



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 151:

Writings and Utterances of Abdu'l-Baha, 1912, part I
(Jan-Apr)



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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
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 110. A Traveller’s Narrative (ca. 1886)
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Introduction to volume 151

This January–March 1912 volume is shaped by the pause in Egypt before the American journey, a pause that is physical, strategic, and deeply charged with expectation. AB04020 gives a concrete glimpse of the itinerary: ‘Abdu’l-Baha explains that He will probably leave Egypt at the end of March. AB02194 gives the theological meaning of the same movement: because return to Iran remained impossible without provoking uproar, God had arranged circumstances so that ‘Abdu’l-Baha would hasten to America in the spring. AB03618, addressed to the Peace Society of New York, explicitly accepts the invitation, linking the coming journey to the cause of universal peace and to Baha’u’llah’s summons to the kings; AB03850, written after the return from Paris to Egypt, speaks of the difficult American journey as a “sacrificial movement,” undertaken despite weakness for the sake of Iran, humanity, and the Cause.

Several items show the Western work being organized even before the voyage. AB04739 praises a successful teaching trip to Stuttgart and gives a ready-made proclamatory opening full of “Glad tidings,” treating Germany and London as linked fields of action and asking that Dr. Fischer be encouraged toward London or America. AB04785 similarly honors Lady Blomfield’s Stuttgart service, presenting public speech by Western women as a confirmed instrument of teaching. AB12200 addresses the German friends with the familiar but urgent standard that the friends must themselves become examples of unity before they can unite others, while AB01803 permits travel to America and gives the traveler a message of proclamation: the light of reality has shone, the call of the Kingdom has arrived, and victory belongs to those purified from desire and passion. These items make the forthcoming journey appear as the culmination of a growing transatlantic circuit of invitations, teaching trips, translations, peace societies, and personal emissaries.

The volume also contains one of ‘Abdu’l-Baha’s most self-revealing reflections on the Western journey. AB00315, addressed to the Hands of the Cause, describes how He left urgent affairs and endured chronic illness and physical weakness in order to travel, because confirmation lay in teaching and diffusing the divine fragrances. Its memorable image—following one thread of discourse until “the whole weave and design” fell into His hands—presents the European journey as a field of providential openings. Yet the tablet immediately turns back to Persia: upheaval and civil disorder have increased the capacity of the people, and the Hands are urged to redouble teaching. The same document is also administratively important for rejecting the idea that Hands should have multiple votes, since such a precedent would endanger consultation and the law of God in the future.

Iran’s turmoil remains a major background throughout the volume. AB12167, AB03672, AB05628, AB00947, and AB01381 insistently repeat that government and people should have “mixed like honey and milk,” that clerical interference in politics had produced calamity, and that Baha’is were preserved precisely by refusing to participate in factional bloodshed. AB01381 is especially

severe: even while Iran suffers, the innocent are still attacked, and the friends are commanded to answer through love, truthfulness, goodwill, nursing the sick, sheltering the fearful, and complete abstention from political involvement. AB00230, the prayer for Mulla Baba Khan of Avih, gives the martyrdom theme its most intense expression, recounting the night attack, the bullets, the terror of the family, and the martyr's prayer that his killers be forgiven because they acted in ignorance.

Several further clusters enrich the volume's scholarly value. AB00101, on the Nuqtatu'l-Kaf, is a major polemical and historiographical document, charging that Azali manipulation had misled E. G. Browne and urging the Hands to obtain early materials, correct distortions, and answer calumnies in clear language. AB00824 and AB01485 give detailed educational principles: moral training, cleanliness, courtesy, high aims, and firmness of purpose are placed above book learning, while the Tarbiyat School and its girls' branch are praised as services whose effects will extend across generations. AB00133, the long memorial prayer for Haji Mirza Muhammad-Taqi Vakilu'd-Dawlih, is invaluable for the history of the first Mashriqu'l-Adhkar, recounting his personal labor in carrying stones and helping raise the 'Ishqabad temple. AB01329 turns to youth as the springtime of life, calling them to learning, chastity, detachment, courage, high aims, and visible Baha'i distinction. Taken together, the volume presents the weeks before the American voyage as a moment of gathering force: the Center of the Covenant rests in Egypt, but His correspondence binds together Europe, America, Iran, India, and the Holy Land in a single program of peace, teaching, education, historical defense, and spiritual conquest.

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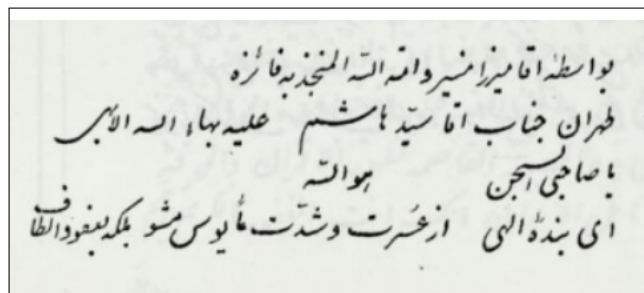
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AB08551

To: Siyyid Hashim son of Ali Naqi, in Tihran
Date: 1912-Jan-02



INBA17

- 1 O servant of God! Do not despair due to hardship and adversity, but rather remain hopeful in God's forgiveness and favors. He Who showed kindness to the father will likewise give to the son. 1 ای بنده الهی از عسرت و شدت مأیوس مشو بلکه بعفو و الطاف الهی امیدوار باش آنکه پیدر عنایت کرد پسر نیز میدهد
- 2 However, you must always walk in the path of God's good-pleasure - this is the condition for becoming the manifestation of the aid and protection of the Blessed Beauty and receiving endless bounties. 2 ولی باید در سبیل رضای الهی همواره سلوک نمائی این شرط است تا مظهر عون و صون جمال مبارک گردی و الطاف بی پایان یابی
- 3 I pray for you and seek new confirmations for you. And upon you be the Most Glorious Glory! 3 من در حق تو دعا مینمایم و تأیید جدیدی میطلبم و علیک البهاء الأبهی

INBA17:109, YQAZ.537b

AB04739

To: Sara Louisa Blomfield
Date: 1912-Jan-02

- 1 O my dear heavenly daughter! 1 ای دختر عزیز ملکوتی من
- 2 Thy detailed letter has been received. On perusing it, the utmost joy resulted that that dear daughter was thus successful during her journey to Germany. Praise be to God! Thou hast been enabled to speak eloquently and deliver an impressive speech. The confirmations of the Holy Spirit reached thee and thus the purpose was achieved. Thou hast been a good means for the harmony of the beloved and this service of thine is accepted in the Kingdom of Abha. 2 نامه مفصل تو وصول یافت و از قرائتش نهایت سرور حاصل که آن دختر عزیز در سفر آلمانیا چنین موفق گردید الحمد لله موفق بنطق فصیح شد و مؤید بیان بلیغ گشت تأییدات روح القدس رسید تا توفیقی چنین حاصل گردید خوب سبب الفت احباً شدی و این خدمت تو در ملکوت ابهی مقبول شد
- 3 But if Dr Fischer leave Stuttgart for another city, it would surely be better: you have to persuade him that if he goes to 3 اما دکتور فیشر البته اگر حرکت از استتگارت بجای دیگر بکند بهتر است شما او را تشویق و

London, his work would be much better there; you should treat him most kindly. I appreciate his services; and if you raise a subscription for him it would be very appropriate. Convey my utmost kindness to him. God willing on my next journey to Europe I will meet him. Convey my most wonderful Abha greetings to all the friends in Stuttgart, for they are the dear ones in the Kingdom of Abha and I am most anxious to meet them. I hope a day will come when I shall meet them. Convey my love and tenderness to the children of the beloved in Stuttgart and give also my most wonderful Abha greetings to their mother.

تخریص نمائید که اگر به لندن آئی کارت بهتر گردد و نهایت مهربانی باو مجری دارید من قدر خدمات او را میدانم و اگر معاونتی نیز از برای او جمع کنید بسیار بجاست و از قبل من نهایت مهربانی باو ابلاغ نمائید و انشاءالله در سفر ثانی به اروپا او را ملاقات خواهم کرد بجمع یاران استتگارت از قبل من تحیت ابدع ابهی ابلاغ دار زیرا آنان در ملکوت ابهی عزیزند و نهایت اشتیاق بملاقات آنان دارم و امیدوارم روزی آید که آنان را ملاقات کنم باطفال کوچک احبای استتگارت محبت و مهربانی مرا تبلیغ کن و همچنین بمادران ایشان تحیت ابدع ابهی برسان

- 4 If it is possible for you make another journey to Stuttgart and embrace those children, then caress and kiss them from me and deliver my new message to the beloved of God and the mail servants of the Merciful, then turn thy heart to the Kingdom of Abha and ask the confirmations of the Holy Spirit, loose thy tongue and deliver an eloquent speech and express fully what is inspired to thy heart! But in the beginning of thy talk, deliver my Message and say: - O sons and daughters of the Kingdom! Be thankful to God that the Heavenly Father is extremely Kind to all. He has opened the doors of Heaven to you. He has sent down His Kingdom for you! He has ignited a brilliant lamp in you heart! He has breathed in you the Breaths of the Holy Spirit. He has baptized you with the water of Life, the Fire of the Love of God and the Spirit of His Knowledge and ushered you into His Kingdom and bestowed upon you His Kingdom and bestowed upon you Eternal Life!

4 و اگر چنانچه از برای شما ممکن است یک سفر دیگر نیز به استتگارت بنا و آن طفلان را در آغوش گیر و از قبل من ببوس و پیام تازه من باحبای الهی و اماء رحمان برسان و توجه بملکوت ابهی کن و تأییدات روح القدس بطلب و زبان بگشا و نطقی فصیح بنا و آنچه بقلب الهام شود بیان کن ولی در بدایت نطق پیام من برسان و بگوای ابناء و دختران ملکوت شکر کنید خدا را که پدر آسمانی در نهایت مهربانی است ابواب آسمان را بروی شما گشوده و ملکوت خویش را برای شما فرستاده و سراج منیر در قلب شما افروخته و نفثات روح القدس در شما دمیده و بماء حیات و نار محبت الله و روح معرفت الله تعمید داده و در ملکوت خویش درآورده و حیات ابدیه بخشیده

- 5 Glad tidings! The light of the Sun of Truth hath shed its radiance from the East! Glad tidings! The heavenly powers are set in motion! Glad tidings! The powers of the earth are quaking! Glad tidings! The sun of religious imitation is clouded! Glad tidings! The moon of superstition is eclipsed! Glad tidings! The stars of worldly glory have fallen! Glad tidings! The Spirit of God and the hosts of the Kingdom are rushing in! Glad tidings! The angels of heaven have scattered throughout all regions! Glad tidings! The breaths of the Holy Spirit have been wafted! Glad tidings! The morn of joyful tidings hath dawned! Glad tidings! The Sun of Truth hath shone forth!

5 مژده باد که انوار شمس حقیقت از افق شرق تابیده مژده باد که قوای آسمانی بحرکت آمده مژده باد که قوای ارض بلرزش آمده مژده باد که آفتاب تقلید کسوف یافته مژده باد که ماه اوهام خسوف گردیده مژده باد که ستاره های عزت دنیوی سقوط یافته مژده باد که روح الله با جنود ملکوت هجوم نموده مژده باد که ملائکه آسمان در جمیع اقطار انتشار یافته مژده باد که نفحات روح القدس وزیده مژده باد که صبح بشارت دمیده مژده باد که شمس حقیقت درخشیده

- 6 After the deliverance of these glad tidings, do thou deliver, with the assistances of the Holy Spirit, an eloquent speech.

6 بعد از بیان این بشارات بتأییدات روح القدس نطقی فصیح بنا

- 7 Convey my profound love and Kingdom to thy dear daughters
Noureyeh Khanum, Parvin Khanum and the dear maidservant
of God Vardeyeh Khanum.
- 8 Upon thee be the Glory of El-Abha!

BRL_ATE#113x

BRL_DAK#0136, MMK3#122 p.083x

AB12167

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

Date: 1912-Jan-03

- 1 Letters numbers 37 and 36 were received containing news of the spread of divine fragrances in those regions. From this it appears that the friends of God are making efforts and are united. My hope is that each one may become a lamp of humility and supplication in the glass of Shiraz, and a melodious bird in that mystic rose garden, causing illumination of that clime and great spirituality.
- 2 Convey the Most Glorious and Wondrous greetings to Janab Aqa Muhammad Hasan Sarvistani. The poems of Janab Aqa Mirza Abu'l-Qasim were also read, but they must make the Eye of God into the Servant of God.
- 3 You wrote about the invasion of Indian troops - all these events were reported to Tehran beforehand. Request from Tehran copies of the letters that were written at the beginning of the revolution, even in the time of Muzaffari'd-Din Shah. Among them is this passage: the government and people must blend together like honey and milk, otherwise success and prosperity are impossible, Iran will be ruined and finally it will end in intervention by neighboring powers. Therefore, O friends of God, strive with heart and soul so that reconciliation may occur between the government and people. And if you become powerless, withdraw. Beware, beware of becoming involved in the bloodshed of any Iranian.
- 4 Neither side - whether the Independence Party or the Constitutional Party - listened, and this resulted in these problems.
- 1 نامه ۳۷ و ۳۶ رسید مرده انتشار نفعات
الله در آنصفحات داشت از اینقرار معلوم میشود
که احبای الهی در جهد و کوششند و اتحاد و
اتفاق امیدم چنانست که هر یک زجاج شیراز
را سراج عجز و نیاز گردند و مرغ خوش آواز
آن گلشن راز و سبب نورانیت اقلیم و روحانیت
عظیم شوند
- 2 جناب آقا محمد حسن سروستانی را تحیت ابدع
ابهی برسان اشعار جناب آقا میرزا ابوالقاسم نیز
قرائت گردید لکن باید عین الله را عبد الله نمایند
- 3 از هجوم جنود هند مرقوم نموده بودی جمیع
این وقایع از پیش به طهران اخبار شده است
صورت نامه هائیکه در بدایت انقلاب حتی در
زمان مظفرالدین شاه مرقوم گشته از طهران
بخواهید کفایت است من جمله این عبارتست که
باید دولت و ملت مانند شهد و شیر یکدیگر آمیخته
گردند والا فلاح و نجات محال است ایران ویران
گردد و عاقبت منتهی بمداخله دول متجاوز
شود پس ای احبای الهی به جان و دل بکوشید
تا در میان دولت و ملت التیام حاصل گردد و
اگر عاجز شدید نگاره گیرید زنهار زنهار از اینکه
در خون یک نفس ایرانی داخل شوید
- 4 ابدأ از دو طرف خواه حزب استقلال خواه
حزب مشروطه مسموع نیفتاد و منتج این مشاکل
گردید هزار مرتبه مرقوم گردید که مداخله

A thousand times it was written that interference by the traditional clergy would lead to certain loss. What do they know of political affairs, what caution do they show, what danger do they perceive? They have reclined on the pillow of laziness and like a nightmare have fallen upon the body of the nation. Therefore whatever occurs to their weak minds they issue as religious edicts and ultimately scatter the people and leave them without head or shelter, making Iran desolate. As the Arab poet says: "When the crow becomes the guide of a people, it leads them to the carcasses in the wilderness." Even in the time of Muzaffari'd-Din Shah a treatise was composed and printed in India and spread throughout the horizons.

علماء رسوم خسران محتوم است آنرا از امور سیاسی چه خبری و چه حدری و چه خطری بر بالین تنبلی آرمیده‌اند و مانند مرض کلبوس بر جسم ملت افتاده‌اند لهذا آنچه بخاطر فاطر ایشان رسد فتوی دهند و ملت را عاقبت پریشان کنند و بی سرو سامان نمایند ایران را ویران فرمایند بقول شاعر عرب اذا كان الغراب دليل قوم فيهديم الى جيف البراري حتى در زمان مظفرالدین شاه رساله‌ای تألیف شد و در هندوستان طبع گشت و در آفاق منتشر شد

5 And upon you be the Most Glorious Glory.

5 و عليك البهاء الابهي

BSHL125-126

AB03819

To: *Mihrgan, Hakim et al., in Adasiyyih*

Date: 1912-Jan-03

1 O friends of 'Abdu'l-Baha! Your letter arrived. You had expressed your longing. I too am very eager to see you and hope through the favors of the Beloved of the horizons that we will meet again and I will see you in 'Adasiyyih in the utmost joy and delight.

1 ای یاران عبدالبهاء نامه شما رسید بیان اشتیاق نموده بودید من نیز بسیار مشتاق دیدار شما هستم و از الطاف محبوب آفاق امیدوارم که باز ملاقات حاصل گردد و شما را در عدسیه در نهایت سرور و فرح مشاهده نمایم

2 This service that you have arisen to perform is the essence of divine bounty, for it is connected to the Abha Kingdom - it is service to the Cause of God. Therefore I beseech confirmation from God that you may be assisted in it.

2 این خدمتی که بآن قیام دارید عین موهبت الهی است زیرا تعلق بملکوت ابهی دارد خدمت بامر الله است لهذا تأیید از خدا طلبم که موفق بآن گردید

3 The climate of 'Adasiyyih does not agree with one in the first year, but after a year the constitution becomes accustomed to that climate and not much hardship and difficulty remains. I have heard that in this past year some difficulties were experienced from the climate there, but it will not continue and will pass away. Be assured.

3 هوای عدسیه در سال اول موافق نباید لکن بعد از یکسال مزاج بآن هوا امتزاج یابد و زحمت و مشقتی چندان نماند شنیده‌ام که در این سال گذشته از هوای آنجا زحمتی وارد ولی استمرار نخواهد یافت زائل خواهد شد مطمئن باشید

4 Nevertheless, I am not content with your hardship. I would not trade a single hair of yours for a thousand gardens. And I will supplicate and implore at the threshold of the peerless Lord and seek boundless blessings for you.

4 باوجود این راضی بزحمت شما نیستم یکموی شما را بهزار باغ نمیدهم و بدرگاه خداوند بیچون عجز و زاری کنم و شما را بخشش نامتناهی طلبم

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

5 و علیکم البهاء الابهی

YARP2.687 p.462

AB03672

To: Yunis Afrukhtih, in Tihiran

Date: 1912-Jan-03

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 Thy letter of the fifteenth of Dhi'l-Hijjih was received. Praise be to God, it brought news of the well-being of the divine friends. Through the endless favors of the Lord, I hope that you will always remain protected and preserved.

2 نامه پانزدهم ذیحجه رسید الحمد لله دلیل بر سلامت یاران الهی بود از الطاف بی پایان ربّانی امیدم چنان است که همواره محفوظ و مصون باشید

3 If the Iranians had hearkened to counsel, they would certainly have remained protected, but they had no attentive ear. However much we counseled them, they responded with hardness of heart. Recall the famous Persian verse: "If the ear were truly an ear, and if the cry were truly a cry..."

3 اگر ایرانیان گوش بنصیحت میدادند البته محفوظ میماندند ولی اذن صاغیه نداشتند هرچه نصیحت کردیم بقساوت قلب مقابله کردند شعر مشهور فارسی را بخاطر آرید گوش اگر گوش من و ناله اگر ناله تو...

4 Study the letters of 'Abdu'l-Baha which were written in detail from the beginning of the revolution and sent to Tehran. All current events were foretold in previous times. Among these is this passage: "Until government and people blend together like honey and milk, prosperity and salvation are impossible. Iran will be laid waste and ultimately it will end in the interference of neighboring powers." Therefore, O friends of God, strive with heart and soul to bring about reconciliation between the government and the people, and if you prove powerless, withdraw. And so forth.

4 مکاتیب عبدالهء را که از بدایت انقلاب مفصل مرقوم شد و به طهران ارسال گشت مطالعه نمائید جمیع وقایع حالیه در اوقات سالفه اخبار شده است از جمله این عبارتست تا دولت و ملت مانند شهد و شیر بیکدیگر آمیخته نگردند فلاح و نجاح محالست ایران ویران گردد و عاقبت منتهی بمداخله دول متجاوره شود پس ای احباب الهی به جان و دل بکوشید تا در میان دولت و ملت التیام دهید و اگر عاجز گشتید نگاره گیرید و امثال ذلک

5 But they did not listen. Rather, they were intoxicated with the wine of pride, saying "We are of the lineage of the Kayanis! We are the descendants of Rustam the mighty!" Indeed, they did not even read. Therefore, the result of this ignorance has become the present condition.

5 ولی نشنیدند بلکه مست بادهء غرور بودند که مائیم نژاد کانیان مائیم سلالهء رستم دستان بلکه نخواندند لهذا نتیجهء این جهالت حال حاضره شده است

6 And upon thee be the Most Glorious Glory. 'Abbas.

6 و علیک البهاء الابهی

MSHR4.388

AB04785*To: Sara Louisa Blomfield, in Switzerland**Date: 1912-Jan-04*

- 1 O thou candle of the Love of God! During my sojourn in London I witnessed thine utmost kindness and I am most pleased with thee. Praise be to God that thou wert confirmed, even as I had hoped, in thy service to the Kingdom of God during thy journey to Stuttgart, and didst become the means of spreading the word of God. In the assemblage of the friends thou didst shine forth as a bright candle with the light of Godis love, and thou wert aided by the breaths of the Holy Spirit. With the utmost courage, thou didst unloose thine eloquent tongue and deliver a persuasive speech.

- 2 It behooveth thee to render a thousand thanks at every moment for the bounty of being thus crowned with the diadem of the most great guidance, and it befiteth thee to pride thyself above all the queens of the world. For thousands of worldly queens shall come and go, leaving behind neither name nor trace, neither sign nor fruit; but through the light of Godis love thou wilt shine forth above the horizon of eternity and thy remembrance will bring solace to the hearts of men and women in ages and centuries to come.

- 3 A letter hath been written to the princess and is enclosed; kindly deliver it.

- 4 Upon thee be the Glory of the Most Glorious.

LBLT.107b

1 ای شمع محبت الله در مدت اقامت در لندن نهایت مهربانی را از تو مشاهده نمودم و بسیار از تو مسرورم الحمد لله در سفر استگارت بخدمت ملکوت الله چنانکه من میخواستم موفق شدم و سبب اشتبار کلمه الله گشتی در مجمع یاران مانند شمع بنور محبت الله افروختی و بتأیید نفثات روح القدس مؤید شدی در نهایت شجاعت لسان فصیح بگشودی و نطقی بلیغ بنودی

2 باید هر دم هزار شکرانه نمائی که بچنین موهبتی موفق شدی که اکیل هدایت کبری بر سر نهادی و بر جمیع ملکه‌های آفاق سرفرازی زیرا هزاران ملکه‌های عالم بیایند و بروند نه نامی و نه نشانی نه اثری و نه ثمری لکن تو بنور محبت الله از افق ابدی میدرخشی و ذکرت در قرون و اعصار تسلی خاطر نساء و رجال خواهد بود

3 به پرنسس نامه‌ای مرقوم شد در جوف است برسانید

4 و علیک البهاء الابهی

BRL_DAK#0115

AB04186*To: Muhammad Hasan (Akka), in Haifa**Date: 1912-Jan-05*

- 1 O descendant of the glorious martyr! Although for some time I have been far and separated from meeting you, when I remember your services I am delighted. Truly, you are firm and steadfast in service at the Threshold of the Most Glorious Beauty (may my spirit be sacrificed for the dust of His resting place), showing the utmost perseverance, and you are

1 یا سلیل الشهد الجلیل هر چند مدتست که از ملاقات شما دور و مهجورم ولی چون بیاد خدمات تو افتم مسرورم فی الحقیقه در خدمت آستان جمال ابهی روحی لعبته تربته الفداء ثابتی و نابت نهایت استقامت را نموده و مینمائی و در خدمت احباء الله و طائفین مرکز انوار و

a partner and associate in serving the loved ones of God and those circumambulating the Center of Light and visitors to the Sacred Threshold of 'Abdu'l-Baha.

- 2 Would that I were in your place so that I might achieve this great bounty of serving those who seek the Ka'bih of their desire and being a servant to the visitors of the Most Exalted Station. But alas, as the Arab poet says: "Not all that one desires does one attain; The winds blow counter to what ships require." You are honored with this bounty while I am deprived, and for every soul there is an appointed portion. Convey to all the divine friends on my behalf the Most Glorious and Most Wondrous greetings. I am eagerly longing for Master Abu'l-Qasim. And upon you be the Most Glorious Glory.

- 3 May God assist you and strengthen you in serving all who seek to kiss the Sacred Divine Threshold, the refuge of 'Abdu'l-Baha and shelter of every distressed and lowly one.

زائرین عتبه مقدسه عبدالبهاء را سهم و شریکی
و هم حرفه و وکیل

1 ای کاش من بجای تو بودم تا باین فوز عظیم موفق
میشدم که قاصدین کعبه مقصود را چاکری
مینمودم و زائرین مقام اعلی را بندگی میکردم
ولی افسوس چنانچه شاعر عرب گوید لا کلّ ما
یتنّی المرء یدرکه تجری الريح بما لا تشتی السفن
تو محرم این فیض و من محروم و لکل نفس نصیب
معلوم جمیع یاران الهی را از قبل من تحت ابدع
ابهی ابلاغ دار جناب استاد ابوالقاسم را بجان
مشتاقم و علیک البهاء الابهی ع ع

3 آیدک الله و شیدک علی خدمه کلّ من یقصد
تقبیل العتبه المقدسه الرحمانیه ملاذ عبدالبهاء و
ملجأ کلّ مضطر ذلیل

MSHR1.078x, MUH3.314a

AB05628

To: Muhammad Taqi son of Ali Akbar (Khurasan) et al., in Bandar Jaz

Date: 1912-Jan-05

- 1 O you who are firm in the Covenant and steadfast in the Testament! The letter which you wrote to Aqa Siyyid Asadu'llah was noted. Praise be to God, it was evidence of the health and well-being of the divine friends. Those souls who had attentive ears to hear counsel remained protected and preserved from all difficulties.
- 2 It is incumbent upon the divine friends to unite the hearts of the nation, so that different parties may become one party, and so that through the unity and agreement of the nation every just government may gain strength and stability and become the cause of Iran's comfort and tranquility. Indeed, the divine friends must become the cause of peace and harmony throughout all regions, so that all who dwell on earth may achieve unity and concord, this foundation of estrangement may be demolished, the foundation of oneness may be established, and freedom may be obtained from every bond.

1 ای ثابت عهد راسخ میثاق نامه تیکه به آقا سید
اسدالله مرقوم نموده بودی ملاحظه گردید الحمد
لله دلیل بر صحت و سلامت یاران الهی بود
نفوسیکه در استماع نصیحت گوش شنوا داشتند
از جمیع غوائل محفوظ و مصون ماندند

2 یاران الهی را فریضه [ذمه] تألیف قلوب ملت
است تا احزاب مختلفه حزب واحد شوند و تا از
اتحاد و اتفاق ملت هر حکومت عادلّه قوت و
قوام یابد و سبب راحت و آسایش ایران گردد
بلکه باید یاران الهی سبب صلح و سلام آفاق
شوند تا جمیع من علی الارض اتحاد و اتفاق کنند
و این بنیان بیگانگی برافند و بنیاد یگانگی تأسیس
شود و از هر قیدی آزادی حاصل گردد

- 3 Convey to each and every one of the friends, with utmost longing, the Most Wondrous, Most Glorious greetings from 'Abdu'l-Baha.

3 جميع ياران را فرداً فرداً با نهایت اشتیاق از قبل
عبدالبهاء تحیت ابدع امهی برسان

MKT9.111

AB05884

To: Spiritual Assembly of Boston, MA

Date: 1912-Jan-05

O friends of 'Abdu'l-Baha! Your letter was received and from its meanings the reality of firmness and steadfastness in God's Covenant became evident. Although severe tests have befallen you, yet there is hope through the favors of the Ancient Lord that you will become entirely detached and free from your own limitations and walk in the path of God's good-pleasure.

This is the first step - that a person must pass beyond their own desires and reach the station of submission and resignation, and serve the divine Kingdom.

Mr. Campbell's letter was noted. If he happens to pass through that city again, show him the utmost hospitality. I was very pleased with this service of yours.

My hope is that you will be successful in outstanding services and become the cause of spreading universal peace, so that these fields of war and strife may be transformed into gatherings of fellowship, meeting, love and harmony.

And upon you be the Most Glorious Glory.

BLO_PT#028k

AB08938*To: Haji Mirza Haydar Ali Isfahani, in Haifa**Date: 1912-Jan-05*

- 1 O companion of my heart and soul! How great is my joy that thou art there. At every moment I call thee to mind, and such refreshment of spirit and fragrance of delight are thereby attained that I am powerless to describe it. May the spirit of the sincere be a sacrifice unto thee. I cherish the hope that a day may come when I shall behold thy face and hear thy converse. Upon thee be the Glory of the All-Glorious.
- 2 He is God
- 3 O my confidant! In Alexandria, with the utmost lowliness and need, I supplicate and implore at the Sacred Threshold and beseech for you the hidden favors of the Blessed Beauty.

1 ای همدم دل و جان چه قدر مسرورم که تو در آنجائی هر دم بیادت افتم بقسمی روح و ریحان حاصل گردد که عاجز از بیانم روح المخلصین لک الفداء امیدوارم روزی آید که روی تو بینم و گفتگوی تو شنوم و علیک البهاء الابهی ع

2 هو

3 ای همراز من در اسکندریه در نهایت عجز و نیاز بعتبه مقدسه تضرع و زاری نمایم و ترا الطاف خفیه جمال مبارک طلبم

INBA84:357, KHS08.052

AB09500*To: Aqa Muhammad Baqir (Servant of Pilgrims), in Haifa**Date: 1912-Jan-05*

- 1 O manifestation of eternal glory! The sovereignty of both worlds lies in service to the friends, especially to the pilgrims to the Ka'bih of the All-Merciful. Though the measure of this bounty and favor remains hidden now, in the future this gift shall shine forth in such splendor that the kings of the world will yearn for a single moment of it.
- 2 I am well pleased with thee and I continually pray that thou mayest be confirmed in steadfastness in this service. And upon thee be the Most Glorious Glory!

1 ای مظهر عزت ابدیه سلطنت دو جهان خدمت یارانست علی الخصوص بزائرین کعبه رحمان حال هرچند قدر این فضل و احسان پنهان ولی من بعد این موهبت چنان جلوه نماید که شاهان عالم آرزوی دقیقهئی از آن نمایند

2 من از تو مسرورم و ترا تأیید استقامت بر این خدمت هر دم خواهم و علیک البهاء الابهی

PYB#238 p.51, ANDA#57 p.53

AB04195

To: *Mirza Abu'l-Fadl Gulpaygani, in Beirut*

Date: 1912-Jan-08

- 1 O thou whom God hath aided with hosts from the Concourse on High! 1 یا من آیدک الله بجنود من الملائه
- 2 Your noble letter with its gracious contents brought boundless joy and delight, for it indicated that your health is moderate and the conclusive book is nearing completion. 2 دستخط شریف و مضامین لطیف روح و ریحان زاید الوصف بخشید زیرا دلیل بود که مزاج قرین اعتدال و کتاب فصل الخطاب قریب اتمامست
- 3 Your honor's journey to Tehran has become necessary, since the people are at the height of receptivity, even many of the learned ones and even the princes, but the teachers are extremely occupied with managing affairs while the followers of Yahya have found an opening. Whoever secretly seeks, they draw to themselves and cast doubts, and since that person is among the prominent ones they keep it concealed. And all people have learned that the followers of Yahya do not publicize anyone, and all, even the son of Dawlat-Abadi, openly renounces Babism before all witnesses while inwardly striving with utmost effort. 3 مسافرت آنحضرت به طهران لزوم یافته زیرا خلق در نهایت استعداد حتی بسیاری از فضلاء و حتی الامراء ولی مبلغین در نهایت مشغولی بر تق و فتق امور و یحیائیا میدان یافته اند هرکس طالب خفیه بجنود میخوانند و القاء شبهات مینمایند و آن شخص را چون از بزرگانست مکتوم میدارند و همه مردم دانسته اند که یحیائیا کسی را شهرت نمیدهند و جمیع حتی پسر دولت آبادی بظاهر علی رؤوس الاشهاد تبری از بایگری مینماید ولی در باطن در نهایت اجتهاد
- 4 In any case, your presence in Tehran is extremely necessary. If the book were completed during winter and you could travel to Tehran in spring it would be most suitable, but your comfort and peace of heart are foremost to me above all else. Do give this matter thorough consideration as well. 4 باری وجود آنحضرت در طهران در نهایت لزوم اگر کتاب در زمان زمستان اتمام میشد و در بهار به طهران مسافرت میفرمودید بسیار موافق بود ولی راحت و انشراح قلب شما پیش من بر هر چیز مقدم است این قضیه را نیز بسیار ملاحظه داشته باشید
- 5 Convey to each and every one of the divine friends the Most Glorious Ancient Greeting. 5 دیگر یاران الهی را فرداً فرداً تکبیر ابدع ابهی ابلاغ فرمائید

MAS9.013

AB00315

To: Hands of the Cause of God, in Tihran

Date: 1912-Jan-09

- 1 O ye blessed souls! Your letter was received and read with the utmost care, and great joy was experienced at the news of the wonderful and praiseworthy endeavours of the friends. I turned to the sacred threshold and besought His confirmation and assistance for your efforts, for all things are dependent on His loving kindness and the assistance of the one true God. Thus it is my hope that the confirmations of the Unseen and the Unconstrained may be attained.

1 ایّها النفوس المبارکه نامه شما بدقت تمام
ملاحظه گردید از مساعی حمیده و هم جلیله
دوستان نهایت سرور حصول یافت توجه باستان
مقدس شد و طلب تأیید و توفیق گشت زیرا
امور مرهون بعنایت است و تأیید حضرت
احدیّت لهذا امید چنان است که تأییدات غیبیه
و توفیقات لاریبیه بحصول پیوند
- 2 'Abdu'l-Baha [speaking of Himself] has left all His pressing concerns and urgent occupations and has abandoned all His affairs in order to travel, though His remoteness from the sacred threshold is very hard for him to bear and the cause of much sadness. Besides, He is afflicted by several chronic ailments and He has not had the power even to move. Yet despite this He trusted in the Peerless Beauty and hastened from city to city, for He witnessed that confirmation consisteth in teaching and in assisting the spread of the divine fragrances. Night and day He engaged in nothing but the utterance of proofs, in the marshalling of evidence, in the exaltation of the Word of God, in sharing the glad tidings of the Dayspring of Truth, even as these very bounties of Baha'u'llah were descending upon Him.

2 عبدالهّاء جمیع غوائل هاجمه و مشاغل لازمه را
ترک نمود و جمیع امور را وا گذاشت و سفر
نمود باوجود اینکه محرومی از آستان مقدّس بسیار
مشکل و صعب بود و سبب حزن و اندوه و
سه مرض مزمن جسمانی مستولی و ابداً طاقت
و تعجّل حرکت نداشت باز توکل بر جمال بیثال
نموده باطراف جهان شتافت زیرا مشاهده کرد
که تأیید در تبلیغ است و توفیق در نشر نفعات
الله و نعم الرقیق شب و روز جز بیان حجج و برهان
و اعلاء کلمه یزدان و بشارت بطلوع صبح هدی
و مرثده باشراف شمس حقیقت شغلی نداشت
- 3 But in these travels, such was the shoreless ocean of Baha'u'llah's loving providence that by following one thread of discourse I found the whole weave and design falling into my hands. Everywhere I turned the doors were flung wide before me: and the reason for this was that I was unencumbered by any other thought, my tongue was unloosed in remembering God, His blessed Name was continually on my lips and therefore the breaths of the Holy Spirit never ceased to strengthen my heart and soul. For how else might an atom of dust display such powers or a mere drop expand to such an ocean?

3 هر چند الطاف جمال مبارک همیشه شامل بود
ولی در این سفر بحری بی پایان عنایت بدرجهئی
بود که مجرد دست بردن بکلافهئی فوراً سر رشته
در دست بود بهر جهت که توجه میشد ابواب
مفتوح مشاهده میگشت و سبب این بود که از
هر فکری فارغ بود و لسان بذکر حق ناطق و نام
مبارک ورد دائم و نفثات روح القدس مؤید
جان و دل والا این ذره را چه قدرتی و این
قطره را چه وسعتی
- 4 In any case Persia is destroyed and its entire people are engaged in civil wars and struggles. Life has lost its tranquillity and all the hearts are crying out continually. This has increased peoples' capacities and provided great opportunities. Thus the friends and especially the Hands of the Cause should not rest for a moment; they should focus all their thoughts that this lofty Edifice of God might be upraised and the fragrances of God may perfume that land.

4 باری ایران ویران و جمیع خلق مشغول بیکدیگر
جانها بامان آمده و دلها از پریشانی فریاد و فغان
نمایند استعداد عظیم حاصل گشته باید یاران الهی
علی الخصوص حضرات ایادی امر الله دقیقهئی
آرام نگیرند جمیع فکر را در آن حصر نمایند که
این بنیاد الهی بلند شود و نسیم رحمانی ایران را
معطر کند

5 O ye Hands of the Cause! Supplicate ye and pray on my behalf as I do pray on yours that a heavenly power, a divine bounty, a celestial assistance, and victory from on high be vouchsafed on us all and that we may be aided to achieve that which is seemly and necessary to promulgate the Divine light towards the east and towards the west and like those holy souls who attained the sheltering shadow of Jesus Christ we may sacrifice ourselves and recall at all times how our Beloved One suffered afflictions and torments and persecutions with such constancy and how often He became chained and fettered so that He might save us poor ones and enable us lowly ones to attain honour and glory in His Kingdom. We should surely sacrifice a hundred lives at any moment in gratitude for such a bounty as this.

6 'Abdu'l-Baha remembers all these things and, bowed by shame before His Abha Beauty, seeks utter evanescence in the face of all this providence, for I have breathed a breath in true thankfulness and cannot attain a drop of His service unless the esteemed Hands of the Cause beseech and implore the Kingdom of the All-Glorious One on my behalf and beg of Him that I may have the grace to serve in any way so that in the future I might truly render a real sacrifice and thus my heart might be consoled and one more dusty mote of servitude be offered for His Cause.

7 O Hands of the Cause of God! Every possible means has been employed to strengthen and empower the Hands of the Cause of God, beyond what could be imagined, including detailed letters from 'Abdu'l-Baha which you will certainly read repeatedly. Yes, several years ago it occurred to me that each one should have two or more votes, and I considered this out of love, but later I observed that in the future this would completely disorder the Law of God, for surely influential persons among kings and others would eventually appear and would use this as a precedent and each would establish multiple votes, even up to a hundred, for themselves, and consultation would become entirely obsolete and neglected and the foundation of God's Law would be demolished. Therefore this was suspended. Now praise be to God the Hands are confirmed in the love of 'Abdu'l-Baha - this is better than a thousand votes. Through the aid and grace of the Blessed Beauty, may my spirit be sacrificed for the dust of His threshold, they must become confirmed in such luminosity that all will be attracted with heart

5 پس ای حضرات ایادی امر الله در حق من تصرع و ابتهاج کنید من نیز در حق شما عجز و زاری کنم که قوتی آسمانی و موهبتی رحمانی و نصرتی ملکوتی و تأییدی ربّانی و فتوحی لاهوتی حاصل گردد کل موفق بآنچه باید و شاید شویم تا انوار صبح هدایت را در خاور و باختر منتشر کنیم مانند نفوس مبارکی که در ظلّ حضرت مسیح بودند بجانفشانی برخیزیم و بمنتهای وفا موفق شویم و هواره بخاطر آریم که آن دلبر باوفا چه جفا کشید و چه قدر زحمت و بلا دید و چگونه اسیر سلاسل و اغلال بود تا ما بیچارگان را چاره دهد و ما ذلیلان را در ملکوت خویش عزیز فرماید بشکرانه این الطاف باید در هر دم صد جان نثار نمائیم

6 عبدالهّاء از شدّت شرم و حیا بجمال ابهی قسم که آرزوی فنا نماید زیرا در مقابل این عنایت نفسی بشکرانه نکشید و تا بحال بقطره‌ئی از خدمت موفق نشد مگر آنکه حضرات ایادی امر الله تصرع بملکوت ابهی نمایند و این بی‌بهره را نصیبی از موهبت خدمت طلبند بلکه من بعد حرکت مذبوحی نماید و جان و دل تسلّی جوید و بذره‌ئی از عبودیت موفق شود و علیکم الهّاء الابی ع

7 یا ایادی امر الله بجهت نصرت و قوت حضرات ایادی امر الله بهر وسیله تشبّث گشت که مافوق آن تصوّر نمی‌شود حتّی مکاتیب مفصله عبدالهّاء و البته ملاحظه بتکرار خواهید فرمود بلی در چند سنه پیش چنین بنظر آمد که هر یک حکم دو رأی داشته باشند یا بیشتر و این را من فکر کردم محض محبت ولی بعد ملاحظه کردم که در مستقبل بکلی شریعت الله مختل میگردد زیرا البته اصحاب نفوذ از ملوک و غیره یک وقتی پیدا خواهند شد و این را قیاس خواهند نمود و هر یک از برای خویش تعدد آراء بلکه تا صد قرار خواهند گذاشت و بکلی مشورت را منسوخ و مهمل خواهند نمود و اساس شریعة الله منهدم خواهد گشت لهذا موقوف نمود حال ایادی الله الحمد لله مؤید بحجت عبدالهّاء هستند این از هزار رأی بهتر است باید بعون و عنایت جمال مبارک روحی لعنة تربته الفداء بچنان نورانیّتی موفق شوند

and soul. And upon you be glory and eternal might in the first and last worlds.

که کلّ بقلب و جان تعلّق یابد و علیکم البهاء و
لکم العزّة الابدیّة فی الآخرة و الاولى

INBA16:130,

BRL_DAK#0344,

MMK2#230 p.164

AB01803

To: Wellesley Tudor Pole, in Bristol

Date: 1912-Jan-09

- 1 O spiritual son! Your letter arrived and I became informed of the attraction of the hearts of the friends of Clifton. Praise be to God that you arranged a gathering on the Birth Festival and engaged in prayers and remembrance of the Truth. Any moment that a person engages in the remembrance of God, or undertakes service to the Word of God, or arises to spread the lights of guidance, it is counted as life - otherwise it is just wasting time and without result at the end of life.
- 2 Today all who are on earth are consumed with their own desires and passions except for you who are occupied with the remembrance of God and thinking about the illumination and spirituality of the human world and the spread of universal peace and the proclamation of the oneness of mankind. Abdu'l-Baha has the utmost longing to see the friends. Praise be to God that you have prepared a table and desire to host all the friends.
- 3 O my dear son! If you wish to travel to America, you have permission. I hope that you will become the cause of exalting the Word of God and spreading the breaths of the Holy Spirit. And when you reach that region, may you shine like a candle in the gatherings of the friends and spread the light of the love of God and cry out saying: O friends! A hundred glad tidings! The light of reality has shone forth and illumined the world. The call of the Kingdom has arrived and ears have been stirred by the melody of the Supreme Concourse. The doors of the Kingdom have been opened and the heavenly hosts are arriving rank upon rank and confirming the divine friends.
- 4 Every soul who is purified from desire and passion will find victory in this field, and every person who is sanctified and holy from satanic suggestions and like a subtle spirit will surely

1 ای پسر روحانی نامهء تو رسید و برانجذاب قلوب
احبابی کلفتن اطلاع حاصل گردید الحمد لله در
عید مولود محفل آراستید و بمناجات و ذکر حق
پرداختید هر دم که انسان بذکر خدا مشغول گردد
یا بخدمت کلمه الله پردازد و یا بنشر انوار هدایت
قیام کند از حیات محسوبست والا تضییع اوقات
است و بی نتیجه در نهایت حیات

2 باری امروز جمیع من علی الأرض بهوی و هوس
خویش مألوف مگر شماها که بذکر خدا مشغولید
و در فکر نورانیت و روحانیت عالم انسانی و انتشار
صلح عمومی و اعلان وحدت عالم انسانی هستید
عبدالبهاء را نهایت اشتیاق بدیدار یاران است
الحمد لله تو سفرهائی مهیا داری و آرزوی مهمانی
جمیع یاران داری

3 ای پسر عزیز من اگر سفر به امریک خواهی
مأذونی امیدوارم که سبب اعلاء کلمه الله و
انتشار نفثات روح القدس شوی و چون بآن
اقلیم رسی مانند شمع در محافل یاران برافروزی و
نور محبت الله منتشر کنی و نعره بزنی و بگوئی ای
یاران صد بشارت نور حقیقت درخشید و جهان
را نورانی نمود ندای ملکوت رسید و گوشها
بآهنگ ملأ اعلی باهتزاز آمد ابواب ملکوت
مفتوح گردید و جنود آسمانی فوج فوج رسید
و تأیید احبابی الهی مینماید

4 هر نفسی از هوی و هوس پاک در این میدان
نصرت یابد و هر شخصی که از وساوس شیطانی
مقدس و منزّه و مانند روح لطیف البته مانند
ستاره از افق حقیقت بتابد پس ای یاران الهی

shine like a star from the horizon of reality. Therefore O divine friends! As much as you can, free yourselves from every thought and become detached from every passion so that from the outpourings of the grace of Baha'u'llah you may become like cups filled with the wine of joy and become the cause of illuminating the horizons.

تا توانید خود را از هر فکری آزاد کنید و از هر
هوسی بیزار تا از فیض فیوضات بهاء الله مانند
جام از بادیه سرور سرشار شوید و سبب نورانیت
آفاق گردید

- 5 Convey with utmost longing the Most Glorious Most Beautiful greetings to his honor Aqa Mirza Lutfullah. And upon you be the Most Glorious Glory. Abbas.

5 جناب آقا میرزا لطف الله را بنهایت اشتیاق تحیت
ابداً ابی ابلاغ دار و علیک البهاء الأبدی

NJB_v03#01 p.006

AB11860

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1912-Jan-09

- 1 O longtime friend! Your noble letter was received. Although there was some delay in writing, this was due to this long journey and many occupations. I swear by the life of the friends that I had no rest day or night. Due to the press of affairs I was compelled to this shortcoming, and I asked forgiveness beforehand that no weakness in the bonds of love had occurred. Rather the shortcoming was due to teaching day and night in Europe and the throng of people which prevented writing.
- 2 In any case, my hope is that after the storm, spirit and fragrance will result. Not only in Tehran is there this hardship, intensity and general difficulty, but rather all humanity has fallen into boundless troubles. Cries are raised from all lands.
- 3 One volume of the book which you had sent arrived and was very acceptable. Whatever treatises of this servant you write and publish should be general treatises not specific ones.
- 4 Jinab-i-Aqa Siyyid Sadiq is truly a towering palm tree in the garden of service and sweet honey to the taste of spiritual ones. He has not a moment's lassitude nor shows any shortcoming. The book volume from his musk-scattering pen was of utmost perfection, and likewise the gilding that Jinab-i-Aqa Mirza Mudhahhib had done was of utmost delicacy.

1 ای یار قدیم دستخط شریف وصول یافت اگر
چند زمانی در تحریر تقصیر حاصل این بسبب این
سفر بعید بود و مشغولی زیاد بجان یاران قسم
که شب و روز آرام نداشتم از هجوم امور مجبور
بر این قصور شدم و از پیش عذر خواستم که
وهی در روابط حب حاصل نه اما قصور از
تبلیغ شبانه روز در فرنگستان و هجوم مردمان که
مانع از تحریر است بودند

2 باری امیدم چنان است که بعد از طوفان روح
و ریحان حاصل گردد نه در طهران این سختی و
شدت و زحمت عمومی است بلکه جمیع بشر در
مشکلات یحده و حصر افتاده فریاد از جمیع بلاد
بلند است

3 یک مجلد کتاب که ارسال نموده بودید رسید
و بسیار مقبول افتاد آنچه رسائل اینعبد مرقوم
میدارید و طبع و نشر میفرمائید باید رسائل عمومی
باشد نه خصوصی

4 جناب آقا سید صادق الحق در بوستان خدمت
نخل باسق است و در مذاق روحانیان شهد فائق
دقیقهائی فتور ندارد و قصور ننماید جلد کتاب
اثر قلم مشکبار او در نهایت اتقان بود و همچنین

جناب آقا میرزا مذهب تذهیبی که نموده بودند
در نهایت لطافت بود

5 And upon you be the Most Glorious Glory!

5 و علیک البهاء الأبهی

INBA79.073

AB10975

To: Unknown, in Mashhad

Date: 1912-Jan-09

1 O precious souls! Your letter was received, and its contents brought the utmost joy...

1 ای نفوس نفیسه نامه شما رسید و از مضمون
نهایت شادمانی حاصل گردید...

2 ...ye know what a tempest the hardship of life in these days representeth. Iran is in ruins, nay rather, all the regions of the world are in turmoil. As the poet sayeth: "Tumult and sedition pervade every atom of the universe." Therefore, be not saddened by this hardship. Verily with difficulty cometh ease....

2 ...عسرت زندگانی این ایام میدانید که چه
طوفانیست ایران که ویرانست بلکه جمیع اقالیم
عالم درهم است بقول شاعر آشوب و فتنه در
همه ذرات عالم است لهذا شما از این عسرت
محزون مباشید ان مع العسر یسرا

MSHR2.021x

AB00331

To: Mashaallah et al., in Kirman

Date: 1912-Jan-10

1 O my Lord, Thou Who didst manifest Thyself on Sinai and art the Lord of the Day of Resurrection! O Light of the heavens, Creator of all beings, Originator of the worlds, Founder of contingent reality in the realm of existence! Praise be unto Thee for having awakened souls, purified spirits, expanded breasts, and bestowed Thy grace upon every thankful servant and every patient maidservant through the dawning of the Sun of Guidance, whose rays have spread to all regions, giving life to spirits, dispelling shadows, and raising those who lie in their graves. O Lord! These souls were not prevented by the vanities of this world from drinking from the pure cup whose mixture is of camphor. Nay, their hearts overflowed with joy when

1 اللهم یا ربی المجلی علی الطور و مالک یوم النشور
نور السموات باعث الکائنات موجد الأكوان
محدث الامکان فی حیّ الظهور لک الحمد بما
ایقظت النفوس و طیبت الأرواح و شرحت
الصدور و مننت علی کل عبد شکور و کلّ امة
صبور یبزوغ شمس الهدی ساطعة الأنوار علی
الأقطار محیة للأرواح کاشفة للأشباح تبعث
من فی القبور ربّ ان هؤلاء ما منعهم متاع
الغرور عن تجرّع كأس الظهور مزاجها کافور
بل طفحت قلوبهم بالسرور عندما سمعوا النداء

they heard the call from on high, and they responded, saying: "We believe and we affirm." The veils have been rent asunder through the manifestation of mysteries, the dawning of lights, and the spread of signs in this witnessed century. O Lord! Make them signs of guidance, words of piety, and banners unfurled upon the edifices of glory in the highest horizon, that they may spread these signs, share these mysteries, arise to serve Thee with the righteous, raise the banner of human unity at the pole of possibility, and dispel the darkness through the brilliant light shining from the unseen realm of creation. Verily, Thou art the Generous, the Merciful; verily, Thou art the Mighty, the Bestower; verily, Thou art the Self-Sufficient, the Most Exalted.

من الملائع الأعلى ولبوا وقالوا آمنا وصدقنا قد
هتكت الأستار بظهور الأسرار و شروق الأنوار
و شاع الآثار في هذا القرن المشهود رب اجعلهم
آيات الهدى و كلمات التقوى و رايات مندفة
على صروح المجد في الأوج الأعلى حتى يذيعوا
الآثار و يشيعوا الأسرار و يقوموا على خدمتك
مع الأبرار و يرفعوا راية وحدة الإنسان في قطب
الامكان و ينكشف الظلام بالنور الساطع من
غيب الأكوان انك انت الكريم الرحمن و انك
انت العزيز المنان و انك انت الغني المتعال

- 2 O beloved friends of 'Abdu'l-Baha! The East is perfumed by the breeze from the Garden of Abha, and the West is filled with its fragrance. The musk-laden mysteries are wafting through all regions. The friends, like lions in the jungles of East and West, are raising their cry and lifting up the call of "Ya Baha'u'l-Abha," throwing the world into commotion and tumult. How is it that Kerman, which has ever been the niche of the lamp of divine knowledge and the glass of the light of certitude and understanding, remains until now silent, still, and quiet? And this despite the fact that its people should outstrip all others, arise to serve, roll up their sleeves to help the world, show forth the white hand of Moses, and make the ropes and staves of the people of vain imaginings food for the serpent.

2 ای یاران عزیز عبدالبهاء از نسیم جنت ابری
شرق معطر است غرب معتبر است رائحه نافه
اسرار در آفاق منتشر است یاران هریک مانند
غضنفر در بیشه خاور و باختر نعره زند و فریاد
یابهاء ابری بر آرند و جهان را شور و آشوب
اندازند کرمان که همیشه مشکاة سراج عرفان
بود و مصباح زجاج علم و ايقان چگونه تا بحال
ساکت و صامت و ساکن است و حال آنکه
باید بر کل سبقت یابند و بخدمت پردازند و بر
جهان آستین افشانند و ید بیضا بنمایند و حبال و
عصی اهل اوهام را طعمه ثعبان نمایند

- 3 O friends! The time has come to raise high the standard of the Covenant, to spread the feast of spirit and joy, to hold divine festivities, to arrange heavenly banquets, to raise the melody of the Kingdom of Abha, and to demonstrate the culture of the Supreme Concourse. Pass round the cup of truth and become intoxicated with the wine of the oneness of mankind. Know no strangers, count none as aliens, associate with all, and blend your conduct with the loving ways of the Beloved.

3 ای یاران وقت آنست که علم پیمان برافرازد و
بساط روح و ریحان بگسترید جشن الهی گیرید
بزم ربانی بیارائید آهنگ ملکوت ابری بلند
کنید و فرهنگ ملا اعلی بنمائید جام حقیقت
بدور آرید و از باده پر نشئه وحدت عالم انسانی
سرمست گردید اغیار ندانید بیگانه نشمارید
با کل درآمیزید و بخلق و خوی دلبر مهربان
پیامیزید

- 4 Thus may you make Kerman the envy of Paradise and that region the sacred valley of the Beloved. These friends are dear to 'Abdu'l-Baha and, praise be to God, are cultured and distinguished. I hope they will create enthusiasm and become the cause of the quickening of souls, the advancement of minds, the awakening of hearts, and the revitalization of spirits. May they demonstrate clear proof, establish decisive evidence, present mighty arguments, and loose their tongues in praise and glorification of the Beautiful Beloved, so that region and territory may become as a flower garden and that land and country

4 تا کرمان را رشک جنان کنید و آن سامان را
وادی ایمن جانان بنمائید آن یاران نزد عبدالبهاء
عزیزند و الحمد لله با فرهنگ و تمیز امیدوارم
که شوری انگیزند و سبب حیات نفوس و ترقی
عقول و انتباه قلوب و احیاء ارواح گردند برهان
مبین بنمایند و حجت قاطعه اقامه کنند دلیل جلیل
بیان نمایند و بتسبیح و تقدیس دلبر جمیل زبان
بکشایند تا آن خطه و دیار گلشن و گلزار گردد

may be quickened by the Spirit of the Ever-Living, the Self-Subsisting. This is not difficult for God to accomplish. And upon you be the Most Glorious Glory.

و آن مرز و بوم زنده بروح حی قیوم شود و لیس
ذلک علی الله بعزیز و علیکم البهاء الأبهی

BRL_DAK#0050, MKT9.005, SFI18.016-

017

AB00947

To: Aqa Mirza Habib Baha'i, in Tihiran

Date: 1912-Jan-10

1 O spiritual friend, your letter arrived and was carefully considered with full attention. Astonishment was added to astonishment - what story is this and what strange and endless tale? Many mistakes of this kind have occurred, therefore do not hold this sin against him. Praise be to God, the truth is clear and evident before 'Abdu'l-Baha and there is no reliance on reports and stories. I know with certainty that in accordance with my counsels and advice, that beloved friend is innocent and detests speech and discourse of this kind, and pays no heed to such things.

1 ای حبیب روحانی نامه شما رسید و بدقت امعان
نظر گردید حیرت بر حیرت افزود که این چه
داستان نیست و این چه قصه عجیب و غریب
بی پایان از این قبیل بسیار واقع اشتباه شده است
لذا این نگاه را بر او مگیر الحمد لله حقیقت
پیش عبداله‌ء واضح و مشهود و بر روایات و
حکایات اعتماد مفقود یقین دانم که بموجب
وصایا و نصایح من آنحیب ودود از این قبیل
نطق و خطاب بری و منفور اعتنا باین چیزها
نکند

2 And praise be to God, now it is clear what the wisdom was in not interfering in political affairs. Each of the parties took up a pickaxe and struck at the foundation of Iran until they destroyed it. The only party that was not a partner and participant in the destruction was this oppressed party. Praise be to God, they neither caused sedition nor made tumult, neither engaged in conflict and dispute nor were stained with the blood of a single Iranian. They constantly strove for harmony and reconciliation and gave counsel and advice.

2 و الحمد لله حال معلوم که حکمت عدم مداخله
در امور سیاسی چه بود احزاب هر یک کلنگی
بدست گرفتند و به بنیان ایران زدند تا ویران
کردند حزبی که در ویرانی شریک و سهم نبود
این حزب مظلوم بود الحمد لله نه فتنه نمودند نه
عربده کردند و نه نزاع و جدال فرمودند و نه
بخون یک ایرانی آلوده گشتند همواره در الفت
و اصلاح کوشیدند و پند و نصیحت دادند

3 Especially 'Abdu'l-Baha, at the beginning of the revolution and conflict between government and people, wrote explicitly to Tehran repeatedly, and these are the exact words: "Government and people must mix together like honey and milk, otherwise success and prosperity are impossible. Iran will be ruined and the end result will be interference by neighboring powers. Therefore the friends of God must strive with heart and soul to bring about reconciliation between government and people, and if they remain powerless, they must withdraw. Beware, beware of interfering in the bloodshed of a single Iranian." In

3 علی‌الخصوص عبداله‌ء در بدایت انقلاب و
اختلاف بین دولت و ملت بصریح عبارت به
کرات و مراتب به طهران مرقوم داشت و عین
عبارت اینست دولت و ملت باید مانند شهد و
شیر بیکدیگر آمیخته گردند والا فلاح و نجاح
ممتنع و محال است ایران ویران گردد و عاقبت
منتهی بمداخله دول متجاوره شود لهذا احبای
الهی باید به جان و دل بکوشند که میان دولت
و ملت التیام حاصل شود و اگر عاجز مانند
کلاه گیرند زنه‌ار زنه‌ار از اینکه در خون یک

short, the more we spoke the less they listened, until they destroyed the foundation of Iran. "That is because of what their hands have wrought" and "they destroy their houses with their own hands."

- 4 Now that the calamity of following the fatwas of thoughtless clerics has become apparent, and the result of party divisions has become evident, if they now awaken and undertake to make amends for what was lost, they will no longer count the friends of God as strangers, and will not consider souls following their own desires as well-wishers and kind ones, will not count wolves as shepherds, and will engage in love and unity, uproot the foundation of division, and make the counsels and advice found in the sacred tablets their course of action, once again times will become sweet as sugar.

- 5 You observe that in such a sorrowful state, again in the outskirts of Qum they martyred an oppressed soul with the bullet of tyranny. What hope remains from this people except hopelessness? Certainly these deeds will have severe consequences. Despite this, we still pray and implore and beseech at the threshold of the One, that He may forgive sin and grant bounty, make ruined Iran prosperous again, bring order to conditions, and cause Iran's material and moral progress.

- 6 Regarding you, whenever anything was written it was recommendation and praise, not censure, and the proof is the kindness of the friends - even recommendation was made to include [you] in the election. You know how much I love your noble father and how much he is valued and dear to me. Certainly I observe the rights of the father regarding the son. And upon you be the Most Glorious Glory.

ایرانی مداخله نمائید باری هرچه بیش گفتیم کمتر شنیدند تا آنکه ایران را بنیان برانداختند ذلک بما کسبت ایدیم و یخربون بیوتهم بایدیم

4 چون نکبت متابعت فتاوی علمای بی فکر آشکار شد و نتیجه اختلاف احزاب پدیدار گشت حال اگر انتباه یابد و بتلافی مافات پردازند دیگر یاران الهی را بیگانه نشمرند و نفوس تابع نفس و هوی را خیرخواه و مهربان ندانند گرگان را شبان نشمرند و به محبت و ائتلاف پردازند و بنیاد اختلاف براندازند و وصایا و نصایحی که در الواح مقدسه است دستورالعمل سازند بار دگر روزگار چون شکر آید

5 شما ملاحظه نمائید که در چنین حال پرماللی باز در اطراف قم نفس مظلومی را برصاص اعتساف شهید نمودند دیگر از این قوم چه امیدی جز نومیدی نه البتّه این اعمال را پاداش شدید است باوجود این باز ما دعا میکنیم و بدرگاه احدیت تصرّع و زاری نمائیم تا نگاه ببخشد و عطا روا دارد ایران ویرانرا دوباره آباد کند حال انتظام یابد و سبب ترقیات مادی و ادبیه ایران شود

6 در حقّ شما هر وقت چیزی مرقوم شد سفارش و ستایش بود نه نکوهش و برهان آن مهربانی یاران حقّ سفارش گردید که در انتخاب ادخال نمایند تو میدانی که من چه قدر پدر بزرگوارتر دوست دارم و چه قدر در نزد من قدر دارد و عزیز است البتّه حقوق پدر را در حقّ پسر ملاحظه دارم و علیک البهّاء الأبھی

BRL_DAK#0728, MSHR2.177x

AB01381

To: Ghulam Ali Davachi, in Tihiran

Date: 1912-Jan-10

- 1 O bondservant of the Most Glorious Beauty! Your letter arrived with a detailed account of the events in Tehran and the distressed thoughts of the Iranians. You are justified - this tempest deserves sighs and laments, and endless wailing and weeping. But this stems from the rebellion of the Iranians themselves.
- 2 Consider what these people brought upon the friends - what blood they spilled, what foundations they destroyed, how many souls they martyred, how many women they took captive, how many nursing infants they wounded with sharp daggers, how many mutilated bodies they burned. It is impossible for any deed to remain without effect. If you sow a pure seed in the soil, a blessed harvest will result. When seeds of hatred are planted in the earth, such tares will certainly result.
- 3 Observe how these people, drowning in the whirlpool of blame, despite being immersed in calamities, homeless and fearful and trembling, still make the friends targets for bullets. Just in these few days in the Qum region, they knocked on Mirza Baba Khan's door at midnight, and that oppressed one and his son with utmost kindness brought those evil ones into the house and showed them the greatest respect - suddenly they shot bullets into that oppressed one's chest and caused his family and children to cry and wail. See what they did in the Iraq region. Although their claws are cut and their teeth fallen out, if they find an opportunity, rest assured they will make all the friends targets of arrows and martyrs of the sword. Given such deeds and such intentions, God will certainly do likewise.
- 4 But you must show the utmost love and kindness and truthfulness and faithfulness and goodwill toward all, and sacrifice your life in this path, and be a balm for every wound and a remedy for every ill. Be heavenly water for every thirsty one and celestial food from the Lord of Signs for every hungry one. Be a nurse to every sick one and a safe refuge for everyone afflicted with fear and dread. But in political matters, as before, do not interfere at all, for by the decisive text of the Blessed Beauty, interference is forbidden.

1 ای بندهء جمال ابی نامهء تو رسید و از وقایع طهران و پریشانی افکار ایرانیان شرح مفصّلی مرقوم بود حق بجانب شماس است این طوفان سزاوار آه و افغان است و وقت ناله و ندبهء بی پایان ولی این از عصیان خود ایرانیان

2 ملاحظه نمائید که این قوم چه بر سر یاران آوردند چه خونها ریختند چه بنیانها بر باد دادند چه قدر نفوس شهید نمودند چه قدر زنان اسیر کردند چه قدر طفلان شیرخوار را بختنجر آبدار آزدند جسمهای شرحه شرحه را سوزاندند ممکن نیست که هیچ عملی بی تأثیر ماند اگر دانهء پاک در خاک پیفشانی خرمن مبارکی بدست آید چون تخم کین در زمین کشته شود البته زوایا چنین حاصل خرمن گردد

3 ملاحظه نمائید که اینقوم در چنین غرقاب لوم باوجود استغراق در بلایا بی سر و سامان و خائف و هراسان باز یاران را هدف گلوله نمائید در همین چند روزه در صفحات قم جناب میرزا بابا خان را نصف شب درب خانه درزدند و آن مظلوم با پسر بنهایت محبت آن اشرار را درون خانه بردند و غایت حرمت مجری داشتند بغتة گلولهها بسینهء آنمظلوم زدند و اهل و اطفالرا به ناله و فریاد آوردند در صفحات عراق بین چه کردند باوجود اینکه چنگها بریده و دندانها ریخته باز اگر فرصتی یابند یقین بدان جمیع یارانرا هدف تیر و شهید شمشیر نمایند باوجود این اعمال و این نوایا البته خدا نیز چنین نماید

4 ولی شما باید با کلّ بنهایت محبت و مهربانی و صدق و وفا و خیرخواهی باشید و در این سبیل جانفشانی کنید و مرهم هر زخمی باشید و درمان هر دردی هر تشنهئی را ماء عذب فوات باشید و هر گرسنهئی را مائدهء آسمانی ربّ الآیات هر مریضی را پرستار باشید و هر مبتلای خوف و بیم را پناه امن و امان ولی در امور سیاسی چنانکه از پیش گذشت ابداً مداخله ننمائید زیرا بنصّ

قاطع جمال مبارک مداخله ممنوع است و علیک
البهاء الأبهی

INBA85:541, DBR.075-076

AB03618

To: Chairman of the Peace Society in New York et al.

Date: 1912-Jan-10

- 1 O respected members of the Peace Society of New York! O divine society and heavenly hosts! Each time your lofty aims and the sublimity of your resolve come to mind, soul and conscience are moved to joy and delight, bringing gladness and hope that in this day when the intense darkness of war and bloodshed has encompassed Asia and Africa, and the inauspicious dust of hatred and enmity has darkened the horizons, praise be to God that your society has been illumined like candles and is shining like stars.
- 2 It is hoped that the luminosity of peace and tranquility and the spirituality of love and harmony that you manifest will, albeit gradually, dispel this darkness from the world and brighten the horizons.
- 3 For the attainment of this supreme gift, Baha'u'llah laid the foundation sixty years ago and wrote of His purpose to the kings more than forty years ago. Now this pure seed that has been sown in the earth must be watered. Praise be to God, those friends are skilled farmers.
- 4 Therefore, the invitation from those respected souls has brought me joy and God willing, I will hasten to those regions in the spring with utmost eagerness. I request that you accept my heartfelt respect and conscientious love.

1 ای انجمن مقدّس و جنود آسمانی هر دم که مقاصد عالیه و علویّت همت شما بخاطر آید جان و وجدان به وجد و طرب آید و سبب سرور و امیدواری گردد که در این روز که ظلمت شدیدۀ حرب و قتال در آسیا و افریقا احاطه نموده و غبار منحوس بغض و عداوت آفاقا تاریک کرده الحمد لله آن انجمن مانند شمعه‌ها افروخته‌اند و مانند ستاره‌ها درخشنده

2 امید چنان است که نورانیت صلح و سلام و روحانیت حبّ و وفاق شما ولو بتدریج این ظلمت را از جهان براندازد و آفاق روشن شود

3 حضرت بهاء الله بجهت حصول این موهبت کبری شصت سال پیش اساس این بنیان را بگذاشت و چهل سال و کسوری قبل از این مقصد خویش را بملوک بنگاشت حال باید این تخم پاک را که افشاندۀ در خاک است آبیاری نمود الحمد لله آن یاران موافق دهقانی ماهر هستند

4 لهذا دعوت آن نفوس محترمه سبب سرور من شد و انشاء الله در بهار با کمال اشتیاق بآنصفحات شتابم و خواهش دارم که احترام قلبیه و محبت وجدانیۀ مرا قبول فرمائید

MKT4.022, ANDA#43-44 p.91,
NJB_v02#14-16 p.005

AB11937*To: Liza Khanum wife of Aqa Musa, in Baku**Date: 1912-Jan-10*

- 1 In the name of my Generous Lord and my Merciful God. Look upon my wretched state. I am helpless and weak, impatient and restless. I place my hope in Your grace and favor. I am without head or order, broken-hearted and scattered, dejected in heart and withered in soul. I seek aid, protection and mercy. I am helpless, fallen, and wandering. I seek grace and benevolence. I am sorrowful, my heart bleeds, I am distracted. I hope for endless favors. My Lord, bestow Your grace, Your care, Your protection. I seek the gift of both worlds.
- 2 The gift sent by the dear handmaiden of God, Liza Khanum - six pieces of handkerchief and two pieces embroidered with the blessed word "Ya Baha'u'l-Abha" - was received through the late Haji Qalandar. And upon her be the Most Glorious Glory.

1 بسم ربّ كريم و خداوند رحيم بسم حال زارمه
باق عاجز و ناتوانم صبرسز و بيقرارم لطف و
عنایتنه امیدوارم بیسر و سامانم دلشکسته و
پریشانم افسرده دل و پژمرده جانم عون و صون
و رحمت بکرم بیچاره ایم افتاده ایم آواره ایم فضل
و احسان استرم محزونم دلتونم مجنونم الطاف
بی پایان امید ایدرم ربم عنایت ایله رعایت ایله
حمایت ایله موهبت دو جهان بکرم

2 مرسله کنیز عزیز الهی لیزا خانم شش شش طاقه
دستمال و دو طاقه منقوش بکلمه مبارکه
یا بیهاء الاهی بواسطه حاجی قلندر مرحوم
واصل شد و علیها البهاء الاهی

BRL_DAK#0410

AB03568*To: Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Ridaiyyih**Date: 1912-Jan-11*

- 1 O thou whom God hath aided to convey His verses unto all creation! I have become aware of the hidden mysteries in those words which indicated thy intense longing, thy powerful attraction, thy heartfelt ardor, the intensity of thy sighs, the flowing of thy tears, the burning of thy grief and the severity of thy thirst. By My life, these are words which point to the stirrings of hearts and the surging within breasts of the signs of love and devotion to the All-Forgiving Lord.
- 2 I beseech God to confirm thee, O thou grateful one, in this praiseworthy Cause and to make thee a sign of guidance in those regions, boundaries and territories, chanting the verses of divine unity in such wise that spirits are refreshed thereby, as though they were cups of the wine of joy for souls and bodies.

1 یا من آیدہ الله علی تبلیغ آیاته الی الوری قد
اطلعت بالأسرار المکنونة فی تلك الکلمات الّتی
دلّت علی فرط اشواقک و شدّة انجذابک و لوعة
فؤادک و تلهّب زفرائک و تحلّب عبراتک و
التهاب لوعتک و شدّة غلتک لعمری انہا کلمات
دلّت علی هواجس القلوب و ما یحتلج فی الصدور
من آیات المحبّة و التبتّل الی الربّ الغفور

2 اسئل الله ان یؤیّدک ایہا الشکور علی هذا الامر
المشکور و یجعلک آية الهدی فی تلك الحدود و
الغور و الأنحاء ترتل آیات التوحید ترتیلاً ینتعش
به الأرواح کأنّہ اقداح راح الأفراح للنفوس و
الأشباح

- 3 And regarding what you wrote about Mirza Abdullah and Mirza Sami' being in doubt - those souls have become confused by the fabricated traditions of the foolish. If they become aware of what is in the Bayan and Tablets and Books of the Primal Point, they will surely be delivered from this confusion and doubt. A letter was written in these days to someone - a copy is being sent so you may show it to them.
- 3 و اینکه مرقوم نموده بودید که میرزا عبدالله و میرزا سمیع در تردیدند آن نفوس از روایات مجعوله یخردان مشوش گشتند اگر مطلع بر آنچه در بیان والواح و کتب نقطه اولی است گردند البته از این تشویش و ارتباب نجات یابند نامه ای در این ایام یکی تحریر یافته بود سواد آن ارسال میشود تا بایشان بنمائید
- 4 Supplications and entreaties were made at the Most Exalted Threshold on behalf of Mr. Strakhan and healing was sought for him. And a letter was written to Aqa Mirza Ahmad which is enclosed.
- 4 در حق جناب سترانخان بعتبه علیا تضرع و زاری شد و طلب شفا گردید و نامه ای باقا میرزا احمد مرقوم شد در جوف است
- 5 And upon thee be the Most Glorious Glory.
- 5 و علیک البهاء الابهی

INBA17:152

AB00133

To: Aqa Mirza Muhsin Afnan

Date: 1912-Jan-12

- 1 Dear Mohsen, a prayer has been revealed in remembrance of His Holiness the Afnan of the Blessed Tree, the illustrious, noble and mighty branch (may my spirit be sacrificed for him) at the threshold of the Lord of Mercy, and a copy is being sent. One day, hold a memorial gathering at the Most Exalted Shrine and host a gathering with food, tea, and fruit. After the reading of the blessed prayer by the exalted souls, recite this prayer, and all together supplicate for his elevation of rank and for 'Abdu'l-Baha's success in servitude to the servants of the Blessed Beauty. The memorial gathering should be so orderly and spiritual that reverence and humility pervade all.
- 1 جناب محسن مناجاتی در ذکر حضرت افنان سدره مبارکه الفرع الجلیل الرفیع العظیم روحی فداه بآستان رب رحیم گردید و سوادش ارسال میشود یکروز در مقام اعلی ختم بگیرید و مهمانی نمائید غذا و چای و میوه جمع باشد بعد از قرائت مناجات مبارک حروفات عالین این مناجات را بخوانید و جمیعاً در حق ایشان رفع درجات و در حق عبدالهآء موققت بعبودیت بندگان جمیل مبارک استدعا نمائید باید محفل ختم چنان منظم و روحانی باشد که خضوع و خشوع احاطه کند
- ع ع
- 2 Prayer for the elevation of the station of the Most Great Lamp that was illumined with the light of guidance among the company of Afnans, the illustrious branch of the Blessed Tree, His Holiness Haji Mirza Muhammad-Taqi Vakilu'l-Haqq, upon him be the Glory of God, the Most Glorious
- 2 مناجات طلب علو درجات لأعظم سراج توقد بنور الهدی بین معشر الأفنان الفرع الجلیل من الشجرة المباركة حضرة حاجی میرزا محمد تقی وکیل الحق علیه بهاء الله الابهی
- 3 He is God!
- 3 هو الله

- 4 Exalted art Thou, O my God, in the loftiness of Thy sanctification above the praise of all created things, and elevated art Thou in the sublimity of Thy detachment above the attributes of all existence. Thou art independent of all mention and glorification, even were the lamps of inner meaning to burn and shine in the darkest of nights. The attributes of perfection and majesty cannot reach Thee, even were they the most subtle meanings from the perceptions of those endowed with understanding. How can the birds of thoughts, even if they be jewels of mysteries, flutter on the wings of consciousness in the heaven of Thy holy threshold?
- 4 تعاليت يا الهى بعلو تقديسك عن محامد الكائنات و تساميت بسمو تنزيهك عن نعوت الموجودات و استغنيت عن كل ذكر و تسبيح ولو كان مصابيح المعاني توقد و تضيء فى حالك من الظلمات فلايكاد يصل اليك اوصاف الكمال و الجلال ولو كانت بأدق المعاني من مدارك اهل العرفان و ائى لطبور الأفكار ان ترفرف بجناح الوجدان فى فضاء سماء عتبة قدسك ولو كانت من جواهر الأسرار
- 5 O Lord! How can I call upon Thee with my prayer, which springs from my contingent existence when the lights shine forth from the Center of Glory? This is a twofold sin in the eyes of the righteous. Yet the ascension of Thy glorious servant, the noble branch of the Tree of Thy mercy, has caused hearts to throb, breasts to be constricted, and souls to be choked, until the heart's promptings wrested the reins of choice from Thy helpless, bewildered servant, compelling me to supplicate and beseech the Center of Lights to send down Thy great mercy upon that Manifest Light, and to cause successive layers of light to descend upon that purified, blessed, and glorious tomb.
- 5 رب كيف ادعوك بدعائى و هو منبعث من بقائى عند تجلئ الأنوار من مركز الجلال و هذا ذنب مزدوج عند الأبرار ولكن عروج عبدك الجليل و فرع شجرة رحمتك الرفيع قد خفق به القلوب و حشرجت به الصدور و تغرغرت به النفوس حتى اخذت هواجس الفؤاد زمام الاختيار من عبدك البأس المختار و اجبرتني على التضرع و الابتال الى مركز الأنوار ان تنزل رحمتك الكبرى على ذلك النور المبين و تتابع طبقات النور بالتزول الى ذلك الحدث المطهر المبارك الجليل
- 6 O Lord! He was born in the cradle of chastity and perfection, suckled at the breast of love, infallibility, and beauty, and was reared in the lap of guidance, growing up in the embrace of piety and righteousness until he reached maturity. Then he was drawn to the Supreme Concourse, speaking words of praise, glorification, and thanksgiving, his tongue engaged in extolling the reality of Thy oneness and the essence of Thy singleness among all people. He became renowned in that noble homeland for every virtue that spread and became known in the fairest of regions, until both high and low bore witness that he was the sign of piety and the banner of faithfulness in that luminous spot.
- 6 رب انه قد ولد فى مهد العفة و الكمال و رضع من ثدى المحبة و العصمة و الجمال و تربى فى حجر الهدى و نشأ فى حضن الورع و التقوى الى ان بلغ النهى فانجذب الى الملاء الأعلى و نطق بالتهليل و التكبير و الثناء و دلع لسانه بالتسبيح لحقيقة وحدانيتك و هوية فردانيتك بين الورى و اشتهر فى الموطن الكريم بكل فضيلة شاعت و ذاعت فى احسن اقليم حتى شهد الوضع و الشريف بانه آية التقوى و راية الوفاء فى تلك البقعة النوراء
- 7 When the dawn of guidance broke, the lights of the Most High spread abroad, and the Primal Point appeared—may my spirit be a sacrifice unto Him—this noble branch tasted the sweetness of the Call, responded to the summons, acquired illumination from the Kingdom of Mysteries, and arose with complete humility and submission among the righteous. Then the Sun of Truth shone forth from the horizon of sanctification, its lights spreading brilliantly across the horizons, illuminating the eastern and western parts of the earth in that manifest century. At that time, this lamp was kindled in the most delicate of glass,
- 7 و لما انفلق صبح الهدى و انتشر انوار العلى و ظهر النقطة الأولى روحى له الفداء ذاق هذا الفرع الكريم حلاوة النداء و لى للدعاء و اقتبس الأنوار من ملكوت الأسرار و قام بكل خضوع و خشوع بين الأبرار حتى اشرفت شمس الحقيقة من افق التقديس و فاضت انواره على الآفاق ساطعة الاشرار فاستضاءت بها مشارق الأرض و مغاربها فى القرن المبين عند ذلك اتقد هذا السراج فى الطف زجاج و اهتدى الى المنهاج و

found guidance to the path, hastened on the wing of longing, and appeared in the gathering of splendor in the mother of Iraq.

سرع بجناح الأشواق و تمثل في محفل الاشرار
بأم العراق

- 8 He arose to serve Thy Cause among the worlds. O Lord! He rent asunder the veils, removed the coverings of glory, followed the traces, spoke among the chosen ones, showed the way, drank from the pure spring, established proof for those near of kin, opened the gate of knowledge, and spread conclusive evidences, brilliant proofs, and manifest signs, thus becoming an exemplar for the company of the God-fearing and a model for the band of the pure ones.

8 و قام على خدمة امرک بين العالمين ربّ الله هتک
الاستار و کشف سبحات الجلال و تتبع الآثار
و نطق بين الأخيار و دلّ على السبيل و تجرّع
السلسيل و اقام لأولى القربى البرهان و فتح باب
العرفان و بثّ الحجج القاطعة و البراهين الساطعة و
الدلائل الباهرة فاصبح قدوة لثلة الأتقياء و اسوة
لعصابة الأصفياء

- 9 When the earth shook and heaven was cleft asunder, when the stars of the heights were darkened and the luminous planets were eclipsed, when the great calamity occurred and the world was darkened, when tribulation intensified and adversity and hardship encompassed all through the ascension of Thy glorious Beauty, the setting of Thy brilliant Light, and the disappearance of the Sun of Truth from the manifest horizon, this noble branch arose to serve Thee, standing firm in Thy mighty Covenant. He grew as a goodly plant in the garden of Thy ancient Testament, becoming for this servant of Thine the best of helpers and a trustworthy companion. He left his beloved homeland and migrated to the enemy's territory.

9 و لما تزلزلت الأرض و انفطرت السماء و
انطمس نجوم العلی و کشف الکواکب التوراء
و قامت الظامة الكبرى و اظلمت الدنيا و
اشتدّ البلاء و احاطت البأساء و الضراء بصعود
جمالک الجليل و عروج نورک المنیر و افول
شمس الحقيقة عن الأفق المبین قام هذا الفرع
الرفیع على خدمتک ثابتاً على ميثاقک الشدید و
نبت نباتاً حسناً في حديقة عهدک القديم و کان
لعبدک هذا خير معین و قرین امین

- 10 In that most distant region, that luminous land, that exalted quarter, the capital of the province of Kha, he sacrificed all his worldly possessions and, together with the loved ones, established a lofty edifice in that spacious city. He was the first to establish the Mashriqu'l-Adhkar on the face of the earth - a structure that drew all eyes, founded on piety in that vast expanse. He himself engaged in its construction, carrying stones morning and evening. Neither the weakness of his bones, nor the whiteness of his hair, nor his bent back, nor his frail frame prevented him from hauling earth and water and bearing heavy loads, until its foundations were laid, its structure raised, and its parts perfectly joined, crowned with a radiant dome whose light shone far and wide. Therein rose glorification and praise to the heights of heaven, and its cry reached Thy most glorious Kingdom.

10 و قد ترک الوطن العزیز و هاجر الى العدو
القصى اقالیم اخرى الخطة التوراء الناحية
العلیا عاصمة اقليم الخاء و بذل کلّ ما ملک
من متاع الدنيا و أسس نبیاناً رفیعاً في تلك
المدينة الفیحاء مع الأحباء فهو أول من أسس
مشرق الأذکار في بسیط الغبراء نبیاناً تشخص
منه الأبصار مؤسساً على التقوی في تلك الخطة
الشاسعة الأرجاء و باشر بنفسه البناء و حمل
الأحجار في الغدو و الآصال و لم يمنعه وهن العظم
و شیب الرأس و انحناء الظهر و نحول الجسم من
نقل التراب و الماء و حمل الأثقال الى ان أسس
اركانه و ارتفع بنيانه و انتظم اضلاعه فتجلل
و تجلّ قبة نوراء ساطعة الأنوار على الأرجاء
فارتفع فيها التسبیح و التهلیل الى عنان السماء و
تواصل الضجيج منه الى ملکوتک الأبهی

- 11 Praise be to Thee, O my God, for having enabled him to render this mighty service and made him the first to establish the Mashriqu'l-Adhkar among the righteous, wherein verses of

11 فلک الحمد یا الهی بما وقّفته على هذه الخدمة
العظمی و جعلته أول مؤسس لمشرق الأذکار
بين الأبرار ترتل فيه آیات التوحید بأبدع الألحان

unity are chanted in the most beautiful melodies and the sincere ones supplicate to the Kingdom of Mysteries. O Lord! Thanks be to Thee for having assisted him at the end of his life to turn toward Thy luminous Spot and Thy Most Exalted Threshold, the circling-place of the Concourse on High. With a throbbing heart, tears flowing, his spirit rejoicing, and his face radiant, he hastened to the Center of Light, the Dawning-Place of Mysteries, and was honored to kiss that sacred, fragrant, and radiant earth whose sweet-scenting perfume pervades all regions. Then he was blessed to kiss the threshold of the Holy Court on Mount Carmel, which Thou didst honor in the texts of the Torah, the Psalms, and the Gospel. He dwelt near these two blessed spots, drank from both gushing springs, and his soul was gladdened by drawing near to the blessed Threshold whose light shines upon both East and West, until his last breath, when his remains were laid to rest in that good earth within sight of both blessed Thresholds.

- 12 O Lord! He is a branch of the tree of Thy mercy and a precious, tender shoot from the Lote-Tree of Thy light. Make him fresh and verdant with the droplets from the cloud of Thy mercy in the garden of Thy oneness. Draw him into the garden of meeting, and shower him at all times with the lights of Thy countenance in the gathering of manifestation and permanence, until he is encompassed by wondrous favors and immersed in the Ancient Light at the Center of Glory and Seat of Beauty. O Lord! Send down Thy all-embracing blessing and perfect gift upon his humble and submissive offspring, who are faithful to Thy Most Exalted Word and who have grown from the tree of Thy mercy among humanity. O Lord! Raise up Mahmud to a praiseworthy station and make him among the heirs of the Book, well-pleased and pleasing. O Lord! Make his noble son, Muhammad the Illustrious, a memorial of him among Thy servants and a righteous successor in Thy kingdom, that they both may arise to serve Thee like their father, that brilliant, shining star, that they may inherit the nobility of lineage and excellence of character from that great man. Include them with me in servitude at Thy exalted Threshold. Verily Thou art the Generous, Thou art the Great, Thou art the All-Merciful, the Ever-Merciful.

و يتضرعون المخلصون الى ملكوت الأسرار رب
لك الشكر بما أيدته في خاتمة الحياة على التوجه
الى بقعتك النوراء و عبتك العليا مطاف الملائ
الأعلى فسرع خافق القلب سائل الدمع مستبشر
الروح ناضر الوجه الى مركز الأنوار مهبط الأسرار
و تشرف بتقبيل تلك التربة المقدسة المعطرة
الساطعة الطيب طيبة الشذا العابقة على الآفاق
ثم تشرف بتقبيل عتبة حظيرة القدس في الكرمل
الجليل الذي أكرمه بنصوص التوراة والزبور و
الانجيل و جاور البقعتين المباركتين و روى من
العينين النضاختين و طابت نفسه بالاستفاضة من
العتبة المباركة التي تسطع عنها الأنوار على المشرقين
و المغربين الى ان تمت انفاسه و تضمن الضريح
في ارض طيبة تكتشف العبتين المباركتين

12 رب انه فرع شجرة رحمتك و قضيب رطيب
نفيس من سدره نورانيتك فاجعله رياناً خضلاً
برشحات سحاب رحمتك في جنة فردائتك فاغثه
الى حديقة اللقاء و افض عليه في كل حين
بأنوار الوجه في محفل التجلي و البقاء حتى تحفه
بدائع الألفاظ و يستغرق في النور القديم مركز
الجلال و مقر الجلال رب انزل بركتك الشاملة
و موهبتك الكاملة على فروعه الخاضعة الخاشعة
لكهنتك العليا النابتة من دوحة رحمتك بين
الورى رب ابعث المحمود مقاماً محموداً و اجعله
من ورثة الكتاب و رضى مرضياً رب اجعل
فرعه الكريم محمد الجليل تذكراً منه بين عبادك
و خلفاً صالحاً في مملكتك حتى يقوموا على
خدمتك نظير ابهما النجم الساطع المنير حتى
يرثا شرف الاعراق و حسن الأخلاق من
ذلك الرجل العظيم و اشركهما معي في عبودية
عتبتك السامية انك انت الكريم انك انت
العظيم انك انت الرحمن الرحيم

BRL_DAK#0564, ASAT2.167-168x,
KHAF.118-122, TISH.585x, MATA.070x

AB04020

To: Sara Louisa Blomfield, in Switzerland

Date: 1912-Jan-12

- 1 O lamp of the love of God! Your letter dated January 12, 1912 was received. Praise be to God, it indicated the health and wellbeing of my dear heavenly daughter. And praise be to God, Parvin Khanum, Nuri Khanum and Vardiyyih Khanum were also protected under divine care.

۱ ای سراج محبت الله نامهء مورخ ۱۲ جنوری ۱۹۱۲ وصول یافت الحمد لله دليل بر صحت و سلامت آن دختر عزیز ملکوتی من بود و الحمد لله پروین خانم و نوری خانم و وردیه خانم نیز در صون حمایت الهی محفوظ بودند
- 2 The journey to Stuttgart is necessary - if possible, you should definitely travel there. As for Dr. Fisher, tell him that the journey to America would be very beneficial for him, and I wrote him a letter about this matter.

۲ سفر استتگارت لازم است اگر ممکن البتہ بآنجا سفر کنید و اما دکتور فیشر بگوئید که سفر امریکا از برای او بسیار موافق است و نامه‌ئی در این خصوص باو نوشتم
- 3 As to thy coming to Egypt, it will bring happiness both to thy heart and to ours. I suggested this to thee two months ago, that we proceed to Egypt together, and that thou then makest a journey to Haifa. But upon arriving in Egypt I found that the East was in a state of turmoil and agitation. Secondly, in the months of January and February the sea is very stormy. My sister, the Greatest Holy Leaf, is presently in quarantine on rough seas, and it is not known when she will be released. Thirdly, I will not remain in Egypt more than two months. I will probably leave at the end of March, but will not proceed directly to Haifa.

۳ اما آمدن شما به مصر سبب سرور شما و سرور ما همه میشود و من دو ماه پیش بشما تکلیف نمودم که با هم به مصر بیایم و به حیفای سفر نمائید ولی چون به مصر رسیدیم دیدم که شرق راحت نیست انقلاب زیاد است و ثانیاً اینکه ماه جنوری و فبروری طوفان دریا شدید است و همشیره الورقة العلیا در دریا گیر طوفان و قرنتینه افتاده و معلوم نیست که کی خلاص خواهد شد ثالثاً اینکه من در مصر دو ماهی بیشتر نخواهم ماند احتمال میرود اواخر ماه مارچ حرکت نمایم و به حیفای میروم
- 4 As it is my wish to meet thee both in Egypt and in Haifa, it is better that thou shouldst come next year at the end of November or the beginning of December, that thy journey to Egypt may conclude with a visit to the sacred Dust. Thus it will be made complete and bring about great joy and happiness. Therefore go with the ladies to Stuttgart and stay there for a few days. I will write again. This seems better to me, but despite this, your wishes take precedence over everything for me.

۴ مرا مقصد چنان است که با شما در مصر و حیفای هر دو ملاقات کنم لهذا بهتر آنست که در سال آینده اواخر نومبر یا بدایت دسمبر حرکت نمائید تا این سیاحت مصر منتهی بزیارت تربت مقدسه گردد آنوقت مکمل است و نهایت روح و ریحان حاصل میشود لهذا با خانمها به استتگارت بروید چند روزی در آنجا بمانید باز محابره خواهم نمود بنظر این بهتر میآید ولی یا وجود این رضای شما پیش من بر هر چیز مقدم است
- 5 And convey my utmost love and kindness to Dr. Helenius Sepala and Mrs. Trugg Helenius and say that I will pray to God that you may become members of the heavenly assembly and pillars of the celestial parliament, for this station is eternal and has no end or separation.

۵ و به دکتور هلنیس سپالا Helenius Sepala و مسس ترگ هلنیس Mrs. Trugg Helenius از قبل من نهایت محبت و مهربانی ابلاغ دار و بگو از خدا خواهم که اعضاء مجلس آسمانی گردی و از ارکان پارلامنت

LBLT.109bx

ملکوتی شوی زیرا این منصب ابدیست انفصال
و انفکاک ندارد و علیک البهاء الأبهی

BRL_DAK#1080

AB12552

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

Date: 1912-Jan-12

- 1 O faithful servant of the Blessed Beauty! Your letter of the twenty-second of Muharram 1330 was received and reviewed. The one hundred and fifty photographs also arrived - please send more of these photographs. 1 ای بندهٔ صادق جمال مبارک نامهٔ بیست و دوم محرم ۱۳۳۰ وصول یافت و ملاحظه گردید و همچنین صد و پنجاه عکس رسید از این عکسها باز ارسال نمائید
- 2 The joy of Jinab-i-'Andalib from his journey was a cause of happiness, provided that you can allay the complaints of his wife so that she will have no cause for lamentation and cry. 2 بشاشت جناب عندلیب از سفر سبب مسرت شد ولی بشرط اینکه شکوهٔ قرینهٔ ایشانرا ازاله بتوانید که ناله و فغانی نداشته باشد
- 3 Praise be to God that His Honor Binish was cleared of this accusation - this brought great joy to my heart. Convey to him my utmost satisfaction on my behalf. 3 الحمد لله حضرت بینش از این اتهام نجات یافتند بسیار سبب سرور قلب من شد بایشان نهایت رضایت از قبل من ابلاغ دارید
- 4 There is no more time, and upon you be the Most Glorious Glory! 4 فرصت یش از این نیست و علیک البهاء الأبهی

INBA85:454a

AB06216

To: Jamshid Khudadad Hakim, in Bombay

Date: 1912-Jan-13

- 1 O dear friend of 'Abdu'l-Baha! Your gracious letter was received. Praise be to God, it was evidence of the spirit and joy of that loving heart. From the favors of the Blessed Beauty, may my spirit be sacrificed for the dust of His threshold, I beseech with utmost supplication and lamentation that the means of fellowship among the friends may come about as it should and must. Let no unkindness remain. May this dust settle. May all be utterly kind to one another, so that whoever 1 ای رفیق عزیز عبدالبهاء نامهٔ لطیف شما رسید الحمد لله دلیل بر روح و ریحان آن قلب مهربان بود از الطاف جمال ابهی روحی لعبته تربته الفداء با نهایت تضرع و زاری التماس مینمایم که اسباب الفتی در میان یاران چنانکه باید و شاید بمیان آید کلفتی نماند این غبار ساکن شود کل با یکدیگر نهایت مهربانی باشند تا هر نفسی عبور و مرور

comes and goes may inhale a musk-scented fragrance, and may the Spiritual Assembly of Bombay progress day by day until it becomes the cause of the spread of brilliant verses in those regions. And upon you be the Most Glorious Glory!

مینماید نفحه مشکار استشمام نماید و محفل روحانی بمبئی روز بروز ترقی کند تا سبب انتشار آیات باهرات در آنجهات گردد و علیکم البهاء الأبهی

- 2 Please convey my most glorious and most beautiful greetings to the honored Mirza Muharram. I am eagerly longing for all the friends in my heart. And upon you be the Most Glorious Glory!

2 حضرت میرزا محرم محترم را از قبل من تحیت ابدع ابهی ابلاغ جمیع یاران را بجان مشتاقم و علیک البهاء الأبهی

YARP2.449 p.336

AB12200

To: Alma Knobloch, in Stuttgart

Date: 1912-Jan

- 1 O dear handmaiden of God!
- 2 Thy letter has been received. Its contents brought happiness, for it was an indication that—praise be to God—real unity has been established among the friends.
- 3 Today the greatest work is the establishment of unity and love among the friends of God, so that they may become examples for all mankind. The friends of God and the handmaidens of the Merciful must endeavor to unite all the world, for if they themselves are not united, how can they be the means of uniting others? His Highness Christ said, “Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted?”
- 4 However, my hope is this, that the deepest love and unity may be established among you all. Convey my extreme affection and love to all the friends who had come from Aalen, Esslingen, Zuffenhausen and Fellbach. I supplicate for them the Kingdom of Abha, so that they may receive its great blessings and confirmation.
- 5 O dear handmaid of God, thou art confirmed, therefore be assured that thou wilt be the means of exaltation of the Word of God, and wilt spread His fragrance in Leipzig as in Stuttgart.

1 ای کنیز عزیز الهی

2 نامه تو رسید از مضمون سرور حاصل گردید زیرا دلیل بر آن بود که در میان احبّاء الحمد لله الفت قلبیه حاصل

3 امروز اعظم امور اتحاد و یگانگی احبای الهی است تا سرمشقی بجهت جمیع بشر شوند یاران الهی و اماء رحمان باید بکوشند تا جمیع من علی الأرض متحد و متفق شوند و تا اتحاد و اتفاق میان خود احبّاء حصول نپذیرد چگونه سبب اتحاد و اتفاق من علی الأرض میشوند حضرت مسیح میفرماید انتم ملح الأرض اذا فسد الملح بماذا یملح

4 باری امیدم چنان است که نهایت الفت و محبت در میان شما حصول پذیرد احبائیکه از Aachen و Esslingen و Zuffenhausen و Fellbach آمده بودند کل را از قبل من نهایت محبت و مهربانی ابلاغ دار تضرع بملکوت ابهی نمایم و آنان را تأیید و توفیقی نمایان جویم

5 ای کنیز عزیز الهی تو مؤیدی لهذا مطمئن باش که در لایپزیگ Liepzig سبب اعلاء کلمه الله و انتشار نفحات الله خواهی شد همچنانکه

Convey my renewed Baha'i greeting to Mr. G. Eger; my hope is this that he will be the means of bringing everlasting life to many people and give sight to the eyes and hearing to the ears. Give my wonderful greetings to the dear handmaiden of God Miss Anna Köstlin. Gladden her with the divine grace. Deliver my deep affection and kindness to Miss Döring; her services are accepted by the Kingdom of Abha.

در استتگارت مؤید شدی بجناب هرن ج ایگر
Heren G. Eger از قبل من تحت ابدع ابهی
برسان امیدم چنان است که او سبب حیات
ابدیه جمعی شود دیده‌ها را روشن کند و گوشها
را شنوا نماید بکنیز عزیز الهی Frl. Anna
Köstlin از قبل من تحت ابدع ابهی ابلاغ دار
و بشارت بالطاف الهی ده به فرل دورینگ Frl.
Döring نهایت محبت و مهربانی من ابلاغ دار
خدمات او در ملکوت ابهی مقبول

- 6 I beseech and supplicate the Heavenly Father and always wish for all of you new blessings and confirmations.

6 و در حقّ جمیع شما پیدر آسمانی تضرّع و زاری
نمایم و هر دم تأیید و توفیق جدید طلبم

- 7 Upon thee be the Glory of Abha.

7 و علیک البهاء الأبهی

BBBD.156

BBBD.153-155

AB02194

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

Date: 1912-Jan ca.

- 1 O trustworthy one of 'Abdu'l-Baha! The receipts are being sent. In truth, your efforts and those of Haji at the Threshold of the Beloved One are as clear as the sun. This is because you are unaware of self and have no thoughts of self. Your ultimate desire is service at the Sacred Threshold of the Abha Beauty - may my spirit be sacrificed for the dust of His Threshold. Well done! How pleasing for you both is this overflowing, gushing cup of the wine of God's bounty!

1 ای امین عبدالبهاء قبوضات ارسال میگردد
فی الحقیقه زحمات شما و حاجی در آستان
حضرت دوست مانند آفتاب آشکار است و این
از اینجهت است که از خود بپنیرید و از خود
خیالی ندارید منتهای آرزوی شما خدمت بعتبه
مقدسه جمال ابهی روحی لعتبه تربته القداست
هنیئاً مریئاً لکما هذه الكأس الطافه الدافقة
برحیق موهبة الله

- 2 The faithful loved ones of Iran, praise be to God, demonstrated the utmost steadfastness and firmness during 'Abdu'l-Baha's journey to Europe. Indeed, the old friends are very precious, for they are tested and proven believers who have been melted in the crucible of a thousand afflictions, have endured a thousand blows in the path of God, and have tasted the deadly poison from every cup of tribulation in the path of the love of God.

2 احبای باوفای ایران الحمد لله در وقت سفر
عبدالبهاء به اروپا در نهایت ثبوت و استقامت
جلوه نمودند فی الحقیقه یاران قدیم بسیار عزیزند
زیرا مؤمن ممتحن و مجربند در بوته هزار بلاها
گداخته شده‌اند و در سبیل الهی هزار صدمات
دیده‌اند و از هر جام مصیبتی زهر مهلک در
راه محبت الله چشیده‌اند

- 3 Therefore, 'Abdu'l-Baha has the utmost longing, with heart and soul, to behold the faces of the friends in Iran, but the officials still prevent his presence. If 'Abdu'l-Baha were to hasten to those regions to see the faces of the friends, an uproar

3 لهذا عبدالبهاء نهایت اشتیاق از جان و دل
بمشاهده روی یاران ایران دارد ولی عوانان
هنوز مانع از حضورند اگر عبدالبهاء بآنصفحات

would immediately arise. Therefore, he is compelled to travel to other lands, that perhaps he may humbly take some action in servitude to the Sacred Threshold. But the yearning for the friends of Iran is such that the ocean of longing surges in heart and soul. Pray that a day may come when these obstacles are removed, so that 'Abdu'l-Baha may attain his ultimate desire.

- 4 The Iranians do not heed the counsels of 'Abdu'l-Baha and will not establish order in the country according to the teachings of the Blessed Beauty, so that all may find rest and comfort. Therefore, God has arranged circumstances such that 'Abdu'l-Baha travels to the land of the foreigners and hastens to America in the spring, that perhaps he may draw a breath in service to the Sacred Threshold. This is not difficult for God to accomplish. However, he sees absolutely no worthiness in himself unless God's favors encompass him.

شتابد تا روی یاران یبند فوراً ضوضاء برخیزد
لذا مجبور بر آن است که بدیار دیگر سفر نماید
که شاید عاجزانه در عبودیت آستان مقدس
حرکتی نماید اما هوای یاران ایران چنان در سر
است که دریای اشتیاق در دل و جان موج
زند دعا کنید که روزی آید که این موانع زائل
گردد تا عبدالبهاء بنهایت آرزوی خویش رسد

4 ایرانیان گوش بنصائح عبدالبهاء نمیدهند و بموجب
تعالیم جمال مبارک نظم مملکت نخواهند تا کلّ
راحت و آسایش یابند لهذا خداوند چنین اسباب
فراهم آورده است که عبدالبهاء سفر کشور
فرنگ نماید و در بهار به امریک شتابد که
شاید در خدمت آستان مقدس نفسی کشد لیس
ذلک علی الله بعزیز ولی در خویش ابداً لیاقتی
نبیند مگر آنکه الطاف حق شامل گردد

INBA16:147

AB00101

To: Hands of the Cause of God, in Tihiran

Date: 1912-Jan-16

- 1 O ye who call upon the Name of God, the All-Compelling, the Self-Subsisting!
- 2 In these days, the arrows of hatred from all directions reach in succession the breast of 'Abdu'l-Baha, and the spears of calumny inflict wounds upon the vital parts. The delirious utterances of Siyyid Mihdi Dahaji have the effect of the buzzing of a fly, nay, weaker than that; they merit no attention whatsoever. Glory be to God! The gnat of discord seeks to contend with the lions of the forest of the Covenant, and the defeated fly desires to assail the victorious eagle. It is not worthy of mention, and he has already reaped the first fruits of his deeds, for his pride stemmed from a measure of worthless trinkets. In these days a Jewish person has, under the pretext of profit, taken everything from him and fled.
- 3 In any case, such persons are like confused dreams; they appear as atoms in the rays of the sun, and when they depart

1 ایها المنادون باسم الله المهيمن القيوم

2 در این ایام سهام بغضا از جمیع انحاء متتابع
بر سینهء عبدالبهاء میرسد و سنان اقترأ زخم
بجگرگاه میزنند هذیان سید مهدی دهجی حکم طنین
ذباب دارد بل اضعف من ذلک ابدأ مورد
اعتنا نیست سبحان الله بعوضهء نفاق میخواهد
مقاومت شیران بیشهء میثاق کند و ذباب
خاسر هجوم بر عقاب کاسر خواهد شایان ذکر
نه و باول ثمرهء اعمال خویش رسید زیرا غرور
او از قدری زخارف بود در این ایام شخص
یهودی جمیع را بیهانهء منفعت از او گرفته فرار
نموده است

3 باری اینگونه اشخاص حکم اضغاث احلام دارند
ذره وار در شعاع شمس نمایانند و چون از ظلّ

from the shadow of these rays, they vanish and are obliterated. The chief among them, Muhammad-'Ali, was a warning, but due to their intense pride, they have not heeded. But the calamity is this: in these days the shameless community has newly contrived a deception and set in motion an intrigue and conspiracy. They have fabricated a historical book in the name of Haji Mirza Jani, the martyr, and some time ago sent it to the library in Paris. And Edward Browne, the Englishman, who during his journey to Persia was surrounded by the shameless ones, who showed him the utmost servility, and who were in constant communication with him—they resorted to every means to encourage and incite him against the Cause of God. The friends, during his journey in Persia, paid him no attention whatsoever.

4 For this reason, he became disheartened and saddened with the Baha'is, and pleased and grateful to the shameless ones, and in some of his works he began to write in vague and exaggerated terms, and commenced writing with allusions.

5 Among other things, in his writings he related that the Blessed Beauty—may my spirit be a sacrifice for the dust of His sacred threshold—declared in a great gathering in 'Akka: "I am neither a shepherd, nor a carpenter, nor a camel-driver"—meaning, God forbid, that He showed disrespect to Moses, Christ, and Muhammad. Whereas you know what praise is bestowed in all the divine Tablets upon these holy Personages, especially in the Book of Certitude. Although Browne had seen the Book of Certitude, he penned such a calumny in his works, quoting from the words of another. Therefore, this servant sent to Browne a copy of a letter I had written to Mirza Mihdi Khan, the leader, that perchance he might speak with fairness, but it caused him to become even more heedless, despite the fact that it indicated that he too would soon do likewise.

6 Now it has become evident—that is, the shameless followers of Yahya have prompted Browne to translate that book which they themselves, with consummate skill, had compiled and put together in the name of Aqa Mirza Jani as a history of the Cause, and had sent to the library in Paris. They have dictated and insinuated to him an introduction, so that he might publish and disseminate that introduction and that fabricated history in Persian and English. Now that book has been published and disseminated. From beginning to end, following the instructions and insinuations of the followers of Yahya, it has been written completely contrary to the facts, so that it might cause a distortion of minds and confusion of thoughts. The

شعاع خارج شوند محو و نابود گردند رئیس اینها محمد علی عبرت بود ولی از شدت غرور متنبه نشدند اما مصیبت اینست که این ایام تازگی امت یحیا خدعه‌ئی نموده‌اند و مکر و دسیسه‌ئی مجری داشته‌اند و آن اینست که کتاب تاریخی باسم حاجی میرزا جانی شهید جعل نموده‌اند و آن را چندی پیش بگنجخانه پاریس فرستاده‌اند و ادوارد برون انگلیزی که در سفر ایران محاط به یحیائیا بود و نهایت تبصص کلیه باو نموده‌اند و همواره با او مخبرات میکردند بهر وسیله تشبث جستند که او را برضد امر الله تشویق و تحریص نمایند و یاران در سفر ایران باو ابداً اعتنائی ننمودند

4 لهذا از بهائیان دلگیر و محزون و از یحیایا خوشوقت و ممنون شد و در بعض تألیف خودش اغلاق و اغراق بنا گذاشت و کتایه نوشتن آغاز کرد

5 از جمله در تصانیف خود روایت نمود که جمال مبارک روحی لعبتة تربته الفداء در مجمع عظیمی در عکا فرمودند من نه چوپانم و نه نجار و نه ساربان یعنی استغفرالله اظهار عدم اعتنا بحضرت موسی و حضرت مسیح و حضرت رسول فرموده‌اند و حال آنکه شما میدانید که در جمیع الواح الهیه چه ستایشی از این نفوس مقدسه است علی‌الخصوص در کتاب ایقان با وجودیکه برون کتاب ایقان را دیده بود چنین اقترائی از زبان دیگری در تصانیف خود بنگاشت لهذا اینجند سواد مکتوبیکه به میرزا مهدیخان زعم نوشته بودم برای برون فرستادم بلکه بانصاف زبان راند ولی بیشتر سبب غفلت او شد با وجود آنکه دلالت بر آن مینمود که تو نیز عنقریب چنین خواهی نمود

6 حال ظاهر شده یعنی یحیائیهای یحیا برون را دلالت کرده‌اند بر اینکه آن کتابیکه خود باسم آقا میرزا جانی تاریخ امر در نهایت استادی جمع و تلفیق نموده بودند و بگنجخانه پاریس فرستاده بودند ترجمه نماید مقدمه‌ئی خود تعلیم و تلقین او نموده‌اند تا آن مقدمه و آن تاریخ مجعول را بفارسی و انگلیزی طبع و نشر نماید حال آنکه کتاب طبع و انتشار داده شده است از بدایت تا نهایت بدستورالعمل یحیائیا و تلقین آنها بتمامه مخالف واقع مرقوم گشته تا سبب تحدیش اذهان و

passages of the book itself contradict one another, and likewise some of its contents are contrary to his earlier work. And he has projected himself as being so impartial that his calumnies might have an effect on souls. However much those souls who are aware of the beginnings of the Cause are informed of its secrets, events, and writings, and likewise those who are firm and steadfast in the Cause of God like a mighty mountain—in their view these calumnies are like the words and verses of Yahya's own "Cat and Mouse" poem, which only bring disgrace upon the persons who have insinuated them.

تشویش افکار گردد فقرات خود کتب تکذیب
یکدیگر مینماید و همچنین بعضی از مضامین
مخالف تألیف سابق اوست و بقسمی خود را
بیغرض جلوه داده که مفتریات در نفوس تأثیر
نماید هرچند نفوس آگاه از بدایت امر بر اسرار
و وقایع و آثار مطلعند و همچنین کسانی که در
ثبوت و رسوخ بر امر الله چون جبل باذخند این
مفتریات در نزد ایشان مانند کلمات و ابیات
اشعار موش و گربه خود یحیاست که سبب
رسوائی نفوسی است که تلقین نموده اند

7 "These thorny ones intend, through envy, to obscure Thy Sun."

7 قصد آن دارند این گلپارها که حسد پوشند
خورشید ترا

8 As the Arab poet said:

8 چنانچه شاعر عرب گفته

9 "Suppose I called this sun the night, Would observers then be blind to its radiance?"

9 فہینی قلت هذا الشمس لیل أیعمی الناظرون عن
الضیاء

10 In brief, from the beginning of the world until this day, no book has been composed with such nonsense, idle tales and delirious ramblings. Yet the author imagines that in Iran there are endless fools who might take this book as basis for proof and evidence. Alas, alas! This thoughtless one - meaning Biruni - should at least find and praise someone possessed of understanding and perception. One who is so impotent that, despite being in Cyprus with British freedom, could not guide a single soul in forty years - such a one seeks to set up someone against the Blessed Beauty (may my spirit be sacrificed for the dust of His threshold), Who moved East and West, Whose fame of greatness encompassed all regions, and Whose might became world-conquering; Who, from prison, issued those potent tablets to the kings of the earth, and spread the musk-laden breeze of truth throughout East and West. Yahya, with such impotence and weakness, wishes to resist the Most Glorious Beauty? O fly, the realm of the Simurgh is not thy place of wandering!

10 خلاصه از بدایت عالم تا یومنا هذا کتابی باین
اراجیف و مہمل و ہذیان تألیف شدہ ولی مؤلف
را گمان کہ در ایران ابلہان بی پایاند شاید نادانان
این کتاب را مدار دلیل و برہان نمایند ہیات
ہیات این بیفکر یعنی برون اقلاً باید کسی را پیدا
و ستایش نماید کہ شعور و ادراکی داشتہ باشد
شخصیکہ در غجز بدرجہ نیست با وجود در قبریس
و آزادی انگلیس در مدت چہل سال توانست
یکنفس را دلالت نماید برون همچنین شخص را
میخواہد مقابل جمال مبارک روحی لعتبہ تربتہ
الفداء وادارد کہ شرق و غرب را بحرکت آورد
وصیت بزرگواریش آفاق را احاطہ نمود و آوازہ
اقتدارش جہانگیر گردید در زندان بملوک ارض
آن نامہای شدید صادر فرمود نفعہ مشکار
حقیقت در خاور و باختر منتشر نمود یحیی با این
عجز و ضعف میخواہد با جمال اہبی مقاومت
کند ای مگس عرصہ سیرغ نہ جولانگہ تو
است

11 In brief, at the time when 'Abdu'l-Baha, in utter lowliness and self-effacement, and through the confirmations of the Abha Beauty, was speaking in the great assemblies of Paris and addressing the mighty gatherings of London, suddenly such a book was printed and circulated, that it might hinder noble souls from turning toward the Cause. Yet, praise be to God, the arrow missed its mark. Through the aid and bounty of the Blessed Beauty, the fame of the Cause of God was spread abroad, and the cry of Ya Baha'u'l-Abha was raised on high, so much so that the newspapers published accounts of certain

11 باری در وقتی کہ عبدالہاء در نہایت عجز و فنا
بتأیید جمال اہبی در پاریس در محافل کبری
ناطق بود و در لندن در مجامع عظمی مخاطب
بغتہ چنین کتابی طبع منتشر گردید تا مانع از اقبال
نفوس محترمہ گردد ولی الحمد للہ قد اخطأ السہم
بعون و عنایت جمال مبارک صیت امر اللہ منتشر
شد و ندای یاہاء الہبی بلند گشت حتی جرائد
بعضی از وقایع را انتشار دادند و در نفس لندن
در اوشن حوت کہ اعظم مواقع رسمی لندن

events. Indeed, in London itself, at Ocean House—one of the most distinguished official venues of London—Lord Mayor, of his own accord, held a reception in honour of ‘Abdu’l-Baha. The enkindled maidservant of God, Mrs. Cropper, and the handmaid of God aflame with the fire of the love of God, Lady Blomfield, together with Sitarih Khanum, were present, as were also certain of the friends who interpreted. Among them, Tamaddunu’l-Mulk openly expressed his thanks and gratitude. Among the words he uttered were these: “We are most grateful for these lofty thoughts which you have spread abroad in London.” The gentlemen present were witnesses.

است لورد میلارد بخواهش خویش احتفال به عبدالبهاء نمود و امة الله المنجذبه مسس کروپر و امة الله المشتعلة بنار محبة الله لیدی بلامقید ستاره خانم حاضر بودند و همچنین بعضی از احباب که ترجمه میکردند از جمله تمدن الملک صراحة اظهار تشکر و ممنونیت نمود از جمله کلماتیکه بر زبان راند این بود که ما از این افکار عالی که در لندن انتشار دادید نهایت شکرانیت را داریم حضرات حاضرین موجود

- 12 In any case, ‘Abdu’l-Baha pays no attention whatsoever to these murmurings and lamentations of the followers of Yahya. Praise be to God, the cry of “Ya Baha’u’l-Abha” is raised in all regions and the melody of “O my Lord, the Most High” reaches the ears of every noble person. However, the Hands of the Cause of God, upon them be the Glory of God, the Most Glorious, must consider what afflictions ‘Abdu’l-Baha endures, what arrows he is the target of, and by what spears he is wounded. Therefore, you must be immersed in work day and night. Multiple copies of that book have been sent to Iran, as they have sent it everywhere. Obtain a copy of that book and collectively write a response to those calumnies with utmost eloquence in simple language. This is the work that needs to be done, for it yields results and these matters are of importance and cause nearness to the Court of Divine Unity.

12 باری عبدالبهاء بهیچوجه اعتنائی باین طنین و حنین یحیائیا ندارد و الحمد لله در جمیع آفاق نعره یابهای اابهی بلند است و نغمه یاری اعلی گوشزد هر شخص ارجمند ولی حضرات ایادی امر الله علیهم بهاء الله اابهی باید ملاحظه فرمایند که عبدالبهاء در چه بلائی و هدف چه سهمی و مجروح چه سنائی لهذا باید شب و روز غرق کار باشید و آن کتاب نسخ متعدده اش به ایران رفته زیرا بهر جا فرستاده اند یکجدا از آن کتاب را بدست آرید و مجتمعا جواب آن مقتربات را در نهایت بلاغت باسپل عبارت مرقوم فرمائید کار این کار است زیرا نتیجه دارد و این امور اهمیت دارد و سبب تقرب بارگاه احدیت است

- 13 I have not a moment’s rest day or night. Despite extreme physical weakness and numerous mental preoccupations, I still wake up at midnight every night, occupied with these momentous tasks and engaged in correspondence with the entire world, especially the western countries. Otherwise, I would write it myself. As it happens, the Arabic Bayan, the Kitab-i-Asma’, and the Panj Sha’n of the Bab are not available on this journey to directly quote the Bab’s statements regarding Him Whom God shall make manifest from the Bayan and other Tablets of the Bab, may my soul be sacrificed for Him. Praise be to God, the Hands of the Cause have time - they must seize this opportunity and proceed to write the response.

13 من شب و روز دقیقه ای آرام ندارم با وجودیکه نهایت ضعف تن و کثرت اشتغال فکر حاصل است باز نصف شب هر شب بیدار و باین مشاغل عظیمه گرفتار و بختاره جمیع عالم علی الخصوص ممالک غربیه مشغول والا خود مینگاشتم و از قضا بیان عربی و کتاب اسماء و پنج شأن حضرت اعلی در این سفر حاضر نیست که بیانات حضرت اعلی در حق من بظهره الله عینا از بیان و سائر الواح حضرت اعلی روحی له الفداء نقل شود الحمد لله ایادی امر الله فرصت دارند باید وقت را غنیمت شمرد و بتحریر جواب پردازند

- 14 Haji Mirza Jani the martyr had written several historical sections, incomplete, which were with the nephew of the honored Zabih, Aqa Muhammad-Rida. It was apparently in Haji Mirza Jani’s own handwriting. By whatever means possible, obtain those sections - if possible the original copy, and if not possible, send a transcript of them. In the text of this introduction

14 حاجی میرزا جانی شهید چند جزو تاریخی نوشته بود ناتمام مختصر پیش برادرزاده حضرت ذبیح آقا محمد رضا بود گویا بخط خود حاجی میرزا جانی بود البته آن چند جزو را بهر قسمی هست بدست آرید اگر ممکن باشد اصل نسخه و اگر

from abroad, it is written that only one copy of this history was found, in the Paris library. Glory be to God! Despite all the friends at that time being extremely thirsty for the history of this Cause, not one copy was found in Iran. From this alone it is clear that that Paris history is fabricated.

ممکن نشود سواد آنها را مرقوم داشته ارسال دارید در نص این مقدمه برون مرقوم است که جزیک نسخه از این تاریخ یافت نشد و آنها در کتابخانه پاریس سبحان الله با وجودیکه در آنزمان جمیع احباً در نهایت تعطش تاریخ این امر بودند یکنسخه در ایران پیدا نشد از همین واضح که آن تاریخ پاریس مجعول است

- 15 Furthermore, is it possible that the foundation of religion and the very principle of the Law of this mighty Cause could have been wholly established through the pen of an illiterate merchant? Glory be unto Thee! This is indeed a grievous notion. The followers of Yahya confound all matters and through such deceptions, artifices, and stratagems seek to accomplish their ends. Alas! Alas! But the Hands of the Cause of God must strive night and day to utterly demolish these calumnies, else the satans lie in wait, and the wolves of malice, in fellowship with every heedless soul, secretly whisper their promptings. Even as they have turned Brown upside down, ere long that hapless one shall discover that following such irreligious souls yielded no mighty gain, but rather manifest loss. And upon you be the Most Glorious Glory.

15 از این گذشته آیا ممکن است که اساس دین و اصل شرع این امر عظیم را بکلی باثر قلم شخص تاجر بی سواد تأسیس کرد سبحانک هذا فکر سقیم حضرات یحیائیا جمیع امور را مشنبه میکنند و بچنین تسویلات و مکر و خدعه میخواهند کاری از پیش ببرند هیئات هیئات ولی ابادی امر الله باید شب و روز بکوشند تا این مفتریات را بکلی متلاشی کنند والا شیاطین در کمینند و گرگان کین با هر نفس یخبری همدم و قرین خفیا تلقین مینمایند چنانکه برون را سرنگون نمودند عنقریب آن بیچاره خواهد دید که متابعت آن نفوس بی دین ریح عظیم نبود بلکه خسران مبین بود و علیکم الهاء الأهی

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AB00230

To: *Unknown, in Avih*

Date: 1912-Jan-16

- 1 O Lord, my Hope, my Refuge, my Desire, my Shelter, my Haven, my Safe-Harbor and my Protection! I beseech Thee with the beseeching of one abased before the Kingdom of the Glorious One, and I implore Thee with the imploring of one evanescent before the All-Merciful Horizon, with my tongue and my heart crying continuously unto the Concourse on High, and I say:

1 ربّ ورجائی و ملجئ و منائی و مهربی و ملاذی و مأمنی و معاذی انّی ابتهل الیک ابتهال الدلیل الی ملکوت الجلیل و اتضرع بین یدیک تذلل الفانی الی الأفق الرّحمانی بلسانی و جنائی بضجیع متواصل الی الملاء الأعلى و اقول

- 2 O Lord, O Lord! Calamity hath encompassed all regions, and the earth hath quaked from successive afflictions visited upon humanity. The forces of dust and the pillars of verdure have

2 ربّ ربّ قد احاط البلاء کلّ الأرجاء و تزلزلت الأرض من المصائب المتتابعة علی الوری

trembled as the fires of tyranny and aggression have blazed forth, reaching unto the heavens. Oh, what blood hath been shed! Oh, what sighs have risen from hearts! Oh, how many bodies have been torn asunder through injustice and aggression! Oh, how many women have been widowed! Oh, how many children have been orphaned through oppression and tyranny!

- 3 O Lord, O Lord! The darkness of oppression hath cast its shadow over all lands, and the bonds of misery and hatred have tightened. The fires of injustice and rancor have been kindled. None can remove these save Thee, O Remover of difficulties, O Concealer of faults, O Forgiver of sins! Aid the oppressed from this great injustice and protect Thy weak servants from the tyranny of the cruel ones. Thou seest, O my God, how they show no mercy even to the humble among the elderly, no compassion even to suckling infants, and spare not even those who bow down in prayer. They leave neither young nor old except that they make them drink the cup of death and subject them to torment that rends hearts and constricts breasts.

- 4 Thou seest naught, O my God, but souls gasping their last with rattling breasts, arrows aimed, swords unsheathed, spears brandished, fires blazing, and bullets raining down like torrents, with hellish mouths from which flames burst forth. Have mercy, O my God, upon every oppressed nation, every vanquished group, and every wronged party. They have no helper but Thee, no supporter but Thee. Verily, Thou art the Succourer, verily Thou art the Protector, verily Thou art the Helper. There is no God but Thee, O my Lord, the Most Merciful, the Most Compassionate.

- 5 How strange it is, O my God, that they remain heedless of the descent of this calamity and show little awareness that this tribulation is the consequence of their actions. For justice demands retribution for crimes and sins, and reward for those of purity, chastity, obedience and submission. They see that this bitter tree has grown from the blood that was shed by the hands of every oppressor and ignorant one, and that this poisonous plant has sprouted from seeds sown by the hands of every treacherous and tyrannical one. The smoke of retribution has intensified and the fires of battle have been kindled in those lands because of blood shed by the swords of both rulers and subjects, until bodies were torn asunder and burned to ashes, children and women were taken captive, homes and dwellings

و ارتعدت قوّات الغرباء و اركان الحضراء بما
اتقدت نيران الظلم و العدوان حتى بلغ عنان
السّماء ياما سفك من الدّماء ياما صعد من
القلوب الصّعداء ياما تقطعت الأجساد ظلماً و
عدواناً ياما ائمت النساء ياما يمت الأطفال جوراً
و اعتسافاً

3 ربّ ربّ قد خيم ظلام الظلم الحالك على
الممالك و اشتدت ازمة الشقاء و البغضاء و
تسمرت نيران الجور و الشّحناء فليس لها كاشف
الا انت يا كاشف الكرب يا ستار العيوب يا
غافر الذّنوب اغث المظلومين من الظلم العظيم
و ادرك عبادك الضّعفاء من جور الزّنماء
تراهم يا الهى لا يرحمون حتى الخشع من الشيوخ
و لا يرقون حتى للرّضع من الأطفال و لا يتركون
حتى السّجد الرّكع من الرّجال و لا يغادرون
صغيراً و لا كبيراً الا يسقونه كأس المنون و
يذيقونه عذاباً ينفطر منه القلوب و يضيق به
الصدور

4 ماترى يا الهى الا النفوس المتغرغرة بصدور
متحشّرجه و سهام مصوبه و سيوف مسلولة و
اسنة مشروعه و نيران مؤجّجه و رصاص مرشوق
كلاً مطار و افواه جهنّمية يندفق منها لهيب النار
فارحم يا الهى كلّ امة مظلومه و كلّ ثلة مقهوره
و كلّ عصبه مغدوره ليس لهم معين الا انت
و ليس لهم نصير الا انت انتك انت المغيث و
انتك انت المجير و انتك انت المعين لا اله الا
انت يا ربّي الرحمن الرحيم

5 و يا للعجب يا الهى من عدم الانتباه لنزول هذا
البلاء و قلة التيقظ لأهل الشّحناء بأنّ هذا
الابتلاء لماذا لأنّ العدل يقتضى مجازات الأجرام و
الآثام و مكافات اهل العصمة و العفة و الأمانة
و الأذعان و انهم يرون أنّ هذا الزّقوم نبت من
الدّم المهدور بما ارتكبت ايدى كلّ ظلوم و
جهول و أنّ هذا النبات المسموم نبت من البذر
المبذور بايدى كلّ خئون و غشوم فاشتدّ دخان
الويل و اتقدت نيران القتال فى تلك الاراضي
للدّم المسفوك بسيف الملوك و المملوك حتى
تقطعت الأجساد و احترقت فاصبحت كالرماد

were destroyed and set ablaze. The eyes of the righteous have wept for them morning and evening, mothers have lamented over children with hearts and vitals torn asunder, and noble women behind veils have cried out with tears flowing like torrents down valleys and ravines.

- 6 They took vengeance on them only because they believed in Thee and Thy mighty signs, followed the Prophets, walked in the path of the holy ones, were illumined by the light of guidance, and detached themselves from self and desire. Despite such cruelty, under drawn swords and aimed spears in the field of sacrifice, they would supplicate to Thee and seek pardon and forgiveness for their oppressors, saying: "Lord, take them not to task for shedding our blood, capturing our women, imprisoning our children, and burning our bodies, for they are ignorant and think they do good, whereas had they known, they would not have slain. Lord, forgive them their sins and misdeeds, conceal their faults before all, and punish them not for what their hands have wrought."

- 7 Forgive them and guide them to the straight path. Yet the people did not awaken from their heedlessness and blindness, nor did they arise from their slumber of error and desire, until at this time, in the darkest night, they attacked Thy servant who shone forth from the horizon of the Most Great Gift, named Mulla Baba Khan, in the village of Aveh near the Lake of Saveh - the lake that dried up when Thy Great Beloved was born and then sprang forth in this noble century, as foretold by the manifest Guardian that it would spring forth at the dawning of the Ancient Light.

- 8 O Lord! The most vehement enemies aimed a volley of bullets at this wronged one who had no escape, striking his vital organs and leaving him fallen upon the earth, writhing in blood. Thereupon arose wailing and lamentation from the family and children in the darkness of night. But the murderous violators departed rejoicing in what they had done to this exemplar of the sincere ones, pride of those drawn nigh, and lamp of the believers. Yet that illustrious master was not seized by this severe injustice nor affected by this painful blow. Rather, he rejoiced in this supreme martyrdom and turned toward the Most Glorious Kingdom, uttering praise to Thee for ordaining sacrifice for him. His spirit ascended to the Supreme Concourse as he

وَأَسْرَ الْأَطْفَالِ وَالنِّسَاءَ وَهُدِمَتِ الْبُيُوتُ وَ
الْدِّيارُ واضرمت فيها النَّارُ و بكت عليهم عُيُونُ
الْأَبْرَارِ فَيَكُلُّ صَبَاحٌ وَمَسَاءٌ وَ ناحت الأمّهات
على أولادٍ متقطّعين الأحشاءِ والأجسادِ وَ ضجّت
و صاحت المخدّرات ربّات المجال بدموع سالت
كالسيول على الأودية والوهاد

- 6 و مانقمو منهم الا ان آمنوا بك و بآياتك
الكبرى و اتبعوا الأنبياء و سلكوا منهج الأولياء
و استضاءوا من نور الهدى و انقطعوا عن النفس
و الهوى مع هذا الجفاء تحت سيوفٍ مسلولة
و اسنةٍ مشروعة في ميدان الفداء كانوا يبتهلون
اليك و يرجون العفو و الغفران لأهل الطغيان
و يقولون رب لا تؤاخذهم على هدر دماءنا و
سبي نساءنا و أسر اطفالنا و حرق اجسادنا لأنهم
يجهلون و يحسبون انهم يحسنون ولو كانوا يعلمون
لما كانوا يقتلون

- 7 رب اغفر لهم الذنوب و الخطاء و استر لهم
العيوب بين الورى و لاتعذبهم بما اكتسبت
أيديهم و اعف عنهم و اهدهم الى سوى الصراط
ولكن القوم ما انتبهوا من الغفلة و العمى و لم
يتيقظوا من رقد الضلالة و الهوى حتى بهذا
الأنشاء قد هجموا في الليلة الظلماء على عبدك
المشرق من افق الموهبة الكبرى المسمى ملا
بابا خان في قرية آوه جوار الساه البحيرة التي
غيضت لما ولد حبيبك العظيم ثم نبعت في هذا
القرن الكريم بما اخبر به الولي المبين انها تنبع عند
طلوع النور القديم

- 8 رب ان الأعداء الألداء صوبوا على هذا المظلوم
رشقاً من الرصاص و ما كان له مناص و اصابوا
منه الأحشاء و تركوه ساقطاً على التراب خابطاً
بالدماء عند ذلك ارتفع الضجيج و النياح من
الأهل و الأطفال في جنح الظلام ولكن القاتلين
الهاثكين خرجوا فرحين بما فعلوا بقادة المخلصين و
نفر المقرين و سراج المؤمنين و اما ذلك السيد
الجليل لم تأخذه هذا الظلم الشديد و لم يتأثر من
هذا الضرب الأليم فاستبشر بهذه الشهادة الكبرى

cried out and proclaimed: "Glad tidings to me for the shedding of my blood in the path of God! Blessed am I that my life-blood flowed in love for God! O Lord! Praise be to Thee for decreeing that I should be wounded by bullets, prostrate upon the earth, slain in Thy path, martyred in Thy love. Lord! Hold not the killers to account and punish not the murderers. They are ignorant fools. Had they known me they would not have killed me, and had the veil been lifted from them they would not have dared commit such evil among men. But as they were plunged in the depths of heedlessness and blindness, they thought they did good and earned a reward. Verily Thou art the Pardoning, the Forgiving, the All-Merciful."

و توجّه الى الملكوت الأبهى ونطق بالثناء عليك
بما قدّرت له الفداء و صعد رُوحه الى الملأ الأعلى
و صاح و نادى و قال بشرى لى لِسْفَح دَمى فى
سبيل الله طوبى لى بما سالت مهجتي فى محبة الله
ربّ لك الحمد بما قضيت لى جريحاً بالرصاص
طريحاً على التراب قتيلاً فى سبيلك شهيداً فى
محبّتك ربّ لا تؤاخذ القاتلين ولا تعذب الفاتكين
أنهم اغبياء جهلاء لو عرفوني لم يقتلوني و لو
كشف عنهم الغطاء لما اجترءوا على هذا السوء بين
الورى ولكن بما خاضوا فى غمار الغفلة و العمى
ظنّوا بأنهم فعلوا خيراً و اكتسبوا اجراً أنك انت
العفو الغفور الرحمن

BRL_DAK#0473, TSHA3.579

AB12149

To: *Yadullah Al Naddaf, in Qum*

Date: 1912-Jan-16

1 O divine youth! The letter which you wrote to Jinab-i-Aqa Siyyid Asadu'llah was perused. Truly it was the essence of meanings and spiritual sentiments, nay rather a heavenly confirmation. How sweet were its expressions, for it was the flame of the fire of the love of God and the attraction of the fragrances of the Abha Kingdom. Upon reading it, I immediately offered a prayer of utmost supplication to the Court of Oneness: "O Thou unseen Hand! Assist Yadu'llah, for with heart and soul he treads Thy path and seeks Thy good-pleasure and ever speaks of Thy mysteries. He stands firm in service and is constant in servitude."

2 O servant of God! Although the people of Qum now mock and ridicule you, in the end they themselves shall become objects of ridicule, while the friends of God shall attain eternal glory. And though they surrounded the house and stoned it, in the end they shall show that house the utmost respect, for the divine fragrances were diffused therein. Such is the way of people.

3 You wrote that Iran is desolate. How could it not be desolate when it is the source of oppression and aggression? Consider

1 ای جوان رحمانی نامۀیکه بجانب آقا سیّد
اسدالله مرقوم نموده بودی ملاحظه گردید
فی الحقیقه جوهر معانی بود و احساسات روحانی
بلکه تأییدی آسمانی چه قدر عبارت شیرین بود
زیرا شعله نار محبت الله بود و جذبه نفحات
ملکوت ابهی بجز قرائت دعائی در نهایت
ضراعت بدرگاه احدیت گردید که ای ید غیبی
یدالله را تأیید کن زیرا بجان و دل ره تو پوید و
رضای تو جوید و همواره راز تو گوید بخدمت
قائم است و در عبودیت دائم

2 ای بنده حقّ هر چند اهل قم حال سخریه و
استهزا بتو نمودند ولی عاقبت خود سخره سخره
گردند و یاران الهی در نهایت عزّت ابدی و
هر چند اطراف خانه را گرفتند و سنگسار نمودند
ولی عاقبت آنخانه را نهایت احترام نمایند زیرا
نفحات پروردگار در آن منتشر شد اینست شأن
مردم

3 باری مرقوم نموده بودی که ایران ویرانست
چگونه ویران نگردد و حال آنکه منشأ ظلم و

what they did - how they shed the blood of the innocent, plundered and pillaged property, destroyed households, and burned mutilated bodies - and they have not yet relented. Of course it would become thus. Despite this, we must pray for them with heart and soul and seek forgiveness for their crimes and sins. Yet every deed has its effect and every action its recompense. From corrupt seed surely no blessed harvest will grow or yield abundance.

عدوانست ملاحظه کن که چه کردند چگونه خون مظلومان ریختند و اموال تالان و تاراج کردند و بنیان خاندانها برانداختند و جسمهای شرحه شرحه را سوزاندند و هنوز دست پر نداشته اند البته چنین گردد باوجود این در حق آنان بدل و جان دعا کنیم و عفو جرم و گناه طلبیم ولی هر عملی را تأثیری و هر کاری را پاداشی از تخم فاسد البته کشت مبارک نزوید و سبب اندوختن خرمن نشود

- 4 Observe what new tumult they have raised in Aveh and what sighs and laments they have caused. How they martyred that blessed soul Baba Khan! Given this, how can security and peace be achieved and the people of Iran find stability? Therefore pray that perhaps that oppressive, ignorant people may find some release from their savagery and cease to approve the harassment of even an ant, let alone humans and blessed souls like Baba Khan.

4 ملاحظه کنید که در آوه تازه چه ولوله ای انداختند و سبب چه آه و ناله ای گردیدند حضرت بابا خان آن نفس مبارک را چگونه شهید نمودند باوجود این چگونه امن و امان حاصل گردد و اهالی ایران سر و سامان یابند پس دعا کنید که شاید آن قوم ظلوم جهول اندکی از درندگی رهائی یابند و اذیت و جفای موری را روا ندانند تا چه رسد بانسان و نفس مبارکی مانند بابا خان

- 5 You wrote that your heart is filled with blood. You are right - hearts are grieved by the martyrdom of that noble one. Indeed, the tears of the Concourse on High flow like the Oxus. This will not remain thus - they have received and will receive the recompense of their deeds.

5 مرقوم نموده بودی که دلم پر خون است حق داری از شهادت آن بزرگوار دلهای محزونست بلکه سرشک چشم ملاء اعلی رود جیحون است چنین نخواهد ماند پیاداش اعمال خویش رسیده و خواهند رسید

- 6 Convey most glorious greetings to all the loving friends - his honor the Uncle and cousin and brothers and nephews, one and all.

6 بجمع یاران خوشخو حضرت عمو و پسر عمو و اخوان و برادرزاده ها کافه تحیت ابدع ابری برسان

QUM.151-152

AB05356

To: Aqa Mirza Muhsin Vakilur-Ruaya, in Shiraz

Date: 1912-Jan-16

- 1 O spiritual friend! Your letter arrived and from its words and principles the sweetness of meanings became evident. Glory be to God! Words are like cups and meanings like wine - when the cup is in utmost delicacy and the wine in utmost sweetness, it becomes light upon light. The words of friends are like crystal decanters and their meanings are spiritual wine. When both

1 ای یار روحانی نامه شما رسید و از الفاظ و مبادی حلاوت معانی مشهود گردید سبحان الله لفظ مانند جام است و معانی نظیر باده چون جام در نهایت لطافت و باده در نهایت حلاوت نور علی نور گردد الفاظ یاران چون صراحی زجاجی است و معانی آن صهباء روحانی چون

come together in the letters of friends, spirit and fragrance result, and this becomes evidence of the reality and spirituality of conscience.

- 2 Carry out the endowed garden according to the texts of the Preserved Tablet. However, at present, considering wisdom, if it is spent on commemorations you are excused, for we are commanded to wisdom. And if it would not be outside of wisdom in another instance, spend its proceeds by order of the Center of the Covenant on orphans and the poor and weak. The trusteeship of that garden is entrusted to you yourself and your male children and your descendants. And upon you be the Most Glorious Glory!

هر دو در رسائل دوستان اجتماع نماید روح و
ریحان حاصل گردد و دلیل حقیقت و روحانیت
وجدان باشد

2 باغ موقوف را بحسب نصوص لوح محفوظ
مجری دارید ولی حال نظر بحکمت اگر در
تعزیت صرف گردد معذورید زیرا ما مأمور
بحکمتیم و اگر چنانچه در مورد دیگر از حکمت
خارج نباشد واردات آن را بامر مرکز میثاق
صرف ایتام و فقرا و ضعفا کنید و تولیت آن
باغ محول بخود شما و اولاد ذکور و سلاله شما
است و علیک البهاء الأبهی

PYB#119 p.04

AB12377

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

Date: 1912-Jan-16

- 1 O Bashiru'llah! Your letter was received, as well as another letter enclosed within it. Praise be to God, it brought glad tidings of the friends' arising to serve the Cause of God, which brought joy and delight.
- 2 However, news of the troubles and difficulties of Jenab-i-'Andalib caused sadness. But if he were to travel for a while, it would be better than staying put. Surely peace of mind will result. And whichever direction he desires and prefers to travel would be proper. Certainly Jenab-i-Mirza Muhammad Baqir Khan, Jenab-i-Kaykhusraw Parsi and Jenab-i-Ja'far-Quli Khan will make an effort. And you should reach out to his family members and provide him sixty tumans from the Huquq for his travel expenses.
- 3 The photograph was sent according to instructions. Surely it has arrived by now. Your congratulatory telegram also arrived and caused happiness. We were grateful for your efforts. Until now receipts have been sent continuously and are still being sent.

1 ای بشیرالهی نامه شما رسید و هم چنین نامه دیگر
که در جوف بود الحمد لله بشارت قیام احباً بر
خدمت امر الله داشت از اینجهت روح و ریحان
حاصل گردید

2 ولی از زحمات و مشقات جناب عندلیب
افسردگی رخ داد اما اگر چندی سفر نمایند بهتر
از حضر است لابد راحت فکری حاصل میشود
و بهر طرفی میل و رغبت داشته باشند سفر اولی
و مقننی را جناب میرزا محمد باقر خان و جناب
کیخسرو پارسی و جناب جعفر قلیخان البته
همت مینمایند و باید باهل خانه ایشان برسید و
بجهت مسافرت ایشان از حقوق شصت تومان
تقدیم ایشان نمائید

3 فتوغراف بحسب دستورالعمل ارسال گردید
البته تا بحال رسیده تلغراف تنهیت شما نیز رسید
و سبب خوشنودی گردید بمنون از همت شما
شدیم تا بحال قبوضات متتابعاً ارسال شده حال
نیز ارسال میگردد

INBA85:447b

AB06855*To: Jamal daughter of Muhammad Rida Khayyat et al., in Shiraz**Date: 1912-Jan-16*

O beloved handmaidens of God! Your letter was received. It was the essence of meaning, for it was evidence of heartfelt love, spiritual attachment, and conscientious attraction to the Divine Beauty. Thanks be to God that you are handmaidens of the Most Glorious Beauty and are mentioned and regarded in His Kingdom. What bounty is greater than this and what favor more perfect than this? Therefore you must arise to that which befits this station, and that is to shine like a candle in the gathering of the Covenant and to become radiant and brilliant with the light of guidance. And upon you be the Most Glorious Glory.

ای کنیزان عزیزان الهی نامه شما رسید جوهر معانی بود زیرا دلیل بر محبت قلبی و تعلق روحانی و انجذاب وجدانی بجمال الهی بود شکر خدا را که اماء جمال ابهائید و در ملکوتش مذکور و منظور چه موهبتی است اعظم از این و چه عنایتیست اکل از این پس باید بآنچه سزاوار ایتقام است قیام نمائید و آن این است که مانند شمع در انجمن میثاق برافروزید و بنور هدایت درخشنده و تابان گردید و علیکن البهاء الابهی

INBA84:492

AB08228*To: Mirza Fadlullah son of Muhammad Ali (Nayriz) et al.**Date: 1912-Jan-17*

- 1 O relatives of His Holiness Mulla Muhammad-'Ali, the Martyr, upon him be the Most Glorious Glory of God!
- 2 The martyrs in the path of Baha are the brilliant stars in the horizon of heaven. Though outwardly they were slain by the dagger of tyranny and aggression, in reality they were gathered together among the Concourse on High. Every drop of blood that dyes the earth crimson in the path of the Incomparable Lord becomes the cause of life and joy in both worlds. This is a source of pride for you. Know ye the value of this bounty, and open your tongues in thanksgiving.

1 ای منتسبین حضرت ملا محمد علی شهید علیه بهاء الله الابهی

2 شهدای سبیل بها نجوم ساطعه افق سما هستند بظاهر هرچند قتیل خنجر ظلم و عدوان گشتند ولی بحقیقت در قبیل ملا اعلی محشور شدند هر خون که در سبیل حضرت بیچون خاک را گلگون نماید سبب زندگانی و شادمانی در دو جهان گردد و از برای شما مدار افتخار است قدر این موهبت بدانید و بشکرانه زبان گشائید

- 3 And upon you be the Most Glorious Glory!

3 و علیکم البهاء الابهی

LMA2.420, MLK.106, TAN.151,
NYMG.191

AB12232

To: Schweizer, Friedrich et al., in Worttemberg

Date: 1912-Jan-19

O ye two blessed souls! Your letter was received. You had asked about the resurrection and ascension of Christ. The meaning of Christ's resurrection and ascension is this: that after His martyrdom and the occurrence of that most great calamity, the Cause and teachings of Christ were forgotten for three days, for all the disciples were disturbed, even Peter, who was the chief of the apostles, was so agitated that he denied Christ three times. On the third day, Mary Magdalene became the cause of their steadfastness and firmness. The Cause of Christ rose again and His teachings were revived, for Mary Magdalene explained to the disciples that what had occurred affected only the body of Christ - nothing had befallen the reality of Christ. Christ was living and enduring, and was ascending to the heaven of reality.

By heaven is not meant the physical heaven but the spiritual heaven. As He came from heaven, so did He return to heaven; and yet outwardly He had not come from the visible heaven but was born of Mary. But in reality He had come from the spiritual heaven, as He said: "I came from heaven." Thus it became evident that the reality of Christ came from the divine heaven, not from the physical heaven, and likewise He ascended to the divine heaven, not to the physical heaven, for in the physical world there is no heaven - rather, what we see is infinite space, and the physical heaven is the orbit of the stars, meaning the circuit that each star traverses. Ponder deeply on this matter so that you may grasp its reality.

Upon you be the Most Glorious Glory.

BBBD.628

AB00502

To: Jafar Shariatmadar Lahijani Gilani, in Tihiran

Date: 1912-Jan-23

- 1 O Lord, my God! Thou seest how the son of Mahmud hath been seized with trembling and dismay, at the hand of hostile enemies. The vast immensity of the world was for him straitened, inasmuch as multiple calamities befell him and adversities waxed increasingly severe. He was so overtaken by the darkness of tyranny and injustice, of cruelty and iniquity that, unable to endure the onslaught of those trials and tribulations, he finally forsook hearth and home and migrated to the Holy Land.
- طهران جناب آقا میرزا جعفر ابن محمود امام
جمعه لاهیجانی علیه بهاء الله اللهم یا الهی تری
انّ سلیل محمود قد اخذته الرجفة والفتنة من کلّ
عدو عنود وضاق علیه الفضا بما اشتدّ علیه البلاء و
کثر الجور والجفا وحتی ترک الوطن المألوف بما
وقع فی الکسوف من ظلام الظلم وفقدان العدل
وشدة الاعتساف وعدم الانصاف وهاجر الى
الأرض المقدسة وضاق ذرعاً من هجوم المحن و
الآلام
- 2 O God! Persia hath become the arena for the hosts of woe and tyranny. Animosity amongst contending groups hath fanned the flames of injustice and rebellion throughout that land. None can be found there whose breast is not pierced by arrows, whose heart is not wounded by spears. None is there whose body hath not fallen upon the dust-heap of infamy and degradation, owing to the growing intensity of contention and strife and by reason of what the hands of the evil plotters have wrought. Some lean to the right, others turn back on their heels; still others bring upon themselves abasement and retribution. The people have become divided and the congregation of those who were wrapt in veils dispersed, inasmuch as they have failed to hearken to His decisive decree and, deaf to counsel, have cast themselves into the depths of the sea of doubt.
- 2 ربّ انّ خطّة ایران اصبحت مضماراً للخیل و
الویل و العدوان و اشتعلت فیها نيران الجور و
الطغیان بوقوع الاختصاص بین الأحزاب فلم یبق
صدر الا جریح من السهام ولم یبق کبد الا و هو
قریح من السنان و کلّ جسد الا طریق علی تراب
الذلّ و الهوان ذلک بما اکتسبت ایدی اللّثم و
اشتدّ الخصام ثلّة مالت الى الیمین ثلّة رجعت علی
اعقابها و عصبه رمت بنفسها فی ذلّها و عقابها
فتشتت شمل الأحزاب و تفرق جمع اهل الحجاب
ذلک بما لم یصغوا لفصل الخطاب ولن یصتوا و
یستمعوا للنصح نخاضوا فی غمار الارتیاب
- 3 O Lord! Tribulations have encompassed all the peoples. There is none to dispel them besides Thee, and none to forgive our sins except Thyself. I beseech Thee to shield Thy loved ones and protect Thy chosen ones from the swirling dust that hath encompassed that land. I implore Thee, in particular, to shield this devoted servant of Thine, Ja'far, who hath been praying fervently to Thee and supplicating in tears before Thy Face. He is destitute and hath placed his complete trust and confidence in Thee. O Lord! Relieve him of his ills, and let him not drown in the deepest abyss of tribulations or in the fathomless ocean of afflictions. Bestow upon him Thy manifold bounties, unravel before him Thy hidden mysteries, and preserve him from every affliction and sorrow, within the stronghold of Thine unfailing protection. O God! Open Thou the gates of joy and happiness for him in this marvellous age, so that the verities of Thy Cause
- 3 ربّ انّ البلاء قد احاط الوری و لیس له کاشف
الا انت و لیس لنا غافر الا انت و انی اتضرّع
الیک ان تحفظ الأحبّ و تصون الأصفیا من هذا
الغبار المثار فی تلك الدیار و بالأخصّ هذا العبد
المتضرّع الیک المتبتل بین یدیک جعفر المضطرّ
المتوکّل ربّ اکشف عنه السوء و لاتدعه غریقاً
فی العمق الأكبر من البلايا و المحيط الأعظم من
الرزایا و اسمح له بالعطايا و اکشف له الخبايا و
احفظه من المنايا فی صون حمايتک الکبری ربّ
افتح علیه ابواب السورور فی هذا القرن المشکور
حتی یندفع منه السيول فی تبلیغ امرک الى کلّ
غیور و شکور ربّ اجعل همّه همّاً واحداً فی نشر

may flow from him in torrents to every ardent and grateful soul. O Lord! Grant that his sole aim, his only goal, may be to diffuse Thy sweet savours amidst humankind and to spread Thy light throughout the world. O Thou my compassionate Lord! Thou art, in truth, the God of bounty, the Almighty, the All-Glorious, the Ever-Forgiving.

نجاتک بین الوری و سطوح انوارک فی الآفاق یا ربّی الحنون انک انت الکریم القویّ العزیز الغفور

- 4 O thou dear friend! Thy letter, filled with sighs of grief, was read with the utmost sorrow. Thou hast indeed fallen into grave difficulties and hast endured extreme hardships. But this year of great calamity hath encompassed all of Persia—nay, it hath enveloped the whole world. As attested by the poet, “No thorn is there that is not crimsoned by the martyrs’ blood.”

4 ای یار عزیز نامهء پر آه و فغان شما با نهایت حزن تلاوت گردید فی الحقیقه در زحمات شدیدۀ افتاده اید و بمشقات عظیمه مبتل گشته اید ولی این سنهء پر مصیبت جمیع ایران بلکه جهانرا احاطه نموده علی قول شاعر نوک خاری نیست کز خون شهیدان سرخ نیست

- 5 ‘Abdu’l-Baha hath also been thy partner and associate in this regard. In Paris, while, on the one hand, each noble soul brought joy to our hearts, on the other, great difficulties arose as a result of attacks by small-minded individuals. In London some of the clergy hurled such assaults upon us as are impossible to describe. Wert thou to read the Churchman, thou wouldst know what things have come to pass. But ‘Abdu’l-Baha payeth no heed whatsoever to any ordeal, difficulty, or adversity. Nay, rather, he regardeth adversity to be, at times, the same as bounty itself. For forty years the prison-city of ‘Akka was for him a heavenly paradise, and he saw the early days of that imprisonment, which were its most severe, as a garden of roses.

5 عبدالبهاء نیز سهم و شریک شما بود در پاریس هر چند از جهتی هر نفس نفیس سبب فرح قلوب بود ولی از جهت دیگر هر شخص خسیس هجوم نمود و مشکلات عظیمه در میان بود در لندن بعضی از قسّیسا چنان صدمه میزدند که بیان ممکن نه اگر روزنامهء چورچ من را قرائت میفرمودید میدانستید که چه خبر است ولی عبدالبهاء بهیچ وجه اعتنا بهیچ مشکلی و مصیبتی و بلائی نمینماید بلکه بلایا در بعض مواقع عین عطا میشمارد من جمله چهل سال سخن عکا او را گلشن بقا بود و اوقات بدایت سخن را که نهایت سختی زندان بود گلستان میدید

- 6 Thou too must be my companion, and abandon not the arena in the face of afflictions and calamities. Thou must not merely refrain from complaining, but must rather be thankful. One day in Baghdad, the Blessed Beauty—may my soul be offered up for His servants—addressing us, uttered this verse:

6 تو نیز باید رفیق من باشی از مصائب و بلایا از میدان در زروی عدم شکایت که سهل است باید شکرانه نمائی در بغداد روزی جمال مبارک روحی لعیده الفدا خطاب فرمودند و این بیت را تلاوت نمودند

- 7 Either speak no more of love, or content thyself with what hath been ordained;

7 دَع عَنک ذَکر الحُبِّ او فارض بما جری

- 8 Thus hath it been decreed by My command, and such is My law and My way.

8 کذاک جری الأمر فی فرضی و سنّتی

- 9 At that instant, ‘Abdu’l-Baha understood what was expected of him.

9 همان وقت عبدالبهاء فکر کار خود نمود

- 10 And now, through His infinite favours, I hope that days as sweet as honey may once again return. Grieve not, neither sorrow nor repine. “Forsake all complaint and tend to the flock.” My wish for thee is that, by the favour of the Blessed

10 باری از الطاف بی پایان امیدوارم که بار دیگر روزگار چون شکر آید محزون مباش مغموم مگرد ترک گله کن فکر [گله] کن من از الطاف

Beauty, thou mayest find ease of heart and soul. The Glory of
Glories rest upon thee.

جمال مبارک ترا راحت دل و جان خواهم و
علیک البهاء الابهی

LOTW#22

NURA#22, MMK4#026 p.024x,
MSHR5.213-214

AB02436

To: Ustad Abu'l-Muhammad et al., in Zarqan

Date: 1912-Jan-23

1 O friends of Abdu'l-Baha! Your letter was received. Its meanings were spiritual feelings and its contents were filled with divine mysteries, for it was evidence of orientation to the Abha Kingdom and devotion to the Supreme Concourse. Praise be to God that Zarqan has found spirit and fragrance. A group of friends have arisen in perfect steadfastness and firmness to speak with proof and evidence. A blessed gathering has been formed and all, in accordance with divine counsels and exhortations, seek servitude at the Sacred Threshold and arise to serve, loose their tongues in teaching and seek the endless favors of the eloquent decree, so that each may become a brilliant star in the horizon of faith and assurance, and a laughing hundred-petaled rose in the gardens of truth and meaning. I beseech and supplicate with utmost humility and need at the threshold of the Most Great Name - may my spirit be sacrificed for the dust of His shrine - and I seek for each of you eternal glory, everlasting life, endless confirmations and divine bounty. And upon you be the Most Glorious Glory!

1 ای یاران عبدالبهاء نامه شما رسید معانی
احساس روحانی بود و مضمون مشحون باسرار
رحمانی زیرا دلیل بر توجه بملکوت ابهی بود و
تبتل بملا اعلی الحمد لله زرقان روح و ریحان یافته
جمعی از یاران در نهایت ثبوت و استقامت ناطق
بحجت و برهان گشتند انجمن مبارکی تشکیل
یافته و جمیع بموجب وصایا و نصایح الهی تمنای
عبودیت آستان مقدس نمایند و بخدمت پردازند
لسان تبلیغ گشایند و یرلیغ بلیغ الطاف نامتناهی
جویند تا هر یک افق ایمان و ایقان را ستاره
درخشنده شوند و حدائق حقایق و معانی را
گل صدبرگ خندان گردند من بدرگاه اسم
اعظم روحی لعتبة تربته الفداء بکمال عجز و نیاز
تضرع و ابتهال کنم و شماها را هر یک عزت
ابدیه و حیات سرمدیه و توفیقات نامتناهی و
موهبت ربانیه طلبم و علیکم البهاء الابهی

2 The contribution for the Mashriqu'l-Adhkar will, God willing, be sent to America.

2 اعانه مشرق الأذکار انشاء الله به امریکا ارسال
میگردد

INBA84:500, INBA87:023 , INBA52:023,
BRL_DAK#0914

AB11708

To: Rida Khan Sartip et al., in Tihiran

Date: 1912-Jan-23

- 1 O relatives of the soaring attracted leaf, Khanum Bahirih - that cherished handmaiden of God during her lifetime chanted the evident verses and was the cause of exalting the Word of God. In every gathering she called to the Kingdom of God and in every assembly she shone like a candle with the light of the love of God. Her praiseworthy services at the Holy Threshold of the Blessed Beauty are remembered, and the trials and tribulations she endured in the path of God are well-known and evident. She arose to do what was necessary and befitting, and from the beginning of life produced beneficial results and goodly fruits, until her final destination became the opening of divine favors.
- 2 A prayer seeking forgiveness has been offered for that handmaiden drawn nigh to the Abha Kingdom and is being sent. Therefore do not be sorrowful and grieved, do not lament and wail, do not burn and melt away. Rather, constantly seek the elevation of her station and ranks from the court of the Blessed Beauty for that bird of the nest of immortality and sweet-singing nightingale of the supreme Paradise.
- 3 And upon you be the Most Glorious Glory.

1 ای منتسبین ورقه منجذبه طائره خانم باهره آن
کنیز عزیز الهی در مدت حیات ترتیل آیات
بینات مینمود و سبب اعلاء کلمه الله بود در هر
محفل ندا بملکوت الله نمود و در هر مجمعی مانند
شمع بنور محبت الله برافروخت خدمات مشکوره
او در عتبه مقدسه جمال ایهی مذکور و زحمات
و مشقات که در سبیل الهی کشیده معروف و
مشهور بر آنچه که باید و شاید قیام نمود و از
مبادی حیات نتایج مفیده و ثمرات طیبه حصول
نمود تا آنکه خاتمه مطاف فاتحه الالطاف گردید

2 و مناجاتی طلب مغفرت بجهت آن امة الله
المقربه بملکوت ایهی گردید و ارسال میشود
لهذا شما محزون و دلتون مباشد ناله و فغان
منمائید نسوزید و نگدازید بلکه همواره استدعای
علو درجات و سمو مراتب از برای آن طائره
آشیان بقا و مرغ خوش الحان جنت علیا از
درگاه جمال ایهی بطلبید

3 و علیکم البهاء الأبهی

YIA.419

AB06297

To: Haji Muhammad Ali son of Ustad Hasan Fakhkhar, in Shiraz

Date: 1912-Jan-23

- 1 O you who are firm in the Covenant! Your recent letter to Jinab-i-Aqa Siyyid Asadu'llah arrived and was carefully considered. At the threshold of the Blessed Beauty, forgiveness was sought for your honored wife, that He may immerse her in the ocean of pardon. And for your noble father and near mother I likewise beseeched infinite favors from the Divine Threshold, that they may be submerged in the sea of grace and beneficence.
- 1 ای متمسک به عهد و میثاق نامه اخیر شما
بجناب آقا سید اسدالله رسید و بدقت ملاحظه
گردید از درگاه جمال مبارک طلب عفو از برای
حرم محترمه شما شد که او را غریق بحر غفران
فرماید و از برای والد ماجد و والده مقربه شما
نیز الطاف بی نهایت از درگاه احدیت طلبیدم تا
در دریای فضل و احسان غوطه ور گردند

- 2 The letter from the friends which was enclosed has been answered and is included with this letter - please deliver it. Night and day, thoughts of you do not leave my mind. You are remembered in this gathering and renowned in the Supreme Concurrence of the realm above, at the Sacred Threshold of the Most Glorious Beauty - may my spirit be sacrificed for the dust of His resting place.

2 مکتوب یاران که در جوف بود جواب مرقوم گردید و در طی این مکتوب است برسانید شب و روز یاد تواز خاطر نزود در این انجمن مذکور و در بین ملاً اعلی عالم بالا آستان مقدس جمال ابهی روحی لعتبة تربته الفداء مشهوری

- 3 And upon you be the Most Glorious Glory!

3 و علیک البهاء الأبهی

INBA87:258a, INBA52:261b

AB04287

To: Ahmad Sohrab, in Washington, DC

Date: 1912-Jan-26

- 1 ...However, my travel and length of stay in each city depends on that city's capacity. Anyone who tries to specify otherwise speaks only for themselves. Wherever there is greater need, I will stay longer.
- 2 Similarly, arrangements for attendance at gatherings, meetings and synagogues that have extended invitations will be made there. However, in Washington, New York and Boston, the churches and associations that have invited me number twenty - attending all these venues is very difficult. When I am present, whatever is required will be carried out. My journey may take place on March 25th. I hope that the New York Peace Society as well as the International Peace Conference will gain new spirit.
- 3 Convey the Most Glorious and Most Beautiful greetings to Dr. Getsinger with utmost eagerness. And upon you be the Most Glorious Light.

1 ...اما مسافرت این عبد و مدت بقا در هر شهری باقتضای استعداد آنشهر است هر کس تعیین نماید از خود گفته در هر جا بیش اقتضا کند بیشتر مانم

2 و همچنین ترتیب حضور در انجمنها و محافل و کنیسه‌ها که دعوت نموده‌اند در آنجا خواهد شد لکن در واشنگتون و نیویورک و بوستون این سه شهر کائس و انجمنهاییکه دعوت نموده‌اند به بیست رسیده حضور در جمیع این مواقع بسیار مشکل است و چون حاضر گردم هرچه مقتضاست مجری میگردد سفر من ممکن در بیست و پنجم مارچ واقع گردد امیدم چنانست که انجمن صلح نیویورک و همچنین کونفرانس صلح بین ملل روحی تازه یابند

3 بجناب دکتور گتسنر تحیت ابدع ابهی با کمال اشتیاق ابلاغ دار و علیک البهاء الأبهی

MMK5#052 p.048x

AB00088

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran

Date: 1912-Jan-27

- 1 O descendent of that illustrious man! Your detailed letter was reviewed, and information was received concerning the grievous events in Iran and the reprehensible efforts of the rebellious ones - the people of Yamut, who are called the people of Yahya, contrary to how they name the black man Kafur. Although there is no opportunity for further correspondence, as two detailed letters were sent to the Hands of the Cause of God two days ago, nevertheless, a brief response will be written to the extent possible.

یا سلیل الرجل الجلیل نامه مفصل شما ملاحظه گردید و از حوادث ایامه ایران و مساعی ذمیمه اهل طغیان قوم یموت المسمی بقوم یحیی برعکس نهند نام زنگی کافور اطلاع حاصل گردید هرچند فرصت تحریر مجدد نیست زیرا دو روز پیش دو نامه مفصل بمحضرات ایادی امر الله ارسال گردید باوجود این بقدر امکان ولو مختصر جواب مرقوم می شود
- 2 Regarding the matter of Mr. Shuster, you know that this person is not a Baha'i; moreover, he expelled all Baha'is from his administration, and this very act became the cause of his downfall and dissolution. This incident was instigated by the Yamutis. There could be no greater proof. Explain to the Embassy that the criterion of being or not being a Baha'i is this: whoever interferes in political affairs and speaks or acts beyond their duties - this alone is sufficient proof that they are not a Baha'i; no other evidence is needed. But Mr. Shuster expelled all Baha'is who were in his department - this second proof is greater than the first. We worship justice, whoever may execute it, and we are well-wishers of all humanity.

اما قضیه مستر شوستر شما میدانید که این شخص بهائی نیست که سهل است از اداره خود جمیع بهائیان را اخراج کرد و همین عمل او سبب نکبت و اضحلال او شد و این قضیه بتحریر حضرت یموتیا بود برهان اعظم از این نمیشود بحضرت سفارت عرض کنید که میزان بهائی بودن و نبودن این است که هرکس در امور سیاسیه مداخله کند و خارج از وظیفه خویش حرفی زند یا حرکتی نماید همین برهان کافی است که بهائی نیست دلیل دیگر نمیخواهد و لکن مستر شوستر جمیع بهائیان را که در دائره او بودند اخراج کرد دیگر این برهان ثانی اعظم از برهان اول است ما پرستش عدالت میکنیم هرکس مجری بدارد و خیرخواه عموم بشریم
- 3 Among the teachings of Baha'u'llah is that religious prejudice, racial prejudice, national prejudice, and political prejudice are destructive to human foundations. Until mankind becomes free of these vain imaginings, the world will find no rest or tranquility. This matter 'Abdu'l-Baha proclaimed in the great assemblies of London. However, we love Iran and Iranians, and strive with heart and soul for their well-being, even though they have oppressed us. But Baha'u'llah has commanded us not to look at sin and shortcoming, but to love Iran and Iranians for the sake of God, indeed to love all the world without distinction. And we are wise friends, not ignorant ones. We know what brings honor and comfort to Iranians.

و از جمله تعالیم بهاء الله اینست که تعصب مذهبی و تعصب جنسی و تعصب وطنی و تعصب سیاسی هادم بنیان انسانی است تا عالم بشر از این اوهام بیزار نگردد جهان راحت و آسایش نیابد و این قضیه را در مجامع عظیمه لندن عبدالهآ نعره برآورد ولی ما ایران و ایرانیان را دوست داریم و در خیر آنان بجان و دل میکوشیم ولو آنکه ظلم و ستم بما نمودند ولی ما را بهاء الله امر فرموده که نظر بگاه و قصور ننمائیم لله ایران و ایرانیان را دوست داشته باشیم بلکه جمیع جهان را بدون امتیاز و ما دوست دانا هستیم نه دوست نادان آنچه سبب عزت و راحت ایرانیان است میدانیم

- 4 Therefore, from the beginning of the revolution, all know that we never interfered, for we knew how this revolution would cause Iran's destruction. Indeed, it was written repeatedly from the revolution's start that government and people must blend like honey and milk, otherwise progress and prosperity would be impossible and Iran would be ruined. Therefore, the loved ones of God must strive with heart and soul so that government and people may be reconciled to each other, and if they cannot succeed, they should withdraw. Beware, beware of being involved in the bloodshed of any Iranian.
- 5 In brief, all know that we are completely forbidden from interference in political affairs, and these recent events in Iran are sufficient proof that we were entirely free from corruption, strife and contention - we never interfered at all. Yes, if any Baha'i is appointed to a position or service, they must strive to fulfill their duties with utmost truthfulness, honesty, justice and fairness, and must serve their employer in whatever country they may be and whatever government they may be appointed to serve - there is no difference. And since this relates not to religion but to government, such engagement in these matters is not corruption. End.
- 6 As to the matter of Iran itself, the Qur'an states: "Hold fast, all of you together, to the Cord of God, and be not divided, lest your gain depart from you." This is one of the greatest foundations of the political world. It is impossible for a people to be divided and yet succeed and be confirmed in even a minor matter. Rather, they will destroy the foundation and all will meet with frustration and loss. The basis of Iran's revolution is the discord between parties - "they destroy their houses with their own hands." Particularly since the Yamut tribe has infiltrated all parties and instigated corruption against one another, so that they might kill and plunder each other, imagining in their delusion that "O God, occupy the oppressors with the oppressors." After Iran's forces are completely dissolved, the Yamut tribe will find an arena and make their move, establish a government, and slay all the Baha'is - this is their fundamental aim.
- 7 Observe how these people are of one mind internally, yet they join every party. It is clear their purpose is corruption and sedition. They should either be from the Moderate party, or the Independence party, or the Democratic party. How is it
- 4 لهذا از بدایت انقلاب جمیع میدانند که ابداً مداخله ننمودیم زیرا میدانستیم که چگونه این انقلاب سبب خرابی ایران میگردد حتی بکرات و مرّات از بدایت انقلاب نوشته شد که دولت و ملت باید مانند شهد و شیر آمیخته گردد و الا فلاح و نجاح محال است ایران ویران گردد لهذا احبای الهی باید بجان و دل بکوشند تا دولت و ملت التیام یکدیگر یابد و اگر عاجز مانند کتاره جویند زنهار زنهار از اینکه در خون یک ایرانی داخل شوید
- 5 مختصر این است کلّ میدانند که ما از مداخله در امور سیاسی بکلی ممنوعیم و این وقایع اخیره ایران برهان کافی که بکلی از فساد و نزاع و جدال بری بودیم ابداً مداخله ننمودیم بلی اگر نفسی از بهائیان در منصب و خدمتی تعیین گردد باید در ایفای وظیفه خویش نهایت صدق و راستی و عدل و انصاف بکوشد و مخدوم خویش را پرستد در هر مملکتی که باشد و بخدمت هر دولتی که تعیین گردد تفاوتی در میان نیست و این چون تعلّق بدین ندارد تعلّق بحکومت دارد این مداخله در این امور فساد نیست انتهی
- 6 و اما مسئله خود ایران در قرآن میفرماید و اعتصموا بحبل الله جمیعاً و لا تختلفوا فتذهب ربحکم این از اعظم اساس عالم سیاسیست ممکن نیست که قومی اختلاف نمایند و باوجود این در امری جزئی موفق و مؤید گردند بلکه بنیاد براندازند و جمیع خائب و خاسر گردند اساس انقلاب ایران اختلاف احزاب است یخربون بیوتهم بایدیم علی الخصوص که قوم یموت در جمیع احزاب حلول کردند و بر ضد یکدیگر تحریک فساد نمودند تا اینها همدیگر را قتل و غارت کنند و بوهم و گمان خودشان اللهم اشغل الظالمین بالظالمین شود بعد از آنکه قوای ایران بتمامه مضمحل شود قوم یموت میدانی بیابند و جولانی بدهند و تأسیس حکومتی بکنند و جمیع بهائیان را بکشند اینست اساس حضرات شما
- 7 ملاحظه نمائید که اینها در باطن یکرأیند باوجود این در هر حزبی داخل این واضح است که مقصد فساد و فتنه است یا باید از حزب اعتدال باشند یا استقلال یا دیموقراط چه طور است که جمعی

that a group internally of one heart and mind nevertheless has some in Darius's army and some in Alexander's? This clearly shows their aim is to sow discord and strife. Soon they shall face the manifest loss that is the consequence of their deeds. But someone must explain this to the people without mentioning the Baha'is, like those who never say they are Yamutis yet cause a thousand seditions and corruptions while people think they are well-wishers.

- 8 Consider what Sadru'l-'Ulama, Mirza Yahya, his brother, and the son of Sadru'l-'Ulama are doing. The son of Sadru'l-'Ulama went to Najaf and entered the circle of the late Khurasani. Morning and evening he would kiss that departed one's hand, and in his circle he would strive to say: "The Baha'is are the enemies of religion and nation, while we are sincere and devoted Shi'is. Therefore our hearts burn for the Ja'fari faith. These Baha'is desire to trample underfoot the true Ja'fari religion. How can ye, who are the firm pillar of Shi'ism, permit this—especially since the Baha'is are the people of despotism?" Those poor souls, being unaware, knew not that this man is a rank Babi, one who even wisheth to destroy the domes of His Holiness the Commander of the Faithful and His Holiness the Lord of Martyrs, and to raze them to the ground. They are like the Jews who say: "In the marketplace we are Muslims; in the lane we repent of it; but within the house, we are as we have always been."

- 9 These people, in assemblies and gatherings, are pure Shi'is; in the street, dissemblers and waverers; and within their houses, at every moment they utter a thousand curses against the Shi'is, and reckon the killing of them among their firm and established beliefs and the religious duties incumbent upon them. Ye are well aware of this matter: namely, that they seek to destroy all the sacred shrines and leave no trace thereof; and they deem the burning of all the books of former ages, up to the Day of the Manifestation of the Primal Point, to be a binding and obligatory duty, that no vestige may remain. And should they gain the power, they would behead the peoples of the world, including the Shi'is, except such as become Babis. Yet, notwithstanding these beliefs, outwardly they are pure and devoted Shi'is of His Holiness the Commander of the Faithful, and Muslims possessed of every requisite qualification.

- 10 In brief, they have recently sent certain persons to Muhammad-'Ali Shah, that they may be within his circle and promote despotism; so that, should he prevail, they may say: "We are the self-sacrificing champions of independence; we are the

در باطن یکدل و یکرای باوجود این بعضی در لشکر دارا باشند و بعضی در لشکر اسکندر این واضح است که مقصد القاء فساد و نزاع است عنقریب بجزای اعمال خویش بخسran مبین افتند ولی اینها را باید کسی حالی مردم بکند بدون اسم بهائی نظیر آنان که ابداً نمیگویند بموتی هستیم ولی القای هزار فتنه و فساد میکنند و مردم گمان مینمایند که اینها خیرخواه هستند

- 8 ملاحظه کنید که صدرالعلما و میرزا یحیی و برادرش و پسر صدرالعلما چه میکنند پسر صدرالعلما به نجف رفت در دائره مرحوم خراسانی داخل شد صبح و شام دست آغرحوم را میبوسید و در دائره اش میکوشید که بهائیان دشمن دین و ملتند و ما شیعه خالص مخلص لهذا دلمان برای مذهب جعفری میسوزد این بهائیان میخواهند مذهب حق جعفری را پایمال کنند شما که رکن رکن شیعه هستید چگونه روا میدارید علی الخصوص که بهائیان اهل استبدادند آن پیچاره ها هم بخبر نمیدانستند که این بابی حق است حتی میخواهد قبه حضرت امیر و حضرت سیدالشهدا را خراب کند و با خاک یکسان نماید نظیر یهود که میگویند در بازار مسلمانیم در کوچه پشیمانیم در توی خانه همان آئیم اینها

- 9 در محافل و مجالس شیعه خالص در توی کوچه مزور و مذبذب در توی خانه هردم هزار لعن بشیعه میکنند و قتل آنان را از عقائد ثابته راسخه و فریضه دین میشمردند و شما مطلع بر این مطلب هستید و آن این است که جمیع بقاع مقدسه را خراب کنند اثری نگذارند و سوختن جمیع کتب سلف را تا یوم ظهور نقطه اولی واجب و فرض ذمت دانند که اثری نماند و چون دست یابند ملل عالم منجمله شیعیان را گردن زنند مگر کسی که بایی شود باوجود این عقائد در ظاهر شیعه خالص مخلص حضرت امیرند و مسلمان جامع الشرائط

- 10 باری تازه کسانی را نزد محمد علی شاه فرستاده اند که در حوزه او باشند و مروج استبداد که اگر چنانچه او غلبه یابد بگویند مائیم جانفشان استقلال مائیم بدخواه مشروطه شب و روز از

ill-wishers of constitutionalism. Night and day we wept and burned over the ruin of Iran's independence, and strove according to our power. Praise be to God, now the light of independence hath shone forth and the monarchy hath been established."

انهدام استقلال ایران گریان و سوزان بودیم و
بقدر قوه میکوشیدیم الحمد لله حال نور استقلال
درخشید و سلطنت استقرار یافت

- 11 For that people have neither shame nor modesty. Mirza Yahyay-i-Dawlat-Abadi was in London and Paris: there was neither name nor trace of him, neither voice nor call; he was sheer nonexistence. Yet the purport of the talks of this servant he secretly had translated through a certain person and sent to the London Congress Society, that they might be inserted in a pamphlet under his name; and he expended a sum of money in this matter. Should ye obtain it, ye will observe that it is wholly the purport of my addresses. Indeed, one day Monsieur Dreyfus came and brought that pamphlet and said: "Master, who is this Mirza Yahya, who hath stolen your talks from the newspapers and the contents of your letters in their entirety, and, by means of financial influence, hath caused them to be sent and inserted in this pamphlet?"

11 زیرا آنقوم نه شرم دارند نه حیا میرزا یحیای
دولت آبادی در لندن و پاریس بود نه اسمی و
نه رسمی و نه صدائی و نه ندائی معدوم صرف
بود ولی مآل نطقهای این عید را خفیا بواسطه
شخصی ترجمه کرده و بجمعیت کانگرس لندن
فرستاده تا باسم او در جزوهئی درج کنند و
مبلغی در اینخصوص مایه گذاشته اگر آن را
بدست آرید ملاحظه میکنید که مآل نطقهای
من است بتمامه حتی مسبو دریفوس روزی آمد
و آن جزوه را آورد و گفت آقا این میرزا یحیا
کیست که نطقهای شما را در جرائد و مضمون
مکاتیب شما را بتمامه دزدیده و بقوت مالیه
فرستاده در این جزوه درج کرده اند

- 12 Such, in brief, is their condition. But God leaveth nothing concealed, and He will make all these things manifest. As for the matter of the misleader—that new, venomous scorpion—it hath no importance whatsoever. Assuredly His Holiness Shaykhu'r-Ra'is will write, in refutation of him who hath stung the Centre of the Covenant like a speckled serpent, whatsoever is meet and befitting.

12 باری این است شأن آنان ولی خدا هیچ چیز
را پنهان نمیگذارد و جمیع اینها را آشکار خواهد
نمود اما مسئلهء مضل یعنی عقرب پریش جدید
بهیچوجه اهمیتی ندارد البته حضرت شیخ رئیس
ردا علی من لدغ مرکز الميثاق كالحية الرقطاء آنچه
باید و شاید مرقوم میدارند

- 13 And upon you be the Most Glorious Glory.

13 و علیک البهاء الأبهی

PYK.278, MSHR2.233x

AB11646

To: Relatives of Ta'irih, in Tihrah

Date: 1912-Jan-29

- 1 To the believers of Tehran, the soaring bird that has flown to the highest horizon and whose fame has spread through the most glorious Kingdom, upon her be the Most Glorious Glory of God.

1 طهران منتسبین امة الله المرفوعة الى الرفرف الأعلى
الطائرة الصبوت فی ملکوت الأبهی طائرہ علیها
بهاء الله الأبهی ملاحظه نمایند

- 2 Prayer seeking forgiveness:

2 مناجات طلب مغفرت

- 3 O Lord! O Thou to whom the birds of hearts have soared on wings of recognition, seeking Thy most exalted holy threshold, yet their wings grew weary of reaching it and returned frustrated from comprehending even the lowest sign among the brilliant signs of unity in Thy glorious Kingdom - how much less the essence of the Divine Being, the sublimity of attributes, and the loftiness of names as they circle around the Divine Essence!
- 4 My Lord! Verily Thy maidservant, the brilliant, radiant, soaring Ta'irih, has flown from these nests and sought the Kingdom of mysteries. She has returned to Thee, gladdened by favors, revived by aid, longing for nearness, and seeking to behold the lights. My Lord! She was attentive in hearing, keen in sight, expansive in thought, comprehensive in remembrance, eloquent in speech, with a heart stirred and a soul attracted, with a breast dilated by Thy holy verses. Day and night her cries of glorification, magnification and praise rose to Thy most glorious Kingdom at dusk and dawn.
- 5 My Lord! She proclaimed Thy remembrance among the maidservants, her eyes were gladdened by witnessing Thy greatest signs, her ears delighted in hearing Thy call from the highest horizon, and her nostrils were perfumed by inhaling the fragrance of faithfulness from the most glorious garden. She did naught but turn to Thy generous face, draw from Thy mighty announcement, and drink from the deep and vast ocean. She spoke with the most excellent utterance, her spontaneous eloquence flowed forth as she gave glad tidings of the brilliance of lights and appearance of mysteries among the women and the righteous. She explained proofs and arguments, established evidence, showed the way, and offered listeners pure, delightful wine and the choice wine of knowledge in an elegant cup. She did not slacken for a moment but joined night to day, leading those on foot and horseback to the center of guidance with humility and submission to the Most Glorious Kingdom, until her bones grew frail, her hair turned white, her strength failed, and the brilliant flower withered from successive pains and recurring illnesses. Then her ascension to the highest horizon was ordained. With clipped wings she took flight, spread the leading feathers of prosperity and the radiant signs of success, and soared to the world of spirits, longing for pardon and forgiveness, hoping for grace and benevolence.
- 6 My Lord! Fulfill her hopes, facilitate her desires, grant her happiness, open before her face the doors of meeting in the
- اللهم يا من طارت طيور الأفئدة باجنحة العرفان
قاصدة عتبة قدسك العليا فكلت جناحها عن
الوصول اليها بل رجعت خائبة عن ادراك ادنى
آية من آيات التوحيد الباهرة في ملكوته المجيد
فكيف كنه الذات و سمو الصفات و علو الأسماء
من حيث هي هي طائفة حول الذات
- رب ان امتك طائفة الزاهرة زاهية الساطعة
طارت من هذه الأوكار و قصدت ملكوت
الأسرار و رجعت اليك مستبشرة بالألطف
منتعشة بالأسعاف متمنية قرب الجوار متيعة
مشاهدة الأنوار رب انها كانت صاغية السمع
حديدة البصر واسعة الفكر جامعة الذكر ناطقة
اللسان مهتزة الجنان منجذبة القواد منشركة الصدر
بآيات قدسك ليلاً نهاراً يرتفع منها الضجيج
بالتهليل والتكبير والترتيل الى ملكوتك الأبهى
في العشي والأشجار
- رب انها دلعت لسانها بذكرك بين الاماء و
قرت عينها بمشاهدة آياتك الكبرى و التذت
مسامعها باستماع ندائك من الأفق الأعلى و تعطر
مشامها باستشمام رائحة الوفا من الحديقة الغلبا و
ماكان منها الا ان توجهت الى وجهك الكريم
واستفاضت من نبك العظيم و استمدت و
اغترفت من البحر الخضم العميق فنطقت باحسن
اللغى و انحدرت شقائق ارتجالها فبشرت بسطوع
الأنوار و ظهور الأسرار بين النسوة و الأبرار و
شرحت الحجج و البرهان و اقامت الدليل و دلت
الى السبيل و سقت المستمعين راووق السلسبيل
و رحيق العرفان في كأس انيق فلم تفتر في آن
و حين بل واصلت النهار بالليل و قادت المشاة
و انخليل الى مركز الهدى بخضوع و خشوع الى
الملكوت الأبهى الى ان وهن منها العظم و ابيض
منها الشعر و خارت منها القوى و انقلبت الزهرة
الزهاء السها من الام متتابعة و امراض مترادفة
و قدرت لها الصعود الى الأفق الأعلى فارتاشت
مقصوفة الجناح و نشرت قوادم الفلاح و اباهر
النجاح و طارت الى عالم الأرواح تتنى العفو و
الغفران و ترتجى الفضل و الاحسان

Most Glorious Kingdom, bestow upon her nearness and proximity, effusion of lights, immersion in the sea of reunion, and attainment of ultimate hopes. Verily Thou art the Generous, verily Thou art the Great, verily Thou art the Most Merciful, the Compassionate.

6 رَبِّ حَقِّقْ آمَالَهَا وَيَسِّرْ مَبْتَغَاهَا وَاسْمَحْ بِاسْعَادِهَا وَ
افتح على وجهها ابواب اللقا في الملكوت الأسمى
وارزقها قرب الجوار والاستفاضة من الأنوار و
الاستغراق في بحر الوصال و التمتع بغاية الآمال
أنت انت الكريم أنت انت العظيم أنت انت
الرحمن الرحيم

YIA.420-421

AB02477

To: Muhammad Hashim Kashani, in Tihiran

Date: 1912-Jan-29

1 O thou who breakest the bread of tharīd for every noble friend!

1 یا هاشم التّريد لكلّ حبيب مجيد

2 Your letter was received. You had written that 'Abdu'l-Baha wrote that Iran is sick and averse to the physician, and this thirsty one is on the shore of the sweet Euphrates, therefore this wanderer has no choice but to travel to the West. What you wrote is correct, but my intention is that the government and people of Iran flee from 'Abdu'l-Baha and if I were present they would fight, and since I am prevented from this bounty therefore I am compelled to travel to the West.

2 نامه شما رسيد مرقوم نموده بودی که عبدالبهاء نگاشته ایران بیمار و از طبیب بیزار و این تشنه از دریای عذب فرات در کنار لهذا این آواره را چاره جز سفر فرنگ نه آنچه مرقوم نمودی صحیح است ولی مراد من این است که دولت و ملت ایران از عبدالبهاء در گریزند و اگر حاضر شوم در ستیزند و چون از این موهبت ممنوعم لهذا بسفر فرنگ مجبورم

3 Otherwise the light of truth shone from the horizon of Iran, the luminary of the horizons rose in that blessed land, and the beloved of love illumined its face in that gathering, and the melody of the Abha Kingdom was raised from that luminous land. Thousands of disturbed lovers gave their hearts to the Beloved and hastened to the altar of love and sacrificed their lives and heads. They endured every affliction, saw every calamity, and bore every ordeal. Despite this they were patient, grateful, content.

3 و الا نور حقیقت از افق ایران درخشید نیر آفاق در خطه مبارکه طالع گردید و شاهد عشق در آن انجمن رخ برافروخت و آهنگ ملکوت ابدی از آن خطه نوراء بلند شد هزاران عاشقان آشفته شدند و دل بدلبار دادند و بقریانگاه عشق شتافتند و جان و سر فدا نمودند هر یلای کشیدند هر مصیبتی دیدند و هر بلیهائی تحمل نمودند باوجود این صابر بودند شاکر بودند راضی بودند

4 Surely Iran has superiority over other regions because it was specially endowed with this bounty. But other regions received illumination from the land of Iran and acquired lights from those regions. 'Abdu'l-Baha's intention was not that the people of the West deserve more than the East. My intention was that since freedom of thought is scarce in Iran and Iran is sick and those in authority are averse to the physician, therefore there is no choice but to journey to the West.

4 البته ایران تفوق بر اقالیم دیگر دارد زیرا باین موهبت تخصیص یافته اما اقالیم سائر استفاضة از کشور ایران نموده و اقتباس انوار از آن اقطار کرده مقصود عبدالبهاء این نبوده که اهالی غرب استحقاق بیش از شرق دارند مقصود این بود که چون حریت افکار در ایران نایاب و ایران

بیمار و اهل رتق و فتق از طبیب یزار لهذا چاره
جز آهنگ بفرنگ

- 5 Convey the most wondrous Abha greetings to the honored maidservant of God, the radiant leaf, and the esteemed young maidservant of God. One special photograph was sent to you. And upon you be the most glorious Abha glory.

5 نه بامه الله ضلع محترمه ورقه بهیه و امة الله
صبیه مکرمه تحیت ابدع ابهی برسان یک
عکس مخصوص شما ارسال گردید و علیک
البهاء الأبهی

INBA17:003, MMK5#039 p.039x

AB12297

To: Yunis Afrukhtih, in Tihiran

Date: 1912-Jan-31

- 1 O thou who art firm in the Covenant! A letter hath been received from my daughter, who is immersed in the ocean of lights, the Gathering Place of Divine manifestation in the world of mysteries - the honored Radi'r-Ruh, upon her be the Glory of God, the Most Glorious. Its contents stated that the late Mirza Hadi Khan had three children, and this loving sister cared for them. The eldest daughter of that departed one is under your protection and chastity. That departed one left an inheritance of nearly ten thousand tumans, and the three sisters have dedicated their share as an offering for the repair of the illumined grave of the honored Radi'r-Ruh and other martyrs of Manshad. If this be so, certainly gird up the loins of utmost endeavor in this service, so that the blessed tomb of that respected being may become apparent, its sight may brighten eyes, and its sweet fragrance may perfume nostrils.

1 ای ثابت بر پیمان نامه ای از صبیّه من استغرق فی
بحر الأنوار محفل التجلّی فی عالم الأسرار حضرت
رضی الروح علیها بهاء الله الأبهی رسید مضمون
آنکه مرحوم میرزا هادی خان سه اولاد داشت
و این خواهر مهربان پرستاری نمود و صبیّه بزرگ
آن مرحوم در تحت عفت و عصمت شماس و آن
مرحوم قریب ده هزار تومان میراث گذاشت و
اما سه خواهر سهم خویش را نذر نموده اند که قبر
منور حضرت رضی الروح و سایر شهدای منشاد
تعمیر شود اگر چنین است البتّه بکمال همت کمر
بر این خدمت بندید تا جدث مبارک آن ذات
محترم ظاهر شود و مشاهده اش چشمها روشن
کند و رائحه طیبه اش مشامها معطر نماید

- 2 And upon thee be the Most Glorious Glory.

2 و علیک البهاء الأبهی ع ع

- 3 O Lord! Praise be unto Thee for having made Radi'r-Ruh a star shining from the Kingdom of mysteries upon the hearts of the righteous, and a luminous lamp in the glass of the Supreme Concourse, kindled and giving light from the Abha Kingdom, calling unto the people of the lowest earthly realm: "Blessed am I, for my Lord hath honored me and hosted me in a gathering place of holy bounty."

3 ربّ لک الحمد بما جعلت رضی الروح کویکاً
مشرقاً من ملکوت الأسرار علی قلوب الأبرار و
سراجاً منیراً فی زجاج الملاء الأعلى یوقد و یضی
من ملکوت الأبهی و ینادی اهل الناسوت
الأدنی طوبی لی بما اکرمنی ربّی و ضیفنی فی
محفل قدس کریم

INBA85:249

AB04184*To: Abu'l-Hasan-i-Ardikani (Haji Amin)**Date: 1912-Feb ca.*

- 1 O Amin of 'Abdu'l-Baha! I am in the realm of Egypt and day and night engaged in remembrance of the friends. From the Universal Peace Conference of America, from the Race Unity Conference, from the Governor of Boston, America, from the great and eminent ones of that land, from its notable figures, and from the friends, letters of invitation are arriving continuously. Therefore I am compelled to journey to America despite great physical weakness and exhaustion from the abundance of work and writing and staying awake at night. My physical powers are completely depleted, yet still this long and extensive journey must be undertaken - there is no choice. And the country of America is very vast and one must go everywhere. But placing my trust in the Blessed Beauty, I will proceed with His aid and favor.
- 2 You must supplicate and implore and seek confirmation from the Most Great Name (may my spirit be sacrificed for the dust of His threshold) for 'Abdu'l-Baha, that perhaps He may take a step in servitude on this journey and draw a breath in service, for until now He has not succeeded even to the extent of a drop and has no capital except shame and embarrassment.
- 3 Convey to all the divine friends the most wonderful Abha greetings with utmost longing, especially to Haji Ghulam-Rida. And upon you be the most glorious Abha glory.
- 1 یا امین عبدالبهاء در اقلیم مصرم و شب و روز بذكر یاران مشغول از مجمع صلح عمومی امریک و از مجمع وحدت نژاد و از والی بستان امریک و از اعظم و اکابر آن دیار و از مشاهیر و از احباً متتابعاً رسائل دعوتنامه میرسد لهذا مجبور سفر امریکا هستم باوجود ضعف زیاد جسد و خستگی از کثرت اشغال و کثرت تحریر و بیداری شب قوای جسمانی بکلی تحلیل رفته باز باید این سفر طویل و عریض بشود چاره نیست و مملکت امریک بسیار وسیعست و همه جا باید رفت ولی توکل به جمال مبارک نموده به عون و عنایت او حرکت میشود
- 2 شما تضرع و زاری فرمائید و از اسم اعظم روحی لعنة تربته الفداء عبدالبهاء را تأیید طلبید که شاید قدمی در این سفر در عبودیت بردارد و نفسی در خدمت کشد زیرا تا بحال بقطره‌ئی موفق نشده است و جز نجلت و شرمساری بضاعتی ندارد
- 3 جمیع یاران الهی را بکمال اشتیاق تحیت ابدع ابهی ابلاغ دارید علی‌الخصوص جناب حاجی غلامرضا را و علیک البهاء الابهی

INBA16:156, MMK5#042 p.041

AB12281*To: Baha'is of Stuttgart, Germany**Date: 1912-Feb*

O sons and daughters of the heavenly Kingdom! Be thankful to God that the heavenly Father bestows such extraordinary kindness upon you.

He has opened the gates of heaven for you.

He has sent down His Kingdom for you.

He has lit a radiant lamp in your hearts.

He has breathed into you the breath of the Holy Spirit.

He has baptized you with the water of life, with the fire of the love of God, and with the spirit of His knowledge.

He has introduced you into His Kingdom and given you eternal life.

I send you the glad tidings that the light from the Sun of Truth is already dawning on the horizon of the East.

I send you the glad tidings that the heavenly powers are already set in motion.

I send you the glad tidings that the powers of this world are already faltering.

I send you the glad tidings that the time has now come in which the sun of prejudice and the moon of superstition will be darkened.

I send you the glad tidings that the divine Spirit and the hosts of the Kingdom are at work.

I send you the glad tidings that the stars of worldly honors are in the process of falling.

I send you the glad tidings that the angels of heaven are sent forth over all regions.

I send you the glad tidings that the fragrances of the Holy Spirit surround you.

I send you the glad tidings that the morning of clarity has dawned.

I send you the glad tidings that the Sun of Truth now shines.

BBBD.158-159

AB00741

*To: Baha'is of Shiraz**Date: 1912-Feb-01*

- 1 O leaves attracted to the fragrances of God! My intention was to write a special letter to each one, but alas, there is more work than time - perhaps a thousand times more. For instance, every hour's worth of work must be accomplished in one hour. Consider what this means! Therefore it was not possible to write individually, and surely the pure leaves will excuse me and consider this letter as addressed to each one individually.
- 2 After forty years of imprisonment in Akka, the doors of freedom opened for Abdu'l-Baha. He immediately determined to hasten to all corners of the world, turning away from his own rest and comfort, and to press forward over sea and land despite weakness and frailty. However, chronic illnesses from the period of imprisonment had made their nest in this weak frame, thus preventing movement. Finally, trusting and relying upon God, he hastened to the Western lands and through the assistance and favor of the Blessed Beauty (may my spirit be sacrificed for the dust of His threshold), some relief came in the weakness and frailty - that is, some of those ailments disappeared. The confirmation of the Abha Kingdom arrived and the victory of the favored angels became manifest. Although this weak and feeble ant was powerless, yet the aid and protection of the Divine Unity was evident and apparent. Therefore the divine call reached high and low, and the melody of supplication and entreaty reached the ears of the Manifestations of grandeur and glory. A great commotion arose in that country and the glance of the Blessed Beauty's favor guided many and moved multitudes.
- 3 Particularly regarding the supplicating leaves of those regions, it was observed that the women show more resolve than the men, are seekers of truth, make great effort and striving, and in their manners and conduct show the utmost dignity. Though outwardly unveiled, in reality they possess the highest chastity and purity, except for the base elements among both men and women who are the disgrace of the world and are shameless and immodest. In any case, the pure leaves are very wise and intelligent, full of enthusiasm and fervor, detesting both frivolity and luxury, and keeping clear of self-indulgence and lethargy.
- ای ورقات منجذبه بفریفتن بوی خدا! من قصد داشتم که برای هر یک یک نامه مخصوص بنویسم اما متأسفانه کار از وقت پیش است بلکه هزار درجه است مثلاً هر ساعتی باید کار هزار ساعت دیده بشود ملاحظه کنید که چه خبر است لهذا ممکن نبود که منفرداً مرقوم گردد و البته ورقات طیبه معذور میدانند و این نامه را خطاب به هر یک منفرداً می‌شمارند
- عبدالبهاء را بعد از چهل سال سجن عکا ابواب حریت باز شد فوراً مصمم بر آن گشت که باطراف جهان شتابد و روی از راحت و آسایش خویش بتابد و باضعف و ناتوانی در دریا و صحرا بتازد ولی امراض مزمنهائی مدت سجن در این جسم ضعیف لانه و آشیانه نموده بود لهذا مانع از حرکت بود عاقبت متوکلأً علی الله معتمداً علیه به خطه و دیار غرب شتافت و به عون و عنایت جمال مبارک روحی لعبته تربته الفداء در ضعف و ناتوانی خفت حاصل شد یعنی بعضی از آن علل زایل گردید تأیید ملکوت ابدی رسید و نصرت ملائکه مقربین جلوه نمود هرچند این مور ضعیف ناتوان بود ولی عون و صون احدیت مشهود و عیان لهذا ندای رحمانی بسمع اعلی و ادانی رسید و آهنگ تضرع و ابتهال بمسامع مظاهر عظمت و جلال واصل شد ولولهائی در آن کشور افتاد و نظر عنایت جمال مبارک جمعی را هدایت کرد و گروهی را بحرکت آورد
- علی‌الخصوص ورقات مبتهله آنصفحات را ملاحظه شد که نساء بیش از رجال همت دارند و طالب حقیقتند و جهد و کوشش مینمایند و در اطوار و آداب در نهایت وقارند بظاهر بی‌پرده‌اند ولیکن در حقیقت در نهایت عفت و عصمت مگر گروه اراذل چه از رجال و چه از نساء آنان رسوای عالمند و بی‌شرم و بی‌بیا باری ورقات طیبه بسیار با عقل و هوشند و پرجوش و پرخروش از طیش و عیش هر دو بیزار و از تن‌پرستی و خمودت در کنار

4 Now the hope is that the veiled ones of the East, who have drunk the cup of tribulation in the path of the Blessed Beauty and each day were afflicted with a new calamity, who tasted every bitter cup and endured every hardship - that they may be moved to such ecstasy and joy that the radiance of their happiness may shine upon the Western lands and set the European world in motion, so that the leaves of Europe may seek assistance in attraction from the women believers in Iran, for the Eastern leaves have precedence, and "the foremost ones are the foremost ones, these are they who are brought nigh." I beseech God that the cherished handmaidens of God in Shiraz may raise such a song and melody in praise and glorification of the Self-Sufficient Lord that it may bring the veiled ones of the West into ecstasy and motion.

5 And upon you be the Most Glorious Glory!

4 حال امید چنان است که پرده‌نشینان شرق که در سبیل جمال مبارک جام بلا نوشیدند و در هر روزی بمصیبتی مبتلا گشتند و از هر جام تلخی آشامیدند و هر زحمتی کشیدند آنان چنان به وجد و طرب آیند که پرتو سرور آنان بر ممالک غرب زند و جهان فرنگ را باهنگ آرد تا ورق‌ات اروپا استمداد انجذاب از نساء احباب در ایران نمایند زیرا ورق‌ات شرق سبقت دارند و السّابقون السّابقون اولئک هم المقربون مقرر از خدا خواهم که کنیزان عزیزان الهی در شیراز به تسبیح و تقدیس خداوند بی‌نیاز آواز و شهنازی برآرند که مخدرات غرب را به وجد و حرکت آرند

5 و علیکنّ البهّاء الأبهی

MMK6#530

AB03457

To: *Ridvanul-Muluk (Wife of Tamaddun), in Shiraz*

Date: 1912-Feb-01

1 O Ridvan al-Muluk, handmaiden of the Most Glorious Beauty! Jinab-i-Tamaddun (on the pattern of tadahruij), rolling and tumbling through the mountains and wilderness of Europe without delay, strived until he reached melodious Shiraz.

2 In brief, despite the ornaments of Europe and the pleasantness of climate and color and sweet melodies and beautiful flower gardens and multicolored bounties, Jinab-i-Tamaddun sacrificed them all for you and rushed to Fars with utmost speed. Observe how kind he is! But know this - were it not for 'Abdu'l-Baha's authority, he would have lingered completely in those regions. But the whip was applied, no excuse remained, and the journey continued day and night until he hastened to his own abode.

3 Praise be to God, his eyes were brightened - that is, after Europe's famous physicians performed surgery and lost hope, it was a divine gift that this eye was healed despite severe inflammation. Now he will come to you with two eyes like languid narcissus - don't say eyes, say two flasks of pure wine!

1 امة‌الله رضوان الملوک ای کنیز جمال ابهی جناب تمدن علی وزن تدرج در کوه و بیابان فرنگ بی‌درنگ غلطان غلطان کوشید تا خود را به شیراز خوش‌آواز برساند

2 مختصر اینست باوجود زینت فرنگ و لطافت آب و هوا و رنگ و خوشی آهنگ و گلستانهای قشنگ و نعمتهای رنگارنگ جناب تمدن همه را تصدق شما نمود و به فارس در کمال سرعت تاخت ملاحظه کن که چه قدر مهربانست ولی اگر هیمنه عبدالبهّاء نبود این را بدان که بکلی در آنصفحات درنگ مینمود ولی تازیانه بکار رفت بهانه نماند سیر روزاروز و شبانه استمرار یافت تا بکاشانه خویش شتافت

3 الحمد لله دیده‌هایش روشن شد یعنی بعد از آنکه مشاهیر حکمای اروپا عملیه اجرا نمودند و امید قطع کردند پس موهبتی از خدا شد که این چشم در نهایت رمد شفا یافت حال با دو چشم چون زرگس شہلا وارد بر شما خواهد شد چشم

Don't say hair, say a lock of ambergris! Though he has left no trace of the ambergris with scissors, perhaps fearing whiteness would show, for he has pulled out the roots of his beard. It's not apparent - that is, he has become young. He was weak but has become strong, and like a ball rolls in the field of joy.

مگویک قرآبه بادهء خلر زلف نگویک لطیفهء
عنبرسارا ولی عنبرسارا را بمقراض اثری نگذاشته
گویا میترسد که سفیدی نمایان شود زیرا ریشهء
ریش را کنده است معلوم نمیشود یعنی جوان
شده است ناتوان بود توانا گردیده و مانند گوی
در میدان کامرانی میغلطد

4 And upon you be the Most Glorious Glory.

و علیک البهاء الابهی 4

MSHR3.068

AB05716

To: *Khabirul-Mulk*

Date: 1912-Feb-01

1 O thou who art called Khabir [literally well informed]. Praise be unto God that thou art as well informed as thy name implies! Thou hast attained the knowledge of that Beloved One who is Unknowable and hast discovered the significance of that Inexpressible One who is beyond all signs. This is the true meaning of being well informed. This is the true meaning of discernment. This is the significance of the attribute of perception and learning. If thou hast knowledge of all things but remaineth ignorant of Him of what use or advantage would it be to thee? But when thou knowest of Him then shalt thou attain true knowledge of all things and shalt perceive the realities of all things with insight and discernment.

1 ای شخص خبیر الحمد لله مصداق این کلمهئی زیرا
از آن یار یخبخبر خبر یافتی و از آن دلبر بی نشان نشان
جستی اینست خبیری اینست بصیری اینست
سمیعی اینست علیمی اگر از جمیع کائنات خبر
داشتی و از او یخبخبر بودی چه ثمری و چون از او
خبر یافتی از هر چیز خبر گیری و با ذی توجّهی
بحقائق اشیاء اطلاع یابی

2 Thou didst lament the onslaught of the enemy and hast good reason to do so. These oppressors are like bloodthirsty wolves that attack a flock of sheep but it is our hope that the Unseen hand will aid the friends and the sharp claws of these oppressors will be rendered impotent. Turn thine attention to the Concourse on high and seek thou aid and assistance from Him. I too will pray and seek assistance from that same Source.

2 از تطاول دست عدوان ناله و فغان نموده بودید
حق بجانب شماست ستمکاران گرگ خونخوارند
بر اغنام بتازند ولی امید چنانست که ید غیبی
برسد و ناخون تیز اهل ستیز را قطع نماید توجّه
بملکوت ابهی کن و از او عون و عنایت طلب
من نیز دعا کنم و تأیید رجا نمایم و علیک البهاء
الابهی

MMK2#206 p.147

AB07758*To: Arbab Jamshid, in Tihran**Date: 1912-Feb-01*

- 1 My kind friend! Until now I have not conversed with that servant of the peerless God nor written any letter, but since in these days Master Jamshid Khudadad has fallen into the hands of an unjust man, and his predicament is a disgrace for the Iranians, and more so for the Baha'is, and most of all for the Zoroastrians, and you are a heart and soul friend, therefore my request is this: strive so that the veil may not be lifted from Master Jamshid's affairs and that he may not become distressed and unsettled.
- 2 Let him pay his debt and escape from this snare and not face reproach from others. You are kind and well-intentioned and a friend to every fallen, dejected, wounded heart. May your soul be happy.

1 دوست مهربان من تا کنون با آن بندهٔ خدای
بیچون گفتگوئی ننمودم و نامه ننگاشتم ولی چون
در این روزها مهتر جمشید خداداد بدست مردی
پیداد گرفتار شده است و گرفتاری او رسوائی
ایرانیان و بیشتر بهائیان و بیشتر از همه زردشتیان
است و شما دوست دل و جان پس خواهش
من چنین است که بکوشید تا پرده از کار مهتر
جمشید نیفتد و پریشان نگردد و بی سر و سامان
نشود

2 وام خویش بدهد و از دام برهد و سرزنش از
دیگران نبیند تو مهربانی و نیک اندیش و دوست
هر افتادهٔ افسردهٔ دل ریش جانت خوش باد

ALPA.043, YARP2.050 p.097

AB09285*To: Nasrullah Baqiruf, in Tihran**Date: 1912-Feb-01*

- 1 O thou who art firm in the Covenant!
- 2 Jinab-i-Jamshid Khudadad hath fallen into the snare of injustice and is utterly distressed. He is now setting out for Tehran in the hope that through the friends he may be able to recover something of his property from that ill-intentioned one, so that he may at least pay his debts. Although the debtor hath fled, it seems he hath some savings from properties and goods in Iran. You and the other friends must exert your utmost effort to secure his rights.
- 3 And upon thee be the Most Glorious Glory!

1 ای ثابت بر پیمان

2 جناب جمشید خداداد در دام بی انصافی افتاده
و بینهایت پریشان است حال عازم طهران که
شاید بواسطهٔ یاران از اموال آن بداندیش چیزی
تحصیل شود که اقلاً دین خویش بدهد هر چند
مدیون فرار نموده ولی در ایران گویا اندوخته‌ئی
از املاک و اسباب دارد شما باید نهایت همت
را در تحصیل حقوق او بفرمائید و همچنین سائر
یاران

3 و علیک البهاء الأبهی

MKT5.169a

AB10709*To: Mirza Muhammad Baqir Khan Shirazi, in Bombay**Date: 1912-Feb-02*

O Khan! You must send those copies soon, as they need to accompany me on the journey. The departure may take place in early spring. Your longing is boundless. Would that we could be together on this journey too, but essential services are needed in Shiraz and you must be there. In truth, convey loving greetings to all companions from this wanderer of sea and desert.

جناب خان البتہ آن سوادها را بزودی ارسال فرمائید که در سفر باید همراه باشند در اول بهار شاید عزیمت خواهد شد اشتیاق شما بی نهایت است یالیت در این سفر نیز باهم بودیم ولکن در شیراز خدمات لازمه است باید در آنجا باشید فی الحقیقه همراهی جمیع را تحت مشتاقانه از آواره دریا و صحرا برسان

INBA84:347b

AB00654*To: Dreyfus-Barney, Hippolyte et al., in Washington, DC**Date: 1912-Feb-03*

- 1 O servant of the Sacred Threshold! You are truly a servant of the Cause of God and one who loves 'Abdu'l-Baha. In accordance with your request, God willing, efforts will be made to depart for America in March, and at the time of departure a telegram will be sent to you either from Alexandria or Naples. You should be present in New York, and on this journey I will certainly assign you duties - be assured of this.

1 ای بنده آستان مقدس فی الحقیقه خادم امر الہی و محب عبدالبہاء بموجب خواهش شما انشاء اللہ سعی میشود کہ در ماہ مارچ عزیمت بہ امریکا گردد و وقت حرکت یا از اسکندریہ یا از ناپولی تلغراف بشما ارسال خواهد شد باید شما در نیویورک حاضر باشید و در این سفر البتہ ترا بخدمات تکلیف مینمایم مطمئن باش

- 2 As for the matter of travel expenses, truly the beloved friends of God showed the utmost kindness, and I became pleased with them. But you know that 'Abdu'l-Baha does not accept a single penny without necessity, for hoarding is never befitting. The travel expenses, praise be to God, are ready and prepared. Therefore, the sum that had been sent was most acceptable, but since it was not needed, it was returned. Whenever there is a need, I myself will ask the friends without hesitation or ceremony, and this is better and more pleasant. Therefore, quickly return this sum to its owners, the spiritual friends, and offer my utmost apologies so they may spend it themselves for charitable purposes. You must not be saddened by this at all - you should be extremely happy that 'Abdu'l-Baha deals with you and the friends with complete freedom.

2 اما قضیہ مصارف راہ فی الحقیقه احبای الہی نہایت خیرخواہی را مجری داشتند و من از آنان راضی گشتم اما تو میدانی کہ عبدالبہاء بدون لزوم دیناری قبول نینماید زیرا اندوختن ابداً سزاوار نیست مصاریف راہ الحمد للہ حاضر و مہیا شد لهذا مبلغی را کہ ارسال نمودہ بودید بسیار مقبول افتاد ولی چون لزوم نبود اعادہ گشت ہر وقت لزومی حاصل شود بدون ملاحظہ و تکلیف من خود از احبای میطلبم و این بہتر و خوشتر است لهذا شما این مبلغ را بزودی زود پیاران رحمانی صاحبانش اعادہ فرمائید و از قبل من نہایت عذرخواہی بنمائید تا در موارد خیرہ بدست خود صرف نمایند و

- مبادا از این محزون بشوید باید نهایت سرور را حاصل نمائید که عبداله‌آ با شما و یاران بنهایت آزادی معامله مینماید
- 3 Convey to all the Most Glorious Greetings. I was very pleased with Mr. and Mrs. Kinney and will meet with friends and strangers in their home, but I will stay at a hotel - there is wisdom in this. I will depart directly from Alexandria to America and will not go to Europe.
- 3 جميع را تحيت ابدع ابی ابلاغ داريد از مستر و مسيس كنى بسيار راضى شدم و در خانه آنها با دوست و بيگانه ملاقات خواهم كرد ولى منزل در اوتل خواهم نمود حكمتى در اينست و يكسر از اسكندريه عازم امريكا خواهم شد و به اروپا نغروم
- 4 Similarly, convey my respectful greetings to the attracted maid-servant of God Mrs. Parsons, for we will meet with friends and strangers at appointed times in her prosperous home. Have the house prepared for this purpose, but I will stay at a hotel. As for the summer house, it is not possible for me to find such leisure and respite in America to spend days in complete comfort at a summer resort. Therefore, let that house be used for other purposes. Mrs. Parsons must not let go of wisdom and should make Mr. Parsons happy and grateful in every way. This very association with others and contentment is itself worship.
- 4 و همچنين بامه‌الله المنجذب مسيس پارسنز تحيت محترمانه من برسانيد كه در بيت معمور ايشان با ياران و بيگانگان در ساعت معلومه ملاقات خواهم كرد خانه را بجهت اين كار مهيا فرمايند اما منزل در اوتل خواهم نمود و اما خانه تابستاني ممكن نيست در امريك من چنان فرصتى و مبلتى يابم كه در ييلاق بنهايت راحت ايامى بگذرانم لهذا آخانه را در مورد ديگر استعمال نمايند و مسيس پارسنز بايد حكمت را از دست ندهد و مستر پارسنز را از هر جهت مسرور و ممنون نمايد همين معاشرت با ديگران و رضائت عين عبادتست
- 5 God willing, I will attend the Peace Conference between nations. The Japanese association is important - organize it well. As for travel to other places, after arrival in New York it will proceed according to wisdom and expediency.
- 5 و انشاءالله در كنفرانس صلح بين ملل حاضر خواهم شد انجن ژاپونيا اهميت دارد او را خوب مرتب نمايند و اما سفر بسائر جهات بعد از وصول به نيويورك بمقتضاي حكمت و مصلحت مجرى ميشود
- 6 Regarding the expenses of 'Abdu'l-Baha, you had written that at least one thousand dollars per month would certainly be necessary. 'Abdu'l-Baha has no constraints - He can manage with a small sum as well. These matters have absolutely no importance. Until now it has passed, and henceforth it will pass too. Do not think about this at all.
- 6 اما در خصوص مصارف عبداله‌آ مرقوم نموده بوديد كه اقلاً ماهى هزار دلار البته لازم است عبداله‌آ تقيدى ندارد بمبلغ زهيدى نيز گذران كند اين امور ابدأ اهميتى ندارد تا بحال گذشته است من بعد نيز ميگذرد ابدأ در اين فكر نباشيد
- 7 You will certainly accompany the journey - prepare yourself for translation. The photograph of the Governor of Boston arrived. At the time of travel, the day of departure, name of the ship, and day of arrival will be announced. And upon you be the Most Glorious Glory.
- 7 و البته شما در سفر همراهيد خود را مهياى ترجمه نمايند فتوغراف والى بوسطن رسيد و در وقت سفر يوم حركت و اسم كشتى و يوم ورود اخبار ميگردد و عليك اله‌آ الأبهى ع
- 8 Observe, Mr. Dreyfus, in what pleasant terms this has been written.
- 8 جناب مستر دريفوس ملاحظه كنيد كه بچه عبارت خوش مرقوم گرديده

AB01020

To: Wilhelm, Roy C et al., in United States

Date: 1912-Feb-03

- 1 Through Mr. Mirza Ahmad Sohrab. To the divine friends in America - Mr. Roy Wilhelm, Mr. and Mrs. McNutt, Mr. and Mrs. Kinney, Mr. Mountford Mills, Mrs. May Maxwell, Mrs. Elizabeth Nurse, Mrs. Ellen Goodall, Mrs. Agnes Parsons, Mr. and Mrs. Hoar, Mrs. Ellen Revonda, Mrs. Krug, Mrs. Ella Cooper, Mrs. Count, Mrs. Charlotte Bingham:

1 بواسطه آقا میرزا احمد سهراب امریکا احبابی الهی جناب مستر روی ویلهلم مستر و مسیس مکات و مستر و مسیس کنی مستر متفرد میلز مسیس می ماکسول مسیس ابث نرس مسیس الن گودال مسیس اگنس پارسنز مسیس و مستر هور مسیس الن رایوندا مسیس کروگ مسیس الا کوپر مسیس کانت مسیس شارلت بینگام

- 2 O my kind friends and dear daughters! Despite physical weakness and inability to endure travel, out of utmost longing to see the faces of the friends, 'Abdu'l-Baha is setting out on a journey to that distant country which is like another world, to cross the great ocean and illuminate his eyes with the sight of the friends' faces. Although this journey will bring me endless hardship, the hope of meeting the friends brings solace to heart and soul. Therefore I am determined to depart in March and make one journey to those regions. I will notify you by telegraph when I depart.

2 ای یاران مهربان و دختران عزیز من عبداله‌با با وجود ضعف جسمانی و عدم تحمل سفری از نهایت اشتیاق بمشاهده روی یاران عازم سفر بآنکشور دور مانند جهان دیگر است تا قطع محیط اکبر کند و دیده بمشاهده روی یاران منور نماید هرچند مرا این سفر مشقت بی‌پایانست ولی امید ملاقات یاران تسلی دل و جانست لهذا در ماه مارچ مصمم حرکت و یکسفر بآنصفحات آیم و وقت حرکت تلغرافاً اخبار میدهم و

- 3 I am very grateful and pleased with the owners of the houses that have been prepared for 'Abdu'l-Baha, and I have accepted their hospitality. However, I will use their houses as meeting places and meet with everyone in those houses. Each day I will set a time for meeting friends in that house and another time for meeting others. In short, I will associate and mingle with everyone in those houses, but my lodging will be in a hotel. This is more in accord with wisdom. Surely the divine friends will also consider wisdom and be content with my wishes, for my purpose is to be alone and at rest in the hotel, not meeting with anyone there, with set times for meetings to be held in the houses.

3 خانه‌هاییکه از برای عبداله‌با مهیا شده از صاحبان آنخانه‌ها بسیار ممنون و خوشنودم و ضیافت آنانرا قبول نمودم ولی خانه‌های آنها را محل اجتماع قرار دهم و با جمیع در آن خانه‌ها ملاقات نمایم هر روز وقتی از برای ملاقات یاران در آنخانه معین نمایم و وقتی دیگر بجهت ملاقات دیگران معین کنم خلاصه با جمیع در آنخانه‌ها مؤانست و معاشرت کنم ولی منزل در اوئل باشد این بحکمت موافق تر است البته یاران الهی نیز حکمت را منظور دارند و برضای من راضیند زیرا مقصد من آنست که در اوئل تنها و راحت باشم و با کسی ملاقات ننمایم و اوقات ملاقات معین باشد و در خانه‌ها باشد

- 4 As for the sum that has been designated for 'Abdu'l-Baha's travel expenses, it is clear this action stems from utmost love and is evidence of steadfastness and firmness. I became infinitely grateful to you all and was pleased, and I beseech blessings for you from the Court of Unity, for giving leads to blessing. However, the means for travel have been prepared

4 اما در خصوص مبلغی که بجهت مصارف طریق عبداله‌با معین نموده‌اند این واخست که این حرکت از نهایت محبت است و دلیل ثبوت و استقامت و من بینهایت از شماها ممنون شدم خوشنود گشتم و از برای شما از درگاه احدیت

and all necessary expenses are ready - there is absolutely no lack or deficiency. Therefore, with utmost joy and pleasure the sum you have sent is being returned so that you may spend it on charitable causes. This brings me even greater joy. There should be no formality between me and you - this is a world of fellowship. Whenever there is need I will ask you myself without any hesitation. I hope that through the favors of the Blessed Beauty, invisible confirmations and infinite bounties will encompass all, and that I will meet the friends with utmost joy. And upon you be the Most Glorious Glory.

برکت میطلبم زیرا اتفاق سبب برکت است ولی اسباب سفر مهیا گشت و مصاریف آنچه لازم است حاضر شد ابداً کم و نقصی ندارد لهذا با نهایت سرور و خوشنودی مبلغی که ارسال نموده‌اید اعاده میشود تا در موارد خیریه صرف نمائید و این بیشتر سبب سرور من است و میان من و شماها تکلیفی نیست عالم مواسات است هر وقت لازم بشود خود از شماها میخواهم و ابداً ملاحظه‌ئی ندارم و از الطاف جمال مبارک امیدوارم که تأییدات غیبیه و فیوضات نامتناهی احاطه نماید و یاران را در نهایت سرور ملاقات کنم و علیکم البهاء الأبهی

BRL_DAK#0990, MMK5#051 p.047

AB03331

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

Date: 1912-Feb-03

- 1 O trustworthy one of 'Abdu'l-Baha! Your letter dated 14 Safar 1330 was received. Due to lack of time, a brief response is being written.
- 2 Our first loan to Hajji was six thousand tumans, and this second loan which we have newly taken is also four to five thousand tumans. Thus we now owe eleven thousand tumans. This borrowing from last year until now was unavoidable. Now since the journey to America lies ahead, therefore this second loan was taken. In any case, from now on whatever arrives must go toward paying off this loan. We will manage and make do with whatever is available in America. You should think about having the loan repaid. The burden of debt is very heavy. I do not desire that you be in debt.
- 3 The presence of Aqa Mirza 'Ali-Akbar Rafsanjani is necessary, indeed essential, in Tehran and he must study the English language and gain proficiency in it. If he had proficiency in English, it would have been beneficial for this journey, but now his remaining in Tehran is more beneficial, on condition that he exerts his utmost effort in acquiring English.

- 1 ای امین عبداله‌آء نامهء مورخهء ۱۴ صفر سنه ۱۳۳۰ وصول یافت از عدم فرصت مختصر جواب مرقوم میگردد
- 2 شش هزار تومان قرض اول ما بجناب حاجی و این قرض ثانی که تازه کردیم آن نیز چهار پنج هزار تومان میشود از این قرار حال یازده هزار تومان مدیونیم این قرض از سال گذشته تا بحال مجبوری بود حال چون سفر امریکا در پیش بود لهذا این قرض ثانی شد باری من بعد آنچه میرسد باید ادای این قرض بشود ما در امریکا بآنچه حاضر است اداره و اکتفا مینمائیم شما در فکر این باشید که قرض داده شود بار قرض بسیار سنگین است نمیخواهم که مدیون باشید
- 3 جناب آقا میرزا علی اکبر رفسنجانی وجودشان در طهران لازم بلکه الزمست و باید لسان انگلیسی را بخوانند و مهارت پیدا کنند اگر در لسان انگلیسی مهارت داشتند در این سفر مفید بود ولكن حال بقایشان در طهران مفیدتر است

- بشرط آنکه در تحصیل انگلیسی نهایت همت را
مبذول دارند
- 4 بامه‌الله المقرّبه فاطمه سلطان همشیره حضرت
علیّ قبل اکبر از قبل من تحت ابداع ابهی برسان
و بدرگاه الهی عجز و زاری میشود که از جمله
زائرات محسوب شده الطاف مخصوصه شمول یابد
- 5 And upon you be the Most Glorious Glory.
- 5 و علیک البهاء الابهی

INBA16:181

AB05931

To: Weardale, in London

Date: 1912-Feb-03

My respected heavenly friend, your letter arrived and its contents brought the utmost joy, for it was evidence of your heart-felt affection and spiritual sentiments. Praise be to God, I arrived safely in the East and found the hearts of the friends illumined with the lights of the Kingdom. O respected friend, you observe how darkness has encompassed everything, therefore a great illumination must appear to dispel this intense darkness. Thus, hope lies in the lights of the dawn of guidance which will again rise from the East and spread across the horizons. Therefore, as long as there is life in his body, 'Abdu'l-Baha will travel and call to the Kingdom of God, and even when at home will not rest for a moment but will strive with his whole being so that this lifeless body of humanity may attain eternal life. And upon you be greetings and praise. I request that you accept my highest respects.

دوست ملکوتی محترم من نامه شما رسید و از
مضمون نهایت سرور حاصل گردید زیرا دلیل
بر الفت قلبیه و احساسات روحانیّه آنجناب
بود الحمد لله من بسلامت به شرق رسیدم و
دلهای دوستان را بانوار ملکوت روشن دیدم
ای دوست محترم ملاحظه مینمائید که تاریکی
چگونه احاطه نموده لهذا باید نورانیّت عظیمه
ظهور یابد تا دفع این ظلمت شدیده کند لهذا امید
بانوار صبح هدایت است که باز از شرق طلوع
نموده و در آفاق منتشر میگردد لهذا عبدالهاء تا
جان در بدنش متحرک است سفر کند و ندا
بملکوت الله نماید و در حضر نیز آنی فراغت ننماید
بجان بکوشد تا این جسم مرده عالم انسانی حیات
ابدیه یابد و علیک التّحیه و الثّناء خواهش دارم
که احترامات فائقه مرا قبول فرمائید

MKT3.463

AB10374*To: Abu'l-Hasan-i-Ardikani (Haji Amin)**Date: 1912-Feb-04*

1 O 'Amin ['Trustworthy One'] of 'Abdu'l-Baha! Again we have come, again we have come! From the lands of Europe we have come. As servants of the Sacred Threshold we have come. From rose gardens and flower beds we have come.

2 But alas, we have come to the realm of the Copts, for they are frozen and lifeless, cold and unworthy of praise. The blazing fire will not impart warmth to these people. By contrast, the people of the West—the Europeans—are very receptive.

3 And upon thee be the Most Glorious Glory.

1 ای امین عبدالبهاء باز آمدیم باز آمدیم از راه
فرنگستان آمدیم بنده آستان آمدیم از گلشن و
گلستان آمدیم

2 ولی افسوس که باقلیم قبطیان آمدیم زیرا
منجمدند و محمود و باردند و غیرمحمود نار ذات
الوقود این قوم را حرارت نبخشند بالعکس اهالی
غرب قوم فرنگ که بسیار مستعد هستند

3 و علیک البهاء الاهی

MHMD2s.333b

INBA16:153, MMK5#076 p.063

AB10456*To: Shaykh Muhsin Naimi Naini (Dabir Muaid), in Hamadan**Date: 1912-Feb-06*

1 O thou who art firm in the Covenant! Praise be to God that in every gathering and place thou art successful in serving the Threshold of the Lord, for thou art detached from name and fame, enchanted by that Beloved Kind One and maddened by those disheveled tresses. Through the favors of the Ever-Living, the Ancient One, there is intense hope that the friends in Hamadan will each day manifest a new radiance and show forth greater steadfastness than before. In truth, they are servants and firm, they are hearing and speaking. From the confirmations of the Lord of Signs, I continually beseech for them aid and protection, and I pray for their success in both the material and spiritual realms. I am certain that through the favors of the Lord of Hidden Bounties, day by day they will increase in unity and shun discord. The Jew and the Muslim will blend together like sugar and flowers, achieving complete fusion. They will be waves of one sea, forces of one army, birds of one garden, so that they may be accepted and praised at the Threshold of Oneness.

1 ای ثابت بر پیمان الحمد لله در هر محفل و مکانی
موفق بخدمت حضرت یزدانی زیرا بیزار از نام
و نشانی و مفتون آن دلیر مهربان و مجنون آن
زلف پریشان از الطاف حی قدیر امید شدید است
که یاران همدان هر روز جلوه‌ئی دیگر نمایند و
ثبوت و استقامت بیشتر از پیشتر بنمایند فی الحقیقه
خادمند و ثابت و سامعند و ناطق از تأییدات
ربّ الآیات آنان را هر دم عون و صون طلبم و
موفقیت ملک و ملکوت خواهم و یقین دارم
که بعنایت حضرت خفیّ الألطاف روز بروز بر
ایتلاف بیفزایند و از اختلاف پرهیزند کلیمی و
مسلمان مانند گل و شکر با یکدیگر بیامیزند امتزاج
تام حاصل نمایند امواج یک بحر باشند افواج
یک لشکر گردند طیور یک حدیقه باشند تا در
درگاه احدیت مقبول و مشکور گردند

2 You had asked about lottery. In truth, in Western countries it is a form of commerce, but whether it is permitted or forbidden must be referred to the Universal House of Justice, that is, the House of Justice elected by all the Baha'is of the world. For any ordinance that is not explicitly revealed in the Book must be referred to the House of Justice. 'Abdu'l-Baha is the interpreter of the Book and not the enactor of laws not revealed in the Book.

3 As for the dates in this Most Great Dispensation, some are solar and some are lunar. The Festival of Ridvan, Naw-Ruz, and the Night of the Ascension are solar, but the Twin Festivals are, according to the explicit text of the Book, concurrent, and this can only be realized through the lunar calendar. The blessed days of the Declaration of the Exalted One - may my spirit be a sacrifice for Him - and the martyrdom of His Holiness the Primal Point were observed according to the lunar calendar, though this is not explicitly stated in the Most Holy Book. Through the favors of the Incomparable Lord, it is hoped that mighty confirmations and glorious success will be constant companions. And upon thee be the Most Glorious Glory.

RKS.147-148x

2 از لایتری سؤال نموده بودید فی الحقیقه در ممالک غرب رشته تجارتست ولی جواز و عدم جواز آن راجع به بیت عدل عمومی است یعنی بیت عدلی که از جمیع بهائیان عالم انتخاب شود زیرا هر حکمی که مصرح کتاب نیست راجع به بیت عدلست عبداله‌آء مبین کتاب است نه مؤسس احکام غیر مذکوره در کتاب

3 اما تواریخ این ظهور اعظم بعضی شمسی است و بعضی قمری عید رضوان و عید نوروز و لیلہ صعود شمسی است ولی عیدین مبارکین بصریح کتاب توأم است و این جز بحساب قمری محقق نگردد و در ایام مبارک بعثت حضرت اعلی روحی له الفداء و شهادت حضرت نقطه اولی بحساب قمری گرفته میشد ولی صریح کتاب اقدس نه و از الطاف حضرت بیچون رجا چنانست که تأییدات عظیمه و توفیقات جلیله همدم و همراز گردد و علیک اله‌آء ال‌آبی

INBA85:307,

BRL_DAK#0890,

GHA.426ax

AB02827

To: Muhammad Ali Khan Baha'i, in Tihiran

Date: 1912-Feb-06

1 Your letter was received. According to the decisive text of the Blessed Beauty, the friends do not interfere in political matters, but rather must concentrate all their thoughts on teaching. Today teaching is everyone's duty. For instance, though 'Abdu'l-Baha is but dust at the holy threshold, he has deprived himself of this great bounty so that perhaps he may render some small service at the Sacred Threshold according to his incapacity. Alas! Alas! Despite this weakness what can I do? But that which cannot be fully attained should not be wholly abandoned. His hope is to make one final move and he begs prayers from the divine friends that he may succeed in achieving a drop from the ocean of servitude.

1 نامه شما رسید بنص قاطع جمال مبارک احباً در امور سیاسی مداخله ندارند بلکه باید جمیع افکار خویش را حصر در تبلیغ نمایند امروز تبلیغ تکلیف کل است مثل اینکه عبداله‌آء باوجود آنکه تراب تربت پاک روح و جان اوست از این فیض عظیم خود را مهجور نموده تا آنکه شاید بقدر عجز خویش خدمتی بآستان مقدس نماید هیات هیات باوجود این عجز چه توانم نمود ولی ما لایدرک کله لایترک کله امیدش چنانست که یک حرکت مذبحخانه بنماید و از یاران الهی رجای دعا مینماید بلکه بقطره‌ئی از بحر عبودیت موفق شود

- 2 However, if one of the friends of God is appointed to some service for the government and nation, he must strive with heart and soul and carry out his duties with perfect honesty, trustworthiness and godliness. From Tehran they had asked that if someone from among the friends is appointed and selected to a government department, what is his duty? It was written that indeed he should strive to gain employment in government departments and act with justice and fairness and show forth zeal and enthusiasm, so that God willing he may be assisted to render sincere service to government and nation.

2 و اما اگر نفسی از احبای الهی در خدمتی از خدمات دولت و ملت تعیین شود باید بجان و دل بکوشد و بنهایت صداقت و امانت و دیانت ایفای وظیفه خویش نماید از طهران سؤال نموده بودند که اگر نفسی از احبای در دائرهئی از دوائر حکومت تعیین و انتخاب شود تکلیف او چیست مرقوم شد که بلکه باید بکوشد تا در دوائر حکومت استخدام گردد و بعدل و انصاف پردازد و همت و غیرت نماید بلکه انشاءالله بخدمتی صادقانه بدولت و ملت مؤید شود

- 3 The letter from the Baha'i Assembly of Kerman was noted. During these days of travel a detailed letter was written and sent to the Spiritual Assembly, and you should convey the most wondrous and glorious greetings from 'Abdu'l-Baha. And upon you be the Most Glorious Glory.

3 نامهء محفل بهائیان کرمان ملاحظه گردید در این ایام سفر مکتوب مفصل بمحفل روحانی مرقوم گشته بود و ارسال شده و شما از قبل عبدالبهاء تحیت ابدع ابهی ابلاغ دارید و علیک البهء الأبهی

BRL_TRUST#62x, COC#2074x

COMP_TRUSTP#63x, MKT4.182,
AKHA_123BE #04 p.j, AVK3.285.14x,
YHA1.410x

AB11046

To: Mirza Muhammad Afshar, in Tihiran
Date: 1912-Feb-06

- 1 My Lord and my Hope! Thou seest me....
- 2 O spiritual friend! Your luminous letter, both in verse and prose, was received and read with the utmost joy and fragrance. Likewise, the response you had written to that dull-witted person... That obtuse soul for many years imagined himself a herald of the Covenant... until he made an unwelcome proposal...

1 ربّ و رجائی ترانی...
2 ای یار روحانی نامهء نورانی منظوماً و مشوراً ارسال نموده بودی بنهایت روح و ریحان قرائت گردید و همچنین جوابی که برای آنشخص بلید مرقوم نموده بودی... سالهای عدید بگمان خویش منادی میثاق بود... تا آنکه تکلیف باردی نمود...

ASAT5.258x

AB05138*To: Yuhanna Dawud, in London**Date: 1912-Feb-09*

- 1 O thou who art firm in the Covenant! The letter sent on February 9, 1912, through Jinab-i-Shaykh Faraju'llah, was received. Its contents were a cause of joy and a proof of the surging ardour of the hearts of your friends in that region. In very truth, ye have arisen to serve beyond the measure of your strength, and recompense from the Lord of Lords is assured and ordained.

۱ ای ثابت بر پیمان نامهء مرسول بتاريخ نهم ۹
فرابر ۱۹۱۲ بواسطهء جناب شیخ فرج الله رسید
مفهوم مورث سرور بود و دلیل بر فوران قلوب
یاران شما در آسمان فی الحقیقه مافوق طاقت
بخدمت قیام دارید و مکافات از رب الأرباب
محقق و مقرر
- 2 Strive, as far as thou art able, with heart and soul, to establish a perfect bond between the friends of the West and the friends of the East, and to ensure that correspondence between them be sustained continually.

۲ تا توانی بجان و دل بکوش که دوستان باختر را
ارتباط تام بیاران خاور دهی و مخیره در میان
مستمر گردد
- 3 In truth, Jinab-i-Haji Mirza Yaqut is occupied with service in Baghdad. I am pleased with him, and I supplicate abundant confirmations for him from the All-Forgiving Lord.

۳ فی الحقیقه جناب حاجی میرزا یاقوت در بغداد
بخدمت مشغولست من از او مسرورم و در حق
او تأیید موفور از رب غفور ظلم
- 4 As for permission for Haji Mahmud to attain the presence, this is difficult, for I shall shortly travel to the regions of America. God willing, after my return, permission to come into the presence will be granted.

۴ اما اذن حضور حاجی محمود مشکل است زیرا من
عنقریب بصفحات امریک سفر نمایم انشاء الله
بعد از رجوع اذن حضور داده می شود
- 5 Jinab-i-Ibrahim Khwajih Yusuf, Mushi Maryam Khan, arrived today in Alexandria and were met.

۵ جناب ابراهیم خواجه یوسف موشی مریم خان
امروز وارد اسکندریه شدند و ملاقات گردید
- 6 And upon thee be the Glory of the All-Glorious.

۶ و علیک البهاء الأبهی

MKT3.454, DAUD.05

AB01579*To: Hippolyte Dreyfus-Barney, in Paris**Date: 1912-Feb-11*

- 1 ...As for my journey to America, it will be on March 25th on the steamship Cedric, directly to Naples and from there to America.

۱ ...اما سفر من به امریک در بیست و پنجم ۲۵
مارچ با واپور سدريک یکسر به ناپولی و از آنجا
به امریک

- 2 Regarding the funds that were prepared and arranged for 'Abdu'l-Baha's travel expenses in America - whatever was received was immediately returned, and for what had not yet arrived, instructions were written to return it immediately to its owners. However, this was written in a pleasant manner....

2 و اما قضیهء مبالغی که از برای مصاریف راه عبدالبهاء در امریک تہیا و تدارک شدہ بود آنچه رسید فوراً اعادہ گردید و آنچه نرسید مرقوم شد کہ فوراً بصاحبانش رد نمایند لکن بنوع خوشی تحریر یافت...

MMK5#055 p.052x

AB00734

To: *Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran*

Date: 1912-Feb-12

- 1 O you who are firm in the Covenant! Your letter was received. You had complained about current events in Iran, which caused the utmost grief - how scattered that group is and how those leaders are without direction. All these afflictions were due to not heeding loving counsels, for at the beginning of the revolution, advice was repeatedly given to both sides, and surely you heard those words at that time and observed those letters.

1 ای ثابت بر پیمان نامہء شما رسید از وقوعات حالیہء ایران شکایت نمودہ بودید لهذا نہایت تأثر حاصل گردید کہ آن جمع چگونه پریشانند و آن سروران چگونه بی سر و سامان جمیع این بلایا بجهت عدم استماع نصایح مشفقانہ بود زیرا در بدایت انقلاب بکرات و مرات بطرفین نصیحت شد و البتہ آن عبارات را در آن اوقات شما شنیدہاید و آن نامہها را ملاحظہ نمودہاید

- 2 This is the exact wording of what was written at the start of the revolution: "The government and people must blend together like honey and milk, otherwise progress and success are impossible. Iran will be ruined and the end result will be interference by neighboring powers." Therefore the friends of God must strive with heart and soul to bring about reconciliation between the government and people, and if unable, they should withdraw. Beware, beware of becoming involved in the bloodshed of any Iranian, and so forth. But the more we said, the less they listened - rather, they paid no attention at all.

2 این عین عبارتست کہ در بدایت انقلاب مرقوم گردید باید دولت و ملت مانند شہد و شیر یکدیگر آمیختہ گردند والا فلاح و نجاح محال است ایران ویران گردد و عاقبت منتهی بمداخلہء دول متجاورہ شود لهذا باید احبای الہی بجان و دل بکوشند تا میان دولت و ملت التیام حاصل گردد و اگر عاجز شوند نگاہ گیرند زنہار زنہار از اینکہ در خون یک نفر ایرانی داخل شوید و امثال ذلک ولکن آنچه بیشتر گفتیم کمتر شنیدند بلکہ ابدأ اعتنا نمودند

- 3 A thousand times it was written that the interference of the clergy in political matters would result in calamities. Even in the time of the late Muzaffari'd-Din Shah, a political treatise was written and printed in India in Mishkin-Qalam's handwriting and distributed throughout Iran, and high and low became aware of its contents. Its essence was that clerical interference in political affairs produces general harm. In every age when they interfered, they ruined Iran, like in the time of Shah Sultan Husayn when they humiliated Iran before the Afghans and

3 ہزار مرتبہ نگاشتہ شد کہ مداخلہء علما در امور سیاسیہ سبب حصول بلایا خواہد گشت حتی در زمان مظفرالدین شاہ مرحوم رسالہء سیاسیہ مرقوم شد و بخط مشکین قلم در ہندوستان طبع گشت و در جمیع ایران منتشر شد و وضع و شریف بر مضامین آن مطلع شدند خلاصہء آن این است کہ مداخلہء علما در امور سیاسیہ منتج

uprooted the Kayani dynasty, and likewise in Fath-'Ali Shah's time when they issued fatwas for war and jihad against Russia - all the clergy themselves went to jihad but in the end chose to flee, and so forth. The Arab poet says:

مضرات کلیّه میگردد در هر عهد و عصر که
مداخله نمودند ایران را ویران کردند نظیر ایام
شاه سلطان حسین که ایران را ذلیل افغان نمودند
و سلطنت کیان را بنیاد برانداختند و همچنین در
زمان فتحعلی شاه که فتوی بخاربه و مجاهده
با روس دادند و جمیع علما خود بجهاد رفتند و
عاقبت فرار اختیار فرمودند و قس علی ذلک
شاعر عرب میگوید

4 "When the crow becomes a people's guide,

4 اذا كان الغراب دليل قوم

5 It leads them to corpses in the wilderness"

5 فیهدیهم الی جیف البراری

6 Since that treatise was among the belongings of Aqa Mirza Asadu'llah and Aqa Mirza 'Abdu'l-Husayn Ardistani in Najaf, it fell into the hands of the thoughtless ones who counted this as our greatest sin. In short, it was explicitly stated in that treatise that if the clergy again interfere in political affairs, harmful results would ensue. In any case, obtain and read that treatise - with such clear language were warning and counsel given, but ears were deaf and eyes were blind, therefore it ended in this state.

6 چون آن رساله در نجف میان اسباب آقا میرزا
اسدالله و آقا میرزا عبدالحسین اردستانی بود
بدست بیفکران افتاد این را از برای ما اعظم
گناه شمردند خلاصه در آن رساله منصوص بود
که حال اگر باز علما مداخله در امور سیاسیه
نمایند نتایج مضره خواهد بخشید باری شما آن
رساله را بدست آرید و بخوانید بآن صراحت
عبارت انذار و نصیحت شد ولکن گوشها کر
بود و چشمها کور لهذا منتی باین حال شد

7 Now you must occupy yourselves with spreading the divine fragrances and explaining the clear verses, and strive for Iran's material and spiritual progress so this weakened body may gain strength. But do not interfere in political affairs - this is the duty of all the friends. Observe how all events were foretold in advance, yet still Iranians do not wake up and become aware. In any case, hope lies in divine favors and the resolve of the divine friends. News of the renovation of the holy places of the divine friends caused spiritual joy. And upon you be the Most Glorious Light.

7 حال شما باید مشغول بانتشار نفعات الله و بیان
آیات ینات باشید و در ترقیات مادیّه و معنویّه
ایران بکوشید تا این بنیه بتخلیل رفته قوت گیرد
ولی در امور سیاسیه مداخله ننمائید این است
تکلیف جمیع احبا ملاحظه کنید که جمیع وقایع
از پیش خبر داده شده است با وجود این ایرانیان
متنبه و بیدار نمی شوند باری امید بالطاف الهی
است و همت یاران ربانی خبر تعمیر مراقد یاران
الهی سبب سرور روحانی شد و علیک البهاء
الاهی

MMK5#105 p.084, SFI06.011b

AB02286

To: *Spiritual Assembly of Tihiran et al.*

Date: 1912-Feb-12

- 1 O ye loving friends of 'Abdu'l-Baha! Your letter written with deep sorrow, grief, anguish and sadness was received, in which you stated how Persia has fallen to ruin, and how that glorious country has become an infernal place of trials and tribulations. Ye had recounted how famine and distress have seized the nation; and how fear, insecurity and dismay have spread throughout. That is true and right. I also feel infinitely saddened by the devastation of Persia and the distress of her people, and have tearfully beseeched His Holy Threshold, and have supplicated peace, tranquillity, and composure for that land. I fervently hope that these tribulations will begin to lessen, and security and well-being will ensue.
- 2 But as you know, 'Abdu'l-Baha enumerated these events during the time of the late Muzaffari'd-Din Shah, and wrote and promoted the Secret of Divine Civilization that was printed and published in Bombay in 1311 in the handwriting of Mishkin Qalam. Numerous copies are of course available. Refer to that and you will see that it is stated in a clear and irrefutable language that the religious leaders should not take part in political affairs. If they do, Persia will no doubt fall into ruin. Amongst the examples given were the events that came to pass during the reign of Shah Sultan Husayn, as well as that of Fath-'Ali Shah, and also during the reign of Sultan 'Abdu'l 'Aziz, giving heed that beware, beware, lest the clergy and religious leaders meddle [in political affairs], as they are utterly unaware of the world of politics, and that if they do interfere, Persia will fall into ruin. It was further stated time and again that the government and the nation should come together like water and wine, or else Persia will be laid to waste.
- 3 In brief, the counsels of 'Abdu'l-Baha were in no wise heeded, and the admonition "Cling one and all to the Faith of Allah and let nothing divide you" was rejected, and "We have cast among them enmity and hatred" was fulfilled, and "They added a new tone to the lute" was realized. That is to say the meddling of the shameless people in all affairs took place. These people placed a number of individuals in each party, until the flame

1 ای یاران مهربان عبداله‌آ نامہ شما رسید و در نہایت تأثر و حسرت و حزن و اندوه از ویرانی ایران مرقوم نموده بودید کہ از ہر جہت آن اقلیم جلیل جیمی از بلایا و محن گردیدہ قحطی و پریشانی واضطراب و ناامنی و بی سرو سامانی احاطہ نمودہ حق با شماست من نیز بی نہایت متأثر از ویرانی ایران و پریشانی ایرانیانم و بعتبہ مقدسہ تضرع و زاری نمودم و ایران را امنیت و آسایشی خواستم و سر و سامانی میطلبم امیدم چنانستکہ بفضل الہی این بلایا خفّتی یابد و امنیت و راحتی حاصل گردد

2 ولی شما میدانید کہ این وقایع را عبداله‌آ در ایام مرحوم مظفرالدین خواندہ بود و رسالہء سیاسیہ را مرقوم نمود و انتشار داد و در سنہ ۱۳۱۱ بخط جناب مشکین قلم در بمبائی طبع و نشر شد البتہ نسخ عدیدہ در دست است مراجعت بآن نمائید ملاحظہ مینمائید کہ بصریح عبارت مرقوم شدہ است کہ رؤسای دین را مدخلی در امور سیاسی جائز نہ اگر مداخلہ نمایند یقین است کہ ایران ویران گردد از جملہ بوقوعات زمان شاہ سلطان حسین و زمان فتحعلیشاہ و زمان سلطان عبدالعزیز مثل زدہ شدہ کہ زہار زہار از مداخلہء علما و فقہا زیرا آنان از عالم سیاسی بکلی بیخبرند چون مداخلہ نمایند ایران ویران گردد و بعد بکرات مرقوم گردید کہ دولت و ملت باید مانند ماء و راح با یکدیگر امتزاج یابد والا ایران ویران گردد

3 باری نصائح عبداله‌آ ابداً مسموع نیفتاد و اعتصموا بحبل اللہ جمیعاً و لاتفرقوا مقبول نشد و القینا بینہم العداوۃ و البغضاء تأسس یافت و زادوا فی الطنبور نغمۃً اخری یعنی مداخلہء قوم یحیا در جمیع امور بوقوع پیوست این قوم در ہر حزبی چند نفر گذاشتند تا نائرہء فساد

of sedition was kindled and blazed sky-high. They provoked the parties against one another...
 بعنان آسمان رسید و احزاب را بر ضد یکدیگر خواندند...

SFI06.013ax, ANDA#67-68 p.36x

AB03680

To: Ahmad Sohrab, in Washington, DC

Date: 1912-Feb

- 1 O you who are firm in the Covenant! Your letter dated February 12, 1912 was received. Convey greetings and praise on behalf of 'Abdu'l-Baha to the President of the University of California [Stanford] and express great pleasure. I am trying my best to reach the University gathering, but if it is not possible I am saddened by this, for there is very little time until May 20th.
 ۱ ای ثابت بر پیمان نامه مورخه ۱۲ فربر ۱۹۱۲ رسید برئیس یونیورسیتی کالیفورنیا تحیت و ثنا از قبل عبدالبهاء برسان و بسیار اظهار خوشنودی کن من تا ممکن است جهد میکنم که بجمعیّت یونیورسیتی برسم ولی اگر ممکن نشد از این محزونم زیرا تا بیستم می وقت بسیار کم است
- 2 In any case, I have the utmost gratitude and pleasure towards them and God willing, when they travel to Iran, I will certainly meet with them. O Sohrab-zadeh! It was written to you that on March 25th we will board the ship Cedric and hasten to America, and God willing we will attend the Ethical Society of New York and meet with Mr. Felix Adler. Convey my greetings and longing to Mr. Pastor Russell Conwell, minister of the Baptist Temple, and inform him when I will arrive in America. And God willing, through Mr. Gregory we will also go to the gathering of the blacks. And regarding new publications and their printing and distribution, prepare those booklets until I come. And God willing we will also go to the gathering of the Israelites. And upon you be the Most Glorious Glory.
 ۲ در هر صورت نهایت ممنونی و خوشنودی از ایشان دارم و انشاءالله وقتیکه سفر به ایران میکنند البته با ایشان ملاقات مینمایم ای سهرابزاده بشما مرقوم گردید که در بیست و پنجم مارچ سوار واپور سدریک میشویم و به امریک میشتابیم و انشاءالله در انجمن اخلاق نیویورک حاضر میشویم و با جناب فلیکس ادلر ملاقات مینمایم بمستر پاستر رسل کنول کشیش معبد بابتیست تحیت و اشتیاق من ابلاغ دارید و باو خبر دهید که من در چه وقت به امریک وارد میشوم و انشاءالله بواسطه مستر گرگوری بجمع سیاهان نیز میرویم و اما در خصوص تألیفات جدید و طبع و نشر آن آنکلاچیهها را حاضر کنید تا من بیایم و انشاءالله در انجمن اسرائیلیان نیز میرویم و علیک البهاء الابهی

NJB_v03#02 p.002

AB04178

To: Pfund, Gottlib et al., in Stuttgart

Date: 1912-Feb-12

- 1 Your letter hath been received and I have implored fervently that that blessed community in Germany may grow and flourish day by day, and that through your endeavours Germany may be reborn and may receive the outpourings of grace from the realms on high, so that the whole country may gain peace and tranquillity in the years ahead, inasmuch as future events in Europe are fraught with tribulations. Perchance the friends there may ameliorate the situation, thus causing peace and amity to prevail.
- 2 A prayer for forgiveness has been written for that blessed soul Mr. J. Higgs and is being sent. Recite this prayer in your gatherings.
- 3 O Kind Lord! Thy faithful servant Higgs grew weary of the mortal world and soared to the divine realm. He departed this earthly life to attain life eternal. He ascended from this world of darkness that he might enter the luminous world. O Lord! Honor this guest in Thy Kingdom and accept this servant at the threshold of Thy mercy. Welcome this bird into Thy heavenly garden and let this thirsty one drink from the fountain of everlasting life. Illumine this lamp in the assemblage above. Thou art the Forgiver, the Bountiful, the Kind.

1 استگارت احبای الهی و اماء رحمان علیهم و
علیهم البهاء الابهی نامه شما رسید و بملکوت
ابهی تضرع و ابتال گردید که آنجمنیت مبارکه
در آلمان روز بروز ترقی و توسع یابد و سبب
شوید که آلمان زنده گردد و فیضی از عالم
ملکوت بیاید تا در استقبال سبب راحت
و آسایش عموم جرمانیا گردد زیرا حوادث
مستقبله اروپا قدری شدید است بلکه یاران
سبب شوند تخفیف یابد و روح و ریحان حاصل
گردد

2 مناجاتی طلب مغفرت بجهت آن نفس مبارک
مستر ج هگز مرقوم گردیده ارسال میشود در
محافل خود آمناجاترا تلاوت نمائید و علیکم و
علیکن البهاء الابهی

3 پروردگار مهربانان بنده صادق تو هگز از جهان
ناسوت بیزار شد و بعالم لاهوت پرواز نمود از
حیات دنیوی بهگذشت تا حیات ابدیه یابد از
عالم ظلمانی صعود نمود تا در عالم نورانی درآید
پروردگارا آن میهمانرا در ملکوت عزیز فرما و
آن بندهات را در درگاه رحمانیت قبول کن
آمنرخ را در گلشن آسمانی درآر و آن تشنه را از
چشمه آب حیات بنوشان و آنچراغ را در انجمن
بالا روشن کن تویی آمرزنده و بخشنده و مهربان

MKT3.442, YHA1.420x (2.828)

AB07256*To: Darvish Abdu'l-Karim Munis, in Tihiran**Date: 1912-Feb-12*

- 1 O servant of the Threshold of the Blessed Beauty! Your letter was noted. Through God's grace, I hope that His Honor Qa'im-Maqam will be encompassed by endless favors.
- 2 And since His Honor 'Ali-Rida Khan is attending to service to the Qa'im-Maqam, and this service is in reality to me and is servitude to the Divine Threshold, therefore he must be most diligent.
- 3 I am now about to journey to America. God willing, in the coming year His Honor 'Ali-Rida Khan will be enabled to visit the Holy Threshold and meet with 'Abdu'l-Baha.
- 4 You are always in my thoughts, and I beseech new confirmations of grace for you in teaching. And upon you be the Most Glorious Glory! 'Abbas.
- 1 ای بنده آستان جمال مبارک نامه شما ملاحظه گردید از عنایت حق امیدم چنان است که جناب قائم مقام مشمول الطاف بی پایان گردند
- 2 و جناب علیرضا خان چون مواظب خدمت قائم مقامند و این خدمت فی الحقیقه بمن است و عبودیت باستان الهی لهذا باید مواظبت تامه نمایند
- 3 و من حال عازم سفر امریکم انشاء الله در سنه آتی جناب علیرضا خان موفق زیارت عتبه مقدسه میگردند و با عبدالهاء ملاقات میفرمایند
- 4 و شما همیشه در نظرد و از فیض الطاف تأید جدیدی بجهت تبلیغ از برای شما میخواهم و علیک البهاء الاهی

TAH.247b, YQAZ.230

AB11152*To: Aqa Nasrullah Shahmirzadi**Date: 1912-Feb-12*

...Marriage and divorce must be carried out with the knowledge of the government or through those in authority, otherwise difficulties will arise. In any case, marriage and divorce must be administered under an effective center, so that should either party seek to undermine them, they would be powerless to do so, but rather be compelled to obey.

...اما مسئله طلاق لابد باید با اطلاع حکومت یا بمعرفت ارباب نفوذ باشد والا محاذیر واقع میگردد در هر صورت نکاح و طلاق باید در تحت مرکزی نافذ جاری گردد تا اگر طرفین اختلال خواهند مقتدر نباشند بلکه مجبور باطاعت باشند

AVK4.186.06x

AB02123

To: Muhammad Baqir Katib, in Yazd

Date: 1912-Feb-13

- 1 O dear friend of 'Abdu'l-Baha! Your letter was received and your eloquent verses were read. You spoke truth and lamented and turned to God and wrote in simple language. Expression should be thus - flowing, easy, and sweet.
- 2 In any case, upon reading it, despite lack of time, out of intense love for the friends of Yazd I immediately set about responding, for the friends of Yazd are each tested believers who have been so refined in the crucible of suffering and trials that it cannot be imagined. Despite this they remained firm and steadfast. In the Supreme Concourse those souls are titled "People of Baha" and are known and described as martyrs of the Blessed Beauty. In the gathering of the world they burned like candles from the flame of trials but illumined the world, and they won the ball of precedence and surpassing from the field of servitude at the Sacred Threshold. Holy countenance from the Abha Kingdom address them with "O how blessed are you!" and "O glad tidings!", while the maidens of divine bounties in the chambers of Paradise raise the sweetest melodies of longing and yearn to attain the presence of those blessed souls. Now the worth of those gems of existence is not known, but soon it will become evident and manifest.
- 3 In any case, I supplicate and implore at the threshold of the Most Great Name (may my spirit be sacrificed for the dust of His threshold) and seek heart's ease and soul's repose and peace of conscience and physical health and endless bounty for the friends of Yazd. Convey to all of them the Most Glorious and Most Wonderful greetings.
- 4 O servant of the Blessed Beauty! Delete the ninth, tenth and eleventh verses of the poem. You must certainly delete them, for 'Abdu'l-Baha is but a servant of those holy souls and a particle of those shining suns and a drop from those all-encompassing seas. And upon you be the Most Glorious Glory.

1 ای یار عزیز عبداله‌آ نامہات رسید و اشعار بلیغ قرائت گردید حق سخن داده بودی و ناله فرموده بودی و انا به کرده بودی و بیانی ساده بر قلم رانده بودی عبارت باید چنین باشد سلیس باشد سهل باشد شیرین باشد

2 باری بخص خواندن با وجود عدم فرصت دقیقه‌ئی از شدت محبت پیاران یزد فوراً بجواب پرداختم زیرا دوستان یزد هر یک مؤمن مطمئنند و در پوٹہ عذاب و افتتان چنان گداخته‌اند کہ تصور نتوان نمود با وجود این ثابت و مستقیم ماندند آن نفوس در ملأ اعلیٰ باهل بها ملقب و بفدائیان جمال مبارک موصوف و مشہر در انجمن عالم مانند شمع از شعلہ بلایا سوختند ولی جهان را افروختند و گوی سبقت و پیشی را از میدان عبودیت آستان مقدس ربوند طلعات قدس از ملکوت ابہی به یا طوبی لکم و یا بشری آنان را خطاب میکنند و حوریات مواہب الہی در غرفات فردوس بابدع الحان آہنگ اشتیاق بلند نمایند و آرزوی وصول بآن نفوس مبارکہ فرمایند حال قدر آنجواہر وجود معلوم نیست ولی عنقریب ظاہر و آشکار گردد

3 باری بدرگاہ اسم اعظم روحی لعبتہ تربتہ الفداء تضرع و زاری نمایم و یاران یزد را راحت دل و جان و آسایش ضمیر و وجدان و صحت ابدان و نعمت بی‌پایان طلبم جمیع را تحیت ابدع ابہی ابلاغ دارید

4 ای بندہ جمال مبارک بیت نہمی از اشعار را با دہمی و یازدہمی محو بفرمائید البتہ محو کنید زیرا عبداله‌آ بندہ آن نفوس مقدسہ و ذرہ‌ئی از آن شمس ساطعہ و قطرہ‌ئی از آندریاہای محیطہ است و علیک الہاء الابی

PYB#119 p.05

AB06016*To: Spiritual Assembly of New York, NY**Date: 1912-Feb-13*

Ye should strive to widen the circle of those with whom ye enjoy friendly relations, and to establish the closest contact with those benevolent souls whose only thought is to do good, who are labouring in the cause of universal peace, and who cherish no desire but to witness the unification of the world of humanity. Ye should seek out the company of such people as these, that ye may imbue them with an awareness of the heavenly Kingdom, for albeit their motives are of the finest, yet they do not realize that all the powers of the earth are impotent either to establish universal peace or to promote the oneness of the human world. Nothing short of the power of the Word of God and the breaths of the Holy Spirit can ever succeed.

COC#1838x

AB07496*To: Mirza Hasan Akkasbashi**Date: 1912-Feb-13*

- 1 O photographer of pure breath! 'Abdu'l-Baha, in His travels throughout the East and West, captured many earthly reflections - images of wilderness and sea, mountain and garden, palace and dwelling, all with utmost perfection. Yet heavenly reflections were few and rare.
- 2 Therefore, strive thou to capture images of the Concourse on High in the mirror of capability and potential, and to show forth heavenly reflections upon earthly planes. These images are infinite, and these reflections enduring and established. That which is below hath its image in that which is above.
- 3 And upon thee be the Most Glorious Glory.

1 ای عکاس طاهر الأنفاس عبدالبهاء در اقليم شرق
و غرب آنچه سياحت نمود انعكاس ناسوتی بسيار
بود و صور صحرا و دريا و كوهسار و بوستان
و گلستان و قصور و بيوت در نهايت اتقان ولى
انعكاسات لاهوتی كم و ناياب

2 پس تو همتي نما كه صور ملاء اعلی را در آئينهء
قابليت و استعداد بيندازي و انعكاسات لاهوتيه
در صفحات ناسوت بنمائي اين صور نامتناهيهست
و اين انعكاس باقي و برقرار صورتی در زیر دارد
آنچه در بالاستی

3 و عليك البهاء الأبهی

INBA84:366b, MSHR4.100

AB10664*To: Baha'is of Khuy**Date: 1912-Feb-13*

- 1 O beloved friends of Abdul-Baha! After traversing stages in Europe and crossing the sea, Abdul-Baha returned to Egypt...
 1 ای یاران مهربان عبدالهآء عبدالهآء بعد از قطع مراحل در اروپا و طی دریا مراجعت به مصر نمود...
- 2 O true friends! The consummate divine wisdom is limitless. Whatever occurs is based upon one universal wisdom, and when the Beloved removes the veil from these mysteries and the hidden secret of divine wisdom becomes manifest, all will testify that nothing more wondrous than what has come to pass is possible....
 2 ای دوستان حقیقی حکمتهای بالغهء الهی بی حد و پایان آنچه واقع گردد مبنی بر یک حکمت کلیه است و چون دلیر اسرار پرده براندازد و سر مکنون حکمت الهیه مشهود شود جمیع شهادت دهند که لیس فی الامکان ابدع مما کان...

ANDA#60 p.24x

AB11199*To: Haji Ali, in Adasiyyih**Date: 1912-Feb-13*

- 1 O my old companion! For some time no word has been received from you...
 1 ای همدم قدیم مدتیست که از شما خبری نرسید...
- 2 Praise be to God, you have observed to what misfortune everyone who grieved 'Abdu'l-Baha was afflicted. A new experiment is not needed - whoever tries what has already been tried will meet with regret....
 2 الحمد لله ملاحظه نمودی که هر کس عبدالهآء را مکدر کرد بچه نکبتی گرفتار شد تجربهء جدید لازم نیست من جرب المجرب حلت به الندامة...

ANDA#55 p.23x

AB12194

To: Abdu'l-Muhammad Irani Alizadih, in Egypt

Date: 1912-Feb-14

- 1 Egypt. The honored director of Chihrih-Nima, Aqa Mirza 'Abdu'l-Muhammad 'Ali-Zadih, may God strengthen him. مصر جناب مدیر چهره‌نما آقا میرزا عبدالمحمد علی‌زاده ایده الله ملاحظه فرماید
- 2 Dear and kind friend, your esteemed letter indicating sincere love and purity of intention was received. Praise be to God, it brought news of your respected person's health and well-being. دوست عزیز مهربان دستخط شریف که دلیل بر حب صمیمی و خلوص نیت بود ملاحظه گردید الحمد لله مردهء صحت و اعتدال مزاج شخص محترم شما را داشت
- 3 As for the matter of the Nuqtatu'l-Kaf, they have published this and distributed it throughout the world. If, as Browne suggests, its publication in Chihrih-Nima would yield some benefit to you, I am not willing to prevent the Chihrih-Nima office from gaining that benefit, since repeated publication in newspapers does not result in any new promotion. و اما قضیهء کتاب نقطه‌الکاف این را چاپ کردند و در تمام جهان انتشار دادند اگر چنانچه بقول برون از نشرش در چهره‌نما ثمری بجهت شما حاصل من راضی بآن نیستم که ادارهء چهره‌نما را از منفعت مانع گردم زیرا از تکرار در جرائد ترویج جدیدی حاصل ننماید
- 4 People are of two kinds: one kind investigates truth - these become more steadfast and firm through such publications. The other kind harbor extreme hatred and enmity without cause - we have shown and continue to show them the utmost kindness, but due to their enmity they have no need to read such papers. Therefore, publishing such papers is redundant. Thus, as Browne has indicated, I will not prevent your office from the benefits. و ناس بر دو قسمند قسمی تحریر حقیقت مینمایند آنان از این نشریات بیشتر مستقیم و ثابت میگردند و قسمی دیگر که بدون سبب در نهایت بغض و عداوتند و ما در حق آنان نهایت مهربانی نموده و باز مینمائیم ولی آنان بجهت عداوت محتاج بقرائت این گونه اوراق نیستند بآء علیه نشر این گونه اوراق تحصیل حاصل است لهذا چنانکه برون اشاره نموده من ادارهء شما را از منافع بازندارم
- 5 I also state with utmost sincerity that these articles, whether in treatises or newspapers, will ultimately cause disgrace and disappointment to their authors and transmitters. This Nuqtatu'l-Kaf is pure fabrication - the late Haji Mirza Jani had no knowledge of this history. The history itself is clear evidence that it is contrived. و این را نیز بنهایت خلوص بیان میکنم که این مقالات چه در رسائل و چه در جرائد عاقبت سبب رسوائی و نومیدی قائل و ناقل است و این نقطه‌الکاف صرف افتراست مرحوم حاجی میرزا جانی از این تاریخ خبری ندارد نفس تاریخ دلیل واضح است که این مصنوعیست
- 6 As for the article you published in Chihrih-Nima under the title "Precious Gift" - this title is an eternal honor for Chihrih-Nima. It is as you wrote - one must be steadfast. And if Salim Qaba'in translates and publishes it, there is no harm. And instructions will be given to the regions regarding the adornment of Chihrih-Nima. و اما مقاله‌ئیکه در چهره‌نما بعنوان ارمغان گرانها مندرج فرموده‌اید این عنوان عزت ابدیه است از برای چهره‌نما همانست که مرقوم نموده‌اید انسان باید ثابت قدم باشد و اگر چنانچه سلیم قبعین ترجمه و نشر نماید ضرری ندارد و باطراف بجهت پیرایه چهره‌نما اشاره میگردد

BRL_DAK#0898

AB12092*To: Muhammad Ali Faridani**Date: 1912-Feb-14*

- 1 O Thou Who dost illumine existence with the praiseworthy Light; Who shinest upon the horizons with the splendours of the Covenant; Who pourest forth upon all things the rays of effulgence; and Who quickenest souls with the breaths of the All-Merciful!
- 2 I beseech Thee, by Thy mercy which hath preceded all created things, to receive, through Thy boundless bounties, this servant who hath returned unto Thee.
- 3 O Lord! He was captive to Thy love, a sign of Thy knowledge, a wayfarer in the path of Thy guidance, and one submerged in the ocean of Thy bounty; sincere in Thy Faith, and steadfast upon the straight Path in Thy way.
- 4 O Lord! He hath returned unto Thee with a throbbing heart, flowing tears, a spirit made glad by Thy pardon and forgiveness, a radiant countenance, and an eye gazing toward the Kingdom of Thy grace and beneficence.
- 5 O Lord! Assist him through Thy mercy which hath encompassed all created things. Inebriate him with the wine of Thy bestowal, wherewith Thou hast given drink to the sincere in the Most Exalted Paradise. Sustain him with the abiding bounties in the Supreme Paradise; cause him to enter Thy luxuriant Garden; make him to abide forever in the Paradise of refuge; and gladden him with the vision of the lights in the world of mysteries, the assemblage of Thy revelation, the seat of reunion.
- 6 Verily, Thou art the Merciful; verily, Thou art the Bountiful; verily, Thou art the Forgiving, the Benign, the Compassionate unto Thy sincere servants.
- اللهم يا منور الوجود بالنور المحمود والمشرق على الآفاق بانوار الميثاق والفائض على الأطلاق بانوار الأشرار ومحيي النفوس بالنفس الرحمانى
- اسئلك برحمتك التي سبقت الكائنات ان تدرك عبد الراجع اليك بالطافك غير المتناهي
- رب انه كان اسير محبتك و دليل معرفتك و السالك في سبيل هدايتك و غريق بحر نعمتك مخلصاً في دينك و ثابتاً على الصراط المستقيم في سبيلك
- رب انه رجع اليك بقلب خافق و دمع دافق و روح مستبشر بعفوك و غفرانك و وجه ناضر و عين ناظرة الى ملكوت فضلك و احسانك
- رب ادركه برحمتك التي احاطت الكائنات و رحنه بصهاة موهبتك التي سقيت المخلصين في الجنة العليا و ارزقه النعم الباقية في الفردوس الأعلى و ادخله في حديقتك الغلباء و ادخله في الجنة المأوى و متعه بمشاهدة الأنوار في عالم الأسرار محفل التجلي معهد اللقاء
- انك انت الرحيم انك انت الكريم انك انت الغفور البر الرؤوف بعبادك المخلصين

BRL_DAK#0477

AB01309

To: *Husayn Tabrizi, in Istanbul*

Date: 1912-Feb-19

- 1 O servant of Truth! Your letter from Istanbul arrived. Despite lack of time and utmost tribulation, a brief reply is being written, for the events in Iran are the cause of grief and infinite sorrow and regret. Blind be the eye that weeps not for thee!
- 2 In brief, the unenlightened divines who knew nothing of the political world joined hands with thoughtless leaders and the unaware Muhammad 'Ali Shah, ignited the fire of conflict and strife, laid waste to Iran, and became the manifestation of "We have put enmity and hatred between them." This despite the fact that in the year 1310, at the first wafting of the scent of revolution, a treatise was written, and in 1311 it was published in Bombay and distributed throughout the world - thousands of copies of which are now available. In clear terms, that treatise gave counsel, and explicitly recorded all these events that would come to pass. Yet this counsel was utterly rejected.
- 3 Similarly, at the beginning of the revolution it was repeatedly written that government and people must blend together like milk and honey, otherwise progress and prosperity would be impossible, Iran would be ruined, and ultimately it would end in the interference of neighboring powers. Therefore the friends of God must strive with all their might to bring about reconciliation between government and people, and if they prove powerless, they should withdraw. But none of this advice proved beneficial, until Iran was laid waste.
- 4 In any case, let us return to our subject. You had asked how, if the human form is deprived of consciousness, it still obeys the commands of the spirit. Know then that the spirit permeates and flows through all the members and organs of man, its will is effective, and the members and parts are its instruments, through which it manages affairs and arranges actions. The members are instruments and the spirit is the doer - like when someone takes up a sword and wages war: the sword is the instrument but is subject to the striker. The spirit sees through the eye, hears through the ear, speaks through the tongue, manages affairs through all the members, and all members are

ای بنده حق نامه شما از استانبول رسید
با وجود عدم فرصت و نهایت محنت جواب
مختصر مرقوم میگردد زیرا حوادث ایران مورث
کدورتست و تأثر و حسرت بی حد و پایان
کور به چشمی که گریان تو نیست

مختصر اینست که آیات غیر باهره و حجج غیر
بالغه که از عالم سیاسی خبر نداشتند با امرای
بی فکر و محمد علی شاه غیر آگاه دست بهم دادند و
آتش نزاع و جدال برافروختند و ایران را ویران
کردند و مظهر و القینا بینهم العداوة و البغضاء
گشتند با وجود آنکه در سنه سیصد و ده در
بدایت انتشار رایحه انقلاب رساله ای مرقوم شد
و در سنه هزار و سیصد و یازده در بمبئی
طبع شد و در جمیع جهان منتشر گشت و الآن
هزاران نسخه در دست است بصریح عبارت در
آن رساله نصیحت شد و جمیع این وقایع صریحاً
مرقوم گردید که واقع خواهد گردید ولی ابداً
این نصیحت مقبول نیفتاد

و همچنین در بدایت انقلاب مکرر مرقوم شد که
باید دولت و ملت مانند شیر و شهد یکدیگر آمیخته
گردند و الا فلاح و نجاح محال است ایران ویران
گردد و عاقبت منتهی بمداخله دول متجاوره
شود لهذا باید احبای الهی بتمام همت بکوشند که
بین دولت و ملت التیام حاصل شود و اگر عاجز
مانند نگاره گیرند ولی جمیع این نصایح مفید نیفتاد
تا ایران ویران شد

باری بر سر مطلب خود رویم سؤال نموده بودید
اگر قالب انسان از شعور محروم با وجود این
چگونه امتثال اوامر روح میکند پس بدان روح
در جمیع اعضا و ارکان انسان ساری و جاری
و اراده اش نافذ و اعضا و اجزا آلت اوست و
باین آلات تمشیت امور و ترتیب افعال مینماید
اعضا آلاتند و روح فاعل نظیر آنست که کسی
شمشیری بدست گیرد و جنگ و حرب کند
شمشیر آلت است ولی مسخر ضارب است روح

alive through the spirit. How can it be unconscious of the spirit? But its consciousness is to a certain degree.

پچشم می بیند بگوش میشنود بزبان نطق میکند
بواسطهٔ جمیع اعضا تمثیت امور میدهد و جمیع
اعضا بروح زنده است چگونه از روح بیخبر است
ولی شعورش باندازهٔ

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الأبهی

BRL_DAK#1225, MSHR4.263-264

AB01424

To: Ibn-i-Abhar, in Tihiran

Date: 1912-Feb-19

1 O longtime friend, companion and intimate of 'Abdu'l-Baha! Your letter arrived. In these days I am determined to journey to America, as invitations are arriving continuously from gatherings of friends and strangers alike, and from scientific, political and general assemblies in America. Although this weak body has absolutely no strength to endure sea travel and there is danger of peril, especially in the Pacific and Atlantic oceans, yet hope lies in the confirmations of the Blessed Beauty, that He may make a feeble gnat into a soaring eagle, and a weak ant into a manifest serpent. Trusting in Him and relying upon His grace and favor, we shall unfurl the ship's sail and navigate in the season of storms to see what has been ordained.

1 ای یار قدیم و همدم و ندیم عبدالبهاء نامه رسید
در این روزها مصمم حرکت امریکا هستم زیرا
از مجامع یار و اغیار و انجمنهای علمی و سیاسی و
عمومی امریکا دعوتنامه‌ها متتابعاً میرسد هرچند
بجسم ناتوان و قوا تحمل سفر دریا ابداً ندارد و
احتمال خطر دارد علی‌الخصوص محیط پاسفیک
و آتلانتیک ولی امید بتأییدات جمال مبارکست
که پشهٔ قاصر را نسر طائر نماید و مور ضعیف را
ثعبان مبین کند متوکلاً علیه و معتمداً علی فضله و
احسانه بادبان کشتی بگشایم و در موسم طوفان
سفینه برانیم تا به بینیم چه مقدر شده

2 The point is that my mind is occupied and there is absolutely no opportunity to arrange and organize affairs. Therefore the Spiritual Assembly must, in whatever way possible, keep affairs flowing in appropriate channels and grant me ample and free respite so that I may complete this perilous journey without distraction of thought and become occupied with that realm.

2 مقصود اینستکه فکر مشغولست ابداً فرصت
ترتیب و تمثیت امور نیست لهذا باید محفل
روحانی بهر قسمی باشد امور را در مجاری
موافق جاری نماید و مرا چندی مهلت شایان و
رایگان دهد تا این سفر پرخطر را بدون تشویش
افکار بمنتهای رسانم و مشغول آسمان گردم

3 For praise be to God, Iran is the planted field of the Blessed Tree and the dawning-place of the Most Great Light, and the friends are veterans who were raised in the shadow of the Blessed Beauty's training - they are tested and self-sacrificing, each one's ultimate desire being the field of martyrdom. These souls have attained complete stability and have intense steadfastness. But the Western world is at the beginning of establishment. Utmost effort must be made for its promotion and

3 زیرا الحمد لله ایران منبت شجرهٔ مبارکه است و
مطلع نیر اعظم و احباً قدما هستند و در ظلّ
تریت جمال مبارک تربیت شده‌اند و ممتحنند
و جانفشاند و هریک را نهایت آرزو میدان فدا
این نفوس تمکن تام حاصل نموده‌اند و استقامت
شدید دارند اما جهان غرب بدایت تأسیس
است باید نهایت کوشش را نمود تا ترویج گردد
و تأسیس شود و نفوس مبارک ثابت نابقی

establishment, and for blessed souls to arise, firm and steadfast like the friends in Iran. Then the work will become easy. 'Abdu'l-Baha spends all his time remembering the friends of the East, for "the foremost ones are the foremost ones - these are they who are brought near." This is decreed.

- 4 In any case, my request of the divine friends, especially the Hands of the Cause of God, is that they supplicate day and night to the Kingdom of the Blessed Beauty and seek aid, protection and shelter for 'Abdu'l-Baha in this journey, that perhaps like a gnat he may make a movement and appear like an atom in the ray of the sun - that is, that he may be enabled to perform some servitude and service, for until now he has been deprived but perhaps in the future he may receive a portion and share. And upon you be the Most Glorious Glory.

مانند احبای ایران مبعوث شوند آنوقت کار آسان گردد عبداله‌آء جميع اوقاتش را بپاد ياران شرق گذراند زیرا السابقون السابقون اولئك هم المقربون مقرر است

4 باری از احبای الهی علی‌الخصوص ایادی امر الله رجای عبداله‌آء اینست که بملکوت جمال مبارک شب و روز عجز و زاری نمایند و عبداله‌آء را در این سفر عون و صون و حمایت طلبند که شاید پشه‌آسا حرکتی نماید و نظیر ذره در شعاع آفتاب نمودار گردد یعنی به عبودیت و خدمتی موفق شود تا بحال محروم بلکه در آینده بهره و نصیبی گیرد و علیک اله‌آء الاهی

INBA85:387, BRL_DAK#0176,
MKT4.144, MMK5#056 p.052,
YHA1.132x, YHA1.132x (1.270), YIA.335

AB02747

To: Ayadi Zadih, Munirih et al., in Tihran

Date: 1912-Feb-19

- 1 O ye beloved handmaidens of the Blessed Beauty! The letter received from the pure-in-heart maidservant, the mother of Bahirih, was a testimony that the members of the Ta'idiyyih school are rendering many services, and are earnestly striving to promote knowledge amongst the handmaidens of the Merciful.
- 2 This is the day in which the diffusion of sciences, the training in arts, and the instruction of children - both boys and girls - are amongst the greatest and most fundamental principles of this radiant century and this glorious age. Whosoever taketh a step in such endeavor is indeed acceptable and favored by the Threshold of the Greatest Name, is accepted by and is the beloved of the hearts of the Concourse on High, and will be remembered and renowned by all peoples. No greater service than this doth exist, inasmuch as the world is resplendent and illuminated by the light of the sciences and arts. Science is the light of the world; it is conducive to the joy and fervor of the people of splendor, it is life eternal, and it is everlasting glory. Well is it with them who thirst for such living waters,

1 ای کنیزان عزیز جمال الهی نامه‌ئی از آن امه‌الله منیره والدهء باهره رسید دلیل بر آن بود که الحمد لله اجزاء مدرسهء تأییدیہ موفق بر خدمتند و ساعی در ترویج معارف بین اماء رحمن

2 امروز نشر علوم و تدریس فنون و تعلیم اطفال ذکور و اناث از اعظم اساس این قرن مبین و عصر عظیم است و هر کس در آن اقدام نماید در درگاه اسم اعظم مقبول و مقرب و در قلوب ملاً اعلی محبوب و مبجل و در السن جميع طوائف مذکور و مشتهر است خدمتی اعظم از این نه زیرا جهان بعلوم و فنون روشن و تابان گردد علم نورانیت آفاقست سبب روح و ریحان اهل اشراقست حیات ابدیه است عزت سرمدیه است خوشا بحال نفوسیکه تشنه این ماء معینند و یا ساقی این کوثر و سلسبیل

or who are the cup bearer of such rivers of life and soft-flowing streams.

- 3 Last week a prayer was offered to the Threshold of the Almighty in remembrance of Tahirih (whose fame hath soared throughout the heavens), a copy of which hath been sent to Tihiran. Ye shall of course behold how in truth the dear handmaiden of God (amatu'l-a'la) as well as Mrs. Stewart, Dr. Clark, and Miss Kepps have truly served that late maidservant of God, and their efforts are remembered and accepted in the Abha Kingdom.

- 4 The Glory of Glories rest upon you.

3 مناجاتی در ذکر حضرت طائره الطائره الصیت
فی الآفاق در هفته پیش بدرگاه احدیت شد و
نسخه اش به طهران ارسال گشت البته ملاحظه
خواهید کرد کنیز عزیز الهی امه الأعلی و مسس
استوارت و دکتور کلارک و مس کپس این
کنیزان عزیز الهی فی الحقیقه خدمت بآن ورقه
متصاعده الی الله نمودند و این زحمت ایشان در
ملکوت ابهی مذکور و مقبول و

4 علیکن البهآ الأبهی

MKT7.109, AKHT1.339, YIA.405-406

AB02993

To: Aqa Muhammad Husayn son of Pir-i Rawhani, in Khurasan

Date: 1912-Feb-19

- 1 O divine friend! "Where is this musician from, who spoke the Beloved's name?"
- 2 Your letter was sent to me by Aqa Mirza Haydar-'Ali. When I gazed upon those lines, an indescribable joy and delight occurred, for it was from a spiritual friend from the days when we had intimacy in the presence of the Intended One, when our nostrils were perfumed by the fragrances of that holy rose-garden, our ears were delighted by the address of the All-Merciful, and hearts were gladdened by beholding that Beauty. That intimacy shall never fade from memory and always brings joy to heart and soul.
- 3 In any case, when the reading of the letter concluded, with heart and consciousness in utmost attraction I supplicated the threshold of the Infinite Lord that that spiritual youth might begin anew his youth and experience fresh days of vigor and life - that is, that he might be confirmed with a new power from the Abha Kingdom and, like the sea under the winds of faithfulness, surge and swell, creating waves that reach great heights. Though he is alone, may he gain the power of an army. There is an Arab proverb that says one man may be counted as a thousand.

1 ای یار ربّانی این مطرب از کجاست که برگفت
نام دوست

2 نامه شما را جناب آقا میرزا حیدر علی نزد من
فرستاد چون نظر بر آن سطور افتاد بهجت و
فرحی زائد الوصف رخ داد زیرا از یار روحانی
بود ایامیکه در ساحت حضرت مقصود الفت
میشد و مشام بنفحات آنگلشن تقدیس معطر
بود و مسامع از خطاب رحمن متلذذ و قلوب
بمشاهده جمال مستبشر آن الفت ابدآ از خاطر
نرود دائماً مفرح جان و دل است

3 باری چون قرائت نامه منتهی شد با جان
و وجدان در نهایت انجذاب تضرع بدرگاه
حضرت نامتناهی گشت که آن جوان روحانی
نوجوانی از سر گیرد و ایام شباب و زندگانی
تازه نماید یعنی بقوت جدیدی از ملکوت ابهی
مؤید شود و مانند دریا از هبوب اریاح وفا به
جوش و خروش آید موجی زند اوجی گیرد و
هرچند وحید است قوت فوجی یابد و کم رجل
یعد بالف مثل در نزد عرب است

- 4 In any case, the marriage under consideration is auspicious and blessed. However, according to the explicit text of the Book, the dowry must not exceed five units of dirhams or dinars. This is a decisive ruling, definitively ordained by the Most Exalted Pen.
- 5 I yearn with all my soul for that companion of the spirit, divine friend, and intimate of consciousness, that spiritual elder, and I convey most glorious and most luminous greetings. And upon you be the most glorious glory.
- 4 باری اقترانی که در نظر است متیمن و مبارکست اما مهر بنص کتاب متجاوز از پنج واحد درهم یا دینار جائز نه هذا حکم صارم حتم مقضی من اثر القلم الاعلی
- 5 حضرت رفیق جانی و انیس ربّانی و مونس وجدانی کهل روحانی را بجان مشتاقم و تکبیر ابدع ابی میرسانم و علیک البهاء الابهی

MKT8.200, MSHR2.148x

AB03279

To: Muttahidih Trading Company, in Hamadan

Date: 1912-Feb-19

- 1 Your letter arrived. The Ta'yid School is the centre of confirmations in Hamadan and among the important institutions of this great age. Although outwardly it has no importance at present, in the future, its fame and renown will perhaps encompass the world. The souls who established this school, or were responsible for teaching, or supported it or served it - those souls made 'Abdu'l-Baha infinitely glad and grateful. I am pleased with them to such a degree that I cannot describe it.
- 2 Faith is not only in words. Such services are the proof of faith. Praised be God that the school committee is confirmed in service. I beseech of the favours of the Blessed Beauty that He may make that committee a heavenly assemblage and enable it to reflect the Concourse on High.
- 3 In short, if you want joy and gladness for 'Abdu'l-Baha, strive with all your life and possessions and strength that this blessed school may day by day receive new confirmations, achieve new strength, become a model for other schools and be the source of pride for Baha'is in all regions.
- 4 The teachers at that school are the builders of an eternal foundation and the disseminators of divine knowledge. Blessings be upon them and a good end. The helpers at that school are
- 1 نامه شما رسید مدرسه تأیید در همدان مرکز توفیق است و از تأسیسات مهمه این عصر عظیم هرچند حال بظواهر اهیّتی ندارد ولی در استقبال صیت و شهرتش شاید آفاقرا احاطه کند نفوسیکه سبب تأسیس این مدرسه گشتند و یا مباشر تعلیم شدند یا اعانت کردند یا بخدمت پرداختند آن نفوس بینهایت عبدالهّاء را خوشنود و ممنون نمودند بدرجهئی از آنها راضیم که وصف نتوانم
- 2 ایمان بلفظ نیست چنین خدمتها برهان ایمانست الحمد لله که کومیتة مدرسه موفق بخدمتست و از الطاف جمال مبارک التماس مینمایم که آن کومیتة را انجن آسمانی نماید و انعکاسات ملأ اعلی فرماید
- 3 باری اگر فرح و سرور عبدالهّاء خواهید بجان و مال و قوی بکوشید تا آن مدرسه مبارکه روز بروز تأیید جدید یابد و قوام تازهئی حاصل کند سرمشق مدارس سائر گردد و سبب نخر بهائیان در جمیع اقالیم شود
- 4 معلّمین آئندرسه مؤسس بنیان ابدی هستند و مروج معارف الهیه طوبی لهم و حسن مآب معاونین آئندرسه نصرت امر الله کنند و خدمت

aiding the Cause of God and serving the threshold of the Abha Beauty. Joy be upon them and the best reward from God.

بعتبه مبارکه جمال ابهی بشری لهم و خیر جزاء
من الله

- 5 The Muttahidih Company must be as precise as the hands of the clock and exert the utmost effort that it may bring joy and gladness to 'Abdu'l-Baha. The glory of glories be upon you.

5 شرکت متّحده باید بمنزله کمان ساعت باشد و
نهایت همت را مبذول دارد تا عبدالبهاء را بفرح
و سرور آرد و علیکم البهاء الأبهی

MKT4.183, TAH.334, ANDA#41-42 p.94

AB07300

To: Javanmard Gushtasb et al., in Bombay

Date: 1912-Feb-19

- 1 O true Parsees! Your letter arrived. That auspicious day of meeting shall not be forgotten. Praise be to the Pure God that those joyous days passed in happiness and fulfillment and have not been and will not be forgotten.

1 ای پارسیان راستان نامه رسید روز فیروز دیدار
فراموش نشود ستایش ایزد پاک را که آن
روزهای خوش به شادمانی و کامرانی گذشت
و فراموش نشده و نخواهد شد

- 2 As for meeting twice, this was the wish of both you and me, but God willed that I should hasten to the West and there remember the friends and worship and petition that heavenly power may be your helper and supporter and give joy to the long-standing friends.

2 اما دیدار دو بار این آرزوی من و شما هر دو
بود ولی خدا چنین خواست که من بیاختر شتابم
و در آنجا یاد یاران نمایم و پرستش و خواهش
کنم که نیروی آسمانی شما را یار و یاور گردد و
دوستان دیرگاهی را شادمانی دهد

- 3 The life-giving gold that you had sent for purchasing the land arrived and the land was purchased. May your souls be happy.

3 و جانپورود زری که برای خرید زمین فرستاده
بودید رسید و زمین خرید شد جانتان خوش باد

YARP2.606 p.423

AB07323

To: Ghulam Ali Davachi, in Tihiran

Date: 1912-Feb-19

- 1 O thou who art firm in the Covenant! The letters which thou hadst sent arrived. From the events in Tehran, the utmost sorrow occurred. I beseech the assistance and protection of the Merciful Lord that this tempest may end and some rest and tranquility be obtained. We possess nothing except prayer.

1 ای ثابت بر پیمان مکاتبیکه ارسال نموده بودی
رسید از وقایع طهران نهایت احزان رخ داد
از عون و صون حضرت رحمن میطلبم که این
طوفان پایان رسد و راحت و آسایشی حاصل

The counsels and exhortations of 'Abdu'l-Baha have had and will have no effect upon the Iranians, and this matter is the cause of all difficulties. It is hoped that afterwards they will become aware.

گردد لامنک الا الدعا نصایح و وصایای
عبدالبهاء تأثیری به ایرانیان ننوده و نماید و سبب
جميع مشکلات همین مسئله است امید چنان
است که بعد متنبه شوند

2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الابهی ع ع

INBA85:547b, DBR.077

AB07509

To: *Kuchak Khanum*

Date: 1912-Feb-19

1 O cherished maidservant of God! Although you are named "small", you are in truth exalted. If you were not noble and dignified, you would not have sought the Glorious Lord. As you searched with your soul for the Kind Friend, you finally hastened to His path.

1 ای کنیز عزیز الهی اگرچه بنام کوچکی ولی
بحقیقت جلیل اگر جسمه و قسمه نبودی
جویای رب جلیل نمیشدی چون بجان جویای
یار مهربان بودی عاقبت بکوی او شتافتی

2 And I hope that in the center of beauty you will seek His way, behold the radiance of His face, drink from His stream, attain the presence of His heart-attracting Self, and in this world become the cause of illumination for the soul and conscience of others. You will open an eloquent tongue and deliver fluent speeches in gatherings, crying out the glad tidings of the manifestation of the All-Merciful Lord and conveying the joyful news of union with the Kind Beloved to the ears of the yearning ones.

2 و امیدوارم که در مرکز جمال سوی او پوئی پرتو
روی او بینی و از جوی او نوشی و بلقایی دلجوی
او فائز گردی و در این جهان سبب نورانیت جان
و وجدان دیگران شوی زبان فصیح بگشائی و در
انجمنها نطق بلیغ بنمائی و صیحه زنان بشارت تجلی
حضرت رحمن بدهی و مردهء وصل دلبر مهربان
بمسامع مشتاقان برسانی

3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الابهی

MKT7.112a

AB10907*To: Allahabadi, Biman Khusraw et al., in Bombay**Date: 1912-Feb-19*

O ye two Persian servants of the heavenly realm! The Lord of creation hath bestowed upon you bounty and knowledge and insight, that ye may find rest and nurture beneath the celestial Tree. May your souls be gladdened!

ای دو بندهء پارسی آسمانی خداوند آفرینش شما را بخشش و دانش و بینش داد تا در سایهء درخت آسمانی آسایش و پرورش یابید جانتان خوش باد

YARP2.349 p.282

AB12851*To: Aqa Ali Rida son of Haji Muhammad Baqir et al., in Egypt**Date: 1912-Feb-19*

...Grant, O my Lord, that this marriage may be auspicious, joyous, blessed, and praiseworthy. Strengthen Thou the union and increase the harmony between these two souls, that they may live together in the utmost tranquillity and delight, and may establish a devoted family that believeth in Thee and in Thy signs. Verily, Thou art the All-Bountiful. Verily, Thou art the Almighty, the Omnipotent, the Most Powerful.

...رب اجعل هذا الاقتران متيمناً و مسعوداً و مباركاً و محموداً و قو الروابط و الالتيام بينهما حتى يعيشا بكل راحة و هناء و يؤسسا عائلةً مبتهلةً اليك مؤمنةً بك و بآياتك انك انت الكريم انك انت العظيم انك انت القوى القدير

BRL_SWOP#099x

BRL_SWO#099x

AB01407*To: Afnan, Mirza Mahmud son of Muhammad Taqi Afnan, in Ishqabad**Date: 1912-Feb-20*

- ¹ O praiseworthy branch of the Blessed Tree! The recent letter was filled with honey and milk and was an illumined book, evidence of devotion to the Kingdom of the Glorious Lord. Praise be to God that that branch of the Blessed Tree is in the utmost freshness and grace, receiving the outpourings of the mercy of God. Praise be to God, the honored and exalted Afnan (may my spirit be sacrificed for him) has in all divine worlds a lofty

¹ ای فرع محمود شجرهء مبارکه نامهء اخير را مضمون شهد و شیر و کتاب منیر بود و دلیل تبتل بملکوت رب جلیل الحمد لله آن فرع سدرهء مبارکه در نهایت طراوت و لطافتست و مستفیض از فیوضات رحانیت حضرت افنان جلیل رفیع روحی فداه را الحمد لله در جمیع

station, and even in this world you are like him - a memorial and legacy, a true successor and refined heir. I beseech God to make you His luminous lamp and His righteous successor, without peer or equal.

- 2 Supplications were made at the Divine Threshold on behalf of the friends, but they must not let go of caution and must conduct affairs in moderation, and "cast not yourselves with your own hands into destruction." This must be kept in mind. Many times difficulties arose and were resolved through prayer. Moderation at all times is the cause of attaining desires.

- 3 The testament of the holy and blessed branch who ascended to the Lord of Glory and Majesty, to the Center of Beauty (may my spirit be sacrificed for him) was reviewed. In truth, that leader of the righteous neglected nothing in servitude to the Sacred Threshold. Among these is this testament which truly affects hearts so deeply that it transports one to the realm of detachment. This testament is blessed and sacred - it should be recorded in the registers of the world so others may learn from it. And since that noble one made me the executor, therefore these two shares out of four shares that were entrusted to me to dispose of as I wish - I hereby transfer these two shares out of four shares of the income to you during your lifetime to be spent on completing those properties, and whatever remains beyond that is at your disposal. This is the definitive will of 'Abdu'l-Baha regarding this matter. No further recourse is permitted. I hope you will carry this out. Do not mention it to anyone.

- 4 The five hundred manats of rental income that you sent has arrived, and God willing that Russian woman's land will also be obtained. And upon you be the Most Glorious Glory.

- 5 Convey utmost love and kindness on my behalf.

عوالم الهیّه مقامی منیع و حتّی در اینجهان مانند تو یادگار و برگذاری و خلیف حلیفی و وارث حقیقی لطیفی اسئل الله ان یجعلک سراجہ المنیر و خلفه الصّالح الباهر لیس له مثل و نظیر

2 در حقّ یاران رجا باستان یزدان شد ولی آنان باید که احتیاط را از دست ندهند و بمقدار اندازه معامله نمایند و لاتلقوا بایدیکم الی التهلکه منظور نظر باشد بکرات و مرّات مشکلات حاصل شد و بسبب دعا انحلال یافت اعتدال در جمیع اوقات سبب حصول آمالست

3 وصیّتنامه حضرت فرع مقدّس مبارک من صعد به ربّ العزّة و الجلال الی مرکز الجمال روحی له الفداء ملاحظه گردید فی الحقیقه آن سرور ابرار در عبودیت آستان مقدّس هیچ امری واگذار نفرموده از جمله این وصیّتنامه است که فی الحقیقه قرائتش چنان در قلوب تأثیر مینماید که انسان را بعالم انقطاع آرد این وصیّتنامه مبارک و مقدّس است باید در سجلهای عالم ثبت شود تا دیگران بیاموزند و چون آن بزرگوار مرا مختار فرموده لهذا این دو سهم از چهار سهم را که بمن واگذار کرده اند که بهر نوع بخواهم مجری دارم من این دو سهم از چهار سهم واردات را در ایّام حیات شما بشما واگذاشتم که در اجمال آن املاک صرف فرمائید و مازاد علی ذلک را تصرف فرمائید این اراده قطعیه عبدالبهاست در اینخصوص مراجعت بار دیگر جائز نه رجای آن دارم که مجری دارید ابداً دم نزنید

4 مبلغ پانصد منات از وجه مال الأجاره که ارسال نموده بودید رسید و انشاءالله زمین آن ضعیفه روسیه نیز بدست خواهد آمد و علیک البهّاء الأبهی ع

5 از قبل من نهایت محبّت و مهربانی ابلاغ دارید

MMK6#028, MATA.072-073

AB01574

To: Antoinette Cruny Cone, in Chicago

Date: 1912-Feb-20

O well-wisher of humanity! Your letter was received and caused the utmost grief and regret regarding the intensification of hatred and enmity between white and black. If matters continue in this way, this enmity will increase day by day and ultimately cause great harm and lead to bloodshed.

This is why the most important teaching of Baha'u'llah is to abandon racial, religious, national and political prejudices. Until these prejudices are eliminated, mankind will not find rest. Rather, bloodshed will increase day by day and the foundation of human happiness will be destroyed.

It is impossible for these racial, religious, national and political prejudices to be eliminated except through entering under the shadow of Baha'u'llah, as is evident and clear in the East where Muslim, Jew, Zoroastrian, Christian, Brahmin and Buddhist have mixed together in utmost love and harmony to such an extent that they have become as one race. These names have been completely removed. For example, you observe at one table Muslims, Jews, Christians, Zoroastrians, Arabs, Persians, Turks, Europeans, Kurds, and Lurs gathered together associating in utmost love and harmony - as if they were all European, or Persian, or Arab, or Turkish.

Therefore, if you want these difficulties removed, there is no solution except faith and certitude. Faith is the cause of harmony. Faith is the cause of love. Faith is the cause of unity and agreement.

My hope is that this whiteness and blackness of humans will become like the whiteness and blackness of doves and sheep and other birds and animals, for difference of color causes no separation among birds and animals. You observe a flock of doves - some white, some black, some yellow, and some red - yet they fly together in utmost love and harmony. Humans too must be like this. Let there be no separation due to color, for all are human.

And upon you be the Most Glorious Glory.

ADJ.039x, SW_v12#06 p.121-122

AB02091

To: *Abd-i-Abu'l-Qasim, in Chicago*

Date: 1912-Feb-20

- 1 Thou beholdest how the light of truth hath illumined both East and West, and how the candle of Iran hath shed its radiance upon those distant lands. The power of Baha'u'llah hath set both Orient and Occident in motion. The proof is like unto the sun, and the evidence is clear and manifest. Yet the bat denieth the light of the sun, and the dung beetle fleeth from the fragrance of the rose garden.

1 ملاحظه مینمائی که نور حقیقت شرق و غرب را روشن نموده شمع ایران آئینمالک بعیده را منور کرده قوت بهاءالله خاور و باختر را بحرکت آورده برهان نظیر آفتاب است حجت واضح و آشکار است ولی خفاش نور آفتاب را انکار نماید و جعل از رائحه گلشن بیزار است
- 2 As for the books which thou didst mention that certain Muslims have written against the Cause of Baha'u'llah, in the Qur'an it is stated that some of the learned ones wrote books against the Messenger of God concerning the Torah and the Gospel, saying "This is from God"—meaning it is derived from the Torah and the Gospel—"but it is not from God." Woe unto them! And the verse of the Qur'an is this: "Woe unto those who write the book with their own hands and then say 'This is from God,' when it is not from God."
- 3 This is nothing new. Verily, a thousand books were written by the sages and philosophers in rejection of Christ—may my spirit be a sacrifice unto Him—and even more were written against the Prophet, for there exist thousands of works by Christian and Jewish divines, all of which reject the Prophet—peace be upon Him—and still they are not content but continue to write. The point is that it hath ever been thus; there is nothing new in this.

2 کتبى که مرقوم نموده بودى که بعضى از مسلمانان در امر بهاءالله نوشته‌اند در قرآن میفرماید که بعضی از علماء تورات و انجیل کتبى رد بر رسول الله مینویسند و میگویند این از خداست یعنى مقتبس از تورات و انجیل است و آن از خدا نیست وای بر آنها و آیه قرآن این است ویل للذین یکتبون الکتاب بایدیم و یقولون هذا من عندالله و ما هو من عندالله

3 بارى این تازگى ندارد البته هزار کتاب از طرف حکما و فلاسفه رد بر حضرت عیسی روحی له الفداء نوشته شد و رد بر حضرت رسول پیش از آن زیرا هزاران تألیف علمای نصاری و یهود در دست است که جمیع رد بر حضرت رسول علیه السلام است و هنوز آرام نگرفته‌اند باز مینویسند مقصود اینستکه همیشه چنین بوده است تازگى ندارد
- 4 This is why it is stated in the Qur'an: "Is it not true that every time there came unto you a Messenger with that which your souls desired not, ye grew arrogant, and some ye treated as liars and some ye slew?" Which meaneth: Whenever a Prophet came from God, O divines, O rulers, ye gave yourselves up to pride and arrogance. Some Prophets ye slew, and some ye denounced as liars.

4 اینستکه در قرآن میفرماید افکلها جائکم رسول بما لاتهوى انفسکم استکبرتم ففریقاً کذبتم و فریقاً تقتلون یعنى هر وقت پیغمبرى از جانب خدا آمد اى علماء اى اُمرا شما بتکبر و غرور پرداختید بعضی پیغمبران را کشتید و بعضی تکذیب نمودید
- 5 Consider how in the days of the Prophet—peace be upon Him—it was even more severe than this. Therefore these books are of no importance. Rather, importance lieth in the proof and evidence. Since the proof is brilliant, all these books are but vain imaginings.

5 ملاحظه نمائید که در ایام حضرت رسول علیه السلام اعظم از این بود لهذا این کتب را اهمیتی نیست بلکه اهمیت در حجت و برهان است چون برهان ساطع است این کتب جمیع هذیان است

MMK2#088 p.068

AB03249

To: *Spiritual Assembly of Tihiran et al.*

Date: 1912-Feb-20

- 1 O loving friends! A confidential letter has been received from the students of the Tarbiyat School. Although its contents are exaggerated, I deemed it advisable that you should consult about this matter and make a decision. If the school is deficient, it must absolutely be brought to completion, for if students go from this school to other schools, eventually their character and behavior will deteriorate.
- 2 For instance, several students from the Tarbiyat School were sent to schools in Paris. I hope they remain under the protection and guardianship of the Blessed Beauty, but other Iranian students in foreign countries gain nothing except confused thoughts and base desires. They do not apply themselves to their studies but are always occupied with combining that which is meaningless. Questions were asked about material sciences and arts, and it was observed that they are ignorant and deficient in ordinary material sciences, let alone higher sciences. Yet with utmost pride they speak of political and social issues, violation of human dignity, and breach of divine laws. If only they had some knowledge of the political world and the relationships of social order! They are extremely egotistical and self-centered, yet completely unaware of human virtues and even of the sciences taught in schools. The height of their aspirations is to say "We studied in the advanced schools of Paris."
- 3 Therefore, the Tarbiyat School itself must be brought to completion so that there will be no need for foreign schools. And upon you be the Most Glorious Glory!

1 ای یاران مهربان نامه‌ئی محرمانه از شاگردان مدرسهٔ تربیت رسید هرچند مضمون مبالغه است ولی مصلحت چنان دیدم که در اینخصوص مشورتی نمائید و قراری بدهید اگر چنانچه مدرسه ناقص است البته صد البته اكمال نمائید زیرا اگر از این مدرسه بمدارس دیگر روند عاقبت در خلق و خوی آنان فتوری حاصل شود

2 منجمله چند تلمیذ از مدرسهٔ تربیت بمدارس پاریس فرستادند امیدوارم که در پناه حفظ و حمایت جمال مبارک باشند ولی تلامذهٔ سائرهٔ ایرانی در ممالک فرنگ جز پریشانی فکر و هوی و هوس چیز دیگر استفاده نمایند دل بدرس ندهند همواره مشغول بتلفیق ما لا یعنی گردند سوالاتی از علوم و فنون مادیّه شد ملاحظه گردید که در علوم عادیّهٔ مادیّه جاهل و ناقصند تا چه رسد بعلوم عالیّه ولی در کمال غرور از مسائل سیاسیّه و اجتماعیّه و هتک نوامیس انسانیّه و خرق شرایع الهیه دم زنند ایکاش از عالم سیاسی و روابط هیئت اجتماعیّه خبری داشتند بسیار خودخواه و خودپسند ولی بکلی از فضائل عالم انسانی حتی فنون موجودهٔ در مدارس بیخبر نهایت آمالشان اینکه گویند ما در مدارس عالیّهٔ پاریس تحصیل نمودیم

3 پس باید نفس مدرسهٔ تربیت را مکمل نمود تا احتیاج بمدارس خارجه نماند و علیکم البهاء
الأبهی

INBA16:226, MKT4.142, AMK.179-179

AB05011*To: Tafrishi, Mirza Nasrullah son of Mirza Fadlullah et al., in Tihiran**Date: 1912-Feb-20*

- 1 O God! O Thou Who hast shed the light of forgiveness upon human temples and hast revived lifeless, praising, silent realities that were deprived of life through the breaths of grace, bounty and beneficence; O Thou Who dost rescue the suppliants from the depths of hell to the expanse of the paradise of delight, and Who dost deliver those who implore from the abyss of grievous torment to the heights of manifest triumph!
- 2 O Lord! This servant was named Fadl (Grace) - deal not with him according to justice, but make him a sign of Thy mercy in the Concourse on High and a manifestation of Thy pardon in the Most Glorious Kingdom. Immerse him in the ocean of Thy favors, make him captive to Thy forgiveness and protection, let him seek refuge at the gate of Thy gifts, make him companion to Thy loved ones, and grant him nearness and reunion in Thy verdant garden and mighty paradise.
- 3 Verily Thou art the Merciful, verily Thou art the Kind, verily Thou art the Forgiving, the Loving, the Compassionate, the All-Wise.

اللهم يا من اشرق بانوار الغفران على هياكل
الانسان واحيي الحقائق الخاملة الهامدة
المحرومة من الحيات بنفحات الفضل والجلود و
الاحسان و منقذ المبتلين من خلال الجحيم الى
فضاء جنة النعيم و منجي المتضرعين من وهدة
العذاب الالم الى اوج الفوز المبين

رب ان عبدك سمي فضل لاتعامله بالعدل
واجعله آية رحمتك في الملأ الأعلى و مظهر
عفوك في ملكوت الأبهى و غريق بحر عنايتك
و اسير عفوك و رعائتك و مستجير باب
موهبتك و نديم احبتك و اسمح له بالقرب و
اللقاء في روضتك الغناء و حديقتك الغلباء

انك انت الرحيم و انك انت اللطيف و انك
انت الغفور الودود و الرؤوف الحكيم

INBA17:035

AB07069*To: Yuhanna Dawud**Date: 1912-Feb-20*

- 1 O God! Yuhanna is Your wanderer and Your helpless one. He has become estranged from himself to become acquainted with You. He has shunned all others to become a companion of Your righteous ones. He is alone, a stranger, solitary. Grant him confirmation, give him glad tidings, be his companion and intimate. Bestow order upon his affairs. He is in distress - grant him rest and comfort. He is destitute - make him prosperous. He is powerless - make him able, so that he may hold his head high before friend and stranger alike and become intimate and in harmony with the birds of Your rose garden. You are the Giver, the Bestower, the Powerful One.

خدایا یوحنا آواره تو است و بیچاره تو بیگانه از
خویش گشته تا آشنای تو گردد بیزار از اغیار
شده تا یار ابرار تو شود تنهاست غریبست وحید
است تأیید ده نوید بخش مونس و قرین باش سر
و سامان بخش در کلفت است راحت و آسایش
ده بینواست بانوا کن ناتوانست توانا فرما تا نزد
دوست و بیگانه سرفراز گردد و با طیور گلشن
تو هم دم و هم آواز شود تویی دهنده و بخشنده و
توانا

- 2 O handmaid of God! Convey to Nurmahall the Most Glorious and Most Wondrous greetings, and translate eloquently and deliver the enclosed letter which belongs to Mr. Alexander.

2 ای بنده حقّ امة الله نورمحلّ را تحیت ابدع
ابهی ابلاغ دار و مکتوب جوف که تعلق بمستر
الکسندر دارد ترجمه بلیغ فرموده برسان

DAUD.08

AB07770

To: Ghulam-Ali Kirmanshahi, in Baghdad

Date: 1912-Feb-20

- 1 Your letter was received, but there is absolutely no opportunity for explanation and interpretation. Questions come from all directions without limit or end, therefore complete brevity is compelled.
- 2 The four letters which are mentioned in the tradition of the Imam (peace be upon him) that must be revealed with the Promised One are these four stations: The station of servitude, with which the Promised One arose at first; and the station of Imamate, concerning which He said "Verily I am the Qa'im Whose appearance was promised unto you"; third is the station of Prophethood, concerning which He said that the Holy Manifestations have no beginning and no end; fourth is the word "Verily I am God" - "He speaketh not from mere impulse. His utterance is but revealed revelation."
- 3 And upon thee be the Most Glorious Glory.

1 مکتوب شما رسید ولی ابداً فرصت شرح و
تفسیر نه سوالات از اطراف بی حدّ و پایان لهذا
مجبوریت تام بر اختصار است

2 چهار حرف که منطوق حدیث امام علیه السلام
است که باید با حضرت موعود نازل گردد
این مراتب اربعه است رتبه عبودیت است که
موعود بآن در اول قیام نمود و رتبه امامت
است که فرمود اتنی انا القائم الذی انتم بظهوره
توعدون ثالث مقام نبوت است که فرمود مظاهر
مقدسّه را ابتدا و انتهای نه رابع کلمه اتنی انا الله
است ما یطق عن الهوی ان هو الا وحی یوحی

3 و علیک البهاء الأبهی

MMK6#503x, YMM.425

AB08705

To: Mutlaq, Abdu'llah et al., in Tihrah

Date: 1912-Feb-20

- 1 O ye two servants at the Holy Threshold!
- 2 We have been greatly cheered and refreshed to know that ye have organized meetings for the education of children. Whoso

1 ای دو بنده آستان مقدس

2 محافلی که از برای تربیت و تعلیم نورسیدگان
ترتیب گردیده موثر نهایت روح و ریحان

is active in those meetings whether as a teacher of the children or a sponsor, will certainly become the recipient of confirmations from the invisible Realm, and endless bounties will compass him about.

- 3 With great joy, therefore, encouragement is offered for this highly laudable endeavour that ye may witness an exceeding great reward.

- 4 Await ye the sure and certain confirmations of the All-Merciful. Upon you be Baha'u'l-Abha.

COC#0602

شد و هر نفسی ساعی در آن یا معلم طفلان
یا میثوق کودکان است البته مظهر تأییدات
غیبیه حضرت یزدان گردد و مورد الطاف
بی پایان شود

- 3 لهذا با نهایت سرور تشویق بر این امر مشکور
میگردد تا مشاهده اجر موفور فرمائید

- 4 و منتظر تأیید حتمی ربّ غفور باشید و علیکم
البهاء الابهی

NLAI_BH_AB.005a, MKT3.329, TSS.315,
TRBB.042, NJB_v11#15 p.263

AB09955

To: Sadi, Kaka Khan et al., in Shiraz

Date: 1912-Feb-20

- 1 O two birds of the rose-garden of mystery and supplication! Your letter was like the melody of the morning bird and the warbling of a thousand songsters, for it carried the tune of love and indicated recognition of the Divine Unity.

- 2 Praise be to God that you are believers and assured, steadfast and confident.

- 3 Due to lack of time, this brief note is written. Kindly excuse me. And upon you both be the Most Glorious Glory.

- 1 ای دو مرغ گلشن راز و نیاز نامه شما تغنی مرغ
سحر بود و ترنی هزار هزار آواز زیرا آهنگ محبت
بود و دلالت بر معرفت حضرت احدیت مینمود

- 2 الحمد لله مؤمنید و موقن و ثابتید و مطمئن

- 3 از عدم فرصت مختصر مرقوم گردید معاف
بدارید و علیکم البهاء الابهی

INBA84:258

AB10195*To: Farajullah Zaki Al-Kurdi, in Egypt**Date: 1912-Feb-20*

- 1 O spiritual friend! Your letter was received. You had asked about the interpretation of the verse "I will show you the abode of the transgressors." I swear by your precious life that I do not have time for interpretation - nay, I do not even have a moment to write. Furthermore, interpreting this verse is not currently permitted. Rather, the interpretation of the hadith "Egypt was my home" is necessary.
- 2 In any case, the reply to Mirza Yuhanna Dawud was written and is enclosed with this letter - please send it to him. And upon you be the Most Glorious Glory.

1 ایها الحبيب الروحاني نامه شما رسيد تفسير آيه ساريكم دار الفاسقين سوال نموده بودي بجان عزيزت فرصت تفسير كه سهل است مهلت تحرير ندارم و از اين گذشته حال تفسير اين آيه جائز نه بلكه تفسير حديث لازم مصر كناتي

2 باري جواب ميرزا يوحنا داود مرقوم گرديد و در طي مکتوبست بفرستيد و عليكم البهاء الأبهى

MKT3.226, YMM.341

AB00163*To: Children of Zaynu'l-Abidin Sabbagh et al., in Anar**Date: 1912-Feb-21*

- 1 O friends of the heart and conscience of 'Abdu'l-Baha!
- 2 Jinab-i-Nasru'llah Khan, praise be to God, arrived in the Holy Land under the protection of the Blessed Beauty, and was privileged to circumambulate the Luminous Center and the Sacred Threshold. He touched his brow to the sacred dust of the Manifest Light and met with 'Abdu'l-Baha. In truth, he brought messages from all the friends, which brought joy to heart and soul.
- 3 His intention was that a letter be written in response to each message, but where is the time and opportunity for 'Abdu'l-Baha? Not a minute's rest is there. Despite this, perhaps one letter in ten receives a reply. Even if the power of writing were like a flowing spring, it could not meet the need.
- 4 Apart from various affairs, meetings, occupations, and endless concerns, a journey was made to the Western world with a stay of several days. The intention was that despite utmost

1 ای یاران جان و وجدان عبدالبهاء

2 جناب نصرالله خان الحمد لله در صون حمايت جمال مبارك به ارضي مقدس رسيد و بطواف مركز انوار عتبه مقدسه فائز گشت و جبين را بتراب تربت مطهره آيت نور مبین کرد و با عبدالبهاء ملاقات نمود في الحقيقه پيام جميع ياران بود از آن پيام سرور دل و جان حاصل شد

3 و مقصدش چنان بود كه در جواب هر پيامي نامهئي تحرير گردد ولي عبدالبهاء را مجال بجا و فرصت و مهلت از چه جا دقيقهئي فراغت ندارد باوجود اين از ده نامه يك نامه بلكه جواب تحرير ميگردد قوه تحرير ولو مانند چشمه جاري باشد البته از عهده برنمايد

4 گذشته از امور سائره و ملاقات و مشاغل و غوائل بي پايان سفری بجهان فرنگ نمود و ايامی چند درنگ کرد مقصد چنان بود كه باوجود

weakness, a mighty call might be raised, hoping for the aid and favor of the Blessed Beauty - otherwise what power has this feeble gnat, what strength and might has this atom of poverty and evanescence?

- 5 Whatever it was, a clarion call was raised that brought the birds of that meadow to song and melody. A commotion arose and the Call of God reached the ears of the denizens of the Kingdom. Day and night were spent in questions and answers, and some souls were stirred by the breeze from the Abha Paradise. Gatherings were formed and meetings arranged, and 'Abdu'l-Baha, through the aid and favor of Baha, uttered a few words according to his weakness. But as the promised confirmation was evident, it influenced spirits and hearts like the melody of the lute and harp. One became intoxicated with the wine of the love of God, another became enchanted by the cup of "Am I not your Lord?" One took flight in extreme ecstasy, another burst into song.

- 6 What results will follow remains to be seen, but the duration of stay was limited and success was not achieved as it should have been. Therefore, another journey is intended, and despite weakness and feebleness, I shall cross the great ocean. Although the body cannot endure it, trust is in the aid and favor of the Blessed Beauty, Who can make the sea a desert and turn waves into hosts of assistance. Let us see what the strength of the Friend's arm will accomplish.

- 7 When I look to my own capacity and capability, I have no hope at all, but when I consider the divine confirmations and indubitable assistances of the Desired One, I see the gnat as an eagle and observe the mosquito with rainbow wings - and this is certain, absolute truth.

- 8 In any case, many invitations have arrived from assemblies and gatherings in America - some from universal peace conferences, some from racial unity gatherings, some from educational advancement meetings, some from progressive thought assemblies. Many gatherings have requested that 'Abdu'l-Baha hasten to those regions and speak at those great assemblages. Even the governor of Boston, which is one of America's great states, has written a special letter and prepared for hospitality. There are many such invitations, but my intention is not to stay in any particular house nor accept any individual's hospitality, as they are numerous. Better to stay in hotels so that all are treated equally.

نهایت عجز بلکه آهنگی بلند گردد و امید به عون و عنایت جمال مبارک بود والا این پشه ناتوان را چه توانائی و این ذره فقر و فنا را چه قوت و اقتداری

5 هرچه بود گلبنانگی بلند شد و مرغان آن چمن را به نغمه و آواز آورد و لولهائی افتاد و صیت امر الله بمسامع صوامع ملکوت رسید شب و روز به سؤال و جواب مشغول بود و نفوسی از نسیم گلشن ابهی باهتزاز آمد مجامعی تشکیل شد و محافلی ترتیب یافت و عبدالبهاء به عون و عنایت بها بقدر عجز خویش کلمهائی چند بر زبان راند ولی چون تأیید موعود مشهود بود مانند آهنگ عود و رود تأثیر در ارواح و قلوب نمود یکی از باده محبت الله سرمست شد و دیگری از جام الست می پرست گشت یکی از شدت وجد پرواز نمود و دیگری به آهنگ و آواز آمد

6 تا بعد چه نتیجه بخشد ولی مدت اقامت محدود بود چنانکه باید و شاید موقت نگشتم لهذا آهنگ سفر دیگر دارم و باوجود ضعف و ناتوانی قطع محیط اعظم خواهم هرچند جسد تحمل ندارد ولی اعتماد به عون و عنایت جمال مبارکست که دریا را صحرا کند و امواج را افواج عون و نصرت فرماید تا چه کند قوت بازوی دوست

7 چون نظر به استعداد و قابلیت خویش ننمایم هیچ امیدی ندارم ولی چون نظر بتأییدات غیبیه و توفیقات لاریبیه حضرت مقصود کنم ذباب را عقاب بینم و پشه را رنگین شهر مشاهده نمایم و چنین است و حق الیقین است

8 باری دعوتنامهها بسیار از محافل و مجامع امریکا رسیده بعضی محافل صلح عمومی بعضی محافل وحدت نژاد بعضی محافل ترویج معارف بعضی محافل تجدید افکار باری محافل کثیره درخواست نموده اند که عبدالبهاء بآن سامان شتابد و در آنجامع عظمی بیانی بر زبان راند حتی والی بستان که یکی از مقاطعات عظیمه امریکست نامه مخصوص نگاشته و مہبای ضیافت گشته از اینگونه دعوتنامهها بسیار ولی مرا مقصد چنان که در مهمانخانه وارد شوم و ضیافت نفسی را قبول ننمایم زیرا متعدّدند بهتر اینست که در مهمانخانهها وارد شوم تا معامله یکسان باشد

- 9 In any case, my hope from the friends in Iran, especially Ker-
man, Rafsanjan and Anar, is that during the absence of this
weak servant of the Abha Beauty, enthusiasm, rapture, attrac-
tion and joy may manifest with utmost power in those regions,
until his return.
- 10 From visible evidence it appears that 'Abdul-Baha's cry of
Ya Baha'u'l-Abha in the West has reached the blessed ears
of the loved ones in the East, bringing them into a state of
joy and rapture. East and West have become as one home,
and South and North as a single rose garden. Another hope is
that the loved ones, at eventide and dawn, may supplicate the
Most Glorious Kingdom and seek assistance and bounty for
'Abdu'l-Baha, that perchance he may draw one feeble breath
in servitude to the Desired One of all worlds and show one
feeble movement in the field of service.
- 11 O my Lord, my Hope, my Shelter, my Help, my Refuge and my
Deliverer! Thou seest Thy humble loved ones bowing before
Thy Kingdom of mercy, submitting to the Dominion of Thy
Lordship, prostrating themselves at the Threshold of Thy Self-
Subsistence, pasturing in the meadows of unity, and suckling
at the breast of sanctity. Their cries rise up in the depths of
dawn, and their voices are raised at eventide and daybreak in
supplication to the Kingdom of Mysteries, turning to Thee, O
Mighty, O All-Compelling One! O Lord! Every disbeliever
among the party of the wicked has assailed them, and every
treacherous one among the company of the evil has oppressed
them.
- 12 O Lord! Guard them through Thy protection and preserva-
tion, watch over them with the eye of Thy care, admit them
into the shelter of Thy safekeeping, assist them to serve at
Thy Threshold, aid them in the service of Thy Cause, spread
through them the banners of Thy signs, establish through them
the proofs and evidences, make them lamps of prosperity, open
before their faces the gates of success, exalt them to the high-
est pinnacle of perfection, raise them to the center of beauty,
make them pearls of great price in the shells of possibility and
precious gems in the necklaces of the faithful throughout crea-
tion, make them birds singing in the gardens of knowledge,
fish swimming in the pools of certitude, and lions roaring in
the forests of faith. Verily Thou art the Generous, verily Thou
art the Great, verily Thou art the All-Merciful, the Most Com-
passionate.
- 9 باری رجای من از احبای ایران علی الخصوص
کرمان و رفسنجان و انار چنان است که در
غیبت این عبد ضعیف جمال ایبی شور و وله و
جذب و طرب در نهایت قوت در آنصفحات
جلوه نماید تا بعد از رجوع
- 10 مشهود گردد که نعرهٔ یاباهای ابهای عبداله‌آ
در باختر بمسامع مبارک احبای خاور رسیده
آنان را به وجد و طرب آورده شرق و غرب
حکم یکخانه یافته و جنوب و شمال یک گلستان
گردیده و رجای دیگر آستکه احباً در شام و سحر
تضرع بملکوت جلیل اکبر نمایند و عبداله‌آ را
عون و عنایت طلبند شاید در عبودیت مقصود
عالمیان نفسی ناتوان برآرد و در میدان خدمت
حرکتی عاجزانه بنماید
- 11 ربّ و رجائی و ملجئ و غیائی و مهربی و مناصی
تری احبتک الخشع الی ملکوت رحمانیتک
الخشع الی جبروت ربانیتک الرّفع السّجود فی
عتبة صمدانیتک الرّفع فی ریاض التوحید الرّضع
من ثدی التّقدیس یرتفع منهم الضّجیج فی بطون
الأسحار و یعلو منهم الصّریح فی العشی و الأبکار
تبتلاً الی ملکوت الأسرار توجّها الیک یا عزیز
یا جبار ای ربّ اعتدی کلّ کفّار من حزب
الفجار علیهم و ظلم کلّ غدار من ثلة الأشرار
هم
- 12 ربّ اغنهم بحفظک و کلائتک و احرسهم بعین
رعايتک و ادخلهم فی صون حمايتک و ایدهم علی
عبودیة عبتک و وقفهم علی خدمة امرک و انشر
بهم رایات الآیات و اقم بهم الدلائل و البینات
و اجعلهم مصابیح الفلاح و افتح علی وجوههم
مصابیح النّجاح و اعلّی بهم الی اوج الکمال و
اعرج بهم الی مرکز الجمال و اجعلهم لثالی العوالی
فی اصداق الأمکان و الدّرر الغوالی فی عقود
الموالی فی حیز الأکوان و اجعلهم طیوراً صادحةً
فی ریاض العرفان و حیثاناً سابحةً فی حیاض
الأیقان و أسوداً زائرةً فی غیاض الأیمان انک
انت الکریم انک انت العظیم انک انت الرّحمن
الرّحیم

MSHR2.319

AB01113

To: Muhammad Tahir Malmiri, in Yazd

Date: 1912-Feb-21

- 1 O thou who art firm in the Covenant! The letter which thou hadst written to His honor Aqa Siyyid Asadu'llah was noted. Though great joy was felt from the glad tidings of the steadfastness, firmness, spirituality and illumination of the friends and from the arrangements for establishing holy meetings and gatherings and the chanting of divine verses, yet the ascension of that revered, near one at the threshold of the Desired One, his honor, the branch of the blessed Tree of the All-Merciful, Aqa Siyyid Mahdi, caused the utmost grief.

۱ ای ثابت بر پیمان نامه‌یکه بجناب آقا سید اسدالله مرقوم نموده بودی ملاحظه گردید از بشارت ثبوت و استقامت و روحانیت و نورانیت احبّاً و قرار تأسیس محافل و مجامع قدس و ترتیل آیات الهیه هرچند سرور حاصل شد ولی از صعود آن بزرگوار مقرب درگاه حضرت مقصود جناب فرع سدره مبارکه رحمانیه آقا سید مهدی نهایت احزان رخ نمود
- 2 In truth, that honored personage was a luminous candle, a morning star and a heavenly luminary. He was the cause of the glory of the Cause of God and with his very soul was ever engaged in service to the Ancient Beauty, always desiring comfort and tranquility for the divine friends. Indeed, he was a helper to 'Abdu'l-Baha in the execution of affairs and a partner and associate with this captive of poverty and evanescence in servitude to the Most Great Name. Therefore, severe sorrow was felt from the news of his ascension.

۲ فی الحقیقه آن ذات محترم شعبی نورانی و ستاره‌ئی صبحگاهی و کوکبی رحمانی بود و سبب عزّت امر الله بود و بجان جانفشان جمال قدم همواره بخدمت مشغول بود و همیشه راحت و آسایش احبّای الهی آرزو مینمود فی الحقیقه در تمثیت امور معاون عبدالبهاء و در عبودیت اسم اعظم شریک و سهم این اسیر فقر و فنا بود لهذا از خبر عروج ایشان تأثر شدید حاصل گشت
- 3 However, it is hoped that the firm, growing branches of that glorious branch will keep alight the lamp of that radiant star and become unequaled saplings in the garden of hopes. From the branches, the perfections of the root become manifest and evident and the sweet fragrance of the rose spreads from the rosewater. Praise be to God that they were born under the shade of the Tree of the All-Merciful and grew and developed through the bounty of the cloud of grace. They are the flowers of that garden and the graceful saplings of that orchard. Thanks be to God that circumstances were arranged such that they settled in the Verdant Spot, for it is the place of martyrs.

۳ ولی امید چنانستکه فروع نابت ثابت آن فرع جلیل سراج آن کوکب وهاج را روشن نمایند و نهالهای بیهمال حدیقه آمال گردند از فروع ککالات اصل ظاهر و عیان شود و رائحه طیبّه گل از گلاب منتشر گردد الحمد لله در ظل سدره رحمانیت تولّد یافته‌اند و بفیض ابر عنایت نشو و نما کرده‌اند گلهای آن حدیقه‌اند و نهالهای رشیده آن بوستان شکر خدا را که اسباب چنین فراهم آمد که در بقعه خضراء استقرار یافتند زیرا محلّ شهداست
- 4 Thou hadst requested that a history be written about the martyrs. This is very appropriate, but it should accord with the history by His honor Bayda, the manifestation of the favors of the Abha Beauty. As for the treatise thou hast written in proof of the Cause, send it. The establishment of a school is very important, and if possible it would be very good to establish a school for females as well. Give this matter great importance, for it is the greatest service at the Sacred Threshold.

۴ خواهش نموده بودی که تاریخی در حقّ شهدا مرقوم نمائید بسیار موافق ولی باید مطابق تاریخ مظهر الطاف جمال ابری حضرت بیضا باشد اما رساله‌یکه در اثبات امر مرقوم نموده‌ئی ارسال دار تأسیس مدرسه بسیار اهمیت دارد و اگر ممکن شود از برای اناث نیز مدرسه‌ئی تأسیس شود بسیار خوبست این قضیه را خیلی اهمیت بدهید زیرا اعظم خدمت باستان مقدّس است

- 5 Convey the longing of 'Abdu'l-Baha to the members of the Spiritual Assembly and likewise to the other assemblies - the Assembly of Unity and the Assembly of Service. With my soul I yearn to see them and I beseech from the favors of the Blessed Beauty heavenly confirmations for each one, and I seek success in service and nearness to the threshold of the Abha Beauty.
- 6 To his honor Aqa Siyyid 'Abdu'r-Rasul convey on my behalf the utmost love and sincerity. From the Manifest Light the entreaty is such that that precious soul may ever be the companion of seekers and the intimate of friends, and in all affairs may be confirmed with the assistance of the Lord God. And upon thee be the Most Glorious Glory.

5 باعضاء محفل روحانی اشتیاق عبدالهّاء ابلاغ
دارید و همچنین بسائر محافل محفل اتحاد و محفل
خدمت بجان مشتاق دیدار آنانم و از الطاف جمال
مبارک هریک را تأییدات غیبیه طلبم و موفقیت
بر خدمت خواهم و مقربى درگاه جمال ابهى
جویم

6 بجناب آقا سید عبدالرسول از قبل من نهایت
محبت و خلوص برسان از نور مبین استدعا چنین
است که آن نفس نفیس دائماً جلیس طالبان
باشند و انیس یاران و در جمیع امور موفق بتأیید
حضرت یزدان و علیک الهّاء الأبهی

BRL_DAK#1017, KHML.297-302

AB08089

To: Alexander Whyte, in London

Date: 1912-Feb-21

O respected friend! Your New Year's greeting which you had sent was noted. Indeed, the verses of Bishop Ken and John Newton are eloquent, but something briefer than this is possible, namely: "O God! Quicken me through the breaths of the Holy Spirit." This encompasses all these degrees, for that which encompasses all perfections is the breath of the Holy Spirit, which makes the earthly man heavenly, transforms the human into the divine, makes the dark luminous, changes the satanic into the merciful, makes the blind seeing, and brings the dead to life. Upon thee be greetings and praise.

ای دوست محترم تبریک اوّل سال که ارسال
نموده بودی ملاحظه گردید فی الحقیقه اشعار
بیشوپ کن Bishop Ken و جون نیوتون
John Newton بلیغ است ولی مختصرتر از
این ممکن و آن اینکه خدایا بنفثات روح القدس
مرا زنده نما این جامع جمیع این مراتب است
زیرا آنچه جامع جمیع کالاتست نفخه روح
القدس است که انسان زمینی را آسمانی نماید
ناسوتی را لاهوتی کند ظلمانی را نورانی نماید
شیطانی را رحمانی کند کور را بینا کند و مرده
را زنده نماید و علیک التّحیّة و الثّناء

BLIB_Or.08117.049, MKT3.464a

AB10550

To: Jadhhab, Azizullah son of Isma'il Namdar, in Ishqabad
Date: 1912-Feb-21

...Your criterion should be to pursue your commercial activities with such fairness and equity as to be a cause of guidance to others. The friends of God should, through the instrumentality of their business, lead the people to God's path, and make them so astonished as to exclaim: "How great is their truthfulness, how high their trustworthiness, and how true is their good will!"...

...نیت باید چنین باشد که در این تجارت بقدری عادلانه و منصفانه رفتار شود که سبب هدایت گردد تجارت را باید احبای الهی اسباب هدایت ناس نمایند یعنی در معامله حیران کنند که این چه صداقت است و این چه امانت و این چه خیرخواهی...

COMP_TRUSTP#50x

BRL_TRUST#49x, COC#2061x

AB00996

To: Lari, Haji Mulla Husayn et al., in Jidda
Date: 1912-Feb-22

- 1 O honored and kind father and son!
- 2 Your letter arrived and reading it brought the utmost joy, for it indicated that your spiritual sense was attuned to the musk-diffusing divine mysteries. 'Abdu'l-Baha made a journey to Europe and for a time associated and conversed intimately with every group there, speaking about the greatness of the divine Cause in public gatherings. They listened with accepting ears. Paris, which is the center of naturalists and materialists and was like ice in its extreme coldness, gained warmth and was set in motion. Now the Cause of God in Paris is growing and developing. More remarkable is that most of those who have accepted it were formerly committed naturalists, but became attracted through the divine breaths.
- 3 Now I intend to journey to America so that, through the assistance and grace of the Blessed Beauty and His protection and shelter, perhaps in those regions the recitation of brilliant verses may occur and become the cause of life for Iran and Iranians. For non-brilliant verses and imperfect proofs - meaning the negligent mujtahids - have devastated Iran and caused it to fall completely from view. Now perhaps through the confirmation of Baha, the ancient glory of Iran and Iranians may

1 ای پدر و پسر بزرگوار مهربان

2 نامه شما رسید و از قرائتش نهایت بهجت حاصل شد زیرا دلالت مینمود که مشام از نافه اسرار مشجک است عبدالبهاء سفری به اروپا نمود و مدتی در آنجا با هر گروهی همدم و همراه گشت و از عظمت امر الهی در مجامع عمومی صحبت داشت بسمع قبول استماع مینمودند پاریس که مرکز طبیعیون و مادیونست و مانند یخ در نهایت سردی بود حرارتی حاصل نمود و بحرکت آمد حال امر الله در پاریس رو به نشو و نماست عجیب تر اینکه نفوسیکه اقبال نموده اند اکثر کهنه طبیعی بودند ولی بنفحات الهی منجذب گشتند

3 حال عزم سفر امریک دارم تا به عون و عنایت جمال مبارک و صون و حمایت حضرتش بلکه در آنصفحات ترتیل آیات باهرات گردد و سبب حیات ایران و ایرانیان شود زیرا آیات غیرباهره و حجب غیربالغه یعنی مجتهدین مهمل ایران را ویران کردند و بکلی از انتظار انداختند حال بلکه بتأیید بها تأسیس عزت قدیمه در ممالک فرنگ و

be established in the countries of Europe and America. This is not difficult for God.

- 4 But the conquests of the Baha'is are spiritual conquests, and these are a thousand times greater than outward conquests. For this conquest is through love, through knowledge, and pure grace, while that conquest is through arrows, through swords, through schemes and humiliation. This conquest bestows spirit and brings to life, while that conquest destroys foundations and casts souls into the pit of destruction. This conquest is eternal while that conquest is temporary, for in the Qur'an it states "Such days We alternate among the people." How often the victor became vanquished and how often the vanquished became victor. In the time of Frederick I, Germany conquered France. In Napoleon's time, he triumphed over Germany. In Wilhelm's time, Germany again defeated and subdued France. The point is that physical conquests cannot be relied upon, but the conquests of Christ remain to this day firm and established, and the conquests of the Prophet Muhammad endure like a solid and stable foundation. This is the truth and after truth there is only error.

- 5 If His Honor Asif is present, convey greetings and say that an Asif is needed. It has been some time since a letter arrived from him except for a visiting card written to Haji Mirza Hasan. Wherever he is, O God keep him safe. And upon you both be the Most Glorious Beauty.

امریک از برای ایران و ایرانیان گردد و لیس
ذلک علی الله بعزیز

4 ولی فتوحات بهائیان فتوحات معنویّه است و این هزار مرتبه از فتوحات ظاهریّه اعظم تر زیرا این فتح بحبّت است بمعرفت است و صرف عنایتست و آن فتح جسمانی به تیر است به شمشیر است به تدبیر است و تحقیر است این فتح روح میبخشد زنده مینماید و آن فتح بنیان براندازد و نفوس را بچاه هلاکت اندازد این فتح ابدیست و آن فتح موقت زیرا در قرآن میفرماید و تلک الايام نداولها بين الناس چه بسیار شد که غالب مغلوب گردید و چه بسیار که مغلوب غالب شد در زمان فردریک اول آلمان فرانسه را مستخر کرد در زمان ناپلیون بر کشور آلمان غالب و مظفر شد در زمان کیلیوم دوباره آلمان فرانسه را مغلوب و مقهور نمود مقصود اینست که فتوحات جسمانی را اعتمادی نیست ولی فتوحات حضرت مسیح الی الآن باقی و برقرار و فتوحات حضرت رسول مانند اساس متین محکم و استوار هذا هو الحق و ما بعد الحق الا الضلال

5 حضرت آصف را اگر تشریف دارند تحیت برسانید و بگوئید که آصفی لازم مدّتیست که از ایشان نامهئی نرسیده مگر کارت ویزیتی که بجای میرزا حسن مرقوم نموده بودند هر کجا هست خدایا بسلامت دارش و علیکما البهاء الاهی

MMK6#080, MSHR5.310-311

AB03850

To: *Mumtazus-Saltanih, Minister Plenipotentiary, in Paris*

Date: 1912-Feb-22

- 1 O respected one, O kind friend! From Paris I arrived in Egypt but did not find among the Iranians a kind companion and friend like your honor. My hope is that such a precious soul may day by day increase in honor and prosperity and become the cause of lightening the afflictions of Iran and the Iranians.

1 شخص محترما سرور مهربانا از پاریس بخطّه مصر رسیدم ولی مانند آنحضرت از ایرانیان مونس و انیس مهربان نیافتم امیدم چنانست که آن نفس

- نفیس روز بروز بر عزّت و اقبال بیفزاید و سبب
تخفیف بلایای ایران و ایرانیان گردد
- 2 از وقایع ایران چشم گریانست و دردی بی درمان
جمعی از بیفکران و احزاب مختلفه دست بهم
دادند و ایران را ویران کردند باری دعا و وفا و
صفا لازم است
- 3 این آوارگان شب و روز میکوشند تا عزّت
ایدیه‌ئی از برای ایران و ایرانیان تأسیس نمایند تا
ملت نجیبهء فرس در انظار اهتمیتی یابد و جلوه‌ئی
کند مقصود از سفر اروپا این مراد بود و
حال نیز باوجود ناتوانی عزم سفر پرمشقت
امریک نمودم تا در آسمان بلکه انشاءالله
حرکتی مذبحخانه شود
- 4 هرچه هست امید بالطاف حضرت احدیت
است زیرا عون و صون و حمایت حضرت یحیی
پشهء زیون را شهباز اوج اعلی نماید و ذباب
قاصر را عقاب کاسر کند پشه‌ئیرا که تو پرواز
دهی شاهینست
- 5 باقی ایام عزّت و اقبال مستدام باد و امرکم
الأشرف العالی مطاع

BLO_PT#217.001x

MSHR2.304-305

AB07058

To: Vafadar, Misaq et al., in Bombay

Date: 1912-Feb-22

- 1 O Lord! Khudabakhsh closed his eyes to this world and hastened to Thy realm that he might attain Thy bounties and find rest in the shade of the Tree of Hope. Grant his request and make him prosperous.
- 2 Firuzih came as a beggar to Thy door with hope - therefore make him successful. He is in great need - make him a companion of forgiveness and an associate of the angels.
- 3 And Faramarz was Thy servant, was seeking Thee, was treading the path to Thy dwelling that he might behold Thy countenance and drink from Thy stream - make Thy bounty worthy and free.
- 1 پروردگارا خدا بخش چشم از این جهان بربست
و بجهان تو شتافت تا بخشش یابد و در سایهء
درخت امید بیاراید خواهش او را روا دار و
- 2 فیروزه بدرگاه تو بدریوزه آمد و امیدوار است
پس برخوردار کن پرنیاز است بآمرزش دمساز
فرما و با فرشتگان انباز کن
- 3 و فرامرز بندهء تو بود جویندهء تو بود پوینده
بکوی تو گشت تا روی تو بیند و از جوی تو
نوشد بخشش شایان و رایگان فرما

- 4 And Rashid drank from Thy spring and heard Thy melody and
ran toward Thee and flew to Thy realm - therefore grant him
a nest and dwelling in the free cypress of Thy rose garden.
- 5 Thou art the Forgiver, and Thou art the Bestower, and Thou
art the Kind One.

4 و رشید از چشمهء تو نوشید و آهنگ تو شنید و
سوی تو دوید و بجهان تو پرید پس بر سرو آزاد
گلشن خویش لانه و آشیانه بخش

5 تویی آمرزنده و تویی بخشنده و تویی مهربان

YARP2.546.2 p.389

AB07910

To: Ardishir et al., in Bombay

Date: 1912-Feb-22

Praise be to the Pure Lord that on this auspicious day He has ennobled the Persians, given them entry into the world of mysteries, and caused them to soar with joy. Once again He has made the fortunate star of the Persians shine bright from the East until the West is illumined. Praise ye the Lord, sing with sweet melodies, and raise up a anthem in this heavenly rose-garden so that all Persians may find their way to the Divine Threshold and Iranians may shine like candles in the gathering of the world. May your souls be gladdened and your hearts be filled with joy.

ستایش پروردگار را که در این روز فیروز
پارسیان را بزرگوار نمود و بجهان راز راه داد و
از شادمانی پرواز آورد دوباره اختر نیک اختر
پارسیان را از خاور درخشنده و تابان نمود تا
باختر روشن گردد خداوند را بستائید و بآهنگ
خوشی بسرائید و گلبانگی در این گلشن آسمانی
بزنید تا همهء پارسیان راه باستان یابند و ایرانیان
در انجمن جهان مانند شمع برافروزند جانتان
خوش باد و دلتان شادمان باد

YARP2.546.1 p.388

AB00221

To: Mirza Siyyid Muhammad Nazimul-Hukama, in Tihiran

Date: 1912-Feb-23

- 1 O thou who art firm in the Covenant! Despite having not
a moment's respite to read even a single line, for thy dear
sake I carefully and repeatedly read thy detailed letter, and
all the names thou hadst written of that illustrious family, I
recorded each and every one individually, and supplicated at
the threshold of the Blessed Beauty on their behalf. I have
written this in my own hand, which thou wilt find enclosed.
- 1 ای ثابت بر پیمان نامهء مفصل شما را باوجود
آنکه بجان عزیزت فرصت قرائت یکسطر نداشتم
محض خاطر شما بدقت مکرر خواندم و جمیع
اسما که از خاندان آنحضرت مرقوم نموده بودید
کُل را فرداً فرداً نام برده و در حقشان بدرگاه
جمال مبارک تصرّح نموده بخط خود نگاشتم در
جوفست ملاحظه میفرمائید

- 2 Regarding the matter of ruined Iran, it is known that it is the native soil of the Blessed Tree and the planting ground of the Divine Lote Tree. However much I praise and extol it, I cannot do it justice. That sacred land is the homeland of the Blessed Beauty, and this suffices - there is no greater praise than this. Yet the Iranians are unaware of this supreme gift and heedless of this eternal glory. Instead of gratitude they complain, instead of pride they feel shame and disgrace. In London and Paris, every noble soul was amazed and would say "Blessed, then blessed are you" to the Iranians. However, from certain base Iranians utmost revulsion was evident, and at the exalted fame of the Cause of God, a gloomy countenance would be observed. While they were lamenting and crying either for death or independence, there was no one to hear them. At such a time, spiritual victories were resounding in Paris. Observe how foolish and ignorant they are, saying religion is the cause of decline and the prophets are the primary destroyers of the world, therefore we are not pleased with the worldwide fame of this Cause.
- 2 اما مسئله ایران ویران معلومست مثبت شجره مبارکه است و مغرس سدره منتهی آنچه ستایش و ثنا نمایم از عهده برنیام آن ارض مقدسه موطن جمال مبارکست و این کفایتست و ستایشی اعظم از این نیست ولی ایرانیان از این موهبت کبری پیخیز و از این عزت ابدیه بی اثر بجای شکرانه شکایت نمایند بجای افتخار ننگ و عار دارند چنانکه در لندن و پاریس هر نفس نفیس حیران بود و طوبی ثم طوبی لکم به ایرانیان میگفت ولکن از بعضی ایرانیان خسیس نهایت اشمئزاز مشهود و از علو صیت امر الله عیوساً قطریراً ملاحظه میگشت در حالتیکه ناله میکردند یا هلاک یا استقلال میگفتند ولی هیچ سامعی در میان نبود در چنین حالتی فتوحات معنویه در پاریس شلیک مینمود ملاحظه کنید که چه قدر احمق و نادانند و می گفتند دین سبب اضحلالست و اول مخرب عالم انبیا لهذا ما از آوازه جهانگیر این امر ممنون نیستیم
- 3 In any case, there is a political treatise written twenty years ago at the beginning of Muzaffari'd-Din Shah's reign, which was transcribed by Mishkin-Qalam and published in Bombay. You should certainly study that treatise. It explicitly states that if religious scholars interfere in political affairs, be assured it will be like the days of Shah Sultan Husayn, the time of Fath-'Ali Shah, and the latter period of Abdul Aziz Khan of the Ottoman Empire. In the first instance Afghanistan devastated Iran, in the second instance half of Iran was lost, in the third instance half the Ottoman territories were squandered and nearly ten million souls perished or were left homeless and forced to migrate. Yet despite this clarity and conclusive evidence, no one listened. Again, like a tail they followed the foxes, and following unclear, ambiguous verses and insufficient proofs - meaning the nominal clergy - they ruined Iran and remained heedless of Iran's brilliant star, becoming manifestations of "they destroy their houses with their own hands." As the poet says: When the crow becomes the guide of a people, it leads them to the carcasses in the wilderness.
- 3 باری رساله‌ای سیاسیه که بیست سال پیش تألیف شده و در بدایت سلطنت مظفرالدین شاه بخط مشکین قلم در بمبئی طبع و نشر گشته البته آن رساله را مطالعه فرمائید در آنجا بصراحت منصوص است که اگر علماء دین مداخله در امور سیاسی نمایند یقین بدانید که نظیر ایام شاه سلطان حسین و زمان فتحعلیشاه و اواخر عبدالعزیز خان عثمانی گردد در واقعه اولی ایران را افغان ویران کرد در واقعه ثانیه نصف ایران بباد رفت در واقعه ثالثه نصف ممالک عثمانی بهدر رفت و بقدر ده کرور نفوس تلف و بی سر و سامان شد و مجبور بهجرت گردید ولی باوجود این صراحت و این برهان قاطع کسی گوش نداد باز مانند دم پیروی ثعالب نمودند و آیات متشابهه غیرباهره و حجج غیربالغه یعنی علماء رسوم پیروی نمودند ایران را ویران کردند و از کوكب درخشنده ایران غافل مظهر یخربون بیوتهم بایدیم شدند کما قال الشاعر اذا کان الغراب دلیل قوم فیهدهم الی جیف البراری
- 4 Still the Iranians do not awaken, they are afflicted with a rabbit's sleep, and these mindless leaders have so dominated them like a nightmare that they have not had a moment's relief from their stupor. Especially since "another tune was added to the tambour" - namely the interference of that shameless party in
- 4 باز ایرانیان بیدار نمیشوند بخواب خرگوشی مبتلا هستند و چنان این پیشوایان بی عقل مانند مرض کابوس بر اینها مسلط شده‌اند که دقیقه‌ای از مرض سبات نجات نداشتند علی‌الخصوص وزاد

all affairs. The Iranians still have not understood that these calamities were brought upon Iran by this losing party.

- 5 Mirza Muhsin, related to Sadru'l-'Ulama, went to Najaf-i-Ashraf where they formed a secret council. Every morning he would kiss the hand of the late Khurasani and smell the beard of Mazandarani, showing utmost humility and submissiveness, saying "O masters, take Iran's hand, save Iran and the Iranians. The despots are like this and the moderates like that, and the Unity Party ill-wishes them all to ruin Iran. We are your servants, we are ashamed before you. You are the reviver of Iran, you are the refuge and shelter of Iranians, you are the center of the sacred law and the pivot of the true Ja'fari faith. If you do not issue fatwas, who will?" But when he would leave, he had several companions with whom he would mock, saying "I laughed at the mullahs' beards and incited them to issue fatwas so parties would clash and kill each other, then a wide field will open for us (the Azalis)." Those poor souls who did not know this saying was from. They accepted and constantly issued fatwas until they reduced Iran to black ashes.

- 6 There are many profound divine wisdoms in this; if these painful events had not occurred, surely there would have been other severe occurrences - think about what comes to your mind. In any case, the shameless people tore away the veil of modesty and sowed whatever seeds of corruption they desired in the fields of Iran. Some of those seeds have sprouted - God forbid that all should sprout. Nevertheless, the loved ones of God must, despite all this, be true well-wishers of Iran and the Iranian people, and weep over their heedlessness and ignorance. Observe how ignorant they are: although it became clear and evident that all parties had strayed from the path of truth, the party that was right and did not cause Iran's destruction and ruin was the Party of God, which did not involve itself in conflicts and disputes, but rather constantly gave counsel that the end of this revolution would be turmoil, that the formation of parties would be a blazing fire. Despite this, wherever they find the opportunity, they kill the loved ones of God - so what would they do if they gained full power?

- 7 However, Iran will certainly shine with the light of truth, and spiritual glory is destined for Iran and the Iranians. Though

فی الطنبور نغمة اخرى وآن مداخله قوم یحیا در جمیع امور هنوز ایرانیان نفهمیده اند که این بلایا را این حزب خاسر بر سر ایران آورده اند

5 میرزا محسن منسوب صدرالعلماء به نجف اشرف رفت و آنجا یک مجلس سری تشکیل کردند هر روز صبح دست مرحوم خراسانی را میبوسید و ریش مازندرانی را میبوید و نهایت خضوع و خشوع مینمود و میگفت ای آقایان دست ایران را بگیرید ایران و ایرانیان را نجات بدهید استبدادیان چنینند و اعتدالیون چنان و حزب اتحاد بدخواه اینها جمیع ایران را بر باد نمایند ما بندهء تو هستیم شرمندہء تو هستیم توئی محیی ایران توئی ملجأ و پناه ایرانیان و مرکز شریعت مقدسهئی و محور مذهب حق جعفری اگر تو فتوی ندهی کی بدهد و چون بیرون میآمد چند نفر رفیق داشت با آنها استهزا میکرد که بریش آخوندها خندیدیم و اینها را واداشتم تا فتوی بدهند و احزاب بهم بریزند همدیگر را بکشند بعد از برای ما (ازلیها) میدانی واسع پیدا میشود آن بیچاره ها هم که نمیدانستند این قول را از او میپذیرفتند و متصل فتوی میدادند تا اینکه ایران را بلین خاکستر سیاه نشانند و

6 حکمتهای بالغهء الهیه بسیار اگر این وقایع مؤله نبود البتہ وقوعات شدیدہئی غیر از این بود فکر کنید بخاطر تان میگردد باری قوم یحیا پردهء حیا را دریدند و هر تخم فسادى که خواستند در کشتزار ایران افشاندند بعضی از آن تخمها روئیده معاذالله اگر تمام بروید باری احبای الهی باوجود اینها باید خیرخواه حقیقی ایران و ایرانیان باشند و بر غفلت و نادانی آنان بگریند شما ملاحظه کنید که چه قدر نادانند باوجود آنکه ظاهر و آشکار شد که جمیع احزاب از جادہء صواب دور بودند حزبی که مصیب بود و سبب خرابی و ویرانی ایران نگشت حزب الله بود که در منازعات و مجادلات مداخله نمود بلکه همواره نصیحت مینمود که عاقبت این انقلاب اضطرابست تشکیل احزاب آتش پرتلاب باوجود این احبای الهی را هر جا فرصت یابند میکشند پس اگر دست یابند چه خواهند کرد

political independence may not remain, praise be to God that spiritual illumination has shone forth from Iran to the East and West of the world. This glory is enduring and without end, and this bounty is eternal and limitless. "For the like of this, let the workers work." And upon thee be the Most Glorious Glory.

7 اما ایران البتّه از نور حقیقت بدرخشد و عزّت معنویّه از برای ایران و ایرانیان مقرر است اگر استقلال سیاسی نمانده الحمد لله نورانیت روحانی از ایران به شرق و غرب عالم تافته این عزّت پایدار است نهایت ندارد و این موهبت ابدیه است منتهی نشود و مثل ذلک فلیتنافس المتنافسون و علیک البهّاء الابهی

INBA85:353, AVK3.319.01x, SFI06.015bx,
ANDA#67-68 p.36, YMM.042-044

AB00897

To: Muhammad Baqir Tihrani

Date: 1912-Feb-23

1 O you who are firm in the Covenant! Your letter was received. Upon reading it, such grief overtook me that it cannot be described. Due to this calamity, the cries and lamentations of the people of God reach to the heavens, for the cruel oppressors like bloodthirsty wolves have torn apart the divine sheep and perpetrated such great injustice. The Iranians have still not awakened. Divine wrath has so encompassed them and they have fallen into such severe mourning that their properties were plundered, their honor and dignity were scattered to the winds, and wolves from both sides were slain and torn to pieces. Still there is no awakening, no remembrance, no thought, no vigilance, no remorse. Rather, on the contrary, reproofs have caused an increase in heedlessness, and prodding has resulted in deeper sleep - like an infant in the cradle whose rocking causes deeper slumber.

1 ای ثابت بر پیمان نامه شما رسید از قرائتش بدرجهئی احزان استیلا یافت که وصف نتوان از این مصیبت آه و فغان اهل الله بعنان آسمان میرسد که عوانان ستمکار مانند گرگ خونخوار اغنام الهی را دریدند و چنین ظلم عظیم روا داشتند ایرانیان هنوز متنبّه نشده اند غضب الهی چنین احاطه نمود و در چنین ماتم شدیدی افتادند که اموال بغارت و عرض و ناموس بباد رفت و گرگان از دو طرف مقتول و پاره پاره گردیدند هنوز تنبّی نیست تذکری نیست تفکری نیست انتباهی نیست ندامتی نیست بلکه بالعکس زواج سبب ازدیاد غفلت شده و تحریک سبب استغراق در خواب گردیده مانند طفل مهد تحریک سبب ازدیاد خواب میشود

2 In any case, although the friends of God stood apart from all parties, and everyone knows they did not interfere in any matter, did not fight or struggle with any faction, treated all with the utmost kindness, counseled all to unity and harmony and reconciliation, and when they became helpless and despairing they withdrew - although this truth is clear and evident to all, nevertheless successive attacks come from both sides. What is wrong with these people that they can barely comprehend any word? And finally it became clear and evident that among all parties, the Baha'i party was right and other parties were wrong, especially the shameless party that caused the ruin of Iran. And still the Iranians have not awakened.

2 باری احبّای الهی باوجود آنکه از جمیع احزاب در کنار بودند و همه میدانند که در امری مداخله نکردند با حزبی جنگ و جدال نمودند با کلّ بنهایت مهربانی رفتار کردند و جمیع را نصیحت به اتحاد و اتفاق و التیام نمودند و چون عاجز و مأیوس شدند کتاره گرفتند این حقیقت پیش جمیع واضح و مشهود است باوجود این از طرفین تعدیات متتابع است فاما لهؤلاء القوم لایکادون یفقهون حدیثا و عاقبت واضح و مشهود شد که میان جمیع احزاب حزب بهائی مصیب و سائر

- احزاب بر خطا بودند علی‌الخصوص حزب یحیا
که سبب ویرانی ایران گردیدند و هنوز ایرانیان
پیدار نشده‌اند
- 3 In any case, let us again pray that God may guide these souls and deliver Iran and Iranians from eternal abasement and severe upheaval. A prayer of visitation has been written for the martyrs. The friends of God in Sari and Barfurush must certainly recite this prayer of visitation at the illumined resting place of those martyrs on behalf of 'Abdu'l-Baha.
- 3 باری ما باز دعا نمائیم که خدا این نفوس را
هدایت کند و ایران و ایرانیان را از ذلت ابدی
و انقلاب شدید نجات دهد زیارتی از برای
شهدا مرقوم گردید البتّه احبای الهی در ساری
و بارفروش باید در محلّ مرقد منور آنان از قبل
عبدالبهاء این زیارت را تلاوت نمایند
- 4 Convey to the families of the martyrs on my behalf the Most Glorious and Most Wondrous greetings, show them kindness and affection, and write in detail about their condition. Convey to Jinab-i-Mirza Jalalu'd-Din, Mirza Isma'il and Mirza Fadlu'llah on my behalf the Most Glorious and Most Wondrous greetings, and likewise to the handmaiden of God, the young lady Akhtar Khanum who is engaged in acquiring virtues and chanting verses and prayers, and likewise convey to the handmaiden of God Mawlud on my behalf the Most Glorious and Most Wondrous greetings.
- 4 بیازماندگان شهدا از قبل من تحیت ابدع ابهی
برسانید و نوازش و مهربانی کنید و تفصیل حال
ایشانرا مبسوطاً بنگارید جناب میرزا جلال‌الدین
و میرزا اسمعیل و میرزا فضل‌الله را از قبل من
تحیت ابدع ابهی ابلاغ دارید و همچنین امه‌الله
صبیه اختر خانم که مشغول بتحصیل فضائل
است و ترتیل آیات و مناجات مینماید و همچنین
امه‌الله مولود را از قبل من تحیت ابدع ابهی ابلاغ
دارید
- 5 To Jinab-i-Aqa Mirza Muhammad-'Ali it was previously written in a letter that you must drink from the spring of the martyred Shaykh Ahmad, follow in his footsteps and seek his path. In any case, praise be to God, divine bestowals to the martyrs are endless, and Aqa Mirza Muhammad-'Ali is among the martyrs.
- 5 بجناب آقا میرزا محمد علی از پیش در مکتوب
مرقوم شده که باید از چشمه حضرت شهید
شیخ احمد بنوشی پی او گیری و روش او
جوئی باری الحمد لله مواهب الهیه در حق شهدا
بی‌متناهیست و آقا میرزا محمد علی از جمله شهدا
- 6 And upon you be the Most Glorious Glory! 'Abbas.
- 6 و علیک البهاء الأبهی

NJB_v04#06 p.003

AB01636

To: Muhsin Effendi brother of Masud Effendi, in Akka

Date: 1912-Feb-23

- 1 Kind friend: your letter arrived and its contents brought the utmost joy, for it was evidence of faithfulness and brought glad tidings of the health and well-being of your respected brother and the entire family. In these tidings lies our soul's comfort. Be certain that I will never forget that household, for there are longstanding bonds between us. God willing, after returning to Akka:
- 1 دوست مهربانانامه شما رسید و از مضمون نهایت
سرور حاصل گردید زیرا دلیل بر وفا بود و مرثده
صحت و عافیت حضرت برادر محترم و عموم
عائله بود در این مرثده آسایش جان ماست من
آخاندانرا یقین بدان فراموش ننمایم زیرا حقوق
قدیمه در میان و انشاءالله بعد از رجوع به عکا

- 2 "If we remain alive we shall mend the garment torn by separation."
شده
- 3 A journey was made to the Western realm, some time was spent, a great stirring arose, grand gatherings were formed, numerous talks were given that had a remarkable impact. Even in churches - that is, the priests themselves extended invitations. The issues of divine incarnation and transformation of the eternal essence into the temporal and the temporal into the eternal were explicitly refuted and disproven through clear proofs and brilliant evidence, and there was no opposition whatsoever. In any case, I wish you had been present to observe how the professors and philosophers of Europe showed such deference.
3 سفری باقلیم فرنگ شد ایامی درنگ گشت آهنگی بلند شد محافل عظمی تشکیل گشت نطقهای متعدد شد تأثیری عجیب نمود حتی در کلیساها یعنی خود کشیشها دعوت نمودند صراحةً مسئلهء حلول و قلب ماهیت قدیم بحدوث و حدوث بقدیم بیراهین ساطعه و دلائل لامعه تزییف و ابطال گشت و ابداً معارضی نبود باری ایکاش حاضر بودی و ملاحظه میکردی که پروفیسرها و فلاسفهء اروپا چگونه تمکین داشتند
- 4 In truth, forty years of life in Akka were wasted - no benefit gained nor given, no learning nor teaching. Had those days been spent in Europe, the results would have been world-embracing. Alas for those times that passed as scattered dust!
4 فی الحقیقه چهل سال حیات در عکا هدر رفت نه استفادهئی و نه افادهئی نه تعلیمی اگر آن ایام در اروپا میگذشت نتایجش جهانگیر بود یا اسفا علی تلک الاوقات الّتی قضت هباء منبثاً
- 5 In any case, due to the severe cold of the West, I returned again to the East. Due to the spread of news about Europe in America and the resonant articles in newspapers, invitations have come from all the great gatherings in America, urgently inviting me. I have become compelled to go. They even offered a substantial sum - that is, three thousand British pounds - for travel expenses, but I swear by your precious life that not a penny was accepted and it was immediately returned. You will be informed.
5 باری از شدت سرمای غرب دوباره بشرق آمدم از انتشار حوادث اروپا در امریکا و مقالات رنانهء جرائد از جمیع محافل عظمای امریکا دعوتنامه آمده است و بالخاح تمام مرا دعوت میکنند من هم مجبور برفتن گشتم حتی مبلغی وافر یعنی سه هزار لیرهء انگلیس بجهت مصارف راه تقدیم نمودند ولی بجان عزیزت قسم که یک پاره قبول نشد و فوراً اعاده گشت مطلع خواهی شد
- 6 And now I am perplexed and making preparations, God willing, to somehow arrange the expenses for this journey, even if modestly, so that I may undertake this trip with utmost purity and freedom, and then return to the East. I ask you to pray that divine confirmation and success may be attained. Give special greetings to the family members and kiss the children twice on my behalf. And peace.
6 و حال متحیرم و در تدارکم که بلکه انشاءالله تهیهء مصارف این طریق ولو بقناعت مهیا شود تا در نهایت پاکی و آزادگی این سفر را بنمایم و بعد رجوع بشرق نمایم از شما میخواهم که دعا نمائید تا تأیید و توفیق حاصل شود اهل خانه را سلام مخصوص برسانید و اطفال را از قبل من دو گونه بیوسید والسلام

MMK5#049 p.046x, MSHR3.208,
MSHR4.298-299

AB06303

To: Louise Waite, in Chicago

Date: 1912-Feb-24

- 1 O bird that singeth sweetly of the Abha Beauty! In this new and wondrous dispensation the veils of superstition have been torn asunder and the prejudices of eastern peoples stand condemned. Among certain nations of the East, music was considered reprehensible, but in this new age the Manifest Light hath, in His holy Tablets, specifically proclaimed that music, sung or played, is spiritual food for soul and heart.

1 ای مرغ خوش الحان جمال ابهی این دور بدیع
عُجبات اوهام را خرق فرموده و تعصبات اهالی
شرق را ذم و قدح نموده در میان بعضی از ملل
شرق نغمه و آهنگ مذموم بود ولی در این دور
بدیع نور مبین در الواح مقدسه تصریح فرمود که
آهنگ و آواز رزق روحانی قلوب و ارواح است

- 2 The musician's art is among those arts worthy of the highest praise, and it moveth the hearts of all who grieve. Wherefore, O thou Shahnaz, play and sing out the holy words of God with wondrous tones in the gatherings of the friends, that the listener may be freed from chains of care and sorrow, and his soul may leap for joy and humble itself in prayer to the realm of Glory.

2 فنّ موسیقی از فنون ممدوحه است و سبب رقت
قلوب مغمومه پس ای شهنواز باوازی جانفزا آیات
و کلمات الهی را در مجامع و محافل باهنگی بدیع
بنواز تا قلوب مستمعین از قیود غموم و هموم آزاد
گردد و دل و جان بهیجان آید و تبتّل و تضرّع
بملکوت ابهی کند و علیک البهّاء الأبهی

SWAB#074, BSW#15.38x, BWF.378-378x, COC#1412, BLO_PT#052.20

BRL_DAK#0215, MMK1#074 p.109,
GHA.194, HYB.189, NJB_v03#01 p.005

AB06744

To: E M Mrs Drower, in Southampton, England

Date: 1912-Feb-24

O daughter of the Kingdom! The article which you wrote and which was published in the newspaper was noted. It has been circulated throughout the East, and just and enlightened souls among the scholars and learned ones of the East and the wise and great ones have highly praised you, and it has been promoted. This effect is greater for you than Victoria's statue and is more conducive to happiness and good name, for Victoria's statue will not endure - a day will come when no trace of it will remain, just as no trace remains of those who came before. But this effect of yours will remain forever established and will be a cause of praise for thousands of centuries and ages, and a

ای دختر ملکوت مقاله‌ئی که مرقوم نموده و در
جریده مطبوع گشته ملاحظه گردید در جمیع
شرق انتشار یافت و نفوس عادل آگاه از علما و
فضلاء شرق و دانایان و بزرگان نهایت تحجید از تو
نمودند و ترویج یافت این اثر از برای تو اعظم از
مجسمه و ویکتوریاست و بیشتر سبب خوشبختی و
نیکامی زیرا مجسمه و ویکتوریا دوام نکند روزی
آید که اثری از آن نماند چنانکه از پیشینیان نماند
ولی این اثر توالی الأبد باقی و برقرار است و سبب
تحجید تا هزار قرون و اعصار و وسیله مقربى در

means of drawing near in the Kingdom of God. Convey utmost
Abha greetings to the esteemed mother.

ملکوت الله والده محترمه را تحیت ابدع ابھی
برسان

MKT3.464b

AB08203

To: Louise Waite, in Chicago

Date: 1912-Feb-24

O thou sweet-singing maidservant of the rose-garden of the love
of God!

Although you took the trouble and hastened to London, yet, a
thousand times, alas! that our meeting was not brought about.
But as you returned with the hope of being engaged in service
in Chicago, this was identical with a meeting. Spend thy life
as much as thou canst in the Path of the Beauty of Abha;
with sweet melody sing the Divine Words, so that hearts may
become attracted, souls assured, and spirits attached to the
Heavenly Beloved. This is equal to a meeting.

The flower that the President of the Congress gave to you and
that you sent to me was received and inhaled. It contained a
sweet fragrance.

Upon thee be Baha'el-Abha!

BLO_PT#052.19

AB05659

To: Kaykhusraw Khudabakhsh et al.

Date: 1912-Feb-25

- 1 O two servants of the threshold of God! Sohrab Bamas has
reached the threshold of the All-Knowing God and remem-
bered you, offered supplication and pleading, and sought di-
vine forgiveness. My hope is that what he has asked will be
granted and that the fragrance of that heavenly rose garden
will make the minds of the friends a garden.

1 ای دو بنده درگاه خدا سهراب بامس باستان
ایزد دانا رسید و شما را همی بخاطر آورد و زاری و
نیاز نمود و خواهش بخشش ایزدی کرد امید من
چنانست که آنچه خواسته روا گردد و بوی انگلشن
آسمانی مغزیاران را گلستان کند ع

2 A prayer:

- 3 O Lord! Bamas Bahram yearned to see You, hastened to the upper realm and took refuge at the threshold so that he might enter the court. O Forgiver! Treat him as befits Your Lordship, come to his aid, forgive him, grant him the vision of You, and make him abide in Your realm. O peerless Lord! Make Bahram renowned, make him endure in the court, grant him entry, bestow forgiveness, make him noble, make him pure, make him radiant, and bring him to Your feast that he may behold Your face and abide eternally in Your path. You are the All-Powerful.

2 مناجات

- 3 ای پروردگار بامس بهرام آرزوی دیدار تو نمود
بجهان بالا شتافت و بدرگاه پناه آورد تا ببارگاه
درآید آمرزگارا او را بآنچه سزاوار خداوندیست
رفتار فرما و فریاد رس و پیامرز و دیدار بنا و
در جهان خویش پایدار کن ای خداوند بیانند
خدارحم بهرام را نامدار کن پایدار فرما در
بارگاه بخشش راه بده آمرزش فرما بزرگوار کن
پاک فرما تابناک کن و بزم خویش درآر تا
روی تو بیند و در کوی تو پاینده گردد توئی
توانا

YARP2.578 p.410

AB06470

*To: Khusraw, Bahram et al.**Date: 1912-Feb-25*

- 1 O God! Bahram-i-Khusraw yearned for Thy path, and spread his wings that he might behold Thy face and soar toward Thee. O Lord! Thou art forgiving and kind. Grant him forgiveness, bestow rest upon him, and give him tranquility at Thy threshold. Make him intoxicated with the wine of reunion and make him steadfast.
- 2 Grant endless bounties to Khusraw-i-Mihraban and make him radiant and distinguished among his peers through the divine light.
- 3 Grant peace to Isfandiyar-i-Bahram, make him of good name, bestow heavenly messages upon him, make him joyous, deliver him from the darkness of gloom, and make him like the bright morning light.
- 4 Make Baman-i-Bahram an aware servant at Thy threshold and make him a guardian at the gate. Make him loving and make him a leader.
- 5 Thou art the Giver, the Bestower, the Kind One.

- 1 خدایا بهرام خسرو آرزوی کوی تو نمود تا روی
تو بیند بال و پر بگشود تا سوی تو پرواز نماید ای
پروردگار آمرزگاری مهربانی آمرزش فرما آسایش
ده و در درگاه خویش آرامش بخش مست
دیدار کن و پایدار فرما
- 2 و خسرو مهربان را بخشش بی پایان ده و در میان
همگان پرتو ایزدی روشن و نمایان کن و
- 3 اسفندیار بهرام را آرام ده نیکام فرما پیام آسمانی
بخش شیرین کام نما از شام کدر آشام برهان و
بروشنائی آسمانی مانند سپیده دمیده فرما
- 4 بمان بهرام را در درگاه بنده آگاه کن و در
آستان پاسبان فرما مهر پرور کن سرور فرما
- 5 توئی دهنده و بخشنده و مهربان

YARP2.665 p.448

AB11151*To: Mirza Abdu'l-Karim, in Ishqabad**Date: 1912-Feb-25*

...O Lord! Be Thou the friend and helper of this essence of the righteous ones. Make him successful and exalt him. Ever perfume his nostrils with the holy fragrances, illumine his countenance in both worlds, and make sweet his nature. Thou art the Giver, the Bestower, and the Mighty.

...ای پروردگار این جوهر ابرار را یار و یاور باش
کامکار کن بزرگوار نما همواره مشام از نفعات
قدس معطر کن و در دو جهان روی منور نما
و خوی معنبر تویی دهنده و بخشنده و توانا

MMG2#048 p.049x

AB02937*To: Macnutt, Howard et al., in New York**Date: 1912-Feb-26*

- 1 O true friends! Your letter arrived with contents full of details about 'Abdu'l-Baha's journey, that He would arrive in New York on March 20th. This is not possible. Now a ship has been found to travel directly from Alexandria to Naples and from Naples to America, that I may see the faces of the friends and be gladdened by meeting the loved ones. But the ship departs from Alexandria on March 25th. God willing, we will arrive in New York around mid-April.

1 ای دوستان حقیقی نامه شما رسید مضمون
مشحون بتفاصيل سفر عبدالهء بود که در
بیستم مارچ ورود به نیویورک نماید این ممکن
نیست حال کشتی دیده شد که یکسر از
اسکندریه به ناپولی و از ناپولی به امریکا سفر
نمایم و روی یاران بینم و از ملاقات دوستان
شادمان گردم ولی کشتی در بیست و پنجم ۲۵
مارچ از اسکندریه حرکت مینماید انشاءالله
قریب اواسط اپریل به نیویورک میرسیم

- 2 As for financial matters, the travel expenses for 'Abdu'l-Baha have been provided for and nothing whatsoever is needed. His honor Mirza Ahmad has sent two thousand dollars so far - it was immediately returned so that he could return it to the contributors with utmost gratitude and appreciation. I was very pleased with the friends for showing such resolve, and I accepted, but since travel provisions are ready and nothing is needed, therefore I desire that the divine friends spend these amounts on charitable works for the general benefit of humanity on my behalf. This matter is very important. You must certainly strive to ensure these amounts are fully returned to their owners.

2 و اما در خصوص امور مالیة عبدالهء را
مصارف سفر مهیا گردیده ابدأ چیزی لزوم نمانده
جناب میرزا احمد دو هزار دلار تا بحال ارسال
داشته اند فوراً اعاده شد که با نهایت خوشنودی
و ممنونی اعاده بصاحبان مبلغ نماید من از یاران
بسیار مسرور شدم که چنین همتی نموده اند و
قبول کردم ولی چون اسباب سفر مهیا احتیاجی
نمانده لهذا آرزو دارم که یاران الهی از قبل
من این مبالغ را صرف امور خیریه بجهت عموم
بشر نمایند این قضیه بسیار مهم است البته همت
فرمائید که این مبالغ بتماما بصاحبانش تسلیم
شود و

- 3 I was delighted by the unity of the friends in New York. I pray to God that this unity may increase day by day. And upon you be the Most Glorious Glory.

3 از اتحاد احباب در نیویورک سرور حاصل شد
از خدا خواهم که روز بروز این اتحاد ازدیاد یابد
و علیکم البهاء الأبهی

MMK5#053 p.049, ANDA#43-44 p.95,
NJB_v03#02 p.003

AB12786

To: Fadil Shirazi, in Tihran

Date: 1912-Feb-26

- 1 O honoured Fadil! Wert thou to ponder the matter, the answer to thy letter would be self-evident. In the same manner that the question proceeded from thyself, the answer will likewise be imparted to thy heart. I cherish the hope that, by the favours of the Lord of supernal attributes, the horizon of the goal and desire will be made clear and luminous, the wishes of the friends will be granted, and their hopes realized in their fullness.
- 2 Convey My Abha greetings to thy respected spouse. I hope that, by the grace and mercy of the Blessed Beauty, she will be confirmed and assisted in serving the leaves of that glorious paradise, the blessed Tarbiyyat School. Upon thee and upon her be the glory of glories.

1 ای فاضل محترم اگر شما امعان نظر فرمائید
جواب نامه واضح و آشکار است همچنانکه
سؤال از شما است جواب آن سؤال نیز در
قلب القا خواهد شد از الطاف رب جلیل
الأوصاف امیدم چنان است که افق مقصد
صاف و باهر گردد و حاجات یاران حاصل
شود و آرزوی دوستان جلوه نماید

2 ورقهء محترمه را تحت ابدع ابهی برسان از عون
و عنایت جمال مبارک امیدوارم که بخدمت
ورقات جنت ابهی مدرسهء مبارکهء تربیت
موفق و مؤید گردد و علیک و علیها البهاء الأبهی

BRL_DAK#1102

AB08391

To: Spiritual Assembly of Tihran

Date: 1912-Feb-26

- 1 His honor Mirza Shukrullah Khan Bajimalu has written a letter requesting the establishment of a sacred assembly in Tehran. This is not a bad idea.
- 2 Indeed, if an assembly - that is to say, a gathering - of blessed, knowledgeable, and well-informed souls is established where

1 جناب میرزا شکرالله خان باج مالو نامهائی نوشته و
خواهش تأسیس محفل مقدسی در طهران نموده
بد فکری نکرده

2 فی الحقیقه اگر محفلی یعنی انجمنی نفوس مبارکی
واقفی بااطلاعی تأسیس شود که هر نفسی را

anyone who develops a doubt or uncertainty can receive from that illumined gathering a sufficient and satisfactory explanation to remove such doubts, and which also engages in exhortation and counsel so as to awaken heedless hearts and cause proud souls to become humble and submissive, this would be most fitting and appropriate.

وهمی یا شبههائی حاصل شود آن انجمن نورانی در رفع شبهات بیانی کافی و وافی نماید و همچنین به وعظ و نصائح پردازد تا سبب انتباه قلوب غافله گردد و علت خضوع و خشوع نفوس متکبره شود بسیار موافق و مناسب است

- 3 Due to lack of time, this is written briefly. And upon you be the Most Glorious Glory!

3 از عدم فرصت مختصر مرقوم شد و علیکم البهاء
الابی

INBA16:222

AB06313

To: Cordie C Cline

Date: 1912-Feb-27

O thou who art enkindled with the fire of the love of God! Your letter was received. The vision that Mrs. Nash had concerning you is exactly true. The simple garment represents the oneness of the Kingdom of God. Whoever enters therein becomes free from different colors and becomes simple. That you had nothing with you means that you turned to the Truth with a heart empty and purified from vain thoughts. As for that garden, it is the Most Glorious Paradise. And as for the writing of your name on a white page, that page is from the Book of the Kingdom which is in utmost delicacy - meaning your name has been recorded in the register of the Kingdom. God willing, you will establish a great family and your prayer will be answered. My spirit was with you and Mrs. Nash.

Upon thee be the Most Glorious Glory.

BSTW#170

AB02653

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

Date: 1912-Feb-28

1 Confidential.

1 محرمانه

2 O trusted one of 'Abdu'l-Baha! At the beginning of Rabi'u'l-Avval 1330, the sum of three hundred pounds which you sent from Tehran arrived. As the journey to America lies ahead with an accompanying group and endless expenses - that is, costly - though the expenses were kept with utmost frugality as you observed in Alexandria. In Paris, in one day the cost reached six hundred liras, but the expenses for all of us, that is with companions, despite Paris being expensive, was half a lira, and so forth. From America they sent three thousand and some pounds for travel expenses, but it was not entirely accepted and was returned. The intention is that even hospitality should not be accepted, and in this there is complete wisdom.

2 هوای امین عبدالبهاء در بدایت ربیع الاول سنه ۱۳۳۰ مبلغ سیصد جنیه که از طهران ارسال نمودی بجا رسید زیرا سفر امریک در پیش و جمعیت همراه و مصارف بی پایان یعنی برج والا خرج در نهایت قناعت در اسکندریه ملاحظه نمودید در پاریس یک روز بخشش برجی ششصد لیره شد ولی خرج جمیع ماها یعنی با همراهان باوجود گرانی پاریس نیم لیره و قس علی ذلک از امریک سه هزار و کسور جنیه بجهت مخارج طریق ارسال نمودند ولی بتمامه قبول نشد و اعاده گشت و مقصد چنانست که حتی مهمانی قبول نگردد و در این حکمت کلیه است

3 In any case, convey the most wondrous Abha greetings to all the friends of God, and I hope they will forgive my six months of shortcoming, for in America I will be so occupied with meetings, conversations, speaking at great gatherings and addressing major assemblies that I will absolutely have no time for writing. God willing, with the protection and aid of the Blessed Beauty, I shall return and make up for what was missed. If possible, send something by telegraph for American expenses to Aqa Ahmad, and if not possible there is no need - do not put yourself in difficulties of debt. And upon you be the Most Glorious Glory.

3 باری جمیع یاران الهی را تحیت ابدع ابهی ابلاغ نمائید و رجای آن دارم که ششماه قصور مرا عفو نمایند زیرا در امریک بدرجهئی مشغول ملاقات و مکالمات و صحبت در محافل کبری و نطق در مجامع عظمی هستم که ابداً فرصت تحریر ندارم انشاءالله به عون جمال مبارک مراجعت میشود و تلافی مافات میگردد اگر ممکن بجهت مصروف امریک چیزی تلغرافاً نزد آقا احمد ارسال دارید و اگر ممکن نیست لزوم ندارد خود را در مشکلات قرض میندازید و علیک البهاء الابهی ع ع

4 On the tenth of Rabi'u'l-Avval 1330

4 در دهم ۱۰ ربیع الاول سنه ۱۳۳۰

5 The friends should send letters in the name of Aqa Ahmad and from Aqa Ahmad in my name as before - do not change this. And from whomever they send, let the envelope be in my name so that I may deliver them to them.

5 مکاتیب را احباب باسم آقا احمد و از آقا احمد باسم من ارسال دارند مانند سابق تغییر ندهند و از هر کس ارسال میدارند در پاکت باسم من باشد که من تسلیم آنان نمایم

INBA16:149

AB12698*To: Katharina Eger, in Esslingen**Date: 1912-Feb-28*

O thou respected maidservant of the Kingdom! Thy letter was received. It was evidence of thy faith and assurance and thy longing to serve in the Kingdom. 'Abdu'l-Baha prayed for thee. Rest thou assured that divine confirmations will reach thee and thou shalt succeed in serving the Kingdom and shalt become the cause of glory to that family, for that family hath become related to the Kingdom of God. And upon thee be the Most Glorious Glory!

BBBD.161

AB05472*To: Baha'is of Britain, in London**Date: 1912-Mar*

Cry aloud and say:

O friends, a hundred times Glad Tidings that the Light of Reality has shone and enlightened the world.

The Proclamation of the Kingdom has reached you.

The ears heard and shook with this great sound!

The Doors of the Kingdom were opened.

The Heavenly Troops have arrived Army by Army, and they help the Baha'is (friends of God).

Anyone who is free from ambition and (earthly) desire will be victorious on this plane, and anyone who is pure and holy from the suggestions of evil, and is a refined (purified) soul, he will shine in reality like the Star of the Most High!

Then, O friends, strive with all your might to make yourselves free from ambitions until you become brimful of joyfulness like a cup of wine from the bounties of Baha'u'llah – the Blessed Beauty – that you may be the cause of the illumination of the world!

CHH.177-178, BLO_PN#022

AB10707*Date: 1912-Mar ca.*

It would be better if His honor Aqa Mirza ‘Abdu’l-Husayn were to journey to India for the promotion of your trade. But if that is not possible, he has permission to visit the Holy Shrine in America, that he may bow his head at that Threshold on behalf of ‘Abdu’l-Baha and seek forgiveness of sins for him at that Sacred Court, and beseech assistance and protection, for ‘Abdu’l-Baha is bound for America.

جناب آقا میرزا عبدالحسین اگر بطرف
هندوستان بجهت ترویج تجارت شما سفر نماید
بهتر است و اگر ممکن نیست به امریکا اذن
زیارت بقعه مبارکه را دارد تا از قبل عبدالبهاء
سر بر آن آستان بنهد و طلب غفران خطایا از
برای او در آن عتبه مقدسه نماید و عون و
صون طلبد زیرا عبدالبهاء عازم امریک است

INBA87:036a, INBA52:036a

ABU1874*Words to Siyyid Asadollah around March 1912 in Port Said*

When Jesus Christ was on earth He taught for three years and was then crucified. As He hung on the cross, during those dark hours one might imagine that He looked afar through the vista of time and saw the great honors the world would render Him. One might think that He saw the various churches and cathedrals erected in His name. But these were not His thoughts. He was thinking of the disciples,- the little group that had been freed from the toils of the world and belonged to the heavenly kingdom, and His thoughts went out lovingly to them.

The Bab taught for six years and was two years in exile and prison. When finally He hung on that fatal wall in the public square, His breast the target for a thousand bullets, His thoughts were of those who were to carry on the teachings of God's Kingdom on earth—the faithful followers of the Light.

And Baha'u'llah in His prison—where were His thoughts, His prayers and holy confirmations were continually descending on the heralds of the Kingdom. Rest assured, He will be with those who arise in this Day.

And thus the beautiful message ended from ABDUL BAHA to Seyed Assadollah who has loved and served both Baha'u'llah and our Master, Abdul Baha, the Servant of God.

PN_1913 p015

AB10533

To: Juliet Thompson, in New York

Date: 1912-Mar-01

O thou candle of the love of God! Thy numerous letters were received. As promised, God willing, I shall embark upon the steamer on March 25th and arrive in Naples at the end of March. We shall stay in Naples for several days and from there shall set out for New York. This is the greatest glad-tidings. And upon thee be the Most Glorious Glory!

DJT.225, BLO_PN#027

ای شمع محبت الله نامه‌های متعدّد تو رسید
بحسب وعد انشاءالله در بیست و پنجم مارچ
سوار واپور کردم و در اواخر مارچ به ناپولی
میرسیم چند روز در ناپولی اقامت میشود و از
آنجا عزم نیویورک مینمایم و این بشارت کبری
است و علیک البهاء الاهی

BRL_DAK#0539, MMK5#050 p.047

ABU0202

Words spoken to Persian Baha'is at Hotel Victoria in Ramleh, 1912-Mar-04

¹ [Talk given in Ramleh, Alexandria, at the Victoria Hotel on 14 Rabi'ul-Avval 1330]

² Among the holy Manifestations of God was Zoroaster. His prophethood is as clear and evident as the sun, His proof is effulgent, His evidence manifest, and His testimony decisive. When Zoroaster appeared, Iran was in ruins and the people of Iran were in utmost degradation. For a time there had been continuous warfare between Iran and Turkestan. During the reign of Lohrasp there was some peace, for Lohrasp was a servant of Truth and sought after reality. Then Gushtasp ascended to the throne. In brief, Iran was encompassed by the darkness of humiliation and abasement. It was at such a time that Zoroaster appeared. He illumined Iran and awakened and enlightened the Iranian people. After Iran's powers

¹ بیانات مبارک در رملة اسکندریه ۱۴
ربیع الأول ۱۳۳۰ در هتل ویکتوریا

² از جمله مظاهر مقدّسه الهیه حضرت زردشت
بود نبوت حضرت مثل آفتاب واضح و روشن
است برهانش ساطع است و دلیلش لائح و
جّتش قاطع حضرت زردشت وقتی ظاهر شد
که ایران ویران بود و اهل ایران در نهایت
خذلان مدّتی محاربات دائمی در میان ایران و
ترکستان بود در ایّام لهراسب جزئی آرامی یافت
زیرا لهراسب بنده حقّ بود و تحرّی حقیقت
مینمود بعد گشتاسب بر سریر سلطنت نشست
باری ایران را ظلمات ذلّ و هوان احاطه کرده
بود در چنین وقتی حضرت زردشت ظاهر شد

had declined and degeneration had set in from every direction, when the Iranians had gone astray and the darkness of ignorance prevailed, they were given new life through the teachings of Zoroaster and began to advance. It is evident that Zoroaster's teachings are heavenly and His counsels and exhortations divine. Had Zoroaster not appeared, Iran would have been obliterated and destroyed. Were it not for His teachings, the Iranians would have entirely lost their identity, been utterly deprived of human virtues, and completely veiled from divine bounties. But that luminous Star illumined Iran's horizon, reformed the realm of morals, and educated the Iranians through divine training.

ایران را روشن کرد و اهالی ایران را بیدار و هوشیار فرمود بعد از آنکه قوای ایران به تحلیل رفته بود و از هر جهت تدنی حاصل شده ایرانیان گمراه و ظلمت نادانی مستولی دوباره بتعالیم حضرت زردشت جانی تازه گرفت و رو به ترقی گذاشت تعالیم حضرت زردشت واضح است که تعالیم آسمانیست و نصایح و وصایای حضرت زردشت واضح است که الهیست اگر حضرت زردشت ظاهر نمیشد ایران محو و نابود شده بود اگر تعالیم حضرت زردشت نبود ایرانیان بکلی بینام و نشان شده بودند از فضائل عالم انسانی بکلی محروم میگشتند و از فیوضات ربّانیه بکلی محجوب ولی آن کوكب نورانی افق ایران را روشن کرد عالم اخلاق را تعدیل فرمود و ایرانیان را بتربیت الهی تربیت کرد

- 3 In brief, the prophethood of Zoroaster is as clear and manifest as the sun. It is strange that they accept the prophethood of Moses yet deny Zoroaster. Since Zoroaster is not explicitly mentioned by name in the Qur'an, the followers of the Furqan denied and objected to Him, even though some prophets are mentioned by name in the Qur'an while most are mentioned by their attributes. All the prophets mentioned by name in the Qur'an number twenty-eight. The rest are mentioned without explicit naming.

3 باری نبوت حضرت زردشت مثل آفتاب واضح و آشکار است عجب است که نبوت حضرت موسی را قائلند و حضرت زردشت را انکار میکنند باری چون حضرت زردشت در قرآن صریحاً مذکور نیست لهذا اهل فرقان انکار او کردند و اعتراض بر او داشتند و حال آنکه در قرآن بعضی انبیا باسم مذکورند و اکثری از انبیا بصفت مذکور جمیع انبیا که در قرآن اسمشان مذکور است بیست و هشت پیغمبر است ماعدای آنها بدون تصریح اسم اکثرشان مذکور

- 4 Regarding Zoroaster, it refers to a prophet who was sent forth on the banks of the River Aras. By this designation, the Qur'an mentions Zoroaster as the prophet of the People of Rass. The commentators, not understanding this, interpreted Rass to mean "well." And since Shu'ayb was in Midian and the people of Midian drew their water from a well, they supposed that the prophet sent to Rass was Shu'ayb. Some commentators have stated that Rass refers to Aras, where several prophets were sent forth but their names are not mentioned in the Qur'an.

4 در خصوص حضرت زردشت میفرماید پیغمبریکه در سواحل رود ارس مبعوث شد باین عنوان حضرت زردشت را به پیغمبر اصحاب الرس در قرآن ذکر میفرماید حضرات مفسرین چون نفهمیدند رس را بمعنی چاه تفسیر کردند و چون حضرت شعیب در مدیان بودند و اهل مدیان آبشان از چاه بود لهذا گمان کردند پیغمبریکه در رس مبعوث شد حضرت شعیب بوده و بعضی از مفسرین ذکر کردند که مقصود از رس ارس است پیغمبرهای متعدد در آنجا مبعوث شدند ولی اسمشان در قرآن ذکر نشده چنین گفتند

- 5 In brief, Zoroaster is mentioned in the Qur'an as the prophet of the shores of Rass, and His greatness is as evident as the sun. Until the day of the Manifestation of the Blessed Beauty, the greatness of Zoroaster remained veiled. Then the Blessed Beauty exalted His name and mentioned Him in the Tablets,

5 خلاصهء کلام این است که حضرت زردشت در قرآن بعنوان پیغمبر سواحل رس ذکر شده و بزرگواری حضرت مثل آفتاب است تا یوم ظهور جمال مبارک بزرگواری حضرت زردشت

stating that Zoroaster was one of the holy Manifestations of God. Just as when clouds pour forth rain, breezes blow, and the sun shines, whatever lies hidden in the earth became manifest and apparent.

- 6 Likewise, when the Sun of Truth, the Blessed Beauty, appeared and His rays shone forth upon the horizons, all truths and mysteries became manifest and apparent. Among these was the matter of His Holiness Zoroaster. The Persians had been wandering for over a thousand years, without direction or stability. Praise be to God, the Blessed Beauty embraced the Persians in His loving-kindness, and after a thousand years delivered them from this abasement and hardship, and proclaimed the Prophethood of His Holiness Zoroaster. This matter too is a cause of fellowship, love, connection and unity in the world of humanity. The Blessed Beauty gathered all peoples under the shadow of His wings of grace, consoled them all, and showed kindness to all. Therefore His Cause is the mercy of all worlds, and His Manifestation is the cause of salvation for all on earth and the joy of all nations. He removed the decree of the sword, and in place of the sword established true love. He abolished hatred and estrangement, and established affection and attraction among all. Praise be to God, He freed us from every bond and granted us peace and reconciliation with all peoples. He made us lovers of humanity and counted us among the Baha'is. Therefore we must at every moment offer a hundred thousand thanksgivings and arise to serve Him. This is the ultimate aim and desire of our hearts.

- 7 Consider what a bounty He has bestowed. Now this gathering, each from a different place, each soul from a different clime and country - how much difference there was between us, how much strife, how much estrangement! He dawned upon us with His attribute of mercy, gathered us all together, gave us fellowship, united us, and gathered us at one table in such a foreign land. And we are all gathered at this table in utmost love, fellowship, unity and oneness, with no purpose save servitude at His Sacred Threshold, and no desire save love and fellowship. Hearts are connected to one another, and all souls are gladdened through the grace of the Blessed Beauty. From this gathering it is clear and evident what will occur in the future, and how fellowship, unity and oneness will be achieved among the different nations, religions, peoples and warring, conflicting tribes. This is but the beginning - it is obvious what the content and commentary of this book will be. This gathering

مستور بود بعد جمال مبارک اسم حضرت را بلند نمودند و در الواح ذکرش فرمودند که حضرت زردشت یکی از مظاهر مقدسه الهیه بود چون ابر بارد و نسیم بوزد و آفتاب بتابد آنچه در کون زمین است ظاهر و آشکار گردد

- 6 بهمین قسم چون شمس حقیقت جمال مبارک ظهور نمود و انوارش بر آفاق بتاید جمیع حقائق و اسرار ظاهر و آشکار شد از جمله مسئله حضرت زردشت بود فارسیان هزار سال و چیزی سرگردان بودند بی سرو سامان بودند الحمد لله جمال مبارک فارسیان را در آغوش عنایت خود گرفت و بعد از هزار سال از این ذلت و از این مشقت نجات داد و نبوت حضرت زردشت را اعلان فرمود و این قضیه نیز سبب الفت و محبت و ارتباط و وحدت عالم انسانیست جمال مبارک جمیع امم را در ظل جناح عنایت خویش گرفت و کل را دلوئی فرمود و بجمع مهربانی کرد لهذا امرش رحمت عالمیان است و ظهورش سبب نجات من علی الأرض و مسرت جمیع ملل حکم سیف را برداشت بجای سیف محبت حقیقه گذاشت نفرت و اجتناب را محو فرمود الفت و اجتناب در میان عموم تأسیس فرمود الحمد لله ما را از هر قیدی آزاد کرد و ما را با جمیع ملل صلح و اشتی داد محب عالمیان کرد و از بهائیان شمرد لهذا باید هر دم صدهزار شکرانه نمائیم و بعبودیتش قیام کنیم این است نهایت آمال و آرزوی ما

- 7 ملاحظه کنید که چه موهبتی فرموده الان این جمع هر یک از جایی و هر نفسی از اقلیمی و کشوری چه قدر مابین ما اختلاف بود چه قدر نزاع بود چه قدر اجتناب بود بصفت رحمانیت بر ما تجلی کرد همه ماها را جمع کرد الفت داد متحد فرمود و بر سر یک سفره در همچو جایی بلاد غربتی جمع کرد و کل در نهایت محبت و الفت و اتحاد و یگانگی بر سر این سفره جمعیم و مقصدی جز عبودیت آستان مبارک نداریم و مرادی جز محبت و الفت نخواهیم قلوب با یکدیگر مرتبط است و جانها کل بعنایت جمال مبارک مستبشر از این جمعیت واضح و مشهود است که بعد چه خواهد شد و چگونه بین ملل و مذاهب و شعوب و قبائل مختلفه متحاربه

is the preface to the book, therefore it is clear what the truths and meanings of this book will be.

متنازعه الفت و اتّحاد و یگانگی حاصل خواهد گشت این عنوانست دیگر معلوم است که متن و شرح این نامه چگونه است این مجلس دیپاچه نگاشت لهذا معلوم است حقائق و معانی این کتاب چگونه است

- 8 My hope is that when each of you returns to your homeland or dwelling place, you will be a sign among the divine signs, a gift among heavenly gifts, that you will be the cause of the fellowship of hearts and the cause of unity and connection of souls, that you will serve human oneness, be servants to all humanity and lovers of all on earth, that you will know no stranger or acquaintance, count none as friend or foe, and conduct yourselves with utmost love and kindness toward all. This is the ultimate aim and desire of our hearts. I am certain that you will carry this out.

8 امیدم چنانست که تماماً هر یک چون بموطن خود یا مسکن خود مراجعت کنید آیتی از آیات الهیه باشید موهبتی از مواهب ربّانی باشید سبب الفت قلوب گردید و سبب اتّحاد و ارتباط نفوس بوحدت انسانی خدمت کنید خادم جمیع بشر باشید و محبّ جمیع من علی الأرض آشنا و بیگانه ندانید یار و اغیار بشمرید با جمیع بنهایت محبّت و مهربانی سلوک و حرکت نمائید این است نهایت آمال و آرزوی ما یقین است که معمول خواهید داشت

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ABU0090

Words spoken at Hotel Victoria in Ramleh, 1912-Mar-05

- 1 [Talk delivered at the Victoria Hotel, Ramleh, dated 16 Rabi'u'l-Avval 1330.]
- 2 The Holy Manifestations of God were each like a sun of utmost brilliance in the world of contingent being. Each, at the time of His rising, illumined the world, though the manner of Their dawning differed. The star of Moses shone forth upon the horizons, but through overwhelming power - through overwhelming power - He spread forth God's Law amongst the children of Israel, yet it did not extend beyond them but was confined to the Israelites. That is, the Word of God bestowed the spirit of faith upon the children of Israel, and that nation advanced in all degrees under the shadow of His Law and expanded until the time of Solomon and David, taking five hundred years before the Cause was spread as it should be. In the time of Pharaoh, the Israelites were souls in utmost abasement and weakness, immersed in desire and passion and at the lowest degree of moral conduct. Through the spiritual power of Moses they progressed and were delivered from darkness, becoming

1 بیانات مبارک در هتل ویکتوریا رمله مورّخه ۱۶ ربیع الاول ۱۳۳۰

2 مظاهر مقدّسه الهیه هر یک عالم امکان را شمس در نهایت اشراق بودند هر یک وقت طلوع عالم را روشن نمودند ولی کیفیت طلوع تفاوت دارد حضرت موسی کوکبش اشراق کرد بر آفاق ولی بقوه قاهره بقوه قاهره شریعت الله را در میان بنی اسرائیل منتشر نمود ولی تجاوز بجائی دیگر نکرد بلکه حصر در بنی اسرائیل بود یعنی کلمه الله روح ایمان به بنی اسرائیل بخشید و آن ملت در ظلّ شریعت حضرت در جمیع مراتب ترقی کرد و توسیع یافت تا رسید بزمان سلیمان و داود و پانصد سال طول کشید تا چنانکه باید و شاید امر منتشر شد در زمان فرعون بنی اسرائیل نفوسی در نهایت ذلّت و ضعف بودند و مستغرق در هوا و هوس و در نهایت درجه سوء اخلاق بقوه

the cause of illumination to the horizons. Under divine education they were trained until they reached the highest degree of advancement.

- 3 Later they deviated from the straight path and turned away from the true way, falling again into their former degradation until the cycle of Christ came. The Christian star arose, and in His days a small number were guided by the light of guidance and were enkindled with the fire of the love of God. They became attracted and detached from all save God. They forsook their comfort, their wealth, their lives, and forgot all their affairs - but they were few in number. The true believers were in fact twelve, and one of them turned away in pride, leaving it confined to eleven men and several women. It took three hundred years before His Cause spread, the Word of God became effective, and the call of God's Kingdom reached all parts of the earth, and His spirituality and radiance quickened and illumined the world.

- 4 The time of Muhammad (peace be upon Him) arrived and His Light dawned, but in a desert of sand, devoid of water and vegetation, far from the might of kings, where great power was absent and the penetrating forces of other kingdoms had no influence. Rather, it was confined to several tribes who were in utmost weakness, having only relative strength amongst themselves. The greatest tribe among them was Quraysh, whose greatest force was a thousand men who governed in Mecca and lived in the Arabian desert. They were truly devoid of organization and power, and their weapons consisted of swords, spears, and sticks. The Manifestation raised up the Cause of God with overwhelming power, and it is known that when anyone sees overwhelming power, they immediately submit and become humble. Every rebel immediately becomes obedient. If you read a thousand books of counsel to someone, they may not be affected; you may present proofs and make statements that would influence stone, yet they have no effect on them whatsoever. But with a small show of overwhelming power, they become so affected that they immediately become submissive and humble and obey the command. The Manifestation raised His Cause and unfurled His banner with overwhelming power, and the Law of God was spread forth.

معنویّه حضرت موسی ترقی کردند و از ظلمات نجات یافتند و سبب نورانیت آفاق شدند و تحت تربیت الهی تربیت گشتند تا بمنتهی درجه ترقی رسیدند

- 3 بعد منحرف از صراط مستقیم و منصرف از منهج قویم گشتند دوباره بذل قدیم افتادند تا دوره حضرت مسیح آمد کوکب عیسوی طلوع نمود در ایام آنحضرت معدودی قلیل مهدی بنور هدایت شدند و مشتعل بنار محبت الله گشتند منجذب شدند و منقطع از ماسوی الله گشتند راحت شان از دولت شان از حیات شان گذشتند و جمیع شئونشانرا فراموش نمودند ولی معدودی قلیل بودند مؤمنین حقیقی فی الحقیقه دوازده نفر بودند و یکی از آنها اعراض کرد و استکبار نمود محصور در یازده نفر و چند زن شد سیصد سال طول کشید تا امر حضرت انتشار یافت و کلمه الله نافذ شد و ندای ملکوت الله بجمیع اطراف ارض رسید و روحانیت و نورانیت حضرت جهان را زنده و روشن کرد

- 4 زمان حضرت رسول علیه السلام رسید نیر حضرت رسول طلوع نمود ولی در یک بیابانی شن زار خالی از آب و علف که از سطوت ملوک دور بود و قوه عظیمه مفقود قوای نافذه سائر ممالک در آنجا نفوذی نداشت بلکه محصور در چند قبائلی بود که در نهایت ضعف بودند فقط بالنسبه بیکدیگر صولتی داشتند و قبیله اعظم آنها قریش بود که قوه اعظم آنها هزار نفر بود که در مکه حکومت مینمودند و در باده العرب زندگانی میکردند از انتظام و اقتدار فی الحقیقه عاری بودند و سلاحشان عبارت از شمشیر و نیزه و عصا بود حضرت بقوه قاهره امر الله را بلند نمود و این معلوم است که هر نفسی که قوه قاهره ببند فوراً خضوع کند و خاشع گردد هر عاصی فوراً مطیع می شود اگر انسانرا هزار کتاب نصایح بخوانی متأثر نشود دلالت کنی و بیاناتی نمائی که در سنگ تأثیر نماید در او ابداً اثر نکند بجزئی قوه قاهره چنان متأثر شود که فوراً خاضع و خاشع گردد و امثال امر نماید حضرت بقوه قاهره امرشان را بلند کردند و علمشان را برافراختند و شریعت الله انتشار یافت

- 5 But the Blessed Beauty and the Bab appeared at a time when the overwhelming might of governments had shaken the foundations of the world. They appeared not in some remote, uninhabited place, but in the heart of Asia, while their enemies were armed with every variety of weapon. This was not like the story of the Quraysh tribe - every state commanded fifty thousand cannons and armies two million strong on the field of battle. All governments were at the height of their power, and all nations at the peak of their might and grandeur. If you consult history, from its beginning until this day, never in any age or century were the world's governments so powerful, nor its nations so well-organized.
- 6 It was at such a time that the Sun of Truth rose from the horizon of divine mercy, yet in utmost oppression - alone, solitary, without helper or supporter. The powers of the world constantly rose to resist the Blessed Beauty. In the midst of tribulations, every affliction was visited upon His blessed person. No calamity remained that did not descend upon Him in fullest measure. All denounced Him, scorned Him, dealt Him severe blows, imprisoned Him, banished Him, and finally, in utmost oppression, expelled and exiled Him from His homeland to Iraq. Again they banished Him to Constantinople, and from Constantinople a third time to Rumelia, and afterwards sent Him to the most desolate of the world's fortresses, the citadel of Akka, where they imprisoned Him. No worse place for exile and imprisonment could be imagined than this, nor could there be a more severe banishment than to be exiled four times and finally imprisoned in a fortress like Akka.
- 7 Such an event - that someone should be exiled four times from place to place and finally cast into the Most Great Prison - is unprecedented in history. Yet despite this, in prison and in chains, He withstood all who were on earth - that is, all kings and nations. While under their claws and torment, those Tablets to the Kings were revealed and severe warnings were given. In prison He showed no regard for any government.
- 8 In brief, He made His Cause world-conquering while in prison. Under chains He caused the Word of God to reach East and West, raised the banner of the Kingdom, and made His light to shine forth. All the powers of the world could not resist Him. Though outwardly imprisoned, He was distinguished from other prisoners. For while every prisoner in jail is abased
- 5 اما جمال مبارک و حضرت اعلی در زمانی ظاهر شدند که قوه قاهره دول زلزله بر ارکان عالم انداخته بود در محلی منعکف دور از عمار نبود در قطب آسیا ظاهر شدند و اعدا بجمع انواع اسلحه مسلح بودند حکایت قبیله قریش نبود هر دولتی با پنج هزار توپ و دو کروار لشکر در میدان حرب جولان میداد یعنی جمیع دول در نهایت اقتدار بودند و جمیع ملل در نهایت قوت و عظمت اگر بتاریخ رجوع نمائید از بدایت تاریخ الا یومنا هذا در هیچ عصر و قری دول عالم باین اقتدار نبودند و ملل عالم باین انتظام نبودند
- 6 در همچو وقتی شمس حقیقت از افق رحمانیت طلوع نمود ولی در نهایت مظلومی و حید و فرید و بی معین و نصیر و قوای عالم بر مقاومت جمال مبارک دائماً قیام داشت در موارد بلا هر مصیبتی بر وجود مبارک وارد شد بلیهائی نماند که بنهایت درجه بر وجود مبارک وارد نیامد جمیع تکفیر کردند تحقیر نمودند ضرب شدید زدند مسجون کردند سرگون نمودند و عاقبت در نهایت مظلومیت از وطن اخراج و نفی به عراق نمودند دوباره به اسلامبول و از اسلامبول بار سوم به رمیلی منفی نمودند و بعد بخراب ترین قلعه های عالم مانند قلعه عکا فرستادند و در آنجا مسجون نمودند دیگر از اینجا موقعی بدتر اعظم برای نفی و حبس متصور نمی شد و سرگونی اعظم از این ممکن نه که چهار مرتبه و بالآخره در قلعهائی مثل عکا مسجون کردند
- 7 چنین واقعهائی یعنی چهار مرتبه نفسی از محلی سرگونی بجل نفی و از محلی نفی بسجن اعظم افتد در تاریخ نیست با وجود این در سجن در زیر زنجیر مقاومت به من علی الأرض یعنی با جمیع ملوک و ملل فرمود در وقتیکه در زیر چنگ و زجر آنها بود آن الواح ملوک صدور یافت و انذارات شدید شد و ابداً در سجن اعتنائی بدولتی نفرمودند
- 8 مختصر اینست که امرش را در سجن جهانگیر کرد در زیر زنجیر آوازه کلمه الله بشرق و غرب رساند و رایت ملکوت مرتفع نمود و انوارش ساطع گردید و جمیع قوای عالم مقاومت نتوانست هر چند بظاهر مسجون بود ولی از سایر مسجونین ممتاز بود چه که هر مسجونی در سجن ذلیل است

and humbled, as is the rule, this was not so with Him. For instance, all the officials and functionaries who were present would bow in humility and submission in His holy presence, and all visiting friends would witness with their own eyes how some civil and military princes would plead earnestly to attain His presence, but would be refused. The Governor of Akka, Mustafa Zia Pasha, asked for five minutes in His presence but was denied. The royal decree commanded that the Blessed Beauty be confined to a room, and that if anyone wished to attain His presence, even His own relatives, they should be prevented, and utmost vigilance should be maintained lest anyone approach Him.

حقیر است و قاعده چنین است ولی او چنین نبود مثلاً جمیع ارباب مناصب و مأمورین که بودند در ساحت اقدس خاضع و خاشع بودند و جمیع زائرین احباب مشاهده عیاناً مینمودند که بعضی از امراء ملکیه و عسکریه نهایت التماس مینمودند که مشرف شوند قبول نمیفرمودند متصرف عکا مصطفی ضیاء پاشا خواست پنج دقیقه مشرف شود قبول نشد فرمان پادشاهی این بود که جمال مبارک در اطاق مسجون باشند و اگر نفسی بخواهد بحضور مبارک مشرف شود حتی متعلقین مبارک نگذارند و در نهایت مواظبت باشند که مبادا نفسی بحضور رود و

- 9 At such a time, there was a guesthouse established and the sacred tent was erected on Mount Carmel, and pilgrims would come from East and West. Although this was by royal decree, they paid no heed whatsoever to the king's command or the government's restrictions. They were in prison, yet all were submissive. Outwardly they were ruled, but in reality they were rulers. Outwardly they were prisoners, yet they possessed the utmost glory. In brief, the Blessed Beauty raised His Cause while under the chain of bondage. This is a proof that none can deny. When anyone was exiled, they became wretched and ruined, they perished. But the exile of the Blessed Beauty became the cause of the exaltation of His Cause. When anyone is imprisoned, it leads to their destruction, but the imprisonment of the Blessed Beauty became the cause of His sovereignty. When the masses attack anyone, they are destroyed, but the attack of the masses upon the Blessed Beauty became the cause of the shining forth of His light. His radiance became resplendent, His verses became brilliant, His proof became perfect, His evidence became clear and manifest.

9 در همچو وقتی مسافرخانه برپا بود و خیمه مبارک در کوه کرمل برپا و مسافرین از شرق و غرب می آمدند با وجودیکه حکم پادشاهی این بود ولی ابداً بحکم پادشاه بتضییق حکومت اعتنا نمیفرمودند در سخن بودند اما کل خاضع بودند بحسب ظاهر محکوم بودند اما بحقیقت حاکم بحسب ظاهر مسجون بودند ولی در نهایت عزت مختصر این است که جمال مبارک امرش در زیر حکم زنجیر بلند نمود این برهانیست که کسی نمیتواند انکار کند هر نفسی را سرگون مینمودند زار و زبون می شد معدوم می شد ولی جمال مبارک را سرگونی سبب علو امر شد و هر نفسی را مسجون می کنند سبب اضمحلال اوست اما مسجونى جمال مبارک سبب استقلال او شد هر نفسی را بر او جمهور هجوم می کنند معدوم می شود لکن هجوم جمهور بر جمال مبارک سبب اشراق نور گشت انوارش ساطع شد آیاتش لامع گشت جتیش کامل شد برهانش واضح لامع گردید

- 10 In any case, tonight is the night of the birth of the Prophet. The Muslims are celebrating His birth, and their celebration consists of thousand-year-old customs which they carry out according to their traditions, rules and practices. But in truth, this birth produced new effects in the world and beneficial results were obtained. This birth caused the condition of Asia to change and transform, moving from one state to another. In its time, it produced wonderful effects, but the people knew not what to do after the Prophet. From every head arose a fancy and from every mind a cry. In short, they did not allow that radiant light to shine forth. Like fighting roosters they attacked one another in conflict and dispute. In truth, this

10 بارى امشب شب مولود حضرت رسول است حضرات اسلام مولد گرفته اند و مولدى حضرات عبارت از عاداتيست هزارساله که بحسب رسوم و قواعد و آداب مجرى میدارند ولی فی الحقیقه از این ولادت بالتبلیغ در عالم آثاری جدید ظاهر شد و نتایج مفید حاصل گشت این ولادت سبب شد که هیئت آسیا تغییر و تبدیل کرد از حالتی بحالت دیگر منتقل شد در وقتش تأثیرات عجیبه کرد ولی حضرات ندانستند که بعد از حضرت چه کنند در هر سری هوائی و از هر کله ئی صدائی بلند شد

was a blessed night for Asia, but they would not allow it to be so, rather they engaged in plunder, pillage, conflict and dispute.

باری نگذاشتند که آن نور ساطع روشن شود به نزاع و جدال مثل خروشهای جنگی بیکدیگر حمله کردند فی الحقیقه امشب برای آسیا شب مبارکی بود اما نگذاشتند بلکه بنهب و غارت و نزاع و جدال پرداختند

- 11 We hope that we who are the servants of the Blessed Beauty and are bondsmen at His Threshold, who are immersed in the ocean of His grace, who dwell on the shore of His Law, and are the recipients of the glances of His eye of compassion, may, God willing, show faithfulness to His sacred Threshold. May we act in such wise as to become the cause of the illumination, exaltation and spirituality of His blessed Cause, so that the sweetness of the teachings of the Blessed Beauty may make palates sweet. But this is conditional upon our acting according to His holy counsels and admonitions, and it is certain that the world will become illumined. But its condition is to act according to the counsels and admonitions of the Most Glorious Beauty.

11 امیدواریم ما که بندگان جمال مبارکیم و عبد آستان او هستیم در دریای عنایتش مستغرقیم در ساحل شریعتش ساکنیم و مشمول لحظات عین رحمانیتیم بلکه ان شاء الله باستان مبارک وفا داشته باشیم نوعی کنیم که سبب نورانیت امر و علویت امر و روحانیت امر مبارکش شویم تا حلاوت تعالیم جمال مبارک مذاقها را شیرین کند اما مشروط باین شرط است که بموجب وصایا و نصایح مبارک عمل نمائیم و یقین است که عالم روشن خواهد شد اما شرطش عمل بوصایا و نصایح جمال ابری است

BRL_DAK#0599, KHF.001, KHAB.221
(231), KHTB3.001

AB08641

To: Roy C Wilhelm, in New York

Date: 1912-Mar-05

...As for the answer to Mrs. June Pratt: Before the revelation of the Kitab-i-Aqdas, Baha'u'llah, in accordance with previous religious law and consummate wisdom, permitted plural marriage. However, after the revelation of the Kitab-i-Aqdas, the explicit text of the Book was implemented. Furthermore, there are certain specific ordinances that were exclusively for the Blessed Beauty and do not apply to others, just as certain powers were exclusive to Christ, such as the forgiveness of sins, and His prohibition of punishment when He said that whoever was without sin should cast the first stone at the adulteress - this authority was exclusive to Christ and others have no such right....

...و اما جواب مسس جون پرات حضرت بهاء الله پیدش از نزول کتاب اقدس بحسب شریعت سابقه و حکمت بالغه تعدد زوجات فرمود ولی بعد از نزول کتاب اقدس منطوق کتاب مجری بود از این گذشته بعض احکام مخصوصه است که تخصیص بجمال مبارک دارد شمول ب دیگران ندارد نظیر حضرت مسیح که مغفرت خطایا اختصاص باحضرت داشت و منع قصاص که فرمود هرکس مستحق حد نباشد برخیزد و این زانیه را حد مجری دارد این حکم اختصاص بحضرت مسیح داشت دیگران حق ندارند....

AVK4.177.06x

AB11523*To: Louise Waite**Date: 1912-Mar-06*

O Shahnaz! Thank thou God for inspiring thee with these verses in which thou art urging for peace, quietness, unity and affiliation.

BLO_PT#052.21

AB04879*To: Sister of Aqa Mirza Asadullah Isfahani et al.**Date: 1912-Mar-08*

1 O good and assured leaf! Your services at the Sacred Threshold are accepted and rewarded, and the glances of favor are directed from every direction. Raise your hand in supplication to the Abha Kingdom and pray: "O Kind Lord! Make this insignificant handmaiden full of enthusiasm, and grant this wandering maidservant shelter and refuge under the shade of the Tree of Life, so that I may supplicate and implore at Your Threshold of Oneness with utmost humility and entreaty, and become restless, and through Your assistance and favor may win the ball of precedence and excellence from all Your handmaidens."

2 And the Glory be upon you.

3 Jinab-i-Shaykh Salman is engaged in service in the path of God and therefore has difficulty in earning his livelihood. Therefore, the Ancient Beauty (may my spirit be sacrificed for His loved ones) had assigned a noble person who would present two hundred mans of wheat annually to Jinab-i-Shaykh. Now that noble person has ascended to the Abha Kingdom. This servant would be pleased if that handmaiden of God would be confirmed in this service.

4 And the Glory be upon you.

1 ای ورقه طیبہ مطمئنہ خدماتت در آستان مقدس مقبول و مأجور و لحظات عنایت از هر جهت معطوف دست تضرع بملکوت اہی بلند کن و مناجات نما کہ ای پروردگار مہربان این کنیز ناچیز را شورانگیز کن و این امہء ہائمه را در ظل شجرہ انبسا مسکن و مأوی بخش تا در درگاہ احدیت بکمال عجز و ابتہال تضرع و زاری نمایم و ببقاراری کنم و بعون و عنایت گوی سبقت و پیشی را از جمیع امایت برابیم

2 و البہاء علیک ع ع

3 جناب شیخ سلمان در سبیل حق بخدمت مشغول و از اینجہت در تحصیل معیشت فتور دارد لهذا جمال قدم روحی لاجبائہ الفدا محول بشخص بزرگواری فرمودہ بودند کہ سالی دوہست من گندم بجناب شیخ تقدیم مینمود حال آن بزرگواری صعود بملکوت اہی نمودہ این عبد خوش دارد کہ آن امہ اللہ باین خدمت موفق گردد

4 و البہاء علیک

MMK5#292 p.217

AB12742*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz**Date: 1912-Mar-08*

O servant of God! Lord Lamington will be coming to Shiraz. He is a respected person and a politician. The utmost consideration and kindness must be shown to him. He is among our acquaintances - there was one meeting with him in London. And upon you be greetings and praise.

ای بنده حقّ جناب لورد لامینگتون به شیراز
تشریف آورند شخص محترمست و سیاسی در
حقّ ایشان نهایت رعایت و محبت باید مجری
داشت از آشنایان هستند یکمرتبه در لندن
ملاقات شده‌اند و علیک التّحیّة و الثّناء

INBA85:452a, BSHI.060

AB12764*To: Baqiruf, Nasrullah et al., in Tihran**Date: 1912-Mar-08*

O two true friends! Lord Lamington is embarking on a journey to Iran. He is a respected person and a well-wisher of the Iranian people, and not political. Show him the utmost consideration and respect.

ای دو دوست حقیقی سرکار لورد لامینگتون
عازم سیاحت ایرانند شخص محترمی هستند و
خیرخواه ایرانیان و سیاسی در حقّ ایشان نهایت
رعایت و حرمت را مجری دارید

INBA85:530b

AB04763*To: Pastor Russell Canwell**Date: 1912-Mar-10*

¹ O my congenial friend! At a time when the flames of war have spread across the world and its conflagration is increasing day by day, when all the differing factions of the earth, like bloodthirsty wolves, are tearing each other apart, we are both striving to find ways to extinguish these fires so that the light of love may shine. We are thinking of what might be done so that unity and concord might be established among the people and the nations of the world.

¹ ای دوست موافق در وقتیکه آتش حرب در
اطراف جهان شعله زده و روز بروز در ازدیاد
است و احزاب عالم مانند گرگان خونخوار یکدیگر
را درانده و میدرانند ما و شما در فکر آنیم که
آتش قتال خاموش گردد و نور محبت بتابد و در
بین ملل و دول عالم الفت و یگانگی تأسس یابد

- 2 Those around us are bent upon destroying the foundations of humanity while we are intent on raising the edifice of humankind. Most of those around us are striving to kill while we are looking for ways to give life to people. The differing factions and conflicting sects wield sharp swords against each other but we have raised an olive branch, we offer flowers.
- 2 جمیع در فکر آند که بنیان انسانی خراب کنند
ما در فکر آیم که بنیان انسانی بلند نمائیم جمیع
میکوشند که نفوس را هلاک نمایند ما در فکر آیم
که حیات بخشیم احزاب سائرہ جمیع در دست
سیف شاهر دارند و ما الحمد لله در دست شاخ
زیتون و گل و ریاحین داریم
- 3 Know of a certainty that eventually we shall succeed and shall utterly uproot this mutual slaughter and this bloody warfare. We shall assuredly establish the foundation of love and concord among the children of men. This is our goal, our highest aspiration.
- 3 و یقین بدان که عاقبت ما غالبیم و به عون و
عنایت حقّ ریشه قتال و نزاع را براندازیم و
اساس محبت و الفت بین جمیع بشر بگذاریم
اینست نهایت آرزوی ما

MMK2#098 p.076, NJB_v03#02 p.002

AB12512

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

Date: 1912-Mar-10

- 1 O thou delicious friend! Thy letters are so sweet and delicate, so tasty and delicious that they are immediately read, and they are concise and beneficial, fleeing from prolixity and redundancy. In particular, it gave news of the blessed night's feast and the birth of the Glorious and Mighty Lord, that there was a feast with delicious foods.
- 1 ای یار خوش مزه نامه های تو از بس شیرین و
لطیف و خوش طعم و بامزه است فوراً قرائت
میگردد و هم مختصر است و مفید و از اطناب
و اسباب در گریز علی الخصوص خبر از مهمانی
لیلہ مبارکہ و ولادت حضرت ربّ جلیل عزیز
میداد که میهمانی بطعامهای لذیذ شده بود
- 2 And better than this news is that, praise be to God, the friends in Shiraz are thinking of helping the survivors of Yazd, to provide those famine-stricken ones with necessary sustenance. You had expressed hope in receiving divine confirmations - what confirmation could be greater than serving the survivors of the martyrs?
- 2 و از این خبر خوشتر اینکه الحمد لله یاران شیراز
در فکر اعانت بازماندگان یزدند که آن قحطزدگان را
قوت ضروری برسانند اظهار امید بمحصول تأیید
نموده بودید دیگر چه تأییدی اعظم از خدمت
ببازماندگان شہداست
- 3 And upon thee be the Most Glorious Glory!
- 3 و علیک البهاء الأبهی

INBA85:453, BSHI.117

AB08231*To: Daniel Jenkyn, in London**Date: 1912-Mar-10*

O thou who art attracted to reality! Many among the philosophers of the world and the great ones of the nations yearned to attain unto truth but remained deprived. Therefore give thanks unto God that thou hast attained unto the essence of truth, hast heard the call of the Kingdom, hast hearkened unto the teachings of the Lord of Hosts, and hast been confirmed with such a mighty grace and sublime success. I will pray on thy behalf that thou mayest become a divine herald in that city, awaken those who slumber, make mindful those who are heedless, and like unto a candle shine forth and bestow the light of guidance. And upon thee be the most glorious Glory.

SW_v05#19 p.295

AB00522*To: Afnan, Haji Mirza Muhammad son of Muhammad Taqi Afnan, in Tihiran**Date: 1912-Mar-12*

1 O remnant of that radiant, merciful Branch!

2 Your detailed letter was read. The successive calamities befalling the people of Yazd, especially that oppressive, ignorant group, are not surprising, for those unjust ones committed such tyranny that this much retribution for their deeds is warranted. For now they have received a small portion of their punishment and found themselves disappointed and at loss. Mushir al-Mamalik found himself in gravest danger, his sons were left destitute, there was plundering and looting, and his associates received severe beatings. Ali Asghar was afflicted with the greatest calamity, and the neighborhoods of Taft were seemingly burned with kerosene oil, and in other villages that were involved in the oppression, cries and laments were raised. But those oppressors deserve more than this. In any case, every deed has its recompense, and every evil act has its consequent blow - divine justice demands this. Nevertheless, I pray and you should also pray that divine forgiveness may encompass

1 یا بقیة ذلك الفرع النوراني الرحمانی

2 نامه مفصل شما قرائت گردید از بلایای متتابعه مترادفه بر اهالی یزد علی الخصوص العصبه الظلوم الجهول استغرابی نیست زیرا آن گروه بی انصاف نچنان اعتساف نموده اند که جزای اعمال بهمین مقدار باشد علی العجالة اندک جزائی یافتند و خود را خائب و خاسر دیدند مشیرالممالک خود را در اشد مهالک دید و پسران بی سر و سامان شدند تالان و تاراج گردید و متعلقان ضرب شدید دیدند علی اصغر بیلای اکبر مبتلا شد و محله های تفت گویا بروغن نفت سوخته شد و در دهات سائره که در مظالم واقعه ذیمدخل بودند فریاد و فغان بلند شد ولی آن عوانان سزاوار بیش از اینند باری هر عملی را پاداشی در عقب و هر سیئه ای را صدمه ای از پی عدل الهی چنین اقتضا نماید باوجود این من دعا میکنم و شما نیز دعا کنید که عفو الهی شامل گردد و بحر غفران

all and the ocean of pardon may surge forth and these calamities and trials may pass away. Although their oppression was boundless, divine forgiveness is greater still.

- 3 Regarding the Spiritual Assembly of Yazd, you had written that praise be to God, it has been formed with utmost enthusiasm and the respected members gather on designated days and strive for the comfort of the martyrs' survivors and the protection and preservation of the friends and the management of affairs. Although this news brought abundant joy, the ascension of the honored Afnan of the Blessed Tree, the illustrious branch Aqa Siyyid Mahdi who was the head of that assembly caused ultimate grief and sorrow, for that noble soul was the brilliant lamp of that assembly and the cause of comfort and tranquility for the righteous. His existence was the source of a thousand benefits. Now his ascension has caused utmost grief, but it is hoped that the branches of that illustrious Afnan will follow their great father's path and proceed on the straight path, renewing that noble one's legacy and illuminating the night-chamber of hopes of that exalted branch.

- 4 The friends in Fars have assisted the martyrs' survivors and sent grain, but in Yazd they must not allow, by whatever means possible, any hardship or difficulty to befall the dear souls of the martyrs' survivors during this famine and food shortage. Whatever is spent will be reimbursed by Abdul-Baha, God willing. As for your difficult affairs, they are truly a cause of trouble and distress. The most difficult issue is your debts in Yazd. These debts must be given thought. In all matters correspond and consult with the honored branch Aqa Mirza Mahmud. His affairs are also in disarray. Make some arrangement, for until affairs are organized, liberation from debts is difficult, and debt is a great affliction. It must be considered how to repay it.

- 5 In any case, I am now bound for America and have absolutely no time to breathe. Despite this, due to my intense love for you, I have undertaken writing this lengthy letter. Truly this year has been very difficult for you with multiple calamities occurring. My hope is that henceforth all will be protected and preserved in divine care and protection.

بموج آید و این مصائب و بلاها زائل شود هرچند
ظلم آنان بی حد و بی پایان بود ولی عفو الهی اعظم
از آن

- 3 در خصوص محفل روحانی یزد مرقوم نموده
بودید که الحمد لله در نهایت گرمی تشکیل شده
و اعضای محترم در ایام مخصوصه اجتماع
مینمایند و در راحت بازماندگان شهدا و حفظ
و حراست احبا و تمشیت امور میکوشند از
این خبر هرچند سرور موفور حصول یافت ولی
از عروج حضرت افنان سدره مبارکه الفرع
الجلیل جناب آقا سید مهدی که رئیس آنجلس
بود نهایت حزن و اندوه حاصل گشت زیرا آن
بزرگوار شمع پرانوار آنجلس بود و سبب راحت
و آسایش ابرار وجود ایشان مورث هزار فوائد
بود حال از صعودشان نهایت احزان حاصل
ولی امید چنانست که فروع آن افنان جلیل
روش پدر عظیم گیرند و سلوک بر صراط
مستقیم فرمایند مآثر آن بزرگوار را تجدید نمایند
و شبستان آمال آن فرع رفیع را روشن و منیر
کنند

- 4 احبای فارس اعانت بازماندگان شهدا کرده اند و
ارسال غله نموده اند ولی باید در یزد بهر قسمی
که هست نگذارند در این قحط و غلا بنفوس
عزیزه بازماندگان شهدا زحمت و عسرت وارد
آید و آنچه صرف میشود مراجعت به عبداله
نمایند شاید ایضا میگردد اما مشکلات امور شما
فی الحقیقه سبب زحمت و گرفتاریست مسئله ای
که مشکلترین مسائل است قروض یزد شماست
این قروض را باید فکری نمود در کلیه امور
بحضرت فرع محترم جناب آقا میرزا محمود مکاتبه
و مشورت نمایند امور ایشان نیز پریشانست یک
قراری بدهید و تا امور انتظام نیابد از دیون نجات
مشکل است و بلای عظیم دین است باید فکر آن
نمود که ادا بشود

- 5 باری من حال عازم امریک هستم و ابدأ فرصت
تنفس ندارم باوجود این از شدت محبتی که بشما
دارم بتحریر این نامه مطول پرداختم فی الحقیقه این
سنه بر شما بسیار سخت گذشت مصائب متعدده
وقوع یافت امیدم چنانست که من بعد در صون
حمایت الهیه کل محفوظ و مصون باشید

- 6 The constitution of the Spiritual Assembly was reviewed. Abdul-Baha has utmost joy from that assembly and night and day supplicates at the divine threshold that the assembly members may be confirmed and successful in service and that the assembly may gain new splendor day by day and achieve greater organization. This is my hope from the Blessed Beauty. Convey to all the friends the Most Glorious Greetings and express utmost longing.

6 نظامنامهء محفل روحانی ملاحظه گردید
عبدالبهاء نهایت سرور را از آن محفل دارد و
شب و روز بدرگاه الهی عجز و زاری نماید تا
اعضاء آن محفل مؤید و موفق بخدمت گردند و
محفل روز بروز رونقی جدید یابد و انتظام بیشتر
حاصل کند اینست رجای من از جمال مبارک
جمع یاران را تحیت ابدع ابهی ابلاغ دارید و بیان
نهایت اشتیاق فرمائید

YBN.118-119, ABDA.238-239x

AB09248

To: Aqa Muhsin Khan Firuzi, in Shiraz
Date: 1912-Mar-12

- 1 O servant of God! Your letter was received. In truth, undertaking that matter oneself was not permissible. However, the government has the right to carry out retribution through other means apart from the heir.
- 2 Nevertheless, supplications and entreaties were made at the threshold of divine grace and favors, that pardon and forgiveness might encompass all and endless bounties might surround them.
- 3 There is no more time, and upon you be the Most Glorious Glory.

1 ای بندهء حق نامهء شما رسید فی الحقیقه تصدی
آن قضیه بنفس خویش جائز نبود ولی حکومت
حق آن دارد که بوسائلی دیگر دون وارث
قصاص اجرا دارد

2 باوجود این بدرگاه فضل و الطاف الهی تضرع و
زاری گردید که عفو و غفران شامل گردد و
الطاف بی پایان احاطه کند

3 فرصت بیش از این نیست و علیک البهاء الأبهی

INBA84:496b

AB12718

To: Doctor Habibullah Muayyid son of Khudabakhsh, in Beirut
Date: 1912-Mar-12

O divine one! You must quickly prepare and make ready a suitable residence in the upper district that is sunny and well-ventilated from all sides for His Holiness Abu'l-Fadl, ensuring it has no dampness whatsoever and is agreeable to his nature

ای ربّانی البتّه بسرعت تمام منزلی در مصیطبهء
فوقانی آفتاب گیر از هر طرف هواگیر بجهت
حضرت ابی الفضائل حاضر و مهیا کنید که ابداً
رطوبت نداشته باشد و موافق طبع ایشان باشد

such that he himself approves of it - no one should interfere. و که خود ایشان بپسندند کسی مداخله ننماید و
And upon you be the Most Glorious Glory. علیک البهاء الأبهی

DVB5.218

AB02265

To: Juliet Thompson, in New York

Date: 1912-Mar-13

- 1 O thou who art attracted to the love of God! ۱ ای منجذب محبت الله
- 2 Your letter arrived. The matter of delay in coming to America is baseless. I am bound for America. On March 25th I will board the steamer "Cedric" and arrive in Naples. I will stay in Naples for a few days and then come to New York. If you hear any other account, it has no basis. Convey my utmost kindness to your dear mother and I will meet with her upon arrival in America. ۲ نامه تو رسید قضیه تعویق آمدن به امریک بی اساس است من عازم امریکم در بیست و پنجم ۲۵ مارچ سوار واپور سدریک میشوم و به ناپولی رسم چند روز در ناپولی اقامت کنم بعد به نیویورک آیم هر روایتی دیگر اگر بشنوید اساس ندارد بوالده عزیزت نهایت مهربانی از قبل من ابلاغ دار و بوصول امریک با او ملاقات نمایم
- 3 With the Theosophist group, show the utmost love and kindness and associate with them. Behave well and show love and kindness, for they have capacity. In their gatherings speak with perfect spirituality, love, unity and oneness, and make them soar until they are moved to joy and gladness and become happy and delighted. When I am present, I will certainly speak in their gatherings. To that woman who says "our desires will come," tell her "you understood well. My hope is that you will find all your desires and become infinitely joyful and be attracted to divine glad tidings." ۳ با حزب ثیوتافیا نهایت محبت و مهربانی مجری دارید و آمیزش کنید خوش سلوکی نمائید و محبت و مهربانی کنید زیرا آنان استعداد دارند و در محافل آنان بکمال روحانیت و مهربانی و اتحاد و یگانگی نطق نمائید و آنان را پرواز دهید تا به وجد و طرب آیند و مسرور و مستبشر گردند چون من حاضر شوم البته در محافل آنها صحبت نمایم آن زنیکه میگوید آرزوهای ما میآید باو بگو خوب فهمیدی من امیدم چنان است که جمیع آرزوی خود را بیایی و بی نهایت مسرور شوی و بشارات الهیه منجذب گردی
- 4 I was extremely happy at the glad tidings of unity being achieved among the friends. I hope this glad tidings proves true. ۴ از بشارت حصول اتحاد بین احباب نهایت سرور حاصل شد امیدوارم که این بشارت صحیح باشد
- 5 If Mr. Phelps wants to print the book again, the talk that I had with him during the second journey at Mirza Asadu'llah's house about the immortality of spirits and souls¹ should also be included in the second edition. If he includes this correction, he is permitted. ۵ مستر فلیس اگر طبع کتاب را دوباره میخواهد مقاله ئیکه در سفر ثانی در خانه میرزا اسدالله باو محاوره نمودم در بقای ارواح و نفوس آنها نیز باید در نسخه ثانی درج نماید اگر این تصحیح را درج میکند مأذونست

¹ABU0681.

6 Convey my longing greetings to Professor Dickenson Miller and say "Praise be to God that you are in agreement with me regarding the oneness of the world of humanity, unity of humankind, harmony of hearts and connection between nations. For this reason I am very pleased with you."

6 به پروفیسر دیکنسون میلر تحیت مشتاقانه من
برسان و بگو الحمد لله در وحدت عالم انسانی و
اتحاد بشر و ایلاف قلوب و ارتباط امم با من
همداستانی از اینجهت بسیار از تو مسرورم

7 And upon you be the Most Glorious Glory.

7 و علیک البهاء الابهی

ANDA#43-44 p.94, NJB_v03#02 p.002

AB01667

To: Wife of Aqa Muhammad Taqi Jadid et al.

Date: 1912-Mar-13

1 O people of the Most Glorious Paradise! Your letter arrived. Praise be to God, it was evidence of your steadfastness in the mighty Cause and firmness in love for the Manifest Light. You are all encompassed by the glances of favor of the Glorious Lord, the Blessed Beauty, and immersed in the ocean of kindness of that Loving Friend. Praise be to God, you are enchanted by His face, maddened by His locks, devoted to His path, turned toward Him, thirsting for His stream, and listening to His call. What a great bounty this is, and what favors from the Generous Lord! It is worthy of a thousand thanks and the cause of eternal glory for every friend and guidance for every stranger.

1 ای اهل جنت ابهی نامه شما رسید الحمد لله
دلیل بر ثبات بر امر عظیم و استقامت بر محبت
نور مبین بود جمیع مشمول لحاظ عنایت رب
جلیل جمال مبارکید و غریق دریای الطاف
آندلبر مهربان الحمد لله مفتون روی او و مجنون
موی او و معتکف کوی او و متوجه بسوی او
و تشنه لب جوی او و مستمع هوی او هستید
این چه موهبت عظیمه است و این چه الطاف
رب کریم سزاوار هزار شکرانه است و سبب
عزت ابدیه هر دوست و هدایت هر بیگانه

2 That Beloved of the horizons endured the utmost trials and unbearable hardships. He was under the sword and became prisoner in chains. At times He was plundered and pillaged in the wilderness of Mazandaran, fell into the hands of oppressors and suffered severe beatings, and was afflicted by the attacks of the traditional clergy. Sometimes He was cast into a narrow, dark prison like a deep well, and sometimes He was exiled from His native land to Iraq. For a time He was banished from Iraq to the renowned city of the horizons, and one day He was caught up in exile to the land of Bulgaria, and finally He was imprisoned for twenty-five years in the prison of Akka under tyranny and enmity, and He ascended while imprisoned. He endured all these calamities so that He might make the friends and handmaidens of the All-Merciful illumined, make them merciful, make them divine, make them heavenly. Therefore, night and day we must open our tongues in thanksgiving for

2 آن دلبر آفاق نهایت صدمه و مشاق مالایطاق را
تحمّل فرمود در تحت شمشیر بود و اسیر زنجیر
شد گهی در نیلای مازندران تاراج و تالان
شد و دست عوانان افتاد و ضرب شدید دید
و بهجوم علماء رسوم مبتلا گشت گهی بزندان
تنگ و تاریک مانند بئر عمیق افتاد و گهی
سرگون از وطن مألوف به عراق گردید و دمی
از عراق بمدینه مشهوره آفاق تغریب و تبعید
شد و روزی بسرگونی بیلاذ بلغار گرفتار گشت و
عاقبت بیست و پنج سال در زندان عکا مسجون
ظلم و عدوان گشت و مسجوناً صعود فرمود و
تحمّل جمیع این بلایا میفرمود تایاران و اماء رحمان
را نورانی فرماید رحمانی نماید ربّانی کند سبحانی
نماید پس باید شب و روز بشکرانه این الطاف

these favors and utter "Lord, unto Thee be praise and thanksgiving." And upon you be the Most Glorious Glory.

زبان گشود و ربّ لک الشکر و لک الحمد بر
زبان راند و علیکم و علیکن البهاء الأبهی

MMK4#061 p.070

AB03675

To: Fadl Ali Shamsabadi, in Shiraz

Date: 1912-Mar-13

- 1 O steadfast one in the Covenant! Your letter arrived and news was received about the painful events of Shamsabad. Praise be to God that some of the friends remained protected, and surely by now the aggressive hand of the hostile ones has been shortened. As Saadi says: "Tigers have abandoned their tiger nature." This band of wretches has ruined Iran and soon they will face clear loss and detriment.

1 ای ثابت بر پیمان نامه شما رسید و از وقایع مؤلمه شمس آباد اطلاع حاصل گردید الحمد لله بیک درجه بعضی از یاران محفوظ ماندند و البته تا بحال دست تجاوز اهل عدوان کوتاه گشته بقول سعدی پلنگان رها کرده خوی پلنگی این عصبه اشقیا ایران را ویران نمودند و عنقریب به زیان و خسران مبین مبتلا گردند
- 2 Abdul-Baha wrote to everyone about the consequences of all these calamities, tribulations and afflictions at the beginning of the revolution, even to the great men and ministers of Tehran. But "if the ear is my ear and the cry is your cry, what reaches nowhere is this outcry." As mentioned in the Quran: "What is wrong with these people that they fail to understand any discourse?" The more we spoke, the less they heard. Finally they fell into clear loss.

2 عبدالبهاء نتایج جمیع این بلاها و محن و رزایا را در بدایت انقلاب مشروح و مفصل بکلّ نگاشت حتی به اعظم رجال و وزراء طهران ولی گوش اگر گوش من و ناله اگر ناله تو ** آنکه البته بجائی نرسد فریاد است چنانکه در قرآن میفرماید فما لهُؤلَاء الْقَوْمِ لَا یُکَادُونَ یَفْقَهُونَ حَدِیثًا آنچه ما یدش گفتیم آنها کمتر شنیدند عاقبت بخسران مبین افتادند
- 3 The traditional clergy, meaning those focused on allegorical verses rather than clear ones and insufficient proofs, interfered in public affairs and gained leadership in politics, and finally brought matters to this state. Still people do not awaken. "Weak are the seeker and the sought, and they worship besides God that which neither benefits nor harms them - evil indeed is the patron and evil is the associate."

3 علماء رسوم یعنی آیات متشابهات غیرمحکمات و حجج غیربالغه مداخله در امور جمهور نمودند و در سیاست ریاست یافتند و عاقبت کار را بایندرجه رساندند هنوز مردم متنبه نمی شوند ضعف الطالب و المطلوب و یعبدون من دون الله ما لا ینفعهم و لا یضرهم بئس المولى و بئس العشیر
- 4 And upon you be the Most Glorious Glory. Abbas.

4 و علیک البهاء الابهی

INBA87:210, INBA52:212b, MSHR2.306

AB04080*To: Sara Louisa Blomfield**Date: 1912-Mar-13*

- 1 O herald of the Kingdom! The letter which you wrote to Munavvar was read. Certainly establish a center with Mrs. Gibbs on the shore of Lake Geneva. I hope that you both will be successful in this service. Mrs. Gibbs is truly a respected lady and has complete capability and worthiness to acquire the teachings of Baha'u'llah. She is very intelligent and has the capacity and aptitude for connection to the Kingdom of God.
- 2 Certainly go to Theosophical gatherings and give talks in those meetings. The confirmations of the Holy Spirit will reach you. But regarding the issue of reincarnation, meaning return after death, do not oppose them on this as it is the beginning and one must be tolerant. Return is correct but not reincarnation.
- 3 And show utmost kindness to the reverend on my behalf and say that these existing clergymen are earthly, but you become a heavenly clergyman. These are bound to this mortal world, you become bound to the divine Kingdom. These are immersed in prejudice, you become free and sanctified from prejudice so that you may become an intimate companion of Christ and the apostles in the divine Kingdom and attain the presence of the beauty of Baha'u'llah.
- 4 And upon you be the Most Glorious Glory.

1 ای منادی ملکوت نامه‌ئی که به منور مرقوم نموده بودی قرائت گردید البتّه با مسس گیبس در شاطی بحیرهء جنوا مرکزی تأسیس نمائید امیدوارم که هر دو موفق باین خدمت بشوید مسس گیبس فی الحقیقه خانم محترمی است و استعداد و لیاقت تام دارد که تحصیل تعالیم حضرت بهاءالله نماید بسیار باهوش است و قابلیت و استعداد تعلّق بملکوت الله دارد

2 البتّه بمحافل ثیوسافیا برو و در آن محافل نطق بنا تأییدات روح القدس میرسد ولی در مسئلهء تنازع یعنی رجوع بعد از موت با آنها معارضه ممکن زیرا بدایتست باید مدارا کرد رجوع صحیح است ولی نه تنازع

3 و بجانب قسّیس از قبل من نهایت مهربانی نما و بگو که این قسّیسهای موجود زمینی هستند ولی تو قسّیس آسمانی شو اینها تقیّد باین عالم فانی دارند تو تقیّد بملکوت الهی دار اینها غرق در تعصّبند تو منزّه و مقدّس از تعصّب باش تا در ملکوت الهی همدم و همراز حضرت مسیح و حواریون گردی و مشاهدهء جمال بهاءالله نمائی

4 و علیک البهاء الأبهی

LBLT.110x

BRL_DAK#0135

AB03894*To: Shaykh Abdu'l-Latif Muinul-islam**Date: 1912-Mar-13*

- 1 O God! O Bestower of gifts and Remover of veils, Thou Who aidest in guidance!...

1 اللهم يا واهب العطاء و كاشف الغطاء و المؤيد على الهدى...

- 2 It is evident that the reality of the Godhead has an infinite outpouring and that the revelations of divine mercy know no cessation, for divine sovereignty is eternal and everlasting. This infinite outpouring and mighty creation was not intended for limited years and finite creatures. The Lord God has ever had and will ever have an enduring sovereignty, and the true divine sovereignty must needs have a realm and domain, a mighty people and endless subjects, those near the court, and channels for commands and prohibitions. Therefore no matter should limit the grandeur and sovereignty of the Almighty, nor should His outpouring be considered cut off or His grace deemed restricted. As Rumi says in the Mathnavi:

2 این معلوم است که حقیقت الوهیت را فیضی نامتناهی و تجلیات رحمانیه را انقطاعی جائز نه زیرا سلطنت الهیه ازلیست و ابدیست و از این فیض نامتناهی و کون عظیم مقصد سنین معدوده و مخلوقات محدوده نبوده لم یزل حضرت پروردگار را سلطنت پایدار بوده و خواهد بود و سلطنت حقیقیه الهیه را البته کشور و اقلیم و خلق عظیم و رعایای بی پایان و مقربین درگاه و وسائط اوامر و نواهی لازم پس باید هیچ امری از عظمت و سلطنت حضرت کبریا را محدود بحدود نمود و فیض را مقطوع ندانست و فضل را ممنوع نشمرد چنانکه صاحب مثنوی اشاره مینماید

- 3 Where then were Adam and Eve, that day,

3 آدم و حوا کجا بد آنزمان

- 4 When God set string to bow for play?

4 که خدا افکند این زه در کمان

- 5 Where Moses and Jesus, when the Sun

5 موسی و عیسی کجا بد کافتاب

- 6 Gave drink to beings, one by one?

6 کشت موجودات را میداد آب

- 7 Should I speak thereof, thy foot would stray;

7 گر بگویم زآن بلغزد پای تو

- 8 Should I be silent—woe the day!

8 ورنه گویم هیچ از آن ای وای تو

- 9 In brief, his meaning is that the Manifestations of God's infinite bounties had no beginning and will have no end. With but little reflection it becomes clear and evident that limitation in all aspects is a characteristic of contingent beings, not of the Necessary Being.

9 باری مقصد او چنانست که مظاهر فیوضات نامتناهی الهیه را نه اولی بوده و نه آخری خواهد بود و باندک تعمقی واضح و مشهود گردد که تحدید در جمیع شئون صفت ممکناتست نه حضرت وجوب

MMK3#022 p.014x, MSHR2.017x

AB10473

To: *Zahra Khanum (Thamarih), in Tihiran*

Date: 1912-Mar-13

. . . Thy letter hath arrived. Praised be God, under the sheltering protection of the Blessed Beauty, I have safely returned from the West but will again proceed to America in the near future. After I return, the means may be in place for thee to

attain thy highest desire and with Zibandih Khanum visit the Holy Threshold....

LTDT.306x

AB01847

To: Nur Muhammad Khan (Kirman), in Tihiran

Date: 1912-Mar-14

- 1 O kind friend, your letter arrived, and when we returned from that remote realm and arrived at this nearby region, a chance presented itself. Therefore Abdu'l-Baha immediately engaged upon answering the letter, because in Europe there was scarcely time to breathe, let alone to write. During the journey, I asked the friends' forgiveness that they may allow me a few months' respite and excuse me from answering letters. Praised be God that I have, under the shadow of the bounties of the Abha Beauty, may my life be sacrificed for His threshold, returned now and am striving with heart and soul to send, to the extent of my powers, a quick response to the letters of the dear friends. Ask you forgiveness of all on my behalf.
- 2 In answer to the first question, the souls, when rescued from the ephemeral world, find another reality. They become heavenly realities, sanctified and purged from worldly limitations.
- 3 But these endless planets are all from the world of matter and their being is bound by composition and decomposition, whereas the world of the Kingdom is sanctified from composition and decomposition. However, it is clear that every vessel has its contents, every dwelling its dweller, every rose-garden a flower and every orchard a tree and a nightingale. Certainly these vast worlds are not empty and void, and their creation has not been vain and futile.
- 4 It is even explicitly mentioned in the Qur'an, but faithless interpreters, despite the explicit text, have not apprehended the truth. As it is said, "And among His Signs is the creation of the heavens and the earth and the creatures [dabih] that He has scattered through them"². He says that among the perspicuous signs of God are these heavens and earth and the living

ای یار مهربان نامه شما رسید و چون رجوع از آن اقلیم تحقیق گردید و باین قطر قریب وصول شد فرصتی دست داد لهذا عبدالبهاء فوراً بجواب نامه پرداخت زیرا در اروپا مجال نفس کشیدن نبود تا چه رسد بنگاشتن در حین سفر از احباب اعتذار نمودم که مرا چند ماهی مهلت دهند و از جواب نامه معذور دارند حال الحمد لله در ظل عنایت جمال ابدی روحی لعنۃ تربته القداء عودت نمودم و بجان و دل میکوشم که نامه های یاران عزیز را بقدر قوه جوابی سریع دهم شما از قبل من از جمیع عذر بخوانید

2 جواب سؤال اول ارواح چون از عالم اشباح نجات یابند تحقیقی دیگر دارند حقیقی ملکوتیه گردند و مقدس و منزّه از عوارض ناسوتیه

3 اما این کرات نامتناهیہ جمیع از عالم عناصرند و کائناتش اسیر ترکیب و تحلیل و جهان ملکوت منزّه از ترکیب و تحلیل ولی واضح است که هر ظرفی را مظهری و هر مکانی را مکینی هر گلستانی را گلی و هر بوستانی را سرو و بلبل البتہ این مکونات عظیمه خالی و فارغ نیست و عبث و بیهوده آفرینش نیافته

4 حتی صریح قرآن است ولی مفسرین بی وجدان با وجود صریح عبارت بحقیقت پی نبردند چنانچه میفرماید و من آیاته خلق السموات والأرض و ما بث فیهما من دابة میفرماید از آیات باهرات الهیه این آسمان و زمین است و کائنات حی متحرکی که در این آسمان و زمین خلق شده اند

²Qur'an 42:29.

and moving beings that have been created in these heavens and earth. See how explicitly He says that in the heavens there are living creatures. "Dabih" means a living creature that moves of its own volition.

- 5 There is no time for more than this. It is my hope from the infinite bestowals of the All-Merciful that you may find new life and achieve immeasurable gladness. Upon you be the Glory of the Most Glorious.

BLO_sazedj#19x

ملاحظه نمائید که صریح میفرماید که در آسمان کائناتی ذی روح هست دابّه در لغت ذیروح متحرک بالاراده است

- 5 فرصت بیش از این نیست از الطاف بی پایان حضرت رحمن امیدم چنان است که جانی تازه یابی و فتوحی بی اندازه جوئی و علیک البهاء الأبهی

BRL_DAK#0359, MKT4.146, MMK6#479, AVK1.144-145x, YMM.344

AB02356

To: Abu'l-Qasim Bayda, in Yazd

Date: 1912-Mar-14

- 1 O Bayda-i-Nura, your letter written to Jinab-i-Tabasi was read. Praise be to God, it contained great glad tidings regarding the gathering of the spiritual assembly, the fellowship and love of the divine friends, and assistance to the survivors of the martyrs. I hope that through the efforts of the dear friends, the respected survivors will be in utmost comfort and joy. Include Abdul-Baha as a partner and participant in this service.
- 2 Praise be to God, the evil ones have received and are receiving their just deserts, and their attack on Jinab-i-Haji Siyyid Kazim was for material gain. Convey to him on behalf of Abdul-Baha the Most Glorious Greetings. And truly Jinab-i-Aqa Shaykh Muhammad-Baqir Attar is caring for the orphans and survivors of the martyrs, and I am extremely pleased with him. Both he and you have permission to visit the Holy Threshold.
- 3 This servant is departing for America so that in those regions the cry of Ya Baha'ul-Abha and Ya Ali'ul-A'la may be raised high and the banner of the oneness of humankind may wave over those lands.
- 4 O Jinab-i-Bayda, spend five Russian sugar loaves and two girvanka of tea monthly for the gathering place of the friends,

- 1 ای بیضاء نورآء نامه ئیکه بجناب طبسی مرقوم نموده بودید ملاحظه گردید الحمد لله بشارت کبری داشت و آن اجتماع محفل روحانی و الفت و محبت یاران الهی و معاونت بازماندگان شهداء امیدم چنانستکه بهمت یاران عزیز بازماندگان محترم در نهایت راحت و سرور باشند و عبدالبهاء را در اینخدمت شریک و سهیم قرار دهید

- 2 الحمد لله اشیرار بجزای اعمال خویش رسیده و میرسند و تعرض ایشان بجناب حاجی سید کاظم بجهت انتفاع بود بجناب ایشان از قبل عبدالبهاء تحیت ابدع ابهی ابلاغ دارید و جناب آقا شیخ محمد باقر عطار فی الحقیقه پرستار ایام و بازماندگان شهدا هستند و من از ایشان نهایت سرور دارم و ایشان و شما اذن زیارت عتبه مقدسه دارید

- 3 و اینبعد عازم امریکاست تا در آن اقالیم نعره یابهاء الابهی و فریاد یاعلی الاعلی بلند شود و علم وحدت عالم انسانی بر آن دیار موج زند

- 4 ای جناب بیضا ماهی پنج کلهء قند اُروسی و دو گبروانکه چای بجهت محل اجتماع احبّا صرف

and Jinab-i-Amin should submit the cost either monthly or annually.

فرمائید و قیمت آنرا باید جناب امین هر ماهه یا سالیانه تقدیم نماید

- 5 O Hadrat-i-Bayda, the elegy for the Afnan was read. Truly in mourning for the great Afnan and the mighty Afnan Jinab-i-Aqa Siyyid Mahdi, eyes are weeping and hearts are burning. Two mighty calamities have befallen Abdul-Baha one after another - I cannot express their severe impact, but I have no choice except submission and acceptance of God's decree, and I cannot complain as there is consummate wisdom in it. But I read your letter of mourning and found solace.

5 ای حضرت بیضا مرثیه حضرت افنان قرائت گردید فی الحقیقه در ماتم حضرت افنان کبیر و حضرت افنان عظیم جناب آقا سید مهدی چشمها گریان است و قلبها بریان دو مصیبت عظیمه پی در پی بر عبدالهء وارد شدت تأثیر آنرا بیان نتوانم ولی جز تسلیم و رضای بقضا چاره ندارم و شکوه نتوانم زیرا حکمت بالغهئی در آن ولی ماتمنامه شما را خواندم و تسلی خاطر یافتم

- 6 And upon you be the Most Glorious Glory. Abbas.

6 و علیک البهاء الابهی

YBN.011-012

AB02687

To: *Mirza Muhammad Taqi Tabasi, in Calcutta*

Date: 1912-Mar-14

- 1 O you who are firm in the Covenant! Your letter was received. Due to lack of time, I write briefly. Praise be to God that your journey to Calcutta became the cause of benefit and joy to the divine friends, and God willing, it will also be the cause of blessings.
- 2 In truth, the friends in Calcutta are few in number, and due to not knowing the language, the desired results are not achieved as they should be. However, there is hope that in the future means will be provided. Show utmost kindness to the weak souls who are present there.
- 3 Write to Jinab Abbas-Ali who has returned from London that "While you are in Rangoon and Burma, you must follow the example of 'Abdu'l-Baha in London. You observed how loud was His call. Praise be to God, his elder brother also became a believer, thanks be to God."
- 4 Jinab Tabasi is intimate and confidential with both friend and stranger, and is in utmost fellowship and joy with all. When it is thus, division will not occur.

1 ای ثابت بر پیمان نامه شما رسید از عدم فرصت مختصر مرقوم میگردد الحمد لله سفر شما به کلکته سبب منفعت و مسرت یاران الهی گردید و انشاء الله سبب برکت نیز خواهد شد

2 فی الحقیقه احباب کلکته معدودی هستند و از ندانستن لسان مقصودی چنانکه باید و شاید حاصل نمیشود ولی امید چنانست که در مستقبل اسبابی فراهم آید شما بنفوس ضعیفه موجوده نهایت مهربانی بنمائید

3 بجناب عباسعلی که از لندن مراجعت کرد بنویسید که تو باید در رنگون و [برما] که هستی پیروی عبدالهء در لندن نمائی ملاحظه نمودی که چگونه فریاد بلند بود الحمد لله اخوی بزرگ ایشان نیز مؤمن گشت شکر خدا را

4 جناب طبسی با یار و اغیار همدم و همراز است و با کلّ در نهایت الفت و اهتزاز چون چنین باشد فصل در میان نیاید

- 5 As for the people of Yazd, briefly: Jinab Mushiru'l-Mamalik fell into destruction - they bled him dry, meaning his properties were plundered and pillaged, his dependents fell under the lash of wrath, and he himself fell into utmost abasement and destitution. Beyond this, other events also occurred where all the oppressors were caught in the punishment of their deeds.
- 6 God willing, improvement will be achieved for Jalal, and I hope that the affairs of the brother will also be healed. But the brother must become enkindled as he should, so that the confirmations of the Kingdom may unveil its secrets.
- 7 And upon you be the Most Glorious Glory.
- 5 اما اهالی یزد مختصر اینست جناب مشیرالممالک بمهاک افتاد او را فصد نمودند یعنی اموال به تالان و تاراج رفت و متعلقان در تحت سیاط قهر افتادند و خود او بنهایت ذلت و مسکنت افتاد و از این گذشته وقوعات دیگر نیز واقع که جمیع ستمکاران گرفتار جزای اعمال خویش گشتند
- 6 انشاءالله جلال بهبودی حاصل مینماید و امیدوارم که امور اخوی نیز التیام یابد ولی باید اخوی چنانکه باید و شاید باهتزاز آید تا تأییدات ملکوت راز پرده براندازد
- 7 و علیک البهاء الأبهی

ABDA.238bx

AB07345

To: Shaykh Muhammad Baqir

Date: 1912-Mar-14

- 1 O you who are firm and established! Praise be to God that you are steadfast in the love of God and constant in service to God's Cause, and are known in the Abha Kingdom for serving the families of martyrs, and are a participant and partner with 'Abdu'l-Baha in the Supreme Concourse, for I am a servant and attendant to the families of martyrs.
- 2 Your services are accepted at the Divine Threshold, especially the effort you made for His Holiness Bayda - 'Abdu'l-Baha is pleased and delighted with that.
- 3 My hope is that you and Jinab-i-Bayda will succeed in circumambulating the gathering place of the Supreme Concourse. This is from God's grace which He bestows on whomever He wishes, and God is possessed of great bounty.
- 4 And upon you be the Most Glorious Glory.
- 1 ای ثابت ثابت نابت الحمد لله مستقیم بر محبت الهی و مستدیم در خدمت امر الله و بخادمی بازماندگان شهدا معروف ملکوت ابهی و در ملأ اعلی سیم و شریک عبدالبهاء زیرا من چاکر و خادم بازماندگان شهدا هستم
- 2 خدماتت در درگاه احدیت مقبول علی الخصوص همتی که در حق حضرت بیضا نموده بودی عبدالبهاء از آن خوشنود و مسرور
- 3 امیدم چنانست که با جناب بیضا بطواف مطاف ملأ اعلی موفق شوید ذلک من فضل الله یؤتیه من یشاء و الله ذو فضل عظیم
- 4 و علیک البهاء الأبهی

YBN.016c

AB00358

To: Nasrullah Baqiruf, in Tihiran

Date: 1912-Mar-15

- 1 O thou who art firm in the Covenant and steadfast in heart and soul! 'Abdu'l-Baha is in these days bound for America and offers his most earnest supplications at the Threshold of the Most Glorious Beauty that during this absence the divine friends may abide under the protection of His Holiness the One True God and arise to promote the manifest Faith, that hearts may become mirrors, cleansed and distinguished from the rust of hatred, that the human world may receive the radiance of God, that true and sincere love and affection may become manifest, and that the unity of mankind may become evident and visible.

1 ای راسخ پیمان و ثابت دل و جان عبداله‌آ در این روزها عازم امریکاست و نهایت رجا بدرگاه جمال ابدی مینماید که در این غیوبت یاران الهی در صون حمایت حضرت احدیت باشند و بترویج آئین مبین پردازند تا سینه‌ها آئینه گردد و از زنگ کینه پاک و ممتاز شود عالم انسان پرتو یزدان گیرد و مهر و محبت صمیمی حقیقی جلوه نماید و وحدت بشر ظاهر و عیان گردد
- 2 That kind friend is ever in the thoughts of those who long for him, and this wanderer in the wilderness of the love of God is well-pleased and joyful with his conduct and behavior. In service to the manifest Light, thou hast shown no shortcoming from any direction, and hast expended praiseworthy efforts. Thou art mindful of guiding souls and strivest with all thy heart for the enlightenment of humanity, that thou mayest awaken one who sleepeth and make mindful one who is heedless, and beyond thy capacity thou engagest in diverse services. Assuredly thou shalt be confirmed and assisted.

2 آن یار مهربان همیشه در خاطر مشتاقانست و از رفتار و کردار آن این آواره بادهء محبت الله خوشنود و شادمان در خدمت نور مبین از جمیع جهات قصور ننودی سعی مشکور مبذول داشتی در فکر هدایت ناسی و در نورانیت خلق بجان میکوشی تا خفته‌ئی بیدار نمائی و غافل هوشیار فرمائی و مافوق طاقت بخدمات گوناگون میپردازای یقین است که مؤید و موفق میشوی
- 3 As for those persons for whom thou didst request letters, they shall be written and sent. Praise be to God, the lights of the Morn of Oneness are spreading throughout all regions with utmost diffusion, and detailed letters, some adorned with a thousand names, arrive from America, and special correspondence comes from both friend and stranger, and communications arrive continually from the great assemblies of America, all requesting 'Abdu'l-Baha's journey to those regions and showing the utmost eagerness and desire. Therefore am I compelled to undertake this journey. Yet my heart is in the East, for it is the Dawning-Point of the Sun of Truth, and my soul and conscience are gladdened and rejoiced in remembrance of the divine friends in Iran.

3 از برای نفوسی که نامه خواستی تحریر گردد و ارسال شود الحمد لله انوار صبح احدیت در آفاق در نهایت انتشار است و نامه‌های مفصل بعضی بهزار اسم مزین از امریکا میرسد و از آشنا و بیگانه مکاتیب مخصوصه میآید و از مجامع عظمای امریک مراسلات پیاپی است و جمیع خواهش سفر عبداله‌آ بان صفحات مینمایند و در نهایت عطش و خواهشند لهذا مجبور بر این سفرم اما قلب من در شرقست زیرا مطلع شمس حقیقت است و جان و وجدانم بیاد یاران الهی در ایران خوشنود و شادمان
- 4 In the days of tribulations and afflictions, the friends in the East sacrificed their lives and endured every hardship and calamity. They sought no rest in any morning and desired no repose in any evening. By day they were under the lash, and by night beneath stocks and chains. One day their possessions were plundered and pillaged, another day they fell under

4 در ایام مصائب و بلایا یاران شرق جانفشانی نمودند و تحمل هر صدمه و بلائی کردند هیچ صبحی راحت نجستند و هیچ شامی آرام نخواستند روزها در تحت تازیانه بودند و شبها در زیر کند و زنجیر روزی اموال بتالان و

torture. At times they hastened to the place of sacrifice, and at times they raised the cry of "O Baha'u'l-Abha" from the heights of the gallows. These are the tested believers and the illumined candles of every gathering. Therefore 'Abdu'l-Baha's desire is to meet the friends of Iran, but as there are compelling obstacles, he journeys from East to West.

- 5 The letter which thou didst write to Aqa Siyyid Asadu'llah was carefully considered. Indeed, it is exactly as thou didst write. The present state of Iran is the cause of grief, and due to successive upheavals, self-interested conflicts, disturbed thoughts, and confused minds, eyes are weeping and hearts are burning. But the Iranians have destroyed their own foundation by their own hands, for they followed obsolete verses and imperfect, distorted proofs—that is, the traditional divines—and thus cast themselves into inevitable calamity. An army whose commander follows ambiguous verses and bears the standard of incomplete and immature Islamic proofs will surely be afflicted with destruction and ruin, becoming a manifestation of "their hosts, all of them, shall be routed." Whatever counsel was given, no one heeded, and whatever cry was raised, none listened. Therefore that people, drowned in sleep, were afflicted with this blame, and still they have not awakened to cry out and say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us from the Path."

- 6 Time and again these obsolete verses made this community distorted, yet still the people of Iran cling to their garments. In any case, you must pray, and I too shall supplicate and implore at the Threshold of Oneness, seeking tranquility and stability for Iran. My hope is that that noble person may succeed in establishing good order and bringing peace and tranquility to Iran. Praise be to God, the shameless chief of mischief-makers has been exposed, and it has become known from what source this secret sedition and corruption originated. But what benefit, when the prime minister became an intercessor for that evil-doer?

- 7 In the Turkish language they tell a story that Shaykh Nasru'd-Din had two calves. One ran away, and he was beating the other calf with a stick. They asked him, "Why are you beating this calf?" He replied, "Because its companion ran away." They said, "But this one didn't run away—its companion ran away." He said, "You don't know—if this one gets the chance, it will be even quicker in running away than the other one." In any case, this prime minister turned Iran upside down, and still the Iranians do not know what a pest and what a calamity this ill-omened owl was for deprived Iran.

تاراج رفت و وقتی در زیر شکنجه افتادند
دمی بقرپانگاه عشق شتافتند و یومی بر فراز دار
یابهاء الاهی بلند نمودند آنان مؤمن و ممتحنند و
شمعهای روشن هر انجمن لهذا آرزوی عبدالهآء
لقای یاران ایرانست ولی چون موانع مجبره در
میان لهذا از خاور بباختر سفر مینماید

- 5 مکتوبی که باقا سید اسدالله مرقوم نموده بودید
بدقت ملاحظه گردید فی الحقیقه همانست که
مرقوم نموده اید حال ایران مورث احزان است
و از انقلابات متتابعه و مخاصمات غرضکارانه و
تشویش افکار و تخدیش اذهان چشم گریان و
قلب سوزانست ولی ایرانیان بدست خود بنیاد
خوبش برانداختند زیرا متابعت آیات منسوخه و
جیح ناقصهء منسوخه یعنی علمای رسوم نمودند
و خود را بیلای محتوم انداختند جندی را که
سردار آیت متشابه و علیدار حجت الاسلام غیر
بالغه باشد البته بخسف و نسف مبتلا گردد و
مظهر جند هنالک مهزوم من الأحزاب گردد
آنچه نصیحت شد نفسی اصغا نمود و آنچه فریاد
برآمد شخصی استماع نکرد لهذا آن قوم مستغرق در
نوم مبتلا باین لوم گشتند و هنوز بیدار نشده اند
تا فریاد برآرند و بگویند ربنا انا اطعنا سادتنا و
کبرانا فأضلونا السبیل

- 6 بکرات و مرات این آیات منسوخه این امت را
ممسوخه کردند و هنوز اهل ایران دست بدامان
آنانند باری شما دعا کنید من نیز بدرگاه احدیت
تضرع و زاری نمایم و ایران را سکون و قراری
طلب امیدم چنانست که آن شخص بزرگوار موفق
بجسن انتظام و راحت و قرار ایران گردد الحمد
لله رئیس اشرار یحیا آشکار گردید و معلوم شد
که فتنه و فساد سری از چه مصدریست ولی
چه فائده که صدر همکار شفیع آن بدکردار شد

- 7 در لسان ترکی حکایت کنند که شیخ نصرالدین
را دو گوساله بود یکی فرار کرد گوسالهء دیگر
را بضرب چوب اذیت مینمود سؤال نمودند چرا
این گوساله را میزنی گفت بجهت اینکه رفیقش
فرار کرده گفتند این که فرار نکرده رفیقش فرار
نموده گفت شما نمیدانید اگر این فرصت یابد از او
در گریختن چابکتر است باری این صدر ایران را
زیر و زیر نمود و هنوز ایرانیان ندانند که این بوم

شوم چه آفتی و چه نکبتی از برای ایران محروم
بود

8 And upon thee be the Most Glorious Glory.

8 و عليك البهاء الأبهى

BRL_DAK#0767, MKT5.179

AB10962

To: Ghulam Rida Amin Amin, in Tihiran

Date: 1912-Mar-15

...O my God! This is a servant who implores the Kingdom of Glory and supplicates at Thy sacred Threshold morning and evening, detached from all save Thee and attracted to the Center of Beauty. O Lord! Make his hopes reality and transform his condition to the most excellent of conditions. Verily Thou art the Mighty, the Most High, and verily Thou art the Powerful, the Generous, the Omnipotent, the Helper.

...الهي الهى هذا عبد متضرع الى جبروت الجلال
و متوسل بعثبتك المقدسه فى الغدو و الاصال
منقطع اليك و منجذب الى مركز الجمال رب يسر
له الآمال و حوّل حاله الى احسن الأحوال انك
انت العزيز المتعال و انك انت القوى الكريم
المقتدر المستعان

BSHN.140.198x,

BSHN.144.198x,

MHT2.129ax

AB02780

To: Mihdiquli son of J

Date: 1912-Mar-16

1 O kind friend! The time has come for you to find a true name. Today from the melody of the Concourse on High, "Ya Baha'u'l-Abha" reaches the ears of the dwellers of the heavenly retreats, for this is the cycle of Baha'u'llah. Therefore strive with heart and soul to become Baha-Quli, that you may place upon your head the crown of eternal sovereignty whose brilliant jewels will shine throughout all ages and centuries.

1 ای یار مهربان وقت آن آمد که نامی حقیقی
یابی امروز از آهنگ ملاً اعلی یا بهاء الأبهى
بسماع اهل صوامع لاهوت میرسد زیرا دور
دور بهاء الله است لهذا به جان و دل بکوش
که بهاقلی گردی تا تاج سلطنت ابدیه بر سر نهی
که جواهر زواهرش بر قرون و اعصار الى الأبد
بدرخشد

2 You observed what a great commotion arose in Europe. Thousands of kings came and went, with no sound or call except what was written in newspapers that His Majesty the Emperor of Germany or Italy arrived on such a day with great ceremony,

2 ملاحظه فرمودی که در فرنگ چه آهنگ بلند
شد هزاران ملوک عبور و مرور نمودند ابدأ
نه صدائی و نه ندائی جز آنکه در جرائد مرقوم
که حضرت امپراطور آلمان یا ایتالیا در فلان

attended banquets, and on such a day returned to his country, being received with utmost honor, and at feasts glasses were raised to each other's health, and such and such matters were discussed, and that is all. However, 'Abdu'l-Baha, despite weakness and having no belongings or fame, entered those regions. Since he was known and renowned for servitude at the Sacred Threshold, the banner "Verily We have given thee a manifest victory" was chanted in great gatherings, and detailed accounts were published in newspapers and other publications and spread throughout the East and West of the world. Thus it became clear and evident that today servitude to the Abha Kingdom is surrounded by great confirmations.

روز باحتفال عظیم وارد و در مهمانیها حاضر و در فلان روز بمملکت خویش راجع شدند و استقبال بغایت اجلال اجرا گشت و در ضیافت اسلامت یکدیگر چای دور زد و در فلان مسئله شور گشت والسلام لکن عبدالهء باوجود ناتوانی و بی سر و سامانی بی نام و نشانی وارد بآن اقالیم گردید چون بعبودیت عتبه مبارکه مذکور و مشهور بود منشور انا فتحنا لک فتحاً مبینا در مجامع کبری ترتیل گردید و در جرائد و اوراق سائره آنصحبتهای مفصله مندرج شد و در شرق و غرب عالم انتشار یافت پس معلوم و واضح گردید که امروز عبودیت ملکوت ابدی محفوف بتأییدات کبریست

3 "Wait until the morn of His sovereignty dawns;

3 باش تا صبح دولتش بدمد

4 All this is but the result of early dawn."

4 این همه از نتایج سحر است

5 And soon that luminous morn will dawn and shine in all the cities and villages of Europe. And upon you be the Most Glorious Glory.

5 و عنقریب آن صبح نورانی بدمد و در جمیع مدن و قرای اروپا بدرخشد و علیک الهء الابدی

MMK6#492, MSHR2.186

AB06680

To: Yazdi, Husayn Ali brother of Haji Abdur-Rasul, in Ishqabad

Date: 1912-Mar-16

1 O thou who art firm in the Covenant! The glad-tidings of the impending completion of the Mashriqu'l-Adhkar, the arrangement of its gardens, and, erelong, the flowing of its fountains, brought infinite joy. The Mashriqu'l-Adhkar shall truly become a place of great happiness and joy. The strength and elegance of its structure, the orderly arrangement of its pathways, the design of its flowerbeds, the gushing of its fountains, the blossoming of its trees, the freshness of its air, and the charm and beauty of its appearance combine to create a paradise of utmost delight. It shall truly be without peer or likeness.

1 ای ثابت برپیمان بشارت قرب اتمام مشرق الأذکار و انتظام باغچهها و عنقریب فوران فوارهها سبب سرور بی منتهی شد فی الحقیقه بسیار مشرق الأذکار با روح و ریحان و باصفا خواهد شد متانت و لطافت بنا و حسن انتظام خیابانها و طراخی گلها و غلیان فوارهها و شکوفه درختها و لطافت هوا و حلاوت منظر جمع گردد جنتی در نهایت صفا تشکیل گردد فی الحقیقه بی مثل و نظیر شود

2 I beseech God that He may cast a glance of favor upon His loved ones. Yet the command "cast not yourselves with your own hands into destruction" must also be observed. Let them conduct their business with moderation.

2 و از خدا خواهم که احبای خویش را نظر عنایتی فرماید ولی و لاتلقوا بایدیکم الی التهلكه را نیز باید منظور داشت باعتدال تجارت نمایند

- 3 Likewise, the news of the establishment of the girls' school and the excellent organization of the boys' school has brought great joy. Convey to all the friends of God the Most Glorious and Most Wondrous greetings.

BRL_MASHRIQ#24

3 و همچنین مرده ء تأسیس معملخانهء بنات و حسن انتظام معملخانهء ذکور بسیار سبب سرور گردید جمیع یاران الهی را تحیت ابدع ابهی ابلاغ دار

COMP_MASHRIQP#24, MMK6#029x

AB07346

Date: 1912-Mar-17

...O Kind Lord! We are destitute children and infants in utmost poverty and evanescence, yet we are the verdure beside Thy stream and the blossoming saplings of Thy springtime. Through the droplets of the cloud of mercy, bestow freshness, and through the warmth of the sun of bounty, grant growth and development. From the breeze of the gardens of realities confer delicacy, and in the rose-garden of knowledge make us trees laden with leaves and fruit. Make us brilliant stars in the horizon of eternal felicity and radiant lamps in the assemblage of the human world. O Lord! If Thou dost cherish us, each one shall become as a star of knowledge, but if Thou dost leave us to ourselves, we shall melt away and be overtaken by loss and damage. All that we are is from Thee and to Thy threshold do we turn for refuge. Thou art the Giver, the Bestower, the Powerful.

BRL_APAB#03x, BRL_CHILD#25x

...خداوند مهربانا کودکانیم بی‌نوا و طفلانیم در نهایت فقر و فنا ولی سبزهء جویبار توئیم و نهالهای پرشکوفهء بهار تواز رشحات سبحان رحمت طراوتی بخش و از حرارت آفتاب موهبت نشو و نما احسان فرما از نسیم حدائق حقائق لطافتی عنایت کن و در بوستان معارف درختان پربرگ و بار فرما در افق سعادت ابدی نجوم ساطع الأنوار کن و در انجمن عالم انسانی چراغهای نورانی فرما پروردگارا اگر بنوازی هر یک شبهاز اوج عرفان گردیم و اگر بگذاری بگدازیم و بضرر و زیان گرفتار شویم هرچه هستیم از توئیم و بدرگاهت پناه آریم توئی دهنده و بخشنده و توانا

INBA75:067x, DUR1.561x, ADH2.128x,
ADH2_5#04 p.160x, MJMJ1.107x,
MMG2#439 p.482x, MJH.047ax,
HUV1.006x

ABU0220

Words spoken at Hotel Victoria in Ramleh, 1912-Mar-21

- 1 [Talk delivered on the first day of Naw-Ruz, corresponding to the first day of Rabi'u'th-Thani, 1330.]
- 2 According to ancient custom, every nation has general holidays when all the people rejoice and are glad. That is, they choose

1 بیانات مبارک در روز اول نوروز مطابق غرّه ربیع الثانی ۱۳۳۰

2 از عادت قدیمه است که هر ملّتی از ملل را ایام سرور عمومی که جمیع ملّت در آن روز سرور و

the day of the year whereon a great or glorious event had occurred. On that day they manifest great joy and happiness. They visit one another; if they have any feelings of bitterness towards one another, they become reconciled on that day; hard feelings pass away and they unite in love for each other. As great events occurred on the day of Naw-Ruz for the Persians, that nation therefore made it a national feast and considered it a national holiday.

- 3 This is, indeed, a blessed day because it is the beginning of the temperate season and the commencement of springtime in the northern hemisphere. All earthly things, whether trees, animals or humans, become refreshed; they receive power from the life-giving breeze and obtain new life; a resurrection takes place and, because it is the season of springtime, there is a general marvelous activity in all contingent beings.

- 4 There was a time when the Persian dynasty died out and no trace remained thereof. On such a day [Naw-Ruz] a new one was founded. Jamshid ascended the throne. Persia became happy and at peace. Its power, which had been dissipated, once more returned. Hearts and souls became possessed of wonderful susceptibilities, to such a degree that Persia became more advanced than it had been in former days under the sovereignty of Kayumars and Hushang. The glory and greatness of the government and the nation of Persia rose higher. Likewise, a great many events occurred upon the day of Naw-Ruz that brought honour and glory to Persia and to the Persians. Therefore, the Persian nation, for the last five or six thousand years, has always considered the Feast of Naw-Ruz as a day of national happiness, and until now it is sanctified and recognized as a blessed day.

- 5 In brief, every nation has a day to mark as a holiday which they celebrate with joy. In the sacred laws of God in every cycle and dispensation, there are blessed feasts, holidays and workless days. On such days no kind of occupation, commerce, industry, agriculture, or the like, is allowed. All work is unlawful. All must enjoy themselves, gather together, hold general meetings, become as one assembly, so that the oneness, unity and harmony of the people may be demonstrated in the eyes of all.

شادمانی کنند و اسباب عیش و عشرت فراهم آرند یعنی یک روز از ایام سنه را که در آن روز واقعه عظیمی و امر جلیلی رخ داده آنرا انتخاب نمایند و در آن روز نهایت سرور و نهایت حبور و نهایت شادمانی ظاهر کنند دیدن یکدیگر نمایند و اگر چنانچه بین نفوس کدورتی حاصل در آن روز آشتی کنند و آن اغبرار و آن دلشکستگی زائل شود دوباره بالفت و محبت پردازند چون در روز نوروز از برای ایرانیان امور عظیمهائی واقع شد لهذا ملت ایران یوم نوروز را فیروز دانستند و آن را عید ملی قرار دادند

- 3 فی الحقیقه این روز بسیار مبارکست زیرا بدایت اعتدال ربیعی و اول بهار جهت شمالست و جمیع کائنات ارضیه چه اشجار چه حیوان چه انسان جان تازهائی یابد و از نسیم جان‌پرور نشاطی جدید حاصل کند حیاتی تازه یابد و حشر و نشر بدیع رخ بگشاید زیرا فصل ربیع است و در کائنات حرکت عمومی بدیع

- 4 وقتی سلطنت ایران مضمحل شده بود و اثری از آن باقی نمانده بود در این روز تجدید شد جمشید بر تخت نشست ایران راحت و آسایش یافت قوای متحله ایران دوباره نشو و نما نمود اهتزاز عجب در دل و جانها حاصل گشت بدرجهائی که ایران از ایام سلف که سلطنت کیومرث و هوشنگ بود بلندتر گردید و عزت و عظمت دولت ایران و ملت ایران مقامی بالاتر گرفت و همچنین وقایع بسیار عظیمه در روز نوروز که سبب نخر و عزت ایران و ایرانیان است وقوع یافت لذا همیشه ملت ایران قریب پنج شش هزار سال است که این روز را فیروز شمرده‌اند و شگون دانسته‌اند و روز سعادت ملت شمرده‌اند و الی یومنا هذا این روز را تقدیس کنند و مبارک دانند

- 5 باری هر ملتی را روزی است که آن روز را یوم سعادت دانند و اسباب مسرت فراهم آرند و در شرایع مقدسه الهیه در هر دوری و کوری نیز ایام سرور و حבורی و اعیاد مبارکی که در آن روز اشغال متفرقه ممنوع تجارت و صناعت و زراعت خلاصه هر عملی حرام است باید کل بسرور و شادمانی پردازند و اجتماع کنند و محافل عمومی بپاریند و حکم یک انجمن حاصل کنند تا

وحدت ملت و الفت و یگانگی در جمیع انظار
مجسم شود

- 6 As it is a blessed day it should not be neglected or left without results by making it a day limited to the fruits of mere pleasure. During such blessed days institutions should be founded that may be of permanent benefit and value to the people so that in their conversations and in history it may become widely known that such a good work was inaugurated on such a feast day. Therefore, the intelligent must look searchingly into conditions to find out what important affair, what philanthropic institutions are most needed, and what foundations should be laid for the community on that particular day, so that they may be established.
- و چون روز مبارکی است نباید آن روز را مهمل گذاشت بی نتیجه نمود که ثمر آن روز محصور در سرور و شادمانی ماند در چنین یوم مبارکی باید تأسیس مشروعی گردد که فوائد و منافع آن از برای ملت دائمی ماند تا در السن و تاریخ مشهور و معروف گردد که مشروع خیری در فلان روز عید تأسیس یافت پس باید دانایان تحقیق و تحری نمایند که احتیاج ملت در آن روز بچه اصلاحی است و چه امر خیری لازم و وضع چه آسبی از اساس سعادت ملت واجب تا آن اصلاح و آن امر خیر و آن اساس در آن روز تأسیس گردد
- 7 For example, if they find that the community needs morality, then they may lay down the foundation of good morals on that day. If the community be in need of spreading sciences and widening the circle of knowledge, on that day they should proceed in that direction, that is to say, direct the thoughts of all the people to that philanthropic cause. If, however, the community is in need of widening the circle of commerce or industry or agriculture, they should inaugurate the means of attaining the desired aim. If the community needs protection, proper support and care of orphans, they should act upon the welfare of the orphans, and so forth. Such undertakings as are beneficial to the poor, the weak and the helpless should be pursued in order that, on that day, through the unity of all and through great meetings, results may be obtained, the glory and blessings of that day may be declared and manifest.
- مثلاً اگر ملاحظه کنند که ملت محتاج تحسین اخلاق است اساس تحسین اخلاق را در آن روز تأسیس کنند ملت اگر احتیاج بانتشار علوم دارد و توسیع دائره معارف لازم در آن روز در این خصوص قراری بدهند یعنی افکار عموم ملت را منعطف بآن امر خیر کنند و اگر چنانچه ملت احتیاج بتوسیع دائره تجارت یا صناعت یا زراعت دارد در آن روز مباشرت بوسائل نمایند که مقصود حاصل گردد یا آنکه ملت محتاج بصیانت و سعادت و معیشت ایام است از برای سعادت ایام قراری بدهند و قس علی ذلک تأسیساتی که مفید از برای فقرا و ضعفا و درماندگانست تا در آن روز از الفت عموم و اجتماعات عظیمه نتیجهئی حاصل گردد و میمنت و مبارکی آن روز ظاهر و آشکار شود
- 8 Likewise in this wonderful Dispensation this day [Naw-Ruz] is a blessed day. The friends of God should be confirmed in service and servitude. With one another they must be in the utmost harmony, love and oneness, clasping hands, engaged in the commemoration of the Blessed Beauty and thinking of the great results that may be obtained on such a blessed day.
- باری در این دور بدیع نیز این روز بسیار مبارکست باید احباء الهی در این روز بخدمت و عبودیتی موفق شوند باید با یکدیگر در نهایت الفت و محبت و یگانگی دست در آغوش شوند و بکمال فرح و سرور بذکر جمال مبارک مشغول گردند و در فکر آن باشند که در چنین یوم مبارکی نتایج عظیمه حاصل شود
- 9 Today, there is no result or fruit greater than guiding the people, because these helpless creatures, especially the Persians, have remained without a share in the bestowals of God. Undoubtedly, the friends of God, upon such a day, must leave
- و امروز نتیجهئی و ثمری اعظم از هدایت خلق نیست زیرا این خلق بیچاره از جمیع مواهب الهیه علی الخصوص ایران و ایرانیان بی نصیب مانده اند

tangible, philanthropic or ideal traces that should reach all mankind and not only pertain to the Baha'is.

- 10 In all the prophetic Dispensations, philanthropic affairs were confined to their respective peoples only – with the exception of small matters, such as charity, which it was permissible to extend to others. But in this wonderful Dispensation, philanthropic undertakings are for all humanity, without any exception, because this is the manifestation of the mercifulness of God. Therefore, every universal matter – that is, one that belongs to all the world of humanity – is divine; and every matter that is sectarian and private is not universal in character – that is, it is limited. Therefore, my hope is that the friends of God, every one of them, may become as the mercy of God to all mankind.

BRL_ATE#135, BRL_SOCIAL#085x, BSW#16.30x, LOG#1030x,
SW_v09#01 p.008-009

احباء الهی در چنین روزی البته باید یک آثار خیریهء صوریه یا آثار خیریهء معنویه بگذارند که آن آثار خیریه شمول بر جمیع نوع انسانی داشته باشد زیرا در این دور بدیع هر عمل خیری باید عمومی باشد یعنی شمول بر جمیع بشر داشته باشد اختصاص به بهائیان نداشته باشد

10 در جمیع ادوار انبیا امور خیریهء تعلق بنفس آن ملت داشت مگر مسائل جزئیة مثل صدقه که تجویز شمول بر عموم داشت اما در این دور بدیع چونکه ظهور رحانیت الهی است جمیع امور خیریه شمول بر جمیع بشر دارد بدون استثنا لهذا هر امری عمومی یعنی که تعلق بعموم عالم انسانی دارد الهی است و هر امر خصوصی و مشروعی از مشروعات عالم انسانی که تعلق بعموم ندارد محدود است لهذا امیدم چنانست که احبای الهی هر یک از برای عموم بشر رحمت پروردگار باشند و علیکم البهاء الابهی

BRL_DAK#0394, AYT.349-353,
DWNP_v1#07 p.005-007, KHF.275,
KHAB.226 (236), KHTB3.101

AB09928

To: Ali Akbar Nakhjavani, in Baku
Date: 1912-Mar-22 ca.

- 1 O thou who art firm in the Covenant! I am about to depart for the West, therefore there is no time to write in detail. The European talks have been collected and corrected, and may be published. Any of them that align with Theosophy, if you translate and publish them, there would be no harm. I will board the ship in two days. If you have great longing to attain my presence, you are permitted. Convey the Most Glorious, Most Wondrous greetings to all the divine friends.

1 ای ثابت پیمان در شرف حرکت بسمت غرب هستم لهذا فرصت تحریر مفصل نیست نطقهای اوورپا جمع و تصحیح شده است بلکه طبع میگردد هریک که موافق ثیاسوفیاست اگر ترجمه نمائید و نشر فرمائید ضرر ندارد من دو روز بعد سوار کشتی میشوم شما اگر شوق زیاد بحضور دارید مأذونید جمیع یاران الهی را تکبیر ابداعی ابلاغ نمائید

- 2 Upon you be the Most Glorious Glory.

2 و علیکم البهاء الابهی

BRL_ATE#024, MAAN#10

BRL_DAK#0023

AB03224*To: Nasrullah Baqiruf, in Tihiran**Date: 1912-Mar-22 ca.*

- ¹ O true friend of 'Abdu'l-Baha! In the ocean, the fire of the love of God is burning with intense heat. The passengers gathered together and one night requested a talk before everyone. According to my weakness and inability, a spiritual talk was given. At present, there is great commotion and excitement among the passengers on the ocean liner that these strangers are servants of the Threshold of Baha'u'llah and are traveling from East to West to convey the Cause and spread the teachings of Baha'u'llah. Some are making inquiries. It is hoped that the excitement will increase and the breaths of the spirit of the love of God will bestow new life upon hearts.

¹ ای یار صادق عبدالبهاء در محیط آب نار محبت الله در شدت التهابست اهل کشتی جمع شدند و در شبی خواهش صحبتی در مواجهه عموم نمودند بقدر عجز و ناتوانی صحبتی روحانی گشت علی العجاله در جهان محیط در میان اهل سفینه دمدمه و غلغله افتاده که این نفوس غریبه بندگان آستان بهاء الله هستند و بجهت ابلاغ امر و نشر تعالیم حضرت بهاء الله از شرق عازم غربند و بعضی جستجو مینمایند امید چنانست که غلغله بلند گردد و نفثات روح محبت الله قلوب را روح جدید بخشد ع ع

- ² His honor Mir Amin requested to be a companion on this journey. 'Abdu'l-Baha would also have been extremely happy with this, but considering your responsibilities and there not being time to get your permission, he was instructed to return to attend to your affairs. If he has no work, and my stay in America becomes prolonged, and you find it agreeable in every way, and consult with his honor Amin, and opinions are in agreement - if he comes for a brief period in the latter days, there would be no harm.

² جناب میر امین خواهش نمودند که در این سفر همدم گردند عبدالبهاء را نیز نهایت سرور در این بود ولی بملاحظه مشاغل شما و فرصت استئذان از شما نیز نبود حکم بر رجوع شد تا بتمشیت امور آنحضرت پردازد اگر چنانچه کاری نداشته باشد و مکث من در امریکا بطول انجامد و از هر جهت شما موافق بدانید و بجناب امین شور بنمائید و آراء توافق یابد اگر مدتی قلیل در ایام اخیر بیاید ضرری ندارد ع ع

- ³ Thank God the honored Amirs arrived before my departure and meeting was obtained with utmost joy. They truly have radiant faces.

³ حضرات امیران الحمد لله پیش از حرکت من رسیدند و در نهایت سرور ملاقات حاصل گردید فی الحقیقه رویهای نورانی دارند

MKT5.196, MMK5#058 p.053, KHSK.113

AB06581*To: Afnan Alai, Mirza Buzurg et al., in Shiraz**Date: 1912-Mar-22 ca.*

- ¹ O Afnans of the Blessed Tree! 'Abdu'l-Baha will be departing for distant lands in these two days. There is absolutely no time for writing. I entrust you to the protection of the King of Oneness.

¹ ای افنان سدره مبارکه عبدالبهاء در این دو روزه عازم بلاد بعیده است ابدأ وقت تحریر

نیست شما را در صون حمایت ملیک احدیت
ودیعہ میگذازم

- 2 Despite utmost weakness, I am determined to undertake such a journey, but my reliance is upon divine confirmations. The people of America, both friends and strangers, are all pleading with utmost insistence for 'Abdu'l-Baha's presence. Perhaps more than a thousand letters have arrived from the friends and various assemblies of America, even from some church ministers. Therefore I am compelled to make this journey.

2 با نہایت ناتوانی مصمم چنین سفری ہستم ولی
اعتماد بر تأیید صمدانیست اہالی امریک از آشنا
و بیگانہ کل در نہایت الحاح خواہش حضور
عبدالہآء مینمایند بیکن بیش از ہزار اوراق از
احبا و مجامع گوناگون امریکا حتی از بعضی
کشیشہای کلیسا رسید لہذا مجبور بر این سفر
گشتم

- 3 I have beseeched God for your success. The plot of land that Arbab Ardishir has gifted is most acceptable. Convey the most wondrous and glorious greetings.

3 و از برای شما گشایش از حق خواستم جار
زمینی کہ جناب ارباب اردشیر تقدیم نمودہ
بسیار مقبول گردید تحیت ابدع ابہی ابلاغ
دارید

INBA87:333, INBA52:340

AB12456

To: Anna Kostlin, in Esslingen

Date: 1912-Mar-22

O seeker of the divine Kingdom! Your letter was received. Praise be to God that you have partaken of His infinite bounty and found spiritual life and joy from the eternal life.

Praise be to God, your letter brought glad tidings of the guidance of a group, and that verses are being chanted in the Tuesday gatherings. I pray that your dear mother may be guided and discover the truth, and that each of you may act according to the teachings of Baha'u'llah so that you may become like radiant lamps.

Whenever possible, I will travel to Stuttgart. There is no objection to properly translating the talks given in London and Paris and to translating and publishing some of the Tablets in Esperanto.

BBBD.162

AB12497

To: Heinrich Schwab, in Esslingen

Date: 1912-Mar-22

O seeker of truth and yearner for the Kingdom! Your letter was received. Give thanks to God that the light of guidance has shone forth and the glass of your heart has been illumined. Your heart has become heavenly, your soul has become celestial, your thoughts have become spiritual, and your purpose has become divine. I beseech God that He may confirm you and kindle you into a bright flame, that you may be stirred by the melody of the Kingdom and sing like a nightingale of inner meanings and realities in the Abha Paradise, that you may become the cause of guidance to others, that you may carry out this recognition with the utmost perfection, and that you may become the cause of guidance to your parents. And upon you be the most glorious Glory.

BBBD.163-164

AB12536

To: Caroline Kostlin, in Esslingen

Date: 1912-Mar-22

Thank God that thou didst hear the celestial call, that thou didst awaken from sleep and witness the lights of the Kingdom, and wert stirred by the breeze from the garden of Abha. Thou hast become a new creation and found eternal life. I beseech God that through the power of faith thou mayest also guide thy husband and son. Act in accordance with the teachings of Baha'u'llah and be enkindled with the fire of the love of God. I hope that thou mayest be the cause of guidance to many and that the meeting which is held in thy home may become day by day more illumined and be the cause of the spread of the divine teachings.

And upon thee be the Most Glorious Glory!

BBBD.163

AB12265*To: Alma Knobloch, in Stuttgart**Date: 1912-Mar-23*

1 O faithful to the Covenant!

1 ای ثابت بر پیمان

2 Thy letter arrived, as well as the letters from the Friends. I will answer every one of them. Thou hast written that the assembly of Esslingen is progressing. This news was the cause of great joy. I hope that Esslingen will be a great centre for Baha'is.

2 نامهء تو رسید و همچنین نامه‌های احبّاً جواب کلّ مرقوم میگردد مرقوم نموده بودی که محفل اسلنجن در ترقّیست این خبر بسیار سبب سرور گردید امیدم چنانست که اسلنجن مرکزی عظیم از برای بهائیان گردد

3 May the Cause of God progress in it day by day, and may the breaths of the Holy Spirit quicken the hearts. May the teachings of Baha'u'llah be scattered abroad, and the light of the unity of the world of humanity shine forth! May the lights of the Kingdom radiate forth and fill all men with delight and joy.

3 و روز بروز امر الله ترقّی کند و نفثات روح القدس قلوب را زنده نماید و تعالیم بهاءالله منتشر شود و نور وحدت عالم انسانی بدرخشد و انوار ملکوت بتابد و فرح و سرور احاطه کند

4 As regards verses 14 to 16 of the 4th chapter of Isaiah: Isaiah himself has explained it, that it was the Chaldean government; and that Nebuchadnezzar was disappointed of his royalty for seven years, and after the seven years, he became again the king of Babylon.

4 اما آیه ۱۴ الی ۱۶ از اصحاح ۴ اشعیا را خود اشعیا تفسیر نموده که حکومت کلدانی بوده بخت النصر هفت سال از سلطنت محروم ماند بعد از هفت سال دوباره سلطنت بابل را یافت

5 Give my kindest regards to Miss Katrin and Mother. Thank God, that the assembly of Stuttgart is also progressing. Do thank God, because thou hast been the cause of diffusing there the breaths of God.

5 بمس کنکین و والده نهایت مهربانی از قبل من مجری دار الحمد لله محفل استتکارت نیز در ترقّیست شکر کن خدا را زیرا تو سبب نشر نفحات الله در آنجا شدی

6 Convey my love and kindest regards to Herr Oberlehrer A. Braun and Herr Emil Ruoff.

6 هرن اوپرلهر ابرون و هرن امیل روف
Herrn Oberlehrer A. Braun . Herrn
Emil Ruoff را از قبل من نهایت محبّت و
مهربانی ابلاغ دار

7 Certainly, the translation of Tablets of Ishraqat, Tarazat, Kalimat and Bisharat will have a great effect in Germany.

7 ترجمهء الواح اشراقات و طرازات و کلمات و بشارات البتّه تأثیری در آلمانیا خواهد یافت و

8 Upon thee be the glory of the most Glorious.

8 علیک البهاء الاهی

BBBD.167

BBBD.165-166

ABU1975

Words spoken to Siyavash Sifidvash on board the SS Cedric at sea, 1912-Mar-24

- 1 Please convey to Jinab-i-Mirza Siyavush my utmost longing and love. He truly deserves to be the recipient of every favor and is worthy of service to the Blessed Beauty. In the future he will receive the utmost confirmation and will become the source of outstanding services. Convey my utmost love to Arbab Jamshid. Arbab Jamshid was mentioned and remembered in the sacred presence. They showed him a special favor, and this honor will remain in his family and will be a source of pride. And I have written to all the friends that whoever sincerely serves Arbab Jamshid, that service is to the Abha Kingdom and causes my satisfaction and joy.

- 2 Have them obtain as many photographs as possible of the writings of His Holiness the Exalted One [the Bab] and Nasiri'd-Din Shah and send them gradually. And if they can obtain the original manuscript it would be most acceptable and desirable. This is a great service. And convey to all the friends on my behalf, especially the Persian friends, my utmost longing and desire to meet them.

1 بجناب میرزا سیاوش از قبل من نهایت اشتیاق و محبت را ابلاغ دارید فی الحقیقه سزاوار است که مظهر هر التفاتی شود و لایق بندگی جمال مبارک است و در آینده نهایت تأیید خواهد یافت و مصدر خدمات فائده خواهد گشت به ارباب جمشید از جانب من نهایت محبت ابلاغ نماید ارباب جمشید در ساحت مبارک مذکور و مشهود بود باو یک عنایت مخصوصی داشتند و این شرف در خاندان او باقی خواهد ماند و مدار افتخار خواهد بود و من بجمع احباً نوشتم که هر کس بجناب ارباب جمشید بصدافت خدمت نماید آن خدمت بملکوت ابهی است و سبب رضایت و شادمانی من

2 جمیع نسخه‌های عکس که از خطوط حضرت اعلی و ناصرالدین شاه گرفته شده هر قدر ممکن است بدست آرند و بتدریج ارسال دارند و اگر بتوانند نسخه اصلی را بدست آرند بسیار مقبول و مرغوب این خدمتی است عظیم و بجمع احباً از قبل من علی‌الخصوص دوستان فارسی را نهایت اشتیاق و آرزوی ملاقات ابلاغ دارید

YARP2.300 p.245, RMT.032-033,
QUM.219.06x, YARD.043x, YARD.086-087

ABU2330

Words to the Master's entourage, spoken on board the SS Cedric at sea, 1912-Mar-25

- 1 During the last days of our stay in Egypt, we went to Tanta for the repair of the tomb of Haji Abu'l Qasim and from there went to Mansurih. In Tanta one of the English officials was our friend, who held us in great honor and showed us great respect everywhere. Observing this, the natives were more respectful and polite to us than even to the said officer, and throughout the town, everyone, young and old, even the policemen in the street, saluted us.

1 در زمان رومان مشهور بعلم اخلاق بودند ولی حالا مانند یونانیا در نهایت سوء اخلاقی مشاهده میشوند و همچنین اهالی بر مصر اواخر ایام اقامت در بر مصر بجهت تعمیر قبر حاجی ابوالقاسم بطنطا و از انجا بمنصوره رفتیم در طنطا یکی از رؤسای انگلیزها با ما آشنا بود خیلی احترام کرد و همه

جا ما را مقدّم می داشت اهالی چون این وضع
را میدیدند بما بیش از آن شخص تعظیم و تکریم
می کردند همه از بزرگ و کوچک حتی پلیسها
اسلام میدادند

- 2 But, at another time when we went alone to Mansurih, because the people did not observe outward riches, they did not pay any attention to us. In the days of the Romans they were known for their ethics, but now like the Greeks they are observed to be at the height of bad morals. This is the condition of hypocritical people who only look to outward appearances.

2 و چون بعد تنها بمنصوره رفتیم و بظاهر اسباب
تجلی میدیدند چنان توجّهی نداشتند این طور
اهالی ظاهر بین و متملّقند

BDA1.009.11

MHMD1.014

ABU2593

Words to a Unitarian woman on ship, spoken on board the SS Cedric at sea, 1912-Mar-26
Question/topic: A Unitarian asked 'Abdu'l-Baha to send a message through her to her congregation.

- | | |
|---|---|
| 1 The most important of all intentions is to spread the love of God, to establish harmony and oneness among the people. This is what distinguishes man from animals. Hence, tell your community in America: | 1 اَهْم مقاصد نشر محبّت الله و الفت و اتّحاد بين نفوس است اينست امتياز انسان از حيوان پس بجماعت خود در امريكا بگو |
| 2 Glad tidings, glad tidings, the Sun of love has dawned! | 2 البشارات البشارات كه آفتاب محبّت طلوع نمود |
| 3 Glad tidings, glad tidings, the table of fellowship is spread! | 3 البشارات البشارات كه بساط الفت گسترده گشت |
| 4 Glad tidings, glad tidings, the standard of the Kingdom is hoisted! | 4 مژده مژده كه علم ملكوت بلند شد |
| 5 Glad tidings, glad tidings, the divine springtime has appeared! | 5 مژده مژده بهار الهى ظاهر گرديد |
| 6 Glad tidings, glad tidings, the clouds of mercy have rained! | 6 مژده مژده ابر رحمت بباريد |
| 7 Glad tidings, glad tidings, the trees of the garden of humanity have become green and verdant! | 7 مژده مژده اشجار حديقۀ انساني سبو و خرم شد |
| 8 Glad tidings, glad tidings, the Herald of the Kingdom has raised His voice! | 8 مژده مژده منادى ملكوت ندا كرد انتى |

BDA1.011.12

DAS.1913-07-15, SW_v14#05 p.129, MHMD1.016-017, ABIE.066, BLO_PN#007

ABU2987

Words to Mirza Munir, spoken on board the SS Cedric at sea, 1912-Mar-26

Question/topic: One of the Arab travellers had spoken about Kheiralla's arrogance and heedlessness.

- 1 The poor man [Kheiralla] has become nameless and debased both in this world and in the Kingdom. What a high honor he had! But as he did not appreciate the fact, it all came to naught.

1 بیچاره گننام شد و در ملک و ملکوت ذلیل گردید چه عزتی داشت ولی چون قدر ندانست بیاد رفت

- 2 He wished to be made the leader of America and wrote plainly to me to this effect. One of the answers I gave him was, 'Cast aside all mention of the ruler and the ruled, the governor and the governed.'

2 میخواست رئیس امریکا باشد صریحاً بمن نوشت و از جمله عبارتی که در جواب از نوشتم این بود که دع ذکر رئیس و المرؤس و السّاس و المسوس الى آخر

MHMD1.016

BDA1.011.01

ABU3459

Words to Siyyid Asadu'llah Qumi, spoken on board the SS Cedric at sea, 1912-Mar-26

Question/topic: Siyyid Asadu'llah remarked that 'leadership must be wielded with obedience to the Cause of God'.

If a man considers himself humble and lowly in the Cause of God, he becomes glorified in all eyes. On the other hand, the moment he aspires to personal greatness, he falls into disgrace and oblivion.

اگر انسان خود را در امر الله ذلیل و حقیر دانست نزد کلّ عزیز میشود بالعکس بجزّ خيال بزرگی ذلیل و ساقط میگردد

MHMD1.016

BDA1.011.05

ABU0056

Address to crew of the Cedric, spoken on board the SS Cedric at sea, 1912-Mar-27

- 1 Praise be to God that in this gathering different races are assembled. Here we are from the East and you are from the West. This very fellowship and assembly is proof that harmony between East and West is possible, for it is the first radiance of love. We thank God that the means of love and fellowship have been provided for us. When we look upon creation, we see that every being possesses perfections. The mineral kingdom has its perfections, the vegetable kingdom has its perfections, but the vegetable world possesses the perfections of the mineral kingdom and additionally has vegetable perfections. Likewise, the animal possesses vegetable perfections and beyond that has animal perfections, until we come to man who is the noblest of all creatures and who combines all shared perfections plus the special human perfection.
 - 2 And when we look at human history from the beginning until now, we see that humanity has been moving toward perfection. Although its perfections are unlimited, it has not yet reached complete progress and maturity. In ancient times, medieval times, and recent centuries there has always been war and strife either between two governments, two nations, or two religions and sects. Thousands of homes have been destroyed, hundreds of thousands of sons left fatherless, hundreds of thousands of mothers left sonless. Therefore humanity has not yet reached perfection, for this savagery befits the animal world, not the human world.
 - 3 What befits humanity is love - war and strife are worthy of savage beasts. Savage animals kill only what they need for food, but man does not kill for food but rather for fame, to display power, and to demonstrate might and dominion. Man has no organs for savagery - that is, no claws and fangs like wolves and dogs - but rather organs for eating grains and fruits. Despite this he is savage and bloodthirsty. Moreover, animals do not kill their own kind but only prey upon other species that are their food. A lion does not kill its cub, but many kings have even killed their own children. Thus heedless man is more savage than wild beasts.
- 1 حمد خدا را که در این محفل اجناس مختلفه جمعند. در اینجا ما اهل شرقیم و شما اهل غرب. همین الفت و اجتماع نمونه است که الفت شرق و غرب ممکن است زیرا اول تجلی محبت است. شکر خدا را که اسباب محبت و الفت برای ما فراهم آمده است. چون برکائنات نظر نمائیم می بینیم هر کائناتی دارای کمالات است. جماد دارای کمالاتی است نبات دارای کمالاتی است اما عالم نبات کمالات جمادی را دارد و فضلاً عن ذلک دارای کمالات نباتی است. و همچنین حیوان کمالات نباتی را دارد و فضلاً علی ذلک کمالات حیوانی داراست. تا انسان که اشرف جمیع مخلوقات است و جامع جمیع کمالات مشترکه و کمال خصوصی انسانی.
- 2 و چون نظر بتاریخ بشر کنیم از بدایت الی الآن عالم انسانی رو بتکمیل است. هر چند کمالاتش نامحدود است اما تا بحال بترقی تام و درجه بلوغ نرسیده و در قرون اولی و قرون وسطی و قرون اخیر همیشه جنگ وجدال یا در میان دو دولت و یا در میان دو ملت و یا در میان دو دین و مذهب بوده هزاران خائمان در هروقتی ویران شده صد هزاران پسران بی پدر گشته صد هزار مادران بی پسر شدند. لهذا عالم انسانی هنوز بکمال نرسیده چه که این درندگی سزاوار عالم حیوانی است نه عالم انسانی.
- 3 آنچه شایسته انسان است محبت است حرب و جدال سزاوار حیوانات درنده است و حیوانات درنده برای قوت ضروری بقدر لزوم میدرنند اما انسان برای قوت ضروری نیست بلکه بجهت شهرت و اظهار قدرت و ظهور سطوت و صولت است. انسان آلت درندگی ندارد یعنی چنگال و دندان کج مانند گرگ و سگ ندارد بلکه آلات دانه خوری و میوه خوری دارد با وجود این درنده و خونخوار است. و همچنین حیوانات جنس خود را نمیدرد بلکه حیواناتی میدرنند که طعمه آنها است. شیر بچه خود را نمیدرد اما بسیاری از پادشاهان حتی فرزندان

- 4 Therefore all the Prophets came to cultivate love, and divine religion was the foundation of fellowship and love. But alas, a thousand times alas, that which was meant to create harmony and love became the cause of enmity. Whenever war occurred it was either racial war, religious war, political war or patriotic war. Although all humans are of one race, all children of Adam, all inhabitants of one earth - why should they be different, why should they war? God created all of one race and made the earth one globe and created all from one lineage. Is it fitting that they should destroy each other's countries and kill each other's people? Consider how a poor mother suffers and labors for twenty years, staying awake nights and finding no rest by day until she raises her precious child, then suddenly that promising youth is taken before the cannon and killed, with absolutely no result. Consider how once Germany triumphed over France, then France prevailed. In each instance what tremendous loss of life occurred without result, and in the end all of these shall pass away.

- 5 The Greek empire in ancient times conquered many lands - what became of it in the end? The Romans subjugated all of Europe - what became of that in the end? They made conquests and destroyed four million souls - what was the result? In the end they themselves were vanquished. I swear by the glory of God that such ferocity is unworthy even of the animal kingdom, let alone humanity. The kind Lord created all and provides sustenance to all and is merciful to all. Therefore we must follow the divine policy, for no matter how much humanity may strive, it cannot establish a policy better than the divine policy. God is at peace with all - why should we be at war? He is kind to all - why should we be unkind? In brief, those past centuries were ages of ignorance.

- 6 Praise be to God, this century is the century of knowledge, the century of ethics, the century of civilization, the century of the discovery of the realities of things. Minds have progressed and the sphere of thought has expanded. Befitting the human world in this luminous century is the unity of the human race, that all groups may become as one group, and that these religious

خود را کشتند پس انسان غافل ظالم از حیوان درنده تر است.

4 لهذا جميع انبيا برای تربيت محبت آمدند و دين الهی اساس الفت و محبت بود. اما هزار افسوس که آنچه سبب الفت و محبت بود علت عداوت نمودند و هر وقت حربی واقع شد يا حرب جنسی بود يا حرب دينی يا حرب سياسی و يا حرب وطنی. با آنکه نوع انسان همه یک جنسند جميع سلاله آدمند و جميع اهل یک وطنند چرا مختلف باشند چرا حرب نمایند؟ خدا جميع را یک جنس خلق نمود و عالم ارض را یک کره آفریده و کل را یک سلاله خلق کرده آیا سزاوار است ممالک یکدیگر را خراب کنند و نفوس یکدیگر را هلاک نمایند. ملاحظه کنید یک مادر بیچاره چقدر خون دل میخورد و بیست سال زحمت میکشد شہا نخواست روزها آرام نگیرد تا فرزند نازنینی بزرگ شود یک دفعه آن نو جوان برانزده را مقابل توپ میبرند و بکشتن میدهند و ابداً نتیجه ندارد. ملاحظه نمائید یک وقت آلمان بر فرانسه غلبه نمود چه خونها ریخته شد تا بعد فرانسه غلبه کرد باز آلمان غالب شد در هر دفعه چقدر اتلاف نفوس شد بدون نتیجه و عاقبت جميع اینها فانی شود.

5 دولت یونان در سالف زمان ممالک کثیر فتح کرد عاقبت چه شد رومان جميع اروپا را تسخير کرد عاقبت چه شد فتوحات کرد چهار مليون نفوس تباہ نمود چه نتیجه داد عاقبت خود مغلوب گشت. قسم به عزت الهیہ اینگونه درندگی سزاوار عالم حیوانی نیز نیست تا چه رسد بانسان، خداوند مهربان کل را خلق کرده و جميع را رزق میدهد و بجميع مهربان است پس باید متابعت سیاست الهیہ نمود زیرا بشر هر قدر کوشش نماید نمیتواند سیاستی بهتر از سیاست الهیہ تأسیس نماید. خدا با جميع صلح است ما چرا در جنگ باشیم او بهمه مهربان است ما چرا نا مهربان باشیم؟ باری آن قرون ماضیه قرون جهل بود

6 الحمد لله این قرن علم است قرن اخلاق است قرن تمدن است قرن اکتشاف حقائق اشیاء است عقول ترقی نموده دائره افکار اتساع یافته. سزاوار عالم انسانی در این قرن نورانی وحدت عالم انسانی است تا جميع فرق یک فرقه

prejudices, racial prejudices, patriotic prejudices and political prejudices may be abandoned.

شوند و این تعصبات دینی و تعصبات جنسی و تعصبات وطنی و تعصبات سیاسی را ترک نمایند.

- 7 Christ sacrificed His life for this glorious purpose and taught by His actions that you too should do likewise. Moses strove for forty years, Abraham endeavored for this purpose, that day by day we might strive in fellowship and love. For human comfort lies in love and fellowship, and the illumination of the world depends on love and unity. There was a time in Iran when various peoples and religions - Persians, Turks, Arabs, Zoroastrians, Jews, Christians and Muslims - different sects and faiths were in utmost opposition to one another. They considered each other unclean and would not sit together at the same table. At such a time, Baha'u'llah appeared like the sun from the East and raised the banner of the unity of mankind. He brought such fellowship among these diverse communities that if someone were to enter their gatherings, they would not know who was Christian, who was Muslim, who was Jewish, and who was Zoroastrian.

7 حضرت مسیح جان خود را برای این مقصد عزیز نثار فرمود و بعمل تعلیم داد که شما نیز چنان نمائید. حضرت موسی چهل سال کوشید حضرت ابراهیم برای این مقصد کوشش فرمود تا روز بروز در الفت و محبت کوشیم زیرا راحت انسانی در محبت و الفت است نورانیت عالم در محبت و الفت است. در وقتی که در ایران از فرق و ملل مختلفه فرس بود ترک بود عرب بود مجوس و یهود و نصاری و مسلمان بود طوائف و ادیان مختلفه در نهایت ضدیت بودند یکدیگر را نجس میدانستند ممکن نبود بر سر یک سفره جمع شوند در همچو وقتی حضرت بهاء الله مانند آفتاب از شرق ظاهر شد علم وحدت عالم انسانی بلند فرمود چنان اقوام مختلفه را الفت داد که اگر شخصی در مجامع آنها وارد شود نمیداند کدام مسیحی کدام مسلمان کدام یهودی کدام زردشتی است.

- 8 His first teaching is the unity of mankind - He declared that all are servants of one God and are under the shadow of one true Educator. God has bestowed the mantle of humanity upon all; however, one may be ignorant and must be guided, another is like a child and must be educated, another is sick and must be healed. Is it befitting to disregard the sick or show unkindness to a child?

8 اول تعلیم او وحدت عالم انسانی است فرمود همه بندگان یک خداوندند و در ظلّ یک مربّی حقیقی. خداوند خلعت انسانیت را بدوش کل داده نهایت این است یکی جاهل است باید او را دلالت نمود طفل است باید تربیت کرد مریض است باید معالجه نمود. آیا سزاوار است مریض را بی اعتنائی کنیم و طفل را تا مهربانی نمائیم؟

- 9 His second teaching is the independent investigation of reality, for if the peoples and religions investigate reality, they will unite. Moses promoted reality, as did Christ, Abraham, Muhammad, the Bab, and Baha'u'llah - all established and promoted reality.

9 ثانی تعلیم بهاء الله تحرّی حقیقت است که اگر ملل و ادیان تحرّی حقیقت نمایند متحد شوند. حضرت موسی ترویج حقیقت کرد و همچنین حضرت مسیح و حضرت ابراهیم و حضرت رسول و حضرت باب و حضرت بهاء الله کل تأسیس و ترویج حقیقت نمودند.

- 10 His third teaching is that religion must be the cause of love and fellowship; if it becomes the cause of discord, its absence is preferable.

10 ثالث تعلیم حضرت بهاء الله اینکه دین باید سبب الفت و محبت باشد اگر سبب اختلاف شود عدم آن بهتر است.

- 11 His fourth teaching is that religion and science are twins. If religion opposes science, it is ignorance. Therefore, all religious matters must conform to science, for that which contradicts science is ignorance. Thus, wisdom and sound reason support religion, not oppose it.

11 رابع تعلیم حضرت بهاء الله این که دین و علم توأم است. دین اگر مخالف علم باشد جهل است پس باید جمیع مسائل دینی را مطابق علم نمود زیرا

- مخالف علم جهل است پس حکمت و عقل سلیم مطابق و ممدّ دین است نه مخالف.
- 12 His fifth teaching is that religious, political, racial and national prejudices destroy the foundation of humanity. In the presence of these prejudices, it is impossible for the human world to progress.
- خامس تعلیم حضرت بهاء الله آنکه تعصب دینی و تعصب سیاسی و تعصب جنسی و تعصب وطنی هادم بنیان انسانی است. با وجود این تعصبات ممکن نیست عالم انسانی ترقی نماید.
- 13 His sixth teaching is the equality of rights between men and women; they must achieve equality of rights so that women may attain all perfections equal to men.
- سادس تعلیم حضرت بهاء الله مساوات حقوق رجال و نساء است باید تساوی حقوق حاصل نمایند تا نساء در جمیع کمالات مساوی با رجال گردند.
- 14 His seventh teaching is equality of human rights and adjustment of means of livelihood. All humanity must share in happiness and comfort - if the wealthy have magnificent palaces, the poor should at least have humble dwellings; if the rich have ultimate wealth, the poor should have basic necessities. However, differences in degrees must be preserved as all cannot be equal.
- سابع تعلیم حضرت بهاء الله تساوی حقوق نفوس و تعدیل معیشت است. باید جمیع بشر از سعادت و آسایش نصیب برند اگر شخص غنی در قصر عالی است فقیر هم آشیانه حقیر داشته باشد اگر غنی در نهایت ثروت است فقیر هم دارای قوت ضروری باشد. اما تفاوت درجات را باید حفظ نمود زیرا نمیشود جمیع یکسان باشند.
- 15 His eighth teaching is that no matter how much humanity progresses materially, it still needs the breaths of the Holy Spirit. The ancients strived greatly to establish means of education through the power of reason, but although they educated themselves and a few souls, but they could not provide universal education. Every power is incapable of providing extraordinary universal education except the power of the Holy Spirit.
- ثامن تعلیم حضرت بهاء الله آنکه عالم انسانی هر قدر ترقی طبیعی نماید باز محتاج نفثات روح القدس است. قدما خیلی کوشیدند که بقوه عقل اسباب تربیت نفوس فراهم نمایند اما فلاسفه هر چند تربیت خود و نفوس قلیله نمودند لکن تربیت عمومی نتوانستند. هر قوتی از تربیت فوق العاده عمومی عاجز است مگر قوه روح القدس.
- 16 For example, Christ, through the power of the Holy Spirit, provided universal education and united different nations until the Chaldean, Egyptian, Roman, Greek and Assyrian nations - different peoples - became united through the power of the Holy Spirit. Therefore, the human world needs this divine power to progress both in knowledge and reason, and in spirituality. Learning and natural politics in most cases cause division and discord, as according to some politicians, the Greek philosophers sowed discord among the Iranians so they would not gain strength, and this caused the Iranians to remain divided for several years. But the Holy Spirit became the cause of unity and agreement. Therefore, we must strive until all regions become one region. The human world is like one flock and their shepherd is God. When the shepherd is kind to all, why should the sheep quarrel with each other? We must
- مثلاً حضرت مسیح بقوه روح القدس تربیت عمومی نمود و ملل مختلفه را الفت داد تا امت کلدان و اجیسیان و رومان و یونان و آشوریان امم مختلفه بقوه روح القدس الفت یافتند. پس عالم انسانی محتاج این قوه الهی است تا از جهت علم و عقل و هم از جهت روحانیت ترقی نمایند. دانش و سیاست طبیعی در اکثر موارد سبب تفرقه و اختلاف است چنانچه بر حسب رأی بعضی از سیاسیون فلاسفه یونان در میان ایرانیان اختلاف انداختند تا قوت نگیرند و این سبب شد که چندین سال ایرانیان متفرق بودند اما روح القدس سبب اتحاد و اتفاق شد. پس ما باید بکوشیم تا جمیع اقلیم اقلیم واحد شود. عالم انسانی مانند یک گله است و شبان آنها

not forget the counsels of such a kind shepherd. He has desired unity for us, why should we desire division? He sent the Prophets and holy ones so that we might all be united; why should we create discord?

خداوند. مادام شبان بکل مهربان است چرا اغنام با یکدیگر در نزاع باشند؟ نباید نصایح چنین شبان مهربانی را فراموش نمود او برای ما الفت خواسته، ما چرا تفرقه خواهیم؟ انبیا و اولیا را فرستاد تا همه متفق شویم، چرا اختلاف نمائیم؟

- 17 Praise be to God, tonight we are gathered in such an esteemed assembly. We hope that we all may become the cause of enlightenment of the human world and not be concerned about our small numbers, for how often has it happened that a small number have arisen to accomplish important matters and succeeded. The disciples of Christ were few, but because they had pure intentions they conquered a world. Now too, although we are few here, we hope that we may become the cause of the elimination of war and strife, even sacrificing our lives and property for this precious goal until universal peace is realized, for every universal matter is divine and unlimited while every particular matter is human and limited. Let us sacrifice particular matters for the universal cause.

17 الحمد لله امشب در چنین انجمن محترمی جمعی امید است جمیع سبب نورانیت عالم انسانی شویم و از قلت عدّه اندیشه نمائیم چه بسیار واقع شد که معدودی قلیل بر امور مهمّه قیام کردند و موفق شدند. اصحاب حضرت مسیح قلیل بودند چون نیت خیر داشتند بر عالمی غالب شدند. حال هم هر چند ما ها در اینجا قلیل هستیم لکن امیدواریم که سبب شویم جنگ و جدال بر افتد حتی جان و مال را برای این مقصد عزیز نثار کنیم تا صلح عمومی تحقق یابد زیرا هر امر عمومی الهی است و غیر محدود و هر امر خصوصی بشری و محدود امور خصوصی را فدای امر عمومی نمائیم.

- 18 I am making this journey for the unity of East and West; I hope you too will assist. For six thousand years we have spent our time in war and strife; we have seen its results. Now let us spend some time striving for love and unity. If we see it has harm, we can return. There is no doubt that heavenly illumination will prevail, will make the earthly heavenly, will make the dark illumined. I pray for you, that you may be successful in serving the human world and that a day will come when the nations of East and West will be in perfect unity and harmony.

18 من این سفر را برای الفت شرق و غرب مینمایم امیدوارم شما هم مدد نمائید. شش هزار سال است اوقات را بجهنگ و جدال گذراندیم نتایج آنرا دیدیم حال چند وقت در محبت و الفت همت صرف نمائیم اگر دیدیم ضرر دارد برگردیم شبههئی نیست که نورانیت آسمانی غلبه نماید زمینی را آسمانی کند ظلمانی را نورانی گرداند. من در حق شما ها دعا میکنم که بخدمت عالم انسانی موفق شوید و روزی آید که ملل شرق و غرب با یکدیگر در کمال الفت و اتحاد باشند.

KHF.234, KHAB.230 (239), KHTB2.001,
NJB_v04#17 p.001

ABU1969

Words to an American, spoken on board the SS Cedric at sea, 1912-Mar-27

Question/topic: An American asked whether the Baha'i Faith accepted the Bible... The American then asked about reincarnation.

- 1 This Cause acknowledges the truth of all the Books and all the Manifestations of God. The heavenly teachings are composed of two kinds of commandments. One kind is concerned with spiritual verities, with the perfections and virtues of the world of humanity. These commandments never change or alter. Each of the Books and the Prophets was the promulgator of these principles upon which all the religions are based, hence the foundation of all the divine religions is one. The second category of commandments is concerned with material principles and social issues. These are altered according to the exigencies of the age. For example, at the time of Christ the social laws of the Torah were changed.

- 2 (When asked about reincarnation, He said:)

- 3 It is not as people have understood it. Rather, the intent is the return of past qualities and perfections in new forms. Furthermore, spirits progress through all the worlds - just as the mineral spirit ascends to the plant world, the plant spirit to the animal world, and the animal spirit ascends and transfers to the human world. In the same way, the human spirit ascends to divine worlds and higher stations.

MHMD1.019

1 امر مصدق جميع كتب و مظاهر الهیه است و تعالیم آسمانی دارای دو قسم از احکامست قسمی صرف روحانیات و کمالات و فضائل عالم انسانیست که ابداً تغییر و تبدیل ندارد و هریک از کتب و رسل مروج این اصول بوده و اساس جمیع ادیان بر این اصول است لهذا اساس ادیان الهیه یکی است قسم دیگر فروعات جسمانی و راجع بمعاملاتست که بمقتضای هر عصری تغییر می کند چنانچه در زمان مسیح فروعات تورات تغییر نمود

- 2 (از تائید پرسید فرمودند)

3 نچنانست که مردم فهمیده اند بلکه مقصود رجعت صفات و کمالات قدیم در صور جدید است و دیگر اینکه ارواح در جمیع عوالم رو بترقیست مثل روح جمادی که بعالم نبات و روح نباتی بعالم حیوان و روح حیوانی بعالم انسان صعود و انتقال مینماید همین قسم روح انسانی صعود بعوالم الهی و مراتب عالیه می کند انتهى

BDA1.013.08

ABU2576

Words to the Master's entourage, spoken on board the SS Cedric at sea, 1912-Mar-27

Question/topic: An American came to 'Abdu'l-Baha and brought with him some Chinese and Japanese idol figurines to show Him.

- 1 What vast difference exists between the souls of mankind! One retrogrades to such a low level as to worship statues and stony forms which are devoid of spirit and reason, while God hath conferred upon him reason and adorned his shoulder with the mantle of spiritual attributes! Another soars to such a high

1 چه قدر تفاوتست بین نفوس شخصی چنان خود را پست مینماید که پرستش جماد و اشکال بی شعور میکند و حال آنکه خدا او را ادراک داده و خلعت منقبت انسانی بخشیده و شخص دیگر انقدر باوج کمال میرسد که آیت الهی و مربی

summit of perfection and perspicacity as to become the Sign of God and the Instructor of humanity.

- 2 Brahma, Krishna and Buddha never taught polytheism. They were the Supreme teachers of monotheism like all the other prophets of God; but the succeeding generations misconstrued their words and in order to further their own selfish interests they fabricated these false doctrines.

DAS.1913-07-19, MHMD1.020, ABIE.086, BLO_PN#007

عالم انسانی میشود بین تفاوت ره از کجاست تا بکجا

2 با آنکه مراد بودا و کرشنا خدای واحد بود و بوحدانیت الهی دعوت مینمودند حال پیروان آنها بصور و تمائیل متشبث و معتقدند انتهی

BDA1.013.17

ABU3120

Words spoken on board the SS Cedric at sea, 1912-Mar-28

What hardship these coal miners have to suffer, how poor and needy they are! It is necessary for the directors of companies and the owners of factories to allot a certain share, however small it may be, to their laborers so that their condition may be improved and they may be deterred from striking.

MHMD1.022

که این حاملهای زغال کش چه قدر تحمل زحمت مینمایند چه قدر محتاج و فقیرند خیلی لازمست صاحبان کمپانی و اعضاء کارخانه ها بجهت مزدورها و لو جزئی باشد در شرکت سهمی معین نمایند تا سبب رفاهیت آنها و مانع اعتصابشان شود

BDA1.015.14

AB00433

*To: Nasrullah Baqiruf, in Tihiran
Date: 1912-Mar-29*

- 1 O thou loving friend of 'Abdu'l-Baha!
- 2 Thy letter addressed to Mirza Asadu'llah was perused. Thou hadst written of the agitation existing in Persia and amongst the Persians. Thou wilt no doubt recall that at the beginning of the Revolution, both parties were advised time and again, and were constantly reminded in unmistakable and explicit terms that the Government [Dawlat] and the Nation [Millat] must become reconciled and mixed together like honey and milk, or else safety and success will be impossible. Persia will lay withered away, and it will lead eventually to the manoeuvres of neighbouring governments. Therefore, the friends of God

1 ای یار مهربان عبدالهآ

2 نامهائی که بجناب اسدالله مرقوم نموده بودی ملاحظه گشت از اضطراب ایران و ایرانیان مرقوم نموده بودی البته در خاطر مبارک است که بکرات و مرات صریح بغایت توضیح در بدایت انقلاب بدو طرف مرقوم گردید که باید دولت و ملت مانند شهد و شیر آمیخته گردند والا فلاح و نجاح محالست ایران ویران گردد و عاقبت منتهی بمداخله دول متجاوره شود پس

must strive to unite the Government and the Nation, so that they may bring harmony [to these two]. Should they, however, find themselves unable to do so, they must withdraw. Beware, beware, lest they involve themselves in shedding of the blood of a Persian.

احبای الهی باید در تألیف دولت و ملت کوشند تا التیام بخشند و اگر عاجز مانند نگارند گیرند زنها زنه از اینکه در خون یک ایرانی داخل شوند

- 3 Moreover, the parties were infinitely advised; yet they totally refused, nay rather, they caused the conflict, strife and massacre to wax more intense; for the ignorant leaders and foolish people were meddling in the affairs, and the mindless clerics successively pronounced fatwas, and the masses high and low alike followed, until Persia did lay waste, peace and tranquillity were not to be found, and the neighbouring states interfered under the pretext of safeguarding their own rights. Now, everyone is bewildered, they remain discontented, and each day they devise a new plan making matters worse.

3 و از این گذشته خفياً باحزاب نهایت نصایح مجری گشت ابداً نپذیرفتند بلکه بر نزاع و جدال و قتل افزودند زیرا پیشوایان نادان و حزب بیخردان مداخله در امور داشتند و علماء بیپوش متتابعاً فتوی دادند و عوام و خواص پیروی نمودند تا ایران ویران شد و امن و امان نایاب گشت و دول متجاوره بهانهء محافظهء حقوق خویش مداخله نمودند حال کلّ حیرانند باز آرام نگیرند هر روز اندیشهائی نمایند و کار را خراب تر کنند

- 4 The treatise *Siyasiyyih*, written in the year 1310 at the start of the Revolution, was transcribed a year later, that is the year 1311 by Mishkin-Qalam, and was published, was compared against the original on that date in Bombay, and was spread far and wide during that year. Numerous copies of that epistle exist in Tehran. Refer thereunto and share it with others [to see] how the happenings of this day had been expressed and incorporated in clear and irrefutable terms, and how it was plainly written that if the clerics and divines of the time meddle in the affairs [of the state], the exact same situation will ensue as it did at the time of Shah Sultan Husayn, and of Fath 'Ali-Shah, as well as during the downfall of Sultan 'Abdu'l-'Aziz.

4 رسالهء سیاسی که در سنهء هزار و سیصد و ده در بدایت انقلاب مرقوم گردید و یک سال بعد یعنی در سنهء یازده بخط جناب مشکین قلم و تاریخ آن سال در بمبائی طبع و تمثیل شد و منتشر در آفاق گشت و البته نسخ متعددهائی از آن در طهران موجود بآن رساله مراجعت نمائید و بدیگران بنمائید که بصریح عبارت تفصیل واقعهء الیوم مندمج و مندرج است و بوضوح مرقوم گردیده که اگر آخوندها و فقهائى زمان مداخله در امور نمایند بعینه مثل زمان شاه سلطان حسین و فتحعلیشاه و خلع سلطان عبدالعزیز گردد

- 5 In the days of Shah Sultan Husayn, through the meddling of the reverend leaders, Persia fell into the hands of the Ottomans, the Russians, and the Afghans. And in the time of Fath 'Ali Shah, through the interference of that heedless company, half of Adhirbayjan was lost, a grievous indemnity was exacted, and the Caspian Sea passed from her grasp.

5 در زمان شاه سلطان حسین از مداخلهء آقایان پیشوا ایران بدست عثمانی و روس و افغان افتاد و در زمان فتحعلیشاه بمداخلهء آن گروه بی انتباه نصف آذربایجان بیاد رفت و غرامت عظیمه کشیده شد و دریای مازندران از دست رفت

- 6 And in the affair of 'Abdu'l-'Aziz, through the intervention of the 'ulamas, the jurists, and the students of Istanbul, and through the clamour of the divines in the streets and bazaars—crying, "War is imperative! War is imperative!"—half of Rumelia was lost; vast portions of Anatolia were wrested away; in Egypt the dust of sedition arose until it ended in military occupation; Cyprus was severed; Bulgaria became independent; Herzegovina and Bosnia fell into the hands of Austria; and Tunis became the portion of France. In brief, in that treatise this matter hath been set forth at length.

6 و در واقعهء عبدالعزیز بمداخلهء علما و فقها و طلاب اسلامبول و فریاد آخوندها در کوچه و بازار که حرب استرز حرب استرز نصف رومی بیاد رفت قطعات عظیمه از اناتول اخراج شد در مصر غبار فساد برخاست تا متنبی باحتلال لشکری گشت قبریس منفصل شد بلغار مستقل گردید هرسک و بوسنه بدست نمسه افتاد تونس سهم فرانسه گردید باری در آن رساله مفصل بیان شده

7 Read it, so that thou mayest behold that 'Abdu'l-Baha did not fall short in giving counsels and admonitions; but the eyes were blind, the ears deaf, the leaders were mindless, and the masses were captives of the foolish. Despite this flame and fire of dissension, regardless of the confusion and distress, yet in every centre, they launched their attacks upon the victims of tyranny. Namiq, Hisar, and Tabriz had days of independence, and what an oppression and cruelty took place in Sangisar and Nayriz. A month ago, in [the hamlet of] Avih, near Savih and Qum, they knocked on the door of Mirza Baba Khan at midnight. He most lovingly invited them inside and showed the utmost kindness and care to them. Suddenly, he was made the target of several bullets. No one ever asked why. All this was regardless of the fact that the Friends of God have never interfered in this Revolution, and have been aside from all the parties. One of those days, the party of Muhammad 'Ali Shah put number of them [the believers] to death in Sari.

8 With such whirlwinds of tyranny, how can it be that the dust and dross may not be scattered. It is certain that during the snow, deluge, and fierce storm, the ocean will surely be agitated and afflicting events shall come to pass; for such is God's method carried into effect of old, and no change can ye find in God's mode of dealing. In short, the friends must at least awaken the unaware, and to lead them to that which is the cause of progress and advancement.

9 Upon thee rest the Glory of Glories.

7 مطالعه نمائید تا ملاحظه کنید که عبدالبهاء در نصیحت و دلالت قصور ننموده ولی گوشها کر و چشمها کور و بینکران پیشوا و عوام اسیر ابلهان بودند با وجود این اضطراب و نار فساد و پریشانی و اضطراب باز در هر نقطه هجوم بر مظلومین مینمودند در نامق و حصار و در تبریز ایام استقلال و در سنگسر و نیریز چه ظلم و ستمی شد در یک ماه پیش در آوّه ساوه و قم حضرت میرزا بابا خان را در نصف شب در خانه زدند در نهایت محبت آنان را درون خانه برد و محبت و مهربانی کرد بغتّه او را هدف چند گلوله نمودند و ابداً کسی سؤال ننمود و با آنکه احبای الهی در این انقلاب ابداً مداخله ننمودند و از جمیع احزاب در کنار در همین روزها در ساری حزب محمد علی شاه چند نفر را شهید نمودند

8 با وجود این گردباد اعتساف ممکن است که غبار انتشار نیابد یقین است که در برف و بوران و شدت طوفان دریا بهیچان آید و وقایع مؤله رخ بدهد هذه من سنّة الله و لن تجد لسنّته تبدیلاً باری حال یاران الهی باید بیپوشان را اقلّاً بیدار نمایند و بآنچه سبب نجات و فلاحست دلالت فرمایند

9 و علیک البهاء الأبهی

BRL_DAK#0775, MKT5.173

AB06617

To: Beatrice Marion Platt

Date: 1912-Mar-29

- 1 O thou daughter of the Kingdom!
- 2 You letter was received and from the contents it became evident that you are in the supreme degree of love and zeal. Even so must you be, for I have trained you. You are the candle which I have lighted with my own hands.
- 3 As to the expenses of the trip which you have given for the poor, it is very agreeable. This is greater than meeting me. Strive

- 1 ای بنت ملکوت
- 2 نامه شما رسید و از مضامین معلوم گردید که در نهایت درجه حبّ و اشتعالید چنین سزاوار است زیرا شماها را من تربیت کردم شمعهای هستید که من بدست خود روشن نمودم
- 3 اما خرج سفر را که بفقرا انفاق نمودید بسیار موافق این اعظم از آنست که بمن ملاقات نمائید

always to be helpful and kind to the poor and the weak and become the cause of their guidance. Thus mayest thou lead the deprived to the Kingdom and give those who are thirsty from the Salsabeel of Guidance.

و همیشه به جان و دل بکوش که معین فقرا باشی
و مهربان بضعفا و سبب هدایت ایشان گردی تا
محروران را بملکوت دلالت کنی و تشنگان را
از سلسبیل هدایت بنوشانی

4 You are always in my mind. I will never forget you and your services.

4 همیشه در خاطر من هستید ابداً شما را فراموش
ننمایم و زحمات شما در خاطر من است

5 Upon thee be Baha El Abha.

5 و علیک البهآ الابهی

MKT3.469

AB08855

To: Aqa Siyyid Jamalud-Din, in Isfahan

Date: 1912-Mar-29

1 O thou who art attracted to the Beauty of Abha!

1 ای مشتاق جمال ابهی

2 Physical beauty is but the reflection of water and color cast upon dust and stone, and when the slightest conflict and strife arise among the compound physical elements, that light is transformed into darkness and that grace becomes disgrace. The lovers flee and the yearning ones withdraw.

2 جمال جسمانی پرتو آب و رنگی است که بر
خاک و سنگ افتاده و چون اندک جدال و
جنگ در میان عناصر مرکبهء جسمانی افتد آن
نور مبدل بظلمت گردد و آن رحمت زحمت شود
عاشقان فرار نمایند و مشتاقان نگاره گیرند

3 But the Beauty of Abha which shineth in the countenance of the divine loved ones is an eternal effulgence and an everlasting grace and loveliness. Its radiance increaseth moment by moment and its sweetness groweth ever greater. This beauty is perfection itself, this grace and this manifestation of the All-Merciful.

3 ولی جمال ابهی که در ناصیهء احبای رحمانی
است پرتو ابدی است و حسن و ملاحظت
سرمدی دمبدم صباحت افزاید و حلاوت
پیفزاید این جمال کمال است و این حسن و آن
جلوهء حضرت رحمن

4 And upon thee be greetings and praise.

4 و علیک التّحیّة و الثّناء

MMK3#276 p.200, AMK.180-180b

ABU2582

Words spoken on board the SS Cedric at sea, 1912-Mar-30

Question/topic: Upon learning that Aqa Khusraw, Shoghi Effendi and Mirza Munir-i-Zayn would be forced to disembark.

There is a wisdom in this matter which will become known later. در این قضیه حکمتی است بعد معلوم خواهد شد

MHMD1.023

BDA1.016.10x

ABU2675

Words to a group of passengers, spoken on board the SS Cedric at sea, 1912-Mar-30

- 1 All the created phenomena are subject to the law of change and transmutation. Youth is followed by old age, a tender plant becomes an old, decrepit tree, dynasties are born, wax strong, reach to the zenith of glory and then totter to the ground. 1 جميع موجودات در تحت تغير و تبديلند هر جوانی پير و هر نهالی درخت کهن ميشود و هر کهنه نئی متلاشی میگردد
- 2 Likewise every one of the world-religions has been the cause of progress and advancement in its own time, but now they have become like old, very old trees. They do not yield any more luscious fruits. 2 ادیان عالم نیز هر یک در عصری سبب ترقی بود ولی حال مانند درختهای کهن گشته و بی ثمر مانده اند
- 3 Some people persist in the unscientific belief that these very old trees will again become young, push forth leaves, blossoms and fruits. This is impossible. This age needs a young, vigorous plant with world-wide growing capacity. 3 ملل موجوده متوقعند که این درختها باز شکوفه و خرمی حاصل نمینند و این مجالست مثل اینکه هنود و بدیست توقع ترقی زمان گوتم و برهما را دارند انتهی

DAS.1913-07-19, SW_v13#09 p.218, MHMD1.025, ABIE.086, BLO_PN#007

BDA1.018.06

ABU3130

Words to American friends, spoken on board the SS Cedric at sea, 1912-Mar-31

They tampered with the contents of the history of Haji Mirza Jani by removing some of its passages and inserting others. They sent it to the libraries of London and Paris and through such falsehood induced him [Browne] to translate and publish the document. In order to achieve his own selfish desires, he had it printed.

MHMD1.024

تاریخ حاجی میرزا جانی را کم و زیاد نموده
کتابخانه پاریس و لندن فرستادند و او را (با
مفتریاتی) تحریک بر ترجمه و طبع نمودند او
هم محض ترویج اغراض خود بطبع و نشر آن
کتاب پرداخت

BDA1.018.01

AB04974

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

Date: 1912-Mar ca.

- 1 O honored Amin, upon thee be the favors of thy Lord, the All-Merciful, the Most Compassionate. 1 یا حضرت امین علیک الطاف ربک الرحمن الرحیم
- 2 Now that I am on the Greatest Ocean, traveling and moving on a steamship amidst the waves, I have thought of you and am writing this letter, though writing is difficult due to the motion of the ship. 2 الآن که در محیط اعظم است در کشتی آتشی در بین امواج سیر و حرکت میشود و من بیاد تو پرداختم و این نامه مینگارم ولی از حرکت کشتی تحریر مشکل است
- 3 In brief, I have left all affairs to their own state, even the Holy Leaf who was in a dangerous condition and in utmost turmoil. Despite this, I did not consider it permissible to delay the journey for a few days. I entrusted her to the Blessed Beauty and submitted to His good pleasure. 3 مختصر اینست که من جمیع امور را بحال خود گذاشته حتی ورقه مبارکه روحا در حالت خطر بود و در نهایت انقلاب باوجود این چند روز تأخیر سفر را جائز ندانسته او را به جمال مبارک تسلیم نمودم و رضا برضای او دادم
- 4 And now I am at sea, in utmost weakness and illness, but the healing of soul and heart, even body, is in turning to the Abha Kingdom. Praise be to God, time passes in remembrance of that radiant countenance of the Beloved and in longing for the pathway of the kind Friend. 4 و الآن در دریا در نهایت ضعف و بیمار هستم ولی شفای جان و دل حتی جسم توجه بملکوت ابدیست الحمد لله بیاد آن روی تابان حضرت جانان و آرزوی کوی دلبر مهربان اوقاتی میگذرد
- 5 The hope is that in this journey, like a weak gnat, at least some flight and movement may occur in the forest of servitude to the Blessed Beauty. Verily, He assists whom He wishes through His grace and bounty. 5 و امید چنانست که در این سفر مانند پشه ضعیف اقلاً پرواز و حرکتی در یشه عبودیت جمال مبارک گردد آنه یؤید من یشاء بفضل و جوده

- 6 Convey to all the divine friends the Most Glorious, Most Beautiful greetings. 6 جميع ياران الهی را تحیت ابدع ابهی ابلاغ دارید

INBA16:152

AB00493

To: Sara Louisa Blomfield, in Mont Pelerin, Switzerland

Date: 1912-Apr

- 1 O my dear spiritual daughter! Your letter of March 25th from Mount Pelerin arrived and brought the utmost joy, for it indicated that you are occupied day and night in service and have no thought or mention except the guidance of souls. You have taken a brilliant lamp in hand and are dispelling the darkness of ignorance from hearts. Your donating the expenses of the Italy trip to the poor was very timely and caused my joy. I don't have time now to answer Mrs. Earl and Mr. Herrigel's letters - please convey my greetings and respect to them.
- 1 ای دختر عزیز ملکوتی من نامه بیست و پنجم مارچ از مانت پلرین رسید از مضمون نهایت سرور حاصل گشت زیرا دلالت بر این مینمود که شب و روز بخدمت مشغولی و هیچ فکری و ذکری جز هدایت خلق نداری و سراج پروری در دست گرفتی و ظلمات ضلالت را از قلوب محو و زائل مینمائی اینکه مصارف سفر ایتالیا را انفاق بر فقرا نمودی بسیار بموقع بود و سبب سرور من شد نامه مسس ارل و مستر هریگل را حال جواب فرصت ندارم شما تحیت و احترام مرا بآنها برسانید
- 2 Indeed Herrigel has fallen into great difficulties but he must be patient and endure. My hope is that self-centeredness will be completely eliminated so that the lights of divine bounty may shine as they should. If this scent was not in Stuttgart, by now all of Stuttgart would have been illumined. In any case, I pray that hearts become so pure that nothing remains except the love of God and knowledge of God.
- 2 فی الحقیقه هریگل در مشکلات عظیم افتاده ولی باید صبر کند و تحمل نماید امیدم چنانست که خودپرستی بکلی زائل شود تا انوار موهبت الهی چنانکه باید و شاید بتابد اگر این رایحه در استتگارت نبود حال بنامه استتگارت روشن شده بود باری دعا میکنم که قلوب بدرجهئی صافی گردد که جز محبت الله و معرفت الله نماند
- 3 In any case, O dear daughter, praise be to God that you strive and surely convey the contents of my talks with perfect eloquence and fluency to the seekers. And in whatever city you enter, whether Paris or London or the cities of Switzerland, turn to the Abha Beauty and seek confirmation from the Holy Spirit and open your tongue - know with certainty that wondrous meanings will flow from your tongue. And go to any gathering to which you are invited, and be present at any assembly that calls you. The Blessed Beauty is with you, be confident.
- 3 باری ای دختر عزیز الحمد لله تو میکوشی و یقین است مضامین صحبتهای مرا بکمال فصاحت و بلاغت از برای طالبان بیان مینمائی و در هر شهری خواه پاریس خواه لندن خواه شهرهای سوئیس که وارد گردی توجه بجمال ابهی کن و تأیید از روح القدس طلب و زبان بگشای یقین بدان که معانی بدیعه از لسان تو جاری خواهد گشت و در هر اوتهلی که ترا دعوت نمایند برو و در هر مجمعی که ترا بخواهند حاضر شو جمال مبارک با تست مطمئن باش

- 4 The talks I gave in Paris and London were recently corrected. Whenever they are translated I will send you a copy to publish. Therefore delay publishing those talks for now.
- 5 If possible, make a trip to Lausanne, but go as a group and meet with Riyad Effendi, and give detailed talks there for the Iranians who are there. This is very appropriate because an Iranian Satan named Mirza Yahya has gone there and is thinking to make a breach. Riyad Effendi knows the details and will tell you. The point is that you should go with such enthusiasm and attraction and might and power and speak in such a way that thousands of satans like that Mirza Yahya will have no choice but to flee like snakes into their holes. This trip would be very good if it can happen.
- 6 And convey my utmost longing and love and respect to Reverend Daniel Cooper Hunt and say: Praise be to God that the gates of the Kingdom are opened and the angels of confirmation arrive continuously and the breaths of the Holy Spirit constantly bestow new life and the heavenly hosts render assistance. I beseech God that you may become the Paul of the Baha'i era and tear away the veil of people's concealment and open the eyes of the people and make deaf ears hear.
- 7 And make the Wednesday gathering at Willow permanent, and surely God's dear maidservant Mrs. Gibbs will persist, and indeed she is kind and hospitable. I beseech the favors of the Blessed Beauty that she may shine like a candle in the divine Kingdom and gleam like a star in the Abha Kingdom.
- 8 Your not going to Italy was in accordance with my pleasure since it became the cause of giving to the poor. It is as I wrote to you before - know with certainty that I am with you in spirit and heart and constantly seek confirmation for you. And I will surely meet with your sister Celia Mrs. Gilmour in New York and will console her, and perhaps I will also meet with Mr. and Mrs. Charles Renn Kennedy, and I beseech God that you may be successful in all affairs.
- 9 And upon you be the Most Glorious Glory.
- صحبت‌های که در پاریس و لندن کردم مؤخرًا تصحیح شد هر وقت ترجمه شود یک نسخه از برای شما میفرستم تا طبع و نشر نمائی لهذا طبع و نشر آن صحبت‌ها را حال تأخیر بینداز
- 5 اگر ممکن باشد یک سفر به لوزن بروید ولی جمعیت باشید و با ریاض افندی ملاقات کنید و در آنجا از برای ایرانیانی که هستند نطق‌های مفصل نمائید بسیار موافقت زیرا شیطان ایرانی میرزا یحیی نامی با آنجا رفته است و در فکر اینست که رخنه‌ئی کند تفصیل آن را ریاض افندی مطلع است بشما خواهد گفت مقصود اینست که باید بچنان اشتعال و انجذابی و شوکت و سطوتی بروی و بیان نمائی که امثال آن میرزا یحیی هزاران شیاطین چاره جز مانند مار فرار بسوراخ نداشته باشند این سفر بسیار خوشت اگر ممکن بشود
- 6 و بکشیش رورند دانیال کوپر هنت از قبل من نهایت اشتیاق و محبت و احترام ابلاغ نما و بگو الحمد لله ابواب ملکوت گشوده و ملائکه تأیید پیاپی میرسند و نفثات روح القدس دمدم حیات تازه می‌بخشد و جنود آسمانی نصرت مینماید از خدا خواهم که بولس دور بهائی گردی و پرده احتجاب خلق بدری و دیده‌های ناس را بگشائی و گوش‌های کر را شنو نمائی
- 7 و محفل هر چهارشنبه را در ویل لو مستدیم نمائید و البته کنیز عزیز خدا مسس گبس مداومت خواهد نمود و فی الحقیقه مهربانست و مهمان‌نواز از الطاف جمال مبارک خواهم که در ملکوت الهی مانند شمع برافروزد و در ملکوت ابهی مانند کوکی بدرخشد
- 8 نیامدن شما به ایتالیا مطابق رضای من بود زیرا سبب اتفاق بر فقر شد همانست که از پیش بتو نگاشتم یقین بدان که بروح و قلب با تو هستم و از برای تو دمدم تأیید طلبم و با همشیرهات سیلیا مسس جلمور در نیویورک البته ملاقات خواهم نمود و تسلی باو خواهم داد و بمستر و مسس چارلز ران کندی شاید نیز ملاقات کنم و از خدا خواهم که در جمیع امور موفق باشی
- 9 و علیک البهاء الأبهی

ABU2150*Words to the Persian friends, spoken on board the SS Cedric at sea, 1912-Apr-01*

- 1 The Blessed Perfection has upturned the root of the tree of superstitions and religious offices. In the past the ambitious leaders of religions have been the cause of the retrogression and ignorance of a nation. In this Cause there are no religious titles, no ceremonies of ordination. One is not respected simply because he wears a peculiar dress or carries a religious title or has inherited it from the Fathers. No! These are not the marks of distinction.
- 2 On the other hand there are sanctified souls, the signs of their divine sanctity and spirituality become apparent in the hearts of others. People are unconsciously attracted to them through their pure morality, their justice and loving-kindness. Every one is drawn to them through their praiseworthy attributes and pleasing qualities and all the faces are illumined by the lights of their virtues and integrity.
- 3 It is not a title to be bestowed upon whomsoever they wish, nor a seat to which anyone who desireth may become heir. The "Hands of the Cause" are the hands of God. Thus whosoever is the helper and servant of the Word of God, he is the hand of God. This is the intended meaning—“not the mere word and phrase. Whosoever is more self-effaced in the Cause of God is the more confirmed; and whosoever is more humble is the more near unto Him.
- 1 جمال مبارک ریشه اوهام را کن ایادی امر در
اینظهور باسم و لقب و ارث نیستند
- 2 بلکه نفوس مقدسه ئی هستند که آثار تقدیس
و روحانیتشان در قلوب نفوس ظاهر شود و
دلها بحسن اخلاق و نیت و عدالت و انصافشان
مجدوب گردد نفوس خود شیفته اخلاق
مدوحه و صفات مرضیه آنها شود وجوه خود
متوجه شیم و آثار باهره ایشان گردد
- 3 نه لقبی است که بهر که خواهند بدهند نه
مسندبست که هر که بخواهد وارث شود ایادی
امر دستهای حقند پس هر که ناصر و خادم
کلمه الله است او دست حقست مراد اینمعنی
است نه لفظ و عبارت هر کس فانی تر است
در امر الله مؤیدتر است و هر کس خاضع تر
مقرب تر انتهی

LOG#1079x, DAS.1913-07-19, MHMD1.026, ABIE.087, BLO_PN#007

BDA1.019.06

ABU2588*Words to Mr and Mrs Austin, spoken on board the SS Cedric at sea, 1912-Apr-01*

- 1 The more the Catholics showed prejudice, the more they were debased. Only now have they shown willingness to accept the new measures. Otherwise, these persons are the most prejudiced of all religions.
- 2 الآن در پاریس در هر محله ئی پاپاز فقط بجهت
اداء رسومات جزئیّه مذهبی است که رسماً
- 1 کاتولیکها هر قدر تعصب نمودند ذلیل تر گشتند
نا حال که بترتیب جدید راضی شدند و الا این
اشخاص متعصب ترین مذاهب عالمند

- 2 At present, in every quarter of Paris, the Catholic clergymen observe only trifling religious rituals. Officially they are engaged in attending to funerals and other ceremonies and have nothing at all to do with other matters.
- 3 God has disgraced the ministers of religions. Whatever they do debases them more and more. The decay of the nations and the degradation of the people have always proceeded from the ministers of religion.
- 3 خدا رؤسای ادیان را ذلیل نموده هر چه بکنند روز بروز ذلیل تر میشوند همیشه خرابی ملت و بد اخلاقی امت از رؤسای دین بوده انتی

MHMD1.025

BDA1.018.17

ABU3157

Words to Mr. Woodcock, spoken on board the SS Cedric at sea, 1912-Apr-01

Question/topic: Mr. Woodcock asked about the difference between the soul and the spirit.

The soul is a link between the body and the spirit. It receives bounties and virtues from the spirit and gives them to the body just as the outward senses carry to the inward senses what they receive from the outer world in order that it may remain deposited in the memory and may be made serviceable by man through his power.

نفس واسطهء ما بین روح و جسم است فیوضات و کمالات را از روح گرفته بجسم میدهد مثل اینکه آنچه را حواس ظاهره می بیند بحواس باطنه میدهد تا در حافظه بماند و انسان آن را از قوه بفعل آرد

MHMD1.027

BDA1.020.04

ABU3287

Words to the friends, spoken on board the SS Cedric at sea, 1912-Apr-01

Those who have provided the means for transporting arms and ammunition and the instruments of war and massacre on earth will do so from the air. There will come to exist such instruments as to cause all the means of destruction in the past to be looked upon as the playthings of children.

آنچه در زمین اسباب حمل و نقل آلات و اسباب حرب و قتال ساخته اند در هوا نیز چنان خواهند نمود امور و اسبابی بمیان خواهد آمد که اسباب گذشته مانند ملاعب صبیان دیده شود

MHMD1.027

BDA1.020.01

ABU2456

Words to the American friends, spoken on board the SS Cedric at sea, 1912-Apr-02

- 1 In past ages crossing the ocean was not as easy as it is now. Up to the present time no one has traveled, with a purpose like ours, from Persia to America. Some have made the journey but it was for their personal gain or for trivial motives. Ours may be said to be the first voyage of Easterners to America.
- 2 I have strong hopes of divine assistance - that He will open the doors of victory and conquest on all sides. Today, all the nations of the world are vanquished, and victory and glory revolve around the servants of the Blessed Perfection. All aims will come to naught except this mighty aim. Hardship and debasement in this path are, therefore, comfort and honor, and affliction a blessing.
- 1 میفرمودند سابق طیّ بحر محیط باین سهولت ممکن نبود و تا کنون این نحو مسافر هم از ایران بامریکا نرفته بعضی رفته اند ولی برای منافع شخصی و امور جزئی میتوان گفت این اوّل سفر شرقیان است بامریکا
- 2 امید شدید بتائیدات الهیه است که از هر جهت ابواب نصر و فتوح مفتوح گردد زیرا امروز جمیع ملل عالم مغلوبند و غلبه و غرّت طائف حول بندگان جمال مبارکست جمیع مقاصد محو شود مگر این مقصد جلیل لهذا مشقّت و ذلّت در این سبیل عین راحت و عزّتست و زحمت نفس رحمت

DAS.1913-07-20, MHMD1.028, ABIE.089, BLO_PN#007

BDA1.020.15

ABU3018

Words to a newspaper publisher, spoken on board the SS Cedric at sea, 1912-Apr-04

- 1 Question: "Why do you go to America?"
- 2 Answer: "I go there through the personal invitations of the American Peace Societies and the urgent appeal of my friends. Because the objects of this Cause are universal Peace, the oneness of the world of humanity and perfect equality between all mankind. As this century is the century of light and the Cycle of the revelation of Mysteries undoubtedly these glorious aims will be fully established and the influence of this great Cause will encircle the East and the West."
- 1 سؤال از مسافرت مبارک نمود
- 2 فرمودند من بر حسب دعوتهای محافل صلح بامریکا میروم زیرا اساس این امر بر صلح عمومیت و وحدت عالم انسانی و مساوات بین بشر چون این عصر عصر انوار است و قرن اسرار لابد این مقصد جلیل عالمگیر شود و این امر اعظم محیط شرق و غرب گردد انتهی

DAS.1913-07-20, MHMD1.030, ABIE.089, BLO_PN#007

BDA1.022.06

AB00277

Tablet of visitation for Haji Mirza Muhammad Taqi Afnan

Date: 1912-Apr-05

- 1 O Branch extended from the Sacred and Praised Tree, O Blessed Tree of firm roots and lofty branches! When the dawn of reality broke forth with the lights of guidance and the Ancient Sun shone forth from the Center of Glory, it cast upon thee its mantle, extended over thee its hem, enveloped thee with its lights, illumined the earth's horizons with it, its radiance shone forth, its splendor gleamed, its mysteries spread, and its traces were diffused. The lifeless, silent, and submerged lands were stirred, they swelled and grew, becoming fertile and cultivated. They told their tidings and brought forth their burdens through what their Lord had revealed to them, and the clouds of grace and bounty from their Creator poured upon them. And from these emerged thy luminous reality, thy spiritual nature, thy divine essence, and thy merciful being. Then it proclaimed, called out, spoke and declared:
- 1 أيها الفرع الثابت الممدود من الدّوح المقدّس المحمود الشجرة المباركة الثابتة الأصول السّامية الفروع لما انفلق صبح الحقيقة بانوار الهدى و اشرفت شمس القدم من مركز البهاء القت عليك رداًها و اسبلت عليك اذياها و احاطتكي انوارها و اشرفت بها الأرض ارجائها و تجلّ ضياءها و تثلّأ بهآئها و انتشرت اسرارها و انبعثت آثارها فاهتزّت الأراضي الهامدة الخامدة الغامرة و ربّت و انبتت و اصبحت نابتة عامرة فحدثت اخبارها و اخرجت اطفالها بما اوحى اليها ربّها و فاضت عليها سخائب الفيض و الجود من بارئها و منها حقيقتك النورانية و فطرتك الروحانية و طينتك السبحانية و كينوتك الرحمانية فانبثت و نادت و نطقت و قالت
- 2 “Lo! The Resurrection hath come to pass, the Great Catastrophe hath been realized, the heaven hath split, the earth hath quaked, the sun hath been folded up, the stars have been scattered, the mountains have been crushed, and Paradise hath been brought near. O people! The Balance hath been set up, the Day of Reckoning hath come, the Path hath been extended, the Pavilion hath been raised, and the Manifest Standard hath been hoisted, waving over the heads of all mankind. Hasten, hasten, O chosen ones! Glad tidings, glad tidings, O friends! Blessed are ye, blessed are ye, O noble ones! Make haste, make haste to the Promised Water, to the Bestowed Bounty, and to the Praised Station! This verily is the Reality of existence, this verily is the Protected Secret and the Hidden Symbol that hath appeared in the realm of being.”
- 2 الا انّ القيامة قد قامت و الطّامة الكبرى قد تحقّقت و السّماء انفطرت و الأرض تزلزلت و الشّمس كورت و النّجوم انتثرت و الجبال نسفت و الجنة ازلقت يا قوم قد نصب الميزان و جاء يوم الحسبان و امتدّ الصراط و ارتفع القسطاط و نصب العِلم المبين و خفق على رؤوس العالمين الوّحا الوّحا ايّها الاصفياء البشريّ البشريّ ايّها الأولياء الطّوبى الطّوبى ايّها النجباء البدار البدار الى الورد المورود و الى الرّفد المرفود و الى المقام المحمود انّ هذا لحقيقة الوجود انّ هذا لسرّ المصون و الرّمز المكنون قد ظهر في حيّز الشّهود
- 3 I testify that this is what spoke in the unseen realm of contingent beings and the testimony of creation. Thereupon the souls were stirred by this utterance and said: “By God! This is the mystery of the Qur'an and the meanings embedded and encompassed within the inner depths of the Furqan.” They submitted and were humbled, were illumined and informed, and spoke of their Creator's grace and uttered through their Maker's bounty.
- 3 اشهد انّ هذا ما نطقت به في غيب الأمكان و شهادة الأكوان عند ذلك اهتزّت النفوس من هذا البيان و قالت تالله هذا هو سرّ القرآن و المعاني المندمجة المندرجة في باطن الفرقان فخفضت و خشعت و استضأت و استنبتت و حدثت بفضل بارئها و نطقت بفيض موجدتها
- 4 Praised be thou, O shining star, brilliant ray, unsheathed sword, pouring rain, illustrious branch, descendant of the
- 4 فليّله درّك ايّها النّجم الّلامع و الشّعاع السّاطع و السّيف الشّاهر و الغيث الهاطل و الفرع الجليل و

Friend Abraham and Ishmael, glorious beloved one, and noble messenger! I testify that thou art the pure branch, the firm tree, the dazzling light, and the rising star. Thou hast worshipped thy Lord night and day, served thy Creator secretly and openly, prostrated thyself before thy Master morning and evening, supplicated to the Most Glorious Kingdom at dusk and dawn, communed with thy Lord in the depths of night, and beseeched the Most Exalted Horizon, ascending the highest heights. Thou hast attained lofty stations through sublime determination, guided every wanderer and nomad, spared no effort until thou gave the wine of recognition to every thirsty one, called out in every valley, and adorned every gathering in the land of Ya with the mention of thy Lord, until thou didst migrate to the furthest wilderness to build a sign rivaling the Green Dome in those deserts and plains.

- 5 I testify that thou wert the first to establish the Mashriqu'l-Adhkar and raise its beacon so that the righteous might supplicate therein to the Kingdom of Mysteries. Thou didst exert the utmost effort until thou built, with a determination that could move mountains, an edifice of firm foundations. That luminous dome became renowned throughout the earth like the sun at high noon. Thou didst spend all that God had bestowed upon thee in this path and established this majestic temple, carrying earth and stones thyself among the righteous in humility before the Kingdom of Mysteries, until thou completed the noblest of Houses of Worship. Then thou didst seek the Holy Threshold in the midst of Paradise, crossing seas and rugged terrain until thou took refuge in the protected cave, the threshold of the Ever-Living, the Self-Subsisting. Thou didst cleave to the door and wept as the clouds weep, causing the hearts of companions to soften and the tears of the loved ones to flow, inflaming hearts in the Most Great Prison in the Frequented House. Then thou didst take refuge in the vicinity of thy Lord's mercy, the All-Forgiving.

- 6 I have taken refuge in the Sacred Precincts and secluded myself in the vicinity of that radiant, sanctified, fragrant and sweet-scented Shrine, diffusing holy fragrances and wafting perfumed breaths. For a long time did I withdraw to that impregnable cave and that exalted sanctuary. From thee arose weeping and lamentation at sunset and in the dark of night unto the Concourse on High: "Glory be to my Lord, the Most Glorious!" All thy litanies and remembrances were transformed into this wise remembrance, which stirreth the souls of the angels of all worlds and delighteth the denizens of the highest Paradise, until thou didst bid farewell to this world and didst shine forth

سليلاً خليل إبراهيم واسماعيل والحبيب المجيد و
الرسول الكريم اشهد انك الفرع الطاهر والشجر
الثابت والنور الباهر والنجم البازغ قد عبدت
ربك ليلاً ونهاراً وخدمت بارتك سرّاً وجهاراً
وسجدت لمولاك غداً و آصلاً و ابتهلت الى
ملكوت الأبهى عشياً و اشراقاً و ناجيت ربك
في جنح الليالي و تضرعت الى الأفق الأعلى راقياً
اعلى المراقي و حزت المعالي بالهمم العوالي و هديت
كل عادي و بادى و مآليت جهداً حتى سقيت
صهباً العرفان كل صادي و ناديت في كل وادي
و زينت بذكر ربك في ارض الياء كل نادى
حتى هاجرت الى اقصى البوادي لتبنى آية تضاهي
القبة الخضراء في تلك الصحارى و البرارى

- 5 و اشهد انك اول من اسس مشرق الأذكار و
رفع المنار حتى يبتهل فيه الأبرار الى ملكوت
الأسرار و بذلت الجهد حتى بنيت بهمة
تقلع الجبال بنياناً مشيّد الأركان فاشتهر تلك
القبة النوراء في بساط الغبراء اشتهار الشمس في
رابعة النهار و انفقت كل ما خولك الله في
هذا السبيل و أسست هذا المعبد الجليل و حملت
التراب و الأحجار بنفسك بين الأبرار تذلاً الى
ملكوت الأسرار حتى اكملت اشرف معبد من
مشارك الأذكار ثم قصدت عتبة القدس بمجوحة
الفردوس و طويت البحور و الحزون حتى آويت
الى الكهف المصون عتبة الحى القيوم و لزمت
الباب و بكيت بكاء السحاب فرقت قلوب
الأصحاب و فاضت دموع الأحباب و تسعرت
الأحشاء فى السجن الأعظم فى البيت المعمور
ثم آويت الى جوار رحمة ربك الغفور

- 6 و استجرت حظيرة القدس و اعتكفت فى حوالى
المرقد الساطع النور الطيب الطيب العابق الشذا
التأفغ التفحات العاطر الفوحات و انزويت
زمناً مديداً فى ذلك الكهف المنيع و الملاذ
الرفيع يرتفع منك الصّجيج و الأجيح عند
دلوک الشمس و غسق الليل البهيم الى الملاء
الأعلى سبحان ربى الأبهى و جعلت اورادك و
اذكارك كلها هذا الذكر الحكيم تهتز منه نفوس
ملائكة العالين و تلتذ منه ملائكة العالين الى ان

like a lamp in the crystal of the Most Glorious Kingdom. I testify that thou art the piercing star, the brilliant lamp, the all-embracing bounty, the pouring rain, the courageous lion, and the mighty pillar of iron. I am blessed by thy white sanctuary and thy verdant garden, and mine eyes were solaced by beholding thy luminous dome and thy spot radiating light to all regions.

ودعت الدنيا وتوقدت كالسراج في زجاج
الملوكوت الأبهى اشهد أنك النجم الثاقب
والمصباح الالامع والفيض الشامل والغيث
الماطل والليث الباسل والركن الشديد من زبر
الحديد اتي ابرك بحظيرتك البيضاء وحديقتك
الخضراء وقرت عيني بما شاهدت قبلك النوراء
وبقعتك الساطع النور على الأرجاء

- 7 I beseech God to cause bounties to pour successively upon thy illumined shrine and thy purified sepulcher, and to bless my visitation to this perfumed tomb. Blessed art thou, O purified branch, for the tongue of 'Abdu'l-Baha hath spoken thy praise in the Most Great Ocean and the Greatest Deep, while He lay upon His bed, with a heart wounded by remoteness and separation from the Holy Threshold whose lights shine forth to all regions. And upon thee be the Most Glorious Glory.

7 واسئل الله ان يتابع الفيوضات على مرقدك
المنور ورمسك المطهر ويبارك على زيارة هذا
الجدث المعطر طوبى لك ايها الفرع المطهر بما
دلع لسان عبدالبهاء بذكرك في المحيط الأعظم و
العمق الأكبر وهو طريق الفراش جريح الفؤاد من
التنائي والبعد عن عتبة قدس ساطعة الأنوار على
الأقطار و عليك البهاء الأبهى

BRL_DAK#0579, KHAf.122

AB01438

Tablet of visitation for Haji Siyyid Mihdi Afnan

To: Afnan, Haji Siyyid Mihdi son of Khal Asghar

Date: 1912-Apr-05

- 1 O Breath of God! Journey from this all-encompassing, boundless ocean to the land of Ya, the resting place of the Most Exalted Pure Branch. Perfume that radiant garden with sweet fragrances wafting from the finely-ground musk by the hand of Glory. And say: Upon you be glory, upon you be mercy and praise, upon you be grace and bounty, O exalted Branch from the Tree of Eternity and fresh, verdant Twig from the Lote-Tree of the Uttermost Boundary!

1 ايا نسمة الله سيرى من هذا البحر المحيط المتراعى
الأرجاء الى ارض الياء مرقد الفرع المطهر
الأسمى و عطرى تلك الروضة الغناء بانفاس
طيب تبعق من مسك سحيق بيد البهاء وقولى
عليك البهاء و عليك الرحمة و الثناء عليك
الفضل و العطاء ايها الفرع الرفيع من دوحة
البقاء و القضيب الرطيب النصير من سدره
المنتهى

- 2 I testify that you believed in your Most Exalted Lord, were drawn to the Most Glorious Beauty, submitted to the Lord of the highest heavens, were humble before Him to Whom bow the necks of the people of wisdom, served at the Most Exalted Threshold, worshipped your Lord morning and evening, strove to assist the captives, fulfilled what you were commanded regarding protection of the martyrs' survivors, and ceaselessly

2 اشهد أنك آمنت بربك الأعلى و انجذبت الى
الجمال الأبهى و خضعت لرب السموات العلى
و خشعت لمن خضعت له اعناق اولى النهى و
خدمت العتبة العليا و عبدت ربك فيكل عشي
و ضحى و سعت في اغاثة الأسراء و وفيت بما
امرت من صيانة بقايا الشهداء و لازلت تسعى
فيكل خير و تدفع كل ضرر عن الضعفاء

endeavored for every good and defended the weak from all harm.

- 3 I bear witness that you were faithful to the Covenant, reaped the fruits from the Tree of Unity, shunned the people of discord - and thus did your mention spread far and wide across all regions, until you drank the pure wine of evanescence from an elegant cup of sacrifice, and your spirit soared to the highest Kingdom in the presence of the Most Great Mercy. Blessed are you for this bounty! Glad tidings to you for this grace and generosity! Joy be to you for this mighty triumph! And delight be yours for this glorious outpouring, in that you were guided to the Path, drank from this Salsabil, and spared no effort in servitude to your Generous Lord.

3 واشهد بانك وفيت بالميثاق واجتنت ثمار شجرة الوفاق واجتنت اهل النفاق وبذلك شاع و ذاع ذكرك في الآفاق الى ان سقيت رحيق الفناء في كأس انيق من الفداء و رفرف روحك الى الملكوت الأعلى في جوار الرحمة الكبرى طوبى لك من هذا العطاء بشرى لك من هذا الفضل والندى وفرحاً لك من هذا الفوز العظيم و سروراً لك من هذا الفيض الجليل بما اهتديت الى السبيل وسقيت من هذا السلسيل ومآليت جهداً في عبودية ربك الكريم

- 4 I beseech God to make you a brilliant lamp in the niche of the Supreme Concourse, a manifest dawn in the horizon of the Most Glorious Kingdom, and an established tree with extended branches shading all regions, perpetually bearing fruit, with verdant leaves and fresh flowers, watered by the abundant outpourings from the cloud of your Lord's mercy throughout all eternity. And I ask God to grant me the inhaling of perfumed and amber-scented breaths from that pure and holy tomb of spreading fragrances, and to ordain all good for whoever inhales the scent of faithfulness from that blessed and illumined sepulcher, and to make your illustrious descendants the finest successors of the finest forebears, and to aid them in following your bright path and your tolerant way. Upon you be glory, upon you be praise, and upon you be mercy and good-pleasure from your Most Glorious and Sublime Lord and your Most Luminous and Most Exalted Master.

4 اسئل الله ان يجعلك مصباحاً منيراً في مشكاة الملأ الأعلى و صباحاً مبيناً في افق ملكوت الأبهى و شجرة ثابتة الأصل ممتدة الفروع مظلة على كل الأرجاء دائمة الأكل خضلة الأوراق نضرة الأزهار ريانة بفيض مدرار من سحاب رحمة ربك الى ابد الآباد واسئل الله ان يرزقني انتشاق نفحات معطرة وانفاس معبرة من تلك المرقد الطاهر الزكي الفوحات و ان يقدر كل خير لمن استنشق رائحة الوفاء من ذلك الحدث الطيب المنور الأرجاء و يجعل اسلاكك الأجلاء اخلاف من خير اسلاف و يؤيدهم على متابعة محبتك البيضاء وطريقتك السمحاء و عليك البهاء و عليك الثناء و عليك الرحمة والرضوان من ربك العلي الأبهى و مولاك البهي الأعلى

BRL_DAK#1224, KHA.F.146, MATA.116-

117

ABU2145*Words to the friends, spoken on board the SS Cedric at sea, 1912-Apr-06*

- 1 Come here and consider this Important question. بیائید اینستله مهم را بذهن بسپارید 1
- 2 A person from Tihiran has written that the Universal Will is always manifest; that is to say, God is always manifest in human form. I have sent him an emphatic reply and urge you also to remember that between two Manifestations there are days of concealment. There is no doubt that for the Sun of Reality there is no rising or setting in its own sanctified center but, owing to the exigencies of the contingent world, it rises and sets. شخصی از طهران نوشته که مشیت کلیه همیشه بر عرش ظهور مستویست یعنی همیشه حق در لباس خلق است من مؤکداً اجواب نوشتم بشما هم میگویم آگاه باشید که بین ظهورین ایام بطونست هر چند برای شمس حقیقت در مرکز تقدیس خود غروب و افولی نیست ولی از مقتضیات عالم امکان طلوع و غروبست 2
- 3 Those persons who say in the days of concealment and interval that God is manifest in human form and that 'He always shows Himself in different forms like an artful beloved' are the sources of difference in the Cause and create discord among the people. All these evasive statements of theirs are mere pretensions. Their only object is to get themselves known as persons in whom divine signs are centered. اشخاصیکه در ایام بطون و فترت حق را بلباس خلق ظاهر میگویند که هر لحظه بشکلی بت عیار بر آمد آنها سبب اختلاف امر و تفرقه خلقند اینگونه عنوانات بهانه است و مقصد شان آنکه خود را مرکز آثار گویند 3
- 4 We must, therefore, adhere to the explicit text, to the literal meaning of what is written in the Tablets, and must not deviate from this even to a hair's breadth. لهذا باید بانچه در الواح و آثار منصوص است بظاهر تمسک نمود و سر موئی تجاوز جائز نه انتی 4

MHMD1.031

BDA1.023.06

ABU3144*Words spoken on board the SS Cedric at sea, 1912-Apr-06**Question/topic: In the evening some clergymen announced a meeting to observe the crucifixion of Christ.*

Their speeches in the meeting will be to the effect that Christ sacrificed Himself in order to redeem us from our sins. But they do not understand the inner meaning. After the meeting He spoke extensively on this subject, saying that the redemption of sins depends on our acting upon the admonitions of Christ, and the martyrdom of Christ was to cause us to attain praiseworthy morals and supreme stations.

صحبتشان در مجلس این خواهد بود که مسیح خود را برای رفع گناهان قربان نمود اما معانی آن را فهمیده اند در اینخصوص بعد از محفل آنها مفصل صحبت فرمودند که رفع گناهان بعمل بوصایای آن حضرت است

BDA1.023.16

MHMD1.032

ABU3478*Words spoken on board the SS Cedric at sea, 1912-Apr-06**Question/topic: He was asked for guidance about food.*

- 1 [At the table on board the Cedric Abdul-Baha spoke about simple diet—how much better it is for one's constitution to eat but one or two courses. One of the American Bahais asked him whether he would not prescribe a simple regime of diet for the believers, upon his arrival in America. He laughed heartily and said:]
- 2 “We do not interfere with their material food, but we shall give them a simple diet of spiritual food. This is our work.”

DAS.1913-07-20, SW_v08#02 p.018, MHMD1.031, ABIE.090, BLO_PN#007

1 وقت ناهار که سر میز تشریف آوردند و ذکر غذای بسیط و مختصر میفرمودند دوستان غرب عرض کردند در خصوص غذا باجای امریکا دستور العمل عنایت شود فرمودند

2 ما مداخله در طعام جسمانی آنها نمی کنیم مداخله ما در طعام روحانی است.

BDA1.023.02

ABU3145*Words spoken on board the SS Cedric at sea, 1912-Apr-09*

We shall be at sea for another day. Steam power is truly a wonderful thing. If there were no such power, how would the vast oceans have been crossed? What wonderful means God has supplied and what confirmations the Blessed Beauty has conferred. Otherwise, how could we be here? What have we in common with these places?

DAS.1913-07-20, MHMD1.033, ABIE.090, BLO_PN#007

فردای دیگر مسافر دریا هستیم واقعاً قوه بخار چیز عجیبی است اگر این قوه نبود بحر محیط را چگونه طی مینمودند خدا چه اسبابی فراهم نموده جمال مبارک چه تائیدی فرموده و الا ما کجا و اینجا کجا چه نسبت است برندی صلاح و تقوی را

BDA1.025.02

Study guide to this volume

This volume gathers the correspondence and utterances of ‘Abdu’l-Baha during the three months — roughly January through early April 1912 — that preceded his arrival in New York. The primary arc is the preparations for the American journey: the letters of acceptance and logistics, the reports back from the European mission, the counsels to the friends in Iran who were navigating the chaos of the Constitutional Revolution, and the documents generated during the ocean crossing itself, including a remarkable report of a spontaneous address to fellow passengers on the Atlantic. Throughout this period ‘Abdu’l-Baha writes with an awareness of physical diminishment that makes the journey’s character explicitly sacrificial: he is not well, he acknowledges physical weakness and exhaustion, and yet he insists on proceeding. The language of trust in the Blessed Beauty as the only source of enabling power runs through virtually every document in this period. Simultaneously, the volume preserves a sustained engagement with the political turmoil in Iran, where the Constitutional Revolution had drawn different factions into cycles of violence from which ‘Abdu’l-Baha repeatedly counselled the Baha’i community to abstain. These two streams — the outward movement toward America and the inward return to the suffering communities of the East — give the volume its distinctive tension.

The Decision to Cross the Ocean: Faith Against Physical Weakness

Key Passages

From the Universal Peace Conference of America, from the Race Unity Conference, from the Governor of Boston, America, from the great and eminent ones of that land, from its notable figures, and from the friends, letters of invitation are arriving continuously. Therefore I am compelled to journey to America despite great physical weakness and exhaustion from the abundance of work and writing and staying awake at night. My physical powers are completely depleted, yet still this long and extensive journey must be undertaken — there is no choice. And the country of America is very vast and one must go everywhere. But placing my trust in the Blessed Beauty, I will proceed with His aid and favor. — AB04184

Despite physical weakness and inability to endure travel, out of utmost longing to see the faces of the friends, ‘Abdu’l-Baha is setting out on a journey to that distant country which is like another world, to cross the great ocean and illuminate his eyes with the sight of the friends’ faces. Although this journey will bring me endless hardship, the hope of meeting the friends brings solace to heart and soul. — AB01020

Although this weak body has absolutely no strength to endure sea travel and there is danger of peril, especially in the Pacific and Atlantic oceans, yet hope lies in the confirmations of the Blessed Beauty, that He may make a feeble gnat into a soaring eagle, and a weak ant into a manifest serpent. Trusting in Him and relying upon His grace and favor, we shall unfurl the ship's sail and navigate in the season of storms to see what has been ordained.

— AB01424

Context for Study

These three letters from early 1912 present one of the most consistent themes in the pre-American correspondence: the gap between 'Abdu'l-Baha's physical capacity and the demands of the mission he is undertaking. He is explicit about this gap — “my physical powers are completely depleted,” “this weak body has absolutely no strength to endure sea travel” — and equally explicit that the decision to proceed rests on trust in a power beyond his own. The image of the gnat transformed into an eagle appears also in other letters from this period; it draws on a long tradition in Persian poetry (the contrast between the infinitesimal and the majestic) and resonates with the biblical pattern of divine power working through acknowledged weakness. Paul's second letter to the Corinthians is the classic Christian instance: “I was with you in weakness and in fear and in much trembling, and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, so that your faith might rest not in the wisdom of men but in the power of God” (1 Corinthians 2:3–5). The Qur'anic account of the prophets who were consistently denied by their communities before God intervened to vindicate them belongs to the same paradigm. The willingness to undertake the journey “in the season of storms” is not recklessness but a form of spiritual wager: the journey is undertaken precisely because its outcome cannot be guaranteed by human means alone. The three letters together establish a theology of the undertaken mission: the decision is made in trust, the execution is committed to divine confirmation, and the only precondition is the longing to see the faces of the friends.

Questions for Reflection

1. 'Abdu'l-Baha acknowledges physical weakness and depletion, then proceeds anyway, invoking trust in divine confirmation as the enabling condition. What is the theology of the relationship between human limitation and divine power implied by this decision? Compare with Paul's “power is made perfect in weakness” (2 Corinthians 12:9) and with the Sufi concept of *tawakkul* (absolute reliance on God).
2. The stated motive for making the journey is “utmost longing to see the faces of the friends.” How does personal love function as a motivation for mission? Is this a different kind of authority than institutional obligation or prophetic command? Compare with the way Paul speaks of his longing for the communities he has founded.
3. The image of the feeble gnat transformed into an eagle by divine confirmation is a figure for the reversal of natural expectation through spiritual power. Where does this pattern of reversal appear in Hebrew prophecy, in New Testament miracles, and in Sufi accounts of the transformation of the ordinary person through divine love?
4. 'Abdu'l-Baha describes the American journey as one he undertakes because “there is no choice.” What kind of necessity is operative here? How does it compare with the prophetic

compulsion in Amos (“The Lord God has spoken; who can but prophesy?” Amos 3:8) and with Jeremiah’s experience of the word as a fire in his bones that cannot be suppressed?

5. The letters describe a journey undertaken in the face of acknowledged physical danger (sea travel, health), institutional pressure (continuous invitations), and personal cost (endless correspondence and no rest). How does the accumulation of these burdens function rhetorically in the letters? What does ‘Abdu’l-Baha want his correspondents to understand about the nature of his service?

Iran in Crisis: The Political Theology of Non-Participation

Key Passages

This is the exact wording of what was written at the start of the revolution: “The government and people must blend together like honey and milk, otherwise progress and success are impossible. Iran will be ruined and the end result will be interference by neighboring powers.” Therefore the friends of God must strive with heart and soul to bring about reconciliation between the government and people, and if unable, they should withdraw. Beware, beware of becoming involved in the bloodshed of any Iranian. — AB00734

It is incumbent upon the divine friends to unite the hearts of the nation, so that different parties may become one party, and so that through the unity and agreement of the nation every just government may gain strength and stability and become the cause of Iran’s comfort and tranquility. Indeed, the divine friends must become the cause of peace and harmony throughout all regions, so that all who dwell on earth may achieve unity and concord, this foundation of estrangement may be demolished, the foundation of oneness may be established, and freedom may be obtained from every bond. — AB05628

A thousand times it was written that the interference of the clergy in political matters would result in calamities. Even in the time of the late Muzaffari’d-Din Shah, a political treatise was written and printed in India in Mishkin-Qalam’s handwriting and distributed throughout Iran, and its essence was that clerical interference in political affairs produces general harm. — AB00734

Context for Study

The Iranian Constitutional Revolution (1905–1911) was one of the defining political events of the early twentieth century, and its impact on the Baha’i community was acute. As an emerging minority religion that had been subject to sporadic but severe persecution by both the Qajar monarchy and the Shi’i clergy, the Baha’is occupied an extremely precarious position in Iranian political life. ‘Abdu’l-Baha’s sustained counsel of non-involvement in factional politics is sometimes misread as political quietism, but the passages in AB00734 and AB05628 reveal a more sophisticated position. The Baha’is are not to abstain from political life because politics is beneath them or irrelevant to their mission; they are to abstain from *factional* violence and partisan allegiance

precisely because their mission requires them to work for the unity of the whole nation across factional lines. The formula “the government and people must blend together like honey and milk” is presented as a structural political analysis: no faction can stabilize Iran; only a movement of genuine national reconciliation can succeed. The diagnosis of the clergy’s role is also structural: clerical interference in politics is identified as a systemic harm whose consequences ‘Abdu'l-Baha claims to have predicted in advance. This kind of predictive structural analysis draws on a tradition of prophetic political commentary that runs from the Hebrew prophets (Isaiah’s critique of military alliances, Jeremiah’s counsel to submit to Babylon) through Islamic political thought (the concept of *shura*, consultation, as the foundation of legitimate governance) and into modern political theory. The Baha’i community’s prescribed role — to “unite the hearts of the nation” and to “become the cause of peace and harmony throughout all regions” — is an ambitious social mandate that goes well beyond withdrawal from politics.

Questions for Reflection

1. ‘Abdu'l-Baha counsels the Baha’i community to work for national reconciliation while abstaining from factional bloodshed. How does this position compare with the Christian “two kingdoms” doctrine (Luther), with Islamic concepts of legitimate political engagement (*shura* and *ijma'*), and with the pacifist tradition of the historic peace churches (Quakers, Mennonites)?
2. The critique of clerical interference in politics as a structural cause of national calamity is presented as a prediction that history has confirmed. What is the relationship between prophetic warning and historical analysis? Is there a distinction between the prophetic denunciation of religious-political entanglement and modern secular theories of the separation of church and state?
3. The counsel to “withdraw” if unable to bring about reconciliation raises the question of when disengagement is a form of integrity and when it becomes complicity by silence. How does this dilemma arise in different historical contexts of minority religious communities navigating majority political violence?
4. The formula “honey and milk” for the desired relationship between government and people is drawn from biblical imagery (the promised land flowing with milk and honey) and from the Islamic idea of harmonious social relations as a divine gift. What does the use of this organic, agricultural metaphor suggest about the nature of the political order ‘Abdu'l-Baha envisions?
5. ‘Abdu'l-Baha writes that the friends must be “the cause of peace and harmony throughout all regions, so that freedom may be obtained from every bond.” How does this vision of freedom differ from liberal political conceptions of negative liberty (freedom from interference) and positive liberty (freedom to develop one’s capacities)?

The Journey Through Europe and Its Meaning

Key Passages

A journey was made to the Western realm, some time was spent, a great stirring arose, grand gatherings were formed, numerous talks were given that had a remarkable impact. Even in churches — that is, the priests themselves extended invitations. The issues of divine incarnation and transformation of the eternal essence into the temporal and the temporal into the eternal were explicitly refuted and disproven through clear proofs and brilliant evidence, and there was no opposition whatsoever. In any case, I wish you had been present to observe how the professors and philosophers of Europe showed such deference. — AB01636

But in these travels, such was the shoreless ocean of Baha'u'llah's loving providence that by following one thread of discourse I found the whole weave and design falling into my hands. Everywhere I turned the doors were flung wide before me: and the reason for this was that I was unencumbered by any other thought, my tongue was unloosed in remembering God, His blessed Name was continually on my lips and therefore the breaths of the Holy Spirit never ceased to strengthen my heart and soul. For how else might an atom of dust display such powers or a mere drop expand to such an ocean?— AB00315

Context for Study

These two retrospective accounts of the European journey — AB01636 to an Iranian friend and AB00315 to the Hands of the Cause — offer complementary perspectives on what had been accomplished and how. AB01636 contains a remarkable disclosure: the theological debate with European interlocutors about incarnation was not merely engaged but resolved to the satisfaction of the audience. The claim that “the issues of divine incarnation... were explicitly refuted and disproven through clear proofs and brilliant evidence, and there was no opposition whatsoever” is a bold assessment of the theological encounter with Christianity's central doctrine. AB01636 also contains one of ‘Abdu'l-Baha's most candid moments of retrospective grief: “In truth, forty years of life in Akka were wasted — no benefit gained nor given, no learning nor teaching. Had those days been spent in Europe, the results would have been world-embracing.” This self-assessment, which must be read against the backdrop of his actual accomplishments during those forty years, reveals a kind of sacred regret — not complaint against divine will, but awareness of what time and imprisonment cost. AB00315 then gives the theological account of why the doors were open: not personal eloquence or theological sophistication, but the state of being “unencumbered by any other thought,” with attention wholly devoted to the divine Name. This is a description of the spiritual condition of pure instrument: the self effaced enough that a higher power can work through it. The Sufi concept of *fana* (annihilation of the self) in the context of divine action, the Christian mystical concept of *kenosis* (self-emptying as the precondition for divine in-filling), and the Confucian ideal of the sage who does nothing (*wu wei*) yet through whom everything is accomplished all illuminate this passage.

Questions for Reflection

1. 'Abdu'l-Baha claims to have refuted the doctrine of incarnation in European churches to the apparent satisfaction of his audiences. What does this claim suggest about his method of engagement with Christian doctrine? Is the goal of interfaith dialogue refutation, reinterpretation, or the discovery of a common ground that transcends both positions?
2. The retrospective grief over the "wasted" forty years in 'Akka is a moment of candor that complicates the theology of providential suffering. If those years were a divine gift, why does 'Abdu'l-Baha describe them as wasted? How do we hold together the theology of divinely appointed trial and the honest acknowledgment of what that trial cost?
3. AB00315 attributes the success of the European mission to a state of interior simplicity: "unencumbered by any other thought," the divine Name continually on the lips, and therefore the breaths of the Holy Spirit unceasing. How does this account of effective teaching relate to the Sufi concept of *fana* and to the Christian mystical concept of *kenosis*?
4. The image of following one thread of discourse and finding "the whole weave and design falling into my hands" is a vivid description of what might be called integrative teaching — the discovery that all genuine questions lead to the same center. Compare with Socrates's account of following the argument wherever it leads in the Platonic dialogues.
5. 'Abdu'l-Baha writes to the Hands of the Cause asking them to pray on his behalf, because "the burden is heavy and this body weak and powerless." What does this request for prayer reveal about the relationship between human agency and divine assistance in 'Abdu'l-Baha's theology of mission?

On the Atlantic: Teaching on the Ocean Liner

Key Passages

O true friend! In the ocean, the fire of the love of God is burning with intense heat. The passengers gathered together and one night requested a talk before everyone. According to my weakness and inability, a spiritual talk was given. At present, there is great commotion and excitement among the passengers on the ocean liner that these strangers are servants of the Threshold of Baha'u'llah and are traveling from East to West to convey the Cause and spread the teachings of Baha'u'llah. Some are making inquiries. It is hoped that the excitement will increase and the breaths of the spirit of the love of God will bestow new life upon hearts. — AB03224

For praise be to God, Iran is the planted field of the Blessed Tree and the dawning-place of the Most Great Light, and the friends are veterans who were raised in the shadow of the Blessed Beauty's training — they are tested and self-sacrificing, each one's ultimate desire being the field of martyrdom. These souls have attained complete stability and have intense steadfastness. But the Western world is at the beginning of establishment. Utmost effort must be made for its promotion and establishment, and for blessed souls to arise, firm and steadfast like the friends in Iran. — AB01424

Context for Study

AB03224 is the brief account 'Abdu'l-Baha sent from the ship during the Atlantic crossing — one of the rare glimpses into the journey's daily texture. The image of "the fire of the love of God burning with intense heat" in the middle of the ocean is vivid: the ship becomes a mobile center of spiritual energy, the passengers an unexpected community of seekers. The spontaneous address to the fellow passengers — given "according to my weakness and inability" — recapitulates the pattern established in AB04184 and AB01424: the self-described incapacity, the divine enablement, the unexpected outcome. The "commotion and excitement" among the passengers mirrors the pattern 'Abdu'l-Baha repeatedly describes in the London and Paris periods: an initial encounter produces curiosity, curiosity produces inquiry, and inquiry opens the possibility of something more. The companion text from AB01424 introduces the comparison between the Eastern community ("veterans who were raised in the shadow of the Blessed Beauty's training," tested in martyrdom) and the Western community ("at the beginning of establishment"). This comparative assessment is not a hierarchy of worth but a description of developmental stage: the Eastern community has had fifty years of trial that has made it steadfast; the Western community must now build the same kind of depth. The ocean liner address is, in miniature, the beginning of that building process: strangers on a ship, some of them making inquiries, perhaps the seeds of a community that does not yet know itself.

Questions for Reflection

1. 'Abdu'l-Baha gives a spontaneous address on the ocean liner "according to my weakness and inability." What does the insistence on self-described weakness at the moment of action reveal about the theology of agency in 'Abdu'l-Baha's letters? Is this modesty, accurate self-assessment, or a theological claim about the nature of spiritual effectiveness?
2. The comparison between the "veterans" of the Eastern community (tested by martyrdom) and the "beginning" of the Western community raises the question of whether spiritual depth can be built by any means other than testing. What does the Baha'i experience in Iran suggest about the relationship between suffering and community formation?
3. The passengers on the ship become an unexpected community of inquiry. What does this episode reveal about the conditions under which genuine spiritual conversation becomes possible? Compare with the Socratic dialogues as spontaneous conversations with strangers, and with the Sufi concept of the gathering (*majlis*) as a space of spiritual transformation.
4. The letter is addressed "O true friend!" and shares the account of the ocean address with a single person. What is the significance of this intimate reporting? How does the practice of sharing experiences in correspondence function to create a sense of shared mission across geographical distance?
5. AB01424 compares the Eastern and Western communities as at different stages of development. What does this developmental model of community formation imply about the long-term trajectory of the Western Baha'i community? What role does the concept of organic growth play in 'Abdu'l-Baha's ecclesiology?

Glad Tidings from Stuttgart: The Western Community Takes Root

Key Passages

O sons and daughters of the Kingdom! Be thankful to God that the Heavenly Father is extremely Kind to all. He has opened the doors of Heaven to you. He has sent down His Kingdom for you! He has ignited a brilliant lamp in your heart! He has breathed in you the Breaths of the Holy Spirit. He has baptized you with the water of Life, the Fire of the Love of God and the Spirit of His Knowledge and ushered you into His Kingdom and bestowed upon you Eternal Life! — AB04739

Glad tidings! The light of the Sun of Truth hath shed its radiance from the East! Glad tidings! The heavenly powers are set in motion! Glad tidings! The powers of the earth are quaking! Glad tidings! The sun of religious imitation is clouded! Glad tidings! The moon of superstition is eclipsed! Glad tidings! The stars of worldly glory have fallen! Glad tidings! The Spirit of God and the hosts of the Kingdom are rushing in! Glad tidings! The angels of heaven have scattered throughout all regions! Glad tidings! The breaths of the Holy Spirit have been wafted! Glad tidings! The morn of joyful tidings hath dawned! Glad tidings! The Sun of Truth hath shone forth! — AB04739

Context for Study

AB04739 is addressed to a woman who has just returned from giving a speech in Stuttgart to the German Baha'i community, and it belongs to 'Abdu'l-Baha's practice of praising and encouraging newly emerging Western teachers. The letter is notable for the exuberance and musicality of its language: the address to "sons and daughters of the Kingdom" with its catalogue of divine gifts (opened doors, ignited lamps, baptism in water and fire and spirit, eternal life) draws on the full range of Christian sacramental imagery to characterize the Baha'i experience. The use of "baptism" is significant: it is not used in its institutional Christian sense (a ritual performed by an ordained minister) but as a metaphor for the comprehensive transformation that comes through the love of God. The catalogue of glad tidings that follows is one of the most formally stylized passages in 'Abdu'l-Baha's correspondence — each clause beginning with "Glad tidings!" (*Bisharat!*), an insistent repetition that functions as both proclamation and celebration. The images are largely astronomical and cosmological: the sun of religious imitation clouded, the moon of superstition eclipsed, the stars of worldly glory fallen, the hosts of the Kingdom rushing in. This is the language of apocalyptic reversal, drawn from the great prophetic traditions of Isaiah and Revelation, adapted to describe the spiritual revolution Baha'u'llah has initiated. The Stuttgart context gives this cosmic language an intimate ground: a single woman giving a speech to a small community in a German city becomes the occasion for a declaration that the entire order of things is being transformed.

Questions for Reflection

1. 'Abdu'l-Baha uses Christian sacramental language — baptism in water, fire, and spirit — to describe the experience of entering the Baha'i Faith. What are the theological implications of this appropriation? Compare with Paul's use of Jewish covenantal language to describe Gentile inclusion in the messianic community.

2. The catalogue of glad tidings uses the language of astronomical and cosmic reversal (clouded suns, eclipsed moons, fallen stars) to describe the spiritual revolution of the present age. Where does this genre of cosmic imagery appear in Hebrew prophecy (Isaiah 13, Joel 2), in the New Testament Apocalypse, and in Islamic eschatological tradition? What does the genre accomplish that straightforward description cannot?
3. 'Abdu'l-Baha praises the Stuttgart speaker specifically for the confirmation she received through the Holy Spirit that enabled her to speak "eloquently." What does this attribution of speech effectiveness to divine confirmation rather than personal talent imply about the theology of teaching and proclamation?
4. The letter moves from cosmic proclamation to intimate personal encouragement: "thousands of worldly queens shall come and go, leaving behind neither name nor trace... but through the light of God's love thou wilt shine forth above the horizon of eternity." How does the contrast between worldly royalty and spiritual luminosity function as a form of revaluation? Compare with the Beatitudes' inversion of conventional assessments of success.
5. The Stuttgart Baha'i community is the occasion for a letter of cosmic import. What does the theological and rhetorical relationship between the small, local, and particular and the large, universal, and cosmic reveal about 'Abdu'l-Baha's mode of teaching? How does the particular always open onto the universal in his correspondence?

A Guiding Question for the Whole Volume

The volume spans the months of preparation, waiting, and crossing that separated 'Abdu'l-Baha from the American mission that had been anticipated since the end of the London visit. During these months, he writes about physical weakness and divine confirmation, about martyrdom in Iran and spiritual freedom in Stuttgart, about the state of the Constitutional Revolution and the state of his own correspondence, about the sudden address on an Atlantic ship and the grand assessment of what Europe had meant. Every document is a particular response to a particular situation, and yet the whole volume traces a single movement: the progressive surrender of personal reserve in the face of the claims of service.

A guiding question for the whole volume might therefore be: **What does it mean to say yes to a mission that exceeds one's physical, institutional, and personal resources — and what form of trust makes that yes possible, and what does the shape of that trust reveal about the relationship between human freedom and divine will?**