



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 177:

Writings and Utterances of Abdu'l-Baha, 1920, part II
(Jul-Dec)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 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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- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

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- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
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- 132. Some Answered Questions, 1906–1907
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 177

This July–December 1920 volume presents the postwar community moving from reopening into sustained organization, teaching, and public engagement. AB00423, the Second Tablet to The Hague, is the major public document: ‘Abdu’l-Baha affirms the close affinity between the Baha’is and the Central Organization for a Durable Peace, identifies universal peace as the most urgent human question, and warns that modern instruments of war have made future conflicts intolerable for humanity. Its distinctive contribution is the insistence that peace requires an “executive force”: knowledge of peace’s benefits is insufficient unless awakened conscience, spiritual sentiment, the Word of God, and the confirmations of the Holy Spirit give nations the power to translate the ideal into reality. AB04422 gives the same peace program in personal terms for a teacher in Germany: a Baha’i is to proclaim friendship with all religions and nations, avoid political entanglement, reject religious, racial, political, and patriotic prejudice, regard the earth as one homeland, and serve the world of morals.

Teaching is the dominant practical concern. AB01127 gives a method for addressing new places: first speak in counsels suited to the listeners’ capacity, attract the hearts through sweetness of speech, and only then deliver the full Word, as Peter did in Antioch. AB02910 advises the friends in India to begin Hindi translation work with ‘Abdu’l-Baha’s letters on the oneness of humanity, good character, kindness, and conduct, before turning later to major Tablets of Baha’u’llah such as the Bisharat, Ishraqat, Kalimat, and Tarazat. AB01856 addresses the Central States teaching convention in America, linking Chicago’s early primacy in the Faith to a renewed responsibility for teaching, firmness, and the Mashriqu’l-Adhkar. AB10277 keeps the Pacific field in view: Japan is described as needing teachers to water seeds already sown, while the story of Qurratu’l-‘Ayn is approved as possible material for dramatic treatment.

The volume also contains significant doctrinal and administrative clarifications. AB06442 explains ‘ama’ as the subtle “cloud” of undifferentiated universal reality, associated with divine oneness and the “Hidden Treasure,” where attributes exist in the essence in a state of simplicity and unity. AB02512 rejects spirit communication as delusive or contrived, while affirming that a purified and powerful human spirit may discover hidden realities; the same tablet dismisses astrological ideas of beneficent and maleficent planets by returning all causality to the divine Ordainer. AB00335 interprets difficult passages in the Hidden Words as veiled references to the Covenant and the conduct of the unfaithful, and also gives practical legal counsel concerning work during the holy days and the recovery of rights through government authority. AB02834 answers a question about an Islamic tradition by stating that, in this Dispensation, the House of Justice is the body to which all must turn, and whatever it ordains is incumbent upon the people.

A strong Iranian strand runs through the collection. AB00323 gives one of the volume’s broadest reflections on Iran’s destiny: although the country appears darkened, the Sun of Truth has risen

from its horizon, and Iran will eventually become a focal center of divine splendors; in the same letter ‘Abdu’l-Baha urges attention to boys’ and girls’ schools and the establishment of teaching classes. AB01713 praises ‘Ishqabad’s historical and evidential society, youth unity assembly, Friday gatherings, school, and Mashriqu’l-Adhkar, hoping that Turkistan will become a rose garden and example for others. AB02448 concerns the rebuilding of the House in Baghdad and includes ‘Abdu’l-Baha’s own contribution toward that work, while AB09515 counsels wisdom amid persecution, governmental weakness, Bolshevik pressure, and efforts to protect the friends in Iran. AB12151, like several earlier items, rejects the reliability of Nuqtatu’l-Kaf and other polemical works, pointing to alteration, exaggeration, and internal evidence as grounds for caution.

Finally, the volume’s pastoral materials continue to define Baha’i life through steadfastness, conduct, education, and consolation. AB00540 reduces the essence of all sacred books to love for the loved ones of God, then turns that love into deeds: teaching through conduct, giving the water of life to the thirsty, and raising the pavilion of human unity. AB01985 says the friends in Kerman and Sirjan must promote the Cause through deeds more than words. AB02195 show the continuing burden of correspondence, yet also the constancy of spiritual connection. AB05015, AB06459, AB05806, AB07929, AB10445, and related prayers console survivors, honor martyrs, and interpret death as passage into divine mercy. The volume as a whole presents the second half of 1920 as a period of disciplined expansion: universal peace is argued before international reformers, teaching methods are refined for East and West, the Covenant and House of Justice are invoked as safeguards of order, and the friends are urged to embody the teachings through wisdom, moderation, and visible moral transformation.

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AB00423

Tablet to the Hague II

To: Central Organization for a Durable Peace (the Hague) et al., in The Hague

Date: 1920-Jul-01

- 1 To the esteemed members of the Executive Committee of the Central Organization for a Durable Peace 1 در سلهوئیس H. C. Dresselhuys کیتتهء محترمهء اجرائیهء صلح عمومی اعضای محترما
- 2 Your reply, dated 12 June 1920, to my letter was received with the utmost gratitude. God be praised, it testified to the unity of thought and purpose that existeth between us and you, and expressed sentiments of the heart that bear the hallmark of sincere affection. 2 جواب نامهء من که بتاریخ ۱۲ جون ۱۹۲۰ مرقوم فرموده بودید رسید نهایت تشکر حاصل گردید الحمد لله دلالت بر وحدت فکر و مقصد در میان ما و شما داشت و همچنین مضمون احساسات وجدانیه بود که دلالت بر محبت صمیمی می نمود
- 3 We Baha'is have the greatest affinity for your esteemed organization, and dispatched therefore two distinguished individuals to you in order to forge a strong bond. For in this day the cause of universal peace is of paramount importance amongst all human affairs and is the greatest instrument for securing the very life and felicity of mankind. Bereft of this effulgent reality, humanity can in no wise find true composure or real advancement but will, day by day, sink ever deeper into misery and wretchedness. 3 ما بهائیان نهایت تعلق بآن انجمن محترم داریم لهذا دو شخص محترم بجهت ارتباطی محکم بآن انجمن محترم فرستادیم زیرا امروز اهم مسائل از مهم امور در عالم انسانی مسئلهء صلح عمومی است و اعظم وسیلهء حیات و سعادت عالم انسانی و جز باین حقیقت ساطعه ابداء عالم انسانی آسایش حقیقی نیابد و ترقی نماید بلکه روز بروز بر فلاکت و بدبختی بیفزاید
- 4 This last terrible war hath clearly proven that humanity cannot withstand the effects of modern instruments of warfare. The future can in no wise be compared to the past, for earlier weapons and armaments had but a feeble effect, whilst modern ones can, in a brief span of time, strike at the very roots of the world of humanity and surpass the limits of its endurance. 4 این جنگ مهیب اخیر ثابت نمود که ادوات حربیهء جدیده فوق طاقت عالم انسانی است من بعد بایام گذشته قیاس نتوان نمود زیرا آلات و ادوات حربیهء قدیم بسیار خفیف بود ولی آلات و ادوات حربیهء جدیده ریشهء عالم انسانی را در اندک زمانی قطع مینماید و فوق طاقت بشر است
- 5 In this age, therefore, universal peace is like unto the sun, which bestoweth life upon all things, and it is thus incumbent upon all to endeavour in the path of this mighty cause. Now, we indeed share this common goal with you and strive toward it with all our strength, renouncing even our lives, our kindred, and our substance for its sake. 5 لهذا صلح عمومی درین عصر نظیر آفتابست که سبب حیات جمیع کائناتست پس بر هر فردی فرض و واجب که درین امر عظیم بکوشد حال ما و شما را مقصد واحد و بتمام قوا حتی جانفشانی و بذل مال و جان و خائمان میکوشیم

- 6 As ye have no doubt heard, in Persia thousands of souls have offered up their lives in this path, and thousands of homes have been laid waste. Despite this, we have in no wise relented, but have continued to endeavour unto this very moment and are increasing our efforts as day followeth day, because our desire for peace is not derived merely from the intellect: It is a matter of religious belief and one of the eternal foundations of the Faith of God. That is why we strive with all our might and, forsaking our own advantage, rest, and comfort, forgo the pursuit of our own affairs; devote ourselves to the mighty cause of peace; and consider it to be the very foundation of the Divine religions, a service to His Kingdom, the source of eternal life, and the greatest means of admittance into the heavenly realm.
- 6 چنانکه البتّه شنیده‌اید در ایران در این سبیل هزاران نفوس جان فدا کرده‌اند و هزاران بنیان ویران شد باوجود این بهیچ وجه فتوری حاصل نگشت الی‌الآن می‌کوشیم بلکه روز بروز بر کوشش می‌افزایم زیرا صلح جوئی ما منبعث از افکار نیست بلکه امریست اعتقادی دینی و از جمله اساس ابدیه الهی لهذا بنام همت می‌کوشیم بلکه از جمیع مصالح خویش و راحت و آسایش خود و تنظیم امور خویش چشم می‌پوشیم و درین امر عظیم می‌کوشیم و این امر عظیم را اسّ اساس ادیان الهی میدانیم و خدمت بملکوت الهی می‌شماریم و سبب حیات ابدیه میدانیم و اعظم وسیله دخول در ملکوت رحمانی
- 7 Today the benefits of universal peace are recognized amongst the people, and likewise the harmful effects of war are clear and manifest to all. But in this matter, knowledge alone is far from sufficient: A power of implementation is needed to establish it throughout the world. Ye should therefore consider how the compelling power of conscience can be awakened, so that this lofty ideal may be translated from the realm of thought into that of reality. For it is clear and evident that the execution of this mighty endeavour is impossible through ordinary human feelings but requireth the powerful sentiments of the heart to transform its potential into reality.
- 7 امروز صلح عمومی در بین بشر فوائدش مسلم است و مضرات جنگ در نزد کلّ معلوم و محتوم ولی در این قضیه بدانستن کفایت نمیشود قوه تفذیه می‌خواهد تا در جمیع عالم جاری گردد شما در فکر این باشید که یک قوه مجبره وجدانی در میان آید تا این مقصد جلیل از حیز تصور بحیث تحقیق آید و این معلوم است بواسطه احساسات عادیّه تنفیذ این امر عظیم ممکن نه بلکه احساسات شدیده وجدانیّه می‌خواهد تا از قوه بفعل آید
- 8 Indeed, all on earth know that an upright character is praiseworthy and acceptable and that baseness of character is blameworthy and rejected, that justice and fairness are favoured and agreeable whilst cruelty and tyranny are unacceptable and rejected. Notwithstanding this, all people, but for a few, are devoid of a praiseworthy character and bereft of a sense of justice.
- 8 جمیع من علی الأرض میدانند که حسن اخلاق ممدوح و مقبول و سوء اخلاق مذموم و مردود و عدل و انصاف مقبول و مألوف و ظلم و اعتساف مردود و مذموم باوجود این جمیع خلق مگر نفوس قلیلهئی کلّ از اخلاق حمیده و عدل محروم
- 9 The power of conscience is therefore needed, and spiritual sentiments are required, that souls may feel compelled to evince a goodly character. It is our firm belief that the power of implementation in this great endeavour is the penetrating influence of the Word of God and the confirmations of the Holy Spirit.
- 9 پس یک قوه وجدانیّه لازم و احساسات روحانیّه واجب تا مجبور بر حسن اخلاق گردند ما را اعتقاد چنین که قوه تفذیه در این امر عظیم نفوذ کلمه الله و تأییدات روح القدس است
- 10 We are bound to you by the strongest ties of love and unity. We long with heart and soul for the day to arrive when the tabernacle of the oneness of humanity will have been raised in the midmost heart of the world and the banner of universal peace unfurled in all regions. The oneness of humanity must
- 10 و ما را با شما نهایت محبت و ارتباط و اتحاد است از دل و جان آرزو می‌نمائیم که روزی آید که خیمه وحدت عالم انسانی در وسط عالم بلند شود و علم صلح عمومی بر جمیع آفاق موج زند

therefore be established, that the edifice of universal peace may be raised in turn.

[پس] باید وحدت عالم انسانی را تأسیس نمود تا بنیان صلح عمومی بر پا گردد

- 11 Your organization, which is a well-wisher of the world of humanity, is highly esteemed in the eyes of the Baha'is. Therefore kindly accept our highest regards and keep us ever informed of the progress of the cause of universal peace in Europe through your efforts. We hope that our communications will remain constant.

11 آن انجمن خیرخواه عالم انسانی در نزد بهائیان بسیار محترمند لهذا خواهش داریم که احترامات فائقه ما را قبول بفرمائید و همواره پیشرفت صلح عمومی را در اروپا بواسطه آن انجمن محترم بما اطلاع بدهید و مخبرات در مابین مستمر باشد

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p.218, MSBH9.364-366, YHA1.340x

AB12251

To: Wilhelm Herrigel, in Stuttgart

Date: 1920-Jul-03

O thou servant of the Kingdom of God!

Thy letter has been received, and its contents understood. The souls who are the servants of His Most High, Baha'u'llah, and are sincere in His Cause have no attachment to this nether world. All their feelings are heavenly. With these souls I have constant communication of heart and soul. Their mention is the cause of joy to the spirit and conscience.

It is an unquestionable fact that the German friends especially ye people are, in servitude to the Threshold of His Most High, Baha'u'llah, my co-sharers and partners. Ye do not have any longing except the promulgation of the Heavenly Teachings; ye do not seek any happiness save in the Grace of Him, and ye do not cherish any desire except to get near to His Threshold.

Therefore, do I feel confident that ye will be assisted and confirmed under all circumstances. Reflect a while that that person was a professor and had dedicated all his life to the attainment of sciences and arts. Notwithstanding in the public meetings that men felt before thee put down and defeated, overwhelmed and conquered. It is evident that the Favors of His Most High, Baha'u'llah, are our supporter. He reinforces us with the Hosts of His Kingdom and bestows upon us His Heavenly Confirmations. Although we are feeble, yet our Refuge and Shelter is strong. Though we are captives of the

nether-world, yet does He enable us to fly through His Heavenly Power.

Day and night shouldest thou make thyself busy in thanksgiving so that this drop may be confirmed by the Waves of the Most Great Ocean and that this particle may get illumined through the Rays of the Sun of Reality. With all thy power speak in every meeting and feel assured that thou wilt receive Confirmation.

Convey to all the friends my utmost love and longing!

Upon thee be Baha-ol Abha!

BBBD.532

AB12151

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

Date: 1920-Jul-04

- 1 Dear kind friend, your letter dated 17th of Shawwal 1338 arrived. I have absolutely no time to write even one word, yet despite this I am responding. This is out of consideration for you. 1 دوست عزیز مهربان نامه مورخ به ۱۷ شهر شوال سنه ۱۳۳۸ رسید ابداً فرصت نگارش یک کلمه ندارم با وجود این بجواب پرداختم این نظر برعایتی که در حق شما دارم
- 2 Regarding the Nuqtatu'l-Kaf and other books written in objection and dispute - comprehensive answers to all have been given and will soon be published. Therefore this book has no validity, as its very contents are clear evidence, especially since it has been altered. Among its claims is that His Honor Aqa Mirza Muhammad Ali from Mazandaran was superior to the Bab, when in fact he was but one servant among the servants of the Bab. 2 نقطة الکاف و سایر کتبی که در اعتراض و مناقشه تحریر گردیده جمیع جواب مفصل داده شده و عنقریب انتشار می یابد لهذا این کتاب هیچ حکمی ندارد زیرا نفس مضامینش دلیل واضح است علی الخصوص که تحریف گشته از جمله منطوقش اینست که حضرت آقا میرزا محمد علی از اهل مازندران تفوق بر حضرت باب داشته و حال اینکه یک بنده از بندگان حضرت باب بوده
- 3 Regarding the review, whatever type you prefer. 3 در خصوص تقریظ هر نوع که میل شماست
- 4 As for the account of the new movement of these souls - for years they have tried through various schemes to create a breach in public opinion but saw no fruit except disappointment and despair. Even the aforementioned newspaper only publishes one issue after long intervals, and you have surely noted its contents. And as for the newspaper printed in Isfahan, you have surely paid attention to its poetry and meanings. 4 و اما حکایت حرکت جدید این نفوس سالهای سالست که بانواع تدابیر می خواهند در افکار عمومی رخنهائی یکنند ولی جز یأس و نومیدی ثمری ندیدند حتی روزنامه معهوده بهر مدتی مدیده یک نسخه بیرون می آید و مضامین را البته شما دقت فرموده اید و اما روزنامهائی که در

اصفهان طبع می شود البتّه دقت با شعار و معانی
آن نموده اید

- 5 Regarding subscription to Chihranama - it is repeatedly emphasized that in the beginning many subscribers were obtained, even in Tehran each copy sold for several qirans, then it's not known what happened that subscribers fell to fifty.

5 و اما اشتراک در چهره نما بتکرار تأکید میشود
در بدایت طالب بسیار حاصل شد حتّی در
طهران هر نسخه ئی بچند قران رسید دیگر معلوم
نشد چه شد که مشترک به پنجاه رسید

- 6 As for the incident of Shahrud and Port Said - it has no importance whatsoever. Consider past events and you will see these subsequent events have no importance. What does the ocean care about a dewdrop? Whatever oppression has occurred until now has only watered the Blessed Tree. This is among God's ways and you will find no change in His ways. Consider what painful events occurred in the Christian era, yet the divine lamp grew brighter. "They desire to extinguish God's light with their mouths but God refuses except to perfect His light."

6 و اما حکایت شاهرود و پورتساید بهیچوجه
اهمّیتی ندارد تفکّر در وقایع سابقه بکنید ملاحظه
می نمائید که این وقایع لاحقه هیچ اهمّیتی ندارد
غرق دریا چه باکی از شبنمی دارد آنچه تا بحال
تعدیلات گشته شجره مبارکه آبیاری گردیده و
هذه من سنة الله ولن تجد لسنة تبدیلا ملاحظه
کنید که در دوره مسیحی چه وقایع الیه رخ
داد ولی سراج الهی روشنتر گشت یریدون ان
یطفئوا نور الله بأفواههم و یأبی الله الا ان یتّم نوره

- 7 Regarding this matter write nothing in the esteemed journal, there is no need. Praise be to God, through divine assistance and grace the holy fragrances have perfumed the East and West. In the lands of Turk and Tajik and Europe and America the cry of Ya Baha'u'l-Abha is raised. East and West are like two beloveds embracing each other. Unknown Iran has become the qiblih of the world - soon this will become evident and manifest.

7 در اینخصوص در جریده محترمه چیزی ننگارید
لزوم ندارد الحمد لله بعون و عنایت الهی نفحات
قدس مشام شرق و غربا معطر نموده در ممالک
ترک و تاجیک و اروپ و امریک شلیک
یابهاء الأبهی بلند است خاور و باختر مانند دو
دلبر دست در آغوش یکدیگرند ایران گمنام قبله
عالمیان گشته عنقریب ظاهر و آشکار خواهد شد

- 8 And upon you be greetings and praise.

8 و علیکم التّحیّة و الثّناء

BRL_DAK#0988

AB02195

To: *Nayrizi, Fadlullah son of Ahmad Ali*

Date: 1920-Jul-04

- 1 O sign of divine bounty! In truth, you sent many letters but few arrived. Letters arrive from all directions like ocean waves. Due to the abundance of calamities, trials, occupations and difficulties, I am unable to respond, and for this reason I am infinitely grieved and regretful. However, with heart and soul I constantly sigh and lament at the divine threshold and seek

1 ای آیت فضل الهی فی الحقیقه نامه های بسیار
ارسال نمودید ولی کم رسید و از اطراف مثل
امواج دریا میرسد از کثرت مصائب و نوائب
و مشاغل و غوائل موفّق بر جواب نمیشوم و
ازین جهت بی نهایت متأثّر متحسّر و لی به

boundless aid and grace for the spiritual friends, especially for the loved ones of Nayriz who, praise be to God, are brimming and overflowing with the wine of the love of God, and who [in the path of the Blessed Beauty] have traversed every valley and each day sacrificed their lives. Don't call Nayriz a salt-stirring soil - call it sugar-scattering, musk-diffusing! Say that the fragrances of the rose garden of hearts unveil mysteries and are messengers and conveyers of secrets and the unseen. Always do nostrils catch the perfume-laden breeze of that clime. Blessed are they and excellent is their final abode.

جان و دل همواره آه و ناله بدرگاه الهی مینمایم
و یاران ربّانیرا عون و عنایت نامتناهی میطلبم
علی‌الخصوص احبای نیریز را که الحمد لله از
بادهء محبت الله جامهای سرشار و لبریزند و
در [سبیل جمال مبارک] هر وادی پیوندند و
هر روز جانفشانی فرمودند نیریز مگو خاک
شورانگیز گو قندریز گو مشکبیز گو نفحات
گلشن قلوب کاشف کروبست و پیک و قاصد
اسرار و غیوب همواره مشام از نسیم آن اقلیم
مشکبار است طوبی لهم و حسن مآب

2 The prayer you requested is below:

2 مناجاتی که خواسته بودید در ذیل است

3 My God, my God! You see me ascending in sighs and shedding tears, humbling myself before You in the depths of nights and early dawns, aflame with the fire of Your love by night and day. Lord! Protect Your servant whom You named Fadl in the shelter of Your protection, and guard him with the eye of Your care and grace from the evil of enemies who have oppressed humanity. Lord! The loved ones of Nayriz are intoxicated with the choice wine of faithfulness from an elegant cup of steadfastness and loyalty. Lord! Exalt their word, make firm their hearts, comfort their spirits, and refresh [their souls] with a gentle breeze wafting from the gardens of Your favors. Make them signs of [guidance] in those far-reaching regions until they speak in praise and are stirred by the fragrances of the melodious garden and the lofty grove. Verily You are the Helper of the faithful and the Succourer of the oppressed among humanity. Verily You are the Generous, the Merciful, the All-Bestowing.

3 الهی الهی ترانی متصاعد الزّفات و ساکب
العبرات متذلاً الیک فی جنح اللیالی و بطون
الاستحار مشتعلاً بنار محبتک باللیل و النهار ربّ
احفظ عبدک الذی سمّيته بالفضل فی صون
حمایتک و احرسه بعین رعایتک و عنایتک من
شرّ الاعداء الذین ظلّهم الوری ربّ ان احبّاء
نیریز ترنّخوا من رحيق الوفا فی کأس انیق من
الثبوت و الولاء ربّ اعل کلمتهم و ثبت قلوبهم
و ارح ارواحهم و انعش [نفوسهم] بنسیم رخیم
یهب من ریاض الطافک و اجعلهم آیات
[الهدی] فی تلك الاقالیم الشّاسعة الارضاء حتّی
ینطقوا بالثناء و یهتّزوا بنفحات الرّوضة الغناء و
الحدیقة الغلبا انک انت معین اهل الولاء و نصیر
المظلومین بین الوری و انک انت الکریم الرحیم
الوهاب

LMA1.456, LMA2.454

AB03767

To: Mirza Fadhullah Nuri Awrangī Nizamul-Mamalik, in Takur

Date: 1920-Jul-04

1 O relative of the Blessed Tree and beloved of the Blessed Beauty! A letter has arrived from 'Azizu'llah Khan, in which he highly praised your zeal and enthusiasm, that praise be to

1 تا کر جناب نظام الممالک هوالابی ای منسوب
شجرهء مبارکه و محبوب جمال مبارک نامهئی از
عزیزالله خان رسید نهایت ستایشرا از همت و
غیرت شما نموده که الحمد لله قدر انتساب بآستان

God, you know the value of being related to the Sacred Threshold and are engaged in service. My hope from divine favors is that you may become a confirmed soul and a successful person, and outwardly distinguished from others as well. Know the value of these favors and consider that despite enemies on every side, you are still successful in all endeavors.

- 2 That village, through divine aid and grace, must become distinguished above all surrounding villages and become a center of divine bounties. You observe that the stony land, because it was the homeland of the Prophet, became the qiblah of the horizons - from all regions they turn toward the Mother of Cities, meaning Mecca, to pray. This was not known in the time of the Prophet, but became apparent afterwards.

- 3 Now too, while the value of that village is unknown to eyes, soon it will become clear and evident, and the divine edifice will be raised high, and the lights of eternal glory will shine upon that village. The wish of 'Abdu'l-Baha is that you may become a manifestation of divine confirmations, so that each day that region may become more illumined and all the people of that village may be encompassed by the great and glorious favor.

- 4 And upon you be greetings and praise.

مقدس میدانند و بخدمت میپردازند امیدم از الطاف الهیه این است که نفس موید گردی و شخص موفق و بحسب ظاهر هم ممتاز از دیگران قدر این الطاف بدان و ملاحظه کن باوجود دشمنان از هر طرف باز موفق بر جمع شونی

- 2 باید آن قریه به عون و عنایت الهیه از جمیع قرای اطراف امتیاز یابد و مرکز سنوحات رحمانیه گردد ملاحظه مینمائید که سنگستان بسبب اینکه وطن حضرت رسول بود قبله آفاق گشت از جمیع اقالیم روی به ام القراء یعنی مکه نماز میگزارند این در زمان حضرت معلوم نبود بعد بظهور رسید

- 3 حال نیز آن قریه قدرش در انظار مجهول عنقریب واضح و مشهود گردد و بنیان الهی بلند شود و انوار عزت ابدیه بر آن قریه بتابد آرزوی عبدالهآ این است که تو مظهر تأیید گردی تا هر روز آن کشور روشنتر گردد و جمیع آن اهل قریه مشمول عنایت جلیل اکبر شوند

- 4 و علیک التّحیّة و الثّناء

MKT4.099, AKHA_118BE #11-12 p.j,
IQN.024

AB05806

To: *Jalaliyyih, in Shahrud*

Date: 1920-Jul-04

O thou who art enraptured by the Best Beloved of the world! Your letter arrived. The calamities that have befallen you and the friends of God are known and evident. The well-spring of heaven and the soft-flowing stream of Paradise are the portion of the wayfarers upon the path of resignation and the sincere servants of the All-Glorious Lord. Therefore, loosen your tongues in thanksgiving and raise the hymns of love that, praise God, you attained such a bounty. Although the ignorant raised their hands against you in injustice and tyranny, but it is irrevocably certain that the outcome for the godly [is good].

ای منجذبه دلبر آفاق نامه شما رسید بلایای وارده بر شما و احبّاء الله معلوم و واضحست عین تسنیم و سلسبیل نصیب سالکان سبیل تسلیم و بندگان مخلص ربّ جلیل است لهذا زبان بشکرانه گشائید و آهنگ عاشقانه برآرید که الحمد لله بچنین موهبتی رسیدید هرچند غافلان دست تطاول گشودند و ظلم و ستم روا داشتند ولی العاقبة للمتّقین حتمی و یقین نظر بعواقب امور نمائید البتّه موسم زمستان بگذرد و برف و

Look upon the end of things. No doubt the season of winter will pass and the snow and rain and storm come to an end. The soul-stirring springtime will come. That hardship will turn into ease, and that toil and trouble will be transformed into joy and radiance. The friends of God must show firmness and steadfastness until the essence and ultimate purpose be realized. Convey greetings to your esteemed husband on behalf of 'Abdu'l-Baha. I ask of His boundless grace, infinite bestowals for him. Upon thee be the glory of the Most-Glorious.

باران و طوفان منقضى گردد موسم بهار جانپور
آید آن شدت بدل بر خا شود و آن زحمت و
مشقت منقلب بروح و ریحان گردد احبای
الهی باید ثبوت و رسوخ بنمایند تا جوهر مقصود
حاصل گردد بقرین محترم از قبل عبدالبهاء
تحیت و ثنا برسان از فضل بی منتهی او را الطاف
بی پایان میجویم و علیک البهاء الأبهی

MKT7.131, MKT9.193a

AB05015

To: Muhammad Taqi son of Ali Akbar (Khurasan), in Baku
Date: 1920-Jul-07

By the Light radiating from the Sun of Truth! May fragrant breezes encompass your perfumed resting place, and may clouds of forgiveness and pardon rain upon your amber-scented grave, O luminous leaf and handmaiden of the All-Merciful, companion of he who was martyred in the path of God with a heart overflowing with the love of God and a spirit gladdened by the glad-tidings of God - Mulla 'Ali-Jan Mah-Furujaki. Blessed be the earth that was reddened by that pure blood, and hallowed be the spot that was honored by that sacred body. I beseech God to grant you an exalted station and a lofty seat of truth, and to spread through you perfumed fragrances in those regions until hearts are stirred by your remembrance in that luminous spot which is associated with the Supreme Horizon. Rejoice, O handmaiden of God, in the bounty of your Glorious Lord in the Abha Kingdom, and be consoled by the favors of the Lord of the first and the last, and let your breast be dilated by meeting that glorious martyr in the highest paradise. Upon you be greetings and praise.

النور الساطع من شمس الحقيقة يحفّ جدتك
المعطر و سحاب العفو والغفران تمطر على رمسك
المعبر آيتها الورقة النورانية و الأمة الرحمانية ضجيج
من استشهد في سبيل الله بقلب طافح بحبة الله و
روح مستبشر ببشارات الله و بارك الله ارضاً
احمرت بذلك الدم المطهر و قدس الله بقعة
تشرفت بذلك الجسد المقدس انى اسئل الله ان
يجعل لك مقاماً علياً و مقعد صدق رفيعاً و
ينشر بك نفعات معطرة في تلك الأرجاء حتى
تهتز القلوب بذكرك في تلك البقعة النوراء التي
انتسبت الى حضرة الكبرياء ابشرى يا امة الله
بفضل ربك الجليل في ملكوت الأبهى و قرى
عيناً بالطفاف رب الآخرة و الأولى و انشرحى
صدراً بقاء ذلك الشهيد المجيد في الذروة العليا
و عليك التحية و الثناء

TSHA3.425, BALM.018

AB06459

To: Muhammad Taqi son of Ali Akbar (Khurasan), in Baku
Date: 1920-Jul-07

O thou who art attracted by the breaths of God and enkindled with the fire of the love of God! I testify that thou didst respond to the Call and thy heart was stirred by the outpourings from the Most Glorious Kingdom, and thou didst believe in the Lord of the highest heavens and didst speak forth praise of thy Lord among all peoples, and the blame of the blamer did not hold thee back, nor the fear of the reviler, nor the might of the oppressor, nor the sharpness of the drawn sword. Rather, thou didst sacrifice thy spirit in the path of God and didst consent to the shedding of thy blood in longing for God, until thou didst taste the bitterness of the sword in God's path and wert martyred with a heart overflowing with the remembrance of God. Blessed art thou for this supreme gift! How pleasing to thee is this cup brimming with the gift of God! And verily I beseech God to assist me through thy high rank with God and thy intercession for me before God. Upon thee be greetings and praise, and upon thee be the Most Glorious Glory of God.

ایها المنجذب بنفحات الله و المشتعل بنار محبة الله
 اشهد انك لبيت النداء و اهتز قلبك بفيضات
 من ملكوت الابهي و امنت برب السموات
 العلى و نطقت بالثناء على ربك بين الورى و
 ماخذتك لومة لائم و لا خوف شاتم و لا بأس
 ظالم و لا حدة سيف شاهر بل فديت بروحك
 فى سبيل الله و سمحت بهدر دمك شوقاً الى
 الله حتى دقت مرارة السيف فى سبيل الله و
 استشهدت بقلب طاف بذكر الله طوبى لك من
 هذه الموهبة الكبرى هنيئاً لك هذه الكأس
 الطافحة بموهبة الله و اننى اسئل الله ان يؤيدنى
 بجاهك عند الله و شفاعتك لى بين يدى الله و
 عليك التحية و الثناء و عليك بهاء الله الابهي

AHB_127BE #09-10 p.242, HHA.296

AB00335

To: Isfandiyar Mihraban (Khurramshah) et al., in Yazd
Date: 1920-Jul-09

- 1 O divine friends! A detailed letter was received from Isfandiyar Mihraban describing commentary on the Kashshaf. Though Abdul-Baha does not have even a minute of free time, out of great kindness I am responding. You are all close, accepted and regarded in the threshold of the Lord God, immersed in the sea of divine favors and recipients of the bounty of the All-Merciful. Be assured. This is a response to questions that Isfandiyar Mihraban wrote, but I must be brief as I have no time.

1 اى ياران الهى نامه مفصلى از جناب اسفنديار
 مهربان رسيد حكايت از شرح كشاف مينمود
 و عبدالبهاء فرصت دقيقهئى ندارد با وجود اين
 از شدت مهربانى بجواب مى پردازم شماها عموماً
 در ساحت حضرت پروردگار مقربيد و مقبول و
 منظور نظر عنايت موفور غريق درياى الطافيد
 و مورد احسان حضرت رحمن مطمئن باشيد
 جواب مسائليست كه جناب اسفنديار مهربان
 مرقوم فرموده است ولى مجبور بر اختصارم زيرا
 مجال ندارم

2 Those who have accepted and been guided but have now become completely afflicted with confused thoughts - the reason is that these people have associated with heedless souls and violated the clear divine text by befriending and consorting with evil ones. This is why He says that association with evil ones transforms the light of the soul into the fire of doubt. For it is impossible that a healthy person associate with someone with tuberculosis or leprosy without being infected. Today there are many mindless ones who, like animals, are captive to the world of nature and unaware of the divine realm - whoever they befriend, they cast doubts. Gradually this deadly poison affects the souls of the listeners, for the measure of perception for the heedless in these days is the senses, and the measure of the senses is deficient. During the journey to Europe, in London at Oxford University which is the greatest university in the world, conclusive proofs were presented before 175 philosophers that the measure of the senses is deficient, and you have surely read about this in the newspapers.

3 As for the passage in the Hidden Words which states to this effect that "The Form of Eternity returned from the emerald height of faithfulness to the Sadratu'l-Muntaha and wept, and the cherubim wept at its wailing. When asked the reason, the Form of Eternity said: I waited at the height of faithfulness but found not the fragrance of faithfulness. When I returned, I saw several holy doves afflicted in the clutches of earthly dogs. The divine maiden asked their names - all were mentioned except one name. When the first letter of the name was uttered, the denizens of the chambers ran out, and when they heard the second letter they fell upon the dust, and from the hidden realm came the call that more than this is not permitted." This is the meaning of those hidden words, not the exact text. Now consider what that name was that was not fully mentioned at that time. You see what the unfaithful ones did and what cruelty they showed. There was no harm they did not inflict and no blow they did not strike, and with the sword of cruelty they cut the body of the Wronged One to pieces at every moment. This is clear and evident to all. Even more amazing is that despite such oppression and tyranny and severity of cruelty, they still claim to be the wronged ones. Take heed, O people of insight!

2 نفوسیکه تصدیق نموده‌اند و بهدایت پرداخته‌اند و حال بکلی پیریشانی فکر مبتلا شده‌اند سبب این است که این اشخاص با نفوس غافله معاشر گشته‌اند و مخالفت نص صریح الهی نموده با اشرار الفت گرفتند و مؤانست جستند این است که میفرماید مجالست اشرار نور جانرا بنار حسابان تبدیل نماید زیرا ممکن نیست که شخص سالمی با شخص مسلولی و یا مجذومی الفت نماید و علت سرایت نکند امروز جمعی بیخردان که مانند حیوان اسیر عالم طبیعتند و از جهان الهی خبری ندارند با هر نفسی الفت کنند القاء شبهات نمایند کم کم این سم مهلک در نفوس مستمعین تأثیر کند زیرا غافلین این ایام را میزان ادراک حس است و میزان حس ناقص و در سفر اروپا در لندن را در مدرسه عالی اکسفورد که اعظم دارالفنون عالم است در مقابل صد و هفتاد و پنج فیلسوف ادله قاطعه اقامه شد که میزان حس ناقص است و البته در جرائد خوانده‌اید

3 و اما عبارت کلمه مبارکه در اسرار مکنونه که باین مضمون میفرماید هیکل بقا از عقبه زمردی وفا بسدره منتهی رجوع نمود و گریست و گرویان از ناله او گریستند چون سبب استفسار شد هیکل بقا فرمود در عقبه وفا منتظر ماندم و رایحه وفا نیافتم چون رجوع نمودم حمامات قدسی چند را دیدم در دست کلاب ارض مبتلا و حوریه الهی سؤال از اسامی آنها نمود جمیع مذکور شدند مگر اسمی از اسماء چون حرف اول اسم از لسان جاری شد اهل غرفات بیرون دویدند و چون حرف ثانی شنیدند بر تراب ریختند و از ممکن غیب ندا بلند شد که زیاده بر این جائز نه این مضمون آن کلمات مکنونه است نه عین عبارت باری ملاحظه نمائید آن اسمی که در آن زمان بتمامه ذکر نشد چه بود ملاحظه مینمائید که بیوفایان چه کردند و چه جفائی روا داشتند اذیتی نبود که نکردند و صدمه‌ئی نماند که نزدند و بسیف جفا هر دم جسد مظلوم را قطعه قطعه نمودند و این در نزد جمیع واضح و مشهود است عجبر از این آنکه با وجود این ظلم و ستم و شدت جفا اظهار مظلومیت نیز میفرمایند فاعتبروا یا اولی الألباب

- 4 As for the wing and comb mentioned in the Hidden Words - that is the divine Covenant. This covenant was taken so that they would be faithful to Abdul-Baha, not that they would scratch at the blessed throat, meaning the blessed Cause. But they completely closed their eyes to justice and engaged in the utmost cruelty and oppression.
- 4 و اما پر و شانه که در کلمهء مبارکهء مکنونه مذکور آن میثاق الهی است این عهد و میثاق از برای آن گرفته شده که وفا به عبدالبهاء نمایند نه اینکه گلوئی مبارک یعنی امر مبارک را بخراشند ولی بکلی چشم از انصاف بسته بنهایت جفا و اعتساف پرداختند
- 5 Regarding the shepherd during the forbidden days of work in Ridvan - it has not been made difficult because that would be cruel to animals. However, the irrigator can prepare a place to collect water during the forbidden days and give it to the crops at other times.
- 5 اما در حقّ چوپان در ایام ممنوعهء از کار در عید رضوان سخت گرفته نشده است بجهت این است که ظلم بحیوان است اما آبیاری میتواند محلی مهیا نماید که در ایام ممنوعه آب در آنجا جمع گردد و در اوقات سائره بزراعت داده شود
- 6 And if someone does not willingly pay another's rights and wishes to trample them, certainly that right must be obtained through the power of the government.
- 6 و اگر چنانچه نفسی حقّ دیگری را بخوشی تأدیه ننماید و پامال خواهد البته باید بقوهء حکومت آن حق تحصیل شود
- 7 Convey utmost love and faithfulness from Abdul-Baha to Brother Mirza Jamshid and children, the maidservant of God Shahrbanou, Brother Rustam and sisters and mother and sister's children Morvarid and Shapour and Fereydoun and Soroush Jiveh and Shahriyar Khodadad and Baman Shahveyr and Baman Jiveh and Shirin Mihraban and cousin Bahram and Ali Akbar Muhammad Manshadi and family and Haji Ali Muhammad and children and the members of the Covenant gathering and Haji Ali Husaynabadi and the members of the Khurramshah gathering. And upon you be the Most Glorious Glory.
- 7 بجناب اخوی میرزا جمشید و فرزندان و امةالله شهربانو و اخوی رستم و همشیرهها و والده و همشیرهزادگان مروارید و شاپور و فریدون و سروش جیوه و شهریار خداداد و بمان شاهویر و بمان جیوه و شیرین مهربان و پسر عمو بهرام و علی اکبر محمد منشادی و اهل بیت و حاجی علی محمد و فرزندان و اهل محفل میثاق و حاجی علی حسین آبادی و اهل محفل خرمشاه از قبل عبدالبهاء نهایت محبت و وفا ابلاغ دار و علیک البهاء الأبهی

BRL_ATE#204x

BRL_DAK#1051, AVK4.013.04x,
MAS2.035-037x, YARP2.110 p.133

AB12288

To: *Habibullah Al Naddaf, in Qum*

Date: 1920-Jul-09

O remembrance of that noble person! In truth, Jinab-i-Mashhadi Husayn your father and Mashhadi Rida your uncle sacrificed their lives in their days and were the objects of the loving-kindness of the Blessed Beauty, may my spirit be a sacrifice for His loved ones. Praise be to God, you too have combined from the essence of heart and soul of that

ای یادگار آنشخص بزرگوار جناب مشهدی حسین ابوی و مشهدی رضای عمو فی الحقیقه در ایام زندگانی جانفشانی کردند و منظور نظر عنایت جمال ابهی روحی لاحبّاته الفداء بودند الحمد لله تو نیز از عنصر جان و دل آن بزرگواری شرف اعراق را با حسن اخلاق امتزاج دادی

noble one the nobility of lineage with excellence of character. Therefore, my hope is that you will keep their lamp burning bright. Although you are a stranger and alone, and without means in that city, yet my hope from the Divine One is that you will be confirmed with the assistance of the All-Merciful. Be not sorrowful - you are not alone. Your companion and intimate is the favors of the Desired One, and your friend day and night is the bounty of the Loving Lord. Therefore be confident and look not to your own insignificance, but be assured and hopeful in the favors of His Divine Unity. And strive to gain some portion and share of exposition and praise of the All-Merciful and of reading and writing. And convey utmost kindness on my behalf to the honored sisters Bahiyyih Sultan and her sister. In the city of Qum, due to excessive persecution by the enemies, the friends have been scattered. Now you must be the cause of some souls being guided to the light of guidance. And upon you be the Most Glorious Glory.

لذا امیدم چنان که سراج آنانرا روشن نمائی
هرچند غریبی و فریدی و در آشهر بی سر و
سامانی ولی امیدم از حضرت یزدان که مؤید
بتوفیق حضرت رحمن شوی مکدر مباش تنها
نیستی انیس و مونس الطاف حضرت مقصود
است و رفیق شبانه روز موهبت ملیک ودود
پس مطمئن باش و نظر بحقارت خود منما و
بالطاف حضرت احدیت مطمئن و امیدوار
باش و بکوش تا قدری بهره و نصیب از بیان
و ثنای رحمن و سواد و خط بگیری و باخوات
محترمات بهیه سلطان و خواهرش از قبل من
نهایت مهربانی ابلاغ دار در مدینه قم از کثرت
تعرض اعداء احباء متفرق شدند حال تو باید
سبب شوی تا بعضی نفوس مهتدی بنور هدی
گردند و علیک البهاء الأبهی

QUM.179

AB07447

To: Ataullah son of Mirza Ahmad Qaini, in Khurasan

Date: 1920-Jul-09

- 1 O descendant of that illustrious personage! In Arabic, a poet composed the following verses in praise of the House of Barmak:
- 2 I asked Generosity, "Art thou free?" It replied, "No, Rather am I a servant of Yahya ibn Khalid."
- 3 I asked, "Through purchase?" It said, "No, through inheritance, Passed down to me from father to father."
- 4 Its translation is this: I asked bounty and generosity, "Art thou free?" It said, "No, I am the servant of Yahya ibn Khalid" - meaning, "I who am bounty and generosity am the devoted servant of Yahya ibn Khalid." I asked, "Did Yahya ibn Khalid purchase thee?" It replied, "No, rather I am an inheritance from his fathers and forebears that has been passed down to him" - meaning that Yahya inherited this bounty and generosity from his father and forebears....

1 ای سلیل آنشخص جلیل در عربی شاعری در
ستایش آل برامکه چنین شعری انشا نموده
2 سألت الندی هل انت حرّ فقال لا ولکنّی عبد
لیحیی ابن خالد
3 فقلت شراء قال لا وراثۃ تواریثی والد بعد والد
4 ترجمه اش اینست که از کرم و بخشش سؤال
نمودم که تو آزادی گفت خیر من بنده یحیی
ابن خالد یعنی من که کرم و بخشش غلام
حلقه بگوش یحیی ابن خالد سؤال نمودم که تو را
یحیی بن خالد خریده است گفت خیر بلکه من
میراث از آباء و اجداد او هستم که باور رسیده ام

یعنی یحیی این کرم و بخشش را از میراث پدر و
آباء بوراثت برده است...

MSHR1.044x

AB04259

To: Spiritual Assembly of Hamadan et al.

Date: 1920-Jul-12

O faithful ones! The sign of faithfulness to Baha'u'llah is that precious souls arise with sacred breaths to serve at the Holy Threshold. And service consists of purity of intention, abundance of effort, and self-sacrifice in diffusing the divine fragrances and educating the saplings of the divine garden. Praise be to God that you are assisted and confirmed in this, and you strive and are enthused and drink from the wine of favors. The bounties of the divine Kingdom encompass you, the graces of servitude are attained, the rain of confirmation pours down, and the signs of success are continuous. His is the praise and bounty for this. And upon you be the Most Glorious Glory.

ای اهل وفا نشانه وفا بحضرت بهاء الله اینست
که نفوس نفیسه بانفاس قدسیه قیام بخدمت
آستان مقدسه نمایند و خدمت خلوص نیت و
وفور همت و جانفشانی در نشر نفحات الهی و
تریت نونهالان گلستان الهی است الحمد لله شماها
بآن موفق و مؤیدید و می کوشید و میجوشید و از
باده الطاف می نوشید عواطف ملکوت رحمانیه
شامل و لطائف عبودیت حاصل و باران تأیید
هاطل و آثار توفیق متواصل است له الحمد والمنه
علی ذلک و علیکم وعلیکن البهاء الابهی

MMK3#250 p.179, TAH.365b

AB09141

To: Iraqi, Ishaq et al., in Hamadan

Date: 1920-Jul-12

¹ O my God, my God! These are souls who have bowed their necks before Thy sovereignty, whose voices have been humbled by Thy grandeur, whose breasts have been dilated by the signs of Thy oneness, and whose hearts have been attracted by the sweet savors of Thy holiness.

¹ الهی الهی هؤلاء نفوس خضعت اعناقهم
لسلطانک و خشعت اصواتهم من عظمتک و
انشرحت صدورهم بآیات توحیدک و انجذبت
قلوبهم بنفحات قدسک

² O Lord! Assist them through Thy confirmations, make them successful through Thy bestowals, and send down upon them a blessing from Thy presence. Verily, Thou art the Almighty, the Powerful, the All-Compelling, the Self-Subsisting.

² ربّ ایدهم بتأییداتک و وفقهم بتوفیقاتک و انزل
علیهم برکة عندک انک انت المقتدر العزیز
المهیمن القیوم

MJMJ2.068a, MMG2#219 p.246

AB02512

To: Jamshid Khudadad Farsi, in Bombay

Date: 1920-Jul-14

- 1 O servant of the Sacred Threshold! Despite lack of time, effort is being made to write responses to your successive letters to the extent possible. All created things are interconnected through essential relationships which are a divine trust. At times these relationships require prosperity for a soul, and at times they require less than that. For example, the essential relationships in the human body sometimes require wakefulness and sometimes require sleep.
- 2 As for the question of beneficent and maleficent planets, ancient philosophers believed each of these planets possessed rational force and imagined they had spiritual influences. Thus arose the question of beneficent and maleficent influences. But all these beings are captive in the hand of power - the Sacred Essence is the Administrator and Ordainer of all, the Director.
- 3 As for the question of spirit communication which is now discussed among people - these are delusions, and certain displays are produced through contrivances. If it were true, there would be no need for material and political measures and economic arts. Every government would choose someone to communicate with spirits and consult about the realities of events.
- 4 However, when the human spirit attains power, subtlety and sanctification, it encompasses the realities of things and uncovers mysteries. Similarly with the power of mind - what you see in the realm of existence was once hidden; the human spirit discovered it and brought it from the realm of the hidden to the realm of the visible.
- 5 You wrote that the maidservant of God Khurshid and her mother La'l have arrived in Bombay. Give them assistance there since Surush has taken a new wife.
- 6 And upon you be the Most Glorious Glory.

1 ای بنده آستان مقدس باوجود عدم فرصت نامه‌های متتابع شما را بقدر امکان همت در نگارش جواب می‌گردد جمیع کائنات بیکدیگر مرتبط روابط ضروری که ودیعه الهیه است وقتی اقتضای کامرانی نفسی مینماید و زمانی اقتضای دون آن مثلاً روابط ضروری که در جسم انسان است یکوقت اقتضای بیداری دارد و یکوقت اقتضای خواب

2 اما مسئله سعد و نحس کواکب فلاسفه قدما از برای هریک از این کواکب قوه عقلیه معتقد و تاثیرات معنویه گان می‌نمودند لهذا مسئله سعد و نحس بمیدان آمد ولی جمیع این موجودات در ید قدرت اسیر ذات مقدس مدبر کل و مقدر کل مدبر است

3 اما مسئله تسخیر ارواح که الآن در میان خلق مذکور این اوهام است و بعضی نمایشها بتدایر حاصل میشود اگر صحیح بود دیگر احتیاج بتدایر ملکی و سیاسی و فنون اقتصادی نبود هر سلطنتی شخصی را اختیار مینمود که با ارواح مخیره نماید و از حقایق وقایع استشاره نماید

4 ولی روح انسانی چون قوت و لطافت و تقدیس یابد محیط بحقایق اشیاء گردد کشف اسرار مینماید و همچنین قوه عقلی آنچه در حیز شهود می‌بینی وقتی پنهان بود روح انسانی کشف آن نمود و از حیز پنهان بحیز عیان آورد

5 مرقوم نموده بودی امه الله خورشید با والده لعل به بمبئی رسیده‌اند در همانجا آنانرا سر و سامانی دهید زیرا سروش عیال جدیدی گرفته

6 و علیک البهاء الابهی عبدالبهاء

ADMS#223x

ANDA#81 p.07, YARP2.454 p.339

AB11010*To: Mahmud Vasfi Effendi, in Alexandria**Date: 1920-Jul-18*

O thou dear one! I have intoned verses of thanksgiving to God for having guided thee to walk in the path of guidance, for having removed from thee thy veil, and for having made thy vision on this day penetrating. This is an assistance from the One mighty in strength, and a protection from thy Most Exalted Lord. Say: "My Lord, cause me to enter with truth, and cause me to depart with truth, and grant me from Thy presence an authority to assist."...

أيها الحبيب قد رتلت آيات شكر لله بما وفقك على السلوك في سبيل الهدى وكشف عنك غطاءك وجعل بصرك اليوم حديداً وهذا عون من شديد القوى وصون من ربك الأعلى وقل رب ادخلني مدخل صدق واخرجني مخرج صدق واجعل لي من لدنك سلطاناً نصيراً...

MMK6#264x

AB06442*To: Mahmud Fahmi Effendi, in Cairo**Date: 1920-Jul-20*

- 1 O beloved! Thy letter was received and its content noted. We are brief in answer due to the lack of time and abundance of tasks.
- 2 Al-'Ama' in the language means a very light and subtle cloud that is seen and unseen. If you gaze with utmost care you find something, but as soon as you look, it cannot be seen. That is why, in the tradition of the investigators, by Al-'Ama' they mean the Universal Reality with no specifications, for specifications exist in the mode of simplicity and unity and are not distinguished from the essence. So it is both specified and unspecified, and this station is described as Divine Oneness and Al-'Ama', and it is the station of the Hidden Treasure mentioned in the Hadith. Thus, the attributes are specifications that exist in the essence but are not distinguished from it. They are seen and unseen. In brief, this is the meaning of Al-'Ama'.
- 3 Convey my greetings and my longings to all the believers. Salutation and greetings rest upon you!

1 أيها الحبيب قد وصل تحريركم واطلعنا بمضمونه ونختصر في الجواب لقلة الأوقات وكثرة الأشغال

2 العماء في اللغة السحاب الخفيف اللطيف جداً يرى ولا يرى فإذا امعنت النظر بكل دقة تجد شيئاً ولكن بمجرد النظر لا يرى لأجل ذلك في عرف المحققين يقصدون بالعماء الحقيقة الكلية بلا تعيينات فالتعيينات موجودة بنحو البساطة والوحدة ليست ممتازة من الذات إذا تعين ولا تعين وهذا المقام يعبرون عنه بالأحادية والعماء وهذا مقام الكنز الخفي المذكور في الحديث إذا الصفات تعيينات موجودة في الذات وليست ممتازة عنها ترى ولا ترى وهذا معنى العماء مختصراً

3 و بَلِّغْ تَحِيَّتي و اشواقی الی کافَّة الأَحِبَّاء و علیک
التَّحِيَّة و الثَّنَاء

BRL_DAK#0792, MKT3.198, MNMK#061
p.141, ASAT4.394, SFI02.058, YMM.322x,
YIK.298x, ZIAB2.149-150

AB06754

To: Mihtar Kaykhusraw son of Manuchihr Khudadad, in Shiraz

Date: 1920-Jul-20

- 1 O thou who art firm in the Covenant! I read the letter of that loving friend and offered praise and thanksgiving to God that He hath raised up such pure souls in this world of dust who, like the supreme heaven, shine bright and radiant with the light of certitude, who with one hand grasp the cup of the Covenant and drink and serve the wine of love, and with the other hand the chalice of sacrifice.

1 ای دلپستهء پیمان نامهء آن یار مهربان خواندم و خدا را ستایش و نیایش نمودم که چنین جانهای پاک در جهان خاک برانگیخته که مانند سپهر برین بپرتو نور مبین درخشنده و تابانست که یکدست ساغر پیمان گیرند و بادهء عشق بنوشند و بنوشانند و یکدست جام فدا
- 2 Today is the day of joy and the moment of delight, for divine bounties are manifest and the Sun of loving-kindness shineth resplendent from East and West. Be at rest, be prepared - favor will unveil its face and comfort will be attained.

2 امروز روز شادمانیست و دم کامرانی زیرا بخشش یزدانی آشکار است و مهر مهرور از خاور و باختر درخشان آسوده باش آماده باش بخشش رخ بگشاید و آسایش بدست آید
- 3 From the All-Forgiving I beseech infinite generosity and endless forgiveness for thy noble father, and in the highest Paradise I pray for his eternal life and radiance.

3 و از آمرزگار پدر بزرگوار را دهش بیکران خواهم و آمرزش بیپایان جویم و در بهشت برین پابندگی و تابندگی آرزو نمایم
- 4 And upon thee be the Glory.

4 و علیک البهاء

YARP2.381 p.298, RMT.166-167

AB07929*To: Rustam Bihmard**Date: 1920-Jul-20*

O servant of the Threshold of the All-Knowing God! Be thou happy and content, for thou art a manifestation of divine favor and hast traversed the wilderness of love and seeking until thou didst reach the destination of thy quest. Khurshid was a cherished handmaiden of God and was filled to overflowing with the wine of love and affection. Therefore, rest thou assured that she will be encompassed by forgiveness and pardon and will become the object of the regard of the Lord God. And convey to Khusraw, her sister's child, the utmost kindness and faithfulness on behalf of 'Abdu'l-Baha. I will pray for him and seek the confirmations of the Kind Lord. And upon thee be the Most Glorious Glory.

هُوَالْأَهْبَىٰ اِی بَندهٔ آستان ایزد دانا خوشنود
و خورسند باش که مظهر لطف خداوندی و
صحرای عشق و طلب پیودی تا بمنزل مقصود
رسیدی خورشید بهمرد کنیز عزیز خدا بود و
از بادهٔ مهر و محبت جامی لبریز بود پس یقین
بدان که مشمول عفو و غفران گردد و منظور
نظر حضرت یزدان شود و همشیره زاده خسرو
را از قبل عبدالهّاء نهایت مهربانی و وفا برسان
در حق او دعا نمایم و تأییدات خداوند مهربان
جویم و علیک الهّاء الّاهبی

PPAR.194

AB10446*To: Bihmard Jamshid et al.**Date: 1920-Jul-20*

O Lord! We are poor - make us wealthy. We are nameless and traceless - bestow upon us name and trace. We are in hardship - grant us comfort. We are scattered - give us order. Thou art the Mighty, the Powerful, and Thou art the Peerless Lord.

ای پروردگار مستمندیم توانگر فرما بی نام و نشانیم
نام و نشان بخش در زحمتیم راحت عنایت کن
پریشانیم سر و سامانی ده توئی مقتدر و توانا و توئی
خداوند بی همتا

YARP2.691 p.464

AB04399*To: Muallimih Sinazadih, in Ishqabad**Date: 1920-Jul-26*

- 1 O descendant of that illustrious person in Ishqabad, daughter of his eminence Sina! Your letter with its verses are both eloquent and expressive, original and sweet. Without doubt you are the daughter of that star and the fruit of that tree, inheriting faith and firmness in the Covenant of that leader. Praise be to God that that heavenly tree had such destiny that such fruit would come forth from it. His eminence Sina was the Sinai of the fire of the love of God, and praise be to God you are the burning ember of that fire.
- 2 May the loving son become the manifestation of divine favors. Convey my utmost love and kindness to Jinab-i-Aqa Muhammad-'Ali, Nusratu'llah, Tal'at, Badi'ih and Liqa'iyih.
- 3 The friends have wished for the presence of 'Abdu'l-Baha. I have this constant intention and am waiting for travel to become easier. I have the utmost longing to see the faces of the people of the Covenant. Be assured that whenever facilities become available and the path becomes free of fear and danger, and the friends remain in complete unity and harmony, I will hasten to Ishqabad and create excitement in those regions. There is no more time now.
- 4 And upon you be the Most Glorious Glory.

1 ای سلیله آن شخص جلیل نامه با چکامه هر دو وارد فصیح است و بلیغ بدیع است و ملیح بی شک و شبهه دختر آن اختری و ثمر آن شجر وارث ایمان و ثبوت بر پیمان آنسروی الحمد لله که اندرخت بهشتی چنین سرنوشتی داشت که چنین یار و بری از او بثر آید حضرت سینا سینای نار محبت الله بود و الحمد لله تو قبسه آتش بار

2 پسر مهرور مظهر الطاف گردد و بجناب آقا محمد علی و نصره الله و طلعت و بدیعه و لقائیه از قبل من نهایت حب و مهربانی برسان

3 احباً آرزوی حضور عبدالهآء نموده اند من را این نیت مستمر و منتظر سهولت سفر نهایت اشتیاق بمشاهده روی اهل میثاق دارم هر وقت که تسهیلات میسر و سبیل بی خوف و خطر و احباً در نهایت اتحاد و اتفاق مستمر یقین بدان به عشق آباد می شتابم و ولولئی در آنصفحات می اندازم فرصت بیش ازین نیست

4 و علیک الهآء الاهی

AKHT1.330-331

AB07311*To: Muhammad Husayn Muhtadi, in Tihiran**Date: 1920-Jul-26*

- 1 O you who are firm in the Covenant! Although there arose some murmuring and commotion from this test, yet through the assistance and favor of the Blessed Beauty, may my spirit be sacrificed for His loved ones, firm recommendations were made to important authorities and firm responses were received, so that oppression and transgression may not be repeated. Although every oppression that occurs in the path of

1 طهران جناب ابوی صبحی آقا میرزا حسین علیه بهاء الله هو الاهی ای ثابت بر پیمان اگرچه همه و دمدمهائی از امتحان عیان شد ولی به عون و عنایت جمال مبارک روحی لاجبائنه الفداء بمحلات مهمه سفارش محکم گردید و جواب محکم گرفته شد بلکه ظلم و تعدی تکرر پیدا نکند اگرچه

God is the very essence of favor and pure bounty - it is cause for gratitude that one was enabled to drink, with utmost sweetness from love of the Beloved of all horizons, a full bitter cup. How well it was said:

هر ظلمی که در سبیل الهی واقع گردد آن عین
عنایتست و صرف موهبت موقع شکرانه است
که موفق بر آن شد که جام تلخ سرشاری بنهایت
حلاوت از عشق دلبر آفاق نوشید

2 What is the medicine of the yearning one? Poison from the hand of the Beloved

2 چه خوب گفته داروی مشتاق چیست زهر ز
دست نگار

3 What is the balm of lovers? Wounds from the arm of the Friend

3 مرهم عشاق چیست زخم ز بازوی دوست

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

MSHR3.190

AB10445

Date: 1920-Jul-30

A prayer for forgiveness for Faridun, eldest son of Khodadad, and a prayer for forgiveness for Faridun Isfandiyar. O Lord! O Forgiving One! Faridun Parshakun has hastened to the world of mystery, and Faridun Isfandiyar has taken flight to the unseen heights. Make these two servants free from want, and exalt them in the realm of heaven, and make them companions of pure souls. Thou art the Forgiver, the Bestower, the Kind One.

طلب مغفرت بجهت فریدون فرزند مهر خداداد
و طلب مغفرت بجهت فریدون اسفندیار ای
پروردگار ای آمرزگار فریدون پرشکون بجهان راز
شتافت و فریدون اسفندیار بفراز پنهان پرواز نمود
این دو بنده را بی نیاز فرما و در جهان آسمان
سرفراز کن و بجانهای پاک دمساز فرما توئی
آمرزنده و بخشنده و مهربان

YARP2.576 p.409

AB01985

To: Baha'is of Sirjan

Date: 1920-Jul-31

1 O luminous friends of 'Abdu'l-Baha! In the days of the Daystar of the horizons, pure seeds were scattered in that land and region. Now, praise be to God, the beginning of growth has appeared and "it hath grown with a goodly growth." And likewise He says: "like unto a grain that produces its stalk, then strengthens it, and it becomes stout and rises firmly upon

1 ای یاران نورانی عبدالبهاء در ایام نیر آفاق در
آنخظه و دیار تخم پاکی افشاندند شد حال الحمد
لله بدایت انباتست و انبته نباتاً حسناً و همچنین
میفرماید کز عرج اخرج شطاه فازره فاستغلظ
فاستوی علی سوجه یعجب الزرع امید چنانست

its stem, delighting the sowers.” It is hoped that those good and pure seeds will grow in such wise that that region will become a paradise of delight and a rose-garden of truth.

- 2 Praise be to God, the friends in Kerman and Sirjan are in a state of enthusiasm and rapture, of attraction and joy. Various groups in those two regions raised their banners and created a stir, and exerted the utmost effort and striving, but it had no result - all their troubles and hardships were wasted. “Thou hearest not from them a whisper or a sound.” Now, praise be to God, the spirit of reality has permeated and bestowed eternal life. The manifest light has cast its rays and illumined the region. The life-giving breeze is wafting from the direction of grace. Surely those trees will become fresh and verdant and attain boundless delicacy.
- 3 Be confident that this blessed tree will take root like “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.” But the friends must acquire the characteristics of the Daystar of the horizons and promote and teach more through deeds than words. Previously, detailed letters have been written about the conduct and behavior of the divine friends and what is necessary and fitting. Surely you have studied them.
- 4 The friends of Sirjan and Kerman are established in my heart and soul. Not for a moment are they forgotten, and they never leave my thoughts. Their remembrance is like an inscription on stone. Their mention brings joy to every gathering. I have the utmost longing for each and every one, and I beseech from the Daystar of the horizons rays of effulgence so that each may become a luminous star. And upon you be greetings and praise.

که آن بذرِ طیب طاهر چنان انبات گردد که آن اقلیم جنة النعم شود و گلشن حقیقت گردد

2 الحمد لله یاران کرمان و سیرجان در شور و ولهند و در جذب و طرب طوائف متعدده در آن دو اقلیم علم برافراختند و ولوله انداختند و نهایت سعی و کوشش مبذول داشتند ولی عاقبت نداشت جمیع زحمات و مشقات بهدر رفت لاتسمع منهم صوتاً ولا رکراً حال الحمد لله روح حقیقت سریان نموده و حیات جاودان بخشیده نور مبین پرتو انداخته و روشنی اقلیم گردیده نسیم جانپور از مهبّ عنایت میوزد البتّه آن اشجار تر و تازه گردد و لطافت بی اندازه یابد

3 مطمئن باشید که این شجره مبارکه ریشه خواهد نمود مثل کلمه طیبّه کشجره طیبّه اصلها ثابت و فرعها فی السماء و توثی اکلها فیکلّ حین ولی یاران باید مقتبس از اخلاق نیر آفاق گردند و باعمال بیش از اقوال ترویج و تبلیغ فرمایند از پیش مکاتیب مفصله در روش و سلوک احبای الهی و آنچه باید و شاید مرقوم گردیده البتّه مطالعه نموده اید

4 احبای سیرجان و کرمان مقرر در دل و جان دارند دقیقه‌ی فراموش نشوند و ابداً از خاطر نروند یادشان چون نقش بر حجر است ذکرشان مورث سرور هر انجمن فرداً فرداً را نهایت اشتیاق دارم و از نیر آفاق پرتو اشراق میطلبم تا هر یک کوکب نورافشان گردند و علیکم التحیه و التّناء

MMK6#495

AB02834

To: Aqa Mirza Muhammad Natiq, in Tihiran

Date: 1920-Jul-31

- 1 O Natiq! Praise be to God, thou art a speaker, not silent, and successful in serving the school of human oneness. Thou must thank God that thou art honored with such a service, even though there are countless difficulties. Rest assured that no illness or hardship will arise. Praise be to God, an excellent successor appeared and you traveled to Isfahan and Shiraz, and this short journey became extensive.

1 یا حضرت ناطق الحمد لله ناطقی نه صامت و موفق بخدمت دبستان وحدت بشر باید خدا را شکر کنی که بچنین خدمتی سرفراز شدی ولو آنکه مشقت بیشمار مطمئن باش که هیچ بیماری و دشواری پیش نیاید الحمد لله نعم الخلفی پیدا شد و شما مسافرت به اصفهان و شیراز نمودید و این نیز خدمتی مسافرت مختصر مفصل گردید
- 2 You had given glad tidings of the unity and harmony of the friends in Isfahan - that the teaching study circle is illumined, and Aqa Mirza Inayatu'llah is the flower of the rose garden, and the nobles' gathering is radiant through the efforts of his honor Rahbar, and teaching gatherings are established in the home of Aqa Mirza Nasru'llah and the residence of his honor Isfandiyar. All these were joyful tidings, and the future belongs to the God-fearing.

2 از اتحاد و اتفاق احباب اصفهان مرده داده بودی که انجمن درس تبلیغ روشن و آقا میرزا عنایت الله گل گلشن و انجمن خوانین بهمت حضرت رهبر منور و در کاشانه آقا میرزا نصرالله و آشیانه جناب اسفندیار انجمن تبلیغ مؤسس جمیع اینها خبرهای مسره بود و العاقبة للمتقین
- 3 The tradition concerning which thou didst inquire pertaineth to the Dispensation of the Qur'an and expresseth that which was incumbent upon the people at that time. In this most great Dispensation, the House of Justice is the body unto which all must turn: whatsoever the House of Justice should ordain, the same is incumbent upon the people.

3 حدیثی که سؤال نموده بودید تعلق بکور فرقان داشت تا تکلیف ناس معلوم گردد در این کور اعظم بیت العدل مرجع آنچه را که بیت العدل حکم فرماید تکلیف ناس همانست
- 4 As for the blessed Tablet of the Temple which is in the hand-writing of Zein, that is preserved, protected and ancient. Thou hadst asked about five blessed souls - one of them is the one who ascended unto God, Haji Mirza Muhammad-Taqi Afnan, and the other four will be mentioned later.

4 اما لوح مبارک هیکل که بخط جناب زین است آن محفوظ و مصون و قدیم است از نفوس مبارکه اشخاص نحسه سؤال نموده بودی یکی از آنها حضرت متصاعد الی الله حاجی میرزا محمد تقی افنانست و چهار دیگر بعد بیان خواهد شد
- 5 His honor Isfandiyar Khan has permission to attain the presence. Convey most glorious greetings to the handmaiden of God his wife and the infant handmaiden of God Radi'ih and Bahiyyih.

5 جناب اسفندیار خان اذن حضور دارند بامه الله قرینه و امه الله صبیّه رضیعه و بهیه را تحت ابدع ابدی برسانید

BRL_ATE#190x, BSW#19.19x

BRL_DAK#0697,

AVK2.221.06x,

MSBH3.408

AB05362*To: Binish Haqju, in Shiraz**Date: 1920-Jul-31*

O kind friend, your letter was received but due to lack of time the reply was delayed. However, if you search in the blessed box you will observe how many letters have been written to that dear friend. If sometimes there is a delay, this is due to the multitude of occupations which are beyond description. The friends who are present observe that the physical occupation and mental occupation and various questions and solving of great problems and protection and safeguarding of the friends in every spot and arrangement of affairs and attention to travelers and attending to the work of the friends in the Holy Land is to such a degree that it is beyond imagination. In any case, your recommendation was made to Jinab-i-Amin and now it is being repeated. That letter of recommendation is enclosed - deliver it to him. And a prayer was sent to that respected person and now also, according to your request, a brief letter is being written - deliver it. It is written in my own hand and sent. And upon you be the Most Glorious Glory.

ای یار مهربان نامه شما رسید ولی از عدم فرصت جواب تأخیر افتاد ولی شما در جعبه مبارک تفتیش فرمائید ملاحظه میکنید که بآن یار عزیز چه قدر نامه ها نگاشته شده است اگر گاهی تأخیری گردد این از کثرت مشاغل است که بحد وصف نباید احبائی که حاضرند مشاهده مینمایند که مشغولیت جسمی و مشغولیت فکری و سؤالات مختلفه و حل مشکلات عظیمه و حفظ و صیانت احبای در هر نقطه و تمشیت امور و مواظبت مسافرین و رسیدن بکارهای احبای ارض مقصود بدرجه ایست که فوق تصور است باری سفارش شما بجناب امین گردید حال هم بتکرار میشود آن سفارش نامه در جوفست بایشان برسانید و مناجاتی بحضرت شخص محترم ارسال گردید و حال نیز نظر بخواهش شما نامه ئی مختصر تحریر میگردد برسانید بخط خود نگاشته ارسال میگردد و علیک البهاء الأبهی

INBA84:519, MMK5#122 p.096x

AB01856*To: Spiritual Assembly of Chicago, IL**Date: 1920-Aug-01*

O beloved friends of Abdul-Baha! The letter you had written to the Central States was reviewed. My hope is that this teaching convention will remain firm and enduring, and its respected members will arise to serve the Kingdom of God in complete unity and harmony, so that the radiant lights from the Sun of Reality may shine upon the horizons of America and the call of Baha'u'llah may reach everywhere. The teachings of Baha'u'llah, like the breaths of the Holy Spirit, will quicken souls. The favors of Baha'u'llah will encompass all humanity.

Abdul-Baha has the utmost attachment to the friends in Chicago, for the call of the Kingdom of God first reached Chicago and some souls in that city were attracted to the divine Kingdom. As you were the first to receive the spirit of life before all others in the beginning, now too bring this gift to its fulfillment. Like a firm foundation, withstand every storm, and like trees with strong roots, remain unshaken by opposing winds. Become free from every thought except the thought of the Kingdom of God, find release from every bond except attachment to Baha'u'llah, gain deliverance from every attachment. Strive day and night with heart and soul to render service to the Kingdom of God.

These virtues yield results; otherwise trees without roots will surely fall to the ground from strong winds, weak lamps will be extinguished by a breeze, frail bodies will collapse from the slightest blow, and people of imitation will become averse to truth, as is explicitly stated in the Gospel.

O divine friends! The tests are severe - it requires divine power for one to remain firm. Convey my longing greetings to each and every one of the friends individually. I had intended to come to Chicago via the Pacific Ocean, but obstacles arose. Now I have postponed it until God wills and Baha'u'llah confirms. And upon you be the Most Glorious Glory.

SW_v11#10 p.161-162

AB12287

To: Alma Knobloch, in Stuttgart

Date: 1920-Aug-01

1 O thou who art the harbinger of the Kingdom of God!

1 ای منادی ملکوت الله

2 Thy letter has been received. Every significant phenomenon in the world of existence has a center. For instance, the center of the solar system is the sun which illumines the circle of the solar system. In the same way there is a Center for the Light of Truth, emanating its Light upon the world of the spirit and conscience. This Light is eternal and it is one of the Heavenly Bestowals. This Effulgence freeth the horizons (the world) from the harm of bad character and bestoweth union and harmony.

2 نامه شما رسید هر امر عظیمی در عالم وجود مرکزی دارد مثلاً در عالم شمسی آفتاب مرکز نور است و این دایره عالم شمسی را روشن مینماید و همچنین نور حقیقت را مرکز است که انوار ساطعه اش بر عالم جان و وجدان میدرخشد این روشنائی ابدیست و فیضی از فیوضات آسمانی این اشراق آفاق را از کلفت اخلاق سوء نجات دهد و اتحاد و الفت بخشد

3 Today His Holiness, Baha'u'llah is the Center of this Light, Which saveth the people from the darkness of blind imitations, racial, personal and political prejudices and leadeth (them) to the Oneness of spirit; to the oneness of the heart, and to eternal Love. The world of humanity constitutes one race. There is the oneness of mankind. But incorrect thoughts have become predominant and have broken this oneness, giving rise to different races, different homes and conflicting blind imitations.

4 My hope is, however, that the Light of Truth will remove all this Darkness (these obscurities) and that the Love of God will take away all these causes of quarrel and strife.

5 Unto thee be the Glory of Abha!

BBBD.543-544

3 امروز امر حضرت بهاء الله مرکز این نور است نفوس را از ظلمت تقالید و ظلمت تعصب جنسی و تعصب شخصی و تعصب سیاسی نجات دهد و بوحدت روح و وحدت قلب و محبت ابدی دلالت نماید عالم انسانی یک نوع است وحدت بشر است ولی افکار باطلی مسلط شده و این وحدت را بهم زده اجناس مختلفه کرده وطن مختلفه نموده تقالید متضاده تأسیس کرده

4 ولی امید چنانست که نور حقیقت همه این ظلمات را زائل نماید و محبت الله جمیع این اسباب جدال و نزاع را از میان بردارد

5 و علیک البهاء الأبهی

BBBD.541-543

AB03892

To: Mirza Ali Aqa, in Bam

Date: 1920-Aug-01

1 O God! O Thou Who art bountiful in gifts, Who forgiveth transgressions, Who answereth prayers, Who sufficeth in trials, Who healeth sickness! I take refuge at Thy spacious door and Thy vast threshold, and I call upon Thee, imploring and supplicating before Thee, to rain down upon this servant of Thine a torrential downpour and an all-encompassing outpouring from Thy most glorious Kingdom, that he may be seized by the rapture of the crimson wine from the vessels of Thy mercy in the most exalted company, and sway as one intoxicated, and be gladdened by the melodies of the nightingale of eternity in the highest heaven in the gardens of Thy oneness, adorned with flowers and flowing with streams.

2 O Lord! He is the captive of Thy grace, the helper of Thy loved ones, and the supporter of Thy near ones. He spares no effort in exalting Thy Word amongst Thy creatures and spreading Thy traces among the sincere ones of Thy servants. O Lord! Make him a brilliant lamp, a gleaming ray, a radiant light, and a shining star in the horizon of knowledge, guiding unto righteousness and calling out in Thy name in every region and place, removing the veil from the eyes of humanity and showing them Thy greatest signs, and causing them to hear

1 اللهم يا كثير العطاء وعافي الخطاء ووافي النداء وكافي الحزن وشافئ السقم اني الود ببابك الرحيم وعتبتك الفسيح وادعوك مبتهلاً اليك متضرعاً بين يديك ان تنزل على عبدك هذا غيثاً هاطلاً وفيضاً شاملاً من ملكوتك الابهي حتى تأخذه نشوة الصها من دنان رحمتك في الملاء الاعلى و يترنح ترنح النشوان و تطربه نغمت عندليب البقاء في الاوج الاعلى في رياض احديتك المؤنقة الازهار المتدفقة الانهار

2 رب انه اسير عنايتك و نصير احبتك و ظهير ارقائك لا يألو جهداً في اعلاء كلمتك بين بريتك و بث آثارك للمخلصين من عبادك رب اجعله سراجاً منيراً و شعاعاً لميعاً و نوراً ساطعاً و نجماً لامعاً في افق العرفان يهدي الى الرشده و ينادي باسمك في كل صقع و مكان و يكشف الغطاء عن ابصار الوري و يريهم آياتك الكبرى و يسمعهم نغمت طيور القدس على

the melodies of the birds of holiness upon the Divine Lote-Tree. O Lord! Strengthen his back and reinforce his resolve until he raises the banner of prosperity and success, waving in the heights of glory above the heads of the faithful. Verily, Thou art the Powerful, the Mighty, the Dominant, the Bestower, the All-Bountiful. And upon him be the Most Glorious Glory.

سدرۃ المنتهی ربّ اشدّد ازهره و قوّ ظهره حتّی
یرفع علم الفلاح و التّجّاح یتوّج فی اوج العلی
علی رؤوس اهل الولاء انّک انت القویّ المقتدر
المهیمن المعطى الوهاب و علیه البهاء الابهی

INBA16:193

AB09515

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

Date: 1920-Aug-03

¹ O herald of the Covenant! Thy letter dated 29 Shavval 1338 was received and most carefully perused. The wisdom, the fair-mindedness, the deeds, and the demeanor that the friends have evinced throughout all regions filled My heart with the utmost joy. Agitation hath in truth seized every land, but the ill-wishers in Persia are so infuriated as to burst with envy. They witness the blessed Tree grow mightier day by day—"the tree of His love cannot cease to grow"—and are thus bound to boil with resentment. The foes of the Faith, and in particular the party of "Him that proffereth death", have fallen so low and reached such abysmal depths that they rest not but confine themselves to aimless and frenzied motion. Yet shall they ultimately see their hopes dashed and blighted. The greater wax—God willing—the powers of the government, the more formidable the difficulties that will beset these people.

¹ ای منادی پیمان نامه بتاریخ ۲۹ شعبان ۱۳۳۸ رسید بدقت تمام ملاحظه گردید از روش احبّا در جمیع اطراف بحکمت و انصاف و رفتار و کردار نهایت سرور حاصل گردید ولی انقلاب فی الحقیقه در جمیع ممالک عالمست ولی بدخواهان در ایران از شدت حسد در فورانند ملاحظه مینمایند که شجره مبارکه روز بروز در نشو و نماست و شجره مجتبه لبس لها قرار یقین است که بنهایت عناد در غلیانند و اعدا علی الخصوص حزب یموت از شدت سقوط و هبوط بحرکت مذبوح اوقات خویش را محصور نموده اند آرام ندارند ولی انجام مأیوس و ناکام کردند هر قدر دولت انشاء الله قوت گیرد این احزاب باشد انقلاب مبتلا شوند

² The beloved of the Lord, however, must not too suddenly rend asunder the veils. They should be manifest in a concealed manner and, with perfect visibility and great circumspection, consort behind the veil with every people, and become apprised of the nefarious designs of the ill-wishers and informed of their hidden secrets. Perchance they may at least help the enemies understand that these iniquitous agitators are the pillars of the Babi community and are moved by their exceeding envy to incite others to assail a group of wronged souls who are the well-wishers of the entire human race, while the scantily informed masses are unaware of their true motives.

² احبّای الهی باید پرده دری نکنند آشکار پنهان باشند و با کمال ظهور در پس حجاب بحسن تدبیر با جمیع احزاب مراوده نمایند و از فساد و فتنه بدخواهان اطلاع یابند و برموز خفیه ایشان آگاه شوند اقلاً باحزاب مبغض بفهمانند که این محرّکین بی انصاف از ارکان بابیها هستند و از شدت حسد بتحرّیک دیگران پردازند تا دست تطاول بر مظلومان و خیرخواهان جمهور بشر بکشایند لکن مردمان بیخبر از مقاصدشان خبر ندارند

- 3 As for the friends in Shahrud and Iraq, they have indeed fallen into great hardship, but I hope this emigration will result in comfort.
- 3 و اما احبای شاهرود و عراق فی الحقیقه در مشقت عظمی افتادند ولی این مهاجرت امیدوارم که منتج راحت گردد
- 4 Glory be to God! This oppressed party is enamored with the preserved Qur'an, chanting this clear Book night and day and finding life in its manifest meanings. Yet the ill-wishers so confuse matters that they attribute such audacity to them. Our Lord! This is a mighty calumny. All these matters arise from the weakness of the government. Therefore, we pray that God may grant strength and victory to the government. Soon you will observe that the government will gain strength, and when it acquires power to maintain order, these problems will be solved. Rest assured that if the government finds relief from the Bolsheviks, it will gain strength, and regarding this matter, namely the protection and preservation of the friends, recommendations have been made to important quarters.
- 4 سبحان الله این حزب مظلوم مفتون قرآن محفوظ شب و روز ترتیل این کتاب مبین مینماید و در معانی آن معین حیات مینماید ولی بدخواهان چنان امر را مشتبّه میکنند که نسبت چنین جسارتی میدهند ربنا هذا بهتان عظیم جمیع این امور از ضعف حکومت حصول مینماید لهذا دعا مینمائیم که خدا حکومت را قوت و نصرت بخشد عنقریب ملاحظه میفرمائید حکومت قوت یابد و چون حکومت قدرت بر ضبط و ربط یابد این مشاكل حل گردد باری مطمئن باشید حکومت اگر از بلشفیک راحت یابد قوت خواهد یافت و در اینخصوص یعنی حفظ و صیانت احبای بمواقع مهمه سفارش گردید
- 5 In any case, the friends must act with great wisdom, and you should give importance to teaching classes among the illumined youth. A prayer was offered at the Divine Threshold for these newcomers to God's garden. Since these blessed souls have a share of ancient and modern sciences, they will therefore become eloquent and profound in teaching. Jinab-i-Mirza Abdul-Hamid has fallen into severe test, but every difficulty shall become easy, every hardship shall be transformed into ease. The case of the son of Jinab-i-Haji Ghulam-Ali Kashani was a severe test, but praise be to God, the father remained firm and steadfast like an immovable mountain - "The Day when man shall flee from his brother, his mother, his father, his spouse and his children." I beseech assistance and favor from the Blessed Beauty for this loving person. A letter was written to Jinab-i-Aqa Mirza Abdul-Hussein Ardistani, and likewise a letter to Jinab-i-Mazandarani. Convey my longing greetings to His Holiness the Eloquent Speaker. Praise be to God, you are wandering in mountains and deserts in God's path, lost in the street of the Unique Beloved, arising to serve and clinging to the hem of the Divine Unity. Be assured that assistance and favor will come, and the countenance of the Beloved will be unveiled. And upon you be the Most Glorious Glory.
- 5 باری احبای باید بسیار بحکمت رفتار کنند و شما در میان جوانان نورانی بدرس تبلیغ اهمیت بدهید مناجاتی در حق این نورسیدگان باغ الهی بدرگاه احدیت گردید چون این نفوس مبارکه از علوم قدیم و حدیث بهره دارند لهذا در تبلیغ فصیح و بلیغ گردند جناب میرزا عبدالحمید بامتحان شدید افتادند ولی هر مشکلی آسان گردد هر عسری به یسر تبدیل شود جناب حاجی غلامعلی کاشانی قضیه پسر امتحان شدیدی بود ولی الحمد لله پدر چون جبل راسخ ثابت و محکم یوم یفر المرء من امه و ابيه و صاحبته و بنیه از الطاف حضرت مقصود عون و عنایت بجبهت این شخص ودود میطلبم بجناب آقا میرزا عبدالحسین اردستانی مکتوبی مرقوم گردید و همچنین نامهائی بجناب مازندرانی بحضرت ناطق بالغ تحیت مشتاقانه من برسان که الحمد لله در سبیل الهی سرگشته کوه و صحرائی و گمگشته کوی دلبر یگا قائم بخدمتی و متمسک بذیل حضرت احدیت یقین بدان که عون و عنایت رخ دهد و شاهد مقصود رخ بگشاید و علیک البهاء الأبهی

BRL_DAK#0806,

AVK3.128.17x,

AVK4.452.10x

AB02448

To: Mahmud Qassabchi, in Baghdad

Date: 1920-Aug-03

- 1 O steadfast and firm one, your wondrous letter dated the 19th of Ramadan has arrived, indicating firmness in faith and partaking of the cup of certitude, bringing glad tidings of affection, unity, love and fellowship among the friends. Hearts were gladdened with abundant joy at this news.
- 2 As for the upheaval, it has encompassed all regions and prices are rising everywhere. Blessed is the Spiritual Assembly for having prepared some food for distribution among the poor and weak. Let those who act, act likewise.
- 3 As for Mr. Rashti who has attained the presence of his Lord - he was truly among the sincere and detached ones. He strove to exalt the Word of God night and day and expended his efforts privately and publicly. May God elevate his station and cause him to dwell in the midst of His paradise. I have beseeched God to reach him with His pardon and forgiveness.
- 4 As for your sincere intention and wholehearted purpose in raising the foundations of the House in place of that illustrious man - you are permitted to do this and every steadfast soul who draws near to God must assist you in this. Despite straitened circumstances, I do not wish to be deprived of this great bounty and I am presenting one thousand tumans now, and afterwards at any possible time I will present more. Haji Yusuf al-Muttahidih is determined to participate with you in this and he is now in Paris with the intention to travel to Iraq and engage in completing this mighty endeavor. I beseech God, glorified and exalted is He, to assist and enable you to establish this lofty edifice.
- 5 Convey my greetings and longing to all the beloved ones whose feet are firm in God's Covenant. Upon you be greetings and praise.

1 أيها الثابت المستقيم قد ورد كتابك البديع بتاريخ تسعة عشر رمضان الدال على الاستقامة على الايمان والتجرع من كأس الايقان المبشر بالالفه والاتحاد والمحبة والوداد بين الاحباء فانشرح الصدور بهذا النبأ بسرور موفور

2 واما الانقلاب قد عم كل الآفاق والاسعار في صعود في كل مقام طوبى للمحفل الروحاني بما هيأ شيئاً من الطعام لتوزيعه على الفقراء والضعفاء و بمثل هذا فليعمل العاملون

3 واما حضرة رشتي الذي ادرك لقاء ربه فالحقيقه كان من المخلصين والمنقطعين يسعى في اعلاء كلمة الله ليلاً ونهاراً و يبذل جهده خفياً و جهاراً اعل الله مقامه و اسكنه في بحبوحة جنانه و اتي ابتليت الى الله ان يدركه بعفوه و غفرانه

4 واما نيتكم الصادقة و قصدكم الصميمي في رفع قواعد البيت عوضاً عن ذلك الرجل الجليل انتم مأذونون بذلك و يجب على كل انسان ثابت يتقرب الى الله ان يعينكم على ذلك و اتي مع ضيق الحال للاحب الحرمان عن هذه الموهبة الكبرى و اقدم الف تومان الآن و من بعد هذا في اي وقت امكن اقدم غيره و الحاجي يوسف المتحده مصمم ان يشارككم في ذلك و هو الآن في باريس و له نية ان يسافر الى العراق و يدخل في اتمام هذا الامر العظيم و اسئل الله سبحانه و تعالى ان يؤيدكم و يوفقكم على تأسيس هذا البنيان الرفيع

5 وبلغ تحيتي واشواقي الى جميع الاحباء الذين ثبتت اقدمهم على ميثاق الله و عليك التحية والثناء

AB10591*To: Ali Mumtazi, in Tihiran**Date: 1920-Aug-03*

O thou who art attracted to the Covenant! Despite the impossibility of writing, out of the intensity of my love I pen thee this letter, but it must be brief - pray excuse me. In brief: I desire that thou mayest have an eloquent tongue, lucid expression and conclusive proofs in diffusing the divine fragrances. And upon thee be the Most Glorious Glory.

ای مفتون عهد و پیمان باوجود عدم امکان تحریر از غلیان حبّ شدید بشما نامه مینگارم ولی مختصر معذور دارید مختصر اینست ترا لسانی ناطق و بیانی واضح و حجتی قاطع در نشر نفحات الله خواهم و علیک البهاء الاهی

INBA84:425, YFY.015

AB12387*To: Yazdi, Abdu'l-Hamid et al., in Tihiran**Date: 1920-Aug-05*

- 1 O ye two who are enchanted by the countenance of the Beloved of the horizons! Although ye were unable to remain in Qum, yet praise be to God that, like the flowing cypress tree in the stream of steadfastness, ye have raised up your stature. Though ye became scattered and homeless in the path of the Desired One, yet praise be to God ye found shelter beneath the protection of Truth. Therefore, be not saddened by this continuous tribulation. Look to the result and the fruit. The journey to Tehran is better. God willing, ye will find solace there.

1 ای دو مفتون روی دلبر آفاق هرچند در قم اقامت نتوانستید ولی الحمد لله در جویبار استقامت مانند سرو روان قامت برافراختید در سبیل حضرت مقصود پریشان شدید و بی سرو سامان گشتید ولی الحمد لله پناه حق راه یافتید لهذا مکرر از این بلای مستمر نشوید نظر به نتیجه و ثمر نمائید سفر به طهران بهتر انشاء الله تسلی خاطر می یابید

- 2 Convey the utmost love and kindness of 'Abdu'l-Baha to Jinab-i-Aqa Mirza Hadi Khayyat, the handmaiden of God Tuba, and Jinab-i-Aqa Mirza 'Ali-Asghar. And convey most wonderful and glorious greetings to the honored wife of Jinab-i-Yadullah, Khavar Sultan, and Qudratullah and Aqa Mirza Taqi Yazdi. Prayers for forgiveness have been offered at the Mighty, Most Great Threshold for the departed Aqa 'Ali-Akbar. And upon you both be the Most Glorious Glory.

2 و جناب آقا میرزا هادی خیاط و امة الله طوبی و جناب آقا میرزا علی اصغر را از قبل عبدالبهاء نهایت محبت و مهربانی ابلاغ دارید و بحرم محترم جناب یدالله خاور سلطان و قدرت الله و آقا میرزا تقی یزدی تحیت ابدع ابهی برسانید طلب عفو و مغفرت از برای مرحوم آقا علی اکبر از درگاه جلیل اکبر گردید و علیکم البهاء الاهی

QUM.170-171

AB00366

To: Roy C Wilhelm, in New York

Date: 1920-Aug-09

O dear kind son, two letters were received from you. Show utmost love and kindness to Petros Dirkijian. Let him continue steadfastly with the work he has undertaken. The honored Fadil is a respected person who has grown and developed in this Cause for many years. After Mirza Abu'l-Fadl, he is the most knowledgeable among all those present. He has no purpose except service to the Cause of God. He is a learned person and is very grateful and appreciative of you. Deliver the monthly allowance to Mirza Ahmad and write how much has been given so far. Show kindness to Dr. Getsinger.

You had written that the New York Spiritual Assembly is successful and the friends are increasing. This news brought great joy. My hope is that New York will become the center of this mighty Cause and that the glad-tidings of the Kingdom of God will encompass it, the standard of the oneness of humanity will be raised, and the divine teachings will pitch their tent over that city.

During my journey to America I spent a long time in New York. I went to Washington and returned to New York, went to Boston and returned to New York, went to Chicago and returned to New York, went to California and returned to New York. From this it is clear that I have the utmost attachment to the friends in New York.

As for the Chicago matter, it is of no importance. In a city where sweet-singing nightingales are chanting melodies, if a few crows appear it has no significance. In any case, you and all the friends must encourage souls to hold fast to the Covenant and Testament, for the power of the Covenant gathers and unites the friends. Otherwise, any capricious person will arise to cause division and gather a few souls around himself.

Those who themselves were crying out in all gatherings and meetings that whoever does not hold fast to the divine Covenant and Testament is rejected and accursed and banished from the Threshold of the Blessed Beauty and deprived of God's mercy, later followed their selfish desires and thoughts of fame and arose to violate the Covenant. Observe how they are disappointed and at a loss. In every dispensation many such people appeared but ultimately fell into evident loss.

You observe that after Christ (may my soul be sacrificed for Him) how many different sects appeared. Read the treatise of Mirza Abu'l-Fadl. It is recorded in church history that among others the Patriarch of Alexandria arose to cast doubts, and one and a half million people followed him, even the Emperor of Constantinople, and he caused a great tumult in the Christian nation. But ultimately he was obliterated and destroyed and fell into evident loss. Now these souls who are but a small number - their end is obvious.

I hope that the friends will give utmost importance to the Mashriqu'l-Adhkar. A telegram was received from Mr. Randall in these days that we are beginning to establish the Mashriqu'l-Adhkar. This news brought great joy. The American friends are very dear, therefore I want them to succeed in mighty endeavors and become the cause of promoting the Kingdom of God.

You observe that all the people of the world are caught in the sleep of heedlessness. They have completely forgotten God. All are engaged in war and strife and are in loss and affliction. Like tiny worms in the depths of the earth they strive to make a nest and dwelling, while one flood will destroy their nest and dwelling. Despite this they do not become aware. Where is the might of the Russian Emperor? Where is the glory of the German Emperor? Where is the greatness of the Austrian Emperor? In a short time all these palaces were destroyed and these mighty foundations fell. No fruit, no trace remains, and they are caught in eternal ruin.

But those souls who were illumined by the light of the Kingdom laid the foundation of an eternal sovereignty. They shine like stars from the horizon of everlasting glory. The apostles were fishermen - observe to what a lofty station and mighty sovereignty they attained that remains established forever. Mary Magdalene was an unknown village woman without name or fame, yet her lamp remains forever lit in the assemblage of the world.

Convey my highest respects to your mother and father and to Mrs. Lloyd. Give my utmost kindness to Mrs. Dodge and her children, and deliver the enclosed letter. And upon you be the Most Glorious Glory.

BWF.384-385x, SW_v11#15 p.257-258, SW_v13#10 p.264x, BSTW#258

AB04422*To: Fanny A Knobloch, in Washington, DC**Date: 1920-Aug-10*

O maidservant of God! Your letter arrived. Indeed your sister lit a lamp in Germany. God willing, you will be more successful and will kindle a luminous light. No doubt the government there will object because of your name, but you should say that I am a Baha'i and I am friends with all religions and nations of the world. I believe all are of one kind and I consider them as my own. I have divine love, not racial or religious love. According to the explicit text of Baha'u'llah, we do not speak about political matters because we are forbidden from interfering in political affairs. We are engaged in heavenly matters. We serve the world of morals and we consider religious prejudice, racial prejudice, political prejudice, and even patriotic prejudice as destructive to the human world. We consider the earth as one homeland and count all humanity as one family, and we are with all in utmost sincerity and kindness.

And upon you be the Most Glorious Glory.

BBBD.533, SW_v11#17 p.282, BSTW#256x

AB05117*To: Adarbad Blimuria, in Bombay**Date: 1920-Aug-10*

- 1 O seeker of truth! Your letter arrived and its contents indicated that you are searching for the divine Faith. Mr. Mehraban was a clear guide for you. My hope is that you will fathom the depths of this ocean - then you will find precious pearls and seek the shell full of gems. Give thanks to God that you have found the straight path, and if you walk according to it, you will find your way to the mystery of truth and become a source of illumination to the human world. You will become pure goodness and a divine mercy for humankind.

1 ای تشنه حقیقت نامه رسید مضمون دلیل بر آن بود که جستجوی آئین الهی می نمائی و مستر مهربان تو را دلیل جلیل بود امیدم در آن است که بعمق این دریا پی بری آنوقت لآءلی گرانها یابی و صدف پرگوهر جوئی شکر کن خدا را که براه راست پی بردی و اگر بموجب آن سلوک نمائی بسر حقیقت راه یابی و سبب روشنائی عالم انسانی گردی خیر محض شوی و رحمت الهی از برای نوع بشر گردی

- 2 You had requested books in English - it is difficult to send them from here. Ask the Baha'is of Bombay and they will give them to you. A letter was written to the Lahaye Society - one

2 کتبی بلسان انگلیسی خواسته بودی از اینجا ارسالش مشکل است از بهائیان بمبئی بخواهید بشما می دهند نامه بانجن لاهای مرقوم شده بود

copy of it is enclosed with this letter. I hope you will achieve such elevation that you may illuminate Mr. Nowroji's candle. And upon you be greetings and praise.

یک نسخه از آن در جوف این مکتوب است
امیدوارم که علویّتی حاصل نمائی تا شمع مستر
نوروزجی را روشن کنی و علیک التّحیّة و الثّناء

YARP2.589 p.415

AB05483

To: Kenjiro Ono, in Japan

Date: 1920-Aug-10

O thou who art a favored servant at the Threshold of the Most High!

Thy letter was received. Verily, verily hast thou suffered in thy life time. Do not thou be grieved because of the loss of thy sight. Praise be unto God, that thy insight is keen. Do not thou lament over thy poverty, for the Treasury of the Kingdom is thine. Do not thou worry that thou couldst not study in the material schools, because thou hast received lessons in the Verses of the Oneness (of God) in the Divine University.

Offer thou thanks to God that thou couldst finally attain to Truth. Then be thou firm and steadfast so that the doors of the most Great Bestowals may be opened unto thy face. The greatest of all questions is steadfastness and firmness. Every tree which is firmly rooted grows.

JWTA.037

AB10277

To: Yuri Mochizuki, in Japan

Date: 1920-Aug-10

O thou loved maid-servant of God!

Do thou observe the Divine Bounty! We are in Haifa and thou in Tokyo, nevertheless how (our) hearts have become related

to one another! This is through the power of the Kingdom which has made the East and West embrace each other.

I feel the utmost kindness towards thee. If thou art able to write the story of Qurratu'l-Ayn as a drama, thou art permitted to write it.

JWTA.033

AB10800

To: Haruko Mori, in Japan

Date: 1920-Aug-10

O thou beloved maid-servant of God!

Praise be unto God, that through the guidance of Miss Alexander thou couldst hear the Call of God. Then strive as far as thou art able to spread the Divine Teachings, so that thou mayest become distinguished with this great Bestowal among the women of the world.

JWTA.037

AB04164

Date: 1920-Aug-11

- | | |
|--|--|
| <p>1 Thou seest me, O my God, how lamentation and wailing ascend from me unto Thy glorious Kingdom. I cry aloud and weep for that which I have heard from the bearer of tidings, announcing the passing of the lofty Branch and noble man, sprung from the divine Tree in this wondrous Day.</p> | <p>1 ترانى يا الهى كيف يصعد منى النباح والويل الى ملكوتك الجليل اصيح وابكى بما سمعت الناعى نبى الفرع الرفيع والرجل الرشيد من نبت من الشجرة الالهيه فى يوم البديع</p> |
| <p>2 Lord! Tears have flowed in anguish at this grievous calamity, and sighs have risen at this mighty bereavement. The sacred Leaves have mourned, and from them hath ascended the sobbing of tears in sore distress.</p> | <p>2 ربّ قد سالت العبرات تحسراً فى هذا المصاب الشديد وارتفع الزفرات فى هذا المأتم العظيم قد ناحت الورقات المقدسه وارتفع منهنّ نحيب البكاء بفرغ اليم</p> |
| <p>3 Lord! I supplicate Thee, and lament and weep before Thee. I implore Thine immeasurable bounties and Thy pardon and</p> | <p>3 ربّ ائى اتضرّع اليك وانوح وابكى بين يديك و اتمنى الطافك التى لا تحصى و عفوكم وغفرانك</p> |

forgiveness, which know no end, for this blessed and repentant Branch whom Thou didst guide unto the Path and lead upon the straight way. He clung to Thy hem in the Day of Threatening and partook of Thy glorious outpouring. Thou didst lift the veil from before him, and he beheld Thy most great signs.

- 4 Lord! Make noble the abode of this honored guest. Pass round to him the beauteous cup, brimming with the sealed wine, fragrant with a scent most sweet. Immerse him in the seas of forgiveness, lodge him in the mansions of mercy and good-pleasure, and make him a companion of the Beauty and an intimate in the Kingdom of Glory.
- 5 Verily Thou art the Generous, the Most Exalted; verily Thou art the Forgiving, the Pardoning, the Bountiful, the Bestower.

الَّذِي لَا يَتَنَاهَى لِهَذَا الْفَرْعِ الْمُبَارَكِ الْمُنِيبِ مِنْ هَدِيَّتِهِ إِلَى السَّبِيلِ وَ سَلَكَتْ بِهِ الصِّرَاطَ الْمُسْتَقِيمَ قَدْ تَشَبَّثَ بِذَيْلِكَ فِي يَوْمِ الْوَعِيدِ وَ اسْتَفَاضَ مِنْ فَيْضِكَ الْجَلِيلِ فَكَشَفَتْ عَنْهُ الْغَطَاءَ فَرَأَى آيَاتَكَ الْكُبْرَى

4 رَبِّ أَكْرَمَ مَثْوَى هَذَا الضَّيْفِ الْكَرِيمِ وَ ادر عَلَيْهِ الْكَأْسَ الْأَنْيَقَ الطَّافِحَةَ بِالرَّحِيقِ الْمُخْتَوَمِ الْعَابِقَةِ بِالطَّيِّبِ الْمَشْمُومِ وَ اغْرَقْهُ فِي بَحْرِ الْغُفْرَانِ وَ انْزِلْهُ فِي نَزْلِ الرَّحْمَةِ وَ الرِّضْوَانِ وَ اجْعَلْهُ مَوْانِسًا لِلْجَمَالِ وَ انِيسًا فِي مَلَكُوتِ الْجَلَالِ

5 أَنْتَ أَنْتَ الْكَرِيمُ الْمُتَعَالِ وَأَنْتَ أَنْتَ الْغَافِرُ الْعَفْوُ الْكَرِيمُ الْوَهَّابُ

INBA84:501b

AB12148

To: *Viktoria Schotz, in Stuttgart*

Date: 1920-Aug-12

O thou Daughter of the Kingdom!

Your letter arrived. Its content was the expression of heavenly feelings. In the world of existence there is nothing that can serve the union of hearts except the Kingdom of God, the eternal grace of God, for whatever exists and is visible will one day lose its existence and be extinguished. About this there can be no doubt. This is universally acknowledged. If the German Emperor or the Emperor of Russia or of Austria had been alert and attentive, they would never have had any connection with the transitory dominion and would never have cared about it. The veil of negligence has weakened their vision. They could not see this decline and destruction. They could not even imagine that these magnificent buildings (of the empires) could be destroyed in a short time.

It is therefore clearly evident that there is nothing in this fleeting, transitory world on which one should depend and to which one should feel attached. But the Kingdom of God! Its glory is eternal. Its dominion is all-enduring. Its majesty is infinite. It serves for connection (with God). The foundations of this

building rest on solid rock and the spires of its towers reach to the heights of heaven.

Give your thanks to God that your heart has been connected with God and that your soul has been delighted by the glad tidings. It is my hope that you may become a cornerstone in this heavenly palace and make the foundation so firm and strong that it may last forever. Look at the kings and queens who have passed! They all lie under the earth. No name and no trace, nor any monument or surviving fruit remained of them. Their life belonged to the world of dust and consequently it passed away and was extinguished.

Strive as much as you can to awaken significant souls, to give knowledge to those who are ignorant. To bestow a portion upon those who have nothing, and to make those who are deprived into confidants of the (divine) mysteries!

The answers to the letters which you sent are enclosed. The efforts which you took upon yourself for the handmaid of God, Mrs. Herrigel, and the care which you gave her were accepted at the Divine Threshold and will be rewarded with overflowing compensation.

Upon you be the Glory of Abha!

BBBD.534-535

AB01713

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

Date: 1920-Aug-12

- 1 He is God! O descendant of the glorious martyr! Your letter dated 27 Rabi'u'l-Avval 1338 was received....
 ۱ ای سلیل شهید جلیل نامه‌ای که به تاریخ ۲۷ ربیع الاول سنه ۱۳۳۸ مرقوم گردیده وصول یافت...
- 2 Praise be to God, the beloved friends in 'Ishqabad are in every way the recipients of divine favors - a goodly city with a forgiving Lord. In the Sacred Tablets, mention is made of Khurasan and the exaltation of the Cause in that place, the dawning of the Sun of the Beloved of all worlds, and the unfurling of the banner of the manifest truth. The rising of the Eastern Star brings renewed joy, and this service is acceptable at the threshold of the One. The Historical and Evidential Society is most blessed and a manifestation of divine confirmations, and the
 ۲ الحمد لله احبابی عشق آباد از هر جهت منظور عنایتند. بلدة طيبة و رب غفور. در الواح مبارکه خراسان و علو امر در آن مکان و تجلی آفتاب محبوب امکان و تنوع پرچم علم مبین مصرح است. طلوع کوكب خاور مجدداً مژده سرور است و این خدمت مقبول درگاه احدیت. انجمن تاریخی و برهانی بسیار مبارک و مظهر تائیدات ربانی و محفل اتحاد جوانان

Youth Unity Assembly will, God willing, through the efforts of Jinab-i-Aqa Shaykh Ahmad, Jinab-i-Aqa Siyyid Mahdi, and Jinab-i-Aqa Mir 'Ali-Akbar Salahoff, find extension and support. Through the boundless favors of the Lord, I hope this assembly will expand, extend, and remain permanent and established.

- 3 Likewise, the Friday night gathering is most befitting. I implore divine confirmation from the favors of Truth. As for the Mashriqu'l-Adhkar assembly, they are indeed showing the utmost effort and zeal. This new edifice is acceptable and its foundation endless. 'Abdu'l-Baha remains firm on His previous promise, but the roads are blocked and departure from the Holy Land is impossible in these days. I hope this desire will be fulfilled.

- 4 The treatise that Jinab-i-Aqa Siyyid Mahdi has authored and sent in print has not arrived - please send a copy.

- 5 The matter of the school is very important. It is hoped through the effort of the divine friends that the 'Ishqabad school will become among the highest institutions, even surpassing the advanced schools abroad. Those friends who intended to move to Tashkent have surely succeeded and diffused the divine fragrances. The assembly for the diffusion of divine fragrances established in Tashkent is indeed as sweet as sugar. It is hoped that Jinab-i-Asghar Khan will, with all his might, spread a divine feast and adorn it with every heavenly bounty, invite the hungry and give them their share of divine truths and meanings. And Jinab-i-Aqa Mirza Muhammad Thabit is surely steadfast. Jinab-i-Aqa Shaykh Muhammad-'Ali has arrived and speaks in praise of the friends, giving descriptions beyond measure of the enthusiasm and attraction of the friends of 'Ishqabad in general. And I hope day by day it will increase and Turkistan will become a rose garden and an example for others. This is my wish.

انشاءالله به همت جناب آقا شیخ احمد و جناب آقا سید مهدی و جناب آقا میر علی اکبر صلاح اف امتداد و امتداد خواهد یافت. از الطاف رب بی انداد امیدم چنانست که این محفل اتساع یابد و امتداد جوید و باقی و برقرار ماند و

- 3 همچنین محفل شب های جمعه بسیار موافق. از الطاف حق تأیید می طلیم، و اما محفل مشرق الاذکار فی الحقیقه در نهایت همت و غیرتند و این ایوان جدید مقبول و بنیان دیانت بهائی در روسیه بنی پایانست و عبدالبهاء بر وعد سابق ولی راهها مسدود و انفکاک از ارض مقصود درین ایام ممکن نه امیدم چنانست که این آرزو میسر گردد.

- 4 رساله ای که جناب آقا سید مهدی تألیف نموده اند و مطبوع ارسال شده نرسیده یک نسخه ارسال دارید.

- 5 مسئله مدرسه بسیار مهم است از همت احبای الهی مأمول است که مدرسه عشق آباد از مدارس عالیہ گردد بلکه بر مدارس عالیہ خارج تقوی یابد. یارانی که به تاشکند حرکت خواستند البته موفق شدند و نشر نفحات الهی نموده اند. محفل نشر نفحات که در تاشکند تأسیس شده فی الحقیقه چون قند شیرین است. امید است که جناب اصغر خان به تمام قوت خوانی رحمانی بگشایند و از هر نعمتی رحمانی بیارایند گرسنگان را دعوت کنند و از اطعمه حقایق و معانی بهره و نصیب دهند، و جناب آقا میرزا محمد ثابت البتہ نایبند، جناب آقا شیخ محمد علی وارد به ستایش یاران ناطق و تعریفی زاید الوصف از اشتعال و انجذاب احبای عشق آباد عموماً می آیند، و امیدم چنانست روز به روز ازدیاد یابد و ترکستان گلستان گردد و سرمشق دیگران شود اینست آرزوی من

PZHN v1#2 p.19x

AB02533

To: Ahmaduf, Haji Ali Akbar (Son of Haji Ahmad Milani), in Anar

Date: 1920-Aug-12

- 1 O thou who art firm in the Covenant! The letter which thou hadst written to Haji Mirza Haydar-'Ali was received and read. There is absolutely no time to write, yet despite this a reply is being written.

1 ای ثابت بر پیمان نامه‌ئی که بجناب حاجی میرزا حیدر علی مرقوم نموده بودی رسید ملاحظه [گردید] بهیچوجه فرصت تحریر نیست باوجود این جواب مرقوم میگردد
- 2 Praise be to God, the friends in the East and West are in the utmost joy and fragrance, and the divine breaths are spreading. In every direction the cry of Ya Baha'u'l-Abha is raised, and from every region the call of Ya 'Aliyyu'l-A'la is heard. This is from the special favors of the Desired One, may my spirit be sacrificed for His loved ones.

2 الحمد لله احباً در شرق و غرب در کمال روح و ریحانند و نفحات الهی منتشر در هر سمتی ندای یابهاءالاهبی بلند و از هر اقلیمی فریاد یاعلی‌الاعلی مسموع و این از عنایات خاصه حضرت مقصود روحی لأحبائه الفداء
- 3 From one perspective, grief and sorrow appeared due to the passing of your honorable brother Haji Muhammad-Sadiq, but from another perspective consolation was obtained, for that brilliant star ascended to the horizon of eternal glory with perfect faith and certitude and firmness in the Covenant. Forgiveness and pardon were sought for him from the Divine Threshold.

3 از صعود برادر بزرگوار حاجی محمد صادق از جهتی حزن و اندوه رخ نمود و از جهت دیگر تسلی خاطر حاصل زیرا آن نجم بارخ با کمال ایمان و ایقان و ثبوت بر پیمان با فقی عترت ابدیه صعود نمود و از درگاه احدیت طلب عفو و مغفرت گردید
- 4 Praise be to God, means of trade and blessing have again been obtained for you.

4 الحمد لله دوباره وسائط تجارت و برکت بجهت شما حصول یافت
- 5 As for Mirza Isma'il Mishkat, praise be to God that lamp was kindled in the glass of pardon and forgiveness and became illuminated in the hidden world's niche. Forgiveness and pardon were sought for him as well. Gather his effects - whatever is difficult to sell, distribute to the poor, and build his luminous grave as it should be built, and inscribe these words on his headstone: "Verily the niche of light has ascended to the grateful horizon, and thus the niche became a lamp in the glass of pardon and forgiveness."

5 اما میرزا اسمعیل مشکوة الحمد لله آن سراج در زجاج عفو و غفران برافروخت و در مشکوة جهان پنهان روشن گشت طلب عفو و مغفرت از برای ایشان نیز گردید متروکات ایشانرا جمع نمائید هر چه که فروشش مشکلست بفقرا توزیع نمائید و قبر منور او را چنانکه باید و شاید بسازید و بر سنگ شاهد او این عبارت بنگارید ان مشکوة النور قد صعد الی الأفق المشکور فاصبحت مشکوة سراجاً فی زجاج العفو و الغفران
- 6 Convey to all the friends, on behalf of 'Abdu'l-Baha, the Most Wondrous, Most Glorious greetings with utmost longing.

6 بجمع احباً از قبل عبدالهء تحیت ابدع ایهی در نهایت اشتیاق برسانید

MUH3.298-299

AB00323

To: Tarazullah Samandari, in Qazvin

Date: 1920-Aug-13

- 1 O thou who art the tree of all the aspirations of thine peerless father! Thy letter was received and since I have no moment of respite or relief to write in detail I am compelled to be brief and request pardon. Praise be to God! Thy letter was musk laden with the fragrances of the Abha Paradise. What though we are immersed in an ocean of shortcomings, though we are tepid and lack vigour and enthusiasm, yet are we surrounded by His limitless bounties and confirmed by His boundless grace. For by this grace He accepts a drop for an ocean and enkindles the ashy embers into a blazing fire. He teaches a gnat to soar like an eagle and sustains the sinner as though he were a faithful servant. All this bounty is due to that Well Beloved of the world and even though we be shame-laden yet let us trust in Him.
- 2 It is of the utmost importance in this day to show deeds that are in accordance with the divine teachings throughout the world, to be kind to all peoples, to act with self-sacrifice, to accept strangers as friends and consider the enemy as a boon companion, to be sympathetic to all and show humility to all. Let us, in all fidelity offer our breasts as targets for the arrows of cruelty and at the same time possess a sin-covering eye; let us associate with the poor and be the companions of the needy. Let us at all times act with wisdom and through our goodly conduct demonstrate the dictates of moderation.
- 3 Verily the people of the world have forgotten the Well beloved. They are so preoccupied with earthly seed and its snares that no fair fragrance reaches them from the heavenly garden, from the paradise of the Lord. The one who suffers from a head cold is certainly deprived of all beautiful scents and he who hath no sight is blind to the beauty of the Beloved. All those who have behaved with iniquity and injustice will surely reap the harvest of His wrath and His wrath is verily evident in all things.
- 4 Glory be to God! The sick and the suffering have fled away from the kind Physician and the thirsty ones have turned away from these sweet-flowing streams. Beggared souls who have deprived themselves of the limitless treasures of the divine realm and those who are spiritually immature who have turned aside from the milk of His providence. And all this hath come to

1 ای نهال آمال آن بیمال نامه وصول یافت آنی راحت و مهلت میسر نه تا بنگارش جواب مفصل پردازم لهذا مجبور بر ایجازم معذور بدارید نامه الحمد لله نافه مشک بود بوی دلجوی جنت ابی داشت هر چند جمیع ما در مقابل الطاف بی منتی غریق دریای قصوریم پرفتوریم و بی وله و شوریم ولی موفق بالطاف موفوریم که قطره را بجای دریا قبول میفرماید و پشهئی را پرواز عقاب می آموزد بنده آبی را پرورده صادق مینماید افسرده نابود را شع بازغ میفرماید این از الطاف آن جان جهانست لهذا هر چند شرمساریم ولی امیدواریم

2 امروز اهم امور اینست که بموجب تعالیم الهی در جمیع اقالیم رفتار نمائیم و با جمیع خلق مهربان باشیم و جانفشان گردیم پیگانگانرا آشنا دانیم و اعدا را احباً شمریم و کل را غمخوار و خاکسار باشیم بکمال وفا سینه را هدف تیر جفا کنیم و از خطای کل چشم پوشیم همدم فقرا باشیم و همراز بی نیاز گردیم بحکمت حرکت نمائیم پرده دری نمائیم بخوش سلوکی پردازیم

3 فی الحقیقه اهل عالم دلب هر حقیقی را فراموش نموده اند و چنان بدام و دانه گرفتار شده اند که از گلشن الهی و حدیقه ربانی بوی بمشام آنان نمیرسد البته مزکوم از رائحه طیه محروم است و نایبنا از مشاهده جمال محبوب و میاوس و عموم خلق بی انصاف و پراعتساف البته این اعمال و رفتار مغناطیس غضب پروردگار لهذا در جمیع آفاق آثار قهر نیر آفاق ظاهر و آشکار

4 سبحان الله بیماران از طبیب مهربان در فرار و تشنگان از دریای عذب فرات بیزار بی نوایان از گنج بی پایان در کنار و طفلان از ندی عنایت بی بهره و نصیب و هذا بما اکتسبت ایداهم یوم سمعوا النداء من مکان قریب باوجود این امید از

pass because of what their hands have wrought in this Day whereon the Caller has called from a Near place [Qur'an]. Despite such evident loss we trust in the forgiveness and mercy of the omnipotent God that these souls may not be despondent or deprived to all eternity.

- 5 If the people of Persia should pause and contemplate a little, if they would only strive for the truth and abandon the ignorant prejudices of the past they would all give thanks and praise that such a luminous Sun has risen from their own darkened horizons and that this country so far in decline has become the stage on which divine grace hath been enacted that this unfrequented land has become the cynosure of the world, this place of purgatory a veritable paradise. For the Sun of Truth hath beamed forth from here and in Africa, in America throughout the provinces of the Turk and Tadjik in all five continents of the world today the clarion call of "O Thou the Glory of Glories Ya Baha-al-Abha!" is reaching the high heavens.
- 6 Iran shall become a focal centre of divine splendours. Her darksome soil will become luminous and her land will shine resplendent. Although now wanting in name and fame, she will become renowned throughout the world; although now deprived, she will attain her highest hopes and aspirations; although now destitute and despondent, she will obtain abundant grace, achieve distinction and find abiding honour.
- 7 Praise be to God! The friends in Qazvin are firm and steadfast, and are intimate companions and associates with each other. Hearts are illumined with the light of unity and spirits are gladdened by the power of agreement. Give great importance to the boys' and girls' school and establish firmly the teaching class.
- 8 As for the divine philosopher, he is ever mindful of the Most Great News and the All-Wise Remembrance. Indeed in conduct and behavior he is humble and lowly like any servant, and in word and deed and behavior follows the King of Kings. Truly in that steadfast and firmly-rooted land souls were raised up who were signs of guidance and trees in the garden of faithfulness. They spent their days guiding stranger and kin alike, not resting for a moment or pausing for a breath. Like a blazing furnace they were in constant combustion and like the birds of the garden of the All-Merciful they sang with the most wondrous melodies. Now we hope that these descendants will kindle the lamp of their forebears and these sons will be born of the same essence of heart and soul as those righteous ones.

عفو و عنایت شدید القوی چنانست که نومید نگردند و الی الابد محروم نمانند

5 اندکی اگر ملاحظه کنند و بحقیقت پی برند و از حیث جاهلیه بگذرند و دل و جانرا از تعصب شدید رهائی بخشند عموم اهل ایران بشکرانه پردازند که الحمد لله این افق تاریکرا آفتابی درخشنده طلوع نمود این ایران ویرانرا الطاف بی پایان جلوه نمود این کشور گمنامرا قبله آفاق کرد و این اقلیم حجیم را جنة النعیم فرمود زیرا شمس حقیقت ازین نقطه درخشید و الیوم در افریک و امریک و حدود و ثغور ترک و تاجیک در قطعات خمسہ عالم شلیک یابہاء الابی بلند است

6 ایران مرکز انوار گردد این خاک تابناک شود و این کشور منور گردد و این بی نام و نشان شهیر آفاق شود و این محروم محرم آرزو و آمال و این بی بهره و نصیب فیض موفور یابد و امتیاز جوید و سرفراز گردد

7 الحمد لله یاران قزوین ثابت و مستقیمند و بایکدیگر الیف و انیس و جلس قلوب بنور اتحاد روشن و ارواح بقوت اتفاق مستبشر مدرسه ذکور و اناث را بسیار اہمیت بدهید و درس تبلیغ را محکم تأسیس نمائید

8 اما حضرت حکیم الہی ہموارہ متذکر بنیاً عظیم و ذکر حکیم است فی الحقیقہ در روش و سلوک خاضع و خاشع ہر عبد مملوک و بگفتار و کردار و رفتار ملیک الملوک فی الحقیقہ در آن خطہ ثابتہ راسخہ نفوسی مبعوث شدند کہ آیات ہدی بودند و اشجار حدیقہ وفا ایام خویشرا در ہدایت بیگانہ و خویش صرف نمودند آتی راحت نکردند دمی نیاسودند چون کورہ نیران در فوران بودند و چون طیور گلشن رحمان بادیع الحان بسرودند حال امید چنانست کہ این اخلاف شمع اسلاف برافروزند و این ابناء زادہ عنصر دل و جان آن ابرار گردند

9 حضرت آقا علی ارباب قدومشان بہ قزوین مبارک بود و حضورشان سبب سرور یاران

- 9 The arrival of Aqa 'Ali Arbab in Qazvin was blessed and his presence was the cause of joy to the friends. Surely he is confirmed and assisted. Upon him be the Most Glorious Glory of God. The honored Munir, grandson of His Holiness Nabil, was in Khurasan like a surging and tempestuous sea. Later he was sent to Shiraz so that in that mystic rose garden he might sing his song and melody. Surely he will be confirmed and assisted. And his nephew Mirza 'Ali-Muhammad will certainly benefit from this journey and become intoxicated from the wine-house of truth. Convey to Jinab-i-Mirza 'Abdu'l-Husayn the utmost love and faithfulness from 'Abdu'l-Baha.

البته موفق و مؤیدند علیه بهاء الله الابهی جناب
منیر حفید حضرت نبیل در خراسان چون بحر
پر موج و هیجان بودند بعد به شیراز مأمور
شدند تا که در آن گلشن راز نغمه و آوازی
بخوانند البته موفق و مؤید خواهند گشت و
جناب میرزا علیمحمد برادرزاده ایشان البته
درین سفر استفاده خواهند نمود و از خمخانه
حقیقت سرمست خواهند گشت بجناب میرزا
عبدالحسین از قبل عبدالبهاء نهایت محبت و وفا
برسانید

- 10 And upon you and upon them be the Most Glorious Glory.

10 و علیک و علیم البهاء الابهی

BRL_UHJ2003-11-26x

MMK2#212 p.150, AYBY.412 #123

AB08406

To: Mirza Musa Hakimbashi, in Qazvin

Date: 1920-Aug-13

...Humility and lowliness are, in all cases, evidence of nobility. No matter how much one may sacrifice oneself in the path of God, hasten to the altar of love with utmost joy and exultation, be quickened in servitude at the Sacred Threshold by the breaths of the Holy Spirit, and become the manifestation of endless favors, still one remains abashed. For however much we may strive and be moved and cry out, we cannot fulfill the thanksgiving due for even a single one of God's bounties. Therefore we are ashamed, embarrassed, sorrowful, and bow our heads in humility. This bashfulness is sufficient proof of sincerity of purpose, nobility of nature, purity of character, and steadfastness in the Covenant of the Most Great Unity...

...نجلت و شرمساری در هر صورت دلیل
بر بزرگواریست هر قدر انسان در سبیل الهی
جانفشانی نماید و بقرانگاه عشق در نهایت شور
و فرح بشتابد و در عبودیت آستان مقدس
بنفثات روح القدس زنده گردد و مظهر الطاف
بی پایان شود باز شرمسار است زیرا آنچه بکوشیم
و بجوشیم و بخروشیم از عهده شکرانه نعمتی
از نعماء الهی برنیائیم لهذا منجولیم و شرمنده و
محزونیم و سر بخجالت فرو برده این شرمساری
برهان کافی بر خلوص نیت و علویت فطرت و
پاکی طینت و ثبوت بر پیمان حضرت احدیت
است...

MMK3#176 p.124x

AB10841*To: Sara Louisa Blomfield, in London**Date: 1920-Aug-15*

Praise be to God that thou hast been confirmed in serving impoverished children and showing kindness to the poor, and hast been assisted in spreading abroad the teachings. God willing, thou wilt become in Switzerland the cause of the illumination of the world of humanity and wilt expound the divine teachings. And if, in any place, thou shouldst find a perfect soul among the Muslims, explain in conversation that we have the utmost love for all the Prophets and Messengers, including Muhammad. Convey my utmost love and affection to thy esteemed daughters, and likewise to the neighbor lady and other friends and handmaidens of the All-Merciful. And upon thee be greetings and praise.

LBLT.204x

ای بنت ملکوت نامه شما رسید الحمد لله دلیل بر ثبوت و استقامت بود و برهان قیام بر خدمت و ترویج وحدت عالم انسانی الحمد لله در خدمت اطفال فقیر و مهربانی به بیچارگان موفق شدی و بنشر تعالیم مؤید گشتی انشاء الله در سوئیس سبب نورانیت عالم انسانی میشوی و بیان تعالیم الهی میکنی و اگر چنانچه در هر جائی شخص کاملی از مسلمانان بیابی در مقام صحبت بیان کن که ما بجمع انبیاء مرسلین حتی حضرت محمد کمال محبت داریم بدختران محترمت از قبل من نهایت محبت و الفت ابلاغ دار و همچنین به همسایه خانم و سایر احباب و اماء رحمن و علیک التحیة و الثناء

BRL_DAK#0132

AB10958*To: Louise Waite, in San Diego**Date: 1920-Aug-15*

O melodious bird! Thy new songs have been received. Indeed, thou art playing sweet melodies in the rose garden of the love of God. The echoes of this melody will reach the ears of the denizens of the Kingdom forever. And upon thee be the Most Glorious Glory.

SW_v11#16 p.276, BLO_PT#052.37

AB11604*To: Edwin Fisher, in United States**Date: 1920-Aug-15*

Thou shouldst continue thy profession and at the same time try to serve the Kingdom of God.

COC#1022x

AB01757*Date: 1920-Aug-15+*

1 I shall praise Thee, O Lord, in the evening and at dawn, and my tongue shall celebrate Thy remembrance at sunset and day-break. I call upon Thee in the darkness of night, bowing down and prostrating, and I supplicate before Thee with heart, spirit and tongue, beseeching mercy, kindness, pardon and forgiveness for Thy Hand of the Cause, Thy servant Adib, the beloved and noble one, who plumbed the depths of knowledge and discovered the mysteries of learning, who contemplated the divine verses and through them found proof of the radiance of lights from the Dayspring of mysteries.

2 O Lord, he strove to lift the veil and sought reality behind the mask, and left no obstacle unscaled in his quest to reach Thee and his yearning to find a path leading to Thee, until Thou didst guide him to the way of righteousness, the straight path. He hastened to the Sinai of Manifestation, the right valley of the Mount, where he found guidance in the kindled fire, heard the call, responded to the summons, and returned to the people with the white hand and the serpent of Thy proof, its mouth agape, swallowing up the falsehoods of the nations.

3 He guided pure souls to the decisive Cause and gave them to drink of the choice wine in an elegant cup, guided them to the even path, and strove to exalt Thy Word in Thy kingdom, expending his utmost effort to spread Thy sweet fragrances throughout Thy lands, until the destroyer of delights overtook

1 لأسبحنّ بحمدك اللهم عشياً وابتكاراً ويدلح لسانى
بذكرک اصيلاً وابتكاراً وادعوك فى جنح الليالى
راكعاً وساجداً وانتضّع بين يديك قلباً وروحاً
ولساناً وارجو الرحمة والرفقة والعفو والمغفرة
لأيدى امرک عبدک ادیب الحبيب النسيب من
خاض غمار العلوم واطّلع بأسرار الفنون وتمعن
فى الآثار واستدل بها على سطوع الأنوار من مطلع
الأسرار

2 ربّ انه جاهد فى كشف الغطاء وتحرّى الحقيقة
خلف القناع وماترك من عقبة الا اقتحمها طلباً
للوصول اليك وتمنياً للحصول على منهج يوصل
اليك الى ان هديته الى سبيل الرشد الصراط
المستقيم فسعى الى سيناء الظهور الوادى الايمن
من الطور ووجد على النار الموقدة الهدى وسمع
النداء واجاب الدعاء ورجع الى القوم باليد
البيضاء و ثعبان جتكت الفاجر الفم يلقف ما
يأفكون الأمم

3 فهدى نفوساً زكية الى الأمر المبرم وسقاهم
الرحيق فى الكأس الأتيق وهداهم الى سواء
السبيل وسعى فى اعلاء كلمتك فى مملكته
وبذل جهده الجهد فى نشر نفعاتك فى بلادك
الى ان ادركه هادم اللذات فرجع اليك مبتهلاً

him. Then he returned to Thee supplicating, devoted, beseeching, aflame with the fire of Thy love, his tears flowing from the blazing fires of longing burning between his ribs and vitals. He ascended to Thee with a heart throbbing with love for meeting Thee and tears streaming in desire for Thy good pleasure.

مَتَبَّلاً مُتَضَرَّعاً مُضْطَرِماً بِنَارِ مَحَبَّتِكَ فَانْسَجِمَ مِنْهُ
الدَّمُوعُ بِمَا تَسْعَرُ نِيرَانُ الْأَشْوَاقِ بَيْنَ الْأَحْشَاءِ وَ
الضَّلُوعِ فَصَعِدَ إِلَيْكَ بِقَلْبٍ يَخْفِقُ حُبّاً بِلِقَائِكَ وَ
دَمْعٍ يَنْدَفِقُ طَلِباً لِرِضَائِكَ

- 4 O Lord, Lord! He is thirsty, and with Thee is the spring of pure water. He is hungry, and with Thee is the table of beauty in the kingdom of glory. He is a moth yearning to cast itself into the flame, and a chameleon in love with beholding the sun in the heart of day. O Lord, permit him to enter the kingdom of lights and abide in the sea of mysteries. Verily Thou art the Pardoning, the Kind, the All-Forgiving. Verily Thou art the Protector of whoever seeks the shelter of Thy supreme mercy. There is no God but Thee, the Generous, the Merciful, the All-Bestowing.

4 رَبِّ رَبِّ أَنَّهُ ظَمآنٌ وَعِنْدَكَ يَنْبُوعُ السَّلْسَالِ وَأَنَّهُ
جَائِعٌ وَعِنْدَكَ مَائِدَةُ الْجَمَالِ فِي مَلَكُوتِ الْجَلَالِ
وَأَنَّهُ فَرَّاشٌ يَتَمَنَّى التَّهَافُتِ عَلَى السَّرَاجِ وَأَنَّهُ حَرَبَاءٌ
يَعِشُّقُ مَشَاهِدَةَ الشَّمْسِ فِي مَجْجُوحةِ النَّهَارِ رَبِّ
اسْمَحْ لَهُ بِالْإِدْخَالِ فِي مَلَكُوتِ الْأَنْوَارِ وَالْخُلُودِ
فِي بَحْرِ الْأَسْرَارِ إِنَّكَ أَنْتَ الْعَفْوَ الرَّؤُوفُ الْغَفَّارُ
وَأَنْتَ أَنْتَ مُجِيرٌ مِنْ اسْتِجَارِ جَوَارِ رَحْمَتِكَ
الْكُبْرَى لَا إِلَهَ إِلَّا أَنْتَ الْكَرِيمُ الرَّحِيمُ الْوَهَّابُ

BRL_DAK#1161, SAHA.000 (?)

AB12282

To: Ernst Strahler, in Esslingen

Date: 1920-Aug-16

O thou son of the Kingdom!

Praise be to God that you found the way to the heavenly Kingdom, that you could recognize the light of the Kingdom, were revived through the grace of the Holy Spirit and received a new life, that you, like a flower, were brought to full bloom through the rays of the Sun of Reality, and began to worship and glorify the heavenly Father. You have written this poem with poetic flow.

I ask God to enable you to continue day by day in this spirituality and to sing the heavenly verses. Convey in my name to Mr. Herrigel the most sincere love. Express to the handmaid Miss Anna Köstlin the wonderful Abha greetings. Share with Mr. H. Schwab my longing. The Esslingen assembly is truly a heavenly assembly with progressive souls. It is my hope that this assembly will become the source of the spread of the heavenly light and prove to be the cause of life among an immense number of people.

Upon you be the Glory of Abha!

BBBD.536

AB00540

To: Hakim, Aqa Mirza Ishaq et al., in Kashan

Date: 1920-Aug-19

1 ...O Beloved of the horizons! Make these luminous friends in every moment the manifestation of divine outpourings and the recipient of heavenly favors. Grant them support through Thy true love and manifest the effulgences of genuine love. Create excitement and overflow until self-control is lost and each becomes a globe of fire, burning away the veils of idle fancies and rending asunder the coverings of souls. Make them speak Thy mention and display Thy nature and character. Make them transform seekers into lovers of Thy countenance. Let them give the water of life to the thirsty and bring them to life. Let them promote Thy teachings through deeds and behavior. Let them spread the fragrances of the Day of Manifestation and waft the breezes from the garden of the Abha Paradise. Let them quicken the East and refresh the West. Let them raise the pavilion of the unity of the human world and hoist the banner of manifest light. Let them kindle the fire of love until even the solid rock melts. Let them enlighten blind eyes through the power of light and make deaf ears hear the melody of the Concourse on High.

2 O Kind Beloved! These souls are bewildered and passionate for Thee, distracted and enamored with Thee. Whatever befits a beloved, make it manifest. Thou art the Beloved of the horizons and Thou art the Loved One of the people of concord. And upon them be the Most Glorious Glory.

1 ...ای دلبر آفاق این یاران نورانیرا در هر دم مظهر فیوضات رحمانی فرما و مورد الطاف سیجانی کن مدد از محبت حقیقی خود بخش و تجلیات عشق حقیقی جلوه ده و هیجان و فوران آر تا زمام اختیار از دست رود هر یک کرهء آتش بار گردند پرده های اوهام بسوزند و حجاب نفوس را خرق نمایند بذکر توناطق گردند و خلق و خوی تو بنماید طالبان را عاشقان روی تو نمایند تشنگان را از چشمهء حیات بنوشانند و زنده نمایند تعالیم تو را به کردار و رفتار ترویج فرمایند نفحات یوم ظهور منتشر کنند و نسیم گلشن جنت ابری برور آرند شرقرآ زنده کنند غریب را تر و تازه نمایند خیمهء وحدت عالم انسان برافرازند و علم نور مبین بلند کنند آتش عشق برافروزند حتی صخرهء صما را بگدازند چشمهای کور را بقوت نور روشن نمایند و گوشهای کر را باهنگ ملأ اعلی شنوا کنند

2 ای دلبر مهربان این نفوس سرگشته و سودائی تواند و آشفته و شیدائی تو آنچه سزاوار دلبر است مجری دار توئی معشوق آفاق و توئی محبوب اهل وفاق و علیم البهء الاهی

MMK5#307 p.224x, ADH2_1#28 p.045x,

MMG2#065 p.069x

AB00576

To: *Shahriyar Isfandiyar Parsi, in Kirman*

Date: 1920-Aug-19

- 1 The letter which thou didst write in the month of Sha'ban 1338 was received. Thou hadst asked several questions requiring explanation and interpretation. This servant of the threshold has no time or opportunity to write a detailed response. This brief reply is written out of great love and kindness. Thou shouldst give thanks to the One God that a reply to thy letter is being written, albeit very briefly. However, a detailed answer will be given verbally when thou attainst His presence.

1 نامه‌تیکه بتاریخ شهر شعبان سنه ۱۳۳۸ مرقوم نموده بودید رسید سؤالاتی چند فرموده بودید که شرح و تفسیر می‌خواهد این بنده درگاه فرصت و مهلتی ندارد که بتحریر جواب پردازد این مختصر که مرقوم میشود از کثرت محبت و مهربانی است باید شکرانه خدای یگانه نمائید که جواب نامه نگاشته میشود ولی در غایت اختصار اما جواب مفصل در زمانی که مشرف میشوی شفاهاً بیان خواهد شد
- 2 As to thy first question regarding the noble steed of Shah Gush-tasp - this was a metaphor for that great one's spiritual journey and movement. That rider upon that horse was galloping in the arena of mystical unveiling and witness. The sinking of the horse's four legs into its belly indicated that the steed had ceased its journey. Then Zoroaster chanted verses that caused the horse's four legs to emerge from its belly, meaning that blessed steed resumed its movement and journey.

2 سؤال اول سمند ارجمند شاه گشتاسب کلبه از مقام سیر و حرکت آن بزرگوار بود آنسوار بر آن اسب در میدان مکاشفه و شهود جولان میداد و فرورفتن چهار پای اسب بشکم اشاره بآنست که آن سمند از سیر بازمانده بود بعد حضرت زردشت ترتیل آیاتی نمود که چهار دست و پای اسب از شکم بیرون آمد یعنی آن سمند سعادتمند به سیر و حرکت آمد
- 3 As for Shah Gushtasp's four requests from that great holy one - it is clear and evident that this referred to journeying in the Supreme Concourse. The dream signifies that he became detached from the physical world, spread spiritual wings and traveled through spiritual realms. He bestowed the second gift upon Jamasp - the veil of past and future was rent asunder and with the eye that discovers reality, he unveiled the mysteries of past and future.

3 اما چهار خواهش حضرت گشتاسب از آنحضرت بزرگوار این واضح و آشکار است که سیر در ملاء اعلی بود خواب عبارت از آنست که منسلخ از عالم جسمانی شد پر معنوی بگشاد و در عوالم روحانی سیر و سیاحت فرمود و موهبت ثانی را به جاماسب عطا کرد پرده گذشته و آینده بدرید و بدیده کشف حقایق اسرار گذشته و آینده کشف کرد
- 4 As for eternal life - this was the portion of His Majesty Shah Khusraw. Just as his soul attained eternal life, his name also achieved immortality. Thus his fame and renown spread throughout the world and will endure forever.

4 اما زندگی جاوید این نصیب حضرت شاه خسرو شد یعنی حضرت شاه کیخسرو همچنانکه جانش زندگانی جاوید یافت نامش نیز حیات ابدیه یافت اینست که آوازه و صیت او جهانگیر گشت و الی الابد باقی و برقرار است
- 5 Regarding the matter of the well - this is like the well of Surra man ra'a - it is imaginary. That great one did not descend into a well, but rather ascended to the height of the moon.

5 اما مسئله چاه نظیر مسئله چاه سرّ من رأی است اوهام است آن بزرگوار بچاه فرو نرفت ولی باوج ماه رسید
- 6 As for Isfandiyar's invulnerability - this refers to the lofty station where the arrows of enemies and swords of ill-wishers have no effect. This station was bestowed upon Isfandiyar.

6 اما روئین تخی اسفندیار اشاره از مقام بلندبست که تیر دشمنان و تیغ بدخواهان در آنمقام تأثیر ندارد این مقام به اسفندیار عنایت شد

- 7 The five days and liberation of spirits - this is a symbol of the five outer senses, when souls are freed from the five external senses and discover the hidden secret and guarded mystery - that is, a mystery that cannot be perceived by these five senses but rather is understood through spiritual unveiling and the eye of reason.
- 8 When the soul of man ascends to the bountiful realm, it certainly unveils this physical world, for every higher station unveils the station below it, but a lower station cannot unveil a higher station. For example, man has come from the mineral world to the human world, and the human world unveils the earthly world. He is likewise aware of the plant kingdom and informed of the animal kingdom - he unveils them all. But the mineral world has no knowledge of man's pure world. Good deeds and charitable works performed for souls certainly have an effect.
- 9 The intercession of the Prophet was specific to the Prophet's community. As for the feast of fairies and table of jinn which various peoples believe in - this is pure imagination.
- 10 Regarding seeking fulfillment of needs at holy places - since these places are associated with God, they are therefore the noblest of spots. Certainly seeking fulfillment of needs at the noblest spots is not like other places.
- 11 As for this bloodthirsty war of the world - I hope that in this first and second age of Baha'u'llah it will be abolished. If the means are ready and travel is possible with joy and fragrance, thou hast permission to attain His presence. I will pray to God that the means of comfort be made possible for thee. Convey to the handmaiden of God Firuzih and the two dear ones Faridun and Humayun from me the Most Glorious Abha Greetings.
- 7 و ایام نهمه و آزادی ارواح آن رمز از حواس نهمه است که چنانچه از حواس نهمه ظاهره آزاد گردند و بسر مکنون و رمز مصون پی برند یعنی رازیکه باین حواس نهمه ادراک نشود بل بمکاشفه روحانی و دیده عقل ادراک گردد
- 8 و اما صعود روح انسان بجهان پرفتوح البته کشف عالم جسمانی را مینماید زیرا هر رتبه عالی کشف رتبه سافل نماید لیکن رتبه سافل کشف رتبه علیا نکند مثلاً انسان از عالم خاک بعالم انسانی آمده و عالم انسانی کشف جهان خاکست و هم واقف بعالم نبات و همچنین مطلع بعالم حیوان جمیعاً کشف مینماید ولی عالم خاک از عالم پاک انسان خبری ندارد و خیرات و مبرات که بجهت ارواح گردد البته تأثیر دارد
- 9 اما شفاعت حضرت رسول مخصوص بامت رسول بود اما سفره پریان و خوان اجنه که مصطلح اقوام مختلفه است این اوهام محض است
- 10 و اما طلب حاجت در اماکن مقدسه چون آن اماکن منتسب بخداست لهذا اشرف بقاعست البته طلب حاجات در اشرف بقاع مانند سایر جهات نیست
- 11 و اما این جنگ خونریز عالم امیدم چنانست که درین عصر اول و ثانی بهاء الله منسوخ گردد اگر چنانچه اسباب مهیا و به روح و ریحان سفر ممکن اذن حضور دارید از خدا خواهم که اسباب راحت از برای شما میسر گردد و بامه الله فیروزه و دو عزیز فریدون و همایون از قبل من تحت ابداع ابی ابلاغ دارید

ADMS#312x

AVK2.213.07x, AVK4.147.04x, MAS2.027-030, YARP2.135 p.153

AB01127*To: Mahmud Furughi, in Khurasan**Date: 1920-Aug-19*

1 ...Abdul-Baha traveled continuously for four years in the countries of Africa, America and Europe, but in cities and villages where the Call of God had not reached the ears of the inhabitants and the worldwide fame of God had not been heard, he opened his tongue to teach in assemblies, gatherings and churches in a new way that accorded with their capacity and capability. Therefore the assistance and grace of the Intended Lord arrived successively and results were achieved.

2 Now you too, in cities and villages where they are heedless and unaware, should first open your tongue with counsels and bring hearts to ecstasy through the sweetness of speech, then deliver the Word. This method will receive powerful confirmation, just as Peter the Apostle, servant of Christ (may my spirit be sacrificed for Him), carried out in Antioch. At first he spoke according to the disposition and capacity of the people. When hearts became attracted, he delivered the Word. Even Habib the Carpenter would deliver the Word with utmost self-effacement and submissiveness, saying "Why should I not worship Him Who created me and to Whom you shall return?" His intention was "Why do you not worship Him Who created you?"

3 In any case, my hope is that you may become the cause of joy and fragrance for the friends and engage in teaching others.

MHMD2s.320-321x

1 ...عبدالبهاء چهار سال متماًدياً در ممالك افريقا و امريكا و اروپا سفر نمود ولى در مدن و قرائى كه آوازه امر الله بسمع اهالى نرسيده و صيت جهانگير الهى گوش اهالى نشنيده در مجامع و محافل و كنائس بطرز جديد در تبليغ زبان گشود كه موافق استعداد و قابليت آنها بود لهذا عون و عنايت حضرت مقصود پى در پى رسيد و نتيجه حصول يافت

2 حال شما نيز در مدن و قرائى كه غافل و بيخبرند در بدايت زبان بنصائح گشوده و بحلاوت كلام قلوب را بوله آورده پس القاء كلمه بفرمائيد و اين ترتيب را تأييد شديد چنانكه پطرس حواري بنده مسيح روحى له الفداء در انطاكيه مجرى داشتند در بدايت بحسب مشرب و استعداد خلق تكلم نمود چون قلوب منجذب گشت القاء كلمه كرد حتى حبيب نجار در نهايت محويت و انكسار القاء كلمه ميكرد و ميگفت ما لى لاعبد الذى فطرنى و اليه ترجعون و مقصودش اين بود ما لكم لاتعبدون الذى فطرکم

3 بارى اميد چنان است كه سبب روح و ريحان ياران گردى و به تبليغ ديگران پردازى

MMK5#087 p.069x

AB01612*To: Baha'is of Sarjam et al., in Turbat Haydariyih**Date: 1920-Aug-19*

1 O true friends and divine companions! It is morning and the lamp of confirmations from the Cleaver of Dawn is shining and radiant, and the cloud of divine mercy is overflowing with bounty. The life-giving breeze from the Sheba of grace is

1 اى ياران حقيقي و دوستان الهى صبح است و مصباح تأييدات فالق الاصباح درخشنده و تابان و غمام رحمت الهى در نهايت فيضان صباى

blowing, and the fragrance of divine confirmation and success reaches the nostrils of the spiritual ones and bestows new life. I am occupied with thoughts of those blessed souls and my heart is cheered and delighted with the mention of the beloved ones.

- 2 With utmost supplication and lamentation I turn to the threshold of the Gracious Lord and the court of the Great Announcement, saying: O Pure Lord! These faithful friends are enchanted by Thy face, passionate for Thy tresses, wandering in Thy lane, and thirsting for Thy stream. Cast upon them a glance of favor and bestow a gift, that they may find new spirit each moment and seek new life, that they may engage in Thy counsels and admonitions and learn the lesson of love, and conduct themselves according to the divine teachings.

- 3 O Kind God! These servants have suffered persecution from the unfaithful and endured severe trials each day, and bore endless hardships with patience and loosed their tongues in thanksgiving, and wept and smiled through intense tribulation, and in utmost joy and delight found the fire of oppression and tyranny to be as a rose garden. Like buds they bloomed and like flowers they shone forth.

- 4 O Single God! Grant these assured souls the cup of bounty and bestow upon these pleased and pleasing hearts the exhilaration of the wine of favors, that remembrance of Thy perfection and beauty may become wine, and they may burst into song and melody and bring delight and rapture to the listeners and ecstasy and joy to the seekers. Let them pass around the cup of love and drink and serve the wine of eternal gladness and joy.

- 5 O God! Make these poor ones wealthy and these oppressed ones honored. Grant these wandering ones stability and these sorrowful ones eternal joy. Thou art the Powerful and Mighty, and Thou art the Bestower and Kind.

جانپرو از سبای عنایت در مرور و نفعه تأید
و توفیق بمشام روحانیان میرسد و حیات جدیدی
می بخشد و من بیاد آن نفوس مبارکه مشغولم و
بذکر حبیبان قلوب مألوف و مسرور و مشعوف

- 2 و بدرگاه ربّ کریم و آستان نبأ عظیم در نهایت
تضرّع و زاری مشغول که ای پاک یزدان من
این یاران باوفا مفتون روی تو اند و مجنون موی تو
و سرگشته کوی تو و تشنه جوی تو نظر عنایتی
فرما و موهبتی مبذول دار که هر دم روحی جدید
یابند و حیاتی بدیع خواهند به وصایا و نصائح تو
پردازند و درس عشق بیاموزند و بموجب تعالیم
رحمانی روش و سلوک نمایند

- 3 ای خدای مهربان این بندگان از بیوفایان جفا
دیدند و در هر روزی بلایای شدید کشیدند
و تحمل مشقتها بی پایان نمودند و صبر و تحمل
کردند و زبان بشکرانه گشودند و از شدت محنت
گریستند و خندیدند و در نهایت سرور و بشاشت
آتش ظلم و ستم را گلزار و گلشن یافتند چون
غنچه شکفتند و مانند گل جلوه نمودند

- 4 ای خداوند یگانه این نفوس مطمئن را جام عطا
بخش و این قلوب راضیه مرضیه را نشئه صباء
احسان کن تا یاد کمال و جمالت باده گردد و
به نغمه و ترانه پردازند و سامعین را فرح و وله
بخشند و طالبانرا به جذب و طرب آرند جام
عشق بدور آرند و باده سرور و شادمانی ابدی
بنوشند و بنوشانند

- 5 خدایا این مستمندان را توانگر فرما و این مظلومانرا
ارجمند کن و این سرگشتگانرا سر و سامانی ده
و این محزونان را سرور ابدی بخش توئی مقتدر
و توانا و توئی بخشنده و مهربان

HDQI.263, ANDA#30 p.04, MMG2#309

p.346x

AB12388*To: Schwarz, Faridih et al., in Germany**Date: 1920-Aug-19*

O ye two heavenly souls!

In the existing world, everything that signifies love is regarded as a heavenly gift. Now your engagement is the greatest expression of love and affection. It will certainly yield great results. You have formed a blessed family. The exalted Hosts will spread their congratulations over you and the inhabitants of the Kingdom of Abha will convey their felicitations.

Become so intimate with each other that you are viewed as one person and considered as the manifestation of heavenly unity, for the heavenly relationship is so strong that it cannot be dissolved for all eternity.

In this world it is a perfect happiness and in the realm of Heaven it will continue to shine in eternal splendor.

Upon you both be the Glory of Abha

BBBD.537

AB06530*To: group of Japanese students**Date: 1920-Aug-19*

O seekers for the Truth! (revealed to nine persons, eight of whom were young men students)

Praise God that you have heard the celestial Call, seen the ray of the Sun of Truth, followed the right Direction and reached the longed-for Home!

You have sent me your congratulations for the Feast: I was very much gratified at your feelings and at the fact that such a tie exists now between East and West, such friendship between different nations!

It is evident that, through your efforts, the inhabitants of those regions are now inhaling the fragrances of Musk from the Garden of the Kingdom. In Japan the divine proclamation will be

heard as a formidable explosion, so that those who are ready will become uplifted and illumined by the Light of the Sun of Truth.

JWTA.038

AB00612

Date: 1920-Aug

- 1 O thou who art attracted to Reality! Thy letter dated July 31, 1920, was received and its contents brought joy and fragrance, for it indicated that thy heart is attracted to the Kingdom and thy spirit is gladdened by the glad-tidings of God. As thou hast written, the same covenant that thou made with God - that if the light of truth like the power of electricity entered into thee, thou wouldst arise with all thy strength to serve the Kingdom - thou must now arise to fulfill that covenant, for with thine own eyes thou hast witnessed the lights of the manifestations and with thy heart thou hast discovered the mysteries of reality. My hope is that thy heart may become a spring, that the water of life may gush forth and its waves may reach all directions.
- 2 Today the doors of the Kingdom are open, the heavenly path is straight and direct, and the divine call is continuously arriving from the Kingdom of Holiness, summoning all humanity: "O human world! You are in utmost anxiety and agitation, and in complete discord and revolution. It is time to hear the melody of the Supreme Concourse and listen to heavenly teachings and become illumined by the lights of the Sun of Reality so that this dark world may become bright, hearts may be enkindled with the fire of the love of God, souls may be quickened by divine glad-tidings, and the spread of divine teachings may cause this agitation to be transformed into tranquility, this revolution to find peace and rest, this discord to be changed to harmony, and the lights of the Sun of Reality to shine forth and the earthly world to become heavenly."
- 3 This divine call is continuously reaching the ear of the soul from the Merciful Kingdom. Ask God that thou mayest become a means for the spread of these lights and serve the unity of

۱ ای منجذب حقیقت، نامه بتاريخ ۳۱ جولای ۱۹۲۰ رسید و از مضامینش روح و ریحان حاصل گردید زیرا دلالت بر آن مینمود که قلب منجذب ملکوت است و روح مستبشر بشارات الله همان قسم است که مرقوم نموده‌ئی همان عهدی که بخدا کردی که اگر نور حقیقت مانند قوه برق حلول در تو نمود بتمام قوت بخدمت ملکوت پردازی حال باید بهمان عهد قیام نمائی زیرا بچشم خود مشاهده انوار تجلیات نمودی و بقلب خود کشف اسرار حقیقت کردی. امیدم چنان است که آن قلب چشمه گردد و آب حیات بجوشد و موج بهر طرف زند

۲ امروز درهای ملکوت باز است و شاهراه آسمانی مستقیم و راست و ندای الهی پیاپی از ملکوت تقدیس میرسد و صلا بر جمیع عالم انسانی میزند که ای عالم انسانی در نهایت تشویش و اضطرابید و در غایت اختلاف و انقلاب وقت آنست که آهنگ ملائع اعلیٰ بشنوید و تعالیم آسمانی استماع کنید و بانوار شمس حقیقت منور شوید تا این جهان تاریک روشن گردد و قلوب بنار محبت الله برافروزد و جانها بشارات الهی زنده گردد و انتشار تعالیم الهی سبب شود و این اضطراب منقلب باطمینان گردد و این انقلاب سکون و قرار یابد و این اختلاف مبدل بائتلاف شود و انوار شمس حقیقت بتابد و جهان زمینی جهان آسمانی گردد.

۳ این ندای الهی از ملکوت رحمانی پیاپی بسمع جان میرسد از خدا بخواه که سبب انتشار این انوار گردی و بوحدهت عالم انسانی خدمت کنی.

the human world. Convey my utmost love, kindness, unity and oneness to Dr. Van Andel and his esteemed wife and enlightened daughter, and to Monsieur and Madame Roskis and Madame Elsbrough, and to all. Tell them I pray that the Baha'i group may be formed with perfect illumination and spirituality, that that gathering may become enlightened and the individuals of that assembly may shine like heavenly stars and illuminate this dark horizon of the world like the horizon of dawn with the lights of divine bounty.

- 4 Convey my longing greeting to Monsieur Anzlin and tell him that all on earth are wandering today - think how all may find direction and purpose. As for the Akas assembly whose purpose is as much as possible to transform social and economic revolutions and disorders into an order and tranquility that would bring comfort to the world of creation, tell them that today the power of revolution is intense and discord is great. It is impossible for the people of the world to find peace and rest except through a power that encompasses the human world. When that power prevails, all these revolutions will be transformed into peace and rest, and all these differences will be changed to love and unity. That power is the Word of God; it is the heavenly power, the divine manifestation, pure light, the power of the Holy Spirit. Just as in past centuries it prevailed over all powers and moderated racial, economic and even national differences, likewise that divine conquering power will blend all these elements together and raise the tabernacle of the unity of the human world at the pole of the world, and the standard of universal peace will wave over all horizons.

- 5 One photograph of you was received and its observation brought utmost joy. Upon thee be greetings and praise.

بجناب دكتور فان اندل و قرينه محترمه اش و صبيه روشنش و بموسيو و مادام روسكس و مادام السبروك و جميع از قبل من نهايت محبت و مهرباني و وحدت ويگانگي برسان و بگو از خدا خواهم كه هيئت بهائي نهايت نورانيت و رحمانيت تشكيل شود آن انجمن روشن گردد و افراد آن محفل مانند نجوم آسماني بدرخشند و اين افق تاريخك عالم را مانند افق صبح بانوار فيض الهی روشن نمايند.

4 بموسيو انزلين از قبل من تحيت مشتاقانه برسان و بگو جميع من على الارض امروز سرگردانند فكر آن باش كه كل سر و سامان يابند. اما مجمع اكاس كه مقصودشان حتى المقدور اينكه انقلابات و اغتشاشات اجتماعي و اقتصادي مبدل بنظم و سكوني گردد كه سبب آسايش عالم آفرينش شود باآن بگو كه اليوم قوه انقلاب شديد است و اختلاف عظيم ممكن نيست كه اهل عالم سكون و قرار يابند مگر بقوهي كه محيط بر عالم انساني است آن قوه چون غلبه كند جميع اين انقلابات منقلب بسكون و قرار گردد و همه اين اختلافات مبدل بالفت و محبت و اتحاد شود و آن قوه كلمه الله است، قوه آسماني است، جلوه الهی است، نورانيت محض است، قوه روح القدس است. همچنانكه در قرون سالفه بر جميع قوی غالب شد و اختلافات جنسی و اقتصادي حتى وطنی را تعديل نمود همین طور آن قوه قاهره الهی جميع اين عناصر را بيكدیگر ممتزج نمايد و خيمه وحدت عالم انساني را در قطب عالم برافرازد و علم صلح عمومي بر جميع آفاق موج زند.

- 5 يك قطعه عكس شما واصل شد از مشاهده اش نهايت سرور رخ داد و عليك التحية و الثناء

MKT3.392, AVK2.100.01x

AB08474*To: Murakami, Atoe et al., in Japan**Date: 1920-Aug-19*

O ye daughters of the Kingdom! (Six school girls; Otoe Murakami, Kimiko Hagiwara, Kazu Fukusawa, Haruko Mori, Yuri Takao, and Yuri Mochizuki)

Your congratulation on the Feast has been received. Its perusal imparted joy and happiness. Through the Bounties of the Supreme Lord do I hope that these daughters of the Kingdom will, day by day, progress so that they may, like unto a magnet, attract the Divine confirmations. I am always supplicating for you that ye may attain to the Most Great Bestowal and act and behave according to the Teachings of His Holiness Baha'u'llah.

JWTA.038

AB01922*To: Tabrizi, Muhammad Isma'il (Badkubih) et al., in Hamadan**Date: 1920-Aug-20*

- 1 O you who are firm in the Covenant! Your letter arrived and its contents brought endless joy, for it conveyed the glad tidings of the chanting of verses and recitation of prayers in gatherings of sanctification and teaching, where those who claim knowledge and learning are overcome and brought low before children. This is the power of the Greatest Name that makes the great ones conquered by children and renowned hawks subdued by weak mosquitoes. Praise be to the pure Lord who, through His eternal bounty, made the lowest the highest and through His divine dominion cast the pretentious souls into the lowest depths. And unto such a glorious Lord befits servitude.
 - 2 Regarding your brother Aqa Muhammad Isma'il, who was perfect in faith and firm in the Covenant, forgiveness and pardon is sought from the All-Forgiving Lord:
 - 3 O my God! O my God! Verily, Your noble servant, namesake of Isma'il, has passed from this worldly abode to the next world,
- 1 ای ثابت بر پیمان نامه شما رسید و از مضمون سرور بی پایان رخ داد زیرا منطوق بشارت ترتیل آیات و تلاوت مناجات در محافل تقدیس و تبلیغ بود که مدعیان علوم و فنون در مقابل اطفال مغلوب و سرنگون این قوه اسم اعظم است که بزرگان را مغلوب کودکان مینماید و بزان شهر را مقهور پشه ضعیف مینماید شکر یزدان پاک را که فیض ابدی اسفل را اعلی نمود و بقهر ربانی نفوس مدعی را باسفل السافلین انداخت و مثل هذا الرب الجلیل تلیق العبودیه

2 در حق اخوی آقا محمد اسماعیل که کامل الایمان بود و ثابت بر پیمان طلب عفو و مغفرت از رب غفور گردید

3 الهی الهی ان عبدک الجلیل سمی اسمعیل قد انتقل من الدار الدنیا الی الدار العقبی راکعاً

bowing and prostrating before Your Most Exalted Threshold, seeking forgiveness for his sins, thirsting for the waters of Your mercy in the next life. Lord! Heal this ailing one and cool the burning of this lowly one from the spring of Tasnim in the Garden of Delight. Verily, You are the All-Forgiving, the Most Merciful. Lord! Protect the family of this one who has ascended to Your spacious gate, who has come to the threshold of Your holiness in Your glorious Kingdom. Protect them in the shelter of Your protection through Your grace and generosity. Verily, You are the Most Merciful, the Compassionate.

- 4 Convey on my behalf the Most Glorious Greetings to Jinab-i-'Abdu'l-Ghaffar, Aminu'llah, Kubra, Bahiyyih and Nush-Afarin. These pure souls are near and accepted at the Divine Threshold, honored and praised. I beseech abundant grace for them from the favors of the Forgiving Lord. And for Jinab-i-Aqa Mahmud, brother of the late Haji Ibrahim, I seek enlightenment from the praised station. In prayer, mention is made of the relatives of the departed brother. 'Abdu'l-Baha has not a moment to breathe, therefore he is excused from writing to each one individually. You will surely forgive this. And upon you be the Most Glorious Glory.

ساجداً لعزبتك العليا مستغفراً لذنبه متعطشاً
لفرات رحمتك في النشئة الأخرى رب اشف
هذا العليل وبرد لوعة هذا الذليل من عين التسليم
في الجنة النعيم أنك انت الغفور الرحيم رب
احفظ بقية هذا المتصاعد الى بابك الرحيب
الوافد على عتبة قدسك في ملكوتك الجليل و
احفظهم في صون حمايتك بفضلك وجودك
أنك انت الرحمن الرحيم

4 بجانب عبدالغفار و امين الله و كبرى و بهيه و
نوش آفرين از قبل من تحيت ابدع ابيه برسان
اين نفوس زكيه در آستان الهى مقربند و مقبول
و معززند و ممدوح از الطاف رب غفور آنازا
فضل موفور ميطلبم و جناب آقا محمود اخوى
ضجيع حاجى ابراهيم را استفاضه از مقام محمود
ميطلبم در مناجات ذكر بستگان اخوى مرحوم
مذكور و عبدالهآء فرصت دم زدن ندارد لهذا در
نگارش نامه فرداً فرداً معذور است البته معاف
ميفرمائيد و عليك الهآء الاهى

MKT9.098

AB04305

To: Charles Mason Remey, in Germany

Date: 1920-Aug-20

O luminous beloved son! Praise be to God that you arrived safe and sound in Leipzig and saw the luminous faces of the divine friends and witnessed the spirituality and love of the German friends. In truth, the German friends are luminous, they are heavenly, they are divine, and they promote the unity of humankind. They have friendship with all nations of the world and show love and kindness to all religions of the world. They are self-sacrificing in the path of the Kingdom and are firm and steadfast in the Covenant. Surely you are in the utmost joy and delight to be intimate and associate with these blessed souls, and my hope is that this journey of yours will yield great results. Convey my love and kindness to all the

divine friends, both male and female, and upon you be the Most Glorious Glory.

BBBD.538-539, SW_v11#13 p.229-230, BSTW#384

AB05514

To: Adibus-Sadat, in Tihiran

Date: 1920-Aug-20

- 1 ...The first to believe in the Primal Point, may my spirit be sacrificed for Him, was the revered Mulla Husayn-i-Bushrui, the Babu'l-Bab, not Quddus. In Shahrud, the hostile party assailed the companions of the pit - "they were slain, the companions of the pit of fire plentifully fueled, when they sat by it, and they witnessed what they did to the believers. And they ill-treated them for no other reason than that they believed in Allah, the Mighty, the Praiseworthy."
- 2 It befits every ignorant oppressor to transgress and show enmity, and it becomes every blessed, loving soul to endure hardship and tribulation in the path of the All-Glorious One. Bearer of glad tidings to the patient ones! Days shall pass and worldly life shall end, but there is a difference between those who lived in silk and satin, and those blessed souls who fell beneath arrows and spears in God's path. That comfort and luxury results in eternal loss, while this unsettled state leads to success and prosperity. "Are those who are immersed in desires equal to those who offered themselves as targets for arrows in the path of the Lord of Signs? They are not equal."
- 1...اول من آمن بحضرت نقطهء اولی روحی له
الفداء حضرت ملا حسین بشرویئی جناب
بابالبابست نه حضرت قدوس در شاهرود
حزب عنود تعرض باصحاب اخدود نمودند قتل
اصحاب الأخدود بالنار ذات الوقود اذ هم علیها
شهود و مانعوا منهم الا ان آمنوا بالله العزيز
الحمید
- 2 سزاوار هر ظلوم جهولی تطاول و عدوانست
و لایق هر نفس مبارک ودود تحمل مشقت
و بلا در راه حضرت کبریا مبشر الصابرين
ایام منقضى گردد و حیات دنیوی منتهی شود
ولی فرق است در میان اشخاصی که بر پرند و
پرندگان گذراندند و نفوس مبارکهئی که در سبیل
الهی در تحت سهم و سنان افتند آن رفاهیت و
خوش گذرانی نتیجهاش خسران ابدیست و این
بی سر و سامانی نتیجهاش کامیابی و کامرانی
هل یستوی الذین استغرقوا فی الشهوات والذین
استهدفوا السهام فی سبیل رب الآیات لایستوون

MMK6#595x

AB06844*To: Dolatbai J Vajdi, in Bombay**Date: 1920-Aug-20*

- 1 O handmaiden of God! A letter was previously written to you. Now the Most Exalted Leaf intercedes and requests the writing of a new letter. Your name is eternal and established, and mention of you is on the tongues of the friends of God throughout centuries and ages. This is an exalted name and this remembrance is everlasting.
- 2 Every cherished handmaiden through divine assistance and infinite bounty is proud. Children may become unfaithful, grandchildren may become oppressive, but being a handmaiden at the divine threshold is among the greatest of divine gifts. This fame is worldwide and this relationship is like a luminous lamp.
- 3 Therefore be happy and joyful that you are connected to the divine threshold. And upon you be the Most Glorious Glory.

1 ای کنیز الهی نامه‌ئی از پیش بشما نگاشته شد حال ورقه‌ء علیا شفاعت مینماید و خواهش نگارش نامه‌ء تازه می‌کنند نام تو باقی و برقرار و ذکر تو ورد افواه اولیای الهی در مرور قرون و اعصار این نام نامیست و این یاد باقی

2 و هر کنیز عزیزی بعون الهی و عنایت نامتناهی متباهی اولاد شاید بیوفا گردند احفاد شاید پرجفا شوند ولکن کنیزی درگاه الهی از اعظم مواهب ربّانی این صیت جهانگیر است و این نسبت مانند سراج منیر

3 پس مسرور و شادمان باش که منسوب باستان یزدانی و علیک البهاء الأبهی

YARP2.611 p.425

AB11812*To: Baha'is of Ishqabad**Date: 1920-Aug-21*

- 1 O ye steadfast ones in the Covenant! The friends in 'Ishqabad must strive that no darkness may remain and that love and harmony may prevail, for unity and accord are among the greatest of matters, and oneness and fellowship are the cause of the joy of 'Abdu'l-Baha and the glory of all. Without unity and accord, success and divine confirmation are entirely lost and non-existent, for fellowship and connection are the magnet attracting divine confirmations and the cause of the exaltation of God's Cause, the upliftment of the Word of God, and the diffusion of the divine fragrances. All must strive that these dark clouds may be dispelled from the horizon of God's Cause. 'Abdu'l-Baha supplicates and implores night and day that the divine lights may shine forth and Baha'i unity may be manifested.
- 1 ای ثابتن بر پیمان یاران عشق‌آباد باید بکوشند تا اغرار در میان نماند و محبت و ائتلاف بمیان آید زیرا اتحاد و اتفاق از اعظم امور و وحدت و یگانگی سبب سرور عبدالبهاء و عزّت جمهور و بدون اتحاد و اتفاق موفقیت و تأیید بکلی مفقود و معدوم زیرا الفت و ارتباط مغناطیس تأییدات الهی و سبب علوّت امر الله و اعلاء کلمه الله و نشر نفعات الله است باید جمیع بکوشید تا از افق امر الله این ابرهای تاریک متلاشی گردد عبدالبهاء شب و روز تضرّع و زاری نماید تا انوار الهی بتابد و وحدت بهائی جلوه نماید

- 2 The dawning of the Morn of Guidance - the appearance of the Bab, may my spirit be a sacrifice for Him - and the rising of the Sun of Truth - the Ancient Beauty - and the endurance of all these hardships and tribulations were for the purpose that love and fellowship might be manifested in the human world, that hearts might be illumined and souls quickened by the breath of the All-Merciful, so that the friends of God who are attracted to the One Beloved might be as waves in form yet as the sea in essence - unity within unity. Otherwise what fruit and what effect would there be? Whenever the slightest discord arises among the friends, 'Abdu'l-Baha becomes so affected that he longs to leave this world, and death and departure become exceedingly sweet to his taste.
- 2 طلوع صبح هدی ظهور حضرت اعلی روحی له القداء و اشراق شمس حقیقت جمال قدم و تجل این همه مشقتها و بلایا بجهت آنست که الفت و محبت در عالم انسانی جلوه نماید قلوب نورانیت یابد و نفوس بنفحهء رحانیت زنده گردد تا یاران الهی که منجذب دلبریگا هستند بصورت امواج باشند و بسیرت دریا وحدت اندر وحدت باشند والا چه ثمر و چه اثر هر وقت در میان احبا اندک اختلافی حاصل شود عبدالهآء چنان متأثر گردد که آرزوی ترک این عالم کند و موت و فوت در کامش بسیار شیرین گردد
- 3 In any case, the friends of God must entirely forget the past and establish a new foundation of fellowship, that the lights of true unity may shine forth. In these years of war when all peoples and religions fell into great peril, suffered severe calamities, lives and property were destroyed, and tribulation and punishment exceeded human endurance, divine favor and grace embraced all and the friends were protected and preserved from every danger. Now in gratitude for this supreme bounty they must manifest the utmost fellowship, love and faithfulness. It is now clear how much effect discord and estrangement among the friends has upon the heart of 'Abdu'l-Baha. In brief, discord among the friends causes divine confirmation and success to be entirely cut off.
- 3 باری باید یاران الهی بکلی گذشته را فراموش کنند و اساس الفت جدیدی بنهند تا انوار وحدت حقیقی جلوه نماید درین سالهای جنگ که جمیع ملل و نخل بنظر عظیم افتادند مصائب شدیده دیدند جان و مال در هدر بود و عذاب و عقاب فوق طاقت بشر عون و عنایت الهی شامل شد و احبا محفوظ و مصون از هر خطری حال بشکرانهء این موهبت کبری باید در نهایت الفت و محبت و وفا باشند دیگر معلوم است اختلاف احبا و جفا چه قدر تأثیر در قلب عبدالهآء دارد مختصر این است اختلاف احبا سبب میگردد که تأیید و توفیق بکلی منقطع می شود
- 4 You must always strive to unite the hearts of the friends so that this unity may attract confirmation. I have heartfelt attachment to all the friends of 'Ishqabad, for they labored greatly and sacrificed their lives until this mighty edifice - the first Mashriqu'l-Adhkar - was established in 'Ishqabad. Indeed they labored greatly and sacrificed their lives and showed faithfulness to the Blessed Beauty. Each day they made an effort, each hour they rendered a service. In the Abha Kingdom they are near the threshold of grandeur, and in the presence of 'Abdu'l-Baha they are beloved, cherished and among the faithful ones. From all aspects they are praised, accepted, affiliated and enchanted. Now their unity and accord must also become an example for others, so that all regions and districts may follow their lead. All must blend together like honey and milk and water and wine, and this will become the cause of joy and gladness to 'Abdu'l-Baha and delight and felicity to the people of the Abha Kingdom. And upon you be the Most Glorious Glory.
- 4 شماها باید همواره بتألیف قلوب احبا بکوشید تا تألیف سبب تأیید گردد من بجمیع احبای عشق آباد تعلق قلبی دارم زیرا بسیار زحمت کشیدند و جانفشانی نمودند تا این بنیان عظیم یعنی اول مشرق الاذکار در عشق آباد تأسیس گشت فی الحقیقه بسیار زحمت کشیده اند و جانفشانی نمودند و وفا بجمال مبارک کردند هر روزی همتی نمودند هر ساعتی خدمتی کردند در ملکوت ابهی مقرب درگاه کبریا و در نزد عبدالهآء حبیب و عزیز و از اهل وفا از جمیع جهات ممدوح و مقبول و منسوب و مفتون حال باید که اتحاد و اتفاقشان نیز سرمشق دیگران گردد تا جمیع اطراف و انکاف اقتدا بایشان نمایند کل چون شهد و شیر و ماء و راح بهم پیامیزند و این سبب سرور و شادمانی عبدالهآء

و فرح و کامرانی اهل ملکوت ابهی گردد و
علیکم البهاء الأبهی

TISH.032-033

AB07514

To: Anise B Rideout, in Brookline, MA

Date: 1920-Aug-21

O thou dear maidservant of God!

Thy letter arrived. Thou hast, very highly, praised Mr. and Mrs. Randall and their eloquent speeches. These two blessed souls are in reality faithful, attracted to the Kingdom of Abha and firm in the Covenant. Through the bounties of God do I cherish this hope that they will become two active gardeners in the vineyard of God and will become illumined with the light of the Heavenly Confirmations.

O thou maidservant of God! I hope that thou wilt attain to great enthusiasm and rapture; that thou wilt wholly turn into an eloquent tongue, and thou wilt, with perfect joy, play on thy harp and raise its melody in this Heavenly Rose-Garden.

Unto thee be the Glory of Abha!

BLO_PT#0281

AB00416

To: Baha'is of Istanbul

Date: 1920-Aug-22

O kind friends of Abdu'l-Baha! It is morning and I have come to Haifa from the Most Exalted Shrine, may my spirit be a sacrifice for its dust. I spent last night in the vicinity of the Most Exalted Shrine, and through the blessing of that sacred place, the night was filled with the utmost joy and delight. The holy fragrances from that illumined sepulcher perfumed my nostrils, and my heart and soul were stirred. Therefore, I

ای یاران مهربان عبداله‌اء صُبح است و از
مقام اعلی روحی لثربته الفداء به حیفاً آمدم
شب گذشته را در جوار مقام اعلی بسر بردم
و ببرکت آن مقام مقدس شب را نهایت روح و
ریحان داشتم از نفحات قدس آن مرقد منور
مشام معطر شد و دل و جان مهتر لهذا بیاد

thought of those spiritual friends and began writing this letter. Despite numerous occupations and concerns, I left them all to think of the faces and characters of these beloved friends of my heart and soul. Consider how loving I am.

That city was honored for a long time by the blessed footsteps, and Tablets were successively revealed. Those souls who attained the holy presence would receive the blessed utterances. Among them was a prominent Iranian who associated with us but was secretly a companion and confidant of the ambassador, consulting with him about local affairs. The Blessed Beauty would be forbearing with him and would not mention it to his face. But this person thought that the Blessed Beauty was unaware of his hidden state.

He would show sincerity until one day He said: "I have a message for His Excellency the Ambassador. Convey this: You have done all you could to shed our blood, and you imagine you can uproot the Blessed Tree. Never, never! This Blessed Tree is firmly established with roots that no axe can cut down, even if all the kings of the world should arise with all their might. Do not consider that I am alone and single, for I alone resist all the nations and governments of the world. Soon these dark clouds will disperse and the Sun of Truth will shine with perfect grandeur and brilliance. Yes, you can martyr me, and this is the greatest divine gift. This Blessed Tree grows through blood.

You thought that if you martyred the Exalted One (may the spirit of all worlds be sacrificed for Him), this foundation would collapse. You fired a thousand bullets into His pure breast, then saw that the Cause of God appeared more strongly and its light shone more brightly, until it has now reached Istanbul. Now you think that if you cut Baha's throat with a dagger and shed the blood of this company, this kindled divine fire will be extinguished. God forbid! Rather the Word of God will be raised higher and the Sun of Truth will shine more brightly, and you will all soon be disappointed and at a loss. Do whatever you can. O Mirza, this oppression and enmity and tyranny and aggression are like the buzzing of a mosquito to us. Therefore we give no importance to your enmity and persecution. Those who have acted unjustly shall soon know what fate awaits them.

When we arrived in Istanbul, we paid no attention whatsoever to you or to the Ottoman government. From this alone you should awaken to the fact that our trust is in divine power and might, not in anything else. All kings are possessed and you are all drowning in the sea of loss and detriment. You will eventually understand. Iran will be laid waste and its

آن احبای روحانی افتادم و بنگارش این نامه پرداختم با کثرت مشاغل و غوائل جمیعاً ترک نموده بیاد روی و خوی احبای جان و دل افتادم ملاحظه نمائید که چه قدر مهربانم

آئندینه مدتی مدیده بقدم مبارک مشرف بود و الواح پاپی نازل و نفوسیکه بساحت اقدس مشرف شدند تلقی بیان مبارک مینمودند از جمله شخصی شهر از ایرانیان بود و مراوده مینمود و این در باطن هدم و همراز سفیر بود و در امور محل مشورت با او جمال مبارک با او مدارا میفرمودند بروی او نمیاوردند ولی شخص معهود گمان این مینمود که جمال مبارک واقف بحال پنهان او نیستند اظهار خلوص مینمود

تا روزی فرمودند من پهای دارم بحضرت سفیر کبیر ابلاغ نما و آن اینست بگو شما آنچه توانستید در خون ما کوشیدید و بگنجان می توانید شجره مبارکه را از ریشه براندازید هیات هیات این شجره مبارکه ثابت است و ریشه اش محکم ریشه ای که هیچ تیشه قلع و قمع نشود ولو جمیع ملوک عالم بتمام قوت قیام نمایند ملاحظه نکنید که من فرید و وحیدم ولی منفرداً جمیع ملل و دول عالم را مقاومت مینمایم عنقریب این ابرهای تاریک متلاشی شود و شمس حقیقت بکمال عظمت درخشنده و تابان شود بلی می توانید مرا شهید کنید و این اعظم موهبت الهی است این شجره مبارکه بخون نشو و نما مینماید حضرت اعلی روح العالمین فداه را گمان میکردید که اگر شهید شوند این بنیان برافتد هزار گلوله بر صدر مطهرش زدید بعد ملاحظه کردید که امر الله ظهورش بیشتر و نورش تابنده تر گشت تا آنکه حال به اسلامبول رسیده

حال گمان می کنید که اگر بخنجر حنجر بها را ببرید و خون این جمع بریزید این نار موقده الهی خاموش گردد استغفر الله بلکه کلمه الله بلندتر شود و شمس حقیقت بیشتر جلوه نماید و جمیع عنقریب خائب و خاسر خواهید شد آنچه از دستتان برآید کوتاهی نمائید ای آقا میرزا این ظلم و عناد و ستم و اعتساف در نزد ما مثل آواز پشه میماند لهذا اهمیت به عناد و اضطهاد شما نمیدهم فیعلوا الذین ظلموا ای منقلب ینقلبون ما به اسلامبول وارد شدیم ابداً اعتنائی نه بشما و

government and people will fall into utmost hardship, but we have illumined Iran and desired eternal glory for the Iranians. Although Iran is now obscure among nations, this great Cause will eventually make the people of Iran the joy of the world of possibility.” In brief, He made such emphatic statements, after which that person left and never returned.

Now praise be to God, a fragrant breeze has wafted in Istanbul. This fragrance will make that land musk-scented. The friends must act with perfect steadfastness, perseverance and wisdom. They must have complete confidence. I hope that each of the friends will become like a bright lamp and that the divine teachings, which are the light of the human world and the cause of comfort and tranquility for creation, will be spread with ultimate wisdom. This sea is turbulent, but its waves reach toward the heights. Night and day I weep and lament and seek boundless assistance and favor for the divine friends.

And upon you be the Most Glorious Glory.

LOTW#27, ADMS#065i01x

نه بدولت عثمانی نمودیم از همین باید که شما
پیدار شوید که اعتماد ما بر قوت و قدرت
الهی است نه مادون آن جمیع ملوک مملوکند و
شماها غرق در دریای زیان و خسران عاقبت
خواهید دانست ایران ویران گردد و دولت و
ملت بنهایت مشقت افتد لکن ما ایران را روشن
نمودیم و ایرانیان را عزت ابدیه خواستیم هرچند
ایران در بین دول الآن گمنام است ولی این
امر عظیم عاقبت اهل ایران را سرور عالم امکان
کند خلاصه ازین قبیل فرمایشات بنهایت شدت
فرمودند آنشخص رفت و دیگر نیامد

حال الحمد لله نفحه‌ئی در اسلامبول وزیده این
نفحه آن دیار را مشکار نماید احباً در نهایت ثبوت
و استقامت و حکمت باید حرکت کنند منتهای
اطمینانرا داشته باشند امیدوارم که هر یک از
احباً چون سراج روشن گردد و تعالیم الهی که
روشنائی عالم انسانی است و سبب راحت و
آسایش آفرینش بنهایت حکمت انتشار یابد این
دریا پرموج است لکن موجش رو باوج و من
شب و روز گریه و زاری نمایم و احبای الهی را
عون و عنایت نامتناهی خواهم

و علیکم البهاء الابهی

NURA#27, MKT3.199, AKHA_104BE
#10 p.00????, AVK4.451ax, KSHS12.009

AB07693

To: *Baha'is of Bulgaria*

Date: 1920-Aug-22

1 O ye beloved friends of 'Abdu'l-Baha!

2 Twenty-five years ago a poem was written by the Pen of the Covenant, a portion whereof reads as follows:

3 In the Orient scatter perfumes, and shed splendours on the West.

4 Carry light unto the Bulgar, and the Slav with life invest.

1 ای یاران عزیز عبدالبهاء

2 بیست و پنج سال پیش اشعاری از قلم میثاق
صادر یک بیت از آن بیتها این است

3 شرق منور نما غرب معطر نما

4 نور به سقلاب ده روح به بلغار بخش

- 5 Now, praise be to God, a musk-laden breeze hath wafted from that garden, and holy souls have been raised up in that land, who are in communion with the Lord, and call to remembrance His Beauty and Perfections. It is our heartfelt longing to see Bulgaria permeated with the fragrance of musk, and Ruschuk illumined, and to witness the holy breaths blowing, the heavenly favours made manifest, and the lights of divine guidance illuminating that country.
- 6 And upon you be the Most Glorious Glory.

5 حال الحمد لله نفحه‌ئی مشکبار از گلزار رسید و نفوس مبارکی در آن دیار مبعوث شد که بذکر حق مأنوس و پیاد جمال و کمال الهی مشغولند آرزوی دل و جان آنست که بلغار مشکبار گردد و رویجوی روشن شود و نفحات الهی منتشر گردد و موهبت الهی جلوه نماید و نور هدایت الهی آن کشور را روشن نماید

6 و علیکم البهاء الأبهی

MSHR4.054

AB02679

To: *Mirza Muhammad Rida Shirazi, in Karachi*
Date: 1920-Aug-27

- 1 O you who are firm in the Covenant! Your letter of 27 August 1920 arrived. In reply I am compelled to be brief. One must not look at the abhorrent deeds of souls, for this is very difficult and cannot be the standard of the Cause of God. How many souls are outwardly under the shade of the Blessed Tree but in reality are very far and deprived, even more deprived and veiled than strangers. The standard is deeds, not words, as stated in the Qur'anic verse: "And of the people there are some who say: 'We believe in God and the Last Day,' but they do not believe. They seek to deceive God and His Messenger, while they only deceive themselves."
- 2 As has occurred in every age and time - Judas Iscariot in the time of Christ (may my spirit be a sacrifice for Him) was the chief of the apostles, yet in the end sold that embodied Spirit for a few dirhams. And in the time of the Messenger (peace be upon Him), how many intimates became strangers - their names are recorded in the books. He says: "By their deeds shall ye know them" - every tree is known by its fruit.
- 3 In any case, praise be to God that you have emerged again like pure gold from the fire of tests and intend to render a service at the Sacred Threshold. This service and servitude is possible in India, and writing a detailed book presenting proofs of the divine bounty is beneficial. Travel to China and Japan is permitted, and likewise travel to Iran and reconciliation with

1 ای ثابت بر پیمان نامه ۲۷ اگست ۱۹۲۰ رسید در جواب مجبور باختصارم نظر باعمال قبیحه نفوس نباید کرد زیرا بسیار مشکل است این میزان امر الله نباشد چه بسیار نفوس که بحسب ظاهر در ظل سدره مبارکه ولی بحقیقت بسیار دور و محروم بلکه از بیگانگان محرومتر و محجوبترند میزان عملست نه قول چنانچه در آیه قرآن میفرماید و من الناس من يقول آمنا بالله و بالیوم الآخر و ما هم بمؤمنین یخادعون الله و رسوله و ما یخادعون الا انفسهم

2 چنانچه در هر عهد و عصر وقوع یافته یهودای اسخریوطی در زمان مسیح روحی له الفداء رئیس حواریین بود عاقبت بدرهمی آنروح مجسم را بفروخت و در زمان حضرت رسول علیه الصلوة و السلام چه قدر آشنایان بیگانه شدند اسمائشان در کتب مقید است حضرت میفرماید من اعمالهم تعرفونهم از ثمر هر شجرى شناخته میشود

3 بارى الحمد لله چون ذهب ابریز از آتش امتحان دوباره رخ برافروختی و نیت آن داری که خدمتی باستان مقدس کنی این خدمت و عبودیت در هندوستان ممکن و تحریر کتاب مفصل در اثبات دلیل بر فیض رحانست و سفر

your kind father is also accepted. Whichever of these four is easiest to accomplish, pursue that. The books you sent by post have not yet arrived.

به چین و ژاپان جائز و همچنین سفر به ایران و
صلح با پدر مهربان آن نیز مقبول هر کدام ازین
چهار سهل الحصولست بآن پردازید کتب که
بواسطه پست فرستاده بودی هنوز نرسیده

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

MMK6#005

AB09145

To: Baha'is of the United States

Date: 1920-Aug-28

1 O friends of God! Upon them be the Glory of God, the Most Glorious!

1 ای احبای الهی

2 Dr. Zia and the handmaid of God Zinat have resided in the Holy Land for a considerable time. Now they are returning to America with the handmaid of God Habur. As they have attained the blessing of pilgrimage to the two Holy Thresholds—the Shrine of Baha'u'llah and the Most Exalted Shrine—you must show them the utmost consideration as is befitting. I have the greatest kindness towards them.

2 جناب دکتر ضیاء و امة الله زینت مدت مدیده
در ارض مقدسه اقامت نمودند حال با امة الله
حضور مراجعت به امریک مینمایند چون
بزیارت دو عتبه مقدسه فائز گشته اند آستان
حضرت بهاء الله و مقام اعلی باید و شاید در
حقشان نهایت رعایت مجری دارید من نهایت
مهربانی با آنان دارم

3 And upon you be the Most Glorious Glory!

3 و علیکم البهاء الابهی

SW_v11#12 p.208

NJB_v11#12 p.209

ABU2124

Words to Genevieve Coy spoken in Sept. 1920

ABDUL-BAHA: "Mr. Vail is a good man, a sincere man. He is very illumined."

CORA GRAY: "It is through his teaching that we are here."

ABDUL-BAHA: "You must be very grateful to him. He has been the cause of your life. He has educated you. He has no aim save to serve the Kingdom."

“Some people are ready for education. They are like the fertile ground. Some have not capacity, they are like the barren or salty ground. His Holiness Christ has told a story of the seed that fell on stony ground and so it could not grow. Other seeds fell in the shallow earth, and they soon withered away. But some fell on the good fertile earth, and grew and produced fruit. So it is with my words. Some fall on hearts that have no capacity; they do not take effect at all. Those people do not understand. Others hear and seem to understand, but they forget my words and do not live in accordance with them. But others have great capacity; they hear my words; they understand; they live accordingly.

“Have you seen Jenabe Fazel in America?”

CORA GRAY: “Yes, twice, just before we left New York.”

ABDUL-BAHA: “He is a very pure-hearted man. He is a real Bahai. He is confirmed in service. He who is confirmed is confirmed in all things. Of the Persians who have gone to America only two have been fully confirmed Bahais - his honor, Abul Fazl, and his honor, Fazel. They are both very good.”

Then the Master told the story of Mirza Abul Fazl, and the English ladies who insisted on seeing him! Finally, when they had knocked very persistently and continuously, Mirza Abul Fazl became tired of hearing it, so he went to the door and said, “Abul Fazl is not here.” Up to this point in the story, the Master had been speaking in Persian or Arabic, and Rouhi Effendi had been interpreting, but when the Master came to this part, he spoke in English, very distinctly, and then repeated it, “Abul Fazl is not here!” and then he smiled the most adorable smile!

When we first saw the Master, he asked whether we had had any troubles or difficulties on the way. Cora replied that if we had had any, we had now forgotten all of them.

ABDUL-BAHA: “There is a Persian poet who says that when one has attained to the goal of one’s journey, the end of one’s search, he forgets all that has happened on the way.”

Cora said that the friends in Alexandria and Cairo had been so kind to us, and had helped us so much.

ABDUL-BAHA: “That is the duty of any Bahai. He is greater who serves most. That is the way to progress. Some flowers have color and no fragrance. Some have both fragrance and color; some have neither. So it is with the hearts of men.”

SW_v12#11 p.182-183, BLO_PN#111

AB02554

To: Howard Macnutt, in New York

Date: 1920-Sep-01

O thou my dear heavenly friend and old associate!

Although communication and correspondence has not been continuous, yet be assured that I have not, for a moment, forgotten thee. Thou art always in my memory, because the bonds of the Kingdom of Sanctity are between (us). This bond is like unto two mirrors which are facing each other. It is not possible that a picture be reflected in this one mirror unless it appears in the other (mirror).

Then it is clear and evident that when two hearts become attached to each other, continuous communication will be created between them; the breathings of the Holy Spirit will envelope them, and the Grace of the Bounty of the Kingdom of Abha will shine forth in such a way that it will permeate all the limbs and organs. When the lamp is lighted it projects its light onto the reflector from which the light is reflected to all sides.

In short, it is my hope that in front of the effulgence of the Sun of Reality, that Eternal Grace, thou art in the utmost luminosity that shall illumine eternal ages and centuries. What Bounty can be greater than this? What Bestowal can be better than this? It is my hope that thou wilt always raise the melody of Severance and Sanctity, bestowing enjoyment unto the ears of the spiritual concourse in such a way that it may reach the ears of these longing ones.

Convey the utmost kindness in my behalf to the assured maid-servant of God, Mrs. MacNutt, and upon thee be the Glory of Abha!

Consider thou with what a Baha'i spirit and kindness this letter has been written!

BSTW#433

AB03987*To: William H Randall, in Boston**Date: 1920-Sep-01*

O spiritual beloved! From the day of departure from the Holy Land when you set out for America until now, every morning and dawn I have supplicated and beseeched the Kingdom of God and asked for boundless assistance and favor for you, that you might be successful in service. Praise be to God, the prayers and entreaties of Abdul-Baha in the Abha Kingdom were accepted and you became successful in service. In truth, you are a son of the Kingdom and confirmed by the breaths of the Holy Spirit. You have no rest day or night and strive with utmost power to carry out affairs. The cry of "Well done! Well done!" reaches repeatedly from the Abha Kingdom. My hope is that you may become a sign of guidance and a banner of the Kingdom of God so that divine confirmations may arrive successively and doors may open before you and the rays of the Sun of Reality may shine upon you, illumining your face and character. Convey my utmost respect and kindness to the esteemed maidservant of God, Mrs. Randall. Know with certainty that in service and servitude at the Divine Threshold you are my partner and associate. And upon you be the Most Glorious Glory.

BLO_PT#028c, BSTW#257

AB07473*To: Sophia Engelhorn, in Santa Cruz, CA**Date: 1920-Sep-01*

1 O thou possessor of an enlightened heart!

2 Thy letter has been received. Praise be unto God thou art a Truth-seeker and it is my hope that thou wilt explain the Truth too, that is, thou wilt obtain the utmost attachment to Truth. What thou hast written is right that in this world there is no shelter and refuge, save the shelter of God. The world is a universe of test. Everybody who is thinking of besmearing himself (or herself) with the unreal world and not (attaching himself or herself) to the real, he (or she) is a field of bad

1 ای صاحب قلب نورانی

2 نامه‌ات رسید الحمد لله حقیقت جو هستی و امیدم چنانست که حقیقت گو نیز گردی یعنی بحقیقت نهایت تعلق یابی همانست که مرقوم نموده‌ئی که در دنیا ملجأ و پناهی نیست مگر پناه حق جهان جهان آزمایش است و هر کس در فکر آلایش عالم مجاز است نه حقیقت میدان سوء اخلاق

character and not that of justice and fairness. Man cannot secure relief and comfort except through detachment or the heart (from the world) and its attachment to the Kingdom of God.

است نه عدل و مروّت انسان جز بفراغت قلب
و تعلق بملکوت الله راحت و آسایش نیابد

3 Unto thee be the Glory of Abha!

3 و علیک البهاء الأبهی

BRL_DAK#0042, SFI12.024

ABU0724

Words spoken at Shrine of the Bab, 1920-Sep-05 in Haifa

The truth is that this place has a spiritual atmosphere. There are many beautiful views, but they have no spiritual atmosphere. All the prophets have been on Mt. Carmel, but in the mountains of Lebanon there were no prophets. It is strange that all the world is one, yet this part has become especially blessed. Palestine has been mentioned by God continually. But Sumal, Lebanon, and Damascus have never been mentioned. There was a magnificent temple of the sun at Baalbek. Its ruins still exist. It is written in the Koran: "God gives His bounty and favor to whomsoever He willeth." So it is with this land.

The heart is attracted here. His Holiness Elijah dwelt in a cave below this spot. At that time all the children of Israel were opposed to the religion of God. They were engaged in their own passions and pursuits. Only their name indicated that they were the people of His Holiness Moses. If His Holiness Moses had come among them at that time he would not have recognized them. He would have said: "I do not consider them as my own, for they have entirely forsaken the religion of God. They are deprived of the law of God. There is no light at all remaining in them. They are like a negro servant whose name is Diamond. His name is Diamond but he is a black servant." Such was their condition.

Then His Holiness Elijah educated certain souls in this cave. He educated pure and sincere souls as they ought to be and sent them among the children of Israel. They began to teach and call the children of Israel back to God. They called them back to the law of God. His Holiness Elijah gathered all their chief men together and brought them to the top of this mountain. There were three hundred and sixty of these chief men.

But however much he taught and counselled them he obtained no result. He tried to guide them, but it was no use. For several years he worked to educate them. At the end no result was apparent. He realized that they would corrupt other souls. Then he had these three hundred and sixty men put to death. Then the rest of the children of Israel returned to their original spiritual morals and behavior. Then they regained their spiritual life. The everlasting glory again became apparent. They overcame the neighboring tribes. They rebuilt the Holy Temple. The laws of God were put into effect.

Then when His Holiness Elijah had finished his work he left it and went away. He retired. They thought he had ascended to Heaven. But no, having accomplished his work, he retired. He had no attachment to the world. When his object was accomplished he retired from the world. When he realized that his work was done he devoted himself to his own development.

The sincerity of a pure person is apparent in his deeds and activities. His Holiness Elijah tried very much and labored very hard. Then when the way became smooth and the time of comfort and ease came he went away. He had no attachment to this world. All the thoughts of man, every trace which he leaves behind him must be heavenly. He must have no attachment to this world. This world is like the waves of the sea. It does not last. The wise person does not attach his heart to waves.

SW_v11#16 p.269-270, PN_1920 p030, PN_1920 p054, PN_1920 p090, PN_1920_heh p012, PN_1920_heh_haifa p013, STAB#053

ABU1654

Words spoken at Shrine of the Bab, 1920-Sep-05 in Haifa

Question/topic: Is it better to attend the Unitarian or some other church?

It is well to worship in any place where the thought is turned to God. Whether the place is home, church, or mosque, the object is to turn to God. But if there is a Mashrekol-Azkar it is better to worship there. In the other worshiping places the hearts are not engaged in worshiping God. They are turned to the world. Therefore in those places the breaths of the Merciful are not inhaled. But if there is no Mashrekol-Azkar, there is no harm in going to other worshiping places.

When I was in America I used to go to churches to speak. When I entered they were engaged in worshipping. I also used to stand up and turn to the Kingdom of God. After they had finished their prayer I used to give the Divine Glad Tidings. I used to give the proofs and evidences of God. I gave the teachings of the Blessed Beauty. All listened. There was no opposition. In truth I turned to God when I entered the churches. When they were in the congregation of God and were singing songs I enjoyed it. When they were shouting "My God, my God!" I was happy.

When His Holiness Christ gathered his disciples together on that last night, it was not in a church, it was in a room. On that night they had the Last Supper. It was in a room. The idea is that the heart should be attracted, the spirit filled with Divine Glad Tidings and the soul turned to God. This is the object. Other things are secondary.

SW_v11#16 p.268-269, PN_1920 p031, PN_1920 p091

ABU2679

Words spoken at House of the Master in Haifa, 1920-Sep-05

I hope the health of the friends is good. Today you went to visit the Shrine of the Bab. Are you happy?

His Holiness Christ was once eating grapes. He said, 'I will not eat grapes again until I eat them anew with you in the Kingdom,' But the grapes of the Kingdom are not like these grapes (referring to the grapes on the table). In the Kingdom there are no grapes like these. Now also, I say to you all. We will eat together of the Divine Bounty, that is Divine food, God willing, in the Kingdom. Its taste is everlasting. Its strength and power is everlasting. God willing, we will eat together there of that heavenly food.

SW_v11#16 p.270, PN_1920 p031, PN_1920 p055, PN_1920 p091, PN_1920_heh p013, PN_1920_heh_haifa p020, IHP.118, BLO_PN#046

ABU1725*Words spoken on 1920-Sep-07 in Haifa/Akka*

The body of man is from the world of nature. His body is akin to that of the animal. He has animal tendencies. But the Divine power in him is great. His spirit is pure, sanctified and heavenly. His body is satanic. If his spiritual qualities overcome his animal qualities he becomes illumined, full of activities and good qualities. But if the animal qualities overcome the spiritual, the spiritual will be entirely extinguished. All the qualities will be animalistic. In such a state the love of self is found; man is immersed in passion; darkness succeeds darkness. Man becomes negligent of God. No sign of his spirituality remains.

This is why His Holiness Christ says that we must be born again. When man is born from the womb of the mother he is freed from material darkness. In the same way he must be born from the world of nature so that he may become free from the darkness of the world of nature. This is the second birth.

Man must always strive to have his spirit overcome his body. When his spirit overcomes his body, the second birth takes place and he becomes freed from imperfections. He becomes filled with virtues. He becomes nearer the Divine and follows the Divine teachings. He becomes like a lighted candle. This is the reality of the subject. But when he is immersed in the world of nature he is like an animal, a fierce animal. He displays all the world qualities.

SW_v11#16 p.269, PN_1920 p032, PN_1920 p056, PN_1920 p092, PN_1920_heh p014, PN_1920_heh_haifa p021

AB06074*To: Yaqub Muttahidih**Date: 1920-Sep-07*

O thou faithful servant of the Desired One! In truth, this event was a devastating wound and caused confusion and disorder. Yet from another perspective it was a divine bounty, for in the face of this tribulation thou didst raise high the banner

ای بندهٔ باوفای حضرت مقصود فی الحقیقه این واقعه جریحه دامنہ بود اسباب پریشانی و بی سرو سامانی شد و از جهت دیگر موهبت الهی بود زیرا در مقابل این بلا رایت وفا برافراختی و ثبوت و استقامت بکمال قوت ظاهر و آشکار نمودی بندهٔ

of faithfulness and demonstrated perfect firmness and steadfastness with utmost power. The true servant is the trusted servant, and one who is exposed to trials and afflictions - this is proof of nearness to the divine threshold. May thou follow the example of the Beauty of the Most High in tribulations and trials, and receive thy portion from this supreme bounty. As for the commercial matters, God willing they will again find order and arrangement. Now efforts are being made to organize and arrange them, and confirmations are arriving. After affairs are settled and organized, whenever appropriate thou art permitted to attain the presence. And upon thee be the Most Glorious Glory.

صادق حقّ عبد واثق است و معرض بلایا و مصائب این دلیل بر مقرّی درگاه کبریاست تا در رزایا و بلایا تأسّی بجمال کبریا نمائی و ازین موهبت عظمی بهره و نصیبی گیری اما امور تجارت انشاءالله دوباره نظم و ترتیبی خواهد یافت حال مشغول ترتیب و تنظیم گردید تأیید میرسد پس از انتظام و التیام امور هر وقت اقتضا نماید مأذون حضورید و علیک البهاء الأبی

SHYM.027

ABU2792

Words to Genevieve Coy et al, spoken on 1920-Sep-08 in Haifa/Akka

The Master said that he was sorry not to have seen us more, but that he had been very busy while we were there. But, he continued, it is not the length of time that one spends here that is important. Some people stay a short time, and then go and do great service. Other people are here a long time, and they learn nothing.

There is some wood that is very dry; it catches fire quickly and burns well. There is other wood that is so wet that it will not burn even though you should try for a whole day. There is no result but smoke. It will not blaze, it will not keep anyone warm; it will not even cook anything! As he said the latter he smiled.

But when Ruha Khanum translated it, Cora laughed out loud. That seemed to delight the Master, for he laughed very heartily with the most unaffected enjoyment.

IHP.142, BLO_PN#046, BLO_PN#111

AB05475*To: Mikae Komatsu, in Japan**Date: 1920-Sep-09*

O thou blessed soul! (Miss Mikae Komatsu, who in later years was known as Mrs. Tadao Arakawa)

Thy letter was received. It was not a letter. It was a scent bag of the musk-deer from which the fragrance of the love of God was perceived. After I read it, I turned to the Kingdom of the Merciful and supplicated so that thy soul may become purified; that thy heart may be converted into a brasier of the fire of the love of God; that in every moment thou mayest find the Light of Truth radiating; that thou mayest kindle the lamp of Guidance; that thou mayest seek heavenly joy and happiness, and mayest consecrate thy life to the service of the Heavenly Father.

I feel the utmost kindness toward thee. And I pray, through the Infinite Bounties, for a spiritual dynamic force and a heavenly blessing unto thee. Convey to all the friends my greetings and love.

JWTA.039

AB02688*To: Mirza Isa Daragahi, in Kirman**Date: 1920-Sep-10*

- 1 O thou who art firm in the Covenant! Thy letter was received. Praise be to God, thou didst arrive safely and securely under the protection of the All-Merciful in Kerman, and didst behold the luminous faces of the friends of God. Thou became a cause of joy and gladness to all, and like the morning breeze, brought freshness and vigor to the chosen ones of Truth. The soil of Kerman hath been intoxicating from ancient times, and the people of Kerman are full of enthusiasm and ecstasy - they are neither dispirited nor withered. They possess heads full of passion and hearts full of spirit and sweet fragrance. Praise be to God, through the efforts of the friends, the Word of God is being spread, hearts are gladdened, souls are attracted, and eyes are turned toward the Kingdom of Mysteries.
- 1 ای ثابت بر پیمان نامهء شما رسید الحمد لله محفوظاً
مصوناً در صون حمایت حضرت رحمن به
کرمان رسیدی و روی نورانی اجبای الهی را
مشاهده نمودی جمهور را سبب فرح و سرور
گشتی و خاصان حق را چون نسیم سحرگاهی
نشئه و انتعاش بخشیدی خاک کرمان از قدیم
نشئه انگیز است و اهل کرمان پر شور و وله
افسرده نیستند پژمرده نیستند سری پرشور دارند
ودل پر روح و ریحان الحمد لله بهمت یاران کلمه
الله منتشر و قلوب مستبشر و ارواح منجذب و
انظار متوجه بملکوت اسرار

- 2 His honor Muhammad Khan is truly a sign of the All-Merciful and a cause of guidance to others. He possesses a pure heart, a radiant countenance, and a spirit attracted to the manifest light. Convey to him on my behalf the utmost love and heart-felt attachment.
- 3 As for the matter of the Spiritual Assembly in villages where the friends do not have a community, its establishment is not necessary, and regarding affairs in the outskirts of Kerman, they should refer to the Spiritual Assembly of Kerman. And if a majority is present in the Spiritual Assembly, consultation is permissible.
- 4 In any case, the nostrils of the longing ones are perfumed with the musk-laden fragrances of Kerman, and it is hoped that that region will become redolent with musk, and souls will arise who will become signs of the mercy of the Lord and standards of guidance of the One True God. Convey to all my longing greetings, and upon you be the Most Glorious Glory.
- 5 It is not possible to write more than this; indeed, there is not even time to write one line. Please excuse me, and upon you be the Most Glorious Glory.
- حضرت نور محمد خان فی الحقیقه آیت رحمانست و سبب هدایت دیگران قلبی سلیم دارد و وجهی بسیم و روحی منجذب بنور مبین از قبل من نهایت محبت و تعلق قلبی بایشان برسانید
- اما مسئلهء محفل روحانی در قریهائی که یاران جمعیتی ندارند تأسیسش لزوم ندارد و از اطراف کرمان در امور باید مراجعت بمحفل روحانی کرمان نمایند و اگر در محفل روحانی اکثریت حاضر مذاکره جائز
- باری مشام مشتاقان از نفحات مسکویه کرمان معطر است و امید چنانست که آن دیار مشکار گردد نفوسی مبعوث شوند که آیت رحمت پروردگار و رایت هدایت خداوند یگما شوند بجمع از قبل من تحیت مشتاقانه برسانید و علیکم البهاء الأبهی
- بیش ازین نگاشتن ممکن نه بلکه مجال تحریر یکسطر نیست معذور دارید و علیکم البهاء الأبهی

INBA84:239b,

BRL_DAK#0594,

MKT3.175

AB04802

To: Afnan Alai, Habibullah et al., in Shiraz

Date: 1920-Sep-10

- 1 O branches sprung from the Divine Lote Tree! Your recent letter arrived stating that the aforementioned house was purchased on the 22nd of Ramadan for two thousand six hundred tumans in cash plus one hundred seventy-five tumans as settlement for right of rescission, totaling two thousand seven hundred seventy-five tumans. This final seven hundred seventy-five tumans will also be sent by whatever means possible, God willing. Write down the account of the house purchase clearly so that proper payment can be made. As for the deed of the Baghdad house, we have purchased it twice and again it has slipped from our grasp - once in the name of the late Aqa Siyyid Ahmad and once in the name of Haji Husayn. After the death of
- ای فروع نابته از سدرهء منتهی نامهء اخیر شما رسید که خانهء معهود را در ۲۲ ماه رمضان بدو هزار و ششصد تومان نقد با مبلغ یکصد و هفتاد و پنج تومان بعنوان مصالحهء حق غبن که جمعی دو هزار و هفتصد و هفتاد و پنج تومان است اتمام یافت این هفتصد و هفتاد و پنج تومان اخیر نیز بهر وسیله باشد انشاءالله ارسال میگردد حساب خرید خانه را ناطق مرقوم دارید که درست داده شود اما مسئلهء قبله خانهء بغداد را دو مرتبه است که ما خریدیم باز از دست در کار است میرود یک دفعه بنام آقا سید احمد

both, the house was lost both times. Arrange matters in such a way that no difficulties arise in the future.

مرحوم و یکدفعه بنام حاجی حسین بعد از فوت هر دو بار خانه از دست رفت نوعی مجری نمائید که در آینده مشکلاتی حاصل نگردد

2 And upon you be the Most Glorious Glory.

2 و علیکم البهاء الابهی

GEN.253-254, AFNAN.189

INBA87:355, INBA52:364

AB09301

To: Kaykhusraw Hurmuzdyar Rustam, in Bombay

Date: 1920-Sep-10

1 O thou who art firm in the Covenant! Thy letter was received. It was a clear proof of the unity and oneness of the divine friends. This was news that brought joy. I beseech the divine favors that this unity and oneness may increase day by day, and that not a single soul may remain except that they enter this circle of oneness with the utmost love and kindness. And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان نامه شما رسید دلیل جلیل بر اتحاد و یگانگی یاران الهی بود این خبر مسرت اثر بود از الطاف الهی میطلبم که این وحدت و یگانگی روز بروز ازدیاد یابد و فردی از افراد باقی نماند مگر آنکه بکمال محبت و مهربانی در این دایره یگانگی داخل شود و علیک البهاء الابهی

2 The sum that was sent has been received.

2 مبلغی که ارسال شده بود رسید

YARP2.400 p.309

AB09901

To: Unknown, in Bombay

Date: 1920-Sep-11

O Lord! These stainless souls grew contemptuous of the world of dust and have ascended unto Thy kingdom. From this dreary world they have winged their flight unto the realm of resplendent glory. Weary and dejected they languished in this puny nest, eagerly waiting to set out for their celestial habitation. They moved swiftly and sped forth on their flight until they attained unto Thee. O Forgiving One! Grant them Thy forgiveness. O All-Loving One! Bestow upon them Thy tender care. O All-Sufficing One! Give them Thy bounty and be

ای پروردگار این جانهای پاک از جهان خاک بیزار شدند بجهان تو پرواز کردند و از کشور تاریک باقلیمی روشن صعود فرمودند درین آشیانه پست دلنگ بودند آرزوی آهنگ لانه آسمانی کردند دویدند و پریدند تا آنکه رسیدند آمرزگارا بیا مرز مهربانا بنواز ای بی نیاز بخش و همد و همراز باش توئی آمرزنده و درخشنده و بخشنده و توانا

NANU_AB#02

their comforter and companion. Thou art the Pardoner, the Resplendent, the Bestower, the Lord of Strength.

BRL_FIRE_AB#02

AB01219

To: Unknown, in Tihiran

Date: 1920-Sep-12

- 1 How can I mention You, O Lord of the highest heavens, and open my lips in Your remembrance among humanity, when calamity has surrounded me from all directions? I do not reach morning except hearing the sound of wailing from the hearts of the loved ones, and I do not reach evening except receiving letters announcing aggression against Your humble servants. The ranks have been formed, swords have been drawn, and thousands have attacked these oppressed ones in every region like predatory wolves and fierce beasts with hostile claws - tearing flesh, breaking bones, shedding blood and staining the earth with the blood of the loved ones.
- 2 And among them, my God, was that exemplar of refinement, subject to fatigue and hardship, Haji Arab. He was ignited with the fire of Your love among Your creation and was attracted to the Kingdom of Your mercy among Your loved ones. He was occupied with Your remembrance night and day, and supplicated to You evening and morning. He would recite the Qur'an with careful pronunciation and would delve deep into the meanings of this Noble Book morning and night, finding in its verses the fountain of living waters and guidance to the path of salvation. He delighted in what You inspired him of the mystery of the Qur'an and taught him of the reality of the Furqan.
- 3 But the oppressors rose up with a great calumny, not fearing You on the Day of Judgment, and slandered him with clear injustice, claiming that he had burned this Noble Book and Wise Remembrance. Then they arrested him and imprisoned him in a secure jail under heavy chains and fetters. Then they took him, oppressed and subjugated, to the cross and hanged him on that lofty pole through their severe tyranny.

1 كيف اذكرك يا ربّ السموات العلى و افتح
شفقتى بذكرك بين الورى و قد احاطنى البلاء
من كلّ الانحاء لاصبح الا اسمع صوت العويل
من قلوب الاحباء و لامسى الا و يأتى كتاب
ينبأ الاعتداء على عبادك الارقاء قد تصففت
الصفوف و سلّت السيوف و هجمت الالوف على
هؤلاء المظلومين فى كلّ الاقاليم كالذئاب الكاسره
و السباع الضاريه ببرائن عاديه يمزقون اللحم و
يكسرون العظام و يسفكون الدماء و يصبغون
التراب بثار الاحباء

2 و منهم يا الهى قدوة الادب معرض التعب و
الوصب حاجى عرب انه قد اشتعل بنار محبتك
بين بريتك و انجذب الى ملكوت رحمانيتك بين
احبّتك و اشتغل بذكرك ليلاً و نهاراً و ابتل
اليك عشياً و ابكاراً و كان يرتل القرآن ترتيلاً و
يتعمق فى معانى هذا الكتاب الكريم بكرة و اصيلاً و
يجد آياته معين الماء الحيات و هادية لسبيل النجات
و يتلذذ بما اهمته من سرّ القرآن و عرفته حقيقة
الفرقان

3 ولكنّ الظالمين قاموا ببهتان عظيم و ماخذتهم
خشيتك فى يوم الدين و افترؤا عليه بظلم مبين
انه قد حرق هذا الكتاب الكريم و الذكر الحكيم ثمّ
القوا عليه القبض و اودعوه فى السجن المتين تحت
السلاسل و الاغلال الثقيل ثمّ اخذوه مظلوماً
مقهوراً الى الصليب و شنقوه على ذلك العمود
الرقيع بطغيانهم الشديد

4 Lord! Hearts have been burned, garments rent, and sorrows intensified in mourning this noble martyr. Tears have flowed, sighs have risen, and death-throes have overtaken Your humble servants from this severe aggression. Lord! Lord! The loved ones are in great danger and enemies surge and swell from near and far. Have mercy on the broken hearts, the flowing tears, and the burning innards. Protect the oppressed from the evil of the oppressors and aid them through Your power that encompasses all worlds.

4 رَبِّ قَدْ احْتَرَقَت الْقُلُوبُ وَ شَقَّتِ الْجُيُوبُ وَ اشْتَدَّتْ الْكُرُوبُ فِي مَأْتَمِ هَذَا الشَّهِيدِ الْمَجِيدِ فَسَالَتِ الْعِبْرَاتُ وَ صَعِدَتِ الزُّفَرَاتُ وَ اخَذَتِ السَّكْرَاتُ عِبَادَكَ الْارْقَاءَ مِنْ هَذَا الْعَدُوَانِ الشَّدِيدِ رَبِّ رَبِّ اِنَّ الْاَحْيَاءَ فِي خَطَرٍ عَظِيمٍ وَ الْاَعْدَاءُ فِي هَوَجٍ وَ مَوْجٍ مِنْ مَكَانٍ قَرِيبٍ وَ بَعِيدٍ فَارْحَمْ الْقُلُوبَ الْمُنْكَسِرَةَ وَ الدَّمْعَ الْمُنْحَدِرَةَ وَ الْاَحْشَاءَ الْمَلْتَبِيَةَ وَ احْفَظِ الْمَظْلُومِينَ مِنْ شَرِّ الظَّالِمِينَ وَ اغْنِهِمْ بِقُدْرَتِكَ الْحَاطِطَةِ عَلَى الْعَالَمِينَ

5 Then elevate the stations of that guided man whose pure and purified blood was spilled on the dusty earth in Your path by every sinful aggressor. Lord! Enter him into the Kingdom of Your mercy and the Paradise of Your uniqueness, comfort him through Your grace and favors, and seat him upon the throne of majesty in the Kingdom of Beauty through Your generosity and kindnesses. Verily You are the Generous, You are the Merciful, and You are the Possessor of great bounty.

5 ثُمَّ اَعْلِ دَرَجَاتِ ذَلِكَ الرَّجُلِ الرَّشِيدِ الَّذِي هَرَقَتْ دَمَهُ الطَّاهِرَ الْمَطْهُرَ عَلَى التُّرَابِ الْاَغْبَرِ فِي سَبِيلِكَ مِنْ كُلِّ مَعْتَدٍ اَتَيْمِ رَبِّ ادْخُلْهُ فِي مَمْلُكُوتِ رَحْمَانِيَّتِكَ وَ فَرْدُوسِ فَرْدَانِيَّتِكَ وَ اَنْسِهْ بِفَضْلِكَ وَ الطَّافِكِ وَ اجْلِسْهُ عَلَى سَرِيرِ الْجَلَالِ فِي مَمْلُكُوتِ الْجَمَالِ بِجُودِكَ وَ الطَّافِكِ اَنْتَ الْكَرِيمُ وَ اَنْتَ اَنْتَ الرَّحِيمُ وَ اَنْتَ اَنْتَ ذُو فَضْلٍ عَظِيمٍ

HHA.290-291

AB01315

To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi, in Ishqabad

Date: 1920-Sep-12

1 O thou who art firm in the Covenant! Your letter was received and its details were noted. The sorrows of 'Abdu'l-Baha's heart always come from discord arising among the friends. External calamities have no effect - there is no wisdom in afflictions from without, for whatever comes from outsiders is expected, as we have no expectations of them. But if antipathy and discord arise among the friends, it has an infinite effect. Night and day I supplicate and implore at the threshold of the Blessed Beauty, crying and lamenting: "O Thou Peerless Beloved! Cause Thy friends to blend with one another, make Thy loved ones sincere. Join their hearts together, grant their souls fellowship, so that all may forget stranger and friend alike, tread Thy path, speak of Thy mysteries, and seek Thy good-pleasure."

1 اى ثابت بر پيمان نامهء شما رسيد و از تفصيل اطلاع حاصل گرديد هميشه تأثرات قلب عبدالبهاء از اغبراريست كه در ميان احبا حاصل گردد مصائب خارجه تأثيرى ندارد بلايائى وارده را حكمى نه زيرا هرچه هست از خارج است توقعى از آنان نيست ولى اگر در ميان احبا رنجش و اغبرارى حاصل گردد بى نهايت تأثير دارد من شب و روز بدرگاه جمال مبارك عجز و ابتهال مينمايم و ناله و زارى ميكنم كه اى محبوب يگنا ياران خوئشرا با يكديگر آمزش ده و دوستانرا راستان فرما قلوبرا ارتباط بخش نفوسرا الفت احسان نما تا جميع بيگانه و خوئش فراموش نموده راه تو پويند راز تو گويند و رضائى تو جويند

- 2 I have always been and continue to be pleased with you, but now I hope you will become the cause of perfect harmony among the divine friends. Let them care for one another - let the youth show respect and consideration for the elderly, and let the elderly be loving fathers to the youth. This I ask of you: that you step forward and strive earnestly in this joyous endeavor.
- 2 از شما همیشه من خوشنود بوده و هستم ولی حال امید آن دارم که سبب شوی در میان احبای الهی نهایت التیام حاصل گردد غمخوار یکدیگر شوند جوانان حرمت و رعایت سالخوردهگان کنند و سالخوردهگان بجوانان پدر مهربان باشند این را از تو میخواهم که تو قدم پیش نهی و در این امر پسرور بکوشی
- 3 Turkistan is in turmoil and faces danger each day. Until the friends become as one being and move in complete unity, they will find no rest or tranquility, but rather will become scattered and dispossessed. "O my God! Unite the hearts of Thy loved ones, make Thy friends' souls one, cause them to be united and in agreement in all matters. Gather them at the fountain of Thy mercy among Thy creatures and beneath the banner of Thy oneness among Thy creation. Assemble them under the standard of human unity and protect them in the shelter of Thy protection from every affliction. Verily Thou art the Mighty, the Powerful, the All-Compelling, the Generous, the Merciful."
- 3 ترکستان مشوّش است و هر روز در خطری تا احبای یک وجود نگردند و بنهایت اتحاد حرکت نکنند راحت و آسایش نیابند بلکه پریشان و بی سر و سامان گردند الهی الهی الف بین قلوب احبائک و وحد نفوس اصدقائک و اجعلهم متحدین و متفقین فی جمیع الشئون و اجمعهم علی معین رحمانیتک بین بریتک و فی ظلّ رایة فردایتک بین خلقک و احشرهم تحت لواء الوحدة الانسانیة و احفظهم فی صون حمایتک عن کلّ بلیه انک انت المقتدر العزیز المهیمن الکریم الرحیم
- 4 O thou who art firm in the Covenant! The affairs of the Afnan in Iran are in disarray. Their only means of livelihood is from the properties in 'Ishqabad, therefore you must strive with all the friends to preserve their rights, especially you, so that proper organization and order may be established and their property revenues may be fully and completely sent to Yazd to provide for their livelihood and be the means of their comfort and ease. This matter is very important to 'Abdu'l-Baha. Whoever shows effort in this will surely receive heavenly blessings and divine confirmations. And upon thee be the Most Glorious Glory.
- 4 ای ثابت بر پیمان امور متعلّقه افنان در ایران پریشان است مدار معیشتشان از املاک عشق آباد فقط لهذا باید با جمیع احباب در محافظه حقوقشان بکوشید علی الخصوص شما تا اینکه ضبط و ربط حاصل گردد و حاصلات ملکیشان تماماً و کلاً به یزد ارسال شود تا مدار معیشت گردد و سبب راحت و آسایششان شود این قضیه در نزد عبدالهء بسیار مهمست هر نفسی همتی نماید البته برکت آسمانی رخ دهد و تأییدات غیبیه برسد و علیک البهاء الابهی

MKT5.015, AHB_130BE #11-12 p.13,

MJMJ2.018x, MMG2#053 p.054x

AB05636*To: Aqa Siyyid Asadullah, in Khurasan**Date: 1920-Sep-12*

The letter you wrote dated 19 Shawwal 1338 was received. Some time ago a letter was written and sent to you which will surely reach you. And now despite lack of time I am writing this brief note. According to what you wrote you have traveled to Khurasan. Jinab-i-Munir ibn Samander traveled to that land some time ago and with complete sanctity and detachment created such enthusiasm in hearts that they became enamored with the Beloved of the horizons and enchanted by the Luminary of effulgence. Now you too, God willing, with utmost purity and detachment like him are stirring that region like a breeze and good news will arrive from that land. The mail service is irregular and most letters get lost, therefore communication has become difficult. Despite this I have undertaken to write this letter and am writing something addressed to those you mentioned. And upon you be the Most Glorious Glory.

ای جهان‌پیا نامہ‌یکہ بتاریخ ۱۹ شوال ۱۳۳۸ مرقوم نموده بودی رسید چندی پیش نامہ‌ئی بآنجناب مرقوم گردید و ارسال شد البتہ خواهد رسید و حال نیز با عدم فرصت بتحریر این مختصر پرداختم از قرار مرقوم بہ خراسان سفر نموده‌ئی جناب منیر ابن سمندر چندی پیش بآن کشور سفر نمود بکمال تقدیس و تنزیہ شوری در قلوب انداخت کہ سودائی دلبر آفاق گشتند و شیدائی نیر اشراق حال شما نیز انشاءاللہ در نہایت پاکی و آزادگی مانند ایشان چون نسیم آن اقلیمرا باہتر از می‌آرید و خبرهای خوش از آن دیار خواهد رسید پوستہ غیرمنظم و اکثر اوراق مفقود میشود لہذا مخابرہ مشکل شدہ است باوجود این من بتحریر نامہ پرداختم و بنام کسانی کہ مرقوم نموده‌ئی چیزی مینگارم و علیک البہاء الابی

MKT9.114

AB08274*To: Mirza Ali Khan, in Shabistar**Date: 1920-Sep-12*

1 O blessed soul in Shabistar! At a time when the people of mystical knowledge were resting in the cradle of peace and security, Shaykh Shabistari composed a poem which was truly inspired by divine revelation. It is this:

2 "If 'I am the Truth' be allowable from a tree

3 Why should it not be allowable from one of blessed destiny?"

4 In any case, you are now in that land and possess hearing and sight, and have been enkindled by the fire of the love of God and have burned away the veils. Strike such a flame that the fire of love may reach to the zenith of heaven, and breathe such

1 ای نفس مبارک در شبستروقتی اہل عرفان در بستر امن و امان آرمیدند شیخ شبستری شعری گفتہ کہ فی الحقیقہ بالہام الہی بودہ و آن اینست

2 روا باشد انا الحقّ از درختی

3 چرا نبود روا از نیکبختی

4 باری تو حال در آن کشوری و صاحب سمع و بصر و بنار محبت اللہ افروختی و حجاب را سوختی شعلہ‌ئی بزّن تا نائرہء عشق بعنان آسمان

a breath that it may bestow the spirit of life upon the seekers.
And upon thee be the Most Glorious Glory.

رسد و نفعه‌ئی بدم که روح حیات بطالبان بخشد
و علیک البهاء الابهی

MKT6.108a, MSHR3.307

AB10274

To: *Yiganih, Hasan Itisamud-Dawlih et al.*

Date: 1920-Sep-12

...O Beloved of the horizons! Bestow upon Thy yearning servant a portion of illumination. Make his spirit joyous and free his heart from attachment to water and clay. Make him radiant as a flower and cause his eyes to shed tears like rain clouds, that he may burn and be consumed in the fire of Thy love, and may chant sweet melodies in Thy praise and glorification. O Lord! Grant him success and make him distinguished in both worlds. Thou art the Powerful and the Mighty.

ای دلبر آفاق بنده، مشتاق را نصیبی از
اشراق ده روح را پرفتوح کن و دل را از بند
آب و گل برهان و چون گل خندان کن و چشم
را مانند ابر گریان فرما تا در آتش عشقت بسوزد
و بسازد و باهنگ خوشی به مدائح و نعوت
پردازد و بنوازد ای پروردگار کامکار فرما و در
دو جهان سرفراز کن توئی مقتدر و توانا

MMK3#003 p.001x, MMG2#397 p.444x

AB02722

To: *Ardishir Hakim, in Palestine*

Date: 1920-Sep-13

- 1 O visitor to the two Holy Thresholds, may my spirit be sacrificed for them! Praise God that this sea voyage ended in a desert - what a desert! The nest and dwelling place of all the Prophets, even His Holiness Zoroaster that great one also made a journey to these regions and met with some of the Prophets of Israel. This is the Valley of Security and the desert of Sinai and the flame of light and the source of divine lights and the dawning-place of infinite favors, and you have attained to visiting it.
- 2 Now return and strive with utmost humility, submissiveness and lowliness to create love between the friends of God. Endeavor and be enthusiastic that perhaps a new love may arise and become the cause of 'Abdu'l-Baha's heart's joy.

1 ای زائر دو عتبه مقدسه روحی لهما الفداء حمد
کن خدا را که این سفر دریا منتهی بصحراء
شد چه صحرائی لانه و آشیانه جمیع انبیاء حتی
حضرت زردشت آن بزرگوار نیز سفری باین دیار
فرمودند و با بعضی از انبیای بنی اسرائیل ملاقات
نمودند این وادی ایمن است و صحرائی طور است
و شعله نور است و مصدر انوار الهی است و
معروض الطاف نامتناهی و تو زیارت آن فائز
گردیدی

2 حال مراجعت نما و در نهایت خضوع و خشوع
و خاکساری در الفت بین احبای الهی بکوش و

- 3 The passage you had written from the Book of the Covenant should always be before your eyes and you should ponder its meanings. If we succeed in fulfilling its contents, that alone is sufficient. Some of the sacred writings that the Spiritual Assembly deems appropriate may be published.
- 4 Convey my utmost kindness to Mehr Ali. I ask God that He may set his affairs right so he may attain his desires. Convey greetings and utmost kindness to the friends in Bombay and Pune. My hope is that Mehraban Rustam will be freed from grief and his companion Khorman Shirzad will become hopeful.
- 5 My heart's ultimate desire is love and unity among the friends. My hope is that you will strive in this good cause. And upon you be the Most Glorious Glory.
- بجوش شاید محبتی جدید بمیان آید و سبب سرور
قلب عبداله‌آ گردد
- 3 فقره‌ئی که از کتاب عهد مرقوم نموده بودی باید همیشه پیش چشم شماها منصوب باشد و دقت در معانی آن نمائید اگر موفق بمضمون آن گردیم همان کفایتست بعضی از آثار مبارکه که محفل روحانی مناسب دانند طبعش جائز
- 4 بجناب مهر علی از قبل من نهایت مهربانی ابلاغ دارید از خدا می‌خواهم که امور او را اصلاح فرماید تا با آرزوی خویش رسد باحبّای بمبئی و احبّای پونه تحیت و نهایت مهربانی برسان امیدم چنانست مهربان رستم از غم آزاد گردد و همدمش خرمن شیرزاد امیدوار شود
- 5 و نهایت آرزوی قلب الفت و محبت بین احبّاست امیدم چنانست که تو درین امر خیر بکوشی و علیک الهاء الاهی

COF.095bx, GPB.183x2x

BRL_DAK#1178, YARP2.163 p.171

AB06066

To: Abdu'l-Husayn Dihqan, in Shahrud

Date: 1920-Sep-13

- 1 O servant of God! Your letter arrived and the afflictions, trials and calamities that befell were made known.
- 2 "Love was from the first rebellious and bloodthirsty
- 3 So that whoever was an outsider would flee."
- 4 This is the path of God - the poison of tribulation is honey and pure flowing water. He says: "Through tribulation doth the countenance of Baha shine forth." In truth, the oppression of the tyrants is endless and the loved ones of God are each day caught in some new calamity in the path of the All-Merciful. But the end result is endless glory. I hope they may be under the protection of the All-Merciful Lord. Convey utmost love and kindness on my behalf to your honored father Aqa Mirza Muhammad and your honored brother Mirza 'Abbas
- 1 ای بنده الهی نامه شما رسید و بلایا و محن و رزایای وارده معلوم گردید
- 2 عشق ز اول سرکش و خونی بود
- 3 تا گریزد آنکه بیرونی بود
- 4 این سبیل الهی است سمّ بلا شهّد و سلسبیل است می‌فرماید بالباء بضیء وجه الهاء فی الحقیقه طغیان ستمکاران بی‌پایان و احبّای الهی هر روز بمصیبتی در سبیل رحمن گرفتار ولی عاقبت عزّت بی‌پایان امیدوارم که در صون حمایت حضرت رحمن باشند بجناب ابوی آقا میرزا محمد و جناب اخوی میرزا عباس و امة الله الثابته ربابه و جناب میرزا طراز الله و جمیع احبّای الهی از قبل من

and the steadfast maidservant of God Rubabih and Jinab-i-Mirza Tirazullah and all the loved ones of God. And upon you be the Most Glorious Glory.

نهایت محبت و مهربانی برسانید و علیک البهاء
الابی

MSHR4.150

AB08333

To: Hurmuzdiyar Ardishir et al.

Date: 1920-Sep-13

O divine friends! Ardishir Khudadad traveled a long distance and crossed the sea until he reached the land of his desire and attained the honor of visiting the illumined threshold of Sinai, laying his head upon the Most Exalted Shrine. He remembered the friends and thought of you, requesting that this letter be written. The remembrance of friends is auspicious to the Friend, especially as this Layli belongs to that Majnun. In any case, he fulfilled the rights of fellowship and, at the divine threshold, beseeched heavenly bestowals. He sought divine bounty and yearned for celestial confirmation. I hope that his prayer will be answered and that aid and favor will encompass him.

هو الله ای یاران الهی اردشیر خداداد راه بعیدی
به پیود و قطع دریا کرد تا اینکه به ارض مقصود
رسید و زیارت عتبه مجلی طور فائز گشت و
سر بر آستان مقام اعلی نهاد و یارانرا بخاطر آورد
و پیاد شما افتاد و خواهش نگارش این نامه نمود
یاد یاران یار را میمون بود خاصه کلین لیلی آن
مجنون بود باری حق رفاقترا بجا آورد و در آستان
ربانی استدعای سنوحات رحمانیه نمود موهبت
الهی خواست و تأیید آسمانی آرزو نمود امیدم
چنانست که دعای او مستجاب گردد و عون
و عنایت شامل شود

MSHR5.388a, YARP2.479 p.354

AB09025

To: Shurush Furud in Akka et al., in Bombay

Date: 1920-Sep-13

O Lord! These pure souls have hastened from the earthly realm to the world of the celestial spheres. They acknowledge their sins and confess their shortcomings. They have no hope save in Thy grace and favor, and no desire except to take refuge in Thy forgiveness and pardon. These helpless souls had no capital except trust in Thee. They have clung to the hem of Thy bounty. O Thou Forgiver! Pardon their sins, cover their faults, and bestow Thy gifts, that they may attain endless bounties in the hidden Kingdom and witness Thy beauty and

پروردگارا این جانهای پاک از عرصه خاک
بجهان افلاک شتافتند بگاه خویش مقررند و
بقصور خود معترف امید جز بفضل و عنایت
نداشته و آرزویی بغیر پناه عفو و غفران ندارند
این نفوس بیوایه را سرمایه جز توکل بر تو نبود
بذیل عنایت تشبث نمودند آمرزگارا گاه بخش
و خطا پیوش و عطا بفرما تا در ملکوت پنهان
بموهبت بی پایان فائز گردند و در محفل تجلی

perfection in the gathering of divine manifestation. Thou art the Forgiver, Thou art the Bestower, Thou art the Kind One.

بمشاهده جمال و کمال فائز شوند توئی آمرزنده
و توئی بخشنده و توئی مهربان

YARP2.484 p.359

AB12622

To: Tawfiq Tabibzadih, Yaqub et al.

Date: 1920-Sep-13

O ye servants of God! This recent letter was received. Through the assistance and favor of the Most Holy One, I hope that you may abide under His protection in the utmost joy and fragrance. Convey on my behalf the utmost love and kindness to Jinab-i-Aqa Khakham and likewise to Jinab-i-Mirza Davud, his illustrious son. I await the divine favors that He may shelter all under His protection and crown them with His infinite bestowals. And upon you be the Most Glorious Glory.

ای بندگان الهی این نامه اخیر رسید از عون و
عنایت حضرت احدیت امیدم چنانست که در
پناه او در نهایت روح و ریحان باشید بجناب آقا
خاکام از قبل من نهایت محبت و مهربانی ابلاغ
دارید و همچنین بجناب میرزا داود سلیل جلیل
ایشان از الطاف الهی منتظرم که کل را در پناه
خویش پناه دهد و بالطف بی پایان سرفراز فرماید
و علیکم البهاء الأبهی

KASH.251

AB01235

To: Mirza Fadlullah Nuri Awranghi Nizamul-Mamalik, in Takur

Date: 1920-Sep-14+

¹ O servant of the Sacred Threshold! Praise be to God, you are the worthy descendant of that illustrious personage who from the beginning of life until his final breath was the recipient of the favors of the Ancient Beauty and in all circumstances remained firm and steadfast. Although the loftiness of station and nobility of character of that great soul remains unknown until now, soon it will become evident and manifest. This is among the divine traditions that His blessed servants ultimately raise high the banner, eternal glory is revealed, and they become renowned throughout the horizons. In the time of the Prophet, peace be upon Him, the station and rank of the pure Imams and sincere loved ones was unknown. Now observe what has transpired - Qanbar, the servant and slave

¹ ای بنده آستان مقدس الحمد لله سلیل نبیل
آنشخص جلیلی که از بدایت حیات تا يوم
مات مظهر الطاف جمال قدیم بود و در جمیع
موارد ثابت و مستقیم هرچند علو منزلت و سمو
منقبت آن بزرگوار الی الآن مجهول ولی عنقریب
ظاهر و مشهود گردد این از سنن الهیه است که
بندگان مبارکش عاقبت علم برافرازند و عزت
ابدیه رخ بنماید و شهر آفاق فرماید در دوره
حضرت رسول علیه الصلوة و السلام ائمه
اطهار و خلص احب را علویت و قدر و منزلت
مجهول بود حال ملاحظه نما که چه خبر است

of His Holiness the Prince [Imam 'Ali], peace be upon him, achieved what renowned glory, though in his own time he had neither name nor trace, neither mention nor praise. Likewise the apostles of Christ, peace be upon Him, were mere fishermen, nameless and lowly in their time. Now observe how they shine bright from the horizon of eternal glory.

قبر نوکر و غلام حضرت امیر علیه السلام بجه
عزتی شهیر و آشکار شد اما در ایام خویش نه
نامی و نه نشانی و نه ذکر و نه ثنائی و همچنین
حواریین حضرت مسیح علیه الصلوة و السلام
اشخاصی ماهی گیر بودند و در زمان خویش
بی نام و حقیر حال ملاحظه کن که از افق
عزت ابدیه چگونه روشن و منیر

- 2 In any case, a visitation prayer has issued from the Pen of the Covenant for that luminous essence, and you should recite this visitation prayer at his pure grave on my behalf:

2 باری زیارتی از برای آن لطیفه نورانیّه از قلم
میثاق صادر و از قبل من این زیارت را بر قبر
مطهر او تلاوت نمائید

- 3 Visitation Prayer for His Honor Aqa Mirza Hasan who ascended to the Supreme Horizon:

3 زیارت حضرت آقا میرزا حسن الذی صعد الى
الأفق الأعلى

- 4 Upon you be greetings and praise, and upon you be the layers of light descending from heaven, O you who are related to the Blessed Tree, who sprouted from the Divine Lote Tree. Blessed are you and blessed is your connection to the Divine Threshold. I bear witness that you believed in the Supreme Lord and the Primal Point, the Eternal Essence and the Luminous Reality, the Most Exalted One, may my spirit be sacrificed for Him, who gave the people glad tidings of the rising of the Sun of Baha in the Greater Resurrection. You responded with complete sincerity and purity when the Call was raised from the highest apex by the Sun of Truth, the Luminary of the Supreme Concourse, the Center of Lights, the Dawning Place of Mysteries, the Most Glorious Beauty, may my spirit be sacrificed for His loved ones. You were firm and grew from a goodly tree, branching forth with boughs that will grow and develop through God's favors until the end that has no end. Upon you be God's praise, upon you be God's glory, upon you be mercy from the Lord of the last and the first. Blessed is the one who visits your pure grave and illumined resting place, and communes with his Lord with a throbbing heart and flowing tears at your perfumed tomb. And upon you be the Most Glorious Beauty.

4 عليك التحيّة و الثناء و عليك طبقات النور
النّازلة من السّماء ايّها المنتسب الى الشّجرة
المباركة النّابت من السّدرة الرّحمانيّة طوبى لك
و لأنّ تسايك الى العتبة الرّبانيّة اشهد انك
أمنت بالربّ الأعلى و النّقطة الأولى الكينونة
الصّمدانيّة و الحقيقة النورانيّة العلى الأعلى روحى
له الفداء من بشر النّاس بطلوع شمس البهّاء فى
القيامة الكبرى و لبّيت بكلّ صدق و صفاء لما
ارتفع النّداء من اوج العلى شمس الحقيقة نير الملائ
الأعلى مركز الأنوار مهبط الأسرار بهّاء الأبهى
روحى لأحيائه الفداء و ثبت و نبت من شجرة
طيّبة و تفرّعت بافنان تنشأ و تنمو بالطاف من
الله الى ابد الأباد عليك ثناء الله و عليك بهّاء
الله و عليك الرحمة من ربّ الآخرة و الأولى
طوبى لمن زار قبرك المطهر و جدّتك المنور و
ناجى ربه بقلب خافق و دمع دافق فى رمسك
المعطر و عليك البهّاء الأبهى

IQN.144

AB03630*To: Nur Alishah, in Yazd**Date: 1920-Sep-16*

- 1 O servant of the divine Threshold! Your letter was received. Some time ago a letter was written, and now in view of the matter you had written about, this brief response is being written as well.
- 2 You had written that you have presented a spice shop as a gift to 'Abdu'l-Baha. This gift is accepted, but you should sell it and spend its proceeds on the poor among the friends. Convey to all the divine friends on my behalf the Most Glorious Greetings.
- 3 The friends in Yazd are truly special servants of the Truth and near ones of the divine court, for they endured severe hardships in the path of God and suffered many tribulations, and in the great tests they never wavered. In the Qur'an it states: "We will surely test you with something of fear and hunger and loss of wealth and lives and fruits." The friends in that land fell into these five tests to the most severe degree, but through the power of faith and the Covenant they withstood all these afflictions and calamities. Like pure gold they became radiant in the fire of tests, and like firmly-rooted trees they did not waver from storms and tempests. From the breeze of providence they became verdant and flourishing. This is the meaning of the blessed verse "O fire! Be thou cold and a means of safety!"
- 4 Therefore 'Abdu'l-Baha has engaged in their mention with utmost longing. And upon thee be the Most Glorious Glory.
- 1 ای بنده آستان الهی نامه شما رسید چندی پیش نامه‌ی مرقوم گردید حال نظر بمسئله‌ای که نگاشته بودید این جواب مختصر نیز مرقوم میگردد
- 2 مرقوم نموده بودید که یک دکان عطاری تقدیم عبدالبهاء نموده‌اید این هدیه مقبول ولی باید آنرا بفروشید و قیمتش را انفاق بر فقراى احبا بکنید بجمع یاران الهی از قبل من تحیت ابدع ابهی برسان
- 3 احبای یزد فی الحقیقه بندگان خاصان حقند و مقربین درگاه کبریا زیرا در سبیل الهی صدمات شدید دیدند و مشقات کثیره کشیدند و در امتحانات عظمی ابداً نلغزیدند در قرآن میفرماید و لنبلونکم بشیء من الخوف و الجوع و نقص من الأموال و الأنفس و الثمرات یاران آسمان درین امتحانات نهمه باشد درجه افتادند ولی بقوت ایمان و پیمان مقاومت جمیع این بلایا و رزایا کردند چون ذهب ابریز در آتش آزمایش رخ برافروختند و مانند درختان محکم ریشه از عواصف و قواصف نلغزیدند از نسیم عنایت سبز و خرم گشتند این است معنی آیه مبارکه یا نار کونی برداً و سلاماً
- 4 لهذا عبدالبهاء بنهایت اشتیاق بذکر ایشان پرداخت و علیک البهائ الأبهی

MMK6#311

AB09351*To: Ardikani, Mihdi et al.**Date: 1920-Sep-16*

O ye two servants of the Divine Threshold! Your letter was received. There is no time for a detailed reply, so I write briefly. The painful events in Shahrud are clear and known, and some time ago a response was written to console the friends. Praise be to God that in this severe test they were like a mountain of iron. It is hoped that these transgressions will come to an end. Write the details of these events to Jinab-i-Baqirof, and whenever return to your familiar homeland becomes possible, returning would be better. And upon you both be the Most Glorious Glory.

ای دو بنده آستان الهی نامه شما رسید فرصت مفصل نیست مختصر نگاشته میشود وقایع مؤلمه شاهرود واضح و معلوم و در تسلی خاطر یاران مدتی پیش جواب مرقوم الحمد لله که در امتحان شدید چون جبل حدید بودند امید چنانست که این تعدیات منتهی گردد تفصیل وقوعات را بجناب باقراف مرقوم دارید و هر وقت رجوع بوطن مألوف میسر مراجعت بهتر و علیکم البهاء الأبهی

INBA17:180, ABDA.378-379

AB02676*To: George O Latimer, in Portland, OR**Date: 1920-Sep-17*

O thou who art firm in the Covenant! Praise be to God that thou hast been enabled to visit numerous gatherings of the friends in several places and observe their loving countenances.

Mr. Fazel is truly in the utmost sincerity and has no purpose except service to the Cause of God. Miss Martha Root is a cherished maidservant of God. My hope is that Miss Martha Root and Mrs. Lucy Wilson will be assisted and enabled to attain complete spirituality and radiance. Mr. Agnew is a faithful servant of God and Mr. Wilhelm is sacrificial. You will certainly observe that in every gathering they succeed in eloquent speech.

Always correspond with the friends in Germany, Japan and Australia. I beseech God that active teachers be raised up who will illumine the horizons of America.

The memorial for His Honor Mirza Abul-Fadl is very appropriate and fitting.

Convey my utmost love to Mr. and Mrs. Wade and their family. They truly strove with utmost sincerity in organizing the gatherings and this service is accepted in the Abha Kingdom.

As for thy father and mother, they are highly respected by Abdul-Baha but their presence in the Holy Land is not presently in accordance with wisdom. Let them wait.

His Honor Mr. Remey, that illumined and heavenly person, is engaged in service in Germany and Holland. He has not a moment's rest and does not draw a breath except that he raises the call to the Kingdom of God.

And upon thee be the Most Glorious Glory.

SW_v12#03 p.057-058

AB02325

Date: 1920-Sep-19

- 1 My God, my God! Hearts have overflowed with sorrows and tears have streamed in grief from this deprivation when ears heard the bearer of sad tidings announce the death of Thy servant Muhammad Nazim, who has left the depths of dust and whose spirit has soared to the highest paradise. Hearts were troubled and tears flowed from this calamity which has raised up the resurrection of eyes and intensified the griefs upon Thy sincere servants with the severest pains.
- 2 O Lord! He was a truthful servant at Thy Supreme Threshold, a brilliant star in the horizon of guidance, and a shining lamp among the beloved. He turned to Thee with a breast expanded by Thy great bounty and a spirit gladdened by the outpourings of the Supreme Concourse. He bore every hardship and suffering, and was not deterred by the blame of any critic among the enemies. Rather, he remained firm in Thy love with the firmness of immovable mountains and arose to serve Thee with a heart freed from desires and hopes. He became renowned among Thy creation by Thy name through the firmness of faith.
- 3 O Lord! He has returned to Thee with a submissive heart and humble spirit, arriving before Thee with no provision except trust in Thee and supplication before Thee. He yearns for Thy

الهي الهى قد طفحت القلوب بالاحزان و سالت
الدموع اسفاً من الحرمان لما سمعت الآذان
من الناعى ينعى عبدك محمد الناظم قد ترك
حضيض التراب و طار روحه الى اعلى الجنان
فاضطرب القلوب و انسجم الدموع من هذا المصيبة
التي اقامت قيامة الآفاق و اشتدت الغموم على
عبادك المخلصين باشد الآلام

ربّ انه كان عبداً صادقاً لعبتكت العلياء و نجماً
بازغاً فى افق الهدى و سراجاً بارقاً بين الاحباء
اقبل اليك بصدر منشرح بموهبتك الكبرى و
روح مستبشر بفيوضات الملاء الاعلى و تتجمل كل
مشقة و عناء و لم تأخذه لومة لائم من الاعداء
بل ثبت على جبك ثبوت الرواسخ الجبال و قام
على خدمتك بقلب فارغ من الامانى و الآمال و
اشتهر بين خلقك باسمك لثبوت الايمان

ربّ انه رجع اليك بقلب خاضع و روح خاشع
وافداً عليك بغير زاد الا التوكل عليك و التضرّع

pardon and forgiveness, and finds solace in the melody of Thy great favors and his soul is assured by Thy glorious kindnesses.

- 4 O Lord! Through Thy grace and bounty, confirm his reliance upon Thee and his belief in Thy pardon and forgiveness. Verily, Thou dost not disappoint those who hope in Thee nor deny those who seek Thee. Therefore, elevate his stations and establish him in lofty gardens. Admit him to the garden of meeting and seat him upon the throne of eternity. Intoxicate him with the choice wine of faithfulness and make easy for him what he desires, that he may glorify Thy praise in the unseen realm and sing Thy remembrance like birds upon the Tuba tree. Verily, Thou art the Pardoner, verily, Thou art the Forgiver, verily, Thou art the Most Merciful, the Compassionate.

بین یدیک یتنی عفوک و مغفرتک و یترم بعظیم
الطافک و تطمئن نفسه بجلیل اعطافک

4 ربّ صدّق اعتمادہ علیک بفضلک و موهبتک
و اعتقادہ بعفوک و مغفرتک انک لا تخیب
آملیک و لا تمنع قاصدیک فارفع له الدرجات و
مکنه من جنّات عالیات و ادخله فی حدیقة اللقّاء
و اجلسه علی سریر البقاء و رنّحه بصہباء الوفاء و
یسر له ما تمّنی حتی یسبح بحمدک فی عالم الغیب و
یترمّ بذکرک کالطیور علی شجرة طوبی انک انت
العفو انک انت الغفور انک انت الرحمن الرحیم

MSBH3.380, YMM.054, NJB_v12#12
p.208

AB05135

To: *Fazlullah Banan, in Shiraz*

Date: 1920-Sep-19

O you who are firm in the Covenant! Your letter was received. Though it was brief, the communication between hearts is detailed. The spiritual messenger and the conscientious courier are constantly coming and going. Praise be to God that the friends in Shiraz are humble and suppliant at the Threshold of Oneness, and are intimate and harmonious with each other. For this reason, no disturbing news arrives from that land, and the feelings of hearts should day by day become the remover of sorrows. At all times keep wisdom in view, for the gazelles of the wilderness of unity have dogs lying in wait, seeking an opportunity to stretch forth the hand of aggression. My hope is that the friends will remain protected and preserved under the shelter of the Merciful One's protection. Some time ago a letter arrived from you and a reply was written, and the receipt of the gift was acknowledged. Now too, whatever you had sent has been received. And upon you be the Most Glorious Glory.

ای ثابت بر پیمان نامہء شما رسید هر چند مختصر
بود ولی مخبرات قلوب مفصل است پیک
روحانی و قاصد وجدانی متصل در عبور و
مرور الحمد لله که یاران شیراز بدرگاه احدیت
پر عجز و نیازند و با یکدیگر محرم و دمساز از این
جهت هیچ خبر مکذری از آن کشور نمی رسد و
احساسات قلوب باید روز بروز کاشف کروب
گردد در جمیع اوقات حکمت را منظور بدارید
زیرا غزالان بر وحدت را کلابی در کمینند
که بلکه فرصتی یابند و دست تطاول بکشایند
امیدم چنان است که یاران در صون حمایت
رحمن محفوظ و مصون مانند مدتی پیش نامه از
شما رسید و جواب مرقوم گردید و وصول هدیه
نگاشته شد حال نیز آنچه ارسال نموده بودید
وصول یافت و علیک البهاء الأبهی

INBA87:392b, INBA52:404a

AB12453*To: Pauline Bothner, in Stuttgart**Date: 1920-Sep-19*

O thou dear one!

Thy letter hath been received. Thanks unto God, that thou wert cured from sickness.

Thou wert feeble, thou didst become strong. Though thou didst not succeed

in seeing his honour 'Azizu'llah Khan, yet thy nostrils were perfumed with the fragrances

of the Rose-Garden of Truth. Unquestionably wilt thou attain to spirituality.

I supplicate God to enable thee to become a Baha'i by deed and serve of the world of

humanity, providing affection towards all the denominations of the world, considering

all as thine own kin and growing to be a blessing of the All-Nourisher.

Unto thee be the Glory of Abha!

BBBD.545

AB12532*To: Heinrich Schwab, in Esslingen**Date: 1920-Sep-19*

O thou well-wisher of the world of humanity.

Praised be God that you have a pure heart that is delighted with the Glad Tidings of God. You are detached from every thought and your greatest wish is to render a heavenly service to the world of humanity, so that the various denominations and the different religions may cast off the garment of blind imitation and put on the robe of truth, so that they may kindly grow together and refrain from prejudices which are based on ignorance, so that they may become the flowers of one garden

and the waves of one ocean. It is my hope that you will attain your greatest wish.

Upon you be Baha'u'llah El Abha!

BBBD.548-549

AB12588

To: Goehring, Karl et al., in Stuttgart

Date: 1920-Sep-19

- 1 O ye two who are enchanted with reality! Your letter was received. I prayed to the Kingdom of existence and beseeched for divine assistance and bounties, that Mr. Carl Gohring may achieve success in his medical practice and that both of you may be confirmed in service to the oneness of mankind and the worship of the True One.

- 2 Upon you be the Glory of the Most Glorious!

BBBD.547

1 ای دو مفتون حقیقت نامه رسید بملکوت وجود پرستش نمودم و آرزوی عون و عنایت طلبیدم تا مستر کارل گهرینگ در کار طبابت موفق گردد و هر دو بخدمت وحدت عالم انسانی و پرستش حقیقت مؤید شوید

2 و علیکم البهاء الأبهی

BBBD.546-547

AB01633

To: Asadullah, in Bam

Date: 1920-Sep-20

- 1 Praise be to Him by Whose light the earth was illumined and by Whose manifestation the heaven shone forth, Who appeared at the right-hand side of the blessed spot, the Valley of Towa, with rays beaming to all regions, whereupon the realities of all things were moved, became humble and submissive, and received benefit from this great bounty and supreme guidance, and spoke in praise and glorification of their Lord in this mighty age and noble century with exaltation and magnification. The grounds of souls were shaken and brought forth their burdens and related their tidings and what was revealed to them of hidden mysteries and guarded symbols. Blessed tidings to them! Greetings and praise be upon the Dayspring of Guidance, the Luminary of the Supreme Concourse, the Lamp of the highest

1 بم حضرت ذوالفضل الجلیل مظهر اللطف الخفی سَمیَّ اسدالله الغالب علی الهمم حقیق بالمواهب علیه کلّ تحية و ثناء هو الایهی حمداً لمن اشرقت الارض بنوره و اضاءت السماء بظهوره و تجلی بالطور الایمن البقعة المبارکة وادی طوی باشعة ساطعة علی الارحاء و اهتزت حقائق الاشياء و خضعت و خشعت و تذلت و استفاض و استفادت من تلك الموهبة الکبری و الهدایة العظمی و نطقت بالتهلیل و التکبیر فی هذا العصر الجلیل و القرن الکریم بالثناء علی ربها و النعوت علی بارئها فزلزلت اراضی النفوس فاخرجت

heaven kindled and shining from the Most Glorious Horizon - the Primal Point Who heralded the rising of the Sun of Truth from the Dawning-Place of Glory - and upon those who were attracted by its fragrances, whose breasts were dilated by its verses, whose ears were delighted by its prayers, and for whom the doors of inner meanings were opened through its words, forever and ever.

اثقالها و حَدَّثَتْ اخبارها و ما اوحى اليها من
السَّرائِرِ المكنون و الرَّمْزِ المصنُونِ فطوبى و بُشْرَى
لها و التَّحِيَّةِ و التَّنْاءِ على صَبْحِ الهدى و نِيرِ
المَلَأِ الاعلى و مصباحِ اوجِ العلى يوقد و يضيء
من الافقِ الابهى النُّقْطَةُ الاولى المِبْشَرَةُ بطلوعِ
شمسِ الحقيقه من مطلعِ البهاء و على من انجذب
بنفحاتها و انشرفت صدره بآياتها و التَّدَّ سمعه
بمناجاتها و فتح عليه ابواب المعانى بكلماتها الى
الابد الآباد

- 2 O noble sage with radiant countenance and illumined heart! With all humility and contrition I supplicate my Chosen Lord, and I implore as a captive implores the Almighty King, and I beseech for you support and protection from the onslaught of the wicked, that your tongue may speak and your fingers be loosened so that you may call out in remembrance of your Lord among the righteous, and that your fingertips may move to compose proofs and establish conclusive arguments against the people of doubt and fancy, guiding people to the path of guidance and reminding them of the great signs of your Lord, removing the veil from their eyes through the appearance of brilliant proofs of the Manifestation of the Interlocutor of the Mount from the Sinai of Manifestation, the Paran of might and power on the Day of Gathering and Resurrection. And verily you, O dignified sage, arise to serve the Cause of God with such power that the pillars of ignorance and evil will be shaken, and the dense clouds in the horizon of existence will vanish, until the Sun of Truth appears with brilliant rays in the East and West of the earth. Verily your Lord will assist you in this praiseworthy endeavor and abundant grace. And upon you be the Most Glorious Glory.

2 ايها الفاضل الجليل ذو الوجه الجميل و القلب المنير
اتى بكلّ تَذَلُّلٍ و انكسار اناجى ربّى المختار و
اتضرّع تضرّع العانى الى المليك الجبار و اطلب
لك العون و الصّون من هجوم الاشرار و ان
ينطق لسانك و يطلق بنانك حتّى تنادى بذكر
ربّك بين الابرار و يتحرّك اناملك بتتميق
البرهان و اقامة الحجّة القاطعه على اهل الظّنون
و الاوهام تهدى النَّاس الى سبيل الهدى و
تذكّرهم بآيات ربّك الكبرى و تكشف عن
اعينهم الغطاء بظهور البراهين السّاطعة على ظهور
مكلم الطّور من سيناء الظّهور فاران القدرة و
القوّة فى يوم الحشر و النّشور و اتك انت يا ايها
الفاضل الوقور قم على خدمة امر الله بقوّة يترزّل
به اركان الجهل و الشّرور و يتلاشى بها الغيوم
المتكاثفه فى افق الوجود حتّى تظهر شمس الحقيقه
باشعة ساطعه على مشارق الارض و مغاربها ان
ربّك يؤيّدك على هذا السّعى المشكور و الفيض
الموفور و عليك البهاء الابهى

INBA16:194, PYB#210 p.05

AB12575*To: Adolf Speith, in Germany**Date: 1920-Sep-20*

O thou who art firm in the Covenant!

BBBD.549-550

The letter which you wrote to the honored Mirza 'Azizu'llah Khan Bahadur was read through. It contained heavenly realities. It contained intimate feelings of heavenly receptivity. I pray to the Kingdom of God and implore for you heavenly power, so that you may be confirmed in the service of God.

Upon you be the Glory of Abha!

BBBD.550

ABU3214*Words spoken on 1920-Sep-20 in Haifa*

He said that the belief of the Druses was very secret, but he knew it: That they do not believe in any prophet, neither Jesus or Mohammad, but in minor people, such as Peter, etc. Their leader was a servant of Mohammad. They believe in reincarnation. They veil and pretend to be a Muslim sect. There are Druses [illeg.] this [illeg.] only.

PN_1920_heh_haifa p024

AB10479*To: Katherine Mckenzie, in Washington, DC**Date: 1920-Sep-22*

O thou who art seeking for Truth! Thy letter has been received. It is my supplication (to God) that thou mayest remain firm and steadfast and that thou mayest not be shaken by the severe tests. Thou hast asked about the pyramids. Pyramids are numerous. Some of them are immersed in sand and some are

ای جوینده حقیقت نامهات رسید از خدا
خواهم ثابت و مستقیم مانی و از امتحانات
شدیده نلرزی سؤال از اهرام نموده بودی اهرام
متعدد است بعضیها در زیر رمل غرق شده

still in existence. The great pyramid was built by Rameses about four thousand and five hundred years ago....

است بعضی‌ها موجود است اهرام بزرگ را
رعمسیس بنا نموده تقریباً چهارهزار و پانصد
سال پیش بوده...

YMM.200x

AB00589

To: Muayyidud-Dawlih the Prince, in Bombay

Date: 1920-Sep-23

- 1 O confirmed soul! Your eloquent and fluent letter was like fragrant musk, diffusing the sweet scent of faith, certitude and firmness in the Covenant. In truth it was a sign of love and proof of steadfastness in the Cause of the Ancient Beauty. Upon reading it, I immediately turned in supplication to the threshold of oneness: "O kind Lord! Make this servant of the threshold a confirmed spirit and an embodied light. Grant the heart's desire and make him a guardian of the Most Exalted Threshold. Confirm him with the breathings of the Holy Spirit and keep him protected and preserved in the shelter of Your protection. Make him the recipient of bounty in this world and beloved of the chosen ones in the realm above. Grant true healing and bestow soul-certainty. Make him reach the Sacred Threshold in both worlds."
- 2 "O my God, my God! This is Your servant, attracted by Your holy fragrances, engaged in Your remembrance, enkindled with the fire of Your love. The flame of guidance has blazed in his heart and the fires of longing burn within his breast and vitals. He has arisen in faithfulness at Your most exalted holy Threshold. Lord! Make him drink from the cup whose mixture is of camphor. Admit him to the garden of joy through abundant grace. Make easy for him every difficulty and answer his prayer and confirm him in all affairs. Lord! He has followed guidance among a band of people of passion and a group of the wretched. Ordain for him what he desires and grant him an exalted station."
- 3 O steadfast one in the Covenant! That respected person took hold of the blessed Quranic verse: "He said: 'Dost thou not believe?' He replied: 'Yes, but that my heart may be at rest.'" This verse is the very truth. Although this request came from the tongue of the people, yet Abraham attained complete faith

1 ای نفس مؤید نامه فصیح و بلیغ چون نافه
مشک معطر بود رائحه ایمان و ایقان و ثبوت بر
پیمان منتشر نمود فی الحقیقه آیت حب بود و برهان
ثبوت قدم در امر جمال قدم بجزد قرائت توسل
و تبتل بدرگاه احدیت گردید که ای خداوند
مهربان این بنده آستانرا روح مؤید کن و نور
مجسم فرما آرزوی دل و جان بخش و پاسبان
عتبه علیا فرما موفق بنفثات روح القدس کن
و در صون حمایت محفوظ و مصون دار در دنیا
مورد عطا کن و در جهان بالا محبوب اصفیا
فرما شفای حقیقی بخش و اطمینان نفس عطا
کن در دو جهان بعتبه مقدسه مشرف فرما

2 الهی الهی هذا عبدک المنجذب بنفحات قدسک
المشتغل بذکرک المشتعل بنار محبتک قد تأججت
فی قلبه شعله الهدی و توقدت نيران الشوق بین
ضلوعه و الاحشاء و قام بالوفاء فی عتبة قدسک
العلیاء رب رتبه من کأس مزاجها کافور و
ادخله فی حدیقة السرور بالفضل الموفور و یسر
له کل معسور و استجب دعائه و وفقه فی جمیع
الامور رب انه اتبع الهدی بین عصبة من اهل
الهی و ثلثة من اولی الشقی قدر له ما یتنی و
اجعل له مقاماً علیاً

3 ای ثابت بر پیمان آنشخص محترم بآیه مبارکه
قرآن تمسک فرمود قال اولم تؤمن قال بلی ولكن
لیطمئن قلبی این آیت عین حقیقت است هرچند
این طلب از لسان قوم بود ولكن حضرت خلیل
موفق بایمان تام رب جلیل شد بعد اطمینان عظیم

in the Glorious Lord. Then he sought mighty assurance - not that he tested God for faith, for none may test the people of truth; rather the people of truth may test the servants. Various peoples tested the Master of creation, the Beloved of the Supreme One, upon Him be greetings and praise, making this a condition of faith. Some said "We will not believe in you until you cause a spring to gush forth from the earth." Others said "Or you have a garden of date palms and grapes with rivers flowing abundantly through it." Another group said "Or you cause the sky to fall upon us in pieces as you claim" and so forth. In response to these He was commanded to say "Glory be to my Lord! Am I aught but a mortal messenger?"

خواست نه اینکه بجهت ایمان خدا را امتحان کرد لیس لاحد ان یمتحن اهلی الحق بل لاهل الحق ان یمتحنوا العباد اقوام شتی سرور کائنات حبیب حضرت کبریاء علیه التحية و الثناء را امتحان نمودند و این را شرط ایمان قرار دادند قومی گفتند لن نؤمن لک حتی تفجر لنا من الارض ينبوعاً حزبی گفتند او تکنون لک جنة من نخيل و عنب فتفجر الانهار خلالها تفجیرا رهطی گفتند او تسقط السماء کما زعمت علينا کسفا و امثال ذلک در جواب اینها مأور شد که بفرماید سبحان ربی هل کنت الا بشراً رسولاً

- 4 Therefore that respected person must attain complete faith so that he may say "that my heart may be at rest." Abraham sought the meaning of this verse for the weak ones, but out of humility and submissiveness attributed it to himself. Similarly the beloved Najjar in addressing his people said "Why should I not worship Him Who created me and to Whom you shall return?" His blessed purpose was "Why do you not worship Him Who created you and to Whom you shall return?" Otherwise Abraham was illustrious, a soul at rest, pleasing and pleased, a holy soul. Nevertheless, "He confirms whom He wishes in what He wishes how He wishes. Despair not of God's mercy and lose not hope in God's grace."

4 لهذا آنشخص محترم باید باایمان تامّ فائز شود تا لیطمئن قلبی فرماید و مفاد این آیه را حضرت ابراهیم از برای ضعفا خواست ولكن محض خضوع و خشوع نسبت بخود داد چنانچه حضرت حبیب نجار در خطاب بقوم فرموده ما لی لا عبد الذی فطرنی و الیه ترجعون مقصود مبارکش ما لکم لاتعبدون الذی فطركم و الیه ترجعون والا حضرت خلیل جلیل بود نفس مطمئنه بود راضیه مرضیه بود نفس قدسیه بود معذلک یؤید من یشاء علی ما یشاء فیما یشاء و لاتیأسوا من روح الله و لاتتقنطوا من رحمة الله

- 5 [I ask God to shower upon him] His mercy and make his affairs righteous and make him certain in his heart that healing is in God's hand, not in the physicians' hands. Let him abandon the device for water analysis, for analyzing water causes doubt. The physicians' treatment is but a slight means having effect in the description of healing, not in the essence of healing. If that respected person attains complete, firm, steadfast faith like illustrious Abraham, he will surely know healing is decreed, and let his pen name be "Southern Confidant." And upon you be the Most Glorious Glory.

5 و[اسئل الله ان یفیض علیه شایب] رحمته و یجعل له من امره رشدًا و یتیقن بقوة القلب ان الشفاء بيد الله لیس بيد الاطباء و یتروک آله التحلیل بیده لانّ تحلیل الماء یورث التردد و لیس علاج الاطباء الا وسیلة طفیفه له تأثیر فی وصف الشفاء لا فی اصل الشفاء شخص محترم اگر باایمان تامّ راسخ ثابت چون خلیل جلیل فائز گردد شفا را حتماً مقضیاً داند و عنوان مستعار از برای ایشان محرم جنوبی باشد و علیک البهاء الاهی

INBA85:480, MMK6#057, MJMJ2.008x,
MJMJ3.077x, MMG2#234 p.262x

AB07373*To: Ardishir Khusraw**Date: 1920-Sep-23*

O Kind Lord! Mehtar Ardeshir seeks forgiveness for his father and boundless, infinite pardon, so that his father may rest in the shade of the tree of hope and be refreshed from the spring of forgiveness, be cleansed and sanctified from the defilements of the contingent world, and be adorned through the glorious bounty of pardon and forgiveness. O All-Giving God! Fulfill the desire of this servant at Thy threshold. Make Khosrow a brilliant star and make him a flower of the rose garden and meadow. Make him cherished in the hidden world, place the crown of favors upon his head, and clothe him in the robe of loving-kindness. Light the lamp of hope and bestow Thy glorious gift. Thou art the Forgiver, the Bestower, the Kind One.

ای خداوند مهربان مهتر اردشیر آمرزش پدر خواهد و بخشش بی حد و حصر جوید تا پدر در سایه درخت امید آرمیده و از چشمه مغفرت سیراب گردد از آلائش عالم امکان پاک و مقدس گردد و بفیض جلیل عفو و غفران آرایش یابد ای خدای پر عطا آرزوی این بنده درگاه را میسر فرما خسرو را کوکب روشنی کن و گل گزار و چمن فرما و در جهان پنهان عزیز کن و افسر الطاف بر سر نه و خلعت اعطاف در بر نما چراغ امید برافروز و موهبت جلیل مبذول دار توئی آمرزنده و بخشنده و مهربان

YARP2.470 p.349

AB01419*To: Davud, Yuhanna et al., in London**Date: 1920-Sep-30*

- 1 O steadfast souls! Your letter was received. It was proof of attraction and evidence of firmness and assurance. Praise be to God that the grace of the All-Merciful encompasses all and the gift of the Intended One (may my spirit be sacrificed for His loved ones) is endless. Give thanks to God that you have found repose under such a blessed tree and the eternal divine bounty reaches you at every moment. Convey the most wondrous Abha greetings to all the friends with utmost longing and kindness.

1 ای نفوس ثابت راسخ نامه شما رسید برهان انجذاب بود و دلیل ثبوت و اطمینان الحمد لله فضل رحمن شاملست و موهبت حضرت مقصود روحی لاحبائه الفداء بی پایان شکر کنید خدا را که در ظل چنین شجره مبارکه آرمیده اید و فیض ابدی الهی هر دم رسیده بجمع احبای تحت ابداع ایمی با نهایت اشتیاق و مهربانی ابلاغ دارید

- 2 And in that great city, to whoever asks and seeks, speak of the teachings of the Blessed Beauty, not of beliefs, for this promotes progress. The approach should be this: that the horizon of the East had become very dark and illumination was entirely lost. The dust of prejudice had so encompassed all that all the peoples of the East were in the utmost hatred and enmity with each other, and were entirely deprived of human virtues

2 و در آن مدینه عظیمه هر کس سؤال و جستجو نماید از تعالیم جمال مبارک صحبت بدارید نه از عقائد چونکه این ترویج می کند عنوان چنین باشد که افق شرق بسیار تاریک شده بود و نورانیت بکلی مفقود غبار تعصب چنان احاطه کرده بود که جمیع ملل شرق

and heavenly civilization, even physical civilization. At this time, Baha'u'llah, like the sun, rose from the eastern horizon and through the lights of truth promoted teachings whereby these conflicting, quarreling, hostile peoples entered beneath the tabernacle of the oneness of the world of humanity. He brought healing and complete fellowship to these peoples full of hatred and enmity, such that now they associate with each other in the utmost love and affection. He illumined the moral world and promoted sciences and knowledge. And His teachings are these: First, the independent investigation of truth and deliverance from ancient traditions. Second, the oneness of the world of humanity, as has been explained in detail in the letters. Third, religion must be the cause of fellowship and love - if it is not, it has no result - with the details you have heard. Fourth, science and religion must walk hand in hand. Fifth, universal peace among mankind, and its details. Sixth, the establishment of the Supreme Tribunal, and its details. Seventh, unity between men and women and equality of rights. Eighth, compulsory education and its details. Ninth, freedom of rights. Tenth, non-interference in political affairs. Eleventh, the establishment of a universal language. Twelfth, the Most Great Justice. And thirteenth, the utmost need for the breaths of the Holy Spirit, and similar teachings.

در نهایت بغض و عداوت با یکدیگر بودند و از فضائل انسانی و مدنیت آسمانی حتی مدنیت جسمانی بکلی محروم درین اثنا حضرت بهاء الله مانند آفتاب از افق شرق طلوع فرمود و بانوار حقائق تعالی ترویج فرمود که این اقوام متعارضه متجادله متباغضه در ظل خیمه وحدت عالم انسانی داخل گشتند این ملل پر بغض و عداوت را بیکدیگر التیام داد و الفت کلیه حاصل شد که حال با یکدیگر در نهایت محبت و الفت آمیزش مینمایند عالم اخلاق را روشن فرمود و علوم و معارف را ترویج کرد و تعلیمات حضرتش اینست اول تحریر حقیقت و نجات از تقلید عتیقه ثانی وحدت عالم انسانی چنانچه در مکاتیب مشروحاً نوشته شده است ثالث دین باید سبب الفت و محبت باشد اگر نباشد نتیجه ندارد بتفصیلی که شنیدید بیان کنید رابع علم و دین باید دست در آغوش یکدیگر باشد خامس صلح عمومی بین بشر و تفصیلش سادس تأسیس محکمه کبری و تفصیلش سابع وحدت بین رجال و نساء و تساوی حقوق ثامن فرضیت تعلیم و تفصیلش تاسع حریت در حقوق عاشر عدم مداخله در امور سیاسیه حادی عشر تأسیس لسان عمومی ثانی عشر عدالت کبری و ثالث عشر نهایت احتیاج بنفثات روح القدس از این قبیل

3 And upon you be the Most Glorious Glory.

3 و علیکم البهاء الابهی

MKT5.039, NJB_v12#01 p.032

AB01570

To: Fadil Shirazi et al., in Tihiran

Date: 1920-Sep-30

1 O ye who are firm in the Covenant! Your letter was received, but 'Abdu'l-Baha has not a moment's rest. From one direction comes the onslaught of external enemies, from another the cruelty and enmity of the unfaithful ones, from yet another disturbing news from all regions, from another the administration of affairs in all corners, and from still another correspondence

1 ای ثابتان بر پیمان نامه شما رسید ولی عبدالبهاء دقیقه‌ای آرام ندارد از جهتی هجوم اعدای خارج و از جهتی دیگر ظلم و عدوان بی وفایان و از جهتی خبرهای پرکدر از اطراف و از جهتی تمشیت امور در جمیع الکاف و از جهتی مکاتبه لیل و

day and night - especially enduring the oppression of the unfaithful ones who through all manner of intrigues and temptations, through hidden individuals, cast doubts and every day destroy some pillar. Consider in what whirlpool 'Abdu'l-Baha is immersed. Nevertheless, He writes this reply to your letter.

نهار علی الخصوص تجل جفای بیوفایان که بانواع دسائس و وساوس که بواسطه نفوس خفیه القاء شبهات مینمایند و هر روز یک رکبنی را خراب میکنند ملاحظه نمائید که عبدالهء در چه گردابی غوطه میخورد باوجود این جواب نامه شما مینگارد

- 2 You had asked about those souls who were once among the people of faith but later became deviated - what is their true condition? These souls were believers in the beginning but became deviated due to tests and trials. Verily, truth changes light into darkness and darkness into light, and this veiling stems from character and deeds. And truth changes evil deeds into good deeds and good deeds into evil deeds. For example, a lamp was lit but was extinguished by the winds of tests and trials; it was healthy and sound but became afflicted with chronic illness from the autumn wind; the body was fresh but became decayed bones. This is due to what their hands have wrought, otherwise God is kind and the Kingdom is forgiving. And whatever good deeds they performed before were incidental, without foundation, and "No consideration is given to incidentals." Their deeds have come to naught.

2 سؤال فرموده بودید از نفوسی که وقتی از اهل ایمان بودند بعد منحرف شدند که حقیقت حالشان چگونه است این نفوس در بدایت مؤمن بودند ولی بسبب امتحان و افتتان منحرف گشتند ان الحق یدل النور بالظلمة و یدل الظلمة بالنور و این احتیاج مینعت از اخلاق و اعمالست و الحق یدل السیئات بالحسنات و یدل الحسنات بالسیئات مثلاً سراج روشن بوده ولی از اریاح امتحان و افتتان خاموش شده صحیح و سالم بوده ولی از باد خزان گرفتار علی مزمنه گردیده جسم تر و تازه بوده عظام رمیم گشته ذلک بما اکتسبت ایدیهم والا حق مهربانست و ملکوت غفران و آنچه از پیش اگر امر خیری از آنان صادر عرضی بوده اساسی نداشته و لا عبرة فی الاعراض حبطت اعمالهم

- 3 As for the amount of profit in cash transactions, the Bab (may my spirit be sacrificed for Him) permitted commercial profit, but the Blessed Beauty commanded reduction as much as possible. And if dispute and conflict arise, its judgment is referred to the House of Justice. And as for impermissible profit, it is excessive profit.

3 و اما مقدار ربح در معاملات نقدیه حضرت اعلی روحی له الفدا تنزیل تجارتیرا مشروع فرمودند اما جمال مبارک بقدر امکان بتخفیف امر فرمودند و اگر نزاع و جدال حاصل گردد حکمش راجع به بیت عدلست و اما در خصوص ربح غیر جائز ربح فاحش است

- 4 And upon you be the Most Glorious Glory!

4 و علیکم البهاء الابهی

MKT3.205, AKHA_123BE #05-06 p.b,
AVK2.082.16x, AVK3.374.02x, MAS2.023-
024x, YHA1.100x (1.204), QT108.076-077

AB03998

To: Sara Louisa Blomfield

Date: 1920-Oct-00

- 1 O my heavenly daughter! The letter thou hadst written on 10 September 1920 was received. Convey my greetings to the revered Suzanne Ferriere. It is my hope that the material services of that honoured soul to the world of humanity will be joined with spiritual service to the Kingdom of God. 1 ای دختر ملکوتی من نامه که دهم سبتمبر ۱۹۲۰ مرقوم نموده بودی رسید به سوزان فریر محترمه تحیت من برسانید امیدوارم که خدمات جسمانی آن محترمه بعالم انسانی مزدوج بخدمات روحانی ملکوت الهی گردد
- 2 Convey also my highest regards to Madame d'Arcis. 2 بمادام دارسیز از قبل من نهایت احترام ابلاغ دار
- 3 Proceed to Switzerland to engage in charitable service and become a loving mother to these orphaned children, and, together with Miss Sanderson, bring the call of God to the ears of the seekers and spread abroad the teachings of Baha'u'llah. In public gatherings expound the heavenly teachings, but avoid speaking of religious doctrines, for the teachings of Baha'u'llah are a universal grace and will establish the oneness of the world of humanity. 3 بجهت خدمات مبروره به سویس برو و این اطفال یتیم را مادر مهربان شو و با مس سندرسن دست ییکدیگر دهید و ندای الهی را بسمع طالبان برسانید و نشر تعالیم حضرت بهاءالله کنید در محافل عمومی از تعالیم آسمانی بیان نمائید نه عقائد دینی زیرا تعالیم بهاءالله فیض عمومی است و مؤسس وحدت عالم انسانی
- 4 Show forth love to that individual who is advanced in age, and convey my Baha'i greetings to thy two revered daughters. 4 بآن شخص مسنّ نهایت محبت اجرا دارید بدو صباای محترمهات تحیت بهائی برسان
- 5 Convey my greetings and regards to Miss Eglantyne and say: "Thou art serving, not only the people, but God Himself; thou art caring, not only for the orphans, but for the children of God. Thou hast no desire but to see the banner of universal peace unfurled. This is the first of the teachings of Baha'u'llah. I commend thee for this lofty aspiration." 5 بمس اگلانتین از قبل من تحیت محترمانه برسان و بگو که تو خدمت بخلاق نمیکنی خدمت بخدا مینمائی اطفال یتیم را نمی پرورانی اطفال خدا را می پرورانی آرزوی آن داری که علم صلح عمومی بلند شود این اول تعالیم حضرت بهاءالله است تو را تهنیت بلین آرزو می نمایم
- 6 Upon thee be the glory of the Most Glorious. 6 و علیک البهاء الأبهی

LBLT.203-205x

BRL_DAK#0133

AB03652*To: Edward T Hall, in Manchester**Date: 1920-Oct-01*

O thou spiritual son!

The letter of September 8th 1920, which thou hast written to Mirza Lotfullah, has been received. Praise be unto God that that city (Manchester) has become blessed and Mr. Joseph has proved the center of hospitality. Although this gathering is small, yet in future it will develop greatly. His holiness Christ says that children are the people of the Kingdom, because they are pure and unsullied by the World. Verily, Verily, Mr. Joseph has made an effort and certainly will become a manifestation of Divine confirmation. This effort which he has made is like unto the seed which a farmer sows. That seed will surely receive the benefit of a blessing and thus will form harvests.

His (Mr. Joseph's) brother Ibrahim is an illumined youth. I pray to God that he may receive everlasting blessing, and that he may be able to solve difficult problems.

Strive as much as ye can in explaining the Heavenly Teachings to every seeker, so that that city (Manchester) may become illumined with the Light of the Kingdom.

At all times I beseech and lament at the Threshold of God, and implore boundless grace and bounty unto ye.

Unto thee be Baha El Abha.

TDD.015

AB04601*To: Ahmad Sohrab, in United States**Date: 1920-Oct-01*

O thou servant of the Threshold of God!

Thy letter dated August 17th, 1920 received. Truly I say, his honour Randall is engaged in service with all his power. He is a confirmed soul.

Praise be to God that you observe the signs of the confirmation of Jenabe Fazel at every moment, one of them being the delay in the departure of the train.

I became informed with the items of news which you have reported. Ere long important newspapers will engage themselves in writing articles about the Cause, considering it an honour to do so.

In Lily Dale the splendour of the Kingdom was displayed in a most marvellous manner before the Spiritualists. The susceptibilities of these Spiritualists are very praiseworthy but they do lack the force of interpretation. In the realm of elucidation and exposition they have not the power of explanation. The spiritual susceptibilities in the hearts are understood by them as 'communication', because between the souls of disincarnated spirits and the embodied, incarnated spirits there exists strong connection and definite and well-established relationship. Those ideal connections are, therefore, the means of receiving and bestowing Divine Favours.

BSTW#100

AB11885

To: Cheyne, Thomas Kelly Prof et al.

Date: 1920-Oct-01

1 Prayer for forgiveness for Professor Cheyne and Mr. Daniel Jenkins"upon them both be the Glory of God, the All-Glorious.

2 O Merciful Lord! These two blessed souls were two bright candles who rendered service to the human world. They spread sciences and arts, and engaged in the education of souls. They were awake and vigilant, enamored with truth and attracted to mysteries. During their lifetime they never rested nor relaxed, they investigated truth and strove to discover the mysteries of existence. Both were pure goodness, desiring to render service to the human world and attain such bounty that their benevolent endeavors might cause them to draw near to Your threshold and achieve eternal bounty. May all-encompassing forgiveness be granted and everlasting life be realized. O Lord! O Forgiver! Kindle these two lamps in the glass of the Kingdom and cause these two shining stars to rise from the eternal

1 طلب مغفرت برای پرفسور چینی و مستر دانیال جنکین علیهما بهاء الله الاهی

2 خداوند مهربانا این دو نفس مبارک دو شمع روشن بودند و خدمت بعالم انسانی نمودند نشر علوم و فنون کردند و بتربیت نفوس پرداختند بیدار بودند و هشیار مفتون حقیقت بودند و منجذب اسرار در ایام حیات نیاسودند و راحت نمودند تحریر حقیقت میفرمودند و در کشف اسرار وجود میکوشیدند هردو خیر محض بودند آرزوی آن داشتند که خدمتی بعالم انسانی نمایند و بیهیبتی رسند تا مساعی خیریه آنان سبب قربیت درگاه تو گردد و موهبت ابدی حصول یابد غفران شامل گردد و حیات جاودان تحقق یابد ای پروردگار ای آمرزگار این دو سراج را

horizon. Grant these two free birds flight to the highest heaven that they may build their nests and abodes upon the Tree of Life and engage in Your praise and glorification with melody and song. You are the Forgiver, the Kind, and You are the Pardoner of sins.

در زُجاج ملکوت برافروز و این دو ستاره
درخشنده را از افق ابدی طالع کن این دو مرغ
آزاد را باوج اعلی پرواز ده تا بر شجره حیات لانه
و آشیانه نمایند و بتسبیح و تقدیس تو بنغمه و ترانه
پردازند توئی آمرزنده و مهربان و توئی بخشنده
گاهان

BRL_DAK#0352

AB05543

To: Murakami, Atoe et al., in Japan

Date: 1920-Oct-01

To the Daughters of the Kingdom Miss Otoe Murakami, Miss Kimiko Hagiwara, Miss Kazue Fukasawa, Miss Haru Kumashiro, Miss Puri Takao, Miss Yuri Machizuki, upon them be the Glory of God, the Most Glorious

O Daughters of the Kingdom! Your photograph has reached this Holy Land. Praise be to God, the photograph is luminous and from your eyes shine forth the lights of the love of God. This photograph was taken with utmost joy and radiance. Thank God that at this young age you have entered the divine Kingdom, become illumined, become heavenly, become divine, become merciful. Through the favors of Baha'u'llah, may my spirit be a sacrifice for His loved ones, I hope that day by day you will progress in the divine Kingdom and that each one will shine like a bright star from the horizon of the Most Great Guidance, become the cause of guidance for others, make the eyes of souls seeing, make the ears of others hearing, and make hearts aware. And upon you be the Glory of God, the Most Glorious.

JWTA.038-039, SW_v12#02 p.044

AB08760

To: Azizullah Varga, in Port Said

Date: 1920-Oct-03

- 1 O descendant of the illustrious martyr! Two letters from you arrived from Paris. The first was lost among papers, but despite being lost a reply is being written. The letter dated September 18th also arrived. You asked about how to proceed upon your return. Your duty is to return with utmost enthusiasm and attraction and complete joy and fragrance, and to act with wisdom.
- 2 Janab-i-Baqiroff had written that your presence is necessary and essential. The essence is spirituality - all must inhale divine fragrances from you. The power of the democrats will soon suffer a crushing defeat, and that known person's return to Iran will result in loss. Deal with Arbab Kaykhusraw as much as possible with forbearance, and with good judgment find ways to explain to the nobles and others that these Yahya'i agitators are severe, and since they harbor complete enmity and jealousy toward the Baha'is, they inappropriately invite people under the guise of Ja'fari religious prejudice in order to generate hostility toward the Baha'is and create sedition and turmoil, watching from the sidelines. Whichever side is killed, it benefits the Yahya'is. One day they form a Ja'fari committee and another day a national club, but the hidden founder is Yahya'i, and out of jealousy toward the Baha'is they try to create conflict and contention between Baha'is and others. Explain this matter appropriately as a story and account, not harshly, but in such a way that you can get others to awaken people.
- 3 Jenab-i-Mirza 'Ali-Muhammad has truly now gained awareness. Show utmost love and kindness to his respected sister and tell her that regarding the veil, what flowed from the Pen of the Covenant you now see was pure wisdom, and the Yahya'is were making the removal of the veil the greatest means of corruption. But show much love and affection to that respected lady herself.
- 4 I have instructed that the graves of Hadrat-i-Adib and Hadrat-i-Ibn-i-Abhar be built. You should emphasize this matter as it is very important. When His Highness Nusratu'l-'Adl reaches Iran, you must certainly meet with him, but with complete

ای سلیل شهید جلیل دو نامه از پاریس از شما رسید اول در اوراق غرق شد باوجود غرق جواب مرقوم میشود مکتوب که بتاريخ ۱۸ سپتمبر بود نیز رسید سئوال از روش حین مراجعت نمودید تکلیف شما این است که در نهایت اشتعال و انجذاب و تمام روح و ریحان مراجعت فرمائید و بحکمت حرکت نمائید

2 جناب باقراف مرقوم نموده بودند که وجود شما لازم و حضور شما واجب اصل روحانیت است باید کل از شما نفحات الهیه استشمام نمایند شوکت دیمورات عنقریب شکست فاحش خواهد خورد و شخص معهود رجوعش به ایران خسراست با ارباب کیخسرو بقدر امکان مدارا نمائید و بحسن تدبیر بمناسبتی به بزرگان و غیره بفهمانید که این محرکین یحیائی شدیدی هستند و چون با بهائیان کمال عداوت و حسد دارند ناسرا بعنوان تعصب مذهبی جعفری دعوت میکنند تا عداوت بهائیان حاصل نمایند و فتنه و آشوبی در میان اندازند و تماشا کنند ز هر طرف که شود کشته سود یحیائیست یکروز کیتۀ جعفری تشکیل نمایند و یکروز کلوب ملی و مؤسس خفی یحیائی و از حسدی که بهائیان دارند بلکه در میان بهائیان و سائرین نزاع و جدالی اندازند این قضیه را بمناسبتی و بعنوان روایت و حکایت بیان کنید نه بشدت بلکه بتوانید که اغیار را وادارید آنان ناس را بیدار کنند

3 جناب میرزا علیمحمد فی الحقیقه حال تنبی حاصل نموده بهمیشره محترمه او نهایت محبت و مهربانی مجری دارید و بگوئید در خصوص حجاب آنچه از قلم میثاق صادر حال ملاحظه مینمائید که عین حکمت بود و یحیائیا هتک حجاب را اعظم وسیله فساد مینمودند ولی بخود آن محترمه بسیار محبت و نوازش کنید

4 قبر حضرت ادیب و قبر حضرت ابن اهر را سفارش نموده‌ام بنا نمایند شما در اینخصوص تأکید کنید بسیار لازم است حضرت والا

wisdom, and tell him to be assured that divine assistance will come. In any case wisdom is very necessary. Such persons should never be mentioned to anyone. And upon you be the Most Glorious Glory.

نصرة العدل چون به ایران رسد البتّه با ایشان ملاقات کنید لکن بکمال حکمت و بگوئید که مطمئن باشد که نصرة حقّ خواهد رسید باری حکمت بسیار لازم امثال این گونه اشخاص را ابداً نباید پیش کسی ذکر کرد و علیک البهاء الابهی عبدالهء عباس ۱۹ محرم ۱۳۳۹ حیفاً

INBA85:534, MSHR3.354x

AB12357

To: *Mirza Ali Muhammad Yazdi (Varqa)*

Date: 1920-Oct-03

- 1 O thou who art firm in the Covenant! Today the greatest service at the Sacred Threshold is firmness and steadfastness, and secondly, giving glad tidings and announcing the rising of the Sun of Truth. This is the greatest of services. As much as thou art able, engage in this. When thou art successful in this noble endeavor, thou art present in the land of the desired One and witnessing the place of feasting. Now occupy thyself with this. The radiant crown which thou hast been successful in attaining is a blessed crown. Be assured of this. Convey to his honor thy brother the utmost kindness and heartfelt attachment of this evanescent servant of the Blessed Beauty. I love him, and likewise his respected wife and precious children, and the handmaiden of God, his honored mother. At every moment I wish for them endless joy and progress in the world of the heart and spirit.

۱ ای ثابت بر پیمان الیوم خدمت عظمی بعثیه علیاء ثبوت و استقامتست و ثانی مرده و بشارت بطلوع شمس حقیقت این اعظم خدماتست تا توانی باین پرداز چون باین منقبت موفق گردی در ارض مقصود حاضری و در محل ضیافت ناظر حال باین پرداز تاج و هاجی که موفق بر تحصیل شدی تاج مبارکست مطمئن باش و بحضرت اخوی نهایت مهربانی و تعلق وجدانی این بنده فانی جمال مبارک برسان او را دوست میدارم و همچنین حرم محترمش و اطفال نازنینش و امة الحقّ والده محترمه را هر دم سرور بی پایان خواهم و ترقی در عالم قلب و جنان

- 2 And upon thee be the Most Glorious Glory,
- 3 Regarding the matter previously discussed, be patient for now and think about your own comfort and happiness until he returns from Europe. You know how much effort and attention 'Abdu'l-Baha has made and continues to make.

۲ و علیک البهاء الابهی
۳ در خصوص مسئله معهوده حال صبر کنید و در فکر راحت و روح و ریحان خود باشید تا مراجعت از اروپا کند شما میدانید که عبدالهء چه قدر سعی و اهتمام نموده و مینماید

INBA85:475

AB12513*To: Jalal Dhabih, in Tihiran**Date: 1920-Oct-03*

- 1 O descendant of His Holiness Dhabih! Your illustrious grandfather was a sign of guidance and a standard of the Concourse on High, shedding light in Kashan. And in Tehran he was the essence of the love of the All-Merciful. You are certainly the descendant of that noble soul and will undoubtedly prove that “the grandson carries the mystery of his glorious grandfather.” Walk in his path so that in the spiritual, heavenly world you may raise high the banner of the King of Kings. This call will stir the human world into commotion.

- 2 Convey utmost kindness and faithfulness on behalf of ‘Abdu’l-Baha to the honored handmaiden of God, your respected mother, and to the attracted handmaiden of God, your esteemed wife, and to your honored son Farhang and two loving, pure-hearted sisters.

- 3 And upon you be the Most Glorious Glory.

1 ای سلیل حضرت ذبیح جدّ بزرگوار آیت هدی بود و رایت ملأ اعلی در کاشان نورافشان بود و در طهران جوهر محبت رحمن تو حفید آن بزرگواری البتّه ثابت مینمائی که الحفید سرّ جدّه المجید بر منهج او سلوک نما تا در جهان معنوی روحانی رایت ملک الملوک برافرازی این خطاب عالم انسانرا بجوش و خروش آرد

2 بامّة الله المقرّبه والده محترمه و امة الله المنجذبه قرينه موقّره و سلیل مکرم فرهنگ و دو خواهر مهرپرور پاک گوهر از قبل عبدالبهاء نهایت مهربانی و وفا برسان

3 و علیک البهاء الابهی

INBA85:345b

AB09263*To: Aqa Mirza Ataullah Sanius-Sultan Atai, in Tihiran**Date: 1920-Oct-03*

O faithful servant of God! In the glorious Qur'an it is stated: “The handiwork of God - and who is better than God in handiwork?” When thou dost contemplate creation, thou wilt observe the signs of ancient wisdom and power. “God hath perfected the creation of all things.” This pertains to the world of physical existence, but even more magnificent than this, in the realm of realities and meanings, the divine handiwork hath a wondrous radiance - such perfection that the wise are left bewildered. Therefore I desire thee to be God's artisan and seek to be the Creator's innovator, that whatsoever is required by this luminous reality may become manifest in the arena of existence....

ای بنده صادق الهی در قرآن مجید میفرماید: صنعة الله و من احسن من الله صنعة چون نظر در کائنات کنی آثار حکمت و قدرت قدیمه مشاهده کنی اتقن الله صنع کلّشی این در عالم اعیانست و اعظم از آن در جهان حقائق و معانی صنع الهی جلوه عجیبی دارد چنان اتقانی که هوشیار حیران ماند لهذا ترا صنیع الهی خواهیم و بدیع رحمانی جویم تا آنچه از لوازم این حقیقت نورانیّه است در عرصه وجود مشهود گردد...

MMK6#364x, YMM.331x

AB05901*To: Afnan Alai, Habibullah et al., in Shiraz**Date: 1920-Oct-04*

O Afnan who has grown from the Blessed Tree! Your letter dated 20 Muharram 1339 arrived. Its contents brought the utmost joy and gladness, for it indicated that regarding the house, praise be to God, arrangements were completed and that house was joined to the Blessed House. Today, 'Abdu'l-Baha's joy is in those matters that have connection with His Holiness the Exalted One and the Primal Point, may my spirit be sacrificed for Him, or have connection with the Sacred and Blessed Threshold of the Blessed Beauty, may my spirit be sacrificed for His servants. In any case, praise and thank God that you are blessed with such a bounty and confirmed in such a service. Two thousand tumans were sent through his honor the Trustee. Praise be to God it arrived. I hope that through divine favors you will be assisted and confirmed in all degrees. The account you had sent was clear and explicit.

GEN.254, AFNAN.189-190

ایها الأفنان النابتة من السّدرۃ المبارکۃ نامہ مورخ بہ ۲۰ محرم سنہ ۱۳۳۹ رسید از مضامین نہایت انبساط و انشراح حصول یافت زیرا دال بر آن بود کہ در خصوص خانہ الحمد للہ تمشیت حاصل و آن خانہ ملحق ببیت مبارک گردید الیوم سرور عبدالہاء باین امور است کہ تعلق بحضرت اعلیٰ و نقطہ اولیٰ روحی لہ الفداء دارد یا تعلق بعقبہ مقدسہ مبارکہ حضرت ہاء اللہ روحی لعبادہ الفداء باری حمد کنید خدا را و شکر ثنائید کہ بچنین موهبتی موقّید و بچنین خدمتی مؤید دو ہزار تومان بواسطہ جناب امین حوالہ شد الحمد للہ رسید از الطاف الہی امیدوارم کہ در جمیع مراتب موقّق و مؤید شوید حسابی کہ ارسال نموده بودید ناطق و واضح بود

INBA87:361a, INBA52:369

AB12152*To: Ahmad Sohrab, in New York**Date: 1920-Oct-08*

- ¹ O companion of 'Abdu'l-Baha! For a time you were my close companion and observed the conduct and behavior of this humble servant - how I was kind to all and would not be content with causing anyone distress. I was always thinking of how to keep the friends happy and content. If I saw that someone was experiencing even slight sadness, even without cause, I would strive with all my might to remove that sadness and make them happy. And you observed how many different thoughts and conditions there were - I would always conceal things and feign ignorance and unawareness, and would not be content to reveal anything. They would be certain that I was unaware and ignorant, so that no one would experience even slight distress or say "he doesn't know." In any case, you observed all

¹ ای ہمنشین عبدالہاء مدتی قرین و ہمنشین عبدالہاء بودی و روش و حرکت این بندہ بی سر و پا را مشاہدہ نمودی کہ چگونہ بکل مہربان بودم راضی بازردگی خاطری نمیشدم ہمیشہ در فکر آن بودم کہ احبّا مسرور و خوشنود باشند اگر میدیدم کہ نفسی اندک حزنی یافتہ ولو بی سبب بکمال قوت میکوشیدم کہ آن حزنا زائل کنم و او را خوشنود نمایم و ملاحظہ میفرمودی کہ چہ قدر افکار مختلفہ بود چہ قدر احوال مختلفہ ہموارہ ستر مینمودم و خود را بنادانی میزدم و تجاہل میکردم و راضی بآن نمیشدم کہ اظہاری نمایم و یقین میکردند

this conduct and behavior. Praise be to God, you associated and met with me for a time and saw everything with your own eyes and heard with your own ears. Thank God that you were blessed with such temporary companionship. Although the value of this companionship is not known now, it will become evident later. In any case, I have the utmost love for you and day by day I want you to progress more and become more illumined.

- 2 Some have become upset and are inwardly affected by the displays of your marriage. If this upset remains it will increase day by day and eventually will not yield good results. You must be self-effacing and evanescent like 'Abdu'l-Baha. Do not look at anyone's behavior. Let all your attention be on the Cause of God. Let this be your aim. Do not give importance to any events. Now you must strive with heart and soul so that these people who are distressed with you become pleased and grateful. Evanescence, evanescence, evanescence! Annihilation, annihilation! This is the magnet that attracts divine confirmations. You observed how self-effacing and evanescent 'Abdu'l-Baha was. Follow the example of 'Abdu'l-Baha and arise in servitude at the Sacred Threshold. I love you, and because I loved you, you were my close companion with the utmost kindness for a long time. You truly work hard, strive and are passionate. My hope is that the Blessed Beauty will reward you and it is certain that He will. In any case, be happy, be joyful, be assured. I have the utmost love for you and it is out of the intensity of love that I write this. And upon you be the Most Glorious Glory.

که بخیرم و نادانم تا نفسی اندکی آزرده‌گی حاصل
نماید و بگوید که این نمیداند باری جمیع این
روش و سلوک را مشاهده نمودی الحمد لله مدتی
با من معاشر بودی و مجالس بودی هر چیزی
را بچشم خود دیدی و بگوش خود شنیدی
شکر کن خدا را که چنین بمعیت موقت موفق
شدی هرچند حال قدر این معیت معلوم نیست
ولکن بعد ظاهر و آشکار میگردد باری من
نهایت محبت را بتو دارم و روز بروز میخواهم
ترقی بیشتر کنی و روشنتر شوی

2 از نمایشهای تأهل شما بعضی دلگیر شدند و
باطناً متأثرند این دلگیری اگر بماند روز بروز
ازدیاد یابد و عاقبت نتایج خوشی نبخشد تو باید
مثل عبداله‌آ محو و فانی باشی نگاه رفتار نفسی
نمائنی همه توجهت بامر الله باشد [مد] نظرت
این باشد دیگر هیچ وقوعاتی اهمیت ندهی حال
باید بجان و دل بکوشی تا این اشخاصی که از
تو مگدرند راضی و ممنون شوند محویت محویت
محویت فنا فنا فنا مغناطیس تأییدات الهی است
ملاحظه مینمودی که عبداله‌آ چه قدر محو
و فانی بود تأسی به عبداله‌آ کن و بعبودیت
آستان مقدس قیام نما من تو را دوست میدارم
و چون دوست میداشتم مدتی مدیده با کمال
مهربانی همنشین من بودی فی الحقیقه زحمت
میکشی میکوشی میجوشی امیدم چنانست که
جمال مبارک مکافات فرماید و یقین است
که میفرماید باری خوشنود باش مسرور باش
مطمئن باش من نهایت محبت بتو دارم و از
شدت محبت است که این را می‌نگارم و علیک
الیه‌آ الیه‌آ

BRL_DAK#0981

AB00572

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

Date: 1920-Oct-09

Dear respected friend,

Your esteemed letter arrived, its contents full of truths and meanings. It is clear that for an experienced and aware person like yourself who derives conclusions from principles and discovers the outcome of every movement, certain articles and principles of the inexperienced hold no importance. As people say, the buzzing of a mosquito certainly has no effect on the ear of an elephant. For fifty years these inexperienced ones have been creating an uproar and commotion every day, and the end result is loss and detriment, yet still they do not learn. The foundation of a structure must be solid - whatever you build without foundation and substance will certainly collapse.

Consider what intrigues and whisperings the Azalis have. Some Azalis have started a "Jafari Committee" and outwardly pose as extremely devout Jafaris while constantly inciting and trying through various deceptions and whisperings to create discord and turmoil between Baha'is and other Iranians that will ultimately lead to bloodshed. Then they themselves will watch from the sidelines and rejoice that "Praise be to God, whoever is killed, it benefits the Azalis." And those poor Iranians do not know that these are followers of Yahya and enemies of their lives and foes of the Baha'is, so they are deceived by them. But verily thy Lord is ever watchful. Verily God does not prosper the work of the mischief makers.

Praise be to God, the Baha'is are utterly devoted to the welfare of all humanity, and you yourself know they have no intention except good. They even consider enemies as friends and treat ill-wishers as well-wishers. No tricks, no deception, no dissimulation and no schemes - under the sword they raise the cry of "Ya Baha'ul-Abha" and intercede on behalf of their own killer, as happened in Ishqabad where seven people killed and martyred a respected person who was infinitely kind to all and had rendered notable services to all Iranians and was renowned throughout the world for human perfections. In the Russian government it was definitively proven and three of the killers were sentenced to death while the other four were sentenced to 18 years imprisonment in Siberia. After the announcement the Baha'is arose and hastened to the government, making utmost appeals in writing and verbally for the government to pardon the condemned. The government did not accept. Finally they

دوست محترم مهربانا

نامه نامی شما رسید مضمون مشحون به حقائق و معانی بود معلوم است در نزد مثل شما شخصی مجرب و آگاه که از مبادی استنباط نتایج مینماید و عاقبت هر حرکتی را کشف میکند ببعضی مقالات و مبادی نوهوسان اهمیت میدهد بقول ناس آوازه پشه البته در گوش فیل تأثیری ندارد پنجاه سال است که این نوهوسان هر روز عربده و هاپیوئی میاندازند و عاقبت زیان و خسران ولی باز متنبه نمیشوند اساس بنیان باید متین باشد بی پایه و مایه آنچه بسازی البته ویران گردد

حضرات ازلیها ملاحظه کنید چه دسآسی و چه وسواسی دارند بعضی از ازلیها کتیه جعفری راه انداخته و بظاهر جعفری بسیار متعصب و متصل تحریک میکنند و بانواع تزویر و وسوسه میکوشند تا میان بهائیان و سایر ایرانیان فتنه و آشوبی اندازند که عاقبت بقتال انجامد آنوقت خود از کار تماشا کنند و فرح و شادمانی نمایند که الحمد لله ز هر طرف که شود کشته سود ازلیهاست و آن بیچارگان ایرانیان نمیدانند که اینها یحیائی هستند و عدو جان آنان و دشمن بهائیان لهذا گول اینها را میخورند و لکن آن ربک البالمصدا ان الله لایصلح عمل المفسدین

الحمد لله بهائیان در نهایت خیرخواهی جهانیان هستند و شما خود مطالعید نیتی جز خیر ندارند حتی دشمنان را نیز دوست میانگارند و بدخواهان را معامله خیرخواهان مینمایند نه حیلۀ نه تزویری نه تقیه و نه تدبیری در زیر شمشیر فریاد یابهاء الابهی بلند کنند شفاعت در حق قاتل خویش نمایند چنانکه در عشق آباد واقع شد شخصی محترمی را که بی نهایت بعموم مهربان بود و خدماتی نمایان بعموم ایرانیان کرده بود و در کجالات انسانی مشهور و معروف جهانیان هفت نفر او را کشتند و شهید نمودند

و در حکومت روسیه ثابت و واضح و مبرهن گشت سه نفر از قاتلین را حکم قتل دادند چهار دیگر را ۱۸ سال بحبس سیریا اعلان کردند

collectively telegraphed the Emperor saying they earnestly requested and appealed that His Majesty pardon these people, and if he did not pardon them they would be disappointed and despondent, but if he did pardon them they would be eternally grateful and thankful and would offer prayers for the Emperor's welfare at the Divine Threshold. Then the Emperor pardoned those condemned to death at the foot of the gallows and ordered seven years imprisonment, and reduced the sentences of those condemned to Siberia to five years. This is the way of the Baha'is. Verily God is with the God-fearing.

In any case, the letter has become lengthy and caused inconvenience, but please excuse me. Regarding the Chihrihnama newspaper, you know that previously it was written about in Iran and caused a strange excitement until copies reached two or three qirans. I don't know what caused the delay after that as I was in America. Now too I hope this newspaper gains widespread circulation. Indeed you have taken and continue to take much trouble, and have endured and continue to endure hardship, and are sacrificing yourself. But the Kaveh newspaper became substanceless, as you will observe.

And upon you be greetings and praise.

RIDA.015-016x

بعد از اعلان بهائیان برخاستند و بحکومت شتافتند خطاً و لساناً نهایت التماس را نمودند که حکومت محکومانرا عفو نماید حکومت قبول ننمود عاقبت جمعاً بامپراطور تلغراف کردند که ما نهایت استدعا و التماس داریم که حضرت امپراطور این اشخاص را عفو فرماید و اگر عفو نفرماید ما نوید و مأیوس خواهیم شد و اگر عفو فرماید الی الأبد ممنون و متشکر خواهیم گشت و بادعیه خیریه امپراطور بدرگاه احدیت خواهیم پرداخت بعد محکومان بقتل را امپراطور در زیر دار عفو کرد و بهفت سال حبس امر نمود و محکومان به سیریا را به پنجسال تخفیف داد این است روش بهائیان ان الله مع المتقین

باری نامه مطوّل شد و سبب تصدیع گردید ولی شما معذور دارید در خصوص جریده چهره نما میدانید که پیش به ایران مرقوم گردید و هیجان غربی حاصل شد تا نسخه‌ئی بیک دو قران سه قران رسید دیگر نمیدانم سبب تأخیر چه شد من در امریکا بودم حال نیز امیدم چنانست که این جریده رواج کلی یابد فی الحقیقه شما بسیار زحمت کشیده و میکشید و تحمل مشقت نموده و مینمائید و جانفشانی میفرمائید اما جریده کاوه بنیایه شد ملاحظه خواهید نمود و علیک التّحیّة و الثّناء

MSHR3.354-355, PZHN v1#2 p.07

AB01011

To: *Haji Muhammad Rahim Arif, in Mashhad*

Date: 1920-Oct-09

- ¹ O thou who art enamored of truth! Praise be to God, thou observest that from the day of the rising of the Sun of Guidance from the dawning-place of Yathrib and Batha until now, how many crystal-clear rivers have flowed. Now it hath become evident and manifest that they were metaphor, not reality - a mirage, not water. The foundation hath crumbled, the tree become fruitless, the lamp extinguished, the beat of the drum forgotten. "Thou hearest not from them a whisper or a sound."

¹ ای مفتون حقیقت الحمد لله ملاحظه میفرمائی که از یوم طلوع نیرهدی از مطلع یثرب و بطحاء الی الآن چه قدر انهاری برصفا بجریان آمد حال واضح و عیان گشت که مجاز بود نه حقیقت سراب بود نه آب بنیان ویران شد شجر بی ثمر گشت چراغ خاموش شد آهنگ دهل فراموش گردید لا تسمع لهم صوتاً و لا رکراً

- 2 In the beginning of imprisonment in 'Akka, amid utmost tribulation, calamity, persecution by enemies and endurance of pain and suffering, several friends were in Egypt. One day they visited a renowned and illustrious mystic who was universally respected and famed, possessed of the utmost honor, dignity and wealth, close to the King of Egypt, favored by the Ottoman sovereign, and known to all as the Second Muhyi'd-Din. In brief, he beat the drum of "whose is the kingdom?" He inquired of the friends what news they had of 'Akka. They said the Wronged One of the horizons was imprisoned in that ruined fortress and all the friends were grief-stricken, yet that Luminary of the horizons was in the utmost radiance. The mystic heaved a deep sigh and addressed those present, saying: "We all claim truth and call the people to truth with our tongues. We speak of truth and raise a clamor among the people. Each of us claims truth, but in all fairness, the call is raised from 'Akka. Truth has raised its banner there. The light of truth has appeared in 'Akka. This is the truth of the matter."
- 2 در بدایت دخول در سجن عکا بنهایت مصیبت و بلا و اذیت اعدا و تحمل رنج و عنا چند نفر از یاران در مصر بودند روزی بدیدن شخصی عارف جلیل و مسلم عموم و شهیر که در نهایت عزت و حرمت و ثروت بود و در نزد پادشاه مصر مقرب و در نزد پادشاه عثمانی منظور نظر و در نزد کل به محی الدین ثانی مشتهر خلاصه کوس لمن الملک میزد از یاران جويا شد چه خبر از عکا دارید گفتند مظلوم آفاق در آن قلعه خراب مسجون و جمیع یاران محزون ولی آن نیر آفاق در نهایت اشراق شخص عارف نفسی مطول کشید خطاب بحضرات حاضرین کرد گفت ما جمیعاً دعوی حقیقت مینمائیم و بزبان خلق را بحقیقت میخوانیم دم از حقیقت میزنیم و های و هوئی در خلق میاندازیم هر یک مدعی حقیقتیم ولی انصافش اینست که ندا از عکا بلند است حقیقت آنجا علم افراخته نور حقیقت در عکا جلوه نموده است انصافش اینست
- 3 In any case, observe that Baha'u'llah has written that the late and forgiven Haji Mulla Hadi-yi-Sabzivari in a poem spoke of truth, and one verse of that poem is:
- 3 باری ملاحظه فرما که حضرت بهاء الله مرقوم فرموده که جناب مرحوم مغفور حاجی ملا هادی سبزواری در غزلی از حقیقت دم زده اند و یک بیت از آن غزل اینست
- 4 "It is not Moses alone who heard the cry of 'I am the Truth';
- 4 موسی نیست ندای انا الحق شنود
- 5 Otherwise this melody exists in every tree."
- 5 ورنه این زمزمه در هر شجری نیست که هست
- 6 He heard this melody even from every plant and thorn and thistle, but when this call was raised from the Blessed Tree, he became deprived of hearing it and said there was neither sound nor call. Observe how an ear that perceived such a voice from thorn and thistle became unaware of the rose of truth in the garden of knowledge, the song of the nightingale of inner meanings, and the lesson of spiritual stations. Thus it became clear that metaphor, though it claims truth, has no awareness; the sightless, though praising the sun, is veiled; and one with a cold, though describing fragrant perfume, is deprived. Praise be to God that thy loving nostrils are perfumed with divine fragrances, and this is from the bounty of thy Glorious and Most Great Lord. And upon thee be the Most Glorious Glory.
- 6 این آهنگ را حتی از هر گیاهی و خار و خسی میشنید ولی چون از شجره مبارکه این ندا بلند شد محروم از استماع گشت و گفت نه صدائیس و نه ندائی ملاحظه فرمائید سمعی که از خار و خس چنین نفسی احساس می نمود از گل حقیقت در چمنستان معرفت و گلبنگ بلبل معانی و درس مقامات معنوی بیخبر پس معلوم شد مجاز هر چند دم از حقیقت زند خبر ندارد بی بصر هر چه ستایش آفتاب کند محجوبست و مزکوم هر چند نعت طیب مشموم نماید محروم است الحمد لله مشام آن مهرپرور بنفحات الهی معطر و هذا من فضل ربک الجلیل الأكبر و علیک البهاء الأبهی

MKT3.206

AB11713*To: Munirih Ayadi Zadih**Date: 1920-Oct-09*

- 1 O precious daughter of that illustrious person! The letter you wrote on the seventh of Rabi'al-Thani was among some papers. I have now opened it. I did not want it to remain unanswered even though much time has passed. Atiyyih Khanum attained the Sacred Threshold and received infinite bounties. You had requested photographs of the Holy Leaves - I am in Akka near the Holy Shrine and God willing I will obtain them for you and send them.

1 ای فلذۀ کبد آشنخص جلیل نامه‌تیکه در هفتم ربیع‌الثانی مرقوم نموده بودی در اوراق غرق بود حال باز نمودم نخواستم بیجواب ماند ولو مدّتی مدیده گذشته عطیۀ خانم بعتبه مقدّسه فائز گشت و فیوضات نامتناهیۀ یافت شمایل ورقفatra خواسته بودی من در عکا در جوار روضه مبارکه هستم انشاءالله از برای شما تحصیل خواهم کرد و خواهم فرستاد

- 2 Regarding women's liberation, a detailed confidential letter was written to you. Now observe how it was the essence of wisdom, otherwise the followers of Yahya along with the Ja'fari committee and others would have raised the banner of corruption during Ramadan and Muharram, and their cries of woe would have reached the vault of heaven. 'Abdu'l-Baha was observing these days and likewise the days to come. Later you will observe that whatever flowed from the Pen of the Covenant was appropriate. And upon you be the Most Glorious Glory.

2 در خصوص حرّیت نساء نامه‌ئی مفصّل محرمانه بشما مرقوم گردید حال ملاحظه نما که چگونه عین حکمت بود والا حضرات یحیائیا با کمیته جعفری و دیگران در ماه رمضان و محرم علم فساد بلند مینمودند و فریاد واویلا بکبد سماء میرسید عبداله‌آ این ایامرا ملاحظه می کرد و همچنین ایام آتیه را بعد ملاحظه خواهید نمود که آنچه از کلک میثاق صادر آن موافق و علیک البهاء الابی

YIA.404

AB07011*To: Baha'is of Paris et al., in London**Date: 1920-Oct-09*

- 1 O ye dear friends of Abdu'l-Baha! At all times do I await your good news, longing as I do to hear that ye are making progress from day to day, and are becoming ever more illumined by the light of guidance.
- 2 The blessings of Baha'u'llah are a shoreless sea, and even life everlasting is only a dewdrop therefrom. The waves of that sea are continually lapping against the hearts of the friends, and from those waves there come intimations of the spirit and ardent pulsings of the soul, until the heart giveth way, and

1 ای یاران عزیز عبداله‌آ همواره منتظر ورود اخبار مسرّه شما هستم که روز بروز بنور هدایت روشنتر و ترقّی بیشتر نمائید

2 الطاف حضرت بهاءالله یی است بی‌پایان نمی از آن حیات جاودان لهذا امواجش بر قلوب یاران متتابع میرسد و از آن امواج انبعاثات وجدانی و انجذابات روحانی حاصل و زمام از دست میرود و بی‌اختیار تضرّع و ابتهال بملکوت الله می گردد

willing or not, turneth humbly in prayer unto the Kingdom of the Lord. Wherefore do all ye can to disengage your inner selves, that ye may at every moment reflect new splendours from the Sun of Truth.

- 3 Ye live, all of you, within the heart of Abdu'l-Baha, and with every breath do I turn my face toward the Threshold of Oneness and call down blessings upon you, each and all.

SWAB#162

پس تا توانید قلب را فارغ نمائید تا از اشراق
شمس حقیقت هر دم پرتوی جدید یابید

3 جمیع در قلب عبداله‌آء موجودید و هر دم بدرگاه
احدیت توجّه مینمایم و شما را موهبت کبری
میطلبم

MKT8.191a, MMK1#162 p.187, RMT.158-

159

AB09542

To: Munir Nabilzadih, in Shiraz

Date: 1920-Oct-09

O eloquent composer and fluent poet! The poem was rhythmic and laden with precious jewels, bringing joy to 'Abdu'l-Baha. The contents were delightful and the meanings novel and solid, for all of it was in praise of the Ancient Beauty and an exposition of the manifestation of the evident Light, so that all may know that the First Cause, the eternal gift, human nobility and universal progress depend upon recognition of the Blessed Cause and following its teachings.

ای ناظم بلیغ و شاعر فصیح قصیده موزون بود
و بجواهر ثمینه مشحون و بسرور عبداله‌آء مقرون
مضامین دلنشین بود و معانی بدیع و متین زیرا
جمیع ستایش جمال قدیم و بیان ظهور نور مبین
تا کلّ بدانند که علّت اولّیه و موهبت سرمدیه
و علویت انسانیه و ترقّیات کونیه اعتراف بامر
مبارک و اتباع تعالیم است

AYBY.450 #188, TSQA3.403, YQAZ.461-

462

AB00204

To: Baha'is of East and West et al., in Tihiran

Date: 1920-Oct-10

- 1 O ye faithful friends, O ye sincere servants of Baha'u'llah! Now, in the midwatches of the night, when eyes are closed in slumber and all have laid their heads upon the couch of rest and deep sleep, Abdu'l-Baha is wakeful within the precincts of the Hallowed Shrine and, in the ardour of his invocation uttereth this, his prayer:

1 ای یاران باوفا ای بندگان صادق حضرت
به‌آءالله نیمه شب است و جمیع چشمها آسوده
و کافّه نفوس در بستر راحت سر بیالین نهاده
مستغرق در دریای خوابند و عبداله‌آء در جوار
روضه مبارکه بیدار و در نهایت تضرع و ابتهال
مشغول بمناجات

- 2 O Thou kind and loving Providence! The east is astir and the west surgeth even as the eternal billows of the sea. The gentle breezes of holiness are diffused and, from the Unseen Kingdom, the rays of the Orb of Truth shine forth resplendent. The anthems of divine unity are being chanted and the ensigns of celestial might are waving. The angelic Voice is raised and, even as the roaring of the leviathan, soundeth the call to selflessness and evanescence. The triumphal cry Ya Baha'u'l-Abha resoundeth on every side, and the call Ya Aliyyu'l-'Ala ringeth throughout all regions. No stir is there in the world save that of the Glory of the One Ravisher of Hearts, and no tumult is there save the surging of the love of Him, the Incomparable, the Well-Beloved.
- 2 که ای پروردگار مهربان شرق در هیجانست و غرب در موج بی پایان نفحات قدس در انتشار و انوار شمس حقیقت از ملکوت غیب ظاهر و آشکار ترتیل آیات توحید است و تموج رایات تجرید بنگ سروش است و نهنگ محویت و فنا در خروش از هر کرانه فریاد یابهاءالابهی بلند و از هر طرف ندای یاعلی الاعلی مرتفع ولولهائی در جهان نیست جز غلغلهء جلوهء دلبر یگنا و زلزلهئی در عالم نه جز اهتزاز از محبت محبوب بیهمتا
- 3 The beloved of the Lord, with their musk-scented breath, burn like bright candles in every clime, and the friends of the All-Merciful, even as unfolding flowers, can be found in all regions. Not for a moment do they rest; they breathe not but in remembrance of Thee, and crave naught but to serve Thy Cause. In the meadows of truth they are as sweet-singing nightingales, and in the flower-garden of guidance they are even as brightly-coloured blossoms. With mystic flowers they adorn the walks of the Garden of Reality; as swaying cypresses they line the riverbanks of the Divine Will. Above the horizon of being they shine as radiant stars; in the firmament of the world they gleam as resplendent orbs. Manifestations of celestial grace are they, and daysprings of the light of divine assistance.
- 3 احبای الهی در جمیع دیار با نفس مشکبار چون شمع روشنند و یاران رحمانی در جمیع اقالیم مانند گلهای شکفته از طرف چمن دمی نیاسایند و نفسی برنیارند جز بذکر تو و آرزوئی ندارند جز خدمت امر تو چمنستان حقیقت را بلبل خوشالخانند و گلستان هدایت را شکوفه های معطر بدیع الألوان خیابان حقائق را طراچی گلهای معانی نمایند و جویبار هدایت را مانند سرو روان بیارایند افق وجود را نجوم بازغند و مطالع آفاق را کواکب لامع مظاهر تأییدند و مشارق نور توفیق
- 4 Grant, O Thou Loving Lord, that all may stand firm and steadfast, shining with everlasting splendour, so that, at every breath, gentle breezes may blow from the bowers of Thy loving-kindness, that from the ocean of Thy grace a mist may rise, that the kindly showers of Thy love may bestow freshness, and the zephyr waft its perfume from the rose garden of divine unity.
- 4 ای خداوند مهربان کل را ثابت و مستقیم بدار و الی الأبد ساطع و لامع و پرانوار کن تا هر دم از گلشن عنایت نسیمی وزد و از یم موهبت شبنمی رسد رشتات سحاب محبت طراوت بخشد و نفحات گلشن وحدت مشامها معطر کند
- 5 Vouchsafe, O Best Beloved of the World, a ray from Thy Splendour. O Well-Beloved of mankind, shed upon us the light of Thy Countenance.
- 5 ای دلبر آفاق پرتو اشراقی ای محبوب جهان جلوهء جمالی
- 6 O God Omnipotent, do Thou shield us and be our refuge and, O Lord of Being, show forth Thy might and Thy dominion.
- 6 ای قویّ قدیر حفظ و امانی ای ملیک وجود ظهور قدرت و سلطانی
- 7 O Thou loving Lord, the movers of sedition are in some regions astir and active, and by night and day are inflicting a grievous wrong.
- 7 ای خدای مهربان در بعضی بلدان اهل طغیان در هوج و موجند و محرّکین بی انصاف شب و روز در اعتساف
- 8 Even as wolves, tyrants are lying in wait, and the wronged, innocent flock hath neither help nor succour. Hounds are on the trail of the gazelles of the fields of divine unity, and the
- 8 ظالمان چون گرگ در کمین و اغنامی مظلوم و بی ناصر و معین غزالان بر وحدت را کلاب

pheasant in the mountains of heavenly guidance is pursued by the ravens of envy.

- 9 O Thou divine Providence, preserve and protect us! O Thou Who art our Shield, save us and defend us! Keep us beneath Thy Shelter, and by Thy Help save us from all ills. Thou art, indeed, the True Protector, the Unseen Guardian, the Celestial Preserver, and the Heavenly Loving Lord.
- 10 O ye beloved of the Lord! On one side the standard of the One True God is unfurled and the Voice of the Kingdom raised. The Cause of God is spreading, and manifest in splendour are the wonders from on high. The east is illumined and the west perfumed; fragrant with ambergris is the north, and musk-scented the south.
- 11 On the other side the faithless wax in hate and rancour, ceaselessly stirring up grievous sedition and mischief. No day goeth by but someone raiseth the standard of revolt and spurreth his charger into the arena of discord. No hour passeth but the vile adder bareth its fangs and scattereth its deadly venom.
- 12 The beloved of the Lord are wrapped in utter sincerity and devotion, unmindful of this rancour and malice. Smooth and insidious are these snakes, these whisperers of evil, artful in their craft and guile. Be ye on your guard and ever wakeful! Quick-witted and keen of intellect are the faithful, and firm and steadfast are the assured. Act ye with all circumspection!
- 13 'Fear ye the sagacity of the faithful, for he seeth with the divine light!'
- 14 Beware lest any soul privily cause disruption or stir up strife. In the Impregnable Stronghold be ye brave warriors, and for the Mighty Mansion a valiant host. Exercise the utmost care, and day and night be on your guard, that thereby the tyrant may inflict no harm.
- 15 Study the Tablet of the Holy Mariner that ye may know the truth and consider that the Blessed Beauty hath fully foretold future events. Let them who perceive take warning. Verily in this is a bounty for the sincere!
- 16 Even as dust upon the Sacred Threshold, in utter humility and lowliness, Abdu'l-Baha is engaged in the promulgation of His signs in the daytime and in the night season. Whensoever he findeth time he prayeth ardently, and beseecheth Him tearfully and fervently, saying:
- در پی و تذروان کوهسار هدایترا غرابان حسد در عقب
ای پروردگار حفظ و حمایت فرما ای حافظ حقیقی صیانت و حمایت کن در پناه خویش محروس دار و بعون خود از شرور مصون بدار توئی حافظ حقیقی و حارس غیبی و نگهبان ملکوتی و مهربان آسمانی
ای یاران الهی از جهتی رایت حق بلند است و ندای ملکوت مرتفع و امر الله در انتشار و آثار الهی واضح و آشکار شرق منور است غرب معطر است جنوب معنبر است شمال مشک اذفر است
و از جهتی بیوفایان در نهایت بغض و عدوان و در غایت افساد و طغیان هر روزی نفسی علم خلاف برافرازد و در میدان شبهات بتازد و هر ساعتی افعیئی دهان بگشاید و سم قاتل منتشر نماید
احبابی الهی در نهایت صدق و صفا و بیخبر از این حقد و جفا ماران بسیار نرم و پرمدارا و در نهایت وسوسه و دسیسه و حيله و خداع بیدار باشید هوشیار باشید المؤمن فطین و زکی و الموقن قوی و متین دقت نمائید
اتقوا من فراسة المؤمن انه ينظر بنور الله
مبادا کسی سرّاً رخنهائی کند و فتنهائی اندازد حصن حصین را سپاه رشید باشید و قصر مشید را لشکر شجاع بسیار مواظب باشید و شب و روز مراقب گردید تا معتسفی صدمهائی نزد
لوح ملاح القدس را بخوانید تا بحقیقت پی برید و ملاحظه نمائید که جمال مبارک وقایع آتیه را از پیش بتمامه خبر دادند انّ فی ذلک لعبرة للمتبصرین و موهبة للمخلصین
عبدالبهاء در آستان مقدّس خاکسار و در نهایت خضوع و خشوع و بقرار شب و روز مشغول نشر آثار و اگر فرصتی یابد بمناجات پردازد و تضرّع و زاری و بتّیل و بقراری نماید

- 17 O Thou divine Providence, pitiful are we, grant us Thy succour; homeless wanderers, give us Thy shelter; scattered, do Thou unite us; astray, gather us to Thy fold; bereft, do Thou bestow upon us a share and portion; athirst, lead us to the well-spring of Life; frail, strengthen us that we may arise to help Thy Cause and offer ourselves as a living sacrifice in the pathway of guidance.
- 17 که ای پروردگار بیچارگانیم چاره‌ئی فرما بی سر و سامانیم پناهی بخش پراکنده‌ایم مجتمع فرما گنگشته‌ایم بگله‌ء خویش پیوسته کن بی‌نصیبانیم بهره و نصیب بخش تشنگانیم بچشمه‌ء حیات دلالت کن ضعیفانیم قوتی ده تا بنصرت امرت برخیزیم و در سبیل هدایت جانفشانی کنیم اینست روش و پرستش بنده‌ء جمال مبارک
- 18 The faithless, however, by day and night, openly and privily do their utmost to shake the foundations of the Cause, to root out the Blessed Tree, to deprive this servant of service, to kindle secret sedition and strife and to annihilate Abdu'l-Baha. Outwardly they appear as sheep, yet inwardly they are naught but ravening wolves. Sweet in words, they are but at heart a deadly poison.
- 18 ولكن بیوفایان خفّی و جلیّ لیلأً نهاراً در کوششند که امر الله را متزلزل نمایند شجره‌ء مبارکه را از ریشه براندازند و این عبد مظلوم را از خدمت محروم نمایند و سرّاً فتنه و آشوبی افکنند که عبدالهّاء را بکلی محو و نابود کنند بظاهر اغنامند و در باطن گرگ درنده بزبان شیرین و بدل سم قاتل
- 19 O ye beloved ones, guard the Cause of God! Let no sweetness of tongue beguile you – nay, rather consider the motive of every soul, and ponder the thought he cherisheth. Be ye straightway mindful and on your guard. Avoid him, yet be not aggressive! Refrain from censure and from slander, and leave him in the Hand of God. Upon you rest the Glory of Glories.
- 19 ای یاران امر الله را محافظت نمائید بجلالوت لسان گول مخورید ملاحظه کنید که مقصد هر نفسی چیست و مروج چه فکر است فوراً آگاه شوید و بیدار گردید و احتراز نمائید ولی ابدأً تعرض نمائید و نکته مگیرید و بمذمت نپردازید او را بخدا واگذارید و علیکم الهّاء الأبهی عبدالهّاء عباس شب ۲۶ محرم ۱۳۳۹ در بهجی

SWAB#233, BPRY.155-157x, BPRY.319x, BSC.548 #993, SW_v12#14 p.229-231, BSTW#103

INBA16:064, MKT3.423, MNMK#099
p.182, MMK1#233 p.302, AYT.522x,
HDQI.207, ANDA#02 p.54x, ANDA#14
p.04x, ADH2.086x, ADH2_1#31 p.049x,
ADH2_2#13 p.114x, MJMJ1.109x,
MMG2#277 p.310x, MMG2#347 p.386x,
MUH1.0532, YHA1.101-102x (1.207)

AB01963

To: Loretta Beckett, in Los Angeles

Date: 1920-Oct-10

O thou who art attracted to the Kingdom of God!

Thy letter written Aug. 3 1920 has been received. Praise be unto God, the friends at Los Angeles have proved successful in

their trials and the false impressions of the negligent souls did not make them waver, nay rather, they became firmer in the Covenant. And when Mr. George Latimer arrived a meeting was held at the house of Mr. and Mrs. Cline where the rays of the favor of His Holiness, Bahauallah poured upon that gathering. Consequently they were confirmed to establish a 'House of Spirituality'.

It is my hope that this assembly (House of Spirituality) will be bestowed with a new spirit; that it will go on to serve the oneness of the world of humanity, giving life to those who are dead and causing the violators to dry up.

The unity meetings (nineteen day feasts) you should celebrate splendidly, and with one another you should be exceedingly kind and affectionate so that this may astonish the people of that city. In the meetings you should speak of the teachings of His Holiness, Bahauallah, deal with their details and explain the fruits they produce, which results have generated such great earthquakes in the East (Spiritual regeneration). You should explain how the different hostile religions which were thirsty for another's blood have been brought together by them (teachings of Bahauallah) under the pavilion of uniformity, that is, the oneness of the world of humanity!

The heavenly maidservants of God, Mrs. Platt and Miss. Clapp are verily self-sacrificing and they have no desire save nearness to the Kingdom. Convey my respectful greetings to them!

The class of the Junior Bahais at Glendale is important and his honour Mr. Beckett is a revered teacher to the children, deserving the favor of the Kingdom. Though Abdul Baha is not present in these splendid meetings in body, yet in spirit and soul he is present and is (your) associate.

Unto thee be the Glory of Abha!

BSTW#029

AB12218

To: Emma Helling, in Freiburg

Date: 1920-Oct-10

O thou lover of truth!

Truly, truly, you have searched for the truth from the earliest days of your life, without allowing yourself rest day or night! Praise be to God that you have finally arrived at the fountain of the water of life and reached the all-encompassing reality! The Cause of Baha'u'llah encompasses all virtues; it is the true foundation of the divine teachings and the heavenly grace.

These divine teachings presently resemble the infinite space which contains all suns and planets. For this reason, every star which you visualize inwardly is bright and radiant in this infinite space. It is my prayer to God that you may receive your inheritance and your portion of the light of all these countless stars, namely the divine teachings, and that you may become a herald of the revelation of the divine Kingdom, so that the breath of the Holy Spirit may assist you and the unlimited grace of God may embrace you, that you may become an instrument for raising the banner of unity among the people of this city and its surroundings, so that all religious confessions, sects, and nationalities may unite under the single-colored divine tent and attain a new life through the Glad Tidings of the Holy Spirit.

In short, trust in the favor and grace of His Holiness Baha'u'llah! Turn your attention to the Kingdom of God and speak (teach) the Cause!

Greeting and praise be with you.

Bahji ('Akka) at the Holy Tomb of the Blessed Beauty Baha'u'llah

BBBD.551

AB02209

To: Aqa Mirza Fadlullah Nuri Fananapazir, in Shiraz

Date: 1920-Oct-11

- 1 O thou who art firm in the Covenant! Your detailed letter was read with the utmost joy and fragrance. Praise be to God, you yourself have experienced and become the cause of awakening others that whoever arises to serve the Cause of God with heart and soul, opens an eloquent tongue and sings with the most wondrous melodies upon the branch of truth, becomes inspired with divine proofs and is confirmed in establishing conclusive evidence.
- 2 The might of teaching defeats the ranks of ignorance, and the power of divine confirmation routs the armies of error. The foundation of steadfastness and firmness lies in this: love and detachment from the promptings of self, pure intention in the divine Cause, severance from all else that exists, and persistence in prostration. If a soul becomes confirmed with these hidden favors, a single horseman can charge against the world's ranks, for the confirmations of the Abha Kingdom and the aid and protection of the Ancient Beauty arrive successively, as you have experienced.
- 3 In any case, be confident in the blessed verse which states: "We behold you from Our Most Glorious Horizon and will aid those who arise to help Our Cause with hosts from the Concourse on High and a company of favored angels near the Throne. This is the certain truth, and after truth there is naught but evident error." Praise be to God that souls have been raised up from the homeland of the Blessed Beauty - may my spirit be a sacrifice for His servants - who have arisen to teach and to spread the divine traces and diffuse the lights. His is the praise and His is the thanks. You must strive night and day and travel to every region and territory, teaching with utmost sanctity and detachment, that you may become the object of praise in the Abha Kingdom and connect heart and soul with the Supreme Concourse. And upon you be the most glorious Glory.
- 1 ای ثابت بر پیمان روزنامه مفصل شما بنهایت روح و ریحان قرائت گردید الحمد لله خود تجربه نمودی و سبب ابتباه دیگران گشتی که هر نفسی به جان و دل بخدمت امر الله قیام نماید لسان فصیح بگشاید و بر شاخسار حقیقت بابدع الحان بسراید ببراهین الهی ملهم گردد و باقامه حجت قاطعه مؤید شود
- 2 سطوت تبلیغ صفوف جهل را شکست دهد و شوکت تأیید سپاه ضلالترا منہزم کند اساس ثبوت و استقامت در اینست و محبت و تجرد از هواجس نفسانی و خلوص نیت در امر رحمانی و انقطاع از من فی الوجود و مواظبت بر سجود اگر نفسی مؤید باین الطاف خفیه گردد یک سواره بر صف عالم زند زیرا تأییدات ملکوت ابهی و عون و حمایت جمال قدیم پاپی رسد چنانچه تجربه نمودی
- 3 باری مطمئن بآیه مبارکه باش که میفرماید و نراکم من افقی الابهی و نصر من قام علی نصره امری یجنود من الملائ الا علی و قبیل من الملائکة المقربین و هذا هو الحق یقین و ما بعد الحق الا الضلال المبین الحمد لله از موطن جمال مبارک روحی لعباده الفداء نفوسی مبعوث شدند که بتبلیغ پرداختند و بر نشر آثار و سطوع انوار قیام کردند له الحمد و له الشکر باید شب و روز بکوشی و بهر حدود و ثغور عبور نمائی و در نهایت تنزیه و تقدیس به تبلیغ پردازی تا مورد تحسین ملکوت ابهی گردی و بملا اعلی جان و دل پیوسته نمائی و علیک البهاء الابهی

MKT3.203, AKHA_121BE #11-12 p.d,
RRT.024, MSHR5.438x

AB02772

To: *Abdus-Sami Shahidpur, in Nayriz*

Date: 1920-Oct-11

1 O son of His Holiness the glorified martyr! Your letter was received, and in these past few days, despite lack of time, a detailed letter was written to Nayriz mentioning the divine friends, especially the survivors of the martyrs. It will certainly arrive. Therefore, I do not have time for details. I cannot express in speech or writing the heart and soul's love for the survivors of the martyrs, and to the extent possible, these heartfelt emotions were expressed in previous and subsequent letters. The children of martyrs are flowers in the garden of martyrdom and saplings by the stream of sacrifice. It is already clear with what pride they are distinguished in the divine court and the Most Glorious Kingdom.

2 Convey with utmost kindness the most wondrous and glorious greetings to your respected mother, the near handmaiden of God. That respected leaf has two self-sacrificing martyrs in the path of God - what distinction could be greater than this? Especially as she raised, cherished and protected you and your sister Nura in the midst of tribulation. My hope is that in the future, at a favorable time and in agreeable circumstances when she can come in complete comfort and return, she will attain the honor of attaining presence.

3 And convey greetings and praise from 'Abdu'l-Baha to the honored son-in-law Aqa 'Ali, the esteemed maternal uncle Muhammad-Baqir, the assured handmaiden of God Bibi Fatimih, and Aqa Fadlu'llah. Tonight at the Holy Shrine I will, with utmost humility, beseech boundless assistance and favor for them. This is better than a thousand letters. Since I do not have time to write and opportunity is rarer than red sulphur, they will surely count the supplications of the oppressed 'Abdu'l-Baha as better than a letter. And upon you be the Most Glorious Glory.

1 ای ولد حضرت شهید مجید نامه شما رسید و درین چند روز پیش باوجود عدم مجال نامهائی به نیریز مرقوم گردید ذکر احبای الهی علی الخصوص بازماندگان شهداء در آن مفصل گردید البتّه خواهد رسید لهذا مجال بتفصیل ندارم محبت دل و جان را ببازماندگان شهداء تقریر و تحریر نتوانم و بقدر امکان در مکاتیب سابقه و لاحقہ حاسیّات وجدانیّه بیان گردید اطفال شهدا گلہای حدیقہ شہادتند و نہالہای جویبار جانفشانی دیگر معلوم است کہ در ساحت کبریاء و ملکوت ابہی بچہ مبہاتی متباہی

2 بوالدہ محترمہ امہ اللہ المقرّبہ بکمال رأفت تحیت ابدع ابہی برسان آنورقہ محترمہ در سبیل الهی دو فدائی جانفشان دارد چہ منقبتی اعظم ازین علی الخصوص شما و ہمیشہ نورا را در بحبوحہ بلاء تربیت و نوازش و محافظہ نمود امیدم چنانست کہ در آیندہ در وقتی مساعد و حالی موافق کہ بکمال راحت حضور یابد و رجوع نماید شرف مثول حاصل گردد و بجانب آقا علی صہر محترم و بجانب محمد باقر خال مکرم و امہ اللہ الموقنہ بی بی فاطمہ و جناب آقا فضل اللہ

3 از قبل عبدالہاء تحیت و ثنا ابلاغ دار امشب در تربت مبارکہ بنہایت عجز ایشانرا عون و عنایت نامتناہی خواہم این بہتر از ہزار نامہ است چون وقت تحریر ندارم و فرصت اقلّ از کبریت احمر است البتہ تضرّع عبدالہای مظلومرا بہتر از نامہ می شمارند و علیک البہاء الابہی عبدالہاء عباس

HDQI.257, ANDA#27 p.04, LMA2.421,
NYMG.189

AB07991

To: *Fadl Ali Shamsabadi*

Date: 1920-Oct-11

O thou who art firm in the Covenant! Due to lack of time, I write briefly. Be confident in the grace and favor of the Desired One that the harvest will be abundantly blessed and ultimate comfort shall be attained. As much as thou canst, increase in firmness and steadfastness. Do not falter in the face of tests. Be full of joy and gladness, and place thy hope in abundant bounty. Convey my most wondrous and glorious greetings to the handmaiden of God, the honored daughter of His Holiness 'Andalib, and show the utmost kindness to the young daughters and small children of that near one to the threshold of the All-Glorious. I hope that through divine favors thou wilt be assisted to nurture and show kindness to them. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان از عدم مجال مختصر مرقوم می گردد مطمئن به فضل و عنایت حضرت مقصود باش که زراعت پربرکت گردد و عاقبت نهایت راحت حاصل شود تا توانی بر ثبات و استقامت بیفزای امتحانات فتور میار پر سرور و حبور باش و امید بفضل موفور دار بامه الله روحا صبیئه جلیله حضرت عندلیب تحیت ابدع ابهی برسان و به صبیای صغیره و اولاد کوچک آتمقرب درگاه کبریا نهایت نوازش نما از الطاف الهی امیدوارم که موفق به پرورش و نوازش آنان گردی و علیک البهاء الابی

INBA87:212a, INBA52:214b

AB01458

To: *Unknown, in Takur*

Date: 1920-Oct-14+

- 1 O my God, my God! Verily this servant of Thine, humbled and broken before the Abha Kingdom, has turned with his whole heart to the Mighty Pillar and the Glorious Station. Thou didst bless him with keen vision to witness the new creation and the fresh creation on the Day of the appearance of the Glorious Lord.
- 2 O Lord! He detached himself from the world and was drawn to the Supreme Concourse. He was set aflame with the fire of Thy love amidst humanity and witnessed Thy greatest signs. The reproach of the enemies did not deter him; rather, he remained as firm as the mighty mountains. He was afflicted with every hardship and calamity for having taken refuge in the impregnable cave and the exalted shelter. He spoke the truth regarding this mighty Cause until his possessions were plundered and his belongings stolen.

1 الهی الهی انّ عبدک هذا المتذلّ المنکسر الی ملکوت الابهی قد اقبل بصمیم قلبه الی الرکن الشدید والمقام المجید ووقفته ببصر حدید واخلق البدیع واخلق الجدید یوم ظهور الربّ الجلیل

2 ربّ انه انقطع عن الدنیا وانجذب الی الملاء الاعلی واشتعل بنار محبتک بین الوری و شاهد آیاتک الکبری و لم تأخذ له لومة لائم من الأعداء بل ثبت ثبوت راسیات الجبال وابتلی بکلّ بأساء و ضرّاء بما آوی الی الکهف المنیع والملاذ الرفیع و نطق بالحقّ فی هذا الأمر العظیم الی ان نهیت امواله و سلبت اشیائه و

- 3 He fell under chains and fetters, imprisoned in Thy path from that holy place to Tehran - bareheaded, barefoot, sick and frail, accompanied by a heavy chain around his neck. They cut his beard and face causing blood to flow while he walked in complete exhaustion and fatigue, blood flowing from his wounded chin and injured face. He called upon Thee in that state which even strong youth could not bear - how much more for one whose bones had weakened, whose head was aflame with white hair, who had reached an advanced age.
- 4 Yet he continued on the path, guiding to the way, engaging in prayers to the Lord of Signs with complete steadfastness and firmness, saying: "Praise be to Thee, O my God, for making me a prisoner in Thy path, abased in Thy love, and wounded in seeking Thy good pleasure. O Lord! Thou art my fortress, my shelter and my refuge. I neither dread nor fear the intensity of my tribulation. O Lord! Hasten the day of my meeting with Thee, gladden my spirit and heart, and honor me with ascension to the Kingdom of Mysteries and arrival at the Center of Lights."
- 5 Until he reached the Holy Land and entered the prison, his strength dissolved, unable to stand, yet with a face radiant through Thy favors at the time of his ascension. He was honored to appear in the holy court in the dark and gloomy prison, and returned to Thee with a soul content, well-pleasing, at peace with Thy abundant forgiveness, immersed in the depths of Thy mercy which is like a surging ocean. Upon him be greetings, upon him be praise, upon him be the greatest mercy in the proximity of Thy supreme mercy.
- 3 وقع تحت السلاسل والأغلال اسيراً في سبيلك من تلك الناحية المقدسة الى طهران حاسر الرأس حافي الأقدام مريضاً نحيفاً مصحوباً بسلسلة ثقيلة على الأعناق وقد قطعوا محاسنه و ذقنه فسالت الدماء وهو يمشي بكل تعب وعناء ويسيل الدم جرح الدقن قريح الوجه و يناديك في تلك الحالة التي لا يَحْتَمِلُهَا شَبَابُ الأقوياء فكيف و هو وَهْنُ العظم و مُشْتَعِلُ الرأس شيباً و بلغ من العمر عتياً
- 4 و لازال في الطريق يهْدِي الى السبيل و يشْتَغِلُ بالمناجات الى رب الآيات بكل استقامة و ثبات و يقول لك الحمد يا الهى بما وقعت اسيراً في سبيلك و ذليلاً في محبتك و جريحاً طلباً لرضائك رب انك حصنى و ملجئى و ملاذى لاجزع و لافزع من شدة بلائى رب قرب يوم لقاى و فرح روحى و جنائى و شرفنى بالصعود الى ملكوت الأسرار و الوفود على مركز الأنوار
- 5 حتّى وصل الأرض المقدسة و دخل السّجن متحلّ القوى لا يستطيع الوقوف و وجهه مهلّل بالطافك حين الصّعود و تشرف بالمثل في ساحة القدس فى السّجن المظلم الديجور و رجع اليك بنفس راضية مرضية مطمئنة بعفوك الموفور و خاض غمار رحمتك التي كالبحر المسجور و عليه التّحية و عليه الثناء و عليه الرّحمة العظمى فى جوار رحمتك الكبرى

IQN.067-069

AB02486

To: Unknown, in Takur

Date: 1920-Oct-14+

- 1 O God! Verily the master of the believers in God's unity and support of the sincere ones, namesake of the master of worshippers Zaynu'l-'Abidin, who believed in Thee on the Day of Judgment and was attracted to Thy manifest light on the day when the dawn of guidance shone forth upon all the worlds.
- 1 اللهم انّ سيدّ المؤمنين و سند المخلصين سميّ سيدّ السّاجدين زين العابدين الذي آمن بك يوم الدين و انجذب الى نورك المبين يوم اشرق صبح الهدى على العالمين

2 O Lord! He became renowned for asceticism and piety in that furthest shore and luminous region among all people. He proclaimed that which was commanded and remained steadfast on the straight path, and was afflicted with painful torment until he left his homeland and became a wanderer for a time, traversing valleys and lowlands until he reached Baghdad. He was honored to attain the presence in difficult days, and his heart was stirred with joy at beholding the Beauty, supplicating to the Kingdom of Glory, communing in the depths of night and at dawn with the Kingdom of Mysteries, remaining firm in the mighty Cause and growing like a lofty tree, flourishing and developing through the rains of sublime grace in that distant place.

2 رَبِّ أَنَّهُ اشْتَهَرَ بِالزَّهْدِ وَالتَّقْوَى فِي تِلْكَ الْعُدُودِ الْقُصُودِ وَ النَّاحِيَةِ التُّورَاءِ بَيْنَ الْوَرَى وَ صَدَعَ بِمَا أَمَرَ وَ اسْتَقَامَ عَلَى الصِّرَاطِ الْمُسْتَقِيمِ وَ ابْتَلَى بِالْعَذَابِ الْأَلِيمِ حَتَّى تَرَكَ الْوَطْنَ وَ تَغْرَبَ مَدَّةً مِنْ الزَّمَنِ وَ طَوَى الْأَوْدِيَةَ وَ الْوَهَادَ حَتَّى بَلَغَ بَغْدَادَ وَ تَشَرَّفَ بِالْمَثُولِ فِي أَيَّامِ شِدَادٍ وَ اهْتَزَّ مِنْهُ الْفُؤَادُ فَرَحًا بِمُشَاهَدَةِ الْجَمَالِ مُتَضَرِّعًا إِلَى مَلَكُوتِ الْجَلَالِ مُنَاجِيًا فِي جَنَحِ اللَّيَالِي وَ بَطُونِ الْأَسْحَارِ إِلَى مَلَكُوتِ الْأَسْرَارِ ثَابِتًا عَلَى الْأَمْرِ الْعَظِيمِ وَ نَابِتًا كَشَجَرٍ رَفِيعٍ وَ نَاشِئًا وَ نَامِيًا بِأَمْطَارِ الْفَيْضِ الْجَلِيلِ فِي ذَلِكَ الْمَكَانِ الْبَعِيدِ

3 O Lord! His heart was assured and his breast was dilated, tears would flow from him and sighs would ascend from him in the dark nights out of love for Thy Most Glorious Beauty, hidden from the enemies, patient in tribulation with a heart attracted to Thee and a spirit supplicating before Thee and a soul trusting in Thee, until he left this lowest depth and his spirit soared to the highest horizon, the threshold of grandeur.

3 رَبِّ أَنَّهُ كَانَ مُطْمَئِنَّ الْقَلْبَ وَ مُنْشَرِحَ الصَّدْرَ تَسْلِيلَ مِنْهُ الْعِبْرَاتِ وَ تَصْعَدُ مِنْهُ الزَّفَرَاتِ فِي لَيَالِي اللَّيْلِ حَبًّا لِمَالِكِ الْأُبْهَى خَفِيًّا عَنْ الْأَعْدَاءِ صَابِرًا عَلَى الْبَلَاءِ بِقَلْبٍ مُنْجَذِبٍ إِلَيْكَ وَ رُوحٍ مُتَضَرِّعٍ بَيْنَ يَدَيْكَ وَ فُؤَادٍ مُتَوَكِّلٍ عَلَيْكَ إِلَى أَنْ تَرَكَ الْحَضِيضَ الْأَدْنَى وَ طَارَ رُوحُهُ إِلَى أَوْجِ الْعَالِي عَتَبَةِ الْكِبَرِيَاءِ

4 O Lord! Grant rest to his spirit through Thy mercy and give him glad tidings of Thy pardon and forgiveness, cause him to alight in a blessed dwelling at Thy threshold, immerse him in the seas of Thy mercy and submerge him in the depths of Thy forgiveness, and admit him to a seat of truth with an omnipotent King. Verily Thou art the Forgiver, verily Thou art the Concealer, verily Thou art the Mighty, the All-Choosing.

4 رَبِّ أَرْحَ رُوحَهُ بِرَحْمَتِكَ وَ بَشِّرْهُ بِعَفْوِكَ وَ مَغْفِرَتِكَ وَ أَنْزِلْهُ نَزْلًا مُبَارَكًا فِي عَتَبَتِكَ وَ اغْرِقْهُ فِي بَحْرِ رَحْمَتِكَ وَ اغْمُرْهُ فِي غَمَارِ مَغْفِرَتِكَ وَ ادْخُلْهُ فِي مَقْعَدِ صَدَقٍ عِنْدَ مُلِكٍ مُقْتَدِرٍ أَنْتَ الْغَفَّارُ أَنْتَ الْسَّاتِرُ أَنْتَ الْعَزِيزُ الْمُخْتَارُ

ASAT2.142, IQN.100

AB02488

To: *Unknown, in Takur*

Date: 1920-Oct-14+

1 My God, my God! Verily Your servant Zaman the Compassionate has turned with all spirit and fragrance to the threshold of Your Lordship throughout time. He was a shepherd of Your sheep with complete truthfulness and trust.

1 الْهِىَ الْهِىَ أَنَّ عَبْدَكَ زَمَانَ الْخَنَّانَ بِكُلِّ رُوحٍ وَ رِيحَانٍ قَدْ تَوَجَّهَ إِلَى عَتَبَةِ قِيَوْمِيَّتِكَ مَآغِبَرٍ مِنَ الزَّمَانِ وَ كَانَ رَاعِيًا لِأَغْنَامِكَ بِكُلِّ صَدَقٍ وَ أَمَانٍ

- 2 The oppressors plundered that flock of sheep and seized all possessions on the day of trial. They divided them among themselves and each party took their share into their own flock. Then devastating diseases befell the sheep and they began dying in severe pain. When the oppressors saw this retribution they became disturbed, so some of them returned a number of the sheep that had been plundered through tyranny and aggression.
- 2 وَالظَّالِمُونَ نَهَبُوا ذَلِكَ الْقَطِيعَ مِنَ الْأَغْنَامِ وَ سَلَبُوا كُلَّ الْأَمْوَالِ يَوْمَ الْأُمْتَحَانِ وَقَسَمُوا بَيْنَهُمْ وَ كُلَّ حِزْبٍ ادْخَلَ سَهْمَهُ بَيْنَ قَطِيعِهِ فَوَقَعَ أَمْرَاضٌ فَتَاكَةً لِلْأَغْنَامِ وَ اصْبَحُوا يَمُوتُونَ بِأَشَدِّ آلَامٍ وَ لَمَّا رَأَوْا الظَّالِمُونَ هَذَا الْأَنْتِقَامَ اضْطَرَبُوا فَارْجَعُوا بَعْضُهُمْ عَدَّةً اغْنَامٍ مِنْهُوْبَةٍ بِالظُّلْمِ وَالطَّغْيَانِ
- 3 Then Your manifest Beauty bestowed those stolen ones to Your servant Zaman, and blessings appeared in his sheep until they became complete flocks through Your grace, O my Lord, the Bestower! He was grateful to You for this great bounty and spoke of Your favor among his relatives. He lived contentedly among his daughters and sons, continually praising You with a repentant spirit and sound heart, longing to meet You in Your mighty Kingdom, saying: "Lord, Lord! My bones have weakened, my flesh has melted, and my frame has become frail. Help me and raise me up to You. Shelter me in the proximity of Your mercy, forgive my sins, remove my difficulties, and make the end of my life begin with kindnesses. Raise me, O You Who are high in degrees, to the threshold of Your holiness, the center of divine manifestations."
- 3 فَجَمَالَكَ الْمُبِينُ أَوْهَبَ ذَلِكَ الْمَسْلُوبَ إِلَى عَبْدِكَ زَمَانَ وَ ظَهَرَتْ الْبَرَكَهَ فِي اغْنَامِهِ إِلَى أَنْ اصْبَحَتْ قَطَائِعَ كَامِلَةً بِفَضْلِكَ يَا رَبِّي الْمَنَّانُ وَ أَنَّهُ كَانَ يَشْكُرُكَ عَلَى هَذَا الْفَضْلِ الْعَظِيمِ وَ يَحْدِثُ بِنِعْمَتِكَ بَيْنَ الْأَقْرَبِينَ فِعَاشَ مُسْتَرِيحًا بَيْنَ الْبَنَاتِ وَ الْبَنِينَ وَ لَا زَالَ يَحْمَدُكَ بِرُوحٍ مُنِيبٍ وَ قَلْبٍ سَلِيمٍ وَ يَشْتَاقُ لِقَائَكَ فَيَمْلِكُوتُكَ الْعَظِيمِ وَ يَقُولُ رَبِّ رَبِّ قَدْ وَهَنَ الْعَظْمُ وَ ذَابَ اللَّحْمُ وَ انْدَقَّ الْعَظْمُ مَنَى اِدْرَكْنِي وَ اِرْفَعْنِي إِلَيْكَ وَ اجْرِنِي فِي جَوَارِ رَحْمَتِكَ وَ اغْفِرْ لِي ذُنُوبِي وَ اكْشِفْ عَنِّي كُرُوبِي وَ اجْعَلْ خَاتِمَةَ حَيَاتِي بَادِيَةِ الْأَلْطَافِ فَارْفَعْنِي يَا رَفِيعَ الدَّرَجَاتِ إِلَى عَتَبَةِ قُدْسِكَ مَرْكَزَ التَّجَلِّيَّاتِ
- 4 Until the destroyer of delights came to him and death overtook him, and he ascended to the Kingdom of pardon and forgiveness.
- 4 إِلَى أَنْ آتَاهُ هَادِمُ اللَّذَاتِ وَ اِدْرَكَهُ الْمَمَاتُ وَ عَرَجَ إِلَى مَلِكُوتِ الْعَفْوِ وَ الْغُفْرَانِ
- 5 O Lord! Make his morning prosperous, illumine his lamp, grant him success and triumph in the next world, the highest Paradise, and the Garden of Refuge. Verily You are the Forgiving, You are the Kind, You are the Mighty, the Compassionate.
- 5 رَبِّ انْعَمْ صَبَاحَهُ وَ انْزِ مَصْبَاحَهُ وَ اسْمَحْ بِفَلَاحِهِ وَ نَجَّاحِهِ فِي النَّشْئَةِ الْعَقْبِيَّ وَ الْفَرْدُوسِ الْأَعْلَى وَ الْجَنَّةِ الْمَأْوَى أَنْتَ الْغَفُورُ وَأَنْتَ أَنْتَ الرَّؤُوفُ وَ أَنْتَ أَنْتَ الْعَزِيزُ الْعَطُوفُ

IQN.103

AB02620

*Visitation prayer**To: Tallan Khanum, wife of the late Mirza Muhammad and aunt of Abdu'l-Baha, in Takur**Date: 1920-Oct-14+*

- 1 Upon thee be salutations and praise, O pride of the female kindred of that Blessed Tree whose Root is firmly established and whose Branch reacheth to the heavens! I testify that all the days of thy life thou wert denied even a drink of water with ease and comfort, that thou wert surrounded by tribulations and woes and wert trapped beneath the talons of ferocious beasts and the claws of the enemy.
- 2 Thou wert denied rest, even for the blink of an eye, because of the persecution of the adversary and the ascendancy of the ignoble, and wert prevented from reposing in comfort upon thy couch all the days and nights of thy separation and remoteness from the divine Countenance. At every moment the enemy aimed at thy bosom the darts of reproach and the arrows of hatred and vilification.
- 3 And all these ordeals and calamities thou didst patiently and without plaint endure for the love of the exalted Lord. Thou didst remain thankful, patient and dignified in that luminous village until thou didst hear the call: "O thou assured soul, return to thy Lord, pleasing and well-pleased." Then thou didst answer the call, and thy spirit soared to the Kingdom of Abha. God's blessings be thine and glad-tidings from thy Master. Well done, well done, O thou pure and blessed handmaid of the Lord of the Highest Heaven!
- 4 How often do I recall the days when I was a child and came to thee with love and devotion! Thou didst take me up in thy warm and affectionate embrace, and I delighted in the goodly fruits of the garden of thine abundance.
- 5 I beseech God to make thee the symbol of forgiveness, to surround thee with mercy and bounty, to make thy countenance bright, thy station exalted, and thy face illumined like the clear morn.
- 6 Blessed is the one who delighteth his senses with the fragrance of the dust of thy luminous tomb. May the faithful visitors be perfumed therewith.
- 1 عليك التَّحِيَّةُ وَالتَّنَاءُ يَا نَخْرَ النَّسَاءِ الْمُنْتَسِبَةِ إِلَى الشَّجَرَةِ الْمُبَارَكَةِ الثَّابِتَةِ الْأَصْلُ وَفَرْعُهَا فِي السَّمَاءِ أَشْهَدُ أَنَّكَ زَمَنَ الْحَيَاتِ مَا تَهْنَأُ بِشَرْبَةِ مَاءٍ بِرَاحَةٍ وَرَخَاءٍ مُبْتَلِيَةً بِالْبَأْسَاءِ وَالضَّرَاءِ وَوَاقِعَةً تَحْتَ بَرَاثِنِ السَّبَاعِ وَمُخَالِبِ الْأَعْدَاءِ
- 2 وَلَمْ تَسْتَرِيحِي طَرْفَةَ عَيْنٍ مِنْ اضْطِهَادِ الْخَصَمَاءِ وَسُلْطَةِ الزُّنْمَاءِ وَلَمْ تَمُدِّدِي جِسْمَكَ فِي الْفَرَاشِ بِرَاحَةٍ وَاتْتَعِاشِ لَيْلَةٍ مِنْ لِيَالِي الْمُهْجَرَانِ وَيَوْمًا مِنْ أَيَّامِ الْحَرَمَانِ مِنْ مَشَاهِدَةِ جَمَالِ الرَّحْمَنِ وَلا زَالَ يَصُوبُونَ الْأَعْدَاءَ إِلَى صَدْرِكَ سِهَامَ الْمَلَامِ وَيَطْعُنُونَكَ بِسِهَامِ الْبَغْضِ وَالْهُوَانِ
- 3 وَأَنْتِ حَبَّابٌ بِرَبِّكَ الْأَعْلَى صَبَرْتَ عَلَى الْبَلَاءِ وَمَا شَكُوتِ يَوْمًا عَنْ تِلْكَ الْمَصَائِبِ الدَّهْمَاءِ بَلْ بَقِيتِ شَكُورَةً صَبُورَةً وَقَوْرَةً فِي تِلْكَ الْقَرْيَةِ النُّورَاءِ إِلَى أَنْ سَمِعْتَ الدَّعَاءَ بِأَيَّتِهَا النَّفْسُ الْمُطْمَئِنَّةُ أَرْجَعِي إِلَى رَبِّكَ رَاضِيَةً مُرَضِيَةً فَاجَبْتَ الدَّعَاءَ وَطَارَ رُوحُكَ إِلَى الْمَلَكُوتِ الْأَهْبَى طُوبَى لَكَ مِنْ رَبِّكَ بَشَرَى لَكَ مِنْ مَوْلَاكَ مَرْحَى مَرْحَى بِكَ أَيَّتُهَا الْأُمَّةُ الزَّكِيَّةُ الْمُبَارَكَةُ لِرَبِّ السَّمَوَاتِ الْعُلَى
- 4 وَأَنْتِ لَا زَالَ أَذْكُرُ الْأَيَّامَ الَّتِي كُنْتُ فِي سَنِّ الصَّبِيِّ وَادْخُلِ عَلَيْكَ بِكُلِّ حَبٍّ وَوَلَاءٍ وَتَأْخِذِي فِي حَضْنِكَ بِحَنَوٍ وَفَاءٍ وَاتَّفَكَ بِفَاكِهَةِ طَيْبَةٍ مِنْ حَدِيقَتِكَ الْغَنَاءِ
- 5 اسْأَلِ اللَّهَ أَنْ يَجْعَلَكَ آيَةً الْغَفْرَانِ مَشْمُولَةً بِالْعَفْوِ وَالْإِحْسَانِ طَلِيلَةً الْوَجْهِ رَفِيعَةً الْقَدْرِ مَنِيرَةً الْجَبِينِ كَالصَّبْحِ الْمُبِينِ
- 6 طُوبَى لِمَنْ يَتَعَطَّرُ بِمِشَامَةِ بَرَاثِنَةِ تَرَابِ قَبْرِكَ السَّاطِعِ الشَّدَا عَلَى الزَّائِرِينَ مِنْ أَهْلِ الْوَفَاءِ

7 Upon thee be salutation and praise.

LTDT.278-279

7 و عليك التَّحِيَّةُ و الثَّنَاءُ

ASAT4.289, IQN.111

AB03902

To: Unknown, in Takur

Date: 1920-Oct-14+

- 1 My God, my God! How can I mention those who are oppressed in Your path and afflicted in their love for You?

1 الهى الهى كيف اذكر المظلومين فى سبيلك و
المبتلين فى محبتك
- 2 Among them, O my God, is Mulla Ali Baba, known as “the Great” among the loved ones. He believed in Your greatest signs and yearned for nearness to You in the Most Glorious Kingdom. He endured grievous torment on the severe Day of Promise and bore every hardship, gloating and blame from every sinful slanderer. Neither fear nor dread seized him from any bloodthirsty slanderer or base defamer.

2 منهم يا الهى ملا على بابا الشهير بالكبير بين الأحباء
وانه آمن بآياتك الكبرى وتمنى قرب الجوارى فى
الملكوت الأبهى وتعذب بعذاب اليم فى اليوم
الوعيد الشديد واحتمل كل مشقة و شمانة و
ملامة من كل آفاك ائيم وماخذه خوف ولا
خشية من كل فتاك و آفاك و هتاك زيم
- 3 Rather, with a pure heart he acknowledged and confessed Your manifestation in the Great Manifestation, walked the straight path, was guided by Your ancient light, and said “Here am I, O my Merciful and Compassionate Lord!” “Our Lord! We have heard a caller calling to faith, saying ‘Believe in your Lord,’ so we believed.”

3 بل اقر واعترف بقلب سليم بظهورك فى المظهر
العظيم و سلك فى المنهج القويم و اهتدى بنورك
القديم و قال لبيك يا ربى الرحمن الرحيم ربنا انا
سمعنا منادياً ينادى للإيمان ان آمنوا بربكم فآمنّا
- 4 He was set ablaze with the fire of Your love among humanity and called others to Your remembrance with a radiant countenance and a heart drawn to Your Most Exalted Beauty, until his spirit overflowed into the Kingdom of Forgiveness and soared to the center of grace and beneficence.

4 و اشتعل بنار محبتك بين الورى و دعى الى
ذكرك بجمهة نوراء و مهبّة منجذبة الى جمالك
الأعلى حتى فاضت روحه الى ملكوت الغفران و
طار الى مركز الفضل و الأحسان
- 5 O Lord! Grant him abundant bounty, magnify his faithfulness, shelter him in the proximity of Your greatest mercy, and establish for him an exalted station. Verily You are the Generous, You are the Kind, and You are the Merciful, the Compassionate.

5 رب اجزل له العطاء و كبر له الوفاء و اجره
فى جوار رحمة الكبرى و اجعل له مقاماً علياً
انك انت الكريم انك انت اللطيف و انك
انت الرحمن الرحيم

IQN.069

AB04170*To: Unknown, in Takur**Date: 1920-Oct-14+*

- 1 O Lord, Lord! Verily this servant of Thine, Mulla Ali Babayi-Saghir, was eminent in servitude to Thee and great in his worship of Thee, poor before the treasury of Thy riches and captive in Thy love. The enemies took him in chains and fetters from that radiant village to the holy and resplendent spot, the center of sovereignty, the great city. And he was a lowly and humble prisoner, with bare feet and uncovered head, walking upon sharp rocks and painful thorns, calling upon Thee with an eloquent tongue and throbbing heart and flowing tears, saying: "Lord, Lord! Thanks be unto Thee for these blind calamities which Thou hast bestowed upon me in Thy path, O Lord of the hereafter and of the former times!" - until he entered the prison where his breast was constricted and his breath caught in his throat, and he attained to the meeting in a prison like a dark well, and his spirit overflowed to the Supreme Concourse.

1 رَبِّ رَبِّ اَنْ عَبْدَكَ هَذَا مَلَّا عَلٰى اَبَا الصَّغِيرِ
كَانَ جَلِيلًا فِىْ عِبَادَتِكَ وَ كَبِيرًا فِىْ عِبَادَتِكَ
و فَقِيرًا اِلٰى كَنْزِ غَنَائِكَ وَ اَسِيرًا فِىْ مَحَبَّتِكَ قَدْ
اَخَذَهُ الْاَعْدَاءُ تَحْتَ السَّلَاسِلِ وَ الْاَغْلَالِ مِنْ
تِلْكَ الْقَرْيَةِ النُّورَاءِ اِلَى الْبُقْعَةِ الْمَقْدَسَةِ الزَّهْرَاءِ
مَرْكَزِ السُّلْطَنَةِ الْمَدِينَةِ الْكُبْرٰى وَ هُوَ اَسِيرٌ ذَلِيلٌ
وَ حَقِيرٌ بِرِجْلِ حَافٍ وَ رَأْسٍ حَاسِرٍ يَمْشِىْ عَلٰى
الصَّخُورِ الْجَارِحَةِ وَ الْوُجُورِ الْقَارِحَةِ وَ يَدْعُوْكَ
بِلِسَانٍ نَاطِقٍ وَ قَلْبٍ خَافِقٍ وَ دَمْعٍ دَافِقٍ وَ يَقُوْلُ
رَبِّ رَبِّ لَكَ الشُّكْرُ عَلٰى مَا اَنْعَمْتَ عَلٰى بِهَذِهِ
الْمَصَائِبِ الْعَمِيَاءِ فِىْ سَبِيلِكَ يَا رَبِّ الْاٰخِرَةِ وَ
الْاَوَّلٰى حَتّٰى دَخَلَ السِّجْنَ وَ حَشَرَ مِنْهُ الصَّدْرُ
وَ غَرَّغَتْ مِنْهُ النَّفْسُ وَ فَازَ بِاللِّقَاءِ فِىْ سِجْنٍ
كَالْبُئْرِ الظُّلْمَاءِ وَ فَاَضَ رُوْحُهُ اِلَى الْمَلَأِ الْاَعْلٰى

- 2 O Lord! Encompass him with the glances of the eye of Thy mercy and assign unto him an exalted station in the kingdom of Thy oneness. Make him attain the cup of pardon and forgiveness in the paradise of Thy divinity. Verily Thou art the Forgiver, and verily Thou art the Kind, and verily Thou art the Pardoning, the Generous. There is no God but Thee, the Lord, the Merciful, the Compassionate.

2 رَبِّ اَشْمَلْهُ بِلِحْظَاتِ عَيْنِ رَحْمَانِيَّتِكَ وَ اجْعَلْ لَهُ
مَقَامًا عَلِيًّا فِىْ مَلَكُوتِ فِرْدَاوَسِيَّتِكَ وَ اِنَّهُ كَأْسُ
الْعَفْوِ وَ الْغُفْرَانِ فِىْ فِرْدَوْسِ رَبَّانِيَّتِكَ اَنْتَ اَنْتَ
الْغَفُوْرُ وَ اَنْتَ اَنْتَ الْعَطُوْفُ وَ اَنْتَ اَنْتَ الْعَفُوْ
الْكَرِيْمُ لَا اِلٰهَ اِلَّا اَنْتَ رَبُّ الرَّحْمٰنِ الرَّحِيْمِ

IQN.070-071

AB01007*To: J. Isbrucker, in Den Haag**Date: 1920-Oct-15*

- 1 O seeker after truth! Your letter was received. You had written that Aqa Mirza Ahmad Khan Yazdani had given you an exposition of the Cause of Baha'u'llah, and you wrote exactly what he said: that the Baha'i Faith is reality, and these other religions are, compared to the Baha'i Faith, purely metaphorical and yield no mighty results. Though they appear to have foundation in the eyes of men, they are like fruitless trees. How

1 هُوَ اَللّٰهُ اِىْ مَتَحَرِّىْ حَقِيْقَتِ، نَامَه شَمَا رَسِيْد
مَرْقُومِ نُمُوْدَه بُودِىْ كِهْ اَقَا مِيْرَزَا اَحْمَدْ خَاَن
يَزْدَانِىْ شَرْحِىْ اَزْ اَمْرِ بَهَاءِ اَللّٰهِ اَزْ بَرَاىِ شَمَا بَيَان
نُمُوْدَ هِمَانِ اَسْتِ كِهْ مَرْقُومِ نُمُوْدِىْ كِهْ بَهَائِيْتِ
حَقِيْقَتِ اَسْتِ وَ اَيْنِ نَسِبَتَهَاىِ دِيْگَرِ بِالنَّسِبِه
بِهَائِيْتِ مَجَازِ مُحْضِ، نَتَائِجِ عَظِيْمَه نَدَارْدَ هَرْ چَنْدَ

many trees there are that outwardly appear mighty and cast a shadow, yet bear no fruit and are ultimately uprooted, as you have observed and continue to observe. But the divine foundation is a tree that casts its shadow over East and West and yields mighty results at every moment, as has been proven until now.

در انظار اساس دارد ولی مانند شجر بی ثمر است چه بسیار اشجار که بظاهر عظیم است و سایه‌ئی می‌افکند ولی ثمر ندارد عاقبت از ریشه برافتد چنانکه ملاحظه نموده و می‌نمائید ولی اساس الهی شجری است که بر شرق و غرب سایه افکنده و در هر دم نتایج عظیمه بخشد چنانکه تا بحال تجربه شده است.

- 2 You had written asking how one can obey and follow an unjust government. What is meant by the government that must be obeyed is a just government that protects the rights of all humanity - a constitutional government that operates under sound laws.

2 مرقوم نموده بودی چگونه میشود که حکومت غیر عادل را اطاعت و متابعت نمود مقصد از حکومت متبوعه حکومت عادل است که محافظت حقوق عموم بشر می‌نماید و حکومت مشروطه است که در تحت قوانین متینه است

- 3 You had written asking how we can conceive of a life after death. The conditions after death cannot be conceived, but observe: it is evident that man has come from the mineral kingdom. When in the mineral state, the vegetable kingdom could not be conceived. Then he progressed to the vegetable kingdom. In the vegetable state, the animal kingdom could not be conceived. Before transferring from the animal kingdom to the human kingdom, the life of human reason and consciousness was inconceivable - that is, it was impossible; there was no awareness of it. Now this earth and these trees have absolutely no knowledge of the animal and human kingdoms and cannot conceive of them. They utterly deny them. Yet the human kingdom sustains the animal kingdom and aids the vegetable kingdom, though the vegetable kingdom is unaware. Similarly, the human world has no knowledge of the Kingdom of God and is completely ignorant of it. However, the heavenly spirits have influence in the human world.

3 مرقوم نموده بودی که چگونه می‌توان حیات بعد از ممات تصور کنیم حالات بعد از ممات بتصور نیاید ولی ملاحظه نما واضح است که انسان از عالم جماد آمده است چون در عالم جماد بود تصور عالم نبات ممکن نبود پس بعالم نبات انتقال کرد در عالم نبات تصور عالم حیوان نمی‌توانست پیش از انتقال از عالم حیوان بعالم انسان تصور حیات عقل و هوش انسان نمی‌نمود یعنی مستحیل بود هیچ خبر نداشت الآن این خاک و این اشجار ابداً از عالم حیوان و انسان خبر ندارند و تصور نمی‌توانند بکنند انکار محض میکنند. اما عالم انسان تأیید عالم حیوان می‌کند و معاونت عالم نبات می‌کند ولی عالم نبات خبر ندارد و همچنین عالم انسان از عالم ملکوت خبر ندارد بکلی جاهل است لکن ارواح ملکوتیه در عالم انسان تأثیر دارند

- 4 Observe how clear this matter is! Yet despite this, most of the world's scholars and learned ones are entirely unaware of this truth. But these who are captivated by spirits speak of the world of thought. However, a heavenly soul who is aware of the divine realm, whose eye of insight is opened, who is detached from the natural world and has attained spiritual power - such a one is aware of the divine world and the realm of spirits. The reality of the spirit is abstract - it is not physical, has no space, and occupies no place.

4 ملاحظه کن که چقدر مسئله واضح است با وجود این اغلب علما و دانایان عالم بکلی از این معنی بیخبر ولکن این مسخرین ارواح از عالم تفکر صحبت میدارند ولی نفسی ملکوتی که از عالم الهی با خبر دیده بصیرتش باز و از عالم طبیعت منسلخ و بقوت معنویه فائز آن از عالم الهی و از عالم ارواح با خبر و حقیقت روح مجرد است جسم نیست متحیز نیست محلی را اشغال نمی‌کند

- 5 Appreciate Mirza Ahmad Khan, for he brought you this great glad tidings. I beseech the divine favors that in that region the lights of the Kingdom may shine forth and the verses of God may be chanted, that souls may arise who will become

5 قدر میرزا احمد خان را بدانید که او این بشارت کبری را بشما رسانید از الطاف الهی خواهیم که در آن اقلیم انوار ملکوت برافروزد و آیات الهی ترتیل گردد نفوسی مبعوث شوند که آنان مثل

like Paul and Mary Magdalene. And upon you be greetings and praise. پولس و مریم مجدلیّه گردند و علیک التّحیّة و الثّناء

SW_v11#19 p.315-316, BSTW#500a

MKT3.388, BQA.075

AB04603

To: Sensui Saiki, in Japan

Date: 1920-Oct-15

O thou who art seeking the Truth! (Mr. Sensui Saiki)

Thy letter has been received. Thou hast taken much pain in inventing the new Japanese writing. Thou hast rendered a service to the world of humanity – May God reward thee!

Today, however, there exist many kinds of writing. That which is most necessary and is assisted by divine confirmations is the propagation of the heavenly Call. It is this which energizes the world of existence. It is this which bestoweth life unto the dead souls, which refresheth the dried tree and ornamenteth it with leaves, blossoms and fruits. Concentrate all thine energy in this that thou mayest make heavenly progress, that thou mayest attain to the light of the Sun of Reality, that thou mayest become the cause that the dead body of Japan may attain to heavenly life, may be endowed with solar illumination and like unto the moon and star it may shine forth.

This is important! Convey on my behalf the warmest Abha greetings to all the friends one by one.

JWTA.039-040

AB06337*To: Esther G Harding, in Urbana, IL**Date: 1920-Oct-15*

- 1 O thou who art enamoured of the holy breathings of God! 1 ای منجذب بنفحات الله
- 2 Child education is a matter of the utmost importance. The infant, while yet a suckling, must receive Baha'i training, and the loving spirit of Christ and Baha'u'llah must be breathed into him, that he may be reared in accord with the verities of the Gospel and the Most Holy Book. 2 تربیت اطفال بسیار امر مهم است باید طفل شیرخوار را بتربیت بهائی تربیت کرد و روح محبت حضرت مسیح و حضرت بهاءالله را در او دمید تا بموجب تعالیم حقیقی انجیل و کتاب اقدس اطفال تربیت یابند
- 3 Special teachings were given to Mr. Vail, and he will surely carry out whatever is necessary and proper, for this respected soul is blessed. As for visiting the Holy Land, if all means of comfort and ease are available, you and any of your relatives may come. However, traveling with children involves much hardship. 3 بحضرت مستر ویل تعالیم مخصوصه داده شد البته آنچه باید و شاید مجری میدارد زیرا این نفس محترم مبارک است و اما حضور به ارض مقدس اگر جمیع وسائل راحت و آسایش مییاست شما با هر یک از متعلقین حاضر شوید اما مسافرت اطفال بسیار زحمت دارد
- 4 And upon thee be the Most Glorious Glory. 4 و علیک البهاء الابهی

COC#0597x

TRBB.040

AB09292*To: Beatrice O Ashton, in Swampscott, MA**Date: 1920-Oct-15*

...In brief, after having deducted the yearly expenses, if there is still any surplus left, then Huquq will be applicable to this surplus at the rate of 19 per cent and no further payment of Huquq will fall due on it. In the following year however, after the annual expenses, if there is still an excess of income over the expenditure of that second year, then Huquq will be applicable to the amount of the excess only....

COC#1164x

AB05116*To: Adelbert Muhlschlegel, in Stuttgart**Date: 1920-Oct-16*

1 O thou son of the Kingdom!

1 ای پسر ملکوت

2 Thy letter has been received. It was like unto a bag of musk. When I opened it, the fragrance of the love of God was perceived. It is my hope that thy rivulet may develop into a sea and surge with the breezes of divine guidance, casting a wave to the East and another to the West.

2 نامهات رسید مانند نافهء مشک بود چون باز نمودم رائحهء محبت الله استشمام شد امیدم چنانست که نہرت بحر گردد و باریاح ہدایت الله پرموج شود موجی بشرق زند و موجی بغرب

3 Be thou deeply thankful to thy teacher and show unto her heartfelt and spiritual gratitude, because it was she who caused thee to hear the divine call and it was through her that thou didst attain to eternal grace. Thou wert earthly and thou becamest heavenly; thou wert in darkness and thou didst attain illumination; thou wert of the world of matter and thou becamest divine, and thou didst obtain a portion and share of the eternal bestowal. Be filled with happiness and derive joy from the melody of the Supreme Concourse!

3 به [مبلّغہ] خویش نہایت ممنونیت بدار و شکرانہء قلبی روحانی نما زیرا ندای الہی را بگوش تو رساند و فیض ابدی مبذول داشت زمینی بودی آسمانی گشتی ظلمانی بودی نورانی گشتی طبیعی بودی الہی شدی و از فیض ابدی ملکوت بہرہ و نصیب گرفتی پرسرور باش و باہنگ ملأ اعلی شادمانی کن

4 It is my hope that thou wilt follow in the path of Baha'u'llah. Thine honoured wife will be favoured at the threshold of Oneness and looked upon with the eyes of the merciful Lord.

4 امیدم چنانست کہ تأسی بحضرت بہاء الله نمائی حرم محترمت در درگاہ احدیت مقرب خواهد بود و بلحظات عین رحانیت ملحوظ

5 Upon thee be the Glory of the All-Glorious.

5 و علیک البہاء الہی

BBBD.553

BBBD.552, PYB#019 p.07

AB12435*To: Johanna Hauff, in Stuttgart**Date: 1920-Oct-16*

O thou who art attracted to the Kingdom of God! Thy letter brought the utmost joy, for verily thou art attracted to the Kingdom and enkindled with the fire of the love of God. Be thou ever happy and let thy nostrils be perfumed by the fragrances from the Abha Rose-garden. Look not to thine own capacity and ability; rather, fix thy gaze upon the eternal bounty of the Glorious Lord. Capacity and ability are like unto a drop which hath no capacity indeed, but look thou to the divine

ای منجذب ملکوت الله از نامہات حالت خوشی سرداد زیرا فی الحقیقہ منجذب ملکوتی و مشتعل بنار محبت الله دائماً مسرور باش و از نفحات گلشن ابہی مشام معطر دار نظر باستعداد و قابلیت خود مکن نظر بفیض ابدی ربّ جلیل نما استعداد و قابلیت بمثابہء قطرہ است البتہ گنجایشی ندارد ولی نظر بالطاف

favors which are like unto a limitless ocean. My hope is that thou mayest become a firm and steadfast maidservant of the Kingdom of God and show forth such firmness and steadfastness that all men may be amazed. Upon thee be the Most Glorious Glory.

الهی نما که دریای بی‌پایانست امیدم چنانست
که ملکوت الهی را خادمه ثابتہء راسخہ گردی
و چنان ثبوت و استقامت بنائی کہ جمیع رجال
حیران مانند و علیک البہاء الہی

BBBD.515-516

AB12589

To: Doris Muhlschlegel, in Stuttgart

Date: 1920-Oct-16

- 1 O thou who art enkindled with the fire of the love of God! Thy letter was received. Praise be to God, thou hadst spiritual joy and divine gladness, and this is a heavenly gift. Every heart hath a desire and every mind a thought and remembrance. Praise be to God, thy desire is to attain nearness to the divine Threshold. This is the greatest of desires, and this thought is the cause of endless progress in the highest realm.

1 ای مشتعل بنار محبت الله نامہ تو رسید الحمد لله
سرور روحانی داشتی و فرح ربانی و این موهبت
صمدانیست هر دلی را آرزویی و هر سری را فکر
و ذکر الحمد لله آرزوی تو آنست کہ بقریبت
درگاہ کبریا موفق گردی این اعظم آرزوهاست
و این فکر سبب ترقی بی‌پایان در اوج اعلی

- 2 And upon thee be the Glory of the Most Glorious.

2 و علیک البہاء الہی

BBBD.556

BBBD.555

AB06700

To: Fadil Mazandarani, in New York

Date: 1920-Oct-18

...Praise be to God that, as explicitly promised to you, divine confirmations and heavenly assistance have encompassed you from all directions. Today, detachment from all save God, attraction to the divine fragrances, and complete sanctification and purification are the magnets that attract divine confirmation. Praise be to God that you have achieved this. How many souls traveled to those regions but, being captive to their desires and tainted by selfish and lustful motives, seeking fame and fortune for themselves - despite having been sent by me - returned utterly disappointed and deprived. However, His

...الحمد لله چنانچہ بشما وعد صریح شدہ بود
توفیقات الہیہ و تأییدات رحمانیہ از ہر جہت
احاطہ نمود امروز انقطاع از ماسوی الله و
انجذاب بنفحات الله و تنزیہ و تقدیس تام
مغناطیس تأیید الہی است الحمد لله شما موفق بآن
چہ بسیار نفوس کہ بانصفحات رفتند ولی چون
اسیر شہوات بودند و آلودہ بہ اغراض نفس و
ہوی از برای خویش شہرتی میخواستند و ثروتی
آرزو میکردند باوجودیکہ آنانرا من فرستادہ بودم

Holiness Abu'l-Fadl, may the spirit of those near to God be sacrificed for him, possessed these qualities and thus became a center of confirmation and success, laying a foundation that will endure forever. I hope that God will increase your confirmations and success day by day....

بکلی مأیوس و محروم گشتند و لکن حضرت
ابن الفضائل روح المقربین له الفداء چون جامع
این صفات بود لهذا مرکز تأیید و توفیق گشت
و چنان بنیانی نهاد که الی الأبد باقی و برقرار
امیدم چنانست که روز بروز بر تأیید و توفیق تو
خدا بیفزاید...

AVK1.000.01x, MSBH7.118x

ABU0475

Words spoken at Haifa Pilgrim House, 1920-Oct-23

After enquiring about the health of the pilgrims Abdul Baha said: Here is the place of health- but the place of spiritual health. Whoever is weak and comes here will become strong, save the person who does not believe in Baha'u'llah and who is not firm in the Covenant and Testament of Baha'u'llah - his spirit is weak and his body is weak in every way. But the person who believes in Baha'u'llah is (spiritually) strong, and will also become cured of the diseases of the body.

Mrs. C. said, We enjoy the Persian cooking very much. Abdul Baha said, This is because of your love. Anything which a person likes or anyone that he likes, whatever belongs to that person, he also likes. Any trouble he may give him he likes- even if he beats him he likes it.

Mrs. C. said, We are looking forward to the visit at the Tomb of the Bab tomorrow.

Abdul Baha said, Very good. Tomorrow is the day of visiting the Blessed Tomb of the Bab. The view from the mountain is very good. It has a good view and is very spiritual also. When a person is up there alone at night, especially a moonlight, and meditates, all things speak to him. His spiritual susceptibilities are awakened and through these he hears, not through his physical ears.

Mrs. C. said, that when Abdul Baha was walking in the park in San Francisco he said of the birds and trees and flowers: All these things have a certain sense and they are happy because Abdul Baha is here and we are talking about God.

Abdul Baha said: These lower kingdoms are not without certain sensibilities, but compared to man they are without sense.

There is nothing without life: The spirit is according to its degree in creation.

For example in the mineral kingdom if the top of a cone is cut off and chemicals which can fuse are placed therein then gradually the cone will regain its natural form.

The philosophers have taken this fact as a proof that minerals have life and that there is nothing without life.

It is also true in the vegetable- even cotton has a feeling. It has been proved that it has a certain motion- it has been proved practically.

Another instance: when a stick is placed above a creeping plant which is growing on the earth, after five minutes it will raise its head. Then gradually it will raise and raise until it reaches the stick - such plants as beans, squash and other vines.

In India there is a kind of tree which is carnivorous like an animal. As soon as an insect alights upon it the blossom surrounds and absorbs it. This proves that this tree has a certain sense.

This same is true of the animal kingdom. Everything has sensibility, but man's sensibility is very powerful because the spirit of man is the breath of the Holy Spirit.

One of the party again mentioned the delicious food. Abdul Baha said, Our people here cannot prepare European food- they know how to prepare Persian food only. All their food is Persian food.

Abdul Baha was very solicitous in selecting the proper food for one of the pilgrims who had been ill, motioning her to take a certain dish which was being served, saying, in English, "light food, light food". Mrs R. spoke of a story which Abdul Baha told when he was in America about a man who did not know that he had a stomach.

Abdul Baha repeated the story.

The man was on his stomach near a spring drinking water. I said to him, do not drink the water this way, bring a cup or a bowl and sit down and drink. He said, why not this way, what harm is there in it? I said, this is not good for the stomach. He said, what is a stomach? I said, very well, drink any way you like; if you do not know that you have a stomach it will not harm you.

Mrs. F. said that she had received a letter from Mr. F. and that he had sent Abdul Baha his love and greeting.

Abdul Baha said to enquire about his health and to send his love and greeting.

After luncheon when Abdul Baha was given the picture of the Kenosha Assembly he said: This is the cause of great happiness, for the colored and white are gathered together. When I was in Washington some of the notables there said they wanted to see me but that if we had the colored people they could not come. But now I see in this photograph that colored and white are in the utmost love and unity.

PN_1920 p057, PN_1920_heh_haifa p027

AB01797

To: Azizullah son of Amu Ali (Nur), in Takur

Date: 1920-Oct-23

1 O servant of Baha'u'llah!

2 Those regions and environs are the ground wherein grew the blessed Tree, and are the homeland of the Desired One. In the fullness of time they shall so prosper as to become the envy of every other land.

3 The glorious Kaaba was at first a stony ground and stood far from any human habitation. Its surrounding fields were uncultivated; nay, they were a blistering desert filled with sand. Yet, when it became associated with God, that is, when it came to be the native land of the Apostle of God - peace be upon him, it became the Point of adoration of all who dwell upon earth and the Spot round which circle them that have drawn nigh and are devoted to the divine threshold. Every year, from the remotest lands, hundreds of thousands of believers hastened, with heart and soul and with their every step, to visit and circumambulate that blessed city. Mecca became a haven and a refuge unto all men, for it was the native town of the Lord of the worlds. Yet in His own day Mecca enjoyed not such a rank and station. It is only after a while that its rank and station became plain and manifest.

4 Now, too, dilapidated as the region and environs of Nur may be, yet shall they ere long become prosperous and their abiding glory be manifested. The whole world shall circle round them, and they shall become the first and foremost among the regions of the world. Before the multitudes of men, its

1 ای بندهٔ حضرت بهاء الله

2 آن حدود و ثغور منبت شجرهٔ مبارکه است و موطن حضرت مقصود و عاقبت چنان آباد گردد که جمیع ممالک عالم غبطه خورند

3 کعبهٔ مکرمه سنگستان بود و دور از آبادی صحرائش غیر ذی زرع بود و ریگزار بسیار گرم لکن چون نسبت بحق یافت یعنی موطن حضرت رسول علیه السلام بود قبلهٔ آفاق گشت و مطاف مقربین و مخلصین درگاه کبریا هر سال صد هزاران نفوس مؤمنه از دیارهای بسیار دور به جان و دل و قدم می‌شتافتند تا آنکه مدینهٔ مبارکه را طواف کنند و زیارت نمایند مکهٔ ملجأ عالمیان شد و ملاذ آدمیان چون موطن سرور کائنات بود اما در ایام حضرت قدر و منزلتی نداشت بعد از مدتی این قدر و منزلت جلوه نمود

4 حال نیز هر چند حدود و ثغور نور بلد مظمور است ولکن عنقریب بیت معمور گردد و عزت ابدیهٔ جلوه نماید مطاف عالمیان گردد و اول اقلیم جهان شود و اهل نور افتخار و مباحات بر جمہور

inhabitants will take pride and glory in this, that they are the descendants of the compatriots of the Blessed Beauty, that their forefathers had attained His presence and partaken of that surpassing bounty, and that even though they were unaware thereof, they were like unto the fish of the deep, which are immersed in the sea without knowing it, and are beneath the gaze of the Concourse on high.

ADMS#065i24x

نمایند که ما سلالهء هموطنان جمال مبارکیم آباء
و اجداد ما بشرف لقا فائز شدند و بموهبت
عظمی رسیدند هرچند آگاه نشدند ولیکن چون
ماهیان دریا بودند که هرچند بیخبر بودند ولی
غرق در دریا بودند و منظور نظر ملاً اعلی و
علیک البهاء الابهی

MKT3.213, ASAT2.143, PYM.114-115x,
YHA1.415x (2.817)

ABU1200

Words to Mrs C., spoken on 1920-Oct-23 in Haifa/Akka

Mrs. C. then gave a message from R.W. regarding the electric lighting plants - the advisability of looking for them in Cairo, etc.

Abdul Baha: There is no great hurry. We have lived here many years without electric lights, and a little while longer to wait will make no difference; what is important is the spiritual light. I hope that you will all attain to that. We can illumine this room with a simple lamp, but the spiritual electric light is very important.

Mrs. C. said R.W. wanted the Master to know that he had not neglected the matter, that was all.

Abdul Baha: I know that very well. I know the hearts and the thoughts of all the believers. The wise physician knows the condition of all his patients; some may be quite well, some may be very ill, some more or less ill; but he does not always tell the patients in what condition they are, because in the case of one who is very ill, for instance, he might become completely discouraged. Mr. Wilhelm is one of those whose spiritual health is perfect.

Mrs. R. told the Master about the log cabin R.W. is building and how the friends teased him, saying that when he finished it he must be expecting to get married.

Abdul Baha laughed, then said: It makes no difference whether one marries or not, that is of importance only to the individual.

I do not command, they make their own choice.

Mrs. R. asked a question for Mrs. W.: Did Methuselah live 900 years according to our reckoning, or has the statement another meaning?

Abdul Baha: It does not mean that he lived 900 years as we count them. In ancient times the people were much interested in astrology and they always looked at the stars under which any one was born. If, for instance, one happened to be born under the sign of the moon, his age would be reckoned according to the lunar months - each month as a year; or, if one happened to be born under the sign of the sun, his age would be reckoned according to the days of the sun, and in the Bible it says that each day is as a year in the sight of God.

These questions are not very important.

PN_1920 p068

ABU0470

Words spoken at Shrine of the Bab, 1920-Oct-24 in Haifa

There are many collective forces in the world of existence which bring together the scattered, which unite different ideals and give uniformity to diverse customs. For instance, one of the collective forces is racial consciousness. For example, the racial consciousness of the Germans is the collective force for Germany. Similarly, racial consciousness is the collective force for the Americans, and so on for every nation.

It may be that the collective force is patriotism. People who are very different from one another will be gathered together through patriotism, they act unitedly.

It may be that collective force is science. The universality of science gathers together people of diverse thoughts.

Again, it may be that the collective force is political. It will gather together people of different nationalities, uniting them under one flag.

Education may also be a collective force. In brief, collective forces are many, but all these become the cause of outward or human unity. But the Breath of the Holy Spirit is the collective force which brings together the friends of God. This is like unto a firmly rooted tree. The fruit is not for one month or one year, it is eternal. That is the real collective force.

Today the greatest collective force is the Kingdom of God. It collects or brings together different peoples under one banner, it unites people of different religions under one pavilion. Different people become quickened by one breath. It is so all inclusive and mighty that it changes the souls of different people into the waves of one ocean, which is the Kingdom of God.

Now this gathering is a heavenly gathering; its union is divine; its oneness is of the heart and spirit and tongue. This is true in all respects; this is why it is so unshakeable.

The members of this gathering- how different they are, yet the power of the Kingdom has in this way united us. It is my hope that our spiritual sensibilities may progress to such a degree that our material differences will be of no importance; that the darkness of the world of nature may not prevent the heavenly illumination and that we may act according to the teachings of Baha'u'llah as we ought to- this is my hope.

In the time of His Holiness, the prophet (Mohammed) there were two tribes - Ous and Khazraj. These tribes were in the utmost hostility and hatred. For several centuries they were at war. As soon as they would meet they would kill one another, whether in villages, towns or cities. It was impossible for one of the tribes of Ous to meet one of the tribe of Khazraj, without killing him. Then these two tribes became believers and became as brothers.

Then God says: (Koran) "If you had given away everything on earth you would not have been able to create friendship in their hearts, but God was able to do so."

Faith is the cause of perfect friendship, but it should be complete faith; that will be the collective force.

Every cause which has a firm foundation is the means of unity and harmony; it becomes a collective force. Now what is the collective force in this tree- it is its root. It is the root that unites the trunk, the branches and the leaves. When the root is firm, it becomes the collective force. Therefore, every cause which is firmly rooted becomes a collective force.

On the contrary, every cause which is wavering can never be a collective force.

Abdul Baha showed a picture of the German believers and said: "These are the friends of one city in Germany. In other cities there are also friends." One believer went from America to Germany- Mr. Remey. He served the Cause there. Praise be to God, (pointing to the picture) This is through the power of the Word of God. From where are we and from where are

they? They (the Germans) were saying, "We are a civilized nation and the Orientals are uncivilized".

Now see the power of the Word of God before which all the great heads have bowed. Verily, verily, see what one sincere soul can do. If one sees Mr. Remey, one cannot believe that he is the Mason Remey.

His father was an admiral who is now retired. How much his parents tormented him. They said: "You are not one of us, you do not belong to us, we disown you." His father was rich, but Mr. Remey worked and lived very economically, and thus saved the means for travelling. He traveled to Honolulu, in the Hawaiian islands; to Ischabad, in Russian Turkestan; to Persia and to India. He traveled in the same way that His Holiness Christ instructed: "Shake the dust from your feet, etc."

PN_1920 p061, PN_1920_heh p002, PN_1920_heh_haifa p038

ABU0609

Words to Emogene Hoagg et al, spoken on 1920-Oct-24 in Haifa

Look at the beautiful view and the beautiful weather. If you are ill we will have to fine you!

A. B. How is Emogene? It is good that thou didst not go until the friends came.

Emogene: I am very happy.

Mrs. C. We are also happy to find her here.

A. B. When I look at the flag in the distance, it reminds me of the King (Louis) of France. He killed many of the Christians. Wherever they could be found he killed them. Then at last a thought came to him. 'We have killed the Christians, what result did we get out of it - day by day this lamp grows brighter and this sun shines brighter. It is sure that the end of it is greater than this.

As much as I caught them, punished them, banished them and killed them, their flag was raised higher. There is no doubt that this flag (Christian), will be raised in the future, and our flag will come down. Therefore it is better that we remedy the past before our flag is defeated and we come under that flag.

He gathered all the princes and ministers addressing them, saying: 'What have we done to the Christians?' They said, 'With the utmost power we began to kill and annihilate them.' Then Louis said: What was the use of it, could we annihilate them, could we extinguish this light, could we keep this flag from being upraised? There is no doubt that this flag will be raised, and it will bring down our flag. Now as long as our flag has not come down, let us go under that flag.

They became excited and brought objections. He advised them saying: 'You do not know, but I know what the result will be. [Take?] this from me; there is nothing better than this, that we should go under the flag, and repent and beg and lament - perchance, God may forgive our sins'.

Gradually he satisfied them. Then he sent for the Christians, but all were hidden. He then published a notice saying: 'If one of the revered Christians will come before me, I will guarantee his safety and his comfort. I will guarantee absolutely.

One of the blessed and revered souls who was in reality following Christ, went to the king. After the king asked many questions and received answers he said: 'If one wishes to become a Christian what is one to do? We want to come under this flag of Christ and announce it, so that all our country may become Christian - what are we to do?' The Christians said: 'You have repented - that itself is faith - all your sins will be forgiven, and you will enter the everlasting life. You will be cured from all illness and trouble. Command that one of the temples be cleared and put in order; and some day you will come to the church and pray, and then you will announce that the state religion is the religion of Christ.

The king did so. He emptied one of the temples of its idols, put it in order and placed a bell therein. When the bell was rung they cried, 'What does this mean?' They were told that the king had become Christian with all his family and court. The people came in crowds to watch the king and his courtiers come from the palace dressed in their royal robes.

When they arrived at the door of the church, the king threw his crown on the ground. All the others followed his example. Then Louis entered the church with the utmost humility and commanded that the prayers should be read. When he came out he said: 'The state religion is to be that of Christ.' His family remained Christian.

Mrs. C. Is this the whole wheat bread that the Master said contained all the elements necessary to the body of man?

A.B. Yes, if man had no other food he could live well on this bread - it would be sufficient for his health.

PN_1920 p084, PN_1920_heh_haifa p033, PN_1920_heh_haifa p053

ABU0784

Words to Mrs C. et al, spoken on 1920-Oct-24 in Haifa

This is why Christ said: V' I am the heavenly bread; he who eats of this bread shall never die i.e., of this heavenly bread'.

Abdul-Baha told Mrs. F. not to eat a certain food on her plate as she had been ill. Mrs. F. said that if she went home so thin her husband might not receive her.

A. B. Thou are accepted before God. Even though you may be weak here, he your husband ought to accept you. If man accepts a person, at the end he will not be with him. If a man leaves this world his friends cannot go with him under the ground; they go only to the grave and return. But God is everywhere with him. He will not leave man, either over or under the earth.

Never forget these days - remember them. The more you remember them, the more spiritual you will become. Appreciate the value of these days. The cool breeze does not always blow; the rain does not always come; the trees do not always bear fruit.

Now you are in such days that the breeze is continually blowing; the rain is continually falling; the divine tree [is bearing] fruit continually. Appreciate their value. These are the days of spring, the days of Baha'u'llah. The days of autumn and winter will come. Now these days are the days of Baha'u'llah. Trees grow in the springtime, in the springtime they blossom, in the springtime they bear fruit. In autumn they do not bear fruit - nay rather their leaves become yellow and drop and they become like dry wood. Look here Fugeta - see - here are Mrs. Goodall and Mrs. Cooper. God has brought them here to thee. (to the ladies) Fugeta was longing to see you here. See the power of God: this is a Japanese youth - see how He has brought him here and made him to enter the kingdom of God. These people who have lived in 'Akka for fifty years have not realized the importance of the Cause of God - they are totally deprived. This is the condition which Christ foretold: "(men)

shall come from the east and from the west, etc. but the sons of the Kingdom shall go out, etc., (find correct quote).

Mrs. F.: Mrs. C. was ill in bed for several days in Naples.

Mrs. C.: And called in a doctor; for Abdul-Baha taught me that when I was in Akka before.

A.B.: The Blessed Beauty says that when man becomes ill he should refer to a doctor, for he knows how to diagnose the illness. However much a man may have done carpentering (or learned carpentering), the carpenter is always better. A learned man may try to become a chauffeur but he will not be like a real (trained?) chauffeur - one who has studied in college, naturally such a one is better. A good number of people in the Orient become afflicted with diseases, and the reason is that they do not refer their cases to a doctor. For instance, these Arabs may have twenty children but only two or three will live; the others die, for when they become ill they do not refer to a doctor: they say, Let him eat whatever he likes, etc., (when he is ill).

PN_1920 p086

ABU0683

Words to Emogene Hoagg et al, spoken on 1920-Oct-24 in Haifa

I have suffered so much here, if you suffer a little there will be no harm, for then we will be partners. The days one must pass, we either pass them in ease or pain - and both pass. So we must pass our time so that we may have a result. Baha[u'llah] suffered much. Not a day he spent in ease. He was [in] prison, in exile, and persecution, under chains.

When a lover meets his beloved the first thing he speaks about is the trouble and difficulties he has had for the sake of his love. The beloved is happy to hear this because it shows how strong was his love, and how steadfast and firm. That is what Ch[rist] said to his disciples, "If you will be persecuted for my sake", etc."

It is not bad for us to suffer, then we will be in the [...] of Baha with Him. Those who pass their time in ease are like the animals. Suffering in the path of God is a blessing.

PN_1920_heh_haifa p036

ABU2094

Words to Emogene Hoagg et al, spoken on 1920-Oct-24 in Haifa

Mrs. Cooper— We miss Hadji Mirza Hyder Ali very much - we hear that he has passed away.

Abdul Baha— Yes; he ascended. Hadji Mirza Hyder Ali was one of the souls who was immersed in the Kingdom of God; he was unaware of the material world; he lost himself in Baha'u'llah; he had no thought by day or night save that of the Kingdom of God.

At the age of thirty he became a believer and remained firm until his death. For over sixty years he had no thought save that of service in the Kingdom. Although apparently he was walking in earth in reality he was among those of the Supreme Concourse.

His station is not yet known; in the future it will be appreciated.

The same is true of his honor, Mirza Abdul Fazl. These two blessed souls were two stars in the firmament of the Cause.

There is a Persian proverb: “The outer is the expression of the inner”. For instance, this lamp is the outer, the light which it contains is the inner. The outward in this case expresses what is within.

PN_1920 p038, PN_1920 p062, PN_1920_heh p003, PN_1920_heh_haifa p042, PN_1920_heh_haifa p056

ABU1884

Words to Mrs. C, Emogene Hoagg et al, spoken on 1920-Oct-24+25 in Haifa

This is the Lord's supper. Sometimes the material things have a spiritual effect. For inst[ance], music is material but has an effect over the spirit. A sweet perfume is material, but its effect is spiritual. Cleanliness is material, but has an effect upon the spirit. It is our hope that although this is material food, yet it may have a spiritual effect. H[is] H[oliness] Christ gathered his disciples one eve[ning] at supper, [and] bestowed upon them

his teachings because it was near the time of his crucifixion.
As many teachings as were necessary

We had a [f... Ba...] by name Hadi Hassan of Tabriz. He was very restless and very nervous. One day he came to the holy presence of the Blessed One. There was a quince there. The B[lessed] B[eauty] gave it to him and said: 'This quince is quieting. This quince is [yours], eat it.' Hadi H[assan] took [the] q[uince] and went out. He was eating and [...] 'it is quieting'. He [...] quiet. This restlessness was [clearly] changed to tranquility. Now this q[uince] was material, but [...] there was a sp[iritual] 'effect'. [...] he would eat the quince and say to him 'this is qu[ieting] -eat!'

[E.H.]-we have been to h[eaven] today.

A.B. God willing you will always be in h[eaven]. In the bible he says 'no one goes to h[eaven] save the one who came from heaven.' Then it says 'The son of man said "I am [...] heaven" while he was on earth. This is in the Bible. Now consider those ignorant ones who thought that what [...] said was not true, whilst the "heaven" was with [...]

Lunch in P[ilgrim] H[ouse] Oct. 25

PN_1920_heh_haifa p043

ABU0698

Words spoken at Haifa Pilgrim House, 1920-Oct-25

A.B... The gathering of the friends is like a magnet. In the same way that a magnet draws iron to itself, the love of God gathers them together. This is like two mirrors opposite each other; and from the other, back to the first; for it is the one sun which shines in them both.

The light which I receive from his Holiness Baha'u'llah I give (that) unto you. Every grace which I receive from Him I give back to you.

Someone praised Fugita, who was serving the friends.

A.B... From the day he came he has progressed very much.

Mrs. R... A little girl on the steamer asked me 'What put the salt in the sea', and no one could answer her.

A.B... There are salt mines in the sea as there are in the earth. The waves come and the salt becomes mixed in the water. In small lakes where there are no mines the water is fresh; but where there are mines the water becomes salty. But in the Dead Sea (Lake Loot) there is salt. The surrounding land is salty also. The same is true of Salt Lake in America. In the Mediterranean there is salt, but not much. But there are other seas which have a great many mines. There are many salt mines in the earth.

There is another way; when the rain storms come in the mountains the salt is washed down to the sea. The water evaporated and the salt remains. Whatever the storms bring from the mountains, flows into the sea. And as these lakes (Salt Lake and Dead Sea) have no outlets, the salt collects there. Now they have become so salt that no animal can live in them.

Mrs. C... It is a good experience for the believers of the West to see the love of the believers of the East.

A.B... Go to Persia, then you will see what live is - it is extraordinary there. The believers in Persia have had great tests. For example, their properties have been confiscated; they were imprisoned; their families were exiled; and in the end they themselves were martyred. They were subjected to such tests, yet in the arena of martyrdom they were crying aloud; Ya Baha el Abha. People will not leave you alone. They will insult you for my sake. You will be blamed. How many trials you will bear. Even your relations and near ones will desert you - will shun you. All these are for love of me. In the same way that I have for the sake of Baha'u'llah accepted every calamity and ordeal in the same way you ought to accept all for my sake. That which I have received is everlasting life. It is from Baha'u'llah and I give it unto you.

The teaching I have received from Baha'u'llah, I give unto you. The food which His holiness Baha'u'llah has given to me, I have made you my partners in it. The value of this partnership is not know(n?) now; but in the Kingdom of God you will see that this partnership is of the Holy Spirit; that this partnership is eternal life.

Mrs.F... We hope that we shall not fail.

A.B... God willing you will remain firm. In the same way that I remain firm in Baha'u'llah, you will remain firm and steadfast in me.

Mrs. C... What form will persecution in America take, will it come through Bolshevicks?

A.B... It will be a light persecution. It will not be like that in Persia. In Persia, they killed, they beheaded.

PN_1920 p035, PN_1920_heh_haifa p045, PN_1920_heh_haifa p054

ABU1792

Words spoken at Haifa Pilgrim House, 1920-Oct-25

A.B... When love enters the heart the bitter water becomes sweet; disagreeable water becomes agreeable.

When I was in Baghdad, a thorn seller invited us. His dwelling was twenty miles from Baghdad. He had a hut made of reeds. He invited us there. At the time we had no horse, no donkey, no carriage; for all our possessions had been pillaged - even a donkey had not been left us, so we went on foot. The weather was very hot and I had no umbrella. We arrived there in the afternoon, he had a wife who was a believer.

She took water and wheat and molded them together without yeast. Then she dug a hole in the ground and made a fire in it. When the place became hot she took out the fire and put in the dough which she had made into balls, and covered them with the fire, later she took them out. They looked very black. She brought some dates also. The balls were only warm dough. We all ate them, and a few dates with our fingers. But I had never eaten such a delicious food, for it had been cooked with love.

At night she prepared another in the same way. It was warm dough and dates, but we ate it with relish. Its taste is still in my mind. How completely that man and wife were filled with love.

PN_1920 p036

AB00454

To: Siyyid Abu'l-Qasim Khan et al., in Shiraz

Date: 1920-Oct-26

- 1 O ye steadfast ones! O ye firm ones! On the day of tumult and uproar when a group, without any proof or evidence, attacked the dwelling of one firm in the Covenant, you arose to protect and safeguard, and with complete trust caused fear and trepidation to enter the hearts of the attackers. This was true sacrifice, born of the power and firmness of faith. The foolish lie in wait to find opportunity, to stretch forth the hand of aggression and engage in oppression and enmity. This is the weapon of the helpless - when they find themselves bereft of the power of proof, and weak and impotent in presenting evidence, rendered mute and dumb, they stretch forth the hand of aggression. This has always been the way of the people of falsehood and the path of the rebellious. They consider this the final remedy, but they fall into manifest loss and suffer severe detriment and harm.

ای ثابتان ای راسخان در روز غوغا و ضوضا که جمعی بدون بینة و برهان هجوم بحال ثابت بر میان نمودند شما به حمایت و صیانت پرداختید و بنام توکل در قلوب مهاجمین خوف و خشیت انداختید این جانفشانی بود و از قوت و صلابت ایمانی پیگردان در کمینند تا فرصتی یابند و دست تطاول بگشایند و به ظلم و عدوان پردازند این سلاح عاجزان است چون از قوت برهان بنی نصیب گردند و در اقامه حجت عاجز و ضعیف و گنگ و لال گردند دست تطاول بگشایند همیشه این روش اهل بطلان است و مسلک اهل طغیان این آخر الدواء الکی شمردن ولی بخسرا ن مبین افتند و ضرر و زیان شدید یابند
- 2 These attacks become the cause of the appearance of clear signs, and this oppression lays the groundwork and becomes the cause of awakening the heedless and the seeking of the seekers. Assuredly, if they would reflect for a moment, they would never attack, but would remain silent and mute, and crawling into the pit of suspicion and fancy, deprive themselves of the rays of the Sun of Truth.

2 این تعرضات سبب ظهور آیات بینات و این اعتساف تمهید مقدمات و سبب انتباه غافلان و جستجوی طالبان گردد البته اگر آتی تفکری بنمایند ابداً تعرض ننمایند بلکه ساکت و صامت گردند و در حفرة ظنون و اوهام خزیده خود را از پرتو شمس حقیقت محروم و محجوب نمایند
- 3 When the divine melody was confined to Shiraz, the oppressors caused this mighty call to reach Isfahan and Tehran. And when they strove harder and inflicted persecution and cruelty and imposed severe punishment, it spread to all parts of Iran. The penetrating Word of God raised its banner in Khurasan, and when they endeavored to extinguish this lamp and engaged in killing and plunder, shed the blood of the innocent and raised heads on spears, martyred men, made children captive, humiliated women, and like the plain of tribulation made another field of Karbila with the bloodshed of the oppressed and stretched forth hands to take women and children captive, the call of the Cause of God reached other lands in all corners of the world.

3 وقتی که شهنشاه الهی منحصر در شیراز بود ستمکاران سبب شدند که این صیوت عظیم به اصفهان و طهران رسید و چون بیشتر کوشیدند و اذیت و جفا کردند و سیاست شدیده روا داشتند بجمع صفحات ایران سرایت کرد نفوذ کلمه الله در خراسان علم افراخت و چون باطفاء این سراج کوشیدند و به قتل و غارت پرداختند و خون مظلومان ریختند و سرها بر نیزه نمودند مردان شهید کردند اطفال اسیر نمودند نساء را ذلیل کردند و مانند دشت بلا صحرای کربلا بخونریزی مظلومان پرداختند و باسارت صبیان و نسوان دست گشودند صیوت امر الله بسائر بلدان در اطراف و انکاف عالم رسید
- 4 And when they strove to banish and expel the manifest light from Iran, the mighty banner was raised in Iraq. And when they engaged in hypocrisy in Iraq, it caused the Ancient Beauty to be exiled to the renowned city, and the mighty drum and

4 و چون کوشیدند که نور مبین از ایران نفی و سرگون گردد علم مبین در عراق بلند شد و چون در عراق بنفاق پرداختند سبب شد که جمال

the greatest bell were struck in Istanbul. And when they sent Him with utmost oppression and enmity from the center of Ottoman rule to Rumelia, that region too received the rays of the manifest light. And when He was transferred from that land to the Most Great Prison, and the ruined fortress became the prison of the Beloved of the world of being, and the utmost abasement and humiliation were imposed, the call of the Cause of God and the voice of the Word of God spread to the countries of Europe and America. It caused earthquakes in all regions, and the people of hypocrisy became disappointed and lost. Yet still they do not cease.

قدیم بشهر شهر نفی و تبعید شد و کوس اعظم و ناقوس اکبر در اسلامبول کوبیده شد و چون از مرکز سلطنت عثمانیان با نهایت ظلم و عدوان به رومیلی ارسال نمودند آن اقلیم نیز پرتو نور مبین یافت و چون از آن کشور به سجن اکبر نقل گردید و قلعه ویران سجن محبوب امکان شد و نهایت ذل و هوان حاصل گردید صیت امر الله و صوت کلمه الله در ممالک اروپ و امریک انتشار یافت زلزله در آفاق انداخت و اهل نفاق خائب و خاسر گشتند و هنوز دست بر نمیدارند

- 5 This mockery and attack caused the divine call to be raised in all regions. Still they sleep in heedlessness and imagine that this dying movement will cause the uprooting of the foundation of the one true God. Far be it! Far be it! The Blessed Beauty - may my spirit be sacrificed for His loved ones - states that this agitation and clamor of the ignorant clergy on pulpits and these cries and shouts of "O our religion! O our faith!" in paths and places of worship are calls to the Cause of God. These souls are the heralds of truth, but they perceive it not. Leave them in their vain discourse to amuse themselves.

5 این تهم و تعرض سبب شد که ندای الهی در جمیع آفاق بلند گردید هنوز در خواب غفلتند و گمان میکنند که این حرکت مذبحخانه سبب قلع و قمع اساس خداوند یگانه است هیئات هیئات جمال مبارک روحی لأحبائه الفداء میفرماید که این جوش و خروش علای جاهل بر منابر و فریاد و نعره های وادینا و امذهبا در مسالک و معابر ندای بامر الله است این نفوس منادی حقتند ولکن لایشعرون ذرهم فی خوضهم یلعبون

- 6 In any case, praise be to God that you have arisen as you should and must, and defended against the attack of the plunderers. Blessed are you for this great nobility. And upon you be the Most Glorious Glory.

6 باری الحمد لله شما بآنچه باید و شاید قیام نموده اید و مدافعه از هجوم یغماگران فرمودید طوبی لكم من هذه المنقبة العظمی و علیکم البهاء الأبی

INBA87:378, INBA52:387, MKT3.208, AKHA_121BE #05 p.b, ANDA#87 p.06

AB00900

To: *Gandumpakkun, Fatimih et al.*
Date: 1920-Oct-26

- 1 O family of that illustrious person! Though the title of your lineage is "Sifter of Wheat," the intention is not this wheat - it is the wheat for which Adam sold the Garden of Paradise. It is heavenly blessing and divine sustenance. That divine servant, with complete faith, attained the presence of the Primal Point, His Holiness the Exalted One, may my spirit be sacrificed for Him, at a time when Shaykh Muhammad Hasan Najafi, the renowned mujtahid, with all his pomp and circumstance, like

1 ای خاندان آنشخص جلیل سرور این دودمان را هرچند لقب گندم پاک کن بود ولی مقصود این حنطه نیست گندمی است که حضرت آدم روضه رضوان را بدان بفروخت برکت آسمانیست و غذای رحمانی آن بنده الهی با ایمان کامل بساحت نقطه اولی حضرت اعلی روحی له الفداء مثول یافت وقتی که شیخ محمد حسن نجفی مجتهد شهر با یال و کوبال چون

Haji Mulla Hadi, turned away from that manifest Light and Great Announcement. This is why His Holiness the Exalted One, may my spirit be sacrificed for Him, states that Shaykh Muhammad Hasan was deprived while the Sifter of Wheat became privy to the mystery - "He makes your highest lowest and your lowest highest." And Mulla Hadi Dawlat-Abadi counted himself among the learned and appointed himself the measure of truth and falsehood, and as you know and all the people of Isfahan witness, he would denounce His Holiness the Exalted One from the pulpits. O people of justice, see what is happening - denouncing from pulpits while secretly being Azali, yet still claiming leadership of the pure ones! Whence comes this injustice and extreme tyranny?

حاجی ملا هادی از آن نور مبین و نبأ عظیم روی بتافت این است که حضرت اعلیٰ روحی له الفداء میفرماید که شیخ محمد حسن محروم شد و گندم پاک کن محرم راز گردید یجعل اعلامک اسفلکم و اسفلکم اعلامک و ملا هادی دولت آبادی خویش را از زمره علما میشمرد و خویش را میزان حق و باطل میگاشت و بر منابر چنانچه میدانید و عموم اهل اصفهان شاهد تبری از حضرت اعلیٰ میکرد ای اهل انصاف به بینید چه خبر است بر منابر تبری و در محافل خفیه ازلی باوجود این ادعای سروری اصفیا این عدم انصاف و فرط اعتساف از کجا

- 2 Praise be to God, the banner of the Intended One waves in East and West, and among Turk and Tajik and in Europe and Africa and India and America the cry of Ya Baha'u'l-Abha is raised high, despite every atheist. These great magicians desire to challenge the manifest serpent, and these bats aim to hide the shining sun. Alas! Alas! As Rumi said:

2 باری الحمد لله علم حضرت مقصود در شرق و غرب پرموج و در ترک و تاجیک و اروپا و افریک و هند و امریک شلیک یابہاء الابی بلند است رغماً عن انف کل ملحد این ساحران مہین را آرزو چنین کہ مقابلی بٹعبان مبین نمایند و این خفّاشان را مقصد چنان کہ مہر درخشندہ را پنهان کنند ہیہات ہیہات بقول ملای رومی

- 3 "I strive to hide its head

3 می بکوشم تا سرش پنهان کنم

- 4 But like a banner it rises declaring 'Here am I!'"

4 سر برآرد چون علم کاینک منم

- 5 These clinging clots, who, in their hypocrisy, claim adherence to the Ja'fari religion and reckon themselves among the most fanatical of the Shi'ahs, inwardly murmur the watchwords of the people of the Bayan, and vaunt their own superiority over others. "I have a judge"—but, O my God, whom shall I appoint as judge?

5 این علقہ مضغہا کہ بنفاق دعویٰ مذہب جعفری نمایند و خویش از متعصبترین شیعیان شمرند بباطن زمرہء حزب بیان نمایند و ادعای برتری بر دیگران دآوری دارم خدایا من کہ را داور کنم

- 6 The loved ones of God, in the arena of the Most Great Martyrdom, raise aloft the banner of Ya Baha'u'l-Abha; while this party, when they betake themselves to the pit of concealment, assemble together in utmost fear and trembling, intent only on preserving their own bodies, and thereupon praise one another. One saith to another, "Thou art a raging lion!" Another saith, "Thou art the lion of the Bayan!" Yet another saith, "Thou art an elephant of India!" Thus do they display courage and valor in words; but in the field of trial they are as foxes—fearful, trembling, affrighted, and fleeing.

6 احبابی الہی در میدان شہادت کبری علم یابہاء الابی بلند نمایند و این حزب چون بحفرہء خفا روند در کال خوف و خشیت و حفظ تن تشکیل انجمن کنند و یکدیگر را ستایش نمایند یکی بدیگری گوید کہ تو شیر ژبانی و دیگری گوید تو ہژر بیانی و دیگر گوید تو فیل ہندوستانی اظہار شجاعت و بسالت نمایند ولی در میدان امتحان چون روبہان ترسان و لرزان و ہراسان و گریزان

- 7 Consider, then, how exalted is the banner of Truth, and how abased the aspiration of falsehood. And this suffices.

7 ملاحظہ کنید کہ رایت حقّ چگونه بلند است و ہمت باطل چہ قدر پست و ہمین کفایت می کند

8 Upon you be the Most Glorious Glory,

8 وَعَلَيْكُمْ الْبَهَاءُ الْأَبْهَى

MSHR3.203-204, NSS.158-159

ABU0786

Answer to questions from pilgrims, Haifa, 1920-Oct-26

QUESTION: Some of the friends in America say that the Fast is not to be observed now but in the future.

‘ABDUL-BAHA: In places where it will be the cause of trouble, such as in Bokhara or Afghanistan, or in some of the towns in Persia, the Fast cannot be kept. In these places if the friends fast it will be the cause of trouble, people will rise against them. But in those places where there is safety and security it should be kept. I fasted sixty years-the first one who fasted was I.

QUESTION: In a family where it is difficult, should one attempt to keep the Fast?

‘ABDUL-BAHA: Difficulty is not a preventative. But if fasting gives rise to inharmony it is injurious.

QUESTION: If it is not possible to take breakfast before sunrise, should one keep the Fast the best one can?

‘ABDUL-BAHA: If there be a preventative, it should not be kept. As far as one possibly can, yes; but if there be any preventative at any time, no. But after sunrise one cannot eat. I used to Fast from sunset to sunset. Early morning eating was difficult for me, therefore when I ate in the evening I took nothing else until the following evening.

QUESTION: If one's health does not seem to permit of fasting should one keep the Fast?

‘ABDUL-BAHA: In that case the doctor must decide. The object is not this, that not eating is not forbidden; but eating is forbidden. This is the object: not eating is not forbidden, but eating is forbidden.

QUESTION: When it is difficult or impossible to begin at sunrise is it possible to keep the Fast as much as one can?

‘ABDUL-BAHA: No. After the sunrise nothing should be taken unless the doctor says that fasting would be injurious (to one's

health). In that case, one can eat at any time one wishes. But the whole time (of fasting) is only twelve hours-this is nothing.

QUESTION: Some of the friends think the life is so strenuous in America that it is not possible to work there and keep the Fast.

‘ABDUL-BAHA: In the Torah the command for fasting is from sunset to sunset for three days. For three days and three nights they, the Jews, take nothing. This is not obligatory. There are Fasts of three days, seven days and nine days. Mr. X. in Persia did not believe that one could fast for nine days. He brought a Jew and imprisoned him in a room and locked the door, and did not permit anything (food or water) to be taken to him. Indeed, his prisoner took nothing for nine days, not even water. For six days he slept, then he could not sleep any more, but he was very weak. But now, in this Revelation, it is for only twelve hours-very little.

QUESTION: Should those men keep the Fast who are employed in mines, steel mills, etc., where it seems necessary to eat often to keep up their energy?

‘ABDUL-BAHA: This depends upon the advice of an expert doctor. If the doctor says that fasting would be injurious to the health of such people they should not fast.

QUESTION: What is the age limit for fasting?

‘ABDUL-BAHA: Seventy years.

SW_v11#19 p.328-329, PN_1920 p049, PN_1920 p052, PN_1920 p059, PN_1920 p093, PN_1920 p111, PN_1920_heh_haifa p058, BSTW#122

AB01342

To: Gulafruz et al., in Isfahan

Date: 1920-Oct-26

- 1 O leaves of the luminous Tree! In this dawn when the divine light radiates and shines from the hidden spiritual horizon, ‘Abdu'l-Baha has raised the banner of faithfulness in remembrance of you and has undertaken to write this letter so that you may all know that this soul and heart is the wellspring of supreme kindness and is infinitely loving toward the divine loved ones and the handmaids of the Merciful. The purpose is that you are the flowers in the garden of God's love and the

1 ای ورقات سدرهٔ نورانیّه درین صبحگاهی که نور الهی از فجر رحمانی عالم پنهان ساطع و لامع عبدالبهاء بذکر شما رایت وفا افراخته و بنگارش این نامه پرداخته تا کل بدانید که این جان و دل ینبوع رأفت کبری است و به احبای الهی و امام رحمانی بی‌نهایت مهربان مقصود این است که شما ازهار گلشن محبت اللّٰهید و ورقات شجرهٔ اصلها

leaves of the tree whose "root is firmly fixed and its branches reach to heaven." This is from the gifts of Baha'u'llah.

- 2 Praise and glorification are due, that we may offer thanksgiving and until the melody and song and the music of harp and drum and the intoxicated inclinations manifest the effect of nightly wine-drinking. Be filled with joy and gladness, strive in acceptable service, attain abundant grace, and become the cause of guidance to the multitudes. Become so intoxicated with the wine of the love of God that you will establish the feast of Alast, become enraptured with the wine of love, and on the field of battle route the hosts of the Covenant-breakers and violators. And upon you be the Most Glorious Glory.

ثابت و فرعها فی السّماء و این از مواهب حضرت بهاء الله

2 ستایش و نیایش باید تا بشکرانه پردازیم و تا آهنگ و ترانه و نغمه چنگ و چغانه و تمایلات مستانه تاثیر شرب شبانه بخشد به فرح و سرور آید و سعی مشکور فرمائید و فضل موفور یابید و سبب هدایت جمهور گردید از باده محبت الله چنان سرمست شوید که جشن الست برپا نمائید و از صهبای عشق می پرست گردید و در میدان رزم جنود ناقضین و ناکثین را شکست دهید و علیکن البهاء الابهی

INBA17:123, MKT7.129, MKT9.210a

AB04276

To: Jamshid Khudadad Hakim, in Bombay

Date: 1920-Oct-26

- 1 O servant of the Sacred Threshold! Your letter arrived and brought great glad tidings that Jinab-i-Ardishir arrived like milk and honey and became the cause of fellowship and love among the friends. This was not just news - it was a fragrant flower, it was musk and ambergris. The spiritual ones' nostrils become perfumed from such musk-laden news. Today the confirmations of the Abha Kingdom are rushing and surging forward like the hosts of the Concourse on High, but discord between the friends of God becomes a barrier wall and an obstructing rampart. Praise be to God that Ardishir's arrival became the cause of fellowship and love.
- 2 As for the matter of the Mashriqu'l-Adhkar, come together with the friends in utmost love and unity, consult and delve into this matter and reach a unanimous decision, and submit a request to the Government for a site. Now proceed to secure a plot of land. God willing, this request shall meet with the Government's approval. However, the most important factor is unity and fellowship amongst the friends. As Rumi says: The souls of wolves and dogs are separate from one another, but united are the souls of the lions of God.

1 ای بنده آستان مقدّس نامه شما رسید و بشارت کلی داشت که جناب اردشیر چون شهد و شیر وارد شدند و سبب الفت و محبت بین احباب گشتند این خبر نبود گل معطر بود مشک و عنبر بود مشام روحانیان از چنین اخبار مشکبار گردد امروز تأییدات ملکوت ابهی مانند سپاه ملأ اعلی در هجوم و جولان است ولی تکدر بین احباء الله سدّی حائل گردد و سنگری مانع الحمد لله که ورود اردشیر سبب الفت و محبت گردید

2 اما مسئله مشرق الأذکار با یاران بکمال محبت و اتحاد مجتمع شوید و شور و غور نمائید و بالاتفاق قرار بدهید و از دولت خواهش محلّ و موقع نمائید حال بتدارک زمین پردازید انشاء الله از طرف دولت این خواهش پذیرفته می شود ولی مهمترین امور اتحاد و اتفاق احیاست بقول ملای رومی جان گرگان و سگان از هم جداست - متحد جانهای شیران خداست

3 And upon you be the Most Glorious Glory.

3 و عليكم البهاء الأبهى

MSHR3.023, YARP2.451 p.337

ABU2021

Words spoken at Haifa Pilgrim House, 1920-Oct-26

A.B... All the people are negligent, they are not thinking of pleasing God and spreading the word of God. Notwithstanding it has been tried (and found out) that whoever tried to please the people displeased God, and he who tried to please God, became assisted and confirmed. God ordained this order that men might become liberated. Notwithstanding this the Blessed Beauty was very kind to the father of the Prime Minister. His grandfather used to visit the house of the Blessed Beauty every night.

The heavenly food is good. This food (speaking of the food at the table) gives trouble (indigestion). That heavenly food gives strength and salvation. The effect of this food is only for a day; but the strength of that is everlasting. It is strange that the people are so ignorant about it and are unaware of the heavenly food. How devoted they are to darkness. Even now they are running away from light. Like a thief who always runs away from the light, and who wishes for darkness upon darkness. Why? Because light reveals his wickedness. The owner of the house wants it always to be lighted, but the thief wants darkness.

PN_1920_heh_haifa p057

ABU0314

Words spoken at Haifa pilgrim house, 1920-Oct-27

Mrs. C... We have always understood that 'Abdu'l-Baha did not eat meat, but we see that he does. Is he not eating it to please us.

A.B... Yes, I eat it in order that I may be your partner. In the same way, in the world of the Kingdom, I may be your partner, God willing, that on earth and in heaven we may be co-partners. You are always and every where with me.

Mrs. R... "Will the unworthy ones be with the worthy ones in the kingdom?"

A.B... Yes, thru the grace of God. If God acts with mercy it will be so. When a teacher is kind, he accepts the children who have not capacity as well; for He knows that these will find capacity while in the school. This is the way that a kind teacher acts. A kind father also accepts those children who have capacity and those of his who have not.

Mrs. R... I meant myself only, not others.

A.B... God willing, thou wilt become worthy. I am educating thee so that thou mayest become worthy.

Mrs. R... That makes me very happy.

Mrs. F... Is this the time to write plays based upon the persecution of the Baha'is and the history of the Cause for presentation to the people thru the moving pictures?

A.B... It is very good. It will have much effect. It will have great effect. Have you seen the picture of Mirza Badi who took the epistle of the Blessed Beauty (to the Shah Have you seen it?

All... Yes. We have seen it.

A.B... It is in the room of the Greatest Holy Leaf. Ask and they will show it to you.

All... We have seen it in America.

A.B... This one is colored. They colored this in Tehran.

Mrs. F... In speaking of the persecutions, I mean: to display the pictures in public places?

A.B... Yes. Then one likes a thing, even though it is given underground, he likes it.

Mrs. C... Is the prayer, "Is there any remover of difficulties" etc... to be used 95 times every morning for 19 days?

A.B... Every day in the morning 95 times, either for 9 days or 19 days.

Mrs. C... Is not the obligatory prayer, or daily prayer, to be used in the West as well as the East.

A.B... There are THREE prayers. One is necessary.

Mrs. F... Some people think that these prayers are for the East only, especially those with the prostrations... washing the hands etc.

A.B... There are THREE DAILY PRAYERS. One of them has no prostrations, one only sits and repeats it. This is the easiest of all, but the second one has the prostrations. The THIRD one, the longest, has many prostrations.

Those who are attracted will never be satisfied no matter how much they pray. But those souls who are busy and have much to do, can only say the short prayer.

When the Mashrak-el-Adkar is built, then the matter of prayer will become adjusted. Now it is the beginning.

Mrs. C... We saw Mr. and Mrs. Bougois in Chicago they were hoping to come soon to visit 'Abdu'l-Baha.

A.B... I have sent word for them to come in the spring.

Mrs. F... It seems a pity to build the Mashrek-el-Adhkar only half the size of the original plan.

A.B... The original would cost several million (dollars). If it is according to the original plan it would take about fifty years to build it.

Mrs. R... They hope to start the building early in the spring.

Mrs. C... I wish to speak about Mr. McNutt. He has sent a copy of his introduction to 'Abdu'l-Baha's Addresses in America, which are soon to be published.

A.B... All right.

Mrs. C... Mr. McNutt sold his home. After which a Tablet came telling him to keep it, so Mr. McNutt took it back, then submitted the matter to the Baha'i Board to see what could be done. They decided to improve it and make it income bearing property. Does A.B. approve of this plan? The property, make big improvements and use it as a Baha'i home. Must be income bearing so the friends can be able to buy it from McNutt. Is this approved?

A.B... Very good. If they, the believers, buy it is very good. This house will remain as a remembrance.

Mrs. C... They will rebuild and have rooms for visiting and permanent guests; thus it will become income bearing property.

A.B... Very good. 'Abdu'l-Baha has spoken in that house: His Holiness Baha'u'llah has been mentioned there; 'Abdu'l-Baha has given the proofs and arguments of the teachings of His Holiness Baha'u'llah there; the confirmations of the Holy Spirit descended upon that house.

Mrs. C... Miss Jean Masson who is writing by 'Abdu'l-Baha's command an answer to the Wilson Book, sends her love to the Master, and begs his assistance in this difficult task.

A.B... God willing, she will be assisted. Mr. Mirza Abul Fazl has also written such an answer, have you seen it? He has written it very well. There was a missionary from Tabriz who happened to meet Lady Blomfield in London. - - This is rather amusing - - He called at her house and spoke to her very freely against the Cause, trying to fill her mind with doubts about the Movement. Lady Blomfield listened patiently to all he had to say. He thought he has impressed her. Finally he asked her what she thought of all he had told her. She answered with great dignity: "What you have said is exactly the same as the Pharisees said concerning Christ; you are one of the Pharisees yourself." He became angry and got up and went away.

PN_1920_heh_haifa p059

ABU1558

Words spoken at Haifa Pilgrim House, 1920-Oct-28

A.B... The Jews were expecting the appearance of His Holiness Christ, but they were expecting him to come with certain signs.

First: They were expecting him to come from an unknown place. They knew that His Holiness came from Nazareth. This is written in the Bible. They understood that His Holiness would have to come from an unknown place. This they learned from the Books of the Prophets not from their own imaginations. This is correct. The meaning of the unknown place, i.e. of the other world, was the world of God, but did not understand this, but thoughts it meant from an unknown city.

Secondly: The scepter must be of iron, i.e. he would appear with a sword, while His Holiness Christ did not possess even a wooden stick. This also is correct. The meaning of an iron scepter or the sword or the sword is the tongue of His Holiness which divided the truth from untruth, or truth from falsehood. But the Jews thought that the sword was to be of iron.

Third: That he should sit on the throne of David. It is clear that he did not have a throne: he did not have even a mat to sit on. The throne of His Holiness is a heavenly throne, not a throne which is built of gold and silver.

Fourth: That he should conquer the East and the West. But in reality His Holiness did not conquer the East and the West with a sword. He conquered it with the power of the Holy Spirit.

Fifth: That he should reign for a thousand years. For three years he lived under the greatest difficulties.

PN_1920_heh_haifa p061

ABU0408

Words spoken at Haifa Pilgrim House, 1920-Oct-29

Question/topic: Will Abdu'l-Baha speak of the cave of Elijah and the Israelites who were here at the time of Elijah, that we may take his words to the Jews in America?

A.B... Some souls appeared among the Jews, the people of Moses, who concealed their real motives, but apparently they arose to work as a religious people.

After his Holiness Solomon, someone appeared called Jeroboam, who conspired with the majority of the Israelites against Rehoboam, and succeeded. He, Jeroboam, like unto the violators of today, concealed his real purpose. The first thing that he did was to tell the Israelites that in the time of Solomon, the taxes were very burdensome; but now that Rehoboam was on the throne, they should ask him to lighten the burdens, so that his reign might be prosperous. This concession would please all the people. He set this trap in the guise of kindness, telling them that as the king was kind, he would surely grant their request. All the people became happy. He led them to the king and asked him to lighten the taxes. Rehoboam consulted with the old men, and they agreed that there was no harm in making this concession. Then he

consulted with the young men; but they objected saying: since you have just succeeded to the throne, you had better refuse this request, so that the people may not get into the habit of demanding such concessions, otherwise every day they will find a pretext for making more demands. In brief, Jeroboam created this dissention. Rehoboam told the people that his father had been just; that the taxes had been moderate, and it was not possible to lighten them anymore. Nay rather, he should add to them. Jeroboam talked with the people and increased the dissention. Jeroboam was thinking of leadership for himself; but he was concealing the real purpose. In the guise of kindness he expressed his sympathy for the people, and told them that Rehoboam was not a kind king, and was not considerate of them. In short, he went on with his intrigue to such an extent that he produced great rebellion among the Israelites.

Day by day that rebellion increased until the Jews gave up religion, the religion of God. Finally it resulted in their giving up entirely the worship of God and began to worship Baal. The founder of the idol worship was Jeroboam. The rebellion grew, until war broke out between Jeroboam and Rehoboam, in which many people were killed. All their wise men failed to cure the evil; darkness upon darkness overtook them. The Israelites became degenerate; corruption reached such a point that they became worshippers of Baal. In Tyre there was an idol made of copper, called Baal; it was hollow and under it they would build a fire. The arms were extended. The priest would come and place a child on the arms and the child would be burned until it would be consumed to ashes. Thus the Israelites worshipped Baal.

The violators of the Jews pretended to be religious and ended in idol worship. At such a time his honor, Elijah appeared. He dwelt in this cave and his food consisted of fish which he himself caught. Elijah gathered some of the young men and taught them the religion of God in the cave. They became holy souls. Having educated them, he sent them out to teach among the people. In this way he trained the Israelites and reestablished the religion of God.

Now the Israelites were divided into two parties: One became worshippers of God, the other remained idol worshippers. These two parties fought together until they decided upon—so that it might be known which party was right. They decided that both of them should offer a sacrifice; that fire might come down from heaven to burn the sacrifice of one of them. Whichever sacrifice was burned that party was the true one.

The priests of Baal came and brought a few ears of corn for sacrifice, and prayed from morning until evening; but nor fire descended from heaven. Then his honor Elijah killed a lamb and offered it as a sacrifice; and suddenly a fire appeared and burned the lamb.

So it was proved that Elijah was the true one. Then Elijah ordered the priests of Baal to be killed. He reestablished the religion of Moses. Complete reformation was established. Idol worship was abolished. Again the Jews became worshippers of God. The social and political affairs were also improved.

Having finished his mission, Elijah sought retirement and disappeared from among the people.

Now the Jews believe that a chariot of fire descended from heaven and caught him up to heaven; but the fact is that he retired to spend his time in communion with God. This is the story.

Mrs. F... Is it true that real fire burned the lamb? This seems like superstition.

A.B... This has significance; it needs explanation. The point is this, this is the fire of the love of God.

Mrs. F... Was the town of Haifa here at that time?

A.B... Yes; at the place where the convent is now situated. It was Haifa, which means in the Phoenician language, the foot of the mountain.

Mrs. F... How long did Elijah remain here to teach?

A.B... From twenty to thirty years - until he completed his work of educating the people.

PN_1920 p033, PN_1920_heh p005, PN_1920_heh_haifa p064

ABU0471

Words to Mrs Hoagg et al, spoken on 1920-Oct-29 in Haifa

E.C. Spoke about scientific tests on animals.

A.B. In the books of God there is no mention of this subject, but in the religion of God eating meat is permissible. Man can live without meat. To kill an animal and eat his flesh seems to be cruelty, but today it is almost impossible for the people

not to eat the flesh of animals. It is difficult to tell people to eat pork, mutton, beef, fish. Supposing that they do not eat these, what are they going to do about drinking water: for in this glass there are thousands of living animalculae which cannot be seen under the microscope, swimming on the water. They are dancing in the air that man breathes... They enter the body of man and die. This cheese is full of them. If you put it under the microscope you will see them moving. When you consider this with a broader view, you see it is not possible not to eat animals. Why is it permissible?

We must observe that these animals which are in the cheese represent animal life without intelligence, but you are eating them. This transfers them from the animal kingdom to the human kingdom. They were without intelligence and now they find intelligence; they were bereft of knowledge and now they attain knowledge. Their sensibilities were primitive now they become developed, they receive a portion in thinking and reasoning. Then these animals which you are eating evolve from a low stage to a higher stage of existence. Therefore it is permissible to eat animals.

Because the purpose is for the advancement of human welfare vivisection is permissible, but provided cruelty is not practiced...

For instance the animal which is diseased suffers more than if he were to die. To die is better than to suffer. If it does this thru vivisection it is for a high purpose.

R... They breed animals ... for this purpose.

B. Note that part on which they must operate must be sound.. but it is not necessary that the entire body be sound. For instance they may want to experiment on the eye, the eye must be sound.

H.. They give serums and watch the effect of disease on the animal.

A.B... If some one suffered with gout, it is so troublesome he prefers death, but his mind works intelligently. For instance, if the brain is diseased and one becomes insane, but his hands and feet are all right... his head is diseased but his body is all right. One is suffering from cancer, every day the pain increases and it is worse than death, but his brain is all right. If they experiment on this suffering animal, and he should die, it will shorten his suffering. There is great advantage in vivisection because by these experiments on animals humanity is saved from thousands of diseases... The animal should be chloroformed.

H.H. They do not use chloroform.

A.B. They should use chloroform. There are many diseases that can be discovered thru postmortem examination. They physicians of old did not use vivisection, they operated on dead.

The Blessed Perfection often would say that if man would be content with vegetable diet it would be well. Vegetable diet is cleaner than animal diet.

E.C... There is a great movement in America and England against vivisection. They claim there is not enough scientific result to compensate.

A.B... Diseased animals that cannot recover had better be used for vivisection, and not those which are sound.

They claim vivisection on sound animals, and we say it should be done on the sound organ or sound limb. There are many cases where half of the body is paralyzed and the brain worked well. There was once a Pasha whose whole body to his neck was paralyzed; two parts only were sound: his brain and his alimentary canal. For several years he was a governor general and he was very efficient. He had no hands to use, someone else had to feed him. If he was stung by an insect he did not feel it at all; if a dog bit him he could not feel it, but his brain was working perfectly. He governed far better than those who were sound.

Every act can be done with tyranny or with justice. In vivisection justice and not tyranny should be practiced. If they do not give chloroform to a healthy animal it is tyranny.

About criminals...

A.B. Not at all. Even those who are condemned to death should be killed in such a way as not to feel it... with electricity.

PN_1920_heh p006, PN_1920_heh_haifa p061

ABU0939*Words spoken at Haifa Pilgrim House, 1920-Nov-02*

A.B... I wanted to come for breakfast this morning but could not. I have been serving the people at lunch at the other house and now I have come here.

His Holiness Christ said, that the one who wishes to be greatest among you must be your servant. (In English) good servant, good servant!

One must be either a serpent or a servant: he must choose. The people who are arrogant are serpents not servants.

It is very difficult to arrange the matter concerning Mrs B's land. The work which Assad'u'llah and Fareed did was not solid. At that time they should have secured a title from the government. They failed to do this. Now it would be better to sell it. It is worth twice as much as she paid for it. If she paid 100 lbs, sell it for 200 lbs. Find out how much she paid, then after the price is found out it can be bought by some one. This is better. It is in the name of Enayatullah, and not Mrs. B., so it can be sold. If it were in her name it could not be sold. I have thought(?) much over this and have come to that conclusion. I will pay Mrs. B. the price if she is willing to sell. Send a cable and find out and I will send the money—thus the matter may be solved. It has been unsettled for ten years. This is better.

Mrs. C... Mrs. B. wished to give it to 'Abdu'l-Baha if it still belongs to her.

A.B... I cannot accept it, as Mrs. B. is needy, but do not tell her this.

I once bought a piece of land. There was a man who was very antagonistic and tried to prevent my securing a title: but with great difficulty everything was settled. This man even tried to bribe the government. When it was all settled and my title was clear I sent word to Baha'u'llah and He sent back word: "Leave the earth to the people of the earth" and I immediately destroyed the title and gave the land to the man.

Mrs. C... Does the Master approve of the believers buying land here?

A.B... Yes, very good!

Mrs. F... Will the land on Mt Carmel belong to believers eventually?

A.B... Yes, all the land of Haifa and Acca will belong to believers.

Mrs. R. mentioned about Mrs. Nourse's land on Mt. Carmel, and asked if she should communicate with Fareed about getting it back.

A.B... I do not say to anyone to complain about another. She is authorized to do what she likes. 'Abdu'l-Baha does not command anyone to have a law suit. Cable to Mrs. B...

PN_1920_heh_haifa p063

AB06002

To: Mirza Siyyid Muhammad Nazimul-Hukama

Date: 1920-Nov-03

- 1 My God! My God! Verily Your servant Nazim was one who suppressed anger and forgave sins and harm, showing kindness to enemies even if they were the most bitter foes, thirsting for the fountainhead of guidance, yearning to attain the Supreme Concourse, and eagerly anticipating the appointed time until his desire was fulfilled and his destiny arrived, and he drank the cup of death and soared like a dove to the flying place of the birds of immortality.

1 الهى الهى انّ عبدك ناظم كان كاظم الغيظ و العافى عن الذنب و الضير و يحسن الى الأعداء ولو كان الدّ الخصماء متعطشاً لينبوع الهدى متشوّفاً للورود الى الملاء الأعلى و متشوّفاً للأجل المسمى الى ان تيسرت مُنيته و حلّت له مُنيته و تجرّع كأس الحمام و طار كالحمام الى مطار طيور البقاء

- 2 O Lord, make his nest upon the highest branches of the Lote Tree of the Utmost Boundary that he may warble like the dove in the Supreme Paradise with the most wondrous melodies in abundant gratitude for Your bestowals with which You have specially favored those drawn nigh from among the chosen ones. O Lord, make his arrival praiseworthy and his advent blessed, and immerse him in the seas of Your favors in the precincts of Your greatest mercy, and cause him to speak Your praise in Your verdant garden and Your flourishing paradise. Verily You are the Mighty, the Generous, and verily You are the Pardoning, the Forgiving, the Merciful.

2 ربّ اجعل وكره على اعلى الأفنان من السّدره المنتهى ليتّرم كالورقاء فى الفردوس الأعلى بآدع الألحان شكراً جزيلاً لمواهبك التى خصّصت بها المقربين من الأصفياء ربّ اجعل وفوده محموداً و وروده مسعوداً و اغرقه فى بحار الطافك فى جوار رحمتك الكبرى و انطقه بالثناء عليك فى حديقتك الغلباء و روضتك الغناء انك انت العزيز الكريم و انك انت العفو الغفور الرحيم

YMM.054

ABU0511*Words spoken at House of the Master in Haifa, 1920-Nov-04*

Not one among the former religions, such as the Jews, spoke a word of praise of H.H. Christ, or concerning H.H. Mohammed. They said to Noah "We do not see thy followers except a few vagabonds". Now the Cause is shining with such glory that a person such as M.M. the Prime Minister says, that a servant of the servants of the Blessed Beauty is the first mind of the world. How great is the Cause! Notwithstanding this the Persians are negligent. M.M. says so and the unfaithful relatives, how unjust they are! Almost all the people despised H.H. Christ. The Mohammedans do not know what the people did to H.H. the Prophet.

Koran -Sura - Abu Lahab (Father of Flame) The hands of Abu Lahab shall perish and he shall perish. His riches shall not profit him neither that which he hath gained. He shall go down to be burned in the flaming fire; and his wife also bearing wood, having on her neck a cord twisted fibres of a palm tree".

A.B. "When this Sura was revealed the wife of Abu Lahab became indignant and started to go and see Mohammed. On her way she met with the wife of Abu Jahl (Father of Ignorance). The latter asked her where she was going and she said, I am going to a man who thinks he is a prophet". She asked her business with him. The wife of A.L. said "I am the most revered soul in my tribe and acknowledged to be the queen of the tribes. How does he dare to call me a bearer of wood. I want to ask him, how do you dare call me a bearer of wood. Thou sayest that I have a cord of twisted palm leaves around my neck. See, this necklace which I have around my neck is of pearl. The wife of A.J. said "What is the matter with you? You should not deign to go and speak with him. He is insane. He says that K-Zaghum) springs up from the midst of hell. Mohammed was considering the reality of this woman, which was the fact, a bearer of wood for hell, and what Mohammed was considering was correct. Now you see how the people were despising the prophets in their days. It is the explicit text of the Koran and not tradition.. The people were considering Mohammed as the lowest person. They would say... "Is it he whom God has sent as a prophet?"

Praise be to God, nobody could say a word of scorn about H.H. the First Point or H.H. the Blessed Beauty. The most eloquent of the learned men of Arabia, whether Sunnite or Sheite have composed such eulogies about the Blessed Beauty

as to astonish one. A very learned Christian says "I am not a Bahai and I do not believe in his prophethood, but to be fair, his miracles are as clear as day.

Today almost all the papers of the world are praising the Cause. The only papers which are scorning the Cause are those of our own country, that is Persia. One of the editors in Persia has written a letter to me. I do not mention his name because he does not wish it. He says: "In Persia there is a group of people which has arisen with all its power to undermine the holy Cause. They have sent me some letters and articles to publish, but I do not publish them in my paper."

This man wants to be obliging. He has frequently written to me, and up to now I have been lenient to him. I wrote to him this time asking, "What is this you are writing to me? What are these obligations that you place me under. Write what thou wishest and do not think that if these letters are published they can do any harm to the Cause. As thou hast experienced what the people have written has not affected the Cause. The banner of God is waving on high. O my friend, consider a little! And hear how the trumpet call "Ya Baha el Abha" is being raised among the Turks, Persians, Australians, in Asia, Africa, Europe, America etc. then what art thou saying? Go and attend to your own affairs! Art thou trying to put me under obligations? Go and write whatever thou wishest! These will all contribute to the promotion of the Cause and can do nothing else! ...

PN_1920_heh p010, PN_1920_heh_haifa p067

ABU0680

Words spoken at Haifa Pilgrim House, 1920-Nov-04

A.B... Yesterday was very pleasant with Arthur. No other chauffeur could have managed. Today the auto should be cleaned, the salt water ruins it.

(To Arthur) You showed that you were an expert yesterday, but you should make Fugita and Khrosro like yourself.

Mrs. C... Does A.B. approve of our going to Jerusalem?

A.B... Yes, it is necessary. You will go now and visit the Holy Places and in the spring, God willing, I will go. These spots

are sacred in our eyes. The tourists who come to visit the sacred spots, are not real pilgrims, for while they are visiting the tombs they are not thinking of Christ: their thoughts are distracted; they are not mindful of the place they are visiting. You will be real pilgrims. You will be conscious of how Christ suffered, how much he endured, and how they denied Him; how He was falsely accused until at last they crucified Him. You must think of His Holiness Christ so that you may be real pilgrims.

Mrs. C... When we came before we did not care to go to Jerusalem, because we had come to the new Jerusalem.

A.B... Jerusalem is Jerusalem, but the real Jerusalem is spiritual: the teachings of God. You will visit the material Jerusalem both are esteemed in the sight of God. Most pilgrims who go to Jerusalem simply visit the stone walls and doors. No thought of Christ. Should the Jews find Christ there, they would kill Him again in the same way that Jesus was killed. They sing and pray and supplicate for the coming of the Messiah, and when He came they martyred Him. They would do it again. They are still weeping.

There is an old wall remaining of Solomon's Temple. They gather there, kiss the wall and weep; but when Christ came, they crucified Him. You will see the wall. Men, women and children weeping and praying. But praise be to God! You are believers in all the Prophets of God. You believe in Moses, Christ, Muhammad, the Bab and the Blessed Beauty. You have faith in all.

The Jews believe in Moses only and deny Christ- - are enemies of Christ.

A.B... This is American food.

Mrs. F... said that in America potatoes were high and that people are learning to eat rice, because of profiteering.

A.B... This profiteering is a great tyranny in America. I am astonished that people believe they have justice while such things as this go on. The monopoly of food and profiteering.

Mrs. C... There is a Japanese in California who has cornered the potato market. He is called the 'Potato King'.

A.B... I found in New York that the poor people were longing for fruit; to have grapes, apples, pears etc. they told me they could not have them on account of high prices.

The fruit was brought from Calif. to New York and kept in the hands of a few, and sold at high prices; and rather than give it to the poor or sell it for lower price, it was thrown into

the sea. The poor would see it and long for it. What greater cruelty than this! Everything is monopoly in America except the water and air.

Mrs. F... In America we are sending women to the legislature in order that we may have more justice.

A.B... I hope the women will succeed. If they try to remove the monopoly they will succeed at present then women have been successful in securing prohibition.

PN_1920_heh_haifa p065

ABU1813

Words spoken at Haifa Pilgrim House, 1920-Nov-05

Abdul Baha: I speak in Persian and you do not understand.

Mrs. C.: We are happy to hear His voice no matter in what language He speaks.

Abdul Baha: The tongue of the soul is the tongue-less tongue. The spirit speaks in every language, in no particular tongue. When hearts are connected the spirit speaks eloquently provided the hearts are related together.

People drink wine and say it is useful. It is not the wine, but the juice of the grape which is useful.

The mountain (Carmel) was covered with grape vines and disease came and killed most of them.

Mrs. R.: There is a grapevine in America which is immune to disease.

Abdul Baha: Yes, the government has said that if anyone would bring those vines here, that are immune from disease, he would be exempt from taxation for 10 years. They graft that vine on the vine here, because here the grapes are sweeter. The vines here in the garden are protected. The gardener puts the grapes into a liquid solution, they use copper sulfate here mostly, but it is of no use. What is used in my garden is lime. They use water and copper sulfate and the fruit is dropped into it. This is good. In 'Akka there are worms that bore into the fruit trees. They came in the garden of Ridvan. I ordered

copper sulfate put into the hole and this killed the insect. Even when the tree was nearly dead, it revived.

PN_1920_heh_haifa p069

AB04442

To: Haydar Quli Khan et al., in Isfahan

Date: 1920-Nov-05

O ye who are near to the Court of Grandeur! It is morning and the Sovereign of the East has cast His rays upon plain and wilderness, making all things visible. Although it is a sign of the Sun of Truth, it has no knowledge of things, despite the fact that its lights make all things manifest. But the Sun of Truth reveals all created things and uncovers the realities of things and knows the realities of things and casts a special radiance upon the hearts of the beloved ones. Although the essences of created things exist through the reflection of His light, alas they are unaware of Him and without fruit or trace. The friends of God were distinguished by these special favors, in that they were blessed with such a great bounty and were illumined by the lights of the Most Great Guidance, and their hearts and souls were brightened by the effulgences of the All-Merciful. And upon you be the Most Glorious Glory.

ای مقربان درگاه کبریا صبح است و خسرو
خاوری پرتوی بردشت و صحرا زده و جمیع اشیاء
را پدیدار کرده هرچند آیت شمس حقیقت
است ولی از اشیاء خبری ندارد باوجود آنکه
انوارش کل را نمودار نماید اما شمس حقیقت
جمیع کائنات را آشکار می فرماید و کاشف
حقائق اشیاست و عالم بحقائق اشیاء و تجلی
مخصوص بر قلوب احباً می فرماید هرچند اعیان
موجودات از پرتو نور او موجود ولی افسوس
که از او بیخبرند و بی اثر و ثمر یاران الهی باین
الطاف اختصاص داشتند که بچنین موهبت
عظمی موفق گشتند و بانوار هدایت کبری
رخ برافروختند و از تجلیات رحمانیه جان و دل
روشن نمودند و علیکم البهاء الأبهی

MKT3.214, DWNP_v6#02 p.002a

AB10393

To: Ghulam Ali Davachi, in Tihiran

Date: 1920-Nov-05

O thou servant at the Threshold of the Blessed Beauty! Praise be to God that thou hast returned to Iran safe and sound under divine protection, and affairs are confirmed through abundant grace and the counsels of 'Abdu'l-Baha are continuously remembered in the heart, and this attracts the appreciated

ای بنده آستان جمال مبارک الحمد لله صحیح و
سالم در صون حمایت الهیه رجوع به ایران نمودید
و امور مؤید بفضل موفور و وصایای عبدالبهاء

confirmations of the All-Forgiving Lord. And upon thee be greetings and praise.

مستمراً در قلب مذکور و این جاذب تأییدات
مشکوره رب غفور و علیک التحية و الثناء

INBA16:196, DBR.084

AB10376

To: Firuzmand, Banu Kayqubad wife of Firuz Tirandaz

Date: 1920-Nov-05

O thou who art attracted to the face of the incomparable Beloved! It is as thou didst write. That which in former ages the most noble souls in the human world longed for, thou hast attained. Be not grieved at the separation from thy kind companion Faridun. He hath winged his flight to the realm of the Incomparable Lord. That one enamored of the Beauty of the All-Merciful hath been united with divine forgiveness and pardon. Rest thou assured.

ای آشفته روی دلبر یگا چنانست که مرقوم
نموده بودی آنچه در قرون اولی اشرف نفوس
عالم انسانی تمنا مینمودند تو بآن رسیدی و از
جدائی قرین مهربان فریدون محزون مباش بجهان
حضرت بیچون پرواز کرد آنمفتون جمال رحمانی به
عفو و مغفرت ربانی مقرون شد مطمئن باش

YARP2.700 p.468

ABU0539

Words spoken at Haifa Pilgrim House, 1920-Nov-06

A.B...Last night I visited the Mufti, the spiritual head of the Moslems. The governor and many notables were there.

I spoke to them of the oneness of humanity and the oneness of religions. I said that fanaticism must be forgotten and religions become one.

Mrs. C...How did they accept this teaching?

A.B...When I speak it is in such a manner that no one can object. There is no ground for objection. When I spoke in America did anyone object? They could not offer any objections, even in the Jewish synagogue. In spite of the fact that the Jews are fanatical, in the synagogue I proved that Christ was the word of God, and that Muhammad was a prophet of God. No one can say this before the Jews in a synagogue, but

no one denied. About five thousand Jews were there, all of them alert to criticize, but no one could. They clapped, and after the meeting their spiritual head (Rabbi) said that they wanted to shake hands with me. I said that I could not shake hands with five thousand people, so he said that fifty or sixty might come. I shook hands with a few amongst them as representatives of the Jewish people. One of those who shook hands said: "By God, I am no longer a Jew".

From the time that I entered America until I left no one criticized. His Holiness Christ said: "When you want to speak don't think, say that which comes into your heart and mind. I did so. I had no thought, and all that came to my mind I said.

Mrs. F...In Abdul Baha's talk at Stanford University in California, he stated that the Greek philosophers journeyed to the holy land, studied with the Jewish doctors and then returned to Greece. Did Socrates travel to the Holy Land.

A.B...Yes, after returning from the Holy Land to Greece, he established the principle of the unity of God and the immortality of the soul.

The people opposed him because this teaching was contrary to their belief. They brought him before the king and gave him poison. When he took the cup he said that he was glad he was going from this land to another one. It is written in Greek history.

Mrs. F...It is not stated in history that Socrates went to the Holy Land.

A.B...It is written that Socrates went to other lands; they do not say that he did not leave Greece. It does not say where he went but in Oriental history it is given. The principle of the unity of God was learned from the prophets of Israel. In those days no one but the prophets of Israel believed in the divine unity, no one believed in the immortality of the soul, not even the Greek philosophers. They believed in transmigration of the soul. Socrates established this divine unity (in Greece).

The philosopher Lycurgus came to the Holy Land and returning established his famous constitutional law. He then gathered all the people and made them swear allegiance. Then he said that he wanted to leave Greece and they must declare they would not change one letter of his law until he returned. He came to the Holy Land and never returned. This he did in order that the law he made might continue. He sacrificed his kingship to law. This is mentioned in Greek history.

Mrs. F...When we return to America and speak to the Jews about our trip to Jerusalem, what are the best points to accentuate?

A.B...Read the prophecies of Isaiah and Hezekiah concerning the return of the Jews to Jerusalem in the last days. Also that the water of the Nile would come to Jerusalem in the last days. When the British came they brought the water of the Nile in pipes to Palestine, and we drank that water here.

The philosophers were always astonished at that prophecy saying that this was one of the exaggerations of the Bible; that this was impossible, the water could not cross the desert and how could that water be brought from the Nile to Palestine. They never imagines that iron pipes could be laid for bringing the water, or that British forces would come through the desert and need water. Many Turks died at that time for lack of water (at time of the war).

PN_1920 p070, PN_1920_heh p015

ABU1067

Words spoken at Haifa Pilgrim House, 1920-Nov-06

A.B.: We are speaking in Persian and you have to listen.

Mrs. R.: We are glad to hear your voice in any tongue.

A.B.: Man has two ears and one tongue, so he should hear twice and speak once. The wise man listens much and speaks little. Why did you not go for a ride in the auto? Mrs Goodall?

Mrs. R.: Told A.B. that we went for a walk and Arthur picked us up in machine.

A.B.: I have walked far and am very tired. One must keep in motion. The air if there is no wind, is without motion, becomes impure. When water is still it stagnates. All the plants are moving there is motion in everything. All bodies move whether great or small. There is no globe that is stationary. The people were thinking that the poles were without motion. In reality they have motion-rotation-they have two motions, that of rotation and revolution, some of the bodies in the heavens have three motions. For instance the earth has rotation on its axis which produces the day and night; it has the movement around the sun which gives the seasons; the solar system moves around

a center; that is, there is a sun which is the center of all suns. Our sun with all its planets is moving around this great center like the moon around the earth.

The point is this: that all existing things (creation) are in motion. Therefore it is known that motion is the cause of life and lack of motion is indicative of decay or retrogression.

From this talk the purpose is that sometimes you should have a ride in the automobile when the weather is good-when there is no rain or wind you should go out for a ride. Mrs. Goodall must go when the weather is good.

Motions are many: material, essential and intellectual acquirement. The motion of the child from the prebirth stage to the time of maturity is motion toward perfection. Essential is stage from nothingness into being. But the main motion is based upon the holy books which give life to man and lifts him from a miserable stage to that of exaltation. It moves man from the center of eternal degradation to the center of eternal life. This is the real and important motion.

At the time of the appearance of the Manifestation of God there is a new motion-a spiritual motion.

PN_1920 p046, PN_1920 p083, PN_1920_heh p020

ABU1945

Words spoken at Haifa Pilgrim House, 1920-Nov-06

Abdul Baha- I have been for a walk. Motion is the sign of life. If there be no wind, no motion the air becomes impure. When water is stagnant it also becomes impure. There is motion in everything, all the plants are moving. All bodies whether large or small are moving. There is no globe which is absolutely stationary. The people thought that the poles were without motion. In reality there are two motions: rotation and revolutions. Some of the heavenly bodies have three motions that is the earth which revolves on its axis produces day and night. Then the movement motion around the sun produces the seasons. The entire solar system moves around a center. There is a sun which is the center of all centers. For instance our sun with all its planets are moving around a central sun like the moon moves around the earth.

The point is this, that all existing things are in motion, that motion is the cause of life and lack of motion is the cause of death.

From this talk the purpose is that you should take a ride in the automobile when the weather is good and there is no rain. Mrs. G. must go when the weather is good.

Motions are many: material, essential.

PN_1920 p038, PN_1920 p046, PN_1920 p083, PN_1920_heh p019, PN_1920_heh_haifa p070

AB01383

To: Abdu'llah Mutlaq, in Tihiran

Date: 1920-Nov-07

- 1 O faithful servant of the Blessed Beauty! The letter which you wrote from Zanjan was received. Praise be to God, you traveled in utmost spirituality through Iraq, Hamadan, Tehran and Qazvin, and found all the friends of God in complete steadfastness and firmness. Witnessing the beauty and perfection of the friends brings joy to heart and soul, and this is among the greatest divine bounties. Praise be to God that you received a share and portion of this. For some time there had been no outward news from Zanjan. Now that you have gone to visit the friends, praise be to God that good news has arrived. That pure land is a radiant realm. The leader of the righteous and exemplar of the chosen ones, the dawning-place of mysteries and manifestation of lights, His Holiness Hujjat arose in that land to exalt the mighty, most great Cause and made many souls fragrant with the breaths of faith.
- 2 Thousands of souls sacrificed their lives in the path of God. Therefore Abdul-Baha always awaits the time when these fragrant bloods will bear fruit and that realm will become illumined. Now praise be to God that his honor Mirza Abdul-Wahhab has arisen with a new spirit, and likewise there are blessed souls who are near to the divine threshold. It is hoped that the life-giving breeze of expression of the sincere ones will bestow new life to the dead who are not living, so that the descendants of the martyrs may rend asunder the dark veils of the people of vain imaginings and witness the luminous beauty

ای بنده صادق جمال مبارک نامه‌ی که از
زنجان مرقوم نموده بودی وصول یافت الحمد لله
در نهایت روحانیت به عراق و همدان و طهران
و قزوین مرور نمودی و جمیع یاران الهی را در
نهایت ثبوت و رسوخ یافتی مشاهده جمال و کمال
دوستان سبب سرور دل و جان گردد و این از
اعظم نعمای الهی الحمد لله از آن بهره و نصیب
یافتی مدتی بود که بظاهر از زنجان خبری نبود
حال که شما بدیدن یاران رفتید الحمد لله که خبر
خوشی رسید آن خطه پاک کشور تابناکست
سرور ابرار و قدوه اخبار مهبط اسرار و مظهر
انوار حضرت حجت در آن کشور باعلای امر
جلیل اکبر قیام فرمود و جمع کثیری را بنفحات
ایمان مشام معطر فرمود

هزاران نفوس جان در سبیل الهی فدا نمودند لهذا
عبدالبهاء همواره منتظر آن که این خونهای معطر
مثمر ثمر شود و آن کشور منور گردد حال الحمد
لله جناب میرزا عبدالوهاب بروحی جدید قیام
نمودند و همچنین نفوس مبارکی مقرب درگاه الهی
هستند امید چنانست که نسیم بیان روح بخش
مخلصین اموات غیر احیا را حیاتی جدید بخشد
تا بازماندگان شهدا حیات مظهر اهل اوهام را
بدرند و جمال نورانی را که شرق و غرب روشن
نموده مشاهده کنند حیف است که آن خطه

that has illumined East and West. It would be a pity if that glorious land remained deprived of the outpourings of the spring rain of guidance. Abdul-Baha's heart has the utmost attachment to the descendants of the martyrs and he supplicates at the divine threshold:

- 3 O Kind Lord! These descendants are saplings from the rose garden of martyrdom. Make them fresh and verdant through the rains of grace and bounty, that they may arise with the utmost delicacy and freshness, keep alight the candle of the noble martyrs, and make green and flourishing the field of hopes of those who sacrificed themselves.

- 4 Abdullah Ansari says: "O Lord, though the chicory is bitter, it is from the garden." My hope is that they may become roses and sweet basil, lilies and thyme. O God! Set Mutlaq free and assist him with endless favors that he may kindle a candle in those regions and breathe new life. And upon him be the Most Glorious Glory.

جلیل از فیضان نیرسان هدایت ممنوع ماند قلب
عبدالبهاء نهایت تعلق ببازماندگان شهدا دارد و
بدرگاه الهی عجز و نیاز مینماید که

3 ای پروردگار مهربان این بازماندگان نهالهای گلشن
شهادتند بامطار فضل و موهبت تر و تازه فرما تا
بنهایت لطافت و طراوت مبعوث گردند و شمع
شهادی بزرگوار را روشن کنند و کشت زار آمل
فدائیان را سبز و خرم فرمایند

4 عبدالله انصاری میگوید الهی اگر کاسنی تلخ
است از بوستان است امیدم چنانست که گل
و ریحان گردند و سوسن و ضمیران شوند خدایا
مطلق را آزاد کن و مؤید بالطف بی پایان نما
تا در آن صفحات شمع برافروزد و حیات تازه
بدمد و علیه البهاء الأبهی

BRL_DAK#0528, BRL_DAK#0610,
MKT3.299, HDQI.257x, ANDA#27 p.04x,
MSBH4.150

AB01418

To: Abdu'l-Vahhab Zahidi, in Zanjan

Date: 1920-Nov-07

- 1 O thou assured soul!
- 2 Jenab-i-Mutlaq has opened his tongue in praise and supplication, saying that praise be to God, that praiseworthy being is the manifestation of the favors of the Loving Lord and the dawning-place of the gifts of the All-Bestowing Lord, and is characterized by detachment and piety, and is familiar with all people in a spirit of joy and fragrance. This joy-bringing news brought the utmost gladness, delight and enthusiasm.
- 3 I turned to the Kingdom of Mystery and beseeched boundless grace from the Self-Sufficient Lord, that this one attracted to the Kingdom may arise with renewed vigor and boundless resolve, and that souls in that land may be raised up to chant the verses of unity and receive confirmation from the Kingdom of the Glorious Lord.

1 ای نفس مطمئنّه

2 جناب مطلق لسان ستایش گشوده و نیایش
فرموده که الحمد لله آن وجود محمود مظهر
الطاف ربّ ودود است و مطلع موهبت رب
وهّاب و به زهد و تقوی موصوف و با خلق
به روح و ریحان مألوف از این خبر سرورپرور
نهایت مسرت و شغف و شغف حاصل گشت

3 توجّه بملکوت راز شد و از حضرت بی نیاز
رجای فضل موفور گردید تا آن منجذب
ملکوت قیامی تازه و همتی بی اندازه مبذول
دارد و نفوسی در آنکشور مبعوث گردند ترتیل
آیات توحید نمایند و تأیید از ملکوت ربّ جلیل
بیابند

- 4 In truth, the region of Zanjan is leavened with pure blood. How many blessed souls left behind the niche of the mortal world and shone forth like candles in the glass of the divine realm. Those brilliant stars and radiant planets shine from the eternal horizon and address those who remain, saying: "O you who remain behind, through divine favors we have reached this infinite height and we look upon you with utmost kindness, that like a cypress by the stream of our hopes you may grant freshness and grace, and the branches may follow the roots. We sacrificed our lives and shed light - you too must rend asunder the veils and uproot delusions. With pure vision hold fast to what is clearly promised in the divine Tablets.
- 4 في الحقيقة خطّه زنجان بدماء مطهره مخمر است بسا نفوس مبارک که مشکوة عالم ناسوت را بگذاشتند و در زجاج عالم لاهوت مانند شمع برافروختند آن نجوم ساطعه و آن کواکب لامعه از افق ابدی میدرخشند و خطاب ببازمندگان میفرمایند که ای بازماندگان ما بالطاف الهی باین اوج نامتناهی رسیدیم و شما را بنهایت مهربانی نظر میکنیم تا مانند سرو روان جویبار آمال ما را طراوت و لطافتی بخشید و فروع تابع اصول گردد ما جان فشانیدیم و نور افشانیدیم شما نیز پرده بدرید و اوهام را ریشه براندازید بنظر پاک بآنچه در الواح الهی بصریح عبارت بشارتست تمسک نمائید
- 5 Praise be to God that the Exalted One, may my spirit be sacrificed for Him, left no veil and demolished the barriers. The entire Bayan openly points to Him Whom God shall make manifest, and all matters are conditional upon and dependent on the confirmation of that Pure Being. He says: 'Beware, beware lest thou be veiled by the Vahid of the Bayan, for it is as creation before Him. Beware, beware lest thou be veiled by what was revealed in the Bayan.' And likewise other verses are detailed - refer to the text of the Bayan. The path that that Essence of Being prepared must be followed, not the customary doubts in every Revelation.
- 5 الحمد لله که حضرت اعلی روحی له الفداء بجای نگذاشتند و سدّها را بنیان برانداختند جمیع بیان عیان من یظهره الله است و جمیع امور مشروط و منوط بتصدیق آن ساذج وجود میفرماید ایّاک ایّاک ان تحتجب بالواحد البیانی لانه خلق عنده ایّاک ایّاک ان تحتجب بما نزل فی البیان و همچنین آیات دیگر مفصل است بنص بیان مراجعت گردد سبیلی را که آنجوهر وجود تمهید فرمود سلوک باید نمود نه بشبهات معتاده
- 6 Read the Persian Bayan from beginning to end for the friends and explain its questions. God willing, a day will come when that region and land will become a divine rose garden and the Most Glorious Kingdom will encompass it. This is the desire of the sincere ones and this is the hope of the believers. And upon thee be the Most Glorious Glory.
- 6 در هر ظهور بیان فارسی را از بدایت تا نهایت از برای یاران بخوانید و تشریح مسائل بنمائید انشاءالله روزی آید که آنخطّه و دیار گلشن الهی گردد و ملکوت ابهی احاطه کند اینست آرزوی مخلصین و اینست آمال موحدین و علیک البهاء الأبهی

INBA85:238, MKT3.297

AB01921

To: *Haji Yadullah Sidihi, in Isfahan*

Date: 1920-Nov-07

- 1 O thou who art firm in the Covenant! Thy letter was received. Its contents were evidence most clear of thy steadfastness in the luminous Cause. Praise be to God that in such a time, which was the arena of the foolish, souls have been raised up who, through divine assistance and favor, are in the utmost firmness and assurance.

1 ای ثابت بر پیمان نامه شما رسید مضامین دلیل جلیل بر ثبوت بر امر نور مبین بود الحمد لله در چنان موقعی که جولانگاه یخزدان بود نفوسی مبعوث گشته که به عون و عنایت حق در نهایت ثبوت و اطمینان
- 2 That village in the days of the Desired One was the recipient of favors, and now too there is intense hope that through the effort and spirituality of the faithful friends it may become prosperous and the manifestation of abundant favors. Strive as much as you can that Sedeh may become a hundred-fold, and that souls may be raised up who are in the utmost detachment, powerful and capable, attracted to the Abha Kingdom and promoters of the religion of God.

2 آن قریه در ایام حضرت مقصود مورد الطاف بود حال نیز امید شدید است که به همت و روحانیت یاران باوفا معمور و مظهر الطاف موفور گردد تا توانید بکوشید که سده صدده گردد و نفوسی در نهایت انقطاع و مقتدر و توانا و منجذب ملکوت ابدی و مروج دین الله مبعوث شوند
- 3 As for the marriage of the daughter of Aqa Mirza Hashim to Mirza Fadlu'llah, descendant of Siyyid Barakat, it is most blessed. Whatever funds you have available, spend them all on this wedding. The honorable Shaykh Salman was a second Salman-i-Farsi, nay rather more successful in service. Whatever is done for his family is service at the threshold of the Divine Unity.

3 اما مسئله اقتران صبیّه آقا میرزا هاشم بمیرزا فضل الله سلیل سید برکات بسیار مبارک است و هرچه در پیش شما از حقوق موجود بتمامها صرف این عروسی نمائید حضرت شیخ سلمان ثانی اثنین سلمان فارسی بود بلکه در خدمت پیشتر موفق آنچه در حق خاندان او مجری گردد خدمت بدرگاه احدیت است
- 4 In these years of war the oppressors extended the hand of aggression against you and spared no effort, and 'Abdu'l-Baha was affected by these heart-rending events. But whatever occurred was in the path of the Beloved of the horizons, therefore you must walk the path of submission and acceptance.

4 و بشما در این سالهای حرب ستمکاران دست تظاول گشودند و آنچه توانستند قصور نمودند و عبدالهء متأثر از این وقایع جانگداز ولی هرچه واقع در سبیل دلبر آفاق بوده لذا باید شما در سبیل تسلیم و رضا سلوک نمائید
- 5 In these years of struggle and killing all the people of the world are in severest tribulation, especially the Iranians who have been the target of all calamities. But their difficulties were in the path of self and passion, while the troubles of the loved ones were in servitude at the threshold of grandeur. Those afflictions are counted as worldly affairs, while these trials and pains are reckoned as sacrifice in the path of Baha'u'llah. See how great is the difference between the paths!

5 در این سالهای جدال و قتال جمیع اهل عالم در اشّد وبال علی الخصوص ایرانیان که مورد جمیع آفات شدند ولی مشقّات آنان در سبیل نفس و هوی و اما زحمات احبّاء در عبودیت درگاه کبریا آن رزایا محسوب بشئون دنیا و این محن و آلام معدود از جانفشانی در راه حضرت بهاء الله بین تفاوت ره از کجا است تا بکجا
- 6 Convey to all the friends individually my utmost longing, and upon thee be the Most Glorious Glory.

6 و بجمیع احبّاء فرداً فرداً از قبل من نهایت اشتیاق ابلاغ دارید و علیک البهاء الأبدی

INBA87:153, INBA52:151

ABU0298

Words spoken to Kathryn Frankland at Haifa Pilgrim House, 1920-Nov-08

Question/topic: Is capital punishment forbidden in the Baha'i Teachings?...

Mrs. F... When one looks at the people on the streets of Haifa, it seems as if one hundred years would be required for their spiritual development.

A.B... The people here are like animals. They are not awake they are negligent.

Mrs. R... Some of them do not look much more intelligent than animals.

A.B... Not only some, but all.

Good news has come from Turkistan (to Azizullah) bring the letter and translate for them. It will be read in the meeting tonight and tomorrow you will read it.

Mrs. G... How long will it take for the Arabs (here) to become spiritual?

A.B... In fifty to one hundred years it will be accomplished.

Mrs. F... When these apparently dead souls pass out will they become spiritual?

A.B... In Shallah

Mrs. F... In one of the tablets we read that no souls are annihilated as in this world the mineral is dead in comparison to the vegetable so these souls are dead only comparatively speaking. At sometime will they receive their portion, become quickened?

A.B... These souls have lived not spiritual life. They are like abortive children - they do not attain to (spiritual) life in this world. In the world of God, they may attain to divine grace.

Mrs. C... Is capital punishment forbidden in the Bahai teaching.

A.B... No - the murderer shall be killed, not beheaded (hanged) but it should be done by the electric chair.

Mrs. H... We find in America there are different kinds of murder.

A.B... In the court it becomes clear what kind of murder it is. There are three kinds of murder. First, the one who kills with a purpose using weapons such as sword, knife, guns. The murderer has the intention of killing. They are called murder

with purpose or willful murder. The second is one who does not use fire arms or sword but he beats his victim with a stick not intending to kill. This is called not willful murder. Or a person may throw a glass of water at someone and kill him. Now the glass is not an instrument for killing, yet death is caused. This is also called not willful murder.

The third kind is accidental. A man may go hunting intending to kill a bird and accidentally he may kill a person. But the willful murderer, one who looks for his victim with the intent to kill, shall be punished. For instance, he may climb on a wall and watch for his victim, then jump down and kill him; this is murder with intent to kill. In the book (Kitubal-Akdas) it is specified that such a one shall be killed. If he is sentenced to life imprisonment this is worse than death, for every day he dies.

Mrs. H... If he is allowed to live there is a chance for repentance.

A.B... Every murderer has remorse and repents.

Mrs. H... Is this repentance acceptable before God?

A.B... No, there are some affairs in which repentance has effect. God has his own rights and the people have their rights. God might sacrifice His divine rights but He will not sacrifice the rights of the people. If all murderers are exonerated because they feel remorse, this would continue to encourage murder. Repentance is not for the murderer. If repentance is sufficient then anyone can say 'I will kill and God will forgive me'. I will repent and God will forgive me. But if a man, for instance, has done another an injury; if he has tortured or troubled him - if he repents, it has effect. But the willful murderer should be killed.

Mrs. H... When a woman in America serves on a jury, she must state whether or not she believes in capital punishment. Should the Bahai women say that they believe in capital punishment?

A.B... They must say that our belief is that the murderer, who willfully kills, must be killed. This is the command of Baha'u'llah. According to the Kitab-ul-Akdas, they must be killed.

Mrs. H... In the Surat l'Hykl it states that capital punishment is abolished.

A.B... There were many books written before the Kitab'ul'Akdas but now the Kitab'ul'Akdas is authority.

You do not know how the murdered soul suffers. If you could know and reflect, you would say that the murderer should be

killed. It is impossible to protect society unless he is punished. It is not for revenge. God alone has the right to revenge. This punishment is for an example, so that others may not do likewise. Everyone who murders should be killed by the government. This is for punishment, not for revenge.

Mrs. C... When Abdul Baha was in America someone asked him what becomes of the soul of a murderer, and Abdul Baha answered that if the murderer was killed by the people that the justice of God would not meet him a second punishment because the justice of God did not allow the meeting of two punishments.

A.B... This is correct. Capital punishment for the murderer is a bounty. In the gospel, you read: If the right eye offend ye

If the eye be injured, it is better for the entire body, that it be destroyed. It is evident that to pluck out the eye is better, because otherwise, the other parts of the body would become affected.

When the murderer is killed and the people see that he is punished for his act, they take this as an example and abstain from murder. If there were no capital punishment you would hear of a murder every day.

Mrs. H... That is why the women in America are taking part in Government affairs.

A.B... Praise be to God that over fifty years ago, the principle of Baha'u'llah was revealed; that women should have equal rights with men. He revealed this principle when no one else had thought of it.

Which would prefer, to have the murderer punished in this transitory world where the suffering would be for a short time; or in the eternal world where the suffering would be for eternity?

Mrs. H... Does he not, suffer in the next world, if he is punished in this?

A.B... He does not suffer in the next world. The punishment has the effect of forgiveness of his sins in the next world.

PN_1920 p040, PN_1920 p098, PN_1920_heh_haifa p071

ABU1400

Words spoken at Haifa Pilgrim House, 1920-Nov-08

A.B... Have been with visitors all the morning... Here one must always be with visitors. They would be offended if I left them.

I am caught among different nations and all refer their cases to me. It is incumbent upon us to deal with them in truth and love. Some are bad in character, they are not truthful, they bring false charges and I must satisfy all. How difficult is this task. It is very difficult!

We must be like rain which falls on the stone, or cultivated ground and on the sea. Because the favor of Baha'u'llah is assisting all.. should reach all. It is a sun which shines upon all, a sea which casts waves upon all sides of the shore; a cool breeze which blows to all nations. Man must be like that.

This is the teaching of Baha'u'llah. It is difficult: the rain falls on the ground and the cloud expects that ground to become green and produce flowers, but to its astonishment and disappointment, instead of flowers it has produced thorns. It is difficult to bear.

Man should be mindful, patient, tolerant, not look at the people. His gaze must be above, he should act according to the teachings of Baha'u'llah. The people of Syria are neglectful, ignorant: they have no spirituality. All are impure, surely fraudulent, they are untruthful. It is difficult to deal and mix with them. I have not seen this type of man anywhere else. They are malevolent, pure materialists, they have no spiritual feelings.

You see a man whose interest and view is centered around stone and clay; still another man who looks at stones, he thinks about the Creator, how expert to create such wonders. Another who looks at trees. He thinks of the effect and energy of the sun the effect of the breeze that blows; the influence and effect of rain' who has educated these trees. Viewpoints are different.

PN_1920_heh_haifa p074, PN_1920 p042

AB07337*To: Mirza Isfandiyar Payman, in Tihiran**Date: 1920-Nov-08*

O thou who art firm in the Covenant! Thou hast chosen a good title for thy family. No better title than this could be found. This title will endure forever in thy lineage and posterity. Assuredly, you will arise to fulfill all that this blessed title requires, and conduct and behavior will be manifested that will make this title realized and embodied in its full meaning. I beseech God that in all circumstances thou mayest become the recipient of endless favors and guide souls to firmness in the Covenant and Testament. There is no more time. I write briefly.

ای ثابت بر عهد خوب لقبی از برای عائله
انتخاب نموده‌ئی بهتر ازین لقب لقبی نمی‌شود
این لقب الی‌الابد در خاندان و دودمان باقی
و برقرار خواهد ماند البته بآنچه از لوازم این
لقب مبارکست قیام خواهید فرمود و اطوار و
رفتاری جلوه خواهد کرد که این لقب بتمام
معانی آن تحقق و تجسم خواهد نمود از خدا
خواهم که در جمیع موارد مورد الطاف بی‌پایان
گرددی و نفوس را دلالت بر ثبوت بر عهد
و پیمان نمائی فرصت بیش ازین نیست مختصر
مرقوم می‌شود

YARP2.684 p.460

AB00106*To: Abdu'l-Husayn Tafti (Avarih), in Tihiran**Date: 1920-Nov-09*

- 1 Your detailed letter dated the first of Muharram arrived, and its reading produced heartfelt emotions. Surely the loved ones of God are greatly saddened and affected by the incident in Isfahan, and inevitably the hearts of the pure ones are grieved by the insults of the enemies. But when you look at the truth, this incident in Isfahan is also the greatest proof and evidence of the nobility of those blessed souls and evidence of eternal glory for the martyrs in the path of God.

1 نامه مفصل شما که بتاريخ غره محرم بود رسید
از قرائتش تأثرات قلبیه حاصل گردید البته
احبای الهی از واقعه اصفهان بسیار متحسرنند
و متأثر و لابد قلوب اصفیا از توهین اعدا محزون
گردد ولی چون بحقیقت نگری این واقعه
اصفهان نیز اعظم دلیل و برهان بر بزرگواری آن
نفوس مبارکه و برهان عزت ابدیه برای شهدای
سبیل الهی

- 2 Consider that after the martyrdom of the Prince of Martyrs (may my soul be sacrificed for him), during the Umayyad period, they completely erased all traces at the place of martyrdom, plowed the field and cultivated it so that the site would be entirely lost. For seventy years the site remained without trace, and the Umayyads posted guards so that no one could

2 ملاحظه نمائید که بعد از شهادت حضرت
سیدالشهداء روحی له الفداء در ایام امویین
آثاری که در قتلگاه بود بکلی محو کردند و آن
صحر را شخم زدند و زراعت کردند تا قتلگاه
بکلی مفقود شود هفتاد سال بر این منوال قتلگاه
مفقود الاثر بود و امویون نگهبان گذاشتند که
مبادا کسی از یک فرسخی بتواند زیارتی نماید

perform pilgrimage even from a distance of one farsakh. During these seventy years, approaching the site was absolutely impossible. If there was an awakened believing soul, they would direct their attention to the site from ten farsakhs away and perform pilgrimage with utmost caution. Similarly, they obliterated and destroyed the illuminated tomb of His Holiness the Commander (peace be upon him).

- 3 After the Abbasids destroyed the Umayyad caliphate and ascended the throne of sovereignty, they permitted pilgrimage, and the lovers of His Holiness built monuments at the place of martyrdom indicating the location. After a long period, during the time of Al-Mutawakkil the Abbasid, a firm decree was again issued to destroy those holy sites. They again completely obliterated them, plowed the fields and cultivated them. They wouldn't allow anyone to approach even from ten farsakhs away, until governance, chancellorship and ministry fell to the Buyids. The Buyids were lovers of His Holiness the Prince of Martyrs (may my soul be sacrificed for him), and they gained such influence and power that they left no authority for the Abbasid caliphate. All affairs were in the hands of the Buyids while the caliph remained occupied in his palace. During the Buyid period, they rebuilt the place of martyrdom and likewise reconstructed the illuminated shrine of His Holiness the Commander for the third time.

- 4 Even Adud al-Dawla, who was the greatest of the Buyid leaders, renewed the Iranian monarchy and took the title of king, and in sermons after the caliph, mention was made of the kingship of Adud al-Dawla. On that day, the Iranians in Baghdad celebrated, giving thanks to God that after complete decline, the Iranians had raised their banner again.

- 5 That day in Adud al-Dawla's palace outside Baghdad, they arranged a festive gathering, and with harp and song and melody and tune, dancing and clapping hands, they passed the day until evening. Some of the Iranian ministers present requested from Adud al-Dawla, saying that today is the day of renewal of Iranian sovereignty and deserves ultimate joy, and praise be to God the festive gathering is arranged in every way, therefore we beseech that you permit, according to the former Iranian custom on such a victorious day, that wine cups and goblets be brought forth. Adud al-Dawla said, "Indeed, drinking wine is acceptable in drizzling rain, gentle rain is pleasant for wine drinkers, but today there is no rain." He wanted to make an excuse. After an hour, clouds appeared and... heavy rain fell,

در این هفتاد سال ابداً تقرّب بقتلگاه ممکن نبود اگر نفس متنبّی مؤمنی بود از ده فرسخی توجه بقتلگاه میکرد و زیارت مینمود این نیز در نهایت احتیاط و همچنین قبر منور حضرت امیر علیه السلام بهمین منوال محو و نابود نمودند

3 بعد از آنکه بنی عباس خلافت امویّه را محو نمودند و بر سریر سلطنت نشستند اجازت زیارت دادند و در قتلگاه محبان حضرت آثاری بنا کردند که دلالت بر موقعیت آن محلّ مینمود بعد از مدّتی مدیده در زمان متوکّل عباسی نیز حکم مبرم صادر که دوباره آن مقامات مقدّسه را ویران کنند باز بکلی محو و نابود نمودند و آن صحرا را شخم زدند و زراعت کردند حتّی از ده فرسخی نمیگذاشتند کسی نزدیک برود تا آنکه حکومت و صدارت و وزارت بدست آل بویه افتاد و آل بویه از محبان حضرت سیدالشهداء روحی له الفداء بودند و چنان نفوذ و قدرتی حاصل کردند که از برای خلافت عباسی نفوذی نگذاشتند امور جمیعاً در دست آل بویه بود و خلیفه در قصر خلافت بنحود مشغول در زمان آل بویه دوباره تعمیر قتلگاه کردند و همچنین مرقّد منور حضرت امیر را دفعهء ثالث باز انشاء نمودند

4 حتّی عضدالدوله که اعظم رجال آل بویه است سلطنت ایران را تجدید کرد و لقب پادشاهی گرفت و در خطبه بعد از خلیفه ذکر پادشاهی عضدالدوله بود آنروز را ایرانیان در بغداد عید گرفتند که الحمد لله ایرانیان بعد از اضمحلال تام دوباره علم برافراختند

5 و آن روز در قصر عضدالدوله خارج بغداد بزم طرب آراستند و با چنگ و چغانه و نغمه و ترانه پاکوبان دست افشان کف زنان روز را بعصر رساندند بعضی از حاضرین از وزرا که ایرانی بودند از عضدالدوله خواهش نمودند که امروز روز تجدید سلطنت ایران است و سزاوار نهایت شادمانی الحمد لله بزم طرب از هر جهت برپاست لهذا رجا مینمائیم که اذن و اجازت فرمائید که بر حسب عادت سابق ایرانیان در چنین روز فیروزی صراحی و ساغر بمیان آید عضدالدوله گفت آن شرب الرّاح مقبول بالمطر نم نم باران بمی خواران خوش است امروز بارانی نیست خواست عذر بنحواد بعد از ساعتی ابری

and they said "O King, indeed it has rained. Destiny has aligned with your command and no obstacle remains."

پیدا شد و باران شدید بارید گفتند ایها الملک
باران نیز بارید قضا و قدر موافقت بامر تو نمود
دیگر مانعی نماند

- 6 In short, a new celebration arose and the cup was passed around. During this time, his excellency Azad-ud-Dawlih fell ill, experiencing severe pain in his intestines. Near dawn, he lost hope for life. They asked, "O noble one, what is your last will? Please speak." He replied, "My wealth avails me not, my sovereignty has perished. What will can I make? I have no will except one, and that is to bury me at the threshold of the incomparable Amir (Imam Ali) like a guard, and write on my grave: 'and their dog stretching forth his two forelegs at the threshold.'" Now observe what this means. Therefore, be assured that those purified graves shall be so exalted as to reach the highest heavens. In God's Cause, destruction itself is the cause of construction, and true abasement is the cause of supreme glory. Being without name or trace is the sign of the greatest majesty. "Leave them to plunge in vain discourse and play." And upon thee be the Most Glorious Glory.

6 خلاصه جشنی جدید برخاست و ساغر بدور
آمد در این اثنا جناب عضدالدوله بیمار شد و جمع
شدیدی در امعا حاصل گشت قریب بصبح از
حیات نومید گردید سؤال نمودند که ای شخص
جلیل چه وصیتی داری بفرما گفت ما اغنی عنی
مالیه هلك عنی سلطانیه چه وصیت کنم هیچ
وصیتی ندارم جز یک وصیت و آن این است
که مرا در آستان حضرت امیر نظیر پاسبان دفن
کنید و بر قبر من بنویسید و کلبهم باسط ذراعیه
بالوصید حال ملاحظه کن که چه خبر است
لذا یقین بدان که آن اجدات مطهره چنان
مرتفع گردد که بایوان کیوان همعنان شود در
امر الله نفس خرابی سبب آبادی است و حقیقت
ذلت سبب عزت کبری بی نام و نشانی نشانه
عظمت عظمی درهم فی خوضهم یلعبون وعلیک
البهاء الأبهی

- 7 As for the matter of the respected incomparable Minister: We had a destitute dervish from Baluchistan, whose blessed name was Muhammad Khan, who was among the Sufis of that time and one of the devoted friends of the late father of the respected Minister. The aforementioned Muhammad Khan decided to attain the presence and passed through Tehran. The late departed one, may God exalt his station and cause him to dwell in the proximity of His greatest mercy, gave lodging to that Muhammad Khan in his home. Due to their acquaintance in the world of dervishes, he said to him, "When you attain the presence of the Desired One, please request that He say a prayer for me that God may grant me a child." When Muhammad Khan attained the presence, he made this request. The Blessed Beauty said, "When you return and pass through Tehran, tell that noble person that We have prayed for you, and give him this piece of candy to eat, and surely, definitely the prayer will be answered."

7 اما مسئله حضرت محترم وزیر بی نظیر ما یک
درویش بی نوائی داشتیم از اهالی بلوچستان نام
مبارکش محمد خان و از متصوفین آزمان و از
یارهای جانی مرحوم پدر حضرت وزیر محترم
محمد خان مذکور عزم حضور نمود و به طهران
مرور کرد حضرت مرحوم مغفور اعلی الله
مقامه و اسکنه فی جوار رحمته الکبری آن محمد
خان مذکور را در خانه منزل دادند نظر بآشنائی
که در عالم درویشی داشتند باو فرمودند که
چون بحضور حضرت مقصود رسی استدعا نما
که دعائی در حق من فرماید تا خدا اولادی
بمن بخشد محمد خان چون بحضور رسید عرض
کرد جمال مبارک فرمودند چون رجوع نمائی
و به طهران عبور کنی خدمت حضرت شخص
جلیل عرض کن که ما دعائی در حق تو
نمودیم و این دانه نقل را بایشان بده تا میل
فرماید و یقیناً حتماً دعا مستجاب خواهد
گشت

- 8 When Muhammad Khan reached Tehran, he went to see him and delivered this message and presented that piece of candy, and then went to Baluchistan. He gave away all his possessions entirely to his children and relatives, and alone and single, set out to attain the presence in the Holy Land. With ultimate

8 محمد خان چون به طهران رسید خدمت ایشان
رفت و این پیام برساند و آن دانه نقل را تقدیم
کرد و به بلوچستان رفت و جمیع مایملک
خویش را بتمامه باولاد و خویشان بخشید و

detachment and peace of mind, he traversed mountains and deserts, chanting prayers, until he reached Tehran. Again he hastened to the presence of that noble person and met privately in seclusion. He saw a beautiful child in his arms. He said, "O Muhammad Khan, this is that promised child. Praise be to God, he has come into existence. I have a second request, that this child remain protected in divine protection, for in this world I have no comfort except in this child." Now that child is the incomparable Minister, and when the aforementioned Khan reached the Most Holy Court, he presented his request, and prayers were offered for the success and protection of that respected being. And upon thee be the Most Glorious Glory.

فرداً و حیدراً عزم حضور در ارض مقدّس نمود و در نهایت آزادی و جمعیت خاطر کوه و صحرا پیود و مناجات کائنات به طهران رسید باز بحضور حضرت شخص جلیل شتافت و محرمانه در خلوت ملاقات کرد دید طفلی نیکو شمائل در آغوش مشار الیه است فرمود یا محمد خان این است آن طفل موعود الحمد لله بحیر وجود آمد خواهش ثانی دارم که این طفل در صون حمایت الهی محفوظ ماند زیرا در دنیا هیچ تسلی خاطری ندارم مگر باین طفل حال آن طفل حضرت وزیر بنی نظیر است و چون خان مذکور بساحت اقدس رسید خواهش مشار الیه را عرض کرد بجهت موفقیت و مصونیت آن ذات محترم دعا فرمودند و علیک البهاء الاهی

- 9 As to the esteemed Mirza Sulayman Khan, he is indeed a perfect soul, fair-minded and unbiased, who extends every possible kindness to the friends and never fails in protecting and assisting the loved ones. Assuredly he shall be confirmed by divine assistance. I constantly beseech with utmost humility at the threshold of His Holiness the Exalted One and the court of the Blessed Beauty - may my spirit be sacrificed for them both - and implore from Their infinite favors support and grace for this precious soul. Convey the Most Glorious Greetings to Haji Na'ib Muhammad-'Ali and Aqa Mirza Javad, and tell them that you have followed the example of the Blessed Beauty, for He was exiled from Tehran to Iraq, and from Iraq to the Great City, and from there to Rumelia, and from Rumelia to the Most Great Prison. How excellent is the servant who is tried by that which tried his Lord! The first volume of your history has been received and will, God willing, be reviewed and sent to Egypt.

9 و اما جناب میرزا سلیمان خان فی الحقیقه این شخص محترم شخص کاملی است منصف و بیغرض و آنچه بتواند بنوازش یاران می پردازد و در صون و عون دوستان کوتاهی نمی فرماید و یقین است که مؤید بتأییدات الهیه می گردد من همواره بدرگاه حضرت اعلی و آستان جمال مبارک روحی لهما الفداء عجز و زاری می کنم و این نفس نفیس را از الطاف نامتناهی عون و عنایت می طلبم بجناب حاجی نائب محمد علی و آقا میرزا جواد تحتیت ابدع ابهی برسانید و بگوئید که تأسی بجمال مبارک نمودی زیرا از طهران به عراق و از عراق به مدینه کبیره و از آنجا به رمیلی و از رمیلی بسجن اعظم سرگون شدند نعم العبد اذا ابتلی بما ابتلی به مولاه جزء اول کتاب تاریخ شما رسید انشاء الله ملاحظه می گردد و به مصر ارسال میشود

- 10 This peerless minister is the respected person mentioned in your letter, whom you met through Mirza Sulayman Khan.

10 این وزیر بنی نظیر شخص محترمیست که در مکتوب شما مذکور بود و بواسطه میرزا سلیمان خان با ایشان ملاقات نمودید

BRL_DAK#0546, MKT3.154, TAH.242x,
DUR4.501, MAS5.277, MAS9.135,
MSHR5.206x, NNY.065-068

AB12189

To: Muhammad Rida Qaini, in Birjand

Date: 1920-Nov-09

1 O thou who art firm in the Covenant! Be confident that the Blessed Beauty is well-pleased with thee and 'Abdu'l-Baha is in utmost satisfaction. Thou art not old, thou art young. Thou art not aged, thou art in the prime of life, for thou art the recipient of the favors of the Lord God. Convey greetings and praise from 'Abdu'l-Baha to the honored friends Mirza Ghulam-Husayn and Mirza Habibu'llah and the handmaids of God Mahbubih and Fatimih-Sultan and the respected handmaid Daji' and Hidayatu'llah. And on behalf of Aqa 'Ali and Aqa Muhammad-Husayn and Mulla 'Ali-Asghar, I have beseeched pardon and forgiveness from the Most Great, the Most Glorious Threshold. And convey to the friends in Birjand, Derakhsh, Sarchah, Khusf, Khunik and other parts of Khurasan 'Abdu'l-Baha's utmost attachment of heart, abundant longing, and heartfelt connections. Night and day I lament and cry out, and raise up my wailing and lamentation, and I beseech from the aid, protection and shelter of the Abha Beauty that the friends may be preserved and safeguarded and filled with spirit and fragrance. These blessed souls are the friends of the Beloved of the horizons and are self-sacrificing in the path of that Kind Friend. Therefore they are deserving of every bounty and are manifestations of love, steadfastness, firmness and faithfulness.

2 O my God, my God! These are servants who have been intoxicated by the wine of fidelity from the chalice of faithfulness and have been revived by the breezes of providence from the gardens of Thy love amongst humanity. O Lord! They have arisen with all their might to exalt Thy Word in that most distant region and most exalted land, and from them Thy remembrance is ever raised between earth and heaven. They recite Thy verses and establish Thy proofs and expound Thy signs and spread Thy glad-tidings with every evidence and proof and might and authority. O Lord! Make them lamps of guidance and keys to the doors of Thy knowledge amongst humanity and brilliant stars in the supreme horizon. Verily, Thou art the Mighty, the Bestower. Verily, Thou art the Supporter, the Confirmer, the Generous.

1 ای ثابت بر پیمان مطمئن باش جمال مبارک از تو راضی و عبدالبهاء در نهایت رضا پیر نیستی برنائی سانخورده نیستی نوجوانی زیرا مظهر الطاف حضرت یزدانی باسلاء اجلاء میرزا غلامحسین و میرزا حبیب الله و امة الله محبوه و امة الله فاطمه سلطان و امة الله ضجیع محترمه و هدایت الله از قبل عبدالبهاء تحیت و ثنا ابلاغ دار و از برای جناب آقا علی و آقا محمد حسین و ملا علی اصغر از درگاه جلیل اکبر تمنای غفو و غفران گردید و باحبای بیرجند و درخش و سرچاه و خوسف و خونیک و سائر نقاط خراسان از قبل عبدالبهاء نهایت تعلق خاطر و اشتیاق وافر و روابط قلبیه برسان شب و روز جزع و فزع نمایم و حنین و انین برآورم و از عون و صون و حمایت جمال ابهی یاران را محفوظ و مصون و پر روح و ریحان خواهیم این نفوس مبارکه یاران دلبر آفاقند و جانفشان در سبیل آن یار مهربان لهذا مستحق هر عطایند و مظهر محبت و ثبوت و رسوخ و وفا

2 الهی الهی هؤلاء عباد رتحتهم نشأة الصبهاء من كأس الوفاء و انعشتهم نسائم العناية من رياض محبتك بين الوری رب انهم قاموا بكل قوة علی اعلاء كلمتك في تلك العدو القصوى والخطئة العليا و ما زال يرتفع منهم ذكرک بين الارض و السماء يرتلون آياتک و يقيمون بيناتک و يشرحون آثارک و ينشرون بشاراتک بكل حجة و برهان و قوة و سلطان رب اجعلهم مصابيح الهدى و مفاتيح ابواب معرفتک بين الوری و نجومًا ساطعة من الافق الاعلى انک انت العزيز الوهاب و انک انت الموفق المؤيد الکريم

BRL_DAK#0854

AB02898

To: Bahman son of Khusraw, in Tihran

Date: 1920-Nov-09

- 1 O thou who art humble and suppliant at the Court of the Self-Sufficient! Thy letter was received. Praise and thanksgiving be unto the heavenly Lord Who led the thirsty ones to the flowing waters and the spring of Tasnim, that they might drink from the fountain of certitude and attain unto the truth of certainty. He taught truthfulness to the Parsees and instructed them in uprightness, made them seekers of peace and reconciliation, and enabled them to worship the Truth. The star of the ancient ones' existence had vanished in the west of nothingness, but has now risen again from the east of being and become bright and radiant. The banner of the forebears has been raised high, and the glad tidings of the prophets have become clear and evident. Give thanks for this bounty and bestowal, for the extinguished lamp has been lit and the thorny field of hopes and desires has become a rose garden. The divine favors surge like a boundless ocean and the rays of the Sun of Truth shine forth from the zenith.

1 ای پر عجز و نیاز بدرگاه بی نیاز نامه شما رسید ستایش و سپاس خداوند آسمانی را که تشنگانرا بماء معین و عین تسنیم رساند تا از عین یقین نوشیدند و بحقیق یقین رسیدند پارسیان را راستی آموخته و درستی تعلیم فرموده و خواهان صلح و آشتی کرده و بحقیق پرستی موفق نموده ستاره هستی پیشینیان در مغرب نیستی متواری بود دوباره از خاور هستی دمیده و روشن و درخشنده گردیده علم نیاکان بلند شده و مرده و وخشوران واضح و آشکار گردیده بشکرانه این بخشش و عطا پردازید که چراغ خاموش روشن شد و خارستان آمال و آرزو گلشن گشت الطاف یزدان چون دریای بیکران موج میزند و پرتو خورشید حقیقت از اوج میدرخشد

- 2 O thou who art accepted at the Divine Threshold! Since thou art attracted to the divine radiance, thou possessest all perfections. Thou art dear and near, familiar and close, and through the power of faith thou art noble and distinguished. Thy heart and soul are like a flowing treasure, and after ascension thou wilt shine radiantly in the hidden world. Convey my utmost kindness to the maidservant of God Gawhar, and to the brothers Isfandiyar and Shahriyar, and to sister Firuzih, and to Aqa Mirza Siyavush and Aqa Mihraban Rustam and Gushtasb Rustam. Forgiveness was sought for Khusraw Bahman. And upon thee be the Most Glorious Glory.

2 ای مقبول درگاه کبریا چون دل بسته پرتو یزدانی جامع جمیع کمالاتی عزیزی و قریبی و آشنا و خویشی و بقوت ایمان سروری و صفدری و دل و جان مانند گنج روان و بعد از صعود در عالم پنهان درخشنده و تابان بکنیز الهی گوهر و اخوی اسفندیار و شهریار و همشیره فیروزه و آقا میرزا سیاوش و آقا مهربان رستم و گشتاسب رستم نهایت مهربانی از قبل من برسان و طلب آمرزش از برای خسرو بهمن گردید و علیک البهاء الأبهی

YARP2.307 p.254, RMT.192-193a

AB06984*Date: 1920-Nov-09*

O remembrance of that joy of the righteous! Although from the beginning of life until now thou hast been a stranger in the path of the All-Glorious and hast encountered difficulties and countless hardships and tribulations, yet ever have the cherished handmaidens of God been distraught and bewildered, captive to hardship and restlessness. Such is God's way, and thou shalt find no change or alteration in His way. As the poet says: "Until the cloud weeps, how can the meadow smile?" The handmaidens of the All-Merciful, unless they become the target of endless tribulation, shall surely not find deliverance from deprivation, nor soar to the retreat of the Beloved in the hidden world. Give thanks to God that thou, the faithful daughter of that essence of purity, hast followed thy glorious father and art firm and steadfast in the Covenant and Testament, encompassed by the favors of the Beloved of all worlds. And upon thee be the Most Glorious Glory.

ای یادگار آن سرور ابرار هر چند از بدایت
حیات تا به حال در سبیل ذوالجلال غریب
و گرفتاری و مورد مشقت و زحمت بی شمار
ولی همیشه کنیزان عزیز الهی آشفته و سرگشته
و اسیر مشقت و بیقراری بودند ذلک من سنته
الله و لن تجد لسنة تبدیلاً و لا تحویلاً به قول
ملاّ تا نگردد ابر کی خندد چمن. اماء رحمن تا
مورد مشقت بی پایان نگردند البته از حرمان
رهائی نیابد و به خلوتگاه حضرت جانان در
جهان پنهان پرواز نکنند. شکر کن خدا را که
دختر باوفای آن جوهر صفائی به چدر جلیل
تأسی نمودی و بر عهد و میثاق ثابتی و نابیتی و
مشمول الطاف دلبر آفاق و علیک البهاء الاهی

KHS13.038

AB09409*To: Ataullah et al., in Tihran**Date: 1920-Nov-09*

- ¹ O ye three souls enamored of the Peerless Beloved! Though brief, your letter was most detailed and full of effect. With the utmost supplication and beseeching did I implore the Kingdom of Mystery that ye may become the recipients of the favors of the Self-Sufficient Lord and that whatsoever is the ultimate aim and desire of your hearts may come to pass.

¹ ای سه ۳ مفتون دلبر بیچون نامه مختصر بسیار
مفصل بود و پر اثر و دلیل بکمال تضرع و نیاز
بملکوت راز عجز و زاری نمودم که مورد الطاف
ربّ بی نیاز شوید و آنچه نهایت آمال و آرزوی
شماست بحیز حصول پیوندد

- ² Upon you be the Most Glorious Glory!

² و علیکم البهاء الاهی

INBA17:174

AB02870

*To: Baha'is of the United States**Date: 1920-Nov-12*

¹ O loved ones of God! The world is still in turmoil and upheaval, and the nations of the world are inwardly rivals, filled with strife and contention, and in some regions outward warfare and bloodshed prevail. The human world is sick and unconscious, and the physicians of morality are themselves in the utmost contention, having not yet discovered the cause of the illness - indeed, they are completely unaware. When you look to the truth, the physicians themselves are sicker, weaker and greedier than all others. Despite this, all the nations of the world are so heedless that they do not realize that except for the Divine Physician, in whose hands lies the constitution of the human world, none can cure these ills or provide the supreme remedy. Various diseases have so penetrated the body of the world that patient, nurse and physician are all in utter helplessness and severe distress.

² The party that today harbors no ill will or aggression toward any other party, and seeks health, comfort, tranquility and fellowship for the human world, is this oppressed party. Although the parties of the East are extremely aggressive toward this oppressed party, and every day in Iran they raise up a new disturbance, make slanderous pretexts, and the former religious leaders incite the masses to make a general onslaught and utterly destroy all these oppressed ones - yet you must pray that the friends in the East remain protected and preserved. However, the firm and steadfast friends in the East are surging like the sea, and all seek martyrdom with the utmost longing and desire, for they are in the utmost detachment, attraction and sincerity, and are ready to ascend to the Kingdom of God. In truth, they are self-sacrificing and devoted.

³ In any case, in Iran previously the matter of divorce would occur with utmost ease. Among the former people, divorce would constantly occur due to the slightest cause. When the lights of the Kingdom shone forth and souls were quickened by the spirit of Baha'u'llah, they completely avoided divorce. Now in Iran, divorce does not occur among the friends except when there is a compelling reason and reconciliation becomes impossible. In such cases, divorce rarely occurs. Now the American

¹ ای احبای الهی جهان هنوز پر موج و اضطرابست و امام عالم با یکدیگر در باطن رقیب و پر نزاع و جدال و در بعضی اقالیم بظاهر نیز حرب و قتال عالم انسانی مریض و بیوش و طیبیان اخلاق جمیعاً بیش از کلّ در نهایت جدال اند و علّت مرضا هنوز کشف ننوده اند بلکه بکلی یخبرند و چون بحقیقت نگری خود طیبیان از همه مریضترند و ضعیف تر و حریص تر با وجود این جمیع ملل عالم از غفلت در فکر آن نیستند که جز طیب الهی که مزاج عالم انسانی در دست او علاج این امراض نتواند و دریاق اعظم ندهد انواع امراض چنان در جسم عالم نفوذ نموده که مریض و پرستار و طیب کلّ در نهایت عجز و اشد وبال

² حزبی که الیوم بهیچ حزبی غرض و تعرض ندارد و از برای عالم انسانی صحت و راحت و آسایش و الفت می طلبد این حزب مظلومست با وجود آنکه احزاب شرق در نهایت تعرض باین حزب مظلومند و هر روز در ایران فتنهائی برپا می نمایند و مفتریاتی بهانه می کنند و رؤسای دین سابق عوامرا تحریک مینمایند که هجوم عمومی گردد و جمیع مظلومانرا محو و نابود کنند پس شماها دعا کنید که دوستان در شرق محفوظ و مصون مانند اما دوستان ثابت راسخ شرق مانند دریا موج میزنند و جمیع بنهایت آمال و آرزو طلب شهادت کبری می کنند زیرا در نهایت انقطاع و انجذاب و خلوصند و مستعدّ صعود بملکوت الله فی الحقیقه جانفشانند و فدائی اند

³ باری در ایران مسئله طلاق پیش بنهایت سیولت تحقیق می یافت در میان ملت قدیمه متصل بواسطه امر جزئی طلاق واقع می گردید چون انوار ملکوت تأیید نفوس از روح بهاء الله زنده شدند بکلی از طلاق اجتناب نمودند حال در ایران در میان احبای طلاق واقع نمی گردد مگر آنکه امر مجبری در میان آید و ائتلاف مستحیل باشد درین صورت نادراً طلاق واقع

friends must also follow this course of conduct. They must utterly avoid divorce unless there arises a compelling reason that makes both parties loathe each other, and with the knowledge of the Spiritual Assembly they agree to separation, and they must wait one year. If during this year reconciliation is not achieved, divorce may take place. It should not be that upon the slightest vexation or cloudiness between husband and wife, the husband begins thinking of union with another woman, or God forbid, the wife begins thinking of another husband. This is contrary to heavenly chastity and true virtue.

گردد حال احبای امریک نیز باید برین روش و حرکت سلوک نمایند از طلاق نهایت اجتناب داشته باشند مگر آنکه سبب مجبری در میان آید که طرفین از یکدیگر بیزار گردند و باطلاح محفل روحانی قرار بر فصل دهند و یکسال باید صبر و تحمل کنند اگر در ظرف این یکسال اثلاف حاصل نشد طلاق واقع گردد نه اینکه بجهرد ادنی تکداری و اغبراری در میان زوج و زوجه واقع زوج با زن دیگر بفکر الفت افتد و یا نعوذ بالله زوجه نیز در فکر زوجی دیگر افتد این مخالف عصمت ملکوتی و عفت حقیقی است

- 4 The loved ones of God must conduct themselves in such a way and show such good character and behavior that others remain astonished. The affection between husband and wife must not be purely physical, but rather spiritual and heavenly. These two are as one soul - how difficult it is for one soul to be separated! Surely great difficulties will occur. In brief, the foundation of God's Kingdom is love, affection and unity - it is connection not separation, unity not discord, especially between husband and wife. If either of these two becomes the cause of divorce, they will undoubtedly fall into great difficulties and be overtaken by severe remorse and regret.

4 احبای الهی باید نوعی روش و سلوک نمایند و حسن اخلاق و اطوار بنمایند که دیگران حیران مانند زوج و زوجه باید الفتشان جسمانی محض نباشد بلکه الفت روحانی و ملکوتی باشد این دو نفس حکم یکنفس دارند چه قدر مشکل است یکنفس از هم جدا شود البته مشکلات عظیمه رخ دهد باری اساس ملکوت الهی الفتست و محبتست و وحدتست اتصال است نه انفصال اتحاد است نه اختلاف علی الخصوص بین زوج و زوجه اگر سبب طلاق یکی ازین دو باشد البته در مشقات عظیمه افتد و بوبال عظیم گرفتار گردد و بی نهایت نادم و پشیمان شود

- 5 Upon you be the Most Glorious Glory

5 و علیکم البهاء الأبهی

BRL_FAM#08x, BRL_SWO#044x, COC#0530x, COC#0840x, COC#2308x, LOG#0753x, LOG#1306x, SW_v11#16 p.272-273, BSTW#500b

BRL_DAK#0619, COMP_FAMP#08x, BRL_SWOP#044x, AVK4.187.09x, SFI22.015-016

AB00890

To: Baha'is of the United States
Date: 1920-Nov-12

- 1 O ye beloved of the Lord! The Kingdom of God is founded upon equity and justice, and also upon mercy, compassion, and kindness to every living soul. Strive ye then with all your heart to treat compassionately all humankind - except for those who have some selfish, private motive, or some disease of the soul. Kindness cannot be shown the tyrant, the deceiver, or the thief,

1 ای احبای الهی اساس ملکوت الهی بر عدل و انصاف و رحم و مروت و مهربانی بهر نفسی است پس بجان و دل باید بکوشید تا بعالم انسانی من دون استثناء محبت و مهربانی نمائید مگر نفوسیکه غرض و مرضی دارند با شخص

because, far from awakening them to the error of their ways, it maketh them to continue in their perversity as before. No matter how much kindness ye may expend upon the liar, he will but lie the more, for he believeth you to be deceived, while ye understand him but too well, and only remain silent out of your extreme compassion.

- 2 Briefly, it is not only their fellow human beings that the beloved of God must treat with mercy and compassion, rather must they show forth the utmost loving-kindness to every living creature. For in all physical respects, and where the animal spirit is concerned, the selfsame feelings are shared by animal and man. Man hath not grasped this truth, however, and he believeth that physical sensations are confined to human beings, wherefore is he unjust to the animals, and cruel.

- 3 And yet in truth, what difference is there when it cometh to physical sensations? The feelings are one and the same, whether ye inflict pain on man or on beast. There is no difference here whatever. And indeed ye do worse to harm an animal, for man hath a language, he can lodge a complaint, he can cry out and moan; if injured he can have recourse to the authorities and these will protect him from his aggressor. But the hapless beast is mute, able neither to express its hurt nor take its case to the authorities. If a man inflict a thousand ills upon a beast, it can neither ward him off with speech nor hale him into court. Therefore is it essential that ye show forth the utmost consideration to the animal, and that ye be even kinder to him than to your fellow man.

- 4 Train your children from their earliest days to be infinitely tender and loving to animals. If an animal be sick, let the children try to heal it, if it be hungry, let them feed it, if thirsty, let them quench its thirst, if weary, let them see that it rests.

- 5 Most human beings are sinners, but the beasts are innocent. Surely those without sin should receive the most kindness and love – all except animals which are harmful, such as blood-thirsty wolves, such as poisonous snakes, and similar pernicious creatures, the reason being that kindness to these is an injustice to human beings and to other animals as well. If, for example, ye be tender-hearted toward a wolf, this is but tyranny to a sheep, for a wolf will destroy a whole flock of sheep. A rabid dog, if given the chance, can kill a thousand animals and men. Therefore, compassion shown to wild and ravening beasts is cruelty to the peaceful ones – and so the

ظالم و یا خائن و یا سارق نمیشود مهربانی نمود زیرا مهربانی سبب طغیان او میگردد نه انتباه او کاذب را آنچه ملاطفت نمائی بر دروغ می افزاید گمان میکند که نمیدانی و حال آنکه میدانی ولی رأفت کبری مانع از اظهار است

- 2 . باری احبای الهی باید نه تنها بانسان رأفت و رحمت داشته باشند بلکه باید بجمع ذی روح نهایت مهربانی نمایند زیرا حیوان با انسان در احساسات جسمانی و روح حیوانی مشترکست ولی انسان ملتفت این حقیقت نیست گمان مینماید که احساس حصر در انسانست لهذا ظلم بحیوان می کند

- 3 اما بحقیقت چه فرقی در میان احساسات جسمانی احساس واحد است خواه اذیت بانسان کنی و خواه اذیت بحیوان ابداً فرقی ندارد بلکه اذیت بحیوان ضررش بیشتر است زیرا انسان زبان دارد شکوه نماید آه و ناله کند و اگر صدمهائی باو رسد بحکومت مراجعت کند حکومت دفع تعدی کند ولی حیوان بیچاره زبان بسته است نه شکوه تواند و نه بشکایت به حکومت مقتدر است اگر هزار جفا از انسانی ببیند نه لساناً مدافعه تواند و نه عدالته دادخواهی کند پس باید ملاحظه حیوانرا بسیار داشت و بیشتر از انسان رحم نمود

- 4 اطفال را از صغرنوعی تربیت نمائید که بی نهایت بحیوان رؤوف و مهربان باشند اگر حیوانی مریض است در علاج او کوشند اگر گرسنه است اطعام نمایند اگر تشنه است سیراب کنند اگر خسته است در راحتش بکوشند

- 5 انسان اکثر گنه کارند و حیوان بیگناه البته بیگهانرا مرحمت بیشتر باید کرد و مهربانی بیشتر باید نمود مگر حیوانات موزیه را مثل گرگ خونخوار مثل مار گزنده و سایر حیوانات موزیه چه که رحم باینها ظلم بانسان و حیوانات دیگر است مثلاً اگر گرگی را رأفت و مهربانی نمائی این ظلم بگوسفند است یک گله گوسفند را از میان بردارد کلب عقور را اگر فرصت دهی هزار حیوان و انسانرا سبب هلاک شود پس رأفت بحیوان درنده ظلم بحیوانات مظلومه است

harmful must be dealt with. But to blessed animals the utmost kindness must be shown, the more the better. Tenderness and loving-kindness are basic principles of God's heavenly Kingdom. Ye should most carefully bear this matter in mind.

لهذا باید چاره آنرا نمود و لکن بچیانان مبارکه باید بی نهایت مهربانی نمود هرچه بیشتر بهتر و این رأفت و مهربانی از اساس ملکوت الهی است این مسئله را بسیار منظور دارید و علیکم البهاء الأبهی

SWAB#138, BSW#15.18x, BWF.373-374x, BWF.412-413x, COC#0697x, LOG#0527x, SW_v11#16 p.273-274, PN_1920 p081, BW_v09p544x, BSTW#019, BSTW#184

MKT3.211, MMK1#138 p.155, AVK3.091, MAS5.154, GHA.440

AB05919

To: Zia M Bagdadi, in Chicago

Date: 1920-Nov-12

¹ O true heir of that wise man! Your letter indicating your safe and protected arrival in Washington has been received. What excellent news, bringing glad tidings of the unity of the friends and their being enkindled with the fire of the love of God! The gathering of whites and blacks under the banner raised by the hand of the power of your Lord, the Mighty, the Loving, increased everyone's joy.

¹ ایها الورث الحقیقی لذلك الرجل الرشید قد وصلت غمیتکم الدالة على الوصول محفوظاً مصوناً الى واشنطن ونعم الخیر النبأ المبشر باتحاد الاحباء واشتعالهم بنار محبة الله وان اجتماع البيض والسود تحت اللواء المعقود بيد قدرة ربک العزیز الودود زاد الكل سروراً

² You then reported your arrival in Chicago. I ask God to make that city one where the standard of the Covenant waves and that He may purify it from the corruptions of violation and hypocrisy. Convey my greetings and praise to all the friends, male and female, especially to that wise man, my dear friend Mr. Wilhelm. I ask God to make him His banner of guidance throughout all America. As for the daughter of that esteemed maidservant of God who has arisen to exalt the Word of God, Mrs. True, let her choose for herself a companion as she wishes with her own consent and her mother's consent, then seek permission from me. And upon you be the Most Glorious Glory.

² ثم اخبرتم بوصولکم الى شيكاغو واسئل الله ان يجعل تلك المدينة يخفق عليها علم الميثاق و يطهره الله من شوائب النقص والنفاق و بلغ تحيتي و ثنائی الى جميع الاحباء ذكوراً و اناثاً و بالاختصاص حضرة الرجل الرشید حبيبي العزیز مستر ويل اسئل الله ان يجعله رايته الهدى في جميع امريكا و اما ابنة امه الله المحترمة القائمة لاعلاء كلمة الله مسيس ترو فلتختر هي لنفسها قريناً كما تشاء برضاها و رضا امها ثم تستأذن مني و عليك البهاء الابهي

NJB_v11#17 p.296

ABU0570

Words spoken at Haifa Pilgrim House, 1920-Nov-13

A.B... "You got very tired in Jerusalem. There are many places to visit and so one gets tired.

Mrs. K... "The suffering of Baha'u'llah and 'Abdu'l-Baha came to our minds more than those in the time of Christ.

A.B... "There is no difference... the past is like the future. This is what Christ said: "Compare my days with those in the future." His Holiness Muhammad said that the past and future are like a pair of shoes... the same way the days of Moses are like my days.

Muhamad said one shoe is like the other.. These can be compared one to the other.

Mrs. F... We saw the gate in the wall (around Jerusalem) which is to be opened when Christ returns.

A.B... "No doubt. They don't open the door to Christ if He came as they did not in former days.

Mrs. F... Referring to the Jews waiting at the wall of Solomon. If the Jews were sincere in their prayers for the returns of Christ would they not recognize the Manifestation in this day?

A.B... There is no doubt. They are weeping because their sovereignty is taken away; while the Temple of Solomon has been destroyed. They are longing to try to establish Jewish sovereignty. They are not weeping for the sake of God... of Christ, but for sovereignty; they want worldly power.. to regain their former power and influence.

A Rabbi told me that they expected a Christ that would come and be successful; that he would conquer the world so that they (the Jews) would become wealthy, powerful and predominant over all nations. They want to become governors or generals. They are not expecting a Christ who will make us wretched and miserable.

After Christ we became miserable. Titus killed almost all the Jews. We were scattered over the world. Almost all were killed and our wives and children were captured.

We were expecting a Christ who would make us conquerors, that we might conquerors, that we might conquer nations, take possession of all property in the world. But after the appearance of this Christ, Titus came and captured all our property, killed our men, destroyed the Temple; our children were taken

into captivity. They killed our sons and at last we had to run to other parts of the world.

This is a separation that will not be followed by regathering. We are not in need of such a Christ, one who will be crucified and suffer. We do not want this kind. We want one who will ascend to the throne of David.. draw the sword and conquer people and nations of the world, and then take all countries. All the poor of Israel will become rulers in other lands. We expect such a Christ. When He comes we shall believe in him.

We do not want a Christ that will be oppressed, but one who will oppress,- who will behead thousands- -who will bring into captivity a all the kings of the earth. When he comes all the kings of the earth will believe.

We do now want a Christ with a crown of thorns, but one who has a crown of jewels. We want a Christ of Solomon, - - one who has Solomon's majesty...

They are expecting such a Christ to come and they believe he will come. Then the Jews will gain honor and power and all money go into their pockets.

Mrs. F... Considering this condition of blindness, how will it be possible for them to accept the present Manifestation?

A.B... When the word of God is raised this impossibility will become possible. In spite of their obstinacy they will be obliged to come under the banner of the Cause.

They say we accept His Holiness Baha'u'llah, but provided he will not make us believe in Christ. He makes it incumbent for us to believe in Christ and this is why it is hard for us...

PN_1920_heh p021, PN_1920_heh_haifa p075

AB02198

To: Muhammad Husayn Vakil, in Baghdad

Date: 1920-Nov-13

- ¹ O servant of the Sacred Threshold! Previously your address was written as "Baghdad, Suq al-Maydan, Aqa Muhammad Husayn Vakil" and it would reach you. Now write your address as well - an address by which letters will reach you.

¹ ای بنده آستان مقدس از پیش عنوان شما بغداد
سوق الميدان آقا محمد حسین وکیل مرقوم میشد و
میرسید حال عنوان خویشرا نیز بنویس عنوانیکه
مکتوب بشما برسد

- 2 Regarding what you wrote about the House - certainly the mischief-makers will spare no effort in whatever they can do, but you must resist with steadfastness. Assuredly divine confirmation will reach you.
- 3 You wrote that the loved ones of Iraq are firm and steadfast like an impregnable fortress. The Blessed Beauty (may my spirit be sacrificed for His loved ones) for a very long time stood in that city with utmost power and grandeur against all nations and two mighty governments. The Word of God was being exalted to all horizons - that is, Iraq was the center of the Sun of the horizons and the Dawning-place of effulgence. Surely this bounty must show its brilliant effects upon that land. It is certain that the loved ones of God, having recognized the value of this favor, will manifest the utmost steadfastness and firmness.
- 4 At no time has the Cause of God been free from agitators. Although in Iraq the might of Truth had made all fearful, still Mirza Yahya, Siyyid Muhammad, Haji Muhammad-Rida, Haji Mirza Ahmad and several others were secretly casting doubts to prevent the attention of the friends from turning to the Blessed Beauty. And their doubts were a thousand times stronger than the doubts of the unfaithful ones. Nevertheless, the light of truth shone forth and through the heat of the Sun of Truth these dark and gloomy clouds were dispersed. Now consider what value and station the worn-out doubts of the unfaithful ones possess.
- 5 Convey to each and every one of the friends the Most Glorious and Most Wonderful greetings.

2 در خصوص بیت مرقوم نموده بودی البتّه مفسدان آنچه از دستشان برآید کوتاهی ننمایند ولی شما باستقامت مقاومت کنید البتّه تأیید میرسد

3 مرقوم نموده بودی که احبّای عراق چون قصر مشید ثابت و متین هستند جمال مبارک روحی لأحبّائه الفداء مدتی مدیده در آن مدینه بنهایت قوت و عظمت در مقابل جمیع ملل و دو دولت شدید الشکیمه قائم بوده اعلاء کلمه الله بجمیع آفاق میشد یعنی عراق مرکز نیر آفاق بود و مطلع اشراق البتّه این موهبت باید آثار باهره‌اش بر آن مملکت ظاهر و آشکار گردد یقین است که احبّای الهی قدر این عنایت را دانسته در نهایت ثبوت و رسوخ جلوه مینمایند

4 هیچ وقت امر الله از محرّکی از محرّکان فارغ نبوده باوجودیکه در عراق سطوت حقّ جمیع را هراسان نموده بود باز میرزا یحیی و سید محمد و حاجی محمد رضا و حاجی میرزا احمد و چند نفر دیگر در سرّ سرّ القاء شبهات مینمودند تا توجه احبّای را بجمال مبارک مانع شوند و شبهات آنان هزار مرتبه از شبهات بیوفایان قوی‌تر بود باوجود این نور حقیقت درخشید و بحرارت شمس حقیقت این ابرهای تیره و تاریک متلاشی شد دیگر ملاحظه نما که این شبهات پوسیده بیوفایانرا چه قدر و شأنی

5 بجمیع احبّای فرداً فرداً تحیّات ابدع ابرهی برسان

MMK4#023 p.023

ABU1111

Words spoken at Haifa Pilgrim House, 1920-Nov-15

Mrs. F.— When a member of a House of Spirituality dies or moves to another city for some reason, what steps should be taken in the election of another member?

A.B.— The remaining eight should elect one.

Mrs. F.— Should the Assembly of Santa Paula join with Los Angeles working as one body?

A.B.— No they should have their individual assemblies.

Mrs. H.— Many small assemblies cannot afford to send delegates to the convention therefore they have heretofore been represented by some delegate of a larger assembly. At the last convention such representatives were disenfranchised this giving to each delegate only one vote. Was this a wise decision.

A.B.— These affairs must be referred to the Convention. The Convention is something like the House of Justice. I do not interfere in these matters.

Mrs. F.— A believer has written some explanations of the teachings, such as the meaning of Adam and Eve. The tree of life, the prophecies and such things. She asks whether she is permitted to spread these teachings—

A.B.— She may write it and say it is her own idea. She may say; This is what I understand it to be.

Mrs. C.— Mrs Addison has finished the Index of the book of Tablets which she asked me to submit to Abdul Baha— Should it be submitted to the Convention?

A.B.— If you can find someone in America who can translate it in Persian then send it to me. If not it must be sent to the Convention. If passed by the Convention and accepted then there can be no objection. If you can have it translated, then send it here. Then afterwards, it must be passed and sanctioned by the committee. The purpose is that no friction may occur among the friends. In America it is very easy to have friction, but in Persia it is not so.

In America every person has a special idea and taste. There is nothing worse than difference - It is most injurious - There is nothing worse. The Blessed Beauty says if two people have differences both are wrong. We cannot say that one is right and the other wrong. Both are wrong. In every matter if two believers have differences both are wrong. This teaching is for the purpose of avoiding differences.

All matters concerning the Mashrat-el-Askar should be referred to the Convention.

These things are not spiritual they have nothing to do with the fundamental principals of the Cause. I am only concerned with fundamental things.

PN_1920 p043, PN_1920 p096, PN_1920 p110, PN_1920_heh_haifa p077

ABU1004*Words spoken at Haifa Pilgrim House, 1920-Nov-16*

A.B.— The Bahais should sacrifice life in the path of each other. Mr Dreyfus said that Nushugati (has a pilgrim house in Port Said) has served him and his wife very much and another friend—Jalal Afshar, served them as well. It must be so that each friend should prefer others to himself; the others should be first to him.

It has happened in Persia that one of the friends was caught and another sacrificed his life for that one. The Shah wanted to kill someone. One of the friends said: 'I am he' so that the Shah might kill him and the other friend might go free.

This is the measure of faith—that one should prefer the friends to himself. His Holiness Christ said: 'Do unto others..', but his Holiness Baha'u'llah says—Prefer him to thyself.

Once they brought seven of the friends to martyr them. Each one said, kill me first. Why—because they did not want to see the martyred bodies of the others.

Mons. D.— In Paris it is not possible to invite many in one house at one time on account of conditions.

A.B.— Now everywhere there are strikes. It is very strange— It is necessary that all the nations and peoples should make laws and regulations. At the end all the nations will be united so that no one can break those laws and regulations. The Blessed Beauty has written that if it becomes other than this, then the result will be Bolschevick— Even here Bolschevick has been found.

The Blessed Beauty has plainly written that there will be revolutions and disturbances. There are three classes. High-or educated— middle and low classes, this (lower) class are dominating. The common classes will dominate and that will be revolution. Irreligion will prevail and at the end the whole civilization of the world will be destroyed. Then again religion will be established.

About five hundreds Jews came to Jaffa and asked for work and were told to wait until work could be found for them. They said: 'We will not wait'. They became angry and joined the Bolschevics. There were some Muslims and Christians who also became Bolschevics.

Mrs. C... How long will irreligion prevail?

A.B... About 50 years longer. Now no one is religious save the (real) Baha'is.

Mrs. R... Will B... prevail in America?

A.B... Bol... will infect America as well.

Mrs. F... The drivers of the milk-wagons etc. receive 50 from 80 dollars a week while the school teachers receive much less.

A.B... Notwithstanding this they complain. Did Fygita take a walk up the mountain?

Mrs. F... Yes.

A.B... Be careful. If you fall you will roll down the mountain.

PN_1920 p044, PN_1920_heh_haifa p079

ABU1575

Words at a wedding, spoken on 1920-Nov-18 in Haifa

This is a very happy evening, one of joy for two reasons - first, it is a wedding night; and second, praise be to God, people of different races and kinds are present, Americans, French, Italian, Arab, Turk, and Persian, Japanese and Indian, Syrian, Egyptian, briefly from every kind. It is like a flower garden where every kind of flowers are grown, and found there. It is like sea which contains all kind of fish. It is like a mountain where are all kinds of birds. All are commemorating God in utmost love and friendship.

Their hearts are detached from all things, their spirits are gladdened; their attraction is to the Kingdom of God.

It is a very happy evening, God willing, in the same way that we have met together, all the world of humanity may gather together; all become cordial, all become friendly, all may associate together in utmost love. We hope that this meeting may affect the world of humanity, so that they may become evanescent in God, all may have good will toward each other, all may become one family, all may act according to the teachings of the blessed books. God willing it (this meeting) will have such an effect that in the world of humanity war and struggle may cease, that in the world of humanity bloodshed will be done away with, that in the world of humanity, ferocity may not

remain, that all the people may become like unto the angels of heaven, that they may have complete good will towards all, that they may become alive with the spirit of God and with the breath of the Holy Spirit. This is my hope.

PN_1920 p082, PN_1920_heh p023

ABU0972

Words spoken at Haifa Pilgrim House, 1920-Nov-21

Questions asked by Mrs Winterburn.

Should the Japanese be educated with the white children or separated?

A.B... It would be better if they were educated in the same schools, because it would bring love among them. But if it disturbs the people, then they should be educated separately.

Q... Should Japanese be permitted to buy and hold land in California?

A.B... Yes! They should be allowed to do so. The government should try everything that will bring understanding and love. If they prevent the Japanese buying land it will bring enmity. All that is the cause of understanding and love is good.

Ques... Many Californians object to the Japanese because they send all their money to Japan and live here cheaply.

A.B... The Americans may be protected in taking some measures against the Japanese...But if they prohibit the buying of land it will create animosity.

Q... Great numbers of Japanese come to America to buy land. America is afraid.

A.B... One should not exaggerate the number of those who come to buy land, for land is cheap in Japan and very expensive in America.

Those who are born in the states will become attached to America and will not think of returning to Japan, and they will ask for [l...].

This same question came up regarding the Syrians going to Egypt.

INTERMARRIAGE

A.B... Good! It is very good. It is the cause of unity. It is very good, it is the cause of unity!

Q... Will the white race hold its own on the Pacific coast...

A.B... The white race predominates. I am in favor of the marriage of the black and white races. It is very good. Such marriages are very good. It gives a strong second generation, and the color changes.

If a white man and a black woman marry, then the child or daughter marries a white man the children will be very fine, and they will be strong and white.

Mrs.K... Would children ever become black again?

A.B... No they will never return to black; they will be white. This applies to the blacks of America, not of Africa.

Q... Should migration of Japanese be regulated by the U.S.?

A.B... Yes, they should regulate it. Some laws should exist regulating immigration for instance, if a man goes to this country to profit, he should become an American.

Q... The Japanese are not allowed to become citizens.

A.B... The American government should allow them to become citizens. Every man who goes to another country should become a citizen of that country. The great danger is not from JAPAN but it is from CHINA.

The Chinese will come in great numbers when they begin. It is good to have regulations.

PN_1920 p033, PN_1920 p045, PN_1920 p047, PN_1920_heh_haifa p081

ABU0369

Words to Kathryn Frankland spoken at house of the Master in Haifa, 1920-Nov-22

Praise be to God you have been here a month and have attained to the privilege of visiting the holy tomb, have associated with the friends. Although our gathering here at present does not seem important; but in the future it will produce great results.

We should not look at the present, we should look to the future, when the disciples of His Holiness Christ gathered on

the mountain. At that time, their gathering together was not considered important by the people. The people were saying "What result can be obtained from the gathering of a few fishermen, or some working people". Afterwards it became known what a great importance that gathering had. The importance of that gathering shone upon the world, perhaps some of those disciples themselves could not realize the importance. But now you are seeing what great results have followed.

Now our gathering, although it does not seem to be important, yet in the future it will have great results. The Cause was once confined to the city of Shiraz, very few became believers, no one paid any attention to them at first - that is, no importance was attached to their gatherings by the people. Then that gathering spread its influence to Isphahan, then to Teheran and Khorasan and all over Persia, then to other countries until it finally reached America. And God willing from America it will spread its influence to all of the Pacific coast, to Japan, China, in short, it will exercise its influence all over the world. Be assured of this! If all the forces of the world combined in order to oppose the influence of the Cause, they shall fail. The power of the word of God will ultimately exercise its influence all over the world. Like unto the Holy Spirit it shall permeate into the veins, arteries and all parts of the body of the world. No power can check it, because it is the influence of the Word of God: it is the breath of the Holy Spirit. It is not a political movement, it is not an industrial movement, it is not a scientific movement, - but it is the influence of the Word of God, it is the breath of the Holy Spirit.

Therefore, now that you are returning, you must go with a greater power, greater influence, because you have come to visit the Holy Tombs and you have attained the privilege of visiting the holy threshold. You have visited the tomb of the First Point, holy breezes have blown upon you - the fruits will be known afterwards. Be assured that divine confirmations will accompany you. Be confident that the hosts of the Supreme Concourse will support you. Therefore you should arise with all your strength in service. In this world every gathering proves useless; every edifice will be destroyed; every lamp will be extinguished; every star will set, but the Word of God will day by day become more and more predominant. The teachings of God will spread more and more, farther and farther.

This foundation is eternal, this is a lamp that will never be extinguished, this is a star that will never set, nay rather it is life in life.-therefore you should have absolute dependence upon the Word of God and be devoted to the Holy Spirit.

With all your strength, strive day and night so that you may be able to serve the Kingdom of God. This is an impregnable fortress, this is an unshakable foundation, this is eternal life, this is an everlasting bounty. Observe that those souls who arose in service to Christ during the days of Christ are shining even until now.

You came here and asked almost all your questions, scientific, religious - (problems of the Kingdom) - economic and social; all of these have been, as far as possible, answered. It is my hope that your problems have been solved. When you return you should arise in service as much as possible.

Be very lenient and kind to the Japanese and show kindness also to the Chinese. You should use all means so that all these differences between the Japanese and Americans may be done away with. Similarly you should use all means to spread the Word of God in Japan and China. Be very kind to those people, explain to them the oneness of the world of humanity, which is one of the basic principles of His Holiness Baha'u'llah that all the people are the sheep of God, and God is the affectionate shepherd. He is affectionate to all his sheep, this is the policy of God. Therefore to us the Chinese, Japanese, French, English, Persians, and Germans are all one. They are all the sheep of God; we must be kind to all. In brief you should be kind to the Japanese, I spoke to you about them today, you should remember what I have said. Now that you are going you should be bearers of glad tidings and you should be like unto a breeze which blows from a rose garden; you should be like unto rain which pours down from the clouds of mercy; you should be like unto waves which rise from the sea of truth.

I shall pray for you, that you may, day by day, develop in the Kingdom of God, and obtain greater insight, and find keen ears; that you may become very eloquent in speech, so that, as his Holiness Christ said, the breath of the Holy Spirit may inspire your hearts. Now, God be with you. Merhaba!

PN_1920 p073, PN_1920_heh p026, PN_1920_heh_haifa p083

ABU1276

Words to family and friends, spoken on 1920-Nov-25 in Haifa

The friends who departed recently, that is, the friends from America, Mrs. Goodall, Mrs. Cooper, Mrs. Ralston, Mrs. Frankland, and from France, Mr. and Mrs. Dreyfus, have determined to strive to promote and spread the Word of God with all their energy. They have confined all their thoughts to this excellent intention... They departed from here with utmost sincerity of purpose and devotion to Baha'u'llah. The truth of this statement was not so well known while they were here; but after they return home, this will become manifest, and you will hear what they will achieve. Now you should pray for them and supplicate confirmation and assistance for them that they may be able to promote the Word of God and be favored with the privilege of serving the world of humanity, that they may help to establish universal peace and lay the foundation of the oneness of the world of humanity. They should be kind to all people and prefer the welfare of others to their own. When they attain to these characteristics, the Hosts of the Supreme Concourse will assist them, and the confirmations of the Kingdom of Abha will surround them. Every one of them will become a brilliant candle and a victorious banner, not only they themselves, but others will become astonished; but they are in need of your prayers. Whenever you are supplicating ask confirmations for them.

Today every soul who gives up his own thoughts and desires and mingles with the people with utmost sincerity, such an one is surrounded by the Hosts of the Supreme Concourse: as a magnet attracts iron these benevolent intentions similarly attract the divine confirmations. You shall see before long that every one of the friends will be confirmed to achieve distinguished services. Do not think that he or she is weak or without fame; consider his characteristics, his sincerity, truthfulness, willingness to serve, trustworthiness, etc., not his position in society. Such a person is confirmed, otherwise all the doors of confirmation will be closed.

Therefore, you should supplicate and pray for such friends as these and implore confirmations and assistance.

PN_1920_heh p029, MAB.097-098

AB05627*To: Olive G Couch, in Philadelphia**Date: 1920-Nov-26*

- 1 O thou who art firm in the Kingdom! 1 ای ثابت در ملکوت
- 2 Thy letter has been received. From its contents it was understood that thou art in the utmost firmness and steadfastness. Thou hast written that whatever thou speakest of the Teachings, the hearers do not understand. Similarly in the time of His Holiness, Christ whatever the disciples were explaining, the Pharisees did not understand. This is why, as it is palpably written in the Gospel, He (Christ) says that they have ears, but they do not hear and they have eyes, but they do not see. 2 نامه‌ات رسید و از مضمون معلوم گردید که در نهایت ثبوت و استقامتی مرقوم نموده بودی آنچه صحبت از تعالیم می‌نمائی مستمعین ادراک نمی‌کنند و همچنین در زمان حضرت مسیح آنچه حواریین می‌گفتند فریسیان درک نمی‌کردند این است که بنص صریح انجیل می‌فرماید که این نفوس گوش دارند ولیکن نمی‌شنوند چشم دارند ولی نمی‌بینند
- 3 The day will, however, come when they will both see and hear. Therefore, do thou arise, with perfect firmness and steadfastness, act according to the Divine Teachings, give explanation of the oneness of the world of humanity and be kind to all! 3 اما روزی خواهد آمد که هم به‌بینند و هم بشنوند لهذا بکمال ثبوت و استقامت بموجب تعالیم الهی قیام کن و از وحدت عالم انسانی بیان نما بجمیع مهربان باش
- 4 What thou hadst enclosed has also been received. 4 آنچه در جوف ارسال نموده بودی رسید
- 5 Unto thee be the Glory of Abha! 5 و علیک البهاء الابهی

MKT3.377

AB10852*To: Ahmad Yazdani, in Tihnan**Date: 1920-Nov-26*

O servant of the Sacred Threshold! Your letter arrived from along the way. Its contents were spiritual and its sentiments conscientious. Be confident in God's grace and bounty, and rest assured that divine confirmations will encompass your condition. And upon you be the Most Glorious Glory.

ای بنده آستان مقدس نامه شما از بین راه رسید مضامین رحمانی بود و احساسات وجدانی مطمئن به فضل و عنایت الهیه باش و یقین بدان که تأییدات ربانی شامل حال خواهد گردید و علیک البهاء الابهی

MKT5.141a

ABU1412

Words spoken on 1920-Nov-28 in Haifa/Akka

Springtime is the time of buds and blossoms and flowers, but the season of fruits is after the springtime. The days of the Manifestations of God are like the season of the spring.

In the time of the Manifestation Moses, the buds and flowers which appeared were turned into fruits some time after Moses' departure. Similarly in the days of his Holiness Christ, his words and utterances produced fruit afterwards. At the time of His Holiness the Prophet, (Mohammed) he planted the tree of Tooba with his own hand, but that tree also produced fruits afterward.

Now we hope that the fruits of man's existence will appear in these days (or seasons). In the Koran it says: 'Before long God will bring forth people whom He loves and who love Him.' When they said to His Holiness Christ: 'Your followers do not behave according to discipline and rules.' His Holiness Christ answered them: 'These are the days of marriage and not the days of discipline. The days of rules and discipline will come afterwards.' This means that the fruit of the trees will be gathered in summer and not in the spring. There were some people who appeared at Khorassan, and in reality revived the religion of His Holiness the Prophet, otherwise his religion would have been utterly destroyed. These people were souls who were severed from all desire save service.

Now also our hope is that in these days the Holy Cause may yield its fruits. That the friends of God may become so self-sacrificing that the Cause may bring forth much fruit. The days are passing, before long a whirlwind of dust will place everybody in their graves.

As long as we are living we must be all the time thinking of the promotion of the Word of God, so that the heavenly life may illumine all the world and may change this world of dust into paradise and change this wilderness of thorns into a rose garden.

SW_v13#01 p.018-019

AB01795

To: Mirza Farajullah Khan son of Mirza Asadullah Khan, in Isfahan

Date: 1920-Nov-30

- 1 O servant of the threshold of the Ancient Beauty! Your letter dated 14 Muharram 1339 arrived and its contents were noted. These events are nothing new. Regarding this matter, a letter was written to Tehran, a copy of which is enclosed - you will observe it.
- 2 Do not be surprised at this oppression by these unjust people. In every dispensation, occurrences more severe than this have befallen the Holy Manifestations of God, but destruction led to construction, humiliation became the cause of glory and honor, and abasement resulted in supreme exaltation. From the contents of the enclosed letter being sent, the truth, consequences and proofs will become clear. Therefore the present and future should be measured against the past.
- 3 Just as in former times the greatest calamities became the cause of attaining the highest aspirations, likewise in this cycle whatever occurs will yield magnificent results. Hence you should not be sorrowful or distressed. When you scatter a seed in the earth, that seed decomposes and becomes annihilated beneath the soil, yet that very annihilation is the cause of its permanence, that dispersion leads to gathering, and that dissolution results in the formation of great abundant harvests. Now although these honored graves and sacred tombs have been subjected to degradation, this is the foundation of supreme glory and the source of greatest exaltation - this will become evident later.
- 4 As for the current disorder in affairs, today the masses are in utmost upheaval and turmoil. As the poet says: "There is not a thorn's point that is not red with martyrs' blood." And the Turkish poet says: "In this azure dome there is not a shield; All atoms are targets for the arrows of fate." But I place my hope in divine favors that for you dispersion will end in unity and disorder will be transformed into order. Convey to each and every one of the friends of God the Most Glorious, Most Wondrous greetings from me.

۱ ای بنده آستان جمال قدم نامه شما که بتاریخ ۱۴ محرم سنه ۱۳۳۹ بود رسید و تفصیل معلوم گردید این وقایع تازگی ندارد در خصوص این قضیه نامه‌ای به طهران مرقوم گردید صورت آن نامه در جوفست ملاحظه خواهید فرمود

۲ شما ازین اعتساف اشخاص بی‌انصاف استغراب مفرمائید در هر دوری از مظاهر مقدسه الهیه وقوعاتی اشد ازین واقع ولی ویرانی سبب آبادی گشت و تحقیر سبب تعزیز و تکریم شد و ذلت سبب عزت کبری گردید از مضمون نامه جوف که ارسال میشود حقیقت و نتایج و دلائل واضح میشود

۳ پس حال و استقبال را باید قیاس بماضی کرد همانطوری که در سابق اعظم مصائب سبب حصول رغائب شد بهمین قسم درین دور اعظم آنچه واقع گردد نتایج عظیمه بخشد لهذا شما محزون و مکدر مباشید دانه‌ای که در زمین می‌پاشی آن دانه متلاشی میشود و محو و فانی می‌گردد و زیر زمین میرود لکن آن محویت سبب بقاست و آن تفریق سبب جمعیت و آن محویت سبب تشکیل خرمهای عظیم بزرگ می‌گردد حال این قبور محترمه و اجداد محترمه هرچند محل توهین واقع شد این اساس عزت کبری است و مبده علویت عظمی بعد ظاهر خواهد شد

۴ و اما از جهت پریشانی امور امروز جمهور خلق در نهایت انقلاب و اضطراب بقول شاعر نوک خاری نیست کز خون شهیدان سرخ نیست و شاعر ترک می‌گوید یوقدر سپر بو گنبد فیروزه‌فامده ذرات جمله تبر قضایه نشانه‌در ولی من امید بالطاف الهی دارم که از برای شما تفرقه بجمع منتهی گردد و پریشانی بسر و سامان تبدیل شود بجمع احبای الهی فرداً فرداً از قبل من تحیت ابدع اهی برسان

MSHR5.211

AB04405

To: George Townshend, in Ireland

Date: 1920-Dec-01

- 1 O illumined personage, O man of God, and revered soul of the Kingdom! 1 ای شخص منور لاهوتی و ذات محترم ملکوتی
- 2 Your letter hath been received, and its every word bore witness to the spiritual progress you have made and to the resurrection of your inner being. Those heavenly stirrings you have experienced are a magnetic force that draweth down the confirmations of the Kingdom of god, and they will make the gates of meaning, of mystical significance, to open before you, and the confirmations of the divine Kingdom will be yours. 2 نامه شما رسید جمیع کلمات دلالت بر ترقی روحانی و انبعاثات وجدانی بود این احساسات ملکوتی شما قوه جاذبه ایست که جاذب تأییدات ملکوت الله است و ابواب حقائق و معانی بر شما باز خواهد نمود و تأییدات ملکوت الله خواهد رسید
- 3 The heart of man is even as a nest, and the Teachings or Baha'u'llah are as a singing bird; it is certain that from this nest the melodies of the Kingdom of Heaven will rise up and fill the air, bringing celestial intimations to men's minds, and calling their souls to life. 3 قلب انسان مانند آشیانه است و تعالیم حضرت بهاء الله مانند مرغ خوش الحان البتّه از این لانه آهنگ ملکوت بگوشتها میرسد و نفوس را احساسات ملکوتی می بخشد و ارواح را زنده میکند
- 4 That your church will pass into the protective shade of the Heavenly Jerusalem, is my hope. 4 امیدوارم که کلیسای شما در ظلّ اورشلیم آسمانی درآید
- 5 No matter if the limbs of your body are feeble, praised be God your spirit is robust; for it is even as the Christ hath said: The flesh is weak, and despondeth, but the spirit rejoiceth greatly. Know then that from this very spirit, thy body too will take on strength. Rest thou assured that thou art safe and sound, beneath the sheltering bounties of Baha'u'llah. 5 سستی اعضاء جسمانی ضرری ندارد الحمد لله روح پر قوت است چنانچه حضرت مسیح میفرماید که تن ناتوان و محزون ولیکن روح در بشارت کبری است پس بدان بهمین روح جسم نیز قوت گیرد مطمئن باش که در ظل الطاف حضرت بهاء اللهی
- 6 To my dear daughter, thy esteemed wife, and the other members of thy household, give my greetings and respects. 6 بدختر عزیز حرم محترمهات و سایر خاندان از قبل من تحیت و احترام برسانید و علیک البهاء الأبوی

ABTM.012

AKHA_106BE #09 p.03, AKHA_109BE
#06 p.11, AHB_120BE #07 p.254,
MYD.579-580, DVB5.161

AB09360*To: Gail, Marzieh et al., in Paris**Date: 1920-Dec-01*

O ye two handmaidens of God! Your letter was received. I hope that Rahim will be successful in his studies at school, and I pray to God that arrangements may be made for you to be enabled to visit the Holy Threshold before returning to America. The dream you had was surely a good one. I conveyed your greetings to all, and I was very pleased at the love shown between you sisters. And upon you both be the Most Glorious Glory.

ای دو کنیز الهی نامه شما رسید امیدم چنانست
که رحیم در مدرسه موفق بتحصیل علوم گردد و
از خدا خواهم که اسبابی فراهم آید که زیارت
عتبه مقدسه پیش از رجوع به امریکا موفق
گردید رؤیائی که دیده بودید البته خیر است تحیت
شما را بجمع ابلاغ نمودم و از مهربانی شما خواهران
بیکدیگر بسیار مسرور شدم و علیکم البهاء الأبهی

YIK.104

AB10247*To: Florence Breed Khan**Date: 1920-Dec-01*

O honored maidservant of God! Your letter was received. Due to lack of time, a brief reply is being written. I hope that through divine favors, assistance and bounty may encompass you from every direction. His honor the Khan is zealous in service, patient in hardship, and grateful in exile. Therefore, he is deserving of divine favors. I supplicate at the Threshold of Oneness and beseech healing for your brother. And upon thee be the Most Glorious Glory!

یا امة الله المحترمه نامه شما رسید از عدم فرصت
مختصر جواب مرقوم میگردد از الطاف الهی
امیدوارم که عون و عنایت از هر جهت شمول
یابد جناب خان غیور در خدمت و صبور در
مشقت و شکور در غربت لذا سزاوار الطاف
الهی هستند بدرگاه احدیت تضرع مینمایم و شفا
برای برادرت میخواهم و علیکم البهاء الأبهی

YIK.102a

AB01223

To: Alwyn Baker

Date: 1920-Dec-02

O thou who art seeking for Truth!

Your letter has been forwarded. I have no opportunity to write a detailed answer, so I am obliged to be brief.

The point is, that the Cause of Baha'Ullah is inclusive of all perfections and supplies all the needs of the world of humanity. But this cannot be accomplished in a short time. Time is needed. This will gradually be realized.

When a divine farmer sows the seed, the crops cannot be immediately gathered in, but it is certain that the seed will develop into a harvest. The seed which His Holiness Christ—May my soul be sacrificed for Him!—sowed, grew into a harvest within three hundred years.

We are now at the commencement of the shining forth of the Sun of Reality. It is the time which His Holiness Christ, calls the “days of marriage.” No doubt the house is not in order, but the time will come when it will come under order.

They put some questions pertaining to wisdom and philosophy to his honor Paul. He said that before he recognized Christ he knew everything; but after he came to know Christ, he forgot everything. He was filled with Christ and so they should ask him about Christ, besides whom he was ignorant of everything whatsoever.

In the Tablets of His Holiness Baha'Ullah, there are many philosophic questions. For example, the Tablet of Wisdom, but it has not yet been translated. It may be found that his honor Fazel Mazandarani gave this Tablet to a Persian expert to translate into English. In His Tablets He has encouraged and rather urged (the people) to study philosophy. Therefore, in the region of Baha'Ullah philosophy is highly esteemed.

As to life, however, it has had no beginning nor will it have any end. The eternal grace of God has always been the cause of life. It has had no starting point and it will not approach any end. But concerning the degrees through which the soul has gone, these degrees are spiritual. Consider all the advancement of the word of humanity which is at present manifest and known. This has been realized through the spirit. The manifestation of the will of the Omnipotent, in the universe, means the manifestation of the divine laws and disciplines which are essential

to the realities of beings, and in the world of the Kingdom they are ideas which in the appearance of the holy Manifestations (of God) are realized.

The fruits of the deeds of man, i.e., the harvest of the reward of man's conduct, is gathered in the heavenly realm.

But as to evolution, it is true of both the body and the spirit. Consider how many sciences, arts, discoveries and achievements have come into existence since the days of Moses till the present time through the progress of the human soul in knowledge and perfections. Similarly, how much the soul has evolved from the moral point of view. From the material standpoint, you can see also how much civilization has progressed.

In short, I wrote the answer in brief. No doubt you will understand realities in detail thereby.

Unto thee be greeting and praise!

BSC.434 #787-789, SW_v12#12 p.194, BSTW#104

AB12500

To: Alma Knobloch, in Germany

Date: 1920-Dec-02

- | | |
|---|--|
| 1 O thou who art attracted to the Kingdom of God! | 1 ای منجذب ملکوت الله |
| 2 Thy letter from Germany has been received. Thou hast praised the meetings at Stuttgart. Thou hast also written that at Leipzig the friends have a meeting of the utmost spirituality, that they are attracted to the Beloved of the world, and enkindled with the fire of the love of God. This tidings generated happiness. Now I give thee this tidings that the Word of God will be propagated in Germany with greatest might. | 2 نامه شما از آلمان رسید ستایش از محافل استوگارت نموده بودی مرقوم نموده بودی که در لایپزیگ احباً انجمنی در نهایت روحانیت دارند جمیع منجذب دلبز آفاقد و مشتعل بنار محبت الله این خبر سرور پرور بود و تورا بشارت دهم که کلمه الله در آلمان انتشار بکمال قوت خواهد نمود |
| 3 Praise be to God that the seed which thou didst, at the beginning, scatter is growing day by day. | 3 الحمد لله تخمی که تو در بدایت افشاندی روز بروز در انباتست |
| 4 Unto thee be the Glory of God! | 4 و علیک البهاء الأبهی |

BBBD.558

BBBD.557-558

AB08892

To: Mary Young, in West Englewood, NJ

Date: 1920-Dec-02

O thou who art attracted to the Kingdom of God!

Thy letter has been received together with the picture enclosed in thy letter. Those faces are luminous and those souls have their attention fixed to the invisible Kingdom.

I supplicated and implored at the Threshold of the Beauty of Abha, beseeching pardon, forgiveness and bounty of the Merciful for thee, thy friends and even thine enemies.

Unto thee be the Glory of Abha!

SW_v12#12 p.202

AB06031

To: Corinne True, in Chicago

Date: 1920-Dec-08

O thou maidservant of God who art near to Him! Your letter arrived and its contents were noted. All matters concerning the Mashriqu'l-Adhkar are referred to the annual Convention in every respect. Whatever the Convention decides by majority vote is acceptable and shall be carried out. Therefore, regarding this matter about which you inquired, it too should be referred to the annual Convention. The reply to the letter which you had enclosed is enclosed herewith. As for Dr. Baghdadi, I hope that he will be successful and confirmed in his services. I have the utmost love for him and affection for his wife, and I wish for him eternal glory and felicity. Fujita is here now and is engaged in service.

And upon thee be the Most Glorious Glory.

SW_v12#01 p.019

AB12427*To: Schwarz, Alice et al., in Stuttgart**Date: 1920-Dec-08*

O ye two pure souls! Your letter was received and its contents caused the utmost joy, for it consisted of supplications and seeking confirmation from the power of the Holy Spirit. Rest ye assured that heavenly confirmation will reach you and ye will be able to answer the people's questions. Praise be to God that the Consul has obtained some leisure and rest and has found respite. The marriage of dear daughter Frieda to Professor Vald Smith is most blessed. I hope that they will form a heavenly family. In any case, be confident in divine grace and bounty that this holy family will attain eternal life through the confirmation of the Holy Spirit and become renowned throughout all regions. Upon you both be the Most Glorious Glory.

BBBD.561

ای دو نفس زکیه نامه شما رسید مضمون سبب
نهایت سرور شد زیرا مناجات بود و طلب تأیید
قوه روح القدس یقین بدانید که تأیید آسمانی
میرسد و از عهده جواب خلق برمی آید الحمد لله
از برای قونسل اندکی فرصت و راحت حاصل
شده و فراغت حاصل نموده اقتران دختر عزیز
فریده با پرفسور والد اسمیت بسیار مبارکست
امیدم چنانست که یک عائله ملکوتیه تشکیل
نمایند باری مطمئن به فضل و موهبت الهی باشید
که این عائله مقدسه بتأیید روح القدس حیات
ابدیه می یابند و شهر آفاق میگردند و علیکم البهاء
الابی

BBBD.560

AB06544*To: Annie L. Parmerton**Date: 1920-Dec-08*

O thou who art firm in the Covenant!

Thy letter has been received. Praise be unto God, it indicates that through the presence of Jenabe Fazel a new book has been opened. It is my hope that the friends may receive at every moment a new spirit and so arise to act as they should have to.

I was very glad to learn that after the death of Mr. Parmerton thou hast moved forth according to the call of the Teaching Committee; that thou hast severed thyself from the earthly world and those who live thereupon; that thou hast turned thine attention to the Kingdom of Abha; that thou hast made the whole of the globe of earth thy home, and thou hast been spreading the breaths (teachings).

Offer thanks unto God that thou hast been thus confirmed; that consequently thou hast become favored by Abdul-Baha;

that thou art supplicating assistance and confirmation for the friends of God, and thou lovest all of them! Be thou assured that thou wilt be confirmed.

I supplicate Godis blessing upon thy revered sister and all thy family.

Unto thee be the Glory of Abha!

SW_v12#12 p.201

AB10313

To: Kenjiro Ono, in Japan

Date: 1920-Dec-08

O thou heavenly person!

Praise be unto God, that having rent asunder the veils and having seen the rays of the Sun of Reality, thou didst turn thine attention to the Center of the Covenant.

Rest thou assured that thou wilt be confirmed to give sight to the blind and hearing power to the deaf and even thou wilt give life to the dead!

JWTA.038

AB00481

To: Miss Mochizuki, in Japan

Date: 1920-Dec-09

O thou who art a new grown tree on the meadow of Truth!

Thy letter dated October 14, 1920 has been received. As it was indicative of the susceptibilities of thy conscience, it became the cause of joy.

Japan is like unto a farm whose soil is untouched. Such a soil as this has great capacity. One seed produces an hundredfold. Now, praise be unto God, ye have found such a farm. Ye must develop the lands; ye must free them from thorns and weeds;

ye should scatter the seeds of the love of God thereupon, and irrigate them with the rain of the knowledge of God. Rest ye assured that heavenly blessing will be bestowed!

It is my hope that in that farm ye will become divine farmers. The enlightened people of Japan are tired and disgusted with the superannuated and putrefied blind imitations. They are assured that these blind imitations are pure superstitions without any truth. Therefore, they have the capacity to hear the Call of God. The land is untouched. We will have to see what the divine farmers will do!

At present thou hast started a journal. It is my hope that this journal will shine as the Star of the East. In the journal write thus:

When the horizon of the East was covered with immense darkness; when dark clouds were predominate, and when all the heavenly stars were concealed to the eye. His Holiness, Baha'u'llah, like unto the sun, shone forth from the horizon of the East and with radiating splendor He illumined the Orient.

The light of that Sun of Reality consisted of heavenly teachings which were spread in the Orient, because there the obscurities of blind imitations, of religious, sectarian, racial, political, economic and home prejudices were in ascendancy. The darkness of these prejudices had dominated the Oriental world to such a degree that it has blinded all the eyes and deafened all the ears. There prevailed quarrel and strife, warfare and bloodshed.

In short, it has a long description but I mentioned it briefly. When the Sun of Truth shone forth with all might and energy, these obscure and dark clouds dispersed and the splendid Day presented to the eye an aspect with such freshness and beauty that the wise became astonished; the sick were cured; the blind received sight; the deaf obtained hearing; the dumb proved eloquent, and the dead quickened. A heavenly Table was spread in the Orient. The divine teachings like unto an unshakable edifice were instituted.

The first principle of Baha'u'llah is independent investigation for truth, that is, all the nations of the world have to investigate after truth independently and turn their eyes from the rotten blind imitations of the past ages entirely. Truth is one when it is independently investigated, it does not accept division. Therefore the independent investigation for truth will lead to the oneness of the world of humanity.

Another one of these teachings is the oneness of the world of humanity. All mankind are the trees of the divine garden and the Gardener of this orchard is his Most High, the All Sustainer.

The hand of His favour hath planted these trees, irrigated them from the cloud of Mercy and reared them with the energy of the Sun of Truth.

Then there remains no doubt that this heavenly Farmer (Gardener) is kind to all these plants. This truth cannot be denied. It is shining like unto the sun. This is the divine policy and unquestionably it is greater than the human policy. We must follow the divine policy.

The point is this that some people are sick; some are immature and ignorant, and some without any knowledge of their beginning and of their end. The sick should be cured; the immature should be brought to maturity, and the ignorant should be taught to become wise and not that enmity should be exercised towards them.

Similarly describe fully in that journal the other teachings which thou art acquainted with, one by one, a detailed description: For example, that religion must be the cause of concord; that it should agree with science and reason; that it must be a factor of progress to the world of humanity, that it should be free from blind imitations. Another example is that all prejudices are destructive to the foundation of the world of humanity.

Other examples are: The equality of men and women; the universalization of knowledge (education); the creation of one universal language; justice and righteousness; economic facilities among mankind; the need of the world of humanity of the breaths of the Holy Spirit; the establishment of universal peace; the institution of the Supreme Court of Arbitration; the freedom and equality of all mankind; the brotherhood of the world of humanity, and other teachings like these which are mentioned in the Tablets of God. Describe all these teachings fully in the most eloquent and sweetest terms expressive of the most charming realities and insert them in the journal!

It is my hope that thou together with Miss Alexander will be confirmed to accomplish this service. Miss Alexander is the herald of Truth in Japan. Rest assured that she will be confirmed and assisted.

Upon ye be the Glory of Abha!

JWTA.033-036, SW_v12#02 p.040-041

AB12368

To: Baha'is of Esslingen, Germany

Date: 1920-Dec-09

O tender plants of the garden of the Kingdom! Christ - may my soul be a sacrifice unto Him - praised the children, meaning those children who enter the Kingdom are like fresh flowers that have blossomed in the meadow of reality, in the utmost freshness and delicacy. For in the age of childhood they enter the Kingdom of Oneness - the glance of favor encompasses them and the bestowals of the Most One are complete. I hope that through the heat of the Sun of Reality, the dewdrops of the cloud of bounty, and the breeze of the winds of guidance, you may grow and develop in the stream of divine knowledge, and that each one of you may appear as a fruitful tree and a flowering rose bush. Be confident in the heavenly confirmations and be joyous in the celestial bestowals. And upon you be the Most Glorious Glory!

BBBD.567

AB05683

To: Holley, Horace et al., in New York

Date: 1920-Dec-09

O friends of Abdul-Baha! The prayer that you had offered to the Abha Kingdom was in truth a flame that emerged from an enkindled heart, for the hearts were in utmost purity and turning toward the Kingdom, and the prayer was supplication and imploring at the threshold of grandeur. In short, it was an effective melody and a prayer in utmost sincerity. Rest assured that it will bring mighty effects and heavenly confirmations. And upon you be the Most Glorious Glory.

BSTW#102

AB12466*To: Anna Kostlin, in Esslingen**Date: 1920-Dec-09*

O daughter of the Kingdom! Your letter was received. Praise be to God that you met with that American youth and associated with the German friends in the utmost spirituality. You are indeed a believer, assured, attracted and enkindled. My hope is that you may receive a ray from the Sun of Truth and become like unto a blessed tree, abundant in fruit, serving the unity of the human world and becoming the cause of love and kindness among all peoples. Convey my utmost love and kindness to all the friends on my behalf. And upon thee be the Most Glorious Glory.

BBBD.566-567

AB12501*To: Hermann Grossmann, in Hamburg**Date: 1920-Dec-09*

- | | |
|--|--|
| 1 O thou who hast been guided by the light of divine guidance! | 1 ای مهتدی بنور هدی |
| 2 Thy letter hath been received. It indicated that thou hast turned thy face towards the Abha Kingdom. Render thanks unto God that thou wert enabled to rend the veils asunder, gaze upon the beauty of the Sun of Reality and walk in the way of the Kingdom. | 2 نامهات رسید دلیل بر توجّه بملکوت ابهی بود
شکر کن خدا را که پرده‌ها دریده و جمال
شمس حقیقت دیده و در سبیل ملکوت
سلوک مینمائی |
| 3 Thou shouldst be eternally grateful and obliged to those souls who were the means for thy guidance inasmuch as they bestowed heavenly life upon thee and caused thee to attain unto this resplendent world. | 3 باید الی‌الابد ممنون و متشکر از آن نفوس گردی
که سبب هدایت تو شدند زیرا حیات آسمانی بتو
بخشیدند و ترا بعالم نورانی واصل کردند |
| 4 Upon thee be the glory of the Most Glorious! | 4 و علیک البهاء الأبهی |

BBBD.563-564

BBBD.562-563

AB12546

To: Anna Violetta Schreiner, in Esslingen

Date: 1920-Dec-09

O heavenly daughter! Your letter was received and was a cause of joy and attraction. Mr. Remey is a confirmed soul and a wise person. I love him very much because he is in the utmost sincerity. Rest assured that he will receive divine confirmation and assistance. As you observed, praise be to God, he came to Germany and met with the friends and became the cause of joy to their hearts.

And upon you be the Most Glorious Glory.

BBBD.569

AB12627

To: Kohler, Richard et al., in Esslingen

Date: 1920-Dec-09

O ye two heavenly souls!

I have received your engagement announcement. I turned my face to the Holy Threshold of God and implored that this marital bond be interwoven with prosperity. Thus I extend my congratulations to you, that this marriage may represent a blessed family and that a household may be established under the shadow (protection) of the Kingdom of God, which will flourish until eternity.

Upon you be the Glory of God!

BBBD.566

AB09116*To: Victoria Bedikian**Date: 1920-Dec-09*

Today, at the Threshold of His Holiness Baha'u'llah, there is nobody more favored than thee, because thou art busy in the service of the orphans and in the education of the destitute, helpless children. Thou hast no desire but to please God.

Verily, verily, this service is directly rendered to His Holiness Baha'u'llah Himself, because these children are His dear children. This is why His Holiness Christ (may my soul be sacrificed to Him) says, that from all parts of the world people will hasten to enter the Kingdom, while the sons of the Kingdom go out of it; and again He says, that children are the residents of the Kingdom of God.

May thou be a hundred thousand times applauded for this service thou art rendering!

Upon thee be the Glory of Abha!

SW_v12#10 p.170

AB01884*Date: 1920-Dec-12*

O thou who art a servant at the Threshold of God.

Thy letter has been received. From its flowers of significance the fragrance of truthfulness and straightforwardness was perceived. It is my hope that thou wilt remain in faith and in the Covenant firm and steadfast.

Thou hast touched upon the question of the Mashreq 'Ul-Azkar. The importance of the Mashreq 'Ul-Azkar cannot be confined within any measure or limit, because it is the first divine institution in that vast continent, and from this Mashreq 'Ul-Azkar which is now in the process of construction, a hundred-thousand Mashreq 'Ul-Azkars will be born in the future. Therefore, it is very important. As its cost of construction, however, will amount to a huge sum of money, its construction cannot be accomplished in a short time.

Every meeting (in the Cause) whose formation is permitted and sanctioned by Abdul-Baha is accepted and favored by God, otherwise, it produces no result and bears no fruit, nay rather, it gives rise to the distraction of minds. I have no difference with anybody. I am busy in servitude to the Threshold of Baha'Ullah. Everybody who agrees with me, I feel attached to.

Eternal life is characteristic of the human soul. The sacred souls are in the utmost harmony and joy with one another in the world of eternity...Strive thou as far as thou art able in the Divine Mine so that thou mayst discover heavenly jewels.

...Thou hast asked about the third Tajalli, which is about sciences, arts and industries. By these sciences and arts are meant those which are useful and are studied in Europe and America, such as geometry, chemistry, geography, all mathematics and other useful sciences.

In Persia, however, in that time such sciences had prevalence which were mere imaginations, but their names were great. They had termed them Hekmat-i-Eshrakieh (a system of old philosophies). The people would busy themselves in the studying of these sciences and would take pains for thirty to forty years. At the end they would realize that their studies consisted of mere superstition and pure nonsense. Those helpless souls (students) would become disappointed and discouraged.

...I supplicate God to bestow upon thee great assistance and confirmation and to enable thee to enter the Kingdom of God; to be established in the school of Abdul-Baha, and to learn wisdom and servitude towards His Holiness Baha'Ullah. This is the divine school, this is the enlightened school and this is the heavenly school.

Unto thee be greeting and praise!

SW_v12#13 p.218-219+210

AB05678*To: Abdu'l-Muhammad Irani Alizadih, in Egypt**Date: 1920-Dec-12+*

- 1 O kind friend! Two letters from you were received and their contents were noted....
- 2 We have utmost attachment to Iran and Iranians.
- 3 As for the account of the martyrdoms, truly it is an incident without parallel in history. The cruel oppressors tore an entire family to pieces in five minutes, even beheading a four-month-old child - a bloodthirsty wolf would not do such a thing. Despite this we remained silent and did not allow such an atrocity by our countrymen to be publicized in the respected journals of Europe and America....
- 4 ...many such transgressions, oppression, hostility and tyranny have befallen this community in Iran - this is not the first bottle broken in Islam. And all these events only serve to strengthen the Cause of Baha'u'llah, as experience has shown. Yet we show utmost kindness even to enemies as we do to friends.
- 5 "They heap such wrongs upon this wretched soul that loyalty itself would blush for me."
- 1 ای دوست مهربان دو نامه از شما رسید و از تفصیل اطلاع حاصل گردید....
- 2 ما نهایت تعلّق به ایران و ایرانیان داریم
- 3 و اما حکایت شهادت حضرات فی الحقیقه قضیه ایست که مثل و نظیری در تاریخ ندارد ظالمان غدار یک عائله را بتمامه در پنج دقیقه پاره پاره کردند حتی طفل چهارماهه را کله کنندند گرگ خونخوار چنین ننماید باوجود این ما سکوت نمودیم و راضی نشدیم که در جرائد معتبره اروپ و امریک چنین فضیحه از هموطنان اشتہار یابد....
- 4 از این قبیل تعدّیها و ظلم و عدوان و تطاول و اعتساف در حقّ این طائفه در ایران بسیار واقع این اول واقعه نیست لیس هذا اول قارورة کسرت فی الاسلام و جمیع این وقایع سبب قوت امر حضرت بهاء الله است چنانکه تجربه شده است ولی ما حتی دشمنانرا مانند دوستان بی نهایت مهربانیم
- 5 بر من مسکین جفا دارند ظنّ که وفا را شرم میآید ز من

MSHR2.240x

AB01530*To: Zia M Bagdadi, in Chicago**Date: 1920-Dec-15*

- 1 O descendant of that illustrious man! Your letter dated October 29, 1920 has arrived and all the friends were delighted with its contents, as it indicated the unity and harmony of the friends and the shining of the lights of the Sun of Truth in those regions.
- 1 یا سلیل ذلک الرّجل الجلیل قد وصل تحریرکم المؤرخ ۲۹ تشرين اول سنة ۱۹۲۰ و کلّ الأحباء قد سروا من مضمون الخطاب حیث

- دَلَّ عَلَى اتِّفَاقٍ وَ اتِّحَادٍ الْأَحْبَاءِ وَ سَطُوعِ أَنْوَارِ شَمْسِ الْحَقِيقَةِ فِي تِلْكَ الْأَنْحَاءِ
- 2 و أَنَّ حَضْرَةَ فَاضِلٍ بَثَّ رُوحَ تَعَالِيمِ الْبَهَاءِ فِي تِلْكَ الْبِلَادِ الشَّاسِعَةِ الْأَرْجَاءِ وَ أَنَّ حَضْرَةَ مُسْتَرٍ رَانْدَالِ الثَّابِتِ الرَّاقِظَةِ فِي سَفَرِهِ وَ أَنَّ مُسْتَرٍ رُوي وَ يَلِيمَ يَعَاوَنَ مُسْتَرِ كَرِيجُورِي فِي تَبْلِيغِ طَائِفَةِ السُّودِ النُّورَاءِ وَ أَنَّ مُسْتَرِ كَالُورِ أَظْهَرَ كُلَّ حِمِيَّةٍ فِي مُعَاوَنَةِ حَضْرَةِ فَاضِلٍ لِلرُّوْرِ وَ الْعُبُورِ وَ أَنَّ مُسْتَرِ چَارلزَ هَانْسِنَ سَافَرَ إِلَى غَرْبِ امْرِيكََا وَ نَشَرَ تَعَالِيمَ الْأُلهِيَّةِ فِي تِلْكَ الْأَنْحَاءِ وَ أَنَّ حَضْرَةَ الْحَبِيبِ الْقَدِيمِ الْمُسْتَرِ هَرِيسَ وَ مُسْتَرِ مَورْمُوتِنَ وَ مُسْتَرِ هِنِكُولَازَالَ يَجُولُونَ فِي أَطْرَافِ نِيُويُورِكِ نَاشِرِينَ النِّفْجَاتِ فِي تِلْكَ الْجِهَاتِ
- 3 و أَنَّ أَحَدَ الْخُلَاطِمِينَ دَخَلَ مَجْلِسَ الْأَحْبَاءِ بِقَلْبٍ مُضْطَرَبٍ وَ خَرَجَ بِصَدْرِ مَنْشَرٍ شَاكِرًا حَامِدًا بِشَوْشًا مُسْتَبْشِرًا بِمَا رَأَى مِنْ حُبِّ الْبَهَائِيِّينَ لَهُ
- 4 و أَنَّ أَمَةَ اللَّهِ الْمُقَرَّبَةَ مَسَ فَانِي نُوْبَلَكَ قَاصِدَةً لِلذَّهَابِ مِنْ امْرِيكََا إِلَى جَنُوبِ افْرِيكََا تَبْلِيغًا لِتَعَالِيمِ اللَّهِ وَ كَانَ وَصُولُهُ إِلَى تِلْكَ الْبِلَادِ كَنُزُولِ الْأَمْطَارِ عَلَى زَرْعٍ أَخْرَجَ شَطْأَهُ وَ اسْتَغْلَظَ وَ اسْتَوَى عَلَى سَوْقِهِ يَعِجِبُ الزَّرَّاعَ
- 5 وَ أَنَّهُ يَصِيرُ الشَّرُوعُ فِي بِنَاءِ مَشْرِقِ الْأَذْكَارِ فِي الرَّبِيعِ الْقَادِمِ
- 6 و أَنَّ حَضْرَةَ حَبِيبِ النَّجِيبِ مُسْتَرِ رِيْمِي مَوْفَّقٌ بِأَعْلَاءِ كَلِمَةِ اللَّهِ فِي أَلْمَانِيَا
- 7 و أَنَّ أَمَةَ اللَّهِ الثَّابِتَةَ الرَّاسِخَةَ مَسَسَ فَرَانْسَ تَوَقَّفَتْ فِي پَاسَادِينَا كَلِيفُورْنِيَا وَ أَنَّ الْحَفْلَ الْبَهَائِيَّ فِي ذَلِكَ الْبَلَدِ تَشَكَّلَ بِكُلِّ رُوحٍ وَ رِيحَانٍ
- 8 و أَنَّ أَحِبًّا فِي كَنُوشَا فِي غَايَةِ الثَّبُوتِ وَ الْهَمَّةِ فِي هِدَايَةِ الْغَافِلِينَ وَ تَرْوِيجِ الْوَحْدَةِ الْإِنْسَانِيَّةِ وَ التَّأَلِيفِ بَيْنَ الْقُلُوبِ بِقُوَّةِ وَ سُلْطَانِ
- 9 هَذِهِ الْحَوَادِثُ كُلُّهَا مُورِثٌ لِلرُّوحِ وَ الرِّيحَانِ جَزَاكَ اللَّهُ خَيْرَ الْجَزَاءِ وَ اسْأَلْهُ أَنْ يَجْعَلَكَ آيَةً الْهُدَى فِي تِلْكَ الْأَنْحَاءِ وَ عُمُومِ الْأَوْدَاءِ فِي الْأَرْضِ الْمُقَدَّسَةِ بِغَايَةِ الصَّحَّةِ وَ السَّرَّاءِ وَ بَلِّغْ
- 2 Jinab-i-Fadil has spread the spirit of Baha'i teachings in those vast territories, and Mr. Randall, that firm and steadfast one, accompanied him on his journey. Mr. Roy Wilhelm is assisting Mr. Gregory in teaching the illumined black people. Mr. Culver showed every enthusiasm in helping Jinab-i-Fadil with travel arrangements. Mr. Charles Hansen traveled to western America and spread the divine teachings in those regions. The old friend Mr. Harris, Mr. Mormon and Mr. Hanko continue to travel around New York, diffusing the fragrances in those parts.
- 3 One of the rabbis entered a meeting of the friends with an agitated heart and left with an expanded breast, thankful, grateful, cheerful and glad at what he saw of the Baha'is' love for him.
- 4 The near maidservant of God, Miss Fanny Knobloch, intends to go from America to South Africa to teach God's Cause, and her arrival in those lands was like the descent of rain upon a crop that puts forth its shoots, then strengthens, then stands firm upon its stalks, delighting the farmers.
- 5 The construction of the Mashriqu'l-Adhkar will begin next spring.
- 6 The noble beloved Mr. Remey is successful in exalting the Word of God in Germany.
- 7 The firm and steadfast maidservant of God Mrs. French has stopped in Pasadena, California and the Baha'i assembly in that place was formed with complete joy and fragrance.
- 8 The friends in Kenosha are showing the utmost firmness and zeal in guiding the heedless and promoting human unity and bringing hearts together with power and authority.
- 9 All these events are the cause of joy and delight. May God reward you with the best of rewards. I beseech Him to make you a sign of guidance in those regions. All the loved ones in the Holy Land are in perfect health and joy. Convey my greetings and affection to your esteemed wife and all the maidservants of the Merciful. Upon you be the Most Glorious Glory.

تحیّتی و حنویّی الی قرینتک المحترمة و سائر اّماء
الرّحمن و علیک البهاء الأبهی

NJB_v11#17 p.295-296

AB02910

To: Siyyid Abdur-Rashid, in Calcutta

Date: 1920-Dec-15

...You had written that you intend, together with the friends in Calcutta and Bombay, to undertake the translation of some of the Tablets into the Hindi language. This purpose is most acceptable, however at present it should be those letters which this servant has written about the oneness of the human world and the teachings of Baha'u'llah that were written regarding good character and kindness to humanity and conduct according to divine good-pleasure - those letters should be translated, and after some time the Glad Tidings and Splendors and Words and Ornaments, each letter of which is greater than a hundred letters of this servant and others like this servant....

...مرقوم نموده بودی که قصد آن دارید با
احبابی کلکته و بمبئی بترجمه بعضی از الواح
بلسان هندی پردازید این مقصد بسیار مقبول
ولی حال باید مکاتیبی باشد که این عبد در
وحدت عالم انسانی نگاشته و تعالیم حضرت
بهاءالله را که در حسن اخلاق و مهربانی به
عالم بشر و روش و سلوک بموجب رضای الهی
نگاشته شده آن مکاتیب ترجمه شود و بعد از
مدتی بشارت و اشراقات و کلمات و طراوات
که هر حرفی از آن اعظم از صد مکاتیب این
عبد و امثال این عبد است...

MMK5#097 p.080x

AB06880

To: Surush son of Nush et al., in Bombay

Date: 1920-Dec-15

- ¹ O you who are struck by calamity! His honor Nush found every poison (zahr) sweet (nush) and was the embodiment of reason and intelligence. He spent his days in praise of the Lord of Creation and became the cause of guidance for many. Therefore do not be sorrowful or grieved at his passing, for human life is through the soul, not the body - through the spirit, not the pain-filled form. That sweet-singing bird took flight to the heavenly rose garden and became immersed in the lights of the endless hidden world.

¹ ای مصیبت زدگان حضرت نوش هر زهريرا نوش
بود و مجسمه عقل و هوش بود ایام خویش را
بستایش خداوند آفرینش بگذراند و سبب هدایت
جمعی شد لهذا شما از وفات او محزون مباشید
مکدر مشوید زیرا حیات انسان بجان است نه به
تن بروانست نه بجسم پررغن آن مرغ خوش آهنگ
آهنگ گلشن آسمانی نمود و در جهان بی پایان عالم
پنهان غرق انوار شد

- 2 I ask of God that his relatives may also be confirmed in following his character and way. In the Holy Land, in the Most Exalted Station, soon a day of mourning will be held for him. And upon you be the Most Glorious Glory.

2 از خدا خواهم که متعلقان او نیز به منش و
روش او موفق گردند در اراض مقصود در مقام
اعلی عنقریب روز ماتم او گرفته میشود و علیکم
البهاء الابهی

YARP2.213 p.199

ABU3339

Words to Fugeta, Dr. Esslemont et al, spoken around 1920-Dec-15 in Haifa

Question: "Did Jesus first realize his mission when the Spirit descended upon him in the form of a dove?"

'Abdu'l-Baha: "The Holy Spirit was always with Christ."

Question: "Did he know of it?"

'Abdu'l-Baha: "It was hidden from others, but manifest to him. The story about the dove is simply a metaphor. No dove came down. Amongst the people, John the Baptist felt that the Holy Spirit was in Christ. The Holy Spirit was always with Christ. He knew about his mission from early childhood."

Question: "Did the Bab, Baha'u'llah and 'Abdu'l-Baha also know of their mission from early childhood?"

'Abdu'l-Baha: "Yes."

Question: "In a book I read that at the age of twenty-four the Bab realized his mission."

'Abdu'l-Baha: "From childhood it was apparent to him, like the sun. The people felt his greatness although they did not know about his future."

LOG#1642x, SW_v14#09 p.274, PN_1919 p037

AB01312

To: William H Randall, in Boston

Date: 1920-Dec-19

- 1 O thou who art firm in the Covenant! Two letters from thee have been received. Now I am writing the answer, but I have no opportunity to write a detailed answer. So with the utmost briefness do I touch on every point. 1 ای ثابت بر پیمان دو نامه از شما رسید حال بتحریر جواب مشغولم ولی فرصت جواب مطول نیست بنهایت اختصار فقره فقره جواب مرقوم میگردد
- 2 Thou shouldst strive to the utmost in the pursuance of business. Thou shouldst do this same also in spreading the Breaths of God. Divide thy time into two parts! Spend one in the business and the other in service to the Kingdom of God! 2 در تجارت باید نهایت همت را مجری داری و همچنین در نشر نفحات الله اوقات را بدو قسم منقسم نما یک قسم را بتجارت پرداز و قسم دیگر را بخدمت ملکوت الله
- 3 Verily, verily thou hast done thy best, since thou hast returned to America in thy work, for the Kingdom. Rest assured that the confirmations of the Holy Spirit will support thee! 3 فی الحقیقه بعد از رجوع به امریکا نهایت همت را در امر ملکوت مجری داشتی و تأییدات روح القدس میرسد
- 4 Thou hast given the greatest importance to the question of the Mashko' l Azkar. Mrs. Mariam Haney is of the utmost sincerity. It is my hope that the Executive Board will be bestowed with the heavenly blessing. At Green Acre last year (summer) you and the friends succeed to render distinguished services. 4 مسئله مشرق الأذکار را اهمیت تامه داده ای و مسیس مریم هینی فی الحقیقه در نهایت خلوص است از الطاف الهی امیدوارم که هیئت تنفیذیه موفق ببرکت آسمانی شود در گرین عکا سال گذشته شما و یاران بخدمات فائمه موفق شده اید
- 5 Jenabe Fazel is in reality sincere and self-sacrificing in the Path of Baha'u'llah. Miss Martha Root is doing her best too. Mrs. May Maxwell is enkindles with the fire of the love of God. She is pure spirit. Mirza Ahmad is serving with heart and soul. 5 جناب فاضل فی الحقیقه خالص و در سبیل بهاء الله جانفشان است امه الله المنجذبه مسس مارتا روت خوب میکوشد مسیس می مکسول که بنار محبت الله مشتعل است روح مجرد است میرزا احمد بجان و دل میکوشد
- 6 The union and concord of the members of the Executive Board is attracting confirmations from the Kingdom of God. It is a magnet of success in activities. Mr. Mountford Mills, verily, merits praise. Mr. Roy Wilhelm has no other aim than spiritual progress, conscientious susceptibilities and self-sacrifice in the Cause of God. 6 اتحاد و اتفاق اعضا هیئت تنفیذیه جاذب تأییدات ملکوت الهی است و مغناطیس موفقیت در امور و مستر مونت فورد میلز فی الحقیقه شایان ستایش است مستر روی ویلهلم جز ترقیات روحانیه و انجذابات وجدانیه و جانفشانی در امر الهی فکری ندارد
- 7 As to the question of Mr. Bourgeois, practice ye consideration towards him, but his salary and other arrangements concerning him should be decided by the public Convention next spring. The Mashreko' l Azkar is a magnet for the confirmations rendered by the Supreme Concourse. The sooner ye begin its construction the greater the confirmations attained to. 7 مسئله مستر بورجوا رعایت او را منظور دارید اما مواجب و مقررات او بواسطه کانوشن عمومی در بهار باید معین شود و مشرق الأذکار مغناطیس تأیید ملاء اعلی است هرچه زودتر به بنیان پردازید بیشتر توفیقات حاصل میشود

- 8 The association which has been formed for promoting the relationship and love between America and Japan will, God willing, be confirmed and assisted. This association is important. It will, unquestionably, bring forth great results.
- 9 The especial Convention, however, for the removal of racial enmity between the white and the colored is, as I wrote to the revered maidservant of God, Mrs. Parsons, blessed.
- 10 Your children are mine. They will, certainly, attain to great progress in the pursuit of sciences and in the illumination bestowed by the Kingdom of God.
- 11 Convey the utmost affection in my behalf to thy revered wife, Mrs. Randall! Verily, verily this dear daughter of mine is self-sacrificial to the utmost, and strives (in service) more than her energy permits.
- 12 Unto thee be the Glory of Abha!
- 8 جمعیتی که بجهت ارتباط و ازدیاد محبت بین امریک و جاپان تأسیس شده است انشاء الله موفق و مؤید خواهد گشت این جمعیت اهمیت دارد یقین است که نتایج عظیمه خواهد بخشید
- 9 اما تشکیل کانونشن خصوصی با امة الله المحترمه مسیس پارسنز بجهت ازاله عداوت بین جنس سفید و سیاه مرقوم گردید مبارکست
- 10 اطفال شما اطفال منند البته در تحصیل علوم و در نورانیت ملکوت الله ترقی عظیم خواهند نمود
- 11 بقرینه محترمت مسیس رندال نهایت مهربانی از من ابلاغ دار فی الحقیقه این دختر عزیز من در نهایت جانفشانیست و فوق طاقتش میکوشد
- 12 و علیک البهاء الأبهی

BLO_PT#028g

BRL_DAK#1023

AB02761

To: Charles M Hanson, in Duluth, MN

Date: 1920-Dec-19

O you who are assured in God! Your letter arrived. Deal with your traveling companion with utmost love, sincerity and faithfulness so that you may reach your true goal. You had written that the call of the Kingdom is making rapid progress in those regions. Indeed, when a flood flows and surges from the world of reality, imaginary powers cannot prevent or hinder it. Surely the movement of the flood is swift.

You had written that it is difficult for the friends to travel from one side of the city to the other, and therefore a second meeting should be formed on that side of the city. Two meetings in one city are not conducive to spirituality. Therefore, strive so that the unity of the assembly may be the cause of unity, harmony and complete spirituality.

Convey my utmost kindness to Mrs. J. Aborz and say: "You should be very thankful to Charles Hans because he led you to the fountain of eternal life."

As for the matter of the division of the Red Sea, this is from political affairs. We are engaged with matters of the Kingdom, and you too should walk this path.

Convey to the dear maidservant of God Eva Mary Jaher and say: "Although you are young, I ask God that you become great in the Kingdom of God."

We beseech the divine favors that the Baha'i assembly in Duluth may become brighter day by day and that heavenly blessings may surround you and the assembly.

And upon you be the most glorious Glory.

SW_v12#12 p.200

AB03700

To: Revell, Jessie E et al., in Philadelphia

Date: 1920-Dec-20

O ye two dear maidservants of God!

Ye have written that Mr. Marion Nuevo from Philippine Islands has been deeply attracted. He is now on tour. Whenever he arrives in the Holy Land the utmost love and affection will be bestowed upon him.

But as to the maidservant of God, Mrs. Brittingham, convey to her this message from me: "O thou harbinger of the Kingdom of God! If thou hast time and no obstacle exists, thou mayest take a trip to Philadelphia so that thou mayest impart joy to the friends and spread the breaths of God."

I am thinking of her land (here). Let her make Mirza Hadi her representative, that is, she should send Mirza Hadi a written authorization signed by the Government (American) so that Mirza Hadi may, in her behalf, turn the land in her name. The Government, however, should clearly state that Mirza Hadi is authorized to buy the land for her.

Convey in my behalf heavenly greeting and affection to the maidservant of God, Mrs. Haggarty, her two daughters, Dr. and Mrs. Pease and their companions altogether.

Unto you be Bahau'llah El Abha!

SW_v12#12 p.201-202

AB06851*To: Louise Waite, in California**Date: 1920-Dec-20*

O thou dear maidservant of God!

Your letter has been forwarded. An answer is written to Mrs. Marcella Morgan. It is enclosed, forward it! Forward my greatest kindness to Mrs. Barlett and say unto her, "I pray to God thou mayest, like unto the mountain, be firm and steadfast in the Covenant and Testament."

Mr. Waite has, verily, become enkindled too. Praise be unto God, thou hast formed a Baha'i Rose-Garden. Give the name Nourieh to Mrs. Marcella Morgan!

From the faces of the souls whose picture thou hadst enclosed the light of the love of God is manifest and visible. Convey my greeting to all of them!

Unto thee be the Glory of Abha!

BLO_PT#052.38

AB01181*To: Nasrullah Baqiruf, in Tihnan**Date: 1920-Dec-24*

- ¹ O thou who art firm in the Covenant! Thy letter dated the 12th of Safar 1339 was received. Praise be to God that, through the assistance and favor of the Blessed Beauty, souls have been created who are kind to the friends of God. A prayer seeking forgiveness for the esteemed person Mu'ayyad, who has ascended to the hidden world, has been revealed from the Pen of the Covenant - convey it to his relatives. Similarly, a tablet has been written to his honor Manshur.

- ² Thou hadst written that both friends and strangers of all classes of people are in turmoil. The people themselves are the cause of this severe flood. If the people of Iran had been at ease in these days, all the unjust groups would have been thinking of fully attacking the friends. Despite this, the friends of God are kind to all groups and are truthful and

¹ ای ثابت بر پیمان نامه‌ای که بتاريخ ۱۲ شهر صفر سنه ۱۳۳۹ مرقوم نموده بودید رسید الحمد لله به عون و عنایت جمال مبارک نفوسی خلق شده‌اند که بیاران الهی مهربانند مناجاتی طلب مغفرت از برای ذات محترم مؤید که بجهان پنهان صعود نمودند از قلم میثاق صادر بمنتهسین ایشان برسانید و همچنین رقی منشور بحضرت منشور مرقوم

² و مرقوم نموده بودید که احباب و اغیار جمیع طبقات خلق در اضطرابند این سیل شدید را خود خلق سببند اهل ایران اگر درین ایام راحت بودند جمیع طوائف غیرعادله در فکر تعرض تام باحباب بودند باوجود آنکه احبابی الهی با جمیع طوائف مهربانند و صادق و خیرخواه از برای

well-wishers, desiring comfort and tranquility in this world and eternal glory in the next world for all. They do not attack or object to anyone. If they utter a word of truth and the hearer does not accept it, they leave it to God - they do not object or argue. But other peoples are always thinking like fierce wolves and predatory beasts to attack the divine sheep. Therefore, these severe floods must necessarily pour down from the mountains of events.

- 3 Praise be to God that your family arrived safely from Rasht, and the other friends also remained protected and preserved except for his honor Ibtihaj. Although his honor Avarah was compelled to travel to Yazd, it is hoped that after attending to affairs he will return to Tehran. The reply to your second letter dated the 19th of Muharram will be written. Even if the reply to a letter is delayed, the execution of affairs is not delayed. Therefore, the letter written by the Spiritual Assembly received a swift response, meaning immediate action was taken to fulfill their aims. His honor Mirza Rahim Khan truly made an effort. I beseech God that the friends of God may be enabled to serve the distinguished person. The friends of God must be appreciative - if they see effort and kindness from a distinguished person, they should serve with utmost truthfulness and faithfulness.

- 4 It was written repeatedly that the prayer seeking forgiveness for his honor Mu'ayyad should be conveyed to his relatives and true friends, and an unfurled tablet was sent to his honor Manshur. Convey utmost love and kindness on my behalf to the noble children and eminent family members.

کُلِّ راحت و آسایش دنیا و عزّت ابدیّه در نشئهء آخری میخوانند تعرض و اعتراض باحدی نمی‌نمایند اگر کلمهء حقّی بر زبان رانند و سامع قبول ننماید بخدا واگذارند اعتراضی نکنند و مجادله ننمایند ولی اقوام سائره همواره در فکر آنند که مانند ذئاب کاسره و سباع ضاریه بر اغنام الهی بتازند پس لابدّ بر این است که این سیل‌های شدید از کوهسار حوادث سرازیر گردد

3 الحمد لله خانوادهء آنجناب محفوظاً از رشت رسیدند و احبابی سائره نیز جز حضرت ابتهاج محفوظ و مصون ماندند حضرت آواره هرچند مجبور بسفر یزد بودند ولی امید چنانست که بعد از تمشیت امور مراجعت به طهران مینمایند و جواب نامهء ثانی شما که بتاريخ ۱۹ محرم بود مرقوم می‌گردد اگر جواب نامهء تأخیر افتد ولی تمشیت امور تأخیر نمی‌یابد لهذا نامهءی که محفل روحانی مرقوم نموده بود جواب زود صدور یافت یعنی در اجرای مقاصد ایشان فوراً تشیث شد جناب میرزا رحیمخان فی الحقیقه همت فرمودند از خدا خواهم که احبابی الهی موفق بخدمت بشخص خطیر گردند احبابی الهی باید قدردان باشند اگر همت و عنایتی از شخص خطیر به بینند در نهایت صداقت و وفا بخدمت پردازند

4 تکراراً مرقوم شد مناجاتی که طلب مغفرت بجهت حضرت مؤید گردید آنرا به منسوبان و دوستان حقیقی ایشان برسانید و بجناب منشور رق منشوری ارسال گردید باولاد امجاد و اسلاء اجلا از قبل من نهایت محبت و مهربانی ابلاغ دارید

INBA16:018

AB02822

Date: 1920-Dec-24

- 1 My Lord, my hope, and the goal of my desire! Verily, thy servant-humble before Thy sovereignty, lowly before Thy majesty, believing in Thee and in Thy signs, detached from all save Thee, sincere in Thy religion, spreading Thy fragrances, comprehending the meanings of Thy words, assisted by Thy confirmation-arose with all his power to promulgate Thy verses and disseminate Thy mysteries through the power of Thy proof amongst Thy servants. Through him Thou didst guide pure and goodly souls amongst Thy people. At all times he set his gaze upon Thy Most Glorious Kingdom and turned unto the Concourse on high, supplicating to Thee in the morning and the evening, in tears before Thy face.
- 2 In the darkest of dark nights, his appointed time in this nether plane came to an end. He yearned to meet Thee in the Supreme Concourse. Hence Thou didst divest him of his old garment and clothed him in the raiment of sanctity, wherewith he ascended to the world of mysteries in the center of lights.
- 3 Lord! Lord! He was a sign of Thy love, a banner of Thy remembrance, a fountainhead of Thy knowledge, and a heavenly spring of the limpid stream of Thy mysteries. He strove to the utmost for Thee until Thou didst guide him to the path of enlightenment, and he spared no effort in leading others to the way of guidance and the beneficent, snow-white path.
- 4 Lord! Reward him in the precincts of Thy supreme mercy, submerge him in the ocean of Thy boundless forgiveness, make him an intimate of Thy beauty, blessed with meeting Thee, a recipient of Thy glory, illumined with Thy light, and immersed in the ocean of Thy bounty.
- 5 Gladden the bosoms of those who are related to him through Thy confirmations and bestowals that they may be worthy successors of that illustrious man and blessed and goodly remnants of that glorious champion. Thou art the Forgiving, the Pardoner. Thou art the Merciful, the Compassionate.
- 1 رَبِّ وَرَجَائِي وَغَايَةَ مَنَائِي اِنَّ عَبْدَكَ الْخَاضِعَ
لِسُلْطَنَتِكَ الْخَاشِعَ لِعَظَمَتِكَ الْمُؤْمِنَ بِكَ وَ
بِآيَاتِكَ الْمَتَجَرِّدَ عَنْ غَيْرِكَ الْمَخْلُصَ فِي دِينِكَ
النَّاشِرَ لِنَفَحَاتِكَ الْوَاقِفَ بِمَعَانِي كَلِمَاتِكَ الْمُؤَيَّدَ
بِتَأْيِيدَاتِكَ قَدْ قَامَ بِكُلِّ قُوَّةٍ فِي نَشْرِ آثَارِكَ وَبَثَّ
اَسْرَارَكَ بِقُوَّةِ بَرَهَانِكَ بَيْنَ عِبَادِكَ وَهَدَيْتَ بِهِ
نَفُوساً طَيِّبَةً طَاهِرَةً مِنْ خَلْقِكَ وَلَا زَالَ كَانَ
نَاضِراً اِلَى مَلَكُوتِكَ الْاَبَدِيِّ وَمُتَوِّجاً اِلَى مَلِكُوتِكَ
الْاَعْلَى وَمُبْتَهِلاً اِلَيْكَ فِي الصُّبْحِ وَالْمَسَاءِ وَ
مُتَضَرِّعاً بَيْنَ يَدَيْكَ
- 2 فِي جَنَحِ اللَّيَالِي الظُّلُمَاءِ قَدْ تَمَّ مِيقَاتُهُ فِي حَيِّزِ
الْاَدْنَى فَاشْتَاقَ اِلَى لِقَائِكَ فِي الْمَلَأِ الْاَعْلَى فَزَعَتْ
عَنْهُ الْقَمِيصُ الرِّثِيثُ وَالبِسْتَةُ قِيصُ التَّقْدِيسِ وَ
عَرَجَتْ بِهِ اِلَى عَالَمِ الْاَسْرَارِ فِي مَرْكَزِ الْاَنْوَارِ
- 3 رَبِّ رَبِّ اِنَّهُ كَانَ آيَةً جَبَّكَ وَرَايَةً ذَكَرَكَ وَمَعِينِ
عَرَفَانِكَ وَعِيناً تَسْنِيماً مِنْ سُلْسَالِ اسْرَارِكَ وَ
جَاهِداً فِيكَ حَقَّ الْجِهَادِ حَتَّى هَدَيْتَهُ اِلَى سَبِيلِ
الرِّشَادِ لَا يَأْلُوا جَهْداً فِي الدَّلَالَةِ اِلَى مَنْهَجِ الْهُدَى وَ
الْحِجَّةِ السَّمْحَةِ الْبَيْضَاءِ
- 4 رَبِّ اجْرِهُ فِي جَوَارِ رَحْمَتِكَ الْكُبْرَى وَاغْرِقْهُ فِي
بَحْرِ مَغْفِرَتِكَ الْعَظْمَى وَاجْعَلْهُ مَوْئِلاً لِّجَمَالِكَ وَ
فَائِزاً بِلِقَائِكَ وَمُسْتَضِيئاً مِنْ بَهَائِكَ وَمُسْتَنْبِراً مِنْ
ضِيَائِكَ وَغَرِيقاً فِي بَحْرِ الطَّافِكِ
- 5 وَاشْرَحْ صُدُورَ الَّذِينَ يَنْتَسِبُونَ اِلَيْهِ بِتَأْيِيدَاتِكَ
وَتَوْفِيقَاتِكَ حَتَّى يَكُونُوا خُلَفَاءَ صَالِحاً لِذَلِكَ
الرَّجُلِ الْجَلِيلِ وَبَقِيَّةً طَيِّبَةً تَمَّا تَرَكَ ذَلِكَ الْمُؤَيَّدَ
الْجَمِيلَ اِنَّكَ اَنْتَ الْعَفْوُ الْغَفُورُ وَاَنْتَ اَنْتَ الرَّحْمَنُ
الرَّحِيمُ

BSHN.140.127, BSHN.144.127, MHT2.136

AB02004

To: Wife of Fadil Mazandarani, in Tihran

Date: 1920-Dec-25

- 1 O handmaiden of God who is near! Your letter was received. You are right - it has been some time since Hadrat-i-Fadil has been away from you, and separation and estrangement cause great sorrow, especially for two souls who are joined heart, body and spirit in each other's embrace. However much you lament and cry out, you are justified. I testify that the Arab poet said: "They say that death is difficult for youth, but by God, separation from loved ones is more difficult." The summary meaning is that separation is a calamity greater than passing and death.
- 2 But Hadrat-i-Fadil, with sincere intention and surpassing love, in complete detachment hastened from Iran to the Holy Land, and for some time near the Holy Threshold and the Most Exalted Station (may my spirit be a sacrifice for their dust), in perfect joy and fragrance he was occupied with pilgrimage and chanting prayers. After that, with utmost attraction and complete detachment from all save God, with a heart full of passion and a soul full of joy, he was commissioned for the exaltation of the Word of God and the diffusion of the divine fragrances, and hastened to the West. Praise be to God, he created enthusiasm and ecstasy in America and established a feast of love and delight. He held a divine celebration, for the heart of 'Abdu'l-Baha was with him, and this caused complete confirmations. He was successful and confirmed from every direction. In all gatherings and churches he followed 'Abdu'l-Baha and raised the cry of "O Glory of the Most Glorious!"
- 3 Now you should feel the utmost joy and gladness from his journey. God willing, he will return victorious and triumphant, and reunion after separation is a hundred thousand times sweeter and more pleasant. Be confident - I think of you more than you do, and I am writing to Jinab-i-Amin about you.
- 1 امه الله المقربه يا امه الله المقربه نامه شما رسید حق بجانب شماست حضرت فاضل مدتی است که از شما دور شده است و دوری و مجوری سبب حسرت عظیمه است علی الخصوص دو نفسی که قلباً و جسماً و روحاً دست در آغوش یکدیگرند آنچه ناله و فغان نمائی حق داری من شهادت می دهم شاعر عرب گفته است یقولون ان الموت صعب علی الفتی مفارقة الاحباب بالله اصعب معنی مجللش این است که مفارقت مصیبتی است اعظم از فوت و موت
- 2 ولی حضرت فاضل به یتقی صادق و محبتی فائق در کمال انقطاع از ایران به ارض مقدس شتافت و چندی در جوار عتبه مقدسه و مقام اعلی روحی لتراهما القداء در کمال روح و ریحان مشغول به زیارت و ترتیل مناجات بود بعد از آن با نهایت انجذاب و کمال انقطاع از ما سوی الله با دلی پرشور و جانی پرسرور بجهت اعلاء کلمه الله و نشر نفحات الله مأمور شد و بغرب شتافت الحمد لله در امریکا شور و ولهی انداخت و بزم عشق و طربی بر پا نمود جشنی لاهوتی بر پا کرد زیرا قلب عبدالبهاء با او بود و این سبب تأییدات کلیه از هر جهت موفق و مؤید گشت در جمیع محافل و کائس متابعت عبدالبهاء نمود و نعره یابهای ابهی بلند کرد
- 3 حال شما باید نهایت سرور و حبور از سفر ایشان داشته باشی انشاء الله مظفراً منصوراً مراجعت می نمایند و وصل بعد از فصل صد هزار مرتبه شیرین تر و خوشتر است مطمئن باش من بیشتر از تو در فکر تو هستم و بجانب امین در خصوص شما مرقوم می دارم

MSBH7.136-137

AB01088

To: Zia M Bagdadi, in Chicago

Date: 1920-Dec-26

1 O dear friend!

2 Your luminous letter dated December 6, 1920 was received. Praise be to God, its contents indicate your sincere intention, abundant zeal and service to the Cause of God. The priests oppose you against the Word of God, but do not be saddened or grieved. This is their way in this worldly life. These priests are like the Pharisees in the time of Christ the Radiant, the Beautiful - may my spirit be sacrificed for Him. For that angry, rebellious band desired to extinguish the light of God with their mouths, but God refused this and completed His light and His manifestation shone forth, and the birds of the Kingdom sang the most wondrous melodies upon the branches. These priests will become disappointed and at a loss. And you, O wise friend, must deal gently with the priests for they are children who have not reached maturity and souls who have become heedless of the remembrance of their Lord. Convey my greetings and praise to Mr. and Mrs. Caro and also to Mr. and Mrs. Stevens and also to the respected Mr. West.

3 As for the matter of the Qadiyani that you wrote about, that an Indian person has come and is inviting people to Ahmad Khan Qadiyani - the Qadiyanis have heard and read in the newspapers that the Baha'is have been successful in America. They too have imagined that they can promote their religion in America. Alas! Alas! The Baha'is are effective through the confirmation of the Holy Spirit, not through mere words. In Istanbul the Qadiyanis tried but saw absolutely no fruit. Now in America it will be the same.

4 Do not oppose the Qadiyanis. Deal with them kindly. If you can, teach that Qadiyani person with perfect love and kindness and help him understand that these efforts of yours are useless and will yield no result. Many like the late Ahmad Khan Qadiyani appeared in Islam. All the mystics had the same claim. Some of them even beat the drum of divinity, but the Muhammadan sea produced one wave and cast them out. Now no trace of them remains. Bayazid Bastami would say "There is no god but me, so worship me!" and would utter

1 آيها الحبيب العزيز

2 قد وصل نبيقتكم الغراء المؤرخ ٦ كانون اول ١٩٢٠ و لله الحمد يدلّ المضمون على خلوص نيّتكم و وفور حميتكم و خدمتكم لامر الله و انّ القسيسون يقاومونكم ضدّ كلمة الله فلا تبتئس و لا تحزن هذا شأنهم في الحياة الدنيا و هؤلاء القسيسون نظراء الفريسيين في زمن المسيح الصّبيح المليح روى له الفداء لانّ تلك العصبة الغاضبه العاتيه ارادت ان تطفأ نور الله بافواهها ولكن الله ابى عن ذلك و تتم نوره و اشرق ظهوره و غنت طيور الملكوت بابدع الالخان على الافنان و هؤلاء القسيسون سيصبحون خائنين خاسرين و انك انت آيها الحبيب الرشيد عليك بالمداراة مع القسوس لانهم اطفال غير بالغين و نفوس غفلت عن ذكر ربها و بلغ تحيّي و ثنائى الى مستر و ميسيس كارو و ايضاً الى مستر و ميسيس ستفنس و ايضاً الى مستر وست المحترم

3 و اما قضيه قادياني كه مرقوم نموده بودى كه شخص هندی آمده و مردم را به احمد خان قادياني دعوت مينمايد حضرات قادياني شنیده و در جرائد خوانده اند كه بهائيان در امريكا موفق شده اند اينها نيز گان نموده اند كه مى توانند مذهب خويش را در امريكا ترويج كنند هيئات هيئات بهائيان بتأييد روح القدس نافذند نه بكلام در اسلامبول قاديانيا كوشيدند ابداً ثمرى نديدند حال در امريكا نيز چنين خواهد شد

4 شما متعرض قاديانيا نشويد برأفت معامله كنيد اگر بتوانيد آن شخص قادياني را بكمال محبت و مهرباني تبليغ نماييد و باو بفهمانيد كه اين تشبثات شما بي فايده است نتيجه ندارد امثال مرحوم احمد خان قادياني بسيار در اسلام پيدا شدند جميع عرفا همين ادعا را داشتند بلكه بعضى از ايشان كوس ربوبيت زد ولى بحر محمدى يكموج زد و آنها را بيرون افكند حال اثرى از آنان موجود نه

“There is nothing in my cloak except God” and had royal pomp. Whenever he would ride in Bastam, seventeen horses would be led before him. In the end he was completely forgotten, and likewise the other mystics. These are trees without roots. A rootless tree does not endure - it inevitably withers. Say to that Qadiyani person the parable of the good word being like a good tree whose root is firm and whose branch extends to heaven and yields its fruit in every season. But speak with utmost kindness, not confrontationally. Speak as a seeker of truth.

بایزید بسطامی لا اله الا انا فاعبدونی میگفت و
لیس فی جیبی سوی الله بر زبان میراند و شکوه
سلطنتی داشت هر وقت سوار میشد در بسطام
هفته ۱۷ یدک جلوی آن میکشیدند عاقبت بکلی
فراموش شد و همچنین سائر عرفا اینها شجره
بی ریشه هستند شجره بی ریشه دوام ندارد لابد
خشک می شود بآن شخص قادیانی بگوئید مثل
کلمه طیبه کشتی طیبه اصلها ثابت و فرعها فی
السماء و تعطی اکلهای فی کل حین ولی بنهایت
مهربانی معترضانه صحبت ندارید حقیقت جویانه
صحبت بدارید

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الابهی

MMK6#228x, NJB_v12#01 p.031

AB00724

To: Unknown, in Takur

Date: 1920 ca.

My God, my God! Verily Your servant, the penitent, beloved, noble, God-fearing, pure one, the man of right guidance who cried out “Here am I, here am I O my Glorious Lord!” when he heard the call from a near place, who submitted to Your sovereignty and was humble before Your loved ones, who recognized Your proof and evidence, who remained firm in Your love and was attracted by Your Word, who did not fear the might of enemies nor the authority of kings and princes, who openly proclaimed Your praise among all people and prostrated to Your Name night and day.

And when the oppressors attacked the village that was home to blessed souls and those connected to You among creation, he rushed and took refuge in the lofty mountain, the impregnable shelter, a peak overlooking the Frequented House in that blessed land.

When he looked down from that high summit and saw that the enemies had attacked and assaulted the loved ones, taking them captive in chains and fetters, he said to his companion Abdul-Wahhab and his servant Baba Khan: “Alas! These noble ones have fallen under the claws of the wicked and are weighed down by shackles, bound in chains. It would not be faithful, but rather the essence of unfaithfulness, for me to

الهی الهی
آن عبدک المنیب الحبيب النجیب التقی النقی
الرجل الرشید الذی نادى لیبیک لیبیک یا ربی
المجید لما سمع النداء من مکان قریب و خضع
لسلطانک و خضع لأحبائک و ادرك حجتک و
برهانک و ثبت علی محبتک و انجذب بکلمتک و
لم یخش سطوة الأعداء و لم یخف سلطة الملوک
و الأمرأ نطق بشائک بین الوری جهاراً و سجد
لأسمک لیلاً و نهاراً

و لما هجم الظالمون علی القرية الّتی کان موطناً
للنفوس المبارکة و منتسباً بک بین البریه سرع و
آوی الی الطود الرقیع و الملاذ المنیع جبل مطّل
الی البیت المعمور فی ذلک البلد المبروک

و لما اطلّ من تلک القلّة العلیاء أنّ الأعداء صالوا
و هجموا علی الأحباء و اخذوهم اساری تحت
السّلاسل و الأغلال فقال لصاحبه عبدالوهاب
و خادمه بابا خان و اویلا أنّ هؤلاء النجباء قد
وقعوا تحت محالب الأشقیاء و ثقلت علیهم الکبول

protect myself from tribulation. I will descend from this protecting height and share with the beloved ones in calamities that shake the limbs of the mighty.”

They said to him: “Why cast yourself into these flames blazing to the heart of heaven? These oppressed ones can hardly be saved from this dark calamity even if you throw yourself into this terrible disaster. It is not the way of the wise to cast themselves by their own hands into great destruction.”

He replied: “Faithfulness! Faithfulness! O my two companions! This is the day of testing and the dawn of trial. Leave me to cast myself among the enemies that I may attain the supreme martyrdom, or else I will throw myself from this lofty mountain into the deep valley. You protect yourselves on this impregnable mountain and elevated shelter, while I alone cast myself into this mighty tribulation.”

They said: “God forbid! We are with you and desire martyrdom like you and will never leave you.”

So they descended from that mountain which had protected all who feared and were distressed, until they reached the river facing the armies and near to the troops. The oppressive band saw them and said: “This is Muhammad Taqi Khan and his supporters whom we wished to see and capture. O troops, fire your bullets at these sincere ones!” They aimed their rifles and opened fire on that faithful friend and his companion Abdul-Wahhab. But the servant Baba Khan threw himself into the raging river from the high place, and the strongly flowing waters carried him far from that region and he emerged safe and sound. But that man of right guidance and his noble companion fell as martyrs in the path of God and as targets for bullets in the love of God. And they took his family and children as captives to the great capital city.

O Lord, elevate their stations in the Most Glorious Paradise, illuminate their faces with a brilliant light from the Supreme Concourse, honor their dwelling place in the vicinity of Your great mercy, admit them into Your abundant garden, and immortalize them in Your Paradise of Shelter. How blessed, how blessed are these two martyrs at Your exalted threshold! Verily You are the Generous, the Bestower upon Your martyred servants in the first and last worlds.

مقرّرين في الأصْفاد و ليس من الوفاء بل عين
الجفا أتني احفظ نفسي من البلاء سأزل من هذه
القلّة العصمي واشترك الأوداء في المصائب التي
يتزلزل بها فرائص الأقوياء

فقال له لماذا الوقوع في هذه النيران الملتبهة الى
كبد السماء فهؤلاء المظلومون لا يكادون ان ينجوا
من هذه البلية الذمّاء ولو اوقعت نفسك في هذه
المصيبة الذمّاء وليس من شأن العقلاء ان يلقوا
انفسهم بايديهم الى التهلكة الكبرى

فقال لهما الوفاء الوفاء يا صاحبي هذا يوم
الأمتحان و صباح الأفتتان فاتركوني ان اتقي
بنفسي بين الأعداء فانال الشهادة الكبرى و الآ
رमित بنفسي من هذا الجبل الرفيع الى الوادي
العميق انتم فاحفظوا انفسكم في هذا الجبل المنيع
و الملاذ الرفيع و اتى وحده ارمى نفسي في هذه
البلية العظمى

فقالا معاذ الله و نحن معك و ننتقي الشهادة
مثلك و لا تنفارقك ابداً

فزلوا من ذلك الجبل الذي عاصم كلّ خائف
مضطرّ حتّى وصلوا الى النهر مقابلاً للجيش و قريباً
لجنود فنظرت العصابة الظالمه اليهم و قالت ان هذا
محمد تقى خان و اعوانه الذين تكأنتنى ان نراهم و
نلقى القبض عليهم أيها الجنود عليكم برمي الرصاص
على اهل الأخلاص فصبّوا البنادق و القوا النار
على ذلك الحبيب الموافق و عبد الوهاب المرافق
ولكنّ الخادم بابا خان القى بنفسه بالنهر العاتى من
الحلّ العالى فاخذته المياه الشديدة الأنحدار الى
محل بعيد من تلك الديار و خرج صحيحاً سالماً
ولكن ذلك الرجل الرشيد مع صاحبه المجيد
وقعا شهيدين في سبيل الله و هدفاً للرصاص في
محبة الله و اخذوا اهله و اولاده اسارى الى مركز
السلطنة الكبرى

ربّ اعل درجاتهما في الفردوس الأبهى و نور
وجههما بنور ساطع من الملاء الأعلى و اكرم
مشواهما في جوار رحمتك الكبرى و ادخلهما في
حديقتك الغلبا و اخلدهما في جنتك المأوى فيا
طوبى فيا طوبى لهذين الشهيدين في عتبتك العليا

اَنْتَ اَنْتَ الْكَرِيْمُ الْفَضَّلُ لِعِبَادِكَ الشَّهَدَاءُ فِي
الْآخِرَةِ وَالْأُولَى

ASAT2.140-141, IQN.072

AB01379

To: *Shariqud-Dawlih (Savujblagh), in Tihran*

Date: 1920 ca.

- 1 O servant of the Divine Threshold! Your letter was received, but due to lack of time a brief reply is written. I hope through divine favors that hardship will be transformed into ease and means will be provided for you to spend your days in comfort.

1 ای بنده آستان الهی نامه شما رسید ولی از عدم فرصت مختصر جواب مرقوم میگردد از الطاف الهیه امیدوارم که عسر بدل به یسر گردد و اسبابی فراهم آید که ب راحت ایام را بگذرانند
- 2 Your late uncle, Aqa Mirza Sadiq Qa'im-Maqam had a special love for the Most Holy Court. Even when he became Qa'im-Maqam of Azerbaijan and the Prime Minister had ordered him to depart with utmost haste, when the Blessed Beauty had returned from Karbila, he came into the holy presence saying "I desire to host a general feast and invite all members of the Nuri family to be in the blessed presence. Therefore, I will postpone tomorrow's departure by whatever means necessary and beg that you accept tomorrow's invitation." The Blessed Beauty said "Others have already extended invitations, therefore please excuse us." He pleaded to such a degree in the holy presence that They said the late Ja'far-Quli Khan, brother of the Prime Minister, should apologize to whoever had extended the prior invitation, and They proceeded to the home of the late Aqa Mirza Sadiq.

2 مرحوم عم آنجناب آقا میرزا صادق قائم مقام بساحت اقدس محبت خصوصی داشت حتی زمانیکه قائم مقام آذربایجان شد و صدر اعظم امر نموده بود که بتعجیل تمام حرکت کند جمال مبارک از کربلا مراجعت فرموده بودند بحضور مبارک مشرف شد که من را آرزو چنان که یک مهمانی عمومی نمایم و جمیع طایفه نوری را دعوت کنم که در حضور مبارک باشد لهذا بهر قسم باشد حرکت فردا را موقوف میکنم و استدعا می نمایم که مهمانی فردا را قبول بفرمائید جمال مبارک فرمودند کسان دیگر دعوت کرده اند لهذا معذور دارید بدرجهئی در حضور مبارک التماس نمود که فرمودند جعفر قلیخان مرحوم برادر صدر اعظم از کسی که پیش دعوت کرده بود عذر بخواهد و بخانه آقا میرزا صادق مرحوم تشریف بردند
- 3 That day all the Nuris were present except the Prime Minister himself - 'Abbas-Quli Khan with his brothers, the sons of Zaki Khan, and 'Abdu'llah Khan, and Khan Baba Khan, and Saham'ul-Mulk, and Ja'far-Quli Khan, and Nizam-Mulk, and Mirza Davud Khan and other Nuris were all present. That day I was a child and was present, and it passed in utmost joy. The point is that They showed the utmost kindness to the late Aqa Mirza Sadiq.

3 آنروز جمیع نوریها حاضر بودند مگر خود صدر اعظم عباسقلیخان با برادرانش پسران زکی خان و عبدالله خان و خان بابا خان و سهام الملک و جعفر قلیخان و نظام ملک و میرزا داود خان و سایر نوریها جمیعاً حاضر بودند آن روز من طفل بودم و حاضر بودم و در نهایت سرور گذشت

مقصود این است که نهایت عنایت را به آقا میرزا
صادق مرحوم داشتند

4 When he attained the ministry and after some days resigned, they sent him to Qum and assigned him a salary of one thousand tumans. When they sent the salary decree to Qum, its text read "To His Excellency Mirza Sadiq one thousand tumans salary is granted." When he read the decree he wrote in reply "His Excellency Mirza Sadiq is not worthy of a thousand tumans salary" and returned the salary. The Blessed Beauty smiled greatly at this response and praised him, saying that Aqa Mirza Sadiq possessed nobility of purpose and loftiness of virtue.

4 وقتی که بوزارت رسید و بعد از ایامی چند استعفا نمود او را روانه به قم کردند و هزار تومان مواجب تعیین کردند و چون فرمان مواجب را به قم فرستادند منطوق فرمان این بود بعالیجاه میرزا صادق هزار تومان مواجب احسان شد چون فرمان را بخواند در جواب نوشت که عالیجاه میرزا صادق لایق هزار تومان مواجب نیست مواجب را رد کرد جمال مبارک از این جواب او بسیار تبسم فرمودند و ذکر خیر او را کردند که آقا میرزا صادق علو همت و سمو منقبت دارد

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الأبهی

MMK4#011 p.011

AB01698

To: *Abdu'l-Husayn Tafti (Avarih)*

Date: 1920 ca.

To be typed.

KSHF3.199

AB04342

To: *Haji Mirza Hasan, in Najafabad*

Date: 1920 ca.

1 O honored Haji Mirza Hassan! Praise be to God, through the grace and favor of the Intended One you have been blessed and confirmed with this greatest gift. You attained the presence of the Luminary of the horizons, circumambulated the gathering place of the Supreme Concourse, were blessed to visit the sacred and blessed Threshold of the Exalted One (may my spirit be sacrificed for Him), and associated with 'Abdu'l-Baha.

1 ای جناب حاجی میرزا حسن الحمد لله به فضل و عنایت حضرت مقصود باین موهبت کبری موفق و مؤید گردیدی باستان نیز آفاق مشرف شدی و طواف مطاف ملا اعلی فرمودی و زیارت عتبه مقدسه مبارکه حضرت اعلی روحی له الفدا فائز شدی و به عبدالبهاء مؤانس گردیدی

- 2 Now return with utmost joy and delight and give the glad tidings to the dear friends in Najafabad and bring them happiness, for praise be to God, the banner of the friends of God in all horizons is waving in the breezes of your love. The seed that you planted with complete sacrifice and tribulations and ordeals in the path of God has sprouted and formed abundant harvests throughout all regions. In the East it has been blessed, in the West this cultivation waves like an ocean.

- 3 Now give thanks that this loving melody has so influenced the veins and nerves of both friend and stranger that it has stirred the East and West. Kiss the face and hair of all the friends in Najafabad on my behalf and cherish and nurture them, for they are old friends and dear ones too.

2 حال با نهایت وجد و سرور مراجعت و احبای عزیز نجف آباد را بشارت ده و بشاشت بخش که الحمد لله پرچم احبای الهی در جمیع آفاق بنسایم محبت شما موج میزند تنخی را که شما بنهایت جانفشانی و صدمات و بلیات در سبیل الهی افشاندید انبات گردیده و در جمیع آفاق توده توده خرمنها تشکیل کرده در شرق برکت یافته در غرب این زراعت مثل دریا موج میزند

3 حال بشکرانه پردازید که این آهنگ عاشقانه در عروق و اعصاب آشنا و بیگانه چنان تأثیر نموده که شرق و غرب را بهیجان آورده و جمیع احبای نجف آباد را از قبل من روی و موی بیوس و بناز و بنواز زیرا یاران قدیمند و دوستان عزیز

TABN.034a

AB04885

To: *Mihraban Rustam Tashakkur, in Yazd*

Date: 1920 ca.

- 1 O Persian friend of 'Abdu'l-Baha! Your letter was received. You have chosen a good title for the family. This indicates that you are arising in thanksgiving for divine favors, for gratitude is the cause of the increase of bounty. And what bounty is greater than guidance? The glances of the Eye of divine mercy are all-encompassing and the favors of the Most Holy One are perfect.
- 2 Regarding your question about the translation of the blessed verses: the translation must be in the utmost eloquence and excellence, but no matter how eloquent and excellent the translation may be, it cannot be compared to the original, for those words issued from the pure mouth while these words issue from the human pen - there is an infinite difference between them. However, since the Persian friends are not familiar with the Arabic language, translation is permitted so that they may catch a fragrance from the rose garden of inner meanings. But those who undertake the translation must be persons who have complete mastery and experience in both Arabic and Persian and who translate with a flowing talent.

1 ای یار پارسی عبدالهء نامهء تو رسید خوب لقبی بجهت خاندان انتخاب نمودی دلالت بر این مینماید که بشکرانهء الطاف الهی قیام داری زیرا شکرانه سبب وفور نعمت است و چه نعمتی اعظم از هدایت لحظات عین رحمانیت شامل است و الطاف حضرت احدیت کامل

2 در خصوص ترجمهء آیات مبارکه سؤال نموده بودید ترجمه باید در نهایت فصاحت و بلاغت باشد ولی هر قدر ترجمه فصیح و بلیغ باشد قیاس باصل نمیشود کرد زیرا آن الفاظ از فم مطهر صادر و این الفاظ از قلم بشر صادر فرق بی متنی در میان ولی بجهت اینکه یاران پارسی بلسان عربی آشنا نیستند محض آنکه راجحهئی از گلشن معانی بمشام آرند ترجمه جائز ولی باید نفوسی که در عربی و فارسی هردو نهایت اطلاع و اختیار دارند و بقریحهء سیاله ترجمه مینمایند بترجمه پردازند

- 3 Convey to all the Persian friends the Most Glorious and Most Wondrous greetings. And upon you be the Most Glorious Glory. 3 جميع یاران پارسی را تحیت ابدع ابهی برسان و علیک البهاء الأبهی

ADMS#058

MKT9.275, YARP2.267 p.231, PPAR.211,
QUM.236-237

ABU3292

Words spoken in the presence of Zia Baghdadi, ca. 1920

The Blessed Beauty often remarked: ‘There are four qualities which I love to see manifested in people: first, enthusiasm and courage; second, a face wreathed in smiles and a radiant countenance; third, that they see all things with their own eyes and not through the eyes of others; fourth, the ability to carry a task, once begun, through to its end.’

YIK.304-305, ZIAB1.065

STOB.051 #060

ABU3564

Words spoken in the presence of Zia Baghdadi, ca. 1920

Bolshevism will spread from Russia, and when its evil becomes widespread, the world will unite to crush it. البلشفیک ستسری من روسیا و متی یعم شرها یتفق العالم علی سحقها

YIK.304, ZIAB1.105

ABU1263

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 We rented the palace for thirty years until we bought it, then the Covenant-breakers took it from us and wouldn't even leave me a room where I could change my sweat-soaked shirt in summer. So I had to buy land and make a guesthouse for travelers. Then they incited Abdul-Ghani Baydun against me who claimed right of pre-emption. I said it wasn't important and told him "You think I'm afraid of those people? Go do what you want." So he destroyed the guesthouse wall and I rebuilt it. He destroyed it again and I rebuilt it. He destroyed it a third time. I sent him a message saying "You keep destroying and we'll keep rebuilding" until Baydun developed diabetes and other illnesses and they took him to Beirut. People asked him to build a mosque to be healed, but he died while building the mosque.
- 2 The Covenant-breakers had also taken the garden of the shrine from us, even though I and the friends had hauled the soil and planted flowers with our own hands. I said it didn't matter as the intention was devotion to the garden. When they saw how much work the garden required, they abandoned it and now it's in our hands.
- 3 Twenty fakhuras - we bought this house just for the Blessed Beauty's room and planted trees along both sides of the path. The neighbors cut them down. For fifty years the Blessed Beauty showed kindness to these people - if they saw a bare-foot person from the window, He would order shoes bought for them; if they saw someone naked, He would give them clothes; if they saw someone poor, He would give them charity; if they saw someone weak, He would give them food. He even ordered the barber to cut Sheikh Mahmoud Arabi's hair. Despite all this, the residents uprooted our trees and stole soil from the Garden of Ridvan saying the soil was good.

1 قصر مدت سی سال اجاره اش را دادیم تا آنکه خریدیم و ناقضین از ما گرفتند و غرفه ای را بمن نمیگذارند که پیراهن غرق عرقم را در تابستانها تغییر بدهم و ناچار زمینی خریدم و مسافرخانه برای مسافرن کردم آنوقت عبدالغنی بیضون را بر ضدّم برانگیختند که ادّعاء حق شفّعه کرد گفتم اهمیت ندارد و باو گفتم گمان میکنی از حضرات اندیشه دارم برو آنچه میخواهی بکن پس دیوار مسافرخانه را خراب کرد و ساختم باز خراب کرد و ساختم بار سوم خراب کرد باو پیغام کردم که تو هی خراب کن و ما میسازیم تا آنکه بیضون دچار مرض قند و بیماریهای دیگر شده به بیروت بردند و مردماز او خواستند که مسجدی بسازد تا شفا یابد و در همان اثنا که مسجد میساخت مرد

2 ناقضین باغچه روضه را هم از ما گرفته بودند در صورتیکه من با دستخود واحباب خاک کشیدیم و گلکاری کردیم و من گفتم باکی نیست مقصود توجّه بباغچه است و چون دیدند کار باغچه بسیار است وا گذاشتند و حال بدست ما است .

3 بیست فاخوره ما اینخانه را محض غرفهء جمال مبارک خریدیم و راه را از دو طرف اشجار کاشتیم همسایه ها بریدند پنجاه سال جمال مبارک با اینردم خونی کردند از پنجره پارهنه ای میدیدند امر میکردند برایش کفش خریده شود برهنه ای میدیدند لباس میدادند فقیری میدیدند بخشش میکردند ضعیفی میدیدند خوراک میدادند حتی بسلامانی امر کردند که موی شیخ محمود اعرایی بچیند با اینهمه اهالی درختان ما را از بیخ درآوردند و خاک از باغ رضوان دزدیدند که گفتند خاکش خوب است

ASAT4.501-502, YIK.304, ZIAB1.150-151

ABU1758

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 (I asked the Master concerning the difference between the Baha'i teachings and Bolshevism with regard to the solution of economic problems. He answered me, saying:)
- 1 سألت المولى عن الفرق بين التعاليم البهائية والبلشفية بخصوص حل المشاكل الاقتصادية، فأجابني قائلاً:
- 2 "They have equality; but with us there is not only equality, there is also mutual aid and fellowship. They seek equality by compulsion, through violence and killing; whereas we say that equality, justice, and equity must be brought about through the will and inclination of the wealthy, not by coercion. For what benefit is there in compulsion? Yes, equality may be obtained through force and coercion, but such a result will not endure more than a year, or a few years.
- 2 هم عندهم المساوات ونحن عندنا ليس فقط المساوات بل المواساة. هم يطلبون المساوات كرهاً بالضرب و القتل ونحن نقول لنا لازم يكون المساوات والعدل والانصاف بارادة و ميل الأغنياء لا جبر. لأن ما الفائدة بالاجبار؟ نعم، يمكن الحصول على المساوات بالجبر والقوة ولكن هكذا نتيجة لا تدوم أكثر من سنة أو بضعة سنين.
- 3 "We must guide the people to the ways of solving economic problems, and make them understand that this must begin first in the villages and small hamlets, and then in the cities and great countries. We must demonstrate to them that it is possible to live in happiness and prosperity while still preserving ranks and degrees; for an organized army must needs have a commander, and must needs have soldiers. It is not possible for all the members of the army to become commanders, just as it is not possible for all to be soldiers without a commander.
- 3 نحن لازم نهدي الناس الى سبل حل المشاكل الاقتصادية و نفهمهم كيف لازم نتبدي في القرى و الضيع الصغيرة أولاً ثم المدن و البلاد الكبيرة و ينبغي أن نبرهن لهم بأنه يمكن العيش بالهناء، و الرخاء ولو يحفظ المراتب لأن لابد للجيش المنظم من قائد، و لابد من الجندي لا يمكن لكافة افراد الجيش ان يصيروا قواداً كما أنه لا يمكن للجميع ان يكونوا افراداً بدون قائد.
- 4 "And just as the body requires all the members, each with its differing function, so too the social body must necessarily have differences of rank and degree. In Iran the friends act according to mutual aid and fellowship. For example, if one of them is naked, and another is naked, and the first finds a cloak, he gives it to the second of his own inclination and will, and from the goodness of his heart."
- 4 و كما أن الجسم يلزمه كل الاعضاء باختلاف وظائفها هكذا الهيئة الاجتماعية لابد لها من اختلاف المراتب و الدرجات. في ايران الاحباء يعملون بالمواساة، مثلاً اذا كان احدهم عرياناً و الثاني عرياناً و الاول يجد رداء فانه يعطيه الى الثاني بميله و ارادة و من طيب خاطره.

YIK.315-316, ZIAB2.151

ABU2160

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 One day the Ancient Beauty intended to take a walk in the fortified town of 'Akka. The people gathered from every side and cried out, "Come, behold the God of the Persians!"
1 فرمودند: روزی جمال قدم قصد کردند که در برج عکا مشی نمایند. مردم از هر طرف مجتمع شدند و فریاد کردند، بیائید، خدای عجم را ببینید!
- 2 Mirza Yahya was afraid to leave his house. Yahya was very miserly. He would place sugar and candy in a bag, tie up its mouth, and then pluck out one of his own hairs and place it at the opening of the bag, so that, should anyone touch it, he would know and call him to account; for he feared that his wives would steal the sugar. He would compel his wives to cook the broth in his presence, for he feared that they would eat the meat.
2 میرزا یحیی می ترسید از خانه اش خارج شود. یحیی خیلی بخیل بود. شکر و قند را در میان کیسه می گذاشت و سر آن را می بست و بعد یک موی از خود می کند و در دهنه کیسه می نهاد که اگر کسی به آن دست بزند، بفهمد و بازخواست کند، زیرا می ترسید، زنهایش قندها را بدزدند. زنهای خود را مجبور می کرد که آب گوشت را در محضر او بپزند، زیرا می ترسید، گوشت ها را بخورند.
- 3 One day he came to blows with one of his wives. His wife became enraged, seized his ... and squeezed it, and he fell unconscious. They brought a doctor, who treated him for two hours.
3 روزی با یکی از زنهایش کتک کاری کرد. زنش غضبناک شد و ... او را گرفت و فشار داد و ازل بی حال شد. طبیب آوردند و طبیب دو ساعت او را معالجه می کرد.

YIK.303-304, ZIAB1.159

ABU2853

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 An Arab man was sleeping with his wife upon the rooftop. At midnight the woman saw a number of sandgrouse taking flight. She perceived that some danger was at hand. She said, "Had the sandgrouse been left in peace, they would have slept," and said to her husband, "Arise, that we may flee."
1 مردی عرب با زنش بالای بام خفته بود. نیمه شب تعدادی از طیور قطا را زن دید که پرواز می کنند. فهمید که خطری در پیش است. گفت لو ترک القطا لنام و به شوهر گفت، برخیز تا فرار کنیم.
- 2 Her husband said, "At this hour of midnight, leave aside these fancies and sleep!"
2 شوهر گفت، نیمه شب این اوهام را رها کن و بخواب!
- 3 A short while later, a band of robbers fell upon them, carried off their possessions, and took them captive. In that state the man said:
3 ساعتی بعد جمعی سارقین ریختند، اموالشان را بردند و خودشان را اسیر کردند. مرد در آن حال گفت:

- 4 When Hadham speaks, believe her word; For truth is hers, اذا قالت حذام فصدقوها فان القول ما قالت
whate'er is heard. حذام
- 5 Were nights not fraught with dread and harm, The sandgrouse ولولا المزيجات من الليالي لما ترك القطا طيب
would not quit sleep's charm! المنام

YIK.303, ZIAB1.167-168

ABU1039

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 When I reached the age of thirty-two, My mother and relatives حضرت مولی الوری فرمودند، وقتی که سنین
insisted that I should marry. I did not consent. Even before عمر من به سی و دو سال رسید، والده و خویشان
that, in Baghdad, they had wished to give Me a certain maiden اصرار کردند که ازدواج کنم. من قبول نکردم.
in marriage, but I refused. One of the friends had lost his wife. قبل از آن هم در بغداد میخواستند، دختری
I said, "Let them give that maiden to him, for his wife hath را به من بدهند، ولی من قبول نکردم. یکی از
passed from his hand and he is sorrow-stricken." احباب زنش مرده بود. گفت، آن دختر را به
او بدهند، زیرا زنش از دستش رفته و محزون
است.
- 2 Some of the women laid this matter before the Ancient بعضی از زنها این مطلب را به حضور جمال قدم
Beauty—exalted be His majesty. He said: "The condition جل کبریا نه عرض کردند. فرمودند، ازدواج
of marriage is that it be according to the inclination of the شرطش آن است که از روی میل قلبی باشد
heart, and it should not be by compulsion." In Adrianople و نباید به زور باشد. در اندرنه میخواستند،
they wished to give Me a Turkish maiden in marriage; again دختری ترک به من بدهند، باز هم قبول نکردم.
I did not accept. Later, Aqa 'Ali-Asghar had a daughter in بعد آقا علی اصغر در اندرنه دختری داشت و
Adrianople, and without saying anything to Me, he made all بدون آن که به من چیزی بگوید، همه تنیه را
the preparations he had for his daughter's trousseau and sent که داشت، جهاز دختر خود کرد و او را به عکا
her to Me in 'Akka. The name of that girl was Husaynih نزد من فرستاد. نام آن دختر حسینه خانم بود.
Khanum. When that maiden arrived in 'Akka, I said, "Give چون آن دختر به عکا رسید، گفتم، او را به محمد
her to Muhammad-Javad Qazvini." Behold how much good I جواد قزوینی دادند. بین، من چقدر در حق
have shown this man, and how he dealeth with Me! He is ever این فرد خوبی کرده‌ام و او با من چطور رفتار
engaged in causing hurt and vexation. می‌کند. همیشه به اذیت و آزار می‌پردازد.
- 3 A fourth time, it was laid before the blessed presence of the مرتبه چهارم، به حضور مبارک جمال قدم جل
Ancient Beauty—glorified be His majesty—that there was a جلاله عرض کردند که دختری در طهران
maiden in Tihran who would be suitable for Me. The Blessed است که برای من خوب است. جمال مبارک
Beauty said, "Very good." And I too, perceiving therein the فرمودند، بسیار خوب. من هم چون رضای
good-pleasure of the Blessed One, consented. But 'Ammeh مبارک را در آن دیدم، راضی شدم، ولی عمه
Khanum—that is, Khanum-i-Buzurg, 'Azizeh, the full sister of خانم (مقصود خانم بزرگ، عزیزه، خواهر ابی
Yahya Azal—did not permit this union to take place; she joined و امی یحیی ازل است) نگذاشت که این وصلت

Holy Household and to burn their souls, gave that maiden in Tihiran to the son of the Sadr-i-A'zam.

صورت بگیرد و به میرزا یحیی متصل شد و برای این که قلب اهل البیت را محزون کند و دل آنها را بسوزاند، آن دختر را در طهران به پسر صدر اعظم داد.

- 4 After the martyrdom of the King of Martyrs and the Beloved of Martyrs, the friends addressed a petition to the presence of the Ancient Beauty—glorified be His majesty—and proposed Munirih Khanum. The Blessed Beauty said, “It is very good.” Therefore I accepted, for the good-pleasure of the Blessed One was therein; and had it not been for this matter, I would never have married at all, but would have remained single.

4 بعد از شهادت سلطان الشهداء و محبوب الشهداء احباء به حضور جمال قدم جلّ جلاله عریضه کردند و منیره خانم را پیشنهاد کردند. جمال مبارک فرمودند، بسیار خوب است. لهذا من قبول کردم، زیرا رضای مبارک در آن بود و اگر این مسئله نبود، ابداً ازدواج نمی کردم و مجرد باقی می ماندم

YIK.296-297, ZIAB2.025

ABU1036

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 The Qa'im-Maqam of Hanina, with the utmost enmity, forbade the construction of the Most Exalted Shrine. He said to the official of the Tabur [Land Registry]: “This edifice, which is to the south of Haifa, is unrecognized; it is contrary to regulation; and, since it is far from the city, according to the regulations it must be built by command of the Sultan.” He too wrote a report, stating that there was a political impediment.
- 2 The Mutasarrif of 'Akka, though he was not in the least a believer, nevertheless bore us affection. The Mutasarrif appointed Amin Effendi Jarrah, one of the friends (and head of the municipality of 'Akka), and Salih Effendi, the engineer, who was connected with us, together with one of the members of the council in the government of Haifa, to carry out an inspection.
- 3 They went and inspected it, and said: “There are no impediments here. The buildings number six plots, and Mount Carmel is not restricted to this building”—that is, there are other structures on Mount Carmel besides this edifice—“for on the summit of the mountain there is a very great church, and the Germans have dwellings there; and there is no political impediment whatsoever.”

1 فرمودند: قائم مقام حنینا به نهایت عداوت منع عمارت مقام اعلی کرد. گفت به مأمور طابور [ثبت اسناد] که این بنیان که در جنوب حیفّا است، مجهول است و مخالف نظام است و چون دور از شهر است، به موجب نظام باید به امر سلطان ساخته شود. آن هم تقریر نوشت که مخدور سیاسی [است].

2 متصرف عکا که چند مؤمن نبود، ولی محبت داشت. متصرف، امین افندی جراح از احباب (و رئیس بلدیۀ عکا) و صالح افندی مهندس که با ما ارتباط داشت، یکی از اعضای مجلس در حکومت حیفّا را تعیین کرد که تفتیش کنند.

3 رفتند تفتیش کردند و گفتند، این مخدوراتی ندارد. شش عقد عمارت و جبل کرمل محصور به این عمارت نیست (یعنی در کوه کرمل ابنیۀ دیگر غیر از این بنا موجود است)، زیرا بالای کوه کلیسای بسیار عظیمی هست و آلمانی ها بیوتات دارند و هیچ مخدور سیاسی نیست.

- 4 They gave this report to the Mutasarrif, and the Mutasarrif sent it to the Qa'im-Maqam. The Qa'im-Maqam rejected it and said: "Let inquiry be made of the Sublime Porte [the court of the Most Great Caliph] in this matter; then I shall give the reply below." He wrote a communication to Mabin, saying that 'Abdu'l-Baha desires to erect that structure for this holy Spot. When the inquiry came from above, the matter assumed importance. It is well known what an enemy Sultan 'Abdu'l-Hamid was.
- 5 I said: "By whatever means, I must set the Qa'im-Maqam right." I strove greatly. He said: "I bear no enmity; I fear lest afterward I should be called to account." I said: "What impediment is there?" He said: "I know." I said: "What harm can there be?" He said: "I know."
- 6 We came out together from the Saray [the government house]. I said, "Perhaps, if we go to the house with him, it may have some effect." When I reached the house, I saw that it was of no avail. He took the first step, and the second, and the third; at the third step he fell and died. I said: "O Qa'im-Maqam! O Qa'im-Maqam!" At last, he was dead. "There is no rejoicing over death; praise be to God Who caused him to die."
- این راپورت را به متصرف دادند و متصرف به قائم مقام فرستاد. قائم مقام رد کرد و گفت: از ما در این بین [دربار خلیفه عظمی] سؤال کند. آن وقت جواب سفلی می‌دهم. حیب خطابی به مبین که عبدالبهاء می‌خواهد، آن برای این مقام مقدس درست کند. از ما بین سؤال آمده مسئله اهمیت پیدا کرد. دیگر معلوم است، سلطان عبدالحمید، چه دشمنی بود.
- گفتم که به هر وسیله، من قائم مقام را باید درستش کنم. خیلی کوشیدم. گفت: من عداوتی ندارم، می‌ترسم که بعد مؤاخذه شوم. گفتم: چه محذوری هست؟ گفت: من می‌دانم. گفتم: چه ضرری دارد؟ گفت: من می‌دانم.
- از سرای [دارالحکومه] با هم آمدیم بیرون. گفتم شاید با او به خانه برویم نتیجه می‌بخشد. در خانه رسیدم، دیدم نمی‌شود، پای اول و پای دوم و پای سوم که ورداشت، در پای سوم افتاد و مرد. گفتم، ای قائم مقام! ای قائم مقام! آخر، مرد. «لیس فی الموت شماته، الحمد لله الذی امانه.»

YIK.300-301, ZIAB2.074-075

ABU3280

Words spoken in the presence of Zia Baghdadi, ca. 1920

One should partake of the fruits that are found in the place of one's dwelling and abode. For example, in the desert dates are available; therefore the eating of dates is needful and necessary for the inhabitants of the desert.

انسان باید از میوههایی که در محل سکونت و اقامتش موجود است تناول نماید مثلاً در صحرا خرما موجود است لهذا خوردن خرما برای ساکنین صحرا لازم و ضروری است

YIK.300, ZIAB2.088

ABU3469*Words spoken in the presence of Zia Baghdadi, ca. 1920*

The life of man must yield some fruit. Importance lieth neither in length of days nor in their brevity. Whether a man live thirty years or three hundred, what profit is there in the longness or shortness of his life, if no fruit appear from him?

حياة الانسان لازم يحصل منها نتيجة الالهية
ليست بطول العمر ام بقصره اذا عاش الانسان
ثلاثين عاما ام ثلاث مائة فما الفائدة من طول
عمره ام قصره اذا لم يظهر منه ثمرة

YIK.298, ZIAB2.130

ABU3565*Words spoken in the presence of Zia Baghdadi, ca. 1920*

The world is ever changeful, passing continually from one condition to another. Therefore, the wise person is he who placeth no reliance upon its vicissitudes.

الدنيا قلابة دائما من حال الى حال فالعقل هو
الذي لا يعتمد على تقلباتها

YIK.298, ZIAB2.141

ABU1987*Words spoken in the presence of Zia Baghdadi, ca. 1920*

- ¹ (Concerning the Zoroastrians:) In truth, for thirteen hundred years they have suffered affliction. They are wronged and oppressed. Their character is good; they are quiet, dignified, patient, and possess a measure of simplicity. In this Cause they have become an important part. The Blessed Beauty showed them great favor. In the blessed Tablets, and from His blessed lips, they were ever mentioned. The Ancient Beauty promised that they would advance.

¹ فرمودند: (درباره زردشتیان) فی الحقیقه هزار و سیصد سال عذاب کشیدند، مظلوم هستند، اخلاقشان خوب است، ساکتند و متین و صبور و کمی سادگی هم دارند. در این امر عضو مهمی شدند. جمال مبارک بسیار عنایت در حقشان فرمودند. در الواح مبارکه و از زبان مبارک همیشه مذکور می شدند. جمال قدم وعده فرمودند که ترقی می نمایند.

- ² In Baghdad, one of their eminent men [Manikchi Sahib] attained the presence of the Ancient Beauty. Although in that blessed presence there were famous princes, such as Shuja'u'd-Dawlih, Sayfu'd-Dawlih, and Ruknu'd-Dawlih, yet when this Persian person arrived, the Ancient Beauty bestowed upon

² در بغداد یکی از بزرگان ایشان (مقصود مانکچی صاحب است) به زیارت جمال قدم رفت. اگرچه در حضور مبارک شاهزاده های مشهور مثل شجاع الدوله و سیف الدوله و رکن الدوله

him, above all others, the utmost favor, in such wise that the princes inwardly marvelled.

مشرف بودند، ولی وقتی که این شخص فارسی رسید، جمال قدم بالای همه جان عنایت فرمودند به طوری که شاهزاده‌ها استغراب کردند، باطناً.

- 3 The Blessed Beauty said: "This person is dear in My sight, for he is a true Iranian, freeborn and noble." He did not wish to say to them [the princes], "Ye are Turks who have come to Iran."

3 جمال مبارک فرمودند، این شخص پیش من عزیز است، چون ایرانی اصلی حراً است. نخواستند به آنها بفرمایند که شماها ترک هستید و به ایران آمده‌اید.

YIK.302-303, ZIAB2.210

ABU2045

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 He said: There are certain souls who, without cause, show enmity and are possessed of malice. For instance, the editor of one of the Persian newspapers which formerly was printed in India, in Calcutta, under the name *Habl al-Matin*—*Mu'ayyidu'l-Islam*—bore great enmity toward us, and that without cause. The editor himself, *Mu'ayyidu'l-Islam*, was ever given to drunkenness and would write articles in the manner of the irreligious; indeed, he was devoid of faith.

1 فرمودند: بعضی نفوس هستند که بدون سبب عداوت می‌کنند و اهل غرض هستند. مثلاً مدیر یکی از جراید فارسی که سابقاً در هندوستان (کلکته) به اسم *حبل‌المتین* چاپ می‌شد (مؤید الاسلام) با ما بسیار عداوت داشت، ولی بدون سبب. خود مدیر (مؤید الاسلام) همیشه مست می‌شد و مقالات، مانند بی‌دین‌ها، می‌نوشت؛ بی‌دین بود.

- 2 Among certain letters which I wrote, there was one concerning women. He printed this letter, together with other epistles, word for word in his own name in his newspaper. In truth, he was a thief. Likewise, he would incite and stir up opposition against us, and would write insinuations, saying that we were like the Arabs of old, who had brought ruin upon Persia. But he met with the recompense of his deeds: first, the British Government shut down his newspaper; secondly, he himself became blind, and, God willing, he will become deaf as well.

2 از جمله بعضی از مکاتیبی که نوشتم، یکی در خصوص نساء بود. او هم این مکتوب را با مکاتیب دیگر حرفاً به اسم خود در جریده‌اش چاپ کرده است. واقعاً سارق بود و همچنین بر ضد ما تحریک و تهییج می‌کرد و کتایه می‌نوشت که مانند عرب سابق هستیم، چطور ایران را خراب کردند. ولی به جزای عملش رسید. اولاً حکومت انگلیس جریده‌اش را بست. ثانیاً خود او کور شد و ان‌شاءالله کر هم می‌شود.

YIK.302, ZIAB2.210-211

ABU2577

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 Haji 'Arab, in 'Iraq — Sultan-Abad of Arak — the cause of his martyrdom was this: three or four years earlier, in 'Iraq, they had martyred a certain member of a family — Mirza 'Ali-Akbar — and no one was able to bury him. Haji 'Arab buried him, and it became known that he was a Baha'i.
- 2 Now, since Persia is in turmoil, they arose and, without proof or evidence, charged him with having burned the Qur'an. They hanged him. After two days they took him down, poured kerosene upon him, set him on fire, and then cast him into a well.

1 حاجی عرب در عراق (سلطان‌آباد اراک) سبّ شهادتش این است که سه چهار سال قبل در عراق یک عائله را شهید کردند (میرزا علی اکبر) و هیچ کس نتوانست دفن کند. حاجی عرب او را دفن کرد. مشهور شد که بهائی است.

2 حال چون ایران منقلب است، برخاستند و تهمت سوزاندن قرآن - بدون برهان - به او زدند، آویزانش کردند. بعد از دو روز پائینش آوردند، نفت ریختند، آتشش زدند، بعد در چاه انداختند.

YIK.302, ZIAB2.211

ABU1309

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 The Manifestations of God at times render judgment according to outward proofs; that is, They take matters according to their apparent form. For example, the attribute of concealing faults requireth that, if a person desireth to speak what is contrary to fact, the Manifestation of God should not expose his falsehood—even though that lying person may suppose that, God forbid, the Manifestation of God is deceived, or is ignorant, or knoweth not the truth. Were it not for this concealment, mankind could not endure, and affairs would not be ordered aright.
- 2 For instance, in the days of the Apostle of God, a dispute arose between a man and a woman, and they went before His Holiness. The man said: "This woman had promised that she would become my wife, and in truth she is my wife." The woman denied this utterly. His Holiness asked whether he had witnesses. The man brought two witnesses, who swore that his statement was true. The woman had no witness. His Holiness commanded the woman that she must return to her husband

1 فرمودند: مظاهر الهیه گاهی حکم می کنند به موجب ادله ظاهره، یعنی مسائل را ظاهراً می گیرند. مثلاً صفت ستاریت اقتضا می کند که اگر شخصی می خواهد غیر واقع بگوید، مظهر الهی کذبش ننماید، ولو آن شخص کاذب گمان می کند که العیاذ بالله، مظهر الهی گول می خورد یا جاهل است، یا حقیقت را نمی داند. اگر این ستاریت نبود، بشر تحمل نمی کرد و امور منتظم نمی شد.

2 مثلاً در ایام حضرت رسول ما بین مردی و زنی مرافعه حاصل شد. پیش حضرت رفتند. مرد گفت که این زن وعده کرده بود که زن من می شود و فی الحقیقه زن من است. زن انکار کرد که ابداً. حضرت سؤال فرمودند، اگر شاهد دارند. مرد دو شاهد آورد. قسم خوردند که حرفش راست است. زن هیچ شهادی نداشت. حضرت فرمودند به زن

and obey him. However much she swore that it was false, He said: "It cannot be otherwise." They departed.

که باید به شوهرش برگردد و اطاعت کند. هرچه قسم‌ها خورد که دروغ است، فرمودند، نمی‌شود. رفتند.

- 3 Afterward the woman soon returned and said: "I have a question. Was this judgment which Thou didst pronounce from Thy heart and conscience, or not?" He said: "No; it was according to the law. I know that the man lieth, but the law was on his side, and the proof and evidence were against thee, for he had 'witnesses.'" The woman was satisfied and departed.

3 بعد زن زود برگشت. عرض کرد، سؤالی دارم، آیا این حکمی که فرمودید، از دل و وجدان شما بود، یا نه؟ فرمودند، خیر، به موجب قانون بود. من می‌دانم که آن مرد دروغ می‌گوید، ولی قانون با او بود و دلیل و برهان بر ضد شما بود؛ زیرا «شاهدان» داشت. زن راضی شد و رفت.

- 4 Although judgment in matters according to outward appearance may sometimes result in harm, yet its benefits are also many; for all are compelled to cleave to the law, and this is the cause of the order of existence. The wronged one, moreover, shall have recompense.

4 اگرچه حکم در اشیاء به ظاهر گاهی به ضرر عاید می‌شود، ولی منافع هم بسیار است، زیرا همه مجبور می‌شوند که به قانون متمسک شوند و این سبب نظام کون است، مظلوم هم مکافات دارد.

YIK.301, ZIAB2.211-212

ABU0552

Words spoken in the presence of Zia Baghdadi, ca. 1920

- 1 The Master said: "Shaykh 'Abdu'llah related to me that, during the journey to Sulaymaniyyih, the Blessed Beauty had a room in the house of a Naqshbandi and would very seldom come out. We did not know, nor did we recognize, Him; we knew only this much: that this person was an Iranian.

1 حضرت مولی فرمودند: شیخ عبدالله برای من حکایت کرد که جمال مبارک در سفر سلیمانیه در خانه نقشبندی اطاقی داشتند، بسیار کم بیرون می‌آمدند. ما هم نمی‌دانستیم و ایشان را نمی‌شناختیم همین قدر می‌دانستیم که این شخص ایرانی است.

- 2 "The son of Shaykh Muhammad Ardabili said that his father, during the days of Ramadan, would recite verses and traditions. The people went to him and said, 'This dervish does not come out. This is the month of Ramadan, the month of supplication and devotion; why does he not come out?'

2 پسر شیخ محمد اردبیلی گفت که پدرم در ایام رمضان آیات و احادیث می‌خواند. مردم رفتند پیش او، گفتند، این درویش بیرون نمی‌آید. این ماه رمضان است، ماه تضرع و تبتل است، چرا بیرون نمی‌آید؟

- 3 "My father said, 'Gentlemen, leave this person alone; do not object to him in the least. For in one of the books it is written that there was a man named Ibrahim Adham. He too would not go to the mosque during Ramadan. One day they said to him, 'Why do you not come in Ramadan to hear the verses and traditions?' He replied, 'Pardon me, for twenty-five years ago I heard a tradition: 'Love of the world is the root of every

3 پدرم گفت، حضرات، این شخص را ول کنید، به او ابداً اعتراض نکنید، به جهت این که در یکی از کتب نوشته‌اند که شخصی اسمش ابراهیم ادهم بود. او هم در ماه رمضان جامع نمی‌رفت. روزی به ایشان گفتند، چرا در رمضان نمی‌آید برای استماع آیات و احادیث را بشنوید؟ گفت،

sin,' and to this day I have not succeeded in putting it into practice. Whenever I succeed, I shall come to hear the other traditions. Up to now I see that 'love of the world' is still in my heart." Therefore, do not trouble Baha'u'llah."

مرا معاف بفرمایید به جهت این که بیست و پنج سال پیش حدیثی شنیدم: «حُبِّ الدنیا رَأْسُ كُلِّ خَطِيئَةٍ»، و تا به حال موفق نشده‌ام به عمل برسانم. هر وقت موفق شدم، خواهم آمد تا احادیث دیگر را بشنوم. تا به حال می‌بینم که «حُبِّ الدنیا» در قلب من هست. لهذا متعرض حضرت بهاء‌الله نشوید.

- 4 (And Jinab-i-Baghdadi, continuing the foregoing matters, has also transmitted the following from the utterances of 'Abdu'l-Baha concerning the departure of Baha'u'llah to Sulaymaniyah:)

4 و نیز جناب بغدادی در ادامه مطالب فوق از اقوال حضرت عبداله‌اء دربارهٔ هجرت حضرت بهاء‌الله به سلیمانیه چنین نقل نموده است که:

- 5 "Arif Aqa went before the Blessed Beauty and wept bitterly. The Blessed Beauty said, 'Why dost thou weep?' He replied, 'Because of my fortune. There is a person here from Sanandaj, a calligrapher. I too used to go to him and practice writing. Today he called me and said, "Come to me no more, for thou art very bad-looking [sic in the original; perhaps "bad at hand-writing" is intended]."'

5 «عارف آقا رفت پیش جمال مبارک و خیلی گریه کرد. جمال مبارک فرمودند، چرا گریه می‌کنی؟ گفت، از بخت خودم. شخصی هست اینجا از اهل سنندج، خوش‌نویس. من هم پیش او می‌رفتم، مشق می‌کردم. امروز مرا صدا کرد و گفت، دیگر پیش من نیای، چرا [چون] خیلی بدگل [کذا در اصل شاید بد خط مراد باشد] هستی.

- 6 "The Blessed Beauty said, 'I will teach thee.' He wrote a line for him. His handwriting became very good, and He taught him mashq. One day Ibrahim Aqa passed by and saw that this 'Arif Aqa had become skilled in handwriting and mashq, and he was astonished. Within the space of one month the fame of the Blessed Beauty spread abroad; but before Ibrahim Aqa, for the space of one year, no one at all knew the Blessed Beauty, and He would always sit alone in His room, with the door closed.

6 جمال مبارک فرمودند، من به تو درس می‌دهم. یک سطر برای ایشان نوشتند. خطش خیلی خوب شد، مشق یادش دادند. ابراهیم آقا روزی رد شد، دید که این عارف آقا ماهر در خط و مشق شده، حیران شد. در مدت یک ماه صیت جمال مبارک منتشر شد، ولی قبل از ابراهیم آقا مدت یک سال ابداً کسی جمال مبارک را نمی‌شناخت و ایشان همیشه در اطاق تنها با در بسته می‌نشستند.

- 7 "The blessed withdrawal lasted two years. From this we may understand how grievous it was for us. No news whatsoever reached us. Had we been mountains, we would have melted away from grief and sorrow. Our joy and our life were in His blessed Being. During that time the Cause of His Holiness the Exalted One had become utterly forgotten...

7 هجرت مبارک دو سال طول کشید. برای ما دیگر معلوم می‌شود، چه قدر سخت بود. ابداً برای ما خبری نمی‌رسید. اگر کوه بودیم، از هم و غم آب می‌شدیم. سرور و حیات ما در وجود مبارک بود. در آن مدت امر حضرت اعلیٰ نسیاً منسیاً شده بود...

- 8 "Azal would hide himself in a thousand holes, and as soon as people would say, 'What is this man's occupation?' he would go to Basrah and Najaf. From Basrah he would take shoes and sell them in Suqu'sh-Shuyukh. He would go into houses selling plaster and gypsum, and was known by the name Haji 'Ali the gypsum-seller...

8 ازل در هزار سوراخ پنهان می‌شد و به محض این که مردم می‌گفتند، این چه کاره است، به بصره و نجف می‌رفت. از بصره کفشی می‌گرفت، در سوق الشیوخ می‌فروخت. می‌رفت در خانه‌ها گچ و لاص می‌فروخت و اسمش حاجی علی لاص فروش مشهور بود...

9 “Then it came about that Mirza Aqa Jan and I would cry, ‘Ya Allahu'l-Mustaghath,’ every day, until, on the seventeenth day, a certain Haji Faraj came out from the house of the envoy and entered the coffeehouse. We were there with Majd-i-Naqir. I asked, ‘What news hast thou?’ He said, ‘It is written in the newspaper that a certain Abu'l-Qasim went to Hamadan and the Ottoman frontier. He became the guest of Mirza Sultan, and Mirza Sultan sent two horsemen with him for his protection. On the road these guards cut his throat and stripped him. But they did not cut his throat completely. Afterwards the people of the village found him. He could not speak. On a piece of paper he wrote: “I was travelling in ‘Iraq and met a dervish. Let the people consign my possessions to that Dervish Muhammad.”’ And by ‘Dervish Muhammad’ he meant the Blessed Beauty. Afterwards Shaykh Sultan and Hibatullah-i-‘Arab went and attained the presence of the Blessed Beauty.”

9 تا آن که من و میرزا آقا جان را یا الله المستغاث می خواندیم، هر روز، تا روز هفدهم. یک حاجی فرج از خانه ایلچی بیرون آمد و به قهوه خانه آمد. ما بودیم با مجد نقر. پرسیدم، چه خبر داری؟ گفتم، در جریده نوشته اند که ابوالقاسم نامی به همدان و حدود عثمانی رفت. میهمان میرزا سلطان شد و میرزا سلطان دو سوار برای محافظه او همراه فرستادند. در راه این محافظان سرش را بریدند و خلتش کردند. ولی گلویش را به تمامه نبردند. بعد اهل ده پیدایش کردند. نمی توانست حرف بزند. در ورقه ای نوشت که سیاحتی در عراق می کردم. با یک درویشی ملاقات کردم. اگر مردم اموال را حواله به آن درویش محمد بکنند و مقصودش از درویش محمد جمال مبارک بود. بعد شیخ سلطان و هبة الله عرب رفتند و خدمت جمال مبارک رسیدند.»

YIK.367-370, ZIAB2.221

ABU3460

Words spoken in the presence of Zia Baghdadi, ca. 1920

Should four or five souls become like Mirza Abu'l-Fadl, I shall depart from this world joyful and assured. God will raise them up.

اگر چهار یا پنج نفس مثل میرزا ابوالفضل شوند من از این عالم مسرور و مطمئن میروم خدا مبعوث خواهد کرد

YIK.303, ZIAB2.228

AB05553

To: Ahmad Sohrab

Date: 1920 ca.

1 O servant of the Threshold of the Blessed Beauty! Mrs. Walk and Mrs. Color arrived, and the photos of your good self with the green turban and your esteemed wife, and the photo of his

1 ای بنده آستان جمال مبارک امة الله میس واک و امة الله مس کولور رسیدند و عکسهای جمال و کمال آنجناب با عمامه خضراء و قرینه محترمه و

honor Fadil with the white turban and radiant countenance arrived, causing great joy.

عکس حضرت فاضل با عمامهء بیضاء و جبههء
نوراء رسید بسیار سبب سرور گردید

- 2 His honor Fadil is truly perfect in all things - in knowledge and learning, in purity of intention and goodness of character, in detachment unto God and attraction to the divine fragrances. He is in truth the manifestation of this blessed verse: "Say: 'No reward do I ask of you for this except that you draw near to God, the Lord of all worlds.' And if you ask them for a fee, the reward of your Lord is better." He states that if you seek a reward for self-sacrifice, the reward that God bestows is the best of rewards.

2 حضرت فاضل فی الحقیقه در جمیع شئون
کاملست در علم و فضل و خلوص نیت و طیب
طوئ و انقطاع الی الله و انجذاب بنفحات الله
و فی الحقیقه مظهر این آیهء مبارکه است قل
لا اسئلكم علیه اجر ان اجری الا علی الله ربّ
العالمین و ان سئلتهم خرجاً فخرجاً ربک خیر
میفرماید اگر در مقابل جانفشانی اجری میطلبی
اجرّی که حضرت پروردگار احسان میفرماید
بهترین اجرهاست

- 3 The plan for the Mashriqu'l-Adhkar was observed. The importance lies in the foundation. I hope that as this foundation is laid, convey loving greetings to all the friends.

3 پلان مشرق الأذکار ملاحظه گردید اهمیت در
بنیان است امیدم چنان که این بنیان بنیاد شود
جمیع یاران را تحیت مشافانه برسان

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

SW_v11#15 p.256-257

MMK6#356x, NJB_v11#08 p.135

ABU2361

Words to George Latimer spoken around 1920 in Haifa/Akka

Question/topic: [regarding "Reality" and "Travelling Fellowship" magazines]

Mr. Randall: The Travelling Fellowship was started to circulate and encourage the activities of the friends, and not to spread gossip, but the universal affairs of the cause.

Abdul-Baha: Very good, but all should direct attention to the teachings. They should not mention in such and such a place, such things were happening, and teachers have gone there. These affairs must be kept private,- but the teachings of the cause should be stated. They should take each one of the principles and expound them, for example, the Oneness of the World of Humanity, and that the people are the sheep and God is the kind shepherd of all, and kind to all. At most it is that one is ignorant and should be taught, is sick and should be treated, and so on.

PN_1919 p003

AB10547*To: Mehdi Samandari, in Qazvin**Date: 1920 ca.*¹ O child of tender age!¹ ای طفل صغیر² In the Kingdom of God thou art come of age, for thou hast firmly believed in Him, and this indeed is the foremost proof of maturity. I implore the threshold of the Almighty that thou mayest grow day by day in maturity. Study at the school of divine confirmations, that thou mayest obtain the power and capacity to teach. Upon thee be the Glory of Glories!² در ملکوت الهی کبیری زیرا مؤمنی و موقن و این اول دلیل بلوغست و از درگاه احدیت رجا مینمایم که روز بروز بالغتر شوی در مدرسه تأیید تحصیل کن تا استعداد و قوت تبلیغ یابی و علیک البهاء الأبهی

AYBY.416 #128, HUV1.027

AB10339*To: Ardishir Jamshid Farsi Hizari**Date: 1920 ca.*

O Ardishir Jahanshir! Thy letter was read. Praise be to God that thou art counted among those souls of whom it is said that whomsoever thou exaltest shall transcend the kingdom. Thou art a manifestation of guidance, a recipient of bounty, engaged in service, and immersed in the ocean of spirituality. Give thanks unto God for this. Convey my boundless affection to the cherished maidservant of God, Firuzih Isfandiyar. And upon thee be the Most Glorious Glory.

ای اردشیر جهانشیر نامه قرائت گردید الحمد لله از نفوسی محسوسی که میفرماید هر که را بلند کنی از ملک بگذرد مظهر هدایتی مورد عنایتی مشغول بخدمتی غریق دریای روحانیتی فاشکر الله علی ذلک بکنیز عزیز الهی فیروزه اسفندیار مهربانی بیشمار از قبل من برسان و علیک البهاء الأبهی

ALPA.018a, YARP2.021 p.077

AB11192

To: Jafar Quli Khan, army doctor in the south of Iran, in Nayriz

Date: 1920 ca.

...Divine guidance pertains to grace, not justice. "He guideth whom He willeth and leadeth astray whom He willeth." "Verily, thou canst not guide whom thou lovest, but God guideth whom He willeth." Guidance relates to the Divine Will, not to effort and endeavor....

...هدایت الهیه از متعلقات فضل است نه عدل
یهدی من یشاء و یضل من یشاء انک لاتهدی
منی احببت ولكن الله یهدی من یشاء هدایت
تعلق بمشیئت دارد نه سعی و همت...

MMK6#375x

Study guide to this volume

The final months of 1920 arrive in a world that has proved to be both more open and more resistant to transformation than the immediate post-war euphoria suggested. The United States Senate has voted against joining the League of Nations; nationalist movements across the Middle East, Asia, and Africa are reasserting the very forms of particularism that the war was supposed to have discredited; and the economic upheavals predicted by ‘Abdu’l-Baha are beginning to materialize in strikes and labor unrest across Europe and America. In June 1920, ‘Abdu’l-Baha has been awarded the Knight Commander of the Order of the British Empire (KBE) by the British Mandate authorities—a recognition that places his public standing in an entirely new register. His correspondence in this period is both philosophically dense and globally oriented: he writes to communities in Germany, Japan, India, Persia, ‘Ishqabad, and North America; he addresses the Second Tablet to The Hague with a subtle new emphasis on the “power of implementation” that political goodwill alone cannot supply; he meditates on the mystical concept of *al-‘ama’* (the divine cloud) and the Hidden Treasure that underlies all existence; and he navigates with characteristic precision the relationship between the Covenant, the Hidden Words, and the conduct of the unfaithful. This is a late volume—‘Abdu’l-Baha will pass away in November 1921—and throughout it there is a quality of summation: not urgency of new beginning but the settled confidence of a teacher who knows that the harvest he has sown will outlast his physical presence.

The Second Tablet to The Hague: Peace, Conscience, and the Power of Implementation

Key Passages

This last terrible war hath clearly proven that humanity cannot withstand the effects of modern instruments of warfare. The future can in no wise be compared to the past, for earlier weapons and armaments had but a feeble effect, whilst modern ones can, in a brief span of time, strike at the very roots of the world of humanity and surpass the limits of its endurance.

In this age, therefore, universal peace is like unto the sun, which bestoweth life upon all things, and it is thus incumbent upon all to endeavour in the path of this mighty cause.

Today the benefits of universal peace are recognized amongst the people, and likewise the harmful effects of war are clear and manifest to all. But in this matter, knowledge alone is far from sufficient: A power of implementation is needed to establish it throughout the world. Ye should therefore consider how the compelling power of conscience can

be awakened, so that this lofty ideal may be translated from the realm of thought into that of reality. — AB00423

Indeed, all on earth know that an upright character is praiseworthy and acceptable and that baseness of character is blameworthy and rejected, that justice and fairness are favoured and agreeable whilst cruelty and tyranny are unacceptable and rejected. Notwithstanding this, all people, but for a few, are devoid of a praiseworthy character and bereft of a sense of justice.

The power of conscience is therefore needed, and spiritual sentiments are required, that souls may feel compelled to evince a goodly character. It is our firm belief that the power of implementation in this great endeavour is the penetrating influence of the Word of God and the confirmations of the Holy Spirit. — AB00423

Context for Study

The Second Tablet to The Hague returns to the argument of its predecessor but sharpens a crucial distinction: the world's fundamental problem is the structural incapacity to implement peace, which runs deeper than peace's mere absence. 'Abdu'l-Baha begins with an empirical observation that would have been instantly recognizable to any reader in 1920: the Great War has demonstrated that modern weapons can now destroy civilization itself, not merely armies and cities. This transforms the moral calculus of war entirely: what was previously a terrible but survivable instrument of statecraft has become an existential threat. Yet the appropriate response to this recognition—a durable peace—remains unachieved. Everyone knows that peace is better than war, and yet war recurs: knowing is insufficient for doing. 'Abdu'l-Baha names this gap precisely and calls it “the power of implementation.” The philosophical tradition has long analyzed it: Aristotle's *akrasia* (weakness of will), Augustine's disordered will, Kant's distinction between moral law and inclination, and Hume's observation that reason is “slave to the passions” all circle around the same problem from different angles. 'Abdu'l-Baha's proposed solution—“the penetrating influence of the Word of God and the confirmations of the Holy Spirit”—is theologically specific but not mystically obscure. He grounds it in a concrete empirical argument: everyone knows virtue is praiseworthy; the problem is not ignorance but incapacity; the incapacity is a failure of will, not intellect; and the will requires moral transformation, which is the specific work of revealed religion. This is a sophisticated engagement with the secular optimism of the post-war peace movement—the assumption that rational organization alone (a League of Nations, an international court) can produce lasting peace—and a principled argument for the irreducibility of the spiritual dimension of political reform.

Questions for Reflection

1. 'Abdu'l-Baha argues that the recognition of peace's benefits is universal but insufficient: what is needed is a “power of implementation.” Compare this analysis with Aristotle's account of *akrasia* (acting against one's better judgment), with Kant's claim that pure practical reason provides sufficient motivation for moral action, and with contemporary behavioral economics' finding that humans systematically fail to act in accordance with their stated preferences. Which framework most accurately describes the gap between knowing and doing in political life?

2. The claim that “knowledge alone is far from sufficient” challenges a core assumption of the Enlightenment: that the expansion of rational knowledge is sufficient to produce moral and political progress. Compare with John Stuart Mill’s progressive optimism, with Karl Marx’s structural analysis (which holds that social structures prevent the translation of moral knowledge into action), and with Reinhold Niebuhr’s Christian realism (which insists that sin perpetually subverts the best human intentions). Where does ‘Abdu’l-Baha’s position sit in relation to these?
3. ‘Abdu’l-Baha identifies the Word of God and the Holy Spirit as the only sufficient power of implementation for universal peace. What does this claim require us to believe about the mechanism of moral transformation? Compare with the Catholic sacramental theology (grace works through material channels), with Calvinist theology (regeneration is entirely God’s work, preceding human response), with Sufi accounts of the *baraka* (blessing) transmitted through the spiritual chain (*silsila*), and with secular theories of moral education (Kohlberg, Gilligan).
4. The observation that modern weapons can now “surpass the limits of humanity’s endurance” was written before nuclear weapons, drone warfare, and autonomous weapons systems. How does ‘Abdu’l-Baha’s analysis apply to these subsequent developments? Does the logic of his argument point toward specific conclusions about arms control, nuclear disarmament, and the ethics of autonomous weapons?
5. ‘Abdu’l-Baha writes to the Central Organization for a Durable Peace as a Baha’i but addresses them in the idiom of universal humanitarian concern, without theological jargon. Compare this mode of public engagement with the natural law arguments of Catholic social teaching (which also aims to address secular audiences), with the “overlapping consensus” strategy of Rawlsian liberalism, and with the prophetic public theology of Martin Luther King Jr. What are the strengths and risks of translating theological convictions into a secular public idiom?

Al-‘Ama’ and the Hidden Treasure: The Metaphysics of Divine Unknowability

Key Passages

Al-‘Ama’ in the language means a very light and subtle cloud that is seen and unseen. If you gaze with utmost care you find something, but as soon as you look, it cannot be seen. That is why, in the tradition of the investigators, by Al-‘Ama’ they mean the Universal Reality with no specifications, for specifications exist in the mode of simplicity and unity and are not distinguished from the essence. So it is both specified and unspecified, and this station is described as Divine Oneness and Al-‘Ama’, and it is the station of the Hidden Treasure mentioned in the Hadith. Thus, the attributes are specifications that exist in the essence but are not distinguished from it. They are seen and unseen. —
AB06442

Context for Study

This brief but philosophically dense letter addresses one of the most subtle concepts in Islamic mystical theology: *al-‘ama* (literally “the cloud” or “the blind/hidden”), which appears in a famous hadith: “Where was God before He created creation?” to which the Prophet reportedly replied: “He was in ‘ama.’” The concept has exercised Islamic mystics and philosophers from Ibn ‘Arabi onward. ‘Abdu’l-Baha’s explanation is precise and elegant: *al-‘ama* names the station of absolute divine oneness (*ahadiyya*) in which the divine attributes exist “in the mode of simplicity and unity” but are not yet differentiated or distinguished from the essence. This is the station of the Hidden Treasure (*kanz makhfiyy*), which the famous Sufi hadith describes as the motivation for all creation: “I was a Hidden Treasure and I loved to be known, so I created creation that I might be known.” The paradox of *al-‘ama* is the paradox of the cloud itself: it is seen (you find something if you look carefully) and unseen (it vanishes when you try to focus on it). This enacts at the perceptual level the theological claim that the divine essence is simultaneously the ground of all knowledge and absolutely unknowable in itself. Ibn ‘Arabi had developed this concept extensively in the *Futuhat al-Makkiyya* and the *Fusus al-Hikam*, associating ‘ama’ with the Breath of the All-Merciful (*nafas al-rahman*) through which the divine names are exhaled into existence. For Christian readers, the concept resonates with the apophatic theology of Gregory of Nyssa—in which Moses’s encounter with God on Sinai is an encounter with divine darkness, not divine light—and with Meister Eckhart’s concept of the *Gottheit* (Godhead) as a formless, nameless ground beyond the Trinity’s personal relations. For students of Kabbalah, the parallel is the *Ein Sof* (Infinite), the absolutely unknowable ground from which the ten *Sefirot* emerge as the divine attributes becoming knowable.

Questions for Reflection

1. ‘Abdu’l-Baha describes *al-‘ama* as the station where divine attributes “exist but are not distinguished from the essence”—they are “seen and unseen.” Compare this with Ibn ‘Arabi’s concept of the *hadrat al-ghaybiyya* (the Presence of the Unseen), with Meister Eckhart’s *Gottheit* (the divine ground beyond all names), with the Jewish *Ein Sof* (the Infinite before any *Sefirah*), and with the Hindu concept of *nirguna Brahman* (Brahman without attributes). What is the spiritual function of affirming an absolutely unknowable divine ground?
2. The hadith of the Hidden Treasure (“I was a hidden treasure and I loved to be known, so I created creation”) presents creation as an act of divine self-disclosure motivated by love. Compare this with the Christian theology of creation as an act of overflowing divine love (Aquinas: *bonum est diffusivum sui*), with the kabbalistic concept of *tzimtzum* (God’s self-contraction to make room for creation), and with the Hindu concept of *lila* (divine play). What are the implications of each framework for how believers relate to creation?
3. The cloud metaphor of ‘ama’ suggests that the divine is simultaneously present and elusive—accessible only in the mode of indirection, glimpsed but never grasped. Compare with Plato’s account of the Beautiful Itself (which the philosopher catches sight of only momentarily, as a “flash” (*exaiphnes*) in the *Seventh Letter*), with John of the Cross’s “dark night of the soul” as the experience of divine presence through apparent absence, and with the Zen concept of *satori* as a sudden, non-conceptual glimpse of reality.
4. ‘Abdu’l-Baha says the divine attributes “exist in the essence” but “are not distinguished from it.” This is the doctrine of divine simplicity: God has no parts, and what appear to be distinct

attributes (mercy, justice, power, knowledge) are all one in the divine reality. Compare with Aquinas's defense of divine simplicity (*Summa Theologiae* I.3), with the Ash'arite position on the divine attributes, and with the critique of divine simplicity by contemporary analytic philosophers of religion (Alvin Plantinga, Christopher Hughes).

5. How does the concept of *al-'ama'* as the "station of the Hidden Treasure" relate to the practical question of knowing God in daily life? If the divine essence is absolutely unknowable, what is the relationship between the mystical experience of unknowing and the devotional life of prayer, service, and community? Compare with the hesychast tradition (in which the *theoria* of the divine light is compatible with the unknowability of the divine essence), with the Sufi path of stations and states (*maqamat wa-ahwal*), and with the Baha'i teaching that the divine is known through the Manifestations alone.

Divine Love as the Foundation of Identity and Witness

Key Passages

Your letter arrived. Indeed your sister lit a lamp in Germany. God willing, you will be more successful and will kindle a luminous light. No doubt the government there will object because of your name, but you should say that I am a Baha'i and I am friends with all religions and nations of the world. I believe all are of one kind and I consider them as my own. I have divine love, not racial or religious love. According to the explicit text of Baha'u'llah, we do not speak about political matters because we are forbidden from interfering in political affairs. We are engaged in heavenly matters. We serve the world of morals and we consider religious prejudice, racial prejudice, political prejudice, and even patriotic prejudice as destructive to the human world. — AB04422

Thy letter has been received, and its contents understood. The souls who are the servants of His Most High, Baha'u'llah, and are sincere in His Cause have no attachment to this nether world. All their feelings are heavenly. With these souls I have constant communication of heart and soul. Their mention is the cause of joy to the spirit and conscience.

Reflect a while that that person was a professor and had dedicated all his life to the attainment of sciences and arts. Notwithstanding, in the public meetings he felt before thee put down and defeated, overwhelmed and conquered. It is evident that the Favors of His Most High, Baha'u'llah, are our supporter. He reinforces us with the Hosts of His Kingdom and bestows upon us His Heavenly Confirmations. Although we are feeble, yet our Refuge and Shelter is strong. Though we are captives of the nether-world, yet does He enable us to fly through His Heavenly Power. — AB12251

Today His Holiness, Baha'u'llah is the Center of this Light, Which saveth the people from the darkness of blind imitations, racial, personal and political prejudices and leadeth them to the Oneness of spirit; to the oneness of the heart, and to eternal Love. The world of humanity constitutes one race. There is the oneness of mankind. But incorrect thoughts have become predominant and have broken this oneness, giving rise to different races, different homes and conflicting blind imitations. — AB12287

Context for Study

The letter AB04422, addressed to a woman teaching in post-war Germany, is a masterwork of pastoral guidance for navigating an extremely sensitive situation. The Weimar Republic is only two years old; Germany is under the humiliating conditions of the Treaty of Versailles; and a person with a Persian or Middle Eastern name teaching a Middle Eastern religion would face immediate suspicion. 'Abdu'l-Baha's advice is disarmingly simple: identify yourself as a Baha'i, affirm your friendship with all religions and nations, and distinguish sharply between "divine love" (which is universal) and "racial or religious love" (which is partial). The further instruction to avoid political topics is strategic wisdom, distinct from mere quietism: the Baha'i community's universal character is its most powerful argument for itself, and that argument is immediately compromised by alignment with any particular political cause. AB12251's account of a professor "put down and defeated" by a Baha'i who has less formal learning but is animated by divine confirmation raises the question of the relationship between intellectual preparation and spiritual power. 'Abdu'l-Baha does not dismiss intellectual preparation; he points to something that accompanies and exceeds it: the capacity to fly despite being "captives of the nether world." This is the paradox of divine grace in the context of service: the feeble one supported by a strong Refuge becomes more effective than the humanly strong one who relies only on personal capacity. AB12287 adds the cosmological frame: Baha'u'llah is described as the "Center of this Light" that exposes prejudice and leads toward "the Oneness of spirit." This is the language of prophetic mission applied to a social diagnosis: the world is not divided into races and nations by nature but by "incorrect thoughts" that have been culturally transmitted and institutionally reinforced. The remedy is therefore simultaneously intellectual (correcting false thoughts) and spiritual (being drawn into oneness by the divine light at the center).

Questions for Reflection

1. 'Abdu'l-Baha distinguishes "divine love" from "racial or religious love," presenting the former as the basis for genuine universality and the latter as a source of division. Compare this distinction with Paul Tillich's concept of *agape* vs. *eros* and *philia* as forms of love with qualitatively different orientations, with the Confucian debates about whether *ren* (humaneness) applies universally or begins with differential concern for family, and with Peter Singer's utilitarian argument for equal concern for all sentient beings.
2. The counsel to avoid political topics while engaging fully with moral and social questions is presented as a strategic and principled position. How does this distinction between "political" and "moral/social" engagement work in practice? Compare with the tradition of Christian political quietism (Anabaptist and Mennonite traditions), with the prophetic tradition of speaking truth to power (Amos, Martin Luther King Jr.), and with the Islamic concept of commanding the good and forbidding the evil (*amr bi'l-ma'ruf wa nahy 'an al-munkar*).
3. The account in AB12251 of a professor being "overwhelmed and conquered" by a Baha'i with less formal learning raises the question of the relationship between spiritual formation and intellectual capacity in teaching. Compare with the Pauline claim that "the foolishness of God is wiser than men" (1 Corinthians 1:25), with the Sufi teaching that the *murshid's* power comes from realized states rather than accumulated knowledge, and with the contemporary educational debate about character formation as a component of intellectual development.

4. AB12287 presents the division of humanity into races and nations as the product of “incorrect thoughts” rather than natural or divinely ordained difference. This is a cognitive-structural analysis of division. Compare with the social constructivist account of race (race as a social construct without biological foundation), with the structural analysis of racism (which emphasizes institutions and power rather than ideas), and with the religious account of sin as the source of division (Augustine’s *libido dominandi*). What are the practical implications of each diagnosis for how to address human division?
5. ‘Abdu’l-Baha says he has “constant communication of heart and soul” with those who are sincerely serving Baha’u’llah, regardless of physical distance. Compare this with the Christian doctrine of the Communion of Saints (the spiritual bond linking all faithful across space and time), with the Sufi concept of the *uwaysi* connection (in which a disciple receives guidance from a spiritual master across great distances), and with the Buddhist *sangha* as a field of mutual support and transformation.

Teaching as Vocation: Adapting to Capacity, Honoring the Sequence

Key Passages

Abdul-Baha traveled continuously for four years in the countries of Africa, America and Europe, but in cities and villages where the Call of God had not reached the ears of the inhabitants and the worldwide fame of God had not been heard, he opened his tongue to teach in assemblies, gatherings and churches in a new way that accorded with their capacity and capability. Therefore the assistance and grace of the Intended Lord arrived successively and results were achieved.

Now you too, in cities and villages where they are heedless and unaware, should first open your tongue with counsels and bring hearts to ecstasy through the sweetness of speech, then deliver the Word. This method will receive powerful confirmation, just as Peter the Apostle, servant of Christ, carried out in Antioch. At first he spoke according to the disposition and capacity of the people. When hearts became attracted, he delivered the Word. — AB01127

O beloved friends of Abdul-Baha! The letter you had written to the Central States was reviewed. My hope is that this teaching convention will remain firm and enduring, and its respected members will arise to serve the Kingdom of God in complete unity and harmony, so that the radiant lights from the Sun of Reality may shine upon the horizons of America and the call of Baha’u’llah may reach everywhere. The teachings of Baha’u’llah, like the breaths of the Holy Spirit, will quicken souls. The favors of Baha’u’llah will encompass all humanity.

Abdul-Baha has the utmost attachment to the friends in Chicago, for the call of the Kingdom of God first reached Chicago and some souls in that city were attracted to the divine Kingdom. As you were the first to receive the spirit of life before all others in the beginning, now too bring this gift to its fulfillment. Like a firm foundation, withstand every storm, and like trees with strong roots, remain unshaken by opposing winds. — AB01856

Context for Study

The two letters on teaching in this volume address complementary aspects of the pedagogical vocation: method and morale. AB01127 is a methodological reflection drawn from 'Abdu'l-Baha's own four years of travel through Africa, Europe, and America. The key principle is adaptation: the teacher does not begin with the full articulation of the divine program but with "counsels" appropriate to the capacity and disposition of the audience, moving to the Word only after hearts have been attracted by sweetness of speech. The example of Peter in Antioch is instructive: Acts 13 records Paul's speech in Antioch, in which he begins with the history of Israel (familiar to the synagogue audience) before announcing the fulfilment of that history in Jesus. 'Abdu'l-Baha's attribution of this method to Peter may be a general reference to the early apostles' adaptive approach rather than a specific citation; the principle is what matters. This graduated pedagogy resonates with the classical rhetorical tradition (*aptum*—the appropriateness of style to audience), with the Confucian teacher's sensitivity to the student's current level, and with contemporary adult education theory's emphasis on meeting learners where they are. AB01856, addressed to the Central States Baha'i Convention, strikes a different note: morale. Chicago was the first American city to embrace the Baha'i teachings, and 'Abdu'l-Baha invokes that primacy as a source of both pride and obligation. The image of trees with strong roots that remain unshaken by opposing winds draws on the Qur'anic parable of the "goodly word as a goodly tree whose root is firmly fixed and whose branches reach to heaven" (14:24). The function of community memory in sustaining mission is the implicit theme: knowing that one's city was first to receive the light is a resource for steadfastness when opposition intensifies.

Questions for Reflection

1. 'Abdu'l-Baha teaches that the teacher must begin with "counsels" suited to the audience's capacity before delivering the full message. Compare this with the classical rhetorical principle of *inventio* (finding the argument that will persuade a particular audience), with Aquinas's use of reason as a bridge to revealed doctrine for non-believers, and with Paulo Freire's pedagogy of conscientization (which begins with the learner's own experience). What are the ethical boundaries of adaptive teaching? Where does adaptation become manipulation?
2. The example of Peter at Antioch suggests that effective spiritual teaching requires knowledge of one's audience—their cultural assumptions, their existing beliefs, their readiness to receive new ideas. Compare with the missionary tradition's debates about inculturation (adapting the Gospel to the host culture) and syncretism (compromising the Gospel through excessive adaptation). Where is the line between meeting people where they are and losing what is distinctive about what one is teaching?
3. AB01856 invokes Chicago's historical primacy in the American Baha'i community as a source of obligation and motivation. What is the relationship between institutional memory and present commitment? Compare with the way the Hebrew Bible invokes the Exodus as the founding event that generates continuing obligations (Deuteronomy 8), with the Christian commemoration of the original Pentecost, and with the American founding mythology as a resource for political identity and obligation.
4. 'Abdu'l-Baha describes the Baha'i teachings as "like the breaths of the Holy Spirit"—living forces to be breathed into souls, beyond mere doctrines capable only of being stated. Compare

this with the Johannine image of the Spirit as wind that “blows where it wills” (John 3:8), with the Sufi concept of *nafas al-rahman* (the breath of the All-Merciful as the medium through which divine names are brought into existence), and with the Hebrew *ruach* as both wind and spirit.

5. The letter to the Central States calls for “complete unity and harmony” as the condition for effective teaching. Compare with Jesus’ high priestly prayer that his disciples “may be one” so that the world may believe (John 17:21), with the sociological finding that community cohesion is a stronger predictor of religious growth than doctrinal appeal, and with the Baha’i teaching that unity is itself a proof of the divine origin of the Cause.

The Spirit, the Stars, and the Limits of Natural Causation

Key Passages

As for the question of beneficent and maleficent planets, ancient philosophers believed each of these planets possessed rational force and imagined they had spiritual influences. Thus arose the question of beneficent and maleficent influences. But all these beings are captive in the hand of power — the Sacred Essence is the Administrator and Ordainer of all, the Director.

As for the question of spirit communication which is now discussed among people — these are delusions, and certain displays are produced through contrivances. If it were true, there would be no need for material and political measures and economic arts. Every government would choose someone to communicate with spirits and consult about the realities of events.

However, when the human spirit attains power, subtlety and sanctification, it encompasses the realities of things and uncovers mysteries. Similarly with the power of mind — what you see in the realm of existence was once hidden; the human spirit discovered it and brought it from the realm of the hidden to the realm of the visible. — AB02512

Context for Study

This letter addresses two distinct but related questions that were alive in the intellectual culture of 1920: astrology and spiritualism. Both enjoyed significant popular revival in the early twentieth century as alternatives to a scientific materialism that seemed to have produced only war and disenchantment. The Theosophical Society, the spiritualist movement, and popular astrology were all attracting significant numbers of educated followers who were looking for a re-enchanted worldview beyond both dogmatic religion and reductive materialism. ‘Abdu’l-Baha’s response is careful in its distinctions: he does not simply reject the questions these movements were trying to answer, but he rejects their specific answers. On astrology: the planets are real, but they are “captive in the hand of power”—they do not possess independent rational agency or spiritual causation. Only the “Sacred Essence” is the true Administrator of all. This is a precise theological argument: to attribute independent spiritual causation to planets is to compromise divine unity by positing intermediate spiritual agencies with autonomous power. On spirit communication: ‘Abdu’l-Baha’s reductio is elegant—if spirit communication were reliable, governments would use it instead of

intelligence services and economic advisers. The fact that no one actually does suggests the experiences in question are either delusions or deliberate contrivances. But the letter is careful not to collapse into a reductive denial of all spiritual experience: the human spirit, when it attains “power, subtlety and sanctification,” does genuinely encompass realities and uncover mysteries—this is the language he uses elsewhere for prophetic inspiration and mystic insight. The difference between genuine spiritual discovery and the claims of spiritualism is the quality of the spirit doing the discovering: the purified human spirit genuinely apprehends hidden realities; the commercially performed séance produces theater. The distinction maps onto a wider principle in ‘Abdu'l-Baha’s thought: the spiritual dimension of reality is real, but access to it requires a specific kind of inner preparation that the popular spiritual movements of the age typically bypassed.

Questions for Reflection

1. ‘Abdu'l-Baha dismisses astrological causation by insisting that all things are “captive in the hand of power” and only the Sacred Essence is the true Administrator. Compare this with the Islamic doctrine of divine sovereignty (*qudra*), with the Stoic concept of *heimarmene* (fate) as the expression of the divine logos working through the cosmos, and with contemporary debates in philosophy of religion about primary and secondary causation (whether God works through natural processes or despite them).
2. The *reductio* against spirit communication (“every government would use it if it worked”) is a pragmatic argument. Compare with William James’s pragmatic test for truth, with Karl Popper’s falsifiability criterion for scientific claims, and with the long history of empirical investigation of paranormal phenomena (from the Society for Psychical Research founded in 1882 onward). How strong is this argument as a dismissal of the claims of spiritualism?
3. ‘Abdu'l-Baha affirms that the sanctified human spirit “encompasses the realities of things and uncovers mysteries.” This is a positive claim about mystical knowledge. How does this differ from the spiritualist’s claim to communicate with the dead? What criteria distinguish genuine spiritual discovery from self-deception or fraud? Compare with the Christian tradition of discernment of spirits (*discretio spirituum*), with the Islamic debate about *karamat* (charisms of the saints), and with modern parapsychology’s search for empirical criteria.
4. The early twentieth century saw a major revival of interest in alternative spiritualities as a response to the perceived failures of both scientific materialism and institutional religion. Compare this historical moment with the contemporary interest in mindfulness, astrology, tarot, and new age spiritualities. What does ‘Abdu'l-Baha’s response suggest about how a religious tradition should engage with popular spiritual experimentation?
5. ‘Abdu'l-Baha ends the discussion of spirit communication with the observation that the human spirit, when sanctified, genuinely discovers hidden realities. This is the basis for his affirmation of dreams, intuition, and mystical experience elsewhere in the corpus. How does the tradition of Baha’i mystical experience relate to the broader tradition of Islamic *‘irfan* (gnosis), Christian mystical theology, and Jewish Kabbalah?

The Hidden Words and the Covenant: Reading the Veiled Mysteries

Key Passages

As for the passage in the Hidden Words which states to this effect that “The Form of Eternity returned from the emerald height of faithfulness to the Sadratu'l-Muntaha and wept, and the cherubim wept at its wailing. When asked the reason, the Form of Eternity said: I waited at the height of faithfulness but found not the fragrance of faithfulness.” Now consider what that name was that was not fully mentioned at that time. You see what the unfaithful ones did and what cruelty they showed.— AB00335

As for the wing and comb mentioned in the Hidden Words—that is the divine Covenant. This covenant was taken so that they would be faithful to Abdul-Baha, not that they would scratch at the blessed throat, meaning the blessed Cause. But they completely closed their eyes to justice and engaged in the utmost cruelty and oppression. — AB00335

Today the doors of the Kingdom are open, the heavenly path is straight and direct, and the divine call is continuously arriving from the Kingdom of Holiness, summoning all humanity: “O human world! You are in utmost anxiety and agitation, and in complete discord and revolution. It is time to hear the melody of the Supreme Concourse and listen to heavenly teachings and become illumined by the lights of the Sun of Reality so that this dark world may become bright, hearts may be enkindled with the fire of the love of God, souls may be quickened by divine glad-tidings, and the spread of divine teachings may cause this agitation to be transformed into tranquility, this revolution to find peace and rest, this discord to be changed to harmony.” — AB00612

Context for Study

The letter AB00335 is one of the most direct commentaries ‘Abdu'l-Baha provides on the Hidden Words of Baha'u'llah, and it opens an unusual window into the hermeneutical principles at work. The Hidden Words are famously compressed, symbolic, and multi-layered; their surface simplicity conceals what ‘Abdu'l-Baha here calls a “veiled reference” to the Covenant and the conduct of those who violated it. The “Form of Eternity” weeping at the “emerald height of faithfulness” is read as an allegorical account of the divine principle of faithfulness finding no echo among those who had received the Covenant but chose to betray it. The wing-and-comb passage is similarly decoded: the Covenant is the instrument of guidance (wing), and those who used it to “scratch at the blessed throat” (i.e., attack the Cause itself) had inverted the purpose for which the Covenant was given. This allegorical hermeneutic—in which divine texts carry a surface meaning accessible to all and a deeper meaning accessible to those prepared to receive it—is deeply rooted in both Islamic *ta'wil* (esoteric interpretation) and Jewish *midrash*. The Qur'anic concept of *mutashabihat* (ambiguous verses whose interpretation is reserved for those with firm knowledge) provides the immediate framework: some verses are clear (*muhkamat*) and some are ambiguous, and the ambiguous are not accessible to those whose hearts deviate from truth (3:7). AB00612's vision of a divine call reaching a humanity in “utmost anxiety and agitation” completes the picture: the cosmic lament

of AB00335 (faithfulness found nowhere) is answered by the cosmic summons of AB00612 (the call going out to all). Together they describe the full arc of divine patience: grief at the failure of covenant-keepers, followed by renewed summons to a wider humanity.

Questions for Reflection

1. 'Abdu'l-Baha interprets passages of the Hidden Words as allegorical references to the Covenant and to those who violated it. What principles of allegorical interpretation govern this reading? Compare with the classical fourfold method of scriptural interpretation in the Christian tradition (literal, allegorical, moral, anagogical), with the Islamic concept of *ta'wil* (inner interpretation), and with the Jewish tradition of *midrash* (creative interpretation that extends the meaning of a text beyond its surface sense). What makes an allegorical interpretation legitimate rather than arbitrary?
2. The image of the "Form of Eternity" weeping because it "found not the fragrance of faithfulness" presents God (or a divine principle) as experiencing something like grief. Compare with the anthropopathic passages of the Hebrew Bible (in which God repents, grieves, or becomes angry), with the Christian theology of the crucifixion as divine suffering, with the Islamic insistence on divine transcendence beyond all emotional states, and with Whitehead's process theology (in which God genuinely experiences the world and is affected by it). Is divine grief a meaningful theological concept?
3. The wing-and-comb imagery is decoded as referring to the Covenant and those who misused it. This decoding assumes a specific historical referent for the symbolic text. Compare with the allegorical reading of the Song of Solomon (whether by Jewish or Christian commentators), with the Islamic debate about whether the ambiguous verses of the Qur'an can be authoritatively decoded, and with the Sufi tradition of *batin* (inner interpretation) that decodes the Qur'an as a map of spiritual states. Is the authority of the decoder inseparable from the validity of the interpretation?
4. The divine call in AB00612 addresses humanity in its "utmost anxiety and agitation" with a vision of transformation: anxiety into tranquility, revolution into rest, discord into harmony. Compare with Isaiah's vision of the desert blooming (35:1–7), with the Qur'anic promise of *sakina* (divine peace descending on the hearts of the faithful), with the Buddhist concept of *nibbana* as the cessation of the fires of craving, hatred, and delusion, and with the secular utopian tradition's promise of social transformation. What makes the Baha'i version of this promise distinctive?
5. 'Abdu'l-Baha interprets the Covenant violations of his own time through the lens of Baha'u'llah's allegorical Hidden Words. How does interpreting a contemporary crisis through a sacred text change the meaning of both? Compare with the way early Christians read the destruction of Jerusalem through the lens of Daniel and Revelation, with the way the Hebrew prophets read political disasters through the lens of covenant theology, and with the way liberation theology reads contemporary poverty through the Exodus narrative.

A Guiding Question for the Whole Volume

Volume 177 is the last full volume of ‘Abdu’l-Baha’s writings and utterances before his ascension in November 1921. Throughout it there is a quality of completion rather than urgency—a sense that the great outlines have been drawn and the task now is for others to fill them in. The Second Tablet to The Hague makes the most sustained public argument for the spiritual prerequisites of peace. The meditation on *al-‘ama’* goes deeper into the divine mystery than almost any other text in the corpus. The teaching letters to Germany, Japan, India, and Chicago apply a single vision to the most diverse human situations. And the comments on the Hidden Words and the Covenant perform the hermeneutical work of translating a symbolic sacred text into the lived experience of a specific community.

A guiding question for the whole volume might therefore be: **If the Word of God is the “power of implementation” that alone can transform the recognition of peace’s value into the reality of peace—and if that Word reaches humanity through sacred texts whose deeper meanings are accessible only to those whose hearts have been prepared to receive them—then what kind of spiritual formation, what quality of inner life, and what disciplines of interpretation are necessary for a community to become both the messenger and the embodiment of that transforming power?**