





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

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(Aug-Oct)



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# Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Series outline

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

## The Báb

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

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

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

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

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

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

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

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

## **‘Abdu’l-Bahá**

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

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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# Introduction to volume 174

This August–October 1919 volume shows the postwar reopening entering a phase of acceleration: letters long delayed are answered, travel resumes, pilgrims and teachers move again, and ‘Abdu’l-Baha repeatedly insists that the world’s new receptivity must be seized before it fades. AB00578 gives the broad retrospective: the war had darkened the horizons, but the friends remained protected through the fortress of the divine teachings; now that the “sealed doors” of communication have opened, the friends must arise with renewed force, since humanity has become thirsty for universal peace and the divine teachings. AB00937 similarly contrasts the world’s wartime decline with the continued spread of the Cause, while urging Nur—the ancestral homeland of Baha’u’llah—to awaken from its long dormancy. AB12112 turns the same postwar urgency toward Tehran, calling for teaching classes and the training of promising youth, and warning that the receptivity produced by upheaval will not remain once the upheaval is forgotten. AB01534, addressed to the few believers in Constantinople, gives one of the volume’s concise enumerations of the “spirit of this age”: investigation of reality, oneness of humanity, universal peace, religion as love, harmony of science and religion, abandonment of prejudice, economic justice, equality of women and men, universal language, universal education, and confirmation by the Holy Spirit.

The Covenant remains the volume’s chief principle of unity and protection. AB00838 explains that the interruption of correspondence had allowed some wavering and idle thoughts to arise, making renewed communication imperative; it then compares present Covenant-breaking to Arius after Christ and argues that only the explicit Covenant of Baha’u’llah can preserve Baha’i unity from sectarian fragmentation. AB00426 gives the same issue in a more historical and personal register, recalling eyewitness memories of Baha’u’llah’s final days and citing the Kitab-i-Aqdas and Book of the Covenant to establish the authority of the Center of the Covenant. AB03100 applies the principle to local discord in Cleveland, stating that no power can remove disunity except the Covenant, since questions and differences must be referred to the appointed Center.

The volume is rich in doctrinal and historical materials. AB00153, a major commentary on the “Unity of Existence” and Sufi metaphysics, distinguishes the more philosophically careful Sufis from popular pantheistic readings, rejects the idea that the divine Essence becomes the world as the sea becomes waves, and clarifies the Baha’i threefold ontology of God, Command, and Creation: the Primal Will, the realm of Command, is the inner reality of all things, while created beings are manifestations of the Divine Will, never manifestations of the divine Essence itself. ABU0637 gives a related hierarchy of “light”: physical light reveals visible forms without knowing them; sight reveals and perceives; reason reveals, perceives, and understands; and divine light reveals, discovers, and comprehends before and after the existence of things. ABU0059 gives a careful classification of dreams into true dreams, symbolic dreams requiring interpretation, and confused dreams, while treating prophetic dreams as a mode of revelation. ABU0063 and ABU0011 preserve

major recollections of Baha'u'llah's Baghdad and Mazandaran ordeals, especially His fearless answer to threatened jihad in Baghdad and the long account of His second imprisonment in Amul.

Finally, the volume's memorial and pastoral materials give the postwar surge a solemn depth. AB00378 commemorates Mirza Mahdi Ikhwanu's-Safa and situates his burial near the King and Beloved of Martyrs and the noble Amir, transforming sacred memory into a geography of light. AB00895 requests careful historical research on the "Divine Messenger," warning against padding or exaggeration, and includes a brief eschatological interpretation of Qur'anic imagery of hell and the nineteen angels of punishment. Taken altogether, the volume presents late 1919 as a moment of renewed motion: communications reopen, teaching is pressed as the urgent task, the Covenant is invoked as the guardian of unity, and theological clarification, historical memory, institutional construction, women's advancement, and universal peace are all drawn into a single postwar program.

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## AB00838

To: *Shaykh Muhyid-Din Al-Kurdi, in Egypt*

Date: 1919-Aug-01

- 1 O friend! It is a long time since any news hath been received from thee. Although, earlier, a letter arrived in which thou hadst asked a question, 'Abdu'l-Baha hath been so deeply immersed in a sea of correspondence from every side that even if five scribes were at hand, the work could not be managed. All communication hath been severed for the past four or five years, and there hath thus been a slight wavering among some of the friends, some lapse in the diffusion of the divine fragrances, and certain idle thoughts in the minds of some. Therefore, continual communication must now be maintained with every region for some time, to make amends for the past interruption. And since thy question required a lengthy answer, the reply hath been delayed. Rest thou assured that, as soon as there is an opportunity, it will be written at once. Yet since I am drowned in an ocean of letters these days, and it is imperative that I reply to the essential ones first, thou must wait until an opportunity doth arise. Thou art very dear to me, and I wish to respond to thy request.
- 2 According to what hath been heard, certain persons have secretly communicated with Dhabihu'llah, who was in Egypt, and he hath been drawn to America. These matters are of no importance; nevertheless, ye must be awake and vigilant. Perchance such communications may be repeated, and may become the cause of wavering in some of the foolish; for the common people are like the rabble. hus is it said in the Qur'an: "A rabble of the vulgar, followers of every crier, inclining with every wind." Whichever way the wind bloweth, thither do they turn.
- 3 Thou must be exceedingly alert, and shield the souls from veiled suggestions and secret whisperings. Enable them to be steadfast in the Covenant according to the explicit divine Text, which is a conclusive evidence of the Truth, so that Baha'i unity may be preserved. Otherwise, a new sect would emerge each day, utter division would result, and the Cause of God would be destroyed—nay, exterminated. Were there any other power

1 ایها الحبيب مدتیست میگذرد و از شما خبری جدید نمیرسد اگرچه از پیش نامهائی رسید سوألی فرموده بودید ولی عبدالهء در دریای رسائل از اطراف غرق است بدرجهائی که اگر پنج کاتب حاضر باشد اداره ننماید و چهار پنج سال است مخبره مقطوع بود و بعضی احباب را اندکی فتور حاصل و در نشر نفحات الله قاصر و همچنین جزئی افکار باطله خطور بخاطر نموده بود لهذا حال چندی بجمع اطراف مخبره باید متواصل باشد تا تلافی مافات از قطع مخبره گردد لهذا سوأل شما را چون جواب مفصل لازم تأخیر افتاد و مطمئن باشی که بحض فرصت فوراً تحریر میگردد زیرا این ایام در دریای اوراق غرقم و اوراق همه را جواب فرض است لهذا شما باید صبر کنید تا اندکی فرصت حاصل گردد زیرا خاطر شما بسیار عزیز است میخواهم آنچه خواهش شماست مجری گردد

2 از قرار مسموع بعضی با ذبیح الله که در مصر بود خفیاناً مخبره نمودند و به امریکا جلب گردیده این امور اهمیتی ندارد لکن شما باید بیدار باشید و هوشیار شاید این مخبره تکرر پیدا کند و سبب تنزل بعضی از یخردان گردد زیرا عوام مثل هیچ میمانند اینست که در قرآن میفرماید هیچ رعاع اتباع کل ناعق یمیلون بکل ریح باد از هر طرف بوزد بان طرف توجه میکنند

3 شما باید بسیار هوشیار باشید و نفوس را از نفثات خفیه و همسات سریه محافظه نمائید و ثابت بر میثاق بنص صریح الهی بنمائید که برهان قاطع است تا وحدت بهائی محافظه گردد و الا هر روز مذهب جدیدی پیدا شود و بکلی تفرقه حاصل گردد و امر الله محو و نابود شود اگر چنانچه

that could safeguard Baha'i unity, I would have summoned everyone unto it. But ponder and reflect: Is it possible for the unity of the Faith to be protected by any other power than that of the Covenant? This is why I admonish everyone to cleave unto the Covenant—purely to safeguard Baha'i unity.

- 4 Were one to consider the events of the previous cycles, the attempts to break the Covenant in this Dispensation are of no importance whatsoever. Sometime after Christ, Arius, the Patriarch of Alexandria, founded a new sect. He was an orator, articulate of speech and a very audacious and powerful person who succeeded in bringing one and a half million people under his influence. He even secured the allegiance of the Emperor Constantine. But since he deviated from the Covenant of Christ, at the end he faded away and perished. This Covenant was based on the words addressed to Peter, "Thou art Peter, and upon this rock I will build my church." And though these words attributed to Christ are based only on the report of some of His disciples, nevertheless Christian unity was preserved for eight hundred years through this implicit Covenant.

- 5 Now there existeth an explicit Covenant. It is not a mere verbal report. It hath been revealed by the Supreme Pen, Who openly addresseth the Covenant-breakers at its outset. He hath called it "The Book of the Covenant", a title written by His own Pen at the head of the Tablet. Then of what significance are the behaviour and conduct, the insinuations and whisperings, the interpretation and corruption of the Text by those who sow the seeds of doubt? At most it is this: They have only deprived themselves, and will continue to do so, and will fall into the darksome pit of "losing both this world and the world to come". Every billowing ocean must needs produce foam, and all gold that is purified in fire leaveth behind some dross. Hast thou ever seen a surging ocean without froth, or pure gold that leaveth no dross behind in the consuming flame of fire?

- 6 The Qur'an hath explicitly stated this. He saith, and verily He speaketh the truth: "We have sent down the rain from Heaven; then flow the torrents in their due measure, and the flood beareth along a swelling foam ... And from the metals (that is to say, pure gold) that is molten in the fire, a like froth ariseth.... As to the foam, it is quickly gone: and as to what is useful to man, it remaineth on the earth." Consider how explicitly this hath been stated. The ocean of the Covenant shall eternally endure, and this is that which profiteth mankind. With but a single wave of it, this foam shall

محافظه و وحدت بهائی بقوه دیگر ممکن بود همه را بآن میخواندم و لکن ملاحظه فرمائید که آیا وحدت بهائی حفظش بهیچ قوهئی ممکن جز بقوه میثاق لهذا کل را بتسک میثاق وصیت مینمائیم محض محافظه و وحدت بهائی

4 اگرچه نظر بوقایع دوره‌های سابق بشود حرکات نقضیه این کور هیچ اهمیتی ندارد بعد از مسیح اریوس باطریک اسکندری مذهب جدیدی ایجاد نمود و بسیار متکلم و متهور و ناطق و مقتدر بود که یک ملیون و نیم از نفوس را بطلّ خویش آورد حتی امپراطور قسطنطین را ولی چون منحرف از میثاق مسیح بود عاقبت محو و نابود گشت و آن میثاق این بود که خطاب به پطرس میفرماید انت الصخره و علی هذه الصخره ابني کنیستی و این روایتست که بعضی از حواریین حکایت از لسان مسیح کرده‌اند باوجود این هشتصد سال وحدت مسیحی را این میثاق تلویحی محافظه کرد

5 حال میثاق تصریحی موجود روایت نیست باثر قلم اعلی است که اول خطاب به ناقضین صراحه میفرماید و نام آنرا کتاب عهد گذاشتند و اینکله باثر قلم اعلی در جبهه لوح مرقوم دیگر حرکات و سکات و ایما و اشارات و تلویح و تغییر و تفسیر عبارات از اهل شبهات چه حکمی دارد نهایت اینست که خود را محروم نموده و مینمایند و عاقبت بیتر ظلماء خسر الدنیا و الآخرة می‌افتند و لابد است که هر دریای پرموجی را کفی و هر ذهب ابریز را در آتش کفی هل رأیت محیطاً موجاً خالیاً من الزبد او ذهباً ابریزاً بلاغش فی لهیب من النار

6 و صرح بهذا الكتاب قال و قوله الحق و انزلنا من السماء ماء فسال اودية بقدرها فاحتمل السيل زبداً رابياً و علی الذی یوقدون علیه فی النار زبد مثله (یعنی الذهب الأبریز) فاناً الزبد فیذهب جفاء و اما ما ینفع الناس فمکث فی الأرض

pass away like dross, leaving no trace behind. "Leave them to entertain themselves with their cavillings."

- 7 The Lord be praised that thou art my cherished beloved, my uniquely true and loyal friend. Thou must shield the Covenant and protect the souls lest they slip or waver. The Glory of Glories rest upon thee.

7 ملاحظه کنید که چگونه تصریح فرموده اند حال بحر میثاق الی الأبد باقی و برقرار است و هذا ما ینفع الناس و بموجی از آن این کفها یدهب جفاءً لیس له قرار ذرهم فی خوضهم یلعبون الحمد لله تو دوست جانی و یگانه یار وفادار منی باید حامی میثاق باشی و حافظ نفوس از زلت و لغزش و علیک البهاء الأبهی

- 8 Praise be to God that you are aware of that which causes souls to stumble. His honor Abu'l-Fada'il alluded to this.

8 شما الحمد لله که بسبب و موجب لغزش نفوس مطلقید و حضرت ابی الفضائل تلویح میفرمودند عبدالبهاء عباس

- 9 Examine carefully the commentary on the verse "In the Name of God, the Compassionate, the Merciful". Some of the meanings that thou seekest are implicitly contained therein, and it was praised by the Supreme Pen during His blessed days. Let then the masters of knowledge produce its like!

9 تفسیر بسم الله الرحمن الرحیم را بدقت ملاحظه نمائید بعضی از معانی که مقصود شماست تلویحاً در آن مندرج و در ایام مبارک بتحسین قلم اعلی فائز فلیات بمثله من هو علی علم و هو رشید عبدالبهاء س

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NURA#64, MMK4#159 p.173x, MMK5#099 p.081x

## AB00937

To: *Mirza Fadlullah Nuri Awrangi Nizamul-Mamalik, in Takur*

Date: 1919-Aug-01

- 1 O servant of the Sacred Threshold! A letter arrived from you which brought joy, as it indicated the health and well-being of all the friends in those parts. Praise be to God that in these years of upheaval you have been protected in divine safekeeping, while most people are in the utmost turmoil and distress and all regions of the world have been consumed and inflamed in the fire of bloodshed. Yet the friends of God, through the blessedness of the divine teachings, have passed through the days of war in Asia, America and Africa in perfect peace and security, protected from all calamities and full of joy and delight. Despite these hardships and interruption of communications, the penetration of the Word of God continued to increase throughout all the world and the diffusion of the divine fragrances grew stronger. All affairs in all lands and regions

1 ای بنده آستان مبارک نامه ای از شما رسید و سبب سرور گردید زیرا دلالت بر صحت و سلامت عموم احباً در آنصفحات بود الحمد لله در این سنین انقلاب در صون حمایت الهی محفوظ بوده اید و حال آنکه اکثر ناس در نهایت انقلاب و اضطراب و جمیع اقالیم عالم در آتش خونریزی سوخته و افروخته لکن دوستان الهی بمبارکی تعالیم ربانی در آسیا و امریک و افریک در نهایت امن و امان و از جمیع آفات محفوظ و پر روح و ریحان ایام جنگ را گذراندند و باوجود این شدائد و انقطاع مخبرات باز در جمیع جهان نفوذ کلمه الله در ازدیاد و انتشار نفحات الله مزداد شد جمیع امور در جمیع حدود و ثغور رو

were declining except the Cause of God, which spread day by day.

- 2 Convey the greetings of Abdul-Baha to each and every one of the relatives and friends. Write detailed news in your letter and say that the seven climes are stirred by the trumpet of Israfil and the fame and call of this wondrous Cause has set the pillars of the world in motion, yet most of the people of Iran are still caught in a nightmarish sleep, especially the province of Nur which is the homeland of the Intended One - it is still somewhat dormant and veiled, like Mecca which was the homeland of the Prophet (peace be upon him). Yathrib, Yemen and Tihama had become illumined while Mecca, which was the growing place of the Blessed Tree, remained heedless and negligent. This was a general rule in all dispensations and cycles that strangers would become familiar while those familiar ones who were from the homeland of the Manifestation of Truth would remain strangers. Now in this wondrous cycle, come and break this rule - do the opposite of the people of Mecca, spread the divine fragrances and kindle the fire of the love of God, make the province of Nur the niche of the light of the divine luminary and the flame of Sinai. Convey longing greetings to all the friends and read this letter to them. And upon you be glory.

- 3 O honored cousin, precious memento of that embodied spirit and that manifest light, my revered uncle! He was infinitely kind to Abdul-Baha. In the days of childhood when I was in that village he showed much affection and association. The sweetness of his love is still in my taste. Therefore my desire is that his lamp be lit and that village become a rose garden, and that you become the gardener of that garden, and that a sweet melody from the birds of that meadow reach this gathering. And upon you be glory.

باضحلال بود مگر امر الله که روز بروز در انتشار بود

- 2 شما بجمع متعلقین و احبّا یک یک تحیت عبدالبهاء ابلاغ دارید اخبارات مفصله در نامه مرقوم دارید و بگوئید هفت اقلیم از صور اسرافیل در اهتزاز و صیت و صوت این امر بدیع ارکان جهانرا بحرکت آورده ولی اکثری از اهل ایران هنوز بخواب کابوسی گرفتار علیالخصوص کشور نور که موطن حضرت مقصود است اندکی هنوز مخمود و محجوبست مانند مکه که موطن حضرت رسول علیه السلام بود یثرب و یمن و تهامه روشن شده بود و مکه که منبت شجره مبارکه بود غافل و ذاهل این قاعده عمومی در جمیع دورها و کورها بود که بیگانگان آشنا و آشنایان که از اهل وطن مظهر حقیقت بودند بیگانه میمانند شما حال در این دور بدیع بیائید این قاعده را بهم زنید برعکس اهالی مکه نشر نفحات الله نمائید و آتش محبت الله برافروزید و خطه نور را مشکاة لمعه نور و شعله طور کنید و جمیع دوستان را تحیت مشتاقانه برسانید و این نامه را بجهت دوستان بخوانید و علیک البهاء عبدالبهاء عباس
- 3 ای حضرت عموزاده یادگار عزیز آن روح مجسم و نور مصوری حضرت عم بزرگوار به عبدالبهاء بی نهایت مهربان بود در ایام طفولیت که در آن قریه بودم بسیار نوازش مینمود و آمیزش میفرمود هنوز حلاوت محبت او در مذاقست لهذا مرا آرزو چنان که شمع او روشن گردد و آن قریه گلشن شود و شما باغبان آن گلستان شوید و آهنگ خوشی از مرغان آنچن باین انجن رسد و علیک البهاء

MKT5.061

## AB02373

To: J E Esslemont, in Bournemouth

Date: 1919-Aug-01

- 1 O thou who art firm in the Covenant! Two letters arrived from you one after another, and both were sufficient proof that, praise be to God, thou art a source of spiritual emanations and engaged in quickening conscious spirits. Thou hast no purpose save service to the world of humanity and no desire except illumination from the Kingdom. Since such is thy intention, the confirmations of the manifest Light will arrive successively and heavenly confirmations will be unveiled each day. Be confident.
- 2 The twelve chapters which thou hadst written regarding the Cause were received. Praise be to God that thou art confirmed in service and assisted in promoting the divine teachings. Thou art serving universal peace and advancing the oneness of the world of humanity. Thou art investigating reality and bringing matters into conformity with science and reason. I hope that day by day thou wilt become ever more confirmed and assisted.
- 3 The photograph of thyself which thou hadst sent brought much joy to behold, for this image is evidence of virtues and proof of breadth of thought and abundance of reason. Especially is the light of faith evident upon thy brow. God willing, a day will come when we shall behold the reality of this image unveiled. What thou hast sent is an image, while thou thyself art the reality. Certainly reality hath another splendor and to behold it another delight.
- 4 Convey to Miss Martin, Miss Lawrence, Miss Pinchon and the other friends, each individually, my utmost love and kindness. I have great affection for them and hope from the divine favors that each may become a bright candle to the assembly of mankind.
- 5 And upon thee be the Glory of the Most Glorious.

1 ای ثابت بر میثاق دو مکتوب پی در پی از شما رسید و هردو دلیل کافی بود بر اینکه الحمد لله مصدر سنوحات رحمانیهئی و مشغول بترویج ارواح وجدانیه مقصدی جز خدمت بعالم انسانی نداری و آرزوئی بغیر از نورانیت ملکوتی نداری چون نیتت چنین است تأییدات نور مبین پیاپی رسد و توفیقات ملکوتی هر روز رخ بگشاید مطمئن باش

2 دوازده فصل که در خصوص امر مرقوم نموده بودی رسید الحمد لله موفق بخدمتی و مؤید بترویج تعالیم الهی خدمت بصلح عمومی مینمائی و ترویج وحدت عالم انسانی مینمائی تحرری حقیقت میکنی و مسائل را تطبیق بعلم و عقل میفرمائی امیدوارم که روز بروز موفقتر شوی و مؤیدتر گردی

3 تصویر شمسی خویش را که ارسال نموده بودی از مشاهدهاش بسیار سبب سرور گردید زیرا این شمایل دلیل بر فضائل است و برهان وسعت فکر و وفور عقل علی الخصوص نور ایمان در جبین لائح است انشاء الله روزی میآید که حقیقت این رسم را مکشوفاً مشاهده مینمائیم اینکه فرستادی رسم است و خود آنجناب حقیقت البتّه حقیقت رونق دیگر دارد و مشاهدهاش لذت دیگر

4 باماء رحمن مس مارتین و مس لورانس و مس پینچون و سائر احبّاء هر یک را منفرداً از قبل من نهایت محبت و مهربانی ابلاغ دار بسیار مهربان بآنان هستم و از الطاف الهی امیدوارم که هر یک انجمن عالم انسانیرا شمع روشن گردند

5 و علیک البهاء الأبهی

ANDA#30 p.54

## AB04883

To: *Gul-Surkh Khanum Imami Azami (Faizih), in Tihran*

Date: 1919-Aug-01

- 1 O attracted leaf! For some time no news has arrived from you. All the ladies of the household continuously ask why no news has come from the attracted handmaiden of God Fa'izih. I console them saying that she is in utmost devotion and engaged in service. 1 ای ورقه منجذبه مدتیست خبری از شما نرسیده جمیع حرم متصل استفسار میکنند که چندیست از امةالله المنجذبه فائزه خبری نرسیده من آنرا تسلی میدهم که در نهایت تبتل و بخدمت مشغولست
- 2 Today the greatest of all matters is the diffusion of the divine fragrances. The handmaidens of the Merciful in Tehran must turn to the Abha Kingdom, seek abundant confirmation, engage in promoting the divine teachings, and forget all else besides this. For all else causes headache, wastes time, and is a futile preoccupation whose result is lethargy and idleness. 2 امروز اعظم امور نشر نفحات الله است باید اماء الرحمن در طهران توجه بملکوت ابدی نمایند و تأیید مستوفی طلبند و بترویج تعالیم الهی پردازند و مادون آنرا فراموش کنند زیرا مادون آن سبب صداع است و تضییع اوقات و مشغولیت بی فائده و ثمر و نتیجه اش کسالت و بطالت
- 3 The work of teaching is important - to this they must hold fast and nothing else. Each of the handmaidens of the Merciful who gallops in this field will become successful and confirmed. 3 امر تبلیغ مهم است باین باید متمسک باشند و بس هر یک از اماء الرحمن در این میدان جولان نمایند موفق و مؤید گردد
- 4 Convey to all the relatives on my behalf the most wonderful Abha greetings. And upon you be the Most Glorious Glory. 4 جمیع منتسبین را از قبل من تحیت ابدع ابدی ابلاغ دار و علیک البهاء الأبهی
- 5 A prayer for forgiveness was requested for the spirit of the sincere ones, the Piercing Star, His Honor Aqa Mirza Sadiq, which is enclosed. 5 مناجاتی طلب مغفرت بجهت روح المخلصین النجم الثاقب حضرت آقا میرزا صادق گردید در جوفست

MKT6.174b, AVK3.490.18x

## AB00378

To: *Mirza Sadiq (Son of Mahbubush-Shuhada) et al., in Isfahan*

Date: 1919-Aug-02

- 1 O spiritual friends! Jinab-i-Mirza Mahdi Ikhwan-i-Safa devoted his life to the exaltation of the Word of God. He never rested for a moment, constantly traveling from city to city and village to village. He was a detached soul possessing an attracted spirit, with a pure and goodly heart and an eloquent tongue. Patient in tribulations, he occupied himself with the 1 ای یاران روحانی جناب میرزا مهدی اخوان صفا مدت حیاترا وقف اعلاء کلمة الله نمود دمی آرام نگرفت همیشه در سفر بود از شهری بشهری و از قریهئی بقریهئی نفس منقطعی بود روح منجذب داشت با قلبی طیب و طاهر و لسانی ناطق و

guidance of souls. Therefore, that pure spirit was cherished and respected in the presence of 'Abdu'l-Baha, nay rather, in the Concourse on High. Though his worth and station are unknown at present, they shall soon become manifest and apparent. Thus, whatever those loving friends have carried out in connection with his passing is most acceptable and beloved.

- 2 Although 'Abdu'l-Baha was saddened by the passing of that exemplar of the people of prostration and that praiseworthy being, He found solace in the devoted efforts of those spiritual friends in the preparation, shrouding and burial of that noble person's remains. He supplicated and entreated at the threshold of the Blessed Beauty, beseeching boundless assistance and grace for you. I hope that through the ascension of that pure soul to that realm, the people will find cause for awakening and remembrance. As Rumi said: "When the seed is hidden in the earth, the secret of the garden's verdure is revealed."
- 3 It came to pass, most meet and fitting, that in Takht-i-Pulad there should be established the resting-place of the two candles of the Supreme Concourse—His Honor Sultani' sh-Shuhada and Mahbubu' sh-Shuhada—as well as that of the noble minister, the peerless Amir. This, likewise, is in itself a token of his capacity and worthiness, that he too should become a neighbour to that hallowed precinct and be numbered among the denizens of the court of nearness.
- 4 O my God, my God! Behold, the two stars shining forth from the horizon of Thy mercy, then the radiant lamp set within the globe of Thy love, and that pure soul who, at every instant, sacrificed her life in Thy path—she who never settled in any abode throughout the days of her life, but passed through the lands even as the wafting of fragrant breezes and the breathings of dawn, guiding the people unto the way of Thy good-pleasure, making plain Thy proof and Thy testimony, and diffusing Thy might and Thy sovereignty—these all have now gathered in one spot beneath the shade of the Lote-Tree of Thy loving-kindness.
- 5 O Lord! These are servants whom Thou hast made the tokens of Thy shining signs, the banners of Thy triumph, the stars of Thy heaven, the lamps of Thy guidance. Illumine, then, that region with their resplendent radiance, that the people may be led thereby unto the straight Path and the right Way. O Lord! Send down layers upon layers of light upon those tombs, that the nostrils of the multitudes may be perfumed with the fragrances of Thy holiness that were diffused on the Day of Thy Manifestation; that the eyes of such as visit them may

در بلایا صابر بهدایت نفوس می پرداخت لهذا آن روح مجرد در نزد عبداله‌آء بلکه در ملا اعلی عزیز و محترم بود ولکن قدر و منزلتش حال مجهول ولی عنقریب ظاهر و آشکار گردد لهذا آن یاران مهربان در وفات او آنچه مجری داشتند بسیار محبوب و مقبول واقع

2 هر چند عبداله‌آء از وفات آن مقتدای اهل سجود و وجود محمود محزون شد ولی از همت آن یاران روحانی که در تشییع و تکفین و تدفین جنازه آن بزرگوار مجری داشتید تسلی خاطر یافت و بدرگاه جمال مبارک تضرع و بتل نمود و شما را عون و عنایت نامتناهی خواست و امیدم چنانست که از صعود آن جان پاک در آن خاک اسباب تنبه و تذکر از برای ناس حاصل گردد بقول ملائی رومی دانه چون اندر زمین پنهان شود سر آن سرسبزی بستان شود

3 بسیار محلّ واقع شد که در تخته‌پولاد خوابگاه دو شمع ملا اعلی حضرت سلطان‌الشه‌آء و محبوب‌الشه‌آء و حضرت وزیر جلیل امیر بی نظیر واقع شد و این نیز دلیل بر استعداد و لیاقت او که او نیز مجاور آن بقعه مطهره گردد و از زمره مقربین درگاه معدود شود

4 الهی الهی انّ التّجمین البازغین من افق رحمانیتک ثم السّراج الّلامع فی زجاجة محبتک و النّفس الزّکیّة الّتی فدت روحها فی کلّ آن فی سبیلک و ما استقرّت فی مکان مدّة حیاتها بل کانت تمرّ علی الدّیّار مرور نفحات الأزهار و نسّمت الأسمار و تهدی النّاس الی سبیل رضائک و تبین حجتک و برهانک و تنشر عزّتک و سلطانک قد اجتمعوا فی بقعة واحدة تحت ظلال سدره رحمانیتک

5 ربّ انّ هؤلاء عباد جعلتهم آیاتک الباهره و رایاتک الخافقه و نجومک السّاطعه و سرجک الّلامعه ربّ نور ذلک الاقلیم بضیائهم المنیر حتی یتهدی الخلق الی الصّراط المستقیم و المنهج القویم ربّ انزل طبقات النور علی تلک القبور حتی یتعطر مشام الجمهور بنفحات قدسک الّتی عبقت یوم الظهور و تقرّ اعین الزّائرین بمشاهدة آیاتک

be gladdened through beholding the evidences of Thy supreme signs in that luminous spot; and that the breasts of those who circumambulate round about that shining tract may be dilated and filled with joy. Verily, Thou art the All-Bountiful; verily, Thou art the Most Great; and verily, Thou art the All-Merciful, the Most Compassionate.

- 6 O friends! Do ye on behalf of 'Abdu'l-Baha go one day especially to visit that luminous spot, and recite these words: "The glory shining from the apex of exaltation, and the light beaming from the Concourse on High, descend upon, and surround, that luminous spot, wherein lie buried those stars of radiant splendour, the twin glistening lights in the Abha Kingdom; and the refulgent lamp in the globe of piety, and detached spirit guiding unto the way of truth. I testify that ye are the signs of guidance amidst mankind, the ensigns of the Abha Kingdom, and the kings of the throne of supreme bestowal. Blessed are ye, inasmuch as ye attained this most sublime station, and loftiest pinnacle, and were raised up by God unto an exalted station of truth. I, verily, seek the blessing of this perfumed dust and fragrant musk, for it formeth the resting-places of those well-assured and contented souls who are nigh unto the Lord of mankind. I ask God to make your graves niches of light in this perspicuous age and glorious century – my Lord doth, verily, single out for His mercy whomsoever He willeth – in order that the sincere may derive therefrom illumination, and the visitors inhale therefrom the breaths of flowers."

- 7 The Glory of Glories rest upon you.

الكبرى في تلك البقعة النوراء و تنشرح صدور  
الحاقين حول تلك الخططة البيضاء انك انت  
الكريم انك انت العظيم و انك انت الرحمن  
الرحيم

6 اى ياران از قبل عبدالبهاء روزى مخصوص  
بزيارت آن بقعه نوراء مشرف گردید و قولوا  
البهاء المشرق من اوج العلى و النور الساطع من  
الملا الأعلى ينزل و يحف تلك البقعة النوراء التى  
دفن فيها تلك النجوم الساطعة الضياء النيران  
اللامعان فى ملكوت الأبهى و السراج الوهاج  
فى زجاج التقى و الروح المجرّد الهادى الى منهاج  
الهدى اشهد بانكم آيات الهدى بين الورى و  
رايات ملكوت الأبهى و ملوك سرير الموهبة  
الكبرى طوبى لكم بما نلتُم هذا المقام الأسنى و  
الذروة العليا و رفعكم الله مقام صدق علياً و اتنى  
اتبرك بهذا التراب المعطر و المسك الأذفر لآلته  
مراقده لتلك النفوس المطئنة الراضية المرضية  
المقربة الى رب البريه و اسئل الله ان يجعل  
اجداثكم مشاكى النور فى هذا العصر المشهود و  
القرن المحمود انّ ربى يختص برحمته من يشاء  
حتى يستمد المخلصون منها الأنوار و يستنشق منها  
الزائرون نفحات الأزهار

7 و عليكم البهاء الأبهى

TZH8.0129-131, DUR4.504x, MSBH4.089,  
NNY.126-127x

## AB00578

To: *Baha'is of Bandar-i-Jaz, in Bandar Jaz*  
Date: 1919-Aug-02

- 1 O friends of God and handmaids of the All-Merciful! Praise be to God that in these days when the dense clouds of war had darkened the horizons of the world and made circumstances difficult, now to some extent they have dispersed and the world of creation has found some relief. The closed paths have opened

1 اى احبابى الهى و اماء رحمن الحمد لله اياميكه  
سحاب متراكمه جنگ آفاق عالم را تاريك و  
عرصه را تنگ نموده بود حال پيك اندازه  
متلاشى شده عالم آفرينش اندك آسائيش يافته  
راههاى بسته گشوده گشته و ابواب مسدوده

and the sealed doors have been unlocked. The gates of communication have reopened, and I am occupied with thoughts of you and familiar with your mention. In these years when the terrible war turned everything upside down and cast all the peoples of the world into severe calamities, no soul remained safe and protected, and the nations and governments of the world were afflicted with a thousand blows. Fathers lost their sons, mothers tore their collars and wept in mourning for their sons, children became orphans, and women fell into fear and trepidation. Prosperous places were buried and flourishing cities were laid waste. Millions of souls fell beneath the sword and millions were captured and imprisoned. Praise be to God that the divine friends in all regions remained safe and protected in the shelter of divine teachings and became the manifestation of the favors of the Incomparable Lord. Observe how the divine teachings were a mighty fortress and strong castle for all. Thus if all on earth were to follow the divine teachings, surely the earth would become the highest paradise.

- 2 Now in gratitude for these favors we must arise to serve the Lord of wondrous attributes and stand firm in the Covenant so that Baha'i unity may remain safe and protected. Consider that by no power is it possible to preserve Baha'i unity except by the power of the Covenant. If the least laxity or weakness occurs, doubts will enter hearts with full force and different sects will appear, and the Cause of God will be completely effaced and destroyed. It is the power of the Covenant that has stirred the horizons, for in the body of creation it is the pulsing artery that contracts and expands and sustains all affairs and regulates the affairs of the people and is the connecting force among all.

- 3 In any case, I hope that the true friends and sincere loved ones in these days will show new enthusiasm and create a new surge and tumult, for all the peoples of the world have attained the utmost capacity to hear the divine teachings, since the bloody events in this war have caused people, willingly or not, to become enamored with universal peace and attracted to the divine magnet and thirsty for the spring of divine teachings. If blessed souls arise with all their power to spread the divine fragrances, in a short time the foundation of war will fall and the edifice of hatred and enmity will be completely demolished and destroyed. The spiritual spring will come and the breezes of the All-Merciful will waft. The heat of the Sun of Reality

مفتوح شده باب مخاره دوباره باز گشته و بیاد شما مشغولم و بذکر شما مألوف در این سالها که جنگ مهیب فراز و نشیب را زیر و زیر نمود و جمیع ملل عالم را بمصائب شدیدۀ انداخت نفسی محفوظ و مصون نماند و ملل و دول عالم بهزار صدمات مبتلا گشتند پدران بی‌پسر شدند مادران بئاتم پسران گریان دریدند و بگرییدند اطفال یتیم شدند و نساء در خوف و بیم افتادند معمورها مطمور گشت و شهرهای آباد ویران گردید کوررها از نفوس زیر شمشیر رفت و کوررها دستگیر و اسیر شد الحمد لله یاران الهی در جمیع اقالیم در صون حمایت تعالیم الهی محفوظ و مصون ماندند و مظهر الطاف حضرت یحییون گشتند ملاحظه نمایند که تعالیم الهی از برای کل حصن حصین بود و قلاع متین پس اگر جمیع من علی الأرض متابعت تعالیم الهی نمایند البتہ روی زمین بهشت برین گردد

- 2 حال بشکرانۀ این الطاف باید بخدمت حضرت بدیع الأوصاف پرداخت و بثبوت بر میثاق قیام نمود تا وحدت بهائی محفوظ و مصون ماند ملاحظه کنید هیچ قوۀ ممکن است وحدت بهائی را محافظه کردن مگر بقوۀ میثاق اگر ادنی تهاون و فتوری حاصل گردد شبهات بتمام قوت بقلوب خطور نماید و مذاهب مختلفه ظهور نماید و امر الله بکلی محو و نابود شود قوۀ میثاقست که آفاقرا باهتزاز آورده زیرا در جسم امکان عرق شریان است که نابض است و قابض و کافل جمیع امور و ضابط امور جمهور و قوۀ ارتباطیه در میان عموم

- 3 باری امیدوارم که احبای حقیقی و دوستان صمیمی در این ایام شوری جدید بنمایند و جوش و خروشی پدید آرند زیرا جمیع طوائف عالم نهایت استعداد یافته که تعالیم الهیه استماع نمایند زیرا وقوعات خونریزانه در این جنگ سبب شده که ناس خواه ناخواه مفتون صلح عمومی گردند و مجذوب مغناطیس الهی شوند و تشنه چشمۀ تعالیم ربانی گردند اگر نفوس مبارکه بتمام قوت بر نشر نفعات قیام نمایند اندک زمانی نمیگذرد که بنیان جنگ برافتد و بنیاد بغض و عدوان بکلی معدوم و مهدوم شود بهار روحانی آید و نفعات رحمانی وزد حرارت شمس حقیقت چنان نافذ

will so penetrate and encompass that all coldness, listlessness and weariness will be removed from existence.

- 4 O my God, my God! These are sincere servants, attracted and enkindled by the fire of Thy love, calling out in Thy name and speaking Thy praise, ablaze with the fire burning in the Tree of Thy mercy, receiving the rain from the clouds of Thy oneness, and supplicating to the Kingdom of Thy unity, seeking naught but Thy good pleasure and content with Thy decree. Lord! Assist them with hosts from the Concourse on High and strengthen them with mighty power and make their faces radiant with the lights of guidance that they may be signs of Thy mercy amidst humanity. Bestow upon them abundant bounty, remove from them the veil, and grant them Thy endless gifts. Verily Thou art the Generous, verily Thou art the Great, and verily Thou art the Most Merciful, the Compassionate.

شود و احاطه نماید که جمیع برودت و نحوودت و کسالت از کون زائل گردد

4 الهی الهی هؤلاء عباد مخلصون منجذبون مشتعلون بنار محبتک یبادون باسمک و ينطقون بالثناء علیک و يتوقدون بالنار المشتعلة فی سدرۃ رحمانیتک و يستفیضون من امطار سحاب فردانیتک و يتضرعون الی ملکوت وحدانیتک و لا یبتغون الا رضائک و یرضون بقضائک رب انصرهم بجنود من الملائع الی و ایدهم بشدید القوى و اجعل وجوههم ساطعة بأنوار الهدی حتی یكونوا آثار رحمتک بین الوری و اجزل علیهم العطاء و اکشف لهم الغطاء و اختصاصهم بموهبتک الّتی لا تنهاهی انک انت الکریم انک انت العظیم و انک انت الرحمن الرحیم

MKT3.258, AVK3.330x, MAS5.091x,  
ADH2.008x, ADH2\_1#01 p.008x,  
MMG2#220 p.247x, NSR\_1978.127x,  
NSR\_1993.140x

## AB00895

*To: Hashim Qalami, in Isfahan*

*Date: 1919-Aug-02*

- 1 O servant of God! Your letter arrived and we were deeply affected by the passing of the Noble Brother of Purity, for that detached soul devoted his days to diffusing the divine fragrances. He never rested for a moment nor found repose for an instant. Outstanding services emanated from him. Therefore, a detailed mention was made of him and a complete visitation prayer was written for the King of Martyrs, the Beloved of Martyrs, the honored Minister and the Noble Brother of Purity, and was sent to the khans. Send the biography that he wrote in his own hand in his diary. I hope that through divine favors, your illustrious father and respected mother will be immersed in the ocean of pardon and forgiveness.

1 ای بنده حقّ نامه شما رسید و از صعود حضرت اخوان صفا نهایت تأثر حاصل گردید زیرا آن روح مجرد آیام خویش را وقف نشر نفحات الله نمود دمی آرام نگرفت نفسی راحت نیافت خدمات فائقه از او صدور یافت لهذا ذکر مفصل از ایشان شد و زیارتی مکمل از برای سلطان الشهداء و محبوب الشهداء و جناب وزیر و حضرت اخوان صفا مرقوم گردید و ارسال نزد خوانین شد ترجمه حال ایشان که بقلم خود در روزنامه خودشان نگاشته اند ارسال دارید از الطاف الهی امیدوارم که والد ماجد و والده محترمه شما را غریق بحر عفو و غفران فرماید

- 2 Convey greetings to Jinab-i-Haji Abdul-Ghaffar and tell him that Abdul-Baha does not have time to write even one line, so how can he engage in interpreting verses? In brief, the meaning of the blessed verse is that the fire of hell transforms the face, leaving no freshness - it burns and discolors it. That is, the fires of rejection and denial burn one's face, and "the guilty shall be known by their marks" comes to pass. It leaves no delicacy, cheerfulness, freshness or light of faith, just as in another verse He says "Some faces that Day will be covered with darkness." He says that on the Day of Resurrection, dust will settle on some faces. And the guardians of this fire who cast deserving souls into it on the Greater Day of Resurrection are 19 in number, and those 19 are the angels of punishment. The number of these nineteen angels of punishment corresponds to the number of angels of mercy and the keeper of the Paradise of Ridvan who are the Letters of the Living.
- 3 Convey utmost love and kindness on my behalf to Jinab-i-Haji Mirza Husayn and Mulla Ramadan. And regarding the history of the divine messenger (Payk-i-Rahmani), investigate his circumstances in Isfahan and Shiraz - what his conduct and behavior were, where he was from, when he became a believer and convinced, in what year he became a divine messenger, and how long he served as a trusted messenger. Investigate these details and then write them, but be very careful that there is no padding or excess.
- 4 I beseech the divine favors that the survivors of the honored Shaykh be the recipients of endless bounties. As for the members of the Spiritual Assembly, they must be determined by election. The friends should elect whoever they find suitable, whether old or young, whether wealthy or without means.
- 5 The Most Glorious Glory be upon you.
- 6 O son-in-law of the Divine Messenger! I absolutely have no time to write even one word, yet this detailed letter was written in faithfulness.
- 2 بجناب حاجی عبدالغفار تحیت برسانید و بگوئید عبدالهآء فرصت تحریر یک سطر ندارد باوجود این چگونه بتفسیر آیات پردازد مختصر اینست که مدلول آیه مبارکه اینست که نار بحیم بشره را یعنی روی را دگرگون مینماید و ترو تازگی نمیگذارد سوخته و بدرنگ مینماید یعنی نیران اعراض و انکار روی انسانرا میسوزاند و تعرف المجرمون بسیماهم میگردد لطافت و بشاشت و نضارت و نور ایمان نمیگذارد چنانچه در آیه دیگر میفرماید و وجوه علیها غبره ترهقها قتره میفرماید در یوم قیامت بر بعضی وجوه غبار می نشیند و موکلین این نار که نفوس مستحقه را در آتش اندازند در یوم قیامت کبری ۱۹ نفرند و آن ۱۹ نفر ملائکه عذابند و عده این نوزده ملائکه عذاب نظیر عده ملائکه رحمتند و خازن جنت رضوان که حروف حیند
- 3 بجناب حاجی میرزا حسین و ملا رمضان نهایت محبت و مهربانی از قبل من ابلاغ دار و اما تاریخ حضرت پیک رحمانی حالات او را در اصفهان و در شیراز تحقیق بنا که چه روشی و سلوکی داشت و از کجا بود و در چه زمان مؤمن و موافق گشت و در چه سال پیک رحمانی شد و مدت حیات چگونه قاصد امین بود این تفصیل را تحقیق بنا بعد بنویس اما خیلی دقت کن که حشو و زوائد نداشته باشد
- 4 از الطاف الهی میجویم که بازماندگان حضرت شیخ را مورد الطاف بی پایان نماید و اما اعضای محفل روحانی باید بانتخاب تعیین شود احباً هر کسی را که موافق می بینند انتخاب نمائید خواه پیر خواه جوان خواه توانگر و خواه بی سر و سامان
- 5 والسلام و علیکم الهآء الأبهی
- 6 ای صهر حضرت پیک ابدأ فرصت یک کلمه تحریر ندارم باوجود این این نامه مفصل مرقوم شد وفاء

INBA87:130, INBA52:128, MMK6#567x,  
MAS2.021-022x, MSBH4.088

**AB03100***To: E Louise Smith, in Cleveland**Date: 1919-Aug-02*

O daughter of the Kingdom! Two letters were received from you. You have good aspirations, namely service to the Kingdom of God, service to the unity of humankind, the proper education of children at Mrs. Gibby's home, and promoting the matter of the Mashriqu'l-Adhkar. All these intentions are accepted at the Divine Threshold. Therefore I beseech God that you may be successful in service and that these children may receive divine education and each one become aware of truths and meanings.

Convey my loving greetings to the friends in Cleveland. I hope that the love of God may become the cause of their unity and agreement, and that the power of the Covenant may remove this discord, for today no power can remove discord except the power of the Covenant of the Blessed Beauty. For He has clearly designated with the Supreme Pen a specific center, so that when any discord arises, reference should be made to that center and that center will remove the discord. Whatever he says is correct, for by explicit command all must turn to that center, and he is the interpreter of the Book. In this case it becomes clear and evident that the power of the Covenant is the solver of difficulties. Convey my utmost love and kindness to the handmaiden of God Mrs. Potter, the handmaiden of God Miss Williams, the handmaiden of God Miss Fanshon, and the handmaiden of God Miss Prand. And upon you be the Most Glorious Glory.

SW\_v11#13 p.232

**ABU0637***Words spoken at House of the Master in Haifa, 1919-Aug-04*

In the books of Divine Philosophy, the term light is frequently mentioned. Some religious leaders still teach today that by light is meant the accidental phenomenal radiation from the sun which falling on physical bodies affects the optic nerves and results in sight: but this solar light is a phenomena which

has no virtue of its own and is not so exceptional or remarkable as to claim superiority over other known phenomena of nature.

If this visible light has any essential virtue the matter (i.e. the material forms) would be lighter (luminous) than the human kingdom. It follows then that this gas or lighted candle would be nobler than man for the man's face does not radiate light as does this candle nor is it so brilliant as the star. If it was so then the noblest of all natural phenomena would be the sun. lack of knowledge in the past led people to the worship of the sun for to them the sun was of great importance and significance, they imagined that the visible light was one of the Divine Bounties and heavenly manifestations. As they observed that its center was the sun, they worshipped it. But if the apparent or the physical light had any real virtue or import and significance with God then the face of man would assuredly be luminous and not only the bodies of the glow worm and its kind.

It is evident therefore that the glow worm might on this account appear superior to man for man has not a luminous face. But we know man to be superior creation so it follows that the visible light is a phenomenal appearance which radiates from the luminous bodies and causes the material forms to be seen, in fact it makes the whole universe of matter visible. But this light is not the discoverer (knower) of that universe. This lighted lamp for instance enables one present to be visible while the lamp itself has no idea concerning the objects revealed.

But, the light of sight is both the shower (revealer) and the seer, therefore this light of sight is nobler than the ordinary light. But, though the light of vision, sight is the revealer and seer of things, yet it has no understanding of them (by itself), it is the means of making the material bodies visible and at the same time perceives them without any comprehension thereof.

But the light of reason is the seer, the revealer and the knower of things. Therefore it perceives and it comprehends the objects. But its threefold functions begin their operation only after the manifestation or creation of things.

Finally the Divine Light of God is the light of the heavens and earth. This Divine Light is beyond the limit of time, past, present and future all are the same to it. this is why it is said in the Koran "God is the Light of the Heavens and Earth." In brief this Divine Light is the revealer of things, it is the discoverer of things, and it comprehends them before the existence of things and after the manifestation of them. It is beyond the limits of time.

PN\_1919 p005

**AB03548***To: Unknown, in Tihiran**Date: 1919-Aug-04*

<sup>1</sup> My Lord, my Lord! You see me with trembling limbs, shaking pillars, and quivering parts due to my grief from the calamities that have befallen the loved ones in these severe years and intense upheaval, and the flames of war raging in all regions. Lord, Lord! These souls were like immovable mountains and firmly-fixed peaks in their steadfastness in Your Cause, their rootedness in Your love, and their firmness in Your religion. Lord! They withstood severe shocks and faced tribulations with smiling faces, throbbing hearts, and flowing tears. They thanked You when calamities befell them in Your path and difficulties surrounded them in Your love. They found solace only in Your remembrance and occupied themselves only in pursuit of Your good pleasure.

<sup>1</sup> رَبِّي رَبِّي تَرَانِي مَرْتَجِفَ الْأَعْضَاءَ مَرْتَعِرَ  
الْأَرْكَانَ مَتَزَعِرَ الْأَجْزَاءَ لِحَزَنِي مِنَ الْمَصَائِبِ  
الَّتِي طَرَأَتْ الْأَحْبَاءَ فِي هَذَا السَّنَنِ الشَّدَادِ وَ  
شَدِيدِ الْأَنْقِلَابِ وَتَسْعَرِ نِيرَانِ الْحَرْبِ فِي الْأَفَاقِ  
رَبِّ رَبِّ أَنْ هَؤُلَاءِ كَانُوا كِرَوَاسِ الْجِبَالِ وَ  
رَوَاسِي الْأَطْوَارِ ثُبُوتًا عَلَى أَمْرِكَ وَرَسُوخًا فِي  
حَبْلِكَ وَاسْتِقَامَةً فِي دِينِكَ رَبِّ أَنْهُمْ قَاوَمُوا  
شِدَائِدَ الصَّدَمَاتِ وَقَابَلُوا الْبَلِيَّاتِ بِوَجْهِ ضَاكِكَةٍ  
وَقُلُوبِ خَافِقَةٍ وَدُمُوعِ دَافِقَةٍ وَكَانُوا يَشْكُرُونَكَ  
عَلَى مَا أَصَابَتْهُمْ الْمَصَائِبُ فِي سَبِيلِكَ وَاحَاطَتْهُمْ  
الْمَصَاعِبُ فِي حَبْلِكَ وَمَا نَسُوا إِلَّا بِذِكْرِكَ وَ  
مَا اشْتَغَلُوا إِلَّا فِي سَبِيلِ رِضَائِكَ

<sup>2</sup> Among them, O my God, was Your servant Sadiq, the truthful one, the believer in Your verses, submissive to Your sovereignty, humble at the gate of Your oneness. Lord! His feet were firm on Your path, his tears flowed in love for Your beauty, his sorrows intensified and his anguish increased from the pain of separation. Thus he yearned to be present at Your holy threshold and hastened to the source of favors, the fountain of forgiveness, and the place of grace and benevolence. Lord! Let him drink from the cup of Your generosity and give him to taste of the pure wine of Your pardon and forgiveness. Verily You are the Generous One, You are the Forgiving, the Merciful.

<sup>2</sup> وَ مِنْهُمْ يَا أَلْهِ عَبْدُكَ صَادِقَ الصَّدُوقِ الْمُؤْمِنِ  
بِآيَاتِكَ الْخَاضِعَ لِسُلْطَنَتِكَ الْخَاشِعَ بِيَابِ  
أَحَدِيَّتِكَ رَبِّ أَنْهُ ثَبَّتَ أَقْدَامَهُ عَلَى صِرَاطِكَ وَ  
هَمَعَتْ عِبْرَاتِهِ حَبًّا بِجَمَالِكَ وَاشْتَدَّتْ حَسْرَاتِهِ وَ  
ازْدَادَتْ سَكَرَاتِهِ مِنَ الْمِ الْفِرَاقِ فَاشْتَأَقَ الْحُضُورَ  
فِي عَتَبَةِ قَدْسِكَ وَ سَرَعَ إِلَى مَنَهْلِ الْأَطَافِ وَ  
مُورِدِ الْغُفْرَانِ وَ مَعْبَدِ الْفَضْلِ وَ الْأَحْسَانِ رَبِّ  
أَنَّهُ كَأْسُ جُودِكَ وَ جَرَّعَهُ مِنْ سِلَافِ عَفْوِكَ  
وَ مَغْفِرَتِكَ أَنْكَ أَنْتَ الْكَرِيمُ أَنْكَ أَنْتَ الْغُفُورُ  
الرَّحِيمُ

MKT6.196

## AB03831

*To: Baha'is of Mazindaran, in Mazandaran*

*Date: 1919-Aug-04*

- 1 O ye believers, O ye maidservants, O ye who adore Him, O ye who are attracted to Him! 1 آیتها المؤمنات آیتها القانتات آیتها المنجذبات
- 2 The land of Mazindaran is the homeland of the All-Merciful, and the region of Tabaristan is the soil where the blessed Holy Tree sprung forth and flourished. The handmaidens of Mazindaran are the blessed leaves on the tree of reality, and the fruits of the tree of knowledge and affection. Their souls are aglow with His love, their hearts enkindled, their vision keen, and their endeavours accepted in the sight of the All-Glorified Lord. Thus, this Servant is engaged in remembering them and hath raised the melody of ardent supplication and prayer saying: 2 کشور مازندران موطن حضرت رحمن است و اقلیم طبرستان منبت شجره مبارکه یزدان اماء مازندران ورقات طیبه دوحه حقیقتند و ثمره شجره عرفان و محبت روحشان منجذب و قلبشان مشتعل بصرشان حدید و سعیشان مقبول رب مجید لهذا این عبد پذیرشان پرداخت و بملکوت عزت آهنگ تضرع و ابتال افراخت که
- 3 O Beloved of the world! This congregation consisteth of Thy maidservants, who shedding tears of devotion, clapping their hands and dancing in exceeding joy, kindled and consumed with the flame of Divine love, have cleansed both eyes from [beholding] aught else save Thyself. O loving Providence! Bestow blissful rapture upon these leaves who adore Thee, so that they may obtain the radiant light in the Sinai of search; and while imploring Thee to unravel Thy mystery, they may feel the era of Divine Presence. O Divine Providence! While these are the days of absence, yet this great century is the era of Thy advent, and this vast plain is the secure haven for the fire that gloweth on the Mystic Mount. Vouchsafe everlasting grace, O Lord, and grant eternal salvation; so that they may arise to serve Thy Cause and may lead that land to sublime glory. 3 ای دلبر آفاق این جمع نساء ترا کنیزانند و از شدت محبت اشکریزان و از کمال شوق کف زنان و پاکوبان افروخته اند و جان سوخته و از ماسوای تو دو دیده دوخته ای دلبر مهربان این ورقات قانتات را پر شور و شعله نما تا از لمعه نور در صحرای طور اقتباس کنند و رب ارنی گویان قرن لقاء را احساس نمایند پروردگارا هرچند ایام غیبت است ولی این قرن عظیم ترا عصر ظهور است و این صحرای وسیع وادی ایمن شعله طور پروردگارا فیض ابدی بخش و فوز سرمدی ده تا بخدمت امرت قیام نمایند و آن کشور را بجلیل اکبر دلالت نمایند
- 4 Thou art the Giver, the Forgiver, and the Kind. 4 توئی دهنده و بخشنده و مهربان

BRL\_DAK#0454, MKT3.271, ADH2\_4#04  
p.157x, MMG2#422 p.470x

**AB06929***To: Doctor Habibullah Muayyid son of Khudabakhsh, in Kirmanshah**Date: 1919-Aug-04*

O companion of old! Your letter full of lamentation and yearning was received. Your cries and wails have reached to the heavens. You are justified - separation and remoteness are very affecting. Yet service to the Threshold is also an important matter. Though outwardly distant, you are hidden from physical sight due to nearness, but visible to spiritual insight. Do not be saddened by loneliness, isolation, and the faithlessness and oppression of some. Praise be to God, the Ancient Beauty is your intimate companion, and the confirmations of the unseen world are without doubt or uncertainty. Strive with all your soul to raise high the banner of service and to be content with burning and melting away. If you feel that separation may destroy you, you are permitted to come for a visit for some days. And upon you be the Most Glorious Glory.

ای مونس قدیم نامهء پر ناله و حنین وصول یافت  
فریاد و فغان بعنان آسمان رسیده حق داری  
حرمان و هجران بسیار مؤثر است ولی خدمت  
بآستان نیز امری مهم هر چند بظاهر دوری بخاطر  
نزدیکی از بصر پنهانی ولی ببصیرت ظاهر و عیان  
از غریبی و بیکیسی و بیوفائی و پرجفائی بعضی  
محزون مباش الحمد لله جمال قدیم با تو همدم و  
ندیم است و تأییدات غیب بی شبهه و ریب بجان  
بکوش که علم خدمت برافرازی و باسوز و گداز  
بسازی اگر چنانچه در خود از فرقت بیم هلاکت  
بینی ایامی چند مأذون حضورید و علیک البهاء  
الاهی

KHH2.004 (2.013)

**ABU0063***Words spoken at House of the Master in Haifa, 1919-Aug-06*

When the mujtahids and Nasiri'd-Din Shah sent Shaykh Abdu'l-Husayn to 'Iraq, and he began agitating against the Blessed Perfection (Baha'u'llah), the mujtahids gathered at Kazimayn to talk of waging a holy war, and they appealed to the Vali for help. When the Vali replied that he could not intervene, they sent letters to Baghdad, and a very large number of Persians and Shi'ih Arabs congregated there. Feelings in Baghdad came to the boil; they even sent for Shaykh Murtidla to come from Karbila, on the grounds that the welfare of their Faith was threatened. On his way to Baghdad, Shaykh Murtida met with an accident; he held himself apart then and asked to be left alone. Because he had not personally investigated the matter, he refused to intervene. Through Zaynu'l-'Abidin Khan, the Fakhru'd-Dawlih, the Shaykh sent this message to the Blessed Perfection: 'I did not know; had I done so, I would not have come. Now I will pray for you.'

Those gathered in Kazimayn then arranged to come two days later and attack us. We were only forty-six in all, and our strong man was Aqa Asadu'llah-i-Kashani, whose dagger, even when worn above his shal [the cloth used as a girdle], would dangle and touch the ground. Now there was a certain Siyyid Hasan from Shiraz. He was not a believer, but he was a very good man. One morning, when the Blessed Perfection had been up and about, this Aqa Siyyid Hasan came knocking at our door. Our black maid opened the door, Aqa Siyyid Hasan came in and, much agitated, asked, 'Where is the Aqa [Baha'u'llah]?' I said, 'He has gone to the riverside.' 'What is it that you say?' he responded. I offered him tea and said, 'He will come back.' He replied, 'Aqa! The world has been turned upside down ... It has become turbulent ... Do you know that last night they held a council in the presence of Shaykh 'Abdu'l-Husayn and the Consul? They have also reached some sort of agreement with the Vali. How is it that the Blessed Perfection has gone to the riverside? They have decided to start their attack tomorrow.' Whilst he was telling me what had happened, the Blessed Perfection came in. Aqa Siyyid Hasan wanted immediately to express his anxiety. But the Blessed Perfection said, 'Let us talk of other matters', and went on speaking. Later, Aqa Siyyid Hasan insisted on unburdening himself. However, the Blessed Perfection told him, 'It is of no consequence.' So Aqa Siyyid Hasan stayed for lunch and then went home.

Late in the afternoon the Blessed Perfection came out. The friends gathered round Him. Amongst them were two who were double-faced: Haji 'Abdu'l-Hamid and Aqa Muhammad-Javad-i-Isfahani. The Blessed Perfection was walking up and down. Then He turned to the Friends and said, 'Have you heard the news? The mujtahids and the Consul have come together and gathered ten to twenty thousand people round them to wage jihad against Us.' Then He addressed the double-faced men, 'Go and tell them by the one God, the Lord of all, I will send two men to drive them away, all the way to Kazimayn. If they are capable of accepting a challenge, let them come.'

The two hurried away and repeated what they had heard. And do you know, they dispersed!

BKOG.143-144x, STAB#078x

**ABU0011**

*Words spoken at House of the Master in Haifa, 1919-Aug-07*

(On the evening of August 7, 1919, at 8 o'clock European time, in the salon of the Holy House, concerning the second imprisonment of the Blessed Beauty which occurred in Mazandaran):

Last night we were relating the story of the Blessed Beauty's imprisonment. We spoke of the first instance, and now we come to the second. The second time, the Blessed Beauty was imprisoned in Amul, and it happened thus: After Badasht, He proceeded to Nur where He taught the Cause. He went to a village there known as Takur and taught a group of people. All the notable persons of the village became believers, and several of the common folk also embraced the Faith. The only one who did not believe was His uncle, Mirza Azizu'llah.

After Takur, He proceeded to Qishlaq, for Nur has both summer and winter quarters - Takur and Nur being in the summer quarters. He went to Dar-Kula in the winter quarters, and this village belonged to [...]. Day and night He taught, without a moment's rest. Many souls became believers. There were even four mujtahids there, two of whom were sons-in-law of the former mujtahid, Mirza Muhammad-Taqi, and the rest were his relatives. In one gathering, He taught all four mujtahids in such a way that afterward, all four rushed to kiss His blessed shoes. The brother of Mirza Aqa Khan, the Prime Minister, was also among those who accepted the Faith. At that time, Mirza Aqa Khan was the Minister of War.

Mirza Hasan came into His presence and submitted that everyone there was convinced, except for the renowned mujtahid of that region, Mulla Muhammad of Barfurush, who would be arriving in a few days. Since he commanded great respect, if he were to become a believer, it would be very beneficial for those regions. Siyyid Muhammad had a village called Chahar-Su, which was half a league distant from Dar-Kula. Mirza Hasan announced that the mujtahid had arrived. Then Mirza Hasan went to meet the mujtahid and told him that the Blessed Beauty had arrived, that this was about the Bab, and that many people had accepted. He said it was incumbent upon him to come and see for himself - if it was true, he should believe, and if not, he should inform the people.

Mulla Muhammad made the excuse that he had just arrived and that the Blessed Beauty should come to him. The Blessed

Beauty accepted this, saying he was right. Mirza Hasan announced that tomorrow truth would be distinguished from falsehood. The Blessed Beauty went, accompanied by many notable and distinguished persons. After greetings, the Blessed Beauty said, "If you wish to ask questions, do so; otherwise, I shall first explain the reality of the matter." Mulla Muhammad said, "In this matter, I must first seek guidance through bibliomancy." The Blessed Beauty replied that bibliomancy was for matters unknown, and was not valid in this case, for here was One who openly claimed to be the Qa'im - either His truth or His falsehood must be established. But he insisted, saying this was his custom, so the Blessed Beauty consented. After reciting Qul Huva'llah, he opened the Qur'an and suddenly closed it, saying it had yielded an answer. He burst into laughter, and people understood that apparently the result had been favorable. Afterward, though the Blessed Beauty wished to continue the discourse, he insisted that he had received his answer.

Following this, the Blessed Beauty resolved to go to the Fort, His blessed purpose being to resolve the Fort situation amicably. However, there were seven trenches around the Fort, so they proceeded to Mard-Bala, a village three leagues from Tabarsi. Eleven horsemen accompanied His blessed person. It had been arranged that they would advance at dawn and enter the Fort. All the inhabitants had left that village except for one guard. They arrived at dusk and the Blessed Person took lodging in one room while the others stayed in another room. Since they had weapons with them, to prevent any accident from the fireplace they placed them in another room somewhat far away. At midnight, Mirza Taqi, Abbas-Quli Khan's brother, arrived with seven hundred riflemen and questioned the guard. The guard told them which room the Blessed Beauty was in and where the weapons were. They broke through the wall of the weapons room and took the weapons. Then they withdrew and opened fire from a distance. When the companions went to check, they found no weapons. Mirza Taqi called out saying he had come for their protection, having heard of their arrival and intention to go to the Fort, and had come to safeguard them. In any case, they took the Blessed Beauty to Amul and imprisoned Him in Mirza Taqi's house, posting guards around it.

The next morning, all the divines gathered in the mosque and sent for Mirza Muhammad-Taqi. They summoned the Blessed Beauty and the eleven men. The divines of Amul were notorious for their wickedness. They announced that all inhabitants should come armed - even the butcher came with his cleaver and the carpenter with his axe, and so forth - intending that

today they must wage holy war. They brought the Blessed Beauty to the mosque, which had brick arched alcoves. The Blessed Beauty sat in one alcove. Two merchants from Shiraz who were guests of the governor came and sat down. One of these merchants said, "Last night I had a dream - please interpret it." "Tell it," He said. The merchant said, "I dreamed that the Qa'im had come to this mosque biting His fingers." A certain divine replied that this was blasphemy. The Blessed Beauty said, "Divine, do not distort the meaning - biting one's fingers is a sign of regret for one's deeds." In short, those merchants too became believers.

In Haji Mirza Jan's pocket was found a note in the handwriting of His Holiness Aqa Mirza Husayn's scribe, and since the writing was hasty they could not read it. They said Mulla Ali-Jan Hakami could read such things well, so they sent for him. This Mulla Ali-Jan had received much kindness from the Blessed Beauty. He took it but could not read it until finally his eye fell upon the word "sahw" whereupon he cried out "This writing is from the Bab!" The divine's expertise became apparent in that he had mistaken the word "sahw". The Blessed Beauty said, "Honored Akhund, you are mistaken. This 'sahw' is not the sister of forgetfulness - this 'sahw' means consciousness after unconsciousness, and it is written with the letters sad and ha."

Then They said, "Mulla 'Ali Jan, have you not heard the story of the Prophet when He was mounted upon His camel? Sha'bah asked, 'O Messenger of God, what is Truth?' He replied, 'What have you to do with Truth?' He said, 'Am I not the keeper of your secrets?' He replied, 'What emanates from Me falls upon you.' Then He said, 'Truth is the rending of the veils of glory without indication.' He said, 'Tell me more.' He replied, 'The tearing away of the veil and the dominion of the mystery.' He said, 'Tell me more.' He replied, 'The effacement of the imaginary and the consciousness of the known.' This is with sad and ha. You, sir, were mistaken." Now, since everyone was gathered there, this incident was very strange. Mulla 'Ali Jan became flustered and said in Mazindarani... In short, using this tradition as a means, They gave a detailed explanation.

Then the divines ruled that the Blessed Beauty must be beaten with rods. This indeed took place, but with great disrespect. Afterwards, they brought the Blessed Beauty to sit in the viewing chamber and passed judgment for the execution of His blessed person and eleven others. Mirza Taqi became apprehensive and said to the divines, "We cannot do anything without the Sirdar's permission. It is four hours' journey from here

to the fortress. I have written the details - wait until the reply comes." The divines said, "This matter must be carried out today." When Mirza Taqi saw he could do nothing else, he devised a plan. Since the mosque wall was made of mud bricks and people were in the courtyard, he had men gradually remove the bricks from behind until they reached the last brick which was four fingers thick. Suddenly they demolished the wall and carried the Blessed Beauty away. The crowd rushed forward, but the Blessed Beauty was passed from hand to hand until He reached Mirza Taqi's house, where they closed the door. The crowd surrounded Mirza Taqi's house with weapons. Mirza Taqi went up on the roof and said, "Gentlemen, I am waiting for a reply from the Sirdar, and the Blessed Beauty is in my custody. As soon as the reply comes, I will hand Him over to you. It is impossible for me to do so before receiving the reply." He armed his men and had them ready for defense.

The next day a letter arrived from 'Abbas-Quli Khan saying: "Mirza Taqi, what is this that you have done? In brief, if a single hair is harmed on the Blessed Beauty's head, I will set Amul ablaze. Mirza Taqi, God forbid that anything should happen, for between our family and the family of the Blessed Beauty this blood would never rest until eternity. Mirza Taqi, beware that not a single hair of the Blessed Beauty's head be harmed." It was written very forcefully. Mirza Taqi took the letter to the divines. The divines said, "This is a matter of religious law. We will not heed the Khan's words, for we are religiously and legally responsible to do this." Mirza Taqi asked for a day's delay.

Mirza Hasan had a bloodthirsty brother who was in Dar-i-Du, and they always called him Nukarim. They said if he were in Amul, he would cause an uprising. At midnight, someone knocked at Mirza Taqi's door. Nukarim said, "God forbid it be Mirza Taqi's brother." When they opened the door, they saw it was Mirza Hasan. Upon entering, he immediately asked where the Blessed Beauty was and whether the letter had arrived. When asked why he had come, he said, "I fled. The Khan and the Prince have also fled, and no one knows where they are, because the Babis came out of the fortress, broke through seven barricades, scattered the army, and reached the wooden house where the Princes were and set it on fire." Mirza Hasan began cursing, saying, "These accursed mullas, if they want to wage holy war, let them come to the fortress."

In the morning, the mullas gathered to get an answer from Mirza Taqi, when Mirza Taqi's brother came out of the house and began insulting the mullas, overwhelming them with abuse. Mirza Taqi and his brother apologized profusely and wanted

to retrieve the plundered properties, but the Blessed Beauty did not consent, saying these properties were spent in God's path.

From there (Amul), He proceeded to Bandar-i-Jaz, where His blessed health was somewhat disturbed. In Bandar-i-Jaz there was a Mirza Masih who was a good man, truly an embodied spirit. He had many stories. During this time, he passed away in Bandar-i-Jaz. This Mirza Masih was a person who, upon reading just one verse from the writings of the Primal Point, said, "This Gate is mine, and the rest are yours." The Blessed Beauty arranged an elaborate memorial service for him and even wrote a prayer of visitation for him. Yes, He was in Bandar-i-Jaz when a courier arrived with a letter containing the royal decree ordering that the Blessed Beauty be captured.

There was Mirza Abdul-Majid, the Russian agent. He submitted to the Blessed Beauty that a Russian ship was ready and that the agent's house was available - if He would but repair there, no royal decree could imprison the Blessed Beauty. The next morning, the Blessed Beauty had been invited by one of the military chiefs, along with many other chiefs, to his home. The next morning, the Blessed Beauty proceeded on horseback with a grand retinue. Mirza Abdul-Majid, who was also invited, followed behind. At this moment, a courier arrived swiftly bearing a letter and whispered something in Mirza Abdul-Majid's ear, whereupon he cried out in utmost joy. The chiefs inquired what had transpired. In Mazandarani he said "A man has died" - meaning the Shah. He then explained the details to the chiefs and they celebrated that day. After this, the Blessed Beauty proceeded from Bandar-i-Jaz to Nur, but since the fortress had been overthrown, many people had turned away from the Blessed Cause out of fear. From Nur, the Blessed Beauty set out for Tehran. This was the account of the second imprisonment of the Blessed Beauty. God willing, we shall recount the details of the third imprisonment tomorrow night, and the third imprisonment has many accounts.

As for Mirza Yahya, after the martyrdom of the Bab, he fled from place to place while the Blessed Beauty was under severe trials. He occupied himself with pleasure and play. First he took his cousin's daughter, and when she did not suffice, he took Mulla Abdul-Nafi's daughter. When she did not suffice, he took Mirza Haydar-Quli's daughter. While the Blessed Beauty was enduring afflictions and trials, he was taking wives. Then he came to Baghdad. In Tehran he took the wife of Mulla Muhammad, the teacher of the weavers. Then he took Qanita of Isfahan, took the mother of Ahmad-i-Malaki, took Ruqiyih his sister-in-law, took the widow of the Bab, took

Badri-Jan (who was the sister of Mirza Asadu'llah-i-Tafrishi), and also took an Arab girl. He was always thus. The Blessed Beauty was under utmost trials and afflictions and had to hide in seven holes while he was marrying. Now consider that less than a month had passed from the martyrdom of the Bab when Mirza Yahya fled from village to village taking wives, while the Blessed Beauty was beaten, imprisoned, and His properties were plundered. Yet people still consider him the supporter of the Bab's Cause and the Blessed Beauty its destroyer. See how great is this injustice! The Blessed Beauty could have proceeded from Mazandaran to Rasht and from there to the holy shrines, but He had not a moment's rest, promoting the Cause of the Bab day and night.

Afterwards, the Blessed Beauty proceeded to Karbila, and although He was in grave danger, He returned again solely to promote the Cause of the Bab. Can anyone now deny the tribulations of the Blessed Beauty? Can anyone say that the Blessed Beauty was the destroyer of the Bab's Cause while Mirza Yahya was its promoter? When a person becomes unjust, what can be done? Not a speck of dust settled upon Mirza Yahya while the Blessed Beauty always offered His breast as a target for the arrows of tribulation. Can anyone deny that Siyyid Yahya took so many wives? Siyyid Muhammad had written to Iran in his own hand (which Mirza Aqa Jan destroyed and now the Yahyais deny) that "the Manifestation of 'He doeth what He willeth' took her and then bestowed her upon me." Now the Yahyais say that the Baha'is fabricate these things. How can they deny that he took Ruqiyiyih and others? Qanitih, while being Mirza Yahya's wife, married Mirza Muhammad Naqshband in Isfahan. One or two others disappeared in Tehran. For instance, he took Ruqiyiyih in Mazandaran and made her pregnant, then, fearing exposure, sent her to Tehran where she disappeared. He was with Nisa Jan for part of the night, then dismissed her. That cousin of his, the sister of Mirza Hadi - Ruqiyiyih cannot be denied. Qanitih, Badri Jan and Maliki also cannot be denied. He has children from them. See how hardened of heart one must be that after the Bab offered His breast to the bullets, after such an event, one would occupy oneself with such things. In short, mention of these brings weariness - let us cease mention of them for they have no worth. The second imprisonment of the Blessed Beauty in Tehran has details. God willing, we shall speak of it in detail tomorrow night. Although these events cause sorrow, yet the loved ones of God must be informed.

BKOG.057-059x

## ABU0059

*Words spoken at House of the Master in Haifa, 1919-Aug-08*

- 1 Amidst all these bodily bounties, the most delectable is sleep. In that state the human spirit attaineth to a measure of freedom; for when the physical incidents and happenings are cut off, the spirit is somewhat released. This, however, is in the case where the heart is pure and undefiled; otherwise, if the heart be not pure and stainless, in the world of dreams man becometh sorely affrighted, and dreadful and terrifying things present themselves before his sight. This is because his heart is not pure and holy. But if the heart be indeed pure and undefiled, sleep is for man a kind of liberty: though he be in a prison, he beholdeth himself walking in a rose-garden; though he lie beneath chains, he seeth himself seated upon a throne.
- 1 میانهء جمیع این نعمای جسمانی از همه لذیذتر خواب است روح انسانی یک قدر آزاد میشود چونکه حوادث جسمانی منقطع میشود روح انسانی قدری آزاد میشود یعنی در صورتیکه قلب طیب و طاهر باشد و الا اگر قلب طیب و طاهر نباشد در عالم خواب انسان خیلی متوحش میشود و اشیاء هولناکی بنظرش میآید این از آن سبب است که قلب طیب و طاهر نیست و الا اگر قلب طیب و طاهر باشد خواب برای انسان آزادی است اگر در زندان باشد خود را در گلستان می بیند در زیر زنجیر باشد خود را جالس بر سریر می بیند
- 2 In sleep he is wholly freed from bodily sensations. When vain and false thoughts do not surge up within the faculty of memory, he maketh a marvellous journey. How often it happeneth that a man thinketh long upon some question while awake, yet is unable to solve it; then in the world of dreams it hath frequently come to pass that he discovereth its solution. Oft-times also it happeneth that a dream is a true dream, so that whatsoever he beholdeth in vision cometh to pass exactly as he hath seen it, needing no interpretation—for dreams are of three kinds.
- 2 بکلی از احساسات جسمانی است اگر افکار باطله در قوهء حافظه اش نیاید سیر عجیبی دارد چه بسیار میشود که در مسئله ای انسان در بیداری فکر میکند و لکن حل نمیکند در عالم رؤیا بسیار واقع شده است که کشف میکند بسیار میشود که رؤیا رویای صادقه است چنانچه هر چه می بیند بعینه ظاهر میشود محتاج بتعبیر نیست چه که خواب بر سه قسم است
- 3 The first is the true dream (ru'ya-yi sadiqih), which is, as it were, like the light of dawn: it requireth no interpretation, and it is fulfilled even as it is seen. Such dreams, however, seldom befall most people; indeed, throughout an entire lifetime, it chanceth but rarely to each soul that his heart is wholly empty and, within the faculty of memory, no vain imaginings are stirring. Then whatsoever the spirit discovereth is, of itself, faithfully reflected; this is the true dream, which needeth no interpretation and is identical with the event.
- 3 یکی رؤیای صادقه است عیناً مثل روشنائی صبح است احتیاج بتعبیر ندارد همانطور که می بیند همانطور واقع میشود و لکن از برای اکثر ناس بلکه عموماً حاصل نمیشود در مدت حیاتش از برای هر نفس تصادف میکند که قلب فارغ است و در قوهء حافظه افکار باطلی نیست آنچه که روح کشف میکند طبعاً انعکاس حاصل میشود این رؤیای صادقه است که تعبیر ندارد و عین واقع است
- 4 The second kind is the symbolical or “interpretive” dream. In this case there are vain thoughts in the heart or mind, yet a spiritual journey likewise occurreth for man; then it behoveth that the dream be interpreted, that the idle fancies be distinguished from the spiritual disclosures—just as a piece of white cloth, which in itself will take whatever colour thou givest it, representeth the reality; but if some other colour hath already
- 4 قسم ثانییش رویای تعبیری است و آن این است که در قلب و یا در ذهن افکار باطله است یک سیر روحانی از برای انسان حاصل می شود آنوقت باید تعبیر کرد افکار باطله را باید از انکشافات روحانیه جدا نمود مثل قاشی را میماند که سفید است و هر رنگی که باو بدهی قبول میکند عین واقع است ولی اگر در آن قاش رنگی دیگر باشد

been applied to it, and thou addest a further hue, what appeareth is no longer the pure reality. If, for example, there be in the cloth a yellow dye, and thou apply a blue, it will show as green. The yellow must first be extracted that the blue may appear—this is interpretation.

- 5 The third kind is adghath-i-ahlam—confused and tangled dreams. It is as when a man during the day hath been drawn into contention and dispute: in the world of sleep those very incidents reappear before him. This is adghath-i-ahlam: it hath no interpretation and discloseth nothing. Before the person slept, vain fancies had already gotten hold of him; what is seen in such a case is empty confusion and hath no meaning.

- 6 With the Prophets, however, dream is one mode of revelation; above all with the Prophets of the Children of Israel the matter of dreams was of great moment. Some of the Prophets, in the night season and in the world of dreams, were commissioned: in that state they beheld a luminous Personage, clothed in a heavenly form, Who addressed them, saying: “Thou, go unto the land of Israel; thus proclaim, thus speak, and thus announce.” Then, in the morning, they would arise and declare: “This question wherein ye stand perplexed—its reality is thus, and its solution thus and thus.” This taketh place without man’s own volition; yet if he prepare himself and hold himself in readiness, it will appear more clearly—just as a guest who is coming will more readily enter the house when the master hath swept and watered the courtyard and made all ready to receive him.

BKOG.091x

و رنگی باو بدهی غیر واقع است مثل اینکه اگر در قماش رنگ زردی باشد و رنگ آبی بدهی سبز میشود حالا باید زرد را جدا کرد تا آبی جلوه کند این تعبیر است

5 قسم دیگر اضغاث احلام است مثل اینکه انسان در ایام روز در نزاع و جدالی داخل میشود در عالم خواب آن حوادث نمودار میشود این اضغاث احلام است نه تعبیر دارد نه انکشافی است پیش از آنکه شخص بخوابد اوهام بر او مستولی شده بود ظاهر این هیچ تعبیر ندارد اضغاث احلام است

6 در نزد انبیاء رویا قسمی از اقسام وحی است علی الخصوص در نزد انبیاء نبی بنی اسرائیل مسئله رویا خیلی است بعضی از انبیاء شب در عالم رویا مبعوث شده در عالم رویا مشاهده کرده شخصی نورانی با هیكل ربانی باو خطاب کرد فلان تو برو بمملکت اسرائیل چنین الفا کن چنین و چنین بگو او هم صبح برمیخواست و تبلیغ میکرد که فلان مسئله نیکه در و متحرید چنین است یا آنکه حل آن بدین واسطه است این من دون اراده واقع میشود ولی اگر انسان خود را حاضر کند بهتر ظاهر میشود مثل میهمانی است که میآید ولی اگر صاحب خانه آب و جارو کند آسانتر میآید

AVK1.325-327x, NJB\_v14#09 p.288

## AB01534

To: *Baha'is of Istanbul*

Date: 1919-Aug-09

- 1 O kind friends! A letter was written and sent some time ago with utmost longing, and now again words of longing are repeated. Though the believers of Istanbul are few in number, yet praise be to God, they are gathered like the Pleiades and are luminous stars. In these days that region has great capacity; should any person of understanding become acquainted

1 یاران مهربانا چندی پیش نامه‌ای در نهایت اشتیاق تحریر و ارسال گردید حال نیز بتکرار بیان اشتیاق میشود احبای اسلامبول هرچند معدودی قلیل هستند ولی الحمد لله مانند کوكب ثریا مجتمع و نجوم روشنی هستند در این ایام آن خطه استعداد عظیم دارد اگر نفسی از عقلا

- with the divine teachings, he would be attracted and yield momentous results, for the new teachings are the spirit of this age and the light of this century.
- 2 Among them is the independent investigation of truth, which demolishes the foundation of blind imitation.
- 3 Among them is the oneness of humanity—that all human beings are the sheep of God and God is the kind Shepherd, showing utmost kindness to all His sheep.
- 4 Among them is universal peace, which is the immediate remedy for every malady in this illumined age.
- 5 Among them is that religion must be the cause of fellowship and love; if it becomes the cause of hatred and enmity, it yields no fruit.
- 6 Among them is the reconciliation of science, reason and religion.
- 7 Among them is the abandonment of religious prejudices, sectarian prejudices, racial prejudices, patriotic prejudices and political prejudices.
- 8 Among them is justice and equality, nay rather, the voluntary sharing by the wealthy with the poor, not through force and coercion.
- 9 Among them is the economic question, which is detailed.
- 10 Among them is the equality of men and women, with some exceptions in certain matters.
- 11 Among them is justice and right.
- 12 Among them is the unity of language.
- 13 Among them is universal education.
- 14 Among them is confirmation by the Holy Spirit, and so forth.
- 15 These are teachings that are the spirit of this age and the cause of joy to the hearts of the well-wishers of humanity. In brief, O kind friends, this is the time for sacrifice and the season for wishing good to all humanity. Strive to guide souls, for there is no greater gift than guidance. Without this bounty the human world is the world of ferocity and animality, in perpetual darkness. It is the light of guidance that illumines the world. It is the rain of guidance that transforms the thorny waste into a rose garden. It is the drops from the cloud of mercy that render mountain and desert green and verdant. Each one of you must be an accomplished farmer and a perfect gardener.
- بر تعالیم الهی اطلاع یابد منجذب گردد نتایج عظیمه بخشد زیرا تعالیم جدیده روح این عصر و نور این قرنست
- 2 از جمله تحرّی حقیقت است که هادم بنیان تقلید است
- 3 از جمله وحدت عالم انسانیست که جمیع بشر اغنام الهی و خدا شبان مهربان و بجمیع اغنام خود در نهایت الطاف
- 4 و از جمله صلح عمومیت و این علاج فوری هر مرض در این عصر نورانی
- 5 و از جمله دین باید سبب الفت و محبّت گردد اگر چنانچه سبب بغض و عداوت شود ثمری ندارد
- 6 از جمله تطبیق علم و عقل و دین
- 7 از جمله ترک تعصّبات دینیّه و تعصّبات مذهبیّه و تعصّبات جنسیّه و تعصّبات تریبیه و تعصّبات سیاسیّه است
- 8 از جمله عدل و مساوات بلکه موااسات اغنیا با فقرا از روی طوع و رغبت نه جبر و شدّت
- 9 از جمله مسئله اقتصاد و این مفصّل
- 10 و از جمله مساوات رجال و نساء باستثنا در بعضی مسائل
- 11 از جمله عدل و حقّ
- 12 از جمله توحید لسان
- 13 از جمله تعلیم عمومی
- 14 از جمله تأیید روح القدس و امثال ذلک
- 15 این تعالیمی است که روح این عصر است و سبب سرور قلوب خیرخواهان عالم انسانی باری ای یاران مهربان وقت جانفشانیست و زمان خیرخواهی عموم انسانی بهدایت نفوس بکوشید چه که موهبتی اعظم از هدایت نه و عالم انسانی بدون این عنایت عالم درندگی و حیوانیست و در ظلمت ابدی نور هدایت است که جهان را روشن نماید باران هدایت است که خارستان را گلشن نماید رشحات ابر رحمت است که کوه و صحرا را سبز و خرم گرداند باید هر یک دهقانی ماهر و باغبانی کامل باشید و مانند دریا بجوشید

Like the sea, surge and roar, and scatter pearls and gems. And upon you be the Most Glorious Glory.

و بخروشید و درّ و گوهر بپفشانید و علیکم البهاء  
الأبهی

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## AB05176

*To: Blomfield, Rose Elinor et al., in London*

*Date: 1919-Aug-09*

- <sup>1</sup> O ye my two beloved children! The news of your union, as soon as it reached me, imparted infinite joy and gratitude. Praise be to God, those two faithful birds have sought shelter in one nest. I beseech God that He may enable them to raise an honoured family, for the importance of marriage lieth in the bringing up of a richly blessed family, so that with entire gladness they may, even as candles, illuminate the world. For the enlightenment of the world dependeth upon the existence of man. If man did not exist in this world, it would have been like a tree without fruit. My hope is that you both may become even as one tree, and may, through the outpourings of the cloud of loving-kindness, acquire freshness and charm, and may blossom and yield fruit, so that your line may eternally endure.

<sup>1</sup> ای دو اولاد عزیز من اقتران شما چون بسمع من رسید بی نهایت ممنون و مسرور شدم که الحمد لله آن دو طیر باوفا در یک آشیانه لانه نمودند و از خدا خواهم که یک عائله محترمهئی تشکیل نمایند زیرا اهمیت ازدواج بجهت تشکیل یک عائله پربرکت است تا در کمال مسرت مانند شمعها عالم انسان را روشن نمایند زیرا روشنائی اینعالم بوجود انسانست اگر در اینجهان انسان نبود مانند شجر بی ثمر بود حال امیدوارم که آن دو نفس مانند یک شجر گردند و از رشحات ابر عنایت طراوت و لطافت حاصل نمایند و پر شکوفه و ثمر گردند تا الی الأبد این سلاله باقی و برقرار ماند

- <sup>2</sup> Upon ye be the Glory of the Most Glorious.

<sup>2</sup> و علیکا البهاء الأبهی

SWAB#088

MMK1#088 p.117

## AB03387

*To: Binish Haqju, in Shiraz*

*Date: 1919-Aug-13*

- <sup>1</sup> O thou who art firm in the Covenant! The letter thou hadst written to the Afnan was noted. Praise be to God, it indicated that the friends in Shiraz are in the utmost supplication to the Kingdom of Mystery, are steadfast in the Cause of the Lord,

<sup>1</sup> ای ثابت بر پیمان نامه ئی که بافنان مرقوم نموده بودی ملاحظه گردید الحمد لله دلیل بر آن بود که احبای شیراز در نهایت تبتل بملکوت رازند و مستقیم بر امر حضرت پروردگار و بشور و اهتزاز

and have been moved to enthusiasm and excitement. They are exerting great effort in diffusing the divine fragrances, especially the regular meetings which are confirmed by the confirmations of the Lord of Glory. Praise be to God, they are successful in service and are sacrificing their lives in the path of the All-Merciful. Assuredly the assistance of the Abha Kingdom will arrive and the promised progress will become manifest in the realm of existence.

- 2 Regarding what thou hadst written about meeting with the respected person and conducting thyself according to the teachings of the Blessed Beauty and its effect upon the heart of that precious soul - observe how behavior in accordance with the good-pleasure of the King of Kings influences hearts. This is the greatest bounty, this is the supreme gift, this is the cause of nearness to the Threshold of Grandeur. How sweet it is, how joyous it is, how much it causes glory! The wealth of the entire world cannot compare with this. I beseech God that all the friends may act and conduct themselves according to the teachings of God so that they may become kings of kings. And upon thee be the Most Glorious Glory.
- 3 The sum that thou hadst offered through the Spiritual Assembly was accepted. And upon thee be the Most Glorious Glory.

آمده اند و در نشر نفحات الله سعی بلیغ مینمایند علیانخصوص محافل مرتب که مؤید بتأییدات رب عزت است و الحمد لله موفق بخدمتی است و در سبیل رحمانی جانفشانی مینمایند البته نصرت ملکوت ابدی میرسد و ترقی موعود در حیز شهود مشهود گردد

2 در خصوص ملاقات با شخص محترم و روش بحسب تعالیم جمال مبارک و تأثیر در قلب نفس نفیس مرقوم نموده بودی ملاحظه کن که سلوک مطابق رضای مالک الملوك چه تأثیری در قلوب مینماید اینست موهبت عظمی اینست عطیه کبری اینست سبب تقرب درگاه کبریا چه قدر پر حلاوتست چه قدر پرمسرت است چه قدر سبب عزتست ثروت جمیع دنیا باین معادله نینماید از خدا خواهم که جمیع احباء بموجب تعالیم الله حرکت و سلوک نمایند تا ملک الملوك گردید و عليك البهاء الأبهی

3 و مبلغی که بواسطه محفل روحانی تقدیم نموده بودی مقبول گردید و عليك البهاء الأبهی

INBA17:124

## AB03309

To: *Qavamul-Mulk, in Shiraz*

Date: 1919-Aug-13

- 1 O God! O Quickener of hearts through the breathings of the Holy Spirit, the fragrances of the gardens of the All-Merciful, and the breezes of the paradises of good-pleasure! Praise be to Thee for having expanded breasts through the signs of Thy oneness, revived souls through the manifestations of Thy sanctity, removed the veil from the insight of the people of Baha, caused them to hear the melodies of the birds of eternity upon the branches of the Lote-Tree of the utmost boundary, made the people of faithfulness taste the sweetness of love for Thy Most Glorious Beauty, perfumed the nostrils of the yearning

1 اللهم يا محيي القلوب بنفحات روح القدس و نفحات رياض الرحمن و نسائم حدائق الرضوان لك الحمد بما شرحت الصدور بآيات توحيدك و انعشت النفوس بتجليات تقديسك و كشفت الغطاء عن بصائر اهل البهاء و اسمعتهم نغمات طيور البقاء على افنان سدرة المنتهى و اذقت اهل الوفاء حلاوة الحب لجمالک الأبهی و عطرت مشام المشتاقين برائحة طيبة ساطعة من حديقة البقاء و اوردتهم على الورد المورود و

ones with the sweet fragrance wafting from the garden of eternity, led them to the promised rose, and caused them to be drawn to the kingdom of existence on this witnessed Day.

- 2 O my Glorious Lord! Assist through Thy power him who bears the name of the Friend, and grant him mighty victory through Thy conquering strength, enable him to obey Thee through Thy manifest power, be his helper and supporter, make him attracted to Thy kingdom and humble and submissive before Thy dominion, make him a clear standard in Thy realm and an unsheathed sword against Thy enemies in Thy path. Verily Thou art the Strong, the Powerful, the Almighty.

- 3 O God! Assist the descendant of the glorious one and cub of that noble lion in all circumstances, reveal to him the hidden secret and guarded mystery, and make him a brilliant sign and a banner waving in the winds of Thy aid and protection in those plains and highlands. Verily Thou art the Powerful, the Ordainer of what was and what shall be.

جعلتهم منجذبين الى ملكوت الوجود في اليوم المشهود

اللهم يا ربّي الجليل ايدّ بقدرتك سميّ الخليل و  
انصره نصراً عزيزاً بقوّتك القاهرة و وقّفه على  
طاعتك بقدرتك الباهرة و كن معيناً له و ناصره  
واجعله منجذباً الى ملكوتك و خاضعاً و خاشعاً  
لجبروتك و علماً مبيناً في مملكته و سيفاً شاهراً  
على اعدائه في سبيلك انك انت القوى المقتدر  
القدير

اللهم ايدّ سليله الجليل و شبل ذلك الأسد النبيل  
في جميع الشئون و اكشف له السرّ المكنون و الرّمز  
المصون و اجعله آية باهرة و راية خافقة باريح  
عونك و صونك في تلك السهول و الحزون  
انك انت المقتدر المقدر بما كان و يكون

INBA17:136, INBA84:526

## AB12112

To: Abdu'l-Husayn Tafti (Avarih), in Tihran

Date: 1919-Aug-14

- 1 O wanderer of Abdu'l-Baha! Some of your letters were received and answers were written - it is strange that they have not arrived. Now a response shall be written to the points in your letter to Jinab-i-Mirza Muhsin. Truly in these days, in all regions a remarkable receptivity has appeared for hearing the divine teachings and discovering the truth, but there are few teachers. My hope is that you will establish a teaching class in Tehran and, like the late Sadru's-Sudur, that near one to the Divine Threshold, engage in teaching promising youth and fresh blossoms of the Abha Paradise. This matter will yield great results.

- 2 Since you have determination in teaching and are not greatly encumbered, you have become renowned for service to God's Cause in all regions, therefore from every direction they seek

1 ای آوارهء عبدالهّاء بعضی از مکاتیب شما رسید  
و جواب مرقوم گردید عجیب است که نرسیده  
حال مکتوبی که بجناب میرزا محسن مرقوم  
نموده بودید مطالبش جواب مرقوم میگردد  
في الحقيقة در این ایام در جميع اقالیم استعداد  
غربی رخ نموده تا تعلیم الهی استماع نمایند و  
بحقیقت پی برند ولی مبلغ قلیل امیدم چنانست  
که شما محفل درس تبلیغ در طهران تأسیس  
نمائید و مانند صدرالصدور خلدآشیان مقرب  
درگاه کبریا بتعلیم جوانان برازنده و نورسیدگان  
جنت ابری پردازید این قضیه نتیجه عظیمه  
بخشد

2 و چون بر تبلیغ همتی دارید و آلودگی چندان  
ندارید در اطراف بخدتم امر الله اشتها یافته اید  
لذا از هر طرف شما را طالب و حضورتانرا آرزو

you and desire your presence. But now your presence in Tehran is very necessary so that you may teach seekers and encourage those present at the home of Jinab-i-Baqiroff, as it is a place frequented by important persons. This is very important. And in the homes of the friends and gatherings of those close to the Truth, be present and converse and teach both high and low in a gracious manner, and to the extent possible encourage and urge the friends to teach, that they may not lose this opportunity and may count this bounty as a prize. Such an opportunity does not always present itself. Due to severe upheavals, souls have acquired an extraordinary receptivity - when these upheavals are forgotten, this receptivity will not remain.

مینمایند ولی حال در طهران وجود شما بسیار لازم تا در خانه جناب باقراف طالبانرا تبلیغ و حاضران را تشویق نمائید زیرا محل آمد و شد نفوس مهمه هست این بسیار مهم است و در منزل احباً و محفل خواصان حق حاضر شده با وضع و شریف بطرز لطیف صحبت و تبلیغ نمائید و بقدر قوه احباً را ترغیب و تحریص تبلیغ کنید که این فرصت را از دست ندهند و این موهبت را غنیمت شمرند همیشه چنین فرصتی بدست نیاید از انقلابات شدیده نفوس استعدادی فوق العاده حاصل نمودند چون این انقلابات فراموش شود این استعداد نماند

- 3 The great gathering that was arranged in Iraq during the days of Ridvan was truly a divine assembly and heavenly gathering, and it remained protected and preserved through the efforts of Amir-Jang Bakhtiyar. I hope that fortune will favor him and he will become noble and accepted at God's Threshold. With his pure-hearted father in Paris, the utmost love and affection was established. He would come to see me most times and say "I am a Lor, I cannot comprehend some subtle matters, but this Cause is truly the source of pride and honor for Iranians, and I love the Blessed Beauty." Now from the endless favors I seek aid and assistance for the virtuous successor and forgiveness and pardon for the respected predecessor. Likewise I seek God's favors for Amir-Mu'tamid that he may be successful in both worlds. The establishment of that luminous gathering and radiant assembly was through the efforts of Jinab-i-Qa'im-Maqami, for they have given luster to Iraq. I hope that Jinab-i-Aqa Mirza Abdullah and Jinab-i-Aqa Mirza Mihdi Khan Mutarjimu'r-Rahman and His Holiness Maliku'l-Mukhlisin Sultan-i-Sadat and Jinab-i-Zargarraf and Jinab-i-Aqa Mirza Abdul-Hamid Yazdi and the Jewish friends will all arise with complete strength to diffuse the divine fragrances.

3 محفل عظیمی که در عراق در ایام رضوان ترتیب شد فی الحقیقه انجمن رحمانی بود و مجمع ربانی و این بهمت امیر جنگ بختیار محفوظ و مصون ماند امیدوارم که بخت یار گردد و بزرگوار شود و مقبول درگاه پروردگار و پدر پاک گهر ایشان در پاریس نهایت محبت و الفت حاصل شد اکثر اوقات بدیدن من میآمدند و میگفتند که من لر هستم بعض مسائل دقیقه را تصور نمی توانم ولیکن این امر فی الحقیقه سبب ثغر و عزت ایرانیانست و من جمال مبارک را دوست دارم حال از الطاف بی پایان عون و عنایت از برای خیر خلف و عفو و مغفرت از برای سلف محترم خواهم و همچنین امیر معتمد را الطاف خداوند جویم تا در دو جهان کامران گردد و تأسیس آن محفل نورانی و انجمن نورانی بهمت حضرت قائم مقامی بود زیرا ایشان عراق را رونق داده اند امیدوارم جناب آقا میرزا عبدالله و جناب آقا میرزا مهدیخان مترجم الرحمن و حضرت ملیک المخلصین سلطان السادات و جناب زرگراف و جناب آقا میرزا عبدالحمید یزدی و احبابی کلیمی کلاً بتمام قوت قیام بر نشر نفعات نمایند

- 4 The history of Haji Mirza Jani is fundamentally exaggerated, as he considered the station of His Holiness the Quddus to be above the station of His Holiness the Exalted One [the Bab], and counted himself among the sacred points, considering himself the Point of Kaf in relation to the Primal Point. From examination of the history itself it becomes clear that it is baseless and written according to his own feelings, and this point is sufficient to show that its foundation is metaphorical

4 تاریخ حاجی میرزا جانی از اصل گراف زیرا مقام حضرت قدّوس را فوق مقام حضرت اعلی دانسته و خویش را از نقاط مقدسه شناخته در مقابل نقطه اولی نقطه کاف شمرده از ملاحظه نفس تاریخ معلوم میگردد که بی پا و بر حسب احساسات خویش نوشته و این فقره کفایت مینماید که اساس مجاز است نه حقیقت و از این گذشته محرف و در گابی که از رؤس

not real, and furthermore it is distorted. And in a book containing the main points noted by Abu'l-Fadl, this matter is detailed.

- 5 As for your history, since you have made substantial changes to it and the composition and commentary are better than the first version, and you are in the process of completing it, send this second version so that it may be immediately reviewed.
- 6 Convey to the friends in Isfahan, Kashan, Gilan, Azerbaijan, Gulpaygan, Hamadan, Farahan, Amzajird, Kermanshah, Najafabad, Yazd and Taft the Most Glorious Greetings from Abdul-Baha. I am occupied day and night in their remembrance and am intimate with thoughts of them. I beseech from the Court of the Divine Unity assistance and bounty for all, and seek their arising to teach and guide, so that each may become like an overflowing cup of the stirring wine of guidance, and may cause the horizons to quiver with their loving melodies, their yearning songs, and their enraptured anthems.
- 7 O my Lord, my Hope, my Refuge, and my Desire! I prostrate my face in the dust and press my brow against the threshold of Thy sanctity. O Lord of the brilliant signs! Illumine the hearts with the lights of Thy love in these days which gleam and shine with the light of the Covenant in the midst of the horizons, that they may guide people to Thy straight path, spread Thy teachings in the most excellent way, diffuse Thy traces throughout those regions, enlighten eyes with the brilliance of lights, delight ears with hearing proof and demonstration, expand breasts with abundant bounty, gladden hearts through the dispelling of sorrows, intoxicate spirits with the wine of joy, and spread traces throughout all lands. Verily Thou art the Powerful, the Mighty, verily Thou art the Generous, the Bestower. Upon the beloved be greetings and praise from Abdul-Baha.

مسائل یادداشت ابی الفضائل است مرقومست  
این قضیه مفصل

5 و اما تاریخ آنجناب چون تغییر کلی در آن داده‌اید و در انشاء و تعلیق احسن از نسخه اولی است و در صدد تکمیل آن هستید این نسخه ثانیه را ارسال دارید تا فوراً ملاحظه گردد

6 باحبای اصفهان و کاشان و گیلان و آذربایجان و گلپایگان و همدان و فراهان و امرجد و کرمانشاه و نجف آباد و یزد و تفت از قبل عبداله‌آء تحیت ابدع ابی ابلاغ دارید که شب و روز بذكر آنان مشغول و بیادشان مألوفم و از درگاه احدیت جمیع را عون و عنایت طلبم و قیام بر تبلیغ و هدایت جویم تا هر یک چون جام لبریز از صبهای هدی شورانگیز گردند و بآهنگ عاشقانه و نغمه مشفقانه و ترانه مستانه آفاقرا باهتر از آرند

7 ربّ و رجائی و ملجئ و منائی اتی اکبّ بوجهی علی التراب و امرغ جبینی بعتبة قدسک یا ربّ الآیات الباهرات ان تضیء القلوب بأنوار حبک فی هذه الأيام الّتی تلوح و تضیء بنور الميثاق فی کبد الآفاق حتّی یهدوا النّاس الی صراطک المستقیم و یبثّوا تعالیمک فی المنهج القویم و ینشروا آثارک فی تلك الأقالیم و ینوروا الأبصار بسطوع الأنوار و یلتذّ الآذان باستماع الحجة و البرهان و ینشرح الصدور بالفیض الموفور و تطیب القلوب بکشف الکروب و تترنّج الأرواح براح الأفراح و ینتشر الآثار فی کلّ الأقطار انک انت القویّ القدیر و انک انت الکریم الوهاب و علی الأحباء التّحیة و الثّناء من عبداله‌آء

BRL\_DAK#0784

## AB00426

To: Kashani, Ghulam Ali father of Mihdi, in Tihran

Date: 1919-Aug-14

- 1 O faithful servant of the Blessed Beauty! Your letter which you had sent regarding Aqa Mahdi was received. The letter was safely and securely delivered to Aqa Mahdi, but it had no effect whatsoever. Nothing came of it. He did not even give us a reply to the letter. He will not write the reply to your letter himself - the center of violation will draft the reply and it will be signed in Aqa Mahdi's name. It will be a lengthy reply written with the utmost intrigue and insinuations.
- 2 In any case, praise be to God that you were present in the final days of the Blessed Beauty and saw with your own eyes and heard with your own ears. Mirza Aqa Jan, whom you heard with your own ears when the Blessed Beauty placed His head against the window and lamented and cried out because of him - now they have made him out to be a most illustrious person and have written his testimony against the Center of the Covenant, claiming it equals the testimony of half the earth's inhabitants, and they have elevated him to the station of prophethood. From this alone you can judge.
- 3 The Blessed Beauty addresses you in the Tablets saying: "O Ghulam-'Ali! Harken unto the call of the Wronged One and be steadfast in the Cause of God, in such wise that through God's grace thou shalt find thyself independent of all else besides Him. If thou attainest unto this station, thou shalt remain protected from the cawing of the crows and from those who love sedition and discord. Give thanks to the Goal of all the worlds that He hath mentioned thee and granted thee to attain unto the verses of the Most Exalted Pen. Imaginings and idle fancies have ever befitted those who indulge in them. Fix thy gaze upon the lights of certitude and hold fast unto the cord of steadfastness."
- 4 This address was meant for today, that you might remain firm and steadfast today and be protected from the cawing of the crows and from those who love sedition and discord. In any case, hold fast to the divine testament and keep your distance from every ignorant one. Be not deceived by patched-together phrases and misleading flattery. The Blessed Beauty with His Most Exalted Pen and in the decisive text of the Book of the Covenant wrote and took a covenant first from the Branches

ای بندهٔ صادق جمال مبارک نامهٔ شما رسید که بجهت آقا مهدی ارسال نموده بودی نامه محفوظاً و مصوناً با آقا مهدی تسلیم شد ولی هیچوجه تأثیری نداشت ابداً خبری نشد حتی جواب نامه را نیز بما نداد جواب نامهٔ شما را او نخواهد نوشت مسودهٔ جواب را مرکز نقض مرقوم خواهد داشت و امضا باسم آقا مهدی خواهد بود و جواب مطوّل خواهد بود بنهایت دسائس و وساوس نگاشته خواهد گشت

باری الحمد لله شما در اواخر ایام مبارک حاضر بودید و بچشم خود دیدید و بگوش خود شنیدید میرزا آقا جانی که شما بگوش خود شنیدید که جمال مبارک سر بر پنجره نهادند از دست او فغان و ناله فرمودند حال شخص بسیار جلیلی شده است و شهادتش بر ضد مرکز میثاق نوشته‌اند بمقابل شهادت نصف روی زمین است و او را بدرجهٔ نبوت رسانیده‌اند از همین شما قیاس بگیری

جمال مبارک در الواح خطاب بشما میفرماید یا غلامعلی بشنوندای مظلومرا و در امر الله مستقیم باش بقسمیکه خود را بعنایت حق از دوش مستغنی مشاهده نمائی اگر بانقمام فائز شوی از نعاق ناعقین و محبین فتنه و اختلاف محفوظ مانی حمد کن مقصود عالمیازنا که تو را ذکر نمود و بآثار قلم اعلی فائز فرمود و اوهام و ظنون لائق متوهمین بوده و هست بانوار یقین ناظر باش و بحبل استقامت متمسک انتهی بیان جل من قال

این خطاب بجهت امروز بود تا امروز ثابت و راسخ مانی و از نعاق ناعقین و محبین فتنه و اختلاف محفوظ مانی باری تمسک بوضیعت الهی کن و از هر نادان در کنار باش بعبارات ملفقه و تملقهای فریب‌دهنده گول محور جمال مبارک بقلم اعلی و نص قاطع کتاب عهد مرقوم فرمودند اول از اغصان و افنان و منتسبین و بعد از عموم

and Afnans and relatives, and then from all the friends, that all should turn to the Center of the Covenant. And in clear terms in the Kitab-i-Aqdas He states: "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 to Him Who hath branched from this mighty Stock." And likewise He states: "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."

- 5 And the Most Exalted Pen in clear terms wrote in the Book of the Covenant that the intention of these two blessed verses is the Most Great Branch. And regarding the center of violation, He wrote in the Tablets that if he should deviate for a moment from the shadow of the Cause, he is cast out. Now one must either hold fast to the Center of the Covenant, or say (God forbid) that the Blessed Beauty erred and was not knowing and was not aware, and therefore wrongly commanded all to turn to the Center of the Covenant and appointed Him as the Interpreter of the Book - and this was a pure error and sheer ignorance. God forbid such a thought! In no previous Dispensation was there a Book of the Covenant, nor was it written by the Most Exalted Pen, nor was it in such clear terms.

- 6 In any case, now you must arise to fulfill the good-pleasure of the Blessed Beauty based on what you yourself know and heard with your own ears and saw with your own eyes. And if they write a letter full of flattery in Aqa Mahdi's name, pay it no heed whatsoever and remain firm and steadfast in the Covenant so that divine confirmations may surround you. What use is Aqa Mahdi to you? God is what you need. As you remain firm and steadfast, it is possible he may repent in the future. And through the grace of the Blessed Beauty, it is hoped that you may be drawn near to the Divine Court and be attracted to the Abha Kingdom, seeking naught but His good-pleasure and treading no path save the wilderness of His love. And upon you be the Most Glorious Glory.

احباب عهد گرفتند که کلّ توجّه بمرکز میثاق داشته باشند و بصریح عبارت در کتاب اقدس میفرماید یا اهل الانشاء اذا طارت الورقاء عن ایک الثناء و قصدت المقصد الأقصى الأخری ارجعوا ما لا عرفتموه من الکتاب الی الفرع المنشعب من هذا الأصل القویم و همجنین میفرماید اذا غیض بحر الوصال و قضی کتاب المبدء فی المالّ توجّهوا الی من اراده الله الذی انشعب من الأصل القديم

- 5 و قلم اعلی بصریح عبارت در کتاب عهد مرقوم فرمودند که مقصد از این دو آیه مبارکه غصن اعظم است و در حق مرکز نقض در الواح مرقوم فرمودند که اگر آتی از ظلّ امر منحرف شود ساقط است حال یا باید بمرکز عهده تثبیت نمود و یا گفت نعوذ بالله که جمال مبارک خطا فرمودند و عالم نبودند و واقف نبودند لهذا جمیع را بتوجّه بمرکز عهد [...] فرمودند و مبین کتاب مقرر داشتند و این خطای محض بود و جهل صرف نعوذ بالله من هذا الظنّ در هیچ کور و دوری کتاب عهد در میان نبود و باثر قلم اعلی نبود باین صریح عبارت نبود

- 6 باری حال شما آنچه خود میدانی و بگوش خود شنیدی و بچشم خود دیدی رضای جمال مبارک قیام نما و اگر نامهائی بنهایت تملّق باسم آقا مهدی بنویسند ابداً اعتنا مکن و ثابت و مستقیم بر عهد بمان تا تأییدات الهی تو را احاطه نماید آقا مهدی بچه کار تو آید خدا بکار تو میخورد چون تو ثابت و راسخ مانی یحتمل در آینده پشیمان گردد و از عنایت جمال مبارک امید چنان است که مقرب درگاه کبریا باشی و منجذب ملکوت ابری جز رضای او نخواهی و بغیر از بادیّه محبت او نه پیمائی و علیک البهاء الأبهی

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(330) (205-206x)

**AB05130***To: Prince Muhammad Rida Muqarrab, in Shiraz**Date: 1919-Aug-14*

- 1 O steadfast one in the Covenant! The letter which you wrote to Afnan was observed. Although there is no opportunity for writing and describing, yet the love of God, like the ethereal sphere, is in effervescence and therefore compels this brief note. Observe how precious you are upon this plane and how you are filled to overflowing with steadfastness and constancy, and are the cause of guidance to the heedless ones and life to the dead. Today all people are intoxicated with the sleep of negligence and deprived of the favors of the Divine Unity. They are without portion from the Most Great Bounty and are deprived and far from the effulgences of the Sun of Reality. Praise be to God that the friends are firm and steadfast and are confirmed and assisted in spreading the divine teachings. This is the spirit of life and this is the path of salvation. This is eternal life and this is everlasting purity and freedom. Freedom is this: that man gains deliverance from captivity to the world of nature and becomes a prince in the city of eternal glory.

۱ ای ثابت بر پیمان نامهی که بافنان مرقوم نموده بودی ملاحظه گردید هرچند فرصت تحریر و تقریر نه ولی محبة الله چون کرهائیر در فورانست لهذا مجبور برینقیق مینماید ملاحظه نما که در این بساط چهقدر عزیزی و در ثبات و استقامت جام لبریزی و سبب هدایت غافلانی و حیات مردگان امروز جمیع خلق مست خواب غفلتند و محروم از الطاف حضرت احدیت از فیض اعظم ینصیبند و از تجلیات شمس حقیقت محروم و بعید الحمدلله یاران ثابت و نابتند و در نشر تعالیم الهی مؤید و موفق این روح حیاتست و این سبیل نجات این زندگی ابدیست و این پاکی و آزادگی سرمدی حریت اینست که انسان از اسیری عالم طبیعت نجات یابد و امیر مدینه عزت ابدیه شود

- 2 And upon you be the Most Glorious Glory.

۲ و عليك البهاء الأبهی

INBA17:131

**ABU0080***Words spoken on 1919-Aug-15 in Haifa*

- 1 [Talk in the garden of the Most Holy House in Haifa at 7:45 PM on August 15, 1919]
- 2 I walked to the seashore. This is a very pleasant place, for it resembles Darband-i-Shimran. In Shimran, Tehran, there is a locality called Murgh-Mahallih, situated in Darband-i-Shimran - a most delightful place. In the early days of the Cause, in the year '65, the Blessed Beauty chose that place because it was somewhat secluded. In summer there was a mountain like this Mount Carmel. At the foot of that mountain there was a garden with a stream of water - most delightful. There was an

۱ بیانات مبارک توی باغچه بیت مبارک در حیفا ساعت هفت و چهل و پنج دقیقه شب ۱۵ اگوست ۱۹۱۹

۲ تا لب دریا رفتم خیلی اینجا خوش وضعیت چون مثل دربند شمیران میماند در شمیران طهران مرغ محله ائیست که در دربند شمیران واقع بسیار جای باصفائیست در اوایل امر بود در سنه ۶۵ بود آنجا را جمال مبارک انتخاب فرمودند بجهه اینکه یک قدری در کنار بود در تابستان یک کوهی بود مثل همین کوه کرمل در دامنه آن جبل یک باغی بود که نهر آب هم داشت خیلی

upper level with a garden and building. From there, one would descend thirty or forty steps to the second level, which also had a garden and grapevines. Then descending another thirty or forty steps was the third level, which was also a garden. Then one would come to the fourth level, from where water flowed to a mill with several millstones, and from there the water flowed to a lake. The Blessed Beauty ordered that a very large stone platform be built in the middle of the lake, and a pavilion was erected there for receiving visitors. When seated up there, these levels were in view, and beyond them was the lake - most delightful. However, beyond the lake was the mountain which blocked the view. Now I am thinking that the Shrine of the Bab should be in such terraces, level upon level, down to the bottom.

باصفا بود یک طبقه اعلی بود و باغ بود و عمارت بود از آنجا سی چهل پله پائین می آمدند طبقه ثانی بود طبقه ثانی هم باغ بود و انگور بود بعد سی چهل پله پائین می آمدند طبقه ثالث بود آن هم باغ بود پس بطبقه چهارم می آمدند از آنجا آب می آمد به آسیاب که دارای چند سنگ بود از آنجا آب می آمد به دریاچه جمال مبارک امر فرمودند که در وسط دریاچه تخت بسیار بزرگی از سنگ زدند سرپرده زدند آنجا بیرونی بود چون آن بالا نشست بودی این طبقات در پیش نظر بعد از طبقات دریاچه بود خیلی صفا داشت اما این بود که بعد از دریاچه کوه بود و مانع از اطلاق نظر بود حال فکر اینم که مقام اعلی باین قسم طبقه طبقه تا پائین باشد

- 3 The spiritual delight of Murgh-Mahallih was in those early days of the Cause when the Blessed Beauty would go there in summer. The friends had great enthusiasm - there were always one hundred or one hundred and fifty believers there, and people would come into His presence, and as they came He would teach them. It was a paradise within paradise. There was tremendous spirituality. At night, one would chant prayers, another would sing verses, another would be overcome with joy and ecstasy. It was quite remarkable. Everyone who came there was transformed. The Blessed Beauty would speak for two or three hours. The Ahsanu'l-Qisas would be recited. There were some who were full of enthusiasm, attraction and ecstasy, including the brother of Shatir-Bashi, named Mirza Sulayman, who was later arrested at the house of the renowned Sulayman Khan, and as they were leading him through the street, he sang: "Though swords rain down in the path of that Moon, we bow our necks - the command is God's!" He had a most melodious voice and would recite the verses in beautiful tones. He was present in the warehouse before the Blessed Beauty and was the brother of the chief royal baker. For the sake of the chief baker, the Shah wished to release him, but the chief baker himself insisted most vehemently until they martyred him, saying "I disown this brother! He is an enemy of the king! He is a Babi! I shall slay him with my own hands!"

3 مرغ محله صفایش روحانی بود اوایل امر بود جمال مبارک در تابستان آنجا تشریف بردند احباً هم یک شور عظیمی داشتند همیشه صد نفر صد و پنجاه نفر احباب آنجا بودند و مردم هم می آمدند حضور مبارک تا می آمدند اینها را تبلیغ می فرمودند یک عالمی بود جنت اندر جنت یک روحانیت عظیمی بود شب ها یکی مناجات می خواند یکی غزل می سرود یکی شور و وله میکرد خیلی معرکه بود هر کس می آمد آنجا منقلب میشد جمال مبارک دو ساعت سه ساعت بیان می فرمودند احسن القصص تلاوت میشد بعضی ها بودند خیلی پر شور و جذب و وله از جمله برادر شاطرباشی میرزا سلیمان نام بود که بعد در خانه سلیمان خان معروف او را گرفتند و در کوچه که می بردند آوازه می خواند گر تیغ بارد در کوی آن ماه گردن نهادیم الحکم لله خیلی خوش صوت بود آیات را بلحن خوش تلاوت می نمود و در انبار حضور مبارک بود برادر شاطرباشی بود محض خاطر شاطرباشی شاه خواست او را رها نماید ولی خود شاطرباشی خیلی خیلی اصرار کرد تا آنکه شهیدش کردند گفت من از این برادر بیزارم این دشمن پادشاه است این بانی است او را بدست خودم خواهم کشت

- 4 In any case, Mirza Sulayman would recite the Ahsanu'l-Qisas day and night. The believers would constantly interpret the Qur'an and explain the prophecies that had been given, demonstrating that the proof of Muhammad's prophethood lay in the

4 باری میرزا سلیمان شبها روزها احسن القصص می خواند احباً دائماً تفسیر قرآن مینمودند و اخباراتی که از پیش داده بودند بیان میکردند و اثبات می نمودند که برهان نبوت حضرت

verses. The Blessed Beauty would prove the truth of the Bab day and night, showing that the first proof was the revelation of verses, as stated in the Qur'an: "Is it not enough for them that We have sent down unto thee the Book?" and likewise "And if ye be in doubt concerning that which We have sent down unto Our servant, then produce a Surah like unto it," and also "If mankind and the jinn should combine together to produce the like of this Qur'an, they could not produce the like thereof, though they were helpers one of another." They would also recite the verses of the Ahsanu'l-Qisas with such grace that the attendees would become enraptured. Among these was this verse: "O Our Most Great Master! I have sacrificed my all for Thee and desire nothing but martyrdom in Thy path and to be reviled in Thy love." And among them: "O Qurratu'l-'Ayn! Say to the houris of the chambers to emerge from their apartments unveiled and hearken unto the melody of the Beloved Speaker." The meaning of these houris is the divine mysteries. And among them: "By God! I am verily a houri born of Baha in a palace of moist red ruby."

- 5 In any case, the "Most Great Master" whom the Bab addresses saying "I have sacrificed my all for Thee" is assuredly He Whom God shall make manifest, for none other deserves such an address. Among the proofs, they would cite these traditions: "In our Qa'im there are four signs from four Prophets - Joseph, Moses, Jesus and Muhammad. As for the sign from Joseph, it is imprisonment; as for the sign from Moses, it is fear and expectation; as for the sign from Jesus, it is what they said concerning Him; as for the sign from Muhammad, He shall bring a Book like the Qur'an." And: "When the Standard of Truth appears, the people of the East and West shall curse it." And: "In the year sixty His Cause shall be made manifest and His mention shall be exalted."

- 6 And similar traditions - I speak briefly. Among the proofs they cited was steadfastness. The Prophet Muhammad said "The verse 'Be thou steadfast as thou art commanded' hath made me old." The Bab showed the utmost steadfastness in the face of the deniers. Steadfastness itself is a proof. Among the proofs was the fact that blessed souls who believed and sacrificed their lives were from among the most prominent and distinguished people of the nation, both clergy and others. And so forth. All conversations were presentations of proof and evidence. As Mirza said, "The samovar was boiling and hearts were stirring; the table was blessed and joy was prepared."

رسول علیه السلام آیاتست جمال مبارک شب و روز حقیقت حضرت اعلی را اثبات می نمودند که برهان اول نزول آیاتست که در نص قرآن میفرماید ا و لم یکفهم انا انزلنا الیک الکتاب و همچنین میفرماید و ان کنتم فی ریب مما نزلنا علی عبدنا فأتوا بسورة من مثله و همچنین میفرماید لو اجتمعت الانس و الجن علی ان یأتوا بمثل هذا القرآن لن یقدرن و لن یتطیعن ولو کان بعضهم لبعض ظهیرا و همچنین آیات احسن القصص را بنهایت ملاحظت چنان تلاوت میفرمودند که حاضرین منجذب میشدند از جمله این آیه را تلاوت میفرمودند یا سیدنا الاکبر قد فدیته بکلی لک و ما تمیت الا القتل فی سبیلک و السب فی محبتک از جمله یا قرّة العین قل للحرورية الحجرات یخرجن من غرفتهن عریانا و ینصتن علی لحن الکیم الحبيب مقصود از این حوریات اسرار الهیست از جمله تالله اتی لحرورية ولدتی البهاء فی قصر من الیاقوتة الرطبة الحمراء

- 5 باری سیدنا الاکبر که حضرت اعلی که خطاب او میفرماید قد فدیته بکلی لک یقین است که من یظهره الله است چه که دون او استحقاق این خطاب را ندارد از جمله براهین این احادیث را بیان می فرمودند ان فی قائمتنا اربعة علامات من اربعة نبی یوسف و موسی و عیسی و محمد اما العلامة من یوسف السجن و اما العلامة من موسی الخوف و الانتظار و اما العلامة من عیسی ما قالوا فی حقّه و اما العلامة من محمد یأتی بکتاب مثل القرآن از جمله اذا ظهرت رابة الحق لعنا اهل الشرق و الغرب از جمله فی سنة ستین یظهر امره و یعلو ذکره

- 6 و امثال اینها من مختصر میگویم از جمله از براهین میفرمودند استقامت است حضرت رسول میفرماید شیبیتی یعنی پیر کرد مرا آیه استقم کما امرت و حضرت اعلی در مقابل منکرین در نهایت استقامت مقاومت نمودند نفس استقامت برهان است از جمله دلیل حقیقت نفوس مبارکی که مؤمن شدند و جانفشانی کردند و از اکابر و اعظام ملت بودند از علما و غیره بودند و قس علی ذلک جمیع صحیبتها بیان حجت و دلیل بود بقول میرزا موکب سناور در جوش بود و دلها در خروش سفره مهنا بود و عیش مهیا

- 7 One day three princes came - one was Farhad Mirza, another Sultan Murad Mirza, and the third was 'Imadu'd-Dawlih, son of Muhammad 'Ali Mirza. They arrived in the morning and stayed until evening. The Blessed Beauty taught them the Faith. This Prince Farhad Mirza is the same one who, in the time of Nasiri'd-Din Shah, when Abul-Fadl, Mulla Ali-Akbar, Amin and Shaykh Rida were arrested due to false accusations and were interrogated at the house of Nayibu's-Saltanih, argued with the luminous Shaykh Rida during the interrogation, saying "I was a friend of Baha'u'llah and we associated with each other and drank together. How is it that you now have such belief in him?" His intention was to shake their faith through this slander. But Shaykh Rida - may my spirit be a sacrifice unto him - responded with utmost strength and power, saying "Your Highness, because of your own admission you are not qualified to testify, for you have confessed to immoral conduct. Find another witness." This is why the Blessed Beauty later addressed him saying "I only met you twice - once in Shimiran in Murgh-Mahallih and once in the city, and in both meetings others were present."
- 7 یک روز سه نفر شاهزاده آمدند یکی فرهاد میرزا دیگری سلطان مراد میرزا ثالث عمادالدوله پسر محمد علی میرزا صبح آمدند تا شام آنجا بودند جمال مبارک اینها را تبلیغ فرمودند این شاهزاده فرهاد میرزا همان فرهاد میرزاست که در زمان ناصرالدین شاه چون حضرت ابی الفضائل و جناب ملا علی اکبر و جناب امین و جناب شیخ رضا را بافترای مفتین گرفتند و در خانه نایب السلطنه استنطاق نمودند در مجلس استنطاق حضرت والا فرهاد میرزا با حضرت شیخ نورانی شیخ رضا محاجه کرد که من با بهاء الله دوست بودم و معاشر بودم با یکدیگر شرب مینمودیم چگونه حال شما در حق او چنین اعتقاد دارید و مقصودش این بود که حضرات را باین اقرا در ایمان بلغزند ولی جناب شیخ رضا روحی له الفداء بکمال قوت و قدرت جواب داد که سرکار والا شما بسبب این اقرار خویش مقبول الشهادة نیستید زیرا اقرار بفسق فرمودید شاهد دیگر پیدا کنید اینست که جمال مبارک بعد باو خطاب میفرمایند که من با تو ملاقات نکردم مگر دو مرتبه یک مرتبه در شمیران در مرغ محله و مرتبه دیگر در شهر و در هر دو ملاقات جمعی حاضر بودند
- 8 In any case, the Blessed Beauty in Murgh-Mahallih was like a surging ocean in His pavilion, and day and night the melody of "O joy! O joy!" from the Supreme Concourse was in uproar. When He returned, the journey to Badasht occurred. There in Shimiran the Blessed Beauty revealed such utterances and demonstrations that all, both insider and outsider, were astounded. Despite it being known that He had never attended any school, suddenly such utterances left everyone amazed.
- 8 باری جمال مبارک در مرغ محله در سرایده مانند دریا پر جوش و شب و روز از آهنگ و اطوبی و اطوبی ملا اعلی در خروش و چون مراجعت فرمودند سفر بدشت پیش آمد در آنجا در شمیران جمال مبارک بیان و اتیانی ظاهر فرمودند که جمیع از داخل و خارج حیران ماندند با وجود آنکه مسلم بود که ابداً در هیچ مدرسه داخل نشدند بغتاً این طور بیان همه حیران ماندند
- 9 In any case, Shaykh Rida was a very blessed soul. Abul-Fadl - may the spirit of those near to God be a sacrifice unto him - said that during the interrogation they exercised wisdom, thus the authorities, meaning Nayibu's-Saltanih and the ministers, were not satisfied. When it came time for Shaykh Rida's interrogation, he spoke without consideration of wisdom or discretion, openly explaining the beliefs and teachings of this Cause. He stood up and prayed in the presence of Nayibu's-Saltanih and the ministers, saying "I have stated the truth of the Baha'i Cause without any veil or covering, but we are forbidden from corruption, therefore what the accusers have alleged is false." Nayibu's-Saltanih said "This old man has spoken truthfully
- 9 باری حضرت شیخ رضا بسیار نفس مبارکی بود حضرت ابی الفضائل روح المقربین له الفداء میفرمودند که ما در استنطاق ملاحظه حکمت مینمودیم لهذا حضرات یعنی نایب السلطنه و وزرا مطمئن نمیشدند وقتی که نوبت باستنطاق حضرت شیخ رضا شد بدون ملاحظه و حکمت صحبت داشت و بی پرده حقیقت عقائد و تعالیم این امر را بیان کرد و برخاست در حضور نایب السلطنه و وزرا نماز کرد و گفت حقیقت امر بهائی را بی پرده و حجاب گفتم ولی ما

and correctly.” This became the cause of our deliverance, otherwise they would never have released us.

- 10 In any case, these souls are like seeds hidden beneath the soil - their worth is not known, but when they sprout forth it becomes evident. Now the station of these holy souls will become manifest later. Consider that despite the might of Nasiri'd-Din Shah, the wrath of Nayibu's-Saltanih, the royal guards and executioners, that blessed being spoke in the gathering of Nayibu's-Saltanih with utmost radiance and eloquence. It is easy to say, but if one finds oneself in such a situation, one realizes how difficult it is. Indeed, the apostles of Christ were great and divine beings who remained faithful to the Spirit (Christ), yet despite this, Peter, according to the Gospel text, denied three times when arrested, saying “I am not of Him” and “I know Him not.” Consider then, in such an assembly, at a time when Nasiri'd-Din Shah was at the height of his bloodthirstiness and the Nayibu's-Saltanih at the peak of his recklessness, with attendants and executioners standing by with whips and swords - it is evident with what power and what spirit that noble person (may my soul be a sacrifice unto him) did speak. How pure in faith was this person! In truth, he was the embodiment of the blessed verse “We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it. Yet man took it upon himself.” He was indeed “most unjust, most foolish” - meaning he was “most oppressed, most unknown.”

از فساد ممنوعیم لهذا آنچه مدعیان افترا زده‌اند دروغست نایب‌السلطنه گفت این پیر مرد راست و درست بیان کرد این سبب نجات ما شد والا ما را ابداً رها نمی‌کردند

10 باری این نفوس مانند دانه‌ئی میمانند که در زیر خاک پنهان شده‌اند معلوم نیست ولی وقتی که انبات شد معلوم میشود حالا این نفوس مقدسه قدرشان بعد ظاهر میشود ملاحظه فرمائید آن سطوت ناصرالدین شاه و آن غضب نایب‌السلطنه و آن فراشهای پادشاهی و آن میرغضب‌ها آن وجود مبارک در مجلس نایب‌السلطنه بنهایت بشاشت و بلاغت صحبت نمود یلفظ آسان است ولی اگر انسان در همچو موقعیتی بیفتد میفهمد که چه قدر مشکلست فی‌الحقیقه حواریین حضرت مسیح بزرگوار بودند خدائی بودند و بحضرت روح وفا کردند و لکن با وجود این پطرس وقتی که گیر افتاد سه مرتبه بنص انجیل تقیه کرد گفت من نیستم و نمی‌شناسم باری در چنین مجلسی در حالتی که ناصرالدین شاه در نهایت سفاکی و نایب‌السلطنه در نهایت بیباکی فراش و میرغضب‌ها با تازیانه و شمشیر حاضر دیگر معلوم است که این شخص بزرگوار روحی له‌الفداء بچه قوتی و بچه روحی صحبت میداشت این شخص چقدر خالص بود فی‌الحقیقه آیه مبارکه انا عرضنا الامانة علی السموات و الارض و الجبال فابین ان یحملنها فحملها الانسان را مظهر بود آنه کان ظلوماً و جهولاً یعنی مظلوماً و مجهولاً

SFI06.017, SFI07.029

## AB00991

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

Date: 1919-Aug-15

- 1 O Amin! In your letters you made mention of all the loved ones of God, specifically naming certain souls who are in the utmost firmness and steadfastness, occupied day and night with

1 ای امین من در نامه‌های خویش ذکر جمیع احباء الله را نموده بودید و بعضی را باسمه ذکر کرده بودید که این نفوس در نهایت ثبوت و رسوخند و شب و روز بنشر تعالیم الهی مشغول

the spread of the divine teachings and accustomed to sacrifice. In truth, these souls are verses of unity and banners of detachment, exalted letters and perfect words. They are the faithful servants of the Blessed Beauty and souls steadfast in the Covenant. They have no desire save self-sacrifice in the divine path, and seek no shelter or refuge save the altar of sacrifice. What praise you have offered regarding them is indeed true, and those individuals whom you mentioned separately hold a special station in the Abha Kingdom and a designated blessing.

- 2 On my behalf, convey utmost love and longing to all the friends and say: You are the trees of the Abha Paradise and the lights of the horizon of guidance. You are the brilliant stars, detached and free from all save the Blessed Beauty. Give thanks to God that you wear such a crown upon your head and are clothed in such a robe. You are the object of providential regard and the recipients of the glances of the eyes of divine mercy. In the fire of tests your faces have been illumined, and you have burned away the veils of others' vain imaginings. Therefore, spend your time as much as possible in teaching, and withhold not such a bounty from anyone. Diligent effort is necessary and intense endeavor is required, lest the time of opportunity slip away.

- 3 For the vain thoughts of the various parties have become evident, having made people weary of life through upheaval. Hearts have grown tired and idle talk has made souls abhorrent. Ears are ready for sweet melodies and hearts yearn for ease and comfort, while minds are perplexed as to how Iran might be reformed from ruin and this buried land might be made prosperous. Today it is established throughout all regions of the world that the teachings of the Ancient Beauty are the spirit of this age and the light of this century. They are the instantaneous cure for chronic diseases and the supreme healing antidote for the poisoned body of the world. It is hoped that the Iranians too will awaken, move beyond metaphor, become aware of and comprehend the truth, and realize that the Sun of Truth has risen from the dawning-place of Iran and has shed its rays upon all horizons. Strange it is that strangers have awakened while familiars remain asleep in the bed of heedlessness. Through the favors of the True Educator, we hold sincere hope that the veil will be lifted, the covering rent asunder, that the heedless will become people of insight, and that the captives of metaphor will comprehend reality.

و بجان فشانى مألوف فى الحقیقه این نفوس آیات توحیدند و ریایات تجرید حروف عالیہاند و کلمات تامہ بندگان باوفای جمال مبارکند و نفوس ثابتہ بر عہد و میثاق جز جانفشانی در سبیل الہی آرزوئی ندارند و بغیر از مشہد فدا آرامگاهی و ملجأ و پناہی نخواہند آنچه در حق آنان ستایش نمودی فى الحقیقه چنین است و افرادی را کہ علیحدہ ذکر نمودی در ملکوت اہبى منزلى مخصوص دارند و موهبتى مخصوص

- 2 از قبل من بجمع یاران نہایت محبت و اشتیاق ابلاغ دار و بگو کہ شما اشجار جنت اہبائید و انوار افق ہدی نجوم بازغید و از مادون جمال مبارک مستریج و فارغ شکر کنید خدا را کہ چنین افسری بر سر دارید و چنین خلعتی در بر منظور نظر عنایت و مشمول بلحظات اعین رحمانیت در آتش امتحان رخ برافروختید و حجابات اوہام دیگران بسوختید پس اوقات خویش را بقدر امکان صرف تبلیغ کنید و چنین موهبتی را از کسی دریغ ننمائید جہدی بلیغ لازم و سعی شدید واجب تا زمان فرصت از دست نرود چہ کہ

- 3 افکار باطلہ احزاب آشکار گشتہ کہ بانقلاب مردمان را از جان بیزار نمودند و دلہا بستہ آمدہ و گفتگوہای بیہودہ نفوس را منفرور نمودہ آذان مستعد آہنگ خوش است و قلوب متمنی آسایش و راحت و عقول حیران کہ بچہ واسطہ ایران ویران اصلاح یابد و این مملکت مطمورہ معمور گردد و الیوم در سائر اقالیم عالم مسلم کہ تعالیم جمال قدم روح این عصر است و نور اینقرن امراض مزمنہ را علاج برء الساعۃ است و جسم مسموم جہان را دریاق فاروق اعظم امید است کہ ایرانیان نیز بیدار گردند از مجاز بگذرند بحقیقت آگاہ شوند و پی برند و متنبہ گردند کہ شمس حقیقت از مشرق ایران طلوع نمودہ و بر جمیع آفاق سطوع انوار فرمودہ عجیب است کہ بیگانگان بیدار شدہ و آشنایان در بستر غفلت غنودہ از الطاف مربی حقیقی امیدى صمیمی داریم کہ کشف غطاء گردد و ہتک حجاب شود و اہل غفلت ارباب بصیرت گردند و اسیران مجاز بحقیقت پی برند

4 And upon you be the Most Glorious Glory.

4 و عليك البهاء الابهي

MKT9.035, PYB#265 p.04

## AB03038

Date: 1919-Aug-15

1 My God and My heart's desire! I pray to Thee at the break of day and at nightfall, and mention Thy Name at morn and eventide, and supplicate to Thee at daytime and night season that Thou may draw me out of the depths of my corrupt desires and deliver me from this dark abyss and attract me to Thy most glorious kingdom and detach me, every day and every night, from all else but Thee.

1 رَبِّ وَ رَجَائِ ادْعُوكِ فِي غَدَوِي وَ آصَالِي وَ اذْكُرْكِ فِي صَبَاحِي وَ مَسَائِي وَ اتَضَرَّعِ اِلَيْكِ فِي بَكُورِي وَ عَشَائِي حَتَّى تَقْدِنِي مِنْ غَمَرَاتِ الْهَوَى وَ تَخَيِّبِنِي مِنْ هَذِهِ الْبُئْرِ الظُّلُمَاءِ وَ تَجْذِبِنِي اِلَى مُلْكُوتِكَ الْاَبْهَى وَ تَشْغَلْنِي عَمَّا سِوَاكِ لَيْلاً وَ نَهَاراً

2 Lord! Thou hast created Thy noble servant Mohammad Ibrahim, a namesake of Khalil, from the loins of that long-suffering personage, the leader of the prisoners and amongst the most sincere of the banished. Blessed is he that Thou hast reared him in the bosom of Thy mercy and held him in Thy divine embrace and nurtured him from the breast of Thy love and raised him beneath the shadow of Thy loving-kindness, until he reached the age of maturity and entered this Prison. He hath borne allegiance to Thy sacred threshold and persevered in his intimate communion with Thee and in celebrating Thy praise. He yearned to attain Thy presence and hastened to the door of Thy Oneness imploring Thy pardon for his sins and seeking the hem of the raiment of Thy forgiveness.

2 رَبِّ اِنَّ عَبْدَكَ الْجَلِيلَ سَمَّى الْخَلِيلَ مُحَمَّدَ اِبْرَاهِيمَ قَدْ خَلَقْتَهُ مِنْ صُلْبِ الرَّجُلِ الْحَلِيمِ الْمُسْجُونِ وَمِنْ خَلَصَ الْمُهَاجِرِينَ طُوبَى لَهُ بِمَا رِيَّتَهُ فِي حَضْنِ رَحْمَانِيَّتِكَ وَ جَرَّ رِيَانِيَّتِكَ وَ اَرْضَعْتَهُ مِنْ ثَدْيِ حَبِّكِ وَ اَنْشَأْتَهُ فِي ظِلِّ عَنَانِيَّتِكَ حَتَّى بَلَغَ اَشَدَّهُ فَدَخَلَ فِي السَّجْنِ وَ اِتَسَبَّ اِلَى عَتَبَةِ قُدْسِكَ وَ مَا يَرِحُ يَسْتَأْنِسُ بِذِكْرِكَ وَ يَنْطِقُ بِالثَّنَاءِ عَلَيْكَ اِلَى اَنْ اَشْتَاقَ لِقَائَكَ وَ هَرَعَ وَ سَرَعَ اِلَى بَابِ اَحَدِيَّتِكَ مُسْتَغْفِراً لِدُنُوبِهِ مُسْتَجِيراً بِذِيْلِ عَفْوِكَ وَ [غَفْرَانِكَ]

3 Lord! He hath no provisions but reliance on Thee, O Thou Who art a refuge to them who seek a sheltering shadow, O Thou Who art a help to them who search for protection and Thou Who defendest them who hope for sanctuary.

3 رَبِّ لَيْسَ لَهُ زَادٌ اِلَّا التَّوَكُّلُ عَلَيْكَ اَنْتَ الْمَغِيْثُ لِلْمُتَجَشِّئِينَ وَ اَنْتَ الْمَعِيْنُ لِلْاَتَذِنِّ وَ اَنْتَ الْمُجِيْرُ لِلْعَائِذِينَ

4 Lord! Forgive Me and him our shortcomings, draw him out of misfortunes, lift off his anguish and lead him to the fountainhead of Thy bounty and let him to drink from the chalice of faithfulness and make him a sign of Thy grace and loving-kindness in the midmost of paradise and through the heaven of contentment. Thou art the All-Bounteous, Thou art the Clement and Thou art the Ever-Forgiving, the Merciful.

4 رَبِّ اغْفِرْ لِيْ وَ لَهُ الذَّنُوْبَ وَ انْقِذْهُ مِنَ الْخَطُوْبِ وَ اَكْشِفْ لَهُ الْكُرُوْبَ وَ اُوْرِدْهُ عَلٰى مَنَاهِلِ الْعَطَاءِ وَ جَرِّعْهُ كَأْسَ الْوَفَاءِ وَ اجْعَلْهُ آيَةً الْفَضْلِ وَ الْاِحْسَانِ فِيْ بَحْبُوحَةِ الْجَنَانِ وَ خِلَالِ الْجَنَّةِ الرِّضْوَانِ اِنَّكَ اَنْتَ الْكَرِيْمُ اِنَّكَ اَنْتَ الْحَلِيْمُ وَ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

MKT3.266

## ABU3655

*Words spoken on 1919-Aug-15*

- 1 Haji Karim Khan wrote a refutation of the Cause and, taking it with him, set out for Tihiran, that he might present it to the Shah and receive a robe of honour and a reward. When he reached Tihiran, book in hand, he entered the presence of the Shah. Nasiri'd-Din Shah asked: "Haji Khan, what is this?" He replied: "May I be thy sacrifice! It is Tir-i-Shihab, a refutation of the Bab. This book will efface the Baha'i community and bring it utterly to an end." Nasiri'd-Din Shah said: "Haji, this book and others like it will accomplish nothing. My sword shall uproot it and bring it to naught."
- 2 Now let him raise his head from the grave and behold what his sword hath wrought.

1 حاجی کریم خان ردیه بر امر نوشت و برداشت رفت به طهران که تقدیم شاه کند و خلعت و انعام گیرد چون به طهران رسید کتاب رادست گرفته حضور شاه رفت ناصر الدین شاه سوال کرد حاجی خان چه چیز است گفت قربانت شوم تیر شهاب ردا علی الباب است این کتاب طائفه بهائیه را محو می کند و تمام من کند ناصر الدین شاه گفت حاجی این کتاب و امثال آن کاری نمی کند شمشیر من رفع من کند

2 حالا سر از قبر بیرون بیاورد و تماشا کند که شمشیرش چه کرد

NSS.236b

## AB00397

*To: Baha'is of Germany**Date: 1919-Aug-20*

- 1 O ye who are the chosen ones of the Abha Kingdom! Praise ye the Lord of Hosts for He, riding upon the clouds, hath come down to this world out of the heaven of the invisible realm, so that East and West were lit by the glory of the Sun of Truth, and the call of the Kingdom was raised, and the heralds of the realm above, with melodies of the Concourse on high, sang out the glad tidings of the Coming. Then the whole world of being did quiver for joy, and still the people, even as the Messiah saith, slept on: for the day of the Manifestation, when the Lord of Hosts descended, found them wrapped in the slumber of unknowing. As He saith in the Gospel, My coming is even as when the thief is in the house, and the goodman of the house watcheth not.
- 2 From amongst all mankind hath He chosen you, and your eyes have been opened to the light of guidance and your ears attuned to the music of the Company above; and blessed by abounding grace, your hearts and souls have been born into

1 ایها المختارون فی ملکوت الابهی شکر کنید رب الجنود را که از آسمان غیب راجاً علی السحاب نزول بعالم ملک فرمود و از پرتو شمس حقیقت شرق و غرب روشن گشت و ندای ملکوت بلند شد و منادیان ملکوت بآهنگ ملاء اعلی بشارت ظهور دادند و عالم وجود باهتزاز آمد و جمیع خلق چنان که حضرت مسیح میفرماید در خواب بودند یعنی یوم ظهور و نزول رب الجنود در خواب غفلت غرق بودند چنان که در انجیل میفرماید که مجیء من مانند آن است که دزد در خانه است و صاحب خانه خبر ندارد

2 شماها را از میان خلق انتخاب فرمود و دیدهها بنور هدی باز شد و گوشها بآهنگ ملاء اعلی همراز گشت دلها زنده شد و جانها حیات جدید یافت و از موهبت کبری بهره و نصیب گرفت

new life. Thank ye and praise ye God that the hand of infinite bestowals hath set upon your heads this gem-studded crown, this crown whose lustrous jewels will forever flash and sparkle down all the reaches of time.

- 3 To thank Him for this, make ye a mighty effort, and choose for yourselves a noble goal. Through the power of faith, obey ye the teachings of God, and let all your actions conform to His laws. Read ye The Hidden Words, ponder the inner meanings thereof, act in accord therewith. Read, with close attention, the Tablets of Tarazat (Ornaments), Kalimat (Words of Paradise), Tajalliyyat (Effulgences), Ishraqat (Splendours), and Bisharat (Glad Tidings), and rise up as ye are bidden in the heavenly teachings. Thus may each one of you be even as a candle casting its light, the centre of attraction wherever people come together; and from you, as from a bed of flowers, may sweet scents be shed.
- 4 Raise ye a clamour like unto a roaring sea; like a prodigal cloud, rain down the grace of heaven. Lift up your voices and sing out the songs of the Abha Realm. Quench ye the fires of war, lift high the banners of peace, work for the oneness of humankind and remember that religion is the channel of love unto all peoples. Be ye aware that the children of men are sheep of God and He their loving Shepherd, that He careth tenderly for all His sheep and maketh them to feed in His own green pastures of grace and giveth them to drink from the wellspring of life. Such is the way of the Lord. Such are His bestowals. Such, from among His teachings, is His precept of the oneness of mankind.
- 5 The portals of His blessings are opened wide and His signs are published abroad and the glory of truth is blazing forth; inexhaustible are the blessings. Know ye the value of this time. Strive ye with all your hearts, raise up your voices and shout, until this dark world be filled with light, and this narrow place of shadows be widened out, and this dust heap of a fleeting moment be changed into a mirror for the eternal gardens of heaven, and this globe of earth receive its portion of celestial grace.
- 6 Then will aggression crumble away, and all that maketh for disunity be destroyed, and the structure of oneness be raised – that the Blessed Tree may cast its shade over east and west, and the Tabernacle of the singleness of man be set up on the high summits, and flags that betoken love and fellowship flutter from their staffs around the world until the sea of truth lift high its waves, and earth bring forth the roses and sweet herbs of blessings without end, and become from pole to pole the Abha Paradise.

شکر کنید خدا را که دست موهبت کبری چنین تاج مرصعی بر فرق شما نهاد که جواهر زواهرش الی الأبد بر قرون و اعصار میتابد

3 بشکرانه این هدایت کبری همت را بلند کنید و مقصد را ارجمند بقوت ایمان بموجب تعالیم الهی رفتار نمائید و اعمال را تطبیق باحکام الهی فرمائید کلمات مکنونه تلاوت کنید و بمضمون دقت کنید و بموجب آن عمل نمائید الواح طرازات و کلمات و تجلیات و اشراقات و بشارات را بامعان نظر بخوانید و بموجب تعالیم الهیه قیام نمائید تا آنکه هریک شمعى روشن گردید و شاهد انجمن شوید و مانند گل گلشن رایحه طیبه منتشر نمائید

4 چون بحر پر جوش و خروش شوید و چون ابر فیض آسمانی مبدول دارید بآهنگ ملکوت ابدی دمساز گردید و آتش جنگ بنشانید و علم صلح بلند نمائید وحدت عالم انسانی ترویج دهید و دین را وسیله محبت و مودت بجمیع بشر شمرد و جمیع خلق را اغنام الهی دانید و خدا را شبان مهربان شناسید که جمیع اغنام را می پرورد و در چمن و مرغزار رحمت خویش میچراند و از چشمه حیات مینوشاند اینست سیاست الهی اینست موهبت رحمانی اینست وحدت عالم انسانی که از جمله تعالیم الهی است

5 باری ابواب موهبت مفتوح است و آیات الهی مشروح نور حقیقت تابانست و الطاف بی پایان وقت را غنیمت شمرد بجان بکشید و بخروشید تا این جهان ظلمانی نورانی گردد و این عالم تنگ و تاریک گشایش یابد و این گلخن فانی آئینه گلشن باقی شود و این عالم جسمانی بهره و نصیب از فیوضات رحمانی یابد

6 بنیاد عناد برافتد و اساس بیگانگی ویران گردد و بنیان یگانگی مرتفع شود تا شجره مبارکه بر شرق و غرب سایه افکند و در قطب امکان خیمه وحدت عالم انسانی افراشته شود و علم محبت و الفت در جمیع آفاق موج زند و موج دریای حقیقت اوج گیرد جهان سراسر جنت

ابهی شود و گل و ریحان موهبت کبری برویاند

7 These are the counsels of Abdu'l-Baha. It is my hope that out of the bestowals of the Lord of Hosts ye will become the spiritual essence and the very radiance of humankind, binding the hearts of all with bonds of love; that through the power of the Word of God ye will bring to life the dead now buried in the graves of their sensual desires; that ye will, with the rays of the Sun of Truth, restore the sight of those whose inner eye is blind; that ye will bring spiritual healing to the spiritually sick. These things do I hope for, out of the bounties and the bestowals of the Beloved.

7 این است وصایای عبدالبهاء از الطاف رب الجنود امیدوارم که نورانیت و روحانیت بشر گردید و قلوب خلق را ارتباط محبت بخشید و مردگان قبور نفس و هوی را بقوة کلمه الله زنده کنید و کوران بی بصیرت را بانوار شمس حقیقت بینا نمائید و علیلان روحانی را شفای رحمانی بخشید

8 At all times do I speak of you and call you to mind. I pray unto the Lord, and with tears I implore Him to rain down all these blessings upon you, and gladden your hearts, and make blissful your souls, and grant you exceeding joy and heavenly delights...

8 از الطاف و عنایات حضرت مقصود چنین امیدوارم و همیشه بذكر و فکر شما مشغولم و بر ب ملکوت مناجات مینمایم و گریه و زاری مینمایم تا جمیع این مواهب را مبدول فرماید و قلوب را مشروح فرماید و روح را وجد و طرب دهد و جذب و وله بخشد و علیکم البهاء الأبهی

9 O Thou loving Provider! These souls have hearkened to the summons of the Kingdom, and have gazed upon the glory of the Sun of Truth. They have risen upward to the refreshing skies of love; they are enamoured of Thy nature, and they worship Thy beauty. Unto Thee have they turned themselves, speaking together of Thee, seeking out Thy dwelling, and thirsting for the waterbrooks of Thy heavenly realm. Thou art the Giver, the Bestower, the Ever-loving.

9 ای پرورگار مهربان این نفوس ندای ملکوت شنیدند و انوار شمس حقیقت دیدند و در فضای جانفزای محبت پریدند و عاشقان روی تواند و منجذبان خوی تو و آرزومند کوی تو و متوجه بسوی تو و تشنه جوی تو و مشغول بگفتگوی تو توئی دهنده و بخشنده و مهربان عبدالبهاء عباس ۲۱ آب ۱۹۱۹

SWAB#017, BPRY.093x, BBBD.446-449

MKT3.092, MNMK#097 p.178,  
MMK1#017 p.033, BCH.175, MJMJ2.016ax,  
MMG2#025 p.026x

## AB00985

To: *Mihraban Khudadad et al., in Bombay*

Date: 1919-Aug-21

1 O loved ones of God! Praise be to God that the fire of war in the lands of Europe has somewhat subsided, and the banner of strife has been cast down. Through divine assistance and grace, and through the spirituality of pure souls, the earth has found some tranquility, closed paths have reopened, and communication has begun anew. This is naught but through

1 ای احبابی الهی منت خدایرا که آتش جنگ در بلاد فرنگ اندکی خاموش شد و علم پرخاش سرنگون گشت و از عون و عنایت الهیه و روحانیت جانهای پاک کره خاک اندکی سکون یافت و راههای بسته باز شد و دوباره مخایره آغاز گشت این نیست مگر بفضل و عنایت

the grace and favor of the Blessed Beauty, may my spirit be sacrificed for His loved ones. We are powerless and unable to properly praise and glorify this great bounty. We have neither an eloquent tongue to offer thanks, nor the physical strength to render service, nor the worship worthy to approach Him, nor eyes worthy to seek His countenance. We have no recourse but to acknowledge our weakness, no excuse but to express our powerlessness, for we cannot offer praise and worship befitting His Lordship.

- 2 Therefore, O loved ones of God, it is best that we occupy ourselves with His counsels and exhortations, conduct ourselves according to the divine teachings, consider His instructions as the source of our success and prosperity, and seek refuge at the threshold of His oneness from the deceptions and temptations of the commanding self. Let us transcend desires and passions, free ourselves from the contamination of the natural world, raise high the banner of unity, and pursue oneness. For the divine teachings thus command us to become the cause of fellowship and love among humanity, that we may be delivered from danger and stay clear of harm and injury, until we become trees full of blossoms and fruit. Let us embrace these divine counsels with heart and soul, and become sanctified and pure from the impulses of water and clay. First, we must remember ourselves, then turn to others; first, lovers must become self-sacrificing, then guide others. How can one who has not found existence from the Bestower of existence bestow existence on others?

- 3 O friends! Praise be to God, you are lovers of the countenance of Truth and the bewildered ones of His path. You are turned toward the Most Glorious Horizon and attached to the Supreme Kingdom. You are alive and stirred by the soul-quickenning breeze from the divine garden, intimate and harmonious with the Kingdom of Mysteries, in tune and accord with the birds of the garden of the Most Glorious Paradise. You bear upon your brows a ray of the manifest light and have a share and portion of the grace of the All-Merciful and Compassionate. Be thankful that you are confirmed in this greatest bounty. And upon you be the Most Glorious Glory.

جمال مبارک روحی لأحبائه الفداء از ستایش و نیایش این موهبت کبری عاجز و قاصریم نه زبان گویائی که بشکرانه پردازیم نه قوت بنیه‌ئی که خدمت ابراز کنیم نه طاعتی که سوی او بپوئیم نه دیده‌ئی که روی او بجوئیم جز عجز چاره‌ئی نداریم و جز بیان ناتوانی عذری نیایم چه که لایق و سزاوار خداوندی او ستایش و پرستش نتوانیم

2 پس ای احبای الهی بهتر آنست که بنصایح و وصایای او پردازیم و بموجب آئین رحمانی سیر و حرکت کنیم و تعالیم الهی را مایهء فلاح و نجات خویش دانیم و از خدعه و فریب نفس آماره پناه بدرگاه احدیت بریم از هوی و هوس بگذریم و از آلودگی عالم طبیعت آزادی یابیم علم اثتلاف برافرازیم و به یگانگی پردازیم زیرا تعالیم الهی چنین میفرماید که سبب الفت و محبت بین بشر شویم تا از خطر برهیم و از اذیت و ضرر بیزار باشیم تا شجر پر شکوفه و ثمر گردیم این وصایای الهی را بجان و دل خریدار باشیم و از انبعاثات آب و گل مقدس و منزّه شویم پس اول باید خود را متذکر داریم بعد بدیگران پردازیم اول عاشقان باید جانفشان شوند بعد دلالت دیگران نمایند ذات نایافته از هستی بخش کی تواند که شود هستی بخش

3 ای یاران الحمد لله شما عاشقان روی حقید و بنی سر و سامان کوی او توجه بمنظر ابهی دارید و تعلق بملکوت اعلی از نسیم جانپور گلشن الهی زنده و در اهتزازید و بملکوت راز همدم و دمساز و با طیور حدیقه جنت ابهی هم‌آهنگ و هم‌آواز پرتوی از نور مبین در جبین دارید و بهره و نصیبی از فیض رحمن و رحیم شکر کنید که باین موهبت کبری موفّقید و علیکم البهاء الأبهی

## AB02503

*To: Unknown, in Bombay**Date: 1919-Aug-21*

- 1 O All-Knowing God! O Merciful Lord! These pure, content and well-pleased souls were confident in Thy favors, relied upon Thy attributes, and trusted in Thy aid. They heard the heavenly glad-tidings, became awakened, grew conscious, and became intimate with Thy mystery. They began serving Thee and became intimate companions and confidants in Thy remembrance. They were enkindled with the fire of Thy love, burned away the veils, fixed their gaze on the center of guidance, learned the new Faith, became renowned throughout the horizons by Thy name, and were known to both high and low through Thy love. Finally they grew weary of this dark and narrow world, set out for Thy path and took flight toward Thee.

1 ای ایزد دانا ای خداوند مهربان این نفوس زکیه راضیه مرضیه مطمئن بالطاف تو بودند و متوکل بر اوصاف تو و معتمد بر اسعاف تو مرده آسمانی شنیدند بیدار گشتند هوشیار شدند و براز تو انباز گشتند آغاز بندگی تو نمودند و بیاد تو همدم و همراز و دمساز شدند باآتش محبت برافروختند و پرده بسوختند و بمرکز هدی دیده بدوختند و آئین نو آموختند و بنام تو شهیر آفاق گشتند و بمهر تو معروف خاص و عام شدند عاقبت از اینجهان تاریک و تنگ بیزار گشتند و آهنگ کوی تو نمودند و بسوی تو پرواز کردند

- 2 O Merciful Lord! They were hopeful - let them not be disappointed. They were yearning - make them content. They were passionate and ardent for Thee - admit them to the gathering of reunion and make them aware of the mysteries of the realm of secrets. Grant them flight in the endless world and make them abide forever in the Kingdom of Mysteries, in the gathering of the revelation of lights. Forgive their errors, bestow Thy gifts, make them manifestations of forgiveness and include them in Thy pardon and favor. Thou art the Forgiver, the Bestower, the Kind One.

2 ای خداوند مهربان امیدوار بودند نومید مفرما آرزومند بودند خورسند کن شیدائی و سودائی تو بودند بمحفل وصال راه ده و از اسرار عالم راز آگاه کن در جهان بی پایان پرواز ده و در ملکوت اسرار در محفل تجلی انوار الی الأبد باقی و پایدار کن خطا پیامرز عطا بخش مظاهر غفران کن و مشمول بعفو و احسان فرما تویی آمرزنده و بخشنده و مهربان

YARP2.435 p.328

## AB04482

*To: Johanna Hauff, in Germany**Date: 1919-Aug-22*

- 1 O leaf upon the Tree of Life! The Tree of Life, of which mention is made in the Bible, is Baha'u'llah, and the daughters of the Kingdom are the leaves upon that blessed Tree. Then thank thou God that thou hast become related to that Tree, and that thou art flourishing, tender and fresh. The gates of the Kingdom are opened wide, and every favored soul is seated at

1 ای ورقه شجره حیات شجره حیات که در کتاب مقدس مذکور حضرت بهاء الله است و بنات ملکوت اوراق آنشجره مبارکه پس تو شکر کن خدا را که منسوب باین شجره گشتی و در نهایت سبزی و خرمی و طراوت و لطافتی ابواب ملکوت مفتوح و هرنفس مقبلی بر مائده آسمانی

the banquet table of the Lord, receiving his portion of that heavenly feast. Praised be God, thou too art present at this table, taking thy share of the bountiful food of heaven. Thou art serving the Kingdom, and art well acquainted with the sweet savors of the Abha Paradise. Then strive thou with all thy might to guide the people, and eat thou of the bread that hath come down from heaven. For this is the meaning of Christ's words: "I am the living bread which came down from heaven ... he that eateth of this bread shall live forever."

- 2 Convey the utmost kindness on my behalf to your respected mother and two sisters. I pray for them and beseech eternal bounties for them from the Kingdom of the All-Merciful. And upon you be the Most Glorious Glory.

SWAB#028, BBBD.451-452

حاضر و از آن اطعمه روحانی بهره و نصیب  
گیرد الحمد لله تو بر این مائده حاضر و از نعمت  
آسمانی بهره و نصیب داری و بخدمت ملکوت  
مشغولی و بنفحات جنت ابدی مألوف تا توانی  
بهدایت ناس پرداز و از نانی که از آسمان نازل  
تناول نما اینست که حضرت مسیح میفرماید انا  
الخبز الذی نزل من السماء من اکل من هذا  
الخبز لن يموت ابداً

2 و بمادر و دو خواهر محترمات از قبل عبدالبهاء  
نهایت مهربانی ابلاغ دار در حق آنان دعا مینمایم  
و از ملکوت رحمانی فیض ابدی میطلبم و علیک  
البهاء الأبهی

MMK1#028 p.054, BBBD.450-451

## AB04726

To: Yuhanna Dawud, in London

Date: 1919-Aug-22

- 1 O thou who art firm in the Covenant! Your numerous letters were received. Their contents were evidence of the confirmation of the Peerless Lord. Praise be to God, divine confirmations from every direction are all-encompassing and the bounties of the Lord are complete. Confirmations arrive continuously and the breeze from the rose garden of grace is wafting. The melody of the Concourse on High gives the greatest glad tidings and the waves of the Most Great Sea scatter pearls and coral upon the shores of hearts. I hope that in those regions you will be assisted in singing the Psalms of the House of David and that you will receive the outpourings from the praised station of the Abha Kingdom and bestow them upon all.

- 2 O my God, my God! Verily Thy servant Yuhanna Dawud hath been set aflame with the fire of passionate love in Thy love, and hath emerged in the realm of existence with a power like the rumbling of thunder. He hath spoken Thy remembrance amongst the servants and become renowned throughout the land, while every envious one lieth in wait for him. O Lord! Protect him from the arrows of the corrupt ones and make him a brilliant sign shining upon the heads of all witnesses.

1 ای ثابت بر پیمان نامه‌های متعدد شما رسید  
مضمون دلیل بر تأیید حضرت بیچون بود الحمد  
لله توفیقات الهیه از هر جهت شامل و شمول  
الطاف ربّانیّه کامل تأیید پاپی میرسد و نسیم  
گلشن عنایت میوزد آهنگ ملأ اعلی بشارت  
کبری میدهد و امواج بحر اعظم بر سواحل  
قلوب در و گهر میفشاند امیدوارم که در  
آنحدود بمزامیر آل داود موفق گردی و از مقام  
محمود ملکوت ابدی استفاضه نمائی و بر عموم  
افاضه کنی

2 الهی الهی انّ عبدک حنّاً داود قد احترق بنار  
ذات الوقود فی حبّک و برز فی حیز الشّهود بقوّة  
لها دمدمة کرمزمة الرعود و نطق بذکرک بین  
العباد و اشتیر فی البلاد و قعد کلّ حسود له  
بالمرصاد رب احفظه من سهام اولی الفساد و

Verily Thou art the Generous, verily Thou art the Mighty, the Bestower.

اجعله آية باهرة تتلأأ على رؤوس الأشهاد أنك  
انت الكريم و أنك انت العزيز الوهاب

INBA17:126, MKT5.073

## AB04967

*To: Mother of Mirza Abdu'l-Husayn, in Shiraz*

*Date: 1919-Aug-22*

O handmaiden of Baha! His honor 'Abdu'l-Husayn Khan and his honor 'Ali-Muhammad Khan, two saplings of the Garden of Abha, have been occupied for some time in these parts with the acquisition of sciences and arts, and each year they have spent some time near the Most Exalted Shrine, engaged in the remembrance and meditation of God. Now they intend to return to those parts. In truth, they conducted themselves well and I was pleased with them. They were always a cause of good mention of you, that such a mother raised these two worthy youth well, nourishing them at the breast of the love of God and nurturing them in the cradle of the knowledge of God. In any case, give thanks to God that you are associated with such nobility and are the mother of two such faithful sons. I pray for all and supplicate at the Sacred Threshold that He may ever include all within divine favors and under the glance of heavenly grace. And upon you be the Most Glorious Glory.

يا امة البهاء جناب عبدالحسين خان و جناب  
عليمحمد خان دو نهال جنت ابي مدتی در  
اينصفحات مشغول بتحصیل علوم و فنون بودند و  
هر سال مدتی در جوار مقام اعلیٰ بذكر و فکر حق  
مألوف حال قصد آنصفحات دارند في الحقيقة  
خوب سلوک نمودند و من از آنان راضی بودم  
و همیشه سبب ذکر خیر تو بودند که آن مادر این  
دو جوان برازنده را خوب تربیت نمود رضیع  
ندی محبة الله کرد و ریب مهد معرفة الله باری  
شکر کن خدا را که قرین چنین بزرگواری و  
مادر چنین دو پسر وفورور من در حق جميع دعا  
مینمایم و بآستان مقدس تضرع و زاری مینمایم  
که کل را بعواطف رحمانی دائماً مشمول نظر  
الطاف ربانی نماید و علیک البهاء الأبی

INBA84:383

## AB08662

*To: Aqa Ali Murad Najafabadi, in Najafabad*

*Date: 1919-Aug-22*

O thou who art firm in the Covenant! The letter which thou hadst written to Mirza Nuru'd-Din was read. In truth, this calamity was a most great calamity. However, Jinab-i-Ni'matu'llah hath ascended to the horizon of ancient glory. I hope that he may be reckoned among the martyrs, and be accepted at the Threshold of the Divine Oneness, be immersed

ای ثابت بر پیمان نامه ای که بجناب میرزا نورالدین  
مرقوم نموده بودی مطالعه گردید في الحقيقة این  
مصیبت مصیبت کبری بود ولی جناب نعمت الله  
باقی عزت قدیمه صعود نمود امیدوارم که از  
جمله شهدا محسوب گردد و در درگاه احدیت

in the ocean of forgiveness, and attain to the seat of truth in the presence of the Mighty Sovereign. Upon thee be the Most Glorious Glory.

مقبول و در بحر غفران مستغرق و بمقعد صدق  
عند ملیک مقتدر فائز و موفق و علیک البهاء  
الابهی

TABN.126

## AB01563

*To: Ali Aqa, in Sarvistan*

*Date: 1919-Aug-23*

- 1 O you who are firm in the Covenant! Your letter of 5 Sha'ban 1337 was received. Its contents were delightful for they evidenced firmness in the Cause of the Manifest Light. The friends in Sarvistan have always been mentioned and beloved by the Center of the Covenant and recipients of His boundless sublime favors. Through the grace of the Generous Lord, I hope they will shine forth with perfect steadfastness and firmness, become renowned throughout all regions for their servitude to the Blessed Beauty, share partnership with 'Abdu'l-Baha, and be like an iron mountain - steady and firm, like an impregnable fortress - solid and strong. May deviations have no effect on them and may they not utter a breath contrary to the clear text of the Book. The divine texts are for guidance and are decisive judgments revealing truth. I implored at the threshold of the Lord and sought forgiveness for Fath'ali Khan. O Forgiving Lord, pardon this zealous servant and gather him in the garden of joy. Forgive his sins, grant him shelter, bestow bounty upon him, and lead him to the seat of truth. Make the late Mirza Yahya forgiven and accepted, make his efforts appreciated and grant him abundant reward.

1 ای ثابت بر پیمان نامه پنجم شعبان سنه ۱۳۳۷ وصول یافت مضامین دلنشین بود زیرا دلیل استقامت بر امر نور مبین یاران سروستان همیشه مذکور و محبوب مرکز پیمان و مشمول عواطف جلیله بنی پایان از الطاف خداوند کریم امیدم چنین است در نهایت استقامت و ثبات رخی منور نمایند و بعبودیت جمال مبارک شهر آفاق گردند و شریک و سهیم عبدالبهاء شوند و مانند کوه آهنین رزین و رصین باشند و مثل حصن حصین محکم و متین نوهوسان تأثیری ننمایند و مخالف نص کتاب مبین نفسی برنیارند نصوص الهیه بجهت هدایتست و حکم قاطع کاشف حقیقت بدرگاه پروردگار عجز و نیاز نمودم و جناب فتحعلی خان را عفو و مغفرت طلبیدم ای عفو غفور این بنده غیور را بیامرزد و در حدیقه سرور محشور فرما گاه بخش پناه بده عطا بفرما بمقعد صدق برسان جناب میرزا یحیی را مرحوم و مغفور فرما و سعیش را مشکور کن و جزای موفور ده

- 2 His late daughter was attracted, believing, assured and tranquil. Make her content and pleasing in the court of the Divine Unity. Make Husayn 'Ali Khan and Muhammad 'Ali Khan two brilliant lamps and perfume their nostrils with the fragrance of confirmation. Make Mirza Isma'il, 'Azizu'llah and Khalil exalted, and grant heavenly beauty and grace to their fair faces. Grant powerful confirmation to the handmaiden of God Shahzadih Bigum and make Nizamu'd-Din a brilliant star. Immerse the descendant of Haydar-'Ali in the ocean of forgiveness.

2 صبیّه مرحومه او منجذبه بود مؤمنه بود موقته بود و مطمئنه بود در بارگاه احدیت راضیه و مرضیه فرما حسین علیخان و محمد علیخان را دو سراج منور کن و برآنچه تأیید مشام معطر فرما و جناب میرزا اسماعیل و عزیزالله و خلیل را جلیل کن و رویهای جمیل را صباحت و ملاحات ملکوتی بخش و امة الله شاهزاده بیگم را تأیید شدید فرما و جناب نظام الدین را شهاب الدین کن سلیل حیدر علی را غریق دریای غفران فرما

- 3 O 'Ali Aqa, it is explicitly stated in the Book that when a daughter is betrothed, the wedding cannot be delayed more than ninety-five days.
- 4 Regarding the twenty-four chosen ones mentioned in the Holy Book and discussed in 'Abdu'l-Baha's Some Answered Questions - nineteen of them were the Point of Truth and Letters of the Living who have passed away. The other five remain unknown until now. God willing, they will be explicitly identified in the future.
- 5 And upon you be the Most Glorious Glory.

3 ای جناب علی آقا نصّ کتاب است که چون دختر نامزد گردد پیش از نود و پنجروز تأخیر عروسی جائز نیست

4 بیست و چهار نفر مختارین که در کتاب مقدّس مذکور و در مفاوضات عبدالهّاء مزبور نوزده نفر آنان نقطهء حقیقت و حروف حیّ اند که از پیش گذشت پنج دیگر الی الآن غیرمشهور انشاءالله من بعد تصریح خواهد شد

5 و علیک البهّاء الأبهی

INBA84:504

## AB11840

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

Date: 1919-Aug-23

- 1 O remembrance of that holy soul! The letter you sent through the post did not arrive, but the second letter which you sent through the trusted messenger Aqa Mirza Mahdi Rashti was received. You had written about the departure of the revolutionaries and the arrival of the forces of the just government. The army of this government has reached every land, agitation has been replaced by tranquility, the mirage has turned to water, and revolution has been transformed into comfort for the companions. However, the corrupting ones do not allow it - they object and compel a retreat, even though the withdrawal of British forces would cause another rebellion.
- 2 Truly Mashhadi Yusuf Husaynov is zealous, steadfast, and brave, and his efforts are praiseworthy. He is near to the threshold of the All-Glorious and is regarded and praised by the Concourse on High. He is sound and healthy, protected under the shelter of the All-Forgiving Lord. Physical ailments are of no importance - Jacob's eyes turned white from grief, Job was afflicted with all manner of diseases and illnesses, yet their radiant reality remained pure and sanctified from every dust.
- 3 The late Mashhadi Ali of Arduabad truly sacrificed his life. Every blessed soul who assists the Baha'i schools, or who opens

1 ای یادگار آن نفس مقدّس نامه که بتوسط پست ارسال نمودی نرسید ولیکن نامهء ثانی که بواسطهء پیک امین آقا میرزا مهدی رشتی ارسال نمودی وصول یافت از خروج انقلابیون و حلول جنود حکومت عادلّه مرقوم نموده بودی لشکر این دولت بهر کشور رسید اضطراب بدل بسکون شد و سراب مبدل به آب و انقلاب محول براحت اصحاب شد ولی مفسدون نمیگذارند اعتراض میکنند مجبور بر رجعت مینمایند و حال آنکه رجوع لشکر دولت انگلیز سبب سرکشی دفعهء دیگر گردد

2 جناب مشهدی یوسف حسیناف فیالحقیقه پرهمت و ثابت و غیور و سعیش مشکور است مقرب درگاه کبریا است و منظور و منوعات ملأ اعلی صحیح و سالمست و محفوظ در صون حمایت ربّ غفور عوارض جسمانیّه اهمیتی ندارد حضرت یعقوب و ابیضت عیناه من الحزن شد حضرت ایوب بجمیع امراض و علل مبتلا گشت ولی حقیقت ساطعهء ایشان از هر غباری پاک و مطهر است

3 و مرحوم مشهدی علی اردوآبادی فیالحقیقه جانفشانی نمود هر نفس مبارکی که بمدارس

hand and heart to their progress and strives for their organization, will receive praise from the Concourse on High and become a recipient of the effusions of the Abha Kingdom. The members of the school's assembly have truly rendered benevolent services in severe years and have demonstrated the utmost zeal and enthusiasm. Convey the Most Glorious Greetings to Habibullah. And upon you be the Most Glorious Glory.

بهائی معاونتی نماید و یا آنکه در ترقیش دست و دل بگشاید و در تنظیمش بکوشد این نفس را ملأ اعلیٰ تحسین نماید و مظهر سنوحات ملکوت ابهی شود اعضای محفل مدرسه فی الحقیقه در سنین شیدیده مساعی خیریه مبذول داشتند و نهایت همت و غیرت ابراز نمودند حبیب الله را تحت ابداع ابهی برسان و علیک البهاء الأبهی

TISH.125-126

## AB05641

*To: Rahmatajadi, Khudadat Jamshid et al., in Bombay*

*Date: 1919-Aug-23*

O seekers of the path of God and followers of the way of guidance! Your letter arrived and your names were read. Praise be to God, the sea of bounty is surging and the rain of mercy is pouring down. The Blessed Tree has cast its shade upon the friends and all have taken shelter beneath the tent of oneness. The breeze from the rose garden of divine favor perfumes all nostrils, and the waves of the Most Great Ocean scatter pearls and coral upon the shore of creation. Therefore He has distinguished you and placed the crown of eternal bounty upon your heads. So in gratitude for this bounty, conduct yourselves according to the teachings of His Holiness the Most Unique One, that the fame of the friends' nobility and the call of the Baha'is' sacrifice may encompass the world and set the seven climes of the earth in motion. And upon you be the Most Glorious Glory!

ای جویندگان راه خدا و پابندگان سبیل هدی نامه رسید و نامهای شما قرائت گردید الحمد لله دریای بخشش در جوشش است و باران رحمت در ریزش شجره مبارکه بر یاران سایه افکنده و کل در ظل خیمه یگانگی معتکف گردیده نسیم گلشن عنایت مشامها معطر مینماید و امواج بحر اعظم لؤلؤ و مرجان بر ساحل کائنات میافشاند لهذا شما را اختصاص داده و افسر موهبت ابدی بر سر نهاده پس بشکرانه این موهبت بموجب تعالیم حضرت احدیت روش و حرکت نمائید تا صیت بزرگواری یاران و صوت جانفشانی بهائیان جهانگیر گردد و هفت اقلیم جهان به جنبش و حرکت آید و علیکم البهاء الأبهی

YARP2.510 p.371

**AB11996***To: Abdu'l-Vahhab son of Mulla Ali Akbar, in Ishqabad**Date: 1919-Aug-24*

O spiritual youth! Your esteemed father became a martyr in the path of the Lord, but praise be to God, he left you brothers behind. Praise be to God that the son follows in the footsteps of the father. He is loving. Steadfastness is a garment upon the human temple and the magnet of divine confirmation. And upon you be the Most Glorious Glory!

ای جوان روحانی پدر بزرگوار شهید سبیل  
پروردگار شد اما الحمد لله شما برادران را برگذار  
گذاشت الحمد لله که پسر بر قدم پدر است  
مهرپرور است ثبات جامه‌ئی است بر هیكل  
انسانی و مغناطیس تأیید الهی و علیک البهاء  
الابهی

TISH.121a

**AB00429***To: Mirza Musa Hakimbashi, in Qazvin**Date: 1919-Aug-25*

- <sup>1</sup> O respected physician, my partner and associate, and my companion and friend in servitude at the Sacred Threshold! The ascension of his honor Samandar set hearts aflame and cast a burning ember into all hearts. Hearts became the arena of sorrows and the spirit was deprived of joy and delight. This was destined - that is the decree of the Mighty, the All-Knowing. We have nothing except submission and acceptance.

<sup>1</sup> ای حضرت حکیم شریک و سهیم من و در  
عبودیت آستان مقدس قرین و صدیق من صعود  
حضرت سمندر شرر بجانها زد و جمرهء محرقه‌ئی  
در دلها انداخت قلوب جولانگاه کروب شد و  
روح محروم از فرح و سرور چنین مقدر بود  
ذلک تقدیر العزیز العلیم لیس لنا الا التسلیم و  
الرضا

- <sup>2</sup> A prayer was written commemorating that pride of the righteous and joy of the chosen ones, and was sent previously. Now also a Visitation Tablet has been written by the Pen of the Covenant which adorns these pages and is enclosed. As for your recent letter which arrived, this response is being written. In brief, during these years of upheaval, war and turmoil, there were severe dangers from all directions. Despite this, the hearts of these wanderers remained in perfect peace and tranquility. At every moment 'Abdu'l-Baha was ready to sacrifice his life and desired martyrdom with utmost joy. But the worthless enemies were ineffective and 'Abdu'l-Baha was under the protection of the Blessed Beauty.

<sup>2</sup> مناجاتی در ذکر آن نضر ابرار و سرور اخیار  
مرقوم گردید و از پیش ارسال شد حال نیز  
زیارتی از قلم میثاق تزئین اوراق گشت در  
جوفست اما نامهء اخیر شما رسید و جواب  
مرقوم میگردد مختصر اینست که در این سالهای  
انقلاب و حرب و اضطراب از هر جهت  
خطرهای شدید در میان باوجود این دلهای این  
آوارگان در نهایت سکون و قرار عبدالبهاء در  
هر دم سر جانفشانی داشت و آرزوی شهادت  
کبری در نهایت کامرانی ولی اشرار بیعرضه  
بودند و بیکاره و عبدالبهاء در صون حمایت  
جمال ابهی

- 3 That bloodthirsty Jamal [Pasha] came to 'Akka and Haifa several times and inquired about 'Abdu'l-Baha, but I was either at the Most Exalted Spot or at the Sacred Threshold of the Blessed Beauty and did not wish to meet with him. Later it was observed that this would increase animosity. One night he was at the German hospice on Mount Carmel and arranged to meet me along with the governor of 'Akka. The governor came and conveyed the invitation. We went together, and when we sat down with the German consul present, without any preamble he suddenly said there are two types of troublemakers - political and religious troublemakers. In Ottoman terms this word means those who cause corruption, who stir up sedition and overthrow governments and religions. Since Jamal Pasha himself and his associates had overthrown the Ottoman government, I realized that only humor would be appropriate. I said "Praise be to God that no harm came from the political corruptors - God willing no harm will come from the religious corruptors either." He laughed heartily and said in Turkish "That's right!"
- 3 جمال خونخوار چند مرتبه به عکا و حیفا وارد و از عبدالبهاء استفسار نمود ولی من گاهی در مقام اعلی بودم و گاهی در عتبه مقدسه جمال ابهی و نمیخواستم با او ملاقات نمایم بعد ملاحظه شد که این سبب ازدیاد بغضا خواهد گشت شبی در جبل کرمل در مهمانخانه آلمانی بود مرا با متصرف عکا وعده گرفت متصرف حاضر شد و تبلیغ وعده خواهی نمود باهم متفقاً رفتیم و چون نشستیم و قونسل آلمان موجود بدون تمهید مقدمه بالبداهة گفت ارباب اختلال بر دو قسمند اختلال جی سیاسی و اختلال جی دینی باصطلاح عثمانیان اینکله یعنی مفسدین که فتنه برپا میکنند و حکومت و سلطنتها را زیر و زبر میکنند و ادیانرا بهم میزنند چون خود جمال پاشا و رفقاییش سلطنت عثمانی را برهم زده بودند ملاحظه کردم جز شوخی مناسب نیست گفتم الحمد لله از مفسدین سیاسی ضرری حاصل نشد انشاءالله از مفسدین دینی نیز ضرری حاصل نخواهد شد بسیار خندید بترکی گفت طوغریدر
- 4 We continued speaking with him in jest. Then I said, "Your Excellency, religious differences have broken Islam's back. It would be better if after the war you gather all the religious leaders in Istanbul and unite them forcefully. I will strive to make them all one nation and one religion, and if that doesn't work, you can compel them all by force." He liked this very much. "They plot and God plots, and God is the best of plotters."
- 4 باری با مزاح به او صحبت داشتیم بعد گفتم که جناب پاشا اختلاف مذاهب کمر اسلام را شکست بهتر اینست که بعد از حرب جمیع رؤسای مذاهب را در اسلامبول جمع نمائید و بقوت قاهره اینها را متحد و متفق کنید و من میکوشم که جمیع را یک ملت و یک مذهب نمایم و اگر نشد شما بقوت قاهره کل را مجبور نمائید بسیار پسندید و بیکرون و بیکر الله و الله خیر الماکرین
- 5 Meanwhile in Jerusalem, in the presence of a group including the German consul, he had said "God willing, this time I will conquer Egypt and return victorious, and the first thing I will do is hang 'Abdu'l-Baha." The German consul came and privately informed me of this, as did others. In response I said "If the Pasha returns victorious, we will willingly give our blood and adorn the gallows."
- 5 و حال آنکه در بیت المقدس بمحضر جمعی گفت و قونسل آلمان حاضر بود که من انشاءالله این سفر مصر را فتح میکنم و مظفراً عودت مینمایم و اول کاری که خواهم کرد عبدالبهاء را بدار میزنم قونسل آلمان آمد و محرمانه کیفیت را خبر داد و همچنین دیگران در جواب گفتم اگر پاشا مظفر مراجعت نماید ما خون خود را حلال مینمایم و زینت دار میشویم
- 6 Not long after, one morning the consul came and said "A strange thing has happened - there was fighting in the gulf two days ago, and today a telegram arrived from Jamal Pasha from Beersheba saying he is nearby. We were amazed how the
- 6 چندی نگذشت صبحی قونسل حاضر گفت امر عجیبی ظاهر پس پرروز در خلیج جنگ بود و امروز تلگرافی از جمال پاشا از بیرسبع رسید که

commander of the army could be separated from his forces.” In response it was said “It is clear that as soon as battle was joined, they abandoned the army and chose to flee - there is no other explanation.” The consul laughed heartily and said “That must be what happened.”

نزدیک اینجاست متحیر ماندم که سردار جنگ چگونه منفصل از لشکر شد در جواب گفته شد این واضحست که بجز در حال جنگ لشکر را گذاشتند و فرار اختیار فرمودند معنی دیگر ندارد قونسل بسیار خندید گفت باید همین قسم باشد

- 7 In any case, the Pasha came and said “This was not a battle, it was a probe - we wanted to test the enemy’s strength.” Day by day His Excellency the Pasha declined until he truly chose to flee, so that it would be proven that “All affairs are in the grasp of Your power, and this is easy for You.”

7 باری پاشا آمد گفت این جنگ نبود کشف تعرضی بود خواستیم قوه دشمن را بیازمائیم روز بروز حضرت پاشا بتحلیل رفت عاقبت فی الحقیقه فرار اختیار فرمود تا ثابت شود کل الامور فی قبضة قدرتک اسیر و ان ذلک علیک سهل یسر

- 8 O my physician, partner and associate! You had requested permission to come into the presence - ‘Abdu’l-Baha is also extremely eager. You have permission, but in the spring. And upon you be the Most Glorious Glory.

8 ای حکیم و شریک و سهیم من اذن حضور خواسته بودید عبدالبهاء نیز در نهایت اشتیاق است مأذونید ولی در بهار و علیک البهاء الاهی

QT105.1.324, YQAZ.140-141

## AB02323

*Tablet of visitation for Samandar*

*To: Unknown, in Qazvin*

*Date: 1919-Aug-25*

- 1 May the fragrant breeze and the musk-laden perfume wafting from the Abha Paradise pass over your illumined grave and your perfumed tomb, O Samandar, O white falcon, O greatest eagle soaring to the heights!

1 النِّفحة المعطره و الرائحة المعطرة الساطعة من جنة الابهی تمر علی جدنک المنور و رمسک المعطرا بها السمندر و الباز الأشهب و عقاب الأوج الأكبر

- 2 I bear witness that you tore away the veils of glory, rent asunder the coverings, and dispersed the darkness through the power of clear verses. You responded to the call raised from the Abha Kingdom, guided the thirsty ones to the fountain-head of certitude and the spring of assured truth, called them to the manifest light, directed them to the straight path, and exalted the mention of your Lord among all peoples. Your strength did not fail when reproach intensified from the people of misery. Each day you were in grave danger under the swords of the oppressors. You sacrificed your soul at every moment and spoke with mighty proof, establishing conclusive evidence and overwhelming argument against the atheists to vindicate

2 اشهد انک هتکت السبحات و خرقت الحجاب و کشفتم الظلمات بقوة الآيات البينات و لیت للنداء المرتفع من ملکوت الابهی و هدیت الظماء العطاش علی عین الیقین و ینبوع الحق الیقین و دعوتهم الی النور المبین و ارشدتهم الی الصراط المستقیم و اعلیت ذکر ربک بین العالمین و ماوهنت منک القوى اذ اشتد اللوم من اهل الشقاء و کنت فی کل یوم علی خطر عظیم تحت سیوف الظالمین و فدیت روحک فی کل حین و نطقت بالبرهان العظیم و اقت الأدلة القاطعة و

truth and vanquish falsehood, immersed in the ocean of guidance. You spent your days drinking the bitter cup in the path of the Luminary of the horizons. Despite this, you remained firm in the Covenant, dissociated yourself from the people of hypocrisy, avoided the company of dissension, and guided all to firmness of step, to standing fast before the masses, and to shunning the base ones who broke the Covenant and opposed the truth.

- 3 I beseech God to make your descendants walk the mighty path and stand firm on the straight way, that they may polish your lamp-glass and illuminate your light, follow your way, and make your resting place encompassed by the layers of light descending from the heaven of your Forgiving Lord, gladden the hearts of those who loved you and those who circle round your sanctuary, and thank Him Who created and fashioned you. Verily my Lord is tender toward you, and I am truly devoted to you and yearn to visit your tomb. And upon you be the Most Glorious Glory.

الحجة الدامغة للملحدین اثباتاً للحقّ وازهاقاً للباطل  
استغراقاً في بحر الهدى وقضيت ايامك متجرعاً  
الكأس المر المذاق في سبيل نير الآفاق مع ذلك  
ثبت على الميثاق وتبرّئت من اهل النفاق و  
اجتنبت زمرة الشقاق ودللت الكلّ على ثبوت  
الأقدام ومقاومة الأقوام والمنافرة من اللثام  
النّاقضين للعهد والمعارضين للحقّ

3 اسئل الله ان يجعل سلاتك سالکين في المنهج  
القويم ثابتين على الصراط المستقيم حتى يصفوا  
زجاجک و ينوروا سراجک و يسلكوا في  
منهاجک و يجعلوا مضجعک محفوفاً بطبقات  
النور النازلة من سماء ربک الغفور و يطيبوا  
قلوب من والاک و من يحوم حول حماک و  
يشکروا من خلقتک و سواک انّ ربّي حنون  
عليک و انّی ولوع بک و متمنّ زيارة رمسک  
و عليك البهاء الأبهى

AYBY.385 #066, TRZ1.354a, MSBH7.067-  
068, MUH1.0291, ASAM.019-020

## AB00374

To: George Anzelin, in Blaricum, Holland

Date: 1919-Aug-26

- 1 O thou who art attracted to the Kingdom of God! Thy letter dated May 22, 1919 was received. Its contents were conducive to the utmost joy. Praise be to God, that respected personage stands athirst at the fountain of Life and a seeker after the path of salvation. He investigates Truth and is wholly detached from prejudice.

1 ای منجذب بملکوت الله نامهئی که بتاريخ  
۲۲ مای ۱۹۱۹ ارسال نموده بودی رسید از  
مضمون نهایت سرور حاصل گردید الحمد لله آن  
شخص محترم تشنه چشمه حیاتست و طالب  
سبیل نجات تحوی حقیقت مینماید و از تقالید  
بکلی بیزار

- 2 This age is the age of Truth and the outgrown antiquated ideas are discarded by the wise and active learned men. In this remarkable century all the antiquated and old principles are totally discarded and in every respect new thoughts have arisen. For instance, old scientific conceptions are done away with and new conceptions and principles have taken their place; old policies have been rejected and more modern ones have been adopted; old sciences have been totally laid aside and

2 این عصر عصر حقیقت است افکار پوسیده  
هزاران ساله منفور عاقلان باهوش و عالمان  
پر جوش و خروش در این قرن عظیم جمیع  
اصول قدیمه پوسیده بکلی متروک شده در هر  
خصوص افکار جدیده بمیان آمده مثلاً معارف  
قدیمه متروک معارف جدیده مقبول سیاسیات  
قدیمه متروک سیاسیات جدیده مقبول علوم  
قدیمه بکلی متروک علوم جدیده مرغوب

a new and up-to-date conception has been formed; old customs and habits have been forgotten and have given way to more modern ones; new achievements, new discoveries, new investigations and new inventions have amazed and bewildered the mind of men and in short all things have been renewed. Consequently the reality of the religion of God must be also renewed, imitations must be dissipated, the light of Truth must shine resplendently and those Teachings that constitute the spirit of this age must be promulgated- - the Teachings of His Holiness Bahau'llah that are spread broadcast throughout all regions and constitute the breaths of the Holy Spirit.

- 3 Rest thou assured that kindly confirmations shall always assist thee. From among these teachings is the investigation of Truth, that prejudices must be totally eliminated and the lamp of Truth be instead enkindled. Another teaching is the Oneness of the world of humanity that all men are the sheep of God and He the Loving Shepherd who bestows upon them infinite bounties. At most it is this that some who are ignorant must be trained, some are afflicted with disease, they must be cured and some are immature they must be helped to attain maturity. The child, the infirm and the ignorant must not be hated but on the contrary, they must be shown infinite kindness.

آداب قدیمه فراموش شده آداب جدیده  
بمیان آمده مشروعات جدیده و اکتشافات  
جدیده و تحقیقات جدیده و اختراعات جدیده  
حیرت بخش عقول گردیده جمیع امور تجدد یافته  
پس باید که حقیقت دین الهی نیز تجدد یابد

3 تقالید بکلی زائل شود و نور حقیقت بتابد تعالیمی  
که روح این عصر است ترویج گردد و آن تعالیم  
حضرت بهاء الله است که مشهور آفاقت و  
نفثات روح القدسست از جمله تحری حقیقتست  
که باید بکلی تقالید را فراموش کرد و سراج  
حقیقت را روشن نمود من جمله وحدت عالم  
انسانیتست که جمیع خلق اغنام الهی هستند و  
خدا شبان مهربان و جمیع اغنام الطاف بی پایان  
[مبذول] میدارد نهایت اینست بعضی جاهلند  
باید تعلیم داد بعضی علیند باید علاج نمود بعضی  
طفلند باید ببلوغ رساند نه اینکه طفل و علیل و  
نادان را مبعوض داشت بالعکس باید بی نهایت  
مهربان بود

- 4 A nobler principle is that religion should be conducive to amity and love among men and if at all it leads to rancour and enmity, not to have religion is preferable. Another teaching declares the conformity of religion with reason; whatever religion prescribes, a sound reason must approve. Still another principle centers around right and justice, equality and the preference of others to one's self and this should be willingly exercised and should not be compulsory; so that each one may prefer his neighbor to himself and by an affection that is Divine, as it is the case with the Bahais in Persia, he may so love his neighbor as to sacrifice his life for him.

4 از جمله دین باید سبب الفت و محبت بین بشر  
باشد و اگر چنانچه سبب بغض و عداوت باشد  
فقدانش بهتر از جمله باید دین و عقل مطابق باشد  
عقل سلیم باید تصدیق نماید از جمله حق و عدل  
است و مساوات و مواسات طوعی یعنی انسان  
طوعاً و بکمال رغبت باید دیگری را بر خود ترجیح  
دهد ولی نه بجزیر بلکه بجهت الهی چنان یکدیگر را  
دوست دارند که جان فدا نمایند چنانکه بهائیان  
در ایرانند

- 5 Again from among His Teachings is that religious, racial, worldly and political fanaticisms destroy the foundation of Humanity. As long these superstitions exist, the world of Humanity although outwardly civilized yet in reality will be savagery incarnate and strife and war, dispute and wrangling will be interminable. Another principle is that of Universal Peace and the establishment of the Supreme Court of Arbitration—a court that shall solve all the intricate national and international problems. Another principle upholds Spiritual Liberty i.e, freedom and salvation from the fetters of the

5 و من جمله تعصب دینی تعصب جنسی تعصب  
ترابی تعصب سیاسی هادم بنیان انسانیت تا  
این تعصبات موجود عالم انسانی هر چند بظاهر  
متمدن ولی بحقیقت توحش محض است و  
جنگ و جدال و نزاع و قتال نهایت نیاید از  
جمله صلح عمومیتست و از جمله تأسیس محکمه  
کبری تا جمیع مسائل مشکله دولی و ملی در  
محکمه کبری حل گردد از جمله حریت الهی

world of nature for as long as man is a captive in the hands of nature he remains rapacious. Another teaching establishes the equality of both sexes for the world of Humanity has two wings, one is the male sex and the other the female. Not until both wings are equally strong will the world of humanity be able to soar upon these wings and attain unto success and prosperity.

- 6 Another principle states that religion is the mighty bulwark and if the world of humanity does not hold fast to it, confusion and chaos will result and the structure of order and discipline will be upset. Still another principle asserts that material civilization must be combined with spiritual (Divine) civilization. The former is likened to a globe and the latter is the light that shines therein. Again the former is like unto the body of man and no matter how charming that body may be, Divine civilization is the soul and a lifeless body is assuredly void of any importance. The world of humanity therefore is in need of the breaths of the Holy Spirit, it is dead and without life, it is darkness superposed upon darkness. The world of mankind is an animal world, not until man is spiritually born again out and away from the womb of nature i.e., become wholly detached from it, can he cease to remain a perfect animal. It is the Divine Teachings that convert this animal into a human soul.

- 7 And so on with the Teachings of Bahau'llah which are quite numerous, which bestow life and which illumine the world. Everything has been renewed and undoubtedly religious precepts must be also renewed.

- 8 O thou who hast been gladdened with the glad-tidings of God! Gird up thy loins, exert an effort and arise with all thy might that thou mayest illumine that land with the light of the Divine Teachings and transform the waste soils of thistles and weeds into a delectable rose garden.

یعنی خلاصی و نجات از عالم طبیعت زیرا انسان تا اسیر طبیعت است حیوان درنده است از جمله مساوات رجال و نساء زیرا عالم انسانی را دو بال یکی ذکور و یکی اناث تا هر دو بال قوی نگردند عالم انسانی پرواز ننماید و فلاح و نجات حاصل نکند

- 6 از جمله اینکه دین حصن حصین است و عالم انسانی اگر متمسک بدین نباشد هرج و مرج گردد و یکلی انتظام امور مختل شود از جمله اینکه مدنیت مادی باید منضم بمدنیت الهی باشد مدنیت مادی مانند زجاج است و مدنیت الهی مانند سراج مدنیت مادی مانند جسم است ولو در نهایت جمال باشد مدنیت الهی مانند روح است جسم بی روح فائدهئی ندارد پس عالم انسانی محتاج بنفثات روح القدس است بدون این روح مرده و بدون این نور ظلمت اندر ظلمت است عالم طبیعت عالم حیوانی است تا انسان ولادت ثانی از عالم طبیعت نیابد یعنی منسلخ از عالم طبیعت نگردد حیوان محض است تعالیم الهی این حیوان را انسان نماید

- 7 و از این قبیل تعالیم بهاءالله بسیار که حیات میبخشد و جهان را روشن مینماید هر چیز تجدد یافته است البته باید تعالیم دینی نیز تجدد یابد

- 8 ای مستبشر بپشارات الله کمر همت ببرند و بتمام قوت قیام نما تا آن اقلیم را بتعالیم الهی روشن نمائی و خارستان را گلزار و گلشن کنی و یقین بدان که تأییدات ملکوتیه پی در پی میرسد

BRL\_DAK#0754, MKT3.331b

## AB01893

To: Ahmaduf et al., in Tabriz

Date: 1919-Aug-26

- 1 O trustees of the Trusted One! In his communications, the Trusted One offers the utmost praise for those divine friends, stating that these assured souls are my helpers, supporters and allies, my companions and assistants. With their aid I engage in service, and through their endeavors I find comfort and ease in my affairs. These souls know no rest - they strive night and day to complete the tasks assigned to them. The Trusted One is truthful and his words reflect reality.
- 2 'Abdu'l-Baha testifies even more strongly that these blessed souls are well-known, not unknown; renowned, not hidden. Throughout their lives they have walked the path of salvation, and for a long time they have been devoted servants of the Lord of Verses and Clear Signs. They are always engaged in diffusing the divine fragrances, and are wandering, enraptured and enthralled by the Desired One. They have rent asunder the veils and kindled the fire of love and burned away the veils of idle fancies. Like fierce lions they have roared, like the ocean they have surged, and like whales of love they have cried out. At every breath they have sacrificed a hundred thousand lives and have not rested for a moment upon the pillow of comfort.
- 3 Such souls are surely worthy each day of divine address and deserving of receiving written words. However, time is completely lacking and there is deficiency in correspondence. Yet the conscience experiences endless emotions and the heart overflows infinitely, and constantly there is humble supplication at the threshold of the All-Merciful and seeking of boundless aid and grace, so that eternal bounty may encompass all and everlasting gifts may be attained. And upon you be the Most Glorious Glory.

1 ای امنای حضرت امین جناب امین در مراسلات خویش نهایت ستایش از آن احبای الهی مینماید که این نفوس مطمئنه معاون و معین و نصیر منند و رفیق و ظهیر من و بمعاونت آنان بخدمت میپردازم و بهمت ایشان در امور راحت و آسوده‌ام این نفوس آرام ندارند شب و روز میکوشند تا خدمات مرجوعه را بانجام رسانند و امین صادق است و بیانش بیان واقع

2 عبداله‌آء باعظم از آن شهادت میدهد که آن نفوس مبارکه معروفند نه مجهول شهیرند نه مستور در مدت حیات سالک سیل نجاتند و مدت مدیدیست که خادم غیور رب الآیات و البینات همیشه بنشر نفعات مألوفند و سرگشته و شیدائی و سودائی حضرت مقصودند پرده‌ها دریدند و نار عشق برافروختند و حجاب اوهام سوختند چون شیر ژیان نعره زدند و مانند دریا بجوش آمدند و بمثابه نهنگ عشق خروش آوردند در هر دم صد هزار جان فدا کردند و نفسی در بالین راحت نیارمیدند

3 البته چنین نفوس هر روز سزاوار خطابند و مستحق ارسال کتاب ولی فرصت بکلی مفقود و در مخایره قصور موجود ولی وجدان در احساسات بی‌پایان و قلب بی‌نهایت در فوران و همواره بدرگاه حضرت رحمن عجز و زاری میشود و طلب عون و عنایت نامتناهی میگردد تا فیض ابدی شمول یابد و موهبت سرمدی حصول پذیرد و علیکم اله‌آء الأب‌هی عبداله‌آء عباس

MKT9.028b

**AB06547***To: Zia M Bagdadi, in Chicago**Date: 1919-Aug-26*

Contributions collected for the teaching fund must be used for teaching. Likewise contributions collected for the Mashrekol-Azkar must be used for the Mashrekol-Azkar. These two must not be mixed.

Convey thou on my behalf the fatherly greeting to Katherine Ferguson and say: "I ask God to confirm and guide your brother and sister of whom you have written in your letter. Convey thou the utmost respect to Mr. Chapman. Appreciate thou him for he became the cause of thy everlasting life and thou hast become of the people of the Kingdom. This is thy real father."

Upon thee be El-Baha-el-Abha!

The maid-servant of God, Zeenat, is permitted to come. Be very kind to Hashem Zadeh and teach him, giving him the Message and Baha'i literature.

SW\_v10#13 p.250x

**AB02090***To: Emma B Stott, in Washington, DC**Date: 1919-Aug-27*

- <sup>1</sup> O thou blossom on the Tree of Life! Happy art thou to have girded thy loins in service; to have risen with all thy power in the promulgation of the divine teachings, to have convened gatherings and to have striven for the exaltation of the Word of God.

<sup>1</sup> ای شکوفهٔ شجرهٔ حیات خوشا بحال تو که کمر خدمت برستی و بتام همت بر ترویج تعالیم الهی پرداختی محافل آراستی و بر اعلاء کلمهٔ الله برخاستی

- <sup>2</sup> In this mortal world every important matter hath an end; and every remarkable achievement a termination; none having permanent existence. For instance, consider how the important achievements of the ancient world have been totally exterminated and not a trace remaineth therefrom save the great Cause of the Kingdom of God, which hath no beginning and will have no end. At most, it is only renewed. At the beginning of each renewal it commandeth no attention in the

<sup>2</sup> در این دنیای فانی هر امر مهمی را پایانی و هر مشروع عظیمی را انجامی از برای هیچیک بقائی نه مثلاً ملاحظه فرما که مشروعات دول قدیمهٔ عالم بکلی حال محو و نابود شده اثری موجود نیست مگر امر عظیم ملکوت الله که بدایتی نداشته و نہایتی ندارد نہایتش اینست تجدّد می‌یابد در بدایت هر تجدّدی در انظار ناس

sight of the people, but when once definitely established, it will daily advance and in its daily exaltation will reach the supreme heavens.

اهمیتی ندارد بعد که تأسیس یابد روز بروز ترقی نماید و در علویت بعنان آسمان رسد

- 3 For instance, consider the day of Christ, which was the day of the renewal of the Kingdom of God. The people of the world attached no importance to it and did not realize its significance to such an extent that the sepulchre of Christ remained lost and unknown for three hundred years, until the maidservant of God, Helen, the mother of Constantine arrived and discovered the sacred spot.

3 مثلاً یوم حضرت مسیح را ملاحظه کن که تجدّد ملکوت الله بود اهل عالم هیچ اهمیت ندادند و مهمّ نشمردند بدرجهائی که قبر حضرت مسیح ۳۰۰ سال مخفی و مجهول ماند تا آنکه امه الله هیلانه مادر قسطنطین آمد و آن قبر مقدّس را کشف کرد

- 4 My purpose in all this is to show how unobservant are the people of the world and how ignorant, and on the day of the establishment of the Kingdom, they remain heedless and negligent.

4 مقصود اینست که اهل عالم غافل و جاهل و در یوم تأسیس ملکوت ذاهل و کاهل

- 5 Erelong the power of the Kingdom will encompass all the world and then they will be awakened and will cry and lament over those who were oppressed and martyred, and will sigh and moan. Such is the nature of people....

5 ایامی نگذرد مگر آنکه قوه ملکوت جهانگیر گردد آنوقت بیدار شوند و بفریاد و فغان پردازند و بر مظلومین و شهدا نوحه و ندبه نمایند و آه و ناله کنند اینست شأن ناس...

SWAB#231, SW\_v11#10 p.167-168

MMK1#231 p.301

## AB02457

*To: Charles Mason Remey*

*Date: 1919-Aug-27*

That gathering which you arranged at Mr. Bowen's home and where you gave a talk was an assembly of spiritual ones and caused the heedless to become aware and mindful. You will certainly continue to form such gatherings repeatedly so that you and the souls firm and steadfast in the Covenant may speak in these gatherings and awaken the sleeping ones and bring the dead to life.

Convey my utmost love and attachment to Reverend Mr. Gout. I will pray for him and beseech the Lord of the Kingdom that he may become a valiant soldier of the Lord of Hosts and break asunder the ranks and multitudes of the heedless through the power of proof, that he may praise and glorify the Ancient Lord with eloquent tongue and tear asunder the veils of people's vain imaginings with effective speech, so that he may baptize souls with the fire of the love of God and the water of life and the spirit.

Convey respectful greetings to Dr. and Mrs. Terry and Mrs. Gregory. These respected and blessed souls are under the shade of the Tree of Life and are promoters of the verses of the Kingdom of the Lord of Clear Proofs. They are birds of the gardens of divine realities and fish in the ocean of God's Kingdom. I will supplicate at the Threshold of the All-Merciful for your parents and seek protection and shelter for them, and likewise for all your family. You have brought honor to this family and become the cause of their eternal glory. This is not apparent now but will soon become evident and clear. The brothers of Joseph at first reproached and blamed him and cast him into the well, but when they finally saw Joseph as the governor of Egypt, they said "Verily, God has chosen you from among us and bestowed greatness upon you." Your family will ultimately say the same.

And upon you be the Most Glorious Glory.

BSTW#364

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## AB12296

*To: Paul Gollmer, in Stuttgart*

*Date: 1919-Aug-27*

O thou who art thirsting for the fountain of Truth! Thy letter was received. Its contents were most sweet, for they indicated that throughout thy life thou hast been searching for the path of salvation and longing for truth, being weary of imitation and tradition, until at last the light of guidance shone forth and illumined the realm of thy heart and soul. Thou hast found a new life, opened the eye of insight, and heard the call of the divine Kingdom. Give thanks to God that thou hast attained such eternal life, and strive until thou art completely reborn from the world of nature and baptized with the Holy Spirit. And as thou hast desired, may thou become the cause of awakening others, guide other souls, become a true servant in the divine garden, and engage in arranging the flowers of truth and inner meanings. Prove that thou art among the chosen ones. Convey my utmost kindness and respect to thy esteemed wife, Martha, and kiss thy two dear children on my behalf. Upon thee be the Most Glorious Glory!

BBBD.453

**AB12426***To: Herrigel, Wilhelm et al., in Stuttgart**Date: 1919-Aug-27*

O ye two blessed souls! Your previous letter dated July 27, 1919 has not yet arrived, but the letter dated August 5, 1919 has been received. A letter also arrived from Riaz Effendi offering the highest praise of you, stating that these two respected individuals spend day and night diffusing the divine fragrances. They have not a moment's rest, their tongues are eloquent, and they are the cause of awakening souls. They are successful and confirmed. This news brought the utmost joy, that praise be to God, you are successful in all that you should be, and soon there will be magnificent results. I continually humble myself before the Divine Glory and beseech heavenly assistance and bounties for you. I am always anticipating joyful news from you. Upon you both be the Most Glorious Peace.

BBBD.454

**AB02028***Date: 1919-Sep-01*

- <sup>1</sup> O my God, my God! I supplicate to the Kingdom of Thy mercy and humble myself before the might of Thy oneness. I am immersed in the ocean of prayer and say: O Lord of clear signs! Thy mercy hath preceded all contingent beings and Thy grace hath encompassed all created things.
- <sup>2</sup> O Lord! Verily Thy servant Ata lifted the veil, rent asunder the covering, effaced all vain imaginings, and received bounty from the Known Beauty. His eyes were gladdened by witnessing the signs, his heart was assured by the brilliance of the lights, and his soul was pleased and his breast was dilated by discovering the mysteries. He traversed the lands and called the people to the straight path and the right way with speech that bewildered the minds of the hearers. He gave glad tidings of the manifest light shining from the supreme horizon. Thou didst confirm him in all conditions until he guided a great multitude of the righteous and strove to reveal the traces of those who were martyred in Thy path in those regions, and brought

<sup>1</sup> الهى الهى انا انتضرع الى ملكوت رحمتك و اتذل الى عزة فردانيتك و استغرق في بحر المناجاة و اقول يا رب الآيات اليبينات سبقت رحمتك كل الممكنات و احاط فضلك الموجودات

<sup>2</sup> رب ان عبدك عطاء قد كشف الغطاء و هتك الحجاب و محى الموهوم و استفاض من الجمال المعلوم و قرت عينه بمشاهدة الآثار و اطمأن فؤاده بسطوع الأنوار و طابت نفسه و انشرح صدره بما اطلع على الأسرار و خاض في الديار و دعى الناس الى الصراط المستقيم و المنهج القويم بنطق تحيرت به عقول المستمعين و بشر بالنور المبين الساطع من الأفق العظيم و وقفته في جميع الأحوال الى ان هدى جمّاً غفيراً

forth from their graves the heads that were raised upon spears, which were paraded about like the heads of evil ones.

من الأبرار و سعى في اظهار الآثار من الذين  
استشهدوا في سبيلك في تلك الأقطار و ابرز  
اجداث الرؤوس المرتفعة على القناة التي كانت  
تتهادى على الرماح كرؤوس الأشرار

- 3 O Lord! Those heads were severed in Thy path and adorned the spears in Thy love. How blessed are they for this supreme gift, and what glad tidings for them of this mighty bestowal!

3 ربّ انّ تلك الرؤوس قطعت في سبيلك و  
تزيّنت بها الرّماح في محبّتك فيا طوبى لها من  
هذه المنحة الكبرى ويا بشرى لها من هذه الموهبة  
العظمى

- 4 O Lord! Verily Thy servant Ata arose to serve these until he left the lowest depths and turned to Thee with a radiant countenance, yearning for pardon and forgiveness, seeking mercy and good-pleasure.

4 ربّ انّ عبدك عطاء قد قام على خدمة هؤلاء  
الى ان ترك الحضيض الأدنى و اقبل اليك  
بطلعة غرّاء متمنياً العفو و الغفران مبتغياً الرّحمة  
و الرّضوان

- 5 O Lord! Honor his abode, accept him at Thy luminous threshold, establish him in the midst of the supreme Paradise, and shelter him in the vicinity of Thy greatest mercy, that he may warble upon the branches of Paradise with the doves of holiness and take the Lote-Tree of the utmost boundary as his nest and the Tree of Blessedness as his dwelling place, beneath which rivers flow. Verily Thou art the All-Glorious, the Most High, and verily Thou art the Ever-Forgiving, the Generous, the Forbearing, the All-Pardoning.

5 ربّ اكرم له الموى و اقبله في عتبتك الثوراء  
و مكّنه من بحبوحة الجنّة العليا و اجره في جوار  
رحمتك الكبرى حتّى يترنّم على افنان الفردوس  
مع حمام القدس و يتخذ السّدة المنتهى و كراً و  
شجرة الطّوبى مسكناً تجرى تحتها الأنهار انك انت  
الكريم المتعال و انك انت الغفور الكريم الحليم  
الغفار

VAA.047-048, VAA.214-215

## AB00491

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: 1919-Sep-05

- 1 O steadfast one in the Covenant! Your letter dated 11 Shawwal was received. The feast gathering that was formed, and the divine assembly that engaged in chanting and arose in thanking to the Glorious Lord, that gathering attained the praise of the Supreme Concourse. It was a merciful assembly, it was a heavenly assembly.

1 اى ثابت بر پيمان نامه بتاريخ ۱۱ شوال وصول  
يافت مجلس ضيافتى كه تشكيل شد و انجمن الهى  
كه بترتيل پرداخت و بشكرائى ربّ جليل قيام  
نمود آن محفل بتحسين ملاء اعلیٰ فائز گشت انجمن  
رحمانى بود انجمن آسمانى بود

- 2 The dark cloud of war has somewhat dissipated from the world's horizon and a faint ray of universal peace has dawned. Through the favors of the Lord of Hidden Bounties, it is hoped that the brilliant sun of peace and tranquility will shine radiantly from the dawning-place of hopes.

2 ابر تاریک جنگ از افق عالم بيكدرجه متلاشى  
شد و پرتواندى در صلح عمومى دميد از عنايت  
حضرت خفّی الألطاف اميد چنانست كه آفتاب

روشن صلح و سلام از مطلع آمال درخشنده و  
تابان گردد

- 3 Praise be to God, whatever was revealed in the Sacred Tablets fifty years ago has fully come to pass, and even the opposers inserted those verses in their own book and published them. For example, the misguided Mirza Mehdi, in order to incite Abdul-Hamid to kill the exiles, included divine texts in his book, such as this verse: "O Point situated between the two seas! The throne of tyranny has been established upon thee." Then he inserted between two parentheses "i.e. Constantinople." But now those prophesied matters have come to pass and no one has room to deny and say these reports were after the fact.

3 الحمد لله آنچه در الواح مقدسه پنجاه سال پیش نازل بتمامه بعرضه شهود ظهور یافت و نفس معرضین آن آیات را در کتاب خویش درج نمودند و طبع و نشر دادند مثلاً میرزا مهدی گمراه بجهت تحریک عبدالحمید بر قتل آوارگان نصوص الهیه را در کتاب خود درج نمود مثلاً این آیه را یا ایها النقطه الواقعة بین البحرین قد استقر علیک سریر الظلم بعد در میان دو هلال ای القسطنطنیه درج نمود ولی حال آن امور مخبر عنها واقع شده از برای نفسی مجال انکار نمانده که بگویند این اخبارات ثم التدارک است

- 4 The principles of Dr. Wilson, the President, in these days match the teachings revealed fifty years ago, and this servant proclaimed them loudly in all gatherings and churches in Europe and America eight or nine years ago, and they were published in European and American newspapers at that time. As you wrote, the divine overwhelming will sometimes makes the heedless ones heralds of the Cause. In truth, Mirza Mehdi was a herald of the Cause.

4 مبادی دکتور ولسن رئیس جمهور در این ایام مطابق تعالیمی است که پنجاه سال پیش نازلشده و این عبد در اروپ و امریک هشت سال نه سال پیش در جمیع محافل و کائس نعره زنان بیان کردم و در جراند اروپ و امریک در آن زمان طبع و نشر شده همچنانست که مرقوم نمودهئی اراده مهیمنه الهیه گاهی غافلانرا منادی امر قرار میدهد فی الحقیقه میرزا مهدی منادی امر بوده

- 5 Regarding the book of Javad that you mentioned, that book was written by the Center of Violation but is in Javad's name and serves to awaken souls to know with what enmity and hatred it was written.

5 باری در خصوص کتاب جواد مرقوم نموده بودید آن کتاب تألیف مرکز نقض است ولی باسم جواد است و سبب انتباه نفوس است که بدانند بجه عداوتی و بغضی مرقوم شده است

- 6 About the gathering of the people of God in the gardens during Ridvan that you wrote about - truly it amazes minds, and this is naught but through the power and might of your Lord's confirmation, the All-Merciful, the Compassionate.

6 از اجتماع حزب الله در عید رضوان در بساتین مرقوم نموده بودید فی الحقیقه محیر عقول است و ما ذلک الا بقوة و قدرة من تأیید ربک الرحمن الرحیم

- 7 Regarding the teacher you wrote about - yes, Prince Muhammad Rida Mirza also wrote about this. Teachers must be trained through encouragement and urging, and perfect teachers must be shown the utmost respect, for there are very few teachers. There is no other way. You must strive to form a study class for teaching there so that new youth may be trained, even if it is held at night, to acquire the requirements for teaching. Likewise, whenever any two believers gather somewhere, their discussions should be confined with utmost enthusiasm to presenting proofs.

7 در خصوص مبلغ مرقوم نموده بودید بلی شاهزاده محمد رضا میرزا نیز مرقوم نموده اند باید بتشویق و تحریص مبلغ تربیت کرد و نهایت احترام از مبلغین کامل نموده زیرا مبلغین بسیار کم اند چارهئی نیست شما بکوشید که در آنجا یک محفل درس تبلیغ تشکیل کنید تا جوانان نورسیده تربیت شوند ولو در شبها باشد بتحصیل لوازم تبلیغ پردازند و همچنین احباً جمیعاً در جایی دو نفر جمع شوند مذاکراتشان بکمال شوق حصر در بیان برهان باشد

- 8 The khans went to Europe for pilgrimage, travel and study, and surely they will be successful and confirmed. The funds you sent for them reached them.
- 9 And regarding the matter mentioned in the letter from the Assembly of Kermanshah which was achieved through His Highness's efforts, it brought much joy and gladness. His Highness has truly, from the beginning of maturity and prosperity, conducted himself toward the Cause and the friends in a way that illumines and adorns pages of this Cause's history. They are truly worthy of praise. In times when the oppressed friends were in utmost danger, they would protect and defend. This will not be forgotten. Therefore I hope from God's favors that their descendants will be honored forever.
- 10 Letters from Jahrom are being answered - deliver them to their owners. Convey on behalf of this servant the most wondrous and glorious greetings to all the divine friends. Show utmost love and kindness to Haji Mulla Husayn-Ali and convey to him my special greetings and praise. And upon you be the Most Glorious Glory.
- 8 حضرات خوانین برسم زیارت و سیاحت و تحصیل به اروپا رفتند و یقین است که موفق و مؤید خواهند شد مبلغی که از برای آنان فرستاده بودید بایشان رسید
- 9 و از قضیه مذکوره در نامه محفل کرمانشاهان که بهمت حضرت والا حاصل شد بسیار سرور و خوشنودی حاصل گردید حضرت والا فی الحقیقه از بدایت رشد و فلاح نسبت بامر و احباً سلوکی نموده اند که صفحاتی از تاریخ این امر را روشن و مزین مینمایند فی الحقیقه شایان ستایشند در اوقاتی که مظلومان احباً در نهایت خطر بودند ایشان محافظه و مقاومت میفرمودند این فراموش نخواهد شد لهذا از الطاف حق امیدوارم که این سلاله ایشان الی الأبد سرفراز گردند
- 10 مکاتیبی که از جهرم است جواب مرقوم میگردد بصاحبانش برسانید و از قبل این عبد جمیع یاران الهی تحت ابدع ایهی ابلاغ دارید و بجناب حاجی ملا حسینعلی نهایت محبت و مهربانی مجری دارید و از قبل من تحت و ثنای خصوصی برسانید و علیک البهاء الأبهی

INBA84:368

## AB04970

To: *Huri (Wife of Sirajul-Hukama), in Abadih*

Date: 1919-Sep-05

- 1 O handmaiden of God! Your noble son, Badi'u'llah, made kind mention of you, and so I took up writing this letter that you may know your dear son is faithful and ready to mention you in every instance. Do not be sorrowful and grieved by the great calamities that have befallen you. Every breast is a target for the arrow of tribulation, and every heart is afflicted with some sorrow. However, those youth were not lost and were not deprived of life. The ultimate truth is that physical life was transformed into divine life, metaphorical existence was changed into true existence. You will find those radiant
- 1 یا امة الله بنده حق سلیل جلیل تو بدیع الله ذکر جمیل تو نمود لهذا بتحریر این رقیمه پرداختم تا بدانی نجل عزیزت باوفاست و در هر موردی بذکر تو مهیا از مصائب کبری که بتو وارد محزون و دلخون مباش هر سینه ای هدف تیر بلاست و هر دلی بالمی مبتلا ولی آن نوجوانان مفقود نشدند و از حیات محروم نگشتند نهایتش اینست حیات جسمانی مبدل بحیات ربانی شد وجود مجازی محول بوجود حقیقی گردید آن رویهای روشن را در گلشن الهی خواهی یافت آن نهالهای بیهمال

faces in the divine rose garden, you will see those incomparable saplings by the divine stream. Thank God that you have such offspring who is close to the threshold of the Divine Unity, who remembers you at the Sacred Threshold, and who is occupied with your mention in the circumambulating place of the Supreme Concourse. And upon you be the Most Glorious Glory.

را در جویبار ربّانی خواهی دید شکر کن خدا  
را که چنین سلاله‌ئی داری که مقرب درگاه  
احدیست و در آستان مقدس بیاد توست و در  
مطاف ملاّ اعلیٰ بذکر تو مشغول و علیک البهاء  
الابّهی

- 2 Convey greetings to the handmaiden of God Bibi Diya and Bint-i-Firdaws and Ruhullah.

2 امة الله بی بی ضیا و بنت فردوس و روح الله را  
تحیّت برسانید

VAA.215-215

## AB11919

*To: Rawhani, Fuad et al., in Tihiran*

*Date: 1919-Sep-05*

O household of the servant of Baha! I beseech a blessing from the Lord of Proof for that family, that they may grow and develop under the shade of the Tree of the All-Merciful and make infinite progress through the bounty of the Most Glorious Kingdom, so that each one may become a swaying cypress in the rose garden of mysteries and a peerless sapling in the Abha Paradise. May they be watered from the stream of the Most Great Guidance and set in motion by the life-giving breeze of the supreme gift. Assuredly when they bear fruit they will have a mighty result and effect, and they will be nurtured in the shade of the Blessed Tree and the Divine Lote-Tree and will attain the supreme gift. And upon you be the Most Glorious Glory.

ای خاندان بنده بها برکتی از ربّ البرهان از  
برای آن دودمان خواهم که در ظلّ شجره  
رحمانیت نشو و نما کنند و بفیض ملکوت ابّهی  
ترقی نامتناهی نمایند تا هر یک گلشن اسرار را  
سرو روان گردند و جنت ابّهی را نهال بیهمال  
شوند از جویبار هدایت کبری سیراب باشند و  
از نسیم جانبخش موهبت عظمی در اهتزاز یقین  
است چون بثمر رسند نتیجه و اثر عظیم خواهند  
داشت و در سایه شجره طوبی و سدره منتهی  
تریت خواهند شد و موهبت کبری خواهند  
یافت و علیکم البهاء الابّهی

INBA79.082

## AB11811

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1919-Sep-07

- 1 O you who are firm in the Covenant! Your letter was recited. 'Abdu'l-Baha supplicates at the Threshold of Baha in the early dawn and begs continuous confirmations for you. There is strong hope that you will remain protected and preserved under divine protection.
 

1 ای ثابت بر پیمان نامهء شما ترتیل گردید عبدالبهاء  
در سحرگاه تضرع بآستان بها نماید و ترا تأیید پیاپی  
تمنا کند و امید شدید است که در صون حمایت  
محفوظ و مصون مانید
- 2 In your letter you wrote that the friends were active in service during this severe storm and lived in relative safety compared to other groups. This is correct. All peoples and religions were truly devastated - their strength was dissipated and their comfort and ease transformed into the most terrible conditions. The prime minister of a just government described the true situation in parliament thus: "Seven million of our soldiers were armed and were afflicted with the fire of war and killing for five years. Three million fell, and one million were maimed and disabled. The cost of war was six billion pounds - each billion being a thousand million, meaning sixty thousand crores." Consider what losses and afflictions the others endured.
 

2 در نامه مرقوم نموده بودید که یاران در این  
طوفان شدید در خدمات ساعی بودند و بالنسبه  
بسائر طوائف در امن و امان زیستند صحیح  
چنانست جمیع ملل و نخل فی الحقیقه مضمحل  
شدند یعنی قوا بتخلیل رفت و راحت و آسایش  
باشع حالات تبدیل شد رئیس وزرای دولت  
عادلہ در مجلس ملت چنین حقیقت حال را  
تشریح مینماید که هفت ملیون عسکر ما مسلح  
شد و بنائءء حرب و قتال پنجسال مبتلا بود  
سه ملیون سرنگون شد و یک ملیون سقط و  
معیوب گردید و مصروف حرب شش ملیار  
لیره است هر ملیار هزار ملیون یعنی شصت هزار  
کروڑ دیگر ملاحظه نمائید که سائرین بجه ضرر  
و آزار گرفتار
- 3 Praise be to God, through the blessing of Baha'u'llah's teachings, the loved ones of God were free and protected from every blow, preserved under the shelter of the Lord. And praise be to God, during these years of war the friends in Tehran raised their melody and song to the Abha Kingdom. They did not rest, did not seek repose. To the extent possible, they made wise movements and manly efforts.
 

3 الحمد لله احبای الهی ببرکت تعالیم بهاءالله از  
هر صدمهائی عاری و محفوظ و مصون در پناه  
حضرت باری و الحمد لله احبای طهران در این  
سالهای جنگ نغمه و آهنگ بملکوت ابهی  
رساندند آرام نیافتند سکون و قرار نخواستند  
حتی الامکان جنبش فرزانه نمودند و حرکت  
مردانه بنمودند
- 4 Now they must engage in teaching and transforming souls. The work of teaching is most mighty, for it transforms souls, leads them from the north of self and passion to the south of reason and understanding, and brings them from the realm of darkness into the arena of light. Give teaching the utmost importance. As revealed in the divine Tablets, it is incumbent upon every soul to guide one person each year - meaning to establish friendship with someone and, with utmost love and kindness, open their eyes of insight and help them understand the foundation of God's religion.
 

4 حال باید بتبلیغ و تقلیب نفوس پردازند امر تبلیغ  
بسیار عظیم است زیرا نفوس را تقلیب کند و از  
شمال نفس و هوی بزمین عقل و نبی کشاند و از  
عالم ظلمات بعرصهء نور درآرد امر تبلیغ را اهمیت  
کبری دهد و چنانکه در الواح الهی نازل که  
بر هر نفسی فرض است که در هر سالی یکنفر  
هدایت نماید یعنی با نفسی طرح الفت اندازد و  
بکمال محبت و رأفت دیدهء بصیرت او بگشاید و  
اساس دین الله را تفهیم نماید

- 5 In any case, from all directions rises the cry "Where is the teacher? Where is the teacher?" Yet teachers are very few. For this reason 'Abdu'l-Baha's heart is in the utmost grief and pain. In these days when victories for the Abha Kingdom arrive successively and the hosts of the Supreme Concourse stand ready to rush forth when a soul advances in the field of teaching and assist that unique individual.
- 6 Praise be to God, there is safety and security in every region, and seekers without end. Despite physical weakness and the onset of illness, while suffering from three diseases, 'Abdu'l-Baha traveled from the Holy Land to Africa, Europe and America. For four years, despite physical frailty, he taught in great gatherings and mighty assemblies, crying out loudly.
- 7 In any case, in these years one can accomplish in one month what previously took a year. Do not let the opportunity slip away. Consider it a bounty. Forget every other thought and move forward with all your strength like a lion, so it may be seen how the power of the Kingdom provides confirmation. Send teachers to outlying areas as much as you can, so that Tehran may become a center for divine outpourings.
- 8 And upon you be the Most Glorious Glory!
- 5 باری از اطراف فریاد این المبلّغ این المبلّغ بلند است و ارباب تبلیغ بسیار کم از انجمن قلب عبدالهّاء در نهایت حزن و الم این ایام که نصرت ملکوت ابهی پی در پی میرسد و افواج ملأ اعلی حاضر و مهیا تا نفسی در میدان تبلیغ جولان نماید این جیوش عظیمه هجوم کند و تأیید آنشخص فرید نماید
- 6 الحمد لله در هر اقلیم امن و امانست و طالبان یحّد و پایان عبدالهّاء باوجود ضعف بنیه و حلول امراض در حالیکه سه مرض مستولی از ارض مقدسه به افریک و اروپ و امریک سفر نمود چهار سال در محافل عظمی و در مجامع کبری باوجود ضعف قوی نعره زنان تبلیغ کرد
- 7 باری در سنین حالیه میتوان در یکماه کار یکسال نمود فرصت را از دست مدهید غنیمت شمرد و هر فکر را فراموش نمائید و بتام قوت حرکت شیرانهائی نمائید تا ملاحظه شود که قوت ملکوت چگونه تأیید مینماید تا بتوانید باطراف مبلّغ بفرستید تا طهران مرکز سنوحات رحمانیه گردد
- 8 و علیکم الهّاء الأبهی

INBA79.079

## AB01467

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

Date: 1919-Sep-12

- 1 O Bashir-i-Ilahi! Thy letter was like unto a treasury of poems in glorification and praise of the Blessed Beauty. It hath imparted the utmost joy and gladness. Each word of thy letter is a sign of joyous music: One word is the lyre and the lute; another, the psalms of the House of David. One word is the timbrel and the harp; another, pure poetry and song. It is a perfect symphony, causing the listeners to leap with rapture and joy. From afar thou playest the melody, and here His lovers rejoice with ecstasy.
- 1 ای بشیرالهی نامهء تو چون دیوان محامد و نعوت جمال مبارک بود نهایت فرح و سرور بخشید هر کلمهائی یک آیت طریبست یک کلمه تار و طنبور است یک کلمه مزامیر آل داود یک کلمه چنگ و چغانه است یک کلمه غزلهائی و ترانه یکدست موسیقی مکمل است که مستمعین را بوجد و سرور می آرد آهنگ تو در آنجا میزنی و عاشقانرا در اینجا بوجد و طرب آری

- 2 Praise be to God, for thy letter was redolent with the fragrance of musk and thy words were as sweet as honey. It bore testimony to the unity and harmony among the friends, who are one and all engaged, with zeal and attraction, unity and concord, in exalting the Word of God, diffusing His fragrances, and teaching His Cause, none burdened by sorrow.
- 3 The four pages in the blessed handwriting of the Bab—may my life be a sacrifice unto Him—that thou didst present to ‘Abdu'l-Baha as a gift were received. Thereupon, the very walls resounded with the anthem of “O blessed, blessed are we!” whilst ‘Abdu'l-Baha hearkened from a corner unto these sweet melodies. Well done! Well done! for having cheered our hearts with such a cherished gift.
- 4 As to thy stay in the Murgh-Mahallih of Shimiran for a change of air, this is truly a divine favour. That place is not the abode of mere birds, but the nest of the Phoenix of the East and the dwelling of the mystic Bird of the sacred Mount. For there, in that pure and hallowed field, the Blessed Beauty—may my life be offered up for His loved ones—took up residence for an entire summer. There He resided in the garden of Haji-Baqir, which consisted of three terraces overlooking a lake. This was in the earliest days of the Cause, when that district became the throne of the Lord of the Kingdom. A large stone platform was raised in the heart of the lake, with a tent in the centre and gardens all around. About one hundred and fifty friends would gather, and at night hymns of praise would rise up to the Concourse on high. Those were wonderful times indeed. The Blessed Beauty would frequently make mention of that place.
- 5 And now, render thou thanks unto God for having bestowed such a dwelling upon thee, where thou hast engaged, in the company of the friends, in praise and remembrance of the incomparable Lord, singing to thy heart's content and bringing bliss and joy to His loved ones. The Glory of Glories rest upon thee.

2 الحمد لله که نامه مشکین بود و الفاظ و کلمات ملیح و ثمکین برهان اتحاد و اتفاق احباً بود که عموماً مشتعلاً منجذباً متحداً متفقاً باعلاء کلمه الله و نشر نفحات الله و تبلیغ امر الله مشغول احدی ملالی ندارد

3 چهار صفحه که بخط مبارک حضرت اعلی روحی له الفداء انعام به عبداله‌آ غمده بودی رسید از در و دیوار آهنگ واطوبی واطوبی بلند شد و آغاز نغمه و ترانه نمودند عبداله‌آ در گوشه‌ئی استماع این نعمات مینمود احسنست که ما را باین هدیه دلپسند خوشنود نمودی

4 اما تبدیل هوا در شمیران در مرغ محله موهبت رحمن است آن مکان محله مرغان نیست آشیانه عقاء مشرق است و لانه سیمرغ کوه قاف زیرا جمال مبارک روحی لأحیائه الفداء در آن مزرعه پاک مطهر یکسال در تابستان منزل و مأوی فرمودند در باغ حاجی باقر که سه طبقه بود و مسلط بدریاچه محل سریر ملوک ملکوت بود و در بدایت امر بود در وسط دریاچه تخت بزرگی از سنگ زده بودند در وسط تخت سرافنده و اطراف تخت بانچه قریب صد و پنجاه نفر از احباً مجتمع شب آهنگ تقدیس بود که بملا اعلی میرسید بسیار خوش گذشت همیشه جمال مبارک ذکر آن مکانرا میفرمودند

5 حال خدا چنین مکانی را بتو داده شکر کن خدا را و با یاران در آتمکان بذکر و ثنای رب جمیل پرداختی هر قدر دلت میخواست آوازه خواندی و احباً را بوجد و نشاط آوردی

INBA85:086, NURA#16, MMK4#016  
p.015, AHB\_121BE #10 p.333,  
AHB\_131BE #1-2 p.44, BSHI.038-039,  
BSHI.161-162

LOTW#16

## AB12130

To: William Hoar, in New York

Date: 1919-Sep-15

- 1 My old friend, during the days I was in New York, I often associated and met with you. The day you invited me to your home outside New York, and we spent that day and evening in ultimate spirituality remembering God and in love and fellowship, and I spoke that night in that gathering - that day and night will never be forgotten, for it passed with utmost joy and delight. In life, if a person spends one night in joy or passes it in grief and sorrow, these two kinds of nights are never forgotten during one's lifetime, especially if spent with a kind friend who has come to the Holy Land and attained the blessing of circumambulating the Most Holy Threshold. You are always in my sight and vision and are recipients of the favors of the Divine Unity.
 

1 دوست قدیما در ایامیکه در نیویورک بودم اکثر اوقات با تو معاشر و مجالس بودم روزیکه مرا دعوت بمنزل خویش در خارج نیویورک نمودی و آن روز و شام را در نهایت روحانیت بذکر خدا و محبت و الفت گذراندیم و شب در آن مجمع صحبت داشتم ابداً آنروز و شب از خاطر نمیروم زیرا بنهایت سرور و روح و ریحان گذشت انسان در مدت حیات اگر شبی را بسرور بگذراند و یا بجزن و اندوه بپایان رساند این دو شب را در مدت حیات فراموش ننماید علی الخصوص که با یار مهربان گذراند که بارض مقدس آمده و بطواف تراب اقدس فائز شده همیشه در نظرید و پیش بصرید و مشمول الطاف حضرت احدیتید
- 2 According to reports, due to holding the convention meeting and gathering of the friends from various regions in New York City, a new enthusiasm and ecstasy has been generated. This news made me very hopeful that 'Abdu'l-Baha's journey to that great city was not without result and fruit. I pray to God that all the divine friends and maidservants of the Merciful may associate in ultimate unity and harmony, remember the counsels and advice I gave, and execute the divine teachings word for word, so that New York may become a lamp and its surrounding areas the glass, and the lights of this lamp may shine upon the surrounding glass. The more unity and harmony increase, the more will the fire of the love of God blaze forth. Do not look at the present condition, look to the future. How few were Christ's apostles, and they were in utmost abasement and lowliness in Jerusalem. Then observe what glory and greatness they attained, such that to this day they shine like stars from the horizon of sanctity. Therefore take heed, O people of insight!
 

2 از قرار مذکور در مدینه نیویورک بواسطه تشکیل مجلس کنونشن و اجتماع احباً از اطراف شور و ولهی جدید حاصل گردیده از این قضیه بسیار امیدوار شدم که سفر عبدالهء با تمدینه عظمی بنی نتیجه و ثمر نبوده از خدا خواهم که جمیع یاران الهی و اماء رحمن در نهایت اتحاد و اتفاق محشور گردند و صابا و نصایحی که من نمودم بخاطر آرند و تعالیم الهی را حرفاً بحرف مجری دارند تا نیویورک سراج گردد و اطراف زجاج شود انوار این سراج بزجاج اطراف بتابد هرچه اتحاد و اتفاق بیشتر گردد نار محبت الله بیشتر شعله زند شما نظر بحال ننمائید نظر باستقبال کنید حواریین مسیح چند نفر بودند و در اورشلیم در نهایت ذلت و حقارت بودند بعد ملاحظه کنید که چه عزت و عظمتی یافتند که الی الیوم مانند ستاره ها از افق تقدیس میدرخشند فاعتبروا یا اولی الأبصار
- 3 Convey with utmost kindness my Most Glorious Greetings to your honored wife, and likewise to your respected daughters. Regarding your daughter, I advised you to educate this girl so she may become divine, heavenly, a teacher of the Cause, for I observed capability in her - she has power of speech and
 

3 بحرم محترمهات بنهایت مهربانی تحیت ابدع ایمی ابلاغ دار و همچنین بصبایای محترمه خود در حق دخترت بتو سفارش نمودم که این دختر را تربیت کن تا لاهوتی گردد ملکوتی شود

memory, and has the capacity to become attracted, enkindled, detached, and a teacher. Now I again advise you: at present there are a billion women on earth who leave absolutely no trace or fruit from their existence. At most they wander on the earth for some time, then go beneath layers of dust and are forgotten - no trace or fruit remains. They are like a tree with no roots, no leaves or blossoms, no sweet fruit, no permanence on earth. Observe how many empresses came into the world leaving neither name nor trace, while those women who were maidservants at the Divine Threshold still shine like the radiant moon from the eternal horizon.

مبلّغه گردد زیرا ملاحظه استعداد در او شد که قوّه ناطقه دارد و قوّه حافظه دارد استعداد آن دارد که منجذبه گردد مشتعل شود منقطع گردد مبلّغه شود حال نیز شما را سفارش میکنم که حال هزار ملیون نساء در روی زمین است و ابداً از وجودشان اثری و ثمری نه نهایتش این است که چند زمانی در روی خاک میگردند بعد زیر طبقات تراب میروند فراموش میشوند نه اثری و نه ثمری مانند درختی که نه ریشهئی دارد و نه برگ و شکوفهئی نه میوه شیرین دارد نه بقا در روی زمین ملاحظه کن که چه قدر امپراطورها در دنیا آمدند نه نامی و نه نشانی ولی نسائیکه کنیزان درگاه الهی بودند الی الآن از افق ابدی چون مه تابان میدرخشند

4 And upon you be the Most Glorious Glory.

4 و عليك البهاء الأبهی

BRL\_DAK#0860

## AB05665

To: *Vakil, Narayenrao Rangnath et al., in Surat*

Date: 1919-Sep-16

1 O ye two candles of the love of God! Your letter was received. Praise be to God, you are alive with the spirit of the love of God and your senses are perfumed with the fragrance of the garden of divine bounties, and you are joyous and glad in your heart and soul at attaining the Most Great Guidance. I supplicate at the Threshold of Oneness that you may be preserved and protected in His shelter of protection, and be assisted in spreading the verses of unity, and be confirmed in guiding others, so that in this transient world you may establish eternal life and in this darkness of the natural world you may light a bright lamp.

1 ای دو شمع محبة الله نامه شماها رسید الحمد لله بروح محبة الله زنده اید و بنفحه حقیقه فیوضات الهی مشام معطر دارید و به دل و جان از حصول هدایت کبری مسرور و شادمانید من تضرع بدرگاه احدیت مینمایم تا در صون حمایت او محفوظ و مصون باشید و موفق بنشر آیات توحید شوید و مؤید هدایت دیگران گردید تا در انجمن فانی تأسیس حیات باقی کنید و در این تاریکی عالم طبیعت سراجی روشن نمائید

2 I never forget you and am always engaged in your remembrance and mention. Your child is precious in the divine Kingdom. Upon you both be the Most Glorious Glory.

2 هیچ وقت شما را فراموش نمیکنم و همیشه به یاد و ذکر شما مشغولم و طفل شما در ملکوت الهی عزیز است و علیکم البهاء الأبهی

MKT3.339a

## ABU0239

*Words spoken on 1919-Sep-19 in Haifa/Akka*

- 1 After the appearance of the Cause of God, the manifestation of His universal Manifestation, the exaltation of the Word of God, and the spreading of the Divine Call, whatever events occur must needs occur. They are among the essential requirements that must transpire and constitute service to the Cause of God. What could be greater than martyrdom, what could be mightier than the shedding of blood? Outwardly, the greatest of calamities is martyrdom, yet the blessed Tree is watered by the blood of the martyrs and thereby grows and develops.
 

1 بعد از ظهور امرالله و ظهور مظهر کلی و اعلاء کلمه الله و انتشار ندای الهی هر وقوعاتی که واقع میشود باید واقع شود از جمله لوازم است که حکما باید واقع شود و خدمت بامرالله است اعظم از قتل چه میشود اعظم از سفک دماء چه میشود بحسب ظاهر اعظم مصائب شهادت است ولی شجره مبارکه بخون شهداء آبیاری میشود و نشو و نما میکند
- 2 Just as the solar year has four seasons—spring with its life-giving qualities, summer with its intense heat, autumn when all things shed their leaves, and winter with its great upheaval—outwardly spring is beneficial and life-sustaining, when all things grow and develop, plains and wilderness turn green and verdant, all things put forth leaves and blossoms, and every living thing is quickened by the vernal breeze, blood courses through veins and arteries, and life is renewed. Summer is intense, autumn brings withering, and winter brings storms, fierce winds, snow and blizzards, hail and rain—a mighty revolution. Yet when you look to reality, all seasons serve the world of existence; without them it would be incomplete. It is winter's revolution, winter's storm, winter's cold, its ice and blizzard that creates the life-giving spring. Without winter's storm, the world of existence would not don new garments in spring. The gentleness of spring comes from winter's severity.
 

2 همینطور که دور شمسی فصول اربعه است فصل بهار است فصل تابستان است و حرارت شدید است فصل خزانست که جمیع اشیاء بال و برگش میریزد فصل زمستان است که انقلاب عظیم است بحسب ظاهر فصل بهار مفید است و بسی جانپور است جمیع اشیاء در نشو و ثماست دشت و صحرا سبز و خرم است جمیع اشیاء برگ و شکوفه میکند هر ذیرویی از نسیم بهاری مستفیض میگردد خون در عروق و شریان دوران میکند حیات زنده میشود تابستان شدید است موسم خزان پرمردگی است موسم زمستان طوفان است اریاح شديده است برف و بوران است تگرگ و باران است انقلاب عظیم است ولی چون بحقیقت نظر کنی جمیع فصول بعالم وجود خدمت میکند بدون آن نمیشود اگر فصل زمستان نباشد عالم وجود ناقص است این انقلاب زمستانست طوفان زمستانست سرمای زمستانست یخ و بوران است که بهار جان پرور را تشکیل میدهد اگر این طوفان زمستان نباشد در بهار عالم وجود خلعت جدید نمیشود این لطافت بهار از شدت زمستانست
- 3 Similarly in God's Cause, in every new Dispensation there must needs be calamities, days of joy, trials and tribulations, severe afflictions, plunder and pillage. The altar of love must be raised, pure blood must be shed, holy souls must be captured. Spiritual joy and gladness must be attained, divine glad-tidings must appear, the Sun of Truth must shine forth, spiritual spring must unveil its face, divine favors must be manifested, the light of guidance must gleam, realities and meanings must become evident, veils must be rent asunder,
 

3 و همچنین در امر الهی در هر کور بدیع باید مصائب باشد ایام خوشی باشد بلایا و محن باشد رزایای شديده باشد تالان و تاراج باشد قربانگاه عشق تشکیل شود خونهای مطهره ریخته شود نفوس مقدسه اسیر شوند سرور و فرح روحانی حاصل شود بشارات رحمانی ظهور یابد شمس حقیقت تجلی کند بهار روحانی رخ بگشاید الطاف الهی جلوه کند نور هدایت بدرخشد حقایق و معانی ظاهر گردد پرده ها بریده شود

the True Beauty must shine forth, divine mysteries must be revealed, eternal joy must be attained, and the cry of "O what bliss! O what bliss!" must reach to heaven's heights, while the lamentations of the oppressed must ascend to the Most Exalted Horizon.

- 4 In brief, all these events must needs occur, and all these events cause the glory of God's Cause, the spreading of the divine fragrances, and the exaltation of God's Word. Among the matters that outwardly caused great sorrow, making the friends weep blood, yet inwardly brought joy upon joy, was the banishment of the Blessed Beauty from Iran. The enemies were in the utmost joy and gladness while the friends were in complete despair and disappointment. All were convinced that with the Blessed Beauty's departure from Iran, the Cause would be completely forgotten and obliterated, for there remained but a handful of believers—most had been martyred, their pure blood had stained the earth, and if any believers remained they were in complete hiding. From Tehran to Baghdad, we did not meet a single believer on the road; in thirty stages of the journey, not one soul. Now it was the departure of the Blessed Beauty that caused the Word of God to be exalted in Baghdad and the fame of God's Cause to be spread abroad. The hearts of the enemies were troubled, the hearts of the friends became hopeful, souls were gladdened, and all the friends were filled with joy and delight. This was because they remained steadfast, as new souls entered beneath the shadow of the Cause, and throughout all regions of Iran new believers appeared. Had this exile not occurred, this joy and glory would not have been attained. Had He not graced Baghdad with His presence, the Cause would have been obliterated. The blessed presence in Baghdad was a second breath that bestowed new life upon the friends.

- 5 In Baghdad, matters reached such a point that all were in utmost fear and dread of the sovereignty of the Blessed Beauty. Since the command of the sword had not been lifted, all the friends went about armed in the streets and bazaars, and the people were in utmost trepidation. The Blessed Beauty would ride alone from Baghdad to Kazimayn, and all of us were in His blessed company. It had such great majesty that all people were astonished, wondering what power this was, what might this was, what glory this was. Throughout all the regions of Iran there was no mention of anything except Baghdad. Every year two hundred thousand pilgrims would come and go to Karbila and Najaf and return to Iran, exaggerating greatly about how the Baha'is in Baghdad were thus and so. This caused Nasiri'd-Din Shah to be seized with fear, and he observed that the Iranian officials and the mujtahids of Karbila and Najaf

جمال حقیقی تجلی فرماید اسرار ربانی کشف گردد شادمانی ابدی دست دهد نعره یا طوبی یا طوبی بعنان آسمان رسد حنین و بکای مظلومین باوج اعلی صعود نماید

- 4 خلاصه جمیع این وقایع باید بشود و جمیع این وقایع سبب عزت امرالله است و سبب انتشار نفحات الله و سبب اعلای کلمه الله است از جمله اموری که بظاهر بسیار محزون بود که احبا خون گریستند و بیاطن فرح اندر فرح مسئله اخراج جمال مبارک از ایران بود اعدا در نهایت سرور و شادمانی و احبا در غایت یاس و حرمانی جمیع را اعتراف چنان بود که خروج جمال مبارک از ایران امر بکلی فراموش و نسیان میشود زیرا نبود از احباب الا معدودی قلیل جمیع شهید شده بودند خونهای مظهر احبا روی زمین را رنگین کرد و اگر نفسی هم از احبا بود بی نهایت در پنهان بود از طهران تا بیغداد آمدم یک نفر احباب در راه نبود درسی منزل راه یک نفس نبود حالا خروج جمال مبارک بود که سبب شد در بغداد اعلای کلمه الله و صیت امرالله منتشر شد قلوب اعدا مگر شد دلهای یاران امیدوار گشت جانها مستبشر شد و کل احباب بوجد و طرب آمدند باعث این بود که استقامت کردند زیرا نفوس جدیدی در ظل امر داخل شد در جمیع اطراف ایران مومنین تازه پیدا شد اگر این سرگونی نبود نمیشد این سرور و شکوه حاصل نمیشد اگر بیغداد تشریف نمیآوردند امر محو شده بود حضور مبارک بیغداد نفعه ثانی بود در سور حیاتی جدید باحباب بخشید

- 5 در بغداد کار بجائی رسید که جمیع در نهایت خوف و خشیت بودند از سلطنت جمال مبارک چون حکم سیف برداشته نشده بود جمیع احبا مسلح در کوچه و بازار میگشتند و مردم در نهایت اضطراب میترسیدند جمال مبارک از بغداد به کاظمین تشریف میبردند منفرد اسوار بودند و جمیع ماها در رکاب مبارک یک شکوه عظیمی داشت جمیع خلق حیران بودند این چه قوتی است این چه قدرتی است این چه عظمتی است دیگر در جمیع اقالم ایران ذکری نبود مگر ذکر بغداد سالی دوستان هزار زوار میآمد و میرفت بکربلا و نجف و مراجعت میکردند بلران در نهایت مبالغه صیت میداشتند که حضرات بهائیان در

and the Shi'ites of Baghdad could not resist, as day by day the Cause was ascending.

- 6 Out of intense fear they appealed to Istanbul. Mirza Husayn Khan strove night and day in Istanbul. Communications passed between Tehran and the Iranian Foreign Ministry and the Ottoman Ministry, until finally Nasiri'd-Din Shah himself wrote to the Ottoman Sultan that his realm was in danger, and Baghdad being adjacent to Iran, his request was that they seize the Baha'is and hand them over to the governor of Kermanshah, 'Imadu'd-Dawlih, who would come with an army and take custody of them at the frontier. The Ottoman government did not accept this request. Nasiri'd-Din Shah's second request was that at least they be removed far from the Iranian border, that they not be near the Iranian frontier, as two hundred thousand pilgrims go to Baghdad yearly and many of them become Baha'is, therefore his request was that they move the Blessed Beauty from Baghdad. Thus came the Ottoman decree, with utmost respect, that circumstances required that He grace Istanbul with His presence. This is the basis of the migration of the Blessed Beauty from Baghdad to Istanbul.

بغداد چنین اند و چنانند خیلی مبالغه میکردند این بود که ناصرالدین شاه را خوف برداشت و ملاحظه کرد که مامورین ایران و مجتهدین کربلا و نجف و شیعیان بغداد مقاومت نمیتوانند نمایند روز بروز امر در علو است

6 از شدت خوف مراجعت باسلامبول کردند کوشیدند میرزا حسینخان شب و روز در اسلامبول کوشید مخایره بین طهران و وزارت امور خارجه ایران و وزارتخانه عثمانی شد نهایت ناصرالدین شاه بذاته نامه پیادشاه عثمانی نوشت که مملکت من در خطر است و بغداد مجاور ایران خواهش من اینست که شما بهائیانرا بگیریید و تسلیم حاکم کرمانشاه کنید عمادالدوله حاکم کرمانشاه با جیشی میاید و حضرات را در حدیده ویل میگیرد حکومت عثمانی این خواهش را قبول نکرد خواهش ثانی ناصرالدین شاه این بود که اقلاً از حدود ایران ابعاد شوند نزدیک حدود ایران نباشند سالی دویست هزار زوار میروند ببغداد بسیاری از آنها بهائی میشوند لذا خواهش من اینست که جمال مبارک را از بغداد حرکت دهید این بود که فرمان عثمانی آمد در نهایت احترام که اقتضا چنین میکند که باسلامبول تشریف بیاورید این است اساس مهاجرت جمال مبارک از بغداد باسلامبول باقی باشد برای فردا شب

SFI06.020, SFI07.032

## AB02521

*To: Unknown, in Maryamabad*

*Date: 1919-Sep-20*

- 1 O Noble Lord! Shahriyar Surush was clever and intelligent, Dowlat Ardeshir was nursed at the breast of Thy love, and Nushiravan Bahram Shah was aware of Thy mystery, and Rustam Gushtasb was refreshed from the fountain of Thy bounty, and Jamshid Hormazdyar was a faithful friend, and Rustam Ardeshir was a lion in the jungle of Thy love, and Firuzih Vafadar was successful through Thy bounty, and Shahvir Bahram was a tame and obedient bird, and Gol Banu Fulad was gladdened by Thy favors, and Ardeshir

1 ای پروردگار بزرگوار شهریار سروش زیرک و باهوش بود دولت اردشیر از پستان محبت شیرخوار و نوشیروان بهرام شاه برازت آگاه و رستم گشتاسب از چشمه بخشش سیراب و جمشید هرمزدیار یار وفادار و رستم اردشیر شیر بیشه محبت و فیروزه وفادار از بخشش کامکار و شاهویر بهرام مرغ دست آموز و رام و گل بانو فولاد بعنایت دلشاد و اردشیر خداداد

Khodadad was a free servant, and Khodadad Dinyar was privy to mysteries, and Shahrbanu Mehraban was chief among the love-smitten, and Frangiz Vafadar was a seeker of Thy presence, and Dowlat Khodadad was full of lamentation and cry from grief for Thee, and Rustam Sohrab was burning with fever in Thy love, and the maidservant of Thy threshold La'l was aware.

بنده آزاد و خداداد دینیار واقف اسرار و شهربانو مهربان سردفتر سودائیان و فرنگیز وفادار طالب دیدار و دولت خداداد از غمت پر ناله و فریاد و رستم سهراب در محبت پر تب و تاب و کنیز درگاه لعل آگاه

- 2 These pure souls yearned for Thy face and hastened toward Thee and drank from Thy stream and strove in Thy path. Make these thirsty ones refreshed from the fountain of bounty and forgiveness, and immerse them in the ocean of pardon and forgiveness, and make them centers of mysteries in the realm of lights. Grant them attainment to Thy presence. Thou art the Forgiver, the Bestower, the Kind One.

2 این جانهای پاک آرزوی روی تو نمودند و بسوی تو شتافتند و از جوی تو نوشیدند و بکوی تو کوشیدند این تشنگانرا از چشمه بخشش و آمرزش سیراب فرما و در دریای عفو و غفران غوطه ده و در عالم انوار مرکز اسرار کن فائز بدیدار فرما توئی آمرزنده و بخشنده و مهربان

YARP2.465 p.347

## AB08065

*To: Alice Schwarz, in Stuttgart*

*Date: 1919-Sep-20*

- 1 O my heavenly daughter! Your letter dated August 9th was received. Its contents brought joy, and the heart found spiritual delight from it, for it indicated that the friends in the heavenly gathering are active members and are engaged in establishing the Kingdom and are occupied with promoting the divine teachings. Especially since the letter showed that the friends are loving towards one another. The essential foundation of the Kingdom is love, and it must be established and promoted with the utmost power among the friends until it becomes the cause of establishing the unity of the human world. And this love between the friends must reach such a degree that they become true servants to each other, dedicating their very existence in service to one another, sacrificing their lives in service to each other, offering their own being as a sacrifice for the existence of others. Then you will observe how humanity will enter, group after group, beneath the canopy of the unity of the human world.

1 ای دختر ملکوتی من نامه تو بتاریخ ۹ آب رسید مضمون آهنگ سرور بود قلب از آن روح و ریحان یافت زیرا دلیل بر آن بود که احباً در انجمن ملکوتی اعضای فعالند و بتأسیس ملکوت مشغول و بترویج تعالیم الهی مألوف علی الخصوص که نامه دلیل بر آن بود که یاران با یکدیگر مهربانند اساس اصلی ملکوت محبت است و باید در بین احباً نهایت قوت تأسیس گردد و ترویج شود تا سبب تأسیس وحدت عالم انسانی گردد و این محبت بین احباً باید بدرجهئی باشد که خادم حقیقی یکدیگر باشند وجود خود را در خدمت یکدیگر بذل نمایند جان در خدمت یکدیگر فدا کنند هستی خویش را قربان هستی دیگران کنند آنوقت ملاحظه مینمائید که چگونه خلق فوج فوج در سایه خیمه وحدت عالم انسانی داخل میشوند

- 2 Through divine favors, I hope that the gathering of the Covenant will shed light upon all regions and shine forth in such a way that the darkness of the violation of the Covenant

2 و از الطاف الهی امیدوارم که محفل میثاق روشنی باآفاق بخشد و چنان اشراق نماید که

will be utterly eliminated and removed from existence. Convey my utmost kindness to Mrs. Fleischer, and those pages that have been translated should be reviewed and approved in the Spiritual Assembly and distributed among the friends. Convey wonderful Abha greetings to your esteemed husband, your dear children, and the other friends.

ظلمات نقض میثاق از حیّز عالم محو و زائل گردد بمسیس فلشر نهایت مهربانی از قبل من ابلاغ دار و آن اورا فیکه ترجمه شده است در محفل روحانی مطالعه نمائید و تصدیق کنید و در میان احبّاء انتشار دهید بقرین محترمت و اولادهای عزیزت و سائر احبّاء تحیت ابدع ابهی برسان

3 And upon you be greetings and praise.

3 و علیک التّحیّة و الثّناء

BBBD.441-442, SW\_v13#12 p.343x

BBBD.440

## AB03443

*To: Maryamabadi, Mihraban Shahriyar et al.*

*Date: 1919-Sep-20*

O wanderers and impassioned lovers of Truth! When Surush Shahriyar arrived in this land, he proved a faithful friend to you, for night and day he remembered you and at the Holy Shrine beseeched assistance and bounty on your behalf. And now he has requested that I write this letter, so that I may utter and write your blessed names. I am a servant at the threshold of the Most Glorious Beauty, therefore I am intimate and in communion with the friends, and in melodious song I remember them. From the Kingdom of Mystery I beseech that you may obtain joy and delight, and in this divine rose garden, like spiritual nightingales, may sing sweet melodies and songs, so that the listeners may be moved to enthusiasm and rapture, and in their extreme attraction may clap and dance in gratitude to the Self-Sufficing Lord. And upon you be the Most Glorious Glory.

ای سرگشته و سودائیان حقّ جناب سروش شهریار چون باین دیار رسید شما را یار وفادار بود زیرا شب و روز بیاد شما بود و در مرقد پاک طلب عون و عنایت از برای شما نمود و حال نیز از من خواهش تحریر این نامه نمود تا نام مبارک شما را بر زبان رانم و در نامه نگارم من بنده آستان جمال ابهی هستم لهذا بیاد یاران همدمم و همرازم و بذکرشان در نغمه و آواز از ملکوت راز مستدعیم که فرح و سرور حاصل نمائید و در این گلشن الهی مانند بلبل معنوی با آواز و شهنواز پردازید تا مستمعین بشور و وله آیند و از فرط انجذاب کف زنان و پاکوبان بشکرانه حضرت بنی نیاز پردازید و علیکم و علیکن البهاء الأبهی

YARP2.464 p.346

**AB03911***To: Masihullah et al., in Abadih**Date: 1919-Sep-20*

- 1 O descendants of His Holiness the Martyr and the late Haji Ali Khan! Give thanks to God that you are the descendants of these two honored ones. His Holiness the sweet Martyr was near to the Divine Threshold and Haji Ali Khan was a manifestation of the bounty of the All-Merciful. These two noble souls established this family which will remain and endure forever. Eternal glory has cast its rays upon this household and divine illumination has enlightened this lineage.

- 2 Praise be to God, all are believers and assured ones, steadfast in the Cause of God and servants of the Kingdom of God. They have preserved this bounty and have appreciated and do appreciate the value of this favor, for if one does not appreciate divine favors, they will be lost. Canaan did not appreciate, therefore the divine address came to His Holiness Noah: "He is not of thy family," for misconduct and violation of the Covenant removed nobility of lineage. Now praise ye God that, praise be to God, you are following in the footsteps of your two illustrious grandfathers. And upon you be the Most Glorious Glory!

1 ای اسباط حضرت ذبیح و مرحوم حاجی علیخان شکر کنید خدا را که از اسباط این دو بزرگوارید حضرت ذبیح ملیح مقرب درگاه کبریا و جناب حاجی علیخان مظهر موهبت رحمن ایندو نفس جلیل این عائله را تشکیل نمودند که الی الأبد باقی و برقرار ماند عزّت ابدیه در این خاندان پرتوافکنده و نورانیت الهیه این دودمانرا روشن نموده

2 الحمد لله کلّ مؤمن و موقن و مستقیم بر امر الله و خدام ملکوت الله هستند این موهبت را محافظه نمودند قدر این عنایت را دانسته و میدانند زیرا اگر انسان الطاف الهی را قدر نداند از دست میرود کنعان قدر ندانست لهذا خطاب الهی به حضرت نوح رسید آنه لیس من اهلک زیرا سوء اخلاق و نقض میثاق شرف اعراقرا از میان برد حال شما حمد کنید که الحمد لله بر قدم دو جد بزرگوارید و علیکم البهاء الأبهی

VAA.217-217

**AB04905***To: Suhayli, Isfandiyar et al.**Date: 1919-Sep-20*

O friends of 'Abdu'l-Baha! Rustam Mihrban has placed his head in the dust of supplication at the Threshold of the All-Merciful and has sought endless bounties from the realm of mysteries. He has asked for divine favors and requested heavenly blessings. Assuredly this prayer will be answered. I too pray that the Lord God may make you the manifestation of favors, grant you endless glory and bestow upon you everlasting life, so that all may find repose in the shade of the palm tree of hope and partake of the fruits of the blessed tree which are heavenly attributes. May you be detached from all save God

ای یاران عبدالهّاء رسم مهربان در آستان رحمن سر بخاک نیاز نهاد و از عالم راز بخشش بی پایان طلبید الطاف خداوندی خواست و عنایت یزدانی خواهش نمود البتّه این دعا باجابت مقرون گردد من نیز دعا مینمایم که حضرت ایزد شما را مظهر الطاف فرماید عزّت بی پایان بخشد و حیات جاودان مبذول دارد تا کلّ در سایه نخل امید بیارمید و از اثمار شجره مبارکه که خلق و خوی آسمانیست بهره و نصیب گیرید از

and become intimate with prayer and supplication. May you find a fresh spirit each day and become familiar with prayer and communion at dawn each night. And upon you, men and women, be the Most Glorious Glory.

غیر حق بیزار باشید و براز و نیاز دمساز گردید  
در هر روزی روحی تازه یابید و در هر شبی براز  
و نیاز صبحی مألوف گردید و علیکم و علیکن  
البهاء الأبهی

ALPA.047a, YARP2.055 p.099

## AB12444

*To: Nuri Sadiq, in Beirut*

*Date: 1919-Sep-20*

Your letter dated 17 August 1919 arrived and its lofty contents filled me with longing. I was sorely afflicted by the illness of your noble body and the surgical operation you underwent. I am pleased and grateful that you have gained complete health after my supplications to the Greatest Name for cure. I am sorrowful that because your wish to meet me on my way from Egypt to Haifa did not materialize made you sad. But since Beirut is close to Haifa and travelling is possible in the future, this will compensate the missed opportunity. It is the confirmation of God that you have drawn near the shores of Divine knowledge through an invisible stream of His aid whilst you have been on a compulsory journey in Istanbul. I constantly supplicate at the Divine Threshold that you may achieve success spiritually and materially.

۱۷ آگستوس سنه ۱۹۱۹ تاریخیه ورود  
ایدن نامهء نامیلری مآل منیفی قرین اذعان  
مشتاقلری اولدی وجود شریفلرینه عارض  
اولان راحتسزلقدن و نتیجه سی عملیات جراحیه  
اجرا اولندیغندن فوق العاده متأثر قالدیم نهایت  
اسم اعظمه مداومت پیورلیدیغندن شفای تامه  
حصولندن ممنون و متشکر اولدم مصردن حرکت  
حیفادن مرور ایدرایکن ملاقات نهایت آرزو  
اولدیغی حالده حاصل اولدیغی جهتله محزون  
قالدیقلندن بنی دخی دلخون ایلدی آنجق بیروت  
حیفایه یقین اولق مناسبتیه ذهاب و ایاب  
ایلروده حاصل اولسی ممکن اولدیغی جهتله  
تلافی مافات ممکندر استنبوله رأساً مسافرت  
مجبوریتنده ایکن غیر مرئی بر جریان توفیق  
واسطه سیله شاطی عرفانه یاقلاشلدقلری بودخی  
بر تأیید ربانیدر روحاً جسیماً موفقیّت علیهلری  
ایچون هر وقت درگاه ربوبیتته مراجعت اولنور

BRL\_DAK#0507

**AB06904***To: Ali Khan Husband of Bibi Kuchak, in Abadih**Date: 1919-Sep-20*

O thou who art attracted to the love of God! The enkindled leaf arrived, aflame with the fire of attraction, and attained abundant joy through visiting the Sacred Threshold. Your letter was received and its contents indicated servitude to the Ever-Living, Self-Subsisting One. Although you were in utmost longing, you gave preference to the maidservant of God over yourself, sent her forth while you remained to care for the children. Well done for this righteous deed! You too have permission to come in the future. Convey my utmost love and kindness to the noble children. The pen case that was presented was accepted. And upon you be the Most Glorious Glory.

ای منجذب محبة الله ورقهء مشتعله بنار انجذاب  
وارد و زیارت آستان مقدس حظ موفوریافت و  
نامهء شما رسید مفهوم دلیل برعبودیت حی قیوم  
بود باوجودیکه در نهایت اشتیاق بودید امةالله  
را بر خود ترجیح دادید او را روانه نمودید و  
خود پرستاری اطفال پرداختید طوبی لک من  
هذا العمل المبرور خود نیز اجازهء حضور من بعد  
دارید باولاد امجاد از قبل من نهایت محبت و  
مهربانی ابلاغ نمائید قلهدانی که تقدیم نموده بودید  
مقبول گشت و علیک البهاء الأبهی

VAA.218-218a

**AB06570***To: Emil Traunecker, in Lubeck**Date: 1919-Sep-20*

Praise be to God that you have forsaken your physical comfort and rest and are engaged with utmost effort in promoting the divine teachings, and that you have traveled to Lubeck to raise the call to the Kingdom and have formed a gathering. Know well the value of this great bounty with which you have been blessed. Convey my utmost love and kindness to that gathering of souls. I hope, through divine favors, that gathering will become a heavenly gathering and will promote the unity of the human world, so that different nations and diverse races may all associate with one another in perfect love and fellowship under the canopy of the unity of humankind. May the different nations of Europe attain the station of one nation, and may the continent of Europe become one homeland, so that after this terrible war, perfect harmony, unity and love may be established among all the peoples of Europe. May the

foundation of estrangement be demolished and the banner of oneness be raised high....

BBBD.454x, SW\_v13#12 p.343x

## AB07699

*To: Gushtasb Rustam (India) et al.*

*Date: 1919-Sep-20*

- <sup>1</sup> O beloved friends and maidservants of God! Mehraban Khudadad became honored to approach the Threshold of the All-Knowing God, and his nostrils were perfumed with the musk-like fragrance in the divine rose-garden. He remembered you and requested that this letter be written. Since I love those friends with heart and soul beyond measure, I therefore undertook to write this letter so that you may know that you are cherished in this court. Praise be to God, you are blessed with wisdom and soul-stirring discernment, are diffusing fragrance, and are faithful servants of the mighty Lord. Strive with all your being that day by day you may draw ever closer to the Threshold of the All-Aware Lord and become manifestations of divine favors and confirmations.

<sup>1</sup> ای یاران و کنیزان عزیز خدا مهربان خداداد باستان ایزد دانا مشرف شد و بوی مشکین در گلستان ایزدی مشام معطر نمود و بیاد شما افتاد و خواهش نگارش این نامه کرد من نیز چون بدل و جان بآن یاران بی نهایت مهربانم لهذا بتحریر این نامه پرداختم تا بدانید که در این بساط عزیزید و الحمد لله موفق بعقل و تمیز شورانگیزید و مشکبیز و بدگان صادق خداوند عزیز بجان بکوشید که روز بروز بدرگاه خداوند آگاه مقربتر گردید و مظهر الطاف و مؤید شوید

- <sup>2</sup> Upon you be the Most Glorious Glory.

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

YARP2.154 p.165

## AB08108

*To: Agah, Aftab daughter of Haji Ali Kahan, in Iran*

*Date: 1919-Sep-20*

O thou who hast visited the gathering-place of the Supreme Concourse and the Most Exalted Station! Give thanks to God that thou hast been enabled to perfume thy face and hair with the dust of these two blessed Thresholds and hast attained, in complete devotion and attraction, the privilege of visiting these two blessed Spots. We beseech the favors of the Lord of the Covenant that both Shamsu'd-Duha and Rahbar may ever

ای زائرهء مطاف ملأ بهی و مقام اعلی شکر کن خدا را که موفق بآن شدی که روی و موی را بتراب این دو آستان مبارک معطر نمودی و در کمال توجه و انجذاب بزیارت این دو نقطهء مبارکه فائز شدی از الطاف رب الميثاق مستدعیم که شمس الضحی و رهبر هر دو در پناه حق محفوظ و مصون مانند و تو نیز در سایه الطاف

remain safe and protected in the shelter of the Truth, and that thou too mayest ever be a manifestation of joy and delight beneath the shade of divine favors, and in the utmost enthusiasm and attraction. And upon thee be the Most Glorious Glory!

الهی همواره مظهر روح و ریحان باشی و در نهایت  
اشتعال و انجذاب و علیکم البهاء الأبهی

VAA.216-216

## AB07980

*Date: 1919-Sep-20*

- 1 O Thou Self-Sufficing One! Come to the aid of Rashid Khudadad. Illumine Dawlat Rashid with the rays of the sun. Grant unto Khurshid Isfandiyar a portion and share of the divine presence.
- 2 Make these lovers of Thy countenance intoxicated with the wine of Thy favor, that they may raise up passionate cries and lift their voices in ecstasy, and through beholding the lights and the sweetness of attaining Thy presence in the court of that Lord, may they become the recipients of the gift of pardon and forgiveness and of favors and bounties.
- 3 And upon you be the Most Glorious Glory!

1 ای بی‌نیاز رشید خداداد را بفریاد رس دولت  
رشید را بپرتو خورشید روشن کن خورشید  
اسفندیار را نصیب و بهره‌ئی از دیدار ده

2 این عاشقان روی خویش را سرمست جام عنایت  
کن تا جوشش مشتاقانه زنند و آهنگی مستانه  
برافرازند و بمشاهده انوار و حلاوت دیدار در  
بارگاه آن پروردگار بموهبت عفو و مغفرت و  
الطاف و عنایت فائز گردند

3 و علیکم البهاء الأبهی

YARP2.240 p.214

## AB08947

*To: Jennie Anderson, in Chicago*

*Date: 1919-Sep-20*

O leaf of the Tree of Life! Your letter was received. As it was very worthy of reply, therefore this letter is being written.

Blessed art thou that the dark clouds did not prevent thee from beholding the Sun of Truth. With thine own ears didst thou hear the call of the Kingdom of God, and with thine own eyes didst thou witness the lights of guidance. Rest thou assured that thou art under the protection of the Lord of Hosts and

art counted among the daughters of the Kingdom. Preserve thou this station, for it is a great station.

Convey my utmost kindness to thy respected husband and likewise to the children.

And upon thee be the Most Glorious Glory.

SW\_v11#10 p.166

## AB12042

*To: Spiritual Assembly of Abadih*

*Date: 1919-Sep-24*

- 1 O daughters of the Kingdom! The spiritual leaf, the maid-servant of God Bint-i-Dhabih remembered you and mentioned you at the Sacred Threshold, and requested 'Abdu'l-Baha to write this letter. I also took up writing and beseeched bounties from the luminous horizon of the omnipotent Lord to encompass that gathering, and that the confirmations of the Blessed Beauty, may my spirit be a sacrifice for His loved ones, might shine like a candle in that assembly. May your gathering become like a rose garden and meadow, and may the fragrant flowers therein diffuse the divine fragrances.
- 2 In this divine age the bounties of God have encompassed the world of women. Equality of men and women, except in some negligible instances, has been fully and categorically announced. Distinctions have been utterly removed.
- 3 Women have become verses of guidance and manifestations of the favors of the Most Glorious Beauty. In gratitude for this bounty, they must become so enkindled with the fire of the love of God as to prove they were deserving of these favors. And this capacity and worthiness and receptivity to divine outpourings is proven when they demonstrate the utmost power, eloquence and fluency in teaching, promoting and explaining the books of the past and the new Tablets. They should memorize Qur'anic verses that prove this matter, as well as the recorded traditions, and likewise passages from the glorious Gospel and Torah, and also rational proofs and logical arguments. And when they attend a gathering, they should speak with eloquent tongues and make fluent utterances, and open their mouths with addresses of the utmost power and sweetness.

1 ای بنات ملکوت ورقه رحمانیه امة الله بنت ذبیح بیاد شما افتاد و ذکر شما را در آستان مقدس نمود و از عبدالهآء خواهش نگارش این نامه نمود من نیز بتحریر پرداختم و از افق منیر استدعای الطاف ربّ قدیر کردم که شامل آن جمع شود و تأییدات جمال مبارک روحی لأحبائه الفداء در آن محفل چون شمع جلوه نماید انجن شما مانند گلزار و چمن گردد و گلهای معطر در آن نشر نفحات الله کند

2 در این عصر الهی موهبت رحمانی بر عالم نساء شمول یافت مساوات رجال و نساء جز در مواقع جزئی از جمیع جهات اعلان گردید امتیاز برخاست

3 نساء آیات هدی شدند و مظاهر الطاف جمال ابری باید بشکرانه این موهبت چنان بنار محبت الله برافروزند که اثبات نمایند استحقاق این الطاف داشتند و این استعداد و استحقاق و قابلیت فیوضات وقتی اثبات گردد که در تبلیغ و ترویج و تشریح کتب سلف و الواح جدیده نهایت اقتدار و بلاغت و فصاحت را ظاهر و آشکار کنند آیات قرآنی که دلیل بر این امر است حفظ نمایند و همچنین احادیث مأثوره و همچنین عباراتی از انجیل جلیل و تورات و همچنین ادله عقلیه و براهین استدلالیه و چون در محفل حاضر گردند لسان فصیح بگشایند و

بیان بلیغ نمایند و بنطقهای در نهایت قوت و  
ملاحت زبان بگشایند

- 4 I hope that good news will arrive from the spiritual, divine gathering of women. And upon you be the Most Glorious Glory.

4 امیدم چنانست که از محفل روحانی رحمانی نساء  
خبرهای خوشی برسد و علیکن البهاء الأبهی

BRL\_DAK#0700, QIRT.06bx

BSW#12.10x, LOG#2102x

## AB02113

*To: Son of Ashraf, in Iran*

*Date: 1919-Sep-25*

- 1 O tested believer! Regarding the conditions you wrote about - these are divine tests. For the righteous, tests are a gift from the Lord, but for the wicked they are like flames of fire, as stated in the Qur'an: "We shall surely try you with something of fear and hunger, and decrease of goods and lives and fruits; but give glad tidings to the patient."
- 1 ای مؤمن ممتحن احوالاتی که مرقوم نموده  
بودید این امتحانات الهیه است و امتحان ابرار را  
موهبت پروردگار و اما اشرار را مانند شعلهء نار  
چنانکه در قرآن میفرماید و لنبلونکم بشیء من  
الخشوف والجوع ونقص من الأموال و الأنفس  
و الثمرات فبشر الصابرين
- 2 If one is in a state of comfort and ease, of bounty and health, every servant is faithful and steadfast and near to the divine threshold. But if hardship comes and one remains patient, dignified and zealous, their portion becomes a cup tempered with camphor. Therefore, do not be sorrowful, but rather give thanks, as it is said: "When they find, they prefer others over themselves, and when they lose, they give abundant thanks to God. These are the qualities of the righteous and the characteristics of the chosen ones."
- 2 اگر حال راحت و آسایش باشد و نعمت و صحت  
هر بندهئی صادق و ثابت است و مقرب درگاه  
کبریا و لکن اگر عسرت رخ دهد و صبور و  
وقور و غیور باشد نصیبش کأس مزاجها کافور  
گردد لهذا شما محزون مباشید بلکه بشکرانه پردازید  
چنانکه میفرماید اذا وجدوا أثروا علی انفسهم  
و اذا فقدوا اشکروا الله شکراً جزیلاً هذه صفة  
الأبرار و سمة الأخیار
- 3 Moreover, "Verily with hardship comes ease." "O ye who believe! Despair not of the mercy of God." "O my sons! Despair not of God's spirit." Therefore one must trust in God and hold fast to divine fear, for "whosoever fears God, He will make for him a way out, and provide for him from where he expects not."
- 3 باوجود این ان مع العسر یسری یا ایها الذین آمنوا  
لا تقنطوا من رحمة الله یا بنی لا تأسوا من روح  
الله پس باید توکل نمود و بتقوای الهی تمسک  
جست و من یتق الله یجعل له مخرجاً و یرزقه من  
حيث لا یحتسب
- 4 I offer utmost supplication to the Glorious Lord that relief may come. Convey utmost kindness to your honored wife and give abundant greetings to your two young daughters, and likewise to the young daughter so she may engage in prayer and recite with a sweet voice. To the sons of he who attained the seat of truth with the Mighty Sovereign - His Honor Aqa Siyyid Mahdi and Aqa Siyyid Hadi - convey complete love and kindness on
- 4 نهایت تضرع ربّ جلیل مینمایم تا گشایشی  
حاصل گردد بقرینهء محترمه نهایت مهربانی  
ابلاغ دار و بدو صبیّهء خویش تحیت وافیه  
برسان و همچنین بدختر صغیره تا بمناجات پردازد  
و بصوت خوش قرائت نماید بابناء من ادرك  
مقعد صدق عند ملیک مقتدر جناب آقا سید

my behalf. Convey my longing to His Honor Ustad Ibrahim. I will offer humble entreaty for them at the Divine Threshold and seek infinite favors. And upon you be the Most Glorious Glory.

مهدی و آقا سید هادی کمال محبت و مهربانی از  
قبل من ابلاغ نمائید جناب آقا استاد ابراهیم را  
از قبل من اشتیاق برسانید در حق آنان بدرگاه  
احدیت عجز و نیاز نمایم و الطاف بی نهایت طلبم  
و علیک البهاء الأبهی

MMK6#025

## AB00678

To: Afnan, Siyyid Husayn et al., in Shiraz

Date: 1919-Oct-01

<sup>1</sup> O Originator of all creation and Creator of contingent beings, King of the kingdom and sovereignty, Master of might and dominion! Praise be unto Thee for having created luminous essences, divine identities, heavenly realities and dawning-places of effulgence from pure souls possessed of goodly, pure hearts, radiant faces, illumined vision and divine mysteries. Thou hast made them signs of unity, banners of detachment and ships sailing upon the seas of oneness. These are souls who have believed in their Lord, found peace in the bounty of their Creator, been content with the decree of their Fashioner, and have grown from the blessed Tree and holy Lote-Tree. They have grown tall, branched forth, put forth leaves, blossomed and borne fruit. Their fruit is everlasting, their root is firm, their fragrance wafting, fresh and verdant through Thy ancient bounties and the outpourings of the clouds of Thy all-encompassing favors.

<sup>1</sup> یا بادی الأکوان و بدیع الامکان و ملوک  
الملک و الملکوت و مالک العزّة و الجبروت  
لک الحمد بما خلقت کینونات نورانیة و هویات  
رحمانیة و حقائق سماویة و مطالع اشراقیة من  
النفوس الرّکیّة ذی القلوب الطّیبة الطّاهرة و  
الوجوه الباهرة و البصائر النّوریة و الأسرار  
الصّمدانیة و جعلتهم آیات التّوحد و الویة  
التّجريد و الجوار المنشآت فی لجج التّفريد تلك  
نفوس آمنت برّبها و اطمنت بفضل بارئها و  
رضیت بقضآء مبدعها و نبتت من الشّجرة  
المیاریکة و الدّوحة المقدّسة و نشأت و طالت و  
تفرعت و اورقت و ازهرت و اثمرت اکلها دائم  
و اصلها ثابت و نفحاتها فائحة خضلة نضرة ربّانة  
بفیوضاتک القدیمة و رشحات سخائب الطافک  
العجمیة

<sup>2</sup> I beseech Thee, prostrating my face upon the earth, pressing my forehead to the dust, saying: O Lord of Lords and Provider of means! Preserve this blessed Tree, clothed in lights, covered by brilliant rays from the realm of mysteries. I thank Thee, O my God, for having made these righteous ones branches of the Lote-Tree of the utmost boundary, offshoots of the Tree of eternity and boughs of the blessed tree, whose root is firm in the earth and whose branch extends to heaven. O Lord! Make perpetual upon them Thy mighty bounty and make them signs of Thy sanctification in Thy glorious Book, Thy proofs and guides and leaders of the sincere, that they may spread Thy traces, recite Thy words, disseminate Thy proofs and expound Thy clear signs among all creation. O Lord! Expand their breasts,

<sup>2</sup> و انّی ابتهل الیک مکبّاً بوجهی علی الأرض  
معقراً جبینی بالتراب و اقول یا ربّ الأرباب  
و مهیاً الأسباب و حافظ هذه الشّجرة المبارکة  
مجللة بالأنوار یغشیها اشعة ساطعة من ملکوت  
الأسرار و لک الشّکر یا الهی بما جعلت هؤلاء  
ابرار من افنان سدرة المنتهی و فروع دوحه  
البقاء و شعوب شجرة طوبی اصلها ثابت فی  
الأرض و فرعها فی السّماء ربّ ادم علیهم  
فیضک العظیم و اجعلهم آیات تقدیسک فی  
سفرک الجلیل و حججک و ادلائک و ائمة  
المخلصین حتّی ینشروا آثارک و یرتلوا کلماتک

illumine their hearts and give rest to their spirits through Thy copious, abundant outpourings upon the kingdom of the heavens and earth. Verily Thou art the Generous, verily Thou art the Merciful and verily Thou art possessed of great bounty.

و يَبْثُوا دَلَالَتَكَ وَ يَشْرَحُوا بَيْنَاتَكَ بَيْنَ الْخَلْقِ  
اجْمَعِينَ رَبِّ اشْرَحْ صُدُورَهُمْ وَ نُورْ قُلُوبَهُمْ وَ اِرْح  
ارواحهم بفيضاتك العامة الغدقة على ملكوت  
السموات و الأرضين انك انت الكريم انك  
انت الرحيم و انك لذو فضل عظيم

- 3 O noble and exalted branches of the divine Lote-Tree! 'Abdu'l-Baha longs for you as the thirsty one longs for water, and yearns for you as the dove yearns for the meadows or as fish thirst for the pools. I beseech God to illumine my sight by beholding your radiant faces, to delight my hearing by listening to your spiritual conversations, and to gather me with you in the assembly of joy at the divine Threshold with all spirit and fragrance. Verily my Lord assists whom He willeth to what He willeth and He is the Kind, the Powerful.

3 ايها الفروع الرفيعة الجليلة من السدرة الربانية ان  
عبدالبهاء يشتاقي اليكم اشتياق الظمان الى الماء  
و يحن اليكم حنين الحمام الى الرياض او الحيتان  
المتعطشة الى الحياض و ارجو الله ان يتور بصري  
بمشاهدة وجوهكم التورانية و يلذذ سمعي باستماع  
احاديثكم الروحانية و يجمعني و اياكم في محفل  
السرور العتبة الرحمانية بكل روح و ريحان ان ربي  
يؤيد من يشاء على ما يشاء و هو اللطيف القدير

- 4 O branches of the Lote-Tree of the utmost boundary! You share and are partners with 'Abdu'l-Baha in servitude at the threshold of the Exalted One and the court of the Most Glorious Beauty, and are intimate companions. Since this all-embracing gift and perfect bounty is among the greatest stations of existence and the mighty grace of the Worshipped King, therefore at every moment a thousand thanksgivings are required and praise and glorification is befitting. The thanksgiving is to sacrifice one's life, and in life-sacrifice is success - that is, each of you should become successful in promoting the divine religion. Place upon your heads a jeweled crown of divine gifts and don a robe of infinite favors. Be not among the moderate ones, but rather become foremost among those who do good. This is what He says: "And among them is he who follows a middle course, and among them is he who is foremost in good deeds." And upon you be the most pure greetings and excellent prayers from the Lord of the earth and heavens.

4 اي فروع سدرة منتهى عبدالبهاء را در عبوديت  
آستانه حضرت اعلى و عتبه جمال ابيه سيم  
و شريكيد و انيس و جليس چون اين موهبت  
شامله و عنایت كامله از اعظم مراتب وجود  
است و فيض عظيم مليك معبود لهذا هر دم  
هزار شكرانه بايد و محامد و نعوت شايد شكرانه  
جانفشانی و در جانفشانی كامرانی يعنى ترويج  
دين الهى هر يك بان موفق شويد تاجى مرصع  
از مواهب الهى بر سر نهيد و خلعتى از الطاف  
نامتناهى در بر كنيد از مقتصدین نباشيد بلكه از  
سابقين بالخيرات گرديد اينست كه ميفرمايد  
و منهم مقتصد و منهم سابق الى الخيرات و  
عليكم ازكى التحيات و الصلوة الطيبات من رب  
الأرضين و السموات

INBA87:334b, INBA52:342

**AB05643***To: Fazlullah Banan, in Iran**Date: 1919-Oct-01*

O honored Banan! Truly you are the support of the friends and a mighty arm of the divine ones. The days of attainment to my presence are remembered - your loving countenance is ever present in this gathering. I think of you always, how with utmost devotion you would supplicate at the threshold of the Most Great Oneness and beseech assistance and protection from the court of the All-Merciful. You were a close companion to 'Abdu'l-Baha day and night, and a precious soul in the gathering of friends. Praise be to God, the doors are open and the confirmations of the Most Glorious Kingdom are all-embracing. There is firm hope that you may become a manifest sign and an overwhelming power. In every moment a fragrance wafts from the Most Glorious Paradise to the nostrils, and in every breath drops from the cloud of grace rain upon the garden of heart and soul. And upon you be the Most Glorious Glory!

ای حضرت بنان حقاً عضد یارانی و بازوی  
قوی ربّانیان ایام لقا در خاطر است همواره  
روی دلجویت در این محضر حاضر همیشه بیاد تو  
هستم که در نهایت تبتّل بدرگاه حضرت احدیت  
تضرّع مینمودی و طلب عون و صون از بارگاه  
رحمانیت میفرمودی و با عبدالهّاء شب و روز  
انیس و جلیس بودی و در انجمن یاران نفسی  
نفیس الحمد لله ابواب مفتوح و تأییدات ملکوت  
ابهی در نهایت شمول امید و طید است که آیت  
باهره گردی و قوتی قاهره در هر دم شیمی از  
جنت ابهی بمشام رسد و در هر نفسی رشحاتی از  
سحاب عنایت بگلشن دل و جان بیارد و علیک  
البهّاء الابهی

INBA87:380b, INBA52:390

**AB11926***To: Spiritual Assembly of Kushkik et al., in Kuskak**Date: 1919-Oct-01*

O my loving friends! Jinab-i-Za'ir Aqa Nasru'llah has astonished his listeners with his praises and tributes about you, and brought joy and delight to the friends, for those assured souls are verses of unity and manifestations of the grace of detachment. From the intensity of love they are like kindled flames and burnt moths. They have no rest day or night - they surge forth and cry out, awakening the slumbering ones and making the heedless ones mindful. They take up the cup and intoxicate the thirsty ones. They loose their tongues to truths and meanings and bestow heavenly bounties. In the Kingdom of mysteries I show forth humility and lowliness on your behalf,

یاران مهربان من جناب زائر آقا نصرالله به محامد  
و نعوت شما مستمعین را مبهوت نمود و یارانرا  
مسرور و خوشنود کرد که آن نفوس مطمئننه  
آیات توحیدند و مظاهر فیض تجرید از شدت  
حب شعلهء افروخته اند و پروانهء جان سوخته  
شب و روز آرام ندارند جوشی زنند و خروشی  
نمایند خفتگانرا بیدار کنند و بی خبرانرا هشیار  
نمایند قدح در دست گیرند و تشنگانرا سرمست  
کنند زبان به حقایق و معانی گشایند و فیوضات  
آسمانی مبدول دارند من در حق شما بملکوت

and I seek the shining of lights and the appearance of signs. اسرار عجز و انکسار نمایم و سطوع انوار طلبم و  
And upon you be the Most Glorious Glory. ظهور آثار خواهم و علیکم البهاء الأبهی

BRL\_DAK#0406

## AB04137

*To: Karbala'i Malik Muhammad (Shamsabad) et al., in Takht-I-Jamshid*

*Date: 1919-Oct-04*

O beloved friends of 'Abdu'l-Baha! A letter from many of you was received and brought joy. It was filled with the utmost sweetness and beauty, for it demonstrated tender hearts and joyful breasts. 'Abdu'l-Baha, with the utmost humility, implores and supplicates the Lord that those noble souls may become the recipients of the favors of the Lord, that they may become entranced and enraptured, bewildered and filled with yearning, playing the melody of love for the Most Glorious Beauty and creating excitement and ecstasy in that region, and that they may arise to teach, so that dead souls may be quickened and withered plants may become fresh and verdant through the droplets of the cloud of grace. And upon you be the Most Glorious Glory!

ای یاران مهربان عبدالبهاء نامهء جمعی از شما  
وصول یافت و سبب حصول سرور گردید  
در نهایت حلاوت و ملاحه بود زیرا دلیل  
بر رقت قلوب و انشراح صدور بود عبدالبهاء  
بنهایت خاکساری بحضرت باری عجز و زاری  
مینماید که آن نفوس بزرگوار مورد الطاف  
پروردگار گردند واله و شیدا و سرگشته و پرسودا  
آهنگ عشق جمال ابهی بنوازند و در آن اقلیم  
شور و ولهی اندازند و بتبلیغ پردازند تا نفوس  
مرده زنده گردند و گیاههای پژمرده برشحات ابر  
عنایت تر و تازه شوند و علیکم البهاء الأبهی

INBA87:211, INBA52:214a

## AB05785

*To: Kawkab Sultan wife of Muhammad Rida et al., in Shiraz*

*Date: 1919-Oct-04*

- <sup>1</sup> O you who are enkindled with the fire of the love of God! The handmaiden of God Kawkab Sultan wrote a letter mentioning your names and asking for confirmation, assistance and boundless favors for you. I too implored at the Divine Threshold and sought infinite favors so that each of you may become a divine dove in the garden of the All-Merciful, bringing the birds of the Most Glorious Paradise into excitement, ecstasy and attraction through wondrous melodies.

<sup>1</sup> ای مشتعلین بنار محبت الله امه الله کوکب سلطان  
نامه نگاشته و نام شما برده و از برای شما تأیید  
و عون و عنایت نامتناهی خواسته من نیز باستان  
الهی عجز و زاری نمودم و الطاف نامتناهی خواستم  
تا هر یک حقیقهء رحمانی را حمامهء سبحانی  
گردید تا بالحن بدیع طیور جنت ابهی را به شور  
و ولوله و انجذاب آرید

2 O Lord! Make the parents of the attracted leaf Kawkab Sul-tan the manifestation of pardon and forgiveness and exalt them through endless favors. Grant them free forgiveness and pardon and bestow upon them nearness to Your Threshold. You are the Bestower, the Forgiver, and the Kind One.

2 ای پروردگار والدین ورقهء منجذبه کوکب سلطان را مظهر عفو و غفران فرما و بالطاف بی پایان سرافراز کن آمرزش و بخشش رایگان کن و قرینیت درگاه ارزان فرما توئی بخشنده و آمرزنده و مهربان

3 And upon you be the Most Glorious Glory.

3 و عليك البهاء الأبهى

INBA17:128

## AB07030

To: *Siyyid Abutalib Al-Husayni, in Abadih*

Date: 1919-Oct-04

O distinguished and outspoken one! I have intoned the verses of your love which speak of your turning to God, your supplication to the Kingdom of God, your clinging to the hem of the robe of grandeur, your partaking of the choice wine of guidance, and your submergence in the sea of evanescence in God. Do not grieve at separation, for you are present in the gathering through your firmness in the Covenant. Your merchandise is not of scant worth, but rather overflowing with blessings and accepted at the threshold of the Lord of Verses. Convey my greetings and affection to your capable wife, the handmaid of God 'Iffat, and to your respected daughter, the handmaid of God Maymanih. I beseech God to shower all His blessings upon that family through His mercy and bounty which encompass all the worlds. And upon you be the Most Glorious Glory.

أيها البارِع الصادق قد رتلّت آيات حبك الناطقة بتوجهك الى الله وتضرّعتك الى ملكوت الله وتشبّثك باهداب رداء الكبرياء وتجرعك من صهباء الهدى واستغراقك في بحر الفناء في الله لا تبتئس من الفراق لأنك حاضر الوثاق لثبوتك على الميثاق بضاعتك غير مزجاة بل طالحة بالبركات و مقبولة في عتبة ربّ الآيات و بلغ تحيتي و حنوي الى ضلعك الضليع امة الله عفة و الى صبيبتك المحترمة امة الله ميمنة اسئل الله ان ينزل كل بركته على تلك العائلة برحمته و فضله الذي احاط العالمين و عليك البهاء الأبهى

VAA.219-219a

**AB08743***To: Mustafa Zair Gulzar, in Iran**Date: 1919-Oct-04*

O thou who hast visited the Holy Shrine! Praise be to God that thou hast adorned the temple of existence with the robe of the most great bounty, and hast placed upon thy head the crown of supreme guidance, and hast illumined thy brow with the light of the love of the Manifest Light, and hast made fragrant thy nostrils with the sweet savours of the Abha Paradise, and hast been blessed with pilgrimage to the spot round which circle the Cherubim. Now that thou art returning, thou must journey back with the utmost joy and gladness, and praise the Pure Lord, and open thy tongue in thanksgiving that thou hast been favored with such a bounty. And convey to all the friends the Most Glorious, Most Wondrous greetings from 'Abdu'l-Baha.

ای زائر تربت پاک الحمد لله هیکل وجود را  
 بخلعت موهبت کبری آراستی و تاجی از هدایت  
 عظمی بر سر نهادی و جبین را بنور محبت نور  
 مبین روشن نمودی و مشامرا برائحہء جنت ابہی  
 معطر فرمودی و زیارت مطاف کرویان موفق  
 شدی حال کہ مراجعت مینمائی باید بنہایت  
 فرح و مسرت عودت کنی و پاک یزدانرا بستائی  
 و زبان بشکرانہ بگشائی کہ موفق بچنین موهبتی  
 گردیدی و جمیع یارانرا از قبل عبدالہاء تحیت  
 ابدع ابہی برسان

MKT8.098b

**AB09579***To: Rubabih Sultan, in Shiraz**Date: 1919-Oct-04*

O supplicating leaf! Your letter arrived and supplications and entreaties were made at the threshold of the All-Knowing God, and forgiveness and pardon were sought from the Court of the Divine Unity for your father and mother and Mirza Nuru'llah Khan. It is hoped that, through the favors of the Glorious Lord, they may be immersed in the ocean of forgiveness and attain to the proximity of His supreme mercy. Therefore, arise thou in thanksgiving to God, that thou mayest become the manifestation of divine favors. And upon thee be the Most Glorious Glory.

ای ورقہٴ مبتلہ نامہ رسید و بدرگاہ خداوند آگاہ  
 تضرع و زاری گردید و طلب عفو و مغفرت  
 بجهت پدر و مادر و میرزا نوراللہ خان از درگاہ  
 احدیت شد از الطاف خداوند مجید امید است  
 کہ غریق بحر غفران گردند و فائز بجوار رحمت  
 کبری پس تو بشکرانہ الہی پرداز تا مظهر الطاف  
 ربّانی شوی و علیک الہاء الہی

INBA84:265a

**AB10747***To: Prince Muhammad Rida Muqarrab, in Shiraz**Date: 1919-Oct-04*

- 1 O honored Muhammad-Qabel-Reza: I am hastily penning these few words in my own hand to your honor, as I definitely do not have time to write a special letter. 1 یا حضرت محمد قبل رضا بآنجناب این چند کلمه را بخط خود مستعجلاً مرقوم مینمایم زیرا قطعاً فرصت نگارش نامه مخصوص ندارم
- 2 Praise be to God, you are remembered and renowned at the Divine Threshold and are a recipient of comprehensive favors and perfect grace. Be grateful and joyous. 2 الحمد لله در آستان حق مذکور و مشهور و مقرب الطاف شامل و فضل کامل است شکرانه شما و مسرور باش
- 3 Choose a family surname that indicates nearness [to God], so that this surname may be evidence of closeness to the Divine Threshold. 3 کنیه خانواده را مقرب بگذار تا این کنیه دلیل قرینیت درگاه باشد
- 4 And upon you be glory. 4 و علیک البهاء

INBA17:128

**AB11499***To: Muhammad Ali Tafti, in Marvast**Date: 1919-Oct-04*

...The proper Arabic grammar rules should be applied to the blessed words. The correct verses should be chanted, not those that are doubtful and may contain scribal errors....

...اعراب کلمات مبارک بقاعده عربیه جائز آیات صحیحہ را باید ترتیل نمود نه آیات مشکوکه که احتمال غلط از کاتب دارد...

AVK4.029.02x

## AB00114

To: *Mirza Muhammad Baqir Khan Shirazi*

Date: *1919-Oct-06*

- <sup>1</sup> O my fellow traveler! Though a reply to your letter was already written and sent, yet now again, out of the intensity of love, another response is being penned. Those days when we were intimate companions in Paris and London remain in memory, especially when we were harmonious and of one voice, unitedly engaging in servitude at the Sacred Threshold. One can never forget those days in life when evening was spent in excitement, ecstasy, joy and attraction, or a night passed until dawn in sighs, lamentation, grief and pain. These two occasions forever remain in memory, nay, are indelibly inscribed upon the tablet of the heart. Hence, those days we spent in London in gatherings, praising and extolling the Desired One, and those nights we passed as intimate companions in Paris, occupied with spreading the teachings of the Blessed Beauty—those were most delightful days, free from all troubles and unburdened by any thought or remembrance. In utmost ecstasy and joy, we would raise our voices proclaiming the teachings of the All-Merciful, while the cry of encouragement and praise would reach the ears of our souls from the Supreme Concourse. There is a Turkish verse of utmost sweetness: “Days pass whose memory is worth a whole world.” Such were the days we spent in London and Paris. But in America it was another world entirely—what was a drop in Europe became an ocean in America.

<sup>1</sup> ای مونس سفر من هر چند جواب نامه مرقوم و ارسال گردید ولی حال دوباره از شدت محبت باز جواب مرقوم میشود ایامیکه در پاریس و لندن همدم و همراز بودیم در خاطر است علی‌الخصوص که هم‌آهنگ و هم‌آواز بودیم متفقاً متحداً بعبودیت آستان مقدس پرداختیم ابداً از خاطر نمرود انسان در ایام حیات روزیکه به شور و وله و طرب و انجذاب شام نمود و یا شبی را که با آه و فغان و حزن و الم بصباح رساند این دو اوقات همیشه در خاطر است بلکه بر لوح قلب منقوش و غیرزایل لهذا روزهاییکه در لندن در محافل به نعت و ستایش حضرت مقصود بسر بردیم و شبهاییکه در پاریس انیس و جلیس بودیم و بنشر تعالیم جمال مبارک مألوف آن ایام بسیار خوشی بود از هر غوائی آزاد و از هر ذکر و فکری مبرا در نهایت وله و فرح صیحه‌زنان بیان تعالیم رحمان میشد و ضجیع تشویق و تحسین از ملاء اعلیٰ بگوش جان میرسید در ترکی بیتی هست در نهایت ملاحه گونلر گیچر که خاطره‌سی بر جهان دیگر مفادش اینست ایامی میگذرد که هر وقت بخاطر آید یادش بیک جهان می‌ارزد این ایامی بود که در لندن و پاریس بسر بردیم ولی در امریک عالم دیگر بود در اروپا قطره بود و در امریک دریا

- <sup>2</sup> In any case, your letter of the 11th of Shawwal [1337] was received. The feast you arranged where the friends of the All-Merciful gathered in fellowship, chanted the clear verses, and became attracted to the Abha Kingdom—that gathering was, in the words of Christ, the Lord’s Supper, meaning a heavenly feast and celestial table “wherein is whatever the souls desire and the eyes delight in.”
- <sup>3</sup> You expressed gratitude for humanity’s deliverance from the soul-consuming flames of war, and that all the explicit promises recorded in the divine tablets of revelation have, praise be to God, come to pass. This is indeed true, and in previous cycles such explicit prophecies of future events were never recorded

<sup>2</sup> باری نامه ۱۱ شوال سنه [۱۳۳۷] وصول یافت خوان ضیافتی که آراسته گشت و یاران رحمان بالفت پرداختند و ترتیل آیات بینات فرمودند و منجذب بملکوت ابدی گشتند آنجلس بقول حضرت مسیح عشاء ربانی بود یعنی خوان نعمت رحمانی و سفره موهبت آسمانی فیها ما تشتهی الأنفس و تلذ به الأعین

<sup>3</sup> از نجات خلائق از شعله جانسوز حرب شکرانه نموده بودید و اینکه آنچه وعده‌های مصرحه در الواح وحیه حق مندرج و مندمج الحمد لله کل در حیز وقوع جلوه نمود فی الحقیقه چنین است و

in the divine books. This is unique to this wondrous cycle. Similarly, in no previous dispensation did the heedless ones implement the divine teachings, but in this most great manifestation, the divine teachings are being implemented through a mysterious power, despite the opposition of the heedless ones. Never did anyone imagine that humanity would yearn for divine unity, that the banner of universal peace would be raised at the pole of the horizons, and likewise with the other divine teachings—it was never thought possible. Now the world's great ones and people of influence are striving with utmost effort to implement the divine teachings. Yet this is only the beginning dawn; after this dawn comes the true morning, and after morning the rising of the Sun of Truth. Then will universal peace pitch its tent at the pole of the horizons, and all divine teachings will be implemented.

در قرون اولی چنین تصریحات در کتب الهیه از وقوعات آتیه واقع نگشته این مخصوص این کور بدیع است و همچنین در هیچ دوری تعالیم الهیه را بخیران اجرا نمودند لکن در اینظهور اعظم تعالیم الهیه بقوه غیبیه رغماً عن انفس الغافلین جاری میگردد هرگز بخاطر نفسی نمیگذشت که عالم انسانی آرزوی وحدت ربانی نماید و علم صلح عمومی در قطب آفاق بلند شود و همچنین سایر تعالیم الهیه ابداً گمان نمیرفت حال اعظم جهان و صاحبان نفوذ بکمال همت در اجرای تعالیم الهیه میکوشند ولی حال بدایت ظهور شفق است بعد از این شفق صبح صادق است و بعد از صبح طلوع شمس حقیقت آنوقت صلح عمومی خیمه در قطب آفاق زند و جمیع تعالیم الهیه اجرا گردد

- 4 As for Mirza Mehdi, misguided and unaware, in truth, as mentioned in detailed Tablets, these souls in their own imagination strove to uproot the tree of faithfulness with the axe of cruelty. Yet they unwittingly became heralds of truth, for they included divine texts in their refuting treatises mockingly and maliciously, publishing and distributing them, leaving no room for denial, so none could say these explicit prophecies from fifty years ago have no basis or are afterthoughts. Now there remains no possibility for such doubts. If anyone hesitates, it can be said these divine texts were printed and published in Mehdi's book twenty-five years ago.

4 اما میرزا مهدی گمراه و غییراگاه فی الحقیقه چنانچه در الواح مفصل مذکور این نفوس بگمان خود کوشیدند که بتیشه جفا ریشه شجره وفا را قلع و قمع نمایند و لکن منادی حق بودند رغماً عن انفسهم زیرا نصوص الهیه را در رسائل ردیه خود استهزاء و افساداً درج نمودند و طبع و نشر کردند تا از برای کسی مجال انکار نباشد و نگوید این تصریح از وقوعات آتیه پنجاه سال پیش اصل ندارد ثم التدارک است حال مجال القای این شبهات نماند اگر کسی تردد نماید گفته میشود که این نصوص الهیه در کتاب مهدی بیست و پنجسال پیش مندرج و منطبع است

- 5 As for Javad's book, observe the divine power - how it compelled the Covenant-breakers to provide such evidence in their own handwriting to the loved ones, proving their own ignorance, engaging in foolishness, and recording all events contrary to reality. It is said a man had three sons: one always spoke truth, another always spoke falsehood, and the third sometimes truth and sometimes falsehood. The father said: "My truthful son is beloved to me as he always speaks truth, and my lying son is also acceptable as he always lies - I am at ease for he causes me no trouble. But God grant no good to this third one who keeps me in doubt." Now Javad is like the second son - he gave rest to the friends. There is no greater proof of the Covenant than the fabrications of the hypocrites, for from all contents of this book it becomes clear they have no purpose save malice, envy and hatred.

5 اما کتاب جواد ملاحظه قدرت الهیه کنید چگونه ناقضین میثاق را واداشت که بخط خود چنین سندی در دست احباً بدهند و بی سوادی خویش را اثبات نمایند و بسفاهت پردازند و جمیع وقایع را مخالف واقع بنگارند میگویند شخصی سه پسر داشت یکی هرچه میگفت راست بود دیگری هرچه میگفت بتمامه کذب و ثالث گاهی کذب گاهی راست پدر گفت پسر صادق محبوب من است هرچه میگوید راست میگوید و پسر کاذب نیز مقبول من است زیرا آنچه میگوید کذب میگوید آسوده‌ام مرا بزمحت نمی‌اندازد لکن خدا خیر ندهد این ثالث را که مرا در تردد می‌اندازد حال جواد پسر ثانی

- 6 You wrote about the gathering of the friends during Ridvan in the garden, that it was astounding. God willing, many such heavenly gatherings will be formed in those regions.

- 7 You wrote about the displeasure of the clergy. This is natural - the beetle is surely disturbed by the spread of sweet fragrance. But if the friends occasionally host the clergy to a feast and butter up their beards and mustaches, their displeasure will vanish and gratitude will result. The great Qa'im-Maqam says the mulla's belly that is God's vessel is like the ship's horses - gluttonous, slow-running, a hay-consuming, barley-disturbing pest. Qa'im-Maqam says this; it has nothing to do with me. You should keep this point in mind.

- 8 As for what you wrote about the receptivity of souls, it is indeed so - many are thirsty but few are the cup-bearers; many are seeking but rare are the teachers, especially teachers who can associate with notables and nobles, observe wisdom, and possess eloquent speech in all matters so their words may influence and illuminate the hearts and souls of listeners. At present teachers are very few and from every direction rises the cry "Where is the teacher? Where is the teacher?" There is no solution except to establish in every city an assembly for teaching classes, so that the young plants of the Abha Paradise who are in utmost enthusiasm, joy, passion and devotion may learn the art of teaching. If this is properly implemented, in a short time in every city perfect teachers and steadfast speakers will appear. The khans have traveled to Europe - it is hoped their voice in Europe will be more powerful than Krupp's cannon, and the seeds of words issuing from their tongues will be fortress-shattering, especially in Germany.

- 9 The sum that you had sent for them reached them. The incident in Kermanshah is, in truth, a momentous matter and a mighty proof of how lofty the Cause of God hath become. The honored Qabil, upon him be the Most Glorious Beauty of God, is present and expresseth his utmost gratitude for the kindness

است احباً را راحت نمود برهانی بر ثبوت میثاق اعظم از مفتریات اهل نفاق نیست زیرا از جمیع مندرجات این کتاب واضح و آشکار میشود که جز حقد و حسد و بغضا مقصدی ندارد

6 از اجتماع احباب در ایام رضوان در بوستان و گلستان مرقوم نموده بودید که محیر العقول بود انشاء الله از این قبیل محافل آسمانی در آندیار بسیار تشکیل خواهد شد

7 از دلخوری علما مرقوم نموده بودید این طبیعی است جعل از انتشار رائحه طیبه البته مکدر گردد ولی اگر احباب گاهگاهی علما را یک میهمانی نمایند و ریش و سبیلشان را چرب کنند کدر زائل گردد و ممنونیت حاصل شود قائم مقام بزرگ میگوید گوده ملا که لوده خداست چون یابوهای [قدرغه] پرخور کم دو آفت کاه فتنه جو قائم مقام چنین میگوید دخلی بمن ندارد شما باید این نکته را ملحوظ داشته باشید

8 و اما از استعداد نفوس مرقوم نموده بودید فی الحقیقه چنین است تشنه بسیار ولی ساقی قلیل طالب بسیار ولی مبلغ کمباب علی الخصوص مبلغانی که با اعیان و اشراف معاشرت داشته باشند و حکمت را منظور دارند و در هر خصوص که زبان بکشاید لسان بلیغ داشته باشند تا بیان در دل و جان مستمعان تأثیر و جلوه نماید بالفعل مبلغین بسیار کنند و از هر طرف فریاد بلند این المبلغ این المبلغ چاره نیست جز اینکه در هر شهری محفلی بجهت درس تبلیغ تأسیس نمود تا نونهالان جنت ابدی که در نهایت شوق و ذوق و شور و ولند تحصیل فن تبلیغ نمایند اگر چنانکه باید و شاید معمول گردد در اندک زمانی در هر شهری مبلغین کامل و ناطقین ثابت ظهور یابد خوانین به اروپا سفر نمودند امید چنانست که صوتشان در اروپا از توپ کروپ شدیدتر باشد و دانهای کلمات که از زبان ایشان صدور یابد قلعه کوب باشد علی الخصوص در آلمان

9 مبلغی که از برای ایشان ارسال نموده بودید بایشان رسید اما قضیه کرمشاهان فی الحقیقه امری است عظیم و برهانی است قویم که علو امر الله بجه درجه رسیده جناب قابل علیه بهاء الله الابهی حاضر و از عنایت و لطف شما که

and favor you have shown him, and he beseecheth prayers on your behalf. And upon you be the Most Glorious Glory.

LOIR20.175ax

شامل حال او گشته نهایت شکرانه مینماید و  
خواهش دعا در حق شما میفرماید و علیک  
البهاء الأبهی

INBA84:371, RRT.127x, SFI18.279ax

## AB02569

To: *Diyaul-Hukama, Husayn son of Sirajul-Hukama, in Abadih*

Date: 1919-Oct-06

1 O physician of bodies and hearts! Your letter was received. Its contents expressed sighs and laments about being far and separated - that the servants and maidservants of the All-Merciful are admitted to the sanctuary of the Beloved while this wingless bird is deprived of that. Although this is a state to be envied and desired, you are compelled to remain in order to protect the young children and attend to affairs. Therefore, I beseech the Court of Oneness that the reward of pilgrimage be ordained for you and that you may be blessed with this supreme honor in the future.

2 Convey my utmost love and kindness to Masihullah Khan, Ata'ullah Khan, Iran Khanum, Nurud-Duha and their mother. I will offer supplications and entreaties at the Divine Threshold on their behalf and seek boundless assistance, protection and shelter.

3 The poetry that flowed and streamed like pure water from the talent of that one intoxicated with the divine cup was truly eloquent, fluent, novel and elegant. However, 'Abdu'l-Baha's constant desire is to hear accepted praises and tributes to the Blessed Beauty and the Exalted One. This is the cause of my joy and this is the source of my gladness. And mention of me should be limited to pure servitude. Therefore, compose a lyric poem in praise of the Blessed Beauty and in tribute to the Exalted One, that its arranged pearls may be scattered abroad and 'Abdu'l-Baha may derive utmost joy from reading it.

4 And upon you be the Most Glorious Glory.

1 ای طبیب اجسام و قلوب نامه شما رسید  
مضمون آه و فغان از دوری و مهجوری بود که  
عباد و اماء رحمن محرم کوی جانان و اینترغ  
بی پر و بال محروم از آن هرچند مقام غبطه و  
آرزوست ولی شما مجبور بر آن تا طفلان صغار را  
محفوظ و مصون داری و بتثیت امور پردازی  
لذا از درگاه احدیت مسئلت میشود که اجر  
زیارت از برای شما مقدر گردد و در مستقبل  
باین شرف اعظم موفق گردید

2 مسیح الله خان و عطاء الله خان و ایران خانم و  
نورالضحی و والده جمیع را از قبل من نهایت  
محبت و مهربانی ابلاغ دار در حق آنان بیارگاه  
الهی لایه و زاری نمایم و عون و صون و حمایت  
نامتناهی طلبم

3 اشعاریکه از قریحه آن سرمست جام الهی مانند  
آب زلال جاری و ساری شده بود فی الحقیقه  
بلوغ و فصیح است و بدیع و لطیف است ولی  
عبدالبهاء را همیشه آرزو اینست که مدائح و  
نعت جمال مبارک و حضرت اعلی را بسمع  
قبول بشنوم اینست سبب سرور من و اینست  
سبب جهور من و ذکر من مختصر بعبودیت محضه  
باشد پس غزلی در ستایش جمال مبارک و نیایش  
حضرت اعلی تنظیم نما که لثالی منظومش منشور  
گردد و عبدالبهاء از قرائتش نهایت سرور حاصل  
نماید

4 و علیک البهء الأبهی

VAA.215-216

**AB03140***To: Hazari Parsi, Rashid Jamshid et al., in Qasimabad**Date: 1919-Oct-06*

O you who are firm in the Covenant! The blessed names of the friends and maidservants of God were read. From reading them it was observed that that letter is a mine of jewels. The hope is that these jewels will appear before all eyes with utmost brilliance and purity. Though a mine of stones may have luster and color, yet it is deprived and unaware of feeling, attraction and attachment to God. But the jewels of souls shine and gleam with utmost radiance and possess spiritual feelings and conscious attractions. Each of these faithful maidservants and pure-hearted friends is a jewel of the divine sea and an essence of the merciful shell, possessing the utmost feeling and attraction. Therefore these souls are the true jewels. Praise be to God that in this wondrous Cycle you are the jewels of the mine of guidance and the precious pearls of the sea of bounty. Therefore arise in thanksgiving to the Lord of Oneness that such favors have been bestowed and such grace has been perfected. Upon you be the Most Glorious Glory.

ای ثابتان بر پیمان نام مبارک یاران و کنیزان  
ایزدی خوانده شد از خواندن ملاحظه گردید  
که آن نامه معدن جواهر است امید چنانست  
که این جواهر در نهایت لمعان و صفا در انظار  
جلوه نماید معدن سنگ هرچند آب و رنگ  
دارد ولکن از احساس و انجذاب و تعلق بخدا  
محروم و بیخبر است اما جواهر نفوس در نهایت  
درخشندگی و تابندگی اند و احساسات روحانی  
و انجذابات وجدانی دارند هر یک از کنیزان  
باوفا و احبای باصفا گوهر بحر الهیست و جوهر  
صدف رحمانی و در نهایت احساس و انجذاب  
پس جواهر حقیقی این نفوسند حمد خدا را که  
در این دور بدیع شما گوهر کان هدایتید و در  
گرانهای دریای موهبت پس بشکرانه رب  
احدیّت پردازید که چنین الطافی شامل و چنین  
عنایتی کامل و علیکم البهاء الأبهی

YARP2.698 p.467

**AB03125***To: Suhayli, Isfandiyar et al.**Date: 1919-Oct-06*

- <sup>1</sup> O son of the kind-hearted one! Isfandiyar the renowned - they say he was invulnerable, meaning arrow and sword had no effect on him. Outwardly this saying is a myth, for if the body becomes so hard that arrows cannot pierce it, it is like death itself. They say he used a medicine that made his flesh and skin like iron, thus he became invulnerable. If this were to happen and the body became like iron, blood could not flow in the veins, replacement of what is depleted could not occur, and the body would completely collapse and disintegrate. But the true meaning is that he took refuge in the impregnable fortress of the love of God, where the arrows of doubts had no effect. Therefore my hope is that you will become invulnerable.

<sup>1</sup> ای پور مهربان اسفندیار نامدار گویند روئین تن  
بود یعنی تیر و تیغ در او اثر نمیکرد بظاهر این سخن  
افسانه است زیرا تن اگر چنان سخت شود که تیر  
نیازارد مرده آساست گویند داروئی بکار برد که  
گوشت و پوست مانند آهن گردید لهذا روئین تن  
شد اگر چنین شود و مانند آهن گردد خون را  
در رگ حرکت نماید بدل مایخلل حاصل نشود  
بکلی ساقط و متلاشی شود اما معنی حقیقی آن  
اینست که در حصن حصین محبت الله متحصن  
شد که سهام شبهات تأثیر در آن نداشت لهذا من  
امیدم چنین است که روئین تن گردی

2 O Jinab-i-Rustam the visitor! A detailed letter was written to your faithful brother Isfandiyar, and now this brief one is written to you as well. Praise God that you laid your head at the Sacred Threshold and fell prostrate upon the dust of the Court, turned toward the Divine Presence and sang songs of thanksgiving. Now return with utmost joy and gladness, delight and success, and convey to each and every one of the loved ones of God the Most Glorious Greetings from 'Abdu'l-Baha. On my behalf, kiss the face and hair of them all.

2 ای جناب رستم زائر برادر وفادار اسفندیار در این نامه مفصل مرقوم شد و بشما نیز مختصر نگاشته میگردد حمد کن خدا را که سر باستان مقدس نهادی و بر خاک درگاه بروی افتادی و توجه ببارگاه الهی نمودی و بشکرانه نغمه سرودی حال بکمال وجد و شادمانی و سرور و کامرانی رجوع نما و احبای الهی را یک یک از قبل عبدالهآء تحیت ابدع ابهی برسان و جمیع را از قبل من روی و موی بیوس

3 And upon you both be the Most Glorious Glory.

3 و علیکما الهآء الأبهی

YARP2.153 p.164

## AB05530

*To: Unknown, in India*

*Date: 1919-Oct-06*

O Kind God! The youth Sohrab Kamyab did not take any share from the rose garden of life and found no portion from the garden of fulfillment. In the prime of youth he left this transient world and hastened to Your threshold, for he was weary of the world of dust and yearned for the pure realm. In this mortal garden he became withered and faded so that in that divine rose garden he might become fresh and verdant. He grew weary of life in this dusty realm so that he might find eternal life. O Lord! Make his heart's desire worthy and abundant, and make Khosrow of good nature patient, dignified and zealous, so that he may bear this great calamity and be confirmed and assisted in achieving the promised reward of patience. You are the Forgiver, the Bestower, and the Kind.

ای ایزد مهربان نوجوان سهراب کامیاب از گلشن زندگانی بهره‌ئی نبرده و از بوستان کامرانی نصیبی نیافته در عنفوان جوانی دار فانیرا گذاشت و بدرگاه تو شتافت زیرا از عالم خاک بیزار بود و آرزومند عالم پاک بود در این بوستان فانی افسرده و پژمرده شد تا درآن گلشن رحمانی تر و تازه گردد از زندگانی این خاکدان بیزار گشت تا حیات جاودان یابد پروردگارا آرزوی دل و جان او را شایان و ارزان کن و خسرو خوش‌خو را صبور و وقور و غیور کن تا تحمل این مصیبت کبری نماید و یاجر موعود شکیبائی موفق و مؤید گردد توئی آمرزنده و بخشنده و مهربان

YARP2.664 p.448

## AB00257

To: *Spiritual Assembly of Mihdiabad et al., in Kisnaviyih*

Date: 1919-Oct-07

- 1 Praise be unto Thee, O my God, for having illumined the earth with a brilliant light from the Daystar of the horizons, and for having manifested Thyself upon the Blessed Tree at the summit of the Mount through the Fire ignited on the Day of Manifestation, whereby Thou hast guided these near ones to the straight path and directed these sincere ones to the true way. O Lord! These are honored servants who speak not until Thou hast spoken and who act according to Thy command. They answered the call in the particles of eternity, exclaiming, "Glory be to my Most Glorious Lord Who hath come" - while the angels stood rank upon rank - and Who hath shed upon existence the lights of witness, appearing as the sun at high noon, decreeing and guiding, choosing whom He willeth and singling out for His mercy whom He pleaseth.
- 2 Praise be unto Thee for having chosen them from among Thy servants, selected them from among Thy creation, and elected and chosen them in the kingdom of Thy earth and heaven, that they might become the emblems of Thy Cause, the recipients of Thy grace, the manifestations of Thy light, and the dawning-places of Thy bounty amongst mankind; that they might guide souls unto Thee, voice Thy praise, and guide the people through proof and authority to the wellspring of Thy mercy; that they might spread clear proofs, brilliant arguments and conclusive evidences among all creation with hearts overflowing with Thy love, tongues speaking of Thy knowledge, spirits gladdened by Thy gift, realities stirred by Thy breezes, vision sharpened by witnessing Thy signs, and ears attentive to Thy words.
- 3 O Lord! Assist them with the hosts of inspiration and support them with armies from the Supreme Concourse and throngs of angels from Thy most glorious Kingdom. Verily, Thou dost aid whomsoever Thou willest through Thy power that encompasseth all things. Verily, Thou art the Generous, the Merciful, the Mighty, the Sublime.
- 4 O co-sharers with 'Abdu'l-Baha in servitude at the Sacred Threshold! His honor Qabil has arrived at the Ka'bih of the divine purpose and has attained the utmost desire of those near unto God—namely, circumambulation of the gathering-place of the Concourse on High and prostration at the Most Exalted Station, the Luminous Spot. For some time in the White Land

1 لك الحمد يا الهى بما اشرفت الأرض بنور ساطع  
من نير الآفاق و تجليت على الشجرة المباركة على  
اعلى الطور من النار الموقدة فى يوم الظهور و  
هديت بها هؤلاء المقربين الى الصراط المستقيم  
وارشدت بها المخلصين الى المنهج القويم رب ان  
هؤلاء عباد مكرمون ولا يسبقونك بالقول وهم  
بأمرك يعملون فلبوا للنداء فى ذر البقاء و قالوا  
سيحان ربى الأبهى الذى جاء والملك صفاً صفاً  
و تجل على الوجود بأنوار الشهود و ظهر ظهور  
الشمس فى وسط الضحى و قدر فهدى و اختار  
من شاء و يختص برحمته من يشاء

2 لك الحمد بما اصطفيتهم من بين عبادك و  
اجتبيتهم من بين خلقك و انتخبهم و اخترتهم  
فى ملكوت ارضك و سمائك حتى يكونوا معالم  
أمرك و مهابط فضلك و مجالى نورك و مطالع  
جودك بين الورى و يهدوا النفوس اليك و  
ينطقوا بالثناء عليك و يرشدوا القوم بالبرهان  
الى معين رحمتك بحجة و سلطان و يثبتوا  
الدلائل الواضحة و الحجج الالامعة و الأدلة القاطعة  
بين الخلق بقلب دافق بمحبتك و لسان ناطق  
بمعرفتك و روح مستبشر بموهبتك و حقيقة  
مهتزة بنفحاتك و بصر حديد بمشاهدة آياتك و  
اذن واعية لكلماتك

3 رب انصرهم بجنود الالهام و ايدهم بجيوش من  
الملا الأعلى و قبيل من الملائكة ملكوتك الأبهى  
انك تؤيد من تشاء بقدرتك المحيطة على الأشياء  
و انك انت الكريم و انك انت الرحيم العزيز  
المتعال

4 اى سهيمن عبدالبهاء در عبوديت آستان مقدس  
جناب قابل بكنهه مقصود وارد و بمنتهى آمال  
مقربين يعنى طواف مطاف ملا ابهى و سجود  
بمقام اعلى بقعه نوراء فائز چندى در ارض  
بيضاء بذكر و لله المثل الأعلى و ملك اسماء

he was engaged in the mention of "unto God belongs the Most Exalted Similitude" and the King of Names, and was intimate with the remembrance of the friends. Evidence of this is that he requested a special letter for each of you and sought a specific address.

- 5 Yet 'Abdu'l-Baha is immersed in an ocean of letters which pour in from all directions like waves of the sea, most containing important matters. How then can I write individual letters and adorn pages with the effects of my pen? Yet though the friends are multiple in form, they are united in essence; though diverse in body, they are quickened by one spirit, and that is the Word of God. Therefore, I count all as one soul and address them with yearning words. In truth, this letter is a clear book for each of the friends and a sweet and delightful address. I prostrate myself at the Threshold of the Lord of existence and beseech bounties from the Praised Station for the beloved friends, that the fragrances of the divine rose-garden may perfume the nostrils of the merciful friends, and the breezes of the Most Glorious Paradise may bestow fresh spirit and triumph upon all.

- 6 O friends! Consider how all peoples and nations during the grievous days of war were in utmost upheaval and disturbance. The foundation of human society was shaken, cities and villages were destroyed and demolished, properties were plundered and pillaged, souls were killed and captured in abasement and humiliation, trapped in the valley of eternal perdition, children were orphaned, and women were wailing and lamenting in intense grief. Despite this, the favors of the All-Merciful encompassed the friends. In every land and territory they were in safety and security, and in every region and frontier they were in the utmost joy and delight. Such is the power of God!

- 7 Therefore, arise in thanksgiving and raise your voices in praise and glorification of the Intended Lord. Strive to spread guidance, and in teaching be passionate and cry out, that the lights of the Sun of Reality may encompass East and West, that the tabernacle of the unity of the human world may be raised at the pole of the horizons, and that Baha'i unity may gather all at the fountainhead of life. Ever is 'Abdu'l-Baha waiting for good tidings to arrive from those regions and spiritual glad-tidings to be heard. Praise be to God, in these days joyful events are arriving from those climes that the friends are sacrificing their lives and are united and of one accord in promoting the divine religion. And upon you be the Most Glorious Glory.

مشغول بود و پیاد یاران مألوف و برهان بر این اینکه از برای هر یک از شما نامه مخصوص طلبید و خطاب منصوصی جوئید

5 ولی عبدالبهاء غریق دریای اوراق که از اطراف مانند امواج دریا میریزد و اکثری متضمن مسائل مهمه با وجود این چگونه فرداً فرداً نامه نگارم و اوراقی باثر خامه بیاریم ولی یاران هرچند بصورت متعدّدند اما بمعنی متحد باجساد متفاوتند ولی بیک روح منبعث و آن کلمه الله است لهذا جمیعاً نفس واحده می‌شمارم و خطاب اشتیاق مینمایم و فی الحقیقه این نامه از برای هر یک از دوستان کتاب مبین است و خطابی پر حلاوت و شیرین در عتبه ربّ الوجود ببود آرم و یاران ودود را استفاضه از مقام محمود خواهم تا نفحات گلشن الهی مشام یاران رحمانی را معطر نماید و نسیم جنت ابدی کل را روح و فتوحی تازه بخشد

6 ای یاران ملاحظه کنید که جمیع ملل و امم در ایام حرب مؤلم در نهایت انقلاب و اضطراب بودند و بنیان عالم انسانی متزلزل و مدن و قری ویران و منهدم اموال تالان و تاراج و نفوس مقتول و اسیر ذلّ و هوان و در وادی خذلان ابدی گرفتار اطفال ایتم و نساء از شدت ماتم در فریاد و فغان با وجود این الطاف حضرت رحمن شامل حال یاران بود در هر مرز و بومی در امن و امان و در هر حدود و ثغور در نهایت روح و ریحان اینست قدرت یزدان

7 پس بشکرانه پردازید و بترتیل آیات محامد و نعوت حضرت مقصود صوت و صلا برافرازید در تعمیم هدایت بکوشید و در تبلیغ بجوشید و بخروشید تا انوار شمس حقیقت شرق و غرب را احاطه کند خیمه وحدت عالم انسانی در قطب آفاق بلند گردد و وحدت بهائی کل را در سرچشمه حیات جمع نماید همواره عبدالبهاء منتظر است که از آنصفحات مرده خوش رسد و یشارقی روحانی استماع گردد الحمد لله این ایام از آن اقالیم حوادث مفرّجی میرسد که یاران جانفشاند و

در ترویج دین الهی متفق و همعنان و علیکم البهاء  
الأبھی

ABDA.020-021

## AB03702

*To: Shuaullah son of Qabil et al., in Abadih*

*Date: 1919-Oct-10*

- 1 O two illustrious sons of the promoter of the Cause of God! Your kind father, at the Divine Threshold, was always remembering you and supplicating that the glances of the eye of divine mercy might encompass you, that the Sun of Truth might cast its rays upon your heads, and that under the protection of His Holiness the One, you might be preserved and safeguarded from all imperfections. I too offer this supplication:
 

ای دو نجل جلیل مبلّغ امر الله جناب ابوی  
مهربان در آستان یزدان همواره پیاد شما همدم بود  
و تضرّع میفرمود تا لحظات عین رحمانیت شمول  
یابد و شمس حقیقت بر مفارق پرتوی اندازد و  
در صون حمایت حضرت احدیت از جمیع شوائب  
محفوظ و مصون باشید من نیز این تضرّع را مجری  
میدارم که
- 2 O kind Lord! Make these two assured souls content and pleasing in the court of Thy Oneness. Make them manifestations of the signs of unity and recipients of the favors of the new Kingdom. Make the son the mystery of the father and cause them to spring from the element of heart and soul, that outwardly and inwardly, spiritually and physically, they may become like their father and engage day and night in service to the Cause of God. Through their words and deeds may they become the cause of awakening others. May they take in hand a cup of the wine of the love of God and intoxicate those present in every gathering. May they become the manifestation of this prayer: "Even make all my remembrances and mentions one remembrance, and my condition in Thy service eternal." And upon you both be the Most Glorious Glory.
 

ای خداوند مهربان این دو نفوس مطمئنّه را در  
درگاه احدیت راضیه و مرضیه فرما مظهر آیات  
توحید کن و مورد الطاف ملکوت جدید نما پسر  
را سر پدر فرما و از عنصر جان و دل منشعب  
کن تا ظاهراً و باطناً و روحاً و جسداً مانند پدر  
گردند و شب و روز بخدمت امر الله پردازند و  
بگفتار و رفتار سبب تنبه دیگران شوند قدحی از  
صهبا محبة الله در دست گیرند و حاضرین هر  
انجمن را سرمست نمایند مظهر این مناجات شوند  
حتی اجعل اورادی و اذکاری کلّها ورداً واحداً  
و حالی فی خدمتک سرمداً و علیکم البهاء الأبھی

AADA.149-150

**AB04881***To: Agah, Talat (Vafa) et al., in Iran**Date: 1919-Oct-10*

O supplicating leaf! Give thanks to God that you have traversed thousands of leagues of distance until you reached the destination of your purpose and were blessed with the favors of the Mystery of Being. You found the dust of the purified tomb to be fragrant musk and inhaled ambergris and perfume from the illumined sepulcher in the most exalted station. Now return to your familiar homeland and in the gatherings of the handmaidens of the All-Merciful, open your tongue in praise of the All-Merciful Lord that you have attained such a gift and been favored with such grace. Convey abundant greetings from me to each of the handmaidens of the All-Merciful and become the cause of their enthusiasm and rapture so they may enter into the utmost joy and delight and become intoxicated night and day from the cup whose mixture is of camphor. O supplicating leaf! Convey the utmost kindness and most wondrous, glorious greetings from 'Abdu'l-Baha to Muhammad Husayn Khan, 'Abbas Khan, Munirah Khanum and Farah Khanum. And upon you be the Most Glorious Glory.

ای ورقهء مبتله شکر کن خدا را که هزاران  
فرسنگ مسافت طی نمودی تا بپسرمنزل مقصود  
رسیدی و بالطف سر وجود موفق گشتی تراب  
جدث مطهر را مشک معطر یافتی و از خاک  
رمس منور در مقام اعلی عبیر و عنبر استشمام  
نمودی حال بوطن مألوف رجوع نما و در محافل  
اماء رحمن زبان بستایش حضرت رحمن بگشا  
که بچنین موهبتی نائل و بچنین مرحمتی برخوردار  
گشتی و هریک از اماء رحمن را از قبل من  
تحیت فراوان ابلاغ دار و سبب شور و وله آنان  
گرد تا بکمال سرور در وجد و طرب آیند و شب  
و روز از کأس مزاجها کافور سرمست شوند  
ای ورقهء مبتله محمد حسین خان و عباسخان و  
منیره خانم و فرح خانم را از قبل عبدالهء نهایت  
مهربانی و تحیت ابدع ابهی ابلاغ دار و علیک  
البهاء الابهی

VAA.217-218

**AB05878***To: Mashhadi Muhammad Sadiq et al., in Kushkak**Date: 1919-Oct-10*

- <sup>1</sup> O spiritual friends! Although Kushkak is a small town, I beseech God that it may become a royal palace for the blessed souls among the loved ones of God and a heavenly paradise. That is, may the Sun of Truth shine forth and the rain of mercy pour down and the breezes from the rose garden of the All-Merciful waft, so that village may become the mother of villages and flourish and prosper through the divine fragrances, until it becomes the envy of all other villages in every respect. May it become renowned in the name of Truth and attain infinite beauty. May the divine melody from that village reach the Abha Kingdom, and may the spiritual song in that garden

<sup>1</sup> ای یاران روحانی هرچند کوشکک بلدی صغیر  
است ولی از خدا خواهم که نفوس مبارکهئی از  
احبابی الهی را کوشک سلطانی گردد و مینوی  
رحمانی شود یعنی شمس حقیقت بتابد و باران  
رحمت ببارد و نسیم گلشن رحمانی بوزد تا آن  
قریه ام القری گردد و بنفحات رحمانیه معمور  
و آباد شود تا از هر جهت غبطهء قریای سائره  
گردد باسم حق معروف شود و بی نهایت زینت  
یابد آهنگ الهی از آن قریه بملکوت ابهی رسد و

bestow joy and delight upon the hearts of seekers. May it even become outwardly prosperous as well.

گلبنگ معنوی در آنگلشن فرح و سرور بقلوب  
طالبان بخشد حتی بظاهر ظاهر نیز معمور گردد

2 And upon you be the Most Glorious Glory.

2 و علیکم البهاء الأبهی

BRL\_DAK#0113, MMK6#140

## AB12509

*To: Baha'is of Kushkak*

*Date: 1919-Oct-10*

O Kind Lord! In the village of Kushkak, a group of the friends and handmaidens of the Most Merciful have cast off their earthly garments and gained freedom from the prison of this mortal world, and have taken wing to the eternal garden, that like nightingales they may sing in the Abha Paradise upon the branches of pardon and forgiveness. O Thou Kind and Compassionate One! These souls were known by Thy name, characterized by their love for Thee, and made joyous and enraptured by Thy bestowals. Grant them boundless favors and bestow upon them endless forgiveness freely and generously. Thou art the Pardoner, Thou art the Forgiving, and Thou art the All-Merciful, the Compassionate.

ای یزدان مهربان در قریه کوشکک جمعی از  
احباً و اماء الرحمن خلع ثیاب عنصری نمودند  
و از زندان جهان فانی رهائی یافتند و بگلشن  
باقی پرواز نموده اند تا بلبل آسا در جنت ابهی بر  
شاخسار عفو و غفران بسریند ای عطوف رؤف  
این نفوس بنام تو معروف و بحب تو موصوف و  
بعنایت مسرور و مشعوف بودند الطاف پیکران  
مبذول دار و آمرزش بی پایان رایگان و ارزان  
کن توئی عفو و توئی غفور و انت الرحمن الرحیم

BRL\_DAK#0996

## AB00470

*To: Spiritual Assembly of Shiraz et al.*

*Date: 1919-Oct-11*

1 O ye who are firm in the Covenant! Your written page was seen and your unfolded page was observed. The contents and meanings were divine, and the words and lines indicated abundant blessing, for it was a mirror of the favors of the Abha Kingdom and evidence of faith, certitude and self-sacrifice in the path of God. That spiritual assembly is merciful and that luminous gathering is heavenly. Therefore, my hope is that you will succeed in forming an assembly for the study of teaching, so

1 ای ثابتان بر پیمان ورق مسطور منظور گشت  
ورق منشور ملحوظ گردید مضامین و معانی  
رحمانی بود و کلمات و سطور دلیل حظ موفور  
زیرا آئینه الطاف ملکوت ابهی بود و دلیل بر  
ایمان و ایقان و جانفشانی در سبیل یزدان آن  
مخفل روحانی رحمانیست و آن انجمن نورانی  
سبحانی لهذا امید من چنانست که موفق بتشکیل  
انجمنی در درس تبلیغ گردد تا نوجوانان بهائیان

that Baha'i youth may pursue their studies with firm resolve and pure intention, seeking knowledge of divine proofs and evidences, studying the mysteries of the sacred books, memorizing verses useful for teaching, as well as traditional narrations, rational proofs, and the penetrating power of the Blessed Beauty's word - and how He proclaimed His Cause from the Most Great Prison.

- 2 In truth, under chains He raised the banner of the Manifest Cause, and all kings and peoples could not resist. In the Most Great Prison He moved with utmost majesty and sovereignty, delivering severe addresses to the kings of East and West from prison, even to the Ottoman sovereign. And how His teachings are accepted and familiar to all philosophers and wise ones of the world, having absolutely no objectors - even Wilson took twelve of the blessed teachings, added two points, and made them the foundation of universal peace, and so forth that cannot be described in speech or writing. You must strive night and day with utmost enthusiasm and joy, and I guarantee that in a short time they will make extraordinary progress. And Jinab-i-Andalib should be among the teachers of this assembly.

- 3 As for the matter of Amrullah Bavanati, it is mentioned in detail in the Tablets printed in Bombay - refer to those. It is necessary to extract those explicit verses from those Tablets so the truth becomes clear. These souls are like the foam of the sea - they have no permanence, just as it says in the Qur'an: "We send down water from the sky, and the valleys flow with it according to their measure, then the flood bears along a rising foam - like that which comes from what they heat in the fire to make ornaments or utensils therewith, a foam like unto it. Thus God shows forth Truth and falsehood. As for the foam, it passes away as scum upon the banks, while that which is for the good of mankind remains on the earth."

- 4 It is strange that in such brilliance and heat of the Sun of Truth, such darkness appears that a foolish person falls into such delusions and fancies. 'Abdu'l-Baha closed all doors, left no opening through which anyone could draw a breath. He arose with such selflessness, evanescence and servitude at the Sacred Threshold that it has no equal or likeness. He is even shy to mention himself as a Branch. His name is 'Abdu'l-Baha and his initials are 'Ayn 'Ayn. How then can base souls make claims to existence?

بعزمی ثابت و نیتی خالص تحصیل پردازند و اطلاع بر حجج و براهین الهی جویند تحصیل اسرار کتب مقدسه کنند و آیاتیکه در مدار تبلیغ باشد حفظ نمایند و همچنین احادیث مأثوره و دلائل عقلیه و نفوذ کلمه جمال مبارک و اینکه در بین اعظم انتشار امر خویش فرمودند

- 2 فی الحقیقه در زیر زنجیر علم امر مبین مرتفع کردند و جمیع ملوک و ملل مقاومت نتوانستند و در بین اعظم بنهایت عظمت و سلطنت حرکت میفرمودند و خطابات شدید در زندان ملوک شرق و غرب میفرمودند حتی پادشاه عثمانی و اینکه تعلیم مبارک در نزد کل فلاسفه و عقلای عالم مقبول و مألوف ابداً معترضی ندارد حتی ویلسن دوازده از تعلیم مبارک را دو قضیه افزود و اساس صلح عمومی کرد و امثال ذلک که بتقریر و تحریر نیاید و باید شب و روز بکوشید بنهایت شوق و ذوق و من کفیلیم که در اندک زمانی ترقیات فوق العاده نمایند و جناب عندلیب از معلمین این محفل باشند

- 3 اما مسئله امرالله بواناتی در الواح مطبوعه در بمبئی مفصل مذکور مراجعت بآن نمائید این لازم است که آن آیات صریحه را در آن الواح استخراج نمائید حقیقت وضوح یابد این نفوس مانند کف دریا هستند بقائی ندارند چنانچه در قرآن میفرماید و انزلنا من السماء ماء فسال به اودیه بقدرها فاحتمل السیل زبداً رابياً و علی الذی یوقدون علیه فی النار زبد مثله فاما الزبد فیزهد جفاءً و اما ما ینفع الناس فیمکث فی الارض

- 4 عجیب است که در چنین تابش و حرارت شمس حقیقت چنین ظلماتی ظهور می یابد که نوهوسکی بچنین اوهام و سودائی میافتد عبدالبهاء جمیع ابواب را مسدود نمود رخنه نگذاشت که نفسی نفس بتواند بکشد بقسمی بحویت و فنا و عبودیت آستان مقدس قیام نمود که شبه و نظیر ندارد حتی حیا مینماید که خود را غصن ذکر نماید اسمش عبدالبهاء و اسم اشاره ع دیگر چگونه نفوس مبتذله ادعای وجود مینمایند

- 5 Glory be to God! Souls who are illiterate, despite the weakness of their composition, spelling and writing errors, like Javad Qazvini who thought the word “durud” was Arabic, not knowing it was Persian, wrote in his own hand “wa'l-durud ‘ala mazahir amr’illah,” and likewise in his written book in his own hand what grave errors both in spelling and composition. And this person has ordered that a group be formed with him as one of its members to put ‘Abdu'l-Baha on trial and execute whatever judgment is passed. In any case, these souls deserve no attention. Soon they will be completely obliterated and perish. When someone makes such foolish claims, the text of the printed Tablets in Bombay is enclosed. And upon you be the Most Glorious Beauty.

5 سبحان الله نفوسیکه سواد ندارند با وجود رکاکت عبارت املا و انشاء غلط نظیر جواد قزوینی که کلمه درود را گان کرده است عربی است ندانسته که فارسی است بخط خود نوشته است و الدرود علی مظاهر امر الله و همچنین در کتاب مرقومش بخط خود چه غلطهای فاحش چه املا غلط و چه انشاء و این شخص فرمایش نموده است که جمعیتی تشکیل شود و او از اعضای جمعیت باشد و عبدالبهاء را محاکمه نمایند و آنچه حکم صادر شود مجری گردد باری اعتنائی باین نفوس نیست عنقریب بکلی محو و فانی خواهند گشت چون کسی نوهوسی کند نص الواح مطبوعه در بمبئی در جوفست و علیکم البهاء الأبهی

INBA84:454

## AB00472

*To: Mr Chan, in China*

*Date: 1919-Oct-11*

- 1 O divine herald! The letter thou didst write to Mr. Wilhelm was forwarded to the Holy Land and was perused. Call it not a letter but rather a rose garden, where flowers of meaning had blossomed and from which the fragrance of the love of God was inhaled. In truth, thou didst deserve this supreme gift, for the lamp of guidance was lit within the glass of thy heart and shed its rays upon all directions. The tongue became eloquent, the ear attentive, and the nostrils inhaled the fragrances of the Abha Paradise.
- 2 In the land of China, souls are very receptive to the new teachings, and the wise among its people have realized that the old Chinese religion is a cause of decline and fall. They have therefore concluded that, for the advancement and progress of the nation, the development of the country, the dignity of its people, the elevation of the government, and the enhancement of its might, religious renewal is necessary. This is the extent of their thinking—that the same old religion must be renewed so that it may gain fresh vigor and become the cause

1 ای منادی الهی نامه‌ئی که بجناب مستر ویلهلم مرقوم نموده بودی بارض مقدس فرستاد و ملاحظه گردید نامه مگو گلستان بگو گلهای معانی در آن شکفته و رائحه محبة الله از آن استشمام میگشت فی الحقیقه استحقاق و استعداد این موهبت کبری را داشتی که سراج هدایت در زجاج قلب برافروخت و پرتوی بر ارکان زد لسان ناطق شد سمع سامع گشت مشام استنشاق رائحه جنت ابهی نمود

2 در خطه چین استعداد نفوس بجهت تعالیم جدید بسیار و عقلای اهالی ملتفت بآن شدند که دین قدیم چین سبب هبوط است و علت سقوط لهذا بجهت صعود و ترقی ملت و آبادی مملکت و عزت نفوس و علویت دولت و وفور شوکت تجدید دین لازم این بقدر فکر آنهاست که همان دین قدیم را باید تجدید نمایند تا قوه جدیدی یابد و سبب ترقی ملک و ملت شود چون چنین

of the progress of nation and people. Since they harbor such thoughts and have arrived at such conviction, they are ready to hear the divine teachings. Do strengthen the gathering you have formed in Shanghai, and likewise establish a gathering in Peking itself, and engage in propagating the divine religion. The greatest means of progress is the promotion of the divine teachings and acting in accordance with them, for mere words and instruction yield no result—action is required. Rest assured that heavenly divine confirmations will reach thee. It is explicitly stated in the Tablets: “We shall assist whosoever ariseth to aid Our Cause with the hosts of the Concourse on high and a company of Our favored angels.”

- 3 It hath been experienced time and again throughout this period, and it is as clear and manifest as the sun, that whosoever ariseth to guide the people aright will be assisted and strengthened by the successive waves of the hosts of the Kingdom. In the course of My journey to America one could witness how, in great assemblages and imposing churches, the spirit of divine assistance would begin to surge upon the utterance of a single word. Were it not for this, I would certainly have been unable to speak a word; for the audience was listening with a critical ear and watching with a critical eye, and was for the most part inclined to object.

- 4 Nevertheless, in all these assemblages and churches, whether in the course of My speech or thereafter, not a soul dared raise an objection, notwithstanding that what was being said ran counter to their beliefs. For example, in the Jewish temple the station of Jesus as the Divine Logos and the Spirit of God, and the station of the Apostle of God [Muhammad] as the cynosure of creation and the epitome of existence, were plainly established. It is evident how deeply these statements run counter to the beliefs of the Jews, and yet not a single soul objected. When I was departing the temple, their great priest (who is called Khakham in Hebrew) came to express his gratitude and said that the entire congregation wanted to shake hands with Me. I said: “I am suffering from fever and am extremely weak. How could I shake hands with such a crowd?” At his suggestion, then, certain leaders of the community came to shake My hand and express their appreciation. One of them, while embracing Me, even declared that he was no longer a Jew.

- 5 My meaning is that all this was due to the confirmations of the Blessed Beauty and His heavenly assistance, for otherwise they

فکری در دل دارند و قناعت حاصل نموده‌اند استعداد استماع تعالیم الهی دارند شما انجمنی که در شنگهای تشکیل نموده‌اید آن انجمن را تقویت نمائید و همچنین انجمنی در نفس پکن تشکیل نمائید و بترویج دین الهی پردازید اعظم اسباب ترقی ترویج تعالیم الهی و قیام بموجب آن است زیرا از مجرد بیان و تعلیم نتیجه‌ئی نبخشد عمل باید و مطمئن باشی که تأییدات غیبیه الهیه بتو خواهد رسید و بنص صریح در الواح میفرماید و نصر من قام علی نصره امری بجنود من الملائه الأعلی و قبیل من الملائه المقربین

- 3 در ایندّت بکرات و مرّات تجربه شده است و مثل آفتاب واضح و مشهود شد که هر نفسی بر هدایت خلق قیام نماید افواج ملکوت مانند امواج پیاپی رسد و تقویت نماید در سفر امریک در مجامع کبری و کائس عظمی ملاحظه میشد که بمجرد نفوّه یک کلمه روح تأیید موج میزد و اگر این نبود ابداً مقتدر بر نفوّه یک کلمه نبودم زیرا حاضرین چشم و گوش باز نموده اکثر مقصودشان تنقید و اعتراض بود

- 4 با وجود این در جمیع این محافل و کائس حین تکلم و بعد از تکلم نفسی کلمه اعتراضی بر زبان نراند و حال آنکه آنچه گفته میشد مخالف آراء آنان بود مثلاً در کلیسای یهود اثبات این شد که حضرت مسیح کلمه الله است و روح الله است و حضرت رسول صفوت بنی آدم است و خلاصه موجودات معلوم است که این کلام چه قدر مخالف آراء یهود است با وجود این یک نفر یهودی اعتراضی نکرد حتی وقتی که از کلیسا بیرون می آمدم ملای عظیم یهود که عبرانی خاخام گفته میشود اظهار شکرانه نمود و گفت یهود میخواهند با تو دست بدهند گفتم من در حالت تب و در نهایت ضعف چگونه با این جمعیت دست بدهم گفت با مقداری از یهود از بزرگانیشان آمدند و دست گرفتند و اظهار شکرانه نمودند در حین مصافحه یکی از آنها ندا کرد که من بعد یهودی نیستم

would not have permitted the first word to be followed by the second! Now, rest assured that the confirmations of the Abha Kingdom will be undoubtedly vouchsafed. Spur on thy charger in this arena, that thou mayest witness signal victories.

5 مقصود اینست که تأییدات جمال مبارک بود  
و توفیقات آسمانی والا نمیگذاشتند که کلمه  
اول بکلمه ثانی برسد حال شما مطمئن باش که  
تأییدات ملکوت ابهی میرسد سمندی در این  
میدان جولان ده تا فتوحات عظیمه مشاهده  
نمائی

- 6 Convey on My behalf the utmost love and kindness to those two newly converted souls. I beseech God to confer upon them His celestial grace, that they may become the embodiments of His bestowals and the incarnations of His guidance, that they may shine as two bright candles and bestow upon China a heavenly light.

6 بدو شخص مذکور که تازه توجّه نموده اند از قبل  
من نهایت محبت و مهربانی ابلاغ دار از درگاه  
احدیّت تأیید میطلبم که آن دو شخص موهبت  
مجسمه گردند و هدایت مشخصه دو شمع نورانی  
شوند و باقلیم چین نور آسمانی بخشند

- 7 Upon thee be the glory of glories!

7 و علیک البهاء الأبهی

MUH3.292-293

## AB01150

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

*Date: 1919-Oct-11*

O Thou son of the kingdom!

Thy letter was received. Its contents were in the utmost sweetness, for it was indicative that with the utmost power thou hast arisen in order to link together the hearts of the souls that are in America with those who are in Europe. This is of utmost importance, for the first divine teaching is that communities must be freed from racial, political and even patriotic prejudice, that all men are of one race and the whole universe one land. Consider how unwise and short-sighted are the leaders, the politicians and the philosophers of the present age! The American continent and Europe, that is, Germany and France, are a small portion of the terrestrial globe. What is the importance of this globe?-for it commands no importance when compared to these infinite bodies that abound in the limitless space; it is like unto an insignificant spot on the surface of the wide ocean. No importance should be attached to the terrestrial globe, how much less to one of the countries of the globe. The inhabitants of countries are so immersed in their imaginations that they carved for themselves statues of imagination, which they worship, when actually they are naught but fantastic images, yet in spite of that they are worshipped

by everyone. How heedless, unintelligent and unwise are the leaders and philosophers of today!

In short, the divine teachings constitute the unicolored pavilion of the oneness of the world of humanity. All the peoples of the world shall not attain unto rest except under its shadow, and in accordance with these teachings, the Turk as well as the Tagik, the European as well as the American, the Asiatic as well as the African-all shall rest under the shadow on this pavilion. The friends of God must therefore deal with the communities of the world with the utmost truthfulness and friendship without any distinction of race, so that all may embrace one another and with the utmost harmony and love may engage in the glorification of the Lord of the Kingdom.

I have delivered an address at the university of the colored men at Washington on the subject of the colored and the white. Refer to it and act accordingly.

In brief, I am greatly pleased with thy conduct and thy behavior. Praise to be God, thou are freed from these limitations and imaginations, hast no purpose save the diffusion of the divine fragrances and art ever restless and active. Thou art day and night striving to hoist the resplendent banner and to cause the shinning morn to illumine all regions. From the Abha Kingdom I ever beg confirmation for thee, for without it the smallest things cannot be performed, how much less this important question.

Convey in my behalf to all friends of God, greeting.

Upon thee be Baha-el-Abha!

SW\_v11#08 p.122, BSTW#366

## AB02671

*To: Mirza Aflatun (London), in Baghdad*

*Date: 1919-Oct-11*

- 1 O faithful servant of the Most Glorious Beauty! The renowned Plato was a physical physician and a mere human being, yet because he arose with great determination he became accepted throughout the horizons and famous in the world of ethics. Now you are under the shadow of the favors of the Lord of

1 ای بندهٔ صادق جمال ابهی افلاطون شهر طیب جسمانی بود و شخصی انسانی ولی چون بهمتی عظیمه قیام نمود مقبول آفاق گشت و مشهور در عالم اخلاق حال تو در ظل الطاف رب الميثاق طب جسمانی خوب تحصیل نمودی لهذا بکوش تا در طبابت روحانی نیز مهارت تامه یابی اگر

the Covenant and have well acquired physical medicine, therefore strive until you also gain complete proficiency in spiritual healing. If you succeed in attaining this station, you will surpass Plato and become even more renowned throughout the horizons, for two gifts will be combined in you and you will be assisted by the confirmation of the Lord of Hosts.

- 2 Convey my greetings to the passionate lovers so that they may remain firm and steadfast like towering mountains and engage in promoting the love of God. Especially convey my utmost love and kindness to the glorious Khalil, and likewise in Ba'qubah to Javad Matir who is an active friend and a brilliant sign, and in Huwayder give glad tidings to Sharud Vadud through the grace of the Lord of Love in the kingdom of existence. And similarly to Mustafa Arab who is among the forerunners - "the forerunners, the forerunners, these are they who are brought near" - honor him with the Most Wondrous and Most Glorious greeting and favor him on my behalf and convey utmost love. And emphasize to all that they must be so firm in their steadfastness in the Covenant that it influences the horizons, for the tests in these days are severe and the steadfast are few. Yet my hope is that the loved ones of Iraq will be armies of the impregnable fortress and become a strong shield against the arrows of doubts. And upon you be the Most Glorious Glory.

با ین مقام موفق شوی از افلاطون درگذری و بیشتر مشهور آفاق گردی زیرا در تو دو موهبت جمع گردد و بتأیید رب الجنود موفق شوی

2 احبای عواشق را از قبل من تحیت برسان تا مانند شواحق جبال ثابت و راسخ مانند و بترویج محبة الله پردازند علی الخصوص خلیل جلیل را نهایت محبت و مهربانی از قبل من ابلاغ دار و همچنین در بعقوبه جواد ماطر را که یار شاطر است و آیتی باهر و در هویدر شارود ودود را بعنایت رب ودود در ملکوت وجود بشارت ده و همچنین جناب مصطفی عرب را که از سابقین است السابقون السابقون اولئک هم المقربون او را بتحیت ابدع ابهی سرفراز کن و از قبل من بنواز و نهایت محبت ابلاغ دار و جمیع را تأکید نما که باید در ثبوت بر میثاق چنان محکم باشند که تأثیر بافاق کند زیرا امتحانات در این ایام شدید است و ثابت قلیل ولی امیدم چنانست که احبای عراق جنود حصن حصین باشند و سهام شبهاترا درعی متین شوند و علیکم البهاء الأبهی

MMK6#529

## AB12464

To: Frieda Goering, in Stuttgart

Date: 1919-Oct-11

- 1 O daughter of the Kingdom! Your letter arrived and from its contents your supreme devotion to the heavenly Father became evident. A thousand praises that you discovered the truth and were illumined by the divine light and kindled like a lamp of the love of God. You have the intention to travel to Iran which is very appropriate, but if you can find one or two companions from Germany you will travel more comfortably, for the distance is great and the roads are not very secure, therefore you must have travel companions. You wrote that you became

1 ای بنت ملکوت نامه تو رسید و از مضمون نهایت توجه به پدر آسمانی معلوم گردید هزار آفرین که بحقیقت پی بردی و بنور الهی روشن شدی و چون سراج محبة الله برافروختی و خیال رفتن به ایران داری بسیار موافق ولی یکدو رفیقی از آلمان اگر بیایی براحت سفر مینمائی چون مسافت بعید است و راهها چندان امین نیست لهذا باید که رفیق سفر داشته باشی مرقوم نموده بودی که بسه جوان ایرانی آشنا شدی و آنها بمحفل شما آمدند بکوشید تا این جوانانرا روشن

acquainted with three Iranian youth who came to your meeting. Strive to illumine these youth and make them firm and steadfast in the Cause of Baha'u'llah.

نمائید و در امر حضرت بهاء الله مستقیم و ثابت  
نمائید

2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الابهی

BBBD.458

BBBD.456-457

## AB07985

*To: Azizullah son of Siyavash Miharigan et al., in Yazd*

*Date: 1919-Oct-12*

O Lord! These pure souls are enamored of Thee and bewildered by Thee. They have been set ablaze with the fire of Thy love and have burned away the veil of vain imaginings. They have grasped the truth, are self-sacrificing for Thee, and tearful from separation from Thee. Make these souls the manifestations of Thine endless favors and the recipients of Thy freely-given aid. And upon them be the Most Glorious Glory.

ای پروردگار این جانهای پاک شیفتهء تواند و  
آشفتهء تو بآتش عشق برافروختند و پردهء اوهام  
بسوختند و بحقیقت پی بردند جان نثار تواند و  
اشکبار از فراق تو این نفوس را مظاهر الطاف  
بی پایان کن و مورد اسعاف رایگان و علیهم  
البهاء الابهی

YARP2.189 p.185

## AB02530

*To: Mustafa Rumi, in Mandalay*

*Date: 1919-Oct-13*

1 O thou who art firm in the Covenant! Thy letter of August 19, 1919 was received. Its contents brought sweetness to my soul, for it was a sign of faithfulness and evidence of steadfastness in servitude to the Abha Beauty. During the years of war, this wingless bird was compelled to remain silent and still, but after the flames of war subsided and the paths opened somewhat, I began corresponding with the friends. However, the pages fall like leaves from a tree, and the pen is bewildered as to which one to answer.

1 ای ثابت بر پیمان نامهء ۱۹ اغسطس ۱۹۱۹  
رسید از مضامین کام جان شیرین گردید زیرا  
آیت وفا بود و دلیل ثبات بر عبودیت جمال  
ابهی در سنین جنگ مجبوراً این طیر بی پرو و بال  
ساکت و صامت بود ولی بعد از تسکین شعلهء  
حرب قدری راهها باز گشت بخابرهء با یاران  
پرداختم ولكن اوراق مانند برگهای درخت  
میریزد و قلم متحیر که کدام یک را جواب  
بنویسد

2 Praise be to God that the Cause of God is day by day becoming more exalted, and that the extent of my correspondence is

2 الحمد لله امر الله روز بروز در علو است و  
دائرةء مخابره اتساع می یابد در پیش ممکن بود

becoming ever wider. Previously it was possible to correspond with all the friends, whereas now no more than a single letter can be written to each town; nay, to carry on a wider correspondence would be quite inconceivable. Yet because thou art an old and dearly cherished friend, this reply is being composed immediately upon receipt of thy letter, that thou mayest know how kindly 'Abdu'l-Baha feelth towards thee in his heart and soul.

- 3 Today is the time for teaching. This Cause is aided by divine confirmations - whoever arises to teach it will be assisted by the hosts of the Abha Kingdom. The command to teach carries a powerful mandate from the Abha Kingdom. In any case, encourage and urge all the friends to exalt the Word of God and diffuse the divine fragrances, so that that region may be stirred into motion. Continue your future correspondence through Aqa Muhammad Taqi Isfahani in Egypt, as this respected soul is serving with utmost strength. You, along with some of the friends, have permission to attain Our presence at the end of winter. Convey to all the friends the Most Glorious Abha greetings. And upon thee be the Most Glorious Glory.

که مخايره با عموم احبّا گردد حال بهر شهری  
بیش از یکگانه نگاشتن ممکن نیست بلکه ممنوع  
و مستحیل باوجود این چون آنجناب از یاران  
قدیمند و خاطرتان بسیار عزیز لهذا بوصول نامه  
اینجواب مرقوم میگردد تا بدانی که دل و جان  
عبدالبهّا بچه درجه بتو مهربانست

3 الیوم هنگام تبلیغ است این امر مؤید است هر  
نفسی بآن پردازد جنود ملکوت ایهی نصرت  
نماید امر تبلیغ یرلیغ بلیغ از ملکوت ایهی دارد  
باری جمیع احبّا را تشویق و تحریص بر اعلآء  
کلمة الله و نشر نفعات الله نمائید تا آن اقلیم  
باهتر از آید مکاتبه را من بعد نیز بواسطه آقا محمد  
تقی اصفهانی در مصر بنمائید زیرا این نفس محترم  
بکمال قوت بخدمت مشغول و با بعضی از احبّا  
در آخر زمستان اذن حضور داری جمیع یاران را  
تحیت ابدع ایهی برسان و علیک البهّا الأبهی

MKT3.342

## AB03494

To: Baha'is of Abadih

Date: 1919-Oct-13

- 1 O ye who have peace of soul! Among the divine Texts as set forth in the Most Holy Book and also in other Tablets is this: it is incumbent upon the father and mother to train their children both in good conduct and the study of books; study, that is, to the degree required, so that no child, whether girl or boy, will remain illiterate. Should the father fail in his duty he must be compelled to discharge his responsibility, and should he be unable to comply, let the House of Justice take over the education of the children; in no case is a child to be left without an education. This is one of the stringent and inescapable commandments to neglect which would draw down the wrathful indignation of Almighty God.
- 2 Wherefore must the loved ones of God exert the utmost endeavour, that a Baha'i school may be established in Abadih, and that the Baha'i children may therein acquire the sciences

1 ای نفوس مطمئنّه از نصوص الهیه چه در کتاب  
اقدس و چه در سائر الواح اینست که باید  
پدر و مادر اطفال خویشرا تعلیم آداب و علوم  
نمایند یعنی علوم بقدر لزوم تا طفلی بی سواد نماند  
خواه از اناث و خواه از ذکور و اگر چنانچه پدر  
قصور نماید باید اجبار گردند و اگر چنانچه عاجز  
باید بیت العدل تکفل تعلیم آن اطفال را بنماید در  
هر صورت نباید طفل بی تعلیم ماند این از جمله  
فرائض قطعیه است که اهمال در آن سبب قهر  
و غضب الهی میشود

2 لهذا باید احبّای الهی نهایت همّت را مبذول دارند  
تا مدرسه بهائی در آباده تأسیس شود و اطفال  
بهائی در آن تحصیل علوم بقدر لزوم نمایند بناء

to the needful degree. Accordingly, ye must assuredly consult and confer concerning this matter, and, in whatever manner may be possible, organize a school for the children. This will become the cause of the attainment of divine confirmations and assistance.

- 3 O my God, O my God! I beseech Thee, by the light of Thy gracious Countenance, to confirm Thy sincere servants who have arisen to establish that which Thou hast commanded in Thy perspicuous Book: the diffusion of sciences and the instruction of arts and skills to children from their earliest years until the age of maturity, through Thy great bounty. O Lord! Aid these souls with Thy hidden favours and with the hosts of the Concourse on High. Verily, Thou art the Bountiful; verily, Thou art the Great; verily, Thou art the Compassionate, the Merciful.

SWAB#101x

علیه البتّه در اینخصوص مشورت و مذاکره نمائید و بهر قسمی باشد مدرسه‌ئی بجهت اطفال تشکیل نمائید و این سبب حصول تأیید و توفیق گردد

3 الهی الهی استلک بنور وجهک الکریم ان تؤیّد عبادک المخلصین الذین قاموا علی تأسیس ما امرت به فی کتابک المبین من نشر العلوم و تعلیم الفنون للأطفال من صغر سنّهم الی حدّ بلوغهم بفضلک العظیم ربّ اید هؤلاء بالطافک الخفیة و جنود الملاء الاعلی انک انت الکریم انک انت العظیم انک انت الرحمن الرحیم

MMK1#101 p.124x, MJTB.113, VAA.135-

135

## AB04749

To: *Ibtihajul-Mulk et al., in Rasht*

Date: 1919-Oct-13

- 1 O two servants close to the Divine Threshold! For some time I have not corresponded with you, nor shared inner secrets, nor expressed heartfelt sentiments. Yet I was always mindful of you and would beseech the Court of Divine Unity for confirmation and success, that in every instance the gaze of favor would encompass you. And now I have undertaken to write this letter and made tea the occasion to have a conversation with you. This tea was grown and cultivated on your farm. Indeed it is very pleasant and acceptable. Firstly, that it comes from the produce of a friend's farm is merit enough, and secondly, its fragrance and taste are also pleasing. My hope is that through your efforts the cultivation of tea in those regions will expand and spread to other provinces, so that Iran will be content with tea that comes from Iran itself.

1 ای دو بنده مقرب درگاه کبریا مدّتیست که با شما مخیره نموده‌ام و راز درون نگفته‌ام و بیان احساسات وجدانیّه نکرده‌ام ولی همواره بیاد شما مألوف بودم و از درگاه احدیت طلب تأیید و توفیق مینمودم که در هر موردی نظر عنایت شامل گردد و حال بنگارش این نامه پرداختم و چای را وسیله ساختم تا با شما گفتگوئی کنم این چای در مزرعه شما روئیده و تربیت شده فی‌الحقیقه بسیار مطبوع و مقبول است اولاً که از حاصلات مزرعه دوست است این منقبت کفایت میکند و ثانیاً آنکه رائحه و طعمش نیز مقبول است امیدم چنانست که بهمت شما زراعت چای در آنصفحات توسّع یابد و بولایات دیگر سرایت کند و ایران بچائیکه از خود ایران است قناعت نماید

- 2 And upon you both be the Most Glorious Glory

2 و علیکما البهاء الابهی

KHSK.030

**AB06282***To: Flora M Clark, in Santa Barbara, CA**Date: 1919-Oct-13*

O cherished maidservant of God! Your letter was received and from its contents your supplication and prayer to the Kingdom of God became known. Whatever man strives for in this mortal world yields no result - he came naked into this world and naked shall he depart from it - unless he turns to God and offers prayers to the Kingdom of God, unless he strives in God's path and renders service to the Truth, unless he attains a pure heart and seeing eyes and hearing ears and a spirit rejoicing in the divine glad-tidings. This yields results and bears fruit. Otherwise man attains nothing from life. You must thank God that you have been assisted to achieve this bounty and have found heavenly illumination.

And upon you be the Most Glorious Glory.

SW\_v10#19 p.342

**AB02371***To: Kathryn Frankland, in San Francisco**Date: 1919-Oct-14*

O thou who art firm in the Covenant! Your detailed letter was received. Although I have no time at all, out of intense love I am writing a reply, albeit brief - yet this brief reply has the effect of a detailed one.

You wrote about the services of Mrs. Goodall and Mrs. Cooper. These two dear maidservants of God are truly two bright candles and are peerless and matchless in the world of morals. They are self-sacrificing in the path of God and in a state of hardship and difficulty they remain in the utmost joy and delight. It is certain that divine confirmations surround them. Thank God that you associate with them. Birds flock with their own kind. It is evident that you too are a daughter of the Kingdom since you associate and gather with them.

Regarding Helen about whom you wrote - give this girl a Baha'i upbringing and show her utmost kindness. Gradually make her

aware and if she asks about and insists on knowing the history of her life, gradually explain to her what actually happened, but with such kindness that she will see you are infinitely more kind than her own parents. In any case, strive greatly for her happiness, joy and education.

And I pray for you that divine confirmations and heavenly assistance may be your companion and aid. Convey my utmost longing to Mr. Franklin. I hope he will be assisted and confirmed in this invention and render a service to the human world.

And upon thee be the Most Glorious Glory.

MAB.008cx

## AB03337

*To: H De Boer, in Washington, DC*

*Date: 1919-Oct-14*

- 1 O thou servant of God! Do not grieve at the afflictions and calamities that have befallen thee. All calamities and afflictions have been created for man so that he may spurn this mortal world – a world to which he is much attached. When he experienceth severe trials and hardships, then his nature will recoil and he will desire the eternal realm – a realm which is sanctified from all afflictions and calamities. Such is the case with the man who is wise. He shall never drink from a cup which is at the end distasteful, but, on the contrary, he will seek the cup of pure and limpid water. He will not taste of the honey that is mixed with poison.
- 2 Praise thou God, that thou hast been tried and hast experienced such a test. Be patient and grateful. Turn thy face to the divine Kingdom and strive that thou mayest acquire merciful characteristics, mayest become illumined and acquire the attributes of the Kingdom and of the Lord. Endeavour to become indifferent to the pleasures of this world and to its comfort, to remain firm and steadfast in the Covenant and to promulgate the Cause of God.
- 3 This is the cause of the exaltation of man, the cause of his glory and of his salvation.

SWAB#197, SW\_v11#16 p.278-280

1 ای بنده الهی از بلایا و محنی که بر تو وارد شده مکدر مباش جمیع مصائب و بلایا از برای انسان خلق شده است تا انسان از اینجهان فانی نفرت کند چه که نهایت تعلق بدنی دارد چون بزحمت و مشقت بسیار گرفتار شود طبیعت نفرت کند و توجه بخدا نماید و جهان باقی طلبد که از جمیع مصائب و بلایا مبرا است انسان عاقل چنین است جامیکه نهایتش درد است او ننوشد همیشه جام صافی طلبد شهدی که ممزوج بسم است تناول ننماید

2 لهذا تو شکر کن خدا را که چنین در امتحان افتادی صبور باش و شکور باش و توجه بملکوت الهی نما و بکوش تا اخلاق رحمانی یابی نورانی شوی ملکوتی گردی ربانی شوی و در راحت و لذت دنیا بی قید گردی و راسخ و ثابت بر پیمان باشی و ترویج دین الهی نمائی

3 اینست سبب علویت انسان اینست سبب عزت انسان اینست سبب نجات انسان

MNMMK#137 p.252, MMK1#197 p.231

## AB04387

To: Muhammad Labib Yazdi

Date: 1919-Oct-14

- 1 O fragrant visitor! The meaning of "He created the heavens and earth in six days" was explained verbally. 1 ای زائر مشکین نفس در معنی خلق السموات و الأرض فی ستة ایام لساناً بیان گردید
- 2 As for children, from the age of five they should enter into training, meaning during the days they should be kept in a place where there are teachers, learn manners, and be taught some letters and words and basic reading in the form of play. As is done in some countries where they make letters and words from sweets and give them to the child - for example, they make the shape of alif from candy and its name is alif, and they make ba from candy and its name is ba, and likewise the other letters are given to young children. Children learn letters quickly. 2 و اما اطفال از پنجسالگی باید در تحت تربیت داخل شوند یعنی روزها در محلی که مربیان هستند محافظه شوند و ادب آموزند و تحصیل بعضی حروف و کلمات و قرائت مختصر بعنوان بازی تعلیم شوند چنانکه در بعضی بلاد حروف و کلمات را از شیرینی ساخته بطفل میدهند مثلاً شکل الف از شیرینی ساخته‌اند اسمش الف است و باء را از شیرینی ساخته‌اند اسمش باست و همچنین سایر احرف بطفل خورده‌سال میدهند اطفال زود حرف را یاد میگیرند
- 3 As for naming with the Blessed Name, meaning Baha'u'llah, and with the name of the Exalted One, meaning the Bab or the Primal Point - this is not permitted. However, naming 'Abdu'l-Baha is permitted. 3 اما تسمیه باسم مبارک یعنی بهاءالله و باسم حضرت اعلی یعنی باب یا نقطه اولی جائز نیست اما اسم عبداله‌بهاء گذاشتن جائز است
- 4 The history of the martyrs of Yazd which Jinab-i-Bayda has authored - if it is published it would be very good. 4 تاریخ شهادی یزد که جناب بیضا تألیف نمودند اگر چاپ شود بسیار خوبست
- 5 As for bedtime, mothers should recite the verses of the Blessed Beauty so that from childhood these children may be educated with the verses of guidance. And upon you be the Most Glorious Beauty! 5 اما در وقت خواب اطفال امهات باید غزلیات جمال مبارک را بخوانند تا از سن طفولیت این اطفال بآیات هدی تربیت شوند و علیک البهاء الأبی

BRL\_ATE#186x, COC#0626x, LOG#0493x

BRL\_DAK#0693, MKT3.263, AVK3.062.09x,  
AVK3.338.03x, MJTB.092ax, MJTB.110x,  
YQAZ.619-620

**AB07303***To: Baha'i Sunday Class**Date: 1919-Oct-14*

- 1 O Thou pure God! Let these saplings which have sprouted by the stream of Thy guidance become fresh and verdant through the outpourings of the clouds of Thy tender mercy; cause them to be stirred by the gentle winds wafting from the meads of Thy oneness and suffer them to be revived through the rays of the Sun of Reality, that they may continually grow and flourish, and burst into blossoms and fruit.
- 2 O Lord God! Bestow upon each one understanding; give them power and strength and cause them to mirror forth Thy divine aid and confirmation, so that they may become highly distinguished among the people.
- 3 Thou art the Mighty and the Powerful.

1 ای پاک یزدان این نهالان جویبار هدایت را از باران ابر عنایت تر و تازه فرما و بنسیم ریاض احدیت اهتزازی بخش و بجرارت شمس حقیقت جانی تازه عطا نما تا نشو و نما نمایند و روز بروز ترقی کنند و شکفته گردند و پر بار و برگ شوند

2 ای پروردگار جمله را هوشیار کن و قوت و اقتدار بخش و مظاهر تأیید و توفیق فرما که در نهایت برازندگی در بین خلق محشور شوند

3 توئی مقتدر و توانا

BRL\_APAB#04, BRL\_CHILD#19, SW\_v11#19 p.330

MKT3.265, AKHA\_124BE #04-05  
p.t, PYB#154 p.37, PYB#173 p.33,  
DUR1.576, ADH2.125, ADH2\_5#01  
p.158, MJMJ1.108, MMG2#440 p.483,  
MJH.047b, HUV1.012, YQAZ.581-582,  
YQAZ.633-634

**AB02372***To: Arastu Hakim, in Tihiran**Date: 1919-Oct-16*

- 1 O thou who art firm in the Covenant!
- 2 Thy namesake, Aristotle, meticulously searched through the subtleties of reality, thoroughly and in detail, yet he obtained a mere drop from the ocean and a sheer grain from the whole harvest. However, he made such discoveries within natural philosophy that he became renowned and famous throughout all lands.
- 3 The unseen Hand of God has now opened the portals of discovery, and reality hath emerged from behind the veils of mysteries and it is manifest even within natural philosophy. It is such that should any soul contemplate in the mysteries of

1 ای ثابت بر پیمان

2 همانم تو ارسطو مسائل حقیقت را تو بتو و مو بمو جستجو نمود ولی از دریا قطره‌ئی و از خرمن دانه‌ئی نصیب داشت ولی در مادیات باندازه‌ئی اکتشافات نمود لهذا نامدار و شهر هر دیار گردید

3 حال ید غیبی الهی ابواب مکشفه باز نمود و حقیقت از پس پرده راز رخ بگشود و جلوه نمود حتی در مادیات بقسمی که هر نفسی در

divine philosophy, he will surpass Aristotle in discovering reality. The same is true for the natural sciences. In mathematics, school children can now exceed Aristotle in their comprehension of truths. Consider how great is this century, and how magnificent is this era.

- 4 Those [earlier] individuals, however, were the founders of sciences and crafts, and as such they should be regarded as superior and be given preference. For example, a child in the telecommunication era is more skilled in handling a telegraph than the inventor himself was; as the inventor could not have transmitted messages with the same ease. The merit nevertheless goes to the preceding and early founders.
- 5 Therefore, render thanks unto God for having come into the world of existence in such a century; the century of reality and the era of divine Unity. The portals are wide open, the veils are rent asunder, and the vain imaginings are shattered to pieces. Even the material sciences and crafts have reached a level that a child is better informed than the philosophers of the past. Behold, for instance, how a child is more skilful than Euclid in mathematics and algebra; for this science hath advanced through the passage of ages and centuries, it hath been refined, condensed, discoveries made, until it hath reached the stage of maturity.
- 6 Upon thee rest the glory of God.

مسائل فلسفه الهی غور نماید بهتر از ارسطو پی بحقیقت برد و همچنین در مادیات حال اطفال در مدارس در ریاضیات از ارسطو بهتر بحقیقت پی‌برند ملاحظه کن که این قرن چه قرن عظیم است و این عصر چه عصر کبیر

4 ولکن آنان مؤسس علوم و فنون بودند از این جهت برتری و منقبت دارند مثلاً الآن هر طفل تلگرافی در تلگراف ماهرتر از مخترع تلگرافست زیرا مخترع نمیتوانست باین سهولت مخیره کند و الفضل للمتقدم

5 پس شکر کن خدا را که در چنین قرنی بعالم وجود آمدی که قرن حقیقت است و عصر حضرت احدیت ابواب گشوده و حجاب دریده و اوهامات متلاشی گشته حتی فنون و علوم مادی بدرجه‌ئی رسیده که یک طفلی پیشتر مطلع از فلاسفه قبل است مثلاً یک طفلی الآن در جبر و حساب از اقلیدس ماهرتر است زیرا این فن بممر قرون و اعصار ترقی نموده خلاصه گشته نبذه گشته کشفیات شده تا بدرجه بلوغ رسیده

6 و علیک البهاء الأبهی

BRL\_DAK#0323, MKT3.308

## AB04486

*To: Munavvar Khanum daughter of Abdu'l-Baha, in Bombay*  
*Date: 1919-Oct-16*

O blessed leaf! Although you are far from this threshold and wandering in the land of India, afflicted with deprivation and separation, yet in truth you have attained the honor of presence and audience at this Threshold, the circumambulation point of the Supreme Concourse and Most Exalted Station, for the blessed sacred leaf, your mother, constantly remembers you, has not a moment's rest, turns to the two blessed Holy Persons, seeks nearness to the Court, desires protection from the arrows of trials, and makes pilgrimage on your behalf. She

ای ورقه مبارکه هرچند از این بساط دوری و آواره کشور هندوستانی و مبتلای حرمان و هجران ولی در این آستان مطاف ملا ابهی و مقام اعلیٰ فی الحقیقه بشرف حضور و مشول موفقی زیرا ورقه مقدسه مبارکه والده تو را دائماً پیاد آرد آتی فراغت ندارد و توجه بحضرتین مبارکتین نماید و قربیت درگاه خواهد و مصونیت از سهام بلایا جوید و بالتیابه از شما زیارت کند فی الحقیقه تعلق کلی بشما دارد پس شکر کن خدا را که

truly has complete attachment to you. Therefore give thanks to God that you have such a loving mother who gives you preference over herself, seeks eternal glory for you, desires divine nearness for you, and asks for heavenly bounties so that you may become close to the threshold in the two blessed Shrines and draw near to the Court of the Divine Unity. To His Holiness the Branch of the Divine Tree, the Afnan of the Sacred Lote Tree, the honored Muvaqqiru'd-Dawlih, convey on my behalf utmost love and abundant greetings. And upon you be the Most Glorious Glory.

چنین مادر مهرپرور داری که تو را بر خود برتری دهد و عزت ابدیه جوید و قرینت الهی خواهد و موهبت آسمانی طلبد تا در دو آستان مبارک مقرب درگاه حضرت احدیت گردی بحضرت فرع دوحه رحمانیه افنان سدره مبارکه جناب موقرالدوله از قبل من نهایت محبت و وفور تحیت برسانید و علیکم البهاء الأبهی

INBA84:420

## AB06603

*To: Members of 1st Int'l Baha'i Congress San Francisco*

*Date: 1919-Oct-16*

<sup>1</sup> O assemblage of the Spirit! The assemblage ye formed was like a mirror facing the assemblage of God in the heavenly Kingdom. The liberal effusions of the latter were manifested in the former even as the rays of the sun are reflected in the mirror. I thus offer you felicitations and beseech the assistance and grace of the Abha Kingdom that this assemblage may burn brightly even as a candle, may manifest far-reaching results, may confer a new spirit, and bestow everlasting life. Exert yourselves, day by day, to increase the effects produced by this assemblage and to spread its pervasive influence.

<sup>1</sup> ای انجمن روحانی این انجمنی که تشکیل نمودید مانند آئینه‌ای بود مقابل انجمن الهی در ملکوت آسمانی فیوضات آن انجمن در این انجمن جلوه نمود مانند آفتابی که در آئینه بتابد لهذا شما را تهنت میکنم و از ملکوت ابهی مدد و عنایت میطلبم که این انجمن را مانند شمع روشن نماید و نتایج عظیمه بخشد روح جدیدی مبذول دارد و حیات ابدیه بخشد روز بروز تأثیر انجمن را ازدیاد فرمائید و نفوذش را منتشر فرمائید

<sup>2</sup> The glory of the All-Glorious rest upon you!

<sup>2</sup> و علیکم البهاء الأبهی

MKT3.064

**AB07737***To: Unknown, in Haifa**Date: 1919-Oct-16*

O Thou forgiving Lord! These servants were noble souls, and these radiant hearts were made illumined and resplendent through the light of Thy guidance. They drank a brimming cup of the wine of Thy love, and gave ear to eternal mysteries imparted by the melodies of Thy knowledge. They bound their hearts to Thee, broke free from the snare of estrangement, and laid hold of Thy unity. Make these precious souls companions of the inmates of Heaven, and admit them into the circle of Thy chosen ones. Make them intimates of Thy mysteries in the retreats of the realm above, and immerse them in the sea of lights. Thou art the Bestower, the Luminous, and the Kind.

BRL\_POAB#12

بخشنده یزدانا این بندگان آزادگان بودند و این جانهای تابان بنور هدایت روشن و درخشنده گشتند جامی سرشار از بادهء محبت نوشیدند و اسراری بی پایان از اوتار معرفت شنیدند دل بتو بستند و از دام پیگانگی جستند و پیگانگی تو پیوستند این نفوس نفیسه را انیس لاهوتیان فرما و در حلقهء خاصان درآر و در خلوتگاه عالم بالا محرم اسرار کن و مستغرق بحر انوار فرما توئی بخشنده و درخشنده و مهربان

BRL\_DAK#0107, BRL\_MON#12,  
AKHA\_118BE #03-04 p.226, BSHN.140.385,  
BSHN.144.380, DUR1.045, DUR1.386,  
ADH2.050, ADH2\_6#01 p.167,  
MJMJ1.086, MMG2#368 p.410,  
MJH.034a, MHT1a.053, MHT1b.011

**AB02415***To: Mirza Husayn nephew of Siyyid Taqi et al., in Iran**Date: 1919-Oct-19*

O assured souls! You are the remembrance of that illumined being and the memorial of that respected person. The honored uncle, in the blessed days, served with utmost truthfulness and trustworthiness, and was the means for transmitting Tablets and letters. He was self-effacing and evanescent. He had no purpose except the good-pleasure of the Blessed Beauty, no desire except service to the Cause. He was favored with this greatest gift and wore such a jewel-studded crown upon his head and such a robe of honor upon his body. After the Ascension as well, he was my partner and associate in servitude at the Sacred Threshold until the day he passed away. I became very sorrowful and grieved at his passing, for he was my companion, my comfort and intimate friend. Know the worth of this uncle. This respected soul is near in the Divine Court and immersed in the ocean of lights in the world of mysteries.

ای نفوس مطمئنّه شما یادگار آن ذات منورید و برگذار آن شخص محترم حضرت خال بزرگوار در ایام مبارک بنهایت صدق و امانت بخدمتگزاری مشغول بود و واسطهء ارسال الواح و رسائل بود محو و فانی بود مقصدی جز رضای مبارک نداشت آرزوئی جز خدمت امر نمینمود باین موهبت کبری فائز و چنین تاج مرضعی بر سر داشت و چنین خلعت مفتخری در بر بعد از صعود نیز در عبودیت آستان مقدس شریک و سهم من بود تا روزیکه وفات کرد از وفات او بسیار محزون و دلتون شدم زیرا رفیق من بود و مونس و انیس من قدر این خال را بدانید این نفس محترم در درگاه احدیت مقرب است و در عالم اسرار مستغرق بحر انوار حال

His worth is not known now but soon it will become known. This noble person placed a crown upon your heads whose brilliant and radiant jewels will shine throughout centuries and ages. Be thankful to God, follow in his path and walk in his footsteps so that you may be his true and not metaphorical relations. I will supplicate at the Sacred Threshold on your behalf and wish you success in both worlds. My hope is that you will be raised up as I desire. Upon you be the Most Glorious Glory.

قدرش معلوم نیست عنقریب معلوم میگردد  
این شخص بزرگوار افسری بر سر شما نهاد که  
جواهر زواهرش رخشنده و درخشنده بر قرون  
و اعصار است شکر کنید خدا را و پی او گیرید  
و بر قدم او حرکت نمائید تا منتسبین حقیقی او  
باشید نه مجازی من در حق شماها تضرع بآستان  
مبارک نمایم و در دو جهان شما را کامرانی  
خواهم امیدم چنان است که چنانکه آرزو دارم  
مبعوث گردید و علیکم البهاء الابهی

INBA84:256, MKT6.106b

## AB03995

*To: Khusraw Parsi, in Poona*

*Date: 1919-Oct-23*

- 1 O Khusraw! Not a day or night passes except that you come to mind and cross my thoughts. The days in Paris are before my eyes and cannot be forgotten. Those few days we were companions passed very pleasantly - they were sweet and full of delight, joyous and full of happiness. Surely you remember them too. Perhaps another such day will come when we can embrace again and be stirred with enthusiasm.

1 ای خسرو من شب و روز نمیگذرد مگر آنکه بیاد  
آتی و بخاطر گذری ایام پاریس در نظر است  
از خاطر نمیروود ایامی چند که همدم بودی بسیار  
خوش گذشت شیرین و پر حلاوت بود و خوش  
و پر مسرت البته تو هم بخاطر داری بلکه یک  
روزی دیگر آید باز هم آغوش شویم و در جوش  
و خروش آئیم

- 2 Jinab-i-Yusuf arrived at the Holy Land last night and attained the presence of the All-Knowing God. He has now been given leave to depart and in my opinion will come to Poona in the summer. He will be your guest. Show him the utmost consideration and reduce his rent as much as possible. Be his companion and confidant, keep him occupied, and console him every hour so that his heart may find rest.

2 جناب یوسف شب به ارض مقدس آمد و  
بآستان ایزد دانا مشرف شد حال مرخص  
گشت و برای من در تابستان به پونه خواهد  
آمد میهمان شما خواهد گشت در حق او نهایت  
رعایتا مجری دارید و بقدر امکان در اجرت  
تخفیف دهید و همدم و همراز گردید و او را  
مشغول نمائید و در هر ساعت تسلی خاطر بنمائید  
تا قلبش راحت شود

- 3 And upon you be the Most Glorious Glory.

3 و علیکم البهاء الابهی

- 4 Jinab-i-Khusraw, make some arrangement for his livelihood so that the small amount he has does not run out. Great consideration must be shown to this person - he is unwell and after having been wealthy has become destitute.

4 جناب خسرو بجهت معیشت او تدبیری نمائید  
که این جزئی که در دست دارد تمام نشود بسیار  
رعایت این شخص لازمست علیل است و پس از  
توانگری بی چیز شده است

YARP2.668 p.450

**AB12414***To: Shaykh Muhsin Naimi Naini (Dabir Muaid), in Tihiran**Date: 1919-Oct-24*

O thou who art firm in the Covenant! In these days, a herald is rare to find and a teacher hard to come by. From every direction rises the cry "Where is the teacher? Where is the teacher?" For capacity in souls is great and those yearning to hear the glad-tidings of the Lord are countless. Praise be to God that thou art successful in achieving this mighty bounty - thou art aflame, thou art attracted, thou art a teacher. In truth, thou hast lit the lamp of his honor Na'im and art causing his honor Na'im to rejoice in eternal delight. His soul is in the utmost joy and fragrance because of thy endeavors. What bounty could be greater than that a lover should occupy himself with the mention of the beauty and perfection of the Beloved - especially the Beloved, the Enchanter of all horizons? There is in this a sweetness and delight that will forever make the palate of the soul taste sweet. Blessed art thou! Again, blessed art thou! Glad-tidings be unto thee! Again, glad-tidings unto thee forever and ever!

ای ثابت بر پیمان در این ایام منادی نادر شده است و مبلغ کمیاب از هر طرفی فریاد این المبلغ این المبلغ بلند است زیرا استعداد در نفوس بسیار و طالب استماع مردهء پروردگار بیشمار الحمد لله تو باین نعمت عظمی موفقی مشتعلی منجذبی مبلغی فی الحقیقه سراج حضرت نعیم را روشن نمودی و حضرت نعیم را در نعیم ابدی مسرور مینمائی جان او از همت تو در نهایت روح و ریحان چه موهبتی اعظم از این که عاشق بذکر جمال و کمال حضرت معشوق پردازد علی الخصوص معشوق دلب آفاق لذت و حلاوتی در آنست که الی الأبد کام جانرا شیرین نماید طوبی لک ثم طوبی بشری لک ثم بشری الی ابدالآباد

INBA85:318

**AB11752***To: Khalil Rahmani Farani**Date: 1919-Oct-24*

O divine Khalilullah and prince of the luminous realm! Praise be to God that Faran is in effusion, and this is from the heat of love of that kind friend. In these days the field is vast and the light of truth is radiant and the lamp of the love of God is brilliant. It is time that from the faces of the friends the brilliant rays of the greater guidance shine forth and radiate. Let each soul become the guide of numerous souls, and let each lit candle become the cause of ignition of extinguished candles. Convey to the noble descendant utmost love and kindness and heart attachment and great longing from Abdul-Baha, and likewise make fragrant the nostrils of the other luminous friends,

ای خلیل الله رحمانی و امیر اقلیم نورانی الحمد لله که فاران در فورانست و این از حرارت محبت آن یار مهربان در این ایام میدان واسع و نور حقیقت ساطع و سراج محبت الله لامع وقت آنست که از وجوه یاران اشعه ساطعه هدایت کبری درخشنده و تابان گردد هر نفسی راهنمای نفوس عدیده شود و هر شمع افروخته سبب اشتعال شمعهای خاموش شود سلیل جلیل را از قبل عبدالبهاء نهایت محبت و مهربانی و تعلق قلب و کثرت اشتیاق ابلاغ دار و همچنین

both male and female, with holy fragrances. And upon you be the Most Glorious Glory.

سائر احبای نورانی ذکوراً و اناثاً را بنفحات  
قدس مشام معطر کن و علیک البهاء الابهی

FRH.202

## AB06130

*To: Nasrullah Rastigar Taliqani*

*Date: 1919-Oct-24*

O thou who art firm in the Covenant! From ancient times, Taliqan has been a place where flowers and fragrant herbs would grow, and a source from which conscience would spring forth. However, all those gifts of heart and soul and freedom of conscience were preliminaries for the manifestation and emergence of the greatest gifts in the Day of the appearance of the merciful Lord. The fruit must be harvested today, and my hope is that souls will arise from Taliqan in the utmost spirit and joy who will become the cause of delight to the hearts of the friends, who will conduct themselves according to the teachings of the Lord God, and who through their deeds and words, their speech and conduct, will become the cause of the awakening of all creation. Thou art, praise be to God, successful in service and confirmed in teaching the Cause of God. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان طالقان از قدیم زمان منبت گل  
و ریاحین بود و محلّ انبعاث اسرار وجدان لکن  
جمع آن مواهب دل و جان و آزادی وجدان  
مقدمات ظهور و بروز مواهب کبری در یوم  
ظهور ربّ رحمان بود نتیجه باید الیوم حاصل  
گردد و امیدم چنین است که از طالقان نفوسی  
در نهایت روح و ریحان مبعوث شوند که سبب  
سرور قلب یاران گردند و بموجب تعالیم حضرت  
یزدان سلوک و حرکت نمایند و به اعمال و اقوال  
و گفتار و کردار سبب انتباه جمیع خلق شوند تو  
الحمد لله بخدمت موفقی و تبلیغ امر الله مؤید و  
علیک البهاء الابهی

INBA85:146, AHB\_131BE #01-02 p.52,  
TSS.173

## AB07421

*To: Mirza Musa Hakimbashi*

*Date: 1919-Oct-24*

O you who possess a mighty portion! Your honor Hakim, you do not know how this heart and soul is overflowing with love for you, how uplifting it is. A few days ago a letter was written and submitted. Now, since in Amin's letter there was mention, with utmost sweetness, of that longtime friend, I am again compelled to write, for the ocean of love has surged and the reins have slipped from my hands, and remembrance of you has

ای ذو حظّ عظیم حضرت حکیم نمیدانی که این  
دل و جان چگونه بختت لبریز است طرب انگیز  
است چند روز پیش نامه‌ئی تحریر شد و تقدیم  
گشت حال چون در نامهء امین ذکرى در نهایت  
ملاحت از آن یار دیرین بود دوباره مجبور بر  
مکاتبه نمود زیرا دریای محبت بجوش آمد و زمام

brought utmost tenderness to my heart. In every instance you come to mind and move the pen to cry out. One word suffices, and that is: Verily you possess a mighty character. And upon you be the Most Glorious Glory.

از دست رفت و یاد تو نهایت رقت بقلب داد  
در هر موردی بیاد آئی و قلم را بفریاد آری یک  
کلمه بس است و آن اینست اتک لعلی خُلق  
عظیم و علیک البهاء الأبهی

MUH1.0583, YQAZ.136a

## AB12791

*To: Fadil Shirazi, in Tihran*

*Date: 1919-Oct-24*

<sup>1</sup> O consummate scholar! Shiraz hath ever been the focal point of the denizens of the realm of mysteries and the fountainhead of fervent prayers and supplications. Blessed souls have been raised up in that land who have become the object of exaltation and praise. And this even more so, as that city hath now become the dawning-place of the Morn of Oneness and the dayspring of the Sun of Truth.

<sup>1</sup> ای فاضل کامل شیراز مجمع اهل راز بود و  
مصدر عجز و نیاز نفوس مبارکی از آن کشور  
مبعوث گشتند و مورد محامد و نعوت شدند  
علی‌الخصوص مطلع صبح احدیت گشت و افق  
شمس حقیقت

<sup>2</sup> Now thou art a gazelle of that land, and it behoveth thee therefore to diffuse its musk-laden fragrance. Forsake, then, every other care and devote thyself to teaching the Cause, for this is indeed the day to take the field and to win the prize. Upon thee be the glory of glories.

<sup>2</sup> تو غزال این دیاری باید مؤید بنافهء مشکبار  
گردی هر کاری بگذار و تبلیغ پرداز روز میدان  
است و هنگام گوی و چوگان و علیک البهاء  
الأبهی

BRL\_DAK#1108

## AB09556

*To: Hurmuzdiyar Tirandaz, in Tihran*

*Date: 1919-Oct-24*

O Hurmuzdyar! Praise be to God that thou hast found thy way to the abode of the Beloved and discovered the path to the dwelling-place of the Kind Friend. Thou hast become detached from all else save Him and grown vigilant through His guidance. This is a gift from the Lord. Even if thou wert to offer thanks throughout thy life and become wise, thou wouldst not be able to fulfill the obligations of gratitude for this bounty,

ای هرمزدیار الحمد لله بیدار جانان پی بردی و  
بکوی دلبر مهربان راه یافتی از غیر او بیزار گشتی  
و هدایت او هوشیار شدی و این بخشش حضرت  
پروردگار است اگر بدوام عمر شکرانه نمائی و  
فرزانه شوی از عهدهء این سپاس برنیائی موفق  
بشکر تمام نگردی زیرا موهبت هدایت بخششی

nor succeed in rendering complete thanksgiving, for the gift of guidance is a bestowal for which no soul can adequately give thanks. And upon thee be the Most Glorious Glory.

است که از عهدهء شکر آن نفسی بر نیاید و علیک  
البهاء الأبهی

YARP2.363 p.289

## AB09378

*To: Rustam Tirandaz Payman, in Tihiran*

*Date: 1919-Oct-24*

O Rustam-i-Dastan! The Covenant Partnership is a manifestation of the favors of the All-Merciful and the recipient of endless bounties. It is hoped that, as befitting and proper, you may become the dawning-place of great signs and become renowned throughout all regions for your excellence in business dealings, religious devotion and trustworthiness. I pray for you and beseech for you a share and portion from His endless bounties. And upon you be the Most Glorious Glory.

ای رستم دستان شرکت پیمان مظهر الطاف رحمن  
است و مورد بخشش بی پایان امید است که  
چنانکه باید و شاید مصدر سونح آیات کبری  
گرددی و در بین خلق بحسن معامله و دیانت  
و امانت شهر آفاق شوی من در حقّ شما دعا  
مینمایم و از بخشش بی پایان شما را بهره و نصیب  
میطلبم و علیک البهء الأبهی

YARP2.365 p.290

## AB09616

*To: Yusif Vujdani, in Tihiran*

*Date: 1919-Oct-24*

O spiritual Joseph! The time hath come for thee to ascend from the depths of the well to the height of the moon, to gain freedom from prison and enter the court of the Lord. Thy renowned services are known, witnessed and mentioned in the presence of the Center of the Covenant. Be confident that I will not forget thee for a moment. I desire thee to be like a roaring whale and seek thee to be as a surging ocean. Glad tidings be unto thee of this great announcement!

ای یوسف وجدانی زمان آن آمد که از قعر  
چاه باوج ماه رسی از زندان رهایی یابی و بایوان  
یزدان درآیی خدمات مشهورهء تو در نزد مرکز  
میثاق معلوم و مشهور و مشهود و مذکور مطمئن  
باش دقیقهئی ترا فراموش ننمایم ترا چون نهنگ  
پرنخروش خواهیم و مانند دریا پرجوش طلبم  
بشری لک من هذه البشارة الکبری

MSBH2.104, YQAZ.113-114

**AB09897***To: Bahman Khudamurad (Yazd), in Tihiran**Date: 1919-Oct-24*

O Bahman! The month of Bahman is the season of abundant rain that saturates the soil. When spring arrives, the face of the earth becomes a rose garden and flower bed. These flowers and sweet herbs are the effect of that rain. I beseech God that you too, like the rains of Bahman, may become the cause of verdure and freshness in every meadow, that you may give drink to the thirsty ones and guide those who have lost their way. And upon you be the Most Glorious Glory.

ای بهمن شهر بهمن ماه فیضان باران است که خاک را سیراب کند چون بهار رسد روی زمین گلشن و گلزار گردد این گل و ریحان از تأثیر آن بارانست از خدا خواهم که تو نیز مانند باران بهمن سبب سبزی و خرمی هر چمن گردی تشنگانرا سیراب نمائی و گمگشتگان را راهیاب فرمائی و علیک البهاء الاهی

YARP2.372 p.294, QUM.244

**AB03351***To: Haji Mirza Muhammad Yazdi Alaqihband, in Iran**Date: 1919-Oct-25+*

- 1 O thou steadfast servant of the Ancient Beauty! Thy detailed letter was perused. As far as ye can, in this day, arise to proclaim the Cause of God. The Hand of Divine power hath ordained an immense opportunity. Cast not away so precious a chance. All hearts are turned towards the Faith of God and every ear is expectantly awaiting to hearken unto His Word. The peoples of Persia are busied with their own selves, and beneath the weight of strife and bloodshed, the majority are weary of life and existence. They seek a refuge; yet there is no place to flee to, no refuge that any one can seek, no haven to repair unto, and no shelter to find, except the Kingdom of Abha that hath caused the whole world to be stirred and shaken, and will, ere long bring about the prosperity of Persia and will cause her peoples to become endeared to them of this world and of the next.

1 ای بنده ثابت ثابت جمال قدم نامه مفصل ملاحظه گردید تا توانید در این ایام تبلیغ امر الله نمائید فرصت بسیار خوبی بد قدرت الهیه فراهم آورده این فرصت را از دست مدهید جمیع قلوب متوجه بامر الله و جمیع گوشها مترصد استماع کلمه الله احزاب ایران کل مشغول بخود و اکثری از شدت نزاع و جدال از حیات و زندگانی بیزار مفری میطلبند و مفر و مفری و ملجأ و پناهی جز ملکوت ابهی نه که ولوله و زلزله در آفاق انداخته و عنقریب ایران را معمور و ایرانیان را عزیز در دو جهان نماید

- 2 The good-will of Persia lies in bringing fidelity and humility to all the nations, peoples and kindreds of the world. Every soul that hath remained faithful to the Covenant, even though to outward seeming, unable to read the letters of the alphabet, he should let his thoughts be fixed upon the exaltation of the Word of God and towards the teaching of His Cause.

2 خیرخواهی ایران اینست که جمیع ملل و شعوب و قبائل عالم را خاضع و خاشع نماید هر نفسی که ثابت بر عهد است ولو بظاهر خواندن ابجد نداند باید در فکر اعلاء کلمه الله و تبلیغ باشد

- 3 Be kind on my behalf to Badieh and Badi'u'llah, cherish Munirih and Inayatu'llah and Fadlu'llah, and convey my most glorious and most resplendent greetings to their mother, the handmaiden of God Zahra Sultan. I remember Jinab-i-Aqa Muhammad Husayn and Shawkat and Nayyirih and Nuriyyih, all with most glorious remembrances. Upon you and upon them all, men and women, be the Glory.

DAS.1913-12-28x

3 بدیعه و بدیع الله را از قبل من مهربانی بنا منیره و عنایت الله و فضل الله را نوازش کن و والده ایشان امة الله زهرا سلطان را تحیت ابدع ابھی ابلاغ نما و جناب آقا محمد حسین و شوکت و نیره و نوریه کل را بابتدع اذکار ذا کرم و علیک و علیهم و علیہن البہاء

NLAI\_BH\_AB.004, BRL\_DAK#0506,  
MKT2.287, AVK4.451cx, MAS5.079

## AB00469

*To: Munir Nabilzadih, in Port Said*

*Date: 1919-Oct-26*

- 1 O thou who art firm in the Covenant! One of the letters which you had sent through Aqa Mirza Mahdi, upon him be God's Most Glorious Beauty, arrived and its contents brought abundant joy. Your journey to the regions of Mashhad was very fitting. The coming and going of souls firm in the Covenant bestows new life. I was very pleased with the love and kindness of Jinab-i-Mu'tamidu'l-Vizarih. I hope he will become a rising star in the horizon of oneness. Praise be to God that some souls in that region have become aware of some of the teachings. It is hoped that that country will become illumined. You should proceed with utmost detachment, and whatever expenses are needed, write to Jinab-i-Amin who will surely provide them. I will write recommendations. Surely by now you have turned to other places. I hope you will be successful in causing Khurasan to burst into intense flame, and if you make a journey to Shiraz, great success will be achieved.

1 ای ثابت بر پیمان یکی از نامه ها که ارسال نموده بودید بواسطه آقا میرزا مهدی علیه بهاء الله الابهی رسید از مضمون سرور موفور حصول یافت سفر شما بصفحات مشهد بسیار موافق افتاد مرور و عبور نفوس ثابت بر میثاق روح جدید میبخشد از محبت و مهربانی جناب معتمدالوزاره بسیار خوشنودی حاصل گشت امیدوارم که نجبی بازخ در افق توحید گردد الحمد لله نفوسی در آن اقلیم مطلع ببعضی از تعالیم گشتند امید چنانست که آنکشور منور گردد شما بنهایت استغنا حرکت فرمائید و هر مصارفیکه لازم بجناب امین مرقوم فرمائید البته تقدیم خواهد نمود من سفارش مینویسم البته تا بحال بسائر نقاط دیگر توجه فرموده اید امیدوارم که موفق بر آن شوید که خراسان شعله شدید زند و سفری اگر به شیراز نمائید موفقیّت عظیمه حاصل گردد

- 2 His honor Aqa Mirza Ahmad Qa'ini, that noble one, arose to serve at the radiant Shrine. Days and nights he would either engage in visitation and prayer, or serve the friends, or water the gardens and flower-beds of the brilliantly-shining Shrine. After some time in this state he ascended to the Kingdom of Glory. Blessed is he and excellent is his final abode.

2 حضرت آقا میرزا احمد قائنی آن بزرگوار بخدمت روضه پرانوار قیام نمود شبها و روزها یا به زیارت و مناجات میپرداخت یا بخدمت احباب و یا به آبیاری گلشن و گلزار روضه ساطعة الانوار بعد از مدتی در این حالت صعود بملکوت عزت نمود طوبی له و حسن مآب

- 3 Convey my utmost longing to His honor Mustawfi and Jinab-i-Mustashar, Jinab-i-Aqa Muhammad Sarchahi and Jinab-i-Aqa Mirza Muhammad Naqqash and the Sadat Hisari brothers and Jinab-i-Na'ib Asghar and Jinab-i-Aqa 'Abdu'l-Husayn Yazdi, Jinab-i-Mulla Sadiq Yazdi and Jinab-i-Aqa Mashhadi 'Ali from the people of Kaf. I hope that Jinab-i-Mustawfi will receive sufficient and ample confirmation, and Jinab-i-Mustashar will become a lamp of lights, and Jinab-i-Naqqash will tremble from the intensity of the love of God, and Jinab-i-Aqa Muhammad Sarchahi will reach the zenith of the moon, and the Sadat Hisari will achieve great victory, and Jinab-i-Na'ib Asghar will become a great and glorious enthusiast, and Jinab-i-Aqa 'Abdu'l-Husayn Yazdi will receive a portion and share from the bounty of the two Easts, and Jinab-i-Aqa Mulla Muhammad Sadiq will become a shining candle, and Jinab-i-Aqa Mashhadi 'Ali will become a manifestation of clear bounty.
- 3 حضرت مستوفی و جناب مستشار جناب آقا محمد سرچاهی و جناب آقا میرزا محمد نقاش و اخوان سادات حصاری و جناب نائب اصغر و جناب آقا عبدالحسین یزدی جناب ملا صادق یزدی و جناب آقا مشهدی علی از اهل کاف جمیع را از قبل من نهایت اشتیاق ابلاغدار امیدم چنانست که جناب مستوفی تأیید کافی و وافی یابد و جناب مستشار سراج انوار شود و جناب نقاش از شدت محبت الله بارتعاش آید و جناب آقا محمد سرچاهی باوج ماه رسد و سادات حصاری انتصاری عظیم یابند و جناب نائب اصغر شیدائی جلیل اکبر گردد و جناب آقا عبدالحسین یزدی از فیض مشرقین بهره و نصیب گیرد و جناب آقا ملا محمد صادق شمعی بارق شود و جناب آقا مشهدی علی مظهر فیض جلی گردد
- 4 And to those souls who have newly reached the shore of the sea of recognition and have become merciful ones, have become divine ones, have become glorified ones, have become heavenly ones - convey the utmost love and heart-attachment of 'Abdu'l-Baha. The heart's desire is that a special letter be written to each one, but even if every particle of 'Abdu'l-Baha were to become a thousand particles and engage in writing, it would not be sufficient. Therefore with heart and soul I commune with each one.
- 4 و بنفوسیکه تازه بشاطی بحر عرفان رسیدند رحمانی گشتند ربانی شدند سبحانی گشتند آسمانی شدند نهایت محبت و تعلق قلبی عبدالبهاء برسانید آرزوی دل چنانست که بهریک نامه مخصوص مرقوم گردد ولی اگر هر جزئی از عبدالبهاء هزار جزء شود و بتحریر پردازد از عهده برنیايد لهذا به جان و دل با هریک مخايره مینمایم
- 5 All countries have become fields of revolution and turmoil and lack safety and security. All the peoples of the world have become scattered and dispersed except for the friends of God who remain protected in the exalted refuge of the protection of the Infinite Beauty. Turkistan, especially 'Ishqabad, had its foundation scattered to the winds, but praise be to God the friends remained protected and preserved from these afflictions. His honor the Consul General of the sublime state of Iran truly has a lofty aspiration and an noble station. They became the cause of rest and security for the Iranian subjects who did not become homeless. I pray for them that they may receive divine confirmation and heavenly success, and know for certain that they will receive the recompense for their deeds. This is a promise that will not be false.
- 5 جميع بلدان میدان انقلاب و اضطراب و بی امن و امان شد جميع فرق عالم مضمحل و پریشان شدند مگر احبای الهی که در ملاذ رفیع صون حمایت جمال نامتناهی محفوظ مانند ترکستان علی الخصوص عشق آباد بنیادش بر باد بود ولی احباب الحمد لله محفوظ و مصون از این آلام شدند حضرت جنرال قنصول دولت علیه ایران فی الحقیقه همتی بلند دارند و مقامی ارجند رعایای ایران را سبب راحت و امان گردیدند و بی سر و سامان نشدند من در حق ایشان دعا نمایم که تأییدی الهی یابند و توفیقی ربانی و یقین بدان که مکافات اعمال خویش را خواهند یافت هذا وعد غیر مکذوب
- 6 Convey utmost kindness on behalf of 'Abdu'l-Baha to the honored maidservant of God and Jinab-i-Aqa Shaykh Ahmad and the honored wife and Jinab-i-Aqa 'Abdu'r-Rahim and children and descendants.
- 6 بامه الله المقربه و جناب آقا شیخ احمد و امه الله قرينه محترمه و جناب آقا عبدالرحیم و اولاد و امجاد از قبل عبدالبهاء نهایت نوازش بنما
- 7 O Lord! O Forgiver of sins! Make Tuba a bird of the Tuba tree and grant it a nest and dwelling in the Sadrat'ul-Muntaha.
- 7 ای پروردگار ای آمرزنده نگاهان طوبی را مرغ شجره طوبی فرما و در سدره منتهی لانه و

Make it harmonious with divine melody in the infinite garden so that it may become intimate with prayer and supplication and forever sing with the melody of the Concourse on High in that garden of eternity.

8 And upon you be the Most Glorious Glory.

آشیانه عطا کن در حدیقه نامتناهی باهنگ  
الهی دمساز کن تا به راز و نیاز دمساز گردد و  
الی الأبد باهنگ ملأ اعلی در انگلشن بقا بسراید

8 و علیک البهاء الأبهی

AYBY.446 #184

## AB01183

*To: Ali son of Husayn Khayyat Tihrani, in Khurasan*  
*Date: 1919-Oct-26*

1 O thou who art steadfast in the Covenant! Thy letter of 12 Dhi'l-Qa'dih 1337 was received, but the earlier one hath not arrived. Thou hast written that, as a result of the attacks of the enemies, thou and thy father were forced to leave your home.

2 It hath ever been thus: Abraham departed from His native land, but His departure became the cause of joy. Moses was sent far from His homeland, but that exile led Him to behold the Fire upon Sinai. Joseph was made a homeless wanderer in Egypt, but He rose from the depths of the pit to reach the apex of heaven. Jesus was forced to leave the Holy Land for Egypt, but this separation became the cause of blessings. Muhammad fled from Mecca to Medina, but His flight resulted in victory. The Bab was likewise banished from Shiraz to the banks of the river Araxes, but auspicious indeed were the results of His banishment! The Blessed Beauty—may my soul be offered up for His loved ones—was exiled from Persia to Iraq, thence to Constantinople, and later to the Land of Mystery, before being transferred to the Most Great Prison. All these successive banishments became the cause of the illumination of the East and the West. Now ye too have suffered your share of banishment and exile; rest assured that great results shall ensue. Praise be to God that Munir, like the resplendent morn, hath become radiant and illumined with the splendours of teaching the Cause!

3 As to thy question: Know thou that in all created things sweetness and bitterness are accidental attributes. That which, through its elemental composition, appealeth to the sense of

1 ای ثابت بر پیمان نامه دوازدهم ذی القعدة  
۱۳۳۷ رسید اما نامه سابق نرسید مرقوم نموده  
بودید که از دست تطاول اعداء با ابوی مجبور  
بر جلای از مکان گشتید

2 همیشه چنین بوده حضرت خلیل از وطن  
خویش دور شد ولی آن دوری سبب سرور  
گردید و حضرت کلیم از موطن خود مهجور  
گشت ولی مهجوری سبب مشاهده شعله  
طور شد حضرت یوسف آواره خطه مصر  
شد ولی از چاه باوج ماه رسید حضرت مسیح  
از ارض مقدس به مصر روان شد ولی این  
غربت سبب موهبت گشت حضرت رسول  
از بطحا آواره یثرب شد ولی این هجرت سبب  
نصرت گردید حضرت اعلی از شیراز بساحل  
رود ارس سرگون شد ولی این سرگون پرشکون  
بود جمال مبارک روحی لأجائه الفداء از ایران  
به عراق و از عراق به اسلامبول و از آنجا به  
روملی ارض سر و از آنجا به تبین اعظم منفی  
گشت ولی این نفی پیایی سبب شد که شرق و  
غرب روشن شد حال شما هم البته از این نفی  
و سرگونی بهره و نصیب داشتید و البته نتیجه  
عظیم خواهد داشت حضرت منیر الحمد لله چون  
صبح مبین بانوار تبلیغ روشن و منور است

3 و اما سوألی که نموده بودید بدان شیرینی و تلخی  
در سائر کائنات عرضی از اعراض است آنچه  
بترکیب عنصری مطابق مذاق آید شیرین تصور

taste is conceived as sweet by the palate, and that which runneth counter to it tasteth bitter. These are both accidental attributes; they are not due to any difference in essence.

- 4 Man, however, hath a twofold station: one luminous, the other dark; one pertaining to the realm of the Divine, the other to the world of nature; one inclined towards heavenly virtues, the other towards satanic qualities. For man standeth on the demarcation line between light and darkness. In the circle of existence, he is situated at the lowest point, which marketh at once the end of the arc of descent and the beginning of the arc of ascent. For this reason, he is free to move in either direction: towards light or darkness, towards ignorance or guidance—depending on the one that prevaleth. Should the rational faculty prevail, man would shine radiantly and occupy a lofty station in the realms on high. And should the self and the lower nature prevail, the result would be darkness and he would fall into the nethermost fire. For in man the powers of the heavenly Kingdom and the forces of his animal nature are at war until one or the other doth triumph. The Glory of Glories rest upon thee.

BSW#13.06x, LOTW#29

گردد و آنچه مخالف تلخ مینماید هر دو عرضی از اعراض است نه اختلاف در جوهر

4 ولی در انسان دو مقام موجود نورانی و ظلمانی الهی و طبیعی رحمانی و شیطانی زیرا خط فاصل بین نور و ظلمت است و در دائره وجود در حضيض ادنی واقع که نهایت نزول است ولی بدایت صعود است لهذا جائز الجہتین است نور و ظلمت و ضلالت و ہدایت تا کدام غلبہ نماید اگر عقل غلبہ کند نورانیست و از اعلیٰ علیین و اگر نفس غلبہ کند و طبیعت مسلط گردد ظلمانیست و از اسفل سجدین زیرا قوہ ملکوتی و قوہ طبیعی حیوانی در انسان در جنگند تا کدام مظفر گردد و علیک البہاء الہی

NURA#29, MKT9.101b, MMK3#153  
p.106x, MMK4#038 p.043x, MAS2.083x

## AB00153

*Commentary on the Unity of Existence*

To: Abdu'l-Hadi Zayyan, in Egypt

Date: 1919-Oct-27

- 1 Those pre-eminent Sufis who founded the doctrine of the “unity of existence” never intended by this term the universally predicated existence which is conceived by the mind. For such an existence is but an accident among others occurring in association with the realities of things. That is to say, these realities are the substance, whereas that existence which is conceived by the mind, the universally predicated existence, is but an accident associated with them.
- 2 Rather, what these pre-eminent figures have alluded to is an existence compared to which the realities of all things are mere accidents. By this is intended an existence that is pre-eternal whilst all other things are contingent. Thus, the existence to which they refer is that ineffable Reality whereby all things

1 صنادید متصوّفہ کہ تأسیس عقیدہ وحدت الوجود نموده‌اند مرادشان از آن وجود وجود عامّ مصدری کہ مفهوم ذهنی است نبوده نیست زیرا این وجود عامّ کہ مفهوم ذهنی است عرضی از اعراض است کہ عارض بر حقایق ممکنات میشود حقائق ممکنات جوهر است و این وجود مفهوم ذهنی یعنی وجود عامّ مصدری عرضی است کہ عارض بر حقائق اشیاست

2 بلکه مقصود صنادید وجودیست کہ حقائق اشیاء بالنسبہ بآن عرضی یعنی آن وجود قدیمست و اشیاء حادث پس مرادشان از وجود حقیقت غیرمنعوتہ است کہ ما بتحقیق بہ الاشیاست یعنی

are realized, or, in other words, by virtue of which all things subsist, but which itself remaineth self-subsistent above the heavens and the earth. The words "He is the Ever-Living, the Self-Subsistent" bear witness to the truth of this utterance.

قیام جمیع اشیاء باوست و او قیوم سموات و  
ارض است و هو الحیّ القیوم شاهد این بیان

3 And since that existence whereby all things are realized is one, there is "unity of existence". The generality of the Sufis, however, conceive of that ineffable Reality as having resolved itself into countless forms, as hath been said:

3 و آن وجود ما یتحقّق به الاشیاء واحد است پس  
وحدت وجود است ولی عوام متصوّفه را گمان  
چنان که آن حقیقت غیرمنعوته حلول در این  
صور نامتناهی نمود چنانچه گفته اند

4 The sea hath ever been the sea,

4 البحر بحر علی ما کان فی القدم

5 And all contingent things its waves and forms;

5 أنّ الحوادث امواج و اشباح

6 This world resembleth ice, and Thee—

6 و ما الخلق فی التمثال الا کثلجة

7 Thou art the water at its very source.

7 و انت هو الماء الذی هو نابع

8 In other words, although that ineffable Reality defieth all description, they found themselves obliged to describe it, and hence termed it "existence". In brief, the generality of the Sufis hold that that existence which is above all description and beyond all understanding is like unto the sea, and the realities of all things are even as its waves. Although the waves continually ebb and flow, the sea remaineth ever the same and unchanged.

8 یعنی آن حقیقت غیرمنعوته هر چند او را تعبیری  
نیست ولی مجبور بر تعبیری هستند پس بوجود  
تعبیر نموده اند خلاصه عوام متصوّفه را گمان چنان  
که آن وجود غیرمنعوته که منقطع وجدانیست  
بمنزله دریاست و حقائق اشیاء بمنزله امواج  
امواج متمادیاً در ذهاب و غیابت ولی بحر باقی  
و برقرار

9 But in the eyes of the people of Truth, the Baha'is, that unseen and unknowable Being is like unto the sun, which hath dawned above all things and from whose rays all creatures, whether mineral, plant, animal, or human, obtain illumination. That is to say, its effulgent rays shine upon them all and they, in turn, reflect faithfully its light. Thus, if thou dost gaze upon the stone, the earth, the plant, the animal, and man, thou wilt find them one and all to be partaking of the bounty of the sun. In like manner, although the realities of all created things are the recipients of the bounty of the Daystar of Truth, the latter doth not descend from its heights of holiness and sanctity, nor doth it resolve itself into contingent beings. "No thing is there but that it containeth a sign betokening His oneness."

9 اما در نزد اهل حقیقت بهائیان مثلش اینست  
که آن وجود غیب وجدانی مثلش مثل آفتابست  
و اشراق بر جمیع کائنات نموده کائنات از جماد  
و نبات و حیوان و انسان کلاً مستشرق از انوار  
آفتابند یعنی اشعه ساطعه بر جمیع تأییده و کل  
حکایت از آفتاب مینماید چنانکه بر حجر و مدر  
و شجر و حیوان و بشر نظر نمائی کل را مستفیض  
از آفتاب بینی حقائق کائنات مستفیض از شمس  
حقیقتند ولی شمس حقیقت از علو تقدیس و  
تزیّش تنزل و هبوط ننماید و در این کائنات  
حلول نفرماید و ما من شیء الا فیهِ آیه تدلّ علی  
آنه واحد

10 In sum, the generality of the mystics imagine that existence is limited to two conditions: God and creation. They believe God to be the inner reality of all things and creation to be the outward appearance thereof. The people of Truth, however, recognize three realms of existence: God, Command (which is the Primal Will), and creation. The Primal Will, which is the realm of Command, is the inner reality of all things, and all beings are therefore the manifestations of the Divine Will,

10 خلاصه اینکه عوام عرفا گمان نموده اند که وجود  
محصور در دو موجود یکی حقّ و یکی خلق حقّ  
را باطن اشیاء دانسته اند و خلق را ظاهر اشیاء  
ولی اهل حقیقت وجود را در سه مرتبه بیان  
نموده اند حقّ و امر که عبارت از مشیت اولیه  
است و خلق و مشیت اولیه که عالم امر است  
باطن اشیاست و جمیع کائنات مظاهر مشیت

not the manifestations of the Divine Essence and Reality itself. "His are the realms of Command and creation."

- 11 As to the station of the Godhead, it is exalted above and sanctified beyond the understanding of all created things, how much more above resolving itself into their realities! His Holiness the Bab (may my life be a sacrifice unto Him) hath stated that the meaning of the verse "The sea hath ever been the sea, and all contingent things its waves and forms" is fulfilled in the Primal Will, not in the Divine Essence.

- 12 The generality of the Sufis venture even to imagine that ineffable Reality to be like the number "one", and all creation to constitute the repetitions thereof. Thus, "one" hath repeated itself and produced "two", hath repeated itself twice and produced "three", and so on for all numbers. Furthermore, numbers are a matter of convention: though they are fixed, they have no objective existence.

- 13 As to the "fixed archetypes" spoken of by the mystics, the argument is this: Numbers, although fixed, have no definite existence and are a mere convention. As they say: "East and west, north and south, possess a fixed character, yet they have no objective existence. Likewise, the fixed archetypes are the forms of God's knowledge: they have a fixed character, but have not inhaled even a breath of real existence." God forbid that it should be so! Were such conceptions to be held, the Eternal would become the contingent, and the contingent the Eternal, and the universal Reality would be compelled to descend and resolve itself into infinite forms in the realities of all things. Whereas ascent and descent, egress and regress, dissolution and decline, composition and commingling are among the characteristics of material bodies. Even incorporeal things are freed and sanctified above such imaginings, how much more then that universal Reality! The aforementioned attributes are indeed those of corporeal, not of incorporeal things.

- 14 In brief, the pre-eminent Sufis mean by "existence" that through which all things are realized, and which is one, unknown in its attributes, unseen, inaccessible, and severed from all human understanding. But even then, they believe in two stations: God and creation; and they further claim that God Himself hath two stations: that of sanctity and transcendence ("Nothing is like unto Him"), and that of similarity and resemblance ("He is the Hearing, the Knowing").

- 15 Thus Rumi saith:

- 16 O Traceless One of myriad ways! Those who confound Thy signs with Thee

الهیة است نه مظاهر حقیقت و هویت الهیة الا له الامر و الخلق

- 11 اما مرتبه الوهیت منزّه و مقدّس از ادراک کائنات است تا چه رسد باینکه در حقایق اشیاء حلول نماید حضرت اعلیٰ روحی له الفداء میفرماید که مصداق این بیت البحر بحر علی ما کان فی القدم و أنّ الحوادث امواج و اشباح در مشیت اولیه تمامست نه در ذات حقّ

- 12 حتّی عوام متصوّفه را گمان چنان که حقیقت غیرمنعوتۀ بمثابه واحد است و جمیع کائنات تکرّر آن همان واحد است واحد تکرّر یافته ثانی حاصل شد و همچنین واحد دو مرتبه تکرّر نموده ثالث حاصل شد و همچنین جمیع اعداد و اعداد امریست اعتباری ثابت است لکن وجود ندارد

- 13 و مسئله اعیان ثابته عرفا اینست که اعداد هرچند ثابت است لکن لیس لها الوجود قطعاً امریست اعتباری چنانکه میگویند انّ الشّرق و الغرب و الجنوب و الشمال لهم ثبوت و لیس لهم وجود و الاعیان الثّابته هی الصّور العلیّة الالهیه لها ثبوت و لکن ما شئت رائحة الوجود استغفر الله عن ذلك اگر چنین تصوّر بشود قدیم حادث شود و حادث قدیم حقیقت کلیه را بصور نامتناهیۀ در حقائق کائنات تنزّل و حلول لازم آید و نزول و صعود و دخول و خروج و هبوط و حلول و امتزاج و امتشاج از خصائص اجسامست حتّی مجردات از این تصوّرات منزّه و مبرا هستند تا چه رسد بحقیقت کلیه این صفات مذکوره صفت متحیز است نه مجرد

- 14 خلاصه مقصد صنادید متصوّفه اینست که مقصود از وجود ما یحقّق به الاشیاست و آن واحد است و آن وجود مجهول النعت است و غیب منبع است و منقطع وجدانیست ولی باز معتقد بدو رتبه هستند حقّ و خلق و حقّ را دو رتبه قائلند رتبه تنزیه و تقدیس و لیس کمثله شیء و رتبه تشبیه و تمثیل و هو السّميع العليم

- 15 چنانچه ملاّ میگوید

- 16 از تو ای بی نقشب با چندین صور

- 17 And those who espouse Thy unity Thou dost alike amaze. 17 هم مُشبه هم موحد خیره سر
- 18 Thou dost one day the former make To recognize Thy oneness, 18 گه مشبه را موحد میکنی  
while
- 19 On another, with amazement, Thou The latter's heart dost 19 گه موحد را بحسرت سر زنی  
shake.
- 20 Yet in Thine Essence Thou art not Alike to this or that; to 20 تو نه این باشی نه آن در ذات خویش  
each
- 21 Thou standest far beyond the reach Of mortal mind and 21 ای برون از وهما و از پیش پیش  
thought.
- 22 Thus Hasan's father in his rapture Of Thy contemplation born 22 گه تو را گوید بمستی بوالحسن
- 23 Doth call to Thee: "O young of years! O delicate of form!" 23 یا صغیر السن یا رطب البدن
- 24 His meaning, in brief, is this: Thou hast two manifestations: 24 باری مقصودش اینست که ترا دو تجلیست  
one that entaileth an intermediary, and one that admitteth of یکی بلاواسطه یکی معالواسطه چون بدون  
none. When, unintermediated by Thy mirrors, Thou revealest واسطه یعنی بلا مجالی و مرا یا تجلی بر مشبه  
Thyself unto one who is wont to compare Thee to Thy creation, ثنائی او را موحد مینمائی و چون بر موحد تجلی  
Thou makest him a believer in Thy transcendent unity. And بواسطه مرا یا و مجالی مینمائی موحد مشبه  
when Thou revealest Thyself, through the intermediary of Thy میکنی بدرجهئی که موحد ترا یا صغیر السن یا  
mirrors, unto a believer in Thy unity, Thou inclinest him to رطب البدن خطاب مینماید  
comparison, in such wise that he addresseth Thee saying: "O  
young of years! O delicate of form!"
- 25 The truth, however, is that the reality of that sanctified 25 باری حقیقت آنست که حقیقت ذات مقدس  
Essence can in no wise descend into the realm of creation. For را تنزل در عالم خلق نیست نه دخول است نه  
Him there is no egress or regress, no descent or dissolution, خروجست نه نزولست نه حلولست نه امتزاج  
no composition or commingling; only infinite transcendence. است نه امتزاج بلکه تنزیه نامتناهیست مثلش  
He is even as the sun whose rays shine upon all earthly سطوع شعاع آفتابست بر کائنات ارضیه جمیع  
beings. All things are invigorated and made visible by Him، اشياء باو نمودار و باو پرورش میشود و از او  
and reflect His light, whilst He remaineth, in the heights of حکایت میکند و او در علو تقدیس منزّه و مقدس  
holiness, exalted above and sanctified beyond all conditions، از شئون و تعینات و تشخصات حتی ادراک  
determinations, and distinctions, even beyond the very کائنات بلکه مشیت اولیه که عبارت از فیض  
comprehension of His creatures. Rather is it the Primal Will، و شعاع آفتابست سبب ظهوری و نموداری و  
which consisteth of the radiance and bounties of that Sun، شهود کائناتست  
that causeth the manifestation, appearance, and visibility of  
all beings.
- 26 "This is the truth, and naught lieth beyond the truth but er- 26 هذا هو الحق و ما بعد الحق الا الضلال  
ror."
- 27 The Glory of Glories rest upon thee. 27 و علیک البهاء الابهی

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MKT3.354, MNMK#148 p.274,  
DWNP\_v1#06 p.001-004

## AB00630

To: Aqa Mirza Javad Nukhud-Biriz, in Kirman

Date: 1919-Oct-30

- 1 O faithful servant of the Supreme Lord! Your esteemed letter was received and its spiritual and fragrant contents brought joy. Praise be to God that the loved ones in that region are firm in the Covenant and are alive and fresh from the breaths of the All-Merciful. I hope that these current upheavals will ultimately be transformed into comfort for heart and soul. Forgiveness and pardon were sought from the Court of Unity for those souls who have ascended to the seat of truth, that they may be immersed in lights in the realm of mysteries and find rest under the protection of forgiveness through the favors of the Lord God.
- 2 His honor "he who attained the presence of his Lord," Jinab-i-Muntaha Aqa Mirza Mahdi, the pure brother, truly arose as he should to servitude and became the cause of exalting the Word of God in all regions. Like a life-giving breeze he traveled everywhere, was a divine herald and bearer of infinite bounties. Upon him be the Most Glorious Glory of God. I hope that Jinab-i-Muhammad Tahir Ishraq will shine forth from the horizon of the love of God just as His Honor Mahdi shone from the horizon of recognition, and will illuminate gatherings and assemblies like a candle and give light to all.
- 3 As for the Shaykhis, their star has set. It is hoped they will awaken and become aware. Hafiz of Shiraz says: "The glory of Asaf, the wind-swift steed, and the speech of birds - All were scattered to the wind; that master gained nothing thereby." That clamor and commotion and noise and tumult set like the false dawn. Praise be to God, the true dawn has risen upon the world and its peoples and illumined the horizons. Deal with them with the utmost joy and gentleness, and be the manifestation of the blessed verse "Dispute not with the People of the Book except in the fairest manner." Show great love and kindness.
- 4 Convey my utmost kindness to the handmaid of God, the mother, and to Daji' and Nurullah. Convey to Jinab-i-Ishraq Muntaha my extreme love and attachment. Their joyous condition is a detailed letter in itself and needs no words or phrases. Convey my love to Jinab-i-Aqa Siyyid 'Ali Rafsanjani. I hope

ای بنده صادق حضرت کبریا رقیمة کریمه وصول یافت و از مضامین روح و ریحان حصول گشت الحمد لله احباً در آسمان ثابت بر عهد و پیمان و از نفحات رحمن زنده و تر و تازه هستند این انقلابات حاصله امیدم چنانست که عاقبت مبدل براحث دل و جان گردد از برای نفوسیکه بمقعد صدق صعود نمودند از درگاه احدیت طلب عفو و غفران شد تا در عالم اسرار غرق انوار گردند و در پناه غفران بالطاف حضرت یزدان بیاسایند

حضرت من ادرك لقاء ربّه جناب منتہی آقا میرزا مهدی اخوان صفا فی الحقیقه چنانکه باید و شاید بعبودیت قیام نمودند و در اطراف سبب اعلائی کلمه الله گشتند مانند نسیم جانپور بر طرف سفر فرمودند منادی الهی بودند و مبشر بالطاف نامتناهی علیه بهاء الله الابی امیدوارم که جناب محمد طاهر اشراق از افق محبت الله مانند حضرت مهدی از افق عرفان اشراق فرمایند و در محافل و مجالس مانند شمع برافروزند و نور بجمع دهند

و اما حضرات شیخیّه کوبشان افول نمود امید چنانست که بیدار گردند و هوشیار شوند حافظ شیرازی میگوید شکوه آصفی و اسب باد و منطق طیر بیاد رفت از آن خواجه هیچ طرف نه بست آن همه و دمدمه و وضو و غلغله چون صبح اول افول نمود الحمد لله صبح صادق بر جهان و جهانیان طلوع کرد و آفاق را روشن نمود شما به آنان بنهایت روح و ریحان معامله نمائید و مدارا کنید و مظهر آیه مبارکه شوید و لا تجادلوا اهل الکتاب الا بالّتی هی احسن

بسیار محبت و مهربانی کنید بامه الله والده و ضعیف و نورالله نهایت مهربانی از من ابلاغ دارید بجناب اشراق منتہی محبت و تعلق خاطر از قبل من ابلاغ کنید حالت پریشانت [ایشان] نامه مفصل است و مستغنی از الفاظ و کلمات و بجناب آقا

that he and Jinab-i-Aqa 'Ali Akbar and all the friends in Rafsanjan will remain firm in the Covenant and promote the Cause of the All-Merciful, so that every soul may inhale from them the musk-like fragrance of the love of God.

سید علی رفسنجانی محبت من برسانید امیدوارم  
که ایشان و جناب آقا علی اکبر و عموم احباب  
رفسنجان ثابت بر پیمان و مروج امر رحمن باشند  
تا هر نفسی رائحه مسک محبت الله را از ایشان  
استنشام نمایند

- 5 As for presence in the Holy Land in these days, it involves much hardship and difficulty. Let them be patient until the roads become safe and peaceful so they may travel with ease. The time will come. I convey with utmost attraction my love and praise to the dear children of Ishraq, Jinab-i-Muhammad Aqa and Mahmud Aqa. I hope each will become an incomparable sapling in the paradise of truth.

5 اما حضور بارض مقدسه در این ایام بسیار  
مشقت و زحمت است صبر فرمایند تا راهها امن  
و آسایش یابد که بسهولت سفر نمایند و قتش  
خواهد آمد اولاد عزیز اشراق جناب محمد آقا  
و محمود آقا را بنهایت انجذاب ابلاغ محبت و ثنا  
مینمایم امیدم چنانست که هر یک نهال بیهمال  
در جنت حقیقت گردند

- 6 I am very pleased with the Persian friends, for they act with truthfulness and uprightness. I long for Shahriyar and Pulad, and I hope that Jinab-i-Ustad Ilyas will become a manifest banner in that land and the manifestation of the confirmations of the Lord of the Worlds, and that his glorious children will be nurtured in the embrace of the love of God.

6 از احباب فارسی بسیار راضی هستم زیرا براسستی  
و درستی حرکت مینمایند شهریار و پولاد را  
مشتاقم و جناب استاد الیاس را امید چنانم که  
در آنخطه و زمین علم مبین گردد و مظهر توفیقات  
رب العالمین شود و اولاد امجاد در آغوش محبت  
الله پرورش یابند

- 7 From the Kingdom of forgiveness and pardon I seek absolution for your father. I will seek forgiveness and pardon for the father of Jinab-i-Aqa Mirza Ahmad Tabasi and success in the most great and glorious service. And upon you be the Most Glorious Glory.

7 از ملکوت عفو و غفران آمرزش بجهت ابوی  
شما میطلبم جناب آقا میرزا احمد طبسی را عفو  
و مغفرت پدر خواهم و توفیق بر خدمت جلیل  
اکبر جویم و علیکم البهاء الأبهی

MKT3.359, KHMT.045-046x

## AB01056

To: Mihdi Anaraki, in Kirman

Date: 1919-Oct-30

- 1 O you who are firm in the Covenant! In recent years, calamities, trials and afflictions, both hidden and manifest, have encompassed the entire world. Yet praise be to God, the friends of God were to such a degree safe and secure, not suffering tribulations and trials like others. They obeyed the teachings of the Blessed Beauty and were thus protected and preserved from every calamity. Even in the Caucasus and Ishqabad, when the Bolsheviks invaded Turkistan and properties were plundered

1 ای ثابت بر پیمان رزایا و محن و بلا یاء سر و علن  
در این سنین اخیره جمیع عالما احاطه نمود ولی  
احباب الهی الحمد لله بیکدرجه در امن و امان  
بودند چون دیگران گرفتار آلام و محن نبودند  
اطاعت تعالیم جمال مبارک کردند و باین سبب  
محفوظ و مصون از هر آفت شدند حتی در قفقاز  
و عشق آباد بلشفیک ها هجوم به ترکستان نمودند

and looted and countless souls became targets of deadly fire, the friends of God remained safe and secure. Now that the flames of war have been extinguished in the West, God willing they will be completely quenched in the East as well. I hope that rest and tranquility will be achieved.

- 2 Praise be to God that in Kerman the rebellious ones have subsided and Haji Zaynu'l-'Abidin Khan has declared his non-interference. May God strengthen and support him. The friends should express joy and gratitude to him. Thanks be to God that the Spiritual Assembly has been established and Jinab-i-Ishraq became the cause of unity. Convey utmost longing, greetings and praise on behalf of 'Abdu'l-Baha to their distinguished son Aqa Muhammad and Aqa Mirza 'Isa Khan and Jinab-i-Nazim 'Abbas Khan and Jinab-i-Aqa Siyyid Abu Dharr and Jinab-i-Mirza Siyyid 'Ali and Jinab-i-Mirza Ilyas and Jinab-i-Mirza Husayn Khan and Jinab-i-Aqa Khudayar.

- 3 I hope that the Assembly will be confirmed in teaching. Regarding Jinab-i-Aqa Mirza 'Ali Aqa in Bam, son of the late Mulla Shaykh-'Ali, I pray that he may become a sign of guidance and the object of attention of the Supreme Concourse, that he may surge like the sea and roar like the whale of love, that he may become the beauty of the gathering and shine like a candle. For Jinab-i-Siyyid Najib, titled Adjutant, and Siyyid Jalil, titled I'tidad - these two respected souls - I have endless love and I beseech confirmation and success from the All-Merciful Lord. For Jinab-i-Mirza Muhammad-'Ali who through the efforts of Aqa Mirza Ilyas has become enkindled with the fire of the love of God, I beseech boundless grace from the favors of Truth. And I send greetings with utmost sincerity to all the friends of God. Convey my love and kindness to the brothers. Convey my most glorious greetings and love to the dear son and honored daughter and Nusratu'llah and his honored mother. I have beseeched forgiveness from the Court of the Divine Unity for that honored one's parents. And upon you be the Most Glorious Glory.

اموال بتالان و تاراج رفت و نفوس کثیره هدف تیر هلاک گشتند ولی احبای الهی در امن و امان حال که نائرة حرب در غرب خاموش شد انشاء الله در شرق نیز بکلی مخمود خواهد گشت امیدوارم که راحت و آسایش حصول یابد

2 الحمد لله که در کرمان اهل طغیان فرونشستند و جناب حاجی زین العابدین خان اظهار عدم مداخله فرمودند ایده الله و شیده احبای باید اظهار سرور و ممنونیت از ایشان نمایند المنه الله که محفل تأسیس گشته و جناب اشراق سبب وفاق شدند سلیل جلیلشان آقا محمد و آقا میرزا عیسی خان و جناب ناظم عباس خان و جناب آقا سید ابوذر و جناب میرزا سید علی و جناب میرزا الیاس و جناب میرزا حسینخان و جناب آقا خدایار کل را از قبل عبدالبهائیه نهایت اشتیاق و تحیت و ثنا برسانید

3 امیدوارم که محفل تأیید موفق بر تبلیغ شود بجناب آقا میرزا علی آقا در بم نجل مرحوم ملا شیخعلی از خدا خواهم که آیت هدی گردد و منظور نظر ملا اعلی شود چون بحر بجوش آید و مانند نهنگ عشق خروش فرماید شاهد انجمن گردد و مانند شمع روشن شود جناب سید نجیب الملقب به آجودان و سید جلیل الملقب به اعتضاد این دو نفس محترمه را محبت بی پایان دارم و تأیید و توفیق حضرت رحمن طلبم جناب میرزا محمد علی را که بهمت آقا میرزا الیاس بار محبت الله مشتعل شدند از الطاف حق فضل بی پایان خواهم و عموم احبای الهی را بنهایت خلوص پیام محبت میرسانم اخویها را از قبل من محبت و مهربانی برسان بولد عزیز و بنت محترمه و نصرت الله و والده محترمه اش از قبل من تحیت و محبت ابدی ابهی ابلاغ دارید و از درگاه احدیت طلب مغفرت بجهت ابون انجناب نمودم و علیک البهائیه الابهی

MKT3.328

**AB06315***To: Baha'is of Isfahan et al.**Date: 1919-Oct-31*

O ye who are aflame with the fire of the love of God! Praise be to God that the fame of the Cause of God hath encompassed all regions and the call of the Kingdom of Guidance hath become worldwide. From every direction the cry of Ya Baha'u'l-Abha is raised, and in every clime the wanderers in the desert of the love of God are in the utmost state of enkindlement - they are wise yet enraptured, intoxicated with divine love and heavenly passion. Day by day the Cause of God grows more renowned. Therefore, blessed are they who win the prize in this field and attain the station of certitude and assurance. Praise be to God that ye have illumined your faces through the light of guidance and have studied in the school of reality. Upon you be the Most Glorious Glory.

ای مشتعلان بنار محبت الله الحمد لله صیت امر  
 الله آفاقرا احاطه نموده و آوازهء ملکوت هدی  
 جهانگیر گشته از هر جهتی ندای یابهاءالابهی  
 بلند است و در هر اقلیمی سرگشتگان صحرای  
 محبت الله در نهایت اشتعال و هوشمند شیدائیند  
 و سودائی رحمانند و سبحانی و روز بروز امر  
 الله در اشتہار است لهذا خوشا بحال نفوسیکه  
 گوئی از این میدان بریابند و در مقام ایقان و  
 اطمینان بیاسایند الحمد لله شماها از پرتو نور هدی  
 رخ برافروختید و در دبستان حقیقت درس و  
 سبق آموختید و علیکم البهاء الابهی

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# Study guide to this volume

The late summer and autumn of 1919 find the world's receptivity to new ideas at a height that 'Abdu'l-Baha regards as both an opportunity and a warning: the upheavals of the war have unsettled old certainties and opened minds, but such openings do not remain indefinitely. Communication between Haifa and the wider Baha'i world, severed for much of the preceding four years, has resumed with urgency. The volume gathers letters to communities in Persia, Iraq, Turkey, Russia, and North America; it includes eyewitness accounts of Baha'u'llah's early imprisonments in Mazandaran; philosophical discussions of Sufi metaphysics and the hierarchy of light; and a rich meditation on the nature of dreams. 'Abdu'l-Baha is in his mid-seventies, his health strained by decades of imprisonment, and yet his correspondence in this period is among the most intellectually ambitious of his life—engaging with classical Islamic philosophy, Christian ecclesiology, and the practical mechanics of community building with equal mastery. Three great themes interpenetrate throughout the volume: the Covenant as the irreplaceable bond of unity; the metaphysics of existence and light as a framework for understanding the relationship between God, the Manifestation, and creation; and the urgent practical call to seize the extraordinary post-war moment before it closes.

## Seizing the Post-War Moment: Urgency, Receptivity, and the Cause's Expansion

### Key Passages

Now in gratitude for these favors we must arise to serve the Lord of wondrous attributes and stand firm in the Covenant so that Baha'i unity may remain safe and protected. Consider that by no power is it possible to preserve Baha'i unity except by the power of the Covenant. If the least laxity or weakness occurs, doubts will enter hearts with full force and different sects will appear, and the Cause of God will be completely effaced and destroyed. It is the power of the Covenant that has stirred the horizons, for in the body of creation it is the pulsing artery that contracts and expands and sustains all affairs and regulates the affairs of the people and is the connecting force among all.

In any case, I hope that the true friends and sincere loved ones in these days will show new enthusiasm and create a new surge and tumult, for all the peoples of the world have attained the utmost capacity to hear the divine teachings, since the bloody events in this war have caused people, willingly or not, to become enamored with universal peace and attracted to the divine magnet and thirsty for the spring of divine teachings.

— AB00578

Truly in these days, in all regions a remarkable receptivity has appeared for hearing the divine teachings and discovering the truth, but there are few teachers. My hope is that you will establish a teaching class in Tehran and, like the late Sadru's-Sudur, that near one to the Divine Threshold, engage in teaching promising youth and fresh blossoms of the Abha Paradise. This matter will yield great results. Since you have determination in teaching and are not greatly encumbered, you have become renowned for service to God's Cause in all regions, therefore from every direction they seek you and desire your presence.

Due to severe upheavals, souls have acquired an extraordinary receptivity — when these upheavals are forgotten, this receptivity will not remain. — AB12112

The seven climes are stirred by the trumpet of Israfil and the fame and call of this wondrous Cause has set the pillars of the world in motion, yet most of the people of Iran are still caught in a nightmarish sleep, especially the province of Nur which is the homeland of the Intended One — it is still somewhat dormant and veiled, like Mecca which was the homeland of the Prophet. Yathrib, Yemen and Tihama had become illumined while Mecca, which was the growing place of the Blessed Tree, remained heedless and negligent. This was a general rule in all dispensations and cycles that strangers would become familiar while those familiar ones who were from the homeland of the Manifestation of Truth would remain strangers. Now in this wondrous cycle, come and break this rule. — AB00937

## Context for Study

The phrase “when these upheavals are forgotten, this receptivity will not remain” in AB12112 is among the most historically acute statements in this volume. ‘Abdu'l-Baha is identifying a paradox at the heart of the post-war moment: the catastrophe that has opened minds will eventually become a memory, and memory softens the urgency that direct experience creates. He is urging his correspondents to act within the window of grief-induced openness rather than waiting for more propitious conditions. The agricultural theology is implicit: the soil has been plowed by war, and the seeds must be sown now before the ground hardens again. The observation in AB00937 about the hometown of the Prophet illuminates a pattern ‘Abdu'l-Baha regards as a law of religious history: those closest to the origin of a revelation are often the last to recognize it, while those at the periphery embrace it most eagerly. This is the dynamic observable in the Acts of the Apostles (where Gentiles receive Paul's preaching while many synagogues reject it), in the spread of Islam through Arabia (where Mecca, the Prophet's homeland, was among the last major conversions), and in the early history of the Baha'i Faith (where the Persian homeland of Baha'u'llah remained slower to respond than India, North America, or Egypt). ‘Abdu'l-Baha frames this not as a failure but as a call to break the historical pattern—to create a dispensation in which the homeland joins rather than lags behind the frontier. The tone throughout is pastoral urgency: ‘Abdu'l-Baha does not manipulate through fear but invites through vision, drawing correspondents into the grandeur of a moment they might otherwise fail to recognize.

## Questions for Reflection

1. 'Abdu'l-Baha argues that the Great War has created an extraordinary receptivity to spiritual truth that will not last. Compare this claim with Alexis de Tocqueville's observation that democratic revolutions produce a brief openness to radical rethinking followed by social conformism, with the sociology of religious conversion after major disasters, and with the Qur'anic teaching that adversity is a summons (*da'wa*) to reflection.
2. The observation that the homeland of the Manifestation is always the last to recognize Him is presented as a historical law. Evaluate this claim against the evidence of religious history: What structural, psychological, and sociological factors might explain it? Where does the pattern break down?
3. 'Abdu'l-Baha calls for new enthusiasm and a "new surge and tumult." What is the relationship between spiritual urgency and the quality of service? How do the Christian tradition's warnings against *acedia* (spiritual sloth), the Sufi emphasis on *himma* (spiritual aspiration), and the Buddhist cultivation of *viriyā* (energetic effort) illuminate this call?
4. The pulsing artery metaphor for the Covenant reappears here (AB00578). Across the volumes of this period, this image is recurring. What does the repetition itself suggest about 'Abdu'l-Baha's pedagogical strategy? How does the use of a consistent metaphor across multiple texts and audiences function differently from doctrinal statement?
5. AB12112 recommends teaching classes as the practical response to post-war receptivity. What educational theory underlies this recommendation? Compare it with Paulo Freire's pedagogy of the oppressed, with the Confucian emphasis on education as moral formation, and with the Socratic method of guided inquiry.

## The Covenant as Shield and Unifier: Historical and Theological Foundations

### Key Passages

Were there any other power that could safeguard Baha'i unity, I would have summoned everyone unto it. But ponder and reflect: Is it possible for the unity of the Faith to be protected by any other power than that of the Covenant? This is why I admonish everyone to cleave unto the Covenant—purely to safeguard Baha'i unity.

Were one to consider the events of the previous cycles, the attempts to break the Covenant in this Dispensation are of no importance whatsoever. Sometime after Christ, Arius, the Patriarch of Alexandria, founded a new sect. He was an orator, articulate of speech and a very audacious and powerful person who succeeded in bringing one and a half million people under his influence. He even secured the allegiance of the Emperor Constantine. But since he deviated from the Covenant of Christ, at the end he faded away and perished. — AB00838

The Blessed Beauty addresses you in the Tablets saying: "O Ghulam-'Ali! Hearken unto the call of the Wronged One and be steadfast in the Cause of God, in such wise that

through God's grace thou shalt find thyself independent of all else besides Him. If thou attainest unto this station, thou shalt remain protected from the cawing of the crows and from those who love sedition and discord. Give thanks to the Goal of all the worlds that He hath mentioned thee and granted thee to attain unto the verses of the Most Exalted Pen. Imaginings and idle fancies have ever befitted those who indulge in them. Fix thy gaze upon the lights of certitude and hold fast unto the cord of steadfastness."  
— AB00426

Now there existeth an explicit Covenant. It is not a mere verbal report. It hath been revealed by the Supreme Pen, Who openly addresseth the Covenant-breakers at its outset. He hath called it "The Book of the Covenant," a title written by His own Pen at the head of the Tablet. Then of what significance are the behaviour and conduct, the insinuations and whisperings, the interpretation and corruption of the Text by those who sow the seeds of doubt? At most it is this: They have only deprived themselves, and will continue to do so, and will fall into the darksome pit of "losing both this world and the world to come." Every billowing ocean must needs produce foam, and all gold that is purified in fire leaveth behind some dross.  
— AB00838

## Context for Study

'Abdu'l-Baha's treatment of Arius in AB00838 is one of the volume's most carefully constructed historical arguments. The Arian controversy of the fourth century is chosen for its structural parallels: a highly capable, rhetorically gifted challenger who commands massive popular and imperial support, yet whose deviation from what 'Abdu'l-Baha calls "the Covenant of Christ" ultimately results in obliteration. The implicit argument is a fortiori: if even an implicit, non-textual covenant could preserve Christian unity for eight centuries (as 'Abdu'l-Baha elsewhere claims), how much more secure is a Covenant explicitly revealed by the pen of Baha'u'llah himself in the *Kitab-i-Ahd*? The foam-and-ocean metaphor draws on Qur'an 13:17, where God uses the image of rain producing torrents that bring both useful sediment and temporary scum: the scum passes away while what is beneficial to humanity remains. 'Abdu'l-Baha's hermeneutical move here is to apply a Qur'anic image of natural purification to the social dynamics of religious history, making the appearance of opposition and defection not merely inevitable but theologically intelligible: every ocean produces foam, every fire leaves dross. The directness of address in AB00426—'Abdu'l-Baha citing Baha'u'llah's own words to a correspondent whose faith is being tested—models a pastoral practice: when intellectual arguments about the Covenant may not suffice, the direct testimony of the revelation from which the Covenant flows carries a different kind of weight. The three texts together construct a three-level argument: historical example (Arius), natural analogy (ocean and foam), and direct revelation (the tablet to Ghulam-'Ali). This layered argumentation—rational, analogical, and scriptural—is characteristic of classical Islamic theological method (*kalam*) and suggests that 'Abdu'l-Baha is engaging not only the hearts of his correspondents but their minds.

## Questions for Reflection

1. The use of the Arian controversy as a historical parallel is instructive. From the perspective of Christian historical theology, how accurate is 'Abdu'l-Baha's account, and how does his reading of the Arian schism compare with those of Athanasius, Newman, and modern ecumenical

- historians? What does the choice of this particular example reveal about 'Abdu'l-Baha's understanding of institutional versus doctrinal unity?
2. 'Abdu'l-Baha argues that the explicitness of the written Covenant gives it a strength that the implicit "Covenant of Christ" lacked. Compare this argument with the Catholic defense of apostolic tradition alongside scripture, with the Protestant principle of *sola scriptura*, and with the Islamic concept of the *sunnah* as supplement to the Qur'an. What role does the form of a covenant (written, oral, institutional) play in determining its authority?
  3. The ocean-and-foam metaphor teaches that opposition and defection are natural by-products of a living spiritual movement. How does this teleological reading of opposition compare with the Stoic concept of *oikeiosis* (the natural order encompassing apparent disorder), with Hegel's dialectic of negation as a necessary moment in the unfolding of Spirit, and with the Buddhist teaching on the arising and passing of phenomena?
  4. 'Abdu'l-Baha tells his correspondent that independence from all else "save God" is itself the protection from Covenant-breakers. What is the logic of this claim? How does spiritual independence differ from intellectual isolation? Compare with the Ignatian concept of "indifference" (*aequanimitas*), with the Stoic *apatheia*, and with the Sufi station of *tawakkul* (reliance on God).
  5. The language of Covenant-breaking in these letters is unusually strong. What distinguishes legitimate criticism of a religious institution from what 'Abdu'l-Baha calls "sowing seeds of doubt"? How should a community navigate the difference between prophetic critique (which has always been part of the Abrahamic tradition) and corrosive opposition?

## The Metaphysics of Unity of Existence: Sufi Ontology and Its Baha'i Interpretation

### Key Passages

Those pre-eminent Sufis who founded the doctrine of the "unity of existence" never intended by this term the universally predicated existence which is conceived by the mind. For such an existence is but an accident among others occurring in association with the realities of things. That is to say, these realities are the substance, whereas that existence which is conceived by the mind, the universally predicated existence, is but an accident associated with them. — AB00153

In the books of Divine Philosophy, the term light is frequently mentioned. Some religious leaders still teach today that by light is meant the accidental phenomenal radiation from the sun which falling on physical bodies affects the optic nerves and results in sight: but this solar light is a phenomenon which has no virtue of its own and is not so exceptional or remarkable as to claim superiority over other known phenomena of nature.

But the light of reason is the seer, the revealer and the knower of things. Therefore it perceives and it comprehends the objects.

Finally the Divine Light of God is the light of the heavens and earth. This Divine Light is beyond the limit of time, past, present and future all are the same to it... In brief this

Divine Light is the revealer of things, it is the discoverer of things, and it comprehends them before the existence of things and after the manifestation of them. It is beyond the limits of time. — ABU0637

## Context for Study

These two texts, taken from different items in the volume, constitute one of ‘Abdu’l-Baha’s most sustained philosophical contributions to the interpretation of Islamic mystical thought. In AB00153 he is engaged in a technical dispute about the doctrine of *wahdat al-wujud* (unity of existence), associated primarily with Ibn ‘Arabi and his school. The popular and vulgar reading of this doctrine, which ‘Abdu’l-Baha rejects, holds that God and the world are literally one—that divine essence *becomes* creation as the sea becomes waves. ‘Abdu’l-Baha insists that the sophisticated Sufis never held this view: what they called “existence” in the phrase “unity of existence” was not the abstract, universally predicated concept of being-as-accident but a deeper ontological reality. This is a distinction with enormous consequences: it preserves the transcendence of God’s essence while affirming that the Primal Will—the realm of Command, or the sphere of the divine Manifestations—is the inner reality of all created things without being identical to the divine Essence. The hierarchy of light in ABU0637 maps onto this threefold ontology: physical light corresponds to the world of creation (it reveals but does not know); the light of reason corresponds to the intermediate realm of the human intellect (it reveals, perceives, and understands, but only after the existence of things); and the Divine Light corresponds to the realm of God’s knowledge (it comprehends before, during, and after the existence of things). This is a philosophically sophisticated argument that engages with the tradition of Mulla Sadra’s *asalat al-wujud* (primacy of existence), with Avicenna’s distinction between essence and existence, and with the Neo-Platonic hierarchy of intellect, soul, and matter. For Christian readers, the parallel with the Johannine Logos theology is instructive: John 1:1–4 presents the Word as the divine light through which all things were made and in which the life of humanity resides. The Buddhist concept of *pratityasamutpada* (dependent origination)—in which no thing possesses intrinsic, independent existence—offers a different but partially convergent angle on the relationship between apparent individual things and the underlying reality from which they arise.

## Questions for Reflection

1. ‘Abdu’l-Baha distinguishes between a vulgar pantheism (God becomes the world as the sea becomes waves) and a more sophisticated Sufi ontology. How does this distinction compare with the difference between Spinoza’s pantheism and Hegel’s panentheism? With the distinction between Advaita Vedanta’s *saguna Brahman* (Brahman with attributes) and *nirguna Brahman* (Brahman without attributes)? With Christian apophatic theology’s insistence on the absolute incomprehensibility of the divine essence?
2. The hierarchy of light (physical, rational, divine) maps epistemological powers onto ontological levels. How does this structure compare with Plato’s Divided Line in the *Republic*, with Aristotle’s account of the active and passive intellects in *De Anima*, and with Kant’s distinction among sensibility, understanding, and reason? Where does ‘Abdu’l-Baha’s scheme agree with and where does it depart from these?
3. ‘Abdu’l-Baha insists that the Divine Light “comprehends things before their existence.” This is the Islamic doctrine of divine foreknowledge. How does it relate to the Augustinian doctrine

of divine foreknowledge and predestination, to the Calvinist concept of election, and to the philosophical problem of free will in a cosmos known eternally by an omniscient God?

4. The claim that sophisticated Sufis never meant vulgar pantheism by “unity of existence” is a claim about the history of interpretation. What is the evidence for and against this reading? Compare with Ibn ‘Arabi’s own texts, with the later Persian commentators, and with the critiques of *wahdat al-wujud* by orthodox Islamic theologians like Ibn Taymiyya.
5. How does ‘Abdu’l-Baha’s distinction between the divine Essence (absolutely unknowable) and the realm of the divine Manifestations (through whom God is known) compare with the Eastern Orthodox theological distinction between the divine essence (*ousia*) and the divine energies (*energeiai*)? What are the practical and devotional consequences of each framework?

## The Three Kinds of Dreams: Spirit, Sleep, and the World Beyond

### Key Passages

Amidst all these bodily bounties, the most delectable is sleep. In that state the human spirit attaineth to a measure of freedom; for when the physical incidents and happenings are cut off, the spirit is somewhat released. This, however, is in the case where the heart is pure and undefiled; otherwise, if the heart be not pure and stainless, in the world of dreams man becometh sorely affrighted, and dreadful and terrifying things present themselves before his sight. But if the heart be indeed pure and undefiled, sleep is for man a kind of liberty: though he be in a prison, he beholdeth himself walking in a rose-garden; though he lie beneath chains, he seeth himself seated upon a throne. — ABU0059

The first is the true dream (*ru’ya-yi sadiqih*), which is, as it were, like the light of dawn: it requireth no interpretation, and it is fulfilled even as it is seen. Such dreams, however, seldom befall most people; indeed, throughout an entire lifetime, it chanceth but rarely to each soul that his heart is wholly empty and, within the faculty of memory, no vain imaginings are stirring. Then whatsoever the spirit discovereth is, of itself, faithfully reflected; this is the true dream, which needeth no interpretation and is identical with the event.

The second kind is the symbolical or “interpretive” dream. In this case there are vain thoughts in the heart or mind, yet a spiritual journey likewise occurreth for man; then it behoveth that the dream be interpreted, that the idle fancies be distinguished from the spiritual disclosures.

The third kind is *adghath-i-ahlam*—confused and tangled dreams. It is as when a man during the day hath been drawn into contention and dispute: in the world of sleep those very incidents reappear before him. This is *adghath-i-ahlam*: it hath no interpretation and discloseth nothing. — ABU0059

## Context for Study

‘Abdu’l-Baha’s extended discourse on dreams in this spoken address is one of the most systematic treatments of this subject in his recorded utterances. The classification of dreams into three types—true, symbolic, and confused—draws on a tradition that reaches back through Islamic hadith literature (where the Prophet is reported to have said that a true dream is one-forty-sixth part of prophecy) and Qur’anic narrative (the dreams of Joseph and his father Jacob are among the most celebrated in the Qur’an) into the Hellenistic philosophical tradition, where Macrobius’s commentary on Cicero’s *Somnium Scipionis* offered a fivefold typology that became canonical in medieval European thought. What is distinctive about ‘Abdu’l-Baha’s treatment is the linking of dream quality to the condition of the heart: the purity that makes a true dream possible is the same purity that makes spiritual life possible in the waking state. The dream is therefore not an anomalous or marginal phenomenon but a window into the spirit’s true condition—it reveals, by the quality of what it sees, the degree to which the soul has been freed from attachment to the world of nature. The image of the prisoner who sees himself in a rose-garden is especially evocative: ‘Abdu’l-Baha, who had spent decades in actual imprisonment, speaks of this freedom with the authority of personal experience. The closing observation on prophetic dreams—that the prophets in the night season were “commissioned” through luminous dreams—situates the whole discussion within the theology of revelation: the dream state is one mode of the divine communication that, in its fullest form, is prophecy. In the Jewish tradition, the distinction between prophecy (which the sages associated with wakefulness and clarity) and dream-vision (which they associated with veiled communication) maps partially onto ‘Abdu’l-Baha’s first and second categories. In the Hindu tradition, the four states of consciousness (waking, dreaming, deep sleep, and *turiya*) offer a parallel framework in which the dreaming state occupies a specific ontological position between the gross and the subtle worlds.

## Questions for Reflection

1. ‘Abdu’l-Baha links the quality of dreams directly to the purity of the heart. Compare this claim with Freudian dream theory (which links dreams to repressed wishes), with Jungian dream psychology (which links them to the collective unconscious), and with neuroscientific accounts of REM sleep. What can these modern frameworks illuminate, and what do they fail to capture?
2. The true dream is described as “like the light of dawn”—immediate, self-interpreting, fulfilled exactly as seen. What is the epistemological status of such a dream? How does ‘Abdu’l-Baha’s classification compare with the Islamic hadith tradition’s doctrine that a good dream (*ru’ya husna*) is a minor form of prophecy, and with the Biblical distinction between divine speech “face to face” (Moses) and speech “through visions and dreams” (ordinary prophets, Numbers 12:6–8)?
3. The image of the prisoner in chains who dreams of a throne implies that spiritual freedom is achievable within physical confinement. Compare this with the Stoic doctrine of inner freedom (Epictetus, himself a former slave), with Paul’s letter to the Philippians written from prison (“I have learned in whatever state I am to be content”), and with the Zen teaching on finding freedom in the midst of constraint.
4. With the Prophets, ‘Abdu’l-Baha says, dream is “one mode of revelation.” If revelation can operate through the dream state, what does this suggest about the relationship between

the ordinary human faculty of spiritual perception and the prophetic capacity? Is prophetic revelation a difference of degree or of kind from the spiritual experiences available to any sincere soul?

5. How might this typology of dreams be applied to the broader question of religious experience? Is the threefold classification (true, symbolic, confused) applicable to other forms of spiritual perception—vision, mystical intuition, answered prayer? What would it mean to have a “pure heart” as the precondition of reliable spiritual experience?

## The Teachings as the Spirit of the Age

### Key Passages

Among them is the independent investigation of truth, which demolishes the foundation of blind imitation.

Among them is the oneness of humanity—that all human beings are the sheep of God and God is the kind Shepherd, showing utmost kindness to all His sheep.

Among them is universal peace, which is the immediate remedy for every malady in this illumined age.

Among them is that religion must be the cause of fellowship and love; if it becomes the cause of hatred and enmity, it yields no fruit.

Among them is the reconciliation of science, reason and religion.

Among them is the abandonment of religious prejudices, sectarian prejudices, racial prejudices, patriotic prejudices and political prejudices.

Among them is justice and equality, nay rather, the voluntary sharing by the wealthy with the poor, not through force and coercion.

Among them is the equality of men and women, with some exceptions in certain matters.  
— AB01534

These are teachings that are the spirit of this age and the cause of joy to the hearts of the well-wishers of humanity. In brief, O kind friends, this is the time for sacrifice and the season for wishing good to all humanity. Strive to guide souls, for there is no greater gift than guidance. Without this bounty the human world is the world of ferocity and animality, in perpetual darkness. It is the light of guidance that illumines the world. It is the rain of guidance that transforms the thorny waste into a rose garden.— AB01534

### Context for Study

This list of principles, drawn from a letter to the Baha'i community in Istanbul, is one of the clearest and most compact enumerations of 'Abdu'l-Baha's social and spiritual teaching in the entire corpus. It is addressed to a community operating in a city at the center of the collapsing Ottoman Empire—a context in which every one of these principles (especially the elimination of national, racial, and religious prejudice; the equality of men and women; the harmony of science and religion) would have been politically charged. The list is structured to move from epistemic foundations (independent

investigation of truth) through social principles (oneness of humanity, universal peace, interreligious harmony) to structural reforms (economic equity, equality of the sexes). The concluding claim that these teachings are “the spirit of this age” is significant: ‘Abdu’l-Baha does not present them as exceptional religious demands but as the direction in which humanity itself is necessarily moving. This is a Hegelian-sounding claim—the idea that a particular teaching expresses the *Weltgeist* of its epoch—but the ground for the claim is different: for ‘Abdu’l-Baha, the teachings are the spirit of the age because God’s Revelation has determined what the age requires, not because history mechanically produces its own ideas. The comparison with contemporary philosophical currents is illuminating: Mill’s utilitarianism was also calling for gender equality and rational governance in the previous generation; Kant had already proposed a federation of nations; socialist movements were demanding economic justice. What is distinctive in ‘Abdu’l-Baha’s list is that it grounds all of these reforms in a single spiritual source—the independent investigation of reality—and connects them to a theological anthropology (humans as God’s sheep, God as the kind Shepherd) that secular reform movements typically lack. The question of whether such a theological foundation strengthens or complicates the reform agenda is one of the most productive tensions the text invites.

### Questions for Reflection

1. ‘Abdu’l-Baha begins his list with “independent investigation of truth,” presenting it as the foundation that “demolishes blind imitation.” Compare this principle with Kant’s *sapere aude* (“dare to know”), with the Enlightenment ideal of rational autonomy, with the Socratic method of *elenchus*, and with the Sufi emphasis on experiential verification (*kashf*) over inherited doctrine. In what ways does ‘Abdu’l-Baha’s version of this principle go further than, and in what ways does it differ from, these secular and religious parallels?
2. The claim that religion must cause “fellowship and love” or it yields no fruit echoes Galatians 5:22 (the fruits of the Spirit) and the Qur’anic insistence that true piety produces justice. Compare this functional criterion for valid religion with William James’s pragmatic test for religious belief in *The Varieties of Religious Experience*, with the liberation theology criterion of solidarity with the poor, and with the Jewish halakhic emphasis on observance as the criterion of authentic faith.
3. The equality of men and women appears with the qualification “with some exceptions in certain matters,” a phrase that has generated significant commentary within the Baha’i community. How should this qualification be read in its historical context? What hermeneutical tools are available for interpreting evolving guidance on gender equality within a revealed religion?
4. ‘Abdu’l-Baha presents these principles as “the spirit of this age.” What is the relationship between divine revelation and historical momentum in this claim? Compare with Hegel’s *Zeitgeist*, with the modernist Catholic concept of reading “the signs of the times” (*Gaudium et Spes*), and with evangelical Protestant accounts of God’s providential guidance of history.
5. The phrase “without this bounty the human world is the world of ferocity and animality” echoes Hobbes’s description of the state of nature as a war of all against all. Compare ‘Abdu’l-Baha’s diagnosis of the human condition without spiritual guidance with Hobbes, Rousseau (who believed humans are naturally good), and Confucius (who believed moral cultivation is within every person’s natural reach). What is at stake in these different anthropologies for the design of political and social institutions?

## A Guiding Question for the Whole Volume

Volume 174 holds in productive tension two impulses that might seem to pull against each other: the urgency of a historical moment (“when these upheavals are forgotten, this receptivity will not remain”) and the patience of a metaphysical vision (the Divine Light comprehends all things before their existence, and Covenant-breakers are like foam that vanishes from the face of a living ocean). ‘Abdu'l-Baha moves between the immediate horizon of opportunity and the eternal horizon of divine purpose with an ease that is itself a form of teaching: the servant who has aligned his will with the divine will can act with full urgency precisely because he knows that the outcome does not rest on his urgency alone.

A guiding question for the whole volume might therefore be: **How does the metaphysical claim that the Divine Light comprehends all things beyond the limits of time relate to the practical call to seize the post-war moment of receptivity before it closes, and what kind of spiritual formation enables a person to hold both of these truths simultaneously—acting with full urgency while resting in divine assurance?**