





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 172:

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# Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Series outline

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

## The Báb

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

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

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

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

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

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

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

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- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

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

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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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# Introduction to volume 172

This January–May 1919 volume is shaped by the reopening of the world after wartime isolation. Many tablets begin by noting the extraordinary delay of letters: AB01692 answers a letter written years earlier and interprets the preservation of the Cause through the war as the “Ship of the Cause” reaching safety through the winds of the Covenant; AB00902 celebrates the return of the “clear messenger and trusted courier”; and AB01924 likens the wartime silence to an autumn in which the bird of song had hidden its head beneath its wing, now followed by a new spring of correspondence. This renewed contact immediately becomes a teaching mandate. AB00794 warns that the opportunity created by the war must not be lost: humanity is weary, receptive, and thirsty for the teachings of universal peace, oneness, reconciliation, and the abolition of estrangement. AB00588 gives the same charge in global form, telling a traveling teacher that the whole world has acquired new capacity to hear the call of the Abha Kingdom and that the diffusion of the divine fragrances is “the most important of all matters.”

The volume’s most historically pointed theme is the interpretation of the postwar peace settlement. AB00161 is the major text here: it argues that the war has fulfilled the warnings of Baha’u’llah and ‘Abdu’l-Baha, that even hostile publications inadvertently preserved the relevant prophetic texts, and that Wilson’s Fourteen Points show the divine teachings circulating “under another name,” since twelve of the fourteen propositions had already appeared in Baha’i tablets decades earlier. AB02574 praises President Wilson as serving the Kingdom of God by striving for the protection of small and great nations under justice and right, while AB04819 offers the sober complement: the Paris peace conference may seek universal peace, yet misunderstanding, self-interest, and divergent desires remain, so the Most Great Peace cannot be firmly established by human power alone. ABU2519 makes the same point historically, reviewing earlier wars and treaties to conclude that peace documents remain dead letters unless animated by the Word of God and spiritual power.

A second strand concerns Iran and the meaning of political failure. AB12306, AB00902, AB02940, and AB00237 all contrast the ruinous results of political parties, revolutions, and clerical agitation with the constructive work of the Baha’is, who are described as standing aside from sedition while laboring for prosperity, reconciliation, education, and the unity of the human world. AB00237 is especially rich: it surveys recent Iranian disorder, affirms that Baha’is remained tranquil and dignified amid turmoil, and calls for the preservation of original Babi texts and the publication of scriptural compilations useful for teaching Zoroastrians. AB01692 also reads the fall of powers foretold in Baha’u’llah’s tablets—Abdul-Aziz, Abdul-Hamid, Napoleon III, Berlin, and Germany—as historical proof now visible in world events. In these items, history itself becomes an apologetic archive, and the postwar situation becomes evidence that the cure of nations lies in moral and spiritual transformation rather than party competition.

The American letters show the practical resumption of the Divine Plan. AB02063 insists that the time is “for nothing more” than the diffusion of the fragrances and urges teachers to travel through all the states of America; AB06272 gives the concise rule that “the magnet of confirmation is the promotion of the divine teachings,” provided that deeds match words; and AB04301 calls the present days the days for sowing seeds. The same cluster touches institutional and community concerns: AB02063 renews the importance of the Mashriqu’l-Adhkar and counsels that appeals on its behalf be made with dignity; AB01064 states that Baha’u’llah’s “heavenly organizations” are already explicit in His teachings and counsels; AB04957 greets a Spiritual Assembly and defines its task as promoting unity, eliminating prejudice, and making the human world a mirror of the Kingdom. AB02583 is one of the volume’s notable racial-unity tablets, praising the enlightenment of Black believers and using the image of differently colored birds and flowers to present diversity of color as an adornment rather than a cause of estrangement.

Finally, the volume preserves the pastoral texture of reconnection after catastrophe. AB02845 describes the relief brought by the arrival of the “conquering army” in the Holy Land and the restoration of safety under a more just administration; AB11534 permits Ahmad Sohrab to leave for America; AB03823 asks, with characteristic simplicity, for a strong six-person motorcar if it can be sent without difficulty; and AB04326 reassures the friends that funds entrusted to Amin had been received despite the impossibility of issuing individual receipts during travel and war. Consolatory tablets such as AB03183, AB02232, and AB03858 interpret bereavement through the soul’s passage into the divine realm, while AB02710, AB02045, and AB03835 offer guidance on interpretation, translation, and prophecy. The collection as a whole presents early 1919 as a moment of released pressure: communications revive, the friends are reassured, the war is interpreted, Wilsonian peace is welcomed yet spiritually qualified, and the community is summoned from survival into worldwide teaching, institution-building, racial unity, and the practical demonstration of Baha’u’llah’s peace program.

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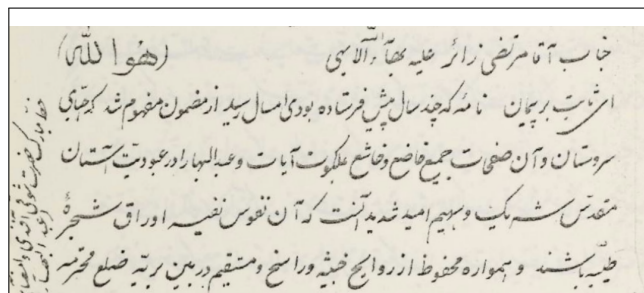
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## AB05137

To: Aqa Murtida Sarvistani, in Nayriz  
Date: 1919-Jan-03



INBA87

1 O you who are firm in the Covenant! A letter you sent several years ago arrived this year. From its contents it was understood that the friends of Sarvestan and those regions are all submissive and humble before the Kingdom of Verses, and they consider 'Abdu'l-Baha as a partner and participant in servitude at the Sacred Threshold. There is strong hope that those precious souls may be leaves of the goodly Tree, and ever protected from foul odors and firm and steadfast among the people.

1 ای ثابت بر پیمان نامه‌ئی که چند سال پیش فرستاده بودی امسال رسید از مضمون مفهوم شد که احبابی سروستان و آن صفحات جمع خاضع و خاشع بملکوت آیات و عبداله‌آ را در عبودیت آستان مقدس شریک و سهم امید شیدید آنست که آن نفوس نفیسه اوراق شجره طیب باشند و همواره محفوظ از روائح خبیثه و راسخ و مستقیم در بین بریه

2 Convey greetings and kindness to the honored wife and esteemed daughters and to 'Abdu'l-Karim Karim and 'Abdu'l-Khaliq Fa'iq. I beseech God that you may ever be assisted and confirmed, and I supplicate at the Threshold of Oneness for forgiveness of sins for your parents. And likewise convey utmost love and longing to the servant of the Luminary of the horizons, Aqa Muhammad-'Ali, the schoolmaster. And upon you be greetings and praise.

2 ضلع محترمه و صبايای مکرمه و عبدالکریم کریم و عبدالحق فائق را تحیت و مهربانی برسان از خدا خواهیم که همواره مؤید و موفق باشی و از درگاه احدیت مغفرت خطایا از برای والدین شما طالب و آملم و همچنین نهایت محبت و اشتیاق را ببنده نیر آفاق جناب آقا محمد علی مکتب دار برسانید و علیک التّحیّة و التّناء

INBA87:184, INBA52:185b

## AB01692

To: Company of Aqa Mirza Mihdi Rashti, in Shanghai  
Date: 1919-Jan-03

1 O thou who art firm in the Covenant! A letter dated Rabi'u'th-Thani 1333 which thou hadst written was received in the month of Safar 1337. Despite this delay, it brought joy and delight as it contained news of your person. The mention of friends by a friend is ever blessed. Now I take up my pen to write this brief letter, to be followed later by a detailed one. Praise be to God

1 ای ثابت بر پیمان نامه‌ئی مورخ ربیع الثانی ۱۳۳۳ مرقوم نموده بودی در ماه صفر ۱۳۳۷ واصل شد با وجود این روح و ریحان حاصل گردید که خبری در آن از آنجناب بود یاد یاران یار را میمون بود حال بتحریر این نامه مختصر پرداختم

that in these years of upheaval and the most great war, the Ship of the Cause of the Luminary of the horizons reached the shore of safety through the winds of the Covenant. All that was explicitly stated in the Sacred Tablets, some revealed fifty years ago, has been fulfilled word for word, every letter thereof. This stands as a sufficient and conclusive proof, shining like the sun at the zenith of heaven.

- 2 Better still, these manifest verses were recorded thirty years ago by the enemies in their books written in refutation of the Cause of God, wherein they objected that such things were impossible and unattainable. These books, some published thirty years ago and others twenty years ago by the enemies themselves, are now in people's hands. Thus do the friends say to the wavering and the ignorant: "Bring forth your book that we may show you the divine proof." When the book of refutation is presented, the friends point to these verses quoted from the Kitab-i-Aqdas and the Suriy-i-Haykal addressed to the sovereigns. Thus is the denier confounded. They are left bewildered, for the Sacred Tablets are replete with major events that have come to pass, mentioned time and again.

- 3 What was explicitly foretold regarding Abdul-Aziz and Abdul-Hamid in Istanbul has all transpired, as have the events in Tehran, the people's movement, the turmoil and revolution, likewise the fall of Bonaparte [Napoleon III] the great monarch of France, the lamentations of Berlin and the defeat of Germany, and so forth and so forth and so forth - all explicitly stated and clear. Yet glory be to God! When the eye is blind, it remains deprived and excluded from beholding all signs. In the Quran it is stated: "Of no avail are signs and warnings."

تا من بعد مفصل مرقوم گردد الحمد لله در این سالهای انقلاب و طوفان اعظم حرب سفینه امر نیر آفاق باریاح میثاق بساحل سلامت رسید و آنچه در این سنین عدیده صریح الواح مقدسه بود یعنی بعضی پنجاه سال پیش نازل کلاً و طراً حرفاً بحرف تحقیق یافت و این برهانی کافی وافی چون شمس در قطب سماء بدرخشید

2 و از همه بهتر که این آیات باهره را اعدا سی سال پیش در کتب ردیه خویش که بر امر الله مرقوم نموده بودند درج نموده اند و اعتراض کرده اند که چنین چیزی ممتنع و مستحیل است و آن کتب را بعضی سی سال پیش و بعضی بیست سال پیش نفس اعدا طبع نموده و منتشر کرده حال در دست ناس است لهذا احباً بمرتدین و جاهلین میگویند که کتاب خود را بیاورید تا ما برهان الهی را بنمائیم چون کتاب ردیه را حاضر نمایند احباً گویند باین آیات منقوله از کتاب اقدس و کتاب هیکل که خطاب بسلاطین است دقت نمائید فیهت الذی کفر حیران میمانند زیرا الواح مقدسه مملو از حوادث مهمه واقعه است و مکرر بر مکرر است

3 آنچه در حق عبدالعزیز و عبدالحمید در اسلامبول بنص صریح اخبار شده جمیع واقع و همچنین وقوعات طهران و حرکت جمهور و اضطراب و انقلاب و همچنین سقوط بوناپارت ملک عظیم فرانسه و همچنین حنین برلین و مغلوبیت آلمان و همچنین و همچنین و همچنین کل مصرح و مبین لاکن سبحان الله چون چشم کور است از مشاهدت جمیع آیات محروم و منفور در قرآن میفرماید لا تغنی الآيات والنذر

MSHR5.388-389x

## AB00462

To: Mihdi Gulpayigani, in Ishqabad

Date: 1919-Jan-04

- 1 My Lord and my Hope! I call upon You in the evening and morning, in the depths of night and at dawn, and I beseech You with my heart, spirit and inner being to assist Your sincere servant who is related to that holy soul - Your servant who ascended to You, prostrated before You, and came unto You - whom You chose among the worlds to exalt Your Word, diffuse Your fragrances, explain Your proof and expound Your evidences, and whom You named 'Adl (Justice) through Your grace, and gave to drink from the overflowing cup until he became intoxicated with the wine of constancy, and his fame spread to all regions, and he fulfilled his covenant while publishing Your signs and proofs in the East and West of the earth.
- 2 My Lord, he did not pass a day except in service at Your holy threshold, and no night passed except that his cry of supplication and burning sighs rose to the Kingdom of Verses. He would implore You in the darkness of the gloomy night with a heart throbbing with Your remembrance and tears flowing in Your love and attraction to Your holy threshold, until he left the dust and soared to Your Supreme Kingdom in the vicinity of Your great mercy, and was immersed in the sea of lights and established in the Kingdom of mysteries at the center of endless divine manifestations. Verily You are the Generous, You are the Giver, You are the Bestower, You are the Supporter, the All-Merciful, the Most Merciful.
- 3 My Lord! My Lord! This servant of Yours is related to that servant and is deeply rooted in ancient nobility. He deserves Your favors, hopes for Your bounty and benevolence, and yearns with longing for the Kingdom of Your verses. My Lord, I beseech You by the honor of that servant who is near to Your exalted threshold to grant this servant the favors You specially bestowed upon that illustrious soul, and give him a portion from his sea, a draught from his river, and inspirations from his grace so that he may inherit from him in all conditions and follow him in the virtues that became widespread and renowned throughout all regions. Verily You are the Ever-Living, the Self-Subsisting.
- 4 ای یادگار آشنخس جلیل نامہائی بعد از چہار سال رسید باوجود این بنہایت دقت ملاحظہ

1 ربّ و رجائی انادیک فی العشیّ و الأُبکار و بطون اللّیالی و الأسحار و ادعوک بقلبی و روحی و فؤادی ان تؤیّد عبدک الصّادق المنتسب الی النفس المقدّسة عبدک الذی صعد الیک و سجد بین یدیک و وفد علیک من اخترته بین العالمین لاعلاء کلمتک و نشر نجاتک و تفسیر برہانک و تشریح بیناتک و ستمتہ بالفضل عدلاً من لدنک و سقیمتہ من الکأس الدہاق حتّی ترنّح من صہباء الوفاق و اشتهر صیّتہ فی الآفاق و قضی نحہ و هو ینشر آثارک و براہینک فی مشارق الأرض و مغاربہا

2 ربّ ما قضی يوماً من الحیات الا خدم عتبتک المقدّسة و ماضی لیل الا ارتفع منه ضجیج المناجات و اجیج الزّفّرات الی ملکوت الآیات و یتضرّع الیک فی ظلام اللیل الدیجور بقلب خافق بذکرک و دمع دافق فی حبّک و انجذاباً الی عتبة قدسک حتّی ترک التّری و طار الی ملکوتک الأعلى جوار رحمّتک الکبری و استغرق فی بحر الأنوار و استقرّ فی ملکوت الأسرار فی مرکز تجلیات العوالم الّتی لا تنہای انک انت الکریم و انک انت المعطی و انک انت الباذل و انک انت المؤیّد الرحمن الرّحیم

3 ربّ ربّ انّ عبدک هذا ینتسب الی ذلک العبد و عریق فی المجد الأثیل یستحقّ الطافک و یرجو جودک و احسانک و یتہل شوقاً الی ملکوت آیاتک ربّ اسئلك بجاه ذلک العبد المقرّب فی عتبتک العالیہ ان تمنح هذا العبد اللطاف الّتی اختصّصت بہا ذلک الرّقیق الجلیل و اجعل له نصیباً من بحره و غرفة من نہره و سنوحات من فضله حتّی یرثہ فی جمیع الشّئون و الأحوال و یقتدی بہ فی الفضائل الّتی شاعت و ذاعت عنه فی الآفاق انک انت الحیّ القيوم

4 O you who are the memorial of that illustrious person! A letter arrived after four years. Despite this, it was read with utmost attention. I became extremely saddened by its contents as it indicated your severe hardship and difficulty in compiling the book and writing the conclusive chapter. Although you labored for several months without rest, and strived day and night until this precious book containing the final works of Mirza Abu'l-Fadl was collected - since this work was very important, therefore every hardship in its preparation was a mercy and every difficulty was comfort. In matters one must look to the result, not the beginnings. Every important matter in existence is extremely difficult and trying in the beginning but in the end is a great bounty. Therefore one must consider the consequences of matters and affairs.

5 The point is that although you traversed a great obstacle, you achieved praiseworthy results, which is the preservation of the works of that one ascended to the Kingdom of mysteries. One copy of that book should be sent to the Holy Land, and I will request it from Tehran. It is certain that it will have great results, and when it is promoted, you will attain the utmost joy and gladness. If no compensation has been received for this effort, be assured that divine compensation will come and heavenly confirmations will be obtained. The original notes and treatises of Abu'l-Fadl that were sent must definitely be returned to the Holy Land - not even a single page should remain in anyone's possession - so that all may be preserved and protected in a respected place and remain permanent and established, for these are the traces of that noble one's pen.

6 This is the reply to a letter you sent four years ago which has just arrived. During this time you were compelled to stay and rest in Port Said. Now having traveled the distance it has reached the Holy Land, as the way between the Holy Land and Port Said was completely cut off and sending a letter was impossible. Therefore there was delay in its arrival. God willing, another special letter will be sent hereafter.

گردید از مضمون بی‌نهایت محزون شدم زیرا دلالت بر شدت زحمت و مشقت شما در تدوین کتاب و تحریر فصل خطاب میکرد هرچند ماههای چند زحمت کشیدی و آرام نیافتی و شب و روز کوشیدی و جوشیدی تا آنکه این کتاب مستطاب که آثار اخیرۀ حضرت ابوالفضائل است جمع شد این کار چون بسیار مهم بود لهذا در پرداختنش هر زحمتی رحمت بود و هر مشقتی راحت باید در امور نظر بنتیجه کرد نه مبادی هر امر مهمی در وجود در ابتدا نهایت مشقت و بلاست و در انتها موهبت کبری پس باید بعواقب امور و شئون نظر نمود

5 مقصد اینست هرچند عقبه کبری طی نمودید ولیکن بنتائج مستحسنه رسیدید و آن بقای آثار آن متصاعد ملکوت اسرار است یک نسخه از آن کتاب باید به ارض اقدس فرستاده شود و از طهران خواهم خواست و یقین است که نتایج عظیمه خواهد داشت و چون ترویج گردد نهایت سرور و جبراز برای شما حاصل شود اگر چنانچه در مقابل این زحمت مکافاتی حاصل نشده مطمئن باش که مکافات الهی رسد و تأییدات صمدانیه حصول یابد و اصل یادداشتهای ابوالفضائل و رسائل که ارسال شده است حکماً باید به ارض اقدس اعاده گردد حتی ورقهء واحده در دست کسی نماند تا جمیع در محل محترمی محفوظ و مصون گردد و باقی و برقرار ماند چه که آثار قلم آن بزرگوار است

6 این جواب مکتوبیست که چهار سال پیش ارسال داشته‌اید الان رسیده است ایندت مجبوراً در پورتسعید اقامت و راحت گردید حال طی مسافت نموده به ارض اقدس واصل شده زیرا میان ارض اقدس و پورتسعید سبیل بکلی منقطع بود ارسال مکتوبی ممتنع و محال از اینجهت در وصول تأخیر یافت من بعد انشاءالله باز مکتوب مخصوص ارسال خواهد شد

MKT3.273, ASAT5.259, SAAF.367x

## AB00902

To: Piruzbakht Shafai, Ibrahim et al., in Tihiran

Date: 1919-Jan-04

- 1 O two blessed souls! Praise be to God, the days of interrupted news have ended and once again the clear messenger and trusted courier has come and gone. I immediately thought of you and before the arrival of your appreciated letter, I set about writing this epistle so that it would be clear and evident that you are in my thoughts every moment and present before me. Although up until now only two telegrams have been received from Tehran and no news has arrived, yet according to the meaning of "The heart did not falsify what it saw," during the successive years of revolution in every region, even if there was some slackening in affairs, I hope that Tehran has remained protected and preserved and is in the utmost joy and delight, and that the friends of God have, as they should, maintained the impregnable fortress and firm foundation, and have strived to spread the divine fragrances and disseminate the divine teachings and educate souls so that the luminosity of this Most Great Cause becomes embodied before all eyes and is impressed upon the tablets of hearts, and compensates for the evil of revolution and severity of turmoil and harm of parties and the ruin of Iran. For all parties have clearly and definitely shown - nay, have become personified and embodied - that they were the cause of turmoil, while the friends, through the aid and care of the Lord of Lords, have become the cause of ease and comfort for Iran, nay rather for the entire world. The passage of days must yield complete results.

- 2 As for other peoples and nations, in truth their times pass in confused dreams. Observe how in the revolution of Iran, nay rather the turmoil of the entire world, what scenes appeared on this stage and finally all were rolled up with neither fruit nor trace, neither result nor news except ruin and dispersion and regret. Neither victor nor vanquished - both were in loss, for the blood of thirty million souls was spilled in vain and humanity was endangered and cities and villages were overturned without result or fruit. For the earthly world raises one wave and brings all down from their heights beneath its tent and makes them captive in the narrow confines of graves, and everything is forgotten, and "These days We alternate among mankind." The end is loss upon loss, except for souls who lay the foundation of eternal glory and the basis of comfort for

ای دو نفس مبارک الحمد لله ایام قطع اخبار  
منتهی گشت باز پیک مبین و قاصد امین به  
عبور و مرور آمد فوراً بیاد شما افتادم و پیش از  
ورود نامهء مشکور بتحریر این رق منشور پرداختم  
تا واضح و مشهود شود که هر دم در خاطرید  
و در محضر حاضر هرچند از طهران تا بحال  
جز دو تلغراف نامهئی وصول نیافت و خبری  
نرسید ولکن بمفاد ما کذب الفؤاد ما رأی در  
تتابع سالهای انقلاب در هر اقلیمی ولو اندکی  
در امور فتور حاصل شد امیدوارم که طهران  
محفوظ و مصون مانده و در نهایت روح و ریحان  
باشد و احبای الهی چنانکه باید و شاید محافظه  
حصن حصین و بنیان متین نموده اند و در نشر  
نفحات الله و انتشار تعالیم الهیه و تربیت نفوس  
کوشیده اند تا نورانیت این امر اعظم در انتظار  
مجسم گردد و در صفحات قلوب مصور شود و  
تلافی سوء انقلاب و شدت اضطراب و مضرت  
احزاب و ویرانی ایران گردد زیرا جمیع احزاب  
واضح و معین شد بل مشخص و مجسم گشت  
که سبب اضطراب شدند بلکه احباب به عون  
و عنایت ربّ الأرباب سبب آسایش و راحت  
ایران بلکه عموم جهان گردند مرور ایام باید  
نتیجهء تام دهد

2 و اما سائر ملل و اقوام فی الحقیقه اوقانشان به  
اضغاث و احلام گذرد ملاحظه فرمائید در  
انقلاب ایران بل اضطراب عموم جهان در این  
تماشاخانه چه پرده ها بمیان آمد و عاقبت کلّ  
منطوی گشت نه ثمری و اثری و نه نتیجه و  
خبری جز ویرانی و پریشانی و پشیمانی نه غالب و  
مغلوب هر دو در خسران زیرا خون سی کرور  
نفوس هدر و عالم انسانی در خطر و مدن و قری  
زیر و زیر شد و بی نتیجه و ثمر زیر عالم خاک  
یک موج زند و جمیع را از اوج بنیر خیمهء  
خویش آرد و اسیر تنگای قبور فرماید و هر چیز  
فراموش گردد و تلک الایام نداولها بین الناس  
عاقبت زیان اندر زیانست مگر نفوسیکه اساس

the world of creation, and adorn the world with the light of the gift of the All-Merciful. Even the whispers of such souls remain forever permanent and endless.

عزّت ابدیّه و پایه آسایش عالم آفرینش نهند و  
جهانرا بنور موهبت رحمن زینت و آرایش بخشند  
حتّی همسات این نفوس الی الأبد باقی و ثابت و  
بی پایانست و علیکم التّحیّة و الثّناء

3 And upon you both be greetings and praise.

عبدالبهاء عباس 3

MKT9.125b, MMK6#079

## AB06071

*To: Mihdi Khan son of Farrukh, in Tihiran*

*Date: 1919-Jan-04*

1 O servant of the Sacred Threshold! The letter which you wrote a long time ago has reached Haifa in these days. From its contents it was understood that you have journeyed from Kashan to Tehran, and during this time you have passed your days in comfort and happiness, and have found complete rest in a corner. And you had expressed extreme gratitude for the divine friends, especially for him who has ascended to the Supreme Companion, who is seated in the seat of truth with the Mighty King - the late Khajih Rabi'. This caused great joy.

1 ای بنده آستان مقدّس مکتوبیکه مدّت مدیدی  
پیش مرقوم نموده بودی در این ایام به حیفا  
رسید از مضمون مفهوم شد که از کاشان به  
طهران عزیمت کرده اید و در اینمدّت براحث  
و خوشی گذرانید و در گوشه ئی فراغت  
تام نموده اید و از یاران الهی علی الخصوص من  
ادرك الرفیق الأعلى مقعد صدق عند ملیک  
مقتدر مرحوم خواجه ربیع فوق العاده اظهار  
ممنونیت نموده بودید این بسیار سبب سرور شد

2 I hope that through divine favors you will attain perfect health and well-being, and find whatever is the ultimate desire of heart and soul in the world of the Beloved. Convey yearning greetings to your respected and faithful brother Mukhtar. And upon you be greetings and praise.

2 از الطاف الهی امیدوارم که کمال صحّت و عافیت  
حاصل نمائید و آنچه که نهایت آرزوی دل و جان  
در جهان جانانست بیابید حضرت اخوی محترم  
مختار وفادار را تحیت مشتاقانه برسان و علیکم  
التّحیّة و الثّناء

INBA16:088

## AB01924

To: Nasrullah Baqiruf, in Tihnan

Date: 1919-Jan-06

- 1 O thou who art firm in the Covenant! For some time I have not conversed with that kind friend and have not spoken of the feelings of my heart and soul. 'Abdu'l-Baha was like a singing bird that in autumn had tucked its head under its wing in the nest of silence, ceasing its melody, song, music and harmonies - no tunes and no whispered confidences. And in this too there was consummate wisdom. Praise be to God, again the season of spring has come and novel utterance has begun, and correspondence and communication has commenced with that true friend and other intimate companions. This is from the favors of the Lord of hidden kindnesses, that after silence He has brought forth a cry, and after stillness He has stirred up ferment and passion, and at the start of communications He has begun writing to dear friends.
- 1 ای ثابت بر عهد و پیمان مدّتیست که با آن یار مهربان گفتگوئی نمودم و از احساسات جان و دل دم زدم عبدالهّاء مانند مرغ گویائی بود که در موسم خزان در لانهء خاموشی سر بریز پر نهاده از آهنگ و آواز و نغمه و شهنواز بازمانده نه الحانی و نه نالهء راز و نیازی و در این نیز حکمت بالغه بوده الحمد لله دوباره موسم ربیع آمده و بیان بدیع آغاز نموده و با آن یار حقیقی و سائر یاران صمیمی تجریر و تقریر پرداخته این از عنایات حضرت خفیّی الألفاف است که پس از خاموشی بخروش آمده و بعد از سکوت بغلیان و جوش پرداخته و در بدایت مخبره بمکاتبه پیاران عزیز آغاز نموده
- 2 In any case, the years of upheaval and intense anxiety, whatever they were, have passed. Now that calm and assurance have been attained, one must charge forth like a fierce lion and valiant hero in the arena of sacrifice, for through this sudden war humankind has developed an intense receptivity, and the loftiness of divine teachings, the luminosity of divine laws, and the contents of divine tablets have been realized. We hope that the universal war will lead to universal peace, and that this bloodshed and violation and recklessness will yield purity and freedom. May the world find rest and the universe adornment. May the tumult of conflict and war be transformed into the jubilation of melody and song. May these dark clouds disperse and the sun of humanity's eternal glory shine in all regions and deliver the human world from the evil of danger.
- 2 باری سالهای انقلاب و شدّت اضطراب هر چه بود گذشت حال سکون و اطمینان حاصل باید چون هزبر صائل و شجاع باسل در میدان جانفشانی جولان نمود زیرا عالم انسانی از این جنگ ناگهانی استعدادی شدید حاصل نموده و علویّت تعالیم الهی و نورانیت احکام ربّانی و مضامین الواح سبحانی تحقّق یافت امیدواریم که حرب عمومی بصلح عمومی انجمد و این سفاکی و هتّاکی و بیباکی پانکی و آزادگی نتیجه بخشد جهان آسایش یابد و کیهان آرایش جوید ولولهء پرخاش و جنگ بهلهلهء نغمه و آهنگ مبدل گردد این ابرهای تاریک متلاشی شود و آفتاب عزّت ابدیهء انسانی در جمیع اقالیم بتابد و عالم بشر را از شرّ خطر برهاند
- 3 His honor Mirza Kamal has engaged in completing his studies in Beirut, and his honor Mirza Jalal has received an appointment in the government district of Haifa and is awaiting facilitation of travel to those parts. And upon thee be the Most Glorious Glory.
- 3 جناب میرزا کمال در بیروت با کمال علوم پرداخته و جناب میرزا جلال در دائرهء حکومت حیفا مأموریتی یافته و منتظر تسهیل سفر بآن صفحات هستند و علیک الههء الأبهی

INBA16:013,

BRL\_DAK#0852,

KHSK.110-111

**AB12306***To: Muhammad Khan Dr Munajjim, in Tihiran**Date: 1919-Jan-06*

- 1 O thou kind friend! In these days there is great clamor for an armistice, and murmurings of peace. The powers of the world seek reconciliation and speak of justice and right. A prominent figure has explicitly stated that by justice and right we do not mean mere words, but rather the meaning of these two blessed terms. This is true, but the people of truth are not content with meaning alone - they seek the implementation of this important reality, "for the Command of God must needs be fulfilled."
- 2 Praise be to God, it has become clear and evident that all the political parties of Iran have been the cause of upheaval and turmoil, and have laid Iran waste. They have become so unknown among nations and peoples that in truth no trace or sign of them remains. But the people of Baha, through the Most Great Bounty, hope they may succeed in bringing peace and security to ravaged Iran and make it the envy of the gardens of Paradise. Know ye this much: whatever was necessary and fitting was not neglected, for while one group strove for destruction and ruin, and some attained its fruits, another party labored for prosperity and development. We hope that this party may be rendered successful and confirmed.
- 3 And upon thee be the Most Glorious Glory.

1 یار مهربانا این ایام ولوله متارکه است و زمزمه مصالحه قوای عالم آشتی طلبد و از عدل و حق دم زند شخصی شهر بیان صریح نموده که ما را مقصد از حق و عدل کلمه ملفوظ نه بلکه مفهوم آیندو کلمه مبارکه است این درست ولکن اهل حقیقت بمفهوم کفایت نکنند بلکه مفعول این حقیقت مهمه را طلبند و کان امر الله مفعولاً

2 الحمد لله ثابت و محقق گشت که احزاب ایران کل سبب انقلاب و اضطراب گشتند و ایران را ویران نمودند و چنان بین الملل و الأمم گمنام گشته اند که فی الحقیقه نام و نشانی نمانده ولی اهل بها از موهبت کبری امیدوارند که موفق بر آن گردند که ایران ویرانرا راحت و امان دهند و رشک فردوس جنان نمایند اینقدر بدانید آنچه باید و شاید قصور نشد زیرا گروهی در هلاک و دمار کوشیدند و جمعی موفق بثمار گشتند و حزبی در آبادی و عمار کوشیدند امیدواریم که این حزب موفق و مؤید گردند

3 و علیک البهاء الأبهی

INBA85:078

**AB05466***To: Aqa Mirza Ataullah Sanius-Sultan Atai, in Tihiran**Date: 1919-Jan-06*

- 1 O faithful friend! They say that soon the leaders of the world will adorn the universe and establish a universal peace celebration, and all peoples and nations will find rest from war and killing. If the pillars of peace truly arise to serve the welfare of humanity and become the manifestation of the blessed verse "the blame of any blamer shall not deter them from God," this feast of reconciliation will demolish the foundations of war and
- 1 یار وفادارا گویند عنقریب رجال جهان کیهان پیاریند و جشن صلح عمومی برپا نمایند و جمیع ملل و دول از جنگ و قتال بیاسایند اگر ارکان صلح فی الحقیقه بخیرخواهی عالم انسانی قیام نمایند و مظهر آیه مبارکه لاتأخذهم فی الله لومة لائم گردند این بزم آشتی بنیان رزم براندازد

the world of creation will find tranquility. But still the odors of self and passion reach the nostrils, and hidden intentions persist while political intrigues are in motion. The hope from the favors of the Glorious Lord is that through His overwhelming power He will make this assembly the envy of rose garden and meadow, and make that gathering the brilliant stars of the world.

و عالم آفرینش آسایش یابد ولی هنوز رواج  
نفس و هوی بمشام میرسد و مقاصد خفیه در  
میان و مکیاد سیاسیه در جولانست امید از  
الطاف رب مجید است که بقوه قاهره این  
انجمن را غبطه گلزار و چمن نماید و آن جمع را  
ستاره‌های درخشنده عالم کند

2 We have said all this, yet in preparation

2 این همه گفتیم لیک اندر بسیج

3 Without God's favors we are nothing, nothing

3 بی عنایات خدا هیچیم هیچ

4 Without the favors of Truth and Truth's chosen ones

4 بی عنایات حق و خاصان حق

5 Though one be an angel, black is their page

5 گر ملک باشد سیاهستش ورق

6 Divine confirmation and success are essential and the bestowal of favors is conditional. And upon you be the Most Glorious Glory.

6 تأیید و توفیق لازم و شمول الطاف مشروط و  
علیک البهاء الأبهی

MKT3.344, MMK6#126, AKHA\_106BE  
#12 p.04, MSHR2.162

## AB11954

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1919-Jan-06

O thou who art firm in the Covenant! Thy services at the Sacred Threshold are known and recorded, and thy endeavors in the divine path are accepted and appreciated. Thy pen is ever in motion spreading the divine verses, and thy heart is soaring with the breaths of God. The time has come for thee to make a fresh movement and exert boundless effort, so that the scattered seeds may yield verdant ears of corn and the trees full of leaves and blossoms may bring forth fruit. Every nursing babe will reach maturity. This is the ultimate hope of the lovers and this is the ardent desire of the longing ones. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان خدماتت در آستان مقدس  
معروف و مشبوت و مساعیت در سبیل الهی  
مقبول و مشکور و قلمت در نشر اوراق دائم  
الجولان و قلبت از اهتزاز بنفحات الله در طیران  
وقت آن آمد که جنبشی تازه نمائی و کوششی  
بی اندازه فرمائی تا تخم افشاندن سنبلات خضر  
برویاند و اشجار پر برگ و شکوفه میوه بار آرد  
هر طفل رضیعی ببلوغ رسد اینست نهایت آمال  
عاشقان و اینست امید شدید مشتاقان و علیک  
البهاء الأبهی

INBA79.078b, TISH.538

**AB12268***To: Mrs Dr Hauff, in Stuttgart**Date: 1919-Jan-07*

- <sup>1</sup> O thou who art guided by the light of guidance! Thy letter dated December 2, 1919, was received. From its meanings, spiritual feelings were evident and manifest. Praise be to God that thou hast experienced the second birth from the darkness of the world of nature and hast been baptized with the fire of love, the water of life, and the breathings of the Holy Spirit. Give thanks to God that thou hast entered the Kingdom. Forget not this bounty. Hold dear thy precious daughter. That heavenly daughter became the cause of thy becoming seeing and hearing, receiving tidings from the divine world and attaining guidance.

- <sup>2</sup> Thou didst become illumined, thou didst become merciful. In this bloody war thou didst find solace and showed patience and forbearance. If there be no spiritual consolation, through what shall man find solace in the difficulties and pains of these days? Consider how illumined and merciful are the Persian youth who were your guests. My hope is that in Germany itself souls may arise with the utmost illumination and spirituality. If the stay of Azizullah Khan is possible, I shall certainly send him again to those regions for some time in response to the request of the friends and maidservants of the All-Merciful. And upon thee be the Most Glorious Glory.

BBBD.476-477

<sup>1</sup> ای مهتدی بنور هدی نامهء مورخ ۲ دسمبر سنه ۱۹۱۹ رسید از معانی احساسات روحانی ظاهر و آشکار بود که الحمد لله از ظلمات عالم طبیعت تولّد ثانی یافته‌اید و بآتش محبت و ماء حیات و نفثات روح القدس تعمید گردیده‌اید شکر کن خدا را که داخل ملکوت شدی این موهبت را فراموش منما دختر عزیزت را گرامی بدار آن دختر ملکوتی سبب شد که بینا شدی و شنوا گشتی و از عالم الهی خبر یافتی و هدایت جستی

<sup>2</sup> نورانی شدی رحمانی شدی در این حرب خونریز تسلی یافتی و صبر و تحمل نمودی اگر تسلی معنوی نباشد انسان در حوادث ایام از مشاغل و آلام بچه تسلی خواهد یافت جوانان ایرانی که مهمان شما بودند ملاحظه نما که چه قدر نورانی و رحمانی هستند امیدم چنانست که در خود آلمان نفوسی در نهایت نورانیت و روحانیت مبعوث گردند اگر بقای عزیزالله خان ممکن باشد البته بخواهش یاران و اماء رحمن چندی باز بآسمان او را میفرستم و علیک البهاء الابهی

BBBD.475-476

**AB07695***To: Azizullah Khan et al.**Date: 1919-Jan-07*

Honored 'Azizu'llah Khan and 'Abdu'l-Husayn Khan and 'Ali-Muhammad Khan, upon them be the Most Glorious Glory of God. O my dear friends! A letter has been received from the handmaid of God Margaretha Hof, earnestly requesting that one of you remain in that region for the guidance of the people. Although your meeting with those newly-arrived ones in the meadow of the Kingdom is a cause of joy and gladness,

جناب عزیزالله خان و عبدالحسین خان و علیمحمد خان علیهم بقاء الله الابهی ای یاران عزیز من نامهء امةالله منارکیتا هوف رسید بسیار رجا نموده که یکی از شما بجهت هدایت خلق در آسمان بماند هرچند ملاقات شما با آن نورسیدگان چمنزار ملکوت سبب سرور و حبور است بلکه هدایت سائرین ولی بنظر مشکل

and indeed the guidance of others, yet this appears difficult, since His Honor Muhammad-Baqir Khan will soon arrive with his family members in a month or two. Nevertheless, if it is possible for one of you to go and engage in teaching and encouraging the friends and handmaids of the All-Merciful, [do so]. And upon you be the Most Glorious Glory.

می‌آید زیرا حضرت محمد باقر خان عنقریب با  
متعلقین در یک ماه دو ماه حاضر می‌شوند  
باوجود این اگر ممکن یکی از شماها برود و  
مشغول به تبلیغ گردد و به تشویق احبّاء و اماء  
رحمن پردازد و علیکم البهاء الابی

INBA84:382

## AB00794

*To: Charles Mason Remey, in Washington, DC*

*Date: 1919-Jan-08*

O thou who art firm in the Covenant! After the quieting of the fires of war, four letters arrived from you in succession. Since they brought news of the health and safety of the divine friends, they caused the utmost joy. Praise be to God that in this great tempest, the Ship of the Covenant reached the shore of salvation. The danger was severe and there was cause for fear and trepidation, yet through divine protection the friends in all regions remained safe and preserved, especially in the Holy Land where tribulations and dangers were without limit. Every day brought a new affliction and every hour some difficulty. In any case, were it not for divine protection, not one day's survival would have been possible. It is among the divine miracles that I and the friends of the Holy Land, though in the clutches of bloodthirsty people, nevertheless remained safe and protected.

Before the war, numerous letters were sent to America stating explicitly that a great upheaval lay ahead, severe turmoil was approaching, the people of the world would fall into danger and painful torment, severe tests would arise, and through these trials the foundations of comfort would be shaken, while holy souls would shine like stars in the highest horizon. Praise be to God, the favors of the Blessed Beauty were all-encompassing and the grace and generosity of the Lord of Love were perfect. Now these dark clouds are dispersing from the horizon of the world. The divine friends must, according to the previous instructions that were sent, forget every other matter and hasten to all regions and countries to promote the divine teachings. For this bloodthirsty war has made humanity weary of living. All ears are attentive to the call for universal peace, the

proclamation of the unity of mankind, mutual understanding, the removal of estrangement, and the raising of the banner of oneness.

Most people are ready to hear the divine teachings. This opportunity must not be lost - at another time this receptivity will be gone and effort will be fruitless. Today is the day of teaching, for all people are thirsty and the divine teachings are fresh water. Hereafter, thirst will not remain this intense. Therefore, one must count this opportunity as precious, so that all peoples, nations and religions may find fellowship with each other and this hatred and enmity may be eliminated from among humanity.

Convey to two respected individuals, Mr. Richard Mayer and Mrs. Ledyard, my utmost love and kindness. I will supplicate with humility and helplessness to the divine Kingdom and beg boundless assistance and favor for these two pure souls, that they may grow in the Paradise of Abha by the stream of the water of life and develop through the drops of the cloud of grace.

The designs for the Mashriqu'l-Adhkar were reviewed. They are all good - whichever one the Mashriqu'l-Adhkar committee prefers is best. The report you wrote about your journey around the world with Mr. Latimer, including the Hawaiian Islands and other places, was reviewed. Praise be to God that you were successful in rendering this great service.

And upon you be the Most Glorious Glory.

SW\_v10#02 p.019+027

## AB01064

*To: Agnes S Parsons, in Washington, DC*

*Date: 1919-Jan-08*

- <sup>1</sup> O my dear daughter! Previously a telegram from you arrived through the British government, but it was incorrect and unclear - nothing at all could be understood from that telegram. Nevertheless, a reply was written and sent through the government. Now your letter dated October 21, 1918 has also arrived. I expressed utmost gratitude for the favors of Baha'u'llah, bowed my head at His Holy Threshold, and offered praise and thanksgiving that, praise be to God, that dear

<sup>1</sup> ای دختر عزیز من از پیش بواسطهء حکومت انگلیز تلگرافی از شما رسید لکن غلط و مبهم ابداً از آن تلغراف چیزی مفهومی نمیشد باوجود این جواب مرقوم شد بواسطهء حکومت ارسال گشت حال نیز نامهء شما بتاریخ ۲۱ اکتوبر ۱۹۱۸ رسید نهایت تشکر از الطاف حضرت بهاءالله نمودم و سر باستان مقدسش نهادم و

daughter remained firm and steadfast during this severe storm and has no purpose or desire except service to Baha'u'llah and spreading the divine teachings. And be certain that confirmations and divine assistance will reach you.

حمد و ستایش نمودم که الحمد لله آن دختر عزیز در این زمان طوفان شدید ثابت و مستقیم ماند و جز خدمت حضرت بهاءالله و نشر تعالیم الهی مقصد و آرزویی ندارد و یقین بدان که توفیقات و تأییدات بتو خواهد رسید

- 2 Regarding the organizational matters you wrote about - the divine teachings and exhortations and counsels of Baha'u'llah are explicitly clear. Those are the heavenly organizations and following them is obligatory. If there is even a mustard seed's deviation, it becomes void.

2 در خصوص تنظیمات مرقوم نموده بودید تعالیم الهی و وصایا و نصایح حضرت بهاءالله نص صریح است همان تنظیمات ملکوتیه است و این فرض است اتباعش اگر مقدار خردلی انحراف شود باطلست

- 3 As for what you wrote about my journey to America - if you knew how responsibilities are surging like ocean waves, you would realize that not only is there no opportunity for travel, but even a little rest at home is impossible. God willing, I hope circumstances will arise that, through Baha'u'llah's grace, heart and mind will find rest - then I will plan to travel and let you know.

3 و اما در خصوص سفر من به امریکا مرقوم نموده بودی اگر بدانی که مشاغل چگونه مانند دریا موج میزند ملاحظه خواهی نمود که فرصت سفر که سهل است در حضر نیز قدری راحت مستحیل انشاءالله امیدوارم اسبابی فراهم آید که بعنایت حضرت بهاءالله قلب و فکر راحت شود آن وقت عزم سفر نمایم و بتو خبر دهم

- 4 Convey my utmost kindness to your dear son and kiss both his cheeks with complete love. I pray to God that he may become a source of your joy and happiness.

4 پسر عزیزت را از قبل من نهایت مهربانی ابلاغ دار و در کمال محبت دو گونه بیوس از خدا خواهم که سبب سرور و شادمانی تو گردد

- 5 The handmaid of God, Edna Ballora, has fallen into great tribulation and is very distressed and grief-stricken. You must certainly look after her and console her.

5 امةالله ادنا بلورا بمصیبت کبری افتاد بسیار مکدر و محزونست البته مواظبت او بنا و تسلی خاطر باو بده

- 6 Convey my love and kindness to two illumined persons, Leon Barnitz and Mrs. Finch, and tell them: "Thank God that success became your guide and you turned toward the highest horizon. You became aware of a gift and guidance of which the whole world is unaware, and you placed upon your head a crown of greatest bounty whose brilliant jewels will shine and gleam throughout centuries and ages. Do not look to the present condition - fix your gaze upon the future. The apostles of Christ were fishermen - they had neither name nor trace, neither fame nor renown. As explicitly stated in the Gospel, they were of no account whatsoever, but rather were considered lowly. Now observe how great and indeed how they became the monarchs of the Kingdom. The favors of Baha'u'llah upon His servants will become evident and manifest in the future."

6 بدو شخص نورانی لئون بارنیتس و مسس فینچ محبت و مهربانی من برسان و یگو شکر کنید خدا را که توفیق رهبر شد و توجه یافت اعلی نمودید موهبت و هدایتیکه عموم عالم از آن بیخبر شما باخبر شدید و تاجی از موهبت کبری بر سر نهادید که جواهر زواهرش بر قرون و اعصار درخشنده و تابانست نظر بحال حاضر نکنید امعان نظر در استقبال نمائید حواریون مسیح نفوسی بودند ماهی گیر نه نامی و نه نشانی نه صیتی و نه شهرتی چنانکه صریح انجیل است ابداً معنی به نبودند بلکه بنظر حقیر بودند حال ملاحظه کنید که چه قدر بزرگوار بلکه شهریاران ملکوت بودند الطاف حضرت بهاءالله بر بندگان در آینده ظاهر و آشکار گردد

- 7 And upon you be the Most Glorious Glory.

7 و علیک البهاء الأبهی

## AB01725

To: Muhammad Ali Qaini, in Ishqabad

Date: 1919-Jan-08

- 1 O true teacher and sincere guide and noble pathfinder in the Cause of God! During your journey to Tehran you endured the utmost hardship and difficulty, and showed steadfastness and firmness when tested. Although you spent some time in severe hardship, praise be to God you were enabled to render a mighty service. 'Abdu'l-Baha always keeps this service in mind, and whenever he recalls it, joy and delight appear, for praise be to God, the Blessed Beauty has such a servant who has no purpose save His good-pleasure and no desire except complete evanescence. In the path of God he is self-sacrificing, and in the love of God he is bewildered and distracted.

1 ای مبلّغ حقیقی و هادی صمیمی و دلیل جلیل سبیل امر الله در سفر به طهران نهایت زحمت و مشقت تحمل فرمودی و استقامت و ثبوت در مورد امتحان نمودی هرچند مدتی در شدت عسرت گذراندی ولی الحمد لله بخدمت عظیمی موفق گشتی عبدالهّاء این خدمت را همواره در نظر دارد و هر وقت که بخاطر آرد فرح و سرور رخ نماید که الحمد لله جمال مبارک چنین بنده‌ای دارد که او را جز رضای او مقصدی نه و جز فناء محض آرزویی نیست در سبیل الهی جانفشان است و در محبة الله سرگشته و پریشان

- 2 Truly you have kept alight the lamp of the peerless and noble Nabil and combined luminous character with noble lineage. Be not grieved by the intensity of suffering - this is the path of God which must needs have hardship, tribulation, calamity and affliction. Were it not so, it would have neither fragrance nor sweetness. Through tribulation doth the face of Baha shine forth. In any case, during these successive years of upheaval, intense disturbance has encompassed all people, especially the friends in Turkistan who were constantly in great danger. Yet praise be to God they were fearless and companionable intimates with the denizens of the Supreme Concourse. It is hoped that calamities will end and compensation be made for what was lost. Convey to all the friends in Turkistan 'Abdu'l-Baha's heartfelt greeting and longing. And upon thee be the Most Glorious Glory.

2 حقّا که شمع حضرت بی‌مثیل نبیل جلیل را برافروختی و نورانیت اخلاق با شرف اعراق جمع نمودی از شدت آلام محزون مباحث این سبیل الهی است لابد زحمت و مشقت دارد و صدمه و بلا اگر چنین نبود نکستی نداشت و حلاوتی نه بالبالاء یضیء وجه البهّاء باری در این سنین متتابعة انقلاب شدت اضطراب جمیع خلق را احاطه نمود بخصوص احباب ترکستان را که همواره در خطر عظیم بودند ولی الحمد لله بی خوف و بیم و اهل ملأ اعلی را همدم و ندیم امید چنان است که آفات منتهی شود و تلافی مافات گردد جمیع احباب ترکستان را از قبل عبدالهّاء تعلّق قلب و تحیّت و اشتیاق برسان و علیک البهّاء الأبّهی

- 3 O my God, my God! This is Thy servant, a sign of Thy oneness and a banner of Thy singleness, who speaks Thy praise, aids Thy Faith, diffuses Thy fragrances and delves into Thy words. O Lord! Make him a lamp of prosperity and a light of success among Thy creatures, chanting verses of gratitude to Thee among Thy servants and reciting to the heedless the Qur'an of Thy proof and evidence. Then protect him from nocturnal occurrences and diurnal predators and from the backbiting,

3 الهی الهی هذا عبدک آية توحیدک و رایة تفریدک الناطق بذکرک الناصر لدینک الناصر لنفحاتک المتنبّع فی کلماتک ربّ اجعله مصباح الفلاح و سراج التّجّاح بین برّیک یرتل آیات شکرک بین عبادک و یتلو علی الغافلین قرآن حجّتک و برهانک ثمّ احفظه من طوارق اللّیل و جوارح النّهار و الهمز و اللّز و غمز الأشرار انک المقتدر العزیز الجبار

MKT3.267, KHS13.054x

defamation and evil suggestions of the wicked. Verily Thou art the Mighty, the Glorious, the All-Compelling.

## AB03183

*To: Carrie Rasmussen, in San Francisco*

*Date: 1919-Jan-08*

- 1 O thou beloved maidservant of God, although the loss of a son is indeed heart-breaking and beyond the limits of human endurance, yet one who knoweth and understandeth is assured that the son hath not been lost but, rather, hath stepped from this world into another, and she will find him in the divine realm. That reunion shall be for eternity, while in this world separation is inevitable and bringeth with it a burning grief. 1 ای کنیز عزیز الهی هرچند مصیبت فرزند فی الحقیقه بسیار جگرسوز است و فوق طاقت بشر ولکن انسان آگاه و بینا یقین میداند که فرزند از دست زفته است بلکه از اینجهان بجهانی دیگر شتافته و در جهان الهی او را خواهد یافت و آن وصلت ابدیست اما در اینجهان لابد بر فراق و شدة احتراق
- 2 Praise be unto God that thou hast faith, art turning thy face toward the everlasting Kingdom and believest in the existence of a heavenly world. Therefore be thou not disconsolate, do not languish, do not sigh, neither wail nor weep; for agitation and mourning deeply affect his soul in the divine realm. 2 الحمد لله تو مؤمنی و توجه بملکوت ابدی داری و بجهان آسمانی معتقدی لهذا محزون مباش دلخون منشین ناله مکن فریاد و فغان منما زیرا اضطراب و بیقراری سبب تأثر روح او در جهان آلیست
- 3 That beloved child addresseth thee from the hidden world: 'O thou kind Mother, thank divine Providence that I have been freed from a small and gloomy cage and, like the birds of the meadows, have soared to the divine world – a world which is spacious, illumined, and ever gay and jubilant. Therefore, lament not, O Mother, and be not grieved; I am not of the lost, nor have I been obliterated and destroyed. I have shaken off the mortal form and have raised my banner in this spiritual world. Following this separation is everlasting companionship. Thou shalt find me in the heaven of the Lord, immersed in an ocean of light.' 3 آن طفل عزیز از جهان پنهان بتو خطاب مینماید که ای مادر مهرور شکر خدا را که از آن قفس تنگ و تاریک رهائی یافتم و چون مرغان چمن بجهان الهی پرواز نمودم جهانی وسیع و نورانی و همواره سرور و شادمانی پس ای مادر نوحه منما و ناله مکن از گمگشتگان نیستم محو و فانی نشدم قالب جسمانی بگذاشتم و در اینجهان روحانی علم افراختم بعد از این فرقت وصلت اندر وصلت است مرا در آسمان ایزدی غرق انوار خواهی یافت و علیک البهاء الأبهی

SWAB#171, SW\_v10#19 p.340, SW\_v14#02 p.040

MMK1#171 p.195

## AB02574

To: Isabel F Chamberlain, in Boston

Date: 1919-Jan-09

- 1 O thou beloved maidservant of God! Thy letter was received and its contents revealed the fact that the friends, in perfect energy and vitality are engaged in the propagation of the heavenly teachings. This news hath caused intense joy and gladness.
- 2 For every era hath a spirit; the spirit of this illumined era lieth in the teachings of Baha'u'llah. For these lay the foundation of the oneness of the world of humanity and promulgate universal brotherhood. They are founded upon the unity of science and religion and upon investigation of truth. They uphold the principle that religion must be the cause of amity, union and harmony among men. They establish the equality of both sexes and propound economic principles which are for the happiness of individuals. They diffuse universal education, that every soul may as much as possible have a share of knowledge. They abrogate and nullify religious, racial, political, patriotic and economic prejudices and the like. Those teachings that are scattered throughout the Epistles and Tablets are the cause of the illumination and the life of the world of humanity. Whoever promulgateth them will verily be assisted by the Kingdom of God.
- 3 The President of the Republic, Dr. Wilson, is indeed serving the Kingdom of God for he is restless and strives day and night that the rights of all men may be preserved safe and secure, that even small nations, like greater ones, may dwell in peace and comfort, under the protection of Righteousness and Justice. This purpose is indeed a lofty one. I trust that the incomparable Providence will assist and confirm such souls under all conditions.
- 1 ای کنیز عزیز الهی نامهات رسید و از مضمون معلوم گردید که احباً در کمال قوت و نشاط بترویج تعالیم آسمانی مشغول و اینخبر بسیار سبب وجد و سرور است
- 2 زیرا هر عصری را روحی روح اینعصر نورانی تعالیم حضرت بهاءالله است زیرا مؤسس وحدت عالم انسانی و مروج اخوت عمومی و مبنی بر وحدت علم و دین و تحری حقیقت و اینکه دین باید سبب الفت و محبت و مهربانی در بین بشر گردد و مؤسس مساوات بین نساء و رجال شود و حامی اقتصاد باشد یعنی سعادت حال جمهور افراد و ترویج معارف عمومی کند تا هر نفسی بقدر امکان از علم بی نصیب نماند و نسخ و فسخ تعصب دینی تعصب جنسی تعصب سیاسی تعصب وطنی و تعصب اقتصادی و امثال ذلک فرماید تعالیمی که نشر در الواح است در اینعصر سبب روشنائی و حیات عالم انسانست هر نفسی بترویج این تعالیم قیام نماید مؤید بملکوت الله است
- 3 حضرت رئیس جمهور آن اقلیم جناب دکتور ویلسن فی الحقیقه خدمت بملکوت الله مینماید زیرا آرام ندارد و شب و روز میکوشد که حقوق جمیع بشر محفوظ و مصون گردد حتی مللهای صغیره مثل ملل کبیره در صون حمایت عدل و حق راحت و مستریج گردند این مقصد بسیار عظیم است امیدوارم که خداوند یگانه چنین نفوس را در هر موارد مؤید و موفق گرداند و علیک البهاء الأبهی

SWAB#071, BSW#12.04x, SW\_v10#01 p.013-014

MMK1#071 p.106

**AB02583**

*To: Anna E Van Blarcom, in Montclair, NJ*

*Date: 1919-Jan-09*

O thou who art blessed by divine favors! Thy letter was received. Praise be to God it contained good news that a number of black people have become enlightened and enthusiasm and ecstasy have arisen among them. During the time I was in America, I strove mightily that great affection and unity be established between white and black. Human beings, like doves that are white and black and yellow and ruby-colored, should associate with one another in perfect harmony and intimacy, and I hope it will be so.

Observe that birds make no distinction between colors and difference of hue does not prevent affection and love. Similarly other animals give no importance to color, rather they consider the species as important. Despite this, how can man, who is the lord of all creation, occupy himself with unimportant matters and let differences of color cause aversion and enmity? Therefore strive that intense love may be produced between black and white. These differences of color are in truth an adornment. If all flowers in a garden were of one color, what fragrance would it have? But if you see a garden where flowers of different colors have bloomed, it appears supremely delicate and beautiful to behold. Likewise if the human world were of one color what distinction would it possess? But differences of color are the cause of the manifestation of the power of the All-Merciful. Convey my utmost kindness to Mrs. Bosch and give the glad tidings of the Kingdom to Dr. Randall and convey utmost love to the Addison and Rhodes families. And upon thee be the Most Glorious Glory.

SW\_v10#02 p.028-029

**AB02500**

*To: Alice Ives Breed, in New York*

*Date: 1919-Jan-09*

O respected handmaiden of God! Your letter dated November 17, 1918 was received. Its contents spoke the truth. Indeed, it is true that if women had influence, the fire of this war would not have been ignited. If the women of Europe generally and the women of America collectively had the right to vote in all states, they certainly would not have agreed to war. Now this war has left millions of children fatherless and millions of parents without sons. This war has left helpless sisters without brothers. This war has left millions of women widowed and husbandless. This war has shaken the foundation of humanity. And if in the future women gain voting rights like men, they will certainly prevent war. Otherwise the task is difficult.

Man is bloodthirsty and worse than predatory animals. What benefit is there in counsel and advice? A mighty force is needed to resist, otherwise the task is difficult. I beseech God to grant confirmation and success to the world of women, for their desire is universal peace. Now the friends of God must set aside all thoughts and mention and dedicate all forces to promoting the Cause of God and the divine teachings which are the foundation of universal peace. I supplicate to the divine Kingdom and seek confirmation and success for the friends in New York, that they may increase in unity and harmony day by day and become the cause of exalting the Word of God.

Upon you be the Most Glorious Glory.

SW\_v10#03 p.039-040, SEIO.022-023x

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**AB03858**

*To: Emma Carmichael, in Ontario*

*Date: 1919-Jan-09*

A letter dated November 14, 1918 was received. From its contents it became known that you are in Canada and are sincerely turned toward the divine Kingdom. Among the people of Canada, Mrs. Maxwell is truly in the utmost attraction and enthusiasm. Convey my greetings to her. I hope that you

will join hands and strive to spread the divine teachings and become the cause of illumination of that region. The heavenly souls who are attracted in these days are like farmers - they constantly scatter seeds, cause them to grow through the sprinkling of the cloud of guidance, and form harvests. I beseech God that you will do likewise.

Regarding your dear husband about whom you had written - do not be sad. Praise be to God, he has attained eternal life and obtained the fruit of worldly existence, which is complete faith and orientation toward the Kingdom of God. This is eternal health, this is everlasting comfort, this is heavenly exaltation, this is a divine bestowal. On my behalf, convey greetings and kindness to Mrs. Mabel Davy Riley and Mrs. Anna Rosner. Although their two petitions were not outwardly received, yet the heart is pleased with the contents of those two letters.

And upon you be the Most Glorious Glory.

SW\_v09#19 p.223, SW\_v10#02 p.029

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## AB04457

*To: Genevieve L Coy, in Columbus, OH*

*Date: 1919-Jan-09*

O thou who art guided to the Kingdom of God! Your letter dated October 24, 1918 was received and its contents brought joy. Praise be to God that you have been freed from the bonds of agnosticism, which is a sign of profound ignorance, and have hastened to the world of omniscience. For heavenly souls acquire the power of insight and eventually reach a station where they perceive the realities of things. First they were agnostic, then they truly and sincerely became knowers of all things. I hope that you will attain to such a station.

Although the fire of the love of God has not yet been kindled in that city, it will soon burst into flame and blessed souls will enter the divine Kingdom and will arise to undertake benevolent purposes, perform good deeds, and serve the unity of the human world. They will raise the call of the Kingdom and light a candle in every heart. I will pray for the people of that city and beseech divine guidance so that hearts may be illumined

and souls may rejoice in the glad-tidings of God. And upon thee be the Most Glorious Glory.

SW\_v10#02 p.028

## AB06878

*To: Anny K Wilkinson, in Boston*

*Date: 1919-Jan-09*

...Those souls that, in this day, enter the divine kingdom and attain everlasting life, although materially dwelling on earth, yet in reality soar in the realm of heaven. Their bodies may linger on earth but their spirits travel in the immensity of space. For as thoughts widen and become illumined, they acquire the power of flight and transport man to the kingdom of God.

نفوسی که الیوم بملکوت الهیه داخل و بحیات ابدیه فائز آن نفوس هرچند بظاهر در زمینند ولی فی الحقیقه پرواز در آسمان دارند جسمشان بر روی خاک ولیکن روحشان سیر در افلاک مینماید افکار چون وسیع و روشن باشد پرواز دارد انسانرا بملکوت الهی رساند

SWAB#173x, SW\_v10#01 p.008, PN\_various p012x

MMK1#173 p.197x

## AB00588

*To: Martha L Root, in Cambridge Springs, PA*

*Date: 1919-Jan-10*

- 1 O thou who art enkindled with the fire of the love of God! ۱ ای مشتعله بنار محبت الله
- 2 Thy detailed letter dated November 7, 1918 hath recently arrived and its contents imparted great joy, for it indicateth the purity of thy motive, and thy untiring effort, and refereth to thy extensive travels to the different parts of the globe. In this day the promulgation of the true Teachings of Baha'u'llah, as are explicitly recorded in the Book, is the spirit of this age, and serveth to attract divine assistance and confirmation. By holding fast to these Teachings thou shalt assuredly behold the doors of might and power flung open before thy face in any enterprise that thou mayest initiate. ۲ نامه مفصل شما در این ایام ۷ نو فبر ۱۹۱۸ رسید مضمون بسیار سبب سرور بود زیرا دلالت بر خلوص نیت و وفور همت و سیاحت اطراف عالم داشت امروز نشر تعالیم حقیقی حضرت بهاء الله که منصوص کتاب است روح این عصر است و سبب حصول تأیید و توفیق چون بآن تشبث نمائی یقین است که بهر جهتی اقدام کنی ابواب قوت و قدرت را مفتوح بینی
- 3 I earnestly hope that through the blessings of Baha'u'llah thou mayest become self-sacrificing in His Path, forget rest and comfort and, like unto a swift-winged bird, cover vast distances, ۳ از الطاف حضرت بهاء الله امیدوارم که تو در سبیلش جانفشان گردی راحت و آسایش فراموش کنی و مانند مرغ تیزپر قطع مسافت

raise the melody of the heavenly kingdom in every land and sing songs and play tunes in most wondrous tones.

بعیده کنی و در هر اقلیمی بآهنگ ملکوت الهی بنوازی آغاز ساز و آواز کنی و بابدع الحان بنوازی

- 4 At present the whole world is endued with the capacity to hearken to the Call of the Abha Kingdom. As a result of the past war a wonderful receptivity hath been infused into all men, inasmuch as the well-being and tranquillity of mankind and the establishment of universal peace form the basic foundation of the divine Teachings. All ears are alert for the summons to the Most Great Peace.

4 الآن جميع جهان مستعدّ ندای ملکوت ابهی است از این حرب اخير استعداد عجيب در خلق پیدا شده چه که اس اساس تعالیم الهی راحت و آسایش جهانیانست و تأسیس صلح عمومی آذان منتظر استماع ندای بصلح اعظم است

- 5 It is therefore better for thee to travel now around the world, if this is conveniently possible, and roar out the call of the Divine Kingdom. Thou shalt witness great results and extraordinary confirmations. Even as Baha'u'llah hath affirmed: "We behold you from Our realm of glory and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of Our favoured angels." Hence the diffusion of the divine fragrances is the most important of all matters.

5 لهذا بهتر آنست که شما اگر باسانی ممکن حال باطراف جهان سفر نمائی و نعره بملکوت الهی بلند کنی نتایج عظیمه خواهی یافت و تأییدات فوق العاده مشاهده خواهی کرد چنانکه حضرت بهاء الله میفرماید و نزدیک من افتی الابهی و نصر من قام علی نصرة امری بجنود من الملائة الأعلی و قبیل من الملائكة المقربين لهذا نشر نفحات الله اهم از کل امور است

- 6 I very much desire that thou shouldst come to the Holy Land so that we could meet, but the teaching work standeth above all else. Therefore, if thou deemest it advisable, do thou engage thyself in spreading the Cause throughout all regions of the world.

6 من بسیار میخواهم که حاضر به ارض اقدس شوی و ملاقات حاصل گردد و لکن تبلیغ اعظم امور است اگر مصلحت بدانی در اطراف جهان بان پرداز

- 7 Mr. Harry Randall is indeed the herald of the Kingdom of God. His exertions in serving Baha'u'llah and the friends of God are well beyond a man's power of endurance and serve to extend the sphere of teaching activities.

7 حضرت هنری رندال فی الحقیقه منادی بملکوت الله است و فوق طاقت خدمت به حضرت بهاء الله و احبای الهی مینماید و سبب توسیع دائره تبلیغ است

- 8 Mr. Roy Wilhelm is indeed a true servant; he hath no other thought except servitude to the Abha Kingdom. Day and night he is labouring diligently.

8 حضرت روی ویلهلم فی الحقیقه خادم است و هیچ فکری جز خدمت بملکوت ابهی ندارد شب و روز مشغولست

- 9 Mr. Richard Meyer is self-sacrificing in service to the world of humanity and is the cause of the diffusion of the sweet savours of God. His efforts are acceptable in the Abha Kingdom.

9 جناب ریشارد مایر در خدمت عالم انسانی جانفشانست و سبب انتشار نفحات الله و مساعیش مقبول ملکوت ابهی

- 10 As to Green Acre: This is indeed an important centre and the meetings that are held there will produce marvellous results. The soul of the late Miss Farmer will be gladdened thereby, her spirit will be glorified in the Abha Kingdom and will implore assistance and confirmation at all times for the friends in Green Acre.

10 اما گرین عکا فی الحقیقه نقطه مهمه ای است از اجتماع در آن نقطه نتایج عظیمه حاصل خواهد شد روح حضرت میس فارمر مرحوم شادمان گردد و حقیقتش در ملکوت ابهی سرافراز شود و دائماً از برای یاران گرین عکا طلب تأیید و توفیق کند

- 11 As regards Mr. 'Abbas Quli: Truly he is the 'Abbas of Baha, in other words the lion of Baha'u'llah, raising the cry of "Ya Baha'u'l-Abha" in the mountains and the forests. 11 جناب آقا عباسعلی فی الحقیقه عباس بهاست یعنی شیر بهاء الله در کوه و بیشه نعره یابهاء الابهی میزند
- 12 Concerning the Esperanto language: The friends have already written numerous letters that have been published throughout the world. It is my earnest hope that when the Esperantists realise to what extent this language hath been favourably recommended, they may be attracted to the Cause, may endeavour to translate some of the important Tablets of Baha'u'llah into Esperanto and publish them, may set their faces toward the Abha Kingdom and beseech divine aid and assistance for this mighty enterprise. 12 در خصوص لسان اسپرانتو مکاتیب عدیده احباً مرقوم نموده اند و نشر در جمیع جهان شده امیدواریم که اسپرانتویها از آن مکاتیب منجذب گردند و ملاحظه کنند که چه قدر تأیید لسان اسپرانتو شده است لهذا بکوشند تا بعضی از الواح مهمه حضرت بهاء الله بزبان اسپرانتو ترجمه نمایند و انتشار دهند بملکوت ابهی توجه کنند و طلب تأیید و توفیق در این مشروع عظیم طلبند
- 13 O thou dear handmaid of God! I will presently pray fervently to the Abha Kingdom, begging ample forgiveness for thy bereaved mother, that her noble soul may be purged of the defilement of transgressions, and, through the radiance of His supernal light, shine resplendent in the limitless Kingdom. 13 ای کنیز عزیز الهی من اکنون بملکوت ابهی تضرع و زاری مینمایم و از برای والده مرحومهات مغفرت بی پایان جویم تا حقیقت طیبه اش بکلی از اوساخ خطایا منسلخ گردد و بنورائیت کبری در ملکوت بی پایان روشن و درخشنده شود
- 14 Convey on my behalf the most wondrous Abha greetings to all the friends and maidservants of the Merciful. 14 جمیع یاران و اماء رحمن را از قبل من تحیت ابدع ابهی برسان
- 15 Upon thee be the glory of the Most Glorious! 15 و علیک البهاء الابهی

SW\_v10#02 p.029-031, SW\_v11#17 p.291x

PYB#130 p.03

**AB02063***To: Alfred E Lunt, in Boston**Date: 1919-Jan-10*

O thou firm in the Covenant!

Your last letter dated October 28, 1918, was received. Its contents caused joy and gladness for they indicated the firmness and steadfastness of the friends in the Cause of God.

Praise to be God, the gloomy clouds of war have been partly dissipated from the horizon of the world. The hope is entertained that gradually they will utterly vanish and rest and comfort will be established. Grasp therefore the present opportunity, for a wonderful capacity for the hearing of divine

teachings has been manifested among men. Concentrate therefore, at present your whole effort in spreading the Message. It is time for the diffusion of fragrances and the promulgation of divine teachings and for nothing more. The world of humanity is athirst and these divine teachings are pure and limpid water. Exert effort in teaching and if blessed souls undertake to travel to through all the states of America, complete and thorough confirmations from the Kingdom of Abha shall be witnessed by them, so much so that they shall be bewildered. Verily, this is an exceedingly momentous question.

You had inquired about the despatched and unsigned letter. That letter is authentic and its original copy is safely kept and signed. Whenever an unsigned letter arrives, inquire before putting in into action and wait until an answer is given.

Convey respectful greeting to all the friends. The question of the Mashrekol-Azkar is of great importance. The friends accordingly must exert a great deal of effort and must be self-sacrificing so that its construction may begin.

As to appael and encouragement for the Mashrekol-Azkar, in view of the glory and eminence of the Cause, it must be made orally or through private personal letters.

Your children who indeed are mine, embrace each of them and show them on my behalf utmost kindness and amiability.

Upon thee be Baha'u'llah El-Abha!

SW\_v10#07 p.143, SW\_v02#01 p.010

## AB03835

*To: Farajullah Zaki Al-Kurdi, in Egypt*

*Date: 1919-Jan-10*

- <sup>1</sup> O divine scholar! I have reviewed the contents of your letter and have supplicated to the Lord of Lords to send down upon you abundant rain from the outpourings of God's Kingdom, evening and morning, and to make you a sign of guidance among the people. You have the choice to either remain in that land or travel to your familiar homeland to spread the divine fragrances and partake of the pure wine of God's bounty. This is the important matter promised to you, for that blessed region was once honored by the Praised Station and was touched

<sup>1</sup> أيها الفاضل الرباني قد اطّلت بمضمون الكتاب و ابتلت الى ربّ الأرباب ان يرسل عليك السّماء مدراراً بفيوضات ملكوت الله عشيّاً و ابكراً و يجعلك آية الهدى بين الورى و لك الخيار فى البقاء بتلك الديار ام السفر الى الوطن المألوف نشرّاً لنفحات الله و نشوةً من سلاف موهبة الله و هذا هو الأمر المهمّ الموعود لك لأنّ ذلك الاقليم المبارك تشرف يوماً بالمقام المحمود و مرّت

by the breezes of the Loving Lord, and some of its scholars, notables and men were honored to attain the presence of the Manifest yet Hidden Beauty.

عليها نسيمات الربّ الودود وتشرف بعض علمائها  
و اعظمها و رجالها بالمثل لدى الجمال المشهود  
المستور

- 2 As for what you asked about the verse found in the Book of Daniel - "Blessed is he who waits and comes to the thousand three hundred and thirty-five days" - these are solar years, not lunar years, because by that date a century will have elapsed from the rising of the Sun of Truth, and God's teachings will be firmly established in the earth, and light will fill the east and west of the earth. On that day the believers will rejoice. As for the "thousand two hundred and ninety days" mentioned in the previous verse heralding the universal manifestation, these are calculated according to the lunar calendar as is clearly stated in Some Answered Questions. I beseech God to fulfill your needs, O my beloved.

2 و اما ما سألت من الآية الموجودة في سفر دانيال  
طوبى لمن يرى الف و ثلاثمائة و خمسة و ثلاثين  
هذه سنة شمسية ليست بقمرية لأنّ بذلك التاريخ  
ينقضى قرن من طلوع شمس الحقيقة و تعاليم  
الله تتمكّن في الأرض حقّ التمكن و تملأ الأنوار  
مشارك الأرض و مغاربها يومئذ يفرح المؤمنون  
و اما الألف و المائتين و التسعون يوماً الذي في  
الآية السابقة المبشرة بالظهور الكلّي هي بحساب  
قمرى كما هو مصرّح في المفاوضات و اسأل الله  
قضاء الحاجات يا حبيبى

MBW.044x, LOG#1414x, PAB.024x, BNE.250x

BRL\_DAK#0519, MKT3.223, AVK4.481bx,  
AYT.523ax

## AB04301

*To: Zia M Bagdadi, in Chicago*  
*Date: 1919-Jan-10*

O thou servant near to the Divine Threshold! Thy letter dated September 25, 1918 was received. Praise be to God that during these years of upheaval and turmoil thou hast remained protected and preserved, becoming the recipient of the glance of providence and the object of infinite favors. Now that the upheaval and turmoil are subsiding, you must strive more than ever to teach and promote the divine teachings. Today, promoting the foundation of the divine teachings, which are explicitly stated in the Sacred Tablets, is the cause of the life of the world. Consider this important matter as mighty. Arise to teach. These are the days for sowing seeds. One must continuously engage in cultivation to become a divine farmer and arrange mighty harvests. As soon as communication is restored, I will correspond and write to you. Convey my greetings to the maidservant of God Zeenat and tell her that no letters have been received from you for your mother. She is worried about this. Do write definitely. Kiss and caress your young daughter on my behalf. Upon thee be the Most Glorious Glory.

SW\_v10#01 p.012

**AB04819***To: David Buchanan, in Portland, OR**Date: 1919-Jan-10*

O thou who art turning unto the Kingdom of God! Thy letter dated December 2, 1918 was received. Although the representatives of governments have assembled in Paris to establish the foundation of universal peace and bestow comfort and tranquility upon the human world, yet misunderstanding still prevails and self-interest remains. Therefore, universal peace will not easily manifest and new difficulties will arise, for intentions are not in harmony - rather, desires are different. We must supplicate and implore the Kingdom of God and seek comfort and tranquility for the human world, for the Most Great Peace cannot be realized through human powers and will not manifest in the realm of existence. This mighty and great matter will be realized through the power of the Word of God and will be manifested through the influence of the Kingdom of God. Eventually it will be firmly established through the power of Baha'u'llah. Circulate this letter.

And upon thee be the Most Glorious Glory.

SW\_v10#03 p.042-043, ABCC.437-438x

**AB05299***To: Geraldine Luxmore, in Akron, OH**Date: 1919-Jan-10*

<sup>1</sup> O thou who hast sought illumination from the light of guidance! Praise thou God that He hath directed thee to the light of truth and hath invited thee to enter the Kingdom of Abha. Thy sight hath been illumined and thy heart hath been turned into a rose garden. I pray for thee that thou mayest ever grow in faith and assurance, shine like unto a torch in the assemblies and bestow upon them the light of guidance.

<sup>2</sup> Whenever an illumined assembly of the friends of God is gathered, Abdu'l-Baha, although bodily absent, is yet present in spirit and in soul. I am always a traveller to America and am assuredly associating with spiritual and illumined friends. Distance is annihilated and prevents not the close and intimate

<sup>1</sup> ای مهتدی بنور هدی حمد کن خدا را که تو را بنور حقیقت دلالت نمود و بدخول در ملکوت ابهی دعوت کرد دیده روشن شد و قلب گلشن گشت من در حق تو دعا نمایم که روز بروز بر ایمان و ایقان بیفزائی و در انجمنها چون شمع برافروزی و نور هدایت مبذول داری

<sup>2</sup> چون انجمنی نورانی از احبابی الهی تشکیل شود عبدالبهاء هر چند بجسم غائب ولكن بروح و جان حاضر لهذا من همیشه مسافر به امریکا هستم و با یاران روحانی ربانی همدم و همرازم چون دو

association of two souls that are closely attached in heart even though they may be in two different countries. I am therefore thy close companion, attuned and in harmony with thy soul.

SWAB#066, SW\_v10#02 p.031-032, BSTW#225

نفس ارتباط قلبی یابند بعد مسافت از مؤانست  
آنها را منع ننماید بایکدیگرند ولو هریک در اقلیم  
دیگرند لهذا من با تو همدم و همرازم و هم آهنگ  
و هم آواز و علیک البهاء الأبهی

MMK1#066 p.099

## AB05151

*To: Henrietta C Wagner, in Akron, OH*

*Date: 1919-Jan-10*

O thou who art firm in the Covenant! Thy letter dated October 24, 1918 was received. Praise be to God, like the rain of mercy thou hast reached every soil, caused plants to grow, and brought trees to fruition. However, thou hadst complained about Cleveland. The cause of this listlessness is the breath of some heedless and thoughtless ones who correspond with that place. This languor and listlessness is like a cloud - the Sun of Reality will eventually disperse it through the heat of its rays, and darkness and error will pass away and the dawn of guidance will break forth. Praise be to God thou art successful in service and engaged in promoting the divine teachings. Know thou the value of this success and thank God day and night. And the thanksgiving for this bounty is that thou shouldst be raised up with divine attributes, engage in teaching the Cause of God, and worship the divine Covenant. I beg for thee divine mercy, favor and bounty. Deliver the enclosed letters.

And upon thee be the Most Glorious Glory.

SW\_v10#02 p.032

**AB06272**

*To: Mabel Ann Nickerson, in Chicago*

*Date: 1919-Jan-10*

O handmaiden of Baha'u'llah! Your letter dated September 25, 1918 was received. You had asked for confirmation. Know that the magnet of confirmation is the promotion of the divine teachings. Whoever arises to diffuse the divine fragrances will be encompassed by heavenly confirmations in such wise as to be amazed. But this is conditional upon deeds matching words. The people of Baha must spread the divine fragrances through deeds more than words, for a single deed emanating from the essence of sanctity will promote the Cause such that its fragrant breezes will spread to all regions. I hope that you will become successful and confirmed. You had sought permission to attain the presence. Whenever travel becomes comfortable and pleasant you have permission to come. Convey my respected greetings to all the friends and handmaidens of the Merciful. And upon you be the Most Glorious Glory.

SW\_v10#02 p.031, SEIO.023x, BSTW#435

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**AB10063**

*To: Belle B Luxmore, in Akron, OH*

*Date: 1919-Jan-10*

O honored one! Give thanks that thou hast become the recipient of divine favors and hast illumined thine eyes and heart with the light of guidance. Thou hast hearkened unto the call of the Herald of the Kingdom and hast turned thyself to the most exalted summit. Know thou the value of this supreme bounty and render thanksgiving and praise unto God both day and night. And upon thee be the Most Glorious Glory!

SW\_v10#02 p.032

**AB11534***Date: 1919-01 ca.*

His honor, Mirza Ahmad Sohrab, has been permitted to leave for America, that there, God willing, he may engage in service. I beg God that he may be assisted in Servitude to the Holy Threshold.

SW\_v09#17 p.188

**AB01069***To: Daragahi, Mirza Isa et al.**Date: 1919-Jan-16*

- 1 O thou musk-scented pilgrim! It is incumbent upon thee to pass through those lands like unto a fragrant breeze, delivering to them a message from the Sacred Threshold and perfuming the nostrils of the yearning souls. Say:
- 2 O ye lovers! The breezes of dawn and the sweet savours of rose blossoms wafting from the Holy Shrine are reviving the senses, stirring up the enamoured souls, bestowing new life, nourishing the spirit, conferring delight, and granting vision to the eyes and hearing to the ears. Praise be unto God that ye have attained a portion from this ocean, and a share of these vernal showers. O friends! Only the ear of the spirit can hearken unto this call, not that of the impotent body. And only receptive and aspiring souls can be revived by this perfume, not those who, sick with rheum, are incapable of smell. The latter remain deprived, for inhaling the sweetness of these fragrances is the portion of those whose senses are clear and who soar in flight. My hope is that all may delight in this bounty and become the recipients of divine grace and favour. Upon you be the glory of the All-Glorious.

BRL\_ATE#121

1 ای زائر مشکین نفس باید چون مانند نفحات  
بآن دیار مرور نمائی پیامی از عتبه مقدسه بآنان  
برسان و مشام مشتاقانرا معطر کن و بگو

2 ای عاشقان نسیم اسحار و نفحات ازهار از تربت  
مقدسه بمشامها میرسد و نفوس منجذبه را به  
حرکت و اهتزاز می آورد جان میبخشد روح  
میپرورد سرور و حبور مبذول می دارد دیده ها  
را بینا می نماید گوشها را شنوا کند الحمد لله شما  
را ازین بحر نصیبی و ازین ابر بهره ئی دارید ای  
یاران این ندا بگوش جان میرسد نه جسم ناتوان  
و این نفحه مشام مشتاقان میپرورد نه مرکومان  
هر مرکوم محروم است طیب مشوم قسمت  
نفوسی است که مشامی باز دارند و پروازی بلند  
امیدم چنانست که کلّ ازین موهبت محظوظ  
گردند و بنظر عنایت منظور گردند و علیکم البهاء  
الابی

INBA84:242,

BRL\_DAK#0463,

MKT3.180

## AB02940

To: Bahman Mirza, in Tihiran

Date: 1919-Jan-16

1 O thou who art bewildered and passionate, enamored of the Beloved of the horizons and moth of the Luminary of the horizons! Arise, that thy breath may, like the spirit of life, quicken the dead in those regions, and like the spiritual spring breeze make even withered plants fresh and verdant. Through love of the divine Beloved, weep like the clouds and laugh like lightning, roar like thunder and surge like the sea, and strive with heart and soul until desolate Iran is stirred by the breeze of the All-Merciful and ascends from the depths of decline to the heights of advancement. Although in recent years there has been movement and striving of political parties in Iran, all claiming to be working for Iran's welfare - to adorn the country and bring rest to the helpless subjects, to make the land prosperous and victorious the banner of Kavian - yet no party succeeded. The prosperous realm became buried, Iran was laid waste, and it became proven and established that Iran will not attain to the summit of eternal glory except through the breath of the All-Merciful. Therefore these wanderers have not fallen short in any respect, engaging in what must needs be done. Soon this verse will be fulfilled:

2 "Hidden the Hand yet behold the Pen writing;

3 Visible the dust yet invisible the Rider."

4 In brief, the well-wishers of Iran must resort to means that will yield inevitable results and assured attainment. Otherwise, perfect results from imperfect causes are impossible and absurd. And upon thee be the Most Glorious Glory.

1 ای سرگشته و سودائی شیدای دلبر آفاق و پروانه  
نیر آفاق گرد تا نفسست چون روح حیات مردگان  
آنصفا ترا زنده نماید و چون نسیم بهار روحانی  
حتی گیاه پژمرده را تر و تازه کند و از محبت  
دلبر الهی چون ابر بگری و مانند برق بخندی و  
چون رعد بخروش و دریای آسا بجوش و به جان و  
دل بکوش تا ایران ویران بنفحه رحمن بحرکت  
آید و از حضيض سقوط باوج صعود رسد اگرچه  
در این سنین اخیره در ایران جنبش و کوشش  
احزاب بود و کل مدعی خیرخواهی ایران تا  
مملکت بیارایند و رعایای بیچاره بیاسایند کشور  
معمور گردد و درفش کاویان منصور گردد ولی  
هیچ حزبی موفق نشد اقلیم معمور مطمور شد  
ایران ویران گشت و ثابت و محقق گردید که  
ایران جز بنفحه رحمن باوج عزت ابدیه نرسد  
لذا این آوارگان از هر خصوص قصور ننمودند  
بآنچه باید و شاید پرداختند عنقریب این بیت  
تحقق یابد

2 دست پنهان و قلم بین خط گذار

3 گرد پیدا بین و ناپیدا سوار

4 باری باید خیرخواهان ایران بوسائلی تشبث نمایند  
که نتیجه محتومه است و بحصول مقرون والا از  
قضایای ناقصه نتایج کامله ممتنع و محال و علیک  
البهاء الأبهی

MSHR3.236

**AB04326***To: Ghulam Ali Davachi, in Tihiran**Date: 1919-Jan-16*

O you who are firm in the Covenant! Although I have already written you a letter, I am writing again to reassure the hearts of the friends and comfort the conscience of the chosen ones. During the years of my travels and such upheaval and turmoil, all affairs were in disarray with neither order nor arrangement, except for the work of Jinab-i-Amin whose services were carried out with the utmost orderliness. He delivered the trusts safely and securely. However, since I was traveling in previous years, and when I returned there arose severe upheaval and turmoil and the roads were cut off, it was not possible to write and send individual receipts to the friends. But let all know that whatever they submitted to Jinab-i-Amin has all been received, for he is truly my trusted one. He is sincere in service and a well-wisher of the friends. The friends should be infinitely grateful and pleased with him, for from the days of the Blessed Beauty until now he has served with complete truthfulness and uprightness. You should reassure all the friends that whatever they submitted has all been received. And upon you be the Most Glorious Glory.

ای ثابت بر پیمان هرچند بتو نامه نگاشتم ولی دوباره بتحریر مشغول شدم بجهت تأمین قلوب احباً و راحت وجدان اصفیا در سالهای سفر من و چنین انقلاب و اضطراب جمیع امور مشوش بود نه نظمی و نه ترتیبی مگر کار جناب امین خدماتش در نهایت انتظام بود امانات را محفوظ و مصون میرساند ولکن چون من سنین سابقه در سفر بودم و چون بحضر رسیدم اضطراب و انقلاب شدید بمیان آمد و راهها مقطوع شد نشد که از برای احباً فرداً فرداً قبض تحریر گردد و ارسال و ایصال شود ولی کل بدانند که آنچه بجناب امین تقدیم نموده اند جمیع رسیده است زیرا امین من است فی الحقیقه در خدمت صادق است و یاران را خیرخواه احباً باید از او بی نهایت ممنون و خوشنود باشند که از ایام جمال مبارک تا الآن بکمال راستی و درستی بخدمت پرداخته شما کل یاران را تأمین دهید که آنچه تقدیم نموده اند جمیع رسیده و علیک البهاء الأبهی

DBR.082, ABDA.081-082

**AB08941***To: Rahim son of Khalil Tabib Arjumand, in Tihiran**Date: 1919-Jan-16*

O thou whose conscience is sound and whose heart is merciful! Praise be to God that the garden of the love of God, through the outpourings of the showers from the realm above, is in the utmost freshness and delicacy, and a sweet fragrance is wafted therefrom. The hearts of men are expectant that thou mayest shine forth in this divine springtime and adorn the meadow, and in the avenue of thought engage in designing the flowers of inner meanings. At the threshold of the Self-Sufficing

ای وجدانت سلیم و قلبت رحیم الحمد لله گلشن محبت الله از ریزش بارش جهان بالا در نهایت طراوت و لطافت است و رائحه طیبه ای از آن منتشر قلوب بشر منتظر که در این بهار الهی جلوه نمائی و صحن چمن بیارائی و در خیابان خاطر بطراحی گلهای معانی پردازی بدرگاه بی نیاز عجز

One, I raise my voice in supplication and seek for thee endless confirmation. And upon thee be the Most Glorious Glory!

و نیاز آرم و ترا تأیید بی پایان جویم و علیک البهاء  
الاهی

MKT9.209, CPF.282

## AB02185

To: Baha'is of Cleveland, OH

Date: 1919-Jan-18

- 1 O ye sons and daughters of the Kingdom! Your letter was received. From its contents it was known that, praise be to God, your hearts are in the utmost purity and your souls rejoice in the glad tidings of God.
- 2 The mass of the people are occupied with self and worldly desire, are immersed in the ocean of the nether world and are captives of the world of nature, save those souls who have been freed from the chains and fetters of the material world and, like unto swift-flying birds, are soaring in this unbounded realm. They are awake and vigilant, they shun the obscurity of the world of nature, their highest wish centereth on the eradication from among men of the struggle for existence, the shining forth of the spirituality and the love of the realm on high, the exercise of utmost kindness among peoples, the realization of an intimate and close connection between religions and the practice of the ideal of self-sacrifice. Then will the world of humanity be transformed into the Kingdom of God.
- 3 O ye friends, exert ye an effort! Every expenditure is in need of an income. This day, in the world of humanity, men are all the time expending, for war is nothing but the consumption of men and of wealth. At least engage ye in a deed of profit to the world of humanity that ye may partially compensate for that loss. Perchance, through the divine confirmations, ye may be assisted in promulgating amity and concord among men, in substituting love for enmity, in causing universal peace to result from universal war and in converting loss and rancour into profit and love. This wish will be realized through the power of the Kingdom.

SWAB#223, SW\_v10#04 p.076-077

- 1 ای ابناء و بنات ملکوت نامه شما رسید از مضمون مفهوم گردید که الحمد لله قلوب در نهایت لطافت است و جانها مستبشر ببشارات الله
- 2 جمیع خلق مشغول بمشتهیات نفس و هوی و مستغرق در بحر ناسوت و اسیر عالم طبیعت مگر نفوسیکه از کند و زنجیر عالم طبیعت نجات یافتند و مانند مرغان تیزر در اینجهان نامتناهی پرواز دارند بیدارند و هوشیار و از ظلمات عالم طبیعت بیزار نهایت آرزوشان اینکه در عالم انسان منازعه بقاء نمایند و روحانیت و محبت عالم بالا جلوه نمایند جمیع بشر مهربان بیکدیگر گردد و در میان ادیان محبت و التیام حاصل شود و در حق یکدیگر جانفشانی کنند تا عالم انسانی منقلب بملکوت الهی گردد
- 3 باری ای یاران بکوشید هر صرفی را دخیل لازم امروز عالم انسانی جمیع بصرف مشغولند زیرا حرب صرف نفوس و اموال است اقللاً شما بدخل عالم انسانی پردازید تا اندکی تلافی آن صرف گردد بلکه بتأییدات الهیه موفق بر آن گردید که الفت و محبت بین بشر ترویج یابد عداوت بجهت مبدل شود جنگ عمومی بصلح عمومی انجامد و ضرر و زیان بریح و محبت منقلب شود و این آرزو بقوت ملکوت حصول یابد بمتعلقین مستر پیک پو تر تحیت من برسانید و بگوئید محزون مباشید گریه و زاری منمائید زیرا انمغ آسمانی بجهان نامتناهی پرواز نمود و از گلخن دنیا بگلشن بقاء شتافت طوبی له و

حسن مآب و علیکم و علیکم البهاء الأبهی ۱۸  
 كانون الثاني ۱۹۱۹  
 abdul Baha abbas

MKT3.072, MMK1#223 p.270

## AB02045

*To: Mary H Ford, in Kansas City, MO*

*Date: 1919-Jan-26*

O daughter of the Kingdom! Your letter was received. Praise be to God that in this divine springtime, like a heavenly sapling, you have grown and developed through the drops from the cloud of guidance and have attained freshness and delicacy. I hope that you will become a fruitful tree and bring forth blossoms, leaves and fresh fruits. This is not difficult for God to accomplish. In this blessed century, which is the spiritual springtime encompassing all regions, how often a weak tree has gained such strength that it competes with mighty trees. Do not look to capacity and capability - turn to the great bounty of the Kingdom. Though the plant be weak, yet the power of the sun is intense. Consider this clearly and evidently: the disciples were like other humans, outwardly mere fishermen with absolutely no capacity or capability. But since the outpourings of Christ were like the radiance of the sun, these weak souls surpassed the mighty ones of the world. Thus it became clear that one must not look to capability but must look to divine bounties. I hope that the friends of God will become manifestations of infinite bounties.

As for the matter of the translation of Gobineau's book - the contents of that book do not conform to reality. For when Gobineau was in Iran, the Iranian government would immediately execute anyone suspected of being a Babi. No Babi dared utter a single word. Therefore what Gobineau heard were external accounts. He never inquired from any important figures. You have surely read it - it is clearly confused. In some places it is merely the imaginings of opponents with no truth whatsoever. The ignorant related such accounts and he wrote them down.

And upon you be the Most Glorious Glory.

BLO\_PT#003d

**AB02710**

*To: Rice-Wray, Ella et al., in Detroit*

*Date: 1919-Jan-26*

O ye two dear maid-servants of God!

Your letter dated December 4th, 1918, was received. Praise to be God, His Holiness Baha'u'llah-May my life be a sacrifice to his friends-hath expounded and fully explained everything in the manifested Book, hath not given any soul the chance to be confounded, hath designated the Expounder of the Book that he may fully explain and expose the manifest teachings of God; and hath devolved the ordinances which are not literally recorded in the Book, upon the Universal House of Justice which, whenever it is organized, will engage in the service of promulgating those ordinances which are not manifestly mentioned.

Indeed, as thou hast written, the trials are severe. I, however, entertain the hope that as the winds of tests wax more severe, the friends of God will exhibit and assert more firmness and steadfastness; that souls will be assisted through the confirmation of the Abha Kingdom and will conquer and quench the uproar of self and worldly desire which is nothing but the world of nature to which man is enslaved and from which he can be emancipated only through the power of God.

Concerning the effect of translation, it is evident that is not as effective as the original. For instance the Tablets of His Holiness Baha'u'llah which have been translated from Persian or Arabic, the original text exerts a wonderful power, while translation may produce certain effect but cannot be measured with the original. The delicacy, smoothness and sweetness of the Words of His Holiness Baha'u'llah are beyond any human conception. It is, however, conditioned upon one's knowledge of Persian and Arabic.

Convey greeting to all the friends.

Upon thee be greeting and praise!

BSW#19.16x, SW\_v10#07 p.144, BSTW#425

**AB01375**

*To: Baha'is of British Isles*

*Date: 1919-Jan-28*

O ye sons and daughters of the kingdom!

Your joint epistle was received. Its content made us infinitely glad for it indicated that, praise be to God, during these days of trial those blessed souls have withstood every test in the utmost steadfastness and perseverance. Like unto pure and unadulterated gold they shone with infinite brilliancy in the flaming fire of tests. Verily this is the Bounty of Divine Providence. For the gift of guidance is great; it illumines the soul, converts the court of the hearts into a rose garden and gladdens the spirit with the glad-tidings of God.

But all this is conditioned upon firmness and steadfastness throughout all trials. Not until the tree is rooted and firmly implanted, can it give forth fruit. No matter how fresh and graceful it may appear eventually it will wither, it will fade away and will be fit to be consumed by fire.

At present, praise be unto God, those sons and daughters of the kingdom have like unto blessed trees strengthened their roots are unaffected by the blowing of violent winds and like unto an edifice rest on solid and rocky foundation.

This world-war has come to an end. We trust that at least it will lead to the preliminaries of Universal Peace, as it is manifestly forewarned in the Blessed Tablets.

The greatest means for its realisations consists in the entreaty and the supplication of the friends to the kingdom of God. Ye should all implore and solicit, pray, supplicate and beseech from the mercies of God that this world-consuming war may be substituted for a world-illuminating peace.

It is sure and certain that the entreaty and the supplication of these servants will be acceptable at the Divine Threshold, for we wish naught among men and aim at nothing save the eradication of ignorant prejudices; so that all religions and races, embracing one another, may gather under the shade of the Pavilion of the Oneness of God.

O Ye sons and daughters of the kingdom! The most pressing need today is harmony and union among the friends of God. Therein endeavour, not until this unity in particular is realised can universal harmony be established. Therein lies the wisdom

of Christ's saying:- 'Ye are the salt of the earth, but if the salt have lost his savour wherewith shall it be salted?'

Exert a great deal of effort upon this momentous question.

Upon ye be Baha'u'llah-ul-Abha!

SW\_v10#07 p.136-137, BSTW#214

## AB02232

*To: Sarah Gertrude Harris, in New York*

*Date: 1919-Jan-28*

O thou my beloved daughter!

Your letter dated November 13th was received. Its contents occasioned infinite grief, for it spoke of the ascension of that illumined youth. Indeed in the rose-garden of God that young man was like unto a shrub in its utmost freshness and promising good fruits. Whoever has seen him or heard him has undoubtedly been shocked and grieved at the news of his passing away.

However, although that peerless shrub has sought separation from the woods of the nether world, yet, it has appeared fully adorned and resplendent in the rose-garden of the world on-high in the Abha Paradise. That divine bird has flown away from this mortal and earthly nest, has ascended to the Kingdom of God and has been engaged in singing the sweet melodies of paradise and thanksgiving on the lordly branches in the rose-garden of the Merciful. Happy is a fruitful tree. Grieve not therefore for his death and be not depressed.

With regard to his life insurance, act in accordance with his will. I have perused his letter and have supplicated for him from the Threshold of Oneness an exalted station. . . .

The relatives who are here all convey to you their longing greeting.

Upon thee be Baha'u'llah-el-Abha!

SW\_v09#19 p.228, SW\_v10#03 p.040

## AB02190

To: Baha'is of Urbana, IL

Date: 1919-Jan-28

- 1 O friends of God and maidservants of the Most Merciful! Your detailed letter was an extensive statement about steadfastness and firmness. Although in these days full of tests, steadfastness and firmness were difficult, yet praise be to God, the friends of God and maidservants of the Most Merciful remained firm and steadfast like a mighty rock - rather, they increased in their steadfastness. This is the custom and the way: in the day of tests, the weak become completely shaken and turn away, while the strong who possess spiritual power increase in strength. Impure copper becomes completely blackened in the fire of tests, but pure gold increases in luster and shines more brightly.
- 2 Mr. Vail is truly a shining lamp, and likewise his respected wife. They have no thought or mention except the good of humanity, and no desire except the guidance of people. Night and day they strive with heart and soul, they surge and cry out so that this earthly world may receive a ray from the pure realm and these troubled souls may become manifestations of faith and assurance.
- 3 As for meeting with the friends and maidservants of the Most Merciful - this will certainly become possible. Praise be to God, the roads will open, the doors will unlock, and travel will become easy. But they must keep in mind comfort in travel so that no hardship befalls them. As for my presence in America, this depends on the friends of God achieving such unity and harmony that they become as one soul, so that like a magnet attracting iron, they may draw me to America.
- 4 And upon you be the Most Glorious Glory.
- 1 ای احبابی الهی و اماء رحمن نامه مفصل شما بر ثبوت و استقامت بیان مفصل بود هر چند در این ایام پرامتحان ثبات و استقامت مشکل بود ولكن احبابی الهی و اماء رحمن الحمد لله مانند صخره عظمی ثابت و مستقیم ماندند بلکه بر استقرار افزودند عادت چنین است و قرار بر این در یوم امتحان ضعفا بکلی متزلزل گردند و منصرف شوند و اقویا که قوت روح دارند بر قوت بیفزایند مس مغشوش در آتش امتحان بکلی سیاه گردد و اما طلای خالص رونقش بیفزاید و جلوه بیشتر نماید
- 2 جناب مستر ویل فی الحقیقه شمع روشن است و همچنین قرینه محترمه اش هیچ فکری و ذکری جز خیر بشر ندارند و آرزوی جز هدایت ناس ندارند شب و روز بجان و دل میکوشند و میجوشند و میخروشند تا این عالم خاک پرتوی از جهان پاک یابد و این نفوس مضطربه مظهر ایمان و اطمینان گردند
- 3 و اما ملاقات با احبا و اماء رحمن البته ممکن الحمد لله راهها باز میگردد و بابها مفتوح میشود و عبور و مرور سهل میگردد ولی باید که راحت سفر را منظور نظر داشته باشند تا زحمتی از برای ایشان حاصل نگردد اما حضور من به امریکا این مشروط بر آنست که احبابی الهی چنان اتحاد و اتفاق حاصل نمایند که حکم یک نفس یابند تا مانند مغناطیس که آهن را جذب مینماید مرا به امریکا جذب نمایند
- 4 و علیکم و علیکم البهاء الأبی

SW\_v10#04 p.077-078

MKT3.077

**AB02399**

*To: Isabella D Brittingham, in San Francisco*

*Date: 1919-Jan-28*

O cherished maidservant of God! Indeed it is as you had written - the connection and relationship between the sons and daughters of the Kingdom is not dependent on physical means. The spiritual means are constant and continuous, such that in these years of upheaval when roads are cut off and channels of communication blocked, despite this the hearts are attracted and gladdened by spiritual fragrances, for the ultimate connection and relationship exists.

The letters you sent enclosed in your letter were received. Praise be to God that you have found many spiritual descendants, and these descendants are the most blessed of descendants, for physical descendants may possibly be compatible but may also possibly have fallen character, while spiritual descendants are born of heart and soul and thus are compatible in every way. You had commemorated the Day of the Covenant - this was most fitting. Mr. and Mrs. Zim rendered a service to the Kingdom of God by holding a gathering and celebration in their home that day. Mr. Milton who served in the government - I was very pleased with his service, for according to the clear text of Baha'u'llah all Baha'is are commanded to engage in service and faithfulness. Convey my greetings to Mr. Herbert. The honored maidservant of God Mrs. Goodall and the attracted maidservant of God Mrs. Cooper are truly two candles lit with the light of the love of God. This journey you made to the cities of the southern United States - you will see its results later. I hope that through God's favors your eye will be healed again. All the family of the Holy Leaves send their greetings and longing to you. And upon you be the Most Glorious Glory.

SW\_v10#03 p.041

**AB02576**

*To: Claudia S Coles, in Washington, DC*

*Date: 1919-Jan-28*

O divine maidservant! Your letter dated October 4, 1918 arrived. It was not a letter but rather a bouquet from which wafted the sweet fragrance of firmness and steadfastness, thus delighting the nostrils of the soul. Praise be to God that tests have caused the people of faith to become firm and steadfast. In these years of disturbance and upheaval when humanity was in physical and spiritual torment, the loved ones of God passed their time in comfort, ease and joy. A small number in Western lands shared in the difficulties and trials with others, but the majority of the friends and maidservants of the Merciful, including Mrs. Coles, spent their days in comfort and ease. In the East every nation was scattered and every group dispersed except the loved ones of God who all remained protected and preserved from every hardship and calamity in the shelter of Baha'u'llah's protection. This is a divine miracle that we wanderers, having no helper, no supporter, no people, no tribe, remained protected in these lands amidst the fire of oppression and tyranny. This is a divine miracle.

In any case, praise be to God that you and the loved ones of God and maidservants of the Merciful are firm and steadfast in the Cause of God like solid rock. Arrange meetings and strive night and day to become the cause of diffusing the divine fragrances and exalting the Word of God. As for the book you had written about, this was written concerning political matters to promote justice and fairness and bring about the comfort of humanity. And upon you be the Most Glorious Glory.

BWF.386-387x, SW\_v10#03 p.043

**AB03610***To: Baha'is of Akron, OH**Date: 1919-Jan-28*

O sons and daughters of the Kingdom! Your letter was received. From its contents the truth of Christ's statement was realized where He says they shall come from all corners of the world and enter into the Kingdom while the children of the Kingdom shall be cast out. Now you who are in the furthest regions of the world - between us and you is approximately half the globe - despite this you were awakened by the call of the Kingdom and became conscious, and praise be to God, were attracted to the effulgences of the Sun of Reality. And my hope is that you may become the cause of raising the standard of the oneness of the human world and become the means of connection and harmony among all religions and peoples, so that humankind may find affinity with one another, may pass beyond estrangement and turn to unity, may extinguish the fire of religious, racial, political and national prejudice, so that the flame of the burning fire of Mount Sinai may illumine the horizons. The blessed photographs of those luminous souls were viewed. Praise be to God, the lights of the love of God are manifest and evident in your faces. And upon you be the Most Glorious Glory.

SW\_v10#04 p.077

ای ابناء و بنات ملکوت نامه شما رسید از مضمون حقیقت بیان حضرت مسیح تحقیق یافت که میفرماید از اطراف عالم می آیند و داخل در ملکوت میشوند و ابناء ملکوت از ملکوت خارج میگردند حال شماها که در اقصی بلاد عالم هستید میانه ما و شما تقریباً مسافت نصف کره باوجود این از ندای ملکوت بیدار شدید و هوشیار گشتید و الحمد لله منجذب بتجلیات شمس حقیقت گردیدید و امیدم چنانست که سبب ارتفاع علم وحدت عالم انسانی شوید و در میان جمیع ادیان و امم شما سبب ارتباط و ائتلاف گردید تا نوع بشر با یکدیگر الفت یابد از بیگانگی بگذرد و به یگانگی پردازد آتش تعصب دینی و جنسی و سیاسی و وطنی خاموش نمائید تا شعله نار موقده در طور سیناء آفاق را روشن نماید شمایل مبارک آن نفوس نورانی زیارت شد الحمد لله در وجوهتان انوار محبة الله ظاهر و باهر و علیکم و علیکن البهاء الأبهی

MKT3.078

**AB06488***To: Grace B Holley, in California**Date: 1919-Jan-28*

O, maidservant of God!

If at every instant thou tenderest thy thanks to Mrs. Brittingham, thou shalt not be able to acquit thyself, for she has been the cause of thy everlasting life and the means of thy being born again. Christ in that connection says: "The one who is borne of flesh is flesh, and the one born from spirit is spirit, ye must be borne again."

Thou hast been borne of the Spirit and hast entered the Kingdom of God. What bestowal is there greater than this? Every remember it.

Strive thou similarly to become the cause of other people's life so that the Splendor of the Oneness of the world of Humanity may enlighten the eyes.

Kiss thou the cheeks of thy dear children on my behalf.

Upon thee be Baha'u'llah El-Abha.

BSTW#223

## AB06571

*To: Baha'is of Santa Barbara, Ca, in Santa Barbara, CA*  
*Date: 1919-Jan-28*

- <sup>1</sup> O sons and daughters of the Kingdom! Praise God that you have entered into this mighty Cause which illumines the horizons and promotes the unity of the human world, and that you have become free from every prejudice and show the utmost love and kindness to all religions. You love all humanity and desire to serve the human world. Saint Barbara was an ordinary girl, but when she sacrificed her life and soul for Christ, observe how she shone like a star from the horizon of the world. Her light is still spreading.

<sup>1</sup> ای ابناء و بنات ملکوت حمد کنید خدا را که در این امر عظیم که نورانیت آفاق و مروج وحدت عالم انسانیست داخل شدید و از هر تعصبی بیزار گشتید و بجمع ادیان نهایت محبت و مهربانی مینمائید جمیع بشر را دوست دارید و خدمت بعالم انسانی میخواهید حضرت سانتاباربارا دختری بود عادی ولکن چون حیات خود را و جان خود را فدای مسیح کرد ملاحظه کنید که چگونه از افق عالم مانند ستاره درخشید هنوز نورش منتشر و

- <sup>2</sup> And upon you be the Most Glorious Glory of God

<sup>2</sup> علیکم و علیکن البهاء الأبهی

SW\_v10#04 p.076

MKT3.081

**AB02291**

*To: Jane Stannard, in London*

*Date: 1919-Jan-30*

O thou who art attracted to the Kingdom of God!

Thy letter dated December 26th was received. I praised the Lord for having protected the friends all throughout the war that has now subsided. All mankind was held in the grip of anguish, and calamities afflicted every soul, while the safety of the friends constituted one of the greatest gifts. For that we thank God and pray that He may confer upon every one that which will illumine the hearts, refresh the souls, bestow light to the eyes and brighten the visions; and that is the dawn of the Sun of the Truth upon all regions, from the horizon of universal peace.

Praise to be God, whatever was recorded fifty years ago in the Tablets and Epistles, has in these days been fully realized. Undoubtedly the standard of universal peace shall be unfurled, its legions shall conquer, its call shall be raised, its rays shall beam forth upon all lands. At present it is only the dawn of its morn, for its sun shall shine in full splendor upon all regions. As to thee, rest thou assured in the bounty of thy Lord, and if possible travel thou to the Holy Land and thence to Egypt or Europe as thou chooseth.

Convey greetings and praise to the friends and maid-servants of the Merciful. In the utmost humility and lowliness I entreat the powerful, and the Omnipotent God that He may confirm them with that which pleases Him; that He may draw the hearts together, cause displeasure to vanish in the twinkling of the eye, and that thou mayest be the cause of joy and fragrance among the servants of the Merciful.

Upon thee be greeting and praise!

SW\_v10#06 p.110, BSTW#262, BSTW#263

## AB02641

To: Roy Herrick, in Paris

Date: 1919-Jan-30

- 1 O thou son of the Kingdom! Your letter dated Dec. 14 1918 was received. Praise be to God, it was indicative of zeal and of happiness; that, notwithstanding, this severe hardship and these trials of war, ye were trusting in God and were in the utmost joy and gladness.
- 2 Praise be to God that the dawn of peace and reconciliation has broken. We hope that in future the sun of world-peace shall in accordance with heavenly Teachings, rise in full splendor from the horizon of the world. For, all the events of these years of commotion have been set forth fifty years ago by the Supreme Pen and all, one by one, have come to pass. From among them is the prediction about Universal Peace which shall be eventually established. However, at present the morn is beginning to appear; the hope is entertained that hereafter the horizons will become illumined.
- 3 You had written concerning the kind companion, his honor Mr. Victor Harvell who wishes to render possible the pilgrimage to the Holy Land of a group of the friends; this wish is a lofty one and highly praise-worthy. But if he could succeed to select next year some of the devoted friends of America and England who would first attain the honor of visiting the Holy Land and thence proceed to Persia, particularly Teheran, it would be very appropriate and would be pregnant with splendid results. At present discuss the matter over and report the outcome of your consultation through Mr. Tudor Pole.
- 4 Upon thee be Baha'o'l Abha!

۱ ای ابن ملکوت نامه شما بتاریخ ۱۴ دیسمبر ۱۹۱۸ رسید الحمد لله دلیل بر نشاط و انبساط بود که باوجود این زحمت کبری و مشقات حرب متوکل بر خدا و در نهایت روح و ریحان بودید

۲ حمد خدا را که شفق صبح صلح و سلام دمیده امیدواریم که در مستقبل آفتاب سلام عام از افق عالم بموجب تعالیم آسمانی در نهایت اشراق طلوع نماید زیرا جمیع وقایع این سنین انقلاب بتمامها در پنجاه سال پیش از قلم اعلی صادر و جمیع فرداً فرداً تحقق یافته و من جمله اخبار از صلح عمومیت که عاقبت در عالم انسانی جلوه نماید ولی حال بدایت طلوع صبح است امیدواریم من بعد آفاق منور گردد

۳ در خصوص رفیق مهربان خود جناب مستر ویکتور هارول مرقوم نموده بودید که میخواهد بعضی از احبای را مجتمعاً زیارت ارض مقدس مشرف نماید اینقصود بسیار جلیل و مقبول ولی اگر بتواند چند نفر از خلص احبای امریکا و انگلستان را در سیال آینده انتخاب نماید و اول زیارت ارض مقدس مشرف شوند و از ارض مقدس به ایران سفر نمایند علی الخصوص طهران بسیار موافق است و نتایج مستحسنه دارد حال شما مذاکره بنمائید و بواسطه مستر تیودور پول نتیجه مشورتانرا اخبار دهید

۴ و علیک البهاء الأبهی

BSTW#231

MMK4#184 p.226x

**AB03823**

*To: Goodall, Helen S et al., in San Francisco*

*Date: 1919-Jan-30*

O ye who are firm in the Testament and the Covenant!

I supplicate to God that He may cause ye to become two lamps resplendent with the Light of the Love of God and Two shining stars at the Horizon of the Knowledge of God; that the lights of Guidance may radiate from ye upon all men for the realization of the oneness of mankind among all people, that the standard of the Most Great Peace may be raised high among men and full understanding among races and religions and amity and affection may be realized in the human world.

When I was in California, ye insisted repeatedly that I should oblige you by something and I used to excuse myself and would intimate that whenever anything was needed I would not conceal it from you. At present, if at all it is possible—for it is not of absolute importance -you may send with Mr. Fujita a strong and firm motorcar, accommodating six persons. This if its securing and dispatch offers no particular difficulty; otherwise it is not necessary.

Convey my greeting and my longing to all the friends, that I am fully pleased and satisfied with the friends of California and its dependencies and I ask God that He may assist them in a firmness and steadfastness that shall bewilder the minds and the intellects.

Upon ye be greeting and praise!

BSTW#227

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**AB04957**

*To: Zia M Bagdadi, in Chicago*

*Date: 1919-Jan-30*

Your letter dated December 21, 1918 has reached us and we sent you a telegram with the message that all should be treated with kindness. As for the Spiritual Assembly, I pray that God may assist them in all affairs and enable them to exalt the Word of God and promote the divine teachings, so that they

may become the cause of human unity and the spread of the divine breaths, until no prejudice remains between religions, denominations and races, and all may hold fast together to the cord of God, and misunderstandings between all parties may vanish, and the human world may become a mirror of the Kingdom of God upon which spiritual lights shine. Convey my greetings and longings to that Spiritual Assembly. As for Mr. Fujita, I promised him permission to come, but he must first go to California and deliver the letter which was enclosed in your letter to Goodall and Cooper, then come to the Holy Land. Convey my greetings and salutations to all, and likewise to the esteemed Mrs. True.

Upon you be the Most Glorious Glory.

SW\_v10#01 p.012-013

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## AB02845

*To: Unknown, in Egypt*

*Date: 1919-Feb*

O true friends! Separation from the friends causes the burning of heart and soul. Separation, distance and foreignness are the cause of injury and loss, especially as no fragrant messages, nor a faithful messenger, nor courier, nor post nor information, nor news from any source have been received, and the mind has been deprived of comfort. Life and spirit were the utmost sadness and grief until the conquering army arrived in the Holy Land and seized the reins of government for the cruel ones, and overthrew the authority of the tyrants and quietness and safety were assured. The leaders of the country and the army showed sympathy and kindness, soothing every oppressed one; the black cloud was dispersed and the horizon of the political situation cleared. Believers and unbelievers were at rest, and acquaintances and strangers were playing cheerful melodies. Verily, the darkness of injury and error was uncovered by the light of equity and justice, and the government put on the garment of probity.

Praise to be God! By the bounty and favor of the Blessed Perfection, amid such great confusion and severe whirlwind of calamities and severe oppression, these distressed ones were in safety and rest. No distress can upon any one. There was no trouble or suffering nor pain, until the Ark of the Cause of God

reached the shore of rescue from the whirlpool of danger. Now the ruling government was overcome and all the people of the country of every nationality and tribe were made comfortable on the couch of the rest and safety.

His honor Mr. (Colonel) Storrs came from Egypt and gave tidings of the health and safety of all the believers. I became very happy and grateful that, praise be to God, the friends in Egypt were also preserved and guarded.

Night and day we are remembering you and sincerely praying for you and the hope that we may meet. With the heart and soul I am longing for all the friends.

Upon them be the Glory of God!

SW\_v10#07 p.142, BSTW#230b

## AB12586

*To: Alice Schwarz, in Stuttgart*

*Date: 1919-Feb*

O thou who art attracted by the fragrances of God! Your wondrous letter has reached me, bringing glad tidings of the health of the friends and their persistence in supplication to God. By God! The sweet fragrance wafting from the gardens of your hearts causes breasts to expand and spirits to rejoice. Convey my greetings and praise to the friends and handmaidens of the Merciful. I beseech God to quicken their hearts at every moment with an invigorating breeze from the gardens of the love of God. And convey my utmost respect to your dear husband and my intense affection to your beloved children Friedel, Ferydoun and Bahram.

BBBD.427

أيّها المنجذبة بنفحات الله قد وصلني مكتوبك  
البدیع المبشر بصحة الأحباء و مواظبتهم على التبتل  
الى الله تالله ان الرائحة الطيبة التي تعبق من حدائق  
قلوبكم تنشرح بها الصدور وتنسربها الأرواح بلغنى  
التحية و الثناء الى الأحباء و اماء الرحمن و انى  
اتضرع الى الله ان يحیی قلوبهم فى كل آن بنسيم  
منعش من رياض محبة الله و بلغنى فرط احترامى  
الى قرينك العزيز و حوى الشدید الى اولادك  
الأعزاء فريده و فريدون و بهرام والسلام

BBBD.426

**AB01671**

*To: Louise D Boyle, in Miami*

*Date: 1919-Feb-01*

O daughter of the Kingdom! Your letter dated December 1918 was received. You had written that from these intense conflicts and the calming of the fires of war in these days, a new capacity has been created in souls. Without doubt, until snow and rain and cold and storms and severe blizzards occur, the capacity for spring is not prepared. In winter, the Lord makes preparation for life-giving spring.

Likewise, this severe war caused souls to awaken and feelings of universal peace were created in hearts, so that the divine teachings might influence souls of all peoples. When I was in Europe and America, I called out in all churches and gatherings, and it was printed and published in newspapers: "O hearers! A great danger lies ahead. All of Europe is like a powder magazine waiting for a single spark. The flames of war will reach the highest heaven and Europe will be turned upside down. This Balkan war will end in universal war. The foundation of the human world will be shaken. Cities will be destroyed and villages razed to the ground. Fathers will be left without sons and sons without fathers. Mothers will weep and children will wail and lament. O hearers! Strive that, God willing, this fire may not be ignited and this storm may not arise." Whatever was explicitly mentioned in the tablets and writings of Baha'u'llah regarding future events was mentioned, but these counsels were not accepted until this world-consuming fire was ignited. Now all humanity has realized that war is the destroyer of human foundations and mankind is in need of universal peace and likewise in need of other divine teachings.

Therefore strive that the light of the oneness of the human world may shine and misunderstandings between religions and peoples of the world may vanish. May the material world become a mirror of the Kingdom and may the Sun of Truth shine upon all regions of the world. And upon you be the Most Glorious Glory.

SW\_v10#04 p.079-080

**AB03726**

*To: Viola S Kluge, in Chicago*

*Date: 1919-Feb-01*

O luminous child! The letter which you had written with utmost sweetness was read. It was proof and evidence of your good capacity, intelligence and understanding. The letter was eloquent and articulate, therefore I became hopeful about you that when you reach maturity you will become a luminous, divine and merciful youth, pure and sanctified from the dirt of the natural world, receiving your portion and share from the purity and luminosity of the divine world, and becoming a cause of glory to the human world.

Convey my greetings and affection to your father and mother, and likewise to other friends. Baha'u'llah endured all these afflictions and trials for you so that the light of guidance would illumine your hearts, and 'Abdu'l-Baha spent his life in prison and exile and under the sword, never having hope of life for even an hour, until now when the just government has pitched its tent in this land and means of comfort have been obtained. In any case, all my aims were that luminous children would be divinely educated and become bright candles of the human world. And upon you and upon your father and mother be greetings and praise.

SW\_v10#17 p.316

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**AB09829**

*To: Elizabeth P Hackley, in Urbana, IL*

*Date: 1919-Feb-01*

O daughter of the Kingdom! Your letter was received. From its contents it became evident that you are turned toward the Kingdom of God and have been freed from the darkness of the world of nature and have become illumined by the light of guidance. You have found spirituality and are seeking nearness to God. I beseech God that day by day your spirituality may increase and you may attain spiritual progress.

And upon you be greetings and praise.

SW\_v10#03 p.042

## AB04183

*To: Ditmars, Cora H et al., in Spokane*

*Date: 1919-Feb-03*

- 1 O maidservant of God! Thy letter dated 9 December 1918 was received. Its contents were noted. Never lose thy trust in God. Be thou ever hopeful, for the bounties of God never cease to flow upon man. If viewed from one perspective they seem to decrease, but from another they are full and complete. Man is under all conditions immersed in a sea of God's blessings. Therefore, be thou not hopeless under any circumstances, but rather be firm in thy hope.
- 2 Attendance at the gatherings of the friends is specifically to keep them alert, vigilant, loving and attracted to the divine Kingdom.
- 3 If thou hast a full and eager desire to travel to Phillsburg, Montana, thou art permitted, perchance thou mayest be able to ignite a candle amid that group of miners and may make them awake and vigilant so that they may turn to God and may acquire a share from the Bounty of the divine Kingdom.

SWAB#178, BSW#15.09x

۱ یا امة الله نامه شما که بتاريخ ۹ ديسمير ۱۹۱۸ بود رسيد و از مضمون اطلاع حاصل گرديد ابداً اميد را از خدا قطع ننما در هر حال اميدوار باش زيرا الطاف حق در هر حالت از انسان منقطع نگردد اگر از جهتي قلت يابد از جهات سائره کاملست در هر صورت انسان در دريای الطاف مستغرق است لهذا در هيچ حالي نوميد نشو اميدوار باش

۲ حضور مجالس احباً مجرد بجهت تنبه و تذکر و ازدياد حب و تعلق بملکوت ابي است

۳ و اگر چنانچه ميل تام و رغبت کليه برفتن به فيليبس برگ مونتانا داشته باشيد مأذونيد شايد سبب شويد که در ميان آن گروه عمليه شمع روشن نمائيد و جمعي را متنبه و متذکر کنيد تا توجه بخدا نمايند و استفاضه از ملکوت الهی کنند باحبای الهی و اماء رحمن کلاید ميلر و ادیث ميلر و نور ميلر و جونز از قبل من نهايت اشتياق و مهربانی ابلاغ داريد و عليك البهاء الأبي

MMK1#178 p.200

**AB06360***To: Aqa Mirza Yahya Kalimi Amidul-Atibba, in Rasht**Date: 1919-Feb-03*

- 1 O thou who art firm and steadfast! Faith pertains to the heart and soul, and this is a hidden and concealed matter. However, its proof lies in deeds and conduct. If one's way and behavior demonstrate sincerity, then it is established and confirmed. Praise be to God that thou hast been assisted to perform deeds that are clear evidence and manifest proof of faith and assurance.
- 2 Give thanks unto God that in such a mighty century thou art firm and steadfast, when the power of the Greatest Name is moving the world and quickening the nations, and its effects are visible and evident like unto a brilliant lamp.
- 3 His honor Ali-Aqa is, praise be to God, engaged in study near the Holy Land and is making great and intense effort.
- 4 And upon thee be the Most Glorious Glory!
- ای مؤمن ثابت راسخ ایمان تعلق به قلب و جنان دارد و این امری است مخفی و پنهان و اما دلیل آن اعمال و اطوار است اگر روش و سلوک دلالت بر خلوص نمایند آن ثابت و محقق است الحمد لله تو موفق بر اعمالی شدی که دلیل واضح و برهان لائح بر ایمان و ايقان است
- 2 شکر کن خدا را که در چنین قرن عظیمی ثابت و مستقیمی که قوه اسم اعظم محرک عالم است و محیی امم و آثار ظاهر و باهر چون شمع روشن است
- 3 جناب علی آقا در حوالی ارض مقدس الحمد لله مشغول تحصیل است و سعی بلیغ و جهد شدید مینماید
- 4 و علیک البهاء الأبهی

MKT6.164b

**AB07096***To: Edith Whitton, in Geyersville, CA**Date: 1919-Feb-03*

O maidservant of God! Your letter dated November 24, 1918 was received. Its contents indicated that, praise be to God, you are intoxicated with the wine of the Covenant and detached from all else save God. You have a sincere heart and steadfast feet. Although your gathering is small, yet since you are firm and steadfast, in the future this gathering will greatly expand and become complete, for those firm in the Covenant are successful and assisted. Be confident in the divine confirmations which make every weak one strong and every powerless one mighty. Convey my utmost love and kindness to the friends

and maidservants of the Most Merciful. And upon you be the Most Glorious Glory.

SW\_v10#03 p.041-042

## AB01489

*To: Corinne True, in Chicago*

*Date: 1919-Feb-07*

- 1 O thou who art firm in the Covenant! ۱ ای ثابتۀ بر میثاق
- 2 Thy letter dated 23 November 1918 was received. Its contents indicated that, praise be to God, thou art engaged in the service of the Mashriqu'l-Adhkar, so that this universal edifice may be established. Indeed thou hast exerted great effort in this respect, and I entertain the hope that this endeavour may grow day by day. ۲ نامۀ شما بتاریخ ۲۳ نوامبر ۱۹۱۸ رسید و از مضامین معلوم گردید که الحمد لله بخدمت مشرق‌الأذکار مشغولید تا این بنیان عمومی تأسیس یابد فی الحقیقه در اینخصوص بسیار همت نموده‌اید امیدوارم که این همت روز بروز ازدیاد یابد
- 3 Deeds are like unto trees; planting a tree is easy, while nurturing it until it yieldeth its fruit is difficult. So far, effort hath been expended in laying the foundations of the Temple, but its completion is a difficult matter. My hope is that the friends of God may be assisted therein. ۳ اعمال مثل اشجار میماند درختی را نشانیدن آسانست ولی پرورش دادن و بثمر رساندن زحمت دارد تا حال تأسیس مشرق‌الأذکار بود ولی اتمامش زحمت دارد امیدوارم که احباب الهی موفق بر اتمام مشرق‌الأذکار گردند
- 4 The second matter, which is of the utmost importance, is this: that all the loved ones of God should, with heart and soul, strive to spread the heavenly teachings and diffuse the light of the Kingdom. For, by reason of this blood-drenched war, the world of humanity hath become most prepared for the promotion of universal peace. Ears are eager to hear the call to the oneness of mankind, to universal peace, and to the abandonment of ignorant prejudices. ۴ و امر ثانی که نهایت اهمیت دارد آن اینست که احباب الهی کل بجان و دل بکوشند و نشر تعالیم آسمانی بنمایند نور ملکوت منتشر کنند زیرا عالم انسانی بجهت این جنگ خونریز بسیار استعداد یافته که ترویج صلح عمومی گردد گوشها مشتاق ندای وحدت عالم انسانی و صلح عمومی و ترک تعصبات جاهلانه است
- 5 In brief, if all the friends of God arise to promote the heavenly teachings, it is certain that universal peace will be established. Praise be to God, all that was set forth in explicit text in the divine Tablets hath been wholly fulfilled, and all that 'Abdu'l-Baha proclaimed in the churches and gatherings of America hath appeared and come to pass. Now we hope that all will arise to serve the Kingdom and promote that which is the good-pleasure of God. ۵ خلاصه اگر یاران الهی کل بترویج تعالیم آسمانی پردازند یقین است که صلح عمومی تأسیس گردد الحمد لله آنچه که در الواح الهی نص صریح بود بتمامها تحقق یافت و آنچه عبداله‌آء در کتائب و محافل امریکا فریاد نمود جمیعاً ظهور یافت حال امیدواریم که کل بخدمت ملکوت پردازند و آنچه رضای الهی است ترویج دهند

- 6 The teachings of Baha'u'llah are, in this day, the very spirit of life; they are the cause of peace and security, the source of fellowship and love, the means of the unity of the human world. One must needs devote oneself to this service.
- 7 As to thine honoured elder daughter: inasmuch as she hath laboured greatly and hath nursed the wounded, she is permitted to come into the Presence whensoever opportunity is found. Praise be to God, thy younger daughter hath regained her health.
- 8 And as for Mr. Fujita: he also is permitted to come into the Presence, but he must first go to California, to the handmaid of God Mrs. Goodall and the handmaid of God Mrs. Cooper, meet with them, and from thence set out for the Holy Land. For I have written to them that they should send an automobile with Mr. Fujita.
- 9 Convey My longing greetings to all the loved ones of God, and upon thee be the Most Glorious Glory.

6 تعالیم حضرت بهاء الله امروز روح حیات است و سبب صلح و سلام است سبب الفت و محبت است سبب وحدت عالم انسانیست باید باینخدمت پرداخت

7 دختر بزرگ محترمهات چون بسیار زحمت کشیده و پرستاری زخم داران نموده هروقت فرصت یابد مأذون حضور است الحمد لله دختر کوچکت بهبودی حاصل نموده

8 و اما مستر فوجیتا مأذون حضور است ولی باید به کلیفورنیا نزد امة الله گودال و امة الله کوپر برود و با آنها ملاقات نماید و از آنجا عازم ارض مقدس گردد زیرا من بآنان نوشته ام که اتوموبیلی با مستر فوجیتا ارسال دارند

9 جمیع یاران الهی را تحیت مشتاقانه برسان و علیک البهاء الأبهی

BRL\_MASHRIQ#27x, SW\_v10#01 p.010-011, SW\_v10#11 p.216-217

BRL\_DAK#1238, COMP\_MASHRIQP#27x

## AB02376

*To: May Maxwell, in Montreal*

*Date: 1919-Feb-09*

- 1 O thou firm in the Covenant!
- 2 Your letter dated December 3, 1918 arrived. From one perspective it brought utmost joy, and that was the unity and accord of the handmaidens of the Merciful at Green Acre and the love and harmony that was achieved. However, I was saddened by the news of misunderstanding. My hope is that through divine favors the misunderstanding will soon be removed and the friends will treat each other with the utmost kindness, nay rather they should be infinitely kind to all humanity. And if any misunderstanding arises, they should strive with the greatest kindness until good understanding is achieved. Praise be to God, whatever was revealed in the Tablets of Baha'u'llah fifty years ago - and those Tablets have been printed and published - all of it has been exactly fulfilled and realized like the sun manifest, and no doubt remains for anyone. Similarly, the dawn of universal peace shall appear and gradually its sun will shine

1 ای ثابتۀ بر میثاق

2 نامهات بتاريخ ۳ ديسمر ۱۹۱۸ رسید از جهتى نهایت سرور حاصل شد و آن اتحاد و اتفاق اماء رحمن در گرین عکا و محبت و الفتى که حاصل گشت اما از خبر سوء تفاهم محزون شدم امیدم چنانست بالطف الهی بزودی سوء تفاهم زائل گردد و احباً با یکدیگر بنهایت رأفت معامله نمایند بلکه بعموم بشر بی نهایت مهربان باشند و اگر چنانچه سوء تفاهمی حاصل شود برأفت کبری بکوشند تا حسن تفاهم حاصل گردد الحمد لله آنچه در الواح بهاء الله پنجاه سال پیش نازل شده و آن الواح طبع گردیده و منتشر شده کل هو بهو تماماً مانند آفتاب ظاهر شده و تحقق یافته از برای نفسی شبهه نانی نمانده و همچنین بدایت صبح صلح

forth, and humanity will find rest and tranquility, and the light of love will illumine East and West. In any case, because of this bloody war all humanity has become weary of war and a wonderful readiness for universal peace has been achieved. It is time to strive so that the utmost love and harmony may be achieved among all humanity, and the lights of the Kingdom may shine forth, and the human world may become an eternal rose garden.

عمومی طلوع نماید و بتدریج آفتابش اشراق کند و عالم انسانی راحت و آسایش یابد و نورانیت محبت شرق و غرب را روشن کند باری از اینخرب خونریز جمیع بشر از حرب بیزار گشته و استعداد عجیبی از برای صلح عمومی حاصل گشته وقت آنست که بکوشید تا بین جمیع بشر نهایت محبت و الفت حاصل گردد و انوار ملکوت بتابد و عالم انسانی گلشن ابدی گردد

- 3 I ever remember thee and shall never forget the days I have passed in Montreal and in New York. I pray God that such days may be made again possible.

3 همیشه در نظر منی ابداً فراموش ننمایم ایامی را که در مونترئال و نیویورک گذراندم و از خدا میخواهم که باز چنین ایامی میسر گردد

- 4 Convey to thy respected husband longing greeting on my part, and kiss thou the cheeks of thy beloved daughter.

4 قرین محترمت را از قبل من تحیت مشتاقانه برسان و دختر عزیزت را دو گونه ببوس

- 5 Upon thee be Baha'u'l-Abha!

5 و علیک البهاء الأبهی

SW\_v13#09 p.252x, MAX.363a

BRL\_DAK#1096, ANDA#74 p.06

## AB03928

To: Julia Goldman, in Boston

Date: 1919-Feb-09

- 1 O thou daughter of the Kingdom!
- 2 Thy letter dated 5 December 1918 was received. It contained the good news that the friends of God and the maidservants of the Merciful have gathered in summer at Green Acre, have been engaged day and night in the commemoration of God, have served the oneness of the world of humanity, have shown love to all religions, have remained aloof from every religious prejudice and have been kind to all people.
- 3 The divine religions must be the cause of oneness among men, and the means of unity and love; they must promulgate universal peace, free man from every prejudice, bestow joy and gladness, exercise kindness to all men and do away with every difference and distinction. Just as Baha'u'llah addressing the world of humanity saith: 'O people! Ye are the fruits of one tree and the leaves of one branch.'

1 ای بنت ملکوت

2 نامهات بتاریخ ۵ دیسمبر ۱۹۱۸ رسید و خبر پرمسرتی داشت که احبابی الهی و اماء رحمن در تابستان در گرین عکا مجتمع شدند و شب و روز بیاد خدا بودند و خدمت بوحدت عالم انسانی مینمودند و محبت بعموم ادیان میکردند بکلی از تعصب دینی بیزار بودند و بجمیع اقوام مهربان

3 ادیان الهی باید سبب وحدت بین بشر گردد و اسباب الفت و محبت باشد و مروج صلح عمومی گردد انسانرا بکلی از تعصبات بیزار نماید و روح و ریحان بخشد و بعموم بشر مهربانی کند فرق و امتیاز را از میان بردارد چنانکه حضرت بهاءالله خطاب بعالم انسانی میکند که ای نوع انسان همه بار یکدارید و برگ یکشاخسار

4 At most it is this, that some souls are ignorant, they must be educated; some are sick, they must be healed; some are still of tender age, they must be helped to attain maturity, and the utmost kindness must be shown to them. This is the conduct of the people of Baha.

4 نهایتش اینست که بعضی نفوس جاهلند باید آنانرا تعلیم نمود بعضی مریضند باید آنانرا شفا داد بعضی اطفالند باید آنانرا بالغ کرد و بنهایت درجه مهربان باید بود اینست مسلک اهل بها

5 I hope that thy brothers and sisters will all become the well-wishers of the world of mankind.

5 باری امیدوارم که برادران و خواهرانت جميعاً محب عالم انسان گردند

SWAB#013, BSW#10.07x

MMK1#013 p.026

## AB04340

*To: Maud S Gaudreaux, in Yonkers, NY*

*Date: 1919-Feb-09*

O steadfast one in the Covenant! Your letter dated November 26, 1918 was received. I hope through divine assistance that day by day your gathering will expand and your unity and harmony will increase. May that gathering receive bounties from the realm of the Kingdom and become the cause of manifesting the oneness of the world of humanity. May it be kind to all religions and wish good for all nations. If you go to Green Acre this coming summer it would be very appropriate, and if you are enabled to assist the Mashriqu'l-Adhkar it would be most acceptable.

I will pray that God may bestow His glance of favor upon your esteemed husband and children as well as your relatives, and keep them protected and joyful in this world and the world of the Kingdom. Convey my utmost kindness to the friends Helen, Yalk, Nellie Lewis, Alice Weil, Elizabeth Stevens and Ethel Adams. My hope is that you will all be enabled to serve the world of humanity unitedly. There is no time to write more than this. Upon you be greetings and praise.

SW\_v12#01 p.027-028

## AB01256

To: Albert B Vail, in Chicago

Date: 1919-Feb-10

- 1 O respected personage! Thy second letter dated 19 December 1918 was received. It was the cause of great joy and gladness, for it showed thy firmness and steadfastness in the Covenant and Testament and thy yearning to raise the call of the Kingdom of God. Today the call of the Kingdom is the magnetic power which draweth to itself the world of mankind, for capacity in men is great. Divine teachings constitute the spirit of this age, nay rather the sun of this age. Every soul must endeavour that the veils that cover men's eyes may be torn asunder and that instantly the sun may be seen and that heart and sight may be illumined thereby.
- 2 Now, through the aid and bounty of God, this power of guidance and this merciful bestowal are found in thee. Arise, therefore, in the utmost Power that thou mayest bestow spirit upon mouldering bones, give sight to the blind, balm and freshness to the depressed, and liveliness and grace to the dispirited. Every lamp will eventually be extinguished save the lamp of the Kingdom, which increaseth day by day in splendour. Every call shall ultimately weaken except the call to the Kingdom of God, which day unto day is raised. Every path shall finally be twisted except the road of the Kingdom, which straighteneth day by day. Undoubtedly heavenly melody is not to be measured with an earthly one, and artificial lights are not to be compared with the heavenly Sun. Hence one must exert endeavour in whatever is lasting and permanent so that one may more and more be illumined, strengthened and revived.
- 3 If you are thinking of travelling to the west or the south with thy revered wife, it is very acceptable. I am hoping that thou mayest find such a confirmation that thou thyself becomest amazed.
- 4 Regarding the book that thou hast written it has been received and we are engaged in perusing it. God willing, thou shalt be confirmed in a second edition.
- 5 Convey my utmost love and tenderness to thy revered wife, likewise to...
- ای شخص محترم نامهء ثانی شما که بتاريخ ۱۹ دیسمبر ۱۹۱۸ بود رسید بسیار سبب بهجت و سرور شد زیرا دلالت بر آن مینمود که بر عهد و میثاق ثابت و راسخی و شوق ندای بملکوت الله داری امروز ندای ملکوت قوهء جاذبهء عالم انسانست زیرا استعداد در نفوس عظیم است تعالیم الهی روح اینعصر است بلکه آفتاب اینعصر است باید هر نفسی همت نماید تا پردهها از دیدهها خرق شود فوراً مشاهدهء آفتاب نماید و دل و دیده بمشاهدهاش روشن نمایند
- حال بعون و عنایت آلهیه این قوت هدایت و موهبت رحمانیه در تو موجود گشته لهذا بکمال قوت اقدام نما تا استخوانهای پوسیده را روح بخشی و کورهای مادرزاد را بینا کنی و نفوس پژمردهء افسرده را بحرکت آری و طراوت و لطافت بخشی هر سراجی عاقبت خاموش گردد مگر سراج ملکوت که روز بروز بر نور بیفزاید هر ندائی عاقبت ضعیف شود مگر ندای بملکوت الله که روز بروز بلندتر گردد هر طریقی عاقبت اعوجاج یابد مگر طریق ملکوت که روز بروز مستقیم تر گردد البته آهنگ آسمانی قیاس بآهنگ زمینی نشود و سراجهای مصنوعی قیاس بآفتاب آسمانی نگردد پس در آنچه باقی و برقرار است باید کوشید تا روز بروز روشنتر شد و روز بروز قوی تر شد و روز بروز حیات جدید یافت

- 6 I pray and supplicate the Divine Kingdom that thy father, mother and brother may, through the light of guidance, enter the Kingdom of God.

6 تضرّع و زاری بملکوت الهی نمایم تا پدر و مادر و برادرت بنور هدایت در ملکوت الهی داخل گردند و علیک البهاء الأبهی

SWAB#230x, SW\_v10#04 p.078-079

MMK1#230 p.300x

## ABU2519

*Words to Private Sinclair, spoken on 1919-Feb-14 in Haifa*

From what I can gather from the events of my life, history clearly shows the wars that have been waged, the peace measures that were subsequently adopted, have proved inevitable failures. The Crimean war and the Treaty of Paris in 1856, the Austro-Italian war of 1859; the Danish war of 1864; the Austro-Prussian war of 1866; the Franco-Prussian war of 1870, the Russo-Turkish war of 1877 and the Congress of Berlin, the Balkan war and subsequently this world war with its present Universal Peace Conference.

Wars will succeed; peace measures and pacific documents will remain dead letters unless the Word of God and His Supreme Power comes to exercise its influence. Not until this is attained may lasting peace be realised.

SW\_v11#03 p.050-051

## AB00161

*To: Mirza Muhammad Baqir Khan Shirazi*

*Date: 1919-Feb-23*

- 1 O thou who art firm in the Covenant and steadfast in the Testament! Thy letter arrived at the most opportune time, for many years had passed without any word reaching the ears of the yearning ones from the region of Shiraz. This letter was a clear messenger that arrived at this blessed spot from that pure and holy land. It brought tidings from that kind friend and was the cause of joy and delight. Praise be to God that the beloved of Shiraz, despite the cessation of news, were confirmed

1 ای ثابت عهد و راسخ پیمان نامه شما در بهترین زمانی وارد زیرا سالهای چند بود که از خطّه شیراز آوازی بگوش مشتاقان نرسیده بود این نامه پیک مبین بود که از آن اقلیم طیب طاهر باین بقعه مبارکه رسید پیام آن یار مهربان بود و سبب روح و ریحان الحمد لله احبّای شیراز با وجود انقطاع اخبار مؤید بنبات بر میثاق از الطاف نیر

in their steadfastness in the Covenant through the favors of the Luminary of the horizons. I hope that the melody of the Kingdom will be raised so high as to make that land the envy of all regions. It was previously written that my hope was that the celestial song would reach from Shiraz to the Concourse on High. The intention was that the beloved of God would be so enkindled with the fire of divine love that the divine fragrances would spread to all directions. This was this servant's purpose.

- 2 In any case, all the governments and peoples of the world have fallen into grievous torment from the fire of this universal war. The foundation of humanity was shaken and the human world fell into a great crisis. All peoples became the target of the arrows of calamities. Yet through the infinite favors of the Blessed Beauty, this oppressed party remained protected and preserved in all regions, and this is due to the blessedness of the divine teachings, for all nations and governments are certain that the Party of God has no purpose or intention except peace, reconciliation, the unity of the human world, and fellowship and kindness. Even all enemies testify to this, for this world-consuming war caused all the divine texts to be fulfilled and become manifest like the sun at its zenith. No one was left with the possibility of denial, for the proof became complete.

- 3 For some enemies authored books and, purely for corruption and kindling the fire of hatred, recorded these divine texts that were revealed from the Supreme Pen fifty years ago in their own books and published them for more than thirty years. They even interpreted and clarified some words that were somewhat ambiguous, hoping this would cause influential hostile figures to arise and uproot the Blessed Tree. Even the notorious Mirza Mehdi Khan included these divine texts in his delirious treatise. For example, he included "O Point situated between the two seas, namely Constantinople" between two parentheses to provoke a certain person and make him understand that he was the one referred to in "the throne of tyranny hath been established upon thee." These enemies were in truth heralds. Now that the divine texts have been fulfilled after fifty years, no one is left with the possibility of denial, for as mentioned, they were recorded and published in the enemies' treatises thirty years ago. Should anyone deny, those treatises can be used as proof.

آفاق بودند امیدوارم که آهنگ ملکوت چنان بلند گردد که آن خطه را غبطه آفاق کند از پیش مرقوم شده بود که امیدم چنان است که شهناز از شیراز بمسامع ملأ اعلی رسد مقصود این بود که احبابی الهی چنان بنار محبت ربانی شعله زند که نفحات الله سرایت باطراف کند این بود مقصود این عبد

2 باری جمیع دول و ملل عالم از نائرة ایخرب عمومی در عذاب الیم افتادند بنیان بشر متزلزل گشت و عالم انسانی در بحرانی عظیم افتاد جمیع طوائف هدف سهام مصائب گردید اما از الطاف بی پایان جمال مبارک ایخرب مظلوم در جمیع اقالیم محفوظ و مصون ماند و این از میمنت تعالیم الهی است که جمیع ملل و دول متیقنند که حزب الله جز صلح و صلاح و وحدت عالم انسانی و الفت و مهربانی مقصد و مرادی ندارند حتی جمیع اعدا شهادت بر این میدهند چه که ایخرب جهانسوز سبب شد که نصوص الواح الهیه جمیعاً تحقق یافت و مثل شمس در قطب زوال ظاهر و آشکار گشت مجال انکار از برای نفسی نماند حجت بالغ شد زیرا

3 بعضی از اعدا کتبی تألیف نمودند و محض افساد و ایقاد نائرة بغضا این نصوص الهیه را که پنجاه سال پیش از قلم اعلی صادر در کتاب خویش ثبت نمودند و بیش از سی ۳۰ سال طبع و نشر کردند حتی بعضی کلمات را که قدری مبهم بود تفسیر و تصریح نمودند که این سبب هیجان اصحاب نفوذ از اعدا شود و بر قلع و قمع شجره مبارکه قیام کنند حتی میرزا مهدی خان معهود در رساله هدیانش این نصوص الهیه را درج نمود مثلاً یا ایها النقطه الواقعة بین البحرین یعنی القسطنطنیه در میان دو هلال درج نمود تا سبب هیجان شخص معهود گردد و بداند که مقصود قد استقر علیک سریر الظلم اوست این اعدا فی الحقیقه منادی بودند الآن که نصوص الهیه بعد از پنجاه سال تحقق یافته مجال انکار از برای نفسی نمانده زیرا چنانکه مرقوم گشت سی ۳۰ سال پیش در رسائل اعدا ثبت و طبع شده هر کس انکار نماید بآن رسائل استدلال گردد

- 4 You have no doubt learned from the newspapers of Europe that this servant, in assemblies and gatherings, in temples and churches, raised his voice and proclaimed: "O ye present! O ye listeners! The continent of Europe is like unto hell itself, filled beneath the ground with inflammable materials, and hath become as an arsenal and powder-magazine. It dependeth upon but a single spark: instantly its flame will leap to the zenith of heaven, and the fire of war will encompass all horizons. And it is certain that this shall come to pass.
- 4 البته بجرائد اوروپا اطلاع یافته‌اید اینعبد در جمیع محافل و مجالس و معابد و کائس نعره‌زنان اعلان نمود که ای حاضران ای مستمعان اقلیم اوروپ مانند جحیم در زیر زمین مواد ملتهبه مملو است و عبارت از جبخانه و قورخانه گشته منوط بیک شراره است فوراً شعله بعنان آسمان زند و نائره حرب آفاقرا احاطه نماید و یقین است که چنین گردد
- 5 "O ye people! Strive ye, arise ye, cry aloud, that perchance this world-consuming fire may be quenched and extinguished. Otherwise, the regions of the earth shall be overturned, the world from East to West shall be laid waste, the foundations of mankind shall be shaken, and in the realm of creation the basis of ease and tranquillity shall be uprooted."
- 5 ای مردمان بکوشید و بجوشید و بخروشید بلکه این آتش جهانسوز خاموش و افسرده گردد و الا اقلیم زیر و زیر شود و جهان از خاور تا باختر ویران گردد بنیان بشر زیر و زیر شود و در جهان آفرینش بنیاد راحت و آسایش برافتد
- 6 These explicit addresses were published in the newspapers in the year 1912. Now, in accordance with the divine texts, the sentiments of universal peace have been awakened in the hearts. The wise men of the world, who deemed this mighty matter impossible and accounted it among vain imaginings, have now arisen to promote it. All the divine texts are current upon the tongues of the well-wishers of mankind under another name.
- 6 و این نطقهای صریحه در جرائد در سنه ۱۹۱۲ انتشار یافت حال بحسب نصوص الهیه احساسات صلح عمومی در قلوب منبعث گشته عقلای عالم که این امر عظیم را مستحیل می‌شمردند و از قبیل اوهام میدانستند حال بترویج قیام نمودند جمیع نصوص الهی در افواه خیرخواهان بعنوان دیگر در تداول است
- 7 Ye have assuredly heard the precious addresses of His Excellency the President [Woodrow Wilson] in the great assemblies and have read them in the newspapers. The foundation of this peace council is derived from the divine teachings. His Excellency the President hath now, in great assemblies, explicitly set forth fourteen propositions, declaring that these are the cause of the prosperity and salvation of the human world. Twelve of those fourteen propositions were, fifty years ago, explicitly revealed in the divine Tablets; they were printed, most of them translated, and disseminated. Consider how the Law of God is spread abroad through spiritual power.
- 7 البته نطقهای نفیس حضرت رئیس را در محافل عظمی شنیده‌اید و در جرائد خوانده‌اید اساس این شورای صلح از تعالیم الهیه مقتبس است حضرت رئیس چهارده قضیه حال در محافل کبری تصریح نموده که این سبب نجاح و فلاح عالم انسانی است دوازده قضیه از آن قضیه‌های چهارده پنجاه سال پیش در الواح الهیه تصریح گشته و طبع شده و اکثر ترجمه گردیده و انتشار یافته ملاحظه کنید که شریعت الله چگونه بقوه معنویه انتشار می‌یابد
- 8 As for the news of the ascension of certain friends to the infinite world, it caused sorrow to these wanderers; yet for those blessed souls this departure is the cause of joy and gladness. The prisoner hath been set free, and he who was afflicted with deprivation hath hastened to the gathering-place of revelation in the unseen realm of existence.
- 8 اما خبر صعود بعضی از یاران بجهان نامتناهی سبب احزان این آوارگان گشت ولی از برای آن نفوس مبارکه این رحلت سبب فرح و مسرت است مسجون آزاد شد و مبتلای حرمان بمحفل تجلی در غیب امکان شتافت
- 9 As for the treatise of Javad the illiterate, it is of no account whatever; for every fair-minded person, merely by considering such epistles with attention, will discern the truth and become aware that all these expressions have arisen from the world of doubts and misgivings. This treatise is not the composition of
- 9 و اما در خصوص رساله جواد بی‌سواد ایداً معنی‌به نیست زیرا هر انسان بانصافی بمجرد امعان نظر در چنین رسائل بحقیقت پی‌برد و آگاه گردد که جمیع این عبارات منبعث از عالم

Javad the illiterate; it was taught by the Center of Violation and circulated in his name. Likewise the other epistles that have been disseminated are the compositions of the Center of Violation, though they have been made known in the names of this one and that one.

- 10 If it be possible, obtain, in a kindly manner, the books in the handwriting of Mirza Aqa Jan that are in the possession of Haji Jahrumi; for in those books much erasure and alteration hath taken place, and, when examined by means of instruments of scrutiny, it will become clear and manifest.
- 11 In brief, let us pass beyond these discourses and become familiar with the fragrances of God. Let us occupy ourselves with the blessed utterance. In the Epistles of the Path, He cited this verse:
- 12 My heart hath wearied of these men of feeble stuff; the Lion of God and Rustam, son of Dastan, I desire.
- 13 The honored Khans, praise be to God, are preserved and protected beneath the shadow of divine care, and are engaged in the completion of their studies. When the way is opened and travel becometh easy, they will at once, with utmost eagerness, set out for those regions.
- 14 Convey, one by one, on my behalf, longing greetings to all the friends.
- 15 Upon thee be the Glory of the All-Glorious.

SW\_v10#02 p.024-027

شبهات است و این رساله تألیف جواد بی سواد نیست بتعلیم مرکز نقض است که بنام او انتشار یافته و همچنین رسائل دیگر نیز که انتشار یافته تألیف مرکز نقض است ولی بنام این و آن شهرت داده

10 اگر ممکن باشد کتبی که بخط میرزا آقا جان است و نزد حاجی جهرمی بنوع خوشی بدست آرید زیرا در آن کتب بسیار محو و تحریف واقع چون بواسطه آلات تدقیق شود واضح و نمایان گردد

11 باری از این گفتگوها بگذریم و بنفحات الله مأنوس شویم بفرمایش مبارک پردازیم در رسائل سلوک این بیت را روایت فرمودند

12 زین مردمان سست عناصر دلم گرفت شیر خدا و رستم دستانم آرزو است

13 حضرات خوانین الحمد لله در ظلّ حمایت الهیه محفوظ و مصون و بتکمیل علوم مشغول و چون راه باز گردد و مسافرت سهولت یابد در حال با کمال اشتیاق عزیمت بآن صفحات خواهند نمود

14 جمیع احبّاء را فرداً فرداً از قبل من تحیت مشتاقانه برسان

15 و علیک البهاء الأبهی

INBA84:377, BRL\_DAK#0547,  
MSHR3.365x, NJB\_v10#02 p.025

## AB00110

To: Unknown, in Qazvin

Date: 1919-Mar-03

- 1 O Thou Who hearest my lamentation and my sighs, my moaning and my anguish, and Who seest my grief and yearning, my burning and intense sorrow, and the force of my sighs! For calamities have bewildered me and afflictions have weakened me, leaving me confused in mind, disturbed in state, inflamed in heart, deprived of sleep, with tears flowing and guidance

1 یا من هو سمیع لضجیجی و انینی و تاوّهی و زفیری و بصیراً بتأسفی و تلّهفی و تلّهفی و شدّة حسراتی و قوّة زفرائی بما و همتی مصائب ادهشتی و اصابتی رزایا اضعفتی فبقیت متبلبل البال مضطرب الحال مضطرم الفؤاد محروم

withdrawn - these being the passing of Thy loved ones and the calamities befalling souls through whom the horizon of Thy mercy was illumined, by whom Thy earth and heaven were enlightened, through whom hearts were attracted and breasts were dilated, by whom the light of guidance was spread among all creatures, and in whose remembrance the Concourse on High raised their call.

الرقاد مسكوب الدموع مسلوب الرشاد و هي وفاة احبتك ومصائب نفوس استضاء بهم افق رحمتك و انارت بهم ارضك و سمائك و انجذبت بهم القلوب و انشرفت بهم الصدور و انتشرت بهم نور الهدى بين الورى و هتف بذكرهم الملاء الأعلى

- 2 Among them was the Phoenix of the Cause and the Lion of the thickets of bounty, the Dove of the gardens of knowledge, who believed in Thee and Thy verses from his tender youth, who was nourished at the breast of Thy favor from the beginning of his life, who was reared in the cradle of Thy love and grew and developed in the bosom of Thy knowledge. He became intoxicated with the wine of understanding and was inebriated with the choice wine of certitude while yet a suckling child among his peers. When he reached maturity and attained his full strength, the fire of Thy love blazed forth within him and the waves of the ocean surged through the winds of Thy knowledge. He soared like an eagle in the heaven of Thy bounty and shone like the stars in the horizon of existence. He remained ever in genuflection and prostration, submissive to Thy sovereignty and humble before Thy grandeur. He never faltered in Thy remembrance by night or day, ceaselessly mentioning Thee at eventide and dawn, and ever calling people to the path of guidance morning and evening.

2 فهم سمندر النار الموقدة و غضنفر غياض الموهبة و حمامة رياض المعرفة من آمن بك و بآياتك منذ نعومة اظفاره و رضع من ثدى عنايتك من بداية حياته و تربى في مهد محبتك و نما و نشأ في حضن معرفتك و ترنخ من صهبا العرفان و انتشى من رحيق الايقان و هو طفل رضيع و مرافق بين الأقران و لما بلغ رشده و ادرك اشده فار فوران الثيران من حرارة محبتك و ماج موج الظمطام من ارياح معرفتك و طار سرعة العقاب في جو سماء موهبتك و سطع سطوع النجوم في افق الوجود و لم يزل في الركوع و السجود خاضعاً لسلطنتك و خاشعاً لعظمتك و ما قتر في ذكرك ليلاً و نهاراً و ما فتى يذكرك عشياً و اشراقاً و ما برح يدعو الناس الى منهج الهدى صباحاً و مساءً

- 3 How many souls, O my God, didst Thou quicken through him and cause to be intoxicated with the wine of guidance! How many breasts were dilated through him by witnessing Thy greatest signs! How many eyes were illumined through him by Thy supreme bounty! How many ears heard through him Thy sweetest call! How many spirits were gladdened through him by Thy favors in this world and the next!

3 و كم من نفوس يا الهى احييتهم به و رتحتهم به من صهبا الهدى و كم من صدور انشرفت به بمشاهدة آياتك الكبرى و كم من ابصار تنورت به بموهبتك العظمى و كم من آذان استمعت به ندائك الأهل و كم من ارواح بشرت به بألطافك في الآخرة و الأولى

- 4 O Lord! He was a sign among Thy signs, preserving Thy words, steadfast in Thy Covenant and Testament, firmly rooted in the gardens of Thy holiness. He had an eloquent tongue in establishing Thy proof and fluent speech in explaining Thy words. O Lord! Let Thy outpourings continue upon his progeny and let the clouds of Thy mercy overshadow his kindred. O Lord! Make his sons his successors, his consolers the bearers of his mysteries, and his children and descendants inheritors of his character and possessors of noble virtues, spreading the Covenant throughout all regions, calling out Thy name, engaging in Thy remembrance, and speaking Thy praise among the people of the East.

4 رب أنه كان آية من آياتك حافظاً لكلماتك ثابتاً على عهدك و ميثاقك ثابتاً في حدائق قدسك و له لسان فصيح في اقامة برهانك و بيان بليغ في تفهيم كلماتك رب ادم فيوضاتك على ذريته و ظلل سحاب رحمتك على ذوى قرابته رب اجعل ابناءه خلافة و اسلأته اسراره و اولاده و احفاده وارثين في الأخلاق و حازنين شرف الأعراق و ناشرين للثيق في الآفاق ينادون باسمك و يشتغلون بذكرك و ينطقون بالثناء عليك بين اهل الاشراق

- 5 O Lord! Make them warbling birds, roaring lions, and fish swimming in the depths of the seas of Thy love. O Lord! His consort, who was attracted by Thy fragrances and his companion who was strengthened by the power of Thy love, has ascended to Thy Kingdom and risen to the highest of nests in the gardens of mysteries in the realm of lights. O Lord! Make them both brilliant lamps in the glass of forgiveness and radiant stars in the horizon of pardon and good-pleasure. Verily, Thou art the All-Bountiful, the Kind, the All-Merciful.
- 6 Among those pure souls, O my God, is Thy noble servant of sound heart who believed in Thy momentous announcement, walked in Thy straight path, guided people to the right course, and whose tongue moved in Thy remembrance, whose utterance persisted in praise of Thee, and who spoke with Thy proof to whomever turned to Thee. O Lord! He desired no comfort, blessing, tranquility or rest except in diffusing Thy fragrances, reciting Thy verses, and promoting Thy proof and evidence. O Lord! He was a lamp from which radiated the light of guidance, a brilliant glass illumined by the lamp of love and piety, a comprehensive word embodying the meanings of faithfulness, and a manifest sign among all creatures. O Lord! Embrace him with bounty and generosity, make him an exemplar for the people of prostration, and immortalize him in Thy verdant gardens and exalted precincts. Verily, Thou art the All-Merciful, the Compassionate.
- 7 And among those assured souls, O my God, is Thy faithful servant whom Thou named Nazarali. O Lord! Grant him an exalted station and a lofty seat of truth, cause him to dwell in the vicinity of pardon and forgiveness, let him attain the cup of bounty and benevolence, establish him in the midst of Paradise, and give him to drink of the wine of joy in the Paradise of Delight until he is immersed in the seas of light and plunges into the kingdom of mysteries. Verily, Thou art the Ever-Forgiving, the All-Pardoning.
- 8 And among those brilliant stars in the horizons is Thy well-pleased servant Ghulamhusayn, who attained the lights of the two Dawnings, drank from the two gushing springs, and entered the two dark-green gardens. He believed in the Primal Point and fell prostrate before Thy Most Glorious Beauty. O Lord! He was a beauteous rose in Thy gardens and a surging wave in Thy pools, and a dove speaking in praise of Thee. O Lord! Make him a fresh and verdant tree in Thy sacred gardens, stirred by the breezes of Thy pardon and forgiveness, adorned with the leaves of Thy favors, resplendent with the flowers of Thy grace. Verily, Thou art the Forgiving, the All-Pardoning, the Bestower.
- 5 رَبِّ اجْعَلْهُمْ طُيُورًا صَادِحَةً وَ اسُودًا زَائِرَةً وَ حَيْثَانًا سَابِجَةً فِي غَمَارِ بَحَارِ مَحَبَّتِكَ رَبِّ إِنَّ قَرِينَتَهُ الْمُنْجَذِبَةَ بِنَفْحَاتِكَ وَ ضُلْعَهُ الضَّالِّعَ بِقُوَّةِ مَحَبَّتِكَ طَارَتْ إِلَى مَلَكُوتِكَ وَ صَعِدَتْ إِلَى أَعْلَى الْأَوْكَارِ فِي حَدَائِقِ الْأَسْرَارِ عَالَمِ الْأَنْوَارِ رَبِّ اجْعَلْهُمَا سَرَاجِينَ وَهَاجِينَ فِي زَجَاجِ الْغَفَرَانِ وَ نَجْمِينَ سَاطِعِينَ فِي أَفْقِ الْعَفْوِ وَ الرِّضْوَانِ أَنْتَ الْكَرِيمُ الْلَطِيفُ الرَّحْمَنُ
- 6 وَ مِنْ تِلْكَ النَّفُوسِ الزَّكِيَّةِ يَا إِلَهِي عَبْدُكَ الْكَرِيمُ ذُو الْقَلْبِ السَّلِيمِ مِنْ آمْنِ بَنِيكَ الْعَظِيمِ وَ سَلَكَ فِي صَرَاطِكَ الْمُسْتَقِيمِ وَ هَدَى النَّاسَ إِلَى الْمَنْهَجِ الْقَوِيمِ وَ دَلَعَ لِسَانَهُ بِذِكْرِكَ وَ دَامَ بَيَانُهُ بِالثَّنَاءِ عَلَيْكَ وَ نَطَقَ بِبِرْهَانِكَ لِمَنْ تَوَجَّهَ إِلَيْكَ رَبِّ إِنَّهُ لَمْ يَتَمَنَّ رَاحَةً وَ لَا نِعْمَةً وَ لَا سَكُونًا وَ لَا قَرَارًا إِلَّا فِي نَشْرِ نَفْحَاتِكَ وَ تَرْتِيلِ آيَاتِكَ وَ تَرْوِيجِ حُجَّتِكَ وَ بِرْهَانِكَ رَبِّ إِنَّهُ كَانَ سَرَاجًا يَتَلَأَلُ مِنْهُ نُورُ الْهُدَى وَ زَجَاجًا وَهَاجًا بِمَصْبَاحِ الْحُبِّ وَ التَّقَى وَ كَلِمَةً جَامِعَةً لِمَعَانِي الْوَفَاءِ وَ آيَةً بَاهِرَةً بَيْنَ الْوَرَى رَبِّ ادْرِكْهُ بِالْفَضْلِ وَ الْجُودِ وَ اجْعَلْهُ قُدُوةً أَهْلَ السَّجُودِ وَ اخْلُدهُ فِي حَدَائِقِكَ الْغَلْبَاءِ وَ حِظَائِرِكَ الْعِلْيَاءِ أَنْتَ الْرَّحْمَنُ الرَّحِيمُ
- 7 وَ مِنْ تِلْكَ النَّفُوسِ الْمُطْمَئِنَّةِ يَا إِلَهِي عَبْدُكَ الْوَفِيُّ مِنْ سَمِيَّتِهِ بِنَظَرِ عَلِيِّ رَبِّ اجْعَلْ لَهُ مَقَامًا عَلِيًّا وَ مَقْعَدَ صَدَقٍ رَفِيعًا وَ اجْزِهِ فِي جَوَارِ الْعَفْوِ وَ الْغَفَرَانِ وَ اِنلِهِ كَأْسَ الْجُودِ وَ الْإِحْسَانِ وَ مَكْنَهُ فِي بَحْبُوحَةِ الْجَنَانِ وَ اسْقِهِ حَيَاءَ السَّرُورِ فِي فِرْدَوْسِ الْحُبُورِ حَتَّى يَسْتَغْرِقَ فِي بَحْرِ الْأَنْوَارِ وَ يَخْوَضَ فِي مَلَكُوتِ الْأَسْرَارِ أَنْتَ الْعَفْوُ الْغَفَّارُ
- 8 وَ مِنْ تِلْكَ النُّجُومِ الزَّاهِرَةِ فِي الْخَلَاقِينَ عَبْدُكَ الرِّضَى غَلَامُحْسِينٍ مِنْ فَازِ بَأْنَوَارِ الْمَشْرِقِينَ وَ شَرِبَ مِنَ الْعَيْنَيْنِ النَّضَاحَتَيْنِ وَ دَخَلَ فِي الْجَنَّتَيْنِ الْمُدْهَامَتَيْنِ قَامِنًا بِالنَّقْطَةِ الْأُولَى وَ نَحَرَ سَاجِدًا بِجَالِكَ الْأَبْهَى رَبِّ إِنَّهُ كَانَ وَرْدًا مُؤْتَقًا فِي رِيَاضِكَ وَ مُوجًا مُتَدَفِّقًا فِي حَيَاضِكَ وَ وَرَقَاءً نَاطِقَةً بِالثَّنَاءِ عَلَيْكَ رَبِّ اجْعَلْهُ شَجَرًا خَضِلًا نَضْرًا فِي حَدَائِقِ قُدْسِكَ يَهْتَزُّ مِنْ نَسِمَاتِ عَفْوِكَ وَ غَفْرَانِكَ مُتَزَيِّنًا بِأَوْرَاقِ الطَّافِكِ زَاهِيًا بِأَزْهَارِ الطَّافِكِ أَنْتَ الْعَفْوُ الْغَفُورُ الْمَنَانُ

- 9 And among those shining lamps, O my God, is Thy servant, gracious Lutf of exalted station and light spirit, who forsook his bed to call upon Thee night and day, and who guides to the most holy laws. Make him the best of trusts in the protection of Thy forgiveness and the refuge of the first and the last. Verily, Thou art the Generous, and verily, Thou art the All-Merciful, the Compassionate.
- 9 ومن تلك السرج المضيئة يا الهى عبدك لطفك اللطيف ذو المقام المنيف والروح الخفيف من نجا في جنبه من المضاجع يدعوك ليلاً ونهاراً وهو يهدى الى اقدس الشرائع فاجعله خير الودائع في حمي مغفرتك وملجأ الأوائل والأواخر أنك انت الكريم وانت الرحمن الرحيم
- 10 And among those lofty trees, O my God, is Thy servant whom Thou named Habibullah. Thou didst make goodly his beginning and his end, and the fire of Thy love blazed in his heart among the concourse. Thou didst illuminate his face with the light of guidance, and he acknowledged and recognized the Most Great Word, and was attracted to the scenes of grandeur. O Lord! Lead him to the sweetest, most delectable spring, quench his thirst from the Kawthar of eternity, and intoxicate him with the wine of reunion, O Thou Munificent in giving, O Thou Beautiful in faithfulness! Verily, Thou art the Mighty, the All-Bestowing.
- 10 ومن تلك الأشجار الباسقة يا الهى عبدك الذي سمّيته حبّ الله واحسنت مبدأه ومنتهاه واضطرم في قلبه نار محبتك بين الملاي وتورت وجهه بنور الهدى واقر واعترف بالكلمة العليا وانجذب الى مشاهد الكبرياء رب اورده على الورد الأعذب الأحل وارويه من كوثر البقاء ورتحه من صهباء اللقاء يا جزيل العطاء يا جميل الوفاء أنك انت العزيز الوهاب
- 11 And among those spirits rejoicing in Thy favors, O my All-Knowing Lord, is Thy servant Haji Ghulam. O Lord! He turned to Thee while yet a babe in the cradle, sought after truth and was an agreeable youth, detached himself from all else but Thee and was a pleasing young man, believed in Thee and Thy verses and was a pure adolescent, remained firm in Thy Covenant and Testament and was a faithful adult, called out Thy name and was an illustrious person, and ascended unto Thee having taken Thee as his Guardian. O Lord! Grant him an exalted companion, and from Thy forgiveness an impregnable shelter, and from Thy pardon a lofty refuge. Verily, Thou art the Generous, the All-Merciful, the Compassionate, possessed of great bounty, and kind to Thy loved ones who walk the straight path.
- 11 ومن تلك الأرواح المستبشرة بالطافك يا ربّي العلام عبدك حاجي غلام ربّ أنه توجه اليك وهو في المهد صبياً وتحري الحقيقة وكان مرافقاً رضىً وانقطع عن دونك وكان غلاماً مرضياً وآمن بك وبآياتك وكان فتى زكياً وثبت على عهدك وميثاقك وكان كهلاً وفيّاً ونادى باسمك وكان شخصاً جليلاً وصعد اليك واتخذك لنفسه ولياً رب اجعل له رفيقاً علياً ومن مغفرتك كهفاً منيعاً ومن عفوك ملاذاً رفيحاً أنك انت الكريم الرحمن ذو الفضل العظيم ورؤف بأحبائه الذين سلكوا في الصراط المستقيم
- 12 O Lord! Verily, among the gems of existence is Thy servant Mas'ud, who longeth to attain unto Thee, to enter Thy presence, and to appear before Thee. Lord! He yearneth to ascend unto the Center of Lights and to witness the lights of Beauty. He hath ever spoken Thy praise amongst all people and extolled Thee with an eloquent tongue, with most wondrous meanings among all creatures. He desireth naught save attainment unto Thee, and seeketh nothing but truthfulness and sincerity. Lord! Make him a great sign, a banner waving in the heights of glory, an embodied light in the Concourse on High, and a brilliant luminary shining from the horizon of
- 12 ربّ انّ من جواهر الوجود عبدك مسعود اشتاق الوفود عليك والحضور لديك والورود بين يديك ربّ انه كان يشاق الصعود الى مركز الأنوار والشهود لأنوار الجمال وما يرح ينطق بذكرك بين الوري ويثني عليك بلسان دالغ بأبدع المعاني بين الوري ولا يرجو الا اللقاء وما يتمي الا الصدق والصفاء رب اجعله الآية الكبرى وراية خافقة في اوج العلي ونوراً مجسماً في الملاي الأعلى ونيراً ساطعاً من افق العطاء رب ادرک عبدك المسعود واجعل له المقام المحمود وقدر له الدخول في محفل التجلي الذي لا ينتهى

bounty. Lord! Aid Thy servant Mas'ud, grant him a praise-worthy station, and ordain for him entrance into the never-ending gathering of divine manifestation, throughout ages and centuries, that he may attain, in the precincts of Thy great mercy, joy and gladness. Verily, Thou art the Forgiving, verily, Thou art the Compassionate, verily, Thou art the Mighty, the All-Loving.

احقاباً و دهوراً حتّی ینال فی جوار رحمتک  
الکبری فرحاً و سروراً انّک انت الغفور انّک  
انت الرؤف انّک انت العزیز الودود

BRL\_DAK#0346, MKT3.320, AYBY.383

#065

## AB01519

To: Afnan Alai, Mirza Buzurg et al., in Shiraz

Date: 1919-Mar-03

- <sup>1</sup> O two branches of the Blessed Tree! Your letter arrived and from its contents it was understood that praise be to God, during these years of upheaval the region of Shiraz has remained firm and steadfast, and no weakness or lassitude has occurred, and this was the cause of joy to hearts. Although some immature ones raised a clamor and commotion, yet this is like the foam of the sea - "As for the foam, it passeth away as scum upon the banks, while that which is of use to mankind remaineth on the earth." Despite the explicit divine Tablets that there shall be no Manifestation for a thousand years, and that 'Abdu'l-Baha stands in such servitude that He considers Himself the dust beneath feet and draws not a breath except in fear and awe of the Supreme Lord, how can weak souls soar high and make claims of being? At least they should learn from 'Abdu'l-Baha pure servitude without interpretation. Until now not a word has issued from His mouth indicating existence, let alone other stations. Such incidents will inevitably occur occasionally, but the friends should leave such persons to themselves - neither follow them nor expose them, and deal with them in the most excellent manner.

<sup>1</sup> ایها الفرعان من السّدرۃ المبارکۃ نامہء شما رسید از  
مضمون مفہوم گردید کہ الحمد للہ در این سنین  
انقلاب خطّہء شیراز بہ ثبوت واستقامت دمساز  
و وہن و فتوری حاصل نگشت و این سبب  
فرح قلوب شد اگرچہ بعضی نوهوسان ہمہمہ و  
دمدمہ فی انداختند ولیکن این چون کف دریا  
فامّا الزّبد فیذهب جفّاء و اما ما ینفع النّاس  
فیمکث فی الأرض با وجود صریح الواح الہیہ  
کہ تا الف سنہ ظہوری نہ و عبدالبہاء بعبودیتی  
قائم کہ خود را تراب اقدام میشمرد و نفسی  
جز از خوف و خشیت حضرت کبریا برنیارد  
چگونہ نفوسی ضعیفہ بلندپروازی نمایند و اظہار  
ہستی کنند اقلاً عبودیت محضہء بی تأویل را  
از عبدالبہاء تحصیل کنند الی الآن کلہ فی کہ  
دلیل بر وجود باشد از فم او صادر نشد تا چہ  
رسد بشئونی دیگر لابدّ وقوعاتی احیاناً چنین واقع  
خواہد گشت ولیکن احبّا باید چنین اشخاص را  
بحال خود بگذارند نہ پیروی نمایند و نہ پردہداری  
کنند و بالتّی ہی احسن معاملہ نمایند

- <sup>2</sup> In any case, the Afnans must, with the utmost firmness and steadfastness, encourage and urge people toward divine characteristics. The eye of divine favor encompasses all and its effects and influences will become evident and manifest. From the ascension of some of the friends who hastened to the Supreme Concourse, grief has assailed us from one direction, as their separation has been hard upon the friends. But from another

<sup>2</sup> باری افنان باید در نہایت ثبوت و استقامت  
باخلاق الہی ناس را تشویق و تحریص نمایند  
نظر عنایت الہیہ شامل و نتائج و آثارش ظاہر و  
بہر خواہد گشت از صعود نفوسی از احبّا کہ  
بملاّ اعلی شتافتند از جہتی احزان هجوم نمود زیرا  
فراقشان بر یاران سخت واقع شد ولی از جہتی

direction, there is assurance in the forgiveness and pardon of the All-Merciful, for those holy souls have become manifestations of divine favors in the infinite world, and what they sowed in the material world they have found as a gathered harvest in the divine realm. They have been freed from this world of weak elements and have attained a reality of the element of the All-Merciful and become immersed in the sea of lights. I beseech God to encompass them with the glances of His All-Merciful eyes in the world of lights. Verily my Lord is Forgiving, Merciful. And upon you both be the Most Glorious Glory.

- 3 Recite this verse of the Qur'an: "And verily thy Lord shall give unto thee so that thou shalt be well-pleased." Be assured of special favor.

دیگر اطمینان به عفو و غفران حضرت رحمن است که آن نفوس مقدسه در جهان نامتناهی مظاهر الطاف ربانی کشتند و آنچه در جهان عنصری کشتند در عالم الهی خرمی اندوخته یافتند از این جهان سست عناصر رها یافتند و حقیقتی از عنصر رحمانی جستند و مستغرق بحر انوار گردیدند اسئل الله ان یشملهم بلحظات اعین رحمانیه فی عالم الأنوار انّ ربّی لغفور رحیم و علیکم البهاء الأبهی

3 این آیه قرآنا تلاوت نمائید فسوف یعطیک ربّک قرضی مطمئن بفضل مخصوص باشید

INBA87:350, INBA52:359

## AB05439

*To: Zivar Sultan Afnan, in Shiraz*

*Date: 1919-Mar-03*

O handmaiden of God from the Blessed Tree! Although for several years no messenger or message has reached that divine realm from the Holy Shrine, we have always been engaged in prayers and supplications at the Sacred Threshold, seeking confirmation and success so that the loved ones of God and handmaidens of the All-Merciful might remain protected and preserved from the arrows of doubts in the shelter of divine protection, and remain firm and steadfast in the religion of God. Praise be to God, all-encompassing grace was bestowed and the power of the Abha Kingdom showed forth a great miracle, for while all peoples and nations were consumed in the fire of war and mighty foundations were overthrown, this wronged community throughout all regions remained in the shelter of the Lord of the Covenant's protection in the utmost joy and delight. Convey the most wondrous Abha greetings to all the handmaidens of the All-Merciful. Convey profound respect to His Holiness the Afnan of the Sacred Tree, Aqa Siyyid Husayn. And upon you be the most glorious Abha glory.

یا امة الله من الدوحة المباركة اگرچه سالهای چند است پیک و پیامی از بقعه مبارکه بآن اقلیم رحمانی نرسیده ولكن همیشه بتّال و تضرّع بعتبه مقدسه مینمودیم و تأیید و توفیق میطلبیدیم تا احبّاء الله و اماء رحمن در صون حمایت حق از سهام شبهات محفوظ و مصون مانند و ثابت و مستقیم بر دین الله الحمد لله فضل شامل شد و قوه ملکوت ابهی معجزه کبری نمود که جمیع طوائف و امم در نائره حرب سوخته و بنیانهای عظیم برافتاد ولكن اینخزب مظلوم در جمیع آفاق در صون حمایت ربّ الميثاق در نهایت روح و ریحان باقی و برقرار جمیع اماء رحمن را تحیت ابداع ابهی ابلاغ دارید حضرت افنان سدره مبارکه جناب آقا سید حسین را احترامات فائمه ابلاغ نمائید و علیک البهاء الأبهی

INBA87:109, INBA52:108, MKT7:220, KHAf.282

**AB07536***To: Edna True, in Paris**Date: 1919-Mar-03*

O thou respected one!

Your letter dated February 2nd, 1919, has been received and thy service to the world of humanity, during these days of terrible war, acceptable at the kingdom of God. Verily, thou hast magnificently engaged in service; hast given up thy rest and comfort in America and hast hastened to Europe so that thou mayest be of service to the world of humanity.

Praise thou God for having been therein assisted. At present continue these services until the end in the same department and whenever it has been made possible for thee to undertake a trip to the Holy Land in the utmost joy and fragrance, thou art permitted to present thyself.

Convey in writing to thy respected mother greeting on my behalf.

Upon thee be El Baha-el-Abha!

SW\_v10#07 p.143

**AB08895***To: Rida Quli Khan**Date: 1919-Mar-03*

- <sup>1</sup> O thou who art guided by the light of guidance! Although I have no time, nevertheless I have engaged in mentioning thee, that thou mayest find joy and delight and render thanks for the favors of the Peerless Lord - for the escort of His grace hath arrived, the light of guidance hath shone forth, and in the night-chamber of heart and soul the lamp of the Merciful's bestowal hath been kindled.

<sup>1</sup> ای مهتدی بنور هدی هرچند مرا مجال مفقود باوجود این بذکر تو مشغول شدم تا وجد و سروری یابی و بشکرانه الطاف حضرت پیچون پردازی که بدرقه عنایت رسید و نور هدایت درخشید و در شبستان دل و جان سراج موهبت رحمن روشن گردید

- <sup>2</sup> Through the favors of the Most Holy Unity, such is my hope that day by day this newly-planted sapling in the garden of guidance may, through the outpourings of the clouds of grace, grow and develop, and reach the stage of blossoms and fruit.

<sup>2</sup> از الطاف حضرت احدیت امیدم چنین است که روز بروز آن نهال تازه نشان حدیقه هدی برشحات ابر الطاف نشو و نما نماید و به شکوفه و ثمر رسد

3 And upon thee be the most glorious Glory.

3 و عليك البهاء الأبهى

INBA87:111a, INBA52:110a

## AB00778

To: Baha'is of Egypt

Date: 1919-Mar-04

1 O ye who are sincere! O ye who are attracted! O ye who are of the new creation!

1 أيها المخلصون أيها المنجذبون أيها الخلق الجديد

2 God, the Praised and the Exalted, hath said: "Are these the same as the old creatures? Nay rather, they are clothed in garments of a new creation!" Then know ye that in the estimation of God, the example of the creatures is like unto a pure, blessed tree of a wonderful trunk and strong seeds. He causes it to grow gracefully, then its roots become firm, its twigs spring forth, its leaves become verdant, its flowers bloom and its fruits appear. Then its shade expands over all the regions, until it reaches its ultimate evolution and growth, attains to its development and height, its significances become perfect and its branches extend over the East and the West of the earth. Then its creation is completed, its evolution is accomplished, its hopes become evident, it obtains its desire, it attains to its utmost perfection and its beauty becomes manifest. Then its withering begins, its leaves turn yellow, its flowers become scattered, its fruits fall down and its earthly elements return to the layers of its soil. No fruits remain upon it, no leaves, no attractiveness, no beauty, no sweetness and no freshness, until it becomes like unto an old hollow palm tree.

2 قال الله سبحانه وتعالى أفعيننا بالخلق الأول بل هم في لبس من خلق جديد فاعلموا أنّ مثل الخلق عند الله كشجرة طيبة مباركة بديعة الأروم قوية الجرثوم و ينبت نباتاً حسناً فيثبت اصولها و ينمو فروعها و تحضر اوراقها و تزهر ازهارها و تظهر اثمارها فيمتد على الافاق ظلالها الى ان تبلغ غاية نشوها و نموها و تبلغ رقيها و سموها و تكمل معانيها و تمتد في مشارق الأرض و مغاربها فروعها فتكمل خلقها و تتم نشوتها و تظهر بغيتها و تنال منيتها و تبلغ غاية كمالها و يظهر جمالها ثم يبتدأ ذبولها و تصفر اوراقها و تنتثر ازهارها و تتساقط اثمارها و ترجع الى اطباق بقعتها بطون تربتها و لا يبقى لها ثمر و لا ورق و لا نضرة و لا طلاوة و لا حلاوة و لا طراوة حتى يصبح كأعجاز نخل خاويه

3 Then a new tree grows from its seeds, green, verdant and freshened by the divine outpouring, the merciful breeze, the heat from the Sun of Reality, the heavy rain from the clouds of the abundant mercy and the blowing wind from the wafting place of Providence. "Whatever verse we abolish or forget we replace by a better one." This is the example of the new creation, the miraculous cycle and the second resurrection, which is in conformity with the first creation.

3 ثم تنبت شجرة جديدة من بزرها خضلة نضرة ريانة بالفيض الالهى و التسيم الرحمانى و حرارة من شمس الحقيقة و غيث هاطل من سحب الرحمة الواسعة و ريح عاصف من مهب العناية ما ننسخ من آية او ننسها نأت بخير منها فهذه مثل الخلق الجديد و الدور البديع و النشأة الأخرى المطابقة للنشأة الأولى

4 Then thank ye God, the Praised and the Exalted, for the light of guidance, this complete bounty and this great bestowal. "He chooseth for His mercy whomsoever He wisheth." Then it is incumbent upon ye to cry out with most wonderful melodies:

4 فاشكروا الله سبحانه وتعالى على نور الهدى وهذه النعمة العظمى و الموهبة الكبرى و يختص برحمته من يشاء فعليكم ان تنادوا بأبدع الألحان

- 5 Praise be to the One who created this marvelous dispensation! سبحان من انشأ هذا الدور البديع 5
- 6 Praise be to the One who made this new creation wonderful! سبحان من ابدع هذا الخلق الجديد 6
- 7 Praise be to the One who ordained this great outpouring! سبحان من قدر هذا الفيض العظيم 7
- 8 Praise be to the One who shone forth with this evident light! سبحان من اشرق بهذا النور المبين 8
- 9 Praise be to the One who renewed this wonderful springtime! سبحان من جدد هذا الربيع البديع 9
- 10 Praise be to the One who perfumed the nostrils of the people of oneness with the merciful fragrance which is diffused in all the countries! "And thou didst see that the land which was barren and lifeless when we caused the water to descend upon it, moved and grew and brought forth a beautiful pair of all things." سبحان من عطر مشام اهل التوحيد برائحة رحمانية منتشرة في كل الأقاليم و ترى الأرض هامدة فاذا انزلنا عليها الماء اهتزت وربت و انبتت من كل زوج بهيج 10
- 11 Praise be to the One through the outpouring of Whose clouds these countries become verdant! سبحان من اخضرت بفيض سخابه هذه الديار 11
- 12 Praise be to the One through the heavy rain of Whose compassion these rose gardens become beautified! سبحان من بوائل رحمته تأنقت هذه الرياض 12
- 13 Praise be to the One through the current of Whose stream, these reservoirs became overflowing! سبحان من بسيل عرمة تدفقت هذه الحياض 13
- 14 Praise be to the One who has chosen the sincere ones to spread His teachings in the countries! سبحان من اختار المخلصين لبث تعاليمه في الديار 14
- 15 Praise be to the One who selected for His mercy pure souls; through the fragrance of whose love and perfumed breaths the hearts of the pious throb! سبحان من اختص برحمته نفوساً زكية تهتز بنفحات حبها و انفاس طيبها قلوب الأبرار 15
- 16 Praise be to the One who made the stars of guidance to smite the wicked! سبحان من جعل نجوم الهدى رجوماً للأشرار 16
- 17 Praise be to the One who guided the chosen community to the upright way and straight path! سبحان من هدى الى المنهج القويم و الصراط المستقيم عصبة الأخيار 17
- 18 Praise be to the One who made them the signs of glad tidings among the people! سبحان من جعلهم آيات البشرى بين الورى 18
- 19 Praise be to the One who confirmed them by the banners of the great signs! سبحان من أيدهم برايات الآيات الكبرى 19
- 20 Praise be to the One who re-inforced them by the mighty forces! سبحان من نصرهم بشديد القوى 20
- 21 Praise be to the One who assisted them with the hosts from the Supreme Concourse! سبحان من أيدهم بجنود من الملأ الأعلى 21
- 22 Praise be to the One who built for them lofty palaces commanding the zeniths of heaven from which the lights sparkle throughout the centuries and the ages! سبحان من بنى لهم قصوراً مشيدة تناخى عنان السماء و تتلأأ منها الأنوار على ممر القرون و الأعصار 22

23 Then, O ye who are attracted by the fragrances of God, thank ye God for this complete bounty, infinite mercy, encircling out-pouring and perfect attainment! I pray God to strengthen your loins, give power to your backs, clarify your secrets and purify your consciences in all times and moments.

23 فَيَا أَيُّهَا الْمُنْجَذِبُونَ بِنَفَحَاتِ اللَّهِ فَاشْكُرُوا اللَّهَ عَلَى هَذِهِ النِّعْمَةِ السَّابِغَةِ وَالرَّحْمَةِ الْوَاسِعَةِ وَالْفَيْضِ الشَّامِلِ وَالْفَوْزَ الْكَامِلَ وَأَتَى ادْعُو اللَّهَ أَنْ يَشَدِّدَ أَزْوَاجَكُمْ وَيَقْوَى ظُهُورَكُمْ وَيُصَفِّي سَرَائِرَكُمْ وَيَطْيِبَ ضَمَائِرَكُمْ فِي كُلِّ حِينٍ وَأَن

24 Upon ye be greetings and praise!

24 وَ عَلَيْكُمْ وَعَلَيْكُمْ التَّحِيَّةُ وَالثَّنَاءُ

SW\_v10#04 p.073-075

MNMK#025 p.106, MJAI.012,  
NJB\_v10#04 p.075

## AB11319

*Cablegram*

*To: Ghulam Ali Davachi, in Tihiran*

*Date: 1919-Mar-06*

The news of Samandar's ascension hath caused sorrow. Convey condolences to his chosen ones. Let Varqa come at the beginning of spring; at present it is winter and cold. All are well. 'Abbas

خبر صعود سمندر محزون منتخبین ایشانرا تسلیت گوئید ورقا در اول بهار بیاید حالیه زمستان و سرد است همگی سالم عباس

TZH8.608

## ABU0366

*Words spoken on 1919-Mar-09 in Haifa/Akka*

1 Today is a most blessed day, sanctified and auspicious. It is the dawning of the lights of guidance, the source and origin of the Most Glorious Cause, the radiance of the Sun of Truth. It is the day when the trumpet was blown and the bugle sounded. The events of this day are most momentous, though their reality is known only to those with insight. Although the honor of this day is unknown to the people, it is the first blast. In the blessed verse of the Qur'an it states: "And the trumpet shall be blown, and whoever is in the heavens and whoever is on the earth shall swoon." It is a day when all who are in the heavens and earth were struck unconscious. That is, in the eyes of those with insight, they were truly bewildered.

1 امروز روز بسیار مبارک است متبرک و متمم است طلوع انوار صبح هدی است مبدأ و منشأ امر ابدی است پرتو اشراق شمس حقیقت است یوم نُفُخَ فی الصُّور وَ نُقِرَ فی النَّاقُورِ است وقایع این یوم خیلی عظیم است ولیکن حقیقتش در نزد اهل بصیرت معلوم و هرچند در نزد خلق شرف این یوم مجهول است ولی نفخه اولی است در آیه مبارکه قرآن میفرماید وَ نُفُخَ فی الصُّور فَصَعَقَ مَنْ فی السَّمَوَاتِ وَ الْأَرْضِ یومی است که جمیع

The unconscious person - meaning one deprived of eternal life - notices nothing. But the person of insight becomes aware of the reality of the matter. Those souls who attain eternal life realize that it is the dawning of the Sun of Truth and it is the first blast, through which the spirit of life is received from spiritual realities, and the world of heart and soul becomes ready for the second blast, concerning which He says: "Then it shall be blown again, and lo! they shall stand up, waiting, and the earth shall shine with the light of its Lord." Through the second blast, spiritual realities and sublime essences receive life and are set in motion by the dawning of the Sun of Truth. This second blast is the Manifestation of the Ancient Beauty, Him Whom God shall make manifest.

- 2 Consider the sun: when it rises in the morning, it is the resurrection of earthly beings, for all the earth is set in motion and the mysteries of all beings emerge from the realm of the unseen to the realm of the visible. Whatever is latent in the earth becomes manifest and apparent, and whatever is hidden in the trees becomes evident. Yet despite the fact that all beings are resurrected and scattered through this bounty of the sun, and their existence depends on its dawning and rising, they are unaware of this bounty - except for living beings that are alive. Living beings realize that the sun has risen. Therefore the beginning of this blessed day is the beginning of the resurrection. Those souls who possessed eternal life perceived and felt that today has the import of fifty thousand years. Today is the day when the heaven was rolled up. Today is the day when the sun was folded up. Today is the day when the moon was cleft asunder. Today is the day when the stars were scattered. Today is the day when the mountains moved. Today is the day when the dead came forth from their graves. There was gathering and scattering. The balance was set up. The path was extended. The secrets of the earth became manifest and evident. The gates of paradise were opened. The flames of hell were kindled. These are all signs of the Day of Resurrection.

- 3 The Bab states that all these events occurred in one minute. In the twinkling of an eye fifty thousand years passed and all these events became manifest, for these are spiritual events, not physical ones. This is why the Primal Point - may my spirit be a sacrifice for Him - states: "By God! The Hour has

مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ مَنْصَقٌ شَدَنَدَ يَعْنِي  
در نزد اهل بصیرت بحقیقت مدهوش گشته و  
انسان منصق بیوش یعنی محروم از حیات ابدی  
بجزری ملتفت نمیشود اما انسان بصیر بحقیقت امر  
آگاه میشود یعنی آن نفوسیکه فائز بحیات ابدی  
میشوند ملتفت میشوند که طلوع صبح حقیقت  
است و نفخه اولی است که از حقایق معنویه  
روح حیات اخذ گشته و جهان دل و جان  
مستعد نفخه ثانویه گردیده است که میفرماید  
فَنَفْخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ وَاشْرَقَتِ  
الْأَرْضُ بِنُورٍ رَبِّهَا وَازْ نَفْخِ ثَانِيَةِ حَقَائِقِ رُوحَانِيَّةِ  
و کینونات علویه حیا

2 ت یابد و از اشراق شمس حقیقت باهتزاز آید  
این نفخه ثانیه ظهور جمالقدم من یظهره الله است  
باری در آفتاب ملاحظه نمائید که چون صبح  
طالع میشود قیامت کائنات ارض است زیرا  
جمع ارض باهتزاز آید و اسرار جمع کائنات از  
حیز غیب بجزر شود آید و آنچه در کون ارض  
است ظاهر و آشکار گردد و آنچه در غیب  
اشجار است نمودار شود و لکن جمع کائنات با  
وجودیکه باین فیض آفتاب حشر و نشر میشوند و  
وجودشان از اشراق و طلوع آفتابست معذک  
از این فیض بیخبرند مگر کائنات حیه که زنده  
هستند کائنات حیه ملتفت میشوند که آفتاب  
طلوع کرده لهذا بدایت این یوم مبارک بدایت  
قیامت است نفوسیکه حیات ابدیه داشتند  
ادراک و احساس کرده اند که امروز حکم  
نخسین الف سنه دارد امروز روزیست که  
آسمان منظری شد امروز روزیست که آفتاب بر  
هم پیچیده گشت امروز روزیست که قمر منشق  
شد امروز روزیست که ستاره ها منتشر شد  
امروز روزیست که جبال سیر و حرکت کرد  
امروز روزیست که اموات از قبور بیرون آمد  
حشر شد نشر گردید میزان منصوب شد صراط  
مدود گشت اسرار ارض ظاهر و هویدا گردید.  
ابواب جنت مفتوح شد شعله حجیم برافروخت  
اینها جمع علائم یوم قیامت است.

3 حضرت اعلی میفرماید که در یک دقیقه این وقایع  
واقع گشت در طرفه العین نخسین الف سنه  
منقضی شد و جمع این وقایع ظاهر گشت زیرا  
اینها وقایع معنویه است نه وقایع جسمانی. این

come and the moon has been cleft asunder, and all are in continuous resurrection.” Glory be to God! The conditions of the resurrection, according to the blessed text of the Bab - may my spirit be a sacrifice for Him - passed in the twinkling of an eye, meaning fifty thousand years passed in one minute and all these momentous events and conditions of the Day of Resurrection came to pass. Despite this, the people of the Bayan say that the condition for the appearance of Him Whom God shall make manifest is that two thousand years must pass, and since two thousand years have not passed, therefore the Blessed Beauty is not true. And those souls who themselves affirm and acknowledge that those fifty thousand years passed in the twinkling of an eye and the momentous events of the resurrection were fulfilled, deny that the number of Mustaghath could pass in nineteen years. “Take heed, O ye who have eyes to see!”

- 4 See to what degree unfairness extends and to what limit ignorance reaches! God explicitly states in the Qur'an that there are two consecutive blasts, and the Bab - may my spirit be a sacrifice for Him - rent asunder all the veils of the people and set no condition for the appearance of Him Whom God shall make manifest, stating that if He should appear today, “I would be the first of them that worship Him.” And He explicitly states: “Beware, beware lest thou be veiled by the Bayani Vahid or by what was revealed in the Bayan.” Despite this, the people of the Bayan say that in the Bayan the Mustaghath is mentioned. The Bayani Vahid is the sacred essence of the Bab and the eighteen Letters of the Living. “Be not veiled from Him Whom God shall make manifest by the Bayani Vahid.” Now the people of the Bayan have become veiled from the Sun of Truth by the mirror.

است که حضرت نقطه اولی روحی له الفداء میفرماید تَاللهِ قَدْ أَتَتْ السَّاعَةُ وَانْشَقَّ الْقَمَرُ وَكُلُّ فِي حَشْرِ مُسْتَمِرٍّ سُبْحَانَ اللَّهِ شَرِيطَ قِيَامَتِ بَنَصِّ مبارک حضرت اعلی روحی له الفداء در طرفه العین گذشت یعنی پنجاه هزار سال در یکدقیقه منقضی شد و جمیع این وقایع عظمی و شروط یوم قیامت مجری گردید با وجود این اهل بیان میگویند که شرط ظهور من یظهره الله این است که باید دو هزار سال بگذرد چونکه دو هزار سال نگذشته است پس جمال مبارک بر حق نیستند و نفوسیکه خود مَقَرَّ و معترفند آن پنجاه هزار سال در طرفه العین گذشت و وقایع عظیمه قیامت تحقیق یافت انکار میکنند که نمیشود عدد مستغاث در نوزده سال منقضی شود فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

4 به بینید که بی انصافی بچه درجه است و نادانی تا چه حد و خداوند در صریح قرآن میفرماید که دو نفخه پی در پی است و حضرت اعلی روحی له الفداء جمیع حجابات خلق را خرق فرموده و از برای ظهور من یظهره الله شرطی قرار ندادند و فرمودند که اگر امروز ظاهر شود فَانَّا أَوَّلُ الْعَابِدِينَ وَ بَنَصِّ صریح میفرماید إِيَّاكَ إِيَّاكَ أَنْ تَحْتَجِبَ بِالْوَحْدِ الْبَيَانِيِّ أَوْ بِمَا نَزَلَ فِي الْبَيَانِ با وجود این اهل بیان گویند که در بیان ذکر مستغاث است واحد بیان ذات مقدس حضرت اعلی و هجده حروف حی است یواحد بیانی از من یظهره الله محتجب مشو حال اهل بیان بمرآت از شمس حقیقت محتجب شده اند انتهی

AYT.113

## AB00494

To: Ali Sahib, Siyyid Mazhar et al., in Bombay

Date: 1919-Mar-10

- 1 O two steadfast and assured believers! Praise be to God that from the flame of the light of guidance, the Sinai of heart and soul was illumined, and in the sacred valley, the glass of the heart became a gleam of light and the flame of Mount Sinai. Therefore, in gratitude for this supreme guidance and mighty gift, arise with utmost effort to spread the divine teachings, so that day by day your confirmations and success may increase.
- 2 Regarding the prohibition of marriage to one's father's wives that you had written about - the explicit nature of this law is not evidence that others are permitted. For example, in the Qur'an it states "Forbidden to you are carrion, blood, and the flesh of swine" - this is not evidence that wine is not forbidden. Furthermore, in other Tablets it is explicitly stated that divine wisdom in marriage requires that it be between distant relations, meaning that the greater the distance between spouses, the stronger, more beautiful and healthier the offspring will be. This is also established and verified in medical science, and medical rules are prescribed and acting upon them is mandatory. Therefore, as much as possible one should marry those of distant relation, and when the Baha'i Cause gains strength, be assured that marriage between close relatives will also become rare. Multiple letters have been written about this matter, including a detailed letter written to Baku several years ago - seek that out as it contains a detailed explanation. And before the formation of the House of Justice, these laws refer to the appointed Center.
- 3 As for the matter of adultery, in the divine Tablets regarding the matter of immorality, there is such rebuke, reproach and punishment mentioned that it cannot be enumerated - that the person who commits immorality is cast out from the divine threshold, rejected in this world, condemned among the friends and despised among all humanity. Even in some passages there is mention of manifest loss and eternal deprivation. However, regarding governmental and political punishment, no such order has been issued, because governments throughout
- ای دو مؤمن موقن ثابت حمد خدا را که از شعله نور هدی سینای دل و جان روشن شد و وادی ایمن زجاجه قلب لمعه نور و شعله طور گشت لهذا بشکرانه این هدایت کبری و موهبت عظمی بکمال همت بنشر تعالیم الهی پردازید تا روز بروز بر تأیید و توفیق بیفزائید
- 2 در خصوص حرمت نکاح پسر بزوجات پدر مرقوم نموده بودید صراحت این حکم دلیل بر اباحت دیگران نه مثلاً در قرآن میفرماید حرم علیکم المیتة و الدّم و لحم الخنزیر دلیل بر آن نیست که نحر حرام نیست انتهی و در الواح سائره بصریح عبارت مرقوم که در ازدواج حکمت الهیه چنان اقتضا مینماید که از جنس بعید باشد یعنی بین زوجین هرچه بعد بیشتر سلاله قویتر و خوش سیماتر و صحت و عافیت بهتر گردد و این در فن طب نیز مسلم و محقق است و احکام طبیّه مشروع و عمل بموجب آن منصوص و فرض لهذا تا تواند انسان یابد خویشی بجنس بعید نماید و چون امر بهائی قوت گیرد مطمئن باشید که ازدواج باقربا نیز نادر الوقوع گردد و در اینخصوص مکاتیب متعدده مرقوم گردیده از جمله مکتوب مفصلی است چند سال پیش به بادکوبه مرقوم شده آنرا تحریر نمائید بیان مفصل است و قبل از تشکیل بیت عدل این احکام راجع بمركز منصوص است
- 3 و اما مسئله زنا در الواح الهیه در مسئله فحشا بقدری زجر و عتاب و عقاب مذکور که بخدّ حصر نیاید که شخص مرتکب فحشا از درگاه احدیت مطرود و در عالم مردود و در نزد یاران مذموم و نزد عموم بشر مرذول است حتی در بعضی کلمات بیان خسران مبین و محرومیت ابدی است ولی در قصاص حکومتی [و] سیاسی چنین امری صادر [نه] زیرا حکومت الآن در جمیع دنیا بزانی ابداً تعرض نموده و

the world currently do not and will not interfere with adulterers. Therefore the condemned one does not become disgraced before the world. This punishment is so that they become vile and disgraced before the world - it is purely for public exposure and this is the greatest punishment. However, according to the explicit text of the Qur'an, adultery can never be proven because four witnesses must testify at that exact moment to complete penetration from every aspect. Therefore adultery can only be proven through confession. Can one attribute the slightest lack of importance to the Qur'an? No, by God! Be fair, O people of justice!

- 4 Regarding divorce, a person can fully implement whatever accords with their view. The most important thing is not to leave the wife without support for one year, and this is like the waiting period. At most, previously the obligation for maintenance was a few months, and now it is one year. However if both parties are complete and circumstances arise that cause coolness between them, they should not hasten to complete separation but wait one year - perhaps those circumstances will pass and affection will be regained.

- 5 As for inheritance, this distribution applies when the deceased person has not made a will - in that case this distribution takes effect. However every soul is obligated to make a will - indeed it is prescribed and mandatory. And the explicit divine texts state that in a state of health one must make a will according to wisdom, and according to their own desire they may will however they wish, and that will should be sealed and opened after their death and acted upon accordingly. In this case the deceased person has a wide field during their lifetime to will in whatever way they desire for it to be implemented.

- 6 And upon you both be the Most Glorious Glory!

BRL\_FAM#11x

نمینماید لهذا محکوم رسوای عالم نگردد این جزا بجهت آن است تا رذیل و رسوای عالم گردد محض تشبیه است و این اعظم عقوبت است اما بنص قرآن ابداً زنا ثابت نگردد زیرا شهود اربعه در آن واحد باید شهادت بکنن تام از هر جهت بدهند لهذا جز باقرار زنا ثابت نگردد آیا میتوان نسبت اندک عدم اهمیت به قرآن داد لا والله فأنصفوا یا اهل الانصاف

4 و اما مسئله طلاق میتواند شخص بکلی آنچه موافق رأیش هست مجری دارد نهایتش اینست که زوجه را یک سال بی سر و سامان نگذارد و این مثل عده است نهایتش اینست که پیش مدت تکلف نفقه چند ماه بود و حال یک سال است اما اگر جهتن کامل باشند و عارضی در میان حاصل گردد که سبب بروت شود در فصل تام تعجیل نکنند یک سال صبر نمایند شاید آن عوارض زائل گردد و دوباره الفت حاصل شود

5 اما مسئله هوارث این تقسیم در صورتی است که شخص متوفی وصیتی ننماید آنوقت این تقسیم جاری گردد ولی هر نفسی مکلف بر وصیت است بلکه فرض و واجب است و صریح نصوص الهیه که در حالت صحت خویش باید حکماً وصیت نماید و بحسب میل خودش هر نوعی که بخواهد وصیت نماید و آن وصیت نامه را مختوم بدارد و بعد از وفاتش باز شود و بموجب آن عمل گردد در اینصورت شخص متوفی میدانی واسع دارد که در زمان حیات خود بهر قسمی که میل دارد وصیت نماید تا مجری شود

6 و علیکما البهاء الأبهی

BRL\_DAK#0826, COMP\_FAMP#11x, MKT3.370, MMK6#339, AVK3.509.09x, AVK4.155.03x, AVK4.192.03x, AVK4.209.05x, DWNP\_v3#05 p.031-033

**AB05077***To: Jamshid Khudadad Hakim, in Bombay**Date: 1919-Mar-10*

O servant of the Divine Threshold! For several years correspondence was cut off, and the cause of this interruption was this world-encompassing war. Now praise be to God, the paths have reopened and we are corresponding with you and await detailed letters from you and good news that will bring joy to hearts and make known how in these several years of war the friends were confirmed with divine confirmations. In any case, I place my hope in the grace and favor of my Lord that you will become a manifestation of divine confirmations and be assisted in divine services. Although you were afflicted with great tribulations in this world and were tried in the crucible of tests, trials and hardships, now my hope is that means of rest and comfort will be provided for you and that good news will always arrive from India that will be the cause of spiritual fragrance and delight. Convey loving greetings to each and every one of the friends. And upon you be the Most Glorious Glory.

ای بنده آستان الهی سالهای چند بود که مخبره منقطع بود و سبب انقطاع ایخرب جهانگیر بود حال الحمد لله راهها باز شده و با شما مخبره مینمائیم و منتظر آنیم که مکاتیب مفصل از شما برسد و خبرهای خوشی برسد که سبب سرور قلوب گردد و معلوم شود که در این چند سال حرب چگونه یاران مؤید بتوفیقات ربانیه گشتند باری امیدوار بفضل و عنایت پروردگارم که مظهر توفیقات الهی شوی و مؤید بخدمات ربانی گردی هرچند بصدمات کبری در دنیا مبتلی شدی و در بوته امتحان بلایا و مشقات بگذاختی حال امیدم چنانست که اسباب راحت و آسایش از برای تو فراهم آید و همیشه خبرهای خوشی از هندوستان برسد که سبب روح و ریحان گردد جمیع یارانرا فرداً فرداً تحیت مشتاقانه برسان و علیک البهاء الأبهی

YARP2.410 p.314

**AB08001***To: Khusraw Parsi, in Poona**Date: 1919-Mar-10*

O thou who art firm in the Covenant! Thy letter dated 14 February 1919 was received. Praise be to God, it bore witness to the spirituality and luminosity of the friends of God. It is hoped that this delicacy and loftiness will increase day by day. Night and day I supplicate with utmost humility and imploring at the Divine Threshold, seeking heavenly confirmations for the friends of the All-Merciful, and I hope for the arrival of good news that will serve as clear proof that the friends are conducting themselves and moving in accordance with the divine teachings. Convey my longing greetings to all the friends. The

ای ثابت بر پیمان نامه شما بتاریخ ۱۴ شباط ۱۹۱۹ رسید الحمد لله دلالت بر روحانیت و نورانیت احبای الهی داشت امید چنانست که این لطافت و علویت روز بروز ازدیاد یابد شب و روز بدرگاه الهی عجز و نیاز آرم و احبای رحمانی را تأییدات سبحانی طلبم و امید ورود خبرهای خوش دارم که دلیل جلیل بر سلوک و حرکت یاران بموجب تعالیم الهی باشد جمیع دوستانرا تحیت مشتاقانه برسان مبلغ نود و پنج

amount of ninety-five pounds which thou hadst sent arrived.  
And upon thee be the Most Glorious Glory.

لیره که ارسال نموده بودی رسید و علیک البهاء  
الابی

YARP2.667 p.449

## AB00798

*To: Mahmud Zargani, in Bombay*

*Date: 1919-Mar-11*

<sup>1</sup> O you who are firm in the Covenant! A detailed letter was sent a few days ago, therefore now, with limited time, a brief response is written. Jinab-i-Yusuf is permitted to come into the presence, and if your continued presence there is not absolutely necessary and obligatory at present, you are also permitted to come. The amount that was offered six years ago through Jamshid by the divine friends was received, and likewise the two hundred pounds that were sent through Aqa Ahmad, and likewise the five hundred pounds that were sent through Aqa Ahmad were received, and likewise the forty pounds that Jinab-i-Rustam Bahman had sent, and likewise the three items, namely one hundred pounds that Jinab-i-Isfandiyar Mihrabani and Jinab-i-Mihraban Khan had sent in your name through the post.

<sup>1</sup> ای ثابت بر پیمان نامه مفصلی چند روز پیش ارسال گردید لهذا حال با عدم فرصت مختصر جواب مرقوم میشود جناب یوسف مأذون حضورند و اگر چنانچه الآن بقای وجود شما در آنجا فرض و واجب قطعی نیست شما نیز مأذون حضورید مبلغی که شش سنه قبل بواسطه جمشید احبای الهی تقدیم نمودند رسید و همچنین دوست جنیه که بواسطه آقا احمد ارسال نمودند و همچنین پانصد جنیه که بواسطه آقا احمد فرستادند رسید و همچنین چهل جنیه که جناب رستم بهمرد ارسال نموده بود و همچنین سه ۳ قلم یعنی صد جنیه که جناب اسفندیار مهربان و جناب مهربان خان باسم شما بواسطه پوخته ارسال نموده بودند

<sup>2</sup> Regarding the gathering of the friends once a year in one of the cities of India that you had written about - this arrangement is agreeable if the gathering takes place with the utmost joy and fragrance. And if, as it should be, it proves difficult to gather with happiness, delight, unity and harmony, you must strive until the means of perfection are attained and this beneficial matter is realized. And Mr. Hishmatullah should engage in translating important Tablets that are relevant to these days and contain teachings on the oneness of humanity, universal peace, investigation of truth, uniting hearts through the power of religion, reconciliation of science and religion, abandonment of vain prejudices, establishment of the Supreme Tribunal, justice between women and men, universalization of education, invention of a universal language, work and crafts being worship, limiting jihad to the tongue and utterance, and so forth - and they should be carefully matched and published.

<sup>2</sup> در خصوص اجتماع احبای در سالی یکمرتبه در بلدی از بلاد هندوستان مرقوم نموده بودید اینقرار موافق اگر اجتماع بنهایت روح و ریحان حاصل گردد و اگر چنانچه باید و شاید به خوشی و سرور و اتحاد و اتفاق اجتماع متعسر باشد باید بکوشید تا وسائط تکمیل حاصل شود و این امر خیر تحقیق یابد و جناب مستر حشمت الله باید بترجمه الواح مهمه که موافق این ایام است و محتوی تعالیم وحدت عالم انسانی و صلح عمومی و تحریر حقیقت و تألیف قلوب بقوه دیانت و تطبیق علم و دین و ترک تعصبات فارغه و تأسیس محکمه کبری و عدالت بین نساء و رجال و تعمیم معارف و اختراع لسان عمومی و عبادت بودن حرف و صنایع و حصر

- 3 Praise be to God, Mr. Shirazi and Jinab-i-Yusuf Shut have served well. And regarding the matter of Jinab-i-Jamshid Khudadad, in whatever way possible, if you attract him and treat him with care and consideration, it would be most acceptable - perhaps he will find joy and delight. And regarding the matter of the late Jinab-i-Aqa Siyyid Mahdi and the heirs, you have certainly endeavored and will continue to endeavor that complete harmony always exists among them. The lands that the late Haji had endowed for building a place in the name of Truth - this will cause the perpetuation of their remembrance. Give great importance to this matter of the will, for its importance will become evident and manifest from now, so that it may serve as a model for the future. And we hope that God will grant bounty and blessing to Jinab-i-Aqa Siyyid Abdul-Husayn. How delighted I was that Jinab-i-Aqa Siyyid Mahdi wrote his will according to divine instructions before his passing - let the doers act accordingly.
- 4 And upon you be the Most Glorious Beauty.
- 5 The book of 'Abdu'l-Baha's travel diary that you had written and published was received and caused joy, and the friends are engaged in reading and studying it.

جهاد به لسان و بیان و امثال ذلک پردازند و بدقت تمام تطبیق نمایند و طبع و نشر گردد

3 الحمد لله مستر شیرازی و جناب یوسف شت خوب بخدمت پرداختند و اما مسئله جناب جمشید خداداد بهر قسم باشد اگر او را جذب نمائید و محافظه و مدارا کنید بسیار مقبول است بلکه روح و ریحان یابد و اما مسئله جناب آقا سید مهدی مرحوم و حضرات وراثت الهیه همت فرموده و خواهید فرمود که در میان آنان دائماً الفت تام حاصل باشد اراضی را که جناب حاجی مرحوم وقف نموده اند بجهت ساختن محلی باسم حق این سبب بقای ذکر ایشان گردد این مسئله وصیت نامه را بسیار اهمیت بدهید که از الآن اهمیتش ظاهر و عیان گردد تا دستور العمل بجهت آینده شود و امیدواریم که خدا بجناب آقا سید عبدالحسین فیضی و برکت عنایت فرماید چه قدر مسرور از این شدم که جناب آقا سید مهدی بموجب وصایای الهی پیش از وفات وصیت نامه مرقوم نمود فبمثل هذا فلیعمل العاملون

4 و علیک البهاء الأبهی

5 کتاب سفرنامه عبدالبهاء که مرقوم نموده طبع گردیده ارسال نموده بودید رسید و سبب سرور گردید و یاران مشغول به قرائت و مطالعه هستند

AVK4.206.03x, DWNP\_v3#05 p.035-036

## AB02213

To: *Binish Haqju, in Shiraz*

Date: 1919-Mar-11

- 1 O thou who art firm in the Covenant!
- 2 The letter which you had written to the Afnan was noted. In one respect it brought the utmost joy and delight, for it indicated the firmness and steadfastness of the righteous ones and

1 ای ثابت بر پیمان

2 نامه ای که به افنان مرقوم نموده بودید ملاحظه گردید از جهتی نهایت روح و ریحان حصول یافت زیرا دلالت بر استقامت و ثبوت ابرار و سطوع انوار بود و از جهتی دیگر ملال حاصل

the shining forth of lights. From another aspect it brought sorrow that despite the explicit divine texts and the repetition of this explicitness in the Tablets, how do such events occur?

- 3 Although these incidents are like foam from the force of the flood, they are without foundation, and "As for the foam, it vanisheth as a worthless thing, while that which profiteth mankind remaineth on earth." No importance should be given to it. A tree without roots will wither and dry up of its own accord.
- 4 On page 190 in the book published in India, observe and the truth will become evident like the sun. There is no need for the Pen of the Covenant to be occupied with these matters. However, those five from the twenty-four - now it is not permitted to explicitly name them, but later it will be - but the person in question is not one of them, for they were and are each a luminous flame and a divine candle.
- 5 Praise be to God that you acted according to the divine teachings, the doors of success were opened and you became trusted by eminent souls. It became clear and evident how much a person becomes confirmed and assisted when they arise according to the trustworthiness mentioned in the Book.
- 6 Convey utmost love and kindness to Jenab-i-Aqa Sayfullah Zarqani, and deliver the enclosed letter to Jenab-i-Mirza Abdul-Hussein Khan.
- 7 And upon thee be the Most Glorious Glory!

که باوجود صراحت نصوص الهی و تکرار این صراحت در الواح چگونه این وقوعات واقع میشود

3 هرچند این وقایع مانند کف از قوت سیل است ولی بی پایه و مایه و اما الزبد فیذهب جفاء و اما ما ینفع الناس فیمکث فی الأرض و اھمیتی نباید داد درختی که ریشه ندارد بنفسه لفسه پژمرده و خشکیده گردد

4 در صفحهء نومروی صد و نود ۱۹۰ در کتابی که در هندوستان طبع و نشر شده ملاحظه نمائید حقیقت مثل شمس واضح و آشکار گردد لزوم باین ندارد که قلم میثاق مشغول باین مقالات شود ولکن آن پنج نفر از بیست و چهار نفر حالا تصریح اسماء جائز نه من بعد خواهد شد ولکن شخص معهود یکی از آنان نیست زیرا آنان هریک شعلهء نورانی و شمع رحمانی بوده و هستند

5 الحمد لله شما بحسب تعالیم الهی حرکت نمودید ابواب فتوح گشوده شد و مورد وثوق نفوس جلیلهائی شدید واضح و مشهود شد که اگر انسان بامانت مذکوره در کتاب قیام نماید چه قدر مؤید و موفق میشود

6 بجناب آقا سیف الله زرقانی نهایت محبت و مهربانی ابلاغ دارید و مکتوب جوف را بجناب میرزا عبدالحسین خان برسانید

7 و علیک البهاء الأبهی

INBA84:510b

## AB04205

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

Date: 1919-Mar-11

- 1 O longtime friend and intimate companion! For some time it has been autumn season and severe conflict, therefore the thankful birds have been sleeping in the nest of silence and quietude and we have not corresponded with each other. But now

1 یار قدیما و مونس و ندیما مدتیست که موسم خزان بود و حرب عوان لهذا طیور شکور در آشیان صمت و سکوت غنوده با یکدیگر مخايره ننویدیم ولی حال بهار جانپرور آمد نسیم سحری میوزد صبح

the life-giving spring has come, the morning breeze is blowing, the dawn of hope is breaking, the eastern wind brings tidings of the Kind Friend, the April cloud weeps and the meadow laughs. It is all the time for music and song, for melody and shahnava, so that the nightingale's song may reach the Kingdom of Mystery. Although the calamity that has befallen and the tribulation that has occurred brings sorrow and grieves the heart and soul, yet the favors of the Most Merciful Lord are all-encompassing and the eternal bounty is attained and perfect. Though the night is dark, yet the brilliant candle and the Kingdom of Mysteries through great bounty are manifest. The confirmations of the Most Glorious Beauty, may my spirit be a sacrifice for His loved ones, bestow joy and gladness upon every sorrowful and bleeding heart, and bring speech to every silent and quiet one. And upon you be the Most Glorious Glory.

- 2 The Blessed Beauty, may my spirit be a sacrifice for the dust of His loved ones' feet, once told a humorous story. If possible, that story will be related in a message. Therefore do not be sad.

امید میدمد باد صبا پیام یار مهربان میدهد ابر  
نیسان میگردد و چمنستان میخندد تمام وقت ساز  
و آواز است و آهنگ و شبنام تا گلبنانگ عندلیب  
بملکوت راز واصل گردد اگرچه مصیبت وارده  
و رزیه حاصله مورث احزانست و مکدر دل و  
جان ولی الطاف حضرت رحمن شامل و فیض  
ابدی حاصل و کامل هرچند شب تار است  
ولی شمع پرانوار و ملکوت اسرار بفیض عظیم  
آشکار تأییدات جمال ابری روحی لأحبائه الفداء  
هر محزون دلخونی را سرور و حور بخشد و هر  
ساکت و صامتی را بنطق آورد و علیک البهاء  
الاهی

2 جمال مبارک روحی لثراب اقدام احبائه الفداء  
وقتی مزاحاً حکایتی میفرمودند اگر ممکن بشود  
پیام آن حکایت گفته خواهد شد لهذا محزون  
مباشید

INBA87:584, INBA52:621

## AB06697

To: Prince Muhammad Rida Muqarrab, in Shiraz

Date: 1919-Mar-11

O steadfast one in the Covenant! Your letter was received. Praise be to God that in Shiraz you are in harmony with the divine fragrances and are the cause of joy and delight to the servants of the Self-Sufficient Lord. His honor Bashir Sultan was the cause of the spirit and fragrance of the friends. Though he has traveled to another land, praise be to God that your appointment in Shiraz has been established. The wine is the same wine, though in a different cup. In any case, as much as you can, sacrifice heart and soul so that you may bring the loved ones of the All-Merciful into ecstasy and rapture and become the cause of abundant joy, and may you always be the means of correspondence for the people of mystery, so that the confirmations of the Kingdom may become your intimate

ای ثابت بر پیمان نامه شما رسید الحمد لله در  
شیراز بنفحات رحمن دمسازید و سبب فرح  
و سرور بندگان حضرت بی نیاز حضرت بشیر  
سلطان سبب روح و ریحان یاران بود اگر ایشان  
بدیار دیگر سفر نمودند الحمد لله مأموریت شما در  
شیراز مقرر گردید صبا همان صبا ولی در قدح  
دیگر باری تا توانی بذل دل و جان نما تا احبای  
رحمن را به وجد و طرب آری و سبب سرور  
موفور گردی و همیشه واسطه مخیره اهل راز  
گردی تا تأییدات ملکوت همدم و همراز گردد  
جمع یاران را نهایت اشتیاق ابلاغ دار و علیک  
البهاء الاهی

INBA17:133

companion. Convey utmost longing to all the friends. And upon you be the Most Glorious Glory.

## AB07254

*To: Hashim Qalami, in Isfahan*

*Date: 1919-Mar-11*

O servant of the Divine Threshold! Your letter was received and the plundering and pillaging became known. These past years were days of revolution. In days of revolution, a mirage is counted as water. Therefore, hardship and distress are requirements of times of insecurity. Whatever happened has passed. Convey utmost kindness on my behalf to the relatives of His Holiness the Shaykh. You should establish a school in Isfahan or in the villages and become engaged in the education of children. Consider this important matter as one of the most important affairs. And when the roads are opened and communication becomes regular again, recommendations will be made regarding the survivors of His Holiness the Shaykh.

ای بنده آستان الهی نامه شما رسید و تالان و تاراج معلوم گردید این سنین گذشته ایام انقلاب بود در ایام انقلاب سرآب آب شمرده میشد لهذا سختی و پریشانی از لوازم ایام ناامانیت هرچه بود گذشت بمتعلقین حضرت شیخ نهایت مهربانی از قبل من ابلاغ دارید شما باید تأسیس مکتبی در اصفهان یا در دهات بفرمائید و بتربیت اطفال مشغول گردید این امر مهم را از مهم امور شمرد و چون راهها باز شود و مخیره متابع گردد سفارش در حق بازماندگان حضرت شیخ خواهد شد

INBA87:160, INBA52:158a

## AB01120

*To: Agnes S Parsons, in Washington, DC*

*Date: 1919-Mar-12*

...it is today incumbent upon the believers to forget and lay aside every thought and every pre-occupation save the diffusion of the Fragrances of God and the promulgation of Divine Teachings.

They ought to concentrate all energies and all efforts upon the guidance of people, perchance, God willing, the illumination of the oneness of the world of existence may be made resplendent, ideal characteristics may be made to overcome material

forces, the splendor of the Realm of the Kingdom may encompass all things, the hearts of men may turn into polished and clear mirrors wherein the Sun of Truth shall shine, this antiquated world may be rejuvenated and the animal realm may be transformed into a human world.

For today in the hearts of all men the flames of conscience and of God are quenched and the obscurity of the animal world, i.e., the characteristics and requisites of the world of nature are all-surrounding and paramount. All peoples are captives of nature and thus effort with heart and soul, must be exerted in order to emancipate from this thralldom of nature the world of humanity and cause it to become the manifestation of the Light of the Realm of Reason and of the Kingdom; that they may not be satisfied with the few days of life in this earthly abode but rather seek everlasting life and eternal glory and sovereignty. In fine, this matter is all-important and all the friends must seek diligently to spread the Word of God in the east as well as the west.

Reflect thou! Thou shalt consider that the Call to the Kingdom of God emanates exclusively from the Baha'is; that is why their highest and heartiest wish is Universal Peace and their desire is the Oneness of mankind. They are holding aloof from superstitions and prejudices; they investigate the Truth; they are enkindled with the fire of the Love of God; are fresh, satisfied and watered with the showers of the Bounty of the Kingdom of God; they are intoxicated with the liquor of the Knowledge of God and are unaware of themselves as well as of others.

This day, this matter is of extreme importance, the friends must hold fast unto it that the world may be illumined....

PN\_various p016x

## AB01807

*To: Mustafa Rumi, in Mandalay*

*Date: 1919-Mar-14*

- <sup>1</sup> O thou who art firm in the Covenant! The letter which thou hadst written to Jinab-i-Aqa Muhammad-Taqi was perused. It brought the utmost joy and gladness, for it was a mighty proof

<sup>1</sup> ای ثابت بر پیمان نامه‌ئی که بجناب آقا محمد تقی مرقوم نموده بودی ملاحظه گشت سب سرور و حبور شد زیرا دلیل جلیل بر ثبوت یاران بر امر حضرت ربّ و دود بود که الحمد لله در

of the firmness of the friends in the Cause of the Lord, the All-Loving. Praise be to God that during these years of upheaval, intense tribulation and universal war, the friends remained in the utmost steadfastness and firmness. They showed no weakness nor did they fall short.

- 2 Now praise be to God that the dust of war has settled and the thundering of cannons and rifles has been silenced. The dawn of peace and tranquility is beginning to break. We must now strive so that the ignorant may be freed from religious, racial, economic and even national prejudices, released from all bonds, and become fully attached to the unity of the human world, so that this dark cloud of six thousand years that had made the horizons gloomy may be dispersed through the power of knowledge and wisdom, and the light of the oneness of humanity may encompass the world.

- 3 Religion must become the cause of affinity between men, racial zeal must be transformed into zeal for humankind, the earth must become one homeland, and the human world must become the mirror reflecting the divine realm. Pure souls must arise and the divine lights must shine forth in the glass of hearts. Souls must find new life and the power of the Greatest Name must create such connection that East and West embrace each other. The darkness of error must be dispelled and the light of guidance must shine upon the world like the brilliant moon. Hell must be transformed into the highest paradise and the depths of darkness must acquire the grace and freshness of the highest heaven. Divine breezes are wafting and the eternal spirit bestows everlasting life.

- 4 Convey to each and every one of the divine friends the Most Glorious Greetings, especially to Jinab-i-Ali Sahib Vakil and the family of the one who ascended to God, Aqa Siyyid Mahdi. And upon thee be the Most Glorious Glory.

این سالهای انقلاب و شدت اضطراب و حرب عمومی یاران در نهایت استقامت و ثبات بودند فتوری نیاورند و قصوری نمودند

2 حال الحمد لله غبار جنگ نشست و دمدمهء توب و تفنگ خاموش شد بدایت طلوع صبح صلح و سلام است باید همت را بگاشت تا یخردان از تعصبات جاهلیهء دینی و جنسی و اقتصادی و حتی وطنی نجات یابند از جمیع قیود آزاد گردند و بوحدت عالم انسانی تعلق تام یابند تا این ابر تاریک شش هزار ساله که آفاق را ظلمانی نموده بود بقوت علم و عرفان متلاشی شود و نورانیت وحدت عالم انسانی جهانگیر گردد

3 دیانت سبب الفت بشر شود و حمیت جنس بحمیت نوع تبدیل یابد کرهء ارض وطن واحد گردد و عالم انسانی مرآت مجلای جهان رحمانی گردد نفوس زکیه مبعوث شود و انوار سبحانی در زجاجهء قلوب بدرخشد جانها تازه یابد و قوت اسم اعظم چنان ارتباط بخشد که شرق و غرب دست در آغوش یکدیگر نماید ظلمات ضلالت محو و نابود شود و نور هدایت مانند ماه تابان بر جهان بتابد دوزخ بهشت برین گردد و سجین طراوت و لطافت علین یابد نفحات الهی میوزد و روح ابدی حیات جاودانی مبذول میدارد

4 جمیع یاران الهی را فرداً فرداً تحیت ابدع ابری ابلاغ دار علی الخصوص جناب علی صاحب وکیل و بازماندگان جناب متصاعد الی الله آقا سید مهدی را و علیک البهاء الأبهی

BRL\_DAK#0429, MKT3.316, QT105.1.268,

MSBH8.310-311

**AB01073**

*To: Louise Waite, in Los Angeles*

*Date: 1919-Mar-15*

O dear maidservant of Baha'u'llah! The letter you wrote to Mr. Tudor-Pole was reviewed. It is as you wrote - today the greatest importance lies in spreading the divine teachings. That is what causes fellowship between all religions and peoples on earth, brings East and West into embrace, fully connects North and South to each other, raises high the tent of the oneness of humanity, lays the foundation of universal peace, delivers mankind from the darkness of the world of nature to the luminosity of the Kingdom, liberates all hearts, and brings glad tidings of God to all spirits.

As for your question about reincarnation, it is best to refer to the Book of Certitude which issued from the Supreme Pen. It explains in detail. These are divine texts, and there it is clearly stated that return refers to the return of human perfections and divine illumination. The Book of Certitude has been translated and is the decisive judgment - study it carefully.

Regarding what you wrote about certain childish actions of some people - praise be to God, you handled it well and through the power of the Covenant you resisted these foolish movements and helped protect the Cause of God, striving until the truth became evident and clear to the people of those regions. These souls are like children - every hour they make some new fanciful movement, but it is like writing on water. Soon you will see that neither trace nor fruit remains of them. The sea of the Covenant strikes one wave and casts out these foams.

Consider thou, at the time of Christ and after Him, how many childish attempts have been made by different persons! What claims they have advanced and what a multitude have they gathered around themselves! Even Arius attracted to himself a million and a half followers and strove and endeavoured to sow the seeds of sedition in the Cause of Christ. But eventually the sea of Christ surged and cast out all the gathering froth and nothing was left behind save everlasting malediction.

In any case, occupy yourselves with promoting the divine teachings so that you may render a mighty service to the oneness of humanity and become the cause of promoting universal peace. May the human world become a mirror of the divine Kingdom and the lights of the realm of might shine forth in the world of existence.

Convey my utmost love and kindness to all the friends, especially your esteemed husband Mr. Waite. Upon you be the Most Glorious Glory.

SW\_v10#05 p.096, BLO\_PT#052.34

## AB07863

*To: Will Levington Comfort, in Los Angeles*

*Date: 1919-Mar-15*

O thou son of the Kingdom!

Praise be to God that like unto a torch thou hast been ignited, and like unto a star thou hast shone. This light is the light of reality, which is divine guidance, and not a material one. It is a heavenly lamp and not an earthly one which, although it reveals objects, yet it does not discover and comprehend them, i.e., it is unaware of the world of things, and simply reveals them to the eye; while on the other hand, the light of Truth both reveals and discovers objects and does moreover comprehend them.

Praise be to God that thou hast attained to such a light.

Upon thee be Baha'u'l-Abha!

SW\_v10#09 p.185, BSTW#447

## AB02976

*To: Jean B Masson, in Chicago*

*Date: 1919-Mar-17*

O thou herald of the Kingdom! The detailed letter which thou hadst written was perused. Its contents brought joy. It contained good news. Praise God that thou hast become the cause of spreading the heavenly teachings and hast served the oneness of the world of humanity, so that these prejudices - religious, sectarian, racial, political, economic and even patriotic - may be eliminated from among men and the light of divine

love may illumine the realm of hearts. My hope is that day by day thou wilt become more successful and, as thou should and must, serve the world of humanity, cherish mankind, kindle the lamp of guidance in every heart, and serve the world of morality so that human realities may be freed from the darkness of the world of nature, which is pure animality, and become illumined by the light of the divine realm. What service is greater than this? What glory is more exalted than this? What majesty is higher than this? What sovereignty is mightier than this? I hope thou wilt be confirmed.

As for Margaret Nelson, she has been freed from this dark prison of the earthly world and hastened to the pure world. I pray for her and beseech forgiveness and pardon from the Lord of Creation, that she may find rest and comfort in the realm of the Kingdom.

The article which thou hadst written in the Helena Daily Independent was received and read. Blessed art thou for God hath confirmed thee in this mighty service. And upon thee be the Most Glorious Glory.

SW\_v10#03 p.043-044

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## AB05245

*To: Dorothy Nelson, in Chicago*

*Date: 1919-Mar-17*

O precious maidservant of God! Recite this prayer at the divine threshold and seek forgiveness for your sister. And this is the prayer:

O Forgiving and Merciful Lord! My dear sister Margaret has hastened from this world to Your world, and grown weary of the mortal realm to soar to the divine realm. She was a bird without nest or shelter who longed for a home and refuge in the celestial realm. She was a thirsty fish who yearned to be immersed in the ocean of lights. O God! We are captives to endless sins and in need of pardon and forgiveness. We are lost but have hastened toward You. We are destitute but seek the flowing treasure. We are helpless with broken wings yet we walk in Your path. O Lord! Grant pardon and bestow forgiveness. You are the refuge and shelter of sinners and You

are the Bestower and Illuminator in the realm of heaven. And upon you be the Most Glorious Glory.

SW\_v10#03 p.044

## AB00982

*To: Mirza Asadullah Vazir, in Isfahan*

*Date: 1919-Mar-25*

- 1 O God! I beseech Thee, O Light of earth and heaven, and I implore Thee, O Creator of all beings! Thou seest my tears flowing, my sighs burning, and my intense anguish from this calamity that has befallen me and this tragedy that has struck me. I heard the voice of the mourner announcing the passing of Thy truthful servant, firm and steadfast in Thy love, his heart overflowing with Thy remembrance, his tears streaming, his heart aflame, his patience exhausted in longing to meet Thee.
 

1 أَنِّي ابْتَيْلُ إِلَيْكَ يَا نَوْرَ الْأَرْضِ وَالسَّمَوَاتِ وَ  
اتَضَرَّعُ إِلَيْكَ يَا فَاطِرَ الْوَرَى تَرَى تَحْلِبُ أَدْمَعِي  
وَتَلْهَبُ زَفْرَاتِي وَشِدَّةَ سَكَرَاتِي مِنْ هَذِهِ الْمَصِيبَةِ  
الَّتِي دَهَمَتْنِي وَالرَّزِيَّةَ الَّتِي أَصَابَتْنِي وَسَمِعْتُ صَوْتَ  
النَّاعِي يَنْعِي عَبْدَكَ الصَّادِقَ الثَّابِتَ الرَّاسِخَ الْقَدَمَ  
فِي حَبْكٍ وَدَافِقَ الْقَلْبِ بِذِكْرِكَ وَمَنْسَجِمَ الدَّمْعِ  
وَمُضْطَرِمَ الْفُؤَادِ وَمَنْصَرِمَ الصَّبْرِ شَوْقًا لِلْقَائِكَ
- 2 O Lord! He was a lion roaring in Thy thickets, a dove cooing in Thy gardens, a spirit attracted by Thy fragrances, a tongue speaking Thy praise, a heart melting in Thy love, a pulsing artery in the body of creation, and a cup brimming with the wine of faith.
 

2 رَبِّ أَنَّهُ كَانَ اسِدًّا لَهُ زَيْبِرٌ فِي غِيَاظِكَ وَوَرَقَاءُ  
لَهَا هَدِيرٌ فِي رِيَاظِكَ وَرُوحًا مُنْجَذِبًا بِنَفْحَاتِكَ  
وَلِسَانًا نَاطِقًا بِذِكْرِكَ وَكَبْدًا ذَائِبًا فِي حَبْكٍ وَ  
شَرِبَانًا نَابِضًا فِي جَسَدِ الْأَمْكَانِ وَكَأْسًا طَاحِفَةً  
بَصَبَاءِ الْأَيْمَانِ
- 3 O Lord! He served at Thy sacred threshold, secluded himself in the precincts of Thy gate of oneness, protected Thy mighty fortress, spread Thy manifest light, and never faltered for a moment in servitude at the threshold of Thy mercy and the throne of Thy divine sovereignty.
 

3 رَبِّ أَنَّهُ خَدَمَ عَتَبَةَ قُدْسِكَ وَاعْتَكَفَ فِي فَنَاءِ  
بَابِ أَحَدِيَّتِكَ وَحَفِظَ حَصْنَكَ الْحَصِينَ وَنَشَرَ  
نُورَكَ الْمَبِينِ وَلَمْ يَفْتَرَأْنَا وَحِينَ فِي عِبُودِيَّةِ سِدَّةِ  
رَحْمَانِيَّتِكَ وَسِرِيرِ سُلْطَنَةِ رَبَّانِيَّتِكَ
- 4 How many nights, O my God, did he stay awake while the stars shone, immersed in waves of grief as oppressive people rose against him, aimed at him arrows of suspicion, and leveled against him spears of cruel tyranny - his only crime being belief in Thee and Thy verses, acceptance of Thy words, proclamation of Thy glad tidings, and promotion of Thy teachings among Thy servants.
 

4 كَمْ مِنْ لَيَالٍ يَا إِلَهِي سَاهَرَ النَّجُومَ وَهُوَ مُسْتَغْرَقٌ فِي  
غَمَارِ الْهَمُومِ بِمَا قَامَ عَلَيْهِ قَوْمٌ غَشُومٌ وَصُوبُوا إِلَيْهِ  
سِهَامَ الظَّنُونِ وَاشْرَعُوا عَلَيْهِ اسِنَّةَ الظُّلْمِ الْمَشُومِ وَ  
لَيْسَ لَهُ جَرَمٌ إِلَّا الْأَيْمَانُ بِكَ وَبِآيَاتِكَ وَالتَّصْدِيقُ  
بِكَلِمَاتِكَ وَالتَّصْرِيحُ بِبِشَارَاتِكَ وَالتَّرْوِيجُ لِتَعَالِيكَ  
بَيْنَ عِبَادِكَ
- 5 How many souls, O my God, didst Thou guide through him, how many hearts didst Thou gladden, how many minds didst Thou enlighten, how many eyes didst Thou open, how many ears didst Thou cause to hear, and how many dead didst Thou revive by breathing into them the spirit of life!
 

5 وَكَمْ يَا إِلَهِي هَدَيْتَ بِهِ النَّفُوسَ وَشَرَحْتَ بِهِ  
الصُّدُورَ وَطَيَّبْتَ بِهِ الْقُلُوبَ وَنَوَّرْتَ بِهِ الْأَبْصَارَ وَ  
اسْمَعْتَ بِهِ الْأَذَانَ وَاحْيَيْتَ بِهِ الْأَمْوَاتَ وَنَفَخْتَ  
فِيهِمْ رُوحَ الْحَيَاتِ

- 6 O Lord! He was a brilliant star in the horizon of faith, a drawn sword among the hosts of creation, a radiant lamp in the gathering of divine knowledge, a rising light at the dawn of existence, an unveiler of hidden mysteries in the realm of being, soaring on wings of longing to the praised station.
- 7 O Lord! In his steadfastness to Thy Covenant, no critic's blame nor tyrant's doubt could shake him. His feet did not slip through any tempter's whispers nor slanderer's insinuations nor detractor's hints. Rather his feet remained as firm as mighty mountains and towering peaks. He sacrificed his life repeatedly in Thy path and yearned for death in his longing to meet Thee, until he fulfilled his covenant while beseeching and supplicating before Thee, longing to attain Thy presence and yearning to ascend to Thy sacred threshold.
- 8 O Lord! Honor his resting place, grant his desire, immerse him in the seas of pardon and forgiveness, and admit him to the proximity of Thy greatest mercy in the midst of Paradise, that he may plunge into the seas of light and attain the greatest gift in the kingdom of mysteries. Verily Thou art the Generous, Thou art the Forgiving, the Merciful, Thou art the Mighty, the All-Pardoning.
- 6 رَبِّ اِنَّهٗ كَانَ نَجْمًا بَاهِرًا فِي افقِ الْاِيْمَانِ وَ سَيْفًا شَاهِرًا بَيْنَ مَلَأِ الْاَمْكَانِ وَ سِرَاجًا سَاطِعًا فِي مَحْفَلِ الْعُرْفَانِ وَ نُوْرًا بَارِغًا فِي جَفْرِ الْوُجُوْدِ وَ كَاشِفًا لِلْسَّرِّ الْمَكْنُوْنِ فِي حِيْزِ الشُّهُوْدِ وَ مَرْفُوْعًا بِاَجْنَحَةِ الْاَشْوَاقِ اِلَى الْمَقَامِ الْمَحْمُوْدِ
- 7 رَبِّ لَمْ تَأْخُذْهُ فِي الثَّبُوْتِ عَلٰى عَهْدِكَ لَوْمَةً لَّا تُمُّ وَ لَا شَبِيْهَةً غَاشِمًا وَ لَمْ تَزَلْ قَدَمَاهُ بُوْسُوْسَةً وَ سَاسًا وَ لَا يَهْمُزُ خَنَاسًا وَ لَا يَلْمِزُ نَسْنَاسًا بَلْ ثَبَّتَ قَدَمَاهُ ثَبُوْتِ الْجِبَالِ الرَّوَاسِيْخِ وَ سَكُوْنِ الْاَطْوَادِ الشَّوَاخِ وَ فَدٰى رُوْحَهُ مَرَارًا فِي سَبِيْلِكَ وَ تَمَتَّنَى الْمَنَآيَا شَوْقًا لِلْقَائِكَ اِلٰى اَنْ قَضٰى نَجْبَهُ وَ هُوَ مَبْتَلٰى اِيْكَ مَتَضَرِّعٌ بَيْنَ يَدَيْكَ يَتَمَنَّى الْوَفُوْدَ عَلَيْكَ وَ يَشْتَاقُ الصُّعُوْدَ اِلَى عَتَبَةِ قَدْسِكَ
- 8 رَبِّ اَكْرَمْ مَثْوَاهُ وَ اَسْمَحْ بِمَنَاهُ وَ اَغْرِقْهُ فِي بَحَارِ الْعَفْوِ وَ الْغُفْرَانِ وَ ادْخُلْهُ فِي جَوَارِ رَحْمَتِكَ الْكُبْرٰى فِي مَجْبُوْحَةِ الْجَنَانِ حَتّٰى يَخْوُضَ فِي بَحَارِ الْاَنْوَارِ وَ يَنَالِ الْمَوْهَبَةَ الْكُبْرٰى فِي مَلَكُوْتِ الْاَسْرَارِ اِنَّكَ اَنْتَ الْكَرِيْمُ اِنَّكَ اَنْتَ الْعَفُوُّ الرَّحِيْمُ اِنَّكَ اَنْتَ الْعَزِيْزُ الْعَقَّارُ

TZH8.0126-128

## AB01042

*To: Spiritual Assembly of Bombay, India*

*Date: 1919-Mar-25*

- 1 O divine friends! Praise be to God that in the midst of revolution, turmoil and this severe war, the friends remained firm and steadfast in the Covenant and Testament. They showed no shortcoming or laxity, but rather demonstrated abundant determination. Now that this storm has subsided, they will surely arise with greater joy and delight than before to sacrifice their lives.
- 2 You observe that in the field of possibility, whatever seed you sow will ultimately lead to regret, yielding no result or fruit. However, if the seed of guidance is sown in the field of reality, the greatest blessing will become manifest and apparent, exemplifying the blessed verse "like a grain that grows seven
- 1 اٰى اِحْبَآئِى الْهٰى حَمْدُ خَدَآ رَا كَهٗ دَر مَجْبُوْحَهٗٓ اِنْقِلَآبِ وَ اَضْطِرَآبِ وَ اَيْنَ حَرْبِ شَدِيْدِ يَارَانِ ثَابِتِ وَ رَاسِخِ بَرِ عَهْدِ وَ بَيَانِ مَانَدَنْدِ قَصُوْرٰى وَ فِتُوْرٰى نِيَاْفَتَنْدِ بَلْكَهٗ هَمَّتْ مُوْفُوْرٌ مِيْذُوْلٌ دَاشْتَنْدِ حَالِ كَهٗ اَيْنَ طُوْفَانِ سَاكِنِ شَدِ الْبَتَّهٗ يِيْشِ اَزِ پِيْشِ بَهٗ وَجَدِ وَ طَرَبِ اَيْنَدِ وَ بِجَانْفَشَانِ قِيَامِ نَمَآيَنْدِ
- 2 مَلَاْحِظْهُ مِيْنَمَايَنْدِ كَهٗ دَر مَرْزَعَهٗٓ اَمْكَانِ هَرِ تَخْنٰى بِيْفَشَانِ عَاقِبَتِ بِيْشِيْمَانِ گَرْدِى نَتِيْجَهٗ نَبْخَشْدِ ثَمْرِ نَدَهْدِ اَمَّا اِكْرَ تَخْمِ هِدَايَتِ دَر مَرْزَعَهٗٓ حَقِيْقَتِ اَفْشَانَدَهٗ گَرْدَدِ بَرَكْتِ اَكْبَرِ ظَاْهَرِ وَ اَشْكَارِ شُوْدِ

ears, with a hundred grains in each ear, for God gives manifold increase to whom He will." Consider that all who dwell on earth are farmers and sowers of seeds, but which of them has reaped a harvest and found everlasting fruit? At most, one plants a sapling and dedicates their life to it until their last breath, and for some days that tree bears fruit, then becomes mere wood and firewood. But the divine Farmer - whatever He sows bears fruit and forms eternal harvests. Therefore, one must wholly devote their determination to sowing seeds in the field of reality. This is what will benefit you in this world and the next.

و مظهر آیه مبارکه کجبه انبت سبع سنابل فی کل سنبله مائة جلدة و الله یضاعف لمن یشاء ظاهر و آشکار گردد ملاحظه نمائید که جمیع من علی الأرض هر یک دهقانی و بزرافشانست ولی کدام یک از اینها خرمنی اندوخت و ثمره جاودانی یافت نهایت اینست که نهالی نشاند و حیات خویش را وقف آن نمود تا جان بلب آمد و ایامی چند آن شجر ثمر داد پس از آن چوب و حطب گشت مگر دهقان الهی که آنچه کشت ثمر برداشت و خرمنهای جاودانی تشکیل نمود پس باید بکلی همترا بخم افشانی در مزرعه حقیقت مبذول داشت هذا ما ینفعکم فی الدنیا و الآخرة

- 3 From these wartime upheavals, a wonderful capacity has been created among people. The divine teachings are the spirit of this age, and ears are ready to hear, so that, God willing, the unity of the human world will pitch its tent at the pole of the horizons, and these religious, sectarian, racial and even national prejudices will be eliminated. People will become like God's sheep, and God the kind Shepherd of these sheep. They will become intimate with each other, estrangement will vanish and unity will unveil its countenance. In any case, O divine friends, become like Israfil's trumpet and breathe the spirit of life into the body of possibility. Be with each other in utmost love and harmony, even sacrificing your lives for one another. If someone shows any shortcoming, treat them with forgiveness and tolerance. At most, offer a few words of advice with complete humility, and let that advice not be devoid of spirituality and fragrance. And upon you be the Most Glorious Glory.

3 از این انقلابات حربیه در میان خلق استعدادی عجیب حاصل تعالیم الهیه روح اینعصر است و آذان مستعد استماع که بلکه انشاء الله وحدت عالم انسانی در قطب آفاق خیمه زند و این تعصبات دینی و مذهبی و تعصبات جنسی حتی تعصبات وطنی از میان برخیزد خلق مانند اغنام الهی گردد و خدا شبان مهربان این اغنام با یکدیگر الفت گیرند بیگانگی نماند و یگانگی رخ بگشاید باری ای احبای الهی صور اسرافیل گردید و روح حیات در جسم امکان بدمید و با یکدیگر در نهایت محبت و الفت باشید بلکه جان فدای یکدیگر نمائید و اگر از نفسی قصوری حاصل شد به صفح و سماحت معامله نمائید نهایت آن باشد که در مقام نصیحت بکمال محویت چند کلمهئی ذکر کنید و آن نصیحت از روح و ریحان خارج نباشد و علیکم البهاء الأبهی

- 4 Since Mr. Mirza Mahmud has no permanent means of livelihood, and for the glory of God's Cause the teachers must be free from necessary expenses so they can move with perfect independence, therefore from the Huquq pay him monthly sixty (60) rupees. And upon you be the Most Glorious Glory.

4 چون جناب آقا میرزا محمود ممر معاش دائمی ندارند و عزراً الامر الله مبلغین باید مستغنی از مخارج ضروری باشند تا بکمال استغنا حرکت نمایند لهذا از حقوق ماهی شصت ۶۰ روپیه بایشان تقدیم نمائید و علیکم البهاء الأبهی

MMK6#060

## AB02858

To: *Aminih Bagum, in Isfahan*

Date: 1919-Mar-25

- 1 O God! O Forgiver of sins, Remover of afflictions, and Concealer of faults! I stretch forth unto Thee the hands of supplication and entreaty, and call upon Thee with utmost humility and contrition, seeking forgiveness for Thy pure and holy handmaiden. I commune with Thee with an anguished heart and flowing tears, that Thou mayest forgive this handmaiden who believed in Thee and Thy verses, was attracted by Thy fragrances, and remained firm in Thy Covenant and Testament.
- 2 My Lord! She never wavered in serving Thy loved ones and comforting Thy servants. She spent her wealth upon the weak and the poor, seeking Thy good pleasure. She had no hope save in Thy gracious countenance, and no desire except to exert the utmost effort to bring comfort to Thy loved ones. My Lord! She was a treasure to every poor one, a shelter to every captive, a refuge to every stranger. Her generosity was as a flowing spring to every thirsty soul, and a comfort to every wanderer and wayfarer.
- 3 My Lord! She spent her days bestowing good and charitable deeds, and the end of her life was the beginning of divine favors. My Lord! Embrace this tranquil soul with Thy pardon and forgiveness. Make her well-pleased and pleasing through Thy bounty and benevolence. Illumine her countenance with the light of divine favors in the highest Paradise and the supreme Heaven, near Thy most great mercy. Verily Thou art the Forgiver, verily Thou art the Pardoner, verily Thou art the Sufficient, the Healing, the Faithful to every grateful servant. There is no God but Thee, the All-Forgiving, the Ever-Relenting to every handmaiden who sought forgiveness for her sins with a heart overflowing with Thy remembrance in the Garden of Delight.

اللهم يا غافر الذنوب و كاشف الكرب و سائر  
العيوب اتي اسبط اليك اكف الضراعة والابتهال  
و ادعوك بكل ذل و انكسار و استغفر لأمتك  
الطيبة الطاهرة و اناجيک بقلب ملهوف و دمع  
مسكوب ان تغفر لهذه الأمة التي آمنت بك و  
بآياتك و انجذبت بنفحاتك و ثبتت على عهدك  
و ميثاقك

ربّ أنّها ما فترت في خدمة أحبّائك و اراحة  
أرقائك و كانت تبذل الأموال على الضعفاء  
و الفقراء ابتغاء لمرضاتك و ليس لها أمل الا  
وجهك الكريم و لا أمل الا بذل الجهد الجهيد  
طلباً لراحة اودائك ربّ أنّها كانت كنزاً لكل  
فقير و ملجأ لكل اسير و ملاذاً لكل غريب و  
كرمها عيناً جارية لكل ظمآن و خاتمة لكل وارد  
و شارد

ربّ أنّها قضت أيامها في بذل الخيرات و المبرات  
و كانت خاتمة حياتها فاتحة الألفاف ربّ ادرك  
هذه النفس المطمئنة بعفوك و غفرانك و اجعلها  
راضية مرضية بمجودك و احسانك و نور وجهها  
بنور الألفاف في الفردوس الأعلى و الجنة العليا  
جوار رحمتك الكبرى أنّك انت الغفور أنّك  
انت العفو أنّك انت الكافي العافي الوافي لكل  
عبد شكور لا اله الا انت الغفار التواب لكل  
امة استغفرت لذنبها بقلب طافح بذكرك في جنة  
الخبور

TZH8.0133

## AB09845

*To: Muhammad Bashir Kiyani, in Qazvin*

*Date: 1919-Mar-25*

...The ascension of his honor Samandar (may the spirits of the sincere ones be a sacrifice unto him) has caused the utmost sorrow and regret. Whatever might be mentioned would fail to express what lies in the heart. Soon a prayer will be sent, upon reading which you will realize to what degree grief, pain, and anguish have been experienced. Yet praise be to God that that divine tree of the gardens of bounty has left behind branches of utmost grace and spirituality who will keep his lamp burning bright and his field a rose garden....

...از صعود حضرت سمندر روح المخلصین له  
الفداء نهایت تأثر و تحسّر حاصل آنچه ذکر بشود  
بیان ما فی الضمیر مستحیل عنقریب مناجاتی  
ارسال میگردد از قرائت آن انتقال خواهید  
یافت که حزن و الم و هم و غم بجه درجه  
حاصل گشته ولی الحمد لله که آن دوحه ریاض  
موهبت فروعی در نهایت لطافت و روحانیت  
باقی گذارده که شمع او را روشن و مزرعه او  
را گلشن نمایند....

TRZ1.353b

## AB02861

*To: Unknown, in Isfahan*

*Date: 1919-Mar-26*

- 1 O my God, my God! I pour forth my sorrows and grief unto Thee, for anguish hath seized me upon hearing the voice of the herald announcing the passing of Thy servant, the noble scion of that glorious and distinguished man who was martyred in Thy path and whose pure blood was shed upon the earth in his love for Thee, his face radiant, his heart attracted, his spirit rejoicing in his ascension to the kingdom of Thy sanctity.
- 2 O Lord! This noble scion followed in the footsteps of his illustrious father upon the straight path and the right way. He spent his days with eyes gladdened by beholding Thy signs, his breast dilated by the holy fragrances of Thy grace, his tongue loosened in Thy praise, his heart strengthened in Thy love. He never faltered in serving Thy loved ones and sacrificed his spirit in the path of Thy faithful ones.
- 3 O Lord! Tribulation and adversity befell him, and he bore every hardship and affliction, yet remained thankful to Thee for every great calamity and mighty ordeal.

- 1 الهی الهی ائی اشکو بئی و حزنی بما اعترانی  
الأحزان لما سمعت صوت الناعی یعنی عبدک  
الرفیع سلیل الرجل الجلیل المجید من استشهد  
فی سبیلک و سفک دمه الطاهر علی التراب  
فی محبتک متهلل الوجه منجذب الفؤاد مستبشر  
الروح بالصعود الی ملکوت تقدیسک
- 2 ربّ انّ هذا السلیل اتّبع اباه الجلیل فی السلوک  
علی الصراط المستقیم والمنهج القويم وقضى ایامه  
و هو قریر العین بمشاهدة آیاتک و منشرح الصدر  
بنفحات قدسک و طلیق اللسان بذكرک و قوی  
القلب علی حبک و لم یفتر فی خدمة احبائک و  
یذل الروح فی سبیل اودائک
- 3 ربّ انه قد اصابته الباساء و الضراء و تمحل کلّ  
مشقة و بلاء و هو یشکرک علی کلّ مصیبة کبری  
و رزیه عظمی

- 4 O Lord! He never found rest throughout his life and spared no effort in serving the friends until he heard the call from on high: "O thou soul who art well-assured, return unto thy Lord, well-pleased and well-pleasing!" He answered this call, left this earthly home, and winged his flight to the divine Kingdom, the celestial realm.
- 5 O Lord! Honor his resting place and grant him an exalted seat of truth, transported by the wine of reunion in the highest Paradise, immersed in the ocean of lights in the Kingdom of mysteries. Verily, Thou art the Pardoner, the Mighty, the All-Forgiving.

4 رَبِّ اِنَّهٗ مَا اسْتَرَحَ فِي حَيَاتِهٖ اَبَدًا وَلِمُأَلِّ جِهَدًا فِي خِدْمَةِ الْاَحْبَاءِ اِلَى اَنْ سَمِعَ النَّدَاءَ مِنَ الْمَلَأِ الْاَعْلَى يَا اَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ ارْجِعِي اِلَى رَبِّكَ رَاضِيَةً مُّرَضِيَةً فَلْيَبِ النَّدَاءَ وَتَرَكَ هَذَا الْوَطْنَ التَّرَابِيَّ وَطَارَ اِلَى مُلْكُوتِ الْبَقَاءِ الْوَطْنَ الْاِلَهِيَّ

5 رَبِّ اَكْرَمْ مَثْوَاهُ وَاجْعَلْ لَهُ مَقْعَدَ صَدَقٍ عَلِيًّا مُتَرَتِّجًا مِنْ صِهْبَاءِ اللَّقَاءِ فِي الْفَرْدُوسِ الْاَعْلَى مُسْتَغْرَقًا فِي بَحَارِ الْاَنْوَارِ فِي مُلْكُوتِ الْاَسْرَارِ اَنْتَ اَنْتَ الْعَفْوُ الْعَزِيزُ الْغَفَّارُ

NNY.214

## AB05804

To: Aqa Muhsin Khan Firuzi, in Shiraz

Date: 1919-Mar-26

O thou who art attracted by the fragrances of God! Your radiant letter arrived on the most auspicious day. Although for some time I had not conversed with you, now praise be to God, the closed doors have opened and the blocked pathways have become accessible. With the utmost joy and delight I write to you, dear Khan, and share the inner secrets and hidden mysteries. The secret whispers and melodies of heart and soul are attraction to and love of the Beloved, and the protected symbol and concealed mystery is the knowledge of the All-Merciful Lord. This is the firm and strong connection between us. I hope that correspondence will continue henceforth and the friends will be stirred by the fragrances of the All-Merciful. Convey most glorious greetings to the maidservant of God, the attracted one, sister Zahra Sultan. Upon you and upon her be the Most Glorious Glory.

ای منجذب بنفحات الله نامۀ فیروز در بہترین روز وصول یافت ہرچند مدتی بود کہ با تو گفتگوئی ننمودم حال الحمد للہ درہای بسته گشودہ و راہهای مسدود مفتوح شد و بنہایت روح و ریحان با جناب خان مکاتبہ مینمایم و از راز درون و سرّ مکنون مینگارم راز و آواز دل و جان انجذاب و محبت جانان است و رمز مصون و سرّ مکنون معرفت حضرت رحمن است اینست رابطہ محکم متین در میان امید چنان کہ من بعد مخابرہ استمرار یابد و یاران بنفحات رحمن باہتر از آیند بامۃ اللہ المنجذبہ ہمشیرہ زہرا سلطان تحیت ابدع ابہی ابلاغ دار و علیک و علیہا البہاء الابیہ

INBA84:496a

**AB07560***To: Mirza Habibullah Davasaz, in Shiraz**Date: 1919-Mar-26*

O thou who art attracted to the Covenant! Thy services at the Supreme Threshold are accepted and at the Divine Court. Thou art truly firm and steadfast, and art established and unwavering at the Threshold of the Ancient Beauty. In Shiraz thou art full of melody and song, and engaged in diffusing the divine fragrances. This endeavor is proof of the nobility of thy nature, and this service is the cause of nearness to the Court of Oneness. I beseech God that day by day confirmations may increase and success may appear. And this is not difficult for God. Convey yearning greetings to all the friends. And upon thee be the Glory of God the Most Glorious.

ای مفتون عهد و پیمان خدماتت در عتبه علیا  
مقبول و در درگاه کبریا فی الحقیقه ثابت و راستی  
و در آستان جمال قدیم مقیم و مستقیم در شیراز  
پر نغمه و آوازی و بنشر نجات الله پردازی این  
همت برهان علویت فطرت است و این خدمت  
سبب قرینیت درگاه احدیت از خدا خواهم که  
روز بروز تأیید بیفزاید و توفیق رخ بنماید و لیس  
ذلک علی الله بعزیز جمیع یارانرا تحیت مشتاقانه  
برسان و علیک البهاء الأبهی

INBA84:477

**AB01244***To: Muhammad Hasan Bulurfurush Ahdiyyih, in Shiraz**Date: 1919-Mar-27*

- 1 O thou who art firm in the Covenant! Your recent letter was received. Its contents indicated that praise be to God, the loved ones of God are serving at the Sacred Threshold with utmost dignity and steadfastness, illumining hearts, perfuming spirits and making gatherings fragrant with musk. This was joyous news that praise be to God, the Ancient Beauty has servants who are established at His Threshold, awake and vigilant, striving with the utmost effort to spread the divine teachings and sacrificing their lives with full power to educate souls.

1 ای ثابت بر عهد نامه اخیر که ارسال نموده  
بودید وصول یافت مضامین دلیل بر آن بود که  
الحمد لله احبای الهی در نهایت متانت و ثبات  
بخدمت عتبه مقدسه الهیه موفق قلوبرا منور  
و مشامها را معطر و محافل را معنبر مینمایند این  
خبر سرور پرور بود که الحمد لله جمال قدیم بندگانی  
مقیم آستان دارد و بیدار و پاسبان که در نشر  
تعالیم الهیه بکمال همت ساعی و در تربیت نفوس  
بکمال قوت جانفشان

- 2 In these days when the gates of joy are opened and the breasts of the longing ones are dilated with verses of happiness and gladness, we must strive night and day with heavenly power, divine might, eternal confirmation and godly success so that this pitch darkness may be transformed into the greatest light, and this strife and conflict between the peoples of the world may be eliminated through the power of the Most Great Name. May the star of human oneness rise and the banner of universal

2 این ایام که ابواب سرور مفتوح شد و صدور  
مشتاقان منشرح بآیات سرور و حبور گشت باید  
بقوت آسمانی و قدرتی ربانی و تأییدی صمدانی و  
توفیقی سبحانی شب و روز کوشید و جوشید  
و یروشید تا این ظلمات دهماء بنورانیت کبری  
مبدل گردد و این نزاع و جدال در بین ملل  
عالم بقوه اسم اعظم زائل شود کوکب وحدت

peace cast its shadow over all regions. May the verses of unity be chanted and noble souls be exalted. May this transient furnace become an eternal rose garden and the face of the earth become the highest paradise.

- 3 As for those souls you mentioned who have hastened to the Supreme Concourse and winged their flight to the Abha Kingdom, I supplicated with utmost humility, lowliness and need for pardon and forgiveness from the Self-Sufficient Lord.
- 4 The renewal of the spiritual gathering through the efforts of Muhammad Baqir Khan and Mirza Muhammad Ali Khan was most timely - blessed are they and excellent is their final abode. Your honor stands firm in service and Jinab-i-Mirza Habibullah Khan is the manifestation of endless confirmation, successful in promoting the divine teachings and confirmed in guiding souls. We beseech and hope from divine favors that these blessed souls may be successful in all things through the confirmation of the Incomparable Lord.
- 5 From the Kingdom of Forgiveness, pardon and blessing were sought for the departed one who ascended to the horizon of sanctity, the late Aqa Husayn Aqa. Convey on behalf of Abdul-Baha utmost kindness and boundless love to the noble bereaved ones, and likewise convey to Mirza Siyyid Abdullah the utmost longing from Abdul-Baha. I beseech God to make them signs of guidance among mankind and confirmed by the hosts of the Supreme Concourse.
- 6 And upon you and upon them be the Most Glorious Glory.

عالم انسانی طلوع نماید و علم صلح عمومی بر کل اقالیم سایه افکند ترتیل آیات توحید شود و تجلیل نفوس جلیل گردد این گلشن فانی گلشن باقی شود و روی زمین بهشت برین گردد

3 باری از برای نفوسی که مرقوم نموده بودید که بملا اعلی شتافتند و بملکوت ابهی پرواز نمودند بنهایت ذل و انکسار و عجز و نیاز طلب عفو و غفران از حضرت بی نیاز شد و

4 تجدید محفل روحانی بهمت جناب محمد باقر خان و میرزا محمد علیخان بسیار بموقع طوبی لهم و حسن مآب آنجناب بخدمت قائم و جناب میرزا حبیب الله خان مظهر تأیید بی پایان و بترویج تعالیم الهی موفق و بهدایت نفوس مؤید از الطاف الهی سائل و آملیم که این نفوس مبارکه در جمیع شئون موفق بتأیید حضرت بیچون گردند

5 از ملکوت غفران طلب عفو و احسان بجهت متعارج افق تقدیس مرحوم آقا حسین آقا گردید و از قبل عبدالهآ نهایت مهربانی و محبت بی پایان باسلأ اجلاء برسانید و همچنین به میرزا سید عبدالله نهایت اشتیاق از طرف عبدالهآ ابلاغ دارید اسئل الله ان يجعلهم آیات الهدی بین الوری و مؤیدین بجنود من الملائ الأعلی

6 و علیک و علیهم البهآ الأبهی

INBA87:039, INBA52:039

## AB12153

*To: Maurice Chambers, in New Zealand*

*Date: 1919-Mar-30*

- 1 O thou wooer of Reality!
- 2 The letter dated February 24th 1919 which thou hadst written from Cairo, Egypt, was received. Its contents indicated that praise be to God, the power of thy perception is keen, thou hast thereby attained to the truth and art absorbed in devising a

1 ای مفتون حقیقت

2 نامهائی که بتاريخ ۲۴ شباط ۱۹۱۹ از مصر مرقوم نموده بودی رسید از مضمون مفهوم گردید که الحمد لله قوه بصیرت باز و بحقیقت پی بردی و در فکر آئی که خدمتی بعالم انسانی نمائی و انتشار تعالیم الهی دهی

plan by which thou mayest save the world of Humanity and promulgate Divine Instructions.

- 3 This endeavour bestows life upon the world of existence and is the means of the enlightenment of man in the kingdom of God. My hope is that thou mayest engage fully and efficiently in this service and may be the cause of the spirituality and illumination of mankind.

- 4 Thou art clearly observing how dismal and dark has grown the world of humanity, how the gloom of nature has surrounded all things and how the light of the kingdom has been utterly concealed. His Holiness Christ has sacrificed His life and His Holiness Baha'u'llah has spent His days in prison and in confinement in banishment and exile that perchance mankind may be emancipated from the darkness of nature and may be illumined with the light of the kingdom and that human souls may become heavenly angels.

- 5 But still the world of humanity is a world of nature and darkness is superimposed upon darkness. The hope is however entertained that through the efforts of the chosen ones of God mankind may become illumined, that the oneness of the world of humanity may be made resplendent and that souls may be guided who will establish the weal and welfare of the world of creation.

- 6 The letter thou hast enclosed has been perused. His honor, Mr. Robert Felkins, is indeed a respected personage and his wish is service to the world of humanity, his purpose is right and his aspiration is lofty. Thou must be very grateful to him for he has bestowed light upon thy sight, hast caused thee to become heavenly when thou wert earthly, celestial when thou pertained to the nether world and has led thee to light when thou wert in darkness. I have met him at Lady Blomfield's and in a single interview he made rapid spiritual progress. The lamp that is endowed with capacity will be instantly lit when brought close to fire while a wet log when cast amidst the flames will send forth nothing save smoke. My hope is that both of you may become enlightened lamps and may bestow the light of guidance upon the world of humanity. Upon thee be Baha-il-Abha.

3 این همت سبب حیات عالم انسانی است و سبب روشنائی انسان در ملکوت الهی امیدم چنان است که چنانکه باید و شاید بخدمت پردازی و سبب روحانیت و نورانیت بشر گردی

4 ملاحظه مینمائی که عالم انسانی چگونه تاریک شده است ظلمت طبیعت احاطه نموده است و نورانیت ملکوت بکلی پنهان گشته است حضرت مسیح جان خود را فدا نمودند و حضرت بهاءالله ایام خویش را در حبس و زندان و نفی و آوارگی در جهان گذراندند که بلکه عالم بشر از ظلمات طبیعت نجات یابد و بنورانیت ملکوتی روشن گردد نفوس انسانی ملائکه آسمانی گردند

5 ولی هنوز عالم انسانی عالم طبیعت است ظلمات اندر ظلمات است امیدواریم بهمت خاصان الهی عالم بشر روشن گردد و وحدت عالم انسانی جلوه گر شود و نفوسی مهتدی شوند که سبب راحت و آسایش جهان آفرینش گردند

6 مکتوبیکه در جوف ارسال نموده بودی مطالعه گردید جناب مستر روبرت فلکین فی الحقیقه شخص محترمی است و مقصدش خدمت بعالم انسانی نبش خیر است و همتش بلند باید از او بسیار ممنون باشی که سبب روشنائی چشم تو شد بعد از اینکه زمینی بودی آسمانی گشتی ناسوتی بودی لاهوتی شدی در تاریکی بودی روشنائی یافتی با او در منزل لیدی بلامفیلد ملاقات نمودیم و در یک ملاقات خیلی ترقی در روحانیات کرد چراغیکه استعداد دارد بجرد تقرب بآتش شعله میزند ولی هیزم تر هرچه در شعله آتش باشد جز دود چیزی از او صادر نگردد امیدوارم که تو و او چراغ روشنی گردید و نور هدی بعالم انسانی بخشید از صعود مستر میکن بملکوت الهی هرچند محزون شدیم ولی او بجهان بی پایان شتافت و از هموم و غوم اینعالم نجات یافت بسرور ابدی موفق و مؤید گردید و علیک التحية و الثناء

BRL\_DAK#0980

**AB02505**

*To: May A Brooker, in Akron, OH*

*Date: 1919-Mar-30*

O thou daughter of the Kingdom! The letter thou hadst written on January 22nd, 1919, was received. Praise thou the Lord, that thou hast been ushered into the divine Kingdom as one of the chosen people of God and the light of guidance hath been reflected upon thy pure heart like unto a light which is ignited in a lamp and a candle which bestows light to a gathering; thou hast organized a meeting and hast been engaged in the promulgation of divine teachings.

Rest thou assured that divine confirmations shall reach (thee) and heavenly cohorts shall assure (thee) the victory and that thyself and thy respected husband shall attain unto everlasting life and shall serve the oneness of the world of humanity, and shall bring together other souls under the shade of the pavilion of the Kingdom.

Convey longing greeting to Mr. Russell Brooker and tell him: "Praise the Lord, for He hath flung open to thy face the door of Solomon's wisdom, and pray God that he may bestow upon thee an everlasting sovereignty, for Solomon's kingship was ephemeral, it passed away and did not remain forever, while the sovereignty of the love of God is perpetual and endless. I hope that thou mayest sit on this throne and that is firmness and steadfastness in the love of God."

As to thy new business, the former trade...is the cause of thy comfort. The new business will engage greatly your mind. It is advisable for thee to engage in the previous trade and devote the rest of your time to spiritual matters.

Upon thee be Baha-el-Abha!

SW\_v10#09 p.184-185, BSTW#426

**AB06336***To: Olive G Couch, in New York**Date: 1919-Mar-30*

O thou attracted to the Kingdom of God!

Thy letter dated January 31st, 1919, was received. Although I am bodily far and remote, yet in spirit I associate and am intimate with you. Do not be grieved. Divine beatitude is thy possession and divine glad-tidings abide with thee. This bliss and gladness is not followed by grief and this illumination leaves no room for darkness.

At the present engage in service to the Kingdom of God. Whenever the ways will be opened and the means will be fully provided by which thou mayest travel in perfect comfort and ease then thou hast permission to present thyself.

Convey my greeting to Mrs. Beede. It was a long time that the (holy) leaves were awaiting the receipt of her news, but so far no letter has been received from her. But now that you have informed us of her news the whole family has been made grateful.

Upon thee be greeting and praise!

SW\_v10#09 p.185

**AB05670***To: Frankland, Alex J et al., in Berkeley, CA**Date: 1919-Mar-31*

O ye two blessed souls! Your letter was received. From its contents it became known that the days of our meeting are remembered and not forgotten. And now it is known that you have moved to Berkeley. I beseech God that it may yield beneficial effects and become the cause of the spread of divine teachings. Do not look to your own capacity - look to the divine confirmations. If you arise to serve the Kingdom as you should and must, you will observe that the heavenly divine confirmations will arrive successively. Day by day it will become brighter. Do not look to the small size of the gathering you have arranged - through sincerity of intention it will expand.

Therefore, strive in sincerity of intention and exertion of effort so that like a magnet you may attract divine confirmations. Convey my greetings to dear daughter Helen. And upon you be the Most Glorious Glory.

BSTW#238

## AB00805

To: *Mirza Musa Hakimbashi, in Qazvin*

Date: 1919-Apr-01

- 1 O ye proponents of the covenant and testament, your letter dated 22 Safar 1337 was received. In these days of strife, ablaze with the fire of war, all the peoples of the world are captive to distress and dismay. In the words of the poet, 'There is no thorn that is not red with the blood of the martyrs, a calamity akin to the hunter who has left the desert after reaching his quarry'.
- 2 Buildings have been destroyed, edifices razed to the ground, the exalted abased and the wealthy become desolate. Fathers were killed, sons were orphaned and mothers shed tears of blood at the funerals of their children. Cries of lament were raised in all lands, the skies are constantly filled with howling and wailing and every territory was as the inferno of hell.
- 3 These woes and tribulations are the result of acts contrary to the divine exhortations and disobedience to the sacred commands of God clearly and directly revealed in the tablets of forty to fifty years ago in which these events were, in their entirety, printed and spread out and clear counsels explained. Also, Abdu'l-Baha, in meetings and gatherings in the temples and churches of the West cried out 'O ye who are gathered here, the entire continent of Europe has become an arsenal for arms and munitions waiting for a spark to start the blaze of war and tremble the planet earth. O people of reason follow the divine exhortations lest this great danger does not happen'.
- 4 But as the wise Sana'i says: 'revealing the secret of Sana'i to the ignorant is as playing the Oud to the deaf and holding the mirror to the blind'. Thus all that should not have happened

۱ ای منادی عهد و پیمان نامه‌تیکه بتاريخ ۲۲ صفر ۱۳۳۷ بود رسید جمیع طوائف عالم در این چند سال پر ملال و اشتعال نائرهء حرب و قتال اسیر اضطراب و اضمحلال گشتند بقول شاعر نوک خاری نیست کز خون شهیدان سرخ نیست \* آفتی بود آن شکارافکن کزین صحرا گذشت

۲ بنیانها ویران گشت و بنیادها برباد رفت عزیزان ذلیل شدند و توانگران فقیر گشتند پدران قتل شدند و پسران یتیم گشتند و مادران در ماتم فرزندان خون گریستند هر اقلیم دوزخ و بحیم گشت و از جمیع روی زمین آه و انین بلند شد فریاد و فغان بود که متواصل بعنان آسمان بود

۳ این مصیبت و این نکبت بسبب آنست که مخالفت بوصایا و نصایح الهی گشت و مبیانت بصریح نصوص ربّانی باوجود اینکه این وقایع بتمامها در الواح چهل پنجاه سال پیش نازل و مطبوع و منشور و نصیحت بصریح عبارت مشروح و همچنین عبدالهّاء در جمیع مجامع و محافل و کائس غرب نعره‌زنان فریاد برآورد که ای گروه حاضرین اقلیم اوروپ بتمامه قورخانه و جبهه‌خانه شده است و موقوف بیک شراره است که نائرهء قتال شعله زند کرهء ارض بلرزه آید ای عقلا بموجب وصایا و نصایح الهی همّت نمائید که شاید این خطر عظیم رخ ننماید

۴ ولی بقول حکیم سنائی نکتهء رمز سنائی پیش نادانان چنان \* پیش کز بربط سرا و پیش کور

did happen and still the wayward people are heedless and unaware. Verses and warnings are futile. However, the beloved of God, guided by the divine teachings, estranged from any dispute and political intrigue, were safe and protected. Thanks be to God that it has become evident to all that Baha'is are lovers of peace and are kind to all. They adore the world of humanity and deeply love all mankind. They are devoid of all foolish prejudices, be it religious, ethnic or nationalistic. They consider the earth as one country and all its inhabitants as the herd of one kind, divine Shepherd. This is what had been promised by God in all books and scriptures.

آئینه دار لهذا آنچه نباید و نشاید واقع شد با وجود این نفوس غافله متنبه و متذکر نگشتند لاتغنی الآيات و النذر ولی احبای الهی بموجب تعالیم ربّانی چون از هر نزاعی در کنار بودند و در امور سیاسیه مداخله ننمودند محفوظ و مصون ماندند الحمد لله در نزد کل ثابت و مبرهن گشت که بهائیان آشتی پرورند و مهربان بجمع ملل عالم انسانرا میپرستند و نوع بشر را از جان و دل دوست دارند از تعصبات جاهلیه خواه دینیّه خواه ملیّه حتی وطنیه فارغند کراه ارض را وطن واحد دانند و جمیع من علی الأرض را اغنام الهی شمرند و خدا شبان مهربان هذا ما وعد به الرحمن فی الصحف والألواح

- 5 However, the passing of the sacred souls to the throne of the most High and the death of the manifestations of endless bounty has caused great sorrow. Yet when we consider the exalted station of these sacred souls we find comfort and consolation and we hear constantly with heart and soul their song of rejoicing and exultation calling "would that my people knew how gracious my Lord has been to me, how highly He has exalted me." The melody of these birds of the immortal nest in the highest paradise brings joy to all souls. Comfort the family members of that spiritual soul on my behalf and convey my condolences. Glory be upon thee.

5 ولی از صعود نفوس مبارکه برفیق اعلی و وفات مظاهرها فیوضات بی منتهی نهایت احزان رخ داد اما چون نظر بمقامات عالیّه و درجات نامتناهیّه آن نفوس مقدسه مینمائیم تسلی خاطر حاصل میگردد و هر دم آهنگ واطوبا واطربا از آن ارواح قدسیّه بسمع دل و جان میرسد و ندای یا لیت قومی یعلون بما غفرلی ربّی و جعلنی من المکرمین میآید آواز آن طیور آشیانه بقا و مرغان حدیقه ملأ اعلی سبب افراح ارواح میشود باری بازماندگان آن روحانیانرا از قبل من یک یک تسلی خاطر بدهید و تعزیت بفرمائید و علیک البهاء الأبهی

BRL\_DAK#0316, MSHR5.211-213

## AB03130

To: Yuhanna Dawud, in London

Date: 1919-Apr-01

- 1 O thou who art firm in the Covenant! Thy letter dated February 9, 1919 was received. The letter brought joy, for its contents indicated that you are protected and preserved from the evil of the Covenant-breakers, that you are explaining the divine teachings, serving the unity of the human world, are free from the ignorant prejudices that are ingrained in nations and peoples, and are a well-wisher of all humanity. Convey my

1 ای ثابت بر پیمان نامهائی که بتاريخ ۹ فوریه ۱۹۱۹ مرقوم نموده بودی وصول یافت نامه مورث سرور بود زیرا مضمون دلالت بر آن مینمود که از شرّ ناقضین محفوظ و مصونید و تعالیم الهی را بیان مینمائید و خدمت بوحدت عالم انسانی میکنید و از تعصبات جاهلیّه که

respectful greetings to Monsieur Moser and his esteemed wife. Whenever the roads become properly open again, surely we shall meet. Convey spiritual greetings to the near handmaiden of God Miss Rose, and likewise to Mirza Lutfu'llah, and likewise to the handmaiden of God Nur Mahal. And upon thee and upon her be the Most Glorious Glory.

مرکوز خاطر ملل و اقوام است بیزارید و  
خیرخواه عموم بشرید تحیت محترمانه مرا به  
مسیو موزر و حرم محترمه شان برسانید هر وقت  
راهها چنانکه باید و شاید باز گردد البتہ ملاقات  
حاصل گردد بامہ اللہ المقربہ مس روزہ تحیت  
روحانیہ برسان و همچنین بجناب میرزا لطف اللہ  
و همچنین بامہ اللہ نور محل و علیک و علیہا البہاء  
الابی

- 2 Monsieur Moser is truly a pure lover of all humanity, and likewise his respected wife. But alas, no one except you knows the value of their services. My hope is that the people of the Kingdom will appreciate them. Pure seeds must be sown in pure soil for the harvest to form and divine blessings to appear. Consider the farmers of old - what manner of farmers received endless blessings. And upon thee and upon him be the Most Glorious Glory.

2 جناب موسیو موزر فی الحقیقہ محبّ خالص عموم  
عالم انسانیت و همچنین قرینہ محترمه شان ولی  
حیف کہ کسی جز تو قدر خدمات ایشانرا  
نمیداند امیدم چنانست کہ اہل ملکوت قدر  
خواہند دانست تخم پاکرا باید در خاک پاک  
افشانند تا خرمن تشکیل شود و برکت الہی ظاہر  
گردد ملاحظہ در دہقانہای سلف نمائید کہ  
چہ مقولہ دہقان برکت بی پایان یافتند و علیک  
و علیہ البہاء الابی

MKT5.070, DAUD.32

## AB05333

To: *Viqariyyih et al., in Qazvin*

Date: 1919-Apr-01

O luminous leaves! Your letter was received. Praise be to God, it was evidence of the luminosity and spirituality of those handmaidens of the All-Merciful, that with perfect steadfastness and constancy you have undertaken to learn the new language and are occupied with thoughts and mention of the divine Kingdom. Your gathering is bright and illumined, and your meeting is perfumed with the fragrances of the love of God. We hope that the Assembly of Purification will become true to its name, and the Assembly for the Diffusion of Divine Fragrances will become the manifestation of evident signs, that you will find an eloquent tongue in teaching and will be successful and confirmed with the confirmations of the Most Glorious Kingdom in all respects. And upon you be the Most Glorious Glory.

ای ورقات نورانیہ نامہ شما رسید الحمد للہ دلیل  
بر نورانیت و روحانیت آن اماء رحمن بود کہ  
در کمال ثبوت و استقامت بتحصیل لسان جدید  
پرداختہ اید و مشغول بہ فکر و ذکر ملکوت الہی  
ہستید محفلتان روشن و منور است و مجمعتان  
بنفحات محبت اللہ معطر امیدواریم کہ محفل  
تنزیہ اسم مطابق مسمی گردد و محفل نشر نفحات  
مظہر آیات بینات شود و در تبلیغ لسانی بلیغ یابید  
و از ہر جہت موفق و مؤید بتأییدات ملکوت  
ابی باشید و علیک البہاء الابی

MKT7.137, KHSH09.138, YQAZ.578,  
QIRT.07bx

**AB12068***To: Vaiz Qazvini**Date: 1919-Apr-01*

O herald of truth! The recent letter was received and its contents were sweet as sugar. The interruption of news was truly a cause of sorrow, but there was a clear messenger and faithful courier between us, and that reciprocal feeling of heart and conscience. Praise be to God that for this reason the spiritual connections are continuous and the conscientious feelings are sustained. We must give thanks to the Intended Lord that He has distinguished His loved ones with such mighty means and made them the recipients of ancient grace. At all times remembrance of you is in mind and mention of you flows from the tongue. Convey loving greetings to all the friends. And upon you be the Most Glorious Glory.

ای منادی حقّ نامهء اخیر وصول یافت و مضامین شیرین و شکرین بود انقطاع اخبار فی الحقیقه مورث احزان بود ولی پیک مبین و قاصد امین در میان بود و آن احساسات متقابلہء قلب و وجدان الحمد لله از اینجهت روابط معنویہ مستمر است و احساسات وجدانیہ مستدام باید بشکرانهء حضرت مقصود پرداخت که احبای خویش را بچنین وسائط عظیمہ تخصیص داده و مورد فیض قدیم فرموده در جمیع اوقات یاد شما در خاطر و ذکر شما از لسان متبادر جمیع یارانرا تحت مشتاقانہ برسان و علیک البہاء الأبدی

YQAZ.122b

**AB00237***To: Siyavash Farsi (Siyavash Sifidvash), in Tihiran**Date: 1919-Apr-02*

- 1 O thou who art firm in the Covenant! Thy letter of the 19th of Rabi'u'th-Thani 1337 was received. Its contents brought sweetness to the palate of the yearning ones, for it contained good tidings and evidence of the steadfastness, constancy and faithfulness of the divine friends. Praise be to God that in these troublesome years, when the masses are intoxicated with the wine of pride, and the people of Iran are subjugated and senseless in the hands of various parties—each day bringing turmoil and sedition, each moment bringing weakness and dissension—the revolutionary party caused disturbance, and the unity party brought forth discord; the democratic party rose up in autocracy, and the party of accord became the cause of division; the evil divines laid Iran waste, and mindless leaders each came to power, ultimately becoming abased and humiliated. In such times, the Baha'is remained in utmost tranquility, dignity and composure, detached from every sedition, engaged in service to all from the sidelines, and

1 ای ثابت بر پیمان نامهء ۱۹ ربیع الثانی ۱۳۳۷ وصول یافت از مضامین کام مشتاقان شیرین گشت زیرا خبرهای خوش داشت و دلیل ثبات و استقامت و وفای یاران الهی بود که الحمد لله در این سالهای پرملال که جمهور از بادهء غرور مست و مخمور و اهل ایران در دست احزاب مختلفه محکوم و بی شعور هر روز آشوب و فتنهء هر دم فتور و رخنهء حزب انقلاب سبب اضطراب شد و گروه اتحاد مورث اختلاف گشت حزب دیمقراط خودسرانه باستبداد برخاست و گروه اتفاق مورث شقاق شد علمای سوء ایران را ویران نمودند و سروران بی شعور هر یک بسر کار آمدند عاقبت ذلیل و خوار شدند در چنین اوقاتی بهائیان در نہایت سکون و قرار و اطمینان و وقار و از هر فتنهء بیزار و در کار بخدمت عموم پرداختند و در

found themselves firmly established at the center. Throughout the world they raised the standard of universal peace and called mankind to love, reconciliation and the unity of the human world. All that was explicitly revealed in the Sacred Tablets fifty years ago has been realized like the sun in the realm of existence and become clear and evident.

مرکز مستقیمی استوار یافتند در همه جهان علم صلح عمومی برافراختند و خلق را به محبت و آشتی و وحدت عالم انسانی دعوت نمودند جمیع آنچه صریح الواح مقدسه بود پنجاه سال پیش نازل مثل آفتاب در حیز وجود تحقق یافت و واضح و آشکار شد

- 2 Praise be to God that now the dark dust has somewhat settled and the horizon of the human world has gained some relief from the dark clouds. I hope that through the confirmations of the Abha Kingdom, wise endeavors, guidance of important souls, and assistance of great personages, a new spirit may be breathed into the body of Iran, and revolution and turmoil may be transformed into tranquility and assurance. At present Iran needs a party of peace, harmony, tranquility and assurance. Before the war it was written, that is, in explicit terms in 'Abdu'l-Baha's own hand, that government and people must mix like honey and milk, otherwise Iran would be laid waste, and so forth. As no listener was found, therefore strenuous efforts and mighty endeavors were made in other countries for securing the means of Iran's progress. I hope that means of comfort and ease may be obtained as far as possible for all Iranians. In any case, other parties, each claiming to reform Iran, have been tested. I hope that the benevolent efforts of the Baha'is in the past and especially in these days may yield praiseworthy results and Iran may find some comfort and ease.

2 الحمد لله حال غبار تیره اندکی بنشست و افق عالم انسانی از ابر تیره اندکی نجات یافت امیدوارم که بتأیید ملکوت ابهی و مساعی حکیمانه و دلالت نفوس مهمه و معاونت اشخاص عظیمه روحی جدید در جسم ایران دمیده گردد انقلاب و اضطراب به سکون و اطمینان مبدل شود حال ایران محتاج حزب صلح و سلام و سکون و اطمینانست قبل از حرب از پیش مرقوم گردید یعنی بصریح عبارت بخط عبدالبهاء که دولت و ملت باید مانند شهد و شیر آمیخته گردند والا ایران ویران شود الی آخر چون مستمعی یافت نشد لهذا بجهد حصول اسباب ترقی ایران در ممالک دیگر سعی بلیغ و جهد جهید شد امیدوارم که اسباب راحت و آسایش بقدر امکان بجهد عموم ایرانیان حصول یابد باری احزاب سائره که هر یک مدعی اصلاح ایران بودند تجربه شد امیدوارم که مساعی خیریه بهائیان در گذشته و علی الخصوص در این ایام نتیجه مشکوره بخشد و ایران اندکی راحت و آسایش یابد

- 3 Regarding obtaining the original Tablet of the Exalted One, strive greatly even if it requires expending some funds. The verses you had extracted from the Torah, Gospel and Persian books were most acceptable. If such a treatise were to be studied by the Spiritual Assembly and disseminated, it would be most acceptable. Praise be to God, the loved ones of Yazd have shown the utmost steadfastness and constancy. Blessed are they and glad tidings be unto them. I hope they will manifest great and unprecedented effort in diffusing the divine fragrances.

3 در خصوص اخذ اصل توقیع حضرت اعلی بسیار بکوشید ولو مبلغی مصروف نمائید فقراتی که از تورات و انجیل و کتب پارسیان اخراج نموده بودید بسیار مقبول اگر چنین رسالهائی محفل روحانی مطالعه نمایند و منتشر گردد بسیار مقبول الحمد لله احبابی یزد نهایت ثبوت و استقامت اظهار نمودند طوبی لهم و بشری لهم امیدوارم که در نشر نفعات الله سعی بلیغ و جهد بدیع ظاهر فرمایند

- 4 As to the maidservants of the All-Merciful in Yazd, they have truly expended their utmost efforts within their capacity as women. I have been and continue to be extremely pleased with them. The enemies made willful moves, but they shall ultimately become disappointed and distraught. His honor Isfandiyar Gushtasp and Forud and Aqa Jamshid and the friends

4 اما اماء الرحمن در یزد فی الحقیقه آنچه در قوه نساء بود مبذول داشتند من از آنان نهایت رضایت را داشته و دارم دستوران حرکات خودسرانه نمودند ولی عاقبت مأیوس و پریشان خواهند گردید جناب اسفندیار گشتاسب و

of Qasimabad showed the utmost steadfastness and perseverance, and they are assisted and victorious, and verily Our hosts shall triumph. Praise be to God, in Yazd the gatherings are illumined and the Nineteen Day Feast is like a rose garden. The friends of Qasimabad and Mahdiabad and Maryamabad and Taft and the friends of Kucheh-Bik and the friends of Nasrabad and the beloved ones of Husaynabad are in the utmost warmth, attraction and enthusiasm. Indeed all the Zoroastrian friends are showing the utmost zeal and fervor.

فروود و آقا جمشید و احبابی قاسم آباد نهایت ثبوت و استقامت اظهار فرمودند و مؤید و منصورند و آن جنودنا لهم الغالبون الحمد لله در یزد محافل روشن است و محفل نوزده روزه مانند گلشن و احبابی قاسم آباد و مهدی آباد و مریم آباد و تفت و احبابی کوچه بیک و احبابی نصر آباد و یاران حسین آباد در نهایت گرمی و انجذاب و اشتعالند بلکه جمیع احبابی زردشتی در نهایت همت و غیرتند

- 5 Regarding his honor Arbab Jamshid, we previously beseeched the Self-Sufficing Lord and sought His aid and bounty, and repeatedly enjoined the friends to show truthfulness, chastity and steadfastness in the affairs entrusted to them. Praise be to God, he progressed day by day until he reached such a station that all ministers and representatives showed deference to him and great blessing was achieved in his work. However, through the instigation of certain prejudiced and diseased souls who outwardly showed themselves as well-wishers, his heart became darkened towards the friends, and thus his affairs became disordered. Now if he has somewhat awakened and realized that the friends are kind and well-wishing and truthful and trustworthy in their work, I will beseech God that his affairs be set in order and relief be obtained. A reply was written to his affectionate son which is enclosed in this letter - please deliver it.

5 در حق جناب ارباب جمشید سابقاً بدرگاه بی نیاز عجز و نیاز کردیم و طلب عون و عنایت نمودیم و به کرات و مراتب احباباً را امر به صداقت و عفت و استقامت در امور موكوله از ایشان نمودیم الحمد لله روز بروز ترقی نمود تا بدرجهائی رسید که جمیع وزراء و وکلاء تمکین از او می نمودند و برکت عظیم در کارش حاصل شد ولی بتحریر کسانى پر غرض و مرض که بظاهر خیرخواه خود را می نمودند خاطر او را از یاران مغیر نمودند لهذا امورش مشوش شد حال اگر اندکی بیدار گردیده و دانسته که یاران مهربان و خیرخواهند و صادق و امین در کار از خدا خواهم که تمشیقی در کار آید و راحتی حاصل گردد جوانی به پسر مهرپور او محرر گردید در جوف این مکتوبست برسانید

- 6 Praise be to God, the Persian brothers and the founders of the company are confirmed and assisted. His honor Mulla Bahram is the mercy of the All-Merciful and a heavenly bounty - know the worth of this noble soul. The friends of Kashan are all truly successful in servitude. Dr. Moody and other Americans have forsaken their comfort and migrated from their familiar homeland to render service to all people in Iran. Showing respect and consideration to these souls is most necessary and essential. I hope that you will be successful and confirmed in all matters. And upon you be the Most Glorious Glory.

6 الحمد لله برادران پارسی و مؤسسين شرکت مؤيدند و موفق حضرت ملا بهرام رحمت رحمن است و نعمت آسمانی قدر این بزرگوار را بدانید احبابی کاشان جمیعاً فی الحقیقه موفق بعبودیتند و امة الاعلی دکتور مودی و سائر امریکائیها راحت خویش را گذاشتند و از وطن مألوف هجرت نمودند تا در ایران بعموم مردمان خدمتی نمایند حرمت و رعایت این نفوس بسیار واجب و لازم امیدوارم که در جمیع امور موفق و مؤید باشی و علیک البهاء الأبهی

- 7 Distribute this letter through his honor Mirza Ali-Akbar Milani.

7 این مکتوب را بواسطه حضرت میرزا علی اکبر میلانی انتشار دهید

ADMS#215x

MKT4.043, YHA1.415x, YARP2.302 p.247, RMT.040-043, YARD.049x, YARD.139-

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## AB01401

To: *Firuzih mother of Siyavash Rustam Sifidvash et al., in Tihiran*

Date: 1919-Apr-02

1 O friends and dear handmaidens of God! You are mentioned and renowned at the Divine Threshold and in the presence of this servant of Baha. You have a share and portion of endless favors and are partners and participants in the greatest gift. On the Day of Manifestation you made praiseworthy efforts and found abundant bounty. You sought seeing eyes and found hearing ears and illumined your hearts and souls with the rays of the brilliant Sun. Give thanks to God that you became the recipients of such favors and were adorned with such qualities.

2 Do not be saddened or grieved by the actions of some foolish ones, for expecting consciousness from the proud is like expecting sunlight from the dark night - this is impossible and unattainable. The actions of this group are like the savagery of wolves and the sting of scorpions. They are steeped in pride and are leaders of evil people - what can be expected of them? It was these former leaders who issued the death sentence for Zoroaster and laid waste to Iran. In every age and time when the light of truth dawned, the leaders arose in denial and sought to resist the light of truth. Indeed they shed the blood of the innocent and finally turned on each other and in the end were humiliated and defeated and were ultimately effaced and destroyed. These ones too will be like those, except for those who became illumined like candles by the light of truth and came under the shade of the tree of hope. We were deeply grieved and heartbroken at the martyrdom of Master Khodabakhsh, but rest assured that since he had love for the Baha'is, that pure soul in the endless luminous world will be immersed in the ocean of pardon and forgiveness and the divine radiance will illumine him. And upon you be the Most Glorious Glory!

1 ای دوستان و کنیزان عزیز خدا در آستان ایزدی و در محضر این بنده بها مذکور و مشهورید از الطاف بی پایان بهره و نصیب دارید و در موهبت کبری شریک و سهیم هستید در یوم ظهور سعی مشکور نمودید و عطای موفور یافتید دیده بینا جستید و گوش شنوا یافتید و دل و جان پرتو خورشید تابان روشن نمودید شکر کنید خدا را که مورد چنین الطاف گشتید و متعلق بچنین اوصاف شدید

2 از حرکات بعضی پیخردان محزون مشوید اندوهگین مگردید زیرا توقع شعور از اهل غرور مانند توقع روشنائی آفتاب از شب تیره و تار است و این ممتنع و محال حرکات این گروه مثل درندگی گرگ است و گزیدن کدوم مربای غرورند و پیشوایان اهل شرور چه توقعی از آنان این پیشوایان سابق بودند که بقتل حضرت زردشت فتوی دادند و ایران را بر باد دادند در هر عهد و زمان که نور حقیقت طلوع نمود پیشوایان بر انکار برخاستند و مقاومت نور حقیقت خواستند بلکه خون بیگانهان ریختند و عاقبت با یکدیگر درآویختند و پیاپی مذبذول و منکوب گشتند و عاقبت محو و نابود شدند اینها نیز مانند آنان خواهند شد مگر کسانی که بنور حقیقت چون شمع برافروختند و در سایه درخت امید درآمدند از شهادت ماستر خدا بخش بسیار محزون و دلخون شدیم ولی یقین بدانید که چون محبت به بهائیان داشت آن جان پاک در جهان روشن بی پایان غرق دریای عفو و غفران گردد و پرتو ایزدی او را روشن نماید و علیکم و علیکم البهاء الأبهی

ANDA#40 p.28, YHA1.382x#4,  
YARP2.264 p.229, PPAR.149, RMT.038-  
039, YARD.133-134, QUM.224x

## AB00369

To: Juliet Thompson, in New York

Date: 1919-Apr-03

- 1 O heavenly daughter! Multiple letters were received from you and their contents were noted. At present it is not advisable to submit a letter to the president as they are occupied. Regarding Dr. Louis Sabounji that you had written about, do not rush in this matter. Patience is necessary until you become aware of all aspects of his situation.
- 2 Convey my respectful greetings to the attracted maidservant of God Mrs. Barby from the city of St. Louis and tell her that I hope you will find heavenly illumination in this material world and save souls from the darkness of nature, which is the animal world, and lead them to the lofty human stations. Today all the people of the world, except for a few souls, are immersed in the world of nature. This is why you observe envy, greed, struggle for existence, lies, calumny, oppression, hostility, war, killing, bloodshed, and plunder which emanate from the world of nature. But a few souls have been saved from this darkness and have ascended from the world of nature to the human world. They have followed the divine teachings and serve the unity of humankind. They are illumined and merciful, like a flower garden and radiant. Strive as much as you can to become divine, heavenly, radiant and merciful, free from every bond, and attach your heart to the Kingdom of the Self-Sufficient Lord. This is the Baha'i bounty, this is the heavenly light.
- 3 Regarding coming to Akka, do not rush at present. Convey greetings and kindness to the maidservant of God Ida Whitam. I have supplicated and implored the Abha Kingdom with utmost humility and contrition that she may be enabled to walk according to the divine teachings. Convey my greetings and kindness to Mark Tobey, Howard Ives, Agnes Alexander and Frances Fales. Deliver my message to Mrs. Lehman and tell her that service to the friends is service to the Kingdom of God and care for the poor is among the divine teachings. Convey my utmost kindness to Mr. Comfort and tell him that when eyes open at midnight, spiritual feelings arise.

1 ای دختر ملکوتی نامه‌های متعدّد از شما رسید و بر مضامین اطلاع حاصل گردید حال تقدیم مکتوبی بر رئیس جائز نه زیرا مشغولند در خصوص دکتر لوئیس صابونجی مرقوم نموده بودی در اینمسلله تعجیل منما تأتی لازم تا بر جمیع شئون او مطلع گردی

2 بامّة‌الله المنجذه مسیس باربی از شهر سنت لوئیس تحیت محترمانه من برسان و بگو که امیدوارم در این عالم ناسوتی نورانیت لاهوتی یابی و نفوس را از ظلمات طبیعت که عالم حیوانیت نجات دهی و بمقامات عالیه انسانی رسانی امروز جمیع اهل عالم مگر نفوس معدودی غرق عالم طبیعتند اینست که ملاحظه مینمائی حسد است و حرص و منازعه بقا و کذب و بهتان و ظلم و عدوان و جنگ و قتال و خونریزی و تالان و تاراج که منبعث از عالم طبیعت است ولی نفوس معدودی از این ظلمات نجات یافتند و از عالم طبیعت بعالم انسانیت صعود نمودند متابعت تعالیم الهی کردند و بوحدت عالم انسانی خدمت مینمایند روشنند و رحمانی و بمثابه گلشنند و نورانی تا توانی بکوش که الهی گردی ربانی شوی نورانی گردی رحمانی شوی از هر قیدی آزاد شوی و دل بملکوت رب بنیاز بندی اینست فیض بهائی اینست نور آسمانی انتهی

3 در خصوص حضور به عکا حال تعجیل منما بامّة‌الله ایدا ویتام تحیت و مهربانی برسان در حق او بملکوت ابهی در کمال عجز و انکسار تضرّع و ابتهال نمودم که موفق بسلوک بموجب تعالیم الهی گردد و به مارک تُبی و هاورد آیوس و اگنس الکسندر و فرانسیس فیلس تحیت و مهربانی من ابلاغ دار و بمسیس له من پیام من برسان و بگو خدمت باحبا خدمت بملکوت الله است و رعایت فقرا از تعالیم الهیه و بمستر کمفورت نهایت مهربانی از قبل من برسان و بگو چون در

4 O Juliet, strive in your profession so that comfort may be obtained for your respected mother. Convey my greetings and message to Marjorie Morton. Tell the maidservant of God Kerry Kinney and Percy Grant to increase their attention to the Kingdom as much as they can so they may find innate courage and seek spiritual power. Convey passionate greetings to Chaplain Preser. Convey my utmost respect to Reverend Mr. Van Kirk and tell him to reflect on past events in the time of Christ so present matters become clear and evident. Convey my message to Anna Scholl and tell her that I too ask God that your dear friend may be illumined with the light of eternal life. Convey my message to Frieda Bullinger and tell her that if you thank Mrs. Grace forever you will not fulfill the debt of gratitude, for she caused you to hear the divine call and turn to the divine Kingdom.

5 I hope you find health and well-being. The economic laws will be written in detail later. Forgiveness was sought from the Divine Threshold for your aunt. Convey my greetings to Dr. Guthrie and Mr. Ledoux. I beseech divine favors that these two souls may cause divine teachings to be promoted in the church, the oneness of humanity to be proclaimed, universal peace to be spread, and the foundation of religious, racial, gender, political and even national prejudices to be entirely demolished, the earth to become one homeland and all nations to become one people, as well as other divine teachings contained in the Tablets and Scriptures. Convey my greetings to Dr. Guthrie and Khalil Gibran and tell them some Tablets will be sent later for you to translate, publish and distribute. Tell Mr. Buck White that if you seek true freedom you will find it in the Baha'i Cause.

6 I hope your respected mother's health improves and Mrs. Maxwell regains full health. A letter to Mrs. Krug and Miss Boylan is being written and is enclosed, please deliver it. Finally, convey the Most Glorious Greetings to all the friends individually and upon you be the Most Glorious Glory. A rosary is being sent enclosed.

SWAB#011x, SW\_v10#06 p.109-110

نیمه شب دیده بیدار گردد احساسات وجدانی حاصل شود

4 ای جولیت در صنعت بکوش تا راحتی برای والدۀ محترمهات حاصل گردد به مارجوری مورتن سلام و پیام من برسان بامۀ الله کری کینی و پرسی گرانت بگو تا توانید در توجّه بملکوت پیفزائید تا شجاعت فطری یابید و قوه معنوی بجوئید و به چپلین پرسر تحت مشتاقانه برسان به رورند مستر وان کرک نهایت احترام از من ابلاغ دار و بگو در وقایع سابقه در زمان مسیح تفکر نما امور حالیه واضح و آشکار گردد به انا شل پیام من برسان و بگو من نیز از خدا میخواهم که دوست عزیزت بنور حیات ابدیۀ روشن گردد به فریدا بولینگر پیام من برسان و بگو که اگر تا ابدالآباد از مسیس گریس شکرانه نمائی از عهده شکر برنیائی زیرا او سبب شد که ندای الهی شنیدی و بملکوت الهی توجه نمودی

5 امیدوارم که صحت و سلامت یابی احکام اقتصادیۀ من بعد مفصل مرقوم خواهد شد طلب مغفرت بجهت خالۀ از درگاه احدیت گردید بدکتور گوثری و مستر لدو سلام من برسان از الطاف الهی میطلبم که این دو نفس سبب شوند که در کلیسا تعالیم الهی ترویج گردد وحدت عالم انسانی اعلان شود صلح عمومی انتشار یابد بنیاد تعصبات جاهلیۀ و دینیۀ و جنسیۀ و سیاسیۀ حتی وطنیۀ بکلی برافتد کره ارض وطن واحد گردد و جمیع امم شعب واحد شود و همچنین سائر تعالیم الهیۀ که در الواح و صحف مندرج است بدکتور گوثری و خلیل جبران سلام من برسان و بگو بعضی الواح من بعد ارسال میشود تا ترجمه نمائید و طبع نموده انتشار دهید به مستر بوک وایت بگو که اگر آزادی حقیقی میطلبی در امر بهائی خواهی یافت

6 امیدوارم که والدۀ محترمهات صحتش بهتر گردد و مسیس ماکسول صحت تامه یابد نامهائی بمسیس کروگ و مس بویلان مرقوم میگردد در جوف است برسانید دیگر بجمیع احبّا فرداً فرداً تحت ابداع ابی ابلاغ دار و علیک البهآء الأبهی یک تسبیح در جوف ارسال میشود

MMK1#011 p.024x

**AB06354***To: Rustam Jamshid Bahman, in Tihiran**Date: 1919-Apr-03*

O lover of kindness, your letter arrived and caused joy. Praise be to the pure God that you are wise and awake and know that you are in need of the Lord. The ultimate bounty is from God, and comfort and endless rest. Be confident and I hope that family becomes comfortable and at ease in every respect, and that the glance of grace encompasses them and joy is attained. However, the cause of success and prosperity is trustworthiness and religiosity and effort and zeal, and conduct and movement according to divine teachings. Strive in your work but trust in God. Seek assistance and grace from Him, and seek success and prosperity and advancement from Him. Be at ease for the end result is peace of soul and upon you be the Most Glorious Glory.

ای مهرپرور نامه‌ات رسید و سبب شادمانی گردید ستایش ایزد پاک را که هوشیاری و بیدار و میدانی که محتاج به پروردگاری عاقبت بخشش ایزد است و خوشی و راحت بی‌پایان مطمئن باش و امیدوارم که آن خانواده از هر جهت راحت و آسوده گردد و نظر عنایت شامل شود و سرور حاصل گردد اما سبب نجاح و فلاح امانت و دیانت و همت و غیرت و بموجب تعالیم الهیه سلوک و حرکت است در کار بکوشید ولی متوکلی بخدا باشید عون و عنایت از او طلبید و موفقیت و فلاح و نجاح از او جوئید آسوده باش که عاقبت آسایش جانست و علیک البهاء الأبهی

YARP2.139 p.157, PPAR.120, PPAR.138,  
RMT.102-103, YARD.046

**AB00130***To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran**Date: 1919-Apr-04*

<sup>1</sup> O honored Shahid and Hand of the Cause of God! The letter you wrote dated the 19th of Rabi'u'l-Avval 1337 arrived on the 5th of Rajab 1337. Despite lack of time, it was read with utmost care along with the enclosed letters, bringing glad tidings of the health, well-being and spiritual joy of the loved ones of the All-Merciful.

<sup>2</sup> Today no greater glad tidings could be imagined, for in these years of upheaval hearts were in turmoil. This universal tempest was so terrifying, frightening and dreadful that reason could not conceive that this oppressed community would remain protected and preserved in all lands. This is naught but through the extraordinary conquering power of the Desired One - may my spirit be sacrificed for His loved ones' footsteps.

<sup>1</sup> ای حضرت شهید و ابادی امرالله نامه‌ای که بتاريخ ۱۹ ربیع‌الاول ۱۳۳۷ مرقوم نموده بودید در پنجم رجب ۱۳۳۷ رسید باوجود عدم مجال با مکاتیب چوف با کمال دقت قرائت گردید و بشارت صحت و سلامت و روح و ریحان احبای رحمن داد

<sup>2</sup> الیوم مرده‌ئی اعظم از این بتصور نیاید زیرا در این سنین انقلاب قلوب در اضطراب بود این طوفان عمومی چنان مدهش و موحش و مخیف بود که بعقل گمان نمیشد که این حزب مظلوم در جمیع بلاد محفوظ و مصون مانند و این نیست مگر از قوه قاهره خارق‌العاده حضرت مقصود روح

Consider how this oppressed community was in the grip of oppressors in every land, and in times of peace, tranquility and universal comfort, without helper or aid, was captive to every tyrant and afflicted by every calamity.

الوجود لقدوم احبائه الفداء ملاحظه نمائيد كه اين حزب مظلوم در دست ستمكاران در هر ديار گرفتار بودند و در اوقات صلح و سلام و راحت و آسايش عام ي معين و نصير اسير هر ستمكارى و مبتلاى بهر بلائى بودند

- 3 Now, through the assistance and favor of the Ancient Beauty, such a mighty miracle has become manifest and evident - namely that in years when all the peoples of the world were in utmost torment and distress, and ultimate disorder, subjugated, condemned, deprived and unconscious, this oppressed community, through the power of divine teachings and heavenly confirmations, was in perfect rest and tranquility in all inhabited regions. What miracle could be greater than this? If one reflects a little, no greater proof than this could be conceived. Though 'Abdu'l-Baha strived with all His might in this blessed cause before the occurrence of war, yet as is said: "Though we tried our all in preparation, without God's grace we are nothing, nothing." This mighty triumph and this evident protection were solely achieved through the favors of the Ancient Beauty - may my spirit be sacrificed for His loved ones - otherwise human powers are impotent.

3 حال بعون و عنايت جمال قديم چنين معجزه عظيم ظاهر و آشكار گشت يعنى در سنى كه جميع ملل عالم در نهايت عذاب و پریشانى و غايت بى سر و سامانى و مقهور و محكوم و محروم و بى شعور اينجذب مظلوم بقوه تعاليم الهيه و تأييدات صمدانيه در جميع اقاليم مسكون در نهايت راحت و سكون چه معجزه ئى اعظم از اين اگر نفسى اندك تأملى نمايد برهاني اعظم از اين بنظر نيايد عبدالهآء هرچند بقدر قوه در اين امر مبرور پيش از وقوع حرب كوشيدولى اينهمه گفتيم ليك اندر بسىچ بى عنايات خدا هيچم هيچ اينفوز عظيم و اينخفظ مبن مجرد از الطاف جمال قديم روحى لأحبائه الفداء حاصل والا قواى بشر عاجز

- 4 The letters you had enclosed were carefully reviewed. Bring with you the letters that remained with you when the way was blocked. As for the tablets and articles that were translated and sent to Dr. Zia, no news of them has yet reached the Holy Land. We shall inquire about them from Dr. Zia.

4 مكاتيبى را كه در جوف مکتوب ارسال نموده بوديد بدقت ملاحظه گرديد مكاتيبى كه در زمانيكه طريق مسدود نزد شما مانده است با خود بياوريد اما لوايح و مقالاتى كه ترجمه گرديده نزد دكتور ضياء ارسال شده هنوز خبرى از آن به ارض اقدس نرسیده از دكتور ضياء خواهيم خواست

- 5 In regards to what you wrote concerning conversations with prominent persons, the disposition of Iranians has completely changed. Religious inclination has vanished, and improper inclinations will eventually have their effect in Iran. But rest assured that the power of God's Cause will ultimately prevail, and waves from this boundless ocean will arise and cast these foams from the sea onto the desert. Verily our hosts, they shall be the victors.

5 در خصوص مكله با نفوس مهمه مرقوم نموده بوديد مذاق ايرانيان بكلى تغيير كرده مشرب دينى نمانده و عاقبت مشارب ناشايسته نيز در ايران تأثير خواهد بخشيدولى مطمئن باشيد كه قوه امر الله عاقبت غالب گردد و امواجى از اين بحر بى پايان برخيزد و اين كفها را از دريا بصحرا اندازد و ان جندنا لهم الغالبون

- 6 This is why in the Ishraqat He explicitly states that religion is a manifest light and an impregnable fortress for the protection and tranquility of the peoples of the world. Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of justice and equity and the sun of peace and security will cease to shine. Every person of insight has testified and continues to testify to what was mentioned. Consider what the abhorrent party in Russia has done - they have obliterated

6 اينست كه در اشراقات بصريح عبارات ميفرمايد دين نورست مبن و حصنى است متين از براى حفظ و آسايش اهل عالم اگر سراج دين مستور ماند هرج و مرج راه يابد تير عدل و انصاف و آفتاب امن و اطمينان از نور باز مانند هر آگاهى بر آنچه ذكر شد گواهى داده و ميدهد ملاحظه نمائيد حزب منحوس در روس چه كردند ملت

a nation of such greatness and a monarchy of such glory, and now they are in despair. Matters have reached such a state that the chaste and virtuous women of Russia have complained to the great powers and the League of Nations that these godless people are forcing them into public possession. Noble and poor alike have all been humiliated, the veil of modesty has been completely rent, and the masses have descended into savagery. Observe how the Supreme Pen warned of this matter thirty years prior. Verily our hosts, they shall be the victors. Eventually they shall be frustrated and lost, and compelled to follow the divine commands.

باین عظمت و سلطنت باین عزّت را محو و نابود کردند و حال مایوس شدند کار بجائی رسیده که نساء با عفت و عصمت روس شکایت بدول عظمی جمعیت امم نمودند که این قوم بیدین ما را مجبور بتصرف عمومی مینمایند امیر و فقیر جمیع ذلیل شدند پرده حیا بکلی دریده و جمهور بدرنگی رسیده ملاحظه نمائید که قلم اعلی سی سال پیش از اینقضیه تحذیر فرموده آن جندنا لهم الغالبون عاقبت خائب و خاسر گردند و مجبور باتباع اوامر شوند

- 7 In Iran now is the beginning of religious indifference and the onset of religious weakness. If it is not prevented through the power of divine teachings, the end result will be chaos, disorder, and eternal abasement and misfortune. Glory be to God! Even supposing, impossibly, that the Holy Manifestations in previous centuries were unknown and their reality unrevealed, in this divine cycle and heavenly age the exaltation, luminosity, reality and greatness of God's Cause is evident and manifest like the sun throughout all regions of the world. The generality of the wise themselves testify that these divine teachings are the spirit of this age and the light of this century. Humanity will find no rest, tranquility or proper order except through the promotion of these teachings.

7 در ایران حال بدایت بی تمیّدست و آغاز ضعف دین اگر بقوه تعالیم الهیه جلوگیری نشود عاقبت هرج و مرج و پریشانیست و ذلت و نحوست ابدی سبحان الله بر فرض محال که مظاهر مقدسه در قرون اولی معروف نبودند و حقیقتشان غیرمکشوف اما در این دور رحمانی و عصر ربانی علویت و نورانیت و حقیقت و بزرگواری امر الهی مانند آفتاب در جمیع اقالیم عالم ظاهر و آشکار جمهور عقلا خود شهادت میدهند که این تعالیم الهیه روح اینعصر است و نور این قرن عالم انسانی جز بترویج این تعالیم راحت و آسایش نیابد و حسن انتظام نجوید

- 8 'Abdu'l-Baha proclaimed the divine teachings in all temples, gatherings and assemblies of the West. None could raise an objection, none found fault. All listened and with intense applause showed profound respect and admiration. No one was found to say "These are but tales of the ancients." Even in an assembly of atheists, a detailed discourse was delivered - all praised it and it was published in American newspapers. Likewise at Oxford, London, a speech was delivered, and also at the University of California in San Francisco where some divine teachings were expounded - all expressed admiration. But the Iranians are still asleep.

8 عبدالهّاء در جمیع معابد و مجامع و محافل غرب نعره زنان نشر تعالیم الهی نمود نفسی مقتدر بر اعتراض نشد شخصی نکتهئی نگرفت کلّ استماع نمودند و بتصفیق شدید بکلّ تعظیم تحسین نمودند نفسی پیدا نشد که بگوید آنّ هذا الا اساطیر الاولین حتّی در مجمع زنادقه نطقی مفصل القاء شد کلّ تحسین نمودند و در جرائد امریکا منتشر شد و همچنین در اکسفورد لندن نطقی القاء گردید و همچنین در مدرسه کلیه کالیفورنیا در سانفرانسیسکو از تعالیم الهی نیدهئی بیان شد کلّ تحسین نمودند ولکن ایرانیان هنوز در خوابند

- 9 Glory be to God! Such a bounty has appeared in Iran and such a bejeweled crown has been placed upon Iran's head, yet a thousand regrets that they know not its worth and have now been afflicted with religious weakness. May God make the end good. Glory be to God! All future events were revealed explicitly in previous Tablets, some fifty years ago, some thirty years ago, clearly and evidently, and all have been fulfilled. Yet

9 سبحان الله چنین موهبتی در ایران ظاهر و چنین تاج مرصعی بر سر ایران گذاشته شده ولکن هزار افسوس که قدر نمیدانند و حال بضیع دین نیز مبتلا گشته اند خدا عاقبت را خیر گرداند سبحان الله جمیع حوادث آتیه در الواح سابقه بصریح عبارت بعضی پنجاه سال پیش بعضی سی سال

still the Iranians are heedless and fail to see how the Ancient Beauty, glorified be His Most Great Name, raised this mighty Cause while in chains, and hoisted this resplendent Banner from within prison walls, creating such a tumult throughout the world. Yet still the Persians remain heedless. The East is regarded in the eyes of the West as consisting of savage peoples, considered an inferior race, abased and detested. Now the power of the Most Great Name has so penetrated the very arteries and sinews of the Western world that in all regions of the earth, multitudes worship the Persians. Despite the manifestation of this mighty power, still the Persians remain heedless and absorbed in negligence. Take heed, O ye who have eyes to see! Those whom God hath not given light have no light whatsoever.

پیش واضحاً مشهوداً نازل گشته و جمیع تحقق یافته باز ایرانیان غافل و جمال قدیم جل اسمہ الأعظم این امر عظیم را در زیر زنجیر بلند نمود و این علم نمایانرا میان زندان برافراخت و چنین ولولہائی در عالم انداخت باز ایرانیان غافلند شرق در انتظار اهل غرب از اقوام متوحّشه محسوب و جنس بی فضل محسوب و ذلیل و منفور حال قوہ اسم اعظم چنان در رگ و ریشہ عالم غرب تأثیر کرده کہ در جمیع اقالیم عالم جمعی ایرانیانرا میپرستند باوجود ظهور این قوہ عظمی باز ایرانیان غافلند و در بی قیدی منہمک فاعتبروا یا اولی الأبصار من لم يجعل الله له نوراً فما له من نور

- 10 In any case, we hope that the loved ones of God will remain steadfast on the path of guidance and abide faithfully at the threshold of the Ancient Beauty. Permission for your presence has been granted by telegram, and is now being granted by letter as well. Convey utmost affection on behalf of 'Abdu'l-Baha to the near handmaiden of Baha, Diya'u'l-Hajjiyyih, and to the honored near handmaidens of the All-Merciful.

10 باری امیدواریم کہ احبّای الهی بر سبیل ہدی مستقیم و در آستان جمال قدیم معتکف و مقیم باشند تلغرافاً بآنحضرت اذن حضور داده شد و حال نیز مکتوباً اذن حضور داده میشود بامۃ البہاء المقربۃ ضیاءالحاجیہ و اماء الرحمن المقربات صباہای محترمه نہایت مہربانی از قبل عبدالہاء برسان

- 11 Regarding the book written in response to Brown, do not distribute it at present. Send one copy immediately to the Holy Land so that it may be reviewed and whatever is deemed necessary may be carried out. And upon thee be the Most Glorious Glory.

11 گلابیکہ در جواب برون مرقوم شدہ حال انتشار ندهید یک نسخہ بہ ارض مقصود فوراً ارسال نمائید تا ملاحظہ گردد و آنچه مقتضی است مجری گردد و علیک البہاء الأہی

MMK6#344x, AVK4.479ax, AVK4.479bx, PYK.282, MSHR2.162x

## AB11653

To: *Rahmani Farani, Khalil et al.*

Date: 1919-Apr-04

- 1 O blessed souls! His Holiness, the All-Knowing King gave glad tidings of the spiritual joy of the longing ones and indicated the spirit and fragrance of the friends, that praise be to God, in these years of great trials and the kindling of the fire of war and strife, they were in the utmost spirit and fragrance - no weariness and no fatigue, no listlessness and no stagnation.

1 ای نفوس مبارکہ حضرت شاہ آگاہ مشتاقانرا از بشاشت روحانیان بشارتی داد و از روح و ریحان یاران اشارتی فرمود کہ الحمد للہ در این سالہای پرمال و اشتعال نائرۂ جنگ و جدال در نہایت روح و ریحان بودند نہ ملالی و نہ کلالی نہ نمودتی و نہ جمودتی بلکہ روز بروز بر شعلۂ نور

Rather, day by day they increased the flame of light and blazed like the fire of Sinai. This is befitting of souls who are firm in the Covenant and Testament. In any case, now that dust has settled and that agitation has been calmed, it is hoped that the lovers of the Manifest Beauty will ignite a new flame and cause an intense eruption in Faran. They should move and behave according to the divine teachings and become the envy of princes and kings. They should chant the verses of unity and in gratitude for the favors of the Glorious Lord promote the unity of the human world. They should be kind to all people and embrace all religions with spirit and fragrance. They should never become resentful of anyone. They should overlook faults and bestow gifts and become the mercy of all worlds.

- 2 O honored Shah! Be the shelter of the destitute and the refuge of every dispossessed one. Truly you are kind and sacrifice your life in the path of God and are pure and holy, free from all deceit, and radiant like the shining moon.
- 3 O honored Jalal! From the Kingdom of Beauty, the favors of the Blessed Beauty encompass you, and perfect grace and eternal success are attained. As much as you can, in gratitude for this gift and in praise of the Most Great Name (may my spirit be sacrificed for His loved ones), open your tongue and demonstrate the power of speech and utterance.
- 4 'Abdu'l-Baha, in utmost humility and self-effacement, implores and supplicates at the Most Exalted Threshold that the illumined leaf, the content handmaiden of God, may become in the infinite Kingdom the manifestation of pardon and forgiveness, and that the divine leaf, the pleased handmaiden of God, may become in the world of the spirit like a shining full moon illumined by the light of forgiveness and pardon. On behalf of 'Abdu'l-Baha, convey with utmost kindness the most wondrous and glorious greetings to the attracted leaf of the Beauty, and upon you and upon her be the Most Glorious Glory.

افزودند و چون شعله طور برافروختند اینست سزاوار نفوسیکه ثابت بر عهد و پیمانند باری حال آن غبار بنشست و آن اضطراب تسکین یافت امید چنین است که عاشقان جمال مبین شعله‌ئی جدید زنند و فورانی شدید در فاران نمایند بموجب تعالیم الهی حرکت و سلوک کنند و غیظه امرا و ملوک گردند ترتیل آیات توحید کنند و بشکرانه الطاف رب مجید ترویج وحدت عالم انسانی نمایند بجمع خلق مهربان باشند و با جمیع ادیان با روح و ریحان معانقه نمایند ابداً از کسی دلگیر نگردند چشم از خطا پوشند و عطا بخشند و رحمت عالمیان گردند

2 ای حضرت شاه پناه بی‌نویان باش و ملجأ هر بیسر و سامان فی‌الحقیقه تو مهربانی و در سبیل الهی جانفشانی و از هر غل و غشی پاک و مقدسی و مانند مه تابان روشن

3 ای جناب جلال از ملکوت جمال الطاف جمال مبارک شامل و عنایت کامل و فوز ابدی حاصل تا توانی بشکرانه این موهبت و ثنای اسم اعظم روحی لأحبائه الفداء لسان بگشا و قوت نطق و بیان بنما

4 عبدالبهاء در نهایت عجز و فنا بعتبه علیا تضرع مینماید و بتبتل میکند تا ورقه نورانیه امة‌الله مرضیه در ملکوت بی‌پایان مظهر عفو و غفران گردد و ورقه رحمانیه امة‌الله راضیه در جهان جان چون بدر تابان بنور عفو و مغفرت منور گردد از قبل عبدالبهاء بنهایت مهربانی تحیت ابدع ابهی بورقه منجذبه جمالیه برسانید و علیکم علیها البهاء الأبهی

FRH.103-104

**AB12227***To: Muttahidih Trading Company et al., in Tihiran**Date: 1919-Apr-04*

O descendants of His Holiness the glorious Abraham! Give thanks unto God that you have made the compassionate father, His Holiness Abraham, joyous and well-pleased in the divine Kingdom. From the Supreme Concourse he calls out: "O beloved sons and daughters! Praise be to God that you have remained faithful to the Covenant and in the Promised Day have distinguished yourselves from all the Jews. You have heard the call of the Lord of Hosts from the Fire kindled in the Blessed Tree, and responding with 'Here am I,' you have attained the ultimate goal. Indeed, you are my noble descendants and the luminous candles of Israel. Soon you shall witness that you have placed upon your heads the crown of eternal glory and have donned the robe of greatness. And I hope, through the favors of the Most Merciful Lord, that Aqa Sulayman may be immersed in the ocean of forgiveness and the late Aqa Yahuda may find refuge and shelter in the presence of the Most Great Mercy. And upon you, men and women, be the Most Glorious Glory of God."

ای سلاله حضرت خلیل جلیل شکر کنید خدا را که اب رحیم حضرت ابراهیم را در ملکوت الهی مسرور و خوشنود نمودید از ملاً اعلی ندا میفرماید ای پسران و دختران عزیز حمد خدا را که بعد وفا نمودید و در یوم موعود از جمیع یهود ممتاز گشتید از آتش افروخته در شجره مبارکه ندای رب الجنود شنیدید و لَبَّیک گویان بمنتهای مقصود رسیدید فی الحقیقه سلیل جلیل منید و شمعهای روشن اسرائیل عنقریب مشاهده مینمائید که تاج عزّت ابدی بر سر نهادید و خلعت بزرگواری در بر نموده اید و از الطاف حضرت رحمن امیدوارم که آقا سلیمان غریق بحر غفران گردد و مرحوم آقا یهودا در جوار رحمت کبری ملجأ و مأوی گیرد و علیکم علیکن البهاء الأبهی

INBA85:199

**AB00849***To: Naimi, Mahbubih et al., in Hamadan**Date: 1919-Apr-06*

- 1 O God! O Thou whose mercy has preceded all things, whose bounty has been perfected upon all things, whose proof has been completed for His servants, whose verses have spread and become widely known among His servants, who has specially favored whomever He willed with His grace and crowned his head with a diadem whose jewels shine in all directions, and illumined his face with a light by which earth and heaven were brightened - He gives to whomever He wills whatsoever He wills, verily He is the Kind, the Loving!

1 اللهم یا من سبقت رحمته کلّ شیء و کملت نعمته علی کلّ شیء و تمت حجتّه علی عبادہ و شاعت و ذاعت آیاته بین عبادہ و اختصّ بفضله من شاء و کّل رأسه باکلیل السّاطع الجواهر علی الأرجاء و اضاء وجهه بنور اشّرق به الأرض و السّماء یؤتی من یشاء ما یشاء انه هو اللطیف الودود

- 2 O Lord, Lord! Verily Thy servant Na'im was among those who believed in the Manifest Light and was guided to the Straight

2 ربّ ربّ انّ عبدک نعیم من آمن بالنور المبین و هدی الی الصّراط المستقیم و نادى باسمک بین

Path. He called out Thy name among the worlds, recited Thy verses, explained Thy clear proofs, demonstrated Thy proof and evidence, spoke of Thy names and attributes, and adorned gatherings with Thy remembrance and praise of Thee. He composed poems in Thy praise like strung pearls and precious gems, and chanted them in great gatherings, supplicating to Thy Most Glorious Kingdom. How many deaf ones did Thou cause to hear the Call through him! How many mute ones did Thou cause to speak in praise through him! How many blind ones regained their sight by his guiding them to Thy most excellent path! How many dead ones didst Thou bring to life through his pure breath freely given to those who would hearken! He heard the call to return to Thy Most Glorious Kingdom and returned to Thee, supplicating unto Thee.

3 O Lord! He had a radiant countenance, eloquent speech, profound meanings, quick understanding, a gentle heart, and powerful proofs. He was mighty in exalting Thy Word among the people. Unceasingly did waves of utterance surge from his pure mouth like a swelling sea. He imparted mysteries to the ears of the righteous, recited Thy verses night and day, and communed with Thee with a heart drawn to the Kingdom of Lights.

4 O Lord! He had but one occupation and one all-consuming pursuit: Thy remembrance to the exclusion of all else. He guided people to the path of right guidance and called them to Thy Promised Beauty mentioned in all scriptures and tablets. He brought forth brilliant proofs, conclusive evidence and overwhelming arguments that silenced every disputer and quieted every opponent. He cleared the way and elucidated the proof for every sound heart. He spent his days arising in servitude to Thee, and his last breaths were drawn while he rejoiced in the sweet-scented breezes of Thy mercy. He yearned to meet Thee, longed to ascend to Thy presence, to arrive before Thee and attain unto Thee. His spirit flew on the wing of success to the highest horizon, making for the Ultimate Lote Tree, until it found its nest in the blessed tree and sang with varied melodies upon the branches of the Tree of Eternity, immersed in the oceans of light, beholding the Mighty, the Compelling One, and discovering mysteries.

5 O Lord! Let the outpouring of meeting with Thee be continuous upon him, and grant him the greatest gift and supreme bounty. Verily, Thou art the Giving, the Generous, the Pardoning, the Forgiving, the All-Bestowing.

العالمين ورتل آياتك و بين بيناتك و اظهر حجتك و برهانك و نطق باسمائك و صفاتك و زين المحافل بذكرك و الثناء عليك و انشأ قصائد في محامدك كاللؤلؤ النظيم و الدرّ اليتيم و انشده في المحافل الكبرى مبتهلاً الى ملكوتك الأبهى و كم من اصم سمعت به النداء و كم من ابكم انطقت به بالثناء و كم من اكهم ارتد بصيراً بما هداه الى طريقته المثلّي و كم من اموات احيتهم بنفسه الطاهر يذل الروح لأهل الاصغاء قد سمع نداء الرجوع الى ملكوتك الأبهى فرجع اليك مبتهلاً اليك

3 ربّ الله كان صبيح الوجه فصيح النطق بليغ المعاني سريع الفهم لطيف القلب قوى الحجّة شديد القوى في اعلاء كلمتك بين الورى و لازال يتلاطم امواج البيان من فمه الطاهر كالبحر الزاخر و يثبت الأسرار على مسامع الأبرار و يتلو آياتك في الليل و النهار و يناجيك بقلب منجذب الى ملكوت الأنوار

4 ربّ الله كان له ورد واحد و شغل شاغل بذكرك عن كلّ الأشياء يهدي الناس الى سبيل الرشاد و يدعوهم الى جمالك الموعد فيكلّ الزبر و الألواح فيأتى ببراهين ساطعة و دلائل بالغة و حجّة دامغة يفحم كلّ مجادل و يصمت كلّ معاند و يمهّد السبيل و يوضح الدليل لكلّ ذى قلب سليم و قضى أيامه في القيام على عبادتيك و انتهت انفاسه و هو منشراح بعروق انفاس طيب رحمتك و اشتاق الى لقاءك و تمثى الصعود الى جوارك و الوفود عليك و الورد لديك فطار روحه بجناح الفلاح الى الرفرف الأعلى و قصد السدرة المنتهى حتّى يتخذ وكرّاً في شجرة طوبى و يترنم بفنون الألحان على افان دوحة البقاء و يستغرق في بحار الأنوار و مشاهدة العزيز الجبار و مكاشفة الأسرار

5 ربّ ادم عليه فيض اللّقاء و اسمح له بالموهبة الكبرى و النعمة العظمى أنّك انت المعطى الكريم العفو الغفور الوهاب

INBA85:321, AHT.014, TSS.213, MSBH3.159

**AB05276***To: Muhammad Labib Yazdi, in Qazvin**Date: 1919-Apr-10*

- 1 Your latest letter arrived, occasioning much joy and happiness, for it told how, in the Tavakkul primary school in Qazvin, you are busy nurturing and rearing the tender plants in the garden of heavenly knowledge, you are giving instruction in English, and are corresponding with a number of quarters in the universal language.
- 2 And shouldst thou correspond with the Esperanto journal in the dominions of England, thou wilt become the cause of their encouragement and stimulus. Assuredly the study of this language is, in this day, profitable. I cherish the hope that the assemblies which have been established may conduce to the exaltation of the Cause of God and to the diffusion of His clear and manifest verses.
- 3 His honour Ibrahim Khan, the photographer, hath, in truth, in matters of charity, a lofty endeavour and a noble aim. The maid-servant of God, the near one, Taraziyyih, and her helper in the Tawakkul School, will assuredly become the recipients of the favours of God. Convey unto them my special greetings. Upon thee be the Glory of the All-Glorious.
- 1 ای معلم دبستان توکل نامه جدید وصول یافت و فرح و سرور حصول گشت زیرا دلیل بر آن بود که در قزوین در مدرسه توکل بتربیت نورسیدگان بوستان علین مشغولی تعلیم لسان انگلیزی میدهی و بلغت عمومی بنقاطی چند مکاتبه مینمائی
- 2 و روزنامه اسپرانتو در ممالک انگلیز چون مکاتبه ثنائی سبب تشویق و تحریر آنان گردی البتّه تحصیل این لسان الیوم مفید است محافل که ترتیب شده امیدوارم سبب عزّت امر الله گردد و ترویج آیات ینات شود
- 3 حضرت ابراهیم خان عکاس باشی در موارد خیریه فی الحقیقه همّتی بلند و مقصدی ارجمند دارند امه الله المقرّبه طرازیّه و عونّه او در مدرسه توکل البتّه مورد الطاف الهی گردند تحیت مخصوص بانان برسان و علیک البهاء الابی

PYB#173 p.33, YQAZ.619

**AB01938***To: Richter, Charles et al., in Grand Haven, MI**Date: 1919-Apr-11*

- 1 O ye two patient souls! Your letter was received. The death of that beloved youth and his separation from you have caused the utmost sorrow and grief; for he winged his flight in the flower of his age and the bloom of his youth to the heavenly nest. But he hath been freed from this sorrow-stricken shelter and hath turned his face toward the everlasting nest of the Kingdom, and, being delivered from a dark and narrow world,
- 1 ای دو نفس صابره نامه شما رسید و از وفات آن نوجوان عزیز از جهت فرقت [از] شما نهایت حزن و حرقت حاصل شد زیرا در عنفوان شباب و سن جوانی باشیان آسمانی پرواز نمود ولی چون از این لانه کدرآشیانه نجات یافت و باشیانه ملکوت ابدی توجه نمود از جهان تاریک و تنگ نجات یافت بجهان نورانی بیرنگ شتافت سبب تسلی خاطر است

hath hastened to the sanctified realm of light; therein lieth the consolation of our hearts.

- 2 The inscrutable divine wisdom underlieth such heartrending occurrences. It is as if a kind gardener transferreth a fresh and tender shrub from a confined place to a wide open area. This transfer is not the cause of the withering, the lessening or the destruction of that shrub; nay, on the contrary, it maketh it to grow and thrive, acquire freshness and delicacy, become green and bear fruit. This hidden secret is well known to the gardener, but those souls who are unaware of this bounty suppose that the gardener, in his anger and wrath, hath uprooted the shrub. Yet to those who are aware, this concealed fact is manifest, and this predestined decree is considered a bounty. Do not feel grieved or disconsolate, therefore, at the ascension of that bird of faithfulness; nay, under all circumstances pray for that youth, supplicating for him forgiveness and the elevation of his station.

- 3 I hope that ye will attain the utmost patience, composure and resignation, and I entreat and implore at the Threshold of Oneness, begging for forgiveness and pardon. My hope from the infinite bounties of God is that He may shelter this dove of the garden of faith, and cause him to abide on the branch of the Supreme Concourse, that he may sing in the best of melodies the praise and glorification of the Lord of Names and Attributes.

SWAB#169, BWF.379-380x, SW\_v10#19 p.340-341

2 در چنین وقوعات جانگداز حکمت بالغه الهی مندرج است مثل آنست که باغبان مهربان نهالی تر و تازه را از محل تنگی بیکان وسیعی نقل کند این انتقال سبب پژمردگی و افسردگی و اضمحلال آن نهال نیست بلکه سبب نشو و نما و حصول طراوت و لطافت و ظهور بار و برگ است ولی این سر ممکن در نزد باغبان معلوم اما نفوسیکه از این موهبت خبر ندارند گمان چنین کنند که باغبان آن نهال را بقهر و غضب از محلش ریشه کن نموده ولی نفوس آگاه را این سر مکنون معلوم و این قضای محتوم موهبتی محسوب لهذا شما از صعود آن طیر وفا مأیوس و محزون مگردید بلکه در جمیع احوال طلب مغفرت و علو درجات از برای آن نوجوان بخواهید

3 امیدوارم که نهایت صبر و سکون و رضای بقضا از برای شما حاصل گردد و من بدرگاه احدیت عجز و نیاز آرم و طلب مغفرت و عفو و بخشش نمایم و امیدم از الطاف بی نهایت حضرت احدیت آنست که آن حمامه حدیقه ایمان را در شاخسار ملا اعلی منزل و مأوی بخشد تا بابدع نعمات بحامد و نعوت رب الأسماء و الصفات بسراید و علیکما البهاء الأبهی

MMK1#169 p.194

## AB05042

*To: Baha'i Children of Cleveland, OH*

*Date: 1919-Apr-11*

- 1 O my dear children! Your letter was received. A degree of joy was attained that is beyond words or writing that, praise be to God, the power of the Kingdom of God hath trained such children who, from their early childhood, eagerly wish to acquire Baha'i education that they may, from the period of their childhood, engage in service to the world of humanity.
- 2 My highest wish and desire is that ye who are my children may be educated according to the teachings of Baha'u'llah and may

1 ای اطفال عزیز من نامه شما رسید و لکن چنان فرحی حاصل شد که بتحریر و تقریر نیاید که الحمد لله قوه ملکوت الهیه چنین اطفالی تربیت نموده که از سن طفولیت آرزوی تربیت بهائی دارند تا از صغر سن بخدمت عالم انسانی پردازند

2 نهایت آمال و آرزوی من اینست که شما که اطفال منید چنانکه باید و شاید بموجب تعالیم

receive a Baha'i training; that ye may each become a lighted candle in the world of humanity, may be devoted to the service of all mankind, may give up your rest and comfort, so that ye may become the cause of the tranquillity of the world of creation.

- 3 Such is my hope for you and I trust that ye may become the cause of my joy and gladness in the Kingdom of God.

SWAB#120, SW\_v10#11 p.221

حضرت بهاء الله تربیت بهائی شوید و هریک عالم انسانی را شمع نورانی گردید و در خدمت عموم بشر جانفشانی نمائید از راحت و آسایش خویش بگذرید تا سبب آسایش عالم آفرینش گردید

- 3 امیدم چنانست که چنین گردید و سبب سرور و شادمانی من در ملکوت الهی شوید

MMK1#120 p.138

## AB05807

*To: Sophia Engelhorn, in Santa Rosa, CA*

*Date: 1919-Apr-11*

O one attracted to the Kingdom of Abha! Your letter arrived. It showed that you have perfumed your nostrils with the musk-scattering fragrances of the gardens of the Kingdom, heard the glad-tidings of God's bounty from the celestial herald, and illumined your heart with the light of guidance. Blessed are you for becoming the manifestation of such favors and the recipient of such grace. You had written about the power of attraction of the friends of God and the handmaids of the Merciful. At this news we offered thanks to God that, praise be to God, in those cities the light of truth has shone forth and souls have torn asunder the veils of superstitions and traditions and attained their goal. Convey my respectful greetings to the friends of God and handmaids of the Merciful - Mr. and Mrs. Bush, Juanita Storch and her mother, Dr. and Mrs. Tudisham, and the Griffith sisters. Upon thee be the Most Glorious Splendor.

BSTW#235

**AB06879***To: Elizabeth Herlitz, in Chicago**Date: 1919-Apr-11*

O thou who art enkindled with the fire of the love of God! Thy letter was received. From thy joy, joy was produced for me as well, for praise be to God, that candle was lit and the night-chamber of heart and soul became bright and radiant. Look not to thine own capacity and capability. Turn thy gaze to the Abha Kingdom, for that eternal rain of bounty causes flowers and tulips to grow from rock, and the rays of the Sun of Reality nurture brilliant diamonds in the heart of stone. As much as thou art able, increase in hope and strive until the greatest bounty unveils its countenance and heavenly grace encompasses thee. Convey to thy dear respected husband the utmost love and kindness from me. And upon thee be the Most Glorious Glory.

SW\_v10#11 p.221

**AB01507***To: Howard Macnutt, in Brooklyn**Date: 1919-Apr-13*

- <sup>1</sup> O longtime friend! One month ago a letter was written to Mrs. MacNutt, and now two letters dated February 18 and 21, 1919 have arrived from you. Their contents demonstrated steadfastness and firmness in the Kingdom of the Glorious Lord. For today any wise and far-sighted person who awakens and becomes aware of future mysteries will realize that nothing but the power of the Covenant can move the hearts of the world, just as the Old and New Testaments spread the Cause of Christ throughout the world and were the pulsating force in the body of the world. A tree that has roots will bear fruit, while a rootless tree, even if tall and thick, will wither and ultimately become like wood fit for the fire. The divine Covenant is like the Most Great Ocean - one wave will cast all accumulated foam upon the shore.

<sup>1</sup> ای مونس قدیم یک ماه پیش نامه‌ئی بمسیس مکات مرقوم گردید و حال دو مکتوب بتاریخ ۱۸ و ۲۱ شباط ۱۹۱۹ از شما رسید مضمون دلیل بر ثبات واستقامت در ملکوت ربّ جلیل بود زیرا امروز هر عاقل هوشیاری و عاقبت‌بینی بیدار شود و واقف اسرار مستقبل گردد که جز قوه میثاق قلب آفاقرا بحرکت نیارد چنانکه عهد قدیم و عهد جدید امر حضرت مسیح را منتشر در آفاق نمود و قوه نابضه در جسم عالم بود شجره‌ئیکه ریشه دارد ثمر دهد والا درخت بی‌ریشه ولو بلند و قطور باشد پژمرده و افسرده و عاقبت مانند حطب لایق آتش گردد میثاق الهی مانند دریای محیط اعظم است یک موج زند و جمیع کفهای متراکه را بساحل اندازد

2 In any case, praise be to God that aware souls have no purpose except the exaltation of the Word of God and the diffusion of the divine fragrances. This is the firm foundation. Now is like the morning time when the rays of the Sun of Truth have spread. We must strive to awaken sleeping souls, make the heedless mindful, and bring the divine teachings, which are the spirit of this age, to the ears of the people of the world. They must be published in newspapers and eloquently explained in gatherings. The approach should be like Paul's and the faith like Peter's. This sweet fragrance will perfume the nostrils of the people of the world, and this spirit will bring dead souls to life. The foul odors of violation have temporarily caused a pause in the Cause of God, otherwise the divine teachings would spread rapidly like sunlight.

3 Your collection of 'Abdu'l-Baha's talks which you intend to publish is very appropriate. This service will cause your face to shine in the Abha Kingdom and make you the object of praise and gratitude among the friends of East and West. However, utmost care must be taken that they are the exact talks and that no alterations have been made by previous translators. Convey my utmost kindness and respect to the honored maid-servant of God, Mrs. MacNutt. And upon you be the Most Glorious Glory.

SWAB#189x, BSC.547 #988x, SW\_v10#08 p.153

2 باری الحمد لله که نفوس آگاه را مقصدی جز اعلاء کلمه الله و نشر نفعات الله نه اینست اساس متین حال مانند وقت صباح است که انوار شمس حقیقت منتشر شده باید کوشید تا نفوس راقده بیدار گردند و غافلان هوشیار شوند و تعالیم الهی که روح اینعصر است بمسامع اهل جهان برسد در جراند انتشار یابد و در محافل بنطق فصیح بلیغ تشریح گردد مسلک باید مسلک بولسی باشد و ایمان ایمان بطرسی این نفعه طیبیه مشام اهل آفاقرا معطر نماید و این روح نفوس مرده را زنده نماید رواج منتهه نقض موقتاً سبب توقف امر الله گشته و الا تعالیم الهی مانند نور آفتاب سریع الا انتشار بود

3 نقطه‌های عبدالبهاء را که جمع نمودی و مقصدتان طبع و نشر آنست بسیار موافق این خدمت سبب آن گردد که در ملکوت ابهی رخ برافروزی و در نزد احبای شرق و غرب مورد ستایش و شکرانه شوی ولی باید نهایت دقت را نمود که عین نطق باشد و تحریفی از مترجمین سابق واقع نشده باشد بامه الله المحترمه مسیس مکات نهایت مهربانی و احترام از قبل من ابلاغ دار و علیک البهاء الأبهی

MNMK#128 p.243x, MMK1#189 p.216x,  
MMK5#095 p.080x

## AB06503

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1919-Apr-13

1 O thou whom God hath chosen to exalt His Word among the people! Thy brilliant letter hath arrived, indicating thy attraction to the divine fragrances and thy firmness in God's Covenant.

2 Blessed art thou for having served the Cause of God, being a pure youth, for having spread the fragrances of God while a faithful adult, and for having stood firm in the religion of God as an illustrious elder.

1 یا من اختاره الله لاعلاء کلمته بین الوری قد حضرت غیقتک الغراء الدالة علی انجذابک بنفعات الله و ثباتک علی میثاق الله

2 طوبی لک بما خدمت امر الله و کنت فتی زکیاً و نشرت نفعات الله و انت کهلاً و فیا و استقامت علی دین الله و کنت شیخاً جلیلاً

- 3 I beseech God to assist thee in all affairs and make thee a sign of guidance among the people, speaking in praise of God, assured by God's grace, content and well-pleasing among God's loved ones.
- 4 I was gladdened by the return of thy dear son from Paris, he who is companion to the ambassador. I beseech God to make him a righteous successor to thee who will preserve the edifice thou hast built through the power of the Covenant, whose height reaches the seven spheres.
- 5 Upon thee be the Most Glorious Glory.

3 اسئل الله ان يؤيدك في جميع الشئون و يجعلك آية الهدى بين الورى ناطقاً بالثناء على الله مطمئناً بفضل الله راضياً مرضياً بين احباء الله

4 و انا استبشرت برجع ابنك العزيز من باريس و هو اليك السفير اسئل الله ان يجعله خلفاً صالحاً لك يحافظ على البنيان الذى بنيت به بقوة الميثاق و يناغى في علوه السبع الطباق

5 و عليك البهاء الأبهى

BRL\_DAK#0921, SAHA.000 (?)

## AB06727

*To: Aqa Mirza Baqir Bassar, in Babul*

*Date: 1919-Apr-13*

- 1 O melodious dove! In praise of the Lord, truly you have never fallen short in divine glorification and attributes. Like a sweet-singing bird in the rose garden of mysteries, you have raised an eloquent and profound song. Do not look to the present condition - these flowing verses will in the future be inscribed in pure gold in the divine court and palace, and will be chanted with the most wondrous melodies in gatherings of remembrance and praise. Truly you have endured much hardship and reached a state of weakness. It is hoped that your triumphant spirit is in the utmost strength. Be gladdened by the divine glad-tidings. Convey wondrous and most glorious greetings to all your relations.
- 2 And upon you be the Most Glorious Glory
- 3 O Bassar, please deliver the enclosed letter to His Honor the Trustee.

1 ای حمامه خوش الحان در ستایش حضرت پروردگار فی الحقیقه در محامد و نعوت الهیه هیچ وقت قصور ننودی و مانند مرغ خوش آهنگ در گلشن اسرار گلبانگ فصیح و بلیغی زدی نظر بحال حاضره منما این اشعار آبدار در آینده بذهب ابریز در ایوان و دیوان الهی مرقوم گردد و بابدع نغمات در محافل ذکر و ثنا ترتیل گردد فی الحقیقه بسیار مشقت کشیدی و بدرجه ناتوانی رسیدی امید است که روح پرفتوح در نهایت قوت باشد و مستبشر بشارات الهی باش بجمع متعلقین تحیت ابدع ابهی برسان

2 و عليك البهاء الأبهى

3 یا حضرت بصار ورقه جو فرا بحضرت امین برسانید

MUH3.022-023

**AB09584***To: Farah Khanum, in Abadih**Date: 1919-Apr-20*

O attracted leaf! Your letter was received. The honored mother attained the privilege of visiting the Holy Threshold, and you too are permitted to attain His presence whenever possible in the future. I hope that through the favors of the Blessed Beauty you may become so attracted that you will set ablaze with the fire of the love of God the capable women of that region. And upon you be the Most Glorious Glory.

ای ورقه منجذبه نامهات رسید والده محترمه  
بتقبیل عتبه مقدسه فائز گردید و تو نیز در  
آینده هر زمان ممکن گردد اجازه حضور داری  
از الطاف جمال ابی امیدوارم چنان منجذب  
گردی که نساء مستعده آن اقلیم را بنار محبه  
الله مشتعل نمائی و علیک البهاء الأبھی

VAA.218-218b

**AB09593***To: Agah, Ruha daughter of Sirajul-Hukama, in Abadih**Date: 1919-Apr-20*

O assured leaf! Your letter was received. You began to lament and wail due to being deprived of pilgrimage to the Sacred Threshold, and wrote your letter with complete longing. Do not be sorrowful. My hope is that the reward of pilgrimage to the Blessed Threshold will be ordained for you. Although you are physically distant, yet I hope that your spirit is present in the circumambulating-place of the Supreme Concourse. And upon you be the Most Glorious Glory.

ای ورقه موقنه نامهات رسید بسبب حرمان از  
زیارت عتبه مقدسه ناله و حنین آغاز نمودی و  
به حسرت تمام بتحریر نامه پرداختی محزون مباش  
امیدم چنانست که اجر زیارت آستان مبارک  
در حق تو مقدر گردد هر چند به جسمت دوری  
ولی انشاء الله روح در مطاف ملا اعلی موجود  
و علیک البهاء الأبھی

VAA.220-220a

**AB00245**

*To: Unknown, in Tihiran*

*Date: 1919-Apr-25*

O thou honourable martyr and pioneer of the Cause of God! The letter which you had written on the 19th of December 1918, arrived the 5th of February 1919. In spite of lack of time it was read with the utmost attention together with the enclosed letters. It gave us the glad tidings of the good health, safety, joy and fragrance of the friends of the Merciful. In this day one cannot conceive of greater news, for in these years of agitation hearts were in anxiety and affliction. This universal storm was so bewildering, so terrific, so frightful that reason could not conceive that this oppressed people would be protected and safe in all countries. This is only from the decisive and extraordinary power of His Highness the Desired One—may the spirit of existence be sacrificed to the feet of His friends!

Consider that in all countries these oppressed people were in the hands of tyrants; in the days of peace and concord, of general tranquillity and comfort they were without help and support, subject to every tyrant, and inflicted with every calamity. Now, thanks to the assistance and favor of the Eternal Beauty, such a great miracle has become manifest and clear. During the years when all the peoples of the world were in infinite trouble and torment, in the utmost distress, commanded, subjugated, deprived and devoid of reason, these oppressed ones, through the power of the divine teachings and of everlasting confirmation, were everywhere in the utmost tranquillity and composure. What miracle greater than this? If any one stops to think one instant, he will not find a greater proof.

Although Abdul-Baha had striven to the utmost of his power in this praiseworthy Cause prior to the declaration of the war, and so much have we said and spoken in connection with the lines of conduct, but without the favor of God we are nothing, absolutely nothing. This brilliant victory and this remarkable protection are exclusively ascribed to the blessings of the Eternal Beauty—may my spirit be a sacrifice to His friends!—otherwise human power is absolutely impotent.

The tastes and inclinations of the people of Persia have decidedly changed; religious habits have disappeared and eventually unworthy habits may prevail in Persia. But rest assured the power of the Cause of God shall conquer and waves from this infinite sea shall surge and roll away, casting out upon the shore these foams and verily our legions shall have the victory.

This is what He says in explicit terms in the Ishrakat: "Religion is a brilliant light and a strong fortress for the protection and comfort of the people of the world. If the lamp of religion remains veiled, chaos will take place, the luminary of justice and of equity, and the sun of rest and security, will be deprived of light. Any one who knows will ever bear witness."

Consider what has been perpetrated by the miserable party in Russia! How they have destroyed this imposing empire and caused this mighty edifice to crumble into dust, and at present they are in a hopeless state. The state of affairs has become so acute that the pure and chaste women of Russia have brought their complaint before the great powers of the League of Nations, saying that this unprincipled party is forcing us to become public property. High and low, everyone has been vilified. The veil of shame has been entirely rent asunder and the mass of the people have attained a stage of savagery. Consider, that fifty years ago the Supreme Pen foretold these events: "Verily, our armies will have the victory." Soon they will find themselves disappointed and at a loss they will have to follow the commands.

In Persia we see now the beginning of heedlessness and the first manifestations of neglecting religion. If this state of things is not stopped by the power of the divine teachings, it will soon be chaos and distress, eternal vileness and shame. I take refuge in God in this impossible assumption.

The sacred Manifestations were not known in the first cycles and the fruit of their mission had not been discovered. But in this spiritual age, in this divine time the exaltation and the luminosity, the truth and the greatness of the Cause of God have become manifest and evident as the sun in all regions. All wise men witness that these divine teachings are the very spirit of this age, and the light of this cycle; humanity will never find peace and tranquillity without the spreading of these teachings, nor will it attain perfect civilization.

In all temples, gatherings, assemblies of the West Abdul-Baha has spread these teachings most forcibly. Not a single person could oppose him, nobody raised an objection. Everyone listened, and with great applause and in the utmost respect manifested their approval. No one was found who said: "This is only the legends of the past." Even in a meeting of atheists a detailed address was delivered. Everybody approved of it and it was published in the American papers. Likewise in Oxford (England) an address was given, and also at the University of California in San Francisco [Stanford] were explained a part of the divine teachings. Everywhere I met with approval, but

the Persians are still asleep. So great a blessing has been manifested in Persia, such a bejeweled crown has been set on its head - but a thousand times alas! that the Persians do not appreciate it and are suffering for neglecting religion. May God end it well.

Praise be to God! All future events were clearly, openly and explicitly revealed in the previous Tablets, some fifty years ago, others thirty years ago. All have come to pass, and yet the Persians are negligent!

The Eternal Beauty - Glory be to His Greatest Name!- proclaimed this Supreme Cause under fetters, hoisted this remarkable standard in the midst of prison and has given rise to such commotion! Yet the Persians are slumbering! The people of the West consider the East as inhabited by wild tribes and refer to it as a vile race, low and unfavored; now the power of the Greatest Name has had this deep effect in the hearts of the people of the West and in all the countries of the world there are groups respecting Persia.

Notwithstanding the manifestations of this great power, the Persians are still unaware and immersed in heedlessness. Be admonished, ye people of light! The one to whom God has refused the light, he is deprived thereof.

In brief, we hope that the friends of God will be confirmed in the path of guidance and will remain and abide at the threshold of the Eternal Beauty.

Upon thee be Baha-el-Abha!

SW\_v10#06 p.105-107

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## AB00306

*To: Zia M Bagdadi, in Chicago*

*Date: 1919-Apr-25*

O thou who art firm in the Covenant! Thy numerous and successive letters have arrived and we have become acquainted with their contents. Now we respond to all the questions thou hast asked, due to my abundant love for thee and my tenderness towards thee. I beseech God to assist all to achieve joy and fragrance, to transform all darkness into a light by which all existence shall be illumined, and to make hearts so united

and intermingled as water is mingled with wine, until all arise to exalt the Word of God and spread His teachings, and abandon every mention and thought that does not result in a gift from God.

As to Dr. Barton-Peak, you must treat her with kindness and courtesy, for this is the way of the people of the Covenant. I beseech God to make her a sign of steadfastness throughout all regions.

As to Mr. George Lesch, he has attained the presence of his Lord in the Most Glorious Kingdom, and he says, "Would that my people knew how my Lord has forgiven me and made me a sign of mercy in the world of lights!"

As to the attention of the colored race to the praiseworthy station, this is what was promised in the Scriptures and Tablets from the All-Loving Lord. We rejoice at these great tidings and we hope that the fellowship between the white and black races will increase and that estrangement will vanish in this promised age, until they become intimate friends, steadfast in loyalty, and brethren reclining upon couches, face to face, attracted to the manifest light.

As to your dear daughter, name her after her late grandmother Habibih or Parvin.

As to the book of Mirza Mahmud-i-Zarqani, there is no objection to its translation into English and its circulation particularly among the friends.

As to Chinese, Japanese and Hindu students, there is no objection to their being admitted into your spiritual gatherings and meetings.

And as for the printing of Tablets and letters, this is dependent upon and conditioned on the opinion of the Convention's Executive Committee so that it may not cause confusion of minds.

Every recent ruling is acted upon as general conditions change and transform, and for this reason a new ruling is issued that modifies the previous ruling.

As to the Star of the West, it would be better if it were mixed English and Persian, and Ahmad Sohrab has in recent days acquired skill in Persian. And all Baha'i letters and books must be under the administration of the Convention's Executive Committee, but you must be considerate of Miss Mary Lesch's feelings so that she is never distressed.

As to those souls who have purified their consciences and made good their inner selves and found peace in the remembrance

of their Lord and turned their faces sincerely toward God and have traveled to the East and West and South and North of the earth diffusing the divine fragrances - there is no doubt that divine confirmations and heavenly assistance will reach them in all circumstances and conditions. Blessed are the souls who assist this illumined company and spiritual band.

As to the Secret of Divine Civilization and the Traveller's Narrative, these are among the important treatises that revive souls and civilize them and train them in good conduct and wise governance, so pay close attention to them. O ye distinguished ones, do not waste your time in useless discussions that yield no benefit. Your task is to exalt the Word of God and spread the divine fragrances.

As to my being forbearing with some souls who are weak in faith, this springs from the Most Great Kindness, for "hadst thou been harsh and hard-hearted, they would have dispersed from around thee." This is the basis of my dealings with the weak, and ye have in the Messenger of God a goodly example. In these days a letter arrived from Ibn-i-Asdaq containing articles he had sent you to print in the Star of the West - there is no objection to publishing them. Convey my greetings and longings to all the friends in those far-reaching shores. Upon thee be salutations and praise....

SW\_v10#06 p.107-108x, BSTW#264, BSTW#265

## AB03896

*To: Nickerson, Mr et al., in Chicago*

*Date: 1919-Apr-25*

1 O my God! O my God! Verily Thy servant, humble before the majesty of Thy divine supremacy, lowly at the door of Thy oneness, hath believed in Thee and in Thy verses, hath testified to Thy word, hath been enkindled with the fire of Thy love, hath been immersed in the depths of the ocean of Thy knowledge, hath been attracted by Thy breezes, hath relied upon Thee, hath turned his face to Thee, hath offered his supplications to Thee, and hath been assured of Thy pardon and forgiveness. He hath abandoned this mortal life and hath flown to the kingdom of immortality, yearning for the favour of meeting Thee.

1 الهی الهی انّ عبدک الخاضع لعرّة ربوبیتک  
الخاضع بباب احدیتک قد آمن بک وبآیاتک و  
صدق بکلماتک و اشتعل بنار محبتک و خاض  
فی غمار بحار معرفتک و انجذب بنفحاتک و  
توکل علیک و توجه الیک و تضرع بین یدیک و  
اطمئن بعفوک و مغفرتک قد ترک هذه النشأة  
الفانیة و طار الی ملکوت البقاء متمنیاً فیض  
اللقاء

- 2 O Lord, glorify his station, shelter him under the pavilion of Thy supreme mercy, cause him to enter Thy glorious paradise, and perpetuate his existence in Thine exalted rose garden, that he may plunge into the sea of light in the world of mysteries. Verily, Thou art the Generous, the Powerful, the Forgiver and the Bestower.
- 3 O thou assured soul, thou maidservant of God...! Be not grieved at the death of thy respected husband. He hath, verily, attained the meeting of his Lord at the seat of Truth in the presence of the potent King. Do not suppose that thou hast lost him. The veil shall be lifted and thou shalt behold his face illumined in the Supreme Concourse. Just as God, the Exalted, hath said, "Him will we surely quicken to a happy life." Supreme importance should be attached, therefore, not to this first creation but rather to the future life.

2 رَبِّ اَكْرَمْ مَثْوَاهُ وَ اَجِرْهُ فِي جَوَارِ رَحْمَتِكَ الْكُبْرَى وَ ادْخُلْهُ فِي فِرْدَوْسِكَ الْاَعْلَى وَ ادْخُلْهُ فِي حَدِيقَتِكَ الْغَلِيَا حَتَّى يَخْضُ فِي بَحَارِ الْاَنْوَارِ فِي عَالَمِ الْاَسْرَارِ اَنْتَ الْكَرِيمُ الْعَزِيزُ الْعَفُوُّ الْوَهَّابُ

3 اَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ اَمَةُ اللهِ مَسِيَسِ مَا بَلِ نِيَكْرَسُونَ لَا تَبْتَنِّسِي مِنْ وِفَاتِ قَرِينِكَ الْمُحْتَرَمِ اِنَّهُ اَدْرَكَ لِقَاءَ رَبِّهِ فِي مَقْعَدِ صَدَقٍ عِنْدَ مَلِيكَ مُقْتَدِرٍ وَ لَا تَنْظُنِّي اَنْتَ ضَيِّعَتَهُ سَيَنْكَشِفُ لَكَ الْغَطَاءُ وَ تَجْدِي وَجْهَهُ مُنَوَّرًا فِي الْمَلَأِ الْاَعْلَى كَمَا قَالَ اللهُ تَعَالَى وَ لَنُحْيِيَنَّ حَيَوَةً طَيِّبَةً فَلَا عِبْرَةَ فِي النَّشْأَةِ الْاُولَى بَلْ اِنَّ الْاَهَمِّيَّةَ الْكُبْرَى فِي النَّشْأَةِ الْاُخْرَى وَ عَلَيْهِ وَ عَلَيْكَ التَّحِيَّةُ وَ الثَّنَاءُ

SWAB#165, BPRY.041-042x, BSTW#436

MMK1#165 p.191

## AB12091

To: Riyad Salim, in Lausanne

Date: 1919-Apr-26

- 1 O youth of the All-Merciful! Two letters have arrived from you, one dated April 3, 1919 and the other dated March 14, 1919. I have reviewed their contents which brought me joy, delight, gladness and happiness, as they are evidence of your firmness in the Covenant and Testament and your attainment to the highest degrees of success and prosperity, for you have turned your face purely to God and found peace in His remembrance. Hearts were greatly gladdened by your good news that the friends are enjoying comfort and prosperity and have become united in views and agreed upon serving the Cause of God, especially the arising of the honored handmaiden of God, Miss Tauber, who is soaring day and night in spreading the teachings of the Kingdom in Stuttgart and also in Switzerland with her distinguished spouse. They supplicate God morning and evening. I beseech God to heal their unique son Fereydown and prepare for them guidance in their affairs.

1 اَيُّهَا الْفَتَى الرَّحْمَانِي قَدْ حَضَرَ مِنْكَ تَحْرِيرَانِ أَحَدُهُمَا مُؤَرَّخٌ بِهِ ٣ أَيْرِل ١٩١٩ وَ الْآخَرُ مُؤَرَّخٌ بِتَارِيخِ ١٤ مَارِس ١٩١٩ وَ أَطْلَعْتُ بِمِضَامِينِهِمَا الَّتِي أَوْرَثْتَنِي فَرَحًا وَ سُرُورًا وَ بَهْجَةً وَ حُبُورًا حَيْثُ أَنَّهُمَا دَلِيلٌ عَلَى ثُبُوتِكَ فِي الْعَهْدِ وَ الْمِيثَاقِ وَ وَصُولِكَ إِلَى أَعْلَى مَرَاقِي الْفَلَاحِ وَ النَّجَاحِ لِأَنَّكَ اخْلَصْتَ وَجْهَكَ لِلَّهِ وَ اطْمَئِنَّتَ نَفْسَكَ بِذِكْرِ اللَّهِ وَ قَدْ انْشَرَحْتَ الصَّدُورَ جَدًّا بِمَا بَشَّرْتَ بِهِ بِأَنَّ الْأَحْبَاءَ مَتَمِّتِينَ بِالرَّاحَةِ وَ الرِّخَاءِ وَ أَصْبَحُوا مُتَحَدِّينَ الْآرَاءِ وَ مُتَّفَقِينَ عَلَى خِدْمَةِ أَمْرِ اللَّهِ بِالْأَخْصِ قِيَامِ حَضْرَةِ أَمَةِ اللَّهِ الْمُصُونَةِ السَّتِّ طَائِرِهِ لَيْلًا نَهَارًا فِي نَشْرِ تَعَالِيمِ الْمَلَكُوتِ فِي اسْتَوْتِكَارَتِ وَ إِضْطَاعٍ فِي سُوَيْسِرَا مَعَ قَرِينِهَا الْجَلِيلِ وَ يَتَبَتَّلَانِ إِلَى اللَّهِ غَدَوًا وَ آصَالًا وَ اسْتَلَّ اللَّهُ أَنْ يَشْفِيَ نَجْلَهُمَا الْفَرِيدَ فَرِيدُونَ وَ يَهَيِّأَ لَهُمَا مِنْ أَمْرِهِمَا رَشْدًا

- 2 You have done well to engage in studying civil and social sciences and to become acquainted with Iranian students, but you must be cautious with Dhaka al-Saltaneh as he has connections with Haji Siyyid Yahya Dawlatabadi. Convey my supreme greetings to Mr. Herrgott and his esteemed wife, for they are striving with a steadfast heart and sincere resolve in spreading God's teachings day and night. I am greatly pleased by the unity of hearts of the friends, their united souls, their brilliant success, and the joyful and delighted acceptance of divine teachings by souls.
- 2 و نعم ما عملت حيث اشتغلت بتحصيل العلوم العمرانيّة و الاجتماعيّة و تعارفت مع الطلبة الايرانيين ولكن عليك بالاحتياط مع ذكاء السلطنة حيث له الفة مع الحاج سيد يحيى دولت آبادى و بلغ تحياتى الفائقة الى حضرة مستر هرّجول و قرينته المحترمة لانهما يجتهدان بقلب ثابت و عزم صادق فى نشر تعاليم الله ليلاً و نهاراً و لقد انشرفت صدراً من اتفاق قلوب الأحباء و اتّحاد نفوسهم و نجاحهم الباهر و اقبال النفوس على التعاليم الالهية بفرح و سرور
- 3 You must exert worthy efforts to attract the Theosophists in Geneva, Lausanne and throughout Switzerland, for they are truly ready to be attracted by the divine fragrances and to be enkindled by the fire of God's love. It has been proven to philosophers and intellectuals of Europe and America that breaking the power of materialistic teachings is impossible except through the teachings of Baha'u'llah, otherwise the world is doomed, for materialistic teachings are spreading their wings swiftly in Russia and will flow to other regions of Europe. Look at the Bolsheviks and the speed of their spread. Nothing can resist this spread except a conquering, pure, sanctified and heavenly force, for darkness can only be dispelled by light.
- 3 عليكم ببذل الهمة الوفيّة فى جذب التيوزوفيين فى جنوا و لوزان و عموم اقليم سويسرا لانهم فى الحقيقة مستعدون للانجذاب بنفحات الله و الاشتغال بنار محبة الله و قد ثبت عند الفلاسفة و العقلاء من اوروپا و امريكا ان شوكّة التعاليم الماديّة كسرهما مستحيل و ممنوع الا بتعاليم بهاء الله و الا على الدنيا العفّاء لأنّ التعاليم الماديّة ينتشر جناحها بكلّ سرعة فى روسيا و ستسرى فى سائر اقاليم اوروپا فانظر الى البلشفيك و سرعة انتشارها و لا يكاد يقاوم هذا الانتشار الا قوّة قاهرة طاهرة مطهّرة ملكوتيّة لأنّ الظلام لا ينكشف الا بالنور
- 4 I was gladdened by your reading of books and writing of this letter, but to protect your eyes you must be moderate in study and writing. Enclosed with this letter is a message for the respected Consul Schwarz and his esteemed wife - deliver it to them. Convey my greetings and praise to all the friends of God in Switzerland.
- 4 و قد استبشرت بقرائتك للكتب و كتابتك لهذا الخطاب ولكن حفظاً لعينيك عليك بالاعتدال فى المطالعة و الكتابة و فى طيّ هذا المكتوب خطاب للشخص المحترم قونسل شوارز و قرينته المحترمة سلّمه ليدهما و بلغ تحيتى و ثنائى على جميع احباء الله فى اقليم سويسرا
- 5 Upon you be the Most Glorious Glory.
- 5 و عليك بهاء الأبهى
- 6 My Lord, my hope, my refuge, my aspiration, my shelter and my haven! Your maidservant who supplicates to You and relies upon You has turned to You, depending on Your pardon and forgiveness and hoping for Your grace and bounty, that she may take shelter in the cave of Your mercy and find refuge in the protection of Your greatest mercy. Lord! Facilitate her desires, answer her prayers and honor her resting place. Verily
- 6 ربّ و رجائى و ملجأى و منائى و معاذى و ملاذى انّ امتك المبتله اليك المتوكّلة عليك قد رجعت اليك معتمدة على عفوك و غفرانك و متمنيّة لطفك و احسانك حتّى تتأوى الى كهف رحمتك و تستجير فى جوار رحمتك الكبرى رب يسر منهاها و استجب دعاها و اكرم

You are the Forgiving, the Generous, the Possessor of Grace,  
the Merciful, and verily You are the Great One.

مَنَوَاهَا أَنْتَ أَنْتَ الْغَفُورُ الْكَرِيمُ ذُو الْفَضْلِ الرَّحِيمِ  
وَأَنْتَ أَنْتَ الْعَظِيمُ

BRL\_DAK#0476

## AB00946

*To: Roy C Wilhelm, in New York*

*Date: 1919-Apr-26*

O thou who art firm in the Covenant!

Your numerous letters have been received and their contents noted. In every age and cycle, in the time of Moses, of His Holiness Christ and of His Holiness Mohammed as well as after these sacred Manifestations, some people of evil intention have been found and have sown the seeds of discord and of sedition. Even after Christ, Arius, the well-known Patriarch, was the cause of a widespread schism in the Cause of God and intense agitation among the believers. His followers numbered even three million, and he as well as his successors exerted the utmost effort in order to produce a great split and a widespread commotion in the Religion of God. But eventually the power of Christ exterminated and utterly destroyed them all to the extent that no trace (of them) has been left. These people are like the froth that gathers on the surface of the sea; a wave surges from the ocean of the Covenant and through the power of the Abha Kingdom will cast these foams ashore. In the Koran it is mentioned: "As to the foam, it is quickly gone; and as to what is useful to man, it remaineth on the earth." These corrupt thoughts that emanate from personal and evil intention will all vanish, whereas the Covenant of God shall remain stable and secure....

The design that Mr. Bourgeois has prepared and has indeed striven hard therein has been received. Blessedness awaiteth him, and a goodly home. Convey, on my behalf, the utmost love and kindness to thy respected parents. As it has been previously wired, communicate directly with Haifa. Convey to Miss Lloyd my greeting and my kindness. I have the utmost longing for Mr. Bourgeois. In reality, this respected personage is worthy of praise....

You had written concerning the Wednesday evening gathering which was in the utmost spirituality. From this distant region

I felt the fragrance of that meeting. Attach great importance to the Japanese people. Mrs. Magee should continually communicate with them. As to Miss Rude and the aunt of Mr. Edsall, convey to them my greeting....

Thou hadst written that the health of thy father and mother has improved; this news has made us very glad....

SW\_v10#05 p.095x

## AB02082

*To: Schwarz, Albert et al., in Lausanne*

*Date: 1919-Apr-26*

- 1 O two blessed souls! Your letters were received and a brief reply is being written. You are truly rendering a mighty service to universal peace, the unity of the world of humanity, fellowship among all people, and good understanding between all nations. You are raising the call to the divine Kingdom and giving eternal life to every soul through the divine teachings. All the peoples of the world are opposed to each other and day by day their misunderstanding increases. This is why the fire of war has reached to the heavens. But you show the utmost kindness and affection to all peoples and religions of the world. Therefore I hope that through divine confirmations you will succeed in all things and like bright candles dispel the darkness that has overtaken hearts and illumine them with the light of the greatest guidance. The Covenant meeting that you have organized will surely receive confirmations, for the motivating force in the arteries of the world is the power of the Covenant. Without this power, spirituality cannot be attained and illumination will not become manifest.
- 2 Convey the most wonderful Abha greetings to all the friends, especially to Feridun, Farideh and Bahram. I hope that divine favors will encompass them and that comfort and ease will be achieved for Feridun.
- 3 Regarding the journal you wrote about, whether in German or Esperanto is fine, but all discussion must be about the teachings of Baha'u'llah, not beliefs saying "the teachings of Baha'u'llah are such and such." Today the spirit of this age is the teachings of Baha'u'llah, and all rational souls are ready to

ای دو نفس مبارک نامه‌های شما رسید مختصر  
جواب مرقوم میگردد فی الحقیقه خدمت عظیمی  
بصلح عمومی و وحدت عالم انسانی و الفت بین  
عموم بشر و حسن تفاهم بین کل ملل مینمائید  
ندا بملکوت الهی میکنید و هر نفسی را بتعالیم  
الهیّه حیات ابدی میبخشید جمیع طوائف عالم  
ضد یکدیگرند و روز بروز بر سوء تفاهم می‌افزایند  
اینست که نائرهء حرب بعنان آسمان رسید مگر  
شماها که با جمیع ملل عالم و ادیان در نهایت  
روح و ریحان مشفق و مهربانید لهذا امیدوارم  
که بتوفیقات الهیه در جمیع شئون موفق گردید و  
مانند شمعهای روشن ظلمات مستولیه بر قلوب  
را زائل و بنور هدایت کبری روشن نمائید انجن  
میثاقی که تشکیل نموده‌اید البته تأیید خواهید  
یافت زیرا قوهء نابضه در شریان عالم قوهء میثاق  
است جز باین قوت روحانیت حاصل نگردد و  
نورانیت ظاهر نشود

2 جمیع احبّاء را تحیت ابدع اهی برسانید  
علی‌الخصوص فریدون و فریده و بهرام را  
امیدوارم که الطاف الهی شامل گردد و از  
جهت فریدون راحت و آسایش حاصل شود

3 اما در خصوص جریده مرقوم نموده بودید چه  
بلسان آلمانی و چه بلسان اسپرانتو موافق است  
ولکن باید همه بحث از تعالیم حضرت بهاءالله  
باشد نه از عقاید که تعالیم حضرت بهاءالله چنین

hear it. Name it "The Sun of Truth" and make its title "The Unity of Mankind, Universal Peace, Universal Religion." And upon you both be the Most Glorious Glory.

BBBD.433-434

است چنین است امروز روح این عصر تعالیم  
بهاءالله است و جمیع نفوس عاقله مستعد استماع  
آن و اسمش را شمس حقیقت بگذارید و عنوان  
را وحدت عالم انسانی صلح عمومی دین عمومی  
قرار دهید و علیکم البهاء الأبهی

BRL\_DAK#0615, MKT3.313, BBBD.432

## AB02692

*To: Joseph H Hannen, in Washington, DC*

*Date: 1919-Apr-26*

O you who are firm in the Covenant! Your detailed letter dated March 10, 1919 was received. It brought great joy and delight that, praise be to God, the friends in Washington are in the utmost spirit and fragrance and are conducting themselves according to the Covenant and Testament. They are kind to one another and are self-sacrificing in promoting the heavenly teachings. Assuredly divine confirmations will be their helper and supporter and the manifest light will illumine their eyes.

As for your question about Easterners: Show the utmost association, love and kindness to Eastern Indians, Chinese and Japanese, for they have no ulterior motives or illness. However, if any Iranian or Arab comes to those parts and does not have in hand a letter of recommendation with my handwriting and signature, you must not associate with them at all. Perhaps they come to those parts merely to cause harm, enmity, corruption and cast doubts. But the blessed souls will necessarily have a letter of recommendation from me in hand.

I ask God that your respected wife and children may all be successful beneath the shadow of the Covenant in achieving their greatest hopes. Mirza Ahmad Sohrab has surely reached that region by now and meets with you in love. Convey my greetings and kindness to him. And I seek divine assistance and favor for your mother, Minola, Miss Fanny and Alma Knobloch. Convey my utmost kindness to them.

And upon you be the Most Glorious Glory.

SW\_v10#05 p.094-095

## AB00818

To: Unknown, in Tihiran

Date: 1919-Apr-27

- 1 O my God! O my God! I commune with Thee and I am immersed in the ocean of sorrows and fallen upon the dust of separation from the intensity of afflictions. O God! Not a single day passes by that I hear not the lamentations and groaning of Thy sincere ones for the demise of a well-favored soul among Thy faithful servants, and not a single night goes by in which I hear not the voice of the crier announcing the name of a sanctified soul who hath taken its flight to the realms above. My tears pour forth and my limbs art set ablaze. I wail as the one bereaved of her child and lament as the one hit by a great calamity.
- 2 In this condition, I heard the news of the passing of the Hand of Thy Cause in the Land of Ta, that illustrious being, that noble scholar, the wayfarer on the right course leading to the straight path, the promulgator of Thy sweet savors among the sincere ones, and long-suffering in Thy trials among the afflicted.
- 3 O God! In his days, he was steadfast in his heart, resolute in his purpose, assured in his soul, radiating heavenly gladness, eloquent in his speech, wondrous in his utterance, powerful in proffering proofs with joy and radiance. How numerous were the evenings that he spent shackled by chains and bonds, and how many the days that he endured sorrows and hardships in the depths of the darkest of prisons while thankful for Thy favors, patient in the woes sent by Thee, reassured in his communion with Thee and proclaiming Thy sweet fragrances.
- 4 O God! He abated not in teaching Thy mighty words. The slander of the ignoble slanderer deterred him not while under grievous shackles and iron chains. He supplicated Thee undeterred by swords and spears, saying:
- 5 O Thou my All-Merciful Lord! I sacrifice my heart and my soul for Thee. I deem these tribulations the greatest bounty inasmuch as they are in the path of Thy love, and I patiently endure them for Thy beauty and find them delightful in my yearning to mention Thee Name, as if tribulations are the spirit of life for them who seek salvation, and calamities are the greatest of bounties even if they are the most grievous of afflictions.
- 1 الهى الهى اتى اناجيك و انا غريق بحار الأسى و طريح تراب الجوى من شدة الرزايا رب ما من يوم الا اسمع الحنين والأنين من عبادك المخلصين على وفاة احد من المقربين و ما من ليلة الا اسمع الناعى ينعي نفساً زكية طارت الى الملا الأعلى فينسجم منى الدموع و يضطرم منى الأحشاء و اتأوه تأوه الثكلى و انوح نواح من دهمة المصيبة الكبرى
- 2 و بهذا الأثناء طرق مسامعى نعى من كان ايدى امرک فى ارض الطاء الرجل الجليل و الخبر النبيل و السالك فى سوء السبيل الهادى الى الصراط المستقيم الناشر لنفحاتك بين المخلصين الصابر على بلائك بين المضطهدين
- 3 ربّ الله قضى أيامه ثابت القلب جازم العزم مطمئن النفس مستبشر الروح طليق اللسان بديع البيان قوى البرهان بالروح و الریحان و کم من لیل يا الهى قضاها تحت السلاسل و الأغلال و کم من أيام تکبد الأحران و الآلام فى بطون السجون الشديدة الظلام و هو شاکر لألطافک و صابر على بلائک و مطمئن بذکرک و ناشر لنفحاتک
- 4 ربّ الله لم يفتر فى تبليغ كلامک البليغ و لم تأخذه لومة لائم لئيم و هو تحت وثاق شديد و قبول من الحديد و يناجيك و هو تحت السيف و السنان و يقول
- 5 يا ربى الرحمن فديتك بروحى و نفسى و الجنان ان هذا البلاء اعده موهبة كبرى لأنه فى سبيل محبتک و اتحملة حباً بجمالک و استجليه شغفاً بذکرک كأن البلاء روح الحياة لأهل النجاة و ان المصائب اعظم المواهب ولو كان من اشدّ التوائب

6 Then his feet were freed from bondage, and he associated with the well favored, and he praised and thanked Thee for that which befell him at the hands of the malicious. He continued to aspire for death in Thy path, and yearned to ascend in his longing to meet Thee. He devotedly prayed to Thee at dawn and hoped to rend asunder the veil until he cast off this garment and detached himself from this earthly attire. He left behind this mortal life and flew to the highest retreats. He abandoned this plane of darkness, so that he could plunge into the sea of light in the kingdom of mysteries.

7 O Lord! Glorify his station and grant him an exalted seat of truth, adorn his wings with feathers so that he may soar unto the limitless realms above, and grant Thou the aspirations of every soul and afford them their hopes. O Lord! Confer Thou patience upon his grieving wife and his distinguished offspring and his relatives, and make them the signs of guidance following the traces of that heavenly personage and treading in the footsteps of that noble soul, thus keeping his lamp burning to exhilarate the souls, and grant them prosperity and success in this world and the next. Thou art the All-Bountiful, Thou art the Glorious, Thou art the All-Merciful, the Most Compassionate.

6 الى ان انحلّ من رجليه الوثاق وتمكّن من معاشره اهل الوفاق و هو يمدك ويشكرک على ما ورد عليه من اهل التفاق و لا زال يتنّى المنية في سبيلک ويشاق المنون شوقاً الى لقاءک و يتهجد في الأسفار و يتنّى خلع العذار الى ان نزع الثياب و تجرد عن قيص التراب و ترک موطن الأجسام و طار الى اعلى المقام و انسلخ من عالم الظلام حتّى يخوض في بحار الأنوار ملکوت الأسرار

7 ربّ ارفعه مكاناً سامياً مقعد صدق علياً و انبت في جناحه الأباهر حتّى يطير في اوج لا يتناهى و يسر لكل نفس منهاها و اسمح بمبتغائها ربّ افزع الصبر على قرينته الحزينة و اسلّئه الأجلّاء و ذوى القربى و اجعلهم آيات الهدى يقتفون آثار ذلك الشخص الجليل و يتبعون خطوات ذلك الرّجل النبيل و يوقدون مصباحه فينتعش به الأرواح و ارزقهم التّجاح و الفلاح في الآخرة و الأولى انک انت الکریم انک انت العظیم انک انت الرحمن الرحيم

BRL\_DAK#0858, MKT3.318, YIA.375-

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## AB01132

*To: Baha'is of Iran, in Tihiran*

*Date: 1919-Apr-27*

1 O divine friends! In these successive years when the world of creation has been deprived of rest and comfort, the East convulsed and the West agitated, the South in severest tribulation and the North in utmost weariness, communications cut off and connections severed, his honor Amin has mentioned the names of all the friends of God and handmaidens of the All-Merciful who have ascended, and has requested forgiveness for each one. A prayer was offered at the threshold of the Glorious Lord seeking pardon and forgiveness for all, that all may be immersed in the deep ocean of the Lord's forgiveness. Likewise his honor Amin has mentioned the friends of Shiraz, the companions of Isfahan, the friends of Kashan, the devoted

1 ای یاران الهی در این سنین متوالیات که جهان آفرینش محروم از راحت و آسایش شرق منقلب غرب مضطرب جنوب در اشدّ کروب و شمال در نهایت ملال مخاریات منقطع و مواصلات منصرم جناب امین اسماء جمع احباء الله و اماء الرحمن که صعود نمودند ذکر نموده و از برای هر یک طلب مغفرت رجا نموده مناجاتی در طلب عفو کل و غفران جمیع بدرگاه ربّ جلیل گردید تا کلّ غریق بحر عمیق آمرزش پروردگار گردند و همچنین جناب امین ذکر احبای شیراز و یاران اصفهان و دوستان کاشان و جانبازان

ones of Khurasan, the believers of Tabriz, the assured ones of Hamadan, the attracted ones of Amzajird, and the enkindled ones of Mazandaran - in short, the friends from all parts of Iran - noting that all have succeeded in servitude at the Sacred Threshold and have requested mention of the good qualities of each one. However, letters from all regions pour down like rain these days. I do not have a moment's respite, for occupations and difficulties are also an endless sea. Therefore with heart and soul I pray at the Divine Threshold that all may become the recipients of endless favors. Whatever has been entrusted to his honor Amin during this period he has sent and continues to send. Amin's receipt is my receipt.

- 2 Now, O divine friends! Praise be to God that the fame of the Ancient Beauty's greatness has spread to every clime and the call of the Cause of God has become the dawning-place of illumination in all horizons. The friends in cities and villages must arise to diffuse the divine fragrances with perfect unity, harmony, sincerity and attraction. The teachers must travel and move about with utmost sincerity, dignity, sanctity and detachment, and all the friends must show the utmost consideration to these blessed, truthful souls. His honor Amin has greatly praised the teachers, saying that some of these holy souls are truly like bright candles and are detached from this world, striving night and day to guide souls and cause hearts to rejoice. Since Amin has no thoughts of self, therefore his praise is confirmed and accepted by all. The purpose is that the divine friends may be joyous and pleased, and confident that their services are remembered. From the favors of the Lord of Hidden Bounties, I hope that all may hold fast to the Most Firm Handle and conduct themselves according to the divine teachings.

- 3 And upon you be the Most Glorious Splendor.

خراسان و مؤمنین تبریز و موقنین همدان و منجذبین امزاجرد و مشتعلین مازندران خلاصه احبای کلّ ایران نمودند که جمیع بعبودیت آستان موقّق شده‌اند و رجای ذکر خیر هر یک را نموده‌اند ولی اوراق از جمیع آفاق مانند سیل این ایام میریزد دقیقه‌ئی مجال ندارم زیرا مشاغل و غوائل نیز بحر بی‌پایانست لهذا به دل و جان مناجات بآستان یزدان می‌گردد تا کلّ مورد الطاف بی‌پایان شوند و آنچه در ایندت بجناب امین تسلیم شده ارسال نموده و مینماید قبض امین قبض من است

2 حال ای یاران الهی الحمد لله صیت عظمت جمال قدیم در هر اقلیم منتشر و آوازه امر الله جمیع آفاق را مطالع اشراق نموده باید احبای مدن و قری در نهایت اتحاد و اتفاق و خلوص و انجذاب بنشر نفعات الله پردازند حضرات مبلغین باید در نهایت خلوص و تمکین و تقدیس و تنزیه در سیر و حرکت باشند و جمیع احبای باید نهایت رعایت را در حقّ آن نفوس مبارکه صیادقه مجری دارند جناب امین ستایش عظیم از مبلغین نموده‌اند که بعضی از این نفوس مقدّسه فی الحقیقه مانند شمع روشن و منقطع از این عالمند و شب و روز میکوشند تا سبب هدایت نفوس گردند و مورث انشراح صدور شوند چون امین از خود خیالی ندارد لهذا ستایش او در نزد جمیع مصدّق و مقبول مقصود آنست که یاران الهی مسرور و محظوظ باشند و مطمئن باینکه خدماتشان مذکور از عنایات حضرت خفیّ الألطاف امیدوارم که کلّ بعروۃ الوثقی متشبّث و بموجب تعالیم الهیه روش و حرکت فرمایند

3 و علیکم البهاء الأبهی

MKT9.218

## AB01224

*To: Baha'is of Iran, in Tihiran*

*Date: 1919-Apr-28*

- 1 O God! O Forgiver of sins, Remover of afflictions, Attractor of hearts, and Concealer of every sinner even though immersed in the depths of transgression! Verily, certain servants whom Thou didst choose for Thy love, select for Thy knowledge, single out for Thy mercy, and guide unto the Dawning-Place of Thy oneness, whom Thou didst heal from the ailments that beset all souls, and with whom Thou didst fulfill Thy trusted covenant in the realm of spirits, such that they cared not for mere shadows but arose with joy when the Lamp shone forth in the glass of Thy mercy - they walked in Thy path, drank from the Salsabil of Thy grace, and quaffed from the cup wherein the wine sparkled like unto a lamp.
- 2 My Lord! They detached themselves from this world and turned to the Supreme Concourse, devoted their faces to Thy Most Glorious Beauty, yearned for the Most Exalted Companion, called out Thy Name among the multitudes, summoned all to Thy most exalted Kingdom, and turned to Thee with humble hearts, watchful eyes, and submissive spirits, supplicating unto Thee at eventide and dawn.
- 3 My Lord! They bore every hardship and adversity, every trial and calamity in Thy path, O Lord of the highest heavens! My Lord! They neither grieved at tribulations nor were frightened by misfortunes. Rather, they remained as firm as lofty, immovable mountains, making themselves targets for arrows in Thy love, and enduring trials and pains in Thy path. They answered Thy call and hastened to the shade of the Tree of Thy mercy. Their eyes shed tears in their longing to meet Thee, their sighs ascended, and their sorrows intensified at being deprived of the luminous gathering wherein the Almighty, the Omnipotent would manifest Himself.
- 4 Until at last their strength failed them, their frames trembled from separation, the fire of anguish blazed within their breasts, and their patience was exhausted by remoteness from Thy Most Glorious Kingdom. So they cast off their bodily garments, donned the robe of sanctity, and soared to the highest
- اللهم يا غافر الذنوب و كاشف الكرب و جاذب القلوب و ستار لكل مذنب ولو خاض غمار العيوب انّ عباداً اخترتهم لمحبتك و اجتبيتهم لمعرفتك و خصصتهم برحمتك و هديتهم الى مطلع وحدانيتك و شفيتهم من الأسقام التي تعترى الأرواح و وفيت لهم بعهدك الموثوق في عالم الأرواح حتى لم يكثرثوا بالأشباح و قاموا بالأفراح لما اضاء المصباح في زجاجة رحمانيتك و سلوكوا في سبيلك و شربوا من سلسيل عنايتك و تجرعوا من كأس يتلأل فيها الصبأء كالمصباح
- ربّ انهم انقطعوا عن الدنيا و توجهوا الى الملأ الأسمى و اخلصوا وجوههم لجمالك الأبهى و تمنّوا الرقيق الأعلى و نادوا باسمك في الملا و دعوا الى ملكوتك الأعلى و اقبلوا اليك بقلب خاضع و عين ناظر و روح خاشع مبتهلين اليك في العشي و الأشرار
- ربّ انهم تحمّلوا كلّ شدّة و ضراء و كلّ محنة و بأساء في سبيلك يا ربّ السموات العلى ربّ انهم لم يجزعوا من المصائب و لم يفزعوا من التوائب بل ثبتوا ثبوت الراسيات البواذخ و استهدفوا السهام في حبك و تحمّلوا المحن و الآلام في سبيلك يلبون لندائك و يهرعون الى ظلال سدرة رحمانيتك و تذرف اعينهم بالدمع شوقاً للقائك و تصاعد منهم الزفرات و تشتد عليهم الحسرات لحرمانهم من محفل الأنوار الذي يتجلّى فيه العزيز الجبار
- الى ان وهنت منهم القوى و تزلزلت اركانهم من النوى و اضطربت في الأحشاء نار الجوى و انصرم صبرهم من التناؤ من ملكوتك الأبهى فخلعوا اثواب الأجسام و لبثوا قيص التقديس و طاروا الى الأوج الأعلى شوقاً الى اللقاء في

horizon in their longing to attain Thy presence in the Kingdom of Mysteries and their yearning to attend the gathering of divine manifestation, the center of lights.

- 5 My Lord! Honor these arrivals, permit them to attain the anticipated goal, to reach the praised station, to abide eternally in the realm of revelation and witnessing. Make them signs of pardon and forgiveness, banners of grace and benevolence, stars shining from the horizon of the Most High, and hosts raising the standard in the Supreme Concourse. Verily, Thou art the Generous, Thou art the Merciful, Thou art the Pardoning, the Forgiving. O my Lord, the Compassionate, the Great!

ملکوت الأسرار و توقاً الى الحضور في محفل  
التجلی مرکز الأنوار

5 ربّ اکرم هذا الوفود و اسمح لهم بالورود علی  
الورد المورود و الوصول الى المقام المحمود و الخلود  
فی حیز الكشف و الشهود و اجعلهم آیات العفو و  
الغفران و رايات الفضل و الأحسان و کواکب  
ساطعة من افق العلی و مواکب رافعة اللواء فی  
الملأ الأعلى انک انت الکریم انک انت الرحیم  
انک انت العفو الغفور یا ربّ الرؤوف العظیم

BSHN.140.112, BSHN.144.112, MHT2.137,  
NJB\_v11#19 p.344

## AB02877

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

Date: 1919-Apr-28

- 1 O trustee of Abdu'l-Baha! Your two letters were received, one dated 25 Safar 1337 and the other undated....
- 2 ...In these years of upheaval when the fire of war has laid waste to the world, praise be to God that the friends of God, having followed the divine commandments and acted according to the merciful teachings in service to humanity, and having caused no harm to any soul, have therefore remained protected and preserved. All the events that occurred in these years of war were revealed in the divine tablets forty or fifty years ago and were published and distributed throughout all regions of the world, leaving no room for denial by any outsider, as these events were so clearly revealed fifty years before their occurrence.
- 3 His honor Haji Ghulam-Rida Amin, the trustee of Abdu'l-Baha, although his desired outcome remains unfulfilled until now, should be confident in the grace of the All-Merciful. If this matter with the Sipahsalar can be resolved amicably, it will benefit both parties, for worldly wealth does not warrant dispute and contention. "No one owns anything," as the Quran states: "And you have come to Us individually, just as We created you the first time, and you have left behind what We

1 ای امین عبدالهّاء دو طغرا مکتوب شما یکی  
بتاریخ ۲۵ صفر ۱۳۳۷ و دیگری بدون تاریخ  
رسید...

2 ...در این سنین انقلاب که نائرهء حرب جهانرا  
خراب نموده الحمد لله یاران الهی چون متابعت  
اوامر ربّانی نمودند و بموجب تعالیم رحمانی  
خدمت بعالم انسانی کردند و سبب ضرر نفسی  
نشدند لهذا محفوظ و مصون ماندند و جمیع وقایع  
که در این سنین حرب واقع شد در الواح الهی  
چهل پنجاه سال پیش نازل و در جمیع اقالیم عالم  
مطبوع و منتشر از برای نفسی از اغیار مجال  
انکار نمی ماند که باین صراحت وقایع قبل از  
وقوع پنجاه سال پیش نازل

3 جناب حاجی غلامرضا امین امین عبدالهّاء  
هر چند مطلوبشان الی الآن باقی مانده ولی مطمئن  
بفضل حضرت رحمن باشند و با سپه سالار اگر  
ایتقاضیه بخوشی بگذرد سبب منفعت و خوشی  
طرفین گردد زیرا مال دنیا را لیاقت نزاع و  
جدال نه لیس لأحد شیء در قرآن میفرماید  
و لقد جئتمونا فراداً کما خلقناکم اول مرّة و

bestowed upon you.” It states that when you came into this world, you were naked with empty hands, and likewise when you depart from this world, you will leave naked and destitute with empty hands, abandoning whatever wealth and possessions you imagine you have. Naked and alone, in utmost poverty and need, you go beneath the earth. Therefore, one should not attach importance to these matters....

ترکتم ما خوّلناکم وراء ظهورکم میفرماید که وقتی که بدنیا آمدید برهنه و دستی خالی داشتید و همچنین وقتی که از این عالم میروید نیز عریان و بی سر و سامان با دستی خالی رحلت مینمائید و آنچه بگمان خویش از مال و منال و کم و بیش دارید ترک مینمائید برهنه و تنها و در نهایت فقر و احتیاج زیر خاک میروید لهذا باید انسان اهیّتی باین امور ندهد....

- 4 Many prayers for forgiveness were offered for Jinab-i-Samandar, Jinab-i-Na'im, Jinab-i-Haji Abdul-Karim and others, and now a prayer for forgiveness has also been offered for the Hand of the Cause Ibn-i-Abhar which is enclosed. Deliver it to his esteemed wife and noble children. Regularly send his allowances to his children and wife, and build his grave on my behalf....

4 مناجاتهای متعدّد طلب مغفرت از برای حضرت سمندر و جناب نعیم و جناب حاجی عبدالکریم و جمعی دیگر شد و حال نیز مناجاتی طلب مغفرت از برای ایادی حضرت ابن ابهر گردید در جوف است بورقهء محترمه ضلع ایشان و اولاد امجاد برسانید و تخصیصات آتمرحومرا به اولاد و حرمشان منتظماً برسانید و قبرشانرا از قبل من بسازید....

MMK6#141x, YIA.379a

## AB02902

*To: Nasrullah Baqiruf, in Tihiran*

*Date: 1919-Apr-28*

- 1 O you who are firm in the Covenant! Praise be to God that communication, after being cut off, is being restored again, and hearts are filled with utmost joy that by His great grace and bounty, communication is being established among the sincere loved ones. Praise be to God that the friends who are firm in the Covenant throughout the world are confirmed and successful, and in the utmost joy and fragrance are rendering service to the world of humanity. They are truthful, well-wishing and kind to all people, and never interfere in political affairs. Their endeavor is focused on the world of morals, so that through divine teachings and holy breaths, souls may be rescued from the darkness of the world of nature, which is pure corruption and savagery, and be illumined by divine light. Thus may the unity of the human world pitch its tent at the pole of the world, may universal peace raise its banner in all regions, may the earth become a supreme paradise, and may the face of the earth receive its share from the grace of the manifest light.

1 ای ثابت بر پیمان الحمد لله مخایره بعد از انقطاع دوباره مجری میگردد و از این جهت قلوب در نهایت سرور که بفضل و موهبت کبری در بین احبّای مخلصین مخایره میشود الحمد لله که یاران ثابتان بر پیمان در جمیع جهان مؤید و موفقند و در نهایت روح و ریحان خدمت بعالم انسانی مینمایند و بعموم بشر صادق و خیرخواه و مهربان و در امور سیاسی ابداً مداخله نمیکند همّتشان منصرف بعالم اخلاق است تا بتعالیم الهیه و نفحات قدس نفوس از ظلمات عالم طبیعت که فساد محض است و درندگی است نجات یافته بنورانیت الهیه روشن گردد و وحدت عالم انسانی خیمه و خرگاه در قطب عالم زند و صلح عمومی بر جمیع اقالیم علم افرازد و بسط خاک بهشت برین گردد و روی زمین از فیض نور مبین بهره و نصیب یابد

- 2 In truth, from the beginning of the Cause the Sadat-i-Khams served with the utmost dedication, especially your honor who did not delay or hesitate for a moment in doing what was necessary and proper, and like an immovable mountain and iron peak remained firm and steadfast in the Covenant. Therefore confirmations and success have encompassed you from all directions. Convey my utmost longing and most glorious greetings to all the friends.
- 3 And upon you be the Most Glorious Glory.

2 فی الحقیقه از بدایت امر سادات خمس بکمال همت بخدمت پرداختند علی الخصوص آن جناب که دقیقه‌ئی در آنچه باید و شاید تأخیر و فتور نمودید و مانند جبل راسخ و کوه آهنین ثابت و راسخ بر میثاق حرکت و سلوک نمودید لهذا تأیید و توفیق از هر جهت شامل گردید جمیع یاران را نهایت اشتیاق و تحیت ابدی ابهی ابلاغ دارید

3 و علیک البهاء الأبهی

BRL\_DAK#0936, KHSK.106-107

## AB11695

To: Khalil Rahmani Farani, in Khurasan

Date: 1919-Apr-28

- 1 O Khalilu'llah, merciful-hearted Abraham! The letter you sent through Jinab-i-Amin arrived and brought great joy, for praise be to God, Faran was protected and preserved from severe tests and ever increased in firmness and steadfastness in the Covenant. The divine fragrances are spreading, spiritual gatherings continue, teaching lessons are eloquent, the school's foundation is solid and firm, and at dawn in the Mashriqu'l-Adhkar there are supplications and devotions to the mighty, compelling Lord. We praise God for this great bounty and manifest victory.
- 2 The gatherings of the handmaidens of the Merciful are of utmost importance, so that the honored women may become the envy of men in establishing proofs and guiding to the path. Convey utmost kindness on my behalf to the noble and distinguished ones. His honor Aqa Mirza Jalal is, with utmost beauty and perfection, attracted to the peerless Countenance. However, do not hasten pilgrimage to the Holy Land, for his presence in those regions during these days is necessary and obligatory, and is the cause of the shining forth of lights. The reply to the letter of the respected person was written and is enclosed with this letter; please deliver it. And upon you be the Most Glorious Glory.

1 ای خلیل الله ابراهیم دل‌رحیم نامه‌ئی که بواسطه جناب امین ارسال نموده بودی رسید و سرور شدید حاصل گردید که الحمد لله فاران از شدائد امتحان محفوظ و مصون و بر عهد و میثاق همواره ازدیاد ثبوت و رسوخ یافت نفحات الهی در انتشار و محافل روحانی در استمرار و درس تبلیغ بلیغ و تأسیس مدرسه بنیان رزین رصین و در اسرار در مشرق الأذکار تضرع و تبثّل بدرگاه عزیز جبار نحمد الله علی هذا الفضل العظیم و الفوز المبین

2 محافل اماء رحمن اهمیت کبری دارد تا حضرات نساء در اقامه دلیل و هدایت سبیل غبطه رجال گردند اسلاء اجلاء را از قبل اینبعد نهایت مهربانی ابلاغ دارید جناب آقا میرزا جلال در نهایت جمال و کمال منجذب طلعت بیثالند اما تشرف بارض اقدس تعجیل مفرمائید زیرا وجود آنجناب در آنحدود این ایام فرض و لازم است و سبب سطوع انوار جواب نامه شخص محترم مرقوم گردید و در طی این مکتوب است برسانید و علیک البهاء الأبهی

FRH.201

## AB12140

To: Amy Gerrans, in Switzerland

Date: 1919-May-02

- 1 O handmaiden of God! Your letter was received and its contents brought joy, for it indicated that you have turned to God and devoted yourself to the Most Great One, and that your purpose is service to the entire human world. Indeed, every particular matter in the human world stems from human feelings, while every universal matter stems from divine bounties. Therefore, one must consider the universal in all degrees. Consider a lamp that humans light - at most it illuminates 100 steps, but the sun, which is the divine lamp, illuminates this entire solar sphere and bestows bounty upon all horizons, for the sun is the divine lamp. Thus human endeavors must relate to humanity as a whole. This is why in the divine tablets it states to this effect that all on earth are branches and leaves of one tree. Consider this universality, not the particularity of leaves, flowers and fruits.
- 2 We hope that the friends of God and handmaidens of the Merciful will, in accordance with heavenly teachings, serve the unity of the human world, consider religion as the foundation of love and fellowship among humanity, and strive to reconcile religion and science. May they become a treasure of wealth for every poor one, a refuge and shelter for every seeker of protection, a spirit and delight for the destitute, and divine assistance for the helpless. In brief, may they conduct themselves according to the heavenly teachings.
- 3 Convey my respectful greetings to Madame Bernard and tell her: Do not grieve, do not be heart-sore, do not lament. Be content with divine decree. This ephemeral world has no importance and this earthly life no merit. It is a wave among waves - no matter how high it rises, it ultimately vanishes and disappears. What importance has such a wave? We hope the sea remains eternal and enduring. Although the noble person Monsieur Bernard has hidden his face and his spirit has hastened to another world, this transfer is not cause for annihilation, and this journey holds no danger. Once man existed in the mineral world, then journeyed to the plant world, hastened from the plant world to the animal world, and flew from the animal world to the human world. Thus it became clear that

1 یا امة الله نامه شما رسید مضمون سبب سرور گردید زیرا دلیل بر آن بود که توجه بخدا و تبیل بحضرت کبریا دارید و مقصدتان خدمت بعموم عالم انسانیست فی الحقیقه هر امر خصوصی در عالم انسانی منبث از احساسات بشری است و هر امر عمومی منبث از فیوضات الهی لهذا باید در جمیع مراتب ملاحظه عموم نمود ملاحظه کنید چراغی را که بشر برافروزد نهایت اینست که صد ۱۰۰ قدم روشن نماید ولیکن آفتاب سراج الهی است جمیع این دایره شمسی را روشن نماید و جمیع آفاق فیض بخشد زیرا آفتاب سراج الهی است پس باید مساعی انسان تعلق بعموم بشر داشته باشد اینست که در الواح الهیه میفرماید باین مضمون که جمیع من علی الارض شاخ و برگ یکشجرند باین عمومیت ملاحظه نمائید نه بخصوصیت اوراق و ازهار و اثمار

2 امیدواریم که یاران الهی و اماء رحمن بموجب تعالیم آسمانی خدمت بوحده عالم انسانی نمایند و دین را اساس محبت و الفت بین بشر شمرند و بکوشند تا دین و علم را تطبیق نمایند هر فقیری را کتز غنا شوند و هر مستجیری را ملجأ و محیر گردند بی نوایانرا روح و ریحان شوند و بیچارگانرا عون حضرت رحمن گردند مختصر اینست که بموجب تعالیم آسمانی روش و سلوک نمایند

3 بمادام برنار تحیت محترمانه من برسان و بگو محزون مشو دلخون مگرد ناله و فغان منما راضی بقضای الهی باش اینجهان فانی را اهمیتی نه و این حیات خاکدانی را لیاقتی نیست موجی از امواج است هر قدر اوج گیرد عاقبت محو و نابود شود چنین موجی را چه اهمیتی امیدواریم که دریا باقی و برقرار ماند هر چند شخص بزرگوار مسیو برنار روی پنهان نمود و روح بعالم دیگر شتافت ولی این انتقال سبب اضمحلال نه و این سفر پرخطر نیست یکوقتی انسان در عالم جماد بوده بعالم نبات سفر کرد و از عالم نبات بعالم حیوان شتافت و از عالم حیوان بعالم انسان پرید پس معلوم شد که انتقال

transfer from one world to another is cause for elevation, not annihilation - it is ascent, not decline.

- 4 We beseech divine favors that although we may ultimately become rootless and homeless in this world, in the hidden world we may be immersed in the forgiveness and pardon of the Merciful Lord. Likewise, forgiveness will be sought from the threshold of oneness for the handmaiden of God Madame Fleming. And upon you be the Most Glorious Glory.

BRL\_SOCIAL#069x

از عالمی بعالمی سبب علویت است نه اضمحلال  
صعود است نه سقوط

- 4 از الطاف الهی میطلبیم که هرچند در این جهان عاقبت بی سر و سامان گردیم ولی در جهان پنهان غریق عفو و غفران حضرت رحمن شویم و همچنین در حقّ امةالله مادام فلامینگ طلب مغفرت از درگاه احدیت خواهد گشت و علیک البهاء الأبهی

BRL\_DAK#0979

## AB02778

*To: Siyyid Asadullah Qumi, in Tihiran*

*Date: 1919-May-02*

- 1 O longtime friend! Multiple letters from you were received during this period which had all accumulated in Port Said, and it was not possible to forward them to the Holy Land. Thus they all arrived at once and were reviewed. Also recently one dated the ninth of Jamadi'ul-Avval 337 arrived these days. Since this latest letter is of recent date, therefore it is possible to write a reply. However, if I wanted to answer all the letters, there would absolutely be no opportunity.

- 1 ای یار قدیم نامه‌های متعدّد در ایندّت از شما رسیده که جمیع در پورتساید جمع شده بود و ممکن نبود ارسالش بارض مقصود لهذا یکدفعه وارد و ملاحظه گردید و ایضاً اخیراً که بتاريخ نهم شهر جمادی‌الأولی سیصد و سی هفت ۳۳۷ بود این ایام رسید چون این نامه اخیر قریب التاریخ است لهذا ممکن است که جواب مرقوم گردد اما اگر بخوایم جمیع مکاتیب را جواب بنویسم ابدّاً مجال نیست

- 2 As for your praise of the friends in the homeland of the Blessed Beauty, especially in Barfurush - I am extremely pleased with the friends in Barfurush, Simnan, Sangsar, Imamzadih Qasim, Sari and Shahmirzad. They are truly self-sacrificing in the path of God to the extent possible. Write to the relatives of Jinabi-Aqa Siyyid Muhammad-Rida and convey on my behalf the Most Wondrous and Most Glorious greetings and utmost kindness and heartfelt attachment. Indeed his honor endured severe hardships and tribulations in the path of the All-Merciful during his lifetime, therefore I have heartfelt attachment to him and likewise to his relatives. In the Qur'an it states "Do not forget the grace between you." Convey my greetings to Hadrat-i-Bassar. A few days ago a letter was written and sent to him. And convey my utmost love and heartfelt attachment

- 2 اما ستایش از دوستان وطن جمال مبارک مخصوص بارفروش نموده بودید من از یاران بارفروش و سمنان و سنگسر و امامزاده قاسم و ساری و شه میرزاد نهایت رضایت را دارم فی الحقیقه در سبیل الهی بقدر امکان جانفشانند از متعلّقین جناب آقا سید محمد رضا مرقوم نمائید و از قبل من تحیت ابدع ابهی و نهایت مهربانی و تعلق قلبی ابلاغ دارید فی الحقیقه جناب ایشان در سبیل رحمن مشقّت و صدمات شدیده در ایام حیات کشیدند لهذا تعلق قلبی بایشان دارم و همچنین متعلّقین ایشان در قرآن میفرماید و لا تنسوا الفضل بینکم حضرت بشار را از قبل من تحیت برسان چند روز پیش مکتوبی بایشان

to the children of Hadrat-i-Shaykh. And upon you be the Most Glorious Glory.

مرقوم شد و ارسال گشت و باطفال حضرت  
شیخ نهایت محبت و تعلق قلبی من ابلاغ دارید

BRL\_DAK#1135, MKT8.206

## AB02375

*To: Baha'is of Kirman et al., in Rafsanjan*

*Date: 1919-May-04*

- 1 O ye steadfast ones! O ye firm ones! A perfumed breeze and a musk-laden breath reaches the nostrils of the yearning ones from the region of Kerman. In the divine Tablets there is an indication which proves that that land and territory will ultimately be illumined by the brilliant lights of the Sun of Truth. The people of Kerman have always been enchanted and enraptured, and in all ages have been renowned for their attraction and ecstasy. Surely in this great Cause they will outstrip others. A dispirited people are forever withered. They have no life, they are not like a pulsating artery. They may show some feeble movement for a few days, but with the slightest affliction or trial they become extinguished. However, when the people of Kerman and Rafsanjan ignite, they are like the fire-temple of Sadih - their flames reach to the heavens for thousands of years. In any case, we await the day when the friends in Kerman will kindle such a fire that its heat will spread to all regions, and the divine melody from the branches of that land will bring delight to the ears of the Concourse on High.

1 ای ثابتان ای راسخان نسیم معطری و نفحه  
معنبری از خطه کرمان بمشام مشتاقان میرسد  
در الواح الهی اشاره‌ای که دلیل بر آنست که  
آن بوم و بر بانوار ساطعه شمس حقیقت عاقبت  
منور گردد اهل کرمان سرگشته و سودائی و  
در جمیع اعصار مشهور به جذب و شیدائی  
بودند البته در این امر جلیل سبقت بر دیگران  
خواهند گرفت قوم افسرده همیشه پژمرده‌اند  
جان ندارند مانند شریان نباض نیستند شاید  
ایامی چند یک حرکت مذبوحانه مینمایند ولی  
باندک بلائی و قلیل ابتلائی مخمود میشوند اما  
اهالی کرمان و رفسنجان چون شعله زنند مانند  
آتشخانه صده هزاران سال شعله بعنان آسمان  
رسانند باری منتظرانیم که یاران کرمان چنان  
نائره‌ای برافروزند که حرارتش باطراف سرایت  
نماید و گلبانگ الهی از شاخسار آن دیار مسامع  
ملأ اعلی را متلذذ فرماید

- 2 My God, my God! These are servants in whose breasts and inner beings the fire of Thy love is ablaze, and the breezes of Thy holiness pass over them morning and evening, perfuming their nostrils until their hearts are stirred by that life-giving fragrance that revives the souls of the successful and prosperous ones. Lord! Spiritual sensibilities and divine attractions have been awakened in them until they have made all their remembrances and prayers into a single prayer, and their state in Thy service eternal. Lord! Illumine their faces with a brilliant light, adorn their hearts with a radiant brightness, expand their breasts with the signs of Thy oneness, raise upon their hills the banners of Thy uniqueness, enlighten their inner vision, purify their inmost thoughts, and make their faces sincere for Thy

2 الهی الهی هؤلاء عباد قد تسعرت نار محبتک  
بین ضلوعهم و الأحشاء و مرت علیهم نفحات  
قدسک فی کل بکور و عشاء و تعطر مشامهم  
حتی اهتزت قلوبهم بتلك الرائحة المنعشة  
للأرواح الحیة لأفئدة اهل الفلاح و التجاح رب  
قد انبعثت فیهم حاسیات معنویة و انجذابات  
رحمانیه حتی جعلوا اذکارهم و اورادهم ورداً  
واحداً و حالهم فی خدمتک سرمداً رب نور  
وجوهم بنور ساطع و زین قلوبهم بضیاء لامع  
و اشرح صدورهم بآیات توحیدک و ارفع علی

gracious countenance. Verily Thou art the Most Merciful, the Compassionate, and verily Thou art the Bestower, the Kind, the Merciful.

تلوهم رایات تفریدک و از بصائرهم و طیب  
سرائرهم و اخلص وجوههم لوجهک الکریم  
انتک انت الرحمن الرحیم و انتک انت المعطی  
الرؤوف الرحیم

MKT9.070

## AB04054

*To: Family of Siyyid Muhammad Rida (Barfurush), in Babul*  
*Date: 1919-May-04*

<sup>1</sup> O relatives of that illustrious person! For some time, due to the interruption of communications, no new correspondence has reached those friends. Now that the path of communication has opened, my heart and soul desire to converse with those servants at the Divine Threshold and write an account of my longing. In all conditions I await the arrival of news that those souls, stirred by the heart-attracting breeze of the Most Glorious Paradise, will show new enthusiasm and strike a fresh flame and, dancing and clapping and stamping their feet in the homeland of the Beloved of the worlds, will raise a clamor and hoist the banner of precedence and eternal glory. I await such a bounty and anticipate the arrival of such a virtue. I beseech God to assist you in this. Verily my Lord aids His sincere servants who do not speak before He speaks and who act according to His command.

<sup>1</sup> ای متعلقین آنشخص جلیل مدّتیست بسبب  
انقطاع سبیل مخیرهء جدیده بآن یاران نگریده  
حال که راه مخیره گشوده دل و جانرا آرزو  
چنان که با آن بندگان درگاه یزدان گفتگوئی  
نمایم و شرحی از اشتیاق بنگارم و در جمیع  
احوال منتظر ورود اخبارم که آن نفوس مهتره  
بنسیم دلجوی جنت ابهی شوری جدید بنمایند و  
شعلهئی تازه بزنند و دست افشان و کف زنان  
و پاکوبان در موطن محبوب عالمیان ولولهئی  
اندازند و علم سبقت و عزّت ابدیه برافرازند من  
منتظر چنین موهبتیم و مترصد ورود چنین منقبت  
اسئل الله ان یوفقکم علی هذا انّ ربّی یؤید عبادہ  
المخلصین الذّین لا یسبقونه بالقول و هم بأمره  
یعملون

<sup>2</sup> His holiness who attained the presence of his Lord in the seat of truth on high, in the Most Glorious Kingdom, chants the verses of the most great bounty, saying "Would that my people knew how my Lord has forgiven me and made me one of those who are honored!" And upon you be the Most Glorious Glory!

<sup>2</sup> حضرت من ادرك لقاء ربّه فی مقعد صدق  
علیّ در ملکوت ابهی ترتیل آیات موهبت کبری  
مینماید که یا لیت قومی یعلون بما غفر لی ربّی  
و جعلنی من المکرّمین و علیکم البهاء الأبّهی

MKT9.165b

## AB11714

*To: Fakhrid-Din nephew of Ibn-i-Abhar, in Mazandaran*  
*Date: 1919-May-04*

O thou who art turned unto God! Although correspondence was cut off for some time, yet the connection remains firm, for the unifying Word has linked hearts in such a way that absence is the same as presence, and lack of news causes intensity of connection. Your distinguished uncle ascended to the Kingdom of Mysteries, but praise be to God, his traces remain firm and established. He left behind noble sons and persons like yourself as memorials. I hope that the descendants will bring honor to their ancestors, so that they may water and nurture the sapling that that one ascended unto God planted, until it casts a mighty shade and yields fresh fruits and produce. A detailed prayer seeking forgiveness for His Holiness was written and sent to the Holy Land. Surely a copy of it will reach you. I beseech God that that divine servant may surge like the sea and raise such a wave that it soars from the realm of possibility to the realm beyond place, and upon thee be the Most Glorious Glory.

ای متوجّه الی الله هرچند مدّتی بود مخایره  
 منقطع ولی رابطه محکم زیرا کلمه جامعہ قلوب را  
 چنان ارتباط بخشیده که غیبت عین حضور  
 است و انقطاع اخبار سبب شدت ارتباط عم  
 بزرگوار صعود بملکوت اسرار نمودند ولی الحمد  
 لله آثار باقی و برقرار انجال امجادی و نظیر شما  
 اشخاصی یادگار گذاشتند امیدوارم که اخلاف  
 سبب عزّت اسلاف گردند تا نهالی که آن  
 متصاعد الی الله غرس نموده آبیاری نمایند و نشو  
 و نما دهند تا سایه عظیمی افکند و بار و بر و  
 میوه تر بیفشاند مناجاتی مفصل طلب مغفرت از  
 برای آنحضرت گردید و بارض طاء ارسال شد  
 البته نسخه‌ئی از آن بشما خواهد رسید از خدا  
 خواهم که آن بنده الهی چون بحر بهیجان آید  
 و چنان موجی زند که از حیز امکان بلامکان  
 اوج گیرد و علیک البهاء الأبهی

YIA.412

## AB01047

*To: Family of Samandari, in Qazvin*  
*Date: 1919-May-05*

- 1 O kinfolk of that holy soul, that bright and brilliant star, His Holiness Samandar! That lion of the divine realm spent his life engaged in promoting the clear verses, breaking through the veils of the doubtful ones, and chanting the perfect words. He never faltered for a moment, and in all circumstances was like a mighty mountain, firm and steadfast. He laid such a solid and firm foundation in this wondrous Dispensation that its pinnacle reaches the Supreme Concourse. Appreciate the value of his efforts and strive to complete this edifice. Water the goodly tree that he planted in the soil of paradise - that is, follow his path and way and manifest his character and qualities, so that this tree may become "firmly rooted, its branches

1 ای بازماندگان آن نفس قدسیه نجم ساطع  
 لامع حضرت سمندر غضنفر اجمه لاهوت  
 در مدّت حیات بترویج آیات بینات مشغول  
 و بخرق حجابات اهل شبهات مألوف و بترتیل  
 کلمات تامّات مأنوس دقیقه‌ئی فتور نفرمود و  
 در جمیع موارد مانند جبل باذخ ثابت و راسخ  
 بود بنیانی متین و بنیادی رزین و رصین در این  
 دور بدیع بنهاد که کنگره‌اش بملاّ اعلی رسد قدر  
 این زحمات او را بدانید و در اكمال این بنیان  
 بکوشید و شجره طیبه که در ارض فردوس  
 غرس نموده آبیاری نمائید یعنی روش و سلوک

reaching to heaven, yielding its fruit in all seasons.” Model all your conduct on his deeds so that each of you may become a fitting branch of that tree and “the child may be the secret of his father.” For when noble character combines with noble lineage, the relationship becomes real; otherwise if bad character conflicts with noble lineage, the relationship is severed since it is metaphorical not real - “he is not of thy family, his work is unrighteous.”

او گیرید و باخلاق و خوی او جلوه نمائید تا این شجر اصله ثابت و فرعہ فی السماء و یوقی اُکله فی کلّ حین گردد جمیع رفتار را تطبیق بکردار او نمائید تا هر یک شاخهء برازنده‌ئی از آتشجر شوید و الولد سرایه گردد زیرا حسن اخلاق چون با شرف اعراق جمع شود نسبت حقیقت گردد والا اگر سوء اخلاق بشرف اعراق معارضه نماید نسبت مقطوع زیرا مجاز است نه حقیقت آنه لیس من اهلک آنه عمل غیر صالح

- 2 I hope that you will be, in essence of heart and soul, like that embodied light and personified spirit. His will was reviewed - it was written with the utmost joy and fragrance. A will should be like this - everyone should take it as an example.

2 امیدوارم که از عنصر جان و دل آن نور مجسم و روح مصور باشید وصیت‌نامهء ایشان ملاحظه گردید در نهایت روح و ریحان مرقوم گردیده بود وصیت‌نامه باید چنین باشد جمیع باید دستورالعمل از این گرفت

- 3 Referring to the goldsmith's shop that belongs to the Cause of God and has been entrusted to his custody: Since one-third of the shares of the non-existent inheritors reverts to the House of Justice when it is formed, and in its absence the Centre of the Covenant, therefore please pay the amount due to the share of the rent to Haji Hasan's daughter.

3 دکان زرگری که متعلق بحق و بامانت در تصرف ایشان بود ثلث از سهام وراثت غیرموجود که راجع به بیت العدل است هر زمان که تشکیل گردد و حال راجع بمرکز عهد وجه اجاره آنرا بدختر مرحوم حاجی حسن تسلیم نمائید

- 4 As for the matter of teaching, you should explain it in the way that I explained it in Europe and America. And to the Christian priest from Georgia who was with the Red Cross, whose name is Artets Grigor and who was close to His Holiness Samandar - if he returns to Iran, convey greetings and utmost heartfelt affection and kindness from Abdul-Baha. Show the greatest consideration and respect to that esteemed person. I beseech God that he may raise up a banner at the pole of contingent existence that will wave forever at the highest apex. And preserve the history that Samandar wrote for the other priest who was in the highway department, so that it may endure.

4 اما در مسئلهء تبلیغ باید بخویکه من در اوروپ و امریک تقریر مینمودم بیان نمائید اما بحضرت کشیش مسیحی از اهل گرجستان که در صلیب احمر بود و نامش آرتس گریگور که با حضرت سمندر مانوس بود اگر مراجعت به ایران نماید تحیت برسانید و نهایت تعلق قلبی و مهربانی از دل و جان از قبل عبدالهء ابلاغ دارید بسیار رعایت و احترام آنشخص محترم را بدارید از خدا خواهم در قطب امکان علی برافزاند که در اوج اعلی الی ابد الآباد موج زند و تاریخی را که جناب سمندر از برای کشیش دیگر که در ادارهء راه شوسه بود مرقوم نموده بودند محافظه نمائید که باقی بماند

- 5 And upon you be the Most Glorious Glory.

5 و علیکم البهاء الأبهی

AYBY.416 #129, TRZ1.354b

**AB04336***To: Spiritual Assembly of Poona**Date: 1919-May-05*

- 1 O steadfast ones in the Covenant! The letter you wrote dated April 11, 1919, along with two treatises - one in Persian and one in English - was reviewed. The publication of both is permitted. Send several copies of that English treatise to the Holy Land.
- 2 As for the annual convention of the Baha'is in India similar to the American Convention, this is approved, but strive to ensure that the views of all the friends are united in this matter so that it does not become a cause of disagreement and division in the future. What is of utmost importance is the unity and agreement of all the friends and complete harmony among the beloved ones. This is the most important of matters.
- 3 If someone becomes disheartened, give them importance and by whatever means warm their hearts and bring them into your circle. If this happens, the light of the manifest Faith will encompass the world.
- 4 Holding the convention in the central city is very appropriate, but at the time of organizing, consult with the friends so that the location is determined by majority vote, as there is plenty of time.
- 5 And upon you be the Most Glorious Glory. 5 May 1919.

۱ ای ثابتان بر پیمان نامه‌ئی که بتاريخ ۱۱ اپریل ۱۹۱۹ مرقوم نموده بودید با دو رساله یکی فارسی و دیگری انگلیزی ملاحظه گردید انتشار هر دو جائز چند نسخه از آن رساله انگلیزی به ارض مقصود ارسال دارید

۲ و اما محفل سالیانه بهائیان در هندوستان نظیر کنونشن امریکا موافق ولی بکوشید که آراء جمیع احبّا در اینخصوص متحد گردد تا در مستقبل سبب اختلاف و تفرقه نشود آنچه اعظم امور است آن اتحاد و اتفاق جمهور احبّا و ائتلاف تام در میان یاران این اهم امور است

۳ اگر نفسی ملول گردد اهمیت بدهید بهر وسیله باشد او را گرم کنید و در دایره و حلقه خویش درآرید اگر چنین شود پرتو نور مبین جهانگیر گردد

۴ انعقاد محفل در شهر کانون بسیار مناسب ولی در موقع تشکیل مخبره با یاران نمائید تا با کثرت آراء محل تعیین گردد زیرا وقت بسیار است

۵ و علیکم البهاء الأبهی ۵ ایار ۱۹۱۹

MKT3.339b

**AB01068***To: Bihruz Dhabihullah, in London**Date: 1919-May-06*

- 1 Kind friend, your letter dated April 22, 1919 from London was received, but the previous letter did not arrive due to disorder in the routes and mail system. Please send another copy of the verses. This wanderer has complete attachment to the ordinary people of Iran, let alone someone like you who truly renders service to Iran and indeed to the entire human world. Therefore, I

۱ ای رفیق مهربان نامه‌ئی که بتاريخ ۲۲ آوریل ۱۹۱۹ از لندن مرقوم نموده بودی رسید ولی مکتوب پیش بجهت مغشوشی راه و عدم انتظام برید وصول نیافت البته نسخه ثانی اشعار را ارسال دارید این آواره به نفوس عادی ایران تعلق تام

am very eager to meet you. Whenever travel becomes possible with ease and comfort, your visit would certainly bring us the utmost joy and delight.

دارم تا چه رسد بمثل شما که فی الحقیقه خدمت به ایران بلکه بعموم عالم انسانی مینمائید بناءً علیه بسیار مشتاق دیداریم هر وقت بخوشی و آسانی سفر میسر گردد تشریف آوردن شما البته از برای ما نهایت روح و ریحانست

- 2 You had written that some said the reason for not receiving a reply was either because you had written in Persian, or because you had become known for friendship with Iran. Consider - can there be words more meaningless than these? First, this wanderer's language is Persian; naturally every Persian loves their own language, and moreover there are many Tablets from Baha'u'llah in pure Persian of the utmost eloquence. How then could the Persian language be unacceptable? Second, both Baha'u'llah and the Bab were Iranian, and twenty or thirty thousand Iranians sacrificed their lives in this path, and I too am Iranian. Even though it has been sixty years since I left Iran, I am still not content that even a minor Iranian custom be abandoned.

2 مرقوم نموده بودید که سبب عدم جواب بعضی گفتند که چون بفارسی مرقوم نموده بودید این بود و یا اینکه بدوستی ایران مشهور شده‌اید ملاحظه نمائید کلامی بی‌مغزتر از این میشود اول آنکه لسان این آواره فارسی است بالطبع هر فرسی لسان خویش را دوست میدارد و از این گذشته الواح بسیاری از حضرت بهاء‌الله در نهایت بلاغت بفارسی صرف موجود با وجود این چگونه لسان فارسی غیر مقبول و ثانی آنکه حضرت بهاء‌الله و حضرت باب هر دو ایرانی بودند و بیست هزار سی هزار ایرانی در این سبیل جانفشانی نمود و من نیز ایرانی هستم حتی با وجود اینکه شصت سال است که از ایران خارج شده‌ام هنوز راضی بآن نگشته‌ام که عادت جزئیّه ایرانی ترک شود

- 3 The Baha'is adore Iran - and this is not just talk. Look at the deeds, what concern have you with words? A thousand loads of words about zeal, enthusiasm, magnanimity, protection and chivalry are not worth a penny, but one small deed is worth a flowing treasure. As for your journey to England, this too was from your good fortune - the future will show.

3 بهائیان ایران را می‌پرستند نه همین حرف میزنند شما نظر بعمل کنید چه کار بقول دارید هزار خوار قول از غیرت و حمیت و مروت و حمایت و فتوت بیک فلس نیرزد ولکن یک عمل جزئی بیک گنج روان ارزش دارد اما سفر شما به انگلستان این نیز از خوشبختی شما بود در آینده معلوم گردد

- 4 You had written that people like this servant have no worth or value in the holy presence and their petitions carry no importance. However, people like you who are truly well-wishers of the government and nation, who strive for Iran's good name and are learned - such souls I count as my own kith and kin. In brief, I tell you truthfully that I am eager to meet you, for you render service to Iran and Iranians, and I am among the Iranians.

4 مرقوم نموده بودید که امثال فدوی را در پیشگاه مبارک قدر و قیمتی نیست و عرائضشان را اهمیت و وقری نه و حال آنکه امثال شما که فی الحقیقه خیرخواه دولت و ملتند و در نیک‌نامی ایران میکوشند و اهل دانشند چنین نفوسی را من از خویش و پیوند خویش میشمارم باری اختصار نمائیم براسی میگویم که من مشتاق دیدار تو هستم زیرا تو خدمت به ایران و ایرانیان مینمائی و من از جمله ایرانیان هستم

- 5 And upon you be greetings and praise.

5 و علیک التحیّة و الثناء

**AB11664***To: Khalil Rahmani Farani**Date: 1919-May-07*

- 1 O thou who art firm in the Covenant! A few days ago a letter was written and sent. It is hoped that it arrived. In brief, enclosed in the letter was also sent a reply to the respected person. If possible, you should communicate directly with the Holy Land, or through Birjand, and if that is not possible, then through Tehran. Appreciate the worth of this respected person, for he is full of zeal and enthusiasm, not lazy and negligent, but a man of action.
- 2 Likewise convey utmost longing and yearning to His Holiness Hashmat. I will supplicate and implore at the Threshold of Oneness on his behalf and seek new confirmation. I hope he will become a pillar of the Kingdom.
- 3 Convey utmost love and kindness to Jinab-i-Murtada-Quli, Jinab-i-Haji Aqa Nasru'llah, Jinab-i-Jalal, Sulayman, Husayn, Aqa Jan, the handmaid of God Qudsiyyih, the handmaid of God Sardar, the handmaid of God Ruh-Angiz, the handmaid of God Surur and the sisters. For the near handmaid of God Mardiyih and the suppliant handmaid of God Radiyyih, forgiveness and pardon were sought from the Threshold of Oneness.
- 4 Give glad tidings of the favors of the Lord of creation to the friends in Bushruyyih. It is hoped that Khayru'l-Qura will become Ummu'l-Qura, and the friends in Taq will become manifestations of the favors of the Luminary of the horizons, and the loved ones in Bajistan will, like roses in a garden, attain utmost delicacy and freshness from the dewdrops of the cloud of grace.
- 5 The school that was established in Faran - this school must be given great importance. Encourage and urge His Honor the teacher to pursue this service with utmost effort. The handmaid of God Jamaliyyih was truly deserving of such a bounty, and this station became the bestowal upon each rightful one of their right. You did very well and appropriately. And upon thee be the Most Glorious Glory.
- ای ثابت بر پیمان چند روز پیش نامه‌ئی مرقوم گردید و ارسال شد امید است که رسید مختصر اینست که در جوف مکتوب جواب بشخص محترم نیز ارسال شد و شما اگر ممکن رأساً بارض اقدس مخیره نمائید یا بواسطه بیرجند و اگر ممکن نه بواسطه طهران قدر این شخص محترم را بدانید زیرا پر حمیت و حماسه است تنبل و مهمل نیست اهل کار است
- 2 و همچنین بحضرت حشمت نهایت شوق و اشتیاق ابلاغ دارید در حق ایشان بدرگاه احدیت تضرع و توسل نمایم و تأیید جدید جویم امیدوارم که عماد الملکوت گردد
- 3 بجناب مرتضی قلی و جناب حاجی آقا نصرالله و جناب جلال و سلیمان و حسین و آقاجان و امةالله قدسیه و امةالله سردار و امةالله روح‌انگیز و امةالله سرور و همشیره‌ها بجمع نهایت محبت و مهربانی ابلاغ دارید و از برای امةالله المقربة مرضیه و امةالله المبتهله راضیه طلب عفو و غفران از درگاه احدیت شد
- 4 یاران بشرویه را بالطاف رب البریه تبشیر دهید و خیرالقری امید چنانست که ام القری گردد و دوستان بطاق مظاهر الطاف نیر آفاق شوند و احبای بجستان مانند گل گلستان از شبنم ابر عنایت نهایت لطافت و طراوت جویند
- 5 مدرسه‌ئی که در فاران تأسیس شد این مدرسه را باید بسیار اهمیت داد حضرت معلم را تشویق و تحریص کنید که نهایت همت باین خدمت پردازد امةالله جمالیه فی الحقیقه سزاوار چنین موهبت بود و این مقام اعطای کل ذی حق حقّه گشت بسیار موافق و بجا گردید و علیک البهاء الأبهی

FRH.193-194

**AB11863***To: Edwin Fisher, in Lausanne**Date: 1919-May-07*

- 1 O physician of the body and the spirit! Thy letter dated 12 April 1919 was received and renewed our old covenant; that is, after an interruption in our communication for some time, we once again began to correspond.
- 2 Miss Stevens is in England.
- 3 Praised be God that thou art now in an important place, a place where there is great capacity for the propagation of the divine teachings. For some time it hath been my wish that the call of the Kingdom of God may be raised in that great land. Nowhere in the whole world may be found people as civilized and humanitarian as the inhabitants of that land. Therefore, it is my earnest hope that the Divine Spirit may rapidly bestow eternal life upon those receptive souls, and that thou mayest be one of the summoners to the Kingdom, for I think it will become evident on all sides that divine confirmations will be vouchsafed to those heavenly souls from every direction. I am confident, and thou shouldst likewise be confident and engage in spreading the teachings of God.
- 4 Convey my greetings and love to all the friends, especially Mr. Schwarz, Mr. Herrigel, Mrs. Taereh, who is truly radiant, and to others. Upon thee rest greetings and praise.
- ای طبیب جسمانی و روحانی نامهات که بتاریخ ۱۲ ابریل ۱۹۱۹ بود رسید و سبب شد که عهد قدیم را عهد جدید کرد یعنی بعد از انقطاع مدتی مخیره دوباره بمکاتبه پرداختیم
- مس استیونس در بلاد انگلیز است
- ۳ شما اکنون الحمد لله در محلّ مهمّی هستید محلیکه نهایت استعداد جهت انتشار تعالیم الهی دارد و مدتی بود که مرا آرزو چنان بود که در آن اقلیم عظیم ندای ملکوت الله بلند گردد در جمیع جهان مانند اهل آن اقلیم متمدّن و انسانیت پرور موجود نه بناءّ علیه امید و طید است که روح الهی آن نفوس مستعدّه را بسرعت حیات ابدیه بخشد و شما یکی از نفوسی باشید که منادی بملکوت است چون فکر میکنم از جمیع جهات مکشوف میشود که از جمیع جهات تأیید بآن نفوس ملکوتی خواهد رسید مطمئن هستم شما نیز مطمئن باشید و بنشر تعالیم الهی پردازید
- ۴ جمیع یاران را علی الخصوص مستر شوارز و مستر هرینگل و مسیس طائره که فی الحقیقه باهره است و دیگران از قبل من تحیت و مهربانی برسانید و علیک التحیة و الثناء

BRL\_ATE#117

BRL\_DAK#0424

**AB04019***To: Mahmud Zarqani, in Bombay**Date: 1919-May-09*

O fellow traveler and dear one! Your detailed letters were received. All the minutiae of affairs are known and evident to 'Abdu'l-Baha, and the thoughts and intentions are clear. However, in the Qur'an it states: "Had you been harsh and hard-hearted, they would have scattered from around you." Therefore, to the extent possible, one must deal with all the friends with utmost kindness. Christ says that if a kind shepherd loses one sheep from the flock, he leaves the other sheep to run after that lost sheep. Therefore, we must strive with all our might so that no friend becomes estranged and no soul becomes disheartened or hurt. Thus you must, in whatever way possible, act in such a manner that creates joy and fragrance. Let strangers become friends. Let us suppose a person's insistent self takes the reins and drives him into mountains and plains and valleys and rocky places - when it meets no resistance, it will eventually tire and become calm. Now we must deal with souls in whatever way necessary so they do not become completely turned away. In brief, this servant's approach has been written to explain the wisdom of forbearance. And upon you be the Most Glorious Glory.

ای رفیق سفر و عزیز نامه‌های مفصل شما رسید  
 جمیع دقائق امور در نزد عبداله‌آء معروف و  
 مشهود و ضامئ و مقاصد معلوم ولی در قرآن  
 میفرماید ولو کنت فظاً غلیظ القلب لانفضوا  
 من حولک لهذا بقدر امکان بجمیع یاران بنهایت  
 رأفت معامله باید کرد حضرت مسیح میفرماید  
 که شبان مهربان اگر گوسفندی از گله گم گردد  
 گوسفندهای دیگر را بگذارد عقب آن گوسفند  
 گمشده بدود لهذا باید بجمیع قوی کوشید تا یاری  
 اغیار نگردد و نفسی دلتنگ نشود و آزرده نگردد  
 پس باید شما بهر قسمی هست نوعی نمائید که  
 روح و ریحان بمیان آید اغیار یار گردد نفس  
 اماره شخصی فرض کنیم زمام از دست گرفته  
 و او را به کوه و دشت و دره و سنگلاخ اندازد  
 چون مقاومت نبیند عاقبت افسرده شود و آرام  
 گیرد حال باید با نفوس بهر قسمی باشد مدارا  
 نمود که بکلی منصرف نگردد مختصر مشرب این  
 عبد مرقوم شد تا حکمت مدارا بیان شود و  
 علیک اله‌آء ال‌بی

MMK6#083

**AB02005***To: Mahmud Furughi, in Khurasan**Date: 1919-May-18*

- 1 O honored Furughi, upon you be the blessings and peace of God the day you were born, the day you will die, and the day you will be raised to life.
- 2 Until now two letters have been received from your honor and both were answered and sent, along with letters to others within them, but they arrive late and perhaps some letters

1 یا حضرت فروغی علیک صلوات الله و سلامه  
 یوم ولدت و یوم توقیت و یوم بعثت حیاً

2 تا بحال دو مکتوب از آنحضرت وصول یافت و  
 هر دورا جواب مرقوم شد و ارسال گشت و  
 در ضمن آن مکاتیب مکاتیب بدیگران ولی دیر  
 میرسد و شاید در بین راه مکاتیب از عدم انتظام

are lost on the way due to postal irregularities. Now a third letter has arrived and I am immediately writing a reply.

برید مفقود میشود حال مکتوب ثالث رسید من  
نیز فوراً جواب مینگارم

- 3 Convey my utmost heartfelt longing to Jinab-i-Muhammad 'Ali Khan Aqajan. The dream they saw was a true dream, and the proof is that they were naked, meaning free from all garments until they don the shirt of sanctification, and they were in the state of ihram so they might become afflicted with every sinner's affliction. This weak servant placed his hand on their shoulder - this is a sign of acceptance and approval, for in all Qur'anic commentaries regarding the blessed verse "God will bring forth a people whom He loves and who love Him," it is recorded that when this blessed verse was revealed, the Prophet (may my spirit be sacrificed for him) placed his hand on Salman's shoulder and said "This one and his people - even if knowledge were in the Pleiades, men from among the Persians would attain it." Thus it became clear that the greatest proof of love and acceptance is placing one's hand on the shoulder. In any case, the interpretation of this dream will become evident and manifest.

3 بجناب محمد علیخان آقاجان نهایت اشتیاق دل و  
جان برسان رؤیائی که دیدند رؤیای صادقه بود  
و برهان اینکه عریان بودند یعنی از هر ثیابی تا  
قیص تقدیس پوشند و محرم بودند تا آفت هر  
مجری گردند و این عبد ضعیف دست بشانه  
ایشان زد این دلیل رضایت و قبول زیرا در جمیع  
تفسیر قرآن در آیه مبارکه "سوف یأتی الله بقوم  
یحبههم و یحبونه مذکور است که چون این آیه  
مبارکه نازل شد حضرت رسول روحی له الفداء  
دست بشانه سلیمان زدند و فرمودند هذا و ذووه  
لو کان العلم فی الثریا لنالہ رجال من ابناء فارس  
پس معلوم شد که اعظم دلیل محبت و قبول  
دست بشانه زدن است باری تعبیر این رؤیا ظاهر  
و باهر خواهد گشت

- 4 Praise be to God that whether traveling or at home, whether in times of ease or times of wandering, in all conditions you are engaged in service to the Truth and familiar with the call of the Kingdom of God, striving to unite hearts and endeavoring to kindle the ignited fire in hearts. All the friends and people of the pavilions send their most wondrous and glorious greetings.

4 الحمد لله چه در سفر و چه در حضر چه در  
زمان آسودگی و چه در زمان آوارگی در جمیع  
احوال بخدمت حق مشغولی و بندای ملکوت  
الله مألوف و در تألیف قلوب ساعی و بایقاد  
نار موقده در قلوب میکوشی جمیع یاران و اهل  
سرادقات تحیت ابدع اهی میسرسانند

- 5 Now for some days, with perfect wisdom, occupy yourself in encouraging and stimulating the blessed souls in Khurasan and create enthusiasm and rapture among the friends. Afterwards I will summon your honor specifically.

5 حال ایامی چند در خراسان بکمال حکمت به  
تشویق و تحریص نفوس مبارکه پردازید و شور  
و ولهی در میان احباب بیندازید بعد مخصوص  
آنحضرت را احضار خواهم نمود

MMK6#115

## AB02280

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

Date: 1919-May-18

- 1 O ye true companions and intimate friends! During these several years, when the flame of war was rising to its utmost height, although communication was severed and yet spiritual disclosure was manifest, though distance intervened, the land was

1 ای یاران حقیقی و دوستان صمیمی در این  
سالهای چند که نائرة جنگ باوج اعلی میرسید  
هرچند مخیره مقطوع ولی مکاشفه مشهود بعد  
مسافت و اغتشاش مملکت و انقطاع مخیره و

convulsed, intercourse was cut off, and correspondence broken, yet hearts were not deprived of fellowship and love. For the realm of heart and soul is other than the world of water and clay: no barrier can obstruct it, nor can any mighty rampart stand in its way.

انفصام مکاتبه قلوب را از الفت محروم نمیکرد  
چه که عالم دل و جان غیر از عالم آب و گل  
است هیچ مانعی حاجز نگردد و هیچ سدّ محکم  
مانع نشود

- 2 Although we were debarred from utterance, yet through direct vision we were blessed: not a moment passed but that the senses were perfumed with the fragrances wafted from the rose-garden of hearts; and, with the utmost supplication and entreaty, we turned toward the Abha Kingdom, imploring confirmations for the friends.

2 اگرچه از بیان ممنوع بودیم و لکن بعیان مرزوق  
دقیقه‌ئی نمیگذشت مگر آنکه مشام بنفحات گلشن  
قلوب معطر میگشت و بملکوت ابهی در غایت  
ابتهال و تضرع میشد و یارانرا طلب تأیید میگشت

- 3 The friends, likewise, praise be to God, remained firm and steadfast in the Covenant, consorting and mingling with one another, and never evincing the least shortcoming or slackness. This, too, became the cause of the utmost joy and gladness.

3 یاران نیز الحمدلله در نهایت ثبوت و استقامت بر  
پیمان با یکدیگر مأنوس و محشور ابداء قصور و فتور  
نداشتند این نیز سبب غایت فرح و سرور

- 4 Whenever Jinab-i-Amin found the means and, by chance, wrote a letter, he would make mention of all the friends, saying: "Praise be to God, the beloved in all lands, from Persia to Turkistan, are in the utmost firmness and steadfastness; they are self-sacrificing and devoted, and whatsoever hath been entrusted to them of the Huquq hath, in its entirety, been received and continueth to be received."

4 جنات امین هر وقت وسیله‌ئی می یافت و  
بالتصادف نامه‌ئی مینگاشت ذکر جمیع یاران را  
مینمود که الحمد لله دوستان جمیع بلاد از ایران  
و ترکستان در نهایت ثبوت و استقامتند و فدائی  
و جانفشان و آنچه از حقوق بایشان تسلیم شده  
جمعا رسیده و میرسد

- 5 Since in these years the sending, one by one, of receipts hath been exceedingly difficult, this letter shall therefore have the force of all receipts. The receipt of Amin is my receipt; for he thinketh not of himself, nor is he bound by more or less. He is free and self-effacing, truthful and merciful.

5 چون فردا فردا ارسال قبوضات در این سنوات  
بسیار مشکل است لهذا این نامه حکم جمیع  
قبوضات دارد قبض امین قبض من است زیرا  
او نه فکر خویش است و نه مقید بکم و بیش  
آزاد است و فانی و صادق است و رحمانی

- 6 Upon you be the Glory of the All-Glorious.

6 و علیکم البهاء

MKT9.239, ABDA.082x

## AB05150

To: Bahman Khudamurad (Yazd) et al., in Tihiran

Date: 1919-May-18

O ye who are steadfast in the Covenant! Praise be to God that ye have investigated reality and illumined the chamber of your hearts with the light of guidance. Ye have opened your eyes and beheld the celestial Luminary, and ye have attained to that which was the ultimate desire of the pure ones and the free. All

ای ثابتان بر پیمان الحمد لله تحرّی حقیقت نمودید  
و سراچه دل را بنور هدایت برافروختید دیده  
گشودید و نیر آسمانی را مشاهده نمودید و بآنچه  
منتهی آرزوی پاکان و آزادگان بود موفق گشتید

creation awaited the shining of the radiant Sun, hoping that one day the Sovereign of the East would raise His banner and all would find repose beneath His shade. Yet when the brilliant Luminary did shine forth, all became blind and sightless, and were deprived of beholding the light of their Lord. Now ye are the successful ones while the leaders are deprived. What bounty could be greater than this? Give thanks unto your Lord that ye have become among the chosen ones of Truth and among those drawn nigh to the threshold of the All-Knowing God. I hope that the partnership you have formed will become a magnet for divine blessings and that the signs of the bounty of the Divine Unity will become manifest and evident from every direction. And upon you be the Most Glorious Glory.

جميع خلق منتظر درخشندگی آفتاب تابنده بودند که خسرو خاوری روزی علم برافرازد و جمیع در سایه او بیاسایند ولی نیر تابنده چون بدرخشید جمیع کور و نابینا گشتند و از دیدار روشنائی پروردگار محروم و بی نصیب شدند حال شما فائز و دستوران محروم چه فضلی است اعظم از این شکر کنید پروردگار را که از خاصان حق گشتید و از مقربان درگاه ایزد دانا شرکتی که تشکیل نمودید امیدوارم این شرکت مغناطیس برکت گردد و آثار موهبت حضرت احدیت از هر جهت ظاهر و باهر شود و علیکم البهاء الأبهی

PPAR.113

## AB11957

*To: Aqa Alyahu (Kashan) et al., in Tihiran*

*Date: 1919-May-18*

- <sup>1</sup> O thou who art firm in the Covenant! The feast that thou didst spread and the bounteous table that thou didst prepare was truly a divine feast and a heavenly banquet. Though 'Abdu'l-Baha was physically distant, he was present in heart and soul. Such gatherings spring from nobility of nature and loftiness of character, and cause hearts to be enkindled with warmth and fire. Friends become helpers, and loved ones, like the Pleiades, embrace one another. Spiritual feelings are aroused, and love, fellowship and unity become manifest.

<sup>1</sup> ای ثابت بر عهد سفره ضیافتی که گستردی و خوان نعمت مهتائی که مهیا نمودی فی الحقیقه ضیافتی ربانی بود و میهمانی آسمانی عبداله‌آ هر چند بتن دور بود ولی به دل و جان حاضر و محشور این قسم میهمانیا از علویت فطرت و سمو طینت صدور یابد و سبب شعله و حرارت قلوب گردد یاران یاوران گردند و دوستان مانند نجوم پروین دست در آغوش یکدیگر شوند احساسات وجدانی منبعث گردد و محبت و الفت و یگانگی جلوه نماید

- <sup>2</sup> And upon you be the Most Glorious Glory!

<sup>2</sup> و علیکم البهاء الأبهی

ADMS#101

KASH.197

**AB08460***Date: 1919-May-18*

As to thy inquiry about travelling to nearby towns out of Chicago for the promulgation of the divine teachings: It is acceptable if thou dost continue in this work.

As to the House of Spirituality: It is the name for the group, the committee, and it is the best of all the names.

Convey my greeting and praise to the maid-servant of God, Mrs. Grace Anderson and say unto her: "Verily, I bury my face in the dust of supplication and invocation and I pray for thee to God to make thee free from every hindrance and attachment in the life of this world, so that thou mayest be clothed with the garment of holiness in the Kingdom of Abha, and become sanctified from the darkness of the world of nature and its limitations, enkindled with the fire of the love of God and attracted to the fragrances of God."

SW\_v10#06 p.108-109x

**AB00807***To: Afnan, Siyyid Husayn et al., in Shiraz**Date: 1919-May-21*

- 1 O blessed souls near to the Divine Threshold! Your letter arrived and its contents brought the utmost joy and delight, for it was clear proof of your steadfastness in the straight path and evident testimony to your unity and agreement in the mighty Covenant. Praise be to God that during these years of war, the friends in Shiraz were engaged in intimate prayer and were always in harmony with love and affection. 'Abdu'l-Baha is moved by the sincerity and steadfastness of the friends in Shiraz and beseeches the Abha Kingdom for confirmation and success, that in these days they may kindle a new flame and raise their melody to the Supreme Concourse, bring souls to ecstasy and joy, and educate the hearers in the divine teachings. Through the luminosity of their character, nobility of nature, steadfast trustworthiness, and abundant love and kindness to all humanity, may they teach the Cause of God and promote the religion of God.

1 ای نفوس مبارکه مقرب درگاه کبریا نامه شما رسید و از مضمون نهایت روح و ریحان رخ داد زیرا بر ثبوت بر صراط مستقیم برهان مبین بود و بر اتحاد و اتفاق بر عهد قویم دلیل جلیل الحمد لله یاران شیراز در این سالهای جنگ به راز و نیاز همراز بودند و همواره به الفت و محبت دمساز عبدالبهاء از خلوص نیت و ثبوت و استقامت یاران شیراز پراهنواز است و از ملکوت ابدی تأیید و توفیق میطلبند که در این ایام شعله‌ئی تازه برافروزند و آهنگی بملاً اعلی رسانند نفوس را به وجد و طرب آرند و مستمعین را بتعالیم الهیه تربیت نمایند بنورانیت اخلاق و علویت فطرت و شدت امانت و کثرت محبت و مهربانی بعموم

انسانی تبلیغ امر الله نمایند و ترویج دین الله کنند

- 2 Some time ago letters were sent to Shiraz, and through Jinab-i-Afnan of the Holy Tree, Aqa Mirza Habibullah, forgiveness was sought for all the departed friends of Shiraz, and a letter was written to His Honor 'Andalib and likewise to several others. I hope news of their arrival will come. That blessed region is the homeland of the Exalted One (may my spirit be a sacrifice for Him). This servant's desire is that it become a supreme paradise and the envy of the earth. He clearly states: "We see you from My Most Glorious Horizon and We shall assist those who arise to help My Cause with the hosts of the Supreme Concourse and a company of favored angels." The victorious hosts in this Revelation are souls who, through divine power, heavenly confirmation, godly resolve, and conduct that brings life to the human world, are successful. I hope that Shiraz will become the center of these hosts.

2 چندی پیش مکاتیبی به شیراز ارسال گردید و بواسطه جناب افنان سدره مبارکه آقا میرزا حبیب الله طلب مغفرت از برای عموم متصاعدین احبابی شیراز گردید و نامهائی بحضرت عندلیب نگاشته شد و همچنین بچند نفر دیگر امیدوارم که خبر وصول برسد و آنحضره مبارکه موطن حضرت اعلی روحی له الفداء است اینعبد را آرزو چنان که بهشت برین گردد و غبطه روی زمین شود بنص صریح میفرماید و تراکم من افقی الأبهی و نصر من قام علی نصره امری بجنود من الملائکة الأعلی و قبیل من الملائکة المقربین جند منصور در این ظهور نفوسی هستند که بقوتی الهی و تأییدی آسمانی و همی ربانی و اطوار و رفتاری که سبب حیات عالم انسانست موفقند امیدوارم که مرکز این جند شیراز گردد

- 3 My God, my God! These are Thy sincere servants, attracted by Thy holy fragrances, enkindled with the fire of Thy love, speaking Thy praise, expounding Thy proof and evidence, promoting Thy religion. I implore Thee and beseech Thee to confirm them with what Thou hast promised them through the confirmations of Thy divinity and the assistance of the hosts of Thy Supreme Concourse and company of Thy near angels. Lord! Illumine their faces with brilliant light, perfume their nostrils with sweet fragrance, gladden their eyes by witnessing Thy signs, and cause their ears to hear Thy sweetest call from Thy most glorious Kingdom, that they may be aids to this servant in diffusing Thy fragrances among all creation. Verily Thou knowest, O my Beloved, that I love Thy sincere servants in the land of Shin and sacrifice my spirit and soul for them, and I implore Thee in the depths of night and at dawn to make these righteous ones brilliant lamps radiating light. Verily Thou art the Mighty, the Chosen One, verily Thou art the Generous, the Most High. And upon you be the Most Glorious Glory.

3 الهی الهی هؤلاء عبادک المخلصون المنجذبون بنفحات قدسک المشتعلون بنار محبتک الناطقون بالثناء علیک المبینون لجنک وبرهانک المروجون لدینک ابتل الیک و اسئلک ان تؤیدهم بما وعدتهم بتأییدات صمدانیتک و نصره جنود ملئک الأعلی و قبیل ملائکتک المقربین رب نور وجوههم بنور لامع و عطر مشامهم بطیب ساطع و اقر اعینهم بمشاهدة آیاتک و اسمع آذانهم ندائک الأعلی من ملکوتک الأبهی حتی یكونوا عوناً لعبدک هذا فی نشر نفحاتک بین الوری و انک لتعلم یا محبوبی انی احب عبادک المخلصین فی ارض الشین و اقدیمهم بروحی و نفسی و ابتل الیک فی جنح اللیل و بطون الأبحار ان تجعل هؤلاء الأبرار سرجاً نورانیة ساطعة بالأنوار انک انت العزیز المختار انک انت الکریم المتعال و علیکم البهاء الأبهی

INBA17:134, INBA87:415, INBA52:427

**AB01247**

*To: Edward T Hall, in Manchester*

*Date: 1919-May-21*

O well-wisher of all humanity!

The poem entitled "The Woods of Blavincourt" has been perused. It was eloquent and consummate. Its perusal has deeply moved the heart, and has set forth the evils of war and of conflict in the world if existence.

When that spot (France) is gazed at attentively, the breasts of the oppressed will be revealed which have acted as targets to darts and arrows; the blood of the afflicted ones will be seen which has colored red the ground, and the sighs and wails of orphans will be heard that reach the summit of heaven. The cries and groans of mothers that mourn the loss of their children, surge like unto the billows of the sea, and the moans and lamentations of fathers, distressed at the loss of their sons, upset and wound the hearts. Reflect ye, how disastrous are the consequences of war, while contrariwise when the period of peace and reconciliation is prolonged, every suckling babe attains maturity and establishes a family; devastated countries are repaired, the banner of tranquility and comfort is unfurled, wealth increases day by day, great enterprises are undertaken, every wandering and distressed person secures a shelter and every afflicted soul a remedy; and the virtues of mankind and the Bounty of God will be made resplendent.

Such is the difference between peace and war. That is why the herald of the Kingdom has raised, fifty years ago, the call of universal peace; has promulgated the oneness of the world of humanity; has caused the foundation of religious and racial prejudice to quake and has summoned every one to the oneness of mankind. So that amity and union may be promoted amongst men, and estrangement may vanish, that enmity and alienation may be abrogated, and love and harmony may be legalized.

At present this poem of yours is an exposition of these heavenly instructions, and a reminder of Divine Counsels and admonitions. I hope that it may help to promote Universal Peace. With those to whom you have spoken upon universal peace, the oneness of mankind, the abandonment of ignorant prejudices; I hope that those souls will be awakened, will be made aware, will investigate truth and will be freed from these ignorant superstitions.

Convey the utmost kindness to Mr. John Craven, his wife and family; to Joseph the Merchant in Manchester, and to thy wife and family.

Upon thee be Baha El Abha.

TDD.011-012

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## AB01991

*To: Edma Ballora Belmont, in Washington, DC*

*Date: 1919-May-21*

O thou who art tested through calamities and afflictions! I am deeply grieved by thy grief, as thou hast been struck by a calamity beyond thy strength to bear. Such is the nature of this world. Do not be sorrowful and do not despair of God's mercy, for in this affliction there lies a great wisdom hidden from thee. Thou shalt discover this wisdom when thou beholdest their faces in the Kingdom of immortality. Be assured that thou hast not lost them, and their death was nothing but a transfer from the realm of this mortal world to the loftiest heights. Thou shalt see their faces in the highest heavens, for when the loving Gardener cherishes a plant, He removes it from among other plants and transfers it from a confined space to a vast field and a beautiful, flourishing garden where that plant may grow, extend its branches, unfold its flowers, yield its fruit and spread its shade. But the other trees know not of this, for this is a hidden mystery that becomes revealed to us in the Kingdom of immortality.

O maidservant of God! Do not grieve and lament. God's solace shall come to thee. Practice beautiful patience, for in it lies a great reward. Do not imagine that the daughters have plunged into the depths of death. Rather, they have transferred from the abode of extinction to the abode of permanence, and thou shalt behold their faces in the highest paradise. As for thy specific question regarding the respected lady Mrs. Parsons' desire for thee to be with her as her companion and associate - it would be more restful for thee to be a nurse bearing great hardship. Nevertheless, the choice is thine to make. When the respected lady travels to these parts, thou may accompany her on the journey so that thou mayest be honored by visiting the blessed White Spot. We shall see thee patient in tribulation, grateful in hardship and adversity. It befits one such as thee

to thank thy Lord while immersed in seas of pain. Such is the station of every maidservant who is humble and submissive before God, yearning for eternal life in God's Kingdom.

And upon thee be greetings and praise.

SW\_v10#19 p.341

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## AB12315

*To: Herrigel, Wilhelm et al., in Lausanne*

*Date: 1919-May-21*

O ye two firm ones in the Covenant! Your letter was received. It conveyed glad tidings of the unity and love among the friends of God and service to the oneness of the human world. My hope is that the friends may become the cause of establishing love and fellowship among all religions, and that all different races may embrace one another. May the earth become one homeland, and may justice and right encompass the human world. The feast which you held with Miss Anna Kostlin in Esslingen for the children was most acceptable. Such gatherings partake of the Lord's Supper. Convey my utmost love and kindness to Mr. Hans Grimm. I pray for him that he may become heavenly, divine, and illumined. Though I was saddened by Emil Ruof's ascension to the Supreme Kingdom, I find solace in knowing that though this lamp was extinguished in the niche of this earthly realm, it has been kindled in the glass of the Kingdom. And upon you both be the Most Glorious Glory.

BBBD.436

**AB07982***To: Javanmard Gushtasb et al., in Bombay**Date: 1919-May-21*

- 1 O Lord! O Forgiver! These fortunate ones have bidden farewell to this earthly world and have ascended to the pure realm. They were enamored of Thee and enchanted by Thy countenance and nature. They possessed pure hearts and radiant souls.
- 2 The fire of passion and rapture blazed so intensely that it consumed their physical garments, and their spirits, like the birds of the meadow, took flight to Thy rose garden.
- 3 O Forgiver! Forgive their errors, bestow Thy gifts, grant purity, and ordain faithfulness. Thou art the Bestower, the Kind One.

1 ای پروردگار ای آمرزگار این خوش بختان جهان خاک را بدرود نمودند و بعالم پاک صعود نمودند شیفته تو بودند و فریفته روی و خوی تو دلی پاک داشتند و جانی تابناک

2 آتش شور و وله چنان برافروخت که آنانرا جامه تن بسوخت و روح مانند مرغان چمن بگلشن تو پرواز نمود

3 آمرزگارا خطا پیامرز عطا بخش صفا بده وفا بفرما توئی بخشنده و مهربان

YARP2.635 p.435

**AB00388***To: Baha'is of Chicago, IL**Date: 1919-May-22*

- 1 O ye who are firm in the Covenant and the Testament! Your letter was received and your blessed names were one by one perused. The contents of the letter were divine inspirations and manifest bounties because they were indicative of the union of the friends and the harmony of all hearts.
- 2 Today the most remarkable favor of God centereth around union and harmony among the friends; so that this unity and concord may be the cause of the promulgation of the oneness of the world of humanity, may emancipate the world from this intense darkness of enmity and rancor, and that the Sun of Truth may shine in full and perfect effulgence.
- 3 Today, all the peoples of the world are indulging in self-interest and exert the utmost effort and endeavor to promote their own material interests. They are worshipping themselves and not the divine reality, nor the world of mankind. They seek diligently their own benefit and not the common weal. This is because they are captives of the world of nature and unaware

1 ای ثابان بر عهد و پیمان نامه شما رسید و نامهای مبارک شما یک یک ملاحظه گردید مضمون نامه الهامات غیبی بود و فیوضات لاریبی زیرا دلالت بر وحدت احباً و الفت و انجذاب قلوب جمیع بود

2 امروز اعظم مواهب الهیه اتحاد و اتفاق احبّاست تا این اتحاد و اتفاق سبب ترویج وحدت عالم انسانی گردد و جهان از این ظلمت شدید بغض و عدوان رهائی یابد و شمس حقیقت بنهایت اشراق بتابد

3 امروز جمیع طوائف عالم بخودپرستی مشغول نهایت سعی و کوشش مینمایند که منافع ناسوق خویش را ترویج نمایند خود را میپرستند نه ذات الهی را و نه عالم انسانی را منفعت خویش میطلبند نه منفعت عمومی را و این بسبب

of the divine teachings, of the bounty of the Kingdom and of the Sun of Truth.

- 4 But ye, praise be to God, are at present especially favored with this bounty, have become of the chosen, have been informed of the heavenly instructions, have gained admittance into the Kingdom of God, have become the recipients of unbounded blessings and have been baptized with the Water of Life, with the fire of the love of God and with the Holy Spirit.
- 5 Strive, therefore, with heart and soul that ye become ignited candles in the assemblage of the world, glittering stars on the horizon of Truth and may become the cause of the propagation of the light of the Kingdom; in order that the world of humanity may be converted into a divine realm, the nether world may become the world on high, the love of God and the mercy of the Lord may raise their canopy upon the apex of the world, human souls may become the waves of the ocean of truth, the world of humanity may grow into one blessed tree, the verses of oneness may be chanted and the melodies of sanctity may reach the Supreme Concourse.
- 6 Day and night I entreat and supplicate to the Kingdom of God and beg for you infinite assistance and confirmation. Do not take into consideration your own aptitudes and capacities, but fix your gaze on the consummate bounty, the divine bestowal and the power of the Holy Spirit—“the power that converteth the drop into a sea and the star into a sun.
- 7 Praise be to God, the hosts of the Supreme Concourse secure the victory and the power of the Kingdom is ready to assist and to support. Should ye at every instant unloosen the tongue in thanksgiving and gratitude, ye would not be able to discharge yourselves of the obligation of gratitude for these bestowals.
- 8 Consider: eminent personages whose fame hath spread all over the world shall, ere long, fade into utter nothingness as the result of their deprivation of this heavenly bounty; no name and no fame shall they leave behind, and of them no fruit and trace shall survive. But as the effulgences of the Sun of Truth have dawned forth upon you and ye have attained everlasting life, ye shall shine and sparkle forevermore from the horizon of existence.
- 9 Peter was a fisherman and Mary Magdalene a peasant, but as they were specially favored with the blessings of Christ, the horizon of their faith became illumined, and down to the present day they are shining from the horizon of everlasting glory. In this station, merit and capacity are not to be considered; nay rather, the resplendent rays of the Sun of Truth,

آنست که اسیر عالم طبیعتند و از تعالیم الهی و فیض ملکوتی و انوار شمس حقیقت یخبر

4 حال شما الحمد لله باین موهبت اختصاص یافته‌اید و از مختارین گشته‌اید و بر تعالیم آسمانی اطلاع یافته‌اید و داخل در ملکوت الله شده‌اید و مظاهر الطاف بنی‌پایان گشته‌اید بآب حیات و نار محبة الله و روح القدس تعمید یافته‌اید

5 پس بجان و دل بکوشید که انجمن عالم را شمعهای روشن شوید و افق حقیقت را ستاره‌های درخشنده گردید و سبب انتشار انوار ملکوت شوید تا عالم انسانی عالم الهی گردد و جهان ناسوت آئینه جهان لاهوت شود محبت الهیه و رحمت ربانیه در قطب عالم خیمه برافرازد و نفوس بشر امواج بحر حقیقت گردند و عالم انسانی یک شجره مبارکه شود آیات توحید ترتیل گردد و آهنگ تقدیس بملاً اعلی رسد

6 من شب و روز تصرّع و ابتهال بملکوت الهی نمایم و شما را تأیید و توفیق نامتناهی طلسم نظر بقابلیت و استعداد خود منمائید نظر بفیض کلی و موهبت الهی و قوت روح القدس بنمائید که قطره‌ها را دریا نماید و ستاره را آفتاب فرماید

7 الحمد لله جنود ملاً اعلی نصرت مینماید و قوت ملکوت معین و ظهیر است اگر در هر دقیقه لسان بشکرانه گشائید از عهده شکر این الطاف برنیائید

8 ملاحظه نمائید که نفوس عظیمه که صیت اقتدارشان آفاق را گرفته چون از این فیض آسمانی محروم عنقریب کل معدوم گردند نه نام و نشانی ماند و نه اثر و ثمری چون بر شما پرتو شمس حقیقت تابیده و بحیات ابدیه فائز شدید از افق وجود الی ابد الآباد تابنده و درخشنده

9 حضرت پطرس صیاد ماهی بود و مریم مجدلیه زنی قرووی ولی چون بالطاف حضرت مسیح مخلص گشتند افق ایمان را روشن نمودند و از افق عزت ابدیه الی‌الآن میدرخشند در این مقام نظر باستعداد و قابلیت نه نظر باشعه ساطعه

which have illumined these mirrors, must be taken into account.

شمس حقیقت است که این آئینه‌ها را روشن نموده

- 10 Ye are inviting me to America. I am likewise longing to gaze upon those illumined faces and converse and associate with those true friends. But the magnetic power which shall draw me to those shores is the union and harmony of the friends, their behavior and conduct in accordance with the teachings of God and the firmness of all in the Covenant and the Testament.

10 مرا دعوت به امریکا می‌نمائید من نیز نهایت اشتیاق را دارم که آن رویه‌های نورانی را بینم و با آن دوستان حقیقی همدم و همراه گردم ولی قوه مغناطیس که مرا جذب بان اقلیم نماید آن اتحاد و اتفاق احب و روش و سلوک بموجب تعالیم الله و ثبوت عموم بر عهد و پیمانست

- 11 O Divine Providence! This assemblage is composed of Thy friends who are attracted to Thy beauty and are set ablaze by the fire of Thy love. Turn these souls into heavenly angels, resuscitate them through the breath of Thy Holy Spirit, grant them eloquent tongues and resolute hearts, bestow on them heavenly power and merciful susceptibilities, cause them to become the promulgators of the oneness of mankind and the cause of love and concord in the world of humanity, so that the perilous darkness of ignorant prejudice may vanish through the light of the Sun of Truth, this dreary world may become illumined, this material realm may absorb the rays of the world of spirit, these different colors may merge into one color and the melody of praise may rise to the kingdom of Thy sanctity.

11 ای پروردگار این جمع یاران تواند و بجمال تو منجذبند و بنار محبت مشتعلند این نفوس را ملائکه آسمانی نما و بنفحه روح القدس زنده فرما لسانی ناطق بخش و قلبی ثابت عطا فرما قوت آسمانی ده و سنوحات رحمانی بخش و مروج وحدت بشر فرما و سبب محبت و الفت عالم انسانی فرما تا ظلمات مهلکه تعصب جاهلی بانوار شمس حقیقت محو و زائل گردد و این جهان ظلمانی نورانی شود و این عالم جسمانی پرتو جهان روحانی گیرد و این الوان مختلفه مبدل بیک رنگ گردد و آهنگ تسبیح بملکوت تقدیس تو رسد

- 12 Verily, Thou art the Omnipotent and the Almighty!

12 توئی مقتدر و توانا و علیکم و علیکن البهاء الأبهی

SWAB#068, BSW#16.02x, BPRY.092x, SW\_v10#08 p.154-155, SW\_v10#08 p.046

MKT3.088, MNMK#103 p.189,  
MMK1#068 p.100, PYB#047 p.03x,  
MJMJ2.021x, MMG2#175 p.203x,  
YHA2.560, NJB\_v10#08 p.167

## AB01694

*To: Corinne True, in Chicago*

*Date: 1919-May-23*

O steadfast in the Covenant! Your numerous letters were received. The matter of the Mashriqu'l-Adhkar is of utmost importance and will have momentous results. This is the first divine foundation being established in that region, and praise be to God, the friends of God have all arisen from all directions to assist. Thus far, numerous architectural plans have

been drawn up for its construction. At the Convention, one of these plans must be selected. Mr. Albert Vail truly has the capacity and qualification for great services. I hope through divine favors that he may kindle such a lamp in the glass of that region that will illumine the surroundings with the light of guidance. The formation of gatherings of blacks and whites is a cause for the manifestation of the oneness of humanity. It will completely erase and eliminate racial prejudice and give everyone to drink from the spring of the water of life.

We telegraphed Mr. Remey to delay his journey since his presence in America during these days is necessary. He has truly served and continues to serve with all his might and I love him boundlessly. He is truly deserving of 'Abdu'l-Baha's love. What you have done regarding Mrs. Goodall is appropriate. Kindly avoid Edna Peterson. Convey my utmost love and kindness to Miss Jean Masson, as she has exerted the utmost effort in writing newspaper articles, serving the Kingdom of God and promoting the divine teachings. Deal with Mirza Ahmad Sohrab with kindness and love. God desires love, fellowship and unity. Expend all your effort on this - this is the cause of everyone's glory, this is the cause of nearness to the divine threshold, this is the cause of entry into the Kingdom of God. Convey my utmost love and kindness to Dr. Zia. He is very close to me as he is descended from Aqa Muhammad Mustafa. And upon you be the Most Glorious Glory.

SW\_v10#12 p.230

## AB03956

*To: Charles Mason Remey, in New York*

*Date: 1919-May-23*

O my dear son!

Many letters have been received from you and their contents have all been conducive to happiness. Praise be to God, thou art confirmed in service to the Kingdom, art promulgating divine teachings, art raising the call of the oneness of mankind, art detaching the souls from ignorant racial prejudices and prejudices of thought and kind, art summoning them to the investigation of truth, art showing forth unto them the light of guidance and art offering them the chalice of the wine of the

love of God. This blessed purpose of thine is the magnet of the confirmations of the Abha Kingdom.

Rest thou assured and engage with Mr. John Bassett in service to the Kingdom of God throughout the same southern states. This is what is required at present. Later on, undertake a tour to the north of America and after that thy course of action and that of Mr. John Bassett shall be determined.

Convey, on my behalf, the utmost love and kindness to Miss Margaret Klebbs and say: "The people of the Supreme Concourse admire your work, that, praise be to God, you are firm in faith and certitude, and are serving the Kingdom of God."

SW\_v10#07 p.144

## AB10000

*To: Shahab Fatheazam Ardistani, in Tihiran*

*Date: 1919-May-23*

O shooting star and O conquering lion! His honor Aqa Siyyid Nasru'llah is completely satisfied with your character and conduct, and his satisfaction is My satisfaction, and love for him is love for Me. Give thanks to God that you have been confirmed in this virtue, and its fruit is glory in both worlds and joy of heart and soul. And upon you be the Most Glorious Glory!

ای شهاب ثاقب و ای هزبر غالب جناب آقا  
سید نصرالله نهایت رضایت را از اخلاق و رفتار  
شما دارند و رضایت ایشان رضایت من است و  
محبت ایشان محبت بمن شکر کن خدا را که  
باین منقبت موفق گشتی و نتیجه اش عزت دو  
جهانست و مسرت دل و جان و علیک البهاء  
الاهی

INBA17:242

## AB00698

*To: Family of Haji Amih Khanum et al., in Tihiran*

*Date: 1919-May-24*

- 1 O family and lineage of that steadfast and firm leaf whom God has raised to a seat of truth in the presence of a mighty King! The honored aunt, upon her be Baha'u'llah's Most Glorious Splendor, through her firmness and steadfastness in the Covenant and Testament, formed such a family that, praise be to God, all are in the utmost firmness of faith and certitude, turned towards God. That one ascended unto God was such a goodly tree that found great blessing and whose fruits shall be endless forever. Indeed when I read the blessed names of that family in general in the letter, infinite joy was obtained and I offered thanks at the threshold of oneness that He may forever protect this firm and steadfast family and lineage in His sheltering protection, and make their faces so illumined with the light of the love of God that they may shine like lamps in glass throughout the horizons. And so shall it be, for they are firm and steadfast, and not one among that group is troubled. All of this family are protected and preserved from doubts, and this is a mighty bounty. Now the greatness of this gift is unknown, but in the future it shall become clear and evident. I beseech God that the descendants of the aunt and the lineage of that illumined goodly leaf may forever be servants of the Covenant and far from the people of discord.

- 2 O Lord! This noble family and distinguished group have turned their faces purely to Thy noble face and directed their hearts to Thy mighty Kingdom, walking in Thy straight path and serving Thy mighty Cause. O Lord! Strengthen them with mighty power and enfold them in the glances of Thine eye of mercy amidst humanity, and ordain for them every good in the latter and former life, and assist them with hosts from the Supreme Concourse, and preserve them in the shelter of Thy supreme protection that they may aid Thy wronged servant for whom the eyes of those near unto Thee weep in the Abha Kingdom. Verily Thou art the Mighty, the Glorious, the All-Forgiving. And upon them all be the Most Glorious Splendor.

1 ای خاندان و دودمان ورقهء ثابتهء راستهء التي رفعها الله إلى مقعد صدق عند مليك مقتدر حضرت عمه عليها بهاء الله الأبهي آن ورقهء طيبةء نورانيةء به ثبوت و رسوخ بر عهد و ميثاق چنین عائلهءی تشکیل نمود که الحمد لله جميع در نهايت ثبوت بر ايمان و ايقان متوجه الى اللهند آن متصاعدهء الى الله چنین شجرهء طيبهءی بود که برکت عظيمه يافت و ثمراتش الى الأبد بی پایان فی الحقیقه چون نامهای مبارک آن خانواده را عموماً در نامه قرائت نمودم بی نهایت مسرت حاصل شد و شکر بدرگاه احدیت نمودم تا این خاندان و دودمان ثابت راسته را الى الأبد در صون حمایت خویش محافظه نماید و رویایشانرا بنور محبت الله چنان روشن فرماید که مانند سراج در زجاج آفاق بدرخشند و چنین خواهد شد زیرا ثابت و راستند و نفسی از آنجم مضطرب نه عموم این خاندان محفوظ و مصون از شبهاتند و این فضلی است عظیم حال عظمت این موهبت مجهولست ولی در مستقبل واضح و مشهود گردد از خدا خواهم که سلالهء عمه و دودمان آن ورقهء طيبةء نورانی الى الأبد خادم ميثاق باشند و از اهل شقاق در کنار

2 رَبِّ رَبِّ أَنْ هَذِهِ الْعَائِلَةُ الْكَرِيمَةُ وَالْعُصْبَةُ الشَّرِيفَةُ اخْلَصُوا وَجُوهَهُمْ لَوَجْهِهِ الْكَرِيمِ وَجَّهُوا قُلُوبَهُمْ إِلَى مَلَكُوتِكَ الْعَظِيمِ سَالِكِينَ فِي صَرَاطِكَ الْمُسْتَقِيمِ وَخَادِمِينَ لِنَبَأِكَ الْعَظِيمِ رَبِّ آيِدِهِمْ بِشَدِيدِ الْقُوَى وَاشْمَلِهِمْ بِلِحَافِ عَيْنِ رَحْمَانِيَّتِكَ بَيْنَ الْوَرَى وَقَدَّرْ لَهُمْ كُلَّ خَيْرٍ فِي الْآخِرَةِ وَالْأُولَى وَانصُرْهُمْ بِجُنُودِ الْمَلَأِ الْأَعْلَى وَاحْفَظْهُمْ فِي صَوْنِ حَامِيَّتِكَ الْكُبْرَى حَتَّى يَنْصُرُوا عَبْدَكَ الْمَظْلُومَ الَّذِي يَبْكِي عَلَيْهِ عَيْنُونَ الْمُقَرَّبِينَ فِي مَلَكُوتِ الْأَبْهِيِّ أَنْتَ الْمَقْتَدِرُ الْعَزِيزُ الْغَفَّارُ عَلَيْهِمْ وَعَلَيْهِنَ الْبَهَاءُ الْأَبْهِيُّ

MKT7.236, KASH.377

**AB01566**

*To: Roy C Wilhelm, in New York*

*Date: 1919-May-25*

O thou who art firm in the Covenant and the Testament:

Thy letters dated March 22nd and 29th as well as thy card of April 11th were received. The organization of the meeting representative of the different denominations in New York, at which all religions and sects had affiliated together in the utmost love and harmony was conducive to extreme joy.

My hope is that meetings of such a nature may often be organized so that representatives of all the different races, religions, sects and countries of the world may in the utmost love embrace one another; that no trace of bigotry and of ignorant prejudice, of obstinacy and of rancor may remain and the pavilion and canopy of the Oneness of the world of Humanity may be raised upon the Apex of the world. For all men are the sheep of God and Divine Providence the Lord and loving Shepherd.

Similarly the meeting that had been called at Washington, my hope is that remarkable consequences may result therefrom.

As to the mortgage of the house, it is quite true. Verily thou art displaying the utmost devotedness and art contributing from every point of view.

As to the two drafts of 1000 dollars each, they have been received. My hope from the Bounties of Divine Providence is that abundance and prosperity may crown thy work and that Miss Lloyd will be assisted in the utmost service to thee.

The sum that thou shalt send for the mortgage of the house is acceptable and there is no outward ceremony between us.

I would like to assign a certain monthly sum and send it through thee for Mirza Ahmad that he may content with that sum and engage day and night in service. Deliver, therefore, to him every month a hundred dollars, which is equivalent to the sum of twenty pounds. I shall gradually send the sum. The sum of 32/10/0 English pounds, which thou hadst sent through the Anglo-Egyptian Bank, has been received. Convey in my behalf respectful greeting to the maidservants of God Miss Annie Wilkinson, Miss Laura Jones and Mrs. Jennie Grieves and whatever thou hadst sent on their behalf shall be expended for the poor.

SW\_v10#12 p.230

**AB09451***To: Mother of Kayqubad Zardushti, in Tihiran**Date: 1919-May-25*

- 1 O enkindled maidservant of God! The women of the world are all like lost sheep in the wilderness, without guidance or direction. But thou hast found the heavenly Shepherd and entered His blessed flock. Thou art under divine protection and art aware of heavenly mysteries. If the women of the world knew what bounty thou hast received, they would all be filled with envy. Therefore occupy thyself with thanksgiving to the Self-Sufficient Lord.

1 ای کنیز شورانگیز ایزدی زنهای جهان همه چون  
گوسفندان گم شده بیابان بی سر و سامان تو  
بشبان آسمانی پی بردی و در گله فرخنده ایزدی  
داخل شدی در پناه خدائی و بر راز آسمانی آگاه  
اگر بانوهای جهان بدانند که تو چه بخششی یافتی  
همه رشک برند پس تو بسپاس خداوند بی نیاز  
پرداز

- 2 And upon thee be the Glory.

2 و علیک البهاء

MKT5.099a, YARP2.649 p.441

**AB10468***To: Ibrahim Attar Yazdi**Date: 1919-May-25*

- 1 O thou who art firm in the Covenant! Thy letter was a wondrous epistle, concise in words yet expansive in meaning. It was an index of spiritual qualities and a volume of divine passion and attraction. Its contents were like a colorful flower garden and thus brought spirit and fragrance. In the gathering of service thou must show forth the utmost effort and sacrifice, that the divine bounties may encompass all.

1 ای ثابت بر پیمان نامه شما نامه بدیعی بود بلفظ  
مختصر و بمعنی مفصل فهرست اخلاق روحانی  
بود و دفتر سودائی و شیدائی حق مضامین گلشن  
رنگین بود لهذا مورث روح و ریحان گشت در  
محفل خدمت باید بنهایت همت جانفشانی نمائی تا  
فیض رحمانی احاطه کند

- 2 Upon thee be the Most Glorious Glory!

2 و علیک البهاء الأبهی

INBA85:118, MKT9.083

**AB06688***To: Ghulam Rida Amin Amin, in Tihiran**Date: 1919-May-29*

O thou who art firm in the Covenant! Give thanks to God that the light of guidance hath shone forth and the glass of the heart hath become illumined, and thou hast been successful in rendering service in the path of truth. His honor Amin praiseth most highly thy good conduct, sweetness of speech, and steadfastness. The testimony of Amin is heart-warming, for he hath no thoughts of self, is self-effacing in the Cause, possesseth a pure heart and a radiant soul. Therefore the praise he hath rendered regarding thee is acceptable at the Divine Threshold, and my hope is that thou mayest be assisted and confirmed in all things and be surrounded by divine favors. Letters are enclosed - deliver them, including one to his honor Amin. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان شکر کن خدا را که نور هدایت  
تایید و زجاج قلب درخشید و در سبیل حق  
بخدمت موفق شدید جناب امین نهایت ستایش  
بر حسن رفتار و حلاوت گفتار و استقامت شما  
مینماید شهادت امین دلنشین است زیرا از خود  
خیالی ندارد فانی در امر است دلی پاک دارد و  
جانی تابناک لهذا ستایشی که در حق شما نموده  
مقبول درگاه کبریاست و امیدم چنانست که  
از هر جهت مؤید و موفق گردی و الطاف الهی  
احاطه نماید مکاتیبی در جوفست برسانید از جمله  
مکتوبی بجناب امین و علیک بهاء الأبهی

MKT9.095a

**AB03531***To: Baha'is of Baghdad**Date: 1919-May-31*

<sup>1</sup> O company of the firm and steadfast in the Covenant of God and His Testament. With a dilated breast and a heart throbbing with the love of God, I mention ye and remind ye of the favors of God and His incalculable and imperishable gifts. They indeed are the shining of the light of Divine Guidance in the hearts, the delight in the sweet saviors of God that are redolent of fragrance in the gardens of happiness, and the steadfastness in the Cause of God as to be able to withstand the people of evil. O what happiness, O what joy to ye for God hath chosen ye for the exaltation of His Word in the Day of Resurrection.

<sup>1</sup> ایها العصابة الثابتة والثلة الراسخة على عهد الله و  
میثاقه اتنی بصدر واسع و قلب خافق بحجة الله  
اذکرکم و اذکرکم بنعم الله و آلائه التي لا تنهاى  
و هي سطوع نور الهدى في القلوب و الانشراح  
بنفحات الله العابقة في حدائق السرور و الاستقامة  
في امر الله في مقابلة اهل الشرور فوا طربا و وا  
فرحا لكم بما اختاركم ربكم لاعلاء كلمته في يوم  
النشور

<sup>2</sup> Know ye, then, the bounty of these days. Be ye gladly and joyfully united even as the union of water and wine lest ye be tempted to divide and thy strength vanisheth and ye shall fall as the falling of the stars in the abyss of manifold grief and sorrows. My breast is dilated in as much as it hath come to

<sup>2</sup> فاعرفوا قدر هذه الأيام و اتحدوا اتحاد الماء و  
الراح بكل سرور و حبور و لا تفرقوا فتذهب  
ريحكم و تتساقطون سقوط النجوم في وهدة  
الغوم و الهموم و اني لمنشرح الصدر بما طرق

my knowledge that ye have become one in destiny. This indeed is a praiseworthy thing.

- 3 O sheep of God, ye must gather the flock in such wise that none remaineth astray and sought after in your midst. Treat ye then one another with kindness, overlook the faults of others, and when ye pass by frivolous sport, pass ye by with dignity and close thine eyes to shortcomings. Thus commandeth ye the Ancient Beauty in His Scriptures, Tablets and inscribed Book.

- 4 Mine heart overfloweth with thy love and my tongue eloquently uttereth thy mention in praise of thee. I beseech God to make ye the signs of guidance amidst mankind. My Lord is assuredly the Generous, the Merciful and the All-Bountiful.

مسامعی انکم اصبحتم از مۀ واحدۀ و هذا امر مشکور

3 یا اغنام الله علیکم بجمع القطیع حتی لم یبق فیکم ضالّ منشود فلا طفقوا بعضکم بعضاً و غصّوا ابصارکم عن القصور و اذا مررتم باللغو مرّوا کراماً و غامض الطّرف عن العیوب هذا ما وصّاکم به جمال القدم فی الزّبر و الألواح و کتاب مسطور

4 و اتنی طاف القلب بحبّکم و دالغ اللسان بذکرکم و فصیح البیان بالثناء علیکم اسأل الله ان یجعلکم آیات الهدی بین الوری ان ربّی لکریم رحیم و هّاب و علیکم البهاء الأبهی

MKT3.272

## AB03407

*To: Haji Muhammad Ibrahim et al., in Najafabad*

*Date: 1919-May-31*

- 1 O ye who are firm in the Covenant! Praise be to God that through divine favors the blocked paths have opened and hearts and souls have been freed from grief and sorrow. We are now corresponding with one another - truly we are of one heart, sharing secrets, in harmony and of one voice. Through the favors of the Self-Sufficient Lord, it is hoped that by the power of the Word of God every difficulty will be resolved and complete deliverance obtained from the oppression of the tyrannical ones.

- 2 Now that divine bounty has manifested in such splendor and success and prosperity have become so widespread, it behooves you to arrange spiritual gatherings and with utmost power engage in guiding those who are astray, so that they may obtain freedom from the darkness of the animal world and the lowest depths of the natural realm, and hearts may be delivered through heavenly illumination and freedom from the natural world, that the exalted human realm may be manifested and spiritual perfections become evident and resplendent in souls.

1 ای ثابان بر پیمان الحمد لله از الطاف حقّ راههای مسدود باز شد و دل و جان از غم و اندوه آزاد گشت با یکدیگر مخیره مینمائیم فی الحقیقه همدمیم و همراز و هم آهنگیم و هم آواز از الطاف حضرت بنیاز امید چنانست که بقوۀ کلمۀ الله هر مشکلی حلّ شود و بکلی از تطاول دست ستمکاران رهائی حاصل گردد

2 حال چون فیض الهی چنین جلوه نموده و فوز و فلاح چنین شمول [جسته] سزاوار آنکه انجمن رحمانی بیارائید و بکمال قوّت بهدایت اهل ضلال پردازید تا از ظلمات عالم حیوانی و درک اسفل عالم طبیعت حرّیت حاصل گردد و قلوب خلق بنورانیّت آسمانی و حرّیت از عالم طبیعت نجات یافته علویّت عالم انسانی جلوه نماید و کمالات معنوی در نفوس ظاهر و باهر گردد

3 And upon you be the Most Glorious Beauty!

3 و عليكم البهاء الأبهى

TABN.033a

## AB05252

*To: Kaukab H A Maccutcheon, in Minneapolis*

*Date: 1919-May-31*

O thou brilliant Kokab (Star)!

Praise be to God! Thou hast become resplendent with the Light of Guidance, and from the Bestowals of the Kingdom of God thou hast partaken a share and a portion. In the tests thou hast remained firm and upright.

At present thy purpose is to organize a meeting and to guide the souls to the Divine Kingdom. Excellent is thy intention. Found thou this meeting in thy own home and arise in the guidance of souls.

Be thou not grieved at the departure of thy father, mother and brother because they became delivered from the world which is full of sadness and sorrow and they have hastened to the Realm of Joy. They have become freed from the fetters of this prison and soared to the Divine Court.

Thou hast asked for permission to come. At present your presence there is necessary, so that the Cause may become established, after the establishment of the cause thou hast permission to come.

Should it be possible for thee to establish a school for the Baha'i children and teach, it will be exceedingly acceptable.

Upon thee be El Baha El Abha!

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# Study guide to this volume

The first months of 1919 constitute one of the most distinctive periods in ‘Abdu’l-Baha’s correspondence. The armistice of November 1918 has ended the fighting, but the peace settlement is still being negotiated in Paris; the Spanish flu is sweeping the globe; and ‘Abdu’l-Baha is answering letters that had been written years earlier and could not be delivered during the war. The dominant tone is one of emerging from long darkness into light — “the singing bird in autumn had tucked its head under its wing in the nest of silence; now spring has come” — combined with an urgent insistence that the window of human receptivity created by the war must be seized immediately and employed for teaching. The volume ranges from extended meditations on prophetic fulfillment (the events predicted by Baha’u’llah decades earlier having now all come to pass) to sharp analysis of the Paris Peace Conference (“misunderstanding still prevails and self-interest remains”) to intimate letters of consolation for bereaved mothers and to joyful descriptions of the British army’s liberation of Haifa. Together, these documents constitute a post-war theology: a sustained reflection on what the war proved, what the peace requires, and what the Baha’i community must do in the liminal moment when old certainties have collapsed and the new order has not yet been built.

## Prophetic Fulfillment: History as Evidence

### Key Passages

Praise be to God that in these years of upheaval and the most great war, the Ship of the Cause of the Luminary of the horizons reached the shore of safety through the winds of the Covenant. All that was explicitly stated in the Sacred Tablets, some revealed fifty years ago, has been fulfilled word for word, every letter thereof. This stands as a sufficient and conclusive proof, shining like the sun at the zenith of heaven. Better still, these manifest verses were recorded thirty years ago by the enemies in their books written in refutation of the Cause of God, wherein they objected that such things were impossible and unattainable. These books, some published thirty years ago and others twenty years ago by the enemies themselves, are now in people’s hands. Thus do the friends say to the wavering and the ignorant: “Bring forth your book that we may show you the divine proof.” — AB01692

What was explicitly foretold regarding Abdul-Aziz and Abdul-Hamid in Istanbul has all transpired, as have the events in Tehran, the people’s movement, the turmoil and revolution, likewise the fall of Bonaparte the great monarch of France, the lamentations of Berlin and the defeat of Germany, and so forth and so forth and so forth — all explicitly stated and clear. Yet glory be to God! When the eye is blind, it remains

deprived and excluded from beholding all signs. In the Qur'an it is stated: "Of no avail are signs and warnings."  
— AB01692

## Context for Study

The opening letter of this volume turns the catastrophe of the World War into a form of argument for the truth of Baha'u'llah's mission. 'Abdu'l-Baha's move is precise and historically specific: Baha'u'llah's Tablets addressed to the kings and rulers of the world had predicted the fall of specific governments and dynasties, and those predictions, recorded in printed books before the events occurred (including in the books of Baha'u'llah's opponents), had now all come to pass. The argument from prophecy fulfilled is one of the oldest in the apologetic arsenal of the Abrahamic traditions: the Gospel writers routinely demonstrate that Jesus fulfilled the prophetic texts of the Hebrew Bible; Islamic apologetics cite the Qur'an's predictions about the Persian and Byzantine empires; Jewish tradition holds fulfilled prophecy as a mark of genuine prophecy distinguishing it from false.

'Abdu'l-Baha's handling of this argument is sophisticated. He grounds it not in the testimony of followers (who might be biased) but in the books written by opponents — "the enemies themselves" — who recorded the predictions in order to mock them as impossible, and who thereby inadvertently preserved the original evidence against themselves. This is an appeal to hostile witness, one of the most powerful forms of testimony in legal and historical argument. It also introduces the Qur'anic theme of hardness of heart: even when the evidence is conclusive and the sources unimpeachable, those whose eyes are blind will remain in their blindness. The divine proof is "shining like the sun at the zenith of heaven" and still is not seen. This structural observation — that the quality of evidence cannot substitute for the openness of the heart — connects to the emphasis on independent investigation in earlier volumes.

## Questions for Reflection

1. 'Abdu'l-Baha grounds his argument from fulfilled prophecy in the books written by Baha'u'llah's opponents, who recorded the predictions in order to refute them. What does this appeal to hostile witness suggest about the standards of evidence appropriate for evaluating prophetic claims?
2. The argument from fulfilled prophecy has been made across the Abrahamic traditions: the Gospels for Jesus, Islamic apologetics for Muhammad, and here for Baha'u'llah. What are the strengths and limitations of this form of argument, and how does 'Abdu'l-Baha's version differ from its predecessors?
3. 'Abdu'l-Baha notes that even when the evidence is conclusive, "when the eye is blind, it remains deprived," and cites the Qur'an: "Of no avail are signs and warnings." What does this observation imply about the relationship between intellectual argument and spiritual receptivity?
4. The Ship of the Cause is said to have "reached the shore of safety through the winds of the Covenant." How does the Covenant function in this metaphor as the power that navigates through historical catastrophe?

5. What does it mean to live through a period when predictions made decades earlier about specific named leaders, governments, and events are being visibly fulfilled? How might such an experience affect the faith and practice of those who witnessed it?

## The Vanity of Earthly Power and the Endurance of Devoted Souls

### Key Passages

As for other peoples and nations, in truth their times pass in confused dreams. Observe how in the revolution of Iran, nay rather the turmoil of the entire world, what scenes appeared on this stage and finally all were rolled up with neither fruit nor trace, neither result nor news except ruin and dispersion and regret. Neither victor nor vanquished — both were in loss, for the blood of thirty million souls was spilled in vain and humanity was endangered and cities and villages were overturned without result or fruit. For the earthly world raises one wave and brings all down from their heights beneath its tent and makes them captive in the narrow confines of graves, and everything is forgotten.  
— AB00902

“These days We alternate among mankind.” The end is loss upon loss, except for souls who lay the foundation of eternal glory and the basis of comfort for the world of creation, and adorn the world with the light of the gift of the All-Merciful. Even the whispers of such souls remain forever permanent and endless.  
— AB00902

### Context for Study

Written in the immediate aftermath of the armistice, this letter to an Iranian believer (AB00902) contains one of ‘Abdu'l-Baha’s most sober and sweeping judgments on the meaning of the World War. The blood of thirty million souls, he says, was “spilled in vain”: neither victor nor vanquished gained anything; both were in loss. The earthly world raises one wave and swallows all. This is not nihilism; the sentence continues with the Qur’anic axiom “These days We alternate among mankind” (Qur’an 3:140) and its implicit corollary — that the alternation of fortune is itself a divine pedagogy. The exception to universal loss is the soul who “lays the foundation of eternal glory and the basis of comfort for the world of creation”: this soul’s very “whispers” remain permanent.

The contrast between the mighty who perish without a trace and the small who achieve permanence through devotion is a constant structural theme in prophetic literature. The Magnificat’s reversal (the mighty brought down, the humble exalted), the Hebrew prophets’ contempt for the nations that trust in horses and chariots, the Qur’an’s challenge to those who glory in worldly power — all point to the same inversion of human estimation. What ‘Abdu'l-Baha adds is a historical specificity that was strikingly current in 1919: the war had just consumed the thrones of three of the greatest empires in the world (the Romanov, Hapsburg, and Hohenzollern), and all the pride of nationalism and political ambition had produced nothing but “ruin and dispersion and regret.” Against this background, the claim that a letter written by an obscure believer has eternal significance becomes not a pious consolation but a serious historical argument.

## Questions for Reflection

1. 'Abdu'l-Baha says that in the World War, "neither victor nor vanquished — both were in loss." How does this assessment of the war's outcome compare with the prevailing self-understanding of the victorious Allies in 1919, and what does the subsequent history suggest about which view was correct?
2. The contrast between the mighty who perish without a trace and the devoted souls whose "whispers remain forever permanent" draws on a long prophetic tradition. What is the epistemological foundation for this claim — on what basis can we know that devotion outlasts power?
3. The Qur'anic axiom "These days We alternate among mankind" (3:140) is quoted without explanation as a sufficient interpretive frame for the war. What theology of history is embedded in this quotation?
4. Compare 'Abdu'l-Baha's judgment that the war was ultimately "without result or fruit" with the subsequent history of the League of Nations and the lasting political changes that followed the war. Does the historical record support or complicate this assessment?
5. The claim that even the "whispers" of souls who lay the foundation of eternal glory remain permanent inverts the usual relationship between the famous and the obscure. How does this claim connect to the portraits in the *Memorials of the Faithful*?

## After the Storm: The Post-War Teaching Mandate

### Key Passages

In any case, the years of upheaval and intense anxiety, whatever they were, have passed. Now that calm and assurance have been attained, one must charge forth like a fierce lion and valiant hero in the arena of sacrifice, for through this sudden war humankind has developed an intense receptivity, and the loftiness of divine teachings, the luminosity of divine laws, and the contents of divine tablets have been realized. We hope that the universal war will lead to universal peace, and that this bloodshed and violation and recklessness will yield purity and freedom. May the world find rest and the universe adornment. — AB01924

Before the war, numerous letters were sent to America stating explicitly that a great upheaval lay ahead, severe turmoil was approaching, the people of the world would fall into danger and painful torment, severe tests would arise, and through these trials the foundations of comfort would be shaken, while holy souls would shine like stars in the highest horizon. Now these dark clouds are dispersing from the horizon of the world. The divine friends must, according to the previous instructions that were sent, forget every other matter and hasten to all regions and countries to promote the divine teachings. For this bloodthirsty war has made humanity weary of living. All ears are attentive to the call for universal peace, the proclamation of the unity of mankind, mutual understanding, the removal of estrangement, and the raising of the banner of oneness. Most people are ready to hear the divine teachings. This opportunity must

not be lost — at another time this receptivity will be gone and effort will be fruitless.  
— AB00794

Concentrate therefore, at present your whole effort in spreading the Message. It is time for the diffusion of fragrances and the promulgation of divine teachings and for nothing more. The world of humanity is athirst and these divine teachings are pure and limpid water. Exert effort in teaching and if blessed souls undertake to travel through all the states of America, complete and thorough confirmations from the Kingdom of Abha shall be witnessed by them, so much so that they shall be bewildered. — AB02063

## Context for Study

The three letters in this section represent ‘Abdu’l-Baha’s characteristic post-war response: not an analysis of what has passed but an urgent forward orientation toward the opportunity that the catastrophe has created. The argument is sociological as much as theological: the war has “made humanity weary of living,” has created “an intense receptivity” to the message of peace and unity, and has demonstrated to an unprecedented degree the practical relevance of Baha’u’llah’s teachings. The moment is uniquely propitious, and ‘Abdu’l-Baha is insistent that it will pass: “this receptivity will be gone and effort will be fruitless.” The teaching mandate is time-sensitive.

The image of the warrior — “charge forth like a fierce lion and valiant hero in the arena of sacrifice” (AB01924) — is striking in a teaching context. ‘Abdu’l-Baha consistently uses martial imagery for spiritual service throughout the post-war letters: the teacher is a hero, a soldier, a champion. This is a deliberate inversion and redirection of the martial energies the war had inflamed: the arena of sacrifice is the teaching field, the victory is the guidance of souls, the crown is the confirmation of the Holy Spirit. The redemption of violence by redirected courage is a recurring theme in Sufi poetry (Rumi’s image of the spiritual warrior who conquers the self), in Pauline theology (“Put on the whole armor of God,” Ephesians 6), and in the bhagavad-gita’s teaching on detached heroic action.

## Questions for Reflection

1. ‘Abdu’l-Baha describes the post-war period as a window of intense human receptivity that will close if not used. How does this time-sensitive framing of the teaching mandate relate to classical prophetic concepts of the “acceptable time” or *kairos*?
2. The martial imagery — “charge forth like a fierce lion” — is applied to teaching rather than fighting. What does this redirection of warrior virtues suggest about ‘Abdu’l-Baha’s understanding of spiritual heroism?
3. The prediction that “a great upheaval lay ahead” was made in letters sent to America before the war. ‘Abdu’l-Baha invokes this fulfilled prediction as an argument for confidence in current instructions. How does the established record of accurate foresight function as an argument for present trust?
4. Compare ‘Abdu’l-Baha’s description of humanity as “athirst” for divine teachings with the Sermon on the Mount (“Blessed are those who hunger and thirst for righteousness”) and with

Amos 8:11 (a famine for hearing the words of the Lord). What does the image of spiritual thirst reveal about the human condition after collective catastrophe?

5. 'Abdu'l-Baha says that the "magnet of confirmation is the promotion of the divine teachings" — that divine assistance is drawn toward those who arise to teach. What theology of grace and human agency is implied in this principle?

## The Paris Peace Conference and the Limits of Human Institutions

### Key Passages

Although the representatives of governments have assembled in Paris to establish the foundation of universal peace and bestow comfort and tranquility upon the human world, yet misunderstanding still prevails and self-interest remains. Therefore, universal peace will not easily manifest and new difficulties will arise, for intentions are not in harmony — rather, desires are different. We must supplicate and implore the Kingdom of God and seek comfort and tranquility for the human world, for the Most Great Peace cannot be realized through human powers and will not manifest in the realm of existence. This mighty and great matter will be realized through the power of the Word of God and will be manifested through the influence of the Kingdom of God. Eventually it will be firmly established through the power of Baha'u'llah. — AB04819

In these days there is great clamor for an armistice, and murmurings of peace. The powers of the world seek reconciliation and speak of justice and right. A prominent figure has explicitly stated that by justice and right we do not mean mere words, but rather the meaning of these two blessed terms. This is true, but the people of truth are not content with meaning alone — they seek the implementation of this important reality. We hope that this assembly may be rendered successful and confirmed. The hope from the favors of the Glorious Lord is that through His overwhelming power He will make this assembly the envy of rose garden and meadow, and make that gathering the brilliant stars of the world. — AB05466

### Context for Study

These two letters, written when the Paris Peace Conference was in session, represent 'Abdu'l-Baha's most direct engagement with what the post-war international order might achieve and what it cannot. His assessment of the Conference is both sympathetic and unsparing: the gathering of world leaders to establish universal peace is a movement in the right direction, and he prays earnestly for its success. But "misunderstanding still prevails and self-interest remains" — the structural problem is not technical (the delegates lack the right institutional design) but human (their intentions are not in harmony and their desires are different). The Most Great Peace, he says flatly, "cannot be realized through human powers" and "will be firmly established through the power of Baha'u'llah."

This two-level analysis of peace — the "lesser peace" achievable through human statesmanship and the "Most Great Peace" achievable only through divine transformation — recapitulates the broader Baha'i theology of the relationship between human institutions and divine power. It resonates with

Augustine's distinction between the *civitas terrena* (the earthly city, built on love of self) and the *civitas Dei* (the City of God, built on love of God), in which genuine justice is possible only in the latter. It resonates with Kant's argument in *Perpetual Peace* that republican constitutions and international federation are necessary but not sufficient conditions for lasting peace — though Kant grounds his hope in the mechanism of rational self-interest rather than in divine power. 'Abdu'l-Baha's position is more precise than Augustine and more demanding than Kant: institutional reform is necessary, must be supported and prayed for, but is incomplete without the spiritual transformation that only revelation can produce.

### Questions for Reflection

1. 'Abdu'l-Baha says the Paris Peace Conference will fail to achieve universal peace because "misunderstanding still prevails and self-interest remains." The Treaty of Versailles was signed in June 1919. How does the subsequent history — including the rise of fascism and World War II — bear on his assessment?
2. The distinction between the "lesser peace" achievable through human statesmanship and the "Most Great Peace" achievable only through divine power is a structural claim about the limits of human institutions. How does this claim compare with the pessimism of Reinhold Niebuhr's *Moral Man and Immoral Society* about the capacity of institutions to transcend collective self-interest?
3. 'Abdu'l-Baha prays for the success of the peace conference even while predicting its inadequacy. What does this combination of prayer and critical analysis suggest about the appropriate Baha'i attitude toward human political institutions?
4. The claim that "the people of truth are not content with meaning alone — they seek the implementation of this important reality" is a standard of political seriousness. How does this demand for implementation distinguish genuine commitment to justice from rhetorical performance?
5. What would it mean, in practical terms, for the Most Great Peace to be "firmly established through the power of Baha'u'llah"? How does 'Abdu'l-Baha understand the mechanism by which divine power transforms political institutions?

## Consolation and the Eternal Realm: Letters to the Bereaved

### Key Passages

O thou beloved maidservant of God, although the loss of a son is indeed heart-breaking and beyond the limits of human endurance, yet one who knoweth and understandeth is assured that the son hath not been lost but, rather, hath stepped from this world into another, and she will find him in the divine realm. That reunion shall be for eternity, while in this world separation is inevitable and bringeth with it a burning grief. — AB03183

That beloved child addresseth thee from the hidden world: "O thou kind Mother, thank divine Providence that I have been freed from a small and gloomy cage and, like the

birds of the meadows, have soared to the divine world — a world which is spacious, illumined, and ever gay and jubilant. Therefore, lament not, O Mother, and be not grieved; I am not of the lost, nor have I been obliterated and destroyed. I have shaken off the mortal form and have raised my banner in this spiritual world. Following this separation is everlasting companionship. Thou shalt find me in the heaven of the Lord, immersed in an ocean of light.” — AB03183

O true friends! Separation from the friends causes the burning of heart and soul. Separation, distance and foreignness are the cause of injury and loss, especially as no fragrant messages, nor a faithful messenger, nor courier, nor post nor information, nor news from any source have been received, and the mind has been deprived of comfort. Life and spirit were the utmost sadness and grief until the conquering army arrived in the Holy Land and seized the reins of government for the cruel ones, and overthrew the authority of the tyrants and quietness and safety were assured. The leaders of the country and the army showed sympathy and kindness. — AB02845

## Context for Study

The consolatory letters of early 1919 address a human landscape shattered by the war's losses. AB03183 is addressed to a mother who has lost a son, and 'Abdu'l-Baha employs a distinctive literary device: he gives voice to the dead child himself, imagining his words to his mother from the “hidden world.” The dead child speaks of freedom from a “small and gloomy cage,” of soaring like a meadow bird to a “spacious, illumined” realm, and of a future reunion that will be eternal where the present separation is only temporary. This imaginative ventriloquism is deeply personal: 'Abdu'l-Baha is not merely consoling the mother with doctrinal assurances but inviting her to hear, with the inner ear, what the child she mourns might actually be saying to her now.

The image of the body as a cage from which the soul is freed at death is ancient and widespread. Plato's *Phaedo* develops this image extensively; the Qur'an describes the soul ascending to God at death; the Sufi tradition speaks of the final moment of *fana'* (annihilation) as liberation. What 'Abdu'l-Baha adds is the specific character of the world to which the soul goes: “spacious, illumined, and ever gay and jubilant” — words that insist on the positive, joyful quality of the afterlife rather than mere the cessation of suffering. The “ocean of light” in which the child is said to be immersed echoes the mystic imagery throughout 'Abdu'l-Baha's writings of the divine realm as an ocean whose depth and luminosity are without limit.

AB02845 turns from cosmic consolation to immediate human relief: the arrival of General Allenby's army in the Holy Land, “the conquering army,” brought the liberation of 'Abdu'l-Baha and the Baha'is from the darkest period of their wartime captivity. The relief in this letter is palpable and undisguised: the leaders showed “sympathy and kindness,” safety was assured, the tyrants were overthrown. The historical and the spiritual are inseparable here: the liberation of the Holy Land is described with the same intensity that the consolatory letters apply to the liberation of the soul from the body.

## Questions for Reflection

1. 'Abdu'l-Baha gives voice to the dead child, imagining his words to his grieving mother. What does this imaginative act suggest about 'Abdu'l-Baha's understanding of the ongoing relationship between the living and the dead?
2. The dead child tells his mother: "Following this separation is everlasting companionship." How does this temporal inversion — the permanent following from the temporary — reshape the emotional logic of grief?
3. Compare the image of the body as a "small and gloomy cage" with Plato's account of the soul's imprisonment in the body in the *Phaedo*, and with the Sufi concept of death as the annihilation that constitutes union. What are the similarities, and how does 'Abdu'l-Baha's vision of the afterlife as "spacious, illumined, and ever gay and jubilant" differ from these models?
4. 'Abdu'l-Baha's relief at the arrival of the British army in the Holy Land is expressed in explicitly grateful terms. How should we understand the relationship between divine providence and historical contingency in his account of the liberation?
5. The consolatory letters of early 1919 are written against the background of massive collective loss (thirty million dead) while addressing individual bereavements. How does 'Abdu'l-Baha hold together the cosmic and the intimate in his pastoral approach?

## A Guiding Question for the Whole Volume

The letters of January–May 1919 survey a world emerging from catastrophe into an uncertain spring: the war over, the peace uncertain, the Cause intact, the faithful alive, the opportunity vast and time-limited. 'Abdu'l-Baha holds together historical analysis (the peace conference will fail because self-interest remains), prophetic fulfillment (Baha'u'llah's tablets have been verified word for word), pastoral consolation (the dead are not lost but liberated), and urgent mandate (now is the time for nothing but teaching).

A guiding question for the whole volume might therefore be: **In the liminal space after catastrophe — when the old order has collapsed, the new has not yet been built, and human receptivity to transformation is uniquely heightened — what combination of historical honesty, prophetic confidence, pastoral compassion, and urgent action does the moment require; and what does the early spring of 1919 reveal about the permanent character of the Baha'i response to the suffering of the world?**