





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

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# Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Series outline

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

## The Báb

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

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

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

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

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

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

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

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- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
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- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
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# Introduction to volume 176

This January–June 1920 volume is dominated by the practical consolidation of the postwar community, especially through the Haifa pilgrim conversations with Fujita, Esslemont, Parsons, and others. ABU0685 and ABU3081 are among the most important administrative statements: both reject the idea that the Baha’i Cause “cannot be organized,” explain that matters not fixed in the Book are referred to the House of Justice, and stress that the laws and arrangements of the Cause possess flexibility according to time and place. ABU2941, ABU0846, and ABU0267 extend this principle to the American Convention, majority rule, and obedience to collective decisions, while repeatedly warning against controversy, individual conscience becoming a pretext for division, and talk that produces contention. ABU0649 gives an unusually detailed description of local Spiritual Assemblies: they are to coordinate teaching, education, Baha’i instruction, funds, feasts, hospitality, and general activities, while their members must be firm in the Covenant, experienced, educated in the Cause, of good character, and able to work harmoniously.

The same administrative concern is joined to sacred architecture and the future development of the Holy Land. ABU1954 and ABU3654 envision Mount Carmel as a future world center: a universal hotel, university, Mashriqu’l-Adhkar, institutions for the poor, orphans, and incurables, broad avenues linking Haifa and Bahji, and pilgrims from every people. AB12120 memorializes Engineer Volkov’s service to the ‘Ishqabad Mashriqu’l-Adhkar, interpreting his architectural labor as the building of a “lofty palace” for himself in the Kingdom. ABU2847 imagines the rocky crags of Carmel transformed into gardens and the Shrine of the Bab expanded, even adding the striking image of future stone itself illuminated by electricity. ABU2857 is especially poignant: ‘Abdu’l-Baha says that His work in this world is complete, save for the rebuilding of the Holy House in Baghdad, whose continued ruin would remain a wound in His heart.

Doctrinally, the volume contains several compact but valuable clarifications. ABU1881 explains that the human spirit, being an intelligible rather than sensible reality, cannot be described by bodily likeness; only its qualities and effects can be indicated. ABU2940 treats soul, spirit, intellect, heart, and reality as names or aspects of one human reality according to function. ABU3658 addresses the classic controversy over whether the Qur’an is created or eternal by distinguishing oral, intellectual, and spiritual “word”: the first two are created, while the spiritual Word belongs to divine knowledge and is ancient. ABU0888 gives a concise epistemological lesson on the insufficiency of the senses, using familiar examples of visual error to subordinate sense perception to reason and spiritual insight. ABU0362 returns to the Covenant as the divinely appointed means for resolving differences in the interpretation of the Book, while ABU0628 clarifies ‘Abdu’l-Baha’s own preferred name and station: He accepts titles given by Baha’u’llah, yet asks that He be publicly known as “‘Abdu’l-Baha,” thereby preserving servitude as the interpretive key to His person.

The social teachings appear in concrete, domestic, and ethical forms. ABU0697 explains Baha'i marriage through the consent of both parties and of the parents, the one-year waiting period before divorce, and the purpose of raising children who illumine the world. ABU0815 includes remarks on food, vegetarian tendencies, and the suitability of simple nourishment, including the striking claim that whole wheat bread contains the elements needed for human health. ABU1054 gives humorous examples of self-treatment by diet, while ABU0195 turns a long anecdote about enemies in 'Akka into a moral lesson on kindness even toward those who had inflicted harm. ABU2253 distinguishes voluntary sharing (*muvasat*) from enforced equality (*musavat*) – the heart of his “spiritual solution to the economic problem” – which preserves ranks in society while requiring that every person enjoy basic comfort and security. ABU1746 criticizes clerical interference in politics, while ABU2744 gives a similarly severe diagnosis of Iran: reforms applied to the trunk are temporary unless the root is revived by divine breaths.

Finally, the volume retains the pastoral and memorial texture of the late ministry. AB00510 eulogizes 'Abdu'l-Majid and Siyyid Muhsin, including the moving account of 'Abdu'l-Vahhab's joyful dance before martyrdom and his father's gratitude at the news of his sacrifice. ABU1609 sends travelers to Iran as “embodied spirits,” charging them to carry letters, ignite hearts, promote unity, hold fast to the Covenant, and teach the Cause. ABU2218 gives a theology of historical reversal: the martyrdom of the Bab and the exile of Baha'u'llah, outwardly calamities, became causes for the wider exaltation of the Cause. ABU2454 reflects on the abundance and prophetic force of Baha'u'llah's writings, while ABU1967 frames pilgrimage to the Holy Land as a present privilege that will later become universal. Taken together, the volume presents early 1920 as a period in which the reopened postwar community is being trained in order, restraint, collective decision-making, doctrinal clarity, sacred geography, and the disciplined habits needed for the next stage of worldwide teaching.

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## ABU1212

*Words spoken on June 13, 1920 in the presence of Zia Baghdadi*

- 1 (On the thirteenth day of Haziran [June], after visiting the Blessed Shrine, in 'Akka the Blessed Personage [Abdu'l-Baha] took me with Him to the Garden of Firdaws. There I beheld Jinab-i-Mulla Abu-Talib seated beneath an apricot tree. Abdu'l-Baha wished to take him with Him to Haifa, to Mount Carmel; but he said, "Grant me leave to remain here." Then, yesterday, news of his ascension arrived. Abdu'l-Baha said:)
- 2 "Mulla Abu-Talib was one of the old believers of Baku. Sixty years ago he became a believer, and fifty years ago he attained the presence of the Blessed Beauty; even at that time he was already an old man. He was a man exceedingly patient, steadfast, and contented. Although in Baku he had possessed wealth and substance, he deemed it better to remain in the inn here in Haifa and be content with little. He was satisfied with bread and broth; at times he would also eat meat and greens. With this same fare of the inn he was well pleased.
- 3 "During the whole time he was on Carmel he never fell ill at all. Although his age exceeded one hundred years, he dwelt for a long while on Carmel in the inn, until he desired to go to 'Akka. A few weeks ago he went to 'Akka and remained there. I saw him in the garden and said to him: 'Come, hearken unto Me and return to thy former place on Mount Carmel.' He said, 'No. I wish to remain here, for Surush and his family are here and they assist me.'
- 4 "I said, 'This is true, but this place is damp, and Carmel is better. Come, let us go together. I see that Azrael is circling about thy head.' He requested that he be allowed to remain there a few more days. At length, yesterday, he ascended. Had he come with Me, he would not have died. His sons and grandsons are steadfast in the Cause of God."

1 در روز سیزده حزیران، پس از زیارت روضه مبارکه، در عگا هیکل مبارک مرا با خود بردند به باغ فردوس و در آنجا دیدم، جناب ملا ابوطالب زیر درخت زردآلوشسته است. هیکل مبارک خواستند او را با خودشان به حیفا برند، در کوه کرمل. ولیکن او عرض کرد که اجازه فرمایید، در همان جا بماند. تا آن که دیروز خبر صعودش رسید. هیکل مبارک فرمودند،

2 ملا ابوطالب از احبای قدیم بادکوبه بود. شصت سال پیش مؤمن شد و پنجاه سال قبل به حضور جمال مبارک مشرف شد و در آن وقت مرد پیری بود. او مردی بود بی نهایت صابر و ثابت و قانع، با آن که در بادکوبه دارای ثروت و ثمول بود، بهتر آن دید که در مسافرخانه این جا (حیفا) بماند و به قلیل قانع باشد. او به نان و آبگوشت قانع بود. گاهی هم گوشت و سبزی می خورد. به همین خوراک مسافرخانه راضی بود.

3 در تمام مدتی که در کرمل بود، ابداً مریض نشد. با آن که عمرش از یک صد سال پیشتر بود، مدت ها در کرمل در مسافرخانه بود تا آن که میل کرد، به عگا رود. چند هفته قبل به عگا رفت و ماند. من در بستان او را دیدم و به او گفتم، بیا از من بشنو و به جای اول در کوه کرمل مراجعت کن. گفتم، نه. دوست دارم، همین جا باشم، زیرا سروش و عائله اش اینجا هستند و به من مساعدت می کنند.

4 گفتم این درست، ولی اینجا مرطوب است و کرمل بهتر است، بیا با هم برویم. من می بینم که عزرائیل دور سرت می گردد. درخواست کرد که چند روز دیگر هم همان جا باشد. بالاخره

دیروز صعود کرد. اگر با من می‌آمد، نمی‌مرد.  
پسرها و نوه‌های او ثابت بر امرالله هستند.

YIK.299, ZIAB2.120-121

## AB03096

*To: Mirza Mahmud et al., in Hamadan*

*Date: 1920-Jan-01*

- 1 O leaves of the Tree of Life! Jinab-i-Mirza Ayyub arrived in the Holy Land with perfect firmness and steadfastness and with utmost attraction and enthusiasm, and was honored to visit the Blessed Threshold. At the time of his pilgrimage circumambulating the point round which circle the Concourse on High, he remembered you and beseeched God that that group be protected under divine protection and receive assistance and bounty. And he requested from 'Abdu'l-Baha the writing of this letter.
 

1 ای اوراق شجرهٔ حیات جناب میرزا ایوب در کمال ثبوت و رسوخ و بنهایت انجذاب و اشتعال به ارض مقدّس وارد و زیارت آستان مبارک مشرف گردید و حین تشرف بطواف مطاف ملاً اعلیٰ بیاد شما بود و متضرّع الی الله تا آنجمله در صون حمایت الهیّه مشمول به عون و عنایت گردند و از عبدالبهاء خواهش نگارش این نامه نمود
- 2 O leaves of the divine Lote-Tree! On this auspicious day, with a radiant face, a merciful heart, a heavenly spirit and a celestial resolve, you have become successful and confirmed. This is a bounty that all those of former times longed for - in the early morning hours they would supplicate and lament, and at dawn they would sigh and moan, yearning for even a moment of it. Now through pure bounty you have become successful in attaining this favor, and you have opened your eyes to witness the greatest signs, and you have seized the ball of success and confirmation from the field of endeavor, and you have reached the greatest hopes of the near ones. Give thanks to God that the favors were guiding and the breeze of bounty was life-giving. And upon you be the Most Glorious Glory.
 

2 ای اوراق سدرهٔ رحمانی درین روز فیروز با رخی نورانی و قلبی رحمانی و روحی سبحانی و همّت آسمانی موفق و مؤید گشتید این موهبتی است که جمیع پیشینیان آرزو مینمودند در سحرها تضرّع و زاری نمودند و در صبحگاهی آه و انین می‌فرمودند و آرزوی دقیقه‌ئی از آن می‌نمودند حال شما بصرف موهبت موفق باین عنایت گردیدید و دیده بمشاهدهٔ آیات کبری گشودید و گوی توفیقی و تأیید را از میدان همت ربودید و باعظم آمال اولیا رسیدید شکر کنید خدا را که الطاف رهبر بود و نسیم عنایت جانپور و علیکم البهاء الاهی

TAH.356b

**ABU1881***Words to Fugeta et al, spoken on 1920-Jan-01 in Haifa*

Miss. B.: What is the form or condition of the human spirit before it becomes connected with the identity at the time of birth on this plane?

Abdul Baha: The reality of spirit, because it is not corporeal, cannot be in bodily form. We cannot say it is like the fire, or like water, or like flame, or like odor. In the world of man it has no likeness. The utmost is to satisfy the hearer. It is beyond explanation, for it is a reality of the intellect, and not a thing which can be perceived.

Perceptible realities can be explained. But the intellectual realities cannot be explained by or through words. You may try to explain by words. For instance, the mind itself is the intellectual reality. It cannot be seen or heard or smelt or tasted or touched. This is the intellectual reality and is not perceptible by the senses.

If you wish to explain it by the senses, it is impossible. You say it is the discoverer of the reality of things. This is the encompasser. This is the discoverer. This is the maker of rules. This is the cause of order in the world. The world of existence moves because of this. These are its qualities. You cannot explain the reality of it in terms of the world of perception, for it cannot be perceived.

PN\_1919 p058

**ABU3658***Words spoken on 1920-Jan-01*

Shaykh Farju'llah Zaki al-Kurdi inquired whether the Qur'an was created or eternal, an issue about which the Asha'irih [anti-rationalism] and the Mu'tazilih [pro-rationalism] fought during the time of the 'Abbasi caliphs.

ISA.013

'Abdu'l-Baha responded,

"The solution to this issue is simple. Kalam appears in three types. One is oral, which is composed of airwaves, impacts

the orifice of the ear and is made and assembled of letters. The other is intellectual: that is, things that a person will comprehend after one has contemplated over them. And lastly, spiritual. The first two are created, but the third one is ancient, since it pertains to divine knowledge, and has its beginning in the knowledge of God, which is eternal.”

ISAE.1920-01-01

## AB09769

*To: Tabib Irvani, Mirza Aqa Jan son of Harun Hamadani, in Iran*

*Date: 1920-Jan-01*

My God, my God! Verily, Thy servant Aqa Jan's time hath come for Thee to plunge him in the oceans of forgiveness, to deal with him through grace and beneficence, and to make him a sign of Thy pardon in the Garden of Good-Pleasure. May his dwelling place be where the two gushing springs flow forth, and his abode be in the two dark-green gardens. May he attain the supreme gift in the precincts of Thy greatest mercy. Verily, Thou art the Pardoner, the Forgiving, and verily, Thou art the Generous, the All-Merciful.

الهي الهى انّ عبدك آقاجان آن و حان ان تزجّ  
به في بحور الغفران و تعامله بالفضل و الاحسان و  
تجعله آية عفوك في جنة الرضوان فيكون مورده  
العينان الصّاختان و مأواه الجنتان المدهامتان و  
يفوز بالموهبة العظمى في جوار رحمتك الكبرى  
انك انت العفو الغفور و انك انت الكريم الرحمن

TAH.356a, YMM.330

## ABU2940

*Words to Fugeta et al, spoken on 1920-Jan-01 in Haifa*

Miss B.: What is the difference between soul and spirit?

Abdul Baha: They mean the same. It is one reality. The names are different. We must consider it according to its use. Because it is the discoverer of reality, they call it intellect, for it is the cause of the true life of man. When it produces an effect on one, we speak of it as the heart, whilst these three things are one. For instance (pointing to a cup), this is called 'fenjan,' in Persian; 'cup' in English, ..... in Arabic. All these names are for this article.

Miss B.: Is 'reality' another name for the same thing?

Abdul Baha: It is another name, another quality, for this.

PN\_1919 p059

## AB00510

*To: Naji, Abdu'l-Husayn et al.*

*Date: 1920-Jan-02*

1 O ye two remnants of the two noble souls, 'Abdu'l-Majid and Siyyid Muhsin. The truth is that I find myself incapable of befittingly extolling those two blessed souls. Both were taught by the Blessed Beauty, were revived by the Fragrances of the Holy Spirit, and they both, like unto immovable mountains remained firm, steadfast and strong in Iraq. I will mention one of 'Abdu'l-Majid's virtues here: His son, 'Abdu'l-Vahhab, shone bright as a candle among the friends, and was like unto the light that flasheth and glisteneth from the clouds. During the Beloved's first journey to Iraq, he attained His presence. The son beseeched that his father be guided. No sooner had 'Abdu'l-Majid attained the presence of the Ever-Forgiving Lord, than his soul was lighted like unto a candle and he became a believer. When the Blessed Beauty returned to Tihiran, He instructed Mirza 'Abdu'l-Vahhab stating that being the only son he should stay with his father, and that would be as though being His fellow traveller.

2 A brief span of time after the Beloved returned to Tihiran, the flame of love was so kindled in the heart of that youth that his breast was void of patience and he had no calm. His noble father said: O son, although thou art the light of mine eyes, while thou art my very life, and while I am unable to bear a moment of separation from thee, yet I cannot deprive this [enamoured] moth from the Light of the world. Tarry no longer and set off for Tihiran. That young man hastened to Tihiran wrapped in holy ecstasy. He was arrested upon arrival and was put into captive chains, for the calamitous event related to the Shah had occurred, and he attained the presence of his Beloved in the dungeon. A few days later, the executioner entered the prison and conducted that wellspring of mysteries to the foot of the gallows. That luminous young man sprang to his feet and danced with the utmost bliss and rapture in the Holy

1 ای دو یادگار دو نفس بزرگوار حضرت عبدالمجید و حضرت سید محسن این دو نفس مبارکرا آنچه ستایش کنم حقیقت اینست که از عهده برنیایم هر دو را جمال مبارک تبلیغ فرموده بنفحات روح القدس زنده شدند و در عراق چون جبل راسخ ثابت و رزین و رصین بودند یک منقبت حضرت عبدالمجید را ذکر مینمایم پسرش عبدالوهاب شمع اصحاب بود و برقی ساطع از سخاب در سفر اول حضرت مقصود به عراق عرب بشرف لقا فائز پسر استدعای هدایت پدر نمود حضرت عبدالمجید بجزد تشرف بحضور رب غفور مانند شمع برافروخت و بایمان فائز و چون جمال قدیم مراجعت به طهران فرمودند بمیرزا عبدالوهاب امر کردند که چون پسر وحیدی باید در نزد پدر بمانی و چنانست که همسفر با من باشی

2 و چون حضرت مقصود به طهران رجوع فرمودند ایامی نگذشت که نائره عشق در قلب آن جوان چنان شعله زد که صبر و قرار نماند و پدر بزرگوار گفت ای پسر هر چند مرا نور بصری حیات جانپوری آنی تجمل فرقت تو ندارم ولی نمیتوانم این پروانه را از شمع آفاق محروم نمایم فوراً عزم طهران کن آنجوان رقص گان وارد طهران گشت و بجزد ورود دستگیر شد و بزیر زنجیر رفت زیرا واقعه مؤله شاه واقع و در سجن مبارک بشرف لقا فائز شد بعد از چند روز میرغضب وارد زندان شد و آن معدن اسرار را پهای دار دعوت کرد آنجوان نورانی برخاست و رقصی در نهایت سرور در پیشگاه حضور نمود بعد دست مبارک را

presence. He then kissed the Hand of his Beloved, embraced each of his fellow-prisoners, bade them farewell, hastened to the field of martyrdom and with the utmost joy and ecstasy he sacrificed his life upon the altar of love. As soon as this dreadful news reached the ears of his father, that elderly man prostrated himself in infinite cheer, ecstasy, and gratitude for the martyrdom of his son. This was one token of the many great merits of that noble soul. He spent most of his time with patience and long-suffering in the face of the difficulties and hardships that he suffered. He was eventually banished, and in exile, he surrendered his soul into the hands of his Beloved.

- 3 And as to Aqa Siyyid Muhsin; he was in Iraq and attained the presence of the Day-Star of the world. He proved self-sacrificing to the last breath, and was the cause of the guidance of many souls. He was forbearing, long-suffering, thankful, and steadfast. Finally, he was exiled to Hadba', where he could no longer bear the separation from his Lord, so he set off on foot, in the utmost poverty, and eagerly while chanting prayers he walked from Hadba' to 'Akka. His [body] could, however, not bear the hardships of the journey; he travelled across the deserts with no food or provisions, and surrendered his soul with the utmost fervour and longing.

- 4 Now, ye are the remnants of those two distinguished souls, and are always present in my thoughts. Your two unions in wedlock are both blessed; they are felicitous, auspicious, and celebrated. Through the grace of the most Beloved, we cherish the hope that the kindred and family of both ye noble ones will for evermore be blessed, joyful and felicitous. Praise be to God, Jinab-i-Mirza Muhsin has safely arrived, and has attained the greatest yearning of all those who are His well-favoured ones, and that is to kiss His Blessed Threshold. He [conveyed your wish] in asking permission for pilgrimage; that permission is granted. The Glory of Glories rest upon you.

- 5 O Jinab-i-'Abdu'l-Vahid Naji, know thou of a certainty that being the remnant of the late Siyyid Muhsin, thou art very dear to the Centre of the Covenant, and through the grace and loving-kindness vouchsafed by the Beloved, I cherish the hope that thou wilt forever remain guarded in the stronghold of the protection of the Blessed Beauty. The Glory of Glories rest upon thee.

بوسید و با یاران مسجون دست در آغوش شد و رسم وداع مجری داشت و بقربانگاه عشق شتافت و در کمال سرور و حبور جان بباخت این خبر وحشت‌آور چون بگوش پدر رسید آن پیر سالخورده سر بسجود آورد و بشهادت پسر شادمانی و طرب و شکر نامتناهی نمود این یک منقبت از مناقب آن بزرگوار است جمیع اوقات خویش را بتحمل صدمات و مشقّات میگذراند و عاقبت سرگون شد و در اسیری جان بجانان تسلیم نمود

3 و اما حضرت آقا سید محسن در عراق بود و بشرف حضور نیر آفاق مشرف گشت و مدت حیات جانفشان بود و سبب هدایت نفوس عدیده گشت صبور و حلیم بود و شکور و مستقیم تا آنکه سرگون بحدباء گشت و در اسیری تحمل فراق نمود در نهایت فقر پیاده در کمال شوق مناجات کتان از حدباء عازم عکا شد تحمل صدمات راه نمود صحراها را پیاده پیود بی زاد و توشه در نهایت شوق جان بباخت

4 حال شما یادگار آن دو بزرگوارید همیشه در خاطرید و این دو زفاف جدید مبارکست متین است مسعود است پرشکون است از الطاف حضرت مقصود امید چنانست که خاندان آن دو بزرگوار الی ابد الآباد مسعود و مبارک و متین باشند جناب میرزا محسن الحمد لله محفوظاً مصوناً وارد و بآنچه منتهی آمال مقربین است یعنی تقبیل آستان مقدس فائز و اجازه حضور خواسته بودند مأذونید و علیکم البهاء الأبهی

5 جناب عبدالوحید ناجی یقین بدان که یادگار حضرت متصاعد الی الله سید محسن هستی و مرکز میثاق نهایت مهربانی بشما داشته و دارد از عون و عنایت مقصود امیدوارم که در صون و حمایت جمال مبارک محفوظ بوده و هستی

BRL\_DAK#0780, MKT3.407, ASAT3.111x, TSHA3.291

**ABU0685**

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-02 in Haifa*

Dr. E.: In the beginning of the 'Big Ben' pamphlet, the words occur: 'The Bahai Revelation is not an organization. The Bahai cause can never be organized.' Is this a correct translation?

Abdul Baha: No. That gives the wrong idea. In the cause of Baha'u'llah there is the Beit-ul-Ad'l (House of Justice). Political affairs are not explicitly settled in the tablets. They are referred to the House of Justice. Whatever the House of Justice decides is obligatory. In the writings of Baha'u'llah instructions are given with regard to worship, but the Assembly of the House of Justice sees that at one time a certain arrangement is necessary and at another time a different arrangement. It is not circumscribed in its action. One hundred years ago - one ruling was necessary, today, another; tomorrow, perhaps, another. Therefore the cause of God is not rigidly circumscribed. It is in accordance with the exigencies of time and place. The political affairs are not definitely fixed by Baha'u'llah. This is the object of what is said in the Book of Akdas. Baha'u'llah says: 'Political affairs are referred to the House of Justice.' Whatever they think wise according to the requirements of time and place ought to be carried out. But the command of worship is to be found in the Book. Political things will not remain unchanged. The politics of one hundred years ago are quite impracticable today. For example, there was slavery one hundred years ago. Could that be carried out now?

The members of the House of Justice will be inspired. Whenever it is established it will be under the protection of the Blessed Beauty. Whatever the House of Justice decides is the will of the Blessed One. In this way there is order - otherwise, there will be confusion. The Bahai laws are not rigid and unalterable. Whatever the House of Justice decides must be carried out.

Dictated: "Political laws in the cause of Baha'u'llah are not rigidly fixed. Whatever decision is arrived at by the members of the House of Justice (which is like a parliament) either unanimously or by a majority - according to the requirements of time and place - that is the Law of God. In other words the cause of Baha'u'llah is not circumscribed, for this reason, that circumstances of time and place change. For instance, the laws of America cannot be carried out here, and the laws of this place would be unsuitable for America. The circumstances are different.

“In the time of Moses, the children of Israel were in the wilderness. There was no ease and comfort. Therefore ten offences were made punishable by death. In the time of Christ there were towns and cities and civilization. The exigencies of the time did not require these ten laws for capital punishment, so he abolished them. Why? Because the time and circumstances were different. In the former time these laws were necessary, but in Christ’s time, they were no longer necessary and in this time other arrangements are required.”

Dr. E.: “It is misleading, is it not, to say that the Bahai cause cannot be organized?”

Abdul Baha: “How is it possible that there should be no organization? Even in a household, if there is not organization there will be hopeless confusion. Then what about the world? What is meant is that the organization is not rigid. In ancient times it was rigid. In the Torah all the political affairs were rigidly fixed, but in this cause, they are not. In this cause there is political freedom, i.e., in each time the House of Justice is free to decide in accordance with what it deems expedient.

“This is a brief explanation of the matter.”

SW\_v13#12 p.325x, PN\_1919 p060, PN\_1920 p003, PN\_1920 p012x, PN\_1920 p022

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## ABU0697

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-02 in Haifa*

Talking of the marriage ceremony, Abdul Baha said:

“Here we do not have much talking, but there (in America) they speak so much that nobody can follow what they say. I was invited to a wedding in America. People were talking in couples. In the East, one talks and the rest listen. When he has finished another will speak, but they do not talk so much. Every place has its special customs. Every nation likes its own ways. At Christian weddings they smoke cigars and the room becomes filled with smoke.

Dr. E. remarked that it was nice to have the bride and groom take part in the ceremony themselves, as in the West, instead of by deputy.

Abdul Baha: It is so now. Everything depends on the time. Now it is impossible in the East for the bride to appear.

Mrs. P: In America all the interest centers in the bride. The groom is insignificant.

Abdul Baha: The marriage which is associated with spirituality and illumination is good. In the Arab districts only the bride and bridegroom are present. They place two stones. The bridegroom stands on one and the bride on the other, opposite each other. The bridegroom says, 'I am on one stone and all the world is witness that thou art my wife and I thy husband.' The words are few but comprehensive. In the religion of God the consent of both parties is necessary. No one can compel a couple to marry - at most we give permission, we do not interfere more than this. Both parties must consent then the consent of the parents on both sides is necessary. This is obligatory. In the East it was customary that the girl was not consulted in the matter at all. She knew nothing whatever about it. Her father would give her to some man and she could not protest. To whomsoever he thought best he would give her. But the Blessed Beauty in the Kitab-el-Akdas, explicitly says that no one must interfere between the two. Without the consent of both sides and the consent of the parents the marriage cannot take place. But you in America and Europe attach no importance to the parents' consent. Even if the parents do not consent, the young people do as they wish. If the parents are not agreeable, it will lead in inharmony.

"In the East, among the Muhammedans and Christians, there is no love between the bride and her mother-in-law, as a rule; there is continual quarreling and contention, because the consent of the parents has not been obtained for marriage. Of course the mother does not wish her son to marry someone she disapproves of and the son resents her interference. But amongst the Bahais it is very rare to find any unkindness amongst relations by marriage.

As regards divorce, Baha'u'llah says that if a husband and wife cannot agree, there should be a preliminary separation of one year. If at the end of a year there is no reconciliation, then divorce is permissible. Because both sides would be in torment, separation is better. In the Bahai marriage the husband and wife must be in the utmost of happiness together.

Mrs. P: During the year friends on both sides must try to bring about reconciliation, should they not?

Abdul Baha: Yes! The object of marriage is to create a family. Therefore marriage must be very carefully considered. The Blessed Beauty said that we must marry so that children may

arise to be the cause of the illumination of the world. The blessings of God are apparent.

PN\_1919 p062

## AB03079

*To: Abdu'llah son of Ishaq Hamadani, in Port Said*

*Date: 1920-Jan-02*

- 1 O my God, O my God! Verily Thy servant Ishaq hath passed into eclipse, hath lost this first life, and hath bequeathed unto his family grief and sorrow, anguish and burning pain. Their eyes have overflowed with tears, and the fire of sadness hath been kindled within their hearts and breasts.
 

1 الهى الهى انّ عبدك اسحق قد وقع فى المحاق وفقد هذه النشأة الأولى واورث اهله الحزن والأسى والأسف والجوى قد تذرّفت اعينهم بالدموع وتأبجت نار الأحزان بين احشائهم والضلوع
- 2 Wherefore the scion of Ishaq hath fallen upon the dust of the Threshold of the Luminary of the horizons, imploring pardon and forgiveness for his father, who hath abandoned the dust and ascended unto Thee, O Lord of lords.
 

2 فوق سليل اسحق بتراب عتبة نير الآفاق يستدعى العفو والغفران لأبيه الذى ترك التراب وصعد اليك يا رب الأرباب
- 3 Lord! Lord! Verily he is captive to Thy most great bounties, pure of heart, and a suppliant at the court of Thy luminous sanctity. Accept, then, his prayer, and forgive his father, who hath ascended unto the precincts of Thy most great mercy. Thou, verily, dost pardon and forgive the fathers through the devotion and supplication of their children. Thy outpouring bounties have encompassed all at the dawning of the Sun of Guidance in this mighty Cycle and wondrous Age. Praise be unto Thee for this, O my Lord, the Bountiful, the Pardon-ing, the Forgiving toward every sin-laden and ailing one, every erring and transgressing soul. Verily Thou art the All-Merciful, the Compassionate.
 

3 ربّ ربّ أنّه اسير الطافك الكبرى وسليم القلب ودخيل فى ساحة قدسك النوراء فاقبل منه الرجاء واغفر لأبيه الذى صعد الى جوار رحمتك الكبرى انك انت تعفو وتغفر الآباء بتبتل وتضرع الابناء وعمت فيوضاتك عند طلوع شمس الهدى فى هذا الدور العظيم الكور البديع ولك الحمد على ذلك يا ربّي الكريم العفو الغفور على كلّ مذنب سقيم ومخطئ اثم وانك انت الرحمن الرحيم
- 4 Lord! Lord! Enable Umm-'Abdu'llah, the consort of Ishaq, and Habibu'llah, and Nuru'llah, and 'Abdu'llah, and all his descendants, to follow in the footsteps of that glorious brother, and to walk in his path, taking that noble one as their exemplar. Thou, verily, dost enable whomsoever Thou wilt to attain whatsoever Thou wilt, through whatsoever means Thou wilt. Verily Thou art the Giver, the Mighty, the Munificent, the Generous.
 

4 ربّ ربّ وفق أمّ عبدالله ضجيع اسحق وحبیب الله ونور الله وعبد الله والسلالة بتمامها على ان يتبعوا خطوات الأخ الجليل ويسلكوا فى سبيله اسوة بذلك النبیل انك انت موفّق من تشاء على ما تشاء بما تشاء وانك انت المعطى العزيز الجواد الكريم

TAH.341

**ABU2941**

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-02 in Haifa*

Question: Was it right for Bahais to buy 'Liberty Bonds' to carry on the war?

Abdul Baha: That is passed now. An arrow that has been shot does not return to the bow. There is nothing to be gained by talking about it now.

Q: But if Abdul Baha were to give his opinion about this now, it would be a guide for similar occasions in the future.

Abdul Baha: This is not a time to buy 'paper.'

Q: What should be done about the 'Liberty Bonds' that were sent as contributions to the Mashrak-ul-Askar fund?

Abdul Baha: That rests with the Convention to decide.

Mrs. P.: Who is to decide upon the plans of the Mashrak-ul-Askar?

Abdul Baha: That rests with the delegates to the Convention - not all those present at the Convention, the delegates only - not strangers. The Convention is like a parliament. The delegates represent the opinion of the whole body of believers. What they decide unanimously or by a majority, must be accepted. The majority must rule.

L.B.: I am afraid the Convention will have a hard time unless Abdul Baha prays for us.

Abdul Baha: Your duty is to go with the majority and accept its decisions.

Mrs. P.: Then it is the delegates to the Convention and not the Unity Board that have to decide on the plans?

Abdul Baha: Yes. The delegates must decide. The Board must carry out the decisions of the Conventions. There must be order. It cannot be that everybody has the right of interference; in that case nothing would be accomplished.

PN\_1919 p059, PN\_1920 p003, PN\_1920 p012, PN\_1920 p021

**ABU3081**

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-02 in Haifa*

Dr. C.: They say that all organization is forbidden by the teachings.

Abdul Baha: That is all talk. The text of the Blessed Book cannot be changed. No one can interfere with it. Things not definitely stated in the Book are referred to the House of Justice. Whatever the House of Justice decides, that is obligatory. Now it is not possible for all the world to come together. The Convention is similar to the House of Justice to a certain extent. Its decision and laws must be carried out.

PN\_1919 p060, PN\_1920 p003, PN\_1920 p012, PN\_1920 p021

**ABU0649**

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-03 in Haifa*

In every center where Bahais are sufficiently numerous, a spiritual assembly should be established, to guide and co-ordinate the activities of the friends in the district. The main duties of the Spiritual Assemblies are as follows.

To make arrangements for spreading the Teachings among the people by means of meetings (at which non-believers are welcome) held several times a week, to teach and guide people and to attract and strengthen new Bahais. Next to promote education, science and art. (the spiritual assembly should make itself responsible to see that every child of a Bahai receives a good education.) For instruction in the Bahai laws, to appoint competent teachers to attend the general meetings - Teachers to expound the Bahai Laws and exhort the people to obey them; teachers who are wise, firm and experienced, and who can explain their duties to and train those who associate with the friends and profess to be Bahais but are hypocrits and are not living up to their professions, at special meetings which the Spiritual Assembly should arrange for this purpose.

To record contributions from those who are real Bahais - no one else is asked to contribute and no collections are taken at general meetings; and there are certain times appointed for

receiving Bahai contributions and giving of receipts. To determine how such funds shall be spent; how much for teaching, how much for relief of the poor and so forth. Especially in the case of anonymous gifts, which are frequently received.

To appoint a committee to superintend feasts. These are held by groups of friends every nineteen days. There will be kept in a book a record of the arrangement of feasts. Arrangements for feasts will be made through this committee, when a friend desires to give one. One friend may wish to give three feasts a year, another more; another not so many. In a second book this committee will keep a record of visiting Bahais and hospitality arrangements for their entertainment. When a feast is arranged for a certain day, the host will be informed how many Bahai visitors there are in town. If the host cannot entertain them all, other Bahais will do so. Feast for all Bahais in town simultaneously occur only on the special feast days - such as Narroos and Rizwan.

To supervise all Bahai activities in the district. These should all be subject to the approval of the spiritual assembly, and the spiritual assembly should be the focus from which the Light of the Spirit radiates. If the spiritual assembly is not pure and spiritual, the Cause cannot prosper in that town. The friends should realize that they owe obedience to the spiritual assembly in all matters relating to the Cause. At every meeting of the spiritual assembly a Tablet is chanted in which Abdul Baha explains the various duties of that body.

To send announcement of an approaching election to all friends in the district, and experienced Bahais will explain to the people the qualifications required, of members of the spiritual assembly. Abdul Baha says that the first requirement is that the members of the spiritual assembly be firm in the Covenant. He should be experienced and educated in the Cause and of good character. Only those who united will work in harmony should be elected. No one should be elected who would cause inharmony.

The friends elect a committee of, say, thirty-eight as a selection committee, and this committee appoints the spiritual assembly. Abdul Baha says that in the West both men and women should associate in the same assembly. Members are elected for periods of two and three years. All retire together at the end of the period of office and a new spiritual assembly is appointed in the same manner. Abdul Baha says that this method of election which is used in Persia should also be used in the West.

**ABU0846**

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-03 in Haifa*

Mrs. P: It was the delegates and not the Unity Board who were to decide, was it not? This was spoken of yesterday but the notes were not taken down. Will the Master please repeat so it may be taken down today?

Abdul Baha: The object is that all affairs ought to be referred to the Convention, that is the Assembly which is composed of the representatives from the different assemblies sent to the Convention, not all the people gathered for the meetings. If all people present in the meetings take part in the discussions it would not do.

Mrs. B.: It was said by some that the Unity Board should be the deciding body.

Abdul Baha: No! Not in general affairs. The nation chooses representatives. These representatives make an Assembly of the nation. Now affairs are in the hands of the Assembly of the nation. Are the affairs in the hands of the Assembly of the nations or in the hands of the people? No doubt all affairs are in the hands of the Assembly of the nation, not in the hands of everybody. This Assembly of the Convention is like the Assembly of the nation or Parliament. Those members are [allocated or selected?] by the nation. All affairs are referred to Parliament, not to the people. Parliament discusses affairs and reaches a decision. The Convention is like that and this meeting sees to the affairs and whatever the meeting decided the Executive Board must carry out. Did you understand?

Mrs. P.: Yes!

Abdul Baha: The essential thing now is teaching. This gathering of the Convention is for this object, also to arrange for the building of the Mashrak-ul-Azkar or for choosing people to go out as teachers. These are the objects. In Persia there are no Conventions. There is a spiritual assembly in each city and all are engaged in teaching. People should be engaged in teaching the cause. Teaching should make one full of joy and happiness. It will attract one, it will bring spiritual susceptibilities, it gives extreme happiness and joyfulness. One's own self becomes enriched thereby. Teaching the cause is the most important work in which anyone can engage, for in any other work there will not be such results as in this. Give great importance to work of importance and this is not to be brought under special rules. It cannot be. They should teach in any way possible. This

will bring happiness; it also brings one nearer the kingdom of Abha. It will be the cause of joy and happiness and refreshes one.

Dr. C. said she hoped we would return so filled with power that our words might not arouse antagonism.

Abdul Baha: Leave unsaid anything that would create disagreement. It is not necessary to touch upon such subjects. Baha'u'llah says that whoever is the cause of differences should be avoided. In any problem if two people disagree both are in the wrong. He did not say, one is right, the other wrong. This is said to prevent the arising of dissention.

PN\_1919 p063, PN\_1920 p005, PN\_1920 p013, PN\_1920 p023

## AB12810

To: *Hakim Harun et al.*

Date: 1920-Jan-03

- 1 Do not grieve over the ascension of the glorious son, for this world is narrow and the universe is strife. All the atoms of creation are in conflict and struggle with one another, engaged in the contest for survival. Given this, how can love and faithfulness emerge? Consider carefully - there is no plant that does not have an opponent and adversary. The elements are in utter conflict, and created things transgress against one another. Animals tear each other apart, plants crowd each other out, humanity is constantly in danger. This terrible war stems from the struggle for survival. Every being is caught in another's grip. Therefore it is better that one should pass from this dark and narrow world to the bright and boundless realm. Thus you should not grieve over the ascension of that praiseworthy youth, for he is the manifestation of the favors of the Loving Lord and dwells in an unlimited, infinite realm. It is the divine world, the merciful grace and heavenly gift. And upon you be the Most Glorious Glory.

1 از صعود ولد جلیل محزون مباشید زیرا این جهان تنگ است کیهان جنگ است جمیع ذرات کائنات با یکدیگر در نزاع و جدالند و در منازعه بقا با وجود این چگونه محبت و وفا حاصل گردد خوب دقت نمائید هیچ گیاهی نیست که معارض و منازعی نداشته باشد عناصر در نهایت جدالند و کائنات یکدیگر را تعدی و تجاوز نمایند حیوانات همدیگر را بدرند نباتات یکدیگر را مزاحمه نمایند بشر دائماً در خطر است این جنگ هولناک منبعث از منازعه بقاست هر کائی در چنگ دیگر گرفتار پس بهتر آنست که انسان از این جهان تاریک و تنگ بجهان روشن و پرکشایش انتقال نماید لهذا شما از صعود آن جوان محمود محزون مباشید زیرا مظهر الطاف رب و دود است و در عالمی غیر محدود نامتناهی است جهان الهی است فضل رحمانیست و موهبت سبحانی و علیکم البهاء الأبهی

- 2 He is God, my Lord and my Hope! Verily this pure soul, this spiritual youth, has turned to the gate of Thy merciful compassion, hoping for Thy grace and forgiveness. O Lord! Honor the dwelling place of this guest and ordain for him reunion with his relatives in the world of visions, that they may find solace in

2 هو الله رب و رجائی ان هذا النفس الزكية الشاب الروحاني قد قصد باب رحمتك الرحمانی آملاً فضلك و عفوك رب اکرم مثوی هذا الضیف و قدر له اللقاء مع ذوی قرابته فی عالم الطیف

beholding him in dreams and companionship with him in the next world. Make him a sign of forgiveness and the recipient of pardon and benevolence. Verily Thou art the Tender One, verily Thou art the Kind, verily Thou art the Forgiving, verily Thou art the Mighty, the Beloved.

- 3 Mirza Farajullah has arrived safe and protected, praise be to God, and has been instructed to return. I beseech God that he may be the cause of your joy in all circumstances. And upon you be the Most Glorious Glory.

حَتَّى يَتَسَلَّوْا بِمُشَاهَدَتِهِ فِي الرَّؤْيَا وَمُؤَانَسَتِهِ وَهُوَ فِي  
عَالَمِ الْعَقْبَى وَاجْعَلْهُ آيَةً الْغَفْرَانِ وَ مُورِدَ الْعَفْوِ وَ  
الْإِحْسَانِ أَنْتَ أَنْتَ الْخَنُونَ وَأَنْتَ أَنْتَ الرَّؤُوفُ  
وَأَنْتَ أَنْتَ الْغَفُورُ وَأَنْتَ أَنْتَ الْعَزِيزُ الْمَحْبُوبُ

3 جناب میرزا فرج الله الحمد لله محفوظاً مصوناً رسید  
و مأمور بر جوع گشت از خدا خواهم که در  
جميع موارد سبب سرور شما گردد و عليك البهاء  
الأبدي

BRL\_DAK#1156

## AB03310

To: Aqa Mihdi Aqa Yari

Date: 1920-Jan-03

- 1 My God, my God! Verily Your servant Mahdi has arisen before Your exalted threshold and beseeches the Kingdom of the All-Merciful, hoping for confirmation from the Righteous Support for himself, his companion, his mother and those related to him. O Lord! These have detached themselves from all else save You, befriended those who befriend You, and shunned those who oppose You. They deserve assistance and are worthy of grace and bounty among Your servants.

1 الهی الهی اِنَّ عَبْدَکَ مَهْدِی قَامَ تَلَقَّآ عَتَبَتَکَ  
الْعَالِیَہِ وَ یَتَضَرَّعُ اِلٰی مَلٰکُوتِ الرَّحْمٰنِیَّہِ وَ یرْجُو  
التَّأْیِیدَ مِنَ الرَّکْنِ الرَّشِیدِ لِنَفْسِهِ وَ ضَیِّعِهِ وَ اُمِّهِ وَ  
مَنْ یَنْتَسِبُ اِلَیْهِ رَبِّ هٰؤُلَاءِ انْقَطَعُوا عَمَّا سِوَاکَ وَ  
وَالُوا مِنْ وَالَاکَ وَ عَادُوا مِنْ عَادَاکَ یَسْتَحِقُّونَ  
الْاَمْدَادَ وَ حَقِیقُونَ الْفَضْلَ وَ الْجُودَ بَیْنَ الْعِبَادِ

- 2 O Lord! Facilitate their hopes, make their gifts abundant, remove the veil from their sight, intoxicate them with the wine of Your favors, and forgive his father who has ascended to You and come before You with a hopeful heart, supplicating before You. O Lord! Give him to drink from a cup whose mixture is of camphor, let him drink from the pure Kawthar, and immerse him in the seas of light. Verily You are the Pardoning, the Forgiving. O Lord! Make his relatives noble ones, his in-laws righteous ones, and all those connected to him free ones. Aid them through Your grace evening and morn.

2 رَبِّ یَسِّرْ لَهُمُ الْمُنٰی وَ اجْزِلْ لَهُمُ الْعَطَا وَ اِکْشِفْ  
لَهُمُ الْغَطَا وَ رَحِّمْهُمْ مِنْ صَهْبَاءِ الْأَطَافِ وَ اغْفِرْ  
لَأَبِیْهِ الَّذِیْ صَعَدَ اِلَیْکَ وَ وَفَدَ عَلَیْکَ بِقَلْبِ  
رَاجٍ مُبْتَلٍ بَیْنَ یَدَیْکَ اِیْرَبُّ اَنْلَهُ کَأْساً مُزَاجِهَا  
کَافُورٌ وَ اَرُوْهُ مِنْ کَوْثَرِ الطَّهْوَرِ وَ ادْخُلْهُ فِیْ بَحْرِ  
النُّوْرِ أَنْتَ أَنْتَ الْعَفْوُ الْغَفُورُ رَبِّ اجْعَلْ اَسْلَآئِهِ  
اَجَلَاءً وَ اَصْهَارَهُ اِیْرَاراً وَ کُلَّ الْمُنْتَمِیْنَ اِلَیْهِ اِحْرَاراً  
وَ اَمْدَدْهُمْ بِفَضْلِکَ عَشِیّاً وَ اِبْکَاراً

- 3 O Lord! Encompass them all with the glances of Your care, the gaze of Your providence, Your grace and Your mercy. Make the path of righteousness a mighty course for them and keep them safe and secure from the path of error. Rend asunder the veil, cause the clouds to rain, prepare for them the means in this world, and immerse them in the seas of pardon and

3 رَبِّ اشْمَلِ الْکُلَّ بِلِحَظَاتِ رِعَایَتِکَ وَ نَظَرِ عِنَایَتِکَ  
وَ فَضْلِکَ وَ رَحْمَتِکَ وَ اجْعَلْ لَهُمْ سَبِیْلَ الرَّشْدِ  
مَسْلَکاً مُنِیعاً وَ احْفَظْهُمْ مِنْ سَبِیْلِ الْغَىِّ سَلِیماً  
اَمِیناً وَ اِخْرِقْ الْمَجَابِ وَ اَمْطِرِ السَّحَابَ وَ هِیَّ لَهُمْ  
الْاَسْبَابَ فِیْ هَذِهِ الدَّارِ وَ اغْرِقْهُمْ فِیْ بَحْرِ الْعَفْوِ

forgiveness in the Kingdom of Mysteries. Verily You are the Generous, the Merciful, the Mighty, the All-Forgiving.

و الغفران فی ملکوت الأسرار أنك انت الکریم  
الرحیم العزیز العفّار

ADMS#189

MKT6.143

## AB03867

*To: Members of Mahfil-i-Taqdis et al.*

*Date: 1920-Jan-03*

- <sup>1</sup> O Ali the Most Glorious! I place my forehead upon the Pure Threshold and beseech victory and confirmation for the Assembly of Sanctification, and I say: O my Ancient Lord! Aid the Assembly of Sanctification with Your assistance and protection in both worlds and with the Most Great Gift. O Lord! Your servant is a mine of faithfulness from among the pure brethren. Make this luminous institution and noble gathering blessed through Your glorious bounty, spread through it Your fragrances, make manifest through it Your verses, wave through it Your banners, and be for it a help and protection through Your grace. O Lord! They strive night and day, secretly and openly, to exalt Your Word and they supplicate with humility and contrition unto Your Kingdom. O Lord! Make them an example for the righteous and a distinction for the free ones, unveilers of mysteries. Verily You are the Mighty, the Chosen One.

<sup>1</sup> یا علیّ الأبّی اتّی اضع جبینی علی العتبة الطّاهره  
وارجو النّصره و التّأیید لمخفل التّقديس و اقول  
اللّهم یا ربّی القدیم ادرک محفل التّقديس بعونک  
و صونک فی الآخرة و الأولى و الموهبة العظمی  
ربّ انّ عبدک معدن الوفاء من اخوان الصّفاء  
مهد هذا المعهد المنیر و النّادی الجلیل و اجعله  
مبارکاً بفضلک الجلیل و انشر به نفحاتک و اشهر  
به آیاتک و موجّ به رایاتک و کلّ له عوناً و صوناً  
بعنايتک ربّ انهم یسعون لیلاً و نهاراً و خفياً  
و اجهاراً فی اعلاء کلمتک و يتضرّعون ذلاً و  
انکساراً الی ملکوتک ربّ اجعلهم قدوة للأبرار  
و غرة للأحرار کاشفین للأسرار أنك انت لعزیز  
المختار

- <sup>2</sup> O pilgrim to the two Sacred Places! You had requested permission for two people - Aqa Mahdi Hakim Yusuf and Aqa Isma'il - to attain presence. They are permitted. From the divine favors, I beseech heavenly confirmation for the mentioned company, and seek trustworthiness and religiosity as a magnet for divine success. My hope is that this gift will become a becoming robe for that group.

<sup>2</sup> ای زائر دو مقام مقدّس اجازہ حضور بجهت  
دو نفر آقا مهدی حکیم یوسف و آقا اسمعیل  
خواسته بودی مأذونند از الطاف رحمائی کمپانی  
مذکور را تأییدی آسمانی خواهم و امانت و دیانت  
مغناطیس توفیق سبحانی جویم امیدم چنانست  
که این موهبت خلعتی برازنده برای آن جمعیت  
گردد

- <sup>3</sup> And upon you be the Most Glorious Glory.

<sup>3</sup> و علیک البهاء الأبّی

TAH.358

**AB04617***Date: 1920-Jan-03*

O God! O Most Generous in bounty and Most Faithful in mercy! I beseech Thee with a tongue aflame with Thy remembrance and a heart enkindled with Thy love to forgive Thy pure handmaiden, the mother of Ziya'ul-Hajiyyih. O Lord! She was a word of Thy love and a sign of Thy remembrance. She believed in Thee and Thy verses, was drawn to Thy beauty, spoke Thy praise, acknowledged Thy oneness, and occupied herself with Thy writings night and day. She communed with Thee evening and morning and sought refuge in Thy forgiveness at dawn and dusk, until she lamented and cried out and yearned for the Kingdom and wailed until she returned to the threshold of Thy oneness with a heart hoping for Thy pardon and forgiveness. O Lord! Honor her resting place, grant her ultimate desire, shelter her in the vicinity of Thy mercy, make easy for her Thy gift, admit her to the garden of Thy grace, bring her to the stream of Thy divinity, and make her a sign of forgiveness and pardon. Verily, Thou art the Forgiver, the Pardoner, the All-Merciful.

اللهم يا جليل العطيّة يا ذا الرحمة الوفيّة اِنّي ادعوك بلسان مندلع بذكرك وقلب متولّع بحبك ان تغفر لامتك الزكيّة امّ ضياء الحاجيه ربّ انها كانت كلمة حبّك و آية ذكرك آمنت بك و بآياتك و انجذبت الى جمالك و نطقت بشائك و اعترفت بوحدايتك و اشتغلت باثارك ليلاً و نهاراً و ناجتكَ عشيّاً و ابكاراً و استغاثت من عفوك بكرة و اصيلاً حتّى ناحت و صاحت و حنت الى ملكوت و ضجّت حتّى رجعت الى عتبة احديتك بقلب أمل عفوك و غفرانك ربّ اكرم لها المثوى و اسمح لها غاية المنى و اجرها في جوار رحمتك و يسّر لها موهبتك و ادخلها في حديقة رحمانيتك و اوردها على شريعة ربّانيتك و اجعلها آية العفو و الغفران انك انت الغفور العفو الرحمن

PYK.298, MYD.476

**AB05934***Date: 1920-Jan-03*

O Lord, Lord! With complete humility I stretch forth my hands in supplication toward the Kingdom of pardon and forgiveness, and I commune with Thee with a heart aflame, flowing tears, and exhausted patience. I beseech Thy favors for these assured souls who have winged their flight to the Supreme Concourse, the horizon of utmost glory, with the wings of attraction, fluttering like birds to reach the threshold of the Gate, crying out in fear of error and seeking bounty, yearning for pardon and good-pleasure, beseeching the removal of the veil so as not to be gathered blind but rather immersed in the sea of meeting, attaining their ultimate desire, swaying with the wine of favors in the shade of the Ultimate Tree. O Lord, be forgiving unto them and give them the morning draught, and grant them an exalted station in the Kingdom of Lights, delighting

ربّ ربّ اتّني بكلّ ضراعة ابسط اكفّ الابهال الى ملكوت العفو و الغفران و اناجيك بقلب مضطرم و دمع منسجم و صبر منصرم و ارجو اللطاف لهذه النفوس المطمئنة التي قصدت الملاء الاعلى مطار الافق الابهى باجنحة الانجذاب ترفرف كالطيور للوصول الى عتبة الباب و تستغيث خوفاً من الخطاء و طلباً للعطاء متمنياً العفو و الرضاء مستدعياً كشف الغطاء حتّى لا تحشر اعمى بل خائضاً في بحر اللقاء نائلة اقصى المنى مترنحة بصهباء اللطاف في ظلّ السدرة المنتهى ربّ كن لهم سموحاً و اسقهم صبوحاً و اجعل لهم مقاماً علياً في ملكوت الانوار متمتعين

in the vision of mysteries. Verily Thou art the Forgiver, the Generous, the Pardoner, the Mighty, the Bestower.

بمشاهدة الاسرار انك انت السّموح الكريم  
الغفور العزيز الوهاب

YMM.059

## AB08170

*To: Shamsi, wife of Aqa Mirza Ali Asghar et al.*

*Date: 1920-Jan-03*

O handmaiden of God! The gates of divine mercy are open for you and your honored mother, and the proof of this is that you spend your time in prayer. These very prayers are evidence of divine confirmations. And the handmaiden of God Saltanat, praise be to God, found her way to the court of divine favor, drank from the cup of guidance, became successful in attaining purity of intention, and showed kindness to her dear companion until she was able to impart the word of divine unity. Let her give thanks to God that such bounties were made possible and such qualities were realized. And upon you both be the Most Glorious Beauty.

ای کنیز الهی ابواب رحمانی بجهت تو و امّ محترمه  
باز است و دلیل آن آنکه اوقات را بمناجات  
میگذرانی همین مناجات دلیل تأیید است و امة الله  
سلطنت الحمد لله بایوان عنایت راه یافت و از  
جام هدایت نوشید و موفق بخلوص نیت گشت  
و قرین عزیزش را مهربان نمود تا القاء کلمه  
وحدانیت نمود شکر کند خدا را که چنین الطافی  
میسر شد و چنین اوصافی محقق گشت و علیک  
و علیها البهاء الأبهی

TAH.357

## ABU0267

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-04 in Haifa*

Mrs. P.: Would it be wrong to keep out of controversy?

Abdul Baha: When one is quiet the thing is forgotten. When discussion is forbidden the matter will be dropped. I will illustrate by a story: 'I was in New York. An old lady of eighty years who was a little out of her mind came to me one day and said, 'The Spiritual assembly has made a certain decision. I want to discuss the matter before you and them. You please call them. I will prove their faults.' I said, "If you have any differences of opinion do not come to me and tell me. It will create trouble." She said, "It is necessary and I know all about them." "Well then go and tell them." I said. She replied, "They

will not listen to me”’ She wanted to do this to have it known that she had opposed them. This is illness and malady.

Mrs. P.: I know the majority vote should decide questions, such as where to hold the Convention, and the question of all arrangements short of a matter of conscience. But when it comes to a matter of principle should one go against ones conscience?

Abdul Baha: You cannot go according to an individual’s conscience. Each one thinks he is right (concerning a subject); this must be considered. If each should move according to his conscience, disturbances would arise. Can you find two persons in the world having the same conscience in every detail? No! Now this must be considered. If there by a crowd, the difficulty increases.

Mrs. P.: I have to bring this to a more personal issue. I am willing to be told if I have made a mistake. A meeting was called in Chicago in December to hear the findings of a certain committee. I knew of these findings and objected to the methods of procedure of the committee. Between December and April, when the committee met in Chicago, the findings of this committee were spread and caused each assembly to be divided into two camps. Disapproving of this, did I do right to remain away from the Convention or should I have gone and opposed this procedure?

Abdul Baha: Now this is a problem that is passed. If we speak of matters that have passed it will not bring joy and happiness. Let us speak of subjects that will bring happiness and joy. If we speak on these subjects we will not become happy, nay, rather, it will depress us. We have gathered here for joy and happiness.

Mrs. P.: I think we are able to learn lessons from past experiences.

Abdul Baha: This Convention which is held every year - whatever decisions are reached must be accepted, for this is a general gathering. To a certain degree it is like the House of Justice, but it is not the House of Justice. Baha’u’llah says, ‘Whatever the House of Justice does that is my command. They cannot go against it.’ Suppose tomorrow there is a House of Justice, whatever command they would give could not be interfered with by anyone. The people must obey. For instance, Christ said that they must go about and teach, giving the glad-tidings. Perhaps one might say, ‘I do not think it wise and when we find a seeker, we will speak to him.’ Is that the way to obey the command. Whatever the House of Justice commands must be obeyed.

Mrs. P.: To follow Christ, Baha'u'llah, Abdul Baha, is very different. People in the time of the establishment of the House of Justice will be more spiritual.

Abdul Baha: I said this Convention is similar to the House of Justice - not that it is the House of Justice. If it is not so one thousand sects of religion would arise. Each one would rise up to cause disturbance and would say, 'My conscience says it is not good.' Another would say, 'My conscience says this is good,' and they cannot agree on anything. Perhaps this little one (pointing to Miss. B.) would arise and start a sect, Fugeta another, Mrs. L another, Dr. C. another, J. another (as he pointed to each in turn). You would ask why and they would say, 'Our conscience.'

Mrs. P: Afterwards will the House of Justice - (Well Abdul Baha told us to put this aside).

Abdul Baha: Put this question aside. If I speak on this subject great disturbances will result. Should I speak on this subject, do you know what would happen in America? Forget the past.

Mrs. P.: I am perfectly willing to do this.

Abdul Baha: I desire that all your talks create spirituality, create happiness, create joy.

Dr. E.: I take it that the only thing that would prevent accepting a majority vote would be on a matter contrary to the written teachings of Baha'u'llah and Abdul Baha?

Abdul Baha: It is the explicit text of Baha'u'llah that no one should disagree. He (the Blessed Beauty) said, 'Whatever the House of Justice resides, that is my command.' The purpose of this is that no one can say that the House of Justice has made a mistake. If this is said it is the same as saying that the Blessed Beauty made a mistake. If in meetings one does not accept a decision he must be quiet. If he does not like it he must be quiet but not do anything which will cause differences. He must not say this is wrong, he must be quiet and then there will not be any controversy. There are a number of people in America who are waiting to find some matter for controversy. For instance, you say it is day. Two or three will arise and say, 'No, it is night.' Especially those women of eighty years and more. I want to close all these doors (of controversy) so that there should remain no more of these things. They should speak of love, faith, mercy, teaching the cause of God, but questions other than these have engaged the people of America. Wherever they go this is their only talk now. Therefore I want all this to be put aside. In Persia there are none of these things, none whatever. There is no Convention. There is a spiritual

assembly. If the spiritual assembly in a city decides a thing, if one does not like it he does not object, he remains silent. They are engaged in teaching morals; they have meetings for ethics, meetings in which they teach spiritual civilization. Nothing causes them to say this is bad. If he does not like a certain proposal he does not enter it. If he likes it he will join in. Now I want you to become like mannered.

PN\_1919 p064, PN\_1920 p014, PN\_1920 p024

## AB01096

To: *Bihjat*

Date: 1920-Jan-04

- 1 O handmaiden of God who is attracted to the Divine fragrances, your distinguished elegantly written letter has been received and I answer you with this supreme, unique and priceless pearl in the praise of your Lord, the Al-Mighty. Thank God for this great guidance and wondrous bounty that He has lifted the veil, bestowed generously and revealed unto you the signs of your God, the Lord of the highest heavens.
- 2 O handmaiden of God, the people are wrapped in a veil and are in a deep sleep. They have no salvation except by the grace of your Lord, the Sovereign of heaven and earth. They are immersed in a sea of blind imitation and have cast away the secrets of your Lord, the All-Glorified. They have firmly clung to the weakest cords and left the firm cord, the 'Urvatu'l-Vuthqa; holding fast to misconceptions which are weaker than spider's web. They hold to gods that have no existence, but identified through their vain imaginings, though more accurate than their meanings. And they did not heed that these illusions are encompassed by their brains and God is the All-Embracing, Whose Reality all the thoughts have failed to realize. No one can comprehend His Knowledge, which embraces all things.
- 3 As (Imam Ali) peace be upon him said: God is Unseen, Inaccessible, and Unknowable Essence, who is Perfect and Indescribable. The way is blocked and all seeking rejected. The foremost testimony establishing His truth is His signs and His existence demonstrates His reality. Consider, with your inner eye to find what would be a cause of perplexity and amazement; that is those people worship vain imaginations which

يا امة الله المنجدة بنفحات الله قد وصلتنى  
نميقتك الغراء واجيبك بهذا الفريدة الأسماء و  
الخريدة النوراء فى ذكر ربك الأعلى اشكر الله  
على هذه الهداية الكبرى والموهبة العظمى بما  
كشف الغطاء و اجزل العطاء و اراك ايات  
ربك رب السموات العلى

يا امة الله ان القوم لفي حجاب و عميق السبات و  
ليس لهم النجاة الا بفضل مولاك رب الارضين  
و السموات قد خاضوا غمار التقليد و نذوا اسرار  
ربك المجيد و تمسكوا بأوهن العرى و ودعوا  
العروة الوثقى يتسكون بشبهات اوهن من نسج  
العنكبوت و يتخذون الهة ليس لها وجود بل هى  
ما ميزوه بأوهامهم ولو انها من ادق معانيهم و لم  
يلتفتوا ان هذه الأوهام محاطة بالعقول و الله هو  
المحيط عجرت عن ادراكه الأفكار و لا يحيطون  
بشيء من علمه و هو بكل شيء محيط كما

قال عليه السلام غيب منيع لا يدرك ذات  
بحث لا يوصف السبيل مسدود و الطلب مردود  
دليله آياته و وجوده اثباته فانظرى بعين البصيرة  
تجدى ما يورث الحيرة و هو ان هؤلاء يعبدون  
اوهاماً ليس لها وجود عينية بل وجود ذهنية  
و الوجود الذهنى فرع للوجود العينى فاشكرى  
الله تعالى بما آيدك بشديد القوى و هداك الى

have no material existence but mental existence. Mental existence is a branch of the material existence. Therefore, render thanks unto God, the All-Powerful, who has graciously aided and guided you to the path of guidance and delivered in your heart what brought your face to Him, Who created the heavens and the earth, upright, admittedly and innocent of the infidels; and say:

- 4 Praise be to you, my God, for Thou hath illuminated my insight by witnessing the Signs, adorned my truth by the knowledge of the Lord of the names and attributes, revived me with the breezes of early dawns, perfumed my nostrils with the floral fragrance and the waft of the secrets' garden. Lord, I am ailing, heal me; stammered, unloosen my tongue; accustom me with humiliation and extreme lowliness; save me from splendor and arrogance; preserve me from every dissolute and infidel; save me from the darkness of suspicions that have spread in the lands, make my feet firm on Your straight way and undeviating path; not adopting the way of error as the Way but adopting the path of righteousness as the Way.

- 5 O God, I am a handmaiden, feeble and impotent in the bitter trials and powerless in the violent commotions. Save me from the tests explicitly stated by the Imams of guidance and the Stars of the realm of glory salutation and praise rest upon them, people will perish, but the believers and the believers will perish except the examined and the examined will perish except the those who are devoted to God and those are in great danger. O my Most Merciful Lord, your sick handmaiden yearn your great grace and resplendent healing. Thou art the Ever-Forgiving, the Merciful. There is none other God but Thee, the Most Compassionate, the Most Mighty Lord.

سبيل الهدى والقي في قلبك ما يوجه وجهك  
للذى فطر الأرض والسماء حنيفاً مسلماً بريئاً  
من المشركين وقول

4 لك الحمد يا الهى بما نورّت بصيرتى بمشاهدة  
الآيات وزينت حقيقتى بمعرفة ربّ الأسماء  
والصفات واحييتنى بنسمة الأسفار وعطّرت  
مشامى بنفحة الأزهار وشميم حديقة الأسرار  
ربّ ائنى سقيمة فاشفى و كيلة فأنطقنى عودنى  
بالذلّ والانكسار واحفظنى من العزّ والاستكبار  
وخلصنى من كلّ فاجر كفار وانقذنى من  
ظلمات الشبهات التى انتشرت فى الديار واجعل  
لى قدماً راسخة على صراطك المستقيم ومنهجك  
القويم لا اتخذ سبيل الغي سبيلاً بل اتخذ منهج  
الرشد سبيلاً

5 ربّ ائنى امة ضعيفة عاجزة فى الافتتان قاصرة  
لدى الامتحان ونجى من التّحيص المنصوص  
من فم ائمة الهدى ونجوم افق الأعلى عليهم  
التّحية والتّناء الناس هلكى الا المؤمنون و  
المؤمنون هلكى الا المتحنون والمتحنون هلكى  
الا المخلصون والمخلصون فى خطر عظيم يا ربى  
الرحيم ان امتك السّقيم ترجو فيضك العظيم و  
شفائك المبين انك انت الغفور الكريم لا اله الا  
انت الربّ الرؤف العظيم

BRL\_DAK#0978, MKT3.229, ADH2.120x,

ADH2\_4#01 p.152x, MMG2#420 p.467x

**ABU0815**

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-04 in Haifa*

Question: Did Christ walk on this mountain (Carmel)?

Abdul Baha: Yes! He came several times because the people of Galilee were very much against him; also the people of Tiberias, therefore he used to come to this mountain.

Q: Were the people more friendly to him here?

Abdul Baha: They were not so bad here. That is why Christ said, 'A prophet is not without honor save in his own country.' His own country was Galilee.

Q: Was Haifa a town in the time of Christ?

Abdul Baha: Yes! Haifa is ancient. It is one of the Phoenician towns. Akko also is ancient. It was also Phoenician. Haifa or Caifa gets its name because it is at the foot of the mountain. The name is Phoenician, not Hebrew. These Phoenicians were here 2500 years before Christ.

Q: Did Christ speak Aramaic?

Abdul Baha: It was not pure Hebrew, because the Romans had occupied Palestine. The Romans, Chaldeans and Assyrians were mixed and the language was a mixture. In ancient times the Arameans were at Damascus and its neighborhood. There were two tribes in these regions at that time. Both disappeared. There were also Sodom, Adum and Amur. Sodom was the town where Lot lived.

The conversation turned to the subject of food.

Abdul Baha said that the body of man was in need of seventeen elements. In this kind of pea, eleven of these elements are present and six are lacking; in beans, nine of these elements are present and eight are lacking. In bread (whole-wheat) all the seventeen elements are present. Therefore it is possible for man to live all his life and keep healthy on bread. He cannot live on peas alone. If he does so for a year he will become ill. Eggs also have all the seventeen elements and so have meat and milk, but eggs and meat are not suitable for all. The fatty elements in them does not agree with some. Excess of eggs is good, it will prove injurious.

Q.: Would eating eggs induce cancer?

Abdul Baha: Perhaps it might.

Q.: What about eggs and milk?

Abdul Baha: It is heavy. Whatever man needs is in bread. Meat is for carnivorous animals, such as the lion and leopard. See! Man has no claws for tearing meat. This proves that meat is not his natural food. Animals and birds that have sharp claws are meat-eating, but man has not claws. The lion has curved teeth for seizing and tearing meat. He cannot eat bread or grains. He must eat meat.

Fugeta asked whether it was right to fish?

Abdul Baha: It is permissible, but I should not do it myself. I never hunt or fish. Your friends, the Japanese, fish very much. Their food is mostly rice and fish.

Q.: Will ferocious beasts like the lion disappear?

Abdul Baha: In many places they have disappeared already. In the British Isles there are no lions or wolves, or bears. Many of the ferocious animals of old have completely disappeared ages ago. All these things are according to the Divine Will. We can see the remains of these animals in museums.

PN\_1919 p066

## AB04877

*To: Hafizus-Sihhih, Abdur-Rahim et al., in Hamadan*

*Date: 1920-Jan-04*

O ye souls that are at rest, content and pleasing! Praise be to God, ye are aware how the heart and soul of 'Abdu'l-Baha is affectionate towards you. However, Jinab-i-Amin desired the renewal of this mighty bond and requested the writing of this letter. I too, with utmost eagerness, engaged in penning this missive. Praise be to God that those blessed souls are steadfast in the Cause and show the utmost zeal in serving the Sacred Threshold. They are pure and illumined, truthful and divine. Today, whoever in the Cause of the Ancient Beauty is firm and steadfast like an impregnable fortress is ever the recipient of divine confirmations and promoter of the teachings of the Gracious Lord. Praise be to God that good news of you arrives constantly. Through the favors of the Blessed Beauty, may my spirit be a sacrifice for His loved ones, I hope that day by day confirmations will increase so that through your presence that

ای نفوس مطمئنہ الراضیة المرضیة الحمد لله واقف بر آنید که دل و جان عبداله‌آ چگونه بشما مهربانست ولی جناب امین تجدید این رابطه عظیمه خواهند و خواهش نگارش این نامه فرموده‌اند من نیز در نهایت اشتیاق بتحریر این ورق پرداختم الحمد لله آن نفوس مبارکه در امر ثابت و در خدمت آستان مقدس در نهایت همتند خالصند و نورانی و صادقند و رحمانی امروز هر نفسی که در امر جمال قدیم مانند حصن حصین رزین و رصین است همواره مظهر تأیید است و مروج تعالیم رب کریم الحمد لله هر دم از شما خبر خوشی میرسد از الطاف جمال مبارک روحی لاجبائتہ الفداء امیدوارم که روز بروز بر تأیید بیفزاید تا آنخطه و اقلیم را بوجود

region and clime may be adorned. Due to lack of time this was written briefly. And upon you be the Most Glorious Glory.

شما پیارید از عدم فرصت مختصر مرقوم شد و  
علیک البهاء الاهی

TAH.362

## ABU1954

*Words spoken at Shrine of the Bab, 1920-Jan-04 in Haifa*

“In this gathering,” said Abdul Baha, “all the friends are assembled together in the utmost freedom, happiness and majesty. Nothing could be better than this. The day will come when this mountain will be resplendent with light,—lights from top to bottom. On one side of it there will be a hotel, a universal hotel. Its door will be open to all the people of the world. Whoever comes will be a guest. On the other side of the mountain there will be a university in which all the higher sciences will be taught. On another part of it there will be a Mashreq’ul Azkar. On another part of it there will be a home for the incurables. In still another part there will be a home for the poor. In still another part there will be a home for orphans. All these will be administered with love.

I foresee that this harbor (Haifa) will be full of vessels. And from here to the Blessed Shrine (Bahje) there will be wide avenues, on both sides of which there will be trees and gardens. On the surrounding land at Bahje similar institutions to those at Mount Carmel will be established. And from all these places the songs of praise and exaltation will be raised to the Supreme Concourse.”

SW\_v13#09 p.220-221

**ABU3654***Words spoken on 1920-Jan-04*

[‘Abdu’l-Baha] stated:

ISA.015-016

Haifa will develop to such a degree that this mountain will be covered entirely in light. From here to ‘Akka will be connected by roads and on each side trees will be planted. This will be become the most important port in the world. Innumerable ships will come and go. I now see ships have anchored in this bay, and with utmost humility and modesty monarchs will come to visit the Shrine of the Exalted One [the Bab].

Mrs. Parsons asked, “Where will the Mashriqu’l-Adhkar be built?” [‘Abdu’l-Baha] replied, “Near the Shrine of the Exalted One. On one side, the largest and most important scientific school will be raised.” Then He added, “On the other side, there will be an asylum for invalids and on the opposite side an orphanage.”

ISAE.1920-01-04

**ABU2639***Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-04 in Haifa*

Q: Is the supposed sepulcher of Christ really the place of his burial?

Abdul Baha: For three-hundred years after Christis death no one searched for his grave. Rubbish was deposited there. The mother of the Emperor Constantine came to Jerusalem and made careful enquiries to ascertain the place and they have come to the conclusion that the grave was there. This is the truth that for three-hundred years they used to put rubbish on it.

Q: I hear there are two reputed burial places, which is the correct one?

Abdul Baha: Opinions differ, but the general opinion is that it is there (i.e. at the Church of the Sepulchre). Christ at the time of his death was oppressed; alas after his death and during his lifetime, he was oppressed. This oppression has turned the

world upside down. It destroyed all the nations, but he himself was elevated. All the flags of the nations came down, but the one of Christ was exalted. All this was because of oppression.

PN\_1919 p068

## ABU0195

*Words spoken on 1920-Jan-05*

[‘Abdu’l-Baha stated:]

ISA.018-021

The Blessed Beauty has freed us from all restraints. He teaches that we must be kind to all, even to our enemies.

There was a certain Mustafa Bayk, the chief of the secretariat of the Mufti of ‘Akka. He was a most unscrupulous person and harbored intense enmity towards the blessed Cause. He was most unattractive as well. We were invited one night to the home of Mufti and it so happened that he was there too. For some reason, I told the story of Hajjaj Ibn Yusuf.[25] I said, “Hajjaj had a wife who was most beautiful, and she did not love her husband at all. One day, Hajjaj was beholding himself in the mirror and admiringly said, ‘O Lord! How attractive Thou hast created me and what an excellent character hast Thou bestowed upon me!’ His wife replied, ‘Hajjaj, you are being slanderous towards God!’ This morning when Mustafa Bayk was beholding himself in the mirror, the Mufti said, ‘Say: O Lord, How attractive Thou hast created me and what an excellent character hast Thou bestowed upon me!’”

Everyone laughed heartedly.

In short, this person [Mustafa Bayk] was most antagonistic [towards the Faith]. Hand in hand with the Mutasarrif, he wrote many calumnies to Beirut. They returned the same report from Beirut. To deflect the situation from himself, the Mutasarrif forwarded the report to Me through an intermediary. His purpose was to exact money from Me. However, I paid no attention. For this reason, the Mutasarrif confirmed the accuracy of the report and wrote, “These illustrious personages [i.e. ‘Abdu’l-Baha and other Baha’is] are trying to convert me to the Babi Faith.” Additionally, he ordered that the [Baha’i] children be beaten in the streets.

At last, he sent a message, "Your house has an agreeable air and my sister is ill. Therefore, I would like to transfer her residence to that house." I responded, "We have no other homes and need this one for our use." When he saw the situation, he went and rented the house from its owner and made the situation most difficult for us in every way.

One day I was standing in the presence of the Blessed Beauty and with a fan was cooling Him. A bee was circling His Blessed Temple. No matter how I tried to disperse the bee with the fan, the bee would not leave. At the end, I brought the fan in that direction and said, "Mutasarrif, leave us alone!" It so happened that the fan struck the bee and tore him into two parts, so that he dropped dead. The Blessed Beauty said, "You obliterated the Mutasarrif!"

It was not long after that Hilmi Pasha and two of his deputies arrived. One night we were invited to the Mufti's home. They too came there late at night, and after the customary exchange of pleasantries, he said, "One of the Sunni 'ulama has said that the phrase 'In the Name of God, the Merciful, the Compassionate' is the same as 'In the Name of Father, the Son and the Holy Spirit.' What is the meaning of this?"

I gave an exposition regarding the claim of the Divine Manifestations, Who considered Themselves God's mirror. I also considered the situation appropriate for saying, "His Holiness the Bab states, 'I am the Mirror of God.' [26] His purpose is to show the Sanctified Manifestations teach that, 'God's Effulgence shines upon Us, and from Us shines upon the creation.' It is in this station that They claim divinity. If the sun shining in the mirror claims that it is the sun, indeed it has spoken the truth."

At all events, I wrote a letter to the Vali suggesting the situation in 'Akka was worthy of his attention and investigation. The Vali sent two inspectors to investigate the situation. It was because of this that efforts were begun and the Mutasarrif was dismissed.

One day I was sitting in the house's veranda and saw that the Mufti and another person came and said, "Do you have extra chairs?" I replied, "Yes." They came and sat. After some discussion, with reference [to the situation], they conveyed, "It is best to give us some money so we would conclude this affair." I did not heed them. He said, "At any event, I have rented this house."

With great determination, the investigators began to investigate the situation. One day I saw that one of them had come, knocking on the door. I did not wish to receive him. He cried

out, "I have a critical matter to discuss." They opened the door. He came in, sat and after some discussions said, "If you give some money, this affair will conclude." I said to him, "Your purpose was then money. Why did you not say sooner? Wait and I will go bring money."

I went and performed My ablutions and stood for obligatory prayer. Afterwards, I recited prayers. He was in a hurry and I was protracting [My meditations].

At the end, I said to him, "I have sent the money." He inquired, "With whom did you send it?" I replied, "Stand up!" Then slapped him in the ear, lifted him and threw him down from the height of the building.

He went and caused a commotion. He composed a complaint, claiming, "These illustrious people [i.e. 'Abdu'l-Baha] have grown so presumptuous that they beat the chief of commerce."

He had not signed the complaint when a telegraph arrived, stating, "The Mutasarrif, the Mufti and the chief of the secretariat are suspended from their work until the investigator's arrival."

He became deeply perturbed. The Mufti took a thousand liras with him to Beirut to acquire the position of the Mutasarrif, but the investigators telegraphed the details to the Vali.

Upon the arrival of the Mufti, the Vali said, "You have brought me bribes so you can become the governor of 'Akka! Where are the liras?" Moreover, he did not give him permission to sit [in his presence].

Deeply embarrassed, he returned. Orders arrived [from Beirut] that the investigators should conduct themselves in accordance with My instructions. I did not consent and said, "They should discharge their office in any manner they deem best, and investigate the matter."

Afterwards, the Mutasarrif sent a messenger to me, beseeching that this was enough. Consequently, I sent a message to the investigators to conclude the case.

In all events, the Mutasarrif sent a thousand liras to the Vali to purchase his silence.

The chief of the secretariat was dismissed from office and went to Damascus in hope of remedying the situation. He had sixteen children and family members as dependents. I heard that they were in dire straits, so I immediately sent them money and pledged to shoulder all their expenses for four months.

At the end, Mustafa Bayk wrote me a letter from Damascus expressing his deep regret over his past deeds, writing, "By

God, may Your generous house be ever-flourishing. If it is possible now, kindly arrange for my wife and children to come to Damascus.” Therefore, I prepared a howdah and sent them all in complete comfort to Damascus.

After a while, he wrote a letter, “I am dying of hunger. I implore you to arrange work for me.” I wrote [to the Vali] and an assignment was given to him.

The point is that the Blessed Beauty has instructed us to show kindness even to enemies. This is our duty. We have no enmity towards anyone.

ISAE.1920-01-05, STAB#097x

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## ABU0816

*Words to Fugeta, Mrs. P. et al, spoken on 1920-Jan-05 in Haifa*

Dr. C.: What was the age of Qurratu'l-Ayn before her acceptance of the Bab's declaration, also when martyred?

Abdul Baha: She had passed her thirtieth year and after five years she was martyred. That is, when she was martyred she was about forty years old. The work, not the age of a person is the important thing. She was very humble. She would treat any other woman as if she were that person's maidservant.

Mrs. P. said that she heard that the tablet that was read at the wedding of Mirza Mahmud had revealed by the Blessed Beauty for a member of the Household.

Abdul Baha: When this girl (bride of Mirza Mahmud) was quite young, her father was martyred and all the property was confiscated, causing her to grow up amidst great trials. Therefore the utmost of favor was shown to her. The girl, her mother and grandmother went through great hardships. Her grandmother was very good, very noble, had great knowledge, was severed, - was busy continuously with the mention of God, not resting for a moment. After they had martyred her son-in-law, the Governor sent for her. As she entered the door he kicked her under his feet, beat her on the head with his feet until she became unconscious and like one dead. They left her. Her brother came and placing her on the shoulders of a man she was carried home. Because of this much favor has been shown to this girl. Before the grandmother became a Bahai she was

greatly esteemed and distinguished among women because of her goodness and her personality. The brother of the grandmother was also greatly esteemed, though he was no Bahai. Had it not been for this brother she would have been killed. He was one of the great Mullas of Persia. He came and took her from Isfahan to Mashed in the province of Khurasan. He said to her (his sister), 'My sister beware not to speak another word on this subject. You went through trouble in Isfahan and we have left there. Do not, do not, speak here because here is the place we are visiting.' The people who make a pilgrimage come from great distances and it is the custom that both in the morning and afternoon the tomb is visited. For instance, they go from morning to noon. This brother went in the morning to visit the tomb. She knew he would not return soon, so she went from house to house every morning and afternoon. Once her brother found out that she had taught many women. He took her and went away saying, 'They will kill you and me.' She was very spiritual. If one were to sit and talk with her from morning to night they would not become tired. She was very unassuming and when she spoke tears would come to the eyes of her hearers.

Abdul Baha had succeeded in securing butter and told Mrs. P. that he had done so because he knew that in America, butter was used on the bread. Mrs. P. said she could get on without it.

PN\_1919 p069

## AB05947

*To: Ghulam Rida Amin Amin, in Tihnan*

*Date: 1920-Jan-05*

O Trustee of trustees! Place your trust in the divine favors and live in utmost comfort and assurance. In the Qur'an it is stated: "And whosoever feareth God, He will appoint for him a way out, and will provide for him from whence he hath no expectation." This means that whoever fears God - that is, becomes a manifestation of the fear of God - will find relief, and God will bestow bounty upon him from directions he never imagined. Be assured that your Lord is the Generous Giver. Do not be sorrowful. The trustee of God is always penniless - this is among God's ways and you will find no change in

یا امین الامین توکل بالطاف الهی نما و در نهایت  
آسایش و اطمینان زندگانی کن در قرآن میفرماید  
و من یتق الله یجعل له مخرجاً و یرزقه من حیث  
لا یحتسب یعنی هر کس از خدا بپرهیزد یعنی  
مظهر خشیه الله باشد گشایش یابد و خدا او  
را از جهاتی که هیچ گان ندارد رزق احسان  
نماید فاطمین ان ربک هو المعطى الکریم محزون  
مباش امین حق همیشه مفلسست هذه من سنة  
الله و لن تجد لسنة الله تبديلاً کن غنیاً بذكر ربک

God's ways. Be enriched through the remembrance of your Lord. This is a flowing treasure and an endless storehouse. Be assured of God's grace. Like your companion, be confident and at ease. Indeed your companion owns nothing and has no debts - this is true wealth. And upon you be the Most Glorious Glory.

این گنج روانست و کنز بی پایان فاطمئن بفضل  
الله مانند رفیق خویش مطمئن و مستریح باش  
آن رفیقک لایمملک شبنماً و لا علیه دین هذا هو  
الغناء و علیک البهاء الابهی

MMK6#550, YIK.486

## AB11788

*To: Hakim Harun, in Hamadan*

*Date: 1920-Jan-05*

- 1 O refined and distinguished person! Two days ago a letter was written to you, but Jinab-i-Amin's letter has just now arrived and he has requested a new writing. What can be done? There is a famous saying: "One must give to the Qajar collector." This is a joke, but since all of Jinab-i-Amin's requests spring from sincerity in the Manifest Light, therefore I too, even if briefly, must accept.

1 ای شخص لطیف جلیل دو روز پیش نامه‌ئی  
بشما نگاشته شد ولی جناب امین مکتوبش الآن  
رسید رجای تحریر جدید فرموده است چه باید  
کرد مثلی است مشهور محصل قاجار دادن ناچار  
این مزاح است چون خواهشهای جناب امین  
جمعاً منبعث از خلوص در امر نور مبین است  
لهذا من نیز ولو مختصر هم باشد باید بپذیرم

- 2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الابهی

LOIR20.177

SFI18.280b

## AB12009

*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran*

*Date: 1920-Jan-05*

- 1 O thou who art firm in the Covenant!
- 2 Due to lack of time, the reply is brief. The letter was noted. Regarding this matter, means were sought to bring order to affairs. If in these coming few months the desired result is not achieved, write again about the true situation.

1 ای ثابت بر پیمان

2 از عدم فرصت جواب مختصر است نامه  
ملاحظه گردید در اینخصوص بوسیله‌ئی تشبث  
شد تا امور انتظام یابد اگر درین چند ماه آینده  
مأمول حاصل نگردید دوباره حقیقت حال را  
مرقوم فرمائید

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الابهی

INBA79.083a

## AB11803

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

*Date: 1920-Jan-05*

- 1 O Amin of the Blessed Beauty! Your letter of the 15th of Dhi'l-Qa'dah [1337] was received. A brief reply is being written....  
 1 ای امین جمال مبارک نامه ۱۵ شهر ذی قعدة [۱۳۳۷] رسید مختصر جواب مرقوم میگردد....
- 2 His honor Mirza Aqa Khan Qa'im-Maqam is the essence of his illustrious grandfather and a brilliant pearl in the embrace of that triumphant shell. In all matters he is zealous and a true servant of the Desired One....  
 2 حضرت میرزا آقا خان قائم مقام جوهر جدّ بزرگوار است و گوهر درخشنده در آغوش صدف آن کامکار در جمیع موارد غیور است و خادم حقیقی حضرت مقصود....

LOIR20.170x

SFI18.275ax

## ABU3489

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-05 in Haifa*

Dr. C. heard in America that a crypt was to be built in the Mashrak-ol-Azkar in Chicago.

Abdul Baha: Whatever anyone thinks he says, but do not trust to what is said unless I have written about it. Whatever I have written with my own hand, that is correct.

PN\_1919 p068, PN\_1920 p015, PN\_1920 p027

**ABU0628**

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-06 in Haifa*

Mrs. P.: I am sure no one would object to this if it is given in public. When the speakers call Abdul Baha by other names, argument arises. Will Abdul Baha tell us about it?

Abdul Baha: I like this name but the Blessed Beauty has given other names also. Amongst the names I like this name, but if a person called me 'The Greatest Branch' I cannot object. If he says, 'The Mystery of God', this is the name the Blessed Beauty called me, I cannot object. He has said, 'The Branch branched from the Pre-existent Root', but I like this name. Whoever calls me by this name (Abdul Baha), I become happy.

Mrs. P.: We love other names as well. What is Abdul Baha's instruction concerning what we should say concerning Abdul Baha's station to new believers and the public?

Abdul Baha: Tell them 'Abdul Baha' is my name and his signature is 'Abdul Baha.'

Mrs. P.: Is it right to explain to those interested about other names also?

Abdul Baha: Tell them the Blessed Beauty has given them - for there are hypocrites who say 'My Lord' but their intention is to weaken the faith of the believers. Abdul Baha calls himself 'Abdul Baha', but you can tell them the Blessed Beauty gives him other titles. But Abdul Baha says 'Abdul Baha' so that Nakazeen shall have no grounds (for opposition). Tell them Abdul Baha says: 'I am Abdul Baha.' The Nakazeen mention those other names so that they may be able to cause trouble. One cannot speak in glorification of one's self. The others should do that. If one says, 'I am polite. I have done such and such good actions,' - that would be a sign of hypocrisy. The one who praises himself - you should take no heed of him. I have written, 'May my spirit be a sacrifice for the dust of the feet of the friends'. Some people have thought that if the Covenant and Testament is weakened, it will be a good thing for them. There are some who think so. Beware of this. Their intention is to glorify themselves - like Dr. Fareed and Mirza Assad'ullah. These things are like foam - they pass away. Let us speak of things which make us happy. Let them say what they like. Let them call me 'Abbas'. I like 'Abbas'. I always sign myself 'Abbas' when I write a poem. Man must have deeds. What do names matter? The Pope has many titles, but what is the use of them? He must show works. One of his

titles is 'Lion' but he is not worth as much as a cat - yet his name is 'Lion'.

Miss. B.: We heard in Paris that the Bahai cause is stronger than the Catholic Church.

Abdul Baha: It is more powerful - there is no comparison. The Catholic church is like a drop, but the cause of Baha'u'llah is like the ocean. The Catholic church is but a name. They are worshipping the dead bones.

Miss. B.: Should we give the Message to the Catholics?

Abdul Baha: Yes! There is no harm.

Mrs. P. told of giving the Message to a young priest on his way to Rome. While she was talking to him two others listened and asked questions.

Abdul Baha: According to statistics, the Pope was sixty-thousand souls working under him - Cardinals, Bishops, Clergy of various ranks, missionaries, nuns. They claim three-hundred-million followers. They have also one-hundred millions in wealth, but they are declining day by day. I have nothing; I am single and alone, but the world is disturbed. Astonishing news comes from Teheran, Irak, (Mesopotamia), from all parts of Persia, from Tabriz, from Kurasan, and everywhere. In Kerman and Rafsanjan there is resurrection. The resurrection is in progress. In the meetings all are engaged in the commemoration of God. Some believe and some deny. It is extraordinary.

PN\_1919 p070, PN\_1920 p016, PN\_1920 p028

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## ABU1054

*Words to Fugeta, Mrs. P. et al, spoken on 1920-Jan-06 in Haifa*

Mrs. P....: When will the physicians learn to treat by proper diet?

Abdul Baha: Ere long,- during this century. I treat myself always by diet. Yesterday I treated myself with this butter. Today it was not necessary, so I did not eat it. One day at Adrianople I was with the Governor and we went to a garden where pears were growing. The Governor picked some pears with his own hand and gave them to me, insisting that I should

eat them. I did not want them, but he insisted, so being embarrassed, I ate. The effect was disastrous. Immediately it affected my chest. I fell down and had to be taken home. The Governor came home with me. They put me in bed. One brought me tea, another something else. I said, 'Bring me salt.' I put a limp in my mouth. It tasted then better than sugar. I began to suck it. The Governor asked, 'What are you doing?' I said, 'I am taking medicine.' He said, 'What medicine?' I said, 'Salt.' He said, 'My God, my God, what a medicine!' I took another piece and began to suck and a third piece. I felt better and the trouble was gone. The Governor said, 'What are you doing?' I said, 'I am alright now.' Taking a book from his pocket, the Governor made a memorandum, 'Whoever becomes ill from eating pears should eat salt.'

In Akka there was a man, very short, an artist, a very good man. His name was Hadi. One day he came to me and said, 'This malaria is killing me. I have had it for two years. The doctors prescribe medicine and it gets better for a few days, but returns. I am dying.' I joked with him, saying, 'You do not take any food.' He said, 'O yes, I eat very well!' Jokingly I said, 'What food do you like best? I will mention the names of different foods and you tell me what you like best - pilau, abgousht, kofteh (made with pounded meat), baglaba (sweet pastry with ground nuts), sweets, dried sour milk with shourba.' When I said 'Shourba-e- Kashk' (dried sour milk mixed with broth) he said, 'And put some garlic in.' I said, 'Very well.' They prepared it for him and he got well. Then he was ill at another time and he told them to prepare the same thing for him. That time he ate it and died. (Abdul Baha did not order it the last time.)

PN\_1919 p072

## ABU0362

*Words to Fugeta, Mrs. P. et al, spoken on 1920-Jan-07 in Haifa*

Mrs. P.: Will Abdul Baha explain further what he means by the words, 'The only thing to disperse differences is the power of the Covenant?'

Abdul Baha: First of all, the Blessed Beauty made this Covenant so that there should remain no differences. If there remain any disagreements amongst the friends, or differences

as to the meaning of the Book - in whatever way there may arise any difference, Baha'u'llah says explicitly, 'turn to him (i.e., to the Center of the Covenant), whatever he says is correct; and after him to the House of Justice.' What is this for? It is to dispel differences. If there are any differences among the friends - e.g., between you and Dr. E. - whatever I say, Baha'u'llah says, is correct. If I say you are in the right, the other one must obey! If I say he must follow you, he must do so, that there may remain no differences. This is for the Bahai unity, without this, no Bahai unity can be obtained. Notwithstanding that his holiness Christ said nothing about Peter except the one word, 'Thou art the rock and upon this rock I build my church,' this word became cause of dispelling differences, so that whatever Peter said the others would accept. Should Peter say, 'I believe so,' the others would say, 'His holiness has said that thou art the rock, Peter's faith is correct. Whoever believes in what Peter believes, he is a Christian.'

This saying of Christ is a tradition. It is not from the pen of his holiness. It is possible that one should deny it, but the Blessed Beauty made this Covenant with his supreme pen. No one can question it or deny it. He made it so that no differences of opinion should remain. 'If there arise any differences they should be referred to him (the Center of the Covenant),' therefore the Covenant is the greatest power. The Blessed Beauty is with his Covenant and helps his Covenant. This power is the power of the Blessed Beauty. Who can withstand it? The Zahyais could not stand against it. They became humiliated and get submissive. Whoever tried to oppose it perished, because the Blessed Beauty is the assister of his cause. No one can say, 'This is my opinion.' If there had not been the Covenant, there would have been by now one thousand sects.

Mrs. P.: Was not Peter chosen by Christ because he had recognized Christ's station as the son of God?

Abdul Baha: His holiness Christ wished his followers to understand that whatever Peter said was correct. His holiness was stating a general rule and not referring to a particular case. He does not say that in any particular case, Peter was right. He said, 'Thou art Peter and I shall erect my church upon thee.' Had he told Peter that this particular testimony of his was right, it would not be stating a general principle. No one objected, whatever Peter said they would accept. But this saying of Christ was an explicit Covenant (like that made by Baha'u'llah). His holiness does not say that if the people did not understand the meaning of the Bible they must turn to Peter.

We must talk a little of the things which bring happiness. Because these things refer to me I do not want to talk about them, but you force me. If I do not speak on this subject, divisions will arise, but I prefer not to talk of myself/ I wish always to talk of the Blessed Beauty, of the things which will bring happiness and be the cause of progress and of the illumination. Whatever your heart wishes about him, ask. I know of nothing else but him. Ask about him, I know, for I am annihilated in him.

Mrs. P.: I wish we could get some stories about his youth.

Abdul Baha: I have already told such stories. Whatever I say of the Blessed Beauty to any one, it belongs to all.

These Nakazeen talk and say that I write, 'May my life be a sacrifice to the dust of the feet of the friends!' but the friends cannot write to me, 'May you be a sacrifice for the dust of my feet.' Could he write so? Could he say so? Now the Nakazeen say, 'As Abdul Baha writes, "May I be a sacrifice for the dust of your feet," this shows that the dust of our feet is noble than he. He says so himself. Therefore the dust of our feet is nobler than he.' They say that Abdul Baha says in his prayers says, 'O God, Thou art rich, I am poor. Thou art the Knower, I am ignorant,' so Abdul Baha confesses that he is ignorant. 'He says, "I am a sinner, Thou art the Forgiver." So he is a sinner by his own confession.' This is true that in comparison with God I am a sinner. This I say, but no other person can say that I am a sinner. Do not you pray, 'O God forgive me!' Can anyone say to another, 'O thou sinner,' whilst he himself is a sinner?

One said to Christ, 'Good Lord,' and Christ replied, 'Why callest thou me good? There is none good save one, that is God.' Can we say that Christ was a sinner? It is permissible for one in the station of his holiness Christ to say so but can anyone else say that Christ was a sinner? No! Was he not a well-doer? He said that because of his humility and submissiveness. He was the best well-doer of all.

PN\_1919 p073

## AB00415

To: Mirza Farajullah Khan son of Mirza Asadullah Khan et al., in Isfahan

Date: 1920-Jan-07

- 1 O loving friends! It is morning and Abdul-Baha has drunk the morning cup of the wine of the love of God and is in the utmost joy and ecstasy. Therefore, remembering the friends of that land and the companions of that meadow, he has undertaken to write this letter. Praise be to God, the light of the Sun of Truth has fallen upon all the East and the West and illumined the world. From all regions the cry of Ya Baha'u'l-Abha is raised. On earth the call of Ya Ali'u'l-A'la reaches to the ethereal sphere. The ultimate hopes and desires of the friends have appeared and the Beloved of the horizons has shed His radiance upon East and West. These are the promises of the Promised Beauty and the kindness of the Intended Lord.
- 2 Observe that although this terrible war has uprooted the foundation of all peoples and all nations have fallen into great turmoil and compared to before have become disordered, have declined and reached a state of fall and descent - except these supplicating, imploring souls who are in the shadow of the favor of the Blessed Beauty and are day by day ascending and progressing while all others are falling and declining. The call of the Most Great Name is the tumult of the horizons and the might of God's Cause is the earthquake of the people of discord. Necks have been humbled before the Word of God, heads have bowed before the power of God, voices have been quieted before the call of God, and faces have yielded before the Self-Subsisting Lord.
- 3 Now in thankfulness for this great bounty, we who are servants of that Threshold and watchful attendants must with complete sacrifice and perfect wisdom arise to exalt the Word of God and spread the verses of God. Convey my longing greetings to the friends of Najafabad. From the beginning of the Revelation until now, blessed souls in that populous place have sacrificed themselves in the path of God, have rejoiced in sacrificing themselves, and have offered their blood in the place of sacrifice of love. Therefore the glance of the favor of the Blessed Beauty is ever encompassing and the outpourings of the Intended Lord are complete.
- 4 O my God, my God! These are the sincere ones who have bowed down at the gate of Thy oneness, who have humbled themselves at the threshold of Thy holiness, who have knelt in the court of Thy mercy, and who have prostrated themselves

ای یاران مهربان صبح است و عبدالبهاء جام صبحی از باده محبت الله زده و در نهایت شور و وله است لهذا پیاد یاران آن دیار و یاوران آن مرغزار بتحریر این نامه پرداخته الحمد لله پرتو شمس حقیقت بجمع خاور و باختر افتاده و جهان را منور نموده از جمیع اقالیم فریاد یابہاء الہی بلند است در روی زمین ندای یاعلیٰ الٰہی بفلک اثر میرسد نهایت آمال و آرزوی یاران جلوه نموده و دلبر آفاق بر شرق و غرب اشراق فرموده اینست وعده‌های جمال موعود و نوازش حضرت مقصود

2 ملاحظہ نمائید با وجود آنکہ این جنگ هولناک بنیاد جمیع طوائف برانداخته کلّ امم در اضطراب عظیم افتادند و نسبت بہ پیش بی سر و سامان گشتند تنزل نمودند و از مقام خود بہ سقوط و ہبوط رسیدند مگر این نفوس مہتہلہ متضرعہ کہ در ظلّ عنایت جمال مبارک روز بروز در صعود و ترقیند ولی کلّ در سقوط و تدنّی ندای اسم اعظم ولولہ آفاقست و سطوت امر الله زلزله اہل نفاق ذلّت الأعناق لکلمہ الله و خضعت الرقاب لقدرة الله و خشعت الأصوات لنداء الله و عنت الوجوه للرب القيوم

3 حال بشکرانہ این عنایت جلیلہ ما کہ بندگان آن آستانیم و خدمہ پاسبان باید بتمام جانفشانی بکمال حکمت در اعلاء کلمہ الله پردازیم و در انتشار آیات الله احبای نجف آباد را از قبل من تحیت مشتاقانہ برسانید نفوس مبارکہئی از اول ظهور تا بحال در سبیل الہی در آن معمورہ جانفشانی نموده‌اند و بجانفشانی شادمانی کردہ‌اند و در قربانگاہ عشق خون خویش را فدا نموده‌اند لهذا ہموارہ نظر عنایت جمال مبارک شامل و فیوضات حضرت مقصود کامل است

4 الہی الہی ہولاء المخلصون خضع بیاب احدیتک خضع فی عتہ قدسک و رقع فی ساحة رحمانیتک و سجد تذللاً و انکساراً الی افق

in humility and brokenness before the horizon of Thy eternal-ity. They spread Thy verses, proclaim Thy mysteries, promulgate Thy signs, recite Thy words, relate Thy glad-tidings, explain Thy allusions, spare no effort in Thy service, never tire of Thy remembrance, and never weaken in their servitude to Thee. O Lord! Make them overflowing clouds, brilliant rays, piercing meteors, and penetrating thunderbolts casting down the Covenant-breakers and driving away the violators. Make them signs of guidance among mankind, lights shining from the supreme horizon, and perfect words in the scriptures and tablets, possessing the best virtues, detesting the people of vice, speaking Thy praise among the tribes. Therefore make them, O my God, guides of Thy creation who guide to righteousness and call to prosperity and success in that furthest region and loftiest shore. Verily Thou art the Confirmer, the Supporter, the Powerful, the Mighty, the Generous.

صمدانيك ينشرون آياتك و يذيعون اسرارك  
و يشيعون آثارك و يرتلون كلماتك و يقصون  
بشارتك و يشرحون اشاراتك و لا يألون  
جهداً في خدمتك و لا يفترون في ذكرك و  
لا يهنون في عبوديتك رب اجعلهم سحباً فائضة  
و اشعةً ساطعة و شهباً ثاقبة و صواعق نافذة  
رجماً للتاكثين و طرداً للمارقين و اجعلهم آيات  
الهدى بين الوري و انواراً مشرقة من افق العلى و  
كلمات تامات في الزبر و الألواح حائزين احسن  
الفضائل متنفرين من اهل الرذائل ناطقين بالثناء  
عليك بين القبائل فاجعلهم يا الهى هداة خلقتك  
يهدون الى الرشده و ينادون بالفلاح و النجاح في  
تلك الناحية القصوى و العدو العلى انك انت  
الموفق المؤيد المقتر العزيز الكريم

BRL\_DAK#0766, MKT3.176, AHB\_119BE  
#09 p.000, TABN.042a

## ABU0513

*Words to Fugeta et al, spoken on 1920-Jan-07 in Haifa*

Abdul Baha: Amongst the proofs of the Blessed Beauty was the fact that two blood-thirsty monarchs opposed his cause. All the people of Persia resisted it. All the Ulama resisted his cause and he became victorious over all and these were defeated. He was single and alone, without help or assistance and four times he was exiled. Each exile became the means of strengthening his cause. From Persia they exiled him, saying, 'Now his cause is uprooted. No more trace of him will remain.' But no! If he had not come to Baghdad his cause would not have made such progress in Persia. Then two monarchs united and exiled him from Baghdad to Constantinople. 'If he goes further fro Persia,' they said, he will be uprooted sooner.' But instead of that his cause was elevated. He paid no heed to the Ottoman power. This is why the Ottoman minister became so angry. The Persian ambassador was authorized by the Persian government to exert himself to the utmost to get the Blessed Beauty removed from Constantinople to Adrianople. He tried so much that he nearly killed himself in the attempt. Because

of his efforts he went to Persia hoping to become Prime Minister and receive his reward. When he went to Persia he said, 'Whatever I can do in the matter of exiling the Blessed Beauty, I did and my efforts were ultimately successful in getting him sent to Akka, but this was a very difficult affair. But the justification for it is this: When Baha'u'llah arrived in Constantinople he became the cause of the honor of Persia, for he took no notice of the Ottoman government. All other Persians who have come even the princes, have been the cause of Persia's humiliation for they used to go to the Minister's house begging - one would beg a living, another would beg nationalization, and so on. But when Baha'u'llah arrived in Constantinople he paid no heed to us (Persian officials) nor to the Ottoman government.' He (the Ambassador) was an enemy and this is the witness he gave.

They sent the Blessed Beauty from Constantinople. His cause became elevated and when they sent him to the prison for murderers and highway robbers in Akka, in that prison he raised his banner. He wrote epistles to all the sovereigns. He wrote to Napoleon 3rd, to the Emperor of Germany, to the Shah of Persia, to the Ottoman Vizier (Ali Pasha), To Sultan Abdul Aziz. In prison his power became apparent. This was a manifest proof. In Sural-ul-Hylik, these letters are published.

J.E.: Was the letter to Ra'is addressed to the Sultan of Turkey or to the Vizier?

Abdul Baha: To the Vizier (Prime Minister) - Ali Pasha in whose hands was the control of affairs.

Dr. C.: Did Baha'u'llah write to the United States also?

Abdul Baha: Yes! He wrote to the President of the Republic who was killed. It is in the beginning of Hykl - all of it.

Briefly, two bloodthirsty monarchs, while Baha'u'llah was in prison, tired with all the Ulama and all the ministers of the two governments, to withstand him but they could not. One of the monarchs was killed, the other was dethroned. The more they killed the Bahais, the more the light spread. The more they tried to raze the cause to its foundation, the stronger it became. The more they tried to cover up this light, the brighter it shone. The darker and dingier the prisons, the clearer became the illumination. What proof could be greater than this? When his holiness Moses appeared, a member of the household of Pharaoh became a believer. When the ministers of Pharaoh consulted concerning Moses and resolved to kill, exile or get rid of him, this believer was amongst them. He concealed his faith, but at the end he spoke his opinion as follows: 'Moses does nothing except to assert the oneness of God. Should he

be killed for this? He says God is all mighty. Is this a reason for killing him? Either he is telling the truth or he is not. If he is untruthful, there is no need for you to do anything. He will come to naught. Do not take useless trouble. Why strike at a tree that has no root? A tree that has no root no doubt will become dry. Why take trouble about it? But if he is truthful your efforts will be of no avail. Without doubt his banner will be raised and whatever he wishes to do will be done.'

PN\_1919 p075

## ABU1274

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-07 in Haifa*

A.B. I will tell you heavenly Glad-tidings. The Glad-tidings of God are of two kinds - one is traditional, the other intellectual. I will speak of the intellectual glad-tidings. It is this, that the Cause of the Blessed Beauty in every way is clearly proved. The proof is not of one kind only, but of all kinds. One is at a loss to know which proof to begin with.

In Europe, in the great assemblies talks were given. I spoke to the eminent people. I remember that one day I met one of the members of Parliament. He asked me, 'What is the proof of his holiness Baha'u'llah- I want it in a concise and useful form.' I said the concise and sufficient proof is that Baha'u'llah in such a prison as Acca, and when under chains, raised His banner. In Teheran He was in prison and under chains. In Acca he was in prison. Under these circumstances he raised it.' When I mentioned this proof he became very silent. I said, 'Just one word more. There is nothing recorded comparable to this. What power is this that from the beginning of the world until today such a thing has not happened.

S Mrs. P. memorizes these glad-tidings. These things have spiritual power. Write these things, but talking about other things will not give this spirituality. It was of these things I used to speak and no one could raise objections. Did you ever see in America, in Washington, in the Churches and meetings that anyone rose to oppose me? It was in your house in Washington that there was a general meeting in the morning and one for the notables on the afternoon. Did you ever see one person dispute what I said? Why, because it was about such Glad-Tidings that I talked.

There was a Judge who came to listen—He said nothing. Then I asked him, ‘What dost thou say?’ All were present. He said: ‘All right.’ (The Master repeated in English, ‘all right.’) Do you remember it? For we used to talk of these subjects, so that no one could gainsay what we said.

PN\_1920 p016, PN\_1919 p075, PN\_1920 p029

## AB11983

*To: Baha'is of Rusht (Tabriz)*

*Date: 1920-Jan-07*

My beloved friends! I offer thanks to God for in that village the light of truth shone forth and the sun of guidance arose. That desolate place became prosperous. His honor Mulla ‘Abbasquli burned like a candle and guided a group of people. For that respected personage I beseech confirmation and success from God. He is worthy of respect and deserving of consideration. May my Lord preserve and protect you, may His glance of favor encompass you, may He make you the manifestations of abundant grace. And upon you be the Most Glorious Glory!

سوگلی یارانم جناب حقّ شکر ایدرم زیرا اول  
قریه‌ده نور حقیقت پارلادی شمس هدایت  
طوغدی اول مطموره معموره اولدی ملا  
عباسقلی حضرتلری شمع تک یاندی و بر جمعی  
دلالت بیوردی او ذات محترمه جناب حقّدن  
تأیید استرم و توفیق استرم حرمتہ سزاواردر  
رعایتہ لایق در ربّم سزی محفوظ و مصون ایلہ  
نظر عنایتی مشمول ایلہ مظاهر فیض موفور ایلہ  
و علیکم البہاء الأبہی

BRL\_DAK#0321

## ABU2499

*Words to Fugeta et al, spoken on 1920-Jan-08 in Haifa*

One of the friends from Rafsanjan asked whether he would have the privilege of visiting Akka once more. The Master answered (in substance) as follows:

God willing, you will go the day after tomorrow. I am planning arrangements whereby friends may be able to stay at Bahji for a few nights. At present that cannot be carried out owing to lack of bedding, etc., but we hope that in the future it will become possible. I could send away the people who are living in the Palace, but I do not wish to do that. I wish to treat them

kindly. I expect that soon we shall have two motor cars which will make it easy for the friends to go frequently to Akka.

We have lately received wonderful news - more wonderful than you can imagine or suppose, but now is not the time to make it fully known. However I will give you a hint about it. Nations are asking for assistance from the Bahai cause. Now is the time for us to work I swear by the Blessed Beauty that if we live and act according to the teachings of Baha'u'llah for one year, all the doors will be opened before us and the world will become a wonderful world. Until now we have been greatly oppressed. Suppose you have a bird in this room with all the doors and windows closed - the bird cannot fly. The Bahai cause has been like that bird, but now is the time of our freedom. The restrictions are removed. Now we must make an effort and the cause will make wonderful progress.

(The above was written down from memory the following morning and not taken down verbatim at the time.)

PN\_1919 p077, PN\_1920 p011, PN\_1920 p019

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## ABU0402

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-09 in Haifa*

Amongst the proofs of the Blessed Beauty is this: That what he revealed in tablets about fifty years ago is accomplished today. Amongst his prophecies are those about the Turks in Kitab-i-Aqdas, Surat-ul-Hykl and in the Tablet to Ra'is. Whatever was revealed has now been accomplished. He addressed Constantinople fifty years ago as follows: 'O thou Point which liest between the two seas (i.e., Constantinople) ...Hath thine outward adornment rendered thee proud? Soon thou shalt perish, by the Lord of Creation! And thy daughters and widows and those peoples that are within thee shall lament.' He also says: 'We hear from amongst you the hooting of the owl.' This is Arabic means it will become ruined, for the owl haunts ruined places. And in the Tablet to Ra'is (addresses to Ali Pasha, Prime Minister) he said: 'Soon thou shalt be overthrown.' To Persia, at a time when the shah Nasiru'dDin was in the height of his power, he wrote, addressing Teheran, foretelling political disturbances and the establishment of constitutional government, he said: 'thou wilt become desolate and because of commotions great loss will come upon thee, but be not grieved,

for thou art related to God and God will assist and satisfy thee. He will grant thee a Shah who will be the cause of thy comfort.'

An epistle was written to Napoleon, but Napoleon did not take any notice of it.

Dr. E. asked, 'Is the first Epistle to Napoleon in the Sural-ul-Hykl?'

Abdul Baha: No! This epistle has been lost sight of. Then another epistle was revealed. In the second tablet he says: 'I wrote to thee to test thee. For thou hadst said when the Ottoman fleet was sunk by the Russians in the Black Sea and when the Czar of Russia said to thee, 'O Emperor, I am a Christian and thou art a Christian, why does thou not come to my assistance?' - thou didst say, 'The cry of those (i.e., the Turks) who were drowned in the Black Sea reached my ears and awakened me.' I wrote to thee, 'How did that cry affect thee?' But thou didst not answer. Then it became evident that it was not that cry of lamentation that awakened thee. Nay, rather, it was thine own ambition that awakened thee. I tell thee plainly that thou wilt be punished and the kingdom will pass out of thine hand.' This was addressed to Napoleon when he was at the zenith of his power, but ere long he was overthrown. This prophecy is published and is in the hands of the opposers and enemies.

He addressed the Emperor of Germany in forcible terms as follows: 'See what happened to Napoleon (3rd) who was before thee. Be admonished and leave thy pride. Thy kingdom will not remain to thee. I hear the lamentations and moaning of Berlin, although it is now in manifest glory.'

The occurrences which have been foretold by the Supreme Pen are innumerable. E.g. About the coming of the Blessed One from Adrianople to Akka. He said: 'They will imprison me in Akka. There the climate is detestable and the water is foul.' At that time the water in Akka was very bad.

Dr. E.: Was this written before the Ottoman government had decided to send Baha'u'llah to Akka?

Abdul Baha: Yes! The Blessed Beauty wrote: 'These things will not affect me. If they cut me to pieces the cause of God will prosper in every way.'

When he was in the barracks at Akka and no one was allowed outside the prison walls, he wrote tablets to the friends saying, 'Be not grieved. These doors will soon open and I will go out and my tent will be pitched on Mount Carmel.' When the firman of the Ottoman government commanding everlasting punishment (i.e. imprisonment for life) came the Blessed

Beauty said, 'No! I will go out, the friends will go out also.' After two (?) years this prophecy was fulfilled.

Miss B.: Did the Blessed Beauty prophecy that after the Great War all religions would be investigated and the Bahai movement would prevail?

Abdul Baha: No! It is not so. He said: 'Great events would happen and people will become irreligious. There will be tumult and because of irreligion there will be such confusion that all will be indistress. Then they will return to religion. As long as there is no religion, the happiness of the world of man is impossible.' If thou (Miss B.) wishest, I will show thee the tablet tomorrow.

Mrs. P.: Was the letter to the Emperor of Germany addressed to Wilhelm 2nd or to Frederick, his father?

Abdul Baha: To Emperor Wilhelm. He said, 'O Banks of the River Rhine, blood shall flow in thee, because thou didst become negligent of God. Another war will come and blood will flow and there shall be lamentations in Berlin.'

Mrs. P.: Is this something in the future, because in the recent war there was no fighting at the River Rhine?

Abdul Baha: It has already happened. The Rhine is between Germany and France. The phrase refers to the whole of Germany. When they speak of the banks of the Mediterranean, that includes all Syria, for this country is situated on the bank of the Mediterranean Sea.

PN\_1919 p078

## AB01346

*To: Spiritual Assembly of Mashhad*

*Date: 1920-Jan-09*

- <sup>1</sup> O my faithful friends! The letter you wrote was received and from its contents eternal joy was obtained, for it was evidence that in Khurasan difficulties have eased somewhat, the sea has surged again and the cry of the whale of the Supreme Concourse has been heard. Before the Ascension that region had superiority over other regions - the call was loud and day by day grew brighter. This is why before the Ascension they commanded that I convey blessed greetings and divine messages to

<sup>1</sup> ای یاران باوفای من نامه‌ئی که مرقوم نموده بودید ملاحظه شد از معانی سرور جاودانی حاصل گشت زیرا دلیل بر آن بود که در خراسان اندکی مشکلات آسان شده دوباره جوش دریا زده و خروش نهنگ ملأ اعلی یافته پیش از صعود آن اقلیم تفوق بر سائر اقالیم داشت ندا بلند بود و روز بروز روشنتر می گشت

that land. That detailed letter was written, but due to several reasons and the severe attacks of enemies and the aggressive hand of oppressors and complete persecution, some quietness resulted. Praise be to God, now that region has come into motion again and a new vibration has been produced, and this has caused intense joy for the yearning ones.

این بود که پیش از صعود امر فرمودند که تحیات مبارکه و پیام رحمانی را بآن سامان برسانم آن مکتوب مفصل مرقوم شد و لکن بسببی چند و شدت مهاجمه دشمنان و دست تطاول ظالمان و اذیت تام قدری سکون حاصل گردید الحمد لله حال دوباره آن اقلیم بحرکت آمده و اهتزاز جدیدی حاصل شده و این سبب شدت سرور مشتاقان گردیده

- 2 I read the letter with utmost spirit and fragrance and became delighted and happy, for this was the heart's desire. Praise be to God, the assemblies have become organized and the effort of the handmaidens of the Merciful has also joined in, and in these days the forces of the opponents have weakened, and his honor Aqa Mirza Munir has hastened to that direction and with an eloquent tongue and fluent speech has encouraged the friends and undertaken the guidance of others and gathered the scattered sheep and the dejected birds have come to song and melody and the rose garden has been adorned with sweet music. The family of His Holiness Samandar are truly all engaged in service - they are self-sacrificing, they are devoted, they are of the Merciful, they are of the All-Glorious. The hope is that henceforth day by day the Word of God will become louder and the effulgences of the Sun of Reality will become more radiant.

2 نامه را بنهایت روح و ریحان تلاوت نمودم و مسرور و شادمان گشتم که این آرزوی دل و جان بود الحمد لله محافل منتظم گشته و همت اماء الرحمن نیز منظم شده و در این ایام قوای معاندین فتور یافته و جناب آقا میرزا منیر باسمت شتافته و با لسانی بلیغ و بیانی فصیح تشویق یاران نموده و بهدایت دیگران پرداخته و اغنام پراکنده را اجتماع داده و طیور افسرده به نغمه و آواز آمده و گلشن بشهناز آراسته گشته خاندان حضرت سمندر فی الحقیقه کل مشغول خدمتند جانفشاند فدائند رحمانند سبحانند امید چنانست که من بعد روز بروز کلمه الله بلندتر شود و تجلیات شمس حقیقت درخشنده تر گردد

- 3 O my God, my God! These are servants who are humble before Thy exalted Word, submissive in their servitude to Thee, bowing down at the gate of Thy oneness, and prostrate before Thy grandeur, detached from all else but Thee, attracted by Thy holy fragrances, chanting the verses of Thy unity, their breasts dilated by the rays shining from the horizon of Thy oneness, sacrificing their spirits in Thy path, constant in Thy remembrance, drawing sustenance from Thy bounties. O Lord! Have mercy upon them through Thy grace and bounty, and make them signs of sanctity amongst Thy creation and banners of detachment in Thy lands. O Lord! Strengthen their loins and fortify their backs in servitude at Thy mighty threshold and in worship of Thee night and day, and in fellowship with Thy loved ones evening and morn. Verily Thou art the Generous, verily Thou art the Mighty, verily Thou art the Merciful, the Compassionate.

3 الهی الهی هؤلاء عباد خضع لکلمتک العلیا و خضع فی عبودیتک و رکع فی باب احدیتک و سجد لعظمتک منقطعین عن دونک منجذبین بنفحات قدسک مرتلین آیات توحیدک منشرحین الصدر بالأشعة الساطعة من افق احدیتک باذنین الروح فی سبیلک مستمرین علی ذکرک مستمرین من فیوضاتک رب ارحمهم بفضلک و احسانک و اجعلهم آیات التقدیس بین خلقتک و رایات التنزیه فی بلادک رب اشدد ازورهم وقو ظهورهم علی عبودیه عبتک العالیه و عبادتک لیلاً و نهارا و الألفة مع احبائک عشیاً و ابکارا انک انت الکریم انک انت العظیم انک انت الرحمن الرحیم

MKT3.471b, MKT9.231, MJMJ2.017x,  
MMG2#291 p.323

## AB01740

To: Baha'is of Najafabad

Date: 1920-Jan-09

- 1 O true friends of Abdul-Baha! That blessed village was always engaged in defense against the ignorant people and never had peace. Since they were incapable and helpless in presenting proofs, they would resort to weak weapons which are characteristic of the incapable and helpless - they would attack with arrows and swords. But the friends of God would present proofs and engage with decisive arguments. They would offer clear evidence and prepare the way, and resist with this power. Many precious souls rolled in dust and blood in the path of God, became ornaments for the gallows, became targets of arrows and spears, and crying out "Ya Baha'ul-Abha" sacrificed their lives on the altar of love.
- 2 Therefore that region and land is the manifestation of the favors of the Self-Subsisting Lord. Abdul-Baha's hope is that those kind friends will all share and participate with Abdul-Baha in servitude at the Threshold of the All-Merciful. We are all servants at that Court and worshippers at that Threshold. In any case, you are always remembered and I will visit the Holy Threshold on your behalf, kiss the Threshold, and rub my face and hair in the fragrant dust in remembrance of you.
- 3 In these days, praise be to God, the power of the Cause of God has broken the might of the traditional clergy, and the radiance of the Abha Kingdom has exposed the darkness of the leaders. Their severe domination is not like before. It is hoped that the divine friends will create a new enthusiasm and passion so that blessed village may become the cause of awakening and remembrance for the people of other villages. From the beginning of the Cause, the region of Isfahan was honored by the blessed footsteps of the Point of Truth, the Luminous Morning Star, the Brilliant Star of the horizon of truth, the Source of bounties and Center of divine manifestations - the Exalted One, may my spirit be sacrificed for Him. Many souls sacrificed themselves with utmost attraction and joy, and that land was stained with their blessed blood. Therefore Abdul-Baha is always anticipating that region to become a paradise of delight

ای یاران حقیقی عبدالبهاء آن قریه مبارکه همیشه با قوم جهول بمدافعه میپرداخت ابداً متارکه نداشت آنان چون از اقامه برهان عاجز و قاصر بودند بسلاح ضعیف که صفت عاجز قاصر است هجوم مینمودند و تیر و شمشیر شایان میداشتند ولی احبای الهی اقامه برهان مینمودند و به حجت قاطعه میپرداختند دلیل جلیل میفرمودند و تمهید سبیل مینمودند و باین قوه مقاومت میکردند بسیار نفوس از نفیسه در سبیل الهی در خاک و خون غلطیدند و آرایش دار گردیدند و هدف سهم و سنان شدند و نعره زنان فریاد یابهاء الأبهی برآوردند و جان را در قربانگاه عشق فدا نمودند

لذا آن خطه و بوم مظهر الطاف حی قیوم است و امید عبدالبهاء چنان است که آن یاران مهربان در عبودیت آستان رحمن کلّ سهم و شریک عبدالبهاء باشند جمیع بنده درگاهیم و پرستنده آن بارگاه باری همیشه در یاد منید و بالتیابه از شما عتبه مقدسه را زیارت نمایم و آستانرا بیوسم و بیاد شما روی و موی را بتراب معطر نمایم

این ایام الحمد لله قوت امر الله شوکت علمای رسوما شکسته و نورانیت ملکوت اهی ظلمات رؤسا را ظاهر فرموده مثل پیش تسلط شدید نیست امید چنانست که یاران الهی شور و ولهی جدید پدید نمایند تا آن قریه مبارکه سبب تنبه و تذکر اهل قراء سائر گردد اقلیم اصفهان از بدو امر بشرف قدم نقطه حقیقت صبح نورانی کوکب لامع افق حقیقت مبدء فیوضات و مرکز تجلیات حضرت اعلی روحی له الفداء مشرف گردید و نفوسی کثیره در نهایت جذب و طرب جانفشانی نمودند و بخون مبارکشان آن سرزمین رنگین شد لهذا عبدالبهاء همواره مترصد آنست که آن اقلیم جنت نعیم گردد و روشن بنور مبین

and be illumined by the manifest light. Convey to each and every one of the friends the Most Glorious and Most Wonderful greetings. And upon you be the Most Glorious Glory!

شود جمیع احبّا را فرداً فرد تحیت ابدع ابهی  
برسانید و علیکم البهاء الأبهی

TABN.036a, MAS5.228

## AB04500

*To: Ra'fat, Abdu'l-Husayn Muharrir et al., in Isfahan*

*Date: 1920-Jan-09*

O spiritual friends! A few days ago a letter was written to the Spiritual Assembly and the divine friends, but it has not yet been sent. Now, as a letter signed by you has arrived, I am writing another reply so that you may know how this servant's heart and soul are engaged in your remembrance. A sweet fragrance is wafting from Isfahan. The spiritual friends have arisen to serve with the utmost endeavor. Meetings and gatherings have been formed and they are occupied with diffusing the divine fragrances. The youth especially must strive night and day in this important matter of teaching. That blessed region has been dyed crimson with the blood of martyrs, therefore this servant has the utmost attachment to it and is always waiting for glad tidings to come from that direction. The Tablets that belonged to the King of Martyrs and have come into the possession of the friends from strangers - preserve and protect these Tablets with the utmost reverence and honor. And upon you be the Most Glorious Glory.

ای یاران رحمانی چند روز پیش نامه‌ئی بمجفل  
روحانی و احبّای الهی مرقوم گردید و هنوز  
ارسال نشده حال چون مکتوبی بامضای شماها  
وارد دوباره جواب مرقوم می گردد تا بدانید  
که دل و جان این عبد چگونه بذکر شما مشغول  
از اصفهان نفحه خوشی میرسد یاران روحانی  
بجمال همت بخدمت پرداخته اند محافل و مجالس  
تشکیل شده و بنشر نفحات رحمن مشغولند  
علی‌الخصوص تعلیم تبلیغ جوانان باید درین  
قضیه مهمه شب و روز بکوشند آن خطّه  
مبارکه بخون شهیدان رنگین گشته لهذا این  
عبد نهایت تعلق دارد و همواره منتظر آنست  
که بشارات خوشی از آن سامان بیاید قطعات  
الواحی که متعلق بحضرت سلطان الشهداء و از  
اغیار بدست احبّا آمده در نهایت تعظیم و تکریم  
آن الواح را محافظت و نگهداری نمایند و علیکم  
البهاء الأبهی

MKT9.241b

**AB05380***To: Rustam Bahman et al.**Date: 1920-Jan-09*

O kind friends! The elder Rustam Bahman has written a letter to 'Abdu'l-Baha and mentioned your august names in the letter, and has asked through 'Abdu'l-Baha for forgiveness and pardon from the Court of Unity for all. Praise be to God that the star of the blessing and forgiveness of the Blessed Beauty is shining and radiant from the cosmic horizon in the heavenly world. Therefore we, who are servants of that Threshold, hope for favors and entreat grace. It is certain that the grace of the Manifest Light will prevail over these sinners. Therefore be in the utmost joy and delight, for the Sun of Truth is shining forth from the horizon of forgiveness, and surely that boundless Ocean will purify and cleanse the defilement of these sinners. The heat of the sun purifies and cleanses, and the radiance of the Star of Truth will dissipate and remove all darkness. This is the most great glad tidings, this is the supreme bounty, these are the infinite divine outpourings. And upon you be the Most Glorious Splendor.

ای یاران مهربان مهتر رستم بهمن نامه‌ئی به  
عبدالبهاء نگاشته و نامهای همایون شما را در نامه  
ذکر نموده و از برای کل بواسطه عبدالبهاء از  
درگاه احدیت آمرزش و مغفرت خواسته الحمد  
لله کوکب بخشایش و آمرزش جمال مبارک  
از افق کیهان در جهان آسمان درخشنده و  
تابان لهذا ما که بنده آن آستانیم امید الطاف  
داریم و رجای انعطاف یقین است که فضل  
نور مبین غالب بر این گناهکاران لهذا در نهایت  
روح و ریحان باشید که شمس حقیقت از  
افق مغفرت تجلی میفرماید و البته آن دریای  
بی‌پایان آلودگی این نگاه‌کاران را پاک و مطهر  
میفرماید حرارت شمس طاهر و مطهر است و  
تجلی کوکب حقیقت جمیع ظلمات را متلاشی  
و زائل میفرماید اینست بشارت عظمی اینست  
موهبت کبری اینست فیوضات نامتناهی الهی و  
علیکم البهاء الأبهی

YARP2.138 p.156

**AB08336***To: Khudadad et al.**Date: 1920-Jan-09*

- 1 O Zoroastrian friends! Every people among the peoples had their day of triumph, and on that day they held great festivities and established feasts of joy and delight. Today is your day, it is your time of joy and gladness, for the Persian Sun hath shone forth from the horizon of Iran and cast its rays upon all regions. Ere long Iran shall become the envy of the world and the Iranians shall become the object of the world's admiration.

1 ای یاران پارسیان هر قومی از اقوام روز فیروزی  
داشتند و در آن روز جشن عظیم برپا نمودند و بزم  
شادمانی و طرب برپا کردند امروز روز شماست  
وقت سرور و حبور شماست زیرا آفتاب پارسی  
از افق ایران درخشیده و بجمع آفاق نور پاشیده  
عنقریب ایران محسود عالمیان گردد و ایرانیان  
مغبوط جهانیان شوند

- 2 And upon you be the Most Glorious Glory.

2 و علیکم البهاء الأبهی

ADMS#094

PYB#244 p.04, YARP2.650 p.442

**AB08623***To: Jamshid Bahram et al.**Date: 1920-Jan-09*

O compassionate Lord! These souls are servants of Thy Threshold and are in the utmost truthfulness and uprightness. Fill to overflowing their cup of hopes, make them radiant lights, bestow upon them the effulgence of Thy favors, make them the manifestations of Thy bounties, grant them progress day by day, and increase Thy bestowals unto them, that these precious souls may attain unto the highest degree of success and prosperity. Thou art the Powerful, Thou art the Giver, the Bestower, and the All-Seeing.

ADMS#335

ای پروردگار مهربان این کسان بندهء آستانند و در نهایت صدق و راستی و درستی جام آمال سرشار فرما انوار تابان کن پرتو عنایت بخش مظهر موهبت بفرما روز بروز ترقی بخش و الطاف افزون فرما تا این نفوس نفیسه باعلی درجهء فلاح و نجات وصول بیابند توئی مقتدر و توئی دهنده و بخشنده و یینا

BSHN.140.254, BSHN.144.254, MJMJ3.070a,  
MMG2#394 p.441, MHT2.121a,  
YARP2.253 p.221

**AB11480***To: Muhammad Amin Ajudan Bashi, in Isfahan**Date: 1920-Jan-09*

1 O servant of Truth! Your recent letter was received....

1 ای بنده حقّ نامهء اخیر شما رسید...

2 "from every direction you had sent arrows of prayer hoping that perhaps among them one would find its mark."...

2 از هر کنار تیر دعا کردهئی روان شاید کزین میانه یکی کارگر شود...

MSHR2.073x

**ABU1508***Words to Fugeta et al, spoken on 1920-Jan-10 in Bahji*

Abdul Baha: We are in a sweet place where our food is also sweet (Honey from the violets and molasses from grapes).

Among the proofs are the teachings of the Blessed Perfection, Such teachings as have not been given since the beginning of the world and these teachings refer to all mankind and the

highest degree of advice is at hand. Advices in the utmost of eloquence and rhetoric, morals in the highest degree of perfection, politics in the highest degree of perfection, laws in the utmost of firmness, public management in the utmost of regulation. Whatever the world of humanity is in need of is to be found here.

All the religions of the world see the utmost perfection of man in these.

The Jews are attached to laws, even until now they are proud, saying, 'Our Book is the Book which contains laws.' The teachings and exhortations which his holiness Christ gave the Christians can be found in Baha'u'llah's teachings. Politics are in the Koran. The Muslims can find politics in the utmost degree in the teachings of Baha'u'llah. Such fundamental things that are useful, as equality and freedom, these can be found in the laws of Baha'u'llah.

The kings will remain kings, ministers - ministers; the rich - rich; the poor will be in comfort and each person of humanity can find his greatest desire herein. These teachings of Baha'u'llah are all inclusive. Other teachings are like branches but the teachings of Baha'u'llah are like the trunk of a tree which sends out all branches.

These are from a person who never entered a school, who had never seen a teacher, who had never associated with people of learning and who had from the beginning of his life been in the utmost of tribulation. Such teachings are divine. What greater proofs are these!

PN\_1919 p080, PN\_1920 p011, PN\_1920 p019

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## ABU1579

*Words to Fugeta, Dr. Esslemont et al, spoken on 1920-Jan-10 in Haifa*

Abdul Baha: In Paris one of the notable representatives of France invited me to attend an evening party and I went. We saw that they had prepared a big banquet with sweets and cakes of many kinds. There were well known musicians who played and sang. Pianists, violinists, cellists, flutes players and one young man and a young lady sang. Many noted people were present. I had thought they desired me to give an address but I found it was not so. I became extremely grieved that

night. They played and sang but I was in agony. When it was four hours after sunset I rose. The host asked me to sit. I said, 'It is our custom to sleep four hours after sunset.' The host said, 'We are just going to have dance.' I excused myself/ He became greatly astonished that with such music and dancing I should desire to leave. I said, 'I am sleepy. I desire to go.' He was surprised. The son of Zele Sultan was there, Bahram Mirza, and a few of the Persian ministers. I said, 'These will be my representatives. They will hear these tunes and if there be a dance they will dance also. Excuse me, I wish to go.' That night I was very uncomfortable.

Dr. E. said, 'You were like a fish out of water.'

Abdul Baha: It is so. You have expressed it very well. Bravo!

Dr. E. asked if Abdul Baha had heard the report of the Committee of Nineteen in the United States. The report seems more wonderful to us than the Acts of the Apostles.

Abdul Baha: God willing, they will become assisted. Every night I pray and supplicate to the kingdom of Abha and beg confirmation.

PN\_1919 p080

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## ABU2500

*Words to Fugeta et al, spoken on 1920-Jan-11 in Akka*

Garden of the Ridvan

Abdul Baha: "In the days of the Blessed Perfection this was a place of recreation. He used to sit there (pointing) and the friends used to sit around on those seats. Words and prayers used to be revealed and they were all in the utmost of humility and submissiveness. One day I came here with the Motesareff (Governor). His holiness Baha'u'llah was here and the friends were here. He did not receive the Motesareff. He did not meet him. He did not meet me, either. He said, 'Return with the Motesareff,' and I returned."

"Baha'u'llah was thus imprisoned, with such glory and authority, and he did not take any notice of the Motesareff. From all his qualities the signs of power and greatness were apparent. Even in his imprisonment and his oppression (the signs were apparent)."

Then Abdul Baha said, "The place is greatly in need of repair."

PN\_1919 p081, PN\_unsorted p108

## ABU0717

*Words to Fugeta et al, spoken on 1920-Jan-12 in Akka*

Baha'u'llah's House at Akka

The owner of this house was a native of Beirut. He himself used to live here. When the government gave permission for us to leave the barracks we wanted to rent a house. His partner had built a palace outside Akka and his house (adjoining this one) became empty. We wanted to take that house and the partner was willing, but when the owner heard of this he became furiously angry, saying, 'How can I be content to live with those strangers. How can I have trust and confidence in them?' His partner said, 'I trust them. These are not people to be afraid of. If they do not pay the rent I will be responsible for them.' The Russian Consul at that time, Mr. Urens, was a relative of the owner of the house. He was a honorary interpreter in the government service. (In former times certain people, for the sake of the honor, used to work for the government without salary.) He said to the owner of the house, 'You do not know these people. They are not highway robbers and they have not been guilty of any treachery to the nation. They have been sent here because of some religious matter. Rest assured about this.' Notwithstanding this the owner of the house was still distrustful and dissatisfied, until a Greek doctor in Akka who was also related to him, implored on their behalf, saying, 'The Consul and I will be responsible.' At last they satisfied him and we came and lived in the small house adjoining this. The owner of the house carefully nailed up the doors connecting the two houses, both in the upper and lower floors, so that there should be no going and coming between the two houses.

Less than a fortnight afterwards we heard a knocking at the door. On opening it we found the wife of the owner of the house who had come to visit the ladies. She asked, 'Why do you not come to visit us?' They answered, 'You have nailed up the doors between the houses.' She said, 'Ah! We did not know you, at first, but now the doors must be opened, both upstairs and downstairs, and you can fetch water (from our house).'

Less than a month elapsed, and I was sitting downstairs one day, when the owner of the house himself, came and said, 'I want to go to Beirut and I can trust no one. I have in the house money and jewels. I have three daughters and two sons-in-laws, but I cannot trust them, and even my partner. I want to leave things in your charge and go. I can trust no one else. I beg of you to let one of your people live in my house so that I can feel assured until I return after a few months.' I said, 'I cannot promise. Get someone else to undertake the charge and do not put it on me.' He said, 'It is impossible. If you do not consent, I shall have to give up this journey.' And he made an oath by Jamal-i Mobarak. I was therefore obliged to consent, and sent one of the Bahais to live in the house and take care of it until his return. He was exceedingly grateful and said, 'Never in all my life before have I traveled with my mind so much at ease as now, for I have the utmost confidence in you.'

PN\_1919 p081

## AB06388

*To: Zivar Sultan Afnan, in Shiraz*

*Date: 1920-Jan-13*

- 1 O leaf of the Ultimate Lote-Tree! For some time the way was cut off and the doors were closed, therefore no letter was written. However, my heart and spirit were occupied with your remembrance, and from the endless favors of the Desired One, I hoped that you would be protected in the shelter of the Divine Unity and preserved under the shadow of His favors.
 

1 ای ورقهء سدرهء منتهی مدتی بود که راه  
مقطوع بود و ابواب مسدود لهذا نگارشی نشد  
ولی قلب و روح بذکر شما مشغول و از الطاف  
بی پایان حضرت مقصود رجا میگشت که در  
صون حضرت احدیت مصون و در سایهء  
الطاف محفوظ باشید
- 2 In these days, the handmaiden of God Diya was married to his honor Mahmud. Praise be to God, this union and celebration was accomplished with complete joy. It occurred at a most opportune time, and this was due to that blessed leaf's good intentions. I hope from divine favors that they will live together in perfect harmony.
 

2 امة الله ضیا در این ایام زفاف بحضرت محمود شد  
الحمد لله بتمام سرور این اقتران و سور حصول  
یافت بسیار بموقع واقع شد و این از حسن نیت  
آنورقهء مبارکه گشت از الطاف الهی امیدوارم  
که در نهایت ائلاف با یکدیگر زندگانی نمایند
- 3 Convey my respectful greetings to his honor, the branch of the Ultimate Lote-Tree, Aqa Siyyid Husayn, and likewise to the other friends and handmaidens of the All-Merciful. And upon you be the Most Glorious Glory.
 

3 بحضرت فرع سدرهء منتهی جناب آقا سید  
حسین از قبل من تحیت محترمانه برسانید و  
همچنین سائر یاران و اماء رحمن را و علیک  
البهاء الأبهی

INBA87:108, INBA52:107, KHAf.282

**AB08927***To: Murvarid et al., in Yazd**Date: 1920-Jan-13*

O ye assured souls! The honored pilgrim is returning to his familiar homeland and seeketh a gift for you, and that gift is a letter from 'Abdu'l-Baha. I too have engaged in writing this letter with utmost kindness, that ye may know that ye are mentioned at the Sacred Threshold and are renowned in the presence of 'Abdu'l-Baha. I beseech for you the forgiveness of the Almighty God, and seek tranquility of heart and soul, and deliverance from tests, that ye may become an adornment to creation. And upon you be the Most Glorious Glory.

ای نفوس مطمئنّه جناب زائر رجوع بوطن  
مألوف مینماید و از برای شما ارمغانی میطلبد  
و آن نامهء عبدالبهاست من نیز بنهایت مهربانی  
بنگارش این نامه پرداختم تا بدانید که در آستان  
مقدس مذکورید و در نزد عبدالبهاء مشهور  
شما را بخشایش ایزد توانا طلسم و آسایش دل و  
جان جویم و نجات از آزمایش خواهم تا آرایش  
آفرینش گردید و علیکم البهاء الأبهی

YARP2.537 p.384

**AB12107***To: Baha'is of the United States**Date: 1920-Jan-17*

- 1 Let the servants of the unity of the human race - the beloved of God, upon whom be the Most Glorious Glory - observe:
- 2 O esteemed souls! Praise be to God that the fire of war has been extinguished in most lands and peace and tranquility have, to some degree, been established. Through God's favors, my hope is that this fire will be completely quenched and that the banner of peace and concord will wave over all horizons. Although this is but the beginning of the dawn of universal peace, I hope that through divine assistance and grace its radiant sun will rise and illumine all horizons with the light of unity, harmony and the Most Great Peace. May wise souls arise in all regions who will be freed from religious prejudices, racial prejudices, political prejudices and national prejudices, for as long as these prejudices hold sway in the human world, comfort and ease will be non-existent and every day conflict and strife will arise for some reason or another.

- 1 خادمان وحدت عالم انسانی احبای الهی علیهم و  
علیهم البهاء الأبهی ملاحظه نمایند
- 2 ای اشخاص محترم الحمد لله نائرة حرب در اکثر  
بلاد خاموش گشته و صلح و سلام بیک درجه  
انتشار یافته از الطاف الهی امیدم چنانست که  
بکلی این آتش خاموش شود و علم صلح و سلام  
بر جمیع آفاق موج زند هر چند این بدایت طلوع  
صبح صلح عمومیت امیدوارم که آفتاب  
روشنش بعون و عنایت الهیه طلوع نماید و جمیع  
آفاق را بنور اتحاد و اتفاق و صلح اکبر روشن  
فرماید و در جمیع اقالیم نفوس عاقلی مبعوث  
گردند و از تعصبات دینی و تعصبات جنسی  
و تعصبات سیاسی و تعصبات وطنی نجات و  
فراغت یابند زیرا تا این تعصبات در عالم انسانی  
حکمرانست راحت و آسایش مفقود و هر روز  
ببهبانهائی نزاع و جدال در میان آید

- 3 Observe that although the history of early centuries is not known with certainty as it should be - indeed, events from ten thousand years ago are completely unknown and history is dark - from the past four or five thousand years until now one can rely on historical records. Throughout this entire period, in most regions of the world the flames of war reached their highest intensity, and these bloody conflicts arose either from religious prejudices, racial prejudices, national prejudices, or political prejudices.
- 3 ملاحظه نمائید هرچند قرون اولی فی الحقیقه تاریخش چنانکه باید و شاید معلوم و محقق نیست بلکه وقایع ده هزار سال پیش بکلی مجهول تاریخ تاریکست ولی از چهار پنج هزار سال تا بحال اعتماد بر تاریخ توان نمود جمیع این مدت در اکثر اقالیم عالم شعله نائرة حرب باوج اعلی میرسید و این جنگهای خونریز یا منبعث از تعصبات دینی بود یا از تعصبات جنسی یا از تعصبات وطنی یا از تعصبات سیاسی
- 4 Thus it has become clear and evident that prejudice destroys the foundation of humanity. Until these prejudices are eliminated from human hearts, the banner of human unity will not wave over East and West. These prejudices still cause upheaval in the human world and deprive humanity from discovering truth. The proof of this is that these eastern lands were very dark, gloom prevailed, and the people of the East were burning in the fire of oppression and tyranny. Souls were destroyed by the lash of despotism, properties were plundered, comfort was utterly cut off, and no one felt secure about their life, property, or severe transgressions. They were always fearful. Agriculture declined, industry deteriorated, commerce suffered losses, public wealth was pillaged and plundered. The East was afflicted with these great calamities until the dust of war settled and the dawn of peace and tranquility gradually began to appear. The just British government gained dominion over these regions, bringing comfort and peace of mind to different nations and religions, and all became secure in their lives, property and comfort.
- 4 پس معلوم و محقق گشت که تعصب هادم بنیان انسانیت تا این تعصبات از قلوب بشر زائل نگردد علم وحدت عالم انسانی بر شرق و غرب موج زند هنوز این تعصبا زلزله بر عالم انسانی می اندازد و انسان را از کشف حقیقت محروم مینماید و برهان بر این اینکه این بلاد شرق بسیار تاریک بود ظلمت مستولی بود و اهالی شرق در آتش ظلم و اعتساف میسوختند نفوس بتازیانه استبداد محو میشد اموال سلب می گشت راحت بکلی منقطع هیچ نفسی از جان خود و مال خود و تعدیات شدید مطمن نبود همیشه خائف بود زراعت در تناقص صنعت در تدنی تجارت در خسارت ثروت عمومی در تالان و تاراج شرق باین مصائب کبری مبتلا تا آنکه غبار جنگ بنشست و صبح صلح و سلام کم کم رو بطلوع نهاد دولت عادلۀ بریطانیا باین صفحات استیلا نمود از برای ملل مختلفه و مذاهب مختلفه آسایش و راحت دل و جان حاصل گشت و جمیع از جان و مال و راحت خویش امین شدند
- 5 However, they have taken such a great blessing lightly and have occupied themselves with vain imaginings. Religious prejudice, racial prejudice, political prejudice and national prejudice have been aroused, and dissatisfaction with the present condition is being expressed, for certain self-centered agitators are disturbing the minds of the common people, saying, "Complete independence is life and lack of complete independence is death. Although we have been delivered from the calamities of oppression and transgression, we do not have independence. We must strive until we achieve complete independence."
- 5 ولی چنین نعمت عظمی را سهل شمرده اند و باوهامات پرداخته اند تعصب دینی و تعصب جنسی و تعصب سیاسی و تعصب وطنی بجوش و خروش آمده و اظهار عدم رضایت از حالت حاضره میشود زیرا بعضی از فتنه جویان خودپسند تخدیش اذهان عوام میکنند که استقلال تام حیانتست و عدم استقلال تام ممت است هرچند ما از آفات ظلم و تعدی خلاص شده ایم ولی استقلال نداریم باید بکوشیم تا استقلال تام یابیم ولی
- 6 Consider how in times of independence, when there was no ruling law and no order prevailed, the heads of government, like a crushing nightmare, dominated the nation, and day by
- 6 ملاحظه نمیکند که در ازمئه استقلال چون قانون حکمران نبود و نظامی در میان نبود رؤسای حکومت مثل علت کابوس بر ملت مستولی و روز بروز مملکت و مدینت در تدنی استقلال

day the country and civilization declined. Independence is certainly acceptable and praiseworthy, but only on condition that complete civilization and great political skill exist in the country. If the people themselves do not progress in political and moral civilization, independence is not beneficial but harmful. Nations that have not properly progressed in civilization derive no benefit from independence, as experience has shown.

- 7 For example, Iran was independent for eight hundred years, yet this independence was never beneficial. Day by day it declined until Iran was laid waste, especially in recent times. Now for nearly twenty years, the flames of civil war have been burning in Iran. All provinces have been devastated, the people's property has been plundered and pillaged, the earthquake of disorder has shaken Iran, various parties have emerged, and each party having its own desires, they are constantly in conflict and strife. Russia had gained dominance and was committing all manner of transgressions. Now all roads between districts are cut off, nomadic tribes roam wild in transgression, commerce is declining, industry is deteriorating, agriculture is diminishing, and famine and scarcity prevail. Now the just British government has made a treaty with Iran, and because of this treaty is striving for order, organization, the restraint of evil-doers, and the comfort of the people, dealing with utmost love and kindness. But the self-serving people of ulterior motives are not at peace. Each day they make new excuses. Their purpose is for Iran to fall back into the hands of despotic persons in the old manner, and like before, which has been tried for a thousand years, for the people to become captive again, so that these instigators may gain great influence in the process and serve their own personal interests.

- 8 The just British government has repeatedly saved Iran from foreign clutches. Nearly a hundred years ago, Russia defeated the Iranian government and gained control of many Iranian provinces, and was close to conquering Tehran. The British government saved Iran from Russia's clutches and likewise protected it from other neighboring powers. Had this protection not existed, the country of Iran would have been conquered repeatedly by other powers by now.

- 9 Now there is no doubt that Great Britain's intervention in organizing Iran according to the new treaty will bring about results: internal disorders will vanish, parties will be restrained

البته مقبول و ممدوح ولی بشرط آنکه در مملکتی تمدن تام و مهارت عظیم سیاسی در میان آید و اگر نفس اهالی در مدنیت سیاسی و مدنیت اخلاقی ترقی نمایند استقلال مفید نیست بلکه مضر است ملی را که در مدنیت چنانکه باید و شاید ترقی ننموده اند استقلالت فائدهائی نبخشند چنانکه تجربه شده است

7 مثلاً هشتصد سال است ایران مستقل بود این استقلالت ابداً مفید نبود روز بروز تدنی میکرد تا آنکه ایران ویران شد بالاخص در این ازمئه اخیره حال قریب بیست سال است که در ایران آتش حرب داخلی شعله میزند جمیع ولایات ویران شده و اموال اهالی بتالان و تاراج رفته زلزله اختلال ایران را متزلزل نموده و احزاب مختلفه پیدا شده و هر حزبی را آرزویی متصل در نزاع و جدالند دولت روس مستولی شده بود و بتمام تعدی میپرداخت حال جمیع راهها در بین مقاطعات مقطوع و قبائل و عشائر صحرائی در تعدی تجارت در تنزل صناعت در تدنی فلاح در تناقص قحط و غلا مستولی حال دولت عادلۀ بریتانیا با ایران معاهدهائی نموده و بسبب این معاهده در تنظیم و ترتیب و تسکین اشرار و آسایش اهالی میکوشد و بنهایت محبت و مهربانی معامله مینماید ولی صاحبان غرض خودپسند آرام نگیرند هر روز بهانهائی نمایند مقصودشان آنست که دوباره ایران بر اسلوب قدیم بچنگ نفوس مستبدۀ درآید و مثل سابق که هزار سال تجربه شده دوباره اهالی گرفتار گردند تا محرکین خود در این میان نفوذ عظیم حاصل نمایند و بمنفعت شخصی خویش خدمت نمایند

8 دولت عادلۀ انگلیز بکرات و مرات ایران را از چنگ اجنبی خلاص نموده قریب صد سال پیش دولت روس دولت ایران را شکست داد و بسیاری از ولایات ایران را مستولی شد و نزدیک بود طهران را فتح نماید دولت بریتانیا ایران را از چنگ روس خلاص کرد و همچنین از دول متجاوزۀ سائرۀ محافظه نمود و اگر این محافظه نبود مملکت ایران بکرات و مرات تا بحال مستخر دول دیگر میگشت

9 حال مداخلۀ بریتانیای عظمی در تنظیم ایران بموجب معاهده جدیدۀ هیچ شبههائی نیست که

from war and conflict, rest and comfort will be achieved, security of roads will be attained, civilization will progress, and agriculture, farming and industry, day by day will increase and the means of civilization be realized in every respect - the extension of railways, the development of abandoned mines, the emergence of the country's wealth, the advancement of education, and justice in safeguarding the rights of all peoples. However, the non-intervention of civilized nations and governments in Iran has been tried for a thousand years and has yielded no benefit. We hope that complete civilization will advance in Iran to such a degree that it becomes the cause of Iran's happiness, enabling them to demonstrate their capabilities and progress day by day. But the present situation holds absolutely no benefit.

سبب شود و اختلالات داخلی زائل گردد و احزاب را از جنگ و جدال بازدارد راحت و آسایش حاصل گردد امنیت راهها حصول پذیرد مدنیت ترقی نماید فلاح و زراعت و صناعت روز بروز افزون گردد وسائل مدنیت از هر جهت حاصل شود تمدید راه آهن گردد معادن مهمله اشغال شود ثروت مملکت بجزیر شهود آید معارف ترقی کند عدالت محافظه حقوق عموم طوائف نماید اما عدم مداخله دول و ملل متعده در ایران هزار سالست تجربه شده است هیچ منفعتی حصول نیافته است امیدواریم که مدنیت کامله در ایران ترقی نماید تا بدرجهائی رسد که سبب سعادت ایران شود و بتوانند که دارائی خود بنمایند و روز بروز ترقی نمایند ولی حال حاضره ابداً فائدهائی ندارد

- 10 For example, like Egypt in the time of Ismail Pasha - I went to Egypt, and though Egypt was independent, it was declining day by day. Egypt's treasury was drowning in debt, education was completely absent except for a few religious schools. Now, during my recent journey to Egypt a few years ago, I saw that Urwat al-Wuthqa alone had established twenty-four schools in Alexandria, and similarly in other cities and villages, primary and higher schools had been formed and youth were pursuing education. The former officials were all ignorant; the new officials are all graduates of schools. Previously the general revenue was eight million; now it has exceeded twenty million. Cotton payments were thirteen million before; now they are nearly fifty million. Land was worth thirty or forty pounds per feddan; now land prices have reached three to four hundred pounds. Village inhabitants were needy and drowning in debt; now the inhabitants are free from debt and desolate villages have become prosperous.

10 مثلاً نظیر مصر در زمان اسماعیل پاشا من به مصر رفتم و مصر هر چند مستقل بود ولیکن روز بروز رو بتدائی بود خزینة مصر غرق در دیون بود معارف بکلی مفقود جز چند مدارس دینی حال در سفر اخیر چند سال پیش که به مصر رفتم دیدم که عروة الوثقی تنها در اسکندریه بیست و چهار مکتب تأسیس نموده و بر این قیاس در سائر شهرها و قری مدارس ابتدائی و مدارس عالیہ تشکیل شده و جوانان تحصیل مینمایند مأمورین سابق همه جاهل مأمورین جدید همه مخرج از مدارس در سابق واردات عمومی هشت میلیون حال از بیست میلیون تجاوز نموده مدفوعات قطنی سیزده میلیون پالو بود حال قریب پنجاه میلیونست اراضی هر فدائی سی و چهل لیره ارزش داشت حال قیمت اراضی به سیصد لیره چهارصد لیره رسیده اهالی قری محتاج و غرق در دیون بودند حال اهالی از دیون آسوده گشته و قریای مطموره معموره گردیده

- 11 Observe how much the region of Egypt has progressed. Had it remained in its previous independence, it would certainly have declined day by day. Ismail Pasha had collected property taxes three years in advance, and likewise all other dealings were extremely wasteful, as if the region of Egypt had been created for him alone. Now, praise be to God, all these transgressions have been eliminated, people's rights are protected, the hands of the powerful are bound from transgression, and

11 ملاحظه نمائید که چه قدر اقلیم مصر ترقی نموده اگر بر استقلالیت سابق میمانید یقین است که روز بروز تدائی مینمود اسماعیل پاشا مالیات املاک را سه سال پیش تحصیل کرده بود و همچنین سائر معاملات در نهایت اسراف بود مثل آنکه اقلیم مصر از برای شخص او خلق شده حال الحمد لله جمیع این تعدیات منافع حقوق اهالی محفوظ بزرگان را دست تعدی بسته فقرا

the poor have found rest. So what benefit was there in that independence? Therefore, if Egypt continues to progress in this manner, soon civilization will advance such that it will achieve the capacity for independence.

- 12 For example, Syria and Anatolia were ruined and desolate. From the day the British government arrived and established justice, all inhabitants became comfortable and at ease, and began thinking of progress. In ancient times, in the early centuries, Syria was desolate. The Persian and Greek governments arrived, and Syrian civilization progressed. After a time it became desolate again. The Roman government arrived, and civilization in Syria progressed again until it reached its highest degree. The remnants of these two governments still exist in Syria, indicating how much they served Syrian civilization. Later Syria gained independence, but from independence it declined day by day and yielded no benefit, for various successive governments came and none benefited. The point is that our hope is that through the occupation of the just British government, this country will progress day by day until it achieves the capacity for independence and all these problems are resolved.

آسوده گشته پس آن استقلالیت را چه فائده  
لذا اگر بر این منوال مصر ترقی نماید عنقریب  
مدنیت چنان ترقی نماید که لیاقت استقلالیت  
حاصل نماید

12 مثلاً سوریه و اناضول خراب و ویران بود از  
روزی که دولت بریتانیا حلول نمود و بعدالت  
پرداخت جمیع اهالی راحت و آسوده شدند و بفکر  
ترقی افتادند در ازمنه سالفه در قرون اولی سوریه  
ویران بود دولت ایران دولت یونان حلول نمودند  
مدنیت سوریه ترقی کرد بعد از مدتی باز ویران  
گشت دولت رومان حلول نمود باز مدنیت در  
سوریه ترقی کرد تا باعلی درجه رسید آثار این دو  
دولت الآن در سوریه موجود دلالت مینمایند  
که چه قدر خدمت بمدنیت سوریه نمودند بعد  
سوریه استقلال حاصل نمود ولی از استقلالیت  
روز بروز تدنی کرد و فائده نبخشید زیرا حکومت  
مختلفه بتتابع نمود و هیچیک فائده نداشت مقصود  
اینست که امید ما چنانست که از احتلال  
دولت عادلۀ بریتانیا روز بروز این مملکت ترقی  
نماید تا لیاقت استقلالیت حاصل نماید و جمیع این  
مشاکل حل گردد

- 13 O friends of God! Religious prejudices, political prejudices, racial prejudices and national prejudices are destructive to the world of humanity. Justice is to be praised and cherished, whether it comes from a native of the country or from a stranger. A well-wishing stranger is better than an ignorant acquaintance. The world of humanity must be wholly delivered from the delusions of prejudice. The earth is but one country and all mankind its citizens. All are the progeny of Adam, and religion has no connection with politics. Religion promotes praiseworthy morals. The followers of religions must strive to make religion the cause of fellowship between races, otherwise religion will yield no result. Divine religions are the cause of unity, so that racial prejudices may vanish, all peoples may become kind to one another, and be completely freed from the delusions of race. Justice is praiseworthy even if it comes from a stranger, and oppression is reprehensible even if it comes from one's brother. This is truth; all else is delusion. A just stranger is a brother, and an oppressive brother is a stranger.

13 ای احبابی الهی این تعصبات دینی و تعصبات  
سیاسی و تعصبات وطنی و تعصبات جنسی مخرب  
عالم انسانیت عدالت مقبول و مألوف خواه  
از اهل مملکت باشد و خواه از بیگانه دوست  
بیگانه خیرخواه بهتر از اشنای نادانست باید عالم  
بشر بکلی از اوهام تعصبات نجات یابد روی  
زمین یک وطن است و جمیع بشر یک ملت  
جمیع سلالة آدمند و دین تعلق بسیاست ندارد  
دین مروج اخلاق حمیده است اهل ادیان باید  
بکوشند تا دین سبب الفت بین اجناس شود و الا  
از دین نتیجهئی حاصل نگردد ادیان الهیه سبب  
الفت است تا تعصبات قومیه نماند جمیع اقوام  
با یکدیگر مهربان شوند و از اوهام جنسیت بکلی  
منسوخ شوند عدالت مقبول ولو از بیگانه باشد و  
ظلم مذموم ولو از برادر انسان باشد این حقیقت  
است ماعدای این جمیع اوهام بیگانه عادل برادر  
است و برادر ظالم بیگانه است

- 14 I beseech God that you may become the promoters of the unity of mankind and well-wishers of all humanity, and strive that

14 از خدا خواهم که شما مروج وحدت عالم  
انسانی باشید و خیرخواه عموم بشر و بکوشید

universal peace may pitch its pavilion in the apex of the horizons, and that the banner of the unity of mankind may wave in the East and the West. This is the good-pleasure of God. This is the foundation of religion. This is the policy of the Holy Books. This is the cause of the happiness of the world of humanity. The time has passed when humanity could find happiness through the differences of peoples and nations. Now this is the luminous century and the age of the All-Merciful. Realities have cast aside their veils, and the prejudicial delusions have become clear and manifest, showing that they have ever been the cause of the destruction of the earth. Save through amity and unity and the oneness of mankind, happiness for humanity is impossible. And peace be upon you.

تا صلح عمومی در قطب آفاق خیمه زند و علم  
وحدت عالم انسانی در شرق و غرب موج  
زند اینست رضای خدا اینست اساس دین  
اینست سیاست کتب مقدسه اینست سبب  
سعادت عالم انسانی آن زمان گذشت که بشر  
با اختلاف اقوام و ملل سعادت یابد حال این  
قرن نورانیست و عصر رحمانیست حقائق پرده  
برانداخته و اوهمات تعصبیه واضح و مشهود  
شده که همیشه سبب ویرانی کره ارض بوده  
جز بالفت و اتحاد و وحدت عالم انسانی از برای  
بشر سعادت مستحیل است والسلام

BRL\_DAK#0631

BSW#12.13x

## AB04508

To: Aqa Siyyid Hasan et al.

Date: 1920-Jan-17

<sup>1</sup> O beloved friends! When this servant of God remembers you, I become pleased and happy, I become intoxicated from the pure cup and find abundant joy, for praise be to God, your efforts are appreciated and your energy is devoted to guiding the lost ones to the path of guidance, giving the thirsty to drink from the sweet spring of the Euphrates, and drawing the lovers to the presence of the true Beloved.

<sup>1</sup> ای یاران عزیز این بنده الهی چون پیاد شما  
افتم خوشنود و شاد گردم از کأس طهور  
سرمست شوم و سرور موفور یابم که الحمد لله  
سعیتان مشکور و همتان میذول تا گمگشتگان را  
بطریق هدی رسانید و تشنگانرا از عین عذب  
فرات بنوشانید و عاشقانرا بلقای معشوق حقیقی  
کشانید

<sup>2</sup> Praise be to God, you are the candle of guidance in the dark night and the lamp of bounty in profound darkness. Today is the day of luminous guidance of the people and merciful rising to serve. Whosoever opens an eloquent tongue and makes an expressive utterance will receive the decree of favors from the Abha Kingdom and seek the charter of gifts from the Supreme Concourse. The angels of the near ones will assist him and the true King will become his helper, supporter and assistant. Therefore thank God for this great blessing and mighty gift. And upon you be the Most Glorious Glory.

<sup>2</sup> الحمد لله شب تار را شمع هدایتید و ظلمات دهما  
را سراج موهبت امروز نورانیت هدایت خلق  
است و رحمانیت قیام بر خدمت هر نفسی زبان  
فصیح بگشاید و بیانی بلیغ بنماید یرلیغ الطاف از  
ملکوت ابهی یابد و منشور اعطاف از ملا اعلی  
جوید ملائکه مقررین نصرت او نماید و سلطان  
حقیقت معین و ظهیر و نصیر شود فاشکروا الله  
علی هذه النعمة العظمی و الموهبة الکبری و علیکم  
البهاء الابهی

AHB\_109BE #06 p.02

## AB06191

To: *Siyasi, Mirza Murtida Khan et al.*

Date: 1920-Jan-18

- 1 O two stars of Farqadan in the constellation of Gemini! Praise be to God that, like twin trees from a single root, you have grown together, that is, you have found complete connection with each other, put forth leaves and blossoms, and borne fresh and tender fruit. The droplets of the cloud of grace have nurtured you, the heat of the Sun of Truth has given you radiance, and the breeze from the garden of faithfulness has stirred you into motion, until these two trees have become fresh and tender, verdant and flourishing, and adorned the avenue of guidance with the design of the flowers of divine truths and meanings.
- 2 Give thanks to God for this great bounty and supreme gift. And upon you both be the Most Glorious Splendor!

1 ای دو ستارهٔ فرقدان در برج دویچکر الحمد لله  
مانند شجر صنوان از یک منبت روئیده یعنی با  
یکدیگر ارتباط کلی یافته برگ و شکوفه نموده و  
میوهٔ تر و تازه بار آورده رشحات سخاوت  
پرورش داده و حرارت شمس حقیقت نمایش  
بخشیده و نسیم حدیقهٔ وفا اهتزاز مبذول داشته  
تا این دو شجر تازه و تر گردیده و سبز و خرم شده  
و در خیابان هدایت بطراحی گلهای حقائق و  
معانی مزین گردیده

2 شکر کنید خدا را بر این نعمت عظمی و موهبت  
کبری و علیکما البهاء الابهی

ANDA#67-68 p.37

## AB03148

To: *Sara Louisa Blomfield, in London*

Date: 1920-Jan-19

- 1 Praise be to God that the fire of this war is gradually being extinguished. It is my hope that that thou mayest find ease and comfort, and that, with a heart assured and a spirit rejoiced with the outpourings of His grace, thou mayest deliver the glad tidings of the Abha Kingdom, free the souls from the darkness of the world of nature, and lead them to the splendorous light of the Kingdom—that is, that thou mayest help them to be born again from the darksome womb of nature and baptize them with the Holy Spirit, with the fire of the love of God, and with the water of life.
- 2 This world of dust is fraught with peril and surrounded on all sides with trials and afflictions. Hapless humanity is plunged

1 ای دختر عزیز الحمد لله موانع زائل دوباره بمکاتبه  
پرداختیم درین مدت تو را فراموش ننمودم و  
همیشه بیاد آمدی و از ملکوت ابهی تو را عون  
و صون بی منتی طلب مینمودم که از جمیع بلاها  
محفوظ و مصون مانی الحمد لله آتش این حرب  
کم کم خاموش میشود امید چنانست که راحت  
و آسایش حصول یابد و با قلبی مطمئن و روحی  
مستبشر بفیوضات الهی بشارت بملکوت ابهی  
دهی و نفوس را از ظلمت عالم طبیعت رهائی  
بخشی و بنورانیت ملکوت رسانی یعنی از رحم  
تاریک طبیعت تولد ثانی دهی و بروح القدس و  
بنار محبت الله و ماء حیات نفوس را تعمید دهی

2 عالم خاک هولناکست و از هر جهت مشقات  
و زحمت و نوحهست مستولی این بیچاره بشر

in this vortex. A divine power is needed to rescue and guide it to the shore of safety. I pray God that thou mayest become the captain of the ark of existence, deliver it, and all who dwell within it, from this whirlpool, and guide it safely to the harbour of the Kingdom of mercy.

LBLT.198-199x

غرق درین گرداب یک قوّت الهی میخواهد  
که ازین گرداب نجات دهد و بساحل امن و  
امان رساند از خدا خواهیم که تو در کشتی  
هستی ناخدا گردی و این کشتی را با نفوسی که  
در آنست ازین غرقاب نجات دهی و بلندگاه  
ملکوت رحمانی برسانی و بدو دختر عزیز من  
تحت مشتاقانه برسان و علیک البهاء الأبهی

BRL\_DAK#0129

## AB00907

*To: Edward T Hall, in Manchester*

*Date: 1920-Jan-20*

O thou who art attracted to the Word of God and herald of the Kingdom of God! Two letters were received from you, and their contents brought abundant joy, for they indicated that you have arisen in Manchester with firm resolve, surpassing strength, and pure intention, and desire to establish a luminous gathering where they may meet in utmost spirit and fragrance and heavenly sustenance may descend upon that assembly. The sustenance that descended from heaven for the disciples was not leeks and onions, nor lentils and garlic and scallions - it was grace and knowledge, faith and certitude, love and attraction, fellowship and enkindlement with the fire of the love of God. These spiritual foods were present at that table. When the disciples partook of these bounties of Christ, they became filled with the love of Christ and hastened to all corners of the world, raising the call of the Kingdom of God.

From His infinite grace, I hope that assembly will also partake of these bounties and favors. Convey this message from me to Mr. and Mrs. Chessel: O ye two birds of the gardens of the Kingdom! Build your nest and dwelling on the Tree of Life, which is the divine teachings, and like birds raise various melodies and sweet songs in the garden of the Kingdom. Convey my longing greetings to Mr. Joseph and say: When Joseph of Egypt possessed spiritual beauty and perfection, he appeared in the Egyptian marketplace. Though he was a stranger and lowly, when he thus appeared he became the cherished one of divine Egypt and found eternal glory, and was addressed by his brothers "Indeed God has preferred you above us." Now you are his namesake - strive in the path of

the Kingdom that you may receive such sufficient and healing address from all the friends.

Convey my utmost respect to Mr. and Mrs. Crown and say: O ye two faithful souls! If you give the glad tidings of the appearance of the Kingdom and become, as you should, the manifestation of divine joy and heavenly delight, there is no doubt you will become two bright candles and two witnesses of the gathering. Convey most wondrous and glorious greetings to Mr. and Mrs. Birch and say: This is the century of lights and the age of the revelation of mysteries. All beings are growing and developing, and the realities of things are singing songs of praise and glorification to the Lord of Hosts, for in this century the Sun of Truth has shone at the meridian and set all beings in motion. This is why you observe that every day new effects and novel lights appear in the realm of existence.

Upon you and upon them be the Most Glorious Glory!

SW\_v11#16 p.275, TDD.013-014

## AB02278

*To: Spiritual Assembly of Sarvistan*

*Date: 1920-Jan-20*

- 1 O spiritual friends! Your letter was received. You had complained that I correspond with all regions but have until now neglected the friends of Sarvistan, when in fact I have written two letters to the friends of Sarvistan which were sent but evidently did not arrive. Therefore I am writing this letter again so you will know that the friends of Sarvistan are dear and the friends of that region are overflowing cups.
- 2 Always sweet fragrances reached us from that clime and gladdened heart and soul. In these days, though it is of no importance, an unpleasant fragrance wafted by which somewhat saddened the heart. For according to the decisive, explicit divine texts which absolutely accept no interpretation and are established and certain, any soul who entertains desires and imagines some station for themselves will in the end regret it. The Manifestation of God's appearance is impossible and inadmissible for a thousand years, and this is from the decisive

1 ای یاران الهی نامه شما رسید شکایت فرموده بودید که بجمع آفاق مکاتبه و مراسله دارم ولی با احبای سروستان الی الآن متارکه و حال آنکه دو مرتبه باحبای سروستان نامه نگاشتم و ارسال شد معلومست نرسیده لهذا بتکرار بنگارش این تحریر پرداختم تا بدانید که یاران سروستان عزیزند و دوستان آن سامان جامهای لبریز

2 همیشه نفحات خوش از آن اقلیم بمشام میرسید و دل و جان شادمان میگردد در این ایام هرچند اهمیتی ندارد ولی رائحه نامناسی مرور نمود قدری قلب مکدر شد زیرا بنصوص قاطعه الهیه صریحه که ابدأ تأویل قبول نمینماید و ثابت و محقق است که هر نفسی هوسی نماید و در خویش تصور وجودی کند پیایان پشیمان گردد مظهر ظهور تا هزار سال ظهورش مستحیل و ممتنع و این از نصوص قاطعه الهیه

divine texts. Despite this, how can any soul entertain desires and catch the scent of station?

- 3 Furthermore, 'Abdu'l-Baha with such humility, submissiveness, poverty and self-effacement teaches all and explicitly cries out "Become manifest to the claimants that 'Abbas was but a dog at Thy threshold." Despite this, is it permissible for any soul to entertain desires? We are all servants at that Threshold, lowly and watchful. If there is any glory it lies in effacement, nothingness and servitude at the Sacred Threshold - otherwise the sovereignty of both worlds is the greatest abasement. I know the friends of Sarvistan and am aware that like lofty mountains and firm pillars they are steadfast, solid and firm in the Cause of God. If anyone entertains desires, it will soon be forgotten. And upon you be the Most Glorious Glory.

با وجود این چگونه نفسی هوسی نماید و رائحه وجود بمشام آرد

3 و از این گذشته عبدالبهاء باین خضوع و خشوع و فقر و فنا کل را تعلیم مینماید و بصریح عبارت فریاد میزند بر مدعیان گردید عیان عباس سگ کوی تو بود یا وجود این آیا جائز است نفسی هوسی نماید کل بنده آن آستانیم و حقیر و پاسبان اگر عزتی هست در محویت و فنا و عبودیت آستان مقدس است و الا سلطنت دو جهان ذلت کبری من احبای سروستان را میشناسم و میدانم چون شواخ جبال و رواخ اوتاد در امر الله رزینند و رصین و محکمند و متین اگر نفسی هوسی نمود عنقریب فراموش شود و علیکم البهاء الأبهی

INBA84:503b,

BRL\_DAK#0603,

MSHR2.238

## AB03311

To: Abdu'l-Ghaffar Shirazi

Date: 1920-Jan-20

- 1 My God, my God! These souls have turned in supplication to Thy Most Glorious Kingdom and have implored Thy Most Exalted Dominion. They yearned for evanescence out of longing for reunion with Thee, and forsook the lowest depths in their quest for the highest zenith. O Lord! They are weak - strengthen them through Thy power. They are poor - enrich them through Thy bounty. They are abased - exalt them through Thy sovereignty. They have no shelter save Thee, no refuge except Thee. Thou art their impregnable sanctuary and their sublime shelter.
- 2 My God! I beseech of Thee mercy and forgiveness for people who abandoned vain imaginings, purified themselves from disobedience, disassociated from the rebellious ones, and kept themselves free from all that is unworthy in the days of Thy manifestation among mankind. O Lord! Make noble their dwelling place, expand their abode, fulfill their desires, prepare for them their wishes, deprive them not of Thy favors, and let them not be bereft of the most wondrous attributes. Clothe

1 الهی الهی انّ هؤلاء تبتّلوا الی ملکوتک الأبهی و تضرّعوا الی جبروتک الأعلى و تمنّوا الفناء شوقاً للقاء و ترکوا الحیض الأدنی توقاً الی الأوج الأعلى ربّ انهم ضعیفاء قوهم بقدرتک و فقراء اغنهم بمهبتک و اذلاء عزّزهم بسلطنتک لیس لهم ملجأ الا انت و لا ملاذ الا انت انت کھفهم المنیع و ملجأهم الرفیع

2 الهی ارجوک الرّحمة و الغفران لأناس ترکوا الأوهام و تطهروا من العصیان و تبرّءوا من اهل الطّغیان و تنزهوا بما لا ینبغی فی ایام ظهورک بین الأنام ربّ اکرم لهم المثوی و وسّع لهم المأوی و اقض لهم المآرب و هیأ لهم الرّغائب و لاتحرّمهم من الألطاف و لاتجعلهم محرومین من

them, O my God, and perfect them. Fulfill Thy covenant and complete Thy promise. Plunge them into the seas of forgiveness and immerse them in the greatest depths through Thy grace and beneficence, that they may chant the verses of Thy pardon in the Kingdom of Mysteries and be gladdened by the outpouring flood in the realm of light. Verily Thou art the Mighty, the All-Forgiving.

ابدع الأوصاف جلّهم يا الهى و اكملهم و اوف  
بعهدك و تتم وعدك و خض بهم فى بحار  
الغفران و اغرقهم فى العمق الأكبر بالفضل و  
الاحسان حتّى يرتلوا آيات عفوك فى ملكوت  
الأسرار و ينشروا بالفيض المدرار فى عالم  
الأنوار انك انت العزيز الغفار

INBA87:206, INBA52:208

## AB04514

*To: Vajdi, Bahram et al., in Bombay*

*Date: 1920-Jan-20*

<sup>1</sup> O ye friends and companions of 'Abdu'l-Baha! I have no time; I can find no leisure. The problems and difficulties I have to attend to are endless, and letters are descending upon me like rain. This apart, Shaykh Faraju'llah, like Husayn the Kurd with his mace and club, is now here desiring the translation of the Sacred Writings, and the correction thereof. In such a state, I am occupied with your remembrance, and have set about writing this letter, so that ye may know how dear ye are to me. Briefly, if I had the time, I would write to each of you a separate letter; but I have not a free moment. Wherefore I pray you be content with this much.

<sup>1</sup> ای یاران و یاوران عبدالهّاء فرصت ندارم مهلت  
نیایم مشاغل و غوائل بی پایان و رسائل مانند باران  
و از این گذشته جناب شیخ فرج الله الان مانند  
حسین کُرد با گرز و تُويز حاضر و ترجمه آثار و  
تصحیح آن آرزو می فرماید من در چنین حالتی  
بذکر شماها مشغول و بنگارش این نامه پرداختم  
تا بدانید که چه قدر عزیزید باری اگر فرصت  
داشتم هریک را نامه مخصوص مینگاشتم ولی  
مهلت ندارم بهمین قدر کفایت فرمائید

<sup>2</sup> O Lord! The sun of Bahmard's mother, Khusraw Pari, has spread its wings and taken flight to Thy celestial realm. She has fled from the demons to find shelter in Thy protection. O Pure God! Look not upon her shortcomings, for Thou art the Lord of forgiveness. Deal not with her according to justice, for Thou art the Master of abundant grace. Though transgressions be endless, Thy pardon and forgiveness are greater still. Thou art the Merciful, the Bestower, the All-Loving.

<sup>2</sup> ای پروردگار خورشید بهمرد مادر خسرو پری  
بگشود و بایوان تو پرواز نمود از دیوان بگریخت  
تا در پناه تو امان یابد ای ایزد پاک نظر بقصور  
مفرما تو ربّ غفوری بعدل معامله مفرما تو  
مالک فضل موفوری عصیان هرچند بی پایانست  
عفو و غفران تو اعظم از آن توئی رحیم و  
بخشنده و مهربان

BRL\_DAK#0246, MKT3.353, YHA1.332x

(2.653)

**AB06376***To: Yazdi, Ali Akbar et al., in Bombay**Date: 1920-Jan-20*

- 1 O blessed souls! So long as a pearl lieth within the bosom of its shell, its luster and loveliness will remain unknown. In the same way, so long as a gem of the Most Great Guidance lingereth within the bosom of this world, its brilliance will remain obscured and concealed.
- 2 The splendor of the pearl is revealed when it is brought to market and freed from the prison of its shell. In like manner, the splendor and beauty of the gems of the Most Great Guidance will be revealed after the soul taketh leave of this fragile and gloomy frame and ascendeth to the limitless space of the celestial world.
- 3 At present its worth is unknown, but at the hour of the soul's ascension, its worth will become clear and evident. Wherefore, praise and glorify the Lord of creation that such pearls are your share and such kingly jewels adorn your breasts. The glory of glories rest upon you!

1 ای نفوس مبارکه دُر دانه تا در آغوش صدفست  
درخشندگی و لطافتش مجهول همچین گوهر  
درخشنده هدایت کبری تا در آغوش صدف  
دنیاست مبهم و مستور و مکنون

2 دُر دانه وقتی رونق بازار گردد که از حبس  
صدف آزاد شود همچین جواهر هدایت کبری  
رونق و لطافتش بعد از صعود روح از این قالب  
ضعیف تاریک بفضای عالم بالا

3 اما حال معلوم نیست که گوهر هدایت چه قدر  
گرانهاست آنوقت معلوم و آشکار گردد پس  
شما بستایش و نیایش خداوند آفرینش پردازید  
که چنین لثالی بهره و نصیب شد و چنین در  
شاهواری زیب و زینت صدور گشت و علیکم  
الیهاء الاهی

MKT3.473, BSHN.140.426, BSHN.144.420,  
MHT1a.103, MHT1b.061, YARP2.162  
p.170

**AB06116***To: Unknown, in Bombay**Date: 1920-Jan-20*

O Lord! Isfandiyar Gushtasp is deserving of endless reward, and Shirin Jamshid is in need of the rays of the Sun. Amatu'llah La'l turned toward the Kingdom, Mihraban Ardeshir yearned for the meeting in the heights of the ether. Ali Baman and Haji ibn Ali Baman both took flight to the Kingdom of the All-Merciful. Mihtar Mihraban turned toward the Threshold. O Kind Lord! Give these wandering souls shelter and protection in Your care, and bestow eternal life upon these lifeless spirits so that they may soar in the heights of forgiveness and

ای پروردگار اسفندیار گشتاسب شایان اجر  
بی پایانست و شیرین جمشید محتاج پرتو خورشید  
امه الله لعل متوجه بملکوت شدید مهربان اردشیر  
مشتاق دیدار در اوج اثیر علی بمان و حاجی ابن  
علی بمان هر دو پرواز بملکوت رحمن نمودند مهتر  
مهربان توجه باستان نمود ای خداوند مهربان این  
نفوس آواره را در پناه خود سر و سامانی ده و  
این جانهای بی جان را حیاتی جاودان مبذول

establish an everlasting foundation. You are the Bestower, the Forgiver, the Kind One.

دار تا در اوج غفران طیران نمایند و بنیانی  
جاودانی بنیاد کنند توئی بخشنده و آمرزنده و  
مهربان

YARP2.581 p.411

## AB05995

*To: Hatam, Shaykh Hasan brother of Muhammad Hatam et al., in Egypt*

*Date: 1920-Jan-20*

O God! O Thou Who givest life to the world and educates the nations! I beseech Thee by Thy Greatest Name to cast tranquility into the heart of Thy servant Hatam Muhammad, that his heart may find peace in Thy irrevocable Cause, for Thou hast placed the station of peace above faith, as Thou hast made clear in Thy Holy Book and Thy Mighty Qur'an, addressing Abraham: "Dost thou not believe?" He said: "Yes, but that my heart may be at rest." Thus didst Thou confirm his certain knowledge with the vision of certainty and the truth of certainty. O Lord! This servant of Thine and his brother Hasan al-Ahsan have both turned their faces toward Thee, O Creator of earth and heaven, as true believers and Muslims, submissive to Thy sovereignty and humble before Thy grandeur. Assist them through Thy power and might, and guide them to what Thou lovest and approvest, and make them steadfast that they may not rely on any but Thee, even slightly. Verily Thou art powerful over what Thou willest and Thou art powerful over all things.

اللهم يا محيي العالم ومرّب الامم اسئلك بالاسم  
الاعظم ان تلقى السّكينة في قلب عبدك حاتم  
محمد حتى يطمئن قلبه في امرك المبرم لانك  
جعلت مقام الاطمينان فوق الايمان بما بينت في  
كتابك الكريم وقرآنك العظيم خطاباً لابراهيم او  
لم تؤمن قال بلى ولكن يطمئن قلبي فايدت علمه  
اليقين بعين اليقين وحقّ اليقين ربّ عبدك هذا  
واخوه حسن الاحسن كلاهما وجهها وجههما  
اليك يا فاطر الارض والسّماء حنفيين ومسلمين  
خاضعين لسلطنتك وخاشعين لعظمتك ايدهما  
بقدرتك وقوتك وارشدهما الى ما تحب و  
ترضى وثبتهما لثلايركا الى غيرك ولو شيئاً قليلاً  
انك انت المقتدر على ما تشاء وانك المقتدر على  
كلّ شيء قدير

YMM.319a

**AB12843***To: Ford, Mr et al., in Ireland**Date: 1920-Jan-20*

O ye two birds of the celestial gardens! Render thanks unto God that ye were graciously enabled to enter into matrimony with one another and wish to establish a blessed family. I too supplicate the realm of the All-Glorious that those two intimate doves may be made to warble sweet melodies in the heaven of His bounty, so that upon the twigs of the Tree of Life they may sing, in the most wondrous tones, hymns of praise and glory to the Lord of Hosts, in order that all who hearken thereunto may be moved and filled with joy and ecstasy, may be stirred by the breezes of God's loving-kindness, may seek eternal life, and may long for spiritual rebirth. Upon you both be the glory of the Most Glorious.

BRL\_SWO#017

ای دو مرغ حدائق روحانی حمد کنید موفق  
باقتران با یکدیگر شدید و آرزوی آن دارید که  
تأسیس یکعائلة مبارکهئی نمائید من نیز بملکوت  
ابهی عجز و نیاز مینمایم که آن دو حمامه انس را  
در فردوس عنایت بنغمه و آهنگ آرد تا بابدع  
الخان بر افنان شجره حیات در تسبیح و تقدیس  
رب الجنود بسریند تا سامعین متأثر شوند و بوجد  
و طرب آیند و از نسیم عنایت اهتزاز جویند و  
حیات ابدی طلبند و تعمید روحانی خواهند و  
علیکما البهاء الأبهی

BRL\_SWOP#017

**AB08569***To: Kaykhusraw Hurmuzdyar Rustam, in Bombay**Date: 1920-Jan-20*

O servant of the Sacred Threshold! Though young in years, thou art wise in mind and like unto an aged elder. Were it not so, thou wouldst not have found deliverance from the darkness of error and turned thy face toward the center of the light of guidance. This is proof of thy intelligence and knowledge. I beseech God that thou mayest become better day by day, grow ever more radiant, become more steadfast, and gain greater strength, and occupy thyself night and day in service to God, the All-Knowing. And upon thee be the most glorious Glory.

ای بنده آستان مقدس هرچند بتن جوانی ولی  
بعقل دانا و پیر سالخوردهئی اگر چنین نبودى  
از ظلام ضلالت نجات نمى یافتى و بمرکز نور  
هدایت توجه نمى نمودى این دلیل بر هوشمندی و  
دانشمندی است از خدا خواهم که روز بروز  
بهتر شوى و روشن تر گردى و محکم تر شوى و  
تواناتر گردى و شب و روز بخدمت ایزد دانا  
پردازى و علیک البهاء الأبهی

YARP2.397 p.308

**AB09387***To: Sarvistani, Mir Abdu'l-Karim The Pilgrim**Date: 1920-Jan-20*

- 1 O thou whose breath is fragrant with musk! The interpretation of the dream is this: that certain souls will strive to extinguish the Fire of God that has been kindled, but through their efforts the flame will grow mightier and the penetrating power of the Word of God will increase. It will become clear and evident that Christ remained unharmed, and "they slew him not, neither crucified him, but it appeared so unto them." The Blessed Beauty will be seated upon the celestial throne of sovereignty, and the might and majesty of the Cause of God will encompass all regions.

1 ای زائر مشکین نفس رؤیا تعبیرش آنست که نفوسی قصد آن نمایند تا نار الله الموقده خاموش گردد از جهد و کوشش آنان شعله عظیمتر گردد و نفوذ کلمه الله بیشتر شود حضرت مسیح سالم ماند و ماکتله و ماصلبه ولكن شبه لهم واضح و مشهود گردد جمال مبارک بر سریر سلطنت آسمانی جلوس فرماید و سطوت و شوکت امر الله آفاق را احاطه کند

- 2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الأبهی

INBA87:255b, INBA52:259

**AB00757***To: Mirza Ishaq, in Tihnan**Date: 1920-Jan-21*

- 1 O steadfast one in the Covenant! Your letter was carefully considered. The effect of your truthful pen matched reality exactly. Indeed it is so, but what can be done? There is no remedy except patience and submission. People are unfair and deprived of grace and favors, thus they wander lost and confused in the wilderness of deprivation. Iran is desolate and in need of noble souls who would establish new foundations for Iran's prosperity. But alas, alas! Previously all were drowning in desires, having no aim except amassing worldly ornaments. They would sacrifice a thousand homelands for a morsel of honey and jasmine, while verbally calling the homeland an idol and counting themselves as idol-worshippers. There was no truth in it and the talk was delirious. As long as bribery and corruption remain the attribute of every eminent person - meaning officials and administrators - success and prosperity are impossible and unattainable.

1 ای ثابت بر پیمان نامه شما بدقت ملاحظه گردید اثر خامه صدق عین واقع بود فی الحقیقه چنین است ولی چه چاره جز صبر و تمکین علاجی نه نفوس بی انصافند و محروم از عنایت و الطاف لهذا در بادیه حرمان سرگشته و سرگردان ایران ویران و محتاج نفوسی از سروران که تأسیس جدیدی بجهت آبادی ایران نمایند ولی هیئات هیئات در سابق جمیع غرق در شهوات بودند جز جمع زخرف دنیا مقصدی نداشتند هزار وطن را فدای لقمه‌ئی از شهد و سمن مینمودند ولی بزبان وطن را وطن میگفتند و خود را شمن میشمردند حقیقتی در میان نبود و گفتگو هذیان تا رشوت و برطیل صفت هر شخص جلیل یعنی اهل مناصب و عمال نجاح و فلاح منتع و محال

- 2 But the loved ones must not lose hope nor become saddened by the baseness of any unfortunate one. With perfect truthfulness, faithfulness, virtue, chastity and piety they must carry out their duties. You must look to yourselves, for in the nature of other peoples the love of profit is kneaded in - evil character has become their essential attribute from which separation is impossible. Freezing is the essential attribute of cold, and flowing and spreading is the essential attribute of fire. It can melt stone and make it flow. In short, separation from essential attributes is impossible and unattainable. The evil character of strangers has reached such a degree that improvement and change and transformation are impossible. Therefore the hope is that divine counsels, exhortations and teachings will spread until this misfortune of evil character disappears and divine light illumines the world of humanity. There is no other remedy.
- 2 ولی احبّا باید مأیوس نباشند و از دنائت هر منحوس محزون نگردند بکمال صدق و وفا و عفت و عصمت و تقوی و وظائف خویش را مجری دارند علیکم بانفسکم زیرا در طینت سائر اقوام حبّ منفعت مخمّر است سوء اخلاق لزوم ذاتی شده است انفکاک ممکن نه انجامد لزوم ذاتی سرماست و سیلان و جریان لزوم ذاتی عنصر نیران سنگ را آب کند و سیلان دهد خلاصه انفکاک لزوم ذاتی ممتنع و مستحیل سوء اخلاق بیگانگان بدرجهائی که تحسین و تغییر و تبدیل ممکن نه لهذا امید چنانست که نصائح و وصایا و تعالیم الهی انتشار یابد تا این نحوست سوء اخلاق زائل گردد و نورانیت الهیه عالم انسانرا روشن فرماید چارهائی جز این نه
- 3 I continually implore and beg that the people of Iran be granted awareness and consciousness and rectification of character and improvement of conduct and zeal and humanity which are among the distinctions of religion. Day by day chaos and disorder in the world are increasing. Finally it will reach such a degree that human nature cannot bear it. At that time awakening will occur and souls will become aware that religion is an impregnable fortress and faith is a manifest light and divine laws, counsels and teachings are the quickener of the earth.
- 3 همواره عجز و نیاز نمایم و اهل ایران را هوش و گوش و تنبّه و تعدیل اخلاق و تحسین سلوک و غیرت و انسانیت که از مزایای دیانت است استدعا نمایم روز بروز هرج و مرج در دنیا در ازدیاد است عاقبت بدرجهائی رسد که بنیه انسانرا تحمل نماند آنوقت ابتاه رخ دهد و نفوس آگاه گردد که دین حصن حصین است و آئین نور مبین و احکام و نصائح و تعالیم الهی محیی روی زمین
- 4 Regarding what you wrote about the party of Yahya and the unfaithful ones - these two trees are both rootless. Soon they will wither and wilt and dry up and finally no trace will remain.
- 4 از حزب یحیی و بیوفایان مرقوم نموده بودی این دو درخت هر دو بی ریشه عنقریب افسرده و پژمرده و خشکیده گردد و عاقبت اثری نماند
- 5 Convey utmost love and kindness on my behalf to the honored maidservant of God, the assured leaf Firdaws, and the attracted leaf Sakinih, and the supplicating leaf Fa'izih, and Masturih and 'Atiyyih, and his honor 'Inayatu'llah and Mirza 'Abbas Khan and his honor Hashmatu'llah Khan and Barat 'Ali.
- 5 بکنیز محترم الهی ورقهء موقه فردوس و ورقهء منجدیه سکینه و ورقهء میتهله فائزه و مستوره و عطیه و جناب عنایت الله و میرزا عباسخان و حضرت حشمت الله خان و برات علی از قبل من نهایت محبت و مهربانی ابلاغ دارید
- 6 And upon you be the Most Glorious Glory.
- 6 و علیک البهاء الأبهی
- 7 For now, the present governing body of Iran cannot be compared to the past. Their intention is the prosperity and comfort and ease and security of Iran. The loved ones of God must give thanks and serve with perfect truthfulness and goodwill and purity and freedom.
- 7 علی العجالة هیئت حاضرهء حاکمهء ایران قیاس بسابق نمیشود نیتشان آبادی و راحت و آسایش و امنیت ایرانست احبّای الهی باید شکر نمایند و بکمال صدق و خیرخواهی و پاکی و آزادگی خدمت نمایند

BRL\_PEACE#26x, COC#1587x

BRL\_DAK#0838, COMP\_PEACEP#26x,  
AVK4.479cx, TZH8.0752, KHMT.143x

## AB01015

To: *Khusraw et al., in Nayriz*

Date: 1920-Jan-21

1 O Persian friends! Although you became wanderers and vagabonds in mountains and deserts due to the unfaithfulness of your countrymen, praise be to God that you have cast anchor in Nayriz, for that city is stirring and flowing with honey and sugar. In this wondrous Dispensation that noble region made a mighty movement. The fire of the love of God blazed forth in such wise that wave upon wave, hosts of devotees surged in the place of sacrifice, and with their blood they dyed that earth and made that spot a luminous shrine. Spirit and life were sacrificed, possessions were plundered and pillaged, foundations were demolished, women and children were taken captive to Shiraz, heads were severed and breasts were pierced, women were bound and men's heads were raised on spears - with such glory were they brought as sacrifices into Shiraz. No greater sacrifice than this can there be. Therefore you must find peace in this wandering and seek freedom in this exile and be thankful that you have emigrated to such a place.

2 On behalf of Abdul-Baha, smell and kiss and weep and lament over and perfume your nostrils with the spot where that pure blood was shed and spilled. Cherish and care for the loved ones of Nayriz on behalf of Abdul-Baha and convey utmost longing to them. I continually offer praise and supplication at the threshold of the All-Knowing Lord and beseech boundless aid and grace for those blessed souls, that they may raise a fresh tumult and become the cause of increased spirit and fragrance for the martyred spirits in the Most Glorious Kingdom, so that those noble fathers may witness how their righteous sons are watering the field of their hopes - that is, the crop which those fathers planted, these sons are watering; the palm tree which they planted, these are nurturing. And upon you and upon them be the Most Glorious Beauty.

3 He is God!

4 My God, my God! These are the remnants of Thy loved ones who have striven with their wealth and souls in Thy path. Lord! They made themselves targets for arrows out of love for Thy Beauty and bore spears out of longing to meet Thee and yearning for Thy good-pleasure. Lord! They shed their blood in Thy path and gave their spirits in Thy love and sacrificed

1 ای یاران پارسی هرچند از نادرستی هموطنان آواره و سرگشته کوه و بیابان شدید ولی الحمد لله در نیریز لنگر انداختید زیرا آن مدینه شورانگیز است و شهد و شکر ریز و در این کور بدیع آن اقلیم کریم حرکتی عظیم نمود نار محبت الله چنان شعله زد که فوج فوج در قربانگاه عشق فدائیان موج زدند و بخون خویش آن زمین را رنگین نمودند و آنقطعه را بقعه نور فرمودند روح و جان فدا شد و اموال تالان و تاراج گشت بنیان ویران گردید اطفال و نساء اسیر به شیراز رسید سرها بریده و سینه ها دریده زنان دست بسته و مردان سر بنیزه باین شکوه قربانی وارد شیراز کردند جانفشانی اعظم از این نمیشود لهذا شما باید از این آوارگی آسودگی یابید و در این غربت آزادی جوئید و شکر کنید که در چنین محلی هجرت نموده اید

2 موقعی را که خون مطهر در آن هدر گشته و محرم گردیده از قبل عبدالهء بیوئید و بیوسید و بگریید و بنالید و مشام معطر فرمائید احبای نیریز را از قبل عبدالهء بنازید و بنوازید و نهایت اشتیاق برسانید همواره بدرگاه خداوند آگاه ستایش و نیایش آرم و آن نفوس مبارکه را عون و عنایت نامتناهی خواهم تا جوش و خروش تازه زنند و ارواح شهیدانرا در ملکوت ابهی سبب ازدیاد روح و ریحان گردند تا پدران بزرگوار مشاهده کنند که پسران ابرار مزرعه آمالشان را آبیاری میکنند یعنی کشتی که آن پدران کشته اند این پسران آب میدهند نخلی که آنان کاشته اند اینان پرورش میدهند و علیکم و علیهم الهاء الیهی عبدالهء عباس

3 هو الله

4 الهی الهی هؤلاء بقایاء احبائک الذین جاهدوا باموالهم و انفسهم فی سبیلک رب انهم استهدفوا السهام حباً بجمالک و تتحملوا السنان شوقاً الی لقاءک و توقاً الی رضائک رب قد هرق منهم

their souls and wealth and children in attraction to Thy Kingdom and yearned for death in search of attaining Thee, until their offering of souls became renowned throughout the regions and their fame spread across the seven far-flung climes. Lord! Cause their offspring to grow as a goodly plant and make them signs of unity in word and deed and emblems of detachment in character and conduct, and spread the lights through them and unveil the mysteries through them and manifest the traces through them. Verily Thou art the Mighty, the Generous, the Powerful, the All-Choosing.

الدّماء في سبيلك و بذلوا ارواحهم في محبتك  
و فدوا انفسهم و اموالهم و اطفالهم انجذاباً الى  
ملكوتك و تمنوا الموت طلباً لوصالك حتى  
اشتهر منهم بذل الأرواح في الآفاق و ذاع و شاع  
صيتهم في اقاليم السبعة الشاسعة الأرجاء رب  
انبت ذريتهم نباتاً حسناً و اجعلهم آيات التوحيد  
قولاً و عملاً و معالم التجريد خلقاً و خلقاً و انشر  
بهم الأنوار و اكشف بهم الأسرار و اظهر منهم  
الآثار انك انت العزيز الكريم المقتدر المختار

YARP2.544 p.387

## AB05346

To: *Aliyyih wife of Baha'id-Din, in Shiraz*

Date: 1920-Jan-21

O remembrance of that illustrious person! Your esteemed father was a mine of mysteries and a dawning-place of lights. He was near to the Most Holy Court and was tested and proven in faith and certitude. The gaze of God's favor encompassed him from every direction with complete bounty. Now you are the remembrance of that noble one - it is clear how close you are. From the ascension of Mirza Nasru'llah there is utmost grief, but the consolation is that when that bird soared to the highest horizon it became a gray falcon and the mightiest eagle, and when that drop passed beyond the realm of contingent being it hastened to the infinite expanse and became a boundless sea. Be assured that he is immersed in the ocean of forgiveness. I beseech divine confirmations from the threshold of God on your behalf, that you may become the manifestation of endless bounties in all things. And upon you be the Most Glorious Glory.

ای یادگار آنشخص جلیل پدر بزرگوار معدن  
اسرار بود و مهبط انوار در ساحت اقدس مقرب  
بود و در ایمان و ایقان ممتحن و مجرب نظر عنایت  
حق از هر جهت شامل بود و موهبت کامل حال  
تو یادگار آن بزرگوارى واضح است که چه قدر  
مقربى از صعود میرزا نصرالله نهایت حزن موجود  
ولى تسلى خاطر باینست که آن طیر چون باوج  
اعلى پرواز نمود باز اشتهب گشت و عقاب اعظم  
گردید و آن قطره چون از حیز امکان بگذشت  
بفضای لامکان شتافت بحری بی پایان شد مطمئن  
باش که غریق بحر غفرانست و در حق تو از  
درگاه الهی تأیید ربانی طلبم تا در جمیع شئون  
مظهر فیوضات نامتناهیه گردی و علیک البهاء  
الأبى

INBA87:102a, INBA52:100

**AB05776***To: Abu'l Hasan Ansaf, in Shiraz**Date: 1920-Jan-21*

- 1 O educator of God's young ones! Your letter arrived and brought joy to my heart that you are successful in a blessed endeavor - teaching the peerless children of this wondrous age and nurturing the fresh saplings of God's garden with the droplets from the cloud of divine knowledge. This service is a great distinction and clear triumph, attracting the bounty of the Generous Lord and drawing the favors of the Compassionate God. Put forth your utmost effort and count not this difficulty as hardship, for it brings nearness to the divine threshold and results in the greatest gift.

- 2 As for the Spiritual Assembly of Shiraz, my hope is that it will surpass all other assemblies, for this assembly was established in the birthplace of the Blessed Tree. The Exalted One (may my spirit be sacrificed for Him) confirms it, and the Ancient Beauty (may my spirit be sacrificed for His loved ones) grants success. Convey my affection to Jinab-i-Karbila'i Akbar from Masjid-Bardi.

1 ای مربّی نورسیدگان الهی نامهات رسید قلب مسرور شد که موفق بر امر مبروری اطفال بی‌همال کور بدیع را تعلیم میفرمائی و نهالهای تر و تازهء حدیقهء یزدان را برشحات ابر معارف می‌پرورانی این خدمت منقبت عظیم است و فوز مبین جاذب فیض ربّ کریم است و جالب الطاف خداوند رحیم همت را بگجار و این مشقّت را زحمت مشمار زیرا مورث قرینّت درگاه است و منتج موهبت عظمی

2 محفل روحانی شیراز امیدم چنان است که بر جمیع محافل تفوّق یابد زیرا این محفل در منبت شجرهء مبارکه تأسیس شده حضرت اعلی روحی له الفداء تأیید میفرماید و جمال قدیم روحی لأجائه الفداء توفیق می‌بخشد بجناب کربلائی اکبر از اهل مسجدبردی مهربانی برسان

INBA87:053, INBA52:052b

**AB08967***To: Jamshid Khudadad Farsi, in Bombay**Date: 1920-Jan-21*

O longtime friend and intimate companion! The days of our meeting are remembered, and that loved one is ever present, for thou art never absent from my thoughts. I beseech God that thy spirituality may increase day by day, that thou mayest become a river of honey and sugar, and a sweet and flowing spring. News of thee should come in succession and without interruption. Regarding the handmaiden of God, Farrukh, thou hadst written that she desires to attain His presence that she may engage in service. For thy sake, permission for her presence is granted. And upon thee be the Most Glorious Glory.

ای یار قدیم و مونس و ندیم ایام ملاقات در خاطر است و آنحیب همواره موجود و حاضر زیرا دمی از یاد نروی از خدا خواهم که روز بروز بر روحانیت بیفزائی دریاق شهد و شکر گردی و چشمهء عذب فرات شوی خبر شما باید متتابع و متواصل باشد در خصوص امه‌الله فرخ مرقوم نموده بودی که آرزوی حضور دارد تا بخدمت مشغول گردد محض خاطر شما اذن حضور دارد و علیک البهاء الاهی

YARP2.452 p.338

**AB09219***To: Ali Khan Guran**Date: 1920-Jan-21*

O servant of the Divine Threshold! Praise be to God that thy heart hath become the Valley of the sacred Mount, and thy breast the Sinaic plain. The flame of light hath been kindled, and the mount of heart and soul hath become illumined and radiant. Thou hast heard the divine call and from the sacred Mount hast hearkened to the melody of "Thou shalt not see Me." Know thou the value of this bounty, and in thanksgiving for this guidance, open thy tongue. And upon thee be the Most Glorious Glory.

ای بنده آستان یزدان الحمد لله دل وادی ایمن  
شد و سینه صحرای سینا گشت شعله نور  
برافروخت و طور دل و جان روشن و تابان  
گردید ندای الهی شنیدی و از طور ایمن نغمه  
انظر ترانی استماع فرمودی قدر این موهبت بدان  
و بشکرانه این هدایت زبان بگشا و علیک البهاء  
الاهی

INBA17:102

**AB04323***To: Muhammad Shafi Rawhani, in Shiraz**Date: 1920-Jan-21+*

- 1 O thou who art firm in the Covenant! Thy letter was a distinguished missive and its composition expressed the feelings of thy heart. Its contents were filled with spiritual meanings and indicated firmness and steadfastness in the Divine Cause. Look not at thine own insignificance, but rather gaze upon the supreme favors of the Most Great One. The confirmation of the Ancient Beauty, like a breeze, bestows new life upon the trees of existence, grants blossoms and fruit to barren trees, and fresh and tender fruits, transforming black soil into the flowers and fragrant herbs of highest paradise.
- 2 A number of you have sought permission to don the pilgrim's garb for the Ka'bah of the Divine Purpose and attain the honor of presence at the Sacred Threshold. At present travel is very difficult. Be patient. Whenever travel becomes easily possible, you will be granted permission. However, it must be in such a way that utmost joy and delight are achieved in this journey. I have absolutely no time to write even a single word, yet due to my extreme love and kindness for you, this letter has been written. And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان نامه شما نامی بود و تحریر تقریر  
ما فی الضمیر مضمون مشحون معانی روحانی بود  
و دلیل بر ثبوت و رسوخ بر امر الهی نظر بحتیری  
خود ننمائید بلکه نظر بالطاف جلیل اکبر نمائید  
تأیید جمال قدیم مانند نسیم اشجار وجود را حیات  
جدید بخشد درخت بی برگ و بار را شکوفه و  
بر دهد و میوه تازه و تر بخشد خاک سیاه را  
به گل و ریاحین بهشت برین فرماید

2 جمعی استیذان آن نموده‌اید که احرام کعبه  
مقصود بر بندید و بعتبه مقدسه مشرف گردید  
حال سفر پر زحمت است صبر نمائید هر وقت  
سفر بسهولت ممکن مأذون حضورید ولی باید  
نوعی باشد که نهایت روح و ریحان در این  
سفر حصول یابد ابداً مجال تحریر یک کلمه  
ندارم باوجود این از نهایت محبت و مهربانی که

بشما دارم این نامه مرقوم گردید و علیک البهاء  
الأبهی

LMA2.437

## AB04334

*To: Founders of Tarbiyat School in Mihdiabad - Yazd*

*Date: 1920-Jan-22*

- 1 O ye steadfast in the Covenant! 1 ای ثابتان بر پیمان
- 2 God be praised that ye have succeeded in establishing a school in Mihdiyabad and are, with great energy and enthusiasm, engaged in educating the children. 2 الحمد لله موفق بآن شدید که در مهدی آباد تأسیس مدرسهء تربیت نمودید و اطفال را بنهایت همت و غیرت تربیت مینمائید
- 3 In this new and wondrous Cause, the advancement of all branches of knowledge is a fixed and vital principle, and the friends, one and all, are obligated to make every effort toward this end, so that the Cause of the Manifest Light may be spread abroad, and that every child, according to his need, will receive his share of the sciences and arts – until not even a single peasant's child will be found who is completely devoid of schooling. 3 ترویج علوم و معارف در این امر بدیع اساس اعظم متین است باید جمیع یاران بذل جهد بلیغ نمایند تا ترویج امر نور مبین گردد و جمیع اطفال بقدر لزوم بهره از علوم و فنون برند حتی طفل دهقانی نماند که بکلی از علوم محروم باشد
- 4 It is essential that the fundamentals of knowledge be taught; essential that all should be able to read and write. Wherefore is this new institution most worthy of praise, and its programme to be encouraged. The hope is that other villages will take you for a model, and that in every village where there is a certain number of believers, a school will be founded where the children can study reading, writing, and basic knowledge. 4 مبادی علوم فرض است و قرائت و کتابت واجب لهذا تحسین این تأسیس میگردد و تشویق این ترتیب میشود از خدا خواهم که سائر قری نیز تأسی بشما نمایند در هر قریهائی که معدودی از احباً هستند مکتبی ترتیب شود که نورسیدگان در آن تحصیل قرائت و کتابت و مبادی علوم نمایند
- 5 This is what bringeth joy to the heart of 'Abdu'l-Baha, cheer and peace to His soul. 5 اینست سبب سرور قلب عبدالهء اینست سبب روح و ریحان جان عبدالهء
- 6 Upon you be Baha'u'l-Abha. 6 و علیکم البهاء الأبهی

BRL\_SOCIAL#193, COC#0624

BRL\_DAK#0392, TRBB.058

## AB04325

To: Roy C Wilhelm, in New York

Date: 1920-Jan-23

- 1 O thou, the firm in the Covenant! ۱ ای ثابت بر پیمان
- 2 Thy letters dated Sept. 26 and Dec. 2 1919 were received. Their contents imparted the utmost of joy, because they indicated that the letters have reached. Thou hast written about the automobile. From the agency of Port Said news hath come that the automobile hath been on the way and its bill hath already reached Port-Said, but the automobile itself has not yet arrived. ۲ نامه‌های شما بتاریخ ۲۶ سپتمبر و دوم دسامبر ۱۹۱۹ رسید از مضمون نهایت سرور حاصل گردید که مکاتیب وصول یافته است در خصوص اوتوموبیل مرقوم نموده بودی از اجنت پرتسعيد خبر رسیده که اوتوموبیل در راه است و اوراقش به پرتسعيد رسیده ولکن اوتوموبیل هنوز به پرتسعيد نرسیده
- 3 As to Huquq which thou hast asked, from the annual income man must deduct his yearly expenditure. Then from residue 19 percent must be given as Huquq. This means that during the year a personal income from his business is 1000 pounds. His yearly expenditure, which amounts to 600 pounds, must be deducted. Four hundred pounds will be the residue. From this 400 pounds nineteen percent Huquq must be taken. That is, from every hundred pounds of this 400 pounds, nineteen percent, whose total will be 76 pounds, which must be taken as Huquq, to be spent for benevolent purposes (public interests). ۳ در خصوص حقوق سؤال نموده بودید انسان در ظرف یکسال آنچه منفعت کند باید مصارف سالیانه خود را منها کند پس از آنچه که زیادی مانده در صد نوزده حقوق بدهد یعنی شخصی در ظرف یکسال از تجارتش هزار لیره منفعت برده مصارف سالیانه خویش را که ششصد ۶۰۰ لیره باشد منها میکند چهارصد لیره زیادی دارد حقوق بر این چهارصد لیره تقرر حاصل میشود یعنی باید از چهارصد لیره از هر صدی نوزده لیره که جمعش هفتاد و شش لیره میشود بجهت مصارف خیریه حقوق بدهد
- 4 From all property every year Huquq should not be taken. A person may possess 100,000 pounds. It is not possible for him to give Huquq from this 100,000 pounds every year. For instance thou shouldst deliver thy yearly expenditure from what thy income in one year is, and then from the residue thou should pay Huquq. But the property (income) for last year whose Huquq hath already been paid, this year hath no more Huquq to be paid. ۴ بر جمیع اموال هر سال حقوق تعلق نیابد شخصی شاید صد هزار لیره اموال دارد نمیشود هر سال از این صد هزار لیره حقوق بدهد مثلاً باید آنچه در سال منفعت مینماید خرج سالیانه خویش را منها کند آنچه فضله میماند حقوق بر آن تعلق میگیرد اما مالی که سال گذشته حقوقش داده شده است امسال دیگر حقوق بر آن تعلق نیابد
- 5 The translation of the blue pamphlet is quite acceptable. The answer to the letter of Barakatollah has been also well written. ۵ ترجمهء گنجینهء آبی بلسان ژاپانی بسیار مقبول جواب مکتوب که به برکت‌الله نوشتی خیلی خوب
- 6 Praise be to God, that the health of thy father is now satisfactory. This is due to the favors of the Kingdom of Abha. ۶ الحمد لله احوال پدرت خوش است و این از تأییدات ملکوت ابدی است
- 7 The sum, which had been deposited in the bank, according to thy wish was utilized. May God bestow His great Blessing. I supplicated to the Mercifulness of God to bestow His forgiveness upon the maidservant of God who hath ascended to Him. Convey thus to her dependents. ۷ مبلغیکه در بنک گذاشته شده بود بموجب ارادهء شما در آن تصرف گردید انشاءالله برکت عظیمه حصول خواهد یافت و از برای امةالله المتصاعدة الى الله از رحمت الهیه طلب مغفرت شد بمتعلقین او اخبار دهید

- 8 The friends should show extreme kindness and love to His Honor Rustam, the Persian merchant and two other young men whom His Honor Aqa Mirza Mahmud hath recommended, because these souls are from the old Parsees of Persia and are simple and well-wishers. But the brother of Rustam, Kaikhosrow hath no sympathy with the Baha'is. If Kaikhosrow came to his brother, ye should not associate and mingle with Kaikhowrow.
- 9 If three young Baha'is, Mirza Jalal, Mirza Kamal, and Mirza Mohammad Ali Afnan happen to go to those regions, ye should be very considerate towards them.
- 10 Distribute ye Baha'i pamphlets among those souls who are thirsty for them. Show extreme consideration to the young Japanese, Nuyo Ishida so that he may become perfectly delighted and happy.
- 11 Upon thee be Baha-El Abha
- 8 جناب رستم تاجر ایرانی با دو جوان که آقا میرزا محمود در حق آنها سفارشی نوشته‌اند احباً باید نهایت محبت و مهربانی در حق این نفوس مجری دارند زیرا این نفوس از پارسیان قدیم ایرانند و مردمان ساده‌ئی هستند و خیرخواه ولی برادر رستم کیخسرو این با بهائیان محبتی ندارد اگر چنانچه کیخسرو آمد نزد برادرش با کیخسرو الفت و معاشرت منمائید
- 9 اگر چنانچه سه جوان بهائی میرزا جلال و میرزا کمال و میرزا محمد علی افنان بآنصفحات بیایند در حق آنان نهایت رعایت را مجری بدارید
- 10 اوراق امریه را از برای نفوسی که تشنه هستند بدهید در حق جوان ژاپنی نویو ایشیدا نهایت رعایت را مجری دارید تا نهایت فرح و سرور بیابد
- 11 و علیک البهاء الأبهی

BRL\_HUQUQ#045x, COC#1163x, LOG#1041x

BRL\_DAK#0675, BRL\_HUQUQP#045x

## AB12220

*To: Hannen, Joseph H et al., in Washington, DC*

*Date: 1920-Jan-23*

O ye two souls of the Kingdom!

Praise be to God, day and night ye are confirmed in service and have no other motive and desire than spreading the Divine Breathings. This is why confirmations from the Kingdom of Abha are reaching ye continually. Your future is very brilliant. So with perfect happiness, joy and with this glad-tiding live your days and be occupied in service.

The maidservant of God, Pauline should not neglect the honorable mother of Mr. Hannen, because she is in need of care.

I write briefly, for I do not have time. Thou hast asked permission for thy respectable sister to go to America. This is very advisable. Write to her that it is necessary that she should go for some time to America. According to thy request permission is granted.

Convey on my behalf affectionate Abha greeting to the steadfast Paul and to thy mother-in-law. I supplicate to God that He may confirm thy noble son in the attainment of arts (and sciences). Extend to thy blessed son Karl Nategh and his wife my affection and utmost kindness. I pray ardently for them to the Threshold of Oneness and implore help and boundless Blessing for them. I am soliciting God that their dear child may be favored with growth, development and safety. I besought forgiveness and favor from the Kingdom of Mercy for that young man who has been killed in battle in the Russian territory and solicited the blessing of patience, ease and consolation from the Graces of His Most High, the Affectionate Lord, for his bereaved family.

Upon ye both be the Glory of the Most Glorious.

BBBD.481-482

## AB03317

*To: Sohrab, Ahmad et al., in United States*

*Date: 1920-Jan-23*

- <sup>1</sup> O son and daughter of the Kingdom! According to what has been heard, relations have developed between you and you wish to unite in marriage and become companions. My hope is that this union will be eternal - both physical and spiritual, both outward and inward - so that you may pass your days together in the utmost joy and delight, and offer thanks to Baha'u'llah who has made the East and West intimate companions and has established such a connection between Iran and America that Iranian and American have become as one soul. In any case, I seek divine confirmation and assistance for you, that having formed this connection, you may both arise to serve the Cause of God and be confirmed and assisted. May you develop such fellowship and companionship with each other that it becomes the envy of all and causes many such unions to take place. Recite this prayer:

- <sup>2</sup> O my God! O my God! We have become united through love for Thy beauty and hope in Thy good-pleasure and desire to serve Thee. O Lord! Make us as one body and one spirit, confirmed by Thy divine assistance, that we may arise with our whole being to serve Thee, detached from all else save Thee,

<sup>1</sup> ای ابن و بنت ملکوت از قرار مسموع روایطی در میان شما حاصل و با یکدیگر میخواهید اقتران نمائید و مؤانس شوید آمیدم چنانست که این اقتران ابدی باشد جسمانی و روحانی باشد ظاهر و باطنی باشد تا با یکدیگر بنهایت سرور و فرح ایام بگذرانید و بشکرانه حضرت بهاءالله پردازید که شرق و غرب را با یکدیگر همدم نموده و ایران و امریک را چنان ارتباط نموده که ایرانی و امریکانی حکم یک نفس پیدا نمایند باری شما را توفیق و تأیید میطلبم که با یکدیگر ارتباط یافته هر دو بخدمت امرالله پردازید و موفق و مؤید شوید بقسمی با همدیگر الفت و مؤانسست نمائید که غبطه کل شود و سبب گردد که چنین اقترانها بسیار واقع شود این مناجات را بخوانید

<sup>2</sup> الهی الهی نحن اقترنا حباً بجمالک و املأ فی رضائک و طلباً لخدمتک رب اجعلنا جسماً واحداً و روحاً واحداً و موفقاً بتأییداتک حتی نقوم بکلیتنا علی خدمتک منقطعین عن دونک

firm in Thy Covenant and Testament, freed from everything except Thy love. O Lord! Assist us in this, for Thou art verily the Confirmer, the Ordainer, the Mighty, the Powerful.

ثابتين على عهدك و ميثاقك متجردين عن  
كل شيء دون حبك ربّ ايدنا على ذلك انك  
انت المؤيد المقدر العزيز القدير

3 And upon you both be the Most Glorious Glory!

3 و عليكما البهاء الأبهي

SW\_v11#05 p.088-089, BSTW#217, ADMS#102

NJB\_v11#04 p.078

## AB05509

*To: August Rudd, in Chicago*

*Date: 1920-Jan-23*

O son of the Kingdom! Your letter was received expressing your desire to return to your homeland Sweden. The divine call has not yet been raised in the clime of Sweden. God willing, you will be enabled to raise the divine call in that clime and become the cause of guidance for a great multitude. Do not be amazed at these words, for the confirmations of the Abha Kingdom are powerful - they make the weak strong and bestow wings upon the wingless bird. Mrs. Knobloch went from America to Germany - surely you have heard what excitement she created in Germany and how many souls were guided. Now I pray to God that you may achieve even greater success than that, illuminating that dark clime of the world of nature with heavenly radiance. Be confident that divine confirmation will reach you. And upon you be the Most Glorious Glory.

SW\_v11#16 p.276

## AB05758

*To: Fanny A Knobloch, in Washington, DC*

*Date: 1920-Jan-23*

O beloved handmaid of God! You are three sisters. Praise be to God, all three are heavenly, divine and illumined. Alma Knobloch raised high the banner of guidance in Germany and achieved extraordinary success. Pauline Hannen is engaged

day and night in sacrificial service, and you too are restless, striving with heart and soul to render service to the divine Kingdom. These three sisters are in truth illumined, spiritual, divine and heavenly. I am pleased with all three and supplicate at the threshold of the Lord of Hosts, begging boundless assistance and confirmation for you. I sent a reply to your telegram which has surely been received by now. Convey my utmost kindness and spiritual fellowship to your sister and to Mr. Hannen. And upon you be the Most Glorious Glory.

BBBD.479, SW\_v11#13 p.231

## AB10738

*To: Aseyeh Wellesca Dyar, in Washington, DC*

*Date: 1920-Jan-23*

- 1 ...My wish is that these children should receive a Baha'i education, so that they may progress both here and in the Kingdom, and rejoice thy heart. 1  
این اطفال را تربیت بهائی خواهم تا در ملک  
و ملکوت ترقی نمایند و سبب سرور دل و جان  
تو گردند
- 2 In a time to come, morals will degenerate to an extreme degree. It is essential that children be reared in the Baha'i way, that they may find happiness both in this world and the next. If not, they shall be beset by sorrows and troubles, for human happiness is founded upon spiritual behavior. 2  
در آینده اخلاق عمومی بسیار فاسد گردد باید  
اطفال را تربیت بهائی نمود تا سعادت دو جهان  
یابند والا در زحمت و مشقات افتند زیرا سعادت  
عالم انسانی با اخلاق رحمانیست

MMK1#100 p.124x

SWAB#100x

## AB03694

*To: Louise Waite, in Los Angeles*

*Date: 1920-Jan-25*

O dear daughter!

Thy letter was received. Its content was understood. Thy aim is very high and thy intention superb. The President of the Republic had beneficial purpose, but time and situation did not comply. All the fourteen points which were contained in

the President's proclamation were revealed fifty years ago in the blessed Tablets (of Baha'u'llah).

Of them one is the Universal Peace. But His Most High, Baha'u'llah, palpably says that the Assembly of Universal Peace must be composed of members from all nations and governments, even from the small states. Had it been done in this way, difficulties would not have arisen.

At any rate, we pray for the President and supplicate comfort and ease for him so that he may perhaps perceive Divine Breathings, may in the latter days of his life attain a new life, attach his heart to the Kingdom of God and get rid of the painful thoughts of this world.

For thy sake I was going to write a letter to him, but time does not permit. He is at present submerged in sickness and politics. His mind is occupied. Such letters have no effect on him.

As to the prisoners, since they are in prison, they have capacity for education. Therefore thy being in touch with them can bring them to a new consciousness. May that some souls among these prisoners be reformed and become presentations of the Divine Bounties. And upon thee be the Glory of the Most Glorious.

BLO\_PT#052.35

## AB05434

*To: Shawkat Ali Farajullah wife of Farajullah Kurdi, in Egypt*  
*Date: 1920-Jan-25*

- 1 O thou handmaiden of God! Your illustrious husband arrived in the Holy Land and hath stayed for an extended period of time and hath enjoyed intimate communion with us in the daytime and during the night season and associated with us at eventide and at morn. We beseech God to aid him to do that which is pleasing and acceptable unto Him, inasmuch as he is a memento of Abu'l-Fazael, and his disciple and he hath taught him the reality of things and their inner meanings which men of former generations had not revealed. 1 يا امة الله ان قرينك الجليل قد حضر الى البقعة المباركة و مكث مدة مديدة و آسنا ليلاً و نهراً و عاشرنا عشياً و اشراقاً نسأل الله ان يؤيده على ما يحب و يرضى لانه تذكّار من حضرة ابي الفضائل و تلميذه و عليه الحقائق و المعاني التي لم تأت به الاوائل
- 2 Be thou assured in the bounty of your Lord and rely upon Him. Draw nigh unto the sweet fragrances of His days and 2 و انتك انت فاطمئني بفضل ربك و توكلّي عليه و انجذبني بنفحات ايامه و اخلصي وجهك لوجهه

turn thy face with devotion to His Face so that thou mayest find the bounties with which compareth none other among the handmaids of the All-Merciful.

حَتَّى تَتَالَى الْمَوْهَبَةَ الَّتِي لَا مِثِيلَ لَهَا بَيْنَ أَمَاءِ الرَّحْمَنِ

- 3 This bounty is to serve the Cause of God with deeds that distinguish thee from other women. It behooveth thee to share the sweet savors of thy Lord, with wisdom and kind exhortations, and with friendliness, loving-kindness, tenderness and compassion, with every woman from whom thou discernest the fragrance of devotion and submissiveness unto God.

3 وَ هِيَ الْقِيَامُ عَلَى خِدْمَةِ أَمْرِ اللَّهِ بِالْأَعْمَالِ الَّتِي تُمَيِّزُكَ عَنْ سَائِرِ النِّسَاءِ عَلَيْكَ بِنَشْرِ نَفَحَاتِ اللَّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَالْأَلْفَةِ وَالْحُبَّةِ وَالْحَنَوِّ وَالرَّافَةِ مَعَ كُلِّ امْرَأَةٍ تَشْمِينَ رَائِحَةَ الْخُلُوصِ وَ التَّوَجُّهِ إِلَى اللَّهِ

- 4 Convey thou My greetings and praise to the handmaids of the All-Merciful. Upon thee be the glory of the Most Glorious.

4 وَ بَلِّغِي تَحِيَّاتِي وَ ثَنَائِي عَلَى أَمَاءِ الرَّحْمَنِ وَ عَلَيْكَ الْبَهَاءُ الْأَبَدِيُّ

BRL\_DAK#0512, MKT3.228, AKHT2.508

## AB12852

To: Shirazi, Haji Mirza Ali-Naqi et al., in Egypt

Date: 1920-Jan-25

...O my Lord and my Hope! This Thy servant hath, in obedience to Thy bidding and in fulfilment of Thy laws, wed one of Thy handmaidens in order that they may establish upon Thine earth a family that shall remember Thee amongst Thy creatures, call out in Thy name amidst Thy people, and become distinguished throughout the world for its relationship to Thee and its reliance upon Thee. O Lord! Grant that this marriage may be prosperous, blessed, pleasing, and happy, and make it a cause of harmony and fellowship for evermore. Thou, verily, aidest whomsoever Thou willest. Thou art, in truth, the Most Powerful, the Almighty, the Omnipotent.

...رَبِّ وَ رَجَائِي قَدْ اقْتَرَنَ عَبْدُكَ هَذَا بِأَمَةٍ مِنْ أَمَائِكَ اطَاعَةً لِأَمْرِكَ اجْرَاءً لِأَحْكَامِكَ حَتَّى يُؤَسِّسَ عَائِلَةً فِي أَرْضِكَ تَذْكُرُكَ بَيْنَ خَلْقِكَ وَ تَتَنَادَى بِاسْمِكَ بَيْنَ بَرِّيَّتِكَ وَ تَشْتَبِهَ فِي الْآفَاقِ بِنَسَبَتِهَا إِلَيْكَ وَ تُوَكِّلُهَا عَلَيْكَ رَبِّ اجْعَلْ هَذَا الْاِقْتِرَانَ مَتِيناً وَ مُبَارَكاً وَ مُحِبَّوْباً وَ مُسْعُوداً سَبِيحاً لِلْأَلْفَةِ وَ الْوَدَادِ إِلَى اَبَدِ الْآبَادِ اِنَّكَ تُؤَيِّدُ مِنْ تَشَاءُ عَلَى مَا تَشَاءُ وَ اِنَّكَ اَنْتَ الْقَوِيُّ الْعَزِيزُ الْقَدِيرُ

BRL\_SWOP#102x

BRL\_SWO#102x

**AB02233***To: Ella G Cooper, in San Francisco**Date: 1920-Jan-27*

O beloved daughter! Your detailed letter dated December 7, 1919, addressed to Shoghi Effendi, was received, and its contents brought the utmost joy, for it evidenced the spread of the divine teachings and the attraction of hearts to the Kingdom of the Lord of Hosts. Likewise, the power and might manifested by Aqa Mirza Ahmad in spreading the teachings and exalting the Word of God is solely due to divine confirmations and the assistance and aid of Baha'u'llah.

Consider how a young Persian, having neither studied the sciences and arts nor being informed of political, economic, social, and all other affairs of East and West, can nevertheless deliver such convincing addresses in great gatherings and move souls to enthusiasm and action. This is naught but the confirmations of Baha'u'llah. This is clear and evident; none can deny it, for the favors of Baha'u'llah and the power of His Covenant can transform a drop into an ocean, a gnat into a soaring eagle, a weak plant into a blessed tree, a feeble child into a mighty man, a mustard seed into a great mountain, and one unknown into one renowned throughout all regions. Indeed, all these are from the gifts of Baha'u'llah and the power of the Covenant, else what existence have we?

Praise be to God that California is in motion and attraction, and souls are enchanted by the Abha Kingdom....

SW\_v11#05 p.087-088x

**AB04204***To: Abdu'l-Husayn son of Andalib, in Haifa**Date: 1920-Jan-27*

- <sup>1</sup> O son of 'Andalib! Your letter arrived and its contents were understood, that 'Andalib has hastened from this narrow and dark world to the vast realm. Although this event caused intense grief, yet because that precious soul was filled to overflowing with the wine of the love of God, he has been delivered from great hardship in this lower realm and hastened to the

<sup>1</sup> یا بن عنذلیب نامه شما رسید مضمون معلوم گردید که جناب عنذلیب ازین جهان تنگ و تاریک بعالم وسیع شتافتند هرچند ازین واقعه حزن شدیدی رخ داد ولی ازینجهت که آن روح عزیز از باده محبت الله جام لبریز بود از مشقت

zenith of eternal glory. This thought brings consolation. You too should not be sorrowful or remain grief-stricken. A prayer seeking forgiveness for him was offered at the Threshold of Oneness and sent previously. Surely it has arrived by now. And on his tombstone engrave these words:

عظمی درین حیز ادنی نجات یافت و باوج  
عزّت ابدیّه شتافت این ملاحظه سبب تسلی  
خاطر گشت شما نیز محزون مباشید مغموم نمانید  
مناجاتی طلب مغفرت در حق آنحضرت بدرگاه  
احدیت گردید و از پیش فرستاده شد البتّه  
تا حال رسیده و بر حجر قبر آنذات محترم این  
عبارت مرقوم دارید

- 2 “Verily, life in the nest of this world was too confined for ‘Andalib, the beloved. He winged his flight to the Supreme Course, to limitless heights, that he might rapturously sing melodious tunes on the branches of the blessed tree. Upon him be greetings and contentment.”

2 اَنْ عندلیب الحیب قد ضاق علیه الفضاء فی  
وکر هذه الدّنيا فطار الى مطار الملائ الاعلى اوج  
لا يتناهى حتّى يتغرّد علی افنان شجرة طوبى بفنون  
الالحن علیه التّحية والرّضوان

- 3 Convey my utmost kindness and affection to your brother Aqa Mirza ‘Abdu’l-‘Ali and the handmaiden of God Nura’ Khanum and the younger sisters and younger brother. And upon you be the Most Glorious Glory.

3 باخوی آقا میرزا عبدالعلی و امةالله نورا خانم و  
همشیره های صغیر و اخوی کوچک از قبل من  
نهایت نوازش و مهربانی مجری دارید و علیک  
البهاء الأبهی

INBA87:588, INBA52:625, MKT5.212

## AB06226

To: Aqa Mirza Muhammad Ishraqi, in Kirman

Date: 1920-Jan-27

O luminous lamp who art in the heights of thundering and lightning clouds! Praise be to God that thou art the object of providential favor and art encompassed by the glances of the eye of divine mercy. In that land and realm thou art among the righteous ones, and in gatherings thou art the manifestor of mysteries. Thou art fresh and verdant from the outpourings of the cloud of grace, and art stirred by the breeze from the garden of the All-Merciful. Now is the time for thee to shine so brilliantly that no lustre remains to the wisdom of illumination, and to unveil the mysteries for the mystics. Bestow a portion on the portionless, and grant lineage and nobility to the strangers. Guide the thirsty to the spring of paradise, and lead those in hell into the garden of delight. This is divine bestowal and this is eternal grace. This is the favor of the Blessed Beauty and this is the kindness of the Most Exalted One. And upon thee be the Most Glorious Glory.

ای سراج اشراقی و در اوج سخاب ارعادی  
و ابراقی الحمد لله منظور نظر عنایتی و مشمول  
بلحظات عین رحمت در آن بوم و بر از ابراری  
و در محافل مظهر اسرار از رشحات ابر عنایت تر  
و تازهئی و از نسیم حدیقه رحمت پراهنزازی  
حال وقت آنست چنان اشراق نمائی که حکمت  
اشراق را رونقی نماند و کشفیون را کشف  
غطا فرماید بی نصیبانرا نصیب بخشی و بیگانگانرا  
حسب و نسیم فرمائی تشنگانرا بعین تسنیم  
دلالت نمائی و دوزخیانرا بجنّت نعیم درآری  
اینست موهبت الهیه و اینست عنایت سرمدیه  
اینست الطاف حضرت بهاءالله و اینست  
اعطاف ربّ اعلی و علیک البهاء الأبهی

MKT5.085

**AB09026***To: Unknown, in Bombay**Date: 1920-Jan-27*

O Lord! These pure souls have hastened toward Thee, quaffed from Thy plenteous stream, and desired to gaze upon Thy countenance. Immerse these thirsting ones in the ocean of Thy forgiveness, and rejoice and gladden them with Thy presence. They are moths to Thy candle, hopeful of union and fellowship with Thee. Make them worthy and deserving of that which their hearts and souls desire.

پروردگارا این جانهای پاک سوی تو شتافتند و از جوی تو نوشیدند و آرزوی روی تو نمودند این بستگانرا در دریای غفران غوطه ده و این مشتاقانرا بلقay خویش فائز و خورسند فرما پروانههای شمع تواند و آرزومند جمع و انجمن تو آنچه آرزوی دل و جانست شایان و رایگان فرما

MKT6.188a, ALPA.008b, BSHN.140.367,  
BSHN.144.365, MHT1b.020b, YARP2.009  
p.069

**AB09609***To: Ardishir Rustam et al., in Yazd**Date: 1920-Jan-27*

O friends of 'Abdu'l-Baha! Through the boundless grace and favor, I beseech for you heavenly blessings and seek the nurturing of the vernal rain. I seek the radiance of the Sun of Truth and yearn for the life-giving breeze from the direction of divine favor. Time is short, so I write briefly. And upon you be the Most Glorious Glory.

ای یاران عبدالبهاء از فضل و موهبت کبری شما را بخشش آسمانی طلسم و پرورش باران نیسانی خواهم پرتو شمس حقیقت جویم و نسیم جانپروور از مهب عنایت طلسم فرصت نیست مختصر مرقوم میگردد و علیکم البهاء الاهی

YARP2.342 p.279

**AB10093***To: Martha L Root, in New York**Date: 1920-Jan-27*

...Thou art, in truth, a herald of the Kingdom and a harbinger of the Covenant. Thou art truly self-sacrificing. Thou showest kindness unto all nations. Thou art sowing a seed that shall,

in due time, give rise to thousands of harvests. Thou art planting a tree that shall eternally put forth leaves and blossoms and yield fruits, and whose shadow shall day by day grow in magnitude....

GPB.389x

## AB00197

To: *Rasmussen, Captain et al.*

Date: 1920-Jan-28

- 1 O ye lovers of truth, ye servants of humankind! Out of the flowering of your thoughts and hopes, fragrant emanations have come my way, wherefore an inner sense of obligation compelleth me to pen these words.
 

1 ای عاشقان حقیقت و خادمان عالم انسانی چون  
از گلشن افکار و نوایای شما بوی خوشی بمشام  
میرسد لهذا سائق وجدانی مرا بر نگارش این نامه  
مجبور مینماید
- 2 Ye observe how the world is divided against itself, how many a land is red with blood and its very dust is caked with human gore. The fires of conflict have blazed so high that never in early times, not in the Middle Ages, not in recent centuries hath there ever been such a hideous war, a war that is even as millstones, taking for grain the skulls of men. Nay, even worse, for flourishing countries have been reduced to rubble, cities have been levelled with the ground, and many a once prosperous village hath been turned into ruin. Fathers have lost their sons, and sons their fathers. Mothers have wept away their hearts over dead children. Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.
 

2 ملاحظه مینمائید که جهان چگونه بیکدیگر  
درافتاده و اقلیمی چند بخون انسان رنگین گشته  
بلکه خاک بخون محمر گردیده نائزهء حرب  
چنان شعلهائی زد که نه در قرون اولی و نه در  
قرون وسطی و نه در قرون اخیره چنین جنگ  
مهیبی واقع گشته سرها چون دانه شده و حرب  
چون آسیاب بلکه اشد از آن اقالیم آباد ویران  
شد و شهرها زیر و زیر گشت و قرای معموره  
مطموره شد پدران بی پسر گشتند پسران بی پدر  
شدند مادرها بر ماتم نورسیدگان خون گریستند  
اطفال یتیم شدند نساء بی سر و سامان شدند  
عالم انسانی در جمیع مراتب تدئی نمود فریاد و  
فغانست که از یتیمان بلند است ناله و حنین  
است که از مادران باوج اعلی میرسد
- 3 And the breeding-ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past – imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.
 

3 جمیع این وقایع منشأش تعصب جنسی است و  
تعصب وطنی و تعصب دینی و تعصب سیاسی  
است و منشأ این تعصبات تقالید قدیمه است  
تقالید دینی است و تقالید جنسی است و تقالید  
وطنی است و تقالید سیاسی است تا این تقالید  
باقی بنیاد انسانی بر باد است و عالم بشری در  
خطر عظیم
- 4 Now, in such an illumined age as ours, when realities previously unknown to man have been laid bare, and the secrets of created
 

4 حال در چنین عصر نورانی که حقایق جلوه نموده  
و اسرار کائنات مکشوف گردیده صبح حقیقت

things have been disclosed, and the Morn of Truth hath broken and lit up the world – is it admissible that men should be waging a frightful war that is bringing humanity down to ruin? No, by the Lord God!

دمیده جهان روشن شده آیا جائز است که چنین حرب مهیبی واقع گردد که عالم انسان را بخسran مبین اندازد لا والله

- 5 Christ Jesus summoned all mankind to amity and peace. Unto Peter He said: 'Put up thy sword into the sheath.' Such was the bidding and counsel of the Lord Christ; and yet today the Christians one and all have drawn their swords from out the scabbard. How wide is the discrepancy between such acts and the clear Gospel text!

5 حضرت مسیح عموم بشر را بصلح و سلام خواند و بحضرت پطرس فرمود شمشیر را در غلاف کن این بود وصیت و نصیحت حضرت مسیح ولکن جمیع مسیحیان حال سلّ سیوف نموده اند چه مناسبتی حال میان این اعمال با آن نصّ صریح انجیل

- 6 Sixty years ago Baha'u'llah rose up, even as the Day-Star, over Persia. He declared that the skies of the world were dark, that this darkness boded evil, and that terrible wars would come. From the prison at Akka, He addressed the German Emperor in the clearest of terms, telling him that a great war was on the way and that his city of Berlin would break forth in lamentation and wailing. Likewise did He write to the Turkish sovereign, although He was that Sultan's victim and a captive in his prison – that is, He was being held prisoner in the Fortress at Akka – and clearly stated that Constantinople would be overtaken by a sudden and radical change, so great that the women and children of that city would mourn and cry aloud. In brief, He addressed such words to all the monarchs and the presidents, and everything came to pass, exactly as He had foretold.

6 باری حضرت بهاء الله شصت سال پیش مانند آفتاب از افق ایران طلوع نمود و اعلان فرمود که افق عالم تاریک است و این تاریکی نتایج وخیمه بخشد و حروبات شدید و وقوع یابد در زندان عکا با مپراطور آلمان صریحاً خطاب میفرماید که حرب شدید واقع خواهد شد و برلین ناله و حنین خواهد نمود و همچنین پادشاه ترک در حالتیکه مظلوم بود و اسیر زندان او یعنی مسجون در قلعه عکا بود صراحتاً مرقوم فرمود که اسلامبول بانقلابی عظیم گرفتار خواهد گشت بدرجهئی که اطفال و نساء بفریاد و فغان خواهند افتاد خلاصه جمیع پادشاهان و رؤسای جمهور مرقوم فرمود و عیناً واقع گشت

- 7 There have issued, from His mighty Pen, various teachings for the prevention of war, and these have been scattered far and wide.

7 و تعالیمی بجهت منع حرب از قلم اعلی صادر شد و در جمیع آفاق منتشر گشت

- 8 The first is the independent investigation of truth; for blind imitation of the past will stunt the mind. But once every soul inquireth into truth, society will be freed from the darkness of continually repeating the past.

8 اول تحرّی حقیقت زیرا تقلید انسانرا بلید مینماید و چون تحرّی حقیقت گردد عالم انسانی از ظلمات تقلید رهائی یابد

- 9 His second principle is the oneness of mankind: that all men are the sheep of God, and God is their loving Shepherd, caring most tenderly for all without favouring one or another. 'No difference canst thou see in the creation of the God of mercy'; all are His servants, all implore His grace.

9 و تعلیم ثانی وحدت عالم انسانی جمیع خلق اغنام الهی و خدا شبان مهربان جمیع اغنام رأفت کبری دارد هیچوجه امتیازی نگذاشته است لا تری فی خلق الرحمن من تفاوت کل عباد له و کل من فضله یستلون

- 10 His third teaching is that religion is a mighty stronghold, but that it must engender love, not malevolence and hate. Should it lead to malice, spite, and hate, it is of no value at all. For religion is a remedy, and if the remedy bring on disease, then put it aside. Again, as to religious, racial, national and political bias: all these prejudices strike at the very root of human

10 تعلیم ثالث اینکه دین حصن حصین است ولی باید سبب الفت باشد نه سبب عداوت و بغضا و اگر سبب عداوت و بغضا باشد لزومیتی ندارد چه که دین بمنزله علاج است اگر علاج سبب مرض شود ترک علاج احسن است و همچنین تعصب دینی تعصب جنسی تعصب وطنی تعصب

life; one and all they beget bloodshed, and the ruination of the world. So long as these prejudices survive, there will be continuous and fearsome wars.

سیاسی جمیع این تعصّبا هادم بنیان انسانیت و جمیع این تعصّبا سبب خونریزیست و ویرانی عالم انسانی لهذا تا این تعصّبا باقی حرب مهیب مستمر

- 11 To remedy this condition there must be universal peace. To bring this about, a Supreme Tribunal must be established, representative of all governments and peoples; questions both national and international must be referred thereto, and all must carry out the decrees of this Tribunal. Should any government or people disobey, let the whole world arise against that government or people.

11 علاج این صلح عمومیست و صلح عمومی باید محکمه کبری از قبل جمیع دول و ملل تشکیل شود و مسائل ملی و دولی بآن محکمه راجع آنچه آن محکمه کبری حکم نماید مجری و اگر دولتی یا ملتی تخلف نماید عالم انسانی بر آن دولت و ملت قیام نماید

- 12 Yet another of the teachings of Baha'u'llah is the equality of men and women and their equal sharing in all rights. And there are many similar principles. It hath now become evident that these teachings are the very life and soul of the world.

12 و از جمله مساوات میان زن و مرد در جمیع حقوق و امثال ذلک بسیار حال واضح و مشهود شد که این تعالیم حیات عالم انسانیت و روح حقیقی

- 13 Ye who are servants of the human race, strive ye with all your heart to deliver mankind out of this darkness and these prejudices that belong to the human condition and the world of nature, so that humanity may find its way into the light of the world of God.

13 حال شما چون خدام عالم انسانی هستید باید بجان و دل بکوشید تا عالم انسانی از این تاریکی عالم بشری و تعصّبات طبیعی نجات یابد و بروشنائی عالم الهی فائز شود

- 14 Praise be to Him, ye are acquainted with the various laws, institutions and principles of the world; today nothing short of these divine teachings can assure peace and tranquillity to mankind. But for these teachings, this darkness shall never vanish, these chronic diseases shall never be healed; nay, they shall grow fiercer from day to day. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread.

14 الحمد لله بجمع قوانین و شرایع و مبادی مطلع هستید ایوم جز باین تعالیم عالم انسانی راحت و آسایش نیابد و این ظلمات منکشف نگردد و این امراض مزمنه شفا نیابد بلکه روز بروز سخت تر شود و بدتر گردد بالکان آرام نگیرد از اوّل بدتر شود دول مقهوره آرام نگیرند بهر وسیله تشبّث نمایند که آتش جنگ دوباره شعله زند حرکت های تازه عمومی تمام قوّت را در تنفیذ مقاصد خویش مجری خواهد نمود حرکت شمالیه خیلی اهمیت خواهد یافت و سرایت خواهد کرد

- 15 Strive ye, therefore, with the help of God, with illumined minds and hearts and a strength born of heaven, to become a bestowal from God to man, and to call into being for all humankind, comfort and peace.

15 پس شما با قلبی نورانی و روحی رحمانی و قوّتی ملکوتی و تأییدی آسمانی بکوشید که عالم انسانی را موهبتی ربّانی گردید و سبب راحت و آسایش از برای بشر گردید

SWAB#202, BSW#12.12x, ADJ.088-089x, PDC.186x, WOB.030x, SW\_v14#12 p.355-356, BLO\_PT#051

MKT3.065, MNMK#114 p.219, MMK1#202 p.238, AHB\_124BE #06-09 p.35, DWNP\_v2#06 p.050-052, PYB#047 p.23

## AB01185

To: Munir Nabilzadih, in Mashhad

Date: 1920-Jan-30

- 1 O steadfast one in the Covenant! The letter dated 9th Jamadi'ul-Avval 1338 arrived. I have absolutely no time to write even a word. Travelers are arriving in waves from East and West. A commotion has arisen. Additionally, there are important matters at hand, as well as other engagements with acquaintances and strangers. Consider what is happening. Despite this, a brief reply is being written.
 

۱ ای ثابت بر پیمان نامهء مورّخ به نهم ۹ جمادی الاول سنه ۱۳۳۸ رسید ابداً فرصت تحریر کلمهائی ندارم مسافریں فوج فوج از شرق و غرب می‌رسد قیامتی است برپا شده و همچنین اموری مهمه در میان و همچنین مشاغل سائره از آشنا و بیگانه ملاحظه فرما چه خبر است باوجود این مختصر جوابی مرقوم میگردد
- 2 The treatise you had written has been slightly revised and is being sent exactly as is for you to print and publish. The gatherings that have been formed are very suitable. I beseech the divine favors that you may be successful and confirmed in all matters.
 

۲ رسالهائی که مرقوم نموده بودی تعدیل قلیل در آن گردید و عیناً ارسال میشود تا طبع و نشر فرمائید محافیکه تشکیک شده بسیار موافق از الطاف رحمانی خواهم که در جمیع امور موفق و مؤید گردی
- 3 In any case, convey greetings and praise on behalf of 'Abdu'l-Baha to Sadiq'ul-Ulama Mirza Abdul-Majid Furughi. It is hoped through the favors of the Praiseworthy Lord that Abdul-Majid will establish a lofty palace so that he may become unique in that country and singular in that realm.
 

۳ باری جناب صدیق‌العلماء میرزا عبدالمجید فروغی را از قبل عبدالبهاء تحیت و ثنا برسان از الطاف ربّ حمید امید چنین است که عبدالمجید قصری مشید بنیان نهد تا فرید آن کشور گردد و وحید آن اقلیم شود
- 4 May Aqa Mulla Sadiq Tafti exert mighty efforts in the field of teaching. Surely powerful confirmations will be achieved. Although Aqa Sheikh Muhammad-Ali is successful in meeting with relatives and kin in Birjand, he has lofty aspirations and noble aims. It is hoped that he will cause everyone to become detached from the contingent world and attracted to the King of the Throne of the unconditioned realm.
 

۴ جناب آقا ملا صادق تفتی در میدان تبلیغ جهدی بلیغ فرماید البته تأیید شدید حصول یابد جناب آقا شیخ محمد علی هرچند در بیرجند بملاقات خویش و پیوند موقتند ولی ایشان را همت بلند و مقصد ارجمند است امید چنانست که هر کس را منسلخ از عالم امکان نمایند و منجذب بملیک سریر لامکان فرمایند
- 5 As for the journey to Shiraz, it will certainly yield wondrous results. Regarding travel expenses, if they are available, well and good, and if there is any shortage, request it from the Trustee. In truth, the faithful partners have rendered the utmost assistance and consideration. How excellent is the reward of the sincere ones in the highest heaven! Request forgiveness for the one who has attained the meeting of his Lord, Aqa Muhammad Ibrahim Isfahani:
 

۵ اما سفر به شیراز البته نتایج بدیع خواهد بخشید اما مصارف سفر اگر موجود فیها و اگر کم و کسری دارد از امان بطلبید فی الحقیقه حضرات شرکای باوفا نهایت معاونت و رعایت را مجری داشتند فنعم اجر المخلصین فی العلیین طلب مغفرت از برای من ادرك لقاء ربّه آقا محمد ابراهیم اصفهانی
- 6 "O my Lord, the All-Forgiving, the Merciful! Verily Thy servant Muhammad Ibrahim longed for the Garden of Delights and yearned to meet Thee in the Great Paradise. He came to Thy spacious door seeking forgiveness for sins, removal of
 

۶ یا ربّی الغفور الرحیم انّ عبدک محمد ابراهیم قد تمّنٰ جنة النعم و اشتاق الی لقاءک فی الفردوس العظیم فوفد علی بابک الرحیب مستغفراً للذنوب

sorrows, relying upon Thy pardon and forgiveness, O Knower of the unseen! Lord, have mercy upon him through Thy great mercy, that he may enter the Garden of Refuge, rejoicing in Thy mighty glad-tidings, sheltered in the shade of the Tuba tree, drinking from the spring of Tasnim, quenched from the flowing water, immersed in the depths of the seas of forgiveness, enjoying the greatest desires in the Supreme Concourse. Verily Thou art the Forgiving, verily Thou art the Loving, and verily Thou art the All-Merciful, the Compassionate.”

مستکشفاً لکروب معتمداً علی عفوک و غفرانک  
یا علام الغیوب ربّ ارحمه برحمتک الکبری  
حتّی یدخل فی الجنّة المأوی مستبشراً ببشارتک  
العظمی مستظلاً فی ظلال شجرة طوبی مرتویاً من  
عين التّسنیم ریّاناً من ماء معین مستغرقاً فی غمار  
بحار الغفران متمتعاً باعظم المنی فی الملاء الاعلی  
انّک انت الغفور انّک انت الودود و انّک انت  
الرحمن الرحیم

- 7 Jinab-i-Aqa Abdul-Rahim Taqi-of has permission to attain the presence in the coming spring. And upon thee be the Most Glorious Glory.

7 جناب آقا عبدالرحیم تقی‌اف در بهار آینده اذن  
حضور دارد و علیک البهاء الأبهی

AYBY.445 #183

## AB05843

*To: Gabrielle Enthoven, in London*

*Date: 1920-Jan-30*

- 1 O respected neighbor, upon whom be the Most Glorious Glory of God!
- 2 Blessed Baha'u'llah gave emphatic counsel regarding neighbors, that one should consider neighbors as kith and kin. During the days I was in London, you were my neighbor, therefore you are counted as kith and kin. In gratitude for this bounty, you must arise to serve and prove and establish your neighborliness before all, for being a neighbor of 'Abdu'l-Baha cannot be compared to other neighborliness. This neighborliness makes one an inheritor of the Kingdom, gathers one beneath the Tree of Life, and bestows the confirmations of the Holy Spirit. I am certain that you will arise to serve the Kingdom with utmost strength. You had taken a photograph in military uniform. When I saw it, I prayed to God that you might become a heavenly soldier and achieve spiritual conquests. Convey my greetings and longing to all the friends. And upon you be the Most Glorious Glory.

1 ای همسایه محترمه

2 حضرت بهاء الله در حق همسایگان سفارش  
مؤکد فرمودند که انسان باید همسایگان را  
خویش و پیوند شمرد ایامیکه در لندن بودم  
تو همسایه من بودی لهذا از خویش و پیوند  
شمرده میشوی باید بشکرانه این موهبت بخدمت  
پردازی و همسایگی خود را در نزد عموم ثابت  
و محقق نمائی زیرا همسایگی عبداله‌ء قیاس  
به همسایگی دیگران نشود این همسایگی انسان را  
وارث ملکوت نماید و در ظل شجره حیات  
محشور نماید و تأیید روح القدس بخشد یقین  
است که بنهایت قوت بخدمت ملکوت خواهی  
پرداخت بلباس عسکری فتوغراف برداشته  
بودی چون ملاحظه نمودم از خدا خواستم که  
لشکر آسمانی شوی و فتوحات معنویه کنی بجمع  
دوستان تحیت و اشتیاق من برسان و علیک  
البهاء الابهی

BRL\_DAK#0043, SFI19.019a

**AB06495***To: Yacub, Doctor Aflatun et al., in Baghdad**Date: 1920-Jan-30*

O my beloved! Your latest letter has reached me, telling of the incident that befell the most great Shaykh, named Asghar. God the Exalted has said in the Qur'an: "It may be that you dislike something which is good for you." Without doubt his expulsion from the Sacred Thresholds is the cause of deliverance, otherwise he would have fallen under the claws of ravenous wolves and the talons of ferocious beasts. Indeed this expulsion became the cause of proclamation, and mention of the Truth spread far and wide in those regions. Its effects will become manifest, and 'Avashiq and Huvidar and Ya'qubih will be illumined by the radiance of lights. I beseech God to make the beloved friends there a goodly example for all the dear ones. Convey my greetings to the father and mother. I pray for their confirmation, that God may send down blessings upon them in the spiritual, divine movement. And upon you be the Most Glorious Glory.

يا حبيبي قد وصلني ثيمقتك الأخيرة الناطقة  
بالواقعة التي وقعت على الشيخ الأكبر سمي اصغر  
قال الله تعالى في القرآن عسى ان تتركها شيئاً  
وهو خير لكم لا شك ان اخراجه من عتبات  
سبب النجاة والا وقع تحت مخالف ذئاب كاسره  
وبرائن وحوش ضاريه وان هذا الانحراج صار  
سبباً للاشتهار وشاع وذاع ذكر الحق في تلك  
الديار وسيظهر له آثار والعواشق والهويدر و  
يعقوبه تتنور بسطوع الأنوار اسئل الله ان يجعل  
اهاليها الأحباء اسوة حسنة لسائر الأوداء وبلغ  
تحيتي الى الوالد والوالدة واتي ادعو لهما بالتأييد  
بان ينزل الله عليها البركة في الحركة الروحانية  
الرحمانية و عليك البهاء الأبهي

MMK6#042

**AB12285***To: Gertrud Strehler, in Esslingen**Date: 1920-Jan-31*

O thou who art attracted to the Kingdom of Abha! Thy letter was received. It indicated that thou hast received a portion and share from the divine treasury of knowledge, and I hope, through the bounty of Baha'u'llah, that thou wilt be assisted to act accordingly. Although thou art like a weak child, yet in the Kingdom of God thou art dear. The people of Baha are as thou hast stated - they must become a new creation, that is to say, they must receive a second birth, even as Christ said. The first birth was from the mother's womb; the second birth is from the womb of nature. Just as before birth from the mother's womb one had no knowledge of this natural world, likewise until one is born from the womb of nature, one can have no knowledge of the Kingdom. This is but an example. Therefore I supplicate at the divine Threshold that thou

mayest become the manifestation of human perfections, and that thou mayest receive baptism through the fire of the love of God, the water of life, and the breaths of the Holy Spirit, so that thou mayest shine like unto a candle and be confirmed in that which is proper and befitting, that thou mayest guide thy parents and friends, even thine enemies. And upon thee be the Most Glorious Glory.

BBBD.478-479

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## AB12286

*To: Wieland, Pauline et al., in Stuttgart*

*Date: 1920-Jan-31*

O sons and daughters of the divine Kingdom! Your letter was received and indicated that you had gathered in a meeting and with utmost spirituality had turned to the Kingdom of God and derived benefit from the infinite bounties. Praise be to God that He has opened before your faces the gates of the Kingdom, bestowed the effusions of the realm of might, granted a share of eternal life, and detached you from the world of nature, conferring upon you life in the Kingdom. My hope is that the region of Germany may become, through the effulgent rays of the Sun of Reality, a supreme paradise and a divine realm.

O Pola Wieland, I beseech from God's favors that He may immerse your father in the ocean of forgiveness and bestow infinite bounty upon your fiancé and illumine his heart and soul. You had requested Greatest Name rings - God willing, these will come later and be sent to you. And upon you be the Most Glorious Glory.

BBBD.482

**AB12316***To: Goering, Frieda et al., in Stuttgart**Date: 1920-Jan-31*

- 1 O ye, two candles of the Love of God! 1 ای دو شمع محبة الله
- 2 Your letters were received. Praise be to God that the Spirit of the Kingdom is day by day gaining in strength; the heart becomes illumined and reveals nobility. Though the material achievements are increasing among the people, yet spiritual development has not yet been attained. 2 نامه‌های شما رسید الحمد لله روح ملکوتی روز بروز رو بقوت است دل روشن میشود و اکتشاف علویت مینماید هرچند ترقیات طبیعی در میان خلق ازدیاد یافته ولی هنوز ترقیات معنویه حصول نیافته
- 3 I hope that the dark clouds of blind imitation will disperse and the Sun of Reality will shine upon the friends and others; I supplicate to God that ye may become truthful servants to the world of humanity. My hope is that through the effort of the friends and self-sacrifice of the Bahais the surface of the earth will, with the effulgence of the Sun of Truth, the shower from the cloud of Guidance and the current of the Breeze of Favor, be converted into a soul-refreshing Paradise. 3 امیدوارم که این ابرهای تاریک تقلید متلاشی شود و شمس حقیقت بریار و اغیار بتابد و از خدا خواهم که خادم صادق عالم انسانی گردید امیدم چنانست که بهمت یاران و جانفشانی بهائیان از تابش شمس حقیقت و بارش سخاب هدایت و هبوب نسیم عنایت روی زمین بهشت برین گردد
- 4 Do ye always offer this supplication to the Threshold of Oneness! 4 همواره این مناجات را بدرگاه احدیت نمائید
- 5 O Affectionate Lord! Praise be to Thee that Thou hast bestowed Guidance and conferred especially unto us for the reception of Thy boundless Graces. Now confirm us with acts and deeds of the Kingdom so that we may rise to do what befits Thy Kingdom in order that we may prove to be the Bounty of the Merciful unto the world of humanity and become the cause of Guidance unto the souls. 5 ای خداوند مهربان حمد ترا که هدایت فرمودی و بالطف بی‌نهایت اختصاص بخشیدی حال ما را بر اعمال و افعال ملکوتی موفق فرما تا آنچه سزاوار ملکوت تو است قیام نمائیم تا عالم انسانیرا موهبت رحمانی گردیم و سبب هدایت نفوس شویم

BBBD.491

BBBD.485-486, BBBD.492

**AB05165***To: Alma Knobloch, in Stuttgart**Date: 1920-Jan-31*

O thou maid-servant of the Kingdom of God!

Thy letter has been received. Its contents indicated that thou didst desire to go to Leipzig so that thou mightiest spread the

divine breath there, but there appeared some obstacle. Now no obstacle hath remained.

Before going to America thou shouldst busy thyself with the service so that the love of God in Leipzig may effervesce with enthusiasm.

Convey my utmost affection and love to the maid-servant Miss Schutz, Mr. Hugo Bender and his wife, Mr. Franz Peollinger and his brother, Miss Alma Nebelhack, Miss Elsie Seebald, Miss Doring and Misses Stabler.

I beseech the Most High Baha'u'llah that through His grace, He may endear these souls both in this world and that of the Kingdom, so that they may become the emblems of guidance.

Upon thee be Baha-el-Abha!

BBBD.483, SW\_v11#13 p.231

## AB12587

*To: Albert Schwarz, in Stuttgart*

*Date: 1920-Jan-31*

O son of the Kingdom! Two cards were received from you. Praise be to God, both indicated your sincerity of intention, resolve and zeal in diffusing the divine fragrances. God willing, through your efforts the light of truth will shine forth in Holland and souls will be educated who will become the cause of guidance for the people of that region. Convey my greetings and kindness to your esteemed wife and children. And upon you be the Most Glorious Glory.

BBBD.489

ای ابن ملکوت دو کارت از شما رسید الحمد لله  
هر دو دلالت بر خلوص نیت و همت و غیرت در  
نشر نفحات الهی داشت بلکه انشاء الله در هولاند  
بهمت شما نور حقیقت بدرخشد و نفوس تریب  
شوند که سبب هدایت اهل آن اقلیم گردند بحرم  
محترمهات و اولاد هایت از قبل من تحیت و  
مهربانی برسان و علیک البهاء الأبھی

BBBD.488

**AB08278***To: Lisa Suami, in Tokyo**Date: 1920-Feb*

O ye honored souls!

Your letter of congratulation arrived and brought joy, for its contents indicated that the Sun of Reality hath begun Its radiation upon those regions. It is my hope that that region may become illumined and the Heavenly Dawn may break forth. This will be attained through the power of Faith in the Covenant.

Therefore we are expecting that every one of those friends may in that country become like a brilliant and luminous candle, and so the Light of Guidance may emanate upon the hearts.

How often it hath happened that one blessed soul hath proved to become the cause of guidance unto a continent. I also congratulate you on the advent of this Blessed Day.

JWTA.037

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**ABU0477***Interview with Mrs. Jo Goudsmit at House of the Master in Haifa, 1920-02 ca.*

I asked him about the new religion his father had founded.

He answered me that his father had not really founded a new religion, but a Bahauistic Organization (Bahauïstische Organisatie). This derives its name from the prophet Bahaulah, his father. For six thousand years, he continued, there has been intolerance and struggle among the various religions themselves, and also fanaticism, hate and political discord among the various peoples and countries.

Especially in the East the situation was and still is dark and confused. Bahaula appeared in the East, like the rising sun, and illumined with his rays the dark East. He preached that one should not blindly follow the doctrines of one's ancestors, but should look for truth in all matters for oneself.

Seventy years ago he started to preach a universal (algemeen) religion in Teheran in Persia, a religion that unites in itself all fundamental concepts of the various religions.

The fundamental principles (grondbeginnselen) of this universal religion are:

1- Independent investigation of the truth, which means that one has to refrain from blindly imitating others.

2 - The unity of mankind: all peoples are God's lambs and God is the loving Shepherd. He is kind to all His lambs, has created them all, fed and protected them; this is proof of His love. This is divine policy and we must follow God's policy, for, however perfect human policy might appear, it can never be compared to the work of God. Therefore one has to let go of one's racial, religious and political prejudices in order to follow God's policy. Prejudices destroy human happiness.

3 - Religion has to be a cause of harmony for mankind. When religion breeds enmity and hate, it is preferable that religion does not exist.

4 - Religion has to be in concord with science and reason. When religion is not in concord with reason, it does not satisfy our conscience.

5 - Equality of the sexes, for mankind has two wings, male and female. When one of them is weaker than the other, the bird can not fly, and it is only when both wings have equal power that the bird can fly. Therefore when both do not have equal power, mankind can never prosper.

6 - Universal peace. A universal court of justice has to be established. Every country must elect 2 or 3 members depending on the size of the population, who are the best, both in competence as well as character. These persons will have to be elected by the country's parliaments and this choice must be ratified by the people, the ministers and the heads of state, so that these members will be the true representatives of the whole nation. Together they will constitute an international court of arbitration that will deal with all international discord. The decisions of this court shall be final. When a country does not subject itself to these decisions, the whole world will rise against that country and force it to comply.

7 - There has to be a universal language. One will be elected from among the existing languages or a new language has to be developed. This will be spoken everywhere and will become the universal language. We need diversity as well, which is why all the different languages also have to be preserved. But a universal language will improve the mutual relations.

There are still many other principles, but the ones mentioned here are the most important.

How will these principles be implemented, I asked him.

These principles will be implemented by the will of God. They have been spread all over the world, in Europe, America, Japan, Australia, India, Persia, and so on.

Are there any specific priests?

Every Baha'i is a person who spreads these teachings, among other ways, by personal contact.

Do you have specific religious services?

No, we only have some prayers in various languages and sometimes we gather at the grave of my father in Haifa.

How many members does your organization have?

We have four to five million members the world over. Once in a while we have meetings; a congress, which we hope to convene soon, will decide whether we will adopt a world language from among the existing languages or make a new one.

When I asked whether the organization allowed its members to marry more than one woman, the answer was: No, only in exceptional cases, for instance in the case of insanity.

Is there a specific class of persons, for instance intellectuals, the working class or the more wealthy classes, more interested in your movement?

No, we have followers from among all classes of society. Everyone can still adhere to his own religion, but sympathize with our ideals and help to spread them.

BSR\_v17 p.172-174

## ABU0548

*Words spoken ca. Feb. 1920*

- <sup>1</sup> The travelers have departed. If all the roads become completely open, travel will become easy. One can arrive in Iran in a short time, but now travel takes a very long time. If all the roads become new paved roads and ships become available, travel will become easy and countries will become closer to each other, and travelers will come and go with ease. Certainly in the near future, the means of travel will be provided in every way, and the loved ones will easily attain the presence of the

<sup>1</sup> حضرات مسافرين رفتند اگر راه ها کلاً و کاملاً باز شود مسافرتها آسان ميگردد انسان در مدت قليلى وارد ايران ميشود و لکن حالا مسافرت خيلى طول و تفصيل دارد اگر راه ها همه اش سکه جديد و کشتى باز شود مسافرت ها سهل و بلاد بيکديگر نزديکتر و مسافرين بسهولت آمد و رفت مينمايند . البته در آتیه نزديک وسائل مسافرت از هر جهت فراهم ميشود و احباً به

Holy Court. Whatever has been revealed from the Supreme Pen is certain to occur and there is no doubt about it.

آسانی بساحت اقدس تشرف حاصل خواهند نمود آنچه از قلم اعلی نازل شده حتمی الوقوع است و در آن شبهه ای نیست

- 2 But today the reformers and civilized people of the world who outwardly claim peace have brought the world's affairs to where they have afflicted the world with corruption and great danger. They are still busy and manifold troubles will befall humanity. Are they truly acting according to what they say? They all said "We are educated and cultured. We have love for our fellow humans and love for our country. We are this and we are that." God wanted to expose them and prove to all and let them know that they are all drowning in their desires and passions. How base their nature is! Their ultimate desire and goal is that when they give speeches or pass through streets, people clap for them and they take pride in outward honor. For example, they say that such-and-such mister or monsieur spoke in the national assembly and the parliament and representatives of the nation all clapped and praised his speech. Yes, benevolence is easy with words but difficult in action.

2 ولی امروز مصلحین و متمدنین عالم که ظاهر ادعوی صلح مینمایند کار دنیا را بانجا رسانده اند که دنیا را بفساد و خطر عظیم مبتلا کرده اند هنوز هم مشغولند و گرفتاریهای گوناگون دامنگیر بشر خواهد شد آیا فی الحقیقه آنچه میگویند عاملند ؟ همه میگفتند ما تربیت شده و تحصیل کرده هستیم . ماحب جنس و وحب وطن داریم ما چنانیم و ما چنین هستیم ، خدا خواست اینهارا مفتضح کند و برکل ثابت شود و بدانند که همه غرق در هوی و هوسند چقدر فطرتشان پست است . نهایت آرزو و مقصودشان اینست که چون نطق نمایند ویا از معابر عبور کنند مردم برای آنها کف بزنند و بعزت ظاهره مباهات کنند ، مثلاً گویند فلان مستر ویا فلان مسیو در انجمن ملت سخن گفت و مجلس و نمایندگان ملت عموماً کف زدند و نطقش را تحسین نمودند . بلی خیر خواهی به لسان آسان است ولی بعمل کار مشکلی است

- 3 It is very strange that each of these civilized ones who claim love for humanity and love for country, all of it is for displaying their own personality and fame. And that very claim proves the falsity of their claim because it is observed that they send their own people to the field of war and battle while they themselves live in palaces in complete comfort and ease. The leaders of nations in all their speeches expressed so much love of country and love of humanity, but they themselves ignited the world-consuming fire of war and their ultimate hopes were that their fame would increase, but they destroyed and ruined the homeland with the fire of war and killing. What benefit was there in Napoleon's fame? It was all about war and absolutely no signs of humanitarianism or patriotism were seen in their actions. The great ones and statesmen and leaders of countries arranged all these conditions just to gain a name and fame. They always said "Our lives, our property, our homes, our brave youth are sacrificed for the homeland" but those same ones ultimately caused the homeland to be ruined and the sons of the homeland to be killed covered in blood on the battlefield, and their survivors remained without resources and the affairs of the homeland became disordered. So speaking with the tongue is easy but action is difficult.

3 خیلی عجیب است که هر یک از این متمدنین که ادعای حب نوع و حب وطن میکنند همه برای اظهار شخصیت و شهرت خودشان میباشد . و همان نفس ادعا بطلان دعوی او را ثابت میکند زیرا مشاهده میشود که نوع خود را بمیدان حرب و قتال اعزام میدارند و خودشان در قصرها در نهایت آرامش و آسایش زندگی میکنند . روسای ملل در جمیع خطابه هاشان چقدر اظهار حب وطن و حب نوع کردند ولی خودشان آتش جنگ جهانسوز را برافروختند صفحه ۷۹ و نهایت آمالشان این بود که صیت شهرتشان زیاد شود ولی وطن را باتش حرب و قتال خراب و ویران نمودند . شهرت ناپلئون چه ثمری داشت . جمیعاً عبارت از حرب بود و ابد آثار نوع پروری و وطن خواهی در اعمالشان دیده نشد اعظم و رجال و زمامداران ممالک محض آنکه اسم و شهرتی حاصل کنند جمیع این اوضاع را فراهم آوردند همیشه میگفتند جان ما، مال ما، خانه ما، جوانان رشید ما فدای وطن اما همان ها عاقبت سبب شدند که وطن ویران و ابناء وطن آغشته بخون در میدان محاربه

کشته شدند و بازماندگان آنها بی سر و سامان مانده و امور وطن پریشان گشته است . پس بزبان گفتن آسان است ولی بعمل مشکل

- 4 This is why the loved ones of God make no claims with their tongues. They are humble and submissive and obedient and averse to name and fame, and in action they are self-sacrificing and give their lives for humankind and for respect of homeland and protection of the oppressed. They prove their beliefs through action not words, and they are lovers of the human world through deeds not claims.

4 این است که احبای الهی بزبان هیچ ادعائی ندارند . خاضع و خاشع و مطیع بوده و از نام و نشان بیزار و در کار و در موقع عمل جانفشان و برای بنی نوع انسان و احترام وطن و حمایت مظلومان جان نثار . بعمل عقاید خودشان را اثبات میکنند نه بحرف و بالفعل محب عالم انسانی هستند نه بقول

KHMT.078-079

## ABU0993

*Words spoken ca. Feb. 1920*

*Question/topic: I am without learning. I possess no knowledge. I know not proofs and arguments. How, then, can I teach?*

- 1 Love, love, love, love is the attractive force of hearts, love draws souls. Even these massive spheres revolve through the force of attraction, the force of love. Love bestows wondrous life upon lifeless bodies. One must love so that souls become beloved and their estrangement disappears. You must love so that they will love you. When they love you, they will listen to your words. The foundation of God's Cause and the purpose of religion is love. The cause of the creation of contingent beings was love - "I was a hidden treasure and I loved to be known, therefore I created creation that I might be known."

1 محبت ، محبت ، محبت ، محبت جاذب قلوب است محبت جالب نفوس است . حتی این کرات جسیمه بواسطه قوه جاذبه ، قوه محبت در گردشند . محبت اجساد میتة را حیات بدیعه میبخشد . باید محبت کرد تا نفوس تحیب شوند و استیحاş آنان زائل گردد . باید محبت کنید تا شمارا دوست بدارند . وقتی شمارا دوست داشتند بحرف شما گوش میدهند . اساس امرالله و مقصد از دین محبت است . علت آفرینش ممکنات حب بوده کنت کنزاً مخفیاً فاحبیت ان اعرف خلقت الخلق لکی اعرف

- 2 In previous cycles and past centuries, teaching was done through words, but in this time it is through deeds. The loved ones of God must teach through good deeds, praiseworthy character, and commendable qualities. The Ancient Beauty, exalted be His glory, has said in the Kitab-i-Aqdas: "Aid ye the Lord of all creation first through deeds, then through wisdom and utterance." One must first teach through deeds and afterwards through wisdom and utterance, and show heartfelt kindness to all peoples and nations, for they say "The effect of deeds is more penetrating than the effect of words." Souls are weary of words but attentive to deeds. When you observe that someone possesses good qualities and spiritual

2 در ادوار سابقه و قرون سالفه تبلیغ باقوال بوده و این زمان بافعال گشته . باید احبای الهی باعمال حسنه و اخلاق مرضیه و صفات ممدوحه تبلیغ نمایند . جمال قدم جل جلاله در کتاب اقدس فرموده اند انصروا مالک البریه بالاعمال الحسنه ثم بالحكمة والبيان باید اول باعمال و بعد از آن به حکمت و بیان تبلیغ نمود و با جمیع طوایف و ملل از روی قلب مهربانی کرد زیرا میفرمایند اثر الاعمال انفذ من اثر الاقوال . نفوس از اقوال بیزار و باعمال ناظرند وقتی مشاهده نمائید که نفسی دارای صفات حسنه و اخلاق روحانیه است و قصد و نیتش محبت و مهربانی بافرد عالم

characteristics, and their intention is love and kindness toward all humanity, surely they will be attracted, and this very love and kindness becomes the cause of their awakening and awareness.

انسانی البته اقبال نماید و همین محبت و مهربانی سبب ایقاظ و انتباه آنان میشود.

- 3 And then they said: What do the loved ones want? If they seek this world, they must teach. If they look to the next world, they must teach. If they want ease and comfort, they must teach. If they seek God's good pleasure, they must teach. For with small numbers they will never achieve victory and triumph. All material and spiritual success lies within the circle of teaching. If they desire honor and felicity in both worlds, they must arise to teach, otherwise they will become dejected, distressed and regretful. And we are only responsible for clear delivery of the message... so whoever wishes may turn away and whoever wishes may take a path to their Lord.

ADMS#294

3 و بعد فرمودند: مگر احبا چه میخواهند . اگر طالب دنیا هستند باید تبلیغ کنند . اگر ناظر به عقبی هستند باید تبلیغ نمایند . اگر آسایش و راحت میخواهند باید تبلیغ کنند اگر رضای الهی را طالبند باید تبلیغ نمایند چون با عده قلیل هیچوقت موفق به فتح و فیروزی نخواهند شد. جمیع موفقیت‌های ملکی و ملکوتی در دایره تبلیغ است . اگر عزت و سعادت دارین میخواهند باید قیام به تبلیغ کنند و الا افسرده و پریشان و پشیمان خواهند شد و ما علینا لا البلاغ المبین ... فن شاء فلیعرض و من شاء فلیتخذ الی ربه سیلا

KHMT.083-084

## ABU1252

*Words spoken ca. Feb. 1920*

- 1 Yes, this is how it is - this cleric always had on his tongue "Oh, would that I had been with you to attain a mighty triumph!" But when he found himself on the plain of Karbala in the field of tribulation under siege, he took his horse and sword and fled. This is why they are proud in words but shame among nations.
- 2 One's deeds must always exceed one's words. That is, if one good word flows from his tongue, a thousand good deeds should proceed from him, so it becomes clear and evident to all that he is a true well-wisher and genuine champion of humanity.
- 3 These Iranian democrats deceived people with words and ruined Iran. Similarly, how much did the Ottoman democrats shout and advocate for liberty and freedom of the nation and show sympathy for the peasants. They gave conferences, spoke words, delivered speeches, but when they came to power they completely forgot their own statements. And these same

1 بلی چنین است این آخوند همیشه ورد زبانش یا لیتنی کنت معک فافوز فوزاً عظیماً بود ولی چون خود را در صحرای کربلا در میدان بلا در محاصره دید اسب و شمشیر را برداشت و فرار کرد . این است که در قول نغر عالمند و در عمل تنگ امم

2 همیشه باید عمل انسان اعظم از قولش باشد . یعنی اگر یک کلمه خیر از لسانش جاری میشود هزار عمل خیر از او صادر گردد . تا بر جمیع واضح و عیان گردد که او خیر خواه واقعی و حامی حقیقی عالم انسانی است .

3 این دموکرات‌های ایران بحرف مردم را فریب دادند و ایران را ویران کردند . همچنین دموکرات‌های عثمانی چقدر عریبه کشیدند و طرفداری از حریت و آزادی ملت و دلسوزی برای دهقانها نمودند . کنفرانسه‌ها دادند . حرفها زدند نطق‌ها کردند ولی وقتی کار آمدند

freedom-seekers, how much they plundered and looted the people and completely seized the harvests of the peasants, how many youth they sent to war. Where are those stirring speeches and where are all those pleasant words?

گفته های خود را بکلی فراموش کردند. و همین آزادی طلبان چقدر مردم را تاراج و تالان نمودند و خرمهای دهقانها را بتمامه تصرف کردند چقدر جوانان را بجنگ فرستادند. کو و کجاست آن نطق های مهیج و کجاست آن همه گفتارهای خوش.

- 4 Yes, when it comes to mere talk, this is the result. A wise person should never trust words and speech. For if we were to take words as the standard, all are ambitious, all are philanthropic, all speak of fairness, all talk of justice. Now, can things be made right just by talking? If words were sufficient, humanity should have attained true prosperity.

4 بلی وقتی حرف بمیان آمد نتیجه اش همین است انسان با هوش ابداً بحرف و قول نباید اعتماد کند. زیرا اگر بخواهیم قول را میزان قرار دهیم جمیع اهل همتند. جمیع نوع پرورند. جمیع از انصاف سخن میرانند جمیع از عدالت دم میزنند. حال آیا با گفتن درست میشود. اگر بقول کفایت شود عالم انسانی باسایش حقیقی باید فائز شده باشد

KHMT.080-081

## ABU1300

*Words spoken ca. Feb. 1920*

- 1 One day this Haji Muhammad grabbed hold of a Christian priest's collar to teach him the Faith. During their conversation, he pointed to the cross the priest had hung around his neck and asked, "Reverend priest, what is this that you have hung around your neck?" He replied, "It is the symbol of the cross." Haji asked, "Why have you chosen the cross?" The priest said, "Because Christ's body touched the wooden cross at the time of His martyrdom, so it is sacred."

1 این حاجی محمد یک روز گریبان کشیش مسیحی را گرفته بود که او را تبلیغ نماید در بین صحبت به صلیبی که کشیش بگردن خود آویخته بود اشاره نموده میپرسد جناب کشیش این چیست که بگردن خود آویخته ئی. او میگوید علامت صلیب است. حاجی میگوید چرا صلیب را اختیار کرده اید کشیش گفته بود برای اینکه جسم مسیح در موقع شهادت به چوب صلیب تماس گرفته و مقدس است.

- 2 Haji said, "Why don't you adorn your neck with something that brought comfort and ease to Christ, instead of hanging the symbol of the cross which caused His suffering and martyrdom?" The priest asked, "What thing brought comfort to Christ?" Haji Muhammad said, "The donkey." The priest became agitated and reproachfully said to him, "Where, which donkey?"

2 حاجی میگوید چرا گردن خود را به چیزی که سبب راحت و آسایش حضرت مسیح گردیده زینت نمیدهید و علامت صلیب را میاویزید که سبب زحمت و شهادت آنحضرت گشته است. کشیش میپرسد آن چیزی که سبب راحت مسیح بوده چیست؟ حاجی محمد میگوید الاغ کشیش متغیر شده و باعرض باو میگوید کجا کدام الاغ

- 3 Haji said, "What an uninformed priest you are! Haven't you read in the Gospel that Christ sent two of His disciples to

3؟ حاجی میگوید عجب کشیش بی اطلاعی هستی مگر انجیل را نخوانده ای که حضرت مسیح دو

a nearby village and instructed them, 'There you will find a young donkey tied up - bring it.' They went and brought the donkey, and Christ rode it with His disciples into Jerusalem. Be fair - isn't that donkey which brought comfort to Christ better than this cross you have hung around your neck?"

نفر از شاگردان خود را بقریه نزدیک فرستاد و دستور فرمود در آنجا الاغی با کره بسته است بیاورید آنها رفتند و الاغ را آوردند و مسیح شوار شده با شاگردانش وارد اورشلیم شد انصاف بده آیا آن الاغ که سبب راحت حضرت بوده بهتر است یا این صلیب که تو بگردن آویخته ای .

- 4 The priest became very agitated and, having no response, came to me and complained that Haji Muhammad had spoken thus and insulted him, and requested that I tell my followers to stop teaching priests and stop bothering them.

4 کشیش خیلی متغیر شد و چون جوابی نداشت نزد من آمد و شکایت کرد که حاجی محمد اینطور گفته و به من توهین کرده و از من خواهش نمود که به اتباع خود بگوئید از تبلیغ ما کشیشها دست بردارند و مارا اذیت نکنند .

KHMT.076-077

## ABU1302

*Words spoken ca. Feb. 1920*

- 1 Heaven and hell exist both in this world and in the next world. Those souls who in this world submit to every occurrence and constantly live in a state of contentment and submission, who are satisfied and content with their destiny and never question the work of God, and who are thankful and patient - these souls dwell in the paradise of delight. Conversely, those who never have a state of contentment and submission, and who constantly question everything and are not thankful - they always dwell in hell and are tormented.

1 بهشت و جهنم هم در این عالم است و هم در آن عالم . نفوسیکه در اینعالم بهر پیش آمدی تسلیم و لازال در حال رضا و تسلیم بسر میبرند و از مقدرات خود خوشنود و قانع میباشند و ابداً چون و چرا در کار حق نمیکنند و شاکر و صابرند این نفوس در جنت النعم میباشند و بالعکس کسانیکه هیچوقت حالت رضا و تسلیم ندارند و دائماً در کارها چون و چرا دارند و شاکر نمیباشند همیشه در دوزخ بسر میبرند و معذب میباشند .

- 2 [Then He said:] When in Tehran all our possessions were plundered and the Blessed Beauty and His family and companions were exiled, at night we had to stop in the middle of the desert. We had no means for rest. I found a stone and put it under my head. We had no covering. I slept in the same cloak I was wearing, and in that state I was in complete submission and contentment, thankful and patient and satisfied with divine destiny. When a person is not bound by transient attachments and is content and happy with whatever occurs in all conditions - this state of submission and contentment is the very paradise that is ordained in this world.

2 [بعد فرمودند] وقتیکه در طهران تمام اموال مارا غارت کردند و جمال مبارک و عائله و همراهان را بخارج سرگون نمودند شب در بین راه وسط بیابان نا گیر توقف میکردیم هیچ وسیله ای برای استراحت نداشتیم من سنگی را پیدا کردم و زیر سر گذاشتم رو اندازی نداشتیم من با همان قبا که دربر داشتم خوابیدم و در آن حال در نهایت تسلیم و رضا بودم و بر مقدرات الهی شاکر و صابر و خشنود وقتیکه انسان به قیودات فانیه مقید نبود و در جمیع احوال بانچه واقع شود راضی

و خوشحال بود اینحال تسلیم و رضا همان بهشتی  
است که در اینعالم مقدر است .

- 3 And in the next world too, there are countless paradises prepared for the believers and sincere ones, and the spirits of holy souls enjoy all heavenly blessings and divine favors, while the spirits of the deniers and people of error and the adversaries are caught in hell and torment, abased and humiliated.

3 و اما در عالم بعد نیز جنات لا تعد و لا تحصی  
برای مومنین و مخلصین فراهم و ارواح نفوس  
مقدسه از جمیع نعماء جنیه و الطاف الهیه بر  
خوردارند و نیز ارواح کفار و اهل ضلال و  
معاندین در دوزخ و عذاب گرفتار و حقیر و  
خوارند

PYB#061 p.16x, KHMT.071-072

## ABU1307

*Words spoken ca. Feb. 1920*

- 1 In the time of Fath-'Ali Shah, there was a governor of Simnan named Dhulfaqr Khan who was a very brave and zealous person. One of the ulama of Simnan during his governorship, whenever there was a gathering commemorating the martyrdom and suffering of the Lord of Martyrs, would repeatedly say with great anguish "Would that I had been with thee and attained a mighty triumph!"

1 در زمان فتعلیشاه ذوالفقار خان نامی حاکم  
سمنان بود بسیار شخص غیور و جسوری بود یکی  
از علمای سمنان در زمان حکومت او هر وقت  
در اجتماعی ذکر مصیبت و شهادت حضرت  
سیدالشهدا میشد با یک سوز و گدازی مکرر  
میگفت یالیتنی کنت معک و افوز فوزاً عظیماً

- 2 One night he dreamed he was on the plain of Karbila in the company of the Lord of Martyrs on that field of tribulation, and all the companions and followers were in danger while the opposing forces were attacking and ready for battle. He came before His Holiness and asked permission to fearlessly attack the enemy ranks and render aid to Him. His Holiness accepted his request. He said "My Lord, I have no sword." His Holiness gave him His own sword. Then he said "I have no horse." His Holiness graciously gave him Dhul-Janah, His own steed. As soon as he mounted the horse and put his foot in the stirrup, he fled in such a way that the opponents and attackers could not catch up to him.

2 تا شبی در خواب دید که در صحرای کربلا  
و معیت حضرت سیدالشهدا در آن دشت بلا  
حاضر است و جمیع اصحاب و همراهان در  
معرض خطر و گروه مخالفین مهاجم و آماده  
قتال میباشند . خدمت حضرت آمده و اجازه  
میخواهد که بی پروا بر صفوف دشمن حمله  
نماید و آنحضرت را نصرت کند . حضرت  
هم استدعای او را قبول میفرماید . او عرض  
میکند قربان شمشیر ندارم حضرت شمشیر خود را  
باو میدهد . بعد عرض میکند اسب ندارم  
حضرت ذوالجناح اسب خود را باو مرحمت  
میفرماید . او بمجرد آنکه بر اسب سوار شده  
پایرکاب میکند و فرار مینماید بطوریکه مخالفین  
و مهاجمین دیگر بگردش نمیروند .

- 3 The aforementioned cleric recounted this dream everywhere until it reached the ears of Dhulfaqr Khan. He immediately sent for him to be brought. He asked him "Respected cleric, what is this matter of your dream and the plain of Karbila?"

3 آخوند مزبور این خواب خود را در همه جا  
تعریف میکرد تا آنکه بگوش ذوالفقار خان رسید  
فوراً فرستاد او را آوردند از او پرسید جناب  
آخوند موضوع خواب شما و صحرای کربلا چه

The cleric fearlessly and with perfect dignity related his dream to the governor. Dhulfaqr Khan asked "How much were His Holiness's horse and sword worth?" The cleric said "The horse was worth at least 500 tumans and the sword 200 tumans." The governor ordered that 700 tumans be taken from the cleric as a fine for the price of His Holiness's horse and sword, and then he was released.

بوده . آخوند هم بی پروا با کمال شهامت خواب خود را برای حاکم تعریف کرد . ذوالفقار خان پرسید اسب و شمشیر حضرت چقدر ارزش داشت آخوند گفت اقلاً اسب پانصد تومان و شمشیر دویست تومان می ارزید حاکم حکم کرد هفتصد تومان قیمت اسب و شمشیر حضرت را از آخوند جریمه گرفته او را رها کردند

KHMT.079-080

## ABU1609

*Words spoken ca. Feb. 1920*

1 You who go to Iran must be embodied spirits wherever you enter, with divine attraction and heavenly reflection. Convey greetings to all the loved ones on behalf of 'Abdu'l-Baha, and give each one the glad tidings of the exaltation of God's Cause, the ascendancy of the Word of God, and the diffusion of the divine fragrances.

1 شما که به ایران میروید بهر جا وارد شدید باید روح مجسم باشید . با انجذابی روحانی و انعکاس ملکوتی . تمام احبا را از قبل عبدالهء تکبیر برسانید و هریک را ببشارت علو امرالله و سمو کلمة الله و انتشار نفحات الله بشارت دهید و مرده دهید

2 Tell them that soon throughout all regions of the world the cry of "Ya Baha'u'l-Abha" will be raised and the call of "Ya 'Aliyu'l-A'la" will reach both near and far, and the power of the Word of God will set East and West in motion and vibration.

2 و بگوئید در تمام قطعات عالم عنقریب نعره یا بهاءالاهی بلند خواهد شد و ندای یا علی الاعلی بسمع قریب و بعید خواهد رسید و قوه کلمة الله شرق و غرب را بحرکت و اهتزاز خواهد آورد .

3 In these days the most important matters are unity and harmony, holding fast to the Covenant and Testament, and teaching the Cause of the Light of the horizons. All the friends must arise with love to strive and endeavor so that estrangement may be erased from the earth and true oneness and real unity may appear throughout the world.

3 در این ایام اهم امور اتحاد و اتفاق و تمسک بر عهد و میثاق و تبلیغ امر نیر آفاق است و باید عموم یاران عاشقانه قیام و اقدام نمایند تا بیگانگی از روی زمین محو و یگانگی حقیقی و وحدت واقعی در بسط غربا جلوه نماید.

4 During the war my letters did not reach the friends - they are all waiting and anticipating my letters to reach them. Therefore I am giving you these letters to deliver personally to the friends in every city, town and village you enter. Since you are carrying my letters for the friends, they will become exceedingly happy.

4 در ایام حرب مکاتیب من باحبا نرسیده همه منتظر و مترصدند که نامه های من به آنها برسد لهذا من این مکاتیب را بشما میدهم که در هر شهر و قصبه و قریه ئی که وارد شدید با دست خود باحبا برسانند و چون شما حامل مکاتیب من برای احبا هستید احبا بسیار بسیار مسرور میشوند

KHMT.098-099

## ABU1746

*Words spoken ca. Feb. 1920*

- 1 Hajji Mirza Kamal al-Din Naraqi had an uncle named Hajji Mulla Muhammad Naraqi. One day Hajji Mirza Kamal al-Din related that one night he was sleeping at his uncle's house. In the middle of the night, his uncle got up barefoot and bare-headed, fell to the ground and wept bitterly. Then he arose, cried out and with a harsh and terrifying voice said "O Messenger of God! Come and see how the Babis have destroyed religion and ruined divine unity!"
- 2 Yes, these very clergy who raised such outcries and outwardly claimed divine unity themselves uprooted the foundation of unity from its base. Through their interference in political affairs they destroyed the foundation of government and nation and overturned the basis of religion and divine unity.
- 3 However, the Baha'is, with utmost courage and steadfastness, in the midst of trials practically proved divine unity. In America and Europe, in temples, synagogues and churches, with eloquent and persuasive speech, they proved and proclaimed to those present the truth of the religion of Islam and the guardianship of the pure Imams through rational and traditional proofs. See how great is the difference between these paths!
- 1 حاج میرزا کمال الدین نراقی داشت موسوم به حاجی ملا محمد نراقی روزی حاجی میرزا کمال الدین حکایت کرد که شبی در منزل عموخوایده بودم نصف شب عمو بر خاسته سر و پای برهنه روی زمین افتاده زار زار گریه میکند و بعد بر خاسته فریاد میزند و با صدای خشن و مہیبی میگوید یا رسول الله بیا و بین که بابیها دین را بر هم زده و توحید را خراب کرده اند.
- 2 بلی. همین علما که فریاد و فغان بر آورده و بظاهر دعوی توحید مینمودند خودشان بنیان توحید را از ریشه بر انداختند و با مداخله در امور سیاسی بنیان دولت و ملت را ویران و اساس دین و توحید را واژگون نمودند.
- 3 اما بهائیان با نهایت شہامت و استقامت در بحبوحه بلایا عملاً اثبات توحید نمودند. در امریکا و اروپا در معابد و کائس و کلیساها بلسانی فصیح و بلیغ حقانیت دین اسلام و ولایت ائمہ اطہار را با براهین عقلی و نقلی بر حضار اثبات و اعلان گردید. بین تفاوت ره از کجاست تا بکجا.

KHMT.081-082

## ABU1747

*Words spoken ca. Feb. 1920*

- 1 During this time I had a fever and could not attend your gathering, so I was deprived of meeting with you all. Do you know what caused my fever and illness? [We were all silent]. He said whenever I hear news of discord between the friends, I get a fever from the intensity of being affected, and whenever I hear news of unity and agreement between the friends, even if I am in difficulty and distress, I become happy.
- 1 در این مدت من تب داشتم و نتوانستم در محفل شما حضور پیدا کنم لذا از ملاقات شما ها محروم بودم آیا میدانید که علت تب و کسالت من چه بوده است؟ [همه ساکت بودیم]. فرمودند هر وقت خبر اختلاف بین احبا را میشنوم از شدت تاثیر تب عارض من میشود و هر زمان خبر اتحاد و اتفاق احبا را میشنوم ولو هر قدر در زحمت و نعمت باشم مسرور میشوم.

- 2 My distress is in this - why should the friends who are themselves reformers of the world fall into discord? How is it possible that the Baha'is, who are commanded to create unity and agreement between all religions and peoples, would not themselves be practitioners of this?
- 3 The appearance of the Blessed Beauty in this world was for the unity and agreement of peoples and the removal of discord. In this case, why should there be discord and resentment between the friends? The Baha'is themselves must first be implementers of the teachings so that they may have effect on others. How can one who has not found existence from the Giver of existence give existence to others?
- 2 تاثیر من در این است که چرا باید احبا که خود مصلح عالمیان هستند دچار اختلاف شوند. بهائیان که مأمور به ایجاد اتحاد و اتفاق در بین جمیع مذاهب و امم میباشند چگونه ممکن است خود عامل نباشند.
- 3 ظهور جمال مبارک در این عالم برای اتحاد و اتفاق امم و رفع اختلاف بوده است. در اینصورت چرا باید بین احبا اختلاف و کدورت باشد. بهائیان خود اول باید مجری تعالیم باشند تا بدیگران موثر واقع گردد. ذات نا یافته از هستی بخش کی تواند که شود هستی بخش.

KHMT.090

## ABU1832

*Words spoken ca. Feb. 1920*

- 1 The attainment of divine confirmations depends upon teaching. If teaching is suspended, confirmations will also cease. Confirmations are contingent upon arising to serve. The friends must all arise unitedly to teach so they may witness how the hosts of divine confirmation will assist them.
- 2 The Blessed Beauty states: "We shall assist whosoever arises to aid Our Cause with hosts from the Concourse on High and a company of Our favored angels." The friends must arise and engage in spreading the Cause of God so they may receive the hosts of confirmation and success.
- 3 It is obligatory and essential for each individual believer to guide and teach at least one person to the pathway of guidance during the course of one year. In the Blessed Cause teaching is universal. All the friends must arise to teach. The work of teaching is not individual or private - all are commanded to it. And surely every universal divine command has very important and eternal results.
- 1 حصول تائید منوط بتبلیغ است اگر تبلیغ تعطیل شود تائید نیز منقطع خواهد شد. تائید معلق و موکول به قیام است. باید احبا عموماً متحداً قیام کنند برای تبلیغ تا ملاحظه نمایند که افواج تائید چگونه نصرت مینماید
- 2 . جمال مبارک میفرماید: و نصیر من قام علی نصره امری بجنود من الملاء الاعلی و قبیل من الملائكة المقربین. باید احبا قیام کنند و به نشر امرالله پردازند تا مشمول افواج تائید و توفیق گردند.
- 3 بر هر فردی از افراد احبا واجب و لازم است که اقلاً در مدت یکسال یک نفر را به شریعه هدای هدایت و تبلیغ نماید. در امر مبارک تبلیغ عمومی است. باید عموم احبا قائم به تبلیغ باشند. امر تبلیغ انفرادی و خصوصی نیست کل بان مأمورند. و البته هر امری عمومی الهی است و نتایجش بسیار مهم و ابدی است

- 4 All the friends must arise to fulfill this definitive obligation so they may witness its effects and benefits in both the material and spiritual worlds.

ADMS#293

4 باید همه احبا باین فریضه حتمیه قیام نمایند  
تا اثرات و فوائد حسنه آنرا در عالم ملک و  
ملکوت مشاهده کنند

KHMT.082

## ABU2206

*Words spoken ca. Feb. 1920*

- 1 The friends are waiting each day for a new letter to reach them from me. And after receiving it, they read it and put it in their boxes and again wait for another letter, which they will again read and preserve in a box.
- 2 But, by God besides Whom there is no other God, if the friends of God had acted according to what was revealed in just one of the Tablets of the Ancient Beauty, may His Most Great Mention be exalted, by now all who are on earth would have attained to the bounty of faith and the earth would have become the supreme paradise.
- 3 But what can be done when the friends each day await a new letter from me and pay no attention to acting upon and implementing it.

1 احبا هر روز در انتظار نامه جدیدی هستند که  
از من به آنها برسد. و پس از وصول بخوانند و  
در جعبه های خود بگذارند و باز در انتظار نامه  
دیگر باشند که آنرا هم باز خوانده و در جعبه  
حفظ نمایند.

2 در صورتیکه فوالله الذی لا اله الا هو اگر احبای  
الهی بآنچه که در یکی از الواح جمالقدم جل ذکره  
الاعظم نازل گشته عامل شده بودند حال جمیع  
من علی الارض بنعمت ایمان فائز و روی زمین  
بهشت برین میگردد.

3 ولی چه باید کرد که احبا هر روز منتظر نامه  
جدیدی از من میباشند و دیگر توجهی به عمل و  
اجرای آن ندارند

KHMT.072

## ABU2451

*Words spoken ca. Feb. 1920*

- 1 During the time when the Ancient Beauty (may His glory be glorified) had gone to Sulaymaniyyih and was living in seclusion and retirement on Mount Sar-Galu, the days of the month of Ramadan arrived. According to their yearly custom during this month, a group of dervishes gathered at the monastery to hear the sermons and discourses of their sheikh and spiritual guide.

1 در اوقاتی که جمالقدم جل جلاله به سلیمانیه  
تشریف برده در کوه سرگلو معتکف و منزوی  
بودند (۱) ایام ماه رمضان رسید و جمعیت  
دراویش مطابق معمول سالیانه خود در این ماه  
برای استماع وعظ و تقریرات شیخ و مرشد  
خود در خانقاه اجتماع کردند.

- 2 One day, some of the sheikh's disciples addressed him saying, "Why doesn't the Iranian dervish Muhammad who lives in seclusion on Mount Sar-Galu come to the monastery to hear the sheikh's discourses?" The sheikh replied to them, "You should have no concern with this dervish. He has no need of our sermons and counsels and traditions."

2 روزی عده ئی از مریدان شیخ را مخاطب ساخته گفتند چرا درویش محمد ایرانی که در کوه سر گلو منزوی است برای استماع تقریرات شیخ بخانقاه نمی آید. شیخ بانها گفت شمارا با این درویش کاری نباشد. او بمواعظ و نصایح و احادیث ما احتیاج ندارد

KHMT.072

## AB10712

*To: Abdu'l-misagh Missaghiah, in Palestine*  
*Date: 1920-Feb ca.*

O honored pilgrim! Praise be to God that through the grace and favor of the Blessed Beauty thou hast reached the Holy Land and attained the honor of visiting the Sacred Threshold, and hast become the intimate companion of 'Abdu'l-Baha. Now, with divine power, with a celestial heart, with a spiritual nature, and with heavenly confirmation, return to the divine realm.

جناب زائر الحمد لله به فضل و عنایت جمال مبارک به ارض مقدسه رسیدی و بشرف زیارت آستان مقدس مشرف شدی و با عبدالبهاء همدم و همنشین گشتی حال بقوتی ملکوتی و قلبی لاهوتی و نفسی رحمانی و تأییدی آسمانی مراجعت باقلیم ربّانی [نما]

KHMT.099-100

## ABU2843

*Words spoken ca. Feb. 1920*

- 1 You have endured many hardships during this journey. At this time, due to the general war, travel is very difficult and problematic. Despite obstacles and difficulties, you have borne every kind of hardship from distant places to attain the blessing of pilgrimage to the Holy Shrine of the Exalted One and circumambulation of the Sacred Resting Place.
- 2 You will observe its results and fruits in the Abha Kingdom in the world above.

1 در این مسافرت بسیار زحمت کشیدید. این اوقات بواسطه حرب عمومی مسافرت بسیار صعب و مشکل است. از مسافتهای بعیده با وجود موانع و مشکلات تحمل هر نوع صدمات نمودند تا زیارت مقام مقدس اعلی و طواف روضه مبارکه فائز شدید

2 نتایج و ثمراتش را در ملکوت ابهی در عالم بالا مشاهده خواهید کرد

KHMT.069

**ABU2994***Words spoken ca. Feb. 1920*

Now is the time for you to say what is in your heart, for until now there has not been an opportunity for me to meet with you and address the pains in your heart. Now say whatever your troubled heart desires. It is obvious what state came over you with all those favors and kindnesses. What a precious time and opportunity it was. I was dazed and bewildered.

حالا وقت آنستکه آنچه در دل داری بگوئی زیرا تا بحال فرصتی حاصل نشده که بتوانم شما را ملاقات و بدرد های دلت برسم. حالا آنچه میخواهد دل تنگت بگو. دیگر معلوم است با آنهمه عنایات و الطاف چه حالتی دست داد. چه وقت و فرصت گرانبهائی بود. مات و مبهوت بودم

KHMT.092

**ABU3125***Words spoken ca. Feb. 1920*

You must be very careful that thieves do not steal your bag along the way. Be extremely, extremely vigilant and watchful. I pray for you and seek divine assistance and grace for you in all conditions.

باید مواظب باشید که جانپنه شما را سارقین در راه بسرقت نبرند. بسیار بسیار دقت و مراقبت نمائید. من در حق شما دعا میکنم و از برای شما عون و عنایت الهی را در جمیع احوال میطلبم

KHMT.099

**ABU3298***Words spoken ca. Feb. 1920*

Now if the friends of God were to act according to that first hadith, that is, according to one of the Tablets of the Ancient Beauty, may His glory be exalted, it would be better than waiting each day for a new letter and fresh instructions and in this state...

حالا اگر احبای الهی بهمان حدیث اول یعنی به یکی از الواح جمال قدم جل جلاله عامل باشند بهتر از آنستکه هر روز منتظر نامه ئی جدید و دستوری تازه باشند و در حال

KHMT.074-075

## AB03834

To: Khalil Bayk, in Cairo

Date: 1920-Feb-01

- 1 O illustrious and distinguished personage, I still forget not the memories associated with days past when I was delighted in reunion, and enjoyed intimate conversation with him who is the essence of faithfulness. I beseech God day and night, and desireth, both inwardly and outwardly, assistance for him.
- 2 What hath made me write this letter and reveal what is concealed in hearts and souls is that in the Scriptures and Tablets of Baha'u'llah it hath been revealed that the newspapers are mirrors of the resplendent truth, which discovereth the true facts, spreadeth forth pursuits of great men, and guideth the people to the realities of all affairs, provided that its source is sincere, its origin just. The slander of the slanderer will affect it not, and relateth the news, which none hath discovered, with sincerity and justice. From its inner meanings, the true servants of God will be so inebriated by the sealed Wine.
- 3 It announceth, declareth and proclaimeth the Resplendent Truth, it is indeed the effulgent sun shedding forth the light of truth on every remote land, uncovering the thick darkness enveloping the mysteries of the Outspread Roll. Did ye not see that, but for the sun shining upon them at eve and at morn, the creatures of the visible plane would not be manifest?
- 4 I beseech God to make thee a promoter of the truth manifested within all beings of the visible world in its most wondrous meanings. Salutation and praise rest upon thee.
- 1 أيها الفاضل الجليل أتى لا زال لا أنسى ذكرى الأيام التي سلفت وانا متلذذ باللقاء متمتع بحديث من هو معدن الوفاء وادعو الله ليلاً ونهاراً وأتمنى له التأييد سرّاً وجهاً
- 2 فهذا الذي دعاني الى تحرير هذا المرسوم و اظهار ما هو مضمّر في الضمائر والقلوب أنّ في الزبر والألواح من بهاء الله منصوص أنّ الجرائد مرايا للحقيقة الساطعة كاشفة لحقائق الأمور تنثر الفرائد تهدي الجمهور الى حقائق الأمور اللهم اذا كانت مبدأها صدقا ومنشأها عدلا لا تأخذها في الله لومة لائم تنبئ بالحوادث التي لم يطلع احد عليها صدقا وعدلا فيترشح المخلصون من معانيها الرّحيق المختوم
- 3 واذا انبأت وحدثت واخبرت بالحقيقة الالامعة أنّها لشمس ساطعة الفجر بأنوار الحقيقة على الأفطار الشاسعة وكاشفة لظلام الديجور عن جميع الأمور في الرق المنشور أ لم تر أنّ الكائنات كلّها لم يتجلّ في حيز الشهود الا بسطوع الشمس عليها في كلّ اصيل وبكور
- 4 واسأل ان يجعلك مروجاً للحقيقة المتجلية في الوجود بأحسن معانيها في عالم الشهود و عليك التّحية والثناء

MKT3.432, ABB.130

## AB00516

To: *Haji Muhammad Rida (Kashan) et al., in Qamsar*

Date: 1920-Feb-03

- 1 O luminous friends! His Honor Mirza Ilyas the pilgrim requested that a letter be written, though I have absolutely no time or opportunity to write even a word, let alone a detailed letter. Nevertheless, due to the power of love and intensity of attachment on my part and his pleading, this letter is being written so that you may know that the friends of God are always before my eyes and present in my thoughts - it is impossible and inconceivable to forget them.
 

ای یاران نورانی جناب میرزا الیاس زائر  
خواهش تحریر نامه فرمودند و مرا مهلت و  
فرصت ابداً نمانده که کلمه‌ئی بنگارم تا چه  
رسد بنامه مفصل باوجود این از قوت محبت  
و شدت تعلق من و تضرع ایشان این نامه تحریر  
میگردد تا بدانید که احبای الهی همواره پیش  
نظرند و حاضر محضر فراغت از یاد مستحیل و  
ممتنع است
- 2 In these days when the musk-diffusing breezes have made the horizons amber-scented, the call of the Most Great Name has been raised in all regions, giving to drink from the fountain of paradise and kindling the lamp of the highest heaven in hearts. The friends of East and West are associating with each other in perfect unity spiritually and communing in their hearts. Such a sweet melody must be raised that it will tear asunder the veils concealing the mysteries of hearts on both sides and cause them to be revealed. Day by day may the lights of the Kingdom shine with ever greater brilliance and the darkness of the world of nature be drowned in the realm of the temporal. May the earthly world become a heavenly world, and the regions of dust become the supreme paradise. For the world of nature has so dominated that the peoples of the world have become like fierce beasts. This savagery and ferocity will not be transformed into love and kindness except through the spread of the divine teachings. And upon you be the Most Glorious Glory!
 

درین ایام که نفحات مشکبار مشام آفاقرا عنبربار  
نموده ندای اسم اعظم در جمیع اقالیم بلند شده  
از عین تسنیم می‌نوشاند و سراج علین در قلوب  
می‌افروزد احبای خاور و باختر با یکدیگر در  
نهایت وحدت روحاً الفت مینمایند و قلباً مخیره  
می‌کنند باید چنان آهنگ خوشی بلند نمود تا  
اسرار قلوب دو سمت پرده درد و جلوه نماید و  
یوماً فیوماً انوار ملکوت در شدت اشراق بتابد و  
ظلمات عالم طبیعت در حیز ناسوت غرق گردد  
عالم ارضی جهان آسمانی شود و اقالیم ترابی بهشت  
برین گردد زیرا عالم طبیعت چنان غلبه کرده که  
اقوام عالم وحوش درنده گردیده این سببیت و  
درندگی جز بانتشار تعالیم الهی مبدل به محبت و  
مهربانی نگردد و علیکم البهاء الابهی
- 3 The friends of Mazgan and Qamsar have truly, from the beginning of the Cause until now, been tested and tried. They have endured hurt and cruelty and drunk the cup of tribulation. In God's path they have suffered oppression and tyranny and heard abuse and blame. Despite this they were in complete submission and acquiescence, setting their hearts upon tribulation. They did not sigh or lament, but rather engaged in thanksgiving. This is the attribute of those drawn nigh, this is the way of the sincere ones. Especially that glorious martyr, that unique one of the altar of love and peerless one of the field of faithfulness, Aqa Mandih-'Ali - that pure soul was a sign of guidance and a bright lamp among the people of guidance. In all circumstances he manifested the utmost steadfastness and
 

احبای مازگان و قصر فی الحقیقه از پدایت امر  
تا بحال مفتون و ممتحن گردیدند اذیت و جفا  
کشیدند و جام بلا نوشیدند در سبیل الهی ظلم  
و ستم دیدند و شتم و ملامت شنیدند باوجود  
این در نهایت تسلیم و رضا بودند و دل بر بلا  
نهادند آهی نکشیدند و ناله‌ئی ننمودند بلکه بشکرانه  
پرداختند این است صفت مقربین این است  
روش مخلصین علی‌الخصوص حضرت شهید مجید  
یعنی فرید قربانگاه عشق و وحید میدان وفا  
آقا مانده علی آن نفس زکیه آیت هدی بود و  
سراجی روشن بین اهل الهدی در جمیع موارد  
بنهایت متانت و ثبات جلوه نمود تا جان فدای

firmness until he sacrificed his life for the Beloved. And now in the endless world he is immersed in the sea of mysteries and intoxicated in the realm of secrets.

- 4 Praise be to God, in these days Aran is a flame of fire. The fire of love has been kindled and has burned away the veil, and the seekers in the school of love have learned the lesson of lovers and, like moths in the flame of the candle, have lost their lives and accomplished their purpose. The school of the oneness of humanity in Kashan is the manifestation of the favors of the Most Great Jalil. This name is the cup of favors, for it demolishes the foundation of estrangement. My hope is that this school will lay the foundation of unity and concord in the world, and that this circle will expand day by day until that which is explicitly stated in the divine teachings and is the decisive text of the Most Great Name - that all are the fruits of one tree and the leaves of one branch - will be realized. And upon you be the Most Glorious Glory!

جانان فرمود و الآن در جهان بی پایان غریق  
بحر اسرار است و سرمست در عالم اسرار

4 آران الحمد لله این ایام شعله نیران است آتش  
عشق برافروخته و پرده بسوخته و طالبان در  
دبستان عشق رسم عاشقی آموخته و چون پروانه  
در شعله شمع جانباخته و کار خویش ساخته اند  
مدرسه وحدت بشر در کاشان مظهر الطاف  
جلیل اکبر است این نام جام الطافت زیرا  
هادم بنیان بیگانگی است امیدم چنانست که  
این دبستان بنیان اتحاد و اتفاق در جهان بنهد و  
این دایره روز بروز اتساع یابد تا آنچه صریح تعالیم  
الهی است و نص قاطع اسم اعظم که همه بار  
یکدارید و برگ یکشاخسار تحقق یابد و علیکم  
البهاء الابهی

MKT3.434, KHMT.050x, KHMT.094-095,  
KASH.432x

## AB01919

To: *Siyavash Farsi (Siyavash Sifidvash), in Bombay*

Date: 1920-Feb-03

- 1 O steadfast one in the Covenant! Your letter from Baghdad arrived. Praise be to God, under the shadow of divine grace you traveled to Iraq and India and became the manifestation of this verse: "All the parrots of India will become sugar-breaking through this Persian candy that goes to Bengal." May you raise the manifest banner in that clime and guide the ancient Persians to the sun of the ethereal heaven. Qazvin, through the presence of His Honor Hakim and Janab-i-Va'iz and Tiraz-i-Abha, is a supreme paradise. Aqa Rustam Khusraw and his wife are truly engaged in service. The friends in Hamadan have arisen with endless zeal and are sending teachers to surrounding areas. Hamadan has become true to its name and turned into a garden of paradise.

1 ای ثابت بر پیمان نامه شما از بغداد رسید الحمد لله  
در ظل عنایت مسافرت به عراق و هندوستان  
نمودی و ماصدق این بیت شکر شکر شکن  
شوند همه طوطیان هند زین قند پارسی که به  
بنگاله می رود تا در آن اقلیم علم مبین برافرازی و  
پارسیان قدیم را بافتاب فلک اثر دلالت نمائی  
قزوین بوجود حضرت حکیم و جناب واعظ و  
طراز ابهی بهشت برین است و آقا رستم خسرو  
و قرینه اش فی الحقیقه بخدمت می پردازند احبای  
همدان بهمت بی پایان برخاسته اند و باطراف مبلغ  
ارسال می فرمایند همدان مطابق اسمش گشته و  
باغ جنان شده

- 2 The treatise you entrusted to Haji Mahdi will, God willing, be arranged and become beneficial. The journal "Clarification of

2 رساله شما که بجانب حاجی مهدی سپردید  
انشاء الله ترتیب یافته مفید خواهد گشت مجله  
توضیح و اخراجات بواسطه جناب میرزا الیاس

Clear Matters” arrived through Mirza Ilyas and will, God willing, be reviewed. Convey my most glorious greetings to Jinab-i-Aqa Asadu'llah, Aqa Hasan the injured one, Aqa Chiragh-'Ali, Ustad Asadu'llah, Aqa Mirza 'Abdu'l-Baqi, the attracted lady, and Haji Ya'qub. I hope through God's favors that Rajab-'Ali Beg's wife will gain eloquent speech, that the handmaid of God the wife of Ustad 'Ali Sabbagh will be successful, that Aqa Hayyim and Ishaq and Aqa Mirza Asadu'llah Khan and the united members will all become manifestations of the favors of the Lord, the Generous, that Habib'ullah Khudabakhsh will hold fast to that which brings divine confirmation and success in both worlds, and that the family of Mirza Ya'qub will be encompassed by the favors of the Forgiving Lord and remain firm forever in servitude to the Ever-Living, the Self-Subsisting.

- 3 As for Jinab-i-Aqa Shaykh 'Ali-Asghar, good lies in what has occurred - this tribulation that has befallen him will become the cause of endless success. Jinab-i-Aqa Mirza Ilyas is with us. Convey greetings and longing to each and every one of the friends in India. And upon you be the Most Glorious Glory.

رسید انشاء الله ملاحظه میگردد بجناب آقا اسدالله و آقا حسن صدمه دیده و آقا چراغ علی استاد اسدالله و آقا میرزا عبدالباقی و منجذبه خانم و حاجی یعقوب از قبل من تحت ابدع ابهی ارسال دار از الطاف حق امیدوارم که قرینه رجبعی بیک نطق بلیغ باید و امة الله حرم استاد علی صباغ موفق شود و آقا حیم و اسحق و آقا میرزا اسدالله خان و اعضای متحده جمیع مظاهر الطاف رب کریم گردند و حبیب الله خدا بخش بآنچه سبب تأیید و توفیق در دو جهانست تشبث نماید و خاندان میرزا یعقوب مشمول الطاف رب غفور گردند و الی الأبد بعبودیت حی قیوم قائم باشند

3 جناب آقا شیخ علی اصغر الخیر فیما وقع است این اذیت وارده بر ایشان سبب موفقیت بی پایان گردد جناب آقا میرزا الیاس در نزد ماست بجمیع احباً در هندوستان فرداً فرداً تحیت و اشتیاق برسان و علیک البهاء الابهی

KHMT.070-071, MSHR4.060x, YARP2.161  
p.169, PPAR.127, YARD.147-148,  
QUM.233-234

## AB11967

To: Daughter of Karbala'i Husayn Istahbanati, in Bandar Abbas  
Date: 1920-Feb-03

- 1 O thou faithful and assured believer! Due to lack of time, I write briefly. Divine tests are severe so that the essence of man may become manifest and evident. Therefore, do not be sorrowful or distressed by what has befallen you. I reviewed the lessons that your father had written. At the Holy Threshold I sought bounties on your behalf.
- 2 If you are able, return to Nayriz and convey from me the Most Glorious and Wondrous Greetings to Haji 'Ali Beg and Husayn. I hope that you will be freed from difficulties. And upon thee be the Most Glorious Glory!

1 ای مؤمنه موقنه از عدم فرصت مختصر مرقوم میگردد امتحانات الهیه شدید است تا جوهر انسان ظاهر و باهر گردد لهذا از آنچه وارد شده محزون و مکدر مباش درسهائی که ابوی نوشته بودند ملاحظه گردید در عتبه مقدسه طلب عنایت گردید

2 اگر چنانچه بتوانید مراجعت به نیریز نمائید و بجناب حاجی علی بیک و جناب حسین از قبل من تحیت ابدع ابهی ابلاغ دارید امیدم

ADMS#181

چنانست که از زحمات خلاصی یابد و علیک  
البهاء الأبهی

ADMS#181

## AB01942

To: *Abdu'lmisagh Missaghiah*

Date: 1920-Feb-06

- 1 O thou pilgrim of the Holy Shrine!
- 2 Render thanks unto God for having been aided to attain His Sacred Threshold, and having been enabled to associate with the loved ones of the All-Merciful in this celestial assembly. I fervently beseech the manifold favours of the All-bounteous Lord that thou mayest advance day by day, so to be made the manifestation of His infinite bounties, and to become the recipient of God's grace.
- 3 Thy respected father, late Aqa Yahuda was a sincere and devout believer in the early days of the Faith, and suffered infinitely in the path of God. He bore all kinds of afflictions and difficulties, and rendered great services to the Threshold of the ever-forgiving Lord. And finally, he hastened, in the utmost radiance and spirituality and with absolute steadfastness and resolve, unto the sanctuary of the Beloved. Now, in the eternal realm, he is immersed in the ocean of forgiveness, and is wholly absorbed in the emanations of Divine Grace.
- 4 Now, as to the respected Qa'im Maqam, this forbearing and sincere believer was a leading soul amongst the friends, and remained steadfast in the Faith of the All-Powerful Beloved with the greatest constancy and firmness. He was a trusted companion in Egypt and Paris, and was a true friend at all times. Indeed the signs and tokens of devotion were manifest in him, and he was engaged in the remembrance of God by day and by night.
- 5 And further, Khajih Rabi', with his wondrous character, delivered most eloquent speeches, he had a powerful utterance, and thus invited the souls and guided them to the new Faith. As such, he occupied a sublime station. Pages have been written in their remembrance.

1 ای زائر عتبه مبارکه

2 حمد کن خدا را که موفق شدی و بتقیل آستان  
مقدس مؤید گردیدی و درین انجمن الهی بایاران  
رحمانی الفت یافتی از عنایات رب کریم رجای  
عظیم دارم که روز بروز ترقی نمائی تا مظهر  
الطاف بی پایان گردی و مورد تأیید حضرت  
رحمان شوی

3 جناب متصاعد الی الله حضرت والد آقا یهودا  
فی الحقیقه از مخلصین و احبای سابقین بود و در  
سبیل الهی مشقت بی پایان کشید و از هر قبیل  
صدمه و بلا تحمل نمود و خدمات موفوره بآستان  
رب غفور کرد و عاقبت در کمال نورانیت و  
روحانیت و ثبوت و استقامت بآستان حضرت  
احدیت شتافت حال در جهان بی پایان غریق بحر  
غفران و محو در فیوضات انوار است

4 اما حضرت قائم مقام این شخص صادق مؤمن  
موافق سرور ابرار بود و در نهایت ثبوت و  
استقامت بر امر عزیز مختار در مصر و پاریس  
انیس و جلیس بود و همدم در شب و روز  
فی الحقیقه آثار خلوص از او نمودار و بذکر الهی  
مشغول در لیل و نهار بود

5 و حضرت خواجه ربیع با آن خلق بدیع همواره  
لسان فصیح میگشود و نطق بلیغ میفرمود و  
نفوس را بامر جدید دعوت میکرد و هدایت  
میفرمود لهذا مقامی رفیع داشت و در ذکر ایشان  
اوراقی تحریر یافت

- 6 And now concerning the faithful friend, Aqa Mirza Mihdi Ikhwan-i-Safa, whose passing brought [me] infinite sadness, grief, anguish and sorrow. He was a mighty pillar, and had attained the station of utter nothingness before the Blessed Beauty. He breathed no breath but one blessed with Divine good pleasure, and he cherished no hope except that of service to His Cause. Detailed pages have also been written in his commemoration, and were sent to Persia.
- 7 The title of the family is Mithaqiyyih, and this is an imperishable bounty.
- 8 The Glory of Glories rest upon thee.

6 و اما یار باوفا جناب آقا میرزا مهدی اخوان صفا از وفات ایشان نهایت حزن و اندوه و الم و ماتم حاصل گردید رکن عظیم بود و فانی در جمال مبارک نفسی جز برضای الهی بر نمی آورد و آرزویی جز خدمت امرش نداشت و در ذکر ایشان اوراق مفصل تحریر گشت و ارسال ایران گردید

7 لقب خاندان میثاقیه است و این منقبت الی الأبد باقیه

8 و علیک البهاء الأبهی

BRL\_DAK#0853, MKT3.428, KHMT.019-020x, KHMT.045x, KHMT.056x, KHMT.085-086, KASH.313-314

## AB05171

To: Faridih Schwarz, in Stuttgart

Date: 1920-Feb-06

- 1 O dear daughter! Your letter was received and was proof of your firmness and steadfastness in the new Cause. However, the Bolshevik teachings advocate forced equality, where all people must be equal by compulsion, against the will of the wealthy, ministers and nobles. But in the new Cause, equality is voluntary, meaning the wealthy, great ones and princes should contribute to the poor with perfect joy and contentment. This equality springs from human virtues.
- 2 What has spread among people's tongues that strange calamities like earthquakes and such will prevail after this war is mere imagination with no basis. Perhaps at times ordinary harm may occur as usual, but nothing extraordinary will happen. However, humanity is not yet at peace and will still endure hardship until order is established and comfort achieved.
- 3 But Jewish dominance in Germany will later diminish. Strive to promote the divine teachings, which are the remedy for all

1 ای دختر عزیز نامهات رسید برهان ثبوت و استقامت بر امر بدیع بود اما تعالیم بلشویکی مساوات اجباری است که جمیع خلق در تساوی اجباری باشد رغماً عن انوف اغنیا و وزرا و اکابر ولکن در امر بدیع مساوات اختیاری است یعنی اغنیا و اعظم و امرا بکمال سرور و رضا باید انفاق بر فقرا نمایند این تساوی منبعت از فضائل عالم انسانی است

2 اینکه در السن خلق انتشار یافته که بلای غربی از قبیل زلزله و غیره بعد از اینخرب استیلا خواهد یافت این اوهام است اصل ندارد شاید در بعضی مواقع حسب العاده ضرری واقع گردد اما فوق العاده امری واقع نگردد ولکن عالم انسانی هنوز راحت نیست هنوز مشقت خواهد کشید تا اینکه انتظام یابد و راحت حاصل شود

3 اما تسلط یهود در آلمان بعد خفت خواهد یافت شما بکوشید تا تعالیم الهی ترویج یابد و آن علاج

ills. Regarding Iranians who come to Germany without carrying my specific written recommendation, tell them: "If you have a recommendation, show it. We do not associate with anyone without a letter of recommendation." And never associate with such persons.

همه مرضاست ایرانیانیکه به آلمان حاضر میشوند  
و از من سفارش مخصوص بخط من در دست  
ندارند بآنان بگوئید اگر سفارشی در دست دارید  
بنمائید ما بدون سفارش نامه با کسی معاشرت  
نمائیم و ابداً معاشرت با همچو نفوس نکنید

4 And upon you be the Most Glorious Glory.

و علیک البهاء الابهی 4

BBBD.505-506, SW\_v13#09 p.231x

BBBD.503-505, YMM.216x, YMM.401x

## AB12311

*To: Herrigel, Wilhelm et al., in Stuttgart*

*Date: 1920-Feb-06*

O ye two souls of the Kingdom!

Your letter has arrived. It is an expression of gratitude for the presence (the visit) of the Khans (the three Persian friends). I sent them because this visit also brought joy and happiness.

Praise be to God that their journey proved to be a cause of progress for the souls, that it produced harmony and accord, and that the friends of God and the handmaids of the Merciful received new enthusiasm and revitalization through it.

As for my journey to those regions, this depends on the attractive power emanating from there, drawing me to Germany. And this (attractive power) consists in the teachings of His Holiness Baha'u'llah being spread (literally: prevailing or gaining victory) in this country.

If any Persian should come to those regions without having a letter of recommendation written by my hand, you should under no circumstances associate with him.

Convey to all friends my most heartfelt Abha greetings.

Upon you both be Baha'u'llah, El Abha!

BBBD.499

**AB09512***To: Aqa Mirza Muhammad Natiq, in Tihiran**Date: 1920-Feb-06*

O herald of the Kingdom of God! The poet says: "Yesterday, the Shaykh went about the city with a lamp, saying: 'I am weary of demon and beast - I long to find a human being.'" Now, praise be to God, you long to guide souls, that you may discover a treasure in every corner. I hope that you will be successful. This is written briefly, as time is lacking. Kindly excuse me. And upon you be the Most Glorious Glory.

ای منادی بملکوت الله ملا میگوید دی شیخ  
با چراغ همیگشت گرد شهر کز دیو و دد ملوم و  
انسانم آرزوست حال تو الحمد لله آرزوی آن داری  
که نفوسیرا براه آری تا از هر کُنْجی گنجی یابی  
امیدم چنانست که موفق گردی مختصر مرقوم  
شد مجال مفقود معذور دارید و علیک البهاء  
الاهی

MSHR3.283, MSBH3.407a

**AB12634***To: Heinz, Carl et al., in Germany**Date: 1920-Feb-06*

O honored Family! The heartfelt greetings and love from you were conveyed to me. I implore for you heavenly life; pray for you eternal happiness, pray for you the spirit of the Kingdom and the second birth, so that you may enter from the natural world into the world of the Merciful Kingdom. Upon you be Baha El Abha!

BBBD.498

**AB09711***To: Bahaus-Sultan (Miyanaj), in Mianeg**Date: 1920-Feb-07*

<sup>1</sup> O thou whose name hath been adorned through its connection with the Most Great Name! My Lord and my Hope! This servant of Thine hath turned to Thee with a watchful eye and a radiant face, and hath taken in his right hand the cup of

<sup>1</sup> یا من تزین اسمه انتساباً الى الاسم الأعظم ربّ  
و رجائی انّ عبدک هذا اقبل الیک ببصر ناظر  
و وجه ناضر و اخذ بیده الیمنی کأس الهدی و

guidance and drunk the wine of mystic knowledge, and desireth to give the sincere ones to drink of this divine wine.

شرب صہبآء العرفان و یرید ان یسقی المخلصین  
من هذا المدام

- 2 My Lord! Make him a guardian of the loved ones and a protector of the chosen ones and a servant at Thy holy Threshold amidst all peoples, and assist him with the hosts of the angels of heaven. Verily, Thou art the Almighty, the Powerful, and verily, Thou art the All-Merciful, the All-Compassionate.

2 ربّ اجعلہ حافظ الأحبآء و صائن الأصفیآء و  
خادماً لعتبة قدسک بین الوری و انصرہ بجنود  
ملائکة السماء انک انت القوى القدير و انک  
انت الرحمن الرحيم

INBA17:082

## AB00916

To: *Spiritual Assembly of Khalkhal et al., in Mianeg*

Date: 1920-Feb-08

- 1 O ye who are sincere ones! O ye who are firm ones! O ye who are foremost in good deeds! O ye who hold fast to the hem of the Lord of earth and heavens! Blessed are ye for having dispelled the darkness and been guided to the Lord of clear signs, and held fast to the sure handle and taken refuge in the most secure shelter and arisen to exalt the Most High Word and served the threshold of the Lord of the manifest horizon, Whose dawn shines upon the hearts of the people of certitude, Who assists every trusted servant with supreme victory. I beseech God to make you manifest signs and perfect words and radiant realities and luminous souls until those regions are stirred by the sweet-scented breeze wafting from the verdant gardens. And God guides whom He wishes to the Most Glorious Paradise. And upon you be greetings and praise.

1 ایہا المخلصون ایہا الراسخون ایہا السابقون الى  
الخيرات ایہا المتمسكون بذیل رب الارضین  
و السموات طوبی لکم بما کشفتم الظلمات  
و اهتديتم الى رب الآيات البينات و تمسکتم  
بالعروة الوثقی و آویم الى الکھف الأوقی و  
قمتم على اعلاء الکلمة العلیآء و خدمتم عتبة ربّ  
الأفق المبين الساطع الفجر على قلوب اهل یقین  
المؤید لكل عبد امین بالنصر العظیم اسئل الله  
ان يجعلکم آیات باهره و کلہات تامہ و حقائق  
ساطعه و نفوساً لامعه حتی یهتزّ تلك الأرجآء  
من النفحة الطیبة الشدا المنتشرة من الحدائق  
الغلبا و الله یرید من یشآء الى جنة الأبهی و  
علیکم التحيّة و الثناء

- 2 O beloved friends of 'Abdu'l-Baha! In this most distant region I am occupied with your remembrance and familiar with your love. His honor Munir Divan wrote a letter mentioning your blessed names. From reading those names utmost joy and gladness was obtained. At the sacred threshold of the All-Merciful, supplication and imploring was made and infinite favors were beseeched for those blessed souls. It is certain that you are assisted and confirmed. And upon you be the Most Glorious Glory!

2 ای یاران مہربان عبدالہآء در این ناحیہ قصوی  
بذکر شما مشغولم و بحبّت شما مألوف جناب منیر  
دیوان نامہ ئی نگاشته و نام مبارک شما برده از  
قرائت آن نامہا نہایت سرور و حبور حصول یافت  
در عتبہ مقدسہ حضرت رحمن تبتل و تضرع  
گردید و آن نفوس مبارکرا الطاف بی نہایہ استدعا  
شد یقین است کہ موفقید و مؤیدید و علیکم البہآء  
الأبهی

RAHA.017

## AB11654

To: Vali Aqa (Bushruyih), in Khurasan

Date: 1920-Feb-08

- 1 O you who are firm in the Covenant! Your letter was received and its contents brought the utmost joy and delight, for it conveyed the glad tidings of the unity of the friends and their arising to serve the Cause. This news brought happiness and gladness that, praise be to God, the friends in Khurasan - in Bishru'ih, Khayru'l-Qura, Faran, Mashhad and Bajistan - are all attracted to the Beloved of the horizons and are confirmed in unity and accord. Convey my utmost longing to the blessed souls in that land.
- 2 O Lord of the Covenant! These are servants from among the people of unity who have been illumined by the dawning light and have cast off restraint and become renowned in Thy name throughout all regions. Longing has been stirred within them, causing their hearts to burn and their patience to be exhausted in their desire to meet Thee, and their tears to flow in their love for Thy beauty. They call upon Thee night and day and glorify Thy praise secretly and openly. They spare no effort in exalting Thy Word and cease not for a moment in expounding Thy proof and evidence. They submit to Thy sovereignty and are humble before Thy servants and are immersed in the ocean of Thy prayers. Lord! Make them overflowing cups, towering trees, overwhelming proofs, abundant favors, perfect words, singing birds, roaring lions, and fish swimming in the sea of certitude, plunging into the depths of the seas of assurance. Through them, expand the breasts of the people of error with the light of faith and dispel sorrows. Verily Thou art the Powerful, the Mighty, the All-Bestowing.
- 3 O you who are firm in the Covenant! Convey utmost love and faithfulness on behalf of 'Abdu'l-Baha to the handmaid of God the mother, and Mir Kalim Khan, and 'Imadu'd-Divan, and the handmaid of God Nuriyyih, and the handmaid of God Thana'iyih, and the handmaid of God Qarinih, and Aqa Nasru'llah the attracted one, and Aqa Muhammad-'Ali, and Aqa Muhammad-Husayn, and Aqa Ni'matu'llah, and the handmaid of God Bibi Sadiqih, and the handmaid of God Gawhar Aqa, and Aqa 'Abdu'l-Vahid. I beseech abundant heavenly favors for all of them. Supplications have been offered to the Abha Kingdom, imploring unlimited assistance and bounties for all. Due to lack of time, as I do not have even a moment's respite, it is not possible to write a special letter to each of these ones near to the Divine Threshold. Please excuse me.
- ای ثابت بر پیمان نامه شما رسید و از مضمون نهایت فرح و سرور حاصل شد زیرا مرده اتحاد احباً و قیام بر خدمت امر مبذول داشت از این خبر خرمی و شادمانی رخ داد که الحمد لله احبای خراسان در بشرویہ و خیرالقری و فاران و مشهد و بجنستان کل منجذب دلب آفاق و مؤید به اتحاد و اتفاقند نفوس مبارکہ در آن دیار را از قبل من نهایت اشتیاق برسان
- یا رب الميثاق ان هؤلاء عباد من اهل الوفاق استضاءوا من الاشراق و خلعوا العذار و اشتهروا باسمک فی الآفاق قد هاج فيهم الاشواق فاضطرم قلوبهم و انصرم صبرهم شوقاً للقائك و انسجم دموعهم حباً بجمالک و يدعونک ليلاً و نهاراً و يسبحون بحمدک خفياً و جهاراً و لا يألون جهداً فی اعلاء کلمتک و لا يفترون أنا فی تشریح جنتک و برهانک يخضعون لسلطانک و يخشعون لعبادک و يستغرقون فی بحر مناجاتک رب اجعلهم کؤوساً دافقة و اشجاراً باسقة و حججاً دامغة و نعماءً سابغة و کلمات تامة و طيوراً صادحة و اسوداً زائرة و حيتاناً سابحة فی بحر الايقان خائضة فی غمار بحار الاطمینان و اشرح بهم صدور اهل الضلال بنور الايمان و فرج بهم الأحران انک انت المقتدر العزيز المنان
- ای ثابت بر پیمان بامه الله والده و جناب میر کلیم خان و عماددیوان و امه الله نوریه و امه الله ثنائیه و امه الله قرینه و جناب آقا نصرالله منجذب و جناب آقا محمد علی و آقا محمد حسین و آقا نعمه الله و امه الله بی بی صدیقه و امه الله گوهرآغا و آقا عبدالواحد جمیع را از قبل عبدالبهاء نهایت محبت و وفا ابلاغ دارید کل را از الطاف الهیه نصیب موفور طلیم تضرع بملکوت ابی گردیده جمیع را عون و عنایت نامتناهیہ ترجی شد از عدم فرصت که آتی مجال ندارم ممکن نه که بهریک از این مقربین درگاه نامه مخصوص نگارم معذور دارید

4 And upon you be the Most Glorious Glory.

4 و عليك الهاء الأبهى

FRH.421-422

## AB12336

*To: Rukhsarih wife of Muhammad Tahir et al., in Rafsanjan*

*Date: 1920-Feb-08*

1 O ye two suppliant leaves! Jinab-i-Tahir came and prostrated himself at the Sacred Threshold, and gazed toward the Kingdom. Then he returned to Kerman in the utmost joy and fragrance. He mentioned your names and requested a letter. I therefore took up my pen that you might know how the heart of 'Abdu'l-Baha is filled with kindness toward the handmaidens of the All-Merciful. At every moment I offer prayers and supplications, beseeching the favors and confirmations of the Self-Sufficing Lord for His suppliant leaves, that they may become distinguished among women and harmonize with the birds of the meadow.

1 ای دو ورقهٔ مبتله جناب طاهر حاضر شدند و بعتبهٔ مقدسه ساجد گشتند و بعالم ملکوت ناظر شدند بعد به کerman بتمام روح و ریحان مراجعت نمودند نام شما بردند و نامه خواستند من نیز باین تحریر پرداختم تا بدانید که ضمیر عبدالهاء چگونه باماء رحمان مهربانست هر دم نماز آرم و نیاز نمایم و ورقات مبتله را عون و عنایت حضرت بی نیاز خواهم تا در بین نساء سرفراز گردند و با مرغان چمن همدم و هم آواز شوند

2 O gracious Lord! Adorn Thy handmaiden Bibi Zinat with the light of forgiveness and immerse her in the ocean of pardon. Cleanse her from every impurity and, in utmost freedom, bring her into the realm of lights. Draw her near to the threshold of Thy mercy. Rend asunder the veil of sin and manifest the beauty of forgiveness and pardon. Thou art the Bestower, the Forgiver, the Kind.

2 ای ربِّ کریم کنیز خویش بی بی زینت را بنور مغفرت زیب و زینت بخش و غریق دریای غفران فرما از هر آلودگی پاکیزه نما و در نهایت آزادی در عالم انوار درآر و در آستان رحمانیت مقرب کن پردهٔ گناه بدر و جمال عفو و غفران بناتوی بخشنده و آمرزنده و مهربان

BRL\_DAK#0912

## AB06607

*To: Relatives of Mandih Ali, in Tihiran*

*Date: 1920-Feb-08*

1 O survivors of that noble martyr! In truth, this tragedy is the cause of pain and anguish, for that pure soul was spirit embodied. But inasmuch as he sacrificed himself in the path of the glorious Lord, this affliction is really a feast and this calamity

1 ای بازماندگان حضرت شهید مجید فی الحقیقه این ماتم مورث درد و الم است زیرا آن نفس مطهر روح مصور بود ولی چون در سبیل ربِّ جلیل جانفشانی نمود این ماتم سور است و این مصیبت

the joy and delight of souls. All mankind is in peril, for the life of this world is fleeting. There is a difference, however, between those souls who pass away slumbering on the couch of heedlessness and those who quaff the cup of the most great bounty on the field of martyrdom. This blood in our veins will soon dry up and our lives will fade away. But when it is spilled out and shed in the path of the Beloved, it floweth and surgeth. This flowing and surging of the blood of the martyrs shall remain enshrined forever in the hearts of men. Wherefore, grieve and sorrow not at the martyrdom of that great soul; rather, be glad and rejoice.

- 2 O my Lord, my God! This servant of Thine, Mandeh-'Ali, was attracted by Thy holy fragrances with such rapture that he yearned to sacrifice himself in Thy path and longed for annihilation in Thy love. He drank the supreme chalice of martyrdom out of love for Thy beauty and desire to attain Thy presence. Lord! He endured tribulations and calamities, plunged into an ocean of ordeals, and suffered hardships that no soul could bear. He remembered Thee day and night, worshipped Thee morning and evening, and ceased not to make mention of Thee at dawn and dusk. He ever spoke Thy praise, supplicated before Thee, placed his trust in Thee, and yearned to ascend unto the realm of mysteries, the dawning-place of lights, until he sacrificed his soul with all eagerness and attraction.

- 3 O Lord! Ordain for him entry into the Paradise of refuge, eternal life in the supreme Paradise, the enjoyment of Thy favors in the highest heaven, and grant him an exalted station. Verily, Thou art the Generous, Thou art the Great, and Thou art the Lord, the Merciful, the Compassionate.

سرور و حبور جانها همه در خطر است و حیات دنیا در گذر فرق است میان نفسیه که در بالین غفلت وفات یابد یا آنکه در میدان شهادت جام موهبت کبری بنوشد این خون عاقبت جمودت یابد و حیات بهدر رود ولی چون در سبیل جانان مسفوح و مسفوک شود سائل گردد و جاری شود و این سیلان و جریان الی الابد در قلوب باقی ماند لهذا شما از شهادت آن بزرگوار دنخون مباشید و محزون مگردید بلکه مسرور باشید و مشعوف گردید

2 الهی الهی انّ هذا عبدک مانده علی انجذب بنفحات قدسک انجذاباً اشتاق الفداء فی سبیلک و احبّ الفناء فی محبتک و تجرّع کأس الشهادة الکبری حباً لجمالک و شوقاً الی لقاءک ربّ انّه تحمل المصائب و البلیا و خاض فی غمار الرزايا و ابتلی بمشقات لاتحمل النفوس من البرایا و کان یذکرک لیلاً و نهاراً و یعبدک بکره و اصیلاً و لم یفتر فی ذکرک عشیّاً و ابکاراً لم یزل ینطق بالتناء علیک و یتضرّع بین یدیک و یتوکل علیک و یشتااق العروج الی عالم الاسرار معهد الانوار الی ان فدی روحه بکلّ شغف و انجذاب

3 ربّ قدر له الدّخول فی الجنّة المأوی و الخلود فی الفردوس الاعلی و التمتع بالطافک فی الدّروة العلیا و اجعل له مقاماً علیاً انک انت الکریم انک انت العظیم و انک انت الربّ الرحمن الرحیم

HHA.299x, NANU\_AB#12x

## AB12472

To: Bahman Khudamurad et al., in Yazd

Date: 1920-Feb-08

O ye who are firm in the Covenant! Due to the press of work, I write briefly. Your letter was received. You had written that the Assembly has been re-elected. This is blessed and auspicious. This gathering will, God willing, illumine that region

ای ثابتان بر میثاق از کثرت مشاغل مختصر مینگارم نامه شما رسید مرقوم نموده بودید که تجدید انتخاب محفل شده است مبارکست و متیمن است این انجمن انشاءالله آن اقلیم را

and cause the light of truth to shine forth and gleam resplendently. As to the matter of the cemetery, in truth it will deliver the helpless dead from the ravens and crows and save them from such indignity, but you must consider the timing. If agitation and commotion should arise from those stubborn mules, postpone it to another time. I hope through His infinite favors that blessing and bounty may be vouchsafed to that company. And upon thee be the Most Glorious Glory.

روشن مینماید و سبب تابش و درخشش نور حقیقت میشود اما مسئله گلستان فی الحقیقه بیچارگان امواترا از دست زاغ و کلاغ خلاص میکند و از این تحقیر نجات مبخشد ولی ملاحظه وقت را بکنید اگر چنانچه فزع و جزع از دستوران ستوران حاصل گردد بوقت دیگر مرهون نمائید از الطاف بی پایان امیدم چنانست که نعمت و برکت از برای آن شرکت حاصل گردد و علیک البهاء الأبهی

YARD.111-112x

## AB10396

*To: Mulla Husayn Ghadanfar son of Ghadanfar, in Mazandaran*

*Date: 1920-Feb-08*

O servant of the Sacred Threshold! Your letter was received. Though His honor Aqa Siyyid Muhammad-Rida, upon him be the Most Glorious Glory of God, was not physically present in the fortress, he was there in spirit, and Aqa Siyyid Ahmad and Aqa Mirza Abu'l-Qasim drank the cup of martyrdom in his stead. Aqa Mirza Abu-Talib has likewise attained his station with those holy souls upon the throne of pardon and forgiveness in the Abha Kingdom....

ای بنده آستان مقدس نامه شما رسید حضرت آقا سید محمد رضا علیه بهاء الله الأبهی هرچند بجسم قلعه نبودند لکن بروح حاضر و آقا سید احمد و آقا میرزا ابوالقاسم بالنیابه از ایشان کأس شهادت نوشیدند آقا میرزا ابوطالب نیز با آن نفوس مقدسه در ملکوت ابهی بر سریر عفو و غفران استقرار یافت...

MSBH8.068x

## AB00484

*To: Majdhub, Aqa Jan et al., in Tihiran*

*Date: 1920-Feb-10*

- <sup>1</sup> O Lord! O Thou Who graciously aidest whomsoever Thou willest, with whatsoever Thou willest, unto whatsoever Thou willest. Verily, that treasury of resignation, that wellspring of fidelity and fountainhead of purity—the honoured Rida—fell prey to the cruel tyranny of the people of hatred and malice. He was, O Lord, sore-tried by the gravest hardships and the

<sup>1</sup> اللهم یا مؤید من یشاء بما یشاء علی ما یشاء انّ معدن الرضا و منبع الوفا و ينبوع الصفا من ابتلی باشد الجفا من اهل البغضاء و ذوی الشحناة حضرة رضا ربّ انه قد ابتلی بمشقة کبری و اشد الاضطهاد من اهل العناد و قد وقع مراراً

fiercest oppression of the perverse. He was held fast, time and again, in the claws of ravening wolves and ferocious lions, until he fell into the clutches of a savage hound who tormented him with countless afflictions and weighed him down with galling chains. All the while, he raised his voice amongst the people, openly proclaiming Thy Name. Undaunted and undismayed, he never wavered in teaching Thy Cause. He feared not the scourge of the oppressors, nor was he frightened by the tribulations meted out by the vicious, the ignoble, the wicked, and the vengeful. He spoke with the utmost eloquence and presented the most wondrous proofs with manifest authority.

- 2 The hearts of those present were astonished by this dignified man. They exclaimed, "He is indeed sincere and trustworthy, and speaketh the truth. He testifieth with absolute honesty and harboureth no secrets, for his account is but manifest truth without the least trace of dissimulation, false interpretation, or unsound commentary; it is indeed clear discourse concerning this great Cause."
- 3 The oppressors were assured that there was no mischief, no wrongdoing or rebellion, and no secrets hidden and veiled from others, and yet they kept him confined to prison. Upon his release, he travelled to Qum, wherein rule the divines, they that are in grievous loss. There, once again, he was thrown into a fortified prison, in whose depths he languished for a long time, until at last God delivered him through the just intervention of a noble-minded man.
- 4 He never faltered or slackened in chanting the verses of Him Who is Thy Remembrance and the Source of wisdom. Nay, rather, he hastened to the gathering of the evil-minded divines and set forth clear and manifest proofs. Hence the clamour of the clergy rose high, and they assailed him with grievous injustice. They cast him again into prison, subjected him to chains and fetters, and afflicted him with fresh torment. His weak and feeble frame, unable to sustain such dire hardships, yielded its life in this Path, and he reached Thy presence detached from all else but Thee, a guest at Thy Holy Threshold.
- 5 O Lord! Glorify the abode of this newly arrived guest. Grant him an exalted station within the precincts of Thy transcendent mercy in the presence of the glorious Companion; confer upon him a dwelling in that immeasurable and boundless immensity, the vast kingdom of Thy pardon and forgiveness, which none can comprehend save those whom the Omnipotent Lord hath inspired.

عديدة مريرة تحت مخالب ذئاب كاسره و براثن  
سباع ضاربه حتى وقع في يد كلب عتور و آله  
بعذاب موفور و اثقل عليه الكبول و هو بين  
الجمهور ينادى و يدعو باسمك جهاراً و لم يفتر في  
تبليغ امرك خشية و ارهاباً لا يخوفه بأس الظالمين  
و لا يهاب عقاب كل هتاك فتاك زعيم و ملهم  
ينطق بافصح البيان و ابدع البرهان بسطان مبین

2 فاحتارت قلوب الحاضرين من هذا الرجل المتين  
و قالوا ان هذا لصادق امين ينطق بالامر الواقع و  
يقرب بالصدق الخالص و لا يكتفم السر الخفي فتقريره  
حق مبين من دون تقيّة و تأويل و تلويح سقيم بل  
قول صريح في هذا الامر العظيم

3 فاطمئنت قلوب الظالمين ان لا فساد و لا حرج  
و لا ثوار و لا سر خفي مكتوم من السائرين  
مع ذلك اثبتوه في السجن و لما خرج ذهب الى  
مدينة قم يحكم فيها علماء القوم عصبة سوء اخسرين  
فاعاده الى السجن المتين فكث في اعماقه امداداً  
مديداً الى ان انقذه الله بعدل من الرجل الرشيد

4 فلم يفتر في ترتيل ذكرك الحكيم بل سرع الى محفل  
علماء سوء و نطق ببرهان مبين فارتفع الضوضاء  
من العلماء و هجموا اليه بظلم عظيم فارجعوه الى  
السجن تحت السلاسل و الاغلال بجور جديد و  
لم تحمل جسمه النحيف الداء الويل الى ان فدى  
روحه في هذا السبيل منقطعاً اليك وافداً عليك  
ضيفاً في عتبة قدسك

5 ربّ اكرم مثوى هذا الوافد و الضيف الوارد و  
اجعل له مقاماً علياً في جوار رحمتك الكبرى  
و الرفيق الاعلى فضاء لا يتناهى ملكوت عفوك  
الشاسعة الارحاء الواسعة الانحاء لا يدركها الا  
من علمه شديد القوى

- 6 Verily, Thou dost bounteously favour whomsoever Thou wilt, dost forgive whomsoever Thou wilt, and dost pardon whomsoever Thou wilt. There is no God but Thee, the Subtile, the Tender, the Ever-Forgiving, the Most Compassionate.
- 7 O honourable Majdhub! That leader of the righteous is most dear to 'Abdu'l-Baha. Whenever I find a moment, my thoughts turn again towards thee and I engage in prayer and remembrance on thy behalf. Supplications were likewise offered at the Divine Threshold, that God may bestow His unfailing grace upon His loved ones.
- 8 The Blessed Beauty is established upon the Throne of Lordship, and we are all novices in the ranks of servitude and are linked together in thralldom to His Holy Threshold. Nothing greater can be imagined for the friends than to join 'Abdu'l-Baha in servitude to the Sacred Threshold. Since in His commentary on the Surih of Joseph, the Bab—may my life be offered up for His sake—hath identified Joseph as the Manifest Beauty, the true Joseph, and hath referred to Him as “our great and omnipotent Master”, then whenever thou readest it, thou wilt but weep and grieve for the wrongs suffered by the Blessed Beauty. This commentary is not currently at hand for me to send to thee.
- 9 Convey to the handmaiden of God Javahir My greetings. Prayers for forgiveness were offered for her departed father, Hakim Hashim. And convey to the handmaidens of God Tal'at, Ruhiyyih, Tuba, Bahiyyih, Thabitih and Ahdiyyih, and to Inayatu'llah, Badi'u'llah, Dhabihullah, Rahmatu'llah and Nusratu'llah the Most Glorious and Most Wondrous greetings. For all of them I beseech the encompassing favors and seek endless joy. And upon thee be the Most Glorious Glory.
- 6 آنک معطی من تشاء و غافر لمن تشاء و عفو لمن تشاء لا اله الا انت اللطيف الرؤوف العفو الرحيم
- 7 ای جناب مجذوب عبدالبهاء نهایت تعلق بآن سرور ابرار دارد و هر وقت فرصتی یابد بیاد آن بزرگوار دوباره افتد و لسانرا در مناجات و ذکر او بیاراید و همچنین بدرگاه احدیت عجز و زاری شد و طلب عون و عنایت بجهت احبا گردید
- 8 و اما جمال مبارک بر سریر ربوبیت مستوی و جمیع ما در سلک عبودیت مبتدی و در بندگی آستان مقدس در یک سلسله یم امری اعظم از این از برای یاران تصور نتوان کرد که شریک و سهم عبدالبهاء در عبودیت آستان مقدسند هر زمان که سوره یوسف میخوانی چون در احسن القصص یعنی تفسیر سوره یوسف حضرت اعلی روحی له الفداء یوسف را به یوسف حقیقی جمال مبین تفسیر فرموده اند و بسیدنا الاکبر تعبیر نموده اند هر دم بخوانی گریان گردی و بر مظلومیت جمال مبارک سوزان و بریان شوی تفسیر سوره یوسف حال در اینجا حاضر نه تا ارسال گردد
- 9 بامه الله جواهر تحیت برسان طلب آمرزش بجهت پدر مرحوم او حکیم هاشم گردید و به امه الله طلعت و روحیه و طوبی و بهیه و ثابته و عهدیه و به جناب عنایت الله و بدیع الله و ذبیح الله و رحمت الله و نصرت الله تحیت ابدع ابهی برسان کل را شمول الطاف خواهم و سرور بی متنی طلبم و علیک البهاء الابهی

LOTW#69

NURA#69, MKT9.009, MMK4#172  
p.196x, TSHA3.570, MSBH1.243,  
YMM.473x, QUM.115x

## AB02023

*To: Unknown, in Adhirbayjan*

*Date: 1920-Feb-10*

- 1 O God, my Mighty Shelter and Most Exalted Refuge! You see me shedding tears, heaving sighs, and overwhelmed with grief at the calamities that have befallen me and the successive afflictions that have come upon me - namely the passing of Your sincere servants, pure in conscience, clear in heart, who belonged to Your good and holy court.
- 2 O Lord! These are they who heard a caller calling to faith, saying "Believe in your Lord!" - and they believed. They sought forgiveness and were illumined by the lamp of guidance and the light of the Supreme Concourse. They perceived the fire that was kindled and shining in the holy valley - the Mount Sinai of Truth and Paran of mystic knowledge. They arose to aid Your Cause throughout all regions and stood firm in Your remembrance among the people of unity. They took their portion from the light of dawn, and their eyes overflowed with tears out of love for Your beauty, longing to meet You, and yearning to attain to the precincts of Your mercy. They were so moved that they were raised to the threshold of Your holiness and the court of Your mercy.
- 3 O Lord! These are birds who spurned the meadows of earth and grew fond of the gardens of the Supreme Concourse, returning to You with hearts overflowing with faithfulness. O Lord! Prepare nests for them in the Divine Lote Tree, settle them on the branches of the Tree of Paradise, immerse them in the ocean of grandeur, admit them to the gardens of forgiveness, make them dwell eternally in the gardens of the All-Merciful, and encompass them with bounty and favor, that they may glorify You with praise in the Garden of Good-Pleasure and sing melodious songs upon the branches with varied tunes. Verily You are the Generous, the Merciful, the Kind, the Gracious One, and verily You are the Forgiving, the Compassionate, the Mighty, the All-Bestowing.
- اللَّهُمَّ يَا كَهْفِي الْمُنِيعَ وَمَلَاذِي الرَّفِيعِ تَرَانِي سَائِلِ الْعِبْرَاتِ وَصَاعِدِ الزُّقَرَاتِ وَمَشْتَدِّ السَّكْرَاتِ بِمَا دَهَمْتَنِي الْمَصِيبَاتِ وَتَبَاعَتِ عَلَيَّ الرِّزَايَاتِ وَهِيَ صَبُودُ عِبَادِكَ الْخُلَصَيْنِ الطَّيِّبِينَ الضَّمَائِرِ الصَّافِينَ السَّرَائِرِ الْمُنْتَمِينَ إِلَى فَنَائِكَ الطَّيِّبِ الطَّاهِرِ
- رَبِّ أَنْ هَؤُلَاءِ سَمِعُوا مُنَادِيًا يَنَادِي لِلْإِيمَانِ أَنْ آمَنُوا بِرَبِّكُمْ فَأَمَنُوا وَاسْتَغْفَرُوا وَاسْتَضَاءُوا مِنْ مَصْبَاحِ الْهُدَى وَسَرَّاجِ الْمَلَأِ الْأَعْلَى وَآسَوْا النَّارَ الَّتِي تَوْقَدُ وَتُضِيءُ فِي الْوَادِي الْمَقْدَسِ طُورِ الْحَقِيقَةِ فَارَانِ الْعُرْفَانِ وَقَامُوا عَلَى نَصْرَةِ أَمْرِكَ فِي جَمِيعِ الْأَفَاقِ وَقَامُوا عَلَى ذِكْرِكَ بَيْنَ أَهْلِ الْوَفَاقِ وَاخَذُوا نَصِيْبَهُمْ مِنْ نُورِ الْأَشْرَاقِ وَسَالَتْ مِنْهُمْ الْأَمَاقُ حُبًّا بِجَمَالِكَ وَشَوْقًا إِلَى لِقَائِكَ وَتَوَقَّأَ إِلَى جَوَارِ رَحْمَتِكَ فَاهْتَرَّوْا اهْتِرَازًا رَفَعَهُمْ إِلَى عَتَبَةِ قُدْسِكَ وَسَاحَةِ رَحْمَانِيَّتِكَ
- رَبِّ هَذِهِ طُيُورٌ أَنْفَتْ غِيَاضَ الثَّرَى وَآلَفَتْ رِيَاضَ الْمَلَأِ الْأَعْلَى وَرَجَعَتْ إِلَيْكَ بِقَلْبٍ طَافِحٍ بِالْوَفَاءِ رَبِّ هِيَأَ لَهُمُ الْأَوْكَارُ فِي السَّدَرَةِ الْمُنْتَهَى وَاسْكُنْهُمْ عَلَى أَفْنَانِ شَجَرَةِ طُوبَى وَاغْرِقْهُمْ فِي قَلْزَمِ الْكِبْرِيَاءِ وَادْخُلْهُمْ فِي جَنَّاتِ الْغُفْرَانِ وَادْخُلْهُمْ فِي حَدَائِقِ الرَّحْمَنِ وَاشْمَلْهُمْ بِالْجُودِ وَالْأَحْسَانِ حَتَّى يَسْبَحُوا بِمَحْمَدِكَ فِي جَنَّةِ الرِّضْوَانِ وَيَتَرَنَّمُوا بِأَدْعِ الْأَلْحَانِ عَلَى الْأَفْنَانِ بِفُنُونِ الْأَلْحَانِ أَنْتَ الْكَرِيمُ الرَّحِيمُ اللَّطِيفُ الْمُنَّانُ وَأَنْتَ أَنْتَ الْغُفُورُ الرَّؤُوفُ الْعَزِيزُ الْوَهَّابُ

MKT6.061, BSHN.140.139, BSHN.144.139,

MHT2.110

## AB03043

*To: Unknown, in Shiraz**Date: 1920-Feb-10*

- <sup>1</sup> O God! My Lord, my Lord! You see that my utmost desire and greatest hope is to supplicate to You and to chant the verses of Your mercy among Your creatures, so that the attribute of Your mercy may be revealed in its most wondrous meanings among Your creation. I commune with You, O my near Lord, and say that Your servant Andalib, the beloved one, has acknowledged Your oneness and confessed Your singleness, and has answered Your call with passionate attraction to the threshold of Your mercy, saying "Here am I, O God, O Near One, O Answerer!" He spoke in praise of You and fulfilled his vow with glorification and attributes before You. He did not falter in exalting Your Word and establishing proof and evidence for the seekers, and manifested with clear signs and authority for those who yearned. He endured every hardship in his familiar homeland and was compelled to migrate to the Center of Manifestation, the Mount of revelation, the Dayspring of light, the Merciful Essence and the Eternal Reality, the Luminary shining and dawning upon the vast horizons.

<sup>1</sup> رَبِّي رَبِّي تَرَانِي أَنَّ أَقْصَىٰ أَرْبَىٰ وَأَعْظَمَ أَمَالِي  
التَّيْتَلُ إِلَيْكَ وَتَرْتِيلُ آيَاتِ رَحْمَتِكَ بَيْنَ بَرِيَّتِكَ  
حَتَّىٰ يَتَجَلَّىٰ صِفَةُ رَحْمَانِيَّتِكَ بِأَبْدَعِ مَعَانِيهَا بَيْنَ  
خَلْقِكَ وَانْجَبِيكَ يَا رَبِّي الْقَرِيبَ وَأَقُولُ أَنَّ  
عَبْدَكَ عُنْدَلِيْبَ الْحَبِيبِ قَدْ أَقْرَبَ بُوْحْدَانِيَّتِكَ وَ  
اعْتَرَفَ بِفِرْدَانِيَّتِكَ وَلِيَّ لِنْدَائِكَ بَوْلُهُ وَانْجَذَابُ  
إِلَىٰ عَتَبَةِ رَحْمَانِيَّتِكَ وَقَالَ لَبَّيْكَ اللَّهُمَّ يَا قَرِيبَ  
وَيَا مَجِيبَ وَنَطَقَ بِالثَّنَاءِ عَلَيْكَ وَقَضَىٰ نَجْبَهُ  
بِالْحَمْدِ وَالتَّعْوِثِ بَيْنَ يَدَيْكَ وَمَاقَرَّ فِي أَعْلَاءِ  
كَلِمَتِكَ وَأَقَامَةَ الْحُجَّةِ وَالْبُرْهَانِ لِلطَّالِبِينَ وَأَظْهَرَ  
بَيِّنَةً وَسُلْطَانًا لِلرَّاغِبِينَ وَتَحَمَّلَ كُلَّ مَشَقَّةٍ فِي  
وَطْنِهِ الْمَأْلُوفِ وَاجْبَرَ أَنْ يَهَاجِرَ إِلَىٰ مَرْكَزِ الظُّهُورِ  
مَعْمَدِ الطُّورِ مُطْلِعِ الثُّورِ الْكَيْنُونَةِ الرَّحْمَانِيَّةِ وَ  
الْحَقِيقَةِ الصَّمْدَانِيَّةِ النَّبْرِ اللَّائِحِ السَّاطِعِ الْفَجْرِ عَلَى  
الْآفَاقِ الشَّاسِعَةِ

- <sup>2</sup> Lord! In the corner of obscurity he endured every hardship and withering while his heart was aflame with the fire of Your love, his tongue speaking Your remembrance, and his talent flowing with Your praise and attributes among Your loved ones. Lord! Grant him an exalted station and heavenly gardens of nearness, that he may take refuge in the hem of Your forgiveness in Your presence and enter the paradise of meeting You and be immersed in the ocean of Your pardon and bounty. Send down solace and comfort upon his family and protect them through Your generosity and mercy. Verily You are the Powerful, the Mighty, the Glorious, the All-Giving.

<sup>2</sup> رَبِّ أَنَّهُ تَحَمَّلَ فِي زَاوِيَةِ الْخُمُولِ كُلَّ مَشَقَّةٍ وَذَبُولِ  
وَقَلْبِهِ مَشْتَعِلٌ بِنَارِ مَحَبَّتِكَ وَلسَانُهُ نَاطِقٌ بِذِكْرِكَ  
وَقَرِيحَتُهُ سَيَّالَةٌ بِمَحَامِدِكَ وَنَعْوَتِكَ بَيْنَ احْتِبَاتِكَ  
رَبِّ اجْعَلْ لَهُ مَقَاماً عَالِياً وَرِيَاضَ قَرَبٍ عِبْرِيّاً  
حَتَّىٰ يَسْتَجِيرَ بِذِيْلِ غَفْرَانِكَ فِي جَوَارِكِ وَيَدْخُلَ  
فِي فِرْدَوْسِ لِقَائِكَ وَيَسْتَغْرِقَ فِي بَحْرِ عَفْوِكَ وَ  
احْسَانِكَ وَأَنْزِلِ السَّلْوَةَ وَالتَّعْزِيَةَ عَلَىٰ أَهْلِهِ وَ  
احْفَظْهُمْ بِجُودِكَ وَرَحْمَتِكَ أَنْتَ الْقَوِيُّ  
الْمُقْتَدِرُ الْعَزِيزُ الْوَهَّابُ

INBA87:585, INBA52:622, MSBH7.188-

189

**AB03343**

*To: Ahmad Sohrab, in New York*

*Date: 1920-Feb-10*

O servant of the Sacred Threshold! Praise be to God, the events of East and West are causing infinite joy. The fame of Baha'u'llah has encompassed East and West, and the call of the exaltation of God's Cause has reached the Concourse on High. According to what they wrote from California, you were successful there. This is the result of the promise I made to you. Today, whoever is a herald of the Covenant is victorious and triumphant through the hosts of the Luminary of the horizons, and is respected and regarded.

God willing, the matter of marriage will also take place soon. It must definitely be accomplished at this year's Convention.

The Tarbiyat School received assistance from the American friends. Surely this matter is under your consideration. If assistance could be arranged through the Convention, it would be very good.

You had written that if an Iranian teacher would come to those regions and make a tour, it would be very beneficial. Therefore, it has been written to Iran that a qualified person with a translator will soon be sent to temporarily make a tour of America and then return. Surely you will make the utmost effort in receiving them, and you yourself should also travel to the states at a suitable time and raise the call to the Covenant with the utmost enthusiasm and ecstasy so that the favors of the Luminary of the horizons may encompass all. And upon you be the Most Glorious Glory.

SW\_v11#05 p.087

**AB03323***To: Spiritual Assembly of Tihiran**Date: 1920-Feb-10*

- 1 O illumined loved ones! Night and day 'Abdu'l-Baha supplicates endlessly at the Sacred Threshold, the Court of the Most Glorious Beauty, beseeching assistance, protection and victory for those blessed souls, that they may succeed in all matters. A letter was written to the honored ladies, upon them be the Most Glorious Glory, and whatever was necessary was written. You must show the utmost consideration and conduct yourselves in a way that brings them joy. In this wondrous Dispensation, all matters must be carried out with gentleness and love. If some matter causes distress and anxiety among the women, show consideration and convince them, dealing with them with love and kindness, lest certain individuals with personal motives find an opportunity - for a few lie in wait for such occasions. At that point explanation becomes difficult. And upon you be the Most Glorious Glory.

1 ای احبابی نورانی شب و روز عبدالبهاء بعتبه کبریا درگاه جمال ابهی تضرع بی منتی نماید و آن نفوس مبارکه را عون و صون و نصرت طلبد تا در جمیع امور موفق گردند بمحضرات نساء علیهن البهاء الابهی نامه نگاشته گشت و آنچه باید و شاید تحریر شد شما باید نهایت مدارا داشته باشید نوعی رفتار کنید که سبب سرور آنان گردد درین کور بدیع جمیع امور باید به ملایمت و محبت تمشیت گردد اگر چنانچه امری سبب جزع و فزع نساء شود مدارا فرمائید و اقناع کنید و به محبت و رأفت معامله نمائید تا آنکه مبادا نفوسیکه غرض شخصی دارند میدان گیرند چه که معدودی در کمینند و چنین اسبابی را منتظرند آنوقت تفهیم مشکل گردد و علیکم البهاء الابهی

- 2 The Cause of God is advancing supremely. Now a minor disagreement between men and women becomes a cause [of discord], and at such a time when the Cause of God is about to bear fruit, it becomes a source of lukewarmness and the results are delayed. For the power of the Cause has encompassed East and West, and soon "on that day the believers shall rejoice" will be fulfilled. And upon you be the Most Glorious Glory.

2 امر الله در نهایت ترقی است حال اختلاف جزئی در بین رجال و نساء سبب میگردد و در همچو وقتی که امر الله نتیجه خواهد بخشید سبب فتور میشود و نتیجه تعویق می افتد زیرا قوت امر شرق و غرب را احاطه نموده و عنقریب یومئذ یفرح المؤمنون تحقق خواهد یافت و علیکم البهاء الابهی

INBA16:236

**AB04480***To: Muhammad Baqir Hushyar, in Shiraz**Date: 1920-Feb-10*

- 1 O thou who art vigilant and awakened! The angelic messenger appeared when thou didst become conscious and the call reached thine ear. The deaf ear surely heareth not the divine call, and the dumb tongue engageth not in divine praise. Praise be to God that the hearing was so acute that the attentive ear heard the divine Word. Praise be to God thou

1 ای هوشیار بیدار سروش یار بود که بهوش آمدی و ندا بگوش رسید سمع اصم البتہ ندای الهی نشنود و نطق ابکم بثناء ربانی نپردازد الحمد لله قوهء سامعه شدید بود که اذن صاغیه کلمهء الهی استماع نمود حمد خدا را از سرگردانی نجات یافتی

hast been delivered from wandering and taken refuge in the Center of Guidance. Assuredly mysteries will be successively revealed, thou wilt become aware of divine traces, veils will be rent asunder, and the dominion of the mystery will become manifest. The imaginary will vanish and the real beauty will be revealed. My hope is that day by day thou wilt progress until thou attainest to the essence of the divine purpose, findest true wealth, discoverest the eternal treasure, presenteth proofs and evidences, and establisheth mighty arguments.

- 2 Thou hast asked about the "Tablet of Chrysolite" and the "Preserved Tablet". By the "Chrysolite Tablet" is meant the Book of Baha'u'llah's Covenant which is the Preserved Tablet. It was hidden and preserved, now it is made manifest and resplendent. The Chrysolite Tablet is recorded and enshrined in the inmost recesses of the Book of the Covenant.

و بمرکز هدی التجا نمودی البتّه پی در پی کشف اسرار گردد و واقف باثّار شوی و هتک استار نمائی و غلبهء سر آشکار شود محو الموهوم گردد و جمال معلوم جلوه نماید امیدم چنانست که یوماً فیوماً ترقّی نمائی تا بجوهر مقصود رسی و غنای حقیقی یابی و بگنج روان پیبری و حجب و برهان بنمائی و دلیل جلیل اقامه کنی

2 سؤال از لوح زبرجدی و لوح محفوظ نموده بودی این لوح زبرجدی کتاب عهد است و لوح محفوظ است که محفوظ بود و ممکن بود ظاهر و آشکار گردید و در بواطن کتاب عهد لوح زبرجدی مندرج و مندمج است و علیک البهّاء الأبهی

INBA87:096, INBA52:095, YMM.372x, AADA.045

## AB04713

*To: Muhammad Hasan Bulurfurush Ahdiyyih, in Shiraz*  
*Date: 1920-Feb-10*

O thou who art firm in the Covenant! I hope that through refinement of character, tenderness of heart, supreme spirituality and the power of attraction thou wilt become a diamond merchant, and this is not difficult for God. The Huquq that you sent has been received. Praise be to God that in the shell of the heart there are jewels that no thief can steal. The passing of Jinab-i-'Andalib has brought grief and sorrow to 'Abdu'l-Baha. I became very sorrowful at this bereavement, for Jinab-i-'Andalib rendered abundant service at the threshold of the Forgiving Lord, and opened an eloquent tongue in praise and tribute to the Desired One, and composed brilliant odes flowing from his talent. This illustrious person had a lofty station of nearness to God which is not known now but will become evident and renowned later. Convey on behalf of 'Abdu'l-Baha the Most Glorious and Most Wondrous greetings to his relatives, and likewise to the other friends who are firm in the Covenant and steadfast in the Testament and Covenant. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان امیدم چنانست که بلطافت اخلاق و رقت قلب و روحانیت کبری و قوهء انجذاب الماس فروش گردی و لیس ذلک علی الله بعزیز آنچه ارسال نموده بودید از حقوق وصول یافت الحمد لله که در صدف قلب جواهری موجود که هیچ سارق دست ندارد از صعود حضرت عندلیب حزن و اندوه نصیب عبدالبهّاء شد از این ماتم بسیار محزون گردیدم زیرا حضرت عندلیب بدرگاه ربّ غفور خدمت موفور فرمودند و در محامد و نعوت حضرت مقصود لسان فصیح بگشودند و قصائدی غرّاء از قریحه جاری فرمودند این شخص جلیل در نزد حق مقرب و مقامی بلند داشت که حال معلوم نیست مجهولست بعد مشهود و مشهور خواهد گشت بیستگان ایشان از قبل عبدالبهّاء تحیت ابدع ابهی برسان و همچنین پیاران دیگر

که ثابت بر پیمان و راسخ در عهد و میثاقتد و  
علیک البهاء الابهی

INBA87:041, INBA52:041

## AB05596

*To: Gushtasb Firaydun Farsi, in Tihiran*

*Date: 1920-Feb-10*

- 1 O thou who art firm in the Covenant! Praise be to God that thou hast found the radiance of the celestial Sun and hast brought thy soul to the Beloved. Thou hast walked the path of the ancients and become acquainted with the All-Knowing God. His bounty and grace encompass all, yet the ignorant are deprived and the priests are heedless of this endless gift.
 

1 ای ثابت بر پیمان الحمد لله که پرتو خورشید آسمانی یافتی و جان را بجانان رساندی راه پیشینیان پیودی و بلیزد دانا آشنا گشتی دهش و بخشش احاطه نموده ولی نادانان بی بهره اند و دستوران غافل از این موهبت بی پایان
- 2 Convey my utmost kindness to the respected consort, and give Faridun Gushtasb two kisses from me, and convey my utmost kindness to Mihraban Ardishir and the mother-in-law Dulat Hurmuzdyar and Ardishir Mihraban and Bahman Khudadad and Gushtasb Ardishir and Surush Khursand. I pray for the parents and sisters and brother that perhaps they may attain to the honor of faith. As for presence in the Holy Land, travel is difficult at present - defer it to another time. And upon thee be the Most Glorious Glory.
 

2 به هم آغوش محترمه نهایت مهربانی از من برسان و فریدون گشتاسب را دو گونه ببوس و به مهربان اردشیر و ام الزوجه دولت هرمز دیار و اردشیر مهربان و بمان خداداد و گشتاسب اردشیر و سروش خورشید نهایت مهربانی از من برسان در حق ابون و همشیره ها و برادر دعا مینمایم که شاید بشرف ایمان فائز گردند و اما حضور به ارض مقدس حال سفر مشکل است بوقت دیگر مرهون دار و علیک البهاء الابهی

MKT6.135, ALPA.078b, YARP2.091 p.120

## AB09302

*To: Fadil Shirazi, in Tihiran*

*Date: 1920-Feb-10*

- 1 O thou who art firm in the Covenant! Thy letter was received. As time is lacking, a brief reply must be given - please forgive Me. Instructing the handmaidens of the Merciful in the home of Mirza Ishaq Khan will indeed be the cause of nearness to
 

1 ای ثابت بر پیمان نامه شما رسید نظر بعدم فرصت مختصر جواب مرقوم میگردد معذور دارید در خانه میرزا اسحق خان تعلیم اماء الرحمن سبب

the threshold of the Blessed Beauty. I hope that thou shalt be assisted and confirmed therein.

- 2 The gathering with the divines of Sangalaj and the presentation of luminous proofs and conclusive testimonies was a cause of great joy. My hope is that thou mayest ever continue to render service. The glory of glories rest upon thee.

قریبّت درگاه جمال اہی است امیدم چنان است  
کہ مؤید و موفق گردید

2 اجتماع با مجتہد سنگلج و اقامہء برہان و دلیل  
ساطع و حجت قاطع بسیار سبب سرور شد  
امیدوارم کہ متابعاً بر خدمت موفق گردی و  
علیک البہاء الابی

BRL\_DAK#1110, MSBH1.415

## AB09295

*To: Nasrullah Rastigar Taliqani, in Tihiran*

*Date: 1920-Feb-10*

O thou who art firm in the Covenant! Thy latest letter was received and, praise be to God, it was evidence of great success. An answer to thy previous letter was written before the arrival of this one. My hope is that thou wilt be assisted and distinguished in accordance with what was written. I beseech God to assist thee in that which thou desirest and to gladden thy breast with fresh confirmations. I write briefly - do thou forgive me, as I have no time. Upon thee be the Most Glorious Glory.

ای ثابت بر پیمان نامہء جدید رسید الحمد للہ دلیل  
بر فوزی شدید بود و نامہء پیش را جواب پیش  
از ورود نامہ مرقوم گردید امیدم چنانست کہ  
بآنچہ مرقوم شد مؤید و موصوف گردی اسئل  
اللہ ان یؤیدک علی ما ترید و یشرح صدرک بتأید  
جدید مختصر مرقوم شد معذور دارید فرصت  
ندارم و علیک البہاء الابی

INBA85:147, TSS.182

## AB12685

*To: Aminullah Nafahat, in Tihiran*

*Date: 1920-Feb-10*

- 1 O thou who art firm in the Covenant! A brief reply is being written - kindly excuse its brevity. Both dreams are evidence that thou art regarded with the glance of favor and art near to the Divine Threshold, and through abundant grace art protected and joyous in the shelter of the All-Forgiving Lord.

1 ای ثابت بر پیمان جواب مختصر مرقوم میگردد  
معذور دارید ہر دو رؤیا دلیل بر آنستکہ بنظر  
عنایت ملحوظی و در درگاہ احدیت مقرّبی و  
بفضل موفور در صون حمایت حضرت غفور  
محفوظ و مسروری

- 2 Although the enemies are intense in their hatred, yet it is hoped that the justice of the government will prevent the extension of the hand of transgression.
- 3 And upon thee be the Most Glorious Glory.

2 هرچند اعدا در شدّت بغضا هستند ولی امید چنین است که عدالت دولت مانع از امتداد دست تطاول گردد

3 و علیک البهاء الأبهی

INBA85:117b

## AB10420

*To: Shuaullah Alai, in Tihiran*

*Date: 1920-Feb-10*

O true servant of Baha'u'llah! Though brief in length, thy letter was profound in meaning - indeed, it was a mighty volume and evidence of the luminosity of that beloved one. I beseech confirmation for thee, seek divine assistance on thy behalf, and wish thee success in both worlds. And upon thee be the Most Glorious Glory.

ای بنده حقیقی بهاءالله نامه مختصر را معانی مفصل بود بلکه سفری جلیل بود و دلیل بر نورانیت آن حبیب تو را تأیید میطلبم و توفیق میجویم و کامرانی در دو جهان میخواهم و علیک البهاء الابهی

INBA85:381b, YMM.058, MYD.629

## ABU1237

*Words spoken on 1920-Feb-15 in Haifa/Akka*

You must think now of spiritual affairs. Try to enlighten the morals and try to spread the teachings of Baha'u'llah, so that this fire of dissension which is burning in the world may be extinguished. It is impossible for the different nations and parties which exist now - such as socialists, Bolsheviks, the extremists or radicals, strikers and those who wish for absolute authority, to leave these dissensions and be united - save through Baha'u'llah's teachings.

The teachings of Baha'u'llah are like the sun and these dissensions are like the darkness. This darkness cannot be dispelled except through the teachings of Baha'u'llah. The snow of disagreement has covered all the world and this snow cannot be melted except through the teachings of Baha'u'llah. The teachings of Baha'u'llah declare the unity of the world. The

teachings of Baha'u'llah are a shining reality. The teachings of Baha'u'llah will dispel all national disunion, all racial disunion, and the teachings of Baha'u'llah will conquer the economic difficulties. This is the essence of questions.

You must all try to give life to the dead people, to make the blind see, the deaf hear, and to give all the help you can to the poor. This is what attracts heavenly assistance.

Now you are going on your way home. For each one you must have a message. Convey to all my greetings and tell them that they are all my friends, my very dear friends and the servants of His Holiness Baha'u'llah, and for this reason they are dear to me. I am always thinking of them and I am constantly praying for them in the Kingdom of Abha, so that they may become lighted candles, so that the light of guidance may radiate from them, so that they may become shining stars in the Heaven of Truth, that the light of Truth may shine in this world, so that they may be the comforters of the people, so that they may live in accord with one another, so that they may sacrifice their own souls in the service of one another, so that they may be the consolers of the poor, so that they may be the kind parents of the orphans and so that they may relieve the sick. Convey this message.

SW\_v11#12 p.224-225

## AB10663

*To: School of Vahdat-i-Bashar et al., in Kashan*

*Date: 1920-Feb-15*

O Lord, my Hope! Aid Thou these righteous souls to spread the lights from the Kingdom of Mysteries throughout those regions, and make them diffusers of the holy fragrances in those lands, speakers of Thy praise among the chosen, upraisers of the ensigns of guidance, and founders of the edifice of piety, drawn ever toward Thy all-glorious Kingdom. Verily, Thou art the Generous; verily, Thou art the Great; verily, Thou art the All-Merciful, the Most Compassionate.

رَبِّ و رَجَائِي اَيَّدْهُوْلَاءَ الْاَبْرَارِ عَلٰى نَشْرِ الْاَنْوَارِ  
مِنْ مَلَكُوتِ الْاَسْرَارِ فِي تِلْكَ الْاَقْطَارِ وَاجْعَلْهُمْ  
نَاشِرِينَ لِنَفْحَاتِ الْقُدْسِ فِي تِلْكَ الْاَدْيَارِ وَنَاطِقِينَ  
بِثَنَائِكَ بَيْنَ الْاَخْيَارِ وَرَاقِعِينَ لْاَعْلَامِ الْهُدٰى وَ  
وَاضِعِينَ لْاَسَاسِ التَّقْوٰى وَمُنْجِدِينَ اِلٰى مَلَكُوتِكَ  
الْاَبَدِيِّ اَنْتَ الْكَرِيْمُ اَنْتَ الْعَظِيْمُ اَنْتَ  
اَنْتَ الرَّحْمٰنُ الرَّحِيْمُ

MJMJ3.091bx, MMG2#090 p.100x

**AB12813***To: Ibrahimzadih Kashani, Murad et al.**Date: 1920-Feb-16*

O gathering of the beloved ones! Praise be to God that you are shining lamps in the sanctuary of Israel and have learned lessons of inner meanings and truth in the school of Abraham. You are the living cypress in the garden of the hopes of the ancients and the smiling rosebud in the avenue of the desires of those great ones. Give thanks that you have been blessed with this supreme gift - that you have become the manifestations of the praise and glory of Abraham, that you have become the noble family of Israel, and that you have become the objects of honor and reverence to Aaron and Moses. And upon you be the Most Glorious Glory!

ای جمع احبّاء الحمد لله در شبستان اسرائیل شمع  
روشنید و در دبستان حضرت ابراهیم درس  
حقائق و معانی آموختید چمن آمال پیشینیان را  
سرو روانید و خیابان آرزوی آن بزرگانرا غنچه  
خندانید شکر کنید که باین موهبت کبری  
موفق گشتید که مظاهر تحسین و تجید حضرت  
ابراهیم شدید حضرت اسرائیل را خاندان جلیل  
شدید و حضرت هارون و حضرت کلیم را  
مورد تکریم و توقیر شدید و علیکم البهاء الأبهی

KASH.207-208

**AB07000***To: Bahman Khudamurad et al.**Date: 1920-Feb-17*

O divine friends! Jinab-i-Amin has mentioned you in multiple letters and has praised you highly, saying that these souls are in the utmost firmness and steadfastness and are engaged in promoting the divine Faith. May they not dissolve this company partnership. I hope that through divine favors this partnership will be blessed, for all the pillars of this partnership are firm and steadfast and are known for their divine love in that region. Therefore it is not appropriate that this partnership be dissolved and this sign of blessing be abrogated. And upon you be the Most Glorious Glory.

ای یاران الهی جناب امین در نامه های متعدده  
ذکر شما را نموده و نهایت ستایش از شما کرده که  
این نفوس در نهایت ثبوت و استقامتند و بترویج  
آئین ایزدی قیام دارند این شرکت پیمان را بهم  
زنند از الطاف الهی امیدوارم که این شرکت  
را برکت دهد زیرا ارکان این شرکت جمیع ثابت  
و مستقیمند و محبت الهی معروف در آن اقلیم  
لذا مناسب نیست که فسخ این شرکت گردد  
و نسخ آیت این برکت شود و علیکم البهاء الأبهی

YARP2.367 p.291

## AB02207

To: *Khalil Rahmani Farani*

Date: 1920-Feb-18

1 O you who are firm in the Covenant! Through Jinab-i-Hakim-i-Ilahi the letter arrived. Its contents were filled with praise-worthy meanings and caused joy, for the friends of Faran are gushing forth like the flame of Faran. However, postpone the presence of that kind friend with a group of the friends to another time, for currently wisdom does not require it, and your presence in that region is like an effective antidote. Praise be to God, the feast of Faran is a celebration in the rose garden. My hope is that Khurasan may become a paradise of Abha and the Word of God may be so widely diffused that that region becomes light upon light. Convey my utmost kindness to the handmaidens of the Merciful, and likewise to the men and women relatives.

2 Give to the pure Jamaliyyih leaf the glad tidings of divine favors from me, and herald to all the loved ones the favors of the Blessed Beauty. Convey the most wondrous and glorious greetings to Jinab-i-Mirza Qudratu'llah Khan. I beseech God that they may be assisted in teaching the young ones. Convey utmost love and kindness from Abdul-Baha to that respected person. My hope is that they may attain success in both worlds, and in this transient world lay such a foundation that will remain firm and enduring forever in the endless world, and render such service to the divine court that will endure forever in the infinite pavilion.

3 O you who are enchanted, who are madly in love, wandering in the desert of love and passion and infatuation for the Beloved of the horizons! My hope is that at a suitable time you may succeed in attaining the presence with [Abu'i Mirza Khalil] Aqa, unfurl the banner of proclamation, cast fire into the souls of the dispirited ones, and kindle a flame in the hearts of the dejected ones. And upon you be the Most Glorious Glory.

1 ای ثابت بر پیمان بواسطه جناب حکیم الهی نامه رسید مضمون مشحون بمعانی محمود بود سبب سرور شد که یاران فاران چون شعله فاران در فورانند اما حضور آن یار مهربان با جمعی از دوستان به اوان دیگر مرهون فرمائید زیرا حال حکمت اقتضا نمینماید و وجود شما در آسمان مثل دریاق فاروق الحمد لله بزم فاران جشنی در گلستانست امیدم چنان که خراسان جنت ابری گردد و کلمه الله چنان منتشر گردد که آن اقلیم نور علی نور شود باماء رحمن از قبل من نهایت مهربانی ابلاغ دارید و همچنین بمنتهین از رجال و نساء

2 ورقه زکيه جلاله را از قبل من بشارت الطاف الهی ده و جمیع احبّار بالطاف جمال مبارک نوید بخش جناب میرزا قدرت الله خانرا تحیت ابدع ابری ابلاغ دار از خدا خواهم که موفق بتعلیم نورسیدگان گردند بشخص محترم نهایت محبت و مهربانی از قبل عبدالهء برسان امیدم چنانست که در دو جهان کامران گردند و در این دنیای فانی بنیانی نهند که در جهان بی پایان الی الأبد باقی و برقرار ماند و خدمتی بدیوان الهی نمایند که در ایوان نامتناهی الی الأبد باقی ماند

3 ای حضرت مفتون مجنون سرگشته بیابان عشقی و سودائی و شیدائی دلب آفاق امیدم چنانست که در وقتی موافق با ابوی میرزا خلیل آقا موفق بحضور گردی و علم منشور برافرازی و آتشی بجان افسردگان اندازی و شعلهائی در قلوب افسردگان برافروزی و علیک الهاء الأبهی عبدالهء

MKT9.084, FRH.191

## AB02557

To: Farid, Shalum son of Ilyahu (Hamadan) et al., in Arak

Date: 1920-Feb-18

1 O true friends! At every moment I open my tongue in thanksgiving at the threshold of the Ancient Beauty, so that we may all share and partake in servitude at the Holy Threshold. This obscure one has no merit or worthiness, but the all-encompassing grace encompasses all and the meaning of "He singles out for His mercy whomsoever He pleases" is fulfilled. What capacity has an atom to receive the bounty of the sun, and what power has a tiny bird to soar to the heights of an eagle? What merit has a dried plant to find freshness and delicacy in this rose garden and become a fruitful tree? But the grace of the Glorious Lord is immense and the bounty of the Ancient Lord is like an all-encompassing ocean.

2 Therefore night and day we must strive and endeavor that perchance in gratitude for the favors of the one true God we may draw breath and make the world a companion to this abundant grace. Praise be to God, the friends in Hamadan are all-knowing - in truth they are like flowing cypress trees in the stream of the love of God and they design flowers of inner meanings in the avenue of the knowledge of God. They are patient and zealous, not resting for a moment. From that seat of ancient Iranian sovereignty good news arrives and from the gardens of hearts perfumed breezes reach the nostrils. The hope is that day by day it will become brighter and make extraordinary progress.

3 And upon you be the Most Glorious Glory.

1 ای دوستان حقیقی هر دم بآستان جمال قدم  
لسان بشکرانه گشایم تا کلّ در عبودیت آستان  
مقدس شریک و سهم و با بهره و نصیب گردیم  
این گمنام را لیاقت و استحقاقی نه ولی فضل  
عمیم شامل و مفاد یختصّ برحمته من یشاء کامل  
ذره را چه استعداد که مورد فیض آفتاب گردد  
و صعوه را چه اقتدار که باوج عقاب پرواز  
نماید گیاه خشکی را چه لیاقت که درین گلستان  
طراوت و لطافت یابد و شجرهء پر برگ و بار  
گردد لکن فیض ربّ جلیل عظیمست و فضل  
ربّ قدیم چون بحر محیط

2 لهذا شب و روز باید بجوشیم و بکوشیم که شاید  
بشکرانهء الطاف خداوند یگانه دم زنیم و جهانرا  
باین فیض موفور همدم نمائیم الحمد لله احبّای  
همدان همه دانند فی الحقیقه جویبار محبت الله  
را سرو روانند و خیابان معرفه الله را طراحی  
گلهای معانی نمایند صبورند و غیور آنی فراغت  
ندارند از آن مقرّر سریر سلطنت قدیمه ایران  
خبرهای خوش میرسد و از حدائق قلوب نسائیم  
معطری بمشام آید امید چنین است که روز  
بروز روشتر گردد و ترقّیات خارق العاده نماید

3 و علیکم البهاء الابهی

MKT8.090, TAH.022b

## AB02649

To: Afnan Alai, Habibullah et al., in Shiraz

Date: 1920-Feb-18

- 1 O Afnan of the Divine Tree! Your letter was received and carefully read. This house which they are now selling must certainly be purchased soon, as it is very important. Surely you and the divine friends will make the utmost effort in this important matter. If cash were available here, the entire amount would be sent immediately, but the expenses here are beyond measure and this sum is not at hand. However, we will manage to provide one thousand tumans by whatever means possible. God willing, may the divine friends and the Spiritual Assembly make sacrifices in this important matter, or may you succeed in arranging installment payments over two years. This thousand tumans has been telegraphed to Haji Amin to be sent immediately, and this sum of one thousand tumans will be sent by whatever means possible - be assured of this.

- 2 As for the expenses of the Holy House, write every year and they will be sent from here. Through the favors of the Intended Lord, I hope that the honored Afnans of the Blessed Tree will be distinguished in all things and become the cause of promoting the Faith and Covenant so that the confirmations of the Blessed Beauty may encompass you and whatever is the fruit of existence may be attained.

- 3 And upon you be the Most Glorious Glory! Convey the utmost kindness, sincerity of intention and love from 'Abdu'l-Baha to Jinab-i-Ustad Muhammad-i-Banna, who is confirmed and assisted in blessed services. Due to lack of time this was written briefly. "The excuse is acceptable to noble people."

1 ای افنان شجرهٔ رحمانیه نامه شما رسید و بدقت مطالعه گردید این خانه که الآن میفروشند البته باید بزودی خرید زیرا بسیار مهم است البته شما و احبابی الهی در این مسئله همه نهایت کوشش را مینمائید اگر چنانچه در این جا نقداً موجود بود فوراً جمیع مبلغ ارسال میگشت ولی مصارف اینجا بی حد و شمار و این مبلغ حاضر نه ولی هزار تومان بهر قسم است ما می‌رسانیم بلکه انشاء الله احبابی الهی و محفل روحانی در این امر مهم جانفشانی نمایند یا شما موفق بآن گردید که این مبلغ را تقسیت بدو سال نمائید و این هزار تومان بحاجی امین تلغراف شد که فوراً برسانند و این مبلغ هزار تومان بهر قسمی هست ارسال خواهد شد مطمئن باشید

2 و اما مصارف بیت مبارک هر سال مرقوم دارید از اینجا ارسال میگردد و از الطاف حضرت مقصود امیدوارم که حضرات افنان سدره مبارکه در جمیع شئون ممتاز باشند و سبب ترویج ایمان و پیمان تا تأییدات جمال مبارک احاطه کند و آنچه ثمره وجود است حصول یابد

3 و علیکم البهاء الأبهی جناب استاد محمد بنا بخدمات می‌بروره می‌آید و موفق نهایت مهربانی و خلوص نیت و محبت از قبل عبداله‌بهاء برسانید از عدم فرصت مختصر مرقوم گردید العذر عند کرام الناس مقبول

INBA87:349b, INBA52:358

## AB04115

*To: Mirza Aqa Hakim Farid, in Shiraz*

*Date: 1920-Feb-18*

- 1 O spiritual friend! Your letter arrived. Due to lack of time, the response is written with utmost brevity. The letter was a musk-diffusing perfume, fragrant and sweet-scented. The fragrance of self-effacement and evanescence in the path of the Most Glorious Beauty was wafting from it. In the words of the poet:
 

ای یار روحانی نامهء شما رسید از عدم فرصت  
بنهایت اختصار جواب مرقوم میگردد نامه نافهء  
مشک بود معطر و معنبر بود رائحهء محو و فنا در  
سبیل جمال ابدی از آن منتشر بود بقول شاعر
- 2 “What is a veil between lover and beloved?
 

2 پرده چه باشد میان عاشق و معشوق
- 3 Neither Alexander’s wall is an obstacle nor a barrier.”
 

3 سدّ سکندر نه مانع است و نه حائل
- 4 The power of the love of God makes the heart like a mirror - pure and gleaming and free and distinct from every rust. Therefore the beauty and perfection of the friends from both sides is reflected in it.
 

4 قوهء محبت الله قلبرا چون آینه صاف و برّاق و  
از هر رنگی ممتاز و آزاد نماید لهذا جمال و کمال  
یاران از دو طرف در آن انطباع یابد
- 5 As for the two signs of the maturity of the world, their explanation must remain veiled at present. Wisdom requires this.
 

5 و اما علامتین لبلوغ العالم حال بیانش باید مبهم  
باشد حکمت چنین اقتضا میکند
- 6 Great joy was attained from the spirit and fragrance of the friends of that region and the formation of gatherings of fellowship.
 

6 از روح و ریحان اجبای آن سامان و تشکیل محافل  
انس بسیار سرور حصول گشت
- 7 Convey the most wondrous and glorious greetings to Jinab-i-Akhavi Mirza Ala’u’d-Din.
 

7 بجناب اخوی میرزا علاءالدین تحیت ابدع ابدی  
برسان
- 8 Forgiveness and pardon of sins was sought for the parents of that kind friend.
 

8 طلب غفران و عفو گناهان از برای والدین آن یار  
مهربان گردید
- 9 Convey with utmost longing the most wondrous and glorious greetings to the mother of the children, the Handmaiden of God, the All-Compelling, the Self-Subsisting, and to Aqa Mirza Ali and Aqa Mirza Mustafa and Mirza Baha.
 

9 بوالدهء فرزندان امةالله المهیمن القیوم و آقا میرزا  
علی و آقا میرزا مصطفی و میرزا بها با نهایت  
اشتیاق تحیت ابدع ابدی برسان
- 10 And upon you be the Most Glorious Glory.
 

10 و علیک البهاء الأبدی

INBA87:005, INBA52:005, MSHR2.300x

**AB06262***To: Tarazullah Samandari, in Qazvin**Date: 1920-Feb-18*

- 1 O Forgiving, Loving and All-Knowing One! Make the hand-  
maiden of God Tuba radiant and cause her to soar in the infi-  
nite heights. Make her the intimate companion of the birds of  
that boundless space and harmonize her with the birds of the  
garden of immortality. You are the Bestower, the Illuminating  
One, and the Kind.
- 2 O you who are firm in the Covenant! The dream you saw  
indicates that you will undertake new seed-sowing and fresh  
teaching work. I will supplicate and beseech at the threshold  
of the Most Glorious Beauty and seek mighty confirmations  
for that entire family. Regarding your presence there, as you  
had written: your presence in those regions is purely beneficial  
since you are engaged in service. Permission will be granted  
later.
- 3 And upon you be the Most Glorious Glory.

1 ای غفور ودود و دانا امة الله طوبی را نورا فرما  
و در اوج بی پایان پرواز ده و بمرغان انفضای  
نامتناهی همدم و همراز کن و با طیور حدیقه بقا  
دمساز فرما توئی بخشنده و درخشنده و مهربان

2 ای ثابت بر پیمان رؤیائی که دیدی دلیل بر آنست  
که بذرافشانی جدیدی خواهید نمود و تبلیغی  
تازه خواهید کرد بدرگاه جمال ابدی تضرع و  
انابه نمایم و جمیع آخانداران موقتیت عظیمه طلبم  
در خصوص حضور مرقوم نموده بودی وجود  
شما در آنصفحات خیر محض است زیرا مشغول  
بخدمت هستید بعد اجازه داده میشود

3 و علیک البهاء الأبدی

AYBY.414 #125

**AB09297***To: Prince Muhammad Rida Muqarrab, in Shiraz**Date: 1920-Feb-18*

O thou who art firm in the Covenant! Thy letter was received.  
Due to lack of time, a brief reply is being written. The purchase  
of the house adjacent to the Blessed House is most essential.  
Instructions have been sent to remit one thousand tumans by  
whatever means possible, even if it requires taking on debt.  
Furthermore, the Spiritual Assembly and the friends of God  
must show the utmost sacrifice in this matter. A reply was  
written to Jinab-i-Aqa Mirza Aqa, the physician - please deliver  
it to him. And upon thee be the Most Glorious Glory!

ای ثابت بر پیمان نامه شما رسید از عدم فرصت  
جواب مختصر مرقوم میگردد خرید خانه که در  
جنب بیت مبارکست بسیار لازم ارسال هزار  
تومان بهر نحوی هست مرقوم گردید ولو بدین  
باشد دیگر محفل روحانی و احبای الهی باید در  
این خصوص نهایت جانفشانی مجری دارند و  
بجانب آقا میرزا آقای طبیب جواب مرقوم گردید  
برسانید و علیک البهاء الأبدی

INBA17:125

**AB09315***To: Khusraw, Firuzih et al.**Date: 1920-Feb-18*

O pure souls! Praise be to God that you have been illumined by the celestial light and have become like a flower garden with the blossoms and flowers of spiritual realities and meanings. The sweet fragrance from the rose garden of truth has perfumed your nostrils, and the rays of the Sun of the All-Merciful have brightened your eyes. This heavenly bounty is precious indeed, for it leads the soul to the Beloved and guides the thirsty one to the infinite ocean. Give thanks unto God.

ای جانهای پاک الحمد لله بنور آسمانی روشن  
شدید و بشکوفه و ازهار حقائق و معانی گلشن  
گشتید بوی خوش گلستان حقیقت مشام معطر  
فرمود و پرتو آفتاب رحانیت دیده منور کرد  
این بخشش آسمانی گرانهاست زیرا جانرا بجانان  
رساند و تشنه را بدریای بی پایان کشاند شکر  
کنید خدا را

YARP2.360 p.288

**AB09402***To: Shirin Khusru (related to Mihraban Khusru) et al.**Date: 1920-Feb-18*

O descendants of his honor Khusraw - Khusraw and Rustam, Khusraw and Shirin, Khusraw and Munirih Khanum, upon them be the Glory of God, the Most Glorious! Say not "Khusraw" - rather say "a whole world of love and faithfulness, affection and purity." He is the embodiment of spirit and the personification of love. He is ever cheerful and smiling, full of joy and fragrance. Give thanks to God that you have such a father who is firm in his faith, caring and kind. And upon you be the Most Glorious Glory.

ای سلاله حضرت خسرو خسرو مگو یک  
جهان مهر و وفا و محبت و صفا بگو روح مصور  
است و محبت مجسم دائماً بشوش است و خندان  
و پر روح و ریحان شکر کنید خدا را که چنین  
پدری دارید که ثابت بر ایمانست و غمخوار و  
مهربان و علیکم البهاء الاهی

YARP2.669 p.451

## AB02497

*To: Baha'is of Yazd**Date: 1920-Feb-19*

- 1 O friends of God! Jinab-i-Rustam loosed his tongue in praise, saying that the friends in Yazd - those who suffered calamities in the path of God and those who endured tribulations in the divine way - despite severe trials, through powerful divine confirmations have again surged like the ocean and arisen to serve. Their songs of praise and glorification reach continuously to the Supreme Concourse, their cries of "O what bliss! O what bliss!" ascend successively to the Abha Kingdom. They hold magnificent celebrations and supremely adorned festivals where the lute and oud play melodies of the Abha Paradise, where the overflowing cup contains the wine of the love of God, where the bright candle is the Luminary of the horizons, and where the Beauty of Abha graces their gathering.
- 2 From this glad tidings and joyful news, the heart and soul of Abdul-Baha attained utmost joy. I raised my hands in supplication and entreaty to the Kingdom of Glory and at every moment sought assistance and bounty for you. I hope this hope will dawn like the morning of aspirations and give the friends the ultimate glad tidings of grace.
- 3 And upon you be the Most Glorious Glory.
- 4 O Forgiving One! Make Jamshid Tirandaz intimate with the Kingdom of mysteries, and fulfill Khusraw Khudamurad's desire, and make Rustam's harvest joyous and delightful in the Kingdom of pardon. O Forgiver! Make these souls successful and make these pure spirits radiant. Immerse them in the ocean of forgiveness and make them companions of the Supreme Concourse. Thou art the Ever-Living, the Forgiving, and Thou art the Helper of every grateful servant.
- ای احبای الهی جناب رستم دستان لسان  
بستایش گشود که احبای یزد آن فلاکت زدگان  
سبیل الهی و آن مصیبت زدگان طریق رحمانی  
باوجود آن صدمات شدید از تأییدات شدید  
القوی دوباره مانند دریا در جوش و خروش  
آمده و بخدمت پرداخته آهنگ تسبیح و تقدیس  
بملاً اعلی متواصل فریاد یاطوبی یاطوبی بملکوت  
ابهی متابع جشنی عظیم دارند و بزمی در نهایت  
تزیین که رود و عودش نغمهء جنت ابهی  
است و جام سرشارش صهای محبت الله شمع  
روشنش نیر آفاق و شاهد انجمنش جمال ابهی
- از این مرده و بشارت دل و جان عبدالبهاء  
نهایت مسرت حصول نمود دست تضرع و ابتال  
بملکوت جمال برافراختم و شماها را در هر دم  
عون و عنایتی خواستم و امیدوارم که این امید  
چون صبح آمال دمیده گردد و یارانرا بنهایت  
فضل نوید بخشد
- و علیکم البهاء الأبهی
- ای عفو غفور جمشید تیرانداز را بملکوت راز  
دمساز فرما و کیخسرو خدامراد را بمراد خویش  
برسان و خرمن رستم را در ملکوت عفو مسرور  
و خرم فرما ای آمرزگار این نفوس را رستگار کن  
و این جانهای پاک را تابناک فرما غریق دریای  
آمرزش فرما و رفیق ملاً اعلی کن توئی حی غفور  
و توئی فریادرس هر بنده مشکور

YARP2.370 p.293

## AB02926

To: *Relatives of the Pilgrim (Rustam Tirandaz) et al.*

Date: 1920-Feb-19

- 1 O relatives and connections of Jinab-i-Zair, the pilgrim to the Ka'bah of the Intended One, the beloved Jinab-i-Rustam Tirandaz. When he reached the holy threshold and made the sacred dust the collyrium of his insight's eye, he remembered you and loosed his tongue in mentioning you, and from the circumambulation point of the Supreme Concourse he especially beseeched assistance and grace for each one of you. In this self-sacrifice he showed no shortcoming and made no failing. Praise God that you have such a kind friend who, in this blessed spot, is like a surging sea in mentioning you and like the morning breeze in coming and going. Although at present this bounty and gift is not visible or famous, in the Abha Kingdom it is like the shining sun and known. And upon you be the Most Glorious Glory.

- 2 The name of Jinab-i-Rustam Tirandaz's son is Suhrab.

1 ای خویش و پیوند جناب زائر قاصد کعبه مقصود جناب رستم تیرانداز ودود چون بساحت قدس رسید و تربت مقدسرا سرمه دیده بصیرت نمود بیاد شما بود و بذکر شما لب بگشود و از مطاف ملأ اعلی هر یک از شماها را عون و عنایتی مخصوص رجا نمود در این جانفشانی قصور ننمود و کوتاهی نفرمود حمد کنید خدا را که چنین یار مهربانی دارید که در این بقعه مبارکه بذکر شما چون دریا پرموج است و چون نسیم صبحگاهی در عبور و مرور هرچند حال این فضل و موهبت مشهود و مشهور نه ولی در ملکوت ابهی مثل آفتاب درخشنده و معلوم و علیک البهاء الأبهی

2 نام پسر جناب رستم تیرانداز پیمان سهرابست

YARP2.368 p.291

## AB03163

To: *Rustam Tirandaz Payman*

Date: 1920-Feb-19

- 1 O thou who hast visited the Most Exalted Shrine and circled round the Supreme Horizon! Praise be to God that thou hast made a worthy effort, traversed wilderness and desert, and reached thy goal. Thou hast laid thy brow at the Luminous Threshold and perfumed thy face and hair with the sacred dust of that Holy Court. Thou hast brought glad tidings and great news that the divine friends in Tehran constantly arrange celebrations and festivities, and with utmost effort and strength strive to exalt the Word of God, and share in servitude at the Sacred Threshold of 'Abdu'l-Baha. They diffuse the divine fragrances and exalt the Word of God, teaching with complete sacrifice of self. Great gatherings have been established and teaching assemblies are formed with perfect wisdom and clarity in full public view, such that the notables have no power

1 ای زائر مقام اعلی و طائف مطاف ملأ ابهی الحمد لله سعی مشکور نمودی و بادیه و صحرا پیودی و بمقصود رسیدی جبین باستان نور مبین نهادی و روی و موی بتراب درگاه مقدس معطر فرمودی مردههای خوشی داشتی بشارات عظیمه دادی که یاران الهی در طهران دائماً جشن آراستند و بزم تزیین نمودند و بکمال همت و قوت در اعلاء کلمه الله میکوشند و در عبودیت عتبه مقدسه عبدالبهاء را شریک و سهیمند نشر نفعات مینمایند و اعلاء کلمه الله میفرمایند و بنهایت جانفشانی تبلیغ میکنند محافل عظیمه تأسیس شده است مجامع تبلیغ در کمال حکمت و وضوح علی رؤوس الأشهاد تشکیل گردیده

to assail or oppose them. Praise be to God that the grace and bounty of the Blessed Beauty has created such days when the Cause of God shines forth with such might and power. Thirty years ago none of the friends dared acknowledge their Faith to strangers. Now the Divine Cause has appeared with such overwhelming force that:

و صنادید قوم دست تطاول ندارند و تعرض  
ننوانند الحمد لله که فضل و عنایت جمال مبارک  
چنین ایامی خلق فرمود که امر الله بکمال قوت  
ساطع و لائح سی سال پیش هیچیک از احبّا  
جرات اقرار در نزد اغیار نمینمود حال امر الهی  
بشدید القوی چنان ظاهر که

2 "In the city there is no commotion save the curls of the Beloved's tresses

2 ولوله در شهر نیست جز شکن زلف یار

3 In all horizons there is no tumult save the curve of the Friend's eyebrow"

3 فتنه در آفاق نیست جز خم ابروی دوست

4 Nevertheless, great wisdom is needed lest it cause alarm to others.

4 ولی باوجود این حکمت بسیار لازم که سبب  
فزع سائرین نگردد

5 And upon thee be the Most Glorious Glory.

5 و علیک البهاء الأبهی

MSHR5.266, YARP2.369 p.292

## AB03821

*To: Founders of Gulistan Company et al.*

*Date: 1920-Feb-19*

1 O my friends! In the world of humanity there are few institutions as fruitful as the Gulistan Company. This zealous company strives to rescue the ascended souls and purified bodies from the clutches of crows and ravens and predatory birds. Though outwardly no custom appears more inauspicious than this, nevertheless the ignorant priests strive to prevent and destroy the Gulistan, so that respected bodies become prey for vultures and carrion birds, causing every wise person to be repelled by its sight and every conscious person to be greatly astonished. But do not be sorrowful, do not be grieved. Through praiseworthy effort, this blessed matter will ultimately be achieved. Patience is necessary. One must act with wisdom so that no pretext falls into the hands of the priests and they do not engage in endless mischief.

1 ای یاران من در عالم بشر تأسیساتی مثمر ثمر  
مانند شرکت گلستان کمتر است این شرکت  
پرهمت در تخلص نفوس متصاعده و اجسام  
مطهره از چنگ زاغ و کلاغ و مرغان درنده  
میکوشد و بظاهر ظاهر نیز عادت از این مشؤمتر  
بنظر نمیآید باوجود این دستوران نادان در منع  
و هدم گلستان میکوشند تا تنهای محترم طعمه  
کرکس و لاشخور گردد و از مشاهده اش هر  
دانائی بیزار شود و هر آگاهی تعجب بسیار نماید  
ولی شما محزون مباشید مغموم مگردید این امر  
مبرور بسبب سعی مشکور در نهایت حصول یابد  
صبر لازمست باید بموجب حکمت حرکت کرد  
تا وسیلهائی بدست دستوران نیاید و فساد بیپایان  
نپردازند

2 And upon you be the Most Glorious Glory.

2 و علیکم البهاء الأبهی

YARP2.191 p.186, PPAR.126, RMT.106,  
YARD.111, QUM.223

**AB04503***To: Bahman Khudamurad et al.**Date: 1920-Feb-19*

O spiritual friends of 'Abdu'l-Baha! Praise be to God, the Payman administration is illumined by the light of faith and confirmed through the aid and care of the All-Merciful. These blessed souls are, with utmost sincerity, assisted by special grace, and the encompassing of divine favors will be evident in the future, for they are like an impregnable fortress in their steadfastness and constancy, and in diffusing the divine fragrances they stand firm before the multitudes and hosts. Therefore, in thanksgiving for these favors they must bow down and prostrate themselves, and because of this confirmation and success become enthralled and attracted to the Intended Lord. They must chant the verses of unity and interpret the words of the Glorious Lord. In the arena of proof they must arise with manifest authority, and in the field of mystic knowledge become spiritual horsemen of the All-Merciful. And upon them be the Most Glorious Glory.

ای یاران روحانی عبدالبهاء الحمد لله ادارهء پیمان  
بنور ایمان روشن و به عون و عنایت رحمن مؤید  
این نفوس مبارکه در نهایت خلوص موفق بفضل  
مخصوصند و شمول الطاف در آینده محسوس زیرا  
در ثبات و استقامت بنیان مرصوصند و در نشر  
نفحات مقاوم الوف و صفوف لهذا باید بشکرانهء  
این الطاف به رکوع و سجود پردازند و از این تأیید  
و توفیق مفتون و مجذوب حضرت مقصود گردند  
ترتیل آیات توحید کنند و تفسیر کلمات رب  
مجید در میدان برهان بسلطان مبین قیام نمایند و  
در مضممار عرفان فارسان رحمن گردند و علیهم  
البهاء الابهی

YARP2.366 p.290

**AB04800***To: Baha'is of Qazvin et al.**Date: 1920-Feb-19*

<sup>1</sup> O true Parsees! Your letter was received. Your ancestors and forebears longed for but a moment of this time. They would lament through the nights and with tear-filled eyes would beseech this abundant grace. This crown of bounty has been placed upon your heads and this radiance of the Sun of Truth has shed its light upon you. Since you are their descendants and the remembrance of those ancestors, in truth their desire has been fulfilled. Now is the time for the signs and results of this gift to become manifest and apparent.

<sup>2</sup> And upon you be the Most Glorious Glory!

<sup>1</sup> ای فارسیان راستان نامهء شما رسید نیاکان  
پیشینیان آرزوی یک آن ازین زمان داشتند  
شبه ناله و فغان نمودند و با چشم اشکبار تمنای  
این فضل موفور میکردند این افسر بخشش بر  
سر شما نهاده شد و این تابش آفتاب حقیقت  
پرتوش بر شما زد چون شماها سلالهء آنان هستید  
و یادگار نیاکان فی الحقیقه آرزوی آنان حصول  
یافت حال وقت آنست که آثار و نتائج موهبت  
ظاهر و آشکار گردد

<sup>2</sup> و علیکم البهاء الابهی

ALPA.082a, YARP2.096 p.123

## AB02059

To: Ali-Akbar Ahadzadih Miyaniji, in Mianeg

Date: 1920-Feb-20+

- 1 O thou who art firm in the Covenant! Letters arrive from East and West like spring rain, and other occupations are beyond count. Therefore be not saddened by the brevity of the reply, as I am constrained. His honor Aqa Ahad, your father, is immersed in the ocean of forgiveness in the eternal Kingdom and in the world of mysteries is filled with the wine of the divine presence.
- 2 O my God! O my God! This is Thy servant Ahad who was unique among those drawn nigh, peerless among the sincere ones, and distinguished among the steadfast. He remained firm in the Faith and grew in the garden of Thy good-pleasure. He returned unto Thee with an eloquent tongue and a heart overflowing with the wine of Thy love. He endured every hardship and tribulation from the enemies yet never faltered in remembrance and praise. Rather his face shone like a lamp and he spread glad-tidings and joy with all strength and delight. O Lord! Make blessed his morning, illumine his lamp, immerse him in the ocean of Thy favors and make him a sign of Thy mercy in the Kingdom of forgiveness. Verily Thou art the Generous, the Merciful, the Bestower.
- 3 O thou who art firm in the Covenant! Praise be to God that in the love of God thou hast a burning heart and a radiant face, and in tribulations art patient, dignified, determined and zealous. Convey my utmost longing to Jinab-i-Aqa Mirza Fadlu'llah, the remembrance of Haji Iman. I hope that in Miyanj he will embody faith such that it will spread to Zanjan and portray the illumination of Siyyid Ashraf and Aba-Basir and his honor the physician. Likewise convey my utmost longing to the beloved ones in Miyanj. From the divine favors, with utmost supplication, lamentation and restlessness, I beseech that He bestow ultimate enthusiasm and joy upon those respected beloved souls, that they may raise a wondrous melody to the ethereal sphere and grant spirit and delight to the spiritual ones in the holy court.
- 1 ای ثابت بر پیمان اوراق از شرق و غرب مانند باران نېسان ریزانست و مشاغل دیگر بی حد و شمار لذا از اختصار در جواب محزون مگردید مجبورم حضرت آقا احد ابوی در ملکوت سرمدی غرق بحر غفرانست و در جهان اسرار از بادهء لقا جام سرشار است
- 2 الهی الهی هذا عبدک احد کان وحید المقربین و فرید المخلصین و مجید الثابتین ثبت علی الأیمان و نبت فی جنة الرضوان رجع الیک بلسان ناطق و قلب طاف بصبهآ محبتک و کان يتحمل کل مشقة و بلاء من الأعداء و لا یفتر فی الذکر و الثناء بل يتلأأ وجهه کالمصباح و یبذل البشائر و الأفراح بکل قوة و انشراح رب انعم صباحه و انر مصباحه و اغرقه فی غمار الألطاف و اجعله آية رحمته فی ملکوت الغفران انک انت الکریم الرحیم الوهاب
- 3 ای ثابت بر پیمان الحمد لله در محبت الله دلی سوخته و رخی افروخته داری و در بلایا صبور و وقوری و پرهمت و غیوری بجناب آقا میرزا فضل الله یادگار حاجی ایمان از قبل من نهایت اشتیاق ابلاغ دارید امیدم چنانست که در میانج ایمانرا مجسم نماید تا به زنجان سرایت کند و نورانیت سید اشرف و ابابصیر و حضرت طیب را مصور فرماید و همچنین باجای میانج از قبل من نهایت اشتیاق ابلاغ دارید از الطاف الهی بنهایت تضرع و زاری و بقراری استدعا مینمایم که آن نفوس محترمهء احباً را نهایت شوق و شعف مبذول فرماید تا آهنگی بدیع بفلک اثر رسانند و در بارگاه قدس روحانیانرا روح و ریحان بخشند

INBA17:089

## AB01669

To: Muhammad Hasan Akhavan Safa, in Yazd

Date: 1920-Feb-26

- 1 O brother! The letter from that mine of faithfulness and essence of purity and herald of God's Cause, Aqa Mirza Mahdi Ikhvan-i-Safa, arrived. That honored person ascended to the horizon of glory in Isfahan, and repeatedly prayers and tablets of visitation were written for him. Surely by now you have become aware of them. Despite lack of time, 'Abdu'l-Baha undertook to write those detailed papers. Consider how affected I became by his martyrdom. That illustrious person is a martyr, for he was always in severe danger in God's path. Finally, while teaching, he hastened to the Kingdom of the Glorious Lord. That blessed soul was fruitful and free from every bond. Now his worth is not known, but soon it will become evident and manifest.
- 2 O Lord! Immerse these ascending souls in the ocean of forgiveness. Forgive sins, bestow gifts, cause them to be immersed in the ocean of lights in the Kingdom of mysteries.
- 3 O divine friends! Jinab-i-Aqa Muhammad-Hasan Ikhvan-i-Safa has, out of faithfulness, mentioned each of your names in his letter and requested individual replies. But 'Abdu'l-Baha does not have a minute of time or rest. Letters pour down from all horizons like spring rain, and night and day 'Abdu'l-Baha both writes and attends to administrative affairs. From America alone, without exaggeration, letters arrive - including one person who sent twenty letters consecutively, yet there has not been opportunity to answer even one letter. However, 'Abdu'l-Baha's love for the friends in Iran is endless. Therefore, all time is devoted to correspondence with the friends in Iran, for the friends in Iran have sacrificed their lives in the path of the All-Merciful and have become tested and proven believers. Therefore they are the object of 'Abdu'l-Baha's endless love.
- 4 O Jinab-i-Aqa Muhammad-Hasan! Forgiveness was sought for those who have ascended, and a detailed message was written for those present. Surely you will excuse more than this. An

ای برادر آن معدن وفا و جوهر صفا و منادی امر  
الله آقا میرزا مهدی اخوان صفا نامه شما رسید  
آنشخص محترم در اصفهان بافق عزت صعود  
نمود و مکرر مناجات و زیارت از برای ایشان  
مرقوم گردید البته تا بحال واقف بر آن شده اید  
عبدالبهاء باوجود عدم فرصت بتحریر آن اوراق  
مفصل پرداخت ملاحظه کن که از شهادت او  
چگونه متأثر شدم آن شخص جلیل شهید است  
زیرا در سبیل الهی همواره در خطر شدید بود  
عاقبت در حالت تبلیغ بملکوت رب مجید شتافت  
آن نفس مبارک مثمر ثمر بود و از هر قیدی آزاد  
حال قدر او معلوم نه عنقریب ظاهر و مشهود  
گردد

ای پروردگار این نفوس متصاعده را در دریای  
غفران غرق فرما خطا بخش عطا بده در  
ملکوت اسرار مستغرق دریای انوار فرما

ای یاران الهی جناب آقا محمد حسن اخوان  
صفا از روی وفا نام هر یک از شما را در  
نامه خویش برده و خواهش مکاتیب منفردانه  
نموده ولی عبدالبهاء دقیقه فرصت و آرام ندارد  
اوراق از جمیع آفاق مانند باران نیشان میریزد  
و شب و روز عبدالبهاء هم می نگارد و هم  
بتمشیت امور امریه میپردازد از امریک یکبار  
بدون مبالغه مکتوب وارد از جمله شخصی بیست  
مکتوب متتابعاً فرستاده است و فرصت جواب  
یک مکتوب دست نداده است لکن محبت  
عبدالبهاء باحبای ایران بی پایانست لهذا جمیع  
اوقاترا حصر در مکاتبه باحبای ایران نموده زیرا  
احبای ایران در سبیل رحمن جانفشانی نمودند و  
مؤمن و ممتحن گردیدند لهذا مورد محبت بی پایان  
عبدالبهاء هستند

ای جناب آقا محمد حسن از برای متصاعدین  
طلب مغفرت شد و از برای حاضرین خطاب  
مفصل گشت البته از بیش ازین معاف

apology is acceptable to noble souls. And upon you be the Most Glorious Glory.

میفرماید العذر عند کرام الناس مقبول وعلیک  
البهاء الابهی

MSBH4.087

## AB03755

To: Baha'is of Hamadan

Date: 1920-Feb-26

- 1 O ye recipients of the favors of God! In this new and wondrous Age, the unshakable foundation is the teaching of sciences and arts. According to explicit Holy Texts, every child must be taught crafts and arts, to the degree that is needful. Wherefore, in every city and village, schools must be established and every child in that city or village is to engage in study to the necessary degree. It followeth that whatever soul shall offer his aid to bring this about will assuredly be accepted at the heavenly Threshold, and extolled by the Company on high. Since ye have striven hard toward this all-important end, it is my hope that ye will reap your reward from the Lord of clear tokens and signs, and that the glances of heavenly grace will turn your way.

1 ای مظاهر الطاف الهی درین دور بدیع اساس  
متین تمهید تعلیم فنون و معارفست و بنص صریح  
باید جمیع اطفال بقدر لزوم تحصیل فنون نمایند  
لذا باید در هر شهری و قریه ئی مدارس و مکاتب  
تأسیس گردد و جمیع اطفال بقدر لزوم در شهر  
و لزوم در قریه در تحصیل بکوشند لهذا هر نفسی  
که انفاق درین مورد نماید شبهه نیست که مقبول  
درگاه احدیت شود و مورد تحسین و تجید ملأ  
اعلی گردد چون در این امر عظیم شما جهد  
بلغ مبذول داشتید لهذا امید چنین که مکافات  
از ربّ الآیات الیّنات حصول یابد و مشمول  
لحظات عین رحمانیت گردید وعلیکم البهء الابهی

- 2 God, my God! This great company and mighty group has arisen to serve Thee and promote sciences with abundant resolve, without deficiency or weariness. Lord, accept from them this contribution and assist them with Thy hosts on the Day of the Covenant and make them mighty signs among all people. Verily Thou art powerful over whatsoever Thou willest, and Thou art the Strong, the Mighty.

2 الهی الهی انّ هذه العصبة الکبری والثلة العظمی  
قامت علی خدمتک و ترویج الفنون بعزم موفور  
بلا قصور و فتور ربّ اقبل منهم هذا الانفاق و  
ایدهم بجنودک فی يوم الميثاق و اجعلهم الآیات  
الکبری بین الوری انک انت المقتدر علی ما تشاء  
و انک انت القوی القدير

SWAB#109

INBA85.315, MKT3.217, MMK1#109  
p.131, AKHA\_125BE #11 p.512,  
AVK3.332.09x, DWNP\_v6#02 p.002bx,  
TRBB.052, MJTB.112b, ADH2.013x,  
ADH2\_1#05 p.012x, MMG2#182 p.209x

**AB12298***To: Baha'is of Hamadan**Date: 1920-Feb-26*

- <sup>1</sup> O blessed souls! In truth, you are faithful servants at the Sacred Threshold and radiant lights in the gathering of the friends. This endeavor you are making is the cause of the quickening of souls, for you are providing funds for the teachers, and through your efforts these teachers travel to various regions and quicken souls. No righteous deed is greater than spending in the path of the Luminary of the horizons to assist the teachers. The proof of faith in the world of humanity is giving. This is a test. Therefore, the utmost joy is derived from your endeavor, as you have arisen with such self-sacrifice.

<sup>1</sup> ای نفوس مبارکه فی الحقیقه آستان مقدّس را خادم صادقید و انجن یارانرا شعاع بارق این همّت که مینمائید سبب احیای نفوس است زیرا انفاق بر مبلّغین مینمائید و مبلّغین بهمت شما باطراف سفر مینمایند و احیای نفوس میفرمایند و عمل مبروری اعظم از انفاق در سبیل نیر آفاق بجهت اعانه مبلّغین نمیشود و برهان ثبوت بر ایمان در عالم انسان انفاقست این امتحانست لهذا نهایت خوشنودی از همّت شما حاصل که چنین بجانفشانی قیام نموده اید

- <sup>2</sup> O my God! O my God! These are servants who have spent of their wealth in Thy path that Thy fragrances might be diffused throughout Thy lands, that Thy Word might be exalted among Thy creation, and that Thy teachings might be established among Thy creatures. They have no purpose save Thy good-pleasure and no hope except drawing near unto Thee in Thy Kingdom. O Lord! Send down upon them a blessing from heaven and a gift from the Concourse on High. Verily, Thou art the Powerful over what Thou willest, and verily, Thou hast power over all things.

<sup>2</sup> الهی الهی هؤلاء عباد انفقوا فی سبیلک من اموالهم لتنتشر نفحاتک فی بلادک و تعلوا کلمتک بین خلقک و تتمکن تعالیمک من برّیک و لیس لهم مقصد الا رضائک و لا رجاء الا التقرب الیک فی ملکوتک ربّ انزل علیهم برکة من السّماء و موهبة من الملائ الا علی انک انت المقتدر علی ما تشاء و انک لعلی کلّ شیء قدير

INBA85.314, INBA85.316

**AB12333***To: Shaykh Muhsin Naimi Naini (Dabir Muaid), in Hamadan**Date: 1920-Feb-26*

- <sup>1</sup> O thou who art firm in the Covenant! Multiple prayers and letters were written and sent regarding the schools of Hamadan and those souls who have arisen to provide assistance, as well as those blessed souls who give contributions for teaching. Now again, a letter has been received from you containing the names of those who spend their wealth to assist the schools and support teaching work.

<sup>1</sup> ای ثابت بر پیمان مناجات و مکاتیب متعدّده در حقّ مدارس همدان و نفوسیکه باعانه قیام نموده اند و هم چنین نفوس مبارکی که اعانه تبلیغ مینمایند مرقوم شد و ارسال گشت حال نیز مکتوبی از شما با اسامی منفقان بجهت نفوسیکه معاونت مدارس و معاضدت تبلیغ مینمایند تحریر گردید

2 Consider then, and be fair: 'Abdu'l-Baha, despite His countless occupations and correspondence with East and West single-handedly, and the attacks of enemies, and the emergence of problems beyond count or measure, has in a short time twice written multiple pages regarding this blessed matter. Let it be clear and evident how much care He takes and how He makes efforts beyond imagination. This is sufficient proof of how much attachment of heart He has for you and those blessed souls.

3 Yet still you complain - no matter, it shows your appetite and you say "Give me more, O 'Abdu'l-Baha!" In any case, be assured that sincere souls have always been and will continue to be the recipients of bounty.

4 And upon thee be the Most Glorious Glory!

2 دیگر ملاحظه کنید انصاف دهید که عبداله‌آ با این مشاغل لایحی و مخاربه شرق و غرب بالانفراد و هجوم اعداء و حصول مشکلات لایعد و لایحی در زمانی اندک دو مرتبه درین مورد مبارک بتحریر اوراق متعدده پرداخته واضح و معلوم گردد که چه قدر اهتمام دارد و مافوق تصور بذل جهد بلیغ مینماید این برهان کفایتست که چه مقدار تعلق خاطر به شما و آن نفوس مبارکه دارد

3 باز شما گله دارید ضرر ندارد دلیل بر اشتیاق شماست و زدنی یاعبداله‌آ میفرمائید باری مطمئن باش که همیشه نفوس خالصه مورد عنایت بوده و هستند

4 و علیکم اله‌آ ال‌ه‌بی

INBA85:312

## AB04632

To: *Spiritual Assembly of Bandar Pahlavi et al., in Anzali*

Date: 1920-Feb-26

O loved ones of God! In this dawn, when the light of the Ancient Beauty's favor shines forth moment by moment, 'Abdu'l-Baha sets about writing this reply in hopes of the joy of the friends. Your letter, which was a musk-scented missive, was opened in this gathering. Sweet fragrances were diffused and nostrils were perfumed, for it was a sign of sincerity and an expression of what was in the hearts of special friends. Praise be to God that through your presence Anzali has become a blessed dwelling place. The sweet fragrances of the Abha Paradise are diffused, hearts are gladdened, souls are assured, and spirits are attracted. Through the assistance of the Lord of hidden favors, it is hoped that day by day spiritual progress in that port will become manifest and renowned. And I beseech from the Divine Threshold unlimited confirmations. And upon you be the Most Glorious Glory.

ای احبابی الهی درین صبحدم که نور عنایت جمال قدم دمدم میدرخشد عبداله‌آ بامید سرور یاران بنگارش این جواب نامه میپردازد نامه شما که نافه مشکین بود درین انجمن گشوده گشت روائح معطری منتشر شد مشامها معبر گردید زیرا آیت خلوص بود و بیان ما فی الضمیر یاران مخصوص الحمد لله انزلی بوجود شما منزلی مبارک گردیده روائح طیبه جنت اب‌بی منتشر قلوب مستبشر نفوس مطمئن ارواح منجذب از اسعاف حضرت خفی‌اللطاف رجا چنین که روز بروز ترقیات معنویه در آن بندر ظاهر و مشتبر گردد و من از آستان الهی استدعای تأییدات نامتناهی مینمایم و علیکم اله‌آ ال‌ه‌بی

MKT9.020

**AB04860***To: Baha'is of Hamadan**Date: 1920-Feb-26*

- 1 O you who spend in the path of God! The proof of faith is the spending of wealth and life: "Those who strive in the path of God with their wealth and their souls." Praise be to God that you are arising to do this. These acceptable deeds will take on a tangible form in the Abha Kingdom and will yield boundless fruits. This tree that is planted in the realm of possibility will reach to the branches of the Supreme Concourse, becoming full of leaves and blossoms, laden with fruits, and these fruits will be scattered throughout the world of existence. One righteous deed becomes the cause of abundant bounty. Praise be to God that you have been assisted to achieve this. And upon you be the Most Glorious Glory.

1 ای متفقان برهان ایمان اتفاق مال و جانست  
الَّذِينَ يَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
الْحَمْدُ لِلَّهِ شَمَّا قِيَامَ بَأَن دَارِیدِ اِین اَعْمَالِ مَقْبُولَه در  
ملکوت ابهی شکل مجسمی یابد و ثمرات بی حدّ  
و پایان مبذول دارد این شجره که در حیز امکان  
غرس میشود بشاخسار ملأ اعلی میرسد پر برگ  
و شکوفه گردد و پر بار و ثمر شود و آن اثمار  
بر عالم وجود نثار گردد یک عمل مبرور سبب  
فیض موفور شود الحمد لله شما بآن مؤید گشتید  
و علیکم البهاء الابهی

- 2 O my God, my God! These righteous ones spend their wealth in the promotion of knowledge by night and by day, they give freely in private and in public, and spare no effort whatsoever. O Lord! Crown them with the diadems of glory among the free, and shine upon them through Thy name of Bounty in the hours of night and the periods of day. Verily, Thou art the Giver, the Bestower, the Generous, the All-Bountiful.

2 الهی الهی اِنَّ هَؤُلَاءِ الْأَبْرَارِ یَبْذُلُونَ الْأَمْوَالَ فِی نَشْرِ  
الْعُلُومِ بِاللَّیْلِ وَ النَّهَارِ وَ یَنْفَقُونَ فِی السِّرِّ وَ الْجَهَارِ وَ  
لَا یَأْلُونَ جَهْدًا بِمَقْدَارِ رَبِّ تَوَجَّهْ بِتَیْجَانِ الْاِفْتِخَارِ  
بَیْن الْأَحْرَارِ وَ تَجَلَّ عَلَیْهِمْ بِاسْمِ الْجُودِ فِی آتَاءِ اللَّیْلِ  
وَ اطْرَافِ النَّهَارِ اِنَّکَ اَنْتَ الْمُعْطِی الْبَازِلِ الْکَرِیْمِ  
الوّهّاب

INBA85:313, MMK6#184

**AB05381***To: Baha'is of Husaynabad (Yazd) et al.**Date: 1920-Feb-26*

O kind friends! Your letter was received and its reading brought the utmost joy, for praise be to God, you are successful in service and through the grace of the Most Glorious Beauty are immersed in bounty. Whatever project that His Holiness the one ascended to God, Jinab Aqa Mirza Mihdi Akhavan-i-Safa, has guided is the very truth and in accordance with wisdom. You should certainly carry it out and remember his blessed name and leave some trace of him in the Mashriqu'l-Adhkar, and whatever the luminous assembly that has been formed from the villages considers advisable,

ای یاران مهربان نامه شما رسید از قرائتش نهایت  
سرور حاصل گردید که الحمد لله موفق بر خدمتند  
و از فضل جمال ابهی مستغرق در نعمت هر  
مشروعی را که حضرت متصاعد الی الله جناب  
آقا میرزا مهدی اخوان صفا دلالت نمود عین  
حقیقت است و موافق مصلحت البتّه آنرا مجری  
دارید و نام مبارک او را بیاد آرید و اثری از  
او در مشرق الاذکار بگذارید و هر قسم که انجن  
نورانی که از دهات تشکیل شده مصلحت بدانند

carry that out. Regarding the cemetery matter, a response was written and sent previously - you will certainly receive information about it. And upon you be the Most Glorious Glory.

مجری دارید قضیه قبرستان جواب مرقوم شد  
و از پیش فرستاده گشت البته اطلاع خواهید  
یافت و علیکم البهاء الابهی

YARP2.344 p.280

## AB05111

*To: Mīhraban Bahram brother of Mastir Khudabakhsh, in Yazd*

*Date: 1920-Feb-26*

O Lord! The evil-minded priests martyred and made to disappear Master Khodabakhsh, who was a manifestation of grace, through oppression and cruelty. This pure soul sacrificed himself and hastened to the field of sacrifice. Make this respected person the chief of martyrs and the spiritual leader of the spiritual ones. Grant him a crown and diadem in the Abha Kingdom and place the crown of eternal glory upon his head, for he is deserving of this grace. O Lord! A soul who could not live after this great calamity hastened to Thy world - he is worthy of favors and deserving of aid. And Bahram, grief-stricken, who witnessed his son's tragedy and could not bear the martyrdom of Khodabakhsh and hastened to the zenith of Thy grace and forgiveness - make this afflicted soul noble in Thy world. O Thou Mighty and Powerful One! The oppressive souls deserve severe punishment and retribution - the longer they remain, the more oppression they commit. Do not let these tyrannical souls endure. Thou art the Mighty, the Powerful.

ای پروردگار دستوران بدمنش مظهر بخشش  
ماستر خدابخش را بظلم و جفا شهید نمودند  
و ناپدید کردند این جان پاک جانفشانی نمود  
و بمیدان قربانی شتافت این شخص محترم را  
سرحلقه شهیدان کن و سرور روحانیان فرما در  
ملکوت ابهی تاج و دیهیم بخش و افسر عزت  
ابدیه بر سر نه زیرا سزاوار این بخشایش است  
ای پروردگار جانی که از این صدمه کبری  
زیست ننمود بجهان تو شتافت شایان الطافست و  
مستحق اسعاف و بهرام دردمند که مصیبت  
پسر دید و شهادت خدابخش را تحمل نمود و  
باوج بخشش و آمرزش تو شتافت این نفس  
مصیبت دیده را در جهان خویش بزرگوار فرما  
ای قوی توانا نفوس جفاکار سزاوار کیفر و  
عقوبت شدیدند هرچه بمانند بیشتر ستم نمایند این  
نفوس ستمکار را پایدار مدار توئی مقتدر و توانا

MSBH10.134, MUH3.213, YARP2.260

p.226, PPAR.089

**AB07002***To: Spiritual Assembly of Husaynabad et al.**Date: 1920-Feb-26*

- 1 O spiritual friends! Today the most confirmed and successful matter in the world of existence is the matter of teaching and the investigation of truth. Praise be to God, you have arranged an assembly and sought the good pleasure of the All-Knowing Lord. Assuredly you will be confirmed and successful. And upon you be the Most Glorious Glory!
- 2 O honored Haji Ali! Your numerous letters containing various questions arrived at a time when there is not even an opportunity to write one word. How can the pen of Abdul-Baha engage in explaining, elaborating and clarifying these blessed verses? I swear by your precious life that there is absolutely no opportunity. This depends on giving answers verbally, otherwise writing is not possible. I have no time. And upon you be the Most Glorious Glory!

1 ای یاران روحانی امروز امر مؤید و موفق در عالم وجود امر تبلیغست و تحریر حقیقت الحمد لله شما انجمنی آراستید و رضای حضرت ایزد دانا خواستید البته مؤید و موفق گردید و علیکم البهاء الاهی

2 ای حضرت حاجی علی مکاتیب متعدده شما که سؤال از مسائل متعدده بود در صورتیکه فرصت تحریر یک کلمه نه چگونه قلم عبدالبهاء به تشریح و تلویح و تصریح این آیات مبارکه پردازد بجان عزیزت که ابداً فرصت نیست این موقوف بر آنست که شفاهاً جواب داده شود والا بتحریر ممکن نه وقت ندارم و علیکم البهاء الاهی

MKT9.248

**AB07261***To: Gushtasb Rustam brother of Sifidvash, in Hamadan**Date: 1920-Feb-26*

- 1 O aware servant of God! In this blessed day my hope is that you will be assisted in that which is worthy and befitting.
- 2 When an illegitimate intention is joined with action, the punishment is severe. And for mere intention, if it is strong in conception and determination, a lighter punishment of one degree is ordained for it. But vain imaginings which are of the nature of delusions - their mere occurrence results from spiritual weakness. For these imaginings there is no punishment.
- 3 The science of jafr had currency in the Qur'anic Dispensation, but its derived principles were unknown, therefore correct results were not obtained. But in this Dispensation all are commanded not to pursue matters that do not yield great results.

1 ای بنده آگاه الهی درین یوم مبارک امیدم چنانست که بآنچه شایان و سزاوار است موفق گردی

2 چون نیت نامشروع منضم بعمل گردد مجازات شدید است و صرف نیت اگر چنانچه در تصور و تصمیم قوی باشد آنرا نیز مجازات خفیفه بیک درجه مقدر است ولی تصورات واهی که از قبیل اوهام است مجرد خطورش از حصول فتور است این تصورات را مجازاتی در کار نه

3 علم جفر در کور فرقان شیوع داشت ولی قواعد مستحصله مجهول لهذا نتایج صحیحه حاصل نمیشد

ولی درین کور کلّ مأمور بآند که تعقیب  
اموری که نتایج عظیمه ندارد ننمایند

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

AKHA\_121BE #04 p.b, PYB#094 p.03x,  
MAS2.060, RMT.170-171

## AB07692

*To: Ustad Nushiravan Mihraban et al., in Husaynabad*

*Date: 1920-Feb-26*

1 O ye beloved of 'Abdu'l-Baha! The divine springtime hath arrived, the morn of hope hath dawned, and the breezes from the direction of God's favor have blown. Every tree that was fresh and verdant hath brought forth blossoms and leaves, while every tree that was dry and withered remained deprived of this heavenly bounty. Give thanks unto God that ye, like unto fresh saplings, have found new life through the bounty of the vernal showers and the wafting of the breezes of the All-Merciful.

1 ای یاران عزیز عبدالهّاء بهار الهی رسید صبح  
امید دمید نسیم مهبّ عنایت وزید هر درختی که  
تر و تازه بود شکوفه و برگ نمود هر درختی که  
خشک و پژمرده بود از این فیض آسمانی محروم  
گشت شکر کنید خدا را که شما مانند نهالهای  
تازه از فیض ابر نیسانی و هبوب نسیم رحمانی  
حیاتی تازه یافتید

2 And upon you be the Most Glorious Glory!

2 و علیک البهاء الأبهی

YARP2.341 p.278

## AB08983

*To: Vajdi, Bahram et al., in Bombay*

*Date: 1920-Feb-26*

O my kind friends! Mihraban Adar has requested a special letter for each one of you, but regrettably I do not have the time, so I am writing to you collectively. At all times I am gladdened by thoughts of you and I beseech divine favors and assistance, that you may become the recipients of His aid and be encompassed by the bounties of Him Who is the Hidden Bestower of favors. And upon you be the Most Glorious Glory!

ای یاران مهربان من مهربان آذر بجهت جمیع  
شماها نامه مخصوص طلبیده ولی افسوس که  
من فرصت ندارم جمعاً مینگارم در جمیع اوقات  
بیاد شما دلشادم و از الطاف الهی عون و عنایت  
میطلبم تا مورد اسعاف گردید و مشمول عنایت  
خفیّی اللطاف شوید و علیکم البهاء الابهی

YARP2.636 p.436

**AB08691***To: Shirin daughter of Mihraban, in Yazd**Date: 1920-Feb-26*

1 O thou handmaiden of the Sacred Threshold!

1 ای خادمه عتبه مقدسه

2 Since thou art engaged in educating young girls in the farm of Qasimabad, rest assured that ultimately thou wilt be successful. Supplications have been offered at the Threshold of Oneness for the healing of thy respected spouse. Convey my greetings to Bahram, son of Ardeshir. I hope through the favors of the Lord, the Gracious, that Khurramshah will become a place of joy. The verses thou hadst written are indeed in the utmost eloquence and fluency - they flow like water, smooth, articulate and eloquent.

2 چون در مزرعه قاسم آباد بتربیت دوشیزگان مألوفی یقین بدان که عاقبت موفق خواهی شد از درگاه احدیت طلب شفا بجبهت قرین محترم گردید بجانب بهرام پور اردشیر از قبل من تحیت برسان از الطاف رب کریم امیدوارم که خرمشاه خرم آباد گردد و اشعاری که مرقوم نموده بودی فی الحقیقه در نهایت فصاحت و بلاغت است مانند آب روانست سلیس و فصیح و بلیغ

3 And upon thee be the Most Glorious Glory!

3 و علیک البهاء الابهی

YARP2.125 p.145, PPAR.178

**AB08745***To: Tirandaz Khudarahm, in Yazd**Date: 1920-Feb-26*

O thou musk-scented visitor to 'Abdu'l-Baha! When He beheld thy face, He caught the fragrance of thy nature. I beseech boundless bounties for thee and for thy father Khudarahm, and I seek the favors of the All-Merciful Lord. For Gulbanu Ardishir I seek sweet milk from the breast of forgiveness, and for the fortune of Ardishir I desire a portion and share from the bounty and pardon of the Lord of creation. And for Shahryar Khudabakhsh I seek boundless bounty and infinite favors. And upon thee be the Most Glorious Glory.

ای زائر مشکین نفس عبدالهاء چون روی تو دید بوی از خوی تو برد تو را و پدر خدا رحم را بخشش بی پایان طلبم و الطاف حضرت رحمن جویم گل بانو اردشیر را از پستان غفران شیر شیرین طلبم و دولت اردشیر را از بخشش و آمرزش خداوند آفرینش بهره و نصیب خواهم و شهریار خدا بخشش را بخشش بی پایان خواهم و الطاف بی کران جویم و علیک البهاء الابهی

YARP2.346 p.281

**AB09298***To: Binish Haqju, in Shiraz**Date: 1920-Feb-26*

O thou who art firm in the Covenant! Thy letter was received. Due to lack of time, a brief reply is being written. The observation thou hadst made was most appropriate. To travel throughout Fars and its surroundings and engage in teaching the Cause would be most fitting. Regarding expenses, a letter will be written to the Trustee instructing him to send funds to thee in Shiraz. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان نامهء شما رسید از عدم فرصت مختصر جواب مرقوم میگردد ملاحظهائی که فرموده بودی بسیار بجا در فارس و اطراف حرکت فرموده بتبلیغ امر مشغول گردید این بسیار مناسب در خصوص مصارفات بجناب امین مرقوم میگردد که از برای شما به شیراز ارسال دارد و علیک البهاء الاهی

INBA84:517a

**AB09784***To: Khudadad Ardishir Tafti**Date: 1920-Feb-26*

- <sup>1</sup> O Ardishir Khudadad! Every soul has a desire. Praise be to God that thy desire is the good-pleasure of God and thy purpose the bounties of the Lord. I hope that thou wilt succeed in attaining the desire of thy heart and soul. There is no time, so I write briefly. What thou hadst sent through Isfandiyar arrived.

<sup>1</sup> ای اردشیر خداداد هر نفسی را مرادی الحمد لله تو را مراد رضای الهی و مقصد الطاف ربّانی امیدم چنانست که بآرزوی دل و جان موفق گردید فرصت نیست مختصر مرقوم میگردد آنچه بواسطهء اسفندیار ارسال نموده بودی رسید

- <sup>2</sup> And upon thee be the Most Glorious Glory.

<sup>2</sup> و علیک البهاء الاهی

ALPA.058, YARP2.067 p.108

**AB10103***To: Mihraban Kiyumarth Bahman**Date: 1920-Feb-26*

- 1 O kind Kiyumars! Firdawsi says: 1 ای مهربان کیومرث فردوسی میگوید
- 2 "The first sovereign who established dominion, 2 نخستین خدیوی که کشور گشود
- 3 The chief of kings was Kiyumars" 3 سر پادشاهان کیومرث بود
- 4 Your namesake established sovereignty in the world of dust. I 4 همنام پدرت تأسیس سلطنت در عالم خاک نمود  
beseech God that you may lay the foundation of kingship in  
the pure world, so that you may receive a portion and share of  
endless favors. And upon you be the Most Glorious Glory. از خدا خواهم که تو تمهید تخت شاهی در جهان  
پاک نمائی تا از الطاف بی پایان بهره و نصیب  
گیری و علیک البهاء الاهی

MSHR5.185, YARP2.528 p.380

**AB09414***To: Ustad Shahriyar Khursand**Date: 1920-Feb-29*

- 1 O Shahriyar! May God be thy helper and supporter, that thy 1 ای شهریار خدا یار تو باد و یاور تو باد تا جان  
heart and soul may become joyous and manifest the radiance  
of divine favor. Strive thou, as far as thou art able, to become  
a brilliant lamp and a light in the gathering, that thou mayest  
be the cause of glory to thy forebears and receive an abundant  
portion from the spirituality of the sages. و دل خورسند گردد و مظهر جلوه عنایت  
خداوند شود تا توانی بکوش که شمع روشن  
گرددی و شاهد انجمن شوی سبب عزت نیاکان  
گرددی و نصیب موفور از روحانیت و خشوران  
یابی
- 2 In every instance mayest thou witness the fulfillment of thy 2 در هر موردی آرزوی خویش بینی و به نیروی  
desire and, through the strength of thine own arm, be rendered  
victorious and triumphant. بازو منصور و مظفر گردی
- 3 And upon thee be the most glorious Glory. 3 و علیک البهاء الاهی

YARP2.395 p.307

**ABU2096***Words to Mr and Mr C R Ashbee in March 1920 in Akka*

‘First,’ said he, ‘we must get rid of all glosses, Talmuds, codes of divinity, and clerical law. Get back to the revealed word of God where we can. Christ had the revealed word, so had Mohammed, so had others before them, but - and here’s the point - those revelations were for their own day and environment. You cannot always take the literal interpretation of first-century Syria or eighth-century Arabia and say in its application it is true now.’

He gave the impression of being very modest about his own teaching, adding that the East was in a bad way, needed light, and had to be told these things. That was the reason for Bahauallah and the Bab.

‘Then,’ said he, ‘all the nations must come together, there must be a league of nations for the government of the world.’

He sketched out a sort of council appointed by the presidents, the kings, and the democracies.

‘And the existing League?’ we asked.

He smiled and shook his head. ‘That is only the merest beginning. It is not representative of all. It palliates the disease, the disease of discord. It is no remedy.’

APN.116-120

**AB02381***To: Sara Louisa Blomfield, in Switzerland**Date: 1920-Mar-11*

- 1 O esteemed lady! Your letter dated 9 January 1920 hath been received, and from its contents the utmost gladness and joy were attained, for it bore witness to firmness and steadfastness in this mighty Cause. Thou hadst written that thy dear son, Mr. Frank, derived the utmost joy from my message. It behoveth him indeed to be thus, for that message was truth itself, proceeding from the sentiments of conscience and the promptings of the heart. My heart sent forth that message. As to the

1 ای خانم محترمه جواب نامه شما بتاریخ ۹ کانون  
ثانی ۱۹۲۰ بود رسید و از مضمون نهایت  
بشاشت و سرور حاصل گردید زیرا دلیل بر  
ثبوت و استقامت بر این امر عظیم بود مرقوم  
نموده بودید که پسر عزیزت مستر فرنک از  
پیام من نهایت سرور حصول نمود باید که  
چنین باشد زیرا آن پیام حقیقت بود که منبعث

injury that befell the knee, I besought healing for it from the True Healer. Assuredly by now it hath been wholly removed.

از حاسّیات وجدانیّه بود قلب من آن پیام را  
فرستاد از عوارضی که بر زانو وارد شفای آن  
را از شافی حقیقی طلبیدم البتّه تا بحال بکلی  
زائل شده

- 2 It is my hope that thou mayest be confirmed in that important cause, which is of greatest service to the world of humanity, for those poor children are dying of hunger and their condition is truly heart-rending. This is but one of the many evils of war.

2 امّیدم چنانست در آن امر مهمّ که اعظم  
خدمت است بعالم انسانی موفّق و مؤیّد گردی  
زیرا بیچارگان اطفال از شدّت جوع تلف میشوند  
فی الحقیقه از حال این اطفال جان میگدازد و  
این یک سیّئه از سیّئات جنگ است

- 3 The English lady who hath established this society will assuredly become the recipient of the confirmations of the Abha Kingdom. I hope that this lady, Eglantyne Jebb, and her sister, Mrs. Buxton, may both become attracted to the teachings of Baha'u'llah, for in reality they are serving His teachings.

3 خانم انگلیسی که تأسیس این انجمن نموده یقین  
است که مظهر تأییدات ملکوت ابهی گردد  
این خانم یعنی اگلنتین جب و همشیره اش مسیس  
باکستن هر دو را انجذاب بتعالیم بهاءالله خواهم  
زیرا فی الحقیقه خدمت بتعالیم بهاءالله مینمایند

- 4 I enclose two photographs for thee to deliver to them. To these two esteemed ladies convey my respectful greetings and say: "Ye are serving both the world of humanity and the Sacred Threshold of God. Ye are praised by Baha'u'llah, for ye are acting in accordance with His teachings. My hope is that ye may shine as two bright candles upon the world of humanity, serve the cause of divine civilization, be aided to obtain everlasting life, and attain honour in the Kingdom of God."

4 دو عکس از برای آن دو خانم محترمه ارسال  
میشود بآنان برسانید باین دو خانم محترم تحیت  
محترمانه از قبل من برسان و بگو شما خدمت بعالم  
انسانی و بعتبه مقدّسه الهیه مینمائید و مورد  
تحسین حضرت بهاءالله هستید زیرا بموجب تعالیم  
حضرت بهاءالله روش و سلوک مینمائید امّیدم  
چنانست که دو شمع عالم انسانی شوید و خدمت  
بمدنیت الهیه نمائید و مؤیّد بحیات ابدیه شوید و  
در ملکوت الهیه عزیز گردید

- 5 My health, praise be to God, is much better than the days when I was in Europe, and the entire family also enjoyeth good health. All are longing to see thee and send thee their loving greetings.

5 صحت من الحمد لله خیلی بهتر از ایام سابقه است  
که در اوروپ بودم و همچنین صحت جمیع عائله  
کل مشتاق دیدار شما هستند و تحیت مشتاقانه  
میرسانند

- 6 Shoghi Effendi is proceeding to those regions. Thou wilt undoubtedly consider and treat him as thine own son and wilt fulfil all the requirements of motherly affection.

6 شوقی افندی بآن صفحات میآید البتّه او را پسر  
خود شناسید و آنچه مقتضی مادری است مجری  
دارید و علیک البهّاء الأبهی

**AB01490**

*To: Pauline A Hannen, in Washington, DC*

*Date: 1920-Mar-19*

O Thou Compassionate Lord!

Thou knowest the magnitude of my sorrow as I engage in this following supplication. The favored servant of the Kingdom, Mr. Hannen, that pure and spotless soul, was the first self-sacrificing person in the path of the Merciful One. At night he was restless and during the day he was untiring. Not a moment did he rest and all his lifetime was consecrated to the service of the Kingdom. In the assemblage of Thy friends he was an active member and in the gathering of Thy favored ones an enkindled torch. In the horizon of guidance he twinkled like a radiant star and in the Abha Paradise he appeared a magnificent palm. He was an illumined soul, merciful, kingly, lordly.

At present that bright candle has been extinguished in the globe of this mortal world that thereby it may shine resplendently in the globe of the Kingdom. That radiant star has set from this world below that it may rise effulgently from the Supreme Horizon.

O Thou Forgiving Lord!

Set up this esteemed soul in Thy Glorious Kingdom upon the thrones of everlasting sovereignty and make him a heavenly prince. Help him to soar in the limitless realm and draw him unto the close companionship of heavenly birds in the hidden world. Immerse him in the ocean of Light, and make him the prince over the Realm of Mysteries. Bring him into the effulgent concourse and help him to attain his object in the realm of Thy presence and the heights of the Supreme Concourse.

Thou art the Forgiver, the Pardoner, and the Compassionate!

O thou daughter of the Kingdom!

This calamity is overwhelming and painful, and undoubtedly its effects are more severe. A thousand times alas, that like unto star, that glorious personage disappeared from the horizon of the immensity of space. He has arisen from a horizon that knows no setting and has hastened unto a realm that is infinite. He has been detached from this world below and has attained into Everlasting Life. He has ascended from this gloomy world and hastened to the Center of Light.

Grieve not therefore and be not despondent. Enkindle his lamp and strive that the orchard of his highest wish may abound with fruitful trees. Rest thou assured in the bounties of the Lord of Hosts and endeavor to be confirmed by the favors of the glorious Lord. If he has disappeared from this plane, grieve not, for thou shalt find him in the divine realm. Be not sad at this temporary separation, thou shalt enjoy eternal companionship in the realm above. Be thou therefore patient and forbearing, firm and assured.

Upon thee be Baha-el-Abha!

SW\_v11#05 p.090-091

## AB12154

*To: Ishaq son of Ashur (Kashan) et al., in Arak*

*Date: 1920-Mar-21*

- 1 O friends of God! The honored pilgrim requested a special letter for each one of you, but this servant has no time to write even a line, for occupations and difficulties pour down like heavy rain. Nevertheless, due to the surge of love in my heart and soul, I have undertaken to write this letter so you may know how loving this heart is.
 

1 ای یاران الهی جناب زائر از برای هر یک از شما نامهء مخصوص خواسته ولی این عبد مجال تحریر سطری ندارد زیرا مشاغل و غوائل چون غیث هاطل باوجود این از هیجان حسی که در دل و جانست بتحریر این نامه پرداختم تا بدانید که این قلب چه قدر مهربانست
- 2 Today is the second day of Naw-Ruz, and the fame of God's Cause in the gatherings of the horizons is like a night-illuminating candle. The might of God's Cause has stirred the horizons. Most ears are ready for this Call. Important matters that are signs of the power and might of the blessed Cause are occurring these days, but their disclosure is not permitted, thus they remain concealed.
 

2 امروز دوم نیروز است و صیت امر الهی در محافل آفاق شمع شب افروز سطوت امر الله آفرا بهیجان آورده اکثر آذان مستعد این اذان است مسائل مهمهائی که آیت قوت و قدرت امر مبارکست این ایام واقع میگردد ولی شیوعش جائز نه لهذا مکتوم مانده
- 3 Now is the time for the friends of God to arise, according to the divine teachings, letter by letter, so that their conduct and behavior may attract the hearts of both ruler and ruled. This is an important matter. If we succeed in achieving this great bounty, the brilliant lights will illuminate every region. Praise be to God, the friends in Iran, especially in Hamadan, are truly self-sacrificing and set an example for others.
 

3 حال وقت آن است که احبای الهی بموجب تعالیم ربانی حرفاً بحرف قیام نمایند تا روشن و سلوک جاذب قلوب مالک و مملوک گردد این امر مهم است اگر بدین فیض عظیم موفق گردیم انوار ساطعه هر اقلیم را روش نماید الحمد لله یاران ایران علی الخصوص همدان فی الحقیقه جانفشانند و سر رشته از برای دیگران
- 4 I beseech the divine threshold with utmost humility and supplication for your confirmation and success, that in every moment a dewdrop may fall from the ocean of favors and the trees of
 

4 من از درگاه الهی بکمال عجز و نیاز تأیید و توفیق شماها را خواهم تا در هر دمی شبنمی از یم

being may become fresh and verdant. New power must be confirmed, for confirmation must be continuous and assistance unceasing, like the rays of the sun - if cut off for even the blink of an eye, there is darkness upon darkness.

- 5 O God! Assist this goodly company and ascending group in all matters and in kindness and care for all people, and make them, O my God, the source of lights and the center of mysteries, striving to exalt Thy Word night and day. Verily Thou art the Generous, the Mighty, the Chosen One.

- 6 O friends of God! Postpone your presence in the Holy Land to another time. Now there are obstacles in the way. And upon you be the Most Glorious Glory!

الطاف رسد و اشجار وجود تر و تازه گردد قوتی  
جدید تأیید شود زیرا تأیید باید متتابع باشد و  
مدد متواصل نظیر شعاع آفتابست اگر طرفه العین  
منقطع گردد ظلمات اندر ظلماتست

5 اَیَّدَ اللّٰهُمَّ هَذِهِ الْعَصْبَةَ الطَّيِّبَةَ وَ الثَّلَاةَ الرَّاقِيَةَ فِي  
جَمِيعِ الْأُمُورِ وَ اللَّطْفِ وَ الْعِنَايَةِ بِالْجُمْهُورِ وَ اجْعَلْهَا  
يَا اَلٰهِي مَصْدَرَ الْأَنْوَارِ وَ مَرْكَزَ الْأَسْرَارِ يَجَاهِدُونَ فِي  
اعْلَاءِ كَلِمَتِكَ فِي اللَّيْلِ وَ النَّهَارِ أَنْتَ الْكَرِيمُ  
الْعَزِيزُ الْمُخْتَارُ

6 ای یاران الهی حضور بارض مقدّس را بوقت  
دیگر مرهون دارید حال موانع در میان و علیکم  
البهاء الأبهی

KASH.264

## AB06658

To: Aqa Khan, in Shiraz

Date: 1920-Mar-24

O servant of the divine threshold! Both your previous and subsequent letters were received, but the multitude of occupations prevented a swift reply. I do not have a moment's rest. Due to extensive reading and writing, my body and eyes suffer tremendously, therefore please excuse me. Now I write a brief reply that you should be assured that I have the utmost love and attachment for you and I beseech divine favors for confirmation and success. After the ascension of Jinab-i-'Andalib, a prayer was written and sent. Surely it has arrived. I am thinking of sending a teacher to those regions. Be assured, be assured. And upon you be the Most Glorious Glory.

ای بندهء درگاه الهی نامهء سابق و لاحق هر دو  
رسید ولی کثرت غوائل مانع از سرعت جواب  
شد دقیقهئی آرام ندارم از کثرت قرائت و کتابت  
جسم و چشم بی نهایت زحمت میکشد لهذا معذور  
دارید حال مختصراً جواب مرقوم میشود که  
مطمئن باش که نهایت حبّ و تعلق بشما دارم  
و از الطاف الهی طلب تأیید و توفیق مینمایم بعد  
از صعود جناب عندلیب مناجاتی مرقوم گردید  
و ارسال شد البتّه رسیده در فکر آنم که مبلّغی  
بآن صفحات ارسال دارم مطمئن باش مطمئن  
باش و علیک البهّاء الأبهی

INBA87:118b, INBA52:117

**AB06136***To: Kaykhusraw Hurmuzdyar Rustam, in Bombay**Date: 1920-Mar-25*

O thou who art firm in the Covenant! Thy letter was received. The dream thou hadst seen hath this interpretation: The rising of the brilliant star is the appearance of the Blessed Beauty, and the dispersal of the clouds into variegated fish means that clouds which prevent the sun from appearing are the ancient superstitions and beliefs which have been transformed into correct truths, and these correct beliefs are the fish of the sea of truth. And the appearance of the cross of Christ is the manifestation of the reality of sacrifice, but in Persian script, meaning that souls from among the Persian people will be enabled to sacrifice their lives. And when the sea of truth surges, the fish, which are the correct truths and established beliefs, will become manifest and apparent. All of these are proofs of the exaltation of the Cause of God and the Word of God. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان نامهات رسید رؤیائی که دیده بودی تعبیرش اینست طلوع کوكب درخشنده ظهور جمال مبارکست و متلاشی شدن ابرها در آمدن بصورت ماهیان الوان ابر مانع ظهور آفتاب است و آن اوهام و عقائد عتیقه‌ئی است که تبدیل بحقائق صحیحه شده است و آن عقائد صحیحه ماهیان دریای حقیقت است و ظاهر شدن دار مسیح ظهور حقیقت فداست لکن بخط فارسی یعنی نفوسی از اهل فرس موفق بان شوند که جان فدا نمایند و چون دریای حقیقت بموج آید ماهیان که حقائق صحیحه و عقائد ثابتہ‌ئی است ظاهر و آشکار گردد جمیع اینها دلیل بر علو امر الله است و کلمه الله و علیک البهاء الأبهی

YARP2.116 p.140

**AB02117***To: Spiritual Assembly of Los Angeles**Date: 1920-Mar-27*

1 O ye respected souls! From the continual imitation of ancient and worn-out ways, the world had grown dark as darksome night. The fundamentals of the divine Teachings had passed from memory; their pith and heart had been totally forgotten, and the people were holding on to husks. The nations had, like tattered garments long outworn, fallen into a pitiful condition.

1 ای نفوس محترمه جهان از تقلید پوسیده قدیمه چون شب تاریک گشته اساس تعالیم الهی بکلی فراموش شده بود تمسک بقشور نموده بودند و مغز و لب را بکلی فراموش نموده بودند ملل مانند ثوب ریث در حالت پراسفی افتاده بودند

2 Out of this pitch blackness there dawned the morning splendour of the Teachings of Baha'u'llah. He hath dressed the world with a garment new and fair, and that new garment is the principles which have come down from God.

2 در این ظلمت شدید نور تعالیم بهاء الله طلوع کرد هیکل عالم را بقمیص جدید مزین فرمود و قمیص جدید تعالیم الهی است

3 Now the new age is here and creation is reborn. Humanity hath taken on new life. The autumn hath gone by, and the

3 دور جدید آمد خلق جدید شد عالم انسانی روحی تازه یافت فصل خریف گذشت موسم بهار

reviving spring is here. All things are now made new. Arts and industries have been reborn, there are new discoveries in science, and there are new inventions; even the details of human affairs, such as dress and personal effects – even weapons – all these have likewise been renewed. The laws and procedures of every government have been revised. Renewal is the order of the day.

جان‌پرور آمد جمیع امور تجدید شد صنایع تجدید شد اکتشافات تجدید شد اختراعات تجدید شد حتی جزئیات امور از قبیل البسه و امتعه و اسلحه نیز تجدید شد و قوانین و نظامات هر حکومتی تجدید شد خلاصه تجدید اندر تجدید است

4 And all this newness hath its source in the fresh outpourings of wondrous grace and favour from the Lord of the Kingdom, which have renewed the world. The people, therefore, must be set completely free from their old patterns of thought, that all their attention may be focused upon these new principles, for these are the light of this time and the very spirit of this age.

4 و جمیع این تجدیدها از تجدد فیوضات جلیله ربّ الملکوت است که کون مجدّد شد لهذا باید مردم را بکلی از افکار قدیمه نجات داد تا جمیع فکرشان حصر در تعالیم جدیده گردد زیرا روح این عصر است نور این قرن است

5 Unless these Teachings are effectively spread among the people, until the old ways, the old concepts, are gone and forgotten, this world of being will find no peace, nor will it reflect the perfections of the Heavenly Kingdom. Strive ye with all your hearts to make the heedless conscious, to waken those who sleep, to bring knowledge to the ignorant, to make the blind to see, the deaf to hear, and restore the dead to life.

5 تا بنهایت قوت این تعالیم در بین بشر منتشر نشود و تا عوائد قدیمه و قواعد کهنه فراموش نگردد عالم وجود راحت و آسایش نیابد و بکالات ملکوتیه جلوه ننماید شما بجان و دل بکوشید که مردمان غافل را آگاه کنید و خفتگان را بیدار نمائید و جاهلان را دانا نمائید کوران را بینا کنید کران را شنوا نمائید مردگان را زنده نمائید

6 It behoveth you to show forth such power, such endurance, as to astonish all beholders. The confirmations of the Kingdom are with you. Upon you be the glory of the All-Glorious.

6 و چنان قوت استقامتی بنمائید که جمیع خلق را حیران نمائید تأییدات ملکوت با شماست و علیکم البهاء الأبهی

SWAB#205, BSW#11.06x, BSTW#038, BSTW#253, ACOA.064-065

MMK1#205 p.244

## AB02933

To: Killius, Mr et al., in Montana

Date: 1920-Mar-27

O two firm ones in the Covenant! Your letter dated January 28, 1920 was received. Its contents were filled with spiritual meanings and proved your firmness and steadfastness in God's Covenant.

Although there are many veins and nerves in the physical body, the pulsating artery that moves and stirs creation is the power of the Covenant. No other force has such influence, and none but the firm soul is assisted and confirmed. Observe carefully that every soul firm in the Covenant is like a bright candle giving light to all, while every wavering one is disappointed,

defeated, extinguished and lifeless - a moving corpse. This proof is sufficient.

Give thanks to God that you travel to various lands and regions and like a spring breeze pass through every city breathing new life.

Praise be to God, your deceased father gazed upon the Most Great Scene, drank the cup of guidance, and flew without wings to the infinite realm. I pray that your esteemed mother may also be guided.

The date 1335 is not lunar but solar, so it has not yet arrived.

Praise be to God that in Springfield the fragrance of the love of God has spread and the call of the Kingdom has been raised. The photograph of your dear son Russell was seen. Truly great intelligence is evident in his features. I pray that the friends in that city may make spiritual progress day by day.

And upon you both be the Most Glorious Glory!

SW\_v11#18 p.308

## AB07993

*To: Charles M Hanson, in Minnesota*

*Date: 1920-Mar-27*

O thou who art firm in the Covenant! The glad tidings of the unity of the friends brought joy and fragrance. No tidings can bestow such happiness and delight as the unity of the friends, for until the unity of the Baha'is is firmly established, how can it become the cause of the unity of the human world? First must the Baha'is be united with one another in the utmost love and oneness, that they may raise aloft the banner of the unity of mankind. Therefore I was made happy by this news from you, and my hope is that you may travel and journey through the cities of that state and spread the teachings of Baha'u'llah.

And upon thee be the Most Glorious Glory.

SW\_v12#12 p.201

**AB08640***To: James Morton, in United States**Date: 1920-Mar-27*

O thou who art firm in the Covenant! Thy attendance at the Esperanto Congress in The Hague in the month of August is most fitting. Thou must exert thy utmost effort there and promote the divine teachings, among which is the unity of language. From there thou shouldst proceed to the Holy Land, then hasten to Iran, return to America, and there engage in public speaking, relating all that thou hast witnessed and heralding the exaltation of the Cause of God. And upon thee be the Most Glorious Glory!

SW\_v11#18 p.306

**AB10018***To: Russell Jurgens, in Montana**Date: 1920-Mar-27*

1 O beloved child!

1 ای طفل عزیز

2 Praise be to God that thou hast entered the divine Kingdom while of tender age and that thou hast received a share of the manifold bounties of the Lord of Hosts. I supplicate the Almighty that thou mayest be reared in the bosom of the love of God and attain maturity with utmost love and ecstasy.

2 الحمد لله در این صغر سنّ در ملکوت الهی داخل شدی و از فیوضات ربّ الجنود بهره و نصیب گرفتی از خدا خواهم که در آغوش محبت الله پرورش یابی و در نهایت محبت و انجذاب ببلوغ رسی

3 May the glory of the Most Glorious rest upon thee!

3 و عليك البهاء الابهی

BRL\_CHILD#30, SW\_v11#18 p.308

HUV2.036

**AB04211***To: Roberta Balfour Thudichum, in Carmel, CA**Date: 1920-Mar-28*

O thou maidservant of God! Praise be to God that thou together with thy daughter, Miss Engelhorn, Mrs. Rosella Dennis and Mrs. Willis have passed several days in that Carmel occupied in prayer. God willing some day may come when ye may have the attainment of visiting the Carmel of Palestine.

The death of Mr. Hannen has exceedingly affected Abdul Baha because that honored personage was indeed firm in the Covenant and engrossed in service of the Most High God Baha-Ullah. Verily he was a brilliant candle, fruitful tree and carried on his services to the Kingdom as much as he should.

Therefore he hastened from this finite world to the Infinite One, ascended from this dark world to the Apex of Luminosity and from this temporary life passed into the Everlasting One.

Convey my greetings and longing to the friends of Sebastopol and those of other cities. I am supplicating the confirmation of the Kingdom and the Support and Favor of His Most High Baha-Ullah for them. Upon thee be the Glory of The Most Glorious!

BSTW#247

**AB06914***To: Abdu'l-Husayn nephew of Ibn-i-Abhar, in Shiraz**Date: 1920-Mar-28*

O kinsman of him who attained the presence of his Lord in the Most Exalted Kingdom! Jinab-i-Aqa Muhammad Hasan wrote the details about the funeral procession for that illustrious person, Jinab-i-'Andalib. Your services in this great and accepted commemoration at the threshold of the Lord, the All-Bountiful, are most welcome. The friends should be like this, striving to honor and venerate one another, whether living or deceased. Now that you have arisen to perform this righteous deed and carried that deceased one's casket with the utmost respect, causing others to marvel, rest assured that the recompense for

ای منسوب من ادرك لقاء ربّه في الملكوت الاعلى جناب آقا محمد حسن تفصيل تشييع از جنازه شخص جليل جناب عندليب مرقوم نموده بودند خدمات شما درين احتفال عظيم و مقبول درگاه ربّ كريم است ياران بايد چنين باشند در تعظيم و تكريم يكدیگر حياً و ميتاً بكوشند حال شما چون باين امر مبرور قيام نموديد و بنهايت احترام جنازه آنمرحوم را بلند نموديد و سبب حيرت ديگران شد لهذا مطمئن باش كه مكافات اين

these good deeds will be bestowed from the Kingdom of the Lord of Signs. And upon you be the Most Glorious Glory.

حسنت از ملکوت ربّ آیات صدور خواهد یافت و علیک البهاء الابهی

AKHA\_121BE #06 p.b, ANDA#22 p.47,  
ANDA#49 p.59, YIA.413a

## AB02585

*To: Spiritual Assembly of Shiraz*

*Date: 1920-Mar-30*

- <sup>1</sup> O ye who are near to the Divine Threshold! Your letter was received, and the enclosed note caused great joy, that this esteemed person made such an undertaking and made such a contribution. All that one strives for and carries out and expends during one's lifetime is forgotten - this is natural. However, this endeavor, which pertains to the supernatural realm, will never be forgotten and will forever, throughout centuries and ages, bestow its musk-laden fragrance upon all nostrils. For this matter occurred under the shadow of the Face - "All that is upon it shall pass away, and there shall remain the Face of thy Lord, possessed of Glory and Honor." And likewise it shall be the cause of eternal glory in both worlds.

<sup>1</sup> ای مقربان درگاه کبریا نامه شما رسید ورقه‌ئی که جوف بود بسیار سبب سرور گردید که آن شخص محترم چنین اقدامی فرمود و چنین انفاقی نمود آنچه در مدت حیات همت فرمودند و مجری داشتند و مبذول کردند جمیع فراموش میشود این امریست طبیعی ولیکن این همت که تعلق بماوراء الطبیعه دارد هرگز فراموش نخواهد شد و الی الأبد در مرور قرون و اعصار مشامها را نافهء مشکبار نثار خواهد کرد زیرا این قضیه در ظل وجه واقع کل من علیها فان و یبقی وجه ربک ذو الجلال و الاکرام و همچنین سبب عزت ابدیه در دو جهان خواهد گشت

- <sup>2</sup> His distinguished son was met in Paris and the utmost fellowship was achieved. He is truly worthy, deserving and noble. Likewise observe how the power of God's Cause is becoming evident and manifest, that such an illustrious person would make such a sacrifice for a place where that perfumed body was entrusted for one or two nights - this purified body that for fifty years, out of fear of the enemies' desecration, could not be placed anywhere, for the enemies were lying in wait and had they gotten hold of it they would have burned it. Now it has reached such a station that such a respected soul would sacrifice so much for a place where merely a fragrance of that perfumed body had wafted, "and this is of the bounty of my Lord, so take heed, O ye who have eyes to see." And upon you be the Most Glorious Glory.

<sup>2</sup> سلیل جلیل ایشان در پاریس ملاقات شد و نهایت الفت حاصل گشت فی الحقیقه شایان و سزاوار و بزرگوار است و همچنین ملاحظه نمائید که قوهء امر الله چگونه در ظهور و بروز است که همچنین شخص جلیلی از برای چنین موقعی که آن جسد معطر یک شب دو شب در آنجا امانت گذاشته شده بود این جسد مطهریکه از خوف اهانت اعدا پنجاه سال ممکن نشد در جائی قرار یابد زیرا اعدا در صدد بودند و اگر بدست اعدا افتاده بود آتش میزدند حال بمقامی رسیده که چنین نفس محترمی در موقعی که رائحه‌ئی از آن جسد معطر وزیده چنین جانفشانی مینماید و هذا من فضل ربی فاعتبروا یا اولی الأبصار و علیکم البهاء الابهی

INBA87:370, INBA52:380, MMK6#518,  
HHA.303

## AB00829

To: Julia Isbrucker

Date: 1920-04

- 1 O thou who dost search after truth! Thy letter of 13 December 1920 hath come.
 

۱ ای طالب حقیقت نامه‌ئی که بتاريخ سیزدهم دیسمبر ۱۹۲۰ مرقوم نموده بودی رسید
- 2 From the days of Adam until today, the religions of God have been made manifest, one following the other, and each one of them fulfilled its due function, revived mankind, and provided education and enlightenment. They freed the people from the darkness of the world of nature and ushered them into the brightness of the Kingdom. As each succeeding Faith and Law became revealed it remained for some centuries a richly fruitful tree and to it was committed the happiness of humankind. However, as the centuries rolled by, it aged, it flourished no more and put forth no fruit, wherefore was it then made young again.
 

۲ ادیان الهیه از یوم آدم الی‌الآن پیاپی ظاهر شده و هر یک آنچه باید و شاید مجری داشته خلق را زنده نموده و نورانیت بخشیده و تربیت کرده تا از ظلمات عالم طبیعت نجات یافته بنورانیت ملکوت رسیدند ولی هر دینی و هر شریعتی که ظاهر شد مدتی از قرون کافل سعادت عالم انسانی بود و شجر پرثمر بود ولی بعد از مرور قرون و اعصار چون قدیم شد بی اثر و ثمر ماند لهذا دوباره تجدید شد
- 3 The religion of God is one religion, but it must ever be renewed. Moses, for example, was sent forth to man and He established a Law, and the Children of Israel, through that Mosaic Law, were delivered out of their ignorance and came into the light; they were lifted up from their abjectness and attained to a glory that fadeth not. Still, as the long years wore on, that radiance passed by, that splendour set, that bright day turned to night; and once that night grew triply dark, the star of the Messiah dawned, so that again a glory lit the world.
 

۳ دین الهی یکی است ولی تجدید لازم مثلاً حضرت موسی مبعوث شد و شریعتی گذاشت بنی‌اسرائیل بواسطه شریعت موسی از جهل نجات یافته بنور رسیدند و از ذلت خلاص گشته عزت ابدیه یافتند ولی بعد از مدتی مدیده آن انوار غروب کرد و آن نورانیت نماند روز شب شد و چون تاریکی امتداد یافت کوکب ساطع حضرت مسیح اشراق نمود دوباره جهان روشن شد
- 4 Our meaning is this: the religion of God is one, and it is the educator of humankind, but still, it needs must be made new. When thou dost plant a tree, its height increaseth day by day. When thou dost plant a tree, its height increaseth day by day. It putteth forth blossoms and leaves and luscious fruits. But after a long time, it doth grow old, yielding no fruitage any more. Then doth the Husbandman of Truth take up the seed from that same tree, and plant it in a pure soil; and lo, there standeth the first tree, even as it was before.
 

۴ مقصد اینست دین الله یکی است که مربی عالم انسانی است ولیکن تجدید لازم درختی را چون بنشانی روز بروز نشو و نما نماید و برگ و شکوفه کند و میوه تر بارارد لکن بعد از مدت مدیده کهن گردد از ثمر بازماند لهذا باغبان حقیقت دانه همان شجر را گرفته در زمین پاک می‌کارد دوباره شجر اول ظاهر میشود
- 5 Note thou carefully that in this world of being, all things must ever be made new. Look at the material world about thee, see how it hath now been renewed. The thoughts have changed, the ways of life have been revised, the sciences and arts show a new vigour, discoveries and inventions are new, perceptions are new. How then could such a vital power as religion – the guarantor of mankind's great advances, the very means of attaining everlasting life, the fosterer of infinite excellence, the light of
 

۵ دقت نمائید در عالم وجود هر چیزی را تجدید لازم نظر بعالم جسمانی نمائید که حال جهان تجدید یافته افکار تجدید یافته عادات تجدید یافته علوم و فنون تجدید یافته مشروعات و اکتشافات تجدید یافته ادراکات تجدید یافته پس چگونه میشود که امر عظیم دینی که کافل ترقیات فوق‌العاده عالم انسانی است و سبب حیات ابدی و مروج

both worlds – not be made new? This would be incompatible with the grace and loving-kindness of the Lord.

فضائل نامتناهی و نورانیت دوجہانی بی تجدّد ماند  
این مخالف فضل و موهبت حضرت یزدانی است

- 6 Religion, moreover, is not a series of beliefs, a set of customs; religion is the teachings of the Lord God, teachings which constitute the very life of humankind, which urge high thoughts upon the mind, refine the character, and lay the groundwork for man's everlasting honour.

6 و دیانت عبارت از عقاید و رسوم نیست  
دیانت عبارت از تعلیم الهی است که محیی  
عالم انسانیت و سبب تربیت افکار عالی و  
تحسین اخلاقی و ترویج مبادی عزّت ابدیّه عالم  
انسانیت

- 7 Note thou: could these fevers in the world of the mind, these fires of war and hate, of resentment and malice among the nations, this aggression of peoples against peoples, which have destroyed the tranquillity of the whole world ever be made to abate, except through the living waters of the teachings of God? No, never!

7 ملاحظه کن که این هیجان افکار و شعلهء نار  
حرب و بغض و عدوان بین ملل و ظلم و تعدی  
بیکدیگر که بکلی آسایش عالم انسانی را زائل نموده  
آیا جز بماء تعلیم الهی خاموش گردد البتّه نگردد

- 8 And this is clear: a power above and beyond the powers of nature must needs be brought to bear, to change this black darkness into light, and these hatreds and resentments, grudges and spites, these endless wrangles and wars, into fellowship and love amongst all the peoples of the earth. This power is none other than the breathings of the Holy Spirit and the mighty inflow of the Word of God.

8 این واضح و آشکار است یک قوّهء ماوراء الطبیعه  
لازم که این ظلمت را بنور تبدیل نماید و این  
عداوت و بغضا و جنگ و جدال را بالفت و  
محبت بین عموم بشر مبدّل نماید این قوه نفثات  
روح القدس است و نفوذ کلمه الله و علیک  
التّحیّه و التّناء

SWAB#023, BSW#12.05x

MKT3.375, MNMK#157 p.291,  
MMK1#023 p.049, AKHA\_134BE  
#19 p.733, AVK2.123.10x, DWNP\_v6#08  
p.004-005

## AB12396

To: Frieda Nothaft, in Holstein

Date: 1920-04

O thou who art attracted to the Kingdom of God! Give thanks to God that thou hast found the light of guidance and turned to the Kingdom of God. Thou hast been delivered from the evil of self and desire and freed from the darkness of the world of nature. Though thou art distant in place and clime, yet thou art near in heart and spirit. Thou art present with 'Abdu'l-Baha. I hope that through the bestowals of Baha'u'llah thy face may be illumined with the light of the Kingdom and thy heart may become a garden through heavenly bounty. May

thou be quickened by the breaths of the Holy Spirit and baptized with the spirit of the love of God and the water of eternal life. May thou find new life and obtain boundless bounty. Rest thou assured of God's grace and favor.

And upon thee be the Most Glorious Glory.

BBBD.514

## ABU3591

*Words to Inez Cook spoken in Apr. 1920 in Haifa*

Until the sun rises in the West, the door of repentance will remain open.

PN\_1920 p113

## AB02158

*Date: 1920-Apr-01*

- <sup>1</sup> My Lord, my Lord! Thou seest that no year and no days pass except that I hear the death-crier wailing and proclaiming that the winds of oppression and enmity have blown fiercely upon one of the lamps of guidance which was lit and shining from the Blessed Tree in the highest paradise, and have extinguished and snuffed out that radiant lamp. At this, tears flow from me and grief intensifies within me and I weep with the weeping of the bereaved.

- <sup>2</sup> O Lord! Thy servant Nasru'llah, the glorious martyr in the field of sacrifice, drawn to the Most Glorious Kingdom, was detached from the world and his heart was freed from self and desire, chanting the verses of guidance and expounding the most excellent path and proclaiming the Word of God to all, and neither the fear of the oppressors nor the might of the hostile ones nor the quaking power of princes nor the assault of bitter enemies took hold of him. Rather he remained firm as the mountains, confronting the attack of ravening wolves

<sup>1</sup> رَبِّي رَبِّي تَرَانِي لَا يَمُرُّ عَلَى عَامٍ وَلَا أَيَّامٍ إِلَّا أَسْمَعُ النَّاعِي يَنْعِي وَيُنَادِي أَنَّ أَرِيَّاحَ الظُّلْمِ وَالْعَدْوَانِ اسْتَدَّتْ عَلَى مَصَابِيحِ الْهُدَى الَّتِي تَوْقَدُ وَتُضَيُّ مِنْ الشَّجَرَةِ الْمُبَارَكَةِ فِي أَعْلَى الْجَنَّةِ وَأَطْفَأَتْ وَأَخْمَدَتْ ذَلِكَ السَّرَاجَ الْوَهَّاجَ عِنْدَ ذَلِكَ يَسِيلُ مَنَى الْعِبْرَاتِ وَتَشْتَدُّ عَلَى الْحَسْرَاتِ وَابْكِي بِكَاءِ الشُّكْلِ

<sup>2</sup> رَبِّ أَنْ عَبْدَكَ نَصْرُ اللَّهِ الْفَادِي الْبَاهِرَ فِي مَشْهَدِ الْفِدَاءِ انْجَذَاباً إِلَى الْمَلَكُوتِ الْأَبَدِيِّ كَانَ مُنْقَطِعاً عَنْ الدُّنْيَا وَفَارَغَ الْقَلْبَ عَنِ النَّفْسِ وَالْهَوَى مَرْتَباً لآيَاتِ الْهُدَى وَمَبِيناً لِلطَّرِيقَةِ الْمَثَلِيِّ وَمُنَادِياً لِكَلِمَةِ اللَّهِ عَلَى الْمَلَأِ وَلَمْ تَأْخُذْهُ خَشْيَةُ الظَّالِمِينَ وَلَا سَطْوَةُ الْمَعَانِدِينَ وَلَا زَلْزَلَةُ شَوْكَةِ الْأُمَرَاءِ وَلَا صَوْلَةُ الدَّالِّخَصْمَاءِ بَلْ ثَبَتَ ثُبُوتَ الرُّوَاسِي مَصَادِماً هُجُومِ الذَّائِبِ الْكُؤَاسِرِ مُقَاوِماً

and resisting fierce beasts with a patient heart. He continued calling to the glorious horizon and the brilliant dawn with conclusive proof and stirring the hearts of the loved ones with glad tidings from the Most Exalted Horizon. Then the savage beasts of the wilderness fell upon him on a dark night and shot him with bullets that pierced his heart and vitals. And he surrendered his spirit in that greatest shock, drawn to the field of sacrifice, leaving his relatives in terror and regret and anguish without end.

- 3 Lord! He was a sign from among Thy signs and a speaking word from among Thy words, deriving light from Thy names and attributes until he attained martyrdom before Thee, hoping to reach Thee. Lord! Raise high his stations and prepare for him an abode in the highest ranks and make him an intimate companion in the Kingdom of Beauty and an associate in the Heaven of Glory and one immersed in the sea of light in the Kingdom of Mysteries. Verily Thou art the Generous, the Mighty, the Bestower.

السَّاعِ الضَّارِيَةِ بِقَلْبٍ صَابِرٍ وَلَمْ يَزَلْ يَدْعُو إِلَى  
الْأَفْقِ الْبَاهِي وَ الْفَجْرِ السَّاطِعِ بِبِرْهَانٍ قَاطِعٍ وَ  
يَهَيِّجُ قُلُوبَ الْأَحْبَاءِ بِبَشَارَاتٍ مِنَ الْأَفْقِ الْأَعْلَى  
فَهَيِّجْ عَلَيْهِ ضَوَارِي الْفَلَاحِ فِي لَيْلَةٍ لَيْلَاءٍ وَ رَمُوهُ  
بِرِصَاصٍ خَارِقٍ لِلْقُلُوبِ وَ الْأَحْشَاءِ فَأَسْلَمَ الرُّوحُ  
بِتِلْكَ الصَّدْمَةِ الْكُبْرَى انْجَذَاباً إِلَى مَشْهَدِ الْقَدَاءِ  
وَ تَرَكَ ذَوِي الْقُرْبَى فِي هَلَعٍ وَ اسْفٍ وَ لَهْفٍ لَا  
يُنْهَاهِي

3 رَبِّ أَنَّهُ كَانَ آيَةً مِنْ آيَاتِكَ وَ كَلِمَةً نَاطِقَةً مِنْ  
كَلِمَاتِكَ يَقْتَسِبُ الْأَنْوَارَ مِنْ أَسْمَائِكَ وَ صِفَاتِكَ  
إِلَى أَنْ فَازَ بِالشَّهَادَةِ بَيْنَ يَدَيْكَ آمَلاً لِلْوَصُولِ إِلَيْكَ  
رَبِّ أَعْلِ لَهُ الدَّرَجَاتِ وَ هَيِّأْ لَهُ نَزْلاً فِي أَعْلَى  
الْمَقَامَاتِ وَ اجْعَلْهُ مَوْاسِئاً فِي مَلَكُوتِ الْجَمَالِ وَ  
مَجَالِساً فِي جَبَرُوتِ الْجَلَالِ وَ غَرِيقاً فِي بَحْرِ النُّورِ فِي  
مَلَكُوتِ الْأَسْرَارِ أَنْتَ الْكَرِيمُ الْعَزِيزُ الْوَهَّابُ

BRL\_DAK#0897, HHA.293, MSBH1.366

## AB04021

To: Miftahul Muluk Yazdani

Date: 1920-Apr-01

- 1 O thou who art bewildered and infatuated with the Truth and renowned for thy love of the Beloved of all horizons!
- 2 The people of Iran are captive to the sleep of heedlessness. They are unaware that the wise ones of the West have become enamored with the Moon-faced Beloved of the East and enchanted by that musk-scented tress. The philosophers of Europe and America have transcended their subtle and abstruse thoughts and raised love's battle cry and the intoxicated shout, "Glory be to God! The West is awake while the East remains captive to the sleep of heedlessness. Those far have drawn near while those near remain remote. The Jacobs, though a thousand leagues distant, have their nostrils perfumed by the fragrance of Joseph's garment, while the bearers of the garment remain deprived and remote from the manifest light."
- 3 Iran is the dawning-place of lights and the dayspring of the Sun of Truth. Despite this, the Iranians are in eclipse while the wise

1 ای سرگشته و سودائی حقّ و مشهور بشیدائی  
دلبر آفاق

2 اهل ایران بخواب غفلت گرفتار خبر ندارند  
که عاقلان غرب مجنون دلبر ماهروی شرق  
گشته‌اند و مفتون آنزلف مشکبوی فلاسفه  
اروپ و امریک از افکار دقیق و باریک  
گذشتند و شلیک عاشقانه و نعره مستانه  
برآوردند سبحان الله باختر بیدار و خاور بخواب  
غفلت گرفتار دوران نزدیک شدند و نزدیکان  
هنوز مهجورند یعقوبان از بوی پیراهن یوسفی  
مشام معطر دارند ولو هزار فرسنگ دورند و  
بشیران که حامل قیصند محروم و مهجور از نور  
مبین

ones in distant climes are illumined and manifest. Therefore give thanks to God that despite the surge and swell of relatives, thou hast opened the eye of truth-discernment and become the manifestation of "We removed thy veil from thee and piercing is thy vision this day" and "He singles out for His mercy whomsoever He willeth. This is of God's bounty which He bestoweth upon whomsoever He willeth."

- 4 Jinab-i-Mirza Ahmad Khan Yazdani, praise be to God, arrived safe and protected. You may be assured in every respect.

- 5 And upon thee be the Most Glorious Glory.

3 ایران مطلع انوار و مشرق شمس حقیقت باوجود  
این ایرانیان تحت المحاقند و دانایان در اقلیم بعید  
روشن و نمایان پس تو شکر کنی خدا را باوجود  
هوج و موج اقرباء دیده حق بین گشودی و  
مظهر و کشفنا عنک غطاءک و بصرک الیوم  
حدید گشتی و یختص برحمته من یشاء ذلک من  
فضل الله یؤتیه من یشاء

4 جناب میرزا احمد خان یزدانی الحمد لله محفوظ  
و مصون وارد گردید شما از هر جهت مطمئن  
باشید

- 5 و علیک البهاء الاهی

MKT5.183, MKT3.215

## AB04870

To: *Usku'i, Muhammad Taqi et al., in Ishqabad*

Date: 1920-Apr-02

O believers! O believers! Although you are far and remote in that land, yet you are present and renowned at the Sacred Threshold. Nearness is through heart and soul, not through the weak body. His Holiness Joseph was in the land of Egypt and His Holiness Jacob in the land of Canaan, yet despite this great distance, the fragrance of Joseph's garment was perceived. In any case, give thanks to God that though absent you are present, and gazing toward the highest horizon. You are embraced by the glance of favor and intoxicated with the wine of mercy. In every moment I seek a dewdrop from the ocean of bounty for those longing souls, and I ask for mighty confirmation and success. My hope is that the ultimate desire may be achieved.

ای مؤمنان ای مؤمنان هرچند در آن دیار دور  
و میجوید ولی در عتبه مقدسه حاضر و مشهور  
قریبیت به دل و جان است نه بجسم ناتوان  
حضرت یوسف در ارض مصر و حضرت  
یعقوب در دیار کنعان باوجود این مسافت  
بعیده رائحه قیص یوسفی استشمام میشد باری  
شکر کنید خدا را که غائب حاضرید و بافق  
اعلی ناظر مشمول نظر عنایتید و مدهوش از  
باده رحمت در هر دم از یم عنایت آن نفوس  
مشتاقه را شبنمی طلسم و تأیید و توفیق عظیم  
خواهم امیدم چنانست که نهایت آرزو حصول  
یابد

AYBY.451 #191

**AB06073***To: Abbas Nimatullah Najafabadi, in Egypt**Date: 1920-Apr-02*

O servant of the Sacred Threshold! Your letter arrived and your New Year's greeting was accepted. It is hoped that this Naw-Ruz will be victorious so that the loved ones of God in all the world will become joyous and happy and increase their sacrifice. Naw-Ruz must have manifestation and expression, otherwise it is like other days. Its luminosity lies in sacrifice and the establishment of divine qualities. On the day of Naw-Ruz, Jinab-i-Aqa 'Abbasquli endowed three thousand square cubits of land on Mount Carmel as a dedication to the Sacred Shrine, that either a Mashriqu'l-Adhkar be established or a school be built. This is the manifestation and expression of Naw-Ruz. Convey wondrous greetings to all the friends and give them the glad tidings of new confirmation and abundant grace from the Blessed Beauty. And upon you be the Most Glorious Glory.

ای بنده آستان مقدس نامه شما رسید و تهنیت عید مقبول گردید امید چنانست که این نوروز فیروز گردد تا احبای الهی در جمیع جهان مسرور و شادمان گردند و بر جانفشانی پیفزایند نوروز باید ظهور و بروزی داشته باشد والا مانند سایر روزهاست و نورانیّتش بجانفشانیست و تأسیس شئون رحمانی جناب آقا عباسقلی در یوم نوروز سه هزار ذرع زمین در جبل کرمّل وقف مقام مقدس فرمودند که تأسیس مشرق الاذکار شود و یا آنکه مدرسهئی بنا گردد این است ظهور و بروز نوروز جمیع یاران را تکبیر ابداع برسان و بتأیید جدید و فضل عمیم جمال مبارک بشارت ده و علیک البهاء الابهی

AKHA\_134BE #01 p.07

**AB07936***To: Jamshid Khudadad Farsi, in Bombay**Date: 1920-Apr-02*

O servant of the Threshold of the Most Great Name! Your letter dated 13 Rajab 1338 arrived. You had written that praise be to God, during these times due to the arrival of Tablets and travelers, a fresh joy and boundless delight has been attained by the friends. This news brought happiness. Regarding the publication of the Writings, a letter will be written to the Spiritual Assembly. The papers which you had submitted with your letter were received. Prayers were offered at the Threshold of Oneness for divine bounties and blessings for the sender. Due to lack of time, this brief note is written. And upon you be the Most Glorious Glory.

ای بنده آستان حضرت مقصود نامه شما که بتاریخ ۱۳ رجب ۱۳۳۸ موخ رسید مرقوم نموده بودید که الحمد لله درین اوقات بجهت وصول الواح و مسافرین شوری تازه و سروری بی اندازه از برای احبای حصول یافته ازین خبر شادمانی دست داد و در خصوص نشر آثار بحفل روحانی تحریر خواهد یافت اوراقی که در ضمن نامه تقدیم نموده بودید وصول یافت از برای فرستنده از درگاه احدیت طلب فیض برکت گردید از عدم فرصت مختصر مرقوم می گردد و علیک البهاء الابهی

YARP2.458 p.342

**AB09144***To: Mahbubiyiyih, Huriyyih et al., in Isfahan**Date: 1920-Apr-02*

O ye fruits of the tree of Supreme Sacrifice! That embodiment of spirit hastened unto the field of martyrdom, and that incarnation of light shone forth above the horizon of redemption. He cast upon that family such a ray as shall remain for ever shining and refulgent. Ye are the leaves of that tree and the fruits of that heavenly sadratu'l-muntaha. Do ye appreciate the value of this bounty, and recognize the sublimity of this honour. Strive ye to show forth the utmost freshness, delicacy and sweetness. Upon you be the Glory of the Most Glorious.

هُوَالله اى اثمار وورقات دوحهء شهادت كبرى  
آن روح مصور بميدان جانفشاني شتافت و آن  
نور مجسم از افق فدا اشراق نمود و پرتوى بر آن  
خاندان انداخت كه الى الابد روشن و تابانست  
شما اوراق آن شجرهء رحمانى و اثمار آن سدرهء رحمانى  
قدر اين موهبت بدانيد و علو اين شرف بشناسيد  
بكوشيد كه بنهايت طراوت و لطافت و حلاوت  
جلوه نماييد و عليكم البهاء الابدى

DUR4.679, NNY.210

**AB11326***To: Unknown, in Isfahan**Date: 1920-Apr-03*

O my God! O Lord of the East and Lord of the West, who illumineth both horizons with the light shining forth from the twin Dawning-Places, and who quencheth the thirst of hearts from the two gushing springs!...

الهى يا رب المشرقين و رب المغربين و منور  
الخالقين بالتور الساطع من المظلمين و مروي ظمأ  
القلوب بالعينين النضاختين...

YMM.330x

**AB11768***To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran**Date: 1920-Apr-04*

- <sup>1</sup> O trustworthy one of 'Abdu'l-Baha! Your letter dated 21 Jamadiyu'l-Avval 1338 was received. All your letters are pure truth, but affairs must revolve around the pivot of wisdom. Therefore, perhaps in view of the Most Great Compassion some

<sup>1</sup> اى امين عبدالبهاء نامهئى كه بتاريخ ۲۱ شهر  
جمادى الاول سنه ۱۳۳۸ مرقوم نموده بودى  
رسيد جميع مكاتيب شما صدق محض است ولى  
امور را بايد بر محور حكمت گرداند لهذا شايد

- accommodation will be made, but those accommodations are the essence of wisdom. Later you will observe this.
- 2 Praise be to God, Tehran has become calm and at peace, and through the efforts of the firm and steadfast friends, differences are being resolved day by day. Thus whatever happens is the essence of wisdom.
- 3 Aqa Hasan and Aqa Ghulam-'Ali arrived in Istanbul. Aqa Ghulam-'Ali went to Europe and Aqa Hasan the cook arrived in the Holy Land. God willing, he will be accepted.
- 4 In truth, you are purely sincere - whatever you write is purely sincere. From the beginning of the Cause, his honor Baqiroff has served with the utmost truthfulness, purity, firmness and steadfastness. Therefore the glance of favor encompasses him from every direction.
- 5 His honor Ahmad Khan Yazdani has arrived and is present. I summoned him for a service - to deliver my letter to the Hague conference along with another person. This is the essence of wisdom. Afterwards I will send him back.
- 6 O Amin, your letter of 14 Jamadiyu'l-Avval also arrived. In this letter you wrote that although some souls make untrue representations, they are concealed and kindness is shown. This is due to the Most Great Compassion - otherwise do not think this is mere forbearance. There are many considerations that cannot be explained.
- 7 The appointment of his honor Haji Ghulam-Rida is most acceptable and beloved. You yourself wrote that Mansur came into the blessed presence while you were present. Great kindness was shown to him, and his honor Aqa Rida recited that verse in response to you. Therefore know that in all matters there is wisdom. This is why the Blessed Beauty states: "We hear the lie and remain silent, and the liar thinks We are unaware."
- 8 The packets I send in your name are all sealed. If they are opened, know that treachery has occurred. Send letters only through his honor Baqiroff. These recent letters of yours had not been opened.
- 9 O Amin, the Blessed Beauty (may my spirit be sacrificed for Him) explicitly stated in the Tablets that whoever intends to visit the Holy Land must have the means. Therefore explain
- نظر برأفت کبری مساعدهئی میشود ولی آن مساعده‌ها عین حکمتست بعد ملاحظه خواهید کرد
- 2 الحمد لله طهران ساکن و راحت گردیده و بهمت احبای ثابت راسخ اختلاف روز بروز برطرف میشود پس آنچه میشود عین حکمتست
- 3 جناب آقا حسن با آقا غلامعلی وارد اسلامبول شدند آقا غلامعلی به اروپا رفت و آقا حسن آشپز بارض مقصود رسید انشاءالله مقبول خواهد شد
- 4 فی الحقیقه تو خالص مخلصی آنچه می نویسی صرف خلوص است حضرت باقراف از بدایت امر در نهایت صدق و صفا و ثبوت و استقامت خدمت نموده اند لهذا نظر عنایت از هر جهت شامل
- 5 جناب احمد خان یزدانی واصل و حاضر او را بجهت خدمتی خواستم که مکتوب مرا بمجلس لاهای برساند با شخصی دیگر و این عین حکمتست بعد او را مراجعت میدهم
- 6 جناب امین نامه ۱۴ شهر جمادی الاول نیز رسید درین مکتوب مرقوم نموده اید که بعضی نفوس هرچند خلاف واقع عرض میکنند ولی ستر میشود و اظهار عنایت میشود این نظر برأفت کبری است والا گمان منما که این مداراست ملاحظات بسیاری هست که بیان نتوان نمود
- 7 تعیین جناب حاجی غلامرضا بسیار مقبول و محبوب خودت مرقوم نمودی که منصور روزی بحضور مبارک آمد و تو حاضر بودی بسیار اظهار عنایت باو فرمودند و جناب آقا رضا در جواب شما آن آیه را خواندند لهذا بدانید که در جمیع امور حکمتی است اینست که جمال مبارک میفرماید نسمع الکذب ونسکت ویظنّ الکاذب یشتبّه علینا
- 8 پاکتهائی که من باسم شما میفرستم همه مهوراست اگر باز شود بدانید که خیانتی شده مکاتیب را شما بواسطه جناب باقراف ارسال دارید و بس این مکاتیب جدید شما باز نشده بود
- 9 جناب امین جمال مبارک روحی له الفداء در الواح تصریح فرمودند که هر نفسی توجّه به ارض مقصود مینماید باید مستطیع باشد لهذا

this to the friends. Many souls who do not have the means encounter hardship during their presence and return journey, and this causes them distress, and that distress prevents the attainment of the fruits of pilgrimage. And upon you be the Most Glorious Glory.

باحبّا این کیفیت را بیان کنید بسیاری از نفوس در حالتیکه مستطیع نیستند در حضور و رجوع در راه مورد مشقت میشوند و ازین جهت ملالت از برایشان حاصل میشود و آن ملالت مانع از حصول نتیجه در زیارت میگردد و علیک البهاء الابهی

- 10 O Amin, the illumined grave of his holiness Rida'r-Ruh in Yazd has not yet been built, and the heart of 'Abdu'l-Baha is very grieved about this. That blessed soul who was the joy of the righteous and exemplar of the chosen ones deserves the utmost respect, honor and reverence. Therefore immediately send an amount to Yazd so that illumined tomb may be built in the utmost perfection, and inscribe on the headstone: "Verily Rida'r-Ruh has sought the threshold of the Most Holy, the All-Glorious. May the angels of mercy and forgiveness descend upon him from his Lord, the All-Merciful." And upon you be the Most Glorious Glory.
- 11 Convey my utmost longing to his honor the father of Mirza Subhi, Aqa Mirza Husayn ibn-i-'Ammih, and likewise to his honor Haji Ghulam-Rida. 'Abdu'l-Baha 'Abbas.
- 12 Build the graves of his honor Adib and his honor Ibn-i-Abhar quickly according to previous instructions.

10 جناب امین قبر منورّ حضرت رضاالروح در یزد الى الان ساخته نشده و قلب عبدالهاء ازین جهت بسیار متأثر آن نفس مبارک که سرور ابرار بود و قدوه اخیار سزاوار نهایت احترام و اعزاز و اکرامست لهذا باید فوراً مبلغی به یزد بفرستید که آن رمس منور را در نهایت کمال بنا نمایند و بر سنگ شاهد قبر بنگارند آن رضاالروح قد قصد عتبة القدوس السبوح تنزل علیه ملائكة الرحمة والغفران من ربه الرحمن و علیک البهاء الابهی

11 بجناب ابوی میرزا صبحی آقا میرزا حسین بن عمّه از قبل من نهایت اشتیاق ابلاغ دار و همچنین بجناب حاجی غلامرضا عبدالهاء عباس

12 قبر جناب ادیب و جناب ابن ابر بموجب دستور سابق زود تعمیر نمائید

BRL\_DAK#0734, YIA.248-249x

## AB00697

To: Navvab et al., in Faran

Date: 1920-Apr-06

- 1 O essences of being! The honored Shah Khalil has written a letter mentioning each of your blessed names one by one and requesting an individual letter for each person. Although 'Abdu'l-Baha has no opportunity to write even a word, despite this, my heart and soul were so stirred that I involuntarily began to write, for I am moved by thoughts of you and am like a brilliant lamp in remembrance of you. No joy remains for 'Abdu'l-Baha except the sweet fragrances from the rose garden of the hearts of the loved ones. This is my spirit and delight, this is the joy of my heart and soul - that souls arise who know nothing but Baha and find no ecstasy and rapture

1 ای جواهر وجود حضرت جلیل شاه خلیل نامهائی مرقوم نموده و نامه‌های مبارک شما را یک یک برده و از برای هر فردی نامه منفردی خواهش نموده ولی عبدالهاء مجال تحریر کلمهائی ندارد باوجود این دل و جان چنان هیجان یافت که بی اختیار بتحریر پرداختم زیرا بیاد شما مواجم و بذکر شما چون سراج و هاج سروری از برای عبدالهاء نمانده مگر نفحات گلشن قلوب احبّا اینست روح و ریحان من اینست سرور قلب و جان من که نفوسی مبعوث گردند که جز بها

except in His love, who are brimming cups of the wine of His bestowals and radiant lamps of His grace and bounty.

ندانند و بغیر از محبتش وجد و طرب ننمایند از صہباء عنایتش جامی سرشار باشند و از فضل و موهبتش سراجہای پرانوار

- 2 O true friends! Praise be to God that the fame of the Cause of God has encompassed East and West, and the call of the Abha Kingdom has conquered the world. From every quarter rises the cry of "O Glory of the All-Glorious!" and from every region ascends the call of "O Thou the Most Exalted!" Praise be to God, it has been proven and established among all peoples and nations that the people of Baha are people of peace and reconciliation, free from war and weapons, well-wishers of the world and lovers of all humanity, sacrificing their lives for the ease and comfort of all people and spending heart and soul in the path of truth.

2 ای یاران حقیقی الحمد للہ صیت امر اللہ خاور و باختر گرفته و آوازہء ملکوت ابہی جہانگیر گشتہ از ہر کرانہ نعرہء یابہاء الاہی بلند است و از ہر اقلیمی فریاد یاعلیٰ الاعلیٰ مرتفع الحمد للہ در نزد جمیع ملل و امم ثابت و محقق کہ اہل بہا اہل سلام و صلاحند و بری از جنگ و سلاح خیرخواہ عالمیانند و محبّ جمیع آدمیان در سبیل آسایش و راحت کلّ خلق جانفشاند و در راہ حق منفق دل و جان

- 3 Now is the time for the friends to surge like the sea and roar like leviathans, so that the bestowals of the Blessed Beauty may course through the veins and nerves of all humanity, and the human world may become a divine world, and the face of the earth may become as the Garden of Paradise. Strife and conflict may utterly disappear and unity of condition may be manifested among all nations.

3 حال وقت آنست کہ یاران چون دریا بجوش آیند و چون نہنگ لا بخروش تا فیوضات جمال مبارک در عروق و اعصاب جمیع بشر سرایت نمایند و عالم انسانی جہان رحمانی گردد و روی زمین جنت نعم شود نزاع و جدال بکلی برافند و وحدت حال در بین جمیع امم جلوه نماید

- 4 O divine friends! Praise be to God, you wear the crown of the bounty of the Most Great Name upon your heads and are clothed in the robe and mantle of the Ancient Lord. Successive confirmations descend and continuous success follows. The Sun of Reality shines with utmost brilliance from the unseen realm, the divine springtime spreads its bounties throughout all regions, the breeze of grace is blowing and the ocean of bounty is surging. Know the value of these divine bestowals and sacrifice your lives. My hope is that in servitude at the Threshold of the Blessed Beauty you may become partners and companions with 'Abdu'l-Baha. This is the ultimate hope and greatest bounty.

4 ای یاران الہی الحمد للہ اکیلل موهبت اسم اعظم بر سر دارید و خلعت و تشریف ربّ قدیم در بر تأییدات متتابع است و توفیقات متوالی شمس حقیقت از جہان پنهان در نہایت اشراق و فیض بہار الہی در جمیع آفاق منتشر و نسیم عنایت در ہبوب و بحر موهبت پرموج قدر این مواہب الہیہ بدانید و جانفشانی نمائید امیدم چنانست کہ در عبودیت آستان جمال مبارک شریک و سہیم عبدالہاء گردید ہذا غایۃ المنی و الموهبة الکبری

- 5 And upon you be the most glorious Glory.

5 و علیکم البہاء الاہی

MKT9.117, MMK3#301 p.223x, FRH.093-

094

## AB11642

To: *Khalil Rahmani Farani, in Tihiran*

Date: 1920-Apr-06

- 1 O you who are firm in the Covenant! Two letters were received from you, and both were bright and radiant like the two stars of Ursa Minor, for they spoke of the attraction and enthusiasm of the friends and were clear evidence of the firmness and steadfastness of the faithful companions. In truth, you have no purpose except the good-pleasure of the Blessed Beauty and no desire except to be enkindled with the fire of the love of God. Praise be to God that luminous gatherings have been established in Faran and all are engaged in servitude at the Sacred Threshold, and for now there is security in most places. Give glad-tidings of divine assistance and bounty to his excellency Salar, and give the good news of the Blessed Beauty's bestowals to his excellency Hashmat. The endless favors encompass all and the confirmations of the All-Merciful follow one after another. You had sought permission to attain the presence - at present your presence is needed in that region and you are serving at the Sacred Threshold and are free from all impurities. Now strive so that organization, order and teaching may be completed - afterwards permission for presence will be granted. For his honor who has ascended to God, Jinab-i-Javad, forgiveness was sought from the Threshold of the Mighty, the Bestower:

- 2 "O my God! O my God! Verily Your servant Javad, with detached heart, followed the path of guidance, dealt with people according to Your teachings in all lands, and feared the Day of Reckoning, until he left this worldly life and ascended on wings of success to the highest horizon, the threshold of Your holiness in the Most Glorious Kingdom. O Lord! Make him drunk with the wine of forgiveness and crown him with the diadem of pardon in the Garden of Paradise, that he may enter among the free with a radiant countenance bearing the light of the All-Merciful. O Lord! Let the cup of Your favors overflow for him in the midst of Paradise and cause him to dwell near Your mercy in the realm of lights, the scene of mysteries. Verily You are the Forgiving, the Merciful, the Bestower."

- 3 Convey consolation on my behalf to the handmaiden of God his late mother, the handmaiden of God his wife, and their noble son. And convey utmost love and kindness on my behalf to the esteemed son Habib the eloquent and articulate composer of lyric poetry and odes [Aqa Jalalullah], and to Sulayman

1 ای ثابت بر پیمان دو نامه از شما رسید و هر دو چون دو نجم فرقدان روشن و تابان بود زیرا ناطق بود به انجذاب و اشتعال احباً و دلیل جلیل بود بر ثبوت و رسوخ یاران باوفا فی الحقیقه مقصدی جز رضای جمال مبارک نداری و آرزویی جز شعلهء بنار محبت الله نخواهی الحمد لله در فاران مجالس نورانی تأسیس شده و کلّ بعبودیت آستان مقدّس قائم و علی العجالة امنیتی در اکثر مواقع حاصل حضرت سالار را به عون و عنایت پروردگار بشارت ده و حضرت حشمت را بموهبت جمال مبارک مژده ده الطاف بی پایان شامل است و تأییدات حضرت رحمن متابع اذن حضور خواسته بودی حال وجود شما در آنصفحات لازم و بعتبه مقدّسه خادم و از جمیع شوائب سالمید حال بکوشید تا ترتیب و تنظیم و تبلیغ مکمل گردد بعد اجازهء حضور داده میشود از برای حضرت متصاعد الی الله جناب جواد طلب مغفرت از عتبهء عزیز وهّاب شد

2 الهی الهی انّ عبدک جواد فارغ الفؤاد سلک سبیل الرّشاد یعامل النّاس بتعالیک فی البلاد و یخشی یوم المعاد الی ان ترک هذه الحیات الدّنیاء و عرج بجناح الفلاح الی الدّروء العلیا عتبه قدسک فی الملکوت الابهی ربّ رتّحه بصهاء الغفران و توّجه بالکیل العفو فی جنّة الرّضوان حتّی یدخل بین الاحرار بوجه ساطع فیة نضرة الرحمن رب اجعل کأس الطافک طابخة له فی بحبوحة الجنان و اسکنه فی جوار رحمتک فی عالم الانوار مشهد الاسرار انک انت الغفور الرّحیم الوهّاب

3 و امة الله والدهء مرحوم و امة الله ضلع و سلیل جلیشانرا از قبل من تسلی بده و جناب سلیل حبیب فصیح و بلیغ ناظم لثالی غزل و [قصائد آقا جلال الله] را و سلیمان میرزا و میرزا حسین آقا و آقاجان میرزا و پرویز و خسرو خان و میرزا

Mirza, Mirza Husayn Aqa, Aqajan Mirza, Parviz, Khusraw Khan, Mirza Hasan Aqa and Husayn Khan. The heart's desire is that a letter be written separately to each one, but by the dear life of that kind friend, there is absolutely no opportunity, and even writing this requires setting aside all other matters to focus on this correspondence. From America alone, thirty letters have thus far been received from a single person, and it has not been possible to write even a line in response. You can judge accordingly. And upon you be the Most Glorious Glory.

حسن آقا و حسین خان را از قبل من نهایت محبت و مهربانی ابلاغ دار آرزوی دل و جان که بهر یک منفرداً تحریری مرقوم گردد ولکن بجان عزیز آن یار مهربان که ابداً فرصت نیست و این که مرقوم میگردد نیز سائر امور بکلی ترک میشود و باین تحریر مخصوص میپردازم از امریکه البته سی ۳۰ مکتوب تا بحال از شخصی واحد رسیده و ممکن نشد که سطری مرقوم گردد دیگر شما قیاس نمائید و علیک البهاء الابهی

FRH.196

## AB03674

To: *Qudratullah Husaynuf, in Faran*

Date: 1920-Apr-06

- 1 O thou steadfast in the Covenant! In reply to thy letter, I am obliged to be brief. Praise thou God that thou hast succeeded in becoming a teacher of young Baha'is—young trees of the Abha Paradise—and at the same time art able to benefit the other children as well.
 

۱ ای ثابت بر پیمان نامهء شما رسید در جواب مجبور باختصارم شکر کن خدا را که موفق بآن گشتی که بتعلیم نونهالان جنت ابهی پردازی و درین ضمن سائر اطفال نیز بهره و نصیب یابند
- 2 According to the explicit divine Text, teaching the children is indispensable and obligatory. It followeth that teachers are servants of the Lord God, since they have arisen to perform this task, which is the same as worship. You must therefore offer praise with every breath, for you are educating your spiritual children.
 

۲ تعلیم کودکان بنص صریح فرض و واجب لهذا معلمان خادمان حضرت رحماند زیرا قائم باین خدمت که عبارت از عبادتست لهذا باید شما هر دمی شکرانه نمائید که تربیت اولاد روحانی می نمائید
- 3 The spiritual father is greater than the physical one, for the latter bestoweth but this world's life, whereas the former endoweth his child with life everlasting. This is why, in the Law of God, teachers are listed among the heirs.
 

۳ پدر روحانی اعظم از پدر جسمانی است زیرا پدر جسمانی سبب حیات جسمانی است اما پدر روحانی سبب زندگانی جاودانی این است که از وراثت بموجب شریعة الله معدودند
- 4 Now you, in reality, have acquired all these spiritual children free and gratis, and that is better than having physical children; for such children are not grateful to their fathers, since they feel that the father serveth them because he must—and therefore no matter what he doeth for them, they pay it no mind. Spiritual children, however, are always appreciative of
 

۴ حال شما مفتا مفت این همه اولاد معنوی داری که بهتر از اولاد جسمانی است زیرا اولاد جسمانی ممنون از پدر نیستند پدر را مجبور بر خدمت خود میدانند لهذا آنچه پدر کند بنظر نیارند اما اولاد معنوی همیشه ممنون پدر مهربان و هذا من فضل ربک المنان فاشکر الله علی ذلک بحضرت ابوی و امة الله المقربة والده

their father's loving-kindness. This, verily, is out of the grace of thy Lord, the Beneficent.

BRL\_ATE#152, COC#0614

محترمه و اخوان و اخوات تحیت ابدع ابهی از  
قبل عبدالبهاء برسان و علیک البهاء الابهی

BRL\_DAK#0383, MKT8.050b,  
TRBB.050, FRH.091-092

## AB11710

To: Murtida Quli Bayk Farani

Date: 1920-Apr-06

1 O steadfast one in the Covenant! Your letter was received and from its contents it became known that you are in the utmost excitement and enthusiasm, and are in perfect attraction the companion and associate of the friends of God. The land of Kha is the herald of the most great and glorious favors. It is certain that souls from the essence of sanctity will be raised up in that country. You desire to circumambulate the point of adoration of the Concourse on High. For now, postpone it until such time as Shah Khalil resolves to visit the Promised Land - you too are then permitted. Convey my greetings and praise to Hassan Aqa. In response to their request, a prayer seeking forgiveness was offered at the threshold of oneness for Khayru'-Nisa, Sahib-Sultan and Furughiyyih-Sultan:

2 "O my God! O my God! These are maidservants who have arisen in faithfulness at Thy holy threshold, O Lord of the Most Beautiful Names, and have hastened to the wellspring of Thy mercy in the world of eternity. O Lord! Immerse them in the seas of Thy great mercy, and shelter them at Thy luminous holy threshold, and forgive them through Thy mercy which has encompassed all things. And upon them be the Most Glorious Glory."

1 ای ثابت بر پیمان نامه شما رسید و از مفهوم معلوم شد که در نهایت شور و ولهی و با یاران الهی در غایت انجذاب مجالس و مؤانس ارض خاء مبشر بالطف جلیل اکبر است یقین است که نفوسی از جوهر تقدیس در آن کشور مبعوث خواهند شد آرزوی طواف مطاف ملا اعلی داری حال تأخیر بینداز تا وقتی که جناب شاه خلیل عزم زیارت ارض مقصود نماید شما نیز مأذونید جناب حسن آقا را از قبل من تحیت و ثنا برسان نظر بخواهش ایشان مناجاتی طلب مغفرت بجهت خیرالنساء و صاحب سلطان و فروغیه سلطان بدرگاه احدیت شد

2 الهی الهی هؤلاء اماء قن بالوفاء فی عتبة قدسک یا ربّ السمآء الحسنی و سرعن الی معین رحمانیتک فی عالم البقاء رب اغرقهن فی بحار رحمتک الکبری و اجرهن فی عتبة قدسک النوراء و اغفر لهن برحمانیتک الی احاطت الاشیاء و علیهن البهاء الابهی

FRH.092

**AB05630***To: Spiritual Assembly of Mashhad et al.**Date: 1920-Apr-06*

O ye who are firm in the Covenant! A letter was sent by Jinab-i-ibn-i-Shahid-i-Turbati mentioning the praiseworthy activities of those illumined friends who have established a teaching assembly for the promotion of the manifest Light of the Faith and so that souls may be guided by the divine teachings and the verses of unity may be spread abroad. This news was most effective and brought great joy. 'Abdu'l-Baha offered supplications and entreaties at the threshold of the Ancient Beauty and sought heavenly confirmation and divine assistance for the spiritual friends. O true friends! Truly ye are Baha'is, ye are of the All-Merciful, ye are illumined, ye are of the All-Glorious. These conditions surely attract confirmations and draw forth divine assistance. And upon you be the Most Glorious Glory!

ای ثابتان بر پیمان نامه‌ئی جناب ابن شهید تربتی  
ارسال نموده و ذکر جمیل آن یاران نورانی فرموده  
که تأسیس محفل تبلیغ نموده‌اند تا ترویج آئین نور  
مبین گردد و بتعالیم الهی نفوس مبتدی مهتدی  
و آیات توحید منتشر گردد این خبر پراثر بود  
و سرورپرور بود و عبداله‌آء بدرگاه جمال قدم  
تضرع و زاری نمود و یاران روحانیرا تأیید و  
توفیق صمدانی طلبید ایدوستان حقیقی حقاً که  
بهائی هستید رحمانی هستید نورانی هستید سبحانی  
هستید این حالات البتہ جالب تأیید است و  
جاذب توفیقات و علیکم البهاء الابی

MKT8.050a

**ABU2309***Words to Dr. Zia Bagdadi, spoken on 1920-Apr-06 in Haifa*

My Lord, this is an article written by Miss Martha Root which appeared in a Cleveland newspaper; it contains a Tablet from Abdul-Baha, the contents of which are to the effect that unless the white and colored races become united, there will be bloodshed; that through the Bahai teachings only can racial, political and religious prejudices pass away; that the Bahai teachings are the only means that shall bring about love and unity.

Abdul'Baha said: "Yes, this is the truth. If the races do not come to an agreement, there can be no question or doubt of bloodshed. When I was in America, I told the white and colored people that it was incumbent upon them to be united or else there would be the shedding of blood. I did not say more than this so that they might not be saddened. But, indeed, there is a greater danger than only the shedding of blood. It is the destruction of America. Because aside from the racial

prejudice there is another agitating factor. It is that of America's enemies. These enemies are agitating both sides, that is, they are stirring up the white race against the colored race and the colored race against the white race. But of this the Americans are submerged in the sea of ignorance. They will regret it. But of what use will their regret be after the destruction of America? Will it be of any use then?"

I told him of a letter which I had received from Chicago during the week, stating that two houses belonging to colored Bahais had been bombed with dynamite. Abdul-Baha said: "I foretell things before they happen and I write about them before they occur. The destruction of two or three houses is of no importance, but the importance lies in what is coming, which is the destruction of America. The Arabs have many proverbs. For instance, 'Heavy rains begin with drops before it pours,' and 'The dancer starts with shaking the shoulder, then the whole body.' Now is the time for the Americans to take up this matter and united both the white and the colored races. Otherwise, hasten ye towards destruction! Hasten ye toward devastation!"

SW\_v12#05 p.120-121

## AB08000

*To: Nafahat, Aminullah et al., in Tihiran*

*Date: 1920-Apr-06*

O God, my God! Verily, Thy kindly maidservant Sakinih hath hastened unto Thee and crossed over to the threshold of Thy mercifulness, hopeful of Thy forgiveness and Thy pardon, seeking Thy grace and Thy bounty, supplicating the kingdom of mercy and entreating the dominion of glory. Lord! She is poor and hath sought the ocean of Thy wealth, sorrowful and hath longed for the precincts of Thy benevolence, thirsty and hath desired the fountain of Thy clemency, fearful and burdened with sin and hath fled to the court of Thy forgiveness and Thy pardon. Lord! Make her a sign of Thy forgiveness in Thy kingdom, and a lamp of Thy favor and loving-kindness at the threshold of Thy holiness. Thou art, verily, the Bountiful, the Merciful, the Compassionate.

ای ثابت بر پیمان نامه رسید و طلب مغفرت  
بجهت امة الله والده گردید الهی ان امتک  
الطیبه سکینه قد سرعت الیک و جزعت الی عتبة  
رحمانیتک تمنی عفوک و غفرانک تبتغی فضلک  
و احسانک متضرعة الی الملکوت الرحمانی مبتهلة  
الی الجبروت السبحانی رب انہا فقيرة قصدت  
بحر غنائک و حزینة اشتاقت جوار رحمتک و  
ظمانة تمنی عین رحمانیتک و خائفة وجلة من  
قصورها التجئت الی جوار عفوک و مغفرتک  
رب اجعلها آية الغفران فی ملکوتک و سراج  
العفو و الاحسان فی عتبة قدسک انک انت  
الکریم الرحیم الرحمن

INBA85:120a, BSHN.140.100x, BSHN.144.100x,  
MHT2.150b

**AB07257***To: Ghulam Ali Davachi, in London**Date: 1920-Apr-08*

O servant of the Threshold of God! Your letter arrived from Istanbul and the details were understood. How many wealthy ones in these years of war became impoverished, and how many honored ones became humbled, even kings became subjects and emperors became extinct and ruined. Crowns and thrones were overturned and diadems and coronets fell into the dust of abasement. Yet praise be to God, the loved ones of God remained protected and preserved in the shelter of God's protection. Although there occurred a decline in profit and gain, the Lord, the Loving One, will compensate. I ask of God that you may be joyful in this journey. And upon you be the Most Glorious Glory.

ای بنده آستان حقّ نامه شما از اسلامبول رسید و تفصیل معلوم گردید چه بسیار اغنیا که در این سالهای جنگ فقرا گشتند و چه بسیار عزیزان که ذلیل شدند حتی ملوک مملوک شدند و شاهنشاهان معدوم و تباه گشتند تاج و تختها بهم خورد و افسر و دیهم بخاک مذلت افتاد لکن الحمد لله احبای الهی در صون حمایت حقّ محفوظ و مصون ماندند اگر چنانچه در ربح و سود فتوری واقع گشت حضرت ربّ ودود تلافی خواهد فرمود از خدا خواهم که در این سفر مسرور باشی و علیک البهاء الأبهی

INBA16:197, DBR.081

**AB00826***To: Baha'is of Stuttgart**Date: 1920-Apr-09*

- 1 O true friends of 'Abdu'l-Baha! Miss Doring's letter was read. Praise be to God, it brought the glad tidings of your steadfastness and firmness, your attraction to the divine fragrances and your enkindlement with the fire of the love of God. Praise be to God, you are all shining candles and trees of the Most Glorious Paradise.

1 ای دوستان حقیقی عبدالهّاء نامه مس دورینگ قرائت گردید الحمد لله بشارت ثبوت و استقامت شما و انجذاب بنفحات الله و اشتعال بنار محبت الله داشت الحمد لله جميع شمع روشنید و اشجار جنت ابری

- 2 'Abdu'l-Baha has the utmost attachment to the friends in Stuttgart. His nostrils are perfumed by the fragrance of those flowers, his heart is in the utmost joy from the radiance of those blessed souls. Therefore it is certain that the teachings of Baha'u'llah will achieve the utmost diffusion in that land and region, and souls from Germany will become like enkindled candles and will shed brilliant lights to all directions. Thus I give you the glad tidings that the gaze of grace is directed toward you and the rays of the Sun of Truth are adorning your hearts.

2 عبدالهّاء باحبای استوگارت نهایت تعلّق دارد مشامش از رایحه آن گلها معطر است قلبش از جلوه آن نفوس مبارکه در نهایت فرح لهذا یقین است که تعالیم حضرت بهاء الله در آن خطّه و دیار نهایت انتشار خواهد یافت و نفوسی از آلمان چون شمع افروخته گردند و انوار ساطعه باطراف افاضه خواهند نمود لهذا بشما بشارت میدهم که نظر عنایت متوجه شماست و پرتو شمس حقیقت زینت قلوب شما

3 There is no greater confirmation than this, for until now the foul odor of the violation has not reached that blessed region. However, some opponents from the community of Yahya among the Iranians are in the Berlin area and through various intrigues wish to create division among the friends and, like snakes, spread their venom and cast doubts. Be very mindful of this. Do not allow these souls into your gatherings and meetings. Associate only with one who has in hand a letter of permission with the writing and signature of 'Abdu'l-Baha. Otherwise avoid them and make excuses. No individual among you is permitted to associate with them, for spiritual diseases are like physical diseases - like plague and cholera and cancer they are contagious.

3 تأییدی از این بالاتر نه زیرا رائحه کریهه نقض تا بحال بآن خطه مبارکه نرسیده ولی بعضی از مخالفین امت یحیی از ایرانیان در صفحات برلین هستند و بانواع دسائس میخوانند حلول میان احبّا نمایند و مانند مار سم خود را بریزند و القاء شبهات کنند بسیار ملاحظه این را داشته باشید این نفوس را به محافل و مجالس خود راه ندهید هر نفسی در دست او نامه اجازه معاشرت و به خط و امضای عبدالهّاء موجود با او الفت نمائید و الا اجتناب کنید عذر بیاورید فردی از افراد شما جائز نیست با آنها معاشرت نماید زیرا امراض روحانی نظیر امراض جسمانی است مثل طاعون و وبا و سرطان سرایت می نماید

4 Have the utmost unity and agreement with the official Baha'i Bund society and correspond with kindness, so that in Germany there may be one fervor and one feeling and one fellowship and one unity, until it spreads to all the world. And upon you be the Most Glorious Peace.

4 بجمعیّت رسمی احباب بهائی بوند نهایت اتّحاد و اتّفاق داشته باشید و محابره بمهربانی نمائید تا در آلمان یک غلیان باشد و یک احساس و یک الفت و یک اتّحاد تا بجمع دنیا سرایت نماید و علیکم و علیکنّ الهاء الاهی

BBBD.509-511, SW\_v11#13 p.230-231

BBBD.508-509

## AB12749

*To: Mahmud son of Haji Muhammad Ali Bazzaz Muhtadi, in Tihiran*

*Date: 1920-Apr-13*

O thou servant of the Sacred Threshold! Thy brief letter was extensive. Brevity is miraculous. It was most acceptable, for it was brief yet full of meaning. My hope is that thou mayst be assisted by His abundant favors. And upon thee be the Most Glorious Glory!

ای بنده آستان مقدّس نامه مختصر شما مفصّل بود ایجاز اعجاز است بسیار مقبول گردید زیرا مختصر بود و پرمعنی امیدم چنانست که بالطف مفصّل موفق گردی و علیک الهاء الاهی

INBA85:099b, INBA85:550a

**AB04674***To: Mirza Muhammad Taqi son of Haji Mirza Ali Akbar, in Rasht**Date: 1920-Apr-14*

- 1 O bondsman of the Sacred Threshold! Your detailed letter was received and, despite lack of time, was studied with utmost care. Your honored father attained the presence of the Day-Star of the horizons in Iraq. This is the greatest of all bounties - for whosoever in the Day of Manifestation attains His presence is the recipient of favors, encompassed by forgiveness and pardon, the object of grace, and sheltered in the stronghold of protection. Such a one is radiant in the Abha Kingdom and exultant and proud in the Supreme Concourse.
- 2 As Qa'ani has said: "He holds God's decree and the Prophet's command; he needs no mention by another." This is especially true since that near one to the Divine Threshold was addressed by the Supreme Pen in Tablets. Those Tablets will not vanish but will ultimately become an open scroll, appearing before all eyes with manifest splendor. Be confident of this. Moreover, one who is submerged in the ocean of forgiveness has no need to seek new pardon. Nevertheless, for the elevation of his station, a prayer is here inscribed:
- 3 O my God! O my God! Verily Thy servant Ali-Akbar believed in Thee on the greatest Day of Gathering...

1 ای بنده آستان مبارک نامه مفصل شما رسید باوجود عدم فرصت با نهایت دقت مطالعه گردید اما حضرت ابوی در عراق بلقاي نیر آفاق فائز شد این موهبت اعظم مواهب هر کس در یوم ظهور بشرف لقا فائز شد مظهر الطافست مشمول عفو و غفرانست مورد عنایتست و در کھف صون و حمایت در ملکوت ابدی روشنست و در ملأ اعلی متباهی و مفتخر

2 بقول قآنی فرمان خدا دارد و یرلیغ پیبر احتیاج بذکر شخص دیگر ندارد علی الخصوص که آن مقرب درگاه کبریا از قلم اعلی مخاطب بالواح شد آن الواح از میان نرود عاقبت رق منشور گردد و در انظار عموم جلوه و ظهور نماید مطمئن باش باوجود این نفسی که در بحر غفران غریقست چه احتیاج بطلب مغفرت جدید دارد باوجود این بجهت علو درجات مناجاتی مرقوم میگردد

3 الهی الهی انّ عبدک علی اکبر آمن بک فی الحشر الاکبر...

MSHR4.197x

**AB01965***To: Míhraban Khudadad et al.**Date: 1920-Apr-15*

- 1 O pure and holy souls! When Jinab-i-Khodadad Rashid arrived at the exalted palace, he was overcome with intense emotion and, thinking of you, he became agitated and cried out. He beseeched illumination for you from the court of the Beloved of the horizons, and sought a new victory from the ancient bounty. He requested that 'Abdu'l-Baha write a letter.

1 ای نفوس طیبه طاهره جناب خداداد رشید چون بقصر مشید رسید غلیان شدید یافت و بیاد شما جوشید و خروشید و از درگه دلبر آفاق شما را اشراقی خواست و از فیض قدیم فوز جدیدی تمنا نمود و از عبدالبهاء خواهش نگارش نامه کرد

- 2 O God! Thou art witness that the nameless and traceless 'Abdu'l-Baha is ready to sacrifice his life in the path of the friends, and desires with utmost longing to freely and worthily offer up his life for each one. O Lord of loving-kindness! These servants are wandering in Thy wilderness, and are lost in the desert of Thy love and the plains of Thy knowledge. Cast upon them the glance of Thy favor and grant them a gift. Confirm them and give them success. Be their helper until their last breath, be their assistant and aid, be their shield and shelter and support. Thou art the Mighty and the Powerful, and Thou art the All-Knowing, the Powerful and the Kind.
- 2 خدایا تو شاهدی که عبدالهای بی نام و نشان در ره دوستان جانفشانست و بهر هریک بنهایت آرزو که بذل جان شایان و رایگان نماید ای رب و دود این بندگان سرگشته بیابان تواند و گمگشته دشت محبت و هامون عرفان تواند نظر عنایتی فرما و موهبتی بخش تا نیدی کن توفیقی ده تا نفس اخیر دست گیر شو و معین و نصیر باش و پشت و پناه و ظهیر گرد تویی مقتدر و توانا و تویی دانا و توانا و مهربان
- 3 I implore pardon and forgiveness from the threshold of oneness for all the friends and handmaidens of the Merciful, especially for the handmaiden of God Makhmal Khodadad. O Lord! Rashid Keykhosrow has taken refuge at Thy gate and sought shelter at Thy Most Exalted Threshold. He was fearful and afraid because of sin and transgression, and weak and helpless from tribulations. Grant him a gift, bestow forgiveness, pardon his sins, give him refuge and shelter. Thou art the Pardoning, the Forgiving, and Thou art the Bestower, the Giver, the Generous and the Kind.
- 3 جمیع یاران و اماء رحمن را از درگاه احدیت عفو و غفران طلب علی الخصوص امه الله مخمل خداداد را ای پروردگار رشید کیخسرو پناه بدرگاه آورد و ملتجی بعتبه علیا شد از گناه و جرم خائف و هراسان بود و از صدمات ضعیف و ناتوان موهبتی عنایت کن مغفرتی بخش عفو نگاه فرما ملجأ و پناه ده تویی عفو غفور و تویی بخشنده و دهنده و کریم و رؤف
- 4 O Jinab-i-Khodadad Rashid! Regarding this martyr's daughter whom the Persian friends have educated and taught to read - if she could teach at the girls' school in Rahat-Abad without causing agitation among the ignorant ones, it would be very appropriate.
- 4 ای جناب خداداد رشید این دختر شهید که یاران فارسی تربیت نمودند و خواندن آموختند اگر چنانچه در راحت آباد در مدرسه بنات تعلیم دهد و سبب هیجان جاهلان نگردد بسیار موافق است

PPAR.197

## AB04705

*Date: 1920-Apr-15*

- 1 O Lord, O Forgiving One! Place upon the head of Kaykhusraw-i-Vafadar the crown of Thy most great forgiveness. Purify Shirin-i-Gushtasp with the sweet and sanctified waters of Thy pardon. Forgive the sins of Sarvar-i-Gushtasp. Shed upon Banu-Gushtasp the rays of Thy bounteous sun. Grant Isfandiyar-i-Gushtasp the grace of attaining Thy presence. Immerse Burzu-Rustam in the ocean of Thy mercy. Bestow upon Sultan-Khuda-Murad the fulfillment of his desire. Give Faramarz-i-Gushtasp to drink of the waters of Euphrates.
- 1 ای پروردگار، ای آمرزگار، کیخسرو وفادار را تاج مغفرت عظمی بر سر نه، شیرین گشتاسب را به آب عفو طیب و طاهر فرما، سرور گشتاسب را نگاه بیامرز، بانو گشتاسب را پرتو آفتاب مبذول دار، اسفندیار گشتاسب را موفق به دیدار کن برزو رستم را غرق دریای مرحمت فرما، سلطان خدا مراد را مراد بخش فرامرز گشتاسب را آب فرات بنوشان، رشید شه مردان را الطاف بی پایان بخش، وفا دار

Confer upon Rashid-Shah-Mardan Thine endless favors. Heal the pain of Vafadar-Javanmard, and bestow upon Namdar-Khudadad the favors of the All-Glorious Lord. Aid Fulad-Khuda-Murad, and make Rustam-Javanmard successful through Thy bounties.

جوانمرد را درد درمان کن ونامدار خداداد را الطاف مزدا بخش، فولاد خدا مراد را امدادی فرما، رستم جوانمرد را از الطاف خویش کامکار کن.

- 2 O Thou kind God! These souls have closed their eyes to the world and opened them toward the realm of Thy loving-kindness. They have been freed from every bond, have taken Thy counsel, are bereft and homeless save in Thee, and are eager to behold Thy face. O God! Prepare for them the attainment of their hopes and aspirations, and fulfill their needs. Thou art, verily, the Bestower, the Giver, the Compassionate.

2 ای خدای مهربان این نفوس دیده از جهانیان بستند و به شطر عنایت گشودند از هر بندی آزاد شدند پند تو گرفتند بی سر و سامان تواند و مشتاق دیدار تو، ای خداوند آمال و آرزویشان را مهیا کن و حاجت روا فرما، توئی بخشنده و دهنده و مهربان

YARP2.575 p.408

## AB05597

*To: Mirza Jalal son of Musa brother of Jamaliyyih, in Yazd*  
*Date: 1920-Apr-15*

- 1 O steadfast one in the Covenant! Jamalyya, the handmaid of God, offered utmost praise and commendation for your steadfastness, firmness, and character, and requested that a letter be written, but there was no opportunity to write. Now that a brief opportunity has arisen, I remembered you and undertook to write this letter so that it may bring you joy and happiness, and that you may know that you are mentioned on this threshold and renowned at the blessed threshold of the Most Great Name.
- 2 The favors are all-encompassing and the bounties successive. In thanksgiving for the gift of the Blessed Beauty, you must be engaged day and night in manifestation and appearance - that is, occupied with service to the Intended One, and through deeds, actions and conduct promote the Cause and become the cause of spreading the manifest light.
- 3 And upon you be the Most Glorious Glory. Convey utmost kindness on my behalf to the attracted, visiting handmaid of God, the respected sister, the pure and holy one, and likewise to other loved ones and handmaids of the All-Merciful.

1 ای ثابت بر پیمان امةالله جمالیة نهایت ستایش و نیایش از ثبوت و رسوخ و خلق و خوی تو نمود و خواهش تحریر نامه نمود ولی فرصت نگارش نگشت حال که اندک فرصتی حصول یافت پیاد تو افتادم و بتحریر این نامه پرداختم تا سبب سرور و فرح تو گردد و بدانی که درین بساط مذکوری و در عتبه مبارکه اسم اعظم مشهور

2 الطاف شامل است و عنایات متتابع بشکرانه موهبت جمال مبارک باید شب و روز در ظهور و بروز باشی یعنی مشغول بخدمت حضرت مقصود و به اعمال و کردار و رفتار ترویج آئین کنی و سبب انتشار نور مبین گردی

3 و علیک البهاء الابهی بامةالله المنجذبه الزائرة همشیره محترمه الطیبة الطاهرة از قبل من نهایت مهربانی ابلاغ دار و همچنین بسائر احبا و اماء رحمن

MKT9.074

**AB11975***To: Alfred Warsar**Date: 1920-Apr-15*

O nightingale of the rose-garden of God! Singing melodies will bring animation and happiness to the world of humanity, the hearers will be delighted and joyful and their deeper emotions stirred. But this gladness, this sense of emotion is transitory and will be forgotten within a short time. However, praise be to God, thou hast blended thy tunes with the melodies of the Kingdom, wilt impart solace to the world of the spirit and wilt everlastingly stimulate spiritual feelings. This will last for ever and endure the revolution of ages and centuries.

BRL\_IOA#10

ای بلبل باغ الهی نغمه سرائی سبب سرور و شادمانی عالم انسانی است مستمعین به وجد و سرور آیند و سبب تحریک احساسات وجدانی گردد ولی این سرور و احساس موقت است و اندک زمانی و فراموش گردد ولی الحمد لله تو آهنگ موسیقی را با نغمه ملکوتی آمیخته ای جهان جانرا شادمان کنی و الی الأبد احساسات وجدانی را تحریک نمائی و باقی و برقرار ماند و ذکرش در مرور اعصار و قرون مستمر گردد

BRL\_DAK#0414

**AB09511***To: Abdu'llah Mutlaq, in Tihiran**Date: 1920-Apr-15*

- <sup>1</sup> O herald of the Cause of God! Praise be to God that thou hast become the cause of the spreading of illumination in Iraq. Mayest thou ever be confirmed through the favors of the Day-Star of the horizons. Observe how confirmations have successively descended and how the evidence of divine support hath been made manifest. I hope that through His infinite favors the glance of grace may increase day by day and that the celestial Beloved may appear in the sanctuary of the heart. Mayest thou be successful and confirmed, the recipient of His glance of grace.

- <sup>2</sup> And upon thee be the Most Glorious Glory.

<sup>1</sup> طهران بواسطه جناب امین جناب میرزا عبدالله مطلق علیه بهاء الله هوالله ای منادی امر الله الحمد لله در عراق سبب انتشار اشراق گشتی همیشه موفق بالطاف نیر آفاق باشی ملاحظه کن که تأیید چگونه پایی رسید و شاهد توفیق چگونه جلوه نمود از الطاف بی پایان امیدوارم که روز بروز نظر عنایت بیفزاید و دلبر آسمانی در سراچه دل جلوه نماید موفق باشی و مؤید و مشمول بنظر عنایت

<sup>2</sup> و علیک البهاء الاهی

MKT3.331a, MSBH4.148

**AB12657***To: Nephew of Mulla Ali Tabrizi, in Egypt**Date: 1920-Apr-15*

- 1 O servant of God! Praise be to God that without any intermediary thou hast become awakened and hast discovered the Lord of all mankind. Thou hast drunk from the cup of guidance. Give thanks unto God and be thou not afraid of any cause, for the loved ones of God shall never perish nor decline. Day by day they shall increase in permanence and attain life everlasting. Return to thy native land and, as far as possible, engage in guiding souls.

1 ای بنده الهی الحمد لله بدون واسطه موسوط شدی و بحضرت مقصود پی بردی از کأس هدی نوشیدی شکر کن خدا را و از هیچ علتی هراسان مباش زیرا احبای الهی را فنائی در پی نه و زوالی از عقب نیست روز بروز بر بقا بیفزایند و حیات بی پایان یابند بوطن مألوف رجوع کن و بقدر امکان بهدایت نفوس پرداز

- 2 And upon thee be the Most Glorious Glory.

2 و علیک البهاء الأبهی

INBA85:441

**AB11225***To: Nur Alishah, in Yazd**Date: 1920-Apr-15*

Your letter was received. Due to lack of time, I am compelled to be brief in reply. During the chanting of prayers and the recitation of verses, the gathering must maintain complete stillness, silence and composure. Greetings and glorification upon entering during the recitation of verses should be uttered in one's heart....

نامه شما رسید از عدم مجال در جواب مجبور باختصارم در حین تلاوت مناجات و ترتیل آیات باید مجلس در نهایت سکون و سکوت و قرار باشد تحیت و تکبیر را حین ورود در اثناء ترتیل آیات باید در قلب گفت...

AVK3.078.01x, AVK4.024.12x

## AB12120

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

*Date: 1920-Apr-30*

- 1 O servants of the Sacred Threshold! Your detailed letter dated January 14, 1920 was received. Its contents brought the utmost joy, as it indicated that the affairs of the Mashriqu'l-Adhkar are progressing with the highest dedication. My hope is that the sincere intentions of the divine friends will become manifest in outward form, and that all aspects of the Mashriqu'l-Adhkar's affairs will be completed. Similarly, the plan for the great hall was observed; this too will certainly be completed soon through the assistance and favor of the Blessed Beauty.

- 2 Indeed, this hall brings joy to hearts and attracts the attention of souls. As for the passing of Engineer Volkov, the faithful architect of the Mashriqu'l-Adhkar - truly this faithful architect strove in service to the Mashriqu'l-Adhkar with the utmost sincerity and purity. On one hand he was occupied with this magnificent edifice, and on the other hand he was laying the foundation of a lofty palace for himself whose pinnacle reaches to the heaven of the Kingdom. How excellent is the reward of the workers! Indeed, in this transient world he lit a lamp that shines in the crystal of the Kingdom. 'Abdu'l-Baha was present in spirit at the funeral of that pure body, praying that this precious soul would find rest in the Kingdom of Holiness in the lofty palace he built through his service to the Mashriqu'l-Adhkar. Indeed, the friends of God showed the utmost faithfulness toward him. This is befitting of the servants of God; this is worthy of those enkindled with the divine fire.

- 3 O my God! This is a servant who arose with all his power to build the first Mashriqu'l-Adhkar established in all lands, the first temple raised in Thy name whose mention has spread throughout all regions. O Lord! This intimate, truthful and trustworthy friend served this magnificent edifice night and day, striving and expending sincere effort evening and morning, with a heart overflowing with faithfulness and a breast pledged to loyalty, sparing no effort in beautifying this towering structure, strengthening its firm and solid foundation, adorning its pillars and establishing its edifice. Lord! He has

۱ ای بندگان آستان مقدس نامه مفصل شما که بتاريخ ۱۴ کانون ثانی ۱۹۲۰ بود رسید از مضمون نهایت سرور حصول یافت زیرا دلالت بر آن می نمود که امور مشرق الأذکار بنهایت همت تمشیت می شود امیدم چنانست که نوایای صادقه احبای الهی بظاهر ظاهر مجسم گردد و جزئیات امور مشرق الأذکار نیز انجام پذیرد و همچنین نقشه صالون عظیم مشاهده گشت آن نیز به عون و عنایت جمال مبارک یقین است که عنقریب اکمال خواهد گشت

۲ فی الحقیقه این صالون مفرح قلوبست و جالب دقت نفوس و اما وفات انجنار ولکوف مهندس باوفای مشرق الأذکار فی الحقیقه این مهندس باوفا در خدمت مشرق الأذکار بنهایت صدق و صفا کوشید از یک طرف مشغول باین بنای عظیم بود و از طرف دیگر قصر مشید از برای خویش بنیاد می نهاد که کنگره اش بعنوان ملکوت می رسد فتم اجر العالمین فی الحقیقه درین جهان فانی سراجی روشن کرد که در زجاج ملکوت میدرخشد عبدالهء به دل و جان در تشییع آن جسد پاک حاضر بود و مناجات می نمود که این نفس نفیس در ملکوت تقدیس در قصر مشید که بسبب خدمت به مشرق الأذکار انشاء نمود استقرار یابد فی الحقیقه احبای الهی در حق او نهایت وفاداری مجری نمودند اینست سزاوار بندگان الهی اینست لایق مشتعلین بنار موقده ربانی

۳ الهی الهی هذا عبد قام بكل قوة في بناء أول مشرق للأذکار الذي تأسس في الديار و أول هيكل انشأ باسمك و شاع و ذاع ذكره في الأقطار رب ان هذا الولي الحميم الصادق الأمين خدم هذا البنيان العظيم ليلاً و نهاراً و سعى و بذل المهمة الوفيه عشياً و ابكاراً بقلب طامح بالوفاء و صدر رهين الولاء و لم يأل جهداً في تحسين هذا البناء الشاهق و تحكيم اساسه الثابت الراسخ و تزئین

fulfilled his vow, his days have ended, the darkness of his sufferings has been lifted, and he has turned toward Thy mighty Kingdom and the expansive court of Thy door with a heart overflowing with hope and an enlightened breast anticipating Thy bounty. He has come to Thee with a sound heart, having no provision except trust in Thee. Lord! Lord! Treat him with Thy wondrous grace, Thy beautiful creation and Thy magnificent pardon, that he may drink from the sweet and flowing spring and rejoice in Thy forgiveness which is among the brilliant signs. Immerse him in the fountain of Thy mercy which is a cooling drink, and illuminate his face in the highest station sanctified from the stains of sins. Verily, Thou art the Mighty, the Forgiving, the Merciful.

- 4 O friends of 'Abdu'l-Baha! You had expressed the wish for this servant of the Threshold of the Most Glorious Beauty to be present. I too am in the utmost longing, yearning to see the faces of the friends and thirsting to meet the loved ones. But all must be in the utmost love, affection and unity, so that the unity and oneness of the friends of 'Ishqabad may spread throughout all horizons, and all may know that this unity and oneness like a magnet attracted 'Abdu'l-Baha to the city of Love, and this may become a model for other cities. And upon you be the Most Glorious Glory.

اركانه و تثبیت بنیانه ربّ آنه قضی نجبه و انتهی  
ایامه و انکشف ظلام آلامه و قصد ملکوتک  
العظیم و فتاء بابک الرحیب بفؤاد طافح بالرجاء  
و صدر منشرح آملاً بالعطاء و وفد علیک بقلب  
سلیم و لیس له زاد الا التوکل علیک ربّ ربّ  
عامله بفضلک البدیع و خلقتک الجمیل و عفوک  
الجلیل حتّی یروی من المنهل العذب الفرات و  
یستبشر بمغفرتک الّتی هی من الآیات الباهرات  
و خض به فی عین رحمتک الّتی هی بارد و شراب  
و نور وجهه فی اعلی المقام المقدّس عن شوائب  
الآثام انک انت العزیز الغفور الرّحمن

4 ای یاران عبدالهّاء تمّنای حضور ازین عبد آستان  
جمال ابهی نموده بودید من نیز در نهایت اشتیاقم  
آرزوی مشاهده روی یاران می نمایم و تشنه  
ملاقات دوستانم ولی باید جمیع در نهایت محبت  
و الفت و اتحاد باشند تا وحدت و یگانگی احبّای  
عشق آباد در جمیع آفاق شیوع یابد و جمیع بدانند  
که این اتحاد و یگانگی چون مغناطیس عبدالهّاء  
را بمدینه عشق جذب نمود و این سر رشته از  
برای مدائن دیگر گردد و علیکم الهّاء الّابهی

BRL\_DAK#0774

## ABU0888

*Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

- 1 I said the third criterion is the criterion of reason - whatever man wishes to comprehend, he comprehends through his sound reason. Now which of these three criteria do you consider best? All unanimously declared that the criterion of the senses is the best of criteria, saying we will not accept anything until we sense it. I said, "Do not be offended if I prove that the criterion of the senses is wrong." They said, "No, please proceed." I said human beings' best sense is eyesight, and it errs and sees wrongly. For instance, when a ship is moving, the eye sees the shores moving. I asked, "Do you consider the earth stationary and the planets moving, or vice versa?" They said, "Vice versa." I said, "The eye sees the earth as stationary and the planets as moving." Someone from among the gathering

1 گفتم میزان سوم میزان عقل است چیزی را که  
انسان میخواهد درک کند با عقل سلیم خودش  
درک می کند حال شما از این سه میزان کدام را  
بهتر میدانید، همه متحداً و متفقاً گفتند که میزان  
حس بهترین میزانهاست تا ما چیزی را حس  
نکنیم قبول نخواهیم کرد. من گفتم از من مکدر  
نشوید اگر ثابت کردم که میزان حس غلط است  
گفتند خیر بگوئید. گفتم بهترین حس انسان  
حس باصره است و آن غلط می کند و خطا  
می بیند مثلاً کشتی در حرکت است ولی چشم

stood up and said, "Please speak some about mathematics." I said, "Sit down. The criterion of the senses is wrong and the correct criterion is that of reason, whereby man must comprehend whatever he wishes to comprehend through the criterion of his reason. If the criterion of the senses were to be the best of criteria, then His Holiness the Cow would be the greatest philosopher!"

سواحل را متحرک می بیند، گفتم آیا شما زمین را ساکن و کواکب را متحرک میدانید یا بالعکس، گفتند بالعکس. گفتم چشم زمین را ساکن و کواکب را متحرک می بیند یکی از مابین جمعیت بلند شد و گفت قدری از ریاضیات صحبت بدارید. گفتم بنشین میزان حس غلط است و میزان صحیح میزان عقل است که انسان آنچه را میخواهد ادراک کند باید یا میزان عقلش ادراک کند اگر بنا باشد میزان حس بهترین میزانها باشد پس حضرت گاو فیلسوف اعظم است"

- 2 Then He said, "Laughter broke out and the meeting concluded. The next day we went to Dublin. We were walking with some friends on a street when several cows appeared in the distance. The friends said, 'Here come the philosophers!' I said how strange that I made this statement last night in San Francisco and today we are thirty-five leagues away from there. They said, 'You made the statement in the philosophers' gathering and all the newspapers published that His Holiness the Cow is the greatest philosopher!'"

2 بعد فرمودند "خنده در گرفت و مجلس منقضی شد فردای آن روز به دوبلین رفتیم در کوچه ای با احباء می رفتیم از دور چند عدد گاو پیدا شد، حضرات گفتند حضرات فلاسفه آمدند. من گفتم عجا این حرف را دیشب من در سانفرانسیسکو گفتم و امروز سی و پنج فرسخ از آنجا دور هستیم گفتند شما در مجمع فلاسفه گفتید و در جمیع روزنامه ها درج کردند که حضرت گاو فیلسوف اعظم است"

- 3 The Blessed Person related this last part with a special power of utterance and authority, and we realized how powerful They had been to state this matter so clearly in the gathering of philosophers. After relating this story They said, "The materialists of Europe are not like the materialists of Iran. They listen to what is said and if you prove something they become convinced. But not so the materialists of Iran. For example, they ask why mountains are high and the earth's surface is flat. When you prove that, they ask why it rains on the sea. When you prove that too, they fabricate another nonsense."

3 این قسمت اخیر را هیكل مبارك با يك قوه كلام و اقتداري مخصوص فرمودند و ما پی بردیم که تا چه اندازه مقتدر بوده اند که باین وضوح در مجمع فلاسفه این مطلب را گفته اند. بعد از ذکر آن حکایت فرمودند "طبیعیون اروپا به مثل طبیعیون ایران نیستند به حرف گوش می کنند اگر مطلبی را ثابت کردی قانع میشوند، اما طبیعیون ایران خیر، مثلاً میگویند چرا کوه بلند است و سطح زمین مسطح آن را که ثابت کردی میگویند چرا در دریا باران می بارد آن راهم که ثابت کردی مهمل دیگر میافند."

KNRE.074

KNR.065-066

## ABU1311

*Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

<sup>1</sup> I used to attend many gatherings in San Francisco. One day a group came to me and said, 'You go everywhere, why don't you come to our gathering?' I said, 'Very well, I will come to your gathering too.' I set a date for one evening and went. I saw written in large letters at the entrance of their club: 'Society of Philosophers and Atheists of San Francisco.' I entered and saw a strange assemblage. They all thought I would begin proving the existence of God, and they had prepared all their responses. But I did not begin proving divinity at all. 'They plot, and God plots, and God is the best of plotters.'

<sup>2</sup> I said, 'I have something else I want to ask you. Do you permit me?' They said, 'Speak.' I said, 'Which of the standards of comprehension do you consider the perfect standard?' They asked, 'How many standards of comprehension are there?' I said, 'There are three standards of comprehension. One is the standard of the senses - until we sense something through one of the five senses, we will not comprehend it. For instance, we see and comprehend, we hear and comprehend, we touch and comprehend, we smell and comprehend. The second standard is the standard of reason, meaning that we compare what we want to comprehend with the sayings of one of the educators of the contingent world and thus comprehend it.'

<sup>3</sup> Then, with a certain tone of voice that suggested He wanted to point out an important subtle matter, He said, "I said 'educators of the contingent world,' not 'Prophets.'" From His blessed tone, we understood that we should not impose something upon one who is not a believer, nor draw them into argument and dispute.

KNRE.073

<sup>1</sup> فرمودند "من در مجالس سانفرانسیسکو خیلی میرفتم يك روز يك جمعیتی پیش من آمدند گفتند شما همه جا می روید چرا مجلس ما نمی آئید گفتیم چشم مجلس شما هم می آیم شبی را وعده کردم رفتم دیدم درب کلوبشان به خط درشت نوشته مجمع فلاسفه و زنادقه سانفرانسیسکو، وارد شدم جمعیت غریبی دیدم تمام خیال کرده بودند که من شروع خواهم کرد به اثبات الوهیت و تمام جواب حاضر کرده بودند اما من ابدأ شروع به اثبات الوهیت نکردم میگویند و میگویند والله خیر الما کرین

<sup>2</sup> گفتیم من يك مطلب دیگری دارم میخواهم از شما بپرسم آیا اجازه می دهید؟ گفتند بگوئید گفتیم آیا شما کدام يك از موازین ادراک را میزان کامل می دانید گفتند مگر میزان ادراک چند تا است؟ گفتیم میزان ادراک سه تا است یکی میزان حس است تا چیزی را توسط یکی از حواس خمسہ حس نکنیم درک نخواهیم کرد مثلاً می بینیم درک می کنیم، می شنویم درک می کنیم، لمس می کنیم درک می کنیم، بو می کنیم درک می کنیم، میزان دوم میزان عقل است یعنی چیزی را که میخواهیم درک کنیم با گفته یکی از مربیان عالم امکان تطبیق می کنیم و درک می کنیم

<sup>3</sup> بعد با يك لحن مخصوصی که میخواستند موضوع لطیف مهمی را گوشزد فرمایند فرمودند "گفتم مربیان عالم امکان نگفتم انبیاء" از لحن مبارک فهمیدیم که نباید چیزی را که مبتدی عقیده ندارد به رخس بکشیم و او را به جدل و منازعه واداریم.

KNR.064-065

**ABU1967***Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

- 1 Praise be to God, you have laid your head at the threshold of this exalted station and blessed shrine, and you have kissed the thresholds that are the point of adoration of the Concourse on High.
- 2 Know ye the value of this bounty. What is now specific will later become universal. The people of Mecca called the House of God "Baytullah" and those who dwelt near it "Jarullah." That was a metaphorical relationship, but the relationship of these holy places is real. I hope that wherever you enter, you enter with the cry of "Ya Baha'u'l-Abha," causing the friends to become enkindled and attracted.
- 3 Praise be to God, you have come to the Center of the Cause of God and from the Center of the Cause you depart. Indeed, the hosts that come to the Center and depart from the Center possess a remarkable capacity."
- 4 Such utterances, like a copious rain, poured forth from His blessed lips and brought our dejected spirits into a state of vibrant motion. During His blessed utterances, He said: "When you reach Damascus, tell Mirza Ali Aqa that 'Abdu'l-Baha said you have not been forgotten."
- 1 الحمد لله سر به آستان مقام عالی و روضه مبارکه گذاشتید آستانه ها ئی را بوسیدید که قبله گاه ملا اعلی است
- 2 قدر این موهبت را بدانید حال خصوصی است بعدها عمومی خواهد شد مردم مکه را بیت الله و مجاورین آن را جار الله می گفتند این نسبت مجازی بود ولی نسبت این مقامات حقیقی است امیدوارم هر جا وارد میشوید با علم یا بهاء الاهی وارد شوید باعث اشتعال و انجذاب احباء گردید
- 3 الحمد لله بمرکز امرالله آمدید و از مرکز امرالله حرکت می کنید اصلاً جنودی که به مرکز می آیند و از مرکز حرکت می کنند استعداد غربی دارند
- 4 از این قبیل بیانات مانند غیث هاطل از لسان مبارک جاری بود و روح پزمرده ما را به اهتزاز می آورد در طی بیانات مبارک فرمودند "وقتی به شام رسیدید به میرزا علی آقا بگوئید عبدالبهاء گفت فراموش نشدید."

KNRE.108

KNR.101

**ABU2218***Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

- 1 He said: "Know ye and be confident that whatever occurs is the cause of the exaltation of the Cause of God."
- 2 Then He added: "When the Bab was martyred the friends were grief-stricken and disheartened while the enemies were greatly rejoicing, saying 'Praise be to God, the Bab was martyred.' But had the Bab not been martyred, the Blessed Beauty would not have declared His Cause."
- 1 فرمودند: "بدانید و مطمئن باشید که آنچه واقع میشود باعث اعلای امرالله است" سپس اضافه فرمودند
- 2 وقتی حضرت اعلی شهید شد احباء محزون و دغنون بودند و اعداء بسیار مسرور که الحمدالله حضرت اعلی شهید شد ولی اگر حضرت اعلی شهید نمی شد جمال مبارک اظهار امر نمی فرمود

- 3 Later, when the Blessed Beauty was exiled, the friends were grief-stricken and disheartened while the enemies rejoiced, saying 'Praise be to God, Baha'u'llah was exiled.' But had the Blessed Beauty not been exiled, the Tablet to the King and the Tablet to Ra'is would not have been revealed and the Cause of God would not have been spread abroad.
- 4 Thus it becomes evident that whatever occurs is the cause of the exaltation of the Cause of God, and an unseen hand is at work."

KNRE.053

KNR.043

## ABU2253

*Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

- 1 Neither praise nor condemn; simply say whether the Cause of the Blessed Beauty is in accord with you.
- 2 In the Cause of the Blessed Beauty there is muvasat, which is higher than musavat (equality), but the difference lies in that it must be by free choice and willingness, not by compulsion, and ranks must be preserved. At the level of ranks, equality is not possible. The world is like an army which must have both commander and marshal and soldier; all cannot be commanders, nor all soldiers. Ranks must be preserved, but each, in his own station, must have comfort—not that one should have every variety and kind of bounty while another lacks even plain bread.

KNRE.099

KNR.091-092

**ABU2334***Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

- 1 One day in Germany, as I was walking down a street, I saw a girl who was half the size of Fujita (Fujita was a Japanese servant who had a very small frame and was very short in stature). I saw several tall men following this girl. I was very surprised and stopped in the street. I asked her what was happening and who these people were who were following her. She said, "These are my children." I said, "How could you, being so small, have given birth to such big children?" She said, "I taught them the Faith."
- 2 Then, in a special tone, He said, "Behold the confirmations of the Blessed Beauty."

KNRE.069

1 روزی در آلمان در کوچه ای می‌رفتم دختری دیدم به قدر نصف این فوزیتا (فوزیتا خادم جاپانی بود که جنّه ای بسیار کوچک و قدّی بسیار کوتاه داشت) دیدم چند نفر مردهای بلند بالا آن دختر را تعقیب میکنند بسیار تعجب کردم در کوچه ایستادم از او پرسیدم که این چه حادثه است و اینها کی هستند که ترا تعقیب می نمایند گفت این بچه های من هستند گفتم تو به این کوچکی بچه های به این بزرگی را کی زائیده ای گفت آنها را تبلیغ کردم

2 بعد با يك لحن مخصوصی فرمودند "تأییدات جمال مبارك را ببینید."

KNR.059-060

**ABU2454***Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

- 1 I do not know what people want. In former times the Qur'an had one station, the Gospel had one station, but in this blessed Revelation there are multiple stations - Tablets, verses, odes, sermons and prayers." Then raising His blessed hands, He said "They are abundant!"
- 2 Then He added, "And what Tablets they are! Tablets that foretell the ultimate fate of every person. You saw what became of the blessed Tablet addressed to the sovereign of Iran, you saw what became of the blessed Tablet addressed to the Ottoman Sultan, you saw what became of the blessed Tablet addressed to Napoleon the king of France, you saw what became of the blessed utterance regarding Germany."

KNRE.054

1 من نمیدانم مردم چه میخواهند در زمان قبل قرآن يك شأن داشت، انجیل يك شأن داشت اما در این ظهور مبارك شئون متعدّد الواح، آیات، غزلیات، خطب و مناجات بعد دست های مبارك را بلند کرده فرمودند "مملوّ است"

2 سپس اضافه نمودند "آن هم چه الواحی، الواحی که عاقبت حال هر شخص را بیان می فرمایند لوح مبارك به افتخار سلطان ایران دیدید چه شد، لوح مبارك به افتخار سلطان عثمانی دیدید چه شد، لوح مبارك به افتخار ناپلئون پادشاه فرانسه دیدید چه شد، بیان مبارك در باره آلمان دیدید چه شد."

KNR.044

**ABU2744***Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

- 1 He stated: "Affairs have fallen into the hands of children, affairs have fallen into the hands of the base and incompetent. No authority remains for the sovereign. It will take long before Iran becomes Iran. Until it comes under the divine breaths of God, it is impossible. Whatever reforms are made are temporary."

KNRE.091

1 فرمودند "کار به دست اطفال افتاده کار به دست بی سر و پاها افتاده از برای سلطان قدری باقی نمانده است طول دارد تا ایران، ایران شود تا آنکه تحت نفحات الله در نیاید ممکن نیست آنچه اصلاحات میشود موقتی است"

- 2 Then, pointing to a tree, He said: "This tree must grow green from the root. No matter how much medicine you apply to the trunk of the tree to make it green, it is impossible."

2 بعد اشاره به درخت به فرموده فرمودند "این درخت باید از ریشه سبز شود شما آنچه بخواهید دوا به ساقه درخت بزنید که سبز شود ممکن نیست."

KNR.082-083

**ABU2847***Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

- 1 The rocky crags of this mountain shall be transformed into gardens of flowers and roses, and shall become a place of pilgrimage for all the peoples of the world.
- 2 The edifice of the Most Exalted Shrine shall be expanded. In the future, a form of electricity shall be discovered whereby, within the stone itself and without connection to any power plant, electric lights shall be illuminated. In time to come, the walls of the Most Exalted Shrine shall be built of such stone.

KNRE.051

1 سنگلاخ های این کوه مبدل به گل و ریاحین خواهد شد و گردش گاه ملل عالم خواهد گردید

2 بنای مقام اعلی افزوده خواهد شد در آینده يك نوع الکتریکی کشف خواهد شد که در توی سنگ بدون وصل به کارخانه چراغ برق روشن خواهد بود بعدها دیوارهای مقام اعلی را از آن سنگ خواهند کرد.

KNR.041

**ABU2857***Words to Nuru'd-Din Mumtazi et al in May 1920 in Haifa*

They stated: "I have completed all My work in this world and must depart from this realm. Only the Holy House in Baghdad remains, which must be built. Should this House remain in ruins and not be constructed, it will be a wound that shall remain in My heart, and I shall depart from this world. Therefore, souls must be raised up who will swiftly build this House."

KNRE.087

فرموده بودند "که من تمام کارهای خود را در این جهان تمام کردم و باید از این عالم بروم فقط بیت مبارک بغداد باقی است که باید ساخته شود اگر این بیت خراب بماند و ساخته نشود جراحی است که در قلب من باقی خواهد ماند و از این عالم خواهم رفت لهذا نفوسی باید مبعوث شوند که بزودی این بیت را بسازند."

KNR.079

**AB04611***To: Ahmad Sohrab**Date: 1920-May ca.*

He is God!

Thy letter written May 19th, 1920, duly received. Notwithstanding the lack of time I answer the matters referred therein.

His honor Fazel—Upon him be Baha'u'llah El-Abha!—whenever he finds opportunity, if he writes an article for the Star of the West, unquestionably it will be good, nay rather effective; likewise whenever you find an opportunity you write also articles. The duty of his honor Fazel, is to travel in all parts of America and raise the call of the Kingdom of Abha in all the meetings, churches and gatherings. If he finds time and an occasional opportunity he may write an article.

A cablegram was forwarded to you that if possible on important occasions and cities you must become the associate and intimate of his honor Fazel; especially at the time of his meeting with the scholars, philosophers and professors, unquestionably you must be present.

His honor Manucher Khan, must strive by day and night so that he may obtain the utmost proficiency in the English language.

Regarding the Bahai Library and the magazine Reality, truly I say they have great expenses. No matter how much Mr. Deuth

may show self-sacrifice he cannot meet all the expenses. Therefore the believers of God from amongst the rich, must show magnanimity regarding this matter; so that this library and this magazine may continue forever. It is my hope that a heavenly blessing may be vouchsafed.

In Green Acre, unquestionably, you must be the associate of his honor Fazel.

SW\_v12#03 p.058-059

## AB05929

*To: Spiritual Assembly of Ishqabad*

*Date: 1920-May-04*

- 1 [Regarding] the Spiritual Assembly of Ishqabad: You asked about the election of the Spiritual Assembly. In a city where the friends of God are few in number, every twenty, thirty, forty or fifty people, depending on whether there are fewer or more friends, should elect one person. This number of fifty will later reach fifty thousand. As the friends increase, this circle will expand.
- 2 Now, since the friends in Ishqabad are few, it is therefore necessary that every twenty, thirty, forty or fifty souls elect one person. These elected individuals are representatives of all and by proxy from all souls should elect the Spiritual Assembly.
- 3 And in Ishqabad at present it is fitting that the members of the Spiritual Assembly be either nine or nineteen persons. This is according to the present circumstances of Ishqabad. If you wish to make the Spiritual Assembly nine persons, you must hold a new election so that no cause for objection remains.
- 4 And upon you be the Most Glorious Glory.

1 در خصوص انتخاب محفل روحانی سؤال نمودید در شهریکه احبای الهی قلیلند باید هر بیست نفر یا سی نفر یا چهل نفر یا پنجاه نفر بحسب قَلّت و کثرت احبّا شخصیرا انتخاب نمایند این عدد پنجاه بعد به پنجاه هزار نفر خواهد رسید هرچه احبّا ازدیاد یابد این دائره توسیع یابد

2 حال چون احبای عشق آباد قلیلند لهذا مجبوریت بر آنست که هر بیست ۲۰ یا سی یا چهل یا پنجاه نفس شخصیرا انتخاب نمایند این نفوس منتخبه وکیل از عمومند و بالوکاله از عموم نفوس محفل روحانی انتخاب نمایند

3 و در عشق آباد حال مقتضی چنانست که اعضای محفل روحانی یا نه ۹ نفر و یا نوزده نفر باشند این نظر بمقتضای حالی عشق آباد است اگر بخواهید محفل روحانیرا به نه ۹ نفر برسانید باید انتخاب جدید کنید تا محلّ حرفی نماند

4 و علیکم البهاء الأبهی

AVK4.310

**AB12397***To: Johanna Hauff, in Stuttgart**Date: 1920-May-05*

O my dear daughter! If you can acquire the Persian language it would be most beneficial, provided that you study it in Stuttgart itself when one of the Iranian friends is sent there. Regarding the passage from the Hidden Words, the intention is that if a person is not thirsty, no matter how sweet and pleasant the water may be, it will yield him no benefit. Therefore, first thirst must be created, then the sweet and pleasant water given to drink. Today most people are not thirsty. We must make souls thirsty through Baha'i conduct, speech and character, then offer them a cup from the fountain of life. Convey to your honored father and mother and other members of the family, especially Julia, my utmost longing, love and kindness. And upon you be the Most Glorious Glory.

BBBD.517

**ABU2640***Words to the Obers, spoken on 1920-May-06 in Haifa*

I hope that God willing, there shall be many such tables laid, that the Grace of His Holiness Baha'u'llah might be partaken of.

There are good gatherings the like of which is not found in the World of existence, because all the gatherings (different) are of this physical World, while one belongs to the World of Divinity.

All the gatherings that are formed are based on certain interest, but this gathering has no object except the Divine Love. I hope that just as we have come together in the physical world, we may have reunion in the World of the Kingdom.

After these meetings there is no separation, there is a union that knows no dispersion. The president of that gathering is His Holiness Baha'u'llah.

PN\_1920 p089

**ABU1065***Words spoken on 1920-May-07 in Haifa/Akka*

Extracts of talks given by Abdul Baha to the American pilgrims, sent in Fugeta's letter, dated April, 24, 1920, to Mrs. Frankland.

April, 24th— Last night at the supper table the Master spoke to the friends.—“Now I am standing here. There is a cause. The Blessed Beauty Baha'u'llah is making me stand and serve you. I am a servant of the friends of God, so you must excuse me for not sitting at the table with you.

Although He was very tired, yet he stood and walked around the table all through the meal. While the friends were eating the Master gave a most powerful talk on LOVE.

At another time He said: “The Blessed Beauty has trained me to serve... You must follow my example. I cannot be the Master if I don't serve. I love you all so you must be kind and love one another. This is my instruction.”

At the supper table, May 7th.—“His Holiness Jesus says, ‘He amongst you who desires to become first must be the last, and he who desires to be a master, must become a servant.’ “He brought about the Lord's Supper, and served the disciples in order to teach them that they must also serve others. This was His example to them. I am always your servant, not for one night only. His disciples followed the teachings of His Holiness but not completely. But I always follow the teachings because the Blessed Beauty Says: “Ye must be a servant to all. Ye must serve with heart and soul in utmost humility and submission.’ “Now I am teaching you as well that ye may act in this wise toward the other, that ye may prefer others to yourselves. For without the realization of this, ye cannot attain to this to which ye aspire. Therefore act in this manner, that thus ye may realize your aim.”

To the departing guests He said: “This is the last night I am with you, but this is true only physically, in heart and soul I am always with you. I am with you under all circumstances. I am your partner and you must be my partner in the same way. In the serve of the Holy Threshold, you must share with me and keep me company. Now that you are leaving, there must come from you good news. News which will give me happiness. This is my utmost hope; that each one of you may become a bright candle in the Kingdom of Baha'u'llah.”

BSTW#317

## AB04878

*To: Khadijih Sultan daughter of Ammih, in Rasht*

*Date: 1920-May-12*

O pure leaf of the All-Merciful! The letter which you wrote to Aqa Mirza Subhi was heard. Its content was the essence of love for the Ever-Living, the Self-Subsisting Lord. It brought spiritual delight and joy. A brief reply is being written since there is no time. On your behalf, I bow my head and hair at the Sacred Threshold and anoint them with that pure dust, and I visit the Holy Shrine. Regarding your journey to Rasht, I hope it will become a garden stroll and bring joy and gladness. May the women become attracted to the Abha Kingdom and become veiled ones of the verses of guidance. In this cycle, the world of women is in tumult and commotion from the outpourings of the Abha Beauty, and intoxicated and bewildered from the wine of favors. Day by day they are advancing. Soon you will observe that among women, souls will arise so attracted that they will cause amazement. They will become brilliant lamps and speakers of the proofs and evidences of the Lord of Bounties. This is sufficient. And upon you be the Most Glorious Glory.

ای ورقه طیبہ رحمانیہ نامہئی کہ باقا میرزا  
صبحی مرقوم نموده بودی مسموع شد مفہوم  
جوهر محبت حضرت حی قیوم بود روح و  
ریحان دست داد مختصر جواب مرقوم میگردد  
زیرا مهلت نیست من از قبل تو در آستان مقدس  
روی و موی را بآن تربت پاک معطر مینمایم و  
زیارت میکنم سفر شما به رشت امیدم چنانست  
که گلگشت گردد و سرور و حبور دست دهد  
حضرات نساء منجذب ملکوت ابهی گردند  
مخدرات آیات هدی شوند عالم نساء درین دوره  
از فیوضات جمال ابهی در جوش و خروش  
است و از صہباء الطاف مست و مدهوش روز  
بروز در ترقی است عنقریب ملاحظہ مینمائید  
کہ در بین نساء نفوسی چنان منجذب مبعوث  
شوند کہ سبب حیرت گردند شمع روشن شوند  
و ناطق بحجج و برهان ربّ ذو المنن گردند این  
کفایتست و علیکن البہاء الأبهی

MKT3.231

## AB05323

*To: Bahram Hurmuzdiar et al., in Maryamabad*

*Date: 1920-May-13*

- <sup>1</sup> O blessed souls! Mr. Zair Khodadad desires the utmost fulfillment for you, and that is a letter from 'Abdu'l-Baha. I too have this desire, but what can be done when time is lacking and no respite exists. Nevertheless, I write and implore the Lord of the Kingdom, and beseech Him, seeking heavenly bounties for the friends and divine gifts.

<sup>1</sup> ای نفوس مبارکہ جناب زائر خداداد بجهت شما  
نہایت مراد آرزو مینماید و آن نامہ عبدالہاست  
من نیز این تمنا دارم ولی چہ توان نمود کہ فرصت  
مفقود و مهلت غیر موجود باوجود این مینگارم و  
ربّ الملکوت مینالم و میزارم و یارانرا بخشش  
آسمانی طلسم و موہبت ربّانی جویم

- 2 Know this: this heart and soul is an endless ocean in love for the friends. The spiritual connection is firm and the divine love is established. The heart is full of enthusiasm like the sea, yet the writing is brief and scant because there is no time and the respite is less than dewdrops. The tongue falls short but the heart's emotions are complete.

این را بدانید که این دل و جان بجهت یاران  
دریای بی پایان ارتباط روحانی محکم و محبت  
رحمانی مسلم و دل پر جوش و خروش مانند  
یم ولی نگارش قلیل و کم زیرا فرصت نیست  
و مهلت کمتر از شبنم زبان قاصر است ولی  
احساسات قلبیه کامل

- 3 And upon you be the Most Glorious Glory!

و علیکم البهاء الاهی 3

YARP2.644.1 p.439

## AB05207

To: *Khudadad Shahvir (Maryamabad)*

Date: 1920-May-13

O respected pilgrim, your request has been accepted and I have written what you asked for. Seeking forgiveness for Shahvir Bahram, Gulbanu Fulad, Bahram Shahvir, Hormazdyar Fulad, Morvarid Ardeshir, Surur Hormazdyar, Banu Hormazdyar and Kharman Baman. O Lord, O Commander of the throne of pardon and forgiveness! Make Shahvir Bahram bright like the star of Bahram, be a helper to Gulbanu Fulad and make her joyful, elevate Bahram Shahvir in the ethereal Kingdom, establish a palace in the heavenly realm for Hormazdyar Fulad, make Morvarid Ardeshir Your lion in the forest, immerse Surur Hormazdyar in lights, make Banu Hormazdyar's breath musk-scented, and make Kharman Baman a gleaner in the harvest of pardon and forgiveness. You are the Forgiver, the Bestower, the Kind One, and You are the Giver, the Radiant One, and the Forgiver in the heavenly realm.

ای زائر محترم خواهش تو مقبول گشت و  
بنگارش آنچه خواستی پرداختم طلب آمرزش  
بجهت شاهویر بهرام گلبانو فولاد و بهرام شاهویر  
و هرمزدیار فولاد و مروارید اردشیر و سرور  
هرمزدیار و بانو هرمزدیار و خرمن بمان گردید  
خداوندا امیر سریر عفو و غفرانا شاهویر بهرام را  
چون ستاره بهرام روشن کن و گلبانو فولاد  
را دادرش شو و دلشاد فرما و بهرام شاهویر را  
در ملکوت ائیر بلند کن و هرمزدیار فولاد را  
قصری در جهان آسمان بنیاد کن و مروارید  
اردشیر را شیر بیشه خویش کن و سرور  
هرمزدیار را غرق انوار فرما و بانو هرمزدیار را  
مشام مشکبار کن و خرمن بمان را خوشه چین  
خرمن عفو و غفران کن توئی آمرزنده و بخشنده  
و مهربان و توئی دهنده و درخشنده و آمرزنده  
در جهان آسمان

YARP2.630 p.433

**AB06208***To: Kaykhusraw Ardishir et al., in Bombay**Date: 1920-May-13*

O true friends! The honored pilgrim requests that a letter be written, but 'Abdu'l-Baha has no opportunity or time. There is no remedy now but to mix water with oil. In brief, from East and West, like the April rain, perfumed letters pour down continuously, and there is absolutely no opportunity to read them, let alone answer them. Yet from the excitement of heart and soul, I again engage in writing so that you may know how this heart is full of enthusiasm. May you be under the protection of the Blessed Beauty and be aware of the mysteries of that Mighty Sovereign. May you be sweet-tasted every evening and bright and radiant every morning. Upon you be the Most Glorious Glory.

ایدوستان حقیقی جناب زائر خواهش نگارش  
نامه مینماید ولی عبدالهآء فرصت و مهلت  
ندارد چاره اکنون آب روغن گردنیست مختصر  
این است که از شرق و غرب چون باران  
فروردین نامه‌های مشکین پیانی میریزد و ابداً  
مهلت خواندن مفقود تا چه رسد بجواب ولی از  
هیجان دل و جان باز بنگارش مشغول تا بدانید  
که این دل چگونه پر جوش و خروش است  
در پناه جمال مبارک باشید و آگاه از اسرار  
آن ملیک مقتدر در هر شامی شیرین کام گردید  
و هر صبحگاهی روشن و تابان و علیکم البهاء  
الابی

MSHR3.052, YARP2.642 p.438

**AB06117***Date: 1920-May-13*

O Lord! These pure souls have ascended unto the realms on high. They have proved themselves nimble and sprightly in Thy service. They rid themselves of all, drew nigh unto Thee, and reached the Fountain-head of eternal life. They have now taken their flight from this world on the wings of longing and have attained Thy kingdom of glory. Gladden Thou their hearts in the world of the unseen and let them abide beneath the shadow of the tree of hope. Bestow upon them Thine infinite mercy and grant them Thy boundless pardon. Make them the signs of Thy forgiveness and the manifestations of Thy forbearance and bounty. Verily Thou art the Bestower, the Loving, the One Who forgiveth the sins of men.

ای پروردگار این جانهای پاک پرواز بافلاک  
نمودند و در خدمت زیرک و چالاک بودند  
از دیگران بریدند و بتو گرویدند و بسرچشمه  
حیات رسیدند حال شهر اشتیاق گشودند و  
ازین جهان صعود نمودند و بکشور تو رسیدند  
در جهان پنهان شادمان فرما و در سایه سرو  
امید منزل و مأوی بخش و بخشش بی پایان و  
آمرزش بیکران شایان فرما آیات مغفرت کن و  
مظاهر عفو و موهبت فرما توئی بخشنده و مهربان  
و توئی آمرزنده گاهان

NANU\_AB#01

BRL\_FIRE\_AB#01

**AB06786***To: Aqa Haq Nazar son of Aqa Mari (Pilgrim)**Date: 1920-May-13*

O fragrant visitor! Your letter was read. Praise be to God that you reached the Most Holy Court of the blessed shrine and Supreme Spot, the Most Exalted Station, and with perfect love and devotion visited the luminous resting place. Give thanks to God that you were blessed with this supreme gift, and the lights of this gift will shine and radiate forever from the horizon of eternal glory. Convey my divine greetings to David the Beloved, deliver the sign of bounty to Nurullah, give glad tidings of the favors of Baha'u'llah to Abdullah, make Habibullah joyous with the grace of the True Beloved, give the promise of eternal glory to Azizullah, make Farahangiz enthusiastic, and give hope in the bestowals of the Blessed Beauty to Rivqa. And upon you be the Most Glorious Glory.

ای زائر مشکین نفس نامه تو قرائت گردید الحمد لله بساحت اقدس روضه مبارکه و بقعه علیا مقام اعلی رسیدی و بکمال حب و ولا زیارت تربت نورا نمودی شکر کن خدا را که باین موهبت کلیه موفق آمدی و انوار این موهبت الی الابد از افق عزت ابدیه روشن و تابان داود و دود را از قبل من تحت رحمانیه برسان و نورالله را آیت عطا ابلاغ نما و عبدالله را بالطف بهاء الله بشارت ده و حبیب الله را بعنایت حبیب حقیقی مسرور فرما و عزیزالله را بعزت ابدیه نوید بخش و فرح انگیز را شور انگیز کن و ریوقا را بخشش حضرت بها امیدوار کن و علیک البهاء الأبهی

TAH.364a

**AB12818***To: Nasrullah Husaynzadih, in Palestine**Date: 1920-May-13*

- 1 O thou who circumambulateth around the Concourse on High! Praise be to God that for a time thou wert an intimate companion in this blessed spot, in utmost sincerity and love towards the manifest Light. Now return to Iran and give the glad-tidings of the favors of the All-Merciful Lord....
- 2 The breeze of Qamsar is soul-refreshing for that land ever chanteth the verses of the Most Great, Most Glorious One. How many blessed souls from that region hastened to the altar of love in the path of the Gracious Lord! And Mazgan is a sign of the All-Merciful. The friends were ever in enthusiasm and excitement. They withheld not their lives, found no rest, were enchanted and enthralled, were wanderers in the wilderness and lost in the desert of the love of God. What can I write?

1 ای طائف مطاف ملأ اعلی حمد خدا را که چندی درین بقعه مبارکه همدم و همنشین بودی و در نهایت خلوص و محبت بنور مبین حال مراجعت به ایران نما و بشارت الطاف حضرت رحمن ده...

2 نسیم قصر جانپور است زیرا آن کشور همواره ترتیل آیات جلیل اکبر مینماید چه قدر نفوس مبارک از آن اقلیم در سبیل رب کریم بقربانگاه عشق شتافت و مازگان آیت رحمانست احباً دائماً در شور و هیجان جان دریغ ننمودند آرام نگرفتند سودائی بودند و شیدائی سرگشته بیابان بودند و گمگشته صحرای محبت الله چه نگارم آنچه بنویسم اعظم از آن بودند علیهم التحية والتناء...

KASH.428-429x

Whatever I pen, they were greater than that. Upon them be greetings and praise...

## AB10916

*To: Khudadat Shahvir (Maryamabad) et al.*

*Date: 1920-May-13*

O respected visitor! Convey my message of longing to Ahmad Abu'l-Qasim in Bushihr, who is surging with waves of excitement in remembrance of the Most Merciful. Tell that dear friend that he is in my thoughts, that he is nurtured by love, that he is full of influence, and that he bears fruit and results. And upon thee be the Most Glorious Glory.

ای زائر محترم جناب احمد ابوالقاسم که در بوشهر  
بذکر حضرت رحمان پر موج و هیجانست آن یار  
عزیز را از قبل من پیام اشتیاق برسان و بگو در  
نظری و مهرپوری و پراثری و با میوه و ثمری و  
علیک البهاء الابهی

YARP2.644.2 p.439

## AB11360

*To: Juliet Thompson, in New York*

*Date: 1920-May-14*

O dear daughter! Your letter was received and its contents brought joy, for it indicated pure spirituality. Praise be to God that the light of the Kingdom has cast its radiance upon you and illumined your heart and soul. Convey my utmost love and kindness to Mr. Grant. I will not forget him. I shall seek for him the exaltation of the Kingdom. I pray that he may be granted eloquent and persuasive speech. At the Convention he truly showed outstanding effort and spoke with a truthful tongue, delivering an eloquent address. Surely he will be confirmed. Likewise, Mrs. Maxwell is truly a divine mercy and a real blessing. In assisting the friends she is self-sacrificing, and in firmness in the Covenant she is a sign of the All-Merciful. Similarly, Mr. and Mrs. Kinney, these two pure souls, are engaged in service with the utmost power and vigor. I beseech heavenly confirmation and assistance for them all,

ای دختر عزیز نامهء تو رسید از مضمون سرور  
حاصل گردید زیرا دلالت بر روحانیت محضه  
مینمود الحمد لله نورانیت ملکوت بر تو پرتوی  
انداخته و جان و دل روشن گردیده بمستر گرانت  
نهایت محبت و مهربانی مرا ابلاغ دار من او را  
فراموش ننمایم او را علوئی ملکوت خواهم نطقی  
فصیح بلیغ طلب در کانونشن فی الحقیقه همتی فائق  
نمود و لسانی صادق گشود نطقی بلیغ کرد یقین  
است که مؤید گردد همچنین مسیس مکسول  
فی الحقیقه رحمت الهی است و نعمت حقیقی در  
معاونت بدوستان جانفشان است و در ثبات  
بر پیمان آیت رحمن و همچنین مسیس و مستر  
کینی این دو نفس زکیه نهایت قوت و همت  
بخدمت مشغولند من در حق جمیع شان تأیید و

and I seek divine illumination. Convey my utmost kindness to each one of them. And upon you be the Most Glorious Glory.

MAX.364ax

توفیق آسمانی می‌طلبم و نورانیت رحمانی می‌خواهم  
به‌ریک از آنان نهایت مهربانی از قبل من برسان  
و علیک البهاء الأبهی

BRL\_DAK#0540

## AB05616

*To: Muhammad Hasan Bulurfurush Ahdiyyih, in Shiraz*

*Date: 1920-May-24*

O Steadfast in the Covenant! Your letter arrived. Its meanings were evidence of spiritual attraction and drew divine confirmations. The reply to Aqa Mirza Muhammad Rida is enclosed. Praise be to God that Fadl'Ali Khan, after the ascension of the divine Nightingale (Andalib), arose in faithfulness and assists and takes care of the family of that noble soul. His honor Aqa Muhammad Baqir Hushyar is truly in the utmost supplication, humility and lowliness. He sought forgiveness and pardon for his kind father who ascended to God. O Lord! O Forgiver! Muhammad Hushyar was agreeable and enkindled with the fire of love, and restless. He left this earthly center and hastened to the pure world, taking refuge at Your threshold. Grant him protection, bestow forgiveness upon him, and make him radiant and brilliant in the zenith of eternal glory. Due to lack of time, this is written briefly. And upon you be the Glory.

ای ثابت بر پیمان نامه شما رسید معانی دلیل  
بر انجذاب روحانی بود و جاذب تأیید سبحانی  
جواب آقا میرزا محمد رضا در جوفست الحمد  
لله فضلعلی خان بعد از صعود جناب عندلیب  
الهی بویا قیام نمودند و بازماندگان آن بزرگوار  
را رعایت و معاونت می‌فرمایند جناب آقا محمد  
باقر هشیار فی‌الحقیقه در نهایت تبتل و تضرع و  
انکسار است طلب عفو و غفران بجهت متصاعد  
الی الله پدر مهربان ایشان گردید پروردگارا  
آمرزگارا محمد هشیار موافق بود و از نار محبت  
افروخته و بی‌صبر و قرار مرکز خاک بگذاشت  
و بعالم پاک شتافت و بدرگاه پناه برد امان  
بده غفران مبذول فرما و در اوج عزت ابدیه  
درخشنده و تابان فرما از عدم فرصت مختصر  
مرقوم گردید و علیک البها

INBA87:042, INBA52:042

## AB06293

*To: Muhammad Sharif Jahrumi, in Shiraz*

*Date: 1920-May-24*

- <sup>1</sup> O thou who hath been afflicted by persecution and cruelty. It is just as thou hast written in this world of being. Thou hast sustained many afflictions and diverse adversities. Thou hast borne the martyrdom of thy distinguished brother with

<sup>1</sup> ای مبتلا به اذیت و جفا درین دنیا فی‌الحقیقه  
چنانست که مرقوم نمودی صدمات شدیده  
کشیدی و بلایای متنوعه مشاهده نمودی

patience and acquiescence. Be not thou saddened and disconsolate.

- 2 A seed hath been sown by the deeds that shall add to the verdure and freshen the roses in the mystic garden of divinity. Know of a certainty that these bitter cups have a sweet after-taste and this poison will in the end, leave a delicious savour on thy lips.

- 3 I beseech at the Threshold of the Divine Oneness that forgiveness be granted so that eternal rest and endless joy may be ordained.

- 4 Due to lack of time I am compelled to be brief. Surely you will excuse me.

شهادت برادر بزرگوار را تحمل نمودی و صبر و سکون بنمودی محزون مباش دلخون مگرد

2 تخم پاکی افشاندی که سرسبزی بوستان معنوی گردد و لطافت گلستان الهی شود یقین بدان که این جامهای تلخرا نشئه پرحلاوت در عقبست و این زهر هلاهل را شهد و شگری در پس

3 از درگاه احدیت طلب مغفرت گردید تا راحت ابدیه و مسرت بی پایان مقدر گردد

4 از عدم فرصت مجبور بر ایجاز شدم البته معذور میدارید و علیک البهاء الابهی

MMK2#321 p.235

## AB09546

*To: Muhammad Rida Bavanati, in Shiraz*

*Date: 1920-May-24*

O thou assured soul! Praise be to God that thy letter contained wondrous meanings and from it was inhaled the perfumed fragrance of the Abha Paradise. There is strong hope that confirmations and success will surely come, and the bounties of the Most Great Name from the ancient realm will become all-encompassing and complete. Due to lack of time, this brief note is written. I beg thy pardon. And upon thee be the Most Glorious Glory.

ای نفس مطمئنه الحمد لله نامه معانی بدیعہ داشت و نفعه معطره جنت ابهی از آن استشمام گشت امید شدید است که البته تأیید و توفیق خواهد رسید و عنایات اسم اعظم از جهان قدم شامل و کامل گردد از عدم فرصت مختصر مرقوم گردید معذور دارید و علیک البهاء الابهی

INBA87:020, INBA52:020

**AB05566***To: Jamshid Khudadad Farsi, in Bombay**Date: 1920-May-27*

- 1 O servant of the Blessed Beauty! Your letter was received. 'Abdu'l-Baha does not have a moment's rest and lacks the opportunity to write replies to the letters of the friends. Apologies for this shortcoming have been made to all the friends in various regions. From the day I arrived in the Western countries until now, I have absolutely not found the opportunity to write replies to the letters of the friends, as I am occupied. Therefore, I ask your forgiveness as well. If you knew what a tumult it is, you would consider the delay in reply to be the same as a reply. A letter arrived from Jinab-i-Aqa Mirza Muharram and its reading brought the utmost joy. The content of every letter should be a cause of 'Abdu'l-Baha's joy. Therefore, I am sending that letter exactly as is, so that you may read it and become joyful as well.

- 2 The rings with the Greatest Name arrived and brought joy.

- 3 Please write quickly to confirm receipt of this letter.

1 بمبای جناب جمشید خداداد علیہ بہاء اللہ الابی  
 ہو ای بندہ جمال مبارک نامہ شما رسید و  
 عبدالہاء دقیقہائی آرام ندارد و فرصت ندارد کہ  
 نامہ یارانرا جواب بنگارد از جمیع احباب در  
 اطراف عذر این قصور خواسته شد و از روزیکہ  
 وارد شدم بممالک غرب تا بحال ابداً فرصت  
 نیافتم کہ جواب تحاریر یاران بنگارم زیرا مشغولم  
 لہذا از شما نیز عذر میخوام اگر بدانید چہ قیامت  
 است تأخیر جوابا عین جواب میدانید نامہائی از  
 جناب آقا میرزا محرم رسید و از قرائتش نہایت  
 سرور حاصل گردید منطوق ہر نامہ باید سبب  
 سرور عبدالہاء باشد لہذا آن نامہ را عیناً میفرستم  
 کہ قرائت نمائید و شما نیز سرور گردید ع ع

2 نگینہای اسم اعظم رسید و سبب سرور گردید  
 ع ع

3 وصول این نامہ را بزودی مرقوم نمائید

YARP2.453 p.339

**AB01687***To: Mahmud Zarqani, in Bombay**Date: 1920-Jun-01*

- 1 O steadfast one in the Covenant! Your letter dated April 27, 1920 was received...

- 2 Convey my greetings and praise to Maulvi Abdullah and tell him that among the distinctive qualities of the truth of the Holy Manifestations is that the Blessed Tree grows day by day, and no axe can sever its roots. Even if all horizons should assault it, they can accomplish nothing. Rather, this heavenly tree becomes more firmly rooted day by day, puts forth branches, displays blossoms, and yields goodly fruits. It is like

1 ای ثابت بر پیمان نامہ کہ بتاريخ بیست و ہفتم  
 نیسان سنہ ۱۹۲۰ مرقوم نمودہ بودی وصول  
 یافت...

2 بجناب مولوی عبداللہ از قبیل من تحیت و ثنا  
 برسان و بگو از خصائص حقیقت مظاهر مقدسہ  
 اینست کہ شجرہ مبارکہ روز بروز نشو و نما نماید  
 و ریشہ بہیچ تیشہ منقطع نگردد اگر جمیع آفاق  
 هجوم نمایند کاری نتوانند بلکہ درخت بہشتی روز  
 بروز ریشہ محکم نماید و فروع برویاند و شکوفہ

the good tree mentioned in the verse: "A goodly word is as a goodly tree, whose root is firmly fixed, and its branches reach to heaven, giving its fruit at all times."

- 3 Observe how this Tree of Paradise became the target of the enemies' maul and axe. Surely more than twenty thousand of its branches and leaves were cut down by the sword of oppression and tyranny. Despite this, it brought forth thousands, nay millions, of new leaves and branches, such that in these days it has cast its shade over all horizons. Its verdant branch has cast its shadow upon the palace of America, and its fragrant scent has reached Asia and Africa, and ere long its shade will be cast over Australia and Europe. What power can resist this divine force, and what cloud can conceal these rays of the Sun of Truth? I hope that he may become a soul at peace, well-pleasing and well-pleased, for he is intelligent and perceptive, wise, pure, and alert....

بنايد و ثمرات طیبه بار آرد مثل کلمه طیبه  
کشجۀ طیبۀ اصلها ثابت و فرعها فی السماء و  
توتی اکلها فی کلّ حین

3 ملاحظه کن که این سدره طوبی چگونه  
معرض کلنگ و تیسه اعدا گشت البته بیش  
از بیست هزار شاخه و برگش به تیغ ظلم و ستم  
مقطوع گردید باوجود این هزاران بلکه کرورها  
اوراق و فروع جدید انبات نمود تا آنکه در این  
ایام سایه بر جمیع آفاق افکنده شاخ خرمش  
بکاخ امریک سایه انداخت و بوی معطرش  
به آسیا و افریک رسیده و عنقریب سایه اش  
بر استرالیا و اروپا افکنده گردد این قوه  
الهی را چه قوتی مقاومت تواند و این اشعه  
شمس حقیقت را چه ابری پنهان کند امیدوارم  
که نفس مطمئنه راضیه مرضیه گردد زیرا  
با هوش و ادراک است و فطین و زکی و  
چالاک...

MMK3#098 p.064x, MMK6#227x,  
YMM.384x

## AB00949

*To: Louise Waite, in San Diego*

*Date: 1920-Jun-02*

- 1 O daughter of the Kingdom! Your letter was received but due to lack of time I write briefly. Just as the human body gradually comes into being in the beginning, similarly it must gradually decompose. This is in accordance with the true and natural order and divine law. If burning after death were better, in the original creation a system would have been established whereby the body would spontaneously ignite after death, burst into flames and turn to ashes. But the natural order established by divine decree is that after death this body must pass through different states until, according to the relationships that exist in the world of being, it systematically mixes and combines with other beings, passes through various stages, undergoes chemical decomposition, transfers to the plant kingdom, becomes flowers and fragrant herbs, and

1 ای دختر ملکوت نامه شما رسید ولی از عدم  
فرصت مختصر مرقوم میگردد جسد انسانی همین  
قسم که در بدایت بتدریج بوجود آمده است  
همین طور باید بتدریج تحلیل گردد این مطابق  
نظم حقیقی و طبیعی و قانون الهی است اگر  
چنانچه بعد از مردن سوختن بهتر بود در اصل  
ایجاد نوعی انتظام می یافت که جسد بعد از فوت  
بخودی خود از فسور خود افروخته شعله زند و  
خاکستر گردد ولی نظم طبیعی که بتقدیر الهی  
تحقق یافته این است که باید بعد از فوت این  
جسد از حالی بحالی مختلف انتقال یابد تا بحسب  
روابطی که در عالم وجود است با کائنات سائره  
منتظماً اختلاط و امتزاج یابد و قطع مراتب نماید

transforms into trees of the highest paradise, acquiring a musk-like fragrance and seeking delicate colors. Burning prevents these states from being fully achieved with maximum speed. The components become so scattered that progression through these stages is disrupted.

تحلیل کیمیای یابد و بعالم نبات انتقال کند گل و ریاحین شود و اشجار بهشت برین گردد نفعه مشکین یابد و لطافت رنگین جوید سوختن مانع از حصول این حالات بکمال سرعت است اجزاء چنان متلاشی گردد که تطوّر در این مراتب مختل شود

- 2 Convey my utmost love to your respected husband. I seek his day-to-day spiritual progress. As for the assembly established in that city, my hope is that gathering will become illumined and like a rose garden spread sweet fragrances. Give my respectful greetings to Miss Mary Fenn. Truly this dear maid-servant of God has arisen to serve and has become deserving of divine favors. I wanted to write to the friends in San Diego but due to lack of time I suffice with a brief prayer:

2 بقرین محترم نهایت محبت از قبل من ابلاغ دار او را روز بروز ترقیات معنویّه جویم اما محفلی که در آن مدینه تأسیس گردیده امیدم چنان است که آن انجمن روشن گردد و چون گلشن رواج طیبّه منتشر نماید بمس ماری فن از قبل من تحیت محترمانه برسان فی الحقیقه این کنیز عزیز الهی بخدمت قیام دارد و مستحق الطاف الهی گشته باحبای ساندیگو خواستم نامه بنگارم ولی از عدم فرصت بمناجاتی مختصر اکتفا نمودم

- 3 O Lord of Hosts! The city of San Diego was a lifeless body, but now the breath of the spirit of life has reached that region. A few souls have been resurrected from the graves of the world of nature, which is eternal death, and have been revived by the breaths of the Holy Spirit and have arisen to serve Thy Threshold. O Kind Lord! Grant these wingless birds two celestial wings and bestow upon them a spiritual power that they may soar in this infinite atmosphere and reach the apex of the Kingdom of Abha. O Lord! Grant strength to these weak saplings that each may appear as a fruitful tree in utmost freshness and grace. Grant victory through spiritual hosts that they may defeat the army of ignorance and error, raise high the banners of love and guidance among the people, and like the spring breeze bestow freshness and grace upon the trees of human existence, and like the April rain make the meadows of that region green and verdant. Thou art the Powerful and the Mighty, and Thou art the Bestower and the Kind. And upon thee be the Most Glorious Glory.

3 ای ربّ الجنود مدینه سن دیگو جسم بیجان بود حال نفعه از روح حیات بآن سامان رسید نفوسی چند از قبور عالم طبیعت که ممات ابدی است مبعوث شدند و بنفثات روح القدس زنده گشتند و بعبودیت درگاه قیام نمودند ای خداوند مهربان این مرغان بی پروا بال را دو بال ملکوتی بخش و قوتی معنویّه عطا فرما تا در این فضای نامتناهی پرواز کنند و باوج ملکوت ایی رسند ای پروردگار این نهالهای بی قوت را قوتی بخش تا هر یک درختی بارور در نهایت طراوت و لطافت جلوه نمایند و بجنود معنوی نصرت و ظفر بخش تا سپاه جهل و ضلال را در هم شکنند و اعلام محبت و هدی را در بین خلق بلند کند و مانند نسیم بهاری اشجار وجود انسانی را طراوت و لطافت بخشد و بمتابه باران نیسانی چمنزار آن اقلیم را سبز و خرم کند توئی مقتدر و توانا و توئی بخشنده و مهربان و علیک البهاء الابهی

BRL\_CHILD#22x, BPRY.252-253x, LOG#0669x, BSC.446 #814x, SW\_v11#19 p.317-318, MAB.012-013x, BLO\_PT#052.36

BRL\_DAK#0214, MKT3.386, AVK4.204.05x, HUV2.009x

## AB00407

To: *Rajl Rashid A Baha'i in India*

Date: 1920-Jun-03

- 1 O you who are firm in the Covenant! Your letter arrived and its contents were filled with spiritual sentiments and brought the glad tidings that a luminous gathering has been established in Calcutta. I beseech from the divine favors that this gathering be illumined and become, through the breaths from the Abha Paradise, a rose garden and flower garden.
 

1 ای ثابت بر پیمان نامهء شما رسید و مضمون مشحون با احساسات روحانیه بود و مبشر بآن که در کلکته انجمنی نورانی تشکیل شده از الطاف الهیه میخواهم که آن انجمن روشن گردد و از نفحات جنت ابری گلزار و گلشن شود
- 2 When hearts become detached unto God and souls become pure and good, the spirit and conscience become mirrors of the radiant sun. The celestial power will be manifested, the hosts of the Supreme Concourse will grant victory, and the ranks of the world will be broken. Be confident that confirmations will arrive, but souls must be from the supreme realm and hearts must be pure and sanctified from the contamination of the world of dust and clay.
 

2 چون قلوب منقطع الی الله گردد و نفوس طیب و طاهر شود جان و وجدان آئینهء مهر تابان شود قوهء ملکوتیه جلوه نماید و جنود ملاء اعلیٰ نصرت کند و صفوف عالم در هم شکند مطمئن باش تأیید میرسد ولی باید نفوس از عالم علیین باشد و دل از آلودگی جهان خاک و گل پاک و منزّه گردد
- 3 You wrote that you intended to dedicate a portion of your grandfather's inheritance as an endowment. If this can be done with ease, it is very good. The cornelian stones engraved with the Greatest Name that you sent arrived and were most acceptable. If possible, send more, since when believers from America and Europe come, they request such stones.
 

3 مرقوم نموده بودید که مقصدتان چنانست که از میراث جدّ بزرگوار مقداری وقف نمائید این مقصد اگر چنانچه به سهولت و آسانی ممکن بسیار خوب و فصوص نگین اسم اعظم که ارسال نموده بودید وصول یافت بسیار مقبول واقع گشت اگر باز ممکن مقداری ارسال فرمائید زیرا از احبابی امریک و اروپا چون حاضر شوند خواهش این فصوص نمایند
- 4 I hope that, as you wrote, you will be sustained by that spring from which the near ones drink. However, if from other peoples strange effects appear in certain souls, these souls are of the kind about whom He says: "God has servants concealed beneath the veil of poverty whom He has hidden out of glory for His Cause," or else through their good nature they are close to the Cause and, though nameless and traceless, they partake of the bounty of the Cause. As it says in the Gospel and hadith: "Whoever is not against us is for us." Though the means for travel are ready, utmost longing for meeting you exists.
 

4 امیدوارم همان قسم که مرقوم نمودی از عیناً یشرّب منها المقربون مرزوق گردی اما اگر از سائر طوائف از نفوسی آثار عجیبه ظاهر شود آن نفوس از مقولهء اشخاصی هستند که میفرماید الله تحت حجاب الفقر عباد اخفاهم اجلالاً لأمره و یا آنکه از حسن فطرت بامر نزدیکند و بدون نام و نشان از فیض امر بهره و نصیب دارند چنانچه در انجیل و در حدیث میفرماید من لم یکن علینا فهو لنا اگر چنانچه اسباب سفر مهیا نهایت اشتیاق بملاقات شما موجود
- 5 As for the dreams you saw: Being present in the prayer place indicates entry into the Kingdom of God; sitting indicates steadfastness; drinking milk symbolizes knowledge and wisdom; eating fruits represents discovering questions of truth; and the
 

5 اما رؤیاهائی که دیده بودید حضور در مصلیٰ دلیل بر دخول در ملکوت الله هست و جلوس اشارهء به استقرار است و نوشیدن شیر علم و عرفانست و تناول فواکه اکتشاف مسائل حقیقت است و عین تسنیم حیات ابدیه است

spring of Tasnim is eternal life. God willing, you will complete your ablutions from the spring of Tasnim and in the Furthest Mosque, which is the station of the ultimate goal, you will become intimate and confidant with the near ones of the Supreme Concourse. Congregational prayer is forbidden in this lower world, but gathering for intimate prayer is accepted in the Supreme Concourse. Praise be to God that we prayed together and heard that eloquent and articulate sermon from the pure mouth. This dream is very blessed. In any case, there are souls who are not known outwardly but are known inwardly, as it says: "And a believing man from among Pharaoh's people who concealed his faith..."

- 6 Likewise, the second dream indicates that you will receive an abundant share of 'Abdu'l-Baha's utterances.
- 7 Similarly, the third dream: that boundless sea is the sea of the Covenant, and that mighty bridge is the divine teachings and the straight path, from which captives of self and passion flee from those divine counsels and admonitions - they tremble and scatter and drown in destroying waters. Praise be to God that you remained protected and crossed that path like lightning. As for that sea, it is the sea of which the Holy Imam says: "Its width is between East and West, its depth between heaven and earth; it has many fish and intense darkness, yet in its depths shines a sun." Therefore thank God that you reached the depths of that sea. That thin stick is the instrument of teaching and the shepherd's staff. When you reached the depths of that sea, you observed that sea is a station of utmost grandeur and majesty, and in that station is a prayer niche - the prayer niche is the place of battle with the hosts of darkness, meaning those drowning in the world of nature. But in that prayer niche is the blessed garden from which lights shine upon all realms, and 'Abdu'l-Baha is the servant of that sacred threshold, and I directed you to circumambulate it. I hope you will attain.
- 8 Convey greetings and praise from 'Abdu'l-Baha to your two brothers dear as life. I hope they will succeed in manifesting the meaning of these two blessed names - one will become the lights of truth and one the manifestation of truth.

انشاء الله وضو را از عين تسنيم تکميل مينمائيد و در مسجد اقصی که مقام غايه قصوى است با مقررین ملاً اعلی همدم و همراه ميشويد نماز جماعت در عالم ادنى ممنوع ولى اجتماع در راز و نیاز در ملاً اعلی مقبول الحمد لله با يکديگر بنماز پرداختيم و آن خطبه فصيح بليغ را از فم مطهر استماع نموديم اين رؤيا بسيار مبارکست باری نفسی هستند که بظاهر معروف نه ولی بیاطن معروف و قال رجل مؤمن من آل فرعون یکتم ایمانه

6 و همچنین رؤیای ثانی دلیل بر آنست که نصیب موفور از بیانات عبدالهآ خواهی یافت

7 و همچنین رؤیای سوم بحر بی پایان بحر میثاق است و آن جسر عظیم تعالیم الهیه و صراط مستقیم است که اسیران نفس و هوی از آن وصایا و نصائح الهی در گیرند می لرزند و میریزند و غرق آب هلاک میشوند الحمد لله که شما محفوظ ماندید و از آن صراط مثل برق گذشتید اما آن دریا دریائی است که حضرت امیر میفرماید عرضه بین المشرق و المغرب عمقه مابین السماء و الأرض کثیر الحیتان شدید الظلمة و فی قعره شمس تضيء لهذا شکر کن خدا را که بعمق آن دریا رسیدی و آن چوب نازک آلت تعلیم و عصای شبانیت و چون بعمق آن دریا رسیدی ملاحظه کردی که آن دریا مقامی است در نهایت عظمت و جلال و در آن مقام محرابی است محراب محل حرب با جنود ظلماتست یعنی آنان که غرق در عالم طبیعتند ولی در آن محراب روضه مبارکه است که انوار ساطع بر اکوان است و عبدالهآ خادم آن عتبه مقدسه و شما را اشاره بطواف نمودم امیدوارم که فائز شوی

8 بدو برادر جان برابر خویش از قبل عبدالهآ تحیت و ثنا برسان امیدوارم که بمعنای این دو اسم مبارک موفق گردند یکی انوار حق شود و یکی اظهار حق

SFI01.059, MSHR1.081x, YMM.195x

**AB01899**

*To: Agnes B Alexander, in Tokyo*

*Date: 1920-Jun-03*

O daughter of the Kingdom! Your letter was received. Praise be to God that in that land the fragrances of the Abha Paradise are spreading. I hope they become musk-diffusing, that the breeze of divine favors will blow and the lights of guidance will shine forth and the outpourings of the All-Merciful will unveil their countenance.

Convey my respectful greetings to Mrs. Finch. My hope is that you will serve the Kingdom together in perfect fellowship and unity and be the cause of that dark region becoming illumined and the fragrances of the garden of the Kingdom being diffused. Convey my utmost love and longing to Mr. Torrey, Mr. Inouye, Mr. Sanji and other friends. Through the favors of the Blessed Beauty, I hope these souls will become great signs and fruitful trees in this supreme Paradise, for a human being with results is like a tree full of leaves and fruits that casts shade and adorns the garden of paradise.

Although this world appears outwardly adorned, its adornment is like the delicacy of meadow flowers that have splendor for but a brief time and quickly wither from the sun's heat and blowing wind. But the trees of the Kingdom are ever green and verdant, ever more blossoming, constantly bearing fruit, and forever remain in the utmost delicacy, freshness and vigor.

Convey my utmost kindness and praise to the maidservant of God Fuyo Mochizuki, that she may write with divine power, heavenly purpose and merciful intention, and that the breaths of the Holy Spirit may confirm her pen.

And I beseech God that Mr. Fukuta may progress day by day and that the women of Japan may rend asunder the veils of idle fancies and witness the lights of reality, seek eternal life and desire everlasting bounty. And upon you be the Most Glorious Glory.

JWTA.015-016, SW\_v12#03 p.060

## AB04677

To: Abdu'l-Mihdi Falah (Hai), in Iskenderun

Date: 1920-Jun-03

- 1 O servant of the Sacred Threshold! The letter you wrote on the fifteenth of Shabat had gone in an envelope...  
 1 ای بنده آستان مقدس نامه‌ئی که در پانزدهم شباط مرقوم نموده بودید در جوف...
- 2 In the Tablets of the Exalted One mention is made of a David who lived before Moses. Some have supposed this refers to David son of Jesse, when in fact David son of Jesse lived after Moses. Therefore the deceivers and objectors who lie in wait seized upon this as a pretext and - God forbid - spoke from pulpits of ignorance and foolishness. But the truth of the matter is that there were two Davids - one before Moses and one after Moses, just as in the Qur'an there are two Ishmaels - one Ishmael son of Abraham, and another Ishmael who was among the prophets of Israel.  
 2 در الواح حضرت اعلی ذکر داودی هست که پیش از حضرت موسی بود بعضی را گمان چنان که مقصود از حضرت داود ابن یسی است و حال آنکه حضرت داود ابن یسی بعد از حضرت موسی بود لهذا مغلبن و معترضین که در کمیند این را بهانه نمودند و بر سر منابر استغفرالله ذکر جهل و نادانی کردند اما حقیقت حال اینست که دو داود هست یکی پیش از حضرت موسی یکی بعد از موسی چنانکه در قرآن دو اسمعیل یک اسمعیل ابن ابراهیم و اسمعیل دیگر از انبیای بنی اسرائیل است
- 3 However, in this passage you have written about, the intention is the son of Jesse, who lived approximately two thousand and some ages and centuries before the Exalted One. The fifth Manifestation He mentions refers to David himself, Christ, Muhammad, the Exalted One, and fifth the Blessed Beauty, for the Blessed Beauty became renowned throughout the world in the days of the Exalted One - may my spirit be a sacrifice unto Him.  
 3 اما در این عبارت که مرقوم نموده‌اید مقصود ابن یسی است و تقریباً دو هزار و چند عصر و قرن پیش از حضرت اعلی بود ظهور خامسی که میفرماید یکی خود حضرت داود است و دیگری حضرت مسیح و دیگری حضرت رسول و دیگری حضرت اعلی و خامس جمال مبارک زیرا جمال مبارک در ایام حضرت اعلی روحی له الفداء مشهور آفاق گشتند
- 4 As for the Tablet of Mallahu'l-Quds, which He says must be read by each of the friends - if that blessed Tablet is read fairly, all that issued from Mirza Yahya in breaking the Covenant of the Exalted One, and all that later issued from the unfaithful, is clear and evident, for He says that from what We have written before, they may understand that which has appeared or will appear later....  
 4 و اما لوح ملاح القدس که میفرماید بر هر یک از احباً قرائتش لازم آن لوح مبارک اگر بانصاف قرائت گردد آنچه از میرزا یحیی در نقض عهد حضرت اعلی و آنچه بعد از جمال مبارک از بی‌وفایان صادر جمیع واضح و مشهور است که میفرماید تا ما ظهر او یظهر من بعد را از ما رقم من قبل ادراک نمایند...

MMK6#317x, ASAT4.110x, YMM.182x,  
YMM.262x, YMM.393x

**AB07601***To: Orson Wolcott, in Spokane**Date: 1920-Jun-04*

- 1 O thou who art confirmed by the grace of the Kingdom! Thy long letter has been perused. 1 ای مؤید بفیض ملکوت نامه مفصل شما قرائت گردید...
- 2 Thou hast given convincing answers to the questions of the lawyer. The souls who are free from every tie and are baptized with the Holy Spirit, while speaking, are inspired with divine inspirations. This is why it is said that (when) you are speaking you should not think: you should speak what the heart is inspired to. ... 2
- 3 The teachings are from His Most High, The Father. The Son is the Expounder of the teachings of the Father. Therefore, the teachings of both are one. ... 3
- 4 As for the verse mentioned in The Seven Valleys, this verse is from His Holiness Ali: "Dost thou reckon thyself only a puny form, when within thee the universe is folded?" He says, look not upon the smallness of thy physical frame, which is but an earthly shell and a handful of dust, but rather consider that pure spirit which possesses all perfections and is connected to this body. For that pure spirit is an effulgence from the divine bounties and possesses all human perfections. This pure spirit is like a light hidden and concealed within a lamp, and when ignited by the fire of the love of God, its rays become manifest in the realm of existence. 4 اما یبقی که در هفت وادی مذکور است این بیت از حضرت علی است ا تزعّم انک جرم صغیر و فیک انطوی العالم الأكبر میفرماید تو نظر بصغر جثّه خود ننما که قالب ترا بی و عبارت از یک مشت خاک است ولکن نظر بآن روح پاک که جامع جمیع کمالات است و تعلق باین جسم دارد بینداز زیرا آن روح پاک فیضی از فیوضات الهی است و جامع جمیع کمالات انسانی این روح پاک مانند نور در شمع مکنون و مخفی است و بنار محبت الله برافروزد و انوار او در حیز شهود جلوه نماید
- 5 The Jewish doctors have interpreted the Bible according to their own selfish desires, and not that they have discovered the Truth. But regarding the word Israel, this is the title of Jacob himself and not that of his Children. Then from the word of "Bani Israel" Bani (descendants) was dropped and they sufficed with the word "Israel." In Encyclopaedia there are many such examples. The descendants of Ham are called "Ham," the descendants of Yafes are called "Yafes." The descendants of the Turks are named "Turks," and those of Yaarub are called "Arab." Examples such as these are many. Afterward the word Israel was used to denote the "people of God" as it is mentioned in the Bible, i.e., the nations of God. Thus it was gradually generalized as to denote all the souls who accepted the religion of God. Upon thee be Baha-el-Abha! ... 5

MSHR1.012x

## AB00769

To: Sara Louisa Blomfield, in Geneva

Date: 1920-Jun-06

- 1 O thou who art attracted to the Kingdom of God! Your letter written on Easter has arrived and its contents brought the utmost joy, for praise be to God, such an association has been formed for the education of orphaned children and the livelihood of orphans, with members from every nation and religion. I hope that through God's special favors this association will be successful and make spiritual and material progress day by day, and finally enter beneath the one-colored pavilion of the Kingdom, finding rest in the ark of true existence, being saved from all dangers, and raising the banner of the oneness of humanity at the pole of the world.
 

1 ای منجذبۀ ملکوت الله نامه که در عید ایستر مرقوم نموده بودی رسید از مضمون نهایت سرور حاصل گردید که الحمد لله چنین جمعیتی بجهت تربیت اطفال بی‌کس و معیشت ایام تشکیل شده و از هر ملت و مذهب در این جمعیت داخل امیدم چنان است که بالطف خاصه خدا این جمعیت موفق گردد و روز بروز ترقیات معنوی و مادی نماید و عاقبت در زیر خیمه یکرنگ ملکوتی داخل شود و در کشتی وجود حقیقی آرام یافته از جمیع مخاطرات نجات یابد و وحدت عالم انسانی در قطب عالم علم افرازد
- 2 Convey my greetings and kindness to those two sisters and say: Although you have encountered severe hardships, praise be to God you are helpers to the helpless and loving mothers to orphans. This service is acceptable in the divine Kingdom to the presence of God. If only other souls would also arise somewhat with this intention and service.
 

2 تحیت و مهربانی مرا بآن دو خواهر برسان و بگو هرچند گرفتار زحمت شدید شده‌اید ولی الحمد لله کسان بی‌کسانید و یتیمان را دو مادر مهربان این خدمت در ملکوت الهی مقبول حضرت یزدان ایکاش نفوس سائر نیز قدری باین نیت و خدمت قیام می‌نمودند
- 3 And convey my respects to that esteemed American woman and say: You are not rendering fruitless service. This service is to the Lord of humanity, for these children are the children of the Kingdom and are innocent, upon their original nature. Therefore they deserve every care and love. When they reach the age of maturity, I will pray they may be successful in divine love, so that your efforts may yield true fruit.
 

3 و بآن زن محترمه امریکائی از قبل من احترام ابلاغ دار و بگو خدمت بی‌ثمر نمی‌نمائی این خدمت بر بّ البشر است زیرا این اطفال ابناء ملکوتند و بی‌گناه بر فطرت اصلیه‌اند لهذا سزاوار هر رعایت و محبت و چون بسن بلوغ رسند از خدا خواهم که موفق بخدمت الهی گردند تا زحمت شما ثمره حقیقی دهد
- 4 Likewise convey my greetings and kindness to that young lady who is your colleague and say: Today the people of the world each think of their own comfort and benefits and are drowned in the darkness of nature. You should thank God that you have been enabled to seek the comfort and happiness of others, nurture orphaned children, and be a loving mother to the helpless and supportless. This is from the firm foundation of Baha'u'llah. Be assured you will find praiseworthy results and attain eternal joy.
 

4 و همچنین بآن خانم جوان که همکار شماست تحیت و مهربانی من برسان و بگو که امروز اهل عالم هر یک فکر راحت و منافع خویشند و در ظلمات طبیعت غرق تو شکر کن خدا را که موفق بر آن شدی که راحت و خوشی دیگران می‌طلبی اطفال یتیم می‌پروری و بی‌کس و معین را مادر مهربانی این از اساس متین حضرت بهاء الله است یقین بدان که نتایج مدوحه یابی و بمسرت ابدی فائز شوی
- 5 If you see the Reverend of the English Church, convey my greetings and respect and say: The human world, like the terrestrial
 

5 اگر حضرت کشیش کلیسای انگلیس را دیدی از قبل من تحیت و احترام برسان و بگو که عالم

globe, has its seasons and cycles. The winter season has its requirements and the summer season its necessities. Similarly, the human world today has its requirements and necessities. These requirements and necessities that are the cause of eternal life for the human world are the teachings of Baha'u'llah in this age. This is the true church. I pray that you may become the high priest in this church.

انسانی را نظیر کره زمین مواسم و فصولی است فصل زمستان را مقتضیاتی و موسم تابستان را لوازمی همین طور عالم انسانی را امروز مقتضیاتی و لوازمی این مقتضیات و لوازم که سبب حیات ابدی عالم انسانی است تعالیم حضرت بهاء الله است در این عصر این است کلیسای حقیقی از خدا خواهم که در این کلیسا کاهن اعظم گرددی

- 6 O respected lady, convey my utmost kindness to your two dear daughters. I constantly pray for them and beseech endless bounties. Regarding the house, proceed in whatever way you deem advisable.

6 ای لیدی محترمه بدو دختر عزیزت از قبل من نهایت مهربانی برسان همواره در حق آنان دعا می نمایم و طلب عنایت بی پایان کنم در خصوص خانه هر نوعی که مصلحت میدانید مجری دارید

- 7 Convey my greetings to the respected maidservant of God Wardiyyih. Indeed the death of a sister is very difficult for a person, but tell her not to be sorrowful, not to lament and wail, not to be distressed, for you will find that dear sister in the endless world and will see her in the utmost joy.

7 بامه الله المحترمه وردیه از قبل من تحیت برسانید فی الحقیقه فوت خواهر بسیار بر انسان سخت است ولی باو بگوئید محزون مباش ناله و فغان نکن پریشان مشو زیرا آن خواهر مهربان را در جهان بی پایان خواهی یافت و در نهایت سرور مشاهده خواهی کرد

- 8 Convey my utmost longing and kindness to your dear son.

8 به پسر عزیزت از قبل من نهایت اشتیاق و مهربانی ابلاغ دار

- 9 And upon thee be the Most Glorious Glory.

9 و علیک البهاء الأبهی

LBLT.203-205x, SW\_v14#11 p.342, ABCC.512-513

BRL\_DAK#0131

## AB03958

*To: Franz Pollinger, in Geneva*

*Date: 1920-Jun-06*

O thou who art thirsty for the water of life of the Kingdom! Your letter was received and brought joy to my heart, for it was evidence of firmness and steadfastness. I have the utmost kindness toward you and seek for you eternal glory and everlasting life, so that in those regions you may raise the call to the Kingdom and guide people through illumination from the darkness of the world of nature. Like the Egyptian herald bearing Joseph's garment, you may open the eyes of the Jacobs and perfume their nostrils with the fragrance of Joseph's spiritual garment. Give divine glad tidings to the friends in Vienna so

they may attain eternal bounty, find new life, and achieve endless joy and delight. Those regions are in great need of divine glad tidings, for all have become despondent and dejected from the severity of the afflictions of war. They are dead and withered, in need of the breath of life, and the breath of life is the glad tidings of the Kingdom. Nothing will deliver them from this grief and sorrow and dejection and hopelessness except the divine glad tidings.

And upon you be the Most Glorious Glory.

BBBD.519, SW\_v13#10 p.281

## AB01518

*To: Aqa Abdu'l-Husayn son of Muhammad Taqi Isfahani, in Egypt*

*Date: 1920-Jun-09*

1 O noble descendant of that illustrious man! I have chanted the verses of thy submission and humility before God, and I beseech God to encompass thee with His favors in thy travels to various regions, for thou art permitted to do so. How wonderful it would be if thou wouldst drain the dregs of every cup in the path of God. I am well pleased with thee in all matters and conditions, and I pray for thy support as a bounty from God.

1 أَيُّهَا السَّلِيلُ الْمَجِيدُ لَذَلِكَ الرَّجُلِ الْجَلِيلِ إِنِّي رَتَلْتُ آيَاتِ خُضُوعِكَ وَخُشُوعِكَ لِلَّهِ وَاسْأَلُ اللَّهَ أَنْ يَشْمَلَكَ بِالْأَلْطَافِ فِي السَّفَرِ إِلَى الْأَطْرَافِ وَأَنْتَ مَا أَذُونُ بِذَلِكَ يَا حَبِذَا لَوْ بَذَلْتُ ثَمَلَةَ كُلِّ كَأْسٍ فِي سَبِيلِ اللَّهِ وَأَنْتَ رَاضٍ مِنْكَ فِي جَمِيعِ الشُّؤُنِ وَالْأَحْوَالِ وَادْعُو لَكَ بِالتَّائِيدِ فَضْلًا مِنْ عِنْدِ اللَّهِ

2 As for the revered Shaykh Muhammad al-Kharrashi, praise be to God that he was not misled by the calumnies of souls who spread fabrications that God had given no authority for. Let him say: "Glory be to Thee, O God! This is a mighty calumny!" - just as this occurred in the ways of the ancients when they said: "Confused dreams! Nay, he hath invented it! Nay, he is but a poet! Let him then bring us a sign like the ones that were sent to those of old!" Ever has this been the way of the disseminators of falsehood. I beseech God to remove the veil and to strengthen them with penetrating vision in every new matter, and to assist the revered Shaykh to uncover the manifest truth wherein there is no doubt, for the people are absorbed in their vain imaginings. No fresh reminder from the All-Merciful comes to them but they turn away from it. Soon shall the tidings reach them of that which they used to mock. In the recitation of the Surah of the Poets there is a lesson for those who read: When Moses (peace be upon Him) found the burden heavy, He addressed the Lord saying: "Send for Aaron.

2 وَأَمَّا حَضْرَةُ شَيْخِ مُحَمَّدٍ الْخَرَّاشِيِّ لِلَّهِ الْحَمْدُ لَمْ يَشْتَبِهْ عَلَيْهِ الْأَمْرُ بِسَعَايَةِ نَفُوسٍ بِمُفْتَرِيَاتٍ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَلْيَقُلْ سُبْحَانَكَ اللَّهُمَّ هَذَا بَهْتَانٌ عَظِيمٌ كَمَا جَرَى ذَلِكَ فِي سَنَنِ الْأَوَّلِينَ وَقَالُوا اضْغَاثِ أَحْلَامٍ وَأَمُّ بِهِ جَنَّةٌ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بَابَةٍ كَمَا أَرْسَلَ بِهِ الْأَوَّلُونَ وَلَمْ يَزَلْ كَانَ هَذَا سَنَةً الْمُرْجِفُونَ وَإِنِّي أَدْعُو اللَّهَ أَنْ يَكْشِفَ الْغَطَاءَ وَيُؤَيِّدَهُمْ بِبَصَرٍ حَدِيدٍ فِي كُلِّ أَمْرٍ جَدِيدٍ وَيُوفِّقَ حَضْرَةَ الشَّيْخِ عَلَى كَشْفِ الْحَقِيقَةِ السَّاطِعَةِ الَّتِي لَيْسَ فِيهَا رَيْبٌ لِأَنَّ الْقَوْمَ فِي خَوْضِهِمْ يَلْعَبُونَ وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحَدَّثٌ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ وَفِي تِلَاوَةِ سُورَةِ الشُّعَرَاءِ عِبْرَةٌ لِلْقَارِئِينَ فَإِنَّ الْكَلِمَ عَلَيْهِ السَّلَامُ لَمَّا وَجَدَ الْحَمْلَ ثَقِيلًا خَاطَبَ الرَّبَّ قَالِ

And they hold a charge of crime against me, so I fear they may slay me.” And Pharaoh said: “Did we not cherish thee as a child among us, and didst thou not stay among us for years of thy life? And thou didst that deed which thou didst, and thou art of the ungrateful!” He said: “I did it when I was astray. So I fled from you when I feared you; but my Lord granted me wisdom and made me one of the Messengers.”

- 3 By God! If this incident had occurred in this wondrous century, how would them who disseminate lies and mischief have reacted? And what would they have done? A man had committed a murder and had fled, then returned and spoke of prophethood while admitting to His manifest crime. Do men think that they may claim that they believe and they will not be tested?

- 4 As for the revered Shaykh, he should speak with others softly and tenderly. Convey my good wishes and my longing greetings to his distinguished person and to the respected lady who hath believed in her Lord. Upon thee rest the glory of the Most Glorious.

فأرسل الى هرون و لهم على ذنب فأخاف ان يقتلون و قال ا لم نربك فينا وليداً و لبثت فينا من عمرك سنين و فعلت فعلتك التي فعلت و انت من الكافرين قال فعلتها اذاً و انا من الضالين ففررت منكم لما خفتكم فوهب لي ربي حكماً و جعلني من المرسلين

3 بالله لو كانت هذه الواقعة في هذا القرن العظيم فكيف كانوا يعملون المرجفون و ماذا كانوا يفعلون رجل قاتل فرّ هارباً ثم رجع و هو يتحدث بالنبوة و هو معترف بالجرم المشهود ا لم احسب الناس ان يقولوا آمناً و هم لا يفتنون

4 و اما حضرة الشيخ يجب ان يقول لكل قولاً ليناً و بلغ تحيتي و اشواقى الى حضرته و بلغ تحيتي الى السيدة المحترمة التي آمنت بربها و عليك البهاء الأبهى

BRL\_DAK#1217, MKT3.294

## AB07258

*To: Harun son of Azra, in Hamadan*

*Date: 1920-Jun-09*

O servant of the Sacred Threshold! Your letter dated 29 Safar 1338 was received. Its contents were filled with heartfelt emotions, and heartfelt emotions are decisive proof of love for the Incomparable Lord. Praise be to God that in the shelter of the Divine Lote Tree you are in the utmost joy and delight, and are firm and steadfast on the straight path. This is the provision and sustenance for the next world and the capital of eternal glory and life. After the return of my brother, if the means for comfortable travel are ready and available, you have permission to come into my presence. And convey to Jinab-i-Shaykh Muhsin Na'ini on behalf of this servant utmost heartfelt attachment, sincere love and true respect. And upon you be the Most Glorious Glory.

ای بنده آستان مقدس نامه بتاريخ ۲۹ صفر ۱۳۳۸ وصول یافت مضمون مشحون بعواطف قلبیه بود و عواطف قلبیه برهان قاطع بر محبت حضرت بیچون الحمد لله در سایه سدره منتهی در نهایت روح و ریحانی و در منهج قویم ثابت و مستقیم اینست زاد و توشه جهان دیگر و سرمایه عزّت و حیات ابدیه بعد از مراجعت اخوی اگر اسباب راحت سفر مهیا و حاضر اذن حضور دارید و جناب شیخ محسن نائینی را از قبل این عبد نهایت تعلق قلبی و محبت صمیمی و حرمت حقیقی ابلاغ دارید و علیک البهاء الأبهى

TAH.364b

## AB01682

*To: Abdu'l-Vahid Bushrui, in Mashhad*

*Date: 1920-Jun-11*

- 1 O thou who art firm in the Covenant! Thy letter was received. It was eloquent and articulate, and its contents were evidence of intense firmness. Thou hadst written that "I glory in the grace and favor of the Ancient Beauty and lament my own shortcomings and lassitude. I possess neither an eloquent tongue for teaching nor the power to serve at the threshold of the glorious Lord." Yet 'Abdu'l-Baha hopes that thou wilt succeed in all things. Do not become hopeless - there are many hopes: After darkness there are many suns.
- 2 That heart's desire and soul's longing of thine is the ultimate aspiration of those near to God, the remedy of the afflicted, and the capital of joy and gladness for lovers. Thy noble grandfather drank this brimming cup with utmost joy and attained the highest desire of the sincere ones. Convey to thy father on behalf of 'Abdu'l-Baha utmost kindness and heartfelt attachment, and say that although thou art physically weak, yet praise be to God, thou art spiritually mighty in the path of the Glorious Lord. Black hair has turned white and eyesight has become severely weak. What bounty could be greater than that one's upright stature should become bent at the Sacred Threshold and strength and youth should be transformed into weakness and infirmity?
- 3 To your brothers Aqa Mirza 'Inayatu'llah and Mirza Rahmatu'llah convey on my behalf heartfelt affection, spiritual emotions and conscientious attractions. And to the handmaid of God, beloved sister Sultan, the handmaid of God sister Nur-Jahan, the handmaid of God sister Fakhr-Jahan, the handmaid of God sister Ziya'iyih Sultan, and the handmaid of God sister Fatimih Sultan convey on behalf of 'Abdu'l-Baha most wonderful and glorious greetings. We beseech the [favours] of the Blessed Beauty that these leaves may be confirmed in conscientious attractions, become verses of guidance, and cause enthusiasm and rapture among the handmaids of the All-Merciful. The flowing poetry was like pure water, its words were arranged pearls, its meanings scattered jewels. The desire of 'Abdu'l-Baha's heart is that you compose and recite odes and praises in glorification of the Ancient Beauty. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان نامهء شما رسید فصیح بود و بلیغ و مندرجاتش دلیل بر ثبوت شدید مرقوم نموده بودی که از فضل و عنایت جمال قدم میبالم و از قصور و فتور خویش مینالم نه لسان تبلیغ بلیغی و نه قوهء خدمت در آستان ربّ جلیل ولی عبدالبهاء را امید چنین که موفق بر جمیع گردی هین مشو نومید بس امیدهاست که پس از ظلمت بسی خورشیدهاست

آن آرزوی دل و جان تو منتهی آمال مقربین است درمان دردمندانست و سرمایهء سرور و حبور عاشقان جدّ بزرگوار این جام سرشار را بکمال شادمانی نوشید و بنهایت آرزوی مخلصین رسید و به ابوی از قبل عبدالبهاء نهایت مهربانی و تعلق قلبی برسان و بگو هر چند بتن ناتوانی ولی الحمد لله به جان و دل توانا در سبیل ربّ مجید موی سیاه سپید شد و دیده ضعیف شدید یافت چه موهبتی اعظم از این که در آستان مقدّس قامت خمیده گردد و قوّت و جوانی بضیع ناتوانی مبدّل شود

بجناب اخوی آقا میرزا عنایت الله و اخوی میرزا رحمت الله از قبل من عواطف قلبیه و احساسات روحانیه و انجذابات وجدانیه ابلاغ دارید و بامه الله همشیره حبیبه سلطان و امه الله همشیره نور جهان و امه الله همشیره نغمه جهان و امه الله همشیره ضیائیه سلطان و امه الله همشیره فاطمه سلطان از قبل عبدالبهاء تحیت ابدع ابهی برسانید از [الطاف] جمال مبارک مستدعیم که این ورقات بانجذابات وجدانیه موفق گردند آیات هدی شوند و سبب شور و وله اماء رحمن گردند اشعار آبدار مانند ماء زلال بود الفاظ لالی منظومه معانی جواهر منثوره آرزوی قلب عبدالبهاء آنست که قصائد و محامدی در مدح و ستایش جمال قدم انشاء و انشاد نمائید و علیک البهائیه الابهی

MSHR5.284-285

**AB03492***To: Tokujiro Torii, in Tokyo**Date: 1920-Jun-11*

O thou who gazest upon the Kingdom of God! Your letter was received and brought the utmost joy. You had expressed the desire for the spreading of the lights in those regions. I too have such a desire, that the musk-fragrance of the love of God may be diffused in that land. May Mrs. Alexander and Mrs. Finch strive together so that the lights of the Sun of Reality may spread in that clime. Whenever the means are ready, you have permission to come. I will pray to God that He may grant strength and cause you to grow like a lily in the garden of the Kingdom.

O faithful friend! The people of that land are intelligent and broad-minded, but due to the great distance, the fragrant musk-perfume has not yet reached their nostrils. They are unaware of the rising of the Sun of Truth from the horizon of Iran. If you few who are there would sacrifice yourselves and become enkindled with the fire of the love of God, and shine like stars from the horizon of truth, in a short time that region will become a paradise of delight. Japan will become illumined and like a rose garden and meadow will be the cause of joy to every gathering. Strive as much as you can to become attracted to the countenance of that Beloved of the horizons and with the heat of His fire of love make that country aflame.

And upon thee be the Most Glorious Glory.

JWTA.032, SW\_v12#03 p.059

**AB03973***To: Spiritual Assembly of Kirmanshah et al.**Date: 1920-Jun-12*

- <sup>1</sup> O you who are firm in the Covenant! Your letter dated 19 Jumada'th-Thani 1338 was received. Praise be to God, his honor Khan traveled to that region and engaged in encouragement and motivation. Teaching meetings were convened, a women's assembly was established, and the Assembly of Confirmation was founded.

۱ ای ثابت بر پیمان نامه مورخ به ۱۹ جمادی الثانی سنه ۱۳۳۸ رسید الحمد لله حضرت خان بهائی بآن اقلیم شتافت و به تشویق و ترغیب پرداخت مجالس تبلیغ منعقد گشت محفل نساء تأسیس شد انجمن تأیید تأسیس گردید

- 2 My hope is that divine bounties will become deserved and abundant, and that souls will become aware and awakened, reaching a state of assurance, becoming content with God and acceptable at the divine threshold. In the Qur'an it states: "O thou soul which art at rest! Return to thy Lord, well-pleased, well-pleasing!"
- 3 His honor Khan is truly self-sacrificing and though among the veteran friends, despite weakness they are youthful and vigorous, and strive with utmost effort in divine servitude. I beseech God that they and you and all the friends may succeed in servitude at the Sacred Threshold.
- 4 Write to Tehran that by whatever means possible they should send a capable person to Kermanshah. If Aqa Mirza Yusuf Khan would make the effort it would be most suitable, and Jinab Mirza Muhammad Khan Tabrizi will also eventually journey to that region.
- 5 And upon you be the Most Glorious Glory.
- 2 امیدم چنانست که فیوضات الهیه شایان و ارزان گردد و نفوس منتبه و متنبه شده بمقام اطمینان رسند راضی از خدا گردند و مرضی درگاه کبریا شوند در قرآن میفرماید یا ایها النفس المطمئنه ارجعی الی ربک راضیه مرضیه
- 3 حضرت خان فی الحقیقه جانفشاند و از قدمای یاران با وجود ناتوانی جوان برنا هستند و در عبودیت الهیه در نهایت همت میکوشند از خدا خواهم که ایشان و شما و عموم یاران موفق بعبودیت آستان گردید
- 4 به طهران مرقوم دارید که بهر قسمی باشد شخص کاملی به کرمانشاه بفرستند اگر آقا میرزا یوسف خان همت نمایند بسیار موافق و جناب میرزا محمد خان تبریزی نیز عاقبت سفر بحضور آن دیار خواهند فرمود
- 5 و علیکم البهاء الأبهی

MMK6#602, MSBH8.367-368, SHYM.026,  
SHYM.043

## AB04992

To: Corinne True  
Date: 1920-Jun-12

O thou dear daughter of the Kingdom!

Thy letter has been received and the proceedings of the Convention understood. Thanks be unto God that this Convention was supported by the confirmations of the Kingdom of Abha and as thou didst wish it was formed and ended.

Praise be unto God, that the model of the Mashrekol-Azkar made by Mr. Bourgeois was approved by his honor, Mr. Remey, and selected by the Convention. His honor, Mr. Remey is, verily, of perfect sincerity. He is like unto transparent water, filtered, lucid and without any impurity. He worked earnestly for several years, but he did not have personal motive. He has not attachment to anything except to the Cause of God. This is the spirit of the firm and this is the characteristic of the sincere.

The model of the Mashrekol-Azkar is, however, too big. It needs several millions of dollars for the cost (of construction). If possible, Mr. Bourgeois may reproduce the same model on a smaller scale, so that one million dollars may suffice for its construction. This should be reconsidered only if possible.

Thy services to the Mashrekol-Azkar are accepted at the Threshold of the Most Great One.

Convey on my behalf the most wonderful Abha greetings to all the friends, especially the House of Spirituality and other Assemblies. Practice utmost affection towards thy dear daughters on my behalf. I have no opportunity to write more than this.

Upon thee be the light of the Most Luminous!

SW\_v11#09 p.139

## AB07322

*To: Muhammad Tahir Malmiri*

*Date: 1920-Jun-12*

O thou who art firm in the Covenant! Thy esteemed letter was read with both physical and spiritual eyes. As I have no time, I write a brief reply. Praise be to God, divine bounty and favor hath turned toward thee from all six directions. Thou hast been successful in attaining the supreme guidance and opened thine eyes to behold the Beauty on the Day of Meeting. The tied tongue became eloquent and the closed lip bloomed like a flower bud. Promote the Book of Proofs and the History of the Martyrs. I await the sacred favors that thou mayest be the recipient of bounties from every direction and that Habibullah may grow and develop under divine protection with utmost joy. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان رقیمهء کریمه بدیدهء جسم  
و جان قرائت گردید چون مهلت ندارم مختصر  
جواب مرقوم میدارم الحمد لله از جهات سته  
فضل و موهبت الهی بشما توجه نمود موفق  
بهدایت کبری شدی و دیده بمشاهدهء جمال  
در یوم لقا گشودی لسان کلیل طلیق شد و  
لب بسته چون غنچه شکفته گردید کتاب اثباتیه  
و تاریخ شهدا ترویج نمائید از الطاف مبارک  
منتظرم که از هر جهت مورد عنایت شوید و  
حبیب الله در صون حمایت بکمال مسرت نشو و  
نمائید و علیک البهاء الأبهی

KHML.308-309

**AB12731***To: Julia Hauff, in Stuttgart**Date: 1920-Jun-12*

O thou dear, heavenly daughter!

BBBD.520

Your letter has arrived. Truly, your heartfelt love is very deep and genuine and connected. Therefore, your love is greatly appreciated. I have hope in the grace of Baha'u'llah that you may find a place in the heights of the Abha Kingdom.

Convey to your honored parents and sisters and brothers my deep love.

The All-Glorious be with you!

BBBD.521

**AB00563***To: Ahmad Yazdani, in The Hague**Date: 1920-Jun-14*

- <sup>1</sup> O Servant of the Threshold of Baha'u'llah! Thy letter dated 14 June 1920 hath been received. A letter from some of the members of the Peace Committee hath also been received and an answer hath been written to them. Deliver it to them.
- <sup>2</sup> It is evident that this meeting is not what it is reputed to be and is unable to order and arrange affairs in the manner which is befitting and necessary. However that may be, the matter in which they are engaged is nevertheless of the greatest importance. The meeting at The Hague should have such power and influence that its word will have an effect on the governments and nations. Point out to the revered members gathered there that the Hague Conference held before the war had as its President the Emperor of Russia, and its members were men of the greatest eminence. Nevertheless this did not prevent such a terrible war. Now how will it be? For in the future another war, fiercer than the last, will assuredly break out; verily, of this there is no doubt whatever. What can the Hague meeting do?

<sup>1</sup> ای بنده آستان بهاء الله نامه مورخ به ۱۴ جون ۱۹۲۰ رسید و نامه بعضی از اعضای مجلس صلح نیز رسید و جوابی مرقوم گردید بایشان تسلیم نمائید

<sup>2</sup> معلوم است که این جمعیت چنانچه شهرت دارد نیست آنطور که باید و شاید ترتیب و تنظیم ندارد باری هر قسم میخواهد باشد ولی امری را که تشبیه نموده اند بسیار عظیم است باید بدرجهائی مجلس لاهای قوت و نفوذ داشته باشد که کلمه اش بر دول و ملل نافذ باشد باعضای محترم در مقام صحبت اشاره کنید که مجلس لاهای پیش از حرب رئیسش امپراطور روس بود و اعضایش اعظم رجال با وجود این مانع ازین حرب مهیب نگشت حال چگونه خواهد شد زیرا در مستقبل حربی شدیدتر یقیناً واقع گردد قطعاً درین شبهه نیست مجلس لاهای چه چاره خواهد کرد

- 3 But the fundamental principles laid down by Baha'u'llah are day by day spreading. Deliver the answer to their letter and express the greatest love and kindness, and leave them to their own affairs. In any case they ought to be pleased with you, and subject to their approval you may print and distribute that detailed epistle of mine which hath already been translated into English.
- 4 As to the Esperantists, associate with them. Whenever you find one with capacity, convey to him the fragrances of Life. In all the meetings converse about the teachings of Baha'u'llah, because this will be effective today in the western countries. And if they ask regarding your belief in Baha'u'llah, you should reply that we consider Him as the foremost Teacher and Educator of the world in this age, and make clear, explaining in detail, that these teachings regarding universal peace and other subjects were revealed by the pen of Baha'u'llah fifty years ago and have already been published in Persia and India and spread abroad throughout the whole world. In the beginning all were incredulous about the idea of universal peace, considering it an impossibility. Further, speak of the greatness of Baha'u'llah, of the events that took place in Persia and Turkey, of the astonishing influence that He exerted, of the contents of the Epistles which He addressed to all the sovereigns, and of their fulfillment. Also speak of the spread of the Baha'i Cause. Associate with the Committee of Universal Peace at The Hague as much as possible, showing them every courtesy.
- 5 It is evident that the Esperantists are receptive and thou art familiar with and expert in their language. Communicate also with the Esperantists of Germany and other places. The literature which thou circulatest should deal only with the teachings. The dissemination of other literature is at present not advisable. My hope is that the divine confirmations may continually assist thee.
- 6 As for expenses, what was submitted was not easy, despite the necessity. In other instances that amount was submitted for this purpose, therefore expenses should be moderated as much as possible. Now 50 pounds have been arranged somehow - it couldn't be sent by telegram so was sent by post. If expenses are this high, the means are not available, and your period of permission is also ending and return is inevitable.
- 3 ولی اساس حضرت بهاء الله روز بروز در انتشار است باری شما جواب نامه را برسانید و بسیار اظهار محبت و مهربانی کنید و آنانرا بحال خویش بگذارید در هر صورت باید از شماها راضی باشند و آن نامه مفصل مرا که ترجمه به انگلیسی شده طبع نمائید و نشر دهید ولی با اطلاع آنان
- 4 اما با انجن اسپرانتو پیامیزید و هریک را مستعد دیدید نفخه حیات در او بدمید باری در انجنها جمیع از تعالیم جمال مبارک بحث کنید زیرا الیوم در صفحات غرب این تأثیر دارد و اگر سؤال نمایند که در حق حضرت بهاء الله چه اعتقاد دارید بگوئید آنحضرت را اول معلم عالم و اول مربی عالم درین عهد میدانیم و این را شرح و تفسیر دهید که این تعالیم صلح عمومی و تعالیم دیگر از قلم حضرت بهاء الله پنجاه سال پیش صادر و در ایران و هندوستان طبع شده و در همه عالم انتشار یافت در بدایت هر کس از کلمه صلح عمومی استیحا داشت چه که بکلی مستحیل میدانستند دیگر از عظمت جمال مبارک بحث کنید و از وقایعی که در ایران و ترکستان واقع شد و از آثار عجیبی که از او ظاهر شد و از خطابهائی که بجمیع ملوک فرمودند و تحقیق یافت و از نفوذ امر مبارک صحبت بدارید و با مجلس صلح عمومی لاهای مدارا و بقدر امکان آمیزش نمائید
- 5 همچو معلوم میشود که جمعیت اسپرانتو استعداد دارند و شما در لسان اسپرانتو اطلاع و مهارت دارید با اسپرانتیستهای المان و غیره نیز مخبره کنید اوراقی که انتشار میدهید صرف عبارت از تعالیم باشد اما اوراق دیگر انتشارش حال مناسب نیست باری امیدم چنانست که تأییدات الهیه متتابعاً برسد
- 6 اما از جهت مصروف آنچه تقدیم شد باسانی نشد با وجود لزوم در مواقع دیگر آن مبلغ درین مورد تقدیم گردید لهذا باید بقدر امکان مصارف را معتدل نمود حال ۵۰ لیره هر نوع بود تدارک گشت با تلغراف نشد با پوست ارسال شد اگر مصارف اینقدر زیاد است اسبابش مهیا نه و مدت مأذونیت آنجناب نیز تمام میشود و لابد بر رجوع است

7 And upon you be the Most Glorious Glory.

8 Grieve not over the apathy and coldness of the Hague meeting. Put thy trust in God. Our hope is that among the people the Esperanto language may hereafter have a powerful effect. Thou hast now sown the seed. Assuredly it will grow. Its growth dependeth upon God.

SWAB#228, WOB.046x, BSTW#203x

7 و عليك البهاء الأبهى عبدالبهاء عباس

8 از سستی و سردی مجلس لاهای محزون مگردید توکل بر خدا نمائید امید است که در نفوس لسان اسپرانتو من بعد تأثیر شدید نماید تنخی حال شما افشانید البته انبات خواهد شد انباتش با خداست

MKT3.447, MNMK#120 p.230,  
MMK1#228 p.297, ASAT5.060x,  
YHA1.426-427x (2.840)

## AB02147

To: Hand of the Cause Ali Muhammad Ibn Asdaq

Date: 1920-Jun-14

1 O martyr, descendant of that illustrious man! Your letter dated June 14, 1920 arrived. Jinab-i-Yazdani had written a detailed account. Apparently no results were obtained from the League assembly. That assembly's thoughts are scattered among numerous matters and they do not have the opportunity for proper effort and endeavor as they should, nor is any result expected in the future. Therefore, with whomever you have met, show the utmost love and kindness and express unity of thought. For now, they should not be upset - let there be some minor connection maintained. They should not think you have lost hope in them, rather they should know that you maintain the strongest connection with them.

2 Evidently there are many expenses, and whatever was possible was obtained through any means and submitted. Now it appears there are total expenses but the means are not available. An amount was prepared with difficulty - that is, 50 pounds - and since it could not be sent by telegraph it was submitted by post. God willing it will arrive.

3 The matter of the Esperantists is more important than the League assembly. Jinab-i-Mr. Yazdani can sow a seed among them. However, the matter of travel to London has many expenses, and the few friends who are there also go to summer resorts - no one remains there except Yuhanna Dawud. Even Mirza Lutfullah has returned. Now there is no choice but to

1 ایها الشہید سلیل ذلک الرجل الجلیل مکاتیبی که بتاريخ ۱۴ جون ۱۹۲۰ بود رسید جناب یزدانی شرح مفصّلی مرقوم نموده بودند از قرار معلوم از مجلس لاهای نتیجهائی حاصل نگردید آن انجمن افکارشان در امور کثیره متفرق فرصت سعی و کوشش را چنانکه باید و شاید ندارند و من بعد نیز نتیجهائی مأمول نه لهذا با هر کدام ملاقات نموده اید نهایت محبت و مهربانی مجری دارید و اظهار وحدت افکار بیان نمائید علی العجالة مکرر نشوند یک روابط جزئی در میان باشد گمان نکنند که شما از آنان مأیوس شده اید بلکه بدانند که شما نهایت ارتباط با آنان دارید و

2 از قرار معلوم مصارف بسیار است و آنچه ممکن بود بهر وسیلهئی بدست آمد تقدیم شد حال چنین معلوم می گردد که مصارفات کلی دارد و اسبابش مهیا نه و مبلغی بزرگت تهیه و تدارک شد یعنی ۵۰ لیره و تلغرافاً ممکن نشد با پوسته تقدیم گشت انشاءالله میرسد

3 مسئله اسپرانتوها اهمیت بیش از مجلس لاهای دارد بلکه جناب یزدانی یک تنخی در میان آنها پيفشاند اما مسئله سفر به لندن مصارف زیادی دارد و چند نفر احباً که هستند نیز تابستان بچلهای ییلاق میروند کسی در آنجا جز یوحنا

return to the Holy Land. You have made every possible effort, but the League assembly clearly has no proper foundation. In this case, remaining in those parts will yield no results. There are other tasks at hand. Sowing seeds in soil that has no capacity to grow them is fruitless.

داود فقط نمی‌ماند حتی میرزا لطف‌الله مراجعت کرده حال چاره‌ئی جز مراجعت بارض مقصود نیست آنجناب آنچه باید و شاید همت فرمودند ولی محفل لاهای معلوم است پایه و مایهء درستی ندارد درین صورت بقای در آنصفحات نتیجه نخواهد بخشید کارهای دیگر در دست است زمینی که استعداد انبات ندارد تخم افشانی بی‌ثمر است

- 4 A letter was written and sent to those connected to that personage.

4 بمتعلقین آنحضرت نامه‌ئی مرقوم شد و ارسال گشت

PYK.286

## AB12079

*To: Spiritual Assembly of Husaynabad et al.*

*Date: 1920-Jun-14*

- 1 O ye who are firm in the Covenant and Testament of God! The notebook containing your plans for the establishment of the Mashriqu'l-Adhkar and its dependencies—consisting of a hospital, schools, a hostel, and homes for the infirm and the poor—and furthermore, the names of those who have contributed funds for this endeavour, was received and read. Praise be to God that He hath assisted blessed souls to arise and accomplish such a momentous task and to lay the foundation of an edifice that shall endure for all eternity, whose pinnacles shall soar to the apex of heaven.

1 ای ثابتان بر عهد و پیمان دقتی که بجهت تأسیس مشرق‌الاذکار و توابع آن مریضخانه و مدارس و مسافرخانه و محلّ عجزه و فقراء ارسال نمودید و همچنین اسماء اعانه‌دهندگان قرائت گردید حمد خدا را که نفوس مبارکه را موفق بآن نمود که بچنین امر عظیمی قیام نمایند و چنین بنیانی تأسیس کنند که الی‌الابد باقی و برقرار و کنگره‌اش متواصل بعنان آسمانست

- 2 Although this Mashriqu'l-Adhkar is being built upon earth, in reality it is an institution of the Concourse on high, and therefore it can be said to reach the highest heavens. Render ye thanks unto God that ye have arisen to offer such a momentous service, inasmuch as in this age and century the establishment of Mashriqu'l-Adhkars is of the utmost importance. These edifices will bestow firmness and constancy upon the friends. They are places of supplication and invocation to the Threshold of His grandeur and are the greatest means of diffusing the sweet savours of the Lord. In these days, laying but one brick for the Mashriqu'l-Adhkar or one of its dependencies is like unto building a lofty edifice. I am, therefore, well pleased with the beloved of the Lord for having succeeded in rendering so vital and important a service. It is my hope that this structure

2 هرچند این مشرق‌الاذکار در نقطهء خاک تأسیس میگردد ولی بحقیقت از تأسیسات ملأ اعلی است لهذا گفته میشود که بعنان آسمان متواصل شکر کنید خدا را که بچنین خدمت عظیمی قیام نموده‌اید زیرا تأسیس مشارق‌الاذکار درین عصر و قرن نهایت اهمیت دارد و سبب ثبات و استقامت احباء و محلّ تضرع و ابتهاج بساحت کبریا و اعظم واسطهء نشر نفعات الله هست درین ایام وضع خشتی از مشرق‌الاذکار یا توابع آن نظیر بنیانی عظیم است لهذا من از آن احبای الهی بسیار خوشنود و خورسندم که موفق بچنین امر عظیمی شدند

will be established in the utmost beauty and strength and that its dependencies will gradually be completed.

- 3 O Mighty Lord! These blessed souls have arisen with utmost dedication to render service. Make their efforts praiseworthy, bestow abundant confirmations, open the doors of joy, make them manifestations of Thy boundless favors. Make each one a sign of guidance and a banner of the Concourse on High. Thou art the Giver, the Bestower, the Radiant, the Resplendent, the Powerful. And upon them be the most glorious Glory.

BSW#16.41x, BRL\_MASHRIQ#28

و امیدم چنین است که این بنیان در نهایت لطافت و متانت تأسیس یابد و توابعش بتدریج تکمیل گردد

3 مناجات خداوند مقتدر این نفوس مبارکه بکمال همت بر خدمت قیام نمودند سعیشان مشکور فرما تأیید موفور بخش درهای سرور بگشا مظاهر الطاف بی پایان فرما هریک را آیت هدی کن و رایت ملاً اعلیٰ نما توئی دهنده و بخشنده و تابنده و درخشنده و توانا و علیم البهاء الابهی

BRL\_DAK#0703, COMP\_MASHRIQP#28

## AB06450

*To: Amanullah, in Najafabad*

*Date: 1920-Jun-14*

O thou who art turning unto God! With an open breast I read thy letter and, with a heart overflowing with humility and lowliness, I beseeched God to make thee a sign of bounty, to lead thee to the pure spring of sweet waters, and to enable thee to serve His Cause as long as thou livest in this first life. Convey my greetings and praise to those loved ones whose inner secrets are pure and whose consciences are clear through their love for the Beauty of the Sovereign, the Mighty, the Powerful. I beseech God to make that village which believed in God at the dawn of His manifestation and remained steadfast until the Day of the Covenant flourish through the favors of the Luminary of the horizons, and to quicken it through His holy breaths which give rise to harmony. Convey my greetings and longings to his honor Ali-i-Yazdi. I wish for him exaltation, success, ascendancy and prosperity. Verily my Lord hath power over all things. And upon thee be the Most Glorious Glory.

ایها المتوجه الى الله انی بصدر رحیب تلوت التمیق و دعوت الله بقلب طامع بالدّلّ والانکسار ان یجعلک آية العطاء و یوردک علی المنهل الصافی من العذب الفرات و یوفّقک علی خدمة امره ما دمت حياً فی هذه النشئة الاولى و بلغ تحیتی و ثنائی الى الاحباء الذین طابت منهم السرائر و صفت منهم الضمائر حباً بجمال الملیک المقتدر القادر و انی ارجو الله ان یجعل تلك القرية التي امنت بالله فی مبدء الاشراق و استقامت الى يوم الميثاق عامرةً بالطاف نیر الآفاق و یحییها بنفحات قدسه المورث للوفاق و بلغ تحیتی و اشواقی الى حضرة علی الیزدی و اتمنی له العلوّ و النجاح و السموّ و الفلاح ان ربی لعلی کلّ شیء قدير و علیک البهاء الابهی

INBA84:424b

**AB08653***To: Ardishir Khudabakhsh Hariti, in Bombay**Date: 1920-Jun-14*

O thou who art firm in the Covenant! Thy letter was received. Praise be to God, the friends in Bombay are firm and steadfast, and are walking the straight path. They strive day and night to render service to the divine world and become the cause of illumination to the world of humanity. Convey on my behalf the Most Wondrous, Most Glorious greetings to Siavash. My hope is that day by day they may increase in nobility and loftiness of purpose. Likewise convey my longing greetings to the other friends on my behalf. There is no time to write more; kindly excuse me. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان نامهء شما رسید الحمد لله احبای  
بمبئی ثابت و مستقیم و سالک بر منهج قومند شب  
و روز میکوشند تا خدمتی بجهان الهی بنمایند و  
سبب روشنائی عالم انسانی گردند جناب سیاوش  
را از قبل من تحت ابدع ابهی برسان امیدم  
چنان که روز بروز بر علویت و سمویت بیفزایند  
و همچنین سایر یاران الهی را از قبل من تحت  
مشتاقانه برسان فرصت تحریر نیست معذور دارید  
و علیک البهاء الأبهی

YARP2.586 p.413

**AB09529***To: Haji Isma'il Qannad, in Hamadan**Date: 1920-Jun-14*

- 1 O thou who art guided by the light of guidance! Thy letter bore the imprint of faith and certitude. Open thy tongue in thanksgiving that thou hast been delivered from the realm of darkness and hast entered into the illumined world. Through the favors of God, it is hoped that fitting strength may be vouchsafed and bestowed upon thy vision.

1 ای مهتدی بنور هدی نامه اثر خامهء ایمان و ایقان  
بود زبان بشکرانه گشا که از حیز تاریک رهائی  
یافتی و بجهان روشن درآمدی از الطاف یزدان  
امید چنانست که قوتی بدیدگان شایان و ارزان  
گردد

- 2 Thou hadst sought permission to attain His presence - for now be patient. Convey the utmost love and kindness from 'Abdu'l-Baha to Mashhadi 'Ali Sarraf. And upon thee be the Most Glorious Glory.

2 اذن حضور خواسته بودید حال صبر نمائید بجناب  
مشهدی علی صراف نهایت محبت و مهربانی از  
قبل عبدالبهاء ابلاغ دار و علیک البهاء الأبهی

- 3 There is no more time now to write.

3 فرصت تحریر بیش ازین نیست

TAH.365a

**AB08725**

*To: Albert R Windust, in Chicago*

*Date: 1920-Jun-15*

O true friend! I beseech the favors of the Sun of Reality to shed upon you the rays of divine assistance and bounty, that you and Mr. Agnes may live together in perfect harmony, love, firmness and steadfastness. As for the Persian writer for the Star of the West, I am thinking about it. Whenever I find someone suitable I will send them. I seek for you new confirmations and special divine assistance and bounty.

Upon you be the Most Glorious Glory.

SW\_v12#03 p.057

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**AB09998**

*To: Arthur S Agnew, in Chicago*

*Date: 1920-Jun-15*

O spiritual one! Sacrifice yourself as much as you can in the path of Baha'u'llah—may my spirit be a sacrifice for His loved ones. This sacrifice is the greatest cause of success, for today whoever draws closer by a step to Baha'u'llah will raise the banner in the pole of the Kingdom and will shine like a star from the horizon of reality. And upon you be the Most Glorious Glory.

SW\_v12#03 p.057

**AB12025**

*To: Masum-Ali Lari Farhat Thabit, in Bandar Abbas*

*Date: 1920-Jun-17+*

O thou who art firm in the Covenant! Your letter arrived and brought joy to my heart and soul. It carried a musk-scented fragrance from the breath of righteous souls, for that port fell into the crucible of tests and oppressors extended their hands of tyranny, sparing no effort in causing harm and cruelty. Despite this, the loved ones of that port showed firmness and steadfastness and did not cry out in anguish. Therefore, 'Abdu'l-Baha is pleased and satisfied with those blessed souls, and I beseech for them manifest bounties from their praiseworthy station, for at the threshold of the Worshipped One, tested souls are accepted. In times of comfort and ease, every soul claims guidance, but in trials and hardships, steadfast souls are like growing trees in utmost delicacy and freshness. Convey to Janab Ra'is Muhammad 'Abdul-Ghafur abundant greetings and longing on my behalf. I beseech from the favors of the Lord of the Kingdom unlimited assistance and bounties for him.

O my God, my God! Verily, Thy righteous servants in those regions are under the dominion of the wicked. They have plunged into seas of hardship and calamity and fallen under the claws of fierce beasts and into the clutches of ravenous wolves. Despite this, they remained firm in Thy manifest religion, drank from the spring of certitude, partook of the truth of certitude, and were not deterred by the blame of the blameworthy among the oppressors, nor did they fear the might of any transgressing sinner. My Lord! Make them signs of guidance and banners waving in the winds of piety, aid them through the holy fragrances wafting from the Supreme Concourse, and dilate their breasts through beholding Thy radiant lights shining from the Abha Kingdom. Verily, Thou art the Guardian of the sincere ones and the Compassionate to Thy faithful servants, and Thou art powerful over all things.

ADMS#239

## AB01800

To: Yuhanna Dawud, in London

Date: 1920-Jun-25

- 1 O faithful servant of Baha'u'llah! Your letter arrived containing glad tidings of the exaltation of the Word of God and the progress of the Cause of God hour by hour in London. Praise be to God, the loved ones in London are in the utmost joy and fragrance. Your previous letter also arrived. Sir Samuel's presence was mentioned in all the newspapers. God willing, upon his arrival a meeting will take place and the utmost consideration will be shown.
- 2 The first thing that should be explained to such souls is that the teachings of Baha'u'llah have revived the moral world - souls become a new creation and upon accepting the divine teachings they become lovers of the human world. This holy power delivers the human world from the darkness of nature and bestows celestial power, as has been proven in practice: twenty thousand people in Iran were completely delivered from the darkness of the natural world and freed from attachment to this mortal realm, hastening to the field of sacrifice detached unto God, freely giving their lives in God's path.
- 3 The Baha'is' wealth is the treasury of the Kingdom and their glory is nearness to the Divine Threshold. They are knowledgeable about all the contents of the Holy Books as well as the histories of ancient nations. They are pure souls and holy beings of the human world who serve the unity of humankind and are kind to all peoples, making no distinctions between them and loving all. They follow the divine policy - the divine policy is kindness to all humanity without exception. This is a beautiful policy and this approach befits holy souls of the All-Merciful.
- 4 The Israelites in Iran were in the utmost abasement, but from the day the Sun of Truth dawned upon that land, Israel progressed day by day, gained honor and found comfort, to such a degree that they became the envy of others.
- 5 Through the favor of the Ancient Beauty and the kindnesses of the Most Great Name, my hope is that you will become more successful and more confirmed day by day. God willing, I will

1 ای بندهٔ صادق حضرت بهاء الله نامه شما رسید و بشارت اعلاء کلمه الله و ترقی امر الله ساعت بساعت در لندن داشت الحمد لله احبای لندن در نهایت روح و ریحانند نامه سابق شما نیز رسید در جمیع جرائد حضور سر سموئیل مذکور انشاء الله برود ملاقات حاصل خواهد گشت و نهایت رعایت مجری خواهد شد

2 اول بیان باید بامثال این نفوس این باشد که تعالیم حضرت بهاء الله عالم اخلاق را احیا نموده نفوس خالق جدید میشوند و بمجرد قبول تعالیم الهی محب عالم انسانی می گردند این قوه قدسیه عالم بشر را از ظلمات طبیعت میرهاند قوه ملکوتی می بخشند چنانکه بعمل ثابت و محقق گردید که بیست هزار نفر در ایران بکلی از ظلمات عالم طبیعت نجات یافته و از تقید عالم فانی رهائی جسته منقطعاً الی الله بمشهد فدا شتافته و جانرا رایگان در سبیل خدا انفاق نمودند

3 بهائیان را ثروت کنز ملکوت است و عزت قربیت درگاه کبریا بجمیع مضامین کتب مقدسه مطلعند و همچنین تواریخ ملل قدیمه جانهای پاکند و نفوس مقدسه عالم انسانی بوحده عالم انسان خدمت نمایند و بجمیع امم مهربان فرقی در میان نمیگذارند جمیع را دوست میدارند متابعت سیاست الهی مینمایند سیاست الهی مهربانی بجمیع بشر است بدون استثناء این سیاست [جمیل] است و این روش شایان نفوس مقدسه رحمانی

4 اسرائیلیان در ایران در نهایت ذل و هوان بودند از روزیکه شمس حقیقت اشراق بر آن اقلیم فرمود روز بروز اسرائیل ترقی نمود و عزت یافت و راحت جست بدرجهئی رسیده که محسود دیگران گشته

5 از عنایت جمال قدم و الطاف اسم اعظم امیدم چنان است که روز بروز موفق تر شوی و مؤیدتر

not fall short in whatever is necessary regarding Sir Samuel.  
And upon you be the Most Glorious Glory.

گردی و من آنچه لازم است در حق سر سمویل  
انشاء الله قصور نمی نمایم و علیک البهاء الأبهی

MKT3.465, AVK3.205.14x

## AB03501

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

*Date: 1920-Jun-17+*

- 1 O attracted leaf! Your letter was received. A brief reply is written since there is absolutely no time. Convey my most glorious and wondrous greetings to Jinab Aqa Mirza Fadlu'llah. However, you should still remain in the Rasht region. I hope through divine favors your illness will be removed and comfort and ease will be attained, so that you may arise to serve as you should and as is befitting. Convey my most glorious and wondrous greetings to the maidservant of God who is attracted to the fragrances of God, Khadijih Sultan. You two must be in utmost love and harmony with each other and arise to serve.

1 ای ورقهء منجذبه نامهء شما رسید مختصر جواب  
مرفوم میگردد زیرا ابداً فرصت نیست بجناب  
آقا میرزا فضل الله از قبل من تحیت ابدع ابهی  
برسان ولی شما هنوز باید در صفحات رشت باشید  
امیدوارم از الطاف الهی عللی زائل گردد و  
راحت و آسایش حاصل شود تا آنکه چنانکه باید  
و شاید بخدمت پردازید بامه الله المنجذبه بنفحات  
الله خدیجه سلطان از قبل من تحیت ابدع ابهی  
برسان باید شما دو نفر با یکدیگر در نهایت محبت  
و وفاق باشید و بخدمت پردازید

- 2 Show the utmost kindness on my behalf to the child Mirza Rida Khan. Also convey utmost kindness to the maidservant of God Sakinih, and deliver spiritual greetings to the maidservant of God Tahirih. My hope is that she will exert the utmost effort in her studies. Convey my most glorious and wondrous greetings to the maidservant of God, the wife of Tajir-Bashi and the maidservant of God, the daughter of Tajir-Bashi, and say: I beseech the threshold of Baha'u'llah that you may be delivered from all sorrows and griefs and find your way to the delightful expanse of divine joy. Be firm and steadfast in tests and be delivered from trials. May the children be successful and confirmed in utmost spirit and fragrance. And upon you be the Most Glorious Glory.

2 بطفل میرزا رضا خان نهایت مهربانی از قبل من  
بنماید بامه الله سکینه نیز نهایت مهربانی ابلاغ  
دارید و بامه الله طاهره پیام روحانی برسان  
امیدم چنانست که در تحصیل نهایت همت را  
بنماید بامه الله حرم تاجرباشی و امه الله صبیّه  
تاجرباشی از قبل من تحیت ابدع ابهی برسان و  
بگو از درگاه حضرت بهاء الله استدعا مینمایم  
که از جمیع هموم و غموم نجات یابید و بفضاء  
دلگشای فرح الهی راه جوئید در امتحانات  
ثابت و راسخ باشید و از آزمایش رهائی یابید و  
اطفال را موفق و مؤید بنهایت روح و ریحان  
فرماید و علیک البهاء الأبهی عبدالبهاء

MKT6.168

**AB11358***To: Juliet Thompson, in New York**Date: 1920-Jun-21*

- 1 O dear daughter of 'Abdu'l-Baha! Your letter was received. Assuredly a spiritual daughter has complete attachment to her compassionate father - this is certain. I hope that you have become sanctified and purified from pursuing your personal thoughts, that you have become entirely heavenly in heart and soul, that you have become spiritual, that you have become divine, that you have become detached from these unfaithful people and have attained complete nearness to His Holiness Baha'u'llah, the King of the throne of faithfulness. For all people are unfaithful except those souls who are true Baha'is. These souls derive the light of faithfulness from the Sun of Faithfulness. I indicated to you a trace of this truth, and now it has become clear and certain.

1 ای دختر عزیز عبدالبهاء نامه تو رسید البته دختر روحانی پیدر رحمانی تعلق تام دارد این یقین است امیدوارم که از تعقیب افکار شخصی خود منزّه و مقدّس گشته‌ئی بدل و جان بکلی ملکوتی شده‌ئی روحانی شده‌ئی ربّانی شده‌ئی از این خلق بی‌وفا بیزار گشته‌ئی بملیک سریر وفا حضرت بهاءالله تقرّب تام یافته‌ئی زیرا کلّ خلق بی‌وفا هستند مگر نفوسی که بهائی حقیقی هستند این نفوس نور وفا را از آفتاب وفا اقتباس نمایند من بتو شمه‌ئی از این حقیقت اشاره نمودم حال واضح و محقّق شد

- 2 Dear daughter, Mrs. May Maxwell is truly luminous. She has no thought or mention except service to the Kingdom of God. Mrs. Krug is a flame of the fire of the love of God and is truly a cause of joy. Her heart's attractions finally drew Mr. Krug to the Faith. The reply to Zia Bey's letter is included with this letter - please deliver it to him. Convey my utmost kindness to your respected mother.

2 دختر عزیز مسیس می مکسول فی الحقیقه نورانیست هیچ فکری و ذکرى جز خدمت بملکوت الله ندارد مسیس کروگ یک شعله نار محبت الله است و فی الحقیقه سبب سرور است انجذابات قلبیه او عاقبت مستر کروگ را جذب کرد جواب نامه ضیا بیک در ضمن این مکتوب است بایشان برسانید بوالده محترمهات از قبل من نهایت مهربانی ابلاغ دار

- 3 And upon you be the Most Glorious Glory.

3 و علیک البهاء الأبهی

MAX.364bx

BRL\_DAK#0608

**AB03655***To: Randall, William H et al., in New York**Date: 1920-Jun-25*

O thou who are firm in the Covenant!-O thou who are attracted to the Kingdom of Abha!

Thy letter has been received. It perusal imparted greatest joy, because that truthful servant of Baha'u'llah, together with his honorable wife, have really, with perfect love, arisen in the service of the Kingdom. The happiness of Abdul-Baha is confined

to this fact: that some souls may, with the utmost purity and severance from aught else save God, become attracted spirit (unmixed spirit) and, wholly submerged on the ocean of mindfulness and piety, dedicate their time, day and night, to the service of the Cause of God.

His honor Fazel-i-Mazandarani is from those souls who have dedicated their lives to the service of the Cause of God. It is my hope that his pure breath may be the cause of the union and harmony of the friends.

The papers of Mr. Hearst are verily striving for the protection of the rights of the public. I am supplicating that they may become the first papers serving the good of the world of humanity, so that they may keep alive the blessed name of Mrs. Hearst and this name (Hearst) may live permanently till eternity.

The model of Mr. Borgeois, praise be to God has become acceptable to the friends, especially that it has proved approvable to his honor, Mr. Remey.

Convey on my behalf the utmost kindness to all the friends of God.

Upon thee be the Glory of God!

SW\_v11#07 p.112-113, BSTW#254

## AB04470

*To: Grace Anderson, in Kenosha, WI*

*Date: 1920-Jun-25*

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                          |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1 O thou who gazest upon the Kingdom of God!</p> <p>2 Thy letter was received and we note that thou art engaged in teaching the children of the believers, that these tender little ones have been learning the Hidden Words and the prayers and what it meaneth to be a Baha'i.</p> <p>3 The instruction of these children is even as the work of a loving gardener who tendeth his young plants in the flowering fields of the All-Glorious. There is no doubt that it will yield the desired results; especially is this true of instruction as to Baha'i obligations and Baha'i conduct, for the little children must</p> | <p>1 ای ناظر بملکوت الله</p> <p>2 نامهء تو رسید از مضمون معلوم گردید که مشغول بتعلیم اطفال احباً هستی و آن کودکان معصوم کلمات مکنونه و مناجات تعلیم گرفته‌اند و بمعنی بهائی بودن پی برده‌اند</p> <p>3 تعلیم این اطفال مثل نهالهای تازه‌ئی در گلشن ابری است که دهقان مهربان بتزیت آنها مشغول و البته نتایج مطلوبه حصول خواهد یافت علی‌الخصوص تفهیم شروط و اخلاق بهائی</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

needs be made aware in their very heart and soul that “Baha’i” is not just a name but a truth. Every child must be trained in the things of the spirit, so that he may embody all the virtues and become a source of glory to the Cause of God. Otherwise, the mere word “Baha’i”, if it yield no fruit, will come to nothing.

زیرا باید اطفال صغیر بجان و دل مطلع بر آن شوند که بهائی بلفظ نیست بمعنی است هر طفلی باید بتربیت الهی تربیت شود تا مجمع اخلاق حمیده گردد و سبب عزت امر الله شود والا لفظ بهائی بی ثمر نتیجه ندارد

- 4 Strive then to the best of thine ability to let these children know that a Baha’i is one who embodyeth all the perfections, that he must shine out like a lighted taper – not be darkness upon darkness and yet bear the name “Baha’i”.

4 باری تا توانی بکوش تا این اطفال را بفهمانی که بهائی یعنی انسان جامع جمیع کمالات باید مثل شمع روشن باشد نه اینکه ظلمات اندر ظلمات باشد و اسمش بهائی

- 5 Name thou this school the Baha’i Sunday School.

5 نام مدرسه را مدرسه یکشنبه بهائیان بگذارید

SWAB#123, COC#0598

MMK1#123 p.139, TRBB.040

## AB05646

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

*Date: 1920-Jun-25*

O thou truthful servant of Him the Most High, Baha’u’llah!

Thy letter has been received. Praise be unto God that the House of Spirituality (of Washington) has, in the most desirable way, been elected. The daughter of the Kingdom, Mrs. Parsons, verily, did return with a firm resolution and sincere motive from the Holy Land.

The honorable members of this new Assembly, which has been formed at Washington, must be in perfect steadfastness, because no edifice, without firmness and erectness, lasts long and no tree, without being firmly rooted, becomes ornamented with leaves and fruits.

It is my hope that this Assembly will, with the utmost firmness and steadfastness, arise in service.

Upon thee be Baha’u’llah El Abha!

BSTW#383

**AB12498***To: Alma Knobloch, in Stuttgart**Date: 1920-Jun-25*

1 O thou who art attracted to the Kingdom!

1 ای مجذوب ملکوت

2 Thy letter has been received. Thanks unto God that thou art, at Leipzig, confirmed in service. Convey, on my behalf, great love and kindness to the maidservant of God, Mrs. Rohr, Mr. and Mrs. Scholz. Extend also, on my behalf, the utmost respect to Dr. Hugo Valrath, the editor of the paper, and say unto him, "Every story and narrative will, for a time, get circulated among mankind, but before the lapse of some days, it passes into oblivion. The Heavenly Realities and the Celestial Graces, however, when inserted in papers, will never be forgotten and shall permanently exist and be preserved."

2 نامه‌ات رسید الحمد لله در لایپزیگ موفق بخدمت گشتی بامه‌الله مسیس رهر و مستر و مسیس شولتس از قبل من نهایت محبت و مهربانی ابلاغ دار و همچنین بدکتور هوگو والرات مدیر جریده از قبل من نهایت احترام ابلاغ نما و بگو هر حکایتی و هر روایتی موقت در بین بشر منتشر گردد و لکن ایامی نگذرد مگر آنکه فراموش گردد اما حقائق ملکوتیه و فیوضات لاهوتیه چون در بین اوراق مندرج گردد الی‌الابد فراموش نشود همیشه باقی و برقرار خواهد بود

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

3 و علیک البهاء الابهی

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BBBD.521-523

**AB12499***To: Stabler, Julia et al., in Stuttgart**Date: 1920-Jun-25*

O two daughters of the Kingdom! Your letter was received. Praise be to God, it brought glad tidings of hearts attracted to the Kingdom of God. The friends in Stuttgart are in truth drawn to the Abha Kingdom and enkindled with the fire of the love of God. They have no purpose or desire except service to Baha'u'llah. Indeed they are pure and detached from worldly feelings. This is why you are successful and confirmed. The gathering you have established for the education of children is most acceptable and beloved. I beseech God that He may grant confirmation and success, so that gathering may become a heavenly assembly and each of its members may shine like a star from the horizon of detachment from all save God. And upon you both be the Most Glorious Glory.

ای دو بنات ملکوت نامه شما رسید الحمد لله بشارت تعلق قلوب بملکوت الله داشت احباب استوتگارت فی‌الحقیقه منجذب بملکوت ابهی هستند و مشتعل بنار محبت الله هیچ مقصد و آرزویی جز خدمت بحضرت بهاء‌الله ندارند فی‌الحقیقه خالصند و منسلخ از احساسات عالم بشری اینست که موفق و مؤید محفل که بجهت تعلیم اطفال تأسیس نمودید بسیار مقبول و محبوب از خدا خواهم تأیید و توفیق بخشد تا آن محفل انجمن آسمانی گردد و اعضایش هر

BBBD.526

یک مانند ستاره از افق انقطاع از ما سوی الله  
 بدرخشد و علیکم البهاء الأبهی

BBBD.525

## AB04456

*To: May Maxwell, in New York*

*Date: 1920-Jun-27*

O thou who art attracted to the Kingdom of God!

Though others have very often spoken of thee in their letters expressing their joy over thy praiseworthy services to the Kingdom of God, yet no letter directly from thyself hath been received. Verily, thou didst put forth effort and self-sacrifice at the convention more than what thine energy permitted. Therefore thou art being praised by the Supreme Concourse and encompassed by the bounties of the Kingdom of Abha.

Extend the utmost love and kindness, on my behalf, to every one of the friends and the maidservants of God, especially to thy honoured husband, Mr. Maxwell! I think always of him and supplicate heavenly confirmation for him. I hope that he will, day by day, progress and attain to that which is his greatest longing.

With the utmost longing do thou kiss, on my behalf, thy dear daughter on both cheeks. Though she is now a little child, yet I hope that she will grow old in the Kingdom of God. If there is no obstacle and the means of travel are prepared, thou art permitted to make a trip to the Holy Land, if thou wishest. All the members of the family are very eager to meet you.

Upon thee be the Glory of Abha!

MAX.363-364

**AB12367***To: Schweizer, Friedrich et al., in Zuffenhausen**Date: 1920-Jun-28*

O two near ones at the Divine Threshold! Your letter was received. Praise be to God, you are wholly turned toward the Kingdom of Abha and your utmost desire is to sacrifice your lives. I beseech God that you may ever be the cause of spirituality and illumination of others, and guide souls to firmness and steadfastness in the Covenant. I supplicate and implore at the Kingdom of the All-Merciful God, and beg endless forgiveness and pardon for Mrs. Döring, Mrs. Deigle, Mrs. Saalió, Mr. Robert, Mr. and Mrs. Ruf, and Mr. Kestin, and seek the light and radiance of the sun. Though the house and furnishings were burned, it matters not - the All-Merciful God will bestow better than that. Praise be to God the children remained safe and sound. Convey longing greetings to all the friends. And upon you both be the Most Glorious Glory.

BBBD.527-528

**AB12465***To: Alice Schwarz, in Stuttgart**Date: 1920-Jun-29*

O dear daughter! Your letter arrived and it became known that you have exerted the utmost effort in translating some of the utterances. You are truly striving beyond your capacity in promoting the Cause of God, therefore I am confident that you will be assisted and confirmed in all affairs. Every soul who is firm and steadfast in the Cause of God today is assisted, confirmed, accepted, near and renowned. I supplicate and implore at the Sacred Threshold of Baha'u'llah on behalf of all, that they may become the recipients of endless favors. Convey to all the Most Glorious Greetings. And upon you be the Most Glorious Glory.

BBBD.530

ای دختر عزیز نامه شما رسید و معلوم گردید که در ترجمه بعضی بیانات نهایت همت را مبذول داشته‌اید فی الحقیقه مافوق قوه در ترویج امر الله میکوشی لهذا مطمئن بر آنم که در جمیع امور مؤید و موفق هر نفسی که امروز ثابت و مستقیم بر امر الله است مؤید است و موفق و مقبول است و مقرب و معروف در حق کل بعتبه مقدسه حضرت بهاء الله تضرع و ابتهال مینمایم تا جمیع مشمول الطاف بی پایان گردند بجمیع تحت ابدع ابی ابلاغ دارید و علیک بهاء الاهی

BBBD.529

# Study guide to this volume

The opening half of 1920 is dominated by the Haifa pilgrim conversations that began in late 1919 and continue through the early months of the new year. John Esslemont, Fujita, Mrs. Parsons, Corinne True, and others gather daily in ‘Abdu’l-Baha’s presence, and the resulting records—taken down in multiple hands and translated on the spot—form a distinctive genre: living exchanges in which a master teacher responds to the actual questions of actual students, rather than formal tablets addressed to communities at a distance. The topics range from the highly practical (the mechanics of Baha’i elections, the duties of Spiritual Assemblies, the etiquette of marriage) to the deeply philosophical (the nature of the human spirit, the ontological status of the Word of God, the hierarchy of cognitive powers). Running alongside these conversations is a smaller body of written letters, including evocative descriptions of the future transformation of Mount Carmel into a global spiritual center. ‘Abdu’l-Baha appears in this volume as a figure simultaneously anchored in the particular—the specific mechanics of community administration, the actual conditions of Haifa, the names of individual believers—and oriented toward the universal: the house on Mount Carmel is already, in his vision, a world center whose future is as certain as its present is modest. This double vision—complete presence to the immediate and complete clarity about the distant—is itself a kind of teaching about what it means to live from a perspective that transcends the partiality of any one moment.

## Divine Law and Human Institution: The House of Justice and the Flexibility of Order

### Key Passages

The members of the House of Justice will be inspired. Whenever it is established it will be under the protection of the Blessed Beauty. Whatever the House of Justice decides is the will of the Blessed One. In this way there is order — otherwise, there will be confusion. The Bahai laws are not rigid and unalterable. Whatever the House of Justice decides must be carried out. — ABU0685

That is all talk. The text of the Blessed Book cannot be changed. No one can interfere with it. Things not definitely stated in the Book are referred to the House of Justice. Whatever the House of Justice decides, that is obligatory. Now it is not possible for all the world to come together. The Convention is similar to the House of Justice to a certain extent. Its decision and laws must be carried out. — ABU3081

How is it possible that there should be no organization? Even in a household, if there is not organization there will be hopeless confusion. Then what about the world? What is meant is that the organization is not rigid. In ancient times it was rigid. In the Torah all the political affairs were rigidly fixed, but in this cause, they are not. In this cause there is political freedom, i.e., in each time the House of Justice is free to decide in accordance with what it deems expedient.

In the time of Moses, the children of Israel were in the wilderness. There was no ease and comfort. Therefore ten offences were made punishable by death. In the time of Christ there were towns and cities and civilization. The exigencies of the time did not require these ten laws for capital punishment, so he abolished them. — ABU0685

## Context for Study

The pilgrims' conversations about the organization of the Baha'i community in January 1920 address a genuinely difficult problem in religious jurisprudence: how does a revealed religion remain faithful to its foundational texts while adapting its practical arrangements to radically changing historical circumstances? 'Abdu'l-Baha's answer is a two-tier structure: the "text of the Blessed Book" is fixed and unalterable, while everything not explicitly settled in the text is referred to the House of Justice, whose decisions—guided by inspiration and collective deliberation—carry the authority of the divine will. This is a sophisticated response to the tension between *nass* (explicit divine text) and *ijtihad* (jurisprudential reasoning) that has dominated Islamic legal thought since the eighth century; it also engages the Christian debates between scriptural authority and tradition (the *sola scriptura* controversy), and the Jewish interplay between Written Torah (*Torah she-bikhtav*) and Oral Torah (*Torah she-be-'al peh*). What is distinctive in 'Abdu'l-Baha's formulation is the institutional location of adaptive authority: it is vested not in individual scholars or clergy (as in Islamic *ijtihad*) but in a collective body (*Beit-ul-'Adl*—House of Justice) that is itself under divine protection. The historical argument is especially illuminating: the severity of Mosaic law was appropriate to a people in wilderness conditions; Christ modified it for an urban civilization; and this pattern of modification according to "the exigencies of time and place" is presented not as relativism but as a principled responsiveness to the actual conditions of human life. This is a kind of divine jurisprudence that respects contingency without abandoning principle, and it distinguishes the Baha'i model sharply from both scriptural literalism and pure positive law.

## Questions for Reflection

1. 'Abdu'l-Baha distinguishes between the fixed text of the Blessed Book and the variable decisions of the House of Justice. Compare this two-tier structure with the Islamic distinction between *usul* (principles, fixed) and *furu'* (branches, variable), with the Catholic distinction between dogma (irreformable) and discipline (reformable), and with the common law tradition's distinction between constitutional and statutory law. What are the philosophical and practical challenges of maintaining such a distinction over time?
2. The example of Moses and Christ—where Mosaic severity was appropriate for wilderness conditions and Christ softened it for urban civilization—presents religious law as historically and environmentally conditioned. Does this make the law relative to circumstances, or does it point to a deeper principle that the law is always serving? Compare with Aquinas's natural

law theory, which holds that specific ordinances of divine law reflect eternal principles applied to contingent conditions.

3. 'Abdu'l-Baha responds to the claim that "the Bahai cause cannot be organized" with the observation that even a household requires organization. What theory of social order underlies this argument? Compare with Aristotle's claim that humanity is by nature a political animal (the *polis* as the natural end of human association), with Rousseau's social contract, and with Rawls's theory of justice as the framework of a cooperative enterprise.
4. The House of Justice is described as "inspired" and its decisions as "the will of the Blessed One." What is the epistemological basis for this claim? Compare with the Catholic doctrine of papal infallibility (which also involves institutional inspiration), with the Quaker concept of the Meeting as a place where the Spirit speaks collectively, and with deliberative democracy theory, which grounds the legitimacy of collective decisions in the quality of the deliberative process rather than in divine guidance.
5. 'Abdu'l-Baha warns repeatedly against controversy and urges acceptance of majority decisions even when one disagrees. How does this counsel of communal deference relate to the principle of independent investigation of truth? Is there a tension between personal conscience and institutional authority, and if so, how should it be navigated?

## The Reality of the Spirit: Intellect, Heart, and the Limits of the Describable

### Key Passages

The reality of spirit, because it is not corporeal, cannot be in bodily form. We cannot say it is like the fire, or like water, or like flame, or like odor. In the world of man it has no likeness. The utmost is to satisfy the hearer. It is beyond explanation, for it is a reality of the intellect, and not a thing which can be perceived.

Perceptible realities can be explained. But the intellectual realities cannot be explained by or through words. You may try to explain by words. For instance, the mind itself is the intellectual reality. It cannot be seen or heard or smelt or tasted or touched. This is the intellectual reality and is not perceptible by the senses. — ABU1881

Soul, spirit, intellect, heart—they mean the same. It is one reality. The names are different. We must consider it according to its use. Because it is the discoverer of reality, they call it intellect, for it is the cause of the true life of man. When it produces an effect on one, we speak of it as the heart, whilst these three things are one. For instance (pointing to a cup), this is called '*fenjan*,' in Persian; 'cup' in English, ... in Arabic. All these names are for this article. — ABU2940

### Context for Study

The two conversations on the human spirit in this volume are philosophically significant in their simplicity. In ABU1881 'Abdu'l-Baha adopts a rigorously apophatic stance: the spirit cannot be

described by analogy with any perceptible thing, because analogy is a form of explanation that works by mapping the unknown onto the known, and the spirit as an “intellectual reality” has no analogue in the world of perception. This is a consistent application of the general principle that higher levels of reality cannot be explained by lower-level categories—the same principle that governs his treatment of divine knowledge in relation to human knowledge. What is notable is that ‘Abdu’l-Baha does not regard this limitation as a failure but as a recognition of the spirit’s dignity: to be beyond description is to be beyond the categories of nature, and this beyondness is precisely what makes the spirit capable of knowing God and surviving death. ABU2940 then performs the complementary move: while the spirit cannot be described by analogy with physical things, it can be named from multiple angles according to its functions—as intellect (in relation to the discovery of truth), as heart (in relation to its effect on others), as reality (in relation to its ontological primacy). The cup-in-multiple-languages analogy is both pedagogically elegant and philosophically precise: the diversity of names does not imply diversity of realities; it implies the inadequacy of any single name to capture the whole of what is being named. This has parallels with the *via negativa* of Maimonides (who argued that all positive attributes of God ultimately fail and must be negated), with the apophatic theology of Gregory of Nyssa and Pseudo-Dionysius, with Wittgenstein’s later observation that the limits of language are the limits of the world (but the soul exceeds those limits), and with the Hindu concept of *neti neti* (not this, not this) as the only adequate approach to the Absolute.

### Questions for Reflection

1. ‘Abdu’l-Baha insists that the spirit cannot be explained through analogy with perceptible things. Compare this with Aquinas’s use of analogical predication (the concept of *analogia entis*) to make some limited statements about God, with the *via negativa* of Maimonides and Pseudo-Dionysius, and with Ludwig Wittgenstein’s claim in the *Tractatus* that “whereof one cannot speak, thereof one must be silent.” Is ‘Abdu’l-Baha’s apophaticism about the spirit consistent with the extensive experiential and functional language he uses elsewhere to describe it?
2. The identification of soul, spirit, intellect, and heart as four names for one reality resolves a classical problem in Islamic anthropology (which sometimes distinguished the *ruh*, *nafs*, *aql*, and *qalb* as distinct realities). Compare ‘Abdu’l-Baha’s unifying move with the Thomistic distinction between the soul as form of the body and the intellect as its highest faculty, with the Cartesian dualism of mind and matter, and with contemporary neuroscience’s monism (which identifies mental processes with brain states). What is philosophically at stake in the choice between unification and distinction?
3. ‘Abdu’l-Baha distinguishes perceptible realities (which can be explained) from intellectual realities (which cannot). This maps onto the distinction between what can be ostensively defined and what cannot. Compare with Kant’s distinction between the phenomenal (what can be experienced and described) and the noumenal (the thing-in-itself, which cannot), and with the limits of language as identified by logical positivism and ordinary language philosophy.
4. If the spirit is an “intellectual reality” that cannot be perceived by the senses, on what basis can one be confident of its existence? Compare with Descartes’ proof of the mind’s existence (*cogito ergo sum*), with the Sufi’s claim that the heart *knows* God directly through *kashf*

(unveiling), and with the argument from religious experience (William Alston's "perceiving God").

5. 'Abdu'l-Baha describes the spirit as "the cause of the true life of man." What is the relationship between the life of the spirit and physical life? Compare with the Aristotelian concept of the vegetative, sensitive, and rational soul (in ascending levels, each including the previous), with the Christian resurrection of the body, and with the Baha'i teaching on the continuity of the individual soul after physical death.

## The Word of God: Created or Eternal? A Classical Islamic Dispute Revisited

### Key Passages

Shaykh Farju'llah Zaki al-Kurdi inquired whether the Qur'an was created or eternal, an issue about which the Asha'irih [anti-rationalism] and the Mu'tazilih [pro-rationalism] fought during the time of the 'Abbasi caliphs.

'Abdu'l-Baha responded: "The solution to this issue is simple. Kalam appears in three types. One is oral, which is composed of airwaves, impacts the orifice of the ear and is made and assembled of letters. The other is intellectual: that is, things that a person will comprehend after one has contemplated over them. And lastly, spiritual. The first two are created, but the third one is ancient, since it pertains to divine knowledge, and has its beginning in the knowledge of God, which is eternal." — ABU3658

### Context for Study

The dispute over the createdness or eternity of the Qur'an was one of the most bitter theological controversies in Islamic history. The Mu'tazilite school, which dominated 'Abbasid theology in the ninth century and enforced the doctrine of a created Qur'an through the *mihna* (inquisition), argued that an eternal, uncreated Qur'an would compromise divine unity by positing a second eternal entity alongside God. The Ash'arite school, which prevailed after the political defeat of the Mu'tazilites, taught that the Qur'an is God's eternal speech—eternal in its essential inner meaning, even if the specific Arabic words and sounds are created expressions of that eternal meaning. 'Abdu'l-Baha's solution is elegant and philosophically productive: he dissolves the dispute by introducing a third category. Oral speech (the physical sounds and letters) is clearly created. Intellectual speech (the concepts and meanings that arise in the mind) is also created, as it depends on the created mind that thinks it. But spiritual speech—the Word as it exists in the eternal knowledge of God, before its expression in any created medium—is ancient and uncreated, because divine knowledge itself is eternal. This framework has the virtue of explaining why both sides of the original dispute were partially correct: the Mu'tazilites were right that the specific, physical Qur'an is created; the Ash'arites were pointing toward something real in their insistence on the eternity of divine speech, but they had collapsed what are properly three distinct levels into a confused single claim. The framework also has implications beyond the Islamic controversy: it resonates with the Johannine theology of the Logos (John 1:1—"In the beginning was the Word"), with the Christian distinction between the eternal Son (uncreated) and the incarnate Son (entering time), and with the Jewish

kabbalistic concept of the Torah as a pre-existing blueprint of creation, eternal in God's mind before its inscription on parchment.

## Questions for Reflection

1. 'Abdu'l-Baha resolves the Mu'tazilite/Ash'arite dispute by introducing a tripartite distinction among oral, intellectual, and spiritual speech. How does this solution compare with the Ash'arite distinction between the *kalam nafsi* (inner eternal speech) and the *kalam lafzi* (the expressed, created word)? Does 'Abdu'l-Baha's solution preserve the theological insights that motivated each side of the original dispute?
2. The concept of an eternal Word in the divine knowledge, distinct from its created expressions, is structurally parallel to the Christian theology of the Logos as pre-existent and eternal (John 1:1–14) and to the kabbalistic *Torah she-bifney ha-'olam* (the Torah that preceded the world). Compare these three frameworks. What are their differences in terms of the relationship between the eternal Word and the divine being itself?
3. The Mu'tazilite position that the Qur'an must be created was driven by commitment to divine unity (*tawhid*)—an eternal Qur'an would compromise God's absolute oneness. Evaluate this argument. Does 'Abdu'l-Baha's framework preserve divine unity while allowing for the eternality of divine speech?
4. 'Abdu'l-Baha describes divine knowledge as “eternal.” This immediately raises the classical problem of the relationship between divine foreknowledge and creaturely freedom. If God eternally knows all that will happen, is there any genuine freedom of human choice? Compare with the compatibilist solutions of Boethius (eternity as a present moment encompassing all time), with Molinism (middle knowledge), and with open theism (the view that God limits foreknowledge to preserve human freedom).
5. How does the tripartite distinction among oral, intellectual, and spiritual speech apply to the Baha'i concept of progressive revelation? Each revelation is a created expression of the eternal Word adapted to the conditions of its time. Does this framework adequately account for the diversity of religious scriptures while maintaining their common divine source?

## The Vision of Mount Carmel: A Global Sacred Center

### Key Passages

“The day will come when this mountain will be resplendent with light,—lights from top to bottom. On one side of it there will be a hotel, a universal hotel. Its door will be open to all the people of the world. Whoever comes will be a guest. On the other side of the mountain there will be a university in which all the higher sciences will be taught. On another part of it there will be a Mashreq'ul Azkar. On another part of it there will be a home for the incurables. In still another part there will be a home for the poor. In still another part there will be a home for orphans. All these will be administered with love.

I foresee that this harbor will be full of vessels. And from here to the Blessed Shrine there will be wide avenues, on both sides of which there will be trees and gardens. And

from all these places the songs of praise and exaltation will be raised to the Supreme Concourse.” — ABU1954

Haifa will develop to such a degree that this mountain will be covered entirely in light. From here to ‘Akka will be connected by roads and on each side trees will be planted. This will become the most important port in the world. Innumerable ships will come and go. I now see ships have anchored in this bay, and with utmost humility and modesty monarchs will come to visit the Shrine of the Exalted One. — ABU3654

## Context for Study

‘Abdu'l-Baha speaks these words at the Shrine of the Bab on Mount Carmel, surrounded by a small group of pilgrims on a winter afternoon in January 1920. The contrast between the modest present and the magnificent future is as stark as possible: a few people gathered on a rocky hillside, and a vision of monarchs arriving with utmost humility to visit the Shrine. This is prophetic speech in the precise sense: the announcement of a future that the speaker sees as already determined by divine purpose, which the hearers are being invited to inhabit imaginatively in advance of its physical realization—prophecy as visionary disclosure rather than as fortunetelling. The vision of the universal hotel is especially striking: in contrast with all the other planned institutions (university, house of worship, home for the poor and incurable), the hotel is purely hospitable—its only function is to receive all people as guests. This is the ancient Near Eastern virtue of *xenia* (hospitality to strangers) elevated to a cosmic principle: the sacred mountain becomes the place where the world’s diversity is received without discrimination. The institutions ‘Abdu'l-Baha foresees are a striking mixture: educational (university), spiritual (Mashriqu'l-Adhkar), charitable (homes for the poor, orphans, and incurables), and civic (the universal hotel). Together they constitute a vision of integrated social and spiritual life in which no dimension of the human condition—learning, worship, poverty, illness, childhood, travel—is outside the scope of divine concern. Islamically, the vision evokes the Ka’ba in Mecca (the sacred center toward which all Muslims turn in prayer) and the Black Stone as the place where divine and human worlds touch. Christianly, it resonates with the New Jerusalem of Revelation 21—a city that comes down from heaven and whose gates are perpetually open to “the glory and honor of the nations.” What distinguishes ‘Abdu'l-Baha’s vision is its remarkable this-worldly concreteness: the ships in the harbor, the roads linking Haifa to Bahji, the trees along the avenues—these are features of an earthly civilization transformed by divine purpose rather than an otherworldly city replacing it.

## Questions for Reflection

1. ‘Abdu'l-Baha’s vision of Mount Carmel includes a “universal hotel” whose door is open to all as guests. Compare this with the ancient institution of *xenia* (sacred hospitality) in Greek culture, with the Islamic concept of the *ribat* (hospice for travelers), with the Benedictine monastery as a place of hospitality to all strangers (Rule of St. Benedict, ch. 53), and with the UN’s 1948 Universal Declaration of Human Rights, Article 14, on the right to seek asylum. What does the sacralization of hospitality reveal about the theology of the sacred center?
2. The vision places institutions for the poor, sick, and orphaned alongside the Mashriqu'l-Adhkar and the university. What does this architectural logic imply about the relationship between worship, learning, and social care? Compare with the medieval cathedral town

(in which the cathedral, the hospice, and the school were often adjacent), with the Islamic mosque complex as a center of prayer, education, and charitable distribution, and with the contemporary social-service programs of religious institutions.

3. 'Abdu'l-Baha says "I foresee" and "I now see"—language of prophetic present tense that treats the future as already visible. Compare with the Augustinian concept of divine eternity as an eternal present, with the Qur'anic account of prophetic knowledge as a divine gift (*'ilm al-ghayb*, knowledge of the unseen), and with the philosophical debate about the knowability of contingent future events.
4. The vision of monarchs coming "with utmost humility and modesty" to visit the Shrine of the Bab is a striking reversal of conventional political hierarchy. Compare with Isaiah's vision of kings bringing their treasures to Zion (Isaiah 60), with the *Masnawi's* image of the moth drawn to the flame, and with the sociology of sacred sites as centers of pilgrimage that generate their own counter-hierarchies. What is the spiritual significance of worldly power taking a posture of submission before a sacred center?
5. 'Abdu'l-Baha speaks these words while the physical reality around him is very modest. How does prophetic vision function when its fulfillment is clearly distant? Compare with the role of utopian imagination in social movements (Ernst Bloch's *The Principle of Hope*), with the Christian concept of the already-and-not-yet Kingdom, and with the Baha'i concept of a "rolling up" of the old world order accompanied by the "rolling out" of the new.

## The Covenant as Resolver of All Differences

### Key Passages

First of all, the Blessed Beauty made this Covenant so that there should remain no differences. If there remain any disagreements amongst the friends, or differences as to the meaning of the Book—in whatever way there may arise any difference, Baha'u'llah says explicitly, 'Turn to him (i.e., to the Center of the Covenant), whatever he says is correct; and after him to the House of Justice.' What is this for? It is to dispel differences. If there are any differences among the friends—whatever I say, Baha'u'llah says, is correct. If I say you are in the right, the other one must obey! If I say he must follow you, he must do so, that there may remain no differences. This is for the Bahai unity, without this, no Bahai unity can be obtained. — ABU0362

This saying of Christ is a tradition. It is not from the pen of his holiness. It is possible that one should deny it, but the Blessed Beauty made this Covenant with his supreme pen. No one can question it or deny it. He made it so that no differences of opinion should remain. 'If there arise any differences they should be referred to him,' therefore the Covenant is the greatest power. The Blessed Beauty is with his Covenant and helps his Covenant. This power is the power of the Blessed Beauty. Who can withstand it? If there had not been the Covenant, there would have been by now one thousand sects. — ABU0362

## Context for Study

The conversation of ABU0362 takes place in the context of a Baha'i community in early 1920 still navigating the aftermath of Covenant-breaking challenges. 'Abdu'l-Baha responds to Mrs. Parsons's questions about conscience and majority decisions with a sociological argument: without a fixed point of reference for adjudicating disagreements, every community will fragment according to individual judgment, and the number of sects will multiply without limit. The comparison with the Petrine covenant in Christianity is the pivot of the argument: the words of Matthew 16:18 ("Thou art Peter, and upon this rock I will build my church") were sufficient, despite being merely oral tradition, to provide Christian communities with a reference point that preserved a degree of unity for centuries. How much more secure, 'Abdu'l-Baha argues, is a Covenant written in the Blessed Beauty's own hand and addressing the question of authority directly. The argument is simultaneously legal (the written text is more authoritative than oral tradition), sociological (without a reference point, communities fragment), and theological (the Covenant reflects divine will and is therefore protected by divine power). What is perhaps most striking in the passage is 'Abdu'l-Baha's willingness to describe the Covenant's function in purely practical terms: it exists "to dispel differences." This is not mysticism about the Covenant but clear-eyed social analysis—the Covenant is the technology of unity, and without it the Baha'i community would be as vulnerable to fragmentation as every other religious movement in history has proven to be. The practical question this raises—which the volume explores from multiple angles—is what it means to refer a dispute to the "center" when that center is not physically present, and how the institutional inheritance of the Covenant (the House of Justice, the Spiritual Assemblies) carries its function forward in time.

## Questions for Reflection

1. 'Abdu'l-Baha argues that without the Covenant, "there would have been by now one thousand sects." Is this a historical claim or a logical one? Compare the actual history of Baha'i schism with the history of fragmentation in Islam, Christianity, and Buddhism. To what extent does the Covenant actually prevent fragmentation, and to what extent do institutional, cultural, and political factors also play a role?
2. The comparison between the Petrine covenant (oral tradition) and the Baha'i Covenant (written text) raises the question of what makes a covenant authoritative. Compare the Catholic tradition's defense of oral apostolic tradition alongside scripture, with the Protestant insistence on the written word as the sole rule of faith, and with Islamic jurisprudence's debate about the authenticity of hadith. What epistemological criteria distinguish reliable from unreliable transmission of authority?
3. Mrs. Parsons asks whether it would be wrong to go against one's conscience when one disagrees with a majority decision. 'Abdu'l-Baha's response is that individual conscience is not a reliable guide in communal matters because "no two persons have the same conscience." How does this argument compare with Rawls's original position (which attempts to derive shared principles from a hypothetical situation of equal ignorance), with Habermas's discourse ethics (which grounds legitimate norms in ideal communicative conditions), and with the Quaker concept of "that of God in everyone" as the basis for communal discernment?

4. 'Abdu'l-Baha says "I know of nothing else but him [Baha'u'llah]... I am annihilated in him." This language of self-annihilation (*fanaa* in Sufi terminology) is used to describe 'Abdu'l-Baha's relationship to Baha'u'llah, and implicitly to explain the theological basis of his authority as interpreter. Compare with the Sufi concept of the *wali* (friend of God) whose personal identity is effaced in divine identity, with the Pauline "I live, but it is Christ who lives in me" (Galatians 2:20), and with the Confucian concept of the sage who has perfectly aligned his will with the Way (*Tao*).
5. What does 'Abdu'l-Baha mean by saying that the Covenant's function is to ensure that "no differences remain"? Is the goal a community without disagreement, or a community with a principled way of navigating disagreement? How does the answer to this question shape the design of Baha'i institutions?

## A Guiding Question for the Whole Volume

Volume 176 holds in productive juxtaposition the mundane and the magnificent, the procedural and the prophetic. 'Abdu'l-Baha discusses the mechanics of Baha'i elections in the morning and, in the same afternoon, describes a mountain covered with light where monarchs come in humility to visit a Shrine. He distinguishes among oral, intellectual, and spiritual speech with philosophical precision, and then says simply that the spirit cannot be described at all. The volume is unified by a single conviction: that the divine order is always both more practical and more transcendent than any single angle of vision can capture, and that fidelity to it requires attending to both dimensions simultaneously.

A guiding question for the whole volume might therefore be: **How does the prophetic vision of a world center radiating light from the top of a mountain—where monarchs come in humility, where the poor and the sick and the orphan are cared for alongside scholars and worshippers—relate to the immediate, daily work of organizing elections, resolving disagreements, and learning the difference between the House of Justice and the Convention; and what does the capacity to hold both of these scales simultaneously reveal about the nature of the Covenant itself?**