121, BLO_PN#002

ABU1481

Words spoken in Jun. 1911 in Egypt

When asked if prayer was necessary since presumably God knows the wishes of all our hearts Abdul-Baha said:

“If one friend feels love for another he will wish to say so. Though he knows that the first is aware that he loves him, he will still wish to say so. If there is anyone that you love do you not seek an opportunity to speak with him, to speak lovingly with him, to bring him gifts, to write him letters? If you do not feel such a desire it would be that you did not love your friend. God knows the wishes of all hearts. But the impulse to pray is a natural one springing from man’s love to God.

“If there be no love, if there be no pleasure or spiritual enjoyment in prayer, do not pray. Prayer should spring from love, from the desire of the person to commune with God. Just as the lover never ceases from wishing to communicate with the beloved so does the lover of God always wish for constant communication with the Deity.

“Prayer need not be in words, but in thought and attitude. But if this love and this desire are lacking it is useless to try to force them. Words without love mean nothing. If a person talks to you as an unpleasant duty with no love or pleasure in his meeting with you, do you wish to converse with him? Efforts should first be made to make attachment to God.”

When asked how this attachment is to be made, how the love of God is to be obtained since there are many people in the world who admit the existence of a Deity but without any emotion, Abdul-Baha said:

“Knowledge is love. Study, listen to exhortations, think, try to understand the wisdom and greatness of God...The soil must be fertilized before the seed be sown.”

COC#1755x, SW_v08#04 p.042, BNE.094x, BLO_PN#002

ABU2806

Words spoken in Jun. 1911 in Egypt

Asceticism is not necessary. A soul grows by the exercise of human virtues and the observance of human morals and by divine favor. The extreme asceticism of the saints was superstition. The monasticism of the Christian church was mistaken.

St. Paul was responsible for much of this because in one of his epistles he praises those who do not marry and prophesied that sects would arise which would not marry. St. Paul disapproved of marriage.

But God did not give us good gifts that we should reject them. He created all these blessings that His servants may bless Him.

SW_v08#05 p.060, BLO_PN#002

AB00359

To: *Relatives of Mirza Ali Muhammad Khan (Pilgrim) et al.*

Date: 1911-Jun ca.

1 O kinfolk of the honored pilgrim, the esteemed Khan traversed mountain and desert, crossed wilderness and sea until he reached these borders and frontiers. For some days he was the companion of this wanderer and associate of this fallen one. Truly he possesses a heart pure and clean from water and clay, and a soul attracted to the Beloved through the infinite favors of the All-Merciful Lord. My hope is that he will return to that land with the utmost joy and fragrance, with a spirit gladdened by the glad-tidings of the Lord, and a soul in complete assurance. Therefore I have undertaken to mention those friends and handmaidens of the Merciful, that they may know that he remembered them and spoke of them in this court, and requested a special letter for each one. But alas, I do not have the opportunity, and due to the multitude of occupations and difficulties cannot fulfill this. However I write this general letter which is truly better than brief individual letters, as it is detailed and expresses the feelings of heart and conscience.

2 O true friends! Praise be to God that household is like a garden, in infinite freshness and grace from the outpourings of the cloud of supreme guidance. The Sun of Truth cast its ray upon that family until it attained complete illumination from the light of supreme guidance and received its portion and share from the spirituality of the Most Glorious Kingdom. This bounty is a crown whose brilliant jewel shines eternally in the everlasting world, and all that household will be honored throughout future ages and centuries, distinguished by this supreme gift. In the Day of Manifestation and the illumined Century of Sinai, whoever drank a drop from the pure cup received a ray of light - that drop became an ocean and that lamp became a sun through the passage of ages.

3 Consider how in early centuries, every soul who gained association with the divine threshold later made such a brilliant appearance in the world of existence and realm of being. Now it is a thousand times greater, for this is the age of the Incomparable Lord and the century of the Living, Self-Subsisting One. Therefore this age and century has superiority and distinction over all other centuries in all respects. It is established and confirmed by the learned ones and scholars of this age among

1 ای منتسبان حضرت زائر جناب خان کوه و بیابان پیمود و از صحرا و دریا مرور نمود تا اینکه به این حدود و ثغور رسید آیامی چند مونس این آواره بود و معاشر این افتاده فی الحقیقه دلی طیب و طاهر از آب و گل دارد و جانی منجذب جانان از الطاف بی پایان حضرت رحمن امیدم چنانست که با نهایت روح و ریحان و روحی مستبشر بشارات حضرت یزدان و نفسی در نهایت اطمینان رجوع بانسانمان نماید لهذا بذکر آن یاران و اماء رحمن پرداختم تا بدانند که او یاد ایشان نمود و ذکرشان در این بساط فرمود و از برای هر یک نامهائی مخصوص خواست ولی افسوس که من فرصت ندارم و از کثرت مشاغل و غوائل از عهده برنایم ولی این نامه بعموم مینگارم که فی الحقیقه بهتر از نامه های مختصر است زیرا مفصل است و بیان احساسات جان و وجدان

2 ای دوستان حقیقی الحمد لله آنخاندان مانند چمن از رشحات سحاب هدایت کبری در طراوت و لطافت بیمنتی و شمس حقیقت پرتوی بر آنخانواده انداخت تا پیر هدایت کبری نورانیت تامه یافت و از روحانیت ملکوت ابهی بهره و نصیب برد اینخوبت تاجیست که گوهر درخشنده اش در جهان ابدی روشن و تابان و جمیع آندودمان در قرون و اعصار آتیه سرفرازند و بلینخوبت کبری ممتاز در یوم ظهور و قرن مجلی طور هر نفسی از کأس ظهور قطرهئی نوشید پرتوی یافت آن قطره دریا شد و آن سراج در ممر اعصار آفتاب گردید

3 ملاحظه نمائید که در قرون اولی هر نفسیکه باستان الهی انتساب یافت بعد در عالم وجود و حیث شهود چه جلوه و ظهوری نمود حال هزاران درجه افزونست زیرا عصر عصر حضرت پیچون است و قرن قرن حی قیوم لهذا این عصر و قرن در جمیع مراتب تفوق و امتیاز بر سائر قرون دارد و در نزد اهل دانش و فضلالی این عصر از مورخین و غیره محقق و مسلم است که مآثر این

historians and others that the achievements of this century exceed the glories of fifty centuries. This century is like the sun while other centuries are like stars; this age is like an ocean while other ages are like rivers. For example, if you compare the effects, discoveries, knowledge, arts, wonders, sciences and learning of fifty centuries with this luminous century, surely the virtues of this divine century exceed the achievements of all past centuries. For instance, if all the writings and books of early centuries, middle centuries and recent centuries were gathered together, it is certain that the writings and texts of this mighty century are greater. Likewise the arts, wonders, technical discoveries, beneficial projects, complete civilization, expansion of thoughts, increase of understanding and comprehension, revelation of the mysteries of creation and manifestation of the realities of contingent beings - this matter is universally accepted and all acknowledge and confess it.

قرن از مفاخر پنجاه قرن افزون است و این قرن حکم آفتاب دارد و قرون سائر حکم نجوم این عصر نظیر بحر است و سائر اعصار بمنابیه نهر مثلاً اگر آثار و اکتشافات و معارف و صنایع و بدایع و فنون و علوم پنجاه قرن را با این قرن نورانی مقایسه کنی البته فضائل این قرن رحمانی بر مآثر جمیع قرون ماضیه افزونست مثلاً اگر تألیف و کتب قرون اولی بتمامها و قرون وسطی باسرها و قرون اخیر باجمعها جمع گردد یقین است که تألیف و صحائف این قرن عظیم افزونست و همچنین صنایع و بدایع و اکتشافات فنیّه و مشروعات مفیده و مدنیت کامله و اتّساع افکار و ازدیاد فهم و ادراک و ظهور اسرار کائنات و بروز حقایق ممکنات این قضیه مسلّم عمومست و کلّ اقرار و اعتراف مینمایند

4 But they are heedless of the cause of attaining this loftiness, the appearance of these virtues and the creator of this progress, success and prosperity. Alas, they are present at the table of bounty but unaware of the Host; they observe the extraordinary motion but are negligent of the Mover; they are in this verdant garden and flourishing paradise with utmost joy, delight and expansion but unconscious of the Gardener. In any case, supplicate at the divine threshold that He may awaken these sleepers, make these heedless ones aware, and bring these children to the stage of maturity and adulthood so they may know through whose kind Father's care they are nursing at this breast of mercy and are cherished children in this cradle of favors - until awakening may remove doubt and consciousness may grant awareness, and they may engage in thanksgiving to the Lord.

4 ولی از سبب حصول این علویّت و ظهور این فضائل و موجد این ترقّی و فلاح و نجاح غافلند افسوس که بر خوان نعمت حاضرند و از خانسالار غافل بحرکت فوق العاده ناظرند ولی از محرّک ذاهل و در این روضه غنا و حدیقه غلبا در نهایت شوق و شیعف و انبساط ولی از باغبان بنیجر باری تضرع بدرگاه کبریا نمائید که این خفتگانرا بیدار کند و این غافلانرا هوشیار نماید و این اطفال را بدرجه رشد و بلوغ رساند تا بدانند که بعنایت چه پدری مهربان این ثدی رحمت را رضیعند و این مهد الطاف را طفل عزیز تا انتباه رفع اشتباه کند و بیداری هوشیاری بخشد و بشکرانه حضرت باری پردازند

5 In any case, those friends and handmaidens of the Merciful must praise the Creator Lord that praise be to God, they are under the sheltering shadow and object of the eye of grace of the Glorious Lord. They are immersed in the sea of mercy and success is their best companion. They are servants of the Blessed Beauty and maidservants of the Most Great Name and associates of the Sacred Threshold. And upon you and upon you be the Most Glorious Splendor.

5 باری آن یاران و اماء رحمن باید ستایش خداوند آفرینش نمایند که الحمد لله در ظلّ ظلیلند و مشمول عین عنایت ربّ جلیل در بحر رحمت غریقند و توفیق نعم الرّقیق بندگان جمال مبارکند و کنیزان اسم اعظم و منسوبان عتبه مقدّسه و علیکم و علیکن البهاء الأبهی

INBA17:106, MKT4.096, BSHN.140.479.09x,
BSHN.144.472bx

AB00487

To: *Baha'is of Hamadan et al., in Amzajird*

Date: 1911-Jun ca.

- 1 O beloved of God and honored handmaidens of the Lord! This servant of the threshold of Baha has been in Egypt for some time now, dwelling in this land. For forty years I was in the prison of tyranny and oppression, in utmost hardship and torment, under the torture and punishment of two despotic governments. At every moment they would make some pretext, engage in some insult, and carry out some harassment. No one thought that 'Abdu'l-Baha would find even a minute's peace - he was constantly under the sword and the threats of 'Abdu'l-Hamid. Despite this, praise be to God, through the aid and favor of the Blessed Beauty, I did not falter and stood firm against the evil ones, supplicating at the threshold of the Forgiving Lord, acknowledging and confessing my shortcomings.
- 2 Until at last the call of the Kingdom of Mystery became world-embracing and the fame of the Desired One spread throughout all regions of existence. The pillars of contingent being were set in motion and the brilliant Star of the Placeless shone forth upon all climes. The scratching of the Supreme Pen reached the furthest regions and the cooing of the Dove of Faithfulness gave new life to the dust. The tabernacle of the oneness of the world of humanity was raised at the pole of possibility, the banner of unity among nations waved at its highest peak, the holy fragrances were diffused, the nostrils of the people of the world were perfumed, the Most Glorious Paradise was adorned, and divine mysteries were taught. The nightingale of inner meanings raised its melody of the All-Merciful and expressed spiritual mysteries. The life-giving breeze of universal love wafted and the light of the Sun of Reality illumined the horizons of the world.
- 3 Now is the time for the friends to arise to promote the creation of the All-Merciful, to become renowned for love of all peoples according to the counsels of the Blessed Beauty, to arise to implement the divine teachings, and to act according to the advice of the Blessed Beauty - so that the divine commandments, heavenly teachings and requirements of faith may emerge from the realm of words to the realm of manifestation, be achieved, this tree may yield fruit and this cultivation may be watered. All deeds and character must be made to conform

ای احبای عزیز الهی و ای اماء محترمه ربانی
این بنده آستان بها چندیست باقلیم مصر وارد
و در این کشور ایامی بسر میبرد مدت چهل
سال در زندان ظلم و اعتساف در نهایت مشقت
و عذاب بود و در زیر شکنجه و عقاب دو
حکومت استبداد هر دم بهانهائی مینمودند و
باهانتی میپرداختند و اذیتی مجری میداشتند
کسیرا گمان نبود که عبدالهآء دقیقهائی امان
یابد همواره در زیر شمشیر بود و در تحت تهدید
عبدالحمد باوجود این الحمد لله به عون و عنایت
جمال مبارک فتور نمود و مقاوم اهل شرور بود
و متضرع بدرگاه رب غفور و مقرر و معترف
بقصور

تا آنکه آوازه ملکوت راز جهانگیر گشت و
صیت حضرت مقصود در آفاق وجود منتشر
شد ارکان امکان باهتزاز درآمد و کوکب
درخشنده لامکان بر جمیع اقالیم روشن و تابان
شد صریر قلم اعلی گوشرذ اقالیم قصوی گردید
و هدیر حمامه وفا توده غبرا را جان بخشید
خیمه وحدت عالم انسان در قطب امکان بلند
شد علم توحید بین امم در اوج اعظم موج زد و
نفحات قدس منتشر شد مشام اهل انس معطر
گشت جنت ابهی ترین یافت و اسرار الهی
تلقین گشت بلبل معانی گلپانگ رحمانی زد و
اسرار معنوی بیان نمود نسیم جانبخش حب عموم
وزید و پرتو شمس حقیقت آفاق عالم را منور
کرد

حال وقت آنست که یاران بترویج خلق رحمن
پردازند و بموجب وصایای جمال مبارک بحجت
جمهور مشهور گردند و بتشیت تعالیم الهی برخیزند
و بموجب نصایح جمال مبارک عمل نمایند تا
احکام رحمانی و تعالیم ربانی و فرائض ایمانی
از حیث سطور بحیث ظهور آید و حصول پذیرد
و این شجر ثمر بخشد و این کشت آبیاری گردد
جمیع اعمال و اخلاق را باید تطبیق بآیات کتاب
نمود و بموجب تعالیم الهی حرکت کرد و سبب

with the verses of the Book, one must move according to the divine teachings, and become the cause of the illumination of the world and the manifestation of the All-Merciful in the world of humanity.

نورانیّت جهان و ظهور رحمانیّت در عالم انسان شد

- 4 O friends and handmaidens of the All-Merciful! The hand of bounty has clothed the beloved with a robe of heavenly gifts and placed upon their heads a crown of infinite bounty, so that in this resurrection of the human world they may show forth divine radiance, display luminous countenance, and adorn this mortal realm with purity and holiness. Therefore we must all unite heart and soul so that we may become worthy of these favors and bounties, become guides for humanity, and become heart and soul companions for mankind. We must seek a flowering heart and lead a soul to the Beloved. We must take the path of the kind Friend and complete this journey.

4 ای یاران و ای اماء رحمن ید عنایت احبّا را ردائی از مواهب آسمانی در بر کرد و تاجی از فیض نامتناهی بر سر نهاد تا در این رستخیز عالم انسانی جلوه ربّانی نماید و چهره نورانی بنماید و به تنزیه و تقدیس عالم فانی بیارایند پس باید کلّ به جان و دل متفق شویم تا باین الطاف و فیوضات متحقّق گردیم عالم بشر را رهبر شویم و نوع انسان را مونس دل و جان گردیم قلبی گلشن جوئیم و جانی بجانان رسانیم روش دلبر مهربان گیریم و این راه را پایان رسانیم

- 5 Consider how the Desired One and the Promised One, in unlimited days, endured what afflictions and calamities, what hardships and trials, what imprisonment and incarceration, what plunder and pillage, what homelessness and wandering, what successive banishment and exile - so that the oneness of the world of humanity might be established, the foundation of estrangement might be demolished, and the beauty of unity might be manifested; that the people of the world might be educated and attain to divine illumination, seek heavenly bounty and desire the happiness of both worlds.

5 ملاحظه نمائید که طلعت مقصود و حضرت موعود در ایّام نامحدود چه صدمه و بلائی و مشقّت و ابتلائی و حبس و زندانی و تاراج و تالانی و آوارگی و بی سر و سامانی و نفی و سرگونی پی در پی تحمل فرمودند تا آنکه تأسیس وحدت عالم انسانی گردد و بنیان یگانگی برافتد و دلبر یگانگی جلوه نماید اهل عالم تربیت گردند و بنورانیّت الهیه فائز شوند و موهبت آسمانی جویند و سعادت دو جهانی طلبند

- 6 Therefore consider how we must engage in thanksgiving and conduct ourselves. We must not let time slip away, we must count these days as precious, we must arise to guide humanity, we must awaken souls and make the heedless mindful. And upon you be the Most Glorious Glory.

6 پس ملاحظه فرمائید که ما باید چگونه بشکرانه پردازیم و روش و حرکت نمائیم وقت را از دست ندهیم ایّامرا غنیمت شمیریم بهدایت خلق پردازیم و نفوسرا بیدار کنیم و غافلانرا هوشیار نمائیم و علیکم و علیکن البهاء الأبهی ع ع

- 7 Send a true copy of this letter to Tehran to Aqa Mirza 'Ali-Akbar-i-Milani, upon him be the Most Glorious Glory of God, so that it may be printed and circulated.

7 سواد صحیح این نامه را به طهران نزد آقا میرزا علی اکبر میلانی علیه بهاء الله الأبهی بفرستید که طبع نموده انتشار دهند

INBA85:170, MKT7.243, NJB_v02#08-09

p.001-002

AB09927

To: Naraqi, Nimatullah son of Aqa Muhammad Javad Naraqi et al., in Hamadan

Date: 1911-Jun ca.

- 1 O steadfast one in the Covenant! Your recent letter was received and the news of the gathering of Jewish and Muslim believers in one meeting brought the utmost joy. Through the favors of the Blessed Beauty, may my spirit be sacrificed for His loved ones, I hope that all mention of "Muslim" and "Jewish" will completely disappear and all will achieve the designation of "Baha'i." There is no need for the terms "Muslim" and "Jewish" since both groups are true Baha'is. This title is the pride of all titles and this name and designation is the cause of glory for all humanity.
- 2 Praise be to God that women's gatherings have also been established in that city. It will surely cause people to marvel. Convey utmost kindness on behalf of 'Abdu'l-Baha to the handmaid of God, the wife of Aqa 'Abbas, and likewise give glad-tidings of divine favors to the wife of the late Aqa Siyyid Ahmad, the assured handmaid of God.
- 3 As for the Ta'iyid School, its excellent organization must definitely increase day by day, make fresh progress, and achieve complete distinction from other schools, so that it may establish a true connection with the Divine Threshold. I beseech limitless confirmations from the Abha Kingdom for this school and seek forgiveness for Aqa Abu'l-Qasim-i-Naraqi.
- 4 O God! O Refuge of the distressed and Shelter of the sincere! Verily Thy servant whom Thou didst name Abu'l-Qasim in Thy Kingdom turned to Thee, relied upon Thee, believed in Thee and Thy signs, and prostrated before Thee on the day Thy lights shone forth. O Lord! The wretched ones attacked him with drawn swords, poisoned arrows, flying bullets and sharpened spears, cutting him to pieces, increasing in tyranny and pride. They found fault with him only because he believed in Thee and in Thy greatest signs. O Lord! Make him a sign of forgiveness, rain upon him the rain of pardon and bounty, open before his face the gate of Paradise, cause him to enter the garden of contentment, let him drink from the spring of Tasnim in the garden of delights, grant him the favor of meeting Thee, single him out for Thy greatest mercy, and assign him an exalted station. Verily Thou art the Generous, verily Thou art the Merciful, the Compassionate.

ای ثابت پیمان تحریر اخیر شما رسید و از مرده
اجتماع احبّاء کلیمی و فرقانی در یک محفل
نهایت سرور حاصل گردید از الطاف جمال
مبارک روحی لأحبّائه الفداء امیدم چنین است
که بکلی ذکر فرقانی و کلیمی از میان برود و
عموم بتعبیر بهائی فائز گردند لزوم بتعبیر فرقانی و
کلیمی نه زیرا هر دو طرف بهائی حقیقی هستند
این عنوان نغز هر عنوانی و این اسم و لقب سبب
مباهات عالم انسانی

الحمد لله محافل اناث نیز در آئندینه اساس یافت
یقین است که سبب حیرت ناس گردد بامه الله
ضجیع آقا عباس از قبل عبدالبهاء نهایت مهربانی
ابلاغ دار و هم چنین بضلع مرحوم آقا سید احمد
امه الله المطمئنه بشارت الطاف الهی ده

و اما مدرسه تأیید باید البتّه حسن انتظامش
هر روز تزید باید و ترقی جدید نماید و از سائر
مدارس امتیاز کلی جوید تا بدرگاه احدیت
نسبت حقیقی حاصل نماید من از ملکوت ابی
این مدرسه را تأیید بیهتمی طلبم و طلب مغفرت
از برای حضرت آقا ابوالقاسم نراقی نمایم

اللهم يا ملجأ المضطّرين و ملاذ المخلصين انّ
عبدك من سميته في ملكوتك بأبي القاسم
قد اقبل اليك و توكل عليك و آمن بك و
بآياتك و سجد لك يوم سطوع انوارك رب
انّ الأشقياء هجموا عليه بسيوف مسلولة و سهام
مسمومة و رصاص مقدوف و سنان ملحوب
و قطعوه ارباً ارباً و زادوا ظلهماً و استكباراً و ما
نقموا منه الا ان آمن بك و بآياتك الكبرى
رب اجعله آية الغفران و امطر عليه غيث العفو و
الاحسان و افتح على وجهه باب الجنان و ادخله
في روضة الرضوان و جرعه من عين التّسليم في
جنة النّعيم و اسمح له باللقاء و خصّصه بالرحمة
الكبرى و اجعل له مقاماً عليّاً انك انت الكريم
انك انت الرحمن الرحيم

- 5 Regarding prayer during travel, when it is missed, making it up is necessary and shortening it is not permitted. As for the Twelfth Imam, it was the Primal Point, and the Promised One of the Qur'an in that Dispensation was the Twelfth Imam, while in this Dispensation the Primal Point was the Herald of the Promised One of the Bayan, "He Whom God shall make manifest." However, according to a weak tradition, Imam Hasan 'Askari, peace be upon him, had a child who died afterwards. Clear and detailed traditions regarding this matter are related and mentioned in the treatise of Haji Mirza Muhammad Afshar. Refer to that book and you will be satisfied.
- 6 Regarding the site that was designated for the Mashriqu'l-Adhkar but has not yet been built upon, its change is permitted, but in these days with the approval of the Spiritual Assembly and in the future with the confirmation of the House of Justice whenever it is established. As for selling the site of the Mashriqu'l-Adhkar in order to build another Mashriqu'l-Adhkar, this ruling rests with the House of Justice. Whenever it is formed, it will make a decision.
- 7 Convey on my behalf the most wondrous and glorious greetings to the assured handmaid of God, the respected wife, and tell her that the duties of women in relation to men have been revealed in the divine Tablets. Refer to them and act accordingly. In brief, it is obedience. Forgiveness was sought from the divine threshold for the parents of that handmaid of God. And upon her be the Most Glorious Glory.
- 5 و اما صلوة در سفر چون فوت گردد قضا لازم و نقصان غير جائز و اما الامام الثاني عشر حضرت نقطه اولی بودند و موعود فرقان در آن کور امام ثاني عشر بودند و در این کور طلعت اولی مبشر بظهور موعود بیان من يظهره الله ولی امام حسن عسکری علیه السلام را بروایتی ضعیف طفلی بوده و بعد فوت شده اند احادیثی در اینخصوص واضح و مشروح در رساله جناب حاجی میرزا محمد افشار مروی و مذکور مراجعت بآن کتاب نمائید قناعت حاصل میشود
- 6 و اما محلیکه بجهت مشرق الأذکار تعیین کردید و هنوز تعمیر نیافته تبدیلیش جائز ولی در این ایام بصوابدید محفل روحانیان و در مستقبل بتصدیق بیت العدل هر وقت که تأسیس یابد و اما بیع محل مشرق الأذکار بجهة تعمیر مشرق الأذکار دیگر اینحکم راجع به بیت العدلست هر وقت تشکیل شود قراری خوا
- 7 هد داد بامه الله المطمئنه ضجیع محترمه از قبل من تحت ابدع ابهی برسان و بگو تکالیف نساء در مقابل رجال در الواح الهی نازل بآن مراجعت نمائید و بموجب آن عمل کنند مختصرش اطاعتست و در حق ابوین آن امه الله طلب مغفرت از درگاه الهی گردید و علیها البهاء الأبهی

INBA85:157b,

BRL_DAK#0058,

AVK2.222.05x

AB01344

To: Murtida Quli et al., in Isfahan

Date: 1911-Jun ca.

- 1 O divine friends! Praise be to God that the light of guidance has appeared from the horizon of the land of Sad with utmost brilliance. A new passion and enthusiasm has stirred in hearts and a fresh vibrancy has become manifest in souls. For a time there was complete stillness, but now it has turned to motion. The friends have begun to raise their voices and play sweet
- 1 ای یاران الهی حمد خدا را نور هدی از افق ارض صاد در نهایت تئلاً پدیدار گشته در قلوب شوق و شوری جدید افتاده و در نفوس اهتزاز تازهئی آشکار گشته مدتی بود در نهایت سکون بود حال بحرکت منتهی شد یاران آغاز آوازی نمودند و در این گلشن تقدیس شهنازی زدند انسان اگر بکلی

melodies in this garden of sanctity. It is better for a person to be completely non-existent than to be lifeless and inactive. The dead are certainly better than the depressed and withered, for the dead are excused having no power or strength, while depression and withering result from past and present misdeeds. Now praise be to God that this darkness has been transformed to light and this depression has turned to radiance.

- 2 The days of all people pass in utter darkness. They are immersed in the triple darkness mentioned in the Qur'an. They know not the beginning nor the end, they comprehend not the realities of things, and their ultimate fate is to return to the dark pit and the lowest depths. They have lost this worldly life and are deprived of the next life. Alas for them in this blind heedlessness! I beseech God to guide them to the path of righteousness and illumine their sight with the light shining from the highest horizon.

- 3 In any case, O friends, this is the time for effort, striving and endeavor, so that through mighty exertion they may bring that region into motion and revive it with holy fragrances. They should promote the unity of the human world and establish the oneness of mankind. They should cherish friend and stranger alike and tend to the needs of every suffering one. In this garden of the Abha Paradise they should play such sweet melodies and songs that ears become privy to mysteries and all humanity becomes harmonious and united. Divine confirmations arrive continuously and heavenly assistance follows one after another. If someone grows weary or seeks rest, they deprive themselves. And upon you be the Most Glorious Glory!

مفقود گردد بهتر از آنست که مخمود شود مرده
البته بهتر از افسرده و پژمرده است زیرا مرده
معذور است حول و قوتی ندارد ولی افسردگی و
پژمردگی از سیئات سابقه و لاحقته حاصل گردد
حال حمد خدا را که این تیرگی مبدل پروشنائی
شد و این افسردگی با فروختگی منتهی گشت

2 ایّام جمیع انام در نهایت ظلام میگذرد در
ظلمات ثلاث که در قرآن مذکور است
مستغرقند لایعلون المبدء ولا المنتهى ولا یطّلعون
بحقائق الأشياء و العاقبة یرجعون الى الخفرة
الظلمات و الدركات السفلی قد خسروا الحیوة
الدنیاء و حرّموا من النشئة الأخری فیا اسفاً لهم
من هذه الغفلة العمیاء اسئل الله بان یرحمهم الى
سبیل الرّشاد و ینور ابصارهم بالنور السّاطع من
الأفق الأعلى

3 باری ای یاران این اوان وقت همتست و سعی
و اجتهاد تا بجهت بلیغ آن اقلیم را باهتزاز آرند
و بنفحات قدس زنده نمایند ترویج وحدت عالم
انسانی کنند و تأسیس یگانگی بشری نمایند یار
و اغیار بنوازند و کار هر دردمند بسازند و در
این گلشن جنت ابهی بابدع الحان نغمه و آوازی
بنوازند که گوشها محرم راز گردد و جمیع بشر
همدم و هم آواز شود تأییدات غیبیه پیاپی میرسد
و توفیقات صمدانیه متتابعست اگر نفسی کلال
آرد و یا آرام جوید خود را محروم نماید و علیکم
البهاء الأبهی

INBA87:159, INBA52:156, MKT8.177

AB01513

To: Baha'is of Ishqabad

Date: 1911-Jun ca.

- 1 O luminous friends of 'Abdu'l-Baha! The beloved ones of 'Ishqabad are truly self-sacrificing in the field of love and are in the utmost joy and fragrance from the breeze of the Most Glorious Paradise.

1 ای یاران نورانی عبدالهّاء احبّای عشق آباد
فی الحقیقه در میدان عشق جانفشاند و از نسیم
گلشن جنت ابهی در نهایت روح و ریحان

- 2 The Blessed Beauty - may my spirit be a sacrifice for His loved ones - would always mention Khurasan, saying that it would become the source of divine traces and the center of lights. Everyone thought He meant other parts of Khurasan; it never occurred to anyone's mind that 'Ishqabad would become so prosperous and flourishing through the manifestation of the love of God, until the veil was lifted and that city became the city of love, and the friends were raised up in the utmost enthusiasm, faith and certitude, and the foundation of the Mashriqu'l-Adhkar was raised, and the hidden mystery was revealed that the intention of the Incomparable Lord was that territory.
- 3 In any case, it is worthy of thanksgiving and deserving of praise to the One God that He purified that soil and made those souls radiant. The hearts are oriented to that center so that the banner of human unity may wave in that clime and the tent of the oneness and unity of humankind may become renowned in that region.
- 4 Therefore the friends must consider strangers as friends and regard those outside as inside. They must consider the deprived ones as confidants, bestow melody upon the melody-less, regard the wayward as people of guidance, make no distinction between them. They must carry out the blessed address "O people of the world! Ye are all the fruits of one tree and the leaves of one branch." They must be kind to all, be sympathetic to strangers, consider every people as people of Baha, make no distinction between them.
- 5 They must trust in the Lord, and concentrate their thoughts day and night on helping the fallen, making fresh and verdant the withered one, bringing the dead to life, healing the sick, nursing the ill, becoming a refuge and shelter for the homeless, placing a salve on wounds, becoming a remedy for the afflicted, becoming a kind father to an orphan, becoming a helper and assistant to a captive, becoming a helper and responder to a poor one, bestowing melody on the melody-less, clothing the naked, giving drink to the thirsty.
- 6 This is the meaning of the teachings of the Blessed Beauty. This is the way and conduct of the people of Baha. And upon you be the Most Glorious Glory.
- 2 جمال مبارک روحی لأحبائه الفداء همواره ذکر خراسان میفرمودند که منشأ آثار خواهد بود و مرکز انوار خواهد گشت هرکس را گمان که مقصود از آن سائر جهات خراسانست ابدأ بخاطر نمیگذشت که عشق آباد بجلوهء محبت الله چنین معمور و آباد گردد تا آنکه پرده برافتاد و آن شهر مدینهء عشق شد و یاران در نهایت شوق و ایمان و ایقان مبعوث شدند و بنیان مشرق الأذکار بلند گشت و سر مکنون آشکار شد که مقصود حضرت بیچون آن مرز و بوم بود
- 3 باری سزاوار شکرانه است و لایق حمد و ستایش خداوند یگانه که آنخاک را پاک نمود و آن نفوس را تابناک فرمود توجه قلوب بآن مرکز است تا رایت وحدت انسانی در آن اقلیم موج زند و خیمهء اتحاد و یگانگی نوع بشر در آن سامان مشتهر شود
- 4 پس یاران باید بیگانگانرا آشنا شمردند و نفوس خارجه را داخله انگارند محرومانرا محرم راز شمردند بینوایانرا نوا بخشند گمراهانرا مانند اهل هدی شمردند فرقی در میان نگذارند خطاب مبارک ای اهل عالم همه باری یکدارید و برگ یکشاخسار را مجری دارند بجمع مهربان باشند اغیار را غمخوار گردند هر امتی را ملت بها شمردند فرقی در میان نگذارند
- 5 توکل بر پروردگار کنند شب و روز افکار را محصور در آن نمایند که افتادهئی را دست گیرند و پرمردهئی را تروتازه کنند مردهئیرا زنده نمایند مریضی را شفا دهند بیماریرا پرستار گردند بی سر و سامانیرا ملجأ و پناه شوند زخمی را مرهم نهند دردمندیرا درمان شوند یتیمی را پدر مهربان گردند اسیری را ظهیر و دستگیر شوند فقیریرا معین و مجیر گردند بینوائی را نوا بخشند برهنهئی را پوشانند تشنهئی را بنوشانند
- 6 اینست منطق تعالیم جمال مبارک اینست روش و سلوک اهل بها و علیکم البهاء الأبهی

RHQM2.0890-891 (311) (194-194x),
TISH.045-046, MAS5.190

AB07694

To: *Spiritual Assembly of Ishqabad*

Date: *1911-Jun ca.*

- 1 O my dear friends of the Spiritual Assembly of 'Ishqabad! In all fairness, it must be acknowledged that you have risen to serve with befitting effort and render selfless service. Therefore it is hoped that you will achieve complete success and become the manifestation of divine confirmations. And assuredly it shall be so.

1 ای یاران عزیز من محفل روحانی عشق‌آباد انصاف اینست که داد خدمت و عبودیت بداد همت شایان دارد و خدمت رایگان فرماید لهذا امید چنانست که توفیقات کلیه یابد و مظهر تأییدات صمدانیه گردد و یقین است که چنین شود
- 2 O friends! The establishment of girls' schools is among the most important matters and, according to the decisive texts of the All-Forgiving Lord, is of infinite importance and absolute necessity in the view of the people of understanding. For it is the foundation of human education and the basis for the prosperity and success of humanity. Consider that these girls will one day become mothers, and the life and salvation of children, their deliverance and success, depend upon and are conditioned by these mothers' good character and abundance of perfections. If a mother is perfect, knowledgeable, learned, believing and insightful, she will nurse her children at the breast of the love of God, lead them to the knowledge of God, establish sound education, and from an early age nurture the children in human perfections and virtues. Indeed, children are like fresh branches - however you raise them, so will they grow. If they are perfectly nurtured, they will grow straight and upright, but if they are neglected in childhood, they will inevitably become crooked branches in the end.

2 ای یاران تأسیس مکتب بنات از امهات امور است و از نصوص قاطعه رب غفور اهمیت بی‌پایان دارد و لزوم قطعی در نزد اهل عرفان زیرا اساس تربیت بشر است و پایه فلاح و نجات نوع انسان ملاحظه فرمائید این بنات عاقبت امهات گردند و حیات و رستگاری فرزندان و نجات و کامکاری کودکان منوط و مشروط بحسن آداب و وفور کمالات این امهاتست اگر مادر کامل و دانا و عالم و مؤمن و بینا اطفال را از ثدی محبت الله شیر دهد و بعرفان الله فائز نماید و تأسیس تربیت صحیحه کند و کودکان را از صغر سن به کمالات و فضائل انسانی پرورش دهد و فی الحقیقه اطفال مانند شاخه ترند هر نوع تربیت ثمائی پرورده گردند اگر بکمال نشو و نما نمایند شاخه مستقیم و راست گردند و اگر از کودکی مهمل تربیت شوند البتّه عاقبت اغصان معوجه گردند
- 3 Consider that if the mother is a believer, the children will become believers too, even if the father denieth the Faith; while, if the mother is not a believer, the children are deprived of faith, even if the father be a believer convinced and firm. Such is the usual outcome, except in rare cases.

3 ملاحظه نمائید اگر امهات مؤمنانند اطفال نیز مؤمن شوند ولو پدر منکر باشد و اگر امهات منکرات باشند اطفال محروم از ایمانند ولو پدر در نهایت ایقان و اطمینان الا ماندر والحکم علی الأغلب
- 4 For this reason both fathers and mothers must carefully watch over their little daughters and have them thoroughly taught in the schools by highly qualified women teachers, so that they may familiarize themselves with all the sciences and arts and become acquainted with and reared in all that is necessary for human living, and will provide a family with comfort and joy.

4 پس باید دختران صغیر را پدران و مادران کبیر نهایت مواظبت نمایند و در مکاتب بواسطه استاداهای ماهر زنانه تربیت تام نمایند تا بهر فنی آشنا گردند و بر آنچه لزوم زندگانی انسان و سبب سعادت و آسایش دودمان است اطلاع یابند و پرورده گردند
- 5 It is therefore incumbent upon the Spiritual Assembly of 'Ishqabad to take the lead in this most urgent matter, so

that by the grace and favour of God they may establish an institution which will be a source of security and happiness forever and ever.

5 لهذا محفل روحانی عشق آباد باید در این امر مهم
سبقت گیرد تا به عون و عنایت حق تأسیسی
نماید که سبب فلاح و نجاح ابدیست و

6 The Most Glorious Glory be upon you!

6 علیکم البهاء الأبهی

BRL_DA#215x, COC#0637x, ADMS#196

BRL_DAK#1222, MJTB.087x, TISH.044-

045

AB01557

To: Siyyid Asadullah Qumi, in Port Said

Date: 1911-Jun ca.

1 O servant of the Threshold of the Most Glorious Beauty!

1 ای بنده آستان جمال ابهی

2 Letter number 53 was received and from its contents it became known that his honor Qa'im-Maqami has transferred a considerable sum to the heirs of the late Sahih-Furush. In this matter they have followed the example of 'Abdu'l-Baha, for the deceased owed a sum to Jinab-i-Amin. I wrote that if that sum belongs to me, I have relinquished it, and if it belongs to Jinab-i-Amin, it is my debt and I will pay it. For Amin sometimes borrows money, conducts business, and lends money, and whatever profit accrues he sends to the Holy Threshold.

2 نامه ۵۳ رسید و از مضمون معلوم گردید
که حضرت قائمقامی مبلغ کلی بورته حضرت
صحیح فروش و گذاشته اند در اینخصوص تأسی
به عبدالبهاء نموده اند زیرا مرحوم مبلغی مدیون
جناب امین بود من نوشتم که اگر آن مبلغ تعلق
بمن دارد و گذاشتم و اگر تعلق بجناب امین دارد
دین منست من آدا میکنم زیرا امین گاهی قرض
میکند کسب مینماید و قرض میدهد و آنچه عائد
شود بدرب خانه میفرستد

3 Great joy and delight was obtained from Qa'im-Maqami's generosity, for praise be to God, the loved ones of the Blessed Beauty sacrifice themselves for one another, and at least four-sixths of the house remains for the heirs of the late Sahih-Furush and they have a place and shelter. And Jinab-i-Aqa Ghulam-'Ali also transferred [his share] to the male children, since the house was collateral for the debt and did not belong to the heir. When the creditors forgave [the debt], the house belonged to all.

3 بسیار از همت قائمقامی فرح و سرور حاصل
گردید که الحمد لله احبابی جمال مبارک در
حق یکدیگر جانفشاند و از برای ورثه مرحوم
صحیح فروش اقلاً چهار دنگ خانه باقی و محل
و مأوای دارند و جناب آقا غلامعلی نیز باولاد
ذکور و گذاشتند زیرا خانه در مقابل دین بود
مال وارث نبود چون دائین بخشیدند خانه تعلق
بکل یافت

4 However, regarding sending you the document for the American Mashriqu'l-Adhkar, the purpose was for you to consider it and give Qa'im-Maqami's draft, of which approximately fifty Ottoman liras belonged to the Holy Threshold, to Aqa Ahmad to send for the American Mashriqu'l-Adhkar.

4 اما از ارسال ورقه مشرق الاذکار امریکا بشما
مقصود این بود که ملاحظه فرمائید و برات
قائمقامی که تقریباً پنجاه لیره عثمانی آن تعلق
بدر خانه داشت بدهید به آقا احمد که بجهت
مشرق الاذکار امریکا ارسال دارند

- 5 A recommendation was written to Tehran regarding Jinab-i-Aqa Mirza 'Ali-Akbar Milani. سفارشی در حقّ جناب آقا میرزا علی اکبر میلانی به طهران مرقوم شد
- 6 Praise be to God that you succeeded in delivering all the proceeds from Jinab-i-Manshadi's effects to his sister's son Aqa Siyyid 'Ali. Collect the sum of three liras, which was the price of those items, from Jinab-i-Aqa Ahmad and they will credit it to my account. The late Manshadi is also owed by me. God willing, it will soon be paid to the heirs. Just write to Minshad and ask whether the late Manshadi has any heirs other than his sister's son, let them write from Minshad so action can be taken accordingly. الحمد لله موفق بآن شدید که اثمان جمیع مخلفات جناب منشادی را تسلیم بهمشیرهزادهاش آقا سید علی کردید مبلغ سه لیره که ثمن آن اشیا بود از جناب آقا احمد دریافت نمائید و ایشان در حساب من مجری دارند حضرت منشادی از من نیز طلب دارد انشاءالله عنقریب ورثه ادا میشود فقط شما به منشاد مرقوم دارید سؤال کنید که حضرت منشادی بغیر از همشیرهزاده ورثهء دیگر اگر دارند از منشاد مرقوم نمایند تا بموجب آن عمل گردد
- 7 And upon you be the Most Glorious Glory of God. و علیک البهاء الابهی ع
- 8 Besides these three liras, five guineas were also written to Aqa Ahmad to present to you, making a total of eight guineas. غیر از این سه لیره پنج جنیه نیز بآقا احمد مرقوم شد که تقدیم شما نمایند جمعاٌ هشت جنیه میشود

INBA17:223

AB01745

To: *Tabib, Mirza Habib et al., in Khuy*

Date: 1911-Jun ca.

- 1 O loving friends! Praise be to God, the favors of the Most Glorious Beauty surge like an ocean, and the outpourings of the Supreme Kingdom reach their zenith. The soul-stirring cry of "Ya Baha'u'l-Abha" rises from the West, and the sweet melody of "Ya 'Aliyyu'l-A'la" reaches the ears of every wise one from the East. The fame of the Sun of Truth has conquered the world, and the renown of the Beloved of the horizons is well-known in both East and West. Hearts are intoxicated with the wine of the primordial covenant, and souls are wine-worshippers in the tavern of love. Through the power of Baha'u'llah, the banner of the oneness of humanity is raised high, and the standard of divine guidance waves at its supreme height. It is the melody of servitude that has set the world in motion, and the call of evanescence and self-effacement at the Most Great Threshold that has stirred East and West. ای یاران مهربان الحمد لله الطاف جمال ابهی مانند دریا موج میزند و فیوضات ملکوت اعلی موجش باوج میرسد ندای جانفزای یابهاءالابهی از باختر بلند است و آهنگ خوش یاعلیالاعلی از خاور گوشزد هر هوشمند صبت شمس حقیقت جهانگیر است و آوازهء دلبر آفاق در شرق و غرب معروف و شهر دها سرمست بادهء الست است و جانها در خمخانهء عشق میپرست علم وحدت عالم انسانی بقوت بهاءالله بلند و رایت هدایت آسمانی در اوج اعلی موجزن آهنگ عبودیت است که جهانرا باهتزاز انداخته و بانگ محویت و فنای عتبهء کبریاست که خاور و باختر را بحرکت آورده

- 2 Despite this, those who by their own pen and seal, in crude terms, fired the shot of lordship and called themselves the Most Great Sun of God, saying "all suns compared to him are smaller than the smallest" - the Blessed Beauty struck at the root of such claims, explicitly stating that should one deviate a hair's breadth from the shadow of the Cause, they would become utter nothingness.
- 3 They found no means to accuse this servant of the Threshold except to loose their tongues in calumny that "he claims lordship." Could there be any greater nonsense than this? No, by God! Setting aside all humanity, the very rocks, clods of earth and trees testify that 'Abdu'l-Baha desires nothing save servitude at the Threshold, and no word indicating existence ever issues from his mouth. How excellent was said: "No matter if they call me dissolute while the cup-bearer holds the wine and the narcissus is intoxicated."
- 4 But what importance or consequence has all this clamor and uproar, except that they see themselves in manifest loss? Through the grace of the Blessed Beauty, I hope that you may become speaking tongues, towering palm trees, and brilliant stars. And upon you be the Most Glorious Glory.
- 2 باوجود این نفوسیکه باثر کلک خویش و مهر و امضا بعبارتی رکیک شلیک ربوبیت زدند و خویشرا شمس الله الاکبر نامیدند و کل شمس عنده من کل صغیر اصغر گفتند و جمال مبارک تیشه بر ریشه این ادعا زد و بصریح عبارت فرمود که اگر آتی از ظل امر منحرف شود معدوم صرف خواهد بود
- 3 وسیلهائی نیافتند که این بنده آستانرا متهم کنند جز اینکه زبان پیهتان گشایند که فلان ادعای ربوبیت دارد آیا هذیانی اعظم از این میشود لا والله قطع نظر از جمیع بشر حجر و مدر و شجر شهادت دهند که عبدالهاء را آرزویی جز عبودیت آستان نه و کلهئی که دلالت بر وجود کند از فم اوصادر نه فنعم ما قال لاله ساغرگیر و نرگس مست و بر من نام فسق
- 4 ولی این های و هوی و عربده را چه اهمیتی و چه نتیجهئی آلا ان یروا انفسهم فیخسران مبین از فضل جمال مبارک امیدوارم که لسان ناطق باشید و نخل باسق گردید و نجم بازغ شوید و علیکم الهاء الابهی

MKT6.185, MSHR5.018-019

AB12181

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1911-Jun ca.

- 1 O distinguished learned one! I have chanted the verses of your gratitude to God, for He has caused 'Abdu'l-Baha's heart to be compassionate toward you and has expanded your breast with the verses of faithfulness. And I thank God for having raised up souls who are sincere in God's religion, who diffuse the fragrances of God, and who are unfailing in exalting the Word of God. Therefore, O man of wisdom, you must expend everything old and new from the traces of the Pen in this glorious century, and establish firmly the foundation of guidance, and prepare the ways of righteousness, and guide important souls in that furthermost shore.
- 1 ایها الفاضل الجلیل انی رتلّ آیات شکرک لله بما حنّ علیک قلب عبدالهاء و شرح صدرک بآیات الوفاء و اشکر الله بما بعث نفوساً مخلصه فی دین الله ناشرة لنفحات الله غیر منفکة فی اعلاء کلمة الله فعلیک ایها الرجل الرشید ببذل کل طارف و تلید من مآثر القلم فیهذا القرن المجید و توطید اساس الهدی و تمهید سبل التّقوی و هداية نفوس مهمّة فی تلك العدوة القصوی

- 2 Convey greetings and praise to the learned and renowned, his honor Zahir, and extend to him my heartfelt salutations and abundant longings, and say: "O thou confident soul! Return unto thy Lord, well-pleased and well-pleasing, like the return of the dove to the verdant branch, and plunge as thirsty fish plunge in the pools of the water of life, and roar as a lion roars in the thickets of knowledge, and coo as the dove coos in the gardens of the All-Merciful. By God's life! When man stands firm on the straight path with feet steadfast on the white way, God makes him like a blessed tree whose root is firmly fixed and whose branch reaches unto heaven."
- 2 وبلغ التَّحِيَّةَ و التَّنَاءَ الى التَّحْرِيرِ و الشَّهْرِ حَضْرَةَ
ظَهْرٍ و التَّحِيَّةَ عَلَيْهِ تَحِيَّةَ الْقَلْبِ و اشواق الوافيه
و قل يا ايها النفس المطمئنة ارجعي الى ربك
راضية مرضية رجوع الورقاء الى الايكة الغناء
و خض خوض الحيتان الظلمات في حياض ماء
الحيوان و ازتر زئير اللبث في غياض العرفان و
اهدردر الحمام في رياض الرحمن لعمر الله ان
الانسان اذا ثبت على الصراط راسخ الاقدام على
المنهج البيضاء يجعله الله شجرة مباركة اصلها ثابت
و فرعها في السماء
- 3 And convey the attraction of my heart and the rapture of my soul to his honor Masih, possessor of the radiant countenance and eloquent speech, and say: "Upon thee be the goodly greeting and eternal blessing, O brilliant proclaimer, who stands aware of the mysteries and is illumined by the lights. Be not grieved by strangers, but show forth fortitude and patience, and loose thy tongue with proof and argument, and fear not the might of the aggressive ones. Verily thy Lord, the All-Merciful, will assist thee with hosts from the Supreme Concourse and mighty armies from the Most Glorious Kingdom. Be like the devastating flood that sweeps away the thorns of dangers and every bitter tree in the paths. Verily thy Lord will inspire thee with truths and meanings and will cast upon thee mysteries through the Merciful Spirit."
- 3 و بلغ انجذاب فؤادي و وله قلبي الى حَضْرَةِ
المسيح ذي الوجه الصبيح و النطق الفصيح و
قل عليك التحية الطيبة و الصلوة الابدية ايها
البارع الصادع و الواقف بالاسرار و المستنير من
الانوار فلا تبتئس من الاغيار فعليك بالتجلد
و الاصطبار و اطلق اللسان بالحجة و البرهان و
لا تخش بأس اولى العدوان ان ربك الرحمن
يؤيدك بجنود من الملائكة و جيوش عرمرمة
من ملكوت الاهي كن كسيل العرم الجارف
لاشواك المهالك و كل اكل ذي اكل نخط
في المسالك ان ربك يلهمك الحقائق و المعاني
و يلقي عليك الاسرار بالنفس الرحمان
- 4 And upon thee be the Most Glorious Glory.
- 4 و عليك البهاء الأبهى
- 5 To the maidservant of God, the attracted one, Fa'izih, convey the most wondrous and glorious greetings. I beseech God to confirm her in serving the Cause of God and guiding the rest of the maidservants. Verily my Lord is bountiful in His gifts and He is powerful over all things.
- 5 بامه الله المنجذبه فائزه تحيت ابدع ابيه ابلاغدار
اسئل الله ان يؤيدها على خدمة امر الله و هداية
سائر الاماء ان ربي لجزيل العطاء و انه بكل شيء
قدير

BRL_DAK#0841

AB02572

To: Ali Muhammad Khan Muvagqirud-Dawlih

Date: 1911-Jun ca.

1 O exalted branch of the Divine Lote Tree!

1 ای فرع رفیع سدرهٔ رحمانیه

2 Praise be to God that thou hast grown as a fresh and verdant branch from the blessed Tree, watered by the outpourings of the All-Merciful, whose freshness and grace all do praise. For that branch follows its root, and that part is a manifest sign of the whole. Noble lineage and excellence of character have combined - sufficient and ample witness is Mirza Muhammad Baqir Khan who repeatedly praised the Afnan, saying that attributes match lineage and branch manifests reality. "The son is the secret of his father" - this is the evident truth.

2 الحمد لله از شجرهٔ مبارکه قضیبی رطیب سیراب
بفیض رحمان نابت گشتی که کل طراوت و
لطافت آن را ستایش مینماید که آن فرع تابع
اصل است و آن جزء آیت باهرهٔ کل و حسن
اخلاق با شرف اعراق جمع شده شاهد کافی
وافی جناب میرزا محمد باقر خان مکرر لسان به
مدح و ستایش افنان گشودند که صفت موافق
نسبت افتد و فرعیت و وضوح حقیقت است الولد
سرایه هذا هو الحق المعلوم

3 But God forbid if qualities conflict with ancestry, the relation is metaphorical and has no reality at all. The proof is "He is not of thy family, his work is unrighteous" - this verse was revealed regarding the son of His Holiness Noah. Praise be to God that your relationship to the Tree of Life is reality, not metaphor - spiritual, not mere words. Therefore you are a cause of joy and gladness to 'Abdu'l-Baha. I beseech from God's grace that you may be spiritual and achieve success.

3 ولكن معاذ الله اگر اوصاف مخالف انساب گردد
نسبت مجازیست و ابدأً تحقق ندارد و البرهان
انه ليس من اهلك انه عمل غير صالح و این آیه
در حق سلیل حضرت نوح نازل الحمد لله نسبت
آنحضرت بشجرهٔ طوبی عین حقیقت است نه
مجاز معنویست نه الفاظ لهذا عبدالبهاء را سبب
سرور و شادمانی هستی و از الطاف حق طلبم
روحانی باشی و کامرانی نمائی

4 O Lord! This is a fresh and verdant branch, watered by the droplets of Thy cloud of mercy. His is a portion from the overflowing Kawthar of Thy oneness, esteemed among Thy loved ones, a branch grown from the tree of Thy lordship, cultured among Thy creation, sagacious among Thy servants. Lord! Assist him in all conditions and circumstances, make his hopes easy of fulfillment, shower upon him the rain of confirmation every morn and eve. Make him a mighty lion in the thickets of triumph and success, and a copious rain in the gardens of knowledge and achievement. Verily Thou art the Powerful, the Mighty, the Glorious, the Generous, the All-Bountiful.

4 ربّ انّ هذا قضیب رطیب ربّان من رشحات
سحاب رحمتک و له نصیب من طفحات کوثر
فردانیتک و حسیب عند احبائک و نسیب
نابت من دوحه ربانیتک و ادیب بین خلقک
و اریب عند عبادک ربّ ایده فی جمیع الشئون
و الأحوال و یسر له الآمال و افض علیه غیث
التأیید فی کل غدو و آصال و اجعله اللّیث
الباسل فی غیاض الفوز و الفلاح و الغیث
الماطل فی ریاض العلم و النّجاح انک انت
القویّ المقتدر العزیز الکریم الفضّال

INBA84:421

AB02681

To: Ali Akbar Quchani, in Baku

Date: 1911-Jun ca.

- 1 O thou firm one in the Covenant! The letter which thou didst write to his honour Aqa Mirza Haydar Ali was perused. And from its contents the utmost of grief was perceived. Because our intention was that the means of comfort should be prepared. Now it has become the cause of difficulties and you are in great troubles. But as these troubles are in the Path of God, in reality it is a great favour and has great results.
- 2 Since it is so now, it is better that you should say farewell with the Fiends in the utmost of spirituality and happiness; (saying) "that I intend to make a journey to teach (the Cause). Perhaps I may be confirmed in servitude and in this Path I may be sacrificed. And perhaps the cup of this great martyrdom may overflow (upon me)." As in this region the giving of life for sacrifice is not attainable, therefore it is necessary to hasten to other parts.
- 3 Then go to Eshkabad. A letter will be written to his honour Afnan, so that he may make preparation and provision for your journey and may send you to Esphehan. For in Esphehan the people (i.e Friends) are crying aloud for teachers. I hope in this journey you may be confirmed in a distinguishable service. Hasten from Esphehan to Abodeh and Shiraz and from there to the shores (of the Persian Gulf). And then your journey may be ended at the Blessed Tomb.
- 4 Upon thee be Baha El Abha
- ای ثابت بر پیمان نامه‌ئی که بجناب آقا میرزا حیدر علی مرقوم نموده بودی ملاحظه گردید و از مضامین نهایت تأثر حاصل گشت زیرا ما را مقصد چنان بود که اسباب راحتی فراهم آید حال مورث مشقت شده بسیار بر شما زحمت است ولی این زحمات چون در سبیل الهی است عین موهبت است و نتایج عظیمه دارد
- 2 حال چون بر این منوال است بهتر آنست که در نهایت روح و ریحان با یاران وداع نمائید که من عزم سفر دارم تا به تبلیغ پردازم بلکه موفق بعבודتی گردم و در این سبیل بجانفشانی مؤید شوم و شاید کأس شهادت کبری سرشار گردد چون در این دیار نثار جان در مشهد فدا میسر نیست لهذا بسایر جهات شتاب لازم
- 3 پس به عشق آباد روید و نامه‌ئی بحضرت افنان مرقوم میگردد که در آنجا قراری بدهند و شما را بتبلیغ بفرستند علی‌العجله چاره چنین بنظر میرسد بحضرت محمود مرقوم میگردد که شما را تهیاً و تدارک سفر نمایند و تا به اصفهان ارسال دارند زیرا در اصفهان فریاد و امبلغا بلند است و امیدوارم که در این سفر موفق بر خدمتی نمایان شوید و از اصفهان به آباءه و شیراز شتایید و از آنجا بسواحل خلیج گذر کنید و نهایت سفر منتهی بروضه مبارکه گردد
- 4 و علیک البهاء الأبهی

SW_v06#07 p.051-052

TZH8.0244, HHA.276, MSBH2.408

AB03259*To: Haji Mirza Siyyid Ali et al., in Shiraz**Date: 1911-Jun ca.*

- 1 O ye two noble and distinguished personages! I earnestly beseech Divine Glory and implore at the Divine Threshold, and I hope for you both the shining forth of lights from the Center of Mysteries and the appearance of signs from the Source of Might and Power.
- 2 Do ye not see that the earth hath been shaken with its quaking and cast forth its burdens and related its tidings because its mysteries have appeared and its lights have shone forth and its signs have spread and become known? The century is new and the age is glorious, wherein every wondrous matter shall appear.
- 3 The Herald hath called out from a nearby place, yet none hear or see except he who hath inclined his ear and is attentive. As for him whose vision hath deviated and whose ears God hath covered with deafness, he findeth no trace of this.
- 4 Signs and warnings profit not - stone and clay are hardly set ablaze by the heat of sparks. But the oil of the Blessed Tree would well-nigh shine forth even if no fire touched it - this is from capacity.
- 5 The good land bringeth forth its vegetation by permission of its Lord, while that which is bad bringeth forth naught but scanty growth. The blessed tree beareth its fruit by permission of its Lord, while the tree of Zaqqum hardly beareth fruit that taste can relish - this is a known matter.
- 6 None but the White Hand can cleave the solid rock, and none but the Gracious Lord can give life to decayed bones. If your water should sink away, who would bring you flowing water?
- 7 Upon you both be greetings and praise.
- 1 أيها الشخصان الرشيدان الجليلان أتى اتضرع الى العزة الالهية وابتهل الى العتبة الربانية وارجو لكما سطوع الأنوار من مركز الأسرار وظهور الآثار من مصدر القوة والاعتدار
- 2 أ ماتريان ان الأرض زلزلت زلزالها واخرجت اثقالها وحدثت اخبارها بما ظهرت اسرارها و سطعت انوارها وذاعت وشاعت آثارها القرن جديد والعصر مجيد فيظهر فيه كل امر عجيب
- 3 ونادى المناد من مكان قريب ولا يسمع ولا يرى ألا من القى السمع وهو شهيد وأما من زاغ بصره وضرب الله على سمعه وقرأ فلا يجد من هذا اثرأ
- 4 لاتغنى الآيات والتذر فالخجر والمدر لا يكاد ان يتوقدا من حرارة الشرر وأما زيت الشجرة المباركة يكاد يضيء ولو لم تمسه نار فهذا من الاستعداد
- 5 البلد الطيب يخرج نباته باذن ربه والذي خبث لا يخرج الا نكداً الشجرة المباركة تؤتي اكلها باذن ربها وأما شجرة الزقوم لا يكاد يؤتى ثمراً يلتذ به الذوق وهذا امر معلوم
- 6 الصخرة الصماء لا يفتحها الا اليد البيضاء والعظم الرميم لا يحييه الا الرب الكريم ان اصبح مأوكم غوراً فمن يأتيكم بماء معين
- 7 وعليكما التحية والتناء

MMK6#148

AB03960*To: Aqa Murtida Sarvistani**Date: 1911-Jun ca.*

- 1 O thou who art firm in the Covenant! Praise be to God that the fragrances of the All-Merciful are spreading and the call of the Abha Kingdom is becoming renowned. The friends are increasing like a bountiful harvest, and the beloved are growing and developing like the leaves and blossoms of the blessed tree. Among these is Sarvistan - as you have written regarding those new faithful souls from the districts of Tazang and Haftu who are increasing in number. I supplicate at the threshold of the Blessed Beauty, seeking for them boundless grace, unmatched favor, aid and assistance, generosity and bestowal. Convey to them the glad tidings of this prayer.
- 2 Convey radiant greetings to the respected handmaiden of God, his wife, and the two honored daughters Gulshad and Atiyyih. God willing, these two daughters will also be, like their father and mother, attracted to the love of God and enkindled with the fire of divine guidance. Convey with utmost longing the most wonderful Abha greetings to Jinab-i-Mirza Aqa, Jinab-i-Amru'llah, Jinab-i-Shukru'llah, Jinab-i-Dhikru'llah and Badi'u'llah. And upon thee be the Most Glorious Glory.
- 3 Convey on my behalf yearning greetings and respected salutations to Jinab-i-Haji Muhammad Baqir.

1 ای ثابت بر پیمان الحمد لله نفحات رحمن در انتشار است و صیت ملکوت ابهی در اشتہار دوستان مانند کشت پربرکت در ازدیادند و یاران مانند اوراق و ازہار شجرہء مبارکہ در نشو و نما از جملہ سروستان چنانکہ مرقوم نمودہ اید دربارہء آن نفوس مؤمنہء جدیدہ از محلہء تزنگ و ہفتو کہ در ازدیادند بدرگاہ جمال مبارک عجز و نیاز نمایم آنانرا فیض بیمنتہا خواہم فضل بیثال جویم عون و عنایت طلسم جود و مہبت خواہم بشارت این دعا را بایشان برسانید

2 بامہ اللہ المحترمة ضلع و دو صبیہء مکرمہ گلشاد و عطیہ تحیت بہیہ ابلاغ دارید انشاء اللہ مانند پدر و مادر آن دو دختر نیز منجذب محبت اللہ باشند و مشتعل بنار ہدایت اللہ بجانب آقا میرزا آقا و جناب امراللہ و جناب شکراللہ و جناب ذکراللہ و بدیع اللہ بنہایت اشتیاق تحیت ابدع ابھی ابلاغ دارید و علیک البہاء الأبی ع

3 جناب حاجی محمد باقر را از قبل من تحیت مشتاقانہ و تکبیر محترمانہ برسان

INBA87:239, INBA52:244

AB04564*To: Mirza Fath-Ali, in Sarvistan**Date: 1911-Jun ca.*

- 1 O Abu'l-Futuh! Blessed be unto thee this dawn! Although the victory of kings involves the bloodshed of subjects, yet the victory of the people of Baha consists in treading the path of guidance, serving the chosen ones, servitude at the threshold of the All-Glorious, carrying out important tasks, and possessing good intentions and benevolence toward all. Praise be to God

1 یا ابا الفتوح ہنیئاً لک هذا الصبح ہرچند فتح ملوک خونریزی ملوکست لکن فتح اہل بہا سلوک در سیل ہدی و خدمت اصفیا و عبودیت درگاہ کبریا و تمشیت مہام امور و حسن نیت و خیرخواہی جمہور الحمد للہ شما موفق بآن بشہادت عموم علی الخصوص جناب خان بینہایت از شما شادمان و مسرور است

that you have been confirmed in this, as attested by all, especially Khan who is infinitely pleased and delighted with you, so much so that 'Abdu'l-Baha found peace of heart and soul from his praise, for praise be to God that the cypress grove has such a free-standing cypress and such a precious soul, a mine of justice and equity. And I have firm hope that through the endeavors of that spiritual friend, the loved ones of the All-Merciful will be in the utmost joy and delight. And upon thee be the Most Glorious Glory.

حتی عبداله‌آ از ستایش ایشان آسایش دل و جان یافت که الحمد لله سروستان چنین سروی آزاد دارد و چنین نفسی نفیس معدن عدل و داد و امیدم وطید است که بهمت آن یار روحانی احبای رحمن در نهایت روح و ریحان باشند و علیک اله‌آ الاهی ع

2 He is God!

2 هو الله

3 The God of all addressed the Lord of Messengers saying "Verily We have given thee a manifest victory." Although this victory was given as glad tidings in the world of dreams, yet when it was delayed, some were overcome with doubt, but when Mecca was conquered the friends became joyous. Now I too shall seek for thee victories - divine, merciful, glorious, successful, in both worlds.

3 اله کل بسید رسل انا فتحنا لک فتحاً مبیناً خطاب فرمود هرچند این فتح در عالم رؤیاء بشارت داده شده بود ولی چون تأخیر افتاد بعضی را تردید حاصل گشت و چون مکه مفتوح شد یاران مسرور شدند حال من نیز ترا فتوحی خواهم ربانی رحمانی سبحانی کامرانی دوجہانی

INBA87:420, INBA52:433, MMK6#491

AB04479

To: Aqa Khan Mazandirani, in Tihiran

Date: 1911-Jun ca.

1 O fellow countryman of the Blessed Beauty! Your letter brought me joy because you are from Nur, and my desire is that the people of that region may enter beneath the shadow of the All-Merciful, for they are the fellow countrymen of the Beloved of the horizons and are related to the Luminary of effulgence.

1 ای هموطن جمال مبارک مرا از نامه تو سروری زیرا از اهل نوری و آرزویم چنان که اهل آسمان در ظلّ حضرت رحمن درآیند زیرا هموطنان دلب‌آفاقند و منتسبان نیر اشراق

2 Now, praise be to God, you have rent the collar in the love of God, beheld the rays of the Sun of Truth, drunk the cup of the knowledge of God, and like a brilliant star have risen from the horizon of faith. Well done, well done, O pure soul, that you have become radiant with such a gift! You are the object of the glances of the eye of grace and included in the favors of the Divine Unity.

2 تو حال الحمد لله گریبان بحبت الله دریدی و پرتو شمس حقیقت دیدی و جام معرفت الله نوشیدی و مانند ستاره روشن از افق ایمان دیمیدی زهی زهی ای جان پاک که بچنین موهبتی تابناک گشتی منظور لحظات عین عنایتی و مشمول الطاف حضرت احدیت

3 I beseech God that you may become successful in both worlds and become the cause of faith and certitude of your fellow countrymen. If possible, sometime make a visit to Nur and,

3 از خدا خواهم که کامران در دو جهان گردی و سبب ایمان و یقان هموطنان شوی اگر ممکن وقتی مرور به نور نما و در آنصفحات نفحه‌ئی

with perfect wisdom, spread a divine fragrance in those regions. Perhaps those helpless ones will awaken and partake of this most great bounty.

- 4 Convey the most wondrous and glorious greetings to your honored mother, and write that I have prayed for her and besought assistance and grace from the threshold of the Divine Unity.

- 5 And upon you be the Most Glorious Glory.

بکمال حکمت بدم شاید آن پیارگان بیدار شوند و
از این موهبت کبری برخوردار گردند

4 بوالدهء محترمه تحیت ابدع ابهی ابلاغ نما و بنویس
که من در حق ایشان دعا نمودم و از درگاه
احدیّت طلب عون و عنایت کردم

5 و علیک البهاء الابهی

MMK4#005 p.003

AB04846

To: Agnes Cook, in South Africa

Date: 1911-Jun ca.

O herald of the Kingdom! It appears that you are spending your days in South Africa and are engaged in service to the human world and striving with good intentions. One must not seek comfort for oneself nor rest until successful in performing good works and leaving behind an enduring trace in this transient world, so that one may attain eternal life in the divine Kingdom and achieve the most exalted station in the realm above. Now you must arise with mighty resolve and magnetic intention to guide humanity, give souls the glad tidings of the Kingdom of God, baptize them with the spirit of the love of God, immerse them in the water of life, and purify and cleanse them with the fire of divine guidance from the filth of this mortal world. If you arise as you should and must to give glad tidings, the Holy Spirit will confirm you and the angels of the Kingdom of God will grant victory. I will pray for you and beseech God for divine confirmation and success. And upon you be the Most Glorious Glory.

ای منادی بملکوت چنین معلوم است که در
جنوب افریقای ایامی بسر میری و بخدمت عالم
انسانی مشغولی و بنیت خیریهئی میکوشی انسان
باید که راحت خویش نخواهد و آرام نگیرد تا
آنکه موفق بکار خیری گردد و در این جهان فانی
یک اثر باقی بگذارد تا در ملکوت الهی حیات
ابدیه یابد و در جهان بالا مقام اعلی جوید حال
شما باید بعزمی قوی و نیتی جاذب بهدایت خلق
پردازید و نفوس را بشارت بملکوت الله دهید و
روح محبت الله تعمید نمائید و بماء حیات غوطه
دهید و بنار هدایت الله از اوساخ دنیای فانی
طهارت و نظافت دهید اگر چنانکه باید و شاید
قیام نمائید و بشارت دهید روح القدس تأیید
نماید و ملائکهء ملکوت الله نصرت بخشند من
در حق تو دعا نمایم و از خدا تأیید و توفیق طلبم
و علیک البهاء الابهی

BLIB_Or.08117.028, MKT3.443

AB06085*To: Siyyid Asadullah Qumi, in Port Said**Date: 1911-Jun ca.*

1 O servant of the Blessed Beauty!

2 Letter number 51 was received. You wrote that you sent the draft of Qa'im-Maqami directly to America. Since not all of that amount was related to the House door, it would have been better if you had sent what was related to the House door. To whom did you send the draft? For Jinab-i-Aqa Ahmad must send it to a specific designated person.

3 As for the list of debt for the Mashriqu'l-Adhkar land, the purpose was for you to know that payment of the installment for the price of the land has been delayed, therefore we are sending this amount. A letter was written and sent to Shoghi Effendi some time ago, and whomever you have sent this amount to must give it to Mrs. True in Chicago and obtain a receipt and send it. And upon you be the Most Glorious Glory.

1 ای بنده جمال مبارک

2 نامهٔ نومرو ۵۱ رسید مرقوم نموده بودید که برات قائمقامی را عیناً ارسال امریکا نمودید چون جمیع آئینبلغ تعلق بدرب خانه نداشت لهذا خوب بود آنچه تعلق بدرب خانه دارد آنرا بفرستید برات را نزد که فرستادید زیرا باید جناب آقا احمد پیش شخص مخصوص معین بفرستند

3 و اما سیاههٔ دین زمین مشرق الاذکار مقصود این بود که شما بدانید از بابت قیمت زمین ادای قسط تأخیر افتاده لهذا ما این مبلغ را میفرستیم به شوقی افندی نامه‌ئی چندی پیش مرقوم گردید و ارسال شد و این مبلغ را پیش هر نفسی فرستاده‌اید باید بمسئیس ترو در شیکاگو بدهد و قبض بگیرد و بفرستد و علیک البهاء الاهی

INBA17:226

AB12423*To: Aqa Muhammad Husayn Amu Zaynal**Date: 1911-Jun ca.*

1 O my dear old friend! You are always in my thoughts and present in the gathering of the yearning ones. Your past and present services are accepted at the threshold of the Blessed Beauty and are proof of steadfastness in the Covenant. Think not that you are old and weak; rather you are fresh and youthful, for youth pertains not to the body but to the soul, and strength belongs not to clay but to the heart. Since your soul and heart are young and strong, you are therefore the chief among youth and the champion of the field. I have the utmost love for you, and when I remember you I become joyful, for

1 ای یار عزیز قدیم من همیشه در خاطری و در انجمن مشتاق حاضر خدمات سابق و لاحق تو مقبول درگاه جمال مبارک و برهان ثبات برپیان گان منما که پیری و ناتوانی بلکه تر و تازه و نوجوانی زیرا جوانی بتن نیست بجانست و توانائی بگل نیست بدلتست چون جان و دل جوان و تواناست پس سر حلقهٔ شبانی و پهلوان میدان نهایت محبت را بتو دارم و چون یادت نمایم مسرور گردم زیرا جمال مبارک را بندهٔ ثابتی و

you are a steadfast servant of the Blessed Beauty and a faithful servant of the Greatest Name. And upon you be the Most Glorious Glory.

اسم اعظم را خادم صادق و عليك البهاء الأبهى
ع ع

- 2 O my soul! O ‘Ammu Zaynal! Your sincere love, purity of heart and simplicity have made you thus dear to ‘Abdu'l-Baha. Be happy, be joyous, be free!

2 ای جانم ای عمو زینل محبت صادقانه و صفای
دل و سادگی ترا چنین نزد عبدالبهاء عزیز نموده
خوش باش شاد باش آزاد باش

VUJUDE.017

VUJUD.012, KASH.271

AB07088

To: Spiritual Assembly of Baku

Date: 1911-Jun ca.

- 1 Your letter and the letter from Aqa Shaykh ‘Ali-Akbar both arrived and were carefully reviewed. In truth, both parties’ intention is good - there is no purpose except to conduct affairs properly. I ask God that affairs be put in order and that peace of mind be attained for all.
- 2 It was written to Aqa Shaykh ‘Ali-Akbar that purely for teaching and diffusing the divine fragrances, he should travel to Gilan, Mazandaran, Tehran, Kashan, Isfahan, Shiraz and the ports of Fars. And arrangements were made for his travel to such a degree that if possible, the Spiritual Assembly should also provide some assistance to him in this regard, and if it is not possible, then so be it. The purpose is that the Spiritual Assembly should serve the friends with the utmost spirit and joy.
- 3 And upon you be the Most Glorious Glory.

1 مکتوب شما و نامه آقا شیخ علی اکبر هر دو
رسید و بدقت تمام ملاحظه گردید فی الحقیقه
مقصد طرفین خیر است مرادی جز تمشیت امور
نه از خدا خواهم که امور انتظام یابد و از برای
کل آسایش فکر حاصل شود

2 بجناب آقا شیخ علی اکبر مرقوم گردید که محض
تبلیغ و انتشار نفحات الله به گیلان و مازندران
و طهران و کاشان و اصفهان و شیراز و بنادر
فارس سفر نمایند و قرار سفرشان بدرجهئی داده
شد اگر ممکن محفل روحانی نیز در اینخصوص
اعانتی بایشان بنماید و اگر ممکن نیست فلا مقصود
آنست که محفل روحانی بکمال روح و ریحان
بخدمت یاران پردازد

3 و علیکم البهاء الأبهى

TSS.380

AB06993*To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan, in Ishqabad**Date: 1911-Jun ca.*

- 1 O my spiritual friend! Jinab-i-Shaykh 'Ali-Akbar is indeed in the utmost sincerity and has no purpose except service to the Cause of God. He is self-sacrificing and detached from the bonds of both worlds. He is enamored of the Beloved of the horizons and passionate for the Best-Beloved of the worlds.
- 2 When he comes to 'Ishqabad, the Spiritual Assembly should make an effort so that he may travel to various regions. Let him go to Gilan and Mazandaran, and from there to Tehran and Kashan and Isfahan. Whatever his travel expenses amount to, please inform me so they may be sent from here. Similarly, living expenses should be determined for his family.
- 3 His journey should be undertaken with the utmost joy and fragrance, not with endless trouble and hardship.
- 4 And upon you be the Most Glorious Glory.

1 ای یار روحانی من جناب شیخ علی اکبر
فی الحقیقه در نهایت خلوص است و مقصدی
جز خدمت امر الله ندارد جانفشانیست و فارغ
از قید دو جهان مفتون دلبز آفاقت و مجنون
محبوب عالمیان

2 چون به عشق آباد آید محفل روحانی باید همی
فرماید تا ایشان سفر باطراف نمایند به گیلان و
مازندران روند و از آنجا به طهران و کاشان و
اصفهان مصارف طریق ایشان آنچه بشود اعلام
بفرمائید تا از اینجا ارسال شود و همچنین باید
خرجی بجهت اهل و عیال ایشان معین گردد

3 باید سفر ایشان بروح و ریحان باشد نه بزحمت و
مشقت بی پایان

4 و علیک الهباء الابی

TSS.379

AB06679*To: Kalimullah, in Mashhad**Date: 1911-Jun ca.*

- 1 O disciple of the True Teacher! Your letter arrived. Praise be to God that you are engaged in teaching lessons with Akhavan Badi' and 'Inayat and Baba Khan, and they are reasonable people. Rational youth surely seek the mother of all virtues.
- 2 Today the greatest gift is awareness of divine proofs and arguments, the acquisition of human perfections, explanation of divine mysteries, and guidance of God's servants. Now you are occupied with acquiring these virtues and will certainly attain the ultimate goal.
- 3 His honor your father is near to the Divine Threshold, and the handmaiden of God your mother is a dear maidservant

1 ای تلمیذ معلم حقیقی نامه شما رسید حمد خدا
را که با اخوان بدیع و عنایت و بابا خان بدرس
تبلیغ مشغولید و مردمان معقولید جوانان عاقل
البته جویای ام الفضائلند

2 اليوم اعظم موهبت اطلاع بر حجج و براهین الهی
و تحصیل کمالات انسانیت و بیان اسرار ربّانی و
هدایت بندگان سبحانی حال شما در تحصیل این
فضائل مشغول باشید و البته بنهایت آمال نائل
خواهید گشت

3 حضرت ابوی مقرب درگاه کبریاست و امه الله
والده کنیز عزیز خدا و اخوات و بنت خاله اماء

of God, and your sisters and cousin are maidservants of the All-Merciful. The loved ones of Hisar are tested and sincere believers at the Threshold of the Lord.

رحمن احبای حصار مؤمنین ممتحنین و مخلصین
درگاه پروردگار

- 4 And upon you and upon them, men and women alike, be the Most Glorious Glory.

4 و علیک و علیهم و علیهم البهاء الابهی

MKT9.068

AB12475

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

Date: 1911-Jun ca.

- 1 O faithful servant of the Blessed Beauty! Every month numerous letters are written to you. Consider how great is my love for you. Therefore give thanks unto God for this great bounty and praise Him for this manifest victory.

1 ای بندهء صادق جمال مبارک در هر ماهی
نامه های متعدد بشما مرقوم میگردد ملاحظه
فرمائید که چه قدر بتو محبت دارم فاشکر الله علی
هذا الفضل العظیم واحمده علی هذا الفوز المبین

- 2 As to the situation in Fars, there is no remedy for this chaos and revolution and turmoil except the holy breaths. The thirsty one is satisfied by sweet euphrates water, not by bitter salt. Divine grace and favor is the remedy for every incurable ill, and without it healing is impossible and unattainable. They wash blood with blood and treat pain with pain. Far, far from what they are promised! There is no deliverance and no escape except for the people of sincerity.

2 و اما قضیهء فارس این هرج و مرج و انقلاب
و اضطراب را علاجی جز نفحات قدس نیست
تشنه را ماء عذب فوات سیراب نماید نه ملح
اجاج فضل و عنایت الهیه داروی هر درد
بیدرمانست و بدون آن شفا ممتنع و محال خوزا
بخون شویند و درد را بدرد معالجه نمایند هیئات
هیئات لما یوعدون لا خلاص و لا مناص الا
لأهل الاخلاص

- 3 And upon you be the Most Glorious Glory! 'Abbas.

3 و علیک البهاء الابهی

INBA85:455b, BSHI.064

AB07034*To: Haji Mirza Siyyid Ali Fadil Isfahani**Date: 1911-Jun ca.*

- 1 O learned one who understands the mysteries! I beseech the Mighty, the All-Choosing One, and I supplicate night and day, and I pray for confirmation and success for you among the righteous ones, and for assistance and protection from evil ones.
- 2 Therefore, you must prepare for journeys to various lands, especially to the sacred region, the Valley of Peace, that perchance you may guide souls who are immersed in the seas of vain imaginings, heedless of these days, wandering in the wilderness of ignorance and blindness, swimming in the oceans of error and delusion.
- 3 They mumble about sciences while remaining veiled from the effacement of the imaginary and the clarity of the known. They mutter about arts but know not what they say, as if they were parrots or the calf that had a hollow sound. Their voices are but the echo of an echo.
- 4 Perhaps God will bring about through this some matter. And upon you be the Most Glorious Glory.

1 آيها الفاضل الواقف الأسرار اتضرّع الى العزيز المختار وابتل في الليل والنهار وادعوك التأييد والتوفيق مع الأبرار والعون والصون من الأشرار

2 فعليك بالتبّيا الأسفار الى سائر الأقطار ولاسيما الناحية المقدّسه وادى السلام لعلك تهدي نفوساً خائضة في بحور الأوهام غافلة من هذه الأيام تائهة في فيافي الجهل والعمى ساجدة في بحار الضلالة والغوى

3 يتغمغمون بالعلوم ويحتجبون عن محو الموهوم و صحو المعلوم و [يتمتمون] بالفنون ولا يعرفون ماذا يقولون كأنهم ببغاء أو عجل جسد له خوار اصواتهم ترجيع صوت الصدى

4 لعل الله يحدث بذلك امراً عليك البهاء الأبهى

AADA.046

AB07690*To: Muhammad Sadiq Bayk et al.**Date: 1911-Jun ca.*

- 1 O spiritual friends! It is said that the flying eagle in this resplendent firmament consists of three bright stars. Now I beseech from the favors of the Lord of Bounty that these three honored persons may, like those three stars, shine bright and resplendent from the horizon of guidance.
- 2 His honor the Khan offers utmost thanks for your love and sincerity, for truly you are devoted to the Baha'i Cause and are servants with cup in hand to every one intoxicated with the wine of the Covenant.

1 ای یاران روحانی گویند که نسر طائر در این فلک باهر عبارت از سه ستاره روشنست حال از الطاف ذوالمنن میطلبم که آن سه شخص محترم مانند آن سه نجوم از افق هدایت درخشنده و روشن باشند

2 جناب خان از محبت و خلوص شما نهایت شکرانه مینماید که فی الحقیقه بهائی پرستید و خدام هر سرمست پیمانه بدست

- 3 The friends must be like this, becoming the lowliest servants to one another, adopting the principle of the oneness of mankind, and walking in the ways of the denizens of the highest paradise. Praise be to God that you are such, and upon you be the Most Glorious Glory.

3 یاران باید چنین باشند که یکدیگر را بندهء کمترین گردند آئین وحدت عالم انسانی گیرند و بروش اهل علیین سلوک کنند الحمد لله شما چنینید و علیکم البهاء الأبهی

INBA87:424a, INBA52:437b

AB08118

To: Ataullah son of Siyyid Ali, in Shiraz

Date: 1911-Jun ca.

- 1 O descendant of that illustrious person! Your father was a brilliant sun in the horizon of the love of God and a fragrant rose in the garden of the knowledge of God. Praise be to God that the son has also followed in the father's footsteps and become a vanquisher of the hosts of vain imaginings. This is a mighty proof that he will illumine the lamp of that precious soul and make the realm of heart and spirit, through divine grace, the envy of rose-garden and meadow, so that the loving father in the eternal world may glory in the luminosity of his son and say, "Blessed art thou, O my dear son, for this great bounty!"

1 ای سلیل آنشخص جلیل پدر از افق محبت الله بدر انور بود و در گلشن معرفت الله ورد معطر الحمد لله پسر نیز براه پدر رهبر گشت و جنود اوهام را صفدر شد این دلیل جلیست که شمع آن نفس نفیس را روشن خواهد نمود و فضای دل و جان را بفیض الهی رشک گلزار و چمن خواهد فرمود تا پدر مهرپرور در جهان ابدی بنورائیت پسر مفتخر گردد و طوبی لک یا ابی العزیز من هذا الفضل العظیم فرماید

- 2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الابهی

INBA84:464a

AB08944

To: Atiyyih daughter of Ghulam-Husayn, in Shiraz

Date: 1911-Jun ca.

- 1 O leaf of the All-Merciful! Thy noble father was a lamp of light and one near to the threshold of the Lord. He was constant in service and perpetual in servitude. He was Ghulam-Husayn, renowned throughout East and West. The Blessed Beauty was well-pleased with him, and he was the object of praise of the Concourse on High.

1 ای ورقهء رحمانیه پدر بزرگوار سراج انوار بود و مقرب درگاه پروردگار بخدمت قائم بود و در عبودیت دائم غلام حسین بود و شهیر خافقین جمال مبارک از او راضی و مظهر تحسین ملأ اعلی

- 2 Thou art his successor and his memorial. Therefore I beseech God that thou mayest become pure and holy like thy father, mayest sacrifice thyself for the Blessed Beauty, and mayest be confirmed in all that wherein thy father was assisted.
- 3 And upon thee be the Most Glorious Glory.

2 تو برگذار او هستی و یادگار او لهذا از خدا خواهم
که مانند پدر طیب و طاهر شوی جانفشان جمال
مبارک گردی و بآنچه پدر موفق بود تو نیز مؤید
شوی

3 و علیک البهاء الابهی

INBA84:465

AB08713

To: Farid, Mirza Aqa Hakim (Shiraz) et al.

Date: 1911-Jun ca.

- 1 O ye two Farqadan stars in the horizon of the love of God!
- 2 Praise be to God that those two brothers, like the Two Stars (i.e. Gemini), are shining from the horizon of guidance and are two brilliant lamps in the assemblage of the friends. Both spiritual and physical brotherhood are present, and both outward and inward fellowship are evident. This is among the greatest favors of the Intended Lord.
- 3 Now you must polish the mirror of capacity so that moment by moment the lights of the Sun of Reality may shine more brightly.
- 4 And upon you both be the most glorious Glory.

1 ای دو فرقدان افق محبت الله

2 حمد خدا را که آن دو برادر مانند دو پیکر یعنی
جوزا از افق هدی لامعند و در انجمن احباً دو
سراج ساطع اخوت روحانی و جسمانی هر دو
موجود و الفت صوری و معنوی هر دو مشهود
و این از اعظم الطاف حضرت مقصود

3 کنون باید که آئینه استعداد را بجلی نمود تا آنآ
فاناً انوار شمس حقیقت بیشتر بتابد

4 و علیکم البهاء الابهی

INBA87:004, INBA52:004

AB09137

To: Grandchildren of Mr Brush et al.

Date: 1911-Jun ca.

O God, my God! We are children who have sucked the milk of divine knowledge from the breast of Thy love and have been admitted into Thy Kingdom while of tender age. We implore Thee in the daytime and in the night season saying: O Lord! Make firm our steps in Thy Faith, guard us within the stronghold of Thy protection, nourish us from Thy heavenly

الهی الهی نحن اطفال رضعنا من ثدی محبتک
لبن العرفان و دخلنا فی ملکوتک منذ نعومة
الأظفار و نتضرع الیک فی اللیل و النهار رب
ثبت اقدامنا علی دینک و احفظنا فی حضن
حفظک و اطعمنا من مائدة السماء و اجعلنا

table, enable us to become signs of divine guidance and lamps aglow with upright conduct and aid us through the potency of the angels of Thy kingdom, O Thou Who art the Lord of glory and majesty! Verily Thou art the Bestower, the Merciful, the Compassionate.

BRL_APAB#07, BRL_CHILD#24

آیات الهدی و سرج التقوی و امددنا بملائکة
ملکوتک یا ربّ الجبروت و الکبریاء انک
انت الکریم الرحمن الرحیم

DRM.018c, ADH2.132, ADH2_5#09
p.164, MMG2#432 p.477, HUV1.014,
NSR_1978.133c, NSR_1993.146b,
MMTF.012, NJB_v04#18 p.005

AB09905

To: Father and mother of Kaykhusru Khudadad, in Kirman
Date: 1911-Jun ca.

O Lord! Khodadad has taken flight from this ruined nest to build his home and dwelling upon the free cypress in the realm of heaven. O Lord! Grant those two companion birds shelter beneath that fruitful tree. Forgive their sins, grant them forgetfulness, bestow joy, show them kindness, and vouchsafe them forgiveness. Thou art the Giver, the Bestower, the Kind One.

ای پروردگار خداداد از این کاشانهء ویران پرواز
نمود تا لانه و آشیانه بر سرو آزاد در جهان آسمان
نماید پروردگارا آن دو مرغ همدم را در سایهء
آن درخت بارور پناه بخش گاه پیامرز فراموشی
بخش خوشی بده نوازش بنا آمرزش بفرما توئی
دهنده و بخشنده و مهربان

YARP2.572 p.407

AB09957

To: Ahmad et al., in Tabriz
Date: 1911-Jun ca.

- ¹ O ye two loving friends! Your letter was received. It was the song of the nightingale of the love of God and the melody of the warbler of the knowledge of God. It had a sweet tune and an attractive strain. Therefore it brought joy to the heart and soul. I hope that this melody may ever arise from you and this song reach the ears of those who are initiated into the divine mysteries.

¹ ای دو یار مهربان نامهء شما رسید گلبنانگ بلبل
محبت الله بود و آهنگ صلصل معرفت الله نغمهء
خوشی بود و لحن دلکشی داشت لهذا سبب
سرور جان و دل گردید امیدوارم که همیشه این
آهنگ از شما بلند شود و این آواز بگوش اهل
راز رسد

- ² Upon you both be the most glorious Glory!

² و علیکم البهاء الابهی

MKT9.132b

AB10597*To: Abdu'llah Khan, in Khuy**Date: 1911-Jun ca.*

- 1 O herald of the Covenant! The brilliant ode and radiant verses which flowed like crystal-clear water from the inspired pen of this servant of the Most Glorious Beauty with utmost fluency and sweetness became the source of life to the thirsty ones and brought joy to the hearts of the friends. This evanescent servant constantly yearns to be addressed as 'O Abdul-Baha' and nothing else. How excellent are these words:
- 1 ای منادی پیمان قصیده غرّاء و خریدۀ نورآء
که از قریحه بندۀ جمال ابہی مانند آب زلال
در نہایت سلاست و حلاوت نبعان نمودہ بود
سبب حیات تشنگان گردید و قلوب یاران را
سرور بخشید این عبد فانی دائماً آرزوی خطاب
یاعبدالہاء مینماید و بس فنعم ما قال
- 2 "I am deaf when called by my name, But when addressed as 'O His servant,' I hear."...
- 2 اصم اذا نودیت باسمی فانتی اذا قیل لی یا عبدہ
لسمیع...

MSHR1.021x

AB10466*To: Mirza Haji Aqa, in Tihran**Date: 1911-Jun ca.*

O thou who art firm in the Covenant! Thy letter was received. Thou art indeed a servant of the Cause of God and sincere in the Word of God. Thou strivest with heart and soul, having no rest by day or night. Such effort is essential, even to the extent that "I would make all my prayers and devotions into a single prayer, and my condition in Thy service eternal"...

ای ثابت بر پیمان نامہء شما رسید فی الحقیقہ خادم
امر اللہی و صادق کلمہ اللہ بجان میکوشی شب
و روز آرام نداری اقدام چنین باید حتی اجعل
اورادی و اذکاری کلّھا ورداً واحداً و حالی فی
خدمتک سرمد...

AADA.145x

AB10804*To: Kushkbaghi, Aqa Ali Akbar et al., in Kushk Bagh**Date: 1911-Jun ca.*

O my God! O my God! These two servants turned their faces to the Luminary of the horizons and the Light of the East, and were illumined by the resplendent Light shining forth from both horizons. They entered the two dark gardens - the garden of recognition and the garden of love and rapture, O my Lord, the All-Merciful!...

الهِى اَنْ هَٰذَيْنِ الْعَبْدَيْنِ قَدْ تَوَجَّهَ اِلَى نَوَّرِ
الْخَافِقَيْنِ وَنُورِ الْمَشْرِقَيْنِ وَاسْتِضَاءَ مِنَ النَّوْرِ الْمُنِيرِ
السَّاطِعِ مِنَ الْاَفْقَيْنِ وَدَخَلَ الْجَنَّتَيْنِ الْمُدْهَامَتَيْنِ
جَنَّةَ الْعِرْفَانِ وَحَدِيقَةَ الْحُبِّ وَالْهَيْمَانِ يَا رَبِّى
الرَّحْمَنُ...

YMM.331x

AB11144*To: Hasan son of Muhammad Isma'il, in Akka**Date: 1911-Jun ca.*

It is the commandment of the Blessed Beauty, may my life be a sacrifice at His Threshold, that whosoever engageth in a craft should endeavour to acquire in it utmost proficiency. Should he do so, that craft becometh a form of worship.

COC#0015x

AB01100*To: Spiritual Assembly of Baku**Date: 1911-Jun or <*

O ye friends of God! O ye manifestors of bounty and favors of the Beauty of Abha!

That illumined Orb (Baha'u'llah) hath risen from the horizon of sanctity and holiness to shed Its Rays upon the expanse of the universe and that mysterious Beloved hath rent asunder

the veil of concealment and appeared in the Assemblage of Humanity so that the wooers of His heart-captivating Beauty attained to His meeting, and torrents of spiritual teachings have descended from His Holy Lips, that we may be enabled to hear with the ear of the spirit, walk in the Path of the Beloved; see His Attributes and Manners; behold His Character and Principles; drink the Cup of Bestowal, taste the sweetness of His Reality, obey His Religion and emulate His glorious Example.

O ye friends! His gentle nature was excellent and His sweet disposition sublime. He was in the utmost humility and submission, and perfect kindness and praise. Worthy courtesy adorned His Being. He was a refuge for every affrighted one; an asylum for every discomfited one; a fountain for every thirsty one; a Highway of Salvation for every wandering one; a healing to every sick one, and a dressing for every wounded one. In brief, ye have undoubtedly heard and read His Holy Instructions. But alas! we have entirely neglected them and are pursuing our own desires, following our own opinions, seeking our own ideas, and chasing our own shadows! Is it not a shame to change His Rose Garden into a bramble patch? His Delectable Paradise into a ruined abode? To seek to eradicate His Foundation and completely destroy His structure? To forget the Divine Instructions and cast behind our backs the Commands of God; with our lips to speak of the waves of the tumultuous Ocean, while inwardly we are dying of thirst; and while claiming divine wealth of consciousness, we are so poverty-stricken in spirit as to be but illusive phantoms-blown about by every wind?

I declare by the Bounty of the Blessed Perfection that nothing will produce results save intense sincerity! Nothing will be productive of fruit save complete advancement toward God! Everything is condemned save severance and every idea is fruitless and unacceptable save supplication, communion, prayer and obedience! We must entirely collect our scattered thoughts, purify and sanctify the house of our existence from every attachment and make the palace of our hearts the nest and shelter of the Dove of Holiness. Then, and not till then will the significance of confirmation and assistance become evident and known, the power of the Kingdom become apparent, and the hosts of the Supreme Concourse run swiftly into the arena of heavenly conquest to gain victory over the East and West of the hearts, and make the North and South of the spirits of men the flowery regions of the Love of God!

Praise be to God! that the Province of Caucasia-Baku-is a glorious light in the Lamp of Oneness, a wonderful effulgence from the Sun of Beauty of the Divine Beloved. Its believers are

sincere and its friends are the favored ones in the Threshold of Oneness.

Truly I say this is a most great Bounty and a most eminent Gift!

Upon ye be the Glory of God!

SW_v02#06 p.003-004, SW_v07#10 p.098

AB02513

To: Abbas Qabil, in Abadih

Date: 1911-Jun-01

- 1 O servant of the sanctified threshold! Your letter was received at a time when the most great ocean of tasks, tribulations and literary communications is well-night overwhelming. The answer to the question which you requested cannot possibly be entered into in any great detail; a brief answer, therefore, is being written.
- 2 The human spirit (ruh-i insani), in other words the rational soul (nafs-i natiqa), in the world of existence is the intermediary between things corporeal ('disengaged' mujarradat) and delimited worldly things (mutahayyizah); that is to say, between realities spiritual and things corporeal. From one vantage point it possesses spiritual refinement while from the other it exhibits the crassness of carnality, animalistic traits and worldly characteristics. It is neither an absolute abstraction nor is it completely of the world but is the confluence of two seas (majma' al-bahrayn) and a barzakh ("barrier", "isthmus") between two realities (amrayn). If the spiritual aspect dominates it becometh lofty, luminous, merciful, tranquil (mutma'inna), contented (radiya) and approved (mardiyya). And if it is contaminated with contingent, worldly concerns, it becometh immersed in the ocean of darknessess, reproachful (lawwama), commanding to evil (ammara) and residing in the nethermost regions of the world of existence.
- 3 It is thus the case that the human spirit has two aspects. If the luminous aspect of the human intellect overcometh the world of nature, it will acquire the power of discovery which is the basis for wondrous insights, and become informed about the realities and the characteristics of things. From this brief explanation perceive the detailed significances.

1 ای بنده آستان مقدس نامه شما رسید در وقتیکه ایعبد در محیط اعظم مشاغل و غوائل و تحاریر مستغرقست جواب مسئله‌ایکه خواسته بودید بتفصیل ممتنع و مستحیل است لهذا جواب مختصر تحریر میشود

2 که روح انسانی و بعبارۀ آخری نفس ناطقه در عالم وجود واسطه مابین مجردات و متحیزاتست یعنی روحانیات و جسمانیات از جهتی لطافت روحانی دارد و از جهتی کثافت شهوات حیوانی و شئون ناسوتی نه تجرد تام دارد و نه تحیز تام بلکه مجمع البحرین و برزخ بین الأمرین است اگر جهت روحانیه غلبه کند علوی گردد نورانی شود روحانی گردد مطمئن شود راضیه گردد مرضیه شود و اگر بشئون امکانی ناسوتی آلوده شود مستغرق بحر ظلمات گردد لواحه شود اماره بالسوء گردد و در اسفل عالم وجود مقرر یابد

3 لهذا دو جنبه دارد چون جنبه نورانی عقل بر عالم طبیعت غالب گردد قوه کاشفه‌ئی یابد که مصدر آثار بدیعه و واقف حقائق و خواص اشیاء شود از این مجمل معانی مفصل ادراک نما

- 4 The enraptured maidservant of God, enkindled with the fire of the love of God, daughter of the One Who attained the Meeting with his Lord; convey on my behalf to his eminence Dhabih, the resplendent, the utmost kindness and compassion. The hope is that, on account of the Divine Grace, the assembly of the maidservants of the Merciful may attain perfect organization, and, through their efforts in achieving complete continuity, realize their much-appreciated services. Convey the glad-tidings of the Divine Grace to those maidservants of the Merciful. And upon you be the glory of the All-Glorious.

BLO_PT#076, VUJUDE.201x

4 امة الله المنجذبة المشتعلة بنار محبة الله صبيّه من
ادرك لقاء ربه حضرت ذبيح صبيح را از قبل
من نهايت مهرباني و رأفت ابلاغ دار از الطاف
الهي اميد چنانست كه محفل اماء رحمن نهايت
انتظام حاصل نمايد و بهمت ايشان مداومت تام
نموده خدمات مشكوره از آن محفل صادر گردد
به جميع آن اماء رحمن بشارت الطاف الهي برسان
و عليك البهاء الأبهى

YMM.274x, NJB_v05#07 p.003, VU-
JUD.110.19x

AB04045

To: Corinne True, in Chicago

Date: 1911-Jun-01

O thou dear maid-servant of God! The question of the Mashrak-el-azkar is very important and is superior to every matter; surely put forth utmost effort for it.

In the fact that you have registered the name of Abdul-Baha in the contribution book, I became very happy.

Concerning his honor, M. Moustafa Bagdadi, indeed he was an honorable person, who devoted his days to service in the Kingdom of God, became confirmed in excellent services, a cause of guidance to many, was firm in the Covenant, a promulgator of the Religion of God. Regarding this a comforting letter was written to Zia Effendi.

The receipt you have sent was received.

[The following was written by Abdul-Baha's own hand at the bottom of the page:]

O thou daughter of the Kingdom! Today in America no matter is greater for the elevation of the Word of God than the Mashrak-el-Azkar. Surely give it the utmost importance. I am always waiting that a good report regarding the Mashrak-el-Azkar should come.

In most of the cities of Persia, even in some villages, a Mashrak-el-Azkar has been founded. Now the beloved in America must

make effort to establish one Mashrak-el-Azkar. Upon thee be El-Baha-el-Abha.

SW_v02#05 p.013, SW_v06#17 p.143x, SW_v06#17 p.143x

AB01898

To: Juliet Thompson, in New York

Date: 1911-Jun-03

1 O daughter of the Kingdom! Your letter arrived and its contents were known, but they were understood again. If America gains the capacity for 'Abdu'l-Baha's presence, I will come there and all difficulties will be solved. Tests must necessarily be severe - the more one resists and shows firmness and steadfastness, the more progress one makes and reaches the high stations of the Kingdom. In any case, do not be sad. Keep your house as long as you can, and if you cannot, take another house - it does not matter. The essential thing is heavenly confirmations and the breaths of the Holy Spirit which must be your helper and supporter. Place and location are not important. Convey the Most Glorious Greetings to Mrs. Ives, the maidservant of God Mother Beecher, Mrs. MacNutt, and Mrs. Mooth.

2 O daughter of the Kingdom! You had expressed the desire for my presence in America. Capacity and worthiness are conditional. O thou who art attracted by the fragrances of God! Strive as much as you can to become the cause of unity and harmony among the loved ones of God. If you are successful in this, all your hopes and desires will be fulfilled and you will be confirmed in God's good pleasure.

3 Announce on my behalf to Mrs. MacNutt: "I do not forget thee and my beloved friend, Mr. MacNutt, for one breath; nay, rather, I beg continually for your divine confirmations and supreme assistance."...

SW_v02#07 p.013

1 ای بنت ملکوت نامهء تو رسید و مضامین معلوم بود لکن تکرار مفهوم گردید اگر امریک استعداد حضور عبدالهء حاصل نماید من بآنجا آیم و جمیع مشکلات حل میشود لابد امتحانات شدید است هر قدر انسان بیشتر مقاومت نماید و ثبات و استقامت کند ترقی بیشتر نماید و بمقامات عالیہء ملکوت رسد باری محزون مباش منزل خویش را تا توانی نگاه دار و اگر نتوانی منزل دیگر بگیر ضرر ندارد اصل تأییدات ملکوتیست و نفثات روح القدس است که باید معین و نصیر باشد محل و مکان اهمیتی ندارد بمس ایز و امة الله مادر پیچر و مسس مکات و مسس موث تحیت ابدع ابهی ابلاغ دار

2 ای بنت ملکوت آرزوی حضور من به امریکا نموده بودی استعداد و استحقاق مشروط ای منجذبهء ینفحات الله تا توانی بکوش که سبب اتحاد و اتفاق مابین احبء الله گردی اگر باین موفق شوی جمیع امال و آرزوی تو حاصل گردد و برضای الهی موفق میشوی

... 3

MMK5#048 p.045x

AB09657*To: Kiyumarth Khusraw Parsi, in Tihiran**Date: 1911-Jun-06*

- 1 O Lord! Khosrow Parsi and Gushtasb were unfulfilled in this world - make them successful in that world. Make them joyful, grant them a good end. Fulfill the desires of their hearts and souls. Forgive their sins, bestow and shower favors upon them.
- 1 پروردگارا خسرو پارسی و گشتاسب نیکام در اینجهان ناکام بودند در آن جهان کامران فرما شادمان کن نیک فرجام نما آرزوی دل و جان انجام ده گنه بیامرز بخش و بنواز
- 2 In the world of mystery, make them companions of the birds of the meadow. Grant them life-giving wings and enable them to soar to Thy precinct. Show Thy face and give them to drink from Thy stream.
- 2 و در جهان راز با مرغان چمن دمساز فرما شهر جانپرور بخش و بکوی خویش پرواز ده روی بنما از جوی خود بنوشان
- 3 Thou art the Bestower, the Kind. Thou art the Forgiver of sins.
- 3 توئی بخشنده و مهربان توئی آمرزنده گاهان

YARP2.386 p.302

AB10849*To: Aqa Muhammad Ali Karrusi**Date: 1911-Jun-06*

...O Lord! Awaken this sinner, make me aware, and detach me from my own existence. Grant me heavenly illumination, breathe into me the breath of the All-Merciful, adorn me with the ornaments of the human world, bestow upon me peace of conscience, and confer divine strength. Thou art the Giver, the Bestower, and the Kind, and Thou art the Mighty, the Powerful.

...ای پروردگار این گنهکار را بیدار کن هوشیار نما و از هستی خویش بیزار کن نورانیت آسمانی بخش نفس رحمانی بدم زیور عالم انسانی نما راحت وجدانی ده قوت ربانی عطا فرما توئی دهنده و بخشنده و مهربان و توئی مقتدر و توانا

MMG2#033 p.035x

AB09194*To: Sylvia A Pfeffer, in St. Louis, MO**Date: 1911-Jun-08*

O thou daughter of the Kingdom!

Thy letter was received. In reality thou art my daughter and a beloved daughter, for thou art supplicating to the Divine Kingdom. Thy face is illumined with the love of God and thy heart is purified with the attraction of the Divine affection. All thy conditions are known. It is my hope through the bounties of Baha'u'llah that thou mayest progress day by day in the Kingdom so that like unto a candle thou mayest become ignited with the light of the love of God.

Upon thee be Baha el-Abha!

BSTW#428

AB02985*To: Ellah A Rice-Wray, in St. Louis, MO**Date: 1911-Jun-09*

O thou who art guided by the Light of Guidance!

Thy letter was received. Its contents were of the utmost beauty and its significances far-reaching. It contained the glad tidings of the steadfastness and firmness of the Believers of St. Louis. This news created the utmost happiness that praise be to God the call of the Kingdom is raised in that country and that the Friends and the maidservants of the Merciful have arisen to serve with the greatest effort so that they may educate the souls of humanity, awaken those who are heedless and make intelligent those who are ignorant.

Convey on my behalf the utmost love and kindness of Mrs. Campbell, Mrs. Bartlett and Prof. Greenwood and say, "When a firm and steadfast soul arises in the service of the Kingdom, the Lights of Holiness shall shine, the Breath of the Holy Spirit shall display an effect. Therefore rest ye assured that ye are confirmed and assisted."

Console and show great love on my behalf to the maidservant of God thy daughter, Ella Rice-Wray, and say, "The meeting of worship that thou didst establish will undoubtedly bring important results. It will become the cause of promotion of the Cause of God and the motive of firmness and steadfastness, unity and concord."

Convey the most wonderful Abha greeting to Theron C. Rice-Wray and say, "Do not be discouraged and lose spirit in teaching the Cause of God. If thou didst not become assisted in guiding some soul in New York God willing thou shalt become assisted in other cities."

O thou maidservant, Mrs. Rice-Wray, all the members of the Holy Household, the Blessed Leaves, send to you the wonderful Abha greeting.

Upon thee be Baha el Abha.

BSTW#423

AB04444

To: Fanny A Knobloch, in Washington, DC

Date: 1911-Jun-09

O herald of truth! Your letter was received and its contents brought the utmost joy. Praise be to God that you were enabled to give those talks in Germany and had pleasant conversations in the city of Buffalo, and when you reached Washington you arranged a Baha'i celebration and organized a feast of fellowship. This was through the confirmations of the Lord of the Kingdom that you were thus assisted.

Convey utmost kindness on my behalf to the handmaid of God Alma - truly she is standing firm in service and constant in teaching the Cause of God. Convey the Most Glorious Greetings to Mirza Ahmad, express my respects to Pauline Joseph Call, extend the Most Glorious Greetings to Phelps, and tell Mrs. White that it is time to receive illumination from the light of truth, and convey my greetings to Margaret Sprague and tell her it is springtime and the time for spiritual intoxication, joy, gladness and delight - day and night the gates of the Kingdom are open and the confirmations of the Lord of Hosts are successive and continuous.

And upon you be the Most Glorious Glory.

BBBD.119-120, BLO_PT#052.17b

AB00632

To: *Fadlullah Naraqi (Muavinut-Tujjar), in Tihran*

Date: 1911-Jun-12

- 1 O thou who art firm in the Covenant! Thy letter was received. Its contents were evidence of thy firmness and steadfastness in the Great News. Thou art truly engaged in service, for thou hast no purpose save the diffusion of the divine fragrances and the exaltation of the Word of God. If all the friends would gird up their loins in service and servitude to the Sacred Threshold, in a brief time the fragrant breezes of the Abha Paradise would perfume the nostrils of most of the people of Iran.

1 ای ثابت بر پیمان نامهء شما رسید مضامین دلیل بر ثبوت و رسوخ بر نبأ عظیم بود فی الحقیقه قائم بر خدمتی زیرا جز نشر نفحات الله و اعلاء کلمه الله مقصدی نداری اگر جمیع یاران کمر خدمت بر عبودیت آستان مقدس بر بندند در اندک مدتی نسیم معطر جنت ابدی مشام اکثر اهل ایران را معطر نماید
- 2 Today, each and every one of the divine friends must focus their thoughts on teaching. If they do so, after one year there will be no need for teachers - souls will hasten to the shore of the sea of oneness without any teaching. The teacher must arise with utmost sanctity and purity so that his pure soul may influence hearts and his essence of sincerity may be evident to all eyes. However, for those teachers who have no trade or craft and engage in no business or commerce, spending day and night in teaching, the divine friends must show consideration and voluntarily assist them with spiritual contributions. These days are days of respite - the various factions are occupied with each other. The friends must seize this opportunity and not rest for a moment, for this chance will not remain. At that time teaching will become difficult, just as it was difficult before. In any case, O divine friends, at minimum each of the friends must teach one soul within the period of one year. This is eternal glory, this is everlasting bounty. The Prophet (may my spirit be sacrificed for him) said to His Holiness the Prince [Ali]: "The guidance of one soul is better than a thousand herds of camels" - and in the eyes of the Arabs there was no possession in existence better or more valuable than a herd of camels. The meaning is that the guidance of one soul is better than the earth and all upon it.

2 الیوم باید هر فردی از افراد احبای الهی فکر خویش را حصر در تبلیغ نماید چون چنین کنند بعد از یکسال احتیاج بمبلغ نماند خود نفوس بدون تبلیغ بشاطی بحر احدیت بشتابند شخص مبلغ باید در نهایت تنزیه و تقدیس قیام نماید تا نفس پاکش در قلوب تأثیر کند و جوهر خلوصش در انظار جلوه نماید ولی مبلغین که حرف و صنایعی ندارند و کسب و تجارتی ننمایند و شب و روز بتبلیغ مشغولند یاران الهی باید از آنان ملاحظه نمایند و طوعاً در نهایت روحانیت اعانتی از آنان کنند این ایام ایام قنوت است احزاب بیکدیگر مشغول یاران باید وقت را غنیمت دانند دقیقهئی آرام نگیرند زیرا این فرصت نخواهد ماند آنوقت تبلیغ مشکل است چنانکه از پیش مشکل بود باری ای یاران الهی اقبالاً هر یک از دوستان باید در مدت یک سال یکنفس را تبلیغ نماید این است عزت ابدی این است موهبت سرمدی حضرت رسول روحی له الفداء بحضرت امیر میفرماید که هدایت یکنفس بهتر است از هزار گلهء شتر و در نزد عرب متاعی بهتر و گران تر در عالم وجود از گلهء شتر نبود مقصود این است که هدایت یکنفس بهتر از کرهء ارض و من علیها است

3 As for your question about the blessed verse in the Furqan "O sister of Aaron" - since His Holiness Aaron was renowned for asceticism, piety and godliness, and Her Holiness Mary was likewise, therefore among the people she had the title "sister of Aaron", meaning in purity and sanctity she was Aaron's sister. Similarly, Her Holiness Mary was addressed as "daughter of Imran", as mentioned in the verse "and Mary daughter of Imran". This too was for the sake of sanctity and purity - Mary's actual father was not Imran, as mentioned in the Holy Book.

4 And regarding the blessed verse "Forbidden unto you is mendicancy, and whoso asketh, unto him is giving forbidden" - the meaning is that begging is forbidden, and giving to beggars who have made begging their profession is also forbidden. The intention is that the root of begging should be cut off. However, if someone is helpless or falls into severe poverty and can find no remedy, the wealthy or the deputies must designate a sum for him each month so that he can get by. When the House of Justice is established, homes for the incapacitated will be founded, thus no one will need to beg. As the complement to the blessed verse indicates: "It is prescribed for all to earn a living" then He says "And for him who is unable, the deputies and the wealthy should designate what suffices him." The meaning of deputies is the deputies of the House, who are the members of the House of Justice. Due to lack of time this is written briefly. And upon thee be the Most Glorious Glory.

COC#1927x

3 اما سؤال از آیهء مبارکهء فرقان یا اخت هارون نموده بودید چون حضرت هارون مشهور به زهد و ورع و تقوی بود حضرت مریم نیز چنان لهذا در میان قوم لقب اخت هارون داشت یعنی در تنزیه و تقدیس خواهر هارون بود و همچنین حضرت مریم به ابنة عمران خطاب میشد چنانکه در آیه میفرماید و مریم ابنة عمران این نیز از جهة تقدیس و تنزیه بود اما پدر حقیقی مریم عمران نیست چنانکه در کتاب مقدس مذکور است

4 و اما آیهء مبارکهء حرم علیکم السؤال و من سئل حرم علیه العطاء مقصود این است که تکدی حرام است و بر گدایان که تکدی را صنعت خویش نموده اند انفاق نیز حرام است مقصود این است که ریشهء گدائی کنده شود و اما اگر نفسی عاجز باشد یا بفقر شدید افتد و چارهائی نتواند اغنیا یا وکلا باید چیزی مبلغی در هر ماهی از برای او معین کنند تا با او گذران کند چون بیت عدل تشکیل شود دار عجزه تأسیس گردد لهذا کسی محتاج بسؤال نماند چنانچه متمم آیهء مبارکه دلالت میفرماید قد کتب علی الکمل ان یکسب بعد میفرماید و الذی عجز فللوکلاء و الأغنیاء ان یعینوا له ما یکفیه مقصود از وکلا وکلاء بیت است که اعضای بیت عدل باشد از عدم فرصت مختصر مرقوم گردید و علیک البهاء الأبی

MMK6#292x, AMK.142-144, AMK.152-154, AVK3.378.10x, AVK3.495.01x

AB00560

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1911-Jun-20

1 The beautifully printed letters of 'Abdu'l-Baha that you had printed in your fine handwriting arrived. Indeed they were exceptionally well printed. We beseech God to assist you, suffice you, and reward you with a goodly reward for these services. Indeed you are engaged in service and detached from all else save God. Know with certainty that you are a servant close to the threshold of the Blessed Beauty, having been enabled to

1 نامه های مطبوعهء عبدالهء که بخط خوش خویش طبع نموده بودید رسید فی الحقیقه بسیار ممتاز و خوش طبع بود نسل الله ان یؤیدک و یکافیک و یجازیک جزاء حسناً علی هذه الخدیمات فی الحقیقه بخدمت مشغولی و از مادون حق بیزار یقین بدان که در درگاه جمال مبارک

render these services. This is from the grace of your Lord, the Most Merciful, the Most Compassionate.

- 2 As for the letter written in three languages, it is very interesting, especially the expression "shlik" which indeed has an impact on solid rock.
- 3 As for your dismissal, the divine friends are heedless while the Yahyais are engaged in corruption day and night. To whichever party they encounter, they attribute the Baha'is to another party that is opposed to that one. Thus they spread great calumnies before the revolutionaries that all Baha'is were moderates and enemies of the revolutionaries. Therefore Sattar Khan had said that the clergy's decree regarding the Baha'is should be carried out so that our party would gain strength. But God did not grant him respite, rather his plot recoiled upon his own neck. Now that the revolutionaries have been defeated, the Yahyais have represented to the general public of moderates, especially Yeprem Khan, that the Baha'is support the revolutionaries. Most of these corruptions are perpetrated by Mirza Yahya, Sadru'l-'Ulama and Dhika'u'l-Mulk, while the friends of God are occupied with disputing over minor matters like school affairs.
- 4 Therefore you must explain this matter yourself to Yeprem Khan that Sattar had this notion and his instigators were Sadru'l-'Ulama and Mirza Yahya. Yet these Yahyais were first in Zillu's-Sultan's party and received large sums from him to work for his sovereignty, constantly assuring him that this throne and crown belonged to him. When they saw Zillu's-Sultan's affairs becoming unstable, they corresponded with Salaru'd-Dawlih that the throne and crown were ready and his - to come quickly to Tehran. When he was defeated they joined the revolutionary party and raised an uproar and slanderously claimed that the Baha'is supported autocracy, while telling the autocrats that the Baha'is were constitutionalists. They even conveyed this through intermediaries to Mirza Fadlu'llah Nuri who was later executed. This is why Mirza Fadlu'llah wrote and printed that repugnant announcement and posted it on Tehran's walls and doors stating that the Baha'is were the founders of constitutionalism, since this revolution had been specified forty years earlier in their Book of Aqdas, and they want to prove it miraculous and obtain freedom so they can freely print and distribute the books and tablets of the Bab, Baha'u'llah and 'Abbas Effendi. The Yahyais made such accusations through intermediaries to Mirza Fadlu'llah Nuri.

بنده مقرّبی که موقّق باین خدمات شدی هذا
من فضل ربّک الرحمن الرحیم

2 اما مکتوبیکه بالسنه ثلاثه مرقوم گردیده
بسیار بامزه است علی الخصوص عبارت شلیک
فی الحقیقه در صخره صماء تأثیر دارد

3 و اما قضیه عزل شما احبّاء الهی غافل و یحیائیا
شب و روز در فساد بهر حزبی که برسند بهائیان
را بخزنی دیگر که ضدّ آنزبست نسبت دهند
چنانکه در پیش انقلابیون بیعتان عظیم شهرت
دادند که بهائیان جمیعاً از اعتدالیونند و دشمن
انقلابیون لهذا ستار خان گفته بود که فتوای
علمایا در حقّ بهائیان باید مجری داشت تا حزب
ما قوت گیرد ولی خدا باو مهلت نداد بل رجوع
کیده الی نحوه حال که انقلابیون مقهور شده اند
یحیائیا در نزد جمهور اعتدالیون علی الخصوص
یفرم خان قلم داده اند که بهائیان حامی انقلابیونند
و اکثر این فسادها را میرزا یحیی و صدرالعلماء
و ذکاءالملک مینمایند و احبّای الهی مشغول
بمواجهه در امور جزئیّه مثل امور مدرسه

4 لهذا شما باید خود این قضیه را به یفرم خان
بفهمانی که جناب ستار این خیال را داشت و
محرک او صدرالعلماء و میرزا یحیی بودند و حال
آنکه این یحیائیا اول حزب ظلّ السلطان بودند
و از او مبلغ گزاف گرفتند که در سلطنت او
بکوشند و متصل او را نوید دادند که این تخت
و تاج مال تو است چون امور ظلّ السلطان را
متزلزل دیدند مخایره به سالارالدوله کردند که
تخت و تاج حاضر و مال تست فوراً به طهران
بیا و چون او منکوب شد داخل در حزب
انقلاب گشتند و عربدهائی انداختند و اقترأ
زدند که بهائیان طرفدار استبدادند و بمسئدیان
فهماندند که بهائیان مشروطه طلبانند حتی به
میرزا فضل الله نوری مصلوب بوسائط چنین
فهماندند این بود که میرزا فضل الله آن اعلان
قبیح را نوشت و چاپ کرد و بر در و دیوار
طهران چسباند که مؤسس مشروطه بهائیانند
زیرا در کتاب اقدس آنان چهل سال پیش
این انقلاب منصوب گردیده و اثبات معجزه
میخواهند بنمایند و میخواهند حریت حاصل
نمایند تا کتب و صحائف باب و بهاء الله و عباس
افندی را بکمال حریت طبع نمایند و انتشار دهند

یحيائيا بوسائطي نزد ميرزا فضل الله نوري اينطور
سعایت نمودند

- 5 After the revolution occurred, the Yahyais portrayed the Baha'is to the constitutionalists as being from the autocracy party. After the freedom-seekers split into two factions, they portrayed the Baha'is to Sattar Khan as being moderates. Now they have observed that the revolutionary party has been defeated, so they spread rumors to the moderates that the Baha'is are revolutionaries. And the friends of God are also asleep while these slanderous souls have penetrated into the roots of various parties and do not let Iran find peace, and they commit whatever corruption they wish while the country's leaders are completely heedless of this matter and the friends of God are also silent and occupied with disputes over minor affairs. It is evident what the result will be if several friends hold minor positions - they too will be dismissed.

5 بعد که انقلاب حاصل شد یحیائیا پیش مشروطه طلبان بهائیان را از حزب استبداد قلم دادند بعد که آزادی طلبان دو فرقه شدند پیش ستار خان بهائیانرا از اعتدالیون قلم دادند حال ملاحظه کردند که حزب انقلاب مغلوب در نزد اعتدالیون بهائیان را انقلابیون شهرت میدهند و احباء الهی نیز در خواب این نفوس مفتریه در رگ و ریشه احزاب مختلفه حلول نموده اند و ایران را نمیگذارند آرام گیرد و هر فسادى میخواهند میکنند و سروران مملکت بکلی از این قضیه غافل و احباء الهی نیز ساکت و بمحاجات امور جزئی مشغول معلومست نتیجه اگر چند نفری از احباب در مناصب جزئی باشند آنان نیز منفصل گردند

- 6 In any case, present this letter to the Spiritual Assembly so they may consider it and act accordingly. And upon you be the Most Glorious Glory.

6 باری این نامه را بمخفل روحانی تقدیم نمائید تا ملاحظه نمایند و بموجب آن معمول دارند و علیکم
الیهاء الاهی

INBA79.069, MAS5.224x, RMT.314-315x

AB01252

To: Charles Mason Remey, in Washington, DC

Date: 1911-Jun-20

- 1 O dear friend! The letter which thou hadst written to Mr. Mulk came to hand, and its contents became known. Praise be to God, on that auspicious day of Naw-Ruz thou didst kindle the candle of festivity and rejoicing, and didst pass the hours in the utmost happiness; and in these days of Ridvan, assuredly, thou hast turned to spiritual joy and sweet savours, and in garden and meadow and grove and rose-bower hast listened to the song of the nightingale of mysteries.
- 2 In very truth, since the friends in America enjoy freedom, they pass the days of the Festival in the greatest gladness. Thou hadst written that there had been divers gatherings of rapture and joy, one for the white and one for the coloured; whereas, praise be to God, both are under the shelter of the All-Knowing Lord.

1 ای دوست عزیز نامه ئی که بمستر ملک مرقوم نموده بودید بر مضامین آن اطلاع حاصل شد الحمد لله در این روز فیروز نوروز شمع عیش و عشرتی برافروختید و اوقاتی در نهایت سرور گذرانید و در این ایام رضوان یقین است که به روح و ریحان پرداختید و در باغ و راغ و گلشن و گلزار استماع آهنگ بلبل اسرار نموده اید

2 فی الحقیقه یاران امریک چون حریت دارند ایام عید را نهایت خوشی میگذرانند مرقوم نموده بودید که محافل وجد و سرور متعدد بود یکی سفید و یکی سیاه و حال آنکه الحمد لله هر دو در پناه خداوند آگاه

- 3 Wherefore it behoveth that in these gatherings the candle of the oneness of mankind should be so enkindled that no distinction remain between black and white. Colours pertain to the realm of accident, but the realities of man are essences. In the presence of the oneness of the essences, what worth hath the differing of the accidents? And before the shining forth of the light of Reality, what ruling have the darknesses of illusion?
- 4 If it be possible to bring these two groups, black and white, into one and the same gathering, and to cast such love into the hearts that true intermingling be attained, and not a mere outward unity alone, be thou assured that the outcome will be that all strife and contention between black and white will wholly pass away – indeed, God willing, so shall it be. And this is the greatest service to the world of humanity.
- 5 As for Mr. Gregory: he is now present here in the utmost joy. He went to 'Akka, attained to the pilgrimage of the Holy Threshold, compassed in circumambulation the Sanctuary which is the Ka'bih of the Supreme Concourse, then returned, and day and night consorteth with the friends of God and with 'Abdu'l-Baha in utmost ecstasy and delight. Ere long he will return; and at the time of his arrival you must receive him with such rejoicing and welcome that the white friends will, as it were, cherish and honour this radiant dark-skinned one to such a degree that the people will be astonished.
- 6 And as to the matter of the Mashriqu'l-Adhkar: it is exceedingly important. Bestir yourselves therein with the utmost diligence, for it is of great moment in all lands. Praise be to God, Mashriqu'l-Adhkars have been founded, even in villages: in some places their structures have been raised, and in others a site hath been appointed; and at the hour before dawn they are engaged in the remembrance of the Lord.
- 7 Convey to all the friends the Most Wondrous, the Most Glorious greetings, and upon thee be the Most Glorious Glory.
- 3 لهذا باید چنان در این محافل شمع وحدت انسان برافروزد که سیاه و سفید ممتاز نگردد الوان حکم اعراض دارد ولی حقائق انسان جواهر است باوجود وحدت جواهر اختلاف اعراض را چه حکمی و باوجود سطوع نور حقیقت ظلمات مجاز را چه حکمی
- 4 اگر ممکن باشد که این دو فرقه سیاه و سفید را در یک محفل جمع نمائید و چنان محبتی در قلوب افکنید که امتزاج حاصل شود نه اتحاد تنها یقین بدانید که نتیجه بکلی نزاع و جدال از میان سیاه و سفید زائل گردد بلکه انشاءالله چنین گردد و این اعظم خدمت بعالم انسانی
- 5 اما مستر گرگری در نهایت سرور الآن حضور دارد به عکا رفت و زیارت آستان مقدس فائز شد و طواف مطاف ملا اعلی کرد و مراجعت نمود و با یاران الهی و عبدالهء در نهایت وجد و طرب شب و روز الفت و آمیزش بنماید و عنقریب مراجعت خواهد نمود حین ورود باید در نهایت سرور و قبول پذیرائی از او مینمائید قسمیکه سفیدان این سیاه نورانی را بپرستند بدرجهائی که خلق حیران مانند
- 6 و اما قضیه مشرق الأذکار بسیار مهم است نهایت اهتمام مجری دارید زیرا اهمیت دارد در جمیع بلاد الحمد لله مشرق الأذکار تأسیس گشته حتی در قریه ها در بعضی مواقع بنیان گردیده و در بعضی مواقع محلی را معین نموده اند و در استخار بذکر پروردگار مشغولند
- 7 جمیع یاران را تحیت ابدع ابهی ابلاغ دارید و علیک البهء الأبهی

AB07328

To: Tabib Irvani, Mirza Aqa Jan son of Harun Hamadani

Date: 1911-Jun-22

- 1 O thou steadfast in the Covenant! Your letter hath come and imparted great delight, with its word that, praised be God, the youth of the Abha paradise are verdant and tender from showers scattered out of clouds of heavenly grace, that they thrive and flourish in the April rains of heavenly guidance and are progressing day by day.

1 ای ثابت بر پیمان نامهء شما رسید مفهوم موجب فرح و نهایت سرور گردید که الحمد لله نورسیدگان جنت ابری از رشحات ابر عنایت در نهایت طراوت و لطافتند و بیاران نیسان هدایت کبری نشو و نما مینمایند و روز بروز ترقی میکنند
- 2 It is certain that each and every one of them will grow to be as a banner of guidance, a symbol of the bestowals that come from the realm of the All-Glorious. They will be sweet-singing nightingales in the gardens of knowledge, gazelles delicate and comely, roaming the plains of the love of God.

2 یقین است که هریک رایت هدی شوند و آیت موهبت ملکوت ابری گردند حدیقهء عرفان را بلبل خوش الحان شوند و صحرای محبت الله را غزالان خوش خط و خال
- 3 You must attach the greatest importance to the education of children, for this is the foundation of the Law of God and the bedrock of the edifice of His Faith. If it were known how much joy you have imparted through what hath been done for the children, the believers would surely educate all their children in the same way.

3 مسئلهء تربیت اطفال را بسیار اهمیت بدهید زیرا این اساس شریعت الله است و پایهء بنیان دین الله اگر بدانید از قضیهء اطفال چه قدر مسرت حاصل گردید البته جمیع اطفال را یاران چنین تربیت نمایند
- 4 As for the festival days and the adornment of celebrations, the arrangement of public gatherings, and expressions of joy, happiness, pleasure and delight - this was glad tidings for the divine friends. However, it would be better and more agreeable if there were some consideration of wisdom, for people's tolerance is limited and certain mischief-makers lie in wait. They should not be given opportunity.

4 و اما ایام عید و آرایش جشن سرور و ترتیب بزم جمهور و فرح و شادمانی و خوشی و کامرانی بشارتی برای یاران رحمانی بود ولی اندکی ملاحظهء حکمت اگر باشد بهتر و خوشتر است زیرا حوصلهء خلق تنگ است و بعضی از مفسدان در کمیند آنان را میدان نباید داد
- 5 Regarding the matter of elections: if after being elected a member commits an evident wrong that is proven in court, they are removed. Without this, even if they lack capability, it is not possible [to remove them]. However, in the next election they can be dropped. In this case another person is elected in their place. If an elected member resigns their membership, they are free to do so and this resignation is acceptable.

5 و اما قضیهء انتخاب اگر نفسی از اعضا بعد از انتخاب جرم مشهودی نماید و بحاکمه ثابت گردد ساقط شود و بدون آن ولو اقتدار نداشته باشد ممکن نه ولی در انتخاب ثانی ساقط شود در این صورت بجای او شخص دیگر انتخاب گردد و اگر عضوی از اعضای منتخبه از عضویت استعفا نماید مختار است این استعفا مقبولست
- 6 You and the blessed son have permission to attain the presence in the coming winter. Convey the Most Glorious and Most Wondrous greetings to all the friends. And upon thee be the Most Glorious Glory.

6 و شما و نجل سعید در زمستان آینده اذن حضور دارید جمیع یاران را تکبیر ابداع ابری برسان و علیک البهاء الأبهی

BRL_DAK#0552, TRBB.043x

BRL_ATE#167, COC#0604x

AB03641*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1911-Jun-22*

- 1 O servant of Truth!
- 2 Letter number 8 was received, as well as the letters enclosed within it. The province of Fars, indeed the realm of Iran, is in ruins. Wise and knowledgeable trustees are needed to bring about good order. This patient needs a skilled physician, and this country seeks an expert ruler. At present, while this storm rages, Iran is desolate. We beseech God that a skilled physician may appear who will be the cause of immediate healing for this patient.
- 3 That country is in truth subject to endless illnesses, troubled from every direction. It requires a divine power that can succeed in bringing it to order. Human powers can manage affairs to a certain degree, but when disorder has arisen from every direction, a divine power, a merciful gift, and a heavenly bestowal are needed to remove this disorder. Therefore we pray that the favors of the Divine Unity may encompass it, that this dead body may come to life, and this powerless one become powerful. There is no other remedy.
- 4 You must trust in God and cling to the hem of His greatness. Do not be sorrowful, do not be grieved. If God helps you, none can overcome you, and if He forsakes you, who is there that can help you afterwards? And upon you be greetings and praise.
- 1 ای بنده حق
- 2 نامه ۸ نمره رسید و همچنین نامه‌هایی که در طی آن بود ولایت فارس بلکه اقلیم ایران ویرانست امناء عاقل و دانا باید تا حسن انتظام یابد این مریض طبیب حاذق خواهد و این مملکت امیر ماهر جوید حال تا این طوفان برپاست ایران ویرانست از خدا خواهیم که طبیب ماهری پیدا گردد تا این بیمار را سبب شفای عاجل شود
- 3 آنمملکت فی الحقیقه معرض مرضهای بی‌پایانست از هر جهت مضطرب یک قوت ربّانی میخواهد که از عهده انتظام آن برآید قوای بشریه تا یکدرجه تمشیت امور تواند ولی چون خلل از هر جهت حاصل گشت یکتوئی ربّانیه و موهبتی رحمانیه و عنایتی سبحانیه لازم تا این خلل برطرف شود لهذا ما دعا میکنیم که الطاف حضرت احدیت شامل گردد و این جسم مرده زنده شود و این ناتوان توانا گردد چاره‌ئی جز این نه
- 4 شما متوکل بر خدا باشید و متوسّل بذیل کبریا محزون مباش دلخون مگرد ان ینصرکم الله فلا غالب لکم و ان یخذلکم من ذا الذی ینصرکم بعده و علیکم التّحیّة و الثّناء

INBA85:467, MMK6#087, BSHI.061-062

AB07990*To: Siushansiyan Parsi, Tirandaz**Date: 1911-Jun-22*

- 1 O Tirandaz! Many souls have drawn their bows and shot arrows at the target, but their arrows did not hit the mark, for they shot them in the winds of desire and passion. Such arrows will certainly not strike the target, as the gusts of desire will cause them to deviate from the mark.
- 2 But thou, praise be to God, hast hit the target with thine arrow and reached the mark with thy shot, for the arrow of thy high resolve was lofty and the target was the love of the Lord. Thou hast proven faithful, therefore offer thanks that, praise be to God, thy purpose hath been achieved and thy desire hath been realized.
- 3 Send the book which is the translation by the late Mirza Jalal so that it may be reviewed.
- 4 And upon thee be the Most Glorious Glory.

1 ای تیرانداز نفوس بسیار کمان‌داری نمودند و خدنگ بنشانه انداختند ولی سهام مصیب نبود زیرا تیرها در هوا و هوس پرانند چنین خدنگ البته به آماج نخورد زیرا که امواج هوا از نشانه منحرف نماید

2 ولی تو الحمد لله خدنگ بنشانه زدی و تیر بآماج رساندی زیرا تیر همت بلند بود و نشانه محبت خداوند باوفا گشتی پس بشکرانه پرداز که الحمد لله مقصود حاصل گردید و مراد مشهود شد

3 کتابیکه اثر ترجمه مرحوم میرزا جلالست ارسال دارید تا ملاحظه شود

4 و علیک البهاء الأبهی

YARP2.392 p.305

AB01378*To: Jane E Whyte, in Edinburgh**Date: 1911-Jun-26*

- 1 O daughter of the Kingdom! Your letter from Edinburgh arrived and its contents were delightful, therefore it brought the utmost joy that, praise be to God, that daughter of the Kingdom is striving with heart and soul to promote the oneness of the world of humanity and serving all humanity. Therefore, spiritual correspondence between me and you is continuous, and conscientious feelings are constant and enduring. At every moment offer a hundred thousand thanks and praise to the Glorious Lord that He granted such a gift.
- 2 Convey my utmost love and longing to Mr. John W. Graham and say: O respected person, the time has come for you to become the standard-bearer of the army of love for humanity

1 ای بنت ملکوت نامه شما از ادین‌برگ رسید مضامین دلنشین بود لهذا نهایت سرور حاصل گردید که الحمد لله آن بنت ملکوت به جان و دل در ترویج وحدت عالم انسانی میکوشد و بعموم بشر خدمت مینماید لهذا محابه روحانی در میان من و تو مستمر است و احساسات وجدانی دائم و باقی در هر دمی صد هزار شکرانه نما و تحمید خداوند مجید کن که بچنین موهبتی موفق فرمود

2 و بجانب جون گریهام از قبل من نهایت محبت و اشتیاق ابلاغ دار و بگو که ای شخص محترم وقت آن آمد که سپاه محبت عالم انسانی و وحدت

- and human unity, and the commander of spiritual hosts. I desire such a station for you.
- 3 John R. Mott, S. MacBee, and Henry Hodgkin are very dear to me, and I pray to God that they may succeed in a mighty cause and establish a great foundation according to the teachings of Baha'u'llah.
- 4 God willing, Miss Buckton and the handmaid of God Chapple will succeed in rendering great service to the people of the East in Egypt this coming winter.
- 5 If you meet the honored handmaid of God Mrs. Stannard, convey my respectful greetings, and I hope that the radiance of heavenly grace, celestial [bounties], and divine glory may shine upon all regions.
- 6 A reply to Lady Lamington's letter was written and is enclosed; please deliver it. From her letter, merciful feelings are evident. I pray to God that she may receive infinite bounties from the Abha Kingdom.
- 7 O daughter of the Kingdom! Tell your dear friend that although you are in the north, but in the east; although you are on earth, I pray God that you may become heavenly. Praise be to God that spiritual connections exist between me and you and spiritual feelings are evident. God willing, a day will come when we shall meet.
- 8 Convey my utmost kindness and respect to the near handmaid of God, daughter of the Kingdom Mrs. Cropper. All the holy leaves send their most glorious Abha greetings to you and them.
- بشری را صاحب علم گردی و سردار خیل و حشم روحانی شوی از برای تو چنین مقامی را میخواهم
- 3 جون ر مت س مکبی هنری هودجکین در نزد من بسیار عزیزند و از خدا خواهم که موفق بامر عظیمی گردند و بموجب تعالیم بهاءالله تأسیس بنیان عظیمی نمایند
- 4 انشاءالله مس بوکتن و امةالله شپل در مصر در این زمستان آینده موفق بخدمتی عظمی بملت شرق خواهند گشت
- 5 بامةالله المحترمه مسیس استنارد اگر ملاقات نمودی تحیت محترمانه من برسان و امیدوارم که پرتو فیض ملکوتی و ایوانی آسمانی و مجد الهی بر جمیع اقالیم پرتو افکند
- 6 به لامینگتون خانم جواب نامه مرقوم گردید در چوف است برسانید از نامه او احساسات رحمانیه میشود از خدا خواهم که از ملکوت ابهی فیوضات نامتناهی بیابد
- 7 ای بنت ملکوت بدوست عزیزت بگو که هرچند در شمالی ولی در شرقی هرچند در زمینی از خدا خواهم که آسمانی گردی الحمد لله روابط معنویّه میانه من و تو موجود و احساسات روحانیّه مشهود انشاءالله روزی آید که ملاقات حاصل گردد
- 8 بامةالله المقرّبه بنت ملکوت مسیس کروپر نهایت مهربانی و احترام از من ابلاغ دار جمیع ورقات مبارکه بشما و ایشان تحیت ابدع ابهی میرسانند

MKT3.467

AB03954

To: Hasan et al., in Saysan

Date: 1911-Jun-26

- 1 O My friends and fellow-workers! Your letters indicative of pure devotion and love hath utterly impressed My heart and soul. My heart leaps within me and my soul is at peace. The friends in Saysan are each and all faithful and righteous friends and a cause of gladness and joy. I love them with My heart and soul.

1 ای بنم یارلر و یاورلرم خلوص محض و محبت صرفه دن عبارت اولان نامه لری جان و یورگمه آشرو درجه ده تأثیر ایلدی هیجان وجدان و راحت دل و جان حاصل اولدی سیسانده کی دوستان هر بری یار صادق دوست موافق اولوب سبب روح و ریحاندر و اونلری جان و گوگلم سور
- 2 For each one of them is a great leader of the path of truth, dwelleth in His presence and is nigh unto the Threshold of Oneness. Every time I them to mind and remember their faces, contemplation becometh the garden of paradise, the rose-garden of mysteries, the niche of lights, and with lowliness and fervour I supplicate unto the Abha Kingdom and ask on their behalf for the hidden bounties.

2 زیرا حقیقته رهبر و پیش نظر و درگاه احدیته مقرب هر بری بر بیوک سروردلر اونلری یاد ایتدجه دیدارلری تخطر اولندجه خاطر روضه رضوان اولور باغ جنان اولور گلشن اسرار اولور مشکوة انوار اولور و ملکوت ابهایه تضرع و ابتهال اولنور و یاران عزیزه الطاف خفیه رجا اولنور
- 3 My Lord confirmeth, maketh things pleasant, bestoweth His blessings, His most great guidance, most mighty grace, the happiness of both this world and the world to come, and changeth sorrows and anguish into gladness and joy. With every breath I beg of Abha Kingdom that He may confirm you, gladden your hearts, bless you and glorify all the friends of Saysan and write down My longing for them.

3 ریم تأیید ایدر توفیق ایدر تحسین ایدر تسریر ایدر تکریم ایدر هدایت کبرائی موهبت عظمائی سعادت دنیا و اخرائی تقدیر ایدر و غم و کدری فرح و سرور ایله تبدیل ایدر هر دم سزه ملکوت ابهی دن تأیید دیلرم تسریر دیلرم تکریم دیلرم و احبای سیسان عمومه تکبیر ایدرم و اشتیاقی تحریر ایدرم
- 4 The Glory of the All-Glorious rest upon you.

4 و علیکم البهاء الأبهی

TSAY.236-237, MJT.027

AB04793*To: Lady Lamington, in London**Date: 1911-Jun-26*

O seeker of the unity of the human world! Your letter was received and its reading brought the utmost joy, for praise be to God, you are a seeker of the Most Great Peace and immersed in the ocean of the love of humanity, acting according to the teachings of Baha'u'llah. And be assured that these will prevail. Pay no attention to the fact that the people of London are caught in heedlessness - indeed all the world is afflicted with self-interest and selfish desires and is occupied day and night with worldly pursuits - for the breathings of the Holy Spirit will ultimately have their effect and will raise up souls in London who will become the lit candles of the human world and the bright stars in the horizon of reality. Strive and endeavor according to the teachings of Baha'u'llah and remain firm and steadfast, showing no weakness in the face of tests. I pledge that you will become the cause of guidance for souls who will first be servants of the human world and will serve the unity of the human world with sincere intention, pure hearts, lofty aims and great resolve. And upon you be the Most Glorious Glory.

ای طالب وحدت عالم انسانی نامهات رسید و از قرائت نهایت مسرت حاصل گردید که الحمد لله طالب صلح اکبری و غریق دریای حب بشر بتعالیم بهاءالله عاملی و یقین بدان که نافذ گردد نظر باین منما که اهل لندن بغفلت گرفتار بلکه جمیع عالم بمنفعت ذاتیه و اغراض نفسانیّه مبتلا و شب و روز مشغول بدنیای زیر نفثات روح القدس عاقبت تأثیر نماید و در لندن نفوسی مبعوث نماید که شمع افروختهء عالم انسانی گردند و ستارهء درخشندهء افق حقیقت شوند بموجب تعالیم بهاءالله جهد و کوشش ثما و ثابت و مستقیم باش و از امتحانات فتور میار من تعهد مینمایم که سبب هدایت نفوسی شوی که اول خادم عالم انسانی باشند و بصدق نیت و خلوص قلب و مقاصدی بلند و همی عظیم بوحدت عالم انسانی خدمت نمایند و علیک البهاء الأبهی

BLIB_Or.08117.043, MKT3.470

AB05113*To: Parizad wife of Mihdi Hamadani, in Tihiran**Date: 1911-Jun-26*

- ¹ O Parizad, offspring of the Friend [Abraham] and free spirit of the Glorious Lord, ready for every hidden blessing and intoxicated with the chalice of Salsabil, near to the threshold of the All-Glorious and accepted at the court of the Most Glorious Beauty.
- ² Lament no more your estrangement, but soar through the special favors of God. Be not withered, be not grieved, be at peace. Rejoice and seek happiness through heavenly bounty. For you are descended from Eve, the mother of humanity, not born of jinn or fairy.

- ¹ ای پرزاد زادهء خلیلی و آزادهء ربّ جلیلی و آمادهء هر لطف خفیّی و سرمست ساغر سلسبیلی مقرب درگاه کبریائی و مقبول آستان جمال ابهی
- ² دیگر از غریبی منال و بنایت خاصهء حق بیال پرمرده مباش آزاده مشو آسوده گرد شادمانی کن و بموهبت آسمانی کامرانی جو زیرا سلالهء حواء ام البشری نه زادهء جن و پری

- 3 And this wandering is better than any settled life, for you are a wayfarer on the path of the Beloved, enamored of the Kind Friend, pierced by the arrow of His glance, captive in the chains of the Friend's tresses, caught in the links of that musk-scented hair. That is, you are a lover of the Sun of Truth, enchanted by the Light of the Divine Identity, and enraptured by the outpouring of Divine Oneness.
- 3 و این در بدری بهتر از هر سر و سامانی زیرا آوارهٔ سیل جانانی و دلدادۀ دلبر مهربانی و افتادۀ تیر مرغانی و اسیر زنجیر زلف یاری و در حلقهٔ سلسلهٔ آن موی مشکباری یعنی عاشق شمس حقیقی و والهٔ نور هویتی و مفتون فیض احدیتی
- 4 Convey congratulations and felicitations to the attracted, soaring maidservant of God and the near maidservant of God, Amatu'l-A'la, on her membership in the East-West Unity Association. And upon you be the Most Glorious Glory.
- 4 امة الله المنجذبه طائره و امة الله المقربة امة الاعلى را تبریک و تهنیت عضویت در جمعیت اتحاد شرق و غرب بنا و علیک البهاء الابهی

MKT7.078

AB08821

To: *Lal Tirandaz, in Akka*

Date: 1911-Jun-26

- 1 O handmaiden of the Lord! Behold the bounty of the Lord, that He guided thee to the straight path, made thee distinguished among handmaidens, led thee to the pathway of the Friend, made thee a guardian in the house of the Blessed Beauty, gave thee shelter in the precincts of the sacred dust, and caused thy countenance to become radiant, so that at every moment thou might engage in praise, supplication and worship of the one true God.
- 1 ای کنیز پروردگار بخشش خداوندگار را بنگر که ترا براه راست رهبر شد و در میان کنیزان سرور کرد و بکوی دوست رساند و در خانهٔ جمال مبارک نگهدار نمود و در پناه خاک پاک جای داد و رخت تابناک فرمود تا هر دم به ستایش و نیایش و پرستش خداوند یگانه پردازی
- 2 Convey my love to Bahram. May thy soul be happy.
- 2 به بهرام مهربانی من برسان جانت خوش باد

YARP2.513 p.373

AB00637

To: Chairman of the world Peace Conference, in London

Date: 1911-Jun-27

- 1 O thou esteemed personage! The details of the Peace Conference of Nations, which is to be convened under your presidency, were observed in the newspapers of the East and West, and the utmost joy and gladness was attained that, praise be to God, the Peace Conference of Nations is being established under the presidency of such an illustrious person. Today in the world of existence there is no matter greater than this, for it is the cause of the comfort of creation, the tranquility of all nations and governments, and the felicity of every human being. What could be more manifest than this in its supreme importance? Indeed, it may become the cause of the illumination of East and West, and bring about the manifestation of the divine image and likeness in the human world and the appearance of infinite virtues.
- 2 Therefore, although this yearning one had no previous acquaintance with you, this momentous cause and your lofty endeavor created in me the greatest love for you from afar, and thus I have undertaken to write this letter.
- 3 This matter of the peace of nations was established by Baha'u'llah in Iran sixty years ago, that is, in the year 1851, and during this period He issued many tablets and epistles concerning this subject, first publishing them in Iran and later disseminating them to other regions, until in the Kitab-i-Aqdas, revealed nearly fifty years ago, He explicitly addressed the matter of universal peace and enjoined all Baha'is to sacrifice themselves wholeheartedly in this great cause, even to offer up their lives and property, to promote fellowship among nations and religions, and to proclaim the unity of mankind throughout all regions of the world.
- 4 In Iran there exist multiple nations—Muslim, Christian, Jewish, and Zoroastrian—and various denominations. Through the power of Baha'u'llah's teachings, such harmony and love have been established among these nations and peoples that they now associate with one another like brothers, or like father and son, mother and daughter, united and agreed. When they gather in an assembly, if someone were to enter, they would

1 ای شخص عظیم محترم در جرائد شرق و غرب تفصیل مجلس صلح ملل که در تحت ریاست شما تشکیل میشود ملاحظه گردید و نهایت سرور و فرح حاصل شد که الحمد لله در تحت ریاست شخص جلیل مجلس صلح ملل تشکیل میگردد امروز در عالم وجود امر مهمی اعظم از این نه زیرا سبب آسایش آفرینش است و راحت جمیع ملل و دول و سعادت هر انسان از افراد بشر چه امری از این اعظمتر واضح است که نهایت اهمیت را دارد بلکه سبب نورانیت شرق و غرب گردد و باعث ظهور صورت و مثال الهی در عالم انسانی و جلوه فضائل نامتناهی

2 لهذا این مشتاق هرچند با آن سرور آشنائی از پیش نداشتم ولی این امر عظیم و همت عالی شما سبب شد که غائبانه نهایت محبت حاصل نمودم لهذا بتحریر این نامه پرداختم

3 این قضیه صلح ملل را حضرت بهاءالله در ایران در شصت سال پیش یعنی در سنه پنجاه و یک مسیحی تأسیس نمود و در ایندخت در اینخصوص لوائح و الواح بسیار اول در ایران نشر فرمود و بعد در سائر جهات نیز انتشار داد تا آنکه در کتاب اقدس که قریب پنجاه سال پیش نازل شده مسئله صلح عمومیرا تصریح فرموده و بعموم بهائیان تکلیف فرموده که به جان و دل در این امر عظیم جانفشانی نمایند حتی جان و مال خویش را فدا کنند و ترویج الفت ملل و مذاهب نمایند و اعلان وحدت عالم انسانی در جمیع اقالیم عالم کنند

4 در ایران ملل متعدده موجود مسلمان و مسیحی و یهود و زردشتی و مذاهب متعدده نیز موجود بقوت تعالیم بهاءالله چنان تألیف و محبت در میان این ملل و امم حاصل گردیده که حال مانند برادر و یا پدر و پسر و مادر و دختر با یکدیگر متحد و متفق و آمیزش مینمایند چون در محفلی اجتماع کنند اگر شخصی وارد گردد از

be astonished by their intense fellowship and love, seeing absolutely no trace of difference or separation.

- 5 Some of Baha'u'llah's tablets on this subject have been translated in America; request them, perhaps they can be obtained. You will observe what a firm foundation Baha'u'llah has established in the world of existence that will ultimately result in the unity of all mankind. Likewise, numerous letters have been written by this yearning one; request those as well, perhaps their translations can be found in America.

- 6 In brief, Baha'u'llah has planted a fruitful tree in the garden of human unity in this earthly realm, and since you too are engaged in watering this garden, I felt it necessary to express my gratitude and satisfaction to you, so that your good name might spread throughout Iran and indeed the entire East, that the people of the East might remember your name with nobility and pray for you, seeking complete divine confirmation, so that these principles of fellowship and peace among nations and governments, indeed among all human beings, might be firmly established and universally disseminated.

- 7 I request that you accept my highest respects.

SW_v02#15 p.003-004

شدّت الفت و محبّت آنان حیران ماند ابداً اثر
اختلاف و جدائی نه بیند

5 بعضی از الواح حضرت بهاءالله در اینخصوص
ترجمه در امریکا شده بطلبید شاید بدست آید
ملاحظه خواهید فرمود که چه اساس متینی
حضرت بهاءالله در عالم وجود تأسیس فرموده
که عاقبت منتج وحدت جمیع بشر گردد و
همچنین مکاتیب متعدده بسیار از قلم این مشتاق
صادر آنان را نیز بطلبید شاید ترجمه اش را در
امریکا بیابید

6 باری حضرت بهاءالله در این نشئه انسانی در
حدیقه وحدت عالم بشر غرس پرثمری فرموده
و چون آنجناب نیز در فکر آبیاری این حدیقه
هستید لهذا لازم دانستم که ممنونیت و خشنودی
خویشرا از آنجناب بیان نمایم تا نام نیک شما در
ایران بلکه عموم شرق انتشار یابد تا اهل شرق
نام شما را بزرگواری یاد نمایند و در حق شما
دعا کنند و طلب تأیید کلی نمایند تا این مبادی
الفت و صلح ملل و دول بل عموم افراد انسانی
تأسیس تام یابد و انتشار عمومی حاصل نماید

7 و خواهش از شما دارم که احترامات فائقانه
مرا قبول فرمائید

MKT2.227, ANDA#43-44 p.92,
NJB_v02#10 p.003-004

AB01148

To: Mr Phillips, Sec'y of World Peace Conf., in London

Date: 1911-Jun-27

- 1 Esteemed Sir,
- 2 The League of Nations Conference is among the greatest outcomes of this mighty century. This luminous century is unparalleled in human history, distinguished from all centuries, blessed with virtues that cause the brilliant star of heavenly confirmations to shine from the horizon of this century upon all ages and centuries. Among the extraordinary phenomena of this century, which is truly miraculous, is the establishment

1 شخص محترما

2 کنفرانس صلح ملل اعظم نتایج این قرن عظیم
است این قرن نورانی در تاریخ انسان مثیل و
نظیر ندارد از جمیع قرون ممتاز است بفضائل
اختصاص یافته که کوکب درخشنده تأییدات
آسمانی از افق این قرن بر قرون و اعصار بتابد
از جمله خارق عادات این قرن که فی الحقیقه

of the unity of the human world and its branches - universal peace and the union of different nations.

- 3 In this human world, Iran was a center of disagreement, conflict and strife between nations to an indescribable degree. Nations considered each other's blood lawful to shed, plundered each other's properties, and never fell short in harming one another. The hatred between nations was such that they considered each other unclean. If a Jew entered a Muslim's house, they would make him sit on the ground considering him unclean, and if he drank from a cup, they would either break it or wash it repeatedly. The point is that enmity and hatred between religions and nations was to this extent.
- 4 Sixty years ago, Baha'u'llah, through heavenly power, proclaimed the unity of humanity in Iran and addressed all humanity saying: "O humankind! You are all fruits of one tree and leaves of one branch." And forty years ago in the Kitab-i-Aqdas, He commanded universal fellowship and invited all governments to universal peace, stating that the boundaries of all nations should be determined through an international assembly which no nation could transgress, and if a dispute arose between two nations, it would be adjudicated in the international assembly and resolved like disputes between individuals. Should one party rebel, all nations would rise against it. He wrote that this universal peace would be the cause of rest for the world of creation.
- 5 Now, since the League of Nations Conference established in London is among the branches of the unity of the human world, we therefore remember you with utmost respect that, praise be to God, you have arisen for this universal service, and God willing, day by day that assembly will expand and become the cause of achieving general benefits and universal fellowship and love between the nations of the world. I request that you accept my highest respects.

SW_v02#15 p.004-005

معجزه است تأسیس وحدت عالم انسانیست و تفرعات آن صلح عمومی طوائف و اتحاد ملل مختلفه

3 در این نشئه انسانی ایران مرکز اختلاف و نزاع و جدال بین ملل بود بدرجهئی که وصف نتوان نمود ملل خون یکدیگر مباح می شمردند مال یکدیگر را تالان و تاراج میکردند و در اذیت یکدیگر ابداً قصور نمینمودند نفرت بین ملل بدرجهئی بود که یکدیگر را نجس میشمردند اگر شخصی از یهود در خانه مسلمان دخیل مینمود او را روی خاک می نشاند زیرا نجس میشمرد و اگر از کاسهئی آب میخورد یا کاسه را میشکست و یا به کرات و مرّات می شست مقصود این است که عداوت و بغضا در میان مذاهب و ملل باین درجه بود

4 شصت سال پیش حضرت بهاء الله بقوه آسمانی اعلان وحدت انسانی در ایران نمود و بعموم بشر خطاب کرد که ای نوع انسانی همه باریکدارید و برگ یکشاخسار و چهل سال پیش در کتب اقدس امر بالفت عمومی فرمود و جمیع دول را بصلح عمومی دعوت نمود که حدود و ثغور جمیع دول بواسطه مجلس دولی تعیین گردد که هیچ دولتی تجاوز از آن نتواند و اگر نزاعی میان دو دولت حاصل شود در مجلس دولی محاکمه شود و مانند متنازعه بین افراد فصل شود و حکم گردد و اگر چنانچه یکطرف تمرد نماید جمیع دول بر او قیام نمایند و مرقوم فرمود که این صلح عمومی سبب آسایش عالم آفرینش است

5 حال چون کنفرانس صلح ملل که در لندن تشکیل شده از تفرعات وحدت عالم انسانی است لهذا بنهایت احترام شما را یاد مینمائیم که الحمد لله باین خدمت عمومی قیام نموده اید و انشاء الله روز بروز آن انجمن توسعه یابد و سبب حصول فوائد کلیه و الفت و محبت عمومیه در بین ملل عالم گردد و از شما خواهش دارم که احترامات فائقه مرا قبول فرمائید

BRL_DAK#0995, MKT4.160, ANDA#43-44 p.93, NJB_v02#10 p.004x

AB07696*To: Committee For the Temple of Chicago**Date: 1911-Jun-27*

- 1 O ye friends and handmaidens of the Merciful! For several years now, the Convention of representatives from various regions has been held in Chicago, and in truth it culminates in the utmost spirit, fragrance and joy. The representatives from various regions observe the highest consideration from the friends in Chicago and return grateful and pleased.
- 2 However, some friends have the thought that this sacred convention should be held in a different place each year - for example, next year it could be convened in Washington. This would better serve to exalt the Word of God and guide the heedless and awaken the sleeping ones. Consult and deliberate about this matter, and implement whatever you deem advisable.
- 3 Upon you, men and women, be the Most Glorious Glory.

1 ای یاران و امّاء رحمن چند سالست که انجمن نمایندگان یاران اطراف در شیکاگو تشکیل میشود و فی الحقیقه بنهایت روح و ریحان و سرور منتهی میگردد نمایندگان اطراف نهایت رعایت را از یاران شیکاگو مشاهده مینمایند و ممنون و خوشنود برمیگردند

2 ولی بعضی از دوستان را فکر چنان که این انجمن مقدّس هر سالی در جائی تشکیل شود مثلاً سال آینده در واشنگتن باز شود این بیشتر سبب اعلاء کلمه الله است و هدایت غافلان و انتباه خفتگان شما در اینخصوص مشورت نمائید و مذاکره کنید هر نوع که مصلحت میدانید مجری دارید

3 و علیکم و علیکنّ البهاء الأبهی

INBA13:074, INBA84:356c

AB00053*Paper presented to the Universal Races Congress**To: Congress of Races in London**Date: 1911-Jul-01*

- 1 O people of the world! As you traverse the globe, you will observe that all that flourishes springs from fellowship and love, while all that lies in ruin stems from enmity and hatred. Yet humankind remains heedless and awakens not from this slumber of negligence, falling again into thoughts of conflict, strife and contention, arraying the ranks of war and charging forth upon the field of battle.
- 2 Consider likewise creation and dissolution, existence and non-existence. Every created thing is composed of diverse and multiple elements, and existence itself is contingent upon composition. That is, when through divine creation a combination occurs among simple elements, from each combination a being

1 ای اهل عالم چون در جمیع عالم سیر و سیاحت نمائید آنچه معمور است از آثار الفت و محبت است و آنچه مطمور است از نتائج بغض و عداوت با وجود این عالم بشر متنبّه نشود و از این خواب غفلت بیدار نگردد باز در فکر اختلاف و نزاع و جدال افتد که صف جنگ بیاراید و در میدان جدال و قتال جولان کند

2 و همچنین ملاحظه در کون و فساد و وجود و عدم نمائید که هر کائنی از کائنات مرکب از اجزاء متنوّعه متعدّده است و وجود هر شیئی فرع ترکیب است یعنی چون بایجاد الهی در بین

takes form. All existence follows this pattern. When disorder arises in that composition and dissolution occurs and the elements separate, that being ceases to exist. In other words, the annihilation of anything means the decomposition and separation of its elements.

- 3 Thus every fellowship and composition among elements is the cause of life, while difference, dissolution and separation are the cause of death. In brief, attraction and harmony among things yields beneficial fruits and results, while repulsion and discord among things causes upheaval and disintegration. From the fellowship and mutual attraction of all living beings - whether plant, animal or human - existence is realized, while from discord and repulsion dissolution occurs and decomposition unfolds. Therefore, whatsoever causes fellowship, attraction and unity among all peoples is the life of the human world, and whatsoever causes difference, repulsion and separation is the cause of death for humankind.

- 4 When you pass by a field and observe that its plants, flowers and fragrant herbs are growing together as one community, this is evidence that the field and garden have been cultivated by a skilled farmer. But when you see it disordered and unkempt, this proves it has been deprived of a skilled cultivator and is merely wild growth. Thus it is clear that harmony and unity evidence the training of the true Educator, while separation and dispersion prove savagery and deprivation of divine education.

- 5 If an objector should claim that the peoples, nations, races and tribes of the world have different customs, dispositions, tastes, temperaments, thoughts, opinions and varying minds - how then can true unity be revealed and complete union among humanity be achieved? We say that differences are of two kinds: One kind of difference leads to destruction - like the discord between warring nations and conflicting peoples who destroy one another, ruin homes, bring hardship and begin bloodshed and savagery. The other difference is the expression of diversity, which is perfection itself and the cause of the appearance of divine bounty.

- 6 Observe the flowers of the gardens: though they differ in kind, vary in color, and are diverse in form and shape, yet, since

عناصر بسیطه ترکیبی واقع گردد از هر ترکیبی کائنی تشکیل شود جمیع موجودات بر این منوال است و چون در آن ترکیب اختلال حاصل گردد و تحلیل شود و تفریق اجزاء گردد آن کائن معدوم شود یعنی انعدام هر شیء عبارت از تحلیل و تفریق اجزاست

- 3 پس هر الفت و ترکیب در بین عناصر سبب حیات است و اختلاف و تحلیل و تفریق سبب ممات بالجملة تجاذب و توافق اشیاء سبب حصول ثمره و نتایج مفیده است و تنافر و تخالف اشیاء سبب انقلاب و اضمحلال است از تآلف و تجاذب جمیع کائنات ذی حیات مثل نبات و حیوان و انسان تحقق یابد و از تخالف و تنافر انحلال حاصل گردد و اضمحلال رخ بگشاید لهذا آنچه سبب ایلاف و تجاذب و اتحاد بین عموم بشر است حیات عالم انسانیست و آنچه سبب اختلاف و تنافر و تباعد است علت ممات نوع بشر است

- 4 و چون بکشت زاری مرور نمائی و ملاحظه کنی که زرع و نبات و گل و ریاحین پیوسته است و جمعیتی تشکیل نموده دلیل بر آن است که آن کشت زار و گلستان بر تربیت دهقان کاملی انبات شده است و چون پریشان و بی ترتیب مشاهده نمائی دلیل بر آن است که از تربیت دهقان ماهر محروم و گیاه تباه خودروئیست پس واضح شد که الفت و التیام دلیل بر تربیت مربی حقیقی است و تفرق و نشئت برهان وحشت و محرومیت از تربیت الهی

- 5 اگر معترضی اعتراض نماید که طوائف و امم و شعوب و ملل عالم را آداب و رسوم و اذواق و طبایع و اخلاق مختلف و افکار و عقول و آراء متباین با وجود این چگونه وحدت حقیقی جلوه نماید و اتحاد تام بین بشر حاصل گردد گوئیم اختلاف بدو قسم است یک اختلاف سبب انعدام است و آن نظیر اختلاف ملل متنازعه و شعوب متبازره که یکدیگر را محو نمایند و خائمان براندازند و راحت و آسایش سلب کنند و خونخواری و درندگی آغاز نمایند و اختلاف دیگر که عبارت از تنوع است آن عین کمال و سبب ظهور موهبت ذو الجلال

they drink of one water, grow by one breeze, and are nurtured by the heat and light of one sun, that diversity and difference become the cause of increasing the beauty and splendor of each. Likewise, when the unifying agency—the penetrating power of the Word of God—is attained, these differences of customs, manners, habits, thoughts, opinions, and dispositions become the adornment of the world of humanity. This diversity and difference are like the innate variety among the members and parts of the body, which are all under the influence of the sovereign power of the spirit. The spirit pervadeth all the members and parts, and ruleth in the veins and arteries; thus this difference and diversity confirm harmony and love, and this multiplicity is the greatest power of unity.

6 ملاحظه نمائید گلهای حداثی هر چند مختلف النوع و متفاوت اللون و مختلف الصور و الأشکالند ولی چون از یک آب نوشند و از یک باد نشو و نما نمایند و از حرارت و ضیاء یک شمس پرورش یابند آن تنوع و اختلاف سبب ازدیاد جلوه و رونق یکدیگر گردد چون جهت جامعه که نفوذ کلمه الله است حاصل گردد این اختلاف آداب و رسوم و عادات و افکار و آراء و طبایع سبب زینت عالم انسانی گردد و همچنین این تنوع و اختلاف چون تفاوت و تنوع فطری خلقی اعضا و اجزای متنوعه در تحت نفوذ سلطان روح است و روح در جمیع اعضا و اجزا سریان دارد و در عروق و شریان حکمران است این اختلاف و تنوع مؤید ایتلاف و محبت است و این کثرت اعظم قوه وحدت

7 Were a garden to have flowers, herbs, blossoms, fruits, leaves, branches, and trees all of one kind, one color, one composition, and one arrangement, it would possess no charm or sweetness whatsoever. But when it is varied in colors, leaves, flowers, and fruits, each one becometh the adornment and glory of the others, and it becometh a beauteous garden, appearing in the utmost delicacy, freshness, and sweetness. In like manner, the differences and varieties of thoughts, forms, opinions, dispositions, and characters in the world of humanity, when they are beneath the shadow of one power and under the influence of the Word of Divine Unity, will appear and become manifest in the utmost greatness, beauty, exaltation, and perfection.

7 اگر حدیقهئی را گلهای و ریاحین و شکوفه و اثمار و اوراق و اغصان و اشجار از یک نوع و یک لون و یک ترکیب و یک ترتیب باشد بهیچ وجه لطافتی و حلاوتی ندارد ولکن چون از حیثیت الوان و اوراق و ازهار و اثمار گوناگون باشد هر یکی سبب تزئین و جلوه سایر الوان گردد و حدیقه انیقه شود و در نهایت لطافت و طراوت و حلاوت جلوه نماید و همچنین تفاوت و تنوع افکار و اشکال و آراء و طبایع و اخلاق عالم انسانی چون در ظل قوه واحده و نفوذ کلمه وحدانیت باشد در نهایت عظمت و جمال و علویت و کمال ظاهر و آشکار شود

8 Today, nothing save the universal power of the Word of God, which encompasseth the realities of all things, can gather the minds, thoughts, hearts, and souls of the human world beneath the shade of one Tree. It is the penetrating force in all things; it is the mover of souls; it is the regulator and bond in the world of humanity. Praise be to God, today the radiance of the Word of God hath shone forth upon all horizons, and from every sect, community, nation, people, and tribe, souls have entered beneath the shadow of that Word, and in the utmost harmony are gathered, united, and agreed.

8 الیوم جز قوه کلیه کلمه الله که محیط بر حقایق اشیاست عقول و افکار و قلوب و ارواح عالم انسانی را در ظل شجره واحده جمع نتواند اوست نافذ در کل اشیا و اوست محرک نفوس و اوست ضابط و رابط در عالم انسانی الحمد لله الیوم نورانیت کلمه الله بر جمیع آفاق اشراق نموده و از هر فرق و طوائف و ملل و شعوب و قبائل در ظل کلمه وارد و در نهایت ایتلاف مجتمع و متحد و متفقند

9 O people of the world! The dawning of the Sun of Truth is the very illumination of the world, and the manifestation of the All-Merciful in the assembly of humankind is the fruit and praised result and sacred effusions of every abundant bounty. It is pure mercy and absolute gift, and the enlightenment of the

9 ای اهل عالم طلوع شمس حقیقت محض نورانیت عالم است و ظهور رحمانیت در انجمن بنی آدم نتیجه و ثمر مشکور و سنوحات مقدسه هر فیض موفور رحمت صرفست و موهبت بخت و نورانیت

world and its peoples is fellowship and harmony, and love and connection—nay rather, it is mercy and oneness and the removal of estrangement and unity with all on earth in perfect freedom and wisdom. The Blessed Beauty says: “Ye are all the fruits of one tree, and the leaves of one branch.” He likened the world of existence to one tree and all souls to leaves, blossoms and fruits. Therefore must all branches, leaves, blossoms and fruits be in the utmost freshness, and the attainment of this delicacy and sweetness dependeth upon connection and harmony. Thus must they protect one another with the utmost strength and seek life everlasting.

- 10 Therefore must the loved ones of God become in the world of existence the mercy of the Lord of the Visible and Invisible and the bounty of the King of the Seen and Unseen. They must not look upon disobedience and rebellion, nor gaze upon oppression and enmity. They must purify their sight and observe humankind as the leaves, blossoms and fruits of the tree of creation. They must ever think of conferring good upon someone, of showing love and care and assistance to another. They must see no enemy nor count any as ill-wishers. They must consider all upon earth as friends and regard strangers as companions and the unknown as known. They must be free from every bond, nay rather, be released from all chains.
- 11 Today, he who is near to the threshold of grandeur is the one who offers the cup of faithfulness and bestows the pearl of bounty even upon his enemies, who becomes a helper to the oppressor in his wretchedness, and a loving friend to every bitter foe. These are the counsels of the Blessed Beauty; these are the admonitions of the Most Great Name.
- 12 O dear friends! The world is in strife and struggle, and mankind in the utmost enmity and misery. The darkness of oppression hath encompassed all and the light of faithfulness is concealed. All nations and peoples of the world have sharpened their claws and engage in combat and contention with one another. The edifice of man is shattered; thousands of homes are destitute and ruined. Each year thousands upon thousands of human beings are slaughtered on fields of battle, stained with dust and blood, while the pavilion of happiness and life is overthrown. Leaders boast of bloodshed and pride themselves in strife. One says, “I have severed with my sword the necks of a people,” another, “I have leveled a kingdom with the ground,” and yet another, “I have overthrown the foundation of a government.” Such is the pivot of pride and boasting in the human race throughout all regions. Friendship

جهان و جهانیان ایلاف و التیام است و محبت و ارتباط بلکه رحانیت و یگانگی و ازاله بیگانگی و وحدت با جمیع من علی الأرض در نهایت آزادگی و فرزانیگی جمال مبارک میفرماید همه بار یک دارید و برگ یک شاخسار عالم وجود را بیک شجر و جمیع نفوس بمنزله اوراق و ازهار و اثمار تشبیه فرمودند لهذا باید جمیع شاخه و برگ و شکوفه و ثمر در نهایت طراوت باشند و حصول این لطافت و حلاوت منوط به ارتباط و الفت است پس باید یکدیگر را در نهایت قوت نگهداری نمایند و حیات جاودانی طلبند

10 پس احبابی الهی باید در عالم وجود رحمت ربّ ودود گردند و موهبت ملیک غیب و شهود نظر به عصیان و طغیان ننمایند و نگاه به ظلم و عدوان نکنند نظر را پاک نمایند و نوع بشر را برگ و شکوفه و ثمر شجر ایجاد مشاهده کنند همیشه باین فکر باشند که خیری بنفسی رسانند و محبت و رعایتی و مودّت و اعانتی بنفسی نمایند دشمنی نبینند و بدخواهی نشمرند جمیع من علی الأرض را دوست انگارند و اغیار را یار دانند و بیگانه را آشنا شمرند بقیدی مقید نباشند بلکه از هر بندی آزاد گردند

11 الیوم مقرب درگاه کبریا نفسی است که جام وفا بخشد و اعدا را در عطا مبذول دارد حتی ستمگر بیچاره را دستگیر شود و هر خصم لدود را یار ودود این است وصایای جمال مبارک این است نصایح اسم اعظم

12 ای یاران عزیز جهان در جنگ و جدال است و نوع انسان در نهایت خصومت و وبال ظلمت جفا احاطه نموده و نورانیت وفا پنهان گشته جمیع ملل و اقوام عالم چنگ تیز نموده و با یکدیگر جنگ و ستیز مینمایند بنیان بشر است که زیر و زبر است هزاران خائمان است که بی سر و سامان است در هر سالی هزاران هزار نفوس در میدان حرب و جدال آغشته به خاک و خون است و خیمه سعادت و حیات منکوس و سرنگون سروران سرداری نمایند و بخونریزی افتخار کنند و بقتله انگیزی میاهات نمایند یکی گوید که من شمشیر بر رقاب امتی آختم و دیگری گوید مملکتی با خاک یکسان ساختم و یکی گوید من بنیاد دولتی برانداختم این است مدار غفر و مباحات بین

and uprightness are condemned, while reconciliation and devotion to truth are scorned.

نوع بشر در جمیع جهات دوستی و راستی مذموم و آشتی و حق پرستی مقدوح

- 13 The Herald of peace and reconciliation, of love and harmony is the Faith of the Blessed Beauty, which hath pitched its tent on the heights of possibility and inviteth all peoples. Therefore, O ye loved ones of God, know ye the value of this precious Faith and walk according to it. Follow ye the straight path and the true way.

13 منادی صلح و صلاح و محبت و سلام آئین جمال مبارک است که در قطب امکان خیمه زده و اقوام را دعوت مینماید پس ای یاران الهی قدر این آئین نازنین بدانید و بموجب آن حرکت و سلوک فرمائید و سبیل مستقیم و منهج قویم پیمائید

- 14 Call ye unto the people and let the strains of the Kingdom ring forth. Spread ye abroad the precepts and counsels of the beloved Lord, that the world may become another world, the darkened realm be illumined, and the lifeless body of mankind may find a new spirit. Let every soul seek eternal life through the divine breath. This earthly life shall soon draw to a close, and this glory, riches, comfort and delight of the dust shall ere long fade and perish.

14 و بخلاق بنمائید آهنگ ملکوت بلند کنید و تعالیم و وصایای رب و دود منتشر نمائید تا جهان جهان دیگر شود و عالم ظلمانی منور گردد و جسد مرده خلق حیات تازه جوید هر نفسی بنفس رحمانی حیات ابدیه طلبد این زندگانی عالم فانی در اندک زمانی منتهی گردد و این عزت و ثروت و راحت و خوشی خا کدانی عنقریب زائل و فانی شود

- 15 Summon ye the people unto God and invite all souls to follow the ways of the Concourse on High. Be ye loving fathers unto the orphans, a refuge and shelter to the helpless. Be ye a treasury of wealth unto the poor, and a remedy and healing to the sick. Be ye the protector of every oppressed one and a shelter to every outcast.

15 خلق را بخدا بخوانید و نفوس را به روش و سلوک ملأ اعلی دعوت کنید یتیمان را پدر مهربان گردید و بیچارگان را ملجأ و پناه شوید فقیران را کنز غنا گردید و مریضان را درمان و شفا معین هر مظلومی باشید و مجیر هر محروم

- 16 Let your thoughts be centered upon rendering service unto every member of the human race. Pay no heed to opposition, denial, hostility, injustice and aggression. Rather, act in the contrary manner and be sincere in your love, not merely in appearance and form.

16 در فکر آن باشید که خدمت بهر نفسی از نوع بشر نمائید و به اغراض و انکار و استکبار و ظلم و عدوان اهمیّت ندهید و اعتنا نکنید بالعکس معامله نمائید و بحقیقت مهربان باشید نه بظاهر و صورت

- 17 Every one of the beloved of God must concentrate their thoughts on this: that they may be a mercy from their Lord and a gift from the All-Forgiving unto every soul. They must do good and bring benefit to others, becoming the cause of improved morals and rectified thoughts, that the light of guidance may shine forth and the bounties of the All-Merciful may encompass all.

17 هر نفسی از احبای الهی باید فکر را در این حصر نماید که رحمت پروردگار باشد و موهبت آمرزگار بهر نفسی برسد خیری بنماید و نفعی برساند و سبب تحسین اخلاق گردد و تعدیل افکار تا نور هدایت تابد و موهبت حضرت رحمانی احاطه نماید

- 18 Love is a light that shineth in every home, while enmity is a darkness that nesteth in every dwelling. O beloved of God! Strive ye that this darkness may be wholly dispelled, that the hidden mystery may be revealed and the realities of all things may become manifest and evident.

18 محبت نور است در هر خانه بتابد و عداوت ظلمت است در هر کاشانه لانه نماید ای احبای الهی همتی بنمائید که این ظلمت بکلی زائل گردد تا سر پنهان آشکار شود و حقایق اشیاء مشهود و عیان گردد

(016), KHTB1.035, KHTP.013,
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To: Ghulam-Husayn Mirza, in Shiraz

Date: 1911-Jul-01

- 1 O servant of Truth! Neither compulsion nor complete free will, neither constraint nor dominion. "The truth lies between the two extremes" means that existence is bestowed by God but the performance of deeds comes from creation. If the bestowal of existence did not reach creation, "All that are therein are passing away." Despite the bestowal of existence, "each acts according to his own manner" and "We aid both these and those" and "the gift of thy Lord is not restricted."

ای بنده حقّ لا جبر و لا تفویض لا کره و لا تسلیط امر بین الأمرین عبارت از آن است که مدد وجود از حقّ است و لکن ارتکاب فعل از خلق اگر مدد وجودی نرسد کلّ من علیها فان با وجود مدد وجودی و کلّ يعمل علی شاکسته و کلاً نمّد هؤلآء و هؤلآء و ماکان عطاء ربّک محظوراً
- 2 If the winds do not blow - meaning if divine aid does not arrive - the ship remains motionless, moving neither right nor left. But when the wind provides assistance, the ship moves, yet the rudder determines which direction it goes - wherever the rudder is inclined, there it goes. Thus the ship's movement right or left both depend on the wind's assistance, yet with this assistance the rudder determines the direction.

2 اگر اریاح نوزد یعنی مدد الهی نرسد سفینه از حرکت بازماند نه بیهین رود نه بیسار و چون باد مدد دهد سفینه ب حرکت آید ولی سگان کشتی بهر طرف مائل باد بآنجا برد پس حرکت سفینه یمیناً و شمالاً هر دو بامداد باد است باوجود این سگان بهر طرف مائل بآنجا رود
- 3 "No complete free will" means the ship cannot move by its own power. "No compulsion" means the rudder determines which direction the ship goes. This is the meaning of "between the two extremes."

3 لا تفویض یعنی سفینه بقوه خود حرکت ننماید لا جبر یعنی سگان سفینه بهر طرف مائل بآنجا رود این است امر بین الأمرین
- 4 You should contemplate this explanation deeply to grasp the reality of this question. And upon you be the Most Glorious Glory.

4 دیگر شما تعمّق در این بیان نمائید تا بحقیقت مسئله پی برید و علیک البهاء الأبهی

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BLIB_Or.08117.036, MMK3#029 p.019,
VUJUD.101

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Date: 1911-Jul-02

- ¹ We never interfered in political affairs, for Baha'u'llah has explicitly forbidden us from involvement in political matters. Therefore, during the revolution in Iran, it was repeatedly written to the friends that until government and people mix like honey and milk, and blend like water and wine, prosperity and success are impossible. For government and people are like vein and spirit, like body and arteries - until these two have complete connection, "Blessed be God, the best of creators" cannot be realized. Therefore, strive with all effort to establish complete harmony and connection between government and people. And if this proves impossible and unattainable, then withdraw and do not align with any faction. O friends! Beware, beware of conflict and strife! Beware, beware of bloodshed! Let it not be that you cause human blood to flow or become involved in Iranian bloodshed. As much as you can, strive for harmony, agreement and unity among all parties.

¹ در امور سیاسیه هیچ وقت مداخله ننمودیم زیرا حضرت بهاء الله بنص صریح ما را از مداخله در امور سیاسیه منع فرموده لهذا در هنگام انقلاب در ایران بکرات و مراتب پیاران سمت تحریر یافت که تا دولت و ملت مانند شهد و شیر آمیخته نگردد و بمشابه آب و راح امتزاج نیابد البته فلاح و نجاح محال است زیرا دولت و ملت عرق و روح است و جان و شریان تا این دو ارتباط تام نیابد فتیبارک الله احسن الخالقین تحقیق نجوید پس بتمام همت بکوشید تا میان دولت و ملت الفت و ارتباط تام حاصل شود و اگر چنانچه میسر نشد و مستحیل و متعسر گشت کتاره گیرید و با حزبی درنیاوید ای یاران زنهار زنهار از نزاع و جدال زنهار زنهار از سفک دماء مبدا سبب اهراق دم انسانی و داخل در خون ایرانی گردید تا توانید در ایلاف و اتفاق و اتحاد جمیع احزاب بکوشید

- ² However, there was never any negligence or delay in pursuing means for the material and cultural progress of the Iranian government and people. Rather, the utmost effort, sacrifice, and endurance of every hardship and disorder was made. For any nation that has fallen into decline will not be delivered from the depths of abasement nor reach the heights of eternal glory unless it finds an extraordinary power, experiences a resurrection, and is confirmed by a spiritual force. Yes, through planning it is possible for a nation to progress gradually and reflect the civilization of the human world, but this requires a long time - there can be no immediate cure or effective remedy. But if a nation is blessed with spiritual power, in a brief time it will make extraordinary progress and reach the highest levels of human virtues and perfections, becoming distinguished and noble among all nations.

² اما در تشبث و سائط ترقی مادی و ادبی دولت و ملت ایران ابداً قصور و تراخی نگردید بلکه نهایت همت و جانفشانی و تحمل هر مشقت و بی سر و سامانی شد زیرا هر ملتی که بهبوط و سقوط مبتلا گشت تا قوتی خارق العاده نیابد و رستخیزی برنخیزد و بقوتی معنویه مؤید نشود از حضيض ذلت نجات نیابد و باوج عزت ابدیه نرسد بلی بتدبیر ممکن است که ملتی بتدریج ترقی کند و بمدنیت عالم انسانی متجلی شود ولی مدت مدیده باید علاج فوری نباشد و دریاق شافی نگردد اما اگر ملت بقوتی معنویه موفق گردد در اندک زمانی ترقی خارق العاده نماید و باعلی مدارج فضائل و کالات عالم انسانی رسد و در بین جمیع ملل سرفراز و بزرگوار گردد

- ³ For example, if the Bedouin Arabs and the tribes and clans of Arabia had wanted to progress through good administration and material means, even now the Bedouin Arabs would still be in Arabia, wandering the desert in their ancient state. And if progress was achieved through good administration, it would have been possible gradually, but rapid success would have

³ مثلاً بادیه نشین تازیان و عشائر و قبائل جزیره العرب اگر میخواستند بحسن تدبیر ترقی نمایند و بوسائط مادیه تشبث کنند الی الآن در جزیره العرب عربان بادیه بودند و بر حال قدیم سرگردان بیابان و اگر بحسن تدبیر ترقی میسر میشد بتدریج ممکن بود ولی فلاح و نجاح سریع محال

been impossible. When spiritual power appeared among the Arabs, in a brief time they rose from the depths of ignorance to the heights of human glory, and were delivered from the lowest depths of vice to attain the greatest virtues of civilized life. For in a brief time through good administration, the poor Abu Dharr could not have become the prince of the righteous, nor could 'Ammar the date-seller have become a lamp of lights, nor could 'Amr ibn Wa'il have become leader of four regions. But spiritual power emerged, and in a brief time that abased people became mighty, that ignorant party became learned, and that disordered nation found their heart's desire and peace of soul.

- 4 Now be fair - was it possible through material means for those Bedouin Arabs to attain human virtues? No, by God! But spiritual power brought the dead body of the nation to life and gave spirit to decayed bones. Therefore these wanderers strive with heart and soul so that the Iranian nation might gain spiritual power and become renowned throughout the world for love, kindness, harmony, goodwill, peace, truthfulness, friendship and devotion to reality. They raise high the standard of the oneness of humanity at the pole of possibility. They free themselves from ignorant prejudices and promote the teachings of heaven regarding human unity. They maintain utmost peace, reconciliation and oneness with all nations and governments, and deal with all the peoples of the world with love and kindness. The purpose is that the Iranian nation might become embodied light and illuminate the horizons, that divine spirituality might appear and enliven the body of the world with the spirit of human unity. This is why you observe that, praise be to God, through these means the spirit of unity has been breathed and signs of connection between Eastern and Western nations have somewhat appeared. What service is greater than this - that Western nations used to consider Easterners savage, but now they praise them and count them as founders of human virtues? All this is from the effects of dawn.

بود چون قوه معنویّه در میان عرب ظاهر شد در اندک زمانی از حسیض نادانی باوج عزّت عالم انسانی رسیدند و از اسفل درکات رذائل نجات یافته باعظم فضائل عالم مدنی فائز گشتند زیرا در اندک زمانی بحسن تدبیر ابوذر فقیر امیر ابرار نمیشد و عمار تمار مشکاة انوار نمیگشت و عمرو وائل قائد اقالیم اربعه نمیشد اما قوت معنویّه بمیان آمد در اندک زمانی آن قوم ذلیل عزیز گشت و آن حزب جاهل فاضل شد و آن ملت بی سر و سامان کلام دل و راحت جان یافت

4 حال انصاف دهید بوسائل مادّیه ممکن بود که آن عربان بادیّه حائز فضائل انسانیّه گردند لا والله اما قوت معنویّه جسم میت ملت را زنده کرد و عظم رمیم را روح بخشید لهذا این آوارگان از دل و جان میکوشند تا ملت ایران قوت معنویّه یابند و در جهان محبت و مهربانی و الفت و خیرخواهی و آشتی و راستی و دوستی و حقیقت پرستی شهره آفاق گردند و علم وحدت عالم انسانی را در قطب امکان بلند کنند از تعصبات جاهلیّه فارغ شوند و بموجب تعالیم آسمانی وحدت بشر را ترویج نمایند و بجمع ملل و دول در نهایت صلح و صلاح و یگانگی هستند و بکلّ فرق عالم بحبّت و مهربانی پردازند و مقصود اینست که ملت ایران نورانیت مجسمه گردد و آفاق را روشن کند و روحانیت ربّانیّه رخ گشاید و جسم آفاق بروح وحدت انسانی زنده شود اینست که ملاحظه مینمائید که الحمد لله باین وسائط روح وحدت دمیده شد و بارقه ارتباط بین ملل شرق و غرب اندکی نمودار گشت چه خدمتی اعظم از اینست که ملل غرب شرقی را وحشی میشمرد حال تجید مینمایند و مؤسس فضائل عالم انسانی میشمردند این همه از نتایج سحر است

BRL_DAK#0758

AB00969

To: Director of Chihrih-Nama Journal, in Tihran

Date: 1911-Jul-02

- 1 Question: Haji Mirza Yahya Dawlatabadi, according to the letter published in Chihrih-Nima, has completely disassociated and distanced himself.

1 سؤال - حاجی میرزا یحیای دولت‌آبادی بموجب کاغذیکه در چهره‌نما مندرجست کلیاً خود را عاری و بری دانسته
- 2 Answer: The conduct and manner of Haji Mirza Yahya Dawlatabadi follows that of his late father and Mirza Yahya of Cyprus, for all the people of Iran know, especially the inhabitants of Isfahan, that the late Haji Mirza Hadi Dawlatabadi considered himself the center of the Babi community in Isfahan and secretly engaged in its promotion until the ulama discovered his beliefs. He immediately ascended the pulpit and denounced and disavowed the Wronged One of Shiraz, and even worse. All the people of Isfahan bear witness to this claim, which caused his migration to Tehran. There too, he mounted the pulpit and disavowed in the harshest terms. Yet after descending from the pulpit, he would secretly claim that these wanderers were strangers, while he was the sole center of the original Babi inspirations - indeed, he considered himself both root and branch, the essence and substance of this Cause.

2 جواب - جناب حاجی میرزا یحیای دولت‌آبادی را مسلک و روش اقتدا پیدر مرحوم خویش و باقا میرزا یحیای قبریس است زیرا جمیع اهالی ایران میدانند علی‌الخصوص اهالی اصفهان که مرحوم حاجی میرزا هادی دولت‌آبادی خود را مرکز طائفه بانی در اصفهان می‌شمرد و سرّاً بترویج مشغول بود تا آنکه علما مطلع بر مسلک او شدند فوراً بر فراز منبر رفت و از شکرلب مظلوم شیراز تبری و یزازی جست بل اعظم از آن و جمیع اهل اصفهان شاهد این مدعا هستند که این قضیه سبب هجرت او به طهران شد و در آنجا نیز بر فراز منبر بدترین عبارت تبری حصول یافت و چون از منبر برآمدند باز خفياً مدعی بودند که این آوارگان بیگانه‌اند و او یگانه مرکز سنوحات اصلیه بایان و بلکه خود را اصل و فرع میدانست و عرض و جوهر این امر می‌شمرد
- 3 Be not surprised at this, for all Iranians witness and know that Mirza Yahya of Cyprus likewise concealed himself behind a veil in Tehran during the time of Nasiri'd-Din Shah. When he saw his life and property in danger, he fled to Mazandaran, where he abandoned all the friends to the sword and blade while he himself, disguised in dervish garb with a string of beads around his neck and a beggar's bowl in hand, secretly journeyed to Gilan. From there, still in his assumed attire, he went to Kermanshah and thence secretly to Baghdad, where he remained hidden for some time - utterly without name or trace, unknown to stranger and friend alike. In times of danger he was constantly traveling, such that all Iranians know that during the reign of Nasiri'd-Din Shah, both in Iran and Iraq, he lurked in hidden passages, shrinking from his own shadow and fleeing from stranger and kin. None knew in what land he dwelt; indeed he was lost without news or trace. Yet the perfect man is stout of heart and free from fear. To display

3 پس از این تعجب منمائید زیرا جمیع ایرانیان شاهد و واقفند که آقا میرزا یحیای قبریس نیز در طهران در زمان ناصرالدین شاه در پس پرده نهان بود و چون خطر مال و جان دیدند فراراً به مازندران شتافت و در مازندران جمیع یاران را در خطر گذاشت و تسلیم تیغ و شمشیر نمود ولی خود بلباس تبدیل رشته بسر و کشکول بدست بصفحات گیلان خفياً سفر نمود و از آنجا بلباس معهود به کرمانشاه و از کرمانشاه خفياً به بغداد رحلت کرد و مدتی در عراق مخفی بود ابداً نه نامی نه نشانی و مجهول هر بیگانه و آشنائی در ایام خطر دائماً در سفر بود چنانکه کل ایرانیان میدانند که در مدت حکومت ناصرالدین شاه در ایران و عراق در خفایای دهالیز از سایه خویش پرهیز مینمود و از بیگانه

courage beneath a blanket is easy - this is the mark and trait of every fearful and cowardly soul.

- 4 "Either choose, like women, to paint and perfume thyself, Or like men step forth and cast thy ball into the field."
- 5 Now that he is under British protection in Cyprus he calls himself chief, and Mirza Yahya Dawlatabadi likewise claims successorship and vicegerency, counting himself a precious soul. Despite this he pronounces his disavowal and in your newspaper announces his repudiation of the Prince of the Wronged Ones...
- 6 If Haji Mirza Yahya Dawlatabadi and his secret associates, despite their claim to authenticity and leadership in the Babi cause, secretly deny it outwardly, be not surprised, for they follow their leader and deceased father, as the Arab poet said: "A nature I recognize from Akhzam..."

و خویش در گریز بود کسی نمیدانست در چه
بوم و بر است بلکه مفقود الخبر و الأثر و حال
آنکه انسان کامل قوی القلب است و فارغ از
بیم و ترس اظهار شجاعت در زیر گلیم نمودن
آسان و این صفت و سمت هر هراسان و جبان

4 یا برو همچون زنان رنگی و بوئی پیش گیر یا چو
مردان اندر آ و گوی در میدان فکن

5 حال که در قبریس در تحت حمایت انگلیس
است خود را رئیس گوید و آقا میرزا یحییای
دولت آبادی نیز ادعای وصایت و خلافت نماید
و خویش را نفس نفیس شمرد باوجود این تبری
میفرماید و در جریده شما بیزاری از سرور
مظلومان اعلان مینماید...

6 اگر جناب حاجی میرزا یحییای دولت آبادی
و رفقای خفی او باوجود دعوای اصالت و
ریاست در بابت سرّاً بظاهر اگر انکار میکنند
عجب مدارید زیرا بمقتدای خویش و پدر مرحوم
اقتدا نموده چنانچه شاعر عرب گفته شنشنة
اعرفها من اخزم...

MSHR1.046x, MSHR5.372-373x

AB03229

To: *Spiritual Assembly of Isfahan*

Date: 1911-Jul-04

- 1 O divine friends! The education of children, both boys and girls, is among the most fundamental principles of this wondrous Cause and mighty Message. According to the sacred law of God, it is obligatory and essential for parents, and even relatives, to educate and teach the child reading and writing. If they lack the means, this duty falls upon the House of Justice whenever it shall be established in the future to carry this out. But in these days, this duty is obligatory and essential for the Spiritual Assembly. Therefore, strive as much as you can to establish two schools, for boys and girls, in the utmost order and organization, so that God willing, there will be no need for other schools, and in a short time the children will receive such a Baha'i education that each one will become a shining lamp.

1 ای یاران الهی تربیت اطفال ذکور و اناث از
اعظم اساس این امر بدیع و نبأ عظیم است بر
پدر و مادر بلکه خویش و اقربا بنص شریعة
الله فرض و واجب است که طفل را تربیت و
تعلیم قرائت و تحریر نمایند اگر آنان را قدرتی نه
این تکلیف بر گردن بیت العدل است هر وقت
که من بعد تشکیل گردد باید مجری دارد و اما این
ایام این تکلیف بر محفل روحانی فرض و واجب
است لهذا تا توانید بکوشید تا اطفال را ذکور و
اناث دو مکتب در نهایت انتظام ترتیب دهید
بلکه انشاء الله احتیاج بمکتبهای دیگر نماند و در

اندک زمانی طفلان چنان تربیت بهائی شوند که
هر یک شمع تابان گردند

- 2 O my God, my God! Aid Thy trusted servants to establish schools and educational centers like mighty fortresses in every region and clime, so that children may be raised from their earliest days beneath Thy sheltering shade and be adorned with excellence of character, breadth of morals, and the effusion of illumination from Thy manifest light. O Lord, make these little ones great ones in Thy Kingdom, and these children lions roaring in the meadows of Thy guidance, and birds singing and cooing in the garden of Thy bestowals. Verily Thou art the Generous, Thou art the Mighty, Thou art the Merciful, the Compassionate.

2 الهی الهی آید عبادک المخلصین علی تأسیس
المکاتب و المدارس کالحصن الحصین فی کل
قطر و اقلیم حتی یتربی الأطفال منذ نعومة
الأظفار فی ظلك الظلیل و یزدانوا بحسن
الآداب و سعة الأخلاق و استفاضة الأشرار
من نورک المبین رب اجعل هؤلاء الأصاغر
اکبر فی ملکوتک و هؤلاء الأطفال اشبالاً لها
زئیر فی ریاض هدایتک و طیوراً لها صفیر و
هدیر فی حدیقة عنایتک انک انت الکریم انک
انت العظیم انک انت الرحمن الرحیم

AVK3.340.04x, ABMH.029

AB03180

To: Ethel J Rosenberg, in London

Date: 1911-Jul-05

- 1 O beloved maid-servant of God!
- 2 Your letter has been received. The question you have raised has already been asked by others and fully answered. Therefore a brief answer is now given.
- 3 The fact is that Baha'u'llah's plurality of wives occurred prior to the revelation of the Aqdas. Hence at that time in conformity with the laws of the previous Dispensation and in view of certain considerations, He had two wives at the same time. In the days of Abraham, Moses, David and Solomon, plurality of wives was permissible. Jacob took four wives to himself; Abraham had numerous wives, while David had ninety-nine. His Holiness Baha'u'llah, however, allowed Himself two wives simultaneously, under the former Dispensation, and when one of the two passed away, another one was taken in marriage; but this came to an end with the revelation of the Aqdas, it was discontinued. And the plurality in the past was adopted for certain reasons. The Aqdas, however, is the Book to which one must turn for laws. It must be complied with accordingly.

1 ای کنیز عزیز الهی

2 نامه شما رسید سؤالیکه نموده بودید از پیش
دیگران نموده اند مفصلاً جواب داده شده حال
نیز مختصر جواب مرقوم میگردد

3 و آن اینست که تعدد زوجات مبارک پیش
از نزول کتاب اقدس بود لهذا بحسب شریعت
سابقه و نظر بحدیتهای متعدده پیش از نزول
کتاب اقدس جمع بین دو زوجه در زمان واحد
فرمودند در دوره ابراهیم و موسی و نزد داود و
سلیمان تعدد زوجات جائز بود یعقوب جمع بین
چهار کرد و ابراهیم زوجات متعدده داشت و
داود نود و نه زوجه داشت اما حضرت بهاء الله
جمع بین دو زوجه در شریعت سابقه فرمود چون
یکی از آن دو درگذشت دیگری بعقد نکاح درآمد
ولی بعد از نزول کتاب اقدس ختم شد تجدیدی
نگشت و این تعدد پیش نیز نظر بحکمتی بود و
اما کتاب اقدس مرجع احکامست بموجب آن
باید عمل شود

- 4 Convey my most wondrous Abha greetings to all the friends. And upon you be the glory of glories. 4
 جمع یاران را تحیت ابدع ابهی برسانید و علیک
 البهاء الأبهی ع ع
- 5 According to the explicit text of the Gospel, divorce is forbidden; but with regard to the prohibition of a plurality of wives, there is in the Gospel no categorical and conclusive text. Monogamy, however, came to be practised after Christ. Whereas, according to the explicit text of the Kitab-i-Aqdas, in the matter of marriage a single wife is in truth intended, for [plurality of wives] hath been made conditional upon conditions that are impossible of fulfilment. 5
 بنص انجیل طلاق حرامست اما در تحریم تعدد
 زوجات نص قاطعی در انجیل نیست ولی توحید
 زوجه بعد از حضرت مسیح اجرا شد اما بنص
 کتاب اقدس در تزویج فی الحقیقه توحید است
 زیرا مشروط بشروط محال است
- AVK4.176x, MAS2.055-056, KHH1.308
 (1.430), KHH2.214 (2.391)

KHHE.442-443

AB04395

To: Yaqub Muttahidih, in Hamadan

Date: 1911-Jul-05

- 1 O descendant of His Holiness Abraham the Friend! Your letter arrived and brought joy with its good news of the attraction, unity and harmony of the friends. 1
 ای سلیل حضرت ابراهیم خلیل نامه شما رسید
 و بشارت انجذاب و اتحاد و اتفاق احباً مورث
 سرور گردید
- 2 As for your dream about Ya'qub - "I want Ya'qub for Ya'qub" - its interpretation is that, God willing, a day will come when I will find you like Elijah, a herald to the Kingdom of God. 2
 اما رؤیای آنجناب یعقوب یعقوب ترا میخوام
 تعبیرش اینست که انشاءالله روزی آید که ترا
 مانند ایلیا منادی بملکوت الله یابم
- 3 As for the geometry of eight, its interpretation is that eight is under the shadow of nine. I pray to God that you may be under the shadow of the Blessed Beauty. 3
 اما هندسه هشت تعبیرش آنستکه هشت در ظل
 نه است از خدا خواهم که در ظل جمال مبارک
 باشی
- 4 As for regret and sorrow, these are impossible and inadmissible in relation to the Essential Divine Reality. This remorse and sorrow belong to the world of Command, not the world of Truth - they pertain to the reality of created things and the manifestations of names and attributes, not to the Divine Identity. In mirrors, if there is disturbance, agitation and breaking, the reflection of rays becomes disturbed, but in the reality of the sun there is never any change. 4
 اما پشیمانی و حزن در حقیقت ذات احدیت
 ممنوع و محالست این ندامت و حزن در عالم امر
 است نه در عالم حق در حقیقت کائناتست و در
 مجالی اسماء و صفاتست نه هویت الهیه در مرایا
 اگر تشویش و اضطراب و انکسار حاصل شود
 و ظهور شعاع مختل گردد ولیکن در حقیقت
 آفتاب ابداً انقلابی نه
- 5 As for the publication of books, this depends on permission and authorization from the authority. 5
 و اما طبع کتاب منوط به اذن و اجازه
 مرجعست
- 6 As for the revolution in Iran, it will continue for some time, but its end will be spirit and fragrance. 6
 و اما انقلاب ایران قدری امتداد دارد ولی
 عاقبت روح و ریحانست

- 7 Convey the most wondrous and glorious greetings to the esteemed handmaiden of God, the honored mother. 7 بامّة الله المقرّبه والده محترمه تحيت ابدع ابهى ابلاغ داريد
- 8 And upon you be the Most Glorious Glory! 8 و عليك البهاء الأبهى

MKT4.075, SHYM.023

AB04695

To: Diyaul-Hukama, Husayn son of Sirajul-Hukama, in Abadih
Date: 1911-Jul-05

- 1 O faithful servant of the Blessed Beauty! Praise be to God that you have succeeded in establishing a bathhouse according to the teachings of the Lord of all beings, and have constructed a bath of utmost cleanliness, orderliness and purity. Indeed, you are the first person in Iran who has implemented this ordinance and established this institution. Therefore, you are deserving of praise from the Supreme Concourse and worthy of the glance of favor from the Most Glorious Kingdom. Give thanks to God that you have been assisted to achieve such a bounty and confirmed with such a favor that will be praised by the righteous throughout the ages. And upon you be the Most Glorious Glory. 1 اى بندهء صادق جمال مبارک الحمد لله موفق بتأسيس حمام بحسب تعاليم ربّ انام شدى و گرمابهئى در نهايت پاکی و نظافت و طهارت انشا نمودى و فى الحقيقه تو اول کسى هستى که در ايران اين حکم را مجرى داشتى و اين تأسيس را بنياد نهادهى لهذا سزاوار تحسين ملاً اعلائى و لايق لحاظ عنايت ملکوت ابهى شکر کن خدا را که بچنين موهبتى موفق شدى و بچنين عنايتى مؤيد گردیدی که در قرون و اعصار مورد تحسين ابرارى و عليك البهاء الأبهى ع
- 2 O faithful servant of Truth! Until now in that city, people's beards, body hair, faces and heads would become soiled like relatives in the pools and tanks of bathhouses. Now, God willing, through the spiritual endeavors, both will become clean and pure. However, the beloved of God should celebrate that through your efforts they have been delivered from that pit of filth, namely that abhorrent, fetid tank. 2 اى بندهء صادق حقّ تا بحال در آن شهر ريش و پشم و روى و موى مردم در حوض و خزينهء حمامها چون خویشان ملوث ميشد حال انشاء الله بهمت روحانيان هر دو پاک و طاهر ميشود اما احبابى الهى بايد جشن گيرند که از آن چالهء کثافت يعنى خزينهء کريهء پرعفونت بهمت آن حضرت نجات يافتند

MAS5.032, VAA.114-114

AB05858*To: Mirza Muhammad Baqir Khan Shirazi, in Lebanon**Date: 1911-Jul-05*

- 1 O dear friend! Your letter arrived. Learning of your illness in Haifa caused distress, but praise be to God it was transformed into health, and you journeyed to Beirut where Aqa Mirza Habibu'llah attended to service.
- 2 For now, you are blessed on that majestic mountain with pleasant air, sweet water, beautiful vistas and the observation of the sweetness of the horizon, and you remember us. But we pass our days here in this land with hot air, well water and scorching winds. However, meeting with the loved ones brings comfort to the heart and joy to the soul.
- 3 As for your honored visit, you will be notified when necessary. Convey most glorious greetings to the two new roses in the garden of the love of God, the most exalted ones, and to Jinab-i-'Azizu'llah Khan and Jinab-i-Mirza Habibu'llah.
- 4 And upon you be the Most Glorious Glory.

1 ای یار عزیز نامه شما رسید از حصول کسالت در حیف کدورت حاصل شد ولی الحمد لله مبدل بصحت گشت و به بیروت رحلت شد و آقا میرزا حبیب الله بخدمت پرداخت

2 علی العجالة در آنکوه پرشکوه بلطافت هوا و عذوبت ماء و ملاحه منظر و مشاهده حلاوت افق مرزوقید و یادى از ما مینمائید اما ما بجزارت هوا و آب چاه و ریج سموم در این مرز و بوم روزگاری میگذرانیم ولی ملاقات احباً راحت دل و مسرت گانست

3 اما تشریف آوردن شما در وقت لزوم اشعار خواهد شد به دو نوگل بوستان محبت الله اسلاء اجلاء و جناب عزیزالله خان و جناب میرزا حبیب الله تحت ابدع ابهی برسانید

4 و علیک البهاء الأبهی

INBA84:345

AB06325*To: Siyavash Farsi (Siyavash Sifidvash), in Tihiran**Date: 1911-Jul-05*

- 1 O thou who art near to the Supreme Threshold! Thy letter was received. In truth, what thou hast conceived is worthy of praise and reflection. Certainly such unfaithful souls who would commit such an atrocious act will rarely be found.
- 2 The House of Justice, after its formation, will legislate regarding this matter and will enforce severe punishment upon such persons and will consider such an atrocious act a great crime. This mentioned ruling is in regard to those who are learned and cultured people, not criminals without name or honor who are like wild animals.

1 ای مقرب درگاه کبریا نامه تو رسید فی الحقیقه آنچه بفکر تو آمده سزاوار ستایش و تفکر است البته چنین نفوس بیوفائی بندرت پیدا خواهند شد که مرتکب چنین امر فظیعی گردند

2 بیت العدل بعد از تشکیل در اینخصوص تشریعی نمایند در حق این اشخاص زجر شدید مجری دارند و چنین امر فظیعی را جرم کبیر شمارند این حکم مذکور در حق نفوس نیست محرم و ازاهل دانش و فرهنگ نه مجرم بی نام و ننگ که مانند حیوانات وحشیه اند

3 Such souls must now be shunned by the friends who must never allow them in their gatherings and meetings until the House of Justice is formed and severe punishment is legislated regarding them.

3 چنین نفوس را حال باید یاران طرد نمایند و ابداً در محافل و مجالس خویش راه ندهند تا بیت عدل تشکیل شود و در حق آنان زجر شدید تشریع گردد

4 And upon thee be the Most Glorious Glory!

4 و علیک البهاء الأبهی

ALPA.067, AVK4.196.01, YARP2.079
p.113, ANB.212, RMT.052-053

AB08323

To: Hippolyte Dreyfus-Barney, in Paris

Date: 1911-Jul-05

1 O my dear friend! Your letter was received and what you had written brought the utmost joy....

1 ای یار عزیز من نامه شما رسید و از آنچه مرقوم نموده بودید نهایت سرور حاصل گردید....

2 A Russian lady named "Isabella," very learned and among the intellectuals, came especially from Russia to Alexandria and became a believer and assured believer, and returned with utmost attraction and joy. She is engaged in writing a book about her journey, but she has written and published a comedy about this Cause. She desires that you and the handmaid of God stage this comedy in Paris, for it has been staged in Russia and has awakened the people and had a good effect.

2 یک خانم روسی "ایزابلا" نام بسیار دانا و از اهل معارف مخصوص از روسیه به اسکندریه آمد و مؤمن و موقن شد و در نهایت جذب و سرور مراجعت کرد و مشغول تألیف کتابی از سفر خویش است ولی کتابی کومیدیه در این امر نوشته است و طبع و نشر نموده است خواهش آن دارد که این کومیدیه را در پاریس شما و امة البهاء تشخیص نمائید زیرا در روسیه تشخیص گردیده و سبب انتباه ناس شده است و حسن تأثیر نموده است

PZHN v1#2 p.42x

AB12619*To: Khudakaram Qarihuzli, in Shiraz**Date: 1911-Jul-05*

- 1 O spiritual friend! Praise be to God that thou hast been quickened by the divine breath and hast derived illumination from the radiant lamp of heavenly light. 1 ای یار روحانی الحمد لله بنفس رحمانی زنده شدی و از مشكاة نورانی اقتباس اشعه رحمانی کردی
- 2 Thou didst traverse the path of search and didst seek the countenance of the Beloved One, the All-Merciful, until thou didst find traces of the Traceless Friend and didst attain unto the Best-Beloved. 2 راه طلب پیودی و جستجوی روی دلجوی دلبر مهربان نمودی تا آنکه از یار بی نشان نشان یافتی و بمعشوق مهربان رسیدی
- 3 Thanks be unto God that He graciously granted such heart's desire and freely bestowed the soul's aspiration. 3 منت خدایرا که چنین کام دل و جان شایان فرمود و آرزوی قلب و وجدان را رایگان بخشید
- 4 Time permiteth no more. And upon thee be the most glorious Glory. 4 فرصت یش از این نیست و علیک البهاء الأبدی

INBA85:095a

AB08972*To: Sarvar Rustam Isfandiyar Parsi, in Shiraz**Date: 1911-Jul-05*

O kind friend! Your letter was received. Its composition had the fragrance of the Persian rose garden and brought joy like a stream of truthfulness. It was heart-engaging and colorful, sweet as sugar and honey, and a sample of that dear one's harvest. Praise be to the pure God that He made you brave and fearless in this battlefield, and made you agile and swift. You defeated Ahriman and became intoxicated and wine-loving in the celestial tavern. Praise the Lord of creation that He deemed such a bounty worthy and granted it freely and generously. May your soul be happy.

ای یار مهربان نامه تو رسید نگارش بوی گلشن پارسی بود و جوی جویبار راستی شادمانی بخشید دلنشین بود و رنگین شکرین بود و شیرین و نمونه خرمن آن نازنین ستایش ایزد پاک را که ترا در این رزمگاه دلیر و بی باک نمود و چابک و چالاک کرد اهرمن را شکست دادی و در میکده آسمانی سرمست و می پرست افتادی خداوند آفرینش را ستایش نما که چنین بخششی شایان نمود و ارزان فرمود و رایگان داد جانت خوش باد

YARP2.223 p.204

AB11791*To: Aqa Muhammad Rida, in Birjand**Date: 1911-Jul-05*

- 1 O steadfast one in the Covenant! Your recent letter was received, and its contents brought fresh glad-tidings that the friends are conducting themselves with utmost faithfulness and sincerity toward all humanity. The training institute is operating, and the friends are present in gatherings of chanting, and the King of the Beloved Ones has arrived. God willing, the hand of aggressive people shall fall short, and the power of justice shall become triumphant and manifest....
- 2 To his honor Shah Khalil Jalil and his relatives and the friends, and to ... convey this evanescent servant's eagerness and devotion. There is no more time; kindly excuse me. And upon you be the Most Glorious Glory.

1 ای ثابت برپیمان نامهء اخیر رسید مضمون بشارت جدید بود که یاران در نهایت وفا و صفا بعموم عالمیان رفتار مینمایند انجمن تربیت دائر است و احباً در محافل ترتیل حاضر و شاه خوبان وارد و انشاء الله دست تطاول اهل عدوان قاصر و قوهء عدل قاهر و باهر گردد...

2 بحضرت شاه خلیل جلیل و متعلقان و یاران ... شوق و وله این عبد فانی ابلاغ نما فرصت پیش از این نیست معذور دارید و علیک البهاء الأبهی

FRH.407x

AB03510*To: Rustam Ardishir et al., in Bombay**Date: 1911-Jul-06*

- 1 O divine friends and two cherished handmaidens of God! Mr. Ardeshir Khodadad came to these parts and attained the honor of visiting the Holy Threshold. During the days he was a companion and confidant, he was always thinking of you and in utmost supplication to the realm above, he sought bounty and bestowal for you and begged for divine outpourings.
- 2 I too joined in this aim and purpose and made humble entreaties to the Divine Threshold so that eternal grace may descend and from all directions the means of unity and oneness may be provided. May the divine friends in Bombay become free from discord and become intimate companions and confidants in harmony.
- 3 The more intense the unity becomes, the greater will be the heavenly bounty, and the doors of blessing will open even in business and commerce, the Cause of God will become

1 ای یاران الهی و دو کنیز عزیز خدا جناب اردشیر خداداد باینصفتحات آمد و زیارت عتبهء مقدسه فائز گردید ایامیکه همدم و ندیم بود همیشه پیاد شما بود و در نهایت تضرع بعالم بالا بجهت شما طلب عنایت و عطا کرد و رجای فیوضات رحمانیه نمود

2 من نیز در این مقصد و مرام همدم گشتم و باستان الهی عجز و لابه نمودم تافیس ابدی شامل گردد و از جمیع جهات اسباب وحدت و یگانگی فراهم آید یاران الهی در بمبئی از کلفت بیزار شوند و بالفت همدم و همراه گردند

3 هرچه اتحاد شدیدتر گردد موهبت آسمانی عظیمتر شود و ابواب برکت حتی در کسب و تجارت گشوده شود و صیت امر الله بلند گردد و آوازهء

renowned, and the fame of the appearance of the Sun of Truth will spread in those regions, and the friends will achieve success in both worlds.

ظهور شمس حقیقت در آندیار انتشار یابد و یاران
کامرانی در دو جهان نمایند

- 4 This is the counsel of 'Abdu'l-Baha, this is the advice of 'Abdu'l-Baha. And upon you be the Most Glorious Glory.

اینست وصیت عبدالبهاء اینست نصیحت
عبدالبهاء و علیکم البهاء الابی 4

ALPA.050, YARP2.059 p.101

AB01436

To: Hamadani, Mirza Isma'il et al.

Date: 1911-Jul-07

- 1 O friends of Abdul-Baha! Your blessed names were read in the letter of Ismail. The desire of my heart and soul is to write individually to each one, but destiny does not accord with planning. Time and opportunity have become as rare as the philosopher's stone, and moments have become like a cutting sword. Even if hundreds of lines could be written in the blink of an eye, it would not suffice, for praise be to God, the friends are surging like ocean waves in all parts of the world. Therefore, individual correspondence with each person is impossible. Thus, I have considered the united souls of the friends as one spirit, and the radiant rays of the sun as one manifestation. I have written one letter to that esteemed gathering and ask forgiveness for not writing individual letters.

ای یاران عبدالبهاء در نامه جناب اسمعیل
نامهای مبارک شما تلاوت گردید آرزوی دل
و جان آنست که بهر یک منفرداً نامه‌ئی سمت
تحریر یابد ولی تقدیر موافق بتدبیر نیاید فرصت
و مهلت کیمیا گشته و اوقات سیف قاطع
شده تقریر و تحریر اگر در لمح بصر صد سطر
صدور یابد باز از عهده نیاید زیرا الحمد لله یاران
در اطراف جهان مانند دریا موج میزنند پس
با هر فرد منفرداً مکاتبه مستحیل است لهذا
جانهای متحد یاران را یک روح شمردم و
اشعه ساطعه افتابرا یک تجلی دانستم یک نامه
بآنجمع محترم نگاشته عذر از نامه‌های یگانه یگانه
میخواهم

- 2 Praise be to God that you are waves of one sea and fountains from one stream, stars of one horizon and soldiers of one army, birds of one summit and branches of one tree, bearing one fruit and cypress trees along one stream. A greeting to each is a message to another, and an address to each soul is a book to another. From the favors of the Glorious Lord, this servant's hope is that you may become hosts of heavenly armies on this path and rays of the lamp illuminating all horizons. May you become free from every bond and become guides of every caravan to the path of righteousness. Confine your thoughts to service to the Lord and make all your purposes one purpose, becoming the manifestation of "Until I make all my prayers and remembrances into one prayer, and my condition in Your service eternal." One should serve a threshold that is the portal

حمد خدا را که امواج یک بحرید و فواره‌ها
از یک نهر در یک شهر نجوم یک افقید و
جیوش یک فوج طیور یک اوجید و فروع یک
دوح بار یک دارید و سروهای یک جویبار
سلام بهر یک پیام بدیگریست و خطاب بهر نفس
کتاب بدیگری از الطاف رب جلیلی امید این علیل
اینست که در این سبیل جنود مجنده باشید و در
این منهاج اشعه سراج آفاق گردید از هر قیدی
آزاد شوید و هر قافله‌تیرا دلیل راه رشاد افکار
را حصر در خدمت حضرت پروردگار کنید و
مقاصد را مقصد واحد نمائید و مظهر حق اجعل
اورادی و اذکاری کلها ورداً واحدا و حالی
فی خدمتک سرمدا گردید انسان باید آستانی را

of the All-Merciful, where eternity and immortality are essential attributes. If one succeeds in attaining such a bounty, they will shine like the morning star from the horizon of truth. My hope is that you will become thus and join the hosts of the exalted ones. And upon you be the Most Glorious Glory.

خدمت نماید که ایوان رحمانست و ابدیت و
سرمدیت از لوازم آن اگر بچنین موهبتی موفق
شود مانند ستاره صبحگاهی از افق حقیقت
بدرخشد امیدم چنانست که چنین گردید و از
جیوش علین شوید و علیکم البهاء الأبهی

AADA.156-157

AB03298

To: Mirza Ali Muhammad Khan Muvafiq, in Tihiran

Date: 1911-Jul-07

- 1 O compatible friend in heart and soul! The flame of longing is kindled in Iran, and the yearning heart of every true reformer is restless, for Iran is sick and in severe distress. Yet the children of the East gather under the banner of discord, entirely heedless and veiled. What remedy can be found now? The patient Iran is averse to the physician; rather, this thirsty one turns away from the sweet waters of the Euphrates at its very edge.
- 2 Therefore, this wanderer has seen no choice but to turn to the Western world and raise his call there, for their vision is open to such a degree, and they are intimate companions with reason and culture. When Joseph saw his envious brothers and obstinate kinsmen heedless and indolent, he presented himself in the Egyptian marketplace, so that in his wandering he might demolish the foundation of estrangement and raise high the banner of unity.
- 3 Now this wanderer's purpose is such that, God willing, he may become a herald and give glad tidings to the Western realm, that perhaps the light of the beauty of the true Joseph, the Greatest Name (may my spirit be sacrificed for Him), may shine forth in the Western clime. And I beseech God that the gaze of favor may encompass you and divine confirmations be completely fulfilled in your behalf. But the condition is that in service to your Lord you adopt the way and manner of true Baha'is and demonstrate the utmost sincerity and purity of intention.
- 4 And upon you be the Most Glorious Glory!

1 یار موافقا در جان و دل ایران شعله اشتیاق
افروخته و قلب مشتاق هر مصلح حقیقی بقرار
زیرا ایران بیمار است و در اشد اضطراب ولی ابناء
شرق در سایه علم نفاق محسوس و بکلی غافل و
محبوب حال چاره چه توان نمود ایران بیمار از
طیب بیزار بلکه این نشنه از دریای عذب فرات
در کنار

2 لهذا این آواره چاره جز این ندیده که بجهان
فرنگ پردازد و آهنگ بلند کند زیرا آنان را
بصیرت بدرجهائی باز است و به عقل و فرهنگ
همدم و دمساز یوسف چون اخوان حسود و
خویش و پیوند عنود را ذاهل و کاهل دید در
بازار مصریان عرض دیدار کرد تا در آوارگی
بنیان بیگانگی براندازد و علم یگانگی برافرازد

3 حال این آواره را مقصد چنان که انشاءالله بشیر
گردد و مرده باقلیم غرب دهد بلکه پرتو جمال
یوسف حقیقی اسم اعظم روحی له الفداء در
اقلیم فرنگ جلوه نماید و از خدا خواهم که نظر
عنایت شامل شود و الطاف حق در حق تو
کامل گردد ولی شرط اینست که در خدمات
سرور خویش روش و کیش بهائیان حقیقی
گیری و نهایت صداقت و حسن نیت بنمائی

4 و علیکم البهاء الأبهی

AB04458

To: Muhammad Ali Sirjani, in Kirman

Date: 1911-Jul-07

- 1 O thou who art guided by the light of guidance! Consider the grace and favor of the Incomparable Lord, that despite that error, the protection of the Most Great Lord reached thee, and the lamp of supreme guidance was lit, illuminating the realm of spirit and heart, and the darkness of error was transformed by the light of guidance.

1 ای مهتدی بنور هدی فضل و عنایت حضرت
بیچون را ملاحظه نما که باوجود آن خطاء
بدرقهٔ عنایت حضرت کبریا رسید و شمع
هدایت کبری برافروخت و ساحت جان و دل
روشن گشت و ظلام ضلال بنور هدی منور
شد
- 2 Glory be to Him Who forgives sins! Glory be to Him Who covers faults! Glory be to Him Who dispels the pitch darkness! Glory be to Him Who kindles the lamp of light and expands breasts thereby!

2 سبحان من یعفو عن الذنوب سبحان من یستر
العیوب سبحان من یکشف الظلام الذیجور
سبحان من یوقد سراج النور و یشرح به الصدور
- 3 At every moment thou must raise the melody of thanksgiving to the threshold of the Peerless King and cry out with heart and soul: "Our Lord! Verily we have heard a caller calling to faith, saying 'Believe in your Lord!' So we believed. Our Lord! Therefore forgive us our sins and remit from us our evil deeds."

3 باید هر دم آهنگ شکرانه پایهٔ اورنگ ملیک
یگانه برسانی و از جان و دل فریاد برآری ربّنا
انّا سمعنا منادیاً ینادی للإیمان ان آمنوا برّبکم فآمنّا
ربّنا فاغفر لنا ذنوبنا و کفر عنّا سیئاتنا
- 4 In any case, hope from the favors of the Glorious Lord is for forgiveness of that error and pardon of that sin. Verily my Lord is All-Forgiving, Most Merciful.

4 باری امید از الطاف ربّ مجید غفران آن
خطاست و عفو آن گاه آن ربّی لغفور رحیم
- 5 In any case, thou must feel boundless gratitude to His Holiness Mustafa, for that blessed being delivered thee from the pit of error and raised thee to the zenith of the moon of guidance. What bounty is greater than this and what grace mightier than that?

5 باری آنجناب باید از حضرت مصطفیٰ ممنونیت
بیمتهی حاصل نمائی زیرا آنوجود مبارک ترا از
چاه ضلال نجات داده باوج ماه هدی رساند
چه لطفی بهتر از این و چه همتی اعظم از آن
- 6 And upon thee be the Most Glorious Glory!

6 و علیک البهاء الابهی

MSBH5.109

AB04496*To: Shahvir, Ardishir et al., in Shiraz**Date: 1911-Jul-07*

¹ O my Persian friends! You are old friends and cherished compatriots. In this precious century, the Sun of the highest heaven shed its manifest light from the supreme horizon, so that through divine radiance the hearts of those longtime friends became the envy of the highest paradise. Therefore, thousands of thanks be to the one Lord that He gathered these scattered birds at this life-giving spring and granted those wanderers stability and direction. He fulfilled the desires of the Parsees, exalted the Iranians, renewed the name of their ancestors, made manifest the message of the Prophets, and revealed the mystery of the holy ones.

² Thus we must appreciate the value of this bounty, praise the All-Knowing God, weep and lament from the intensity of His love, cry out to the divine Kingdom, and take pride in the merciful favors. A thousand praises, O heart-attracting friends, that you discovered this message and found a luminous morning after that dark night. Blessed are you, may your souls be happy.

³ I ardently seek and send greetings to all the loving, good-natured, radiant, and fragrant ones.

¹ ای یاران پارسی من دوستان قدیمید و هموطنان عزیز در این قرن نازنین آفتاب علین از سپهر برین نور مبین بخشید تا پرتو ایزدی دلهای آن یاران دیرین رشک بهشت برین گشت پس هزاران شکرانه پروردگار یگانه را که این مرغان پراکنده را بر این چشمهء روح بخشنده جمع فرمود و آن آوارگان را سر و سامان بخشید پارسیانرا بآرزو رسانید ایرانیانرا سرفراز کرد نام نیاکانرا تجدید فرمود پیام پیرانرا آشکار نمود راز و خشورانرا هویدا کرد

² پس باید که قدر این نعمت بدانیم و ایزد دانا را بستائیم و از شدت محبت او بگرمیم و بزاریم و بملکوت ربانی بنالیم و بالطاف رحمانی ببالیم هزار آفرین ای یاران دلنشین که پی بلین پیام بردید و صبحی نورانی پس از آن شام کدر آسا یافتید خوشا بحال شما جانتان خوش باد ع

³ همهء مهرجویان خوش خو درخشنده و مشکبورا بجان جویانم و پیام میفرستم

INBA87:024, INBA52:024, YARP2.401

p.310

AB08533*To: Jamshid Khudadad Farsi, in Bombay**Date: 1911-Jul-07*

O Forgiver! Make Ardeshir Khosrow a lion in the jungle of that other world, and guide the beloved to the feast of reunion. Nurture Rostam Darab in the stream of bounty with the waters of forgiveness. O Lord! These souls received heavenly tidings and their faces were illumined by the radiance of Thy love. They learned Thy mystery in the divine school and hastened to the hidden world. Therefore, show kindness to these guests

ای آمرزگار اردشیر خسرو را شیر پیشهء آنجهان کن و دلبر را رهبر بیزم دیدار فرما رستم داراب را در جویبار بخشش بآب آمرزش پرورش ده پروردگارا این جانها مردهء آسمانی یافتند و رخ پرتو مهرت برافروختند و در دبستان ایزدی راز تو آموختند و بجهان پنهان شتافتند پس آن مهمانان را مهربانی فرما و بر خوان آسمانی بنشان و آن

and seat them at the heavenly table. Give flight to these tamed birds, forgive them and cherish them. Thou art the Bestower, the Forgiver, the Giver, the Cherisher, and the Kind One.

مرغان دست‌آموز را پرواز ده و بیامرز و بنواز
توئی بخشنده و آمرزنده و دهنده و نوازنده و
مهربان

YARP2.450 p.337

AB06206

To: Spiritual Assembly of San Francisco, CA

Date: 1911-Jul-11

O faithful friends! The handmaiden of the Kingdom of Baha'u'llah has written joyful news that the friends in that region have organized an assembly and are engaged in promoting the divine teachings, arising with utmost effort, pure intention and the fire of the love of God, so that that land may become a source of divine traces, that country may become illumined, and souls like the stars of the horizon of sanctity may be raised up in the human world. This assembly has been formed at a very opportune time. My hope is that it may become a magnet for divine confirmations. If it continues with steadfastness, the assembly will become so brilliant that it will shine like the full moon at the zenith of eternal glory. They should certainly always write about the services they are able to render and inform me, so that it may cause spiritual joy and conscious gladness.

Upon you be the Most Glorious Glory.

SW_v02#10 p.004, SW_v13#08 p.204x, BSTW#118

AB11370

To: Ella G Cooper, in Oakland

Date: 1911-Jul-12

¹ O thou beloved Maid-servant of God!

¹ ای کنیز عزیز الهی

² A detailed tablet has been written to thee. Praise be to God that in San Francisco thou art confirmed in the service of the Kingdom, and it is my hope that thou mayest behold the doors

² نامه مفصل بتو مرقوم گردید الحمد لله در
سانفرانسیسکو بخدمت ملکوت موفق گردیدید

of divine confirmation opening from all directions, and that thou mayest be quickened by the breaths of the Holy Spirit.

و امیدم چنانست که ابواب تأیید را از جمیع جهات مفتوح بینی و بنفثات روح القدس زنده باشی

- 3 Thou hast asked about the interpretation of a certain passage from the Persian Hidden Words. That event occurred after the Ascension (of Baha'u'llah).

3 تفسیر فقره‌ئی از کلمات مکتونه فارسی را خواسته بودی آن قضیه بعد صعود واقع گشت

- 4 Regarding the theory that the spirit revolves around the body for forty days after departing from it at death - such a theory is not mentioned in the divine words.

4 اما اینکه اینستله که روح بعد قطع تعلق از جسد تا چهل روز طائف حول جسد است در کلمات الهیه چنین ذکر نیست

- 5 Thou hast asked regarding the sentences of that prayer. The words and expressions of that prayer are borrowed and composed from the Blessed Utterances.

5 و اما از عبارت آن مناجات که سؤال نموده بودی عبارت و مضمون آتمناجات از کلمات مبارک سرقت شده است و ترکیب گشته

- 6 Regarding the idea of preventing procreation: this is absolutely not permitted. Means of education must be provided for children as far as possible, but if this proves impossible, one is excused.

6 اما منع تناسل و منع تشکیل ذریه ابداً جائز نیست از برای اولاد بقدر امکان باید اسباب تربیت فراهم آورد و اگر ممکن نشد انسان معذور است

- 7 Regarding the exposition of 1915 that will be inaugurated in San Francisco in America: The Baha'is must undoubtedly arrange and prepare from now so that a great number of them may be present on that occasion.

7 و اما در خصوص معرضی که در ۱۹۱۵ در امریکا تأسیس خواهد شد البته باید بهائیان از حالا تهیه و تدارکی نمایند که در آن مجلس جمعیتی از بهائیان حاضر شوند

- 8 The matter of contributing to the Mashriqu'l-Adhkar is very important.

8 مسئله اعانت مشرق الأذکار بسیار مهم است

- 9 The future of California, whether in regard to its material or spiritual affairs, is very important. It is my hope that the people of California may become the sons and daughters of the Kingdom and be the means of promoting the religion of God.

9 مستقبل کالیفورنیا از هر جهت چه در امور جسمانی و چه در امور روحانی بسیار مهمست و امید من چنانست که اهالی کالیفورنیا ابناء و بنات ملکوت گردند و سبب ترویج دین الله شوند

- 10 Convey wonderful Abha greetings to the maidservant of God, Mrs. Wilcox. In truth, the maidservant of God, Mrs. Cropper, is very active in service and I truly say she is a well-wisher with good intentions and a pure heart.

10 بامه‌الله و یلکوکس Wilcox تحیت ابدع ایهی ابلاغ دار امه‌الله مسس کروپر فی الحقیقه ساعی در خدمتست و فی الحقیقه خیرخواه و خوش نیت و پاک طینت است

- 11 Convey on my behalf utmost kindness to Dr. D. Evelyn, Mr. Charles R. Lee, Mr. Hyde Dunn, Mr. Giffen, Mr. Bosch and Mirza Buzurg. I continually ask for them a share and portion from the bounties of the Kingdom of God and the breath of the Holy Spirit. It is my hope that all the believers of those parts may progress day by day so that they may become well-springs of spiritual emotion and candles of merciful unity; that they may arise to serve the Cause of God with sincerity of intention, leave behind their own thoughts and desires, and with the utmost power take hold of the Covenant and Testament.

11 دکتر د اولین Dr. D. Evelyn، مستر چارلز ر لی Mr. Charles R. Lee، مستر هاید دان Mr. Hyde Dunn، مستر بوش Mr. Bosch، مستر جیفن Mr. Giffen و میرزا بزرگ را از قبل من نهایت مهربانی ابلاغ بدار از فیوضات ملکوت الله و نفثات روح القدس همواره آنان را نصیب و بهره میطلبم و امیدوارم که جمیع احبای آسمان روز بروز ترقی نمایند تا مرکز سنوحات رحمانیه شوند و شمع وحدت

- روحانی گردند و در امر الله بخلوص نیت قیام نمایند و از افکار و آمال خویش بگذرند و بتمام قوت تمسک بعهد و میثاق نمایند
- 12 The petition of invitation that you signed inviting me to that country was received. Its reading created a spiritual effect and increased the yearning of 'Abdu'l-Baha. It is as thou hast written - a magnet must be created.
- ورقهائی که امضا نموده بودید و مرا دعوت کرده بودید رسید از ملاحظه‌اش اثر روحانی حاصل شد و اشتیاق عبداله‌آء زیاد گشت ولی همانستکه مرقوم نموده بودی باید مغناطیسی بمیان آید
- 13 I hope that in the city of Berkeley thou mayest be assisted to render great services.
- 13 و امیدوارم که در مدینهء برکلی موفق بخدمات فائمه گردی
- 14 The utterances from the Tablet of Wisdom and the exhortations and counsels of His Highness Baha'u'llah which you have printed in pamphlet form must be separate. It is not permitted to print them in the list of your present books.
- 14 بیانات لوح حکمت و نصائح و وصایای حضرت به‌آء الله که مانند جزوه‌ئی طبع نموده‌اید باید علیحده باشد جائز نیست که در فهرست کتب موجودهء خود داخل کند
- 15 Upon thee be Baha'u'l-Abha!
- 15 و علیک اله‌آء ال‌ه‌بی
- SW_v02#13 p.006x, SW_v05#15 p.232x, SW_v05#16 p.242x, SW_v05#17 p.265x, MAX.312ax
- BRL_DAK#0224, NJB_v02#06-07 p.008x

AB11337

To: Marie A Watson, in Washington, DC

Date: 1911-Jul-12

...Endeavour that the black and the white may gather in one meeting place, and with the utmost love, fraternally associate with each other, so that quarrel and strife may vanish from among the white and the black. Thou must even endeavour that they intermarry. There is no greater means to bring about affection between the white and the black than the influence of the Word of God. Likewise marriage between these two races will wholly destroy and eradicate the root of enmity....

BRL_SWO#011x, ADJ.039x

...و بکوشی که سیاه و سفید در یک مجلس مجتمع گردند و در نهایت محبت و اخوت با یکدیگر آمیزش کنند تا این نزاع و جدال مابین سیاه و سفید زائل گردد حتی باید بکوشید که با یکدیگر اقتران نمایند هیچ سببی بجهت الفت میانهء سیاه و سفید اعظم از نفوذ کلمه الله نه و همچنین از اقتران میان این دو فریق ازدواج بکلی ریشهء عداوت قلع و قمع گردد...

BRL_SWOP#011x

AB10099*To: Juliet Thompson, in New York**Date: 1911-Jul-12*

- 1 O Thou who art attracted by the Breath of the Holy Spirit! When thou wert leaving to return to America and this made you sad and unhappy and you wept, I promised I would summon you again to My Presence. Now I fulfil that promise. If there is no hindrance and you can travel in perfect joy and fragrance, you have permission to be present. In this trip there is a consummate wisdom and in it praiseworthy results are hidden.

- 2 Upon thee be Baha'u'l-Abha.

DJT.151-152, BLO_PN#027

1 ای منجذبهٔ نفثات روح القدس در زمانی که مراجعت به امریک مینمودی و بسیار محزون و متأثر بودی و میگریستی بشما وعده دادم که وقتی شما را باز میخواهم حال بآن وعده وفا میکنم اگر موانعی نیست و بکمال روح و ریحان میتوان حاضر شوی مأذون حضوری و در این سفر حکمت بالغه است و نتایج مستحسنة

2 و علیک البهاء الأبهی

BRL_DAK#0537

AB05672*To: Mashhadi Rahmatullah et al.**Date: 1911-Jul-14*

- 1 O my two dear friends! Of what use in this world is security and comfort and stability? Of what benefit to man is bodily ease and sleeping at night and talking by day and hoarding in the morning and spending in the evening and resting on soft cushions of silk and brocade? Time passes in vain talk, and when it ends there is loss upon loss and evident deprivation.

- 2 However, wandering homeless and instability and destitution and weakness and tribulations and disgrace and the constraints of imprisonment and climbing the gallows and sacrificing one's life and the altar of divine love - this is an eternal bounty and blessing and everlasting glory and spiritual joy and the heart's desire. Blessed is he who attains it, glad tidings to him who achieves it.

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

1 ای دو یار عزیز سرگونی من در اینجهان امن و امان و سر و سامان چه کار آید آسودگی بدن و خفتن شب و گفتن روز و اندوختن در صبح و افروختن در شام و راحت بستر عبقری حسان و پرند و پرنیان بچه کار انسان آید اوقاتی بهذیان بگذرد و چون پایان رسد زیان اندر زیان و خسران نمایان

2 اما سرگونی و بی سر و سامانی و فلاکت و ناتوانی و صدمات و رسوائی و تنگای زندانی و فراز دار و جانفشانی و قربانگاه عشق ربانی این نعمت موهبت جاودانی و عزت ابدی و مسرت وجدانی و کام دل و جانست طوبی لمن فاز به بشری لمن حاز به

3 و علیکما البهاء الأبهی

INBA17:083, BSHN.140.441, BSHN.144.435,
MHT1a.183, MHT1b.141, MHT2.117,
NFQ.017, QUM.149

AB07971*To: Mirza Ali Khan (Shabistar) et al.**Date: 1911-Jul-14*

- 1 O faithful servant of the All-Merciful! Thou didst protect a believer and show kindness to an illustrious soul, delivering him from the hands of oppressive adversaries. Thou didst stand firm and wert confirmed through the aid of the Lord of Signs.
- 2 This service is manifest in the Kingdom of the Most Holy One and is the cause of eternal glory and endless bounty. Well is it with thee, well is it with thee, that thou hast been blessed to achieve this distinction!
- 3 Blessed therefore is the mother who bore thee and blessed the father who gave thee life. And verily I beseech the All-Loving Lord to make them both signs of His bounty in the realm of the Kingdom.
- 4 And upon thee be the Most Glorious Glory!

1 ای بندهٔ صادق حضرت رحمن حمایت نفس
مؤمنی نمودی و رعایت شخص جلیلی کردی تا
آنکه از دست تطاول اهل عدوان نجات دادی
و قدم ثبات نمودی و موفق بتأیید ربّ الآیات
گردیدی

2 اینخدمت در ملکوت حضرت احدیت نمایانست
و سبب عزّت ابدیت و موهبت بی‌پایان خوشا
خوشا که باین منقبت موفق شدی

3 پس فرخنده مادری که ترا زاد و مبارک پدری
که ترا سبب حیات گردید و اتی استغفر لهما
الربّ الودود ان يجعلهما آیتی موهبتی فی حیز
الملکوت

4 و علیک البهاء الابهی

MKT9.064b

AB10992*To: Jinab Muhtaram**Date: 1911-Jul-14*

O kind friend! In this upheaval of Iran, no breast remained that was not made a target for the arrows of tribulation, and no foundation remained that was not breached. Many a household was left without head or shelter, and many a gathering of hearts was scattered. What a devastating hunter was that which passed through this wilderness! The foundation of tyranny and oppression was overthrown, yet the edifice of freedom has not to this day been established....

ای یار مهربان در این انقلاب ایران سینه‌ئی نماند
که هدف تیر بلا نگشته و بنیانی نماند که رخنه
در آن نشده بسا خاندان بی سر و سامان شده
و بسی جمعیت دلها پریشان گشته آفتی بود آن
شکارافکن که زین صحرا گذشت بنیاد استبداد
پیداد برافتاد ولی بنیان آزادی تا بحال استقرار
نیافت...

MSHR2.023x

AB00953

To: Husayn Aqa et al.

Date: 1911-Jul-15

¹ O seekers of truth! Praise be to God that the light of guidance hath shone forth in the night-chamber of heart and soul, and the companion of grace hath arrived, and in the court of consciousness the divine gift hath become manifest. The closed eye hath opened, and the ear hath become intimate with the voice of the Concourse on High. The heart hath found its Beloved, and the soul hath joined with its Heart's Desire. The fire of love hath blazed forth and consumed the veil of separation, and the heavenly Teacher hath taught the mysteries of truth and meaning. The cage of vain imaginings hath been shattered, and the wandering birds have joined the flock of the birds of the Supreme Concourse.

² The spiritual spring hath appeared, and the April clouds, through divine bounty, have bestowed pearls and gems. The rain clouds of the Lord's mercy, through the outpourings of mysterious grace, have made the garden's expanse a supreme paradise and adorned the spiritual gardens with the anemones of truth and meaning. From every direction the flowers of the meadow have shown their faces and appeared in the utmost freshness and grace, and the birds of dawn have been stirred and have sung and spoken the mysteries of love.

³ It is the song of the nightingales that reacheth to heaven's zenith, and the melody of the birds that awakeneth the slumberers. Throughout all regions this call is vibrating, and in both East and West the intimate of this mystery hath caused a resurrection that bringeth joy. It is the breeze from the garden of grace that diffuseth musk; it is the air of the spiritual springtime that nourisheth the soul, and the fragrance of the rose-garden of mysteries that perfumeth the nostrils. It is the dawning of the light of truth that illumineth the horizons, and the blast of the trumpet of life that delivereth from death. It is the Sun of the most luminous world that shineth resplendent from the invisible Kingdom.

⁴ Despite this, the ignorant are still asleep in the bed of deprivation, consumed by the fire of remorse, their eyes closed to beholding the lights of guidance, and in the utmost heedlessness they have amassed perishable treasures and become drowned and ruined in the whirlpool of destruction. A tree that in springtime moveth not by the grace of April showers and the fecundating winds of Providence and the shining and

¹ ای طالبان حقیقت الحمد لله نور هدایت در شبستان دل و جان درخشید و بدرقه عنایت رسید و در ساحت خاطر موهبت الهیه جلوه گر گردید چشم بسته باز شد و گوش همراز آواز ملأ اعلی گردید دل دلدار یافت و جان بجانان پیوست آتش عشق برافروخت و پرده احتجاب بسوخت و معلّم آسمانی اسرار حقائق و معانی پیاموخت قفس اوهام در شکست و مرغان آواره بجوق طیور بملا اعلی پیوست

² بهار روحانی جلوه کرد و ابر نیسانی بفیض رحمانی در و گهر میذول داشت سخاب رحمت پروردگار برشحات فیض اسرار فضای گلشن را بهشت برین نمود و حدائق روحانی را بشقائق حقائق و معانی تزین داد از هر طرفی گلهای چمن رخ برافروخت و در نهایت طراوت و لطافت جلوه نمود و مرغان سحر برآشفّت و اسرار عشق بخواند و بگفت

³ گلبانگ بلبلانست که بعنان آسمان میرسد و آهنگ مرغانست که خفتگانرا بیدار مینماید در جمیع آفاق این آواز در اهتزاز است و در خاور و باختر محرم این راز رستخیز است که فرح انگیز است نسیم گلشن عنایت است که مشکبیز است هوای بهار روحانیست که جانپرور است و شمیم گلزار اسرار است که مشامها معطر است سطوع نور حقیقت است که آفاق منور است و نفخه صور حیات است که نجاتبخش از ممات است آفتاب جهان انور است که از ملکوت پنهان درخشنده و تابانست

⁴ باوجود این نادانان هنوز در بستر حرمان خفته اند و بآتش حسرت سوخته و دیده از مشاهده انوار هدایت دوخته و در نهایت غفلت حطام فانیه اندوخته و در گرداب هلاکت غرق و نابود گشته شجری که در موسم بهار از فیض ابر آذر و اریاح لواط پروردگار و تابش و رخشش

gleaming of the Sun of mysteries, and displayeth not leaves and blossoms, and beareth not delectable fruit, and seeketh not freshness and grace, is assuredly but firewood and worthy of burning.

- 5 Therefore render ye thanks that ye have rent asunder the veil and beheld the ray of grace and heard the melody of the Concourse on High and tasted the honey of the love of God and drunk the wine of the knowledge of God and have attained to the ultimate goal of your hopes and desires. And upon you be the most glorious Glory.

آفتاب اسرار بحرکت نیاید و برگ و شکوفه ننماید و میوه خوشگوار بیار نیاورد و طراوت و لطافت نجوید یقین است که حطب است و سزاوار سوختن است

5 پس شما شکر نمائید که پرده دریدید و پرتو فیض دیدید و آهنگ ملاً اعلی شنیدید و شهد محبت الله چشیدید و باده معرفت الله نوشیدید و بنهایت امال و آرزو رسیدید و علیکم البهاء الابهی

PYB#186 p.03

AB03405

To: Nasrullah Baqiruf, in Tihiran

Date: 1911-Jul-15

- 1 O you who are firm in the Covenant and steadfast in the Testament! 'Abdu'l-Baha's longing to see your face is great, but there are obstacles in between. Though outwardly you are distant, praise be to God you are engaged in service and are my partner and associate in servitude at the threshold of the Most Great Name, and are my intimate companion in heart and soul. True nearness is this, and praise be to God you have achieved it and are confirmed in attaining the purpose of life in this transient world.
- 2 His honor Amin offered the utmost praise and commendation of you, and at every opportunity would mention your sincerity of intention, purity of nature, abundance of zeal, and excellence of service. I supplicate at the threshold of the Divine Unity and beseech for you assistance and grace in both worlds. My hope is that these endless favors will continue in your lineage, and this luminous light will shine upon your household and family throughout successive and consecutive centuries and ages.
- 3 His honor the Qa'im-Maqam was for a time an intimate companion and confidant here, indeed a fellow singer and voice. Now, as circumstances require, he has returned to that region. Show the utmost love and affection toward him, and be his companion, fellow traveler, intimate associate and heart's

1 ای ثابت عهد و راسخ میثاق اشتیاق عبدالبهاء بمشاهده روی تو بسیار است ولی موانع در میان هر چند بظاهر دوری ولی الحمد لله بخدمت قائم و در عبودیت آستان اسم اعظم شریک و سهم من و به دل و جان ندیم و قرین من اصل قرب اینست که الحمد لله بآن موقفی و ب نتیجه حیات در ایعالم فانی مؤیدی

2 جناب امین نهایت مدح و ثنا از تو مینمود و هر دم بمناسبتی ذکر از صدق نیت و پاکی فطرت و وفور همت و حسن خدمت شما میکرد و من بدرگاه احدیت لابه و انابه نمایم و ترا عون و عنایت در دو جهان طلبم و امیدم چنانست که این الطاف بی پایان در سلاله آنجناب تسلسل یابد و این پرتو نورانی بر آنخانمان و دودمان در قرون و اعصار متتابعه متوالیه بتابد

3 حضرت قائم مقام مدتی در این اقلیم همدم و همراه بود بلکه هم نغمه و هم آواز حال باقتضای وقت رجوع بآسامان کرد در حق ایشان نهایت محبت و الفت مجری دارید و همدم و همقدم و همنشین

delight. Arrange confidential gatherings and engage in guiding the prominent ones. And upon you be the Most Glorious Glory.

و دلنشین باشید محفل محرمانه بیارائید و به دلالت و هدایت بزرگان پردازید و علیکم البهاء الابهی

MKT5.178, KHSK.112-113

AB06995

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

Date: 1911-Jul-15

- 1 O dear friend of 'Abdu'l-Baha! Your letter which you had written to Aqa Siyyid Asadu'llah was noted. In it you had requested writings for certain blessed souls, but these had already been written and sent previously. No doubt they have arrived by now.
- 2 And you yourself had requested permission to attain the presence. At present, the wisdom of the Cause of God requires that you not leave those regions empty, for the spring of life is gushing forth and the fire of the love of God is ablaze. You must engage in guiding souls day and night, and count as a bounty these times of war between other parties, so that the drops from the clouds of grace may render the trees of those gardens fresh and verdant with the dewdrops of divine realities.
- 3 And upon you be the Most Glorious Glory. 'Abbas.

1 ای یار عزیز عبدالهء نامهء شما که باقا سید اسدالله مرقوم نموده بودی ملاحظه گردید و در ضمن از برای بعضی از نفوس مبارکه طلب تحریر کرده بودید ولی از پیش مرقوم و ارسال شده بود البتّه تا حال رسیده

2 و خود شما اذن حضور خواسته بودید حال حکمت امر الله چنین اقتضا مینماید که آنصفحات را خالی نگذارید زیرا چشمهء حیات در نبعانست و نار محبت الله در فوران باید شب و روز هدایت نفوس پردازید و این اوقات حرب سائر احزاب را با یکدیگر غنیمت شمارید تا رشحات سخاوت عنایت اشجار آن حدائق را بشنیم حقائق تر و تازه نماید

3 و علیکم البهاء الابهی

INBA17:155

AB12623

To: Azizullah Varga, in Tihiran

Date: 1911-Jul-15

- 1 O dear friend! The letters have surely arrived. Now, since the beloved companion and intimate associate of 'Abdu'l-Baha's heart and soul, the Qa'im-Maqam, has returned from Istanbul to those regions, they have undoubtedly arrived by now.

1 ای یار عزیز البتّه نامهها رسیده حال چون یار و ندیم و مونس جان و دل عبدالهء جناب قائم مقام از اسلامبول راجع بآنصفحات شده البتّه تا بحال رسیده اند در حق ایشان از هر جهت احترامات فائقه و خدمت نمایان بنمائید تا

Show him the utmost respect in every way and render outstanding service, that he may find some relief from bitterness. His presence serves as a means of enlightenment for the notables. Therefore, arrange a confidential gathering and acquaint seeking souls with the truth and mysteries of this Cause.

از مرارت قدری راحت حاصل گردد وجود ایشان واسطه خوشی است بجهت بینائی بزرگان لهذا محفل محرمانه بپارائید و نفوس طالبه را از حقیقت و اسرار این امر واقف نمائید

2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الابهی

INBA85:538a

AB11174

To: Beckett, Frank B et al., in Tropico, CA

Date: 1911-Jul-15

You have expressed happiness on account of my trip to Egypt. Through this trip the fame of the cause of God will become world-wide and will display wonderful effect in the hearts and the souls of the Believers: for the aim is serving the Word of God and raising the call of the Kingdom....

از سفر من به مصر اظهار سرور نموده بودید از این سفر صیت امر الله جهانگیر گردد و در قلوب و ارواح احباً تأثیر عظیم نماید زیرا مقصود خدمت بکلمه الله و اعلاء نداء ملکوتست...

BSTW#041

NJB_v02#06-07 p.008x

AB09832

To: Jessie E Revell, in Philadelphia

Date: 1911-Jul-18

O thou Daughter of the Kingdom! Thy letter was received and from its contents it became evident that thou hast the utmost longing for me to travel in those parts. I likewise have the greatest yearning to meet the Friends of God, but the conditions for my coming have already been stated. The Friends of God and the Maidservants of the Merciful must become so united and harmonized that they may become one soul and one spirit in many bodies and arise with such words, deeds and manners which will correspond with the Teachings of the Blessed Perfection: so that they may become real Baha'is....

ای بنت ملکوت نامه تو رسید و از مضمون معلوم گردید که نهایت آرزو داری که من بآنصفحات شتایم من را نیز نهایت اشتیاق که یاران الهی را ملاقات نمایم ولی شرط همانست که مرقوم گردید باید احباً و اماء رحمن چنان متحد و متفق گردند که حکم یکجسم و یکجان یابند و بگفتار و کردار و رفتاری قیام نمایند که مطابق تعالیم جمال مبارکست تا بهائی حقیقی شوند...

NJB_v02#06-07 p.008x

AB09403*To: Abdur-Rasul Khalil Mansur, in Haifa**Date: 1911-Jul-20*

- 1 O descendent of His Holiness Mansur! Your inscribed letter, like a scroll unfolded, brought joy and delight...
 1 ای سلیل حضرت منصور ورق مسطور مانند رُق منشور مورث فرح و سرور گردید...
- 2 I remember at all times His Holiness Aqa Muhammad Hasan, upon him be the Glory of God, His grace and His bounty, and Jinab-i-Ustad Abu'l-Qasim. As Aqa Muhammad Hasan is the manager of the pilgrim house, I am at ease, and I count him as a most excellent successor to myself in service at the Sacred Threshold.
 2 حضرت آقا محمد حسن علیه بهاء الله و فضله و جوده و جناب استاد ابوالقاسم را در جمیع اوقات بخاطر آرم آقا محمد حسن چون مدیر مسافرخانه است من را حتم و او را نعم البدل خویش در خدمت آستان مقدس میشمرم

MUH3.314bx

AB03832*To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran**Date: 1911-Jul-23*

- 1 O Martyr son of the Martyr! Among the signs of the mighty confirmations of the Most Great Unity and the lights of infinite bounties is that He raised up souls who are signs of guidance and the richly-endowed lamp of the chamber of mercy. They are rising stars and brilliant planets, lofty palm trees and the vanguard of victorious hosts, radiant meteors and divine thrones, signs of unity and banners of detachment, waves of the encompassing sea and hosts of the Kingdom of pure light.
 1 ایها الشّهِید ابن الشّهِید از آثار تأییدات عظیمه حضرت احدیت و انوار فیوضات نامتناهیة اینکه نفوسی مبعوث فرمود که آیت هدایتند و شمع پرموهبت شبستان رحمت نجوم بازغاهاند و کواکب لامعه نخیل باسقه‌اند و سرخیل جنود فائقه شهب نورانی‌اند و سرر رحمانیہ آیات توحیدند و رایات تجرید امواج بحر محیطند و افواج ملکوت نور بسط
- 2 O my Lord! Assist the hands of Thy Cause with hosts rushing forth from Thy Kingdom and stars rising from Thy Dominion and lions roaring in the thickets of Thy Lordship. O my Lord! They have remained firm in Thy Covenant and Testament, and have grown in the gardens of Thy religion and the garden of longing for the Orb of Thy horizons. They have forsaken slumber and bade farewell to sleep, renounced existence and fallen prostrate before the grandeur of Thy Lordship and as delegations at the gate of Thy Oneness.
 2 ای ربّ اید ایادی امرک بجنود هاجمة من ملکوتک و نجوم ناجمة من جبروتک و لیوٹ زائرہ فی غیاض ربوبیتک ای ربّ انہم ثبتوا علی عہدک و میثاقک و نبٹوا فی ریاض دینک و حدیقۃ الاشواق الی نیر آفاقک و ترکوا الهجوع و ودّعوا الرّقود و دعوا الوجود و خرّوا سجوداً لعظمة ربوبیتک و وفوداً لباب احدیتک
- 3 O my Lord! Make them Thy manifest signs, Thy unfurled banners, and Thy overwhelming might. Make firm their steadfast
 3 ای ربّ اجعلہم آیاتک الباہرہ و رایاتک النّاشرہ و سطواتک القاہرہ و ثبت اقدامہم الراسخہ و

feet and make them the growing trees of Thy paradise, the fruits of Thy holy garden, the brightly shining lamps of Thy guidance, and the brilliant proofs of Thy loving-kindness, so that their manifestations may be exalted and spread throughout the earth and their noble deeds be remembered throughout all ages. Verily, Thou art the Powerful, the Mighty, the All-Loving.

اجعلهم اشجار فردوسک النّامیه و اثمار حدیقه
قدسک الزّاهیه و سُرُج هدایتک السّاطعه و حجج
عنایتک اللّامعه حتّی تعلوا و تنشر فی الخافقین
مظاهرههم و تذکر علی ممرّ الاعصار مآثرهم انّک
انت المقتدر العزیز الودود

PYK.269

AB10881

To: Abdu'l-Husayn Tamaddun-Ul-Mulk, in London

Date: 1911-Jul-27

- 1 O thou who art firm in the Covenant! Two letters, one dated July 23rd and the other July 27th, 1911, were received....
- 2 The Arabs say: "By his father did 'Adiyy pattern himself in generosity; and whoso resembleth his father hath done no wrong." That is, 'Adiyy followed the example of his father in liberality, and whoever is like unto his father is no transgressor, but rather just and true....

- 1 ای ثابت بر پیمان دو نامه یکی بتاريخ ۲۳ و دیگری بتاريخ ۲۷ تموز یعنی جولای ۱۹۱۱ رسید...
- 2 عرب میگویند بابه اقتدی عدیّ فی الکرم و من یشابه ابه فإظلم یعنی عدیّ اقتدی پدرش کرد در کرم و هر کس مشابه پدرش باشد ظالم نیست عادل است...

MSHR1.032x

AB08550

To: Spiritual Assembly of Tihiran

Date: 1911-Jul-27+

- 1 O ye near servants of the Blessed Beauty!
- 2 The question of East-West relations has assumed importance. Some souls are exerting their utmost efforts in this regard, and an executive committee for East-West relations should be elected so they may engage in this work.
- 3 Likewise, give importance to the matter of teaching in these days of lull. Like 'Abdu'l-Baha, take not a moment's rest nor

- 1 ای بندگان مقربّ جمال مبارک
- 2 مسئله ارتباط شرق و غرب اهمّیت حاصل نموده است بعضی نفوس نهایت همت در اینخصوص دارند و باید یک کمیته اجرائیه بجهت ارتباط شرق و غرب انتخاب شود تا مشغول باین کار شوند
- 3 و همچنین قضیه تبلیغ را در این ایام قوت اهمیت بدهید مانند عبدالبهاء دقیقه آرام نگیرید

draw a peaceful breath. We must be companions and fellow-travelers, and partners and participants in servitude at the Sacred Threshold.

و نفس راحتی برنیارید باید همدم و همقدم و در
عبودیت آستان مقدس شریک و سهم باشیم

INBA16:211, NJB_v03#01 p.006x

AB01605

To: Usku'i, Haydar Ali (Son of Karbala'i Hasan of Matanih) et al., in Tabriz

Date: 1911-Jul-30

- 1 O dear friend! Thou art ever in the remembrance of 'Abdu'l-Baha; nay rather, as though present in His presence, thy image standeth before His sight and thy countenance is ever before His gaze. From the threshold of the Blessed Beauty unceasing supplications are made for thee, that that kindly soul may, through the radiance of the Beloved of hearts, become a niche of lights and a lamp of mysteries.

1 ای یار عزیز همیشه در خاطر عبدالبهائی بلکه
در محضر حاضر تمثال تو در پیش بصر است و
شمائلت در نظر همواره از آستان جمال مبارک
استدعای الطاف بی پایان میشود تا آن یار
نیکخوی از پرتو عنایت دلبر دلجوی مشکاة انوار
شود و مصباح اسرار گردد
- 2 It is assured that unseen confirmations and undoubted assistance will reach thee in unbroken succession, and that the spreading of the rays of that shining moon will be accomplished in that region. Praise be to God, Adhirbayjan hath been quickened, and the fire of Adhar hath been kindled in hearts. The Word of God is being diffused, and the beauty of the Lord's bestowal is revealed without veil or covering. The spiritual friends of 'Abdu'l-Baha, with radiant faces, heavenly gifts, divine grace, and godly power, are confirmed.

2 یقین است که تأییدات غیبی و توفیقات لاریبی
پیامی میرسد و انتشار انوار مه تابان در آن سامان
میگردد الحمد لله آذربایجان جان یافته و آذری در
دل افروخته کلمه الله در انتشار است و دلبر
موهبت پروردگار بی پرده و حجاب یاران روحانی
عبدالبهاء با رخی نورانی و موهبتی آسمانی و فیضی
سبحانی و قوتی ربانی مؤیدند
- 3 Convey, from me, unto all the friends the most wondrous, the most glorious greeting, with the utmost eagerness and loving-kindness. Ever do I await that joyful tidings may reach from that region, that, through the bounty of the Kingdom of Abha, it hath become a paradise of bliss. And unto my Turkish friends bear this Turkish message of mine: O my dear friends and my honored helpers!

3 جمیع را از قبل من با نهایت شوق و مهربانی
تحیت ابدع ابهی ابلاغ دارید همیشه منتظر آمم
که خبرهای پرسرور از آن اقلیم برسد که الحمد لله
بفیض ملکوت ابهی جنت النعم شده و بیاران
ترک من این پیام ترکی من برسان عزیز یارانم و
معزز یاورانم
- 4 The Abha Beauty, the Beloved of the worlds, hath lifted the veils in this world and manifested Himself like unto the sun. His beauty shineth radiantly. The sagacious and intelligent Turks with discerning hearts are delighted, their eyes are bright and they are bewildered. Well done! A thousand times well done! For those Turks are wise and discerning.

4 دلبر آفاق جمال ابهی انجمن عالمده کشف حجاب
و رفع نقاب ایدرک گون گبی طوغوب پارلاق
پارلاق جلوه جمال بیورمشدر گوزلری آچق
دیدلری بینا اولان زیرک و زکی ترکریوزلری
گولوب گوزلری پارلا یوب واله و حیران
قالمشدر عشق اولسون انلره آفرین اولسون او
دانا و بینا ترکله

- 5 But a band of bat-like miserable people close their eyes, and while they are immersed in darkness they ask, "Where is the light? Where are the mysteries? Where are the signs?" and thus proclaim their blindness.
- 6 When the blessed Day shineth forth for the discerning eyes, that Day is full of auspicious omen. It is the guidance unto the truth and a comfort for every sorrowful heart. But the ill-omened crazed with unseeing eyes becometh saddened; his face turneth black with his head down in view of this great perdition. He languisheth and lamenteth.
- 7 Therefore, it is incumbent upon you to offer your praises and thanks unto God that He hath accepted you, filled you with gladness and made you to be His favoured servants at His Threshold. The glory of the All-Glorious rest upon you!
- 5 آنجی بر طاقم خفاش صفت سفله‌لر گوزلرینی یوموب ظلماتده مستغرق اولمغله برابر هانی انوار هانی اسرار هانی آثار دیورلر و کور اولدقلرینی اعلان ایدرلر
- 6 آجق گوزلره مبارک گون طوغنجه او گون پرشکون در حقیقته رهنمون در تسلی قلب محزون در اما گورمکن محروم اوغرسز مجنون بر انسان محزون اولور و هلاکت قویویه یوزی قیو سرنگون اولور دلخون اولور زار و زیون اولور
- 7 حضرت بیچونه شکر ایتملی ثنا ایتملی ستایش ایتملی زیرا یزی قبول ایلدی و مسرور ایلدی و درگاه احدیتنه بندگان مخصوصی ایلدی و علیکم البهاء الأبی

MKT8.203b

AB05129

To: Ali Akbar Nakhjavani, in Baku

Date: 1911-Jul-30

- 1 O thou who art steadfast in the Covenant! Thy most recent letter hath arrived from Bakú. Likewise, a missive and accompanying printed composition have been received from Madame Isabella from Paris. From the contents of both letters it became evident that her intention is to stage in Paris a dramatic representation of the Cause of His Holiness the Exalted One. I have written her a letter, which is enclosed. After translating it, kindly send it on to her.
- 2 Do thou accord importance to the study of English; and should it be necessary to travel to London, that too is permitted.
- 3 Thou didst enquire concerning the deputies to the members of the consultative assembly. The deputies too must be elected by the people; that is, those persons who, after the elected members, have acquired the most number of votes must, with the cognizance of the consultative assembly, be appointed deputies. These matters are at the discretion of the consultative assembly. No one should directly, of his own accord, carry out any matter, even should it be in conformity with the approved constitution of the people and state; rather, it should for the
- 1 ای ثابت بر پیمان نامه اخیر از بادکوبه رسید و همچنین مکتوبی با رساله مطبوع از مادام ایزابلا از پاریس وصول یافت از مضمون هردو مکتوب معلوم گردید که مقصدش تمثیل امر حضرت اعلی است در پاریس نامه‌ئی باو تحریر یافت در جوف است ترجمه نموده برسانید
- 2 درس انگلیسی را اهمیت بدهید و اگر چنانچه به لندن رفتن لازم آن نیز جائز
- 3 سؤال از معاون اعضاء محفل شور نموده بودید معاونها نیز باید با انتخاب ملت باشد یعنی کسانی که اکثریت آراء بعد از منتخبین حاصل نموده باید باطلاع محفل شور معاون تعیین کردند این امور راجع بمحفل شور است هیچ شخصی رأساً بخودی خود امری اجری نتواند ولو موافق نظامنامه مصدق ملت و دولت باشد بلکه باید حال

present be carried out with the permission of the Spiritual Assembly, and thereafter through the intermediary of the government.

باجازة محفل روحانی بعد بواسطه حکومت
مجری دارد

4 The Glory of Glories rest upon thee.

4 و عليك البهاء الأبهى

BRL_ATE#023, MAAN#09

BRL_DAK#0022

AB05389

To: Claudia S Coles, in Chicago

Date: 1911-Jul-30

1 O thou who art enkindled by the fire of the love of God!

1 أيتها المشتعلة بنار محبت الله

2 Verily, I have perused thy beautiful letter of wonderful composition, which proveth thy firmness, assurance and steadfastness in the faith; and thy singing the verses of holiness to thy Merciful Lord. Blessed art thou from this great gift. Joy be unto thee from this vast providence.

2 انى طالعت نميقتك الغراء و تحریرک البديع
الانشاء الدال على ثبوتك و استقامتك على
الايمان و الايقان و على ترتيلك آيات التقديس
لربك الرحمن طوبى لك من هذه الموهبة
العظمى بشرى لك من هذه العناية الكبرى

3 Know thou that the building of the Mashrak-el-Azkar is the greatest foundation in those regions. God said in the Koran, "It is those who believed in God, and the Last Day, shall build the Temples of God." It is incumbent upon thee and upon all, to put forth the best effort in these days, in building this glorious Temple; raising the tumult of commemorations therein, during the wing of the night, at dawn, and at eventide. It is incumbent upon ye (men and women) to be united, in this great Cause, so that ye may be confirmed by the Divine Bounty, and Merciful Spirit; become increased with energy and power; gain a recompense, and estimation. I implore God, and supplicate Him to make your feet firm in the straight path, and in the upright way.

3 اعلمى ان بناء مشرق الأذكار اعظم اساس في
تلك الاقطار و قال الله في القرآن انما يعمر
مساجد الله من آمن بالله و اليوم الآخر فعليك
و على الكل حسن الاهتمام في هذه الأيام ببناء
هذا الهيكل الجليل و رفع ضجيج الأذكار فيه
في جنح الأسحار و العشي و الابكار و عليكم و
عليكن بالاتحاد في هذا الأمر العظيم حتى يؤيدكم
و يؤيدكن الفيض الرباني و النفس الرحمانى و
انتن تزددن حماسة و اقتداراً و تكتسبن اجراً و
اعتباراً و اتى ابتل الى الله و اتضرع اليه ان
يثبت اقدامكن على الصراط المستقيم و المنهج
القويم

SW_v02#16 p.007, SW_v04#19 p.320, SW_v05#10 p.153, SW_v06#17 p.143,
PN_1912 p072

MMK6#185

AB05749*To: Farrukh Khan, in Shiraz**Date: 1911-Jul-30*

- 1 O Farrukh of God! Praise be to God, you have made your face radiant and illumined it with the light of guidance. You have attained the most great felicity and found the supreme blessing. Your eyes have beheld the greatest signs and your ears have heard the call of the Concourse on High. The heart has joined with the Beloved and the soul has reached the Best Beloved. This is worthy of a thousand thanksgivings and deserving of song and melody.

1 ای فرّخ الهی الحمد لله رخا فرّخ نمودی و بنور هدایت روشن فرمودی سعادت کبری یافتی و میمنت عظمی جستی دیده مشاهده آیات کبری نمود و گوش استماع ندای ملأ اعلی کرد دل بدلداد پیوست جان بجانان رسید شایان هزار شکرانه است و سزاوار نغمه و ترانه

- 2 O Lord, O Forgiver! The parents of Farrukh have hastened from this earthly world to the solitude of the divine realm, and have taken flight from this world of nothingness to the infinite expanse of the eternal world of being. They have no provisions or means, they had no trade or profession. They placed their trust in You and turned to Your exalted threshold. O Lord, bestow favor upon their believing son, overlook their errors, forgive their sins, grant them shelter, admit them to Your court, and immerse them in the ocean of Your pardon and forgiveness. You are the All-Forgiving, You are the Loving, You are the Kind, and You are the Forgiver of sins and shortcomings.

2 پروردگارا آمرزگارا ابوبن فرّخ از اینجهان ناسوت بخلوت لاهوت شتافتند و از اینجهان نیستی بفضای عالم هستی ابدی پرواز نمودند زاد و توشه‌ئی ندارند حرفه و پیشه‌ئی نداشتند توکل بر تو نمودند و بعبه‌ء عالیّه توجه کردند ای پروردگار بر نجل مؤمن ایشان منت گذار از خطای آنان بگذر گناه بیمارز پناه بده بیارگاه درآر و در دریای عفو و غفران مستغرق فرما توئی غفور و توئی ودود و توئی رؤوف و توئی بخشنده ذنوب و قصور

INBA87:082, INBA52:081

AB06634*To: Diyaud-Din, in Shiraz**Date: 1911-Jul-30*

- 1 O servant of Baha! Your letter was received. Praise be to God, it contained news of the guidance of Mirza Farrukh Khan, that seeker of the Beloved of the horizons who traversed the path of search until he discovered the destination of truth, and his eyes were illumined by the light of the Blessed Cause, and through eternal grace made his mind's realm the envy of rose garden and meadow.

1 ای بنده بها نامه شما رسید الحمد لله خبر هدایت میرزا فرّخ خان داشت که آن مشتاق دلبر آفاق راه طلب پیود تا بسمزل حقیقت پی بُرد و از نورانیت امر مبارک دیده روشن نمود و از فیض ابدی ساحت خاطر را رشک گلزار و چمن کرد

- 2 A special letter has been written to him which is enclosed - deliver it and engage in praise of the Sun of Truth that has

2 نامه‌ئی مخصوص بابیشان مرقوم شد در جوفست برسانید و بستایش شمس حقیقت پردازید که بنور

illuminated the horizons of hearts with the light of guidance.
The friends are guides to this path and leaders of this way.

- 3 Convey to his kind mother, the handmaid of God Khadijih, and loving brother Mirza Baha'u'din, from me, the most wondrous and most glorious greetings. And upon you be the most glorious Glory.

هدایت آفاق قلوب را روشن نموده و یاران دلیل
این سبیلند و هادی این طریق

3 بوالدهء مهربان امةالله خدیجه و برادر مهرپرور
میرزا بهاءالدین از قبل من تحیت ابدع ابهی
برسان و علیک البهاء الابهی

INBA87:081b, INBA52:080b

AB07252

To: Adolph N Dahl, in Pittsburgh

Date: 1911-Jul-30

- 1 O servant of God! Your letter was received. Praise be to God that the call of the Kingdom of Abha has reached Pittsburgh, and if the divine friends show firmness and steadfastness, the lights of the Kingdom of Abha will shine forth and that region and land will become illumined.
- 2 Strive to properly learn the Persian language so that you may recite the Tablets of Baha'u'llah and understand their meanings.
- 3 And if someone were to truly go to the Netherlands and engage in teaching, tremendous results would be achieved. Although such a person does not exist at present, they will soon appear.
- 4 I will supplicate and implore the Kingdom of Abha and seek heavenly confirmation for you. God willing, a day will come when I will meet with you.
- 5 And upon you be the Most Glorious Glory.

1 ای بندهء الهی نامهء تو رسید الحمد لله به پتسبرگ
ندای ملکوت ابهی رسید و اگر یاران الهی ثبات
و استقامت نمایند انوار ملکوت ابهی بدرخشد
و آن خطه و دیار منور گردد

2 بکوش تا لسان فارسی را درست تحصیل نمائی
تا الواح بهاءالله را تلاوت نمائی و معانی آن را
ادراک کنی

3 و اگر کسی فی الحقیقه به ناذرلند برود و تبلیغ
پردازد نتایج عظیمه حاصل گردد هرچند حال
چنین شخصی موجود نیست ولی عنقریب پیدا
گردد

4 من بملکوت ابهی تضرع و ابتهال نمایم و ترا تأیید
آسمانی طلبم بلکه انشاءالله روزی آید که با تو
ملاقات نمایم

5 و علیک البهاء الابهی

SW_v02#10 p.004, ADMS#203cx

ANDA#79 p.05x

AB08324*To: Shahryar Kaykhusru Parsi, in Shiraz**Date: 1911-Jul-30*

1 O dear friend!

1 ای یار عزیز

2 Your letter was received and its contents were noted. It is hoped that through the favor of the kind Lord, He will aid you in servitude to His Threshold and bestow endless grace and bounty.

2 نامه شما رسید و مضامین معلوم گردید امید از لطف خداوند مهربان چنان است که ترا تأیید بر عبودیت آستان نماید فضل و موهبت بی پایان ارزان کند

3 The Persian friends must become so enkindled that they will illumine and brighten Shiraz. They must strive night and day, blaze like fire, shine forth like candles, gleam like stars, and become on earth a penetrating force like angels, becoming celestial heralds to the gathering of the world. They must bestow life, make others alive, bring joy, and grant success.

3 یاران پارسی باید چنان برافروزند که شیراز را روشن و منور فرمایند شب و روز بکوشند و مانند آتش شعله زنند چون شمع برافروزند و چون ستاره بدرخشند و مانند فرشتگان در روی زمین قوه نافذه گردند و انجمن عالم را منادی آسمانی شوند جان بخشند زنده بنمایند شادمانی آزند کامرانی بخشند

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

YARP2.704 p.469

AB09355*To: Tirandaz Kaykhusraw et al., in Shiraz**Date: 1911-Jul-30*

1 O two shining lamps! Your letter brought joy through Muhammad-Nabi the butcher, Tirandaz Khusraw, and Ardishir Khusraw, for it was a cup brimming with the wine of recognition of the Lord.

1 ای دو چراغ روشن نامه شما شادمانی داد زیرا ساغری بود سرشار از باده شناسائی پروردگار

2 Praise be to God that the Persian friends are heavenly angels, intoxicated with the wine of gladness. I beseech God that they may become the light of hearts and bestow self-sacrifice upon souls, that they may become like laughing hundred-petaled roses in the heavenly garden and flowing cypresses by the stream of knowledge. May your souls be happy.

2 ستایش خداوندگار را که یاران پارسی فرشتگان آسمانیند و سرمست از باده شادمانی از خدا خواهم که روشنائی دلها گردند و جانفشانی بجانها بخشند در باغ و راغ آسمانی گل صدبرگ خندان گردند و در جویبار دانائی سرو روان شوند جان تان خوش باد

YARP2.705 p.470

AB07099*To: Mahmud Qassabchi, in Baghdad**Date: 1911-Jul-31*

- 1 O Lord of pardon and forgiveness, Concealer of faults and Swift to bestow favors! Thou hast praised Thyself in the clear verses of the Qur'an as "Acceptor of repentance, Forgiver of sins," and "Verily God forgives all sins."
- 1 يا ربّ العفو والغفران و ستّار العيوب و سريع الأحسان و اثنيت على نفسك في صريح القرآن قابل التّوب غافر الذّنوب و إنّ الله يغفر الذّنوب جميعاً
- 2 I beseech Thee, by the shining forth of the lights of forgiveness, the dispelling of the darkness of disobedience, and the rising of the luminary of grace and favor, that Thou forgive Thy servant whose limbs tremble in fear of punishment, whose being quakes in dread of torment.
- 2 اسئلك بسطوع انوار الغفران و انكشاف ظلام العصيان و بزوغ نير الفضل و الأحسان ان تغفر لعبدك المرتعد الفرائص خوف العقاب مرتجف الأركان خشية العذاب
- 3 O Lord, remove the grief, conceal the sin, and turn in mercy to Thy servant who has come to Thy door bereft of provisions, with an empty heart, relying upon Thee and depending on Thy forgiveness on the Day of Return.
- 3 ربّ اكشف الغمّه و استر الحويه و تُبّ على عبدك الوافد على بابك مجرداً عن الزّاد فارغ الفؤاد متوكلاً عليك و معتمداً على عفوكم في يوم المعاد
- 4 Verily, Thou art kind to Thy servants and generous to every penitent soul. There is no God but Thee, the Mighty, the All-Bestowing.
- 4 أنّك لطيف بالعباد و كريم على كلّ عبد أوّاب لا اله الا انت العزيز الوهاب

MMK6#467

AB12788*To: Fadil Shirazi, in Tihiran**Date: 1911-Jul-31*

O scholar of Shiraz! At this moment, I have called thee to mind and undertaken to mention thee. I wrote that which thou hadst asked, but was unable, due to My exceeding cares, to elaborate thereupon. Grant thy forgiveness, then, for I have no choice but to be brief. The glory of glories rest upon thee.

ای فاضل شیراز در این دم بیاد تو دمساز و بذکرت مشغول و همراز گشتم و آنچه خواسته بودید بنگاشتم ولی از کثرت مشاغل فرصت مفصل نداشتم لهذا معذور دارید زیرا مجبور بر اختصارم و عليك البهاء الأبهى

BRL_DAK#1105

AB01325

To: *Burujirdi, Mirza Husayn et al., in Tihiran*

Date: 1911-Aug ca.

- 1 O two dear friends! Do you know in what sea 'Abdu'l-Baha is immersed? I swear by the Most Great Name, may my spirit be sacrificed for His threshold, that for one year I have only once found time to go to the bath. From this you can see what conditions are like. And now I am determined to journey to Europe that perhaps I may render some service at the Sacred Threshold. As the Arabs say, "This is a handful added to the bundle" - meaning one bunch of string was added to the lamp wick. Despite this I am writing a reply to the letter, but I am compelled to be brief.

ای دو یار عزیز هیچ میدانید که عبدالبهاء غرق چه دریائست قسم باسم اعظم روحی لعنتبه الفداء که یکسال است یکدفعه فرصت یافتم که بحمام بروم دیگر ملاحظه نمائید چه اوضاعیست و حال مصمم حرکت بفرنگستانم که شاید خدمتی بآستان نمایم بقول عرب هذا ضغث علی إباله یعنی یکدسته ریسمان بفتیله چراغ منضم شد باوجود این جواب نامه مینگارم ولی مجبور بر اختصارم
- 2 The resting place of the martyr Mulla 'Ali-Jan, may my spirit be sacrificed for him, is so blessed that if I were in Tehran I would build it with my own hands. Therefore several of the friends should join together in this service and purchase some land, even if in an isolated place, and transfer that pure body there. And Jinab-i-Amin should provide fifty tumans for the expenses. The resting place of Jinab-i-Sulayman Khan will be discovered later. As for the resting place of Jinab-i-Tahirih, it is in a garden well - that too will be revealed and discovered, God willing.

مرقد حضرت شهید ملا علیجان روحی له الفداء بدرجهئی مبارکست که اگر من در طهران بودم بدست خویش میساختم لهذا باید چند نفر از یاران منضم اینخدمت شوند و زمینی ابتیاع نمایند ولو در جای تنها باشد و آن جسد مطهر را بانجا نقل نمایند و پنجاه تومان جناب امین بجهت مصارفات تقدیم نماید مرقد جناب سلیمان خان من بعد کشف خواهد شد و اما مرقد جناب طاهره در چاه باغیست آن نیز انشاءالله ظاهر و آشکار خواهد شد
- 3 As for the twenty-four individuals of the blessed cycle - that refers to the First Unity of the Bayan and five other blessed souls who will later be revealed and discovered. And as for the "thousand years" mentioned in the Most Holy Book - this means that before the thousand years any Manifestation is absolutely impossible and inconceivable, and all holy souls are under His blessed shadow. But after the conventional thousand years among people it is not impossible or inconceivable. Now that period could potentially be extended - each day could represent a thousand years, as stated in the Qur'an: "Verily a day with thy Lord is as a thousand years." The meaning is that after the passing of the conventional thousand years among people, a second Manifestation is not immediately ordained - it could be extended much longer.

و اما بیست و چهار نفر دوره مبارک آن واحد اول بیان و پنج نفس مبارک دیگر است که بعد ظاهر و آشکار خواهد شد و اما از بیان الف سنه در کتاب اقدس مراد اینست که قبل از الف قطعاً ظهور ممتنع و مستحیل است و جمیع نفوس مقدسه در ظل مبارک ولی بعد از الف سنه مصطلح بین ناس ممتنع و مستحیل نیست حال آن مدّت احتمال امتداد دارد میشود که هر روزی عبارت از هزار سال بشود چنانکه در قرآن میفرماید آن یوماً عند ربّی کالف سنه مقصود اینست که بعد از انقضاء الف سنه مصطلح بین ناس ظهور ثانی فوراً محتوم نیست شاید امتداد زیاد یابد
- 4 Now I am setting out for the Western countries, but the friends should don the pilgrim's garb for the Blessed Shrine and present themselves at the Holy Threshold. They have

حال من عازم ممالک غرب هستم ولی احباب باید احرام روضه مبارکه را بر بندند و بعتبه مقدسه مشرف شوند و اذن و اجازه دارند ولو

permission even if this servant is in the furthest corners of the world, for the essential purpose is pilgrimage to the Blessed Shrine and the Most Exalted Station. Making the journey for these two is necessary. If they also meet with this servant during this time it will not be without fruit.

این عبد در اقصی بلاد عالم باشد زیرا اصل زیارت روضه مبارکه و مقام اعلی است شدّ رحال از برای این دو لازمست در ضمن اگر ملاقاتی هم با این عبد نمایند بی ثمر نخواهد بود

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الابهی

INBA17:162, MMK6#329x, ASAT5.136-137x, AVK4.142.09x, MAS2.083-084

AB01763

To: the Greatest Holy Leaf Bahiyyih Khanum, in Haifa

Date: 1911-Aug ca.

O My beloved sister! Through the bounties of the Blessed Beauty, may My spirit be sacrificed for His Blessed Dust, we have traversed the expanse of deep seas, and have, under the loving protection of the Most Great Name, passed through ports and gulf straits. We are now staying at Grant Hotel in Thonen on the shore of Lake Swiss, thinking of thee and remembering thee. The beauty of the scenery, the pleasantness of the place, the purity of the water, the charm of the horizon, the softness of the breeze, and the lushness of the mountain have combined to produce an extraordinary sight better than which cannot be imagined. However, 'Abduil-Baha is so busied with work and writing that He has no time to look [at the scenery]. But the climate is agreeable. It is hoped that through the favours of the Ancient Beauty, this broken winged gnat will be so strengthened in servitude to the Threshold of the Desired One as to extend new wings. He taketh every breath with such hope, and all dependeth on His aid.

Yea! I swear by the Sacred Dust that the sandy earth beyond 'Akka is so filled with spirituality and luminosity that one span of it is preferable to a thousand gardens, parks, lawns and meadows of this country, for the soil of that land is luminous and its billowing sea high as the firmament. His grace causes its breeze to blow. Its fragrance is the smell of strong-scented musk, its desert the valley of trust, its expanse the Blessed Shrine, and a place blooming with flowers and roses. Therefore, notwithstanding separation from that land, for the people of faith, this is like a prison and portico narrow and dark. Hence, I expect of thee, at the time of visiting the Sacred Court, to

place thy face on that perfumed dust, kiss the Holy Threshold, and beseech aid and assistance that 'Abdu'l-Baha may take a breath in serving that Threshold.

Convey My utmost love and eagerness to the blessed leaf, My sister Furughiyyih Khanum. She is always in my thoughts. Also, convey My Abha greetings to her mother.

The water pump for the Shrine Garden has no doubt been installed by now.

LTDT.172-173, AIF.1911-08-21, DAS.1914-10-27

AB02609

To: Misgar, Aqa Safar Ali (Fasa) et al., in Jahrum

Date: 1911-Aug ca.

- 1 O beloved friends of Abdul-Baha! Your letter arrived. Praise be to God, it was clear proof of steadfastness on the straight path and attachment to the Most Great Announcement, and of the excitement of heart and soul and love for the Beloved Lord. In these days Abdul-Baha is preparing for departure to the Western lands, that perhaps he may render a sacrificial service at the Sacred Threshold of the Blessed Beauty, and perhaps he may succeed in offering a drop from the ocean of servitude. But alas! Alas! It is very unlikely that this frail body can move on this path, and this dull tongue can utter praises and attributes of the Glorious Lord. Servitude in the path of the Blessed Beauty is a boundless ocean, and Abdul-Baha is like a nameless and traceless drop. So how can he create a wave in the station of servitude and make that wave rise high? But I content myself with being among the buyers of Joseph. This journey is being undertaken in the name of service. My hope is that through heavenly confirmation I may succeed even to the extent of a mustard seed, and this is not difficult for God.

ای یاران عزیز عبداله‌آ نامہء شما رسید الحمد لله دلیل جلیل ثبوت بر صراط مستقیم بود و تمسک بنبا عظیم و هیجان دل و جان و عشق و محبت حضرت جانان عبداله‌آ در این ایام متہیاً عزیزت بلاد غرب است کہ شاید باستان جمال مبارک خدمتی مذبوخانه نماید و شاید بقطره‌ئی از دریای عبودیت موفق گردد ولی ہیات ہیات بسیار بعید است کہ این جسم علیل حرکتی در این سبیل نماید و این زبان کلیل بہ محامد و نعوت رب جلیل پردازد عبودیت در راه جمال مبارک بحرست بی پایان و عبداله‌آ مانند قطره‌ئی بی نام و نشان پس چگونه در مقام عبودیت موجی زند و موجش اوجی گیرد ولی دل بآن خوش دارم کہ بکلافه‌ئی از خریداران یوسفم در این سفر بعنوان خدمت حرکت میشود امیدم چنانست کہ بتأیید آسمانی بقدر خردلی موفق شوم و لیس هذا علی الله بعزیز

- 2 The town of Fasa was once, that is in the time of the ancestors, spacious and pleasant and had a beautiful countenance. Now praise be to God a fragrant breeze has passed over it. It is hoped that the friends will open eloquent tongues and make articulate utterances, and that the ugly people will also calm down somewhat and not rise up so much in opposition.

2 قصہء فسا وقتی یعنی در زمان نیاکان فسیح بود و ملیح بود و وجہ صبیح داشت حال الحمد لله نفعہ‌ئی بر آن مرور نمود امید چنان است کہ یاران لسان فصیح بگشایند و بیان بلیغ بنمایند و اشخاص قبیح نیز اندکی آرام گیرند و چندان بعناد برنخیزند

3 And upon you be the Most Glorious Glory.

3 و علیکم البهاء الأبهی

AHB_133BE #01-02 p.58-59

AB02934

To: *Anushiravan et al., in Husaynabad*

Date: 1911-Aug ca.

1 O two cherished friends! Praise be to God, you are endearing friends, attracted to the manifest light, and drinking from the fountain of certitude. You are firm and steadfast, resolute and unwavering. The friends of Husaynabad are among the sincere ones and sacrifice their lives in the path of the Beloved of heaven and earth. 'Abdu'l-Baha is enamored with them and grateful for their conduct and behavior, for they are truthful servants of the Greatest Name and agreeable servants of the Ancient Beauty. They have no desire except the good-pleasure of God and seek no goal except being set ablaze with the fire of the love of God. Blessed are they for this great bounty, glad tidings unto them for this manifest triumph, and joy be unto them for this great outpouring.

1 ای دو یار نازنین الحمد لله یار دلنشین و منجذب نور مبین و سیراب از عین یقینید ثابتید و راسخ و مستقیمید و نابت یاران حسین آباد از مخلصینند و جانفشان در سبیل دلبر آسمان و زمین عبدالبهاء مفتون ایشان است و ممنون از روش و سلوک آنان زیرا اسم اعظم را بندگان صادقند و جمال قدم را خادمان موافق جز رضای حق آرزوئی ندارند و غیر از اشتعال بنار محبت الله کامی نجویند طوبی لهم من هذا الفضل العظیم و یا بشری لهم من هذا الفوز المبین و یا فوزاً لهم من هذا الفيض العظیم

2 This servant is about to depart for the region of Europe, therefore time is short. I trouble the spiritual friends with this brief note and seek confirmation and assistance. Verily my Lord is the All-Merciful, the Most Compassionate.

2 این عبد در شرف حرکت باقلیم فرنگ است لهذا وقت تنگ است یاران روحانی را باین مختصر تصدیع می نمایم و تأیید می جویم و توفیق می خواهم انّ ربّی هو الرحمن الرحیم ع ع

3 He is God!

3 هو الله

4 O two harmonious friends! This letter was written in Alexandria, Egypt but there was no opportunity to send it. Now it is being sent from London. Consider how little time there was then, and now it is ten times less, for from morning until mid-night there are gatherings for teaching, even priests are present in the meetings and in the churches the cry of 'Abdu'l-Baha is raised and the people are astonished.

4 ای دو یار موافق این نامه در اسکندریه مصر مرقوم شد ولی فرصت ارسال نگشت حال از لندن ارسال می شود ملاحظه نما که فرصت چه قدر کم بود حال ده درجه کمتر زیرا از بامداد تا نیمه شب محافل تبلیغ است حتّی کشیشها در محافل حاضر و در کائس نعره عبدالبهاء بلند و خلق حیران ع ع

BRL_DAK#0911, YARP2.343 p.279,
PPAR.098

AB04753*To: Haji Shaykh Ali et al., in Yazd**Date: 1911-Aug ca.*

- 1 O ye two seekers of the light of guidance! Praise be to God that through the assistance and favor of the Divine Unity, the veil was lifted and the door was opened. The light of guidance shone forth and the greatest bounty was bestowed. The Sun of Truth cast its rays and the darkness of error was dispelled. The greatest sign became manifest and the musk-scented breeze wafted from the direction of divine favor. Eyes were illumined and nostrils were perfumed. "We would not have been guided except that God guided us. Verily my Lord is on a straight path."
- 2 Now, in gratitude for the favors of the One God, you must become tested believers and among the sincere ones in the path of the Ever-Living, Self-Subsisting, so that you may be confirmed by heavenly confirmation and succeed in attaining to the angels of the near ones. "Verily those who say 'Our Lord is God' and then remain steadfast, the angels descend upon them."
- 3 And upon you both be the Most Glorious Glory.
- 4 Written in Alexandria. In London there is absolutely no time to write due to the crowds.

1 ای دو طالب نور هدایت الحمد لله به عون و عنایت حضرت احدیت کشف غطا شد و فتح باب گشت نور هدی درخشید و موهبت کبری رخ داد شمس حقیقت پرتو انداخت و ظلمت ضلالت محو گشت آیت کبری باهر شد و نفحه مشکار از مهب عنایت منتشر گشت دیده منور و مشام معطر گشت و ما کما لهنّدی لولا ان هدانا الله ان ربی لعلی صراط مستقیم

2 حال باید بشکرانه الطاف خداوند یگانه مؤمن ممتحن گشت و از مخلصون در سبیل حی قیوم شد تا بتأیید آسمانی مؤید گردید و بملائکه مقررین موفق شوید ان الذین قالوا ربنا الله ثم استقاموا تنزل علیهم الملائکه

3 و علیکما البهاء الابهی ع

4 در اسکندریه مرقوم شد در لندن از هجوم خلق ابداً فرصت تحریر نیست

MKT6.147

AB05101*To: Muhammad Sadiq Jahrumi, in Shiraz**Date: 1911-Aug ca.*

- 1 O faithful servant of Truth! Jinab-i-Tirandaz caused your letter to take flight until it reached this most helpless and needy servant. Its contents were filled with expressions of faith and certitude, and proof of steadfastness and firmness in the Cause of the All-Merciful. Blessed art thou, then blessed art thou! What a great triumph is thine from this mighty glad-tiding!
- 1 ای بنده صادق حق جناب تیرانداز نامه شما را پرواز داد تا بدست اینعبد پر عجز و نیاز رسید مضمون مشحون ببیان ایمان و ایقان بود و برهان ثبوت و استقامت بر امر حضرت رحمن طوبی لک ثم طوبی و یا فوزاً لک من هذه البشارة الکبری

- 2 You asked forgiveness for your kind father. Rest assured that through the grace of the Blessed Beauty he shall be forgiven and pardoned, for his devoted son is in utmost supplication and entreaty.
- 3 Convey the Most Glorious and Most Wondrous greetings to Jinab-i-Ustad Rida, and give utmost praise to Jinab-i-Darvish, son of martyr, son of martyr.
- 4 Work is forbidden on the Day of the Declaration of the Bab, the seventieth day of Naw-Ruz, the twenty-eighth of Sha'ban, the first of Muharram, the second of Muharram, Naw-Ruz, and the three days of Ridvan.
- 5 And upon thee be the Most Glorious Glory.
- 2 طلب غفران از برای پدر مهربان کردید یقین بدان که از فضل جمال مبارک مرحوم و مغفور خواهد بود زیرا پور غیور در نهایت تضرع و ابتهال است
- 3 و بجناب استاد رضا تحیت ابدع ابهی برسان و جناب درویش ابن شهید ابن شهید را نهایت تمجید ابلاغ دار
- 4 یوم بعثت حضرت اعلی و یوم هفتادم نوروز و روز بیست و هشتم شعبان و یوم اوّل محرم و یوم ثانی محرم و یوم نوروز و سه روز رضوان اشتغال بامور حرام است
- 5 و علیک البهاء الابهی

INBA87:110, INBA52:109, AYT.010-011x

AB05971

To: *Husayn son of Ahmad et al., in Mihdiabad*

Date: 1911-Aug ca.

- 1 O my spiritual friends! Praise be to God that Mahdiabad has become the abode of guidance and, through the favors of the Most Great Unity, has been confirmed and distinguished. His honor Aqa Husayn received the radiance of bounty from the Light of the Twin Dawns, and the friends acquired the outpouring of guidance from the Sun of Truth.
- 2 Therefore I await that village to become, through the radiance of the favors of the Lord of creation, the mother of villages and the niche of the lights of guidance. May every wasteland become prosperous through the outpouring of divine lights, and every humble house become the seat of a world-conquering throne. May every ruin become, through the favors of the All-Merciful, an endless foundation, and every hollow and dwelling become a royal palace through the feast of the Lord's bounty.
- 3 Therefore it is hoped that that land will become perfumed and scented with the flowers and sweet herbs of the garden of divine knowledge. And upon you be the Most Glorious Glory.
- 1 یاران روحانی من حمد خدا را که مهدی آباد هدایت آباد شد و بالطاف حضرت احدیت مؤید و ممتاز گشت جناب آقا حسین پرتو عنایت از نور المشرقین یافت و یاران اقتباس فیض هدایت از شمس حقیقت نمودند
- 2 لهذا منتظر آتم که آن قریه از پرتو الطاف ربّ البریه امّ القری گردد و مشکاة انوار هدی شود هر مطمورهئی بفیض انوار الهی معموره گردد و هر خانهء حقیری مقرّ سریر جهانگیر شود هر ویرانی بفیض الطاف حضرت رحمانی بنیان بی پایان گردد و هر حفرة و کاشانهئی بخوان نعمت پروردگار قصر ملوکانه شود
- 3 لهذا امید چنانست که آنکشور به گل و ریاحین حدیقهء عرفان معطر و معنبر گردد و علیکم البهاء الابهی

MMK6#139

AB07679

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

- 1 O dear friend! In these days I am determined to journey to the western lands, that perchance in servitude at the threshold of the One God I may draw a breath, and by the power of the arm of divine confirmation I may break a cage and achieve some measure of flight. 1 ای یار عزیز در این ایام مصمم دیار غربم شاید در عبودیت آستان احدیت نفسی برآرم و بقوت بازوی تأیید قفسی بشکنم و اندک پروازی حاصل شود
- 2 But alas, alas! This weak ant seeketh a Solomon, and this provision-less gnat seeketh a lion of the forest. Unless the escort of grace should arrive and bestow the power of movement, and the favors of the Blessed Beauty encompass me, so that the gnat may become a phoenix and the helpless one may be transformed into a conquering eagle. 2 ولی هیئات هیئات این مور ضعیف سلیمانی خواهد و این پشه بی توشه غضنفری بیشه جوید مگر بدرقه عنایت رسد و قوت حرکت بخشید و الطاف حضرت بهاء الله شامل شود تا پشه سیمرخ گردد و بعوض خاسر عقاب کاسر شود
- 3 The hope that exists is not due to capacity and worthiness, but rather to the power of confirmation and the aid of the Lord of Oneness. 3 امیدیکه هست نه به استعداد و لیاقتست بل بقوت تأیید و توفیق رب احدیتست
- 4 Convey to all the friends the Most Glorious, Most Wondrous greetings. For now I bid farewell, and upon thee be the Most Glorious Glory! 4 جمیع یاران را تحیت ابدع ابهی ابلاغ دار علی العجالة وداع مینمایم و علیک البهاء الأبهی

INBA85:465, BLIB_Or.08117.016,
 BSHI.008, BSHI.120, NJB_v02#11 p.001

AB10159

To: *Rustam Isfandiyar, in Shiraz*
 Date: 1911-Aug ca.

- 1 O my Persian friend! Rustam was the mighty warrior of elephantine strength, and Isfandiyar was the knight who prevailed in the field of battle. Both displayed the strength of their arms, but thou seekest spiritual strength and heavenly power. 1 ای یار پارسی من رستم تهمتن پلتن بود و اسفندیار شهسوار میدان گیر و دار هر دو زور یازو نمودند ولی تو زور جان خواه و نیروی آسمان جو
- 2 The effulgence of the bounty of the Lord of Creation hath shone upon thee, and the joyful tidings of the King Bahram have reached thee. Strive, then, to conquer the realm of hearts and to free the land from the cry of the owl. 2 پرتو بخشش خداوند آفرینش بر تو افتاد و فرخنده مرده شاه بهرام بتو رسید پس بکوش که کشور دها بگشائی و مرز و بوم را از بانگ بوم بیزار نمائی

3 May thy soul be happy!

3 جانت خوش باد

YARP2.660 p.446

AB10453

To: Siushansiyan Parsi, Tirandaz, in Shiraz

Date: 1911-Aug ca.

O Tirandaz! Through the bounty of the Self-Sufficing Lord, be thou joyous and delighted. Breathe forth from the world of mystery and play the shahnaz [a musical mode], that the birds of the meadow may come at thy melody and voice and raise their trilling songs. I hope that thou mayest find gladness of heart and soul and attain thy desires in both worlds. May thy soul be happy!

ای تیرانداز بخشش خداوند بی نیاز بنواز و بنواز و
از جهان راز دم زن و شهنازی زن که مرغان
چمن به آهنگ و آواز آیند و جوش و خروش
زنند امیدوارم که شادمانی دل و جان یابی و در
دو جهان کامران گردی جانت خوش باد

YARP2.390 p.304

AB05754

To: H Emogene Hoagg, in San Diego

Date: 1911-Aug-01

- 1 O handmaiden of God! Your detailed letter was reviewed but due to lack of time a brief response is written. Regarding your brother's survivors, strive to the extent possible and show assistance and kindness and protect and guard them so that God willing they may become illumined with the light of faith.
- 2 The prayer you requested is written here: O Kind and Singular God! Although capacity and capability are lacking and the difficulties of steadfastness in tribulations are unlimited, yet capability and capacity are gifts bestowed by You. O God, grant capacity and bestow capability so that we may achieve supreme steadfastness and pass beyond this world and its people, and kindle the fire of Your love and like a candle burn and melt away and give light.

1 ای کنیز الهی نامه مفصل شما ملاحظه گردید ولی از عدم فرصت مختصر جواب مرقوم میگردد در خصوص بازماندگان برادرت بقدر امکان بکوش و معاونت و مهربانی بنما و حفظ و حراست کن بلکه انشاءالله بنور ایمان روشن گردند

2 مناجاتی که خواسته بودی مرقوم میگردد یگا خداوند مهربانا هرچند استعداد و قابلیت مفقود است و مشکلات استقامت در بلایا غیرمحصور ولی قابلیت و استعداد امریست موهوب تو خدایا استعداد بخش و قابلیت ده تا باستقامت کبری موفق آئیم و از اینجهان و جهانیان درگذریم و نار محبت برافروزیم و مانند شمع بسوزیم و بگدازیم و روشنی بخشیم

3 O Lord of the Kingdom! Deliver us from this world of vain imaginings and cause us to reach the endless world. Make us detached from the world of nature and successful in attaining the gifts of the Kingdom. Deliver us from this nothingness that appears as existence and grant us success in attaining the existence of eternal life.

3 ای رب ملکوت از اینجهان اوهم برهان و بجهان بی پایان برسان از عالم ناسوت بیزار کن و بموهاب ملکوت کامکار فرما از این نیستی هستی نما برهان و بهستی حیات ابدیه موفق فرما

4 Bestow joy and gladness and grant pleasure and prosperity. Give peace to hearts and grant tranquility to souls so that when we ascend to the Kingdom we may attain Your presence and be joyous and glad in the Supreme Concourse. You are the Giver, the Bestower, and the Powerful.

4 سرور و شادمانی بخش و خوشی و کامرانی عطا فرما دلها را آرام بخش و جانها را راحت عطا کن تا چون بملکوت صعود نمائیم بلقایت فائز گردیم و در انجمن بالا مسرور و شادمان باشیم توئی دهنده و بخشنده و توانا

BRL_POAB#03x

BRL_DAK#0102, BRL_MON#03x,
MMG2#104 p.117x

AB04844

To: Agah, Diya daughter of Sirajul-Hukama, in Himmatabad

Date: 1911-Aug-01

O thou who art nigh unto the Divine Threshold! Thou art mentioned in this arena and art well-known and renowned at the Holy Threshold of the Blessed Beauty. Praise be to God, the effulgence of the favor of the Most Great Name doth encompass thee and the bestowal of the Ancient Beauty is complete. Though 'Abdu'l-Baha may show lethargy in writing, the grace of the All-Forgiving Lord will make up for this shortcoming. For thou wearest upon thy head the crown of the love of the Abha Beauty - what grief then remaineth? And thou art clothed with the robe of the favors of the Almighty - what sorrow and pain then persisteth? Look thou within thine own heart: when thou seest it made joyous through the love of Baha'u'llah, grieve not, seek not pain, be not sorrowful, let not thy heart bleed. Know thou that thou art mentioned at the Divine Threshold and, like this servant, art well-known and renowned at that Court. I beseech God that day by day thou mayest draw ever closer, show forth devotion, offer supplications and seek intimate communion, until thou hastenest unto the Abha Kingdom. And upon thee be the Most Glorious Glory.

ای مقربۀ درگاه کبریا در این بساط مذکوری و در آستان مقدس جمال مبارک معروف و مشهور الحمد لله پرتو عنایت اسم اعظم شامل است و موهبت جمال قدم کامل عبدالهآء اگر در تحریر فتور نماید عنایت رب غفور تلافی این قصور کند زیرا تاج محبت جمال ابهی بر سر داری دیگر چه غم داری و رداء موهبت حضرت کبریا در بر داری دیگر چه حزن و الم داری نظر بدل خویش کن چون به محبت بهآء الله خرم بینی غم مخور الم بخواه محزون مگرد دلخون مشو بدان که در درگاه احدیت مذکوری و در آن آستان نظیر این عبد معروف و مشهور از خدا خواهم که روز بروز بر تقرب بیفزائی و بتبئل نمائی و تضرع کنی و توسل جوئی تا آنکه بملکوت ابهی شتابی و علیک الهآء الأبهی

VAA.219-219b

AB05338*To: Bilqays daughter of Muhammad Rida, in Isfahan**Date: 1911-Aug-01*

- 1 O confident and attracted leaf! Your eloquent letter and fluent writing arrived. Its meanings indicated immersion in the sea of the love of God, and its contents were proof of steadfastness in the Cause of the manifest Light. Praise be to God that you have rent asunder the collar in the love of God and have attained to the spiritual goal, and like a candle you have shone with the light of recognition.
- 2 However, you must blaze so brightly and flame so high that you may make Isfahan into a temple of heart and soul, and like a volcanic mountain with its kindled fire, bring the cold and frozen hearts to eruption. And this is not difficult for the bounty of your Lord.
- 3 O honored one! You had expressed the desire to serve the handmaidens of the All-Merciful and the friends. This intention is most blessed and the cause of divine bounties and blessings. I hope you will be assisted to achieve this.
- 4 Convey the most wonderful and glorious greetings from Abdul-Baha to the honored handmaiden of God, the confident mother. And I hope that she will become the close companion of her respected and trustworthy husband, and be accepted at the Threshold of Oneness as the manifest light.
- 5 And upon you be the Most Glorious Glory!

1 ای ورقهء مطمئنہ منجذبہ تحریر بلیغ و مسطور فصیح رسید معانی دلالت بر استغراق در بحر محبت الله مینمود و مضامین برهان ثبوت بر امر نور مبین الحمد لله گریبان محبت الله دریدی و بمقصود روحانیان رسیدی و مانند شمع بنور عرفان درخشیدی

2 ولی باید چنان برافروزی و چنان شعله زنی که اصفهان را آتشکدهء دل و جان نمائی و بنار مؤصده مانند کوه آتشیار نمائی و قلوب خامدهء جامده را بفوران آری و لیس هذا علی فضل ربک بعزیز

3 ای محترمه آرزوی خدمت اماء رحمن و دوستان نموده بودی این نیت بسیار مبارک است و سبب فیض و برکت امیدوارم که بآن موفق گردی

4 بامالله المحترمه والدهء مطمئنہ تحیت ابدع ابهی از قبل عبدالهء برسان و امیدوارم که قرین همنشین زوج محترم امین و نازنین گردد و در درگاه احدیت مقبول نور مبین شود

5 و علیک الهاء الاهی

INBA85:204b, MKT7.164

AB06273*To: Gulistan Mihraban daughter of Farrukhh, in Haifa**Date: 1911-Aug-01*

- 1 O maidservant of the Kind Lord! The blessed mother has received divine confirmations and has been successful in service. For some time she has been attending to affairs in the household with utmost honesty, integrity and devotion, receiving abundant blessings from the incomparable Lord.

1 ای کنیز خداوند مهربان مادر نیک اختر را بدرقهء عنایت رسید و موفق بخدمت گردید و چندیست در اندرون بنهایت راستی و درستی و خداپرستی مواظبت امور مینماید و از الطاف حضرت بیچون بهرهء افزون میبرد

- 2 When the bounties of Baha encompass any maidservant, she becomes honored. When the rays of the heavenly Sun fall upon any head, it becomes exalted. الطاف بهاء شامل هر کنیز گردد خانم عزیز شود
پرتو آفتاب آسمانی بر هر سری افتد سروری نماید
- 3 Now praise be to God, Farrukh's face is illumined with the fire of God's love, and she has attained acceptance and nearness at the divine threshold. Her utmost desire is that the infinite bounties of the Lord encompass that peerless daughter. حال فرخ الحمد لله بآتش مهر خدا رخ برافروخته
و در آستان پاک ایزد مقبول و مقرب شده و
نهایت آرزو دارد که الطاف بی نهایت پروردگار
شامل حال آن دختر بیهمال شود
- 4 My wish and hope is likewise that you become near to the threshold of the Lord of heaven and earth, so that you may become joyous and successful. من نیز خواهش و رجایم چنین است که مقرب
درگاه پروردگار آسمان و زمین شوی تا شادمان
و کامران گردی

YARP2.621 p.429

AB08320

To: Prince Muhammad Rida Muqarrab, in Isfahan

Date: 1911-Aug-01

- 1 O steadfast and firm friend! ای یار ثابت راسخ
- 2 Your blessed letter was received. Its contents expressed the utmost supplication and entreaty. Upon hearing your sighs and lamentations, profound emotion was felt, for night and day the desire of your heart and soul is to kiss the Threshold of the Lord. Therefore, permission is granted that in winter, with the utmost longing and eagerness and complete yearning, you may attain the honor of visiting the blessed Spot, the Sacred Threshold, on behalf of 'Abdu'l-Baha. And after your pilgrimage, you may come to wherever I am, so that we may have fellowship and companionship for several days. نامه مبارک شما رسید مضمون نهایت تبتل بود
و غایت تضرع از استماع آن ناله و حنین تأثر
شدید حاصل شد که شب و روز آرزوی دل و
جان تقبیل عتبه حضرت یزدانست لهذا اجازه
داده میشود که در زمستان با نهایت شوق و وله
بتمام اشتیاق ببقعه مبارکه عتبه مقدسه از قبل
عبدالبهاء مشرف شوی و بعد از تشرّف در هر
جائی که من هستم حاضر گردی تا روزی چند
الفت و مؤانست نمائیم
- 3 And upon you be the Most Glorious Glory. و علیک البهاء الأبهی

INBA17:129

AB08083*To: Adurbad, Khudabakhsh et al., in Poona**Date: 1911-Aug-01*

- 1 O ye two beloved friends! Praise be to God that ye have discovered the Faith of Shah Bahram and have been delivered from baseless tales. Ye have regarded the Revelation of His Holiness Zoroaster as glad-tidings and have acted according to the counsel of that noble one. Ye have worshipped the Supreme God and have shown servitude unto the Kind Lord.
- 2 Ye have attained your heart's desire, recognized Shah Bahram, and acquired the loving nature of the angels. Therefore offer thanks and praise that on such an auspicious day, at the Feast of Naw-Ruz, ye have attained your hearts' desire and arranged a feast of joy, finding all that ye sought.
- 3 And upon you both be the Most Glorious Glory.

1 ای دو یار نازنین الحمد لله بآئین شاه بهرام پی بردید و از افسانه‌های بی‌پایان نجات یافتید فرمان حضرت زردشت را بشارت دانستید و بموجب سفارش آن بزرگوار رفتار کردید ایزد متعال را پرستیدید و خداوند مهربان را بندگی نمودید

2 آرزوی خویش یافتید و شاه بهرام را شناختید و خوی دلجوی فرشتگان یافتید پس سپاس و ستایش کنید که در چنین روز فیروزی در جشن نوروزی کامرانی نمودید و بزم شادمانی آراستید و آنچه خواستید یافتید

3 و علیکم البهاء الابهی

YARP2.263 p.228

AB01759*To: Charles Mason Remey, in Washington, DC**Date: 1911-Aug-04*

- 1 The copy of your address to Congress was received. Truly you are devoted to the Blessed Beauty and have no thought or remembrance except the spreading of the lights of the Abha Kingdom. Among these is this speech that you delivered in that Congress.
- 2 The Baha'i friends must direct all their thoughts to making such gatherings attracted to the Abha Kingdom, for these souls, without realizing it, are serving the Abha Kingdom. By coincidence, before seeing your letter, I had written two letters, one to the President of Congress and one to the Secretary of Congress, for Mirza Ahmad to translate and deliver to the President and Secretary. You will certainly be informed of those two letters. Carry out whatever you and Mirza Ahmad deem advisable.

1 نسخه خطاب به شما در کونگرس رسید فی الحقیقه فدائی جمال مبارکی هیچ فکری و ذکری جز انتشار انوار ملکوت ابهی نداری از جمله این نطقی که در آن کونگرس نمودی

2 یاران بهائی باید جمیع افکار صرف آن نمایند که چنین انجمنها منجذب ملکوت ابهی شوند زیرا این نفوس بدون آنکه ملتفت باشند خدمت بملکوت ابهی میکنند و از قضایای اتفاقی پیش از ملاحظه مکتوب شما من دو نامه یکی برئیس کونگرس و یکی بمنشی کونگرس نگاشته بودم تا جناب میرزا احمد ترجمه نموده به رئیس و منشی برساند و البته شما اطلاع بر آن دو نامه خواهید یافت با جناب میرزا احمد هر نوع مصلحت بدانید مجری بدارید

- 3 Connection and association with this Congress is obligatory for the divine friends, because their endeavors are the body and the teachings of the Blessed Beauty are the spirit - this body will be quickened by this spirit and gain supreme importance. As for the matter of general teaching through public gatherings, its importance is certainly great. Indeed, God willing, may you succeed in bringing the members of that Peace Congress, consisting of four hundred of the greatest people of the nation, into the Abha Paradise.
- 4 O Remey, truly your ambition is lofty and your intention pure. The matter of the Mashriqu'l-Adhkar is of utmost importance. A contribution arrived from Iran and was sent, and likewise this servant sent an amount - surely it has arrived by now.
- 5 In any case, strive as much as you can to breathe the spirit of the Abha Kingdom, through the confirmation of the Holy Spirit, into the soul and heart of the gatherings and individuals of that region, that they may become lovers and attracted to each other in perfect fellowship and love, to such a degree that they worship one another. And I testify that this is your intention. I beseech successive confirmations for you from the favors of the Blessed Beauty, and I see myself as your partner and companion in servitude at the threshold of the Abha Beauty.
- 6 O Remey, and upon you be the Most Glorious Glory.

3 التیام و ارتباط با این کونگرس از برای احبای الهی فرض است زیرا تشبثات آنان جسم است و تعالیم جمال مبارک روح این جسم بلین روح زنده شود و اهمیت کبری یابد و اما قضیه تبلیغ عمومی بواسطه محافل عمومی البته اهمیتش عظیم است بلکه انشاءالله موفق گردید که اعضاء آن کونگرس صلح را که عبارت از چهار صد نفر از اعظم اهل مملکت است در جنت ابهی داخل نمائید

4 ای ری می من فی الحقیقه همت بلند است و نیت خالص مسئله مشرق الاذکار متبای اهمیت دارد اعانتی از ایران رسید و ارسال گردید و همچنین این بعد مبلغی ارسال نمود البته تا بحال رسیده

5 باری تا توانید بکشید که روح ملکوت ابهی را بتأیید روح القدس در جان و دل انجمنها و افراد آن اقلیم بدمید و در نهایت الفت و محبت عاشق و منجذب یکدیگر گردید بدرجهائی که یکدیگر را پیوستند و من شهادت میدهم که ترا مقصد چنین است از الطاف جمال مبارک ترا تأییدی متتابع خواهم و در عبودیت آستان جمال ابهی شریک و سهیم خود بینم

6 ای ری می من و علیک البهاء الأبهی

CHU.078x, BSTW#312

NJB_v02#10 p.003x

AB04324

To: Abbas-Ali Miyanduabi, in Maraghih

Date: 1911-Aug-04

- 1 O steadfast one in the Covenant! The letter which was a garden of spirit and fragrance brought joy to the heart and soul, for it was evidence of faith and certitude, pure intention, innate purity, and desire to serve the world of humanity.
- 2 In discharging the functions of the office to which thou hast been appointed, thy conduct and actions should attest to the

1 ای ثابت بر پیمان نامه که گلشن روح و ریحان بود مورث سرور دل و جان گردید زیرا دلیل بر ایمان و ايقان و حسن نیت و پاکی فطرت و آرزوی خدمت بعالم انسان بود

2 بمأموریتی که تعیین شده‌ای باید در نهایت امانت و صداقت و تقدیس و پاکی از هر لوثی و آزادیگی

highest standard of trustworthiness and honesty, to a degree of sincerity that is altogether above suspicion, and to an integrity that is immune to the promptings of self-interest. Thus shall all know that the Baha'is are the embodiments of probity, and the very essence of spotless virtue. If they accept office, their motive is to render service to the whole of humanity, not to seek their own self-interest; and their object is to vindicate the cause of truth, not to give themselves over to self-indulgence and base ingratitude.

- 3 My hope is that you will be as I desire - that your path and conduct will be one of truthfulness, uprightness and justice.

- 4 As for marriage to the daughter of Haji Musa, this is blessed. Convey my most glorious greetings to him, his honored wife, daughter and Aqa Mirza Abu'l-Hasan. I will supplicate for you at the Sacred Threshold and seek heavenly confirmations.

- 5 Upon thee be the Most Glorious Glory.

BRL_TRUST#53x, COC#2065x

از منفعت پرستی روش و حرکت نمائی تا بدانند
که بهائیان جوهر تقدیسند و سازج تنزیه اگر
منصبی قبول نمایند مقصدشان خدمت بعالم انسانی
است نه منفعت پرستی و مرادشان احقاق حق
است نه حفظ نفس و ناسپاسی

- 3 باری امیدم چنانست که چنانکه میخواهم
باشی که منهج و مسلک راستی و درستی و
عدالت پرستی باشد

- 4 و اما اقتران بصبیه جناب حاجی موسی
مبارکست و ایشان و ضلع محترمه و صبیّه و
جناب آقا میرزا ابوالحسن جمیع را تحیت ابدع
ابهی برسان در حق تو باستان مقدس تضرع
نمایم و تأییدات غیبی طلبم

- 5 و علیک البهاء الأبهی

COMP_TRUSTP#54x, MKT8.055a

AB04237

To: *Khusru Khan father of Masudul-Mamalik*

Date: 1911-Aug-04

- 1 A prayer for forgiveness for the departed Mas'udu'l-Mamalik:
- 2 O my God, O my God! From dawn until dusk Thou seest me imploring at the gate of Thy mercy, and from evening until morning I seek success and prosperity for Thy servants. O Lord! Verily Thy servant, the father of Mas'ud, lived a praiseworthy life and was as a spring of water and a source of sustenance for the poor. He opened his breast to guests and clothed them with garments of the finest silk. O Lord! He was of expansive nature and generous disposition, enriching the destitute, offering assistance, and immersing himself in the sea of kindness. He possessed a noble character, a sound heart, a radiant countenance, and profound generosity. O Lord! He has returned unto Thee, assured of Thy bounty and hoping in

- 1 طلب مغفرت بجهت مرحوم ابوی
مسعود الممالک
- 2 الهی الهی ترائی من الغداة الى العشاء اتضرع الى
باب رحمتك و من المساء الى الصباح ارجو
الفلاح و النجاح لعبادك ربّ انّ عبدك ابا
المسعود عاش محموداً و كان للفقراء ورداً مورودا
و رفداً مرفودا يوسع صدره للضيوف و يخلع
عليهم خلعاً من الشّفوف ربّ انه كان رحيب
السّاحة بسيط الباحة يغني السائل الفاقة و يبذل
الاسعاف و يغرق في بحر اللطاف و كان ذا خلق
عظيم و قلب سليم و وجه بسيم و كرم عظيم رب
قد رجع اليك مطمئناً بجودك راجياً فضلك

Thy grace. Therefore, O my God, make him well-pleasing at the gate of Thy oneness, immersed in the ocean of Thy forgiveness. O God! Illumine his face with the lights of Thy pardon, comfort his eyes with beholding the light of Thy countenance, refresh his spirit with the sweet fragrances of Thy holiness, purify him from the stain of sins, remove his sorrows, conceal his faults, and make him pure and sanctified in the garden of immortality, brilliant and radiant from the horizon of grace and bounty. O my Lord, the All-Forgiving! Verily Thou art the Great, Thou art the Generous, and Thou art the All-Merciful, the All-Compassionate.

فاجعله يا الهى مرضياً بباب احديتك خائضاً في
بحر مغفرتك اللهم نور وجهه بانوار عفوك وقر
عينه بمشاهدة نور وجهك وارج روحه بنفحات
قدسك و طهره من ضر الذنوب واكشف له
الكروب واستر له العيوب واجعله طيباً طاهراً في
جنة الخلود ساطعاً باهراً من افق الفضل والجد
يا ربّي الغفور انك انت العظيم انك انت الكريم
وانك انت الرحمن الرحيم

RAHA.015, YMM.457x

AB04618

To: *Mirza Husayn brother of Ali Muhammad Varqa*

Date: 1911-Aug-04

- 1 O God, Forgiver of sins, Remover of sorrows, Concealer of faults! 1 اللهم يا غافر الذنوب و كاشف الكروب و ستار العيوب
- 2 Verily Your lowly servant who was known as Aqa Baba among the loved ones had a firm foothold in Your love among the chosen ones. He was not shaken by the blame of the foolish nor did he tremble at the ill-omens of the simple-minded. Rather, he remained firm in Your love with the firmness of immovable mountains, his breast expanded by clear verses. He lived drawn to You and returned relying upon You. 2 انّ عبدك الذليل من سمى باقا بابا بين الاحياء كان له قدم راسخة في محبتك بين الاصفياء فلم يزلزل من لوم السفهاء و لم يرتعد من شوم البلهائ بل ثبت علي حبك ثبوت الجبال الراسيات منشراح الصدر بايات بينات فعاش منجذباً اليك و رجع متوكلاً عليك
- 3 O Lord, make him assured of Your pardon and forgiveness, content and well-pleased at Your gate. Admit him into Your sacred garden and lead him to the flowing waters in Your garden of oneness. 3 رب اجعله مطمئناً بعفوك و غفرانك و راضياً مرضياً ببابك و ادخله في حديقة قدسك و اورده على الورد المورود في جنة احديتك
- 4 Then, O my God, immerse Your imploring handmaiden, the companion of Your servant Hasan, in the oceans of Your great mercy. Crown her with the crown of Your supreme forgiveness. Have mercy on Husayn's companion and lead her to the two flowing springs. Admit her to the two dark gardens - the garden of Your pardon and forgiveness, and the garden of union with and meeting You. 4 ثم زج يا الهى بامتك المبتلة اليك ضجيع عبدك حسن في بحار رحمتك الكبرى و كللها باكليل مغفرتك العظمى و ارحم ضجيع الحسين و اوردها على العينين النضاختين و ادخلها في الجنتين المدهامتين جنة عفوك و غفرانك و حديقة وصالك و لقاءك

- 5 Verily You are the Generous One, You are the Lord of supreme bounty, and You are the All-Merciful, the Most Merciful. 5 أَنْتَ أَنْتَ الْكَرِيمُ أَنْتَ أَنْتَ ذُو الْفَضْلِ الْعَظِيمِ وَ أَنْتَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ

YMM.330

AB06221

To: Aqa Rida Sarvistani, in Shiraz

Date: 1911-Aug-04

- 1 O pilgrim to the sanctuary of the Supreme Concourse! Your letter was received. Praise be to God, it indicated the firmness and steadfastness of the loved ones of God in the Cause of the Blessed Beauty, may my spirit be sacrificed for His sacred threshold. 1 ای زائر مطاف ملاً اعلیٰ نامهء شما رسید الحمد لله دلالت بر ثبوت و رسوخ اجبای الهی در امر جمال مبارک روحی لعبته المقدسة فدا مینمود
- 2 Today all created things are growing and moving through the outpourings of the Most Great Name, and are drawing sustenance and being stirred. 2 امروز جمیع کائنات از فیوضات اسم اعظم در نشو و حرکت است و در استمداد و اهتزاز
- 3 Sarvistan, praise be to God, has become a rose garden, and through the flowers and fragrant herbs of the knowledge of God has become gardens of divine realities and meanings. It is hoped that those cypress trees will grow and develop day by day, and in the utmost grace and freshness will be stirred and moved by the bounty of the cloud of divine favor in the stream of truth. 3 سروستان الحمد لله گلستان گردیده و بگل و رباحین معرفت الله حدائق حقائق و معانی گشته امید چنانست که آن سروها روز بروز نشو و نما نموده در نهایت لطافت و خرمی از فیض سحاب عنایت الهی در جویبار حقیقت باهتزاز و حرکت آیند
- 4 Convey to Aqa Mir 'Abdu'r-Rasul on my behalf the Most Glorious and Most Wondrous greetings, and give utmost praise to Darvish Ibn-i-Shahid from this unique and peerless one. And upon you be the Most Glorious Glory. 4 جناب آقا میر عبدالرسول را از قبل من تحیت ابدع ابهی برسان و جناب درویش ابن شهید را نهایت تجید از این وحید فرید بکن و علیک البهاء الأبهی

INBA87:429a, INBA52:442

AB06620*To: Family of Masudul-Mamalik**Date: 1911-Aug-04*

- 1 O servants and handmaidens of the Lord of Loving-kindness, all members of the family of Mas'udu'l-Mamalik, upon them be the Glory of God, the Most Glorious!
- 2 His honor Mas'ud and all existing members of the family are encompassed by the gaze of favor and are considered by the glances of the eye of the All-Merciful. The light of the bounty of the Divine Unity has fallen upon that family, the lights of guidance have shone forth, the morn of favors has dawned, the breeze of mercy has wafted from the rose-garden of providence, and the passage of the fragrances of bounty continues.
- 3 Therefore, 'Abdu'l-Baha awaits the time when that perfect family will shine forth in the gathering of the world with complete gifts, and the lights of eternal glory will encompass them from every direction, so that they may become known throughout the world as signs of the Blessed Beauty and standards of Baha'u'llah. And it is certain that it shall be so. From this glad-tidings the sea of joy shall surge and the leviathan of supreme happiness shall roar.
- 4 And upon you be the Most Glorious Glory.

1 عموم خاندان مسعودالمالک علیهم بہاء اللہ
الابہی ای بندگان و اماء ربّ ودود

2 حضرت مسعود با جمیع خاندان موجود مشمول
نظر عنایتند و ملحوظ لحظات عین رحمانیت پرتو
موہبت حضرت احدیت بر آنخاندان افتاده انوار
ہدایت درخشیدہ صبح الطاف دمیدہ نسیم
رحمت از گلشن عنایت وزیدہ و مرور نفحات
موہبت مستمر

3 لہذا عبدالہاء منتظر کہ آن عائلہء کاملہ در انجمن
عالم بمواہب شاملہ جلوہ نماید و انوار عزّت ابدیہ
از ہر جہت احاطہ نماید تا در جہان مشار بالبنان
گردند کہ این نفوس آیات جمال مبارکند و این
اشخاص رایات بہاء اللہ و یقین است کہ چنین
گردد از این بشارت دریای مسرت بجوش آید
و نہنگ سعادت کبری بخروش آید

4 و علیکم البہاء الابہی

PYB#045-046 p.17, IDAB.22

AB02715*To: Howard Macnutt, in Brooklyn**Date: 1911-Aug-05*

- 1 O ancient friend! Your letter was received, and from the severe trials and great tests that have befallen you, the utmost grief and sorrow were experienced. Take 'Abdu'l-Baha as your example. Consider how from childhood until the end He was under severe afflictions and tribulations. One affliction alone was forty years' imprisonment in Akka - and by this standard make your reckoning. Yet He was ever patient and thankful, and bore these trials with the utmost joy. I supplicate and

1 ای دوست قدیم نامہء شما رسید و از صدمات
شدیدہ و امتحانات عظیمہ کہ بر شما وارد گشتہ
نہایت حزن و کدورت حاصل گردید تا سبی بہ
عبدالہاء کن ملاحظہ نما کہ از زمان طفولیت
تا نہایت در بلایا و محن شدیدہ بودہ یک بلیہء
او چہل سال حبس عکاست و بر این قیاس
کن لکن ہمیشہ صبور و شکور بود و این بلایا
را نہایت سرور تحمّل مینمود و من بدرگاہ الہی

implore at the Divine Threshold, and seek for you comfort, abundance and gladness.

- 2 In the world of existence, for the service of momentous and great affairs, one must endure trials and difficulties, especially the supreme gift of humankind - the call to the Kingdom of God. Assuredly, one must be immersed in the sea of tribulations and sufferings and endure severe trials, but ultimately the darkness of trials will pass away and the light of the supreme gift will shine forth. Consider the apostles of Christ - what sufferings and tribulations befell them, yet in the end these trials proved the greatest gift, even their martyrdom became the cause of eternal life. Therefore be not sorrowful, be not grieved; rather, derive joy and expansion from these trials, for they are proof of deliverance. Know that the greatest service is the call to the Kingdom of God, and this exalted station cannot be wrested from one even if all the world should unite against it. Therefore, hold fast to this mighty service, for its glory is everlasting and its permanence eternal. This is the quality of 'Abdu'l-Baha, this is the ultimate desire of 'Abdu'l-Baha, and this is the life of the heart and soul of 'Abdu'l-Baha....

تضرع و زاری نمایم و ترا راحت و وسعت و شادمانی خواهم

2 در عالم وجود بجهت خدمت امور مهمه عظیمه باید تحمل صدمات و مشکلات نمود علی الخصوص اعظم موهبت عالم انسانی ندای بملکوت الهی یقین است که انسان در دریای محن و آلام غرق گردد و صدمات شدیده خورد ولی عاقبت ظلمت بلایا زائل گردد و نور موهبت کبری بدرخشد در حواریین حضرت مسیح ملاحظه نما که بچه آلام و محنی مبتلا شدند ولی عاقبت آن بلایا موهبت کبری بود حتی کشته شدن سبب حیات ابدیه بود پس محزون مباش دلخون مگرد بلکه از این بلایا نشاط و انبساط حاصل کن زیرا دلیل بر نجاتست بدان اعظم خدمت ندای بملکوت الله است و این منصب عظیم را اگر جمیع عالم جمع شوند از انسان سلب نتوانند لهذا بایخدمت عظیم تشبث نما که عزتش ابدیست و بقایش سرمدی و اینست صفت عبدالهء و اینست منتی آرزوی عبدالهء و اینست حیات دل و جان عبدالهء...

MMK3#212 p.152x, MMK5#140 p.109x

AB02054

To: Aqa Muhammad Ibrahim son of Aqa Hasan, in Rafsanjan
Date: 1911-Aug-06

- 1 O servant of the Holy Threshold! The letter from Janab-i-'Ali-Akbar arrived, and in the margin also the statement of that faithful friend was noted. Rafsanjan had gained life and had become like paradise. Due to the ill-fortune of that Covenant-breaker who was a disciple of the Khartoumi, a laxity occurred and "We shall brand him on the snout" became evident. Therefore each of the friends must dissolve a frozen cold sea with a flame, let alone these frozen drops which are like a lifeless body. In any case, all horizons are illumined by the light of the dawn-ing and hear the divine call with utmost yearning. There is no land or region without fervor and rapture, and no country

1 ای بنده آستان مقدس نامه جناب آقا علی اکبر رسید و در حاشیه نیز بیان آن یار باوفا ملاحظه گردید رفسانجان جانی یافته بود و مانند جنان گردیده بود از نحوست آن ناقض که تلهیز خرطومی بود رخاوتی حاصل شد و سنسمه علی انخرطوم معلوم لهذا یاران هریک باید بحر منجمد باردی را بشعلهئی متلاشی و یابس نمایند تا چه رسد باین قطرات منجمد که مانند جسد بی روحست باری جمیع آفاق از نور اشراق روشن و در نهایت اشتیاق ندای الهی را استماع نمایند در بوم و بری نیست که شور و

that is not illumined by the lights of sanctification. Rafsanjan, which was like a soul, must day by day be in effervescence.

ولہی نہ و کشوری نیست کہ از انوار تقدیس
منور نہ رفسنجان کہ مانند جان بود باید روز
بروز در فوران باشد

- 2 Set no hope upon the Covenant-breakers, for they are ashes and salty ground - any seed of proofs and evidences or divine counsels and exhortations that is scattered becomes corrupted and never grows. It is a futile effort. Engage in educating seeking souls and kindle the light of guidance in the niche of sincere hearts. Until you make one Covenant-breaker firm, you can guide a hundred souls. Praise be to God, abasement and wretchedness were struck upon them and they incurred the wrath of God. What proof is greater than this? Make an effort that that region and land becomes musk-scented and that territory becomes supreme paradise. And upon you be the Most Glorious Glory.

2 از ناقضین مأیوس باشید زیرا خاکسترند و زمین
شورہ زار ہر تخی از دلائل و براہین یا نصائح و
وصایای الہی افشانده شود فاسد گردد ابداً نرود
زحمت بیہودہ است بتربیت نفوس طالبہ پردازید
و نور ہدایت در مشکاة قلوب صادقہ برافروزید تا
یک ناقض را ثابت کنید صد نفوس را ہدایت
مینمائید الحمد للہ ضربت علیہم الذلۃ و المسکنہ
و باءوا بغضب من اللہ چہ برہانی اعظم از این
ہمتی نمائید کہ آن خطہ و دیار مشکبار گردد و
آنسرزمین بہشت برین شود و علیکم البہاء الابہی

- 3 'Abdu'l-Baha, the free servant of the Blessed Beauty

3 ع ع بندہ آزاد جمال مبارک عبدالہاء

- 4 O servant of Baha'u'llah! This was written in Alexandria and is being sent from London, and in this city these two words are being written at midnight. There is absolutely no time, for the cry of "O Glory of the Most Glorious!" in gatherings is my litany night and day.

4 ای بندہ حضرت بہاء اللہ در اسکندریہ این
مرقوم شد از لندن ارسال میگردد و در این مدینہ
این دو کلمہ در نصف شب مرقوم میشود ابداً
فرصت نیست زیرا نعرہ یا بہاء الابہی در محافل
ورد شب و روز من است

MMK6#560, AKHA_105BE #08 p.10

AB03685

To: Ustad Ali Akbar, in Rafsanjan

Date: 1911-Aug-06

- 1 O steadfast one! Your letter arrived and was a clear proof of your firmness in this path. The dream you saw is a remedy for every ailing sufferer, but a thousand proofs cannot overcome the vain imaginings of any Covenant-breaker, for to those of bat-like nature, the brilliant rays of the Sun of Truth cause blindness of sight and provoke anger. Therefore, they must be left to themselves - "Leave them to plunge in vain discourse and trifling" and "What aileth these people that they fail to understand a single word?"
- 2 As for the verses revealed in the dream world, the first line is "Open your eyes, raise up the banner" and in the third verse the

1 ای ثابت مستقیم نامہ شما رسید دلیل جلیل بر
ثبوت قدم در این سبیل بود رؤیائی کہ دیدہ
بودید دوائ ہر دردمند علی ولی ہر ناقض
را ہزار برہان مقاومت اوہام ننماید زیرا انوار
ساطعہ شمس حقیقت خفاش صفت را کوری
چشم و مورث خشم لهذا آنان را باید بخود
وا گذاشت ذرہم فی خوضہم یلعبون و ما لہؤلاء
القوم لایکادون یفقهون حدیثا

2 باری اشعاریکہ در عالم رؤیا القا شدہ بود مصراع
اول چشم بگشائید بردارید علم و در بیت ثالث

second line is "The condition of faith is 'God doeth whatsoever He willeth.'" But the other three verses are:

- 3 See how God's grace is like the brilliant sun
 4 It shines and guides to truth each seeking one
 5 The garden's fragrance, musk and amber sweet
 6 Each nostril doth with choicest perfume greet
 7 Yet he whose nose is blocked remains deprived
 8 Not every child can Qur'an's secrets find
- 9 So according to this final line of the fifth verse, turn away from these unworthy ones and carry out "Leave them to plunge in vain discourse". And upon you be the Most Glorious Glory.
- 10 He is God!
- 11 O firm one in the Covenant! At present in the city of London the call of the Cause of God is so loud that the people are astonished, and the fragrances of God are spreading to the utmost degree.

مصراع ثانی شرط ایمان یفعل الله ما یشاء است
 اما سه ۳ فرد دیگر
 ۳ لطف حق بین آفتاب انور است
 ۴ روشن است و بر حقیقت رهبر است
 ۵ نفعه گلشن عبیر و عنبر است
 ۶ هر مشامی خوش ز مشک اذفر است
 ۷ لیک محروم است مزکوم غبی
 ۸ سر قرآن کی نصیب هر صبی
 ۹ پس بموجب این مصراع اخیر بیت پنجم چشم پوشانید از این ناکسان را مجری دارید و ذرهم فی خوضهم یلعبون و علیک البهاء الأبی ع
 ۱۰ هو الله
 ۱۱ ای ثابت بر پیمان الآن در شهر لندن ندای امر الله بقسمی بلند است که خالق حیران و نفحات الله در نهایت انتشار

MSHR3.066

AB05162

To: Baygum wife of Muhammad Ali, in Nayriz

Date: 1911-Aug-06

- 1 O respected widow of the martyr! You are always under the gaze of the Blessed Beauty's favor (may my spirit be sacrificed for His dust). Be confident! The divine gift has placed upon that family's brow a crown adorned with precious jewels whose royal pearls will shine through centuries and ages - and that is the martyrdom of your respected husband, son-in-law and Mulla Hasan. Therefore you must always be thankful and engage in praise and gratitude to the Lord of creation.
- 2 Show utmost kindness on my behalf to Mirza Baqir and Mirza Fadlu'llah, and extend my utmost affection to Pari-Jan and Fatimih and Aqa Baba. And tell Mirza Aqa that wandering homeless in the path of Truth is better than royal palaces, and plunder and pillage is sweeter than abundant wealth.

۱ ای حرم محترمه شهید همواره مشمول نظر عنایت جمال مبارک روحی لثرتبه الفداء هستی مطمئن باش ید موهبت الهیه تاجی مرصع از جواهر گرانها بر فرق آنخاندان گذاشت که گوهر شاهوارش بر قرون و اعصار بدرخشد و آن شهادت قرین محترم و داماد و ملا حسن است لهذا باید همواره شکرانه نمائی و به حمد و ستایش خداوند آفرینش پردازی
 ۲ جناب میرزا باقر و میرزا فضل الله را از قبل من نهایت نوازش بنا و امة الله پری جان و امة الله فاطمه و آقا بابا را از قبل من نهایت مهربانی مجری دارید و جناب میرزا آقا را بگوئید در ره حق

بی سر و سامانی بهتر از قصور شاهانی و تاراج و
تالان خوشتر از دولت فراوان

3 And upon you and them be the Most Glorious Glory.

3 و علیک و علیم البهاء الأبهی

LMA2.419, MLK.105, TAN.150-151,
NYMG.190

AB05133

To: Nayrizi, Muhammad Husayn son of Ahmad Ali

Date: 1911-Aug-06

1 O steadfast one in the Covenant!

1 ای ثابت بر پیمان

2 Your letter was received. Due to the abundance of occupations, a brief response is being written. During the days of the nine holy days, engagement in occupation is truly not permitted - some based on divine texts and some by analogy: the first and second of Muharram, the three days of Ridvan, the seventieth day [after Naw-Ruz], the day of Naw-Ruz, the twenty-eighth of Sha'ban, and the fifth of Jumada al-Awwal. However, work is not forbidden on the sixth of Qaws (Sagittarius). If the friends occasionally celebrate, this is voluntarily by their own desire, but it is not obligatory.

2 نامه شما رسید از کثرت مشاغل جواب مختصر
مرقوم میگردد در ایام سنه نه روز اشتغال بشغلی
فی الحقیقه جائز نه بعضی بنصوص الهیه و بعضی
قیاس بآن یوم اول و ثانی محرم و سه یوم رضوان
و یوم هفتاد نوروز و یوم نیروز و یوم بیست
و هشتم شعبان و یوم پنجم جمادی الاول اما یوم
ششم قوس اشتغال ممنوع نه اگر یاران احیاناً
شادمانی مینمایند این طوعاً بدخلواه خود ایشانست
اما فرض نه و واجب

3 On the days pertaining to the Abha Beauty and the Primal Point - that is to say, these nine days - occupation with trade, commerce, industry, and agriculture is not permitted and, likewise, the performance of functions and duties in service to the government.

3 ایامی که تعلق به جمال ابهی و نقطه اولی دارد
یعنی این نه روز اشتغال به کسب و تجارت و
صناعت و زراعت جائز نه و همچنین اجرای
مقتضای مناصب و وظائف یعنی اجرای خدمت
حکومت

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

BSW#16.29x

AVK4.011.02x, AYT.010x, GHA.356

AB12373*To: Yadullah Al Naddaf, in Qum**Date: 1911-Aug-06*

- 1 O thou who art oppressed in that clime! In truth, circumstances have become difficult for those who are oppressed, for certain nameless and shameless people, devoid of intelligence and culture, like predatory whales are lying in wait for you, and they neither rest nor seek justice, but rather extend the hand of tyranny and perpetrate every manner of cruelty and oppression. Yet be thou assured that they shall find no peace of soul nor tranquility of heart. I beseech God that circumstances may so transpire that they will become occupied with their own affairs and grant some respite to the friends.
- 2 The matter of conducting business is difficult, for each of you is renowned and well-known in the Cause of God and celebrated for your passionate devotion to the Resplendent Beauty. Despite this, pursuing trade and commerce in those parts is an arduous undertaking. If possible, engage in some work in Tehran; perhaps this will bring you some relief from these tribulations. Although in the path of God, hardship is the essence of mercy and difficulty is true felicity.
- 3 Convey to all of them my most wondrous and glorious greetings.

1 ای مظلوم آن اقلیم فی الحقیقه کار بر آن مظلومان تنگ شده زیرا جمعی بی نام و ننگ و بی هوش و فرهنگ نهنگ آسا در صدد شما هستند و آرام ندارند و انصاف نجویند بلکه دست اعتساف بگشایند و هر جور و جفا روا دارند ولی یقین بدان آنان را آرام جان نماند و راحت دل نیاید از خدا خواهم نوعی گردد که بخویش پردازند و یاران اندکی راحت نمایند

2 قضیهء معامله مشکلت زیرا هر یک در امر الله شخص شهیرید و مشهور بشیدائی جمال منیر باوجود این کسب و کار در آندیار امریست عسیر اگر ممکن در طهران بکاری پردازید شاید از این گیر و دار اندکی راحت حصول یابد اگرچه در سبیل الهی زحمت عین رحمت است و مشقت حقیقت سعادت

3 جمیعرا از قبل من تحیت ابداعی ابهی ابلاغ دارید

QUM.151a

AB05859*To: Muhajir Isfahani Sarraf, Mirza Ali Khan, in Tihran**Date: 1911-Aug-06*

- 1 O kind friend! What was uttered in person has become manifest and evident. The exile four times refers to the four times I said "Allah-u-Akbar" [God is Most Great], all at once over everything that exists. From the favors and bounties of Truth [God], my hope is such that henceforth some comfort may be obtained. May these days, more bitter than poison, pass. Your work is joined with my work, our difficulties are shared. Whenever you find ease and comfort in the affairs of 'Abdu'l-Baha, you will likewise find your own work easy and comfortable.

1 ای یار مهربان آنچه از زبان بالمواجهه صدور یافته ظاهر و عیان گردید سرگونی چهار مرتبه عبارت از چهار تکبیر زدم یکسره بر هر چه که هست از الطاف و عنایت حق امیدم چنانست که من بعد اندک راحتی حاصل آید بگذرد این روزگار تلختر از زهر کار تو با کار من توأم است مشاکل ما باهم هروقت در امور عبدالهآء سهولت و آسانی یابی کار خویش را نیز سهل و آسان بینی عنان بر

They proceed rein to rein, and this should be a cause of joy and gladness. What could be better than being co-workers and companions? Convey most wonderful and glorious greetings to the esteemed believing handmaiden, the honored wife, and likewise to the new blooms of the Abha rose-garden. And upon you be the Most Glorious Glory.

عنان رود و این باید سبب سرور و شادمانی گردد
چه بهتر از اینکه همکار و همقدم باشیم بامه‌الله
الموقنه حرم محترمه تحیت ابدع ابهی ابلاغ دار و
همچنین نورسیدگان گلشن ابهی را و علیک البهآ
الابهی ع ع

- 2 Written in Alexandria. Until now it was delayed in sending due to the press of occupations.

2 در اسکندریه مرقوم شد تا بحال از کثرت
اشتغال در ارسال تأخیر شد

MSHR3.126

AB08107

To: Anvari Yazdi, Siyyid Mihdi son of Muhammad Baqir Yazdi, in Nayriz

Date: 1911-Aug-06

- 1 O one who has visited the focal point of the Concourse on High! Your letter was received. A reply was written to the letter from the wife of his holiness the martyr. From the infinite favors of the Lord of Generosity and Beneficence, pardon and forgiveness was sought for Aqa Siyyid Husayn.

1 ای زائر مطاف ملاً اعلی نامه شما رسید نامه
زوجه حضرت شهید را جواب مرقوم گردید
از الطاف بی نهایت ربّ الجود و الاحسان عفو
و غفران آقا سید حسین طلب گردید

- 2 O Lord of pardon and forgiveness! I beseech Thee by Thy Name, the All-Merciful, to accept the repentance of Thy servant Husayn, and give him to drink from the two flowing springs, and forgive his sins, and make him abide forever in the two dark green gardens. O Lord! He is the intimate companion of the loved ones, the captive of loyalty, and the one who seeks refuge at the Most Exalted Threshold. Therefore forgive his sins and pardon his misdeeds. Verily, Thou art the All-Forgiving, the All-Bountiful, the All-Merciful....

2 یا ربّ العفو و الغفران اتّی اتوسّل الیک باسمک
الرحمن ان تتوب عن عبدک حسین و تسقیه من
العینین النّضایتین و تغفر له الخطایا و تخلّده فی
الجنتین المدهامتین ربّ انه سمیر الاحباء و اسیر
الولاء و مستجیر العتبه العلیآ فاعفر له الخطایا
و اعف عنه الحوبآ انک انت الغفور الکریم
الرحمن...

YMM.331x

AB02889

To: Shaykh Ali (Kirmanshah), in Kirmanshahan

Date: 1911-Aug-10

- 1 O servant of the Threshold of the Most Glorious Beauty! Your poetic and prose letter was received and considered. Each word thereof truly spoke "O Glory of the Most Glorious!" and every letter proclaimed "O Most Exalted One!" That kind friend, praise be to God, remains firm in the Covenant and steadfast in the Testament, day and night arising to serve and striving in servitude, making ceaseless efforts to promote the Cause of God. God willing, the fruits thereof shall become manifest and evident. But the tumult and sedition in Iran allows not the friends to draw a breath, nor leaves the seekers with attention or capacity to hear. "Sedition was dormant; God's curse be upon him who awakened it."
- 2 Eighteen years ago, a political treatise was written, inscribed by Mishkin Qalam, printed in Bombay and distributed throughout all regions. In that treatise it was clearly and explicitly written that should the divines thoughtlessly interfere, the ultimate result would be revolution and cause endless disorder and regret. Beware, beware of their interference in political matters! They would bring chaos to Iran and themselves come to regret it. But this was not heeded nor proved beneficial, until matters came to this pass.
- 3 In any case, you must not slacken, nor be remiss in teaching to the extent possible. Count such times as opportunities and arise to do what must and should be done, for Abdul-Baha will supplicate and beseech the Lord of Majesty with utmost humility to grant confirmation, that blessed souls may be victorious and triumphant in the battles with the hosts of self and passion, and become patient and grateful....

1 ای بنده آستان جمال ابهی نامه منظوم و منثور ملحوظ و منظور گردید هر کلمه اش فی الحقیقه به یابہاء الابهی ناطق و هر حرفش بندا یاعلی الاعلی ذا کر آن یار مہربان الحمد لله ثابت بر عہد و راسخ پیمان و شب و روز بخدمت قائم و بعبودیت ساعی و در ترویج امر الله کوشش بی پایان مینماید انشاء الله نتائج آن آشکار و عیان گردد ولی آشوب و فتنہ ایران نمیگذارد کہ یاران نفسی برآرند و یا طالبان را هوش و گوش استماع ماند الفتنة كانت نائمہ خبیة الله علی من ایقظها

2 هیجده سال پیش رسالہء سیاسیہ مرقوم گردید و بخط جناب مشکین مرقوم شد و در بمبائی طبع گردید و در جمیع اطراف انتشار داده شد و در آن رسالہ صریحاً واضحاً تحریر یافت کہ اگر علماء بی فکر مداخلہ کنند عاقبت نہایت انقلابست و سبب پریشانی و پشیمانی بحساب زہار زہار از مداخلہ در امور سیاسی ایشان ایران را پریشان نمایند و خود پشیمان گردند لکن مسموع نشد و مفید نیفتاد تا حال بر اینمحوال شد

3 باری باوجود این شما فتور میارید و بقدر امکان در تبلیغ قصور مفرمائید و چنین اوقات را مغتنم شمارید و بآنچه کہ باید و شاید قیام نمائید کہ عبدالہاء بنہایت تضرع و اہتال از حضرت ذوالجلال استدعای تأیید نماید تا نفوس مبارکہ در معارکہ با جنود نفس و ہوی مظفر و منصور باشند و صبور و شکور گردند...

SFIO6.015ax

AB06059*To: Committee of Spiritual Assembly of Tihiran**Date: 1911-Aug-10*

- 1 O faithful servants of Baha'u'llah! In truth, you are members of the Assembly of Purification and receivers of the lights of sanctification, for you are the cause of fellowship among the friends, the gathering of the loved ones, the guidance of the heedless, and the promotion of the unity of the human world. You have no differing thoughts and seek no diverse opinions. You are united and in agreement, and faithful servants of the Sun of Reality.
- 2 I beseech the favors of the Intended Lord that day by day you may increase in righteous intentions and become more firmly established in sincere purposes. The Deputy of that Assembly praises you in such a way that it sweetens the palate of the yearning ones and makes the hearts of the wanderers like the supreme paradise.
- 3 And upon you be the Most Glorious Glory!

1 ای پندگان صادق حضرت بهاء الله فی الحقیقه
اعضای انجمن تقدیسید و مقتبس از انوار تنزیه زیرا
سبب الفت یارانید و اجتماع دوستان و هدایت
غافلان و ترویج وحدت عالم انسان افکار مختلفه
ندارید و آراء متنوعه نخواهید متحدید و متفق و
شمس حقیقت را خادم صادق

2 از الطاف حضرت مقصود میطلبم که روز بروز
بر نوایای صالحه بیفزائید و بر مقاصد صادق پیشتر
ثبوت و رسوخ یابید جناب معاون آن محفل را
چنان ستایش مینماید که کام مشتاقان شیرین
گردد و قلب آوارگان بهشت برین شود

3 و علیکم البهاء الابهی

INBA16:234

AB06815*To: Ali Arbab Shirvani, in Tihiran**Date: 1911-Aug-10*

- 1 O lion of the jungle of the love of God! If that letter was lost, do not be disheartened, do not grieve, for this letter takes its place. As long as 'Abdu'l-Baha has a tongue to speak and a pen to write, He will make up for it and will not fall short.
- 2 And with pure hearts, 'Abdu'l-Baha has complete and sufficient communion with the friends from heart and soul at every moment. The friends must think of how to receive in every breath the Breath of the All-Merciful from the Abha Kingdom, and to receive moment by moment the message of this humble one.
- 3 مکتوب عبدالهء رابطهء محبت است ولکن
فیوضات ملکوت ابهی دل و جان زنده نماید

1 ای شیر بیشهء محبت الله آن نامه اگر از میان
رفت دلگیر مباش محزون مگرد زیرا این نامه بدل
آن عبدالهء را تا زبان تقریر باقی و قلم تحریر
موجود تلافی مینماید کوتاهی نمیکند

2 و با قلوب صافی عبدالهء را از دل و جان در
هر دمی مغایرهء کافی وافی یاران باید در فکر آن
باشند تا در هر نفس نفس رحمن را از ملکوت
ابهی یابند و پیام این بی سر و پا را دمدم گیرند

- 3 The letter of 'Abdu'l-Baha is a bond of love, but the outpourings of the Abha Kingdom give life to heart and soul and bestow endless favors. And upon you be the Most Glorious Glory.

و الطافِ بی‌پایان می‌ذول دارد و علیک البهاء
الابهی

MKT5.091b

AB08730

To: Mihdi Khan Hakim son of Aqa Jan Kalimi Hamadani, in Tihiran

Date: 1911-Aug-10

- 1 O true friend! Your letter was received. In truth you are steadfast and firm, therefore I hope that you will attract divine confirmation and success. This sincere intention that you have is itself service, and assuredly you will be assisted to servitude before the Blessed Beauty, and whatsoever is your ultimate hope and desire - I will beseech God that it may be facilitated, so that you may become an intermediary stringing together the pearls among the friends, and shine forth with the light of God's favor.
- 2 And upon you be the Most Glorious Glory.

1 ای دوست حقیقی نامه شما رسید فی الحقیقه
ثابتی و راسخ لهذا امیدوارم که جاذب تأیید و
توفیق باشی این نیت صادق که داری آن عین
خدمت است و البته بعبودیت جمال مبارک
موفق خواهی شد و آنچه منتی آمال و آرزوی
تست از خدا خواهم که میسر گردد تا میان
احیا واسطه عقد لثالی گردی و بنور عنایت
حق متلألئ شوی

2 و علیک البهاء الابهی

MKT9.129

AB10850

To: Abdu'llah Mutlaq, in Tihiran

Date: 1911-Aug-10

...As for the Quranic verse which describes the bearer of the Most Great Trust as "unjust and ignorant" - this "unjust and ignorant" is not an exaggeration of being oppressive and unaware, rather its meaning is "oppressed and unknown." That is, the bearer of the Most Great Trust is oppressed because the people deny and show pride, and His station is unknown for they recognize not His worth....

...اما آیه قرآن که در حق حامل امانت
کبری ظلم و جهول میفرماید این ظلم و
جهول مبالغه ظالم و جاهل نیست بلکه معنیش
مظلوم و مجهولست یعنی حامل امانت کبری
مظلومست زیرا خلق انکار و استکبار مینمایند و
مجهول القدر است قدر او را نمیدانند...

MMK6#402x, MAS2.050ax

AB01569

To: Baha'is of the world

Date: 1911-Aug-11

- 1 O ye who are steadfast! O ye who are truthful! Your blessed letters were mentioned and recorded in the letter of his honor, the spiritual namesake of 'Abdu'l-Baha. Therefore, with a heart in the utmost susceptibility and a soul and conscience supplicating at the threshold of the One whose favors are hidden, that a new outpouring may appear from the Abha Kingdom and shine forth in the gathering of the yearning ones and the nest and shelter of the lovers.

1 ای ثابتان ای صادقان نامهای مبارک شما در نامه حضرت سیمای معنوی عبداله‌آء مرقوم و مذکور بود لهذا قلب در نهایت انعطاف و جان و وجدان متضرع بدرگاه خفای الالطاف تا از ملکوت ابدی فیضی جدید ظهور یابد و در انجمن مشتاقان و لانه و آشیانه عاشقان سطوع فرماید
- 2 In this luminous century, if you observe carefully, the atoms of creation are in motion and movement, and the realities of all things are in vibration and gladness, yet they are unaware of the Mover and Creator. A wondrous melody reaches the ear of the soul and conscience of all, yet they know not the Singer. They acknowledge the supreme movement of existence and minds, and observe the intense power of the mystery of being, yet they know not and are heedless of the center of this great outpouring, unaware that although the lights of mysteries have illumined the horizons, the center of light is the Sun of Truth which has shone forth and radiated from the Kingdom of mysteries.

2 در این قرن نورانی چون بدقت نظر نمائید ذرات کائنات در جنبش و حرکت است و حقائق کلّ شیء در اهتزاز و بشارت ولی از محرک و موجد یخبزر آهنگ بدیعی بگوش جان و وجدان کلّ میرسد ولی از مغنی خبر ندارند حرکت فائده وجود و عقول را معترفند و قوه شدیده سر وجود را مشاهده نمائید ولی مرکز این فیض عظیم را ندانند و غافلند که هرچند انوار اسرار آفاق را نوربار نموده ولی مرکز نور شمس حقیقت است که از ملکوت اسرار تجلّ و اشراق فرموده
- 3 Praise be to God that the divine friends have awakened from this sleep and become conscious of this heedlessness. They have turned to the heavenly Sun and acquired illumination from the Merciful Luminary. They did not chase after the rays but turned toward the center of lights. Therefore, the radiance of lights continues to shine upon their sight and insight. But others, being preoccupied with the rays, become instantly deprived if even a slight veil appears between.

3 الحمد لله یاران الهی از این خواب بیدار شدند و از این غفلت هوشیار گشتند توجّه بافتاب آسمانی نمودند و اقتباس انوار از نیر رحمانی کردند در پی شعاع ندویدند بمرکز انوار توجّه نمودند لهذا بر بصر و بصیرت آنان سطوع انوار استمرار دارد ولی دیگران چون سرگرم شعاعند اگر فی الجمله حاجی در میان آید فوراً محروم گردند
- 4 If you ask any of creation, they will say that this glorious century is the century of lights, unique and distinguished from previous centuries, yet they remain deprived and veiled from the Center day and night. Therefore, you must bow your heads in humility every moment and give thanks to the Loving Lord that He has made us recipients of bounty from this praiseworthy station. We are wanderers in the path of the Friend and attached to the countenance of the Beloved of the horizons. Let us strive with heart and soul to acquire outpourings from

4 از جمیع خلق اگر سؤال شود گویند که این قرن جلیل قرن انوار است و مستثنا و ممتاز از قرون اولی ولی از مرکز محروم و محتجب در لیل و نهار پس باید هر دم سر به سجود نهید و شکر ربّ ودود نمائید که ما را مستفیض از این مقام محمود نمود سرگشته کوی یاریم و دلبسته روی دلبر آفاق و بجان و دل بکوشیم که اقتباس فیوضات از ملکوت ابدی نمائیم و بموجب تعالیم و وصایا

the Abha Kingdom and conduct ourselves according to the divine teachings, counsels and exhortations. Upon you be the Most Glorious Glory.

و نصایح الهی رفتار کنیم و علیکم و علیکم البهاء
الابی

MMK4#085 p.101

AB06144

To: Roy C Wilhelm, in New York

Date: 1911-Aug-11

- ¹ O thou who art firm in the Covenant! Your letter was received and its contents became the cause of joy and fragrance. Praise be to God that you have the trip through Persia in mind. In reality this trip will become the cause of joy to all the Friends, will be the evidence to the unity between the East and the West, the fire of the Love of God will become more brilliant and the souls will become more attracted. It is my hope that the Orient and the Occident may embrace each other like unto two beloved, be mixed with each other like unto honey and sugar, and be mingled like water and wine so that the unity of the human race may illumine all the regions like unto the rays of the sun.

¹ ای ثابت بر پیمان نامهء شما رسید و مضمون سبب روح و ریحان گردید که سفر ایران در پیش دارید فی الحقیقه این مسافرت سبب مسرت عموم یاران گردد و دلالت بر الفت شرق و غرب نماید و نار محبت الله شعله بیشتر زند و نفوس منجذب تر گردند مرا مقصد چنانست که خاور و باختر دست در آغوش یکدیگر باشند و مانند شهد و شیر آمیخته گردند و بمثابهء ماء و باده امتزاج یابند تا وحدت عالم انسانی مانند آفتاب جمیع آفاق را روشن نماید

- ² Exercise on my behalf the utmost kindness toward Mr. and Mrs. Willard H. Ashton and Miss Martha Root and say to them: I hope your trip may bring universal results, become the cause of your happiness and rejoicing...

² مستر و مسس ویلارد ه. اشتون و Mrs. Willard Ashton و مس مارتا روت Miss. Martha Root را نهایت مهربانی از قبل من مجری دار و بگو که امیدوارم که سفر شما ثمر کثی بخشد و سبب مسرت و شادمانی شما گردد...

NJB_v02#10 p.005x

AB10544*To: Anna M Dahl, in Pittsburgh**Date: 1911-Aug-11*

O seeker of truth!

Your letter was received and your gratitude became known. Gratitude attracts divine confirmation and draws forth the favors of the Glorious Lord. Therefore, God's glance of favor will ultimately encompass your entire family.

I hope God will bless Pittsburgh. It is not permissible to distribute teaching literature in the streets and bazaars. Due to lack of time, I write briefly.

And upon you be the Most Glorious Glory.

SW_v02#10 p.003-004

AB02197*To: Margarete Doring, in Stuttgart**Date: 1911-Aug-15*

- | | | |
|---|---|--|
| 1 | O daughter of the Kingdom! | 1 ای بنت ملکوت |
| 2 | Your letter arrived, and its contents showed that Mr. Gregory by visiting the blessed Tomb, has received a new power, and received with a new life. When he arrived at Stuttgart, although being of black color, yet he shone as a bright light in the meeting of the Friends. | 2 نامه شما رسید و از مضامین معلوم گردید که مستر گرگوری از زیارت روضه مبارکه قوتی تازه یافت و بروحی جدید زنده شد و چون به استتگارت رسید باوجود رنگ سیاه مانند شمع نورانی در انجمن یاران و اماء رحمن برافروخت |
| 3 | Verily, he has much advanced in this journey. He received another life, and obtained another power. When he returned Gregory was quite another Gregory. He had become a new creation. Reflect on the Grace of the kingdom of Abha and see how it had enlightened such a person. It has made him spiritual, and Heavenly, divine and a manifestor of graces of world of humanity. This man shall progress. | 3 فی الحقیقه در این سفر بسیار ترقی نمود جانی دیگر یافت و قوتی دیگر حاصل نمود وقت رجوع گرگوری دیگر بود خلق جدید شده بود فیض ملکوت ابدی را ملاحظه نما که چنین شخصی را نورانی کرد روحانی نمود آسمانی نمود ربّانی نمود و مظهر فضائل عالم انسانی فرمود این شخص ترقی خواهد کرد |
| 4 | Thank God that you esteem Miss Knobloch, because she was the cause of your guidance. With weeping and supplication I | 4 الحمد لله قدر مس نوبلاک Knobloch Miss را میدانی زیرا سبب هدایت تو شد از ملکوت ابدی بنهایت عجز و زاری استدعا مینمایم که پدر |

ask from the Kingdom of Abha, that He may vouchsafe Heavenly blessings on your father, mother, sisters and brothers; and graciously enlighten Frl. Schaffer, Frl. Adrassy and Frau Kusterer with the Light of guidance.

و مادر و خواهران و برادران ترا بفیض آسمانی
برکت عنایت فرماید و فرل شافر-Frl Schaf-
فرل انتراسی Frl Antrassi فران کوسترر
Fron Kusterer را بنور هدایت روشن فرماید

- 5 Convey my greetings to Herr Kruttner, and Herr Richard Bauerle. I supplicate to the divine Glory, and ask for them bright hearts, Merciful spirits, seeing eyes and hearing ears.

5 و هرن کروتنر Herrn Kruthner و هرن
ریچارد Herrn Richard را از قبل من نهایت
مهربانی ابلاغ دار تضرع بعزت الهیه نمایم و ایشان
را قلبی نورانی و روحی رحمانی و چشمی بینا و
گوشی شنوا طلبم

- 6 I ask God to make you a firm rooted verdant and fruitful tree in the Paradise of Abha. The Prayer-carpet, which you, with Frl. Anna Kostlinis help have embroidered with the pattern of the dawning star of life will be accepted. I wish for you continual assistances from Godis Bounties.

6 و از خدا خواهم که ترا شجری ثابت الاصل
و مرتفع الفرع و پرثمر در جنت ابدی نماید و
سجادهائی که بجهت نماز و نقشه اش طلوع نجم
حیات و بمعاونت فرل آنا کستلین Frl Anna
Kostlin تطریز شده بود بسیار مقبول واقع
خواهد گشت از الطاف حق ترا تأییدات متتابعه
خواهم

- 7 Upon thee the glory of the Most Glorious.

7 و علیک البهاء الأبدی

BBBD.122-123, SW_v02#17 p.006-007

BBBD.121

AB08307

To: Munirih Khanum, in Palestine

Date: 1911-Aug

...Should people enquire about My whereabouts, tell them that certain prominent Americans and Europeans have repeatedly sought and received promises that I would make a trip to those areas . . . be evasive as much as possible . . . The less said the better it would be. Tell Dr. Fallscheer also not to divulge the truth, and thou shouldst not divulge either as far as possible....

I hope that thou wilt be protected under the shelter of the Blessed Beauty's favours. Convey my Abha greetings to all. I do protect myself from cold.

LTDT.344x

Study guide to this volume

This volume gathers the correspondence and utterances of ‘Abdu’l-Baha from the last Egyptian interlude before his historic departure for Europe in late August 1911. Having spent decades in prison and exile in ‘Akka, he had received his freedom in 1908 and moved to Egypt to recover his health and receive visitors. The documents collected here — letters to communities in Iran, the Caucasus, India, and North America; prayers for the departed; institutional guidance; and doctrinal elucidations — reveal a figure at the hinge point between two eras of his ministry. The Baha’i communities in Iran were under sustained pressure from Covenant-breakers and from the upheaval of the Constitutional Revolution; communities in India and the Caucasus were taking their first tentative institutional steps; and North American believers were eagerly anticipating a visit that was still being planned. Against this backdrop, ‘Abdu’l-Baha’s letters throb with a sustained intensity: he prays for the friends by name, instructs teachers who have wandered to the ends of the earth, defends the integrity of the Cause against its detractors, and presses his community toward a vision of world-embracing unity. Reading this volume attentively is to enter the private workshop of a ministry that would soon become wholly public.

Tribulation, Steadfastness, and the Eternal Horizon

Key Passages

In the world of existence, for the service of momentous and great affairs, one must endure trials and difficulties, especially the supreme gift of humankind — the call to the Kingdom of God. Assuredly, one must be immersed in the sea of tribulations and sufferings and endure severe trials, but ultimately the darkness of trials will pass away and the light of the supreme gift will shine forth. Consider the apostles of Christ — what sufferings and tribulations befell them, yet in the end these trials proved the greatest gift, even their martyrdom became the cause of eternal life. Therefore be not sorrowful, be not grieved; rather, derive joy and expansion from these trials, for they are proof of deliverance. Know that the greatest service is the call to the Kingdom of God, and this exalted station cannot be wrested from one even if all the world should unite against it. — AB02715

divine confirmations can make a drop into an ocean, and an ant into Solomon, can transform a fly into an eagle, and make a gnat into a lion of the forest. — AB12796

Be not disheartened by the accidents of this mortal world, and become not dejected by sudden calamities, for the end of life is divine spirit and fragrance, and ultimate joy and gladness.
— AB07289

Context for Study

The letters of this volume return again and again to the paradox of divinely appointed suffering: that trials are the signature, and perhaps even the guarantor, of a mission of genuine worth. 'Abdu'l-Baha deploys the apostles of Christ as the standard example, because for a community shaped by Islamic and Christian memory alike, the martyrdom of the early disciples was historical bedrock. The trial that ends in martyrdom is, in this reading, the trial that most abundantly proves deliverance, because it strips the servant of every earthly prop and forces a total reliance upon the divine confirmation that alone can “make a gnat into a lion.” This theology of redemptive suffering is of course one of the oldest currents in Abrahamic religion. In Jewish thought the *yissurim shel ahavah* — afflictions of love — are understood as the signs of God's special attention to the righteous; in Christian theology, Paul's claim that “suffering produces endurance, and endurance produces character” (Romans 5:3–4) and the Ignatian ideal of the *magis* through desolation both belong to the same tradition. The Sufi concept of *bala'* (trial sent as a gift of proximity) resonates as well. What is distinctive in 'Abdu'l-Baha's formulation is the emphasis on joy: the trial is to be met with “joy and expansion,” because it is evidence of a vocation that no earthly force can revoke. The small phrase “the supreme gift of humankind — the call to the Kingdom of God” carries the entire weight of this teaching: to be called is already to have received the thing that matters. Everything else — comfort, reputation, freedom, even life — is secondary to that calling, and trials merely clarify the hierarchy. The personal dimension is acute: 'Abdu'l-Baha is writing to a friend under severe affliction, citing his own forty years of imprisonment as the measure by which all other trials should be calibrated.

Questions for Reflection

1. 'Abdu'l-Baha counsels that trials in the path of service should be met with “joy and expansion.” In what sense can suffering be a source of expansion rather than constriction? Compare this with the Pauline theology of suffering in Romans 5 and with the Sufi concept of *bala'* as an expression of divine love.
2. The apostles of Christ are named as a historical model for the endurance of trial. What is at stake in choosing this particular precedent for a community that contains Muslims, Christians, Jews, and Zoroastrians? What shared horizon does such a comparison open?
3. 'Abdu'l-Baha writes that no earthly force can revoke the station of the one called to the Kingdom of God. How does this claim relate to the classical distinction between temporal and eternal goods in Plato's *Republic*, in Augustine's *City of God*, and in Islamic political theology?
4. The image of divine confirmation transforming “a gnat into a lion” draws on a tradition of paradoxical inversion found across religious literature — the last becoming first, the weak confounding the strong. Where does this logic appear in Hebrew prophecy, the Sermon on the Mount, and the Qur'anic praise of those who seem weak in the world's eyes?

5. The instruction to “derive joy and expansion from these trials, for they are proof of deliverance” implies a particular interpretation of adversity. How does this reading of suffering compare with Buddhist accounts of *dukkha* as the first noble truth, and with existentialist analyses of suffering as a condition of authentic existence?

The Proof of the Cause: On Testing and True Miracle

Key Passages

It is not befitting for me, it is not proper for me to test the Truth. Rather, it is befitting for the Truth to test and try me. For the pan of the human scale cannot bear that heavy burden — indeed, even the indicator of the scale would scatter and disintegrate. — AB02462

If there were fairness, in this Most Great Manifestation the very appearance itself in all its aspects is miraculous. Even outsiders testify to manifest miracles outwardly. The people of Iraq in Baghdad were astonished. But we do not proclaim such matters since they are based on hearsay and do not constitute proof for others. However, all fair-minded ones testify that Baha'u'llah demonstrated miracles in all aspects, conditions and effects. What miracle could be greater than this — that He raised up His Cause while in the Most Great Prison under chains and moved both East and West. This is just one miracle of Baha'u'llah's miracles. “Produce its like if you speak the truth!” — AB02462

The Cause of God hath raised the standard of the oneness of the world of humanity at the pole of possibility, and the pavilion of universal humanity and complete equality and genuine fellowship hath been upraised. Rancor and enmity between nations have been transformed into affection and love; sword and spear have been rendered useless; war and strife have been forbidden; the foundation of estrangement has been demolished; the banner of unity has been raised; enemy has become friend; stranger has become intimate; the distant has drawn nigh; the outcast and deprived have entered the palace. — AB00300

Context for Study

The question of how to demonstrate the validity of a divine mission is one of the most persistent in the philosophy of religion. The Qur'an's own challenge — “Produce its like if you speak the truth” — had been applied to the stylistic inimitability (*i'jaz*) of the scriptural text. ‘Abdu'l-Baha here applies the same Qur'anic challenge to the sociological transformation achieved by Baha'u'llah. The primary miracle is the social miracle: that a prisoner in chains, without political power or institutional support, set in motion a movement that turned enemies into intimates and brought diverse peoples to a single table. This is the *qudrat* — divine power — whose uniqueness defies imitation. The epistemological point is equally important: hearsay accounts of physical wonders cannot serve as proof because they cannot be independently verified, but the social fact of transformed communities is an ongoing, testable reality. This aligns ‘Abdu'l-Baha's argument with a

strand of rational apologetics familiar in Christian thought — John Henry Newman's appeal to the "notes" of the true Church, including its power of moral transformation; or the argument from sanctity used by William James in *The Varieties of Religious Experience*. The earlier part of the item introduces the Imam 'Ali's aphorism that the Manifestation of God tests the seeker, not the reverse. This is a profound inversion of common expectation: the one who approaches divine reality with predetermined criteria of proof has already misunderstood the relationship. The "scale" that would weigh the infinite against the finite will itself disintegrate in the attempt.

Questions for Reflection

1. 'Abdu'l-Baha distinguishes between physical miracles (which cannot serve as universal proof) and the social transformation of communities (which can). What are the philosophical strengths and limitations of this approach to religious apologetics? Compare it with C. S. Lewis's argument from desire and with Blaise Pascal's wager.
2. Imam 'Ali's saying that the Manifestation tests the seeker, not the seeker the Manifestation, reverses the relationship of inquiry and authority. What does this reversal imply about the proper stance toward revelation? Where do you find analogous claims in Sufi epistemology and in Christian mystical theology?
3. The Qur'anic challenge "Produce its like" was traditionally applied to literary inimitability. 'Abdu'l-Baha applies it to a social transformation. What is the relationship between these two modes of the miraculous? Are they compatible, or do they represent fundamentally different conceptions of divine power?
4. The catalogue of transformations in AB00300 — enemy becoming friend, stranger becoming intimate, the distant drawing near — reads as a realized eschatology, the Kingdom of God enacted in the present. Compare this with Paul's declaration that in Christ "there is neither Jew nor Greek, slave nor free, male nor female" (Galatians 3:28) and with the Qur'anic promise of brotherhood among believers.
5. If the standard of proof for a Manifestation is the transformation He produces in human community, what criteria would we use to evaluate that transformation? What difficulties arise from applying empirical standards to spiritual claims?

Women and the Spirit of the New Dispensation

Key Passages

O handmaiden of God! In former cycles, so numerous were the women who arose to serve and wandered in the wilderness of the love of God, yet they were not numbered as equal to men, inasmuch as it was unequivocally stated: "Men have superiority over women." Now, in this wondrous Revelation, women have indeed surpassed men, and this limitation hath been removed. All have been accounted with the same station. Whosoever ariseth further, shall obtain a greater share; and the valiant hero who urgeth ahead and hit the polo ball of service, will carry off the prize, and it maketh no difference whether man or woman, whether male or female. The Lord hath exalted the veiled

woman above the men, she hath triumphed over the largest of armies, and hath won the leading prize in the fields of ecstasy and delight. — AB04051

Praise be to God, the maidservants of the All-Merciful in Tehran have established a gathering and engaged in service at the Threshold. It is certain that the protection of divine grace will arrive and the confirmation of the Divine Unity will encompass them, and that gathering will be successful in outstanding services. If the members arise completely detached unto God, attracted to the holy fragrances, sincere to Him in His religion, opposing the self and passion, and maintain compliance with the Spiritual Assembly of Tehran, it is certain they will be successful. Praise be to God, the respected ladies are successful in learning the lesson of teaching. — AB05394

Context for Study

AB04051 stands among the clearest articulations in ‘Abdu’l-Baha’s correspondence of the transformed station of women in the Baha’i dispensation. The Qur’anic verse “men have superiority over women” (4:34) had been interpreted across centuries of Islamic jurisprudence as a foundational principle of gendered hierarchy. ‘Abdu’l-Baha does not deny its historical force but situates it as a ruling appropriate to a prior dispensational context. The claim that this limitation has now been “removed” is therefore a statement about the logic of progressive revelation: each dispensation establishes norms suited to its historical moment, and the present age requires and enables a degree of human equity that earlier ages did not. The criterion that replaces gender is “whosoever ariseth further” — the standard of service, of detachment, and of spiritual arousal. The polo metaphor (drawn from Persian courtly literature, in which the polo ball is an image of the prize of divine love) underscores that the contest is one of ardor and sacrifice, to which women have proved themselves as fully capable as men. AB04051 celebrates a named woman as one who has already surpassed men; AB05394 encourages a women’s gathering in Tehran by specifying the conditions for its success: detachment, attraction to the fragrances of the spirit, sincerity, self-discipline, and alignment with the Spiritual Assembly. These conditions are precisely the conditions required of any servant of the Cause, regardless of gender. The document therefore enacts, in miniature, the principle it enunciates: the women’s assembly is assessed by the same standards applied to any Baha’i institution. Comparable transformations in Christian history — the debates over women’s orders, the emergence of women mystics and prophets like Hildegard of Bingen and Teresa of Avila — and in Islamic history — the role of Khadijah, Fatimah, and the women Sufis — provide comparative frames that illuminate how contested and how creative the question of women’s spiritual equality has been across traditions.

Questions for Reflection

1. ‘Abdu’l-Baha reinterprets the Qur’anic verse on men’s superiority as a historically contingent ruling rather than an eternal principle. What hermeneutical assumptions does this reading require? Compare with feminist biblical scholarship’s treatment of Pauline passages on women’s silence in church.
2. The criterion for spiritual distinction is announced as “whosoever ariseth further” — a standard of service and detachment that transcends gender. What does this standard reveal about

how 'Abdu'l-Baha understands spiritual merit? Compare with Galatians 3:28 and with the Sufi tradition of the *waliyya* (female saint).

3. 'Abdu'l-Baha praises the women's assembly in Tehran for "learning the lesson of teaching." Teaching here carries both its ordinary sense of instruction and its Baha'i technical sense of spreading the Faith. How might these two dimensions of teaching — intellectual formation and spiritual proclamation — be understood as mutually reinforcing?
4. The polo ball image for the prize of divine service belongs to a long Persian literary tradition in which the game serves as a metaphor for the spiritual quest. What does the choice of this image, from an aristocratic sport, suggest about 'Abdu'l-Baha's reading of his audience? How does metaphor drawn from worldly competition serve to sanctify ambition in the spiritual domain?
5. How does the insistence on women's equal capacity for spiritual leadership challenge or deepen the modern discourse on gender equality, which tends to ground equality in rights and capacities rather than in spiritual vocation?

The Prayer of 'Abdu'l-Baha: Intercession, Community, and the Heart's Vigil

Key Passages

O Lord! These men are Thy servants and these women Thy handmaidens. They are detached from all save Thee and captivated by Thy love. They are cut off from the world and its people, and they long for the light of Thy manifestation and the radiance of Thy rays. They are enkindled with the fire of Thy love and, like moths, have burned their wings circling round the light of Thy Covenant. They are firm, steadfast and established in the manifest light. They are nightingales in the rose garden of oneness and birds in the garden of holiness. O Lord! Confirm them and quicken them through the breaths of the Holy Spirit. Cause them to be born of the spirit and baptize them in the fountain of Job, that all may become pure and holy and shine like lights in the human world. Thou art the Powerful, the Mighty, and Thou art the Bestower, the Loving.

— AB06574

This condition continues — every morning He beseeches and supplicates, and every evening He grieves and weeps, saying: "O Lord! Grant light to the righteous ones and make the leaves to be signs of the Kingdom of mysteries. Make them spiritual, make them luminous, make them heavenly, make them divine, and grant them eternal life and everlasting existence. Make them radiant lamps and divine verses. Make them waves of the sea of sanctification and hosts of the Abha Kingdom. Make them birds of the garden of inner meanings and fish of the everlasting sea. Preserve them from every affliction and protect and shield them from all trials."

— AB02441

Context for Study

Among the most moving dimensions of ‘Abdu’l-Baha’s correspondence in this period is his sustained, almost compulsive intercessory prayer on behalf of the community. AB06574 and AB02441 reveal a figure who does not merely administer or instruct but who weeps for his people. The prayer of AB06574 belongs to a venerable genre of communal intercession — the priestly prayer of Numbers 6, the Johannine high-priestly prayer of John 17, the Sufi *du‘a* in which the master intercedes for his disciples. What is distinctive here is the richness of the imagery: moths burning at the light of the Covenant, nightingales in the rose garden of oneness, birds in the garden of holiness. These images are drawn from Persian Sufi poetry — from Hafiz, Sa‘di, and above all Rumi’s image of the reed flute’s longing — and are here applied to the collective soul of a community. The baptism in “the fountain of Job” is an unexpected reference: Job’s restoration after suffering is invoked as a spiritual sacrament, a washing that produces the purity required to “shine like lights in the human world.” AB02441 discloses the personal dimension of this intercession: it is a daily practice, morning supplication and evening lamentation, that never ceases. The image of ‘Abdu’l-Baha in constant vigil for the friends illuminates what it means to exercise the station of servitude at the Threshold: it is a form of ceaseless sacrifice, a bearing of the community in one’s own body. Thomas Merton’s concept of the monk as the “secret axis” of the world, interceding for it through a hidden life of prayer, offers one analogy; the Shi‘i tradition of the *Imam* as mediator whose guidance never ceases offers another. What both share is the conviction that invisible prayer sustains visible community.

Questions for Reflection

1. ‘Abdu’l-Baha describes weeping every evening on behalf of the friends. What is the relationship between grief and intercession in religious practice? Compare with the weeping prophet of Jeremiah, with the Shi‘i *‘azadari* (mourning for Imam Husayn), and with Christian accounts of tears as a gift of the Holy Spirit.
2. The prayer of AB06574 asks for the friends to be “born of the spirit” and “baptized in the fountain of Job.” How does this language appropriate Christian and Judaic symbolic registers for a Baha’i context? What does the choice of Job (rather than, say, Abraham) as the model of restoration suggest about the spiritual condition the prayer addresses?
3. The images of moths, nightingales, birds, fish, and waves all belong to the Sufi imaginary of longing and annihilation. How does the transposition of this imagery from the individual mystic’s soul to the collective community of believers transform its meaning?
4. The pattern of morning supplication and evening lamentation suggests a liturgical structure to ‘Abdu’l-Baha’s inner life. How does this pattern relate to the canonical hours of Christian monastic prayer, to the Shi‘i night vigil (*qiyam al-layl*), and to the Jewish practice of morning and evening prayer?
5. The phrase “make them divine verses” (in AB02441) implies that human beings can become the very expression of scripture. What does this claim entail about the relationship between revelation and personhood? Compare with the Christian mystical tradition of *imitatio Christi* and with the Sufi concept of the *insan al-kamil*.

Teaching, Service, and the Meaning of a Human Life

Key Passages

Praise be to God that you are detached from physical comfort and ease of spirit, and have entirely put aside desires and passions. You wander in the lane of the Beloved and traverse the wilderness of the love of God, enduring every hardship and difficulty so that you may cause the divine call to reach the ears of humanity, guide those who have gone astray, illumine those in darkness, give a share to the deprived ones, and make those who are bereft privy to the mysteries. Would that I too were your intimate companion and confidant, walking and singing with you! Blessed are you for this great bounty, glad tidings to you for this manifest triumph! — AB01323

The utmost that man can achieve is to pass a few days in this dust heap in pursuit of desires and passions, and in the end nothing but loss and deprivation will appear, yielding absolutely no fruit or result. Consider the kings of Persia who lived in your time — when their cup of existence was emptied of the wine of life, what exhilaration remained? This is why in the Qur'an it is said: "And We made them tales," meaning that of them there remained but stories and legends — no seed, no nest, no shelter, no bounty of the one God, no wine, no cup, no chalice. Like a mirage they vanished into nothingness.

Now you must lay a foundation whose base is in the realm of existence and whose pinnacle is in the heights of eternal glory, and raise such a melody in the feast of life that it will cause excitement and vibration in the Kingdom of Verses. This is the fruit of existence, this is the mystery of manifestation, this is the reality of the purpose. — AB03517

Context for Study

The paired passages of AB01323 and AB03517 articulate the two poles of 'Abdu'l-Baha's teaching on the vocation of human life. AB01323 is addressed to traveling teachers who have left comfort behind and wandered in pursuit of souls to guide; 'Abdu'l-Baha's longing to join them in their wandering is itself a disclosure of his own desires, held in check only by the demands of correspondence and administration. AB03517 makes the ontological point that undergirds this longing: a life spent in "pursuit of desires and passions" yields only the mirage of achievement, the story without substance, the vanished cup. The Qur'anic phrase "We made them tales" (*wa ja'alnahum ahadith*; Saba 34:19) is a memento mori from within scripture itself — an acknowledgment that worldly greatness reduces to anecdote. Against this, 'Abdu'l-Baha sets the imperative to "lay a foundation whose base is in the realm of existence and whose pinnacle is in the heights of eternal glory." The double grounding — in existence and in glory — mirrors the Baha'i teaching about the dual nature of human purpose: social and practical on the one hand, spiritual and eternal on the other. This resonates with Aristotle's distinction between *bios theoretikos* and *bios politikos*, with the Stoic injunction to live according to nature while aspiring to reason, and with the Islamic concept of *khilafa* (stewardship of the earth) oriented toward divine ends. The melody of life that "causes excitement and vibration in the Kingdom of Verses" suggests that human lives, when fully consecrated to service, become a kind of music that resonates beyond their own time.

Questions for Reflection

1. The traveling teachers of AB01323 have given up domestic comfort to wander in the path of service. 'Abdu'l-Baha expresses a longing to join them. What does this longing reveal about the relationship between authority and sacrifice in the Baha'i conception of leadership? Compare with the mendicant ideal in Franciscan and Sufi traditions.
2. AB03517 invokes the Persian kings as figures who "vanished like a mirage" because they built on foundations of power rather than service. How does this historical reading compare with the Confucian critique of rulers who seek glory rather than virtue, and with the prophetic tradition's denunciation of kings who forget their accountability?
3. The image of raising "a melody in the feast of life that will cause excitement and vibration in the Kingdom of Verses" suggests that a fully dedicated life has aesthetic as well as moral dimensions. In what traditions is the life of service understood as a form of beauty? Compare with the Baha'i notion of the "beauty of deeds" and with Keats's formulation "Beauty is truth, truth beauty."
4. 'Abdu'l-Baha identifies "the fruit of existence, the mystery of manifestation, the reality of the purpose" with founding an eternally grounded life of service. How does this formulation compare with Pascal's wager, with Kierkegaard's concept of the religious stage, and with the Sufi identification of the purpose of creation as divine self-disclosure?
5. How might the counsel of AB03517 be applied to contemporary debates about the meaning of a successful life? What would this perspective say about careers devoted to wealth accumulation, political power, or cultural fame?

The Inner Light: Self-Knowledge and the Presence of God

Key Passages

"O Son of Spirit! Turn thy face so that thou mayest find Me within thee, Powerful, Mighty and Supreme." This is the statement to which His Holiness, the Christ, referred His apostles in the Gospel, saying, "The Father is in the Son, and the Son is in you." This is evident that, when the hearts are purified and through divine education and heavenly teachings become the manifestors of infinite perfections, they are like clear mirrors, and the Sun of Truth will reflect with might, power and omnipotence in such a mirror, and to such an extent that whatever is brought before it is illumined and ignited.
— AB00249

The Sun of Truth hath shone forth from the Horizon of Unity upon all the regions. All contingent things are clad with the garment of existence through the rays of the sun. Were it not for the rays of the sun no being could step forth upon the arena of life. Everything would have remained hidden; nay, rather, the life of the terrestrial beings is continued through the light and heat of the sun to such an extent that all the infinitesimal atoms, which move through this realm of earth, owe their life to the reflection of the sun. Of course, each being manifests its inward tendencies according to its ability and capacity. However, no matter how much the sun reflects itself through

all the contingent beings, yet it never leaves its supreme height and exalted station. —
AB00249

Context for Study

The commentary on the Hidden Words in AB00249 addresses one of the most demanding questions in mystical theology: in what sense can God be said to dwell within the human soul? ‘Abdu'l-Baha deploys three moves to navigate this territory. First, he cites Baha'u'llah's *Hidden Words*: “Turn thy face so that thou mayest find Me within thee.” Second, he reads Christ's Johannine discourse — “The Father is in the Son, and the Son is in you” (John 14:20) — as a parallel teaching, drawing East and West into the same stream of inner experience. Third, he establishes the solar analogy: the Sun of Truth reflects in polished hearts as the physical sun reflects in mirrors, without ever departing from its own transcendent station. The analogy does essential theological work: it preserves divine transcendence (the sun remains in its heights) while affirming divine immanence (the reflection in the mirror is genuinely solar, genuinely luminous). This is not the *union of essences* that some strands of Sufism describe and that orthodox theologians from all traditions have resisted; it is the *reflection of attributes* in the purified heart. The Augustinian formula “God more inward to me than I am to myself” captures something of the same movement, as does the Jewish kabbalistic concept of the divine spark (*nitzotz*) within each soul. The Vedantic teaching that *atman* is *brahman* represents a more radical version of this claim — one that ‘Abdu'l-Baha's solar analogy is designed to distinguish against. The soul as mirror is the liminal figure: neither opaque matter nor transparent divinity, but the polished surface capable of both receiving and radiating light according to the degree of its purity.

Questions for Reflection

1. ‘Abdu'l-Baha's solar analogy carefully preserves divine transcendence while affirming immanence: the sun remains in its heights while its light reflects in the mirror. How does this formulation compare with the Vedantic identification of *atman* with *brahman*, with Christian panentheism, and with Ibn ‘Arabi's *wahdat al-wujud*?
2. Christ's words “The Father is in the Son, and the Son is in you” are cited alongside the Hidden Words as teaching the same interior mystery. What hermeneutical principles govern this cross-traditional reading? What are its possibilities and its risks?
3. The central image is the mirror: a polished heart reflects the divine Sun with “might, power and omnipotence.” What is the spiritual discipline required to polish the heart? Compare with the Sufi concept of *tasfiyat al-qalb*, with the Jewish *mussar* tradition of character refinement, and with the Christian practice of examination of conscience.
4. ‘Abdu'l-Baha responds to a question about Theosophy by correcting what he sees as a misidentification of divine attributes with the divine essence. How does the distinction between “each being manifests its inward tendencies according to its ability and capacity” and the claim that the Sun “never leaves its supreme height” address the specific concerns of monist religious philosophy?
5. If the heart, when purified, “illuminates and ignites” whatever is brought before it, what does this imply about the social and ethical dimensions of inner spiritual work? Is the purification of the heart a private achievement or an inherently communal one?

A Guiding Question for the Whole Volume

The letters and prayers of this volume circle around a single tension: ‘Abdu’l-Baha is at the edge of an extraordinary public mission to the West, yet the documents gathered here are almost wholly private — letters to named individuals in distant cities, prayers offered in the night, institutional counsel given quietly and specifically. The community he tends is under pressure from without and from within; the teachers he encourages are walking and singing through foreign wildernesses; the women he praises are meeting in each other’s homes; the friends he prays for by name may never know the depth of the intercession offered on their behalf. A vast machinery of invisible labor sustains the visible edifice.

A guiding question for the whole volume might therefore be: **What is the relationship between the hidden life of a religious community — its prayers, its small gatherings, its private letters of encouragement and grief — and the public proclamation that is about to begin; and what does it mean to “lay a foundation whose base is in the realm of existence and whose pinnacle is in the heights of eternal glory”?**