



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 150:

Writings and Utterances of Abdu'l-Baha, ca. 1911, part IV



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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
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
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- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
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Introduction to volume 150

This 1911 volume belongs to a transitional moment: ‘Abdu’l-Baha has returned from the first Western journey to Egypt for rest and recuperation, while continuing to address Eastern communities whose unity, education, and moral discipline remained essential to the worldwide expansion now visibly underway. AB04633 looks forward from this period of return, explaining that He was compelled to go back to Egypt because many from distant places were coming to meet Him, while expressing the hope that in the spring He might hasten to America. AB12697 and AB09371 preserve the same anticipatory mood in relation to Stuttgart, Boston, and America, and AB08783 notes His acceptance of the Unity Church invitation and His hope for divine confirmation in traveling to America.

The volume repeatedly interprets the Western triumph as the fruit of spiritual power rather than circumstance. AB00196 is one of the strongest statements of this theme: Iran’s regeneration is compared to Arabia’s transformation through Muhammad, and ‘Abdu’l-Baha contrasts the collapse of two despotic powers with the Cause’s advance from the prison of ‘Akka, where “beneath chains America was conquered.” Its martial vocabulary is deliberately transfigured: the sword is the proclamation of human oneness, the army is the love of God, and the world’s thirst is met by the flowing water of Baha’u’llah’s teachings. AB00564 extends the same thought globally, noting public attention in America, movement in Africa and Asia, an English-language Baha’i newspaper in Japan, and possible teaching journeys to China, while interpreting all opposition as powerless before the penetration of the Word of God.

A central theological and ethical document is AB00414, addressed to the friends in Baghdad. It gives a compressed theology of religious history by assigning a central purpose to each Dispensation: obedience under Moses, character and forbearance under Christ, the overthrow of idolatry under Muhammad, the severe transitional laws of the Bayan under the Bab, and, in the present age, fellowship with all peoples, truthfulness, trustworthiness, kindness, and the proclamation of the oneness of mankind. The tablet is also a direct response to disunity among the friends: Baha’u’llah’s sufferings in Iran, Iraq, and the Most Great Prison are presented as having been endured so that estrangement might be abolished. AB00763 gives a parallel outward-facing formulation, praising societies that seek human unity and explaining that Baha’u’llah transformed the East’s religious hatreds into fellowship through the power of the Word.

The volume also gives exceptional attention to education. AB00824 is one of its most practical and far-reaching statements: a believer is told to remain at his post rather than travel, because the school he serves would be disrupted; the tablet then lays out standards for school organization, cleanliness, air, uniformity, courtesy, high aims, purity, firmness of purpose, and, above all, moral training, which is said to be more important than book learning. AB01485 praises the Tarbiyat School and its girls’ branch, calling useful knowledge, arts, crafts, and children’s education among

the greatest bestowals, and describing the education of girls as the future means of transforming households and the women of Tihiran. AB01329 turns to youth more generally, calling the period of youth the springtime of human life and summoning young believers to sanctity, detachment, high aims, courage, learning, and spiritual distinction.

Several items add administrative, devotional, and historical texture. AB00759 stresses the Chicago Mashriqu'l-Adhkar, whose foundation stone he was to lay the following year, as a divine House of Worship and gathering-place of mysteries; AB01240 notes that newspapers everywhere are mentioning the Cause and urges the friends to seize the moment for teaching; AB04093 and AB01067 continue the interpretive work around the Bab, the Twelfth Imam, and Shi'i traditions; AB01627 offers a historical excursus on Saladin and the Crusader period; and AB00534 preserves a vivid account of Baha'u'llah's attempt to reach Fort Tabarsi and the sudden death of Muhammad Shah that averted an order for His execution. The volume is also rich in prayers and memorial tablets—AB00489, AB01514, AB11821, and AB00686 among them—where martyrdom, bereavement, and steadfastness are transformed into the language of eternal sovereignty. Taken together, these materials present 1911 as a year in which public proclamation in the West, recuperation in Egypt, educational reform in Iran, and the pastoral care of Eastern communities are all gathered into one larger enterprise: the conversion of spiritual triumph into disciplined institutions, luminous conduct, and durable unity.

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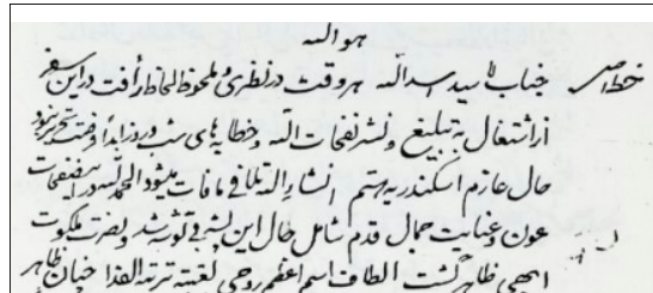
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AB07061

To: Siyyid Asadullah Qumi, in Port Said
Date: 1911-Dec-03 ca.



- 1 Mr. Siyyid Asadu'llah is always in my thoughts and under the gaze of kindness. During this journey, due to constant engagement in teaching and spreading the divine fragrances and giving talks day and night, there was absolutely no time to write. Now I am headed to Alexandria and, God willing, will make up for what was missed.
- 2 Praise be to God, in these regions the assistance and favor of the Ancient Beauty encompassed the state of this provisionless mosquito, and the victory of the Abha Kingdom became manifest. The favors of the Greatest Name (may my spirit be sacrificed for the dust of His threshold) became so evident and clear that minds were astonished, and "whoever draws near to Me by a span, I will draw near to them by a cubit" became witnessed.
- 3 In any case, it is midnight, I found a brief moment and engaged in writing.

- 1 جناب آقا سید اسدالله هر وقت در نظری و ملحوظ لحاظ رأفت در این سفر از اشتغال به تبلیغ و نشر نفحات الله و خطابه های شب و روز ابداً فرصت تحریر نبود حال عازم اسکندریه هستم انشاء الله تلافی مافات میشود
- 2 الحمد لله در اینصفت عون و عنایت جمال قدم شامل حال این پشه بی توشه شد و نصرت ملکوت ابهی ظاهر گشت الطاف اسم اعظم روحی لعبتة تربته الفداء چنان ظاهر و هویدا گشت که عقول حیران شد و من تقرب الی شبرا اتقرب الیه ذراعا مشهود گردید
- 3 باری نصف شب است اندک فرصتی یافتم و بتحریر پرداختم

INBA17:215, MKT8.210b

AB12759

To: Mina Digel, in Stuttgart
Date: 1911-Dec-04

O handmaiden of God! Your letter was received and supplications were offered at the divine threshold that infinite favors may encompass you and your relatives. And upon thee be the Most Glorious Glory.

ای کنیز خدا نامه تو رسید و بدرگاه الهی تضرع گردید تا الطاف بی پایان شامل حال تو و خویشان تو گردد و علیک البهاء الابهی

BBBD.143

BBBD.142

AB12697*To: Baha'is of Stuttgart, Germany**Date: 1911-Dec-05*

O ye holy souls!

Your letter was received. Its contents created the utmost happiness. Praise be to God that the hearts of the believers in Stuttgart are overflowing with the Love of God, the souls are rejoiced with the Glad-tidings of God and the ears are expecting to listen to the Call of God.

You have requested my Presence in Stuttgart. I will endeavor as far as possible; perchance I may find an opportunity to come there for one day.

Upon ye be Baha El Abha!

BBBD.136

AB12733*To: Margarete Doring, in Stuttgart**Date: 1911-Dec-05*

- ¹ O handmaiden of God, the near one, Margaret Daring! O cherished handmaiden of God! Your letter was received. It was evidence of your utmost attraction to the Kingdom of God. Be grateful that you have been blessed with such a bounty and strive to become the cause of guidance to others, so that the endless favors of the Lord God may encompass you.

- ² And upon you be the Most Glorious Glory.

BBBD.145

¹ استتگارت امة الله المقربة مارگریت دارینگ ای
کنیز عزیز الهی نامهء تو رسید دلیل بر نهایت
انجذاب بملکوت الله بود شکر کن که بچنین
موهبتی فائز شدی و بکوش تا سبب هدایت
دیگران گردی تا الطاف بی پایان حضرت
پروردگار مشمول گردد

² و علیک البهاء الابهی

BBBD.144

AB04633*To: Baha'is of the United States**Date: 1911-Dec-06*

- 1 O divine loved ones and cherished handmaidens of God! 'Abdu'l-Baha has the utmost longing to meet you but is compelled to return to the East, for I have promised to meet with a great multitude who are coming from far distances, and if the meeting does not take place they will become discouraged. Therefore, I must return to Egypt, and I hope that in the spring no obstacles will arise so that with the utmost joy and fragrance I may hasten to America solely to meet the friends, that the means of happiness may be provided and the glad-tidings of the Abha Kingdom may encompass all.
- 2 May the gatherings and meetings be illumined by the light of the Sun of Reality and may the nostrils be perfumed with holy fragrances. May the hearts be stirred with joy and ecstasy and may the souls be attracted to the Abha Kingdom. May the outpourings of the Holy Spirit encompass all and may an assembly of the denizens of the Kingdom be formed in this earthly realm.
- 3 Glad tidings! Glad tidings! The favors of the Most Great Name are all-encompassing! Glad tidings! Glad tidings! The lights of the Abha Kingdom are shining! Glad tidings! Glad tidings! The gates of heaven are opened and the call of the Kingdom is raised!
- ای احبای الهی و کنیزان عزیز حقّ عبدالبهاء
را نهایت اشتیاق بملاقات ولی مجبور بمراجعت
بشرق هستم زیرا بجم غفیری وعده نموده‌ام که
با آنان ملاقات کنم و آنان از راه دور می‌آیند
و اگر ملاقات حاصل نشود مأیوس میگردند
لذا مراجعت به مصر میشود و امیدوارم که
در بهار مواعی حاصل نشود تا نهایت روح و
ریحان محض ملاقات یاران به امریکا بشتابم تا
اسباب سروری فراهم آید و بشارات ملکوت
ابهی احاطه کند
- محافل و مجامع بفیض شمس حقیقت روشن
گردد و مشامها به نفحات قدس معطر شود دلها
بشور و وله آید و جانها منجذب بملکوت ابهی
شود فیض روح القدس احاطه کند و در حیز
ناسوت انجمن لاهوتیان تشکیل گردد
- مژده باد مژده باد که الطاف اسم اعظم شامل
است مژده باد مژده باد که انوار ملکوت ابهی
ساطع است مژده باد مژده باد که ابواب آسمان
باز است و ندای ملکوت بلند است و علیکم
البهاء الأبهی

SW_v02#16 p.008

ANDA#43-44 p.85, NJB_v02#14-16 p.005

AB12760*To: Anna Kostlin, in Stuttgart**Date: 1911-Dec-07*

He is the Beloved

O thou who art attracted by the love of God! Give thanks unto God that thou didst hearken unto the divine call and didst obtain joy and gladness from the celestial melody and

didst enter the Kingdom of God. Now is the time to give the glad-tidings of the Kingdom.

BBBD.147

AB04359

To: Ellah A Rice-Wray, in Paris

Date: 1911-Dec-20

O my heavenly daughter!

Thy letter has been received. Its content showed that thou art a true believer and assured and firm in the Covenant and Testament.

Anyone turning his face to the Kingdom of Abha today, will find that confirmations shall surround him from all directions and that the doors of Heaven shall be opened; By the showers of the Rain of Mercy, he will grow upon like a new shoot and shine forth like a star from the firmament of Eternal Heavens.

Thou hast written about thy intention of getting married. Marry thou a wise, perfect, learned, experienced and faithful person, so that thy time may pass in joy and happiness from beginning up to the end. My hope is that thou mayest be assisted in all thy affairs.

Convey my utmost kindness to thy respected mother; I beg of God she will be assisted to render a great service to the cause of Baha'u'llah, so that it may make her face to shine brilliantly in both worlds.

The Holy Leaves are much obliged for your greetings. They send you most wonderful Abha greetings.

Upon thee be Baha'ol Abha.

BSTW#424

AB08783*To: Edgar Swan Weers, in Montclair, NJ**Date: 1911-Dec-20*

O seeker of truth! Your letter was received. I have accepted the invitation of the Unity Church and I seek divine confirmations that I may succeed in traveling to America. You had written that you are free from Christian dogmas - this news brought me joy, for what could be better than spiritual freedom? And surely you are sincere, therefore hearing the teachings of Baha'u'llah has brought the utmost joy and you have become my true friend. And upon you be the Most Glorious Glory.

ای طالب حقیقت نامه شما رسید دعوت
کلیسای متحده را قبول نمودم و از الطاف
الهی توفیق میطلبم که موفق سفر امریک
گردم مرقوم نموده بودید که از مسیحیان
آزادید از این خبر مسرور شدم از آزادی
روحانی چه بهتر و البته صادقید
لذا از استماع تعالیم بهاء الله
نهایت سرور حاصل گردید و دوست
حقیقی من شدید و علیک البهاء الأبهی

ANDA#43-44 p.86, NJB_v02#14-16 p.006

AB10368*To: Agnes S Parsons**Date: 1911-Dec-21*

O thou maidservant of God! Thank God that thou art assisted in the favored services of the Kingdom of Abha and art confirmed in the promotion of the religion of God. Rest thou assured that the Holy Spirit is thy protector and thy Guardian. I have accepted your invitation. I shall pray in behalf of thy son.

ای امة الله شکر کن که بخدمات فائمه ملکوت
الله موفق شدی و بترویج دین الله مؤید گشتی
مطمئن باش که روح القدس ظهیر و نصیر تو
است وعده شما را قبول نمودم ع ع در حق پسر
تو دعا خواهم نمود

ANDA#43-44 p.90, NJB_v02#14-16 p.007

AB09371*Date: 1911-Dec ca.*

- 1 O respected personage! Your blessed letter was noted and its meanings were clear evidence of sincere intentions. Therefore I became happy and grateful.
- 2 Out of utmost eagerness I wished to hasten immediately to America, but compelling circumstances necessitated traveling to the East. Therefore in the coming spring I am firmly determined to journey to America purely for the purpose of meeting the true friends.
- 3 And when I arrive in Boston, the matter will certainly be considered according to your honor's wish and command. I hold respect for you with heart and soul.

1 ای ذات محترم نامه مبارک ملاحظه گردید
معانی دلیل جلیل بر نوایای صادقه بود لهذا
مسرور و ممنون شدم

2 و از نهایت اشتیاق خواستم که فوراً بامریک
شتابم ولی اسباب مجیره مقتضی رفتن به شرق
بود لهذا در بهار آینده عزم جزم دارم که محض
ملاقات یاران حقیقی به امریک سفر نمایم

3 و چون به بستان رسم البتّه ملاحظه امر و اراده
آن حضرت خواهد شد و بجان و دل احترام شما
را دارم عبدالهاء

ASAT1.217, ANDA#43-44 p.91,
NJB_v02#14-16 p.006

AB10336*To: Baha'is in Washington D.C., in Washington, DC**Date: 1911*

O friends of God! I have heard that at the time of bidding farewell to Mirza Ahmad Sohrab, you arranged a magnificent gathering and showed the utmost consideration. As the formation of that gathering was clear evidence of the attraction of the hearts of the friends, it became the cause of spiritual joy and delight. Through the favors of the Blessed Beauty, a great reward is assured.

ای احبابی الهی از قرار مسموع در وقت وداع آقا
میرزا احمد سهراب محفل عظیمی آراستند و نهایت
رعایت را مجری داشتید چون تشکیل آن محفل
دلیل جلیل بر انجذاب قلوب یاران داشت سبب
روح و ریحان گردید از الطاف جمال مبارک
اجر جزیل مقرر است

NJB_v02#14-16 p.002

AB00196

To: Azizullah Varga, in Tihiran

Date: 1911 ca.

- 1 O descendant of the revered martyr! 'Abdu'l-Baha received your letter dated the 29th of Rabi'u'th-Thani and was informed of its contents. Praise be to God that you are successful in service and steadfast in servitude at the Threshold of Baha'u'llah, and you are honored and near to 'Abdu'l-Baha. The Lord of all worlds, through pure grace and bounty, has honored the temple of Iran with a distinguished garment and placed upon Iran a crown whose brilliant jewels shall shine throughout the ages - and that is the manifestation of this wondrous Cause.
- 2 For any nation or people that falls into the depths of degradation and decline will not rise again until the Great Resurrection occurs. Like a patient with a chronic illness who finds no cure in plantain and manna, nor relief in marshmallow and violet - what is needed is a Chinese antidote and divine elixir to cause a mighty stirring in the blood and bring about sufficient crisis. One must deeply study the history of the ancients. For example, the Arab people fell to the lowest depths of degradation, becoming accustomed to baseness and nothingness, deprived of the glory of existence. Progress and vitality through mere planning was impossible and unattainable, for the power of planning could not make the poor Abu Dharr a prince, nor could human thought and contemplation grant prosperity to 'Ammar, son of Yasir. The thoughts and opinions of the wise could not raise Arabia to the heights of eternal glory, nor make the Caesars and Chosroes conquered and subdued by those barefooted people. But when spiritual power emerged and the light of prophethood shone forth, a mighty resurrection occurred and an intense stirring appeared in veins and nerves. Thus in a brief period it raised those dull people from the lowest depths of abasement to the heights of glory. Iran and Turan were conquered, and the Roman Empire was humiliated and overthrown.
- 3 Now, can such a mighty matter be achieved through the power of planning? No, by God! This matter is as clear as the sun. Iran is now in the same condition - it will not be saved from this degradation through the clamor and uproar of revolutionaries, the good planning of moderates, or the competence and

۱ ای سلیل حضرت شهید عزیز عبدالبهاء نامه ۲۹ ربیع الثانی رسید و از تفصیل اطلاع حاصل گردید الحمد لله بخدمت موفقی و بعبودیت آستان حضرت بهاء الله قائم و مؤیدی و در نزد عبدالبهاء معزز و مقرب پروردگار عالمیان محض فضل و احسان هیکل ایران را بخلعی مفتخر فرموده و ایران را تاجی بر سر نهاده که جواهر زواهرش بر قرون و اعصار بتابد و آن ظهور این امر بدیعت

۲ زیرا هر امتی و ملتی که بنهایت انحطاط و اضمحلال مبتلا شد تا رستخیز عظمی نگرود برنخیزد مانند مریضی که مرض مزمن یابد بارهنگ و خاکشیر تأثیر نکند و خطمی و بنفشه دفع اندیشه ننماید طنطور خطائی خواهد و معجون الهی شاید تا هیجان عظیم در خون حاصل گردد و بحران کافی وافی نماید باید در تاریخ سلف تعمق نمود مثلاً قوم عرب باسفل درکات انحطاط افتاد و بیستی و نیستی معتاد گشت و از علویت هستی محروم گشت بتدبیر ترقی و نشاط متمتع و محال بود زیرا قوه تدبیر ابوذر فقیر را امیر نمیکرد و فکر و اندیشه انسانی عمار یاسر تمار را کامرانی نمیداد افکار و آراء عقلاً جزیره العرب را باوج عزت ابدیه نمی‌رساند و قیصره و اکاسره را مغلوب و مقهور آنقوم بیسر و پا نمی‌مود ولی قوت معنویه بمیان آمد نور نبوت درخشید رستخیز عظیم حاصل گشت هیجان شدید در عروق و اعصاب ظاهر شد لهذا آنقوم بلید را در ایامی عدید از اسفل درکات ذلت باوج عزت رساند ایران و توران مقهور شد و امپراطوری رومانی مخدول و منکوب گشت

۳ حال چنین امر عظمی بقوه تدبیر ممکن لا والله این قضیه مثل آفتابست اکنون ایران نیز چنین است بعربده و های و هوی انقلابیون و حسن تدبیر اعتدالیون و کفایت و درایت سیاسیون از این انحطاط نجات نیابد ولی ملاحظه خواهید کرد که بتأیید الهی ایران چنان فوران نماید که

insight of politicians. But you will observe that through divine confirmation, Iran will surge forth in such a way that its life-giving flood will make the regions of the world verdant and flourishing. But alas, the Iranians are in the utmost heedlessness and forgetfulness of this great bounty - like a child who gives away a jewel for a piece of bread. However, the Divine Will has been set in motion and spiritual power has welled up in Iran. This is an inevitability and an unfailing promise.

- 4 Present this matter to that distinguished person of lofty accomplishments: that with all these hostile factions, differing opinions, hidden corruptions, and secret societies, it is evident that beneficial results are impossible. One must lay a foundation and establish a structure whose palace will reach beyond the Pleiades. Therefore, the far-sighted person should render whatever service possible to the Divine Court so as to find the way to the celestial palace - that is, to awaken Iran so that they may cling to that which strengthens the foundation, seek eternal prosperity, and allow a power to course through their veins and nerves like a spirit, enabling them to progress with utmost speed and excel all other nations. Consider that two despotic governments strove for years to uproot and destroy this exile, especially 'Abdu'l-Hamid...

- 5 But this servant placed his trust in God and resisted with all his might and remained steadfast. In the end their vast palace was laid waste while this servant's weak foundation became manifest. They scattered their crown and throne to the wind, and despite two million troops were vanquished and defeated, while this servant, without helper or assistant, alone and single, was imprisoned in the fortress of Akka in a state of captivity and helplessness. Yet praise be to God, through the power of the love of God such victories were achieved that beneath chains America was conquered and in the dark and narrow prison the banner was raised in the countries of the West. Though it is not evident now, the sound of this morning drum shall become known.

- 6 When the Apostle of God - may my spirit be sacrificed for Him - was besieged by the confederates during the Battle of the Trench and was occupied with digging the trench, a heavy rock was discovered which the companions could not move. His Holiness came with all the companions to remove that rock. He had a staff in His blessed hand and in such state He struck that rock and said: "The kingdoms of the Persians have been conquered." He struck again and said: "The domains of the Caesars have been subdued." A group of hypocrites who were there with His Holiness said: "Glory be to God! What words

سیل جانخشش اقالیم عالم را سبز و خرم نماید ولی افسوس که ایرانیان از این موهبت کبری در نهایت غفلت و نسیان گوهری طفلی بقرصی نان دهد اما مشیت الهیه تعلقی یافته و قوه معنویه در ایران نبغان نموده هذا امر محتوم و وعد غیر مکذوب

4 بحضور فاضل معالیوفور اینقضیه را عرض نمائید که با وجود اینهمه احزاب متخاصمه و آراء مختلفه و مفسد خفیه و جمعتهای سریه معلومست که نتایج مفیده مستحیل است انسان باید بنیادی بنهد و بنیانی بنماید که ایوانش از کیوان بگذرد پس شخص دوراندیش تا تواند خدمتی بدیوان الهی کند تا بابوان رحمانی پی برد یعنی ایران را بیدار کند که بآنچه سبب استحکام بنیاست تشبث نمایند و آبادی ابدی جویند و قوتی در عروق و اعصاب مانند روح سریان نمایند که در کمال سرعت ترقی کند و بر سائر ملل تفوق جوید ملاحظه نمائید که دو دولت استبداد بر قلع و قمع این آواره سالهای چند قیام نمود علی الخصوص عبدالحمید

5 ولی اینعبد توکل بر حق نمود و با تمام قوت مقاومت کرد و استقامت نمود عاقبت ایوان وسیع آنان ویران شد ولی بنیان ضعیف اینعبد نمایان گشت آنان تاج و تخت را بباد دادند و با وجود دو کرور سپاه مغلوب و مقهور گشتند ولی اینعبد بی ناصر و معین فریداً و وحیداً در حالت اسیری و بی مجیری مسجون در قلعه عکا بود با وجود این بحمد الله بقوه محبت الله چنان فتوحی حاصل شد که در زیر زنجیر تسخیر کشور امریک گشت و در زندان تاریک و تنگ علم در ممالک فرنگ بلند شد حال اگرچه معلوم نیست ولی بانگ این دهل بامداد معلوم میشود

6 حضرت رسول روحی له الفداء وقتیکه در حرب خندق محصور احزاب بودند و بحفر خندق مشغول شدند سنگی گران پیدا شد و یاران نتوانستند از جای براندازند حضرت با عموم اصحاب حاضر شدند که آن سنگ را قلع و قمع فرمایند عصائی در دست مبارک بود در چنین حالت بر آن سنگ زدند فرمودند ممالک اکاسره فتح شد دوباره زدند فرمودند اقالیم قیاسره مسخر گشت جمعی از منافقین که در

are these? We are besieged by weak Arab tribes, even cut off from water and vegetation, rejected and defeated, yet this person speaks of conquering the kingdoms of the Persians and Romans? What tale is this and what account?" Not long passed before those same Arabs entered the palace of Chosroes and said: "This is what God and His Apostle promised us, and true was the Messenger."

- 7 Now observe what spiritual power accomplishes, especially the teachings of Baha'u'llah and the mysteries of this Cause and the foundation of this Revelation which has no denier. The horizons are like a thirsty fish and the teachings of the Blessed Beauty are flowing water. No sword and no bloodshed, no excommunication and no destruction, no restriction and no opposition, no burden. Its sword is the proclamation of human oneness, its world-conquering blade is divine bestowal, its military might is the love of God, its army's laws and principles are the expression of the knowledge of God, its commander-in-chief is the light of God's guidance, its principles and laws are love and kindness toward all humanity, to such degree that even the stranger is a friend, the other is a companion, the enemy a loved one, the ill-wisher a well-wisher, and this is how one behaves, for He addresses humanity saying that all peoples are the fruits of one tree and the leaves of one branch.

DAS.1913-12-30x, ADMS#065i05x

آنجا همراه حضرت بودند گفتند سبحان الله این چه حرفیست ما محصور قبائل ضعیفه عرب هستیم حتی آب و گیاه از ما مقطوع و مخدول و منکوب این شخص فتوح ممالک اکاسره و قیصره مینماید این چه حکایتیست و این چه روایت چندی نکذشت و قتیکه همان اشخاص عرب وارد ایوان کسری شدند گفتند هذا ما وعدنا الله ورسوله وصدق المرسلون

7 حال ملاحظه نمائید که قوت معنوی چه میکند علی الخصوص تعالیم بهاء الله و اسرار این امر و اساس اینظهور منکر ندارد آفاق مانند ماهی لب تشنه است و تعالیم جمال مبارک آب روان نه حیفی و نه سیفی و نه تکفیری و نه تدمیری و نه تضییقی و نه تعرضی و نه تکلفی شمشیرش اعلان وحدت عالم انسانی تیغ جهانگیرش موهبت رحمانی قوه جندیه اش محبت الله قوانین و آئین سپاهش بیان معرفت الله سپهسالارش نور هدایت الله اصول و قوانینش محبت و مهربانی با جمیع نوع انسانی بدرجهائی که حتی بیگانه آشناست اغیار یار دشمن دوست بدخواه خیرخواه و باین نظر رفتار میشود زیرا خطاب بعالم انسانی میفرماید یعنی جمیع ملل که همه بار یکدارید و برگ یکشاخسار

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MKT2.257, AMK.155-159, AHB_127BE
#05-06 p.154, PYM.112ax, MAS5.090,
YHA1.380-381x, YHA1.417x

AB00414

To: Baha'is of Baghdad et al.

Date: 1911 ca.

- 1 O spiritual friends of 'Abdu'l-Baha! For some time, my heart was grieved and my soul distressed due to discord and lack of unity among the friends in the City of God. Therefore, 'Abdu'l-Baha did not maintain continuous correspondence with the friends of that city. However, as in these days news of unity among the righteous has been heard from every corner by friend and stranger alike, this pen has repeatedly engaged in

1 ای یاران روحانی عبدالهآ مدتی بود که از اختلاف و عدم ایلاف احبآ در مدینه الله قلب محزون بود و دل پر خون لهذا عبدالهآ را مکاتبه و مخایره با احبای مدینه مستمراً نبود ولی چون این ایام از گوشه و کنار بشارت ایلاف ابرار مسموع یار و اغیار گردید لهذا بتکرار این قلم بذکر

mentioning those servants of the Lord, so that holding fast to the sure handle may increase and love and unity among the friends may grow. O party of God! The Blessed Beauty, for fifty years, was at times in chains and fetters, and at times afflicted by the punishment of the wicked. Finally imprisoned in Iran, after plunder and pillage and tribulations beyond endurance, He was exiled to Iraq. During His stay in Iraq, He had not a moment's rest nor a night of peaceful sleep. He was constantly the target of arrows and in great danger from the reach of enemies. Again He was banished to Bulgaria, and after some time was confined in the Most Great Prison, where for nearly twenty-five years He remained the Wronged One of the horizons.

آن بندگان پروردگار پرداخت تا اعتصاب بعروه
و ثقی تزئید یابد و الفت و اتحاد در میان یاران
از دیاد جوید یا حزب الله جمال مبارک پنجاه سال
گهی در تحت سلاسل و اغلال بود و گهی مبتلا
بعقوبت بخار عاقبت در ایران اسیر زندان گشت
و بعد از تالان و تاراج و صدمات فوق الطاقه
سرگون به عراق گردید و مدت اقامت در عراق
دمی نیاسود و شبی در فراش امن و امان راحت
نفرمود همواره هدف سهام بود و در خطر عظیم
از تطاول دست عدوان دوباره بنفی بلاد بلغار
گرفتار گشت و بعد از مدتی در سجن اعظم قرار
یافت و قریب بیست و پنج سنه در آن زندان
مظلوم آفاق گشت

- 2 This letter cannot contain the tribulations and afflictions of the Intended One. In brief, during His lifetime, comfort was entirely absent. The Promised Beauty endured all these afflictions and trials so that unity of humankind might be established among people, and oneness and unity might be founded, and the foundation of discord and estrangement might be completely destroyed.

2 مصائب و بلائی حضرت مقصود را این نامه
گنجایش ندارد مختصر اینست که در ایام
حیات آسایش بکلی مفقود جمیع این بلاها و محن
و رزایا را جمال موعود تجمل فرمود تا در میان
بشر وحدت انسانی تقرر یابد و اتحاد و یگانگی
تأسس جوید و بنیاد اختلاف و بیگانگی بکلی
برافتد

- 3 In all His tablets He urged, encouraged and explicitly stated that prosperity and success are confined to the unity of the human world, which must spread through all horizons like the rays of the morning lamp. For in every Manifestation when the dawn of guidance shone forth, its subject was a particular matter. In the days of Moses, the subject of God's law was obedience and submission to the Lord of Hosts, with ordinances of utmost severity and difficulty. Thus in the Qur'an it states: "Our Lord! Lay not on us a burden like that which Thou didst lay on those before us." And in the day when the brilliant Sun of Christ dawned, the subject and foundation of His law was good character, fellowship and harmony, and not taking revenge on the people of discord and opposition. Therefore He said: "Whosoever shall smite thee on thy right cheek, turn to him the other also." And in the day of Muhammad's appearance, the subject of God's command and foundation of religion was breaking of idols, prevention of idol worship, humbling of pharaohs and abasement of tyrants. And in the day of the Bab's appearance, the purport of the Bayan was unification of religions through beheading, burning of books and papers, destruction of shrines, and general slaughter except of those who believed and were faithful.

3 و در جمیع الواح تحریر و تشویق و تصریح فرمود
که فلاح و نجات حصر در وحدت عالم انسانی
است که باید این وحدت مانند بارقهء مصباح
صبح در آفاق منتشر گردد زیرا در هر ظهوری
که اشراق صبح هدی شد موضوع آن اشراق
امری از امور بود در ایام ظهور حضرت کلیم
موضوع شریعت الله و اطاعت و انقیاد برب
الجنود بود و احکام در نهایت سختی و گران
اینست که در قرآن میفرماید ربنا لاتحمل علینا
اصراً کما حملته علی الذین من قبلنا و در یوم اشراق
نیر منیر حضرت مسیح موضوع و اساس شریعت
آن صبیح ملیح حسن اخلاق و ایثار و وفای
و عدم انتقام از اهل نفاق و شقاق بود لهذا من
ضرب علی خدک الایمن حول له الایسر فرمود و
در یوم ظهور جمال محمدی موضوع امر و اساس
دین الله کسر اصنام و منع عبادت اوثنان و تحقیر
فراعنه و اذلال طواغیت بود و در یوم ظهور
حضرت اعلی منطق بیان توحید ادیان بضر
اعناق و حرق کتب و اوراق و هدم بقاع و قتل
عام الا من آمن و صدق بود

4 But in this wondrous Dispensation and glorious century, the foundation of God's religion and the subject of His law is the Most Great Kindness, the Most Great Mercy, fellowship with all peoples, truthfulness and trustworthiness, heartfelt kindness to all groups and peoples, and proclamation of the oneness of mankind - so much so that strangers become friends and others are counted as loved ones. One must deal with all human beings of whatever religion or group with the utmost friendship, truthfulness, trustworthiness, godliness, fellowship and unity. Now is it fair that this luminous dawn of God's Cause and this divine star of God's religion should be veiled and hidden by the clouds of discord between friends and lack of unity? No, by God! Rather, we must sacrifice ourselves for strangers, let alone friends; we must worship others, let alone loved ones. This is God's law, God's religion, and God's command in this glorious century and mighty age. My hope is that the friends in Iraq will become like lamps illumined by the dawning light, and I constantly beseech at the threshold of the Blessed Beauty and implore heavenly bounties for those merciful friends, that each may shine like a star from the horizon of sanctity and, like breezes from the source of grace, bestow the spirit of life upon every withered and faded soul. And upon you be the most glorious Glory.

PDC.195x, WOB.036x

4 اما در این دور بدیع و قرن جلیل اساس دین الله و موضوع شریعت الله رأفت کبری و رحمت عظمی و الفت با جمیع ملل و صداقت و امانت و مهربانی صمیمی قلبی با جمیع طوائف و نخل و اعلان وحدت عالم انسانست حتی بیگانه آشنا بود و اغیار یار شمرده گردد با جمیع افراد بشر از هر ملل و نخل باید بنهایت دوستی و راستی و امانت و دیانت و الفت و اتحاد معامله گردد حال این صبح نورانی امر الله و این کوکب رحمانی دین الله آیا انصافست که بغمام اختلاف بین احباً و عدم اتحاد مستور و پنهان گردد لا والله بلکه جمیع ما باید بیگانگان را جانفشانی نمائیم تا چه رسد باشنا اغیار را باید پرستیم تا چه رسد پیار هذه شریعة الله و دین الله و امر الله فی هذا القرن الجلیل و العصر العظیم امیدم چنانست که احبای عراق مانند چراغ مستنیر از اشراق گردند و همواره بدرگاه جمال مبارک التجا نمائیم و آن یاران رحمانی را موهبت آسمانی خواهم که هر یک از اقی تقدیس چون ستاره بدرخشند و مانند نسیم مهب عنایت هر افسرده و پژمرده تیرا روح حیات بخشند و علیکم البهاء الأبهی

BLIB_Or.08117.024, MKT2.264,
YHA1.378x, NJB_v05#07 p.002

AB00489

To: Rahman son of Muhammad Ali the martyr et al., in Nayriz

Date: 1911 ca.

1 O remnants of the martyrs in the path of God! Your letters have been received and despite the lack of a moment's spare time they were perused with the utmost attention. Since it is impossible to answer each letter separately, I am writing you collectively, and this you will surely excuse.

2 Indeed as a result of the outrages perpetrated by the wicked, the attacks of the rapacious beasts and the onslaught of the

1 ای بازماندگان شهدای سبیل الهی نامه های شما رسید باوجود عدم فرصت آنی بدقت تمام قرائت گردید ولی منفرداً هر یک را جواب ممتنع و مستحیل است لهذا جمعاً جواب مرقوم میگردد البته معذور خواهید داشت

2 فی الحقیقه از دست تطاول اهل عدوان و هجوم درندگان و ایلغار گرگان بلایای شدید و رزایای عظیمه و مصائب مخیفه بر آن نفوس مقدسه وارد

ravens wolves, those blessed souls have endured woeful tribulations and have borne dire sufferings and distressing calamities, each of which calleth for weeping and wailing, for sighing and lamentation. Were eyes to shed tears of blood, they would afford no consolation. By reason of these tragic events 'Abdu'l-Baha is assailed by despondency and anguish and is beset by bitter sadness and grief.

3 However, when we ponder carefully it will be observed that these unceasing trials and afflictions, these successive ordeals, though they break one's back, crush one's strength and exhaust one's endurance, are among the greatest gifts of God, the Ever-Living, the All-Powerful, for He thereby accepteth the self-sacrifice which certain souls are prompted to make in His path, enabling them to attire their heads with the glorious crown of martyrdom and to establish themselves upon the throne of everlasting sovereignty. Such hath ever been the qualification of them that enjoy near access unto God, such are the attributes of the pure in heart.

4 This life will surely pass away like unto a fleeting shadow and the gay trappings of this earthly existence will soon be rolled up. The cup of bitter death will be borne round and the fire of anguish and despair will be set ablaze. The foundation of human life will crumble and this clamorous outcry and tumult will be hushed to silence and stillness. Rejoicings will cease and pleasures will come to an end. The souls will set out empty-handed on their journey to the next world, compassed by intense grief and anguish. Of the contemplations of bygone days, of the former life of comfort, joy and power not a single vestige will be left. Utter perdition will prevail and everyone's grievous loss and deprivation will be laid bare.

5 However, such faithful friends as have laid down their lives as martyrs will be stirred by the waves of the ocean of ecstasy. They will be filled with joy and radiance through the revelation of heavenly glad-tidings, will receive divine confirmations of loving-kindness and will be sustained by the wondrous blessings of the peerless Lord in such wise that they will be moved to say: "Praise be unto God that during our lifetime in this mortal world we became the target of darts in the path of God and were exposed to the dire peril of arrows and spears. Every day a shaft of cruelty was hurled at us, and every moment we drank our fill from the draught of affliction, till eventually we hastened forth to the field of martyrdom for the sake of His love, and offered up our hearts and souls in the path of the All-Merciful."

6 Indeed at that moment such souls will rejoice with exceeding gladness and will be so carried away by the joyful tidings of

که هریک از آن مصائب سزاوار گریه و زاری و ندبه و بیقراریست اگر چشمها خون گریه تسلی حاصل نشود حسرت و ماتم و اندوه و غم از اینجهت عبداله‌آ را احاطه نموده

3 ولی چون امعان نظر شود مشاهده گردد که این بلایا و محن و رزایای متتابعه پی در پی هرچند قاصم ظهر است و قاطع آزر و آفت صبر است ولی از اعظم مواهب حق قدیر است که نفوسی را در سبیل خویش بقرانی قبول نماید تا تاج شهادت کبری بر سر نهند و بر سیر سلطنت ابدی استقرار یابند همیشه صفت مقربین این بوده و سمت مخلصین

4 این ایام حیات مانند ظل زائل البتّه منتهی گردد و بساط زندگانی منظوی شود جام تلخ فنا بدور آید و نار حسرت و حرمان شعله زند بنیان وجود برافند و نعره و فریاد به صمت و سکوت منتهی گردد شادمانی نماند کمرانی نهایت انجامد و هر کس با دستی تهی آهنگ جهان دیگر نماید و با نهایت افسوس و حسرت همدم شود تصور ایام ماضیه و راحت و خوشی و عزّت منقضیه را اثری باقی نماند بلکه بخسران عظیم گرفتار گردد و ضرر و زیان آشکار و عیان شود

5 ولی یاران باوفا شهیدانرا امواج بحر سرور بهیجان آرد و بشارت سبحانیّه روح و ریحان بخشد بدرقه عنایت رسد و الطاف حضرت بیچون رهنمون گردد که الحمد لله در ایام زندگانی در این دار فانی در سبیل الهی هدف سهام گردیدیم و در تحت تهدید تیغ و سنان بودیم هر روز تیر جفائی دیدیم و در هر دم جرعه‌ئی از کأس بلا چشیدیم تا آنکه بقریانگه عشق شتافتیم و دل و جان در سبیل رحمن فدا نمودیم

God that they will wing their flight to the heaven of eternal glory with the utmost ecstasy, exultation and spiritual blissfulness. It is our ardent hope now that We too may partake of a drop from this celestial cup and may receive a portion from this life-giving draught. Verily, my Lord will vouchsafe His special favours unto whomsoever He pleaseth. No God is there but Him, the All-Bountiful, the Most Generous.

7 Now praise be to God that the remnants of the families of the martyrs stand like a mighty structure, firm, steadfast and immovable. Before the eyes of the peoples of East and West they have proved themselves to be wholly self-sacrificing, eager to rush forth to the field of martyrdom, denizens of the kingdom of His love, seated upon the throne of eternal glory, knights of the arena of sacrifice, and rulers of the realm of renunciation and constancy.

8 Therefore ye should not be sad or sorrowful, nor be oppressed with grief and despondency. Rather it behoveth you to render Him thanksgiving for being the survivors of those illustrious souls, the remnants of them that are favoured at the Threshold of the Almighty. In truth these calamities and sufferings are a glorious diadem whose glittering gems will shed lustre upon ages and centuries to come.

BRL_FIRE_AB#05

6 لهذا در آندم نهایت سرور حاصل گردد و بشارات الهیه چنان احاطه کند که در کمال شادمانی و کامرانی و بشارات روحانی صعود بافق عزّت نماید حال امید ما نیز چنین است که از این جام رحمانی و از این صهبای روحانی قطره‌ئی بهره و نصیب بریم آن ربّی یختصّ برحمته من یشاء لا اله الا هو الفضل الکرم

7 حال الحمد لله بازماندگان شهدا مانند بنیان متین ثابت و راسخ و مستقیمند در شرق و غرب ثابت نمودند که چنانفشانند و بقربانگاه عشق شتابند در کشور محبت شهریارند و بر سریر عزّت ابدیه پایدار شهسوار میدان شهادتند و امیر اقلیم انقطاع و استقامت

8 پس شما محزون مباشید مغموم مگردید افسرده منشینید پژمرده مگردید بلکه بشکرانه پردازید که بقیه آن سرورانید و بازماندگان آن مقربان درگاه کبریا این مصائب و بلایا فی الحقیقه اکیلل جلیل است که جواهر زواهر آن بر قرون و اعصار بتابد جناب آقا درویش اگر در نیریز عسرت و سختی در پیش دارند و تحمل نتوانند و بخواهدش خویش آرزوی سفر به طهران دارند بسیار موافق و مناسب است و علیکم و علیکم البهاء الأبهی

NANU_AB#06

AB00534

To: Baha'is of Bandar-i-Jaz, in Bandar Jaz

Date: 1911 ca.

1 O true friends! The blessed photographs of those friends arrived and were examined multiple times with utmost eagerness. The faces were luminous and the countenances merciful. When I looked at them, I saw the friends present in the gathering of fellowship and found the utmost expansion of heart and dilation of breast. Glory be to God! What fellowship is this and what love! It is the radiation of the lights of revelation that has encompassed from the Abha Kingdom and bestowed such

1 ای دوستان حقیقی شمائل مبارک آن یاران رسید و بنهایت اشتیاق بکرات و مرات دقت گردید وجوه نورانی بود و شمائل رحمانی چون نظر کردم یاران را در محفل انس حاضر دیدم و نهایت انبساط قلب و انشراح صدر یافتم سبحان الله این چه الفت است و این چه محبت پرتو تجلی انوار است که از ملکوت اهی احاطه نموده و قلوب را چنین محبت و ارتباط بخشیده و نفوس را

love and connection upon the hearts, and granted such spirituality and joy to the souls that they have become as one soul and one heart. Thousands of leagues are no barrier to meeting, and distance is no obstacle to hearing speech.

- 2 O divine friends! In the days when the Blessed Beauty was traveling toward the Fort of Tabarsi, they reached the village of Niyala which was near the fort. When Mirza Taqi, the governor of Amul who was the nephew of Abbas-Quli Khan, heard news of the Blessed Beauty, he was certain they were heading to the fort, which was under siege. Therefore he gathered a great multitude of soldiers and others, and at midnight surrounded the room where the Blessed Beauty was staying. They fired from a distance and brought the Blessed Beauty with eleven horsemen to Amul. All the clergy and notables of Amul arose to put the Blessed Beauty to death, but Mirza Taqi Khan was very fearful of this matter and somehow prevented the group from carrying out the execution, though other injuries were inflicted. Then a letter arrived from Abbas-Quli Khan saying "O Mirza Taqi, what a terrible mistake you have made! Beware, beware lest a single hair be lost from the head of the Blessed Beauty, for such enmity between our family and their family would never be forgotten. You must absolutely disperse the attackers and never allow any aggression."

- 3 However, when the government of Amul and the army also learned that the Blessed Beauty's purpose was to reach the fort by any means to extinguish this fire of oppression, tyranny, war and conflict, they maintained utmost vigilance and prevented approach to the fort. Thus the Blessed Beauty - may my spirit be sacrificed for His loved ones - proceeded to Bandar Jaz, and the leaders of Bandar Jaz showed the utmost consideration and respect. Then Muhammad Shah issued an order through Haji Mirza Aqasi for the execution of the Blessed Beauty, and secret news of this reached Bandar Jaz. By chance, they were invited the next day to a village by one of the local chiefs. The Russian servants and some of the khans strongly insisted that the Blessed Beauty board a Russian ship, but despite their insistence and pleading it was not accepted. Rather, the next morning they proceeded to that village with a large group. On the way, a horseman arrived and gave a letter to the Russian naval officer. When he opened it, he cried out with utmost joy and said in the Mazanderani language "The man has died" - meaning Muhammad Shah had died. Therefore that day, when the khans and all those present learned of the secrets - that Muhammad Shah had issued the order for the Blessed

روحانیت و ابتهاج مبذول داشته که حکم یکجان و یکدل یافتند هزاران فرسنگ مانع از دیدار نه و بعد مسافت مانع از استماع گفتار نیست

2 ای یاران الهی ایامیکه جمال مبارک رو بقلعه طبرسی تشریف می بردند تا بقریه نیالا که قریب قلعه بود رسیدند میرزا تقی نام حاکم آمل که برادرزاده عباسقلی خان بود چون خبر جمال مبارک را شنید یقین کرد که رو بقلعه تشریف میبرند و قلعه محاصره بود لهذا جم غفیری از لشکر و غیره برداشته نصف شب اطاقی که جمال مبارک در آن بودند محاصره نمود و از دور شلیک کردند و جمال مبارک را بپایانده سوار به آمل آوردند و جمیع علما و بزرگان آمل بر شهادت جمال مبارک قیام نمودند ولی میرزا تقی خان بسیار از این مسئله خوف داشت بهر نوعی بود حضرات را از قتل منع نمودند ولی صدمات دیگر وارد گشت تا آنکه نامه ای از عباسقلیخان رسید که ای میرزا تقی عجب خطائی کردی زنهار زنهار که یکمویی از سر جمال مبارک کم گردد زیرا این عداوت در میان خاندان ما و خاندان ایشان الی الأبد فراموش نشود البته صد البته مهاجمین را متفرق نمائید و ابداً تعرض نکنید

3 لکن چون حکومت آمل مطلع شد و اردو نیز خبردار گشت که جمال مبارک را مقصد آنست که بهر قسم باشد بقلعه برسند بلکه این آتش ظلم و اعتساف و حرب و نزاع را خاموش نمایند لهذا در نهایت مواظبت بودند و مانع از تقریب بقلعه شدند پس جمال مبارک روحی لأحبائه الفداء در بندر جز تشریف بردند و سرکرده های بندر جز نهایت رعایت و احترام را مجری داشتند پس محمد شاه فرمان قتل جمال مبارک را بواسطه حاجی میرزا آقاسی صادر نمود و خبر محرمانه به بندر جز رسید از قضا در دهی از دهات سرکرده ای روز بعد مدعو بودند مستخدمین روسی با بعضی از خوانین بسیار اصرار نمودند که جمال مبارک بکشتی روس تشریف ببرند و آنچه اصرار و الحاح کردند قبول نیفتاد بلکه روز ثانی صبح با جمعی غفیر بآن ده تشریف بردند در بین راه سواری رسید و به پیشکار دریایی روس کاغذی داد چون باز نمود نهایت سرور فریاد برآورد و بزبان مازندرانی گفت مردی بمرده یعنی محمد شاه مرد لهذا آن

Beauty's execution and this had happened - they held a great celebration and passed that night in utmost joy.

- 4 The purpose of this story is for the divine friends to know that at one time the holy lights of the Blessed Face shone upon that land. Inevitably its mighty effects are that the holy fragrances spread in that gathering of fellowship and blessed souls arise in that land to conduct themselves according to the divine teachings and become the cause of educating a great multitude. And upon you be the Most Glorious Glory!

روز را خوانین و جمیع حاضرین چون مطلع بر اسرار شدند که محمد شاه فرمان قتل جمال مبارک را صادر نموده چنین شد جشن عظیمی گرفتند و بنهایت سرور آتش را بگذراندند

4 مقصود از این حکایت آن است که احبای الهی بدانند که یک وقتی انوار مقدسه وجه مبارک بر آن دیار تافته است لابد تأثیرات عظیمه اش این است که نفحات قدس در آن محفل انس منتشر گردد و نفوس مبارکی در آندیار مبعوث شود تا بموجب تعالیم الهی روش و سلوک نمایند و سبب تربیت جمعی غفیر گردد و علیکم البهاء الأبی

MMK4#010 p.008, AMK.291-292, IQN.050?, MAS5.169x

AB00564

To: Qaini, Muhammad Rida et al., in Birjand

Date: 1911 ca.

- 1 O thou who art firm in the Covenant! Your letter was received and the glad tidings of the enthusiasm in the hearts of the friends of God lit the candle of joy and brought spiritual delight.
- 2 'Abdu'l-Baha traveled to the land of Joseph of Canaan and became renowned for servitude at the Holy Threshold. Although He is in danger from the attacks of factions and false rumors and newspaper calumnies, yet it is hoped that this journey will bear fruit and cause the fame and mention of the Cause of God to stir these regions. A seed has been sown and watered, and through the rain of the Lord's mercy it will surely be confirmed, sprout and grow verdant and flourishing.
- 3 Praise be to God, through the grace and bounty of the Most Great Name (may my spirit be sacrificed for His loved ones), the call of God's Cause is raised in all regions and the fame of the Word of God resounds in every clime. In these days in America the Cause of God is celebrated with illuminations and salvos, in Africa and Asia there is commotion among Turk and Tajik, and in the capital of Japan a Baha'i newspaper has

1 ای ثابت بر پیمان نامه شما رسید و از بشارت حرارت قلوب احبای الهی شمع شادمانی برافروخت و فرح روحانی رخ داد

2 عبدالهء باقلیم یوسف کنعانی سفر نمود و بعبودیت آستان مقدس مشتهر گشت هر چند از هجوم احزاب و اراجیف و مفتریات جرائد در خطر است ولی امید چنانست که این سفر مثمر ثمر گردد و صیت و آوازه امر الله این آفاق را بحرکت آرد تخی افشاندن شود و سقایه گردد و بیاران رحمت پروردگار تأیید شود البته بروید و سبز و خرم گردد

3 الحمد لله به فضل و موهبت اسم اعظم روحی لأحبائه القداء ندای امر الله در جمیع آفاق بلند است و صیت کلمه الله در هر اقلیم آهنگش مرتفع در این ایام در امریک امر الله را چراغان و شلیک است و در افریک و آسیا ولوله ترک و تاجیک و در پای تخت جاپان روزنامهئی بهائیان

been established which the learned scholar Barkatullah of India publishes in English. Some of the American friends intend to journey to China to raise the call in those lands. In Europe and Asia the drum of the Supreme Concourse is beating.

تأسیس نمودند و حضرت عالم فاضل برکت‌الله هندی بلسان انگلیسی طبع و نشر میفرماید بعضی از یاران امریکان عزم سفر به چین و ماچین دارند تا ندائی در آن بلاد بلند نمایند در اوروپا و آسیا کوس ملأً اعلی بلند است

- 4 Glory be to God! Despite this all-compelling divine Cause and the penetration of the Word of God and diffusion of the divine fragrances, a few wayward souls weaker than gnats in a bathhouse or autumn leaves aim to break the Covenant and violate the Testament. Alas! Alas! This celestial melody cannot be resisted by earthly ravens, and this song of the nightingale of meanings cannot be matched by crows of the mortal furnace. The wing of Gabriel cannot be equaled by the wings of a lowly fly, and the darkness of abasement and humiliation cannot veil the lights of the Sun of Truth. If there were justice, all would testify that this Pen could not stir East and West except through the aid of the Blessed Beauty's grace, and this melody could not cause the regions to vibrate save through the confirmation of the Most Great Name. The blind deny the sun and think they have accomplished something, unaware they have only revealed their own blindness.

4 سبحان‌الله باوجود این امر مهمن الهی و نفوذ کلمه الله و انتشار نفحات الله معدودی نوهوسان که اضعف از بعوضه گلخن و خزاند مقصدشان نقض میثاق و شکست پیمانست هیات هیات این آهنگ ملکوتی را غراب ناسوتی مقاومت نتواند و این نغمه بلبل معانی را کلاغ گلخن فانی مقابلی نتواند شهر جبریل را بال و پر ذباب ذلیل همعان نشود و انوار شمس حقیقت را ظلمات نکیت و ذلت نهوشاند اگر انصاف باشد کل شهادت دهند که این قلم جز بمد عنایت جمال مبارک شرق و غرب را بحرکت نیارد و این نغمه جز بتأیید اسم اعظم بافاق اهتزاز نبخشد کوران انکار آفتاب کنند و گمان نمایند که کاری کرده‌اند دیگر غافل از اینکه کوری خود را آشکار نموده‌اند

- 5 In any case, you had written that the friends at the frontier of Qa'in and Sistan also have a right. Surely detailed and extensive letters from the pen of 'Abdu'l-Baha have been sent to those regions. Their right has been given many times over and will be given again. Pray that God gives strength to my pen - God willing there will be no shortcoming.

5 باری مرقوم نموده بودید که احبای سرحد قائن و سیستان نیز حق دارند تا بحال البته بآنصفحات مکاتیب مشروحه مفصله از قلم عبداله‌آء صادر گشت حق ایشان اضعاف مضاعف داده شد و باز نیز داده میشود دعا کن که خدا قوت بقلم من دهد قصور انشاءالله نخواهد شد

- 6 You had written that you hastened to the farm of Khunik purely to meet the friends and an gathering was arranged there. I beseech the All-Knowing Lord that that gathering may appear in the utmost spirit and fragrance and be adorned with the ornament of the recognition of the All-Merciful Lord.

6 مرقوم نموده بودی که محض ملاقات یاران بمرزعه خونیک شتافتید و انجمنی در آنجا ترتیب داده شد از درگاه خداوند آگاه استدعا مینمایم که آن انجمن در نهایت روح و ریحان و بطراز عرفان حضرت رحمن جلوه نماید

- 7 You had written that the cholera epidemic has taken hold in those regions, therefore a plea was made at the Holy Threshold that this affliction be removed and the inhabitants of those lands be saved from the grip of this severe illness.

7 مرقوم نموده بودید که ناخوشی وبا در آن انحا استیلا یافته لذا رجا از عتبه مقدسه گردید که آن بلاء زائل شود و اهالی آندیار از استیلاء این مرض شدید نجات یابند

- 8 Mulla Yusuf is truly self-sacrificing and strives day and night with utmost effort to spread the divine fragrances. Today whoever arises to serve the Cause of God and opens their tongue to teach the Cause of God will be confirmed by the breaths of the Holy Spirit.

8 حضرت ملأ یوسف فی الحقیقه جانفشانست و در نشر نفحات الله شب و روز جهد بلیغ میفرماید هر نفسی الیوم بخدمت امر الله قیام نماید و تبلیغ امر الله زبان بگشاید نفحات روح القدس تأیید نماید

- 9 Convey to all my relatives the Most Glorious and Most Wondrous greetings from me, and convey to all the friends of the land of Kha my utmost longing. And upon thee be the Most Glorious Glory.

SW_v02#03 p.004-005

9 جميع منتسبين خویش را از قبل من تحیت ابدع
ابی ابلاغ دار و کافه احبای ارض خا را از
قبل من نهایت اشتیاق ابلاغ دار و علیک البهآ
الابی

MKT4.039, MKT9.103, YHA1.116x,
NJB_v02#02 p.006x

AB00568

To: Khanum Liqa (related to Mirza Muhammad) et al.

Date: 1911 ca.

- 1 O kindred of His Honor the pilgrim, Jinab-i-Aqa Mirza Muhammad! For some days he hath been our companion and intimate associate, our confidant and trusted friend; and ever, in the utmost joy and gladness, hath he been occupied with the remembrance of the friends and with mention of those beloved ones who are attached unto him. A proof thereof is this special letter, which, at his request, hath been penned:

1 ای متعلقان حضرت زائر جناب آقا میرزا محمد
ایامی چند است که مونس و همدست و همراز
و محرم و همواره در نهایت سرور و فرح بیاد یاران
مشغول و بذکر متعلقان مألوف و دلیل بر آن این
نامه مخصوص که بجوایش ایشان نگارش

- 2 O Friends and Maidservants of the All-Merciful One!

2 یافت ای یاران و ای کنیزان عزیز رحمن

- 3 All souls in this world whether high or low live in this world like insects and animals and their end will be hopelessness, failure, regret, and remorse for they obtained no benefit in this world and they did not tread the path of salvation and even though in this world they were as merchants yet they had no profit from the sale of their merchandise and achieved no gain apart from those souls who became vivified from the breath of the All Merciful One apart from those souls who attained the well beloved one, apart from those hearts that became infatuated and intoxicated of God. These are the ones who are free and who have obtained all their joy and fragrance from the manifestation of the most great name. These ones who truly reach the apex of their aspiration. These are the women who have attained the most great bounty. In this world which is a dust heap of loss they have reared an edifice whose foundation is everlasting, whose heights have reached high heaven.

3 جميع نفوس عالم چه نفیس و چه خسیس در این
خاکدان مانند هوام و همج ایامی زندگانی نمایند
و عاقبت کلّ نومیدی و ناکامی و حسرت و
پشیمانی زیرا از زندگی طرفی نیستند و در حیات
سبیل نجات نیمودند در بازار امکان هرچند
سوداگران بودند ولی سودی نبردند و از این
تجارت ربی نیافتند و عاقبت زیان و خسران
است مگر نفوسیکه از نفس رحمن زنده شدند
و جانهاییکه به جانان رسیدند و دلھائیکه واله و
حیران شدند و آزادگانیکه از ظهور اسم اعظم
روح و ریحانی یافتند این رجال بآمال رسیدند و
این نساء فیض عظمی یافتند در این جهان ظلمانی
مشغلی افروختند و در این خاکدان فانی بنیانی
نهادند که بنیادش جاودانیست و علوش عنان
آسمانی

- 4 If you should know to what grace you have attained if you should only realise the bounties that have been vouchsafed to you then truly you shall shed tears of joy like rain laden clouds of winter and you shall laugh like happy and verdant

4 باری اگر بدانید که بچه موهبتی مخصوص
گشته‌اید و بچه الطافی مشمول گردیده‌اید البتہ
از شدت سرور مانند ابر بهمن بگریید و از
شدت فرح بمثابه چمن بخندید این الطاف الآن

meadows. These bounties are now like a pure seed which have been planted in a clean soil but when these are planted they shall become verdant and green, they shall push forth branches and leaves and constitute a mighty harvest then it will become a mighty and bountiful harvest. Well has it been said by the poet when the seed is hidden under the earth its mystery will be unravelled when the garden is fully verdant "like a seed which sends forth its blade makes it strong and then becomes thick and its own stem filling the sowers with wonder and delight".¹

- 5 Consider the earlier centuries those souls which had no name or trace when they hasted to the shade of the merciful one they each one of them became a luminous scintillating star, the banners of victorious kings were eventually hurled down but the flags of those believing souls is still waving in the apex of heavenly glory. The edifice of sovereigns and monarchs was uprooted but the edifice of those weak souls became as mighty mansions and passed high heaven. Therefore ponder on this that the bounties of the blessed beauty have vouchsafed such a grace and such an honour and dignity. Give thanks for this bounty in this glorious centuy.

- 6 Upon you be the glory of glories.

- 7 O my Lord and my hope and ultimate desire! Verily Your servant Muhammad supplicates to Your kingdom and implores Your dominion and seeks Your pardon and forgiveness for his noble father and beloved brother. O Lord, he is Your repentant servant and faithful follower who has walked the most straight path and become intoxicated with the choice wine of Your favors from the elegant cup. O Lord, make him an intercessor through Your great bounty and answer his prayer through Your mighty mercy. Forgive his father and brother their sins and errors, admit them to the garden of grace and bounty, ordain for them immortality in the paradise of meeting, sustain them from the heavenly table, and make them signs of Your pardon and forgiveness in Your most glorious kingdom. Verily You are the Forgiving, the Generous, and You are the Ever-Turning, the All-Merciful, the Compassionate.

مانند تخم پاک است که در خاک طیب
طاهر بیفشانی چون انبات گردد و سبز و خرم
شود و برگ و خوشه نماید و خرمن تشکیل کند
معلوم گردد که چه فیض و برکتی است و چه
موهبت و عنایتی فنعم ما قال دانه چون اندر
زمین پنهان شود سر آن سرسبزی بستان شود
کز عرعر اخراج شطاه فاستغلظ و استوی علی سوه
یعجب الزراع

5 در قرون اولی ملاحظه نمائید نفوسیکه بی نام و
نشان بودند چون بظلم حضرت رحمن شتافتند
هر یک کوکبی درخشنده و تابان شدند اعلام
ملوک قاهره عاقبت سرنگون شد ولی رایات آن
نفوس مؤمنه در اوج عزت ابدیه موج زد بنیاد
سلاطین جهان برافتاد ولی بنیان ضعیف آنان
ایوان شد و از کیوان گذشت حال ملاحظه
کنید که الطاف جمال مبارک چه موهبتی
مبذول داشت و چه عزتی شایان فرمود و
چه علویتی رایگان بخشید فاشکروا الله علی هذا
الفضل العظیم فی هذا القرن المجید

6 و علیکم و علیکن البهاء الأبهی

7 ربّ و رجائی و غایه منائی انّ عبدک محمد
یتضرّع الی ملکوتک و یتهلّی الی جبروتک
و یطلب عفوک و مغفرتک لأیه الجلیل و
اخیه الخلیل ربّ انه عبدک المتیب و رقیقک
الوفیق قد سلک اقوم الطریق و ترنّح من
رحیق الطافک فی الکأس الأنیق رب اجعله
مشفّعاً بعنایتک الکبری واجب دعائه برحمتک
العظمی و اغفر لأیه و اخیه الذنب و الخطاء
و ادخلهما فی حدیقة الفضل و العطاء و قدر
لهما الخلود فی جنّة اللّقاء و ارزقهما من مائدة
السّماء و اجعلهما آیتی عفوک و مغفرتک فی
ملکوتک الأبهی انک انت الغفور الکریم و
انک انت التّواب الرّحمن الرّحیم

MMK3#074 p.048x, MMK6#496

¹Qur'an 48:29.

AB00686

To: *Nimatullah Muhammad Husayn et al.*

Date: 1911 ca.

- 1 O God! O Thou Who dost revive souls with the fragrant breaths wafting from the gardens of holiness in the midst of Paradise! I take refuge at Thy spacious door, beseeching Thee to breathe with Thy merciful breath into the heart of every servant who supplicates Thy divine Kingdom. Strengthen these chosen ones whom Thou hast selected from among all people with mighty power, that they may take the most excellent path, be illumined by the light of guidance, be enlightened by the lights of piety, and follow Thy tolerant and radiant Law.
- 2 O Lord! These are servants who have endured every hardship and calamity, who have borne the most great catastrophe, who have arisen for Thy exalted Word, who have held fast to the firm handle, who have loved submission and acquiescence - nay rather, who have shown joy and gladness in times of great tribulation when attacked by evil people, and who have never ceased to desire every poisoned arrow, every unsheathed sword, and every brandished spear in Thy path, O Ever-Living, O Self-Subsisting! My Lord! Make them dawning-places of inspiration, daysprings of lights, and rising-points of stars and traces. Verily Thou art the Mighty, the Precious, the All-Choosing, and verily Thou art powerful over all things.
- 3 O loving friends! 'Abdu'l-Baha, in complete effacement and nothingness at the Threshold of Baha, supplicates and implores, seeking for the old friends and new companions confirmation of steadfastness and firmness, that they may at every moment become intimate with a bounty, and with every breath find new life through the divine breath. It is certain that the Glorious Lord will accept this lowly servant's desire at His Threshold of Oneness. My wish and purpose was to write to the friends individually, but alas, I have no time or opportunity. This letter is like an ocean that gives life to thousands of fish, surging with waves for each fish and at the height of overflow. And since this letter is adorned with mention of the Blessed Beauty, it will surely become an ocean and water a vast desert. Upon you be the Most Glorious Glory, O chosen ones of God, and upon you be greetings and praise, O loved ones of God!
- 4 My Lord! Verily Thy servant Hasan, Thy bonded one Ghulam-'Ali, Thy captive Qurban-'Ali, Thy beloved Hasan, and Thy
- اللهم يا محي النفوس بانفاس طيب عبت من حدائق القدس في بجوحة الفردوس اتي الود ببابك الرحيب ان تنفث بالنفس الرحمان في قلب كل عبد مبتهل الى ملكوتك الرحمان و تؤيد هؤلاء الاصفياء الذين اخترتهم بين الوري بشديد القوى ليتخذوا الطريقة المثلى ويستضيئوا بنور الهدى ويستنبروا بانوار التقوى ويتبعوا شريعتك السمحة البيضاء
- 2 رب انهم عباد قد قاسوا كل مشقة و بلاء و احتملوا الطامة الكبرى و خطاوا لكهنتك العليا و تمسكوا بالعروة الوثقى و احبوا التسليم و الرضاء بل ظهروا بالفرح و السرور في موارد البلية الكبرى عند هجوم اهل الشرور و ما برحوا يتنون كل سهم مسموم و كل سيف مسلول و كل سنان مشروع في سبيلك يا حي و يا قيوم رب اجعلهم مهابط الالهام و مطالع الأنوار و مواقع النجوم و الآثار انك انت المقتدر العزيز المختار و انك لعلی كلشيء قدير
- 3 ياران مهربانا عبدالهءاء در نهايت محو و فنا بعتبهء بها تبتل و تضرع نمايد و دوستان قديم و ياران جديد را تايد استقامت و ثبوت طلبد تا هر دم همدم موهبتی گردند و در هر نفس بنفس رحمانی حياتی تازه يابند يقين است كه رب جليل تمنای اينعبد ذليل را در درگاه احديت خویش مقرون قبول ميفرمايد و مرا آرزو و مقصد چنان بود كه يارانرا يكان يكان نامه نگارم ولي افسوس كه مهلت و فرصت ندارم و اين نامه حكم دريا دارد كه هزاران ماهيانرا مايهء حياتست و بجهت هر يك از ماهيان پرامواجست و در نهايت فيضان و چون اين نامه مزين بذكر جمال مباركست البته دريا گردد و صحراى وسيعى را سيراب نمايد و عليكم الهاء الاهى يا اصفياء الله و عليكم التحية و الثناء يا احباء الله
- 4 رب ان عبدك حسن و رقيقك غلامعلى و اسيرك قربانعلى و حبيبيك حسن و خصيصك

distinguished and manifest servant 'Ali have left this earthly homeland and soared to the summit of meanings to make their nests in the Tuba tree through Thy sublime bestowals. My Lord! Cause to grow in their wings the primaries of power, the strong flight feathers of might, the secondaries of length, and the coverts of aid, until they reach the Kingdom of forgiveness and the Heaven of grace and beneficence. Make their hopes easy of fulfillment, manifest unto them the lights of beauty, and make them immortal in the gathering-place of lights. Verily Thou art the Generous, the Most High.

الجلي عبدك على قد تركوا هذا الوطن الترابي و
طاروا الى اوج المعاني ليتخذوا اوكاراً في شجرة
طوبى بمواهبك العوالى رب انبت في اجنتهم
قوادم القوة و اباهر الحول و مناكب الطول و
خوافى العون حتى يصلوا الى ملكوت الغفران و
جبروت الفضل و الاحسان ويسر لهم الآمال و
تجلّ عليهم بانوار الجمال و اخلداهم في محفل الأنوار
انك انت الكريم المتعال

TABN.342

AB00763

To: The Friends Assembly in Lancashire and Cheshire, in Cheshire, England

Date: 1911 ca.

O heavenly friends! Your letter was received and its contents brought joy and delight. Praise be to God that such a society has been established to serve the unity of the human world and seek equality among all humanity.

Although in Western lands, through the achievement of justice, hatred and enmity between religions and nations had diminished, in Eastern lands conflict, strife, enmity and hatred between religions and faiths had reached such a degree that they would drink each other's blood like sweet water. If they had the opportunity, they would set fire to each other's homes and burn each other's books. If by chance their clothing brushed against another's in the street, they would either burn that clothing or wash it.

The East was in this sorrowful state and afflicted with such darkness of prejudice and oppression when Baha'u'llah raised the banner of the unity of humanity and promoted equality among all people. He removed the foundation of estrangement and laid the basis of oneness. Through the power of the Word of God and the luminosity of His teachings, He dispelled the intense darkness of enmity and established the light of love.

The East became illumined and the star of eternal life shone forth brilliantly. Different conflicting groups gathered together in perfect fellowship and harmony at the banquet of unity and

table of love, as though all were kith and kin, or son and father, or brother and sister. Nay, greater than that - the candle of love was lit and the anthem of human unity reached the Kingdom of God. The feast of fellowship was adorned and the celebration of unity was established. The light of accord and agreement shone forth and the principle of human oneness became fixed in hearts. These divine teachings were established and implemented by Baha'u'llah.

The power of the Spirit of Baha'u'llah so penetrated hearts that enemy became friend, stranger became intimate, the detested became beloved, and the rejected attained acceptance. Now the Baha'is do not look at people but rather turn to the Lord of humanity. Therefore they see no enemies but count enemies as friends. They know no strangers but call others companions. If they witness oppression they consider it transient; if they observe justice they know it enduring. If they become the target of enmity they consider it like a shadow, and if they see love they deem it like the rays of the sun. For the darkness of oppression cannot resist the light of justice, and the sweetness of love eliminates the bitterness of enmity. Therefore they show love and kindness even to oppressors, tyrants and bloodthirsty ones.

We hope that the radiance of these teachings will illuminate all horizons and the spirituality of these counsels will cause East and West to embrace like two passionate lovers, so that this pavilion of the unity of humanity may cast its shade at the center of the world and make the five continents as one continent, unite different nations into a single nation, make opposing religions one religion, and distant homelands one homeland, and diverse tongues one language.

And upon you be the Most Glorious Glory.

ROL.055-057

AB00759*To: Mountfort Mills**Date: 1911 ca.*

O you who are firm in the Covenant! Your letter which you had written through Mr. Woodcock was received. Its contents were evidence of firmness in the Covenant of the Ever-Living, Ever-Abiding Lord. Blessed are those souls who have completely detached themselves from the world and its people, who have even completely forgotten themselves, who are intimate day and night with the breathings of the Holy Spirit, who have arisen to serve the Lord of Hosts, and who proclaim the appearance of the Kingdom of God. Such souls shall soon become branches of the Tree of Life, growing and flourishing at the center of paradise, yielding blossoms and fruits of realities and mysteries, and witnessing the confirmations of the Lord of the Kingdom encompassing them from every direction. My hope is that such blessed souls will be raised up in the American continent.

Convey my spiritual message to Mrs. Robert Brookall and say: Give thanks to God that you have been baptized with the water of life, the spirit of the Kingdom, and the fire of the love of God, and have become a new creation, succeeding in the second birth. How blessed you are! Arise in thanksgiving for this great bounty.

Convey my utmost respect to Mr. Howell and say that the Mashriqu'l-Adhkar of Chicago is of the utmost importance. This is a Baha'i Temple, a divine house of worship, a spiritual gathering place, and a heavenly meeting place of mysteries. The friends must strive with all their hearts so that this edifice will be raised.

Convey my most wonderful and glorious greetings to Mr. Stone and say: This is the Day of the Covenant and the Century of the Dawning Light of the Horizons. Therefore you must shine so brilliantly from the horizon of faith that all people will be astonished and it will cause the attraction of others.

Express my utmost longing to Mr. Bojador in New York and say: All monks and priests, indeed all Christians, were supplicating and lamenting in their churches, awaiting the appearance of the Kingdom of God and yearning for the Day of Dawning. Yet when the promised Beauty shed His radiance upon the horizons, they remained deprived. Like the Pharisees who awaited the appearance of Christ but remained deprived when

He appeared, and even arose to extinguish that Lamp. But praise be to God that you were among the chosen ones and attained to that which was the ultimate desire of the saints.

Convey my utmost love and kindness to Mr. Pooley in New York and say: When Peter, the chief of the apostles, found Christ adorning the cross, he became distraught. Yet observe how, through faith and certitude, he rose from the dawning-place of eternal glory and what bounty he attained. Now praise be to God that the people of Baha have been raised up with such firmness and steadfastness that under the sword they cry out "Ya Baha'u'l-Abha" and before the cannon's mouth they raise the cry of "O Lord of the Kingdom!" Observe what steadfastness they have been granted. My hope is that you will be equally firm and steadfast.

O son of the Kingdom! The divine friends must arise and act according to these counsels.

And upon you be the glory of glories.

SW_v02#03 p.007x, SW_v06#17 p.140x, SW_v13#10 p.264x

AB00824

To: Najjar, Ustad Ibrahim brother of Ustad Isma'il, in Qumrud

Date: 1911 ca.

- ¹ O thou who art firm in the Covenant! Thy letter hath been received. Thou hadst sought permission to attain the honor of presence. At present, however, thou, praised be God, hast arisen in Qamrud to render a most great service; thou hast been confirmed therein, hast become the means of the training and instruction of children, whether known or unknown, and hast become an object of confidence unto His Honor Ghiyath. This service is highly accepted at the Threshold of the Divine Unity. Wherefore, at this time, wisdom doth not require that thou shouldst journey. Thou must, therefore, occupy thyself with this service. God willing, in the future leave and permission shall be granted. Wert thou now to set out, that school and that order would be disrupted. I cherish the hope that the aforementioned honored one may be aided by the invisible confirmations of God.

¹ ای ثابت بر پیمان نامه رسید اجازه حضور خواسته بودید حال آن جناب الحمد لله در قمرود بخدمتی عظیمه قیام نموده اید و موفق شده اید و سبب تربیت و تعلیم اطفال آشنا و بیگانه شده اید و محل اعتماد حضرت غیاث گشته اید این خدمت بسیار در درگاه احدیت مقبول لهذا حال حکمت اقتضا ننماید که سفر نمائید پس باید بخدمت مشغول شوید انشاء الله در آینده اذن و اجازه داده خواهد شد اگر حال حرکت نمائید آن مدرسه و آن ترتیب بهم خورد و امیدوارم که حضرت مشار الیه مؤید بتأییدات غیبیه الهیه گردند

- ² As to the organization of the schools: if possible the children should all wear the same kind of clothing, even if the fabric

² و اما ترتیب مدرسه باید اطفال اگر ممکن یک نوع لباس بپوشند ولو قماش تفاوت داشته باشد

is varied. It is preferable that the fabric as well should be uniform; if, however, this is not possible, there is no harm done. The more cleanly the pupils are, the better; they should be immaculate. The school must be located in a place where the air is delicate and pure. The children must be carefully trained to be most courteous and well-behaved. They must be constantly encouraged and made eager to gain all the summits of human accomplishment, so that from their earliest years they will be taught to have high aims, to conduct themselves well, to be chaste, pure, and undefiled, and will learn to be of powerful resolve and firm of purpose in all things. Let them not jest and trifle, but earnestly advance unto their goals, so that in every situation they will be found resolute and firm.

- 3 Training in morals and good conduct is far more important than book learning. A child that is cleanly, agreeable, of good character, well-behaved – even though he be ignorant – is preferable to a child that is rude, unwashed, ill-natured, and yet becoming deeply versed in all the sciences and arts. The reason for this is that the child who conducts himself well, even though he be ignorant, is of benefit to others, while an ill-natured, ill-behaved child is corrupted and harmful to others, even though he be learned. If, however, the child be trained to be both learned and good, the result is light upon light.
- 4 Children are even as a branch that is fresh and green; they will grow up in whatever way ye train them. Take the utmost care to give them high ideals and goals, so that once they come of age, they will cast their beams like brilliant candles on the world, and will not be defiled by lusts and passions in the way of animals, heedless and unaware, but instead will set their hearts on achieving everlasting honour and acquiring all the excellences of humankind.
- 5 As to the other matters, ye should adopt them from the schools of Tihiran. More than this there is no opportunity. Convey thou unto the maidservant of God, the favored one, thy honored consort, the most wondrous Abha greeting; and likewise unto the maidservants of the Merciful, the honored young ladies Tal'at and Qudsiyyih, and unto Khanum 'Ata and Mal-ihih Khanum. Convey also, on behalf of 'Abdu'l-Baha, the utmost love and fidelity unto the friends of Qamrud; for I am ever mindful of them, and from the Abha Kingdom do I implore infinite confirmations for them. Upon thee and upon them be the Glory of the All-Glorious.

SWAB#110x, BSW#16.23x, LOG#0487x

اگرچه بهتر آن است که از یک قماش باشد ولی اگر ممکن نه ضرری نه و تلامذه باید در نهایت طهارت و نظافت باشند هرچه نظافت بیشتر بهتر و موقع مدرسه در جائی باید باشد که هوا در نهایت لطافت باشد و حسن آداب تلامذه را باید بغایت دقت نمود و اطفال را تشویق و تحریص بر فضائل عالم انسانی کرد تا از صغر سن بلند همت و پاک دامن و خوش سلوک و طیب و طاهر تربیت شوند و در امور عزم شدید و نیت قوی حاصل نمایند از هزل در نگار باشند و در هر مقصد عزم صمیمی داشته باشند تا در هر موردی ثبات و استقامت کنند

3 تربیت و آداب اعظم از تحصیل علوم است طفل طیب و طاهر و خوش طینت و خوش اخلاق ولو جاهل باشد بهتر از طفل بی ادب کثیف بداخلاق ولو در جمیع فنون ماهر گردد زیرا طفل خوش رفتار نافع است ولو جاهل و طفل بداخلاق فاسد و مضر است ولو عالم ولی اگر علم و ادب هر دو بیاموزد نور علی نور گردد

4 اطفال مانند شاخهء تر و تازه اند هر نوع تربیت نمائی نشو و نما کنند باری در بلندی همت اطفال بسیار کوشش نمائید که چون ببلوغ رسند مانند شمع برافروزند و به هوی و هوس که شیوهء حیوان نادان است آلوده نگردند بلکه در فکر عزت ابدیه و تحصیل فضائل عالم انسانی باشند

5 و امور دیگر را از مدرسه های طهران اقتباس نمائید فرصت بیش از این نیست امة الله المقربه حرم محترمه را تحیت ابدع ابهی ابلاغ دارید و همچنین اماء رحمن صبا یای مکرمه طلعت و قدسیه و خانم عطا و ملیحه خانم را و باحبای قمرود از قبل عبدالهآء نهایت محبت و وفا ابلاغ دارید زیرا همواره بیاد آنانم و از ملکوت ابهی تأیید نامتناهی جویم و علیک و علیهم الهآء الأبهی

MMK1#110 p.131x, AKHB.215,
MJTB.080x, ANDA#57 p.59x, QUM.259-
260, KASH.443x

AB01080

To: Vazir, Mirza Asadullah (Isfahan) et al.

Date: 1911 ca.

- 1 O spiritual friends of 'Abdu'l-Baha and handmaids of the Merciful! His honor Mirza Farajullah Khan has been moved by the power of generosity and fallen to thinking of giving gifts, wanting to bring true friends and handmaids of the Merciful in America presents and souvenirs on this journey - but from my own purse. However, the following verse describes 'Abdu'l-Baha's situation: "A treasure in the sleeve but an empty purse." That is, although through the bounty of the Blessed Beauty he has the power of the pen, time and opportunity are completely lacking. Therefore, with utmost embarrassment I submit this and request that you be content with one letter. This very unity in the letter is evidence of spiritual union and divine oneness. You have the status of one soul, one spirit, one reality and one victory.
- 2 Now I am intimate with a group of friends in the realm of Egypt and I yearn that perhaps in service at the Sacred Threshold I may at least succeed in moving like one sacrificed. But alas, alas! How can this powerless body bear this heavy burden and how can this non-existent being endure this greatest weight? But "that which cannot be fully attained should not be fully abandoned" is the criterion.
- 3 Praise be to God, the divine friends in Isfahan in these days, especially his honor Khan, are successful in service and the friends have excitement in their heads and fervor in their hearts, and compared to before, according to Sheikh Sa'di, have fallen into commotion from the curls of the Beloved's tress and tumult from the arch of the Friend's eyebrow. And it is hoped that through the efforts of those friends, that realm will make a great movement like the days of the King of Martyrs and the Beloved of Martyrs. The spring of paradise will gush forth and the breeze of the Most Glorious Paradise will bestow life and the candle of the Covenant will shine with utmost brilliance in the gathering of friends. The confirmations of the Abha Kingdom will arrive and the success of the Supreme Concourse will follow successively. The world will become another world and new life will dawn. Souls will become precious and hearts will be stirred and love and fellowship will be achieved among humanity and the unity of the human world will raise its pavilion in the divine gathering and at the pole of the Iranian realm

ای یاران روحانی عبداله‌آ و اماء رحمن جناب
میرزا فرج‌الله خان را قوه کرم حرکت نموده
در فکر بذل و بخشش افتاده تا از امریک یاران
حقیقی و اماء رحمن را هدیه و ارمغانی در این
سفر بیاورند و لکن از کیسه بنده اما مصداق
حال عبداله‌آ این مصراع است گنج در آستین
و کیسه تهی یعنی هرچند قوه قلبیه بعنایت جمال
مبارک دارد اما مهلت و فرصت بکلی مفقود لهذا
بکمال نجات عرضه میدارد و رجای آن مینماید
که بیک نامه اکتفا فرمائید همین وحدت در
نامه دلیل بر اتحاد روحانی و یگانگی ربانی است
حکم بکنفس دارید و یکروح و یکحقیقت و یک
فتوح

الآن در اقلیم مصر با جمعی از یاران مؤاسم و
آرزوی آن دارم که بلکه در خدمت آستان
مبارک اقللاً بحرکت مذبح موفق شوم ولی
هیات هیات این جسم ناتوان چگونه تحمل این
بار گران نماید و این وجود نابود چگونه این
ثقل اعظم را تحمل تواند ولی ما لایدرک کله
لایترک کله مدار کار است

الحمد لله یاران الهی در اصفهان در این ایام
علی‌الخصوص حضرت خان بخدمت موفقتند و
دوستان را شوری بسر و جوش و خروشی در
دل حاصل گشته و بالنسبه بسابق ولوله‌ای از
شکن زلف یار و فتنه‌ای از خم ابروی دوست
بقول شیخ سعدی افتاده و امید چنان است
که بهمت آن یاران بمثابه ایام سلطان‌الشهداء و
محبوب‌الشهداء آن اقلیم حرکت عظیم نماید عین
تسним بجوشد و نسیم جنت ابری حیات بخشد
و شمع پیمان در نهایت نورانیت در انجمن یاران
بدرخشد تأیید ملکوت ابری رسد و توفیق ملأ
اعلی متابع گردد جهان جهان دیگر شود و
حیات تازه بدمد نفوس نفیس شود و قلوب
باهتزاز آید و محبت و الفت بین بشر حصول
پذیرد و وحدت عالم انسانی در انجمن رحمانی و
در قطب اقلیم ایرانی خیمه برافرازد و بر شرق و

and cast its shadow upon East and West. And upon you be the Most Glorious Glory.

غرب سایه افکند و علیکم و علیکم البهاء الأبلی
ع ع

- 4 O Lord, kind Father! Sughra has left her family and taken flight to the realm of forgiveness. She was fearful of her sins but hopeful in Your bounties. O kind Lord! We are drowned in sin, we take refuge in You and seek shelter at Your threshold. Forgive our shortcomings and let our disobedience end in pardon. Bestow endless favors and grant fitting forgiveness of sins. You are the Forgiver, the Pardoner, and the Kind One.

4 ای پروردگار پدر مهربان صغری ترک خاندان نمود و بجهان غفران پرواز کرد از خطایای خویش خائف بود ولی بعطایای تو امیدوار ایخداوند مهربان غرق گاهیم پناه بتو آریم و بدرگاه تو التجا کنیم قصور عفو نما و عصیان منتی بغفران کن الطاف بی پایان مبذول دار و آمرزش گاهان شایان فرما توئی بخشنده و آمرزنده و مهربان

MSHR4.378-379, MSHR5.262bx

AB04093

To: Muhammad Ata, in Bandar Jaz

Date: 1911 ca.

- 1 O thou who art guided by the light of guidance! Your letter was received. Though I have little time, I write a brief reply. The twenty-four blessed souls who are the guides of the Greatest Name - nineteen are the number of the Letters of the Living, which includes the Primal Point (may my spirit be sacrificed for Him) along with eighteen Letters of the Living. The other five remain hidden until now in the Kingdom of Mysteries. Wisdom does not permit their mention at present, but they will be mentioned in the future.
- 2 As for the transmitted tradition [hadith] that there are twelve Imams from His Holiness the Commander [Ali] to Muhammad ibn Hasan, and the second tradition that there are twelve Imams from the lineage of His Holiness Ali and Her Holiness Fatima - there is contradiction between these two traditions. However, when we include His Holiness the Commander among the twelve, His Holiness the Exalted One (may my spirit be sacrificed for Him) is the Promised One of the Qur'an and the final of the pure Imams, since what is meant by the twelfth Imam who is the Promised Qa'im is His Holiness the Exalted One (may my spirit be sacrificed for Him), for in the Qur'anic dispensation He is the Promised Mahdi and in this wondrous dispensation the Primal Point and Dawn of Guidance and Herald of the Most Glorious Beauty.

1 ای مهتدی بنور هدی نامه شما رسید هرچند من فرصت ندارم ولی جواب مختصر مینگارم بیست و چهار نفس مبارک که ادلاء اسم اعظمند نوزده نفس عدد حروف حی است که حضرت نقطه اولی روحی له الفداء با هیجده حروف حی باشند پنج دیگر در ملکوت اسرار الی الآن مکتوم حکمت الآن اقتضای ذکر نماید لکن من بعد ذکر خواهد شد

2 و اما حدیث مروی که دوازده امام از حضرت امیر تا محمد ابن حسن است و حدیث ثانی که دوازده امام از سلاله حضرت علی و حضرت فاطمه است بین حدیثین تباین است ولی چون حضرت امیر را داخل دوازده نمائیم حضرت اعلی روحی له الفداء موعود فرقان نهایت ائمه اطهارند زیرا مقصود از امام دوازدهم که قائم موعود است حضرت اعلی روحی له الفداست زیرا در کور فرقان حضرت مهدی موعودند و در این کور بدیع نقطه اولی و صبح هدی و مبشر جمال ابلی

- 3 As for the traditions regarding Imam Muhammad ibn Hasan, they are all confused. Refer to them and you will see. In the treatise of Haji Mirza Muhammad Afshar those confused and varied traditions are mentioned with authentic chains of transmission. Refer to it. Some narrators have related that he was a small child who died. In this case, with His Holiness the Exalted One from the lineage of Fatima the Radiant, twelve souls stepped into the realm of existence. This is an interpretation, but the reality of the matter is that the traditions are confused, and this is clear and evident to any fair-minded person.

3 و اما احادیثی که در حق امام محمد بن حسن وارد جمیع مشوش است مراجعت نمائید ملاحظه خواهید کرد و در رساله حاجی میرزا محمد افشار آن احادیث مشوشه متنوعه باسناد صحیح مذکور است مراجعت بآن نمائید و بعضی روایات روایت کرده اند که طفل صغیری بود و وفات نمود در اینصورت با حضرت اعلی از سلاله فاطمه الزهراء دوازده نفس بعرصه وجود قدم نهادند این تأویل است اما حقیقت حال آنست که احادیث مشوش است و در نزد هر منصفی واضح و مشهود

- 4 As for that mystic who spoke about the meaning of the tradition of error and considered the Most Holy Beauty to be its completion and therefore objected - in this wondrous dispensation the Blessed Beauty commanded the covering of faults, therefore I do not wish to mention his name. That community has passed; unto it is what it earned and against it what it earned. What need is there to mention that person to the divine loved ones?

4 و اما آنشخص عارف که در معنی حدیث سهو فرمود و متمم حدیث را از جمال مبارک دانست لهذا اعتراض نمود در این دور بدیع جمال مبارک امر بستر عیوب فرمودند لهذا خوش ندارم که نام او را ذکر نمایم تلک امة قد قضت لها ما کسبت و علیها ما اکتسبت و ذکر آنشخص از برای احبای الهی چه لزوم دارد

- 5 From the favors of the Lord of Hidden Favors, I beseech with utmost humility and supplication confirmation and success, that you may be encompassed by the glances of the Eye of Grace and be the recipient of the manifestation of mercy and gift. Convey most wondrous and glorious greetings to your brother. His Honor the Administrator is in truth steadfast in service, firm in the Cause, and through God's help and grace established and confirmed and assisted in servitude to the Divine Threshold. Upon you and upon him be the Most Glorious Glory.

5 از الطاف حضرت خفیّ الألطف بکمال عجز و ابتهاج رجای تأیید و توفیق مینمایم که مشمول لحاظ عین عنایت باشی و مورد ظهور رحمت و موهبت بجناب اخوی تحیت ابدع ابهی برسان حضرت ناظم فی الحقیقه بر خدمت قائم است و در امر ثابت و بعون و عنایت حق نابت و بعبودیت آستان الهی موفق و مؤید است و علیک و علیه البهاء الأبهی

BRL_DAK#0989, AVK2.224

AB01240

To: Ali Akbar, in Baku

Date: 1911 ca.

- 1 O thou who art firm in the Covenant! Your recent letter was received. As it happens, a letter was written to you a few days ago. Nevertheless, despite lack of time, I again devoted a

1 ای ثابت بر پیمان تحریر اخیر وصول یافت از قضا چند روز پیش نامه ئی بشما مرقوم گردیده باوجود این با عدم فرصت دقیقه ئی باز بنگارش جواب پرداختم ایوم ندای الهی احاطه بآفاق

moment to writing a reply. Today the divine call has encompassed all horizons - from every direction melody and song are raised. Thoughts must be focused on teaching the Cause of God; there is no time for other work. You had written that you were compelled to ask certain questions. Today there is no compulsion except to exalt the Word of God.

- 2 As for the questions, turn to the Abha Kingdom and reflect - the answer will be inspired. Jinab-i-Malik-Muhammad of Baku is permitted to attain the presence.
- 3 Today all the world's newspapers are occupied with mention of this Cause - there is no newspaper that has not mentioned and does not mention this Cause. Therefore the divine friends must make an effort so that the Cause of God may raise the tent of the oneness of the human world at the pole of contingent being, and all nations may embrace one another and mix together in utmost love and harmony like milk and sugar.
- 4 As for the verse "Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers" - the intention is the spiritual resurrection, whereby souls that are dead in the graves of desire are resurrected by the trumpet blast of the Abha Kingdom from the greatest stupor and eternal death. Some have the utmost yearning while others deny and show pride. Reflect on this brief answer and detailed meanings will become clear and evident.
- 5 As for what was revealed from the Most Exalted Pen, His words, exalted is He: "And as for what has fallen from the leaves, God will cause it to grow again, for He is the All-Wise Cultivator" - the meaning is that if the leaves of the Blessed Tree, that is, the believers male and female, outwardly fall and descend in the physical world, yet they will grow again with utmost power. For example, consider the martyrs - though outwardly they fell to dust, yet they grew in all divine worlds. "Think not of those who are slain in God's way as dead. Nay, they live, finding their sustenance in the presence of their Lord." This too is brief - look deeply that the doors may open.
- 6 There was absolutely no more time - please excuse me. And upon thee be the Most Glorious Glory!
- 7 The copy of the article from the Petersburg newspaper was noted. Hereafter you will read many such newspapers. And upon thee be the Most Glorious Glory!

نموده از هر شطری نغمه و آهنگ بلند است باید افکار را حصر در تبلیغ امر الله نمود فرصت کار دیگر نیست مرقوم نموده بودید که مجبور بر بعضی سؤالات هستید امروز مجبوری جز اعلاء کلمه الله نه

2 و اما سؤالات را توجه بملکوت ابهی نمائید و تفکر کنید جواب الهام میگردد جناب ملک محمد بادکوبهئی مأذون حضور است

3 الیوم جرائد عالم کلّ بذکر این امر مشغولند جریدهئی نیست که ذکری از این امر ننموده و ننماید لهذا باید یاران الهی همتی نمایند تا امر الله خیمه وحدت عالم انسانی را در قطب امکان برافرازد و جمیع ملل دست در آغوش یکدیگر نمایند و در نهایت محبت و الفت چون شیر و شکر با یکدیگر پیامیزند

4 و اما مسئلهء أ یحسب الانسان ان لن نجعل عظامه بل انا قادرین ان نسوی بنانه ازين مقصود بعث روحانی است که نفوس میته در قبور هوی بنفخهء صور ملکوت ابهی مبعوث از نحوودت کبری و موت ابدی گردند بعضی نهایت آرزو دارند و بعضی انکار و استکبار کنند در این جواب مختصر تمعن فرمائید معانی مفصل واضح و مشهود گردد

5 و اما ما نزل من قلم الأبهی قوله عزّ من تأمل و اما ما سقط من الأوراق فسوف ینبته الله انه هو المنبت الحکیم مقصود آن است که اوراق سدرهء مبارکه یعنی مؤمنین و مؤمنات اگر بظاهر در عالم جسمانی سقوط و هبوط یابند ولی بنهایت قوت انبات گردند مثلاً شهدا را ملاحظه نما هرچند بظاهر ساقط تراب شدند ولی در جمیع عوالم الهی انبات گشتند لایحسین الذین قتلوا فی سبیل الله امواتا بل احياء عند ربهم یرزقون این نیز مختصر است امعان نظر فرمائید تا ابواب مفتوح گردد

6 ابدأ فرصت ینش از این نبود معذور دارید و علیک البهاء الأبهی

7 سواد مقالهء جریدهء پترسبورگ ملاحظه گردید
من بعد از این جرائد بسیار مطالعه خواهید فرمود
و علیک البهاء الأبهی

MMK6#568, MAS2.073-074x, YMM.256x,
OOL.KW38x

AB01329

To: Abbas Ali Milani, in Palestine

Date: 1911 ca.

- 1 O pilgrim to the Holy Tomb! Abundant thanks be unto the glorious Lord, Who became the Guide upon this path, led thee unto the Threshold of the All-Knowing God, sheltered thee within the Cave of His bounties, and caused thee to attain and be made recipient of that which is the consummate desire of all the pure in heart.

1 ای زائر تربت مقدسه شکر جزیل ربّ جلیل را
که دلیل این سبیل بود و ترا بدرگاه خداوند
آگاه رساند و در کھف الطاف پناه داد و بآنچه
آرزوی تمام اصفیاست فائز و نائل فرمود
- 2 Now that thou returnest to Ishqabad take with thee armfuls of these flowers from the rosegarden of truth, take them as a gift so that their fragrance may thrill the sense and the stir the conscience of all the youth there. For they are neophytes of the Kingdom of sublimity and inmates of the all-highest paradise. They are flowers in the garden of certitude, the jasmine and anemone of the All-Merciful Lord. They have drunk from the breast of divine Oneness and have been nurtured in the bosom of the Cause of God. They have become fresh and verdant through the outpourings of the clouds of loving kindness.

2 حال چون مراجعت به عشق آباد نمائی باید از آن
گلستان آستان رحمن دامن پرگلی هدیهء وارمغان
بری تا رائحهء طیبهء گلشن حقیقت مشامها معطر
نماید و دماغ جوانان معبر فرماید زیرا آن جوانان
نازنین نورسیدگان جهان علییند و نهالهای بهشت
برین گل و ریاحین حدیقهء ایقاند و نسرين و
یاسمن حضرت رحمن از ثدی توحید شیر نوشیدند
و در اغوش امر بدیع نشو و نما نمودند و از رشحات
ابر عنایت طراوت و لطافت یافتند
- 3 O youth in this century of God! Be so attracted to the blessed Beauty in this new era, this century of the Glorious Lord and so enthralled by the Beloved of the World that the truth of this verse may be realised.

3 ای جوانان قرن یزدان شما باید در این عصر
جدید قرن ربّ مجید چنان منجذب جمال مبارک
گردید و مقتون دلبر آفاق شوید که مصداق این
شعر گردید
- 4 "I am lost, O Love, possessed and dazed, Love's fool am I, in all the earth."

4 ای عشق منم از تو سرگشته و سودائی اندر همهء
عالم مشهور بشیدائی
- 5 O loved ones of 'Abdu'l-Baha! Man's life has its springtime, which is endowed with marvellous brightness. The period of youth is characterised by strength and vigour and identified as the choice hour of human life. Strive day and night, therefore, to be endowed with heavenly strength, inspired with unclouded motives, aided by His celestial power, His heavenly grace and confirmation that you may all become ornaments of the world

5 ای عزیزان عبدالهاء ایام زندگانی فصل
ربیعست و جلوهء بدیع سنّ جوانی را تواناییست و
ایام شباب بهترین اوقات انسانی لهذا باید بقوتی
رحمانی و نبیّ نورانی و تأییدی آسمانی و توفیقی
ربّانی شب و روز بکوشید تا زینت عالم انسانی
گردید و سر حلقهء اهل عشق و دانائی و

of humanity and pre-eminent among the initiates of true learning in the love of God.

- 6 Distinguish yourselves through your sanctity and detachment, your loftiness of purpose and magnanimity, your determination and nobility of mind, your tenacity, your high aims and your spiritual qualities that you may become the means of exaltation and glory to the Cause of God and the dawning places of His heavenly bestowals. Conduct yourselves in conformity with the counsels and the exhortations of the Blessed Beauty so that through your Baha'i qualities and attributes, you may be distinguished from others.
- 7 'Abdu'l-Baha awaiteth this: that each one of you become a fearless lion in the forest of perfections, and a musk-laden breeze wafting in the meads of virtue. Upon you be the Glory of the All-Glorious.
- 8 O honored pilgrim! Convey thou unto Jinab-i-Mashhadi 'Abdil, Jinab-i-Mashhadi 'Abbas, and Jinab-i-Haji 'Ali-Asghar 'Abidinov the most wondrous Abha greeting. In the coming winter they have permission to attain the honor of presence. Upon thee be the Glory of the All-Glorious.

BRL_ATE#055x, BRL_CHILD#38x, ADMS#309

6 به تنزیه و تقدیس و علو مقاصد و بلندی همت و عزم شدید و علویت فطرت و سمو همت و مقاصد بلند و خلقِ رحمانی در بین خلق مبعوث گردید و سبب عزت امر الله شوید و مظهر موهبت الله گردید و بموجب وصایا و نصایح جمال مبارک روحی لأجائه الفداء روش و حرکت جوئید و بخصائص اخلاق بهائی ممتاز از سائر احزاب شوید

7 عبدالبهاء منتظر آنست که هریک پیشهء کلاترا شیر زیان شوید و صحرای فضائل را نافهء مشکبار باشید و علیکم البهاء الابهی

8 ای جناب زائر بجناب مشهدی عدل و جناب مشهدی عباس و جناب حاجی علی اصغر عابدین اف تحیت ابدع ابهی ابلاغ دار در زمستان آینده اذن حضور دارند و علیک البهاء الابهی

BRL_DAK#0236, MMK2#371 p.264, AKHA_105BE #03 p.17x, AKHB.238x, AHB_122BE #01 p.036x, ANDA#06 p.66x, ANDA#57 p.61x, MSHR2.116x

AB01608

To: Baha'is of the United States, in Washington, DC

Date: 1911 ca.

- 1 O spiritual friends and handmaidens of Baha'u'llah in America, upon you be the Glory of the Most Glorious!
- 2 Your letters were received and read with utmost joy. Praise be to God that they were proofs of faith and certitude, evidence of attraction to the fragrances of the Abha Kingdom, testimony to steadfastness and firmness, and a sign of the heart and soul's supplication and entreaty. Christ says that when the Promised One appears from the East, His signs will be manifest in the West. Now give thanks to God that when the Most Great Light rose from the East, its radiant lights shone upon the

1 عموم احبّاء و اماء رحمن در امریکا علیهم و علیکنّ بهاء الابهی ای یاران الهی و کنیزان بهاء الله

2 نامه های شما رسید بنهایت سرور قرائت گردید حمد خدا را که برهان ایمان و ایقان بود و دلیل انجذاب بنفحات ملکوت ابهی و شاهد ثبوت و استقامت بود و آیه تضرع و ابتهال دل و جان حضرت مسیح میفرماید که موعود اگر از شرق ظاهر شود آثار او در غرب باهر گردد حال شکر کنید خدا را که چون نیر اعظم از شرق طلوع

West, illuminating the western world. Therefore you must offer a thousand thanks every moment that although outwardly distant, you were in reality near. Though a blind person may be near, they cannot see the sun, while the seeing eye beholds it from thousands of leagues away. This deserves praise and glorification of the Lord, that in the furthest West, nostrils are perfumed with holy and musk-laden fragrances.

نمود انوار ساطعه‌اش بر غرب زد عالم غرب را روشن نموده لهذا باید در هر دم هزار شکرانه نمائید که هرچند بظاهر دور بودید ولی بحقیقت نزدیک نایبنا ولو نزدیک باشد آفتاب را نبیند ولی چشم روشن از هزاران فرسنگ مشاهده نماید این سزاوار ستایش و نیایش حضرت پروردگار است که در نهایت غرب مشامها از نفحات قدس مشکبار است

- 3 Know the value of this bounty and be joyous and successful through God's infinite grace. With utmost longing you had requested 'Abdu'l-Baha's presence in America. I too am in utmost longing to hasten to the friends and behold the appealing faces of the loved ones, but I have no opportunity for this journey now. I must return to the East - wisdom requires this. Therefore, with ultimate regret and sorrow at separation, I am compelled to return. God willing, next year I will set out for the West to see the faces of the friends, meet the loved ones, exalt the Word of God, spread the divine fragrances, and raise the call of the Kingdom of God in great gatherings and mighty assemblies. If you knew to what degree 'Abdu'l-Baha's heart and soul are in turmoil while writing this letter, and how much longing he has for meeting you, you would surely play melodies of joy and, with the harmony of the Supreme Concourse, engage in praising and glorifying the Lord. Upon you be the Glory of the Most Glorious.

SW_v02#13 p.003

3 قدر این موهبت بدانید و از فضل نامتناهی الهی شادمانی کنید و کامرانی نمائید بنهایت اشتیاق خواهش حضور عبداله‌آ را به امریکا نموده بودید من نیز در نهایت اشتیاقم که سوی یاران پیوم و روی دلجوی دوستان بینم ولی این سفر فرصت ندارم باید بشرق مراجعت نمایم حکمت چنین اقتضا مینماید لهذا با نهایت حسرت و حزن از فراق مجبور بر مراجعتم و اگر خدا بخواهد در سال آینده آهنگ غرب نمایم تا بمشاهده روی یاران و ملاقات دوستان و اعلاء کلمه الله و نشر نفحات الله و نداء ملکوت الله در محافل عظمی و مجامع کبری پردازم اگر بدانید که دل و جان عبداله‌آ در وقت تحریر این نامه بچه درجه در جوش و خروش است و چه قدر اشتیاق ملاقات دارد البته از شدت شادمانی ساز طرب مینماید و باهنگ ملأ اعلی بتسبیح و تقدیس حضرت پروردگار می‌پردازد و علیکم و علیکم بهاء الأبهی

ANDA#43-44 p.90, NJB_v02#12-13 p.011-012

AB01514

To: Unknown, in Abadih

Date: 1911 ca.

- 1 O Divine Breezes, wafting over that Most Luminous Spot, convey the fire of the love of my heart, the longing of my soul, the deep attachment of my spirit and the ardent desire of my heart yearning to be at that place where the fallen heads

1 ایا نفحات الله انتشری فی تلك البقعة النوراء و بلغی وله قلبی و شوق فؤادی و انجذاب نفسی و شدة ولعی الی تلك البقعة التي توارت فیها رؤوس مكلفة بالشهادة الكبرى مجللة بجواهر

were crowned with the greatest martyrdom adorned with jewels shedding light upon the ages and centuries past as they were separated from their bodies in the Path of God.

- 2 Say: May the bright lights shining from the Abha Kingdom illuminate that brilliant sepulcher. May the soft breezes blowing from the gardens of the Most Sublime Paradise waft over that Most Luminous Spot. That verdant garden, that sublime meadow was honored by you.
- 3 O heads severed in the Path of your Lord! O faces illuminated by the light of the Sun of Guidance! O eyes brightened by turning towards the Splendor of the Daystar of Thy Revelation! O ears made receptive by listening to the Call of the Lord! O nostrils invigorated by inhaling the pure breath of the Guidance of God ! O palates refreshed by tasting every bitterness yet sweetened in the path of the Love of God! May my spirit be a sacrifice for you! May my being be a sacrifice for you ! May my reality be a sacrifice for you! O brilliant faces! O heavenly souls! O celestial severed heads! O orbs of oneness! O divine soldiers! Blessed are ye! Well done! Glory be upon you!
- 4 Blessed are you for what you have done. You offered up your possessions, your kindred and your souls in the path of the Glory of God for the love of His Most Exalted Beauty. Praised be Thy Most Glorious Lord as He hath created you, and hath called you into being and hath raised you up from the tombs of self and desire and hath enlisted you under the banner of the Praise of God at the hour when the Most Great Resurrection came to pass. Then they were gladdened when the earth was shaken by the great quake and they were cheered by the Glad Tidings. They were delighted when the Call of God rose from the Highest Pinnacle and they heard: "Am I not your Supreme Lord?" and they responded: "Yes, our Lord !" and they sacrificed their possessions and they gave whatever was due to them in this bright and luminous path.
- 5 They were torn to pieces by the hands of the ruthless. Their bodies were scattered on the earth. Their heads were severed from their bodies, and hurled to the ground. Then their heads were speared and carried aloft. Their families were exiled to the town where the birth of the Primal Point had taken place, where the heads were raised aloft on spears and were sent to this blessed and verdant land.
- 6 May my spirit be a sacrifice for you! May my being be a sacrifice for you! May my self be a sacrifice for you! May my essence be a sacrifice for you! O ye, noble heads of men, martyrs in the Path of God, O happy and blissful in this world and in the world to come!

مشركة على القرون و الأعصار بما افترقت عن
الأجساد في سبيل الله

2 و قولي التور الساطع اللامع من الملكوت الأبهى
يشرق على تلك المقبرة التوراء و النسيم الهاب
من رياض الجنة العليا تمر على تلك البقعة الغراء
الحديقة الغناء و الروضة العليا التي تشرفت بكم

3 أيها الرؤوس المقطوعة في سبيل الله و الوجوه
المنورة بضياء شمس الهدى و الأعين القريرة
بمشاهدة انوار الله و الأذان الواعية الصاغية
لنداء الله و الأدمغة المنتعشة من انفاس طيب
هداية الله و الأذواق المستحلبة كل مر في محبة
الله روى لكم الفداء و كينونتي لكم الفداء
و حقيقتي لكم الفداء أيها الوجوه التورانية و
النفوس الرحمانية و الرؤوس المقطوعة السبحانية
و النجوم الفردانية و الجنود الربانية

4 طوبى لكم بخيخ لكم احسنتم احسنتم على ما فعلتم
بما فديتم اموالكم و اولادكم و ارواحكم في سبيل
البهاء حباً بالجمال الأعلى سبحانه ربى الأبهى بما
خلق و سوى و بعث هؤلاء من مرقد النفس و
الهوى و حشرهم تحت لواء الحمد اذ قامت القيامة
الكبرى فابتهجوا عندما زلزلت الأرض زلزالها و
حدثت اخبارها و استبشروا عندما ارتفع نداء الله
في اوج العلى و سمعوا الست بربكم الأعلى و قالوا
بلى يا رب بلى و فدوا ما لهم و عليهم في هذا المنهج
البيضاء

5 و اصبحوا ارباً ارباً بيد الأشقياء و طرحت
اجسامهم على الغبراء ثم قطعت رؤوسهم المتهادية
على القناء و اسر اهلهم الى البقعة المباركة التي
كانت موطن النقطة الأولى ثم ارسلت رؤوسهم
مرتفعة على الرماح الى هذه الأرض الطيبة
الفيحاء

6 فديتكم بروحى و نفسى و ذاتى أيها النقباء النجباء
الشهداء في سبيل الله السعداء في الآخرة و الأولى

- 7 Upon you be His Glory. Upon you be His Praise Upon you be the assistance and the bounty of your Supreme Lord.

NYR#201

7 و علیکم البهاء و علیکم الثناء و علیکم العون و العناية
من ربکم الأعلى

LMA1.446, MUH2.0782, VAA.042-043,

VAA.211-212, TAN.094-095, NYMG.121,

NYR#201

AB01503

To: Mustafa Rumi, in Rangoon

Date: 1911 ca.

- 1 O herald of the Covenant! The letter which you wrote from Chapra Saran to one of the friends was read. It caused endless joy and delight, for praise be to God, that faithful servant of the Abha Beauty has been so moved by love and rapture that he has become a wanderer in mountains and deserts and a wayfarer in distant regions of India, raising his voice and cry to demolish the foundation of heedlessness and ignorance, to lay the groundwork of supreme guidance, and to raise high the pavilion of the greatest gift. And surely he will be confirmed and assisted, for he is characterized by purity of intention, loftiness of purpose, nobility of nature, and freedom from defilement.

1 ای منادی پیمان نامه‌ئی که از چهره سارن
مرقوم بیکی از احباب نمودی ملاحظه شد
سبب سرور و حور بی پایان گردید که الحمد
لله آن بنده باوفای جمال اهی چنان از عشق
و وله بجوش آمده که سرگشته کوه و صحرا
گشته و آواره اقطار بعیده در هندوستان
شده صیحه زنان و نعره کان فریاد برآورده تا
بنیان غفلت و نادانی براندازد و بنیاد هدایت
کبری بنهد و ایوان موهبت عظمی برافرازد و
یقین است که مؤید و موفق گردد زیرا بخلوص
نیت و سمو همت و علویت فطرت و آزادگی از
آلودگی اتصاف یافته

- 2 Every blessed soul who steps into this arena takes in one hand the cup of wine and with the other grasps the musk-scented tresses of the beloved of his aspirations, and begins to move and dance in such a way as to bring the holy spirits of the spiritual ones into ecstasy and joy. This is the work - whoever is a man of the arena, such is his resolve; whoever has the polo ball and stick. For one step in this path is equivalent to traversing a thousand leagues and soaring to the highest zenith.

2 هر نفس مبارکی که در این میدان قدم نهد
یک دست جام باده بکف گیرد و بدست دیگر
گیسوی مشکبار دلب آمال بدست آرد و چنان
بجنبش ورقص آید که ارواح مقدسه روحانیان
را بوجد و طرب آرد کار اینست هر که مرد
میدانست همت چنین است هر کس را گوی و
چوگانست زیرا یکقدم در این سبیل نهادن طی
هزار فرسخ است و پرواز باوج اعظم است

- 3 Consider how the blessed souls in former times, with but a breath, ultimately made the world fragrant with the merciful breath, and it still continues. And if they uttered a word, a thousand books and scrolls became its interpretation and explanation. This was due to the power and influence of the Cause in which they took a step. The endeavors and hardships of all the kings who were masters over the necks of nations were erased and destroyed, but the traversing of one step by those souls gained such expansiveness that it still covers distance

3 ملاحظه نمائید که نفوس مبارکه در ایام سلف
از نفسی عاقبت جهان را بنفس رحمان مشکبار
نمودند و هنوز در استقرار است و اگر کلمه‌ئی بر
زبان راندند هزار کتب و صحف تفسیر و تأویل
آن کلمه گردید این از قوت و نفوذ امری بود
که در آن قدم نهادند مساعی و زحمات جمیع
ملوک که مالک رقاب امم بودند محو و نابود

through ages and centuries, and stopping is impossible and inconceivable. What power is this, and what might! What bounty is this, and what mercy!

- 4 Therefore I hope from the grace and bounty of the Lord that your praiseworthy endeavors will have an eternal effect on the horizons and establish a foundation that will surpass the Highest Heaven. Convey to all the friends the Most Wondrous, Most Glorious greetings. And upon you be the Most Glorious Glory.

گردید ولی طیّ یکقدم آنان چنان اتّساع یافت
که هنوز در قرون و اعصار مسافه طیّ مینماید
و قرار ممتنع و محال این چه قدرتی است و این
چه قوتی این چه موهبتی و این چه رحمتی

4 لهذا از فضل و موهبت پروردگار امیدوارم که
مساعی ممدوحه شما تأثیر ابدی در آفاق نماید
و بنیانی تأسیس یابد که از ایوان کیوان بگذرد
جمع یاران را تحت ابداع ابهی ابلاغ دار و علیک
البهاء الأبهی

MSHR5.433

AB01555

To: Qumi, Taqi Khan et al., in Tihiran

Date: 1911 ca.

- 1 O beloved servants and handmaidens of God! In its weakness and frailty, the world of humanity is even as a heap of darksome dust. Yet when the clouds of mercy of the All-Knowing Lord rain down upon it, this dark earth shall bring forth crimson flowers and shall become the resplendent rose-garden of the Concourse on high. Although we are weak and feeble, yet the bounties of the Blessed Beauty are boundless and inexhaustible. In offering gratitude, we have no recourse but to confess our own shortcomings, no remedy but to hold our peace, for we are powerless and wanting, feeble and faltering. Wherefore, praise be to the Lord of creation, through Whose bounty these helpless ants show forth the strength of Solomon, and these needy and feeble gnats become royal falcons of the heights of mystery, causing the bestowals of the Almighty to be manifested.

1 این بندگان و کنیزان عزیز الهی عالم انسانی از عجز و ناتوانی خاک سیاه چون ابر رحمت خداوند آگاه بیارد تراب اغبر لالهء احمر پرویاند و خاک سیاه گلشن روشن ملاً اعلی گردد هر چند ما عاجز و ناتوانم ولی الطاف جمال مبارک ییحد و بی پایان در شکرانه چارهئی جز اعتراف بقصور نداریم و عاجی غیر از صمت و سکوت ندانیم زیرا عاجزیم و قاصر کلیم و علیل پس ستایش خداوند آفرینش را که بموهبتش این موران ضعیف سلیمانی نمایند و این پشه های عجز و نیاز شهباز اوج راز گردند و سبب ظهور الطاف حضرت بی نیاز شوند

- 2 Now, concerning the recorded tradition that in former times only two letters were revealed but in the days of the Qa'im all the remaining ones shall be made manifest, the following is meant. All the works and sciences, laws and ordinances, inventions and wonders, and the perfections of the human world that had been manifested in bygone times, were even as two letters. But in this wondrous Dispensation, and with the appearance of the glorious Treasure, the perfections and attainments of the world of humanity and its limitless sciences and arts shall

2 اما حدیث وارد که در ایّام سابق دو حرف صادر ولی در ایّام قائم جمیع حروف دیگر ظاهر گردد مقصود اینست که آنچه از آثار و علوم و احکام و قانون و بدایع و صنایع و کمالات عالم انسانی در ایّام سابق ظاهر شده بمنزله دو حرف بوده ولی در این ظهور بدیع و بروز کنز منبع کمالات و فضائل عالم انسانی و علوم و فنون نامتناهی بدرجهئی رسد که بمثابه جمیع حروف دیگر باشد

advance to such a degree that they may be likened unto all the remaining letters.

- 3 That is, this wondrous Dispensation is so different and distinguished from the previous ones that, even as ye witness, though it is still the first century, so many mysteries of creation have, within so short a period, stepped forth out of the realm of the invisible into the visible world. How many well-guarded secrets once enshrined within the realm of the unseen have been revealed! How many discoveries have been made of the hidden realities of things, and how many inventions and wonders have appeared! Infer then from this what the future shall hold.
- 4 Await the break of His sovereign morn,
- 5 These are but effects of its early dawn!
- 6 The Glory of Glories rest upon you.

LOTW#75

3 یعنی این دور بدیع از دورهای سابق اینقدر امتیاز و فرق دارد چنانچه ملاحظه مینمائید که هنوز قرن اولست در این مدّت قلیله چه قدر اسرار کائنات از حیز غیب بعالم شهود آمده چه سرّهای ممکن و رمزهای مصون که در غیب امکان بوده ظاهر شده و چه اکتشافها از اسرار و حقایق اشیا تحقّق یافته و چه صنایع و بدایع جلوه نموده دیگر ملاحظه نما که من بعد چه خواهد شد

4 باش تا صبح دولتش بدمد

5 اینهمه از نتایج سحر است

6 و علیکم وعلیکنّ البهآء الأبی

INBA85:010, NURA#75, MMK4#105
p.115, MAS2.009, MSHR2.185

AB01627

To: Farajullah Zaki Al-Kurdi, in Egypt

Date: 1911 ca.

- 1 O Faraj who art near! Thy letter was received and read, but due to lack of time a brief response is written.
- 2 Saladin I Ayyubi, meaning the son of Ayyub and nephew of Shirkuh, whose title was al-Malik al-Nasir, fought against and defeated the invading Crusaders. He conquered and recaptured Jerusalem, Karak, Nablus, Ashkelon, Jaffa, Tripoli, Acre, Tyre, Sidon - in short, all the cities that were in the hands of the Crusaders. He placed the prisoners in the fortress of Tyre and hastened to Egypt.
- 3 Then suddenly Crusader ships full of soldiers appeared before Tyre. They strove from without while the prisoners strove from within, and the Crusaders gained control of Tyre. From Tyre they arose and hastened toward Acre and besieged it. King Nasir Saladin rushed with utmost speed from Egypt to Syria.

1 آیها الفرج القریب نامه شما رسید و ملاحظه گردید لکن از عدم فرصت مختصر جواب مرقوم میشود

2 صلاح الدین اول ایوبی یعنی پسر ایوب برادرزاده شیرکوه لقبش الملک الناصر است این شخص با قوم مهاجم اهل صلیب محاربه کرد و غلبه نمود و قدس و کرک و نابلس و عسقلان و یافا و طرابلس و عکا و صور و صیدا خلاصه جمیع شهرها که در دست صلیبیون بود فتح و استرجاع نمود و اسراء را در قلعه صور گذاشت و به مصر شتافت

3 بعد بعتّه کشتیهای صلیبیون مملوّ از عساکر در مقابل صور پیدا شدند آنان از خارج و اسرا از داخل کوشیدند و صلیبیون بر صور استیلا یافتند و از صور برخاستند بسوی عکا شتافتند و عکا را محاصره نمودند ملک ناصر صلاح الدین بکمال

Observing that Acre was under siege, Saladin then besieged the Crusaders from the land side, and Acre fell under two sieges, for the Crusaders were besieging Acre while Saladin was besieging the Crusaders, and inside Acre were the Islamic defenders. Later the Crusaders gained control of Acre and killed the defenders. Winter came and Saladin fell ill, so the pillars of state deemed it advisable for him to return to Damascus to regain his health and wellness, and in spring to attack the Crusaders with a mighty army and reconquer Acre.

سرعت از مصر به سوریه شتافت ملاحظه کرد که عکا محصور است پس صلاح‌الدین صلیبیون را از طرف بر محاصره نمود و عکا در تحت دو محاصره افتاد زیرا صلیبیون عکا را محاصره نموده بودند و صلاح‌الدین صلیبیون را محاصره نموده بود و داخل عکا مرابطن اسلام بودند بعد صلیبیون بر عکا استیلا یافتند و مرابطن را بکشتند و زمان زمستان آمد و صلاح‌الدین رنجور شد پس ارکان دولت مصلحت در آن دیدند که به شام مراجعت نماید و کسب صحت و عافیت کند و در بهار با جیشی جرار بر صلیبیون بتازد و دوباره فتح عکا نماید

- 4 However, Saladin, King Nasir Ayyubi, died in Damascus and the fortress of Acre remained in Crusader hands. After a hundred years, Saladin King Mansur, who was related to Ayyub, conquered Acre and drove all the Crusaders from Syria.

4 ولی صلاح‌الدین ملک ناصر ایوبی در شام فوت شد و قلعه عکا در دست صلیبیون ماند بعد از صد سال صلاح‌الدین ملک منصور که منسوب ایوب است فتح عکا کرد و تمام صلیبیون را از بریه‌الشام براند

- 5 That first Saladin's title was King Nasir, and the second Saladin's title was King Mansur. The first was the son of Ayyub, the second was from Ayyub's relations.

5 آن صلاح‌الدین اول لقبش ملک ناصر است و صلاح‌الدین ثانی لقبش ملک منصور اول پسر ایوب است ثانی از متعلقین ایوب

- 6 And upon you be the Most Glorious Glory.

6 و عليك البهاء الابهی

MKT3.220

AB05382

To: Aqa Muhammad Sadiq et al.

Date: 1911 ca.

- 1 O friends and handmaidens of the All-Merciful! Jinab-i-Aqa 'Ali Akbar traversed land and sea until he reached the Most Great Threshold. In the shelter of the Court, with an enlightened heart, he engaged in supplication and lamentation, seeking divine bounty from the Lord of Mercy for the friends. He beseeched endless favors and begged for grace and beneficence. Then he hastened to 'Abdu'l-Baha in this place. For some days he was an intimate companion in utmost love, occupied with remembrance of the longtime friends. Now that he has been granted permission to return, he requested the writing

1 ای یاران و اماء رحمن جناب آقا علی اکبر بر و بحر پیود تا اینکه باستان جلیل اکبر رسید در پناه درگاه با قلبی آگاه به تضرع و زاری پرداخت و یارانرا موهبت رب رحمن خواست الطاف بنی‌پایان طلب نمود و فضل و احسان رجا کرد پس بنزد عبداله‌بهاء در این سامان شتافت ایامی چند در نهایت حب معاشر و ندیم بود و مشغول بیاد یاران قدیم حال چون مأذون رجوع

of letters to take as a gift to the servants of the Lord of the Dawning-Place.

- 2 Therefore, I listened to each of your blessed names one by one and was filled with joy and delight, for every name that was heard had a special effect that caused heart and soul to supplicate at the threshold of the Beloved: "O Beloved of the horizons and Adored One of every longing servant! These souls are precious through Thy grace and bounty, and these persons are among the sincere ones. Each is like a thirsty fish, yearning in utmost thirst for Thy ocean. They are birds in the garden of guidance, engaged in glorifying and praising Thee. They are lovers of Thy beauteous face and enchanted by Thy character and nature. Night and day they search for Thee with heart and soul, longing to reach Thy city and lane.

- 3 "O Heart-ravisher, steal away their hearts! O Beloved, caress them with hope of reunion! O Heart's Ease, make their destiny sweet in the place of union! Make all intoxicated with the wine of joy and grant them an abundant share of attraction, rapture, yearning and fervor. Make their hearts happy and bring their souls to the Beloved. Though they are in this world, make them aware of another realm and perfume their nostrils with the fragrance from the rose garden of the Abha Kingdom. Grant heavenly strength and divine power. Bestow eloquent speech and teach them compelling utterance, so that each may raise the song of inner meanings and realities in this divine garden like celestial birds, and lift up a spiritual melody. O Kind God, grant this bounty freely and make this favor worthy and gratuitous. Thou art the Helping Lord, the Beneficent, the Helper. There is no God but Thee, the Lord, the Generous Giver, the Mighty, the All-Bestowing."

گشت رجای تحریر اوراق نمود تا ارمغانی برای
بندگان رب الاشراف برد

- 2 لهذا من نام مبارک شما را یک یک استماع نمودم
و نشاط و انبساط حاصل گردید زیرا هر اسمی که
مسموع میشد تأثیری مخصوص مینمود که دل
و جان متضرع بدرگاه جانان میشد که ای دلبر
آفاق و ای معشوق هر بنده مشتاق این نفوس
به فضل و موهبت نفیستند و این اشخاص از اهل
اخلاص هر یک ماهی تشنه‌بند و در نهایت
عطش آرزوی دریای تو نمایند و مرغان چمنستان
هدایتند و به تسبیح و تهلیل تو پردازند مشتاقان
روی دلجوی تواند و مفتونان خلق و خوی تو و
شب و روز به جان و دل در جستجوی تو و در
آرزوی وصول به شهر و کوی تو

- 3 دلبرا دلها بربا دلدارا بامید وصال نوازش نما
دلنشینا برجای وصال کلام آنرا شیرین فرما کلّ
را سرمست بادهء سرور کن و از جذب و وله
و شوق و شور نصیب موفور بخش دلها خرم
کن و جانها بجانان رسان هرچند در این جهانند
بجهان دیگر آگاه فرما و از نسیم گلشن ملکوت
ابی مشامها معطر فرما قوت آسمانی بخش و
قدرت ربّانی ده نطق فصیح عنایت فرما و بیان
بلیغ بیاموز تا هر یک در این گلستان الهی مانند
طیور آسمانی گلبانگ حقائق و معانی زنند و
آهنگ معنوی بلند نمایند ای خدای مهربان این
موهبت ارزان فرما و این عنایت شایان و رایگان
کن توئی رب مستعان و توئی مَنان و مستعان لا
اله الا انت الربّ المعطى الکریم العزیز الوهاب

INBA75:073x, NLAI_BH_AB.012x,
TABN.343, ADH2_1#50 p.077x,
MJMJ1.070x, MMG2#168 p.193x,
MJH.025x

AB11821

To: Baha'is of Manshad

Date: 1911 ca.

- 1 The loved ones of God in Manshad (upon them be the Most Glorious Glory of God) should note and recite this visitation prayer on behalf of 'Abdu'l-Baha at the blessed resting place of Radi'r-Ruh on the day of Naw-Ruz:

1 منشاد احبّاي الهى، عليهم بهاء الله الابهى،
ملاحظه نمايند و در روز نوروز از قبل عبدالبهاء
در مرقد مبارک رضى الروح اين زيارت را
تلاوت نمايند
- 2 He is God!

2 هو الله
- 3 The perfumed breezes from the gardens of the Most Glorious Kingdom have wafted over your fragrant garden, from which the sweet scent of faithfulness spreads to all regions. I testify that you heard the call of your Lord from the highest heights and answered His summons, proclaimed the name of your Most Exalted Lord, took refuge in the most faithful shelter, and your tongue was loosed in praise of the Lord of the first and the last.

3 التفحات المعطرة من رياض الملكوت الأبهى
عبرت على روضتك العنبرة الشذاء تنتشر منها
رائحة الوفاء على كل الأرجاء اشهد انك سمعت
نداء ربك من اوج العلى و لبيت الدعاء و ناديت
باسم ربك الأعلى و آويت الى الكهف الأوفى و
دلع لسانك بالثناء على رب الآخرة و الأولى
- 4 You bid farewell to this world and its pleasures for the people of passion, and deposited in every heart a sign of guidance. You became a banner of the Supreme Concourse, waving and flowing with breezes blowing from the gardens of the Most Glorious Kingdom. You became a shining lamp and a brilliant star in the midst of heaven. You bore every hardship and suffering in the path of your Lord, affliction and calamity befell you, arrows of hatred were aimed at you, and they launched fierce attacks against you. Every deprived and ill-omened one stung you with a poisoned tongue, and enemies gloated over you morning and evening. You remained in severe danger from every offspring and opponent until you intended to attain the joy of meeting and strove toward the Abode of Peace, the place of witnessing, the scene of grandeur. You succeeded and beheld the brilliant lights from the luminous Countenance, and the glances of the divine eyes encompassed you in Iraq, and your mention spread to all horizons. You were commanded to return, sleepless, with an inflamed heart and flowing tears, and you returned to your family with a joyous spirit, an expanded breast, and a heart revived by the favors of your Lord on the day of return. You were of radiant countenance, abundant in ecstasy, fluent of tongue, strong of heart.

4 و ودعت الدنياء و ودعت اللذائد لأهل الهوى و
اودعت في كل قلب آية الهدى فغدوت راية الملأ
الأعلى تتوج و تدفق بنسائم هابة من رياض
الملكوت الأبهى فاصبحت سراجاً منيراً و كوكباً
مضيئاً في وسط السماء و تحملت في سبيل
ربك كل مشقة و عناء و اصابتك الضراء و
البأساء و صوب اليك سهام البغضاء و اغاروا
عليك الغارة الشعواء يلدغك كل محروم مشنوم
بلسان مسموم و يشمتك الأعداء في كل صباح
و مساءً فلازلت في خطر شديد من كل وليد
و عنيد حتى نويت الفوز باللقاء و سعيت الى
دار السلام معهد المشاهدة مشهد الكبرياء و
فزت و رأيت الأنوار الساطعة من الطلعة التوراء
و شملت لحظات الأعين الرحمانية في العراق
و انتشر ذكرى في الآفاق و أمرت بالرجوع
فاقد المهجوع مضطرم الفؤاد منسجم العبرات
و رجعت الى اهلك مستبشر الروح منشرح
الصدر منتعش القلب بالطاف ربك في يوم
الأياب و كنت صبيح الوجه كثير الوجد طليق
اللسان قوى الجنان
- 5 No blame of any blamer took hold of you, no oppressor's might frightened you, no reviler's curse saddened you. Rather, you

remained firm like a mighty mountain and resisted the attack of every powerful army until you drank the cup of death and returned to the Kingdom of the Ever-Living, the Self-Subsisting. You reached the center of lights and entered the gathering of mysteries.

- 6 Upon you be glory and praise, O confident, content and pleasing soul before your Creator! I beseech God to send down upon me a blessing from His presence in this lofty spot of elevated pillars and brilliant lights. And upon you be the Most Glorious Glory.

ADMS#166

5 لا تأخذك لومة لائم ولا ترعبك سطوة ظالم ولا يحزنك سب شاتم بل ثبت ثبوت الطود العظيم وقاومت هجوم كل جيش شديد الى ان تجرعت كأس المنون ورجعت الى ملكوت الحي القيوم وادركت مركز الأنوار ودخلت محفل الأسرار

6 و عليك البهاء و عليك الثناء آيتها النفس المطمئنة الراضية المرضية عند بارئها اسئل الله ان ينزل علي بركة من عنده في هذه البقعة السامية الأركان ساطعة الأنوار و عليك البهاء الأبهى

ADMS#166

AB12837

To: Mirza Muhammad Afshar, in Yazd

Date: 1911 ca.

- 1 O friend of old and long-standing companion! The days when you attained the honor of presence in the Holy Shrine remain in memory, and the fellowship and intimacy we shared comes to mind at every moment. The sweetness of those days never leaves the palate, and the fragrant breeze of that rose garden continues to perfume the nostrils at every instant.
- 2 In truth, the favors of the Lord of creation have reached their fullness regarding that kind friend, for from early youth you spent your days in awareness and remembrance. When you reached maturity, you beheld the lights of the true dawn from the eastern horizon and received your portion and share from the rays of the Sun of Truth. You walked the straight path and were immersed in the ocean of favors of the Generous Lord.
- 3 You loosed your tongue in proof and established clear evidences and decisive arguments for the appearance of the Promised Beauty. You wrote apologetic treatises and spread them throughout all the countries of the world. You endured great hardships and suffered severe blows, even to the point of bearing the derision of relatives and hearing the reproach of enemies. Despite this, you remained in the utmost steadfastness and firmness. No blame of any blamer held you back from your Lord's Cause, nor did the fear of kings or the clamor

1 ای یار قدیم و ندیم دیرین ایامی که در بقعه مبارکه بشرف مثول فائز بودی در خاطر است و انس و الفتی که با تو داشتم در هر دم بیاد آید حلاوت آن ایام از مذاق نزود و رائحه طیبه آن گلشن هر دم مشام معطر نماید

2 فی الحقیقه الطاف رب البریه در حق آن یار مهربان بنهایت رسیده زیرا از صغر سن ایام را به تنبه و تذکر گذراندی و چون برشد رسیدی انوار صبح صادق از افق مشرق مشاهده فرمودی و از پرتو شمس حقیقت بهره و نصیب یافتی سالک طریق مستقیم بودی و غریق بحر الطاف رب کریم گشتی

3 زبان بیرهان گشودی و دلائل لائح و حجج قاطعه بر ظهور جمال موعود اقامه فرمودی رساله استدلالیه نگاشتی و در جمیع ممالک عالم انتشار دادی تحمل مشقات عظیمه کردی و صدمات شدید خوردی حتی بشمات اقربا مبتلا شدی و ملامت اعدا شنیدی باوجود این در نهایت ثبوت و رسوخی فمأخذک لومة لائم فی امر ربک و لامنتک خشية الملوک و لا وضوء المملوک بل ثبت علی الميثاق و تبرئت من اهل النفاق و

of subjects prevent you. Rather, you remained firm in the Covenant, dissociated yourself from the people of hypocrisy, and avoided the brayers, out of love for the Luminary of the horizons and attraction to the Kingdom of Splendors. Well done to you for this overflowing cup, brimming with the wine of your Lord's favors for the people of concord!

- 4 O my Lord, my Hope, my ultimate Refuge and Desire! This is Your servant who has turned his face sincerely to Your generous face, believed in the Great Announcement, recited Your verses among the worlds, called to the manifest Light, guided to the straight path, established the proof, quenched the thirst, and healed every sick one. He seeks forgiveness in the vicinity of Your mercy and yearns to witness Your lights. My Lord! Make this servant of Yours a sign of Your gift among humanity, a banner waving upon the towers of glory through the winds of Your greatest gift, a bird soaring in the atmosphere of heaven, and a star rising in the horizon of guidance. Verily You are the Generous, verily You are the Great, verily You are the All-Merciful, the Most Merciful.

تَجَنَّبْتُ اولى النَّعَاقِ حَبَّاً بَنِيَّ الْآفَاقِ وَانْجَذَاباً إِلَى
مَلَكُوتِ الْاَشْرَاقِ فَهِنِثاً لَكَ هَذَا الْكَأْسُ الدَّهَاقِ
الْمُتَدَفِّقَةُ بِصَهَاءِ الطَّافِ رَبِّكَ لَاهِلِ الْوَفَاقِ

4 رَبِّ وَرَجَائِي وَغَايَةَ مَوْتِي وَمُنَائِي هَذَا عَبْدُكَ
الَّذِي اخْلَصَ وَجْهَهُ لَوَجْهِكَ الْكَرِيمِ وَأَمَّنَ بِالنَّبَأِ
الْعَظِيمِ وَرَتَّلَ آيَاتِكَ بَيْنَ الْعَالَمِينَ وَدَعَى إِلَى النُّورِ
الْمُبِينِ وَهَدَى إِلَى الصِّرَاطِ الْمُسْتَقِيمِ وَأَقَامَ الدَّلِيلَ
وَارْوَى الْغَلِيلَ وَشَفَى كُلَّ عَلِيلٍ يَرْجُو الْغُفْرَانَ
فِي جَوَارِ رَحْمَتِكَ وَيَشْتَاقُ مَشَاهِدَةَ انْوَارِكَ رَبِّ
اجْعَلْ عَبْدُكَ هَذَا آيَةً مُوَهِّبَتِكَ بَيْنَ الْوَرَى وَعِلْمَاءَ
يَتَوَجَّعُونَ عَلَى صُرُوحِ الْمَجْدِ بَارِيَا حِمْيَرِكَ الْعَظِيمِ
وَطَيْراً مُرْفَرَفاً فِي جَوِّ السَّمَاءِ وَنَجْمًا بَازِغاً فِي افقِ
الْهَدْيِ أَنْتَ الْكَرِيمُ أَنْتَ الْعَظِيمُ أَنْتَ
أَنْتَ الرَّحْمَنُ الرَّحِيمُ

BRL_DAK#1221

AB01970

To: Ilyas Kashani, in Qazvin

Date: 1911 ca.

- 1 O spiritual friend! Your detailed letter was received and read with complete attention. Praise be to God, you are in the utmost love and attraction, and in enthusiasm, joy and ardor. This is the cause of progress to the highest degrees of human virtues.
- 2 East and West are in trouble and distress, and Iran is desolate and deprived of security and safety. Everything that was written in previous letters from the beginning of the Ascension until now has become and is becoming clear and evident one by one in the realm of existence. Review those letters so that the reality of the situation becomes clear and evident.
- 3 Now the divine friends, with illumined hearts and spiritual feelings and merciful souls, praise be to God, are in the utmost

1 ای یار روحانی نامۀ مفصل شما رسید و بدقت تمام قرائت گردید الحمد لله در نهایت محبت و انجذابی و در شور و شفع و التهاب و همین سبب ترقی باعلی معارج فضائل عالم انسانیت

2 شرق و غرب در زحمت و تعب است و ایران و ایران و محروم از امن و امان آنچه در مکاتیب سابقه از بدایت صعود تا بحال مقدماً سمت تحریر یافت جمیعاً یک بیک در عرصه شهود واضح و مشهود گردیده و میگردد آن مکاتیب را ملاحظه نمائید تا حقیقت حال واضح و مبرهن شود

3 حال یاران الهی با قلبی نورانی و احساسی روحانی و نفسی روحانی الحمد لله در نهایت سرور و شادمانی و از جمیع مشکلات و مداخلات

joy and gladness and should take refuge from all difficulties, interventions and opposition in reliance upon the Ancient Truth, seek recourse to the Great Announcement, remain firm in the mighty Covenant, walk the straight path, and not interfere in political affairs. This condition and movement is the very essence of the favor of the Divine Unity, and this conduct and behavior conquers the armies of kings.

- 4 Soon you will observe that the banner of sanctification will be raised, and the standard of the unity and love of mankind will wave at the pole of the horizons, universal peace will be established, and the light of reality will shine forth.

- 5 Although you have fallen into a corner, yet you are privy to secrets and companion of night and day, and inspired by the fragrances of flowers and morning breezes. The flowing poetry was composed with utmost fluency and eloquence from the spring of love. Whenever the dust of troubles settles on your noble mind, immediately compose an ode or lyric poem in praise of the Blessed Beauty (may my spirit be sacrificed for His sacred threshold) - grief will not remain, pain will not endure, happiness will be bestowed, sorrow will vanish.

- 6 And upon you be the Most Glorious Glory.

GPB.282x

و معارضات در کنار توکل بحق قدیم نمایند و
توسل بنبا عظیم جویند و ثبوت بر عهد وثیق
بنمایند و سلوک در صراط مستقیم کنند و در
امور سیاسی مداخله ننمایند و این حال و حرکت
عین عنایت حضرت احدیتست و این روش و
سلوک قاهر جنود ملوک

4 عنقریب ملاحظه نمائید که علم تقدیس بلند
گردد و پرچم وحدت و محبت عالم انسانی در
قطب آفاق موج زند و صلح عمومی بنیاد شود و
پرتو حقیقت جلوه نماید

5 و آن جناب هرچند در گوشه و کاری افتادی
ولی محرم اسراری و همدل لیل و نهار و مستفیض
از نفحات ازهار و نسیمات اسرار اشعار آیدار
در نهایت سلاست و فصاحت از قریحهء محبت
صدور یافته بود هر وقت غبار اکدار بر خاطر
شریف بنشیند فوراً بنظم قصیده یا غزلی در
ستایش جمال مبارک روحی لعنته المقدسه فدا
پرداز غم نماند الم نماند شادی بخشد انده نماند

6 و علیک البهاء الأبهی

BRL_DAK#0842, MKT3.430, KHMT.104x

AB01920

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

Date: 1911 ca.

- 1 O thou who art firm in the Covenant! Thy letter was received. Mushiru'l-Mamalik was certain that he would become the target of wrath and severe punishment, and thou didst wish this retribution would come quickly. Now the Almighty God has subjugated that audacious person and inflicted thorough punishment upon that tyrannical traitor. Similarly, Mirza Davud the obstinate one received the recompense for his deeds and saw severe punishment, taking up residence in the depths of hell-fire, and whatever he had amassed was also plundered and pillaged. Likewise regarding the disgrace of Kaykhusraw Kirmani - had he possessed even a little intelligence and knowledge, he would surely have become aware and mindful that these were divine causes.

1 ای ثابت بر پیمان نامهء شما رسید مشیرالممالک
یقین بود که مورد نعمت و عذاب شدید خواهد
شد و شما آرزوی آن داشتید که بزودی این
عقوبت حصول پذیرد حال خداوند مقتدر آن
شخص جسور را مقهور نمود و آن ظالم غدار را
مجازات آبدار فرمود و همچنین میرزا داود عنود
بجزای اعمال خویش رسید و مجازات شدید دید
و در قعر سعیر مقرر گردید و آنچه اندوخته بود نیز
تالان و تاراج شد و همچنین رسوائی کیخسرو
کرمانی آن نیز اگر اندکی هوش و دانش داشت
البته متنبه و متذکر میشد که این اسباب خدائی
بود

- 2 As for the matter of those travelers, namely the Parsees of India - these are noble souls. The friends of God must not fall short in any way in showing them respect and consideration. And regarding the American officials - they too deserve the utmost consideration and respect. Whatever others may lack in love and service to them, the Baha'is must make up for it.
- 2 و اما قضیه آن حضرات مسافرن یعنی فارسیان هند این نفوس مردمان نجیبند یاران الهی باید در احترام و رعایت آنها بهیچوجه کوتاهی ننمایند و اما قضیه مأمورین امریکا آنان نیز سزاوار نهایت رعایت و احترامند آنچه سائرین در محبت و خدمت آنان قصور نمایند بهائیان باید تلافی کنند
- 3 As for the matter of Iran and Iranians and the journey of Sardar As'ad and the withdrawal of Sipahdar - soon this will lead to severe upheavals. Praise be to God that the friends of God are removed from revolution and are in utmost tranquility and composure amid the turmoil. They must think about the development of Iran, never seeking rest or finding repose. Day and night they must strive to create good fellowship, so as to remove discord among Iranians, and consider the expansion of commerce, industry and agriculture as the foundation of success.
- 3 و اما قضیه ایران و ایرانیان و سفر سردار اسعد و نکول سپهدار عنقریب منجر بانقلابات شدید میگردد الحمد لله یاران الهی از انقلاب در کارند و از اضطراب در نهایت سکون و قرار باید در فکر آبادی ایران باشند ابداً راحت نجویند و آرام نیابند شب و روز در حسن الفت بکوشند تا دفع کلفت بین ایرانیان نمایند و توسیع دائره تجارت و صنعت و زراعت را اساس نجاح شمرند
- 4 A prayer for forgiveness on behalf of the departed wife of Aqa Mulla Rida was previously written and sent. If it has not arrived, let me know so that it may be written again. And I beseech from the Court of the One that He may heal the sick and grant health and wellbeing to the ill. And upon you be the Most Glorious Glory.
- 4 مناجاتی طلب مغفرت بجهت ضلع مرحومه آقا ملا رضا از پیش مرقوم گردید و ارسال شد اگر نرسیده مرقوم نمائید تا دوباره نگاشته گردد و از درگاه احدیت میطلبم که علیلان را شفا بخشد و مریضان را صحت و عافیت دهد و علیک البهاء الاهی

ABDA.238ax

AB01957

To: *Fatimih et al.*

Date: 1911 ca.

- 1 O maidservants of God, nowadays, in the countries of the West and America there are disagreements and quarrels between men and women. Men say that because women are weak and feeble in powers, and men are active in the field, therefore in existence women cannot be counted the same as men. But women clam: "We are equal with men in all the powers and in intelligence and understanding. There is no difference. We are all human beings and of humankind. What is the reason for this distinction? Nay this thought is tyranny and transgression. All the women are ready in the field of test that it
- 1 ای کنیزان الهی در این ایام در اقالیم فرنگ و امریکا بین رجال و نساء جدال و نزاع است مردان گویند چون زنان در قوی ضعیفند و ناتوان و رجال مردان میدان لهذا در وجود مانند رجال محسوب نه ولی نساء ادعا نمایند که ما در قوی جمیع و مشاعر و ادراک مانند رجالیم و تفاوتی در میان نه عموم بشریم و از نوع انسان این امتیاز را چه دلیل و چه برهان بلکه این فکر ظلمست و طغیان و کل نساء حاضر میدان

may be made clear that we are powerful and mighty, great and grand.”

- 2 Yea, this question has not yet been solved. They are engaged in discussion and contention. But what is certain is this: The handmaidens who believe are confirmed by the favours of the Lord of signs. Their success is backed by clear verses, and they are distinguished from those men who have fallen in the lowest abyss of veils. Since distinction is in faith and certitude, the one who is more attracted and further aflamed, that person excels the other, be he a man or a woman. This is the distinguishing feature, and the endearing factor lies in this.
- 3 In this wonderful dispensation some women were aroused from the couch of heedlessness who so moved in this arena that they excelled the men and won the cup of victory from them. Soon from amongst these women many will appear as the men of the field, who will shine forth resplendent in the world of humanity with an eloquent tongue, a detached heart, a perfect utterance, a radiant proof and they will show forth supreme chastity and great decency. Upon them be the glory of glories. Upon them be praise and salutation.

امتحان تا واضح گردد که قوییم و قدیر و عظیم و جلیل

2 باری هنوز اینسئله منحل نگردیده به مذاکره و مجادله مشغولند ولی آنچه یقین است اینست که نساء مؤمنات مؤیدند بتأییدات ربّ الآیات و موقّند بآیات باهرات و ممتاز از رجال ساقط در حسیض حجاب و چون امتیاز به ایمانست و ایقان هر یک منجذب تر و مشتعل تر سبقت بر دیگر دارد خواه از رجال خواه از نساء ما به الامتیاز اینست و ما به الاعتزاز این و

3 در این دور بدیع نسائی از مرقد غفلت منیعت گشتند و چنان در این میدان جولان نمودند که گوی سبقت و پیشی را از مردان ربودند و عن قریب از این زنان مرد میدان بسیار ظهور خواهد یافت که بلسانی ناطق و قلبی فارغ و بیانی فائق و برهانی ساطع در عالم انسان جلوه نمایند و بعصمت کبری و عفت عظمی ظاهر و باهر گردند و علین البهآ الأبهی و علین التحیة و الثناء

MKT7.253b, AMK.141-142, AMK.151-152,
DUR1.303x

AB01952

To: Jinab Fadil

Date: 1911 ca.

- 1 O perfect Fadil! His honor Karim requested this letter, and this weak servant also undertook to pen this missive so that you may know that you are beloved and accepted, noble and praiseworthy.
- 2 The favors of the Most Glorious Beauty encompass all and the bounty of His gifts is perfect. In every moment a dew-drop arrives from the sea of grace, and in every breath a holy fragrance wafts from the pure breaths of the Most Glorious Kingdom. The doors of grace are open and the bounty of the All-Merciful is abundant.
- 3 We must strive night and day with heart and soul to obtain this blessing, to count this gift as a treasure, and to consider

1 ای فاضل کامل جناب کریم استدعای این رقیم نمود این عبد ضعیف نیز بترقیم این نامه پرداخت تا بدانی که عزیزی و مقبول و کریمی و محمود

2 الطاف جمال ابری شاملست و فیض موهبتش کامل در هر دم از یم عنایت شبنمی رسد و در هر نفسی از انفاس طیبهء ملکوت ابری نفعهء مقدسی میوزد ابواب عنایت مفتوح است و فیض رحمانیت موفور

3 باید شب و روز به جان و دل کوشید تا این بخشش را بکف آریم و این موهبت را غنیمت

this bestowal as the greatest mercy. Surely, rest not for a moment and take no repose. Tear the collar of patience and raise high the melody and song of the Greatest Glad-Tidings, saying: The divine morn has dawned! The Sun of Reality has shone forth! The divine springtime has arrived and the life-giving breeze of the Kingdom has wafted! The Most Exalted Beauty appeared and the Sun of the horizon of truth became manifest and evident! He made the world a paradise of Ridvan and made the earth the envy of heaven!

- 4 Yet until now you have not raised your heads from the pillow of heedlessness and have taken such divine bounties lightly. The Most Exalted Beauty became the target of the arrow of hatred and the Sun of Reality set in the horizon of grandeur. Still you did not awaken and did not become mindful. How long will this heedlessness last and this deprivation continue? O sleeping ones, open your eyes! O wayward ones, walk the path of guidance! O thirsty ones, drink from the living waters!
- 5 By my Lord, the days shall end and you shall pass beneath the earth and descend into the layers of the ground where no sound or whisper shall be heard from you thereafter. Is it not a pity that man should lose the bounty of the All-Merciful and become occupied with the clay and worms of the earth? Perdition to every soul that is veiled from its Lord, and destruction to every person who does not inhale the fragrance of truth from its source!
- 6 And upon you be greetings and praise.

دانیم و این عطا را رحمت کبری شمریم البتّه دمی میاسا و آنی راحت مکن گریبان صبر بدر و نغمه و آهنگ بشارت کبری بلند کن و بگو صبح الهی دمید شمس حقیقت درخشید بهار الهی رسید و نسیم جانبخش ملکوتی وزید جمال اعلی ظاهر شد و آفتاب افق حقیقت ساطع و لائح گشت جهانرا جنت رضوان نمود و زمین را غبطه آسمان کرد

4 و تا بحال سر از بالین غفلت برنداشتید و همچو فیوضات الهیه را سهل انگاشتید جمال اعلی هدف تیر بغضا شد و شمس حقیقت در افق عظمت غروب کرد باز بیدار نگشتید و هشیار نشدید این غفلت تا کی و این محرومیت تا چند ای خفتگان چشم بگشائید ای گمراهان راه هدایت به پیمائید ای تشنگان از ماء معین بنوشید

5 فوراً سنتهی الاّیام و تجاورون الرّغام و تنزلون فی طبقات الأرض لایسمع منکم صوت و لا رکز من بعد هذا حیف نیست که انسان موهبت رحمانرا از دست بدهد و مشغول به طین و خراطین ارض گردد تبّاً لکلّ نفسٍ احتجبت عن ربّها و سخفاً لکلّ انسانٍ لم یستنشق رائحة الحقّ من مهبّها

6 و علیک التّحیّة و التّناء

MKT9.158b

AB02275

To: Yuhanna Dawud, in Austria

Date: 1911

- 1 O dear friend! Your letter arrived and its contents brought the utmost joy. There is no time for a lengthy reply. Convey on my behalf the utmost respect and loving kindness to Monsieur Muzir. This esteemed personage deserves extraordinary consideration and honour. His aim is service to the world of humanity and the diffusion of the fragrances of God and the teachings of Baha'u'llah.

1 ای یار عزیز نامه شما رسید و از مضمون نهایت سرور حاصل گردید فرصت جواب مفصل نیست حضرت مسیو موزر را از قبل من نهایت احترام و محبت و مهربانی ابلاغ دار فی الحقیقه این شخص محترم سزاوار رعایت و حرمت فوق العاده است و مقصودش خدمت بعالم انسانی و نشر نفحات الهی و تعالیم حضرت بهاء الله است

- 2 As to his highness the Foreign Minister of Austria, I hope that through reading the Tablets and being informed of the teachings of Baha'u'llah, he will drink from the cup of supreme guidance. Indeed they have understood the truth well: the teachings of old will not suffice today, will not cure every affliction or heal every wound. The heavenly teachings of the past are loved and praised, but the minds and thoughts have developed. There is a need for universal teachings and those are the teachings of Baha'u'llah, which encompass all teachings. Today, whosoever becomes informed of the exhortations and counsels of Baha'u'llah and reads Tablets such as Kalimat, Tajalliyat, 'Ishraqat, Tarazat and Bisharat, will have no doubt whatsoever that these teachings are today's sustenance for the world of humanity and the cause of eternal life.
- 2 اما حضرت وزیر خارجهء اطريش اميدوارم که بواسطهء قرائت الواح و اطلاع بتعاليم بهاءالله جام هدايت کبری را بنوشد فی الحقیقه خوب پی بحقیقت برده‌اند تعالیم قدیمه امروز کفایت ننماید هر دردی را درمان نگردد هر زخمی را مرهم نشود آن تعالیم قدیمهء سماویه بسیار محبوب و مقبول است ولی عقول و افکار ترقی نموده احتیاج بتعالیم کلیه است و آن تعالیم بهاءالله است که جامع جمیع تعالیم است امروز هر نفسی اطلاع بر وصایا و نصایح بهاءالله یابد و الواح کلمات و تجلیات و اشراقات و طرازات و بشارات را بخواند ابداً از برای او شبهه نماند که این تعالیم رزق امروز عالم انسانی است و سبب حیوة ابدی است و اما با شما
- 3 God willing there will be a long meeting with you in Paris. Convey the utmost loving kindness from me to Mrs. White, who is in Austria. My hope is that we will meet in Paris. Convey my utmost joy and eagerness and great respect to his highness the Foreign Minister of Austria. Upon you be the Glory of Glories.
- 3 انشاءالله در پاریس ملاقات مفصل حاصل خواهد شد و بکنیز عزیز الهی مسس هوایت که در اطريش است نهایت مهربانی از قبل من ابلاغ دار امیدم چنانست که در پاریس ملاقات نمائیم نهایت اشتیاق و احترامات فائقهء مرا بحضرت وزیر امور خارجهء اطريش ابلاغ دارید و علیک البهاء الأبهی ع
- 4 Mr. Muzir's work is my work. You must attach the greatest importance to it. By no means be dissociated from it.
- 4 اشغال جناب مستر موزر شغل من است باید نهایت اهمیت بدهید ابداً انفکاک ننمائید

ROL.057-058

BRL_DAK#1093, MKT3.453, AMK.161-162, AMK.175-176, MAS5.093x, DAUD.28

AB02781

To: Baha'is of Baghdad

Date: 1911 ca.

- 1 O divine friends! Jinab-i-Aqa Musa and Aqa Qanbar-'Ali traversed long distances, mountains, deserts and seas to reach the blessed and luminous Shrine. After attaining the presence at the Sacred Threshold, they hastened to the realm of Egypt and met with this center of poverty and nothingness. They were companions and intimates for several days before returning.
- 1 ای یاران الهی جناب آقا موسا و آقا قنبر علی مسافهء بعیده و کوه و صحرا و دریا طی نموده ببقعهء مبارکهء نوراء رسیدند و بعد از تشرّف باعتاب مقدسه باقلیم مصر شتافتند و با این مرکز فقر و فنا ملاقات کردند و ایامی چند انیس و مونس بودند بعد مراجعت نمودند

- 2 During the days they were companions, they spoke of the divine friends and offered the utmost praise for their unity and oneness, that praise be to God, the gatherings in Iraq are illumined with the bounty of radiance and the friends are in the utmost joy and delight. They have no purpose save the good-pleasure of God and no aim except treading the path of guidance. They are filled to overflowing with the wine of the love of God and their nostrils are perfumed with the fragrances from the gardens of sanctity.
- 3 This news was of good effect, for all these tribulations, trials, blows, hardships and difficulties were endured so that in the assemblage of humanity the light of love might shine forth and the life-giving breeze from the garden of the All-Merciful might waft, and the hidden hand might rend asunder the veil of darkness of self-worship, and the foundation of the self and passion might be demolished, personal existence might be annihilated, and nothingness and evanescence might become the basis of behavior, so that the lights of existence from the realm above might become manifest.
- 4 If the gatherings in Iraq are so radiant, surely their sweet fragrance will eventually spread throughout the horizons and the fame of their spirituality will encompass the world. O God! Make this a reality.
- 5 And upon you be the most glorious Glory!
- 2 ایامیکه همدم بودند ذکر احبای الهی نمودند و نهایت ستایش از اتحاد و یگانگی کردند که الحمد لله محافل عراق بفیض اشراق روشن و یاران در نهایت روح و ریحانند جز رضای حق مقصدی ندارند و جز سلوک در سبیل هدی مرامی نخواهند از باده محبت الله جام سرشارند و از نفحات ریاض تقدیس مشامی معطر دارند
- 3 این خبر خوش اثر بود زیرا جمیع این بلایا و محن و صدمات و زحمات و مشقات بجهت آن تجل گردد که در انجمن عالم انسانی نور محبتی بدرخشد و نسیم جانپور حقیقه رحمانی بوزد و ید غیبی حجاب ظلام خودپرستی بدرد و اساس نفس و هوی منهدم گردد وجود شخصی نابود شود و نیستی و فنا اساس سلوک شود تا انوار هستی جهان بالا جلوه نماید
- 4 اگر محافل عراق چنین پراشراق است البتّه رائحه طیبّه اش عاقبت در آفاق منتشر گردد و صیت روحانیتش جهانگیر شود اللهم حقّ ذلک
- 5 و علیکم البهاء الاهی

MKT9.217b

AB02706

To: Abdu'l-Husayn son of Andalib, in Shiraz

Date: 1911 ca.

- 1 O harmonious one full of yearning!
- 2 Shiraz's fame has always been world-embracing, and its nightingale's song reached the seven climes, such that the poetry collections of its poets spread to every country and the eloquence and rhetoric of its writers became renowned in every region and was translated into every tongue. They say Shiraz's air is joyous and exhilarating.
- 1 ای دمساز پرنیاز
- 2 شیراز آوازه اش همیشه جهانگیر بود و شهناز مرغ ادبیش بهفت اقلیم میرسید چنانچه دیوان شعراش در هر کشوری منتشر و فصاحت و بلاغت ادبایش در هر اقلیمی مستتر و بهر لسانی مترجم گویند هوای شیراز فرح انگیز است و نشاط خیز

- 3 In such an endless springtime that has encompassed East and West, and in this wondrous spring that has spread the carpet of grace - a spring whose beginning was the dawning of the Day-Star of the horizons and whose end is five hundred thousand years - if the birds of the meadow do not burst into song and melody in this spring of roses and jasmine, in what season will they sing the anthem of the All-Merciful from the branches of divine knowledge and give lessons in spiritual stations?
- 4 In any case, that region was the homeland of the Great Announcer and that country the dawning-place of that luminous Star. Its flame must be intense and its light evident, its meteor penetrating and its arrows piercing, its sword world-conquering and its star a brilliant sun, its ocean surging and its whale roaring, its spring gushing and its lamp radiant, its breeze life-giving and its fountain spirit-bestowing, its hosts of divine knowledge the vanguard of victories and its armies of certitude confirmed by the Kingdom of the All-Loving Lord - so that the banner of the love of God may be raised high and the pillars of the Cause of God exalted. This is worthy of that meadow and this befits that land.
- 5 Count the opportunity as precious. As much as you can, gallop with two horses on this path until you reach the desired destination and embrace the intended beloved.
- 6 The amount of nineteen qirans which you had delivered to that respected person was received.
- چرا در چنین بهار مستمری که شرق و غرب را احاطه نموده و این ربیع بدیی که بساط لطافت گسترده و بدایت این ربیع طلوع نیر آفاق نهایتش پانصد هزار سال مرغان چمن اگر در این بهار گل و سمن بنغمه و آهنگ نیابند در چه موسمی در شاخسار عرفان گلبانگ رحمان زنند و درس مقامات معنوی دهند
- 4 باری آن اقلیم موطن مبشر عظیم بود و آن کشور مشرق آن کوکب منور باید شعله‌اش شدید باشد و نورش پدید شهابش ثاقب گردد و سهامش نافذ شمشیرش جهانگیر گردد و کوکبش مهر منیر دریایش پرجوش بود و نهنگش پرخروش عینش نایع گردد و سراجش ساطع نسیمش جانبخش شود و تسنیمش روحبخش جنود عرفانش طلایه فتوح گردد و جیوش ایقانش مؤید بملکوت رب و دود تا علم محبة الله بلند گردد و ارکان امر الله ارجمند اینست سزاوار آن مرغزار و اینست لائق آن دیار
- 5 فرصت غنیمت شمار تا توانی در این سبیل دو اسبه بران و بمنزل مطلوب برس و شاهد مقصود در آغوش آور
- 6 مبلغ نوزده قران که بآن شخص محترم تسلیم نموده بودید رسید

ADMS#065i23x

MKT5.219, PYB#210 p.05

AB02661

To: *Haji Muhammad Ali Shirazi*

Date: 1911 ca.

- 1 O servant of the Threshold of God! Your letter was received but due to lack of time I am compelled to give a brief reply and beg your pardon.
- 2 O steadfast one in the Covenant! The letters from Jinab-i-Rustam Fulad and Jinab-i-Bahram arrived. For your joy and their happiness a few lines are being written in reply. Convey most wondrous greetings to Jinab-i-Mirza 'Ali Aqa. Although
- 1 ای بنده آستان حق نامه شما رسید ولی از عدم فرصت مجبور بر اختصار جوابم و معذورم
- 2 ای ثابت بر پیمان نامه جناب رستم فولاد و جناب بهرام رسید محض حبور شما و سرور ایشان چند سطری جواب مرقوم میگردد بجناب میرزا علی آقا تحیت ابدع ابهی ابلاغ دارید هرچند

'Abdu'l-Baha has the utmost longing to meet with them, since it is summer and the heat in these parts is intense, let them postpone it to another time.

- 3 On my behalf, convey utmost longing and most wondrous greetings to Jinab-i-Aqa 'Ali-Asghar, Jinab-i-Aqa Shukru'llah, Jinab-i-Aqa 'Abdu'l-Ghaffar, Jinab-i-Aqa Muhammad-Ibrahim Za'ir, Jinab-i-Aqa Mahmud 'Assar, and Jinab-i-'Abdu'l-Husayn Khayyat, and say: O friends! These are the days of test, and steadfastness and firmness are like the water of life leading to eternal existence and everlasting life. Praise be to God that you are intoxicated with the wine of steadfastness and hold the cup of the Covenant and Testament at the feast of constancy. Therefore offer thanks at the Threshold of Oneness that you are blessed with such a gift and are favored with such a bounty.

- 4 O Jinab-i-Za'ir, make a journey to Sarvistan and bestow upon the friends a wondrous intoxication from the wine of the Covenant, encourage and urge firmness in the Cause of the Manifest Light, and stimulate the teaching and diffusion of the divine fragrances, that perchance Sarvistan may become a paradise of peerless cypresses in the divine garden, and that land may become perfumed with holy fragrances and illumined with the light of guidance.

- 5 And upon you be the Most Glorious Glory.

عبدالبهاء نهایت اشتیاق بملاقات ایشان دارد ولی چون موسم تابستانست و گرمای این صفحات شدید لهذا بوقت دیگر مرهون دارند

3 بجناب آقا علی اصغر و جناب آقا شکرالله و جناب آقا عبدالغفار و جناب آقا محمد ابراهیم زائر و جناب آقا محمود عصّار و جناب عبدالحسین خیاط از قبل من نهایت اشتیاق ابلاغ دارید و تحیت ابدع ابهی برسانید و بگوئید ای یاران ایام ایام امتحانست و ثبات و استقامت مانند آب حیوان سبب زندگی سرمدیست و حیات ابدی الحمد لله شما از باده ثبوت سرمستید و در بزم استقامت ساغر عهد و پیمان در دست لهذا بدرگاه احدیت شکرانه نمائید که بچنین موهبتی موفقید و بچنین عنایتی فائز

4 ای جناب زائر یک سفری به سروستان بنمائید و یارانرا از صهباء میثاق نشئه بدیعی بخشید و تحریص و تشویق استقامت بر امر نور مبین بنمائید و تحریص بر تبلیغ و نشر نفحات الله بفرمائید بلکه انشاءالله سروستان جنت سروهای بیهمال باغ الهی گردد و آن کشور بنفحات قدس معطر و بنور هدی منور شود

5 و علیک البهاء الأبهی

INBA87:190, INBA52:191b

AB02737

To: *Mirza Ali Ashraf Lahijani Andalib, in Shiraz*

Date: 1911 ca.

- 1 O Nightingale of the Garden of Inner Meanings! The eloquent verses possessed novel meanings and, in praise of the Greatest Name's threshold, encompassed all poetic artistry. The friends and handmaidens of the All-Merciful chanted and sang them with utmost joy and delight. This servant, despite lack of time, writes his praise in his own hand.

- 2 As the Ridvan Festival marked the beginning of the announcement of Him Whom God Shall Make Manifest, and as the Ancient Beauty, though banished and exiled, manifested and

1 ای عندلیب حدیقه معانی اشعار فصیح معانی بدیع داشت و در ثنای آستان اسم اعظم جامع جمیع صنایع شعریه بود یاران و اماء رحمن در نهایت وجد و سرور ترتیل و ترنیم نمودند این عبد با عدم فرصت بخط خویش تحسین مینگارد

2 عید رضوان چون بدایت اعلان ظهور من یظهره الله بود و جمال قدم باوجود آنکه نفی و سرگون

shone forth to all horizons with perfect joy, majesty and divine glory in Najib Pasha's garden outside [Baghdad], and all necks were bowed and all voices were humbled, therefore these days are most blessed. The loved ones should express utmost joy and delight.

بودند در کمال سرور و عظمت و عزت الهیه در باغ نجیب پاشا در خارج [بغداد] تجلی و اشراق بکل آفاق فرمودند و جمیع اعناق خاضع بود و کافه اصوات خاشع لهذا این ایام بسیار مبارک است احباً باید نهایت وجد و سرور مجری دارند

- 3 Glory be to God! To this day in no history has it been seen that although the Greatest Name's departure from Baghdad was as an exile and banishment, yet to such a degree was the might, power and majesty of the Supreme Lord manifest and evident that the governor and counselor Namiq Pasha along with all provincial officials and military commanders were utterly submissive and humble. And to God belongs all glory, before and after. It was witnessed by all eyes and visions. Convey to all the friends, on the occasion of the advent of this blessed day, the most wondrous and glorious greetings and supreme felicitations from 'Abdu'l-Baha. And upon you be the Most Glorious Glory.

3 سبحان الله الى الآن در هیچ تاریخی دیده نشده است که باوجود آنکه حرکت اسم اعظم از بغداد بعنوان نفی و سرگون بود ولی بدرجه عت و اقتدار و عظمت حضرت کبریا ظاهر و آشکار بود که والی و مشیر نامق پاشا با جمیع ارکان ولایت و امراء لشکر کافه خاضع و خاشع بودند و لله العزة من قبل و من بعد مشهود جمیع انظار و ابصار بود کافه دوستان را بجهت حلول این یوم مبارک از قبل عبدالهء تحت ابداعی و تهنیت کبری ابلاغ دارید و علیک الهاء الأبی ع

- 4 Aqa Mirza 'Abdu'l-Husayn is studying Arabic and French at a respected school in Haifa.

4 آقا میرزا عبدالحسین در حیفا در مدرسه معتبری بتحصیل لسان عربی و فرانسوی مشغول است

INBA87:572, INBA52:607, MMK4#028
p.026x

AB03006

To: Baha'is of Alexandretta, in Iskenderun

Date: 1911 ca.

- 1 O ye friends of the All-Merciful! Spiritual blessings and illumined success are fruits of constancy in divine love and steadfastness in the path of the Lord. In the blessed verse He saith: "Those who say 'Our Lord is God' and then remain steadfast, the angels descend upon them." These are the angels of divine confirmation, the angels of heavenly success, the angels of mercy, the angels of bestowal, the angels of inspiration, the angels of certitude and assurance. That is to say, these lofty stations and divine virtues are the results of constancy and steadfastness. The steadfast soul becomes like unto a flourishing plant, and the firm individual becomes the manifestation of the outpourings of the highest heaven. When a tree takes

1 ای یاران رحمانی فیض وجدانی و فوز نورانی از نتایج ثبوت بر محبت الهی و استقامت در سبیل ربانیت در آیه مبارکه میفرماید ان الذين قالوا ربنا الله ثم استقاموا تنزل عليهم الملائكة این ملائکه تأیید است این ملائکه توفیق است این ملائکه رحمت است این ملائکه موهبت است این ملائکه الهام است این ملائکه اطمینان و ایقانت یعنی ایقامات عالی و فضائل رحمانیه از نتایج ثبوت و استقامت نفس ثابت نابت گردد و شخص مستقیم مظهر فیوضات علین شود شجر چون ریشه نماید سبز و خرم گردد

root it becomes verdant and fresh, putting forth leaves and blossoms and yielding delectable fruit. Established upon firm foundations, an edifice shall become like unto a grand mansion, a mighty palace, strong even as a mighty pillar.

- 2 Therefore, show forth constancy and steadfastness to the utmost degree, that ye may become the manifestations of the favors of the Glorious Lord, that ye may witness the effulgences of the All-Merciful and observe the outpourings of the unseen realm. Morning and evening I supplicate and implore at the Threshold of Oneness, seeking for you divine confirmations and heavenly assistance, so that in this dark world ye may become luminous manifestations and adorn the world of being with human virtues and perfections. Strive day and night that some good deed may proceed from you, and pray and beseech night and day that ye may be enabled to serve the world of humanity. This is the greatest gift.

- 3 Upon you be the Most Glorious Glory.

DAS.1914-09-11

و برگ و شکوفه نماید و میوه خوشگوار ببار
آرد بنیان چون پایه متین دارد ایوان شود قصر
مشید گردد و رکن شدید شود

2 پس تا توانید ثبوت و استقامت بنمائید تا مظهر
الطاف ربّ جلیل گردید تجلیات رحمانیه
مشاهده کنید و فیوضات غیبیه ملاحظه نمائید
من در صبح و شام بدرگاه احدیت تضرع و لابه
نمایم و شما را تأییدات سبحانیه و توفیقات سمائیه
طلسم تا در این عالم ظلمانی جلوه نورانی کنید و به
اخلاق و فضائل انسانی عالم وجود بیارائید شب
و روز بکوشید تا امر خیری از شما سرزند و
روز و شب تضرع و زاری نمائید تا بخدمت عالم
انسانی موفق شوید این است موهبت کبری

3 و علیکم البهاء الأبهی

MMK2#065 p.050, MMK6#470

AB03107

To: Siyyid Asadullah Qumi, in Port Said

Date: 1911 ca.

- 1 O servant of the Sacred Threshold! Your letter was received. You had written that gradually you will become accustomed to the work. This is certain and definite. However, for now do not delay in corresponding. As soon as letters arrive from here to anywhere, even if brief, write a few lines and send the letters with utmost speed. Never allow any delay, for speed in correspondence has a wonderful effect.
- 2 Regarding the purchase of land for the tomb of Jinab-i-Manshadi, a definite agreement was made with Aqa Ahmad that he must buy the land so that the grave of that one ascended unto God may be properly renovated and adorned. Just as this servant during this trip to Egypt purchased a plot of land in Egypt for the late Jubran Sasi and with great difficulty removed the coffin of that one ascended unto God from among the Christian dead who were all in one corridor, and buried him in that land with utmost delicacy

1 ای بنده آستان مقدّس نامه شما رسید مرقوم
نموده بودید رفته رفته بکار معتاد خواهم گردید
این یقین است و حتی ولی حال شما در مخاره
تأخیر نیندازید بجزرد وصول مکاتیب از اینجا بهر
جائی ولو مختصر باشد چند سطری مرقوم دارید
و بسرعت تمام مکاتیب را بفرستید ابداً مگذارید
تأخیر افتد زیرا سرعت مخاره تأثیر عجیب دارد

2 در خصوص بیع زمین بجهت مقبره جناب
منشادی با آقا احمد قرار قطعی شد که حکماً
زمین بخرد تا چنانکه باید و شاید قبر آن متصاعد
الی الله تعمیر و تزین گردد چنانکه اینعبد در
این سفر مصر بجهت مرحوم جبران صاصی در
مصر قطعه زمینی خریدم و از میان اموات
مسیحیان که همه در یکدھلیز بودند تایوت آن
متصاعد الی الله را بزحمت زیاد بیرون آوردم و
در آن زمین در نهایت لطافت و نظافت دفن

and cleanliness. Aqa Ahmad promised that immediately upon return he would complete this task.

3 The letter of Jinab-i-Qa'im-Maqami was noted. The receipt for three manats was written and sealed and sent to you.

4 And upon you be the Most Glorious Glory.

5 Since I plan to stay in Europe for two months, I long to meet with you. Come for a few days to Alexandria so that we may meet.

ADMS#387

نمودم آقا احمد وعده نمود که بجزرد رجوع این کار را انجام دهد

3 نامه جناب قائم مقامی ملاحظه گردید قبض سه منات تحریر و تمهیر شد نزد شما ارسال گردید

4 و علیک البهاء الابهی ع ع

5 چون خیال فرنگستان دارم که دو ماه در آنجا بمانم مشتاق ملاقات شما هستم چند روز بیائید به اسکندریه تا ملاقات شود

INBA17:218, BRL_DAK#1257

AB03187

To: Prince Muhibbali Mirza, in Shiraz

Date: 1911 ca.

1 O thou who lovest Baha! When the light of truth shone forth from the lamp of oneness, lover and beloved embraced, and the decree of oneness became so penetrating and decisive that you would say there was no lover, only the beloved, or no beloved, only the lover. Names and attributes, distinctions and determinations, relations and connections were all qualities of the Essence in the most noble manner, in perfect simplicity and unity. And when that light of identity gleamed forth from the lamp of unity, names and attributes appeared and the divine archetypal forms of contingent beings became manifest.

2 Therefore strive and sacrifice yourself, make every effort despite distress, so that your speaking reality and your eternal archetype may turn from the station of unity toward the heart-expanding wilderness of oneness. For in that station the wayfarer, through the obliteration of multiplicity and the power of extinction, becomes free from all qualities of the Incomparable Lord and utters the words "We are God's and unto Him do we return." His existence is witness to Him, his servitude is his praiseworthy station, and complete annihilation is his ultimate goal. Therefore as much as you can, plant your feet firmly in servitude that you may understand the freedom of oneness and become detached from estrangement. Day and night gird up the loins of service and occupy yourself with explaining clear

1 ای محبّ بهاء نور حقیقت چون در زجاجه احدیت اشراق نمود عاشق و معشوق دست در آغوش گشتند و احدیت حکمش چنان نافذ و قاطع که گوئی معشوق بود نه عاشق یا عاشق بود نه معشوق و اسماء و صفات و تشخصات و تعینات و نسب و اضافات شئون ذات بودند بخو اشرف بکمال بساطت و وحدت و چون آن نور هویت در زجاجه احدیت جلوه فرمود اسما و صفات پدیدار گشت و صور علیه الهی اعیان ممکنات نمودار گردید

2 پس بکوش و جانفشانی کن و جهد نما و پریشانی تا حقیقت ناطقت و عین ثابت از مقام احدیت بصحرای دلگشای احدیت توجه نماید چه که سالک در اتمقام از کثرت محویت و قوت فنا از شئون حضرت بیچون گردد و کلمه انا لله و انا الیه راجعون گوید وجود شهود اوست و عبودیت مقام محمود او و انعدام محض غایت مقصود او پس تا توانی پای را در بندگی استوار کن تا بازادگی یگانگی پی بری و از بیگانگی بیزار شوی و شب و روز کمر خدمت بر بندی و بیان آیات بینات بپردازی و کار جهانی بسازی و

verses, accomplish a world's work, and compose a melody of the Kingdom that will remove the veil from all eyes.

بآهنگ ملکوت نغمه‌ئی پردازی که حجاب از
 جمیع ابصار براندازی

INBA13:250, INBA87:072 , INBA52:071

AB03233

To: Urmazdyar, Vafadar et al., in Shiraz

Date: 1911 ca.

- 1 O my Persian friends, your eloquent letter, like the clouds of January, rained down meanings and nurtured the pearls of mysteries in the embrace of the shell of words. 1 ای یاران پارسی من نامه‌ء خوش سخن مانند ابر
 بهمن ریزش باران معانی نمود و گوهر اسرار در
 آغوش صدف کلمات پرورش داده بود
- 2 In truth, the Persian friends are bewildered and enamored with the heavenly Beloved, and entranced and obsessed with the divine Beauty. In this wondrous cycle they have shown a strange passion and enthusiasm and demonstrated an extraordinary movement and stirring. A people who had been withered for a thousand years were brought back to life by the divine breath and gained boundless freshness and grace. 2 فی الحقیقه یاران پارسی سرگشته و سودائی دلبز
 آسمانیند و مفتون و مجنون جمال رحمانی در این
 دور بدیع شور و ولهی عجیب نمودند و حرکت
 و جنبشی غریب بنمودند گروهی که هزار سال
 پژمرده بودند بنفس رحمانی زنده گشتند و
 طراوت و لطافت بی‌اندازه جستند
- 3 Praise be to God that the fire of truth once again cast its flames to the horizons and raised such a blaze that it illumined the universe. Shah Bahram made the spark of His Holiness Zoroaster into a mountain of fire and revealed the way and conduct of that noble one. 3 الحمد لله آتش حقیقت دوباره شعله بافاق زد
 و چنان نائره‌ئی بلند نمود که کیان برافروخت
 اخگر حضرت زردشت را شاه‌بهرام کوه آتشبار
 کرد و روش و سلوک آن بزرگوار را پدیدار نمود
- 4 Through the favors of the Lord, I hope that the Persian friends, especially the people of Shiraz, will raise such a loud song and melody that strangers will become intimates of the mystery and outsiders will become companions and confidants, and they will create such excitement in that region and raise such a banner in that country that its fame will conquer the world and the renown of the Persians' nobility will reach East and West. 4 از الطاف حضرت پروردگار امیدوارم که
 یاران پارسی علی‌الخصوص اهل شیراز آهنگ و
 آوازی بلند نمایند که بیگانگان محرم راز گردند
 و اغیار همدم و دمساز شوند و در آن اقلیم
 شوری افکنند و در آنکشور علمی برافرازند که
 آوازه‌اش جهانگیر گردد و صیت بزرگواری
 پارسیان به شرق و غرب رسد
- 5 Convey with utmost longing the Most Glorious Greetings to his honor Andalib. I am always thinking of him and occupied with his remembrance. May your souls be happy. 5 حضرت عندلیب را با نهایت اشتیاق تحیت ابدع
 ابهی برسانید همیشه در فکر ایشانم و بذکرشان
 مشغول جانتان خوش باد

YARP2.303 p.250

AB03392

To: *Khalil Rahmani Farani, in Birjand*

Date: 1911 ca.

- ¹ O steadfast one in the Covenant! The sweet letter like candy arrived from Birjand, for it was evidence of the enthusiasm and rapture of the loved ones and glad tidings of the firmness and steadfastness of the chosen ones. Although you and your family and friends were wanderers in that region, yet like a fountain whose water sprays higher and stronger shows more purity and grace and spreads its drops to all directions, now although this wandering caused you distress, it brought great success in service to the Cause of God so that a new call would be raised in Birjand. And surely your arrival caused discussion, and discussion stimulated search, and search will lead to the guidance of certain souls. And for him who has ascended unto God, Aqa Muhammad Isma'il, forgiveness is sought:

- ² O Forgiver of sins, Healer of hearts, Remover of difficulties, and Knower of the unseen! Verily Your servant Isma'il has left behind the tattered shirt and his spirit has soared to the Kingdom of mysteries, the center of sanctification. My Lord! He has turned toward Your door, provided with hope to enter Your presence, seeking forgiveness for sins, relying upon Your forgiveness for all beings, assured by Your favors, content with Your bounty, accepted at Your most exalted holy threshold. My Lord! Fulfill his hope, grant his wish, make noble his abode, and cause him to enter the garden of eternity and make him immortal in the paradise of meeting. Verily You are the Forgiving, the Merciful, the All-Pardoning.

¹ ای ثابت بر پیمان نامه شکرین چون قند از بیرجند رسید زیرا دلیل بر شور و وله احبّا بود و مرده ثبات و استقامت اصفیا آنحضرت با خائمان و یاران هرچند در آسمان آواره بودید ولی فواره ماء هرچه فورانش بیشتر و بالاتر زند صفا و لطافتش جلوه نماید و ترشش باطراف رسد حال هرچند بر شما این آوارگی سبب آزدگی بود ولی در خدمت امر الله موقّیت بزرگی بود تا در بیرجند ندائی تازه بلند گردد و البته ورود سبب گفتگو شد و گفتگو محرّک جستجو گشت و جستجو سبب هدایت بعضی از نفوس خواهد شد و بجهت جناب متصاعد الی الله آقا محمد اسمعیل طلب مغفرت گشت

² یا غافر الذّنب و جابر القلوب و کاشف الکروب و عالم الغیوب انّ عبدک اسمعیل قد ترک القمیص الرئیث و طار روحه الی ملکوت الأسرار مرکز التقدیس رب انه قصد بابک متزوداً بالرجاء فی الوفود علی رحابک مستغفراً للآثام معتمداً علی مغفرتک للأنام مطمئناً بالطفاک راضياً من احسانک مرضیاً فی عتبتک المقدسة العلیا رب صدق رجائه و اسمح بمنه و اکرم مثواه و ادخله فی حدیقة البقاء و اخذه فی جنة اللقاء انک انت الغفور الرحیم الغفار ع

AHB_134BE #09-10 p.29, FRH.197-198,
FRH.405-406x

AB03327

To: Munavvar et al., in Hamadan

Date: 1911 ca.

- 1 O ye handmaids of the Merciful! 1 ای اماءِ رحمن
- 2 The school for girls taketh precedence over the school for boys, for it is incumbent upon the girls of this glorious era to be fully versed in the various branches of knowledge, in sciences and the arts and all the wonders of this pre-eminent time, that they may then educate their children and train them from their earliest days in the ways of perfection. 2 مدرسهٔ بنات اهمّ از مدرسهٔ ذکور است زیرا دوشیزگان این قرن مجید باید نهایت اطلاع از علوم و معارف و صنایع و بدایع این قرن عظیم داشته باشند تا بتربیت اطفال پردازند و کودکان خویش را از صغر سنّ تربیت بکمال نمایند
- 3 If, as she ought, the mother possesseth the learning and accomplishments of humankind, her children, like unto angels, will be fostered in all excellence, in right conduct and beauty. Therefore the School for Girls that hath been established in that place must be made the object of the deep concern and high endeavours of the friends. The teachers of that school are handmaids close to the Sacred Threshold, for they are of those who, obedient to the commandments of the Blessed Beauty, have arisen to educate the girl children. 3 و اگر مادر چنانکه باید و شاید حائز فضائل عالم انسانی باشد اطفال مانند فرشتگان در نهایت کمال و جمال و فضل و آداب پرورش یابند پس این مدرسهٔ بنات که در آن سامان تأسیس شده باید مشمول نظر احبّای الهی گردد و مورد اهتمام نفوس رحمانی شود معلّماتی که در این مدرسه هستند اماءِ مقربّهٔ درگاه احدیتند زیرا امثال اوامر مقدّسهٔ جمال مبارک نموده‌اند و بتربیت اطفال اناث برخاستند
- 4 The day will come when those children will be mothers, and each one of them in her deep gratitude will offer up prayers and supplications to Almighty God and ask that her teachers will be granted joy and well-being forever, and a high station in the Kingdom of God. 4 روزی آید که این دختران مادران گردند و هر یک در نهایت ممنونیت بدرگاه احدیت تضرّع و زاری نمایند و این معلّمات را نجات و فلاح و رستگاری طلبند و علو درجات در ملکوت ربّ الایات خواهند
- 5 Name ye this school the Mawhibat School (The School of Bounty). 5 این مدرسه را مدرسهٔ موهبت نام نهید

BRL_ATE#150, BRL_WOMEN#042x, COC#0631, COC#2133x

BRL_DAK#0389, COMP_WOMENP#042x,
MKT4.013, PYB#002-003 p.03, TAH.316,
TRBB.066, MJTB.132, ANDA#41-42 p.97

AB03366*To: Muhajir Isfahani Sarraf, Mirza Ali Khan**Date: 1911 ca.*

1 O thou who art homeless and wandering! In truth, in the path of God thou hast drunk every cup of tribulation, witnessed every harm and cruelty, and been afflicted with every calamity. What more can I describe beyond this? At the table of bounty, every food must be present for it to be complete. Now at the feast of trials and tribulations, thou hast partaken of every heavenly food. Although from one perspective this is cause for regret and sorrow, from another view it is worthy of praise and gratitude, for it is proof of nearness to the Divine Threshold. How excellent are the words of the poet:

2 “Whoever in this feast is more favored

3 Is given a fuller cup of trial”

4 God willing, ‘Abdu'l-Baha too shall have a share of this supreme gift and receive a portion, that He may become thy partner and companion in this. And this is not difficult for God to accomplish. For now, travel to Tehran is better - there thou wilt be more at peace and perhaps some occupation may also be found, so that thou mayest pass some days under the shadow of grace. Be confident that great gifts are destined and mighty favors are assured. One must look to the ultimate outcomes so that the heart and soul's desires may be fulfilled in both worlds. And upon thee be the Most Glorious Glory.

1 ای بیسر و سامان من فی الحقیقه در سبیل الهی
هر جام بلائی نوشیدی و هر ضرّ و جفائی دیدی
و بهر مصیبتی مبتلا گشتی دیگر آنچه تفصیل دهم
بیش از این نخواهد شد بر خوان نعمت باید هر
طعامی موجود باشد تا مکمل گردد حال بر سفره
بلایا و محن از هر مانده‌ئی تناول فرمودی هرچند
این از جهتی سبب اسف و احزان است ولی از
جهت دیگر شایان حمد و شکران زیرا دلیل تقرب
بدرگاه کبریاست فنعم ما قال الشاعر

2 هر که در این بزم مقرب تر است

3 جام بلا بیشترش میدهند

4 انشاء الله عبدالبهاء نیز از این موهبت کبری نصیبی
دارد و قسمتی برد تا شریک و سهم تو گردد و
لیس ذلک علی الله بعزیز علی العجالة سفر طهران
بهتر است در آنجا آسوده‌تری و شاید مشغولیتی
نیز حصول یابد تا ایامی در ظلّ عنایت بگذرانی
مطمئن باش که مواهب عظیمه مقدر است و
عنایت جسیمه محقق باید نظر بعواقب نمود تا کام
دل و جان در دو جهان حصول پذیرد و علیک
البهاء الاهی

MSHR5.320a

AB03558*To: Baha'is of Port Said**Date: 1911 ca.*

...O friends of the All-Merciful! The luminous lamp of the Cause of God is ablaze and radiant at the center of all worlds, shedding its light upon the horizons. Eyes are illumined and hearts are as rose gardens, yet the winds of cruelty blow fiercely from all directions, seeking to extinguish the light of divine bestowal. Such a tempest has arisen and such a whirlwind has

...ای یاران رحمان سراج نورانی امر الله در
قطب اکوان مشتعل و ساطع و لامع و بر آفاق
نشر انوار مینماید چشمها روشن است و قلوب
گلشن ولی اریاح جفا از جمیع اطراف در اشد
هبوب و مقصود اطفای نور موهبت یزدان

been stirred up as would extinguish the lamp and quench the flames of the fire. Consider, then, what transpires and amid what trials and tribulations the days are spent. But be you confident in the grace and bounty of the Ancient Beauty. His ocean is boundless, His sun is radiant, His treasure abundant. Assuredly the encompassing sea will surge and cast its debris upon the shores, while the ocean of bounty will appear in perfect purity and grace. No barrier can impede the Cause of God and no veil can conceal it. Surely the standard of discord will fall and the banner of the Daystar of the horizons will be raised high. Darkness will vanish and the light of truth will shine forth. The night of sorrows will end and the great dawn of glad-tidings will break. The fruitless tree will be uprooted, while the Tree of Blessedness and the Divine Lote-Tree will grow and flourish, yielding blossoms and fruit. These are My counsels unto you. Be confident in the grace of your Lord. Verily His grace upon you is great, great indeed. And praise be to God, the Lord of the worlds.

چنان طوفانی برخواسته و گردبادی برانگیخته که مشعل را خاموش نماید و نیران ولکان را مطفی نماید دیگر ملاحظه نمائید که چه میگذرد و در چه بلایا و مصائبی ایام بسر میآید ولی شما اطمینان بفضل و موهبت جمال قدم داشته باشید بحرِست بی‌پایان و شمسی است تابان و گنجی است شایگان البتّه بحر محیط موجی زند و خس و خاشاک عارضه را بر سواحل افکند و دریای موهبت در کمال صفا و لطافت جلوه نماید هیچ سدی امر الله را منع ننماید و هیچ حائلی حاجب نگردد البتّه علم شقاق برافتد و رایت نیر آفاق بلند شود ظلمات زائل گردد و نور حقیقت بتابد شام احزان منتهی شود صبح بشارت کبری طلوع کند شجر بی‌ثمر از بن و ریشه برافتد و شجره طوبی و سدره منتهی نشو و نما نماید و شکوفه و ثمر دهد ذلک من نصائحی علیکم اطمئنوا بفضل مولاکم انّ فضلہ علیکم عظیم عظیم و الحمد لله ربّ العالمین

NANU_AB#38x

AB03414

To: Family of Mulla Ali Bajistani

Date: 1911 ca.

- 1 O household of that kind friend! His Honor Akhund Mulla 'Ali held an exalted station in this dispensation and was distinguished among the righteous for his steadfastness and firmness. For from the dawning of the morn of guidance, he rent asunder his collar in love for the Exalted One, tore away the veil and lifted the covering. He became bewildered and enchanted as a kind friend, and lost in the wilderness of the love of God. In the path of God's good-pleasure he endured successive afflictions and bore consecutive calamities. Throughout his life he never drew an easy breath, and from beginning to end he sacrificed himself, finding joy and delight in self-sacrifice.

1 ای خاندان آن یار مهربان حضرت آخوند ملا علی در این بساط مقامی عالی داشت و در بین ابرار بثبوت و استقامت متباهی زیرا از بدایت طلوع صبح هدی گریبان بحبّ حضرت اعلی بدرید و خرق حجاب کرد و رفع نقاب نمود سرگشته و سودائی یار مهربان شد و گمگشته بادیّه محبت الله گردید در راه رضای حق بلایای متوالیه دید و رزایای متابعه تحمل نمود در مدت حیات نفسی راحت نکرد و از بدایت تا نهایت جانفشان بود و بجانفشانی کامرانی مینمود و شادمانی میکرد

- 2 Now that household is related to that kind friend - they must follow his way so that like flowers and fragrant herbs they may be nurtured by the showers of grace. They must not be hurt by the reproach of enemies but occupy themselves day and

2 حال آنخاندان منسوب آن یار مهربانند باید روش او گیرند تا بریزش نیسان عنایت مانند گل و ریاحین پرورش یابند از سرزنش اعدا نرنجند و بستایش احبّا شب و روز پردازند تا خداوند

night with praising the loved ones, so that the Lord of Creation may confirm them and the doors of trials may be closed. The meaning is that those related to that concordant friend are mentioned and renowned in God's dispensation, and are near and accepted. In gratitude for these abundant favors they must occupy themselves day and night with remembrance of the All-Forgiving Lord and play a melody in this divine garden.

- 3 And upon you be the Most Glorious Glory.

آفرینش تأیید فرماید و ابواب آزمایش مسدود گردد مقصود اینست که منتسبین آن یار موافق در بساط حق مذکور و مشهورند و مقرب و مقبول باید بشکرانه این الطاف موفور شب و روز بذكر رب غفور پردازند و در این گلشن الهی نغمهائی بنوازند

3 و علیکم البهاء الأبهی

MUH3.384

AB03379

To: *Mirza Aqa Taliqani*

Date: 1911 ca.

- 1 O thou who art firm in the Covenant!

- 2 At one time the government of Iran wished to grant Taliqan as a fief to the Blessed Beauty, but when the call of the Supreme Concourse was raised and the lights of the Abha Kingdom shone forth, the government changed its mind. This was at the beginning of the dawn of guidance. Now the friends must strive to make that land a divine country and a heavenly realm, and to realize in truth what was once contemplated outwardly - that is, to raise up souls in that region who will spread the divine fragrances and cause the Word of God to penetrate the foundations of that district and territory like spirit coursing through arteries and veins.

- 3 You truly arose to serve and departed from Tehran in the company of Qa'im-Maqam, bound for the Holy Shrine, but wisdom required that you return at that time, and this return was extremely timely, so that it became clear that it was the fragrances of the divine rose-garden that moved and stirred Qa'im-Maqam to action, not your urging and encouragement. For now you have discharged your duty and are free from this accusation, but he will not leave you alone and desires your presence. Therefore you have permission to come, but on condition that it be in the utmost joy and fragrance.

1 ای ثابت بر پیمان

2 طالقان را وقتی حکومت ایران خواست که تیول به جمال مبارک دهد ولی چون آهنگ ملأ اعلی بلند شد و انوار ملکوت ابهی بتافت حکومت منصرف گردید و این در بدایت اشراق صبح هدی بود حال باید یاران بکوشند تا کشور رحمانی گردد و اقلیم ربانی شود و بآنچه بظاهر متصور بود بحقیقت محقق گردد یعنی نفوسی در آسمان برانگیزد که بنشر نفعات الهی پردازد و در ارکان آن خطه و دیار نفوذ کلمه الله مانند روح در عروق و شریان سریان نماید

3 شما فی الحقیقه بخدمت قیام نمودید و از طهران در معیت جناب قائم مقام عازم بقعه مبارکه گشتید ولی حکمت چنان اقتضا نمود که آنوقت مراجعت نمائید و این مراجعت بی نهایت بموقع واقع شد تا معلوم گردد که نفعات گلشن الهی جناب قائم مقام را بهیجان آورده و حرکت داده نه بتحریک و تشویق شما علی العجاله براثت ذمه نمودید و از این بهتان در امانید ولی مشارالیه دست از سر شما برنمیدارد آرزوی تشریف فرمائی شما میکند لهذا مأذون حضورید ولی بشرط آنکه در نهایت روح و ریحان باشد

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

INBA17:020

AB03815

To: Baha'is of Samargand et al.

Date: 1911 ca.

1 O friends of 'Abdu'l-Baha! How sweet is this moment when I am engaged in remembering you and occupied with your mention. At times, from the breezes of the love of the friends, I am like a surging sea, and at times I am a bird soaring on the wing of attachment to the friends. Sometimes from the breeze of God's favor I am like a blossoming flower, and at times from the assault of fear and awe I am withered and faded. In any case, I do not rest for a moment except to adorn the dwelling of the heart with the remembrance of the friends. I know not what to write to express the attractions of the heart.

1 ای یاران عبداله‌آ چه خوش دمی است که
بیاد شما مشغولم و بذکر شما مألوف گهی از اریاح
محبت احباً مانند بحر پر موجم و گهی بجناح تعلق
یاران طائر اوج گهی از نسیم عنایت حق مانند
گل شکفته و دمی از نهیب خوف و خشیت
افسرده و پژمرده باری دمی نیاسایم مگر آنکه
کاشانه دل را بیاد یاران بیارایم نمیدانم چه نگارم
تا انجذابات قلب را بیان نمایم

2 In brief, the ultimate desire of my heart and soul is that the friends may ever be joyous and loving toward one another, and like 'Abdu'l-Baha, be ready to sacrifice their lives in the path of the friends of the Abha Beauty.

2 مختصر اینست که نهایت آرزوی دل و جان
آنست که یاران همواره شادمان باشند و بایکدیگر
مهربان و مانند عبداله‌آ در سبیل دوستان جمال
ابهی جانفشان

3 O my friends! I swear by the beauteous face of that Beloved One that until we all become like the Pleiades - intimate companions and confidants of one another - and until spiritual unity manifests as it should and must, the intended beloved will not appear and will not adorn the gathering of witnessing. Strive with heart and soul to become servants to one another and to become ever more acceptable at the threshold of oneness.

3 ای یاران من قسم بروی دلجوی آن دلبر تا جمیع
مانند نجوم ثریا همدم و همراز و محرم یکدیگر
نگردیم و وحدت روحانیه چنانچه باید و شاید
رخ نگشاید شاهد مطلوب جلوه ننماید و انجمن
شهود نیاراید بجان و دل یکوشید تا بنده یکدیگر
گردید و در درگاه احدیت در هر دمی مقبولتر
شوید

4 And upon you be greetings and praise.

4 و علیکم التّحیّة و الثّناء

BRL_DAK#0051, MMK5#275 p.210

AB04048

To: Annie Parmerton, in Cincinnati

Date: 1911 ca.

- 1 O beloved handmaiden of God! Your letter was received. You had written that the friends and handmaidens of the All-Merciful in that region have arisen in unity and service with the hope of 'Abdu'l-Baha's coming, and that the matter of the Mashriqu'l-Adhkar is progressing and spreading...
- 2 As for Chapter 16 of the Book of the Divine John, it has an interpretation and inner meaning; it is not to be taken literally. And that which is recorded in Chapter 63 of Isaiah which states "Who is this that cometh from Edom" refers to Baha'u'llah. Regarding verse 14 of Chapter 17 of John about which you had inquired, 'Abdu'l-Baha is one of God's lambs, but the Lord of the Day of Manifestation is Baha'u'llah.
- 3 I hope that through divine favors you may become a servant of God's Kingdom and the cause of eternal life for human souls. The Greatest Name stone is specifically for the friends. As for verse 12 in Chapter 3 of the Divine John which states "I will write upon him my new name," this does not refer to the Greatest Name ring, but rather refers to the one who is the pillar of the mighty Temple, and the divine name written upon him means that he is the manifestation of divine bounty....
- 1 ای کنیز عزیز الهی نامه شما رسید مرقوم نموده بودی که احباء و اماء رحمان در آسمان بامید آمدن عبدالبهاء بر وحدت و خدمت قیام نموده اند و مسئله مشرق الاذکار در ترویج و انتشار است...
- 2 و اما اصحاب ۱۶ از سفر یوحناى لاهوتى تأویل و معنی دارد تحت اللفظ نیست و آنچه در اصحاب ۶۳ اشعیا مرقوم که میفرماید کیست آنکه از ادوم می آید اشاره به بهاء الله است و اما آیه ۱۴ از اصحاب ۱۷ یوحنا سؤال نموده بودی عبدالبهاء برهائی از برهه های خداست ولی ربّ يوم ظهور حضرت بهاء الله
- 3 و از الطاف الهی امیدوارم که خادمه ملکوت الهی گردی و سبب حیات ابدیه نفوس انسانی شوی سنگ اسم اعظم مخصوص احبّاست و اما از آیه ۱۲ در اصحاب ۳ یوحناى لاهوتى که برای نام جدید خود را نوشته ام از این مقصود نگین اسم اعظم نیست بلکه مقصود نفسی است که عمود هیكل عظیم است و نام الهی که بر او نوشته شده مقصود اینست که مظهر فیض الهیست...

SW_v09#01 p.006x

YMM.363x, NJB_v02#06-07 p.008x

AB03922

To: Spiritual Assembly of Isfahan

Date: 1911 ca.

- 1 O luminous assembly of the land of Sad! For some time, day by day, capacity was increasing until this regular assembly was organized and blessed souls were appointed. In a short time, praiseworthy results became evident. However, 'Abdu'l-Baha
- 1 ای انجمن نورانی ارض صاد مدتی بود روز بروز ازدیاد استعداد می یافت تا آنکه این محفل مرتب ترتیب شد و نفوس مبارکهائی تعیین گشت و در اندک زمانی نتایج محموده مشهود گردید ولی

expects that luminous divine assembly to illumine the region of Sad and establish the unity of the world of humanity. Show such kindness to all people of all nations that praise and acclamation may reach the ears of the soul from the Abha Kingdom.

عبدالبهاء منتظر آست که آن انجن رحمانی اقلیم صاد را نورانی نماید و تأسیس وحدت عالم انسانی فرماید بجمع خلق از کلّ ملل چنان مهربانی نماید که تحسین و آفرین از ملکوت ابهی بگوش جان رسد

- 2 A servant of the Blessed Beauty - may my spirit be sacrificed for His loved ones - is one who breathes the breath of the All-Merciful, serves the world of humanity, becomes the cause of the spread of lights, and through deeds, behavior and words gives news of the Kingdom of Mysteries.

2 بنده جمال مبارک روحی لأحبائه الفداء نفسی است که نفس رحمان یابد و خدمت بعالم انسان کند و سبب انتشار انوار گردد و به کردار و رفتار و گفتار از ملکوت اسرار خبر دهد

- 3 Therefore, do not look at the inadequacy of any group with temerity, and do not become disheartened by their shortcomings. Look to the teachings of the Blessed Beauty and the counsels and advice of the Most Great Name - may my spirit be sacrificed for His loved ones - and act and behave accordingly. Then you will witness that the hosts of the Supreme Concourse are your helpers and the angels drawn nigh are present to assist.

3 پس نظر بقصور هر گروه جسور ننمائید و از تقصیر آنان دلگیر نگردید نظر به تعالیم جمال ابهی و وصایا و نصایح اسم اعظم روحی لأحبائه الفداء نمائید و بموجب آن سلوک و معامله کنید آنوقت مشاهده مینمائید که افواج ملا اعلی ناصر است و ملائکه مقربین بتأیید حاضر

- 4 And upon you be the Most Glorious Glory.

4 و علیکم البهاء الأبهی

MKT9.037a

AB04029

To: Farajullah Zaki Al-Kurdi, in Egypt

Date: 1911 ca.

- 1 O respected Shaykh! Certain calumnies have spread among the tongues and mouths of people which are harmful to the Cause. Therefore, I must meet with certain important persons to dispel these thoughts. Until now, whoever has met with me has been transformed. If any of the friends opens their tongue to teach and speaks even a word to anyone, even in defense, the people will completely flee and not come near. Therefore, the Blessed Beauty has forbidden teaching in this land. The point is that the friends must maintain complete silence for some days, and if anyone asks, they should express complete ignorance, so that the murmuring and rumors may subside somewhat and I may be able to come to Egypt and meet with certain important persons, for wisdom now requires this. Therefore, you must absolutely forbid all the friends from

1 ای شیخ محترم در السن و افواه ناس مفتریاتی چند انتشار یافته که ضرر یامر دارد لهذا باید من ملاقات با بعضی نفوس مهمه نمایم و این افکار را زائل نمایم و تا بحال هر کس ملاقات نمود منقلب گردید اگر نفسی از احبّا زبان بتبلیغ گشاید و بنفسی حرفی ولو بمدافعه بزند مردم بکلی فرار نمایند و نزدیک نمایند لهذا جمال مبارک تبلیغ را در این دیار حرام فرموده اند مقصود اینست که احبّا باید که ایامی چند بکلی سکوت نمایند و اگر کسی سؤال نماید بکلی اظهار بی خبری کنند که همه و دمدمه قدری ساکن شود و من بتوانم که به مصر آیم و با بعضی از نفوس مهمه ملاقات کنم زیرا حال حکمت اقتضا چنین

- speaking about this Cause at present. And upon you be greetings and grace and beneficence from the All-Bountiful Lord.
- 2 Praise be to God, you have always been and are successful in service. Convey yearning greetings to Shaykh Muhyi'd-Din and his brothers and other friends.
- 3 This was written in utmost haste as I had no time. Please excuse me.

مینماید لهذا جمیع احبّا را بکلی از تکلم از این امر
البته حال منع فرمائید و علیکم التّحیّة و الفضل و
الاحسان من الرّبّ المنّان

2 الحمد لله همیشه موفق بخدمت بوده و هستی جناب
شیخ محی الدّین و اخویشان و سائر احبّا را تحیت
مشتاقانه برسان ع ع

3 بنهایت استعجال مرقوم شد زیرا فرصت نداشتم
معدور دارید

MKT3.326

AB03927

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

Date: 1911 ca.

- 1 O Divine Herald!
- 2 When Jinab-i-Karim was about to depart, he requested in a weak voice that a letter be written, and later also sent a written request asking for a letter. This servant, despite a hundred thousand occupations, distractions and troubles, has undertaken to write this letter. O Divine Herald! Though severe attacks beset you from every side and enemies lie in wait, since this hardship is in the path of the charming Beloved, it is the very essence of joy.
- 3 Our hearts will be as open shells should He the pearls of grace bestow;
- 4 Our lives will ready targets be Were He to hurl the darts of woe.
- 5 Speak and sing and chant with the most wondrous melody. Trust in God and seek His aid. Come what may! As the poet has said:
- 6 We who have given heart and sight to the flood of tribulation,
- 7 Let the torrent of grief come and tear the house from its foundation!
- 8 God willing, the foundation will be laid not destroyed, and the flood of grief will become the bounty of joy, and the storm of

1 ای بشیر الهی

2 جناب کریم چون عزم رحیل نمود با صوتی
نخیف استدعای نگارش نامه کرد و بعد مکتوبی
نیز مرقوم و خواهش نگارش نمود اینعبداوجود
صد هزار مشاغل و شواغل و غوائل باز بتحریر این
نامه پرداخت که ای بشیر الهی از هرطرف هجوم
بر سرت شدید است و اعدا در کمین ولی چون
این مشقّت در سبیل دلبر پرملاحت است عین
مسرّتست

3 گر در عطا بخشد اینک صدفش دها

4 ورتیر بلا آید اینک هدفش جانها

5 بگو و بنواز و بابدع آواز تغنی فرما توکل کن و
توسّل نما هرچه بادا باد چنانچه شاعر گفته

6 ما که دادیم دل و دیده بطوفان بلا

7 گو بیا سیل غم و خانه ز بنیاد بیر

8 انشاء الله بنیاد نهاده میشود نه برده و سیل غم
فیض سرور میگردد و طوفان بلا باران وفا میشود

tribulation will turn to rain of faithfulness. Be not sorrowful or troubled. Verily God is with you in all conditions and will assist you in all matters and affairs, in the beginning and the end. But observe wisdom greatly and call souls to the Cause with wisdom to the extent possible.

لا تحزن ولا تتكدر ان الله معك في كل الأحوال
و يؤيدك في جميع الأمور و الشئون في المبداء و
المآل ولى حكمة را بسیار ملاحظه داريد و بقدر
امكان نفوس را بحکمت بخوانيد

MKT8.014b, BSHI.035-036

AB04052

To: Qamar et al.

Date: 1911 ca.

- 1 O handmaidens of God! As 'Abdu'l-Baha has no opportunity to write letters - indeed has not even time to draw breath - therefore there has been a slackening in writing letters. If a thousand pens were set in motion they could not fulfill the task - what then of a single pen? For he must correspond with all regions, and each and every one of the friends and handmaidens expects to correspond with him directly and receive replies to all their letters. Nevertheless, to the extent possible, no shortcoming occurs.
- 2 However, I hope that through the infinite bounties of the Blessed Beauty, each one will receive a spiritual letter and outpourings from the Abha Kingdom. For while the movement of this broken pen is limited, the movement of the Supreme Pen is unlimited - "When He willeth a thing to be, He hath but to say unto it 'Be,' and it is."
- 3 In any case, be assured that with a submissive heart and humble spirit I continually beseech and supplicate at the threshold of the Blessed Beauty, seeking for you infinite confirmations and assistance. And upon you be the Most Glorious Glory.

1 ای کنیزان الهی عبدالبهاء چون فرصت نگارش
نامه ندارد بلکه وقت نفس برآوردن ندارد لهذا
در تحریر نامه فتور حاصل اگر هزار قلم بحرکت
آید از عهده برنیاید تا چه رسد بیک قلم زیرا باید
با جمیع آفاق مخیره کند و فرداً فرداً از احباً و
اماء توقع آن دارند که رأساً با او مخیره نمایند و
جمیع مکاتیب را جواب صادر گردد

2 باوجود این تا ممکن قصور نمیگردد ولی از
فیوضات نامتناهی جمال مبارک امیدوارم که
جواب هر یک بنامه روحانی و فیوضات از
ملکوت ابهی رسد زیرا حرکت این کلک
شکسته محدود است ولی حرکت قلم اعلی
نامحدود اذا اراد لشیء ان یقول [له] کن فیکون

3 باری یقین بدانید که بقلی خاضع و روحی خاشع
همواره باستان جمال مبارک بنجز و لابه نمایم و
شماها را تأییدات و توفیقات نامتناهی طلبم و
علیکن البهاء الأبهی

MKT9.161, MMK6#427

AB04490

To: Haji Mirza Haydar Ali Isfahani, in Haifa
Date: 1911 ca.

- 1 O friend of the heart and soul of 'Abdu'l-Baha! Your letter brought joy upon joy and glad tidings of the happiness and success of the divine friends. For this reason, the heart of 'Abdu'l-Baha is in the utmost joy that, praise be to God, the friends are arising to serve and are constant in servitude.
- 2 Though 'Abdu'l-Baha, in accordance with the greater wisdom, remained deprived for a time from the Sacred Threshold, the friends are arising with perfect strength to do what must needs be done. There is no greater joy for 'Abdu'l-Baha than this, for the conduct and behavior of the steadfast ones must be such that if a thousand 'Abdu'l-Bahas were present or absent or transferred to another world, not the slightest laxity would occur in any of the affairs. When I observe such effects, I have no greater joy and gladness than this. Now, praise be to God, in the absence of this servant the friends are united, and like unto bright candles.
- 3 I was very pleased and grateful about the transfer of the pure remains of Aqa Mirza Muhammad-Quli from Samrih to Naqib and their placement in the prepared tomb, and the chanting of prayers and the presence of many of the friends.
- 4 Convey to all the friends the Most Wondrous and Most Glorious greetings. And upon thee be the Most Glorious Glory! 'Abbas.

1 ای یار دل و جان عبدالبهاء نامه فرح اندر فرح بود و مردهء شادمانی و کامرانی احبای رحمانی از این جهت قلب عبدالبهاء در نهایت سرور که الحمد لله یاران بخدمت قائمند و بعبودیت دائم

2 اگر عبدالبهاء نظر بحکمت کبری ایامی از عتبهء مقدسه محروم ماند یاران بکمال قوت بآنچه باید و شاید قیام دارند سروری از برای عبدالبهاء اعظم از این نیست زیرا باید روش و سلوک ثابتان چنان باشد که اگر هزار عبدالبهاء حاضر و یا غائب و یا بعالم دیگر انتقال نماید ابداً فتوری در هیچیک از امور حاصل نشود روزی چون این آثار مشاهده کنم فرح و بشارتی اعظم از این ندارم حال الحمد لله در غیاب این عبد یاران جمعند و مانند شمع روشن

3 از نقل جسد مطهر آقا میرزا محمد قلی از سمره به نقیب و وضع در مرقد مهیا و قرائت مناجاة و حضور احباب بسیار ممنون و خوشنود شدم

4 بجمع یاران تحیت ابدع ابدی ابلاغ دار و علیک البهاء الأبدی

INBA84:360

AB07998

To: Mirza Abdu'l-Baha, in Bushruyyih
Date: 1911 ca.

- 1 O steadfast one in the Covenant! Your letter of 7 Rabi'u'l-Avval was received. But I swear by the precious life of Abdu'l-Baha that there is absolutely no time for a detailed reply, therefore I write briefly. Praise be to God, the door of divine confirmation and bounty is open, and it is hoped that you will

1 ای ثابت بر پیمان نامهء ۷ ربیع الاول وصول یافت ولی بجان عزیز آن عبدالبهاء قسم که فرصت نامهء مفصل ابداً نیست لهذا بایجاز پرداختم الحمد لله باب تأیید و عطا مفتوحست و امید چنانست

arise to serve the world of humanity and be assisted in promoting the clear verses and diffusing the divine fragrances. We have supplicated the threshold of the One with utmost humility and devotion that the friends may be enabled to speak with eloquence and the essence of expression, that they may open their fluent tongues and demonstrate eloquent speech.

- 2 The purpose of the journey to Egypt was that perhaps through the escort of divine grace, success in service would be attained. Yet this verse of poetry is still on the tongue: "No worthy service came forth from my hand." Perhaps in the future some feeble movement will occur....
- 3 You wrote about the corruption, sedition, hardship, tribulations and successive upheavals in those parts - that Ya'qub makes incursions in the north and south, and Husayn creates tumult and trouble from another direction. These events are temporary, and their harm to others is a hundred times greater. Yet praise be to God that despite these calamities, the friends chant verses and sing prayers with wondrous melodies. It is hoped they will remain protected and preserved in the fortress of God's protection and shelter....

که بر خدمت عالم انسانی قیام و بترویج آیات
بینات و نشر نفعات موفق و مؤید گردی بدرگاه
احدیّت یکال ضراعت تبیل و ابتال گردید که
یاران موفق بفصاحت بیان و جوهر تبیان گردند
لسان فصیح بگشایند و نطق بلیغ بنمایند

2 مقصود از حرکت به مصر این بود که شاید
بدرقهٔ عنایت رسد توفیق خدمتی حاصل گردد
ولی هنوز این بیت شعر وارد زبانست که خدمتی
بسزا برنیامد از دستم بلکه در مستقبل حرکت
مذبوحی شود...

3 از فساد و فتن و عسرت و محن و انقلاب متتابع
در آنصفحات مرقوم نموده بودید که یعقوب در
شمال و جنوب تاخت و تاز نماید و حسین از
طرف دیگر به شور و شین پردازد این حوادث
موقت است و ضررش بر اغیار صد مقابل بیشتر
باز الحمد لله باوجود این آفات یاران ترتیل آیات
نمایند و بالحن بدیع مناجات کنند امید چنانست
که در حصن حفظ و حمایت حق محفوظ و
مصون مانند...

MSHR3.075x, FRH.399ax

AB04722

To: Aqa Husayn Ali, in Ishqabad

Date: 1911 ca.

- 1 ...Iran is still in in a ruinous state, and until justice and equity become its foundation and basis, conditions will worsen day by day. The transgressions against Jinab-i-Furughi stem from the instigation of a heedless soul among the turbaned ones who shall find himself disappointed and at loss. That person imagines that matters will remain thus, not knowing that oppression and tyranny uproot foundations and ultimately no trace of the foolish shall remain. "For him who is slain unjustly, We have indeed given authority to his heir."
- 2 Jinab-i-Furughi has drunk a brimming cup of tribulation in the path of Baha. Blessed is he and excellent is his final abode. From time to time a candle must be lit in Mashhad of sacrifice. This is among God's ways, and thou shalt find no change or

1...ایران هنوز ویرانست و تا عدل و داد بنیان
و بنیاد نگردد روز بروز بدتر شود تعدّیات بر
حضرت فروغی از تحریک نفس غافلست از
اهل عمام که خود را خائب و خاسر خواهد
یافت آنشخص چنان گمان نماید که امور چنین
باقی ماند دیگر نداند که ظلم و پیداد بنیاد براندازد
و عاقبت از پیگردان اثری نماند من قتل مظلوماً
لقد جعلنا لولیّه سلطاناً

2 جناب فروغی جام سرشاری از بلا در سبیل بها
نوشید طوبی له و حسن مآب گاهگاهی باید در
مشهد فدا شمع روشن کرد هده من سنّة الله
و لن تجد لسنّته تبدیلاً و لا تحویلاً این فوز و

alteration in His ways. This is triumph and success, glory and prosperity, for servitude to God is proven and established under chains and fetters, and before arrow and sword, not at a sumptuous table with honey and sweetmeats and vintage wine and overflowing cups. Would that 'Abdu'l-Baha had been the target of those bullets and had been assisted and confirmed in this retribution....

فلاح است و شرف و نجاح زیرا بر خوان رنگین
و شهد و انگبین و باده خلار و جام سرشار
هر کس بنده پروردگار است عبودیت حق در
زیر اغلال و زنجیر و تیر و شمشیر ثابت و محقق
شود ای کاش عبدالهء هدف آن رصاص بود
و مؤید و موفق باین اقتصاص...

MMK6#254x

AB12362

To: Spiritual Assembly of Shiraz, Committees et al.

Date: 1911 ca.

- 1 O my God, my sheltering refuge and my sublime sanctuary! اللهم يا الهى و كهفى الواقى و ملاذى السامى
- 2 Thou seest Thy loved ones who are firm in the Covenant, who are free from the people of hypocrisy, who are supplicating in the wilderness of separation, who are the target of the arrows of the people of discord - how they have been attracted to the Center of Beauty, the Scene of Grandeur. ترى احبائك الثابتين على الميثاق البرءاء من اهل النفاق المتضرعين فى بادية الفراق المستهدفين سهام اهل الشقاق كيف انجذبوا الى مركز الجمال مشهد الكبرياء
- 3 O Lord! Praise be unto Thee for having given them feet firmly fixed upon the Covenant, for having fulfilled for them Thy promise, for having made them signs of Thy oneness in the world of creation, for having guided them to the manifest light, for having made them steadfast upon the straight path, for having caused them to enter the garden of delight, and for having protected them from the torment of hell. رب لك الحمد بما جعلت لهم اقداماً راسخة على العهد و انجزت لهم الوعد و جعلتهم آيات توحيدك فى عالم التكوين و هديتهم الى النور المبين و ثبتهم على الصراط المستقيم و ادخلتهم فى جنة النعيم و وقيتهم فى عذاب الجحيم
- 4 O Lord! Ordain for them the attainment of Thy presence in Thy mighty Kingdom, make them stars rising in the manifest horizon and meteors hurled at the vacillating ones who are brothers of Satan - jinns whose tongues speak praise of the Lord of the Covenant while they secretly take confidants from among the people of hypocrisy. رب قدر لهم الفوز بلقائك فى ملكوتك العظيم و اجعلهم نجومًا بارزةً فى الأفق المبين و رجوماً ثابتةً للمذبذبين اخوان الشياطين من اجنة تنطق السنتهم بالثناء على رب الميثاق و يتخذون وليجة خفية من اهل النفاق
- 5 O Lord! Place the steadfast ones in an impregnable fortress, aid them with the angels near unto Thee, and assist them with hosts from the Supreme Concourse. Verily Thou art the Powerful, the Mighty, the Generous. There is no God but Thee, the Kind, the Compassionate, the Merciful. رب اجعل الثابتين فى حصن حصين و ايدهم بالملائكة المقربين و انصرهم بجنود من الملائكة الاعلى انك انت المقتدر العزيز الكريم لا اله الا انت البر الرءوف الرحيم

INBA85:452b

AB04648

To: Baha'is of Switzerland et al.
Date: 1911

- 1 O ye peoples of the Kingdom! How many a soul expended all its span of life in worship, endured the mortification of the flesh, longed to gain an entry into the Kingdom, and yet failed, while ye, with neither toil nor pain nor self-denial, have won the prize and entered in.
- 2 It is even as in the time of the Messiah, when the Pharisees and the pious were left without a portion, while Peter, John and Andrew, given neither to pious worship nor ascetic practice, won the day. Wherefore, thank ye God for setting upon your heads the crown of glory everlasting, for granting unto you this immeasurable grace.
- 3 The time hath come when, as a thank-offering for this bestowal, ye should grow in faith and constancy as day followeth day, and should draw ever nearer to the Lord, your God, becoming magnetized to such a degree, and so aflame, that your holy melodies in praise of the Beloved will reach upward to the Company on high; and that each one of you, even as a nightingale in this rose garden of God, will glorify the Lord of Hosts, and become the teacher of all who dwell on earth.
- 1 ای اهل ملکوت چقدر از نفوس که مدت حیات عبادت نمودند و ریاضت کشیدند و آرزوی دخول در ملکوت نمودند ولی موفق نشدند اما شما بدون زحمت و ریاضت فائز شدید و داخل در ملکوت گردیدید
- 2 چنانکه در زمان حضرت مسیح فریسیان و عابدان محروم شدند ولی پطرس و یوحنا و اندراوس فائز گردیدند و حال آنکه نه اهل عبادت بودند نه اهل ریاضت پس شکر کنید خدا را که این تاج عزت ابدیه بر سر شما نهاد و این الطاف بی پایان مبذول فرمود
- 3 وقت آنست که بشکرانه این الطاف روز بروز توجه بیشتر نمائید و تقرب پیشتر بیابید و چنان منجذب و مشتعل شوید که آهنگ تقدیس و ثنای حضرت مقصود را بملاً اعلی رسانید و هر یک مانند بلبل در این گلشن الهی به محامد و نعوت رب الجنود پردازید و سبب تربیت وجود گردید

SWAB#006

MKT3.457, MMK1#006 p.017, DAUD.25

AB05375

To: Baha'is of Jahrum
Date: 1911 ca.

- 1 O beloved friends of 'Abdu'l-Baha! Your letter was read. From your congratulations and felicitations, the utmost joy was obtained, for these felicitations came from the blessed pen and pure lips of spiritual friends and merciful companions.
- 2 What bounty could be better than this - that although we are scattered in the East and West of the world, we are of one heart and one aim, nay rather, we are in one country, nay rather, in one home and dwelling, in one nest and shelter. The hand of
- 1 ای یاران عزیز عبدالهآء نامه شما قرائت شد از تبریک و تهنیت نهایت مسرت حاصل گردید زیرا این تهنیت از قلم مبارک و فم مطهر یاران روحانی و دوستان رحمانی صادر
- 2 دیگر چه موهبتی از این بهتر که باوجود آنکه در شرق و غرب عالم متفرقیم یکدل و یکجهتیم بلکه در یک کشوریم بلکه در یک خانه و کاشانه و در یک لانه و آشیانه ید عنایت جمال ابدی

the bounty of the Abha Beauty has bestowed such a connection that it gives spiritual delight and divine joy.

- 3 Is there any blessing greater than this? No, by God! This is none other than the greatest gift and the mercy whose floods have flowed, whose seas have surged, and whose rivers have gushed forth.
- 4 Therefore we must at every moment show gratitude that we have become the manifestation of the hidden favors of the One God and have become the recipients of such a bounty that the stranger becomes intimate, the deprived becomes privy to secrets, and the outsider becomes a friend.
- 5 Upon you be the Most Glorious Glory.

چنان ارتباطی بخشیده که نشاط روحانی دهد و انبساط رحمانی بخشد

3 هل من نعمة اعظم من هذا لا والله إن هذا
الآ الموهبة الكبرى والرحمة التي سالت سيولها و
تموجت بحورها و تدفقت نهورها

4 پس باید هر دم شکرانه نمائیم که مظهر الطاف
خفیه خداوند یگانه گشتیم و مورد چنین موهبتی
شدیم که بیگانه آشنا گردد و محروم محرم راز شود
و اغیار یار گردد

5 و علیکم البهاء الأبهی

MKT9.281b

AB05080

To: Jamalud-Din son of Mirza Yusuf Naqqash Nayrizi, in Shiraz

Date: 1911 ca.

- 1 O servant of the Threshold of the Blessed Beauty! Jinab-i Shukuhi offered praise beyond description of your honor, that you are a flame of the fire of the love of God and a lamp in the night chamber of the knowledge of God. You are firm and steadfast in the Cause of the Ancient Beauty and resolute and unwavering in the Covenant of the Most Great Name.
- 2 This joy-bringing news brought delight to the spirit of the friends, that praise be to God, there exist in those regions souls who are verses of divine unity and fragrances from the gardens of detachment, who are turned toward the unseen Kingdom and who supplicate the Realm of Might, who are enkindled with the fire of the love of God and who are superior to others in mentioning and praising the Ancient Beauty.
- 3 In any case, as much as you can, sacrifice your life and find joy in offering yourself as a sacrifice in the path of love. Become intoxicated with the wine of "Am I not your Lord?" and dance at love's altar crying out "Blessed am I!" and "Would that my people knew!" This is the supreme gift, this is the greatest virtue.

1 ای بنده آستان جمال مبارک جناب شکوهی
ستایش زاید الوصف از آنجناب نمود که شعله
نار محبت الله است و سراج شبستان معرفت الله
در امر جمال قدم ثابت و مستقیم است و بر میثاق
اسم اعظم راسخ و متین

2 از این خبر فرح پرور روح یارانرا سرور میسر
گردید که الحمد لله در آنصفحات نفوسی موجود
که آیات توحیدند و نفعات ریاض تجرید
متوجه بغیب ملکوتند و مبتهل بحضرت جبروت
بنار محبت الله مشتعلند و در ذکر و ثناء جمال
قدم ناطق و فائق بر دیگران

3 باری تا توانی جانفشانی کن و در سبیل عشق
بقربانی کامرانی نما سرمست جام الست شو و
رقص کان در قربانگاه عشق نره طوبی لی و
یالیت قومی یعلون بزن اینست موهبت کبری
اینست منقبت عظمی

4 And upon you be greetings and praise.

4 و عليك التحيّة و النّاء

INBA84:506b

AB05361

To: Mirza Muhammad Hasan Adib, in Tihiran

Date: 1911 ca.

1 O kind friend, your letter of wondrous meanings brought spiritual joy, for it was evidence of the attractions of heart and soul and the sincere love of the Baha'is.

1 ای یار مهربان نامهء بدیع المعانی مورث سرور
وجدانی گردید زیرا دلیل بر انجذابات دل و جان
بود و محبت صمیمی بهائیان

2 Praise be to God that hearts are connected and souls are attracted, therefore all the divine friends have the utmost longing for a meeting, and meeting with all depends on coming to Tehran.

2 الحمد لله قلوب مرتبط است و نفوس منجذب لهذا
عموم یاران الهی نهایت اشتیاق بملاقات دارند و
دیدار کلّ منوط بآمدن طهرانست

3 However, in these times of upheaval, my arrival would cause disturbance, for the ravens of hatred lie in ambush and the corrupt ones await such a pretext. Therefore, with utmost longing I must beg to be excused from being present in these days.

3 اما در این اوقات انقلاب ورود من سبب
اضطراب گردد زیرا غرابهای کین در کمینند و
مفسدان منتظر بهانهئی چنین لهذا با کمال اشتیاق
از حضور در این ایّام اعتذار مینمایم

4 But if you look with truth, I am always your companion and intimate, your confidant and associate. Though I am physically distant, in spirit I am near and in heart an old friend and companion. In every gathering that is adorned with the mention of God and where the friends associate with utmost love, surely the heart and soul of 'Abdu'l-Baha is present and shares in that ecstasy and joy, both absent and present.

4 ولی اگر بحقیقت نگری من همواره یار و ندیم
و همدم و همنشین اگر بجسم دورم بجان نزدیک
و بدل انیس و مونس قدیم هر محفلی که بذکر
حقّ آراسته گردد و یاران در نهایت محبت الفت
نمایند البته جان و دل عبدالبهاء حاضر است و
در آن وجد و سرور سهم و شریک و غائب و
زائر

5 And upon you be the Most Glorious Glory.

5 و عليك البهاء الأبهی

MKT9.282

AB05134*To: Mulla Bahram Akhtar Khavari, in Tihiran**Date: 1911 ca.*

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 Thy letter was received and brought the utmost joy and delight. 2 نامه شما رسید نهایت روح و ریحان حاصل
The glad tidings of the completion of Jalal's work was news of
گردید بشارت اتمام کار جلال مردهء حصول
آمال بود اما شما در نظرید و مشمول الطاف
حضرت احدیتید
- 3 As for Aqa Siavash, he must, in order to prove his gratitude and 3 جناب آقا سیاوش باید محض اثبات حق شناسی
loyalty, remain steadfast in attending to the affairs of Arbab
و وفا در مواظبت امور ارباب جمشید باقی و
Jamshid. Separation is not permitted - rather day by day he
برقرار باشند انفکاک جائز نه بلکه روز بروز باید
must increase his efforts. And if he insists on traveling to this
بر همت بیفزایند و اگر چنانچه اصرار در حرکت
direction, temporary permission is granted for him to make pil-
باین سمت دارند موقتاً اجازت داده میشود که
grimage to the Holy Threshold and spend a few days in fellow-
بزیارت آستان مقدس مشرف و چند روزی نیز
ship with me before returning. This trustworthiness, religious
با من الفت نمایند و مراجعت کنند این امانت
devotion, firmness and steadfastness that he has shown and
و دیانت و ثبات و استقامتی که در امور ارباب
continues to show in the affairs of Arbab Jamshid is in truth
جمشید ابراز نموده و مینمایند فی الحقیقه خدمت
service to the Cause and evidence of sincerity and servitude at
بامری است و دلیل صدق و عبودیت بآستان
the Holy Threshold. مقدس
- 4 To the other Persian friends, embrace them all on my behalf 4 دیگر یاران پارسی را جمیعاً از قبل من دست در
and with utmost longing kiss and embrace them. آغوش شو و بکال اشتیاق ببو و ببوس
- 5 Upon thee be the Most Glorious Glory! 5 علیک البهاء الأبهی

ALPA.042, YARP2.049 p.096, YARD.057-058x

AB11723*To: Munirih Ayadi Zadih, in Tihiran**Date: 1911 ca.*

- 1 O honored daughter of that distinguished one, 1 ای دختر محترم آن بزرگوار
- 2 Your letter arrived. Praise be to God that you were able to visit 2 نامه شما رسید الحمد لله زیارت مرقد پدر
your father's resting place, and likewise your honored mother
موفقی و همچنین والدهء محترمهات زیارت آن
is confirmed in visiting that illumined grave and serving the
جدث منور و خدمت احیای الهی مؤید است
friends of God. Regarding construction of a shrine for that
در خصوص بناء بقعهء آتمتصاعد الی الله به
one ascended to God, a telegram was sent to Tehran. They
طهران مخبره شد جواب مرقوم نمودند که الآن

replied that at present wisdom does not permit it. If a shrine were built, they would destroy it and it would cause an uproar, just as they destroyed the grave of Mirza Abdul-Husayn Afnan. Despite this, another letter will be written to the Spiritual Assembly that they should build that illumined grave however possible, and Haji Gholamreza will provide the expenses for it.

حکمت اقتضا ننماید اگر بقعه‌ئی بنا شود خراب میکنند و سبب ضوضا میشود مثل اینکه قبر میرزا عبدالحسین افنان را خراب نمودند باوجود این باز نامه‌ئی بمخفل روحانی مرقوم میشود که هر نوع ممکن است آن قبر منور را بسازند و حاجی غلامرضا مصارف آنرا بدهد

- 3 Convey my utmost kindness to your honored mother. Convey most glorious greetings to the handmaidens of God Munirih, Furughiyyih, Akhtar and Bahirih, and likewise to Aqa Ghulamali. And Mirza Abdul-Rahim and Mirza Abdul-Karim are surely engaged in their studies. And upon you be the Most Glorious Glory.

3 بوالده محترمهات نهایت مهربانی از قبل من ابلاغ دار کنیز الهی منیره و فروغیه و اختر و باهره و همچنین آقا غلامعلی را تحیت ابدع ابهی ابلاغ دار و میرزا عبدالرحیم و میرزا عبدالکریم البته بتحصیل مشغولند و علیک البهاء الابهی

YIA.401

AB05374

To: Aqa Siyyid Isma'il et al.

Date: 1911 ca.

- 1 O beloved friends of 'Abdu'l-Baha! Two blessed souls from among the servants of the Most Glorious Beauty attained the blessing of visiting the Sacred Threshold, and placed their foreheads upon the ground, and wailed and lamented, and beseeched steadfastness and constancy for the friends, and entreated and yearned for firmness in the Cause of the Manifest Light.
- 2 Afterwards they hastened to 'Abdu'l-Baha and spoke well of you and requested that a letter be written. But since I have no time individually to weep and lament in the Abha Kingdom and seek assistance, protection and aid for all, this is the letter.
- 3 And in truth what message and greeting could be better than this: "Rejoice, O loved ones of God, in God's bounty and His most great gift, and be glad, O chosen ones of God, in the favors of your Most Exalted Lord."
- 4 And upon you be the Most Glorious Glory.

1 ای یاران عزیز عبدالبهاء دو نفس مبارک از بندگان جمال ابهی زیارت عتبه مقدسه فائز و جبین بر زمین نهادند و انین و حنین نمودند و یارانرا قرار و تمکین خواستند و ثبوت بر امر نور مبین رجا و آرزو نمودند

2 بعد به نزد عبدالبهاء شتافتند و ذکر خیر شما نمودند و خواهش تحریر نامه کردند ولی چون بالانفراد وقت ندارم بمکوت ابهی بگرم و بزارم و جمیع را عون و صون و امداد طلبم نامه این است

3 وفي الحقيقة چه پیام و سلام بهتر از این فاستبشروا یا احبباء الله بفضل الله وموهبة الكبرى وافرحوا یا اصفیاء الله بالطف ربکم الأعلى

4 و علیکم البهاء الابهی

TABN.349a

AB05370*To: Mhraban Khudadad (Pilgrim) et al.**Date: 1911 ca.*

O spiritual friends! Praise be to God that you spent several days in this land in fellowship and intimacy, manifesting the utmost joy and delight. Now that you have returned to the realm of India, you must, in the words of Shaykh Hafiz, become Persian candy and make the parrots of India sugar-breaking. Although the realm of India is lethargic and in need of the education of souls who are in the utmost weariness and lethargy, yet if they are nurtured through divine education, in a short time they will become alive and attain the utmost joy and expansion. Dead bodies are in need of the breath of life, and withered patients deserve medicine and treatment. The divine friends must, like skilled physicians with sincere intention, become healers of the afflicted and loving physicians to the sick, so that perhaps the breath of life may be inhaled in those regions, a gentle breeze may blow and give life to the lifeless ones and make them fresh and verdant. And upon you be the Most Glorious Glory.

ای یاران روحانی حمد خدا را که آیامی چند در این دیار معاشر و مأنوس دیدار بودید و نهایت سرور ظاهر و آشکار حال چون مراجعت باقلیم هند نمودید باید بقول شیخ حافظ قند پارسی گردید و طوطیان هندوستان را شکرشکن نمائید اقلیم هند هرچند افسرده است و محتاج تربیت نفوس در نهایت کسالت و رخاوت ولی اگر به تربیت الهی نشو و نما نمائید در اندک زمانی زنده گردند و نهایت نشاط و انبساط حاصل نمایند اجسام مرده محتاج نفحهء حیاتست و بیمارهای پژمرده مستحق دوا و علاج یاران الهی باید مانند طبیبان حاذق ارادهء صادق نمایند دردمندان را درمان گردند و مریضان را طبیب مهربان شاید نفحهء حیاتی در آنصفحات استنشام گردد نسیم رخیمی بوزد و محمودانرا جان بخشد و تر و تازه نماید و علیکم البهاء الأبهی

MSHR4.064, YARP2.455 p.340

AB11739*To: Siyyid Farajullah Director of Thurayya, in Kashan**Date: 1911 ca.*

- 1 O longtime friend, your letter arrived. Praise be to God, it indicated peace of soul and tranquility of conscience. Therefore, although there were complaints of trials and difficulties, praise be to God you were engaged in service to all in your familiar homeland and the children succeeded in acquiring a craft, for craft is obligatory and required.
- 2 I hope the printing press in Kashan flourishes, but if you will listen to me, do not get involved in these scientific and non-scientific societies - remain neutral and focus on your printing press work. When the press flourishes, you will achieve the utmost comfort and ease.

- 1 ای دوست قدیم نامهء شما رسید الحمد لله دلالت بر راحت جان و سلامت وجدان مینمود لهذا هرچند شکایت از بلا و محن بود ولی الحمد لله در وطن مألوف بخدمت عموم مشغول بودید و اطفال موفق باین گشتند که اکتساب صنعتی بنمایند زیرا صنعت واجب و فرض است
- 2 امیدوارم که مطبعه در کاشان رواج یابد ولکن اگر از من میشنوی در این انجمنهای علمی و غیرعلمی داخل مشو بیطرف باش و بکار مطبعهء خود مشغول گرد چون مطبعه رواج یابد نهایت راحت و آسایش حاصل نمائید

- 3 Jenab Arbab has returned and surely difficulties will be resolved. Convey my greetings and longing to all the divine friends, especially Aqa Mirza Abul-Qasem and Jenab Arbab. There is no more time and upon you be the Most Glorious Glory.

3 جناب ارباب مراجعت نمودند و البتہ مشکلات حل گردد بجمع یاران الهی علی الخصوص آقا میرزا ابوالقاسم و جناب ارباب از قبل من تحیت و اشتیاق ابلاغ دار فرصت بیش از این نیست و علیک البہاء الابی

YFY.052

AB05680

To: Tabib, Mirza Lutfullah (Jahrum) et al., in Muhammadabad

Date: 1911 ca.

- 1 O ye true friends of 'Abdu'l-Baha! The call of the Most Exalted Kingdom hath reached the ears of the spiritual souls in the cloisters of East and West, and hath raised such a tumult and rejoicing that, in very truth, the atoms of existence have been set in motion. The world hath become another world, and the realm of being a mirror of the realm above; the mysteries of the Kingdom have been revealed and made manifest. The page of creation hath become as the Preserved Tablet, and its leaf an unfolded scroll; and the secrets, the symbols, and the realities of all things are appearing and emerging, one after another and in unbroken succession.

1 ای دوستان حقیقی عبدالہاء آہنگ ملکوت ابی بمسامع روحانیان در صوامع شرق و غرب رسیده و چنان ہلہلہ و ولولہ انداختہ کہ ذرات کائنات فی الحقیقہ بحرکت آمدہ جہان جہان دیگر گشتہ و عالم ناسوت مرآت عالم لاهوت شدہ و اسرار ملکوت ظاہر و آشکار گردیدہ صفحہ کائنات لوح محفوظ شدہ و ورق منشور گردیدہ و اسرار و رموز و حقائق اشیا متتابعاً و متوالیا در ظہور و بروز است

- 2 Ere long shall the soul-stirring and fire-enkindling melody of 'Abdu'l-Baha usher in the springtide of wondrous signs, and the seed which the hand of the Blessed Beauty hath sown in the field of existence shall spring forth. The fallow earth of being shall become verdant and flourishing, and the flowers and blossoms of truths and meanings shall unfold; and the nostrils of the peoples of the East and the senses of the dwellers of the West shall be increasingly perfumed and enriched with fragrance.

2 و نغمہ عبدالہاء جانسوز و آتش افروز عنقریب فصل ربیع آثار بدیع بنماید و بذری کہ بہ ید عنایت جمال مبارک در کشتزار امکان کشتہ بروید صفرای وجود سبز و خرم گردد و گل و شکوفہ حقائق و معانی بشکفد و مشام اہل خاور و دماغ اہل باختر اکثر معطر و معنبر گردد

- 3 Verily, this is the manifest grace, and verily, this is the great triumph.

3 ان هذا هو الفضل المبين وان هذا هو الفوز العظيم

SFI14.034-035

AB12404*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1911 ca.*

- 1 O thou who art firm in the Covenant! According to reports, Mirza Husayn-'Ali Jahrami is traveling from Bombay to Jahrom and is claiming to have recanted from Covenant-breaking and expressing remorse. However, you should confidentially write in your own words to an important, wise, and discreet person among the friends in Jahrom, instructing that one of the astute believers should associate with him, show sincerity and intimacy, confirm whatever he says, and give him wide latitude so that the hidden secret of the aforementioned Mirza Husayn-'Ali may be revealed. Once revealed, the friends should deal with him according to that hidden secret and the true situation. But write about this matter with utmost confidentiality so that no one except this trusted person becomes aware of this approach and does not disclose it to anyone. And upon thee be the Most Glorious Glory!
- 2 Give importance to this matter and pursue it firmly.

- 1 ای ثابت بر پیمان از قرار معلوم میرزا حسینعلی جهرمی از بمبائی به جهرم می‌رود و اظهار رجوع از نقض میکند و بیان پشیمانی مینماید ولی شما بشخص مهمی کاردانی اهل رازی محرمی از احبای جهرم محرمانه از زبان خود مرقوم دارید که یکنفر از احبای زیرک را با او معاشر نماید و اظهار خلوص و خصوصیت کند و آنچه بگوید تصدیق نماید و میدان وسیع باو بنماید تا سر مکنون میرزا حسینعلی مذکور را آشکار کند چون آشکار گردد بموجب آن سر مکنون و حقیقت حال احباً با او معامله نمایند ولی این مسئله را بسیار محرمانه بنویسید که نفسی دون این شخص محرم مطلع بر این کیفیت نگردد و بکسی ابراز ندارد و علیک البهاء الأبهی ع ع
- 2 ای مسئله را اهمیت بدهید و محکم تثبیت نمائید

INBA85:464a

AB05615*To: Muhammad Hasan Bulurfurush Ahdiyyih, in Shiraz**Date: 1911 ca.*

- 1 O thou who art firm in the Covenant! Thy letter was received and thanks were offered at the Divine Threshold that, praise be to God, the friends in Fars are horsemen in the field of the Covenant and guardians of the impregnable fortress of the Cause of God.
- 2 Shiraz, praise be to God, has raised its voice, shown movement and found blessing. The Cause of God has spread and the loved ones of God have gained victory.
- 3 'Abdu'l-Baha was grieved and heartsore at the lifelessness and stagnation in the homeland of the Exalted One, may my spirit be a sacrifice for Him. Now, praise be to God, He is pleased

- 1 ای ثابت بر پیمان نامه شما رسید شکرانه بدرگاه الهی گردید که الحمد لله یاران فارس فوارس میدان عهد و پیمانند و حارس حصن حصین امر الله
- 2 شیراز الحمد لله آوازش بلند شد حرکتی نموده و برکتی یافته امر الله را انتشاری و احبَاء الله را انتصابی
- 3 عبدالهء از خمودت و جمودت وطن حضرت اعلی روحی له الفداء محزون و دلتون بود حال الحمد لله مسرور و خوشنود است نهایت آرزو

and happy. This was the ultimate desire and my hope is firm that day by day it will become more pleasant and appealing, better and sweeter. May the sweetness of the love of God make palates sweet and mouths sugary. And upon thee be the Most Glorious Glory!

چنین بود و امیدم و طید است که روز بروز
خوشترو دلکشترو بهتر و شیرین تر شود حلاوت
محبت الله مذاقها را شیرین کند و کامها را شکرین
نماید و علیک البهاء الابهی

- 4 A chandelier of nine lamps, a gift from Arbab Rustam to the Holy Household, was accepted at the threshold of the Lord. And upon him be the Most Glorious Glory!

4 یک دستگاه جار نه ۹ چراغ هدیه جناب
ارباب رستم به بیت مبارک مقبول درگاه
پروردگار گشت و علیه البهاء الابهی

INBA87:029, INBA52:029

AB05874

To: Spiritual Assembly of Tihiran

Date: 1911 ca.

- 1 His Holiness 'Ali-Qabl-Akbar rendered praiseworthy services at the threshold of the One. During his life he guided many souls and endured great hardships and severe trials in the path of God. He did not waver or show distress, but rather showed the utmost steadfastness in resisting the attackers and opponents until he drank the cup of annihilation from the hand of the Cup-bearer of bestowal, hastened to the divine world, soared to the Kingdom of mysteries, and became the manifestation of endless favors. In the gathering of attainment he shone with the lights of pardon and forgiveness.
- 2 Build his illumined grave in whatever manner you deem advisable so that it does not become a place of disrespect by others. Whatever expenses are incurred should be paid by Haji Ghulam-Rida.
- 3 I beseech the divine favors that each member of that group may become a luminous lamp and a merciful light. Upon you be the Most Glorious Glory.

1 ای یاران رحمانی حضرت علی قبل اکبر خدمات
مشکوره بدرگاه احدیت نمود در مدت حیات
نفوس کثیره را هدایت کرد و در سبیل الهی
مشقات عظیمه دید و خدمات کلیه یافت تهاون
نفرمود جزع و فزع نکرد بلکه در نهایت استقامت
مقاومت مهاجمین و معارضین فرمود تا آنکه کأس
فنا از ید ساقی عطا نوشید و بجهان الهی شتافت و
بملکوت اسرار پرواز کرد و مظهر الطاف بی پایان
گردید در محفل لقا بانوار عفو و غفران روی تابان
نمود

2 مرقد منور آنشخص جلیل را بهر قسمی که
مصلحت بدانید بنا نمائید تا محل توهین دیگران
نگردد و آنچه مصارف دارد جناب حاجی
غلامرضا باید ادا نمایند

3 و از الطاف الهی استدعا مینمایم که هر فردی از
آن جمع سراج نورانی گردد و شمع رحمانی شود
و علیکم البهاء الابهی

INBA16:229

AB05733

To: Muhammad Tahir Malmiri, in Yazd
Date: 1911 ca.

- 1 O purified Tahir! I read your letter that you had written to Haji Siyyid Javad. It was a clear proof and evident testimony of your steadfastness on the straight path. Therefore, I hope that you will become a mirror of lights in that land and that country will be illumined by the rays of the Sun of Truth. 1 ای طاهر مطهر من نامه‌ئی که بجناب حاجی سید جواد مرقوم نموده بودید ملاحظه گردید دلیل جلیل و برهان مبین بر ثبوت بر صراط مستقیم بود لهذا امید چنین که در آندیار آئینه انوار گردی و از پرتو شمس حقیقت آنکشور منور گردد
- 2 You wrote about the spirituality and radiance of the friends of God, that they have arisen to establish meetings and have engaged in guiding all people, and are making great efforts. This news brings comfort to the soul and adorns the conscience. 2 از روحانیت و نورانیت احباب الهی مرقوم نموده بودید که بتأسیس محافل قیام نموده‌اند و بهدایت حابل و نابل پرداخته‌اند و بسیار سعی و کوشش مینمایند این خبر سبب آسایش جان است و آرایش وجدان
- 3 Strive as much as you can in teaching so that the decree of the Greatest Gift may be issued from the Court of the Supreme Concourse. 3 تا توانید در تبلیغ سعی بلیغ نمائید تا یرلیغ موهبت کبری از دیوان ملأ اعلی صادر گردد
- 4 Jinab-i-Aqa Siyyid Abu-Talib has permission to attain the presence, and likewise Aqa Ahmad and Aqa Muhammad Qumushai. And upon you and upon them be the Most Glorious Glory of God. 4 جناب آقا سید ابوطالب اذن حضور دارد و همچنین جناب آقا احمد و آقا محمد قوموشائی و علیک و علیهم بهاء الله الاهی

MKT8.121b, ALPA.063a, YARP2.072
 p.110

AB05956

To: Mirza Abu'l-Fadl Gulpaygani
Date: 1911 ca.

- 1 ...O Herald of God's Covenant and Promoter of the Divine Testament! The trace of thy musk-laden pen was observed, and knowledge was gained of the appearance of the signs of supreme confirmation and success. Assuredly those holy souls who seek no purpose save the good-pleasure of the Most Glorious Beauty and desire no shelter save the cave of His favor, are engaged in laying down their lives in His path and are familiar with standing guard at His threshold. They open their tongues in His praise and offer worship and adoration before all the people of 1 ...ای منادی میثاق الهی و مروج بیان رحمانی اثر کلک مشکین ملاحظه گردید و بر ظهور آثار تأیید و موفقیت کبری اطلاع حاصل گشت البته نفوس مقدسه که جز رضای جمال الهی مقصدی نجویند و بجز کشف عنایتش پناهی نخواهند در سبیلش بجانفشانی مشغولند و در آستانش پاسپانی مألوف زبان بستایش گشایند و بین ملأ عالم پرستش و نیایش نمایند در ترویج تعالیش جهدی بلیغ کنند و در تشبیر وصایا و

the world. They exert mighty efforts in promoting His teachings and display wondrous power in spreading His counsels and exhortations. These souls are confirmed, successful, victorious, triumphant, regarded with favor, honored, praised, drawn nigh. The treasures of bounty are full of gleaming pearls that shall assuredly be scattered upon the heads of the righteous, and the musk-laden fragrance of the Lord's bestowal shall surely be diffused in the path of the devoted ones. It is certain that ultimate success shall be achieved, and Abdul-Baha is in complete confidence, awaiting moment by moment the appearance of the aid and favors of the All-Merciful Lord....

نصایحش قوتی عجیب بنماید این نفوس مؤیدند و موفق و منصورند و مظفر و منظورند و مکرم و محمودند و مقرب خزائن عطا ممتلاً از لؤلؤ لآلآء البته نثار بر رؤوس ابرار است و نافهء مشکار بخشش پروردگار البته منتشر در کوی ابرار یقین است که نهایت موفقیت حاصل خواهد گشت و عبدالبهاء در غایت اطمینان و آناً فآناً منتظر ظهور عون و عنایت حضرت رحمان...

- 2 Great care should be exercised in preparing this translation. Mr.... should make a supreme effort so that the language will be most exquisite, eloquent and lucid, even if the translated text is to be submitted to, and made dependent upon the opinions of, experts in language.

... 2

MMK3#257 p.184x

COC#2220x

AB05629

To: Muhammad Thabit Maraghihi

Date: 1911 ca.

- 1 O steadfast and firm one!
- 2 Motion is one of the essential requirements of the realities of beings and the cause of attaining universal benefits in the world of creation. From the minutest particles to the greatest universal bodies in this infinite space of the world of creation, all are in motion, for motion is one of the requirements of existence - without it there is nonexistence and loss. When water becomes still it becomes altered, when air becomes stagnant it becomes corrupt, when bodies cease from motion they become subject to illness and disease.
- 3 Therefore it is better that one attain essential motion, seek existential motion, desire qualitative motion, attain material motion and seek spiritual motion. All these motions are the cause of deliverance. Therefore if you are traveling and in motion it is certainly better than being lifeless, sluggish, melancholy and tormented in one place.

1 ای ثابت نابت

2 حرکت از لوازم حقائق موجودات است و سبب حصول فوائد کلیه در عالم کائنات از ذرات جزئیة گرفته تا اجسام کلیه عظیمه در این فضای نامتناهی عالم ایجاد کل متحرکند زیرا حرکت از لوازم وجود است و بدون آن معدوم و مفقود آب چون ساکن گردد متغیر گردد هوا چون راكد شود فاسد گردد اجسام چون از حرکت باز مانند معرض امراض و علل شود

3 پس خوشتر آنست که حرکت جوهری یابد و حرکت انیّه جوید و حرکت کیفیه خواهد و حرکت مادیّه یابد و حرکت روحیه طلبد جمیع این حرکات سبب نجاتست لهذا البته اگر در سیر و حرکت باشید بهتر از آنست که هامد و خامد و ملول و معذب در مکان واحد باشید

4 And upon you be the Most Glorious Glory!

DAS.1914-09-11

4 و علیکم البهاء الابہی

MUH3.289

AB05662

To: Tirandaz Kaykhusraw et al.

Date: 1911 ca.

- 1 O ye two steadfast ones! The divine herald, in his letter, mentioned those two kind friends, that praise be to God, these two pure-hearted Persians are distinguished by their truthfulness, uprightness, friendship and devotion to God. They are confidants of mysteries and deserving of the bounties of the Self-Sufficient Lord.

1 ای دو ثابت بنیان حضرت بشیر ربّانی در نامه خویش ذکر آن دو یار مہربان نموده کہ الحمد للہ این دو پارسی پارسا هستند و بہ راستی و درستی و دوستی و خداپرستی ممتازند و محرم رازند و سزاوار بخشش حضرت بی نیاز
- 2 'Abdu'l-Baha's pen was moved by this praise and, despite lack of time, proceeded to write so that those two impassioned and enchanted lovers of the East and West may find joy and attain their desires.

2 کلک عبدالبہاء از این ستایش بجنبش آمد و باوجود عدم فرصت بنگارش پرداخت تا آن دو سودائی و شیدائی دلبر خاور و باختر شادمانی یابند و کامرانی جویند
- 3 May they show kindness to all peoples and nations, become the remedy for every sufferer and a balm for the wounds of every needy one. May they become proof of divine bounty and evidence of heavenly grace. May they strive night and day to guide other Persians to the straight path and perfume their nostrils with the fragrance of the celestial rose-garden.

3 و با جمیع طوائف و ملل مہربانی کنند دواى ہر دردمند گردند و مرہم زخم ہر مستمند شوند برہان بخشش ایزد گردند و دلیل عنایت ربّانی شوند شب و روز بکوشند تا پارسیان دیگر را براہ راست رہبر شوند و مشام بیوی گلشن آسمانی معطر کنند
- 4 And upon you be the Most Glorious Glory.

4 و علیکم البہاء الأہی

MKT9.125a, YARP2.389 p.204

AB12432

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

1 O thou who art firm in the Covenant! Thy letter arrived. Due to the multitude of occupations, a brief reply is being written. The letter and constitution of the Unity Meeting arrived. Whatever the friends deem appropriate regarding the organization of the meeting and its constitution may be implemented. A letter was written to the Unity Meeting - deliver it. The poems of the Nightingale also arrived - a reply will be written later.

1 ای ثابت بر پیمان نامه رسید از کثرت مشاغل مختصر جواب مرقوم میشود نامه و نظامنامه محفل اتحاد رسید در ترتیب محفل و نظامنامه آنچه را که احباب مناسب دانند مجری است نامهائی بمحفل اتحاد مرقوم گردید برسانید و اشعار حضرت عندلیب نیز رسید جواب بعد مرقوم میشود

2 The letter from the Servants of the Covenant Meeting, the Servants of the Testament Meeting, and the Servants of the Pact Meeting has not arrived. One letter will be written to all. And that you wrote that the friends are in utmost joy and delight brought the greatest gladness and fragrance. And according to your request, a letter will be written to Tirandaz Kaykhusraw and Ardishir Jamshid.

2 مکتوب محفل خادمین میثاق و خادمین عهد و خادمین پیمان نرسید یک نامه بجمع مرقوم میگردد و از اینکه مرقوم نموده بودید که احباً در نهایت سرور و ابتهاجند کمال روح و ریحان حاصل گردید و بحسب خواهش شما به تیرانداز کیخسرو و اردشیر جمشید نامهائی مرقوم میگردد

3 And upon thee be the Most Glorious Glory!

3 و علیک البهاء الأبهی

BSHI.087

AB06217

To: Muhammad Taqi Sangisari, in Palestine
Date: 1911 ca.

...O friends! All peoples and nations are intoxicated with the wine of pride, and are heedless, oblivious and deprived of the bounties of this radiant century. Each one is wandering in some wilderness, lost in some ocean, with neither shore nor end, neither salvation nor shelter. But praise be to God, the friends are aboard the Ark of Salvation and immersed in the ocean of bounties. At every moment there is a radiance from the horizon of oneness, an outpouring from the dayspring of unity, and from the sea of grace there comes a dewdrop for the gardens of hearts and a balm for the wounds of pain. The gates of triumph are flung wide open and hearts are expanded through the verses of the munificence of the All-Forgiving Lord.

...ای یاران جمیع طوائف و ملل سرمست شراب غرورند و از فیض این قرن پر نور غافل و ذاهل و محروم هر یک سرگشته صحرائی و گمگشته دریائی نه ساحلی و نه پایانی نه خلاصی و نه پناهی ولی الحمد لله یاران اهل سفینه نجاتند و مستغرق در بحر فیوضات هر دم از افق احدیت سطوعی و از مشرق وحدانیت فیضی و از یم عنایت حدائق قلوب را شبنمی و زخم الم را مرهمی ابواب فتوح مفتوح و صدور بآیات موهبت رب غفور مشروح نوید تأیید پی در پی میرسد و امید توفیق دمامد جلوه نماید این بشارت را بهر یک

Glad tidings of divine confirmation arrive continuously and hope for success appears moment by moment. Convey these glad tidings to each of the servants of the Divine Unity, that they may know what bounty and portion they possess and what triumph they have attained....

از بندگان حضرت احدیت برسان تا بدانند که
از چه فیضی بهره و نصیب دارند و بچه فوزی
فائز گشته اند...

MMK3#275 p.199x

AB06440

To: Bibi Sakinih wife of Mirza Abdu'l-Baqi

Date: 1911 ca.

O thou leaf that hath attained unto certitude! Souls there are many but assured souls are few and far between. For certitude is a bounty and a grace that cometh from God. "This is a bounty of God that He vouchsafeth to whomsoever He willeth". No soul is worthy of the divine threshold or can approach the Court of Abha Beauty unless he hath attained the station of certitude. A believer might have faith but he may not yet be assured; a soul may turn to God but he may not have attained the state of certitude. If such assurance is achieved, however and such blessed certitude attained by the grace of divine assistance, then one should thank God at all times both night and day. Be thou grateful, therefore that a glance from the loving providence of the All Merciful hath been cast upon thee and thou hast imbibed from the cup of assurance and hast drunk thy fill of the chalice of certitude. And we pray for thee and for thy sister Khayru'-Nisa a goodly prayer. And upon thee be the Most Glorious Glory.

اینها الورقه المطمئنة نفوس بسیارند ولی نفس
مطمئنه قلیل و کمیاب زیرا اطمینان فضل و
موهبت پروردگارست و ذلک من فضل الله
یؤتیه من یشاء و تا نفس بمقام اطمینان نرسد
سزاوار درگاه کبریا نگردد و مقرب بارگاه
جمال ابهی نشود شاید نفسی مؤمن است ولی
مطمئن نیست مقبل است ولی موقن نیست
اگر بتأییدات الهیه اطمینان شایان شود و ایقان
رایگان گردد باید انسان شب و روز بشکرانه
حضرت یزدان پردازد حال تو حمد کن خدا
را که از جام اطمینان جرعهائی نوشیدی و
از ساغر ایقان بهرهائی گرفتی و مشمول نظر
عنایت حضرت رحمانی و ندعولک و لا ختک
خیرالنساء دعاء حسنا و علیک البهاء الابهی

MMK2#171 p.126

AB06237*To: Henry Moses**Date: 1911 ca.*

- 1 O noble and respected person, due to your good intentions, purity of character, and abundant zeal which you possessed, and your striving for unity between the nations of East and West, you have finally found your way to the Kingdom of God through divine assistance and favor. The escort of divine providence has arrived and the light of hidden favors has shone forth, and the heart and mind of your honor and the respected wife and honored sister, the revered ladies, have become illumined.
- 2 And this illumination will increase day by day until hearts become like mirrors and the Sun of Reality and the light of guidance shines forth, and the effulgences of the favors of the Luminary of the horizons become manifest and radiant. And may each of you become a shining candle and cause the illumination of the human world.
- 3 This is the eternal sign, this is the everlasting command, this is heavenly glory, this is divine felicity. And upon you be the Most Glorious Glory.
- 1 ای شخص جلیل محترم از حسن نیت و پاکی طینت و وفور همت که داشتی و در اتحاد دول شرق و غرب میکوشیدی عاقبت به عون و عنایت خداوند بملکوت الله راه یافتی بدرقه عنایت الهیه رسید و نور الطاف خفیه بدرخشید و قلب و خاطر آنحضرت و حرم محترمه و همشیره معظّمه خانمهای موقّره روشن گردید
- 2 و این روشنائی روز بروز افزون شود تا قلبها مانند آئینه گردد و شمس حقیقت و نور هدایت تابنده شود و تجلیات الطاف نیز آفاق ظاهر و ساطع گردد و هر یک شمع روشن گردید و سبب نورانیت عالم انسانی شوید
- 3 اینست نشان ابدی اینست فرمان سرمدی اینست عزّت آسمانی اینست سعادت ملکوتی و علیک البهاء الابهی

BLIB_Or.08687.005, BLIB_Or.08117.065

AB06070*To: Qanbar Ali Naqqash**Date: 1911 ca.*

- 1 O servant of the Threshold of the Most Glorious Beauty! Your letter was received. The glance of the Blessed Beauty's favor encompasses you, and the bestowals of the grace of the Divine Unity are complete. Be confident.
- 2 And to that group who were like candles illumined in the gathering, convey to all of them the utmost longing, love and faithfulness from 'Abdu'l-Baha. The gathering of the friends is a reflection of the outpourings of the Supreme Concourse, therefore it is luminous and spiritual and divine. When the friends come together with one another in intimate fellowship and
- 1 ای بنده آستان جمال ابهی نامه شما رسید نظر عنایت جمال مبارک شامل است و الطاف موهبت حضرت احدیت کامل مطمئن باش
- 2 و آنجمیع که مانند شمع در محفل افروخته بودند کّل را از قبل عبدالهّاء نهایت اشتیاق و محبت و وفا ابلاغ دار محفل یاران انعکاسی از فیوضات ملأ اعلی است لهذا نورانیت و رحمانی و ربّانی چون یاران بایکدیگر در بزم انس اجتماع و الفت نمایند نور احدیت بدرخشد و فیوضات نامتناهی بهیچشد

unity in the feast, the light of divine unity shines forth and infinite bounties are bestowed.

- 3 Convey most glorious greetings to the esteemed maiden Bilqis Nafis, and from me, show affection and kindness to the dear scribe 'Azizu'llah so that he may become the cause of cheerfulness, smiles and joy among the friends.

3 صبیّه محترمه بلقیس نفیس را تحیت ابدع ابدی
برسان و جناب کاتب عزیزالله را از قبل من بنواز
و بنواز تا سبب بشاشت و تبسم و بهجت یاران
گردد

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

RSR.136x

AB06858

To: Mihtar Kayqubad Gushtasb, in Shiraz

Date: 1911 ca.

- 1 O flower of the rose-garden of the Persians! The letter was a sign of Kayqubad's character. From its fragrance, the sense of smell was perfumed and the mind was made fragrant. Praise be to the Creator of existence that that servant of the threshold became aware of the secret and from the intensity of passion and yearning took to flight.
- 2 Divine favors encompassed his condition until he became of the hosts of Shah Bahram and became a tamed bird and a gentle and calm gazelle. Now is the time for him to sing ghazals and compose melodies and tune the harp and lute and begin songs and music.
- 3 Give my greetings to His Holiness Andalib and convey the Most Wondrous and Most Glorious greetings. I beseech from the endless favors that that country be set in motion. And upon you be the Most Glorious Glory.

1 ای گل گلشن فارسیان نامه نشانهء خلق و خوی
کیقباد بود از بوی آنگلشن مشام معطر گشت
و دماغ معنیر شد ستایش موجد آفرینش را که
آن بندهء درگاه آگاه راز شد و از شدت شور و
وله بیرواز آمد

2 الطاف الهی شامل حال او شد تا از جنود شاه
بهرام گردد و مرغ دست آموز شود و آهوی رام
و آرام گردد حال وقت آن است که غزلخوانی
نماید و بترانه پردازد و چنگ و چغانه ساز نماید
و آغاز نغمه و آهنگ کند

3 حضرت عندلیب را بنواز و تحیت ابدع ابدی
برسان از الطاف بی پایان خواهم که آنکشور را
باهتزاز آرد و علیک البهاء الابهی

HDQI.301b, YARP2.509 p.370

AB06794*To: Surush Bahram Farsi, in Shiraz**Date: 1911 ca.*

- 1 O Surush of good tidings! Your well-referenced letter was the utmost in eloquence and expressiveness, revealing mysteries and evidence of pure intention and love of the Lord. Praise be to God that you heard the melody of Surush and beheld the kingship of Shah Bahram, and like a bird of the meadow you flew to the rose garden of truth and raised high upon cypress and jasmine the call of spiritual mysteries.
- 2 Now you are enamored with that enchanting countenance and disheveled by that perfumed hair. For lovers, sighs and cries are necessary, and for the yearning ones continuous lamentation is essential and obligatory. Therefore, raise your voice as much as you can and play the shahnaz, awaken the birds of the meadow, and at dawn harmonize with sweet melodies.
- 3 And upon you be the Most Glorious Glory.
- 1 ای سروش پر بشارت نامهء خوش اشارت در نهایت فصاحت و بلاغت بیان اسرار بود و دلیل بر خلوص نیت و محبت پروردگار حمد خدا را که آهنگ سروش شنیدی و شاهنشاهی شاه بهرام بدیدی و مانند مرغ چمن بگلشن حقیقت پریدی و بر سرو و سمن گلبانگ اسرار معنوی بلند نمودی
- 2 حال شیفتهء آن روی دلبری و آشفتهء آنموی معنبر عاشقان را آه و فغان لازم و مشتاقان را این و حنین مستدیم و واجب پس تا توانی آواز بلند کن و شهناز بزن و مرغان چمن را بیدار کن و در سحرگاه بنغمات خوش دمساز نما
- 3 و علیک البهاء الأبهی

ALPA.045a, YARP2.052 p.098, QUM.225

AB12793*To: Fadil Shirazi, in Tihiran**Date: 1911 ca.*

- 1 O God, My God! This is one of Thy humble and lowly maidservants who hath fervently prayed to the kingdom of Thy unity. She hath implored Thee in the heart of dawn, and besought Thee in the dark of night and at the height of day, relying upon Thee and imploring Thy forgiveness and pardon.
- 2 O Lord! The ocean of Thy pardon hath surged before Thy servants and the breezes of Thy forgiveness have wafted over Thy cherished handmaidens. O Lord, deprive not this poor one of Thy boundless favours. Abandon her not, lifeless and weak, abased and fallen, to the abyss of shame and degradation, but shelter her through Thy mercy in the garden of Thy forgiveness and pardon, and destine for her all that is good and seemly in
- 1 الهی الهی هذه امة من امائك الخاضعة الخاشعة المبتهلة المتضرعة الى ملکوت توحیدک قد ابتهلت الیک فی بطون الأستحار و تضرعت الیک فی جنح اللیل و اطراف النهار متوکلة علیک متمنیة عفوک و غفرانک
- 2 ربّ قد ماج بحر مغفرتک علی عبادک و ادركت نسائم عفوک اعزة امائک ربّ لا تحرم هذه المسکينة من عظیم الطافک و لا تتركها خادمة هامدة هابطة ساقطة فی حضيض الذلّ و الهوان و ادخلها برحمتک فی جنة العفو و الغفران

the paradise of Thy good-pleasure. Thou, verily, art the All-Bountiful, the All-Glorious, the Most Merciful.

و قدّر لها كلّ خير في جنّة الرّضوان أنّك انت
الكریم أنّك انت العزيز الرّحمن

BRL_DAK#1112

AB06931

To: *Darvish Abdu'l-Karim Munis*

Date: 1911 ca.

- 1 O thou who art intimate with the friends! His Honor Qa'im-Maqam has for some time been passing his days in the land of Joseph of Canaan in the utmost joy and fragrance, and is the intimate companion of this bewildered and wandering one. He continuously opens his tongue in thankfulness regarding that honored one and does not forget. He is appreciative and faithful, steadfast in love and devotion, and in the utmost eagerness, attraction and purity. Therefore he is my companion and fellow-traveler.

1 ای مونس یاران جناب قائم مقام چندی است
در کشور یوسف کنعان در نهایت روح و
ریحان آیامی میگذراند و مونس این سرگشته
و سرگردانست و نسبت بآنجناب همواره زبان
شکرانه گشاید و فراموش ننماید قدردان است و
باوفا و ثابت است در محبت و ولا و در نهایت
شوق و ذوق و صفا لهذا همدم من است و
همقدم

- 2 Through the favors of the Incomparable Lord, it is hoped that he will be assisted to render outstanding services, will open his tongue and show souls the path of guidance. For now he is here until Iran finds order.

2 از الطاف حضرت بیچون امید چنان است که
موفق بخدمات فائده گردد ناطقه بگشاید و نفوس
را راه هدی بنماید علی العجالة در اینجااست تا ایران
انتظامی یابد

- 3 On my behalf convey the Most Wondrous and Most Glorious greetings to His Honor Ghawth'd-Din. And upon thee be the Most Glorious Glory!

3 از قبل من جناب غوث الدین را تحیت ابدع ابدی
برسان و علیک البهاء الأبدی

TAH.248b, YQAZ.231-232

AB07640

To: *Aqa Mirza Sadiq et al.*

Date: 1911 ca.

- 1 O blessed leaves! The Beloved of Martyrs, your illustrious grandfather, was unique among martyrs and peerless among the blessed. He shines forth like the sun from the horizon of the Most Great Martyrdom.

1 ای ورقات مبارکه محبوب الشّهداء جدّ مجید شما
فرید الشّهداء وحید السّعداء از افق شهادت
کبری مانند آفتاب درخشنده و تابان است

- 2 Therefore, his honored descendants must shine forth like stars from the dawning-place of divine favors. Each one must strive and arise so that this effulgent light may grow brighter day by day, and the radiance and beams of this star of sanctity may become more evident and manifest, and his eternal glory more clear and apparent.
- 3 And upon you be the Most Glorious Glory.

2 لهذا باید آن ذرّیه محترمه مانند نجوم از مطلع الطاف بدرخشند و هر یک بکوشند و بخروشند که آن نور ساطع روز بروز لامعتر گردد و آن کوکب تقدیس پرتوش نمایان و شعاعش تابان و عزّت ابدیه اش واضح و عیان بیشتر شود

3 و عليك و عليك بهاء الأبهى

DUR4.493

AB07745

To: Siyyid Asadullah Qumi

Date: 1911 ca.

- 1 O Jinab-i-Aqa Siyyid Asadu'llah! If you only knew to what degree 'Abdu'l-Baha is occupied, you would surely be amazed. Night and day there is a general rush of visitors, and questions pour forth like a boundless ocean. The work of teaching continues uninterruptedly, and there are public gatherings every day. They also secure promises for attendance at meetings of other groups, where detailed talks are given according to the present capacity and receptivity of Europe.
- 2 In short, you have no idea what is happening. The setback in Egypt and Alexandria has been compensated for. Europe is truly in a state of excitement and commotion now - let us see what will unfold.
- 3 Write to the loved ones of God asking them to give me a month or two so that I may devote and dedicate all my time to teaching. God willing, compensation will be made later.

1 جناب آقا سید اسدالله اگر بدانی مشغولیت عبدالبهاء بچه درجه است البته حیران میمانی شب و روز هجوم عمومست و سؤالات مثل دریای بی پایان و تبلیغ متتابع و مجامع عمومی هر روز و در مجمع طوائف سائره نیز وعده میگیرند و نطقهای مفصل بحسب استعداد و قابلیت حالیه اروپا میشود

2 باری نمیدانی چه خبر است تلافی مصر و اسکندریه شد اروپا فی الحقیقه حال در اهتزاز و هیجانست تا بعد چه بشود

3 باحبای الهی مرقوم نما که مرا یک دو ماه مهلت دهند که من اوقات را جمیعاً صرف و حصر تبلیغ نمایم انشاءالله بعد تلافی میشود

INBA17:216, MKT8.210a

AB07412*To: Sughra daughter of Haji Tabasi et al.**Date: 1911 ca.*

- 1 O maidservants of God, Sughra and Malika, two young daughters of Haji Tabasi, upon them and him be the Most Glorious Glory!
- 2 O two assured leaves! Divine bounty is not restricted to males or females, and eternal grace encompasses all. Whoever is quickened by the Merciful breath is divine, whether male or female. And every soul that is sacrificed in the path of the Beloved attains eternal life, whether men or women.
- 3 Therefore, strive as much as you can to manifest supreme chastity, the purity of the highest realm, the knowledge of the Lord of Might, supreme guidance, the greatest bounty, and the loftiness of servitude to the Most Glorious Beauty, so that like a candle you may become illumined with human virtues.
- 4 And upon you both be the Most Glorious Glory.

1 امه‌الله صغرا و امه‌الله ملکه دو صبیّه جناب حاجی طبسی علیهما و علیه البهاء الأبهی

2 ای دو ورقه مطمئنّه موهبت الهی تخصیص به ذکور و اناث ندارد و فیض ابدی شامل جمیع است هر نفس که بنفس رحمان زنده گردد ربّانیت چه ذکور و چه اناث و هر جان که در سبیل جانان اتفاق گردد حیات ابدیه یابد خواه رجال و خواه نساء

3 پس تا توانید بکوشید تا عصمت کبری و عفت جهان بالا و عرفان حضرت کبریا و هدایت کبری و موهبت عظمی و علویّت کنیزی جمال ابهی جلوه نماید تا مانند شمع بفضائل عالم انسانی روشن گردد

4 و علیکما البهاء الأبهی

MMK3#145 p.100

AB07983*To: Aqa Muhammad Quli Khan (Khurasan), in Khusif**Date: 1911 ca.*

- 1 O Lord! O All-Glorious One! O Bestower of bounty! This servant who is steadfast in servitude unto Thee, who is drawn nigh unto Thy threshold; this soul who is the guardian of Thy court and accepted at Thy gate.
- 2 O Lord! Make this needy one noble through servitude unto Thee. O Kind One! Make this homeless wanderer a star of heaven through Thy love.
- 3 Though we be abject and lowly, Thou art the Lord of might. And though we be sinners, Thou art the All-Forgiving. Send forth the messenger of Thy grace and kindle the lamp of Thy bounty, that we may ever wander in the wilderness of Thy love

1 ای پروردگار ای بزرگوار کامکار بنده‌ئی که در عبودیت پایدار مقرب بارگاه نفسی که پاسبان آستان مقبول بارگاه

2 ای خداوند آن مستمند را بعبودیت ارجمند فرما ایمهربان آن بی سر و سامان را ببحبت اختر آسمان کن

3 هر چند خوار و ذلیل تو ربّ عزیز و اگر گنه‌کاریم تو آمرزگار پیک عنایتی فرست و شمع موهبتی برافروز تا همواره در بادیه محبت آواره

and rend our breasts asunder from separation—nay rather, tear them into a hundred pieces.

گردیم و سینه از فراق شرحه شرحه بلکه صد
پاره کنیم

- 4 Thou art the Confirmer, Thou art the Helper, the Mighty, the Powerful.

4 توئی مؤید و توئی موفق و مقتدر و توانا

MMK5#288 p.215

AB08191

To: Fadil Mazandarani, in Rangoon

Date: 1911 ca.

Thy hardships in this journey are boundless and limitless and mighty difficulties are evident and manifest.... thou must endure these trials and journey throughout India... As far as possible, associate and consort at first with both Persians and others, and discourse on scholarly matters so that it may become evident to all that thou art learned and informed. When some measure of fellowship is established and they lend an attentive ear, then to whomsoever thou findest receptive, impart the Word discreetly. Perchance through this means the ignorant people may come to know... And if tarrying in India proveth difficult and arduous, travel to the shores of the Persian Gulf and engage in teaching there. Then proceed to Shiraz. Journey for a while in the environs of Shiraz, and from there to Abadih, Faridan, Isfahan, Kashan, Qum, Tehran, and wherever else thou deemest advisable. Rest assured that the escort of divine favor will reach thee, the lights of confirmation will shine forth...

زحمات آنجناب در این سفر بی حد و پایان و مشکلات عظیمه ظاهر و نمایان... باید تحمل زحمات نمائید و در هندوستان دوری زنید... با ایرانیان و دیگران در ابتدا محالطه و معاشرت فرمائید و از مسائل علمیّه صحبت بدارید تا در نزد کلّ واضح شود که واقف و آگاهید چون فی الجمله الفتی حاصل نمائید و گوش هوش باز کنند هر که را مستعد القای کلمه یابید محرمانه القا کنید شاید باین واسطه خلق نادان اطلاع یابند... و اگر چنانچه مکث در هندوستان مشکل و دشوار است سفر بسواحل خلیج فارس نمائید و در آنجا بتبلیغ مشغول گردید پس عازم شیراز شوید چندی در اطراف شیراز بگردید و از آنجا به آباءه و فریدن و اصفهان و کاشان و قم و طهران و دیگر هر جائیکه مصلحت بدانید و یقین بدان که بدرقه عنایت رسد و انوار تأیید بتابد...

AVK1.000.20x, MSBH7.101x

AB08380

To: Bahman Khudamurad (Yazd), in Tihiran
Date: 1911 ca.

- 1 O Bahman! The weeping of the clouds of Bahman (January) is followed by the laughter of rose gardens and meadows, and greenery and freshness and blossoms and flowers and fragrant herbs appear in succession. Therefore the friends are waiting for you to become like the life-giving breeze of Farvardin (March-April) and the delightful spring of Ordibehesht (April-May), to become a sublime paradise, to adorn the face of the earth, and to arrive at that graceful season.

1 بهمن گریه ابر بهمن را خنده گلزار و چمن
 در پی و سبزی و خرمی و شکوفه و گل و
 ریاحین پی در پی لهذا یاران منتظر آند که تو
 نسیم روحبخش فروردین یابی و اردیبهشت بهار
 دلنشین شوی بهشت برین شوی و روی زمین
 پیارائی و بموسم نازنین منتهی گردی
- 2 For Bahman and Isfand (February-March) lead to the pleasing Farvardin, when the bounties of the spiritual springtime appear and the outpourings of the All-Merciful are unveiled, when the goodly fruits adorn the trees and souls find repose beneath their shade. May your soul be happy!

2 زیرا بهمن و اسفند منتهی بفروردین دلپسند
 گردد و بخشایش بهار روحانی جلوه نماید و
 فیوضات رحمانی چهره گشاید و فواکه طیبه
 درختان پیاراید و نفوس در سایه آن پیاساید
 جانت خوش باد

YARP2.371 p.294, PPAR.111, QUM.243c

AB07962

To: Ahmad Ali Mamaqani
Date: 1911 ca.

- 1 O servant of the One True God! Thou hadst written the truth. To teach is a gift of God and is not based on one's talents. To present proofs and convincing evidence is but a bounty from the All Merciful and is not dependent on knowledge and learning. How often has one unlettered soul become the source of guidance for the entire world.

1 ای بنده حق همانست که مرقوم نموده ای قوت
 تبلیغ موهبتی است نه اکتسابی بیان حجت و برهان
 فیض رحمن است نه بواسطه علوم و معانی چه
 بسیار واقع که شخص امی سبب هدایت عالمی
 گردید
- 2 Therefore thou shouldst also trust in God and despite the absence of material means engage in this most profitable trade for thy wealth lies in the Bounty of the Blessed Beauty and in His grace. My hope is that thou shalt be confirmed in doing this.

2 حال تو نیز توکل بر حق کن با عدم بضاعت
 باین تجارت راجحه پرداز زیرا سرمایه فیض جمال
 مبارکست و الطاف حضرت مقصود امیدوارم
 بآن مؤید و موفق شوی
- 3 Speak out with eloquence and praise and unloose thy tongue to teach with dignity and confidence.

3 لسان فصیح بگشائی و در تبلیغ بیان بلیغ بنمائی و
 علیک البهاء الابهی

MKT9.059, MMK2#221 p.158

AB08795*To: Haji Mirza Haydar Ali Isfahani, in Haifa**Date: 1911 ca.*

- 1 O spiritual beloved! Night and day I remember thee and have not a moment's rest, but due to the multitude of occupations I must content myself with communing with thee in spirit. Thou art ever before me and in my heart - we are companions and intimates, and share together in servitude at the Threshold of Baha. Therefore we are of one heart and one soul.
- 2 Convey to all the Most Great Abha Greeting. In my stead, show humility and supplication at the two Thresholds, and offer entreaty and prayer. I am determined to journey to Europe but shall return soon.

1 ای عزیز روحانی شب و روز بیاد تو هستم آنی فراغت ندارم ولی از کثرت مشاغل مکاتبه را به روح و جان حواله مینمایم همیشه پیش منی و در قلب منی باهمیم و همدمیم و در عبودیت آستان بها سهیم و شریکیم لهذا همدلیم همجانیم

2 کلّ را تکبیر ابدع ابهی برسان در دو آستان عوض من عجز و لابه نما و تضرّع و زاری کن مصمم بحرکت اوروپا هستم ولی زود مراجعت مینمایم

INBA84:352a, KSH08.010, KSH08.052

AB08981*To: Baha'is of Muhammadabad, in Muhammadabad (Darrih Jaz)**Date: 1911 ca.*

...Whosoever turns to the Abha Kingdom and, detached from all else, travels the spiritual path, reads the Hidden Words and acts according to them, let him be assured that he will be victorious and triumphant, confirmed and assisted. These Hidden Words are the decisive counsels and universal divine admonitions. It is an absolute obligation and binding duty upon all the friends to read them and act accordingly. The divine verses and words have been revealed for the purpose of being acted upon, not merely to be read. Many souls recite them but never think of acting upon them....

...هر نفسی بملکوت ابهی توجّه نماید و منقطعاً عمّا سوى الله سیر و سلوک فرماید کلمات مکنون بخواند و بموجب آن عمل نماید یقین بداند که منصور و مظفر گردد و مؤید و موفق شود این کلمات مکنون وصایای قطعی و نصایح کلیه الهیه است بر جمیع احبّا واجب قطعی و فریضه مبرمه است که بخوانند و بموجب آن عمل نمایند آیات و کلمات الهیه بجهت عمل بموجب آن نازل شده نه بجهت محض خواندن بسیاری از نفوس تلاوت نمایند ولی ابداً در فکر عمل بآن نیستند....

AVK4.025.02x

AB08942

To: *Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Tabriz*
 Date: 1911 ca.

- | | |
|--|---|
| <p>1 O peerless Vahid! Your letter was received. The receipt of the first reply was recorded but the receipt of the second reply is unknown. It must surely have reached you by now.</p> | <p>1 ای وحید فرید نامه شما رسید وصول جواب
 اول مرقوم بود ولی وصول جواب ثانی غیر معلوم
 یقین تا بحال رسیده</p> |
| <p>2 Attention must be directed to the Holy Shrine - that is the station which We have ordained. However, for now this should remain confidential.</p> | <p>2 توجه باید به روضه مبارکه باشد مقرّ الذی قدرناه
 آنست ولی حال محرمانه باشد</p> |
| <p>3 And if any Huquq becomes available, spend it on establishing the Mashriqu'l-Adhkar.</p> | <p>3 و اگر از حقوق چیزی مهیا گردد صرف تأسیس
 مشرق الاذکار نمائید</p> |
| <p>4 Convey most glorious greetings to the uncle Rahmatullah Khan.</p> | <p>4 بجناب عم ضعیج رحمت الله خان تحیت ابدع ابهی
 برسان</p> |
| <p>5 Regarding the properties, let them exercise some patience until the boundary issue between Iran and Turkey is resolved.</p> | <p>5 در خصوص املاک قدری تأتی نمائید تا مسئله
 بین حدود ایرانی و عثمانی فیصل یابد</p> |
| <p>6 Due to the press of duties this is written briefly - kindly excuse. And upon you be the Most Glorious Glory.</p> | <p>6 از کثرت مشاغل مختصر مرقوم شد معذور دارید
 و علیک البهاء الابهی</p> |

INBA17:149

AB08788

To: *Mavaddat, Fadlullah son of Abdur-Rahim et al., in Tihran*
 Date: 1911 ca.

O seekers after the attainment of perfection! According to what Muhammad 'Ali Khan has written, you are engaged with the utmost eagerness in the pursuit of perfection. If this be so, you deserve a thousand praises. You must ever concentrate your thoughts on the acquisition of knowledge, that unending confirmations may successively reach you from the Kingdom of God, and that through His grace you may exert mighty efforts and strenuous endeavors for the progress of Iran and the advancement of the Iranian people, and that you may become near ones at the Divine Threshold and draw nigh unto the

ای طالبان تحصیل کمال از قراریکه محمد علیخان
 مرقوم نموده در نهایت شوق اشتغال بکسب کمال
 دارید اگر چنین است سزاوار هزار آفرینست باید
 دائماً افکار خویش را حصر در تحصیل دانائی
 نمائید تا از ملکوت الله تأیید بمنتها پیایی رسد و
 بفضل حق در آبادی ایران و ترقی ایرانیان بذل
 جهد بلیغ و سعی عظیم فرمائید و در درگاه الهی
 مقرب بارگاه رحمانی شوید و علیکم البهاء الابهی

BRL_DAK#0076, DRM.020, HUV2.029x

court of the All-Merciful. And upon you be the Most Glorious Glory!

AB08982

To: Spiritual Assembly of Tihiran

Date: 1911 ca.

- 1 O ye beloved friends of 'Abdu'l-Baha! Should you observe that through a general election the Spiritual Assembly will gain increased influence and no one will have cause for objection or hesitation, and all will acknowledge the decisions of the Spiritual Assembly, in such case a general election would be better and more fitting. Indeed, God willing, that Assembly may reach such a degree that it will establish the foundation of the unity of the world of humanity, and the utmost unity, fellowship and oneness will be achieved. Consult ye regarding this matter and send the result of your decision.
- 2 Upon you be the Glory of the Most Glorious.

1 ای یاران عزیز عبداله‌آ هرگاه ملاحظه نمائید که بانتخاب عمومی محفل روحانی را نفوذ ازدیاد حاصل گردد و نفسی را مجال اعتراض و احتراز نماند و کلّ اذعان قرارهای محفل روحانی بنمایند در اینصورت انتخاب عمومی بهتر و خوشتر است بلکه انشاءالله آن محفل بدرجه‌ئی رسد که بنیان وحدت عالم انسانی را تأسیس نماید و نهایت اتحاد و الفت و یگانگی حاصل گردد در اینخصوص مشورت بنمائید و نتیجه‌ قرار را ارسال نمائید

2 و علیکم البهاء الأبهی

INBA16:221

AB09238

To: Aqa Yusuf son of Mirza Muhammad (Batum), in Anar

Date: 1911 ca.

- 1 O servant of the one true God! Strive with all thy might in service to the friends of God, for service to the friends is even as servitude to the Lord of Grandeur and highly praiseworthy in the court of the All-Glorious Beauty.
- 2 Rest not for a minute and seek not comfort for a moment, rather labour with heart and soul that thou might bend thy back in true service to but one among the friends and so bring happiness and joy to His luminous heart.

1 ای بنده حقّ تا توانی بخدمت اجبای الهی پرداز زیرا خدمت احبّا بندگی درگاه حضرت کبریاست و مقبول بارگاه جمال ابهی

2 دقیقه‌ئی میاسا و آنی راحت مجو بلکه به جان و دل بکوش که یاری از یارانرا غاشیه بر دوش گردی و سبب فرح و شادمانی قلبی نورانی شوی

- 3 Such is the means of attracting true bounty, and through this the brow of 'Abdu'l-Baha is illumined. In servitude canst thou become my partner.

BRL_CONF2018#09x

اینست موهبت که جبین عبدالهآء بآن روشن
است تو نیز شریک و سهیم او شو و علیک التّحیة
و الثّناء

BRL_CONF2018P#09x, MMK2#249
p.179

AB09303

To: Yuhanna Dawud, in London

Date: 1911 ca.

O thou who art firm in the Covenant! Thy letter was received and likewise Lord Curzon's article arrived. It became known that thou hast gone to Switzerland for the summer and art staying at the castle of Mr. Henry. A special letter is being written to him and likewise a collective letter was written. Translate and deliver these, and thou wilt certainly return to London at the time of Parliament, for the friends of God are gathered there. And upon thee be the Most Glorious Glory!

ای ثابت بر پیمان نامهء شما رسید و مقالهء لورد
کروزن نیز وصول یافت معلوم شد که شما به
بیلاق سویس تشریف برده اید و در قصر جناب
هانری تشریف دارید بایشان نامهء مخصوصی
مرقوم میگردد و همچنین نامهئی جمعاً مرقوم
گردید ترجمه نمائید و برسانید و البتّه در وقت
مجلس به لوندرا مراجعت خواهید نمود زیرا
یاران الهی در آنجا جمعد و علیک الهآء الأبهی

BLIB_Or.08117.022

AB09543

To: Mirza Baqir Darvish Masud, in Qazvin

Date: 1911 ca.

- 1 O thou who stringest the pearls of gleaming, luminous and resplendent verse, the pure and chaste poetry!
- 2 The composition was noted. It was the melody of the nightingale of meanings and the song of the divine nightingale. It was the high notes of the dove of the gardens and the cooing of the mystic dove in the rose-garden of realities. In truth, it flowed with utmost fluidity like running water and possessed the highest eloquence and grace - the speech of the sugar-eating parrot.

1 ای ناظم لآلی لألا منظومهء غزّا خریدهء نورا
یتیمهء عصما

2 ملاحظه گردید نغمهء بلبل معانی بود و ترانهء
عندلیب رحمانی شهناز حمامهء حدائق بود و
آواز ورقاء گلشن حقائق فی الحقیقه در نهایت
سلاست مانند آب روان بود و در غایت
فصاحت و بلاغت نطق طوطی شکرخا

- 3 Poetry should be thus - it should be a melody of the highest heaven and a song of the supreme paradise. And upon thee be the Most Glorious Glory.

3 شعر باید چنین باشد نغمهء علّیین باشد و آهنگ
بهشت برین باشد و علیک البهاء الأبهی

INBA17:104, PYB#119 p.05, YQAZ.225

AB09598

To: Binish Haqju, in Shiraz

Date: 1911 ca.

- 1 O spiritual friend! Thy letter was received. Although grief and sorrow emerged from the plunder and pillage, yet supreme joy and delight was obtained from your arrival among that glorious people.
- 2 I hope that you will be confirmed in this service and become the cause of eternal glory for that noble people. May you sow pure seeds that will yield abundant harvests, and may this influence endure.
- 3 Wherever you are, you are the manifestation of aid and grace. And upon you be the Most Glorious Glory.

1 ای یار روحانی نامهء شما رسید اگرچه از تاراج
و تالان اندوه و احزان روی نمود ولی از حلول
در آن ایل جلیل نهایت روح و ریحان حاصل
گشت

2 امیدوارم که در این خدمت موفق گردی و
سبب عزّت ابدیهء ایل مجید گردی تخم پاکی
پیفشانی و خرمها توده گردد و این اثر باقی ماند

3 در هر جا هستی مظهر عون و عنایتی و علیک
البهاء الأبهی

INBA84:516b

AB09440

To: Feriborze Roozbehyan, in Tihiran

Date: 1911 ca.

- 1 O Fariburz Parsi! It appears that you are engaged in teaching the daughters of the martyred one. This service of yours is acceptable at the Threshold of Oneness and a cause of drawing near to the Most Great Threshold. You must assuredly exert your utmost effort so that those leaves may attain the utmost proficiency in the English language, for those pure leaves are connected to me and endeavoring to teach them is service to the Sacred Threshold.

1 ای فریبرز پارسی از قرار معلوم شما بتعلیم صبا یای
حضرت شهید مشغولید این زحمت شما در درگاه
احدیت مقبول و سبب تقرب عتبهء کبریاست
البته نهایت همت را مجری دارید تا آن ورقات در
لسان انگلیسی نهایت مهارت حاصل نمایند زیرا آن
ورقات طیبات تعلق بمن دارند و همت در تعلیم
آنان خدمت باستان مقدّس است

2 And upon you be the Most Glorious Glory!

2 و عليك البهاء الأبهى

PYK.490, YARP2.720 p.477

AB09185

To: Spiritual Assembly of Tihiran

Date: 1911 ca.

1 O spiritual assembly! Your letter was received. A brief reply is being written - please excuse me. Regarding sending female and male teachers, three weeks ago this was emphatically written to Jinab-i-Aqa Mirza Ahmad, and it is being written again.

1 ای انجمن روحانی نامه شما رسید مختصر جواب مرقوم میگردد معذور دارید در خصوص ارسال معلمه و معلم بتأکید سه هفته پیش بجناب آقا میرزا احمد مرقوم گردید مجدداً باز نگاشته میگردد

2 Focus on expanding the circle of teaching, for this is the day of the field and the time for galloping. Any valiant horseman who rides forth with the steed of endeavor in this field will surely snatch away the ball of bounty with the polo stick of grace.

2 در فکر توسیع دائره تبلیغ باشید زیرا روز میدان است و یوم جولان هر شهسوار که سمند همت در این میدان براند یقین است بچوگان عنایت گوی موهبت بریاید

3 Upon you be the Most Glorious Glory!

3 و علیکم البهاء الأبهى

INBA16:221

AB09821

To: Ali Quli Khan, in Chicago

Date: 1911 ca.

...O people! The lights of Truth have shone forth! The verses of Truth have appeared! The ocean of grace is surging! The Sun of Reality hath shed its radiant beams! The horizon of existence hath been illumined! The face of the earth hath become a shining page! The divine springtime hath pitched its pavilions with infinite majesty! The cloud of mercy is pouring down its rain! The Orb of bounty is radiating its splendor! The breeze of eternal life is wafting! The gates of the divine

...ای قوم انوار حق ساطع شده آیات حق ظاهر شده دریای فضل بموج آمده و آفتاب حقیقت پرتو عنایت بخشیده افق وجود روشن گشته وجه غبراء صفحه نوراء شده بهار الهی با عظمتی بی منتهی خیمه و خرگاه زده ابر رحمت در فیضانست و نیز عنایت در اشراق نسیم حیات ابدیه در مرور است و ابواب ملکوت الهی مفتوح تا کی پژمرده اید و افسرده بیدار شو بیدار شو هشیار شو هشیار شو...

MMK3#107 p.072x

Kingdom are flung open! How long will ye remain withered and faded? Awake! Awake! Be vigilant! Be vigilant!...

AB10162

To: Fazlullah Banan, in Shiraz

Date: 1911 ca.

- 1 O thou kind friend! 1 ای یار مهربان
- 2 Thy letter was received. I swear by thy precious life that 'Abdu'l-Baha has not the opportunity to write even a single line. These questions which thou hast asked would require a book to answer. Therefore we have left them until, God willing, a meeting may take place and they may be answered verbally, for it is not possible in writing. 2 نامه شما رسید بجان عزیزت قسم که عبدالبهاء فرصت تحریر یک سطر ندارد این سؤالاتی که شما فرموده بودید یک کتاب جواب میخواهد لهذا گذاشتیم بلکه انشاء الله وقتی ملاقات حاصل شود شفاهاً جواب داده شود و الا بتحریر ممکن نیست
- 3 And upon thee be the Most Glorious Glory! 3 و علیک البهاء الابهی

INBA87:233, INBA52:238a

AB09867

To: Mansur Nuri, in Tihiran

Date: 1911 ca.

- 1 O servant of the Truth! If there has been any delay in answering your letter, do not imagine it is due to any negligence. This is because of the abundance of pressing matters. There is not a moment's respite. 1 ای بنده حق اگر در جواب نامه فتوری واقع گان قصور مفرمائید این از کثرت امور موفور است آنی فرصت نیست
- 2 I supplicate for you in the divine Kingdom with utmost humility and implore boundless grace. My hope is that the means of comfort will be provided. 2 من در حق شما بملکوت الهی عجز و زاری نمایم و فیض نامتناهی خواهم امیدم چنان است که اسباب راحت فراهم آید
- 3 There is no more time now. Please excuse me. Deliver the enclosed letter to Jinab-i-Amin. 3 فرصت بیش از این نیست معذور بدارید نامه جوف را بجناب امین برسانید

INBA16:111

AB09852*To: Mirza Haji Aqa**Date: 1911 ca.*

- ¹ O thou servant of Baha! The cup of bounty is overflowing and the wine of faithfulness is in utmost intensity and boundless power. But what benefit is there when those who would taste of it are few, and those who would drink of it fewer still? Perhaps the Hidden Hand will bestow a grace and, through the power of the Kingdom, cause them to drink. My hope is that thou wilt be intoxicated by this cup and become inebriated by this wine.

¹ ای بندهٔ بها جام عطا سرشار است و صہبای وفا
در نہایت سورت و شدت یمینتها ولی چه فائده
کہ چشندہ قلیل است و نوشندہ اقل قلیل بلکہ
ید غیبی کرامتی کند و بقوت ملکوت بنوشاند
امیدم چنانست کہ تواز این جام سرمست باشی
و از این باده می‌پرست

- ² And upon thee be the Most Glorious Glory.

² و علیک البہاء الأہی

INBA84:395a

AB10404*To: Siyyid Asadullah Qumi, in Port Said**Date: 1911 ca.*

O servant of the Abha Beauty! Your letter no. 31 arrived. The request for forgiveness for the Master Builder was written before and sent, and likewise letters were written to the friends in Darrehgaz and sent previously. You have not written about their receipt. You must definitely write about the receipt of these letters. And upon you be the Most Glorious Glory.

ای بندهٔ جمال ابہی نامۂ نمروی ۳۱ رسید
طلب مغفرت از برای معمارباشی از پیش
مرقوم گردید و ارسال شد و همچنین مکاتیبی
بدوستان درہجہ مرقوم شد و از پیش ارسال
گشت وصول را مرقوم ننمودہ‌اید البتہ وصول
این مکاتیب را مرقوم دارید و علیک البہاء
الأہی

INBA17:218

AB12711*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1911 ca.*

- 1 O servant of the Threshold of God! Your letter was received. Due to lack of time, I write briefly. The passage that was written in the letter of Andalib is correct. There was one manifestation outside Baghdad and another manifestation in Akka. Do not change the passage, for there is wisdom in it.

1 ای بنده آستان حق نامه شما رسید از عدم فرصت مختصر مرقوم میشود عبارتی که در نامه جناب عندلیب مرقوم گردیده همان صحیحست جلوهئی در خارج بغداد بود و جلوه دیگر در عکا عبارت را تغییر مدهید حکمتی در آن

- 2 And upon you be the Most Glorious Glory!

2 و علیک البهاء الأبهی

INBA85:464b,

BRL_DAK#0961,

BSHI.007, BSHI.057a

AB10917*To: Abdu'l-Ghaffar Shirazi**Date: 1911 ca.*

O visitor who art fragrant with the breath of God! It is midnight, and a brief opportunity has arisen to pen these few words. That oppressed and martyred leaf is safe in the shelter of the intended One - may she be embraced by mercy and forgiveness. But the upheaval of the factions will not endure, and the agitation will pass away, though only after many hardships.

ای زائر مشکین نفس نصف شب است اندک فرصتی حاصل چند کلمه تحریر میگردد آن ورقه مظلومه مقتوله در پناه حضرت مقصود مرحومه و مغفوره است اما انقلاب احزاب عاقبت نماند و اضطراب زائل گردد ولی بعد از مشقات زیاد

INBA87:203a, INBA52:204

AB10825*To: Afnan Alai, Mirza Buzurg et al., in Shiraz**Date: 1911 ca.*

O Afnan of the Blessed Tree! Your letter was received. Despite lack of time, I have undertaken to answer your question. You must certainly send the photograph of the Holy House to Jinab-i-Shaykh 'Ali-Akbar-i-Quchani in Baku with utmost speed. Convey most wondrous and glorious greetings to the blessed mother and sister.

ای افنان شجره مبارکه نامه شما وصول یافت
باوجود عدم مجال بجواب سؤال پرداختم البته
عکس بیت مقدس را بجهت جناب شیخ علی
اکبر قوچانی بکمال سرعت به بادکوبه بفرستید
ورقه مبارکه والده و همشیره را تحیت ابدع اہی
ابلاغ دارید

INBA87:215b, INBA52:218b

AB10822*To: Ardishir Khusru, in Shiraz**Date: 1911 ca.*

O Ardeshir! I praise God that thou art a lion in the forest of guidance and a brave tiger in the reeds of divine knowledge. As there is no time, I write briefly. Make an effort that all the Parsees may become illumined and be enkindled with the fire of love. May thy soul be happy!

ای اردشیر من حمد خدا را کہ پیشه هدایت را
شیری و نیستان عرفان را غضنفری دلیر چون
مہلت نیست مختصر مرقوم گردد ہمتی نما کہ جمیع
پارسیان نورانی گردند و آتش عشق برافروزند
جانت خوش باد

YARP2.706 p.470

AB12011*To: Anna Kuhst**Date: 1911 ca.*

Recite the Obligatory Prayer and supplications as much as thou art able, so that day by day thou mayest attain to increased firmness and steadfastness and find greater joy and

gladness. Thus the circle of divine knowledge will grow wider, and the fire of the love of God will burn brighter within thee.

BRL_IOPF#2.17x

AB08292

To: Ali Quli Khan, in Washington, DC

Date: 1911

- 1 O my old companion! Your letter was received and from its contents it became clear that you are distressed. You are right - the events in Iran are as a file upon the spirit and a burning fire. Yet there is hope in the aid and favor of the Glorious Lord, and the end shall be praiseworthy. The hut of sorrows shall one day become a rose garden - grieve not. You are rendering the utmost effort and sincerity in service to Iran and Iranians - have no further sorrow. God willing, I shall make a journey to America.

1 ای همدم قدیم نامه شما وصول یافت و از مضمون واضح گردید که دلتونید حق با شماست وقایع ایران سوهان روحست و آتش سوزان ولی امید بعون و عنایت رب مجید است و عاقبت حمید است کلبه احزان شود روزی گلستان غم مخور شما در خدمات بلران و ایرانیان نهایت همت و صداقت را مجری دارید دیگر حزنی نداشته باشید من انشاء الله سفری بامریک خواهم کرد
- 2 Convey most glorious greetings to the spiritual handmaiden Mrs. Ruhaniyyih, and on my behalf, smell and kiss the lights of the horizon of love, the children.

2 بامه الله روحانیّه خانم تحیت ابدع ابهی ابلاغ دارید و نورهای افق محبت اطفال را از قبل من ببوئید و بیوسید
- 3 Convey greetings and kindness to the honored lady.

3 خانم محترمه را تحیت و مهربانی برسانید

BRL_ATE#062x

BRL_DAK#0083,

MSHR4.255,

NJB_v02#14-16 p.004

AB05261

To: Alice Barney

Date: 1911 or <

O thou who art honored and dear!

Thy letter was received and was the source of pleasure, for thou hast not forgotten this imprisoned one and remembered Acca. Although thy days here were few, as they were pleasant, they will count as years; a real intimacy between thee and all the family was formed which will not be forgotten in the passing

of years. I desire of God that thou wilt be heavenly, angelic and spiritual; and as a torch, become illumined with the love of God in the kingdom of existence.

In regard to the question thou askest about the picture of this oppressed one, saying that it was much spread in America: Know that this imprisoned one never had a picture taken except in youth, and that one also on account of the command and will of Baha'u'llah, I merely consented so as to obey His command. Therefore I do not like it to be greatly spread. I desire of God, that the traces of the spiritual likeness, which are attributes and qualities, will remain eternally.

Upon thee be greetings and praise.

TAB.357-358

AB11187

To: May Maxwell, in United States

Date: 1911 ca.

O thou who art enkindled with the fire of the love of God!
Thy letter was received, but I have no time to answer. In brief:
God willing, I will set out for America next spring, and perfect
and true joy will be attained.

MAX.275

Study guide to this volume

This volume belongs to the period following ‘Abdu’l-Baha’s return from his first Western journey. Having visited London and Paris in the autumn of 1911, he returned to Egypt — to Alexandria and Ramleh — to rest, receive pilgrims from the East who were unable to come to Europe, and prepare for the far longer and more demanding American journey that was already being planned. The documents gathered here are accordingly transitional in character: letters that look backward to the just-completed European mission and forward to the anticipated American one, tablets that address the practical and institutional questions of a global community still in formation, treatises on progressive revelation and the purpose of the dispensations, and prayers for the departed that reveal the pastoral tenderness underlying the public proclamation. The community in Iran was passing through the upheaval of the Constitutional Revolution, and ‘Abdu’l-Baha wrote repeatedly to counsel steadfastness, non-participation in political violence, and faith that the divine power alone could lift a nation from its degradation. Alongside this counsel to the East, the volume preserves a cluster of letters oriented toward the West — toward Stuttgart, Boston, Chicago, and New York — that show the anticipatory joy with which ‘Abdu’l-Baha contemplated the American journey. The volume is thus a meditation on the interval: on what it means to inhabit the space between one great effort and the next, and to discern in that interval the next form divine service should take.

The Arc of Dispensations: Each Age and Its Central Truth

Key Passages

The Promised Beauty endured all these afflictions and trials so that unity of humankind might be established among people, and oneness and unity might be founded, and the foundation of discord and estrangement might be completely destroyed.

In all His tablets He urged, encouraged and explicitly stated that prosperity and success are confined to the unity of the human world, which must spread through all horizons like the rays of the morning lamp. For in every Manifestation when the dawn of guidance shone forth, its subject was a particular matter. In the days of Moses, the subject of God’s law was obedience and submission to the Lord of Hosts, with ordinances of utmost severity and difficulty. And in the day when the brilliant Sun of Christ dawned, the subject and foundation of His law was good character, fellowship and harmony, and not taking revenge on the people of discord and opposition. Therefore He said: “Whosoever shall smite thee on thy right cheek, turn to him the other also.” And in the day of Muhammad’s appearance, the subject of God’s command and foundation of religion

was breaking of idols, prevention of idol worship, humbling of pharaohs and abasement of tyrants. — AB00414

But in this wondrous Dispensation and glorious century, the foundation of God's religion and the subject of His law is the Most Great Kindness, the Most Great Mercy, fellowship with all peoples, truthfulness and trustworthiness, heartfelt kindness to all groups and peoples, and proclamation of the oneness of mankind — so much so that strangers become friends and others are counted as loved ones. One must deal with all human beings of whatever religion or group with the utmost friendship, truthfulness, trustworthiness, godliness, fellowship and unity. — AB00414

Context for Study

The letter to the Baha'is of Baghdad (AB00414) is one of the most compact and elegant statements of progressive revelation in 'Abdu'l-Baha's correspondence. The argument is both theological and exhortatory: 'Abdu'l-Baha opens by listing Baha'u'llah's sufferings — chains, exile, pillage, the prison of 'Akka — and identifies their purpose as the establishment of human unity. He then moves to a theology of dispensational particularity: each Manifestation of God addressed the central spiritual emergency of his age. Moses addressed the chaos of a people newly freed from slavery who needed law and obedience to become a coherent society. Christ addressed a people so bound by fear of enemies that they needed a radical transformation of the disposition toward suffering and offense. Muhammad addressed a people mired in polytheism and tribal fragmentation who needed a unifying, iconoclastic spiritual force. The Bab addressed the rigidity of inherited form with an apocalyptic severity. Baha'u'llah's age, by contrast, requires the qualities that all previous dispensations pointed toward but could not yet establish: "the Most Great Kindness, the Most Great Mercy, fellowship with all peoples." This dispensational reading has affinities with Joachim of Fiore's threefold scheme of salvation history (Father, Son, Spirit), with Hegel's dialectical philosophy of history, and with the Islamic concept of *naskh* (abrogation) — each of which acknowledges that divine guidance takes historically specific forms. What distinguishes 'Abdu'l-Baha's account is its programmatic specificity: the distinctive note of the present age is named as the "oneness of mankind," a social and civilizational achievement rather than a purely doctrinal or ritual one. The tablet was addressed to a community plagued by internal discord; the theology is deployed as practical pastoral medicine.

Questions for Reflection

1. 'Abdu'l-Baha assigns each Manifestation a distinctive "subject" or central spiritual task: obedience for Moses, fellowship and non-retaliation for Christ, the overthrow of idolatry for Muhammad. Is this a satisfying account of the distinctiveness of each dispensation? What does it leave out, and what does it illuminate?
2. The present age's distinctive requirement is named as "the Most Great Kindness, the Most Great Mercy, fellowship with all peoples." How does this characterization of our historical moment compare with Kant's project of perpetual peace, with the United Nations' Universal Declaration of Human Rights, and with the postcolonial critique of universalism?

3. The dispensational schema implies that moral requirements change with historical circumstances. How does this align with or challenge the concept of natural moral law (*lex naturalis*) in Catholic moral theology and with the Kantian categorical imperative as a timeless principle?
4. 'Abdu'l-Baha addresses this theological argument to a community torn by internal discord. What does the use of grand historical theology as a response to local community conflict reveal about his pastoral method? Compare with Paul's use of the cosmic Christ hymn (Colossians 1:15–20) to address practical church disputes.
5. The letter insists that “strangers become friends and others are counted as loved ones.” What social and psychological conditions are required for this transformation? How does it engage the philosophical literature on cosmopolitanism, from the Stoics through Kant to Martha Nussbaum?

The Education of Children: Moral Formation as Divine Service

Key Passages

Training in morals and good conduct is far more important than book learning. A child that is cleanly, agreeable, of good character, well-behaved — even though he be ignorant — is preferable to a child that is rude, unwashed, ill-natured, and yet becoming deeply versed in all the sciences and arts. The reason for this is that the child who conducts himself well, even though he be ignorant, is of benefit to others, while an ill-natured, ill-behaved child is corrupted and harmful to others, even though he be learned. If, however, the child be trained to be both learned and good, the result is light upon light.
— AB00824

Children are even as a branch that is fresh and green; they will grow up in whatever way ye train them. Take the utmost care to give them high ideals and goals, so that once they come of age, they will cast their beams like brilliant candles on the world, and will not be defiled by lusts and passions in the way of animals, heedless and unaware, but instead will set their hearts on achieving everlasting honour and acquiring all the excellences of humankind.
— AB00824

In this day, the diffusion of useful knowledge, the discovery of the material mysteries of existence, the promotion of profitable arts and crafts, and the education of children are all accounted among the greatest bestowals of the Lord of Glory.
— AB01485

Context for Study

The two educational tablets in this section — AB00824 to an administrator of a school in Qamrud, and AB01485 to the director of the Tarbiyat School in Tehran — address one of the recurring themes of 'Abdu'l-Baha's practical correspondence: the priority of moral formation over intellectual instruction in the education of children. The famous formulation “light upon light” (drawn from the Qur'anic Light Verse, 24:35, where *nur 'ala nur* describes the intensification of divine light in

the believer's heart) is here applied to the integration of moral character and intellectual knowledge. The argument is essentially Aristotelian: virtuous character (*ethos*) is the necessary precondition for the proper use of intellectual capacities (*nous*). A person of knowledge without character is not merely incomplete but actively harmful; a person of good character without knowledge is beneficial but limited; the combination is the highest educational goal. AB00824's attention to physical detail — the cleanliness and bearing of children, the purity of the school's air — suggests that 'Abdu'l-Baha understands moral formation as an embodied practice, beginning with the body's habits before ascending to the soul's dispositions. This connects to the classical tradition of *paideia* (the comprehensive formation of the person in Greek education), to the Jewish concern for *mussar* (ethical self-discipline), and to the Confucian emphasis on *li* (ritual propriety) as the external expression of inner virtue. AB01485's praise of the Tarbiyat School's girls' branch is significant: the education of girls is described as the means by which household culture and the women of Tehran will be transformed, a civilizational claim that situates female education at the heart of social progress.

Questions for Reflection

1. 'Abdu'l-Baha prioritizes moral education over intellectual training, arguing that a well-behaved but ignorant child is more beneficial than a learned but ill-natured one. How does this priority compare with the classical Aristotelian distinction between *ethos* and *nous*, and with Plato's argument in the *Republic* that justice in the soul is the precondition for justice in the city?
2. The phrase "light upon light" draws a Qur'anic metaphor for divine intensification and applies it to the combination of virtue and knowledge. What is the theological implication of using this Qur'anic phrase for a human educational outcome? What does it suggest about the status of moral and intellectual formation in Baha'i thought?
3. 'Abdu'l-Baha's attention to the cleanliness, air quality, and physical comportment of children implies that moral formation begins in the body. How does this embodied approach to character formation compare with the Confucian concept of *li* (ritual propriety as the cultivation of inner virtue) and with Aristotle's doctrine of habit as the formation of virtue?
4. The education of girls in the Tarbiyat School is described as transformative for the household and for society. What theory of social change underlies this claim? Compare with Mary Wollstonecraft's argument in *A Vindication of the Rights of Woman* and with contemporary development economics' evidence on the returns to female education.
5. The phrase "acquiring all the excellences of humankind" as the goal of education implies a universal human standard of excellence. What would such a standard include? Is it possible to specify universal excellences without imposing particular cultural values? How does this question arise in debates about global education standards?

The Grace of Martyrdom and the Consolation of the Departed

Key Passages

These unceasing trials and afflictions, these successive ordeals, though they break one's back, crush one's strength and exhaust one's endurance, are among the greatest gifts of God, the Ever-Living, the All-Powerful, for He thereby accepteth the self-sacrifice which certain souls are prompted to make in His path, enabling them to attire their heads with the glorious crown of martyrdom and to establish themselves upon the throne of everlasting sovereignty. — AB00489

Such faithful friends as have laid down their lives as martyrs will be stirred by the waves of the ocean of ecstasy. They will be filled with joy and radiance through the revelation of heavenly glad-tidings, will receive divine confirmations of loving-kindness and will be sustained by the wondrous blessings of the peerless Lord in such wise that they will be moved to say: "Praise be unto God that during our lifetime in this mortal world we became the target of darts in the path of God and were exposed to the dire peril of arrows and spears. Every day a shaft of cruelty was hurled at us, and every moment we drank our fill from the draught of affliction, till eventually we hastened forth to the field of martyrdom for the sake of His love, and offered up our hearts and souls in the path of the All-Merciful." — AB00489

Context for Study

AB00489 is addressed to the families of Baha'is martyred in Iran — the "remnants of the martyrs," as the salutation reads. It is one of 'Abdu'l-Baha's most sustained pastoral documents of consolation, and it belongs to a continuous tradition in his correspondence of addressing grief through eschatological reassurance. The theology is bold: he does not soften the description of the trials ("break one's back, crush one's strength and exhaust one's endurance") but insists on their paradoxical character as gifts. The word "gift" is not used lightly; 'Abdu'l-Baha means that the martyrs have received, through their suffering, something genuinely superior to what they have surrendered — the "glorious crown of martyrdom" and "the throne of everlasting sovereignty." The second paragraph ventures into a form of spiritual prosopopoeia: the voice of the martyrs themselves, imagined from the other side of death, expresses retrospective gratitude for their afflictions. This device — the imagined speech of those who have passed on — appears in the classical tradition (Lucian's dialogues of the dead, Virgil's account of the shades in the *Aeneid*), in medieval Christian eschatology (Dante's *Commedia*), and in Sufi poetry (Rumi's account of the departing soul's discovery of its true home). What is distinctive in 'Abdu'l-Baha's use of the device is its explicitly communal and political dimension: the martyrs' deaths were not private spiritual events but acts of civic witness that "stand like a mighty structure, firm, steadfast and immovable" before "the peoples of East and West." The tablet therefore addresses the survivors with a double charge: to be consoled by the eschatological horizon, and to embody before the world the steadfastness that the martyrs demonstrated before their execution.

Questions for Reflection

1. 'Abdu'l-Baha describes extreme suffering as "among the greatest gifts of God." What are the theological conditions that make this claim defensible rather than consolation without substance? Compare with Paul's theology of the cross in 2 Corinthians 12 ("My grace is sufficient for thee: for my strength is made perfect in weakness") and with the Shi'i theology of 'Ashura.
2. The imagined speech of the martyrs, grateful for their afflictions from the vantage point of eternity, is a literary device with deep roots in classical and religious literature. What is the theological and pastoral function of this imagined retrospective gratitude? How does it engage the charge that such a theology romanticizes suffering?
3. The martyrs are described as "standing like a mighty structure before the peoples of East and West." How does this imagery transform individual deaths into collective testimony? Compare with the Christian concept of the *martyrium* (the martyr's witness as proof of the Faith's truth) and with the Jewish concept of *kiddush Hashem* (sanctification of the divine name through martyrdom).
4. 'Abdu'l-Baha moves from consolation of the bereaved to exhortation of the survivors to embody the same steadfastness. What is the relationship between grief and moral courage in this pastoral letter? How does the theology of the martyrs' glory function as an ethical demand on those who remain?
5. How does this theology of martyrdom engage the modern ethical concern that religious glorification of suffering can be used to justify violence or to counsel passive acceptance of injustice? Where are the boundaries of legitimate pastoral consolation?

The Transformation of the East: Baha'u'llah's Social Legacy

Key Passages

The East was in this sorrowful state and afflicted with such darkness of prejudice and oppression when Baha'u'llah raised the banner of the unity of humanity and promoted equality among all people. He removed the foundation of estrangement and laid the basis of oneness. Through the power of the Word of God and the luminosity of His teachings, He dispelled the intense darkness of enmity and established the light of love.

The East became illumined and the star of eternal life shone forth brilliantly. Different conflicting groups gathered together in perfect fellowship and harmony at the banquet of unity and table of love, as though all were kith and kin, or son and father, or brother and sister.
— AB00763

Now the Baha'is do not look at people but rather turn to the Lord of humanity. Therefore they see no enemies but count enemies as friends. They know no strangers but call others companions. If they witness oppression they consider it transient; if they observe justice they know it enduring. If they become the target of enmity they consider it like a shadow, and if they see love they deem it like the rays of the sun. For the darkness

of oppression cannot resist the light of justice, and the sweetness of love eliminates the bitterness of enmity. — AB00763

Context for Study

AB00763, addressed to a society promoting human unity, offers ‘Abdu’l-Baha’s most vivid account of the social transformation that Baha’u’llah’s teachings have already produced in the East. The contrast drawn is sociological and historical: before Baha’u’llah, the various religious communities of Iran and the broader Middle East existed in a state of intense mutual hostility, with ritual pollution taboos that prevented ordinary social intercourse. Baha’u’llah’s teachings — beginning with his own person and circle, radiating outward through a growing community of converted Muslims, Jews, Christians, and Zoroastrians — dissolved these boundaries and produced a new social reality. ‘Abdu’l-Baha claims that this transformation is not a theory but a historical fact: the Baha’is of the East stand as living witnesses that the unity of humanity is achievable. The second paragraph describes the transformed spiritual perception that underlies this social achievement: the Baha’i does not “look at people” (does not perceive them as members of categories that entail hierarchy, suspicion, or enmity) but looks toward “the Lord of humanity,” a gaze that reveals every face as potentially a companion. This perceptual transformation — from categorical to individual, from adversarial to fraternal — is what makes the social transformation sustainable. It echoes Martin Buber’s distinction between the I-Thou and I-It relation, Emmanuel Levinas’s ethics of the face, and the Zen Buddhist emphasis on perceiving each encounter without the mediation of conceptual categories. The political implication is also stated: oppression is “transient” and justice “enduring” — a claim about the direction of history that requires the kind of long patience that only an eschatological horizon can sustain.

Questions for Reflection

1. ‘Abdu’l-Baha presents the Baha’i community in Iran as a historical demonstration that human unity is achievable across deep religious divides. What are the evidential conditions that would make this claim convincing? What challenges to it would a sociologist or historian raise?
2. The transformation described in AB00763 is said to rest on a change in spiritual perception: the Baha’is look toward “the Lord of humanity” rather than at the categories of people. How does this perceptual shift relate to Buber’s I-Thou relation, to Levinas’s ethics of the face, and to the Buddhist concept of seeing without conceptual overlay (*prajna*)?
3. The claim that “the darkness of oppression cannot resist the light of justice” is both a moral principle and a historical prediction. What is the relationship between moral optimism and historical evidence? How do we assess prophetic claims about the long-term direction of history?
4. The image of the “banquet of unity and table of love” where previously hostile groups gather is a powerful social metaphor with deep roots in Jewish messianic expectation (Isaiah 25:6), Christian eucharistic theology, and Islamic images of the *iftar* banquet. How does this metaphorical resonance function rhetorically and theologically?
5. ‘Abdu’l-Baha writes to a society whose aim is human unity, praising it for its work while implicitly offering the Baha’i community as a model. What is the rhetorical and ethical

relationship between offering one's own community as a model and genuinely collaborating with others toward a shared goal?

A Story from the Past: Baha'u'llah at the Fort of Tabarsi

Key Passages

O divine friends! In the days when the Blessed Beauty was traveling toward the Fort of Tabarsi, they reached the village of Niyala which was near the fort. When Mirza Taqi, the governor of Amul who was the nephew of Abbas-Quli Khan, heard news of the Blessed Beauty, he was certain they were heading to the fort, which was under siege. Therefore he gathered a great multitude of soldiers and others, and at midnight surrounded the room where the Blessed Beauty was staying. — AB00534

Mirza Taqi Khan was very fearful of this matter and somehow prevented the group from carrying out the execution, though other injuries were inflicted. Then a letter arrived from Abbas-Quli Khan saying “O Mirza Taqi, what a terrible mistake you have made! Beware, beware lest a single hair be lost from the head of the Blessed Beauty, for such enmity between our family and their family would never be forgotten.” However, when the government of Amul and the army also learned that the Blessed Beauty's purpose was to reach the fort by any means to extinguish this fire of oppression, tyranny, war and conflict, they maintained utmost vigilance and prevented approach to the fort. Thus the Blessed Beauty proceeded to Bandar Jaz... By chance, they were invited the next day to a village by one of the local chiefs. The Russian servants and some of the khans strongly insisted that the Blessed Beauty board a Russian ship, but despite their insistence and pleading it was not accepted. Rather, the next morning they proceeded to that village with a large group. On the way, a horseman arrived and gave a letter to the Russian naval officer. When he opened it, he cried out with utmost joy and said in the Mazanderani language “The man has died” — meaning Muhammad Shah had died. — AB00534

Context for Study

AB00534's narrative of Baha'u'llah's near-arrest and near-execution during the Tabarsi episode is one of the few places in 'Abdu'l-Baha's correspondence where he recounts, in some detail, a historical incident from his father's early life. The document is addressed to a community in Iran that has received photographs of the friends, and 'Abdu'l-Baha shares the story so that “the divine friends know that at one time the holy lights of the Blessed Face shone upon that land.” The narrative combines the logic of providential history with the drama of a near-miss: Baha'u'llah is arrested at midnight, prevented by complex political calculations from being executed, and then protected from a second attempt by the sudden death of the Shah, whose execution order arrives too late to be carried out. The structure is recognizable from biblical narrative: the divinely protected servant who passes through successive threats that are turned aside by a chain of contingent historical events — Joseph's escape from the pit, Moses's survival in the bulrushes, the annunciation of Jeremiah's calling before his birth. In each case, the narrative conveys that the protected person's survival is not accidental but purposeful: there is a mission that must be completed. The refusal of

the Russian ship is particularly significant: Baha'u'llah chose to remain on Iranian soil and face the danger rather than take the easy escape, a choice that 'Abdu'l-Baha reports without commentary but that speaks volumes about the theological meaning of fearlessness. The purpose of the story, 'Abdu'l-Baha says, is that "its mighty effects" will cause "holy fragrances" to spread in that land through the friends who now live there — the past illumination as the basis of present vocation.

Questions for Reflection

1. 'Abdu'l-Baha tells this story to give the community a sense that they live on ground once illumined by Baha'u'llah's presence. What is the theological function of sacred geography and sacred history in religious community life? Compare with the role of pilgrimage sites in Islamic, Christian, and Jewish practice.
2. Baha'u'llah's purpose in traveling toward the fort was "to extinguish the fire of oppression, tyranny, war and conflict." He was prevented from reaching it, but then providentially protected from execution. How does the narrative of providential protection relate to the concept of a divinely appointed mission? Compare with the narrative of Moses's near-death experiences and subsequent mission.
3. The refusal of the Russian ship's offer of safe passage is a significant act of courage, or of something beyond ordinary courage. What name would you give to the disposition that leads a person to refuse a safe escape from mortal danger? Compare with the Bab's refusal to escape from Maku and with Socrates's refusal to flee Athens before his execution.
4. The death of Muhammad Shah is described as the providential event that averted Baha'u'llah's execution — a ruler's death saving a prisoner's life. How does this kind of providential reading of historical contingency relate to modern historiography's commitment to natural causation? Is there a way to hold both perspectives together?
5. 'Abdu'l-Baha says the purpose of telling the story is to inspire the present community to spread the divine fragrances in the same land. What is the relationship between historical memory and present vocation? How does the narration of a founder's story function as a call to action?

The Anticipation of America: Letters of Longing and Promise

Key Passages

O divine loved ones and cherished handmaidens of God! 'Abdu'l-Baha has the utmost longing to meet you but is compelled to return to the East, for I have promised to meet with a great multitude who are coming from far distances, and if the meeting does not take place they will become discouraged. Therefore, I must return to Egypt, and I hope that in the spring no obstacles will arise so that with the utmost joy and fragrance I may hasten to America solely to meet the friends, that the means of happiness may be provided and the glad-tidings of the Abha Kingdom may encompass all.

May the gatherings and meetings be illumined by the light of the Sun of Reality and may the nostrils be perfumed with holy fragrances. May the hearts be stirred with joy

and ecstasy and may the souls be attracted to the Abha Kingdom. May the outpourings of the Holy Spirit encompass all and may an assembly of the denizens of the Kingdom be formed in this earthly realm. — AB04633

O seeker of truth! Your letter was received. I have accepted the invitation of the Unity Church and I seek divine confirmations that I may succeed in traveling to America. You had written that you are free from Christian dogmas — this news brought me joy, for what could be better than spiritual freedom? And surely you are sincere, therefore hearing the teachings of Baha'u'llah has brought the utmost joy and you have become my true friend. — AB08783

Context for Study

The letters anticipating the American journey reveal a dimension of 'Abdu'l-Baha's character that the public addresses do not fully disclose: the private intensity of his longing to meet specific people, and the warmth with which he characterizes each new connection as friendship. AB04633 is addressed to American women believers and is notable for the specificity of its desire: he wants to come to America "solely to meet the friends," as if the formal mission of proclamation were secondary to the more fundamental human impulse of encounter. The prayer that follows is a compressed utopian vision — "an assembly of the denizens of the Kingdom formed in this earthly realm" — in which the distinction between heavenly and earthly community is momentarily dissolved. AB08783's acceptance of the Unity Church invitation connects the institutional planning of the journey to a specific individual whose spiritual freedom from dogma is explicitly praised. "What could be better than spiritual freedom?" is a remarkable phrase from a figure who had spent forty years in prison: freedom from external constraint had been withheld from him for decades, but the interior freedom of investigation and honest seeking was, in his view, always available and always the more important. The letters of anticipation create a particular texture of feeling in the volume: the interval between two missions is not empty but charged with longing, planning, and the daily correspondence of a person who treats every letter as a personal encounter. This texture is itself a form of teaching: the willingness to be moved by the specific face of a specific friend across thousands of miles of sea and land.

Questions for Reflection

1. 'Abdu'l-Baha says he wishes to hasten to America "solely to meet the friends." What does this stated motive reveal about the relationship between personal encounter and institutional mission? Compare with the way Paul speaks of his longing to visit the communities he has founded (Romans 1:11–12, Philippians 1:8).
2. The prayer in AB04633 asks for "an assembly of the denizens of the Kingdom formed in this earthly realm." What theology of the relationship between heaven and earth underlies this hope? Compare with the Lord's Prayer's petition "Thy kingdom come on earth as it is in heaven" and with the Jewish concept of *olam ha-ba* as a present possibility.
3. The acceptance of the Unity Church invitation and the praise for the correspondent's "spiritual freedom from dogma" raise the question of the relationship between freedom of inquiry and religious commitment. When does freedom from dogma become the precondition for genuine faith, and when does it become a form of spiritual evasion?

4. The period of anticipation — the interval between the European journey and the American one — is filled with correspondence that sustains connection across distance. What does this practice of sustained, particular correspondence reveal about 'Abdu'l-Baha's understanding of community? Compare with Paul's epistolary ministry and with the Confucian concept of the teacher's ongoing relationship with students at a distance.
5. The volume gathers documents from a liminal period — the space between two major public missions. What spiritual and intellectual disciplines belong specifically to intervals and transitions? What can the waiting period teach that the active mission cannot?

A Guiding Question for the Whole Volume

This volume occupies the interval between the completion of the first Western journey and the launch of the second. It is a space of return: return to the East, to correspondence, to the communities under pressure, to the institutional questions that the Western proclamation had temporarily overshadowed. But it is also a space of anticipation: almost every letter addressed to an American correspondent vibrates with the expectation of a meeting that is about to happen. The dispensational theology of AB00414 places the present moment in a grand arc reaching from Moses through Muhammad to Baha'u'llah; the martyrdom theology of AB00489 locates individual deaths within an eternal economy of sacrifice; the educational tablets of AB00824 and AB01485 translate these vast horizons into the daily care of a child's character.

A guiding question for the whole volume might therefore be: **What does it mean to live, teach, and serve in the interval — between one great effort and the next, between the Eastern past and the Western future, between the suffering that has been endured and the joy that has been promised — and what does the character of that interval reveal about the nature of faith itself?**