



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 173:

Writings and Utterances of Abdu'l-Baha, 1919, part II
(Jun-Jul)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 110. A Traveller’s Narrative (ca. 1886)
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
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- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
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- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 173

This June–July 1919 volume belongs to the first fully reopened season after the war, when correspondence, travel, pilgrimage, and institutional work resume with great intensity. The governing note is opportunity: AB02880 calls the Covenant the “pulsating force” in the arteries of the body of the world and links firmness in it to teaching, spiritual rebirth, and fruit-bearing service. AB01812 gives the same teaching mandate through the examples of Peter and Mary Magdalene, insisting that apparently ordinary souls can become enduring lights through service to the Kingdom. AB00411 presents the reopened American field as a terrain where “all doors are open,” while also mentioning the New York library, Star of the West, the annual Convention, and the Mashriqu’l-Adhkar as institutions now requiring renewed assistance. AB07623 condenses the principle: the promotion of the divine teachings attracts confirmations as a magnet attracts iron.

A major cluster concerns Covenant crisis and community protection, especially in California and Los Angeles. AB00537 praises the California friends as drawn by a divine magnetic force, assures them that even a small Los Angeles gathering can withstand the world if firm, and recommends Mirza Abu’l-Fadl’s Brilliant Proof as necessary reading amid attacks. AB03780 gives the practical rule for such tests: avoid quarrel and dispute, utter the Word of God, and leave rejection to God. AB01409, written to a community troubled by assembly conflict, turns directly to the Covenant as the remedy, comparing Baha’u’llah’s explicit written appointment of the Center of the Covenant with Christ’s briefer saying about Peter and warning that Covenant-breaking is foam upon the sea. AB02219 similarly describes the power of the Covenant as the artery pulsating through the world, while also giving important financial guidance: Mashriqu’l-Adhkar funds and teaching funds must remain distinct, each used in its own sphere.

Universal peace remains a defining postwar concern, now focused through the League of Nations and the possibility of a Supreme Tribunal. AB02230 is the chief item: it praises an article on the League, hopes that its members and its benevolent president will establish a world tribunal chosen from all nations and governments, and then embeds peace within the wider Baha’i program—investigation of reality, oneness of humanity, interreligious fellowship, harmony of religion and science, abolition of prejudices, a universal auxiliary language, economic reform, equality of women and men, justice, equity, and divine civilization. AB03667 adds that ‘Abdu’l-Baha does not seek membership in the Peace Congress, since He promulgates peace through the power of the Word of God. ABU0612 gives a parallel spoken statement, recalling Baha’u’llah’s call for a league of nations and a world court of arbitration half a century earlier, and linking ‘Abdu’l-Baha’s American journey to His warning that Europe was an arsenal awaiting a spark.

The reopened world also appears through travel and teaching beyond the older American centers. AB02709 praises a service rendered in Tokyo and says that seeds sown in Japan now require watering by teachers from America or Hawaii; these few grains will one day become great harvests

and a spiritual army. AB03250 addresses distant island believers through the paradox of physical remoteness and “ideal nearness,” making firmness in the Covenant the condition of victory by the hosts of the Supreme Concourse. AB11920 urges a teacher toward Paris, where the friends are few and in need of new power, and defines her melody as the melody of the Covenant. AB07925, addressed to a traveler reaching Bushihr, quietly widens the field again by suggesting that even in a city without known friends, several souls may be awakened.

Several items show the social and institutional life of the postwar community. ABU2266 reflects on the ‘Ishqabad Mashriqu’l-Adhkar as the first of its kind, anticipates the immense influence of the American Temple, and expects Tehran soon to witness a foundation for worship now that restrictions have been removed. AB05866 calls for regular support of Star of the West after its survival through wartime difficulties, while AB06615 predicts that the annual Convention will gain worldwide importance because its foundation is human unity, universal peace, fellowship, equality of nations, and the light of truth. AB03403 praises Ridvan celebrations and women’s gatherings, yet counsels moderation and wisdom so that outward display does not provoke jealousy; the same letter gives the familiar “two wings” image for the advancement of women. AB06692, from Iran, adds practical social texture: funeral dignity, trustworthy commercial service, land for school and Mashriqu’l-Adhkar, care for bereaved families, and the question of the veil, which is treated as a matter requiring wisdom and direct guidance from ‘Abdu’l-Baha.

The volume’s pastoral and memorial materials give this energetic reopening a tone of tenderness and historical depth. AB02673 is a prayer for Phoebe Hearst, remembering her pilgrimage from the Far West to the Holy Land and likening her future fame to Mary Magdalene’s. AB12165, AB03903, AB03651, AB05141, AB01039, and AB09034 likewise preserve prayers for departed believers, often presenting death as release into light, companionship, and the Kingdom. AB00566 turns hardship in Khurasan into a theology of maturation, while warning against political extremism and Bolshevik violence and defining true democracy as moderation, lawful freedom, constitutional government, and the welfare of all. AB01697 gives practical guidance on theater, permitting it when it improves morals, advances education, and encourages virtue, while forbidding forms that promote mockery or lust. Taken together, the volume shows mid-1919 as a moment of reanimation: the war’s silence has lifted, the institutions of the community are again in motion, the Covenant is emphasized as the source of life and protection, and the friends are urged to carry the peace teachings, teaching work, and spiritual discipline into a newly receptive world.

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AB00537

To: Ella G Cooper, in San Francisco

Date: 1919-Jun-02

Four letters were received from thee, the last dated April 18, 1919, and all were proofs of firmness in the divine Covenant. Praise be to God that in California the friends are holding fast to the hem of grandeur and are attracted to the Lord of the Most High. Their motion is like that of iron drawn by divine magnetic force. They have no purpose save divine good-pleasure and no desire save infinite bounty. They are engaged in service and are intimate with the Holy Spirit....

Concerning the small gathering in Los Angeles which thou hadst mentioned - though that gathering be small, yet it is under divine protection. If it remaineth firm and steadfast it shall withstand all who are on earth.

Consider how many souls arose after Christ to extinguish the divine lamp, and even the Roman Emperor, who was the greatest philosopher, arose with utmost might to oppose and wrote a book in refutation of Christ, publishing it throughout his realm and causing some to turn away from Christ. Yet ultimately the power of the Word of God prevailed over the Roman Empire and the light of the divine Covenant dispelled the darkness of doubts cast by those philosophers and kings. It is therefore evident what result these weak forces shall yield.

At most, a few weak and heedless souls shall waver, but in the end this fire shall be extinguished.

Read in church history the account of Arius, Patriarch of Alexandria - despite having a million and a half followers and the support of the greatest emperor, he was ultimately obliterated leaving no trace. Likewise, wherever there is carrion, inevitably some crows and base dogs will gather, but they shall eventually scatter and disperse....

Read attentively the translations of his honor Mirza Abul Fazl's book, *The Brilliant Proof*; it is very necessary,—and send it then to the spiritual assembly of Los Angeles...

SW_v10#14 p.263x, BSTW#240

AB02673

To: Unknown, in San Francisco

Date: 1919-Jun-02

O Divine Providence, O Forgiving Lord!

Mrs. Hearst has hastened from this dark and dreary world to the realm of Light; and has become detached from this nether world and has flown into the realm on High.

O my God! Endowed with a seeing eye, she beheld the rays of the Sun of Truth and endowed with a hearing ear, she hearkened to the call of the Kingdom. Possessing a keen sense of smell, she inhaled the fragrant scent of the Paradise of Abha, and gifted with a pure heart she overflowed with Thy love.

From the Far West, she journeyed to the Holy Land, attained the privilege of visiting the Sacred Spot and served Thy Kingdom.

O thou Pardoning God! Ignite her candle and cause her star to become resplendent in the Immortal Realm. Let her memory be spread abroad over all regions and her name, like unto that of Mary Magdalene, be ever illustrious among the denizens of the Kingdom. Cause her fame to be world-wide and her voice to reach the ears of the Supreme Concourse.

Exalt the members of her family and place upon their heads the diadem of everlasting glory; that they may appreciate the value of that honorable soul and may realize what a what a magnificent edifice she has erected for them and what a standard of everlasting glory she has hoisted, so that of her, her family and kindred may be eternally proud.

O Compassionate Lord! Although at present Thy favor on her behalf is unknown, yet in future, like unto the sun, it shall be made manifest.

Verily thou art the Forgiver, the Bestower and the Compassionate.

BSTW#198, BSTW#241, BSTW#454

AB03780*To: Spiritual Assembly of Los Angeles**Date: 1919-Jun-02*

- 1 O ye blessed souls! Although ye are undergoing crucial tests in view of the repeated and assiduous attempts of some people to shake the faith of the friends in Los Angeles, yet ye are under the guarding eye of the bounty of Baha'u'llah and are assisted by legions of angels.
- 2 Walk, therefore, with a sure step and engage with the utmost assurance and confidence in the promulgation of the divine fragrances, the glorification of the Word of God and firmness in the Covenant. Rest ye assured that if a soul ariseth in the utmost perseverance and raiseth the Call of the Kingdom and resolutely promulgateth the Covenant, be he an insignificant ant he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.
- 3 Endeavor, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the holy utterances. This is my exhortation and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepteth it, the desired purpose is attained, and if he turneth away leave him to himself and trust to God.
- 4 Such is the attribute of those who are firm in the Covenant.

1 ای نفوس مبارکه هرچند شما در امتحان شدیدی افتاده‌اید زیرا بعضی بمنتهای قوت میکوشند که احبابی لوزانجلیز را متزلزل نمایند ولی شما مشمول نظر عنایت بهاء الله هستید و بجنود ملائکه مؤیدید

2 پس قدم را ثابت نمائید و بنهایت قوت بنشر نفحات الهیه و اعلاء کلمه الله و ثبات بر میثاق پردازید و یقین بدانید که اگر نفسی با کمال استقامت ندای بملکوت نماید و بنهایت متانت ترویج میثاق کند اگر مور ضعیف است فیل عظیم را از میدان فرار دهد و اگر پشهء نحیف باشد عقاب کاسر را بال و پر بشکند

3 لهذا همت نمائید تا سپاه شبهات را بقوه آیات پریشان و متلاشی نمائید این است وصیت من و اینست نصیحت من با نفسی جدال نمائید و از نزاع بیزار باشید کلمه حق بر زبان رانید اگر قبول نمود نعم المطلوب و اگر عناد کرد او را بحال خود بگذارید و توکل بر خدا بکنید

4 اینست صفت ثابتین بر میثاق

SWAB#184, BSW#17.16x, COC#1926x, LOG#0594x, SW_v10#14 p.264-265,
BSTW#234, ACOA.062-063

MKT3.080, MNMK#129 p.244,
MMK1#184 p.204

AB02880*To: Mary M Rabb, in San Francisco**Date: 1919-Jun-03*

O daughter of the Kingdom! Your letter of March 5, 1919 was received. Its contents were joy-inducing and indicated firmness and steadfastness in the mighty Covenant. Today the pulsating force in the arteries of the body of the world is the spirit of the Covenant, which is the cause of life. Whoever is alive through

this spirit possesses the freshness and grace of life, has been baptized by the Holy Spirit, has experienced the second birth, and has been delivered from rebellion, transgression, heedlessness and enmity which cause the death of the spirit, and has attained eternal life.

Give thanks to God that you are firm in the Covenant and are gazing upon the Light of the Horizons of Baha'u'llah. You have a countenance illumined by the light of guidance and nostrils perfumed by the fragrances of the Most Glorious Paradise. Therefore strive to attract souls and educate them through divine teachings so they may become signs of guidance and blessed trees, receiving an abundant portion from the outpourings of the Day of Manifestation.

The teacher is like a farmer who scatters seeds. The rain of mercy pours down and each seed produces a hundred. That pure seed forms harvests and becomes the cause of heavenly blessing. My hope is that you will be successful in attaining this blessing and will partner with me in this profitable trade, so that you may become a blessed tree full of leaves and branches, bearing sweet fruit.

And upon you be the Most Glorious Glory.

BSW#19.01x, COC#0251x, SW_v10#14 p.263-264, SW_v14#08 p.225x, BSTW#233

AB03667

To: Cora H Ditmars, in Spokane

Date: 1919-Jun-03

O thou who art firm in the Covenant, thy letter was received. Thou hast exerted a great effort for that prisoner, perchance it may prove to be fruitful.

Tell him, however: "The denizens of the world are confined in the prison of nature – a prison that is continuous and eternal. If thou art at present restrained within the limits of a temporary prison, be not grieved at this; my hope is that thou mayest be emancipated from the prison of nature and may attain unto the court of everlasting life. Pray to God day and night and beg forgiveness and pardon. The omnipotence of God shall solve every difficulty."...

ای ثابت پریشان نامه‌ات رسید در حق آنشخص
محبوس همتی نمودی بلکه انشاءالله مثمر ثمری
گردد

ولکن باو بگو کلّ اهل عالم در زندان طبیعت
مسجونند بچنیکه الی الأبد برقرار است حال
اگر تو در زندان موقت گرفتاری محزون مباش
امیدوارم که از زندان طبیعت رهائی یابی و
بایوان حیوة ابدیه رسی شب و روز دعا نما و

O thou dear maid-servant of God! Praise be to God, thou art endowed with a pure heart and an exalted determination. Thou hast an eloquent tongue and givest to every person a share and portion of the teachings of God.

طلب عفو و مغفرت نما قدرت آلهیه هر مشکلی
را حل نماید...

MMK1#082 p.113x

Abdul-Baha does not seek membership at the Peace Congress. He promulgates peace through the power of the Word of God. It is impossible to establish universal peace save through this power.

Convey on my behalf to those souls whose names thou hast mentioned in thy letter, greeting and kindness. I pray God that they may be confirmed in service to the Kingdom of God.

It is preferable that in the meetings, one of the attendants should read or chant the Tablets of His Holiness BAHÁ'U'LLAH and the others listen to the reading.

Upon thee be Baha-El-Abha!

SWAB#082x, SW_v10#12 p.231

AB03903

To: Unknown, in Arak

Date: 1919-Jun-03

- 1 My God, my God! I know not with what tongue to entreat Thee, nor with what heart to supplicate before Thee. I know of a certainty that no soul can soar into the atmosphere of the sanctity of Thy oneness save through the outpourings of holy souls whose hearts are filled with the light of Thy mercy, and no cry can ascend except the wailing of hearts that are manifestations of Thy divine power. How can I, in my weakness and powerlessness, circle round the sacred precincts? Yet I have no other refuge. Therefore do I beseech at Thy threshold of mercy and implore Thee to grant forgiveness and pardon to Thy pure and holy handmaiden who was gladdened by Thy fragrances in Thy days.

1 الهی الهی لم ادر بائی لسان اتضرع الیک و بائی
قلب ابتهل بین یدیک و اعلم حقّ الیقین لایصل
الی جوّ هواء قدس احدیتک الا نفثات نفوس
قدسیة امتلاً قلوبهم بنور رحمانیتک و لایتصاعد
ضحیح الا صریخ افئدة من مظاهر قدرة ربّانیتک
و انی مع ضعفی و عجزی کیف احوم حول
الحمی ولكن لیس لی مفرّ من ذلك فاستغیث
الی عتبتک الرحمانیه و ارجو العفو و الغفران
لامتک الطیبة الطاهرة المستبشرة بنفحاتک فی
ایامک

- 2 O Lord! She was a dove who raised her plaintive cry to the manifest horizon, a thirsty one who yearned to reach Thy vast and mighty ocean, and a moth who sought to circle round Thy luminous lamp. Lord! Grant her desire, fulfill her wish, raise her to Thy most glorious Kingdom, cause her to enter Thy exalted Paradise, and make her abide eternally in the Paradise

2 ربّ أنّها حمامة ارتفع منها الحنین الی الأفق المبین
و ظمآن یتنّی الورود الی بحرک الطّاف الخضمّ
العظیم و أنّها فراش تبتغی التّهافت علی سراجک
المنیر ربّ یسرّ لها منها و اسبح بمبتغاها و ارفعها
الی ملکوتک الأبهی و ادخلها فی جنتک العلیا

of Meeting in the presence of Thy greatest mercy. Verily Thou art the Pardoner, the Forgiver, the Merciful. Verily Thou art the Kind, the Generous, the Bestower. There is no God but Thee, the Mighty, the All-Bountiful.

و اخلدها في فردوس اللّقاء جوار رحمتك
الكبرى انك انت العفو الغفور الرحمن و انك
انت الرّؤف البرّ المنان لا اله الا انت العزيز
الوهاب

BSHN.140.301, BSHN.144.299, MHT1a.182,
MHT1b.140

AB01812

To: Annie Parmerton, in Cincinnati

Date: 1919-Jun-04

O steadfast one in the Covenant! Your detailed letter dated April 30, 1919 was received. It contained good news that, praise be to God, you have succeeded in raising the call to the Kingdom and become the cause of guidance for several souls. In gatherings you shone like a candle, delivered eloquent speeches, and promoted the divine teachings. Today, whoever arises to serve the Kingdom will be assisted by the heavenly angels, and spiritual forces will become their helper and support. The breaths of the Holy Spirit will give life to the heart, and all created things will assist them. Observe how the holy souls who arose before to serve the Kingdom were served by all created things. Peter was a mere fisherman yet became supreme. Mary was a village woman yet surpassed the queens of the horizons - for hundreds of thousands of queens came and went, all now lost without trace or mention, while Mary Magdalene still shines like a star from the horizon of greatest glory. This is eternal life! This is baptism by the Holy Spirit! This is the second birth that Christ speaks of! Convey utmost greetings and longing from 'Abdu'l-Baha to the loved ones in St. Louis, Cincinnati, Kansas City and Topeka, and to Mrs. Jones. I hope that through divine favors, spiritual power and divine spiritual healing, physical health will be attained.

As for your questions regarding Malachi chapter 3 verses 16-17 and 18, these verses refer to the loved ones of God. And Matthew chapter 25 verses 30-31-32 and 33 refer to the Blessed Beauty. And Micah chapter 5 verse 4 refers to Christ. And Zephaniah chapter 1 verses 14-15-16-17 and 18, and Zechariah chapter 2 verses 10-11-12 and 13, Luke chapter 21 verse 20 to

the end refer to the Blessed Century. And upon you be the Most Glorious Glory.

LOG#1715x, SW_v10#12 p.231-232

AB06692

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

Date: 1919-Jun-04

- 1 O thou who art firm in the Covenant! Your detailed letter was received, bringing news of the health, well-being, firmness and steadfastness of the friends. Despite lack of time, it was read with utmost care, though an extensive reply is not possible. To the extent possible, those matters requiring response shall be addressed.
- 2 Regarding the funeral procession of him who ascended unto God, Ibn-i-Abhar, you wrote in detail how it was conducted with great dignity in Tehran. This is a manifestation of the grandeur of the Cause of God.
- 3 You wrote about the bakery and the capability, trustworthiness and religiosity of Ishaq Khan, which has earned the complete trust of the Belgian person. Praise be to God for this. Any of the friends who conduct themselves according to the divine teachings become a light to the human world and a brilliant star in the horizon of eternal glory. I am very pleased with Ishaq Khan. Convey my utmost love and kindness to Jinab-i-Aqa Abdul-Samad Yazdi, Aqa Mirza Abbas Khan, and Aqa Muhammad Hassan. I hope that through the favors of the Lord of Bounties their faces will be radiant and luminous in the Abha Kingdom.
- 4 I was deeply saddened by the passing of Jinab-i-'Akkas-Bashi, Jinab-i-Mirza Haji Aqa, and Jinab-i-Aqa Faraj'ullah the baker. However, these blessed souls devoted themselves wholeheartedly to serving the Merciful Lord throughout their lives. Each was a fruitful tree, graceful and shade-giving in this divine garden. A prayer seeking forgiveness for them was revealed and is enclosed. Mirza Mehdi Ikhvan-Safa has truly dedicated his life to serving the Cause of God and exemplifies this prayer:

1 ای ثابت بر پیمان نامه مفصل شما رسید و خبر
صحت و سلامت و ثبوت و استقامت احباً رسید
با وجود عدم فرصت بکمال دقت قرائت گردید
ولی جواب بسیار مفصل ممکن نه بقدر امکان
مسائلی که واجب الجواب است مرقوم میگردد

2 در خصوص رفع جنازه متصاعد الی الله
حضرت ابن ابهر مفصل مرقوم نموده بودید که
بشکوه تمام در طهران تشییع گردید این از ظهور
عظمت امر الله است

3 از مسئله خبازخانه و اقتدار و امانت و دیانت
جناب اسحق خان مرقوم نموده بودید که سبب
نهایت اعتماد شخص بلجیکی شده است الحمد لله
علی ذلک هریک از احباب که بموجب تعالیم
ربانی سلوک و حرکت نمایند شع عالم انسانی
شوند و ستاره درخشنده از افق عزت ابدیه
گردند از جناب اسحق خان بسیار راضی شدم
بجناب آقا عیدالصمد یزدی و آقا میرزا عباس
خان و آقا محمد حسن از قبل من نهایت محبت
و مهربانی ابلاغ دار از عنایات رب الألطاف
امیدوارم که روی آنان در ملکوت ابدی روشن
و درخشنده شود

4 از صعود جناب عکاسباشی و جناب میرزا حاجی
آقا و جناب آقا فرج الله خباز بسیار محزون شدم
ولی آن نفوس مبارکه از دل و جان در مدت
حیات بخدمت حضرت رحمن پرداختند هریکی
شجره پر برگ و بار بود و در این گلشن الهی
پرازنده و سایه دار مناجاتی طلب مغفرت از برای
آنان گردید در جوف ارسال میشود حضرت آقا
میرزا مهدی اخوان صفا فی الحقیقه حیات خویش

- را وقف خدمت امر الله نموده‌اند و مظهر این
مناجات هستند
- 5 الهی هب لی کمال الانقطاع الیک و انز ابصار
قلوبنا بضیاء نظرها الیک حتی تحرق ابصار
القلوب حجب النور و تصلی الی معدن العظمة و
السور و تصیر ارواحنا معلقة بآیات عزّ قدسک
- 6 و همچنین حتی اجعل اورادی و اذکاری کلّها
ورداً واحداً و حالی فی خدمتک سرمداً
- 7 اراضی که بجهت مدرسه و مشرق‌الاذکار در
حسین‌آباد احبای فارسی تهیه و تدارک دیده‌اند
و اعانهائی که بجهت بناء مدرسه جمع نموده‌اند
فی‌الحقیقه سبب نهایت سرور است و همچنین
اعانه که بجهت مدرسه در قریه‌ئی از قرای همدان
نموده‌اند مورث روح و ریحان دل و جان است
- 8 اما در قضیه حجاب باید چنین امور مهمه را از
عبدالبهاء استعلام نمود دیگر امری از این در ایران
مهمتر نیست امریکا و فرنگستانرا اقتضای دیگر و
الآن طهران را اقتضای دیگر باید جمیع ایران در
اینگونه مسائل متابعت ارض مقصود نمایند که
موافق حکمت است
- 9 و اما قضیه خود شما رفتن به یزد موافق تر و
علیک البهاء الأبهی
- 10 مکتوبی در جوف نامه شما بود که جناب
حسن شاگرد طبیب مازندران مرقوم نموده
بود که علیل است و استدعای شفا از شافی
حقیقی می‌طلبد بآن مرقوم دارید که بملکوت
ابهی تضرع و زاری شد که مشمول نظر عنایت
گردد

YIA.380-381x, AADA.143-144x

AB00566

To: Munir Nabilzadih, in Darrih Jaz

Date: 1919-Jun-05

1 O wanderer in God's pathway! 'Abdu'l-Baha sometimes causes you to traverse deserts and wilderness, and sometimes makes you run in rocky mountainous regions. Sometimes He makes you flow like the sighs of lovers over every height, and sometimes makes you run like the flood of tears of the yearning ones down every slope - so that you may acquire complete steadfastness and seek endless firmness. Until one sees every hardship and becomes afflicted with every difficulty in God's path, one remains immature and weak, nameless and deficient. Therefore this hardship is a mercy and this difficulty is the essence of bounty, for it looks to the ultimate outcome. Until the breast of the earth is furrowed by iron implements, it cannot be adorned with flowers and sweet herbs. Night-journeying leads to morning rest, and the difficulty and crisis of illness leads to bodily and spiritual comfort.

2 In any case, truly sacrifice and devotion to the Lord of Hosts in the towns and villages of Khurasan is of great importance. Therefore this new service is a magnet for divine confirmation. In all those regions, engage in encouraging and urging the friends to teach and to observe the greatest wisdom. Praise be to God, that region was illumined by your arrival and the fire of the love of God blazed forth anew. The noble descendant of the illustrious martyr, his honor Aqa Mirza 'Abdu'l-Husayn Khan Farid has undertaken a new service. Give glad-tidings of the favors of the Incomparable Lord to his honor Dabir-i-Humayun. Make Mulla Husayn grateful and thankful for the bounties of the Lord of the East and West. On my behalf, embrace and kiss the pure brow of the survivors of him who was martyred in God's path - the most fragrant musk and brilliant star - his honor 'Ali-Akbar: Aqa Mirza 'Abdu'l-Husayn, Aqa Mirza Aqa and Aqa Mirza 'Abbas. The melody of 'Abbas reaches the Supreme Concourse and stirs the hearing of 'Abdu'l-Baha. The pure blood of his honor Shaykh was like a pure seed that was sown in that soil - surely God will cause it to grow.

3 Praise be to God, the irreligiousness of the religious ones and the moral corruption of the civilized ones of Iran - that is, the pretenders - has become as evident as the sun. In the words of Rumi: "God's grace shows forbearance toward you / But when it exceeds bounds He exposes you."

1 ای صحرانورد سبیل الهی عبدالبهاء شما را گهی بطی صحرا و بیابان اندازد و گهی در سنگلاخ کوهستان بدواند گهی چون آه عاشقان در هر فرازی روان نماید و گهی چون سیل سرشک مشتاقان در هر نشیبی دوان سازد تا آنکه تمکن تمام یابد و متانت بی پایان جوئید و تا انسان در سبیل الهی هر مشقتی نبیند و بهر زحمتی مبتلا نگردد خام است و پرفتنور بی نام است و پرقصور لهذا این زحمت رحمت است و این مشقت عین عنایت زیرا نظر بعاقبت است سینه زمین تا با آلت آهنین خراشیده نشود به گل و ریاحین تزئین نیابد شب روی سبب راحت بامداد است و زحمت و انقلاب بجران سبب راحت جسم و جان

2 باری فی الحقیقه جانفشانی و فدائی حضرت یزدان مدن و قرای خراسان بسیار اهمیت دارد لهذا این خدمت جدید مغناطیس تأیید است در جمیع آن حوالی به تشویق و تحریص احباب تبلیغ و مراعات حکمت کبری پردازید الحمد لله بورود شما آنکشور منور گردید و نار محبت الله شعله جدیدی زد سلیل جلیل حضرت شهید جناب آقا میرزا عبدالحسین خان فرید بخدمتی جدید پرداخت جناب دبیر همایون را بشارت بالطف حضرت پیچون دهید جناب ملا حسین را بعنایت رب المشرقین و المغربین متشکر و ممنون نمائید بازماندگان من استشهد فی سبیل الله المسک الأذفر و الکوکب الأنور حضرت علی اکبر جناب آقا میرزا عبدالحسین و آقا میرزا آقا و آقا میرزا عباس را از قبل من دست در آغوش شوید و جبین مبین ببوسید آهنگ عیاس بملا اعلی میرسد و سمع عبدالبهاء را باهتر از آورد دم مطهر حضرت شیخ چون تخم پاک بود که در آتزمین کشته گشت البته خدا برویاند

3 الحمد لله بیدینی متدین و فساد اخلاق متمدین ایران یعنی مدعیان چون آفتاب ظاهر و عیان گشت بقول رومی لطف حق باتو مداراها کند چونکه از حد شد فزون رسوا کند

4 In these days in Europe, especially in Russia, the Democratic Party has become extreme, and the Socialists have become radical, and the Bolsheviks have become oppressive. Now they have gone beyond freedom and have become bold in taking lives, seizing public property, and violating the chastity and virtue of pure and innocent women. It has become clear and evident that these people are Democrats in the beginning, extreme Socialists in the middle, and in the end become unfair Nihilists and Bolsheviks. It is hoped that God will guide these souls and deliver them from extremes and excess. True Democrats are souls who seek the freedom of humanity, who hold to legitimate liberty, who establish constitutional government, and who desire good for all on earth. I hope they will take the path of moderation, abandon savagery, seek tranquility and pursue legitimate freedom. Do not quarrel and dispute with such persons now present in Iran. If possible, invite them to reality, saying: "O seeker of freedom! This supposed freedom of yours is bondage to chains and fetters. It is constraint, not freedom; it is shackles, not aspiration and nobility; it is the darkness of prison, not the light of the palace." God will soon reveal their evil deeds, and we hope He will transform them into good deeds.

4 در این ایام در اروپا علی الخصوص بلاد روسیه حزب دیمقراط بنای افراط گذاشتند و سوسیالیست متطرف شدند و بلشفیک متعسف گشتند حال از آزادی گزشتند و باتلاف نفوس و سلب اموال جمهور و تسلط بر عفت و عصمت نساء طیب و طاهر متجاسر گشتند و ثابت و واضح شد که این قوم در بدایت دیمقراطند و در وسط سوسیالیست پرافراط و عاقبت نهیلیست و بلشفیک بی انصاف امید چنانست که این نفوس را خدا هدایت نماید و از افراط و تفریط نجات دهد دیمقراط حقیقی نفوسی هستند که آزادی جهانیان طلبند و بحریت مشروعه تشبث نمایند و تأسیس حکومت مشروطه نمایند و جمیع من علی الأرض را خیر خواهند امیدوارم که طریق اعتدال پیش گیرند و درندگی رها کنند آسودگی جویند و آزادگی مشروع طلبند با این نفوس موجوده در ایران جدال و نزاع ننمایند اگر ممکن است آنانرا بحقیقت دعوت نمائید که ای آزادی طلب این حریت مغفونه شما مربوطیت به سلاسل و اغلال است بند است نه آزادی کند و زنجیر است نه همت و بزرگواری ظلمت زندیان است نه نورانیت ایوان فسوف یظهر الله السیئات و نرجو ان یبدلها بالحسنات

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الأبهی

AYBY.449 #187, MSHR5.022x

AB12165

To: *Yadullah Al Naddaf, in Tihran*

Date: 1919-Jun-05

1 O God, You whose mercy encompasses all things, whose bounty is perfected for all beings, and whose forgiveness aids the peoples of earth and heaven. These are Your sincere servants and Your maidservants who are attracted to Your fragrances among the worlds. Your call awakened them from the slumber of the heedless. Your lights shone upon them on the Day of Judgment. They arose from their resting places through the power of Your manifest grace and hastened to the wellspring of Your mercy with hearts overflowing with love on this mighty Day.

1 اللهم یا من وسعت رحمته کلّ الأشياء و کملت نعمته لکلّ الوری و اغاثت مغفرته اهل الأرضین و السموات انّ هؤلاء عبادک المخلصین و امائک المنجذبة بنفحاتک بین العالمین قد ايقظهم ندائک من رقد الغافلین و اشرفت علیهم و علیهن انوارک فی یوم الدین و قاموا من المضاجع بقوة فیضک المبین و سرعوا الی معین رحمانیتک بقلب طافح بالحبّ فی الیوم العظیم

2 O Lord! Their days passed while they were oppressed by the tyranny of the heedless ones, afflicted under the claws of the deniers, forced to migrate from place to place at all times. O Lord! They drank the cup of tribulation and were subjected to the great calamity because they believed in You and Your signs on the day when the supreme catastrophe arose. They had no crime except being enkindled with the fire of Your love, no sin except being intoxicated with the wine of Your knowledge, no error except offering their souls in Your path, and no fault except devoting themselves to You, relying upon You, and clinging to the hem of Your mercy.

3 O Lord! Make their morning blessed and illumine their lamp. Make their spirits attached to Your holy verses. O Lord! Enter them into the world of light and give them to drink from the pure cup whose mixture is camphor. Clothe them in the robes of forgiveness, O my Forgiving Lord. Make them stars shining at dawn in the highest horizon, flashing lightning in the supreme Kingdom, radiant faces in the Most Glorious heights. Verily You are the Forgiving, the Generous, the Compassionate to Your chosen servants and Your maidservants secluded in the pavilion of chastity and righteousness. There is no God but You, the Generous, the Merciful, the Bestower.

2 رَبِّ قَدْ قَضَتْ أَيَّامَهُمْ مُضْطَهَدِينَ بِظِلْمِ الْغَافِلِينَ
مَبْتَلِينَ تَحْتَ مَخَالِبِ الْمُنْكَرِينَ مُضْطَرِّينَ عَلَى الْهَجْرَةِ
مَنْ بَلَدَ إِلَى بَلَدٍ فِي كُلِّ حِينٍ رَبِّ أَنْهُمْ تَجَرَّعُوا
كَأْسَ الْبِلَاءِ وَابْتَلَوْا بِالنَّقْمَةِ الْكُبْرَى بِمَا آمَنُوا
بِكَ وَبِآيَاتِكَ يَوْمَ قَامَتِ الطَّامَةُ الْكُبْرَى وَلَيْسَ
لَهُمْ جَرَمٌ إِلَّا التَّوَقُّدُ بِنَارِ مَحَبَّتِكَ وَلَا ذَنْبٌ إِلَّا
التَّرَنُّحُ بِصَهْبَاءِ مَعْرِفَتِكَ وَلَا خَطَاءٌ إِلَّا أَنَّهُمْ بَذَلُوا
أَرْوَاحَهُمْ فِي سَبِيلِكَ وَلَا حُبَّةٌ إِلَّا التَّبَتُّلُ إِلَيْكَ
وَالْتَوَكُّلُ عَلَيْكَ وَالتَّشَبُّثُ بِذِيلِ رَحْمَانِيَّتِكَ

3 رَبِّ أَنْعَمْ صَبَاحَهُمْ وَانْزِ مَصَابِحَهُمْ وَاجْعَلْ
أَرْوَاحَهُمْ مَعْلُوقَةً بِآيَاتِ قُدْسِكَ رَبِّ ادْخُلْهُمْ فِي
عَالَمِ النُّورِ وَاسْقِهِمْ كَأْسَ الظُّهُورِ مَزَاجِهَا كَافُورٌ
وَالْبَسْهُمْ خَلْعَ الْعَفْوِ يَا رَبِّي الْغُفُورُ وَاجْعَلْهُمْ
كَوَاكِبَ سَاطِعَةً الْفَجْرِ فِي الْأَفْقِ الْأَعْلَى لَامِعَةً
الْبَرْقِ فِي الْمَلَكُوتِ الْعَلِيِّ بِأَهْرَةِ الْوَجْهِ فِي الْأَوْجِ
الْأَبْيِ أَنْتَ الْغُفُورُ الْكَرِيمُ الْخُنُونُ بَعْبَادِكَ
الْأَصْفِيَاءُ وَامَائِكَ الْمَخْدَّرَةُ فِي خَدْرِ الْعَصْمَةِ وَ
التَّقْوَى لَا إِلَهَ إِلَّا أَنْتَ الْكَرِيمُ الرَّحِيمُ الْوَهَّابُ

QUM.186

AB02116

To: Spiritual Assembly of Mashhad

Date: 1919-Jun-05

1 O blessed souls! Your letter arrived and contained great tidings that the Spiritual Assembly has been formed and the divine foundation established. Blessed souls are present in this luminous gathering, correspondence with various regions has become regular, assistance to the poor is continuous, and all lethargy and rigidity has completely vanished. Meetings are multiplying, attendees are increasing, and the assistance and favors of the Divine Unity encompass all.

2 Jinab-i-Aqa Mirza Ahmad Qa'ini, that luminous figure and divine soul, during the height of war between nations and peoples, reached the shore of the Holy Land with utmost difficulty. Since the routes were blocked, he stayed at the Holy Threshold and, with complete attraction and enthusiasm, arose to

1 ای نفوس مبارکه نامه شما رسید و بشارت
عظمی داشت که محفل روحانی تشکیل گشت
و تأسیس رحمانی شد و نفوس مبارکه‌ئی حاضر
مجمع نورانی مکاتبه باطراف متداول گشت و
دستگیری فقرا متواصل و نمودت و جمودت
بکلی زائل محفلها در تکاثر و حاضرین در تزايد
و عون و عنایت حضرت احدیت شامل بر کل

2 جناب آقا میرزا احمد قائینی آن هیکل نورانی و
آن نفس رحمانی در بحبوحهء حرب بین دول
و ملل بنهایت مشقت خود را بساحل ارض
مقدس رساند و چون راهها مقطوع بود اقامت

tend the Holy Garden. He had no rest day or night, and while watering like at the Sacred Mosque, he was immersed in the sea of prayers. He would move stones and rocks and demonstrated firmness and steadfastness. Finally, spiritual emotions and otherworldly tidings so encompassed him that his spirit could no longer endure. He left his physical frame, abandoned this earthly garment, and with a luminous form soared to the celestial heights. Upon him and upon all be the Most Glorious Glory.

در عتبه مبارکه نمود و با کمال انجذاب و اشتغال
بباغبانی روضه مبارکه قیام نمود شب و روز
آرام نداشت و در حین سقایه مسجدالحرام در
بحر مناجات مستغرق بود سنگ و کلوخ را
بحرکت میآورد و ثبوت و رسوخ مینمود عاقبت
احساسات روحانی و بشارات آنجهانی چنان او
را احاطه نمود که روح تجل نمود قالب جسمانی
ترک نمود و این قیص ترابی را وا گذاشت و با
هیکل نورانی باوج آسمانی پرواز نمود و علیه و علی
الکمل البهاء الأبهی

- 3 Those distinguished souls who in the past year assisted the poor - I beseech from God's favors that their charity may become like a seed that produces seven ears, in each ear a hundred grains, and God multiplies for whom He wishes. Console the children and relatives of that embodied spirit, that personified light, and that embodiment of steadfastness, Aqa Mirza Ahmad. The care, protection and assistance of them all is obligatory and necessary so that they may be well educated and become worthy successors to those noble predecessors.

3 نفوس اجلهائی که در سنه ماضیه بمعاونت فقرا
پرداختند از الطاف حق میطلبم که انفاقشان کجبه
انبت سبع سنابل و فی کل سنبله مئه جلد و
الله یضاعف لمن یشاء گردد اطفال و متعلقین
آن روح مجسم و نور مشخص و ثبوت مصور آقا
میرزا احمد را تسلی خاطر دهید و بر کل رعایت
و حمایت و اعانت آنان فرض و واجب تا خوب
تریت شوند و اخلاف آن اسلاف بزرگوار شوند

MKT3.343

AB03333

To: Hand of the Cause Ali Muhammad Ibn Asdaq, in Tihiran
Date: 1919-Jun-05

- 1 O Hands of the Cause of God, telegrams and letters have been written to you which have surely reached you by now. Now too, although I have absolutely no time, I am still writing in reply to the latest letter dated 9 Jamadi'th-Thani. Offering condolences to the survivors of his holiness Samandar brings the good pleasure of the Most Great. That luminous personage and manifestation of the All-Merciful was a great sign and mighty standard in the Supreme Concourse. Throughout his life he drew not a breath except in the good-pleasure of the Lord of Signs and had no desire save servitude at the threshold of the Source of evidences.
- 2 Today the worth of such souls is unknown, but in the future it shall become evident and manifest like the light of the sun.

1 ای یادی امر الله تلغراف و نامه بشما مرقوم
گردیده البته تا بحال رسیده حال نیز بنامه اخیر
که بتاریخ ۹ جمادی الثانی است ولو اینکه ابداً
فرصت ندارم باز جواب مرقوم میشود تعزیت
بازماندگان حضرت سمندر سبب رضایت جلیل
اکبر است آنشخص نورانی و مظهر رحمانی آیت
کبری و رایت عظمی در ملا اعلی بود در مدت
حیات نفسی جز برضای ربّ الایات نکشید و
آرزوی جز عبودیت آستان مصدر یتات نداشت

2 حال قدر این نفوس مجهول است ولی در آینده
چون نور آفتاب منظور و مشهود گردد من

I raise my lamentation and cry at the threshold of the Ancient Beauty and beseech great gifts and confirmations from the Abha Kingdom for his family. The descendants of his holiness Ismu'llah, who has attained the most exalted seat of truth, are in truth engaged in service in all regions. Now you had given the glad tidings of the power of faith and firmness of conviction of the friends in Khurasan, which brought much joy and delight. I hope through the favors of the Lord that the breezes of the All-Merciful will so stir Khurasan that its sweet fragrance will perfume the nostrils of those attracted in other lands. And upon you and upon them be the Most Glorious Glory.

بدرگاه جمال قدیم ناله و حنین نمایم و خاندان
او را موهبت عظیم و تأیید ملکوت ابهی طلبم
سلاله حضرت اسم الله من ادرك مقعد صدق
علیاً فی الحقیقه در جمیع نقاط بخدمت قائم
حال بشارت قوت ایمان و رسوخ ایقان احبای
خراسان داده بودید بسیار سبب روح و ریحان
شد از الطاف حضرت یزدان امیدوارم که
نفحات رحمن چنان خراسان را بحرکت آرد که
از رائحه طیبه اش مشام منجذبین سائر بلدان
معطر و معبر گردد و علیک و علیهم البهاء
الأبهی

PYK.285

AB12553

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

Date: 1919-Jun-05

O thou who art firm in the Covenant! The letter of Bashir brought the glad tidings of your intention to make pilgrimage. This is most beloved and desired, for I too long to meet with thee. However, since thou art unwell, the journey to the Holy Land through India would be very difficult, and thou wouldst be delayed in several places - it would likely take at least three or four months on the road. But the route through the Caucasus is easier, so be patient until the Caucasus route opens up properly as it should. At that time, if thou canst obtain permission from the postal administration, then undertake the pilgrimage. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان نامه بشیر بشارت عزم زیارت
داشت این بسیار محبوب و مرغوب زیرا من
نیز اشتیاق ملاقات تو دارم ولی چون علیی از
راه هندوستان سفر بارضی اقدس بسیار پرمشقت
است و در چند جا معوق خواهی ماند یکن
اقل سه چهار ماه باید در راه باشی ولی راه
قفقاز آسان پس صبر نما تا راه قفقاز چنانکه باید
و شاید باز گردد آنوقت اگر از طرف اداره
پست مأذونیت حاصل نمودی عزم زیارت نما و
علیک البهاء الأبهی

INBA85:093, BSHI.085-086

AB00867

To: Muhammad Ali Qaini, in Ishqabad

Date: 1919-Jun-06

- 1 O herald of the Covenant! The letter you wrote dated 23 Rabi'u'th-Thani 1337 to Afnan Aqa Mirza Muhsin was noted, and likewise the letter you wrote to myself. Indeed in these five years of intense hardship you have endured the utmost difficulty, trouble and persecution. The trials and sorrows were severe and calamities and afflictions surrounded from all sides. Yet praise be to God that beloved one was patient, dignified and grateful. He sacrificed his life and was among the devoted servants of the All-Merciful. Surely this patience and steadfastness will have great and lasting results. "Should God touch thee with affliction, none can remove it but He" and "We shall make smooth for him the path to ease."
- 2 The book sent arrived. Regarding that matter, detailed letters were written some time ago to both you and Aqa Siyyid Mahdi. Both letters were very detailed. A second copy is being sent. Let the books remain in 'Ishqabad until further word arrives from here.
- 3 You wrote about the chaos and upheaval of the Bolsheviks. The sacred texts were fulfilled that irreligion would cause chaos and disorder and completely disrupt the order of affairs. Refer to Ishraqat. Praise be to God that the city of 'Ishq was preserved and protected from the assault of this group and the dominion of this detested party.
- 4 The friends of God must observe that in this mighty tempest and severe turmoil that has afflicted all peoples of the world with utmost trials and tribulations - millions from noble houses and honored families became targets of bullets and swords, lives were lost, mighty edifices fell, young men rolled in dust and blood while loving fathers wept and dear mothers rent their garments and innocent children became helpless orphans, villages were leveled flat, cries and laments arose from all directions, losses and damages brought down the wealthy - despite all this turmoil and upheaval, the friends of God in every place remained safe and protected. This protection and preservation was the result of the teachings of the Blessed Beauty, otherwise in other matters they were equal with all other peoples, indeed ahead of them in wisdom. Thus it is clear and evident

ای منادی پیمان نامه‌ی که بتاريخ ۲۳ ربیع الآخر ۱۳۳۷ به افنان آقا میرزا محسن مرقوم نموده بودی ملاحظه گردید و همچنین نامه‌ی که بخود من نگاشته بودی فی الحقیقه در این سنین خمس شداد بنهایت مشقت و زحمت و اضطهاد افتادید محن و آلام شدید بود و بلایا و رزایا از هر طرف محیط ولكن الحمد لله که آن حبیب صبور و وقور و شکور بودند جانفشانی نمودند و از فدائیان حضرت رحمانی بودند و البته این صبر و قرار را نتایج عظیمه و پایدار خواهد بود و ان یمسک الله بضر فلا کاشف له الا هو و سنیسره لیسری

کتاب مرسل رسید در خصوص آن چندی پیش مکتوب مفصل بهر یک جناب شما و آقا سید مهدی مرقوم گردید هر دو مکتوب بسیار مفصل بود نسخهء ثانی ارسال میگردد کتب حال در عشق آباد باشد تا خبر ثانی از اینجا برسد

از هرج و مرج بلشفیکی مرقوم نموده بودید نصوص مبارکه تحقق یافت که بیدینی سبب هرج و مرج گردد و انتظام حال بکلی بهم خورد مراجعت باشرافات نمایندگان الحمد لله که مدینهء عشق از صولت این گروه و سطوت حزب مکروه محفوظ و مصون ماند

احبابی الهی باید ملاحظه نمایند که در این طوفان عظیم و اضطراب شدید که جمیع ملل عالم بنهایت آلام و محن افتادند کورورها از خاندان محترم و دودمان مکرم هدف رصاص و معرض شمشیر گشتند نفوس تلف شدند بنیانهای عظیم برافتاد جوانان در خاک و خون غلطیدند و پدران مهربان گریستند و مادران عزیز جامه دریدند و اطفال معصوم بیکس و یتیم گردیدند قریه‌ها قاعاً صفصفاً شد فریاد و فغان از جمیع جهات برخاست خسران و زیان توانگران را از پا برانداخت با وجود این اضطراب و انقلاب احبابی الهی در هر نقطه محفوظ و مصون ماندند و این محفوظی و مصونی

that all remained guarded and protected in the sheltering protection of the counsels and admonitions of the Incomparable Lord. Therefore we must hold fast to those teachings and act according to them, not deviate a hair's breadth, not pass beyond true moderation, and not pursue the path of oppression. For some in Iran deviated slightly and the evil results became clear and evident.

نتیجہء تعالیم جمال مبارک بود و آلا در سایر امور با جمیع طوائف همعان بلکه در تدبیر آنان بیشتر و پیشتر بودند پس واضح و مشہود کہ در صون حمایت وصایا و نصایح حضرت بیچون کل محروس و مصون ماندند پس باید ما بآن تعالیم متمسک و متحرک گردیم و مقدار شعرهائی تجاوز ننمائیم و از اعتدال حقیقی نگذریم و طریق اعتساف نہویم زیرا بعضی در ایران اندکی تجاوز نمودند نتایج سوء واضح و مشہود شد

- 5 Convey yearning greetings from 'Abdu'l-Baha to all the friends of God, especially the sincere ones. And upon thee be the Most Glorious Glory.

5 جمیع یاران الہی علی الخصوص مخلصین را از قبل عبدالہیاء تحیت مشتاقانہ برسان و علیک الہیاء الأبدی

MKT3.269

AB05905

To: Farajullah Zaki Al-Kurdi, in Egypt

Date: 1919-Jun-06

O my beloved friend! My heart was rejoiced upon reading thy succinct excellent letter. So I said God bless that man who hath written in style. This is a man of letters if he curtailed he was inimitable and if he expatiated he was impressive. We beseech God to make of thee to be a sign of fluency and the ensign of eloquence in the translation of the Secret of Divine Civilization into Arabic. Whereas the standard is the translation of the Ishraqat (Splendours), the Bisharat (Glad Tidings), the Kalimat (Words of Paradise), the Tajalliyat (Effulgences), and the Tarazat (Ornaments) in the most wondrous of expression and the most fluent of words. If thou were graciously assisted to attain this, there is no doubt that thou art more fluent than Sahban and more eloquent than Qiss Bin Sà'idah in the past decades. And if thou wishest, thou couldst involve some of the preeminent who mastereth the Arabic language like the Monarchs are the masters of their Monarchies. Give thou my greetings, praise, and abundant lamentation and longing to the respected Shaykh Muhyi'd-Din and to all the friends. Upon you be greetings and praise.

ایہا الحبيب قد انشرح صدري بمطالعة نقيقتك الوجيزة الغراء فقلت لله در الرجل الذي انشأ هذا اديب اذا اوجز اعجز واذا اسهب اعجب نسأل الله ان يجعلك آية الفصاحة و راية البلاغة في ترجمة الرسالة المدنية الى العربية ولكن الميزان ترجمة الاشرافات و البشارات و الكلمات و التجليات و الطرازات بأبداع عبارة و افصح الكلمات ان كنت توقفت بهذا لا شك انك افصح من سبحان و اكثر بلاغة من قس بن ساعدة في ما مضى من الزمان وان شئت اشركت معك بعض التواضع من تمكن من العربية تمكن الملوك من الممالك و بلغ تحيتي و ثنائى و فرط حنيني و اشواقى الى جناب الشيخ محيى الدين المحترم و سائر الأحياء و عليك التحية و الثناء

BRL_DAK#0516, MKT3.221

ABU2405*Words spoken on 1919-Jun-06 in Haifa/Akka*

This spiritual communication and mutual exchange of thoughts is conditioned upon certain facts that prepare the person in this world to communicate with the spirit of his departed ones. A clear mind, a pure heart and a concentrated attention are the requisites for that spiritual inter-communication.

Like unto a mirror, man's heart and mind must be purified, clarified and polished. Any dust or rust that may be on it such as attachment to this nether world, the turning of man's face away from God, sin or lust, animosity and rancor-all these must be removed that the rays of the Sun of Truth may shine upon it in full splendor and may be reflected there-from with full effulgence.

If such state or condition is attained, communication with the world above will be made possible. Purity of purpose and concentration with prayer are the essential requisites.

SW_v10#18 p.336

AB08722*To: Abdu'l-Ali et al., in Tihiran**Date: 1919-Jun-06*

- ¹ O ye two confidants! The brief letter was comprehensive. The mysteries of love are the secrets of the heart, not something perceived by hearing and sight. They are connected and conditioned upon spiritual sensibilities, not upon worldly senses. The light of this universal sun makes things visible - it is the manifester of things, not their discoverer. The light of sight discovers things but does not comprehend them. The light of truth is the manifester of things, the discoverer of things, and the comprehender of things.

- ² And upon you both be the Most Glorious Glory!

¹ ای دو همراز نامهء مختصر مفصل بود اسرار عشق راز دل است نه محسوس سمع و بصر باحساسات وجدانی منوط و مشروط نه بحواس اینجهانی نور این آفتاب کیهان اشیاء را نمودار نماید مظهر اشیاست نه کاشف اشیاء نور بصر کاشف اشیاست نه مدرک اشیاء نور حقیقت مظهر اشیاء و کاشف اشیاء و مدرک اشیاست

² و علیکم البهاء الأبهی

MKT6.150, YMM.443

AB04397*To: Aqa Mirza Aqa Qaim Maqami, in Tihiran**Date: 1919-Jun-07*

- 1 O descendant of the master of the city of wisdom and composition, and prince of the realm of intellect and understanding! It has been some time since I conversed with you and spoke of inner mysteries. Now suddenly I have undertaken to write this letter, for your face and character came to mind, and the services you render to the Cause passed before my eyes. In truth, you are steadfast with heart and soul, and serve the Cause with all your might. In seeking God's good pleasure, there remains no approach you have not taken, and in exalting the Word of God, no strategy you have not employed. Indeed, you are a distinguished descendant of your illustrious grandfather, and a brilliant lamp of that leader of the righteous ones' household. We are most pleased that that family laid such a solid foundation and established the base of such a lofty palace that its highest chambers reach to the canopy of heaven, and the spirit of that noble personage takes pride in the Most Glorious Kingdom. What can I write of the pure intentions, the supreme endeavor, the worship of truth, and the servitude at the threshold of oneness of that faithful friend who is in the utmost joy and delight.

- 2 And upon you be the Most Glorious Glory.

LOIR20.166-167, BLO_courage.32

1 ای سلیل سید مدینهء تدبیر و انشاء و امیر اقلیم عقل و نبی مدّتیست که با تو گفتگوئی ننمودم و از راز درون دم نزدم حال بغتۀ بتحریر این نامه پرداختم زیرا روی و خوی تو بخاطر آمد و خدمتیکه در امر مینمائی از پیش نظر گذشت فی الحقیقه به جان و دل ثابتی و بتمام قوت بامر خادم در رضای الهی شیوهئی نمانده که نزدی و در اعلائی کلمه الله تدبیری نبوده که نمودی فی الحقیقه جد بزرگوار را سلیل جلیلی و خاندان آن سرور ابرار را شمع منیر بسیار مسرور از آنیم که آندودمان بنیان متینی نهادند و بنیاد قصر مشیدی گذاردند که اعلیٰ غرفه اش بعنان آسمان میرسد و روح آنشخص بزرگوار در ملکوت ابدی افتخار مینماید چه نویسم که از خلوص نیت و فرط همت و پرستش حقیقت و عبودیت درگاه احدیت آن یار وفادار در نهایت روح و ریحانست

2 و علیک البهاء الأبهی

MKT8.112, MKT9.140a, AHB_130BE

#09-10 p.23, SFI18.272

ABU2266*Words spoken on 1919-Jun-08 in Haifa/Akka*

The Temple of Eskabad is unique in that it is the first Temple of the kind that has been erected. Many such temples shall be constructed in the future but this one will ever enjoy this unique privilege and preference. When its accessories are completed and its full machinery starts running, when the melody of vocal and instrumental music arises and rends the air with its joyous trends, when the prayers and supplications addressed

at dawn and at sunrise ascend to the throne of the Almighty,- then will the effect of the Mashrakol-Azkar be made evident and manifest.

The Temple that is going to be erected in the United States will be an important and magnificent one, its influence and reaction upon the Cause will be tremendous and the impetus it shall give to the Movement irresistible.

Soon shall the city of Teheran witness the laying of the foundation of the Temple of Worship, for restrictions have been removed and hindrances eliminated.

BSTW#237

AB03651

To: Mandigar, Bamis et al., in Bombay

Date: 1919-Jun-17

O Lord! Grant Maandegar Hakim freedom from fear and anxiety and bestow peace in Your shelter. Make Rashid Ardeshir a lion in the highest paradise. Surush Mehrab is a restless thirsty one - quench his thirst from the heavenly spring. Khudadad Rustam grew weary of the oppression of this dustheap and took flight to Your court to find rest - grant him rest and adornment. Hormuzdyar Rustam set in the west of nonexistence like a star, so that he might shine forth like the sun from the east of being. Praise be to You for bestowing such adornment. Rashid Mehrab grew weary of the mirage so that he might drink from the sweet water in the world above. O Lord! Grant him a goblet, bestow a cup. Dinyar Mehrab awakened from sleep and hastened to the endless world so that he might become the companion of Lohrasp and embrace Gushtasp. You are the Bestower - forgive and pardon these servants and grant them shelter in Your path. You are the Kind, the Giver, and the Forgiver of sinners.

ای پروردگار ماندگار حکیم را از هراس و بیم رهایی ده و در پناه خویش آسایش بخش و رشید اردشیر را شیر بیشه بهشت برین نما و سروش مهراب تشنه بی تابست از چشمه آسمانی سیراب کن و خداداد رستم از ستم این خاکدان بیزار شد و بایوان تو پرواز نمود تا پیاساید آسایش بخش و آرایش ده و ارمزدیار رستم در باختر نیستی چون ستاره فرو رفت تا از خاور هستی چون خورشید درخشیده شود ستایش ترا که چنین آرایش بخشیدی رشید مهراب از سراب بیزار شد تا از آب گوارا در جهان بالا بنوشد پروردگارا ساغری ده پیاله بخش و دینیار مهراب از خواب بیدار شد و بجهان بی پایان شتافت تا همنشین لهراسب گردد و دست در آغوش گشتاسب شود توئی بخشنده این بندگان بخش و پیامرز و در کوی خویش پناه بخش توئی مهربان و دهنده و آمرزنده نگاهداران

YARP2.428 p.322

AB02230

To: Hon. William Sulzer, in New York

Date: 1919-Jun-18

- 1 O well-wisher of the human race! Your eloquent and perspicuous letter was received and read with the utmost joy, and likewise was noted the article you had written concerning the League of Nations. I hope that the members of the League, and especially its benevolent President who seeks the welfare of humanity, will succeed in establishing, in accordance with the teachings of Baha'u'llah, a Supreme Tribunal whose members shall be chosen from among all the nations and governments of the world. This Supreme Tribunal will be the protector and guarantor of universal peace. Now is the first gleaming of the dawn of universal peace. It is hoped that the sun of universal peace will shine forth with such splendor as to utterly disperse the darkness of war, strife and conflict.

1 لوح مبارك حضرت عبدالهء كه هنگام اقامتشان در امریکا به افتخار حاكم سابق نیویورک نازل شده است نیویورک جناب ویلیم سولرز علیه التحیه و الثناء ای خیرخواه عالم انسانی، نامه فصیح و بلیغ شما رسید و بکمال سرور قرائت گردید و هم چنین مقاله ئی که در خصوص جمعیت امم مرقوم نموده بودی کل ملاحظه گردید و امیدوارم که اعضای جمعیت امم، علی الخصوص حضرت رئیس خیر خواه عالم انسانی، موفق بر آن شوند که موجب تعالیم حضرت بهالله محکمه کبری، اعضاء از جمیع ملل و دول عالم تشکیل نمایند. این محکمه کبری حامی و کافل صلح عمومی خواهد شد. حال اول طلوع صبح صلح عمومیست. امید چنانست که آفتاب صلح عمومی اشراق کند به شکوهی که ظلمات جنگ و نام و ننگ بکلی متلاشی شود.

- 2 The matter of universal peace is but one of the principles of Baha'u'llah's teachings, which has its corollaries: the independent investigation of reality and the abandonment of ancient traditions; the oneness of humanity; religious amity and fellowship, meaning that religion must be the cause of unity and accord; the conformity of religion with science and reason; the relinquishment of religious, racial, national, territorial and political prejudices; the unity of language, meaning the adoption of a universal auxiliary language so that every person would know two languages - one's native tongue and the universal language; the solution of economic problems; the equality of rights between men and women; the matter of justice and equity; the establishment of a divine civilization; and many others similar to these.

2 مسئله صلح عمومی يك مسئله از تعالیم حضرت بهالله است، متممات دارد. تحرّی حقیقت و ترك تقلید عتیقه است، وحدت عالم انسانیت، الفت و محبت دینی است یعنی دین باید سبب الفت و اتحاد باشد. تطبیق دین و علم و عقل است، ترك تعصبات دینی و تعصب جنسی و ملی و تعصب خاکی و تعصب سیاسی است. وحدت لسان یعنی تعیین لسان عمومی است تا هر نفسی دو لسان بدانند یکی لسان وطنی و دیگری لسان عمومی. مسئله اقتصاد است، مسئله تساوی حقوق رجال و نساء است، و مسئله حق و عدل است، مسئله مدنیت ملکوتی است و امثال آن بسیار است.

- 3 Now, praise be to God, through the endeavors of the President, the questions of universal peace and of justice and equity have been raised. I hope that through the power of the Word of God, universal peace will be established in the utmost glory, and that

3 حال الحمد لله به همت حضرت رئیس مسئله صلح عمومی و حق و عدل به میان آمده است، از الطاف حق امیدوارم که از نفوذ کلمه الله صلح عمومی در کمال شکوه تمام شود و آن جناب مظهر تأییدات ملکوتی از هر جهت گردید.

you may become the recipient of heavenly confirmations from every direction.

SW_v10#17 p.315-316, BSTW#243

AB03403

To: Prince Muhammad Rida Muqarrab, in Shiraz

Date: 1919-Jun-20

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر عهد
- 2 Thy letter was received. Thou hadst written about the elaborate festivities that were arranged with the utmost joy and delight during the days of Ridvan. This was not merely a festival - it was a heavenly feast and a divine gathering. It was luminous and caused the utmost joy. However, do not set aside wisdom. Grand displays and demonstrations cause envy and tumult among the deniers. It is better to observe moderation. The outer should be veiled while the inner manifest. Ere long the melody of the Mashriqu'l-Adhkar will reach the Concourse on High from every land, and the light of the Cause of God will illuminate the world of being. 2 نامهات رسید از جشنهای مفصل که بکمال روح و ریحان در ایام رضوان آراسته گشت مرقوم نموده بودی این جشن نبود بزم آسمانی بود و انجمن رحمانی بود نورانی بود سبب نهایت مسرت گردید ولی حکمت را از دست مدهید مظاهرات و نمایش عظیم سبب حسد و شورش منکرین گردد بهتر آنکه اعتدال بمیان آید باید ظاهر مستور و باطن آشکار بود عنقریب آهنگ مشرق الأذکار در جمیع دیار بملا اعلی رسد و نورانیت امر الله عالم امکان را روشن نماید
- 3 The reply to the letter of Jinab-i-Luhrasb Khan has been written and is enclosed with this letter - please deliver it. 3 جواب نامهء جناب لهراسب خان مرقوم گردید در طی این مکتوبست برسانید
- 4 The grand gathering of the handmaidens of the Merciful that was organized and arranged in your home through the efforts of the near handmaiden of God, the mother of Abdul-Hussein, is most praiseworthy, for the world of women must be advanced so that it may gain strength. For the world of humanity has two wings - one male and one female. If one wing is weak, the bird cannot fly. When both wings gain strength, then it can soar. 4 جشن عظیم اماء رحمن که در لانه و کاشانهء شما بهمت امه الله المقربه والدهء عبدالحسین ترتیب و تنظیم شده بود بسیار شایان تحسین است زیرا باید عالم نساء را ترقی داد تا قوت گیرد زیرا عالم انسانیا دو بال بیهمال یکی ذکور و دیگری اناث اگر یک بال ضعیف باشد مرغ پرواز نتواند چون هر دو جناح نجاح یابد پرواز کند
- 5 Convey to all the friends and handmaidens of the Merciful the Most Glorious and Most Wonderful greetings. And upon thee be the Most Glorious Beauty. 5 جمیع احباً و اماء الرحمن را تحیت ابدع ایی برسان و علیک البهاء الأبهی

INBA17:130

AB12289*To: John Bucklan, in Switzerland**Date: 1919-Jun-20*

O thou who art attracted to the Light of the Love of God! The world of existence is like a body, and the spirit of this body is the love of God. Were it not for this love, existence would yield no fruit - it would be like a tree without fruit and a lamp without light. It is love that has connected all things together. In the mineral kingdom, the force of attraction is a sign of the power of love. Likewise in the vegetable kingdom, the growing power and the relationships between individual elements are expressions of love. Similarly in the animal kingdom, emotional attractions spring from love. And in the human world, all these connections are present and manifest, and furthermore the Sun of Reality shines with the lights of love upon hearts and souls. Thus it becomes clear that the life of created things depends upon love. My hope is that you may become a center among the centers of love and spread the oneness of humanity, delivering souls from religious prejudice, racial prejudice, and the prejudices of the earthly world, so that every soul may become self-sacrificing for other souls and all may become flowers and blossoms of one garden. And upon thee be the Most Glorious Glory.

ای مستشرق نور محبت الله عالم وجود جسد است و روح انجسد محبت الله است اگر این محبت نبود وجود هیچ نتیجه نداشت شجر بی ثمر بود و زجاج بی سراج محبت است که کافه اشیاء را بیکدیگر ارتباط داده در عالم جماد قوه جاذبه نشانه‌ئی از قوه محبت است و همچنین در عالم نبات قوه نابتیه و روابط جواهر فردیه با یکدیگر عبارت از محبت است و همچنین در عالم حیوان عواطف انجذابیه منبعث از محبت است و در عالم انسان جمیع این روابط موجود و عیان و علاوه علی ذلک شمس حقیقت بانوار محبت بر دل و جان ساطع پس معلوم شد حیات کائنات بمحبت است امیدم چنان است که تو مرکزی از مراکز محبت گردی و وحدت عالم انسانی انتشار دهی و نفوس را از تعصب دینی و تعصب جنسی و تعصب عالم خاک نجات دهی تا هر نفسی از بشر جانفشان نفوس دیگر گردد و کل گل و شکوفه یک گلستان شوند و علیک البهاء الابهی

SFI11.024

AB04330*To: Luhrasb (Suhrab) Faridani, in Shiraz**Date: 1919-Jun-20*

- ¹ O you who are firm in the Covenant! Your letter was received. As time is very limited, I write briefly. There are two Davids - one before Moses and one after Moses. Their way and disposition and taste were similar, therefore the Exalted One [the Bab] mentioned David before Moses, meaning the first David. This is like Ishmael who is multiple - one is Ishmael the son of Abraham and another is Ishmael who was among the prophets of Israel and is mentioned in the Qur'an. For the relatives and

¹ ای ثابت بر عهد و میثاق نامهات رسید چون فرصت بسیار کم است مختصر مرقوم میگردد داود دو داود است یکی پیش از حضرت موسی و یکی بعد از حضرت موسی و روش و مشرب و مذاقشان مطابق لهذا حضرت اعلی داود را قبل از موسی فرموده‌اند مقصود داود اول است نظیر اسمعیل که متعدد است یکی اسمعیل پسر ابراهیم

dependents of that honored one - the wife and mother and father, even ancestors and maternal ancestors - forgiveness was beseeched.

و دیگری اسمعیل که از انبیای بنی اسرائیل است
و در قرآن مصرح و از برای منسوبین و متعلقین
آنجناب حرم و والده و پدر حتی اجداد و امّات
امّات طلب مغفرت شد

- 2 O Kind God! You delivered Luhrasb's kith and kin from the prison of this world - lead them to the court of Gushtasb who is close to the Divine Threshold and among the most exalted prophets. O Bestower! Make the blessed faces of this group radiant in Thy Kingdom and brilliant like the sun and moon.

2 ای ایزد مهربان خویش و پیوند لهراسب را از
زندان اینجهان نجات دادی بایوان گشتاسب
برسان که مقرب درگاه کبریاست و از اجلّه
انبیا ای بخشنده رویهای فرخنده این جمع را
در ملکوت درخشنده فرما و مانند مهر و ماه
تابنده کن

- 3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

INBA17:133, MMK6#318

AB11920

To: Laura Dreyfus-Barney, in Paris

Date: 1919-Jun-20

- 1 O illumined daughter of the Kingdom! Paris needs new power, and the friends are few and small in number. The divine teachings must spread in all directions. That respected lady must blaze like a flame of fire and make the friends firm and steadfast in the Covenant, breathe a new spirit into them, and likewise in every country you reach, kindle a flame. The melody is the melody of the Covenant which has set those horizons in motion. Your services are accepted and well-known, and your labors are recognized and noted. I beseech from divine favors that you may shine like a bright candle in every gathering, open an eloquent tongue, make brilliant utterances, and bring the people of the gathering into joy and delight through the power of the Covenant.

1 ای دختر نورانی ملکوت پاریس محتاج بقوّت
جدید است و احبّا معدود و قلیل در سائر
جهات تعالیم الهی منتشر باید آن بانوی محترمه
مانند شعله آتش برافروزد و احبّا را ثابت و
مستقیم بر عهد نماید و روحی جدید در آنها
بدمد و همچنین بهر مملکتی که میرسید شعله
یزنید آهنگ آهنگ میثاق است که از آن
آفاق در اهتزاز است خدمات شما مقبول و
مشهور و زحمات شما معلوم و منظور از الطاف
الهی میطلبم که چون شع روشن در هر جمع
برافروزد نطق فصیح بگشایید و بیان بلیغ بنمائید
و حاضرین انجن را بقوّت میثاق بوجد و طرب
آرید

- 2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الأبهی

BRL_DAK#0263

AB07925*To: Muhammad Ali Jahangard, in Bushihr**Date: 1919-Jun-20*

O servant of God! The previous letters did not arrive, but the recent letter dated May 7, 1919 was received. Praise be to God, it indicated that you had arrived safely and securely in the city of Bushihr. I hope that you will also recover and be healed from any incidental illnesses. In Bushihr there are no friends to whom I could write a recommendation, but perhaps you could make an effort so that several souls in that city may become awakened and conscious and become faithful servants of the Lord. And upon you be the Most Glorious Glory.

ای بنده الهی نامه‌های پیش نرسید ولی نامه
اخیر که بتاريخ ۷ می ۱۹۱۹ بود رسید الحمد لله
دلالت بر آن مینمود که محفوظاً و مصوناً بشهر
بوشهر رسیدید امیدوارم که از امراض طارئة نیز
صحت و شفا یابید در بوشهر نفسی از یاران نه
که سفارشی بنگارم بلکه شما همتی نمائی و نفوسی
چند در آنشهر بیدار گردند و هوشیار شوند و
بنده صادق حضرت پروردگار گردند و علیک
البهاء الأبهی

INBA17:131

AB11960*To: Edith De Bons Mackaye, in Switzerland**Date: 1919-Jun-20*

- ¹ O thou beloved daughter! Thy letter arrived. Although throughout the years of severe conflict, correspondence was interrupted, yet thou wert ever in my memory and present before me. Not an hour hast thou been forgotten. Although bodily thou wert exceedingly remote, yet in spirit thou wert extremely near and the heart was associating and affiliating with thee. This is because spiritual bonds in the Kingdom of God eternally remain firm and strong.

¹ ای دختر عزیز نامه تو رسید هرچند در سالهای
حرب شدید مکاتبه منقطع بود ولی همیشه در
خاطر بودی و پیش بصر بودی ساعتی فراموش
نشدی هرچند جسد بسیار دور بود ولی روح
بسیار نزدیک و قلب انیس و جلیس زیرا روابط
روحیه در ملکوت الهی الی الأبد باقی

- ² Convey the utmost love to thy respected husband and embrace and show utmost affection to Mona.

² بشوهر محترمت نهایت محبت برسان و منای عزیز
را دو گونه بیوس و نوازش نما و علیک البهء
الأبهی

BRL_DAK#0379

AB09949*To: Rahmatabadi, Khudadat Jamshid et al., in Bombay**Date: 1919-Jun-20*

- 1 O two servants of the Divine Threshold! Through the favors of the All-Merciful Lord, I hope that you may be confirmed in perfect steadfastness and constancy beneath the shadow of His grace, and be assisted to rest and tranquility.
- 2 The Persian friends have indeed passed through tests and remained firm in their faith and Covenant. They have become the manifestation of divine favors and the recipient of the All-Merciful's aid.
- 3 If the means for travel become available, you have permission to come with the utmost joy and fragrance, and upon you both be the Most Glorious Glory.

1 ای دو بنده آستان الهی از الطاف حضرت
رحمانی امیدم چنانست که در ظلّ عنایت در
کمال ثبوت و استقامت مؤید براح و آسایش
باشید

2 یاران پارسی فی الحقیقه از امتحانات گذشتند و
در ایمان و پیمان ثابت ماندند مظهر الطاف الهی
شدند و مورد اسعاف رحمانی

3 اگر چنانچه اسباب سفر مهیا که بروج و ریحان
حاضر گردید مأذون حضورید و علیکم البهاء
الأبی

YARP2.192 p.186

AB04151*To: Mulla Yusuf-i-Nakhai, in Khusif**Date: 1919-Jun-21*

- 1 O noble and distinguished man, learned and excellent one who is enkindled with the fire of the love of God and attracted by the breaths of God! I have chanted the verses of your gratitude to God and your supplication to the Lord of the first and last, and the ascension of your sighs to the Most Glorious Kingdom, and the flame of your burning in longing for the Most Exalted Threshold. And I yearn for you as the thirsty one yearns for sweet flowing water. However, today resistance against the people of blame and the promotion of the teachings of God and the diffusion of the holy breaths is the greatest gift from God.
- 2 Therefore, seize this supreme bounty, make firm the feet, and attract hearts with the magnet of sanctity until you gain mastery over souls as spirits have mastery over bodies. Spread the fragrances of God in those regions, then present yourself with an expanded breast and attracted heart and joyous spirit and

1 ایها الرجل الجلیل الفاضل النبیل المشتعل بنار
محبة الله المنجذب بنفحات الله انی رتلت آیات
شکرک لله و تبثک الی رب الآخرة و الأولى
و صعود زفیرک الی الملکوت الأبی و لهیب
اجیجک اشتیاقاً الی العتبة العلیا و انی اشتاق
لیک اشتیاق الظمان الی الماء العذب الفرات
ولکن الیوم مقاومة اهل اللوم و ترویج تعالیم الله
و نشر نفحات القدس اعظم موهبة من الله

2 فعلیک بهذه النعمة الكبرى فثبت الأقدام و
اجذب القلوب بمغناطیس التقدیس حتی تتمکن
من النفوس تتمکن الأرواح من الأجسام تنشر
نفحات الله فی تلك الأرجاء ثم تحضر بصدر
منشرح و قلب منجذب و روح مستبشر و فؤاد

burning heart and exhausted patience and flowing tears at the Sacred Threshold and Most Exalted Station. And convey my intense longing and profound love and complete attachment to Aqa Ali Bek, and I wish for him attainment to the highest stations and most supreme degrees in this first life and the next life. And upon you and upon him be the Most Glorious Glory.

مضطرم و صبر منصرم و دمع منسجم الى العتبة
المقدسة و المقام الأعلى و بلغ فرط حنيني و شدة
حبي و غاية تعلقي بأقا علي بك و اني اتمنى له
الوصول الى اعلى المقامات و اسمى الدرجات في
هذه النشأة الأولى و النشأة الأخرى و عليك و
عليه البهاء الأبهى

MKT8.169a

AB05141

To: *Diyaud-Din, in Shiraz*

Date: 1919-Jun-21

¹ O thou who art firm in the Covenant! Thy letter was perused. The expressions were sweet and indicated steadfastness. Convey greetings to the handmaiden of God, Khanum Tal'at, and give her the glad-tidings of divine bounty, that she may attain abundant joy and become a patient and grateful maid-servant of the Lord. From the favors of the Lord of Hidden Kindnesses, I beseech forgiveness for Mirza Baha'u'd-Din and Mirza Aqa and the handmaiden of God Khadijih. O peerless Lord! Make Baha'u'd-Din foremost among the dwellers of the highest paradise, and in the Abha Kingdom exalt Mirza Aqa with Thy greatest gift, and open from the resting place of the handmaiden of God Khadijih a window to the divine Kingdom. O Forgiver! Grant these helpless ones shelter and refuge in the precincts of Thy greatest mercy, and admit these suppliants into the highest paradise. Bestow pardon and forgiveness, and grant favor and bounty. Thou art the Bestower, the Forgiver, the Kind One.

¹ ای ثابت بر پیمان نامه ملاحظه گردید عبارت
پرحلاوت بود و دلالت بر استقامت مینمود
بامه‌الله خانم طلعت تحیت برسان و بشارت
بموهبت الهی ده تا سرور موفور یابد و کنیز
صبور و شکور ربانی شود از عنایات حضرت
خفی الألفاف خواهش آمرزش از برای میرزا
بهاء‌الدین و میرزا آقا و امه‌الله خدیجه مینمایم ای
خداوند بمانند بهاء‌الدین را صدرنشین بهشت برین
فرما و میرزا آقا را در ملکوت ابهی بموهبت
کبری سرافراز کن و مرقد امه‌الله خدیجه را
دریچه‌ئی بملکوت الهی بگشا ای آمرزگار این
بیچارگانرا در جوار رحمت کبری ملجأ و پناه
ده و این ملتجئین را بفردوس برین درآر عفو
و مغفرت مبذول دار و فضل و عنایت ارزان
کن تویی بخشنده و آمرزنده و مهربان

² And upon thee be the Most Glorious Glory.

² و عليك البهاء الأبهى

INBA87:085, INBA52:083

AB01039

Date: 1919-Jun-24

- 1 O God, my God! These two illustrious brothers and sons, kinsmen of thy servant who hath been called away by the Divine Voice raised from Thy most exalted kingdom saying: "O our Lord! we have indeed heard the voice of one that called. He called us to the faith - 'Believe on your Lord' - and we have believed. O our Lord! forgive us then our sins ..."
- 2 He stood firm even as the lofty mountains, and such as those who art devoted to Thee, he pursued steadfastly the path of Thy Cause on the Day of Thy Presence. And he departed out of his fatherland with his two sons, setting his face towards Thee, trusting wholly in Thee, attracted to the Divine Fragrance of Thy days, and yielding thanks for Thy bounties. He traversed the valleys and the plains and crossed the rugged grounds and the mountains enduring every toil and affliction until, while on his way, he surrendered his soul and drank deep of the chalice of sacrifice that brimmeth over with the pleasing choice Wine and he yielded up his breath to Thee while being inflamed with the fire of his longing for Thee and attracted to the Day-Star of Thy creation.
- 3 He left these two illustrious sons: one of whom wast named Abu'l-Qasim whoso Thou hast chosen for Thy service at Thy Luxuriant Garden and Verdant Isle. By day and by night he attended to the flowers and the trees and supplied them with water, even as supplying water to the Sacred Mosque. And he knew not tiredness or weariness nor toil and weakness; nay with fervor, lowliness, and ardent supplication, he devoted himself to Thy Luminous Garden.
- 4 His other brother who wast named Ibrahim arose to serve Thee at even and at morn, weakened not in his servitude to Thee in the daytime and in the night season. He hath devoted himself to the trees in the garden upon which Thou Hast, for the longest time, conferred the honor of the presence of Thine Effulgent Light. O my Lord! His eyes wert gladdened by beholding Thy Beauty, his heart wast rejoiced, and his breast dilated by hearkening unto Thy Words until Thy mighty woe waxed more severe, and the day changed into a darksome night. And the Concourse on high lamented, and the Maids of Heaven, the holy inmates of the loftiest mansions, wailed the wailing of a mother who lost her child.
- 1 الهى الهى ان هذين الأخوين السليين الجليلين ينتسبان الى عبدك الذى لى للنداء المرتفع من ملكوتك الأعلى و قال ربنا انا سمعنا منادياً ينادى للايمان ان آمنوا بربكم فآمنّا رب اغفر لنا ذنوبنا
- 2 و ثبت ثبوت شواخ الجبال و استقام استقامة المخلصين على امرك يوم الوصال و خرج من وطنه مع سليله مقبلاً اليك متوكلاً عليك منجذباً بنفحات ايامك شاكراً على نعمائك و طوى الأودية و المهاد و قطع الحزون و الجبال و تحمل كل مشقة و بلاء حتى سلم الروح فى الطريق و تجرع كأس الفداء الطائفة بالرحيق الأنيق و اسلم الروح و هو متوقد بنار الاشتياق منجذب الى نير الآفاق
- 3 و ترك هذين السليين الجليلين احدهما من سمي بأبي القاسم الذى اخترته لخدمتك فى الروضة الغناء و جزيرتك الخضراء و كان فى الليل و النهار يخدم الأزهار و الأشجار و يسقى سقاية المسجد الحرام و لا يعرف التعب و الملل و لا التعب و الكلال بل يواظب على الحديقة النوراء بكل تبذل و تضرع و ابتهاج
- 4 و شقيقه الآخر من سمي بابراهيم قام على خدمتك فى الغدو و الأصال و لم يفتر فى عبوديتك انا و الليل و النهار و كان مواظباً على الأشجار فى الجنة التى شرفتها فى امد مديد بسطوع الأنوار رب انه كان قدير العين بمشاهدة الجمال و فرح القلب و منشرح الصدر لاصغاء الخطاب الى ان اشتدت الرزية الكبرى و تبدل النهار باليلة الظلماء و ناح الملاء الأعلى و ضج ضجيج الثكلى طلعات القدس فى الفردوس الأعلى

- 5 These two brothers wert steadfast in Thy Covenant and Testament and their footsteps slipped not by the tempests of trials and the whirlwinds of the violent commotions. They served Thy sublime Threshold with hearts throbbing with Thy love, tongues uttering Thy praise, tears flowing by reason of being withheld from Thee, and hearts kindled with the fire of anguish, until they left the contemptible and worthless place to Thine Abha Kingdom, steadfast in Thy Cause, firm in Thy Covenant, attracted to Thy Divine Fragrances, reciting Thy verses, and relying on Thy forgiveness and pardon.
- 6 O Lord! Uplift them to lofty grades, enter them in the whole Kingdom of Thy names and attributes, immerse them in the sea of Thy mercy amidst Thy paradise, increase for them Thy grace and bounty, and make them burning lamps in the globe of Thy Kingdom and signs shining with the light of Thy forgiveness in the Celestial Threshold.
- 7 Thou art, verily, the Merciful, the Compassionate, the Pardoner, the Ever-Forgiving. No God is there but Thee, the Most Gracious, the All-Bountiful.
- 5 و قد ثبتا هذان الأخوان على عهدك و ميثاقك و لم يزل قدمهما من عواصف الامتحان و قواصف الافتتان و خدما عتبتك العليا بقلب خافق بحبك و لسان ناطق بذكرك و دمع دافق من الحرمان و قلب مضطرب بنيران الحسرات الى ان تركا الحضيض الأدنى و عرجا الى ملكوتك الأبهى مستقيمين على امرك ثابتين على عهدك منجذبين بنفحاتك مرتلين لآياتك معتمدين على عفوك و غفرانك
- 6 رب ارفع بهما الدرجات و ادخلهما في ملكوت الأسماء و الصفات و اغرقهما في بحر الرحمة في بجوحة الجنان و زد لهما الفضل و الاحسان و اجعلهما سراجين و هاجين في زجاجة الملكوت و آيتين لامعتين بنور المغفرة في عتبة اللاهوت انك انت الكريم
- 7 انك انت الرحمن الرحيم انك انت العفو الغفور لا اله الا انت الكريم الوهاب

BRL_DAK#0977, MKT3.261

AB01409

To: Agnes Leo, in Spokane

Date: 1919-Jun-24

- 1 O handmaiden of God!
- 2 Your letter was received. You had complained about your Assembly, that it is in turmoil. Every illness has a remedy and every calamity has relief. The swift remedy for this illness that has afflicted the Assembly is remembrance and reflection upon the Covenant.
- 3 Hath the Blessed Beauty instituted this Covenant and Testament in order to exact obedience from all, or to bring about disobedience? If the latter is intended, then we have nothing to say; but if obedience and compliance are the goal, then wavering will lead to utter loss, and disobedience and waywardness are grievous error.
- 1 ای کنیز خدا
- 2 نامهات رسید شکایت از محفلتان نموده بودی که در اضطراب است هر مرضی را علاجی و هر مصیبتی را فرجی علاج سریع این مرض که بمحفل عارض شده تذکر و تفکر در عهد و ميثاق است که
- 3 آیا این عهد و ميثاق را جمال مبارک بجهت اطاعت کل گرفته‌اند یا بجهت مخالفت اگر بجهت مخالفت گرفته‌اند حرفی نداریم و اگر بجهت اطاعت و موافقت گرفته‌اند تزلزل سبب خسران مبین است و عدم اطاعت و عدم توجه ضلالی عظیم

- 4 Christ (may my spirit be sacrificed for Him) spoke one word regarding Peter - He did not write it in His own hand - and that word is this: "Thou art a rock and upon this rock I will build my church." This is just one word, it does not have much importance, and it is narrated not written, and was not inscribed by Christ's pen. Despite this, all the apostles became submissive and humble.
- 5 Now the Blessed Beauty, in His own hand, by the Most Exalted Pen, and in explicit terms, commanded all with a decisive command to obey and turn to [the Center of the Covenant], and explicitly confined the interpretation of the Book to the Center of the Covenant. Either one must say that the Blessed Beauty was, God forbid, ignorant and made a mistake in commanding all to obey the Center of the Covenant and explicitly confining the interpretation of the Book to the Center of the Covenant, or one must obey and turn to Him.
- 6 It is amazing what answer they will give to the Blessed Beauty in the divine Kingdom. Just this much consideration is sufficient if there is fairness, but if there is no fairness and they speak unjustly, that is another matter. In any case, these Covenant-breakers and all opposition are like the foam of the sea - they have no permanence and will vanish, while the sea, which is the source of life, remains established. Consider what happened after Christ - how many souls arose to create corruption and sedition in His Cause, but in the end they were disappointed and defeated, and Truth raised its banner. This violation of the Covenant is the same - it is like a mirage and will soon be erased and disappear.
- 7 And upon you be greetings and praise.
- 8 Distribute multiple copies of this letter.

4 حضرت مسیح روحی له الفداء در حق پطرس یک کلمه فرمودند نه بخط خویش نگاشتند و آنکله اینست تو سنگی و بر آن سنگ کلیسای خود را بنا نمایم این یک کلمه است چندان اهمیتی ندارد و این روایتست نه کتابت و نه بقلم مسیح مرقوم شده باوجود این جمیع حواریین خاضع و خاشع شدند

5 حال جمال مبارک بخط خود باثر قلم اعلی و صریح عبارت کل را امر قطعی بر اطاعت و توجه فرمودند یا باید گفت جمال مبارک نعوذ بالله نادان بودند و خطا کردند که کل را امر باطاعت مرکز عهد فرمودند و مبینی کتاب را حصر در مرکز عهد بصریح عبارت فرمودند یا باید اطاعت کرد و توجه نمود

6 عجا در ملکوت الهی چه جواب به جمال مبارک خواهند داد همین قدر ملاحظه کفایت است اگر انصاف در میان باشد و اگر انصاف نباشد و باعث اسف سخن رانند مسئله دیگر است باری این ناقضین و مخالفت جمیع نظیر کف دریاست بقای ندارد زائل گردد و دریا که سبب حیاتست باقی و برقرار ملاحظه بعد از مسیح را بکنید که چه قدر نفوس بر فساد و فتنه در امر حضرت قیام نمودند ولی عاقبت خائب و خاسر شدند و حقیقت علم برافراخت این نقض عهد نیز چنین است مثل سرابست عنقریب محو و نابود خواهد شد

7 و علیک التّحیّة و التّناء

8 این نامه را نسخه‌های متعدده منتشر ده

BRL_ATE#069x, BRL_CUHJ#86x, LOTW#57, SW_v10#14 p.267

NURA#57,

BRL_CUHJP#86x,

MMK4#147 p.155

AB01697

To: Muhammad Thabit Maraghihi, in Ishqabad

Date: 1919-Jun-24

- 1 O steadfast one! The letter you wrote from the city of love was carefully reviewed. If property was plundered it matters not, for it is like waves - naturally one day it scatters and is pillaged, and verily thy Lord is the All-Providing, the All-Knowing. Praise be to God that you remained protected and preserved.
- 2 As for your wife's passing to the eternal realm, since she hastened to the infinite world with utmost steadfastness in the Cause of God and firmness in the Covenant and Testament, therefore this extinction is existence, this obliteration is clarity, this loss is gain, and this descent is ascent.
- 3 In any case, focus all your thoughts on diffusing the fragrant musk, for physical bounties bring hardness while divine breezes cause the attainment of hearing and sight. Praise be to God you are characterized by sacrifice and are intimate with the friends, and divine confirmations like spring rain descend successively from the favors of the All-Merciful. I beseech forgiveness and pardon for your kind wife. There is no doubt she will be immersed in the ocean of favors and become the manifestation of wondrous grace.
- 4 You wrote about printing the translation of the Iqan - this is very acceptable, but you must bring it to Istanbul so they can refine the text in eloquent Ottoman Turkish, for Ottoman Turkish is very sweet. Then print it.
- 5 As for differences in questions, the pen of the Center of the Covenant is the solver of difficulties. They must not allow questions to lead to dispute and argument. Rather they should ask immediately to receive an immediate answer. This is the truth. Contention and dispute are completely forbidden - by the explicit divine text both sides are deprived.
- 6 As for theater, if it is within the bounds of propriety and causes improvement of morals, promotion of education, adjustment of society, encouragement of human virtues and universal education, it is most desirable. But if it is based on jest and mockery and outside the bounds of sanctity and promotes lusts, it

ای ثابت نابت نامه‌ئی که از مدینه عشق تحریر نموده بودید منظور نظر دقیق شد اگر مال بتاراج رفت ضرری ندارد زیرا مانند امواج است طبیعی روزی تفریق شود و تالان گردد و آن ربّی لرزاق علیم الحمد لله شما محفوظ و مصون ماندید

اما ارتحال قرینه بدار بقا چون با نهایت استقامت بر امر الله و ثبوت بر عهد و پیمان بجهان بی پایان شتافت لهذا این فنا بقاست و این محو صحو است و این زیان سود و این هبوط صعود

باری جمیع افکار را حصر در نشر رائحه مسک اذفر نما زیرا نعم جسمانی قساوت آرد و نفحات رحمانی سبب حصول سمع و بصر گردد الحمد لله بجانفشانی موصوفی و با دوستان مألوف و تأییدات الهی مانند باران نیسانی متتابع از الطاف حضرت رحمن قرینه مهربان شما را عفو و غفران طلیم شبهه‌ئی نیست که غریق بحر الطاف گردد و مظهر عنایت بدیع الأوصاف

ترجمه ایقان را مرقوم نموده بودید که طبع نمائید بسیار مقبول ولی باید آنرا به اسلامبول بیاورید تا بلسان فصیح ترکی عثمانی عبارت را تعدیل نمائید زیرا ترکی عثمانی بسیار شیرین است آنوقت طبع نمائید

اما در خصوص اختلاف در مسائل خامه مرکز عهد حلال مشکلاتست نباید مسئله را به نزاع و جدال اندازند بلکه فوراً باید سؤال نمائید تا فوراً جواب گیرند هذا هو الحق جدال و نزاع بکلی ممنوع حتی بصریح نص الهی طرفین محروم

و اما تیاتر اگر در دائره آداب باشد و سبب تحسین اخلاق و ترویج معارف و تعدیل هیئت اجتماعی و تشویق فضائل انسانیّه و تربیت عمومیّه نعم المطلوب و اگر اساس هزل و غمز

is certainly forbidden. And upon you be the Most Glorious Splendor.

و لمز و از دائره تقدیس خارج و سبب ترویج
شهوات البته ممنوع و علیک البهاء الأبی

AVK3.349.10x, MUH3.287-288

AB02219

To: Harlan F Ober, in Cambridge, MA

Date: 1919-Jun-24

O thou who art firm in the Covenant!

Your detailed letter was received. Praise be to God, that in the utmost energy, the friends of God have arisen to promulgate heavenly teachings and are self-sacrificing from every standpoint. Verily, this is the sign of the confirmations of the divine Kingdom which, like unto the sun, are manifest and evident. The sending of teachers to different parts is highly acceptable and praiseworthy. Act in accordance with the instructions previously sent.

Today the stirring power that exhibits itself throughout all regions is the power of the Covenant which, like unto the artery, beats and pulsates in the body of the world. He who is firmer in the Covenant is more assisted, just as ye are manifestly witnessing how firm souls are enkindled, attracted and confirmed.

Strive, therefore, day and night that ye may cause the hearts to become firm and resolute. The journey of teachers to different parts is like unto the rays of the sun which radiate from a central point to the surrounding regions and undoubtedly great illumination will be obtained.

You had inquired concerning the financial question of the Mashrekol-Azkar fund for purposes different from those that pertain to the Temple is not permissible and conversely the teaching fund is not to be used for Mashrekol-Azkar purposes. Both should be used in their own respective spheres. If it is not done accordingly matters will be completely upset. The future should be taken into consideration and not the present. I beg God that He may confirm you always in that which is the cause of the gladness of your heart.

Concerning the Star of the West, the organ must be so promulgated in America and Persia that at least its necessary

expenses may be provided. Upon this point a letter shall be written to Persia.

Upon thee be Baha-El-Abha!

SW_v10#12 p.233, SW_v11#11 p.197

AB07623

To: Committee For the Temple of Chicago, in Cambridge, MA
Date: 1919-Jun-24

O blessed souls! Praise be to God that ye have been confirmed with such a great bounty and have arisen with all your power to serve the Kingdom of God, that is, to promote the unity of the world of humanity. Just as a magnet attracts iron, so does the promotion of the divine teachings attract heavenly confirmations. Ere long ye shall witness what mighty influences it will exert and what wondrous signs it will manifest. I am most pleased with you, that ye have devoted your days and nights exclusively to the service of God, seeking His good-pleasure and beseeching His heavenly bounties. And upon you and upon you be the Most Glorious Glory of God!

SW_v10#12 p.233

AB10509

To: Rustam Bihmard, in Adasiyyih
Date: 1919-Jun-24

O Rustam, praise be to God that in the feast of worship thou art a player, performer and singer, and art in harmony and concert with the birds of the world, and art intimate and confident with angel and fairy. Name thy descendant Suhrab. I hope that he may follow the path of Luhrasb and be adorned with the character of Gushtasb. May thy soul be happy!

ای رستم ستایش نما پروردگار را که در بزم
 پرستش سازنده و بازنده و خواننده هستی و با
 مرغان جهان راز هم‌آهنگ و هم‌آوازی و با
 فرشته و پری همدم و همراز سرور نژاد خویش
 را نام سهراب بگذار امیدم چنانست که راه
 لهراسب گیرد و بخوی گشتاسب آرایش یابد
 جانت خوش باد

YARP2.689 p.463

AB01328

*To: Baha'is of Istanbul**Date: 1919-Jun-25*

1 O spiritual ones! O illumined ones! The darkness of ignorance has darkened the horizon of the world, and the fire of war near and far from the armies of Europe and America has sent flames to the heavens, eventually spreading to Asia and Africa as well. All the masters of conflict and strife cry out "Come to battle!", except the Baha'is, who have blended Turk and Tajik, and Asia and America are like two sweethearts embracing each other, and the nostrils of Africa have become perfumed and fragrant with the divine breeze in these days. O friends! All peoples are attacking one another, all nations are in turmoil with each other, except the friends who have raised high the melody of the oneness of the human world and are intimate and kind with all peoples, considering all creation as God's sheep and the Divine Unity as the Kind Shepherd. Therefore they are grieved by war and sorrowful from battle. They desire angelic character and seek to establish the lofty edifice of human unity. They sacrifice their lives in God's path and are bewildered and disheveled in the valley of the love of God.

2 O divine friends! Until now, due to supreme wisdom, teaching was forbidden in that city. Now the springtime of teaching must, with perfect wisdom, bring that region to life and cause flowers and blossoms to grow. May it become the envy of the highest paradise and a mirror of the highest heaven. So strive with perfect wisdom until you give new life to the thirsty with the pure water of meanings, make the deprived privy to mysteries, give portion and share to those without portion, cause flowers and fragrant herbs to grow from black earth, give true healing to the sick, make the blind seeing and the deaf hearing. And I seek endless confirmations for you from the Abha Kingdom, and seek divine bounty, and request heavenly power, and desire lordly qualities. And upon you be the Most Glorious Glory.

3 Do not lift the veil. The divine mysteries must be revealed to a trustworthy, steadfast guardian of secrets, not to every unknown person. Now is the beginning. From anyone whom you observe has capacity, first take a firm, steadfast covenant

1 ای روحانیان ای نورانیان ظلمات جهل افق عالم را تاریک نموده و نائره جنگ در دور و نزدیک از لشکر اروپا و امریک شعله بعنوان آسمان زده عاقبت به آسیا و افریک نیز داخل شده ارباب نزاع و جدال کل فریاد حی علی القتال برآوردند مگر بهائیان که ترک و تاجیک آمیخته اند و آسیا و امریک مانند دو دلبر دست در آغوش یکدیگرند و مشام افریک بنفحه الهی در این ایام معطر و معبر گشته ای یاران جمیع اقوام مهاجم بر یکدیگر جمیع ملل متلاطم بهمیدگر مگر یاران که آهنگ وحدت عالم انسانی را بلند نمودند و با جمیع طوائف مؤانس و مهربان عموم خلق را اغنام الهی دانند و حضرت احدیت را شبان مهربان خوانند لهذا از جنگ دلتنگند و از قتال پرمالال خلق و خوی فرشته خواهند و تأسیس صرح مژده وحدت انسان خواهند در سبیل حق جانفشانند و در وادی محبة الله سرگشته و بی سر و سامان

2 ای احبابی الهی تا بحال نظر بحکمت کبری تبلیغ در آن مدینه ممنوع بود حال بهار تبلیغ با کمال حکمت باید آنخطه را زنده نماید و گل و شکوفه برویاند غبطه بهشت برین گردد و آئینه عالم علین شود پس بکمال حکمت بکوشید تا تشنگانرا بزال معانی حیات تازه بخشید و محرومانرا محرم اسرار کنید و بی نصیبانرا بهره و نصیب دهید خاک سیاه را گل و ریاحین برویاند و مریضانرا شفای حقیقی بخشید کورانرا یبنا کنید و کرانرا شنو نمائید و من از ملکوت ابهی شما را تأییدات نامتناهی طلبم و فیض الهی جویم و قوه آسمانی خواهم و اخلاقی ربانی آرزو دارم و علیکم البهاء الأبهی

3 پرده دری نمائید اسرار الهی را باید بشخص امینی متینی حافظ اسرار ابراز نمود نه بهر شخص مجهولی حال بدایت است هر نفسی را که ملاحظه نمودید که استعداد دارد از او اول عهد محکم متین بگیریید که این ایمان و عرفان

that they will not reveal this faith and knowledge of Truth, then impart the Word, otherwise no.

MKT3.264

AB02709

To: Augur, George Jacob et al., in Honolulu

Date: 1919-Jun-25

- 1 O two doves of the garden of the love of God! Your detailed letter was received. Your services on this plane are mentioned and well-known, especially in Tokyo. Praise be to God that in that clime you were assisted in diffusing a fragrant breeze, and this will yield great results in the future. These few grains of wheat that you scattered in that soil will eventually form great harvests, and these few souls will become mighty multitudes, nay rather a vast spiritual army, and this seed through divine cultivation will yield abundant clusters. Be thankful that you were assisted with such a divine bounty.
- 2 You have scattered seeds, but they need watering. If some souls from America or the Hawaiian Islands make a journey to Japan, the divine teachings will spread in Japan with utmost speed and yield great results. You two have fulfilled your duty and strived to the extent possible. Now you must rest for a while. It is the turn of others to likewise journey to Japan and water the scattered seeds and tend to the new saplings.
- 3 Days pass by and ultimately man becomes forgotten dust beneath layers of earth, except for those souls who become divine farmers and scatter seeds in the field of hearts. These souls will forever shine and radiate from the horizon of reality like stars. Convey my longing greetings to all the friends in Honolulu. And upon you both be the Most Glorious Glory.

JWTA.019-020

MKT3.096

AB03250

*To: Hawaii Baha'is of Honolulu**Date: 1919-Jun-25*

- 1 O ye loving friends and maidservants of God!
- 2 Ye are in those distant isles, remote and far from us while we in the Holy Land, are in the utmost enkindlement and yearning. The distance separating us is tremendous but notwithstanding this, in view of ideal nearness, hearts are in a state of ecstasy. This is because the Word of God has so linked the hearts that distance, no matter how great it may be, is utterly annihilated.
- 3 We are ever gathered in the ideal and divine assemblage and are looking at one another's faces while the blessings of His Highness the Merciful One surround us.
- 4 In your behalf I solicit and entreat to the Abha Kingdom and beg for the hearts a new life and for the spirits a heavenly glad tidings; that each one of you may become a resplendent sign, a banner in the Abha Kingdom, the cause of love and of amity among all men and serviceable to the world of Humanity; so that the Divine Bounty may be showered and unbounded joy may be realized. This, verily, is conditioned upon firmness in the Covenant.
- 5 Whosoever grasps firmly the (rope of the) Covenant and the Testament the legions of the Supreme Concourse shall assuredly make him victorious and shall be confirmed at the Divine Threshold with limitless bounties.
- 6 The power of the Covenant is like unto the heat of the sun which vivified all earthly beings and caused them to grow and to thrive. Likewise the Light of the Covenant trains and uplifts the world of minds, of souls, of hearts and of spirits.
- 7 Upon ye be Bahallah'il Abha.
- 1 ای یاران مهربان و آماءِ رحمن
2 شما در آن جزائر دور و مهجور و ما در ارض مقدّس در نهایت اشتعال و شور مسافت و بعد عظیم است ولی قلوب متلذذ از قرب جدید زیرا قوّه کلمه الله نفوس را چنان ارتباط داده که بعد مسافت حایل نگردد
3 همواره در محفل معنوی الهی حاضر و یکدیگر ناظر و الطاف حضرت رحمن شامل
4 در حقّ شما بملکوت ابهی عجز و نیاز نمایم و دلها را حیات جدید خواهم و روحها را بشارت آسمانی طلم تا هریک آیت کبری شوید و رایت ملکوت ابهی و سبب محبت و الفت بین جمیع بشر گردید و خدمت بعالم انسانی کنید تا موهبت الهی حاصل گردد و سرور و فرح نامتناهی شامل شود و این مشروط بثبوت بر میثاق است
5 هر نفسی متمسک بعهد و میثاق بجنود ملأ اعلی منصور گردد و در درگاه الهی موفق بفیوضات نامتناهی شود
6 قوّه میثاق مانند حرارت آفتابست که جمیع کائنات ارضیه را تربیت نماید و نشو و نما بخشد بهمچنین نور میثاق عالم عقول و نفوس و قلوب و ارواح را تربیت نماید
7 و علیکم و علیکنّ البهاء الأبی

GPB.239x

MKT3.095, YHA1.115-116x

AB05866*To: Spiritual Assembly of Tihiran**Date: 1919-Jun-25*

- 1 O friends of God! The magazine of the Star of the West, notwithstanding great difficulties during the days of the war, has continued until these days of quietness and tranquillity which have come. Although it had been cut off entirely from Persia, yet it managed to exist itself. Therefore financial hardships obtained.
- 2 But now that war has ended in peace, there must be given regularity to the Star of the West, so that it may circulate throughout the East and the West. And this is conditioned upon the increase of number of the subscribers. Therefore, the friends in all the provinces of Persia must subscribe to this blessed matter. Strive ye in the promulgation of this growing magazine only for the service to the Cause of God, in order that it may become the means of the stimulation of its editors and for the best regularity of the institution.
- 3 Likewise, if possible, some of the friends may subscribe to the newspaper Chehreh Nema in Egypt and pay the subscriptions in advance.
- 4 Upon ye be El-Baha-el-Abha!
- 1 ای یاران الهی روزنامهء نجم باختر باوجود مشکلات عظیمه در ایام حرب دوام نمود تا بلین ایام سکون و قرار رسید زیرا از ایران بکلی مقطوع گشت باوجود این اداره نمود لهذا عسرت حاصل گشت
- 2 ولی حال که جنگ بصلح منتهی شد باید انتظامی در ادارهء نجم باختر داد تا در شرق و غرب منتشر گردد و این مشروط بتکثیر مشترکین است لهذا باید احباً در جمیع ولایات ایران در این امر مبرور مشترک گردند و محض خدمت بامر الله در ترویج این روزنامهء نامی بکوشید تا سبب گرمی مدیر و حسن انتظام اداره گردد
- 3 و همچنین اگر ممکن بعضی از احباً در روزنامهء چهره نما در مصر اشتراک نمایند و قیمت اشتراک را سلفاً ارسال دارند
- 4 و علیکم البهاء الأبهی

SW_v10#07 p.131, SW_v11#11 p.197

INBA16:237, NJB_v10#07 p.131,
NJB_v12#12 p.207**AB09034***To: Unknown, in Bombay**Date: 1919-Jun-25*

O matchless Lord! Mah Banu has winged her flight to Thy celestial realm, and Rustam and Suhrab were thirsting for Thy ocean, yearning for Thy path, and hastened toward Thee that they might drink from Thy stream. O Forgiver! Withhold not Thy bounty and cherish these helpless ones beneath Thy shelter. In the realm of mysteries, cause them to consort with

خداوند! بیماندا ماه بانو آهنگ مینوی تو نمود پر بگشاد پرواز نمود و رستم و سهراب تشنهء دریای تو بودند و آرزوی کوی تو نمودند و بسوی تو شتافتند تا از جوی تو بنوشند آمرزگارا بخشش دریغ مدار و این بیچارگانرا در پناه خویش بنواز

the pure ones. Thou art the Giver, the Bestower, the All-Merciful.

و در جهان راز با پاکان دمساز فرما توئی دهنده
و بخشنده و مهربان

YARP2.675 p.455

AB00411

To: Ahmad Sohrab, in New York

Date: 1919-Jun-28

- 1 O wanderer through mountain and desert in the path of the Kind Beloved! Your letter arrived after your return from California to New York. Praise be to God, in accordance with 'Abdu'l-Baha's promise, you witnessed the assistance and bounties of the Blessed Beauty manifest and evident in the regions of America. This is what I said - that today whoever is firm in the Covenant becomes a manifest sign of the effulgence of the Kingdom. Move according to the teachings of 'Abdu'l-Baha. You observe that all doors are open, paths are smooth, and confirmations and success are constant companions, with divine confirmations arriving continuously. Today whoever becomes a servant of the Most Glorious Kingdom will be established upon the throne of everlasting sovereignty. Praise be to God, you saw with your own eyes and heard with your own ears that the power of the Covenant is today the lifeblood flowing through the arteries of the horizons. Everyone faithful to the Covenant is a lamp of radiance, while every covenant-breaker dwells permanently in the lowest depths of hell. Remember the days of Port Said and compare them to these days. See what news there is!

- 2 In the depths of dawn, like 'Abdu'l-Baha, pray at the threshold of the Blessed Beauty and cry out: "O Kind Lord! I am a weak ant - grant me Solomon's glory. I am an evanescent atom - make me manifest through the ray of the Sun of Truth. I am a drop - bestow upon me the waves of the sea. I am a gnat - make me a soaring eagle of might. I am lowly - make me precious in Your Kingdom. I am nameless and traceless - grant me the sign of confirmation."

- 3 The travelers who are returning from this land will, God willing, henceforth become the cause of unity and harmony. The New York library is truly succeeding in service, and Mr. and Mrs. Dealy are truly sacrificing their lives and are the objects

1 ای سرگشته کوه و بیابان در راه یار مهربان
نامه شما بعد از رجوع از کالیفرنیا به نیویورک
رسید الحمد لله بموجب وعد عبداله‌آ در اقالیم
امریکا عون و عنایت حضرت بها ظاهر و عیان
مشاهده نمودی این همانست که گفتم هر نفسی
الیوم ثابت بر میثاق آیت باهره ملکوت اشراق
گردد بموجب تعالیم عبداله‌آ حرکت نما ملاحظه
می نمائی که جمیع ابواب مفتوح و راهها هموار و
تأیید و توفیق قرین و بدرقه تأیید پاپی میرسد
امروز هر نفسی خادم ملکوت ابدی گردد بر
سریر سلطنت ابدیه استقرار یابد الحمد لله بچشم
خود دیدی و بگوش خود شنیدی که قوه
میثاق الیوم عرق شریان آفاق است هر کس
از اهل وفاق شمع اشراق است و هر یک از
اهل نفاق در درک اسفل بحیم مستقر و مقیم
ایام پورت سعید را بخاطر آرزو و قیاس بلین ایام نما
ملاحظه کن چه خبر است

2 در بطون اسرار مانند عبداله‌آ بدرگاه جمال
مبارک مناجات کن و فریاد و فغان برآر که
ای خداوند مهربان مورضعیفم حشمت سلیمانی
بخش ذره فانیم از پرتو شمس حقیقت نمایان
فرما قطره امواج دریا بخش پشاهام عقاب
اوج عزت فرما ذلیل در ملکوت عزیز کن بی
نام و نشانم نشان تأیید بخش

3 مسافری که ازین ارض مراجعت مینماید
انشاءالله من بعد سبب اتحاد و اتفاق می گردند
کتابخانه نیویورک فی الحقیقه بخدمت موفق و
مستمر و مسیس دیوس فی الحقیقه جانفشاند و

of 'Abdu'l-Baha's attention. However, the friends should assist this library and Star of the West magazine to the extent possible. Mr. and Mrs. Dealy cannot bear all the expenses.

منظور نظر عبداله‌آء ولی احباً بايد اين كتابخانه و جريده حقيقت را بقدر امکان اعانت نمايد مستر و ميسيس ديوس تحمل جميع مصارف ندارند

- 4 Praise be to God, Shahnaz is full of melody and song, and like the reed-flute is in harmony with true construction. It is hoped that the Convention has opened this year as it should, and that the maidservant of God Mrs. Maxwell, Mr. Randall, Mr. Mills, Mrs. Marjorie Morton, and Mrs. Thoraya Chamberlain have surely succeeded in service, and Mr. Grant, Mr. Kawthary and Professor Jackson have surely given detailed talks. These respected souls are truly worthy of honor and reverence, and I pray for them that they may succeed in services to the divine Kingdom, each following the example of the apostles and becoming bright candles for the Assembly of Truth.

4 الحمد لله شهناز پر نغمه و آواز است و چون نای بنائی حقیقی دمساز امید است که کنونشن چنانکه باید و شاید امسال باز شده و امة الله ميسيس ماكسول و مستر راندل و مستر ميلز و ميسيس مارجورى مورتن و ميسيس ثريا چمبرلن البته موفق بخدمت شده‌اند و مستر گرانت و مستر كوثرى و پروفيسر جاكسن البته نطقهاى مفصل نموده‌اند اين نفوس محترمه فى الحقيقه شايان تكريم و توقيرند و در حق آنها دعا مى نمايم كه موفق بخدمات ملكوت الهى گردند و هر يك اقتدا بخوايرين كنند و انجمن حقيقت را شمعهاى روشن شوند

- 5 In any case, my hope is that in this Convention the matter of the Mashriqu'l-Adhkar has found new importance. Surely your wedding has taken place - it is auspicious and blessed. Regarding you, recommendations were made to some travelers. It is hoped that comfort and happiness will be attained.

5 بارى اميدم چنانست كه درين كنونشن مسئله مشرق الاذكار اهميتى جديد يافته است البته زفاف شما مجرى گشته متيمن است و مبارك در خصوص شما سفارش ببعضى مسافرين گرديد اميد است كه راحت و خوشى حصول يابد

- 6 His honor the true scholar, the learned one of Mazandaran, the essence of humility and submissiveness, along with Manuchehr Khan, praise be to God, arrived safely. This respected person is self-effacing in the Cause of the Blessed Beauty, knowledgeable, informed and learned. It is certain that they will become the cause of enthusiasm and rapture for the friends and guidance for others. You must show the utmost respect and consideration toward them, so that joining hands together you may arise to exalt the Word of God.

6 و حضرت عالم حقيقى فاضل مازندراني جوهر خضوع و خشوع با منوچهر خان الحمد لله محفوظاً رسيدند اين شخص محترم فاني در امر جمال مباركست و دانا و مطلع و فاضلست يقين است كه سبب شور و وله ياران و هدايت ديگران خواهند شد شما بايد نهايت احترام و رعايترا در حق ايشان مجرى داريد تا همدست شده باعلاء كلمه الله پردازيد

- 7 Convey my utmost love and kindness to your respected wife, the near maidservant of God, and her mother. And upon you be the Most Glorious Glory.

7 قرينه محترمه امة الله المقرّبه را با والدهاش از قبل من نهايت محبت و مهربانى ابلاغ داريد و عليك البهاء الأبهى

- 8 Confidentially it is written that Dr. Getsinger, through the instigation of certain ones, has still not ceased pursuing the maidservant of God who has ascended to God, Lua. His purpose has been to demean her. With the utmost love and kindness counsel him not to destroy his own house with his own hands. Most of the friends are upset with him about this and complain, while he is heedless. Free him from the clutches of the shameless instigators. Never compromise with those wavering in the Covenant, for it causes disrepute, and some have made this an

8 محرمانه مرقوم ميگردد كه دكتر گتسينگر بتريكات بعضى هنوز از امة الله المتصاعده الى الله لوا دست برنذاشته مقصودش توهين او بوده در نهايت محبت و مهربانى او را نصيحت كنيد كه خانه خود را بدست خود ويران ننمايد اكثري از احبا از اينجهت از او دلگيرند و شكايهت مى نمايند و او بى مبالاى او را از چنگ محرّكين بى ننگ آزاد نمايند و ابداً با متزلزلين ميثاق مدارا نكنند كه سبب بدناميست و اين

excuse and spread rumors. Be very careful. Your intention is that perhaps they will become mindful and warned, but one who wavers cannot become firm. I write this confidentially.

را بعضی بهانه نموده‌اند و شهرت می‌دهند بسیار احتیاط کنید مقصود شما اینست که بلکه متذکر و متنبه شوند ولی متزلزل ممکن نیست ثابت نمیشود این را محرمانه مینویسم

9 And upon you be the Most Glorious Glory.

9 و علیک البهاء الأبهی

SW_v11#15 p.260-264x

MMK3#002 p.001x, MMG2#199 p.227x,
NJB_v11#08 p.136

AB00750

To: Baha'is of Arak

Date: 1919-Jun-28

1 O Thou Who hast ordained lofty stations and sublime degrees for those who were martyred in Thy path - stations whereat the sincere among the righteous and the near ones among the chosen ones marvel, nay, whereat the pure Imams and the eminent saints in the Kingdom of mysteries, hidden from sight, pray for them, and whom I specially remember night and day - and in particular that man of wisdom and that glorious radiant light, that fragrant musk, he who bore the name of 'Ali-Akbar, may his pure spirit be sanctified. O Lord! He was a brilliant light, a shining ray, a conclusive proof, and a piercing flame against the Covenant-breakers, a drawn sword against the violators, a clear guide for the seekers, and a gushing spring for those who thirsted and sought. The blame of the blamer, the gloating of the gloater, and the sting of the slanderer in Thy Cause did not hold him back. Rather, he stood firm with the firmness of mountains, and resisted with the resistance of lions in the thickets of clear verses. His tongue was loosed in Thy remembrance, he excelled in spreading Thy proofs and evidence, he proclaimed what was commanded in Thy Book, he was set ablaze with the fire of Thy love, he called out Thy Name, he awakened those sleeping in the cradle of vain desire, he rescued those perishing in the depths of wretchedness, he aided those yearning for guidance, and he surpassed other speakers in the arena of utterance, seeking the ultimate goal.

1 یا من قدر للذين استشهدوا في سبيله مقامات عالية و درجات سامية يغبطهم فيها المخلصون من الأبرار و المقربون من الأخيار بل يصلّي عليهم الأئمة الأطهار و اجلاء الأولياء فيملكوت الأسرار الخفي عن الأنظار و اخصّص بالذكر في الليل و النهار الرجل الرشيد و النور الساطع المجيد المسك الأذفر سمي على اكبر قدس سره الأطهر ربّ انه كان نوراً ساطعاً و ضياءً لامعاً و برهاناً قاطعاً و شهاباً ثاقباً على الناكثين و سيفاً شاهراً على النافضين و دليلاً واضحاً للطالبيين و عيناً نضاجة للظمأ العطاش من الطالبين و لم تأخذه لومة لائم و لا شماتة شامت و لا لدغة شاتم في امرک بل استقام استقامة الراسيات و قاوم مقاومة اللبث في غياض الآيات البينات و دلع لسانه بذكرک و برع في بثّ حججک و برهانک و صدع بما امر به في کتابک و اشتعل بنار حبک و نادى باسمک و ايقظ الرّاقدين في مهد الهوى و انقذ الهالکين في غمار الشقى و اغاث الملهوفين يتمنون الهدى و يتسابق الناطقين في مضمار البيان يطلبون الغاية القصوى

2 O Lord! He endured every hardship and affliction, and was tried with every adversity and distress. The reins of the most severe ones among the enemies were let loose upon him, and the spears of the most antagonistic among the opponents were

2 ربّ انه قد تحمّل كلّ مشقّة و بلاء و ابتلى بكلّ بأساء و ضرّاء و اطلقوا عليه الأعنة الأشدّاء من الأعداء و اشرعوا عليه الأسنة الألداء من الخصماء و ما من كأس مريرة الا تجرّع منها في

directed at him. There was no bitter cup but he drank of it in Thy path, no bitter colocynth but he tasted it in Thy love, no arrow but he made himself its target in propagating Thy Cause, and no drawn sword but he kissed it in his attraction to Thy sweet saviors.

سبيلك و ما من علقم مرّ المذاق الا و ذاقه
في محبتك و ما من سهم الا استهدفه في تبليغ
امرک و ما من سيف شاهر الا وقد قبله انجذاباً
بنفحاتک

- 3 O Lord! He would call out to all humanity: "Hasten to salvation! Hasten to success! Hasten to the flowing stream! Hasten to the bestowed gift! Hasten to the scene of meeting! Hasten to witness the Most Great Sign! Hasten to the mighty triumph! Hasten to the manifest outpouring!" How many of the wayward did he guide to the straight path! How many of the heedless did he awaken from deadly slumber! How many of the blind did he cause to see the manifest light! How many of the deaf did he cause to hear Thy call in this wondrous Dispensation! How many of the dumb did he cause to speak Thy praise, turning to the praiseworthy station! How many of the dead did he quicken with the spirit of guidance in the promised Day!

3 ربّ انه كان ينادي كلّ الوری بحیّ علی الفلاح
و حیّ علی النّجاح حیّ علی الورد المورود حیّ الرّفد
المرفود حیّ علی مشهد اللّقاء حیّ علی مشاهدة الآیة
الکبری حیّ علی الفوز العظیم حیّ علی الفيض
المبین و کاین من الضّالین هداهم الی الصّراط
المستقیم و کم من الغافلین یقظهم من الرّقذ الویل
و کم من عمی ابصرهم النّور المبین و کم من صمّ
اسمعهم ندائک فی الدّور البديع و کم من ابکم
انطقهم بذکرک متوجّهین الی المقام المحمود و کم
من اموات احياهم بروح الهدی فی الیوم الموعود

- 4 Until he cast off restraint in Iraq, and the people of dissension assailed him, shed his pure blood, and cut his good and pure body into pieces. Thus did they attack his holy and pure family, even the small children, scattered them, and assailed them like rapacious wolves and fierce beasts of prey, and devoured them until no trace remained of them.

4 الی ان خلع العذار فی العراق و صال علیه اهل
الشّقاق و سفکوا دمه الطّاهر و قطعوا جسمه
الطّیب الطّاهر ارباً ارباً و کذلک هجموا علی عائلته
المقدّسة الطّاهرة حتّی الأطفال الأصاغر و شرّدوا
فیهم و صالوا علیهم کالدّثاب الکواسر و السباع
الضّواری و اقترسوه حتّی لا یبقی اثر منهم

- 5 O Lord! That good and blessed family sacrificed all it possessed in Thy path, seeking to abide in Thy Kingdom. It surpassed all martyrs in the path of sacrifice. Therefore, assign to it an exalted station, a bountiful reward, delightful blessings, and a pleasing seat of truth in the most glorious Kingdom, that it may be immersed in the seas of light in an infinite holy expanse. Verily, Thou art the Generous, the Merciful, the Bestower. Thou singliest out for Thy mercy whomsoever Thou pleasest. There is no God but Thee, the Giving, the Mighty, the Gracious.

5 ربّ انّ تلك العائلة الطّیبة المبارکة فنت بجمیع
شؤونها فی سبیلک طلباً لبقائها فی ملکوتک قد
سبقت فی سبیل الفداء کلّ الشّهداء فاجعل لها
مقاماً علیاً و اجراً و فیهماً و نعماً شهباً و مقعد صدق
مرضیاً فی الملکوت الأبهی حتّی تستغرق فی بحار
الأنوار فضاء قدس لا یتناهی انک انت الکریم
الرّحیم الوهاب و تختصّ برحمتک من تشاء لا اله
الا انت المعطى العزیز المنان

HHA.285-287, MUH3.347-348

AB02908

To: *Yaqub Muttahidih, in Kirmanshah*

Date: 1919-Jun-29+

1 O you who are firm in the Covenant! Your letter of the 20th of Sha'ban of the present year arrived. On one hand it brought the utmost joy, for it indicated that the exaltation of the Cause surpasses imagination. During the days of Ridvan, the Mashriqu'l-Adhkar was a gathering place for friends and strangers alike, appearing in the greatest majesty. And regarding the place where the sacred remains were deposited - it has been purchased and has now become a Mashriqu'l-Adhkar, and two neighboring houses have also been acquired. This brought the utmost joy and gladness. However, the ascension of your esteemed brother Rabi' Badi' caused intense grief. Yet it is hoped that this bereavement will not make you captive to pain and sorrow. Rabi' has ascended to the exalted Kingdom, and that pure soul has hastened to the highest heaven, shining in that infinite realm with the light of divine pardon and forgiveness, having attained his ultimate desire.

2 As for those left behind by that leader of the free, it is hoped they will occupy themselves with arranging flowers of divine truths and meanings in his garden path. Especially you and the other friends who yearn for the cup of martyrdom and desire to sacrifice your lives in the path of the One True God. Convey my utmost longing to each and every one of the friends in that region. May my soul and their souls all be sacrificed in the path of the Blessed Beauty. It is hoped that we may all attain to our desire. And upon you be the Most Glorious Glory.

1 ای ثابت بر پیمان نامه بیستم شعبان سنه حالیه رسید از جهت نهایت سرور حاصل شد زیرا دلالت بر این مینمود که علو امر از تصور خارج است مشرق الأذکار در ایام رضوان مجمع یار و اغیار بود و در نهایت شکوه ظاهر و آشکار و از جهت محلی که عرش مطهر در آن ودیعه گذاشته شده بود خریده و فعلاً مشرق الأذکار گشته و دو خانه حوالی نیز خرید گردیده نهایت سرور و حبور حاصل گردید و لکن از جهت صعود اخوی بزرگوار ربیع بدیع حزن الیم حاصل گردید و لکن امید چنان است که این ماتم شما را اسیر درد و غم ننماید ربیع بملکوت رفیع صعود نمود و آن جان پاک بذروه افلاک شتافت و در جهان نامتناهی بنور عفو و غفران الهی بدرخشید و بمنتهی آرزوی خویش رسید

2 اما بازماندگان آن سرور آزادگان امید چنین است که در خیابان گلستان او بطراحی گلهای حقایق و معانی پردازند علی الخصوص آنجناب و سایر احباب که تمنای جام شهادت مینمائید و آرزوی جانفشانی در سبیل حضرت احدیت میکنید باحبای آسمان یکیک نهایت اشتیاق من ابلاغ دار جان من و جان آنان کلاً در سبیل جمال مبارک فدا باد امید چنان است که کل بآرزوی خویش برسیم و علیک البهاء الأبی

SHYM.024

AB12670*To: Emil Ruoff, in Stuttgart**Date: 1919-Jul*

O spiritual beloved! Whenever you chant prayers in the gathering of the friends, the dwellers of the Kingdom are stirred into motion, and hearts in the divine realm become attracted, attaining spiritual ecstasy and soaring aloft in intense joy. Therefore, as much as you can, continue to melodiously chant prayers. Convey my utmost kindness to your dear son. Upon you be glory and praise.

BBBD.438

ای عزیز روحانی من هر دم که در محفل یاران
ترتیل مناجات مینمائی سگان ملکوت باهتزاز
آیند و قلوب منجذب جهان الهی گردد و نشئه
ربانی یابد و از شدت فرح بیرواز آید پس تا
توانی باهنگی خوشی مداومت در ترتیل مناجات
نما پسر عزیز خود را نهایت مهربانی از قبل من
برسان و علیک التّحیّة والتّناء

BBBD.437

AB08643*To: Aqa Mirza Aqa Qaim Maqami, in Tihiran**Date: 1919-Jul-01*

- 1 O thou who art firm in the Covenant! The epistle thou didst write was indeed a clear scroll and a manifest book, laden with tidings and allusions, with intimations most explicit.
- 2 To be brief: During the days of Ridvan, festivals were held and gatherings adorned throughout most provinces of Persia, with proclamations of joy and gladness and demonstrations of delight and felicity. Likewise in America, they celebrated the Feast of Ridvan with utmost dignity and glory, and arranged the annual convention in New York. Each day a luminous gathering was formed where songs of praise and glorification of the Manifest Beauty reached the highest heaven. A photograph of that great gathering is being sent that the friends may behold that radiant assemblage and observe how the power of the Covenant hath so moved the contingent world that strangers have become loving friends while the compatriots of Iran are still caught in the sleep of negligence. Such a brilliant moon hath risen from Iran's horizon that its penetrating rays have reached the world of America and caused commotion in the realm of Europe.
- 3 "There is no tumult in the city save the curl of the Beloved's tress

- 1 ای ثابت بر پیمان لوح مسطور رَقّ منشور بود
اشارات بشارات بود و تلویح عین تصریح
- 2 مختصر اینست در ایام رضوان جشنها گرفته
و بزما آراسته در اکثر ولایات ایران اعلان
سرور و شادمانی و نمایش جهور و کامرانی شده
بهمچنین در امریکا جشن رضوان را در نهایت
شوکت و شکوه برپا نمودند و محفل سالیانه را
در نیویورک آراستند و هر روز انجمنی روشن
تشکیل نمودند و آهنگ تسبیح و تقدیس جمال
مبین را بذروه علین رساندند یک نسخه از
فتوغراف آن محفل عظیم ارسال میگردد تا یاران
مشاهده آن جمع نورانی نمایند و ملاحظه کنند
که قوه پیمان چگونه امکانرا بحرکت آورده که
بیگانگان یار مهربان شدند ولی هموطنان ایران
هنوز بخواب کابوس گرفتار چنین مه تابانی از
افق ایران درخشید که شعاع ساطعش بجهان
امریک زد و در خطّه اروپا ولوله انداخت
- 3 ولوله در شهر نیست جز شکن زلف یار

- 4 There is no tempest in the world save the arch of the Friend's brow" 4 فتنه در آفاق نیست جز خم ابروی دوست
- 5 Despite this, the Iranians remain heedless. May God awaken them! In any case, the friends in Iran must not yet act entirely without wisdom, but rather should observe wisdom in all matters. They must not completely tear away the veil, for other peoples will rise up in hatred and jealousy, rend their garments and raise lamentations. Praise be to God that during the time of famine, scarcity, hardship and tribulation, the Society for the Aid of the Poor showed forth effort and rendered assistance, and the poor among the friends remained patient, thankful and dignified. 5 باوجود این ایرانیان غافل از آن خدا بیدار کند باری احبّا در ایران هنوز نباید بکلی بی حکمتی نمایند بلکه در جمیع امور حکمت را منظور دارند بکلی پرده‌داری نمایند زیرا طوائف سائر به حقد و حسد برخیزند و گریان بدرند و واویلا برآرند
- 6 Praise be to God the schools of education were not disrupted through your assistance. The schools of education are of utmost importance and to assist them is an obligation binding upon all. His honor Mirza Hasan of Nush-Abad is indeed a strong support to you in rendering assistance and a firm pillar in teaching. Praise be to God the friends of God, in co-operation with Monsieur [Moltitor], exerted great effort and rendered praiseworthy service. They demonstrated the utmost endeavor, goodwill, purity and detachment, and thus Tehran enjoyed abundance and affordability. Trustworthiness and religiosity, especially in official duties, becomes the cause of quickening souls and astonishing minds - particularly the effort you made that resulted in wheat prices dropping from forty-five tumans per kharvar to eighteen tumans per kharvar. As for the objections raised by the Chief of Accounts, they are of no importance. God is your helper and supporter. 6 الحمد لله در زمان قحط و غلا و مشقت و بلا انجن اعانه فقره همت نمودند و معاونت فرمودند و فقرای احبّا نیز صبور و شکور و وقور بودند الحمد لله مدارس تربیت بمعاونت شما مختل نگشت مدارس تربیت نهایت اهمیت را دارد و معاونت فریضه ذمت کل است جناب میرزا حسن نوش‌آبادی فی الحقیقه در نصرت با شما دست قویست و در تبلیغ عضوی متین الحمد لله احبای الهی در معیت جناب موسیو [میلتور] جهد بلیغ نمودند و سعی مشکور مبذول داشتند نهایت همت و خیرخواهی و پاکی و آزادگی اظهار نمودند لهذا طهران به فراوانی و ارزانی برخوردار گشت امانت و دیانت علی‌الخصوص در مأموریت سبب احیای نفوس و حیرت عقول گردد بالأخص همتی که شما نمودید که گندم خرواری چهل و پنج تومان بخرواری هیجده تومان رسید اما اشکالاتیکه رئیس محاسبات در کار می‌اندازد اهمیتی ندارد حق معین و ظهیر شماس
- 7 Regarding the passing of the honored Ibn-i-Abhar, a detailed prayer was revealed by the Pen of the Covenant and sent previously. He was truly self-sacrificing and, with utmost firmness and steadfastness in the Covenant and Testament, was patient, thankful, dignified and zealous. His two dear sons must be cherished and shown honor and kindness in every way. These two precious children are born of the Covenant and are near to the Luminary of the horizons. Two weeks ago, a prayer was revealed commemorating the honored martyr in the Kingdom of the Lord, the Merciful, the Compassionate. The survivors of that noble soul, together with those incomparable oppressed children, must be shown boundless care and kindness. 7 در ماتم حضرت جلیل‌القدر ابن ابهر مناجاتی مفصل از قلم میثاق صادر و از پیش ارسال گردید فی الحقیقه جانفشان بودند و در نهایت ثبوت و رسوخ بر عهد و پیمان صبور و شکور بودند و وقور و غیور دو پسر عزیز ایشانرا باید گرامی داشت و از هر جهت عزّت و مهربانی نمود این دو طفل عزیز زاده میثاقت و مقرب در نزد نیر آفاق مناجاتی دو هفته پیش در ذکر حضرت شهید بملکوت الربّ الرحمن الرحیم گردید و بازماندگان آن بزرگوار با اطفال مظلوم بی‌همال را باید بی‌نهایت نوازش و مهربانی نمود

- 8 Concerning the matter of rivalry during mid-Sha'ban about which you wrote, Rumi says: مسئله رقابت در نیمه شعبان مرقوم نموده بودید
ملاً میگوید
- 9 What men do, monkeys also do, آنچه مردم میکند بوزینه
- 10 That which they observe from men moment by moment. هم آن کند که مرد بیند دمبدم
- 11 Otherwise these deceitful crows would not have kindled ورنه این زاغان دغل افروختند
- 12 And learned the cry of white falcons. بانگ بازان سپید آموختند
- 13 If the sandgrouse learns the hoopoe's call, بانگ هدهد گر پیاموزد قطا
- 14 Where is the hoopoe's secret and the message of Sheba? راز هدهد کو و پیغام سبا
- 15 His honor Aqa Mirza Ghulam-'Ali Davafurush has, praise be to God, arrived safely in the desired land. He presented an amount close to what you had written. A prayer seeking pardon and forgiveness was offered at the threshold of the Lord on behalf of his honor Arbab Faraj'u'llah. The letter from Iraq was reviewed, as well as the honorary degree certificate from the Tarbiyat School and their thanks for your honor's assistance - both of which caused joy. جناب آقا میرزا غلامعلی دوافروش الحمد لله محفوظاً به ارض مقصود رسید مبلغی قریب آنچه مرقوم نموده بودید تقدیم نمود مناجاتی طلب عفو و غفران بجهت حضرت ارباب فرج الله بدرگاه پروردگار گردید نامه عراق ملاحظه گردید و همچنین بلیت درجه افتخاری مدرسه تربیت و تشکر ایشان از معاونت آنحضرت و هر دو سبب سرور گردید
- 16 And upon you be the Most Glorious Glory. و علیک البهاء الأبهی

BLO_courage.32-34

AHB_130BE #09-10 p.31, MSHR2.043x,
MSHR5.257bx, YIA.379-380x

AB03671

To: Fazlullah Banan, in Shiraz

Date: 1919-Jul-02

O thou who art firm in the Covenant! The letter from that luminous youth and divine friend arrived and was very concise and beneficial. Letters should be like this - brief in expression while miraculous in meaning. I am longing with heart and soul for all the friends and am happy and delighted about the great celebration during the days of Ridvan. However, do not let go of wisdom and do not tear away the veil. Moderation in all things is desirable so that it does not cause the jealousy and envy of others. The three items of rolled photographs arrived but the photos themselves were missing. It is clear that the photos were stolen, but no matter - God willing it will become a cause for the exaltation of the Word of God.

ای ثابت بر پیمان نامه آنجوان نورانی و الفتی الرحمنی رسید و بسیار مختصر و مفید بود تحاریر باید چنین باشد در الفاظ بایجاز پردازند و در معانی اعجاز نمایند جمیع یارانرا بدل و جان مشتاقم و از جشن عظیم در ایام رضوان مسرور و شادمان ولی حکمت را از دست مدهید و پرده دری مفرمائید هرچیز اعتدالش مرغوب تا سبب حقد و حسد دیگران نگردد اما سه فقره عکس لوله اش وصول یافت ولیکن عکسها مفقود معلوم است که عکسها را ربوده اند ولی ضرر ندارد انشاء الله سبب اعلاء کلمه الله است

The successful and justice-spreading leader of that region has truly made that territory a secure city under the shadow of justice. The friends must appreciate this illustrious Amir and offer praise with their tongues and pray to God to make him enduring and keep him lasting and established. I hope that the fame of his justice-spreading will become the talk of the noble and free ones through the passing of ages and centuries, and that his respected family and lineage will be held in high esteem and honor by the righteous through all ages and centuries. And upon thee be the Most Glorious Glory.

سرور کامکار دادپرور آن دیار فی الحقیقه آن اقلیم را در سایه عدل بلد امین فرمودند احباً باید قدر امیر جلیل بدانند و ستایش بر زبان برانند و از خدا بخواهند که پایدار فرماید و باقی و برقرار دارد امیدوارم که صیت دادپروری ایشان در مرور قرون و اعصار ورد زبان اخیار و احرار گردد و این خاندان و دودمان محترم ایشان در نزد ابرار پر قدر و احترام در جمیع قرون و اعصار باشند و علیک البهاء الأبهی

INBA87:382, INBA52:392

AB05967

To: Sultanus-Sadat, in Tihiran

Date: 1919-Jul-02

O thou over whom no one hath sovereignty! Give thanks unto God and turn to Him in devotion, inasmuch as He hath guided thee to the light of guidance, chosen thee from among all people, made thee a mighty pillar standing firm in support of God's Cause, and kept thee safe under the protection of God. This is among the greatest of God's gifts. All souls are veiled and deprived of God's bestowals except those whose insight hath been illumined, whose conscience hath been purified, whose hearts have been gladdened, and whose souls have been stirred by the sweet fragrances wafting from the gardens of the love of God. I beseech God to make thee a manifest standard waving in the heights of glory, a brilliant star in the manifest horizon, and a tree growing, developing, flourishing and offering shade in the groves of the knowledge of God. May thy Lord assist thee in whatsoever thou lovest and approvest, and prepare for thee that which thou desirest. Verily my Lord hath power over all things.

یا من لیس لأحد علیه سلطان فاشکر الله و تبتل الیه بما هداک الی نور الهدی و اختارک من بین الوری و جعلک رکناً شدیداً قائماً علی نصره امر الله و محفوظاً فی صون حمایة الله و هذه من اعظم موهبة من الله کلّ النفوس محجوبة و محرومة عن مواهب الله الا الذین جلت بصائرهم و طابت ضمائرهم و اتهجت قلوبهم و اهتزت نفوسهم بانفاس طیب عبت من ریاض محبة الله و اتی اسئل الله ان يجعلک علماً مبیناً یخفق فی اوج العلی و نجماً منیراً فی الأفق المبین و شجرة نابتة ناشئة نامیة متظلة فی غیاض معرفة الله و یؤیدک ربک علی ما تحب و ترضی و یتیباً لک ما تتمنی ان ربی لعلی کل شیء قدير

MKT8.226b

AB01719

To: Baha'is of Baku

Date: 1919-Jul-03

- 1 O intimates of the court of the Beloved! O adorers of the countenance of the Beloved! The entire region of Caucasia is regarded as attached to the Araxes River, which in the Qur'an hath been alluded to by the expression "the companions of Ar-Rass." A company of prophets, of whom all record hath been lost, were in ancient times raised up in that clime, and perfumed the world of humanity with the fragrant breaths of the All-Merciful.

1 ای عاکفان کوی دوست ای عاشقان روی
دوست قفقازیا جمیعاً تابع رود ارس است که
در قرآن اصحاب رس تعبیر شده جمعی از انبیا
در زمان قدیم که خبرشان منقطع شده در آن
اقلیم مبعوث شدند و عالم انسانرا بنفحات رحمانی
معطر نمودند
- 2 Likewise, in more recent times, His Holiness the Exalted One—may my life be a sacrifice to Him—was banished to Chihriq and incarcerated within its confines. A savour thereof reached the nostrils of Hafiz of Shiraz, who recited this couplet:

2 و همچنین در زمان اخیر حضرت اعلی روحی
فداه به چهریق سرگون و در آنجا مسجون گشتند
حافظ شیرازی رائحهائی بمشامش رسید و این
غزل را گفت
- 3 O zephyr, shouldst thou pass by the banks of the Araxes,

3 ای صبا گر بگذری بر ساحل رود ارس
- 4 Implant a kiss on the earth of that valley and make fragrant thy breath.

4 بوسه زن بر خاک آن وادی و مشکین کن نفس
- 5 His Holiness Zoroaster too travelled and ministered awhile in those surrounds. The "Kuh-i-Qaf" (Mount Qaf) which is mentioned in the traditions and chronicles is this same Qafqaz (Caucasus). The Iranians believe it to be the shelter of the Simurgh, and the nest of the Eastern Phoenix. The hope is cherished, therefore, that this Phoenix, which hath spread the wings of sanctity over East and West—by which is meant none other but the wondrous Divine Cause—will make its nest and shelter in the Caucasus.

5 و حضرت زردشت نیز مدتی در آنصفحات سیر
و حرکت میفرمودند و کوه قاف که در احادیث
و روایات مذکور همین قفقاز است و ایرانیانرا
اعتقاد چنان که آشیانهء سیمرغ است و لانهء
عنقاء شرق لهذا امید چنانست که این عنقاء که
شهر تقدیس در شرق و غرب منتشر نموده و آن
امر بدیع ربانیت در قفقاز لانه و آشیانه نماید
- 6 Praise be to God that the friends of Baku were, throughout these years of war, at peace with all communities, and, in conformity with the Divine teachings, compassionate unto all. They evinced an ebullient enthusiasm in the Cause of God, and were intoxicated and transported by the wine of the Love of God. Now must they roar like the leviathan, make up for the years of war, and, with a rousing anthem and a rapturous refrain, stir that clime into an ecstasy of motion, in order that Divine illumination may so suffuse men's hearts that the rays of oneness may shine forth, the shades of estrangement may be banished, and all communities may mingle happily together—may, in love and amity, shed forth an ineffable sweetness and engender such a tumult of rapture and elation that surrounding countries too will be stirred into an ecstasy of motion.

6 الحمد لله احبابی بادکوبه در این سالهای جنگ
با جمیع طوائف آشتی داشتند و بموجب تعالیم
الهی بکلّ مهربان و در امر الله جوش و خروشی
داشتند و از بادهء محبت الله سرمست و مدهوش
بودند حال باید مانند نهنگ بخروشد و تلافی
سالهای جنگ نمایند و به آهنگ مستانه و ترانهء
عاشقانه آن اقلیم را به اهتزاز و حرکت آرند تا
نورانیت چنان قلوب را روشن نماید که اشعهء
یگانگی بتابد و ظلمات بیگانگی زائل گردد و جمیع
طوائف با یکدیگر بیامیزند و در الفت و محبت قند
و شکر ریزند و شور و ولهی انگیزند که ممالک
مجاوره نیز به اهتزاز و حرکت آیند

7 The Glory of Glories rest upon you—men and women alike.

7 وعلیکم وعلیکنّ البهّاء الأبهی

BRL_ATE#014, MAAN#34

BRL_DAK#0013, MKT3.202, AVK2.068.18x

AB04851

To: John C Craven, in Manchester

Date: 1919-Jul-03

O thou who art attracted to the Kingdom of God!

The letter which thou hast written to Mirza Lotfullah was perused. I became much delighted with its contents, for thou hast written that thou art striving to produce harmony and concord between Capital and Labour.

This is an excellent ambition which thou possessest. My hope is such that thou mayest succeed.

The Capitalists must be kind toward the Workers and treat them with justice and fairness; and they should appreciate the value of their labour; for labourers are serving the Capitalists. In the same way labourers ought to be pleased and grateful to the Capitalists; for their means of subsistence and comfort depend upon the help of Capitalists. If there were no Capitalists the labourers would be extremely distressed.

Briefly, both sides must act with reciprocity of justice and equity, so that all may live in utmost happiness. The Heavenly Teachings solve all these difficulties. Then strive as far as thou canst to spread the Divine Principles.

Upon thee be Baha El Abha

TDD.012

AB00166

To: Mihdi Gulpayigani, in Ishqabad

Date: 1919-Jul-04

- 1 O memorial of Abu'l-Fada'il! Several months ago, a detailed reply to your earlier letter was written and sent, but no word of its receipt arrived. Therefore, a few days ago a second copy was dispatched. Now this letter is being written as well. The Blessed Beauty described newspapers as mirrors of truth. God willing, may your magazine ever reflect the Sun of Truth. A set of Khurshid-i Khavar arrived, but as I was occupied day and night, I did not have the opportunity to study all the issues in these few days. God willing, I shall study them.
- 2 One issue was reviewed which detailed the ministers' turning a blind eye to protecting the helpless strangers, and the complaints against the chiefs and officials were conclusive proof. However, the language was somewhat harsh - if the expressions were more moderate it would be better. The magazine should be universally recognized as a herald of truth and benevolence, such that its mere hints would be equivalent to profound complaints. For instance, if it writes of someone that "this person deserves careful attention," this phrase should be equivalent to a book of complaints, such that readers would conclude that clearly this person must be extremely offensive, murderous and oppressive for Khurshid to make such an allusion.
- 3 As for the refutation of heretics and awakening of heedless Iranian youth, it is very beneficial, but directly quoting the words of Voltaire, Rousseau and their like may cause some thoughtless ones to waver in faith, for they lack the power of judgment. Moreover, as their expressions are extremely crude and mocking, they disturb the thoughts of the ignorant, while the very expressions demonstrate foolishness. For example, Voltaire wrote in his book that it is stated in the Gospel that Satan took Christ to a high mountain and showed Him all the world, saying "Worship me and I will give you the whole world" - Christ rejected Satan. He wrote that whoever said this was ignorant of the earth's spherical shape, for no matter how high the mountain reached to the heavens, at most half the sphere would be visible while the other half remained hidden. Then he says "See how ignorant the writer of these words was," while these very words prove his own utter ignorance. However, when

ای یادگار ابوالفضائل چند ماه پیش جواب نامه مفصل قدیم مرقوم گردید و ارسال شد خبر وصول نرسید لهذا چند روز پیش نسخه ثانی ارسال شد حال نیز این نامه مرقوم میگردد جمال مبارک روزنامه را مرآت حقیقت فرمودند انشاءالله مجله شما دائماً تقابل بشمس حقیقت دارد یکدسته از خورشید خاور وارد شد چون شب و روز مشغول بودم در این چند روز فرصت مطالعه جمیع نسخه ها نگردید انشاءالله مطالعه خواهم نمود

یک نسخه ملاحظه گردید تفصیل اغماض عین وزرا از حمایت بیچارگان غربا بود و شکایت از رؤسا و پیشکاران برهان و دلیل قاطع بود ولی یک قدری بعبارت شدید اگر عبارت ملایمتر باشد بهتر است باید مجله نزد کل منشور صدق و خیرخواه مسلم باشد که اشاره اش عبارت از شکایت عظیمه باشد مثلاً اگر در حق نفسی بنگارد که حال آنشخص مستحق دقت نظر است اینکلمه عبارت از یک گلاب شکایت باشد که قارئین حتم نمایند که معلومست این شخص بسیار هتاک و فتاک و ستمکار است که مجله خورشید چنین اشاره مینماید

و اما قضیه رد بر زنداقه و تنبیه غافلان از نوجوانان ایران بسیار مفید ولی عبارات ولتر و رسو و امثال آنانرا عیناً درج نمودن بعضی بیفکرانرا سبب فتور در دین گردد زیرا قوه محاکمه ندارند و عبارت آنان نیز چون فوق العاده رکیک و مستهزانه است تخدیش افکار جاهلان کند و حال آنکه نفس عبارت دلالت بر حماقت نماید مثلاً ولتر در کتاب خویش نگاشته که در انجیل منصوص است که ابلیس حضرت مسیح را بکوه بلندی برد و جمیع دنیا را عرضه داشت گفت بجهده بمن کن تا جمیع دنیا را بتو دهم حضرت ابلیس را طرد فرمودند نوشته است که قائل این قول از کرویّت ارض بیخبر و جاهل بوده است زیرا هر قدر کوه بلند باشد و بعنان

the inexperienced hear this, their reverence and awe of religion disappears.

- 4 Voltaire understood this noble verse of the Gospel according to the terminology of the common people, and was ignorant of this truth: that what is meant by Satan is the world of human nature, which inciteth man unto base qualitiesâ€”among them the struggle for existence, savagery, corrupt morals, wickedness and wantonness, frivolities, lack of shame, and bloodthirstiness, like unto ravening beastsâ€”all of which proceed from the world of nature. That is to say, Satan signifieth the powers of nature, which in the realm of reality are expressed as the insistent self. Thus the meaning of the Gospel verse is this: that the world of nature directed Christ toward conformity with itself, that through these natural powers He might attain complete dominion in the world of nature. The lofty mountain was the highest summit of the world of nature. In that station, the vanities and conditions of the world of nature were displayed before His gaze. Yet the radiance and spirituality of His Holiness withstood nature, and He rejected the suggestions of the natural world.

- 5 Observe, then, how wondrous is the utterance; but that ignorant one took it in the parlance of the common folk, and raised objection against that embodied Spirit. In sum, the point is that the words of that ignorant man may cause perturbation in the minds of the inexperienced.

- 6 Therefore, the Center of the Covenant explained the fundamentals of these matters in an assembly of American atheists, demolishing the foundation of their ideology. He asked, "What, in your view, is the criterion of understanding?" They replied, "The criterion of understanding is that of the senses. Whatever is perceptible to the senses is definitive, and whatever is imperceptible is doubtful." In response it was said, "We are investigating reality. If the criterion of the senses is perfect, well and good." Then it was demonstrated that the criterion of the senses is imperfect, for it definitively affirms the existence of images in a mirror when they are non-existent. Likewise, sight perceives all the stars as moving and the earth as stationary, while according to your own belief, the earth moves and the stars are fixed. Similarly, a moving point seen at night appears to form a circle before one's eyes, when no such circle exists.

آسمان رسد نهایت اینست نصف کره را کشف نماید و نصف دیگر مستور ماند و بعد میگوید ببینید که نویسنده این عبارت چه قدر جاهل و نادان بوده است و حال آنکه این عبارت دلالت بر نهایت جهالت خود او میکند و لکن نوهوسان چون بشنوند وقر و رعب دین از نظرشان میروود

- 4 این ولتر عبارت انجیل جلیل را باصطلاح عوام گرفته و از این جاهل بوده که مقصد از شیطان عالم طبیعت بشریست که انسانرا برذائل اخلاق تشویق مینماید از جمله منازعه بقا و درندگی و اخلاق فاسده و فسق و فجور و هزلیات و عدم غیرت و خونخواری چون سیاح ضاریه که منبعث از عالم طبیعت است یعنی شیطان عبارت از قوای طبیعت است که آن در عالم حقیقت بنفس آماره تعبیر شده پس مقصد از عبارت انجیل اینست که عالم طبیعت حضرت مسیح را دلالت بر موافقت نمود تا بسبب این قوای طبیعی تمکن تام در عالم طبیعت نماید کوه بلند اعلی ذروه عالم طبیعت بود در آتفاقم زخارف و شئون عالم طبیعت را بنظر حضرت جلوه داد فقط نورانیت حضرت و روحانیت حضرت مقاومت طبیعت کرد و هواجس طبیعت را رد نمود

- 5 حال ملاحظه نمائید که بیان چه قدر بدیع است ولی آن نادان باصطلاح عوام گرفته و اعتراض بر آن روح مجسم نموده باری مقصود آنست که عبارات آن نادان سبب تشویش افکار نوهوسان شود

- 6 لهذا مرکز میثاق در مجمع زناده امریکا اس مسائل را تشریح نمود و اساس بنیان آنانرا تخریب کرد و سؤال نمود میزان ادراک در نزد شما چه میزانست گفتند میزان ادراک میزان حس است هر امر محسوس محتوم است و هر امر غیرمحسوس مشبوه در جواب گفته شد که ما تحری حقیقت مینمائیم اگر میزان حس تام است نعم المطلوب پس استدلال بر این شد که میزان حس ناقص است زیرا حکم قطعی بوجود صور مرئی در مرآت مینماید و حال آنکه معدومست و همچنین بصر جمیع این کواکب را متحرک و ارض را ساکن حکم میکند و حال آنکه بعقیده خود شما ارض متحرک و کواکب ساکن است

Many such proofs were presented to demonstrate that the criterion of the senses is imperfect. How then can one rely upon an imperfect criterion?

- 7 Finally, with utmost courtesy, it was stated thus: "O philosophers and professors, I wish to say one thing: do not be offended. If you will not be offended, I shall speak." They said, "Speak, we shall not be offended." It was then stated that the criterion of the senses is the measure of understanding for animals. For instance, a cow considers whatever is perceptible to be definitive, and is utterly unaware of invisible, intelligible realities. The cow has no knowledge whatsoever of God, no awareness of intellect and the intelligible, no knowledge of the power of discovery in human reality, no knowledge of the force of gravity, no knowledge of the ethereal matter in which you believe, for it is imperceptible. If belief in the perfection of sensory perception is proof of knowledge and philosophy, then the cow is the chief of philosophers, for philosophers must struggle for twenty years and study the sciences to become convinced of the reality of the perceptible, while the cow is endowed with this truth from birth and should thus be considered the greatest philosopher.

- 8 At this, all were so moved that they burst into laughter. In any case, such proofs must be presented to refute the opinions of the materialists of the age who deny the manifest truth and oppose the clear religion. I hope that invisible confirmations may encompass you, that you may be assisted and confirmed in all matters, that you may send successive copies of The Sun of the East.

- 9 And upon you be the Most Glorious Glory.

و همچنین نقطهء جواله در شب در مقابل بصر دائره‌ئی تشکیل میکند و حال آنکه آن دائره وجود ندارد و امثال ذلک دلائل بسیار اقامه شد که میزان حس ناقص است پس باوجود نقصان میزان چگونه اعتماد توان نمود

7 و در نهایت نطق بکمال ادب چنین بیان شد که ای حضرات فیلسوفها و پرفسرها یک کلمه میخواهم بگویم مرنجید اگر مرنجید بگویم گفتند بگوئید مرنجیم ذکر شد که میزان حس میزان ادراک در نزد حیوانست مثلاً گاو هر امر محسوس را محتوم شمرد و از حقائق معقوله غیرمرئیة ابدأ خبری ندارد گاو ابدأ خبری از خدا ندارد ابدأ از عقل و معقول خبری ندارد ابدأ از قوهء کاشفه در حقیقت انسان خبری ندارد ابدأ از قوهء جاذبه خبری ندارد ابدأ از مادهء اثیریة که معتقد شماست خبری ندارد زیرا غیرمحسوس است اگر اعتقاد بمجلیت میزان محسوس دلیل بر دانائی و فلسفه است حضرت گاو رئیس فلاسفه است زیرا فیلسوفان بیست سال زحمت کشند و تحصیل علوم نمایند تا معتقد بر واقعیت امر محسوس شوند گاو بنجرد ولادت باین حقیقت متصف گردد و فیلسوف اعظم شمرده شود

8 باری جمیع بدرجه‌ئی بهیجان آمدند که شلیک خنده برخاست باری از اینگونه ادله در تزییف آراء مادیون عصر که منکر حقیقت ساطعه و معارض با دین مبینند باید ذکر نمود امیدوارم که تأییدات غیبیه شامل حال گردد و در جمیع امور مؤید و موفق باشید و نسخه‌های خورشید خاور را پی در پی بفرستید

9 و علیک البهاء الأبهی

MKT3.277, AVK2.165.02x

AB00178

To: Spiritual Assembly of Ishqabad

Date: 1919-Jul-04

1 O spiritual friends of 'Abdu'l-Baha! Your letter was received. Praise be to God, it brought news of the health and well-being of the true friends. In these years of interruption, when the world was full of turmoil and war, and humanity was engaged in bloodshed, the flames of war reached to the heavens. Regions were set ablaze like hell itself, countries were trampled under invading armies, and the prosperity of the world was transformed into utter ruin. Until now, war was confined to land and sea, but in this age it extended to the heights of the sky and depths of the ocean. It became the great resurrection, and a supreme calamity occurred. Young children were left fatherless, and aged fathers lost their sons. Oppressed mothers wept blood, and loving sisters raised their voices in lamentation.

2 Despite all this, fifty years ago the pen of the Most High was raised, forbidding all from conflict and war, inviting them to universal peace, offering loving counsel to friend and stranger alike, and addressing all the monarchs that war is a disgrace to humanity and that fighting and savagery belong to the animal world. For in the world, every ruin is a sign of war, and every prosperity a symbol of peace and reconciliation. Peace is the cause of life, and war the cause of death. Peace awakens love, while war is the destroyer of affection and kindness.

3 Therefore He commanded the formation of a Supreme Tribunal, so that all nations and governments would elect representatives—that is, each national assembly would elect a representative, confirmed by the senate, signed by the cabinet ministers, and ratified by the sovereigns or presidents, so that representative would embody the entire nation, nobility, ministers, sovereign and president. From these representatives would be formed an assembly in the utmost joy and fragrance, establishing the Supreme Tribunal. All important matters and great problems between nations and governments would be resolved in this Supreme Tribunal, so that the foundation of war would be destroyed and humanity would be delivered from this shame and disgrace.

1 یاران روحانی عبداله‌آء نامہ شما رسید الحمد للہ بشارت صحت و سلامت دوستان حقیقی داشت در این سنین قترت کہ جهان پر آشوب و جنگ بود و عالم انسانی بخونریزی مشغول نائزہ حرب شعلہ بعنان آسمان زد اقالیم مانند بحیم برافروخت کشور از هجوم لشکر پایمال شد و معمورہ جهان مطمورہ ویران گردید تا بحال حرب در صحرا و دریا بود ولکن در این عصر در اوج آسمان و عمق دریا نیز بیفزود محشر کبری گردید و مصیبت عظمی رخ داد اطفال صغیر بی پدر گردید و پدران سانخورده بی پسر شد مادر مظلوم خون گریست و خواہر مہربان فریاد و فغان برآورد

2 با وجود اینکه پنجاہ سال پیش صریر قلم اعلی بلند شد و جمیعرا از جدال و جنگ منع نمود و بصلح عمومی دعوت فرمود و نصایح مشفقانہ باشنا و بیگانہ فرمود و جمیع ملوک را مخاطب ساخت کہ جنگ ننگ عالم انسانیت و حرب و درندگی عالم حیوانی زیرا در جهان ہر ویرانی آیت جنگ است و ہر آبادی علامت صلح و آشتی صلح سبب حیات است و جنگ سبب ممات صلح انبعاث محبت است و جنگ آفت الفت و رأفت

3 لہذا امر بتشکیل محکمہ کبری فرمود تا جمیع ملل و دول نمایندگان انتخاب نمایند یعنی ہر مجلس ملی نمایندہائی انتخاب نماید و مجلس اعیان تصدیق فرماید و ہیئت وزرا امضا کنند و پادشاہان و رؤسای جمہور تصدیق فرماید تا آن نمایندہ ممثل جمیع ملت و اعیان و وزرا و پادشاہ و رئیس جمہور باشد و از این نمایندگان محفلی در نہایت روح و ریحان تشکیل گردد و محکمہ کبری تأسیس یابد و جمیع مسائل مہمہ و مشاکل عظیمہ بین الملل و الدول در آن محکمہ کبری حل شود تا بنیان جنگ برافتد و عالم انسانی از این عار و ننگ رہائی یابد

- 4 But alas, a thousand times alas! The counsels of the Pen of the Most High were not heeded. During His four-year journey through Africa, America, and Europe, 'Abdu'l-Baha, in all the great gatherings and mighty churches, raised His voice and cried aloud:
- ولکن هزار افسوس که نصایح قلم اعلی مسموع نگشت و عبدالبهاء در سفر چهارسالهٔ آفریک و امریک و اروپا در جمیع محافل عظمی و کثائن کبری نعره زنان فریاد برآورد
- 5 "O ye who are present! O ye men of understanding! A mighty peril lieth ahead, and a dreadful calamity is close at hand. Europe hath become as an arsenal and a powder-magazine, awaiting but a single spark. Should these inflammable materials explode, they will cast a violent convulsion into the very pillars of the world of humanity and lay the world waste. Nations and governments will rend one another like ravening beasts—nay, they will surpass the beasts of prey; for a savage wolf devourer each day a sheep as its portion, and is constrained thereto, whereas man in a single day exposeth a hundred thousand souls to peril, sheddeth their blood, and casteth the dust of humiliation upon the brow of the world of humanity. If a wrongdoer commit the murder of one soul, he is called a murderer and deemed deserving of severe punishment; but if a bloodthirsty one, in a single day, sheddeth the blood of a hundred thousand souls, he is named a conqueror of countries and a subduer of the world. And if a highway robber strip a single person upon the road, he is called a brigand and accounted worthy of grievous chastisement; but if a treacherous one plunder and despoil a whole kingdom, he is called a victor.
- ای حاضران ای عاقلان خطری عظیم در پیش است و حادثهائی هولناک در پی اروپ عبارت از جبهه خانه و غورخانه گردیده منوط بیک شراره است این مواد ملتهبه منفجر گردد و زلزله شدید بر ارکان عالم انسانی اندازد و جهان را ویران نماید ملل و دول مانند سباع ضاریه یکدیگر را بدرند و از درندگان بگذرند زیرا گرگ درنده هر روز گوسفندی طعمه خویش نماید و مجبور آست ولی بشر روزی صد هزار نفر بخطر اندازد و خون بریزد و خاک مذلت بر فرق عالم [انسانی] بیزد ظالمی اگر مرتکب قتل نفسی شود آنرا قاتل گویند و مستحق عقوبت عظیمه شمرند ولیکن اگر خونخواری در روزی صد هزار نفس را خون ریزد آنرا کشورگشا و جهانگیر نامند و اگر قاطع طریقی نفسی را در راه برهنه نماید آنرا قاطع طریق گویند و سزاوار عذاب و عقاب الیم شمرند ولی اگر غداری مملکتی را تالان و تاراج کند آنرا فاتح نامند
- 6 "O ye who are present! O ye men of understanding! A sore affliction and a mighty danger confront the world of humanity. Seek ye no ease, and desire ye no repose or tranquillity. Arise with a heavenly power, and become a barrier and a hindrance to this bloodthirstiness."
- ای حاضران ای عاقلان عالم انسانرا آفت و خطری عظیم در پیش آرام مجوئید و سکون و قرار مطلبید و بقوتی ملکوتی برخیزید و این خونخواری را مانع و حائل گردید
- 7 These counsels likewise found no acceptance. Thus do ye now behold how the flame of warfare hath been kindled, leaving neither rest nor comfort in the world of humanity. Yet, praise be to God, the loved ones of God abhor war and stand aloof from the contentious. Like thankful birds, they have been content with a few grains, and have conducted themselves according to the divine exhortations and counsels. Through the blessedness of the heavenly Teachings, they have remained safe and protected in all the regions of the world.
- این نصایح نیز مقبول نیفتاد این است که ملاحظه مینمائید که نائرة قتال چگونه شعله برافروخت که راحت و آسایش در عالم انسانی نگذاشت باری الحمد لله که احبای الهی از جنگ بیزار و از گروه پرخاش جو در کنار مانند طیور شکور بچند دانه قناعت نمودند و بموجب وصایا و نصایح الهی سلوک فرمودند و بمیمت تعالیم آسمانی در جمیع اقالیم عالم محفوظ و مصون ماندند
- 8 During the days of war, 'Abdu'l-Baha was in the grasp of the bloodthirsty and encompassed by the unjust. At every hour a danger was present, and each day He was caught in the talons of owls of darkness. Yet, notwithstanding the slander and mischief wrought by friend and stranger, and the calumny
- عبدالبهاء در ایام جنگ در چنگ خونخواران بود و محاط بستمکاران در هر ساعتی خطری موجود و هر یومی بدست بومی گرفتار با وجود سعایت و فساد آشنا و بیگانه و اقتر و بهتان داخل و خارج در صون حمایت جمال مبارک محفوظ و مصون ماند و این سبب حیرت گردید

and false accusation raised from within and without, He remained guarded and protected beneath the sheltering care of the Blessed Beauty; and this became the cause of wonder.

- 9 In sum, the friends of Turkistan, in 'Ishqabad, Marv, Tashkent, and Samarqand, have arisen with all their might for the triumph of the Cause, and in the exaltation of the Word of God have shown neither shortcoming nor slackness. They have engaged in useful undertakings, have arranged assemblies for addresses, and have translated and disseminated the Tablets and writings in divers tongues.
- 9 باری احبای ترکستان در عشق آباد و مرو و تاشکند و سمرقند تمام قوت بر نصرت امر قیام نمودند و در اعلاى کلمه الله قصور و فتور نفرمودند و بتأسیسات مفیده پرداختند مجامع نطق آراستند و الواح و لوايح را به السن متعدده ترجمه نمودند و انتشار دادند
- 10 The reading room and the teaching centre constitute a signal service. I cherish the hope that the newly arisen Youth Assembly may, in dignity, calmness, and steadfastness, surpass the assemblies of the aged and experienced; and that the Persian journal may shine forth like the sun, its name corresponding to its reality. Let there never be included therein a single word that might cause sorrow to any heart. On the contrary, let it be the cause of universal joy and gladness. This matter is exceedingly necessary.
- 10 قرائت خانه و دارالتبلیغ خدمتی بلیغ است امیدوارم که محفل جوانان نورسیده در متانت و سکون و قرار از محافل پیران سانخورده بگذرد و مجله فارسی مانند خورشید بدرخشد اسم مطابق مسمی باشد و ایداً کلمهائی که سبب آزردهی خاطر باشد در آن مندرج نگردد بلکه بالعکس سبب سرور و شادمانی عمومی باشد این قضیه بسیار لازمست
- 11 I hope that the friends of Turkistan may day by day increase in excellence of character, in seemliness of conduct, and in sweetness of speech. The world of morals is of the utmost importance. Through goodly character a company of souls must become shining lamps of the horizons. In this matter exercise the greatest care.
- 11 امیدوارم که احبای ترکستان روز بروز بر حسن اخلاق و حسن رفتار و حلاوت گفتار بیفزایند عالم اخلاق بسیار مهم است جمعی بحسن اخلاق سراجهای روشن آفاق گردند در این قضیه بسیار دقت فرمائید
- 12 As to the question of burying the dead, for the present it is better that it remain as before; for nothing should be done in such wise as to cause a complete severance and separation between friend and stranger, since separation is an obstacle to teaching. But when the time shall come that the execution of the laws will in no wise cause hearts to be affrighted, and the Cause of God shall be openly proclaimed, then in Turkistan the dead should be laid so that, from the east, they face toward the west, inclining northward; their heads should be toward the Qiblah, and their feet toward the north.
- 12 اما قضیه دفن اموات هنوز اگر بقرار سابق باشد بهتر است زیرا نباید نوعی نمود که میان آشنا و بیگانه بکلی فسخ و جدائی افتد زیرا جدائی مانع از تبلیغ است و چون زمانی آید که اجرای احکام هیچوجه سبب وحشت قلوب نگردد و امر الله اعلان شود آنوقت در ترکستان باید از شرق توجه به غرب مایل بشمال کنند و اموات را سر بقبله و پا بشمال دفن نمایند
- 13 Upon you be the Glory of the All-Glorious.
- 13 و علیکم البهاء الأبهی

MKT3.283, AVK4.202.08x, AVK4.325ax

AB00582

To: Ali Akbar Nakhjavani, in Baku

Date: 1919-Jul-04

- 1 O thou who art steadfast in the Covenant! The news of the ascension of his honour Aqa Musa was a source of grief and sorrow, while the problems caused by his former spouse added further to the despondency thus engendered. That the late Aqa Musa was a Baha'i is famed throughout the East and West, and known to the government. There is no doubt about the matter.

1 ای ثابت بر پیمان از صعود حضرت آقا موسی حزن و اندوه رخ نمود و مشکلات واقعه از حرم سابق بر کدر افزود بهائی بودن مرحوم آقا موسی در شرق و غرب مشهور و در نزد حکومت معروف محل تردد نه
- 2 The letters of 'Abdu'l-Baha to Jinab-i-Aqa Musa, even the letters which I wrote to his honoured wife, Lisa Khanum, are a clear proof and manifest evidence that Aqa Musa was a Baha'i. The testimony of his brothers, his sisters, and his wife is testimony affirming the fact; while the testimony of the former wife and her helper is testimony denying it. In all the laws of the world, affirmative testimony taketh precedence over negative testimony. His brothers and his wife bear witness affirming that he was a Baha'i, while others deny it; and witnesses who affirm are preferred over witnesses who deny. Their testimony is accepted; the testimony of the others is rejected.

2 مکاتیب عبدالبهاء بجناب آقا موسی حتی مکاتیبیکه بحرم محترمه‌اش لیزا خانم مرقوم نمودم دلیل و برهان واضحست که آقا موسی بهائی بود و شهادت برادران و خواهران و حرمش شهادت اثباتست و شهادت زن قدیم و عونہ‌اش شهادت نفی و در جمیع قوانین عالم شهادت اثبات مقدم بر شهادت نفی است برادران و حرمش شهادت بر اثبات میدهند که بهائی بوده و دیگران نفی میکنند و شهود اثبات مقدم بر شهود نفی شهادت آنان مقبول شهادت دیگران مردود
- 3 As for the letters of Aqa Musa that were in the possession of Aqa Mirza Haydar-'Ali, since a considerable time hath now elapsed, these have been lost.

3 اما مکاتیب آقا موسی که در نزد آقا میرزا حیدر علی بود چون مدتی مدیده گذشته مفقود شده است
- 4 The journey thou didst wish to undertake to the regions of the Caucasus, and other lands, in order to proclaim the Word of God is a most blessed enterprise. God willing, thou wilt undertake this journey with the utmost enthusiasm and rapture, joy and exhilaration, and become a cause of the exaltation of the Word of God.

4 سفریکه اراده نمودید که باطراف قفقاز و سائر بلاد اعلاناً لکلمه الله بنمائی بسیار سفر مبارک است انشاءالله با کمال شور و وله و وجد و طرب این سفر بنمائی و سبب اعلاء کلمه الله شوی
- 5 The treatise thou hast composed relating the new ideas to the Divine teachings is very good. The "sharing" and "equality", however, which are mentioned in the Divine Teachings denote measures that are undertaken voluntarily; in other words, should anyone of his own free will have mercy on the poor, and with the utmost gladness bestow upon them his wealth, such a person is favoured in the Court of Grandeur. And indeed, many of the loved ones of God have with the utmost joy and gladness bestowed their wealth upon the poor, practising voluntary sharing in the fullest measure—but of their own free will. As for the new thoughts current in some European countries,

5 رساله‌ئی که در تطبیق آراء جدیده با تعالیم الهی انشاء فرموده بودید بسیار خوب ولی این مواسات و مساوات در تعالیم الهیه طوعاً است یعنی هر انسانی بدخلواهی خویش اگر رحم بفقرا نماید و اموال بنهایت سرور مبدول دارد این شخص مقرب درگاه کبریا چنانکه بسیاری از احبای الهی بنهایت سرور و فرح اموال خویش را انفاق بر فقرا نمودند و مواسات تامه اجرا فرمودند ولی بخواهش دل خویش اما افکار حدیثه بعضی از بلاد اروپا این معامله جبریّه است نه طوعیه و

these have to do with compulsory, not voluntary, dispositions, which are destructive of the body politic, and a cause of chaos and confusion in all lands. By equality and sharing, as set forth in the Divine Teachings, however, is intended those actions which one putteth into effect of his own free will and with a goodly grace; and this is a sign of magnanimity, and a cause of the good ordering of the human world. It would be good if, in the second edition, thou couldst make this point, that the difference lieth in this, that while no one is entitled to covet, or dispose of, the property of others, yet souls who are detached from all save God, for the love of His Beauty have mercy on the poor and expend their substance on the destitute—nay more, with the utmost joy and pleasure bestow their whole wealth, or a part thereof, upon the poor. In other words, in their love for their fellow men they are self-sacrificial, preferring the interests and comfort of the generality of the people to those of a particular group; and this is voluntary, not compulsory, and a sign of magnanimity, not of coercion and violence.

6 Convey to the well-favoured handmaid of God, Fatimih Khanum, a most wondrous Abha greeting.

7 A letter was written, here is its copy: The reason for writing this letter is that the respected lady Lisa Khanum - I testify that she is the legitimate wife of the late Aqa Musa, and when the late Aqa Musa came to visit 'Akka, he mentioned to me the legitimacy of his respected wife and requested a letter from me for her, and afterwards I wrote several letters in Persian and sent them to that lady. This is the true and factual testimony of 'Abdu'l-Baha and upon you be the Most Glorious Glory.

8 Afterwards this letter was stopped and in the envelope of Aqa Musa's wife's letter is the testimony with the consulate's seal, as you requested.

BRL_ATE#008x, MAAN#25

این هادم بنیانست و سبب هرج و مرج در جمیع بلدان و اما مساوات و مواسات بموجب تعالیم الهی اینست که انسان بصرافت طبع و طیب خاطر مجری دارد و این دلیل بر بزرگواری و سبب حسن انتظام عالم انسانیت خوبست این فقره در طبع ثانی درج نمائید که تفاوت اینست که نفسی را حقّ نه در مال دیگری طمع نماید و تصرفی کند و لکن نفوس منقطع الی الله حباً بجمال الله رحم بقرا نمائید و انفاق بر ضعفا کنند و جمیع اموال خویش را یا بعضی بکمال سرور و حبور انفاق بر فقرا نمایند یعنی در محبت بنوع جانفشاند و منافع و راحت عموم را بر خصوص ترجیح دهند و این اختیاریست نه اجباری و دلیل بر بزرگواری نه جبر و عنف

6 بامه الله المقربه فاطمه خانم تحیت ابدع ابهی ابلاغ دار

7 ورقه ئی مرقوم شد سوادش اینست باعث تحریر ورقه اینست که خانم محترمه لیزا خانم من شهادت میدهم که حرم مشروع مرحوم آقا موسی است و در وقتیکه مرحوم آقا موسی بزیارت عکا آمد از برای من ذکر مشروعیّت حرم محترمه اش را نمود و از من خواهش نامه بجهت او نمود و من بعد نوشتم چند مکتوب به فارسی نوشتم و از برای آن خانم فرستادم اینست شهادت صادقّه واقعه عبدالبهاء و علیک البهاء الابی

8 بعد این ورقه موقوف شد و در جوف مکتوب حرم آقا موسی شهادتنامه بمهر قونسولات است چون شما چنین خواستید

BRL_DAK#0008

AB00836

To: *Spiritual Assembly of Ishqabad, Committees et al.*

Date: 1919-Jul-04

- 1 O divine friends! Your letter was received. Your resolve is lofty and your aims are noble, for certain publications are being produced in Iran at the instigation of the Yahyais, and some are from the Yahyais themselves. Those articles are pure fabrications and lead to confusion. Certainly if these fabrications can be refuted and these confusions dispelled through true words and clear, direct explanation, it would be very beneficial.
- 2 It should even be pointed out that the writer of these fabrications is a secret Yahyai and outwardly a Muslim, harboring the utmost hatred and enmity toward the Baha'is. These Yahyais have found it expedient to outwardly appear as devout Shi'is, going on pilgrimage to Mecca and holy Karbala, appearing before people as hajjis and Karbalais and ascetics and worshippers, while spreading all manner of fabrications about the Baha'is in hopes of perhaps stirring up mischief, igniting the flames of rebellion, and causing strife between Baha'is and Shi'is.
- 3 Now the simple folk of Iran are unaware of this plot - a Yahyai person wearing a turban claiming sacred lineage, or pretending to have zeal and national pride, rises up before the simple ones with lies and calumnies. The hearers think that this person's religiosity, resolve and zeal have moved him to show concern for the nation and serve the tolerant white faith, while [in fact] that person's aim is to cause tremendous sedition and corruption between Iranian Baha'is and Shi'is, leaving the field empty, or through the utmost intrigue to promote his own aims and secretly draw people to his own sect. When necessary, there is no harm in making some reference to the true situation.
- 4 His honor Aqa Siyyid Mehdi Gulpaygani is truly qualified to be editor and writer of the journal. The language of the journal should be moderate and consideration should be shown as much as possible so as not to disturb thoughts or cause anxiety to anyone's heart. Copies of the journal were received through His Honor Aqa Mirza Mehdi, but due to the press of duties it was only possible to immediately review one copy. God willing

ای یاران الهی نامه بما رسید همت شما بلند و مقاصد شما ارجمند است زیرا بعض نشریات در ایران بتحریریک یحیائیا میشود و بعضی از خود یحیائیاست و آن مقالات مفتریات محض است و بمغالطه میاندازد البتّه اگر بکلام حقّ و به بیان صحیح صریح دفع این مفتریات و رفع این مغالطه بشود بسیار مفید است

حتّی اشاره بشود که آنشخص نگارنده این مفتریات یحیائی سرّی و مسلّمان ظاهرست و در نهایت بغض و عداوت به بهائیان این یحیائیا مصلحت خویش را چنان دانسته‌اند که بظاهر شیعه‌ء حقّ باشند و بحجّ و کربلائی معلاً بروند و در نظر خلق حاجی و کربلائی و زاهد و عابدی باشند و بانواع مفتریات در حقّ بهائیان پردازند که شاید فسادى برانگیزند و آتش طغیانی برافروزند و در میان بهائیان و شیعیان عربده‌ئی اندازند

حال سادگان ایرانیان از این دسیسه بیخبرند شخص یحیائی با عمامه‌ء سیادت‌پناهی یا متظاهر بغیرت و حمیت ملت در پیش سادگان بافترا و بهتانی قیام نماید سامعین گمان کنند که دیانت و همت و غیرت این شخص را واداشته که دلسوزی از ملت نماید و خدمت بشریت سمحای بیضا کند و حال [آنکه] آنشخص را مقصد اینکه در میان ایرانیان از بهائی و شیعی فتنه و فسادى عظیم اندازد و میدان خالی ماند و یا بنهایت دسیسه ترویج مقاصد خویش کند و مردم را سرّاً بمذهب خویش بکشاند عنداللزوم اگر اشاره‌ئی بحقیقت حال شود ضرر ندارد

جناب آقا سید مهدی گلپایگانی فی الحقیقه اهل این کار هستند که مدیر و محرّر مجله باشند لسان مجله باید معتدل باشد و تا ممکن مراعات خاطر گردد که تخدیش افکار و تشویش قلب نفسی حاصل نشود نسخه‌های مجله بواسطه جناب آقا میرزا مهدی رسید ولی از کثرت مشاغل فوراً بیش از مطالعه یک نسخه ممکن نگشت انشاء الله

the other copies will also be read in succession and if anything needs to be written it will be written.

نسخه‌های دیگر نیز پیاپی قرائت خواهد شد و اگر چیزی باید نگاشت نگاشته خواهد شد

MKT3.281

AB11835

To: Yazdi, Fadlullah son of Ali Akbar Banna, in Ishqabad

Date: 1919-Jul-06

- 1 O descendant of the honored martyr! Such a sweet, eloquent and wondrous title befits you, for you are the descendant of the glorious martyr and the unique and matchless memorial of that illustrious person. Whenever I mention your name, I remember that luminous spirit, radiant countenance and fragrant character. I beseech God that you may become a befitting and fresh sapling in the garden of his hopes.
- 2 The essence of the letter's content was that the esteemed government had saved those regions from revolution and turmoil, establishing peace and tranquility, bringing about security and prosperity. The friends have prayed that this just sovereignty may endure. The steadfast and firm in the Covenant, Mashhadi Yusuf, truly spent his life serving in every instance and was foremost among the benefactors in giving. You wrote that he endowed a magnificent caravanserai to the two schools for males and females. This zealous person is highly praiseworthy and appreciated. In all matters he demonstrated lofty resolve, and the friends always praise him. It is hoped that God's favors will grant him special consideration and relieve him from hardship and toil.
- 3 Likewise, Aqa Mashhadi Ali Ardubadi, who hastened to the seat of truth and took refuge in the shelter of the greatest mercy, in this mortal world had only one house as his nest and dwelling, and he endowed it as a school. With utmost humility and supplication, we implore the All-Glorious that He may elevate the station of that chief of benefactors in the midst of Paradise. Write the names of these two respected

1 ای سلیل حضرت شهید عنوانی چنین شیرین و ملیح و بلیغ و بدیع سزاوار تو است زیرا شهید مجید را سلیلی و آنشخص جلیل را یادگار بی نظیر و مثیل هر دم نام تو برم یاد آن روح مصور و روی منور و خوی معطر بخاطر آید و از خدا خواهم که تو نهالی برازنده و تر و تازه در گلشن آمل او گردی

2 خلاصهء مضمون نامه مشحون باین خبر بود که دولت نفیحه آنصفحات را از انقلاب و اضطراب نجات داده و سکون و قرار یافته و امنیت و رفاهیت حاصل گشته و احباً بدعا پرداخته که این سلطنت عادلانه باقی و برقرار ماند و حضرت ثابت عهد و راسخ پیمان مشهدی یوسف فی الحقیقه در مدت حیات در هر موردی بخدمات پرداخته و در انفاق جانفشان و سرحلقهء خیرخواهان بوده مرقوم نموده بودی که یک باب کاروانسرای پرشکوه وقف دو مدرسهء اناث و ذکور فرموده این شخص غیور بی نهایت ممدوح و مشکور است در جمیع موارد همتی بلند ظاهر و آشکار نمود و یاران همیشه بستایش او پردازند از الطاف حق امید است که نظر عنایتی فرماید و از مشقت و تعب برهاند

3 و همچنین آقا مشهدی علی اردوبادی که بمقعد صدق شتافت و در جوار رحمت کبری پناه جست در انجمن فانی از لانه و آشیانه یک باب خانه داشت و آنرا وقف تعلیم خانه نمود در کمال تضرع و ابتال بدرگاه ذی الجلال استغاثه گردید که آن سرور منفقار در بحبوحهء جنان بر علو درجات بیفزاید نام این دو شخص محترم را

persons in beautiful calligraphy on a tablet and hang it in the school.

- 4 Indeed the members of the Ishkul Assembly are ambitious, zealous and deserving of abundant reward. Convey the Most Glorious Greetings to Habibullah. A letter was written to him and is enclosed; please deliver it. We beseech the King of Pardon and the Sovereign of Forgiveness to immerse the respected mother in the ocean of forgiveness in the world of bounty and bestow endless favors upon her. Also convey the Most Glorious Greetings from Abdul-Baha to Aqa Abdul-Wahhab. And upon you be the Most Glorious Glory.

در لوحهء خوشی بخطّ جلیّ بنگارید و در مدرسه
پیابیزید

4 و فی الحقیقه اعضای محفل اشکول باهمتند و
غیور و مستحقّ اجر موفور جناب حبیب الله را
تحت ابدع ابهی ابلاغ دارید نامهائی باو نگاشته
شد در جوف است برسانید از ملیک عفو و
سلطان غفران استدعا میشود که والدهء محترمه
را در جهان بخشش غریق دریای آمرزش
فرماید و الطاف بی پایان مبذول فرماید بجناب
آقا عبدالوهاب نیز تحت ابدع ابهی از قبل
عبدالبهاء برسان و علیک البهاء الأبهی

BRL_DAK#1043, TISH.128x

AB02250

To: Schools Committee of the Spiritual Assembly of Ishqabad

Date: 1919-Jul-06

- 1 O ye of high resolve and noble aims!
- 2 Your letter was eloquent, its contents original and sensitively expressed, and it betokened your great and praiseworthy efforts to educate the children, both girls and boys. This is among the most important of all human endeavours. Every possible means of education must be made available to Baha'i children, tender plants of the divine garden, for in this consisteth the illumination of humankind.
- 3 Praised be God, the friends in 'Ishqabad have laid a solid foundation, an unassailable base. It was in the City of Love that the first Baha'i House of Worship was erected; and today in this city the means for the education of children are also being developed, inasmuch as even during the war years this duty was not neglected, and indeed deficiencies were made up for. Now must ye widen the scope of your endeavours and draw up plans to establish schools for higher education, so that the City of Love will become the Baha'i focal centre for science and the arts. Thanks to the bountiful assistance of the Blessed Beauty, means for this will be provided.
- 4 Devote ye particular attention to the school for girls, for the greatness of this wondrous Age will be manifested as a result of progress in the world of women. This is why ye observe that

1 ای صاحبان همت بلند و مقاصد ارجمند

2 نامه شما فصیح بود و بلیغ و مضمون بدیع بود و
لطیف زیرا دلالت بر همت موفور و بذل سعی
مشکور در تربیت اطفال اناث و ذکور بود و
این از اهم امور باید اسباب تربیت از برای
نورسیدگان رحمانی و نونهالان بوستان الهی از هر
جهت فراهم آورد اینست سبب روشنائی عالم
انسانی

3 الحمد لله احبّا در عشق آباد بنیان متینی نهادند و
اساس محکمی گذاشتند اول مشرق الاذکار در
مدینه عشق تأسیس شد و حال اسباب تربیت
اطفال نیز روباکمال است چه که در سنین حرب
و قتال نیز اهمال نشد بلکه نواقص اکمال گردید
حال باید دائره را توسیع داد و در تدبیر تأسیس
مدارس عالیّه کوشید تا مدینه عشق مرکز علوم و
فنون بهائیان گردد و بعون و عنایت جمال مبارک
اسباب میسر گردد

4 مدرسهء بناترا نیز خیلی اهمیت بدهید زیرا ترقی
عالم نساء سبب ظهور عظمت و بزرگواری این

in every land the world of women is on the march, and this is due to the impact of the Most Great Manifestation, and the power of the teachings of God.

- 5 Instruction in the schools must begin with instruction in religion. Following religious training, and the binding of the child's heart to the love of God, proceed with his education in the other branches of knowledge.
- 6 It is my hope that the friends of Qahqahih, in Takhtih-Bazar and Tashkent, will also do their utmost to widen the scope of education, so that the children of that area will progress from day to day and realize their aspirations to the full.
- 7 Upon you be the glory of the All-Glorious.

BRL_SOCIAL#189, BRL_WOMEN#048x, COC#0618, COC#2139x

کور بدیع است اینست که ملاحظه مینمائید
در جمیع اقالیم عالم نساء رو بترقی است این از اثر
ظهور اعظم و از قوه تعالیم الهی

5 اما باید در مدارس ابتدا بتعلیم دین گردد بعد
از تعلیم دیانت و انعقاد قلوب اطفال بر محبت
حضرت احدیت بتعلیم سائر علوم پرداخت

6 و امیدوارم که در مرو و قهقه و تخته بازار و
تاشکند نیز احبای الهی همت نمایند و دائره تعلیم
را توسیع دهند تا در آن سامان اطفال روز بروز
تربیت شده بنهایت آمال برسند

7 و علیکم البهاء الأبهی

BRL_DAK#0413, COMP_WOMENP#048x,
MKT3.301, TRBB.053, MJTB.120ax

AB02602

To: Mashriqu'l-Adhkar Committee of the Spiritual Assembly of Ishqabad

Date: 1919-Jul-06

- 1 O ye friends of God! Your letter was received. In truth, it was a source of joy and delight, and imparted spirit and fragrance. A letter should be such as to bestow gladness and rejoicing. Praise be unto God that, during these wartime years, whilst all of the peoples were caught up in the pursuit of prestige and fame, were afflicted with desires and outward appearances, and, like unto ferocious lions, were staining their teeth and claws with one other's blood, the loved ones of God have been occupied, day and night, and with their hearts and souls, with establishing the divine foundations, and are engaged in promulgating the Lord's teachings.
- 2 Praised be God! The Mashriqu'l-Adhkar is the dayspring of lights—its garden shone like unto a lamp, its pathways were ornamented with the designs of wondrous flowers, its pools flowed with living waters, and its fountains gushed forth like unto the hearts of the lovers.
- 3 In this time of war, the members of the assembly have been working by day and night. They have hoisted the standard of divine confirmations and blessings, have caused it to become

1 ای یاران الهی نامه شما رسید فی الحقیقه مفرح بود
و مورث روح و ریحان نامه باید چنین باشد که
سرور و شادمانی بخشد الحمد لله در این سالهای
جنگ که جمیع ملل گرفتار نام و ننگ بودند و
مبتلای هوی و رنگ و مانند سباع ضاریه بخون
یکدیگر چنگ و دندان رنگین مینمودند احبای
الهی شب و روز بجان و دل بتأسیسات الهیه
مشغول و بترویج آئین ربانی مألوف

2 الحمد لله مشرق الأذکار مطلع الأنوار است و باغ
مانند چراغ درخشید و خیابان بطراحی گلهای
بدیع تزین یافت و حوضها مانند کوثر لبریز شد
و فوارها مانند قلوب عاشقان بفوران آمد

3 در این مدت حرب اعضای محفل شب و روز
بکار پرداختند و علم تأیید و توفیق افراختند و

a place of wonder and admiration among the general public, and have manifested before the eyes that which is worthy of the Baha'is.

- 4 The loved ones of 'Ishqabad have, in their sacrifices, attained unto a preeminent position in the world, and in the purchasing the eight parcels of land, have exerted great effort in accordance with the wishes of 'Abdu'l-Baha. This is the first Mashriqu'l-Adhkar that hath been reared, and it hath great importance. The loved ones of 'Ishqabad have achieved this victory in the field and have hoisted the standard of service in the Kingdom of Glory.
- 5 It is my hope that out of the blessings of the Blessed Beauty the obstacles be overcome such that I may, with the utmost fervour, hasten to that land and offer prayers and supplications at the Mashriqu'l-Adhkar.

محلّ عبرت و حیرت عموم گردیدند و آنچه سزاوار
بهائیان بود در انتظار جلوه دادند

4 احبای عشق آباد در انفاق فی الحقیقه مزیت بر
آفاق داشتند و در خرید هشت قطعه زمین طبق
آرزوی عبدالهّا همّتی عظیم فرمودند و این اول
مشرق الأذکار است که بنیان شد و اهمّیت
کبری داشت این گوی را احبای عشق آباد از
میدان ریودند و در ملکوت ابی علم خدمت
برافراختند

5 و من از الطاف جمال مبارک امیدوارم که موانع
مندفع گردد و بکمال اشتیاق بآنسامان بشتابم و در
مشرق الأذکار نماز و مناجات کنم

MKT3.303

AB03493

To: Service and Gift Committee of the Spiritual Assembly of Ishqabad

Date: 1919-Jul-06

- 1 O blessed souls! The esteemed letter which bore the trace of the pen of divine attraction arrived. Praise be to God that the friends are self-sacrificing and the loved ones are devoted. During these five years when all nations were drowning in loss and calamity, the free souls, without any lassitude or negligence, have been striving and struggling in that which leads to the life of all and the comfort and tranquility of everyone. This is the distinction of the Baha'is and this is the divine gift to the spiritual ones - and this is from God's grace which He bestows on whomsoever He willeth. The assemblies are organized and the youth assembly is well-arranged. In truth, the Service Assembly is enthusiastic and desires progress in all affairs of the people. They are obedient to the Spiritual Assembly and revere the Eshkol Assembly. Surely comprehensive favors will descend, successive aids will arrive, the hosts of the Supreme Concourse will render assistance, and divine confirmations will reach them.
- 2 My God, my God! These are servants who serve Thy lofty and exalted Threshold, and turn toward the plane of Thy gift

1 ای نفوس مبارکه نامه نامی که اثر خامه انجذاب
رحمانی بود رسید الحمد لله که یاران جانفشاند
و دوستان فدائیان در این پنجسال که جمیع
ملل غریق خسران و وبال آزادگان در آنچه
سبب حیات عموم و راحت و آسایش جمهور
بدون فتور و قصور ساعی و مجاهد این منقبت
بهائیانت و این موهبت ربّانیان و ذلک من
فضل الله یختصّ به من یشاء محافل مرتّب و
انجمن جوانان منظم فی الحقیقه محفل خدمت
جوش و خروش دارند و در جمیع امور ترقّی
جمهور خواهند اطاعت از محفل روحانی دارند
و محفل اشکول را پرستش مینمایند البتّه الطاف
شامل گردد و اسعاف متتابع شود و جنود ملأ
اعلی نصرت نمایند و تأییدات غیبیه رسد

2 الهی الهی هوّلاً عیید یخدمون عتبتک السّامیه
العالیه المنار و یتوجهون الی ساحة موهبتک

which extends to the far horizons and distant regions. They desire naught save the shining of the lights of contentment and the radiating of the brilliance of faithfulness. O Lord! Grant them success in their hopes, facilitate for them their aspirations, transform for them every difficulty into ease, and aid them to show forth kindness and mercy among the people. Verily, Thou art the Mighty, the Forgiving, and verily Thou art the Lord, the Compassionate, the Merciful.

المترامية الأطراف الشاسعة الأرجاء و لا
يقصدون الا تالاً انوار الرضا و تشعشع ضياء
الوفاء رب وفقهم على المنى و يسر لهم المبتغى و
بدل لهم كل معسور بميسور و ايدهم على الرأفة
و الرحمة بين الجمهور انك انت العزيز الغفور و
انك انت الرب الرؤف الرحيم

MKT3.302, MJTB.120bx, ADH2.020x,
ADH2_1#09 p.017x, MMG2#320 p.359x

AB11894

To: Youth Committee of the Spiritual Assembly of Ishqabad

Date: 1919-Jul-06

O young saplings of the garden of the love of God! Your letter was received and it became known that with the approval of the Spiritual Assembly you arranged an association and desired the spread of knowledge and refinement of character and engaged in the translation of articles and established a reading room near the Mashriqu'l-Adhkar named Mahmudiyyih. Since this reading room is named after the Afnan of the Blessed Tree, his honor Mahmud Mahmud (may my spirit be sacrificed for the near ones), it is hoped that it will endure as long as the Mashriqu'l-Adhkar and serve as evidence of the outstanding services of the illustrious Afnan Aqa Mirza Muhammad-Taqi (may my spirit be sacrificed for him) and the services of his noble descendant Aqa Mirza Mahmud. These two blessed souls are bejeweled crowns upon the head of service and luminous orbs in the realm of servitude and two accepted and near servants at the threshold of the Divine Oneness. O divine friends! The historical and evidential association is also acceptable. The treatise which Jinab-i-Mirza Muhammad Thabit wrote on economic matters [send a copy after printing]. And upon you be greetings and praise.

ای نونهالان حقیقه محبت الله نامه شما رسید و
معلوم گردید که بتصویب محفل روحانی انجمنی
آراستید و نشر معارف و تهذیب اخلاق خواستید
و بترجمه مقالات پرداختید و قرائتخانهائی در
جوار مشرق الاذکار باسم محمودیه تأسیس نمودید
این قرائتخانه چون بنام افنان سدره مبارکه
حضرت محمود محمود روح المقربین له الفداست
امید چنانست که بدوام مشرق الاذکار امتداد
یابد و دلالت بر خدمات فائده حضرت افنان
جلیل آقا میرزا محمد تقی روحی له الفداء و بر
خدمات سلیل جلیل آقا میرزا محمود نماید این دو
نفس مبارک تارک خدمت را تاج مرصعند و
عالم عبودیت را نیر منور و در درگاه احدیت دو
بنده مقبول مقرب ای یاران الهی انجمن تاریخی
و برهانی نیز مقبول رساله که جناب میرزا محمد
ثابت در مسائل اقتصادی مرقوم نمودند [نسخه
بعد از طبع ارسال دارید] و علیکم التّحیه و
الثناء

TISH.038

AB07634*To: Ruhi Ahmadzadih Nabiluf, in Ishqabad**Date: 1919-Jul-06*

O spiritual newcomer! Your letter was received and its contents brought joy to hearts, and its meanings were delightful, for they evidenced the high endeavor and self-sacrifice of the divine friends. All are engaged in service with their utmost power and are accustomed to truthfulness and steadfastness. They do not rest for a moment nor take any repose. Their highest aspiration is to exalt the Cause of the All-Merciful and to serve the Word of God. Assuredly these souls will become the manifestations of divine favors and will be confirmed by the hosts of the Supreme Concourse. Convey to your parents, to the handmaid of God Aqa-Baji, and to the handmaids of the All-Merciful, your esteemed sisters and brothers, the most glorious, most wondrous greetings from 'Abdu'l-Baha. And upon you be greetings and praise.

ای نورسیده روحانی نامهات رسید مضمون سبب مسرت قلوب بود و معانی دلنشین زیرا دلیل بر همت و جانفشانی یاران ربانی جمیع بتمام قوت بخدمت مشغول و بصدق و استقامت مألوف دمی نیاسایند و نفسی راحت نکنند نهایت آمال اعلای امر حضرت رحمن است و خدمت بکلمه الله البتہ این نفوس مظاهر الطاف گردند و مؤید بجنود ملا اعلی حضرت والدین و امة الله آقاباجی و اماء الرحمن اخوات و اخوان اجل را از قبل عبدالهآء تکبیر ابدع ابهی ابلاغ دار و علیک التحیة و الثناء

AYBY.437 #166

AB05131*To: Mirza Husayn Aliuf Ouskouli, in Ishqabad**Date: 1919-Jul-07*

O thou who art firm in the Covenant! The letter which you had written to Jinab-i-Muhammad-Taqi, the faithful servant of the Blessed Beauty, he had explained and described its contents in detail in his own letter, indicating that your letter contained an account of the services of the friends in Ishqabad. All of these are known and understood by 'Abdu'l-Baha. Therefore, with utmost supplication and imploration, He begs from the threshold of the Ancient Lord that He may immerse the friends in the city of Ishq in the ocean of favors and make them the recipients of grace and assistance. May He make them bright candles so that the land of Turkistan may become brilliant and radiant, and that beloved one may become the manifestation of the favors of the Glorious Lord and ever be a servant of the Great Cause. May he pray at night and strive during the day for the good of all, until he becomes the manifestation of "until I make all my prayers and remembrances into a single prayer,

ای ثابت بر پیمان نامهائی که بجناب محمد تقی بنده صادق جمال مبارک مرقوم نموده بودید ایشان در نامه خویش مضمونش را تفصیل و تشریح نموده بودند که نامه شما لائحه خدمات احبا در عشق آباد بود جمیع اینها معلوم و مفهوم عبدالهآء لهذا بنهایت تضرع و ابتال از درگاه رب قدیم استدعا مینماید که یارازا در مدینه عشق غریق دریای الطاف نماید و مورد فضل و اسعاف کند شمعهای روشن فرماید تا خطه ترکستان درخشنده و تابان گردد و آن حبیب مظهر الطاف رب مجید شود و پیوسته خادم امر عظیم باشد شب مناجات نماید روز در خیر عموم کوشد تا مظهر حتی اجعل اورادی و اذکاری

and my condition in Thy service eternal." And upon thee be the Most Glorious Glory.

ورداً واحداً و حالاً فی خدمتک سرمداً گردد و
علیک البهاء الأبهی

AADA.144

AB09707

To: Abu'l Hasan Ansaf, in Nayriz

Date: 1919-Jul-07

O thou whom God hath aided to attain faith, whom He hath guided to the Kingdom of the All-Merciful, whom He hath immersed in the ocean of grace and benevolence, and whom He hath made a sign of His love, one who speaketh His praise, who chanteth His verses, and whom He hath chosen for recognition among all humanity. Give thanks unto God for these favors and confirmations from God, the Mighty, the Powerful, the Bestower. And upon thee be the Most Glorious Glory.

یا من ایده الله علی الأیمان و وجهه الی ملکوت
الرحمن و اغرقه فی بحر الفضل و الأحسان و
جعله آیه حبه و ناطقاً بذكره و مرتلاً لآياته و
اختاره للعرفان بین نوع الإنسان اشکر الله علی
هذه الألطاف و الأسعاف من الله العزیز المقتدر
الوهاب و علیک البهاء الأبهی

INBA87:054, INBA52:053

AB08602

To: Fazlullah Banan, in Shiraz

Date: 1919-Jul-08

O faithful servant of the Sacred Threshold! A sufficient reply was written to your first letter. Indeed, its contents brought joy and evidenced abundant share. It is hoped that the melody and divine music of the friends of Shiraz may reach the Kingdom of mystery and stir the Concourse on high in the holy sanctuary. Now this is the reply to your second letter which also arrived with the draft enclosed. From the favors of the Lord of Bounties, I beseech that the doors of blessing may open and abundance of sustenance become manifest. And upon you be the Most Glorious Glory.

ای بندهء صادق آستان مقدّس نامهء اوّل را
جواب کافی مرقوم گردید فی الحقیقه مضمون
مورث سرور بود و دلیل بر حظّ موفور امید
چنانست که آهنگ و شهنواز احبّای شیراز
بملکوت راز رسد و در بارگاه قدس ملاً اعلی
باهتزاز آرد حال این جواب نامهء ثانیهست آن نیز
بایرات ملفوف رسید از الطاف ربّ الأسعاف
تمنا چنان که ابواب برکت باز شود و وسعت
رزق آشکار گردد و علیک البهاء الأبهی

INBA87:380a, INBA52:389

AB00243

To: Muhammad Ali Qaini, in Ishqabad

Date: 1919-Jul-09

- 1 O thou beloved of the All-Merciful, radiant and luminous! From this nearer shore do I address thee while thou art on that furthest shore in the Far East. I behold thee with the eye of the heart—a vision untainted by fancy, but rather the very essence of reality and the true dawn. This is through the bounty of my Most Glorious Lord in this most wondrous, most exalted Dispensation.
- 2 Verily hearts are mirrors wherein forms are reflected and spirits are revealed. Upon thee be glory, upon thee be praise, upon thee be greetings on the day thou wast born, the day thou didst grow, and the day thou shalt ascend to the Most Glorious Kingdom.
- 3 Be thou assured through thy Lord's grace and thank Him for having prepared and raised thee to exalt His Word among the people, to establish proof and evidence for the people of understanding of the appearance of the Promised One on the appointed Day, of the occurrence of the Great Event at the praised station, and of thy Lord's manifest revelation—fulfilling what was promised in the ancient scriptures: "And thy Lord shall come and the angels rank on rank."
- 4 Then praise Him for having chosen thee to diffuse the divine fragrances and to recite the clear verses that thou mayest guide people to the Lord of the highest heavens. O beloved! Be thou a physician to hearts and souls that they might receive their portion of the abundant grace on the Day of Manifestation, and that eyes might be illumined by witnessing the lights shining from the horizon of mysteries.
- 5 O beloved! Ages have turned and centuries and eons have passed until the Day arrived when veils were rent asunder, mysteries were revealed, signs were spread abroad, and the Mighty, the Compelling One was manifested with eternal outpouring and everlasting triumph to the hearts of the righteous. But the evil ones desired to extinguish God's lamp with their mouths, their vain desires, their doubts, and their calumnies. Their hopes were dashed, their faces were darkened, their deeds became evil, while the lamp grew brighter, and the Sun of Truth rose with resplendent dawn without any veil.
- 1 أيها الحبيب الرحمان البارح الصادق التوراني اتى من هذه العدو الدنيا اخاطبك وانت في تلك العدو القصوى الشرق الأقصى و اراك ببصر القلب رؤية لا تشوبه الأوهام بل هو عين الواقع و الصبح الصادق و هذا من فضل ربى الأبهى في هذا الكور الأبدع الأعلى
- 2 ان القلوب مرايا تنطبع فيها الأشباح وينكشف فيها الأرواح و اقول عليك البهاء و عليك الثناء و عليك التحية يوم وُلدت و يوم نشئت و يوم تعرج الى الملكوت الأبهى
- 3 اطمئن بفضل مولئك و اشكره بما رثحك و ربك لاعلاء كلمته بين الورى و اقامة الحجة و البرهان لأهل العرفان على ظهور الموعود فى اليوم المشهود و وقوع النبأ العظيم فى المقام المحمود و تجلّى ربك من دون الخلفاء وفاء بما وعد به فى الصحف الأولى و جاء ربك و الملك صفًا صفًا
- 4 ثم احده بما اختارك لنشر النّفات و ترتيل الآيات الّينات لتهدى الناس الى ربّ السموات العلى يا حبيب كن طبيباً للقلوب و الأرواح لعلهم يجدوا نصيباً من الحظ الوفور يوم الظهور و تنجلي الأبصار بمشاهدة الأنوار الساطعة من افق الأسرار
- 5 يا حبيب قد دارت الأدوار و مرّت القرون و الأعصار الى ان انتهى الى يوم هتكت فيه الأسرار و ظهرت الأسرار و شاعت الآثار و تجلّى العزيز الجبار بفيض ابدى و فوز سرمدى على قلوب الأبرار ولكنّ الأشرار ارادوا ان يطفئوا سراج الله بافواههم و اهوائهم و شبهاتهم و مفترياتهم فخابت آمالهم و شامت وجوههم و ساءت اعمالهم و زاد السراج توجّهاً و اشرفت شمس الحقيقة ساطعة الفجر و لا حجاباً

- 6 Thou seest the East illumined by the Light of Dawn, and the West rejoicing on the Day of Meeting. The Words are exalted, the fragrances diffused, and the chanting of verses bestows spirit upon the people of constancy. The voice of Truth and the call of the Lord resound like the rumbling of thunder in the heavens. Thou seest people bewildered, though not intoxicated, but the power of God's Word has stupefied minds and amazed souls. Exalted is thy Lord, the Mighty, the All-Forgiving, Who hath manifested Himself upon the Mount in the Day of Revelation.
- 6 فترى الشرق متلألاً من نير الاشرار والغرب مستبشراً في يوم التلاق والكلمات متعالیه و التفحات ساطعة و ترتيل الآيات يبذل الروح على اهل الوفاق فصوت الحق و صوت الرب له دمدمة كزمزمة الرعود في الأصفا و ترى الناس حيارى و ما هم بسكارى ولكن قوة كلمة الله ذهلت منها العقول و تحيرت به النفوس تعالى ربك العزيز الغفور المتجلى على الطور في يوم الظهور
- 7 Therefore, traverse some regions as the apostles traversed in the early centuries—they neither settled nor weakened nor faltered, but proclaimed and called out in cities and villages, guided the misguided, delivered them from passion, announced the rising of the Orb of Success, and achieved the greatest triumph—until the light spread successively and the horizons were illumined, and the sound of glorification and magnification rose to the canopy of heaven, calling out: “Glory be to Him Who hath appeared with the appearance of the sun in the heaven's midst! Glory be to Him through Whom the horizon of guidance shone forth! Glory be to Him through Whose appearance the Great Resurrection was established! Glory be to Him Who made the blind to see! Glory be to Him Who made the deaf to hear the call! Glory be to Him Who made the dumb to speak His praise in this wondrous gathering, this amazing resurrection, and the appearance of the new Dispensation!”
- 7 فعليك بالمرور في بعض الأقاليم عبور الحواريين في القرون الأولى وما استقرّوا ولا وهنوا ولا قترّوا بل نادوا و صاحوا في المدن و القرى و هدوا اهل الضلال و انقذوهم من الهوى و بشرّوا بطلوع نير الفلاح و نجحوا اعظم النجاح حتى تتابع الاشرار و تنورت الآفاق و ارتفع صوت التهليل و التكبير الى عنان السماء و نادوا سبحان من ظهر ظهور الشمس في كبد السماء سبحان من اشرق به افق الهدى سبحان من بظهوره قامت قيامة الكبرى سبحان من ابصر الأعشى سبحان من اسمع الأصم النداء سبحان من انطق الأكم بالثناء عليه في الحشر البديع و النشر العجيب و ظهور الكور الجديد
- 8 And thou, O beloved, gird up thy robes and enter this arena with strength from thy Gracious Lord. Verily, He will aid thee with the hosts of the heavens, the armies of verses, the legions of clear proofs, and a company of near angels.
- 8 و انتك انت يا حبيب شمر الأذيال و الأردن و ادخل في هذا الميدان بقوة من ربك المتان انه ينصرک بجنود السموات و جيوش الآيات و بحافل البنات و قبيل من ملائكة المقربين
- 9 My God, my God! This is Thy servant who is humble before Thy sovereignty, lowly before Thy greatness, who turns with all meekness and contrition to the Kingdom of Mysteries. His bones have weakened and his head has been set aflame with hoary hair in servitude at Thy Most Exalted Threshold and in persevering to serve Thee with utmost strength. O Lord! He has found no rest or tranquility, nor has he attained security or joy since Thou didst create him by Thy power among humanity. Rather, each day he has drunk a bitter cup of estrangement from the hands of enemies, yet he praises Thee and thanks Thee publicly for tribulations and hardships. He speaks in praise of Thee and yearns to gaze upon Thee and attain martyrdom before Thee, and to sacrifice his spirit in promotion of Thy manifest Faith and guide people to the straight path. O Lord! Assist him through Thy conquering power and support
- 9 الهى الهى هذا عبدك الخاضع لسلطنتك الخاشع لعظمتك المتوجه بكل ذل و انكسار الى ملكوت الأسرار قد وهن عظمه و اشتعل رأسه شيباً في عبودية عتبتك العليا و المواظبة على خدمتك بتمام القوى رب انه لم يجد الراحة و الرخاء و لم ينل الأمن و السراء منذ خلقته بقدرتك بين الورى بل ذاق كل يوم كأساً مريرة من الجفاء من يد الأعداء و هو يحمدك و يشكرک بالملا على البأساء و الضراء و ينطق بالثناء عليك و يتنى النظر اليك و الشهادة بين يديك و انفاق الروح ترويحاً لدينك المبين و يهدى الناس الى الصراط المستقيم رب ایده بقوتك القاهرة و شيده

him through Thy manifest might, that he may roar like lions in the thickets and sing like birds in the gardens, and glorify Thy praise throughout the night and day, and call out Thy name among the righteous, and reform the character of the heedless throughout all lands. Verily Thou art the Ever-Forgiving, the All-Pardoning, and verily Thou art the Mighty, the Compelling. There is no God but Thee, O my Lord, the Kind, the Merciful.

بقدرتک الباهره حتی یزترزیر اللیوث فی الغیاض
و یترنم کالطیور فی الریاض و یسیح بحمدک آناء
اللیل و النهار و ینادی باسمک بین الأبرار و یعدّل
اخلاق الغافلین فی سائر الدیّار انک انت العفوّ
الغفار و انک انت العزیز الجبار لا اله الا انت یا
ربی الرؤوف الرحمن

- 10 O spiritual friend! News and reports are arriving successively that those regions are in a state of utmost readiness, and some have caught a fragrance from the divine rose garden. During the war, travel to those parts was difficult and impossible. Now that, praise be to God, the fire of war has been extinguished and the heedless people have come to their senses, if it is possible and easy for you to undertake a journey to the regions of Tashkent, Kokand and Samarkand, and arise to exalt the Word of God, it would be most desirable and pleasing. From India, they repeatedly request teachers, but however much I think about it, I find no one suitable for those regions except that spiritual friend. If there are no obstacles or difficulties, and if travel is possible for you, you have permission to come to the Holy Land, so that from here you may undertake a journey to India, that the nostrils of India may become perfumed like Turkestan with musk-scented breaths. This is conditional upon there being no impediment. As for your dependents, be assured that proper arrangements will be made. Despite this, it is contingent upon your pleasure, consent and opinion. And upon you be the Most Glorious Glory.

10 ای حبیب روحانی حوادث و اخبار پیانی میرسد
که حوالی آندیار در نهایت استعداد است و
رائحه‌ئی از گلشن الهی بمشام بعضی رسیده و
در زمان حرب سفر بآنسمت مشکل و مستحیل
بود حال چون الحمد لله آتش جنگ خاموش و
مردمان غافل بهوش آمده‌اند اگر ممکن باشد و
آسان سفری بصفحات تاشکند و خوقند و سمرقند
فرمائی و باعلاء کلمه الله پردازى بسیار مطلوب و
مرغوب و از هندوستان پیانی طلب مبلغ مینمایند
آنچه تفکر میکنم کسی مناسب بآنصفحات نیست
مگر آنحبیب روحانی اگر موانعی نه و مشاکلی
نیست و از برای شما سفر ممکن مأذون حضور
بارض اقدسید تا از اینجا به هند سفری بفرمائید تا
مشام هندوستان نظیر ترکستان از نفس مشکین
معطر گردد ولی بشرط اینکه مانعی نباشد و اما از
جهت متعلقین مطمئن باشید قرار درستی داده
میشود باوجود این مشروط به خوشی و رضایت
و رأى شماست و علیک البهاء الأبهی

MKT3.287, KHS13.009, KHS13.048

AB01017

To: *Baha'is of Husaynabad et al.*

Date: 1919-Jul-09

- 1 O friends of 'Abdu'l-Baha! His honor Haji 'Ali, descendant of Muhammad-Rida, has written a letter mentioning the blessed names of the divine friends. When 'Abdu'l-Baha read those beautiful names, he began supplicating and imploring the Kingdom of Glory:

1 ای یاران عبدالبهاء جناب حاجی علی سلیل محمد
رضا نامه نگاشته و نامهای مبارک احبای الهی
را مذکور داشته عبدالبهاء چون آن اسماء حسنی
را قرائت نمود بملکوت عزّت تضرّع و تبّتل آغاز
نمود که

- 2 O Kind Lord! These friends are intoxicated with Thy cup and are known and renowned by Thy name. They are set ablaze and have burnt their wings as moths to Thy flame. They are enamored and bewildered by Thy face. They are birds of Thy gardens and grateful for Thy infinite favors. They are devoted to that Beloved One and caught in that incomparable snare. They are self-sacrificing and devoted, wise and vigilant. They raise intoxicated cries and lover's laments. They have weeping eyes and burning hearts, and souls inflamed with the fire of separation. They are birds of Thy rose garden and fowls of Thy paradise. Night and day they are companions of heart-burning sighs, and morn and eve they are afflicted with world-consuming wails. They are burning in separation and deprived in remoteness. They yearn for Thy path and long for Thy face. They are turned toward Thee and enchanted by Thy nature and character.
- 2 ای پروردگار مهربان این یاران سرمست جام تواند و مشهور و معروف بنام تو افروخته‌اند و پر و بال سوخته پروانه شمع تواند و شیفته و آشفته روی تو طیور حدائق تواند و شکور الطاف بی‌نهایت تو دلدادۀ آندلبرند و افتاده آن کند بی‌مانند جانفشاند و فداکار و پرداختند و هوشیار نعره مستانه برآرد و ناله عاشقانه برافرازد چشم گریان دارند و قلب سوزان و جان و دلی افروخته بنیران هجران مرغان گلشن تواند و طیور گلستان تو شب و روز همدم آه جگر سوزند و صبح و شام مبتلا بناله جهانسوز از فرقت پرحرقند و از هجران پرحرمان آرزوی کوی تو دارند و اشتیاق روی تو و متوجه بسوی تو و مفتون خلق و خوی تو
- 3 O Lord! Bestow a glance of favor upon these lovers and grant these yearning ones bounty and gifts. They have strived with heart and soul and offered assistance to establish the Mashriqu'l-Adhkar, treading the path of Thy good-pleasure. O Lord! Make these friends noble and establish them firmly in Thy Kingdom of Glory. Make them overflow with the wine of Thy love so they may raise songs of praise to the Kingdom of Holiness and become the cause of the spread of divine fragrances. Through word and deed may they prove they are sincere Baha'is and true spiritual beings, manifestations of the lights of oneness and dawning-places of the mysteries of detachment. They are detached from all save Thee and night and day long for meeting Thee.
- 3 ای پروردگار این عاشقانرا نظر عنایتی و این مشتاقانرا الطاف و موهبتی به جان و دل کوشیدند و اعانتی نمودند تا بتأسیس مشرق‌الاذکار در ره رضایت پویند ای پروردگار این یارانرا بزرگوار نما و در ملکوت عزت پدیدار کن و از صهای محبت سرشار نما تا آهنگ تسبیح بملکوت تقدیس رسانند و سبب انتشار نفعات گردند و به گفتار و رفتار اثبات نمایند که بهائی صمیمی‌اند و روحانیان حقیقی مظاهر انوار توحیدند و مطالع اسرار تجرید از غیر تو بیزارند و شب و روز مشتاق دیدار
- 4 O Lord, bestow Thy grace and favor, and make them intimate with spiritual characteristics. Thou art the Mighty and Powerful, and Thou art the Peerless Educator and Teacher.
- 4 پروردگارا عنایت فرما و بنواز و باخلاق روحانیان همراز کن تویی مقتدر و توانا و تویی مربی و معلم بی‌همتا
- 5 My God, my God! These are servants who have united in Thy love and spent their wealth in love of Thy beauty to establish the Mashriqu'l-Adhkar in those regions through Thy power and might. O Lord! Assist them in this firm foundation and the establishment of this noble temple, that the cry of the righteous may be raised therein in the early dawn to the Kingdom of Mysteries, that signs may be spread abroad and Thy mention may be exalted throughout all regions. O Lord! Aid them night and day, and grant them success morn and eve in exalting Thy Word in those parts. Verily Thou art the Powerful, the Mighty, the Chosen One. Verily Thou art the Mighty, the Compelling. There is no God but Thee, the Hidden, the Most Kind.
- 5 الهی الهی هؤلاء عباد اتفقوا فی حبک و انفقوا اموالهم حباً لجمالک حتی یأسسوا مشرق‌الاذکار فی تلك الدیار بقوتک و قدرتک رب ایدهم علی هذا الأساس المتین و تأسیس هذا المعبد الکریم حتی یرتفع فیہ ضجیح الأبرار فی بطون الأسفار الی ملکوت الأسرار و تنتشر الآثار و یرتفع ذکرک فی الأقطار رب ایدهم آناء اللیل والنهار و وفقهم فی العشی والأبکار علی اعلاء کلمتک فی تلك الأقطار انک انت القوی المقتدر المختار و انک انت العزیز الجبار لا اله الا انت الخفی الألطاف

AB11162*To: Haji Ali son of Muhammad Rida Husaynabadi, in Tihiran**Date: 1919-Jul-09*

...On days when work is forbidden, farmers should postpone irrigation until the following day. However, shepherds are exempt, for necessity renders the forbidden permissible, lest the animals go hungry. But office managers and farm owners, even if their laborers are not Baha'is, must observe the holiday....

...ایامیکه اشتغال حرامست فلاح آبیاری را
بروز بعد تأخیر نماید اما چوپان معذور است زیرا
الضرورات تبیح المحذورات حیوانات گرسنه
مانند اما مدیران اداره و صاحبان زراعت ولو
رنجبران ایشان بهائی نباشند باید تعطیل شود...

AVK4.012.14x

AB11626*To: Munirih Ayadi Zadih, in Tihiran**Date: 1919-Jul-11*

- 1 O thou dear handmaiden of the Blessed Beauty! Thy detailed letter was carefully studied despite the lack of time. Thou hadst expressed grief and sorrow at the ascension of the blessed temple of Ibn-i-Abhar. Thou art indeed right - however much thou mayest wail and weep, raise cries of anguish, and give voice to lamentation and mourning, it is fitting. For that pure soul was the cause of life to many, and his ascension to the realms of forgiveness was not like the passing of a single person, but rather the death and departure of multitudes. As the Arab poet says:

1 ای کنیز عزیز جمال مبارک نامه مفصل باوجود
عدم فرصت بدقت مطالعه گردید از صعود هیکل
مسعود حضرت ابن ابهر اظهار حزن و الم نموده
بودید حتی با شماس هرچه بنالی و بگری و آه
و فغان براری و ناله و حنین کنی سزاوار است
زیرا آن نفس مجرد سبب حیات جمعی بود و از
عروجش بمعارض غفران نظیر فوت فردی نبود
بلکه فوت و موت جمعی

- 2 "The death of Sa'd was not the death of one alone,
3 But rather was the collapse of a people's edifice."

2 چنانچه شاعر عرب گوید
3 و ما کان سعد موته موت واحد ولکنه بنیان قوم
تهدما

- 4 That bird of fidelity soared to the rose garden of eternity, that moth was consumed by the divine flame, that yearning soul hastened to the assemblage of the Day Star of all horizons, and that fish found its way to the limitless ocean. Therefore, be not sorrowful or grief-stricken, for you have not been afflicted with eternal separation. This parting is but for a brief time; ultimately, in the private chamber of Truth you will find his countenance radiant, and like the nightingale with melody and song you will see him in that rose garden. Separation in this

4 ولی آن طیر وفا بگلشن بقا پرواز نمود و آن پروانه
تهافت بر شمع رحمانی نمود و آن مشتاق محفل نیر
آفاق شتافت و آن ماهی بدریای نامتناهی راه
یافت لهذا محزون مباشید و دلخون مگردید زیرا تو
بفرقت ابدی مبتلا نشدی و این جدائی در اندک
زمانیست عاقبت در خلوتگاه حق روی او را
روشن یابی و مانند عندلیب با نغمه و آواز در آن
گلشن بینی مفارقت اینجهانی از لوازم ذاتیست و

world is inherent to its nature, perpetual union impossible, and parting inevitably decreed. The occurrence of that which is ordained should not sadden mankind; rather, this temporary decree should be a cause of tenderness.

- 5 Upon hearing of that faithful bird's flight to the realm of supreme mercy, 'Abdu'l-Baha immediately penned a prayer of utmost tenderness and supplication to the Divine Threshold, beseeching elevation of station for that pure soul, and it was sent - surely it has arrived by now. Truly, in their final days they endured severe hardships in the path of God and ascended to the horizon of glory in complete devotion and supplication. The passing of the mother and sister of that suppliant leaf also caused endless sorrow, and I beseech from God's favors forgiveness for those two cherished handmaidens of God. You wrote that the school has been closed; surely strive that the closed door may be opened and become the cause of progress for the students. The marriage of the handmaiden of God, Bahirih, to Doctor Masih Khan in utmost simplicity is a great cause for gratitude.

- 6 The mother of Mirza 'Ali-Muhammad Khan rendered praiseworthy services in this great calamity and her efforts deserve appreciation. Truly Mirza 'Ali-Muhammad Khan himself exerted effort in service and undertook the burden of arranging the funeral of that respected person, neglecting nothing in organizing all requirements, holding memorial services and sparing no expense. Likewise, after the ascension, they strove in the burial, shrouding, and consoling of your heart.

- 7 Doctor Aristor Khan, the handmaiden nearest to the Threshold of Baha, and the handmaiden of God Elizabeth, steadfast and firm, truly showed no shortcoming or laxity and arose to do all that was proper and befitting. These two honored handmaidens of God shut their eyes to their homeland and, solely for the good-pleasure of the Blessed Beauty, hastened to the lands of the East. For several years they have served in Tehran with perfect sincerity and good intent. I know their worth, as do the loved ones of God and the handmaidens of the Most Merciful. Jinab-i-Haji Aqa Muhammad 'Ala'iqband, Jinab-i-Habib-i-Mihrban Muhibu's-Sultan, Jinab-i-Mirza 'Azizu'llah Khan Khayyat, Jinab-i-Haji Baba-yi-Kalimi and his blessed son Doctor Amir Khan, and Jinab-i-Mirza Zakariyya undertook hardships and rendered services that have made

استمرار وصال مستحیل است و وقوع فراق حتماً مقضیاً و حدوث شیء محتوم انسانرا مغموم ننماید بل قضای موقت سبب رقت گردد

5 و عبدالبهاء بمجرد استماع پرواز آن طیر وفا بجوار رحمت کبری مناجاتی در نهایت رقت و تضرع بدرگاه کبریا مرقوم نمود و طلب علو درجات از برای آن نفس زکیه کرد و ارسال شد الیه تا بحال رسیده است فی الحقیقه در اواخر ایام مشقت شدیده در سبیل الهی کشیدند و در نهایت تبیت و تضرع بافق عزت صعود نمودند و وفات والده و همشیره آنورقه مبتله نیز سبب احزان بی پایان شد و از الطاف حضرت یزدان خواهش امزش آن دو کنیز عزیز الهی را مینمایم مرقوم نموده بودید که مدرسه بسته شده البته بکوشید تا باب مسدود مفتوح گردد و سبب فتوح تلبیذات شود اقتران امة الله باهره با دکتور مسیح خان در نهایت سادگی بسیار سبب تشکر است

6 والده میرزا علی محمد خان در این رزیه کبری خدمتش شایان تحسین و زحمتش سزاوار تقدیر است و جناب میرزا علی محمد خان فی الحقیقه همت در خدمت فرمودند و تحمل زحمات احتفال جنازه آن شخص محترم را فرمودند و از هر خصوص در ترتیب لوازم قصور نفرمودند و ختم گذاشتند و در بذل و خرج مضایقه نفرمودند و همچنین بعد از صعود در تدفین و تکفین و تسلی خاطر شما کوشیدند

7 جناب دکتور ارسطور خان و امة الأعلى المقرّبة فی عتبة البهاء و امة الله الیزابت ثابت نابت فی الحقیقه قصور نمودند و فتور نیاوردند و آنچه که باید و شاید قیام فرمودند این دو کنیز محترمه الهی چشم از وطن پوشیدند و محض رضای جمال مبارک بیلاذ شرق دویزند سالهای چند است که در طهران بکمال صدق و حسن نیت بخدمت پرداختند قدر ایشانرا من میدانم و احبای الهی و اماء رحمن جناب حاجی آقا محمد علاقه بند و جناب حبیب مهربان محب السلطان و جناب میرزا عزیزالله خان خیاط و جناب حاجی بابای کلیمی و نجل سعیدشان جناب دکتور امیر خان و جناب میرزا زکریّا تحمل زحماتی نمودند و خدماتی که مجری داشتند در

them the manifestation of “Blessed are ye! Blessed are ye!” in the Abha Kingdom.

ملکوت ابهی مظهر طوبی لکم یا طوبی لکم
گشتند

- 8 Inscribe upon the tombstone of His Holiness ‘Ali-Akbar these words: “Verily this most fragrant musk, His Holiness ‘Ali-Akbar, hath departed from this lower realm, yearning to attain the presence of his Lord in the most exalted Kingdom, and hath entered the supreme Paradise, in the vicinity of his Lord’s greatest mercy.”

8 بر حجر مرقد حضرت علی اکبر مرقوم نمائید آن
المسک الأذفر حضرت علی قبل اکبر قد ترک
الحیز الأذنی تمناً للقاء ربّه فی الملکوت الأعلى و
دخل الجنّة العلیا جوار رحمة ربّه الکبری

- 9 As for the resting place of His Holiness Ibn-Abhar, it must be repaired on behalf of ‘Abdu'l-Baha, and instructions shall be sent to Jenab-i-Amin. And upon his perfumed gravestone, let these words be inscribed: “Verily he who was attracted to the Most Great and Glorious One, who was named Ibn-Abhar, hath soared from this dust-laden realm to a seat of truth with an all-powerful Sovereign, and hath immersed himself in the seas of mercy and forgiveness. Upon him be greetings and praise from his All-Merciful Lord.”

9 اما مرقد حضرت ابن ابهر باید از قبل عبدالبهاء
تعمیر شود و بجانب امین مرقوم میگردد و بر حجر
قبر معبر این عبارت مرقوم شود آن المنجذب
الی الجلیل الأكبر سمی ابن ابهر قد طار من
الصّقع الأغیر الی مقعد صدق عند ملیک مقتدر
وخاض بحار الرّحمة والغفران علیه التّحیة و
الثّناء من ربه الرحمن

- 10 From the endless favors of the Ancient Lord, it is hoped that the survivors of His Holiness ‘Ali-Akbar and His Holiness Ibn-Abhar may be nurtured in the embrace of divine favors, and may each become a manifestation of endless bounty, and that the peerless children may receive a true education and become a source of solace to those stricken with grief.

10 از الطاف بی پایان ربّ قدیم امید چنین است که
بازماندگان حضرت علی قبل اکبر و حضرت
ابن ابهر در آغوش الطاف پرورش یابند و هر
یک مظهر احسان بی پایان شوند و اطفال بیهمال
تربیت حقیقی یابند و اسباب تسلی خاطر آن
مصیبت زده گردند

- 11 Regarding the School of Tarbiyat, God willing, it shall be properly organized, and the eighth grade shall also be established, and Jenab-i-‘Abdu'r-Rahim shall receive his education there. However, if you are in haste and wish to enroll him in a government academic school, there is no harm in this.

11 و در خصوص مدرسهء تربیت انشاءالله مرتّب
و منظم میگردد و کلاس هشتم نیز ترتیب میشود
و جناب عبدالرحیم در آنجا تربیت میشوند و اگر
چنانچه تعجیل دارید و میخواهید بمدرسهء علیهء
دولتی بسپارید ضرری ندارد

- 12 You had written that in Tehran there is extensive teaching among both men and women. This matter is of importance. Keep this in mind: teaching is the magnet that attracts the confirmations of the Supreme Concourse and the attractive power that draws the success of the Abha Kingdom. Convey to all the friends and handmaidens of the All-Merciful the Most Glorious and Wondrous greetings. And upon you be greetings and praise.

12 مرقوم نموده بودید که در طهران تبلیغ بلیغ است
از رجال و نساء این مسئله اهمیت دارد در فکر
این باشید تبلیغ مغناطیس تأیید ملاً اعلی است و
قوّهء جاذبهء توفیق ملکوت ابهی جمیع یاران و
اماء رحمن را تحیت ابدع ابهی برسانید و علیک
التّحیة و الثّناء

YIA.398-400

AB01783

To: Muhammad Isma'il (Jahrum), in Shiraz

Date: 1919-Jul-11

- 1 My God, my God! The sea of tribulation hath surged, and the winds of trial have blown, and the tempests of ordeal have intensified, and the great calamity hath befallen, breaking the backs of the loved ones - the tragedy of Abdul-Wahhab.

1 الهى الهى قد ماج بحر البلاء و هاج ارياح الصّراء
و اشتدت قواصف البأساء و وقعت الرزية
الكبرى القاصمة لظهور الأحباب و هى مصيبة
عبدالوهاب
- 2 O Lord! He hath returned unto Thee and turned to Thee on the Day of Return, and proclaimed what Thou didst command him through clear discourse: "O thou soul who art at rest! Return unto thy Lord, well-pleased and well-pleasing!" - as a martyr, fallen upon the dust, wounded by arrows and spears.

2 ربّ أنّه رجع اليك و اناب في يوم الاياب و
صدع بما امرته بصريح الخطاب يا ايّها النفس
المطمئنة ارجعي الى ربك راضية مرضية شهيداً
وطريحاً على التراب و جريحاً بسهام و سنان
- 3 Lord! His heart was attracted by Thy manifestations on the Day of Appearance and Thy outpourings when the fire of Thy love was kindled on the highest mount. He drank from the cup whose mixture was of camphor, and became intoxicated with the wine of mystic knowledge with all joy and gladness.

3 ربّ أنّه انجذب قلبه بتجلياتك في يوم الظهور و
فيوضاتك يوم اوقد نار محبتك في اعلى الطور و
شرب من كأس مزاجها كافور و ترنّح من صهباء
العرفان بكل سرور و حبور
- 4 He arose to serve Thee and serve Thy loved ones, whereupon bullets were aimed at him by the evil ones while he gave thanks to Thee for this abundant grace and called out to Thee with a heart drawn to the Supreme Horizon, saying: "Lord! Forgive my sins and increase the bounties and accept from me this sacrifice through this blood spilled upon the earth. Lord! Awaken the enemies and rouse them from their absorption in the slumber of passion, illuminate their eyes with the light of guidance, forgive them and pardon them this unpardonable sin, and make their hearts quiver with the holy breaths of Thy sanctity amongst all creation. Lord! Hold them not accountable for this grievous wrong that maketh earth and heaven to tremble, for they are ignorant ones bereft of reason and wisdom, children who have not reached maturity in this worldly life and have no knowledge of the life to come. With all humility and submission I intercede for them before Thee, even though they shot at me with arrows of hatred. Lord! Thou hast praised Thyself saying - and Thy word is the truth - that God forgiveth not that partners be ascribed to Him, but forgiveth what is less than that, even if it be the worst of misdeeds and the greatest of sins. Lord! I have entrusted my spirit into Thy hands and relied upon Thee and returned unto Thee, arriving at the threshold of Thy mercy, approaching the fountain of Thy lordship. Verily Thou art the Generous, verily Thou art

4 و قام على خدمتك و خدمة احبابك فصبّ
اليه الرصاص من اهل الشرور و هو يشكر
على هذا الفضل الموفور و يناديك بقلب منجذب
الى الرقيق الأعلى و يقول ربّ اغفر لى الخطاء
و اجزل العطاء و تقبل منى الفداء بهذا الدم
المرشوش على الترى ربّ نبّه الأعداء و ايقظهم
من الاستغراق فى رقد الهوى و نور ابصارهم بنور
الهدى و اغفر لهم و اعف عنهم هذا الذنب الذى
لا يعنى و اجعل قلوبهم مهتزة بنفحات قدسك
بين الورى ربّ لا تؤاخذهم بهذا الحوبة التى ترتعد
منه الأرض و السماء لأنهم جهلاء فاقدوا العقل
و النّهي و اطفال ما بلغوا الرشد فى الحيوّة الدّنيا
و لم يطلعوا بالنشأة الأخرى و اتنى بكلّ خضوع
و خشوع اشفع لهم بين يديك ولو رموني بسهام
البغضاء ربّ انك اثنيت على نفسك و قلت
و قولك الحق انّ الله لا يغفر ان يشرك به و
يغفر ما دون ذلك ولو كان من اسوأ السيئات
و اعظم الخطيئات رب اتى و دعت روحى فى
يديك و توكلت عليك و رجعت اليك وافداً
على عتبة رحمتك و ارداً على شريعة ربانيتك

the Kind, the Compassionate, the Merciful, and verily Thou art possessed of great bounty.”

اَنْتَ اَنْتَ الْكَرِيمُ اَنْتَ اَنْتَ الْبَرُّ الرَّؤُفُ الرَّحِيمُ وَ
اَنْتَ اَنْتَ ذُو فَضْلٍ عَظِيمٍ

INBA84:497b

AB02212

To: Muhammad Hasan Bulurfurush Ahdiyyih, in Shiraz

Date: 1919-Jul-11

- 1 O Steadfast one in the Covenant! 1 ای ثابت بر پیمان
- 2 Your recent letter arrived but the previous letters did not arrive. Now letters from faithful friends pour like rain, therefore brief replies are written - please excuse this. 2 نامهء اخیر رسید ولی نامه‌های پیش نرسید حال نامه‌ها از یاران باوفا مانند باران میریزد لهذا جواب مختصر مرقوم میشود معذور دارید
- 3 The friends in Abadih deserve great reward and the gift of the Glorious Lord. In truth, though they were prevented for a few days, spiritually they achieved victory, for they spent this blessed festival in Shiraz with song and melody. Upon return, convey loving greetings to Jenab-i-Qabil. 3 احبای آباده سزاوار اجر جزیل و موهبت ربّ جلیلند فی الحقیقه آنان چند روز اگر ممنوع شدند روحاً فائز گشتند زیرا این عید مبارک را در شیراز به نغمه و شهناز گذراندند حین رجوع جناب قابل را تحیت مشتاقانه برسان
- 4 Praise be to God, they became the cause of guidance for seeking souls, and the chanting of verses by Mirza Nasru'llah reached the ears of the denizens of the divine realm in the Holy Land. The maidservant of God, attracted and enkindled with the fire of the love of God, the daughter of the sweet martyr resting near Haji Ali Khan is truly a sign of guidance. I hope that Sultan Abdul-Hussein Khan will arise to serve the Cause of God like his noble uncle. 4 الحمد لله سبب هدایت نفوس طالبه گردیدند و آهنگ ترتیل آیات از میرزا نصرالله بمسامع لاهوتیان در ارض اقدس رسید امة الله المنجذبه المشتعلة بنار محبت الله صبيه ذبیح ملیح ضجیع حاجی علی خان فی الحقیقه آیت هدی است امیدم چنانست که سلطان عبدالحسین خان نظیر عم بزرگوار بخدمت امرالله قیام نماید
- 5 Convey most glorious greetings to the maidservants of God Muluk, Liqa and Ruh-angiz, and bestow spirit and fragrance upon the maidservant of God Tayyibih with Abdul-Baha's greetings. Show utmost kindness on behalf of Abdul-Baha to Abdul-Hussein, Abdullah, Baha'u'din and Jalalu'din and the maidservant of God Hurjahan, their mother. 5 امة الله ملوک و امة الله لقا و امة الله روح انگیز را تحیت ابداعی برسان و امة الله طیبیه را بتحیت عبدالبهاء روح و ریحان بخش و جناب عبدالحسین و عبدالله و بهاء الدین و جلال الدین و امة الله حور جهان والده ایشانرا نهایت مهربانی از قبل عبدالبهاء ابلاغ دار
- 6 The news of Shiraz being stirred by the spiritual spring breeze, the arrangement of gatherings, and people entering the Faith of God in troops brought much joy. Show kindness to Jenab Sultan Habibullah on my behalf and say: truly you are descended from the Divine Messenger since you are related to that trustworthy courier. 6 بشارت اهتزاز شیراز بنسیم بهار روحانی و ترتیب محافل و یدخلون فی دین الله افواجا بسیار سبب مسرت گردید جناب سلطان حبیب الله را از قبل من بنواز و بگو فی الحقیقه تو سلیل پیک رحمانی هستی زیرا منسوب بان قاصد امینی

7 I hope that through divine forgiveness and pardon, the stone-masons who have ascended to God will attain the seat of truth with the Mighty Sovereign and reach the presence of the Most Great in the vicinity of Supreme Mercy.

7 از عفو و غفران الهی امیدوارم که متصاعدین الی الله سنگ تراشها بمقعد صدق عند ملیک مقتدر فائز و در جوار رحمت کبری بمشاهد کبریا واصل

8 And upon you be the Most Glorious Glory.

8 و علیک البهاء الأبهی

INBA87:037, INBA52:037

AB02750

To: Muhammad Isma'il (Jahrum), in Shiraz

Date: 1919-Jul-11

1 O thou who art oppressed in the path of God! Your detailed letter was carefully read despite lack of time. In these days 'Abdu'l-Baha is drowning in a sea of correspondence - if He writes even one word in reply to any important letter, it represents an extraordinary effort. Nevertheless, He is writing a detailed reply to your letter to the extent possible. Praise be to God, for nearly a quarter century you have remained firm and steadfast in the blessed Cause, and have not grown weary from severe trials and tribulations. You witnessed your dear brother drink the cup of martyrdom, and saw 'Abdu'l-Wahhab struck down by the arrow of a bloodthirsty oppressor, yet you remained patient, dignified, forbearing and grateful. Your property was plundered and your estates fell into the hands of tyrants. I hope that through God's favors and through the efforts of the friends in Shiraz you will find peace of soul and joy of conscience.

1 ای مظلوم سبیل الهی نامه مفصل شما با وجود عدم فرصت بدقت ملاحظه گردید عبدالهء در این ایام در دریای رسائل غرق هر نامه مهمی را اگر یک کلمه جواب بنگارد همت فوق العاده نموده است با وجود این نامه شما را بقدر مقدور جواب مشروح مینگارد الحمد لله قریب ربع قرنست که در امر مبارک قرین ثبوت و رسوخ بودی و از شدت مصائب و بلایا خسته و ملول نگشتی برادر عزیز را جام شهادت لبریز دیدی و به تیر ظالم خونخواری عبدالوهاب را آغشته بخون و خاک یافتی با وجود این صبور بودی و وقور و حول بودی و شکور اموال بتاراج رفت و املاک بدست عوانان افتاد از الطاف حق امیدوارم که در شیراز بهمت یاران راحت جان یابی و مسرت وجدان جوئی

2 In the matter of Siyyid 'Abdu'l-Husayn-i-Lari about whom you wrote in your letter, should he persist in his blatant waywardness, he will assuredly be struck down by the fury of God's wrath: "Long doth the grace of God bear with thee in thy folly and iniquity - But when thou dost o'erstep the bounds, He doth expose thee to disgrace and infamy."

2 از سید عبدالحسین لاری مرقوم نموده بودید ان لم يرجع عن الضلال المبین یاخذه الله بقهر عظیم لطف حق با تو مدارها کند چونکه از حد بگذرد رسوا کند

3 The flowing verses which poured forth like pure water from your flowing talent in lamentation for your noble brother were noted. The content reflected a measured nature. Surely in the future more pearls of verse will be scattered. A prayer has been offered at the Threshold of the One God commemorating the martyrdom of your brother Jinab-i-'Abdu'l-Wahhab, who

3 اشعار آبدار که مانند آب زلال در ماتم برادر بزرگوار از قریح سیاله جاری شده بود ملاحظه گردید مضمون اثر طبع موزون بود البته در مستقبل بیشتر در منظوم منشور گردد مناجاتی در ذکر شهادت شهید سبیل رب الأرباب

was martyred in the path of the Lord of Lords. It is enclosed; please read it.

جناب عبدالوہاب اخوی آنجناب بدرگاہ
احدیت گردید در جوفست مطالعه فرمائید

4 The Glory be upon you.

الہاء علیک 4

INBA84:497a, MSHR5.021

AB04667

To: Fathullah Hajjar, in Shiraz

Date: 1919-Jul-11

1 O servant of God! What a sweet title you wrote and what a delightful form of address you penned! To this wanderer, the title "O 'Abdu'l-Baha" has the utmost sweetness, while anything less leaves a bitter taste. Praise be to God that the time of separation has ended and the dawn of correspondence and exchange of heartfelt attractions and conscientious sentiments has broken, and we are blessed and confirmed in this bounty. Good news arrives from Fars that the friends are in the utmost joy and fragrance. This news was soul-stirring. It is hoped that such glad tidings will continue to arrive successively.

1 ای بندہ الہی چه عنوان شیرینی مرقوم نمودی
و چه خطاب پرحلاوتی نگاشتی در مذاق این
آوارہ خطاب یا عبدالہاء نہایت حلاوت دارد
و مادون آن تلخکام گرداند الحمد للہ ایام فترت
منتہی شد و صبح مخارہ و تبادل انجذابات قلبیہ
و عواطف وجدانیہ بدمید و باین موہبت موفق و
مؤیدیم اخبار خوش از فارس میرسد کہ یاران
بنہایت روح و ریحانند این خبر جانپور بود امید
چنانست کہ این مژدہ پیانی برسد

2 My God, my God! Perfume the hearts of Thy loved ones with the outpouring rain of Thy bounties, make their lives pleasant through the sprinklings of the cloud of Thy mercy, and make them signs of guidance among all peoples. Verily Thou art the Lord of the First and the Last.

2 الہی الہی طیب قلوب احبائک بصیب ہاطل من
فیوضاتک و انعم عیشہم برشحات سخاب رحمتک
و اجعلہم آیات الہدی بین الوری انتک انت رب
الآخرۃ و الاولی

3 O true friend! As the route is disturbed and ease of travel is not possible, therefore be patient and postpone your intention of pilgrimage to another time. And upon you be the most glorious Glory.

3 ای یار حقیقی چون طریق مغشوش و سہولت
سفر ممکن نہ لذا صبر نمائید و نیت زیارترا بوقت
دیگر مرہون نمائید و علیک الہاء الابی

INBA84:499, INBA87:021b, INBA52:021b

AB05612*To: Fadl Ali Shamsabadi, in Shiraz**Date: 1919-Jul-11*

- 1 O thou who art firm in the Covenant! The letter was received through Jinab-i-Bulurfurush, Jinab-i-Fadl-'Ali, upon him be Baha'u'llah's glory. The hand of supplication and entreaty was raised to the court of the Lord of Majesty, and forgiveness and pardon were beseeched from the threshold of the One for that steadfast and firm one, and confirmation was sought that thou mayest be assisted to serve the friends of God and be confirmed with boundless grace.
- 2 In these days travel is not easily possible, therefore postpone it to another time. From the threshold of the Most Merciful, forgiveness and pardon were sought for thy parents, thy honored wife and mothers. Be hopeful in God's grace.
- 3 Thou hadst greatly praised the friends of Shams-Abad. I too beseech God's favors and bestowals for the friends of Shams-Abad. Convey firm greetings from me to Faridun, son of Rustam, for I love him dearly and my hope is that grace and blessing may be attained.
- 4 And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان نامه رسید دست تضرع و ابتهاج
 بدرگاه ذوالجلال بلند گردید و از برای آن ثابت
 راسخ طلب عفو و غفران از درگاه احدیت شد
 و طلب تأیید گردید تا موفق بخدمت یاران الهی
 شوی و مؤید بفیض نامتناهی

2 این ایام سفر بسهولت ممکن نه لهذا مرهون بوقت
 دیگر فرمائید و از درگاه حضرت رحمن عفو و
 غفران از برای ابوی و قرینه محترمه و امها شد
 امیدوار بفضل حق باشید

3 از احباب شمس آباد ستایش زیاد نموده بودید من
 نیز از الطاف خدا طلب موهبت و عنایت از برای
 یاران شمس آباد مینمایم به فریدون پسر رستم از
 قبل من تحت محکم برسان زیرا بسیار او را دوست
 دارم و امیدم چنانست که فیض و برکت حاصل
 گردد

4 و علیک البهاء الأبهی

INBA87:209b, INBA52:212a

AB00732*To: Ali Akbar Nakhjavani, in Baku**Date: 1919-Jul-14*

- 1 O thou who art steadfast in the Covenant! A letter was dispatched some days previously, containing a letter written to the spouse of Aqa Musa; a testimony was likewise composed, which was sent as an enclosure. God willing, they will arrive.
- 2 Thou didst write that even in times of hardship the friends are still engaged in teaching. Such indeed is the attribute of the well-favoured, and the characteristic of the sincere: that

1 ای ثابت بر پیمان نامه‌ئی چند روز پیش ارسال
 گردید و در ضمن آن مکتوبی بحرم آقا موسی
 مرقوم شد و همچنین شهادتنامه‌ئی تحریر شد و در
 ضمن ارسال گردید

2 انشاء الله میرسد مرقوم نموده بودید که احباب در
 ایام سختی باز بتبلیغ مشغول این از صفت مقربین

by no obstacle can they be obstructed, nor by any eventuality can they be deprived; nay rather, under the direst constraint and calamity, they continue to promote the teachings of the Kingdom on high, while under the threat of sword and fetter they raise the cry "How blessed are we!" and "How blissful is our lot!"

است و سمت مخلصین که از هیچ مانعی ممنوع نگردند و از هیچ واقعه‌ای محروم نشوند بلکه در نهایت عسرت و بلا بترویج تعالیم ملکوت اعلیٰ پردازند و در زیر شمشیر و زنجیر فریاد یاطوبی و یاطربا بلند نمایند

- 3 The vicissitudes of the age encompass friend and foe alike. It is not the fate of mortal man ever to attain unto tranquillity of heart and soul. For this reason, one must not attach importance to the changes and chances of the fleeting days of life; rather, he should arise to perform whatsoever it behoveth and beseemeth him to do, irrespective of whether he be reposing upon a couch of ease or threatened by the sword of his enemy.

3 حوادث زمانه شمول بهر خویش و بیگانه دارد وقتی نیست که از برای اهل جهان آسایش دل و جان حاصل گردد لهذا انسان باید اهمیتی بجوایب اایام ندهد بانچه باید و شاید قیام کند خواه بر سریر و خواه در زیر شمشیر تفاوتی از برای او حاصل نگردد

- 4 Thou didst write concerning the progress of the friends of Baku, reporting that in all worldly and heavenly respects they have charted a course of advancement and success, becoming one and all distinguished from all other communities.

4 از ترقیات احبای بادکوبه مرقوم نموده بودید که از هر جهت دنیا و آخرت حرکت ترقی و نجات نمودند و جمیع از جمیع طوائف ممتاز گشتند

- 5 As for the small number that have fallen a prey to the wicked-doers, this may be accounted for by the consideration that when the fire of sedition is kindled amid the dry jungle, it is inevitable that some verdant trees too will be consumed.

5 اما معدودی که گرفتار اشرار گردیدند این از آنجهت است که چون آتش فتنه برافروزد میان جنگل خشک لابد بعضی درختهای تر نیز بسوزد

- 6 For this reason I wrote previously that the friends must hold aloof from all confessions in political affairs, and conduct themselves in an impartial manner. They should attend the gatherings of no party, nor seek fellowship with any faction. Praise be to God! Through the preservation of the teachings of the Blessed Beauty, in all parts of the world the friends have remained protected and preserved.

6 لهذا از پیش مرقوم گردید که یاران از جمیع طوائف در امور سیاسیه کناره گیرند و بیطرفانه حرکت کنند در هیچ جمعی حاضر نشوند و با هیچ فرقه‌ئی همدم نگردند الحمد لله که در صون تعالیم جمال مبارک در جمیع نقاط ارض احباً محفوظ و مصون ماندند

- 7 On behalf of these few souls who, by chance, have quaffed the cup of martyrdom—and likewise those souls who have suffered financial loss—fervent prayers and supplications were offered at the Threshold of Oneness, that the abundance of God's grace might encompass all, and those souls who chanced to be slain might, in the Court of Oneness, be accounted martyrs. Such is the highest hope of this servant.

7 از برای این نفوس معدوده که تصادفاً جام شهادت نوشیدند و همچنین نفوسیکه ضرر مالی دیدند بدرگاه احدیت تضرع و زاری گردید تا شمول عنایت عموم را احاطه کند و نفوسیکه تصادفاً کشته شدند در بارگاه احدیت از شهدا محسوب گردند اینست نهایت آرزوی اینعبد

- 8 Jinab-i-Aqa Musa—upon whom be the mercy of God, and His Divine good-pleasure—was not successful, during his lifetime, in founding and instituting in Baku a Mashriqu'l-Adhkar; and I too, as thou knowest, accepted naught from him. If, however, he had erected this mighty structure, what an influence it would by now have exerted, alike in the kingdoms of earth and heaven!

8 جناب آقا موسی علیه الرحمة و الرضوان در ایام حیات موفق بان نشد که مشرق‌الاذکار در بادکوبه تأسیس و انشا نماید و من نیز شما میدانید که از او هیچ چیز قبول نکردم ولی اگر او این بنیان عظیم برپا مینمود حال در ملک و ملکوت چه تأثیری حاصل مینمود

- 9 Now the wealth is fallen into the hands of people who, as thou sayest, he would not have consented should enter his home, and whom he held in the utmost abhorrence. Take heed, then, O men of insight! Gracious God! The wealthy friends exert no endeavour, nor render any service, such is their attachment to these earthly riches. Yet then it chanceth that after death their wealth falleth into the hands of their enemies! These latter feast thereon, and, as the common people say, "recite the Fatihih."
- 10 Thou and some others had requested permission to come on a visit to the Holy Land. During these days, to come on such a visit would entail much trouble and many difficulties, such that ye might conceivably spend six months on the way. Do ye postpone the time of your visit to another occasion.
- 11 The Glory of Glories rest upon thee.

9 حال اموال را نفوسی میبردند که بقول شما راضی نبود که در خانه او وارد شوند و نهایت نفرت را از آن نفوس داشت فاعتبروا یا اولی الأبصار سبحان الله اغنیای احباً همتی ننمایند و خدمتی نکنند از بس تعلقی باین اموال دنیا دارند ولی بالتصادف بعد از وفات اموالشان در دست دشمنان آنان افتد میخورند و بقول عوام فاتحه میخوانند

10 شما و جمعی اذن حضور خواسته بودید در این ایام در حضور به ارض مقدسه زحمت موفور است مشکلات بسیار دارد ممکن شش ماه در راه مانید زمان حضور را بوقت دیگر مرهون نمائید

11 و علیک البهاء الأبهی

BRL_ATE#009, MAAN#26

BRL_DAK#0009

AB01173

To: Agnes B Alexander, in Washington, DC

Date: 1919-Jul-15

- 1 O daughter of the Kingdom! Your letters were received. The journey to Japan was very necessary. You must have met with the attracted handmaiden of God Mrs. Maxwell before going to Japan, for that handmaiden is enkindled with the fire of the love of God and whoever associates with her feels spiritual emanations from her. Fellowship with her causes the progress of souls. You did well to travel to Japan, for the seed that was sown needs watering. There are capable souls in Japan who need the divine fragrances to bring them to ecstasy and bestow spiritual vibrations. There is a humble person there who is very enkindled, and likewise there is a minister who has great capacity. I hope you will find the doors opened and become the cause of guidance for souls. Convey my utmost love and kindness to the handmaiden of God Elizabeth Stevens and Maud Gaudreaux. I beseech the favors of divine bestowal that Mr. Weirs may become attracted to the divine Kingdom and be so enkindled with the fire of the love of God that he may illuminate that region. And upon you be the Most Glorious Glory.
- 1 ای بنت ملکوت مکاتیب شما رسید سفر ژاپان بسیار لازم بود بامه الله المنجذبة مسیس ماکسول پیش از رفتن به ژاپان البته ملاقات نموده ئی زیرا آن امه الله بآتش محبة الله افروخته است و هر نفسی با او معاشر گردد انبعاثات ملکوتیه از او احساس نماید الفت با او سبب ترقی نفوس است خوب کردی که سفر به ژاپان نمودی زیرا تخمی که افشاندی آبیاری لازم دارد نفوس بالاستعدادی در ژاپان موجود نفحه رحمن میخواهد تا بوجد و طرب آرد و اهتزاز روحانی بخشد شخص عاجزی در آنجا ولی بسیار مشتعل و همچنین نفسی کشیش موجود بسیار استعداد دارد امیدوارم که ابواب را مفتوح یابی و سبب هدایت نفوس گردی و بامه الله الیزابت ستیونس و مود گودرو از قبل من نهایت محبت و مهربانی ابلاغ دارید و از الطاف موهبت الهیه مستدعیم که مستر ویرس منجذب بملکوت الهی گردد و

- 2 We were very saddened by the passing of Richard Potter, but that nightingale of the Kingdom has flown to the divine rose garden, that drop has returned to the boundless ocean, and that wanderer has ascended to the original homeland. I pray for his forgiveness and pardon at the threshold of oneness.
- 3 Convey my most glorious greetings to the handmaidens of the All-Merciful Miss Regina Sunshine, Mrs. Louise Smith and Louise Bosch. I have supplicated and implored the Kingdom of Glory and beseeched endless favors for those handmaidens, that each may open an eloquent tongue and engage in mentioning the Beloved of the horizons. Convey my intense spiritual love and attachment to the friends in Geyserville. At dawn I pray at the threshold of the All-Knowing Lord and beseech for them heavenly exaltation. Stay in Honolulu for a few days, then proceed immediately to Japan. And upon you be the Most Glorious Glory.

JWTA.014-015, SW_v10#13 p.246-247, MAX.102x

بنار محبة الله چنان مشتعل شود که آن حوالی
را روشن نماید و علیک البهاء الأبهی

2 و از فوت ریشارد پوتر بسیار محزون شدیم ولی
آن عندلیب ملکوتی بگلشن الهی پرواز نمود و آن
قطره بدریای نامتناهی رجوع کرد و آن آواره
بوطن اصلی صعود نمود من در حق او طلب عفو
و مغفرت از درگاه احدیت مینمایم

3 باماء الرحمن مس رجینا سانشاین و مسیس لویز
سمیث و لویز بوش از قبل من تحت ابداع ابهی
برسان بملکوت ابهی تضرع و ابتهال نمودم و آن
اماء رحمن را الطاف بی پایان خواستم تا هریک
لسان ناطقی بگشاید و بذکر دلب آفاق بپردازد
باحبای جیزویل شدت حب و تعلق روحانی
من ابلاغ دار در سحرگاه بدرگاه خداوند آگاه
تضرع نمایم و آنان را علویت ملکوتی خواهم
ایامی چند در هونولولو بمانید بعد فوراً به ژاپان
حرکت کنید و علیک البهاء الأبهی

BRL_DAK#1216

AB02526

To: Charles Mason Remey, in Washington, DC

Date: 1919-Jul-15

O thou who art firm in the Covenant! Four letters from you arrived consecutively. Now I am writing the reply. The purpose of the telegram that was sent was that you should postpone your journey to the East for now and remain engaged in spreading the divine teachings in the United States, whether in the North or South, for current conditions necessitate this. Whenever it becomes suitable to travel to the East, I will inform you.

As for the matter of Mr. John Basst - he is a well-intentioned young man but does not have the strength and endurance for travel. Therefore, leave him to himself and do not impose any obligations upon him. Show him the utmost love and kindness. Let him be free.

Convey my utmost love and kindness to Mr. and Mrs. Williams in the city of Woodford. I beseech divine favors that they may progress day by day in the Kingdom and attain great success and evident bounty.

Convey my longing greetings to Mr. Peterson from the city of Seattle and say: if you become wholly attracted to the Kingdom and filled with the outpourings of Baha'u'llah - that is, if the love of Baha'u'llah flows through all your veins and nerves such that no room remains for aught else - surely all your desires will be fulfilled.

O Mr. Remey! I am always thinking of you and my heart is occupied with you. Each day I seek new confirmations for you, and it is certain that you will become the manifestation of the assistance and care of the Ancient Lord. Convey utmost love to each and every one of the friends. And upon thee be the Most Glorious Glory.

BSTW#363

AB00544

To: Jessie E Revell, in Philadelphia

Date: 1919-Jul-16

O thou who art firm in the Covenant! Your detailed letters were received. Although I have limitless occupations and no time even for brief letters, let alone detailed ones, because I have heartfelt love for you, despite lack of time I have undertaken writing this letter so you may know you are cherished in this court, for you are intelligent and discerning and have no purpose except service to the Cause of God and promotion of the divine teachings. Therefore I supplicate at the divine threshold and seek endless assistance and bounties for you.

Convey my greetings and kindness to Grace Van Sclerer and Julian Russell. I pray for them that they may be nurtured in the loving embrace of the merciful Father, Baha'u'llah, and become the cause of illumination for the human world. For Effie Dixon I seek forgiveness and pardon from the merciful Lord, that she may be immersed in the ocean of forgiveness and become a manifestation of grace and bounty in the divine Kingdom.

Convey my respectful greetings to Mrs. Rohrer and say: if you are a lover of humanity, strive to promote the teachings of Baha'u'llah, for these teachings are pure love and kindness and the unification of the human world. To the near and enkindled maidservants of God Mrs. Brittingham and Mrs. Norris convey my utmost love, respect and consideration. I seek eternal joy for them and endless glory.

As for your presence in the Holy Land in these days, it is not in accordance with wisdom. You should be occupied day and night with services there. The marriage of the maidservant of God Badi'a with Laurie Clour is blessed. I pray to God that this union be eternal, spiritual and divine. The new name you requested shall be Nariman. The Philadelphia assembly is truly worthy of praise. I beseech divine favors that that assembly become a heavenly rose garden and that every day a divine feast and Lord's supper be bestowed from the spiritual table.

You and your sister are striving to learn Spanish - this is very good. God willing, after learning it you may become the cause of spreading the heavenly teachings. As for Christ's appearance after war and earthquake, this refers to the promotion of divine teachings which will be spread throughout all lands and result in universal peace, for universal peace is not possible except through the penetration of the Word of God.

Convey my utmost kindness to the maidservant of God Ruth Lerman and say: How fortunate you were that this great glad tidings reached your ears and you were awakened by the call of God's Kingdom. Convey my greetings to your respected mother and say: Strive with heart and soul that the black people may enter God's Kingdom, their hearts become illumined, they acquire heavenly character and attain eternal glory.

As for your residence in Philadelphia or Ohio, reside wherever means of comfort are available. Give glad tidings of divine favors to the maidservant of God Ethel and convey greetings to Mr. Elliot, Miss Brooks, Miss Thompson, Mr. Elwood and his wife. I hope God will illuminate eyes to witness the light radiating from the Abha Kingdom.

The two gatherings you organized in Philadelphia where divine loved ones were present along with beginners were very acceptable in God's Kingdom and worthy of praise. It is hoped they will yield beneficial results, meaning that such gatherings will be organized again whenever possible. The children you speak with will be influenced by your pure breath.

And upon you be the most glorious Glory.

SW_v10#17 p.317-318

AB02963

To: Roberta Balfour Thudichum, in California

Date: 1919-Jul-16

O thou who art turned toward the Kingdom of God! Your letter arrived. You had written about the conversation that took place with Mr. Naylor. It is medically proven that from the abundance of dead bodies and fiery explosions the air changes, and from the change in air numerous diseases result and spread to other regions. Certainly millions of souls killed on the battlefield must change the air, and from the change in air diseases arise. Similarly, from psychological disturbances severe agitation results in humans, and certainly from severe agitation various diseases are born. We had thought that from endless trials and tribulations some awakening would result for the world of humanity, that spiritual feelings would arise in afflicted souls, and people would turn to God, so that turning to God would become the means of consoling hearts and spiritual feelings would give hope to afflicted souls. [But] now it appears this is not so - the human world is so deeply immersed in the sleep of negligence that it will not awaken from these terrifying events and severe occurrences. You pray and we too will pray that people may turn away from the world of nature and seek godly feelings and find spiritual attractions and become enkindled with the fire of divine love and be quickened by the spirit of heavenly bestowal. And upon thee be the Most Glorious Glory!

BSTW#244

AB03629

To: A W Randall, in Boston

Date: 1919-Jul-16

O servant of God! Your letters were received. Praise be to God, this year the Convention in New York was held with utmost splendor and it is hoped that it will yield beneficial results. You must strive as much as you can so that day by day Baha'i love, fellowship and unity may increase, and Baha'i unity may become the cause of the unity of the human world, so that all heavenly purposes may be fulfilled. And this Baha'i unity and oneness is not possible except through the power of the Covenant. The power of the Covenant firmly establishes and preserves Baha'i unity; otherwise the Baha'i Cause would be completely disrupted, each soul would find a particular opinion, and the Cause of God would be totally obliterated and destroyed. As much as you can, make souls firm in the Covenant and Testament, and through this firmness Baha'i unity will be established and different thoughts will be gathered at one point. To those souls whose names were mentioned in your letter, convey to them my utmost love and kindness. I hope that through the favors of Baha'u'llah those souls will remain protected and preserved from the doubts of the ignorant ones in the stronghold of the Covenant, and will be successful in promoting the divine teachings.

And upon you be the Most Glorious Glory.

BSTW#266

AB05228

To: Anna Roberta Thudichum, in California

Date: 1919-Jul-16

O seeker of God's Kingdom! Your letters were received. Praise God that you are constantly engaged with God and thinking about the education of souls. The people of the world have become entirely heedless and are in need of religious education. Today, whoever strives to awaken the heedless ones, rouse those who are asleep, and teach the ignorant will surely be successful and confirmed. And religious education is not possible except

through spreading the divine teachings. When divine teachings spread, souls will be saved from the darkness of nature and become illumined with heavenly light. Now, praise be to God, you are engaged in religious education, thinking about how to make the blind see, the deaf hear, and bring the dead to life. Divine confirmations will surely arrive and heavenly assistance will encompass you. And these bounties are contingent upon firmness in the Covenant and Testament. The more firm a person is in the Covenant and Testament, the more confirmed they become.

And upon you be the Most Glorious Glory.

BSTW#245

AB06271

To: Arabella Balfour Thudichum, in California

Date: 1919-Jul-16

O handmaiden of God! Your letter arrived and from its contents it became known that you have a desire to draw near to God and that you are averse to the world of self and passion and the darkness of nature. Your aim is divine illumination and heavenly grace. Therefore, as much as you can, empty your heart completely and fill it with the love of God. Be like a blazing fire and be like a luminous lamp. Be a fruitful tree. Pure soil brings forth flowers and sweet herbs through the bounty of the spring rain - you too should acquire such capacity and receptivity so that through the bounty of the Abha Kingdom your heart may become a rose garden and your face may become a mirror reflecting the light of the love of God. When you attain to this most exalted station, you will soar with joy and delight and turn toward the horizon of eternal glory. And upon you be the Glory of God the Most Glorious.

BSTW#246

AB06615*To: Maud E Thompson, in Baltimore**Date: 1919-Jul-16*

O daughter of the Kingdom! Your letter was received. You had praised this year's Convention. This Convention will gain tremendous importance in the future. It will reach such a degree that all conventions of the world will become humble and submissive before this Convention, for its foundation is the unity of the human world, universal peace, fellowship and love between all humanity, cooperation and equality between all nations, and the dawning of the light of truth. It is certain that day by day it will gain strength. Therefore give thanks to God that you were assisted and confirmed in establishing such a Convention. From the endless favors of the Lord, I hope that He will illuminate and confirm all your family. And upon you be the Most Glorious Glory.

SW_v12#01 p.027

AB09830*To: Maria Rebecca Robertson, in New York**Date: 1919-Jul-16*

O Daughter of the Kingdom! Your letter was received. Previously I met with you and gave you counsels with utmost kindness. Surely you remember. Now too I write you a reply. Observe how kind I am in desiring that you become heavenly, divine, merciful, illumined, and become one of the angels of heaven. This is my counsel. And upon thee be the Most Glorious Glory.

SW_v10#17 p.318

AB10952*To: Elsbeth Renwanz, in Grand Rapids, MI**Date: 1919-Jul-16*

Praise be to God, thy heart is engaged in the commemoration of God, thy soul is gladdened by the glad tidings of God and thou art absorbed in prayer. The state of prayer is the best of conditions, for man is then associating with God. Prayer verily bestoweth life, particularly when offered in private and at times, such as midnight, when freed from daily cares....

الحمد لله قلبت متذكر بذكر الهى وروح مستبشر
ببشارات الله است و مشغول بمناجاة حالت
مناجات بهترين حالات است زيرا انسان با خدا
الفت مينمايد على الخصوص مناجات در خلوات
در اوقات فراغت مثل نيمه شب فى الحقيقه
مناجات روح مى بخشد....

SWAB#172x, BSW#15.14x, COC#1743x, LOG#1479x

MMK1#172 p.196x

ABU0612*Words spoken ca. 1919-Jul-17 in Haifa/Akka*

“Fifty years ago,” he began, “Baha’u’llah wrote that there must be a league of nations to establish universal peace. He worked his idea out on practical lines, too. He said every nation must choose representatives, approved by the senate, the cabinet and the ruler of the country. They were to meet to found a universal peace congress to be forever a world court of arbitration.

“Baha’u’llah saw even then, half a century ago, that unless universal peace is established, the world of humanity will continue in a state of barbarism. For it is a world of struggle for existence, of sensualism, a world of nature. Only when universal peace comes to stay will it become a world of spirit.

“I went to America myself on a mission of universal peace. I proclaimed seven years ago that Europe was an arsenal that needed but a spark to turn it into a volcano. The world leaders, I urged, must prevent this catastrophe. But they did not heed me. Now that they themselves are working for universal peace and we are soon to have a league of nations, there is no need for me to go to America again.

Message to His Followers.

“Tell my followers,” Abdul-Baha continued, “that I am always asking heavenly help for them, and that my deepest desire is that they shall be the source of the enlightenment of humanity

and the unity of all the races of mankind. The point of distinction among men, let them remember, is their deeds, not their beliefs or words. I show love even toward their 'enemies.' They have no 'enemies.' The enemy of man is himself."

His religion, this leader explained, includes the highest principles of its forerunners, with this addition-it fuses them all in the pursuit of one goal, the unity of mankind in universal love. Unlike its Mohammedan neighbor, it teaches the equality of man and woman. "The world of humanity has two wings," is Abdul-Baha's view, "man and woman. If one wing is weak then the bird cannot fly."

He looks to the rebirth of religion as a result of the war. The Bolshevik movement, he believes, will prove an admonition to the religious world and send mankind back to the fold, convinced that religion is the sole source of order and peace. Bolshevism was inevitable, because religion was on the daily decline in Europe, particularly in Russia.

Has Hope for Palestine.

For Palestine Abdul-Baha has the brightest hopes. "It will develop day by day now," he declared, "in industry, in commerce, in agriculture, under an enlightened government. Up to the present the people of this country were like lost sheep. Now they have found their shepherd.

"If the Zionists will mingle with the other races and live in unity with them, they will succeed. If not, they will meet certain resistance. For the present I think a neutral government like the British administration would be best. A Jewish government might come later.

"There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less.

"The Zionists should make it clear that their principle is to elevate all the people here and to develop the country for all its inhabitants. This land must be developed, according to the promises of the prophets Isaiah, Jeremiah and Zachariah. If they come in such a spirit they will not fail.

Must Be Open to All.

"They must not work to separate the Jews from the other Palestinians. Schools should be open to all nationalities here, business companies, etc. The Turks went down because they attempted to rule over foreign races. The British are always in power because they keep fair and promote harmony.

“This is the path to universal peace here as elsewhere-unity. We must prevent strife by all means. For 6,000 years man has been at war. It is time to try peace a little while. If it fails, we can always go back to war.”

SW_v10#09 p.195-196

AB00602

To: Roy Williams, in Washington, DC

Date: 1919-Jul-18

- 1 O thou who art firm in the Covenant! Three consecutive letters have been received from thee. From their contents it became known that in Cleveland the hearts are afflicted by the murky breaths of the Covenant-breakers and harmony hath decreased among the friends. Gracious God! A hundred times it hath been foretold that the violators are lying in ambush and by every means desire to cause dissension among the friends so that this dissension may end in violation of the Covenant. How is it that, notwithstanding this warning, the friends have neglected this explicit statement?
 - 2 The point at issue is clear, direct and of utmost brevity. Either Baha'u'llah was wise, omniscient and aware of what would ensue, or was ignorant and in error. He entered, by His supreme pen, into such a firm Covenant and Testament with all the Baha'is, first with the Aghsan, the Afnan and His kindred, and commanded them to obey and turn toward Him. By His supreme pen He hath explicitly declared that the object of the following verse of the Kitab-i-Aqdas is the Most Great Branch:
 - 3 “When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces towards Him Whom God hath purposed, Who hath branched from this Ancient Root.” Its meaning briefly is this: that after My ascension it is incumbent upon the Aghsan, the Afnan and the kindred, and all the friends of God, to turn their faces to Him Who hath branched from the Ancient Root.
 - 4 He also plainly saith in the Kitab-i-Aqdas: “O ye people of the world! When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book
- 1 ای ثابت بر پیمان سه نامه از تو متتابعاً رسید بدون فاصله از مضامین معلوم گردید که در کلیولند از همسات بعضی ناقضین قلوب متأثر شده است و در میان احباب الفت فتور یافته سبحان الله از پیش صد مرتبه اخبار شده که ناقضان در کمینند و بوسیله‌ی میخواستند میان احباً اختلاف اندازند تا این اختلاف منتهی بنقض میثاق شود با وجود این چگونه احباً از این تصریح غفلت نمودند

2 مسئله محکم و متین است و غایت مختصر یا حضرت بهاء الله عالم بود و دانا بود و از عواقب امور باخبر یا نادان و خطاکار این عهد و میثاق باین عظیمی از قلم اعلی از عموم احباً گرفت اول از اغصان و افنان و منتسبین و امر باطاعت کرد و امر بتوجه نمود و باثر قلم اعلی تصریح فرمود که مقصود از این آیه کتاب اقدس غصن اعظم است

3 اذا غیض بحر الوصال و قضی کتاب المبداء فی المال توجهوا الی من اراده الله الذی الشعب من هذا الأصل القديم معنای مجمل اینست که بعد از صعود من باید ای اغصان و افنان و منتسبین و عموم احباء الله توجه بفرع منشعب از اصل قدیم کنید

4 و همچنین بصریح کتاب اقدس میفرماید یا اهل الانشاء اذا طارت الورقاء عن ایک الناء و قصدت المقصد الأقصى الأخفی ارجعوا ما لا عرفتموه من الکتاب الی الفرع المنشعب من

to Him Who hath branched from this mighty Stock.” Addressing all the people of the world He saith: When the Mystic Dove flieth away from the orchard of praise to the Most Supreme and Invisible Station—that is, when the Blessed Beauty turneth away from the contingent world towards the invisible realm—refer whatever ye do not understand in the Book to Him Who hath branched from the Ancient Root. That is, whatever He saith is the very truth.

- 5 And in the Book of the Covenant He explicitly saith that the object of this verse “Who hath branched from this Ancient Root” is the Most Mighty Branch. And He commandeth all the Aghsan, the Afnan, the kindred and the Baha’is to turn toward Him. Now, either one must say that the Blessed Beauty hath made a mistake, or He must be obeyed. ‘Abdu’l-Baha hath no command for the people to obey save the diffusion of the fragrances of God, the exaltation of His Word, the promulgation of the oneness of the world of humanity, the establishment of universal peace, and other of the commands of God. These are divine commands and have nothing to do with ‘Abdu’l-Baha. Whoever wisheth may accept them, and anyone who rejecteth them may do as he pleaseth.
- 6 Now some of the mischief-makers, with many stratagems, are seeking leadership, and in order to reach this position they instil doubts among the friends that they may cause differences, and that these differences may result in their drawing a party to themselves. But the friends of God must be awake and must know that the scattering of these doubts hath as its motive personal desires and the achievement of leadership.
- 7 Do not disrupt Baha’i unity, and know that this unity cannot be maintained save through faith in the Covenant of God.
- 8 Thou hast the desire to travel that thou mayest spread the fragrances of God. This is highly suitable. Assuredly divine confirmations will assist thee and the power of the Covenant and Testament will secure for thee triumph and victory.

هذا الأصل القويم خطاب بجميع خلق میفرماید چون حمامهء قدس از حدیقهء ثنا پرواز کند و قصد مقصد اقصی و پنهان نماید یعنی چون جمال مبارک از عالم ظهور توجّه بعالم غیب نماید هر چه را از کتاب نمیفهمید راجع کنید بفرع منشعب از اصل قدیم یعنی آنچه که او بیان میفرماید او حقیقت واقعه است

5 و در کتاب عهد بصریح عبارت میفرماید که مقصود از این فرع منشعب غصن اعظم است و جمیع اغصان و افنان و منتسین و احبّاء را امر بتوجّه میفرماید حال یا باید گفت جمال مبارک خطا فرمودند یا باید اطاعت کرد و عبدالبهاء امری ندارد که ناس را دعوت باطاعت کند مگر نشر نفحات الله و اعلاء کلمه الله و ترویج وحدت عالم انسانی و تأسیس صلح عمومی و امثال ذلک از اوامر الهی این اوامر الهی است دخلی به عبدالبهاء ندارد هر کس خواهد موافقت نماید و هر کس نخواهد خود میدانند

6 حال بعضی از مفسدین بانواع حیل در فکر ریاستند و بجهت حصول ریاست شباهی میان احبّاء القا مینمایند که سبب اختلاف شود و اختلاف سبب آن گردد که یک حزبی را تابع خود کنند ولی احبّای الهی باید بیدار باشند و بدانند از این القای شباهت مقاصد نفسانیت و حصول ریاست

7 وحدت بهائی را از دست ندهید و وحدت بهائی جز بتمسک بميثاق الهی ممکن نه

8 باری شما آرزوی سفر باطراف دارید تا نشر نفحات الله نمائید بسیار موافق البته تأییدات الهی برسد و قوهء عهد و ميثاق ترا مظفر و منصور نماید

AB02573

To: Sarah E Van Winkle, in Boston

Date: 1919-Jul-18

O maidservant of God! Your letter was received. You had written that you were distressed about the matter of Covenant-breaking. There is no cause for distress, because the Blessed Beauty closed off all paths of doubt and uncertainty, and by the pen of the Most High took a covenant and testament from all the believers. First He took a covenant and testament from the Branches and Twigs and relatives in explicitly clear terms that admit of no interpretation, saying that after My ascension you must turn to the Branch that has branched from the Ancient Root, and in clear terms He states that what is meant by this Branch branched from the Ancient Root is such-and-such person. In short, He established the Center of the Covenant as the reference point for all and the Interpreter of the Book. Either one must say the Blessed Beauty was mistaken and did not know if this person was worthy of this station, or one must obey.

In brief, either one must say the Blessed Beauty was false or He was true - there is no third option. Furthermore, through the assistance and favor of the Blessed Beauty, such power and might has been made manifest from the Center of the Covenant that all the great ones and philosophers of the present are astonished and bear witness. There is no longer any cause for distress. God forbid that if any weakness or languor should occur in the Center of the Covenant, how would Baha'i unity be preserved and how would the teachings of the Blessed Beauty be promoted? Would it be preserved through the ravings of pseudo-philosophers or through the doubts of the Covenant-breakers and those who follow their desires?

In any case, strive to remain firm in the Covenant and under the protection of the Lord of Mercy. Convey my utmost kindness to the maidservant of God Miss Wilson. And upon you be the Most Glorious Glory.

SW_v10#12 p.233-234, BLO_PT#028n, BSTW#267

AB02519

To: Ernest S Walters, in Chicago

Date: 1919-Jul-18

- 1 O servant of God! Two letters were received from you, and from the contents of both, your orientation to the Kingdom of God became evident. The gaze of favor encompasses you and the bestowals of the Blessed Beauty are complete. Be confident that divine confirmations will encompass you and your mother. However, you must be so firm and steadfast in the Covenant and Testament that the Covenant-breakers cannot draw a breath in any gathering where you are present. Today, the magnet that attracts the confirmations of the Kingdom of God is firmness in the Covenant and Testament, and all else is delirious talk. For by what means can Baha'i unity be preserved? Is it through the nonsensical utterances of some? God forbid!
- 2 Christ, for the preservation of Christian unity, spoke one word to Peter: "Thou art the rock, and upon this rock I will build my church." This word preserved Christian unity for eight hundred years, even though it was just a tradition. But the Book of the Covenant is not a tradition - it is from the Supreme Pen and was revealed solely to preserve Baha'i unity, so that people would not become scattered and confused, would not carve idols for themselves each day, would not choose new points of reference, and troublemakers would find no opportunity.
- 3 Glory be to God! Despite this, some inexperienced and foolish ones wish through flattery and sweetness of speech to divert souls from the straight path and leave them wandering lost in the desert of vain imaginings. They themselves know it is our duty to speak the truth - whoever wishes may accept it, and whoever does not, truly God is independent of all the worlds. And upon you be greetings and praise.
- 1 ای بنده حقّ دو نامه از تو رسید و از مضمون هر دو توجّه بملکوت الله معلوم گردید نظر عنایت شامل است و الطاف حضرت بهاء الله کامل مطمئن باش که بتو و مادرت آثار عنایت الهی شامل خواهد بود ولی باید در عهد و پیمان چنان محکم و متین باشی که ناقضین در مجلسی که توهستی نفس نتوانند بزنند امروز مغناطیس تأیید ملکوت الله ثبوت بر عهد و پیمانت و ماعدای آن کلام هدیایان زیرا وحدت بهائی بچه چیز محافظه گردد آیا باقوال مزخرفه بعضی استغفرالله عن ذلک
- 2 حضرت مسیح بجهت محافظه وحدت مسیحی یک کلمه خطاب به پطرس فرمود انت الصخره و علی هذه الصخره ابني کنیستی این کلمه هشتصد سال وحدت مسیحی را محافظه کرد و حال آنکه روایت است اما کتاب عهد روایت نیست اثر قلم اعلی است و مجرد بجهت حفظ وحدت بهائی نازل شده است تا مردم پریشان و سرگردان نشوند و هر روز از برای خود بتی تراشند و مرجع جدیدی انتخاب نکنند و فتنه جویان میدانی نیابند
- 3 سبحان الله باوجود این بعضی نوهوسان و بیخردان میخواهند که بتملق و حلاوت کلام نفوس را از صراط مستقیم منحرف نمایند و در صحرای اوهام سفیل و سرگردان کنند خود میدانند بر ماست بیان حق هر کسی خواهد قبول نماید و هر کسی نخواهد ان الله غنی عن العالمین و علیک التحیة و الثناء

SW_v10#14 p.267-268

MMK4#152 p.163x

AB03471

To: Edgar Waite, in Los Angeles

Date: 1919-Jul-18

- 1 O thou who art turned toward the Kingdom of God! Thy honoured wife hath written a letter and hath praised in the highest terms thy character and disposition, saying that thou hast become heavenly, luminous, and of the Kingdom; that thou hast received a share and portion of the breaths of the Holy Spirit; that thou hast attained everlasting life and hast been filled with joy and gladness.

1 ای متوجه بملکوت الله حرم محترمهات نامه نگاشته و نهایت ستایش از خلق و خوی تو نموده که ربانی گردیده و نورانی شده و ملکوتی گشته و از نفثات روح القدس بهره و نصیب گرفته حیات ابدیه یافته و بفرح و سرور آمده
- 2 She hath likewise sent the verses which she composed in praise of the Convention. In truth, the poems were most eloquent and expressive, and became a cause of joy to the hearers.

2 و همچنین اشعاری که در ستایش کنونشن گفته بود ارسال نموده حقیقه اشعار بسیار بلیغ و فصیح بود و سبب سرور مستمعین گشت
- 3 Now, from the divine bounties, we cherish the hope that ye both may pass your days in the utmost spirit and fragrance, and may become the means of spreading the divine Teachings.

3 حال از الطاف ربانی امیدواریم که هر دو در نهایت روح و ریحان ایامی بگذرانید و سبب نشر تعالیم الهی شوید
- 4 Convey on behalf of Abdu'l-Baha to thy respected wife my Abha greetings, and say: Kindness, training and education extended to prisoners is exceedingly important. Therefore as thou hast exerted an effort in this, hast awakened some of them, and hast been the cause of the turning of their faces to the divine Kingdom, this praiseworthy deed is highly acceptable. Assuredly persevere.

4 و بقرینه محترمهات از قبل عبدالهآء تحیت ابداع ابهی ابلاغ دار و بگو که نوازش مسجونین و تربیتشان و تعلیمشان بسیار امر مهمی است لهذا چون در اینخصوص همت نمودی و بعضی از مسجونین را بیدار کردی و سبب توجهشان بملکوت الله شدی این امر مبرور بسیار مقبول البته در اینخصوص مداومت نما
- 5 Convey on my behalf to the two prisoners in San Quentin the utmost kindness, and tell them: "That prison in the sight of wise souls is a school of training and development. Ye must strive with heart and soul that ye may become renowned in character and knowledge."

5 بدو شخص محبوس در سان کانتان از قبل من مهربانی ابلاغ دار که حبس خانه از برای نفوس عاقله مدرسه تهذیب و تعلیم است باید بجان و دل بکوشید تا در تهذیب اخلاق و تحصیل علوم نفوس شهری شوی و علیک التحية و الثناء

SWAB#083x, LOG#0711x, SW_v10#17 p.318-319, BLO_PT#052

MMK1#083 p.113x

AB03459

To: Mrs Sara Welsh, in Weymouth, MA

Date: 1919-Jul-18

- 1 O thou maidservant of God! Every woman who becometh the maidservant of God outshineth in glory the empresses of the world, for she is related to God, and her sovereignty is everlasting, whereas a handful of dust will obliterate the name and fame of those empresses. In other words, as soon as they go down to the grave they are reduced to naught. The maidservants of God's Kingdom, on the other hand, enjoy eternal sovereignty unaffected by the passing of ages and generations.
- 2 Consider how many empresses have come and gone since the time of Christ. Each was the ruler of a country but now all trace and name of them is lost, while Mary Magdalene, who was only a peasant and a maidservant of God, still shineth from the horizon of everlasting glory. Strive thou, therefore, to remain the maidservant of God.
- 3 Thou hast praised the Convention. This Convention shall acquire great importance in future, for it is serving the divine Kingdom and the world of mankind. It promulgateth universal peace and layeth the basis of the oneness of mankind; it freeth the souls from religious, racial and worldly prejudices and gathereth them under the shade of the one-coloured pavilion of God. Praise thou God, therefore, that thou hast attended such a Convention and hast listened to the divine Teachings.

SWAB#093

MKT3.079, MMK1#093 p.119

AB03929*To: Helen Eggleston, in Portland, OR**Date: 1919-Jul-18*

- 1 O thou daughter of the Kingdom! Thy letter was received. 1 ای بنت ملکوت نامهات رسید
- 2 Thou hadst asked about fate, predestination and will. Fate and predestination consist in the necessary and indispensable relationships which exist in the realities of things. These relationships have been placed in the realities of existent beings through the power of creation and every incident is a consequence of the necessary relationship. For example, God hath created a relation between the sun and the terrestrial globe that the rays of the sun should shine and the soil should yield. These relationships constitute predestination, and the manifestation thereof in the plane of existence is fate. Will is that active force which controlleth these relationships and these incidents. 2 از قضا و قدر و اراده سؤال نموده بودی قضا و قدر عبارت از روابط ضروریه است که منبث از حقائق اشیاست و این روابط بقوه ایجاد در حقیقت کائنات ودیعه گذاشته شده است و هر وقوعات از مقتضیات آن روابط ضروریه است مثلاً رابطهئی خدا در میان آفتاب و کره ارض ایجاد فرموده است که شعاع و حرارت آفتاب بتابد و زمین برویاند این روابط قدر است و قضا ظهور آن در حیز وجود و اراده عبارت از قوه فاعله است که این روابط و این وقوعات در تحت تسلط اوست
- 3 Such is the epitome of the explanation of fate and predestination. I have no time for a detailed explanation. Ponder over this; the reality of fate, predestination and will shall be made manifest. 3 این مختصر بیان قضا و قدر است فرصت تفصیل ندارم دیگر تو در این تفکر نما حقیقت قضا و قدر و اراده مکشوف گردد
- 4 As to thy coming into the Holy Land, travel at present can be accomplished only with difficulty. Leave this matter, therefore, until such time as the journey be made easy. I supplicate at the Divine Threshold for aid and favour on behalf of thee, thy father and mother, and thy brother. Upon thee be the Glory of the All-Glorious. 4 و اما حضور به ارض مقدس حال سفر بصعوبت میسر گردد بگذار تا وقتی که سفر آسان شود من در حق تو و پدر و مادر و برادرت از درگاه الهی تمنی عون و عنایت مینمایم و علیک البهاء الأبی

SWAB#167, SW_v10#17 p.318, BSTW#429

MMK1#167 p.192, RAHA.318, SFI01.061

AB04657*To: Norma E Wilson, in Chicago**Date: 1919-Jul-18*

- 1 O thou daughter of the Kingdom! Thy letter was received. It was like the melody of the divine nightingale, whose song delighteth the hearts. This is because its contents indicated faith, assurance and firmness in the Covenant and the Testament. Today the dynamic power of the world of existence is the 1 ای بنت ملکوت نامهء تو رسید مانند آهنگ عندلیب الهی بود که شننازش سبب فرح قلوب است زیرا مضمون دلیل بر ایمان و ایقان و ثبوت بر عهد و پیمان بود الیوم قوه محرکهء عالم وجود

power of the Covenant which like unto an artery pulsate in the body of the contingent world and protecteth Baha'i unity.

قوهء پیانست که مانند شریان در جسم امکان نابض است و سبب محافظهء وحدت بهائی

- 2 The Baha'is are commanded to establish the oneness of mankind; if they cannot unite around one point how will they be able to bring about the unity of mankind?

2 بهائیان مأمور که تأسیس وحدت عالم انسانی نمایند اگر خود در نقطهء اجتماع نکنند چگونه سبب وحدت عالم انسانی شوند

- 3 The purpose of the Blessed Beauty in entering into this Covenant and Testament was to gather all existent beings around one point so that the thoughtless souls, who in every cycle and generation have been the cause of dissension, may not undermine the Cause. He hath, therefore, commanded that whatever emanate from the Centre of the Covenant is right and is under His protection and favour, while all else is error.

3 و مقصد جمال مبارک از این عهد و میثاق آن بود که جمیع بهائیان را در نقطهء جمع فرماید تا بعضی یخزدان که در هر دور و کوری سبب اختلاف شدند رخنه نمایند زیرا امر فرمود که آنچه از مرکز میثاق بیان گردد آن صحیح است و در حمایت صون و عنایت او و مادون آن هذیان است

- 4 Praise be to God, thou art firm in the Covenant and the Testament.

4 الحمد لله تو ثابت بر عهد و پیمانی و علیک البهاء
الأبهی ۱۸ تموز ۱۹۱۹
abdul Baha
abbas

SWAB#183, BSC.546 #987, SW_v10#14 p.272

MNMG#131 p.245, MMK1#183 p.203

AB04751

To: Watts, Ollie James et al., in Los Angeles

Date: 1919-Jul-18

O two servants of the Kingdom! Your letter arrived and was clear proof that, praise be to God, you have been freed from the darkness of vain imaginings and have reached the center of truth. You have been delivered from antiquated traditions that tell tales of ancient times, and you are investigating reality. There is no doubt that this is from the gaze of divine favor and evidence of heavenly bestowal. Observe how people are drowning in the sea of imitation, having no insight of their own. They cling to whatever they have heard, while for thousands of years they have been submerged in the ocean of vain imaginings without finding any result, and they are still asleep. Therefore, you must thank God that the eye of insight has been opened, and you have discovered reality and attained that which is the cause of heavenly glory and eternal life.

And upon you both be greetings and praise.

SW_v10#17 p.319

AB07504*To: Amy Williams, in Cleveland**Date: 1919-Jul-18*

O flame from the fire of the love of God! Your letter arrived and was evidence of the luminosity of your heart and the spirituality of your soul. Praise be to God that you attended the Convention and witnessed the signs of divine power, which gathered different souls under the tent of the oneness of the human world in such a place. This Convention will expand in the future and will surpass all conventions of the world, for it is a heavenly Convention, it is divine, its foundation is love and kindness and the promotion of the oneness of the human world and non-interference in political affairs. Divine confirmations will surely arrive and divine success will encompass all.

And upon you be greetings and praise.

SW_v10#12 p.236

AB00945*To: Martha L Root, in Cambridge Springs, PA**Date: 1919-Jul-20*

- ¹ O thou who art firm in the Covenant! Thy detailed letter and the brief ones have all been received and attentively perused. Praise be to God, they imparted glad tidings and joyful news. Thou art indeed serving diligently in the path of God, art making every effort to show forth love to everyone, art raising the Call to the divine Kingdom and bringing light to the hearts of men. Be thou well assured that the confirmations of the Kingdom shall encompass thee and thou shalt become the recipient of the bounties of the Lord of Hosts.

¹ ای ثابت بر پیمان نامهء مفصل شما با نامه‌های مختصر جمیع رسید و بنظر دقت در مضامین ملاحظه گردید الحمد لله که خبرهای خوشی داشت و بشارات خوشی فی الحقیقه در سیل الهی خدمت مینمائی و بکمال قوت بحجت میپردازی و ندا بملکوت الهی مینمائی و سبب نورانیت قلوب میشوی یقین بدان تأییدات ملکوت خواهد رسید و مظهر الطاف رب الجنود خواهی گشت

- ² As far as possible, rest thou not for a moment, travel to the North and South of the country and summon all men to the oneness of the world of humanity and to universal peace, saying: O people! Baha'u'llah laid the foundation of universal peace fifty years ago. He even addressed Epistles to the kings wherein He declared that war could destroy the foundation of

² تا توانی دمی آرام نگیری و در شمال و جنوب آن اقلیم بکوش و بوحدت عالم انسانی دعوت نما و بصلح عمومی فریاد زن که ای مردم حضرت بهاءالله پنجاه سال پیش مسئله صلح عمومی را تأسیس نمود حتی بملوک نوشت که جنگ هادم بنیان عالم انسانیت و صلح سبب حیات

the world of humanity, that peace was conducive to everlasting life and that dire peril awaited mankind. Also three years before the outbreak of the world war 'Abdu'l-Baha travelled to America and most of Europe, where he raised His voice before all gatherings, societies and churches, appealing: O ye assemblage of men! The continent of Europe hath virtually become an arsenal filled with explosives. There are vast stores of destructive material hidden underground, liable to burst forth at a single spark, causing the whole earth to quake. O ye men of understanding! Bestir yourselves that perchance this accumulation of volatile material may not explode. But the appeal went unheeded and consequently this murderous war broke out.

جاودانی و عالم انسانی را خطر عظیم در پیش و همچنین عبداله‌آء پیش از این حرب عمومی بسه سال به امریکا و اکثر اوروپا سفر نمود و در جمیع محافل و مجالس و کائس نعره زد که ای حاضران قطعه اوروپ جبه خانه و مواد ملتهبه شده در زیر آن اقلیم معادن ملتهبه مستور است و منوط بیک شراره است که آن معادن ملتهبه منفجر گردد و کره ارض متزلزل شود ای عقلا بکوشید بلکه انشاء الله این مواد ملتهبه منفجر نگردد و لکن ابد پذیرفته نشد این بود که این حرب خونریز برپا شد

- 3 The bulk of humanity now realiseth what a great calamity war is and how war turneth man into a ferocious animal, causing prosperous cities and villages to be reduced to ruins and the foundations of the human edifice to crumble. Now, since all men have been awakened and their ears are attentive, it is time for the promulgation of universal peace—a peace based on righteousness and justice—that mankind may not be exposed to further dangers in the future. Now is the dawn of universal peace, and the first streaks of its light are beginning to appear. We earnestly hope that its effulgent orb may shine forth and flood the East and the West with its radiance. The establishment of universal peace is not possible save through the power of the Word of God. Effort must be made for the Word of God to exert its influence so that universal peace may be established.

3 حال جمیع بشر دانستند که حرب چه آفتی است و بشر را حیوان خونخوار میکند و شهرها و قریه های معمور را مطمور مینماید و بنیان بشر را براندازد چون جمیع خلق بیدار شدند و گوش میدهند لهذا وقت ترویج صلح عمومیت صلحی که بر حق و عدل تأسیس شود تا در مستقبل بشر در خطر نماند حال صبح صلح عمومی و بدایت طلوعست امیدواریم که آفتابش بتابد و شرق و غرب را روشن نماید و تأسیس صلح عمومی جز بنفوذ کلمه الله ممکن نیست باید کوشید تا کلمه الله نفوذ یابد و صلح عمومی تأسیس شود

- 4 Strive thou as much as possible to raise the Call of the Kingdom of God, for it is this Call that bestoweth the spirit of life. Likewise endeavour to summon the people to the divine Covenant and Testament, inasmuch as the power of the Covenant, like unto an artery, pulsath in the body of the world.

4 باری تا توانی ندا بملکوت الله نما ندای بملکوت روح حیات بخشد و تا توانی ندا بعهد و میثاق کن زیرا قوه میثاق مانند شریان در جسم عالم نباض است

- 5 Thou hast mentioned the names of numerous souls in thy letter. Verily each one of them deserveth to receive a separate letter, particularly those who are wholly dedicated to the service of the Kingdom of God, who cherish no desire save the common weal and have no purpose but to show utmost love and kindness to every member of human society. Though their bodies are earthly, their souls belong to the realm of the spirit. That is, they have been quickened by the breath of celestial life. Their hearts are mirrors of the Sun of Truth whose light shineth therein with the utmost splendour. Convey thou to them on my behalf the expression of my ardent love and kindness and

5 نفوس بسیاری را در نامه خویش ذکر نموده بودی فی الحقیقه هر یک مستحق نامه مخصوصی هستند علی الخصوص بعضی که بکمال قوت خدمت بملکوت الله مینمایند و هیچ آرزوی جز خیر عموم بشر ندارند و هیچ مقصدی جز کمال یافت و محبت بعموم افراد عالم انسانی ندارند این نفوس اگر جسمشان ناسوتیست روحشان لاهوتی یعنی از نفعه حیات لاهوت زنده شده اند قلوبشان آئینه شمس حقیقت است و شمس حقیقت بتمام قوت بر آن قلوب تجلی فرموده شما هر یک از آن نفوس را از قبل من نهایت محبت و مهربانی ابلاغ دارید و بگوئید

tell them that day and night I entreat and supplicate the Kingdom of Glory with utmost humility and lowliness, begging for them heavenly confirmations.

- 6 Concerning the friends in Pittsburgh, thou hast written that some misunderstandings have arisen among them. No power can eliminate misunderstandings except that of the Covenant. The power of the Covenant is all-embracing and resolveth all difficulties, for the Pen of Glory hath explicitly declared that whatever misunderstanding may arise should be referred to the Centre of the Covenant. He will resolve every difficulty. Thus no power can dispel misunderstandings among the friends except the Covenant and the Testament of God.

- 7 Therefore it behoveth thee to urge and encourage all the friends to remain firm in the Covenant and Testament. Christ, referring to Peter, said: "Thou art a Rock and upon this Rock I shall build My Church." This statement is not recorded by the pen of Christ, nor doth it clearly call for turning to Peter, nor hath it been revealed by Christ in His Book. It is but a tradition handed down by the apostles. This tradition, however, caused everyone to obey, and eliminated misunderstandings among the apostles and the Christians. Now here is the Book of the Covenant, and not a tradition. It hath been inscribed by the Supreme Pen of Baha'u'llah and is not conveyed by word of mouth. Therein He hath explicitly enjoined that after His passing all must turn to the Centre of the Covenant, and that for anything not understood in the Book, He is the authorised Interpreter and whatsoever He uttereth is right. On Him alone hath this authority been conferred. The Book of the Covenant is the last Tablet revealed by the Supreme Pen before His ascension, and all previous Tablets are subordinate to the Book of the Covenant, which is the last emanation of His Will, whereas all other Tablets were revealed prior to this One, and He hath named it the "Book of the Covenant".

- 8 Therefore reflect ye carefully. Should the friends be firm in the Covenant, could misunderstandings arise among them? By God, that cannot be, except among those individuals who harbour evil intentions and malice, who cherish the idea of leadership and partisanship. Notwithstanding that these men have written treatises in their own handwriting in which they invoked evil upon the Covenant-breakers, denouncing them as the ones who subvert the institution of the Cause of Baha'u'llah and affirming that this Covenant is inscribed

من شب و روز بملکوت عزّت بکمال خضوع و خشوع تضرّع و زاری مینمایم و آن نفوس را تأییدات آسمانی میطلبم

- 6 در خصوص احبای پیّتسبرگ مرقوم نموده بودی که سوء تفاهمی در میان احباب واقع شده سوء تفاهم ممکن نیست هیچ قوه‌ئی زائل شود مگر بقوه میثاق قوه میثاق کلهه جامعه است و حلال مشکلات زیرا بنص صریح باثر قلم اعلی میفرماید هر سوء تفاهمی که حاصل شود مراجعت بمرکز عهد کنید او حلال مشکلات است لهذا هیچ قوه‌ئی سوء تفاهم را میان احبای زائل نینماید مگر عهد و میثاق الهی

- 7 لهذا جمیع احبای را تشویق و تحریص بر ثبوت بر عهد و میثاق نما حضرت مسیح در حق پطرس فرموده است تو سنگی و بر این سنگ بنیان کنیسه خود را بنهم این باثر خامه حضرت مسیح نیست و صریح بر توجه نیست و در کتاب حضرت مسیح نازل نشده است مجرد یک روایت حواریونست این روایت سبب شد که کل اطاعت کردند و سوء تفاهم در میان حواریین و مسیحیان نماند حال این کتاب عهد است نه روایت و باثر قلم اعلی است نه حکایت و صریح میفرماید که بعد از من توجه بمرکز عهد کنید و آنچه سوء تفاهم در کتاب واقع میشود او مبین است و آنچه او بگوید صحیح است و حصر فرمودند و این لوح اخیر است که از اثر قلم اعلی پیدش از صعود ظاهر شده است جمیع الواح سابقه در ظل کتاب عهد است چون کتاب عهد مؤخر است و جمیع الواح سابقه مقدم و اسمش را کتاب عهد مرقوم نموده است

- 8 دیگر ملاحظه کنید اگر احبای بر عهد و میثاق ثابت بمانند آیا ممکن است میانه ایشان سوء تفاهم حاصل شود لا والله مگر نفوسی که غرض و مرض خصوصی داشته باشند و در فکر ریاست بیفتند که یک حزبی تشکیل کنند آن نفوس با وجود آنکه با قلم خود رسائل نوشته‌اند و ناقضین عهد را لعنت کرده‌اند که ناقضین هادم بنیان حضرت بهاءالله هستند و حضرت بهاءالله این

by the Pen of the Most High and that whoever deviateth in the least from the Centre of the Covenant would be of the malicious and would deserve the wrath of God, yet these men have now themselves become the exponents of violation, inasmuch as they are motivated by malice. Their main object was to secure leadership and acquire wealth, but when they realised that by remaining firm in the Covenant their selfish desires would not be gratified, they deviated therefrom. These men were either first truthful and then became untrue or first were untrue and then became truthful. In either case their lie is manifest. Despite all this, certain people who are not aware of the facts will be sorely shaken by reason of the doubts instilled in their hearts. Therefore it behoveth thee to awaken everyone. Send a copy of this letter to Mr. Remy, Mrs. Cooper and Mrs. Goodall. Upon thee be the glory of the All-Glorious!

BRL_ATE#168, BRL_COV#43x, BRL_PEACE#25x, BSW#19.04x,
COC#0254x, COC#1586x, BSC.547 #988, SW_v10#12 p.234-236,
BSTW#177, BSTW#268

عهد را بقلم اعلی مرقوم نموده است هر کس
ذره‌ئی از مرکز میثاق انحراف کند از اهل نفاق
است و سزاوار غضب الهی حال همان نفوس
از ارکان نقصند این از روی غرض است زیرا
آن نفوس خواستند که ریاستی حاصل نمایند و
ثروتی بدست آرند چون ملاحظه نمودند که در
ثبوت بر میثاق هوای نفس آنها میسر نشود لهذا
منحرف از میثاق شدند این نفوس یا اول صادق
بودند حال کاذب و یا اول کاذب بودند حال
صادق در هر صورت کذب آنها ثابت با وجود
این بعضی نفوس که خبر ندارند از القای شبهات
آنها متزلزل گردند شما همه را بیدار کنید و سواد
این نامه را از برای مستر ریمی و مسس کوپر و
مسس گودال بفرستید و علیک البهاء الأبهی

BRL_DAK#0589, COMP_COVP#43x,
COMP_PEACEP#25x, MMK4#151
p.162x

AB01382

To: John Wolcott, in Spokane

Date: 1919-Jul-20

- 1 O faithful servant of God! Thy letter was noted. Thou hadst written that we strive to make the friends in Spokane self-sacrificing. We hope that each and every one of the friends may become self-sacrificing and make others self-sacrificing as well. Until one becomes self-sacrificing in the path of God, no fruit will be gathered from life. Such a life would be like that of a mineral, like a fruitless tree. A tree must bear fruit. I hope that all the friends of God may become fruitful trees and brilliant lamps, not extinguished ones.
- 2 As for the questions thou hadst asked, I have not time for a detailed response, for letters pour down like rain from East and West, and if I write even a word in reply to one, it is evidence of the utmost love, for I have no time. Now I pen a brief answer to thy questions. If we meet in future, I shall give a detailed response.
- 3 Existence is of two kinds: One is the existence of the True One (God) which is sanctified above the comprehension of creation.

... 1

... 2

He is the Unknowable Invisible. He is not preceded by any cause, but rather is the Creator of the Cause of causes. He is Ancient without beginning and absolutely Self-Sufficient. The second existence is that of creation. It is a general existence which is a mental concept that human reason can comprehend. This existence is originated, dependent, preceded by cause, and contingent. Therefore, the contingent cannot become ancient, and the ancient cannot become contingent. Creation cannot become Creator, and the Creator cannot become creation. The transformation of essence is impossible in the realm of existence.

3 وجود بر دو قسم است یکی وجود حقّ که مقدّس از ادراک خلق است او غیب منیع لایدرک است او مسبوق بعلت نیست بلکه موجد علّة العلل است او قدیم لااوّل است غنی مطلق است و وجود ثانی وجود خلق است وجود عامّ است که مفهوم ذهنی است عقل انسان ادراک مینماید این وجود حادث است محتاج است و مسبوق بعلت است و حادث است لهذا حادث قدیم نگردد و قدیم حادث نشود خلق خالق نگردد و خالق خلق نشود قلب ماهیت محال است

- 4 In the realm of existence - that is, existence which is a mental concept and is contingent - there are degrees. The first degree is mineral, then comes the vegetable degree. In the vegetable degree, the mineral degree exists but with distinction, having vegetable perfection. In the animal degree, the mineral and vegetable perfections exist along with another perfection which is animal perfection, having hearing and sight. In the human degree, the mineral perfection exists, the vegetable perfection exists, the animal perfection exists, and beyond these, mental perfection exists which discovers the realities of things and comprehends universals.

4 در عالم وجود یعنی وجودیکه مفهوم ذهنی است و حادث است مراتب است مرتبه اولی جماد است بعد مرتبه نبات است در مرتبه نبات مرتبه جماد موجود ولی امتیاز دارد کمال نباتی دارد و در مرتبه حیوان کمال جمادی و کمال نباتی موجود و کمال دیگر که کمال حیوانیست دارد سمع و بصر دارد و در مرتبه انسان کمال جمادی موجود و کمال نباتی موجود و کمال حیوانی موجود و از اینها گذشته کمال عقلی موجود که کاشف حقایق اشیاست و مدرک کلیات

- 5 Thus, among created beings, man is the most perfect of creatures. By man is meant the perfect individual, and that perfect individual is like a mirror wherein divine perfections appear and are visible. However, the Sun does not descend from its height of sanctity and enter into the mirror, but when the mirror is pure and faces the Sun of Reality, the perfections of the Sun of Reality - which are its rays and heat - become manifest and visible in that mirror. These souls are the Holy Manifestations of God.

5 پس انسان در حیز کائنات اکمل موجود است و مقصد از انسان فرد کامل است و آن فرد کامل مانند آئینه است و کالات الهی در آن آئینه ظاهر و مشهود اما شمس از علو تقدیس تنزل ننماید و داخل آئینه نگردد ولی چون آئینه صافیست و مقابل شمس حقیقت کالات شمس حقیقت که عبارت از شعاع و حرارت است در آن آئینه ظاهر و آشکار گردد و این نفوس مظاهر مقدسه الهیه هستند

SWAB#030x, LOG#1697x, SW_v11#10 p.159

MNMK#160 p.295x, MMK1#030
p.058x, MMK3#017 p.009x, RAHA.230x,
YMM.450x

AB02518

To: Albert R Windust, in Chicago

Date: 1919-Jul-20

O servant of Baha'u'llah! Your letters dated October 1st and November 23rd, 1918 were received. Their contents brought joy regarding the victory of the just government and the safety of 'Abdu'l-Baha, and conveyed good news of the health and wellbeing of you, your esteemed wife and three esteemed daughters. You had written that throughout the period of communications being cut off, you were engaged in service, publishing and distributing books, and that the Star of the West was also being published and regularly distributed. Indeed you endured much hardship and showed no shortcoming or laxity. Truly the respected maidservant of God Mrs. Mary Lesch administered with perfect faithfulness, trustworthiness, goodwill and effort.

As for the book that Mr. MacNutt is compiling, name it "The Promulgation of Universal Peace". However, Mr. MacNutt himself should write the introduction to that book, turning his heart to the Abha Kingdom, so that a trace of him may remain. Send a copy of that book to the Holy Land.

Now the Star of the West should be written in both English and Persian. Miss Gertrude Buikema truly serves the Star of the West. We hope that with Dr. Zia, upon him be the Glory of God, you will both succeed in outstanding services. Your efforts are noted and witnessed by 'Abdu'l-Baha. I ask God that you may be assisted and confirmed in all matters. Regarding the editorship of the Star of the West, whatever you all deem appropriate is acceptable to 'Abdu'l-Baha. And upon you be the Most Glorious Glory.

SW_v10#13 p.249, SW_v11#11 p.198

AB04032*To: Elizabeth G Van Patten, in Chicago**Date: 1919-Jul-20*

- 1 O thou seeker of the Kingdom! Thy letter was received. Thou hast written of the severe calamity that hath befallen thee – the death of thy respected husband. That honourable man hath been so subjected to the stress and strain of this world that his greatest wish was for deliverance from it.
- 2 Such is this mortal abode: a storehouse of afflictions and suffering. It is ignorance that binds man to it, for no comfort can be secured by any soul in this world, from monarch down to the most humble commoner. If once this life should offer a man a sweet cup, a hundred bitter ones will follow; such is the condition of this world. The wise man, therefore, doth not attach himself to this mortal life and doth not depend upon it; at some moments, even, he eagerly wisheth for death that he may thereby be freed from these sorrows and afflictions. Thus it is seen that some, under extreme pressure of anguish, have committed suicide.
- 3 As to thy husband, rest assured. He will be immersed in the ocean of pardon and forgiveness and will become the recipient of bounty and favour. Strive thine utmost to give his child a Baha'i training so that when he attaineth maturity he may be merciful, illumined and heavenly.
- 1 ای طالب ملکوت نامهات رسید از مصیبت کبری وفات قرین محترمت مرقوم نموده بودی آنوجود محترم از حوادث و حالات دنیا آنقدر دلتنگ شد که نهایت آرزوی نجات از دنیا داشت
- 2 اینجا کدان فانی چنین است مخزن آلام و محن است غفلت است که انسانرا نگه میدارد و آلا هیچ نفسی در اینعالم راحت نیست از ملوک گرفته تا بمملوک برسد اگر یک جام شیرین دهد در عقب صد جام تلخ دارد اینست شأن این دنیا لهذا انسان عاقل بحیات دنیویّه تعلّقی ندارد و اعتمادی ننماید بلکه در بعضی اوقات بینهایت آرزوی وفات کند تا از این اکدار و احزان نجات یابد چنانچه بعضی از شدت اکدار انتحار نمایند
- 3 شما از جهت او مطمئن باشید که غریق دریای عفو و غفران گردد و مظهر لطف و احسان شود تا توانید بکوشید طفل او را تربیت الهی نمائید تا آن طفل چون ببلوغ رسد رحمانی باشد نورانی باشد آسمانی باشد و علیک التّحیّة و الثّناء

SWAB#170, BWF.378-379x, LOG#2044x

MMK1#170 p.195

AB04741*To: Elizabeth Stevens, in New York**Date: 1919-Jul-20*

O heavenly daughter! Two letters were received from you, one from New York and another from Bermuda. Indeed your letter was expressive and its purpose was fully understood. You made a very good journey and went to Bermuda. I will supplicate and implore in the divine Kingdom and seek heavenly confirmations for you. Rest assured that you will be confirmed.

With all the power of your heart engage in spreading the divine teachings in those islands and be certain that doors will open.

After this war all people are thirsty for universal peace, and the divine teachings are the founder of universal peace and promoter of the oneness of the world of humanity. Thank God that He made you one of the chosen ones and created you for the promotion of heavenly teachings, and be certain that you will be confirmed. Convey my utmost love and kindness to the maidservant of God Maud Kuedrau and the maidservant of God Agnes Alexander. And upon you be the Most Glorious Glory.

SW_v11#10 p.168

AB04671

To: James Thomas Simpson, in Washington, DC

Date: 1919-Jul-20

O servant of God! Your letter and poems arrived. From their contents it was understood that, praise be to God, you are aflame with the kindled fire of the love of God and have received a share and portion from the bounty of the Spirit. Your intention is to render a notable service to the Kingdom of God and become a cause of promoting the unity of the human world. If it is possible and easy, go to North Africa and kindle the fire of the love of God and give people the glad tidings of the appearance of Baha'u'llah and guide them to human unity, so that religious prejudices, sectarian prejudices, racial prejudices and territorial prejudices may disappear and they may attain to reality. It is certain that if you go, divine confirmations will reach you. I pray for you all so that the light of guidance may shine in hearts, divine favors may encompass all, and heavenly bounty may become manifest. In this world, whatever work you do will ultimately be fruitless except service to the Kingdom of God and service to the entire human world.

And upon you be greetings and praise.

SW_v11#10 p.166-167

AB05128*To: Edward D Struven, in Beverly, MA**Date: 1919-Jul-20*

O steadfast one in the Covenant! Your letter arrived. You had mentioned the maidservant of God, the attracted one Lua. Lua was heavenly, divine, merciful, attracted to the divine fragrances. That blessed leaf became the cause of guidance for many, for she had an attracted heart and an eloquent tongue and was occupied with teaching day and night. Now she calls you from the Abha Kingdom: "O my children! If you knew what bounty I have attained, you would surely abandon the earthly body and soar to this divine realm." In any case, Lua attained an eternal mention and gained an everlasting bounty.

Regarding the economic questions between the capitalists and laborers that you wrote about - what harm is there in discussing it in Green Acre? When I was in America, I gave several talks on this issue. Find those talks and discuss according to them.

And upon you be the Most Glorious Glory.

SW_v11#10 p.164

AB05132*To: Rachael Small, in Boston**Date: 1919-Jul-20*

Thy letter was received. Praise be to God it imparted the good news of thy health and safety and indicated that thou art ready to enter an agricultural school. This is highly suitable. Strive as much as possible to become proficient in the science of agriculture, for in accordance with the divine teachings the acquisition of sciences and the perfection of arts are considered acts of worship. If a man engageth with all his power in the acquisition of a science or in the perfection of an art, it is as if he hath been worshipping God in churches and temples. Thus as thou enterest a school of agriculture and strivest in the acquisition of that science thou art day and night engaged in acts of worship—acts that are accepted at the threshold of the Almighty. What bounty greater than this that science

ای ثابت بر پیمان نامه تو رسید حمد خدا را که مرده و صحت و عافیت تو داد و خبر این داشت که حاضر دخول در مدرسه زراعی هستی بسیار موافق تا میتوانی بکوش که در فن زراعت نهایت مهارت را حاصل نمائی زیرا بموجب تعالیم الهی تحصیل فنون و اتقان صناعت عبارت از عبادتست شخصی اگر بتمام همت بتحصیل علمی پردازد و یا باتقان صنعتی کوشد مانند آنست که در کائنات و معابد عبادت الهی مینماید پس تو چون در مدرسه زراعی داخل شوی و بکمال همت تحصیل فنون نمائی فی الحقیقه شب و روز بعبادت مشغولی و این عبادت

should be considered as an act of worship and art as service to the Kingdom of God.

مقبول درگاه کبریا چه موهبتی اعظم از این که
علم عبارت از عبادت باشد و صنعت عبارت از
خدمت بملکوت الله باشد

SWAB#126, BSW#16.14x, BWF.377-378x, LOG#1857x

MMK1#126 p.141

AB05188

To: Latimer, James W et al., in Portland, OR

Date: 1919-Jul-20

O ye two souls, faithful and assured! Praise be to God that your son George Latimer is enkindled with the fire of the love of God and is engaged in service with utmost effort. May this youth be assisted and plant for you a tree that will yield fresh fruit forever. The gathering that you arranged in the home of Mr. and Mrs. Nash on the day of the Naw-Ruz feast was an illumined gathering and a source of divine inspirations. Such gatherings have momentous results which will become clear and evident in the future. It is of great importance. In autumn days seeds are scattered - their importance is not known. But when springtime comes and they sprout, their importance becomes clear and evident. Now the oneness of humanity is a seed that you are sowing - it seems of no importance. But when the spring of universal peace comes, then it will sprout and its importance will become manifest and apparent.

And upon you both be the Most Glorious Glory.

SW_v11#10 p.159+163

AB05079

To: Ferdinand Peterson, in Racine, WI

Date: 1919-Jul-20

O servant of the Divine Threshold! Your letter arrived. You had written that you came to the Convention this year and were present in that illumined gathering, and heard those divine addresses. You found new spirit and increased in faith,

certitude and firmness in the Covenant. Know the value of this divine gift and thank God that you are living in the Century of the Covenant and are attracted to the Sun of Truth, the Abha Beauty - may my spirit be sacrificed for His loved ones.

Regarding the piece of land you had written about selling and using the proceeds for the Cause of God - do not hurry now. Let the piece of land remain. I will offer supplications and entreaties at the Divine Threshold on behalf of the friends in Racine and seek a new spirit, that they may arise with enthusiasm and ecstasy, begin to be attracted and delighted, become the cause of promoting the divine teachings, strive for the unity of the human world, and render service to universal peace.

And upon you be the Most Glorious Glory.

SW_v11#16 p.276

AB05656

To: Sophie Loeding, in Chicago

Date: 1919-Jul-20

O daughter of the Kingdom!

Praise be to God that you attended the Mashriqu'l-Adhkar Convention in New York and witnessed that celebration and enthusiasm, and became intimate and harmonious with the friends, and were filled with joy and delight, and returned to Chicago with a new spirit. Be intimate and harmonious with the class of friends and convey my respectful greetings and say: O class of youth, praise be to God you are physically capable and spiritually gladdened by the glad-tidings of God. You must be full of zeal and enthusiasm, and from your class may the lights of the unity of the human world and universal peace shine forth to all directions, and may you become the cause of the promotion of the heavenly teachings and call souls to divine characteristics so that they may receive a Baha'i education and be confirmed with divine confirmations.

And upon you be greetings and praise.

SW_v11#10 p.163

AB06618

To: Ella C Quant, in New York

Date: 1919-Jul-20

O daughter of the Kingdom! Your letter was received and it indicated that you attended the Convention and witnessed the radiant lights of the divine teachings in that gathering, and saw souls brought to life with the spirit of eternal life. Since you possessed the eye of insight, you were thus able to discover the truth. Every soul who is firm in the Covenant today has seeing eyes and hearing ears, and day by day progresses in the divine world until they become a heavenly angel. Convey my heartfelt affection to the two respected individuals Margaret LaGrange and Grace Wesberg. I ask God that they may become the recipients of His favor and the manifestations of His endless bounties. And upon you be the Most Glorious Glory.

SW_v10#14 p.250-251

AB07399

To: Scheffler, Carl et al., in Chicago

Date: 1919-Jul-20

O ye two firm ones in the Covenant! Blessed are ye that, like unto a goodly tree, ye have taken root in the soil of the Covenant and are standing with the utmost firmness and steadfastness. Should a thousand winds blow, they will have no effect upon you. Such must be firmness and steadfastness, else if through one foul breeze of violation health is transformed into sickness, what benefit is there in such existence? Its death and life are the same. In any case, I pray on your behalf and implore assistance and bounty from the Divine Kingdom. Rest ye assured that ye are souls who are confirmed. Convey greetings to all the friends. And upon you be greetings and praise.

SW_v10#14 p.268

AB00224

To: Mary A Lesch, in Chicago

Date: 1919-Jul-22

- 1 O thou maidservant of God! Thy letter was received, and its contents testified to thy firmness in the Covenant. Therefore, it is my hope that thou mayest be assisted under all conditions. In this day the most important of all things is to be firm and steadfast in the Covenant and the Testament, for Baha'i unity can in no wise be preserved except through the Covenant. If it could be preserved by any other means, the Blessed Beauty would undoubtedly have decreed it.
- 2 In the Kitab-i-Aqdas, unto which everyone must turn, and in the Kitab-i-Ahd, which is the last Tablet revealed by the Blessed Beauty and recorded by the Supreme Pen, He addresseth everyone in clear and explicit terms, bidding first the Aghsan, then the Afnan and His kindred, and finally all other believers, to turn unto the Centre of the Covenant. There is a verse revealed in the Kitab-i-Aqdas exhorting all to turn, after His Ascension, to "Him Who hath branched from this Ancient Root". In the Kitab-i-Ahd, He testifieth in unmistakable terms that the object of this verse is none other than the Centre of the Covenant. And in a specific Tablet, the authenticity of which is admitted by everyone, He, in unequivocal language, identifyeth the Centre of Sedition by name, declaring that should he pass out from under the shadow of the Cause in the slightest degree, he would be cut off from the Holy Tree. How could anything be more explicit than this?
- 3 Now one must either say that the Blessed Beauty erred and led the people astray, for He directed them to obey someone who ought not to have been obeyed, or else say that the least deviation from the Covenant and the Testament entaileth deprivation from the bounties of Him Who is the Luminary of the world. Of these two alternatives, one must be true; there is no third.
- 4 In sum, Baha'i unity cannot be preserved save through the Covenant of God. In this day, the dynamic power in the body of the world is the Covenant; if the Covenant be neglected, what other power can move it? The statement reportedly uttered by Christ to Peter, "Thou art Peter, and upon this rock I will build my church", preserved Christian unity for a thousand years. After the lapse of ten centuries, because of political reasons, dissension arose. Now, if these words of Christ preserved the unity of Christendom for a thousand years, it is clear what

ای کنیز الهی نامه شما رسید مضامین دلالت بر ثبوت بر میثاق داشت لهذا امید چنان است که در جمیع موارد موفق گردی زیرا الیوم اهم امور ثبوت و رسوخ بر عهد و میثاق است زیرا وحدت بهائی بهیچ چیز محافظه نگردد مگر بمیثاق اگر چنانچه وحدت بهائی بچیز دیگر محافظه میشد البته جمال مبارک بآن امر میفرمود

2 در کتاب اقدس که مرجع کلّ است و کتاب عهد که لوح اخیر جمال مبارک است و اثر قلم اعلی است جمیع را خطاب واضح صریح میفرماید اول اغصان بعد افنانرا بعد منتسبین را بعد سائر احبا را که بمرکز عهد توجه داشته باشند آیاتی در کتاب اقدس نازلشده است که بعد از صعود توجه بفرع منشعب از اصل قدیم کنید در کتاب عهد صریح میفرماید که مقصود مرکز عهد است و بصریح عبارت در لوح مخصوص که پیش کلّ مسلم است میفرماید مرکز نقض فلان شخص اسم صریحش را میفرماید اگر ادنی انحرافی از ظلّ امر بجوید از غضنیت ساقط است دیگر چه صراحتی اعظم از این میشود

3 حال یا باید گفت جمال مبارک مخطی بود و سبب ضلالت ناس بود زیرا کلّ را دلالت بر اطاعت نفسی فرمود که جائز نه یا آنکه باید گفت ادنی انحراف از عهد و میثاق سبب محرومیت از الطاف نیر آفاق است از این دو شق یک شق صحیح است ثالث ندارد

4 باری وحدت بهائیرا جز بمیثاق الهی محافظه ممکن نه امروز قوه محرکه در جسم آفاق میثاق است اگر میثاق مهمل شود بچه قوتی حرکت نماید عبارتی که روایه حضرت مسیح در حق پطرس فرمود انت الصخره و علی هذه الصخره ابني کنیستی این کلمه هزار سال وحدت مسیحی را محافظه کرد بعد از هزار سال باسباب سیاسی اختلاف حاصل شد حال اینکلمه از مسیح هزار

the effect will be of the Kitab-i-'Ahd, which was revealed by the Supreme Pen! But certain restive souls—who were at first firm in the Covenant and even wrote epistles, which are still extant, attesting to their firmness and their separation from the violators, and referring to the latter as outcasts from the Threshold of the Almighty—have now, because of personal interests, deviated from the Covenant and followed the people of malice. So it was with Judas Iscariot, who took part in shedding the blood of Christ for the sake of a few pieces of silver. Take heed, then, O ye who are endued with understanding!

5 If thou art firm and steadfast in the Covenant, let thy ties with the Convention be strong and unassailable. Turn away from, and stay clear of, any soul from whom thou dost detect the odour of deviation, that thou mayest be shielded and protected within the shelter of the Covenant, and mayest burn bright as a candle with the light of constancy.

6 I treat all people with kindness and oppose no one. I pray for all, that the glance of the eye of divine favour may be cast upon them. Verily it is the Blessed Beauty Who hath entered into this Covenant and Testament with all, not I. Let them answer to Him, for I raise no objections. My duty is to be kind to every soul; retribution is His and not mine. I show kindness unto all, and the purpose of every word that I write is to set forth the truth and to safeguard the Faith of God, so that Baha'i unity may be preserved. Should some people attempt to undermine Baha'i unity, the decision is theirs. Yet, what would they answer should the Blessed Beauty address them in the Abha Realm in words such as these: "O Friends! Have I, through My Supreme Pen, and in explicit verses of the Kitab-i-Aqdas, commanded you to show forth obedience or opposition? Have I not enjoined upon the Centre of Sedition himself to submit and to obey? How is it that ye have rejected My explicitly appointed Centre? I have commanded you to turn towards Him; wherefore have ye turned away and undermined Baha'i unity?"

7 The friends must carefully examine all matters, and do as they deem fit. I have no obligation in this regard. Whatever voice is raised in America, there are always some ambitious and foolish souls who will gather around it for a while. Even in Green Acre, it was witnessed that a person from Malta invited people to starve themselves and received payment in return. Despite this, a number of people gathered around him. They were famished

سال وحدت مسیحی را محافظه کرد دیگر معلوم است کتاب عهد که اثر قلم اعلی است چه خواهد نمود ولی نوهوسانی چند که اول ثابت بر میثاق بودند و در خصوص ثبوت و براءت از ناقضین رسائلی نوشتند ناقضین را مردود درگاه کبریا شمردند و آن رسائل موجود است حال بجهت غرض نفسانی از میثاق منحرف شدند و متابعت اهل نفاق نمودند نظیر یهوای اخیریوطی این بطمع چند درهم در خون مسیح داخل شد فاعتبروا یا اولی الألباب

5 و اگر چنانچه تو ثابت و راسخ بر عهدهی با کنونشن روابط محکم متین داشته باش و از هر نفسی که رائحه انحراف استشمام نمودی بیزار شو و نگاره کن تا در صون حمایت میثاق محفوظ و مصون مانی و مانند شمع بنور استقامت برافروزی

6 من بجمیع خلق مهربانم و هیچ نفسی اعتراض ننمایم در حقّ کلّ دعا نمایم تا نظر عنایت الهی شامل کلّ گردد این عهد و میثاق را جمال مبارک گرفته‌اند من نگرفته‌ام جواب او را بدهند من اعتراضی ندارم بر من است که بکلّ نفوس مهربان باشم انتقام راجع بجمال مبارک است بمن نیست من بکل مهربانم و اگر کلمه‌ئی مرقوم شود مقصد بیان حقیقت است و محافظه دین الله تا وحدت بهائی محفوظ ماند اگر نفوسی بخواهند وحدت بهائیرا بهم بزنند خود میدانند اگر جمال مبارک در ملکوت ابهی بفرماید ای احبّا من باثر قلم اعلی و صریح کتاب اقدس آیا شما را باطاعت امر کردم یا بخالفت آیا نفس مرکز نقض را امر ننمودم که اطاعت کند و توجّه کند چه طور شما مرکز منصوص صریح مرا مخذول کردید من امر کردم توجّه باو نمائید چگونه رو گردانیدید و وحدت بهائیرا بهم زدید چه جواب خواهند گفت

7 احبّا در امور دقت باید نمایند دیگر هر قسم مناسب بدانند مجری دارند من تکلیفی ندارم در امریکا هر صدائی بلند شود لابد چند روزی چند نفسی پرهوس بیهوش حول او جمع شوند حتّی در گرین عکا ملاحظه شد که شخصی از اهل مالطه نفوس را بشدت گرسنگی دعوت مینمود و اجرت میگرفت باوجود این چند نفر

with hunger and lifeless as corpses, yet they rewarded him with money nevertheless!

- 8 Regarding thy dear brother who hath ascended from this mortal world to the eternal realm, grieve not and be not saddened. That drop hath hastened to the limitless Ocean; that homeless bird hath winged its flight unto the sheltering nest of the Concourse on high. Thou shalt find him in the assemblage of splendours in the Kingdom of mysteries.
- 9 As to thy dream in which thy brother appeared to thee finely dressed: Know that one's attire is one's adorning, which is the bestowal of the All-Merciful. As to the parcel he had in his hand, this signifieth his benevolent deeds. The purpose of his intent gaze was to make thee understand his message, which is: "Behold the bounty with which I have been favoured! Praise be to God, for I am safe and well; I am attired in the garment of piety and carry the parcel of my deeds in my hand. I am alive, not dead—take heed! I am immortal, not ephemeral—take heed!" The Glory of Glories rest upon thee.

BRL_ATE#068x, BRL_CUHJ#86x, BSW#19.06x, LOTW#58, SW_v10#14
p.268-270, BSTW#013, BSTW#269

حول او جمع شده بودند و از گرسنگی مثل مرده بودند و بآن شخص اجرت میدادند

8 اما برادر عزیزت که از این عالم فانی به عالم باقی شتافت محزون مباش دلتون مگرد آن قطره بدریای بی پایان شتافت و اثرغ آواره بلانه و آشیانهء ملأ اعلی پرواز نمود او را در محفل تجلی در ملکوت اسرار خواهی یافت

9 و اما خوابی که دیده بودی که برادر با لباس منظم حاضر شد لباس زینت انسانست و آن موهبت رحمن و بستهئی در دست داشت آن بسته اعمال خیریهء او بود و دقت ملاحظهء او مقصود تفهیم تو بود که بین من بچه موهبتی موفق شدم الحمد لله صحیح و سالم لباس تقوی در بر دارم و بستهء اعمال در دست من و زنده ام مرده نیستم دقت کن من باقیم فانی نیستم دقت کن و علیک البهاء الأبدی

NURA#58, BRL_CUHJP#86x, MMK4#148 p.156

AB00238

To: Ahmad Sohrab, in Washington, DC

Date: 1919-Jul-22

...Mr. Mountfort Mills, Mrs. Alice Breed, Miss Nellie Lloyd, Mr. Roy Wilhelm, Mr. and Mrs. Harris, and Mrs. Krug - these souls strove in every way to bring joy, contentment, hospitality and spirituality to the delegates and friends. From the Lord of Hosts I beseech special assistance and favor for them, that like mirrors they may receive their portion and share of the effulgences of the Sun of Truth.

Mrs. Rohanna Bogislav and her daughter Elfrida Martin raised such melodious songs and music that the ears of the denizens of the Kingdom were delighted. The friends of New York were all successful in rendering outstanding services at this Convention and provided the means of dignity and grandeur for the Convention in every way, such that they became the recipients of praise from the Supreme Concourse and were successful in promoting the Word of God.

Convey my utmost consideration and kindness to Miss Boylan. I am always occupied with her remembrance and await good tidings from her. I shall never forget her...

You wrote about your Washington journey that you met my dear daughter Mrs. Parsons. Indeed, that esteemed lady exerts the utmost effort and zeal in exalting the Word of God. She loves all humanity and wishes good for the human world. She is passionate about universal peace and enchanted with the unity of humankind. She is kind to all peoples of the world and serves the Kingdom. I pray for her.

You wrote that twice weekly in Washington gatherings of love are held where the friends associate with one another in utmost spirituality. You also wrote that you were a guest with the Secretary of the Interior at Mrs. Parsons' home, where you had fellowship and discussed various matters, and that he invited you to frequent the Interior Department. Observe how the light of the Blessed Beauty's favor makes His loved ones so honored and exalted, raising them to such degrees as could not have been imagined. Therefore, in gratitude for these bounties, you must show steadfastness and firmness as is fitting and proper, and engage in service.

You wrote about your travels to various regions. Praise be to God, you were successful and confirmed everywhere, associating with the friends in utmost enthusiasm and receiving love and kindness from all. We bear the hardships, but you experience the comfort and joy. You are respected and honored in all cities, and praise be to God, engaged in service.

Convey utmost kindness to Miss Lippincott. I hope that she will be confirmed by divine assistance.

The other letters dated July 10th, 17th and 30th, written to Shoghi Rabanni were also received. Praise be to God that thou art confirmed and assisted and art the means of holding meetings and bringing together the friends of God so that it may become proven that whosoever is firm in the Covenant and Testament is rendered victorious through the Hosts of the Supreme Concourse and assisted by the Powers of the Kingdom of Abha.

Upon thee be Baha el Abha!

BSTW#086x

AB00796

To: Alfred E Lunt, in Boston

Date: 1919-Jul-22

O steadfast one in the Covenant! Be confident in the grace of the All-Merciful and hope for favors from the Abha Kingdom, for you expend the utmost effort in service to the Truth and this is a magnet attracting confirmation and success.

Regarding economic questions, you gave very appropriate talks. The essence of the Baha'i economic principles is that excessive wealth should not be accumulated beyond necessity, like the famous Morgan who had 300 million in wealth yet day and night had no peace or comfort from divine bounties and consumed nothing more than a simple soup. This wealth was a calamity for him, not a source of comfort. He invited me to his library and home to view the library and have dinner at his house. I went to the library to view the Eastern books but did not go to his house or accept his dinner invitation. The point is that he very much wished to meet with me at the library, but at that time important financial matters arose that prevented him from being present, and he was thus deprived of this bounty. Now if he had not possessed such excessive wealth, perhaps he would have found the opportunity and the meeting would have taken place.

As for the events that were foretold, praise be to God they all came to pass, and whatever was in the decisive texts of Baha'u'llah and likewise in 'Abdu'l-Baha's talks in America and Europe, all occurred word for word. These texts of Baha'u'llah were revealed from the Supreme Pen fifty years ago and have now manifestly come to pass.

Now you have a lofty ambition and wish to engage in every service. My hope is that through heavenly power, divine might and the confirmations of the Holy Spirit you will succeed in outstanding services - that is, whatever service you deem appropriate and are certain of achieving.

You had asked whether if someone has land that they cannot develop and its income is less than expenses, is it permissible to sell or mortgage part of this land. It is certainly permissible.

Regarding the partnership of workers with capitalists that you wrote about: Workers must certainly receive daily wages, but in addition they should have a share with the capitalists so they will work with the utmost effort. For example, a capitalist who has a thousand workers must give them moderate daily wages

so they do not remain hungry and unclothed, and also allocate a portion of the profit income specifically for the workers to be distributed among them at year's end, causing the workers to show the utmost zeal and give the utmost importance to perfecting their craft and work.

Caress your precious children on my behalf. Name the boy Hussein as this is part of the blessed name, and name the girl Zahra. The letter you wrote to the Boston newspaper was very acceptable and appropriate.

And upon you be the Most Glorious Glory.

SW_v10#18 p.329-330

AB01048

To: Juliet Thompson, in New York

Date: 1919-Jul-22

Convey warmest, most loving greetings to Mark Tobey on my behalf, and heartfelt affection to Marguerite Bull. What a sacred task is hers, serving helpless children! I ask God to assist her.

As for thee, obey the Convention, travel for a time, and teach. After that, work to perfect thine art. For it is incumbent upon thee both to obey the Convention, and to perfect thine art.

I rejoice to hear that thou takest pains with thine art, for in this wonderful new age, art is worship. The more thou strivest to perfect it, the closer wilt thou come to God. What bestowal could be greater than this, that one's art should be even as the act of worshipping the Lord? That is to say, when thy fingers grasp the paintbrush, it is as if thou wert at prayer in the Temple.

BRL_ATE#034x, BRL_IOA#12x

AB02955

To: Jean B Masson, in Chicago

Date: 1919-Jul-22

O faithful handmaiden of the Blessed Beauty! The article you had sent previously was very acceptable, complete, organized and well-arranged. Indeed it was a very eloquent article. Now, whenever any of the friends writes articles and wants them published, it is better to submit them to the Executive Committee and have the Committee approve them before publication. Certainly the articles you write are appropriate and factual and their publication is very beneficial. But the purpose of having the Executive Committee's approval is to maintain order in affairs, otherwise various individuals write articles, print and publish them, and perhaps some of those articles may not be factual. This is why I am writing that articles should be published after the Executive Committee's approval.

Dr. Wilson, a priest in Iran who is heedless and hostile to the Cause of God, has authored a book to mislead people, similar to books written against Christ during and after Christ's time by the Pharisees and Roman scholars. He has published this book. Now the best course of action is for you to author a rebuttal to that book with utmost eloquence and excellence, print it and publish it.

Convey my utmost kindness to your sister, the handmaiden of God. I beseech divine favors for her healing.

And upon you be the Most Glorious Glory.

SW_v11#03 p.054

AB03499

To: Mabel Rice-Wray Ives, in Detroit

Date: 1919-Jul-22

O leaf of the blessed tree! Your letter arrived and its contents were understood. Due to lack of time I am writing a brief response, because letters from East and West are pouring like rain and I do not have time for a detailed reply. Briefly: It is not permitted to hang the blessed photograph in rooms,

however there is no harm in hanging the Greatest Name or “Ya Baha’u’l-Abha” or photographs of the Holy Shrine or photographs of places where Baha’u’llah resided.

I beseech God that you may ever be enkindled with the fire of the love of God and attracted to the divine breaths and assisted in goodly deeds and of good conduct and truthful speech and firm in the Covenant and Testament. Whatever you deem suitable for promotion is acceptable. Regarding women’s suffrage, this is a political issue and I am detached from all political matters, however I will say this much: both men and women are human and are like two wings for the world of humanity. If either of these wings is weak, the bird cannot fly. If both wings are strong, humanity will soar to the highest heaven. And upon you be greetings and praise.

SW_v11#10 p.164

AB04688

To: Lucian B Nash, in Portland, OR

Date: 1919-Jul-22

- 1 O thou servant of God! Thy letter was received, and was the cause of gladness. Thou hast expressed thine ardent wish that I should attend the Peace Congress. I do not present myself at such political conferences, for the establishment of peace is unachievable save through the power of the Word of God. When a conference is convened, representative of all nations and working under the influence of the Word of God, then universal peace will be established but otherwise it is impossible.
- 2 At present it is certain that temporary peace is established but it is not lasting. All governments and nations have become tired of war, of the difficulties of travel, of huge expenditures, of the loss of life, of the affliction of women, of the great number of orphans, and they are driven by force to peace. But this peace is not permanent, it is temporary.
- 3 We hope that the power of the Word of God will establish a peace that shall eternally remain effective and secure.

SWAB#226, SW_v11#04 p.076, SW_v11#10 p.164-165

- 1 ای بنده حقّ نامهات رسید و سبب سرور گردید آرزوی آن نموده بودی که ایکاش من در مجلس صلح حاضر میشدم من در چنین مجالس سیاسی حاضر نشوم زیرا تأسیس صلح جز بنفوذ کلمه الله حاصل نگردد وقتی انجمنی تشکیل شود از جمیع دول و ملل در تحت نفوذ کلمه الله آنوقت صلح عمومی تشکیل شود و بدون آن مستحیل
- 2 حال یقین است که صلح موقت تشکیل گردد ابدی نیست جمیع دول و ملل از جنگ و مشقات سفر و مصارفات بی پایان و قتل نفوس و بیسر و سامانی نساء و کثرت ایتام بستوه آمدند مجبور بر آنند که صلحی تشکیل کنند ولی این صلح ابدی نیست موقت است
- 3 امیدواریم که نفوذ کلمه الله صلحی تأسیس نماید که الی الابد باقی و برقرار ماند بجمیع عائله از قبل

من تحیت و مهربانی ابلاغ دارید و علیک البهاء
الابی

MMK1#226 p.284

AB04757

To: Oglesby, M C et al., in Somerville, MA

Date: 1919-Jul-22

- 1 O ye two blessed souls! Your letters were received. They showed that ye have investigated the truth and have been freed from imitations and superstitions, that ye observe with your own eyes and not with those of others, hearken with your own ears and not with the ears of others, and discover mysteries with the help of your own consciences and not with those of others. For the imitator saith that such a man hath seen, such a man hath heard, and such a conscience hath discovered; in other words he dependeth upon the sight, the hearing and the conscience of others and hath no will of his own.
- 2 Now, praise be to God, ye have shown will-power and have turned to the Sun of Truth. The plain of your hearts hath been illumined by the lights of the Lord of the Kingdom and ye have been led to the straight path, have marched along the road that leadeth to the Kingdom, have entered the Abha Paradise, and have secured a portion and share of the fruit of the Tree of Life.
- 3 Blessed are ye and a goodly home awaiteth you. Upon you be greetings and praise.

1 ای دو نفس مبارک نامه‌های شما رسید دلیل بر آن بود که تحرّی حقیقت نمودید و از اوهام و تقلید نجات یافتید و بدیده خود نظر میکنید نه بدیده دیگران و بگوش خود میشنوید نه بگوش دیگران و بوجدان خویش کشف حقایق میکنید نه بوجدان دیگران زیرا مقلّد گوید فلان شخصی دیده است و فلان گواهی شنیده است و فلان وجدان کشف کرده است یعنی اعتماد بچشم و گوش و وجدان دیگران کند از خود اراده‌ئی ندارد

2 حال الحمد لله شما قوه اراده ظاهر نمودید و بشمس حقیقت پی بردید ساحت وجدان پرتو انوار ربّ الملکوت روشن گشت و براه راست پی بردید و در سبیل ملکوت سلوک مینمائید در جنت ابهی داخل شدید و از اثمار شجره حیات بهره و نصیب میگیرید

3 طوبی لكم و حسن المآب و علیکما التّحیة و الثّناء

SWAB#014

MMK1#014 p.026

AB05220*To: James Morton, in New York**Date: 1919-Jul-22*

O distinguished person! Your letter was received. The words were supremely eloquent and the meanings were consummately articulate. Praise be to God that you have heard the call of the Kingdom and have received your portion and share from the divine teachings. You have been freed from the world of imitation, have investigated reality, and have become aware of the mysteries of the heavenly books. Now you desire to become the cause of illumination of the human world and the promoter of universal peace, to awaken the sleeping souls and make heedless people aware, so that they may become detached from ignorant prejudices and find rest and comfort under the pavilion of the oneness of humanity, receive their portion and share from the divine tables, and become centers of spiritual inspirations. There is no intention better than this intention. I hope you will be confirmed in this. You have the thought of traveling to Iran. This is very blessed. My hope is that after visiting the Holy Land you will be successful in this. And upon you be the Most Glorious Glory.

SW_v10#17 p.320

AB05515*To: Baha'is of Urbana, IL**Date: 1919-Jul-22*

O children of the Kingdom! Your letters along with your photographs were received. When I read the letters, they produced the utmost heartfelt emotions, and from viewing the photographs, spiritual joy and delight occurred. Praise be to God, the content of the letters was evidence that you are turned toward the Supreme Kingdom, and from your countenances it was clear that the light of the love of God was evident and manifest in your faces. I beseech God that in this school on Sundays you may acquire heavenly knowledge and receive divine moral education. Day by day may you progress until

ای اطفال ملکوت نامه‌های شما با عکسهای شما وصول یافت نامه‌ها را چون خواندم از قرائت نامه‌ها نهایت احساسات قلبیه حاصل شد و از مشاهده عکسها بهجت و سرور روحانی رخ داد الحمد لله منطق نامه‌ها دلیل بر آن بود که توجه بملکوت اعلی دارید و از شمائل واضح بود که نور محبة الله در جبین واضح و آشکار از خدا خواهم که در این مدرسه در روزهای یکشنبه تحصیل علوم آسمانی کنید و تربیت اخلاق رحمانی یابید روز بروز ترقی کنید تا هر یک نهال بیهمال در

each one becomes a peerless sapling in the divine garden, full of leaves and blossoms and fruits. بوستان الهی گشته پر برگ و شکوفه و پرنثر گردید

COC#0647

TRBB.078

AB06278

To: Mary B Morrison, in Denver

Date: 1919-Jul-22

O cherished maidservant of God! When I was in Denver, I was very pleased with its climate, beauty and scenery. Therefore, I desired that the luminosity of the love of God be spread there, that hearts experience divine feelings, and that the pavilion of the oneness of humanity be raised in the land of Denver. Thus I encouraged those believers who were there and urged them to acquire human perfections. Now, praise be to God, signs of the attraction of hearts to the fragrances of God have become evident. Therefore, I am confident that human perfections will become manifest there, that some humans will become heavenly angels, that they will become characterized with divine qualities, and that you will become a sign of guidance and a cause of illumination of the hearts of the friends. And upon you be greetings and praise.

SW_v10#13 p.246

AB07348

To: Baha'is of Fruitport, Mi, in Fruitport, MI

Date: 1919-Jul-22

O ye who are firm in the Covenant!

Today whatever assembly is established that has for its purpose the welfare of mankind and is attached to the invocation of God, that gathering is a celestial one. Undoubtedly, it shall become the recipient of the blessings and bounty of Divine

Providence. It is under the protection of the Lord of the Kingdom, the confirmations and assistance shall encircle it from every side and it shall grow more illumined day by day.

This, however, is conditioned upon firmness and steadfastness in the Covenant and the Testament, that it should not fall short in its duties, should not fail to live up to its standard and should display a powerful will and perfect steadfastness.

Upon thee be Baha-el-Abha!

SW_v11#06 p.104

AB07292

To: Peter Maus, in Helena, MT

Date: 1919-Jul-22

O faithful servant of God! Your letter was fragrant, having the sweet scent of flowers and herbs of the love of God. The nostrils were perfumed and the heart was gladdened that, praise be to God, that steadfast and firm one became the cause of illumination of two other souls, guiding them to the fountain of life, so that each may become a fruitful tree in the divine garden, casting shade and extending branches and leaves unto the Kingdom of God. I beseech God that both may become illumined, successful and confirmed.

And upon you be the Most Glorious Glory.

SW_v10#17 p.319-320

AB07530

To: Paine, Mabel H et al., in Urbana, IL

Date: 1919-Jul-22

¹ The changing of teachers should be neither too frequent nor too much delayed; moderation is preferable. Holding your meetings when it is the time of prayer in other churches is not advisable; it would lead to alienation, since the Baha'i

¹ تبدیل معلمان نه سریعاً جائز و نه مدتی بسیار متوسط بهتر است انعقاد مجلس شما در وقت نماز در معابد سائره مناسبتی ندارد سبب کدورت سائرین میگردد اطفال بهائی چون

children who have their own Sunday school would be deprived of it if they tried to attend other Sunday schools. Moreover, the admission of children of non-Baha'i parents to the school for Baha'i children is permissible. And if, in this school, an outline of the fundamental principles underlying all religions be set forth for the information of the children, it can do no harm.

- 2 As the children are few in number, it is not possible to have different classes and naturally only one is necessary. Concerning the last question regarding differences among children, act as ye deem advisable.

SWAB#125

مدرسه مخصوص در روز یکشنبه دارند لهذا اگر
بسائر مدارس بروند از این محروم میمانند و اما
اگر اطفال نفوسی که بهائی نیستند بخواهند در
مدرسه اطفال بهائی بیایند دخولشان جائز و اگر
در این مدرسه از جمیع اساس ادیان نبذهئی ذکر
شود محض اطلاع اطفال ضرری ندارد

2 و چون اطفال کمند حال کلاسهای متعدد ممکن
نه طبیعی یک کلاس باید باشد در مسئله اخیر
که راجع بکدورت بین اطفالست هر طوری که
مناسب میدانید مجرا دارید

MMK1#125 p.140

AB08302

To: *Emily Olsen, in Chicago*

Date: 1919-Jul-22

O pure leaf of the blessed Tree! Your letter was received. You had written that you had translated several treatises and tablets into Danish and sent them to Europe during the days of the war, but no word has yet been received about them. Since it was wartime, therefore the response from Europe was delayed. Now that war has been transformed into peace, it is hoped that the translation of those tablets and treatises will be published in Denmark. And regarding what you had arranged concerning teachings for children, God willing it will be carried out. And upon you be the Most Glorious Glory.

SW_v10#17 p.320

AB09480

To: Spiritual Assembly of Racine, WI

Date: 1919-Jul-22

O illumined Assembly! Praise be to God that you have succeeded in establishing that Assembly, and your purpose is to promote universal peace, establish the oneness of the world of humanity, and investigate truth. I beseech God that heavenly confirmation may encompass that Assembly and that it may progress day by day until that Assembly becomes a center of divine inspirations and the lights of supreme guidance may shine forth to all regions. And upon you be the Most Glorious Glory.

SW_v10#17 p.320

AB09923

To: Dr Hills Cole, in United States

Date: 1919-Jul-22

O thou who art firm in the Covenant! The divine friends are very pleased with thee, they loose their tongues in thy praise, that thou art firm in the Covenant and Testament and art self-sacrificing in the path of God. I hope that, through the bounties of the Lord, thou mayest daily advance in the Kingdom of God and become the cause of the guidance of souls.

Upon thee be greetings and praise.

SW_v11#10 p.168

AB00208

To: *Baha'is of Los Angeles, Ca et al.*

Date: 1919-Jul-23

- 1 O ye friends and maidservants of the Merciful! From the Spiritual Assembly of Los Angeles a letter hath been received. It was indicative of the fact that the blessed souls in California, like unto an immovable mountain, are withstanding the gale of violation, have, like unto blessed trees, been planted in the soil of the Covenant and are most firm and steadfast. The hope is entertained, therefore, that through the blessings of the Sun of Truth they may daily increase in their firmness and steadfastness.

1 ای احبّا و اماء الرّحمٰن نامه‌ئی از محفل روحانی لوزانجلیز رسید دلیل بر آن بود که نفوس مبارکه کالیفورنیا مانند جبل راسخ مقاومت اریاح نقض مینمایند و چون اشجار مبارکه در ارض میثاق ریشه نموده‌اند و در نهایت متانت و ثباتند لهذا امید از الطاف شمس حقیقت دارم که روز بروز بر متانت و استقامت بیفزایند
- 2 The tests of every dispensation are in direct proportion to the greatness of the Cause, and as heretofore such a manifest Covenant, written by the Supreme Pen, hath not been entered upon, the tests are proportionately more severe. These trials cause the feeble souls to waver while those who are firm are not affected. These agitations of the violators are no more than the foam of the ocean, which is one of its inseparable features; but the ocean of the Covenant shall surge and shall cast ashore the bodies of the dead, for it cannot retain them. Thus it is seen that the ocean of the Covenant hath surged and surged until it hath thrown out the dead bodies—souls that are deprived of the Spirit of God and are lost in passion and self and are seeking leadership. This foam of the ocean shall not endure and shall soon disperse and vanish, while the ocean of the Covenant shall eternally surge and roar...

2 امتحانات هر امری بقدر عظمت آن امر است چون تا بحال چنین میثاقی صریح بقلم اعلی وقوع نیافته لهذا امتحانات نیز عظیم است این امتحانات نفوس ضعیفه را متزلزل نماید ولی در نفوس قویه امتحان چه تأثیر دارد این شبهات نقض مانند کف دریاست و دریا بی کف نمیشود بحر میثاق یک موج زند تا اجسام میته را بکار اندازد زیرا دریا جسم مرده قبول ننماید اینست که بحر میثاق موج زد موج زد تا اجسام میته را بیرون انداخت یعنی نفوسی را که از روح الهی بی بهره‌اند و تابع نفس و هوی هوای ریاست در سر دارند باری این کفهای دریا بقائی ندارند عنقریب محو و نابود گردد ولی دریای میثاق الی الابد پرموجست و در جوش و خروش
- 3 Consider how His Holiness Christ—may my spirit be a sacrifice unto Him—in order to preserve the unity of the Christians, said concerning Peter: “Thou art the rock, and upon this rock I will build My church.” This utterance became the cause of the submission and humility of all, and for a thousand years the unity of Christendom was preserved, although this word was not a command to turn unto him or to follow him, and it is but a tradition that Christ so spoke. Notwithstanding this, whatever foam appeared upon the sea of Christ was effaced and destroyed; and every lifeless body that sought the vanities of the world was cast out upon the shore.

3 ملاحظه کنید که حضرت مسیح روحی له الفداء بجهت محافظت وحدت مسیحی در حق پطرس فرمودند تو صخره‌ئی و بر این صخره کلیسای خود را بنیاد نهی اینکمه سبب شد که جمیع خاضع و خاشع شدند و هزار سال وحدت مسیحی محافظه گشت با وجود اینکه اینکمه امر بتوجه و متابعت نیست و روایتست که حضرت مسیح چنین فرمودند با وجود این در دریای مسیح هر چه کف پیدا شد محو و نابود شد و هر جسم مرده که طالب زخرف دنیا بود آنرا بگاره انداخت
- 4 Now Baha'u'llah, through the trace of the Pen of the Most High, wrote the Book of the Covenant and named it the Kitab-i-Ahd. From all He took a covenant and testament. First He

4 حال حضرت بهاءالله باثر قلم اعلی کتّاب عهد مرقوم فرمود و نام آنرا کتّاب عهد گذاشت و از جمیع عهد و میثاق گرفتند اوّل خطاب باغضان

addressed the Aghsan, the Afnan, and His kindred, bidding them turn unto the Centre of the Covenant; and, by the explicit text of the Kitab-i-Aqdas, He appointed the Centre of the Covenant as the Expounder of the Book.

- 5 From the early days of creation down to the present time, throughout all the divine dispensations, such a firm and explicit Covenant hath not been entered upon. In view of this fact is it possible for this foam to remain on the surface of the ocean of the Covenant? No, by God! The violators are trampling upon their own dignity, are uprooting their own foundations and are proud at being upheld by flatterers who exert a great effort to shake the faith of feeble souls. But this action of theirs is of no consequence; it is a mirage and not water, foam and not the sea, mist and not a cloud, illusion and not reality. All this ye shall soon see.

- 6 Praise be to God, ye are firm and steadfast; be ye thankful that like unto blessed trees ye are firmly planted in the soil of the Covenant. It is sure that every firm one will grow, will yield new fruits and will increase daily in freshness and grace. Reflect upon all the writings of Baha'u'llah, whether epistles or prayers, and ye shall surely come across a thousand passages wherein Baha'u'llah prays: "O God! Bring to naught the violators of the Covenant and defeat the oppressors of the Testament." "He who denieth the Covenant and the Testament is rejected by God, and he who remaineth firm and steadfast therein is favored at the Threshold of Oneness." Such sayings and prayers abound, refer to them and ye shall know.

- 7 Never be depressed. The more ye are stirred by violation, the more deepen ye in firmness and steadfastness, and be assured that the divine hosts shall conquer, for they are assured of the victory of the Abha Kingdom. Throughout all regions the standard of firmness and steadfastness is upraised and the flag of violation is debased, for only a few weak souls have been led away by the flattery and the specious arguments of the violators who are outwardly with the greatest care exhibiting firmness but inwardly are engaged in agitating souls. Only a few who are the leaders of those who stir and agitate are outwardly known as violators while the rest, through subtle means, deceive the souls, for outwardly they assert their firmness and steadfastness in the Covenant but when they come across responsive ears they secretly sow the seeds of suspicion. The case of all of them resembleth the violation of the Covenant by Judas Iscariot and his followers. Consider: hath any result or trace remained after them? Not even a name hath been left by his followers and although a number of Jews sided with him it

و افنان و منتسبین فرمودند که توجه بمرکز میثاق نمایند و بنص کتاب اقدس مرکز میثاق را مبین کتاب فرمودند که

5 از اوّل ابداع تا یومنا هذا در ظهور مظاهر مقدّسه چنین عهد محکم متینی گرفته نشده با وجود این این کفها را در بحر میثاق بقائی ممکن لا والله ناقضین آبروی خویش را میبرند و تیشه بر ریشه خود میزنند مغرور بچند نفس چاپلوسند که در نهایت تملقند که از شدت تملق بعضی نفوس ضعیفه را متزلزل مینمایند لکن این عاقبت ندارد سرباست نه آب کف است نه دریا مه است نه ابر مجاز است نه حقیقت عنقریب خواهید دید

6 باری شما که الحمد لله ثابت و راسخید شکر کنید که مانند اشجار مبارکه در ارض میثاق ثابت و راسخید و یقین است که هر ثابت ثابت است اثمار جدیده بار آورد و روز بروز بر طراوت و لطافت بیفزاید بجمع الواح مبارک بهاءالله چه از آیات و چه از مناجات ملاحظه کنید که البتّه در هزار موقع مناجات فرمودند که خدایا ناقضین میثاق را معدوم کن و مخالفین بعهد را مغلوب نما و هر نفسی که نقض عهد و میثاق نماید مردود حق است و هر نفسی که ثابت بر عهد و میثاق است مقبول درگاه احدیت و از این قبیل آیات و مناجات بسیار مراجعت نمائید خواهید یافت

7 باری شما ابداً ملول نشوید آنچه نقض بیشتر دیدید بر ثبات و استقامت بیشتر بیفزائید و یقین کنید که جند الهی غالب است زیرا مؤید بنصرت ملکوت ابدی است در جمیع آفاق علم اهل ثبوت و استقامت بلند است و علم نقض منکوس زیرا معدودی قلیل از نفوس ضعیفه فریب تملق و تذلل ناقضین خورده اند و در نهایت ستر بظاهر اظهار ثبوت مینمایند و در باطن بتحرّیک مشغولند مگر چند نفر که اصل محرّکین نقضند آنان متظاهر بنقضند و مابقی معدودی قلیل بلطائف الحیل نفوس را فریب میدهند زیرا بلسان اظهار ثبوت و استقامت بر عهد میکنند ولی چون گوشی بیابند خفياً القای شبهه مینمایند جمیع اینها مانند نقض عهد یهوذا استخریوطی است و اتباع او ببینید هیچ اثر و ثمری از آنها باقی بدرجهئی که از اتباعش اسمی باقی نمانده مثل اینکه اتباعی نداشته با آنکه

was as if he had no followers at all. This Judas Iscariot who was the leader of the apostles betrayed Christ for thirty pieces of silver. Take heed, O ye people of perception!

جمعی از یهود با او همدستان بودند این یهوذای
اسخریوطی که رئیس حواریین بود حضرت
مسیح را به سی درهم فروخت فاعتبروا یا اولی
الأبصار

- 8 At this time these insignificant violators will surely betray the Center of the Covenant for the large sum which by every subtle means they have begged. It is now thirty years since Baha'u'llah ascended, and in that time these violators have striven with might and main. What have they achieved? Under all conditions those who have remained firm in the Covenant have conquered, while the violators have met defeat, disappointment and dejection. After the ascension of 'Abdu'l-Baha, no trace of them shall remain. These souls are ignorant of what will happen and are proud of their own fancies.

8 حال این نفوس مهمله ناقضین مرکز میثاق را
بمبالغی که بانواع حیل گدائی کرده‌اند البته
میفروشند سی سال است که حضرت بهاء‌الله
صعود نموده و این ناقضین تمام همت کوشیدند
آیا تا بحال چه کرده‌اند در جمیع مواقع ثابتین بر
میثاق مظفر بودند و ناقضین مغلوب و مردود و
منحوس و بعد از صعود عبداله‌آ اثری از اینها
باقی نخواهد ماند این نفوس نمیدانند چه خواهد
شد مغرور باوهم خودند

- 9 In short, O ye friends of God and maidservants of the Merciful! The hand of divine bounty hath placed upon your heads a jewelled crown, the precious gems of which shall shine eternally over all regions. Appreciate this bounty, loose your tongues in praise and thanksgiving, and engage in the promulgation of the divine teachings, for this is the spirit of life and the means of salvation.

9 باری ای احبابی الهی و اماء رحمن دست قدرت
الهی تاج مرصعی از برای شما ترتیب داده که
جواهر زواهرش الی‌الابد بر آفاق میتابد قدر این
موهبت را بدانید و بشکرانه آن لسان بگشائید و
بترویج تعالیم الهی پردازید زیرا این روح حیات
است و سبب نجات و علیکم و علیکن البه‌آ
الابی

SWAB#185x, GPB.238x, WOB.136x, WOB.146x, COC#0223x, SW_v10#14
p.265-267, BSTW#030, BSTW#042, ECN.509, ACOA.058-061

MKT3.084, MNMK#124 p.239,
MMK1#185 p.204x, AKHA_126BE
#03p.b, AKHA_117BE #05-06 p.b,
HMQ.090

AB00903

To: *Baha'is of Paris*

Date: *1919-Jul-23*

O friends of God! Your letter was received through Mrs. Stannard and its contents brought the utmost joy, for praise be to God, a spiritual gathering has been established in Paris as well, where souls of assured faith congregate to engage in remembrance of the Kingdom of God and promote those teachings which are the spirit of this age: the oneness of humanity, establishment of universal peace, right and justice, that religion must be the cause of fellowship among people, harmony

between reason and science, equality of men and women, liberty and freedom for all humanity, establishment of heavenly morals and love for all humankind even unto animals, universal education, and that crafts, commerce and agriculture are forms of worship - a farmer who tends his field with utmost dedication is like a worshipper who supplicates with utmost humility in a temple, and a worker who labors with honesty and truthfulness is like one who prays. In brief, teachings of this nature which are the spirit of this age and light of this century - whoever catches their fragrance becomes attracted to them, especially since these teachings are reinforced by the Covenant, a Covenant that is the cause of the flame that illumines the horizons, breathes the spirit of life, makes souls luminous, renders them divine, makes them heavenly, makes them shine like candles and gleam like stars.

O friends in Paris! Know that no soul becomes alive except through the spirit of the Covenant, no eye becomes illumined except through the light of the Covenant, no ear vibrates except to the melody of the Covenant, and no heart becomes the manifestation of divine inspirations except through the bounty of the Covenant. The people of Paris are passionate and become attracted with utmost swiftness, therefore the fire of the love of God will blaze intensely in Paris and achieve great diffusion. Some regions of Europe are in a state of intense burning and day by day numerous souls are entering. You have surely heard of this. Now strive to kindle the fire of the love of the Covenant with utmost power so that Paris may surpass other regions. If the Covenant blazes as it should, wondrous effects will appear in a short time, for the moving force in the body of the world today is the power of the Covenant - it is the pulsing artery in the body of contingent beings.

In any case, I am very pleased with these few souls who are in Paris and I have great love for you. My hope is that you will make the gathering full of enthusiasm and become the cause of guidance for others. Convey my greetings to each and every one. And upon you be greetings and praise.

SW_v10#12 p.226, SW_v14#06 p.168, PN_various p019, BSTW#179, BSTW#242

AB01206

To: *Ellen V Beecher, in New York*

Date: 1919-Jul-23

- 1 O leaf of the Tree of Life! Your letter was received and from its contents it became known that last summer there was a great Baha'i movement in Green Acre. Blessed souls gathered there like Mr. Remey, Richard Mayer, Harry Randall, Howard Ives, Albert Vail, Harlan Ober, Saffa Kinney and Stanwood Cobb. Indeed these souls are firm in the Covenant and are heralds of the Kingdom of God. They spread the divine teachings and sacrifice their lives in the path of the Kingdom. They are brilliant candles and radiant stars.
- 2 But now it is not known - it will become clear in the future. The Pharisees of the Jews did not consider the apostles of Christ worthy of address in Christ's time and counted them among the lowliest people, while they were the stars of guidance and the lamps of the Supreme Concourse. Now see what news there is!
- 3 I hope that this year in Green Acre, the candles of the Most Great Guidance will shine brighter than last year and the song of the birds of the garden of reality will reach the highest zenith and arrive at the ears of the people of the Most Glorious Kingdom, such that all people will be amazed. This will be possible if the friends of God associate with each other in the utmost love, affection and oneness, and strive day and night to comfort one another and promote the divine teachings. Let them raise such a cry of the oneness of the world of humanity and play the melody of universal peace with all tunes that they set the human world in motion.
- 4 As to President Wilson, the fourteen principles which he has enunciated are mostly found in the teachings of Baha'u'llah and I therefore hope that he will be confirmed and assisted. Now is the dawn of universal peace; my hope is that its sun will fully shine, converting the darkness of war, strife and wrangling among men into the light of union, harmony and affection.
- 5 Convey to Mrs. Champney my utmost love and kindness. I hope through divine favors she will become wholly celestial

1 ای ورقه طیبه از شجره حیات نامه تو رسید و از مضمون معلوم گردید که در تابستان گذشته در گرین عکا حرکت بهائی عظیمی واقع شد نفوس مبارکی در آنجا مجتمع شدند مثل مستر ری می و ریشارد ملیر و هاری رندال و هاورد آیوس و البرت ویل و هارلن اوبر و صفا کینی و سنتوود کب فی الحقیقه این نفوس ثابت بر میثاقت و منادی بملکوت الله نشر تعالیم الهی نمایند و در سبیل ملکوت جانفشانی کنند شمعهای روشنند و ستاره های درخشانده

2 ولی حال معلوم نیست در استقبال واضح شود حواریین حضرت مسیح را در زمان حضرت مسیح فریسیان یهود لایق خطاب نمیدیدند و از احقر ناس میشمردند و حال آنکه نجوم هدی بودند و سراجهای ملأ اعلی حال بین چه خبر است

3 امیدوارم که امسال بهتر از پارسال در گرین عکا شمعهای هدایت کبری برافروزد و آهنگ مرغان چمن حقیقت باوج اعلی برسد و بمسامع اهل ملکوت ابهی واصل گردد که عموم خلق حیران مانند و این میسر گردد اگر احبای الهی در نهایت الفت و محبت و یگانگی با هم بجوشند و شب و روز بکوشند که دلجوئی از یکدیگر نمایند و بترویج تعالیم الهی پردازند چنان نعره وحدت عالم انسانرا بلند کنند و نغمه صلح عمومی را بجمع الحان بنوازند که عالم انسانرا بحرکت آرند

4 و اما حضرت مستر ویلسن رئیس چهارده مبادی انتشار دادند که اکثر آن در تعالیم بهاء الله موجود لهذا امیدوارم که موفق و مؤید گردند حال بدایت طلوع صبح صلح عمومیت امیدوارم که آفتابش بتمامه بتابد و ظلمات حرب و ضرب و جدال را از بین بشر بنور الفت و وداد و اتحاد مبدل نماید

5 بمسپس چاچنی از قبل من نهایت محبت و مهربانی ابلاغ دار از الطاف حق امیدوارم که ملکوتی

and entirely divine. Convey my greetings and kindness to Miss Watt. I beseech God for His help and bounty for her. Convey my utmost kindness to your daughter Dorothy Beecher, and convey my heartfelt emotions to Mr. Hilgert. I love him very much.

محض گردد و لاهوتی صرف شود بمیس وات
تحت و مهربانی من برسان از خدا او را عون و
عنایت طلب و بنوه خویش دوروثی بیچر نهایت
مهربانی از قبل من ابلاغ دار و بمستر هیلجرت
عواطف شدیده قلبی مرا ابلاغ کن بسیار او را
دوست میدارم

6 Upon thee be the Most Glorious Glory.

6 و علیک البهاء الأبهی

SWAB#232x, SW_v10#13 p.245

MMK1#232 p.302x

AB02712

To: Beckett, Frank B et al., in Glendale, CA

Date: 1919-Jul-23

1 O ye two souls, firm in faith! Your letter arrived. Praise be to God, it contained good news. California has the capacity for the spread of the teachings of God. I hope that you will strive with heart and soul so that the sweet fragrance may perfume the nostrils. Miss Una Grick, Mrs. Alice Blackman, Mrs. Katherine Bizarro, and Mrs. Dr. Ruth Newland were blessed souls. Praise be to God, they ascended with firmness and steadfastness. They soared from this narrow, dark world to a vast and luminous realm. They were delivered from every grief and sorrow and attained eternal joy and gladness.

1 ای دو نفس مؤمن موقن نامه رسید الحمد لله
خبرهای خوشی داشت کالیفرنیا استعداد انتشار
تعالم الله دارد امیدوارم که شماها بجان و دل
بکوشید تا رائحه طیبه مشامها را معطر نماید مس
اونا گریک و میس الیس بلاکمان و میس
کترین بیزارو و میس دکتر روث نیولاند نفوس
مبارکی بودند الحمد لله با ثبوت و استقامت صعود
نمودند از عالم تنگ تاریک بجهانی وسیع و منیر
پرواز نمودند از هر غم و غصه ئی نجات یافتند و
بفرح و سرور ابدی فائز گشتند

2 Convey my respectful greetings to Mrs. Chase and tell her that Mr. Chase is a brilliant star in the horizon of truth, but is still behind clouds. Soon the clouds will disperse and the brilliance of that star will illuminate California. Know thou the value of this bounty - that you were his companion and partner in life. In any case, each year on the day of that blessed soul's ascension, the friends should visit his grave with utmost humility and submissiveness on behalf of 'Abdu'l-Baha, and with complete reverence scatter bouquets of flowers on his grave, and spend the entire day in prayer and turning to the Kingdom of Verses, and in thoughts and mention of that illustrious person's virtues. Those souls who served the poor during the war years and were in the Red Cross - their services are highly acceptable in the divine Kingdom and the cause of their eternal life. Give

2 بمیس چیس از قبل من تحت محترمانه
برسانید و بگوئید مستر چیس در افق حقیقت
ستاره درخشنده است ولی هنوز در پس ابر
است عنقریب ابرها متلاشی شود و درخشندگی
آن ستاره کالیفرنیا را روشن نماید تو قدر این
موهبت را بدان که قرینه او بودی و شریک
حیات او باری در هر سال یوم صعود آن نفس
مبارک احباً باید در کمال خضوع و خشوع
از قبل عبدالبهاء بزیارت او بروند و دسته های
گل بکمال تعظیم بر قبر او بیفشانند و تمام روز
را بمناجات و توجه بملکوت آیات و بفکر و
ذکر مناقب آنشخص جلیل بگذرانند نفسیه که
در ایام جنگ بخدمت فقرا پرداختند و در
صلیب احمر بودند خدماتشان در ملکوت الهی

them these glad tidings. And upon you both be greetings and praise.

بسیار مقبول و سبب حیات ابدی آنانست بآنان
بشارت دهید و علیکم التحية و الثناء

SWAB#081x, SWAB#164x, SW_v10#19 p.339-340, BSTW#039

MMK1#081 p.113x, MMK1#164 p.190x

AB03182

To: Victoria Bedikian, in Montclair, NJ

Date: 1919-Jul-23

O cherished handmaid of God! Your numerous letters were received. All were evidence of your faith and certitude, firmness in the Covenant, assistance to the helpless, and compassion for the poor. You have taken up a good occupation which deserves praise, for helping the poor and orphans is service to the Kingdom of God and no righteous deed has been or is greater than this. However, if you could assist the poor of Syria it would be more acceptable, and this should be done through a trustworthy person among the friends like Kalim, because when committees in those regions send aid through committees in these regions, most of the funds sent are kept by the committees here and very little reaches the poor. But if you send it through the friends, all of it reaches the poor. Likewise, the names you sent and the photographs of the poor and orphans were very well received. These orphaned children are my children, therefore they are very dear to me. In any case, give thanks to God that you are successful in these services.

Convey my respectful greetings to your esteemed husband. I pray for him and seek eternal glory for him so that he may become noble in both this world and the Kingdom. These days travel is very difficult. God willing, when travel becomes easier, permission for travel will be given to you and your husband. And upon you be greetings and praise.

BSTW#200, BSTW#455

AB00093

To: Macnutt, Howard et al., in New York

Date: 1919-Jul-24

- 1 O ye two honored souls! Your letter was received. Praise be to God, you are joyous and filled with delight, protected and preserved beneath the shelter of the Merciful. Today, those souls who are firm in the Covenant soar with the confirmations of the Holy Spirit, while those who waver remain lifeless, silent, and afflicted with a thousand sorrows and pains. For the confirmations of the Abha Kingdom have been cut off from them, they are deprived of the light of the Sun of Truth, and they remain bereft of the breaths of the Holy Spirit. They are like those souls who, after Christ, arose to confuse minds, each gathering people around themselves through various schemes, but ultimately were disappointed, frustrated and despairing. This was because their principles were like trees without roots, or like the foam of the sea. A rootless tree, no matter how strong and thick, will eventually fall, and the foam of the sea, however vast, will vanish and disappear.
- 2 Arius, the Patriarch of Alexandria, gathered around himself one and a half million souls, even attracting the Emperor, but since the foundation was not firm, it vanished and disappeared. What can the Covenant-breakers, who are but a group of weak souls, accomplish? For thirty years they have strived, yet in the end they have only succeeded in attracting to themselves a few mindless people and some women of loose character. Soon you will see these few souls scattered as well.
- 3 America is strange. Once in Green-Acre, I saw a polytheist from India, unkempt and dirty in appearance, truly so repulsive that even animals would not approach him, who had gathered a group around himself. He had selected a distant tree, and each morning before sunrise, he would run toward that tree with a group of barefooted women. Exhausted, they would reach it and fall upon the ground as if worshipping one of the idols of India. Not many days passed before this person, through various tricks, begged a few dollars from these souls and returned to India.
- 4 The point is that in America, whenever a voice is raised, inevitably a few people will gather around it. But the friends in the East are as firm as mountains. For thirty years, despite

ای دو نفس محترمه نامه شما رسید الحمد لله
مسرور و پر روح و ریحانید و محفوظ و مصون در
صون حمایت رحمن امروز نفوس ثابت بر میثاق
از فیوضات روح القدس در پروازند و نفوس
متزلزل مخدود و خاموش و گرفتار هزار غم و
آلام چرا تأییدات ملکوت ابدی از آنان منقطع
و از انوار شمس حقیقت محروم و از نفحات روح
القدس مأیوس مانند نفوسیکه بعد از مسیح قیام
بر تشویش افکار نمودند و هریکی نفوس را بانواع
حیل اطراف خود جمع کرد و عاقبت خائب و
خاسر و مأیوس شدند چرا که مبادیشان مانند
شجر بی ریشه بود یا مثل کف دریا شجر بی ریشه
هر قدر قوی و قطور باشد عاقبت برافتد و کف
دریا هر قدر عظیم باشد محو و نابود گردد

2 آریوس باطریق اسکندریه یک میلیون و نیم
نفوس را حول خویش جمع کرد حتی امپراطور
را جذب نمود اما چون اساس متین نبود محو و
نابود گردید ناقضین که عبارت از عدهئی نفوس
مستضعفینند چه خواهند کرد سی سال است
میکوشند عاقبت چند نفوس بیپوش و چند
زنهای خفیف المشرب را بخودشان متفق کردند
عنقریب خواهید دید که این نفوس معدوده نیز
متفرق شوند

3 امریکا عجیب است وقتی در گرین عکا رفتم دیدم
شخصی هندی بت پرست مہمل کثیف بدهیئت
که فی الحقیقه حیوانات نزدیک او نمی آمد جمعی
را دور خودش جمع کرده و یک درخت دوری
را انتخاب نموده و صبحی پیش از طلوع آفتاب با
جمعی از زنان پای برهنه رو بان درخت میدوند
خسته و مانده میرسند و در آنجا روی خاک
می افتند کانه بتی از بتهای هند را میپرستند ایامی
نگذشت الا آن شخص از این نفوس چند دالر
بانواع حیلہ تکدی کرد و مراجعت هند نمود

4 مقصود اینست هر صدائی که در امریکا بلند
گردد لابد چند نفر حول او جمع شوند اما احبای
شرق مثل جبال راسخه ثابتند سی سال است آنچه

all their efforts, the Covenant-breakers have been unable to create a breach, they could not even shake the faith of their own relatives and kin. Thus in Iran, though certainly twenty thousand Baha'is were killed and severe tests arose, praise be to God, not one of the friends wavered.

ناقضین کوشیدند نتوانستند رخنه‌ئی نمایند حتی بستگان و اقوام خویش را نتوانستند متزلزل نمایند اینست که در ایران البته بیست هزار نفر بهائی کشته شد و امتحانات شدیدی بمیان آمد لکن الحمد لله احدی از احبّاء نلغزید

- 5 In America, the Covenant-breakers do nothing but flatter and express false love. Consider what they did to the poor editor of the journal, and how unfaithful they were to him. In any case, look not at beginnings but at results. Every falsity speaks the name of truth; even the enemies of Christ would deny and denounce Him in the name of truth, saying He was a destroyer of law, a breaker of the Sabbath, and an associate of the corrupt. Though these words outwardly appeared to defend the Torah and observe God's Law, in reality their purpose was to destroy the divine foundation and humiliate the sweet Christ. Though they claimed to protect the Law, their intention was false.

5 ناقضین در امریکا جز تملّق و اظهار محبت کذب کاری ندارند ملاحظه کن که سرپیچارهء لوا چه آوردند و به پیچارهء لوا چه بیوفائی نمودند باری نظر بمبادی نکنید نظر بنتائج کنید هر باطلی اسم حق بر زبان راند حتی اعدای مسیح باسم حق تکذیب و تکفیر مسیح مینمودند که این هادم ناموس است و کاسر سبت و معاشر نفوس فاسقه است هرچند این کلمه بظاهر حمایت توراۃ بود و مراعات شریعت الله ولكن فی الحقیقه مراد هدم بنیان الهی و تحقیر مسیح ملیح و هرچند مراد آنان حمایت شریعت بود ولكن مقصود از آن باطل بود

- 6 In any case, you know how much I cared for certain souls, how much love I showed them, how much kindness I extended to them. Yet in the end I saw that the Cause of God was being dishonored. The three thousand pounds you had collected for expenses of the journey to America, I did not accept. And during the American journey, I accepted nothing from anyone. Later it was observed what inappropriate actions occurred secretly under various pretexts. Consider what I endured. My desire was that the independence of God's servants be made manifest. You know that I accepted nothing from anyone and acted according to Christ's counsel that when you leave a city, shake even its dust from your shoes. Despite this, I endured those inappropriate actions. All were my guests, and each day I provided for expenses and showed the utmost kindness. And afterwards I paid all major expenses. Now after all these kindnesses, this was my reward. What then will be the reward of others who showed no such kindnesses?

6 باری شما میدانید که من بعضی نفوس را چه قدر رعایت نمودم و چه قدر محبت نمودم و چه قدر مهربانی نمودم عاقبت دیدم امر الله رسوا میگردد من سه هزار لیره که بجهت مصروف سفر به امریکا جمع نموده بودید قبول ننمودم و در سفر امریکا از نفسی چیزی نپذیرفتم بعد ملاحظه گردید که بعنوانهای مختلف خفياً چه حرکات نامناسب واقع ملاحظه کنید که بر من چه گذشت مرا مراد چنان بود که استغنائی بندگان الهی ظاهر گردد شما میدانید که از نفسی چیزی قبول ننمودم و بموجب نصیحت مسیح عمل نمودم که از شهری که بیرون می‌آئید حتی غبار آن شهر را از کفش خود بتکانید باوجود این آن حرکات نامناسب را تحمل نمودم همه مهمان من بودند و هر روز خرجی میدادم و نهایت نوازش را مجری میداشتم و بعد هم بکلّ مصارف کلّیه دادم حال باوجود همه این محبتها این بود جزای من دیگر جزای دیگران که چنین محبتها ننمودند چه خواهد شد

- 7 The Covenant is like an ocean that preserves Baha'i unity, and these souls are like foam - they make temporary movements but like Judas Iscariot and Judas' helpers and those who agreed with Judas, they will soon be forgotten like the foam of the sea. But the ocean of the Covenant remains established, for it preserves Baha'i unity.

7 باری میثاق مانند دریاست که وحدت بهائیرا حفظ مینماید و این نفوس مانند کف است موقت حرکتی مینمایند ولی مانند یهوای اسخریوطی و عونهء یهوذا و نفوسیکه موافقت به یهوذا نمودند عنقریب مانند کف دریا نسیاً

- 8 As for you, arise with utmost strength to promote the Covenant and explain these matters to the weak, that those groups who after Christ opposed His explicit text saying "thou art the rock and upon this rock I will build my church" were entirely deprived of the Holy Spirit's breaths and were erased and destroyed. Today the Lord of Hosts is the protector of the Covenant, the powers of the Kingdom guard the Covenant, heavenly souls serve the Covenant, and celestial angels promote the Covenant. Indeed, if observed with insight, all the powers of the world ultimately serve the Covenant, but this will become apparent in the future. Despite this, what can these weak ones do? Mighty trees without roots that receive no share from the rain clouds of mercy do not endure, let alone weak plants. Observe how the Theosophists raised an uproar in Europe and America - now day by day they diminish because their foundation was not as firm as it should be. What then will the Covenant-breakers do?

- 9 In any case, those days when we were guests in your home will never be forgotten, for through divine bounties and the breaths of the Holy Spirit 'Abdu'l-Baha experienced such joy as cannot be forgotten. I pray God that those days may return again. Do not sell that house if you can help it - let that memorial remain from you. I think of you often and desire you to be an intense flame warming and illuminating all around. Until intense heat exists in the human body, proper growth and development cannot occur. And I supplicate the Abha Kingdom and at every moment seek new confirmation for you.

- 10 I desire for Mr. MacNutt Petrine utterance and Pauline eloquence. Convey my utmost love and kindness to two respected souls, Mr. Victor Harrol and Mr. Roy. My hope is that they may succeed in serving God's Kingdom and gain new strength each day. And upon you both be the Most Glorious Glory.

منسیا خواهند شد ولکن دریای میثاق باقی و برقرار زیرا وحدت بهائرا محافظه مینماید

8 حال شما بکمال قوت بر ترویج میثاق قیام نمائید و به مستضعفین این مسائل را بفهمانید که طوائفی که بعد از مسیح مخالفت با نص صریح مسیح نمودند که فرمود انت الصخره و علی هذه الصخره ابني کنیستی بکلی از نفثات روح القدس محروم شدند و محو و نابود گردیدند امروز رب الجنود حامی میثاق است و قوای ملکوت محافظ میثاق و نفوس آسمانی خادم میثاق و فرشته‌های ملکوتی مروج میثاق بلکه اگر بدیده بصیرت نظر بشود جمیع قوای عالم بالنتیجه خادم میثاق ولی در استقبال ظاهر و آشکار خواهد گشت باوجود این این ضعفا چه خواهند کرد اشجار عظیمه که ریشه ندارد و از رشحات سحاب رحمت نصیبی ندارد دوام نکند تا چه رسد به گیاههای ضعیفه ملاحظه کنید که تیا سوفیا چه عربدهائی در اروپا و امریکا انداختند حال روز بروز در تحلیلند زیرا اساس چنانکه باید و شاید متین نبود دیگر ناقضین چه خواهند کرد

9 باری آن روزهای را که در خانه شما مهمان بودیم هیچ فراموش نمیشود زیرا از فیوضات الهیه و نفثات روح القدس عبدالهآ چنان اهتزاز داشت که از خاطر نرود از خدا خواهم که بار دگر آن ایام عودت نماید آن خانه را تا بتوانید نفروشید بگذارید آن اثر از شما باقی بماند من بسیار در فکر شما هستم و شما را یک شعله شدیدی میخواهم تا جمیع اطراف را گرم و روشن نمائید تا در جسم انسان قوه حرارت شدید نباشد نشو و نما چنانکه باید و شاید حاصل نگردد و بملکوت ابی تضرع و زاری مینمایم و در هر دم شما را تأییدی جدید میطلبم

10 مستر مکات را بیانی پطرسی خواهم و فصاحت و بلاغتی بولسی دو نفس محترم مستر فیکتور هارول و مستر روی هریک را از قبل من نهایت محبت و مهربانی ابلاغ دارید امیدم چنانست که بخدمت ملکوت الله موفق گردند و هرروز قوتی جدید یابند و علیکما البهاء الابهی

- 11 Your recent letter dated 21 July 1919 was received. It contained glad tidings of the exaltation of the Word of God in those regions. Nothing brings joy to 'Abdu'l-Baha save the glad tidings of the exaltation of the Word of God. Therefore, when you wrote of the friends' endeavors to diffuse the divine fragrances, stating that you had devoted your time to the call of the Kingdom and dedicated yourself to service to the Cause of God, this news was a great joy. I hope that you will receive mighty confirmations and attain powerful assistance. He has said that whosoever draws nigh unto God a span, God will draw nigh unto him a cubit. Assuredly, if one arises to serve the Kingdom as one ought, the spirit of the Kingdom of God will encompass him.

11 نامهء اخير شما بتاريخ ۲۱ تموز ۱۹۱۹ رسيد بشارت اعلااء كلمه الله در آنصفحات داشت عبدالهء را از هيچ چيز سرور باقى نمانده مگر بشارت اعلااء كلمه الله لهذا چون بشارت همت احبا بر نشر نفحات الله مرقوم نموده بودى كه اوقات خود را حصر در ندادى ملكوت نمودم و وقف خدمت بامر الله اين خبر مردهء بزرگى بود اميدوارم كه تايدات عظيمه يابى و توفيقات قويه جوتى ميفرمايد كه هر كس بخدا يك شبر نزديك شود خدا يك ذراع باو نزديكتر شود البته اگر انسان چنانكه بايد و شايد بر خدمت ملكوت قيام نمايد روح ملكوت الله او را احاطه نمايد

- 12 Regarding the composition of the book that you mentioned in your letter, this is most appropriate. If this endeavor comes to fruition, it will be most acceptable. Convey my utmost love and kindness to the respected handmaid of God, Mrs. Mac-Nutt. If unity and harmony, which are among the greatest teachings of Baha'u'llah, become firm and steadfast among the friends, and steadfastness in the Covenant renders the Covenant-breakers disappointed and frustrated, this will become a magnetic force and will draw 'Abdu'l-Baha to America.

12 در خصوص تأليف كتاب كه در مکتوب مرقوم نموده بودى بسيار موافق اگر اين همت بعرضه ظهور رسد بسيار مقبولست بامه الله المحترمه مسيس مكات نهايت محبت و مهربانى از قبل من ابلاغ دار و اگر چنانچه اتحاد و اتفاق كه از اعظم تعاليم حضرت بهاء الله است در ميان احباب محكم و متين گردد و ثبوت بر ميثاق نفوس ناقضه را خائب و خاسر نمايد اين يك قوهء مغناطيس گردد و عبدالهء را به امريك جذب نمايد

SWAB#192x, BSW#19.03x, SW_v11#14 p.240-243

MNMMK#127 p.243x, MMK1#192 p.221x,
MAS9.150x, BSMR.039, HMQ.085

AB00643

To: Zia M Bagdadi, in Chicago

Date: 1919-Jul-24

O thou merciful youth who art the son of that glorious man!

Verily, thy letters have been received. They indicate thy great love to God, thy attraction to His fragrance, thy attachment to His Kingdom, the establishment of a meeting for the singing of the verses of God, the reading of the Holy Books, the study of the Tablets by the youths of that city, who have sincerely turned their faces to God and became enkindled with the fire of the love of God, abandoned all the conditions that prevent the

acquiring of the merciful virtues and the good illumined morals, so that they may love one another and become united in the promulgation of the fragrances of God. The love of God kept them busy from ought else. This establishment is a blessed establishment. I ask God to make this meeting sanctified and holy above the human temperaments, illumined and adorned with the outpourings of severance to the Lord of mankind, so that they may become as one bouquet, spiritually and physically in the service of the Cause of God.

As to the matter of the Mashrekol-Azkar, it is of the most important affairs. Relaxation therein is not permissible. Verily, I shall write to the Easts of the earth and to its Wests and urge them to assist the Mashrekol-Azkar. Concentrate thou thy thought in the service of the Mashrekol-Azkar under all conditions so that thou mayest obtain confirmations and assistance under all conditions and circumstances...

As to the translation of the Surat-el-Hykl, at present we do not find a translator who can give it its merit. God willing, in the future a committee shall be organized whose members are experts in Arabic, Persian and English. By that perfect committee, the Surat-el-Hykl will be translated, but one person cannot arise and give the translation that it deserves. God willing, this committee will be organized and thou shalt be an important member thereof.

Convey thou on my behalf the utmost mercy and tenderness to Bessie Digget, her mother and her sister. Convey my abundant greeting to Mr. Anderson and his wife. Verily, I ask God to make them manifestations of His merciful bounties. Convey my hearty sympathy to Julia Jordan, Emma Marky Appel, and Walter Bohanan. Verily, I pray God to make them the signs of guidance among the people and the banners of the Supreme Concourse. Convey my greeting and tenderness to Mr. and Mrs. Alfred Anderson, Mr. and Mrs. August Anderson, Mr. and Mrs. Peter Nelson, Mr. and Mrs. Henry Bennings, Mr. and Mrs. Schend, Mrs. Hertel, Mr. and Mrs. Yeager, Mr. and Mrs. Lindstrom, Mrs. Redeen, Mrs. Tressa Jacobsen, Mr. William Redeen, Mr. George Steppy. Verily, I pray God to guide them in their affairs, to make them attracted to the Kingdom of Abha, sanctified above self and desire, seeking nothing for themselves save severance to God, delivered from the selfish suggestions in the Cause of their Lord, the Precious, the Exalted! For, verily, to God is the praise. They are lamps aflame with the fire of the love of God, majestic trees in the rose-gardens of the knowledge of God.

Upon thee be greeting and praise!

SW_v10#13 p.249-250

AB00699

To: Laura Dreyfus-Barney, in New York

Date: 1919-Jul-24

- 1 O honored lady! Your letter was received by Shoghi Effendi and its contents brought joy, as it indicated your good health. The conversation that Mr. Dreyfus had with Mushaviru'l-Mamalik in Samad Khan's house was most acceptable. God willing, it will yield favorable results and perhaps these unconscious ones will somewhat awaken, for they are afflicted with a nightmarish sleep. They imagine that through imitating the people of the West and through the confused thoughts of the people of Iran, Persia will progress. Alas! Alas! Despite God having caused such a brilliant Sun to rise from the horizon of Iran, whose rays have struck both East and West, and having established such a Covenant that is the cause of Iran's eternal glory and the means of progress in all aspects - whether material, moral, or political - this Most Great Force which gives life to Iran, the Iranians are heedless of it and wish to revive Iran through these vain thoughts. Observe how unconscious and thoughtless they are!

- 2 In any case, I hope they will awaken and become conscious, and at least realize that Muhammad appeared in Mecca when it was but a rocky tract - no trees, no vegetation, no greenery, no meadow, no agriculture, no industry - the dwelling place of savage Arab tribes. When Muhammad appeared from Mecca, Mecca became the Qiblih of Asia, Africa, and some regions of Europe, where all turn to pray, and this rocky tract became the annual center of the greatest gathering of men from Asia and Africa. If they would just consider this much, they would understand how the Cause of Baha'u'llah can develop Iran and exalt the Iranians. But what use is it? They have no awareness and think that Iran will be revived by "bonjour" or "good morning" - that is, the French and English languages.

1 ای خانم محترمه نامه شما به شوقی افندی رسید از مضامین سرور حاصل گردید زیرا دلیل بر صحت مزاج شما بود صحبتی که جناب دریفوس در خانهء حمد خان با مشاورالمالک نمودند بسیار مقبول انشاءالله نتیجهء خوشی خواهد بخشید بلکه این بیہوشان قدری بہوش آیند زیرا بخواب کابوسی مبتلا هستند گمان مینمایند کہ بواسطهء تقالید از اهالی غرب و بواسطهء افکار مشوشہ اهالی ایران ترقی مینمایند ہیہات ہیہات با وجود اینکه خدا از افق ایران چنین آفتاب روشنی طلوع داده کہ پرتوش بر شرق و غرب زدہ و چنین عہد و میثاقی تأسیس فرمودہ کہ سبب عزت ابدیہ ایرانیاست و اسباب ترقی از جمیع جہات خواہ از مادیات خواہ از اخلاق خواہ سیاسیات این قوہ اعظم محیی ایرانست ایرانیان از این غافلند و میخواہند باین افکار باطل ایران را زندہ نمایند ملاحظہ کنید کہ چہ قدر بیہوش و بیفکرنند

2 باری امیدوارم کہ بیدار گردند و ہوشیار شوند و ہمین قدر ملتفت شوند کہ حضرت محمد در مکہ ظاہر شد و مکہ یک قطعہء سنگستان بود نہ درختی و نہ گیاهی نہ سبزہائی و نہ چمنی نہ زراعتی و نہ صنعتی مسکن طوائف وحشیہائی از عرب بود چون حضرت محمد از مکہ ظاہر شد مکہ قبلہء آسیا و افریقا و بعض اقالیم از اروپا شد کہ کلّ رو بہ مکہ نماز میکنند و این سنگستان ہر سال مرکز اجتماع اعظم رجال آسیا و افریقا شد ہمین قدر ملاحظہ بکنند میفہمند کہ امر بہاءاللہ ایران را چگونہ آباد نماید و ایرانیان را عزیز کند ولکن چہ فایدہ ہوش ندارند گمان

- 3 Indeed, there is nothing worse in the world than unconsciousness. These Iranians are both unconscious and self-conceited. They imagine each one of them is the Plato of the age while they know nothing. You met the cream of Iranian ministers in Paris, and likewise went to Iran and observed its notables. The greatest prince of Iran was Zillu's-Sultan - you saw what he was like.
- 4 In any case, pray that perhaps the Iranians will somewhat awaken and realize that this brilliant Star will illuminate Iran; otherwise, Iran will not be illumined by candlelight and oil. In America, convey utmost love and kindness on my behalf to your respected cousin, and likewise to your respected mother, whom I never forget - emphasize my affection to her. No news reaches me from either of them, and this is very strange, for praise be to God, divine connections exist between us and spiritual power protects and preserves it.
- 5 Convey to all the friends and handmaidens of the Merciful my most glorious and most beautiful greetings. I am always awaiting good news from you, that you will take up the book Some Answered Questions and through these proofs and evidences create light, joy and enthusiasm among the friends and handmaidens of the Merciful, for you have been distinguished for this.
- 6 And upon you be the Most Glorious Glory.
- 3 کنند که به بونجور یا گود مورنینگ ایران احیا شود یعنی لسان فرانسه و انگلیزی
- 3 باری در دنیا بدتر از بیهوشی چیزی نیست این ایرانیان هم بیهوشند و هم خودپسند گان کنند که هر یک افلاطون زمانند و حال اینکه هیچ نمیدانند شما نخبه وزرای ایرانیان را در پاریس ملاقات کردید و همچنین به ایران رفتید و بزرگان ایران را ملاحظه کردید اعظم شاهزاده ایران ظل السلطان بود دیدید که چگونه بود
- 4 باری دعا کنید که بلکه ایرانیان قدری بهوش آید و ملتفت شوند که این کوکب لامع ایران را روشن خواهد کرد والا بپراغ شمع و زیت ایران منور نمیگردد در امریکا بدختر عموی محترمت نهایت محبت و مهربانی از قبل من ابلاغ دار و همچنین بوالده محترمه ات که هیچ وقت او را فراموش ننخایم مهربانی من را بکمال تأکید برسان از هر دو آنها خبری نمیرسد و این بسیار عجب است زیرا الحمد لله روابط الهی در میانست و قوه معنوی حامی و حافظ آن
- 5 جمیع احبّا و اماء الرحمن را از قبل من تحیت ابدع ابهی ابلاغ دار و همیشه منتظر خبرهای خوش شما هستم که کتاب مفاوضات در دست گیرید و باین دلیل و برهان نور و شعف و اشتعال بین احبّا و اماء رحمن اندازید چه که تو باین اختصاص یافته ای
- 6 و علیک البهاء الابهی

BRL_DAK#0262, MKT3.314

AB00862

To: Albert B Vail, in Chicago

Date: 1919-Jul-24

- 1 O thou ignited candle! Thy letter was received. Its contents imparted spiritual gladness, for they were pervaded by spiritual sentiments and indicated the attraction of thy heart, attachment to the Kingdom of God and love for His divine teachings.
- 1 ای شمع روشن نامه شما رسید و از مضمون فرح روحانی حاصل گردید زیرا مضمون مشحون باحساسات روحانیه بود و دلیل برانجذایات قلبیه و تعلق بملکوت الله و تعشق بتعالیم الهیه

- 2 Verily, thou showest a high endeavor, hast a pure and sanctified purpose, wishest naught save the good pleasure of God, seekest nothing but the attainment of limitless bounties, and art engaged in the promulgation of divine teachings and the explanation of abstruse metaphysical problems. It is my hope that, by the favor of Baha'u'llah, thou and thy respected wife may daily increase in firmness and steadfastness, so that in that exalted land ye may become two upraised standards and two resplendent lights.
- 3 Extensive travel in October, to the north, south, east and west, accompanied by that candle of the love of God, Mrs. Maxwell, would be highly acceptable. My hope is that she may entirely recover; this beloved handmaid of God is like a flame of fire and thinks day and night of nothing save service to God. For the present, travel throughout the northern states, and in the winter season hasten to the states in the south. Your service should consist of eloquent speeches delivered in gatherings wherein ye may promulgate the divine teachings. If possible, undertake at some time a voyage to the Hawaiian Islands.
- 4 The events which have transpired were all recorded fifty years ago in the Tablets of Baha'u'llah—Tablets which have been printed, published and spread throughout the world. The teachings of Baha'u'llah are the light of this age and the spirit of this century. Expound each of them at every gathering.
- 5 The first is investigation of truth,
- 6 The second, the oneness of mankind,
- 7 The third, universal peace,
- 8 The fourth, conformity between science and divine revelation,
- 9 The fifth, abandonment of racial, religious, worldly and political prejudices, prejudices which destroy the foundation of mankind.
- 10 The sixth is righteousness and justice,
- 11 The seventh, the betterment of morals and heavenly education,
- 12 The eighth, the equality of the two sexes,
- 13 The ninth, the diffusion of knowledge and education,
- 14 The tenth, economic questions,
- 15 and so on and so forth. Strive that souls may attain unto the light of guidance and hold fast unto the hem of Baha'u'llah.
- 2 فی الحقیقه همتی بلند داری و نیتی پاک و مطهر جز رضای الهی مقصدی نداری و بغیر از استفاضه از مواهب نامتناهی آرزوی نخواستی در فکر ترویج تعالیم الهی هستی و تشریح غوامض مسائل ما وراء الطبیعه از الطاف حضرت بهاء الله امیدوارم که تو و حرم محترمهات روز بروز بر استقامت و ثبات بیفزائید تا در آن اقلیم جلیل دو علم مبین گردید و دو سراج منیر
- 3 سفر مفصل بجنوب و شمال و شرق و غرب در ماه اکتوبر مع مراقت شمع محبت الله مسیس مکسول بسیار موافق و امیدم چنانست که شفای تام یابد این کنیز عزیز الهی مثل شعله آتش میماند شب و روز فکری جز خدمت بخدا ندارد شما حال بولایات شمالی سفر کنید و در زمستان بولایات جنوبی خدمتتان نطقهای فصیح در مجامع است که تعالیم الهی را انتشار دهید و اگر ممکن بشود یکوقت بجزائر هونولولو نیز سفری بنمائید
- 4 جمیع وقوعاتی که واقع شده است جمیع در الواح بهاء الله پنجاه سال پیش نازل شده است و مطبوع است و منتشر در آفاق و تعالیم حضرت بهاء الله نور این عصر است و روح این قرن یکی یکی را در هر جا بیان کنید
- 5 اول تحریر حقیقت است
- 6 ثانی وحدت عالم انسانیست
- 7 ثالث صلح عمومیست
- 8 رابع تطبیق علم و وحی است
- 9 خامس ترک تعصبات جنسی دینی ترابی سیاسی زیرا این تعصبات هادم بنیان عالم انسانیست
- 10 سادس حق است و عدل است
- 11 سابع تهذیب اخلاق است و تربیت ملکوتی
- 12 ثامن مساوات رجال و نساء است
- 13 تاسع تعمیم معارف است
- 14 عاشر مسئله اقتصاد است
- 15 و امثال ذلک بکوشید تا نفوس مهتدی بنور هدی گردند و متشبث بذیل حضرت بهاء الله

- 16 The letter thou hast enclosed was perused. When man's soul is rarified and cleansed, spiritual links are established, and from these bonds sensations felt by the heart are produced. The human heart resembleth a mirror. When this is purified human hearts are attuned and reflect one another, and thus spiritual emotions are generated. This is like the world of dreams when man is detached from things which are tangible and experienceth those of the spirit. What amazing laws operate, and what remarkable discoveries are made! And it may even be that detailed communications are registered...
- 16 نامه جوف ملاحظه گردید روح انسانی چون لطیف گردد روابط روحانیه حاصل شود و از روابط روحانیه احساسات وجدانیه رخ بنماید و همچنین قلب انسانی نظیر آئینه است چون لطیف شود قلوب با یکدیگر تقابل و تعاکس نماید و احساسات روحانی بمیان آید نظیر عالم رؤیا که انسان از محسوسات فراغت یابد ادراکات روحیه بمیان آید چه قدر احکام عجیبه رخ دهد و چه قدر اکتشافات عظیمه حصول یابد و شاید مخبرات مفصله حصول یابد...
- 17 Finally, I hope that in Chicago the friends may become united and may illumine that city, for therein the dawn of the Cause appeared, and in this lieth its preference over other cities. Therefore it must be held in respect; perchance it may, God willing, be freed from all spiritual afflictions, and may attain unto perfect health and become a center of the Covenant and Testament.
- 17 باری امیدوارم که احباً در شیکاگو متفق شوند و آن شهر را روشن نمایند زیرا این امر در بدایت در شیکاگو ظهور کرد شیکاگو این مزیت را دارد لهذا باید شیکاگو را مکرم داشت بلکه انشاءالله از جمیع عوارض روحانی نجات یافته صحت عمومی حاصل نماید و مرکز عهد و پیمان شود

SWAB#070x, SW_v14#07 p.210x, PN_1919 p013x

MMK1#070 p.104x

AB02215

To: Corinne True, in Chicago

Date: 1919-Jul-24

- 1 O thou who art firm in the Covenant! Thy letter was received. Thou hast expressed satisfaction with the Convention, that this gathering hath been the means of the elevation of the Cause of God and the demonstration of the power of His Word. The greatness of the Cause will clear away these differences and may be compared to health in the body of man which, when established, cureth all disease and weakness. Our hope is that no trace of opposition may remain; but some of the friends in America are restless in their fresh ambitions and strive and seek under the ground and in the air to discover anything that breedeth dissension.
- 1 ای ثابت بر پیمان نامه! شما رسید از کنونشن نهایت رضایت اظهار نموده بودی که این کنونشن سبب نهضت امر الله گردید و ظهور قوت کلمه الله عظمت امر اختلافات را زائل کند مانند صحت چون در وجود انسان قوت یابد از این امر عظیم جمیع علل و امراض زائل گردد ما امیدمان چنانست که بهیچوجه اختلاف نماند ولی بعضی از اهالی امریکا نوهوسند و میکوشند زیر زمین جستجو میکنند در هوا جستجو میکنند که یک چیزی پیدا کنند و سبب اختلاف شود
- 2 Praise be to God, all such doors are closed in the Cause of Baha'u'llah for a special authoritative Center hath been appointed—a Center that solveth all difficulties and wardeth off all differences. The Universal House of Justice, likewise, wardeth off all differences and whatever it prescribeth must
- 2 الحمد لله در امر مبارک جمیع این ابواب مسدود است زیرا مرجع مخصوص تعیین شده است که آن مرجع مخصوص حلال جمیع مشکلات است و دافع جمیع اختلاف و همچنین بیت عدل عمومی

be accepted and he who transgresseth is rejected. But this Universal House of Justice which is the Legislature hath not yet been instituted.

دافع جمیع اختلاف است آنچه بیت عدل بگوید مقبول و هر نفسی مخالفت نماید مردود ولی هنوز بیت عدل عمومی که شارعست تأسیس نشده است

- 3 Thus it is seen that no means for dissension hath been left, but carnal desires are the cause of difference as it is the case with the violators. These do not doubt the validity of the Covenant but selfish motives have dragged them to this condition. It is not that they do not know what they do—they are perfectly aware and still they exhibit opposition.

3 دیگر راه اختلافی نمانده ولی هواجس نفسانی مورث اختلاف میشود مثل ناقضین ناقضین شبههائی در میثاق ندارند ولی غرض نفسانی آنانرا بایندرجه رسانده نه اینست که نمیدانند میدانند و مخالفت میکنند

- 4 In short, the ocean of the Covenant is tumultuous and wide. It casteth ashore the foam of violation and thus rest ye assured. Be engaged in the furtherance of the Mashriqu'l-Adhkar and prepare the means for the diffusion of the divine fragrances. Be not engaged in anything but this, for otherwise thou shalt dissipate thine attention and the work will not advance.

4 باری دریای میثاق پرموج است و در نهایت آساع کفهای اختلاف را بیرون می اندازد یقین بدانید شما در فکر ترویج امر مشرق الاذکار باشید و تیباً اسباب نشر نفعات الله دیگر مشغول چیز دیگر نشوید زیرا سبب تفرقه ذهن میشود و هیچ کار از پیش نمرود

SWAB#187, SW_v10#13 p.246

MNMK#126 p.242, MMK1#187 p.209

AB02916

To: Louis G Gregory, in Washington, DC

Date: 1919-Jul-24

- 1 O thou who art firm in the Covenant! Your letters were received. Indeed, you rendered many services at this year's Convention and endured hardships beyond your capacity. You traveled before and after the Convention and served through other means as well. You have not a moment's rest. You and your respected wife have dedicated your lives to service to the Kingdom, and it is certain that you will be assisted and confirmed.
- 2 Strive with heart and soul to create fellowship between black and white and to prove the Baha'i unity - that colors have absolutely no importance, rather it is hearts that matter. Praise be to God that the hearts of the friends are united and in agreement, whether one is from the East or West, South or North, whether German or French, Japanese or American, white or black, red or yellow or brown. Differences of color, homeland and race have no significance in the Baha'i Cause. Rather, the Baha'i unity prevails over all and eliminates all these illusions.

1 ای ثابت بر میثاق نامه های رسید فی الحقیقه در کنونشن امسال بسیار خدمت کردی و مافوق طاقت زحمت کشیدی و قبل و بعد از کنونشن سفر نمودی و بوسائل دیگر خدمت نمودی آتی فراغت نداری حیات خویش را با قرینه محترمهات وقف خدمت ملکوت نمودی و یقین است که موفق و مؤید خواهی شد

2 بجان و دل بکوشید تا میان سیاه و سفید الفت اندازید و وحدت بهائیا اثبات کنید که ابداً الوان حکمی ندارد بلکه قلوب حکم دارد الحمد لله قلوب احباً متحد و متفق است ولویکی شرقی و یکی غربی یکی جنوبی یکی شمالی یکی المانی و یکی فرانسوی یکی ژاپانی یکی امریکائی یکی ایض یکی اسود یکی امریکی اصفر یکی اسمر اختلاف الوان و اختلاف اوطان و اختلاف اجناس در

امر بهائی حکمی ندارد بلکه وحدت بهائی بر کل
غالب جمیع این اوهاماترا زائل مینماید

- 3 Convey my utmost love to Mr. Roy Williams, your fellow traveler. I love him very much and hope that he will be greatly successful in the future. Express much kindness on my behalf to your respected wife. I never forget her; she is always in my thoughts.

3 بمستر روی ویلیامز همسفر خویش نهایت محبت
از قبل من مجری دار من او را بسیار دوست
میدارم و امیدم هست که در مستقبل بسیار
موفق گردد و بقرینه محترمهات از قبل من بسیار
مهربانی ابلاغ دار هیچ او را فراموش نکنم همیشه
در خاطر است

- 4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

SWAB#075x, SW_v11#05 p.092

MMK1#075 p.109x

AB03745

To: Kaukab H A Maccutcheon, in Chicago

Date: 1919-Jul-24

O radiant star! Your letter arrived. As before, associate with Mrs. True and assist with the affairs of the Mashriqu'l-Adhkar to the extent possible. And strive for unity and harmony between black and white, so that colors have no significance, but rather all may look to the hearts. Hearts must be luminous and pure and white, not the body. How many blacks have outpaced whites in the arena of faith, and how many whites due to black hearts have remained deprived of divine favors.

In any case, there are five races on earth: the white race, the black race, the brown race, the yellow race, and the red race. Like doves - they too have different varieties. But in the world of doves, difference of color has no significance. Rather white and black and yellow and purple and red and blue doves all associate in perfect fellowship and love. And yet they are animals. How can humans, who possess reason and consciousness, be bound by these colors? This is heedlessness, this is ignorance, and this is contrary to true humanity.

And upon you be the Most Glorious Glory.

SW_v11#10 p.165

AB04710*To: George Townshend, in Ahascragh**Date: 1919-Jul-24*

O thou who art thirsty for the fountain of truth! Thy letter was received and the story of thy life became known. Praise be to God, thou wert always, like unto a nightingale, seeking the divine rose garden, and like the verdure of the meadow, longing for the drops from the cloud of guidance. Therefore thou didst pass through various states until at last thou didst reach the fountainhead of truth. Thou didst brighten thine eyes and make thy heart a rose garden and flower bed. Thou didst chant the verses of guidance and turn towards the fire kindled in Mount Sinai. Now I pray for thee, that the fire of love may blaze in thy heart and spiritual vibrations may appear in thy being, so that thou mayest move and soar, reach the true Beloved, sacrifice thy soul for the Beloved of the world, and dedicate thy life to the diffusion of the divine fragrances. If thou attainest to such bounty, thou shalt become a sign of guidance and a bright candle in the assemblage of humanity. Thou shalt receive baptism with the spirit of life and the fire of the love of God, seek second birth from the realm of nature, and attain eternal life. Upon thee be the most glorious Glory.

ABTM.009

ای تشنه چشمه حقیقت نامهات رسید و ترجمه حیات معلوم گردید الحمد لله همیشه مانند بلبل جویای گلستان الهی بودی و مانند سبزه چمن طالب رشحات ابر هدایت بودی اینست که انتقال بحالات مختلفه نمودی و عاقبت بسرچشمه حقیقت رسیدی دیده روشن نمودی و دل را گلزار و گلشن کردی ترتیل آیات هدی نمودی و توجه بنار موقده در طور سینا کردی حال در حق تودعا نمایم تا نار عشق در قلبت برافروزد و اهتزازات شوقیه در وجودت پیدا گردد تا بحرکت آتی و پرواز کنی و بمعشوق حقیقی برسی جان فدای دلبر آفاق کنی و حیات خویش را وقف نشر نفحات الله نمائی اگر بچنین موهبتی برسی آیت هدی گردی و شمع روشن در انجمن انسانی شوی و تعمید بروح حیات و نار محبة الله یابی و از عالم طبیعت تولد ثانی جوئی و حیات ابدیه یابی و علیک البهاء الأبهی

AKHA_106BE #09 p.03, AKHA_109BE #08 p.11, AHB_120BE #07 p.253, ANDA#47 p.34, MYD.578, DVB5.160

AB02911*To: Howard C Ives, in Allentown, PA**Date: 1919-Jul-25*

- ¹ O thou who art firm in the Covenant! The letter thou hadst written on 2 May 1919 was received. Praise thou God that in tests thou art firm and steadfast and art holding fast to the Abha Kingdom. Thou art not shaken by any affliction or disturbed by any calamity. Not until man is tried doth the pure gold distinctly separate from the dross. Torment is the fire of test wherein the pure gold shineth resplendently and the impurity is burned and blackened. At present thou art, praise

¹ ای ثابت بر پیمان نامهائی که بتاريخ ۲ می ۱۹۱۹ مرقوم نموده بودی رسید حمد کن خدا را که در مواقع امتحان ثابت و راستی و متوسل بملکوت ابهی از هیچ بلایی متزلزل نگردی و از هیچ مشقتی قصور و فتور نیاری تا انسان بامتحان نیفتد زر خالص از زر مغشوش ممتاز نگردد عذاب آتش امتحان است که زر خالص در آن رخ برافروزد

be to God, firm and steadfast in tests and trials and art not shaken by them.

- 2 Thy wife is not in harmony with thee, but praise be to God, the Blessed Beauty is pleased with thee and is conferring upon thee the utmost bounty and blessings. But still try to be patient with thy wife, perchance she may be transformed and her heart may be illumined. The contribution thou hast made for teaching is highly acceptable and it shall be eternally mentioned in the divine Kingdom for it is the cause of the diffusion of fragrances and the exaltation of the Word of God....

SWAB#089x

و مغشوش سوخته و سیاه گردد حال تو الحمد لله
در امتحان ثابت و راضی ابداً متزلزل نمیشوی

2 اگر حرمت از تو بیزار گشته الحمد لله جمال ابری
از تو راضی است و در نهایت عنایت و التفات
باوجود این تا توانی با حرمت مدارا کن شاید
منقلب گردد و قلبش منور شود انفاقیکه بجهت
تبلیغ نمودی بسیار مقبول این انفاق در ملکوت
الهی الی الأبد مذکور زیرا سبب نشر نفحات است
و اعلاء کلمه الله...

MMK1#089 p.117x

AB07527

To: Mrs Aubrey J Kempner, in Urbana, IL

Date: 1919-Jul-25

- 1 O thou who art turning thy face to God! Thy letter was received. From its contents it became known that thy wish is to serve the poor. What wish better than this! Those souls who are of the Kingdom eagerly wish to be of service to the poor, to sympathize with them, to show kindness to the miserable and to make their lives fruitful. Happy art thou that thou hast such a wish.
- 2 Convey on my behalf to thy two children the utmost kindness and love. Their letters have been received but, as I have no time, separate letters cannot be written at present. Show them on my behalf the utmost kindness.

SWAB#080

1 ای متوجه الی الله نامهات رسید از مضمون
معلوم گردید که آرزوی خدمت فقرا داری چه
آرزویی بهتر از این آرزو نفوس ملکوتی نهایت
آمالشان اینست که موفق بخدمت فقرا شوند و
دلدار از فقرا بکنند و نوازش ضعفا بنمایند و
از وجودشان ثمری حاصل گردد خوشا بحال تو
که چنین آرزویی داری

2 بدو اولاد خود از قبل من نهایت نوازش و
دلدار میجر دار مکاتیب آنان رسید ولی چون
فرصت ندارم مکاتیب علیحدّه نوشتن ممکن نه تو
بالتیابه از من نهایت مهربانیا میجر دار

MMK1#080 p.112, AKHA_131BE #03

p.a

AB08702

To: May Maxwell, in Canada

Date: 1919-Jul-25

O thou daughter of the Kingdom!

The detailed answer to thy letter was written before, and now a new letter from thee hath arrived. Thou hadst written concerning the convention which thou art going to establish in Canada in the months of September and October. This is highly advisable and I pray God that thou mayest be confirmed and assisted. But this is conditioned upon thy taking care of thy health and the providing of whatever conduces to thy comfort, health and prosperity.

Upon thee be Baha'il Abha.

MAX.363b

AB09210

To: William F Kyle, in Red Wing, MN

Date: 1919-Jul-25

O servant of God! Your letter was received and I prayed for you and beseeched the Kingdom of God that you may become detached from attachment to this world and become severed, and be mindful of the eternal Kingdom. This world's foundation is built upon wind and has no end. One should attend to the affairs of this world only to the extent necessary and spend the remaining time on the Kingdom of God, so that eternal illumination may be achieved and everlasting existence obtained. And upon thee be the Most Glorious Glory.

SW_v11#16 p.277-278

AB10012*To: Ruth Clows, in Atchison, KS**Date: 1919-Jul-25*

O seeker of the Kingdom! Your letter was received. You had written that "I am not worthy." Who is worthier than you? If you were not worthy, you would not have turned to God and would not have yearned to enter His Kingdom. Your very worthiness led you to seek until this bounty and gift embraced you. And upon you be the Most Glorious Glory!

SW_v10#17 p.319

AB00948*To: Elizabeth Herrick, in London**Date: 1919-Jul-26*

- 1 O daughter of the Kingdom! Thy letter hath come and its contents make clear the fact that thou hast directed all thy thoughts toward acquiring light from the realms of mystery. So long as the thoughts of an individual are scattered he will achieve no results, but if his thinking be concentrated on a single point wonderful will be the fruits thereof.
- 2 One cannot obtain the full force of the sunlight when it is cast on a flat mirror, but once the sun shineth upon a concave mirror, or on a lens that is convex, all its heat will be concentrated on a single point, and that one point will burn the hottest. Thus is it necessary to focus one's thinking on a single point so that it will become an effective force.
- 3 Thou didst wish to celebrate the Day of Ridvan with a feast, and to have those present on that day engage in reciting Tablets with delight and joy, and thou didst request me to send thee a letter to be read on that day. My letter is this:
- 4 O ye beloved, and ye handmaids of the Merciful! This is the day when the Day-Star of Truth rose over the horizon of life, and its glory spread, and its brightness shone out with such power that it clove the dense and high-piled clouds and mounted the

1 ای دختر ملکوت نامهات رسید و از مضمون معلوم گردید که فکر ترا حصر در اقتباس انوار از ملکوت اسرار نموده بودی تا فکر انسان متفرق است ابداً نتیجه‌ئی نبخشد ولی اگر در یک نقطه فکر جمع شود نتایج عظیمه بخشد

2 مانند آفتاب که در مرآت مسطح تأثیر تام ندارد ولی چون در مرآت مقعر یا در مرآت محدب تجلی نماید جمیع حرارت در نقطه‌ئی جمع شود و آن نقطه از آتش حرقتش بیشتر است پس باید فکر را در نقطه‌ئی جمع کرد تا قوه نافذه گردد

3 خواسته بودی که در روز رضوان محفل بیارائی و بزم و جشنی فراهم آری و نفوسیکه در آن روز در آنحفل اجتماع نمایند بنهایت سرور و حبور بتلاوت الواح پردازند و از من نامه‌ئی خواستی که در آن روز بخوانی آن نامه در ذیل است

4 ای یاران و اماء رحمن امروز روزیست که شمس حقیقت از افق وجود اشراق نمود جفرش ساطع و شعاعش لامع بقوتیکه ابرهای متراکمه متلاشی شد و در نهایت اشراق از افق عالم طالع و لائح

skies of the world in all its splendour. Hence do ye witness a new stirring throughout all created things.

- 5 See how, in this day, the scope of sciences and arts hath widened out, and what wondrous technical advances have been made, and to what a high degree the mind's powers have increased, and what stupendous inventions have appeared.
- 6 This age is indeed as a hundred other ages: should ye gather the yield of a hundred ages, and set that against the accumulated product of our times, the yield of this one era will prove greater than that of a hundred gone before. Take ye, for an example, the sum total of all the books that were ever written in ages past, and compare that with the books and treatises that our era hath produced: these books, written in our day alone, far and away exceed the total number of volumes that have been written down the ages. See how powerful is the influence exerted by the Day-Star of the world upon the inner essence of all created things!
- 7 But alas, a thousand times alas! The eyes see it not, the ears are deaf, and the hearts and minds are oblivious of this supreme bestowal. Strive ye then, with all your hearts and souls, to awaken those who slumber, to cause the blind to see, and the dead to rise.

SWAB#073

گشت اینست که در کائنات اهتزاز جدیدی
مشاهده مینمائید

5 ملاحظه کنید که دائره علوم و فنون در اینعصر
چه قدر اتساع یافته و صنایع و بدایع عجیبه چگونه
جلوه نموده و قوای فکریه چگونه ترقی کرده و
اختراعات عظیمه چگونه بظهور آمده

6 اینعصر حکم صد ۱۰۰ عصر دارد یعنی اگر آثار
صد عصر را جمع نمائی و آثار این عصر را نیز
جمع نمائی آثار این یکعصر تفوق بر آثار صد عصر
دارد مثلاً جمیع کتبی که در اعصار ماضیه تألیف
شده جمع نمائی و کتب و رسائلی که در اینعصر
تألیف شده آن را نیز جمع نمائی کتب مؤلفه در
اینعصر اضعاف مضاعف کتب است که در
جمیع اعصار ماضیه تألیف شده است ملاحظه
نمائید که اشراق نیر آفاق چه تأثیر در حقائق
موجودات نموده

7 ولکن هزار افسوس که چشمها نابینا و گوشها
ناشنوا و عقول و قلوب غافل از این موهبت
کبری پس بجان و دل بکوشید تا خفتگان بیدار
شوند و کوران بینا گردند و مردگان زنده شوند

MKT3.436, MMK1#073 p.107,
AKHA_135BE #03 p.48, AKHA_120BE
#01-02 p.05, AKHA_106BE #12 p.02,
AKHA_105BE #12 p.02, AHB_120BE
#03-06 p.02, AYT.324, HYB.192

AB03462

To: Mary Hall, in Chicago

Date: 1919-Jul-26

O cherished maid-servant of God! Your letters arrived. God willing, this time that you have returned from the Theosophists to the Baha'is, you will remain firm and steadfast to such a degree that even if all who are on earth were to gather together and wish to cause you to deviate from the path of Baha'u'llah by as much as a hair's breadth, they would be unable to do so.

Consider how in the time of Christ, the Pharisees and those who were first Christians but later deviated, like Judas Iscariot and his companions, [...] how much they cast doubts about the Cause of Christ to make the faithful souls turn away and deviate. However, these doubts and people of doubt were like the foam of the sea - the sea of Christ surged and surged and cast these foams from the sea onto the desert, for foam has no permanence while the sea endures.

Praise be to God that your eyes have been brightened again and your ears have become hearing. You have investigated truth and discovered the Cause of Baha'u'llah. I hope that day by day the outpourings of the Kingdom will successively reach your heart, and day by day you will become more steadfast and become the cause of guidance for others.

As for presence in the Holy Land, these days it is very difficult to travel and there is not yet comfort and stability here either. God willing, peace and tranquility will be achieved and travel will become easy, then you will be present. And upon you be the Most Glorious Glory.

SW_v10#14 p.270

AB03416

To: Cora E Gray, in Urbana, IL

Date: 1919-Jul-26

1 O thou daughter of the Kingdom!

1 ای دختر ملکوت

2 Thy letters were received. Their contents indicated that thy mother has ascended the invisible realm, that thou hast remained alone. Thy wish is to serve thy father who is dear to thee and also to serve the Kingdom of God and thus thou art perplexed as to which of two thou shouldst engage in. Assuredly engage in service to thy father and meanwhile whenever thou findest time diffuse the Divine Fragrances.

2 نامه‌هایت رسید و از مضمون معلوم گردید که والدهء محترمهات صعود بجهان پنهان نموده و تنها مانده‌ئی و آرزویت خدمت پدر عزیز است و خدمت بملکوت الله متحیرى که بکدام پردازی البته بخدمت پدرت پرداز و در این ضمن هروقت فرصت یافتی بنشر نفعات الله مشغول شو

3 I looked attentively at the picture of Mr. Vail's residence; it is indeed a fine place and the residence is ever blessed by the presence of its occupant. I beg God that it may be again a center of the diffusion of Divine Fragrances and the chanting of the Divine Utterances.

3 عکس محلّ اقامت جناب ویل را دقت نمودیم خوب محلّی است مکان بصاحب مکان مبارک باد باز از خدا خواهیم که این محلّ موقع نشر نفعات الله شود و ترتیل آیات الهی

- 4 I prayed to God on behalf of the two children whose pictures thou hadst sent that they may grow in the Divine Kingdom. The picture of Elisabeth Hackley was also perused. It is evident that this maidservant is endowed with a great capacity. If she becomes intoxicated with the Love of God, she will in reality progress for she is highly capable. Convey to Mrs. Paine, Mrs. Harding and Mrs. Munz the glorious Abha greeting and extend the utmost kindness on my behalf.
- 5 The Tablet of Green Acre dated Oct. 26th 1916 is authentic.
- 6 Upon thee be Greeting and praise.
- 4 دو طفل صغیر که عکسشان را ارسال نموده بودی در حق آنان دعا نمودم که در ملکوت الهی کبیر شوند و عکس الیزابت هکلی را ارسال نموده بودی آن نیز ملاحظه گردید معلوم است این دختر استعداد و قابلیت عظیم دارد اگر از جام محبت الله سرمست شود خیلی ترقی خواهد نمود چرا استعداد دارد بمسیس پین و مسیس هاردینگ و مسیس کوز بلین نفوس تحیت ابدع ابهی ابلاغ دار و نهایت مهربانی از من برسان
- 5 لوح گرین عکا بتاریخ ۲۶ اکتوبر ۱۹۱۶ صحیح است
- 6 وعلیک التحية و التناء

SWAB#116x

MMK1#116 p.136x, PYB#119 p.04

AB04006

To: Gift, Mr et al., in Peoria, IL

Date: 1919-Jul-26

O two guides of souls! Your letter was received. It showed that you are sacrificing yourselves in the path of the Kingdom and have completely effaced and annihilated yourselves. You have no desire except the good-pleasure of God and no hope except in the Lord. You strive to guide souls and become the cause of illumining hearts. This is a great bounty - arise in thanksgiving for it, for its beneficial results are unlimited. Among them is the perpetuation of good remembrance and the attainment of the greatest bounty in the Abha Kingdom.

To those souls who have become attracted to the divine teachings - Mrs. Dowell, Miss Cook, Mr. Golden and Mrs. White - convey my greetings, love and kindness. Convey my greetings to Mrs. Faber and tell her: Do not be sorrowful, do not be grieved, do not sit in sadness, do not weep, do not wail, for this world is a mortal world. All of us will transfer from this world to another world. Your dear daughter is accepted at the divine threshold and is immersed in the sea of pardon and forgiveness and in the world of mysteries is submerged in lights.

And upon you be the Most Glorious Glory.

SW_v10#19 p.342

AB04669*To: Charles Hall, in Chicago**Date: 1919-Jul-26*

- 1 O thou servant of God! Thy letter was received. Its contents were lofty and sublime, and its aim high and far-reaching. 1 ای بنده الهی نامهات رسید مضامین بدیع و بلیغ بود و مقاصد بلند و رفیع
- 2 The world of humanity is in need of great improvement, for it is a material jungle wherein trees without fruit flourish and useless weeds abound. If at all there is a tree that beareth fruit it is overshadowed by the fruitless ones, and if a flower groweth in this jungle it is hidden and concealed. 2 عالم انسانی محتاج باصلاح عظیم زیرا عالم انسانی جنگل طبیعی است اشجار بی ثمر در نشو و نماست و گیاههای بی فائده در نهایت قوت و نمو اگر شیری ثمری دارد در میان آن اشجار غائبست و اگر گلی فائدهائی دارد میان گیاهها غائب و پنهان
- 3 The world of mankind is in need of expert gardeners who may convert these forests into delectable rose gardens, may substitute for these barren trees ones that yield fruit, and may replace these useless weeds with roses and fragrant herbs. 3 عالم انسانی محتاج بباعبانهای ماهر است تا این جنگلها را باغهای خوش منظم کنند و این درختهای بی ثمر را بارور گردانند و بجای این گیاههای بی فائده گل و ریاحین برویاند
- 4 Thus active souls and vigilant people rest neither by day nor by night; they strive to be closely linked to the divine Kingdom and thereby become the manifestations of infinite bounty and ideal gardeners for these forests. Thus the world of humanity will be wholly transformed and the merciful bounties become manifest. 4 لهذا نفوسی که غیرت مجسمند و همت مشخص شب و روز آرام نگیرند بکوشند تا ارتباطی تام بملکوت الهی حاصل نمایند و بآن ارتباط مظاهر فیوضات نامتناهی شوند و این جنگلها را باغبان حقیقی گردند تا عالم انسانی منقلب شود و فیوضات رحمانی رخ بگشاید و علیک التحية و الثناء

SWAB#224, SW_v11#05 p.091

MMK1#224 p.271

AB05647*To: Oscar S Hinckley, in Newark**Date: 1919-Jul-26*

O servant of the Kingdom of God! Your letter was received. Its contents indicated that during the war when the world was full of turmoil and sedition, you were, in utmost peace and composure, engaged in servitude at the threshold of the Lord of Hosts and were occupied with service to the Kingdom. You had no desire except for the illumination of the human world

and no point of focus except the exaltation of the Word of God and the spread of the heavenly teachings. Therefore you were confirmed and assisted. Please convey my utmost kindness and respect to Dr. Guthrie and Mr. Ledoux. In the middle of the night at dawn I supplicate and implore at the threshold of the All-Knowing God and beg for aid, grace and boundless bounty. It is certain that they will be assisted by the heavenly hosts and confirmed with divine spirit.

And upon you be the Most Glorious Glory.

SW_v11#10 p.165-166

AB06745

To: Kathrine Pauline Peeke, in Cleveland

Date: 1919-Jul-26

O Daughter of the Kingdom! Your letter was received. Praise be to God, it indicated complete firmness and steadfastness. It befits you to be a herald of the Covenant and Testament and to be attracted to the divine fragrances. The gathering you have arranged in your home is a heavenly gathering, for the Sun of Truth has cast its rays upon it. In that gathering the mention of God is spread abroad, hearts are turned toward the divine Kingdom, and eyes are opened to witness the signs of the All-Merciful. Persist in holding this gathering and strive day by day to strengthen its foundations and organize its affairs. My hope is that this gathering may become, in that region, a source of divine outpourings and the cause of the manifestation of divine illumination and the education of human souls. Upon thee be the Most Glorious Glory.

SW_v10#14 p.270-271

AB07368*To: Louise Herman, in New York**Date: 1919-Jul-26*

1 O thou humble and lowly soul!

2 Thy letter was received. Thou wert exceedingly ashamed of thyself and wert wholly detached of thyself for thou dost consider thyself a sinner. This very condition of humility, lowliness and confession of thine own sin is indicative of the purity and sanctity of thy soul, for every sinner consider himself an eminent person and every eminent person considers himself a sinner. This is the criterion. I hope therefore that at the Divine Threshold thou mayest secure favor, may become connected with the Kingdom by ideal ties and may daily progress so that thou mayest be accepted in the Sight of His Holiness Baha'u'llah!

3 Upon thee be Baha'el Abha!

1 ای خاضعهء خاشعه

2 نامهات رسید بسیار نجل و شرمسار بودی و از وجود خود بیزار زیرا خود را گنه کار می یابی همین حالت نجلت و شرمساری و اقرار بگنه کاری دلیل بر آنست که وجود طیب طاهری زیرا هر گنه کار خود را بزرگوار می بیند و هر بزرگوار خود را گنه کار می بیند این میزانت لهما امیدوارم که در درگاه الهی مقرب گردی و بملکوت الهی رابطهء معنوی جوئی و روز بروز ترقی نمائی تا در نزد حضرت بهاء الله مقبول گردی

3 و علیک البهاء الأبهی

ANDA#55 p.05

AB12110*To: Jane E Whyte, in London**Date: 1919-Jul-29*

1 O respected daughter of the Kingdom! Your letter was received. Its contents were full of novel meanings and indicated that, praise be to God, being attracted to the Kingdom, you have no attachment to the material world. Your ultimate hopes and desires are the progress and enlightenment of the human world. In the material world there is nothing but lethargy, rigidity and coldness, but the heat of the Sun of Truth rising from the horizon of the Kingdom will dispel this coldness and perfect the warmth of the love of God. This is why Christ says the body is sorrowful because it belongs to the material world and has attachment to the material world, but the spirit is joyful because it partakes of the effusions of the divine realm. Now praise be to God that your heart is gladdened by the glad-tidings of God and your spirit is attracted to the breaths of God.

1 ای دختر محترمهء ملکوت نامهائی که فرستاده بودی رسید مضمون مشحون بر معانی بدیع بود و دلالت بر این مینمود که الحمد لله منجذب جهان ملکوتی تقید بعالم ناسوت نداری نهایت آمال و آرزویت ترقی و روشنائی عالم انسانیست در عالم ناسوت جز خمودت و جمودت و برودت نه و لکن حرارت شمس حقیقت که از افق ملکوت طالع این برودتها را زائل و حرارت محبة الله را کامل نماید اینست که حضرت مسیح میفرماید جسد محزون است زیرا از عالم ناسوت است تعلق بعالم ناسوت دارد و لکن روح مستبشر است چونکه از فیوضات لاهوت است حالا الحمد لله قلبت مستبشر ببشارات الله و روح منجذب بنفحات الله است

- 2 You had written that you have not forgotten our previous meeting. I too remember the days I was in Scotland - they were filled with the utmost joy and delight. I will never forget them. The war years were as you wrote - the world was in utmost upheaval and turmoil. Now some regions have been freed, and furthermore it has become evident to all humanity that 'Abdu'l-Baha's talks in Europe and America were the very truth when He cried out that the continent of Europe was like an arsenal and powder magazine, a storehouse of explosive materials dependent on a single spark to detonate and throw the earth into turmoil. "O ye wise ones! Strive that you may be able to prevent this flood!" And likewise, whatever was revealed in the Tablets of Baha'u'llah fifty years ago, published and spread throughout the world, that too has been fulfilled. What was addressed to Berlin and the German Emperor in the Kitab-i-Aqdas was fulfilled, and likewise what was addressed to Constantinople and the Ottoman Sultan was fulfilled, as well as the other blessed utterances in the Surih of the Temple, until all creation became convinced in heart and soul that the Great War is the cause of destruction while peace is the cause of prosperity; war demolishes the edifice of humanity while peace establishes the divine foundation; war is death while peace is life; war is satanic suggestions while peace is divine inspirations.
- مرقوم نموده بودی که ملاقات قدیم را فراموش ننموده‌ئی من نیز در نظر دارم ایامیکه در اسکوتلاند بودم نهایت روح و ریحان داشتم ابداً فراموش ننمایم سالهای جنگ چنان است که مرقوم نمودی جهان در نهایت انقلاب و اضطراب بود حال بعضی از اقالیم آزاد شد و از این گذشته نزد جمیع بشر مسلم گشت که نطقهای عبدالبهاء در اروپا و امریکا عین حقیقت بود که فریاد میزد اقلیم اروپا مانند قورخانه و جیخانه است و مخزن مواد ملتهبه منوط بیک شراره است منفجر گردد و کره ارض را باضطراب اندازد ای عقلا بکوشید بلکه بتوانید این سیل را سد نمائید و همچنین آنچه در الواح بهاءالله پنجاه سال پیش نازل گشته و طبع شده و در جمیع جهان منتشر گردیده آن نیز تحقیق یافت در کتاب اقدس خطاب به برلین و امپراطور آلمان تحقیق جست و همچنین آنچه خطاب به اسلامبول و سلطان عثمانی است آن نیز تحقیق یافت و همچنین سائر بیانات مبارک در سوره هیکل تا جمیع خلق بجان و دل قانع گردند که حرب اعظم اسباب ویرانی است و صلح سبب آبادی حرب هادم بنیان انسانیت و صلح مؤسس بنیان الهی حرب ممات است و صلح حیات حرب وسوس شیطانیست و صلح الهامات رحمانی
- 3 In short, this terrible war also had such consequences. I was deeply grieved by Robert's martyrdom on the battlefield, but that innocent youth hastened to the embrace of the Self-Subsisting Lord, and that self-sacrificing one for humanity soared to the vicinity of the merciful favors of the All-Merciful. That smiling new blossom was transferred to the garden of the All-Merciful, and I supplicate and implore for him at the divine Kingdom that he may be immersed in the sea of forgiveness and infinite favors.
- 3 خلاصه اینخرب مهیب چنین نتایجی نیز داشت از شهادت روبرت در میدان جنگ نهایت تأسف حاصل شد ولی آن جوان معصوم باغوش حی قیوم شتافت و آن جانفشان عالم انسانی بجوار الطاف رحمانی پرواز نمود آن نوگل خندان بحدیقه رحمن انتقال کرد و من در حق او بملکوت الهی تضرع و ابتهال می‌نمایم تا در بحر غفران غریق الطاف بی‌پایان گردد
- 4 Mr. Father Nicola Velimirovic has not yet come to these parts. Whenever he comes, the utmost consideration will be shown to him. Major Tudor Pole is truly in the utmost sincerity of intention and is a servant of humanity. We too have great longing to meet you, but your respected spouse also needs your presence there, therefore we do not ask you to come. Your eldest son is truly very ambitious and zealous. I pray to God that all may be successful.
- 4 مستر فادر نیکولا ولیمیروویک هنوز باینصفحات نیامده هر وقت بیاید نهایت رعایت در حق او خواهد شد ماجور تیودر پول فی الحقیقه در نهایت خلوص نیت است و خادم عالم انسانی ما نیز اشتیاق زیاد بملاقات شما داریم ولی قرین محترمت نیز محتاج وجود شما در آنجا لهذا تکلیف آمدن نمی‌نمائیم ولد ارشد شما فی الحقیقه بسیار با

همّت و غیرت است از خدا خواهم که کلّ
موفق گردند

- 5 This severe war has caused many to become thirsty for the divine teachings and to investigate reality, for the teachings of Baha'u'llah are the spirit of this age and the remedy for humanity's inner ailments. Surely the investigation of truth causes the abolition of all traditions. When traditions are removed, the oneness of humanity will become manifest and evident, and it will become clear that true religion is the cause of fellowship and unity among humanity, not the cause of unkindness and savagery. Through the power of true religion, ignorant prejudices will not remain, such as religious prejudice, national prejudice, racial prejudice, and political prejudice. These illusions will be dispelled and the light of reality will shine forth. Science and religion will embrace each other. The legitimate rights of women will be realized. In Europe and America, women are truly respected but their legitimate rights have not yet reached the degree of perfection, for their education in sciences and arts is not yet complete, and so forth from the divine teachings which are truly the life of the world and humanity today.

5 ایخرب شدید سبب شده که بسیاری تشنه تعلیم الهی گشته‌اند و تحرّی حقیقت مینمایند زیرا تعلیم حضرت بهاءالله روح اینعصر است و علاج امراض باطنی خلق البتّه تحرّی حقیقت سبب اضمحلال جمیع تقالید میگردد چون تقالید از میان برخیزد وحدت عالم انسانی جلوه نماید و واضح شود که دین حقیقی سبب الفت و یگانگی بین بشر است نه سبب کلفت و درندگی از قوت دین حقیقی تعصبات جاهلیّه نماید مثل تعصب دینی جاهلی و تعصب ملی و تعصب ترابی و تعصب سیاسی این اوهام از میان برخیزد و نور حقیقت جلوه نماید علم و دین دست در آغوش یکدیگر نمایند حرّیّ حقوق مشروعه نساء تحقّق یابد در اروپا و امریکا حضرات نساء فیالحقیقه محترمند ولی حقوق مشروعه‌شان هنوز بدرجه کمال نرسیده زیرا تحصیل علوم و فنونشان هنوز کامل نه و امثال ذلک از تعلیم الهی که فیالحقیقه امروز حیات جهان و جهانیان است

- 6 The establishment of universal peace - universal peace must be realized as it should be through the power and might of the penetration of the Word of God. My hope is that soon it will be established as it ought to be and should be. Now it is the beginning of dawn, a little light has appeared, but through the penetration of the Word of God, the reality of universal peace will shine forth like the sun.

6 و تأسیس صلح عمومی باید صلح عمومی کما هو حقّه بقوّت و قدرت نفوذ کلمه الله تحقّق یابد امیدم چنان است که عنقریب چنانکه باید و شاید تأسیس گردد حال بدایت صبح است اندک روشنائی پیدا شده ولیکن بنفوذ کلمه الله حقیقت صلح عمومی مانند شمس اشراق خواهد کرد

- 7 O respected lady! Strive, sacrifice yourself, and endeavor to your utmost that the breaths of the Holy Spirit may influence hearts and humanity may attain comfort as it should and ought to be. The teachings of the Kingdom will become like two wings for humanity, and humanity will soar in this infinite atmosphere and attain new progress each moment. Convey my utmost love and kindness to the respected lady Mrs. Cropper. I always remember her and pray for her. And upon you be greetings and praise.

7 ای خانم محترمه جهد نما جانفشانی کن و بقدر قوّت بکوش تا نفثات روح القدس در قلوب تأثیر کند و عالم انسانی چنانکه باید و شاید آسایش حاصل نماید تعلیم ملکوت عالم انسانی را مانند دو بال گردد و عالم انسانی در این فضای نامتناهی پرواز کند و هر دم ترقّی جدید یابد بخانم محترمه مسیس کروپر نهایت محبّت و مهربانی از قبل من ابلاغ دار همیشه بیاد او هستم و در حق او دعا میکنم و علیک التّحیّة و الثّناء

BRL_DAK#0657

AB00565

To: Sara Louisa Blomfield, in London

Date: 1919-Jul-29

- 1 O star shining with the Light of Faith! ۱ ای ستاره درخشنده بنور ایمان
- 2 The letter which thou hadst written on 19th June 1919 was received. And the bunch of flowers which you took with yourself to the meeting where Major Tudor Pole was present the delicious fragrance of those flowers reached to the nostrils of the spiritual ones. ۲ نامه‌ئی که بتاريخ ۱۹ حزيران ۱۹۱۹ مرقوم نموده بودی رسید و دسته‌گلی که بجهت انجمنی که ماجور تیودور پول حاضر بود با خود حاضر نمودی رائحه طيبه آن گلها بمشام روحانيان رسید
- 3 Do not be grieved because of the death of your respected mother. Because she flew from the world full of darkness to a luminous world. She flew from a narrow prison to the lofty realm. I'll ask (with the utmost of humility and lamentation) from the Threshold of God forgiveness and pardon for her, so that she may be submerged in the world of mystery and the sea of lights. And for thy dear son I shall also supplicate and implore so that he may have a luminous heart and a divine spirit, and may be assisted with unlimited bounties. ۳ از فوت والده محترمهات محزون مباش زیرا از جهان پرظلمتی بعالمی نورانی شتافت و از زندان تنگی بایوان بلندی پرواز نمود من از برای او بکمال عجز و زاری از درگاه الهی طلب عفو و غفران می‌نمایم تا در عالم اسرار و بحر انوار مستغرق گردد و از برای پسر عزیزت نیز تضرع و ابتهال نمایم که قلبی نورانی یابد و روحی رحمانی و مؤید بفیوضات نامتناهی گردد
- 4 The speech which thou gave in the ladies' meeting was indeed very eloquent and lucid. And also the speech which thou gave in the ladies' philosophical meeting and explained the principles of the divine Teachings. It was wonderful and eloquent. I ask God that thou (mayest be able) to give the Divine Teachings which are the spirit of this age and the light of this century in numerous meetings. Because this twentieth century of the Christian Era is like a body and the Teachings of His Holiness Bahauallah like the Spirit. ۴ نطقی که در محفل نساء نموده بودی فی‌الحقیقه بسیار فصیح و بلیغ بود بهمچنین نطقی که در انجمن فلسفی نساء نموده بودی و بیان اساس تعالیم الهی را کردی خیلی بدیع و بلیغ بود از خدا خواهم که در انجمنهای متعدده بیان تعالیم الهی که روح این عصر است و نور این قرن بنائی زیرا این قرن عشرين از میلاد مانند جسم است و تعالیم حضرت بهاءالله مانند روح
- 5 I have not explained until now all the Teachings of His Holiness Bahauallah in one speech because it is not possible. I gave them in numerous talks. God willing I shall collect these Teachings (in one talk) and will send them to thee. However as much as thou can spread these Teachings so that the sleepy ones may awake, the blind may have sight and the dead may become alive. ۵ من تا بحال جمیع تعالیم حضرت بهاءالله را در یک نطق بیان نکردم زیرا ممکن نیست در نقطه‌های متعدده نمودم و انشاءالله این تعالیم را در یک نطق جمع خواهم کرد و از برای شما خواهم فرستاد باری تا توانی این تعالیم را ترویج ده تا خفتگان بیدار گردند و کوران بینا شوند و مرده‌ها زنده گردند
- 6 Praise be to God that whatever (which) was written in the Tablets of His Holiness Bahauallah fifty years ago and was published and spread in those days all have come to pass. Whatever (that) is written in Ketab-el-Aqdas (the Book of Laws) and (whatever written) in Ketab-el-Haykal (the Book of the Temple) have been fulfilled. Now Universal Peace and the ۶ الحمد لله آنچه که در الواح حضرت بهاءالله پنجاه سال پیش نازل شده و طبع و انتشار یافته این ایام جمیعاً واقع گردیده آنچه که در کتاب اقدس نازل و آنچه که در کتاب هیکل نازل تحقیق یافته حال صلح عمومی و محکمه کبری که از

great Tribunal which are (from) Divine Teachings we hope will be established. It is now the beginning of the dawn of Peace. Some light has spread. But we hope that the Sun of Universal peace may shine so that all the Universe (that is) the world of Creation may become at ease. This is impossible save through the word of God. The devices of politicians have great effects/power but on the condition that they are influenced by the help of the word of God and the assistance of the Holy Spirit. Because without them this complete foundation cannot be established (every day with some pretext commotion occurred). Now praise be to God this is the beginning of the establishment of all these things. We hope that with a strength Heavenly, a power Divine, and a bounty everlasting this foundation may be completely settled, and may reach to the highest point.

تعالیم الهیه است امیدواریم که تحقق یابد حال
بدایت صبح صلح است شعاعی نمودار شده ولی
امیدواریم که آفتاب صلح عمومی بتابد تا جمیع
کائنات یعنی عالم آفرینش آسایش یابد و این
جز بنفوذ کلمه الله ممکن نیست تدابیر سیاسیه
را تأثیر عظیم ولی بشرط آنکه منضم بنفوذ کلمه
الله و تأییدات روح القدس گردد زیرا بدون
آن این بنیان متین تأسیس نیابد هر روز بسببی
تزلزلی حاصل گردد حال الحمد لله بدایت تأسیس
آنست امیدواریم که بقوتی آسمانی و قدرتی ربّانی
و فیضی ابدی این بنیان تأسس تام یابد و باوج
اعلی رسد

7 The days when I was in London will not be forgotten especially those meetings which were held at your house. They are always (in my) mind.

7 آیامی که در لندن بودم هیچ فراموش نگردد
علی الخصوص آن انجمنها که در خانه شما تأسیس
میشد همیشه در خاطر است

8 The talks which were given about the 'rights of women', praise be to God, now their signs have appeared!

8 در خصوص حقوق نساء نطقهائی که القا شد
الحمد لله حال آثارش ظاهر گردیده

9 To the maid-servant of God Parvin, the maid-servant of God Noorieh, the maid-servant of God Hamsayeh, and the maid-servant of God Vardieh convey the utmost of kindness from me.

9 بامه الله پروین و امه الله نوریه و امه الله همسایه و
بامه الله وردیه جمیع از قبل من نهایت مهربانی
مبذول دار و

10 Encourage your daughters whether in the house of elsewhere in speaking. Give them a chance so that they also may speak.

10 دختران را در انجمنها چه در خانه و چه در غیر
خانه بنطق دلالت کن و میدانی بآنها بده که
آنها نیز صحبت بدارند

11 Convey to all the Baha'i's and the maid-servants of god who are in London the glorious ABHA greetings from me. Convey from me to Johan Dawud the glorious ABHA greeting.

11 و جمیع احبّاء و اماء رحمن که در لندن هستند از
قبل من تحیت ابدع ابهی ابلاغ دار از قبل من
به یوحنا داود تحیت ابدع ابهی ابلاغ دار

12 But my journey is not decided yet.

12 اما سفر من هنوز معلوم نیست

13 Upon thee be Baha El Abha

13 و علیک البهاء الأبهی

LBLT.193x, LBLT.197-198x

BRL_DAK#0128

AB02744

To: Gertrude Buikema, in Chicago

Date: 1919-Jul-29

O dear handmaiden of God! Your letter was received. From its contents it became known that you desire to serve the Star of the West, and this desire stems from nobility of nature and is worthy of utmost praise and is accepted and commended in the divine Kingdom.

In truth, Mr. Windust has until now shown the utmost effort in organizing the Star of the West, and I am very pleased with him. Now both you and he should, as before, strive in arranging and publishing the Star of the West.

However, means of livelihood are necessary for both of you. You cannot currently dedicate all your time to this. Therefore, serve the Star of the West to the extent possible, and do not abandon your work for livelihood matters, until such time as the Star of the West becomes so well-established that it can cover your necessary expenses. At that time, if you leave other work and focus exclusively on the Star of the West, it would certainly be better. But now you are compelled to attend to other work as well for means of livelihood.

Due to lack of time this is written briefly. Discuss and consult about any matter that arises in the Star of the West commission, and whatever you consider appropriate and suitable, hold fast to that. Convey utmost love and kindness on my behalf to Dr. Zia and Mr. Windust. The seven volumes of Star of the West were received and your effort is worthy of praise.

And upon you be the Most Glorious Glory!

SW_v10#13 p.248-249, SW_v11#11 p.198

AB03251*To: Baha'i Assemblies of the Central States, in Chicago**Date: 1919-Jul-29*

- 1 O faithful friends and maidservants of the Most Merciful! Truly, you are sacrificing your lives in the path of the Kingdom and have no desire except to spread the lights throughout all regions. You are true farmers, sowing seeds of guidance in the soil of hearts. Rest assured you will be successful and confirmed. The skilled farmer's crops are always blessed - he finds pure and good soil, sows seeds, provides water, and always receives heavenly blessings. Praise be to God, you are skilled farmers. Your fields are hearts. You sow seeds of the love of God and water them from the spring of divine knowledge, trusting in the Sun of Truth that its heat and rays will nurture this blessed crop, and the breeze of bounty will blow and the dew of grace will fall, giving this cultivation freshness, beauty and blessing. The earthly farmer, when he plants, harvests once, but the heavenly farmer plants once and reaps abundant harvests forever. I beseech divine favors that this second convention in the Central States will achieve the utmost influence and be confirmed with the assistance and grace of the Supreme Concourse, and that great results will be obtained.

- 2 Upon you be the Most Glorious Glory.

BRL_ATE#202x, SW_v10#13 p.247-248

1 ای یاران و اماء رحمن باوفا انصاف اینست که در سبیل ملکوت جانفشانید و جز انتشار انوار در آفاق آرزویی ندارید دهقان حقیقی هستید در اراضی قلوب دانه‌های هدایت می‌افشانید یقین است که موفق و مؤید خواهید شد دهقان ماهر همیشه زراعتش پربرکت است زمین طیب طاهر می‌یابد و تخم می‌افشانند و آبیاری می‌کند و همیشه برکت آسمانی می‌یابد الحمد لله شماها دهقان ماهرید کشت زارتان قلوب است تخم محبة الله می‌افشانید و از چشمه عرفان آبیاری میکنید و توکل بشمس حقیقت مینمائید تا حرارت و شعاعش این کشت مبارک را پروراند و نسیم موهبتش بوزد و شبنم عنایتش بیارد و این کشت را طراوت و لطافت و برکت بخشد دهقان ترابی چون بکارد یک مرتبه ثمر بگیرد ولکن دهقان ملکوتی یک مرتبه تخم افشانند و الی‌الابد توده توده خرمن بردارد از الطاف الهی استدعا مینمایم که این کنونشن ثانی در ایالات مرکزی نهایت نفوذ را حاصل نماید و مؤید بعون و عنایت ملأ اعلی گردد و نتایج عظیمه حصول یابد

- 2 و علیکم وعلیکن البهاء الأبهی

BRL_DAK#0785, MKT3.082, AKHA_133BE

#17 p.560, ANDA#01 p.48

AB00856*To: Baha'is of Balakhan**Date: 1919-Jul-30*

- 1 O friends of God and maidservants of the Merciful! Praise be to God that divine protection has arrived and the closed path has reopened. The gates have been unlocked and we can correspond again. In those days when the fire of war was aflame

1 ای احبابی الهی و اماء رحمن الحمد لله بدرقه عنایت رسید و راه بسته باز شد ابواب گشوده گشت دوباره بخارنه میپردازیم ایامیکه آتش جنگ افروخته و خائمان جهانیان سوخته زلزله

and the homes of the world's people were burned, when earthquake struck the foundations of the world, when the earth was stained red with the blood of precious youth, when structures collapsed and edifices were destroyed, when millions of mothers tore their collars in mourning for their sons and cried out with tear-filled eyes, when millions of fathers lost their sons and millions of sons lost their fathers, when orphans were left destitute and grief-stricken women became confused and distressed - in such times, the light of the Ancient Beauty's protection shone upon the friends in all regions. All were preserved in an impregnable fortress, protected from all calamities, except for a very few cases which occurred due to lack of prudence. This preservation, protection, security and comfort was due to the blessing of the sacred teachings, whereby the friends of God in no region interfered in political affairs, but rather spent their time in supplication and prayer, turning to the glorious Kingdom, striving for the good of all, serving humanity, experiencing spiritual attractions and divine inspirations.

- 2 Now in thanksgiving for this great bounty and supreme protection, you must embrace one another and like devoted lovers kiss and embrace each other with utmost love and affection. Let such unity and oneness emerge that it remains firm and steadfast forever like an impregnable fortress. Let all strangers and ill-wishers who are now rejoicing at your differences weep from the intensity of their regret at your unity and oneness, saying that this minor difference led to complete unity and this slight estrangement resulted in eternal oneness. In short, those spiritual friends and divine beloved ones must kindle such a flame of unity that the Concourse on High will praise it, the Ancient Beauty will proclaim from the Kingdom of Glory "Blessed are you, O My loved ones," and 'Abdu'l-Baha will attain the utmost joy and gladness. The Holy Land awaits the arrival of this joyous news. The choice is now yours. Upon you be the Most Glorious Light of God.

- 3 O my God! These are servants whom You have chosen for Your love, selected for Your knowledge, preferred for Your service, elected for the exaltation of Your Word, guided to the law of Your favors, and led to the springs of Your bounty and benevolence. O Lord! Aid them to concord, remove discord from them, and make their unity manifest throughout all regions until they derive from the Sun of Effulgence the lights of unity

بر ارکان عالم افتاده روی زمین بخون نوجوانان نازنین رنگین گردیده بنیادها برافتاد و بنیانها ویران گردید کروورها مادر در ماتم پسر گریبان دریدند و با چشم اشکار فریاد و فغان آغاز کردند کروورها پدر بی‌پسر شد و کروورها پسر بی‌پدر گشت یتیمان بی سر و سامان شدند و زنان ماتم‌زده سرگردان و پریشان شدند در چنین اوقاتی پرتو حمایت جمال قدیم بر یاران جمیع اقالیم زد کل در حصن حصین مصون و از جمیع آفات محفوظ و مأمن بودند مگر معدودی قلیل و آن نیز از عدم تدبیر واقع پس انخفط و صیانت و امنیت و راحت از برکت تعالیم مبارک بود که احبای الهی در هیچ اقلیم مداخله در امور سیاسی ننمودند بلکه اوقات خویش را بتضرع و ابتهال و توجه بملکوت ذی الجلال و سعی در خیر جمهور و خدمت بعالم انسانی و انجذابات وجدانی و سنوحات رحمانی گذراندند

2 حال بشکرانه این موهبت عظمی و صون حمایت کبری باید دست در آغوش یکدیگر گردید و مانند دلبران دلدادۀ یکدیگر همدیگر را ببوسید و ببوئید و بنهایت محبت و الفت پردازید اتحاد و یگانگی چنان بمیان آید که مانند بنیان حصین و حصن حصین الی‌الابد باقی و برقرار ماند جمیع اغیار و بدخواهان که حال از این اختلاف شماها شادمانند از شدت تأثر از اتحاد و یگانگی شما بگریند و بگویند که این جزئی اختلاف سبب اتحاد کلی شد و این جزئی یگانگی سبب یگانگی ابدی گشت باری آن یاران روحانی و دوستان رحمانی باید چنان شمع یگانگی برافروزند که ملأ اعلی تحسین نماید و جمال ابهی از ملکوت جلال طوبی لکم یا احبائی فرماید و عبدالبهاء نهایت حبور و سرور حاصل نماید ارض مقدس منتظر ورود اینخبر پرمسرت است دیگر اختیار با شما است و علیکم و علیکن البهاء الأبهی

3 الهی الهی ان هؤلاء عباد اصطفتیهم لمحبتک و اجتبیتهم لمعرفتک و اخترتهم لخدمتک و انتخبتهم لاعلاء کلمتک و اوردتهم لشریعة الطافک و اوصلتهم مناهل جودک و احسانک رب آیدهم علی الوفاق و ازل عنهم الشقاق و اشهر اتحادهم فی الآفاق حتی یستفیضوا من نیر الاشراق انوار وحدة القلوب و وحدة النفوس و وحدة الأرواح

of hearts, unity of souls, unity of spirits, and harmony of bodies, so they may become a single community protected from the oppression of the people of discord and the whisperings of the people of hypocrisy. Verily You are the Powerful, the Mighty, the Forgiving, the Pardoning, the Bestower.

و الفة الأشباح حتّى يصبحوا ازمةً واحدةً مصونةً
من ظلم اهل الشقاق و وساوس اهل النفاق انك
انت المقتدر العزيز الغفور العفو الوهاب

MKT3.309

AB01143

To: Baha'is of Batum, in Anar

Date: 1919-Jul-30

1 O ye who are sincere! O ye who are enraptured! O ye who are steadfast in the Covenant and Testament! Praised be God that the barred path hath been cleared and communication hath been reestablished. Joyful news hath been received from the friends in those lands, bearing the tidings that they are steadfast in the Cause of the Ever-Living, Self-Subsisting Lord, and stand as firm as a lofty and immovable mountain in faith and certitude.

1 آيها المخلصون آيها المنجذبون آيها الثابتون على العهد
و الميثاق الحمد لله راه مسدود مفتوح گشت و
مخبره تجديد يافت از احبای آنحدود و غور اخبار
خوشی مسموع شد که در امر حى قيوم ثابت و
در ايمان و ايقان مانند جبل شامخ راسخ

2 Until now, it was not possible to travel and pass through that port, but, praised be God, in these days some friends have arrived from those regions and brought with them joyful tidings. Henceforth, the movement of the friends to and from those lands shall continue unabated. It is my hope that that port city may become illumined, the number of the friends therein may increase with every passing day, and souls may gather beneath the shadow of the Word of God, chant the verses of His Divine Unity, make the preserved Tablet of the Covenant an adornment around their necks, and attire their heads with the crown of firmness and the diadem of steadfastness. May they kindle the fire of love and burn away the veils of doubt, so that the beauty of the Divine Teachings may be fully unveiled, may shine like a bright candle in every gathering, and may reveal its splendour in every assembly.

2 تا بحال مرور و عبور از آن بندر نمیشد ولی
الحمد لله يارانی در این ایام از آنحدود وارد و
خبرهای خوش رساندند دیگر آمد و شد دوستان
از آنسامان استمرار خواهد یافت و امید چنان
است که آن بندر منور گردد روز بروز یاران
ازدیاد یابند و نفوس در ظل کلمه الله درآیند و
ترتیل آیات توحید نمایند و لوح محفوظ ميثاق را
طوق اعتناق کنند افسر ثبوت بر سر نهند و دیهیم
استقامت بیارایند و نار عشق پرافروزند و پرده
شبهات بسوزند تا دلبر تعالیم الهیه در نهایت جمال
پرده براندازد و شمع جمع گردد و شاهد انجمن
شود

3 Owing to the recent war and the great convulsion that ensued, souls that were fast asleep have been awakened, the heedless have become mindful, and the fame of the Divine Teachings hath been diffused throughout all regions. After fifty years, that which was promised in the Kitab-i-Aqdas and the Suri-i-Haykal hath been fulfilled and realized, and the significance of the words addressed to Berlin hath become as apparent and

3 از این حرب جدید و انقلاب شدید نفوس
خفته بیدار شدند و غافلان هوشیار گشتند و
صیت تعالیم الهی در جمیع اقالیم اشتہار یافت
منطوق کتاب اقدس و سوره هیکل بعد از
پنجاه سال جمیع ظاهر و محقق گشت و خطاب
به برلین چون افق مبین ظاهر و آشکار شد و

manifest as the clear horizon. The mystery of the words of warning to Wilhelm hath been made evident, and the address to the "Spot situated between the two seas" hath become as manifest as the sun and moon in the heavens. The verse "the throne of tyranny hath, verily, been established upon thee" and the great prophecies and momentous happenings foretold by the Pen of the Most High have all come to pass.

- 4 In brief, it hath become apparent to all that the spirit of the age and the well-being of this century are today dependent upon the Teachings revealed by the Pen of Glory. Even the President established fourteen points as the foundation of the League of Nations.¹ Twelve of these were, fifty years ago, explicitly revealed by the Pen of the Most High, were disseminated throughout the world by means of newspapers and epistles, and the prominent people of Europe and America were apprised thereof.

- 5 Our purpose is this, that the time hath come for the friends, one and all, to arise to guide the people, and to lead the souls aright by their conduct, their deeds, and their words. Should they arise to do so, confirmations from the Kingdom of Glory shall descend upon them continually and the sweet savours of holiness shall be spread abroad.

- 6 The Glory of the Glories rest upon you!

BRL_ATE#091

عتاب به ویلهم سرّش واضح و مبرهن گردید و خطاب بنقطهء واقعهء بین البحرین مانند نیرین واضح و مشهود شد و آیهء قد استقر علیک سریر الظلم هویدا و مشهود گشت و همچنین اخبارات عظیمه و حوادث کلّیه که از قلم اعلی صادر گشته

- 4 خلاصه در نزد جمهور اهل آفاق مسلم شد که امروز روح اینعصر و سلامت این قرن بتعالیم صادرهء از قلم اعلی است حتّی رئیس جمهور چهارده مسئله اساس جمعیت امم نهاد دوازده از آن اساس از قلم اعلی صریحاً پنجاه سال پیش صادر شده و در آفاق بواسطهء جرائد و رسائل انتشار یافت و اعظم اروپ و امریک مطلع بر آن گشتند

- 5 مقصد آن است که حال وقت آن است که جمیع احبّاً بهدایت خلق برخیزند و رفتار و کردار و گفتار سبب هدایت نفوس شوند اگر باین قیام نمایند تأییدات ملکوت ابهی پیاپی رسد و نفحات قدس انتشار یابد و علیکم و علیکن البهاء الأبهی

- 6 عبدالهء عباس

BRL_DAK#0066, MKT3.311

Study guide to this volume

The summer of 1919 arrives as the world stands between catastrophe and hope. The Paris Peace Conference has concluded its principal work; the Treaty of Versailles bears fresh signatures; and the Covenant of the League of Nations is being debated in senates and parliaments across the globe. ‘Abdu’l-Baha, who had survived four years of wartime siege in the Haifa-‘Akka area under the shadow of Jamal Pasha’s threats, now resumes his prolific correspondence with an intensity that only post-war liberation could release. This volume spans June and July of 1919 and gathers letters and utterances addressed to individual believers, communities, and nascent institutions across North America, Persia, Turkey, the Caucasus, and the Pacific. A single conviction organizes the whole: the Covenant of Baha’u’llah is the living artery in the body of the post-war world, and every aspiration—for peace, for justice, for spiritual community, for social reform—must pass through its discipline or dissolve into faction and noise. Throughout, ‘Abdu’l-Baha writes with the clarity of a figure approaching the end of his earthly work, summoning the community he has tended across decades toward a global mission that the catastrophe of the war has now rendered both possible and urgent.

The Covenant as the Lifeblood of the World

Key Passages

Today the pulsating force in the arteries of the body of the world is the spirit of the Covenant, which is the cause of life. Whoever is alive through this spirit possesses the freshness and grace of life, has been baptized by the Holy Spirit, has experienced the second birth, and has been delivered from rebellion, transgression, heedlessness and enmity which cause the death of the spirit, and has attained eternal life. — AB02880

Walk, therefore, with a sure step and engage with the utmost assurance and confidence in the promulgation of the divine fragrances, the glorification of the Word of God and firmness in the Covenant. Rest ye assured that if a soul ariseth in the utmost perseverance and raiseth the Call of the Kingdom and resolutely promulgateth the Covenant, be he an insignificant ant he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture. — AB03780

The power of the Covenant is like unto the heat of the sun which vivified all earthly beings and caused them to grow and to thrive. Likewise the Light of the Covenant trains and uplifts the world of minds, of souls, of hearts and of spirits. — AB03250

Context for Study

‘Abdu'l-Baha returns to the image of the Covenant again and again in this volume, always with a biological or cosmological metaphor that renders it a force of nature rather than a merely legal arrangement. The arterial image of AB02880 is especially striking: the world is compared to a body, and the Covenant is the rhythmic pulse that drives life through it. This is a reversal of the Aristotelian tradition in which the political body is organized around law and reason; here, life precedes law, and the Covenant’s animating function is prior to any institutional form. The ant-and-elephant image of AB03780 points in the same direction: spiritual power is inversely proportional to worldly magnitude, and the smallest servant aligned with the Covenant commands a force that political or intellectual opposition cannot match. Readers familiar with the New Testament will recognize the echo of Paul’s declaration that “when I am weak, then I am strong” (2 Corinthians 12:10), and the Synoptic logic of the mustard seed growing into the greatest of shrubs. In Islamic thought, the Covenant evokes the primordial *mithaq* of Qur’an 7:172, when all human souls acknowledged God’s lordship before creation; ‘Abdu'l-Baha’s language implies that the Baha’i Covenant is a renewal and completion of that original compact. In the Sufi tradition, union with the divine does not bypass the Covenant but is achieved through fidelity to it, a point that becomes explicit when ‘Abdu'l-Baha describes Covenant-breakers as those who have chosen the death of the spirit. The third passage (AB03250) moves the analogy from biology to cosmology: the Covenant functions as sunlight, which neither selects its recipients nor exhausts itself in the giving. What is implied throughout is a theology of presence: God’s generative power does not operate at a distance from the community but is mediated continuously and specifically through the Covenant as long as souls remain open to it.

Questions for Reflection

1. ‘Abdu'l-Baha describes the Covenant as the “cause of life” and its violation as “the death of the spirit.” How does this organic language compare with the Islamic doctrine of *mithaq* (the primordial covenant of souls), with the Pauline body of Christ in 1 Corinthians 12, and with Rousseau’s *contrat social*? Where do these frameworks converge and where do they diverge?
2. The ant and elephant image suggests that spiritual power and worldly power are not merely different in degree but in kind. Where does this principle appear in the Hebrew prophetic tradition, in the Sermon on the Mount, and in Sufi accounts of the *malamati* (the one who is inwardly great but outwardly reviled)?
3. ‘Abdu'l-Baha insists that the Covenant is for the protection of Baha’i unity, and he admonishes communities to hold fast to it as a practical remedy for discord. How does this function compare with Christian ecclesiology’s appeal to apostolic succession, to the Islamic institution of the caliphate, and to the rabbinic chain of transmission (*mesorah*)? What distinguishes a merely institutional guarantee of unity from a living spiritual covenant?
4. Why does ‘Abdu'l-Baha use the phrase “second birth” and “baptism by the Holy Spirit” in a letter otherwise written in an Islamic framework? What does his fluid use of Christian terminology suggest about his understanding of the relationship among revelations?
5. What might it mean for a community today to treat its governing covenant as “the pulsating force in the arteries of the body of the world” rather than as a legal instrument or administrative rule? How would this shift in orientation change practical decision-making?

The Peace Program and the League of Nations

Key Passages

I hope that the members of the League, and especially its benevolent President who seeks the welfare of humanity, will succeed in establishing, in accordance with the teachings of Baha'u'llah, a Supreme Tribunal whose members shall be chosen from among all the nations and governments of the world. This Supreme Tribunal will be the protector and guarantor of universal peace. Now is the first gleaming of the dawn of universal peace.

The matter of universal peace is but one of the principles of Baha'u'llah's teachings, which has its corollaries: the independent investigation of reality and the abandonment of ancient traditions; the oneness of humanity; religious amity and fellowship, meaning that religion must be the cause of unity and accord; the conformity of religion with science and reason; the relinquishment of religious, racial, national, territorial and political prejudices; the unity of language, meaning the adoption of a universal auxiliary language so that every person would know two languages — one's native tongue and the universal language; the solution of economic problems; the equality of rights between men and women; the matter of justice and equity; the establishment of a divine civilization; and many others similar to these. — AB02230

Fifty years ago the pen of the Most High was raised, forbidding all from conflict and war, inviting them to universal peace, offering loving counsel to friend and stranger alike, and addressing all the monarchs that war is a disgrace to humanity and that fighting and savagery belong to the animal world. For in the world, every ruin is a sign of war, and every prosperity a symbol of peace and reconciliation. Peace is the cause of life, and war the cause of death. Peace awakens love, while war is the destroyer of affection and kindness.

Therefore He commanded the formation of a Supreme Tribunal, so that all nations and governments would elect representatives... From these representatives would be formed an assembly in the utmost joy and fragrance, establishing the Supreme Tribunal. All important matters and great problems between nations and governments would be resolved in this Supreme Tribunal, so that the foundation of war would be destroyed and humanity would be delivered from this shame and disgrace. — AB00178

Context for Study

'Abdu'l-Baha greets the League of Nations as a "first gleaming of the dawn," careful to neither endorse it uncritically nor dismiss it contemptuously. The phrase situates the new institution at the threshold of a larger transformation rather than at its completion. This critical affirmation is structurally significant: 'Abdu'l-Baha insists that universal peace is not a standalone political achievement but the visible tip of a much larger program of spiritual and social transformation. In AB02230 he enumerates more than ten interdependent principles—investigation of truth, elimination of prejudice, equality of the sexes, harmony of religion and science, a universal auxiliary language, economic reform—as conditions without which any political peace treaty will remain superficial and reversible. This is a systemic diagnosis: the world's disorder is not merely a failure of diplomacy but a failure of civilization, and institutional reform unaccompanied by moral and

spiritual transformation cannot hold. Kant's "Perpetual Peace" of 1795 anticipates some of this logic—the federation of free states as the only durable basis for international order—but Kant grounds the project in rational autonomy and republican constitutionalism, while 'Abdu'l-Baha grounds it in the education of conscience and spiritual sentiment. The Islamic tradition contributes the concept of *sulh* (reconciliation and treaty-making as sacred obligations) and the Qur'anic vision of humanity as a single community (*umma wahida*) whose division into nations is a divine provision for recognition rather than for conflict. Jewish prophetic thought—Isaiah's vision of nations streaming to Zion to learn the ways of peace (Isaiah 2:2–4)—runs beneath these passages as a shared scriptural horizon. What is distinctive in 'Abdu'l-Baha's version is his insistence that the peace program cannot be led by statesmen alone; it requires a transformation in religious consciousness, in educational institutions, in economic arrangements, and in the daily habits of mind that sustain prejudice.

Questions for Reflection

1. 'Abdu'l-Baha presents peace as one outcome of a comprehensive package of spiritual and social principles. Compare this multi-dimensional vision with Kant's republican-federalist model, with the liberal internationalism of Wilson's Fourteen Points, and with the pacifism of Tolstoy or the Quakers. What does each tradition identify as the root cause of war, and how do their prescriptions differ?
2. He distinguishes "the first gleaming of the dawn" from the full sunrise of universal peace. How does this eschatological patience compare with Jewish prophetic hope (the *acharit ha-yamim*), with Christian apocalyptic, and with the Islamic concept of the *mahdiyya*? What is lost and what is gained by a long-horizon view of peace?
3. 'Abdu'l-Baha lists "the solution of economic problems" alongside spiritual and political principles as a prerequisite for universal peace. How does this compare with Marxist analyses of war as rooted in economic competition, with Catholic social teaching's concept of the universal destination of goods, and with Islamic *zakat* as a structural corrective to inequality?
4. The Universal Language principle has attracted both admiration and criticism in the twentieth century. Evaluate the arguments for and against a universal auxiliary language as a peace measure, drawing on the history of Esperanto, the philosophical arguments of Leibniz and Wittgenstein, and the politics of linguistic colonialism.
5. Baha'u'llah's call for a Supreme Tribunal antedates the League of Nations by some fifty years. In what ways does the actual history of international institutions from 1919 to the present bear out 'Abdu'l-Baha's qualified optimism and his warnings about the inadequacy of political machinery alone?

Love as the Animating Principle of Existence

Key Passages

The world of existence is like a body, and the spirit of this body is the love of God. Were it not for this love, existence would yield no fruit — it would be like a tree without fruit

and a lamp without light. It is love that has connected all things together. In the mineral kingdom, the force of attraction is a sign of the power of love. Likewise in the vegetable kingdom, the growing power and the relationships between individual elements are expressions of love. Similarly in the animal kingdom, emotional attractions spring from love. And in the human world, all these connections are present and manifest, and furthermore the Sun of Reality shines with the lights of love upon hearts and souls. — AB12289

The mysteries of love are the secrets of the heart, not something perceived by hearing and sight. They are connected and conditioned upon spiritual sensibilities, not upon worldly senses. The light of this universal sun makes things visible — it is the manifester of things, not their discoverer. The light of sight discovers things but does not comprehend them. The light of truth is the manifester of things, the discoverer of things, and the comprehender of things. — AB08722

Context for Study

These two short texts, read together, constitute a metaphysics of love that runs from the mineral kingdom to the divine. The passage from AB12289 is structured as a descending ladder of being: gravity and molecular attraction in minerals, growth and relationship in plants, emotional bonding in animals, and the full luminosity of the divine sun in humanity. This is a recognizably Neoplatonic movement—love as the ontological force that binds each level of being to the level above it—but ‘Abdu’l-Baha’s version is distinctively empirical. He does not begin with metaphysical first principles; he begins with observable forces in the natural world and reads love backward, as it were, into their structure. The consequence is that every physical law of attraction becomes a sign, a partial disclosure of the love that holds the cosmos together. AB08722 then complicates the epistemological picture: love’s mysteries are not available to ordinary perception or even to rational analysis alone. They require “spiritual sensibilities,” a faculty analogous to but irreducible to the senses or the intellect. The hierarchy of light (manifesting, discovering, comprehending) maps onto a hierarchy of cognitive powers: physical light reveals surfaces, the eye perceives forms, reason grasps causes, but only the light of truth comprehends the whole before and after the existence of things. Ibn ‘Arabi’s metaphysics of love in the *Futuhat al-Makkiyya* is a clear antecedent: for Ibn ‘Arabi, love (*mahabba*) is the inner reality of existence, and the world is sustained by God’s love for the beauty of His own names. The Christian tradition contributes 1 John 4:8—“God is love”—which turns love from an attribute into a definition of the divine essence. In Plato’s *Symposium*, Diotima’s account of *eros* as the ascending force that carries the soul from beautiful bodies to the Beautiful Itself offers a further parallel, though Plato’s *eros* is acquisitive and lacks the overflowing generosity that ‘Abdu’l-Baha attributes to divine love. What distinguishes ‘Abdu’l-Baha’s account is its simultaneity: love operates at every level of the hierarchy at once, and the human soul does not need to transcend the lower levels to encounter it—it can be read in a stone as readily as in a saint.

Questions for Reflection

1. ‘Abdu’l-Baha traces love through mineral, vegetable, animal, and human kingdoms. Compare this hierarchical ontology with Aristotle’s *De Anima*, with the Neoplatonic chain of being, and

with modern evolutionary accounts of altruism (kin selection, reciprocal altruism). Where do these frameworks agree, and where does 'Abdu'l-Baha's appeal to love as a cosmic principle exceed what natural science can observe?

2. The passage in AB08722 distinguishes three cognitive powers: manifestation, discovery, and comprehension. How does this hierarchy of knowing compare with Kant's distinction between the senses, the understanding, and reason? With the Sufi distinction among *'ilm al-yaqin*, *'ayn al-yaqin*, and *haqq al-yaqin* (knowledge by proof, by direct sight, by union)?
3. 'Abdu'l-Baha describes the "mysteries of love" as available to spiritual sensibilities rather than to ordinary perception. What are the conditions for cultivating such sensibilities, and how do they compare with the Christian practice of contemplative prayer, the Sufi *dhikr*, and the Buddhist cultivation of *metta* (lovingkindness)?
4. Compare the claim that "love has connected all things together" with the Stoic *logos* as the rational principle binding the cosmos, with the Vedantic concept of *Brahman* as the ground of all being, and with contemporary physics' account of the four fundamental forces. Where are the analogies illuminating, and where do they break down?
5. How might the vision of love operating in the mineral kingdom change the way a believer relates to the material world—to ecological stewardship, to science, to aesthetic experience?

Hardship as Mercy: Trials, Protection, and the Friends of God

Key Passages

O wanderer in God's pathway! 'Abdu'l-Baha sometimes causes you to traverse deserts and wilderness, and sometimes makes you run in rocky mountainous regions. Sometimes He makes you flow like the sighs of lovers over every height, and sometimes makes you run like the flood of tears of the yearning ones down every slope — so that you may acquire complete steadfastness and seek endless firmness. Until one sees every hardship and becomes afflicted with every difficulty in God's path, one remains immature and weak, nameless and deficient. Therefore this hardship is a mercy and this difficulty is the essence of bounty, for it looks to the ultimate outcome. Until the breast of the earth is furrowed by iron implements, it cannot be adorned with flowers and sweet herbs. — AB00566

The friends of God must observe that in this mighty tempest and severe turmoil that has afflicted all peoples of the world with utmost trials and tribulations — millions from noble houses and honored families became targets of bullets and swords, lives were lost, mighty edifices fell, young men rolled in dust and blood while loving fathers wept and dear mothers rent their garments and innocent children became helpless orphans, villages were leveled flat, cries and laments arose from all directions, losses and damages brought down the wealthy — despite all this turmoil and upheaval, the friends of God in every place remained safe and protected. This protection and preservation was the result of the teachings of the Blessed Beauty, otherwise in other matters they were equal with all other peoples, indeed ahead of them in wisdom. — AB00867

O Lord! Their days passed while they were oppressed by the tyranny of the heedless ones, afflicted under the claws of the deniers, forced to migrate from place to place at all times. O Lord! They drank the cup of tribulation and were subjected to the great calamity because they believed in You and Your signs on the day when the supreme catastrophe arose. They had no crime except being enkindled with the fire of Your love, no sin except being intoxicated with the wine of Your knowledge, no error except offering their souls in Your path, and no fault except devoting themselves to You, relying upon You, and clinging to the hem of Your mercy. — AB12165

Context for Study

These three passages address suffering from three distinct angles: the individual's spiritual trial (AB00566), the collective experience of the wartime community (AB00867), and the prayer for souls who have endured persecution (AB12165). The governing claim in all three is that suffering in God's path has a different structure from ordinary suffering: it is purposive, generative, and ultimately merciful. In AB00566 the soil metaphor is especially rich—the plowed earth emerges from furrowing prepared for flowering; the apparent destruction is the very condition of growth. The text performs an active interpretation that transforms the meaning of hardship—its mode is insight rather than passive resignation. The same logic governs AB00867's observation about the Baha'i community during the Great War: protection arose from the internal reorganization of desire and action that the divine teachings produce—the Baha'is were as vulnerable as anyone to bombs and famine, yet the quality of their response to those circumstances differed. The Persian mystical tradition contributes the concept of *bala* (trial or affliction) as a form of divine attention and intimacy—to be tested is to be noticed by God, and the one who escapes all trial may simply have been overlooked. In Job, suffering is the condition of a divine wager; in the Psalms of Lament, it is the ground of the most intimate address to God; in Christian martyrology, it becomes the path of transformation through the cross. 'Abdu'l-Baha does not romanticize suffering but insists on distinguishing purposive tribulation from mere misfortune. The prayer of AB12165, offered on behalf of persecuted Baha'is, performs this distinction liturgically: the suffering it names is not presented as meaningless affliction but as the precise form that fidelity to God takes in an age of hostility. Students will find it instructive to compare this text with the *Kaddish* of Jewish mourning practice, which responds to death with an affirmation of divine greatness, and with the Sufi doctrine that only the soul purified by grief can receive the divine breath.

Questions for Reflection

1. 'Abdu'l-Baha describes hardship as a mercy that looks to the "ultimate outcome." How does this teleological interpretation of suffering compare with the theodicy of Leibniz (the best of all possible worlds), with the protest theology of Elie Wiesel, and with the Buddhist understanding of *dukkha* as the starting point of the path to liberation?
2. The soil metaphor suggests that the soul must be broken open before it can become fertile. Where does this image appear in Christian spiritual writings (particularly the apophatic tradition), in the Sufi concept of *fanā* (annihilation of the ego), and in the Psalms? What are the spiritual and pastoral dangers of this framework if applied carelessly?
3. 'Abdu'l-Baha's observation that the Baha'i communities survived the war "through the blessedness of the divine teachings" (AB00867) attributes protection to a way of life rather

than to miraculous intervention. Compare this with Max Weber's Protestant Ethic thesis (which argues that religious ethics produce worldly outcomes), with the Stoic belief in the self-sufficiency of virtue, and with modern trauma research on the protective role of community cohesion.

4. The prayer of AB12165 insists that the persecuted had "no crime" except their faith. How does this rhetoric of innocent suffering function in prophetic texts, martyrology, and human rights advocacy? What are its rhetorical and theological strengths, and where might it be misused?
5. The phrase "night-journeying leads to morning rest" in AB00566 evokes the Qur'anic night journey (*Isra' wal-Mi'raj*) of the Prophet. What work does this intertextual echo do? Does the context transform the meaning of the Qur'anic reference, and if so, how?

The Pattern of Service: Teaching, Sacrifice, and Eternal Memory

Key Passages

Peter was a mere fisherman yet became supreme. Mary was a village woman yet surpassed the queens of the horizons — for hundreds of thousands of queens came and went, all now lost without trace or mention, while Mary Magdalene still shines like a star from the horizon of greatest glory. This is eternal life! This is baptism by the Holy Spirit! This is the second birth that Christ speaks of! — AB01812

In the depths of dawn, like 'Abdu'l-Baha, pray at the threshold of the Blessed Beauty and cry out: "O Kind Lord! I am a weak ant — grant me Solomon's glory. I am an evanescent atom — make me manifest through the ray of the Sun of Truth. I am a drop — bestow upon me the waves of the sea. I am a gnat — make me a soaring eagle of might. I am lowly — make me precious in Your Kingdom. I am nameless and traceless — grant me the sign of confirmation." — AB00411

These few grains of wheat that you scattered in that soil will eventually form great harvests, and these few souls will become mighty multitudes, nay rather a vast spiritual army, and this seed through divine cultivation will yield abundant clusters. Be thankful that you were assisted with such a divine bounty. — AB02709

Context for Study

'Abdu'l-Baha's letters on teaching and service in this volume consistently overturn conventional measures of significance. Peter the fisherman and Mary Magdalene the village woman outlast every empress; an ant with spiritual power can defeat an elephant; a few grains of wheat scattered in Tokyo will eventually yield vast harvests. The operative logic is agricultural and eschatological simultaneously: seeds require seasons, and the harvest appears long after the sowing. The dawn prayer of AB00411 is one of the most frequently quoted texts in this volume and deserves close attention: it is constructed as a series of contrasting pairs in which human weakness (*ant*, *atom*, *drop*, *gnat*, *lowly*, *nameless*) is placed against divine amplification (*Solomon's glory*, *the Sun of*

Truth, the waves of the sea, the soaring eagle). The prayer is simultaneously an act of self-emptying and an act of aspiration; it models the posture that 'Abdu'l-Baha describes elsewhere as the precondition of confirmation. In the Christian tradition this rhetorical structure is familiar from the Magnificat ("He has put down the mighty from their thrones and exalted the lowly") and from the Beatitudes. In Sufi teaching, the *faqir* who acknowledges his utter poverty before God is the one who receives the divine bounty most completely. The agricultural metaphor of AB02709, addressed to early teachers in Japan, invokes the Parable of the Sower while adding a distinctively Baha'i inflection: the sower's responsibility ends at sowing, but the harvest belongs to "divine cultivation." This division of labor—human effort combined with divine confirmation—runs through the entire volume as a practical theology of service. 'Abdu'l-Baha himself, in his seventies and exhausted by decades of imprisonment and travel, models the posture he recommends: he describes the dawn prayer as his own daily practice, framing it as an invitation to imitation rather than merely a command.

Questions for Reflection

1. The dawn prayer of AB00411 structures itself around the contrast between human nothingness and divine amplification. Compare this structure with the *Amidah's* opening invocation of divine greatness alongside human smallness, with the *Fatiha's* movement from praise to petition, and with the kenotic theology of Philippians 2:5–11. What spiritual work does the acknowledgment of one's own insignificance accomplish?
2. 'Abdu'l-Baha uses the examples of Peter and Mary Magdalene to argue that ordinary people who serve the Kingdom attain a form of immortality more lasting than that of emperors. Compare this claim with the Confucian doctrine of *ren* (benevolence) as the basis of lasting virtue, with the Greek conception of *kleos* (glory won through great deeds), and with modern secular accounts of legacy and historical memory. What makes the Baha'i conception distinctive?
3. The teaching letter to Japan (AB02709) expresses confidence that "few grains of wheat" will yield "great harvests." What does this confidence rest on? Compare it with Paul's claim in 1 Corinthians 3:6–7 ("I planted, Apollos watered, but God gave the growth") and with the Buddhist concept of *karmic* consequence unfolding across long time spans.
4. 'Abdu'l-Baha describes his own practice of the dawn prayer as a model for believers to follow. How does spiritual practice modeled on the teacher's own life differ from practice modeled on doctrinal prescription? Where does this imitative pedagogy appear in Sufism, in Christian monastic tradition, and in Confucianism?
5. What does it mean for a community to measure the success of its service by standards that will only become visible across generations? How does this long horizon change the psychology of effort, the management of disappointment, and the relationship between the present generation and those who will come after?

Social Ethics: Capital, Labor, and the Principle of Voluntary Sharing

Key Passages

The Capitalists must be kind toward the Workers and treat them with justice and fairness; and they should appreciate the value of their labour; for labourers are serving the Capitalists. In the same way labourers ought to be pleased and grateful to the Capitalists; for their means of subsistence and comfort depend upon the help of Capitalists. If there were no Capitalists the labourers would be extremely distressed.

Briefly, both sides must act with reciprocity of justice and equity, so that all may live in utmost happiness. The Heavenly Teachings solve all these difficulties. — AB04851

The “sharing” and “equality” which are mentioned in the Divine Teachings denote measures that are undertaken voluntarily; in other words, should anyone of his own free will have mercy on the poor, and with the utmost gladness bestow upon them his wealth, such a person is favoured in the Court of Grandeur. And indeed, many of the loved ones of God have with the utmost joy and gladness bestowed their wealth upon the poor, practising voluntary sharing in the fullest measure — but of their own free will. As for the new thoughts current in some European countries, these have to do with compulsory, not voluntary, dispositions, which are destructive of the body politic, and a cause of chaos and confusion in all lands. — AB00582

Context for Study

These two texts are part of a larger body of social teaching that ‘Abdu’l-Baha develops across many letters in this period, and they must be read in tension with each other. AB04851, addressed to someone working to mediate between capital and labor in an unspecified context, articulates a principle of mutual recognition and reciprocal obligation: neither class can survive without the other, and justice requires that each acknowledge this dependence. The framework is closer to the medieval Catholic concept of the organic social body—in which each estate has its proper function and dignity—than to either classical liberal economics (which reduces labor to a commodity) or Marxist analysis (which identifies irreconcilable class interests). AB00582 sharpens the distinction between voluntary sharing, which is a spiritual act of love, and compulsory redistribution, which ‘Abdu’l-Baha sees as destructive of social order and of the moral fabric that makes genuine generosity possible. The target of his critique is the Bolshevik model (mentioned explicitly elsewhere in the volume), but the argument has wider application: he is concerned with the difference between the *gift economy* as a spiritual practice and the *redistributive state* as a political program. This distinction has analogues in Jewish thought—the *tzedakah* system, which treats charitable giving as a justice obligation rooted in the divine ownership of all wealth—and in Islamic *zakat*, which is obligatory but framed as purification of wealth rather than as confiscation. The key question these texts raise is whether ‘Abdu’l-Baha’s “voluntary sharing” is practically achievable at the scale of a global society, or whether it requires the prior spiritual transformation of conscience that the rest of the volume describes. The most significant contrast is with Rawlsian liberal theory, which attempts to derive principles of distributive justice from the hypothetical consent of rational agents

behind a veil of ignorance—a purely procedural approach that ‘Abdu'l-Baha would likely regard as insufficient in the absence of the moral sentiments that make genuine equality of concern possible.

Questions for Reflection

1. ‘Abdu'l-Baha grounds economic justice in mutual recognition and reciprocal obligation between capital and labor. Compare this relational framework with Adam Smith’s invisible hand, Marx’s theory of surplus value, Catholic social teaching’s concept of the universal destination of goods, and Rawls’s difference principle. Which framework is most adequate to the actual conditions of the global economy today?
2. The distinction between voluntary and compulsory sharing is central to ‘Abdu'l-Baha’s social teaching. Where does this distinction appear in Islamic *zakat* and *sadaqah*, in Jewish *tzedakah*, in Christian teaching on almsgiving, and in the philosophical tradition from Aristotle through Kant on the difference between justice and beneficence? Is there a coherent philosophical case for treating voluntary generosity as the primary mechanism of economic reform?
3. ‘Abdu'l-Baha criticizes Bolshevik economics as “compulsory” and “destructive of the body politic.” From the vantage point of a century of subsequent history, evaluate this judgment. Where has it been vindicated and where might it be challenged?
4. How does ‘Abdu'l-Baha’s appeal to the “Heavenly Teachings” as the solution to economic problems differ from religious appeals to natural law (in Thomism), to prophetic critique (in the Hebrew prophets), and to liberation theology’s “preferential option for the poor”? What makes his approach distinctive, and what are its limitations?
5. Throughout this volume, ‘Abdu'l-Baha’s social and economic teaching is presented as inseparable from the spiritual transformation of individuals. Is this sequencing convincing? Can structural economic reform wait for moral transformation, or do structural arrangements themselves shape moral consciousness?

A Guiding Question for the Whole Volume

This volume was written at a moment of world-historical transition, when old empires had collapsed, a new international order was being assembled from their ruins, and a community of believers spread across many cultures was being summoned to a global mission. ‘Abdu'l-Baha addresses this community with equal parts tenderness and urgency: the window of receptivity is open, he insists, but it will not remain so indefinitely. Throughout, the Covenant operates as both the theological center and the practical organizing principle of everything else—peace, service, social reform, and personal transformation all derive their meaning and coherence from it.

A guiding question for the whole volume might therefore be: **If the Covenant is the “pulsating force in the arteries of the body of the world,” what does it mean to be constituted by a covenant rather than merely governed by one, and how does that difference transform the way a community understands every dimension of its life—from its daily prayer at dawn to its engagement with the political structures of a post-war world?**