



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

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(Jan-Jul)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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Introduction to volume 178

This January–July 1921 volume carries a late-ministry atmosphere in which teaching, order, and steadfastness are repeatedly pressed under the shadow of increasing frailty and impending transition. AB02247 defines service as living according to Baha’u’llah’s teachings and freeing humanity from religious, racial, political, and national prejudices, while warning that opposition is inevitable, as it was for the disciples of Christ. AB1443 gives one of the volume’s most concise accounts of spiritual transformation: the “new creation” is the rebirth of character, by which cowardice becomes courage, greed contentment, treachery trustworthiness, pride humility, and the iron of the soul takes on the properties of fire. AB12795 places this transformation within the crisis of civilization: material civilization has advanced while divine civilization and morals have declined, and the remedy is renewed service to the Kingdom, since the dominions of emperors disappear while the traces of those born into the Kingdom endure.

A strong institutional strand runs through the collection. AB11582, a cablegram on the Mashriqu’l-Adhkar, states tersely that all affairs concerning it are referred to the General Convention and that ‘Abdu’l-Baha cannot interfere, reinforcing the authority of collective procedure. AB04335 praises annual service reports while counseling moderation, deliberation, and several days of consultation before important action. AB03158 gives one of the important late statements on the Nineteen Day Feast: such a gathering, held in love, turned toward the Kingdom, and devoted to the teachings, is a heavenly table and the wellspring of unity. AB05087 praises the Bombay convention as a magnet of divine favors, while AB12416 and AB04839 emphasize education, especially the training of Baha’i children and girls, as one of the noblest services of the time. AB10990 adds a practical financial principle, warning that no one should be pressed to pay Huququ’llah, though spontaneous offerings may be accepted.

The volume also contains valuable doctrinal and interpretive materials. AB00338 corrects inherited scriptural narratives about David, Esther, and Zayd and Zaynab, distinguishing Qur’anic or historical substance from later polemical embellishment and arguing with a rational-historical method. AB03635 gives a notable remark on life beyond earth, citing the Qur’anic phrase “in them both” with reference to living creatures in the heavens and earth, while also saying that the twenty-four figures in Revelation will be unveiled later. ABU0326, in the Tiberias conversations with Anna Kunz, compares the philosopher’s inductive procedure to a blind person feeling with a stick and the Manifestation’s knowledge to direct sight; it also affirms reunion after death, counsels patience toward deniers of religion, and recommends moderation in philosophy and study. ABU1810 links the return of the children of Israel to the Holy Land with promises in the Prophets and in Baha’u’llah’s Tablets, while AB01626 gives practical guidance for Azali visitors to the House of God: kindness, firmness, vigilance against doubt, and protection of sacred property.

Iranian disorder, persecution, and reconstruction form another major theme. AB01390 says that Iran and the world will find stability only through divine breaths, citing William Jennings Bryan's reported statement that the East's prosperity depends on the teachings of Baha'u'llah; the same tablet interprets global hardship as possible birth pangs of a future order. AB01524 advises the editor of Chihrih-Nama to regard clerical attacks as foam that vanishes, while also counseling restraint so as not to increase clamor. AB10896 urges the friends, amid political upheaval, to preserve composure, avoid ill-feeling toward every group in Iran, and work for the country's reconstruction. AB00605, AB01565, AB03868, and AB04257 give the volume its most intense martyrological center: the murder of Mirza Ya'qub/Ibtihaj is interpreted as a bitter cup whose fruit will be spiritual victory, with his blood likened to a force that will make the tree of the Cause more vigorous and transform Kermanshah into a paradise.

Finally, the volume contains unmistakable intimations of ending, expressed through illness, farewell-like counsel, and the repeated translation of loss into service. AB05087 mentions poor health and the travel to Tiberias to arrange the affairs of the friends in 'Adasiyyih. AB2028 sends pilgrims back from Tiberias with the message that the Kingdom has been opened, the tree of life given, and the crown of divine choice placed upon the friends' heads, while 'Abdu'l-Baha prays that all may attain the station of servitude. AB12146 addresses another servant named 'Abdu'l-Baha with self-effacement, saying that the ultimate hope is that no trace of self remain and that all be wholly effaced in servitude. AB00467, the long eulogy of Mishkin-Qalam, and AB00486, the prayer for Mirza Muhammad-Sadiq, show the late ministry's memorial tone: exemplary lives are gathered, interpreted, and handed to descendants as moral inheritance. Taken together, the volume presents early 1921 as a period of final intensification: the community is urged toward consultation, education, teaching, unity, and sacrifice, while 'Abdu'l-Baha's own voice increasingly sounds like one preparing the friends to carry the work forward without dependence on His physical presence.

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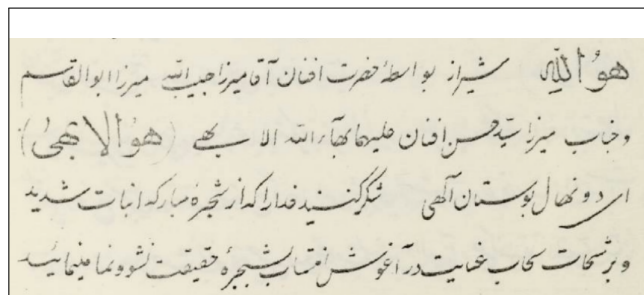
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AB08720

To: Afnan, Abu'l-Qasim son of Habib Afnan
et al., in Shiraz

Date: 1921-Jan-01



INBA87

- 1 O two saplings of the divine garden! Give thanks to God that you have sprouted from the Blessed Tree and are growing and developing in the embrace of kinship to the Tree of Truth through the drops of the cloud of bounty. This is a great bestowal and a mighty gift. Know ye the value of this and arise to fulfill whatever is necessary and obligatory for this relationship.

۱ ای دو نهال بوستان الهی شکر کنید خدا را که از شجره مبارکه انبات شدید و برشحات سحاب عنایت در آغوش انتساب بشجره حقیقت نشو و نما مینمائید این موهبت عظمی است و این عطیه کبری قدر این را بدانید و آنچه لازم و واجب این نسبت است قیام نمائید

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

۲ و علیکم البهاء الأبهی

INBA87:375, INBA52:384

AB02247

To: B Alfred Hills, in Mount Clemens, MI

Date: 1921-Jan-03

- 1 O thou illustrious personage! Thy letter dated 24 November 1920 was received. Praise be to God the light of truth shone forth and caused thine sight and insight to be both brightened, [praise be to God] that thyself as well as thy wife are now amongst the souls who have been singled out [for this grace]. I fervently hope that ye will be counted as distinguished chosen ones in the Kingdom of God. This indeed is a token of God's infinite bestowal, and it is the abounding grace and blessing of the Lord of Hosts that ye have eventually attained unto the abode of Reality. This Reality is the Ark of salvation, it is heavenly enlightenment, it is life eternal, and it is the confirmations of the Holy Spirit. In the night season and at the break of day I pray beseeching Divine bestowals for thee and thy wife, so that ye may be baptized by the Holy Spirit and with the fire of the love of God.

۱ ای شخص جلیل نامه بیست و چهارم نومبر ۱۹۲۰ رسید الحمد لله نور حقیقت درخشید و بصر و بصیرت هر دو روشن شد خود و حرمت از نفوس مختارین گشتید امیدم چنان است که در ملکوت الله از مختارین ممتاز گردید این عنایتی است بی نهایت و تأیید و توفیق عظیم رب الجنود که عاقبت بسر منزل حقیقت رسیدی این حقیقت سفینه نجات است و نورانیت آسمانی و حیات ابدی و تأیید روح القدس شها در سحرگاه مناجات می نمائیم و از برای تو و حرمت موهبت الهی میطلبم تا بروح القدس و نار محبت الله تعمید گردید

- 2 To tread the path of service means that ye must live and act according to the Teachings of Baha'u'llah, ye must serve the world of humanity, and deliver mankind from religious, racial, political, and national prejudices, so that all may be gathered together beneath the shelter of the one-coloured tabernacle of the unity of mankind. The respected handmaiden of God, Mrs. Hills should continue to be engaged in spiritual healing, and become utterly severed from this mortal world, and the heavenly blessings will descend. Thou must guide the souls with the utmost devotion, rapture, and blissful joy.

2 و طریق خدمت آنست که بموجب تعالیم حضرت بهاء الله روش و سلوک نمائید و بوحده عالم انسانی خدمت کنید و ناس را از تعصبات دینیّه و تعصبات جنسیّه و تعصبات سیاسیّه و تعصبات وطنیه نجات دهید تا جمیع در ظلّ خیمهء یکرنگ وحدت عالم انسانی درآیند امة الله المحترمه مسیس هیلز بمعالجهء روحانی مشغول باشد و بکلی از اینجهان فانی منقطع شود و برکات آسمانی نازل گردد باید بنهایت شوق و وله و سرور بهدایت نفوس پردازی و

- 3 There surely will be those who shall oppose and shall rise to condemn and censure thee. Thou must in no wise feel affected or hurt, but rather, should withstand with fixed resolve and constancy. Thou must, no doubt, have read in the Bible how the disciples of His Holiness Jesus Christ were scoffed and scorned at, how they were cursed and vilified, how the Pharisees assaulted and assailed them; and yet, how finally the ensigns of the disciples were hoisted and raised aloft, while the standards of the Pharisees were toppled to the ground. Upon thee rest the Glory of Glories.

3 البته نفوسی معارض پیدا کردند و بلامت و شماتت پردازند ابداً متأثر نشوید بلکه بکمال استقامت مقاومت نمائید البته در انجیل جلیل خوانده اید که حواریون حضرت مسیح چه قدر ملامت و شماتت و سب و لعن دیدند و چگونه فریسیان بر آنها هجوم نمودند و لکن عاقبت علم حواریین بلند شد و اعلام فریسیین سرنگون گشت و علیک البهاء الأبهی

BRL_DAK#0850, MKT3.400

AB09215

To: Rida Khan et al., in Tihiran

Date: 1921-Jan-04

O servant of the Divine Threshold! Your letter was received and supplications and earnest entreaties were offered at the Divine Threshold at midnight. I beseeched mighty assistance and bounty, that through pure bestowal He may grant such power that you may progress in all spiritual faculties. Convey to the honored handmaiden of God, Qamar, and to Jinab-i-Ghulam-Husayn Naji my most wondrous and glorious greetings. I write briefly and ask your forgiveness.

ای بنده آستان الهی نامه شما رسید و تضرّع و زاری بدرگاه باری در نیمه شب گردید و طلب عون و عنایت عظیمهئی نمودم که بصرف موهبت قوهئی عنایت فرماید که در جمیع حواس معنویه ترقی نمائید بامّة الله المحترمه قر و بجناب غلام حسین نجی از قبل من تحیت ابدع ابهی برسان مختصر مرقوم شد معذورم

INBA17:015

AB00338

To: Ardishir Hakim, in Bombay

Date: 1921-Jan-06

- 1 O servant of the Sacred Threshold! Your letter was received. A detailed response is not possible, so I write briefly, and it is this: The story about David is from the fabrications of the Talmudic Jews and has no foundation. There are many such fabrications in some Talmudic stories, not limited to this one. The brief story is that some enemies of David thought he was alone that night in the temple sanctuary, so they climbed down the mosque wall to attack him. When they saw others were present with him, they lost their nerve to attack. They used this as a pretext, saying one of us has ninety-nine sheep and another has one sheep - the one with ninety-nine covets the one sheep of the other. David rejected this and punished them. Consider - could someone renowned as a prophet among his people and king of that nation accept such baseness today? We must compare the past to the present. If David wanted, he could have chosen a thousand wives - he had no need to accept such an evil deed. Surely the intellectuals, wise ones and leaders in that nation would have risen up in protest.

- 2 The Torah consists of commandments that Moses, peace be upon him, gave and which historians recorded. As is clear from the Torah itself, in its final book there is even history after Moses describing what happened after him. It is obvious that the historian was someone else. Study the end of the final book carefully and the truth will be revealed to you.

- 3 But in books other than the Torah, some details are mentioned that had no truth at all and were written during the scattered times of the Jewish people, most of which are impossible occurrences. For example, it is written that Ahasuerus, at Haman's instigation, ordered all Jews to be killed in one day throughout all lands. Then Esther, Ahasuerus's wife who was originally Jewish, interceded and made clear to Ahasuerus that what

1 ای بنده آستان مقدس نامه شما رسید جواب مفصل ممکن نه مختصر مرقوم می گردد و آن اینست که قضیه حضرت داود این مفتریات حزب تلمود موسویان است و اصل و اساسی نداشته و ازین قبیل مفتریات در بعضی از حکایات تلمودیه بسیار محصور درین نبوده مختصر حکایت اینست که بعضی از اعدای حضرت داود گمان نمودند که حضرت داود در محراب معبد آن شب تنهاست لهذا از دیوار مسجد پائین آمدند که تعرضی نمایند دیدند جمعی با حضرت موجودند جسارت تعرض نمودند این را بهانه کردند که یکی از ما نود و نه ۹۹ گوسفند دارد و دیگری یک گوسفند آنکه نود و نه ۹۹ دارد طمع در یک گوسفند این نموده و حضرت داود نپذیرفت و آنانرا سیاست نمود شما ملاحظه نمائید شخصی در میان ملت به نبوت مشهور و پادشاه آن ملت آیا اليوم ممکنست که چنین ردالتی را قبول نماید باید ماضی را قیاس بحال نمود حضرت داود اگر میخواستند هزار نساء انتخاب مینمودند احتیاج باین نداشتند که چنین عمل شریر را قبول نمایند و البته در آئمت عقلاء و حکماء و رؤساء باعتراض قیام مینمودند

2 تورات عبارت از احکامی است که حضرت موسی علیه السلام فرموده و مورخین مرقوم داشته اند چنانچه از خود تورات واضحست در سفر اخیر تورات نهایتش تاریخ بعد از حضرت موسی موجود که بعد از حضرت موسی چه واقع گشت این واضح است که مورخ شخص دیگر بوده است اواخر سفر اخیر را درست مطالعه کنید حقیقت بر شما مکشوف خواهد شد

3 اما در کتب غیر از تورات در بعضی تفصیلی مذکور که ابداً حقیقت نداشته در ایام پریشانی حزب اسرائیل مرقوم گردیده و اکثرش مستحیل الوقوعست مثلاً نوشته است که احشورش باغواي هامن حکم کرد که یهود را در یک روز در جمیع بلاد بکشد

was attributed to the Jews regarding corruption was pure fabrication. So Ahasuerus issued a decree that the Jews in every province of his realm should rise up on that appointed day and kill all their enemies. At that time the Jews were scattered and some were captive in Iraq. On that day they drew their swords and killed all who were enemies of the Jews. Now consider - is such a thing possible? The Jews were very few and scattered throughout all of Ahasuerus's domains - how could they carry out such a horrific deed? And how could Ahasuerus issue such a decree? This decree would have caused all the people of the kingdom to rise up against him and overturn his sovereignty. And so forth.

بعد استیر زن احشورش که اصل یهودی بود
بشفاعت برخاست و بر احشورش واضح کرد
آنچه نسبت به یهود از فساد شهرت داده‌اند
صرف اقترأ بوده پس احشورش فرمان صادر
نمود که یهود در هر مملکتی از ممالک او در
آنروز موعود قیام کنند و جمیع دشمنان خویشرا
بکشند در آنزمان یهود پراکنده بودند و بعضی
در عراق عرب اسیر بودند در آنروز شمشیر
کشیدند و جمیع کسانی که دشمن یهود بودند آنانرا
کشتند حال ملاحظه نمائید آیا همچنین امری
ممکنست یهود بسیار قلیل و پراکنده در جمیع
ممالک احشورش بودند چگونه میتوانستند چنین
امر فضیعی مجری دارند و چگونه احشورش
چنین فرمانی صادر مینمود این فرمان سبب
میشد که جمیع اهل مملکت بر او قیام می نمودند
و سلطنتش زیر و زبر میشد و قس علی ذلک

- 4 As for the story of Zayd and Zaynab, these are external accounts - the truth can be derived from the Quran itself, as it is explicit in the Quran. In brief, Zayd was the Prophet's adopted son and He had arranged Zayd's marriage contract with Zaynab. When Zaynab entered the bridal chamber she took a dislike to Zayd and there was always quarreling and dispute between them until Zaynab obtained a divorce from Zayd. Some time after getting divorced she entered the Prophet's household. The Arab tribes considered an adopted son as a real son and treated them the same in all matters - they even inherited like real children and considered the wife of an adopted son forbidden to the adoptive father. They objected that Zayd was like the Prophet's son, so how could He marry Zayd's divorced wife? They created an uproar and protested. But in the Quran the wife of an adopted son is not forbidden to the adoptive father - marriage is permitted. This is the basis of this matter. But the opposers and objectors embellished this story and attacked the Prophet. This is the actual truth.

4 و اما قضیهٔ زید و زینب این روایات برآینست
از خود قرآن حقیقت استنباط میشود زیرا
صریح در قرآن است مختصرش اینست که
زید پسرخواندهٔ حضرت بود و زینب را از
برای او عقد و نکاح فرموده بودند زینب چون
بجمله درآمد از زید بیزار شد و همیشه نزاع و
جدال در میان بود تا آنکه زینب از زید طلاق
گرفت بعد از آنکه طلاق گرفت بحدی در حرم
حضرت داخل شد عشایر عرب پسرخوانده
را پسر می شمردند و در جمیع شئون معامله
پسر می کردند حتی مثل اولاد حقیقی ارث
میدردند و حرم پسرخوانده را حرام بر پدرخوانده
می دانستند اعتراض کردند که زید بمنزلهٔ پسر
حضرتست چگونه مطلقه او را حضرت بعقد
و نکاح آوردند عربده نمودند و اعتراض کردند
اما در قرآن حرم پسرخوانده بر پدرخوانده حرام
نیست ازدواجش جائز است این است اساس
این مسئله ولی معترضین و معترضین این قضیه
را آب و تاب داده بر حضرت هجوم نمودند این
است حقیقت واقع

- 5 We had hoped that you would be the cause of unity and agreement between Jinab-i-Aqa Jamshid Khodadad and Hadrat-i-Aqa Mirza Mahmud. Now it appears this did not happen. I still hope for this from you, and if I did not have hope I would not have referred it to you.

5 و ما را امید چنان بود که شما سبب اتحاد و
اتفاق بین جناب آقا جمشید خداداد و حضرت
آقا میرزا محمود شوید حال معلوم میشود نشد این
قضیه را من از شما امیددارم و اگر امید نداشتم
بشما حواله نمی نمودم

6 And upon you be the Most Glorious Glory

6 و عليك البهاء الابهی

YMM.165x, YMM.230x, YMM.364x,
YARP2.481 p.356

AB01390

To: Nasrullah Baqiruf, in Tihiran

Date: 1921-Jan-07

1 O steadfast one in the Covenant! Your letter no. 12 was received. You had mentioned receiving two packets. A brief reply is being written as there is no time for details. The letter from the respected person has not yet arrived. When it arrives, a reply will certainly be sent. On my behalf, convey utmost heart-felt attachment and supreme respect, and surely they will exert the utmost effort in assisting and protecting the oppressed ones, and express gratitude on my behalf.

1 ای ثابت بر پیمان نامه شما نمرة ۱۲ وصول یافت اشاره بوصول دو پاکت نموده بودید جواب مختصر مرقوم می گردد فرصت تفصیل نیست نامه شخص محترم هنوز نرسیده هر وقت برسد جواب البتہ ارسال می گردد از قبل من نهایت تعلّق قلب و احترامات فائقه ابلاغ دارید و البتہ در معاونت و محافظت مظلومان نهایت همّت را مجری خواهند فرمود و از قبل من بیان ممنونیت نمائید

2 As for the situation of Iran - Iran is desolate and will not find stability and assurance except through the divine breaths. This matter is accepted among the great men of Europe and America. Among them, the former Secretary of State of America, Mr. Bryan, after traveling in Asia and returning to America, delivered an eloquent address and fluent speech in great gatherings which American newspapers published. Among his address was this: that the Eastern world will find success and prosperity through the teachings of Baha'u'llah; there is no other hope. When these glorious teachings become universal, the horizon of the East will become illumined with the light of success and prosperity.

2 اما قضیّه اوضاع ایران ایران ویرانست و جز بنفحات رحمن استقرار و اطمینان نخواهد یافت این قضیه در نزد اعظم رجال اروپا و امریک مسلّمست از جمله وزیر خارجه سابق امریک مستر براین بعد از سیاحت آسیا چون به امریکا رجوع نمود خطاب بلیغی و نطق فصیحی در محافل کبری داد و جرائد امریک نشر دادند از جمله خطاب این بود که عالم شرق بتعالیم بهاءالله فلاح و نجات یابد دیگر امیدی از جائی نیست این تعالیم جلیله چون تعمّم یابد افق شرق بنور نجات و فلاح روشن گردد

3 And as for the noble person who some time ago assumed the seat of honor and is your fellow citizen - we met in Paris and they even hosted a feast for 'Abdu'l-Baha. Among all the Iranians - princes and ministers who had traveled to Europe - they were distinguished and exceptional. Their character indicated nobility of descent. My hope is that they will be assisted to render a mighty service to the divine court, so that they may raise the banner in the divine pavilion and be established upon the throne of eternal sovereignty, becoming the cause of everlasting glory for Iran and Iranians.

3 و اما شخص جلیل که چندی پیش بمسند عزّت جلوس نموده بودند و همشهری شماست در پاریس ملاقات گشت حتّی ضیافتی از عبدالبهاء فرمودند و از بین جمیع ایرانیان از شاهزادگان و وزراء که سفر به اروپا نموده بودند ایشان ممتاز و مستثنی بودند اخلاق دلالت بر شرف اعراق می نمود امیدم چنانست که موفق بخدمت عظیمهائی بعد بدیوان الهی گردند تا علم در ایوان الهی برافرازند و برمسند سلطنت

- 4 O steadfast one in the Covenant! The turmoil and disturbance is not confined to Iran. In brief, the entire world is in disarray and all nations are in distress. Surely you have heard what is happening in Europe. Therefore, pray to God that these hardships, pains and calamities of all may be the pangs of childbirth, meaning labor pains, and that the true child which represents the comfort and ease of the world of creation may be born.
- 5 The letter from the respected person arrived. The reply is enclosed. Please deliver it.

ابدی استقرار یابد و ایران و ایرانیان را سبب
عزت جاودانی شوند

4 ای ثابت بر پیمان اغتشاش و اضطراب محصور در
ایران نیست مختصر این است جمیع عالم در هم
است و جمیع امم در تعب البتّه شنیده‌اید که در
اروپا چه خبر است لهذا از خدا بخواه که این
مشقت و آلام و مصائب عموم عبارت از وجع
مخاض باشد یعنی درد زه و مولود حقیقی که
عبارت از راحت و آسایش عالم آفرینش است
تولد یابد

5 نامهء شخص محترم رسید جواب در جوفست
برسانید

INBA16:019,

BRL_DAK#1072,

KHSK.109-110

AB01524

To: Director of Chihrih-Nama Journal, in Egypt

Date: 1921-Jan-07

- 1 Dear respected friend, Editor of Chihrihnama Persian [news-
paper],
- 2 Your letter dated 21 Rabi' al-Thani 1339 was received. The contents were pleasing. You had written that one must raise cries to heaven because of the evil of those who wear the turban. God says in the Qur'an about these souls that they are "like hollow palm-tree stumps" - meaning that although they are tall and thick and bold and daring, they are like old and rotten palm trees. In every age they have existed and had no occupation except making trouble, and in the end they have fallen into the pit of eternal degradation and abasement. Observe how in a short time, group after group of these worthless souls have had their foundations collapse and their structures blown away. This is why it says in the Qur'an: "As for the foam, it vanishes as jetsam, and as for that which benefits mankind, it remains on the earth." These souls are like the foam of a flood - the foam perishes and vanishes while the water, which is the cause of life, remains and endures.
- 1 دوست محترم مهربانا
- 2 نامهء شما که بتاريخ ۲۱ شهر ربیع الثانی سنه
۱۳۳۹ بود رسید مضامین دلنشین بود مرقوم
نموده بودید که از شرّ تحت‌الحنک باید فغان
بفلک رساند این نفوس را خدا در قرآن
می‌فرماید کالعجاز نخل خاویه یعنی اینها هرچند
بلند و قطورند و جریء و جسور ولی نظیر نخل
کهنه و پوسیده‌اند در هر عصری بوده‌اند و
کاری جز عریده نداشته‌اند و عاقبت بحفرهء
هوان و خذلان ابدی گرفتار گشته‌اند در
مدتی قلیله ملاحظه نمائید فوج این نفوس
غیرنفیسه را بنیان برافتاد و بنیاد بر باد رفت
اینست در قرآن میفرماید و اما الزبد فیذهب
جفاء و اما ما ینفع الناس فیمکث فی الأرض
این نفوس مانند کف سیل‌اند کف فانی و
زائل گردد و آب که سبب حیاتست باقی و
برقرار ماند

- 3 In Shiraz some foolish and base individuals have spoken against you, but they were immediately disappointed and lost. This commotion and raving will cause Chihrihnama to reveal its face and this unique journal will gain great importance now and in the future. His honor Mirza Abdul-Hussein has truly rendered a great service to Chihrihnama.
- 4 Currently in Iran there is such chaos that it defies description. Everyone is occupied with themselves and has no opportunity to deal with others. All this noise and tumult and uproar will be completely forgotten. In any case, you should rest somewhat easy. Such events and incidents are like the buzzing of a mosquito in an elephant's ear, and criticism from these souls is considered praise by the wise, as experience has shown. They had no connection to you, but now blessed souls will develop a connection with you - that is, an eternal connection. The Arab poet said:
- 5 "When criticism comes to you from one who is deficient
- 6 It is testimony that I am perfect"
- 7 In any case, you should not mention anything further in Chihrihnama that would cause an increase in anyone's clamor. And upon you be greetings and praise.
- 3 در شیراز نسبت بآنجناب بعضی از بی‌خردان بی پا و سر زبان‌درازی نموده‌اند ولیکن فوراً خائب و خاسر گشتند این عربده و هذیان سبب گردد که چهره‌نما چهره گشاید و این جریدهء فریده اهمیت عظمی در حال و استقبال یابد جناب میرزا عبدالحسین فی الحقیقه خدمتی عظیم به چهره‌نما نموده
- 4 حال در ایران اغتشاش بدرجه‌ایست که از وصف خارج است همه بخود مشغول شده‌اند فرصتی که بدیگری پردازند ندارند این صدا و ضوضا و غوغا بتمامه نسیاً منسیاً میشود باری شما قدری راحت باشید این گونه حوادث و وقائع مانند زمزمهء پشه در گوش فیست و قدح ازین نفوس در نزد عاقلان عین مدح است چنانکه تجربه شده است اینها تعلقی بشما نداشتند ولی حال نفوس مبارکی تعلق بشما خواهند یافت یعنی تعلق ابدی
- 5 شاعر عرب گفته و ان اتیک نقیصتی من ناقص
- 6 فیهی الشّهادة لی بآئی کامل
- 7 باری شما در چهره‌نما دیگر ذکر نمی‌نمائید که سبب ازدیاد هیاهوی کسی بشود و علیک التّحیّة و الثّناء

MMK6#565

AB06897

To: *Fatheazam Ardistani, Shahab et al., in Tihran*

Date: 1921-Jan-07

- 1 O relatives of his honor Fath-i-A'zam! This title is most blessed, for praise be to God that nobility of lineage has been joined with excellence of character. Those souls are children of the heart and spirit of Fath-i-A'zam, not merely children of water and clay.
- 2 Through the favors of the Blessed Beauty, may my spirit be sacrificed for His loved ones, my hope is that that family may
- 1 ای منتسبین حضرت فتح اعظم این عنوان بسیار مبارکست زیرا الحمد لله که شرف اعراق با حسن اخلاق توأم شده است آن نفوس زادهء جان و دل فتح اعظمند نه تنها زادهء آب و گل
- 2 از الطاف جمال مبارک روحی لاجبّاته الفداء امیدم چنانست که آنخاندان حیات جاودان یابند و آن دودمان مظاهر الطاف رحمن باشند

attain eternal life and that household may become manifestations of the favors of the All-Merciful.

- 3 And upon you be the Most Glorious Glory.

3 و علیکم وعلیکن البهاء الابهی

INBA17:239, ANDA#79 p.50

AB10727

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

Date: 1921-Jan-07

- | | |
|--|--|
| 1 Your recent letter dated 29 Safar 1339 was received.... | 1 نامهء اخیر شما رسید که بتاریخ ۲۹ صفر ۱۳۳۹ بود... |
| 2 The Cause is spreading. After the ascension of the Desired One, may my spirit be a sacrifice for His loved ones, a lyric was composed containing this verse: | 2 امر در انتشار است بعد از صعود حضرت مقصود روحی لأحبائه الفداء غزلی تنظیم شد و این بیت در آن |
| 3 "Shed splendours on the Orient, And perfumes scatter in the West, | 3 شرق منور نما غرب معطر نما |
| 4 Carry light unto the Slav, And the Turk with life invest." | 4 روح به سقلاب ده نور به بلغار بخش |
| 5 The heedless, wavering souls would mock, but now observe what divine confirmations accomplish.... | 5 اما نفوس غافلهء متزلزله استهزا می نمودند حال ملاحظه نما که تأییدات الهیه چه می کنند.... |

MSHR4.053x

ABU1443

Words spoken on 1921-Jan-13 in Haifa/Akka

- | | |
|--|--|
| 1 Write this down: In the Divine Books, mention is made of a new creation: "Were We then wearied with the first creation? Yet are they in doubt with regard to a new creation." The meaning of this is that the souls who believe in the verses of God are a new creation. This new creation is not physical but spiritual. In terms of physical form, the person is the same as before, but in terms of spirit—that is, in terms of character—he has become a different person. | 1 فرمودند بنویس اینرا در کتب وصف الهیه ذکر خلق جدید است اقصینا بالخلق الول بل هم فی لیس من خلق جدید آیا ما خسته شده ایم چون خلق اول گردیم بلکه این مردم در شک و شبهه هستند از خلق جدید مقصود اینست که این نفوس مومن بآیات هستند اینها خلق جدیدند این خلق جدید جسمانی نیست این خلق روحانی است من حیث جنس این شخص همان نفس |
|--|--|

اول است اما من حیث روح یعنی من حیث اخلاق شخص دیگر شده است

- 2 Before faith he was young, after faith he became brave; he was greedy, he became content; he was treacherous, he became trustworthy; he was proud, he became humble; he was faithless, he became faithful; he was tyrannical, he became just; he was false, he became truthful; he was self-worshipping, he turned to divine worship; he was vain, he became selfless; he was ignorant, he became learned—and in like manner all his characteristics were transformed and he acquired different qualities.

2 قبل از ایمان جوان بود بعد از ایمان شجاع شد حریص بود قانع شد خائن بود امین شد متکبر بود خاضع شد پر جفا بود از اهل وفا شد ظالم بود عادل شد کاذب بود صادق شد خود پرست بود پرستش الهی نمود خود پسند بود فانی گشت جاهل بود عالم شد و از اینقبیل جمیع اخلاق او تبدیل شد اخلاق دیگری شد

- 3 It is like iron whose inherent properties are coldness, solidity and blackness. When this iron falls into the fire, its coldness is transformed into heat, its solidity is changed to fluidity, and its blackness is converted to a red glow. All its former characteristics are utterly obliterated and vanish, and the qualities of fire become manifest in it.

3 نظیر آهن که از خواس او سردی است و انجماد است و سیاهی است این آهن چون در آتش افتد برودتش بحرارت مبدل گردد انجمادش بذوبان تبدیل شود سیپیش بلون احمر مبادله گردد بکلی آن صفات جدیدی مضمحل شود فانی شود و صفات آتش در او جلوه نماید

- 4 Likewise, when a soul believes in God, it completely turns away from the world of vices and becomes endowed with praiseworthy virtues. All animal characteristics are erased and vanish, and divine bestowals become manifest.

4 و همچنین نفسی چون مومن بالله گردد بکلی از عالم فضائل منصرف شود و متصف بعبدۀ فضائل گردد جمیع صفات حیوانی محو وفانی گردد و فیوضات الهی آشکار گردد.

SFI07.033

AB00605

To: *Haji Mirza Muhammad Yazdi Alaquihband, in Tihiran*

Date: 1921-Jan-14

- 1 O thou who art firm in the Covenant! Thy detailed letter was received and read. As to its contents, regarding how certain hidden instigators stirred up the common people to attack the Turks and Tajiks during Ramadan and Muharram and spill the blood of the innocent - during this time shots were fired, but in truth, beyond this, divine spiritual victory arrived and a call was raised from the Kingdom of Unity, and the meaning of the blessed verse "God will suffice them, and He is the All-Hearing, the All-Knowing" was fulfilled: "If God helps you, none can overcome you; and if He forsakes you, who is there that can help you thereafter?"

1 ای ثابت بر پیمان نامه مفصل شما رسید و قرائت گردید مضمون نامه که جمعی از محرکین خفیه عوام ناس را تحریک نمودند تا در ماه رمضان و محرم ترک و تاجیک بتازند و خون مظلومان بریزند درین اثنا شلیک بلند شد ولی فی الحقیقه ازین گذشته نصرت معنویه الهیه رسید و ندا از ملکوت احدیت بلند شد و مفاد آیه مبارکه فیکفیهم الله و هو السميع العليم تحقق یافت ان ینصرکم الله فلا غالب لکم و ان ینخذلکم من ذا الذی ینصرکم بعده

- 2 Sheikh Ahmad, Aqa Muhammad Husayn, Karbala'i Mirza Muhammad Isfahani, Aqa Muhammad Husayn and his brothers and relatives, Aqa Abdul-Husayn Ruhani, and Aqa Mirza Muhammad Shirazi - in truth these blessed souls fell into great difficulties, but these events occurred in God's path. When viewed with insight, though the cup of tribulation is bitter, its effects are sweet. One must look to the ultimate outcomes. From comfort and pleasure no results are ever achieved - they come and go like waves, appear and vanish like sea foam. But the cup of tribulation is filled with the greatest bounty and endures steadfast.
- 2 جناب شیخ احمد و جناب آقا محمد حسین و کربلای میرزا محمد اصفهانی و آقا محمد حسین اخوان و اخویشان و آقا عبدالحسین روحانی و آقا میرزا محمد شیرازی فی الحقیقه این نفوس مبارکه در مشکلات عظیمه افتادند ولی این وقایع در راه خدا واقع چون بحقیقت نگری جام بلا هر چند تلخست ولی تأثیر شیرین دارد بعواقب امور باید نظر کرد از راحت و خوشی هیچوقت نتیجه‌ئی حاصل نه چون امواج می‌آید و می‌گذرد و مانند کف دریا می‌آید و می‌رود و لکن جام بلا بموهبت کبری سرشار است و باقی و برقرار است
- 3 Have you ever heard of anyone arranging a feast of joy to commemorate the pleasures of past holy ones, celebrating that on such-and-such a day the Prophets, peace be upon them, or the saints passed their evening in happiness and delight? But observe what a commotion is raised for the King of Martyrs, His Holiness the Prince of Martyrs! Thirteen hundred years have passed and still the mourning continues unabated. In the Qur'an it states: "As for the foam, it vanishes as a worthless thing; but that which benefits mankind remains on the earth."
- 3 هیچ شنیده‌ئی که کسی از برای خوشی بزرگواران گذشته بزمی سرور بیاراید که فلائشخص از انبیا علیهم السلام یا اولیا در فلان سال و فلان روز به خوشی و سرور شام نمودند و لکن ملاحظه کن که از برای شاه شهیدان حضرت سیدالشهداء چه قیامتی برپاست هزار و سیصد سال می‌گذرد و هنوز ماتم متحتم است
- 4 These pleasures, comforts, positions, feasts and conflicts are like sea foam - they dissolve and disappear. But hardship and tribulation in the path of the One God have an enduring effect like the waters of the sea. Did any day pass when you rested, and that evening or morning you were grateful and content? No, by God! Every day that you endured greater hardship and found profit and benefit in your trade by evening - that evening was like a bright morning and perfect joy was attained. Such is the case - times that pass in pleasure and comfort later prove evident loss, but days that are dark as night from the intensity of calamity are followed by the brilliant lights of dawn bringing joy and gladness to those near to God.
- 4 در قرآن میفرماید فَاَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْاَرْضِ این خوشی‌ها و راحت‌ها و منصب‌ها و بزما و رزما مانند کف دریاست محو و نابود میشود و لکن محنت و مشقت در سبیل حضرت احدیت تأثیرش مانند آب دریا باقی و برقرار هیچ روزی بر شما گذشت که راحت کردید و شبانگاه یا بامداد نمون بودید خوشنود بودید لا والله هر روزی که مشقت زیادی کشیدید و شام سود و منفعت در تجارت یافتید آن شام مانند صبح روشن بود و کمال سرور میسر حال چنین است اوقاتیکه بخوشی و راحت می‌گذرد بعد خسران مبین است ولی ایامیکه از شدت مصیبت مانند شام تاریکست و در پی انوار صبح ساطع سبب سرور و حبور مقربین است
- 5 Aqa Muhammad from Sangsar has permission to attain the presence, and convey most glorious greetings to Aqa Mirza Mahdi, Aqa Mirza Azizu'llah and Aqa Mirza Ya'qub. The tragedy of His Honor Ibtihaj has completely removed all joy from hearts. That innocent one became the target of a poisoned arrow at the place of martyrdom, and eyes are weeping and hearts are burning that such a pure spirit became the object of such oppression and tyranny. In truth, he was a jewel
- 5 جناب آقا محمد از اهل سنگسر اذن حضور دارد و بجناب آقا میرزا مهدی و جناب آقا میرزا عزیزالله و جناب آقا میرزا یعقوب تحیت ابدع ابدی برسانید مصیبت حضرت ابتهاج بکلی ابتهاج در قلوب نگذاشت آن مظلوم در مشهد فدا هدف تیر مسموم شد و چشمها گریان و دلها بریان است که آن روح مجرد مورد چنین

among beings and the recipient of the favors and bounties of the Intended Lord. Upon him be the Most Glorious Glory.

ظلم و اعتساف گردید انصاف اینست که نفسی
بود از جواهر وجود و مورد الطاف و عنایت
حضرت مقصود و علیه البهاء الأبهی

MMK6#022

AB11970

To: Baha'is of Adasiyyih

Date: 1921-Jan-16

O Kind One, O Self-Sufficient One! These servants of Thine have traversed mountains and deserts, and crossed plains and seas until they reached their intended destination. And now they are in the depths of depths and have no refuge and shelter save Thee, and seek no helper or supporter.

Accept us under the protection of Thy safeguarding and preserve us from stumbling and wavering. O Lord! The test is severe and the trial endless. Unite us, make us in agreement, that we may embrace one another, tread Thy path, speak of Thy mystery, and seek Thy good-pleasure.

ADMS#119

AB01626

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

Date: 1921-Jan-17

- ¹ O Afnans of the Divine Tree! Your letter dated 7 Rabi'u'l-Avval 1339 was received. However, 'Abdu'l-Baha must be brief in reply.
- ² If an Azali person requests to visit the House of God and this intention is sincere, not aimed at opposition, argument and casting doubts, allow the visit. Although these souls desire to circumambulate the House, they are heedless of the Lord of the House. In any case, seek their guidance with utmost kindness and like an immovable mountain resist their doubts, but speak with gentleness.

¹ ایها الأفنان للشجرة الرحمانية نامه شما بتاريخ ۷ ربيع الأول ۱۳۳۹ وصول یافت ولی عبدالبهاء در جواب مجبور بر اختصار است

² شخصی ازلی اگر خواهش زیارت بیت الهی نماید و این نیتش صادق باشد نه اینکه مقصد عناد و جدال و القای شبهات باشد مساعده زیارت بنمائید این نفوس هر چند طواف بیت خواهند ولكن از رب البيت غافلند باری بکمال رأفت هدایت این نفوس را بخواهید و چون جبل راسخ

- شبهات این نفوس را مقاومت ننمائید ولکن
ملائمانه صحبت بدارید
- 3 Since the day the Most Exalted Shrine was raised up and the eyes of all the faithful were illumined and the banner of the glory of God's Cause was unfurled, not one of these heedless souls came for pilgrimage. Therefore, they must have some purpose in coming to visit the House now - perhaps to cast doubts. They do not realize that matters have progressed far beyond this stage, for the fame and call of God's Cause has encompassed East and West, and in all five continents of the world, East and West, the cry of "Ya Baha'u'l-Abha" and "Ya 'Aliyu'l-A'la" is raised, and the banner of "Truth has come and falsehood has perished" waves.
- 4 Consider how much intrigue there is - the people of doubts in the Bayan have created an imaginary photograph which they attribute to the Exalted One (may my spirit be sacrificed for Him), while the authentic likeness is present and available. You saw how inappropriate this imaginary photograph is - it is clear as the sun that it is not the blessed likeness.
- 5 Send copies of this letter to trusted, wise ones in Nayriz and other cities of Shiraz with instructions to keep it confidential.
- 6 Regarding the honored, revered House, the circumambulation point of the Concourse on High that was mentioned before, the intent is that you should now proceed in such a way that perhaps in the future some descendant might arise in opposition and create difficulties, claiming "I am the heir and wish to sell it." This was the consideration intended.
- 7 And upon you be the Most Glorious Glory.
- 3 از روزیکه مقام اعلی مرتفع و دیده عموم اهل ایمان روشن و علم عزت امرالله بلند شده یک نفر از این نفوس غافله زیارت نیامد لهذا از این آمدن زیارت بیت مقصدی دارند شاید القاء شبهاتی نمایند دیگر فکر نمیکنند که کار از این درجات گذشته زیرا صیت و صوت امرالله شرق و غرب را احاطه نموده و در قطعات نهمه عالم خاور و باختر نعره یابهاءالاهی و یا علی الاعلی بلند است و علم جاء الحق و زهق الباطل موج میزند
- 4 ملاحظه کنید که چه قدر دسیسه است اهل شبهات بیانی یک عکس وهمی درست کرده اند و بحضرت اعلی روحی له الفداء نسبت میدهند و حال آنکه شمائل صحیح حاضر و موجود و شما دیدید که این عکس موهوم چه قدر نامناسب مثل شمس واضح که شمائل مبارک نیست
- 5 و سواد این نامه را به نیزیز و شهرهای دیگر شیراز نزد محرمات عاقلان بفرستید و سفارش ستر و محافظه بنمائید
- 6 در فقره بیت مکرم محترم مطاف ملا اعلی که از پیش مرقوم شد مقصود این است که حال چنان مجری دارید که در استقبال شاید از اولاد و احفاد نفسی بمبارزه پردازد و مزاحمائی بکنند و بگوید من وارثم میخوام بفروشم مقصود این ملاحظه بود
- 7 و علیکم البهاء الاهی

INBA87:358, INBA52:367

AB04335*To: Spiritual Assembly of Tihiran**Date: 1921-Jan-17*

- 1 O you who are firm in the Covenant! The annual report that you sent was read. Praise be to God, those blessed souls, in servitude to the Sacred Threshold, carried out their services to the Cause with the utmost effort and strength, with intense endeavor and powerful striving. Indeed, in this past year they encountered difficulties and endured great hardships.
- 2 Now it is hoped that in the new year they will likewise show the utmost effort in service, be moderate in all affairs, and follow the most sound path. They should not hasten in conducting affairs but should observe deliberation, making the execution of any important matter contingent upon several days of consultation. And consultation must be carried out with complete thoughtfulness, reflection, calmness and dignity.
- 3 And I, in the early dawn, will supplicate at the threshold of the All-Knowing God and will beseech confirmation and success from the hidden realm for those spiritual friends and heavenly loved ones, so that the hosts of the infinite heights may render assistance and whatever is conducive to ancient glory and eternal joy may be attained.
- 4 Convey yearning greetings to all the friends. And upon you be the Most Glorious Glory.
- ای ثابتان بر پیمان راپورت سالیانه که ارسال نموده اید قرائت گردید الحمد لله آن نفوس مبارکه در عبودیت آستان مقدس بخدمات امریه با کمال همت و قوت جهدی بلیغ و سعی شدید مجری نمودند فی الحقیقه در این سال اخیر بزحمت افتادند و تحمل مشقات عظیمه نمودند
- حال امید چنانست که در سنهء جدید نیز کمال همت در خدمت بنمایند در جمیع امور معتدل باشند و طریق اسلم به پیمایند در تمشیت امور تعجیل نفرمایند تأتی را منظور دارند اجرای هر مسئلهء مهمه ئیرا موقوف بمشورت ایام متعدده مریهون فرمایند و مشورت باید با نهایت تفکر و تأمل و سکون و وقار مجری گردد
- و من در سحرگاه تضرع بدرگاه خداوند آگاه نمایم و آن یاران روحانی و دوستان رحمانرا تأیید و توفیقی از جهان پنهان طلبم تا جنود اوج بی پایان نصرت نمایند و آنچه سبب عزت قدیمه و مسرت ابدیه است حصول یابد
- جمیع دوستانرا تحیت مشتاقانه ابلاغ دارید و علیکم البهاء الأبهی

INBA16:235

AB12359*To: Abdu'l-Husayn Naimi, in Tihiran**Date: 1921-Jan-17*

- 1 O thou who art firm in the Covenant!
- 2 Thy musk-scented letter was a rose-garden of meanings and its contents were a sign of truth. Thy distinguished father who, until his final breath, arose to serve with an eloquent tongue, an illumined heart and a radiant countenance - praise be to
- ای ثابت بر پیمان
- نامه مشکین گلشن معانی بود و مندرجانش آیت حقیقت پدر بزرگوار که تا نفس اخیر بلسانی طلیق و قلبی منیر و رخی روشن بخدمت قیام داشت الحمد لله که چنین خلف صادق و سلیمی

God that he left behind such a true and compatible successor who likewise arises to serve with all his might and endeavor. Reading thy letter causes no trouble, rather it brings joy. Have no fear or trepidation from the enmity of the enemies - thou art under divine protection.

موافق یادگار گذاشت که او نیز بتمام قوت و همت قیام بر خدمت دارد قرائت نامه شما باعث زحمت نیست بلکه سبب مسرت است از عناد اعدا خوف و هراسی مدار در صون حمایت حق هستی

- 3 Convey most affectionate and respectful greetings on behalf of 'Abdu'l-Baha to the honored handmaiden of God, thy respected mother Ruqiyiyh Sultan, and to the attracted handmaiden of God Mahbubih, and to the steadfast handmaiden of God Afaqiyiyh. I hope that through endless favors all may be assisted. And convey a joyful message from this grieving yearner to Jinab-i-Aqa Mirza Ahmad Khan-i-Samimi.

3 بامه‌الله المقربہ والدہ محترمه رقیہ سلطان و امه‌الله المنجذبہ محبوبہ و امه‌الله الثابته آفاقیه هر یک از قبل عبدالہاء بنہایت مہربانی تحیت محترمانہ برسان از الطاف بی‌پایان امیدوارم کہ کل موفق شوند و بجانب آقا میرزا احمد خان صمیمی پیام پرسرور از این مشتاق محزون برسان

- 4 And upon thee be the Most Glorious Glory.

4 و علیک البہاء الأبهی

INBA85:194

AB12819

To: Tawfiq Tabibzadih, Yaqub et al., in Tihiran

Date: 1921-Jan-17

O ye who are nigh unto the Threshold of Divine Unity! Your letter was received, and, by reason of the calamities that have befallen you, great sorrow was occasioned. From the bounties of God, the hope is cherished that order and tranquillity may be established, and that in Tihiran the means of livelihood may be made available unto you. In the words of Khwajih Hafiz:

“This age, more bitter than poison, shall pass away; perchance another season shall return, sweet as sugar.”

And upon you be the glory of glories.

ADMS#340

AB03158

To: Baha'is of Bournemouth, England

Date: 1921-Jan-19

- 1 O ye true friends! Your letter hath been received and it brought great joy. God be praised, ye had made ready an entertainment and established the feast which is to be held every nineteen days. Whatsoever gathering is arranged with the utmost love, and where those who attend are turning their faces toward the Kingdom of God, and where the discourse is of the Teachings of God, and the effect of which is to cause those present to advance – that gathering is the Lord's, and that festive table hath come down from heaven.
- 2 It is my hope that this feast will be given on one day out of every nineteen, for it bringeth you closer together; it is the very well-spring of unity and loving-kindness.
- 3 Ye observe to what a degree the world is in continual turmoil and conflict, and to what a pass its nations have now come. Perchance will the lovers of God succeed in upraising the banner of human unity, so that the one-coloured tabernacle of the Kingdom of Heaven will cast its sheltering shadow over all the earth; that misunderstandings among the world's peoples will vanish away; that all nations will mingle one with another, dealing with one another even as the lover with his beloved.
- 4 It is your duty to be exceedingly kind to every human being, and to wish him well; to work for the upliftment of society; to blow the breath of life into the dead; to act in accordance with the instructions of Baha'u'llah and walk His path – until ye change the world of man into the world of God.
- 1 ای دوستان حقیقی نامه شما رسید و از مضمون روح و ریحان حاصل گردید الحمد لله بزمی آراستید و مهمانی هر نوزده روزه را مجری داشتید هر انجمنی که بنهایت محبت تشکیل گردد و توجه بملکوت الهی شود و صحبت از تعالیم الهی گردد و سبب ترقی نفوس شود آن انجمن انجمن الهیست و آن مائده مائده آسمانی
- 2 امیدوارم که در هر نوزده روز یکروز این ضیافت مجری گردد زیرا سبب الفت است سبب اتحاد است سبب مهربانیست
- 3 ملاحظه مینمائید که جهان بچه درجه در نزاع و جدالست و ملل موجوده در چه مشکلات عظیمه بلکه احبای الهی موفق گردند که علم وحدت عالم انسانی بلند شود و خیمه یک رنگ ملکوت الله بر جمیع آفاق سایه افکند و سوء تفاهم از بین جمیع دول برخیزد و با یکدیگر چون عاشق و معشوق بهم آمیزند
- 4 بر شماس که بجمیع بشر نهایت مهربانی نمائید و خیرخواه عموم باشید و از برای علویت عالم انسانی بکوشید و در اجسام میتة روح بدمید و بموجب تعالیم حضرت بهاءالله حرکت و سلوک نمائید تا عالم انسانیرا جهان ملکوتی نمائید و علیکم البهاء الأبی

SWAB#047

MMK1#047 p.086

AB11582*Cablegram**To: M A True**Date: 1921-Feb-15*

All affairs concerning Universal Temple referred General Convention. I cannot interfere, submit everything Convention.

SW_v12#01 p.019

AB01322*Date: 1921-Feb*

- 1 O sincere servant of the human world, your letter dated February 1, 1921 was received and brought joy and delight, for it was a sign of faithfulness and a banner of firmness and steadfastness in love and intention to serve the Iranians. However, Iran is desolate and much hardship must be endured so that, God willing, improvement may appear in Iran's condition.
- 2 Your services at present are similar to the sowing of seeds by the farmer in the field. It is impossible for germination to occur immediately. Therefore, the farmer must be very patient and not become disheartened. He should continue with his work, knowing that the day will come when the harvest appears. Be certain that your pure intention will definitely yield results and divine confirmations will surely be attained.
- 3 The institutions established by Christ (may my spirit be sacrificed for Him), despite being supported by the Holy Spirit, did not yield rapid results. Gradually the seed He scattered sprouted and grew. Now, establishing the Kingdom of God in this world where tumult and sedition prevail everywhere is not an easy task. It definitely requires extraordinary effort, patience and endurance.
- 4 My hope is that all obstacles will be removed and signs of confirmation will become evident from every direction. This feeling you have clearly shows you are called to serve the Kingdom of God. This feeling is like a magnetic force that brings

۱ ای خادم صادق عالم انسانی، نامه شما که بتاريخ اول فبروری ۱۹۲۱ مرقوم نموده بودید رسید از مضامین فرح و سرور حصول یافت زیرا آیت وفا بود و رایت ثبوت و استقامت بر محبت و نیت خدمت بایرانیان اما ایران ویران است مشقت بسیار باید تحمل نمود بلکه انشاء الله اصلاحی در حال ایران جلوه نماید

۲ خدمات شما الآن مثل بذری است که دهقان در کشتزار افشانند فوراً انبات ممکن نه لهذا دهقان باید پر حوصله باشد ملال نیارد بکار خود پردازد البتہ روزی آید خرمن عیان آید یقین بدان که نیت خالص که داری البتہ نتیجه بخشد و تأییدات الهی البتہ حصول یابد

۳ تأسیسات حضرت مسیح روحی له الفدا با وجود آنکه مؤید بروح القدس بود بسرعه نتایج نبخشید بتدریج آن بذری که افشانند روئید و نشو و نما کرد حال تأسیس ملکوت الله در اینجهان که از هر طرف آشوب و فتنه برپاست کار آسانی نیست البتہ همت فوق العاده و صبر و تحمل باید

۴ امیدم چنانست که موانع کل زائل گردد از هر جهت آثار تأیید واضح و آشکار شود این احساس که در شماست معلومست برای خدمت ملکوت الله دعوت شده‌اید این احساس مثل

about the goal. We must not look to our own capacity and ability - we must look to the great confirmations of the Lord of the Kingdom, which through the bounty of rain and the farmer's effort can make a seed into a robust and fruitful tree.

قوه جاذبه می ماند که مقصود بحصول پذیرد
باید نظر باستعداد و قابلیت خود ننمائیم باید نظر
بتأییدات عظیمه رب الملکوت کنیم که دانه
را فیض باران و همت دهقان درختی تن آور و
بارور نماید

- 5 My hope is that your thoughts will be gathered at the central point. When the sun in Leo is concentrated at a point, that point becomes extremely hot. I hope you will become like this and receive assistance from the Abha Kingdom. Though you are physically absent, you are present in heart and soul - you are always with me. Though Iran's political affairs are in disarray, its spiritual affairs are unified and growing stronger. The divine friends love you with heart and soul. I hope their love increases day by day.

5 امیدم چنانست که افکارت در نقطه مرکزیه
جمع شود آفتاب چون در اسد در نقطه ئی جمع
شود آن نقطه حرارتش بسیار شدید میگردد امیدم
چنانست که تو چنین گردی و مدد از ملکوت
ابهی برسد هر چند غائبی ولی در دل و جان
حاضری همیشه با منی امور سیاسی ایران هر چند
درهم است ولی امور روحانی جمع و رو بقوت.
احبابی الهی بجان و وجدان بشما مهربانند امید
چنان که روز بروز مهربانی شان بیشتر گردد

- 6 As for my presence in Iran, that depends on the decree of the Living, the Powerful One. Whether I am present or absent, I am with you and seek your success so that with a pure heart and joyous soul you may succeed in serving the Kingdom of God.

6 اما حضور من بایران موکول بر تقدیر حیّ قدیر
است من خواه حاضر باشم خواه غائب با توام
و موفقیت تو را میطلبم تا با قلبی پاک و جانی پر
بشارت موفق بخدمت ملکوت الله گردی

- 7 Convey the most glorious greetings to the friends. And upon you be the Most Glorious Glory.

7 یارانرا تحیت ابدع ابهی برسان و علیک البهاء
الابهی

MKT3.373

AB11469

Cablegram regarding the passing of Lillian F. Kappes

Date: 1921-Mar ca.

Miss Kappes very happy. I invite world be not grieved. Apply to Mr. Vail, Urbana, for substitute. Elizabeth [Stewart] left for Teheran.

SW_v11#19 p.321

AB11470

Cablegram commemorating the passing of Charles H. Greenleaf and Albert H. Hall
Date: 1921-Mar ca.

Supplicating Lord of the Kingdom to submerge these two
 blessed souls in the ocean of His Mercy.

SW_v11#19 p.321

AB12795

To: Matilde Countess Merphury, in Italy
Date: 1921-Mar-12

- 1 O thou who art attracted to Truth and drawn unto the Kingdom of God! Although the world of humanity has progressed in material civilization, yet it has completely declined and fallen in divine civilization and the realm of morals. Therefore, natural feelings have encompassed all, and the world has become captive to severe calamities and warfare.
 - 2 Whenever the human world has fallen into such decline and degradation, the Sun of Reality has dawned and Its brilliant rays have illumined the horizons. It has delivered the human world from the darkness of the world of nature and brightened it with heavenly radiance. It has cast its light upon the world of morals and promoted divine civilization.
 - 3 Now is the time for thee to arise with all thy power and effort to serve the Kingdom and become the cause of enlightenment to the human world. Through the breaths of the Holy Spirit thou mayest become alive and attain eternal life.
 - 4 Observe how many souls appeared in this world who were outwardly in the utmost glory and sovereignty, who were queens of the horizons and kings of the world. In the end, all of them were effaced and obliterated. No mention, no name, and no trace of them remained. Like the waves of the sea, they came and went, and became lost without a trace.
 - 5 However, every soul who entered the Kingdom and attained the second birth and was quickened by the grace of the Holy
- 1 ای مفتون حقیقت و منجذب ملکوت الله عالم بشریت هرچند در مدنیت طبیعی ترقی نموده ولی در مدنیت الهیه و عالم اخلاق بکلی هبوط و سقوط کرده لهذا احساسات طبیعی احاطه نموده و جهان را اسیر بلایا و محاربات شدید کرده

2 هر زمان که عالم انسانی گرفتار این هبوط و سقوط گشت شمس حقیقت طلوع نمود و انوار ساطعه آفاق را روشن کرد عالم انسانی را از ظلمات عالم طبیعت نجات داد بنورانیت ملکوتی روشن کرد پرتوی بر عالم اخلاق زده مدنیت الهیه ترویج نمود

3 حال وقت آنست که بتمام قوت و همت بخدمت ملکوت قیام نمائی و سبب روشنائی عالم انسانی شوی بنفثات روح القدس زنده شوی و حیات ابدیه یابی

4 ملاحظه کن که در این جهان چقدر نفوس پیدا شدند که بظاهر در نهایت عزّت و سروری بودند ملکه آفاق بودند و پادشاه جهان عاقبت جمیع محو و نابود شدند نه ذکر و نه اسمی و نه آثاری از آنها باقی ماندند امواج دریا آمدند و رفتند و مفقود الاثر گشتند

5 ولكن هر نفسی در ملکوت دخول نمود و ولادت ثانویه یافت و بفیض روح القدس زنده

Spirit - even though outwardly lowly like Mary Magdalene - yet through the second birth became a bright star, shone from the horizon of reality, and their traces, mention, lofty station and sublime virtues remain eternal and established forever.

شد ولو بظاهر حقیر بود نظیر مریم مجدلیه ولكن ولادت ثانویه یافت ستاره روشن گشت از افق حقیقت درخشید و آثارش و ذکرش و علو منزلتش و سمو منقبتش الى الأبد باقی و برقرار است

- 6 I hope that thou too mayest become filled with joy and delight from this brimming cup. And upon thee be the Most Glorious Glory.

6 امیدوارم که تو نیز از این جام لبریز سرشار پر نشئه و نشاط گردی و علیک البهاء الأبهی

BRL_DAK#1117

AB08144

To: Roberto Assagioli

Date: 1921-Mar-12

- 1 O thou seeker after truth!

1 ای طالب حقیقت

- 2 There are a great many communities in the world, and each has its own animating principle. These principles are finite and limited, but the Word of God comprehendeth all true principles, and deriveth moreover its enforcing power from the breaths of the Holy Spirit. Hence It encompasseth and overshadoweth each and all. Praise thou the Lord, that thou hast found this unifying force, and connected thyself with this divine and all-pervading power, and that thou hast been released from the vain and idle imaginings of bygone ages, which are like unto mouldering bones. Thou hast passed beyond the figurative, and apprehended the truth. Render, therefore, a thousand thanksgivings at every breath for having attained unto this divine bestowal. The Glory of the Glories rest upon thee.

2 در جهان فرقه‌ها بسیار هر فرقه مبدئی دارد ولكن مبادی‌شان محدود است ولكن كلمة الله جامع جميع مبادی حقیقی است و از این گذشته قوه تفهیمه اش نفثات روح القدس لهذا غالب بر جميع و محیط بر جميع است حال تو حمد کن خدا را که باین جهة جامعه پی بردی و باین قوه الهیه ارتباط یافته و از اوهامات عتیقه که مانند استخوان پوسیده است رهائی یافتی از مجاز گذشتی و بحقیقت پی بردی در هر دم هزار شکرانه نما که باین موهبت رسیدی و علیک البهاء الأبهی

MMK3#113 p.077

AB03635*To: Avaz Muhammad Sanai Sangsari**Date: 1921-Mar-17*

- 1 O servant of the Abha Beauty! Your letter arrived. There is absolutely no time to write even one word, yet this brief reply is being written. I beseech the One whose favors are hidden that you may be assisted in all good deeds and praiseworthy services. And my hope is that universal peace will eventually be established.
- 2 Each of the celestial stars has its own particular nature. This earth, which is infinitely small in comparison, is not empty and purposeless - how much more so these great luminous celestial bodies! The Qur'an clearly states: "And among His signs is the creation of the heavens and the earth, and the living creatures He has scattered through them both." It says "in them both" not "in it" - clearly indicating that living creatures exist in both, since "creature" refers to a living, moving being. Despite this clarity, no one until now has noticed this.
- 3 Praise be to God that you are engaged and successful in educating and teaching children and youth. Forgiveness was sought from the Threshold of the Ancient Beauty for your noble parents.
- 4 As for the revelations of John, those twenty-four will all be unveiled later - it is not possible now. Convey most glorious greetings to all the friends. And upon you be the most glorious glory.
- 1 ای بنده جمال ابهی نامه شما رسید ابداً فرصت تحریر یک کلمه نیست باوجود این جواب مختصر مرقوم میگردد از عنایت خفی الألفاف رجا مینمایم که در جمیع اعمال حسنه و خدمات مستحسنة موفق گردی و امیدم چنانست که عاقبت صلح عمومی تقرر یابد
- 2 کواکب آسمانی هر یک را خلقی مخصوص این کره ارض که بالنسبه بینهایت صغیر است خالی و بیوده نه تا چه رسد باین اجسام دری درخشنده عظیمه و در قرآن صریح است و من آیاته خلق السموات و الأرض و ما بث فیهما من دابة فیهما میفرماید نه فیها صریح است که در هر دو خلق ذیروح موجود زیرا دابة ذیروح متحرک است باوجود این صراحت کسی تا بحال ملتفت نشده
- 3 الحمد لله در تربیت و تدریس اطفال نورسیدگان مشغول و موفق و طلب غفران از برای ابون جلیلین آنجناب از آستان جمال قدم گردید
- 4 اما مکاشفات یوحنا آن بیست و چهار نفر بعد جمیعاً کشف خواهد شد حال ممکن نه بجمیع احباً تحیت ابداع ابهی برسان و علیک البهاء الأبهی

ADMS#319x

MMK6#480, AVK1.145x, MAS2.087

AB05087*To: Jamshid Khudadad Farsi, in Bombay**Date: 1921-Mar-17*

- 1 O steadfast servant of the all-knowing God! 1 ای بندهء پایندهء ایزد دانا
- 2 Multiple letters were received from you, and since my health was poor, therefore the reply was delayed. I came to the city of Tiberias to attend to the affairs of the friends in Adasiyyih and arrange for their comfort and ease. Now this letter is being written from this city. 2 نامه‌های متعدّد از شما رسید و چون مزاج علیل بود لهذا جواب تأخیر افتاد بمدینهء طبریآ آمدم تا تمشیت امور احباب در عدسیّه داده شود و اسباب راحت و آسایش ایشان فراهم آید حال ازین مدینه این نامه مرقوم می‌گردد
- 3 Praise be to God, all the letters indicated the fellowship, love and unity of the divine friends. This good news brought joy. Supplications and entreaties were made at the Sacred Threshold on your behalf, so that in all matters you may be assisted by divine confirmations and always be the cause of unity and spirituality among the friends and indeed the human world. 3 الحمد لله مکاتیب جمیعاً دالّ بر الفت و محبّت و یگانگی احبّای الهی بود این مرّده سبب سرور گردید در حق شما باستان مقدّس تضرّع و ابتهال گردید تا در جمیع موارد مؤیّد بتأییدات رحمانی شوید و همواره سبب اتّحاد و روحانیت احبّای بل عالم انسانی گردید
- 4 The convention established in Bombay will become the cause of attraction of illumined hearts and will have great effects, for it was the magnet of the favors of the Blessed Beauty, may my spirit be sacrificed for His loved ones. Well done, well done! 4 کنونشن مؤسّس در بمبائی سبب انجذاب قلوب نورانی خواهد گشت و تأثیرات عظیمه خواهد نمود زیرا مغناطیس عنايات جمال مبارک روحی لاحبّائه الفدا بود احسنت احسنت
- 5 Convey most glorious greetings to all the divine friends, especially to Ardeshir. 5 بجمع یاران الهی علی‌الخصوص جناب اردشیر تحیت ابدع ابهی ابلاغ دار

YARP2.456 p.341

ABU1810*Words to Anna Kunz, spoken on 1921-Mar-27 in Tiberias*

The Master welcomed us heartily and said: "I was very glad to hear of your coming. When all the people are negligent you have been chosen by God. You came to the Holy Land, attained to the pleasure of visiting the Holy Tomb and were able to come and visit me here. How are the friends in America?" We told the Master that the friends are well.

We told the Master of a group of Jews who were on the boat from Brindisi to Palestine. He said: "In their heavenly books the prophets have spoken of the Day of the Lord, the Last Day, and what they have spoken is all being realized in this day. The Blessed Beauty sixty years ago in some of his tablets promised the Jews that they would come back to the Holy Land and what he said will be realized. The pavilion of the Lord will be pitched on the mountain and this was fulfilled. The pavilion of the Blessed Beauty was often pitched on Mount Carmel and the plain and hills around Acca while he was a prisoner. He was subject to two despotic kings and he was under severe restrictions. When guards were placed at the gate everybody was forbidden to meet him. But his pavilion was pitched on the hills. He would go and spend some days in them, and yet he was a prisoner."

SW_v13#06 p.142-142

ABU0326

Words to Anna Kunz, spoken on 1921-Mar-28 in Tiberias

Looking at our children's picture his beautiful face lighted up and after looking at it for a long while he said: "They have bright faces. They will be real Bahais because they will have a Bahai education. They will become good Bahais."

Question: "Science denies immortality. How does the prophet know the contrary?"

The Master said: "Science does not know; but the Manifestation makes discoveries with the power of the Spirit. For instance: a philosopher with induction finds out a way. But the prophet discerns with sight. A blind man has to find his way with a stick from point to point; so a philosopher through arguments from premises goes to conclusions, and not by sight. But the Manifestations see with their inner eye (own eye); they do not go from premises to conclusions. The prophets see many things with their inner eye. They do not need to go by discoveries. The scientist with induction is like a blind man who cannot see two steps ahead of him. The prophet sees a long distance."

Question: "Shall I find my mother again?"

The Master said: "Certainly. Separation is only in the world of bodies."

Question: "Will the day come when all mankind will be able to discern by sight?"

He said: "There will always be some. Only a special number will have this attainment. As Christ said, 'Many are called, but few are chosen.' It will always be so. The transformation depends upon divine bounty. The mineral progresses in its own world. But from the mineral to the vegetable it progressed only by divine bounty. Also transformation from the vegetable to the animal is God's plan. Of itself the transformation cannot take place. In the realm of men transformation is possible only through another person."

Question: "When people deny religion how shall we deal with them?"

Answer: "You must be tolerant and patient, because the station of sight is a station of bounty; it is not based on capacity. They must be educated."

Question: "What are the requisites for a successful meeting?"

Answer: "Before the meeting you must pray and supplicate for divine assistance."

Question: "Shall we devote much time to the study of philosophy?"

Answer: "Everything must be done moderately. Excess is not desirable. Do not go to extremes. Even in thinking do not go to extremes but be moderate. If there is too much thinking you will be unable to control your thoughts."

I asked the Master to assist me in the physical sciences, in the solution of problems. He said: "You will be able to solve these problems."

Addressing both of us: "You are confirmed. Another power will help you," - (besides the power of science).

Question: "Why so much evil in the world?"

Answer: "God has created a remedy for every disease. One must apply the remedy. Now these patients run away from the expert physician. They neglect him. Under inexperienced physicians they get worse. The words of the religious leaders have no influence, no effect. These physicians are more diseased than their patients. The spiritual leaders now have no faith, though they claim to have faith in order to secure their positions."

Monday Afternoon at 4 o'clock:

We thanked the Master for the prayer revealed for our children. He said: "It is for your sake that I wrote it."

Question: "What is the best method to spread this Cause?"

Answer: "Explain the teachings, the principles of this Cause. Some of them were revealed fifty years ago, some sixty years ago. Fifty years ago there was no thought of universal peace and arbitration. No one spoke of the oneness of religion and science. Now many spread them in their own ways. I spread them through numerous churches and papers in American; then also in Europe.

"The word of God is powerful. It will come to pass."

Question: "Should these principles be spread under the name of Baha'Ullah and Abdul-Baha, or without these names?"

Answer: "In the beginning you should mention Baha'Ullah. They are his and are spread by Abdul-Baha. When all the world was in disorder, when warfare was prevailing in the East and the West, Russia with Turkey, Persia with England and Afghanistan, and Garibaldi was fighting, the East was in intense darkness. There was prejudice of race and religion; national and political prejudice. The East was in intense darkness; the horizon was very dark. And at such a time Baha'Ullah arose and spread a set of teachings."

Question: "The students in the schools have to study so many subjects! There are arising more and more sciences. What should be the remedy?"

Answer: "It is too much. One must be moderate in choosing the number of subjects. When there are too many the result is confusion. Moderation is necessary. For instance: if a man has the power to carry a load of three hundred (pounds) he no doubt would fall if we give him one thousand (pounds). He cannot bear it. In the same way, one's brain must not be overburdened. For instance: students should not have more than six hours a day, lessons and preparations included. Otherwise they will not succeed. The brain becomes tired."

Monday Afternoon, March 28, 1921:

The Master: "This lake is very blessed. His holiness Christ and the other prophets walked along its shore and were in communion with God all the time and spreading the divine teachings. Now, praise be to God that you reached this land safely and we met one another on the shore of this same lake! You will receive great results from this visit afterwards. You will become the cause of the illumination of the world of humanity. You

will release the hearts of the people from the intense darkness of different prejudices, so that each soul may love all the people of the world, without distinction. Just like a shepherd who is affectionate to all his sheep, without preference or distinction, you should be affectionate to all. You should not look at their shortcomings. Consider that they are all created by God who loves them all.”

SW_v13#06 p.142-144, VLAB.028x, VLAB.099x

ABU2028

Words to Anna Kunz, spoken on 1921-Mar-29 in Tiberias

The Master: “You have been here three days. They are equal to three years. In the Bible in the days of the Lord one day was equal to one year. I hope that these three days are equal to three years. Now you should go back in perfect harmony and joy and with supreme glad tidings. You should gladden the hearts with glad tidings of the Beauty of Abha. Say to the friends: ‘The Kingdom of God has been opened to you. The tree of life is yours. Heavenly graces are bestowed upon you. The effulgence of the Sun of Truth is shed on you. God has chosen you. This crown He has placed upon your head. This eternal life has been given you. Turn day and night to the Kingdom of Abha. Supplicate for boundless favors from that Kingdom.’

“I am praying every night and I supplicate and implore. I beg of God to bestow upon you infinite grace so that all of us may attain to the station of servitude, so that we may do as He wishes us to do. We are all His servants, drawing light from the Sun of Abha.”

SW_v13#06 p.144

AB08568*To: Jamshid Khudadad Farsi, in Bombay**Date: 1921-Mar-29*

- 1 O servant of the Sacred Threshold! All your letters are the product of a sincere pen, for they indicate the unity of the divine friends. 1 ای بنده آستان مقدس نامه‌های شما جمیع اثر خامه نیت خالصه است زیرا دلالت بر وحدت یاران الهی می‌نماید
- 2 The letter from Jinab-i-Aqa Siyyid Ahmad Majdu'l-Atibba that was enclosed with your letter has been answered and is enclosed herewith; kindly deliver it. 2 نامه‌ئیکه در جوف نامه شما از جناب آقا سید احمد مجدالاطباً بود جواب مرقوم گردید در جوفست برسانید
- 3 Convey to all the divine friends, on behalf of 'Abdu'l-Baha, most wonderful and glorious greetings, especially to your esteemed brother Aqa Rashid. I hope that, through the favors of the Blessed Beauty, he may show extraordinary valor in fostering love and fellowship among the loved ones. 3 و بجمیع یاران الهی از قبل عبدالبهاء تحیت ابدع ابهی برسانید علی‌الخصوص جناب اخوی آقا رشید را و از الطاف جمال مبارک امیدوارم که در الفت و محبت احبّ رشادتی فوق‌العاده اظهار نمایند

YARP2.457 p.342

AB08979*To: Baha'is of the United States**Date: 1921-Apr-01*

O beloved of 'Abdu'l-Baha! At this moment, near the Holy Shrine, I have taken in my own hands the vase which you had sent as a memento of my journey to America, and placed it in the Holy Shrine. This is a token of the love, illumination and spirituality of you all. Whoever sees this vase will remember you all and will supplicate boundless assistance and grace from the Divine Kingdom.

Upon you be the Glory of the Most Glorious!

SW_v12#12 p.202

AB10990*To: Roy C Wilhelm, in New York**Date: 1921-Apr-01*

As to the question of Huquq: In no wise shouldst thou make statements requiring any person to pay the Huquq. However, if a devoted and self-sacrificing soul freely and spontaneously offereth thee something in the name of Huquq or for the poor, then thou mayest accept.

COC#1168x

AB04311*To: George O Latimer, in Portland, OR**Date: 1921-Apr-09*

O thou who art firm in the Covenant!

Today the glance of the favor of His Holiness, Baha'u'llah is directed to those souls who are full of the love of God, are detached from self and passion and are reflectors of purity, sanctity and piety.

Verily, verily thou art absolutely mindful of the Kingdom of Abha. Thou hast no thought nor utterest any word unless in spreading the breathings of God. Rest thou assured that thou wilt be confirmed; thou wilt progress day by day, and wilt soar to the apex of eternal glory!

Thou art observing that the emperors of the world disappear and become extinct in a short time, while the sovereignty of the friends of God is everlasting and their banner is waving at the supreme apex. All the banners will ultimately be lowered, while the Banner of God is raised higher and higher day by day.

Convey to thy revered father and mother and also to others the utmost respect and consideration on my behalf! I pray for them and supplicate preexistent grace and a new bestowal for them. What thou hast written about hukuk is correct.

Unto thee be the Glory of Abha!

BSTW#018

AB01672

To: Fathullah (Sidih Isfahan) et al., in Tihiran

Date: 1921-Apr-10

- 1 O servants of the Ancient Beauty! Your letter was received. There is no time for a detailed reply, so I write briefly. Praise be to God that those five brothers are believers and assured ones, preserved and gathered under the shadow of grace, encompassed by favors and touched by the breeze of loving-kindness. As for the three blessed souls among the brothers who have ascended to the Abha Kingdom, they were accompanied by forgiveness and pardon, and in that endless hidden world they are immersed in the ocean of favors, for they ascended firm, steadfast, attracted and enkindled.
- 2 As for you two remaining brothers, namely Fath'ullah and Muhammad-Rida, praise be to God you are also in the utmost joy and fragrance, firm and steadfast in the Cause of the All-Merciful. Indeed you have endured many hardships and become scattered, but this scattering leads to gathering and this dispersion ends in a condition full of joy and fragrance. These bitter days, more bitter than poison, shall pass. Be confident in the grace and favor of the Blessed Beauty. Days pass by - if they pass in pleasure and joy they yield no result. Consider that no joy and pleasure could be greater than the majesty of Nasiri'd-Din Shah. You observed what that joy and pleasure led to. But if one encounters difficulties and hardships in the path of the All-Merciful, that yields results. Whenever 'Abdu'l-Baha recalls the days of supreme trials and tribulations, joy and gladness appear, but He is never grateful for days spent in comfort and ease. Therefore do not be sad - this wandering is freedom. My hope is that one day I will meet you, just as we shall meet with the utmost joy and fragrance in the hidden world as well. Although you are bereft of wealth, possessions, glory, riches and influence, praise be to God that true wealth and eternal glory are ordained for you. And upon you both be the Most Glorious Glory.

1 ای بندگان جمال قدم نامه شما رسید فرصت جواب مفصل نیست مختصر مرقوم میگردد الحمد لله آن اخوان خمسہ مؤمن و موقن و در ظل عنایت محفوظ و محصور و نظر الطاف شامل و نسیم عنایت در مرور اما سه نفس مبارک از اخوان که صعود بملکوت ابهی نمودند بدرقه عفو و غفران رسید و در آن جهان بی پایان پنهان غریق دریای الطافند زیرا ثابت و راسخ و منجذب و مشتعل صعود نمودند

2 اما شما دو برادر باقی یعنی جناب فتح الله و جناب محمد رضا نیز الحمد لله در نهایت روح و ریحان ثابت و راسخ بر امر رحمانید و فی الحقیقه بسیار زحمت کشیدید و پریشان شدید ولی این تفرقه مورث جمع است و این پریشانی منتی بحالتی پر روح و ریحانی بگذرد این روزگار تلختر از زهر مطمئن به فضل و عنایت جمال مبارک باشید ایام میگردد اگر به خوشی و سرور بگذرد نتیجهئی ندارد ملاحظه نمائید که خوشی و سروری اعظم از شوکت ناصرالدین شاهی نمیگردد ملاحظه نمودی که خوشی و سرور بچه منتی شد ولی انسان در سبیل رحمن اگر بمشقتی افتد و محنتی کشد آن نتیجه دارد عبدالبهاء هر وقت بیاد ایام بلایا و مصائب کبری افتد فرح و سرور رخ بگشاید ولی ایامی که به راحت و آسودگی بسر برد ابداً از آن ممنون نه لهذا شما محزون نباشید این آوارگی آزادی است امیدم چنانست که روزی با شما ملاقات نمائیم که در جهان پنهان نیز بنهایت روح و ریحان ملاقات نمائیم هرچند از مال و منال و عزت و ثروت و اعتبار عاری هستید ولی الحمد لله که ثروت حقیقی و عزت ابدی از برای شماها مقدر و علیکما البهاء الأبهی

MSHR2.259

AB00467

To: *Sakinih wife of Muhammad Sadiq et al., in Isfahan*

Date: 1921-Apr-13

- 1 O ye survivors of two holy and blessed souls! Your letter was received. Its contents made clear and evident that through the protection and help of the Ancient Beauty ye remain, after the passing of his honour Sadiq, the august martyr's scion, firm and steadfast in the Cause of God. Ye are related to that servant of the Perspicuous Light, his honour Mishkin. That illustrious soul spent his whole life in humble, self-effacing, loving and sincere devotion to the Cause of God. He was the incarnation of spirit and the embodiment of light; and in outward perfections was distinguished from all his contemporaries. When he perfumed his nostrils with the sweet fragrance of the All-Merciful, he became completely selfless and detached from all else but the True One, sacrificing his own rest and comfort in the path of God. He migrated from Iran to the territory of the Ottomans, and, having dwelt for a while in 'Iraq, hastened to Rumelia. From thence he travelled to the Great City of Istanbul, where he occupied himself with service. He became famed throughout all parts, and was bound in fetters for his love of God.
- 2 Being subsequently banished from the Great City, he attained in Gallipoli the sacred presence of Baha'u'llah, and, accompanying Him on His journey thence, passed his time on board ship with the utmost joy and gladness. Upon our arrival in 'Akka, he was borne off to Cyprus, and confined in the citadel of Famagusta, where, under conditions of the utmost difficulty and hardship, he remained long captive. When the island came into the possession of the just state - that is to say, the English government - he was set free. At once he hastened to the Most Great Prison, and joined the companions of Baha'u'llah. Day and night he was occupied in transcribing and arranging the Sacred Tablets, and in producing calligraphic renderings of the Greatest Name. These pieces spread throughout all parts, so that in Iran and Turan, Europe and America, Asia and Africa - there is no city where some example of his penmanship is not to be found. Most of these pieces are of the Greatest Name.
- 3 One of the Persian ministers in Paris even related the following: "Ere proceeding to Paris I first made a quick visit to Russia. In the city of Moscow, I was in a state of the utmost sorrow, pain and despair, until, upon entering the home of one of my friends, a highly respectable personage, my eye fell upon a

ای بازماندگان دو نفس قدس مبارک نامه شما رسید از مضامین واضح و مبرهن بود که به عون و عنایت جمال قدم بعد از صعود حضرت صادق سلیل جلیل حضرت شهید بر امر الله ثابت و مستقیمید شماها منتسب بجناب بنده نور مبین حضرت مشکینید آن نفس بزرگوار مدت حیات را در محو و فنا و محبت و خلوص در امر الله بانها رساند شخصی بود روح مجسم و نور مصور و در کالات ظاهره از جمیع اقران ممتاز و چون مشام بنفحه روحانی معطر نمود بکلی فانی و منقطع از دون حق گشت راحت و آسایش خویش را فدای سبیل الهی نمود از ایران به اقلیم عثمانیان هجرت کرد مدتی در عراق بود بعد به رومیلی شتافت و از رومیلی سفر به مدینه کبیره اسلامبول نمود و در آنجا بخدمت پرداخت شهر آفاق شد و اسیر زنجیر محبة الله

2 و از مدینه کبیره سرگون گردید و در گلیبولی بساحت اقدس مشرف شد و در معیت حضرت احدیت در کشتی بنهایت روح و ریحان گذراند چون به عکا رسیدیم ایشانرا به قبرس بردند و در قلعه ماغوسا حبس نمودند مدت مدیدی در آن قلعه با نهایت زحمت و مشقت بسر برد و چون جزیره مذکوره بتصرف دولت عادلانه یعنی حکومت انگلیس افتاد ایشانرا آزاد نمود فوراً به بنجین اعظم شتافت و از مجاورین گردید شب و روز مشغول به تحریر و ترتیب الواح و تمیق قطعات اسم اعظم بود و آن قطعهها بجمع آفاق منتشر در ایران و توران و در اروپا و امریکا و در آسیا و افریقا شهری نیست که اثر خامه او در آن نباشد و اکثر آن الواح اسم اعظم است

3 حتی یکی از وزرای ایران در پاریس حکایت نمود که من بممالک روس شتافتم و از آن سمت به پاریس آمدم در مدینه مسکو در نهایت حزن و الم و یأس بودم تا بخانه شخصی بسیار محترم

tableau suspended in the upper part of the room, which had been executed with the utmost skill by his honour Mishkin. It bore the words 'Ya Baha'u'l-Abha!' When my gaze fell upon the Greatest Name, occupying as it did the place of honour in the room of this great personage, I was all at once overcome by a feeling of immense joy and happiness. To this day the memory of that joy and happiness abideth with me; nor shall I ever forget it." The person who related this was the minister Mu'ayyiru'l-Mamalik, the son-in-law of Nasiri'd-Din Shah. He attained the blessing of belief and certitude, and whilst in Paris was occupied with various services.

- 4 Ye are likewise related to that brilliant candle, his honour Sadiq. That blessed soul beheld his illustrious father, his honour the Beloved of Martyrs, a sacrificial victim on the altar of love. It is evident, therefore, what injuries he sustained. Yet he remained under all circumstances patient, and in all trials constant, until he took his flight unto the Abha Kingdom, the infinite world. Ye are the relations of these two blessed and holy souls, and very dear in the sight of 'Abdu'l-Baha. I therefore supplicate at the Blessed Threshold that, under the shadow of God's loving providence, and in the shelter of His protection, ye may be shielded and preserved from all visitations and afflictions, and that ye may keep the shining lamp of those two illustrious souls ever luminous and refulgent; that ye may follow their example, and be worthy offspring of those illustrious forbears.

5 Firdawsi in the Shah-Namih saith of Kay-Khusraw:

6 "This happy one doth of two kings signs bewray:

7 Of Afrasiyab, likewise of Kavus-Kay."

8 Upon you be the Glory of the Most Glorious

از دوستان خود داخل شدم چشمم بر لوحه‌ئی افتاد که در صدر آن اوطاق معلق بود و آن لوحه بخط حضرت مشکین در نهایت اتقان بود و یاباهاء الابهی مرقوم بود چون نظرم باسم اعظم افتاد که در اوطاق شخص عظیم و در موقع تعظیم بود بغتۀ یک فرح و سروری عظیم رخ داد و الی‌الآن آن فرح و سرور در خاطر است ابداً فراموش نمیشود این شخص وزیر معیرالممالک داماد ناصرالدین شاه بود و به ایمان و ایقان فائز گشت و در پاریس بخدمات مشغول بود

4 و همچنین شماها منتسب شمع بارق حضرت صادقید آن وجود مبارک پدر بزرگوار حضرت محبوب‌الله‌ها را در قربانگاه عشق قتیل و شهید مشاهده نمود دیگر معلوم است چه صدماتی بر او وارد شد در جمیع موارد صابر و در جمیع امتحانات ثابت تا آنکه بملکوت ابهی جهان بی‌پایان پرواز نمود شماها منتسبین این دو نفس مبارک مقدسید و در نزد عبدالبهاء بسیار عزیزید لهذا تضرع بآستان مبارک مینمایم که در ظل غایت و در صون حمایت از جمیع طوارق و عوارض محفوظ و مصون باشید و سراج منیر آن دو بزرگوار را روشن و تابان نمائید اقتدا بآنان کنید و اخلاف موافق آن اسلاف بزرگوار شوید

5 فردوسی در شهنامه در حق کیخسرو می‌گوید

6 نشان از دوشه دارد این نیک پی

7 ز افراسیاب و ز کاوس کی

8 و علیکم البهائ الابهی

DUR4.457, NNY.062-064, NNY.208-210,
NNY.309

AB02300

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

Date: 1921-Apr-18

- 1 O branches of the Divine Lote Tree! Two letters from you were received. Praise be to God, they were clear evidence of your firmness and steadfastness in the Cause of the Gracious Lord. Praise be to God, you are engaged in services at the House and are confirmed with this great bounty, and you are mentioned in the Abha Kingdom and accepted in the presence of 'Abdu'l-Baha. Know the value of this divine favor and arise in thanksgiving to the Blessed Beauty, may my spirit be sacrificed for His loved ones.

1 آیه الفروع من السدرۃ الرحمانیہ دو نامہ از شما رسید الحمد لله دلیل جلیل بر ثبوت و رسوخ بر امر رب کریم بود الحمد لله موفق بخدمات بیت هستید و باین موهبت کبری مؤیدید و در ملکوت ابی مذکور و در نزد عبدالہاء مقبول قدر این عنایت الہیہ را بدانید و بشکرانہ جمال مبارک روحی لأحبائہ الفداء پردازید
- 2 Praise be to God, the fame of the Cause of God has encompassed East and West, and the banner of Ya Baha'u'l-Abha waves in the Orient and Occident. Henceforth your labor will greatly increase due to the multitude of visitors. From now on you must prepare yourselves so that all pilgrims and visitors may attain the utmost joy, delight, spirit and fragrance.

2 الحمد لله صیت امر الله شرق و غرب را احاطہ نموده و رایت یابہاء الأبی در خاور و باختر موج میزند من بعد زحمت شما از کثرت زوار بسیار خواهد شد از حالا باید کہ خود را حاضر نمائید تا جمیع زائرین و واردین نہایت سرور و فرح و روح و ریحان حاصل نمایند
- 3 It is hoped that the teachers in that region and land will be confirmed in outstanding services. His honor Munir is a brilliant star in the ethereal realm. He has truly served as he should. His honor Nush, with sincere intention, penetrating thought and luminous countenance, is engaged in guiding souls. Know the worth of these teachers, for they are sacrificing their lives in the Cause of God. Any teacher who conducts himself according to divine counsels and exhortations is a brilliant star in the horizon of favor.

3 امید چنانست کہ مبلغین در آن خطہ و دیار موفق بخدمات فائقہ گردند جناب منیر نجم ساطع اثر است فی الحقیقہ چنانچہ باید و شاید بخدمت پرداختہ جناب ناطق سراجی بازغ است در ہدایت نفوس میکوشد جناب نوش بنیق صادق و فکری ثاقب و رخی بارق بہدایت نفوس میپردازد قدر این مبلغین را بدانید زیرا در امر الله جانفشاند ہر مبلغی کہ بموجب نصایح و وصایای الہی سلوک و حرکت مینماید کوکب درخشندہ افق عنایتست
- 4 Regarding the slight differences between you and the Spiritual Assembly, these have been referred to Mirza Muhammad-Baqir Khan, that he may resolve them with the utmost joy and fragrance and become the cause of comfort and tranquility of hearts, for differences day by day become the cause of discord.

4 مسائلی کہ در میان شما و محفل روحانی اندک اختلافیست حوالہ بجناب میرزا محمد باقر خان کردہ کہ ایشان نہایت روح و ریحان التیام دهند و سبب راحت و آسودگی قلوب گردند زیرا اختلاف روز بروز سبب نقار میگردد
- 5 And upon you be the Most Glorious Glory.

5 و علیکم البہاء الأبی

INBA87:354, INBA52:363

AB09306*To: Rustam Akhtar Khavari, in Yazd**Date: 1921-Apr-18*

1 O thou who art firm in the Covenant!

1 ای ثابت بر پیمان

2 Thy musk-scented letter was noted. The divine fragrances could be inhaled therefrom. Praise be to God, the All-Knowing, that He made those pure souls radiant and caused their hearts and souls to become luminous and resplendent. This is the power of the Covenant, which is among the great gifts of the Lord of the Dayspring. May you remain safe and protected in the shelter of God. Convey my greetings and love to all the friends.

2 نامهء مشکبو ملاحظه گردید نفحات رحمانی از آن استشمام میشد شکر ایزد دانا را که آن نفوس پاک را تابناک کرد دل و جانرا درخشنده و تابان نمود اینست قوت میثاق که از مواهب عظیمهء ربّ الأشرافست در پناه حق محفوظ و مصون باشید و بجمع احبّات تحت و مهربانی من ابلاغ دارید

YARP2.506 p.369

AB00486*Date: 1921-Apr-19*

1 O my God, my God! Not a day passes over 'Abdu'l-Baha but some overwhelming calamity befalls Him, and no night rolls by save that He receives tidings of some grievous tribulation that rends asunder the hearts, dissolves the souls, draws forth tears and raises lamentations.

1 الهی الهی لم ینقض یوم علی عبدالبهاء الا و تقع مصیبة دهماء و لم یتمول لیلۃ الا اسمع برزیه کبری تنقطع بها الأکباد و تذوب بها القلوب و تسیل بها العبرات و تصعد بها الزفرات

2 O Lord! Verily, this exalted Branch from the Tree of Supreme Martyrdom, the Beloved of Martyrs, has been buffeted by tempests and struck by storms until the hand of destiny uprooted him and the force of his appointed time cast him down. O Lord! This Branch was verdant, fresh and flourishing through the outpourings of Thy grace's clouds, swaying in the breeze wafting from the direction of Thy favors. He bore tribulations in Thy path and remained patient through hardships in Thy love.

2 ربّ انّ الفرع الرفیع من الشجرة الشهادة الکبری محبوب الشهداء قد اشتدت علیه العواصف و هبت علیه القواصف حتّی استأصلته ید القضاء و قلّعه صدمة الأجل المسمی ربّ انّ هذا الفرع کان ریاناً خضلاً خضراً طریاً بفیض سحاب الطافک و مهتراً بنسیم هابّ من مهّب عنايتک قد احتمل المصائب فی سبیلک و صبر علی الشدائد فی محبتک

3 Lord! The oppressors stripped him of his possessions and belongings through injustice, enmity, tyranny and transgression. They ceaselessly assailed him with arrows, blades and spears during his lifetime, stinging him with sharp tongues, while the base ones tormented him with taunts and blame, never relenting in their persecution nor ceasing their oppression and

3 ربّ قد سلب الظالمون منه الأموال و الأثاث ظلماً و عدواناً و عتواً و طغیاناً و لازال کانوا یهجمون علیه بالسهم و الطبات و السنان فی اوان الحیوة و یدغونه بالسنة حداد و یعذبّه اللّثم بالشماتة و الملام و لا یفترون فی الأذى

hostility. Yet he remained patient in the face of trials, grateful through tribulations, and dignified among the people. No blame of any critic nor authority of any scoffer could move him. Rather, he remained as firm as mountains despite the oppression of the misguided ones, ever calling upon Thee in complete supplication and devotion, saying: "Praise be to Thee, O my God, for having made me heir to the Beloved of Martyrs and the recipient of Thy mercy in this city that manifests hatred and rancor. Lord! Make me patient under Thy trials, grateful for Thy decree, and steadfast in Thy Covenant and Testament. Let not the onslaught of doubts shake me, nor the calumnies of the sanctimonious cause my feet to slip. Rather, let me rend asunder the veils and witness the lights of Thy Beauty from the Kingdom of Signs."

4 O Lord! The veiled ones murmur night and day, and the covenant-breakers wish morning and evening. Make me therefore a mighty bulwark against these adversaries and an impregnable fortress resisting the power of the ignoble ones. Protect me from every sinful transgressor, from every slanderous, vile impostor and violator who fears not the Day of Reckoning. Lord! Make firm my steps upon the path, strengthen me on the way of salvation, and make me among Thy sincere servants in the days of life and among those who attain Thy favors after death.

5 Lord! Shower upon me the rain of Thy mercy, immerse me in the seas of Thy forgiveness, illumine my face with the light of Thy pardon and bounty, build for me an inhabited house in the precincts of Thy mercy, raise me to the kingdom of favors, and deliver me from the punishment of the tyrannical and oppressive chiefs, that I may find rest in the shade of the tree of Thy mercy and take refuge in the cave of Thy oneness. Lord! I am poor - enrich me from the treasure of Thy Kingdom; I am captive - set me free; I am broken - heal me, O Physician of my spirit, heart and soul, and raise me to the kingdom of Thy mercy.

6 Lord! He has left children and grandchildren - protect them through Thy help and guardianship, watch over them with the glances of Thy divine eyes, and aid them to follow their distinguished father until they remain firm in the faith and avoid the people of error and transgression. Guard them from the evil of the people of doubts that they may become signs of guidance among mankind and branches of that Tree which was cut down in Thy path by the swords of oppression and hatred, that their character may match their lineage and they may become true secrets of their fathers and forefathers. Make their connection a real relationship, not merely an outward one,

ولا ينتهون في الظلم والعدوان وهو صبور في موارد البلاء وشكور على الابتلاء وقور بين الوري لاتأخذه لومة لائم ولا سلطة شاتم بل ثبت ثبوت الجبال على ظلم اهل الضلال ولمزل يناديك بكل تضرع وابتهال ويقول لك الحمد يا الهى بما جعلتنى وريث محبوب الشهداء وخصيص رحمتك في هذه البلدة التى تظاهرت بالبغضاء والشحناء رب اجعلنى صابراً على بلائك وشاكراً على قضائك وثابتاً على عهدك وميثاقك لايزعزعنى هجوم الشبهات ولايزل قدمي مفتريات اهل السبحات بل اخرق الحجاب واشاهد انوار جمالك من ملكوت الآيات

4 رب ان المحتجين يزعمون ليلاً ونهاراً والناكثين يبتنون عشياً وابكاراً فاجعلنى سداً سديداً في مقابلة هؤلاء الخصماء وحصناً منيعاً اقاوم سلطة الزنماء فاحفظنى من كل معتد اثم وافاك وفتاك زعيم وهتاك لم يخش يوم الوعيد رب ثبت قدمي على الصراط وقوتى في سبيل النجاة واجعلنى من عبادك المخلصين ايام الحياة والفائزين بالطافك بعد الوفاة

5 رب افض عليّ شأيب رحمتك واغرقنى في بحار مغفرتك ونور وجهي بنور عفوك وموهبتك وابن لى بيتاً معموراً في جوار رحمتك واعرج بى الى ملكوت اللطاف واجرنى من عذاب صناديد الظلم والاعتساف حتى استريح في ظل سدره رحمانيتك وآوى الى كهف فردائيتك رب انتى فقير اغنى من كنز ملكوتك واسير اطلقنى واسير فاجبرنى يا طبيب روحى وقلبي وفؤادى واصعدنى الى ملكوت رحمانيتك

6 رب انه ترك اولاداً واحفاداً فاحفظهم بعونك وحمايتك واحرسهم بلحظات عين ربانيتك وايدهم على الاقتداء بابهم التبيه حتى يثبتوا على الايمان و[يتجنبوا] اهل الضلالة والطغيان واحرسهم من شر الناس اهل الوسواس حتى يكونوا آيات الهدى بين الوري وفروعاً لتلك الشجرة التى قطعت في سبيلك بسيوف الظلم والبغضاء حتى يوافق اخلاقهم اعراقهم ويصبحوا اسراراً لابائهم واجدادهم فاجعل انتسابهم نسبة

lest it be said, "O Noah! He is not of thy household, for his conduct is unrighteous." O Lord! Aid them, strengthen them, and assist them against the heedless people.

- 7 O Lord! This noble branch from that exalted tree was a faithful servant at the threshold of Thy Lordship and turned his face with sincerity toward Thy glorious countenance. Envelop him, therefore, with Thy manifest grace, that he may attain supreme triumph and be immersed in the ocean of lights in the world of mysteries, attain the highest paradise, enjoy the garden of refuge, and, like unto the birds upon the branches of the divine Lote-Tree, warble Thy praise and glorification. Verily, Thou art the Forgiver, verily Thou art the Pardoner, verily Thou art the Compassionate, the All-Merciful.

حقیقۃ لا النسبة المجازیة حتی لا یقال یا نوح انه
لیس من اهلک انه عمل غیر صالح رب ایدهم
وشیدهم وانصرهم علی القوم الغافلین

7 رب ان هذا الفرع الجلیل من ذلك الشجر
النیل کان عبداً صادقاً فی عتبة ربانیتک و
اخلص وجهه لوجهک الکریم فاشمله بفیضک
المبین حتی ینال الفوز العظیم و یستغرق فی بحر
الأنوار فی عالم الأسرار و یتکن من الفردوس
الأعلی و یتمتع فی الجنة المأوی و یرتم بتسبیحک
و تقدیسک کالطیور علی افنان السدرة المنتی
انک انت الغفور انک انت العفو انک انت
الرؤف الرحمن الرحیم

NNY.069-072

AB12146

To: Mirza Abdu'l-Baha (Bushruiyih), in Zirak (Khayr-Ul-Qura)

Date: 1921-Apr-19

- 1 O 'Abdu'l-Baha! You share my name and are my companion in servitude at the Sacred Threshold. This servant's ultimate hope is that we may embrace the friends and, united and agreed, in complete evanescence and selflessness engage in servitude at the Divine Threshold. Let us gird ourselves with this supreme gift and stand tall until no trace of self remains, becoming completely effaced and eradicated. This is the greatest desire, the ultimate goal, the Sadratu'l-Muntaha and the Masjidu'l-Aqsa. May God assist you and me in attaining this great bounty and mighty gift.
- 2 Your letter arrived and indicated that the friends of God in those regions are playing the psalms of the House of David and passing their time chanting new melodies in praise of the Glorious Lord. Praise be to God that through the efforts of His Excellency Khalilu'r-Rahman, Faran is effervescent, and through the attraction of Jinab-i-Mir Vali Aqa, Bishruiyih is full of glad tidings. The Word of God is spreading, and the Best of Villages has become the Mother of Villages. The divine school is established and the Teacher of Love is engaged in

1 یا عبدالبهاء تو سمی منی و در عبودیت آستان
مقدس قرین منی این عبد را نهایت آمال آنکه با
یاران دست در آغوش کرده و متحداً و متفقاً در
نهایت محویت و فنا بعبودیت درگاه کبریا پردازیم
و باین موهبت کبری کمر بر بندیم و قد بفرازیم تا
اثری از وجود باقی نماند بکلی محو و فانی گردد و
هذا اعظم المنی والغایة القصوی والسدرة المنتی
و المسجد الأقصى ایدکم الله و ایاى علی هذه المنحة
الکبری و العطیة العظمی

2 نامه شما رسید و دلیل بر آن بود که احبابی الهی
در آن حدود و نغور بمزامیر آل داود مینوازند و
بالخان بدیع بذکر رب جلیل اوقات می گذرانند
الحمد لله فاران بهمت حضرت خلیل الرحمن
در فورانست و بشرویه بانجذاب جناب میر
ولی آقا پر بشارتست و کلمه الله در انتشار است
و خیرالقری ام القری گردیده و دبستان الهی
مؤسس و ادیب عشق بدرس و سبق مشغول و

lessons and instruction, and you are occupied with teaching God's newcomers - a praiseworthy and acceptable deed.

- 3 Convey greetings, praise, longing and kindness on behalf of 'Abdu'l-Baha to Jinab-i-Mulla Muhammad-'Ali, Jinab-i-Mulla Nasru'llah, Jinab-i-Mulla 'Abdu'llah, Jinab-i-Mulla 'Abdu'l-Vahhab, Jinab-i-Mulla Asadu'llah, Jinab-i-Aqa Mirza Muhammad-'Ali, Aqa Mirza Asadu'llah, Jinab-i-Aqa Mirza Nuru'llah, Jinab-i-Aqa Jalal, Jinab-i-Aqa Nasru'llah, Jinab-i-Aqa Habibu'llah, Jinab-i-Ghulam Husayn, Jinab-i-Aqa Masihu'llah, Jinab-i-Aqa Rahmatu'llah, and all the friends and handmaidens of God, and the sanctified gathering, and the handmaiden of God the sister, and the sons of Aqa Ni'matu'llah and Aqa Nasru'llah, and the companion, and the young girls, and Ghulam Husayn, and Asadu'llah, and Tahirih, and Khanum Aqa, and Qudsiyyih, and Ruha, and Husayn Aqa, and other boys and girls, and His Holiness Haji Muhammad-'Ali, descendant of those who survived the fortress - to all of them.

- 4 'Abdu'l-Baha supplicates and implores at the Threshold of Baha on behalf of these souls and seeks heavenly confirmations. All are in sight and before my eyes. My spirit be sacrificed for the loved ones of Baha and my soul be sacrificed for their attraction and enkindlement. Today is the day of proclamation and this age is the age of sacrifice. And upon you be the Most Glorious Glory.

- 5 His Holiness Mu'ayyadu'l-Hukama, praise be to God, is confirmed with all power in the supreme spirituality and is in the utmost joy and attraction. My hope is that such radiance will encompass him and his wife that they will shine forth like two bright candles. And upon you be the Most Glorious Glory.

آنجناب بتعلیم نورسیدگان الهی مآلوف و این عمل مبرور مقبول

3 جناب ملاً محمد علی و جناب ملاً نصرالله و جناب ملاً عبدالله و جناب ملاً عبدالوهاب و جناب ملاً اسدالله و جناب آقا میرزا محمد علی و آقا میرزا اسدالله و جناب آقا میرزا نورالله و جناب آقا جلال و جناب آقا نصرالله و جناب آقا حبیب الله و جناب غلام حسین و جناب آقا مسیح الله و جناب آقا رحمت الله و عموم احباب و اماء الله و محفل تقدیس و امة الله اخت و ابناء آقا نعمت الله و آقا نصرالله و ضجیع و صبايا و غلام حسین و اسدالله و طاهره و خانم آقا و قدسیه و روحا و حسین آقا و سایر صبیان و صبايا و حضرت حاجی محمد علی سلاله بقیة السیف قلعه جمیعرا از قبل عبدالبهاء تحیت و ثنا و اشتیاق و مهربانی برسانید

4 عبدالبهاء بجهت این نفوس بدرگاه حضرت بها تضرع و ابتهال می نماید و تأییدات غیبیه میجوید جمیع در نظرند و پیش بصرند روحی لاحباء البهائ الفداء و نفسی لانجذابهم و اشتغالهم الفداء امروز روز نداست و این عصر عصر فدا و علیکم البهائ الأبهی

5 حضرت مؤیدالحکماء الحمد لله بتمام قوا مؤید بروحانیت کبری هستند و در نهایت سرور و انجذاب امیدم چنانست که ایشانرا مع الضلع نورانیت چنان احاطه نماید که چون دو شمع روشن برافروزند و علیکم البهائ الأبهی

BRL_DAK#1014

AB09950*To: Hizari, Ardishir Jamshid Farsi et al., in Qazvin**Date: 1921-Apr-19*

O two faithful servants of the Lord! Your letter was received. From the dawning-place of its words, the light of love shone forth and became the cause of joy to the longing ones. You had asked permission to attain the presence - permission is granted. Convey utmost love and yearning greetings to dear brother Rashid, and give glad-tidings of boundless favors to the cherished handmaiden of God, Firuzih. And upon you be the Most Glorious Glory!

قزوین جناب اردشیر جمشید و جناب
اسفندیارگشتاسب علیهما بهاء الله الاهی
هو الاهی ای دو بنده صادق پروردگار نامه
شما رسید از مطلع الفاظش نور محبت دمید و
سبب سرور مشتاقان گردید اذن حضور خواسته
بودید مأذونید و بجناب اخوی رشید نهایت
محبت و تحیت مشتاقانه برسانید و کنیز عزیز
الهی فیروزه را بالطف بی پایان مژده دهید و
علیکم البهاء الاهی

ALPA.018b, YARP2.022 p.077

AB10896*To: Abdu'l-Husayn Dihqan, in Shiraz**Date: 1921-Apr-19*

- 1 O illumined youth! Your letter dated February 10, 1921 was received....
- 2 Regarding the upheaval about which you wrote - turmoil exists in all the atoms of the world. The loved ones of God must maintain complete composure, calm and dignity. They must have no ill-feeling toward any group among the people of Iran. They must be kind to all and strive with utmost power for the reconstruction of sore-ravaged Iran....

- 1 ای جوان نورانی نامه که بتاريخ ۱۰ فبرواری ۱۹۲۱ مرقوم نموده بودید رسید....
- 2 از انقلاب مرقوم نموده بودید آشوب در همه ذرات عالم است احبای الهی باید در نهایت تمکین و سکون و قرار باشند با هیچ حزبی از اهالی ایران کلفتی نداشته باشند با جمیع مهربان باشند و بنهایت قوت در آبادی ایران ویران بکوشند....

MSHR2.021x

AB12346*To: Kostlin, Anna et al., in Esslingen**Date: 1921-Apr-22*

O servants of the Kingdom of God! Give thanks unto God that He has chosen you for service to the Kingdom of God and enabled you to become the cause of sight and hearing for souls, to promote the divine teachings, to awaken the slumberers, to quicken the dead, and to spread the divine fragrances.

Holy souls and sanctified spirits from the Abha Kingdom praise your services and give you the glad-tidings of eternal life. In truth, you are the gardeners in the divine garden, training the trees of human souls and bringing forth many flowers of delightful hue and fragrance in the garden of the Kingdom.

I pray for you and supplicate divine confirmations. Upon you be the Most Glorious Glory.

BBBD.571-572

AB04906*To: Nushiravan Miharban et al.**Date: 1921-Apr-23*

- ¹ O dear friends of 'Abdu'l-Baha! Rustam Bahmard requested the writing of this letter. When I read your blessed names, I was moved to joy and delight that praise be to God, the Persian friends are successful in friendship and truthfulness, and with heart and soul desire peace and reconciliation for all people. They have pure hearts and radiant souls. I beseech the court of the Desired One and know you as helpers and companions of 'Abdu'l-Baha. And upon you be the Most Glorious Glory!

¹ ای یاران عزیز عبداله‌آ رستم به‌مرد خواہش نگارش این نامہ نمود من نیز چون نام مبارک شما خواندم بوجد و طرب آمدم کہ الحمد للہ یاران پارسی بدوستی و درستی موفقتند و بجان و دل آرزوی صلح و آشتی برای جمیع مردمان دارند دلی پاک دارند و جانی تابناک بدرگاہ حضرت مقصود عجز و نیاز نمایم و شما را یار و یاور عبداله‌آ دانم و علیکم البہاء الابیہ

- ² O peerless Lord! Make Dinyar Bahram joyous and grant him rest in the shade of the tree of pardon and forgiveness. Turn his night into day and make his day victorious, that he may find shelter in the proximity of the Most Great Mercy.

² ای خداوند بی‌مانند دینیار بہرام را شادکام فرما و در سایہء شجرہء عفو و مغفرت آرام دہ شمارا روز کن روز را فیروز فرما تا در جوار رحمت کبری مأوی نماید

YARP2.340 p.278

AB05083*To: Jamshid Khudadad Farsi, in Bombay**Date: 1921-Apr-23*

- 1 O servant of the Sacred Threshold! All these letters which you send are the cause of spirit and fragrance, for they demonstrate firmness in the Covenant and humility and submissiveness among the friends. Whosoever desires to be first among you must be last. This is the way and path of 'Abdu'l-Baha. This is the ultimate desire of 'Abdu'l-Baha - to be a true servant of the divine friends. Convey loving greetings to each and every one of the friends individually.
- 2 You wrote that you went to Poona and were present in the gathering of the friends and were blessed to inhale the holy fragrances and found utmost joy in meeting one another. Jinab-i-Aqa Khusraw truly embodies the spirit of kindness and is manifest light. I am pleased with them in every way. Every week they arrange a spiritual gathering and engage in guiding souls.
- 3 Convey my greetings and longing to all the relatives, especially to Jinab-i-Ardishir Khudadad.

1 ای بنده آستان مقدس این مکاتیبی که میفرستی
 جمیعاً سبب روح و ریحانست زیرا دلالت ثبوت
 بر پیمان و خضوع و خشوع در نزد یارانست من
 یرید لکم ان یکون اولاً فلینبغی ان یکون لکم آخراً
 این است روش و سلوک عبدالهء اینست نهایت
 آرزوی عبدالهء که خادم حقیقی یاران الهی
 باشد بجمیع احباً فرداً فرداً تحیت مشتاقانه برسان

2 مرقوم نموده بودید که به پونه رفتید و در مجمع
 احباً حاضر شدید و باستشمام نفحات قدس
 موفق شدید و از ملاقات یکدیگر نهایت سرور
 یافتید جناب آقا خسرو بمان فی الحقیقه در
 مهربانی روح مجسم است و نور مصور از هر
 جهت از ایشان مسرورم و در هر هفته محفل
 روحانی بیارایند و بهدایت نفوس پردازند

3 و بجمیع منتسبین علی الخصوص جناب اردشیر
 خداداد از قبل من تحیت و اشتیاق برسانید

MUH3.321ax, YARP2.459 p.342

AB05871*To: Hurmuzdiyar Bahram et al.**Date: 1921-Apr-23*

- 1 O ye friends of heart and soul! This servant of the Threshold giveth thanks to God that ye are the manifestations of divine confirmation and success, and that from among all humanity God hath awakened and chosen you, that like flowers in a meadow ye might blossom in the spiritual spring breeze and diffuse the musk-laden fragrance of the Most Great Guidance.
- 2 In gratitude for this bounty, ye must show the utmost steadfastness and firmness in this precious Faith and conduct yourselves according to the divine teachings.

1 ای یاران دل و جان این بنده آستان شکر کنید
 خدا را که مظاهر تأیید و توفیقید و از میان جمیع
 بشر خدا شما را برانگیخت و اختیار نمود که مانند
 گل در چمن بنسیم بهار روحانی شکفته گردید و
 بوی مشکبوی هدایت کبری از شما منتشر گردد

2 باری بشکرانه این بخشش باید در نهایت
 استقامت و ثبوت درین آئین نازنین بموجب
 تعالیم الهی رفتار نمائید

3 And upon you be the Most Glorious Glory.

3 و علیکم البهاء الابهی

ALPA.065b, YARP2.076 p.112

AB07755

To: Unknown, in Taft

Date: 1921-Apr-23

1 O kind Lord! These pure souls have hastened to the celestial world and soared to the hidden realm of the kingdom of mysteries. O pure God! This band of lovers had set their faces towards Thee. Enamored of Thy locks, they communed with Thee day and night, and in the garden of Thy love, they raised their sweet melodies.

1 خداوند مهربانا این جانهای پاک بجهان افلاک شتافتند و بجهان پنهان ملکوت اسرار تاختند ایزد پاک این گروه عاشقان روی تو بودند و آشفتهگان موی تو شب و روز پیادت دمساز بودند و در گلشن محبت پر نغمه و آواز

2 O kind Lord! Forgive their shortcomings, grant them refuge, make them joyous, illumine their faces, perfume their nostrils, and bestow upon them a seat in the assemblage of splendor.

2 خداوند مهربانا گاه بخش پناه بده کامور فرما روی منور کن مشام معطر نما و در محفل تجلی مستقر کن

ALPA.066a, YARP2.077 p.112

AB11711

To: Farani, Jalal Bashir Rahmani et al.

Date: 1921-Apr-24

1 O enchanted one of the countenance of Baha! Your letter of 15 Sha'ban 1339 arrived and the flowing verses were read. It was the surging of the ocean of love and the roaring of the whale of the love of God. It had a powerful effect - it was the melody of the Feast of Ridvan and the song of pure hearts to the loved ones of the All-Merciful.

1 ای مفتون روی بها نامه ۱۵ شعبان ۱۳۳۹ رسید و اشعار آبدار قرائت گردید جوش دریای عشق بود و خروش نهنگ محبة الله تأثیر شدید داشت نغمه عید رضوان بود و آهنگ قلوب صافیه باحبای رحمن

2 A letter has been written and is enclosed. Please convey my apologies for not writing separate letters, as there is no time and it is impossible. His Excellency the Shah is departing. Now you must be engaged in service during his absence until he returns.

2 نامه ای مرقوم گردید در جوفست عذر مکاتیب علیحده بخواید زیرا فرصت نیست و مستحیل است حضرت شاه عازم است حال شما باید در غیاب ایشان بخدمت مشغول گردید تا مراجعت نماید

- 3 Convey my utmost kindness to the handmaiden of God Khayru'-Nisa and Vajdiyyih and Muhammad Aqa the servant. If I had time I would write a letter to each one. Convey my utmost love and longing to Aqa Mirza Aqa Jan and his noble sons, and deliver profound greetings and messages to Mulla Haji Husayn and Aqa Jan and Mirza 'Abbas and Mirza 'Abdu'r-Rahim.
- 3 بامه‌الله خیرالنساء و وجدیه و محمد آقای خادم از قبل من نهایت مهربانی برسان اگر فرصتی داشتم بهریک نامه‌ئی می‌نگاشتم بجناب آقا میرزا آقا جان و انجال امجاد نهایت محبت و اشتیاق من برسان و بجناب ملا حاجی حسین و جناب آقا جان و جناب میرزا عباس و جناب میرزا عبدالرحیم سلام و پیام عظیم برسان
- 4 I long for them all and pray for divine confirmations and success from the Luminary of the horizons. It is certain that the glance of favor will encompass them and the holy breaths will bestow new life upon their hearts. And upon you be the Most Glorious Glory.
- 4 جمیعرا مشتاقم و تأیید و توفیق نیر آفاق خواهم و یقین است که نظر عنایت شامل گردد و نفعات قدس قلوبرا حیات تازه بخشد و علیک البهاء الأبهی

FRH.266-267, FRH.436x

AB01896

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

Date: 1921-Apr-25

- 1 O Amin of 'Abdu'l-Baha! Your letter dated 10 Jamadiyu'l-Avval 1339 was received. You had mentioned your errors and transgressions. We are all sinners, but God is the Compassionate, the Forgiving. We are immersed in transgression, but the ocean of pardon and forgiveness is boundless. What fear has he of the ocean's waves who has Noah for his helmsman? We place no trust in our own deeds and actions, but rather in the grace and favor of the Lord. But I bear witness regarding you that you have no purpose save the good-pleasure of God, no desire save the welfare of all. My hope is that until your last breath you will be confirmed in a goodly end.
- 1 ای امین عبداله‌آء نامه شما که بتاریخ ۱۰ جمادی‌الاولی ۱۳۳۹ بود رسید از خطایا و عصیان خود ذکر نموده بودی جمیع ما گنه‌کاریم ولی خداوند مهربان آمرزگار غرق در عصیانیم ولیکن بحر عفو و غفران بی‌پایان چه باک از موج بحر آنرا که باشد نوح کشتییان اعتماد بر اعمال و افعال خود نداریم بلکه به فضل و عنایت حضرت یزدان داریم ولی من در حق تو شهادت میدهم که از خود هیچ مقصدی نداری جز رضای الهی آرزویی نداری از هر جهت خیرخواه کل هستی امیدم چنانست که تا نفس اخیر بحسن خاتمه موفق شوی
- 2 Various factions have laid waste to Iran. We pray on behalf of the government that it may succeed in unifying these different factions into one party and bring an end to this disorder and chaos.
- 2 ایران را احزاب مختلفه ویران نموده‌اند ما در حق حکومت دعای کنیم که موفق بآن گردد که این احزاب مختلفه را یک حزب فرماید این پریشانی و بی‌سر و سامانرا نهایت بخشد
- 3 Multiple letters were written to 'Ishqabad and their receipt was confirmed. Praise be to God, the friends of God are in perfect
- 3 به عشق‌آباد مکاتیب متعدده مرقوم گردید و وصولش رسید الحمد لله احبای الهی در نهایت

harmony and unity, and compared to before have found rest and comfort and are occupied in servitude to the Divine Unity.

ائتلاف و اتحادند و نسبت به پیش راحت و آسایش جسته‌اند و مشغول بعبودیت حضرت احدیتند

- 4 In all your letters you mention the friends with utmost love, and likewise praise the handmaidens of the Merciful, all of whose purpose and aim is to sacrifice their lives in the path of the Lord. And likewise you seek forgiveness for those who have hastened from this world to the next. And I too, with utmost supplication and imploring and utter helplessness and lamentation, pray at the Court of the Self-Sufficient and beseech pardon and forgiveness for myself and others.

4 در جمیع نامه‌ها ذکر دوستان را با نهایت محبت مینمائی و همچنین ستایش از اماء الرحمن که جمیعاً مقصد و مرام جانفشانی در سبیل حضرت یزدانست و همچنین طلب آمرزش از برای کسانی که ازین جهان بجهان دیگر شتافتند مینمائی و من هم با نهایت تضرع و ابتال و عجز و زاری بدرگاه بی‌نیاز مناجات مینمایم و از برای خود و دیگران تمنای عفو و غفران میکنم

- 5 Convey to Haji Ghulam-Rida my utmost love and kindness. My hope is that this servant of God will, like an immovable mountain, find firmness and steadfastness in service.

5 بجناب حاجی غلامرضا از من نهایت محبت و مهربانی ابلاغ دار امیدم چنانست که این بنده الهی چون جبل راخ در خدمت استقامت و استقرار یابد

- 6 And upon you be the Most Glorious Glory.

6 و علیک البهاء الابهی

MSHR3.128

AB12416

To: Najjar, Ustad Ibrahim brother of Ustad Isma'il, in Qumrud

Date: 1921-Apr-25

- 1 O thou who art firm in the Covenant! Thy letter was received. Praise be to God, its contents were pleasing and indicative of the services thou hast rendered for nineteen years in Qamrud and Qum. Praise God that thou hast been assisted and confirmed in educating Baha'i children. This is a great bounty - know thou its worth and strive day and night that thou mayest progress moment by moment.

1 ای ثابت بر پیمان نامه شما رسید الحمد لله مضامین دلنشین بود و دلیل بر خدماتیکه نوزده سال در قمرود و قم قیام بان نموده بودید حمد کن خدا را که بتربیت اطفال بهائیان موفق گشتی و مؤید شدی این موهبت عظمی است قدر این موهبت را بدان و شب و روز بکوش تا آناً فاناً ترقی نمائی

- 2 Convey my greetings and love to thy five daughters - Tal'at, Qudsiyyih, Khanum-'Ata, Malihih and Shamsiyyih - and likewise to Aqa Shukru'llah who, praise be to God, is also engaged in service at the school, and also extend my greetings to his honored wife. It is hoped that through the efforts of the friends of God a school will once again be established in Qamrud. Convey my greetings also to Ustad Isma'il-i-Najjar.

2 و بصبایای نهمه خویش طلعت و قدسیه و خانم عطا و ملیحه و شمسیه تحیت و مهربانی برسان و همچنین باقا شکرالله که الحمد لله او نیز در دبستان بخدومت مشغول و همچنین بحرم محترمه تحیت ابلاغ دار امید چنانست که بهمت احبای الهی دوباره در قمرود مدرسه تأسیس شود بجناب استاد اسمعیل نجار نیز تحیت مرا برسان

3 And upon thee be the Most Glorious Glory.

3 و علیک البهاء الابهی

QUM.261b

AB09608

To: Naddaf Qumi, Ali Muhammad et al., in Tihiran

Date: 1921-Apr-25

...O my God! I supplicate and beseech Thy Kingdom of forgiveness and the Dominion of Thy might and power to encompass these souls with Thy pardon and bounty, and aid them in the shelter of Thy great mercy and the refuge of Thy mighty gift. O Lord! These were captives of Thy love, were poor at the gate of Thy riches, and were lowly in the court of Thy glory. They placed their trust in Thee and beseeched before Thee, and their spirits hastened in longing for Thy presence. Therefore, make them signs of Thy forgiveness and standards of Thy pardon, and establish them in the gathering of divine manifestation, immersed in the seas of light in the world of mysteries. Verily, Thou art the Mighty, the Powerful, the Omnipotent.

...اللهم یا الهی ائی اتضرّع و ابتهل الی ملکوت
غفرانک و جبروت عزّک و اقتدارک ان
تدرک هؤلاء بعفوک و احسانک و تغیثهم فی
جوار رحمتک الکبری کھف موهبتک العظمی
ربّ ان هؤلاء کانوا اسراء حبک و فقراء بیاب
غنائک و اذلاء فی فناء عزّک قد توکلوا علیک
و ابتلوا بین یدیک و سرعت ارواحهم شوقاً
للقائق الیک فاجعلهم آیات مغفرتک و رایات
عفوک و مکنهم فی محفل التجلّ مستغرقین فی
بحار الانوار فی عالم الاسرار انک انت المقتدر
العزیز القدیر...

BSHN.140.405x, BSHN.144.400x,
MHT1a.047x, MHT1b.005x, QUM.072x,
QUM.161bx

AB01565

To: Doctor Habibullah Muayyid son of Khudabakhsh, in Baghdad

Date: 1921-Apr-28

1 O thou who art firm in the Covenant! It is as thou didst write that the Day of Manifestation brings forth abundant bounty on one hand, and on the other hand trials and tests for souls lacking understanding. However, for those who are steadfast it is an arena of sacrifice and a divine altar of offering.

1 ای ثابت بر پیمان همانست که مرقوم نموده بودی
که یوم ظهور از جهتی فیض موفور است و
از جهتی امتحان و افتتان نفوس بی شعور و لکن
از برای ثابتان میدان جانفشانی است و قربانگاه
رحمانی

2 The martyrdom of Mirza Ya'qub has again confined Ya'qub to the house of sorrows and cast all the friends into intense grief.

2 شهادت حضرت میرزا یعقوب حضرت یعقوب را
باز معتکف بیت الحزن کرد و جمیع یاران را باسف

But for that pure soul this martyrdom was the very essence of joy and a bounty from the bounties of the Divine Unity.

شدید انداخت ولی این شهادت آن جان پاک را
عین مسرت بود و فیضی از فیوضات حضرت
احدیّت

3 And assuredly it will soon create such a spirit and fragrance in Kermanshah that even the enemies will cry out in lamentation, saying: "Would that the rabble had not undertaken this heart-rending oppression!" For it produced the opposite effect - it was thought it would cause extinction, but this blood surged forth and produced attraction and warmth, becoming the cause of intensifying the fire of the love of God. "They desire to extinguish God's light with their mouths, but God will perfect His light and spread His fragrances and exalt His remembrance throughout the worlds."

3 و البته در کرمانشاهان چنان روح و ریحانی
عنقریب احداث نماید که حتی اهل عدوان
فریاد و فغان برآرند که ای کاش او باش
متصدی این ظلم دلتراش نمیشدند زیرا برعکس
نتیجه بخشید گمان میشد سبب نمودتست ولی
این خون جوشید و انجذاب و حرارت حاصل
شد و سبب قوت نائره محبت الله شد یریدون
ان یطفئوا نور الله بافواههم و الله یم نوره و ینشر
نفحاته و یعلی ذکره بین العالمین

4 This supreme martyrdom is the cause of the greatest victory. That crimson blood will ultimately transform that city into a supreme paradise.

4 این شهادت کبری سبب نصرت عظمی است
آن خون رنگین عاقبت آن مدینه را بهشت برین
نماید

5 Physicians maintain that blood has great potency - wherever it is poured at the foot of a tree, that tree becomes more vigorous and yields boundless blossoms and fruits. This is the effect of animal blood - then imagine how much such blessed human blood at the foot of the Blessed Tree will cause strength, growth, blossoms and fruits.

5 اطباء بر آنند که قوت خون بسیار است در پای
هر شجره ریخته گردد آن درخت تناور شود
و شکوفه و ثمر بی حد و حصر دهد این تأثیر
خون بهائست دیگر معلوم است که چنین خون
مبارک انسانی در پای شجره مبارکه چه قدر
سبب قوت و نمو و شکوفه و ثمر گردد

6 Especially since that radiant youth had the utmost desire for sacrifice, and his loving spiritual mother, although she held her young son dearer than her sweet life, had yearned to see the garment of that precious one stained with crimson blood in the path of God. What power is this, what self-sacrifice, what offering and what rejoicing!

6 علی الخصوص که آن جوان نورانی نهایت آرزوی
جانفشانی داشت و مادر مهربان روحاً باوجود
آنکه فرزند جوانرا عزیزتر از جان شیرین داشت
تمنای آن نموده بود که پیراهن آن نازنینرا
در سبیل الهی آلوده به خون رنگین بیند این
چه قوتیست و چه جانفشانی و چه قربانی و
دست افشانی و

7 And soon thou shalt see the greatest signs appear to all from this martyrdom in the field of sacrifice. Console all the friends and give them the glad tidings of divine bestowal.

7 سوف تری الآیات الکبری تظهر علی الملا من
هذه الشّهادة فی میدان الفداء جمیع یارانرا دلدار
دهید و بموهبت رحمانی نوید بخشید

8 And upon thee be the Most Glorious Glory.

8 و علیک البهاء الابهی

MKT3.152, AKHA_106BE #10 p.03,
AKHT2.511, SHYM.057, KHH2.221
(2.405)

AB03868

Date: 1921-Apr-28

- 1 O Thou Most High and Lord of sacrifice and offering in the Most Glorious Kingdom! 1 يا على الأعلى و ربّ الضحية و الفداء فيملكوت الأبي
- 2 Thy servant Ya'qub followed Thy example and hastened to the place of sacrifice with a heart drawn to the infinite Kingdom. O Lord, he yearned to shed his blood upon the earth on the Day of Return and pour out his spirit in the field of faithfulness until the soil was reddened with his flowing blood before all. His body lay stretched upon the ground, his heart wounded from stabbing, his breast lacerated from bullets, while the enemies attacked with all tyranny and excess upon the body cast down in the dust. 2 قد اقتدى بك عبدك يعقوب و سرع الى مشهد الأضي بقلب منجذب الى ملكوت لا يتناهى ربّ انه تمنى سفك دمه على التراب في يوم الاياب و فيضان روحه في ميدان الوفاء حتى يحمرّ التراب بأاره المهرق بين الملاء فالجسد طريح على الأرض و القلب جريح من الطعن و الصدر قريح من الرصاص و الأعداء هجموا بكلّ عتو و غلو على الجسد المطروح على التراب
- 3 Praise be to Thee, my God, for having enabled him to achieve this great martyrdom and making him a sign of sacrifice in the field of faithfulness out of love for Thy beauty, O Most Glorious Beauty! O Lord, make him a star rising in the highest horizon, a lamp shining in the glass of eternity, and a blessed tree in the realm of dust, adorned with the flowers of Thy greatest gift and the fruits of the Sidrat al-Muntaha. 3 لك الحمد يا الهى على ما وفقته على هذه الشهادة الكبرى و جعلته آية الفداء في ميدان الوفاء حباً بجمالك يا بهاء الأبهى ربّ اجعله نجماً بارزاً في الأفق الأعلى و سراجاً ساطعاً في زجاجة البقاء و شجرة مباركة في حيز الغبراء تتجلى بأزهار موهبتك الكبرى و اثمار سدرة المنتهى
- 4 Pour forth solace and patience upon his loving mother who wished for the martyrdom of the apple of her eye and piece of her heart - wounded, injured, slain upon the earth in Thy path, O Lord of Lords! Verily Thou art the Generous, verily Thou art the Great, verily Thou art the Most Merciful, the Compassionate. 4 و افرغ السّلو و الصبر على أمّه الحنونة التي تمتّ شهادة قرّة عينها و فلذة كبدها قريحاً جريحاً قتيلاً على التراب في سبيلك يا ربّ الأرباب انك انت الكريم انك انت العظيم انك انت الرحمن الرحيم

MKT3.153, AKHT2.512, HHA.302,
SHYM.058, KHH2.223 (2.407)

AB08650

To: Fozdar, Shirin daughter of Mihraban Bihjat, in Bombay

Date: 1921-Apr-28

- 1 O thou who art firm in the Covenant! 1 اى ثابت بريمان
- 2 Thy letter was received. Its contents were most sweet and pleasing, for thou seekest spiritual progress and advancement 2 نامه تو رسيد مضمون بسيار شيرين و دلنشين بود زيرا از براى خود و احبّاي بمبئي موفقيّت و

for thyself and the friends in Bombay. The poetry which thou hadst composed in English was eloquent and articulate. My hope is that day by day thy natural talent may advance and that the most wondrous meanings may flow from thy creative faculty.

3 And upon thee be the Most Glorious Glory.

ترقی روحانی میطلبی اشعاری که بانگلیسی بنظم آورده بودی بلیغ و فصیح بود امیدم چنانست که روز بروز فطرت ترقی نماید و ابداع معانی از قریحهات جاری و ساری گردد

3 و علیک البهاء الأبهری

YARP2.498 p.365

AB04532

To: *As-Shaykh Muhi-id-Din At-Tirablusi, in Jaffa*

Date: 1921-Apr-29

1 O distinguished and esteemed one! I received with all respect your luminous letter and carefully considered its wonderful meanings. I was delighted by its eloquent and profound expressions which indicated faithfulness, purity of heart and steadfastness in love. By your life, in this age those who are steadfast in love are rarer than the greatest elixir. We praise and thank God that He has shown us in these lands a distinguished person who is firm in love.

2 For when love is superficial, arising from natural feelings, it can hardly be sincere love. But when it springs from divine grace - "He loves them and they love Him" and are "merciful amongst themselves" - there is no doubt that it is real and sincere, hardly changing with the passing of centuries and ages.

3 Therefore be assured that my heart is pledged to love. I wish for steadfastness in faithfulness to all eternity, whether in this first life or in the next life. And upon you be greetings and praise.

4 I request you to convey to His Honor the Justice of the Peace, Raghib Effendi Khalidi who was in Haifa, my longing and firmness in the Covenant. And upon you both be greetings and praise.

1 ایها الفاضل الجلیل اتی قد اخذت بكل توقیر کتابکم المنیر و امعنت النظر فی بدیع معانیه و قد سرتنی عباراته الفصیحة البلیغة الدالة علی الوفاء و صفاء القلب و الثبوت علی الوداد لعمرک فی هذا القرن اهل الوداد اقل من الاکسیر الأعظم و نحمد الله و نشکره علی ان ارانا فی هذه البلاد شخصاً جلیلاً ثابتاً علی الوداد

2 فالحمية اذا كانت سطحية منبعثة عن احساسات طبعیه لاتکاد ان تكون محبة صمیمیه ولكن اذا كانت منبعثة من فیض الالهی یحبهم و یحبونه رحماء بینهم لا شک انها حقیقیه و صمیمیه لاتکاد تتغیر بمرور القرون و الأعصار

3 بناءً علی ذلك فاطمئنوا ان فؤادی رهین الوداد اتمنی الثبات علی الوفاء الی ابد الابد سواءً کان فی هذه النشئة الأولى ام فی النشئة الأخری و علیک التحية و الثناء

4 و ارجو ان تبلغ حضرة حاکم الصلح راغب افندی خالدي الذی کان فی حیفا من طرفی الاشتیاق و الثبوت علی الميثاق و علیک و علیه التحية و الثناء

MMK6#118

AB04257*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran**Date: 1921-Apr-29*

- 1 O Amin of 'Abdu'l-Baha! Your letter dated 19 Jamadi'l-Avval 1339 arrived. Since another letter was written these past few days, the response to this letter will be brief.
- 2 Jinab-i-Mirza Murtada, the Mullazadih of Tabriz, is in truth a tranquil soul and receives divine confirmations. However, His Holiness the glorious martyr, the divine sacrifice, Jinab-i-Mirza Ya'qub Muttahidih, raised such a banner in the field of sacrifice that it will wave with the divine fragrances forever. He lit such a bright lamp that its rays reach the Supreme Concourse. A prayer was offered to the Divine Threshold in remembrance of that noble soul and was sent to Kermanshah.
- 3 O Amin! The earth is in turmoil, yet praise be to God, the manifest banner waves at the highest zenith. Convey loving greetings from 'Abdu'l-Baha to all the friends of God.
- 4 Your letters are filled with mention of the friends of God and requests for forgiveness for those who have ascended. In the Holy Shrine, with utmost humility, I beseech assistance and bounty for the friends and seek pardon and forgiveness for those who have ascended to God.
- 5 And upon you be the Most Glorious Glory.

۱ ای امین عبداله‌آء رقم مورخ ۱۹ جمادی اول ۱۳۳۹ رسید چون نامه دیگر این چند روز مرقوم شده بود جواب این نامه مختصر مرقوم می گردد

۲ جناب میرزا مرتضی ملازاده تبریزی فی الحقیقه نفس مطمئنه است و تأییدات غیبیه میرسد اما حضرت شهید مجید قربانی الهی جناب میرزا یعقوب متحده علمی در میدان فدا برافراخت که الی الابد بنفحات الله موج میزند سراجی روشن نمود که پرتوش بملا اعلی میرسد در ذکر آن بزرگوار مناجاتی بدرگاه احدیت شد و به کرمانشاه ارسال گشت

۳ ای امین روی زمین در پیچ و تابست باوجود این الحمد لله علم مبین در اوج اعلی موج میزند بجمع یاران الهی از قبل عبداله‌آء تحیت مشتاقانه برسان

۴ مکاتیب شما مملو از ذکر احباء الله است و طلب مغفرت از برای نفوسی که صعود نموده اند در روضه مبارکه نهایت خضوع از برای یاران عون و عنایت میطلبم و از برای متصاعدین الی الله عفو و مغفرت میجویم

۵ و علیک الهاء الاهی

SHYM.059

AB04839*To: Teachers of Tarbiyat School et al., in Tihiran**Date: 1921-Apr-29*

- 1 O ye teachers of the Tarbiyat School for girls! Your letter hath been received and its perusal brought infinite joy; for praise be to God, through the protection and help vouchsafed by the

۱ ای معلمه‌های مدرسه تربیت بنات نامه شما رسید از قرائتش نهایت مسرت حاصل گشت که الحمد لله بعون و عنایت جمال مبارک موفق

Blessed Beauty, ye have been enabled to make the girl children aware of the manifest verses of the Most Holy Lord.

- 2 No greater service can be imagined, in this day, than the education and training of Baha'i children as it ought to be done, inasmuch as this service is like unto gardening in the Divine orchard. I fervently hope that ye may be graciously aided to befittingly succeed in this endeavour, so that these children may be trained and nurtured according to the divine Teachings, that each one may grow to become even as a fruitful tree, and become conducive to benefits and good results.

- 3 There is no time to write more. Upon ye rest the Glory of the Lord, the All-Glorious!

BRL_ATE#176x

بآن شده‌اید که اطفال بناترا منتبه بآیات باهره
حضرت احدیت ثنائید

2 امروز خدمتی اعظم از تربیت اطفال بهائی کما
هی حقها تصور نتوان نمود زیرا این خدمت
باغبانی بستان الهی است امیدم آنست که
چنانکه باید و شاید موفق گردید تا این اطفال
بتربیت الهی تربیت شوند و هر یک درخت
بارور گردند و مصدر ثمر و اثری شوند

3 فرصت بیش ازین نگاشتن نه و علیکن البهاء
الاهی

BRL_DAK#0839,

MKT7.124b,

MJTB.031ax

AB05283

To: Jean B Masson

Date: 1921-Apr-29

- 1 O herald of the Kingdom! Thy letter was received, and from its contents it became evident that thou art engaged in the composition of a book in refutation of him who hath opposed the Truth.
- 2 Thou hadst asked how the blessed Name of His Holiness Baha'u'llah, and likewise the Mashriqu'l-Adhkar, should be written in English. Write them in this manner: Baha 'Ullah and Mashreq 'Ul-Azkar.
- 3 It is my hope that thou mayest succeed in writing thy book. However, the language should be moderate, tempered, and infinitely courteous. Look not at the language used by that hostile writer, for he was prejudiced and unrefined. Any person with the slightest degree of fairness will understand that his writing is totally biased and inspired by enmity. This is enough proof that what he hath written is spurious.

- 4 And upon thee be the Glory of the All-Glorious.

BRL_ATE#194x, COMP_DEFENCE#19x, COC#2218x, SW_v12#10 p.168

1 ای منادی ملکوت نامه شما رسید و از مضمون
معلوم گردید که بتألیف کتابی مشغولی ردّاً علی
من رد علی الحق

2 سؤال نموده بودی که اسم مبارک حضرت
بهاءالله و همچنین مشرق الأذکار را بانگلیسی
چگونه بنگاریم این طور بنویسید

3 امیدم چنان است که در تألیف این کتاب
موفق شوی ولی باید عبارت بسیار ملایم و مدارا
باشد و در نهایت ادب بنگاری نظر بعبارات آن
شخص معترض نکنی زیرا او انسانی بود پرغرض
و بی ادب هرکس ادنی انصافی داشته باشد
میفهمد که این شخص آنچه نوشته است بنهایت
غرض و عداوت مرقوم داشته است همین
برهان کافی بر بطلانست

4 و علیک البهاء الاهی

COMP_DEFENCE#19x

AB07051*To: Aqa Murtida Mullazadih Tabrizi, in Tihiran**Date: 1921-Apr-29*

- 1 O you who composes prose and poetry! May God bless you for extracting the most subtle meanings and arranging them into poems like precious pearls and prose like strands of luminous gems! Well done, well done to you, O spiritual teacher, for how the Spirit of the All-Merciful has confirmed you!
- 2 Indeed, Abdullah Shalmaghani spoke with the most wondrous meanings and clearly foretold the appearance of the radiant Light from the Iranian horizon. But the oppressors and the contemptible, base betrayers shed his blood and attributed to him a great calumny and killed him with great injustice. But God cleared him of the calumny and ordained for him spirit and fragrance, and now he is in enduring bliss and a noble station. May God increase his rank in the world of eternity and bestow upon him blessings and bounties.
- 3 And upon you be the Most Glorious Glory.

1 أيتها الناظم الناظم الناظم الذي درك من اقتباس ادق المعاني
و تنظيمه اشعاراً كالدرر الغوالي و نثراً كعقود
الآلئ مرحى مرحى بك ايها المبلغ الروحاني بما
أيّدك النفس الرحمانى

2 انّ عبد الله الشلمغاني قد نطق بأبدع المعاني و صريح
الخبر بظهور النور الساطع من الأفق الايراني ولكن
الظالمين و الهزلة و الرذلة الخدلة هدروا دمه و نسبوا
اليه البهتان العظيم و قتلوه بظلم عظيم ولكن الله
برّئه من البهتان و قدّره الروح و الرّيحان و الآن
هو في نعيم مقيم و مقام كريم زاد الله درجته في
عالم البقاء و انعم عليه بالنعم و الآلاء

3 و عليك البهاء الأبهى

SFI03.033, MAS2.032, MUH2.0816x

ABU3106*Words spoken in May1921 in Haifa/Akka*

Say to this convention that never since the beginning of time has a convention of more importance been held. This convention stands for the oneness of humanity. It will become the cause of the removal of hostilities between the races. It will become the cause of the enlightenment of America. It will, if wisely managed and continued, check the deadly struggle between these races, which otherwise will inevitably break out.

SW_v12#06 p.115

AB00103

To: Mr A A Dan Zidgiz, in Holland

Date: 1921-May-01

- 1 O thou distinguished personage, thou seeker after truth! Thy letter of 4 April 1921, hath been read with love.

۱ ای حقیقتجو شخص محترم نامه‌ئی که بتاريخ چهارم آپریل ۱۹۲۱ بود رسید و بکمال محبت قرائت گردید اما
- 2 The existence of the Divine Being hath been clearly established, on the basis of logical proofs, but the reality of the Godhead is beyond the grasp of the mind. When thou dost carefully consider this matter, thou wilt see that a lower plane can never comprehend a higher. The mineral kingdom, for example, which is lower, is precluded from comprehending the vegetable kingdom; for the mineral, any such understanding would be utterly impossible. In the same way, no matter how far the vegetable kingdom may develop, it will achieve no conception of the animal kingdom, and any such comprehension at its level would be unthinkable, for the animal occupieth a plane higher than that of the vegetable: this tree cannot conceive of hearing and sight. And the animal kingdom, no matter how far it may evolve, can never become aware of the reality of the intellect, which discovereth the inner essence of all things, and comprehendeth those realities which cannot be seen; for the human plane as compared with that of the animal is very high. And although these beings all co-exist in the contingent world, in each case the difference in their stations precludeth their grasp of the whole; for no lower degree can understand a higher, such comprehension being impossible.

۲ وجود الوهیت بدلائل عقلیه ثابت است ولی حقیقت الوهیت ممتنع الادراک است زیرا چون بنظر دقیق نظر فرمائی هیچ مرتبهء دانیه ادراک مرتبهء عالیه نماید مثلاً عالم جماد که مرتبهء دانیه است ممتنع است که عالم نبات را ادراک تواند بکلی این ادراک ممتنع و محال است و همچنین عالم نبات هر چه ترقی نماید از عالم حیوان خبر ندارد بلکه ادراک مستحیل است چه که رتبهء حیوان فوق رتبهء نبات است این شجر تصور سمع و بصر نتواند و عالم حیوان هر چه ترقی نماید تصور حقیقت عقل که کاشف اشیاست و مدرک حقایق غیر مرئیة تصور نتواند زیرا مرتبهء انسان بالنسبه بحیوان مرتبهء عالیه است و حال آنکه این کائنات تماماً در حیز حدوث و لی تفاوت مراتب مانع از ادراکست هیچ مرتبهء ادنی ادراک مرتبهء اعلی نتواند بلکه مستحیل است
- 3 The higher plane, however, understandeth the lower. The animal, for instance, comprehendeth the mineral and vegetable, the human understandeth the planes of the animal, vegetable and mineral. But the mineral cannot possibly understand the realms of man. And notwithstanding the fact that all these entities co-exist in the phenomenal world, even so, no lower degree can ever comprehend a higher.

۳ ولی هر مرتبهء اعلی ادراک مرتبهء ادنی کند مثلاً حیوان ادراک مرتبهء نبات و جماد کند انسان ادراک مرتبهء حیوان و نبات و جماد نماید ولی جماد مستحیل است که ادراک عوالم انسانی کند این حقایق در حیز حدوث است با وجود این هیچ مرتبهء ادنی مرتبهء اعلی را ادراک نتواند و مستحیل است
- 4 Then how could it be possible for a contingent reality, that is, man, to understand the nature of that pre-existent Essence, the Divine Being? The difference in station between man and the Divine Reality is thousands upon thousands of times greater than the difference between vegetable and animal. And that which a human being would conjure up in his mind is but the fanciful image of his human condition, it doth not encompass God's reality but rather is encompassed by it. That is, man

۴ پس چگونه میشود که حقیقت حادثه یعنی انسان ادراک حقیقت الوهیت کند که حقیقت قدیمه است تفاوت مراتب بین انسان و حقیقت الوهیت صدهزار مرتبه اعظم از تفاوت بین نبات و حیوان است و آنچه انسان تصور کند صور موهومهء انسان است و محاط است محیط نیست یعنی انسان بر آن صور موهومه محیط

graspeth his own illusory conceptions, but the Reality of Divinity can never be grasped: It, Itself, encompasseth all created things, and all created things are in Its grasp. That Divinity which man doth imagine for himself existeth only in his mind, not in truth. Man, however, existeth both in his mind and in truth; thus man is greater than that fanciful reality which he is able to imagine.

است و حال آنکه حقیقت الوهیت محاط نگردد بلکه بجمع کائنات محیط است و کائنات محاط و حقیقت الوهیتی که انسان تصور مینماید آن وجود ذهنی دارد نه وجود حقیقی اما انسان هم وجود ذهنی دارد و هم وجود حقیقی پس انسان اعظم از آن حقیقت موهومه است که بتصور آید

- 5 The furthestmost limits of this bird of clay are these: he can flutter along for some short distance, into the endless vast; but he can never soar upward to the Sun in the high heavens. We must, nevertheless, set forth reasoned or inspired proofs as to the existence of the Divine Being, that is, proofs commensurate with the understanding of man.

5 طیر ترابی نهایتش اینست مقداری از این بعد نامتناهی را پرواز تواند ولی وصول باوج آفتاب مستحیل است ولکن باید ادله عقلیه یا الهامیه بوجود الوهیت اقامه نمود یعنی بقدر ادراک انسانی

- 6 It is obvious that all created things are connected one to another by a linkage complete and perfect, even, for example, as are the members of the human body. Note how all the members and component parts of the human body are connected one to another. In the same way, all the members of this endless universe are linked one to another. The foot and the step, for example, are connected to the ear and the eye; the eye must look ahead before the step is taken. The ear must hear before the eye will carefully observe. And whatever member of the human body is deficient, produceth a deficiency in the other members. The brain is connected with the heart and stomach, the lungs are connected with all the members. So is it with the other members of the body.

6 این واضح است که جمیع کائنات مرتبط بیکدیگر است ارتباط تام مثل اعضاء هیكل انسانی چگونه اعضا و اجزاء هیكل انسانی بیکدیگر مرتبط است همین قسم اجزاء این کون نامتناهی جمیع بیکدیگر مرتبط است مثلاً پا و قدم مرتبط بسمع و بصر است باید چشم ببیند تا پا قدم بردارد باید سمع بشنود تا بصر دقت نماید هر جزئی که از اجزاء انسانی ناقص باشد در سایر اجزا فتور و قصور حاصل گردد دماغ مرتبط بقلب و معده است و شش مرتبط بجمیع اعضاست

- 7 And each one of these members hath its own special function. The mind force – whether we call it pre-existent or contingent – doth direct and co-ordinate all the members of the human body, seeing to it that each part or member duly performeth its own special function. If, however, there be some interruption in the power of the mind, all the members will fail to carry out their essential functions, deficiencies will appear in the body and the functioning of its members, and the power will prove ineffective.

7 و همچنین سایر اعضا و هر یک از این اعضا وظیفه‌ای دارد آن قوه عاقله خواه قدیم گوئیم خواه حادث مدیر و مدبر جمیع اعضاء انسان است تا هر یک از اعضا بنهایت انتظام وظیفه خود مجری نماید اما اگر در آن قوه عقلیه خللی باشد جمیع اعضا از اجرای وظایف اصلی خود بازمانند و در هیكل انسان و تصرفات اعضا خلل عارض شود و نتیجه نبخشد

- 8 Likewise, look into this endless universe: a universal power inevitably existeth, which encompasseth all, directing and regulating all the parts of this infinite creation; and were it not for this Director, this Co-ordinator, the universe would be flawed and deficient. It would be even as a madman; whereas ye can see that this endless creation carrieth out its functions in perfect order, every separate part of it performing its own task with complete reliability, nor is there any flaw to be found in

8 و همچنین در این کون نامتناهی ملاحظه نمائید لابد قوه کلیه‌ای موجود است که محیط است و مدیر و مدبر جمیع اجزاء این کون نامتناهی است و اگر این مدیر و مدبر نبود عالم کون مختل بود و بنظر مجنون می‌بود مادام ملاحظه مینمائید که این کون نامتناهی در نهایت انتظام است و هریک از اجزاء در نهایت اتقان وظایف خود را مجری میدارد و ابداً خللی نیست واضح

all its workings. Thus it is clear that a Universal Power existeth, directing and regulating this infinite universe. Every rational mind can grasp this fact.

- 9 Furthermore, although all created things grow and develop, yet are they subjected to influences from without. For instance, the sun giveth heat, the rain nourisheth, the wind bringeth life, so that man can develop and grow. Thus it is clear that the human body is under influences from the outside, and that without those influences man could not grow. And likewise, those outside influences are subjected to other influences in their turn. For example, the growth and development of a human being is dependent upon the existence of water, and water is dependent upon the existence of rain, and rain is dependent upon the existence of clouds, and clouds are dependent upon the existence of the sun, which causeth land and sea to produce vapour, the condensation of vapour forming the clouds. Thus each one of these entities exerteth its influence and is likewise influenced in its turn. Inescapably then, the process leadeth to One Who influenceth all, and yet is influenced by none, thus severing the chain. The inner reality of that Being, however, is not known, although His effects are clear and evident.

- 10 And further, all created beings are limited, and this very limitation of all beings proveth the reality of the Limitless; for the existence of a limited being denoteth the existence of a Limitless One.

- 11 To sum it up, there are many such proofs, establishing the existence of that Universal Reality. And since that Reality is pre-existent, It is untouched by the conditions that govern phenomena; for whatever entity is subject to circumstances and the play of events is contingent, not pre-existent. Know then: that divinity which other communions and peoples have conjured up, falleth within the scope of their imagination, and not beyond it, whereas the reality of the Godhead is beyond all conceiving.

- 12 As to the Holy Manifestations of God, They are the focal points where the signs, tokens and perfections of that sacred, pre-existent Reality appear in all their splendour. They are an eternal grace, a heavenly glory, and on Them dependeth the everlasting life of humankind. To illustrate: the Sun of Truth dwelleth in a sky to which no soul hath any access, and which no mind can reach, and He is far beyond the comprehension of all creatures. Yet the Holy Manifestations of God are even as a looking-glass, burnished and without stain, which gathereth streams of light out of that Sun, and then scattereth the glory

و مشهود میگردد که یک قوه کلّیه موجود که مدیر و مدبر این کون نامتناهیست هر عاقلی این را ادراک مینماید

- 9 و دیگر آنکه هرچند جمیع کائنات نشو و نما مینماید ولی در تحت مؤثرات خارجه اند مثلاً آفتاب حرارت می بخشد باران می پروراند نسیم حیات می بخشد تا انسان نشو و نما نماید پس معلوم شد که هیکل انسانی در تحت مؤثرات خارجی است بدون آن مؤثرات نشو و نما ننماید آن مؤثرات خارجه نیز در تحت مؤثرات دیگرست مثلاً نشو و نمای وجود انسانی منوط بوجود آبست و آب منوط بوجود باران و باران منوط بوجود ابر و ابر منوط بوجود آفتاب تا بر و بحر بتجر نمایند و از بتجر ابر حاصل شود اینها هر یک هم مؤثرند و هم متأثر پس لابد منتهی بمؤثری میشود که از کائن دیگر متأثر نیست و تسلسل منقطع میگردد ولی حقیقت آن کائن مجهول ولکن آثارش واضح و مشهود

- 10 و ازین گذشته جمیع کائنات موجوده محدود و نفس محدودیت این کائنات دلیل بر حقیقت نامحدود چه که وجود محدود دالّ بر وجود نامحدود است

- 11 باری از این قبیل ادله بسیار که دلالت بر آن حقیقت کلّیه دارد و آن حقیقت کلّیه چون حقیقت قدیمه است منزّه و مقدّس از شئون و احوال حادثاتست چه که هر حقیقتی که معرض شئون و حادثات باشد آن قدیم نیست حادث است پس بدان این الوهیتی که سائر طوائف و ملل تصور مینمایند در تحت تصور است نه فوق تصور و حال آنکه حقیقت الوهیت فوق تصور است

- 12 اما مظاهر مقدّسه الهیه مظهر جلوه کالات و آثار آن حقیقت مقدّسه اند و این فیض ابدی و جلوه لاهوتی حیات ابدی عالم انسانی است مثلاً شمس حقیقت در افقی است عالی که هیچ کس وصول نتواند جمیع عقول و افکار قاصر است و او مقدّس و منزّه از ادراک کل ولکن مظاهر مقدّسه الهیه بمنزله مرایای صافیه نورانی اند که استفاضه از شمس حقیقت میکنند و افاضه بر سایر خلق مینمایند و شمس بکمال و جلالش

over the rest of creation. In that polished surface, the Sun with all Its majesty standeth clearly revealed. Thus, should the mirrored Sun proclaim, 'I am the Sun!' this is but truth; and should It cry, 'I am not the Sun!' this is the truth as well. And although the Day-Star, with all Its glory, Its beauty, Its perfections, be clearly visible in that mirror without stain, still It hath not come down from Its own lofty station in the realms above, It hath not made Its way into the mirror; rather doth It continue to abide, as It will forever, in the supernal heights of Its own holiness.

- 13 And further, all the earth's creatures require the bounty of the sun, for their very existence is dependent upon solar light and heat. Should they be deprived of the sun, they would be wiped out. This is the being with God, as referred to in the Holy Books: man must be with his Lord.
- 14 It is clear, then, that the essential reality of God is revealed in His perfections; and the sun, with its perfections, reflected in a mirror, is a visible thing, an entity clearly expressing the bounty of God.
- 15 My hope is that thou wilt acquire a perceptive eye, a hearing ear, and that the veils will be removed from thy sight.

SWAB#021

درین آینه نورانی ظاهر و باهر اینست اگر آفتاب موجود در آینه بگوید من شمس صادق است و اگر بگوید نیستم صادق است اگر شمس با تمام جلال و جمال و کمالش درین آینه صافیه ظاهر و باهر باشد تنزل از عالم بالا و سمو مقام خود ننوده و در این آینه حلول ننوده بلکه لمیزل همیشه در علو تنزیه و تقدیس خود بوده و خواهد بود

13 و جمیع کائنات ارضیه باید مستفیض از آفتاب باشد زیرا وجودش منوط و مشروط بحدوث و ضیاء آفتاب و اگر از آفتاب محروم ماند محو و نابود گردد این معیت الهیه است که در کتب مقدسه مذکور است انسان باید با خدا باشد

14 پس معلوم شد که حقیقت الوهیت ظهورش بکمال است و آفتاب و کالاتش در آینه شیء مرئی و وجود مصرح از فیوضات الهیه

15 امیدوارم که نظر بینایی و گوش شنوا و پرده ها از پیش چشم برخیزد عکسی که خواسته بودی در ضمن مکتوب است و علیک التحیة و الثناء

MKT3.380, MNMK#146 p.269,
MMK1#021 p.044, DWNP_v1#02
p.003-005, KHF.008, KHAB.025? (034),
KHTB3.008

AB03959

To: Ali Asghar son of Mir Amir Khan, in Nayriz

Date: 1921-May-01

- 1 O you who are firm in the Covenant! Praise be to God that the descendants of His Holiness Mir Amiri are mentioned at the Sacred Threshold and are near and considered at the Divine Court. However, the cutting off of routes for a time became an obstacle, and later endless occupations and troubles became barriers, otherwise the love and kindness has been and will be all-encompassing at all times. Be assured. Convey utmost kindness on my behalf to the honored maidservant of God, the

1 ای ثابت بر پیمان الحمد لله که بازماندگان حضرت میرامیری و در آستان مقدس مذکور و در درگاه احدیت مقرب و منظور ولی انقطاع طرق مدتی مانع و مؤخرأ مشاغل و غوائل نامتناهی حائل گشت والا محبت و مهربانی در جمیع اوقات شامل بوده و خواهد بود مطمئن باشید بامه الله المحترمه والده و امه الله المنجذبه خانم فردوس از

mother, and to the attracted maidservant of God, Khanum Firdaws. And upon you be the Most Glorious Glory.

قبل من نهايت مهربانى ابلاغ داريد و عليك البهاء
الأبهى

- 2 Prayer for Forgiveness for the Distinguished Mir Amir Khan. Upon him be the Glory of God the Most Glorious.

2 مناجات طلب مغفرت بجهت شخص منير مير امير
خان عليه بهاء الله الأبهى

- 3 O my Mighty Lord! Verily Your servant Mir Amir has become distressed in this first life and has flown with the wing of prosperity to Your Kingdom in the next life. Therefore, O my God, seat the Amir upon the throne of eternal glory, give him to drink from the pure water in the ethereal kingdom, ordain for him an elevated station in the eternal life, cause him to enter the Garden of Paradise under the shade of the Tree of Pardon and Forgiveness, and immortalize him in Your highest Paradise, blessed with abundant bounties, and grant him an exalted station. Verily You are the Pardoning, the Forgiving, the Mighty, the Loving.

3 يا ربى القدير ان عبدك مير امير قد ضاق ذرعاً
فيهذه النشئة الأولى فطار بجناح الفلاح الى
ملكوتك فى النشئة الأخرى فاجعل يا الهى
الأمير جالساً على سرير العزة الأبدية واسقه من
ماء نير فيملكوت الأثير و قدر له درجة عالية
فى الحياة الباقية و ادخله فى جنة الرضوان فيظل
شجرة العفو والغفران و اخذه فى فردوسك
الأعلى متنعماً بالنعم الوافيه و اجعل له مقاماً علياً
أنك انت العفو الغفور العزيز الودود

LMA1.458

AB12398

To: Schwarz, Albert et al., in Stuttgart

Date: 1921-May-02

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

Ye have taken upon yourselves the task of publishing the Baha'i magazine, "Sun of Truth". Ye have indeed chosen an excellent title for it. I beseech God to grant that this title may prove true to its object, that the light of truth may radiate from it with such intensity as to illumine the whole country. May it lay a foundation for the unity of mankind. May it promote the concept of one homeland, of one nation and of the basic unity of all religions. May it banish the root causes of dissension and strife, institute a basis for peace and reconciliation, foster the spirit of fellowship among the children of men, and help to gather together all the peoples and nations beneath the tabernacle of harmony and truth. May it become a sign of true guidance and a means of attracting the blessings of the Concourse on High. May it breathe the divine spirit into the souls of men and cause the light of the unity of mankind to shine resplendent. May it serve to free all men from the world of matter and corruption, and to attire the human temple with

the apparel of the kingdom. Such are the longings of 'Abdu'l-Baha. Such are the things that would gladden the heart of 'Abdu'l-Baha.

And upon you rest the glory of the Most Glorious!

BBBD.573-574

AB02154

To: Director of Chihrih-Nama Journal, in Egypt

Date: 1921-May-03

- 1 To the respected editor of the unique newspaper Chihrihnama, may God strengthen him with hosts from on high. 1 جناب مدیر محترم جریدهء فریدهء چهره نما آیدہ
اللہ بجنود من الملائکۃ العلی
- 2 Kind friend, His Excellency the illustrious Ambassador Mirza Fathullah Khan (may his prosperity endure) visited the dwelling of these wanderers. Every effort was made to show proper respect and hospitality. After several days he returned to Jerusalem. A letter was written in response to your letter and given to him to deliver. Now it is heard that he stayed in these parts for some time, therefore this second letter is being submitted. 2 دوست مهربانا حضرت سفیر جلیل جناب میرزا
فتح الله خان دام اقباله بکاشانهء این آوارگان
ورود فرمودند در رعایت و احترام چنانچه باید
و شاید جهد بلیغ مبذول شد بعد از چند روز
مراجعت به قدس فرمودند نامهائی جواب نامهء
شما مرقوم گشت و تسلیم ایشان شد که برسانند
حال مسموع شد چندی مکث درین صفحات
فرمودند لهذا این نامهء ثانی تقدیم میشود
- 3 In brief, everything proceeded according to your wishes and in these days Chihrihnama has brightened faces in some provinces. My hope is that day by day its radiance will increase until it surpasses all newspapers in popularity. Do not look at the present, look to the future. 3 مختصر اینست که آنچنانیکه میل شما بود مجری
شد و درین ایام چهره نما در بعضی از ولایات
چهره برافروخته است و امیدم چنانست که روز
بروز بر جلوه بیفزاید تا بر جمیع جرائد در استقبال
تفوق یابد حالرا ملاحظه منمائید آینده را بنگرید
- 4 His late Excellency Mu'tamidu'd-Dawlih Manuchir Khan, governor of Isfahan during the time of Muhammad Shah (may God exalt his station) was an eminent person at the height of glory and power, possessing twenty-four crores of wealth. But that grandeur, riches and glory completely vanished into oblivion. However, one line was revealed from the Supreme Pen mentioning him. Now no trace remains of him except this mention - each year a group travels to Qum to visit his tomb, light candles at his resting place, and even circumambulate it. "Glory belongs to God and to those who believe" has been proven true. 4 حضرت مرحوم معتمدالدوله منوچهر خان
حاکم اصفهان در زمان محمد شاه اعلی الله مقامه
شخص مسلم بود و در نهایت عزت و اقتدار از
جمله بیست و چهار کروور دولت داشت ولی
آن حشمت و ثروت و عزت بکلی نسیاً منسیاً
شد ولی از قلم اعلی یکسطر در ذکر او صدور
یافت حال نام و نشانی از او نمانده مگر این ذکر
هر سال جمعی محض زیارت قبر او سفر به قم
می نمایند و در مرقد او چراغ می افروزند حتی
طواف می نمایند العزّة لله و للذین آمنوا ثابت و
محقق گشت

- 5 In the mighty Qur'an it states "All things perish except His Face." The learned ones maintain that "Face" refers to the proofs of the Prophet, since the numerical value of "face" is 14, referring to the fourteen holy Innocents (peace be upon them). May your soul be happy.

5 در قرآن عظیم میفرماید کلّ شیء هالک الا وجهه محققین بر آنند که وجه عبارت از ادلاء حضرت رسول است زیرا وجه عددش ۱۴ است و ازین مقصود حضرات بزرگوار چهارده معصوم علیهم الصلوة والسلام است باقی جانت خوش باد بهجی

MMK6#377

AB12511

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

Date: 1921-May-08

- 1 O thou who art firm in the Covenant! During this period no letters were received from thee, and had they arrived, replies would have been written. I have the utmost heart attachment to thee. Thou art never forgotten and never shall be. Thy remembrance is in my heart like an inscription carved in stone. Rest thou assured.
- 2 Praise be to God, thy hope is great and thy desire is a manifest triumph. Thou art renowned by the name of God and well-known in the Concourse on High, and art promised a goodly end.
- 3 His honor Dr. Yunis Khan and his honor Dr. Aristu Khan are two zealous believers and are, in their utmost firmness and steadfastness, dear at the Threshold of Oneness, and in service and fellowship they are peerless. Upon them be the Most Glorious Glory of God.

1 ای ثابت بر پیمان درین مدت مکاتیبی از شما نرسید و اگر میرسید جواب مرقوم میگشت نهایت تعلق قلبی بتو دارم ابداً فراموش نشده و نخواهی شد یادت در قلب کالتقش فی الحجر است مطمئن باش

2 الحمد لله امیدت عظیمست و آرزویت فوزی مبین و بنام حق مشهوری و در ملا اعلی معروف و بحسن خاتمه موعود

3 حضرت دکتور یونس خان و حضرت دکتور ارسطو خان دو موقن غیورند و در نهایت ثبوت و رسوخ در درگاه احدیت عزیزند و در خدمت و الفت بی نظیر علیهما بهاء الله الابی

INBA85:092b, BSHI.072

AB08566*To: Kaykhusraw Manuchir**Date: 1921-May-08*

- 1 O servant of the Threshold of the All-Knowing God! Your letter was received and forgiveness was sought from the Court of Divine Unity for Manuchihr and yourself. I beseech for you the confirmations of the Abha Beauty, that you may be assisted to render service.
- 2 The Parsee friends are beloved companions. I implore forgiveness for Rustam, son of Faridun, from the bounty of the Compassionate Lord, that he may become the recipient of pardon and forgiveness and draw near to the Court of God.
- 3 Due to the extreme lack of time, this brief note has been written. And upon you be the most glorious Glory.
- 1 ای بنده آستان ایزد دانا نامه رسید و طلب
آمرزش منوچهر و شما از درگاه احدیت گردید
تأیید تو را از جمال ابهی طلبم تا موفق بخدمت
گرددی
- 2 پارسیان یاران مهربانند آمرزش رستم پسر فریدون
را از بخشش ربّ حنون میطلبم تا مورد عفو و
غفران گردد و مقرب درگاه یزدان شود
- 3 از شدت عدم فرصت مختصر مرقوم گردید و
علیک البهاء ابهی

YARP2.378 p.297, RMT.168-169

AB05518*To: Spiritual Assembly of Shiraz, Committees**Date: 1921-May-08+*

- 1 O handmaidens of the All-Merciful! Your letter was received and it brought joy to heart and soul that his honor Munir established a teaching assembly. This news brought the utmost gladness and it is hoped that this assembly will endure and persist, and that all the women believers will receive their share and portion from the kingdom of mysteries and become empowered to teach others. May the confirmations of the Blessed Beauty encompass you and may the assistance of the Abha Kingdom become manifest. The world of women in previous dispensations was very dark, but in this cycle it shall become, on the contrary, illumined and they shall snatch the ball of precedence from the field. They shall open eloquent tongues and seek fluent speech, and with the utmost courage shall arrange the battle lines, and through the power of proof and the might of knowledge shall conquer the realms of hearts. And upon you be the Most Glorious Beauty!
- 1 ای اماء رحمن نامه شما رسید دل و جان شادمان
شد که جناب منیر تأسیس محفل تبلیغ نمود از
این خبر نهایت شادمانی رخ داد و امید چنانست
که این محفل باقی و برقرار باشد و جمیع نساء یاران
بهره و نصیب از ملکوت اسرار برند و مقتدر بر
تبلیغ دیگران شوند تأییدات جمال مبارک شامل
شود و نصرت ملکوت ابهی جلوه نماید عالم
نساء در دوره سابق بسیار تاریک بود در این
دوره بالعکس روشن گردد و گوی سبقت را
از میدان برابند نطق فصیح بگشایند و بیان بلیغ
جویند و در نهایت شجاعت صف جنگ بیارایند
و بقوت برهان و سطوت عرفان ممالک قلوب
را مسخر نمایند و علیکن البهاء ابهی

2 There is no more time.

2 فرصت بیش از این نیست

INBA87:344, INBA52:352, MKT7.224b,
RRT.044, QIRT.10ax

AB06220

To: Mihraban Rustam

Date: 1921-May-09

- 1 O pilgrim to the threshold of the Supreme Concourse! Give thanks to God that you were blessed with the great bounty and mighty gift of pilgrimage to the threshold of the Supreme Concourse. Boundless favors were bestowed until such success was attained. If at every moment you offer a thousand thanksgivings, you would not fulfill the obligation of gratitude for this bounty.

1 ای زائر مطاف ملاً اعلیٰ شکر کن خدا را که
بموهبت کبری و عطیۀ عظمی زیارت مطاف
ملأ اعلیٰ موفق گشتی الطاف بی پایان شمول یافت
تا چنین موفقیت حصول گشت هر دم اگر هزار
شکرانه نمائی از عهدهء شکر این موهبت برنیائی
- 2 Convey the message of this yearning one to Bahmanard Bahram. I beseech from the court of the All-Knowing God his comfort and tranquility.

2 به بهمرد بهرام پیام این مشتاق برسان از درگاه
خداوند آگاه او را خواهش راحت و آرام نمایم
- 3 To Ardeshir Khosrow convey utmost kindness on my behalf. I seek for him infinite protection and assistance from the grace and favor of the Divine Unity.

3 و به اردشیر خسرو نهایت مهربانی از قبل من
ابلاغ دار از عون و عنایت حضرت احدیت او
را صون و عون بی نهایت طلبم
- 4 To the noble Gushtasb convey the Most Wondrous and Most Glorious greeting. I seek for him supreme spirituality and illumination of the higher realm.

4 به جوانمرد گشتاسب تحیت ابدع ابهی ابلاغ دار
او را روحانیت عظمی و نورانیت عالم بالا طلبم
- 5 And upon you and upon them be the Most Glorious Glory.

5 و علیک و علیهم البهاء الأبهی

YARP2.683 p.460

AB01084

To: *Fatimih et al., in Iran*

Date: 1921-May-10

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

2 Jinab-i-Za'ir Mirza Baba attained the presence at the Most Holy Threshold and remembered the loved ones. At the Holy Tomb he supplicated and lamented, worshipped and showed restlessness, and beseeched infinite favors for all the friends of God and handmaidens of the Most Merciful. He delivered your letters to 'Abdu'l-Baha and likewise mentioned others' names verbally and wrote them down. When I read those blessed names, I too gave thanks, saying "Praise be to God that such precious souls in that land are gathered beneath the shade of the favors of the Lord of creation."

3 Although those who came before drank the cup of martyrdom from the hand of grace, praise be to God the survivors and new friends are watering the field of those noble ones. That region is a paradise of delight with the fragrances of God, and that perfumed and ambergris-scented land has been kneaded with the blood of martyrs. Therefore roses and sweet basil grow there, and wild roses and thyme spring forth. We thank God for this great bounty and my hope is firm that the fire of the love of God will blaze so brightly in that realm that all will enter beneath the shade of the Self-Subsisting Lord. That land will become the highest paradise and that region will become the gate of forgiveness. Ever do I place my face upon the dust at the Holy and Pure Threshold and pray for the friends to have radiant and shining faces.

4 O my Lord, the Most Merciful! Verily, souls who are content with Thy decree and are well-pleasing in the Kingdom of Thy Oneness have spread the wings of prosperity and have ascended to the Kingdom of success. My Lord! Forgive them their sins and increase their gifts and cause them to enter the highest Paradise and make them abide eternally in the supreme Paradise. Verily, Thou art the Generous, the Forgiving, the Merciful. Verily, Thou art the Kind. Verily, Thou art the Most Merciful, the Compassionate.

1 ای یاران مهربان

2 عبداله‌آء جناب زائر میرزا بابا بعتبه‌ء علیا مشرف و بیاد احباً پرداخت در تربت مبارک تضرع و زاری نمود و پرستش و بیقراری کرد و از برای عموم احبای الهی و اماء رحمن الطاف نامتناهی خواست و مکاتیب شما را به عبداله‌آء رساند و همچنین نام دیگران بر زبان راند و بقلم بنگاشت من نیز چون آن نامهای مبارک خواندم بشکرانه پرداختم که الحمد لله چنین نفوس نفیسه در آن کشور در ظل الطاف رب البریه محشورند

3 هر چند پیشینیان کأس شهادت از ید عنایت نوشیدند الحمد لله بازماندگان و یاران جدید کشتزار آن بزرگوارانرا سقاییه مینمایند آن اقلیم بنفحات الله جنت نعیمست و آن کشور معطر و معنر تراش بخون شیدان مخمر گشته لهذا گل و ریحان میروید و نسرين و ضمیران انبات می شود نشکر الله علی هذا الفضل العظیم و امیدم وطید است که نارحبه الله در آن مرزو بوم چنان شعله زند که عموم در ظل حی قیوم درآیند آن زمین بهشت برین گردد و آن خطه باب حطه شود همواره در عتبه طیبه طاهره روی بخاک نهم و یارانرا رخ روشن و تابناک خواهم طلب مغفرت

4 یا ربی الرحمن ان نفوساً راضیه بقضائک مرضیه فیملکوت احدیک قد نشروا جناح الفلاح و عرجوا الی ملکوت النجاح رب اغفر لهم الخطایا و زد لهم العطايا و ادخلهم فی الجنة العلیا و اخلدهم فی الفردوس الاعلی انک انت الکریم الغفور الرحیم انک انت اللطیف انک انت الرحمن الرحیم

MKT9.269, ANDA#67-68 p.66

AB01746

To: *Mirza Rida (Nayriz) et al.*

Date: *1921-May-10*

- ¹ O friends and handmaidens of the All-Merciful! Mr. Za'ir Mirza Amru'llah traversed desert and sea and attained the presence of the Supreme Threshold in utmost attraction, and in the sacred spots and divine gatherings and before 'Abdu'l-Baha, he praised and extolled the friends and handmaidens of the All-Merciful. The heart was stirred and conscientious feelings surged forth, and I turn to remember the friends and submit supplications of utter powerlessness to the Threshold of God, that those pure souls may be confirmed by the confirmations of the Lord of creation. The soil of Nayriz is musk-scented for it is mingled with the blood of martyrs. Those blessed souls, with the utmost joy and delight, singing songs and with smiling lips, stained the earth with their blood at the altar of love. May my spirit be a sacrifice for their martyrdom! Would that the distinguished men would perfume their nostrils with the fragrances of the rose-garden of these souls! Would that a day might come to 'Abdu'l-Baha when He would become intoxicated with this pure wine and drink from this cup which overflows with the gift of God. And upon you be the Most Glorious Glory!

¹ ای یاران و اماء رحمن جناب زائر میرزا امرالله صحرا و دریا طی نمود و در نهایت انجذاب بعتبه کبریا مشرف شد و در مواقع مقدسه و انجمن رحمانی و نزد عبدالهء به مدح و ثناء یاران و اماء رحمن پرداخت قلب بهیجان آمد و احساسات وجدانیه بفوران و بیاد یاران پردازم و باستان یزدان عجز و نیاز مینمایم تا آن نفوس زکیه بتأییدات رب البریه موفق گردند خاک نیز مشکبیز است زیرا بخون شهیدان آمیخته گشته نفوس مبارکه با نهایت روح و ریحان غزنلوان و با لب خندان در قربانگاه عشق زمین را بخون خویش رنگین نمودند روحی لشهادتہم الفداء ای کاش مشاہیر رجال مشامرا از نفعات گلشن این نفوس معطر مینمودند یالیت آن عبدالهء یأتیه یوم یترنج من هذه الصہاء و یتجرع منہذه الکأس الی طافۃ بموہبۃ الله و علیکم و علیکن الہاء الابی

- ² O God! Thy servant Mirza Baqir has turned from this transient world to the eternal realm, enchanted by the Divine Beloved and obsessed with the Heavenly Beloved. Now he has taken flight from the mortal plane to the immortal Kingdom. O God! Cover his faults, forgive his sins, grant him pardon and forgiveness abundantly and befittingly. Admit him to the realm of bestowal and immerse him in the ocean of forgiveness. Thou art the Forgiver, the Luminous, and the Kind.

² خدایا بندهء درگاہ تو میرزا باقر از این جہان فانی متوجہ بعالم باقی بود و مفتون دلبر رحمانی و مجنون محبوب آسمانی حال از حبز فانی بملکوت باقی پرواز نمود خدایا خطا پوش گاہ بخشش عفو و غفران ارزان و شایان نما بجہان بخشش مشرف نما و در دریای آمرزش غوطہ ده توئی بخشندہ و درخشندہ و مہربان

LMA2.434

AB07740*To: Vakilur-Ruaya, Abdus-Samad et al.**Date: 1921-May-10*

O Lord! Rear these holy souls in the Shadow of Thy favors. Protect them under Thy Shelter. Save them from harm. Make them the Signs of Thy Unity, the Banners of Thy Oneness and Thy Hidden Words. Refresh them with the drops pouring out of the clouds of Thy Mercy. Fill them with a new spirit by the gentle breezes wafting out of the Garden of Thy Revelation. Make them brilliant lamps like minarets lighted by Thy Love and blissful in both worlds. Bless Thou, the Motahedeen Company. Thou art the Giver, the Generous and the Kind.

NYR#153

پروردگارا این نفوس مبارکه را در ظلّ عنایت
پرور و در صون و عون حمایت محفوظ و مصون
بدار آیات توحید کن و آیات تفرید فرما و
کلمات تجرید نما از رشحات سخاوت موهبت تر و
تازه کن و از نسائم حدیقه عنایت روحی جدید
بخش سرج موقده فرما و بروج مشید کن و
در دو جهان کامران فرما و شرکت متحدین را
برکت بخش توئی دهنده و بخشنده و مهربان

LMA2.434, NYR#153

AB12821*To: Amatullah Al-Baha (Pilgrim) et al.**Date: 1921-May-10*

- 1 O pilgrims to the Sacred Threshold!
- 2 With utmost devotion I raise both hands in supplication to the All-Knowing Lord and offer thanks that, praise be to God, you have been blessed and confirmed to attain the presence of the Sacred Threshold, to perfume your face and hair with the dust of the luminous Court, and to achieve eternal bounty.
- 3 Know well the value of this gift, and like grateful birds perched upon the branches of supplication and entreaty, sing His praise and render thanksgiving.
- 4 And may the Glory rest upon the people of Baha.

1 ای زوّار عتبه مقدّسه

2 دو دست تضرّع با نهایت تبتّل بدرگاه خداوند
آگاه می‌گشایم و شکر می‌نمایم که الحمد لله موفق
و مؤید گشتید که باستان مقدّس مشرفّ شدید
روی و موی بتراب عتبه نورا معطر و معنبر
نمودید و بفیض ابدی فائز گشتید

3 قدر این موهبترا بدانید و چون طیور شکور بر
شاخسار تضرّع و ابتهال بسرائید و شکرانه نمائید

4 و البهّاء علی اهل البهّاء

BRL_DAK#1164

AB09611*To: Wife of Mulla Ahmad Ali et al.**Date: 1921-May-10*

...O my God, O my God! Verily this plant hath yielded its fruit and standeth upright upon its stalk. Verily it hath astounded the farmers and perturbed the envious. O God, water it with showers from the cloud of Thy favours and cause it to yield great harvests heaped up like unto mighty hills in Thy land. Enlighten the hearts with a ray shining forth from Thy Kingdom of Oneness, illumine the eyes by beholding the signs of Thy grace, and gratify the ears by hearing the melodies of the birds of Thy confirmations singing in Thy heavenly gardens, so that these souls may become like thirsty fish swimming in the pools of Thy guidance and like tawny lions roaming in the forests of Thy bounty. Verily Thou art the Generous, the Merciful, the Glorious and the Bestower.

BRL_APAB#13x, NYR#142x

...الهی الھی انّ هذا الزرع قد اخرج شطأه
و استوی علی سوقه قد اعجب الزراع و اغاظ
الحساد ربّ ادركه برشحات عنايتك و اجعله
اکداساً کداساً کالتلال العظام فی مملکتک و
نور القلوب بشعاع ساطع من ملکوت احدیتک
و قررّ الأعین بمشاهدة آیات رحمتک و لذّ
الآذان بسمع نغمات طيور تأیدک فی حديقة
رحمانیتک حتّی یصبحوا کحیتان ظماء تسبح فی
حیاض هدایتک و اسود حمراء تزتر فی غیاض
موهبتک انک انت الکریم الرحیم العزیز الوهاب

LMA2.438x, NYR#142x

AB10225*To: Baha'is of Jewish background of Hamadan**Date: 1921-May-12*

- 1 O Compassionate Lord! Keep these souls protected and preserved in the shelter of Thy protection, and single them out for Thy support and favor. Free them from every blow and harm, and grant them a refuge in Thy shelter.
- 2 O Lord! These souls are descendants of the glorious Abraham and from among the most eminent of Israel. Grant them shelter, bestow Thy gifts, ordain for them benefit and profit, and vouchsafe unto them comfort and tranquility. Thou art the Kind Lord, and Thou art the worthy and gracious Shepherd.

1 خداوند مهربانا این نفوسرا در صون حمایت
خویش محفوظ و مصون دار و بعون و عنایت
خود تخصیص ده از هر صدمه و آسیب آزاد
کن در پناه خود مقرر ده

2 پروردگارا این نفوس سلاله خلیل جلیلند و از
اجله اسرائیل پناه بخش عطا بده منفعت و سود
مقدّر فرما راحت و آسایش بخش توئی پروردگار
مهربان و توئی شبان شایان و رایگان

TAH.367a

AB03606*To: Nayrizi, Khajih Muhammad et al.**Date: 1921-May-16*

- 1 My God, my God! These are servants whom Thou hast chosen for Thy love, selected for Thy knowledge, and elected for servitude at Thy holy Threshold. 1 الهى الهى هؤلاء عباد اخترتهم لمحبتك واجتبيتهم لمعرفتك و [انتجبتهم] بعبودية عتبة قدسك
- 2 O Lord! Muhammad hath endured every hardship and tribulation in Thy path, and hath shown patience in the face of the gravest afflictions out of love for Thy Beauty. He hath tasted every bitter cup in his longing to attain Thy presence. He hath never faltered in Thy remembrance, and the censure of the critic and the harm of the slanderer in Thy lands have never deterred him. 2 ربّ انّ محمد قد تحمل كلّ مشقة و بلاء في سبيلك و صبر على اعظم المصائب حباً بجمالك و ذاق كلّ كأس مرير شوقاً للقائك و لم يفتر في ذكرك و لم تأخذه لومة لائم و لا اذية شاتم في بلادك
- 3 O Lord! He hath spent his life clinging to the mention of Thy mercy and holding fast to the Most Great Handle, remaining firm in Thy Covenant and Testament. 3 ربّ انه قضى حياته توسلاً بذكر رحمتك و تشبّثاً بالعروة الوثقى ثابتاً على عهدك و ميثاقك
- 4 O Lord! Grant him and his descendants a portion of Thy favors and ordain for them every good thing in this world and the next through Thy bounty and grace. Verily Thou art the Generous, Thou art the Great, Thou art the All-Merciful, the Most Compassionate. 4 ربّ اجعل له و لأبنائه نصيباً من الطافك و قدر لهم كلّ خير في النشئة الأولى و النشئة الأخرى بجودك و فضلك انك انت الكريم انك انت العظيم انك انت الرحمن الرحيم
- 5 And forgive his father who was afflicted with the persecution of enemies and the oppression of ignorant tyrants, and who was attacked by every sinful transgressor and base slanderer, while he remained content with Thy decree and patient under Thy trials. 5 و اغفر لأبيه الذى ابتلى باضطهاد الأعداء و ظلم الظالمين الجهلاء و اعتدى عليه كلّ آفاك ائيم معتد زعيم و هو كان راضياً بقضائك و صابراً على بلائك
- 6 O Lord! Assist this servant of Thine to achieve what he desires, that he may succeed in what he intends through Thy greatest gift. Verily Thou art the Generous, Thou art the Merciful. 6 ربّ ايد عبدك هذا على ما يتنّى حتى يتوفّق على ما نوى بموهبتك العظمى انك انت الكريم انك انت الرحيم

LMA2.442

AB06410*To: Mulla Muhammad Baqir (Sangisar) et al., in Tihiran**Date: 1921-May-17*

...O Pure Lord! O Loving Beloved! These friends are bewildered by Thy countenance and wandering in Thy path. They have freed themselves from every bond and attached themselves to Thy love. They are detached from the world and its peoples, enchanted and captivated by Thy love. They seek no remedy for any pain save Thy grace, and pursue no balm for any wound in Thy path. They ever yearn for Thine endless bounty and beseech Thine infinite favors. O Merciful Bestower! Make these lowly ones mighty, transform these captives of Thy love into princes, raise them to the ethereal realm, and establish them upon the throne of everlasting glory in their self-sacrifice. Thou art the Powerful, the Mighty, and Thou art the All-Seeing, the All-Hearing. Praise be unto Thee for what Thou hast bestowed, and thanks be unto Thee for what Thou hast fulfilled. We praise Thee and thank Thee for Thy gifts, and we supplicate Thee every morn and eve.

...پاک یزدانا محبوب مهربانا این یاران آشفته
روی تواند و سرگشته کوی تو از هر قیدی
رستند و بحبت تو پیوستند از جهان و جهانیان
بیزارند و بعشق تو مفتون و گرفتار جز عنایت
هیچ درد را درمان نخواهند و در سبیلت هیچ
زخم را مرهم نجویند همواره آرزوی بخشش
بی پایان نمایند و تمنای الطاف بیکران کنند ای
بخشنده مهربان این ذلیلان خویش را عزیز فرما
و این اسیران محبت را امیر کن و بفلک
اثیر برسان و در جانفشانی بر سریر عزت ابدیه
استقرار ده توئی مقتدر و توانا و توئی پنا و شنوا
لک الحمد علی ما اولیت و لک الشکر بما وقیت
نحمدک و نشکرک علی العطاء و نتضرع الیک
فی کلّ صباح و مساء

MMG2#173 p.200x

AB07255*To: Ardeshir Khudabakhsh Bihjat, in Bombay**Date: 1921-May-17*

- 1 O servant of the Divine Threshold! Your namesake Ardeshir caused disordered Iran to gain order and composure, healing was achieved between hearts, love and affection emerged, tongues were loosened in praise of one another, all the well-wishers of Iran became lovers and beloved ones and joined together. This caused ruined Iran to become prosperous and Iranians gained deliverance from the oppression and tyranny of the Romans.
- 2 Now my hope is that you too will follow the path of your namesake and become the cause of fellowship, love and healing among the friends, so that you may shine like a candle and gleam like a star. May your soul be joyous.

1 ای بنده آستان الهی همنام تو اردشیر سبب شد
که ایران پریشان سر و سامان یافت و در میانه
قلوب التیام حاصل شد مهر و محبت بمیان آمد
زبان بستایش یکدیگر گشودند خیرخواهان ایران
جمع عاشق و معشوق شدند و با یکدیگر پیوستند
این سبب شد که ایران ویران آباد گشت و
ایرانیان از ظلم و طغیان رومیان رهائی یافتند

2 حال امید من چنان که تو نیز روش همنام گیری
و سبب الفت و محبت و التیام بین یاران شوی

تا چون شمع برافروزی و چون ستاره بدرخشی
جان شادمان باد

YARP2.654 p.443

AB07176

To: Spiritual Assembly of Shiraz, Committees

Date: 1921-May-17

- 1 O my God, my God! These are servants who have turned their faces sincerely toward Thy gracious countenance, who have walked the straight path, who have longed for the eternal paradise, and who have arisen to encourage Thy steadfast lovers to serve Thy Cause, exalt Thy Word, and spread Thy fragrances throughout that region, so that all may arise as one in spreading Thy teachings among the seekers.
- 1 الهی الهی هؤلاء عباد اخلصوا وجوههم لوجهک
الکریم و سلکوا فی الصراط المستقیم و تمنوا النعم
المقیم و قاموا بالتشویق لأحبائك المستقیم علی
خدمة امرک و اعلاء کلمتک و نشر نفعاتک
فی ذلک الاقلیم حتی ینض کل نهضة واحدة
الی نشر تعالیمک بین الطالبین
- 2 O Lord! Make this gathering a mighty pillar, a righteous company, and a lofty edifice in the birthplace of Thy Most Exalted Beauty and the dawning-place of the shining of Thy radiant light upon all who dwell on earth and in heaven. Aid them with hosts from the Concourse on High and armies of the near-stationed angels.
- 2 رب اجعل هذا الجمع رکناً شديداً و رهطاً رشيداً
و بنياناً مشيداً فی موطن جمالك الأعلى و مطلع
اشراق نورک الساطع علی من فی الأرض و
السما و انصرهم بجنود من العلین و جيوش
من الملائكة المقربين
- 3 Verily Thou art the Generous, verily Thou art the Great, verily Thou art the All-Merciful, the Most Compassionate.
- 3 انک انت الکریم انک انت العظیم انک انت
الرحمن الرحیم

INBA84:486

AB09288

To: Avaz Muhammad Sanai Sangsari

Date: 1921-May-17

...In the Bisharat, it is revealed that it is not necessary to journey for visiting the resting-place of the dead. The meaning here is that it is not permissible to journey from one country to another solely for the purpose of visiting graves. Consider: undertaking such journeys have kept many wholly occupied.

...در بشارت نازل که شدّ رجال برای زیارت
قبور جائز نه مقصد اینست از کشوری بکشوری
محض زیارت قبور جائز نه ملاحظه مینمائید که
شدّ رجال چه قدر سبب اشتغال گشته و این
حکم عمومی است مگر مواقع منصوبه ولكن هر

Therefore, this command is general unless otherwise is stated specifically. However, in every country, the utmost respect must be shown to whatever resting-place of martyrs and those who did not suffer martyrdom, and visiting them will bring spirituality and light to the heart. Upon thee rest the Glory of the Most Glorious.

مرقد منوری از شهدا و غیر شهدا از احبّا در هر
مملکتی هست باید نهایت احترام را مجری داشت و
زیارتش سبب روحانیت و نورانیت قلوب میگردد
و علیک البهاء الأبهی

MAS2.088x

AB03108

To: Muhammad Husayn Vakil, in Baghdad

Date: 1921-May-23

- 1 O servant of the Sacred Threshold! Your letters were received, and your cries and lamentations reached the highest heaven, saying that the enemies had usurped the House and driven you out. Praise be to God, divine confirmations arrived. I sent a telegram to the father of His Excellency the Naqib, and he too strove with utmost effort. Likewise with the representative of the High Commissioner. The honored House was freed from the hands of the usurpers, and no dispute remained. "The enemy becomes the cause of good, if God so willeth" was fulfilled.
- 2 Now in gratitude for these confirmations, you must acquire qualities sweeter than honey and more fragrant than musk and ambergris. That is, you must entirely forget your former conduct and behavior, and show the utmost humility and lowliness toward the loved ones of God. Never cause any heart to be saddened. You associated with Abdul-Baha for a time and observed his conduct, behavior, humility and lowliness. This was the pattern to follow. Now all the friends have complaints about you to a degree beyond description. You must certainly conduct yourself in such a way that you receive praise from all the friends.
- 3 To the Prince of Prophets and Chief of the Chosen Ones, His Holiness the Messenger of God, He addressed the words: "And lower thy wing to the believers." He commanded this. Then it is obvious how we must be. We must be like dust and earth, and be humble servants before even the weakest of the friends,

1 ای بنده آستان مقدّس نامه‌های شما رسید فریاد
و حنین شما باوج اعلیٰ میرسید که بیت را
اعدا غصب نموده و ما را بیرون کردند الحمد
لله تأییدات غیبی رسید و من تلغرافی بوالد
حضرت نقیب کردم و ایشان نیز بکمال همت
کوشیدند و همچنین بوکل مندوب سامی و بیت
مکرم از دست غاصبین خلاص شد و دعوائی
نیز نماند عدو شود سبب خیر اگر خدا خواهد
تحقّق یافت

2 حال شما بشکرانه این تأییدات باید متخلّق
باخلاقی گردید از شهید شیرینتر و از مشک و
عنبر معطرتر یعنی بکلی روش و سلوک قدیم
را فراموش نمائید و باحبّای الهی در نهایت
خضوع و خشوع باشید ابداً خاطری را نرنجانید
مدّتی معاشر عبدالهاء بودی و روش و سلوک
و خضوع و خشوع او را مشاهده نمودی این
دستورالعمل بود حال جمیع احبّا از شما شکایت
دارند بدرجه‌ئی که بوصف نیاید البتّه چنان
رفتار نمائی که از جمیع احبّا ستایش شما بیاید

3 بحضرت سرور انبیا و سردار اصفیا حضرت
رسول خدا خطاب میفرماید و اخفض
جناحک للمؤمنین امر میکند دیگر معلوم است
که ما چگونه باید باشیم باید خاک و خاکسار

let alone the chosen loved ones - may my spirit be sacrificed for them....

باشیم و در نزد ضعیفترین احبّا خادم حقیر باشیم
تا چه رسد باحبّای اصفیا روحی لهم الفداء...

MMK6#357x, MSHR4.140-141x

AB11908

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1921-May-23

- 1 O steadfast one in the Covenant! 1 ای ثابت بر پیمان
- 2 The Sacred House in Baghdad had fallen into ruins in most places. I wished to undertake its restoration and repair. When work on the repairs began, the people of Baghdad all rushed forth and through various intrigues and schemes, by means of the government court, took possession of the Shrine and expelled its caretakers. The House was lost. 2 بیت مکرم در بغداد اکثر مواقعش ویران شده بود خواستم که بتأسیس و تعمیر پردازم چون مباشرت بتعمیر نمودند عموم اهل بغداد هجوم نمودند بانواع دسائس و حیل بواسطه محکمه حکومت بر حرم مستولی شدند و خادمانرا اخراج نمودند خانه از دست رفت
- 3 Afterwards I sent a telegram to His Excellency the Naqib, who is the Prime Minister in Baghdad. His Excellency the Naqib rose up with determination and recovered the House from the usurpers and handed it over to the caretakers. Now they are busy with establishing, repairing and renovating it. 3 بعد تلغرافی به والا حضرت نقیب که در بغداد رئیس الوزراست زدم حضرت نقیب بهمت برخاست و خانه را از دست غاصبین استرداد کرد و بخادما تسلیم نمود حال مشغول تأسیس و تعمیر و ترمیم اند
- 4 Therefore my intention is that he should know that the Baha'is are faithful and appreciative. Thus, you should write this enclosed letter on fine paper in very beautiful handwriting and send it directly by post to Baghdad. 4 لهذا مرا مقصد چنان که مشارالیه مطلع و واقف گردد که بهائیان باوفا و قدردان هستند لهذا شما این ورقهائی که در جوفست بر روی کاغذ لطیفی بخط بسیار خوشی بنویسید و با پوسته رأساً به بغداد ارسال دارید

INBA79.083b

AB00892

To: Nayrizi, Farrukh wife of Mulla Ahmad Ali et al.

Date: 1921-May-25

- 1 O servants of God and handmaidens of the Merciful! Mr. Mirza Fadlu'llah has attained the honor of pilgrimage to the Most Great Shrine and has touched his blessed forehead to the dust of the threshold of the Manifest Light. In this paradise he has remembered you and mentioned you, requesting 'Abdu'l-Baha to write. Though I have not a moment to write even one word, what can be done? I see no choice but to write this letter to all.

1 ای بندگان الهی و اماء رحمن جناب آقا میرزا فضل الله زیارت بقعه کبریا مشرف گشته و بتراب آستان نور مبین جبین مبارک نموده و درین خلد برین پیاد شما افتاده و بذکر شما پرداخته و از عبداله‌ها خواهش نگارش نموده و من فرصت تحریر یک کلمه ندارم پس چه باید کرد چاره‌ئی جز این ندیده مگر این نامه را بجمع مرقوم نمایم
- 2 O friends and handmaidens of the Merciful! Although the Sun of Truth has set from the horizon of the world, Its radiant beams, brilliant light, perfect bounty and all-encompassing grace remain established and firm. Every moment a new ray dawns from the unseen realm and in every breath powerful confirmations arrive from the world of mysteries. This blessed verse is fulfilled: "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."

2 ای یاران و اماء رحمن هرچند شمس حقیقت از افق عالم متواری شد ولی شعاع ساطع و نور لامع و فیض کامل و فضل شاملش باقی و برقرار هر دم پرتوی جدید از جهان پنهان میدمد و در هر نفس تأییدی شدید از عالم اسرار میرسد و این آیه مبارکه تحقق می‌یابد و نراکم من افقی الاهی و نصیر من قام علی نصره امری بجنود من الملائع الا علی و قبیل من الملائكة المقربین
- 3 Therefore, O friends and handmaidens of the Merciful, take flight at these glad tidings and signs, and surge like the ocean at this promise of the King of Oneness, for such bounty is at work and the Beloved manifests such favors. Gird up the loins of endeavor to serve and receive illumination from the bright Luminary of the higher realm. Be determined through divine confirmations to accomplish mighty deeds and arise to exalt the Word of God, so that land may be illumined and at that altar of love the blood of martyrs may flow and spread sweet fragrances. Be assured of the successive divine confirmations that arrive and be certain of the continuous heavenly favors that reach you. Like a garden, be freshened by the drops of the cloud of mercy, and like trees by a stream, gain new life from the breezes of grace through detachment.

3 پس ای یاران و اماء رحمن ازین بشارت و اشارت پرواز نمائید و ازین وعد سلطان احدیت چون دریا بجوش و خروش آئید که چنین موهبتی در کار است و دلبر چنین الطافی جلوه مینماید کمر همت بر خدمت بر بندید و استفاضه از نیر روشن عالم بالا بنمائید و بتأییدات الهی مصمم بر امور مهمه گردید و باعلاء کلمه الله پردازید تا آن کشور منور گردد و در آن قربانگاه عشق خون شهیدان بجوشد و نشر نفحات معطر نماید مطمئن بتأییدات غیبیه باشید که پی در پی میرسد و موقن بالطاف ربانیه باشید که متتابعاً میرسد و چون چمن بر شحات سحاب رحمت تر و تازه گردید و چون اشجار جویبار انقطاع از نسیم عنایت روحی تازه یابید
- 4 My hope is that that region will receive the light of the brilliant Sun and those territories will become the recipient of the favors of the Forgiving Lord. May a divine rose garden be established and the flowers of the garden of the Merciful bloom. May the sea of mercy surge and scatter brilliant pearls of the All-Merciful. May the dawn of guidance break and illuminate those

4 امید من چنانست که آن بوم و بر پرتو آفتاب انور گیرد و آن حدود و ثغور مورد الطاف رب غفور شود گلستان الهی تشکیل گردد و گلهای حدیقه رحمانی بشکفتد بحر رحمت بموج آید و گوهر متلئلاً رحمانی نثار گردد صبح هدایت بدمد

horizons. To each of you I convey most glorious greetings with utmost longing.

آن آفاقرا روشن کند بهر یک از شما تحیت ابدع
ابی بنهایت اشتیاق ابلاغ میدارم

MKT3.508, AKHA_134BE #17 p.661

AB02587

To: Hasan Nushabadi, in Khurasan

Date: 1921-May-25

- 1 ...Regarding the matter of Ezra (peace be upon him), the truth is that it refers to the people of Moses who were captured and humiliated by Nebuchadnezzar's invasion, with seventy thousand taken captive to Babylon from the Holy Land. This nation was dead and extinct for a hundred years. Ezra was grieved and distressed by this event, whereupon he received the glad tidings that this nation would be revived again, as indeed came to pass.

1 ...مسئله عزیر علیه السلام حقیقتش اینست که مقصود ملت حضرت موسی بود که بهجوم بخت النصر اسیر و ذلیل شده بودند و از ارض مقدس هفتاد هزار نفر به بابل اسیر برده بودند این ملت صد سال مرده و مضمحل شده بود حضرت عزیر از این واقعه محزون و مکدر لهذا بشارت باورسید که این ملت دوباره جان گیرد چنانکه واقع شد
- 2 As for Khidr, he was the reality of Moses himself, not another person. By virtue of divine reality, ordinances were issued that human minds were incapable of comprehending, for they were extraordinary. The purpose of this story is that the Holy Manifestations of God do whatsoever They will and decree whatsoever They desire. Whatever They command must be obeyed. One should never harbor doubt or hesitation as to whether such a decree outwardly conforms with justice and fairness. Such mental wandering leads to rebellion and transgression. This is the truth of the matter as explained in this manner.

2 و اما حضرت خضر حقیقت موسی بود نه شخصی دیگر بحکم حقیقت احکامی صادر میشد که عقول بشریت از ادراک آن عاجز بود زیرا خارق العاده بود مقصود از این قضیه این است که مظاهر مقدسه الهیه بفعل ما یشاء و بحکم ما یریدند آنچه بفرمایند باید اطاعت نمود ابداً شک و شبهه بخاطر نیاورد که این حکم بظاهر موافق عدل و انصاف هست یا نیست این ذهول فکری منتهی به عصیان و طغیان گردد این است حقیقت مسئله که باین عنوان بیان شده
- 3 Regarding the verses about Dhu'l-Qarnayn, these are from the allegorical verses that have interpretations. The objectors made this story a snare of deception and questioned it, hoping that the answer would conflict with their opinions and cause the believers to waver. Therefore, the story of Dhu'l-Qarnayn was revealed outwardly in accordance with prevailing views to prevent objections, but in every word there is a symbol. Dhu'l-Qarnayn refers to the Imam Ali, who traveled spiritually through all horizons and sought the Universal Manifestation, ultimately observing that the Sun of Truth was hidden in an earthen and watery form....

3 و اما آیات در خصوص ذوالقرنین از آیات متشابهاتست تأویل دارد معترضین این حکایت را دام تزویر نمودند و سؤال کردند که شاید جواب مخالف آراء آنان صادر شود و این سبب تزلزل اهل ایمان گردد لهذا قضیه ذوالقرنین بحسب ظاهر موافق آراء سائرین نازل شد تا اعتراض نتواند ولی در هر کلمه رمزی مقصد از ذوالقرنین حضرت امیر بود که بقلب سیر و سیاحت در جمیع آفاق نمود و تحرّی مظهر کلی کرد نهایت ملاحظه فرمود که شمس حقیقت در قالب ترابی و مائی پنهانست...

- 4 The Qa'im-Maqam is truly the foremost servant of the Divine Cause....

حضرت قائمقامی فی الحقیقہ اول خادم امر 4
رحمانیست

BLO_courage.30x, ADMS#328x

MMK6#283x, AHB_130BE #09-10

p.027x, AVK2.201-202x, MAS2.042-043x

AB12283

To: Alfred Diebold, in Geslingen

Date: 1921-May-25

O thou son of the Kingdom!

Give thanks to God that you attained the heavenly spirit through the pure breath of Mr. Herrigel, that through him you reached the center of guidance, and that you became enlightened and heavenly-minded.

Although you are now absent from Stuttgart, you are still present with heart and soul in the luminous gatherings. This I hope.

Praise be to God that it is the wish of the friends to establish a heavenly center and a luminous gathering in this city.

Be assured that thousands of clergymen will rise in opposition, but as fire consumes and destroys the dry plants, so will the power of the Kingdom eradicate these souls. How many great men, dignitaries, kings, and clerical authorities rose up at the time of Christ (may my soul be a sacrifice for Him) and thereafter to oppose the Cause of God, and how their schemes failed and were thwarted! So it will be with these clergymen; they too will ultimately encounter disappointments and failures.

I hope that through the grace of God you will be assisted in serving the Kingdom (of God). I hope, furthermore, that you will succeed in your state examination at the end of May.

Upon you be the Abha Glory.

BBBD.582-583

AB05120*To: Allah-Quli Subhani, in Sangsar**Date: 1921-May-25*

- ¹ O thou who art steadfast in the covenant!...Thou hast stated regarding the mixture of refined fluid substances that when impediments are removed these refined substances will merge and mix together. Thou wishest to know if souls have a quality similar to this.

¹ ای ثابت بر پیمان الحمد لله بتربیت نورسیدگان باغ الهی مشغول و مألوفی و بلین نیت مسرور و شادمان از امتزاج اجسام مایعه لطیفه ذکر نموده بودید که چون موانع در میان نماند این اجسام لطیفه امتزاج و امتشاج یابد پس حکم ارواح چه چیز است آن نیز مثل این است

- ² Although this is a serious topic and worthy of investigation, thou art of course aware that mixing and commingling, entering and exiting, ascending and descending, and penetration are among the properties of bodies, not souls. If a reference to the soul mentioneth "penetration," this referreth not to the reality but is intended metaphorically, for there is a condition in the spiritual world that is sanctified from every conception which can only be expressed in this physical world by such terms as "entering," "penetrating," "mixing," and "commingling."

² هر چند این نظر دقیق است و سزاوار تحقیق ولی البته شما آگاهی که امتزاج و امتشاج و دخول و خروج و نزول و صعود و حلول از خصائص اجسام است نه ارواح اگر چنانچه نسبت بروح ذکر حلولی بشود مقصد حقیقت نیست مجاز است زیرا در عالم روح کیفیتی است مقدس از هر تصویری که در عالم جسم جز به دخول و حلول و امتزاج و امتشاج تعبیر نتوان از عدم فرصت مختصر مرقوم گردید معذور بدارید و علیک البهاء

MKT3.216, MSBH10.244

AB06630*To: Ghulam Ali Davachi, in Tihiran**Date: 1921-May-25*

- ¹ O servant of the Sacred Threshold! Your letter dated 25 Rajab 1339, number 325, was received. It is my hope that means may be devised for Iran that would lead to universal comfort and assurance, that justice and equity may prevail, and that oppression and tyranny may vanish and be no more. We seek to play no part in political affairs, rather do we wish the welfare of all and the progress of the multitudes, serve Iran in the moral and ethical realms, and strive day and night that God may breathe a new life into the body of Iran, so that an extraordinary power may manifest itself in the fabric of Iran and its people.

¹ ای بنده آستان مقدس نامه ئیکه بتاريخ ۲۵ شهر رجب ۱۳۳۹ نمرة ۳۲۵ بود رسید امیدواریم که از برای ایران اسبابی فراهم آید که سبب راحت و اطمینان عموم گردد عدل و انصاف بمیان آید جور و اعتساف نماند ما را در امور سیاسی مدخلی نه خیر عموم خواهیم و ترقی جمهور و بعالم آداب و اخلاق ایران خدمت می کنیم و شب و روز می کوشیم که خدا یک

روح جدیدی در جسم ایران بدمد تا یک قوه‌ئی
خارق‌العاده در بنیه ایران و ایرانیان جلوه نماید
از عدم فرصت مختصر مرقوم می‌گردد بجمع احبّا
تحيّت ابدع ابهى ابلاغ دار

- 2 Due to lack of time this is written briefly. Convey to all the friends the Most Glorious Greetings.

ADMS#065i12x

PYM.113bx, KHSH12.009, DBR.078

AB09825

To: *Bamis Mihraban, in Bombay*

Date: 1921-May-25

- 1 O Kind One! O Radiant and Resplendent Bestower!

1 مناجات طلب مغفرت بجهت بامس مهربان ای
بخشنده درخشنده و تابان بامس مهربان

- 2 [Name] was wandering and bewildered in this world. Grant him order and arrangement in Thy world. He was without refuge or shelter - give him a dwelling and abode in the shelter of Thy Great Mercy. He was filled with longing and yearning - admit him to the court of Thy Glory and Beauty. Heal his pain and apply balm to his wounds. Thou art the Forgiver, the Illuminator, the Kind One.

2 درین جهان سرگشته و سرگردان بود در جهان
خویش سر و سامانی ده بی ملجأ و پناه بود در
جوار رحمت کبری منزل و مکان بخش پر شوق و
اشتیاق بود بجلوه‌گاه جلال و جمال درار دردش
را درمان کن و زخمش را مرهم نه تویی آمرزنده
و فروزنده و مهربان

YARP2.471.2 p.350

AB12230

To: *Rudolf Gotz, in Reutlingen*

Date: 1921-May-28

O thou who art attracted to the Kingdom of God!

Praise be to God! that you have attained attachment of heart and soul to the Most High. You have been enchanted by the heavenly Beloved and wish for Germany spiritual enlightenment and love for the Kingdom of God.

Germany will become radiant and illumined as soon as it is freed from racial and patriotic prejudices and as soon as it lives under the shadow of the Pavilion of the unity of mankind. Therefore, pray that on the continent of Europe no diverse

feelings (among the peoples) may remain, and that instead the feelings of the unity of mankind may appear!

Today the happiness of all is solely dependent on concord and harmony; therefore all must strive so that the decaying outdated blind imitations may be eradicated and the truth, which consists in the unity of the human race, may be established, so that all people of the East and West may become brothers and sisters, that the illumination emanating from the Kingdom of God may develop all, and that the banner of the unity of the human race may wave on the highest summit of the world.

Herein lies the cause of the highest welfare.

I pray and implore that the light of truth may dispel the darkness of the natural world that dominates over all horizons.

Upon you be the Abha Glory.

BBBD.583-584

AB12155

To: Wilhelm Herrigel, in Stuttgart

Date: 1921-May-30

O thou who art firm in the Covenant!

Your letter of March 22, 1921 was received. It became the cause of the greatest joy, for it brought the news that you went to Reutlingen, where you became the guest of Mr. Rembold, who showed you the greatest hospitality. I was very pleased by this news; especially also because I see that the friends of God are immeasurably kind to one another.

Mr. Rembold, his wife, his daughter and his son truly deserve a thousand praises, because they set out to serve the Cause of God. Mr. Gustav Götz is in reality attracted to and enkindled by the Cause. The inhabitants of that region possess great capability. I hope that through your efforts some centers of the Cause will be established in those places.

Mrs. Kühnel is indeed engaged in the service of the Kingdom of God and is the cause of progress among the sincere souls. It is my hope that Mrs. and Mr. Hildenbrand will arise with all their strength in the service of the Kingdom, so that Göppingen

will become the rose garden of God, from which the sweet fragrance of the Kingdom of God will spread further.

Professor Friedrich Maier is the herald of the Kingdom of God and within a short time he will have a wonderful influence in those regions.

The Baha'i New Year's festival that you celebrated was very appropriate and good. Mrs. Consul Schwarz is the daughter of the Kingdom and a shining candle in the gatherings of the friends of God. Mrs. Schlag and Miss Stabler are two sweetly singing birds in the rose garden of God. The Holy Spirit shines forth from this festival.

I implore the Kingdom of God that you may be assisted more and more day by day and that you may be confirmed more and more day by day. I lack time, which is why this letter is short. Spread among the friends my greatest longing and convey to your honored wife the warmest (most wonderful) Baha'i greetings.

Upon you be the Abha Glory

BBBD.584-585

AB12252

To: Wolfgang Schwarz, in Stuttgart

Date: 1921-May-30

- ¹ O illumined youth! Your letter was received and from its contents your utmost attraction to the Abha Kingdom became evident. The Schwarz family has complete attachment to the Abha Kingdom and to 'Abdu'l-Baha. Therefore, I love them with heart and soul and I seek for them spiritual progress and heavenly illumination, so that this blessed family may raise aloft the divine banner and guide Germany to the unity of the human world. May they light the lamp of truth that it may shine forth to all directions. I have the utmost satisfaction with that entire family and I implore the assistance and bounty of the Blessed Beauty for them. My hope is that they may become a cornerstone in establishing the Kingdom of God and a mighty pillar in service to the unity of the human world. As much as you can, serve your dear father and work in his bank - this is better than any other profession. As for the Jewish people, until now they have strived greatly to make Palestine

¹ ای جوان نورانی نامه تو رسید از مضمون نهایت انجذاب بملکوت ابهی معلوم گردید خاندان شوارز کمال تعلق بملکوت ابهی و عبدالهآء دارند لهذا از جان و دل آنانرا دوست میدارم و از برای آنان ترقیات معنویه می طلبم و نورانیت آسمانی می خواهم تا این عائله مبارکه علم الهی بلند کنند و آلمان را بوحدت عالم انسانی دلالت نمایند شمع حقیقت روشن کنند تا بجمع اطراف بتابد من از تمام آن عائله نهایت رضایت دارم و عون و عنایت جمال مبارک از برای آنها می طلبم و امیدم چنان است که در تأسیس ملکوت الله حجر زاویه گردند و در خدمت بوحدت عالم انسانی رکنی عظیم شوند تا توانی خدمت به پدر عزیزت نما و در بنک او

their national homeland but have not succeeded, for great difficulties have arisen. Ask God that Palestine may become the homeland of the Baha'is.

کار کن این از صنعت دیگر بهتر است و اما
قوم یهود تا بحال بسیار کوشیده اند که فلسطین
را وطن قومی نمایند ولی موفق نشده اند زیرا
مشکلات عظیمه بمیان آمده است از خدا بخواه
که فلسطین وطن بهائیان گردد

2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الابهی

BBBD.588

BBBD.587-588

AB12264

To: Hugo Maier, in Vienna

Date: 1921-May-30

O thou who art fascinated by the truth!

Your letter was received. It indicates that you have heard the voice of the Kingdom of God and are attracted by the divine breath. It is my hope that you will progress day by day, that you will unveil the dark veils and completely attain the light of truth. Praise be to the one God! You have discerning eyes, hearing ears, an eloquent tongue, and a comprehensive spirit. The reality of Divinity is a supreme mystery that cannot be comprehended, but its manifestation in the world of existence is love.

Although at present dark clouds have obscured this sun of love, rest assured that the rays and heat of the Sun of Truth will eventually disperse these dark clouds, that a true, clear, and pure horizon will be reached, and the sun will continue to shine with utmost power, energy, and light. A stone with the Greatest Name is enclosed in this letter. It is my hope that you will become the cause of spreading the divine teachings in Vienna.

Upon you be the Glory of Abha.

BBBD.586

ABU3360*Words spoken ca. June. 1921 in Haifa/Akka*

I ever pray on her behalf and beg from God His divine remedy and healing. As in this Dispensation consultation with expert doctors is highly advisable and acting in accordance with their prescriptions obligatory, it is well for her to undergo an operation if deemed necessary by such doctors.

COC#1043x, SW_v12#07 p.134

AB04446*To: Leonora H Armstrong, in Brazil**Date: 1921-Jun-01*

1 O thou Herald of the Kingdom!

1 ای منادی ملکوت

2 Thy letter was received. Do thou thank God that thou hast illumined thy vision and art giving light to the sight of others too; that thou hast drunk from the overflowing goblet of the love of God and art also giving to others to drink. Undoubtedly, in every meeting where this brimming chalice is passed round, exhilaration and joy are generated. Now, praise be to God that, with this divine wine, thou hast intoxicated thy fellow-members of the Assembly. This heavenly gathering will grow day by day, the intoxicated friends will increase in rapture and ecstasy, will break into songs and harmonies, and will raise such a melody as will reach the Supreme Concourse and rejoice and exhilarate the Holy Ones.

2 نامه رسید شکر کن خدا را که دیده روشن نمودی و دیدهای دیگرانرا نیز روشن مینمائی جام سرشار محبت الله پیودی و بدیگران نیز می نوشانی در هر انجمنی که این جام لبریز بدور آمد شبهه نیست که نشئه و نشاط حصول یابد حال الحمد لله رفیقان انجمن را از این باده الهی سرمست نمودی و روز بروز این انجمن ربّانی اتّسع یابد و حریفان سرمست به وجد و طرب آیند و آغاز نغمه و غزلی خوانی نمایند و آهنگی بلند کنند که بملاّ اعلی رسد قدسیان را سرور و حبور بخشد

3 Convey on my behalf a heavenly message and the glad tidings of divine blessings to Aida Eines, Elisie Papa, Mr. and Mrs. Guido Gnocchi, Annie Hawes, Esther MacLane and Mary Isham, and tell them that entering into this divine Cause is accompanied by everlasting honour and eternal sovereignty.

3 به ایدا اینز و الزی پاپا مستر و مسیس گیدو کنوچی انی هاووز ایستر مکلن و مری ایشام از قبل من پیام آسمانی برسان و مرثده الطاف ربّانی و حصول حیات ابدی بده و بگو که در دخول در این بساط الهی عزّت ابدی است و سلطنت سرمدی

4 Upon thee and upon them be the Abha Glory.

4 و علیک و علیم البهاء الأبهی

AHB_133BE #11-12 p.62

AB07130*To: Kenkichi Futakami, in Japan**Date: 1921-Jun-01*

O thou who art devoted to Truth!

In this divine garden, thousands of fresh and verdant trees have raised their tops to the Supreme Apex and on every tree there are thousands of nests. Therefore, for thee, who art a bird of high flight, a nest has been prepared. Then soar, that thou mayest attain to that nest. This is a divine nest in the Heavenly Kingdom. Every bird that attained to this nest learned a melody and also taught the birds of the meadows the divine harmony which moves and enraptures the East and the West. Do thou therefore strive with all thy heart and soul that thou mayest abide in this nest and thrive till eternity.

JWTA.040

AB00651*To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran**Date: 1921-Jun-04*

- ¹ O true Amin! Your letters dated the 5th, 11th and 14th of Sha'ban 1339 were received. From their contents, your supplication, prayers, attraction and enkindlement, and attachment to the Sacred Threshold were clear and evident. Praise God that from the prime of youth until the age of infirmity, praise be to God, you have been and continue to be attracted and enkindled with the fire of the love of God, and successful in service at the Sacred Threshold. You are the trustee of 'Abdu'l-Baha and will be a companion in the Abha Kingdom. All your petitions are meaningful, and your old age and weakness is youthfulness. I beseech the favors of the Blessed Beauty that the end of your movements and circumambulations may be the beginning of bounties. May both you and I be confirmed with a good ending.

¹ ای امین حقیقی نامه بتاریخ پنجم شعبان و دیگری بتاریخ یازدهم شعبان و دیگری بتاریخ چهاردهم شعبان ۱۳۳۹ رسید و از مضامین تضرع و ابتهاج و انجذاب و اشتعال و تعلق باستان ذوالجلال واضح و مشهود گردید حمد کن خدا را که از عنفوان جوانی تا سن ناتوانی الحمد لله منجذب و مشتعل بنار محبت الله بوده و هستی و بخدمت آستان مقدس موفقی امین عبدالبهائی و همنشین در ملکوت ابی خواهی بود عرایض شما جمیعاً بامعنی است و پیری و ضعف شما نوجوانی و از الطاف جمال مبارک استدعا مینمایم که خاتمه حرکت و طواف فاتحه الطاف گردد من و تو هر دو بحسن خاتمه موفقی شویم

- ² Indeed it is as you wrote - the insistent self intoxicates and deludes a person more than a tavern or wine-shop could, and worst of all, the person never realizes how this evil self affects

² فی الحقیقه چنانست که مرقوم نمودی نفس اماره چنان انسانرا مست و مغرور مینماید که یک

them. You observed those who heard 'Abdu'l-Baha's counsels repeatedly but did not act upon them - now they see its effects.

میخانه و نهاره چنین تأثیر نماید و بدتر از همه خود انسان ابداً احساس نمیکند که نفس شریر چنین تأثیر میکند ملاحظه نمودی نفوسیکه نصایح عبداله‌آ را به کرات و مراتب شنیدند و مجری نداشتند حال تأثیرشرا می بینند

- 3 The handmaiden of God Elizabeth, praise be to God, has arrived under divine protection. Convey my utmost love and kindness to Mir 'Abdu'llah Baqirov. Regarding Jinab-i-Binesh, if it is as he himself has written, carry it out and do not request the Huquq, and from time to time inquire about his condition. If he experiences hardship, give him the specified amount.

3 امة الله الیزابت الحمد لله در صون حمایت الهیه واصل شد بجناب میر عبدالله باقراف از قبل من نهایت محبت و مهربانی برسان در خصوص حضرت بینش اگر چنین است که خود ایشان مرقوم نموده اند مجری دارید و طلب حقوق ننمائید و بعضی اوقات حال ایشانرا استفسار نمائید اگر چنانکه تنگ دستی دست دهد مبلغ معلومرا بایشان برسانید

- 4 For Aqa Mirza Mihdi Haji 'Ammih, a prayer was offered to the Divine Threshold with utmost supplication, and a copy was sent to Tehran. Truly this distinguished person walked the straight path and was devoted with heart and soul to the Sacred Threshold. His survivors have followed their father's path and stand with utmost firmness and steadfastness in servitude to the Divine Threshold.

4 بجهت جناب آقا میرزا مهدی حاجی عمه مناجات در نهایت تضرع بدرگاه احدیت گردید و نسخه ای از آن ارسال طهران گشت حقیقه این شخص جلیل بر صراط مستقیم سالک و به جان و دل در عتبه مقدسه مقیم بود و بازماندگان ایشان پی پدر گرفته در نهایت ثبوت و رسوخ بعبودیت درگاه احدیت قیام دارند

- 5 The honored, near one, the handmaiden of God attracted and enkindled with the fire of God's love, Khadijih Sultan, is truly deserving of the endless favors of the Ancient Beauty. Haji Ghulam-Rida is truly worthy to become the trusted one of the trusted one of 'Abdu'l-Baha - the second of two trustees of God. The letter in your own handwriting was very legible - much better written than before. My complete love and favor, both outward and inward, have always been and continue to be with you.

5 امة الله المقربه المحترمه المنجذبه المشتعله بنار محبت الله خدیجه سلطان فی الحقیقه سزاوار الطاف بی پایان جمال قدم است جناب حاجی غلامرضا فی الحقیقه سزاوار این است که امین امین عبداله‌آ گردد ثانی اثین امین الهی است نامه ای که بخط خود شما بود بسیار خوانا بود خیلی از پیشتر بهتر نوشته بودید همیشه محبت بشما کامل و ملاطفت ظاهر و باطن بوده و هست

- 6 Convey my utmost longing and kindness to the Zoroastrian and Jewish friends. The Zoroastrian friends have made Zoroaster pleased and happy, and the Jewish friends have brought Abraham to joy and delight in the Abha Kingdom. Convey my message with the utmost joy and fragrance to each one of them individually.

6 بحضرات احبابی زردشتی و احبابی کلیمی از قبل من نهایت اشتیاق و مهربانی برسان احبابی زردشتی حضرت زردشت را راضی و شادمان نمودند و حضرات کلیمی حضرت ابراهیم را در ملکوت ابهی به وجد و سرور آوردند بفرداً فرداً از آنان از قبل من پیام در نهایت روح و ریحان برسان

- 7 Aqa Mirza Yunis Khan, praise be to God, is in the shadow of the Divine Lote Tree and the manifest light, not under the gourd tree. Instruct the sons of Jinab-i-Adib and Jinab-i-Ibn-i-Abhar and give them funds to build the graves of those two noble ones. If they are unable, select one of the friends to quickly build those two honored graves.

7 جناب آقا میرزا یونس خان الحمد لله در سایه سدره منتهی و نور مینند نه در ظل شجره یقطین به پسران حضرت ادیب و حضرت ابن ابهر تکلیف بنمائید و وجه بدهید تا قبر آن دو بزرگوار را بسازند اگر چنانچه از عهده بر نمی آیند

- 8 And likewise the illumined grave of Jinab-i-Rida'r-Ruh. A letter written to them is enclosed - deliver it.

یکنفر از احبّا را انتخاب کنید که آن دو قبر
محترما بزودی بسازد عبدالهء عباس
8 و همچنین قبر منور حضرت رضا الروح را نامه ئی
بآنان نوشته شده در جوفست یرسانید

INBA84:524b

AB11652

To: Siyyid Asadullah Qumi, in Iran

Date: 1921-Jun-04

- 1 O servant of the Sacred Threshold! Your letter dated the ninth of Rajab 1339 arrived. Its contents brought joy and delight and were evidence of the spirit and joy of the friends and their firmness in the Covenant.
- 2 The friends of Hisar and Namiq, like true lovers, shone forth in tests and trials and learned from calamities and afflictions the science of love and sacrifice. Hisar is a mirror of mysteries and Namiq excels in faith and certitude. You had written that their school is orderly and well-organized, and the teacher Jinab-i-Aqa Mirza Badi'u'llah Khan shows the utmost effort and dedication. Assuredly divine confirmations will reach them.
- 3 The descendants of the distinguished believers must be encouraged and urged so that the children may water the streams of their fathers' hopes and perfect the lofty palaces their self-sacrificing fathers established. These descendants must know how their forebears established this mighty edifice and what a bejeweled crown they placed upon that family. Though not apparent now, soon this manifest dawn will break and the greatness and nobility of the forebears will become evident, and the descendants will feel pride and glory.
- 4 The steadfast friends of God are blessed with heavenly sustenance and their poverty draws them near to the divine threshold. They neither complain of poverty nor boast of wealth. It is hoped that through the favors of the Almighty Lord, He will bestow His blessings upon the friends in Khunik, Zirak, Khayru'l-Qara, Hisar and Namiq, and in future years compensate for past years.

1 ای بنده آستان مقدّس نامه شما که بتاريخ نهم
رجب ۱۳۳۹ بود رسید مضمون مورث فرح و
سرور بود و دلیل روح و ریحان یاران و ثبوت
بر عهد و پیمان بود

2 یاران حصار و نامق چون عاشق صادق در
امتحان و افتنان رخ برافروختند و از مصائب و
بلايا علم عشق بازی و جانفشانی آموختند حصار
آئینه اسرار است و نامق در ایمان و ایقان فائق
مرقوم نموده بودی که مدرسه شان مرتب و
منظم و معلّم جناب آقا میرزا بدیع الله خان در
نهایت همت و جانفشانی البتّه تأیید میرسد

3 بازماندگان اعظم احباب را تشویق و تحریص
لازم تا ابناء جویبار آمل آباء را آبیاری کنند
و قصور عالیّه ئی که پدران جانفشانی تأسیس
نموده اند باکمال پردازند این اخلاف باید بدانند
که اسلاف چگونه قصر مشید تأسیس نمودند
و چه تاج مرصعی بر سر آن خاندان نهادند حال
معلوم نه ولی عنقریب این صبح مبین طلوع نماید
و عظمت و بزرگواری اسلاف ظاهر شود و
اخلاف افتخار و مباهات نمایند

4 یاران ثابت الهی موفق بموائد سماوی و فقرشان
سبب تقرب درگاه الهیست از فقر بنالند و نه بغنا
بنالند از الطاف ربّ قدیر امید چنین است که
باحبّای خونیک و زیرک و خیرالقاء و حصار
و نامق برکت عنایت فرماید و در سنین آتیه تلافی
سنین ماضیه گردد

- 5 Praise be to God, the children of the nightingale of meanings have followed their father's path and will adopt the way and conduct of that pure-hearted one. Convey to Jinab-i-Aqa Mulla Hasan and Habib'ullah and their household the most wondrous and glorious greetings from 'Abdu'l-Baha. Truly these souls are self-sacrificing and through divine love they make every evening like bright day, and with tear-filled eyes they engage in glorification and praise.
- 6 I beseech for His Holiness Furughi a radiance from the lights of truth and a beam from the Sun of Reality. It is hoped that in those regions they will chant the verses of clear proofs and through spiritual attractions draw souls to the altar of love. Assuredly they have rendered notable service in the regions of Turbat and Jam and the valley of Zavih.
- 7 And upon you be the Most Glorious Glory.

5 انباء بلبل معانی الحمد لله پی پدر گرفتند و روش و سلوک آن پاک گهر خواهند جناب آقا ملا حسن و حبیب الله و اهل بیت را از قبل عبدالبهاء تحیت ابدع ابهی برسان فی الحقیقه این نفوس جانفشاند و از محبت الهی هر شامی را چون روز روشن نمایند و با چشم اشکبار به تهلیل و تسبیح پردازند

6 حضرت فروغی را از انوار حقیقی فروغی و از شمس حقیقت پرتوی روشن خواهم امید چنانست که در آنصفحات ترتیل آیات بینات نمایند و نفوس را بانجذابات وجدانیه بقربانگاه عشق کشانند البته در صفحات تربت و جام و جلگه زاوه خدمتی نمایان فرموده اند

7 و علیک البهاء الابهی

FRH.424-425

AB11705

To: Son of Ibn-i-Abhar et al., in Tihiran

Date: 1921-Jun-04

- 1 O descendants of two respected scions of two illustrious persons!
- 2 Although those two honored ones have hastened to the Kingdom of Mysteries, praise be to God that they left you two as their memorial. You must follow in your fathers' footsteps and walk in the path of those two joyous ones, so that nobility of lineage may be joined with nobility of character and "the son is the secret of his father" may be fulfilled. This is my hope for you.
- 3 I wrote to Jenab-i-Amin regarding the renovation of two luminous graves, but he has become extremely weak and cannot manage it. You must make the effort and each spend 100 tumans on the respected graves and raise up their monuments. This is better and more pleasing. I await a letter from you saying that those two fragrant graves have been built and renovated with utmost elegance.

1 ای بازماندگان آن دو شخص جلیل

2 هرچند آن دو بزرگوار بملکوت اسرار شتافتند ولی الحمد لله که شما را دو یادگار گذاشتند باید پی پدر گیرید و بر اثر آن دو سرور سلوک و حرکت نمائید تا شرف اعراق با شرف اخلاق منضم گردد و الولد سرایه تحقق یابد من از شما چنین امید دارم

3 بجانب امین در خصوص تعمیر دو قبر منیر مرقوم گردید ولی ایشان بی نهایت ناتوان گشتند از عهده برغی آیند باید شما همت کنید و هریک صد تومان خرج قبر محترم نمائید و آثارش را بلند کنید این بهتر و خوشتر است من منتظر آتم که نامه ای از شما برسد که آن دو قبر معطر در نهایت ظرافت بنا و معمور گردید

- 4 Convey loving and faithful greetings from me to all the relatives of those two souls who have ascended to God, especially to your mother. And upon you both be Glory.

4 بجمیع متعلقین آن دو متصاعد الی الله
علی‌الخصوص والده شما از قبل من پیام مهربانی
و وفا برسانید و علیکم البهاء

YIA.407b

AB07228

To: Relatives of Bamis Mihraban, in Bombay

Date: 1921-Jun-04

- 1 O you who remain behind that loving soul! Do not be sorrowful, do not be broken-hearted and grief-stricken, do not be companions of sighs and moans. Do not lament and weep over the passing of that heavenly bird, do not rend your garments or raise cries of woe.
- 2 For yesterday that loving soul was among the free ones, and has now joined the forgiven ones. That longing soul has hastened to the secluded retreat of the Beloved of the horizons. Being distant and separated, he has attained the presence of the Lord of forgiveness. Being sorrowful and heartbroken, he has found eternal joy. Being thirsty for the Salsabil of grace, he has reached the sweet flowing Euphrates.
- 3 Therefore one should not mourn or be captive to pain and grief, but rather seek forgiveness and beseech help and grace. And upon you be the Most Glorious Glory.

1 ای بازماندگان آن جان مهربان غمگین مباشید
دلشکسته و حزن مگردید همدم آه و این نشوید
از وفات آن مرغ آسمانی منالید و مگریید و گریان
مدرید و ناله و فغان منمائید

2 زیرا بامس جان مهربان بود و از آزادگان بود از
آمرزیدگان گشت جان مشتاق بود بخلوتگاه دلبر
آفاق شتافت دور و مهجور بود بحضور رب غفور
رسید محزون و دلخون بود شادمانی ابدی یافت
تشنه سلسبیل عنایت بود بچشمه سلسال عذب
فرات رسید

3 لهذا نباید ماتم گرفت و اسیر درد و غم شد بلکه
طلب مغفرت کرد و رجای عون و عنایت نمود
و علیکم البهاء الاهی

YARP2.471.1 p.349

AB08634

To: Mirza Muhammad Baqir Khan Shirazi

Date: 1921-Jun-04

- 1 O thou who art firm in the Covenant!
- 2 Jinab-i-Ghulam-Husayn Mirza is in the utmost difficulty and affliction. God willing, may you succeed in bringing some rest and relief to this person who is in grievous torment. Find for

1 ای ثابت بر پیمان

2 جناب غلام حسین میرزا در نهایت مشقت و
بلاست بلکه انشاءالله موفق گردید این شخص را
که در عذاب الیمست اندک راحت و آسایش

him some work or occupation so that he may at least earn a comfortable livelihood, for he has another even greater affliction. May God come to his aid! In the words of Shaykh Sa'di: "His hell exists in this world too." If you could bring him relief in this regard as well, it would be a praiseworthy deed and a beloved service at the threshold of the Divine Unity.

حاصل گردد از برای او شغل و عملی پیدا کنید که اقلاً معیشت براحات حصول یابد زیرا مشقت عظیمتر دیگر دارد خدا بفریادش برسد بقول شیخ سعدی هم درین عالمست دوزخ او باری ازین جهت نیز اگر او را راحت بفرمائید در درگاه احدیت عملی مبرور و خدمتی محبوبست

MSHR5.348

AB00929

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

Date: 1921-Jun-05

1 O steadfast maidservant of God! Your letter was received along with the letters enclosed within it. Since I do not have time, I will write briefly - please excuse me. I beseech the threshold of the Divine Unity with utmost humility and lowliness that you may always be under the protection and assistance of the Blessed Beauty, may my spirit be sacrificed for His loved ones. And likewise for your family.

1 یا امة الله الثابتة نامه شما رسید با نامه‌هایی که در طی نامه شما بود ازین جهت که فرصت ندارم بتحریر کلمه‌ئی باختصار میپردازم معذور بدارید از درگاه احدیت بنهایت تذلل و انکسار میطلبم که همواره مورد صون و عون جمال مبارک روحی لاجبائۀ الفداء باشید و همچنین خاندان شما

2 I pray for divine forgiveness for Jinab-i-Siyyid 'Ali-Muhammad and that he may be immersed in the ocean of grace and bounty. Truly, Siyyid Sadiq was a brilliant lamp in the love of God. He is always remembered and I pray for his elevation. Convey my loving greetings to the devoted wife of 'Amidu'l-Atibba.

2 جناب سید علیمحمد را غفران حضرت رحمن خواهم و غریق دریای فضل و احسان حضرت سید صادق فی الحقیقه در محبة الله سراجی بارق بود همیشه در نظر است او را علو درجات خواهم بورقه مبهله حرم عمیدالاطباء از قبل من پیام مهربانی برسان

3 'Ali Aqa has gone to Egypt and you traveled to Rasht - truly you strove. I hope that Siyyid Jalal may receive a ray from the favors of the King of Glory. I hope the Election of the Rememberers may become a manifestation of the confirmation of the Lord of all worlds. If your physical sight has somewhat weakened, I beseech the True Healer to increase your spiritual vision. Dr. Yunis Khan is familiar with divine fragrances. I will write brief replies to the enclosed letters.

3 علی آقا به مصر رفته و تو در سفر رشت فی الحقیقه کوشیدی امیدوارم که سید جلال پرتوی از الطاف ملوک جمال یابد انتخاب الذاکرین امیدوارم که مظهر تأیید رب العالمین گردد اگر بصر ظاهر تو قدری فتور یافته از شافی حقیقی می‌طلبم که قوت بصیرت بیفزاید جناب دکتر یونسخان بنفحات الهی مأنوس است مکاتیب جوفرا مختصر جواب مینگارم

4 Convey my loving greetings to the daughter of Sina and the daughter of Aqa Husayn-'Ali and tell them to thank God that they have been enabled to teach morals to the girls - this is service at the divine Sacred Threshold. I pray for the teacher of the Tarbiyat School and seek spiritual progress for the children.

4 به بنت حضرت سینا و بنت آقا حسینعلی پیام مهربانی برسان و بگو شکر کنید خدا را موفق بر آن شدید که بنات را درس اخلاق می‌دهید این خدمت بعبه مقدسه الهیه است معلم مدرسه

تریت را دعا مینمایم و اطفال را ترقیات معنویّه
میجویم

- 5 I seek a ray of divine favors for the maidservant of God Ruhiyyih and protection and assistance from the All-Merciful for all. And I seek heavenly blessings for Mirza Ibrahim Khan and profits in his business - truly with hardship comes ease. Convey my utmost love to his mother and sister. And I beseech the Lord of Might for confirmation and success for Jinab-i-Mirza Sulayman, son of 'Azizu'llah, that the means of comfort may be prepared for him.

5 امة الله روحیه را پرتوی از الطاف ربّانی میجویم و جمیعاً صون و عون حضرت رحمانی می طلبم و میرزا ابراهیم خانرا فیضی از برکت آسمانی طلبم و در تجارت ربح و سودی خواهم آن مع العسر یسراً به والده و همشیره ایشان از قبل من نهایت مهربانی برسان و جناب میرزا سلیمان ولد عزیزالله را از ربّ العزّه تأیید و توفیق خواهم تا اسباب راحت از برای او مهیا گردد

- 6 And convey my spiritual greetings to the mother of Sultan Habibu'llah Khan, the assured maidservant of God. I hope she may have a good end and pass from this world to the next with perfect steadfastness and firmness. Sultan Habibu'llah Khan is truly sincere, illumined, steadfast and spiritual. Surely the glance of favor will encompass him.

6 و بوالده سلطان حبیب الله خان امة الله المطمئنه از قبل من پیام روحانی برسان امیدم چنانست که موفق بحسن خاتمه گردد و در کمال ثبوت و استقامت ازین جهان بجهان دیگر شتابد سلطان حبیب الله خان فی الحقیقه خالص است و نورانی و ثابت است و روحانی البتّه نظر عنایت شامل حال او گردد

- 7 And convey my utmost love and affection to Jinab-i-Mahmud Mahmud Bashzadih. Praise be to God that from early youth he made his nostrils fragrant with the divine breaths and assistance and bounty encompassed him and divine favors were complete regarding him. Likewise I seek an endless portion and share from the infinite bounty for Jinab-i-Haji Muhammad Khayat. And upon you and them be greetings and praise.

7 و بجناب محمود محمود باشزاده از قبل من نهایت محبت و مهربانی ابلاغ دار الحمد لله که از بدایت جوانی مشامرا بنفحات رحمانی معطر نمود و عون و عنایت شامل و الطاف الهی در حق او کاملست و همچنین جناب حاجی محمد خیاط را از فیض بی پایان بهره و نصیبی نامتناهی خواهم و علیک و علیهم التحیّة و الثناء

MKT6.092

AB02691

To: Abdu'l-misagh Missaghiah, in Kashan

Date: 1921-Jun-05

- 1 O thou who art firm in the Covenant! Your letter dated 9th of Rajab 1339 was received. I must be brief in reply. I beseech endless assistance and favor from the infinite divine bounties for the friends.

1 ای ثابت بر پیمان نامه که بتاريخ ۹ شهر رجب ۱۳۳۹ بود رسید در جواب باختصار مجبورم از الطاف نامتناهی الهی یارانرا عون و عنایتی بی پایان میجویم

- 2 Although physical separation causes endless anguish and longing, praise be to God that spiritual communion and conscious

2 هرچند فراق جسمانی سبب حرقت و حسرت نامتناهی است ولی الحمد لله که لقای روحانی

- radiance is constant and continuous, and ultimately union is eternal.
- 3 Praise be to God, the beloved in the land of Kaf (Kashan) are in utmost harmony and are confirmed in attraction and service. The blessed School of the Oneness of Humanity serves the entire human world, and the Girls' School, like a blessed tree and plant, will surely grow and develop day by day, and the meetings will progress increasingly.
- 4 Convey my utmost praise to the confident maidservant of God Jalalieh, wife of his honor the Principal. Surely that flame of the fire of the love of God will blaze more brightly day by day.
- 5 His honor Mirza Lutfullah Khan has truly been confirmed in rendering a distinguished service - he is an iron and steel barrier against Gog and Magog of corruption. His nearness to the divine threshold has confirmed him in these services.
- 6 Through the assistance and favor of the Blessed Beauty, may my spirit be sacrificed for His loved ones, it is hoped that the oppressed will remain protected and preserved under the shelter of protection, and that your business will expand through heavenly blessings.
- 7 Convey yearning greetings from me to each and every one of the divine friends, and likewise express utmost kindness to the maidservants of the Merciful. May all be protected and preserved through the favors of the Incomparable Lord.
- و جلوه و وجدانی دائم و مستمر است و عاقبت وصلت ابدیست
- 3 الحمد لله احبای ارض کاف در نهایت ایلافند و موفق به انجذاب و خدمات مدرسه مبارکه وحدت بشر بعموم عالم انسانی خدمت مینماید و مدرسه بنات چون شجر و نبات مبارک یوماً فیوماً البتہ نشو و نما خواهد یافت و محافل روز بروز ترقی خواهد نمود
- 4 امةالله الموقنه جلالیه حرم حضرت رئیس را نهایت تحسین از قبل من ابلاغ دار البتہ آن جذوه نار محبة الله روز بروز شعله بیشتر زند.
- 5 حضرت میرزا لطف الله خان فی الحقیقه بخدمتی نمایان موفق گشتند یاجوج و مأجوج فساد را سدّی از آهن و پولاد است او را مقریبت درگاه الهی باین خدمات موفق نموده
- 6 از عون و عنایت جمال مبارک روحی لاجبائہ الفداء امید است که مظلومان در صون حمایت محفوظ و مصون مانند و تجارت شما ببرکت آسمانی انشاء یابد
- 7 بجمع یاران الهی فرداً فرداً از قبل من تحیت مشتاقانه برسان و همچنین باماء رحمن منتهای مهربانی ابلاغ دار از الطاف حضرت بیچون کل محفوظ و مصون باشند

KHMT.105

AB12615

To: Nurullah Asadullahzadih Haqiqi, in Tihran

Date: 1921-Jun-05

- 1 O harmonious friend! What you heard in the world of dreams was addressed to certain Iranians. But you are protected and preserved and under the shadow of the incomparable Lord's protection - be assured of this.
- 2 Jinab-i-Aqa Mirza Abbas Khan and the handmaid of God Sakinih have permission to attain the presence in the coming spring.
- 1 یار موافقا آنچه در عالم رؤیا استماع نمودی خطاب ببعضی از ایرانیان بود و اما شما محفوظ و مصون و در ظلّ حمایت ربّ بیچون مطمئن باش
- 2 جناب آقا میرزا عباس خان و امةالله سکینه در بهار آینده اذن حضور دارند

3 Convey to the assured handmaid of God, the daughter of Mirza Ishaq Khan, the most wondrous and glorious greetings from Abdul-Baha. From the ocean of forgiveness, I beseech boundless pardon and forgiveness for that honored one's departed father.

3 بامۀ الله الموقنه صبيۀ ميرزا اسحق خان از قبل
عبدالبهاء تحيت ابدع ابي برسان و از دريای
غفران ابوی جنت مکان آنجنابرا عفو و مغفرتی
بی پایان خواهم

4 This is written briefly - please excuse the brevity.

4 مختصر مرقوم میشود معذور بدارید

INBA85:042a

AB02102

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

Date: 1921-Jun-11

1 O herald of the Covenant!

1 ای منادی پیمان

2 Due to lack of time, a brief response is written. The teaching class is of utmost importance, and if this class had been consistently established ten years ago, there would now be a thousand teachers. The pamphlets you recently sent have not yet arrived - they are in Port Said. After receiving them, acknowledgment will be sent.

2 از عدم فرصت جواب نامه مختصر مرقوم
می گردد مجلس درس تبلیغ نهایت اهمیت دارد
و اگر این مجلس ده سال پیش مستمراً تأسیس
شده بود حال هزار مبلغ موجود بود جزوه هائیکه
تازه ارسال نموده اید هنوز نرسیده در پورتساید
است بعد از رسیدن وصول ارسال میگردد

3 As for the affairs of Iran, they are captive in the grip of power. Whatever is in accordance with God's good-pleasure shall come to pass. No dismissal is without wisdom and no appointment without reason. It shone brightly but was a fleeting sovereignty. In any case, the divine friends must, as before, not interfere in political matters. They should strive for Iran's development, endeavor to spread sciences, arts and industries, and demonstrate brilliant achievements in farming and agriculture. Today these matters are the cause of divine confirmation. Otherwise, politics constantly changes and transforms.

3 اما امور ایران در قبضه قدرت اسیر است آنچه
که مطابق رضای الهی است جاری میشود هیچ
عزلی بی حکمت نیست و هیچ نصبی بی سبب نه
خوش درخشید ولی دولت مستعجل بود باری
احبابی الهی باید بهمان منوال سابق در امور
سیاسی مداخله نمایند در آبادی ایران بکوشند
در نشر علوم و فنون و صنایع همت نمایند و در
فلاح و زراعت ید بیضا بنمایند این امور
سبب تأیید است والا سیاست هر دم در تحویل
و تبدیل

4 Pray for the leaders that they may succeed in establishing a just government. Iran is in ruins, and parties and people constantly raise new slogans, undertake new causes, and present new opinions, but there is no success and no elevation is evident. However, if all parties would set aside their various aims and turn to unity and agreement, divine confirmations and heavenly assistance would surely manifest with utmost glory and beauty. Praise be to God that we stand apart from all parties - we have no attachment to any party nor any antipathy.

4 در حق سروران دعا نمائید که موفق بتأسیس
حکومت عادلۀ گردند ایران ویران و احزاب و
اهالی هر دم عنوان جدیدی نمایند و بر امری
قیام کنند و رأی جدیدی جلوه دهند ولی
هیچ موفقیت در میان نه و علوتی مشهود و
عیان نه اما اگر جمیع احزاب مقاصد مختلفه
خویشرا کنار نهند و به اتحاد و اتفاق پردازند
یقین است که تأییدات الهیه و توفیقات ربانیه

We wish well for all and strive for Iran's strengthening, establishing eternal charitable institutions. When the foundation is strengthened, all ills and diseases will be naturally eliminated. Iran's strength lies in good governance and progress in all ranks. May God grant success. We hope that soon a just government will be established and both great and humble will find comfort and ease.

در نهایت جلال و جمال جلوه نماید الحمد لله ما از جمیع احزاب درکاریم نه با حزبی الفت داریم و نه با حزبی کلفت جمیعاً خیرخواهیم و در قوت بنیه ایران می کوشیم و تأسیسات خیریه ابدی می نمائیم چون بنیه قوت گیرد جمیع علل و امراض خود مندفع شود قوت بنیه ایران بحسن سیاست است و ترقی در جمیع مراتب خدا موفق کند امیدواریم که عنقریب حکومت عادلانهئی تأسیس گردد و بزرگان و زیردستان جمیعاً راحت و آسایش یابند

- 5 The divine friends must not discuss politics even in private. They must strive with heart and soul for Iran's progress in every respect. Strive greatly in good character so that the divine friends may serve all Iranians through their words, deeds and conduct. Like bright candles may they illuminate the realm. Upon you be the morals of God, upon you be the sacrifice of spirit for the good of God's servants, upon you be the exertion of strength and utmost effort in caring for the people of righteousness and prosperity, and upon you be the Most Glorious Glory.

5 احبای الهی حتی در خلوات نباید صحبت از سیاسیات نمایند باید به جان و دل بکوشند تا ایران از هر جهت ترقی نماید در حسن اخلاق بسیار بکوشید تا احبای الهی به گفتار و کردار و رفتار خدمت بعموم ایرانیان کنند مانند شمعهای روشن باقلیم نور بخشند علیکم باخلاق الله علیکم ببذل الروح فی خیر عباد الله علیکم ببذل القوة و فرط الهمة فی رعاية اهل الصلاح و الفلاح و علیکم البهاء الأبهی

- 6 As for the reply to your second letter dated 9 Sha'ban - physical health was confirmed by 'Abdu'l-Baha's telegram. I hope that spiritual comfort will also be attained through the aid and grace of the Blessed Beauty, may my spirit be sacrificed for His loved ones, and that a meeting will be destined. Tehran is truly a land of tests, and steadfastness in the Covenant as it should be reveals test and trial. Letters were written for the blessed souls you requested and are enclosed with this letter. Issues of the history keep arriving; details will be written later. Be confident in your Lord's grace, the All-Merciful, the Most Merciful, and thank God for events that were the cause of protecting the loved ones from the exaggeration of the divines. And upon you be the Most Glorious Glory.

6 اما جواب مکتوب ثانی شما که بتاريخ ۹ شعبان بود صحت جسمانی بتلغراف عبدالهء حصول یافت امیدوارم که راحت روحانی نیز به عون و عنایت جمال مبارک روحی لأحبائه الفداء حصول یابد و ملاقات مقدر گردد طهران فی الحقیقه ارض امتحانست و ثبوت بر پیمان چنانکه باید و شاید کاشف امتحان و افتتان است از برای نفوسی مبارکه نامه خواسته بودید مرقوم گردید و در طی این نامه است جزوهای تاریخ پی در پی میرسد بعد تفصیل مرقوم میگردد فاطمین بفضل ربک الرحمن الرحیم و اشکر الله علی الوقایع الّتی کانت سبباً لصون الأحباء من غلّو العلما و علیک البهاء الأبهی

BRL_DAK#0807, MSHR3.180x

AB12324*To: Dhabih, Jalal et al., in Tihnan**Date: 1921-Jun-11*

- 1 O ye who are steadfast in the Covenant! Your nest is a dwelling place of teaching and an abode of heavenly birds. Nay, rather, it is a garden of paradise and a meadow of the All-Merciful. The thankful birds wing their flight to those rose-gardens of joy, hear the melody of the Supreme Concourse, and when they are moved to rapture and ecstasy, they burst into song and chant the praises and attributes of the All-Forgiving Lord.
- 2 Give thanks unto God that ye have been enabled to attain such gladness and joy and have been assisted in such a praiseworthy endeavor. In those luminous gatherings 'Abdu'l-Baha is present in spirit, praising and thanking the All-Forgiving Lord for having made those blessed souls such manifestations of His infinite favors.
- 3 Convey to all the friends who are present the utmost longing of this failing servant, and ask them to excuse the brevity of this letter, for time is very short and writing, speaking and occupations are endless.
- 4 Praise be to God that the teaching gatherings in Tehran are in accordance with the desire of 'Abdu'l-Baha. All are successful and confirmed. And upon you be the Most Glorious Glory.
- ای ثابتان بر پیمان لانه شما کاشانه تبلیغ و آشیانه مرغان آسمانیست بلکه روضه رضوانست و حدیقه رحمن و طیور شکور بآن گلشنهای سرور پرواز مینمایند و آهنگ ملأ اعلی می شنوند و چون به جذب و وله آیند به نغمه و ترانه پردازند و به محامد و نعوت رب غفور بسرایند
- 2 شکر کنید خدا را که موفق بچنین حور و سرور گشتید و مؤید بچنین امر مشکور در آن محافل نورانی عبدالهء بروج حاضر و رب غفور را حامد و شاکر که آن نفوس مبارکه را چنین مظهر الطاف بی نهایت فرمود
- 3 بجمع یاران حاضر نهایت اشتیاق این بنده قاصر را ابلاغ دارید و از اختصار نامه معذور نمائید زیرا وقت بسیار تنگست و تحریر و تقریر و مشاغل بی پایان
- 4 الحمد لله در طهران محافل تبلیغ مطابق آرزوی عبدالهء است کل موفق و مؤید و علیکم الهاء الأبی

INBA85:196

AB04576*To: Aqa Siyyid Abbas Khurasani**Date: 1921-Jun-11*

- 1 O thou whom God hath chosen from among all people for the greatest guidance and the most glorious gift! We have indeed been within hearing of thy sweetest mention, and then, like the psalms of David's people, the news reached Our ears that thou hast become hearing of the Call and seeing through the lifting of the veil.
- 1 یا من اختاره الله من بین الوری للهدایة الکبری و الموهبة العظمی لقد کنا فی مسمع من ذکرک الأملی و اذا بمزامیر آل داود قد طرق الآذان نبأ انک اصبحت سمیعاً للنداء و بصیراً بکشف القناع

- 2 I beseech God to make thee eloquent and articulate in praising Him for what He hath eternally outpoured upon thee from the Center of Lights and the Kingdom of Mysteries. So loose thy tongue in gratitude for this abundant blessing, this expansive mercy, this conclusive proof, this mighty triumph, this wondrous bounty, and this matchless kindness.
- 2 و اسئل الله ان يجعلك فصيحاً بليغاً بالتناء عليه بما افاض عليك فيضاً ابدياً من مركز الأنوار و ملكوت الأسرار فاطلق اللسان شكراً على هذه النعمة السابغة و الرحمة الواسعة و المحجة البالغة و الفوز العظيم و الفضل البديع و العاطفة التي ليس لها مثيل
- 3 And say: "Lord, Lord! Praise be to Thee and thanks be to Thee for this abundant gift and this beauteous remembrance. Give me to drink from a cup whose mixture is of ginger - verily the righteous shall drink of a cup whose mixture is of ginger. Lord, Lord! Aid me to know Thee and assist me to serve Thee and make me victorious over all the worlds. Lord! Make me a sign of Thy love and a standard of Thy mention and a banner waving in the highest horizon and fluttering in the Abha Kingdom. Verily Thou art the Generous, and verily Thou art the Great, and verily Thou art the All-Merciful, the All-Compassionate."
- 3 و قل ربّ ربّ لك الحمد و لك الشكر على هذا العطاء الجزيل و الذكر الجميل فاسقني كأساً مزاجها زنجبيل انّ الأبرار يشربون من كأس كان مزاجها زنجبيلا ربّ ربّ وقفني على معرفتك و ايدني على خدمتك و انصرني على العالمين ربّ اجعلني آية حبك و راية ذكرك و علماً يخفق في الأوج الأعلى و يرفرف في ملكوت الأبهى انك انت الكريم و انك انت العظيم و انك انت الرحمن الرحيم

MSBH6.184-185

AB12119

To: Schwarz, Consul et al., in Stuttgart

Date: 1921-Jun-14

- 1 O flowers of the garden of truth! Your letter arrived and its contents made clear that praise be to God, on the Day of the Declaration of His Holiness the First Point, may my soul be sacrificed for Him, you held a heavenly celebration and arranged a divine feast, and recalled those days when 'Abdu'l-Baha met with you in that divine garden and blessed meadow.
- 1 ای گلهای گلشن حقیقت نامه شما رسید از مضمون معلوم گردید که الحمد لله در يوم اظهار امر حضرت نقطه اولی روحی له الفداء جشنی آسمانی گرفتید و بزمی ربانی آراستید و بیاد ایامی افتادید که عبدالهاء در آن باغ الهی و چمن مبارک شما را ملاقات نمود
- 2 Praise be to God, this gathering caused the fire of love to surge forth and brought about fellowship, unity, joy and fragrance. That was a divine celebration and a luminous gathering. Just as you long for it, I too long to see your radiant faces again.
- 2 الحمد لله این اجتماع سبب فوران نار محبت شد و باعث الفت و اتحاد و روح و ریحان احباً آن جشن ربانی بود و اجتماع نورانی چنانکه شما اشتیاق دارید من نیز اشتیاق دارم که دوباره آن رویهای نورانی شما را مشاهده کنم
- 3 Praise be to God, you are adorned with sincerity and love and engaged in service to the Kingdom. Surely heavenly blessings will descend and the divine Kingdom will pitch its tent in that country with full glory. Be confident in divine confirmations.
- 3 الحمد لله بخلوص و محبت آراسته اید و بخدمت ملکوت پرداخته اید البته برکت آسمانی نزول نماید و ملکوت الهی بتمام شوکت در آن مملکت خیمه زند مطمئن بتأییدات الهی باشید من امیدم چنان

My hope is that the tent of the unity of humankind will be raised in that clime, and I love you with heart and soul and seek for you prosperity and success.

است که خیمهء وحدت عالم انسانی در آن اقلیم
بلند گردد و من بجان و دل بشما محبت دارم و
از برای شما فلاح و نجاح می طلبم

4 And upon you be the Most Glorious Glory.

و علیکم البهاء الابهی 4

BBBD.578-580

BBBD.577-578

AB02523

To: Asadi Irani, Mirza Muhsin et al., in Universal City

Date: 1921-Jun-16

1 O ye who thirst for the truth!

ای تشنهء حقیقت 1

2 Iran is in ruins; indeed, all parties have taken an axe in hand and are striking at the root of this ancient edifice, utterly unaware that this axe is destroying the foundation and these blows are uprooting it. Each party imagineth that it is engaged in construction and yet, as is stated in the Qur'an, "by their own hands they demolish their houses".

2 ایران ویرانست و جمیع احزاب فی الحقیقه تیشه بدست گرفته بریشهء این بنیان قدیم میزنند و ابداً ملتفت این نیستند که این کلنگ بنیان کن است و این تیشه ریشه کن هر حزبی گمان می کند که بتعمیر مشغولست ولی در قرآن میفرماید یخربون بیوتهم بایدیم 2

3 However, these homeless wanderers have no affiliation with any party and are not inclined towards any one of them. We labour instead for Iran's vitality to be strengthened. And it is evident that such strengthening is impossible save through instituting divine virtues and morals. When virtues are established and characters refined, progress in all matters is assured. No nation can attain prosperity and success save through the refinement of morals. When characters are improved, sciences and arts flourish; minds become vastly enlightened; hearts are filled with truthfulness and trustworthiness, with zeal, devotion, and determination; statesmanship attaineth its highest degree; new industries become widespread; commerce is expanded; and courage and audacity raise aloft their banner. The nation passeth from one condition to another. It becometh a new creation, and the verse "Blessed, therefore, be God, the most excellent of Makers!" is realized.

3 باری این آوارگان بهیچ حزبی مشترک و متمایل نبوده در آن میکوشیم که بنیهء ایران قوت گیرد و معلوم است قوت بنیهء ایران جز بتأسیس اخلاق الهی ممکن نه چون تعدیل و تأسیس اخلاق گردد ترقی در جمیع مراتب محتوم است هیچ ملتی بدون تعدیل اخلاق فلاح و نجاح نیابد و بتحصین اخلاق علوم و فنون رواج یابد و افکار بی نهایت روشن گردد صداقت و امانت و حماسه و غیرت و حمیت بجوشد سیاست بدرجهء نهایت رسد صنایع بدیعه رواج یابد تجارت اتساع جوید شجاعت علم افرازد ملت از برزخی ببرزخ دیگر انتقال نماید خلق جدید شود فتبارک الله احسن الخالقین تحقق یابد 3

4 The Land of Hijaz was a sandy desert—arid, barren, and uncultivated. Yet through the dawning of the Sun of Truth, it became the Qiblih of the world and a land round which circle peoples from every region of the earth. Now that the Most Great Light hath risen above the horizon of Iran, consider what

4 حجاز در بیابان ریگزار و بی آب و علف وادی غیر ذی زرع بود لکن بطولع نیر حقیقت قبلهء آفاق شد و مطاف عالمیان گردید حال که نیر اعظم از مطلع ایران اشراق کرده ملاحظه نمائید که در آینده چه خواهد شد امیدم چنانست که 4

the future will hold for it. It is my hope that ye, too, will be among those who labour to establish this great edifice.

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

BRL_ATE#065

BRL_DAK#0078, PYB#086 p.04

AB04947

To: Mattoon, Edwin W et al., in Palestine

Date: 1921-Jun-16

1 O Thou kind God!

1 خداوند مهربانا

2 From America, that distant country, we hastened to the Holy Land and directed our steps toward this blessed Spot. We attained unto the two blessed and sacred Thresholds and obtained boundless grace therefrom. We have now come to Mount Carmel, which is Thy sacred garden. Most of the Prophets turned to Thee in prayer upon this holy mountain, communing with Thee in the utmost humility at the midnight hour.

2 از اقلیم امریک آن مملکت بعید بقصد زیارت بقعه مبارکه به ارض مقدس شتافتیم و بدو آستان مبارک مقدس مشرف گشتیم و فیض بی منتی یافتیم حال به کوه کرم آمدیم که باغ مبارک تو است و اکثر انبیا در این کوه مقدس مناجات بتو نمودند و در نیمه های شب بکمال عجز برآز و نیاز پرداختند

3 O Lord! We are now in this blessed place. We beseech Thine infinite bounties and long for a joyous and tranquil conscience. We desire firmness in the Covenant and seek Thy good-pleasure to our last breath.

3 پروردگارا حال ما در این موقع مبارکیم الطاف بی پایان طلبیم و راحت و مسرت وجدان خواهیم و ثبوت بر پیمان آرزو داریم و حسن خاتمه می طلبیم

4 O Lord! Forgive our sins and bestow upon us Thy manifold favours. Shield us within the shelter of Thy protection. Guard and preserve these two little children and nurture them in the embrace of Thy Love.

4 پروردگارا عفو گاه فرما و مزید عطا شایان کن ما را در صون حمایت محفوظ و مصون بدار و این دو طفل کودک را حفظ و صیانت کن و در آغوش محبت پرورش ده

5 Thou art the Forgiver, the Resplendent, the Ever-Loving.

5 تویی بخشنده و درخشنده و مهربان

BRL_APAB#18

BRL_DAK#0055

AB09668*To: Unknown, in Bombay**Date: 1921-Jun-16*

O God! A group of friends have hastened toward Thee and rushed from this world to Thy world. They traversed Thy path, sought Thy good-pleasure, and spoke Thy mystery. O Lord! Make Khusraw Rustam intimate with Thy forgiveness, grant Makhmal Bahram repose beneath Thy protection, and make Sarv Salamat a manifestation of Thy forgiveness. Thou art the Forgiver, the Bestower, and the Kind One.

خدایا جمعی از یاران سوی تو شتافتند و از این جهان بجهان تو تاختند راه تو پیودند و رضای تو جستند و راز تو گفتند خداوند! خسرو رستم را بآمرزش همدم نما محمل بهرام را در پناه خویش آرام ده و سرو سلامت را مظهر مغفرت کن توئی آمرزنده و بخشنده و مهربان

YARP2.396 p.308

AB10383*To: Isfandiyar Rustam et al.**Date: 1921-Jun-16*

O ye servants at the Threshold of the All-Knowing Lord! 'Abdu'l-Baha, who seeketh refuge and shelter at the Threshold of the Abha Beauty, boweth his head in utmost lowliness upon the dust of that Court, and beggeth for you heavenly strength and spiritual confirmation from the divine chalice of love and affection. I supplicate for you ecstasy and joy, and upon you be the most glorious Glory!

ای بندگان درگاه خداوند آگاه عبداله‌آء را ملجأ و پناه آستان جمال ابهی با کمال خاکساری بر خاک آندرگاه سر نهاده شما را نیروی آسمانی طلبم و مینوی رحمانی خواهم و از سبوی عشق و مهر ایزدی نشئه و شادمانی طلبم و علیکم اله‌آء الأبهی

YARP2.399 p.309

AB11483*To: Aqa Mirza Aqa Qaim Maqami, in Tihiran**Date: 1921-Jun-16*

...The upheavals in Iran are successive and have consequences. The friends must conduct themselves with the utmost calm, steadiness and dignity....

...انقلابات در ایران متتابعست و عقبه دارد
احبای باید در نهایت سکون و قرار و وقار سلوک
و حرکت نمایند....

AVK4.443.08x, SHYM.061

AB12022

To: *Asgharzadih Fawzi, Azizullah et al., in Ishqabad*

Date: 1921-Jun-17

...The art of music must be brought to the highest stage of development, for this is one of the most wonderful arts and in this glorious age of the Lord of Unity it is highly essential to gain its mastery. However, one must endeavour to attain the degree of artistic perfection and not be like those who leave matters unfinished....

BRL_IOA#09x

AB02386

To: *Shabanuf, Ali et al., in Tabriz*

Date: 1921-Jun-19

- 1 O two tested believers! Your letter was received. Truly the friends of Artuz, the friends of Kul, the friends of Qarkhun, the friends of Tutya, the friends of Akarak and the friends of Himmat-abad are all tested believers, for due to the severe upheavals of the world which have overturned East and West, the friends were compelled to leave their familiar homeland with utmost difficulty and migrate to the regions of Tabriz, Ganja and Baku. And it is known what tribulations and afflictions they have endured.
- 2 'Abdu'l-Baha, due to your hardship and difficulty, supplicates and implores at the threshold of Baha'u'llah that means of comfort be provided. His Honor Haydar-Qabli-'Ali made efforts both hidden and manifest, therefore he is beloved and accepted in the presence of 'Abdu'l-Baha.

1 ای دو مؤمن ممتحن نامه وصول یافت و
فی الحقیقه احبای ارتوز و احبای کول و احبای
قارخون و احبای توتیا و احبای اکراک و
احبای همت آباد جمیع مؤمنین ممتحنینند زیرا از
انقلابات شدیدۀ دنیا که شرق و غرب را زیر
وزیر نموده احبای مجبور شدند که در کمال زحمت
وطن مألوف را ترک کنند و هجرت باطراف
تبریز و گنجه و بادکوبه نمایند و حال آنکه معلوم
است که چه قدر صدمه و بلایا کشیده اند

2 عبدالبهاء ازین زحمت و مشقت شما تضرع و
تبتل بدرگاه حضرت بهاء الله می نماید که اسباب
راحتی فراهم آید حضرت حیدر قبل علی همتی

خفّی و جلیّ نمود لهذا در نزد عبدالهّاء محبوب و مقبولست

- 3 Praise be to God that in this migration you were enabled to teach important blessed souls. Thus observe how this calamity became the cause of success. But those souls among the emigrants who were enabled to receive guidance should offer a hundred thousand thanksgivings for this misfortune which became the cause of illumination and attracted the outpourings of the All-Merciful. The enemy becomes the cause of good if God so wills. Now the wisdom of this migration has become evident and manifest.

3 الحمد لله درین هجرت موفق بآن شدید که تبلیغ نفوس مهمه مبارکهئی ثنائید پس ملاحظه کنید که این مصیبت چگونه سبب موفقیت گردید اما آن نفوسی از مهاجرین که موفق بهدایت گشتند باید صد هزار شکرانه ازین فلاکت نمایند که سبب نورانیت شد و جاذب فیوضات رحمانیت گشت عدو شود سبب خیر اگر خدا خواهد حال حکمت این مهاجرت ظاهر و عیان [گردید]

- 4 Convey to Jinab-i-Mirza Sha'ban, Aqa Vali, Aqa Sulayman, Aqa Hamid, Aqa Muhammad-'Ali, Aqa Muhammad-Hasan, Aqa Namaz and Aqa Mashhadi-'Abdul - all the emigrant friends - utmost love and kindness on my behalf.

4 بجناب میرزا شعبان و آقا ولی و آقا سلیمان و آقا حمید و آقا محمد علی و آقا محمد حسن و آقا نماز و آقا مشدی عبدل جمیع احبای مهاجرین از قبل من نهایت محبت و مهربانی ابلاغ دارید

MSHR4.141

AB02674

To: Mahmud Zarqani, in Bombay

Date: 1921-Jun-19

- 1 O thou who art firm in the Covenant! I beseech for thee, through the hidden favors of the Ancient Beauty (may my spirit be sacrificed for His loved ones), a new confirmation and mighty assistance.
- 2 Praise be to God, this new letter was a clear proof of the unity, freedom and wisdom of the loved ones of God and their arising to serve the Cause of God.
- 3 The petition that was submitted regarding the Mashriqu'l-Adhkar was very appropriate, though in truth the land you desire is not available now but will be prepared in the future. The government is in the right, for this is a just government.
- 4 The magazine "Bisharat" arrived, but due to numerous occupations 'Abdu'l-Baha has not had time to read it. God willing, it will be read later and a letter written. My hope is that this periodical will succeed in serving the world of humanity.

1 ای ثابت بر پیمان از الطاف خفیه جمالقدم روحی لاجبائه الفداء تو را تأییدی جدید و توفیقی شدید خواهم

2 الحمد لله این نامه جدید دلیل بر یگانگی و آزادی و فرزانی احبّاء الله و قیام بر خدمت امر الله بود

3 عریضهئیکه بجهت مشرق الاذکار تقدیم شد بسیار موافق و فی الحقیقه الآن زمینی که خواسته‌اید حاضر نه در آینده مهیا میشود حق با حکومتست زیرا این حکومت عادلانه است

4 باری مجله بشارت رسید ولی عبدالهّاء از کثرت مشاغل فرصت خواندن ننوده انشاءالله من بعد خوانده نامهئى مرقوم می گردد امیدم چنانست که این روزنامه موفق بخدمت عالم انسانی گردد

- 5 Henceforth, if anyone in any region wishes to publish something, it must be with the approval of the Spiritual Assembly. But it is as you wrote - truly Jinab Siavash is pure-hearted and in the love of God what transpired was due to intensity of enthusiasm and attraction. But henceforth the friends must consult with the Spiritual Assembly.
- 6 His honor Munir in Shiraz is full of melody and song, and his honor Mr. Vakil like a mighty mountain stands with utmost firmness and steadfastness, exemplifying this verse of Majnun 'Amiri: "My relatives blamed me for my love of Layla - my father, my cousin, my uncle paternal and maternal." Such must be steadfastness.
- 7 His honor Aqa Seyyed Mostafa, praise be to God, arrived protected and preserved. And upon thee be the Most Glorious Glory.
- 5 هر نفسی در هر اقلیمی من بعد اگر چنانچه چیزی نشر خواهد باید بتصدیق مجلس روحانی باشد ولی همانست که مرقوم نموده‌ئی جناب سیاوش فی الحقیقه سفیدوش است و در محبة الله بی اختیار آنچه واقع شد از شدت اشتعال و انجذاب بود ولی من بعد باید احباً مشورت با محفل روحانی نمایند
- 6 حضرت منیر در شیراز پر نغمه و آواز است و جناب مستر وکیل چون جبل جلیل بنهات ثبوت و رسوخ قیام دارند و مصداق این بیت مجنون عامری هستند لقد لامنی فی حب لیلی اقاربی ابی و ابن امی و عمی و خالیا استقامت باید چنین باشد
- 7 حضرت آقا سید مصطفی الحمد لله محفوظاً و مصوناً رسیدند و علیک البهاء الابهی

NJB_v14#04 p.128

AB04329

To: Khudayar, in Bam

Date: 1921-Jun-19

- 1 O you who are firm in the Covenant! Your letter dated 27 Rajab 1339 arrived. Its contents so enchanted 'Abdu'l-Baha that He nearly wept, and your desire for supreme martyrdom was a melody that brought the denizens of the holy court into a state of joy and rapture.
- 2 This is the ultimate desire of you and me. The command is in God's hand - He doeth whatsoever He willeth and decreeth what He pleaseth. These tearful eyes are befitting for this overflowing cup, and this radiance is worthy of the glory of this supreme bounty. As Mulla said: "Slay me, slay me, O trusted ones! For in my slaying there is life upon life."
- 3 I hope that you will attain the honor of visiting the Holy Shrine. The Promised One of all peoples was a universal Manifestation, and the universal Manifestation corresponded to all the signs. This principle is from the bounties of that universal Manifestation.
- 1 ای ثابت بر عهد و پیمان نامه شما که بتاريخ ۲۷ رجب سنه ۱۳۳۹ بود رسید مضمون چنان عبدالهء را مفتون نمود که نزدیک بود بگرید و آن آرزوی شما بشهادت کبری این نغمه آهنگی بود که اهل بارگاه قدس را به وجد و طرب آورد
- 2 این نهایت تمنای تو و من دیگر الامر بید الله یفعل ما یشاء و یحکم ما یرید این جام سرشار را چشم اشجار سزاوار و این درخشندگی را شکوه موهبت کبری لایق و شایان بقول ملا اقلونی اقلونی یا ثقات ان فی قتل حیاتا فی حیات
- 3 و امیدوارم که ببقعه مبارکه مشرف گردی موعود جمیع ملل ظهور کلّ بود و ظهور کلّ مطابق جمیع علامات این اصل از عنایات آن ظهور کلّ

4 I beseech that He submerge all fathers and ancestors in the ocean of forgiveness. And I pray to God that you may be so confirmed that even strangers will be amazed.

4 استدعا می نمایم که آباء و اجداد کل را در بحر
غفران غرق فرماید و از خدا خواهم که چنان
مؤید گردی که حتی بیگانگان حیران گردند

5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الابهی

MSHR1.025x, YARP2.685 p.461

AB06631

To: Ataullah son of Ali Akbar Kashani, in Hamadan

Date: 1921-Jun-19

1 O servant of the Sacred Threshold! Your letter was received. Its contents brought joy and were abundant proof of the spirituality of that patient and dignified one. Praise be to God that you have rent the collar [of attachment] through divine love, cut yourself off from the earthly world, attached yourself to the pure world, freed yourself from the affairs of this transient world, and completely severed the cord of attachment. Now your ultimate desire is the good-pleasure of the Divine Unity, nearness to the Court of Oneness, confirmation from the Loving Lord, and the hidden favors of the Worshipped One. Therefore, be successful and be confirmed.

1 ای بنده آستان مقدس نامه شما رسید مضمون
مورث سرور بود و دلیل موفور بر روحانیت آن
صبور و قور المنة لله که بعشق الهی گریبان چاک
[نمودی] و دل از عالم خاک بریدی و بجهان
پاک بستی و از شئون این عالم فانی رستی و رشته
تعلق بکلی گسستی حال نهایت آرزویت رضای
حضرت احدیت و قرینت درگاه وحدانیت و
تأیید رب ودود و الطاف خفیه حضرت معبود
پس موفق باش و مؤید باش

2 And convey utmost love and kindness on my behalf to Jinab-i-Mirza Sulayman Khayyat, descendant of Mirza Ibrahim-i-Jadid, and likewise to the other friends. And upon you be the Most Glorious Glory.

2 و بجناب میرزا سلیمان خیاط سلیل میرزا ابراهیم
جدید از قبل من نهایت محبت و مهربانی ابلاغ
دار و همچنین بسائر احباء و علیک البهاء الابهی

TAH.367b

AB08136*To: Javanmard Gushtasb, in Bombay**Date: 1921-Jun-19*

- 1 O thou who art patient and grateful! The separation from thy respected wife is indeed heart-rending and a cause of grief and pain. But that pearl has reached the ocean and found repose in the shell of infinite bounty. She hath attained unto the radiance of forgiveness and the effulgence of pardon and grace. Thou shalt find her in the sea of mysteries and the realm of lights. Through the favors of the Glorious Lord, it is hoped that those left behind by that pearl will be nurtured in the shell of God's infinite bounties and become manifestations of favors and bestowals.

1 ای صبور شکور مفارقت قرینهء محترمهات
فی الحقیقه جانگداز است و مورث احزان و
آلام ولی آن مروارید بدریا رسید و در صدف
موهبت بی پایان قرار یافت تلاءاً انوار مغفرت
جست و لمعان عفو و موهبت یافت او را در
بحر اسرار و جهان انوار خواهی یافت از الطاف
رب مجید امید چنین است که بازماندگان
مروارید در آغوش صدف الطاف بی پایان حق
پرورش یابند و مظهر الطاف و بخشش گردند

- 2 And upon thee be the Most Glorious Glory.

2 و علیک البهاء الابهی

YARP2.601 p.420

AB02726*To: Abdu'l-Husayn son of Muhammad Taqi Tabasi, in Bombay**Date: 1921-Jun-23*

- 1 O descendant of that illustrious person! Your first and second letters were received and their details became known and clear. In truth, after the ascension of that embodiment of faithfulness you were afflicted with great hardships. These were divine tests, for it is impossible for a person not to become the target of the arrow of destiny in this dustheap. Everyone suffers tribulations according to their capacity, but praise be to God, you remained firm and steadfast and did not become disturbed or distressed. Therefore I am pleased with your conduct and behavior.

1 ای سلیل آنشخص جلیل نامهء اوّل و ثانی شما
رسید و تفصیل معلوم و واضح گردید فی الحقیقه
بعد از صعود آن هیکل وفا بمشقات عظیمه
مبتلا شدی این امتحانات الهی بود زیرا انسان
ممکن نیست درین خاکدان هدف تیر قضا
نگردد هرکس بقدر خویش گرفتار زحمتست
ولی تو الحمد لله قدم استقامت محکم نمودی
مضطرب و پریشان نشدی لهذا من از روش و
سلوک تو مسرورم

- 2 I wish for you luminosity of character and purity and sanctity of behavior, so that you may become of the essence of the soul and heart of that one near to the Divine Threshold, and become "the child is the inner secret of his father." How many children have become a disgrace to their fathers and caused shame and embarrassment to their parents, becoming involved in deeds that incurred divine wrath, as if that son was not of that father's lineage, being of his water and clay but not his

2 تو را نورانیت اخلاق خواهم و تنزیه و تقدیس
رفتار تا از عنصر جان و دل آن مقرب درگاه
کبریا گردی و الولد سرّ ایه شوی و چنین
خواهی شد چه بسیار از ابناء که ننگ آباء شدند
و سبب نجلت و شرمندگی پدران گردیدند باعملی
گرفتار شدند که مورد غضب پروردگار گشتند
کانه این پسر نسل آن پدر نیست زیرا از عنصر

soul and heart. This is why He addresses Noah saying "he is not of thy family, his work is unrighteous" referring to Canaan.

آب و گل اوست نه جان و دل او اینست که
خطاب به نوح میفرماید آنه لیس من اهلک آنه
عمل غیر صالح و مقصود کنعانست

- 3 In any case, be thankful to God that you strive to keep alight the candle of that noble one, and this is how you should be. This is befitting of you and I hope that like your father you will become valiant and like a spiritual rose garden adorned with the flowers of purity and sanctity.

3 باری تو شکر کن خدا را که میکوشی تا شمع
آن بزرگوار را روشن کنی و باید چنین باشی
اینست سزاوار تو و امیدوارم که مانند پدر صفدر
گرددی و چون گلشن روحانی مزین بگلهای تنزیه
و تقدیس شوی

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

MMK6#199

AB01482

To: Muhammad Hasan Bulurfurush Ahdiyyih, in Shiraz

Date: 1921-Jun-24

- 1 O steadfast one in the Covenant! Your letter was received, expressing supplication, prayer, attraction and enkindlement. Praise be to God that the homeland of the Exalted One (may my spirit be sacrificed for Him) has become a rose garden of divine knowledge, and the fragrance of faith and certitude from that sacred region perfumes the nostrils. It has always been 'Abdu'l-Baha's hope that that glorious clime would become, through holy breathings, the envy of the highest paradise, and that the light of the Sun of Truth would shine so brightly that dark clouds would completely disperse and the morn of guidance would illumine those regions.

1 ای ثابت بر پیمان نامه شما رسید منطوق تضرع
و ابتال و انجذاب و اشتعال بود الحمد لله که
موطن حضرت اعلی روحی له الفداء گلشن
عرفان گردیده و رائحه ایمان و ايقان از آن
ناحیه مقدسه مشامرا معطر مینماید همواره
رجای عبدالبهاء این بود که آن اقلیم جلیل
بنفحات قدس غبطه جنت نعم گردد و پرتو
شمس حقیقت چنان بتابد که ابرهای تاریک
بکلی متلاشی شود صبح هدی آن صفحات را
روشن کند

- 2 Now praise be to God that the dawn of that blessed land has risen and day by day grows brighter. This is due to the high resolve and lofty service of those blessed souls who are confirmed and successful in that city. Therefore it is absolutely certain that day by day the kindled divine fire will blaze more intensely and the cold of heedlessness and dampness of error will gradually vanish.

2 حال الحمد لله فجر آن خطه مبارکه ساطع گشت
و روز بروز روشنتر می گردد و این از علو همت و
سمو خدمت نفوس مبارکه ایست که در آن مدینه
مؤید و موفقتند لهذا یقین حتمی است که یوماً
فیوماً نار موقده الهی شعله بیشتر زند و برودت
غفلت و رطوبت ضلالت رو باضمحلال گذارد

- 3 The teachers are indeed arising to serve the manifest light and will surely receive confirmations. With pure breaths they inspire the spirit of life, loose their tongues with conclusive proofs, revive exhausted souls and set stagnant realities in motion. Blessed are they and excellent their destiny.

3 حضرات مبلّغین فی الحقیقه قیام بر خدمت نور
مبین دارند و البته تأیید یابند بانفاس طیبه روح
حیات دمند و براهین قاطعه زبان بگشایند و
نفوس خموده را ترو تازه نمایند و حقائق جامده
را بحرکت آرند طوبی لهم و حسن مآب

- 4 His Holiness Afnan of the Sacred Tree, Haji Mirza Muhammad, has made an effort and requested mirrors from you for the Holy House in Shiraz. God willing, soon the upper chamber of the Holy House will be adorned with these mirrors.
- 5 The girls' school which Janab Sultan Habibu'llah Khan has established is a praiseworthy, acceptable and blessed work, and the reward for this service is promised by the Blessed Beauty - surely His bounty is appreciated and His recompense abundant. The assured leaf, his noble wife, is praise be to God the director of this school, complete confirmation and perfect success attending her.
- 6 As for the air conditioners you have ordered from Paris for the Holy House in Baghdad, it is very good - send them to Baghdad. I beseech from divine favors that comfort and healing may be attained.
- 7 A special letter was written to Janab Mirza Muhammad Yazdi. I implore his confirmation from the Glorious Lord, and likewise for the other friends.
- 8 And upon you be the Most Glorious Glory.
- حضرت افنان سدرهء مبارکه حاجی میرزا محمد
هستی فرمودند و از شما خواهش آئینه بجبهت بیت
مبارک شیراز خواستند انشاءالله عنقریب اطاق
عرشهء بالائی بیت مبارک باین آئینه ها تزئین
میشود
- مدرسهء بنات که جناب سلطان حبیب الله خان
تأسیس نمودند عملی مرغوب و مقبول و مبرور
و مکافات این خدمت از جمال مبارک موعود
آن فضله مشکور و جزائه موفور و ورقه مطمئنه
قرینهء جلیلهء ایشان الحمد لله مدیرهء این مدرسه
است و تأیید شامل و توفیق کامل
- و اما جارهای هوائی که سفارش به پاریس
نموده اید از برای بیت مبارک بغداد بسیار مقبول
به بغداد بفرستید و از الطاف الهی خواهم که
راحت و شفا حاصل گردد
- و بجناب میرزا محمد یزدی نامهء مخصوص مرقوم
گردید تأیید او را از رب مجید میطلبم و همچنین
سایر احباب را
- و علیک البهاء الابهی

INBA87:043, INBA52:043

AB02731

To: Ustad Habibullah et al., in Bidgul

Date: 1921-Jun-24

- 1 O seekers of truth! I beseech the divine favors that each of your requests, which are based on sincere intention, may be granted acceptance at the Threshold of Oneness. This is my earnest supplication.
- 2 However, it is among divine traditions that the Sought must test the seeker, not the seeker test the Sought, for the Sought is the Most Great Weight - surely the scale of the seeker's thought cannot bear it and would shatter. Observe in the Qur'an, where it is explicitly mentioned in numerous verses: "Do men think that they will be left alone on saying 'We believe' and they will not be tested? Do they not see that they are tried every year once or twice?"
- ای طالبان حقیقت از الطاف الهی میخواهم که
مطلب هر یک از شما که مبنی بر نیت صادقه
است در درگاه احدیت مقرون باجابت گردد
اینست راز و نیاز من
- ولی از سنن الهیه است که مطلوب باید طالبرا
امتحان نماید نه طالب مطلورا زیرا مطلوب ثقل
اعظمست البتہ ترازوی فکر طالب تحمل ننماید و
متلاشی گردد در قرآن ملاحظه نمائید صریحاً در
آیات متعدده مذکور است الم حسب الناس ان
یتروکوا ان یقولوا آمنا و هم لایفتنون الم یروا انهم
یفتنون فی کل عام مره او مرتین

- 3 Likewise in traditions and narrations, even in the Mathnavi it is versified that someone asked the Prince of Believers (may my spirit be a sacrifice for him): "Are you confident and assured in God's protection?" He replied "I am certain." Then the person said "Then throw yourself down from the roof's height, for God is the Protector." He replied "It befits not the servant to test his Lord, rather it befits God to test His servant."
- 4 Despite this, I make supplication in humility that each of your desires which are based on sincere intention may be fulfilled through divine assistance and your needs be met. Verily God is independent of all worlds.
- 3 و همچنین در احادیث و اخبار وارد حتی در کتاب مثنوی منظوم که شخصی به امیر مؤمنان روحی له الفداء عرض کرد و سؤال نمود آیا بحفظ الهی مؤمن و مطمئن فرمود یقین دارم بعد عرض کرد که خود را از فراز بام به نشیب انداز زیرا خدا حافظ است فرمود عبد را لایق و سزاوار نه که خدای خویش را امتحان نماید بلکه خدا را سزاوار که بنده خویش را آزمایش کند
- 4 باوجود این من عجز و نیاز کنم که آرزوی هر یک از شما که مبنی بر نیت صادقه است بعون حق میسر گردد و حاجت روا شود ان الله غنی عن العالمین

MMK6#380

AB04723

To: Tarazullah Samandari, in Qazvin

Date: 1921-Jun-24

- 1 O you who are firm in the Covenant! Your letter arrived but the envelope had been opened. Aqa Ahmad has surely sent the opened envelopes. Therefore, a brief reply is being written.
- 2 Praise be to God, through divine assistance and favor, the banner of the oneness of humanity and sincere love for all people and goodwill toward government and nation in East and West is waving among the Baha'is, and all the people of the world have become aware that Baha'is are purely good toward all and kind to all nations of the world.
- 3 This is why He explicitly states: "Consort with followers of all religions in a spirit of friendliness and fellowship." And addressing humanity He says: "O people of the world! Ye are all the fruits of one tree and the leaves of one branch." This is the foundation of divine teaching. The friends must all walk and move upon this path with perfect sincerity.
- 4 Convey utmost longing to all the friends on behalf of this servant. Praise be to God, your letter from beginning to end
- 1 ای ثابت بر پیمان نامه شما رسید ولی پسته باز شده بود پاکتهای باز شده را آقا احمد البته فرستاده است لهذا مختصر جواب مرقوم می گردد
- 2 الحمد لله بعون و عنایت حق رایت وحدت عالم انسانی و حب صمیمی بجمع بشر و خیرخواهی دولت و ملت در شرق و غرب بین بهائیان موج میزند و عموم اهل عالم واقف و آگاه شده اند که بهائیان بجهت کل خیر محضند و بجمع ملل عالم مهربان
- 3 اینست که بنص صریح می فرماید عاشروا الادیان بالروح والرحمان و خطاب بجهانیان میفرماید ای اهل عالم جمع بار یکدارید و برگ یکشاخسار اینست اساس تعلیم الهی باید احباً کل بکمال خلوص بر این صراط مشی و حرکت نمایند
- 4 بجمع یاران از قبل این عبد نهایت اشتیاق ابلاغ دارید الحمد لله نامه شما از بدایت تا نهایت

contained contents that brought joy. And upon you be the Most Glorious Glory. مضامین مورث مسرت بود و علیک البهاء الابهی

AYBY.415 #126

AB07259

To: Ali Khan son of Abdu'lmutallib Tihrani, in Iran

Date: 1921-Jun-24

- 1 O servant of the Sacred Threshold! Your eloquently written letter with pleasing contents reached this wanderer in the wilderness of the love of God. Truly you have sincere intentions and compatible character - I seek eternal confirmation for you. Now you must, with firm resolve and surpassing determination, arise to serve the righteous ones in that land and become a manifestation of the favors of the Lord. The achievement of purpose depends on divine confirmation, not confined to personal acquisition. The hope is that a drop may become an ocean and a prison may become a plain. 1 ای بنده آستان مقدس نامه خوش مضمون و فصیح العبارة باین آواره صحرای محبت الله رسید فی الحقیقه نیت صادق داری و خلق موافق تو را توفیق ابدی میطلبم حال باید بعزمی ثابت و همی فائق در آن دیار بخدمت ابرار پردازای و مظهر الطاف پروردگار گردی حصول مقصود بتأیید است نه محصور در تحصیل امید چنین است که قطره دریا گردد و زندان صحراء شود
- 2 "The drop of knowledge that You bestowed from before 2 قطره دانش که بخشیدی زپیش
- 3 Connect it to Your own seas." 3 متصل گردان بدریاهای خویش
- 4 Azerbaijan needs souls who have fire in their spirit and heart - that is, the fire of the love of God. 4 آذربایجان محتاج نفوسی است که آذری در جان و دل دارند یعنی نار محبة الله
- 5 And upon you be the Most Glorious Glory. 5 و علیک البهاء الابهی

MSHR4.227

AB08407

To: Arbab Farajullah, in Bidgul

Date: 1921-Jun-24

...In the Quran it is mentioned that seven tribes came before the Secret of Being and Essence of Purpose, His Holiness Muhammad, peace be upon Him. Each made his faith contingent upon a miracle. One said: "Bring down a book from ...در قرآن مذکور که هفت قبیله بحضور سر وجود و جوهر مقصود حضرت رسول علیه السلام آمدند هر یکی ایمان خویشرا مرهون بخارق عادی کرد یکی گفت از آسمان کتابی

heaven.” Another said: “Cast down a fragment of heaven to earth.” Another said: “Make a spring to flow.” Another said: “Ascend to heaven.” Another said: “Show us the Lord with His hosts.” Another said: “Produce a treasure.” Another said: “Bring forth the lofty paradise.” In reply to all of these He declares: “Say: Glory be to my Lord! Am I aught but a mortal messenger?”...

پیار و دیگری گفت پاره‌ئی از آسمانرا بزمین
 آر دیگری گفت چشمه‌ئی جاری کن دیگری
 گفت با آسمان رو دیگری گفت پروردگار را با
 جنود بما بما دیگری گفت خزینه‌ئی فراهم آر
 دیگری گفت بهشت برین بیار در جواب همه
 اینها می‌فرماید قل سبحان ربی هل کنت الا
 بشراً رسولاً پاک و منزّه است خدا من غیر از
 بشری رسول نیستم...

MMK6#272x

AB10281

To: Irene Holmes

Date: 1921-Jun-25

O thou who art heavenly!

If, with the consultation of the Executive Board and its approval, thou shouldst polish the stone I laid in the Mashriqu'l-Adhkar and engrave on it its story, so that it may become the corner-stone of the Mashriqu'l-Adhkar, it would be permissible. On the condition, however, that it would be with the approval of the Executive Board; because I have referred all the affairs of the Mashriqu'l-Adhkar to the Convention. I hope that through the bounties of God, Mr. Roy Wilhelm, Mr. Remey, Mr. Latimer, Mrs. Corinne True and thou, all will be confirmed in the service of the Mashriqu'l-Adhkar.

Unto thee be Abha Glory!

SW_v12#13 p.218

AB00138

To: *Mihtar Idalji Pir Vafa Rindiliya, in Bombay*

Date: 1921-Jul-01

- 1 O Mir-i-Vafa! In the world of existence there is no quality more excellent, more pleasing, and more sweet than faithfulness. This virtue is among the greatest foundations of the divine religion. If a person be deprived of all praiseworthy attributes but be characterized by this holy quality, he shall ultimately attain to all perfections. And if one should possess all excellent qualities but lack faithfulness, all those perfections will be transformed into imperfection, that good into evil, that light into darkness, and that glory into abasement. Praise be to God, thou art faithful. My hope is that thou mayest become Mir-i-Vafa (Prince of Faithfulness).
- 2 In this wondrous Dispensation the Parsi people have shown such devotion that Zoroaster, may my spirit be a sacrifice unto Him, hath become joyous in the realm of Heaven. They are indeed a noble people. As thou hast written: "The corruption of Western morals is gradually infiltrating among them." Some Parsis have become enamored with Western ways and manners, not knowing that Western morality has become greatly corrupted. The proof of this is this terrible, relentless war the like of which hath never occurred in any age - a conclusive evidence of moral degradation. Only those souls who have gathered beneath the celestial Tree and have become a garden and meadow through the teachings of Baha'u'llah shall acquire virtuous character. Every nation advances through good character and declines through evil character, falling from the loftiest heights to the lowest depths of savagery.
- 3 Most Parsis are still afflicted with a nightmarish slumber but will soon awaken. It is evident that the sun rises after the darkness of night, and a fearsome darkness now encompasses both East and West. If Shah Bahram does not appear in such a dark crisis, when will he shine forth? All the glad-tidings given by the Lord of Lords have been fulfilled. Hushidar is the Bab, may my spirit be a sacrifice unto Him, Shah Bahram is Baha'u'llah, and as for me, I am 'Abdu'l-Baha, meaning the humble servant of Baha - I desire no other title or distinction. Both appeared at a time to deliver devoted souls from the
- ای میر وفا در عالم وجود صفتی بهتر و خوشتر و شیرینتر از وفا نیست این منقبت از اعظم اساس دین الهی است اگر انسان از جمیع صفات حمیده محروم باشد ولی باین صفت قدسیه موصوف عاقبت حائز جمیع کالات می گردد و اگر چنانچه حائز جمیع صفات کالیه باشد و از صفت وفا بی بهره آن کمال جمیعاً بنقص مبدل گردد و آن خیر بشر و آن نورانیت بظلمت و آن عزت بذلت منتهی شود الحمد لله تو پیر وفائی آرزوی من آنست که میر وفا گردی
- 2 درین دور بدیع طائفهء پارسی چنان اقبال نمودند که حضرت زردشت روح العالمین له الفداء در جهان آسمان شادمان گردید و فی الحقیقه ملت نجیبی هستند و همانست که مرقوم نمودی "فساد اخلاق غربی کم کم در آنها سرایت کرده است" بعضی از فارسیان شیفتهء احوال و اطوار غربیان گشتند و نمیدانند که عالم اخلاق غربیان بسیار فاسد گردیده و برهان این جنگ مهیب بی امان که در هیچ عصری چنین پرخاشی رخ نداده لهذا دلیل قاطع بر سوء اخلاقت مگر نفوسیکه در سایهء سرو آسمانی انجمن شدند و بتعالیم حضرت بهاء الله گلزار و چمن گشتند این نفوس مبارکه تحصیل اخلاق نمایند و هر ملتی بحسن اخلاق ترقی بی پایان نماید و بسوء اخلاق هر ملتی از ذروهء بالا به پستترین درجهء همجی هبوط کند
- 3 باری اکثر پارسیان هنوز بخواب کابوسی مبتلا عنقریب بیدار گردند این معلوم است که طلوع آفتاب بعد از تاریکی شب است و تاریکی هولناک شرق و غرب را احاطه کرده اگر حضرت شاه بهرام در چنین بحران ظلمانی طلوع نفرماید در چه وقتی بدرخشد مژده هائیکه حضرت وخشور و خشوران وعده داده بودند جمیع تحقیق یافت هوشیدر [مهربامی] حضرت اعلی روحی له الفداست شاه بهرام حضرت بهاء الله و اما من عبدالبهاء یعنی بندهء ناتوان

darkness of the natural world, for the natural world is the animal world while the human world is celestial.

- 4 Consider now how the society of men is, like the animal, drowned in the sea of nature; no trace of the world of humanity is discerned. The people of the world must judge with fairness: can aught save the teachings of Baha'u'llah—which are the rays of the Sun of Truth—prevail over this long winter night, wrapped in deepest darkness, cause the bright morn to dawn, and make the world a rose-garden? No, by God! Should there be but the least measure of equity, it would bear witness that the light of this Sun is world-encompassing, and that the rays of this Orb illumine the realm of man. But the animal world is infinitely dark: it is savagery, bloodthirstiness, tyranny and injustice, corruption and ignorance; it is the struggle for existence, the mine of greed and cruelty, the source of boundless covetousness. And the world of mankind is darker than the blackest night and lower than the animal. All philosophers acknowledge this claim. Thus it hath become evident that the world of humanity standeth in need of a divine Physician and a heavenly Educator. Naught save the power of God can withstand nature.

- 5 In brief, it is even as thou hast written: this is the Golden Age which must appear. It hath repeatedly been written: Shah Bahram is His Holiness Baha'u'llah; I am His servant. This is my shining crown; this is my radiant star. Consider that all the wise men of East and West—even the materialists of the Occident—acknowledge that in this day the salvation and prosperity of the world of humanity lie in the teachings of His Holiness Baha'u'llah.

- 6 As for my journey to India, that resteth with the decree of the All-Merciful, not with the wishes of others. Yet though I am in Palestine, in every spot throughout the world I cry out and lament, and proclaim the advent of Truth; and with the faithful friends I am companion and confidant, of one melody and one voice.

- 7 The teachings of His Holiness Baha'u'llah ye shall discern from such epistles as the Words of Paradise, the Ishraqat, the Tajalliyat, and the Bisharat. Refer ye to these epistles, and ponder well their teachings, that ye may draw light from the Truth.

حضرت بها جز این اسم و رسمی و نام و نشانی نخواهم هر دو در یک زمان بودند که از تاریکی عالم طبیعت نفوس منجذبه را نجات دادند زیرا عالم طبیعت عالم حیوان است ولی عالم انسانی جهان آسمانی

4 حال ملاحظه فرما که انجن بشر چگونه مانند حیوان در دریای طبیعت غرقند اثری از عالم انسانی نیست اهل عالم باید انصاف بدهند آیا بجز تعالیم بهاء الله که شعاع شمس حقیقت است بر این شب یلدا که در نهایت تاریکی است می تواند غلبه نماید و صبح روشن بتابد و جهان را گلشن نماید نه بخدا اگر اندک انصافی باشد شهادت میدهد که پرتو این خورشید جهانگیر است و شعاع این آفتاب عالم انسانرا روشن کند اما عالم حیوان بی نهایت تاریکی است درندگی است خونخواریست ظلم و بیداد است فسق و نادانیت منازعه بقاست و معدن حرص و جفا و منبع طمع بیهوشها و عالم بشر از شب تاریکتر و از حیوان پست تر است جمیع فلاسفه اعتراف باین مدعا می نمایند پس معلوم شد که عالم انسانی محتاج به یک طبیب ربانی و مربی آسمانی است جز قوه الهیه مقاومت طبیعت نتواند

5 باری همانست که مرقوم نمودی که این دوره طلایی است که باید ظهور کند بتکرار مرقوم میشود شاه بهرام حضرت بهاء الله من بنده او اینست تاج درخشنده من اینست کوکب رخشنده من ملاحظه فرما که جمیع دانایان شرق و غرب حتی مادیون باختر اعتراف می نمایند که امروز نجات و فلاح عالم انسانی بتعالیم حضرت بهاء الله است

6 اما سفر من به هندوستان این بتقدیر حضرت رحمن است نه بخواهش دیگران ولی هر چند من در فلسطین ولی در هر نقطه ای از نقاط عالم فریاد و این می نمایم و ندا بظهور حقیقت می کنم و با یاران باوفا همدم و همرازم و هم نغمه و هم آواز

7 تعالیم حضرت بهاء الله را از رسائل کلمات فردوس و اشراقات و تجلیات و بشارات خواهید ادراک نمود باین رسائل مراجعت نمائید و در تعلیمات دقت نمائید تا اقتباس نور حقیقت کنید

- 8 Among the teachings of Baha'u'llah is the independent investigation of reality; and among them is the oneness of mankind, for all creation are the sheep of God and He is the kind Shepherd. He created all, provided sustenance for all, educated all, nurtured all. Assuredly He is kind to all His sheep. This is the divine policy, and we must follow the divine policy. If someone is sick, we must heal him, not show enmity. If one is a child, we must educate him until he reaches maturity. If one is ignorant, we must teach him until he becomes knowing.
- 9 Among Baha'u'llah's teachings is that religion must accord with science and reason, for if it conflicts, it is mere imitation and the wise and knowing cannot accept it. Among His teachings is that religion must be the cause of unity and fellowship among men, and if it becomes the cause of hatred and enmity, its absence is preferable. If a physician is unskilled and his remedies harm the patients, surely no treatment is better than his treatment.
- 10 Among the teachings is the abandonment of religious prejudice, racial prejudice, political prejudice, and even patriotic prejudice. The whole earth is one country, for any person can live in any spot on the terrestrial globe. Among the teachings are justice and right, equality between men and women, promotion of sciences and arts, and that craft is identical with worship. Among the teachings is service to humanity without exception, universal peace, the creation of a universal language, education for all humanity, complete truthfulness and obedience to just government, and the sharing of wealth among mankind.
- 11 And of this kind, the greatest word which causes the expansion of spirit is the meaning of detachment from the world of nature and entry into the divine kingdom. I beseech divine favors that thou mayest become the first heavenly herald and promote the truth. And upon thee be the Most Glorious Glory.
- 8 از جمله تعالیم حضرت بهاء الله تحرّی حقیقت است و از جمله وحدت عالم انسانیست که جمیع خلق اغنام حق هستند و خدا شبان مهربان جمیع را خلق فرمود رزق داد تربیت فرمود پرورش داد پس یقین است بجمیع اغنام مهربانست این است سیاست الهیه پس ما باید متابعت سیاست الهیه نمائیم و اگر چنانچه شخصی علیل است باید معالجه کرد نه عداوت شخصی کودک است باید تربیت نمود تا ببلوغ رسد شخصی نادانست باید او را تعلیم نمود تا دانا گردد
- 9 و از جمله تعالیم بهاء الله که باید دین و آئین مطابق علم و عقل نازنین باشد چه که اگر مخالف باشد تقلید است و شخص عاقل دانا را اذعان و تمکین حصول نیابد و از جمله تعالیم حضرت بهاء الله اینکه باید دین سبب اتحاد و الفت بین بشر گردد و اگر چنانچه سبب بغض و عداوت باشد وجود آندین لزوم ندارد اگر طبیب نادان است و درمان مضرّ بمریضان البتّه بیدرمانی بهتر است
- 10 از جمله تعالیم ترک تعصّبات دینی و ترک تعصّبات جنسی و ترک تعصّبات سیاسی حتی ترک تعصّبات وطنی است جمیع روی زمین قطعه واحد است زیرا هر شخصی از انسان در هر نقطه‌ئی از کره ارض زندگی می‌تواند نمود از جمله تعالیم عدالت و حق است و از جمله تعالیم مساوات ذکور و اناث است و از جمله تعالیم ترویج علوم و فنون است و از جمله تعالیم صنعت عبارت از عبادتست از جمله تعالیم خدمت بعالم انسانی بدون استثناست از جمله تعالیم صلح عمومی است از جمله تعالیم ایجاد لسان عمومی از جمله تعالیم تعلیم جمیع ابناء انسانیست از جمله تعالیم نهایت صدق و اطاعت بحکومت عادلّه از جمله تعالیم مواسات بین بشر است
- 11 و ازین قبیل بزرگترین کلمه‌ئی که سبب انبساط روح است معنی اسلاخ از عالم طبیعت و دخول در عالم ملکوتست از الطاف الهی میطلبم که اوّل منادی آسمانی گردی و ترویج حقیقت نمائی و علیک البهاء الأبهی

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AKHB.258x,

YARP2.567 p.402

AB00927

*To: Unknown, in Tihiran**Date: 1921-Jul-01*

- 1 O my God, my Refuge and my Shelter! I bow my face to the dust and raise my hands to heaven, calling upon You with a heart throbbing with Your remembrance, tears flowing from love for You, a spirit at rest through Your grace and bounty, and a soul thirsting for the wine of Your pardon and forgiveness. I say: O Forgiver of sins, O Fulfiller of gifts, O Remover of afflictions, O Merciful One to all creation! Verily Your maid-servant - stranger, alone, unique in Your path, far from her homeland in love for You - has journeyed to You, arrived before You, and reached the fountain of Your grace and bounty. I beseech You to honor her resting place, accept her endeavors, and make her a sign of forgiveness and an object of pardon and bounty.
- طهران طلب مغفرت برای امة الله المحترمه مس
کپس علیها بهاء الله الابهی هو الابهی یا الهی و
ملجائی و ملاذی اتی اضع جبینی علی الغبراء و
ارفع یدی الی الخضراء و انادیک بقلب یخفق
بذکرک و دمع یتدقق بحبک و روح مرتاح
بفضلک و احسانک و فؤاد ملتحاق الی رحیق
عفوک و غفرانک و اقول یا غافر الخطایا و
یا وافی العطايا و کاشف الرزایا و راحم البرایا
ان امتک الغریبة الوحیده الفریدة فی سبیلک
و البعیده عن الاوطان فی محبتک قد ارتحلت
الیک و وفدت علیک و وردت علی شریعة
فضلک و احسانک و اسئلك ان تکرّم مثواها
و تقبل مسعاها و تجعلها آية الغفران و مورد العفو
و الاحسان
- 2 O Lord! She believed in You and Your verses, was attracted by Your fragrances, recited Your verses and words, gave glad tidings of the dawning of the Sun of Your divine Oneness, called out Your name in Your kingdom, left her homeland, distanced herself from family and friends, bore every hardship and suffering, and found sweet the bitterness of separation - all out of love for teaching children and passion for educating girls in the farthest lands. She remained for years, patiently enduring fatigue morning and evening, striving to cultivate the minds of innocent children from noble lineage. Never did she weaken in carrying out what was ordained for her in that distant region. Rather, she persevered night and day, evening and dawn, in serving Your loved ones and teaching the young ones nourished at the breast of Your providence - until her bones weakened, her constitution failed, her body wasted away, and her flesh melted.
- ربّ انّها آمنت بک و بآیاتک و انجذبت
بنفحاتک و رتلّت آیاتک و کلماتک و بشرت
بطلوع نیر قدس احدیتک و نادت باسمک فی
مملکتک و هاجرت الاوطان و تئاتت من الاهل
و الاخوان و تجلّت کلّ مشقة و عناء و استحلّت
مریرة الفراق حبّاً بتعلیم الاطفال و شغفاً بتربية
البنات فی اقصى البلاد و مکثت سنین و اعواماً
و صبرت علی التعب صباحاً و مساءً و سعت
فی تنقیف عقول الاولاد المعصومین من ثلاثة
الاجاد و ماوهنت يوماً ما فی اجراء ما فرض
علیه فی تلك الناحية القصوی بل واطبت لیلاً
و نهاراً و اصیلاً و ابکاراً علی خدمة احبائک
و تعلیم الصغار المُرّض من ثدی عنایتک حتّی
وهن عظمها و ضعفت بنیتها و انحلّ جسمها و
ذاب شحمها و لحمها
- 3 She returned to You, relying on Your favors, longing for nearness to You and meeting You, rejoicing in Your pardon and bounty. Your loved ones' hearts were constricted at her departure, Your chosen ones' tears flowed, and cries and laments rose from the hearts of Your servants. They held memorial services for Your handmaiden and consolation for Your loved ones whose hearts were burned, whose tears flowed, whose breasts
- فرجعت الیک معتمدةً علی الطافک متمنیّة
قربک و لقائک مستبشرةً بعفوک و احسانک
فضاق بارتحالها قلوب احبائک و سالت دموع
اصفیائک و ارتفع الصّحیح و الصّریخ من افئدة
عبادک و اقاموا تعزیه لامتک و سلوة لاحبائک
الذین احترقت قلوبهم و ذرفت دموعهم و

and ribs were inflamed with the fire of grief and passion. They wept like bereaved mothers in this mourning and sought forgiveness for her with burning hearts and breasts affected by this great calamity.

تسَّعرت نار الاسى و الجوى بين احشائهم و
ضلوعهم و بكوا بكاء الشكلاء في هذا العزاء و
استغفروا لها بكبد حراء و صدر متأثر من هذه
المصيبة الكبرى

- 4 O Lord! Make her embraced by forgiveness, befriended by the holy birds in the world of spirits, free from physical needs, successful in reaching Your holy threshold in the eternal realm, sanctified from the burden of sins in the sphere of prosperity and success. O Lord! Illuminate her face with the light of Your mercy, perfume her nostrils with the fragrance of Your heavenly gardens, delight her eyes with beholding Your divine countenance, and grant her a station in the seat of truth near Your mercy. Open the doors before her face, gather her with the holy leaves, the handmaidens and companions, and assist her to reach Your kingdom of mysteries in the world of lights. Verily You are the All-Merciful, the Compassionate. Verily You are the All-Forgiving, the Generous. Verily You are the Exalted Shelter. Verily You are the Pardoning, the Faithful, the All-Sufficient, the Mighty, the Great.

4 ربّ اجعلها مشمولاً بالسّماح و مألوفاً بطيور
القدس في عالم الارواح مستغنية عن الاشباح
فائزة بعتبة قدسك في عالم البقاء مقدّسة عن
وزر الذنوب في حيز الفلاح و النجاة ربّ نور
وجهها بنور رحمتك و عطر مشامها برائحة
رياض فردائتك و قرر عينها بمشاهدة طلعة
ربّانيتك و بلغها مقاماً في مقعد صدق جوار
رحمتك و افتح على وجهها الابواب و احشرها
مع الورقات المقدّسة الاماء و الاصحاب و ايدها
على الوصول الى ملكوتك الاسرار في عالم
الانوار انك انت الرحمن الرحيم و انك انت
الغفور الكريم و انك انت الملائذ الرفيع و انك
انت العافي الوافي الكافي العزيز العظيم

SW_v12#19 p.307-308

BRL_DAK#0298

AB12150

To: Inayatullah Khan et al., in Tihiran

Date: 1921-Jul-01

- 1 O my Loving Lord, Who showers upon the reality of existence an eternal outpouring in the realm of being, Who has ordained for His loved ones the praiseworthy station in the arc of ascent! O Lord! Verily Your sincere servant named Muhammad has turned to You with a pure breast and a detached heart and spirit, arriving at the stream of Your mercy and coming to the threshold of Your eternal being, yearning for nearness and meeting, hoping for triumph and permanence, spreading the wings of success, growing wings to soar to the zenith of bounty and to ascend to the kingdom of faithfulness and to arrive at the court of grandeur and to enter the highest paradise and to abide eternally in the Garden of Refuge.
- 2 O Lord! He held fast to the sure handle and acknowledged the shining of Your light from the highest horizon and arose to serve You among the people and strove a praiseworthy striving

1 يا ربّي الودود الفاض على حقيقة الوجود فيضاً
ابدياً في حيز الشهود المقدّر لاجبائه المقام المحمود
في قوس الصعود ربّ انّ رقيقتك المُسدّد سمي
محمد قد اقبل اليك بصدر ممد و قلب و روح
مجرد وارداً على شريعة رحمتك و وافداً على
عتبة صمدانيتك متمنياً القرب و اللقاء مترجياً
الفوز و البقاء باسطاً جناحي الفلاح نابت الاباهر
للعروج الى اوج العطاء و الصعود الى ملكوت
الوفاء و الوصول الى ساحة الكبرياء و الدخول
في الفردوس الاعلى و الخلود في الجنة المأوى

2 ربّ انه تمسّك بالعروة الوثقى و اعترف بسطوع
نورك من الافق الاعلى و قام على خدمتك بين

until he might attain an abundant reward and drink from a cup whose mixture was camphor, and he bore the blame of the base ones and the gloating of enemies, and he neither grew anxious nor frightened from the attack of foes; he spoke the truth and uttered honesty and submitted to Your sovereignty with all effort and disavowed every wicked disbeliever, and he established through Your manifestation the proof and evidence and clear argument, explanation and exposition.

الملا وسعى سعيًا مشكوراً حتى ينال اجراً موفوراً
ويتجبر من كأس كان مزاجها كافوراً وتجل
ملامة اللئما وشماتة الاعداء وما جزع ولا فزع من
هجوم الاعداء نطق بالحق وتكلم بالصدق وخضع
لسلطانك جهداً وتبرء عن كل فاجر كان كفاراً
واقام بظهورك الحقجة وبرهاناً ودليلاً واضحاً بياناً
وتبيناً

- 3 When he grew weary of the world and increased in aversion and flight from the lower realm, he sought the gate of bounty and took refuge in the court of grace and generosity and beneficence, and sought protection in the sanctuary of pardon and forgiveness and took shelter in the vicinity of mercy and benevolence. O Lord! Honor his arrival and make goodly his entry at the threshold of Your most exalted holiness and Your luminous court of grace, and grant him a lofty station and a radiant, glorious canopy, that he may attain the sufficient gift and the adequate mercy, and say: "Praise be to You, O my God, for what You have bestowed upon me of abundant blessing and expansive mercy and sufficient gift and adequate forgiveness!"

3 فلما ضاق بالدينيا ذرعاً وزاد من حيز الادنى كرهاً
ونفارا قصد باب العطاء والتجأ الى ساحة الفضل
والجود والندى واحتضى يحمى العفو والغفران
والتجأ الى جوار الرحمة والاحسان رب اكرم
وفوده واحسن وروده في عتبة قدسك العلياء
وساحة فضلك النوراء واجعل له مقاماً علياً و
رفرف قدس بهياً حتى ينال الموهبة الوافية والرحمة
الكافية ويقول لك الحمد يا الهى بما انعمت على
بنعمة سابغة ورحمة واسعه وموهبة وافية ومغفرة
كافية

- 4 O Lord! I am one crying for help - You have helped me; and a stranger - You have sheltered me; and a sinner - You have pardoned me; and abased - You have honored me; and poor - You have enriched me; and seeking protection - You have honored me; and captive - You have freed me. Yours is the generosity and beneficence, and Yours is the grace and favor toward those who seek protection in the vicinity of mercy and good-pleasure. Verily You are the Bestower, verily You are the King of pardon and forgiveness. There is no God but You, the Kind, the Merciful, the Helper.

4 رب ائى مستغيث اغثنى وغريب اجرتنى و
مذنب عفوت عنى و ذليل عززتنى و فقير
اغنيتنى و مستجير اكرمتنى واسير حررتنى لك
الجود والاحسان ولك الفضل والامتنان على
المستجيرين بجوار الرحمة والرضوان انك انت
المنان انك انت ملك العفو والغفران لا اله
الا انت الكريم الرحيم المستعان

INBA85:080

AB03033

To: Baha'is of the world

Date: 1921-Jul-02

- 1 O ye who are tried in the love of God!
- 2 God, exalted be He, hath said in the Mighty Qur'an: "Do men imagine that they will be left to say, 'We believe', and that

1 ايها الممتحنون في محبة الله

- they shall not be tried?" Thus there is of a certainty no escape from testing and trial.
- 3 Likewise hath God, exalted be He, declared: "We shall assuredly test you with something of fear and hunger and loss of goods and lives and fruits; but give thou glad-tidings unto them that are patient, who, when calamity descendeth upon them, say: 'Verily we are God's, and unto Him shall we return.'"
- 4 And again hath He said, exalted is He: "Do ye imagine that ye shall enter Paradise while there hath not yet come upon you the like of that which befell those who were before you? Affliction and adversity touched them..." and so on to the end of the verse.
- 5 There is, then, no doubt and no hesitation that these beloved ones have drained a bitter cup in the path of the love of God; yet these very afflictions are naught but the essence of bestowals, forasmuch as they have befallen them in the way of God. Trial is the sign of loyalty.
- 6 And hath not the Blessed One—may the peace of God be upon Him—said: "No Prophet hath been tormented as I have been tormented"? And again: "Say: O people of the Book! Do ye resent us for aught save that we have believed in God and in His signs, and in that which hath been sent down unto you and unto us..." and so forth unto the close of the verse.
- 7 The sum of the matter is this: the ignoble are ever the enemies of the noble. Such is the ordinance of God from past ages and in ages yet to come, and never shalt thou find in the ordinance of God any change.
- 8 Be ye, therefore, assured, O ye beloved of God, that the Concourse on high maketh mention of you with the fairest of praises, and saith: "Welcome unto you, O tranquil souls! Welcome unto you, O hearts filled with gladness! Welcome unto you, O faces shining and aglow! Welcome unto you, O eyes that are fixed upon God!"
- 9 Blessed are ye for this supreme bounty; glad-tidings be unto you for this most great favour.
- 2 قال الله تعالى في القرآن العظيم ألم أحسب الناس أن يتركوا أن يقولوا آمناً وهم لا يفتنون ولا بد من الامتحان والافتتان
- 3 وكذلك قال الله تعالى ولنبلونكم بشيء من الخوف والجوع ونقص من الأموال والأنفس والثمرات فنبرأ الصابرين الذين إذا أصابتهم مصيبة قالوا إنا لله وإنا إليه راجعون
- 4 وكذلك قال الله تعالى أم حسبتم أن تدخلوا الجنة ولما يأتكم مثل الذين كانوا من قبلكم أصابتهم البأساء والضراء إلى آخر الآية
- 5 ولا شك ولا شبهة أن هؤلاء الأجباء تجرّعوا كأساً مريرة في محبة الله ولكن هذه المصائب عين المواهب لأنها وقعت في سبيل الله البلاء للولاء
- 6 وقال عليه السلام ما أودى نبيّ بمثل أوديت قل يا اهل الكتاب هل تنقمون منا إلا أن آمناً بالله وآياته وما أنزل اليكم وما أنزل إلينا إلى آخر الآية
- 7 خلاصة الكلام أن اللثام أعداء للكرام وهذه سنة الله من قبل ومن بعد ولن تجد لسنة الله تبديلاً
- 8 فاطمّنوا يا أجباء الله أن الملاء الأعلى يذكرونكم بأبدع الأوصاف ويقولون مرحباً بالنفوس المطمئنة مرحباً بالقلوب المستبشرة مرحباً بالوجوه الناضرة مرحباً بالأعين الناضرة إلى الله
- 9 طوبى لكم من هذه الموهبة الكبرى بشرى لكم من هذه المنحة العظمى

BRL_DAK#1115, MKT3.218, MNMK#049

p.134

AB11628

To: *Khalil Rahmani Farani*

Date: 1921-Jul-03

- 1 O herald of the Covenant! Thou art indeed steadfast and firm, articulate and aware. The letter dated the fourteenth of Sha'ban 1339 was received, and its contents brought the utmost joy, for it spoke of the attraction and gladness of the friends in the land of Kha, and bore glad tidings of the exaltation of the Word of God. The land of Khurasan was ever the object of special attention from the King of the Covenant, Who showed particular favour to its people, and they are truly deserving of it.

۱ ای منادی پیمان فی الحقیقه ثابت و راسخی و ناطق و واقف نامه که بتاريخ چهاردهم شهر شعبان ۱۳۳۹ بود رسید از مضمون نهایت سرور حصول یافت زیرا ناطق بود به انجذاب و سرور احبای ارض خاء و مردهء اعلاء کلمه الله داشت کشور خراسان همیشه منظور نظر ملیک پیمان بود بانان عنایت مخصوصی داشتند و فی الحقیقه سزاوارند
- 2 O herald of the Covenant! Give thanks unto God that thou art the recipient of His gracious regard and art aided by the confirmations of the Most Glorious Kingdom. The light of His grace encompasseth that household, and a special bounty from the Kingdom of the All-Merciful is ordained for them. I cherish the hope that this manifestation of favours will stir those regions to motion.

۲ ای منادی میثاق شکر کن خدا را که بنظر عنایت مشمولی و بتأیید ملکوت ابهی موفق پرتو عنایت شامل آن خاندانست و فیض مخصوصی مقدر از ملکوت رحمن امیدم چنانست که این تجلی الطاف آن اکافرا بمرکت آرد
- 3 Convey my utmost longing to those souls who have newly entered the stream of the All-Merciful. They must render a thousand thanks at every moment that they have been confirmed in attaining this bounty—that guidance which was the ultimate desire of those near the Divine Threshold. They have quaffed a wine whose exhilaration is eternal; they have donned a robe that is a heavenly garment; they have partaken of a feast that is an everlasting table of divine sustenance; they have found a shelter that is the shade of the Divine Lote-Tree; they have sought a mighty refuge that is the Sovereign of the Companions of the Cave. Let them therefore thank their Lord for having made them signs of guidance and manifestations of the praise of the Concourse on High.

۳ نفوسی را که تازه بشریعهء رحمن وارد از قبل من نهایت اشتیاق ابلاغ دار باید هر دم هزار شکرانه نمایند که مؤید باین موهبت گشتند یعنی آن هدایتی [که] نهایت آرزوی مقرّین درگاه کبریا بود بادهئی نوشیدند که نشئه اش ابدیست خلعتی در بر نموده اند که تشریف آسمانیست مائدهئی تناول فرموده اند که خوان نعمت سرمدیست ملجئی یافته اند که ظل سدرهء منتهاست کهف منیعی جسته اند که سلطان اصحاب کهف است فلیشکروا ربهم بما جعلهم آیات الهدی و مظاهر تحسین الملائع
- 4 Convey heartfelt greetings to that honoured person and to his eminence Hishmat. I implore mighty confirmations from His glorious favours. I hope that you may attain to your heart's desire, lay your head upon the Sacred Threshold, and perfume your face and hair.

۴ بشخص محترم و حضرت حشمت پیام دل و جان برسان از الطاف جلیله تأیید شدید میطلب امید چنین است که شما بآرزوی خویش رسی و سر بر آستان مقدّس نبی و روی و موی معطر کنی
- 5 Convey to the spiritual assembly of Faran the overflowing of this yearning heart. These souls are among the chosen ones of Truth, and they shall assuredly be so confirmed as to marvel at themselves.

۵ به محفل روحانی فاران فوران قلب این مشتاقان برسانید این نفوس از خاصان حقّند و البتّه چنان مؤید گردند که خود حیران گردند

6 O handmaiden of God, thou who art attracted to the Beauty! I convey unto thee the Most Glorious and Most Wondrous greetings. My hope is that, through the confirmation of the Peerless Lord, thou mayest become a diffuser of the fragrances of God and render service to the handmaidens of the All-Merciful. The gathering of the handmaidens of the All-Merciful in Faran is a mirror reflecting the bounties of the Lord.

7 Convey to the handmaiden of God Bibi Qudsiyyih, the handmaiden of God Sardar Agha, Ruh-Angiz Agha, Surur Agha, the handmaiden of God Tuba, the honored sisters, the handmaiden of God the mother of Haji Nasru'llah Bik, the handmaiden of God Dilshad Agha, the handmaiden of God Bibi Gawhar Taj, the handmaiden of God Mah-Taban, the handmaiden of God Muluk Agha, the handmaiden of God Bilqis, the handmaiden of God Kawkab, the handmaiden of God the wife of Agha Karim Bik, the handmaiden of God the wife of Intizam-Divan, the handmaiden of God the wife of Karbila'i Mir Ghulam-Husayn Bik, the handmaiden of God Sultan Agha, the handmaiden of God Bibi Fatimih Sultan, the handmaiden of God Bibi Sardar, the handmaiden of God Sahib Sultan, the handmaiden of God Hayatiyyih, the handmaiden of God Khayru'-Nisa, the handmaiden of God the mother of Mir Musaffa, the handmaiden of God the wife of Haji, the handmaiden of God the wife of Mulla 'Ali, the handmaiden of God the wife of Agha Jan, the handmaiden of God the wife of the late Karbila'i Mirza, the handmaiden of God the wife of Mir Agha Muhammad-Quli, the handmaiden of God the wife of Mir Ghulam-Rida Bik, the handmaiden of God the wife of Mulla Husayn, the handmaiden of God the wife of Mulla Haji Muhammad, the handmaiden of God the wife of Mulla Ahmad, the handmaiden of God the wife of the late Mulla 'Abdu'llah, the handmaiden of God the wife of Haji Haydar-'Ali, and all the loved ones of Khayru'l-Qura, especially Mirza 'Abdu'l-Vahhab and the honored uncle with his wife, and my brother Agha Jalal, and the honored Agha 'Ammu with his wife, and the cousins Agha Nasru'llah and Agha Masihu'llah and Agha Habib, and the handmaiden of God 'Ismat Agha - convey to them all the utmost kindness, love and affection from 'Abdu'l-Baha.

8 These blessed souls are manifestations of the signs of unity and dawning-places of the lights of detachment. On the Day of Manifestation they became intoxicated with the revelation of the One Who conversed on Sinai, and they have found eternal rapture from the wine of love, becoming immersed in the effulgence of the Glorious Beauty. It is certain that they will bring Khurasan to ecstasy and joy, and will create such enthusiasm and rapture as must needs be, causing the Orient to be

6 ای امة الله المنجذبه جماليه تحيت ابدع ابي
میرسانم و امیدم آنست که بتأیید رب فرید ناشر
نفحات الله گردی و خدمت اماء الرحمن کنی
مخفل اماء الرحمن در فاران آئینه فیوضات
حضرت یزدانست

7 بامه الله بی بی قدسیه و امه الله سردار آغا و
روح انگیز آغا و سرور آغا و امه الله طوبی و
اخوات محترمه و امه الله والده حاجی نصرالله
بیگ و امه الله دلشاد آغا و امه الله بی بی گوهر
تاج و امه الله ماه تابان و امه الله ملوک آغا و
امه الله بلقیس و امه الله کوکب و امه الله ضلع
آقا کریم بیگ و امه الله ضلع انتظام دیوان و
امه الله ضلع کربلای میر غلامحسین بیگ و
امه الله سلطان آغا و امه الله بی بی فاطمه سلطان
و امه الله بی بی سردار و امه الله صاحب سلطان
و امه الله حیاتی و امه الله خیرالنساء و امه الله
والده میر مصفی و امه الله ضلع حاجی و امه الله
ضلع ملا علی و امه الله ضلع آقا جان و امه الله
ضلع مرحوم کربلای میرزا و امه الله ضلع میر
آقا محمد قلی و امه الله ضلع میر غلامرضا بیگ و
امه الله ضلع ملا حسین و امه الله ضلع ملا حاجی
محمد و امه الله ضلع ملا احمد و امه الله ضلع
مرحوم ملا عبدالله و امه الله ضلع حاجی حیدر
علی و جمیع احباب خیرالقرآء علی الخصوص میرزا
عبدالوهاب و جناب دائی مع ضلع و اخوی آقا
جلال و جناب آقا عمو مع ضلع و دائی زادگان
آقا نصرالله و آقا مسیح الله

8 و آقا حبیب و امه الله عصمت آغا از قبل
عبدالبهاء نهایت رأفت و محبت و مهربانی ابلاغ
دار این نفوس مبارکه مظاهر آیات توحیدند و
مطالع انوار تجرید در یوم ظهور سرمست تجلی
مکمل طور گشتند و از صهای عشق نشئه
ابدی یافته اند و محو در تجلی جمال ذو الجلال
گشته اند یقین است که خراسان را به وجد و

illuminated with the manifest light, and from all directions the cry of "O Glory of the Most Glorious!" shall be raised, and "on that day the believers shall rejoice" shall be fulfilled.

طرب آرند و شور و ولهی اندازند که آنچه باید
و شاید تحقق یابد و خاورزمین روشن بنور مبین
گردد و از جمیع اطراف نعره یابهای بلند
شود و یومئذ یفرح المؤمنون تحقق یابد

9 And upon all be the Glory of the Most Glorious!

9 و علی کلّ البهاء الأبهی

FRH.205-207

AB11666

To: Baha'is of Faran et al., in Haifa

Date: 1921-Jul-03

1 O my illumined friends! His Honor Jalal has mentioned in his letter those who are yearning for the Divine Beauty. When I read those blessed names, joy and delight were obtained and spirit and fragrance were attained. Glory be to God! A name has such an effect that like a letter it has expression and carries the fragrance of musk and ambergris. This is from the outpourings of the Most Glorious Beauty and the infinite favors of the Blessed Beauty that He has bestowed such connection upon the hearts that a name has taken on the effect of a letter and the name has become identical with the named.

1 ای یاران نورانی من حضرت جلال در نامه
خویش ذکر آن مشتاقان جمال الهی نموده چون
نامهای مبارک خواندم وجد و طرب حاصل شد
و روح و ریحان رخ داد سبحان الله نام چنین تأثیر
دارد که مانند نامه تقریر دارد رائحه مشک و
عبر دارد این از فیوضات جمال ابهی و الطاف
بنهایت حضرت بهاء الله است که قلوب را چنین
ارتباط بخشیده نام حکم نامه یافته اسم عین مسمی
گشته

2 Verily I find that the divine fragrances have perfumed the region of Khurasan. The lights of guidance will spread therein, the Most Great Word will be exalted, the spirit of life will be breathed into the decayed bones, the dead will emerge alive from their graves, soon the blind will see, the deaf will hear, the dumb will speak, and the dead will be quickened through the power and might of the outpourings of Baha'u'llah. And you, O friends of God, rejoice in the glad-tidings of God, loose your tongues in remembrance of God, speak the truth, guide the people to the path of guidance, deliver them from these pitch-dark shadows, and illumine them with brilliant lights from on high.

2 ائی اجد انّ نّفحة الرّحمن عطّرت اقلیم خراسان
سینتشر فیہ انوار الهدی و تعلو الکلمة العلیا و ینفخ
روح الحیة فی العظام الرّمیمة و تخرج من القبور
احیاء غیر اموات و سوف تبصر العمی و تسمع
الصّم و تنطق البکم و تحیی الأموات بقوّة و قدرة
من فیوضات بهاء الله و اتمّ یا احبّاء الله استبشروا
ببشایرات الله و اطلقوا اللسان بذكر الله و انطقوا
بالحق و اهدوا الناس الی سبیل الهدی و انقذوهم
من هذه الظلمات الذّهماء و نوروهم بأنوار ساطعة
من الملاء الأعلى

3 Open eloquent tongues, give forth compelling utterance, establish proofs. A pure soul will affect even stone and the ray of the Sun of Truth will pierce mountains. You are the dawning-places of God's gift, the rising-points of the light of God's guidance, and the recipients of God's inspiration. Therefore

3 لسان فصیح بگشایید و بیان بلیغ بنمائید و اقامه
دلیل [بنرمائید] نفس پاک در حجر تأثیر نماید
و شعاع شمس حقیقت جبال را خرق فرماید
اتم مطالع موهبة الله و مشارق نور [هدایة] الله

rejoice in this boundless bestowal. And upon you be the Most Glorious Glory.

و مهابط الهام الله فاستبشروا بهذا العطاء عطاءً
موفوراً و عليكم البهاء الأبهى

FRH.116-117

AB11675

To: *Qudratullah Husaynuf, in Faran*

Date: 1921-Jul-05

- 1 O thou who art firm in the Covenant! 1 ای ثابت بر پیمان
- 2 Your letter arrived. Letters have been written to the blessed souls who have recently entered beneath the shade of the Divine Lote Tree and sent through Jinab-i-Shah Khalilullah, as he too had written down the names of those pure souls. Now the reply to this recent letter of yours is being written as well. 2 نامه شما رسید بنفوس مبارکهائی که تازه در ظلّ سدره منتهی داخل مکاتیب تحریر گردیده و بواسطه جناب شاه خلیل الله ارسال گردیده زیرا ایشان نیز اسماء آن نفوس طیبه را مرقوم فرموده بودند حال جواب این مکتوب اخیر شما نیز مرقوم می گردد
- 3 Praise be to God that your nostrils are perfumed by the divine fragrance and your brow illumined by the light of God's guidance, and that with heart and soul you are occupied with remembrance and devotion, and are holding fast to the Most Great Handle. Be confident that divine confirmations will reach you and the lights of success will dawn from the horizon of grace. You are the object of the glances of the Eye of divine mercy and the focus of the gaze of kindness and grace. 3 الحمد لله بنفحه رحمن مشام معطر داری و بنور هدایت الله جبین منور و به چان و دل مشغول تذکر و تبتلی و بعروة الوثقی توسل و تشبث داری مطمئن باش که تأیید میرسد و از افق عنایت انوار توفیق می دمد مشمول لحظات عین رحمانیتی و منظور نظر رأفت و عنایت
- 4 Strive as much as you can in guiding souls so that the greatest bounty may become manifest and the doors of spiritual outpourings may open. You are a divine farmer, sowing the seeds of divine knowledge in the field of hearts. Place your trust in God's April showers, and thank God that every seed will yield seven ears, and every ear will nurture a hundred grains. Eventually the harvest of divine bounty will be gathered. 4 تا توانی در هدایت نفوس بکوش تا موهبت کبری جلوه نماید و ابواب فیوضات قلبیه باز گردد دهقان الهی هستی و بذر معرفت الهی در مزرعه قلوب افشانی و توکل بیاران نپسان الهی نما و شکر خدا را که هر حبهئی هفت سنبله رویاند و هر سنبله صد دانه پروراند عاقبت خرمین موهبت الهیه تشکیل گردد
- 5 I hope that from the Court of the One you will be enabled to serve your parents with utmost strength. Those two helpless ones have truly faced severe hardships. May you become the cause of arranging means for their comfort, and likewise be assisted in educating your brothers that they may receive divine training and learn heavenly manners. 5 از درگاه احدیت امیدوارم که بکمال قوت بخدمت والدین موفق گردی فی الحقیقه آن دو بیچاره بصددمات شدید افتادند بلکه سبب شوی که اسباب راحت ایشان را فراهم آری و همچنین بتربیت اخوان مؤید شوی که تربیت الهی گردند و آداب آسمانی بیاموزند

- 6 Now you must remain in those parts so that you may be successful in service, and in the future my hope is that you will attain to your ultimate desire. 6 حال باید در آن صفحات باشی تا بخدمت موفق گردی و در مستقبل امیدم آنست که بآنچه نهایت آرزو داری برسی
- 7 And upon thee be the Most Glorious Glory. 7 و علیک البهاء الأبهی

FRH.090-091

AB12293

To: Thabiti, Mirza Aqa Jan son of Mulla Ali Asghar, in Birjand

Date: 1921-Jul-05

- 1 O thou who art firm in the Covenant! Give thanks unto God that thou art like unto a brilliant lamp, and as the birds of the meadow art melodious and tuneful. Thou hast a head filled with ardor, joy and gladness, and abundant attraction to the Cause. This pure servitude is a magnet that draweth the confirmations of the One True God. A listless person deserveth naught but stillness and lethargy, but the servants of the Desired One are worthy and befitting of radiant light and the flame of Sinai. The coldness of lethargy rendereth man deprived of every bounty, while the heat of the love of the Beloved of Glory leadeth the lover to the court where the Peerless Beauty is made manifest. 1 ای ثابت بر پیمان شکر کن خدا را که مانند شمع روشنی و بمثابة مرغان چمن خوش نغمه و آهنگ سر پرشوری داری و فرح و سروری داری و انجذاب موفوری داری این عبودیت خالصه مغناطیس تأییدات حضرت احدیت است انسان محمود را سزاوار سکون و جمود است ولیکن بندگان حضرت مقصود را لایق و شایان لمعه نورانی و شعله فارانی برودت نمودت انسانرا از هر فیضی بی بهره و نصیب نماید و حرارت محبت عاشق جمال ذوالجلالرا بمحفل تجلی دلبریکا رساند
- 2 Therefore, as much as thou art able, be thou aflame - yet with wisdom - and be harmonious in thy melody - yet with moderation, lest it cause minds to be disturbed. Place thy trust in God and in this Ark of Salvation unfurl the sails of clear evidences, that thou mayest reach the divine shore and attain eternal glory and everlasting felicity. 2 پس تا توانی شعله زن ولی بحکمت و به نغمه و آهنگ دمساز شو ولی معتدل تا سبب تشویش افکار نگردد توکل بر خدا کن و درین سفینه نجات بادبان آیات بیناترا باز کن تا بساحل الهی رسی و عزت ابدی یابی و سعادت سرمدی جوی
- 3 O my God, my God! Aid this servant through Thy celestial confirmations and Thy merciful assistance. Cause him to speak Thy praise concerning the Manifestation of Thy divine unity and the Dawning-Place of Thy mercy. Verily, Thou art the One Who hath power over whatsoever Thou willest, and verily, Thou art the Mighty, the Powerful. 3 الهی الهی آید عبدک هذا بتوفیقاتک الصمدانیه و تأییداتک الرحمانیه و انطقه بالثناء علی مظهر فردایتک و مطلع رحمتتک انک انت المقتدر علی ما نشاء و انک انت القوی القدير

BRL_DAK#0499

AB12180

To: Friedrich Albert Renftle, in Karlsruhe

Date: 1921-Jul-09

- 1 O thou who art firm in the Covenant! Thy letter was received. Its meanings were spiritual emanations and evidence of the attainment of heavenly bounty. Praise be to God that in that city this lamp was lit and the teachings of Baha'u'llah were spread. I am certain that the gates of the Kingdom have been opened to that city and blessed souls will arise so that the light of truth may shine and the darkness of ancient traditions may vanish.

1 ای ثابت بر پیمان نامهء شما رسید معانی انبعاثات روحانی بود و دلیل بر حصول فیض آسمانی الحمد لله که در آن شهر این سراج روشن شد و تعالیم حضرت بهاءالله منتشر گشت یقین دارم ابواب ملکوت بر آن شهر باز شده و نفوس مبارکی مبعوث میگرددند تا نور حقیقت بتابد و ظلمات تقالید کهنه زائل گردد
- 2 The lamp that thou hadst sent for the Holy Shrine - I myself will take it and light it with my own hand in that sacred spot. Likewise, the flower vase will be placed in a respected position in the Most Exalted Spot, and both will be accepted with honor.

2 چراغی را که بجهت روضهء مبارکه ارسال نموده بودی من خود میبرم و بدست خود در مقام مقدس روشن مینمایم و همچنین گلدان در مقام اعلی در موقع محترمی گذاشته میشود و هردو بعز قبول مشمول خواهد شد
- 3 That seeker of truth will surely sacrifice himself for the Divine Unity. Mr. Remey is a dear guest. Surely he has become the cause of joy and delight to the friends of God in that city. The gatherings that are formed in thy home are under the shadow of the outpourings of the All-Merciful, and the seekers are quickened by the breathings of the Holy Spirit.

3 آن طالب حقیقت البته خود را فدای حضرت احدیت مینماید جناب مستر ربی مهمان عزیزی است یقین است که سبب سرور و فرح احباب الهی در آن شهر گردیده است محافل که در خانهء تو تشکیل میشود در ظل فیوضات رحمانیه است و طالبین بنفثات روح القدس زنده میشوند
- 4 Convey on my behalf the utmost love and kindness to Dr. A. Bruner and Dr. Georges E. Müller. I supplicate to the Kingdom of God on their behalf that heavenly blessing may descend, divine assistance and favor may encompass them, that they may become successful in the service of God, become two lamps of guidance, and two melodious birds in the divine garden.

4 به دکتورا، برز و دکتور جوریس ای مولرا از قبل من نهایت محبت و مهربانی ابلاغ دار در حقشان تضرع بملکوت الله مینمایم که برکت آسمانی نازل شود و عون و عنایت الهی شامل گردد و موفق بخدمت الله شوند دو سراج هدایت گردند و دو مرغ خوش آهنگ گلشن الهی شوند
- 5 And my hope is that Professor Dr. Forel may attain heavenly power, discover spiritual realities and meanings, and promote divine philosophy. Convey heavenly kindness on my behalf to their daughter, and deliver a celestial message from me to the honored and esteemed lady, his wife.

5 و امیدم چنان است پرافسور دکتور فورل قوتی آسمانی یابد و کشف حقایق و معانی کند و فلسفهء الهی ترویج نماید بصبیهء ایشان از قبل من مهربانی ملکوتی ابلاغ نمائید و بخانم محترمه قرینهء مکرمه از قبل من پیام آسمانی برسان
- 6 And upon thee be the Most Glorious Glory.

6 و علیک البهاء الابهی

BBBD.591-592

BBBD.590-591

AB04675*To: Mirza Abbas, in Ahvaz**Date: 1921-Jul-09*

- 1 O thou servant of the sacred Threshold! It is possible, nay most easy, to please God, for if only one is pure in heart, His good-pleasure is attained; but to please the people is of the utmost difficulty. God Himself did not succeed in pleasing the people—how can thou and I hope to do it? Still, we should strive as far as possible, for “that which cannot be achieved in its entirety should not be discarded in its entirety”.¹
- 2 It is my hope that, through the infinite bounties of the Almighty Lord, thou mayest achieve both. I for one have not succeeded; God willing, thou mayest succeed and pray in turn for my success. For the good-pleasure of God and that of His servants are the greatest of divine bestowals; indeed God’s good-pleasure resideth in our being pleased with His servants.
- 3 O Lord! Graciously assist me and this servant of Thine to attain unto this supreme bounty, that we may be pleased with everyone and they may be pleased with us. I beseech God to grant that we both may be confirmed in service to His holy Threshold. The Glory of Glories rest upon thee.

BRL_ATE#097

1 ای بنده آستان مقدس رضای حق ممکن الحصول است بلکه بنهایت آسانی بجزد خلوص رضای الهی حصول یابد ولکن رضایت خلق بسیار مشکل نفس حق رضایت از خلق نیافت من و تو چگونه می یابیم ولکن بقدر امکان ما لا یدرک کله لا یتک کله

2 از الطاف بی پایان حضرت یزدان امیدوارم که تو بهر دو موفق گردی من که موفق نشدم بلکه تو انشاء الله موفق شوی و دعا نمائی تا من نیز موفق شوم زیرا رضای الهی و رضای بندگان او اعظم موهبت الهی است بلکه رضای الهی در رضایت از بندگان اوست

3 خدایا من و این بنده را هر دو باین موهبت کبری موفق فرما تا ما از کل راضی و کل از ما راضی از خدا خواهیم که من و تو هر دو موفق بخدمت آستان مقدس شویم و علیک البهاء الأبدی

BRL_DAK#0137, HDQI.295

AB00226*To: Aqa Siyyid Hidayatullah Shahab Farani, in Tihiran**Date: 1921-Jul-10*

- 1 ...In the days of the Light of Guidance and the Lamp of the Concourse on High, His Holiness Muhammad ibn Abdullah - upon Him be thousands of salutations and praise, one would cry out “He hath forged a lie against God, or there is a madness in him!” Another would exclaim “Ye follow none other than a man bewitched!” Yet another would say “O thou unto whom the Reminder is revealed! thou art indeed a madman!” Another would declare “These are but tales of the ancients!” Another would proclaim “Confused dreams; nay, he hath forged

1 ...در ایام نور هدی و سراج ملأ اعلی حضرت رسول محمد بن عبدالله علیه آلاف من التّحیة و الثّناء مطلع نیستند یکی فریاد میکرد اقتری علی الله کذباً ام به جنة یکی نعره میزد ان تبّعون الا رجلاً مسحوراً دیگری یا ایها الذی نزل علیه الذکر انک لجنون میگفت دیگری ان هذا الا اساطیر الاولین دیگری اضغاث احلام بل اقتریه بل هو شاعر تقریر میکرد و دیگری و اذ رأوک

it; nay, he is but a poet!" Another would treat Him as "when they see thee, they take thee not except for mockery!" Another would shout "Is this he whom God hath sent as a messenger?" And another, among the renowned scholars of that age, Nadr ibn Harith, would dare to say "O God! If this be indeed the truth from Thee, then rain down stones on us from heaven!"

- 2 There are many such incidents that every soul should ponder, that he may know how, whenever a brilliant Star shone forth from the horizon of the Most Great Prophethood, what the bats did and said, how they inflicted harm and injury, to what degree their pride and arrogance reached, and how fathers would reproach and revile their guided sons. Walid rejected while his son believed; Abu Jahl denied while his son Ikrima accepted. How greatly these two renowned fathers reproached and reviled their two believing and assured sons! Whenever the Messenger - peace be upon Him - would see these two sons, He would say "He bringeth forth the living from the dead, and bringeth forth the dead from the living."

- 3 Be thou not sorrowful, neither be thou grieved. Soon thy kith and kin shall cry out "By God, indeed hath God preferred thee above us!" Thou must show the utmost respect and consideration to thy father. This is among the divine ordinances in this Dispensation. We hope that souls may become the manifestation of this blessed verse: "Our Lord! we have heard a Crier calling to the faith, saying 'Believe ye in your Lord,' and we have believed."

- 4 When Moses appeared, they cried out that a fugitive murderer had returned claiming prophethood. And on the day of the manifestation of Christ - may my spirit be a sacrifice unto Him - the Jewish divines cried out "Woe unto us! This fatherless one claims the support of the Holy Spirit!" And they addressed Mary saying "O sister of Aaron! Thy father was not a man of evil, nor was thy mother an unchaste woman!" And in the day of the appearance of the Great Luminary of Guidance, Muhammad the Chosen One - may my spirit be a sacrifice unto Him - they cried out "This is but a man like ourselves - he eateth food and walketh in the streets. Unless an angel be sent down with him to be a warner!"

- 5 Indeed, they repeatedly squeezed His blessed throat until He nearly declared "Verily we are God's, and to Him do we return." As it is recorded in the books that one day Abu Jahl squeezed His throat in the House of Ka'bah until He was near

ان يتخذوك آلا هزواً معامله منيمود و دیگری ا
هذا الذي بعثه الله رسولا فریاد میزد و دیگری از
مشاهیر علمای آن عصر نضر بن حارث اللهم ان
كان هذا هو الحق من عندك فامطر علينا حجارة
من السماء جسارت میکرد

2 و از این قبیل وقایع بسیار باید هر انسانی در آن
تأمل نماید تا بداند که هر وقت کوکبی درخشنده
از افق نبوت کبری درخشید خفاشان چه کردند
و چه گفتند و چگونه اذیت و آزار وارد آوردند
و درجه غرور و استکبار بچه مقامی بود و چگونه
پدران بر پسران متمادی ملامت و شماتت مینمودند
ولید منکر و معرض پسرش مؤمن ابوجهل منکر
پسرش عکرمه مقبل آن دو پدر شهیر بدین دو پسر
مؤمن موفق فقیر چه قدر شماتت و ملامت نمودند
و حضرت رسول علیه السلام هر وقت این دو
پسر را میدیدند میفرمودند یخرج الحی من المیت
و یخرج المیت من الحی

3 باری محزون مباش دلخون مگرد عنقریب خویش
و پیوند فریاد برآرند تا الله لقد آتک الله علينا شما
باید نهایت احترام و رعایت را بجانب پدر مجری
دارید این از وصایای الهی در این دور است از
الطاف الهی امیدواریم که نفوس مظهر این آیه
مبارکه گردند ربنا انا سمعنا منادیا ینادی للایمان
ان آمنوا بربکم فآمنّا

4 حضرت موسای کلیم وقتی که ظاهر شد فریاد
برآوردند که شخص قاتلی فراری حال مراجعت
نموده و دعوی نبوت مینماید و یوم بعثت
حضرت مسیح صبیح ملیح روحی له الفداء
علماء یهود فریاد برآوردند و او را این بی پدر
دعوی تأیید بروج القدس مینماید و خطاب به
مریم مینمودند یا اخت هرون ما کان ابوک
امرء سوء و ما کانت امک بغیا و در یوم ظهور
نیر هدایت کبری حضرت محمد مصطفی روحی
له الفداء ان هذا آلا بشراً مثلنا یا کل الطعام و
یمشی فی الأسواق لو لا انزل علیه ملک فیکون
معه نذیراً فریاد میزدند

5 باری بکرات حلقوم مبارک را چنان فشردند
که نزدیک بود انا لله و انا الیه راجعون بفرماید
چنانکه مذکور در کتب است که روزی
ابی جهل حلق آنحضرت را در خانه کعبه

to yielding up His spirit. At that moment Hamzah, His uncle, was returning from the hunt with a bow in his hand, and he rushed upon Abu-Jahl and saved His Holiness from the torment of that wretched one. Then Abu-Jahl said, "Have you too become a follower of this person?" Until that time Hamzih was not a believer, but his sense of honor was aroused and he replied, "Yes, I too have become His follower." This very act of protection caused him to be blessed with the light of faith.

چنان فشار داد که نزدیک تسلیم روح شدند در این اثنا حمزه عموی حضرت از شکار مراجعت مینمود کجائی در دست داشت هجوم بر ابی جهل نمود و حضرت را از اذیت آن بدبخت نجات داد پس ابوجهل گفت مگر تو نیز متابعت این شخص نمودی تا آن زمان حمزه مؤمن نبود ولی حمیتش بجوش آمد در جواب گفت بلی من نیز متابعت او نمودم همین حمایت سبب شد که بنور ایمان موفق گشت

- 6 When His Holiness observed the extreme intensity of the opposition of the people of Mecca, He hastened to Ta'if, that perchance they might hearken to the Word of Truth. The youth and rabble of Ta'if gathered around His Holiness and began to mock Him, and struck stones at His blessed heels until blood flowed. From the intensity of pain His Holiness sat down. The opposers came and made Him stand up, saying He must leave. When He moved they again struck stones at His blessed heels and heaped abuse and insult upon Him, until His Holiness reached the garden of one of the nobles. Out of respect for the garden's owner, the assailants withdrew. The owner of the garden was sitting with his guest at the upper window. The guest said that this person had suffered much injury and was weary, and asked that a cluster of grapes be sent to Him. The owner of the garden refused. The guest insisted until, compelled, he sent a cluster of grapes through his servant whose name was 'Addas.

6 حضرت چون عناد اهل مکه را بنهایت شدت ملاحظه فرمود بسمت طائف شتافت بلکه آنان کلمه حق استماع کنند جوانان و اوباش طائف بر سر حضرت جمع شدند و بتحقیر پرداختند و پیاشته پای آنحضرت سنگ زدند تا آنکه خون جریان نمود از شدت الم حضرت نشستند معرضین آمدند حضرت را بلند کردند گفتند باید بروی چون حرکت فرمودند باز پیاشته مبارک سنگ زدند و سب و شتم روا داشتند تا آنکه حضرت بیاض یکی از بزرگان رسید احتراماً لصاحب باغ متعرضین عقب کشیدند صاحب باغ با مهمان خویش در بالا دم دریچه نشسته بودند مهمان گفت که این شخص بسیار صدمه خورده و خسته شده از برای او خوشه انگوری بفرست صاحب باغ امتناع کرد مهمان اصرار نمود مجبوراً بواسطه غلام خویش که نام او عداس بود خوشه انگوری فرستاد

- 7 As 'Addas was from Nineveh and of the people of Jonah, peace be upon him, His Holiness asked him, "Where are you from?" He replied, "I am from Nineveh." He said, "Nineveh is the city of Jonah, peace be upon him." As the servant, being from Hijaz, had not heard the name of Jonah, peace be upon him, he asked with utmost astonishment, "Do you know Jonah?" He replied, "Yes, Jonah is my brother and is among the Prophets of God, possessor of manifest signs." The servant was greatly gladdened by His Holiness's words and kissed His hand. The garden owner said to his guest, "Did you see how my servant was led astray by this person, for he kissed His hand?" In short, 'Addas was so reproached that he was forced to flee.

7 عداس چون از اهل نینوا بود و از امت یونس علیه السلام حضرت از او سؤال فرمودند تو از کجائی گفت از نینوا هستم فرمودند نینوا مدینه یونس علیه السلام است غلام چون از اهل حجاز نام یونس علیه السلام را نشنیده بود با نهایت استغراب عرض کرد که شما یونس را می شناسید جواب فرمودند بلی یونس برادر من است و از انبیای الهی است و صاحب آیات باهره غلام از بیان حضرت بسیار شادمان گشت دست حضرت را بوسید صاحب بستان بهمان خویش گفت دیدی چگونه غلام من از دست رفت و این شخص او را اضلال نمود زیرا دست او را بوسید باری عداس مورد مؤاخذه گشت تا اینکه مجبور بر فرار شد

- 8 The point is that some imagine that when the light of prophethood dawned, all people cried out "We hear and we

8 مقصود این است که بعضی را گمان چنان که در زمان اشراق نور نبوت جمیع خلق فریاد برآوردند

obey!" They know not what afflictions were visited upon those Essences of being, and what denial and pride they witnessed from all. This is why He says, "Is it not that whenever there came to you a Messenger with that which your souls desired not, you grew arrogant? Some you called impostors and some you slay."

سمعنا و اطعنا دیگر نمیدانند چه بلایائی بر آنجواهر وجود وارد شد و چه انکار و استکباری از عموم دیدند این است که میفرماید ا فکلما جائکم رسول بما لا تهوی انفسکم استکبرتم ففریقاً کذبتم و فریقاً تقتلون

PYM.383-386x

AB00633

To: Nasrullah Baqiruf, in Tihnan

Date: 1921-Jul-10

1 O thou who art firm in the Covenant! Letter No. 24 from Namruy was received. Henceforth pay close attention to the numbers. This time the letter arrived safely sealed with this correct seal. There is a successive crisis of ministers. Through your good self, details have been written regarding certain ones like Mustawfi'l-Mamalik and Vuthuqu'd-Dawlih. You must certainly show the details of what was written to them or their relatives.

1 ای ثابت بر پیمان نامه ۲۴ نمروی رسید من بعد نمروها را دقت نمائید این دفعه باین خاتم صحیح مهور نامه محفوظ رسیده بحران وزراء پی در پی است بواسطه آنجناب تفصیلی نسبت ببعضی مثل مستوفی الممالک مثل وثوق الدوله مرقوم گردیده البته تفصیل مرقومه را بخود آنها یا منسوبین آنها بنمائید باری

2 I hope that the new minister will follow a sound course. It is as thou didst write - that land will find no rest save through the teachings of the Lord, the All-Bountiful, and there can be no deliverance from this perilous and grievous state. Glory be to God! The wise ones of other lands acknowledge that today the cause of the success and prosperity of the human world are the teachings of the Blessed Beauty, and except through this supreme remedy, there can be no health and well-being from this deadly poison that has affected the liver of the world. Yet the people of Iran are still asleep. There is no doubt that ere long the treatment of this divine Physician will influence the body of humanity, and health and healing will begin to appear and manifest. The thoughts of Gilan will spread to others as well. I hope the friends of God will be protected and preserved under divine protection. Convey my heartfelt and special attachment to the saplings of the divine garden, especially the spiritual youth, the glorious children. Extend my kindness to the family of Ibn-i-Asdaq on my behalf.

2 امیدوارم که وزیر جدید در مسلک سدید سلوک فرماید همانست که مرقوم نموده بودی جز بتعالیم رب کریم آن اقلیم راحت نیابد و ازین حال پر خطر و ملال خلاصی ممکن نه سبحان الله عقلای سائر ممالک معترفند که امروز سبب نجات و فلاح عالم انسانی تعالیم جمال مبارکست و جز باین دریاق اعظم این سم نقیع که بکبد عالم تأثیر کرده صحت و سلامت ممتنع است ولکن اهل ایران هنوز در خوابند و شبههائی نیست که عنقریب درمان این طیب الهی تأثیر در جسم عالم انسانی نماید و صحت و شفا آغاز ظهور و بروز کند افکار گیلان بدیگران نیز سرایت نماید امیدوارم یاران الهی در صون حمایت ربانی محفوظ و مصون باشند بنونهالان باغ الهی علی الخصوص جوانان رحمانی حضرات اولاد اجداد از قبل این عبد تعلق قلبی و خصوصی برسان بخانواده جناب ابن اصدق از قبل من مهربانی ابلاغ فرما

- 3 These days I began work on the Holy House in the City of God in Baghdad. All the inhabitants of Baghdad rose up in opposition and pride, and with full force and by order of the government courts and through the police, expelled the servants of the House and took possession of it. The cry of the masses reached the ethereal sphere that "This house is the pilgrim-place of the Baha'is! As long as we have life in our bodies, we will not allow it to fall into Baha'i hands!" We also had no deed or proof in hand. All the friends of God in Baghdad were weeping while the enemies were joyous and laughing, and all paths were cut off and blocked. 'Abdu'l-Baha turned to the Divine Threshold, and through the confirmations of the Abha Kingdom, the usurpers and opponents were disappointed and failed. The house was freed from the clutches of the oppressors and, without legal proof or judicial order, was surrendered to the servants, and the building is being constructed in utmost glory. This was not achieved through the just government, but rather through other means - it was purely the confirmation of the Blessed Beauty.
- این روزها مباشرت به بیت مبارک در مدینه الله در بغداد نمودم جمیع اهالی بغداد به ممانعت و استکبار قیام نمودند و بقوت تمام و بحکم صادر از محاکم حکومت و واسطه پولیس خدام بیت را بیرون نمودند و بیت را تصرف کردند نعره عموم بفلک اثر رسید که این خانه مطاف بهائیانست تا جان در قالب داریم نمیگذاریم که بدست بهائیان افتد ما نیز سند و حجتی در دست نداشتیم جمیع احبای الهی در بغداد گریان و دشمنان مسرور و خندان و همه راهها مقطوع و مسدود عبدالبهاء توجه بعثه کبریا نمود و بتأید ملکوت امبی غاصبین و معاندین خائب و خاسر شدند خانه از چنگ ظالمین خلاص شد و بدون حجت شرعی و حکم قانونی تسلیم خادمان گردید و بنا در نهایت شکوه ساخته میشود و این بواسطه حکومت عادلانه حصول نیافت بلکه بواسطه دیگر حصول یافت صرف تأیید جمال مبارک بود
- 4 In any case, this matter is of utmost importance. It is the exaltation of the Word of God and the manifestation of the greatness of the Cause that after fifty years, the revered House has once again been raised up despite the enemies, and it must be built in utmost glory. Since 'Abdu'l-Baha absolutely does not wish to impose on anyone, you and Jenab-i-Amin must send with utmost speed ten thousand tumans from what is available to Haji Mahmud Qassabchi in Baghdad, for the construction of the House requires at least thirty or forty thousand tumans, and this is among the most pressing expenses that cannot be delayed. According to the people, it is more obligatory than prayer.
- 4 باری این قضیه نهایت اهمیت دارد اعلاء کلمه الله است و ظهور عظمت امر که بعد از پنجاه سال دوباره بیت محترم رغماً لانوف الاعداء بلند شد و باید در نهایت شکوه ساخته شود و چون عبدالبهاء قطعاً نمیخواهد تکلیف بنفسی کند باید بکمال سرعت جناب شما و جناب امین از موجودی ده هزار تومان به بغداد نزد حاجی محمود قصابچی بفرستید زیرا بنای بیت اقلای سی یا چهل هزار تومان لازم دارد و این از مصارفات میرمه است که تأخیر جائز نه بقول ناس از صلوات واجبتر است
- 5 If it cannot be prepared quickly, collect it gradually from debts. Whenever this amount is fully prepared, telegraph me that it is ready so that I may inform Baghdad and give them instructions.
- 5 اگر بسرعت مهیا نمی شود بتدریج از دیون جمع نمائید هر وقت این مبلغ تمام مهیا شد تلگرافاً بمن خبر دهید که مهیا شد تا به بغداد خبر دهم و بآنها دستورالعمل دهم

KHSK.104-105

AB03400*To: Tarazullah Samandari, in Qazvin**Date: 1921-Jul-10*

- ¹ O you who are steadfast in the Covenant! Your detailed letter was received, but I can only answer that ocean with a drop, as I do not have time. That family has been divine from the Day of Alast - they took up the cup of the love of God, drank from it and gave others to drink. Praise be to God that in all ranks and circumstances they remained steadfast in love and faithfulness, and the gaze of the favor of the Intended Lord encompassed them and endless bounties were attained. 'Abdu'l-Baha considers that family related to himself and counts all its members as faithful servants of the Abha Beauty. The servitude of that family will become evident and manifest in the future. All of this is due to the blessing of the sincerity of the respected grandfather and noble father, "and the blame of any blamer did not deter them in the Cause of God, rather they remained firm on the straight path with the firmness of a tree whose roots are fixed in the earth and whose branch is in heaven, not shaken by the force of winds even if they were to be hurricanes uprooting palm trees that have no firmness or stability."

¹ ای ثابت بر پیمان نامه مفصل شما رسید ولی من آندریا را جز بقطره‌ئی جواب نتوانم فرصت ندارم آن خاندان از یوم الست می‌پرست بودند جام محبة الله بدست گرفته نوشیدند و نوشانیدند الحمد لله که در جمیع مراتب و موارد در محبت و وفا ثابت بودند و نظر عنایت حضرت مقصود شامل یود و الطاف بی‌پایان حاصل آن خاندانرا عبدالبهاء منسوب بخویش داند و جمیع افراد را بندگان صادق جمال ابهی می‌شمارد عبودیت آن عائله در آینده ظاهر و آشکار میشود جمیع اینها از برکت خلوص جد محترم و پدر بزرگوار است و ماخذتیم فی امر الله لومة لائم بل ثبتوا علی الصراط المستقیم ثبوت الشجرة التي اصلها ثابت فی الارض وفرعها فی السماء لا تتزلزل من شدة الاریاح ولو كانت قواصف تطلع اعجاز نخل لیس لها ثبوت واستقرار

- ² Today the greatest gift is steadfastness in the Cause of the Lord and striving to diffuse the divine fragrances. Praise be to God, you are successful in both. Blessed art thou for this great bounty! Good news to thee for this manifest grace! Convey my utmost longing and consideration to all members of that family. And upon thee be the most glorious Glory.

² الیوم اعظم مواهب استقامت بر امر پروردگار است و سعی در نشر نفحات الله الحمد لله شما بهردو موفق طوبی لک من هذا الفضل العظیم بشری لک من هذا فیض المبین بجمیع افراد آن دودمان نهایت اشتیاق و رعایت این مشتاق ابلاغ دارید و علیک البهاء الابهی

AYBY.415 #127

AB12473*To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Tihiran**Date: 1921-Jul-10*

- ¹ O divine herald! Your recent letter was received and its contents bespoke the attraction of your heart, that despite these trials and tribulations that have befallen you, you are fresh and verdant through the outpourings of the cloud of favor, and your

¹ ای بشیر ربّانی تحریر اخیر واصل گردید و مفاد انجذاب فؤاد بود که با وجود این بلاها و مصائب وارده از رشحات ابر عنایت تر و تازه‌ئی و بکمال ثبوت و استقامت جانفشانی مظهر تحسین ملاّ اعلائی و مورد تجید ملکوت ابهی

sacrifice, with perfect steadfastness and constancy, is the object of praise of the Concourse on High and the recipient of glorification from the Abha Kingdom.

- 2 From your earliest years until this day, praise be to God, you have been advancing and progressing, and it is certain that until your last breath you will continue to soar in the heights of the ether.
- 3 My hope is that you will strive with heart and soul, in word and deed, to spread the verses of divine unity, for you are attached to the Unique, Peerless, Wronged One of the horizons.
- 4 And upon you be the glory shining from the highest horizon and the wondrous, luminous greeting.

2 از بدایت نشو و نما الی یومنا هذا الحمد لله در ترقی و تقدیمی و یقین است تا نفس اخیر متعارج در اوج اثیر

3 امیدم چنانست که بجان و دل و گفتار و کردار در نشر آیات توحید بکوشی زیرا تعلق بجمال وحید فرید مظلوم آفاق داری

4 و علیک البهاء الساطع من الأوج الأعلى والتحية البديعة النوراء

INBA85:094, BSHI.044

AB00193

Date: 1921-Jul-11

- 1 His honour the Muvaqqaru'd-Dawlih was of the Afnan of the Divine Lote-Tree and a kinsman of the Exalted One, the Bab, may my soul be a sacrifice unto Him. From earliest childhood, signs of intelligence and wisdom, and evidences of understanding and discernment, were manifest in his blessed countenance. Even as an infant in the cradle, signs of nobility were apparent upon his brow. When he reached adolescence, both friends and strangers alike observed distinguished qualities in his bearing and were amazed by his conduct. Having received an excellent upbringing, he strove with the utmost zeal and determination to acquire both material and spiritual perfections. In that land he mastered the literary arts and beneficial sciences.
- 2 Upon reaching maturity, he acquired a new radiance and manifested different qualities. He was the very embodiment of dignity, and the epitome of composure and tranquility. When he learned of the Manifestation of the Bab and became aware of the tribulations that befell that Supreme Manifestation, he was seized with such fervor and attraction, and was enkindled with such passion and ardor, that he penetrated the mysteries of the Cause and was guided by the lights of divine guidance.

1 ترجمهء حال حضرت افنان سدرهء مبارکه جناب موقرالدوله علیه بهاء الله الابهی هو حضرتش از فروع سدرهء منتهی و منتسب استانهء حضرت اعلی روحی له الفداء بود از بدو طفولیت آثار نباهت و ذکا و دلائل درایت و نبی در روی مبارکش ظاهر و هویدا در مهد شیرخوار بود که آیات علویت از جبینش نمودار تا آنکه بسن مراهم رسید خویش و پیوند و بیگانه و آشنا آثار امتیازی در شمائش مشاهده مینمودند و از اطوارش حیرت می کردند تا آنکه حسن تربیت یافته در تحصیل کالات صوری و معنوی نهایت همت و غیرت میفرمود در آن مملکت فنون ادبیه و علوم مفیده تحصیل فرمود

2 و چون بدرجهء بلوغ رسید فروغی تازه یافت اطوار و احوالی دیگر از او صدور یافت در نهایت وقار بود و در غایت سکون و قرار و چون از ظهور حضرت اعلی اطلاع یافت و بر وقایعی که بر آن مظهر کبریا واقع شده واقف گشت بشور و انجذاب افتاد و شعله و التهابی برافروخت که باسرار امر پی برد و بانوار هدی مهتدی گشت و بشارت ظهور من بظهوره الله یافت و بطلوع شمس

He received the glad-tidings of "Him Whom God shall make manifest" and became aware of the rising of the Sun of Truth. He became so attracted and enkindled by the waves of the infinite ocean and the boundless effusions of the Most Exalted Word that he lost all self-control. Day and night he was like a surging sea, his ears ever attentive to the celestial call.

- 3 With the utmost eloquence and clarity, he engaged in praising the Manifestation of the Divine Luminary. When the light became manifest, he was a sign of divine unity and a standard of the Glorious Lord. In exposition and explanation, he was a master of expression, and his eloquent words filled those present with the utmost joy and fragrance. His petitions would continuously reach the Most Holy Court, and the Blessed Beauty would say with utmost delight, "Read the letter of Muqir'd-Dawlih," and responses would be immediately revealed. Thus he received numerous tablets and was honored with addresses from the Lord of Lords. The tablets revealed manifest supreme kindness and favor, and he was present in spirit and heart at the Holy Court, addressed with "Verily, thou art among the blessed branches which have grown from this Sacred Tree."

- 4 In brief, he was in the utmost joy and delight, and supremely blessed by the attention of Him Who conversed on Sinai. His spiritual ecstasy would constantly reach the Holy Land and bring joy to the servants of the Divine Unity, until the Sun of Truth set in the realm of possibility and rose from the dawning-place of the invisible realm. The news of this supreme calamity and greatest tragedy so filled His Holiness the Afnan with grief and sorrow that his eloquent tongue fell silent for a time and the waves of divine knowledge grew still. Day and night he was companion to sighs and laments, and morning and evening his grieving heart was intimate with moaning and weeping. 'Abdu'l-Baha would correspond with him and console him until he was once again stirred to action and found renewed spirit and fragrance, dedicating himself to serving the Cause of God.

- 5 For a period he was appointed governor of the coastal regions of the Sea of Oman, where he administered with justice and fairness. All cities and regions of the coast were delighted with his wisdom and leadership, and all who loosed their tongues in praise declared him peerless and without equal, a champion of justice and fairness between rich and poor. During his time in government, he yearned to serve humanity, and his highest aspirations were the comfort of the citizenry, the welfare of the nation, and the execution of justice. Continually did

حقیقت مطلع گشت از امواج محیط بی منتهی و فیوضات نامتناهی کلمهء علیا چنان منجذب و مشتعل گردید که زمام اختیار از دست رفت شب و روز چون دریا پر جوش و خروش بود و همواره گوش و هوش متوجه آهنگ سروش بود

- 3 بلسانی با نهایت فصاحت و بلاغت بستایش ظهور مجلی طور پرداخت و چون لمعهء نور روشن گشت آیت توحید بود و رایت ربّ مجید در بیان و تبیان ادیب دبستان بود و از بلاغت کلماتش حاضرین در غایت روح و ریحان و متماداً عریضش بساحت اقدس میرسید و جمال مبارک با کمال بشاشت می فرمودند نامهء موقرالذوله بخوانید و فوراً جواب صادر می گشت لهذا توقیعات متعدده داشت و بخطاب ربّ الأرباب فائز از توقیعات نهایت عنایت و الطاف ظاهر و باهر و بجان و دل در ساحت حضور حاضر و بخطاب آنک من الأفنان المبارکة الّتی نبت من هذه الشجرة المقدسة مخاطب

- 4 باری در نهایت شعف و سرور بود و از نظر عنایت مکمل طور در غایت جهور همواره هیجان وجدان او بارض مقدس میرسید و سبب مسرت بندگان حضرت احدیت میگشت تا آنکه شمس حقیقت از افق امکان افول فرمود و از مطلع لامکان اشراق فرمود خبر مصیبت کبری و رزیهء عظمی چنان حضرت افنان را بحسرت و کدورت انداخت که لسان ناطق مدتی ساکت شد و امواج عرفان ساکن گشت شب و روز همدم آه و این بود و صبح و شام قلب حزین همدم نوحه و این عبدالبهاء با او مخیره مینمود و تسلی خاطر میداد تا آنکه دوباره بهیجان آمد و روح و ریحان یافت و بخدمت امر الله پرداخت

- 5 مدتی در سواحل بحر عمان مأمور حکومت گشت و بانصاف و عدالت پرداخت جمیع مدن و دیار سواحل از یکاست و ریاست او مشعوف بودند و لسان بستایش و محامد و نعوت گشودند جمیع می گفتند این سرور بی مثل و نظیر است و میر عدل و انصاف در بین غنی و فقیر در ایام حکومت آرزوی خدمت بعالم انسانی می نمود و نهایت آمال بترقیه رعیت و آسایش مملکت و

praise of him reach the Holy Land from the ports, bringing joy to the pilgrim friends, the residents, and 'Abdu'l-Baha. Then certain events transpired and he hastened to India, where he remained for several years. Throughout his stay, friend and foe, acquaintance and stranger alike loosed their tongues in praise, declaring that this person was truly steadfast and dignified, benevolent and zealous, possessed of all perfections, one of the manifest signs in the world of humanity, and respected by all. Despite knowing he was a true Baha'i and connected to the Blessed Tree, even the deniers and opposers showed him the utmost consideration, while prominent Iranians, both merchants and travelers, would hasten to his presence, showing their love and paying him supreme respect.

اجرای حقانیت داشت همواره ستایش او از بندرها بارض مقصود میرسید یاران مهاجرین و مجاورین و عبداله‌آء جمیع مسرور می‌گردیدند تا اینکه حوادثی رخ داد و به هندوستان شتافت سالهای چند در آن مرز و بوم مکث و اقامت فرمود در مدت اقامت دوست و دشمن و آشنا و بیگانه لسان بمدح و ثنای او گشودند که این شخص فی‌الحقیقه متین و وقور است و خیرخواه و غیور جامع کالاتست و در عالم انسانی از آیات باهرات و نزد کل محترم بود با وجود آنکه میدانستند که بهائی حقیقی است و منتسب شجره مبارکه باز منکرین و معرضین نهایت رعایت را در حق ایشان مجری میداشتند و اعظم و اکبر ایرانیان از تجار و سیاحان بحضورش می‌شتافتند و اظهار محبت می‌نمودند و احترامات فائمه می‌کردند

- 6 Indeed, he was a brilliant lamp and a shining star. After some time, they summoned him from Tehran and adorned the assembly of ministers with his presence. He became the center of all consultation and earned universal trust and respect. Yet that bird of the garden of unity ever yearned for the eternal realm and was detached from this ephemeral world, until his appointed time arrived and that nightingale of the divine rose-garden took flight to the infinite paradise. He ascended from this lower realm to the Supreme Concourse, and in the garden of grandeur, upon the branch of supreme bounty, he burst forth in wondrous song and melody. He became the intimate companion of the spiritual ones in the endless world, gained entry to the court of divine manifestation, and was immersed in the ocean of mysteries in the kingdom of lights.

6 فی‌الحقیقه شمع بود روشن و نجی بود درخشنده بعد از مدتی از طهران او را خواستند و مجمع وزرا را بوجود او آراستند و محل مشورت کل گردید و مرجع اعتماد و احترام کل شد ولی آن طیر گلشن توحید همواره آرزوی جهان باقی می‌نمود و از جهان فانی بیزار تا آنکه اجل مسمی رسید و آن بلبل گلزار الهی بگلستان نامتناهی پرید و از حیز ادنی بملا اعلی صعود نمود و در حدیقه کبریا بر شاخسار موهبت کبری باهنگ و نغمه بدیع پرداخت و بروحانیان جهان بی‌پایان قرین و ندیم گشت و بمحفل تجلی راه یافت و در ملکوت انوار در دریای اسرار مستغرق گردید

- 7 This cherished soul was a sign of the manifest light, and this faithful servant was a radiant lamp and a tall palm tree in the divine garden. Praise be to God that at life's end, with complete devotion and supplication, steadfastness in the Cause of God and firmness in the religion of God, attracted to the Kingdom of Glory and yearning to enter the court of the manifestation of the Almighty, he became immersed in the sea of mysteries. Upon him be the Most Glorious Beauty from the Beauty of Grandeur, upon him be greetings and praise from the Primal Point, and upon him be mercy and good-pleasure from his Lord, the Mighty, the All-Forgiving.

7 این شخص نازنین آیت نور مبین بود و این عبد صادق شمع باریق بود و در بوستان الهی نخلی باسقی الحمد لله در پایان حیات با کمال تبیل و تصریح و استقامت بر امر الله و ثبات در دین الله منجذباً الی ملکوت الجمال متمنیاً الدخول فی محفل تجلی الجبار فانی در بحر اسرار گشت علیه البهآء الأبهی من جمال الکبریآء و علیه التحیة و الثناء من النقطة الأولى و علیه الرحمة و الرضوان من ربه العزیز الغفار

MKT3.238, KHAf.267

GEN.349-352

AB00980

Date: 1921-Jul-11

- 1 O God, O my God! How can I make mention of Thee and the fire of longing burns in the heart of Abdu'l-Baha and the flame of sorrow and loss ignites His being and this by virtue of the great affliction that has enshrouded Thy sincere ones.
- 1 الهى الهى كيف اذكرك و قلب عبدالبهاء يتأجج فيه نار الجوى و نيران الأسى من هذه المصيبة التى دهمت المخلصين
- 2 O Thou the Lord of the Heavens above! Tears are shed profusely, and our hearts are aflame because of the calamity that has befallen us—the calamity as a result of which the cry of lamentation and weeping has been raised from the hearts of Thy loved ones and from the inner being of Thy servants. Lord! In Thy grace Thou callest to Thy presence to the Kingdom above those that achieved certitude and have believed in Thee. Thou biddest them to return to the Paradise that is their home indeed, but Thou hast forsaken me alone and solitary in this world, broken winged and bereft of hope, deep in the sea of sorrows, languishing in privation on this earth.
- 2 يا رب السموات العلى قد ذرفت الأعين بالدموع و احترقت القلوب بما ظهرت الرزية التى ارتفعت منها نجيب البكاء من افئدة احبايك و علت ضجة النباح من قلوب اودائك و تفتت بها اكباد ارقائك رب انك بفضلك قد دعوت النفوس الزكية المطمئنة الى ملكوتك الأعلى و ارجعتهم الى جبروتك الأسنى و ادخلتهم فى جنتك المأوى و اخلدتهم فى فردوسك الأعلى و تركتني وحيداً فريداً فى الحيز الأدنى مكسور الجناح و مأيوساً من النجاح غريقاً فى بحار الأحزان طريحاً على تراب الحرمان
- 3 O God, O my God! How long wilt Thou leave me in this state of abject lowliness and burning with the fire of separation from Thee, and yet Thou ordainest for those that are near to Thee to ascend to the Highest Summit.
- 3 الى متى يا الهى تركنى في هذه الذلة الكبرى و تدعني محترقاً بنار الفراق على وجه الغبراء و تقدّر لأحبّتك المقربين الصعود الى الذروة العليا
- 4 O God, O my God! My body is melting away and my hair is white and I have grown old. I have no strength to arise and serve Thy loved ones—Thy loved ones whom Thou hast chosen to raise Thy word and spread Thy fragrances.
- 4 ربّ قد وهن العظم منى و اشتعل الرأس شيباً و قد بلغت من العمر عتياً فما بقى لى لا حركة و لا سكون و لا قوة حتى اقوم بها على عبودية احبتك الذين اخترتهم فى باب احديتك و انتخبهم لاعلاء كلمتك و اجتبييتهم لنشر نفحاتك
- 5 O God, O my God! Hasten my ascension to Thy Sacred Threshold and my arrival to the world above, to the court of Thy grace and my admission of the Dispensation of Thy forgiveness and pardon in Thy Infinite Kingdom.
- 5 ربّ ربّ عجل فى عروجى الى عتبتك العليا و صعودى الى النشأة الأخرى و وفودى على باب فضلك فى جوار رحمتك الكبرى و ورودى على شريعة عفوك و غفرانك فى عالم لا يتناهى
- 6 Verily, Thy servant—humble, lowly, suppliant, and imploring at the threshold of Thy Divine Unity—the lofty Branch sprung from the blessed Tree in the Paradise of Thy oneness, he who was surnamed Muvaqqar, hath quitted this fleeting mortal life and returned unto Thee, yearning to enter into the everlasting world.
- 6 ربّ ربّ انّ عبدك الخاضع الخاشع المبتهل المتضرّع الى باب احديتك الفرع الرفيع من الشجرة المباركة فى فردوس فردانيتك الملقب بالموقر قد ترك هذه النشأة الفانية و رجع اليك متمنياً الدخول فى النشأة الباقية
- 7 O God! He hastened to Thee with a hopeful heart, palpitating in Thy love, His tears were overflowing, His patience had ended.

He could no longer wait to meet Thee. He had believed in Thee and Thy verses. He had become attracted to Thy fragrances. He had become rekindled with the fire burning in the Tree of Thy Unity. He had sought comfort in Thy remembrance. He was content with Thy providence and has not hastened to Thy shelter.

7 رَبِّ أَنَّهُ قَدْ سَرَعَ إِلَيْكَ بِقَلْبٍ خَافِقٍ وَ دَمْعٍ دَافِقٍ
و فَوْادٍ مُضْطَرِمٍّ وَ صَبْرٍ مُنْصَرِّمٍ اِشْتِيَاقاً إِلَى لِقَائِكَ
رَبِّ أَنَّهُ آمَنَ بِكَ وَ بَآيَاتِكَ وَ انْجَذِبَ بِنَفْحَاتِكَ وَ
تَوَقَّدَ مِنَ النَّارِ الْمُوقَدَةِ فِي سِدْرَةِ رَبَّانِيَّتِكَ وَ اِطْمَأَنَّ
بِذِكْرِكَ وَ رَضِيَ بِقَضَائِكَ وَ اِطْلَقَ لِسَانَهُ وَ سَرَعَ
إِلَى ظِلِّ وَحْدَانِيَّتِكَ

- 8 O God! He was a bird warbling in Thy Rose Garden, a lion roaring in Thy forests, and a leviathan swimming in Thy ocean, until the World of Existence was too confining for Him. So when the day of His destiny came He returned to Thee with a heart attracted to Thee, His countenance radiant, tears of joy flowing from Him, exultant in the knowledge of Thy forgiveness and pardon.

8 رَبِّ أَنَّهُ كَانَ طَيْرًا صَادِحًا فِي رِيَاضِكَ وَ اسْدًا
زَائِرًا فِي غِيَاضِكَ وَ حَوْتًا سَابِحًا فِي حِيَاضِكَ إِلَى
أَنْ ضَاقَ بِهِ الْفَضَاءُ وَ جَاءَ يَوْمُ الْقَضَاءِ وَ ارْتَحَلَ
إِلَيْكَ بِقَلْبٍ مُنْجَذِبٍ وَ نَفْسٍ مُتَبَسِّمَةٍ وَ دَمْعٍ مُنْسَجِمٍ
وَ وَجْهٍ مُسْتَبْشِرٍ بِعَفْوِكَ وَ غَفْرَانِكَ

- 9 O Lord! Raise His station! Ordain all good for Him and ordain the glances of Thy favour for Him and immerse Him in the sea of mysteries in the Kingdom of Light, in that Assembly where Thy Beauty is manifest. Thou art the Generous, the Exalted and Thou art the Forgiving, the Compassionate and the Merciful.

9 رَبِّ أَعْلِلْ لَهُ الدَّرَجَاتِ وَ قَدِّرْ لَهُ الْحَسَنَاتِ وَ
اشْمَلْهُ بِلِحَظَاتِ الْأَعْيُنِ الرَّحْمَانِيَّةِ وَ اغْرِقْهُ فِي بَحَارِ
الْأَسْرَارِ فَيَمْلِكُوتِ الْأَنْوَارُ فِي مَحْفَلِ كَشْفِ أَنْوَارِ
الْجَمَالِ وَ مَطْلَعِ الْعِزَّةِ وَ الْجَلَالِ أَنْتَ الْكَرِيمُ
الْمُتَعَالِ وَ أَنْتَ أَنْتَ الْغَفُورُ الرَّؤُوفُ الرَّحِيمُ الرَّحْمَنُ

GPB.310x

MKT3.242, KHAf.271, KKD2.299x

AB12418

To: Azizullah Varqa, in Tihiran

Date: 1921-Jul-12

- 1 O thou who art firm in the Covenant! Thy letter dated the ninth of Shavval 1339 was received. Convey on my behalf utmost respect and heartfelt attachment to that honored and distinguished person, their revered father and their blessed brother of auspicious nature. I hope through divine favors that they will be confirmed by the confirmations of the Kingdom of God so that past losses may be compensated for. A message was sent explicitly before the incident and sufficient assurances were given. It is hoped that whatever flowed from the Pen of the Covenant will be realized and come to pass. As for Iran, revolution lies ahead, for the Iranians have not yet awakened to realize that there is no refuge save in the divine teachings and no salvation except in the conduct and behavior

1 ای ثابت بر پیمان نامهء شما که بتاریخ نهم شوال
۱۳۳۹ بود رسید بشخص محترم و والا حضرت
پدر مکرم و برادر مبارک اختر ایشان از قبل
من نهایت احترام و تعلق قلب عرض نمائید از
الطاف الهیه امیدوارم که بتائیدات ملکوت
الله مؤید شوند تا تلافی مافات گردد بصراحت
پیش از واقعه پیام فرستاده شد و تأمینات کافیه
داده گشت امید است که آنچه از قلم میثاق
صادر محقق و واقع گردد اما ایران را انقلاب
در پیش زیرا ایرانیان هنوز بیدار نشدند که جز
تعالیم الهی پناهی نه و جز روش و سلوک بهائیان

of true Baha'is. Inevitably chastisements will come to serve as the cause of awakening.

حقیقی نجاتی نیست لابد زواج میرسد تا سبب
انتباه گردد

2 And upon thee be the Most Glorious Glory.

2 و علیک البهاء الابهی

INBA85:505

AB01394

To: Ella G Cooper, in San Francisco

Date: 1921-Jul-13

1 O thou my dear heavenly daughter!

1 ای دختر عزیز ملکوتی من

2 To the people of truth, animal, like unto man, is very dear. Therefore, man should be kind to both man and animal, and should strive as much as possible towards the comfort and protection of animals.

2 حیوان نظیر انسان در نزد اهل حقیقت بسیار عزیز است لهذا انسان باید بانسان و حیوان هردو مهربان باشد و بقدر امکان در راحت و محافظت حیوان بکوشد

3 As to vivisection, however, it is productive of scientific discoveries and medical advantages which contribute to the welfare of all mankind. Perhaps through the vivisection of one animal discoveries may be made which will become the cause of life to a billion people.

3 اما در تشریح جراحی چون منافع علمی و فوائد طبی حاصل میشود که سبب استفادهء جمیع بشر می گردد شاید از تشریح حیوانی اکتشافاتی حصول یابد که سبب حیات هزار میلیون از نفوس گردد

4 Although this operation is harmful in particular, its advantage is universal, that is, it is advantageous to all humanity. This vivisection is even useful to the animal world. From this standpoint of universal advantage it is permissible, although it may be harmful in particular. Because the operation on that animal gives results which are very great.

4 هرچند این عمل جراحی ضرر خصوصی است ولكن منفعت عمومی یعنی از برای عموم انسان مفید است حتی این تشریح اکتشافی سبب منفعت عالم حیوان نیز گردد از این نظرگاه منفعت عمومی مقبول ولو ضرر خصوصی دارد جائز است زیرا تشریح آن حیوان نتایج بسیار عظیمه می بخشد

5 For example, the vivisection of a wolf, while it is well anaesthetized, may discover the source of a disease from which malignant disease billions (of animals of men) have suffered and perished. Now this vivisection becomes the cause that billions will be protected from perishing. If an epidemic attacks a flock, it would be permissible to sacrifice one sheep for the safety of the flock; otherwise, that pest will destroy all the flock including even that sheep which should be sacrificed.

5 مثلاً تشریح گرگی در حالت بیهوشی سبب شود که مرضی کشف میگردد که الی الآن هزاران میلیون از آن مرض مهلک بهلاکت رسیده اند حال این تشریح کشفی سبب میشود که هزاران میلیون از این هلاکت محفوظ می مانند اگر آفتی بر رملهء گوسفندی مسلط جائز است یک گوسفند را از برای سلامت گله فدا نمود والا آن آفت جمیع گله را حتی آن گوسفند فدائی را هلاک خواهد نمود

6 Vivisection, however, should be confined to injurious animals, and it also should be performed with the greatest degree of carefulness, that is, that animal should be well anaesthetized

6 ولكن باید تشریح در حیوانات موزیه باشد و بدرجهئی از احتیاط باشد که آن حیوان مدهوش

and rendered insensible. It is permissible to sacrifice the injurious animals for the safety of the people.

- 7 Based on these significant points of wisdom it is permissible that the harmful animals undergo vivisection to safeguard the good health of the world of humanity. This injurious animal, if he lives freely, will become the cause of destruction to thousand other animals. For instance if vivisection be practiced on a wolf, it may become the cause of protecting a thousand sheep which he (that wolf) may tear. So even the death of this (wolf) will cause the continuation of the life of thousands of other animals, especially when it gives rise to scientific and medical discoveries which will be advantageous to all mankind till eternity.

- 8 Unto thee be the Glory of Abha!

BRL_ATE#130x

و بی احساس باشد حیوانات موزیه را جائز که بجهت سلامت نفوس فدا نمود

7 نظر باین حکمت‌های بالغه جائز است که حیوانات موزی را بجهت سلامت عالم انسانی تشریح کشفی کرد این حیوان موزی اگر زندگانی نماید سبب هلاکت هزار حیوان دیگر شود مثلاً اگر گرگ تشریح اکتشافی شود این سبب محافظه هزار گوسفند است که او خواهد درید حتی موت این سبب بقای حیات هزاران حیوان است علی‌الخصوص که اکتشافات فنی و طبی میشود که الی‌الابد از برای عموم انسان مفید است

- 8 و علیک البهاء الابهی

BRL_DAK#0222,

AVK3.197.19,

MAS5.152-153

AB04721

To: Akhtar Relatif of Mirza Sulayman Yazhari et al.

Date: 1921-Jul-17

- 1 O steadfast one in the Covenant! Your letter was received. Due to lack of time, I write briefly. A prayer for forgiveness was offered for the mother Sarah and for the mother of the spouse.
- 2 Prayer: O peerless Lord! Grant Sarah a journey through the Kingdom of forgiveness and [O Lord] bring her to Elijah's embrace, that both may be immersed in the ocean of endless favors. O Lord! Make Aqdiyyih Akhtar, the unique daughter of these handmaidens of the All-Merciful, successful through Thy greatest gift and assist her in serving the loved ones. Grant her the tongue of teaching and bestow eloquent speech, that they may invite the lost ones to the path of salvation and become the manifestation of the confirmations of Thy Kingdom.
- 3 O servant of the Sacred Threshold of the Blessed Beauty, may my spirit be sacrificed for His loved ones! In the Book of Certitude, [Baha'u'llah] has explained this chapter of the Gospel of Matthew in the most wondrous manner. Refer to the Book of Certitude. As for the gathering of the Jews in Jerusalem and Palestine, this was previously revealed by the Supreme Pen,

1 ای ثابت بر پیمان نامه شما رسید از عدم فرصت مختصر مرقوم می گردد طلب مغفرت بجهت والده سارا و والدهء حرم گردید

2 مناجات ای خداوند بیهمتا سارا را سیر در ملکوت غفران ده و [ربا] باغوش ایلایا رسان تا هر دو در دریای غفران غرق الطاف بی پایان گردند پروردگارا اقدسیه اختر وحیدهء حیات این اماء رحمن را بموهبت کبری موفق کن و بخدمت احباً مؤید نما زبان تبلیغ ده و بیان بلیغ احسان کن تا گمگشتگان را بطریق نجات دعوت نمایند و مظهر تأییدات ملکوت تو گردند

3 ای بنده آستان مقدس جمال مبارک روحی لاجبائیه الفداء در کتاب ایقان شرح این فصل انجیل متی را بابتدع بیان فرموده اند مراجعت بکتاب ایقان نمائید و اما جمع شدن کلیمیان در اورشلیم و فلسطین این از پیش از قلم اعلی صادر

and in 'Abdu'l-Baha's letters thirty years ago, this glad tidings was given in detail to the Jews. Have no doubt that all will eventually enter under the shadow of the Lord of Hosts.

- 4 Regarding the matter of Judas, and the matter of David, and the matter of Noah, and other matters recorded in the Torah - know that the Torah has two parts: one part historical and one part divine laws and religious ordinances. The section of laws and ordinances is from His Eminence Moses, but the historical section is from Ezra. Proof of this is that at the end of the fifth book, events that occurred after Moses are recorded, and it is clear as the sun that events after Moses were recorded by someone else. Refer to it and it will be evident. Therefore, since the historical accounts are not from Moses, the matters of David, Judas, Noah and other matters that contradict infallibility are historical, not reality.

- 5 As for chapter 8, verse 22 of Zechariah - those to whose hem other nations will cling are the people of God, and the people of God are the people of truth and insight. The people of God in that day are those souls who become the manifestation of divine favors and are successful in attaining the greatest guidance. The veiled souls are not counted among the people of God, just as God tells Noah that Canaan is not of his lineage because he is deprived of the greatest guidance. Therefore, any soul from the community of Moses who is faithful and assured in the verses of God is among the people of God and will certainly attain eternal glory and everlasting prosperity.

- 6 And upon you be the Most Glorious Glory.

و در نامه های عبداله‌آ سی سال پیش مشروحاً خطاب بکلیمیان این مژده واقع و عاقبت شبهه مدان که کلّ در ظلّ ربّ الجنود وارد

4 اما مسئله یهودا و مسئله حضرت داود و مسئله حضرت نوح و مسائل دیگر که در تورات مدون است بدان تورات بر دو قسم است یکقسم تاریخی و یکقسم احکام الهی و شریعة الله قسم احکام و تشریع از حضرت بزرگوار جناب کلیم الله است و اما قسم تاریخی از عزرا و برهان بر این که در اواخر سفر پنجم وقایعی که بعد از حضرت موسی واقع شده مرقوم است و این مثل آفتاب روشنست که وقوعات بعد از حضرت موسی را شخصی دیگر مرقوم نموده مراجعت نمائید مشهود و واضح است لهذا چون وقایع تاریخی از حضرت موسی نیست مسئله حضرت داود و یهودا و نوح و مسائل دیگر که مخالف عصمتست تاریخی است نه حقیقت

5 و اما فصل هشتم ذکر آیه ۲۲ مقصود از آن نفوس که ملل دیگر بدامان آنان پیاوزند شعب الله هست و شعب الله اهل حقیقت و بصیرتند و شعب الله در آن یوم نفوسی هستند که مظهر الطاف الهی و موفق بهدایت کبری گردند و نفوس محتجبه از شعب الله محسوب نشوند چنانچه خدا به نوح خطاب می فرماید که کنعان از سلاله تو نیست زیرا از هدایت کبری محروم است لهذا از امت حضرت کلیم هر نفسی که مؤمن و موافق بآیات الله هست از شعب الله هست و یقین است که بعزت ابدیه و کامرانی سرمدی موفق گردد

6 و علیک البهاء الاهی

YMM.234-235x, KASH.395-396

AB01597

To: *Mirza Fadlullah Nuri Awrangī Nizamul-Mamalik*

Date: 1921-Jul-17

- 1 O dear relative of 'Abdu'l-Baha! Your letter was received and brought the utmost joy, for it indicated the health and well-being of that kind friend and likewise proved the steadfastness and firmness of the friends. Due to lack of time I write a brief reply.

ای منتسب عزیز عبدالبهاء نامه شما وصول یافت و نهایت سرور حصول گشت زیرا دلیل بر صحت و سلامت آن یار مهربان بود و همچنین برهان ثبوت و استقامت یاران از عدم فرصت مختصر جواب مینگارم
- 2 Praise be to God, the Husayniyyih buildings located opposite the House remained protected and preserved. The education of children is infinitely beloved. The genealogical chart that was sent did not arrive.

الحمد لله آثار حسینیّه که در مقابل بیت واقع محفوظ و مصون ماند تعلیم اطفال بی نهایت محبوب شجره نامه مرسله نرسید
- 3 Take the blueprint, meaning the original plan of the Holy House, with utmost care so that it remains preserved and protected in this family. We hope that soon the means will be provided and that building will be entirely reconstructed according to the original plan. Preserve with all your might the centrality of the slopes of Orang.

3 خریطه یعنی نقشه اصلیه بیت مبارکرا بنهایت اتقان بگیرید که درین خانواده محفوظ و مصون ماند امیدواریم عنقریب اسباب فراهم آید و آن عمارت بتمامها بر نقشه اصلیه دوباره تأسیس گردد مرکزیت دامنه اورنگ را بتمام قوت حفظ نمائید
- 4 The construction of a dam that is needed against the flood waters of the valley to protect the Holy House from danger is certainly beloved and desired, therefore assistance will be provided by 'Abdu'l-Baha to the extent possible. Be assured.

4 بنای سدّی که در مقابل طغیان آب دره لازم تا بیت مبارک از خطر محفوظ ماند البتّه محبوب و مرغوبست لهذا از طرف عبدالبهاء بقدر امکان معاونت خواهد شد مطمئن باش
- 5 For the martyrs of the village, individually, prayers and for some Tablets of Visitation were written with utmost eloquence, fluency and excellence and were sent some time ago, but you had not written of their receipt, nor had the dear one. Surely after receipt you will write. Those blessed souls who sacrificed their lives in the path of God, and likewise those who ascended with steadfastness and firmness, are greatly beloved and near to the Divine Threshold. Therefore those prayers and Tablets of Visitation were written and sent to Janab-i-Baqiroff for him to forward.

5 بجهت شهدای قریه فرداً فرداً مناجات و از برای بعضی زیارتنامه بنهایت فصاحت و بلاغت و اتقان مرقوم گردید و چندی پیش ارسال شد ولیکن شما وصول مرقوم ننموده بودید و نه جناب عزیز البتّه بعد از وصول مرقوم دارید آن نفوس مبارکه که در سبیل الهی جانفشانی نموده اند و همچنین نفوسیکه با ثبوت و استقامت عروج فرمودند بسیار محبوب و مقرب درگاه کبریا هستند لهذا آن مناجاتها و زیارتنامهها مرقوم گردید و در نزد جناب باقراف ارسال شد که ایشان بفرستند
- 6 In brief, I seek eternal glory for you and nearness to the Divine Threshold of the Blessed Beauty. You too must strive to become ever more radiant and manifest greater splendor. I continuously supplicate and implore at the Divine Threshold and seek confirmation and success for you, that day by day your connection to the Sacred Threshold may shine more brightly.

6 خلاصه من از برای تو عزّت ابدیه میطلبم و مقربّی درگاه جمال مبارک میجویم باید شما نیز چنان بکوشید که روز بروز برافروزید پیشتر جلوه نمائید همواره بدرگاه احدیت تضرع و زاری می نمایم و از برای شما تأیید و توفیق میطلبم

که یوماً فیوماً انتساب بعثهٔ مقدسه بیشتر جلوه نماید

- 7 Convey to all the friends individually the Most Glorious Greetings. And what was assigned to Jenab-i-Amin is now five hundred tumans. And upon you be the Most Glorious Glory.

7 بجمع یاران فرداً فرداً تحیت ابدع ابهی برسان و آنچه حواله بر جناب امین شد حال پانصد تومانست و علیک البهاء الاهی

MKT5.104, IQN.223

AB12238

To: Azizullah Varga, in Iran

Date: 1921-Jul-17

- 1 O servant of the Sacred Threshold! Your letter dated 7 Ramadan 1339 was received and its contents revealed your servitude at the Threshold of the Incomparable Lord. It was as you had written. Though 'Abdu'l-Baha's occupations are endless and He labors under a heavy burden, still at every moment He enquires after the condition of His true friends. Consider to what degree love extends! Give thanks to God for this. The upheaval in Iran will not subside; it will continue one after another until it becomes clear and evident that nothing except the teachings and counsels of the Blessed Beauty can bring comfort and tranquility. The intent is that these teachings, which are the antidote to this deadly poison and swift remedy, be put into practice. Indeed, every nation and government, whether near or far, friend or stranger, if they arise to conduct political affairs according to the divine teachings and counsels, will assuredly be confirmed and assisted. O true friend! Whatever issued repeatedly from the Pen of the Covenant regarding certain ones has become clear and evident. Now compensation must be made for what was lost. We supplicate and implore at the Threshold of Oneness on their behalf and seek confirmation and success. Convey utmost love and kindness to your honored brother on behalf of 'Abdu'l-Baha.

1 سلیل جلیل حضرت شهید جناب آقا عزیزالله خان هوالاهی ای بنده آستان مقدس نامه شما که بتاریخ ۷ رمضان ۱۳۳۹ بود رسید و از مضمون عبودیت آستان حضرت بیچون مشهود بود همانست که مرقوم نموده بودی مشاغل عبدالهء بی پایان و در زیر بار گران باوجود این هر دم تفقد از حال یاران حقیقی مینماید ملاحظه فرما که محبت بچه درجه است فاشکر الله علی ذلک انقلاب ایران ساکن نگردد پی در پی است تا ثابت و محقق گردد که جز تعالیم و وصایای جمال مبارک سبب راحت و سکون نشود مقصود اینست این تعالیم که دریاق این سم نقیع و علاج سریع است مجری گردد حتی هر ملتی و دولتی از قریب و بعید آشنا و بیگانه اگر بموجب وصایا و تعالیم الهی در امور سیاسی قیام نمایند یقین است که موفق و مؤید گردند ای دوست حقیقی آنچه از قلم میثاق در حق بعضی به کرات و مرات صادر آشکار و ظاهر شد حال باید که تلاقی مافات گردد ما در حق ایشان بدرگاه احدیت تضرع و ابتهال مینمائیم و طلب تأیید و توفیق می کنیم بجناب اخوی نهایت محبت و مهربانی از قبل عبدالهء ابلاغ دار

- 2 Regarding the matter in question, he will return in one year. At that time, whatever is possible and appropriate will be said. You know how much I care for you.

2 در قضیه معهوده تا یک سال مراجعت خواهد نمود آنوقت بقدر امکان آنچه باید و شاید گفته میشود تو میدانی که من چه قدر بتو مهربانم

INBA85:508

AB04662

To: Spiritual Assembly of Nur

Date: 1921-Jul-17

- 1 O servants of the Sacred Threshold! Your letter was received and caused the utmost joy, for praise be to God, in the homeland of the Beloved of the horizons a Spiritual Assembly has been established and is radiating light. I became hopeful that the appointed time has come for the flame of the Mount of Sinai to blaze forth in the region of Nur and for souls to arise who will become signs of guidance and standards of the Concourse on High.
- 2 O spiritual friends! Strive to take precedence, for it is certain that in that land the light of the Manifest Light will appear and it will become the gathering place of the believers. But you must strive to take precedence over others in this field, otherwise there is no doubt that the region of Nur will become illumined and the outpourings of the Forgiving Lord will encompass it. The rocky terrain of Taker will become a flower garden and rose garden. From Mount Urang the melody of glorification and sanctification will reach the Supreme Concourse. This is decreed and ordained.
- 3 And upon you be greetings and praise from the Abha Kingdom.

1 ای بندگان آستان مقدس نامه شما رسید و نهایت سرور رخ داد که الحمد لله در موطن دلبر آفاق محفل روحانی تأسیس و جلوه و اشراق نموده امیدوار گشتم که وقت مرهون آمد تا در خطه نور شعله طور برافروزد و نفوسی مبعوث گردند که آیت هدی و رایت ملا اعلی شوند

2 ای یاران روحانی بکوشید تا سبقت گیرید زیرا یقین است که در آن سرزمین جلوه نور مبین ظاهر خواهد شد و مطاف مؤمنین خواهد بود ولی شما بکوشید تا در این میدان سبقت بر دیگران گیرید والا هیچ شبهه نیست که اقلیم نور روشن خواهد شد و فیوضات رب غفور احاطه خواهد نمود سنگستان تا کر گلشن و گلستان خواهد شد از کوه اورنگ آهنگ تنزیه و تقدیس بملا اعلی خواهد رسید این مقرر است و محتوم

3 و علیکم التّحیّة و الثّناء من ملکوت الاهی

MKT4.025b, AKHA_119BE #03-04 p.b,

IQN.023

AB11909*To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran**Date: 1921-Jul-17*

- 1 O thou who art firm in the Covenant! Your letter was received appended to that of Aqa Mirza Muhammad-'Ali Khan Baha'i. Write to him that until now that dusty earth had not been turned crimson with the blood of martyrs, but now it has been stained with this pure blood. And know with certainty that it will ultimately become a supreme paradise.
- 2 Do not be sorrowful over painful events - look to their inevitable results. His Holiness Jacob became so intoxicated by the fragrance of the divine Joseph's garment that he rushed dancing to the field of sacrifice. The contingent world was affected by this sacrifice, let alone Kirmanshah.
- 3 Praise be to God that the secret instigator of this affair has received the recompense for his deeds, and it is hoped that a just government will arise to deal with equity and fairness and become a manifestation of the All-Merciful, the Compassionate.
- 4 And upon thee be the Most Glorious Glory.

1 ای ثابت بر پیمان در ذیل نامه آقا میرزا محمد علیخان بهائی نامه شما رسید بجناب مشار الیه مرقوم نمائید که تا بحال آن تراب اغبر بخون شهیدان لاله احمر نگشته بود حال باین دم مطهر رنگین شد و یقین بدان که عاقبت بهشت برین شود

2 از وقایع مؤلمه محزون مباش نظر بنتائج مبرمه نما حضرت یعقوب از رائحه قیص یوسف الهی چنان سرمست شد که رقص کتان بمیدان فدا شتافت عالم امکان ازین قربانی متأثر گشت تا چه رسد به کرمانشاهان

3 الحمد لله مؤسس سری این قضیه بجزای عمل خویش رسید و امید چنانست که حکومت عادلانی بمیان آید تا بعدل و انصاف پردازد و مظهر حضرت رحمن الرحیم گردد

4 و علیک البهاء الابهی

INBA79.084

AB12445*To: Shukrullah**Date: 1921-Jul-17*

- 1 O servant of the Threshold! A brief response is being written.
- 2 With utmost humility and supplication, I beseech the Divine Threshold that Jinab-i-Aqa Yadu'llah, 'Ali-Muhammad, Ustad Aqa-Jan, Fadlu'llah, Habibu'llah, your brother Fadlu'llah, Bahiyyih Sultan, Hasaniyyih Sultan, Khavar Sultan, Samadiyyih Sultan, Qudsiyyih, Ghulam-'Ali, Asadu'llah and 'Izzatu'llah - may all be enabled to serve the blessed Tarbiyat School.

1 ای بنده آستان جواب مختصر مرقوم می گردد

2 از درگاه الهی بکمال عجز و زاری استدعا می نمایم که جناب آقا یدالله و علیمحمد و استاد آقا جان و فضل الله و حبیب الله و فضل الله اخوی شما و بهیه سلطان و حسنیه سلطان و خاور سلطان و صمدیه سلطان و قدسیه و غلامعلی و اسدالله و عزت الله کل موفق بخدمت مدرسه مبارکه تربیت شوند

- 3 O Lord! Assist these blessed souls to become faithful servants of the Tarbiyat School. Keep them preserved under the protection of Thy shelter. Nurture them in the embrace of Thy favors. Make them fresh and verdant through the drops of the cloud of Thy bounty, and grant them boundless grace and radiance. Thou art the Giver, the Bestower, the Kind One.

3 پروردگارا این نفوس مبارکه را مؤید فرما که
خادمان صادقان دبستان تربیت شوند در صون
حمایت محفوظ دار مانند در در آغوش الطاف
پرورش ده برشحات سحاب عنایت تروتازه کن و
لطافت و لمعان بی اندازه شایان فرما توئی دهنده
و بخشنده و مهربان

QUM.198-199

AB08570

To: Ardishir son of Khudabakhsh Bahram

Date: 1921-Jul-17

- 1 O servant of the Threshold! Your letter was received. You had expressed your utmost desire to attain the presence of the sacred threshold of the One Who conversed on Sinai. Permission for presence is granted.
- 2 Convey to all the Persian friends on behalf of 'Abdu'l-Baha the Most Glorious and Wondrous Greetings. I beseech the Lord to assist the friends, and I pray for the nearness of the friends to the Threshold. My hope is that the Persian friends may, through their worship of God, excel all peoples and religions - that they may be knights who, with the polo stick of high endeavor, may carry off the ball of precedence and victory from the field.
- 3 And upon thee be the Most Glorious Glory.

1 ای بنده آستان نامه رسید نهایت آرزوی حضور
بعثه مقدسه مکلم طور نموده بودی مأذون
حضور

2 و بجمع یاران فارسی از قبل عبدالبهاء تحیت ابدع
ابهی ابلاغ دار یاران را یاوری پروردگار خواهم
و دوستان را قرینت آستان و امیدم چنان است
که یاران پارسی بخداپرستی بر جمیع ملل و نحل
تفوق یابند شهبازان باشند و بچوگان همت گوی
سبقت و پیشی را از میدان بربایند

3 و علیک البهاء الأبهی

YARP2.703 p.469

AB08484

To: Masumih Hashimizadih

Date: 1921-Jul-17

O my God! O my God! Verily, Thy handmaiden of immaculate character, whose name is Ma'sumih, who is among the handmaidens connected to the threshold of Thy Most Exalted Station through Siyyid Hasan who is steadfast in faithfulness,

الهی الی انّ امتک العصماء سئی معصومه بین
الاماء المنتسبة الی حضيض عتبتک العلیاء
السید حسن الثابت علی الوفاء قد رجعت الیک
و هی طریحة الفراش بما دهمتها صدمة الاعداء

hath returned unto Thee while bedridden due to the shock inflicted by the enemies and the assault of the rabble. Her bones were crushed and her flesh melted away from the onslaught of the ignoble ones, until she ascended unto Thee with a heart overflowing with loyalty. O Lord! Aid her in the world of eternity and cause her to dwell in the precincts of Thy most great mercy. Verily, Thou art the All-Bountiful, verily Thou art the Most Great, and verily Thou art the All-Merciful, the All-Compassionate.

و هجوم الغوغاء فاندق عظمها و ذاب لحمها من
صولة الزمء الى ان صعدت اليك بقلب طافحة
بالولاء رب اغثها في عالم البقاء و اسكنها في
جوار رحمتك الكبرى انك انت الكريم انك
انت العظيم وانك انت الرحمن الرحيم

MSBH6.079

AB09926

To: Hashimzadih Tihrani, Hasan (Mutavajjih), in Mazandaran

Date: 1921-Jul-17

- 1 O thou who art firm in the Covenant! Thy letter was received. Indeed, it is as thou hast written - "without the favors of the Truth, even if one be a king, his pages are blackened."
- 2 It is clear and evident that without divine confirmations, no soul can draw a single breath nor take a single step. When divine success accompanieth one, the feeble fly becometh the soaring eagle, and the mosquito transformeth into a lion of the forest.
- 3 My hope is that in servitude to the Sacred Threshold thou mayest be a close companion of 'Abdu'l-Baha....

1 ای ثابت بر میثاق نامهء شما رسید فی الحقیقه
چنانست که مرقوم نمودی بی عنایات حق
خاصان حق گر ملک باشد سیاهستش ورق
2 این واضح و مشهود است که جز بتأییدات الهیه
نفسی همی نتواند کشید و قدمی نتواند برداشت
توفیق چون رفیق گردد ذباب ضعیف عقاب
اوج اثر شود پشه شیر بیشه گردد

3 امیدم چنانست که در عبودیت آستان قرین و
همدم عبدالبهاء باشی...

MSHR2.290x

AB06803*To: Exarch John Haddad, in Chicago**Date: 1921-Jul-18*

- 1 O distinguished person! Your letter was received. 1 ای شخص جلیل نامه شما رسید
- 2 The East is the dawning-place of lights and the place where divine revelation descends. The Sun of Truth has ever risen from the eastern horizon and illumined the world. Observe how the light of the glorious Gospel shone upon all regions and formed what a mighty nation, though at first it had no importance in the eyes of the Pharisees. Later it became clear that the heavenly teachings bring life to all horizons. 2 شرق مطلع انوار است و مهبط وحی پروردگار همواره شمس حقیقت از افق شرق طلوع نموده و جهانرا روشن کرده ملاحظه نما که انوار انجیل جلیل چگونه بر جمیع اقالیم تافت و چه امت عظیمه تشکیل نمود هرچند در بدایت در انظار فریسیان اهمیتی نداشت بعد واضح و آشکار شد که تعالیم آسمانی عموم آفاقرا زنده می نماید
- 3 Therefore we hope that once again the reality of the teachings of the sacred religions, which is one teaching, will again illumine the horizons and the oneness of the human world will be proclaimed, and these dark clouds of war and conflict and imitative prejudices will be dispersed, and the light of truth will illumine both East and West. 3 لهذا امیدواریم که دوباره حقیقت تعالیم ادیان مقدسه که تعلیم واحد است باز آفاقرا روشن نماید و وحدت عالم انسانی اعلان گردد و این ابرهای تاریک جنگ و قتال و تعصبات تقلیدی متلاشی شود و نور حقیقت شرق و غربرا روشن نماید
- 4 And upon you be greetings and praise. 4 و علیک التّحیّة و النّناء

NJB_v12#02 p.048

AB01000*To: Agah, Badiullah son of Sirajul-Hukama, in Abadih**Date: 1921-Jul-19*

- 1 O thou who art firm in the Covenant! Thy letter was received and its contents brought joy and gladness. Jinab-i-Haji Haydar, praise be to God, has become a champion in the arena of divine knowledge and a guide to the path of guidance. Now, in gratitude for this great bounty, he should engage in teaching in those regions and then attain the presence of the Sacred Threshold. 1 ای ثابت بر پیمان نامه شما رسید و از مضمون بهجت و سرور حاصل گردید جناب حاجی حیدر الحمد لله در میدان عرفان صفدر گردید و بسبیل هدی رهبر شد حال بشکرانه این موهبت کبری در آنصفحات مشغول به تبلیغ گردد پس از آن مشرف باستان
- 2 For the sinner, divine justice requires punishment and chastisement in whatever form it may take, since punishment is based on human will, not like a lion's nature or inherited characteristics. How often a father and mother possess the finest 2 مرتکب معاصی را مقتضای عدل الهی عذاب و عقابست بهر صورتی که باشد زیرا عقوبت مبنی بر اراده انسان است نه از برای شیر و اخلاق موروثی چه بسیار که پدر و مادر در احسن

character while their son has the worst character, or vice versa. Remember Noah and Canaan, and consider 'Ikrimah ibn Abi Jahl. This suffices.

اخلاق و پسر در اسوء اخلاق و یا بالعکس نوح و کنعان را بخاطر آر و عکرمه ابن ابی جهل را ملاحظه کن این کفایتست

- 3 Another matter mentioned in the Tablets is the manifestation of a hidden craft. The Night of Holiness is a night when a Tablet was revealed in the barracks, and likewise a Tablet revealed for Darvish Sidq-'Ali, wherein all the friends were counseled to unity and harmony. This Tablet has been published in a book.

3 امر دیگر که در الواح مذکور ظهور صنعت مکتومه است لیلۃ القدس شبی است که در قشله لوحی صادر و همچنین لوحی که بجهت درویش صدقعلی نازل شده و جمیع احبا را به اتحاد و اتفاق دلالت فرمودند و این لوح در ضمن کتابی طبع شده

- 4 The Ascension of the Blessed Beauty does not occur during the days of Ridvan, as it always occurs after Ridvan. However, if the martyrdom of the Exalted One (may my spirit be sacrificed for Him) falls during the days of Ridvan, it is not celebrated as a festival.

4 صعود حضرت مقصود در ایام رضوان واقع نمی گردد زیرا همیشه بعد از رضوان واقع میشود اما شهادت حضرت اعلی روحی له الفداء اگر در ایام رضوان واقع عید گرفته نمیشود

- 5 The deductions of astrologers - that is, deductions related to events of good and evil - have absolutely no authority. "The astrologers have lied, by the Lord of the Ka'bah!" However, technical deductions related to the movements of the stars, such as eclipses and the like, these have foundation and substance. As for deducing the appearance of the Holy Manifestations from the stars, this is extraordinary and has nothing to do with the current science of astronomy.

5 استنباطهای منجمین یعنی استنباطهایی که تعلق بوقایع خیر و شرّ دارد ابداً حکمی ندارد کذب المنجمون ربّ الکعبة ولی استنباطهای فنی که تعلق بحركات نجوم دارد مثل خسوف و کسوف و امثالها این پایه و مایه دارد و اما استنباط از نجوم از ظهور مظاهر مقدّسه این خارق العاده است دخلی بفنّ نجوم حالی ندارد

- 6 Convey my greetings and praise to Jinab-i-Bihzad, Karbila'i Habib'ullah and Karbila'i Fath'ullah. I raise both hands in supplication to the threshold of the All-Glorious and beseech divine assistance and hidden confirmations for them.

6 بجناب بهزاد و کربلائی حبیب الله و کربلائی فتح الله از قبل من تحیت و ثنا برسان دو دست دعا بدرگاه حضرت کبریا می گشایم و ایشانرا عون و عنایت الهیه و مدد غیبی می طلبم

- 7 As for the treatise you have written condemning intoxicants, it is permissible to publish it. Convey my utmost longing to Jinab-i-Aqa Siyyid Mehdi and Aqa Husayn, the custodian of the Tarbiyat School.

7 اما رسالهائی که شما در ذمّ مسکرات مرقوم نموده اید اگر طبع بفرمائید جائز بجناب آقا سید مهدی و آقا حسین فراش مدرسه تریت از قبل من نهایت اشتیاق ابلاغ دار

- 8 I beseech from the endless bounties that the near handmaiden of God, the mother of Rahbar, and the honored handmaiden of God Shamsu'd-Duha and Rahbar, indeed that entire household, may be assisted to firmness and steadfastness and confirmed in a goodly end.

8 از الطاف بی پایان می طلبم که امة الله المقربّه والده رهبر و امة الله المحترمه شمس الضحی و رهبر بلکه جمیع آن خاندان موفق به ثبوت و رسوخ و مؤید بحسن خاتمه باشند

- 9 If you make the Garden of the Merciful into a Mashriqu'l-Adhkar, it is permissible, so that in that blessed spot glorification and sanctification may reach the ethereal sphere.

9 اگر چنانچه حدیقه الرحمن را مشرق الأذکار نمائید جائز تا در آن موقع مبارک تسبیح و تقدیس بفلک اثر رسد

- 10 And upon thee be the Most Glorious Glory.

10 و عليك البهاء الأبهى

MKT3.337, ASAT1.208x, AVK1.158.17x,
 AVK3.358.12x, ANDA#81 p.07,
 MAS2.024-025x, VAA.212-213

AB02262

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

Date: 1921-Jul-19

- 1 O Divine Herald! Give thanks to God, your Lord, the Most Merciful, the Most Compassionate, for having enabled you to travel through lands and be a stranger far from home, proclaiming the rising of the Sun of Truth in those regions and exalting the Word of God with proofs and clear evidences, until you blow into the trumpet and the psalms of the House of David. This is a brilliant gift throughout all ages and centuries.
- 2 Those souls who are truly faithful servants of the Intended Lord travel to distant lands, that is, to countries where the Call of God has not properly reached. They surely hasten to dark regions to kindle the lamp of God's guidance. And you are among those souls. My hope from the waves of the sea of divine favors is that you will arrange gatherings of fellowship in Tunis, awaken the sleeping ones, and make the unconscious ones conscious. Praise be to God, the signs of divine confirmation and success are evident.
- 3 Associate with souls with utmost love and convey the Word according to their capacity. Arrange feasts of fellowship that will attract hearts. If you observe objection and avoidance from anyone, deal with them calmly and with dignity, and remain silent. Never utter a word. In response say: "God states in the Qur'an: 'When they pass by worthless speech, they pass by with dignity.' If what this person has said is true, God forbid, what can we say? And if it is false, this slander is not against me but against the one who possesses these qualities." Let this suffice.
- 4 Praise be to God, you are a manifestation of 'the blame of no blamer can deter him in the path of God.' The attacks of the

1 ای منادی الهی فاشکر الله ربک الرحمن الرحیم
 بما وفقک علی السیر فی الارض و الغربه عن
 الاوطان و النداء بطلوع شمس الحقیقه فی تلك
 الجهات و اعلاء کلمه الله بالحجج و البینات حتی
 تنفخ فی الصور و مزامیر آل داود و هذه موهبه
 ساطعه علی ممر الدهور و العصور

2 نفوسی که فی الحقیقه بنده صادق حضرت
 مقصودند بممالک بعیده سفر نمایند یعنی بلادی
 که صیت امر الله بآن کما هو حقّه نرسیده
 البتّه باقالیم تاریک شتابند تا سراج هدایت الله
 برافروزند و شما از آن نفوسی و امیدم از توجّات
 دریای الطاف چنین است که در تونس محفل
 انس بیارائی و خفتگانرا بیدار کنی و بیوشانرا
 هوشیار فرمائی الحمد لله آثار تأیید و توفیق مشهود
 است

3 با نفوس بنهایت محبّت مأنوس گردید و کلمه
 را بقدر استعداد القا فرمائید بزم الفت بیارائید
 تا جاذب قلوب گردد و اگر چنانچه از نفسی
 اعتراض و احتراز مشاهده نمائید بسکون و وقار
 معامله نمائید و سکوت کنید ابداً کلمه‌ئی بر زبان
 نرانید در جواب یگوئید خدا در قرآن می فرماید
 و اذا مروا علی اللغو مروا کراماً آنچه این شخص
 گفته اگر صدقست معاذالله چه بگوئیم و اگر
 چنانچه کذب است این بهتان بر من نیست بر
 آن نفسی است که دارای این اوصافست بهمین
 قدر کفایت نمائید

4 الحمد لله مظهر لا تأخذه فی الله لومة لائم هستی
 هجوم جهلا سبب تنبه عقلاء می گردد و هذه من

ignorant cause the wise to become alert, and this is among your Lord's ways, and you will never find any change in His ways. And upon you be the Most Glorious Splendor.

سَنَّة رَبِّكَ وَلَنْ تَجِدَ لِسَنَّتِهِ تَبْدِيلًا وَعَلَيْكَ الْبَهَاءُ
الْأَبَدِي

MKT3.494b

AB04484

To: Hajiyyih Khanum Muttahidih, in Hamadan

Date: 1921-Jul-19

- 1 O blessed leaf who bore that luminous youth and divine martyr! Without doubt you are the shell that contains the hidden pearl and treasured gem, who nurtured that brilliant pearl in your embrace through the spring rains. Therefore you are infinitely respected in the presence of 'Abdu'l-Baha, especially since in the face of this supreme martyrdom you have shown submission and acquiescence, and are joyful at the sacrifice of this beloved son and open your tongue in thanksgiving.
- 2 The Concourse on High praises you and the tongue of 'Abdu'l-Baha extols you. It is known that nothing is dearer to a mother than her child. A mother who sacrifices such a precious gem in the path of God is herself a pearl from the shell of faith and certitude and a brilliant jewel from the ocean of grace and bounty.
- 3 Assuredly that blessed leaf will achieve a goodly end and the other children will, God willing, be confirmed in the same. I beseech divine favors that He may bestow a glance of grace upon Isaac and Ruhani Khanum. And upon you be the Most Glorious Glory.

1 ای ورقهء مبارکه رحمی که حامل آن جوان نورانی و شهید رحمانی بود شبه نیست که صدف لؤلؤ مکنون و گوهر مخزونست که آن در دری را در آغوش خویش بریزش باران نیسانی پرورش داد لهذا در نزد عبدالهء بی نهایت محترمه است علی الخصوص که در مورد این شهادت کبری سر تسلیم و رضا داری و بقربانی این فرزند دلبد شادمانی مینمائی و بشکرانه زبان می گشائی

2 ملأ اعلیٰ تو را تحسین مینماید و زبان عبدالهء تو را می ستاید این معلوم است که در نزد مادر عزیزتر از فرزند چیزی نیست مادری که چنین گوهر گرانبهائرا در سبیل الهی فدا نماید خود آئیندار از لالی صدف ایمان و ایقان و گوهر درخشندهء دریای لطف و احسانست

3 البتہ آنورقهء مبارکه بحسن خاتمه موفق گردد و سایر فرزندان انشاءالله مؤید بآن باری از الطاف الهی استدعا مینمایم که نظر عنایتی در حق اسحق و روحانی خانم بفرماید و علیک البهء الأبہی

SHYM.060

AB04666*To: Isma'il brother of Karbala'i Muhammad**Date: 1921-Jul-19*

- 1 O divine servant! The wealth of the world is like sand dunes that winds carry from place to place each day. Today you observe a dune formed of sand in one location; tomorrow you see this dune completely scattered and dispersed with no trace remaining - the wind has carried it away and formed another dune from this sand two leagues away in another spot. In short, wealth and riches are like moving sand dunes - they come and go. Therefore, they hold absolutely no importance in the eyes of the people of knowledge. This loss and damage that has befallen you was in the path of God, not due to ignorance, deficiency or carelessness. Therefore you must be grateful and content that the storms and tempests of events have not scattered this sand to the wind; rather, in truth, it has gone in the path of God. I hope this loss and damage will become the cause of profit and benefit.

1 ای بنده الهی ثروت دنیا مانند تپه‌های رمل است که بادهای هر روز از جایی بجائی دیگر نقل مینمایند امروز در مکانی ملاحظه می‌کنی که تپه از ریگ تشکیل شده فردا می‌نگری که این تپه بکلی پراکنده و متلاشی اثری باقی نه باد برده و در دو فرسخی در موقع دیگر از این ریگ تپه‌ئی تشکیل کرده خلاصه ثروت و غنا مانند تپه‌های سیار ریگ است می‌آید و میرود لهذا ابداً در نزد اهل دانش اهمیتی ندارد این ضرر و زیان که بشما رسیده در سبیل الهی بوده نه از نادانی و قصور و بی‌مبالاتی لهذا باید ممنون باشی و خوشنود که عواصف و قواصف حوادث این ریگ را بیاد نداده بلکه فی‌الحقیقه در سبیل الهی رفته امیدوارم این زیان و خسران سبب شود سود و منفعت حاصل گردد

- 2 And upon you be the Most Glorious Glory.

2 و علیک البهاء الأبهی

BSHN.140.445, BSHN.144.439, MHT1b.231

AB06926*To: Muhammad Husayn Isfahani**Date: 1921-Jul-19*

- 1 O tested believer! Praise be to God that in trials for the sake of God you are patient and dignified, and in the severest of afflictions and pains you are forbearing and grateful. This is purely a divine gift. These qualities cannot be attained except through endless divine favors. One who is grateful in trials is like the rarest of substances, and none except the sincere servants of the Blessed Beauty can achieve this bounty.

1 ای مؤمن ممتحن الحمد لله در بلائی فی سبیل الله صبور و وقوری و در اشد محن و آلام حمول و شکور این صرف موهبت الهیست این اخلاق جز بالطف بی‌پایان حصول نیابد شاگرد بلایا مانند کبریت احمر است و جز بندگان صادق جمال مبارک کسی باین موهبت موفق نه

- 2 Therefore, your character and conduct fall under the category of "He singles out for His mercy whomsoever He pleases." I supplicate at the divine threshold that you may be assisted and confirmed in maintaining this noble quality throughout your

2 پس این خلق و خوی شما از مقوله یختص برحمته من یشاست تضرع ببارگاه الهی مینمایم که برین منقبت مادام الحیات مؤید و موفق باشی یعنی

life - that is, thankfulness - and I hope that this hardship will be transformed into ease, and these difficulties and tribulations into joy and delight.

شکرانه و امیدوارم که این شدّت بر خاء و این
بأسا و ضراء بسراء مبدل گردد

3 And upon you be glory.

3 و علیک البهاء

MKT5.034

AB11163

To: Haji Mirza Muhammad Yazdi Alaqihband, in Tihiran

Date: 1921-Jul-19

1 He is God! O thou who art firm in the Covenant! Thy letter dated the fourth of the Fast of 1339 was received....

1 ای ثابت بر پیمان نامه که بتاريخ چهارم صیام
۱۳۳۹ مورخ بود رسید....

2 ...thou hast ever been and art still the recipient of the glances of the eye of love. Therefore, if We suppose that a stern word was written, this is like saying "Why did Layla break my vessel?"

2 همیشه مشمول لحظات عین محبت بوده و هستی
لذا اگر فرض نمائیم کلمهء شدیدی مرقوم گردید
این من باب چرا ظرف مرا بشکست لیلی است...

MSHR3.058x

AB10395

To: Muhammad Husayn Vakil, in Baghdad

Date: 1921-Jul-22

O servant of the Sacred Threshold! Your letter dated May 23, 1921 was received and its contents noted. Complaints are coming continuously from both sides, and likewise stories are arriving constantly, and this causes grief to 'Abdu'l-Baha, Who with great difficulty returned you again to the House, whereupon the friends were delivered from utmost sorrow and despair and became joyful and happy. And now discord has arisen and there is no doubt that this discord will cause the House to be lost again.

ای بندهء آستان مقدّس نامهء شما که بتاريخ ۲۳
ایار ۱۹۲۱ بود رسید و بر مضامین اطلاع حاصل
گردید از طرفین شکایت متواتر است و همچنین
حکایات متواصل و این سبب حزن عبدالبهاء
است که بزحمت زیاد شما را دوباره به بیت
راجع کرد و یاران از نهایت حزن و یأس نجات
یافته فرح و شادمانی نمودند و حال اختلاف
حاصل و شبههائی نیست که این اختلاف سبب
گردد و خانه دوباره از دست می رود

In any case, O servant of the Sacred Threshold, 'Abdu'l-Baha placed such a jewel-studded crown upon your head, and that is service to the House. It is not yet known what tremendous

باری ای بندهء آستان مقدّس عبدالبهاء چنین
تاج مرصعی بر سر تو نهاد و آن خادمی بیت

importance this crown of yours will soon acquire - it suffices for you and a hundred generations after you. Therefore, do not contaminate yourself with other matters. In utmost calm and composure busy yourself with service to the House, and treat the pilgrims with the utmost love and kindness so that they become grateful and happy with you. This service to the House is so great a matter that you should not desire any other task. In brief, strive with heart and soul to make all the friends pleased and content.

You witnessed the conduct and behavior of 'Abdu'l-Baha - make this your example and behave according to the counsels of the Blessed Beauty, may my spirit be a sacrifice for His loved ones. That Wronged One of the horizons dealt with all people in utmost humility and submissiveness. During that extended period when He was in Baghdad, not a single soul's feelings were hurt - all the people of Baghdad were grateful and appreciative. Now we who are servants of that Threshold must follow His blessed footsteps. This is the cause of success, this is the cause of prosperity.

Convey loving greetings to the brothers and relatives. And upon you be the Most Glorious Glory.

LOTW#20

است حال معلوم نیست عنقریب اهمیت عظمی خواهد یافت این تاج تو را و صد پشت تو را کفایت است لهذا خود را بامور دیگر آلوده ننما در نهایت سکون و قرار بخدمت بیت مشغول باش و زوار را با نهایت محبت و ملاطفت معامله کن تا ممنون و مسرور از شما گردند این خادمی بیت امری اعظم از آن نه تا تو آرزوی امر دیگر نمائی باری مختصر اینست که به جان و دل بکوش که جمیع یاران را ممنون و خوشنود داری

روش و سلوک عبداله‌آ را دیدی این را سر رشته قرار ده و بموجب وصایای جمال مبارک روحی لأحبائه الفداء سلوک نما آن مظلوم آفاق با جمیع خلق در نهایت خضوع و خشوع معامله میفرمود این مدت مدیده که در بغداد تشریف داشتند خاطر یک نفس مکدر نشد جمیع اهل بغداد ممنون و متشکر بودند

حال ما که بنده آن آستانیم باید تأسی باقدام مبارکش نمائیم این است سبب نجاح این است سبب فلاح به اخوان و منسوبین تحت مشتاقانه برسان و علیک اله‌آه الأبهی

NURA#20, MMK4#024 p.024x

AB01063

To: Sara Louisa Blomfield, in Geneva

Date: 1921-Jul-23

- ¹ O my dear spiritual daughter! This recent terrible war was a catastrophe for the human world. It was like a flood that flows with utmost force from mountain peaks and uproots the foundations of all cities and villages. And yet, in the epistles of Baha'u'llah, this momentous event was explicitly foretold forty years before it occurred. He addressed all the kings of the world and all peoples, telling them to prevent this flood, but none accepted. 'Abdu'l-Baha also repeatedly cried out in America and Europe: "O wise ones! The continent of Europe has become an arsenal. Below its surface are all manner of explosive materials. Soon it will be ignited by a single spark.

¹ ای دختر عزیز ملکوتی من این جنگ مهیب اخیر آفت عالم انسانی بود مانند سیلی بود که از قلال جبال در نهایت قوت روان گردد و جمیع مدن و قری را بنیان براندازد و حال آنکه در رسائل حضرت به‌آه‌الله صریحاً چهل سال پیش از این واقعه عظمی خبر داده شده و خطاب بجمیع ملوک عالم و جمیع امم فرمودند که جلوی این سیل را بگیرند لکن هیچیک نپذیرفتند و عبداله‌آ نیز بکرات و مراتب در امریک و اروپا فریاد میزد که

Strive that you may be able to extinguish this fire.” But none gave heed, and such a volcanic eruption occurred. Cities were overturned, villages were destroyed, properties were plundered, millions of souls were killed, households collapsed, millions of fathers lost their sons, millions of children became fatherless, and millions of women became destitute. Even such nakedness, hunger, and lack of care befell innocent children - no father, no mother, no clothing, no bed, no sustenance, no food, and no caretaker. From the intensity of hunger they became mere skin and bones.

ای عقلا قطعه اروپ قورخانه شده است در طبقه زیرش جمیع مواد التهایه است عنقریب بشراړه ئی منفجر خواهد شد بکوشید بلکه بتوانید این آتش را بنشانید ولکن هیچکس نپذیرفت و چنین ولکان آتش فشان منفجر شد شهرها زیر و زبر شد قریه ها ویران گشت اموال بتاراج رفت ملیونها از نفوس کشته شدند خانمانها برافتاد ملیونها از پدران بی پسر شدند و ملیونها از اولاد بی پدر گشت و ملیونها از نساء بی سر و سامان گردیدند حتی چنین برهنگی و گرسنگی و بی پرستاری بر اطفال معصوم مستولی گشت نه پدری نه مادری و نه لباسی و نه بستری نه قوتی نه غذائی و نه پرستاری از شدت جوع عبارت از پوست و استخوان گشتند

- 2 It is obvious how much mercy towards these children would cause the satisfaction of the Lord. The booklet you composed encouraging humanity to assist these helpless children is most acceptable. At its beginning write these words: “Assisting, protecting and caring for these children is the greatest act of kindness and worship, and the cause of the Lord God’s satisfaction. For these children have no father, no mother, no kind caregiver, no shelter, no clothing or food, and no rest or comfort. In every respect they deserve kindness, are worthy of assistance, and merit mercy and compassion. The eye of every just person weeps and the heart of every aware person burns. O society, show mercy! O wise ones, pay attention! O nobles, show favor! O wealthy ones, give assistance! O honorable ones, show kindness! - that these helpless ones may find some comfort.”

2 دیگر معلوم است که رحم باین اطفال چقدر سبب رضایت پروردگار است گنجینه که در تشویق عالم انسانی بر اعانت این اطفال بی کس تألیف نمودی بسیار مقبول است و در صدرش این عبارت را بنگار اعانت و حمایت و پرستاری این اطفال اعظم مروت و عبادت و سبب رضایت حضرت پروردگار است زیرا این اطفال را نه پدری نه مادری نه پرستار مهربانی نه سر و سامانی نه لباس و غذائی و نه راحت و آرامی از جمیع جهات سزاوار مروتند و مستحق اعانتند و مستوجب رحمت و شفقت چشم هر منصفی گریان است و قلب هر آگاهی سوزان ای هیئت اجتماعی ترحمی ای عاقلان توجهی ای بزرگان عنایتی ای توانگران اعانتی و ای حمیت پروران مروتی تا این بیچارگان اندک راحتی یابند

- 3 Convey my utmost affection to Miss Eglantine Jebb. I am most grateful to her that she shows such resolve and renders such service to the human world.

3 بمس اگلنتین جب از قبل من نهایت مهربانی ابلاغ دار بسیار ممنون از او هستم که چنین همتی مینماید و چنین خدمتی بعالم انسانی میفرماید

- 4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الأبهی

AB04740*To: Ethel J Rosenberg, in London**Date: 1921-Jul-23*

- 1 O heavenly daughter, for some time no letter has been received from you except for the joint letter with the dear daughter Mrs. Cropper regarding Ruh-Angiz. However, Shoghi Effendi in all his letters mentions with utmost pleasure and gratitude your steadfastness, firmness and kindness to him.
- 2 In truth, you are among the early believers and have remained firm and steadfast in all circumstances and have served the divine Kingdom. There are many physical painters who draw with utmost skill, but you are both a physical painter and a spiritual painter. You paint spiritual images with utmost skill and love, and those spiritual images are faith, assurance, and firmness in the Covenant and Testament. This is a heavenly painting that will endure forever. Congratulations to you for this great success.
- 3 Convey loving greetings to all the friends. And upon you be the Most Glorious Glory.

1 ای دختر ملکوتی چندی است که از شما نامه‌ئی جز نامه‌ء مشترک با دختر عزیز مسیس کروپر در خصوص روح انگیز نرسیده ولی شوقی افندی در نامه‌های خویش جمیعاً ذکر ثبوت و استقامت و مهربانی تو باو در کمال خوشنودی و ممنونی می‌نماید

2 فی الحقیقه از قدمای مؤمنانی و در جمیع موارد ثابت و مستقیم ماندی و بملکوت الهی خدمت نمودی نقاشان جسمانی بسیارند که در نهایت مهارت نقشه می‌کشند ولی تو هم نقاش جسمانی و هم نقاش روحانی هستی صور روحانی در نهایت مهارت و محبت نقش مینمائی و آن صور روحانی ایمان است اطمینان است و ثبوت بر عهد و پیمان این نقشه ملکوتی است که الی الأبد باقی و پایدار است و هنیئاً لک من هذا الفوز العظیم

3 جمیع احبّاء تحت مشتاقانه برسان و علیک البهاء الأبدی

AKHA_087BE #10 p.04

AB05801*To: Claudia S Coles, in London**Date: 1921-Jul-23*

- 1 O thou who art attracted to the Kingdom of God! Every soul seeketh an object and cherisheth a desire, and day and night striveth to attain his aim. One craveth riches, another thirsteth for glory and still another yearneth for fame, for art, for prosperity and the like. Yet finally all are doomed to loss and disappointment. One and all they leave behind them all that is theirs and empty-handed hasten to the realm beyond, and

1 ای منجذب بملکوت الله هر نفسی را فکری و مقصدی شب و روز در تحصیل مقصود میکوشد یکی نهایت آرزویش ثروت است و دیگری عزّت است و دیگری شهرت است و دیگری صنعت است و دیگری تجارت است و امثال اینها لکن عاقبت کلّ خائب و خاسر گردند جمیع این امور را بگذارند و مع صفرالید بجهان دیگر شتابند همه

all their labours shall be in vain. To dust they shall all return, denuded, depressed, disheartened and in utter despair.

زحمات بباد رود برهنه و افسرده و پژمرده و
مأیوس زیر خاک روند

- 2 But, praised be the Lord, thou art engaged in that which secureth for thee a gain that shall eternally endure; and that is naught but thine attraction to the Kingdom of God, thy faith, and thy knowledge, the enlightenment of thine heart, and thine earnest endeavour to promote the Divine Teachings.

2 الحمد لله تو تجارتی داری که ربخش الى الابد
باقی و برقرار و آن انجذاب بملکوت الله و ایمان
و عرفان و نورانیت وجدان و سعی و کوشش
در ترویج تعالیم الهی

- 3 Verily this gift is imperishable and this wealth is a treasure from on high!

3 این موهبت ابدی است و این ثروت کنز ملکوتی
است و علیک البهاء الابهی

SWAB#176

MMK1#176 p.199

AB00583

To: Agnes S Parsons, in Washington, DC

Date: 1921-Jul-26

O thou dear heavenly daughter!

The services of His honour, Fazel, to the Kingdom of God are well known. It is my hope that he may be confirmed to visit that continent again.

Praise be to God that the Race Convention was carried through in utmost perfection. Verily, the dear maidservant of God, Mrs. Mariam Haney has been sacrificial in the formation of this Convention, and if she comes and stays with you, it will be very appropriate. The Teaching Committee, however, will certainly continue, and with utmost joy and harmony will execute its functions, and unquestionably this Committee shall day by day grow in strength and confirmation.

Through the Graces of God I implore confirmation for Mrs. Boyle, Mrs. Haney, Miss Little, Leone Barnitz, Mr. Gregory and Miss Martha Root. It is my hope that through the power for the Holy Spirit, Miss Martha Root will be cured.

Their Honours, Mr. Mills, Mr. Randall, Mr. Roy Wilhelm, Mr. MacNutt, Mr. Vail, Mr. Martin, these revered souls draw confirmation from the breaths of the Holy Spirit. His Honour, Dr. Locke, this distinguished person deserves every consideration. I implore especial confirmation for him from the divine Kingdom.

Be thou assured that this Race Convention will also in future be established in the other sates of America. Your Convention is like the mother Convention which shall give birth to many others. If your Convention be held in future in Washington itself, it would be preferable, because in that city there is great animosity between the white and the colored. Besides in that city 'Abdu'l-Baha Himself laid the foundation of this unity and harmony in the assemblies, churches and universities of the colored and white; and thou certainly rememberest the speeches which were delivered.

I pray for the Perkins family that in the Divine Vineyard they may become real servants. Verily, Mr. and Mrs. Perkins with their daughters, Mrs. Grevell and Miss Root Perkins are in the utmost attraction and enkindlement.

I have answered both of the two letters that you had enclosed, forward them. The maidservant of God, Edna really deserves consideration. Thou shouldst exercise utmost kindness towards her.

His Honour, Mr. Vail, this person is heavenly, celestial, luminous and divine. He shall have great confirmation. The souls whom this glorious person teaches really become reborn, and are quickened by the breaths of the Holy Spirit.

Mr. and Mrs. MacNutt both are real servants of the Kingdom of God.

In reference to the large house which thou hadst explained, thou shouldst take into consideration Mr. Jeffery Parsons' consent, pleasure and joy. With his consent if thou rentest the big house and live in the smaller one, it would be more economical.

His Honour, Mirza Abdul-Hussein Shirazi, should become very efficient in his profession of dentistry, and his choice of dental profession is in accordance with my wish.

With regard to Mr. Jeffrey Parsons, send him thou to a university which has pure air, is well disciplined, and has good sanitary conditions.

As to the large and small farms, if you leave them in charge of suitable person, it will certainly be better, so that they may not remain idle. If that person be a good well experienced Baha'i, and through Mr. Vail you make a solid contract with him, it will be appropriate.

Concerning Dublin, God willing Mr. Jeffrey will develop it, at present do not incur any expense therein!

And unto thee be the Glory of the Most Glorious.

BSTW#371

AB01414

To: Mahmud Furughi, in Khurasan

Date: 1921-Jul-26

- 1 O herald of the Kingdom of God! A long time has passed and ears have not been delighted by hearing the melodies of the bird and the beating of the drum. It behooves one like you to continue raising the call between earth and heaven. The sword does not gleam except when unsheathed, and the banner does not flutter except when raised and waving. The bird does not sing except when warbling, and the lamp does not shine except when lit. When enemies attack, take refuge in the secure city, and when the people of hatred increase, raise the call until you soar with joy and delight. I long to see you - may God illumine your countenance. Silence and stillness are not permitted after ranging in the field of utterance. Do not listen to the words of the slanderers who say, by your life, these are confused dreams and flattering illusions. You know the vastness of my forbearance, the breadth of my heart, my patience and composure, my kindness and tenderness. Hold fast to the sure handle and let loose the reins in every field, giving glad tidings of your Lord's gift, the Mighty, the Merciful. Your Lord is indeed kind and merciful to you, and will support you and strengthen you and make you a sign of mercy, perfect bounty, and remover of grief. And the Glory be upon you and upon His sincere servants.

- 2 Praise be to God, the cry of "Ya Baha'u'l-Abha" is raised in East and West, and the manifest standard waves in Europe and America and the realm of Turk and Tajik and Asia and Africa, and the power of the Kingdom strikes. Why are you silent? Why are you quiet? Why are you sad? Why are you grieved? We who are servants at the threshold of the Beloved of the horizons - our joy and delight come from the exaltation of God's Cause, not from nightly drinking and the sound of harp and flute and drunken inclinations and emotions. Praise be to God, the sun of joy has risen and the lamp of gladness shines and the morn of truth has dawned and "they enter the

1 ای منادی ملکوت الله قد مضت مدة مديدة و لم تلتذ الآذان باستماع نغمات الصافور و نقرات الناقور و لمثلک ينبغي ان يستمر منه النداء بين الأرض و السماء لايبلغ السيف الا شاهراً و لايرفرف العلم الا مرتفعاً متموجاً و الطير لم يكن ناطقاً الا صادحاً و السراج لم يكن وهاجاً الا متوقداً اذا كان هجوم الأعداء رجوماً عليك بالبلد الأمين و اذا كان جفأ اهل البغضاء موفوراً عليك بالنداء حتى تطير فرحاً و سروراً اني لاشتياق الى رؤياك نور الله محياك لايجوز الصمت و السكون بعد الجولان في ميدان البيان و لاتسمع قول الجرفون لعمرک انه اضغاث احلام و تملق و اوهام انک لتعلم سعة بحر حلمي و وسعة قلبي و صبري و قراري و رأفتي و حنوي تمسک بالعروة الوثقى و اطلق العنان في کل ميدان و بشر بموهبة ربک العزيز الرحمن ان ربک لرؤف رحيم بک و يؤيدک و يشيدک و يجعلک آية الرحمة و کامل النعمة و کاشف الغمة و البهاء عليك و على عبادہ المخلصين

2 الحمد لله ندای یابہاء الہی در شرق و غرب بلند است و علم مبین در اروپ و امریک و اقلیم ترک و تاجیک و آسیا و افریک موج میزند و قوہ ملکوتیہ شلیک میکند چرا ساکتی چرا صامتی چرا محزونی چرا مغمو می ما کہ بندگان آستان دہر آفاقیم بہجت و سرور ما از علو امر الله است نہ بشر شبانہ و صوت چنگ و چغانہ و تمایلات و عواطف مستانہ الحمد لله نیر سرور طالع و سراج شادمانی ساطع و صبح حقیقت لائح و یدخلون فی دین الله افواجا حاصل بدرجہئی کہ

religion of God in troops.” To such a degree that this verse has become manifest: “There is no commotion in the city except from the curl of the Friend’s tress - There is no tumult in the horizons except from the curve of the Beloved’s brow.”

- 3 Today in all regions of the world, especially after the war, there is no sound or call except the fame of God’s Cause, and no voice except the Word of God. Therefore be glad and be in abundant joy. And upon you be the Most Glorious Glory.

مصدق این بیت واقع ولوله در شهر نیست جز
شکن زلف یار - فتنه در آفاق نیست جز خم
ابروی دوست

3 الیوم در جمیع اقالیم عالم علی الخصوص بعد از
حرب صدائی و ندائی جز صیت امر الله و آوازه ئی
جز کلمه الله نیست فاستبشر و کن علی سرور
موفور و علیک البهاء الأبهی

MSHR5.269b, MSBH3.480x

AB11830

To: Aqa Mirza Jafar Hadiuf Rahmani Shirazi, in Ishaqabad

Date: 1921-Jul-28

- 1 O Mirza Ja’far Hadiev, steadfast in the Covenant! Your letter arrived. Praise be to God, its contents indicated the unity and oneness of the friends and brought glad tidings of the completion of the minarets of the Mashriqu’l-Adhkar, the beautification of the avenue, completion of the salon, and the gathering of the friends with others during the blessed Ridvan festival in utmost fellowship and harmony.
- 2 Tablets, prayers and poems were chanted in heavenly melodies, and that fresh flower from the garden of Christ, Mr. Manakov, gave detailed speeches that astonished minds, proving the truth of Moses, the luminosity of Christ, the mercifulness of Muhammad, the transcendence of the Bab, and the infinite outpourings of the Blessed Beauty. Likewise that luminous, spiritual and merciful soul Mr. Langovic demonstrated the utmost eloquence and fluency - his eloquent speech was praised by the Concourse on High.
- 3 The Mashriqu’l-Adhkar committee and service committee are worthy of praise and are sacrificing their lives. ‘Abdu’l-Baha still intends to visit that City of Lights and hopes to succeed in doing so.
- 4 Peace, comfort and assurance of heart was obtained regarding the relatives of Sheikh Muhammad-‘Ali. Blessed are Sheikh

1 ای ثابت بر پیمان نامه رسید الحمد لله معانی دلیل
بر وحدت و یگانگی احباً بود و مردهء اتمام
گلدسته های مشرق الأذکار و آراستگی خیابان
و اتمام صالون و اجتماع احباً در عید مبارک
رضوان با یار و اغیار در نهایت انس و الفت بود

2 و الواح و مناجات و اشعار بآهنگ ملأ اعلی
قراآت میشد و نوگل گلشن حضرت مسیح
جناب مناكوف نطقهای مفصل محیر عقول
داده و اثبات حقیّت حضرت کلیم و نورانیت
حضرت مسیح و رحمانیت حضرت حبیب و
علوئیّت حضرت اعلی و فیوضات نامتناهی جمال
ابهی میفرمود و همچنین شخص نورانی و روحانی
و رحمانی جناب لنکوچ حق بلاغت و فصاحت
را دادند نطق بلیغ او را ملأ اعلی تحسین نمود

3 اما انجن مشرق الأذکار و انجن خدمت شایان
ستایشند و جانفشانی می نمایند عبدالبهاء هنوز نیت
زیارت آن مدینه انوار دارد امیدوار است که
موفق گردد

4 از راحت و آسایش و اطمینان قلب منتسبین
جناب شیخ محمد علی روح و ریحان حاصل
طوبی از برای جناب شیخ احمد معلّم و آقا

Ahmad the teacher and Aqa Husayn Mashhadi who attend to their affairs - their presence in 'Ishqabad is certainly better.

- 5 His honor Haji Ahmad, may God strengthen him in all circumstances and conditions, truly showed great resolve in offering his house to the Mashriqu'l-Adhkar - in this let the competitors compete. Regarding the properties of the Afnan, the more effort you make, the more acceptable it will be at the divine threshold.

- 6 Convey the most glorious greetings to the assured maidservant of God, the honored leaf 'Atiyyih, and show utmost kindness on my behalf to Mirza Hadi, Abu'l-Fadl and the young girls. And upon you be the Most Glorious Glory.

حسین مشهدی اف که مواظبت امور ایشان دارند و بودنشان در عشق آباد البته بهتر است

5 حضرت حاجی احمد آیدہ اللہ فی جمیع الشئون و الأحوال فی الحقیقہ ہمتی عظیمہ فرمودند کہ خانہء خویش را تقدیم بمشرق الأذکار نمودند انّ فی ذلک فلیتنافس المتنافسون در خصوص املاک حضرت افنان ہرچہ ہمت بیشتر نمائید در درگاہ الہی مقبولتر گردید

6 بامہ اللہ الموقنہ ورقہء محترمہ عطیہ تحیت ابدع ابہی برسانید و میرزا ہادی و ابوالفضل و صبیہا جمیعاً از قبل من نہایت مہربانی مجری دارید و علیک البہاء الابیہ

TISH.341-342

AB00931

To: Baha'is of Ardistan et al., in Zavarih

Date: 1921-Jul-30

- 1 O God! O Opener of doors, Provider of means, Healer of severe afflictions! These servants of Thine have been struck with hardship and adversity and have fallen under the claws of the wicked. Every sinful liar and base aggressor has made them the target of painful arrows. Their gathering has been scattered and their assembly dispersed by the vicissitudes of nights and their calamities, and the misfortunes of days and their predators. Pure blood has been shed in those regions by the hands of the oppressors who feared not severe punishment.

- 2 My Lord! My Lord! Perfume their nostrils with the holy fragrances every morn and eve, and illuminate their eyes with the sight of Thy radiant signs day and night. Protect them in the shelter of Thy protection from the fierce wolves and predatory beasts. Through them exalt Thy Word among humanity and spread through them the fragrances of Thy oneness in those regions. Strengthen them with Thy power that prevails over all things, and gird up their loins to arise to spread Thy teachings in all directions.

1 اللہم یا فاتح الأبواب و مہیا الأسباب و الشافی من شدّة الأوصاب انّ عبادک هؤلاء اصابہم البأساء و الضراء و وقعوا تحت مخالب الأشقیاء و استهدفہم کلّ آفاک ائیم و معتدّ زنیم بسہام فاتک الیم قد تبدّد شملہم و تفرّق جمعہم من صروف اللیالی و طوارقہا و نوائب النہار و جوارحہا قد اریقت دماء طاہرۃ فی تلك البقاع بایادی الظالمین و لم یخشوا شدید العقاب

2 ربّ ربّ عطر مشامہم بنفحات القدس فی کلّ بکور و اصیل و نور ابصارہم بمشاهدة آیاتک الساطعة الأنوار فی اللیل و النہار فاحفظہم فی صون حمایتک من الذئاب الکاسرہ و السباع الضاریہ و اعل بہم کلمتک بین الوری و انشر بہم نفحات توحیدک فی تلك الأرجاء و قوہم بقوتک القاہرۃ علی الأشياء و اشدّد ازورہم بالقیام علی بٹ تعالیک فی کلّ الأنحاء

- 3 My Lord! Grant them success to walk the most straight path and deliver them from the severest perils. Grant them a true mention throughout ages and cycles and a widespread fame among the servants. Guide through them peoples who have strayed from the path of righteousness. My Lord! Be their companion in their solitude, remove their distress, and forgive their sins, that they may find rest in the shade of the tree of Thy mercy from every affliction, disability, overwhelming calamity and blind misfortune. Verily Thou art the Confirmer of whomsoever Thou wilt in whatsoever Thou wilt. Verily Thou art the Powerful, the Mighty, the Exalted, the Most High.
- 3 رَبِّ وَقِّعْهُمْ عَلَى السَّوْكِ فِي اقْوَمِ الْمَسَالِكِ وَ انْقُذْهُمْ مِنْ اَشَدِّ الْمَهَالِكِ وَ اجْعَلْ لَهُمْ لِسَانَ صَدَقٍ عَلَى مَرَّ الْقُرُونِ وَ الْأَعْصَارِ وَ صَيِّتاً ذَائِعاً بَيْنَ الْعِبَادِ وَ اِهْدِ بِهِمْ اِمَاماً قَدْ ضَلُّوا عَنْ سَبِيلِ الرَّشَادِ رَبِّ اَنْسِهِمْ فِي وَحْدَتِهِمْ وَ اكْشِفْ عَنْهُمْ كُرْبَتَهُمْ وَ اعْفِ لَهُمْ حُوبَتَهُمْ حَتَّى يَسْتَرِيحُوا فِي ظِلِّ شَجَرَةٍ رَحْمَانِيَّتِكَ عَنْ كُلِّ آفَةٍ وَ عَاهَةٍ وَ مُصِيبَةٍ دَهْمَاءَ وَ رِزْيَةٍ عَمِيَاءَ اَنْتَ اَنْتَ مُؤَيَّدٌ مِنْ تَشَاءَ عَلَى مَا تَشَاءَ وَ اَنْتَ اَنْتَ الْقَوِيُّ الْقَدِيرُ الْعَزِيزُ الْمُتَعَالِ
- 4 O faithful friends of the Beloved of the horizons! In truth, those two blessed regions have for many years been illumined by the lights of guidance and the rays of bounty. Blessed souls were raised up in those two cities who chanted the verses of unity and undertook to renew the life of all. They withheld not their lives in the path of the Intended One and gave up their wealth and possessions to plunder and pillage. They shone like brilliant stars from the eternal horizon and blazed like radiant lamps in the glass of contingent being.
- 4 اَيُّ يَارَانِ بَاوْفَايِ دَلِبرِ آفاقِ فِي الْحَقِيقَةِ اَنْدُو خَطِّهٔ مَبَارَكِهٔ دَرِ سَنَنِ كَثِيرِهٔ اَسْتُ بَانَوَارِ هِدَايَتِ سَاطِعِ وَ اَشْعَهٔ مُوَهِّبِ لَامَعِ نَفُوسِ مَبَارَكِي دَرِ اَنْ دُو مَدِينِهٔ مَبْعُوثِ شُدُنْدِ تَرْتِيلِ آيَاتِ تَوْحِيدِ فَرمودنْدِ وَ بِنَجْدِيهِ حَيَاتِ جَمِيعِ پَرْدَاخْتُنْدِ دَرِ سَبِيلِ حَضَرْتِ مَقْصُودِ اَزِ جَانِ دَرِيغِ نَمُودُنْدِ وَ مَالِ وَ مَنَالِ بِهٔ تَالَانِ وَ تَارَاجِ دَادُنْدِ چُونِ نَجُومِ سَاطِعِهٔ اَزِ افقِ اَبَدِي دَرِخْشِيدُنْدِ وَ چُونِ سَرَاجِهَائِ لَامِعِهٔ دَرِ زُجَاجِ امْكَانِ بَرَا فَرُوخْتُنْدِ
- 5 Now my hope is that in this arena the descendants will likewise follow their forebears and carry off the ball of precedence in this field, so that those holy souls in the Most Glorious Kingdom may increase in joy and gladness and praise the Glorious Lord that, praise be to God, their successors have lit their lamp and watered the crop of those who came before. The confirmations of the Most Glorious Kingdom are dawning like the true morn from the horizon of reality. Pure hearts are illumined by its rays and from the outpourings of the Concourse on High they are the envy of rose garden and meadow.
- 5 حَالِ اُمِيدِمْ چنانست که در این میدان اخلاف نیز تَأَسَّیْ بِاَسْلَافِ نَمایند وَ گویِ سَبِقَتِ را دَرِ اِینِ مِیدانِ بَرایند تا اَنْ ارواحِ مَقْدَسِهٔ دَرِ مَلْکُوتِ اِبهیِ بَرِ فَرَحِ وَ سُرُورِ بَیْفَزایند وَ تَعْجیدِ رَبِّ مَجیدِ فَرمایند که اَلْحَمْدُ لِلّٰهِ بِاَزْمَانْدگانِ سَرَاجِ اَنانِ بَرَا فَرُوخْتُنْدِ وَ کَشْتِ پِیشینیانِ آبیاری نمودنْدِ تَأْییداتِ مَلْکُوتِ اِبهیِ چُونِ صَبیحِ صَادِقِ اَزِ افقِ حَقِیقَتِ لَاطِحِ قُلُوبِ صَافِیِهٔ اَزِ پَرْتُو اَنْ رُوشنِ وَ اَزِ فِیوضاتِ مَلَأِ اَعْلٰی رَشْکِ گلزارِ وَ چَمَنِ
- 6 'Abdu'l-Baha, with utmost supplication and invocation, begs boundless aid and favor for those faithful friends. Upon you be the Most Glorious Glory of God, O ye loved ones, descendants of the ancients and signs of unity among humanity, and upon you be greetings and praise.
- 6 عِبْدِ الْبَهَّاءِ بِنَهائِ تَبَتَّلِ وَ اِبْتِهالِ اَنْ یَارَانِ بَاوفا را عَوْنِ وَ عَنایتِ بَیْمَنْتِیِ خَواهدِ وَ عَلَیکِمْ بَهَّاءُ اَللّٰهُ اَلْاِبهیِ اَیْهاَ الْاَحْبَاءُ سَلَاتِلِ الْقَدَمَاءِ وَ آيَاتِ التَّوْحیدِ بَیْنَ الْوَرٰی وَ عَلَیکِمْ التَّحِیَّةُ وَ التَّنْأٰ

MMG2#340 p.377

AB02672

To: Siyyid Asadullah Qumi, in Tihiran

Date: 1921-Jul-30

- 1 O homeless one! For some time no news has reached from you, even though it was agreed that wherever you might be, you would write letters. If there has been delay or slackness in replying, this is due to the abundance of occupations, tribulations, perils and calamities. You know in what sea I am drowning. Despite these incurable pains and the onslaught of affairs from all directions of the world, my time and respite is extremely limited. How then can letters be answered like the endless waves of the sea? Now I write letters with utmost brevity and cannot do otherwise.
- 1 ای بیسر و سامان مدتی است که از شما خبری نرسیده و حال آنکه قرار چنین بود که در هر نقطه‌ئی هستی نامه بنگاری اگر در جواب تأخیری یا فتوری حاصل این از کثرت مشاغل و غوائل و مهالک و مصائب است تو میدانی که در چه دریائی غرقم با وجود این دردهای بیدرمان و هجوم امور از اطراف جهان فرصت و مهلت اقل قلیل دیگر چگونه میتوان نامه‌ها را مثل امواج بحر بی‌پایان جواب تحریر نمود حال مکتبیرا در نهایت اختصار مینگارم و نوع دیگر نمیتوانم
- 2 Those times of travel have passed and that peace of mind is lost. What blessed days those were when each day we were in some territory and each night in some frontier region, raising up the Word [of God] and chanting verses of unity and promoting the teachings of the Intended One (may my spirit be a sacrifice for His loved ones) with the utmost joy and gladness in luminous gatherings, crying out the glad tidings of the Kingdom of God! As the Turks say, "Days pass whose memory remains in another world."
- 2 آن اوقات سفر گذشت و آن راحت فکر از دست رفت چه ایام مبارکی بود که هر روز در مرز و بومی و هر شب در حدود و ثغوری باعلاء کلمة [الله] و ترتیل آیات توحید و ترویج تعالیم حضرت مقصود روحی لأحبائه الفداء در نهایت سرور و شادمانی در محافل نورانی نعره‌زنان بشارت بملکوت الله می‌دادیم بقول اتراک گونلر گجر که خاطره‌سی بر جهان دگر باری
- 3 Wherever you are, abide under the protection of the All-Loving Lord and be preserved from the arrows of every stubborn enemy. Strive as much as you can until your last breath, that assistance and confirmation may reach you from the ethereal Kingdom. Convey my greetings and praise with utmost longing to all the friends. And upon you be the Most Glorious Glory!
- 3 در هر جائی که هستی در صون حمایت رب ودود باش و محفوظ از سهام هر خصم لدود تا توانی بکوش تا نفس اخیر از ملکوت ائیر مدد و تأیید رسد بجمع احبّا از قبل من تحیت و ثنا در نهایت اشتیاق برسان و علیک البهاء الأبهی

MKT8.043c

AB03962*To: Aqa Mirza Aqa Qaim Maqami, in Tihiran**Date: 1921-Jul-30*

- 1 O steadfast one in the Covenant! For some time I have not written, and this has solely been due to the multitude of occupations and concerns, but my heart and soul are so connected to you that any laxity in any aspect is impossible and unthinkable. Every moment you come to mind, and your services, sincerity and servitude bring joy.
- 2 Indeed, you are the descendant of that illustrious person and you embody and manifest his ultimate desire in the realm of existence. In the Abha Kingdom he is in utmost joy that, praise be to God, from his lineage has arisen a soul who is a sign of guidance and manifestation of the favors of the Supreme Concourse. What bounty could be greater than this? Thank God that in that country you are a divine standard and a sign of heavenly grace.
- 3 'Abdu'l-Baha has the utmost heart attachment and intense love for that blessed family. It is hoped that in that lineage radiant candles will appear, but you must observe wisdom greatly so that it does not cause fear and anxiety among the veiled and weak ones.
- 4 Convey my utmost love and kindness to the illustrious descendant, Janab-i-Ruhu'llah. We beseech from the favors of the Blessed Beauty that he may become a fragrant flower of the Abha Paradise. And upon you be the Most Glorious Glory.
- 1 ای ثابت برپیمان چندیست که مکاتبه نمودم و این مجرد از کثرت مشاغل و غوائل صادر ولی جان و دل چنان بتو مرتبط که فتور از هر شئون مستحیل و ممتنع هر دم پیاد آئی و خدمات و خلوص و عبودیت مسرت بخشد
- 2 فی الحقیقه حفید آشنخص جلیلی و نهایت آرزوی او را در حیز شهود مصور و مجسم مینمائی در ملکوت ابهی در نهایت بشاشت است که الحمد لله از سلاله او نفسی مبعوث گردیده که آیت هدی است و مظهر عواطف ملا اعلی چه موهبتی اعظم ازین شکر کن خدا را که در آن کشور رایت ملکوتی و آیت فیض لاهوت
- 3 عبدالهآء نهایت تعلق قلب و حب شدید بآن خاندان مبارک دارد امید چنانست که در آن دودمان شمعهای روشن جلوه نماید ولیکن باید حکمترا بسیار ملاحظه نمائید که سبب فزع و جزع محبوبان و ضعیفان نگردد
- 4 بسلیل جلیل جناب روح الله از قبل من نهایت محبت و مهربانی مجری دار از الطاف جمال مبارک مستدعیم که ریحان جنت ابهی گردد و علیک الهآء الأبهی

BLO_courage.34-35

MKT8.064, AHB_130BE #09-10 p.35

AB05084*To: Jamshid Khudadad Farsi, in Bombay**Date: 1921-Jul-30*

- 1 O servant of the Sacred Threshold! Two letters were received from you. There was no opportunity to reply, therefore I write briefly. The letter, praise be to God, was noteworthy since it gave evidence of the unity and harmony of the divine friends.
- 1 ای بنده آستان مقدس دو نامه از شما رسید مجال جواب نه لهذا باختصار پرداختم نامه الحمد لله نامی بود زیرا دلیل بر اتحاد و اتفاق یاران سبحانی امروز مرده ئیکه دل و جان عبدالهآء

Today the glad tidings that bring joy to the heart and soul of 'Abdu'l-Baha are news of the friendship and oneness of the beloved ones who are in the utmost love and fellowship, arm in arm with each other.

را شادمان نماید خبر دوستی و یگانگی احبابست
که در نهایت محبت و الفت دست در آغوش
یکدیگرند

- 2 Praise be to God, the teachings of the Blessed Beauty are being promoted in all regions. They will stir Iran to excitement. Soon you will observe that the blessed verse "and they will enter the religion of God in troops" has been fulfilled.

2 الحمد لله تعالیم جمال مبارک در جمیع آفاق
در ترویج است ایران را بهیجان آرد عنقریب
ملاحظه مینمائید آیه مبارکه و یدخلون فی
دین الله افواجاً تحقّق یافته

- 3 Convey my utmost love and kindness to Jinab-i-Gushtasb-Pour Shahriyar. The Parsees are truly servants of the Threshold and among the righteous ones. I beseech forgiveness and pardon from the Creator God for their father, the noble Shahriyar.

3 بجناب گشتاسب پور شهریار از قبل من نهایت
محبت و مهربانی ابلاغ دار پارسیان فی الحقیقه
بنده آستانند و از راستان از برای ابوی ایشان
شهریار بزرگوار استدعای آمرزش و غفران از
خداوند آفرینش می نمایم

- 4 Convey longing greetings to all the friends, especially Jinab-i-Ardeshtir Khudadad. And upon you be the Glory.

4 بجمیع یاران تحیت مشتاقانه علی الخصوص جناب
اردشیر خداداد برسانید و علیک البهاء

YARP2.598 p.418

AB11375

To: Yusif-Zadih Brothers et al., in Tihiran

Date: 1921-Jul-30

...There is no time to interpret the verse concerning His Holiness Jonah, but briefly: the belly of the whale represents the darkness of the world of nature, and deliverance and salvation from this darkness is a boundless wilderness.

...فرصت تفسیر آیه حضرت یونس نیست
مختصر اینست که بطن حوت عبارت از
ظلمات عالم طبیعت است و نجات و خلاصی
ازین ظلمت بیابان بی پایان

MMK6#316x

AB00847

Date: 1921-Jul-31

- 1 O my God! O Thou Remover of adversities and Dispeller of afflictions! I, verily, implore Thee, as one beset by trouble imploreth the Almighty and Most Exalted King; and I beseech Thee, as one burdened with sin beseecheth the Lord of pardon and forgiveness, Him Who revealeth Himself through heavenly mercy, saying:

اللَّهُمَّ يَا كَاشِفَ الْبَلَاءِ وَدَافِعَ الرَّزَاءِ إِنِّي أَتَضَرَّعُ
إِلَيْكَ تَضَرَّعَ الْعَانِي إِلَى مَلِكٍ مُقْتَدِرٍ مُتَعَالٍ وَ
إِبْتِهَلَ إِلَيْكَ إِبْتِهَالَ الْجَانِي إِلَى رَبِّ الْعَفْوِ وَالْغَفْرَانِ
الْمُنْتَجِلِ بِالْجَمَالِ الرَّحْمَانِي وَأَقُولُ
- 2 O my beneficent Lord! Verily, Thy servant 'Ali-Akbar hath believed in Thee and in Thy Signs; hath acknowledged Thine omnipotence and Thy sovereignty; hath been attracted by the fragrance of Thy sweet savours; hath become enkindled by the fire of Thy love, even whilst in the flower of life and the flush of youth; hath proclaimed Thy Name amongst his fellows; hath supplicated unto Thee with a heart intensely ardent; and hath summoned the people unto the kingdom of Thy grace, both in the daytime and in the night season, with a goodly manner, a gracious disposition, and a radiant heart, and with a breast dilated through the contemplation of Thy most resplendent signs.

يَا رَبِّي الْمَنَّانُ إِنَّ عَبْدَكَ أَكْبَرَ بَعْدَ عَلَى قَدْ آمَنَ
بِكَ وَبِآيَاتِكَ وَاعْتَرَفَ بِقُدْرَتِكَ وَسُلْطَانِكَ
وَانْجَذَبَ بِرُوحِ نَفْحَاتِكَ وَاشْتَغَلَ بِنَارِ مَحَبَّتِكَ وَ
هُوَ فِي عَنُقْوَانِ الْحَيَاتِ وَشَرِخِ الشَّبَابِ وَنَادَى
بِاسْمِكَ بَيْنَ الْأَصْحَابِ وَتَضَرَّعَ إِلَيْكَ بِقَلْبٍ شَدِيدٍ
الْإِلْتِهَابِ وَدَعَا النَّاسَ إِلَى مَلَكُوتِ رَحْمَانِيَّتِكَ فِي
الْعُشَى وَالْأَشْرَاقِ بِخُلُقٍ حَسَنٍ وَفُطْرَةٍ طَيِّبَةٍ وَ
قَلْبٍ مَنِيرٍ وَصَدْرٍ مَنشُوحٍ بِآيَاتِكَ الْكُبْرَى
- 3 Never, night or day, did he weary of Thy remembrance: His tongue would sing Thy praise at both dawn and dusk, whilst he was directed towards Thee and turning his face unto the quarter of Thy grace; and he would call upon Thee alike with his heart and his tongue, entreating Thy blessings and confirmations, wishing to reach the door of Thy mercy, and seeking to attain the wellspring of Thy grace. Ever was he thrilled by Thy sweet savours, and his breast dilated by the sight of Thy signs; and he would recite Thy words, guide the people unto the way of guidance, summon them unto piety and righteousness, and nurture them through Thy teachings, which are a light unto the eyes, a spirit unto the hearts, a boon unto the righteous, and life unto the hearts of the godly.

لَمْ تَفْتَرِ فِي ذِكْرِكَ لَيْلاً وَنَهَاراً وَيدلج لسانه بالثناء
عليك بكوراً و أصيلاً و هو متوجه إليك و
موجه وجهه الى وجهة رحمانيتك و يدعوك
بقليه و لسانه و يطلب تأييداتك و توفيقاتك و
يتننى الوفود على باب رحمتك و يتبغى الورود
على منهل رحمانيتك و لازال يهتز من نفحاتك و
ينشرح صدراً بمشاهدة آياتك و يرتل كلماتك و
يهدى الناس الى سبيل الهدى و يدعوهم الى البرّ
و التقوى و يربّهم بتعليماتك التي نوراً للابصار و
روحاً للأسرار و نعمة على الأبرار و حياتاً للقلوب
الأخيار
- 4 O my Lord! Verily, this Thy servant ever besought Thee, both privily and openly, and called upon Thee, with heart and tongue alike, saying:

رَبِّ أَنْ عَبْدَكَ هَذَا لَا زَالَ يَدْعُوكَ سَرّاً وَ جَهَاراً
وَ يناديك قلباً و لساناً و يقول
- 5 O Lord my God! Long hath been the term of separation, and hard upon me the effect of deprivation! I, verily, yearn for the meads of Thy mercy even as a dove yearneth for a companion in its sylvan bower, wishing to behold Thy beauty in the World of Mysteries and to enjoy Thy pardon and Thy forgiveness in the Realm of Lights.

رَبِّ رَبِّ طَالَ عَلَى الْمَجْرَانِ وَ اشْتَدَّ تَأْثِيرُ الْحَرَمَانِ
إِنِّي أَحْنُ إِلَى رِيَاضِ رَحْمَتِكَ حَنِينَ الْحَمَامِ إِلَى
الْأَلْفِ فِي الْغِيَاضِ يَرْجُو مَشَاهِدَةَ جَمَالِكَ فِي عَالَمِ
الْأَسْرَارِ وَ التَّمَتُّعِ بِغَفْوِكَ وَ غَفْرَانِكَ فِي حَيِّزِ الْأَنْوَارِ

- 6 O Lord my God! I, verily, am athirst; give me then to drink from Twin Gushing Fountains, and cause me to enter the Twin Verdant Gardens.¹ Forgive me my sins and dispel from me my griefs, O Thou Who art the Knower of things unseen!
- 7 O my Lord! Lowly am I; ennoble me through admittance into the Kingdom. Poor am I; enrich me from an imperishable treasure in the Divine Realm. Sick am I; heal me of my grievous malady. Cause me to enter Thy Most Exalted Paradise, O my All-Glorious Lord, and leave me not forlorn and lonely. Shelter me within the shelter of Thy Most Great Mercy, and deliver me from these besetting darknesses. Destine for me all good in the world to come, and supply me with Thy gifts and bestowals. Forgive me my sins, and pardon me my trespasses. Purify me from all passions, and cause me to enter into the garden of Thy Oneness with a luminous countenance and a heavenly disposition.
- 8 O Lord my God! I, verily, long to meet Thee, and yearn to abide for ever among the Concourse on High.
- 9 O my Lord! Disappoint not my hopes, pardon me my misconduct, and make me a sign of Thy bounty in the midst of Paradise, that I may burst into song like the birds upon the branches and, with a blissful conscience, celebrate Thy praise amidst the boughs.
- 10 Thou, verily, art the All-Bountiful; Thou, verily, art the Most Compassionate; and Thou, verily, art the Ever-Forgiving, the Ever-Pardoning, the All-Merciful.
- 6 رَبِّ رَبِّ اَنْتَ ظَمَانٌ فَاسْقِنِي مِنْ عَيْنَيْنِ نَضَّاحَتَيْنِ
وَادْخُلْنِي فِي الْجَنَّتَيْنِ الْمُدْهَامَتَيْنِ وَاعْفِرْ لِي الذَّنُوبَ
وَ اكْشِفْ عَنِّي الْكُرُوبَ يَا عَلَّامُ الْغُيُوبِ
- 7 رَبِّ اَنْتَ ذَلِيلٌ عَزَّزْنِي بِالْاَدْخُولِ فِي الْمَلَكُوتِ وَ
فَقِيرٌ اغْنِنِي مِنْ كَنْزٍ لَا يَفْنَى فِي حِيزِ الْاَلَاهُوتِ وَ
مَرِيضٌ فَاشْفِنِي مِنَ الدَّاءِ الْوَبِيلِ وَ اَدْخُلْنِي فِي
فِرْدَوْسِكَ الْاَعْلَى يَا رَبِّي الْجَلِيلَ وَ لَا تَتْرُكْنِي فَرِيداً
وَ حِيداً اَجْرَنِي فِي جِوَارِ رَحْمَتِكَ الْكُبْرَى وَ اَنْقِذْنِي
مِنْ هَذِهِ الظُّلُمَاتِ الدَّهْمَاءِ وَ قُدِّرْ لِي كُلَّ خَيْرٍ فِي
النَّشْأَةِ الْاُخْرَى وَ ارْزُقْنِي مِنْ آلَائِكَ وَ النِّعْمَاءِ وَ
اغْفِرْ لِي الْخَطِيئَاتِ وَ اعْفِ عَنِّي السَّيِّئَاتِ وَ زَهِّنِي
عَنْ كُلِّ الشَّهَوَاتِ وَ اَدْخُلْنِي فِي حَدِيقَةِ اَحَدِيَّتِكَ
بِوَجْهِ نَوْرَانِي وَ خَلْقِ رَحْمَانِي
- 8 رَبِّ رَبِّ اَنْتَ اَشْتَاقُ اِلَى الْلِقَاءِ وَ اَرْجُو الْبَقَاءَ فِي
الْمَلَأِ الْاَعْلَى
- 9 رَبِّ لَا تُخَيِّبْنِي مِنْ اَمَالِي وَ اعْفِ عَنِّي سُوءَ اَعْمَالِي
وَ اجْعَلْنِي آيَةً الْاِحْسَانِ فِي مَبْجُوحَةِ الْجَنَانِ فَاصْدَحْ
كَالطَّيُورِ عَلَى الْاَغْصَانِ وَ اسْبِّحْ بِمَحْمَدِكَ عَلَى
الْاَفْنَانِ بِسُرُورِ الْوَجْدَانِ
- 10 اَنْتَ اَنْتَ الْكَرِيمُ اَنْتَ اَنْتَ الرَّحِيمُ اَنْتَ اَنْتَ
الْغَفُورُ التَّوَّابُ الرَّحْمَنُ

BRL_DAK#0011, YMM.330x

BRL_ATE#011, MAAN#28

AB02152

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

Date: 1921-Jul-31

- 1 O Jinab-i-Amin! Your letter dated 5 Ramadan 1339 was received and carefully considered. A detailed letter was sent a few days ago, but it may arrive somewhat late as it was sent to another place to be forwarded from there. This time the sealed letters arrived safely. You had written asking that through divine grace you might be protected from the evil of
- 1 جناب امين نامہء شما کہ بتاريخ ۵ رمضان
۱۳۳۹ بود رسید و بدقت ملاحظہ گشت
چند روز پیش نامہء مفصل ارسال شد ولی
احتمال قدری دیر برسد زیرا بجای دیگر ارسال
شد کہ از آنجا بفرستند این سفر مکاتیب مہوراً
محفوظاً رسید مرقوم نموده بودی کہ محض
فضل از شر نفس امارہء بالسوء محفوظ مانم این

the commanding self. This prayer 'Abdu'l-Baha constantly utters for himself. I hope that both you and I may remain safe and protected in the shelter of divine protection.

- ² The events occurring in Iran are all causing souls to awaken, so that both leaders and followers may all become vigilant and realize that the meaning of the blessed verse has been fulfilled: "Corruption has appeared on land and sea." Worst of all is the people's lack of awareness, for they do not become mindful of their own deeds and character. They are drowning in the sea of heedlessness. This calamity is beyond all calamities. If they had become aware, it would have quickly passed away. But their lack of awareness causes increased confusion. In any case, these events will cause whatever is recorded and preserved in the Holy Tablets to be fulfilled, so that souls may awaken.

- ³ You had written that the friends in Tehran are, praise be to God, all at peace. This is due to the blessedness of the divine teachings, for while all peoples and nations today are in utmost distress, trouble and confusion, the friends of God in both East and West are in perfect peace, tranquility and goodwill toward humanity. Previously, all peoples rested in beds of comfort and security while the friends of God had not a moment's peace from the oppression of tyrants and oppressors. Now, through the assistance and favor of the Blessed Beauty, the friends are in peace and security while other peoples are in confusion. Therefore in gratitude for this great bounty, we must strive night and day until we acquire virtues worthy of the servants of the Blessed Beauty....

دعا را عبدالهّاء در حقّ خویش دائماً ورد زبان امیدوارم که من و تو هردو در صون حمایت الهی محفوظ و مصون مانیم

² امورات واقعه در ایران جمیع سبب تنبه نفوسست تا رئیس و مرئوس جمیع بیدار گردند و متنبه شوند که مصداق آیه مبارکه تحقّق یافته قدّ ظهر الفساد فی البر و البحر از همه بدتر عدم تنبه ناس است که متنبه به اعمال و اخلاق خویش نمی گردند غرق دریای غفلتند این مصیبت فوق مصیبتهاست اگر چنانچه متنبه می شدند بزودی زائل میشد اما عدم تنبه سبب ازدیاد پریشانیست باری این وقائع سبب گردد تا آنچه در الواح مقدّسه مذکور و مضبوط تحقّق یابد تا نفوس بیدار گردند

³ مرقوم نموده بودید که احبای طهران الحمد لله کلّ راحتند این از میمنت تعالیم مبارکست که جمیع اقوام و ملل امروز در نهایت تعب و اضطراب و پریشانی مگر احبای الهی که در شرق و غرب در نهایت راحت و سکون و خیرخواهی عالم انسانی پیش ازین جمیع اقوام در بستر راحت و امان آسوده بودند و احبای الهی در دست تطاول ظالمان و ستمکاران دقیقه‌ای آرام نداشتند حال به عون و عنایت جمال مبارک یاران در امن و امان و طوائف سائره پریشان پس بشکرانه این موهبت کبری شب و روز باید بجوشیم و بکوشیم تا باخلاق متخلق گردیم که لایق و سزاوار بندگان جمال مبارکست...

MAS5.263x

AB10202

To: *Abdu'l-Vahhab Zahidi, in Zanjan*

Date: 1921-Jul-31

- 1 O thou who hast attained unto the knowledge of certitude, who art confirmed by the eye of certitude, and who art blessed with the truth of certitude! Upon thee be greetings and praise!
- 1 أيها الفائز بعلم اليقين والمؤيد بعين اليقين والموفق بحق اليقين عليك التحية والثناء
- 2 I have chanted thy clear letter and my breast was dilated by those novel and charming meanings which indicated a breast expanded through God's guidance, a heart aflame with the fire of the love of God, tears flowing from the intensity of longing for God's Kingdom, and patience exhausted in yearning for the meeting with God. Blessed art thou for this noble station! Glad tidings be unto thee for this great bounty!
- 2 أنى رتلّت كتابك المبين وانشرح صدرى بتلك المعاني البديعة الرائقة الدالة على الصدر المنشرح بهدايت الله والقلب المضطرب بنار محبة الله والدمع المنسجم من شدة الشوق الى ملكوت الله والصبر المنصرم توقاً الى لقاء الله طوي لك من هذا المقام الكريم بشرى لك من هذا الفضل العظيم
- 3 My heart and soul were gladdened that gatherings for meeting and assemblies for the diffusion of divine breaths have been established in that sacred region where the blood of martyrs was shed and which was reddened by the spilling of the blood of the near ones. This news brought me joy and happiness, attraction and delight. My heart had wished for this before and will continue to wish for it as long as I live.
- 3 فاستبشر قلبي وفؤادي بما تأسس محفل الملاقات ومحفل نشر النفحات في تلك الناحية المقدسة التي سفكت فيها دماء الشهداء واحمرت باهراق ثار الاولياء وهذا الخبر اورثني فرحاً وسروراً وانجذاباً وجوراً وكان قلبي يتننى ذلك قبلاً واثماً ما دمت حياً
- 4 Convey my greetings, my longings, my intense attraction, my abundant tenderness and my deep yearning to the loved ones of God whose inner secrets are pure, whose consciences are clear, whose faces are radiant and whose hearts are gladdened by the glad tidings of God, for the One Who conversed on Sinai hath appeared with rays of light from the Dayspring of the horizons with most brilliant effulgence.
- 4 فبلغ تحيتي واشواقى وفرط انجذابي وكثرة حنانى وشدة ولهى الى احباء الله الذين طابت سرائرهم وصفت ضمائرهم ونضرت وجوههم وفرحت قلوبهم ببشارات الله بما تجلّ مكلّم الطور بلمعات النور من مطلع الآفاق باشد اشراق
- 5 O my God! These are souls who have been purified and found tranquility through the breaths of Thy holiness in Thy lands, and faces that have been gladdened by the dawning of Thy lights among Thy servants. I beseech Thee by Thy great mercy, Thy mighty gift, and the light of Thy guidance which shineth between earth and heaven, to make these ones signs of Thy sanctification among all creatures and to adorn their heads with crowns that will shine throughout all ages and centuries. Verily Thou art the Generous, Thou art the Great, and Thou art the All-Merciful, the Most Compassionate.
- 5 الهى الهى ان هؤلاء نفوس زكت واطمئنّت بنفحات قدسك فى بلادك ووجوه استبشرت بطلوع انوارك بين عبادك استلّك برحمتك الكبرى وموهبتك العظمى ونور هدايتك التى يتلأأ بين الارض والسماء ان تجعل هؤلاء آيات تقدسك بين الورى وزين رؤوسهم بتيجان يتلأأ على ممر القرون والاعصار انك انت الكريم وانت العظيم وانت انت الرحمن الرحيم

INBA85:243, MMG2#359 p.401x

AB10590*To: Ghulam-Husayn Hamadani**Date: 1921-Jul-31*

- ¹ O thou who art captivated by the Beloved of all worlds! Thy letter was received. Praise be to God that thou hast been blessed with the companionship of the Baha'is and confirmed with the supreme bounty of guidance. It is hoped that thou wilt attain thy desire, perfect thy medical studies, reach spiritual stations, and be honored to serve at the Sacred Threshold. And upon thee be the Most Glorious Glory.

¹ ای مفتون دلبر آفاق نامه رسید الحمد لله بمجالست
بهائیان موفق و بفیض عظمای هدایت مؤید
گشتی امید چنانست که بارزوی خویش نائل
و در تکمیل فنون طبیّه کامل و بمقامات رحمانیه
واصل و بخدمت آستان مقدس مشرف گردی
و علیک البهاء الأبهی

- ² This brief note was written. Kindly excuse.

² مختصر مرقوم گردید معذور دارید

TAH.368

Study guide to this volume

The writings gathered in this volume span the first seven months of ‘Abdu’l-Bahá’s final year. He is approaching his seventy-seventh year, his health is fragile, and the world around him—ravaged by the aftermath of the Great War, convulsed by revolution in Iran, and trembling at the rise of new nationalisms—offers little outward comfort. Yet his correspondence does not slacken: letters reach believers in America, Britain, India, Iran, the Caucasus, Germany, and Japan, and oral utterances at Tiberias and Haifa carry the same depth as his written tablets. The volume is pervaded by a sense of urgency and completeness, as though the writer is gathering the threads of a lifetime’s teaching into final, definitive form. Martyrdom in Persia, the promise of universal peace, the foundations of Bahá’í institution-building, and the inner work of spiritual transformation all find their place here. The tone ranges from grief over the murdered faithful to joy at the worldwide spread of the Cause, and from metaphysical precision to the most intimate pastoral counsel.

Spiritual Transformation and the “New Creation”

Key Passages

Write this down: In the Divine Books, mention is made of a new creation: “Were We then wearied with the first creation? Yet are they in doubt with regard to a new creation.” The meaning of this is that the souls who believe in the verses of God are a new creation. This new creation is not physical but spiritual. In terms of physical form, the person is the same as before, but in terms of spirit—that is, in terms of character—he has become a different person.

Before faith he was young, after faith he became brave; he was greedy, he became content; he was treacherous, he became trustworthy; he was proud, he became humble; he was faithless, he became faithful; he was tyrannical, he became just; he was false, he became truthful; he was self-worshipping, he turned to divine worship; he was vain, he became selfless; he was ignorant, he became learned—and in like manner all his characteristics were transformed and he acquired different qualities.

It is like iron whose inherent properties are coldness, solidity and blackness. When this iron falls into the fire, its coldness is transformed into heat, its solidity is changed to fluidity, and its blackness is converted to a red glow. All its former characteristics are utterly obliterated and vanish, and the qualities of fire become manifest in it. —

ABU1443

Although the world of humanity has progressed in material civilization, yet it has completely declined and fallen in divine civilization and the realm of morals. Therefore, natural feelings have encompassed all, and the world has become captive to severe calamities and warfare.

Whenever the human world has fallen into such decline and degradation, the Sun of Reality has dawned and Its brilliant rays have illumined the horizons. It has delivered the human world from the darkness of the world of nature and brightened it with heavenly radiance...

However, every soul who entered the Kingdom and attained the second birth and was quickened by the grace of the Holy Spirit—even though outwardly lowly like Mary Magdalene—yet through the second birth became a bright star, shone from the horizon of reality, and their traces, mention, lofty station and sublime virtues remain eternal and established forever. — AB12795

Context for Study

‘Abdu’l-Bahá’s spoken words on January 13, 1921 take up a Qur’anic phrase about a “new creation” and displace it entirely from any physical or eschatological register. The transformation at stake is moral and spiritual: a human being who was cowardly becomes brave, who was treacherous becomes trustworthy, who was ignorant becomes learned. The analogy of iron and fire is precise and philosophically important. Iron does not cease to exist when it receives the properties of fire; it remains iron, with a body and a history, but every outward quality is transformed. ‘Abdu’l-Bahá is distinguishing this conception of renewal from mere external compliance or intellectual assent. In the companion tablet AB12795, the same movement is historicized: material civilization advances while the civilization of the spirit declines, creating the conditions of war and calamity. The remedy is the “second birth,” which ‘Abdu’l-Bahá illustrates through Mary Magdalene—a figure of apparent social insignificance who, through spiritual transformation, becomes eternally luminous. Students familiar with Christian theology will hear echoes of John 3 (being “born again of the Spirit”) and with Paul’s account of the “new creation” in 2 Corinthians 5:17. The Sufi tradition speaks of *fanaa* and *baqa* (annihilation and subsistence in God) as the inner structure of this same movement. What distinguishes ‘Abdu’l-Bahá’s formulation is his insistence that the transformation is at once spiritual and ethical: it manifests outwardly in the virtues of justice, truthfulness, and humility, making the “new creation” measurable in social life rather than confined to mystical states.

Questions for Reflection

1. What does the analogy of iron and fire teach about the relationship between continuity and transformation in spiritual growth? Does the soul remain itself, or does something essential change?
2. How does ‘Abdu’l-Bahá’s “new creation” compare with Paul’s teaching in 2 Corinthians 5:17 and with the Sufi doctrine of *fanaa*? Where do these converge, and where do they diverge?
3. Why does ‘Abdu’l-Bahá choose Mary Magdalene as his example of the “second birth”? What does this choice suggest about the relationship between social status and spiritual attainment?

4. The passage diagnoses a global crisis as the result of material advancement outpacing moral development. How does this diagnosis compare with Enlightenment optimism about progress, and with twentieth-century critiques such as those of Weber or Nietzsche?
5. If the “new creation” is primarily ethical rather than metaphysical, what implications does this have for how communities should evaluate the authenticity of individual transformation?

The Knowledge of God and the Station of the Manifestation

Key Passages

The existence of the Divine Being hath been clearly established, on the basis of logical proofs, but the reality of the Godhead is beyond the grasp of the mind...The higher plane, however, understandeth the lower. The animal, for instance, comprehendeth the mineral and vegetable, the human understandeth the planes of the animal, vegetable and mineral. But the mineral cannot possibly understand the realms of man. And notwithstanding the fact that all these entities co-exist in the phenomenal world, even so, no lower degree can ever comprehend a higher. Then how could it be possible for a contingent reality, that is, man, to understand the nature of that pre-existent Essence, the Divine Being? — AB00103

As to the Holy Manifestations of God, They are the focal points where the signs, tokens and perfections of that sacred, pre-existent Reality appear in all their splendour. They are an eternal grace, a heavenly glory, and on Them dependeth the everlasting life of humankind. To illustrate: the Sun of Truth dwelleth in a sky to which no soul hath any access, and which no mind can reach, and He is far beyond the comprehension of all creatures. Yet the Holy Manifestations of God are even as a looking-glass, burnished and without stain, which gathereth streams of light out of that Sun, and then scattereth the glory over the rest of creation. In that polished surface, the Sun with all Its majesty standeth clearly revealed. Thus, should the mirrored Sun proclaim, ‘I am the Sun!’ this is but truth; and should It cry, ‘I am not the Sun!’ this is the truth as well.— AB00103

The Master said: “Science does not know; but the Manifestation makes discoveries with the power of the Spirit. For instance: a philosopher with induction finds out a way. But the prophet discerns with sight. A blind man has to find his way with a stick from point to point; so a philosopher through arguments from premises goes to conclusions, and not by sight. But the Manifestations see with their inner eye (own eye); they do not go from premises to conclusions. The prophets see many things with their inner eye. They do not need to go by discoveries. The scientist with induction is like a blind man who cannot see two steps ahead of him. The prophet sees a long distance.” — ABU0326

Context for Study

The April 1921 tablet to a “distinguished personage” (AB00103) is among the most systematic of ‘Abdu'l-Bahá’s treatments of the existence of God and the station of the Manifestations. The

argument for God's existence proceeds through the hierarchy of being: since no lower level can comprehend a higher, the human mind can prove the existence of the Divine but cannot grasp the Divine Essence. In its use of causal chains, the argument recalls Aquinas's Five Ways and the cosmological argument of Islamic *kalam*; in its insistence on the absolute unknowability of the Divine Essence, it echoes the *apophatic* theology of Pseudo-Dionysius and the Jewish doctrine of the *Ein Sof*. The mirror image for the Manifestations is a theologically precise solution to a genuine problem: how can a finite being be the presence of an infinite God without that relationship collapsing into either identity (pantheism) or mere symbolism (conventional representation)? The answer is that the mirror and the sun are genuinely two, yet the image in the mirror is genuinely the sun. The spoken words at Tiberias (ABU0326) complement this by turning to epistemology: prophetic knowledge is direct—an immediate apprehension of reality—while philosophical or scientific knowledge is inferential and mediated. This distinction has resonances in Islamic philosophy (the *'ilm al-huduri* versus *'ilm al-husuli* of Mulla Sadra), in Platonic epistemology (vision versus opinion), and in Kant's distinction between intuition and discursive reason. 'Abdu'l-Bahá's claim is bold: the Manifestation sees with an "inner eye" that precedes all inference, a mode of knowing that is categorically different from, and irreducible to, any form of scientific induction.

Questions for Reflection

1. How does the analogy of the mirror and the Sun protect divine transcendence while affirming that the Manifestation is a genuine locus of God's presence? Where does this analogy succeed, and where does it strain?
2. Compare 'Abdu'l-Bahá's argument for God's existence with Aquinas's cosmological argument and with Kant's critique of such arguments in the *Critique of Pure Reason*. What does 'Abdu'l-Bahá add, and what does he leave aside?
3. What are the epistemological implications of the claim that prophetic knowledge is direct sight rather than induction from premises? How would a philosopher of science respond, and how might a mystic of the Sufi tradition agree?
4. The passage states that "limitation itself proveth the existence of the unlimited." Is this a sound argument? Compare it with the ontological argument of Anselm and with the Qur'anic declaration *Allah Akbar* ("God is greater"—greater than any conception of Him).
5. If the Manifestation's knowledge is essentially different from scientific knowledge, what does this suggest about the relationship between religious authority and empirical inquiry in Bahá'í thought?

The Nineteen Day Feast and the Architecture of Community

Key Passages

O ye true friends! Your letter hath been received and it brought great joy. God be praised, ye had made ready an entertainment and established the feast which is to be held every nineteen days. Whatsoever gathering is arranged with the utmost love, and where those who attend are turning their faces toward the Kingdom of God, and where

the discourse is of the Teachings of God, and the effect of which is to cause those present to advance—that gathering is the Lord's, and that festive table hath come down from heaven.

It is my hope that this feast will be given on one day out of every nineteen, for it bringeth you closer together; it is the very well-spring of unity and loving-kindness.

Ye observe to what a degree the world is in continual turmoil and conflict, and to what a pass its nations have now come. Perchance will the lovers of God succeed in upraising the banner of human unity, so that the one-coloured tabernacle of the Kingdom of Heaven will cast its sheltering shadow over all the earth...

It is your duty to be exceedingly kind to every human being, and to wish him well; to work for the upliftment of society; to blow the breath of life into the dead; to act in accordance with the instructions of Bahá'u'lláh and walk His path—until ye change the world of man into the world of God. — AB03158

No greater service can be imagined, in this day, than the education and training of Bahá'í children as it ought to be done, inasmuch as this service is like unto gardening in the Divine orchard. I fervently hope that ye may be graciously aided to befittingly succeed in this endeavour, so that these children may be trained and nurtured according to the divine Teachings, that each one may grow to become even as a fruitful tree, and become conducive to benefits and good results. — AB04839

Context for Study

The letter to a community that had established the Nineteen Day Feast (AB03158) is one of the clearest statements of what 'Abdu'l-Bahá understands a religious gathering to accomplish. Three conditions determine whether a gathering “hath come down from heaven”: it is arranged with the utmost love, its participants are turned toward the Kingdom of God, and its discourse advances those present. These conditions shift the weight of the institution from outward form to inward quality: the Feast is a living practice of communal orientation, surpassing any merely ritual performance. The simultaneous contrast with the “continual turmoil and conflict” of the world makes the Feast into a microcosm of the alternative civilization Bahá'í teaching envisions. Early Christian house-churches had something of the same function—gathering small communities around a shared table as an enactment of a new social reality—and the Jewish Shabbat table is similarly a weekly practice of a different time within ordinary time. The letter on children's education (AB04839) extends the same logic: the community that meets in love must also tend its young. The image of “gardening in the Divine orchard” is characteristic of 'Abdu'l-Bahá's horticultural theology of human development: souls grow when nurtured, they are not manufactured. The analogy places education in a relationship of patience and attentiveness rather than control, and positions the teacher as one who creates conditions for growth rather than dictates its form.

Questions for Reflection

1. 'Abdu'l-Bahá says a gathering “hath come down from heaven” when three conditions are met: love, orientation toward the Kingdom, and the advancement of those present. Which of these three do you find most challenging to achieve, and why?

2. How does the Nineteen Day Feast compare structurally and spiritually with the Christian Eucharist, the Jewish Shabbat meal, and the Islamic Friday prayer? What does each gather and what does each release?
3. The letter commands the community to “change the world of man into the world of God.” What does this formulation imply about the relationship between religion and social transformation? Is it utopian, prophetic, or practical?
4. What theory of childhood and human development is embedded in the image of “gardening in the Divine orchard”? How does it differ from Locke’s *tabula rasa*, Rousseau’s theory of natural goodness, and behaviorist approaches to education?
5. What would a community built around the spirit of AB03158 look like in practice? What obstacles—institutional, cultural, psychological—would it face today?

Martyrdom, Sacrifice, and the Cup of Tribulation

Key Passages

As to its contents, regarding how certain hidden instigators stirred up the common people to attack the Turks and Tajiks during Ramadan and Muharram and spill the blood of the innocent...these events occurred in God’s path. When viewed with insight, though the cup of tribulation is bitter, its effects are sweet. One must look to the ultimate outcomes. From comfort and pleasure no results are ever achieved—they come and go like waves, appear and vanish like sea foam. But the cup of tribulation is filled with the greatest bounty and endures steadfast...

Did any day pass when you rested, and that evening or morning you were grateful and content? No, by God! Every day that you endured greater hardship and found profit and benefit in your trade by evening—that evening was like a bright morning and perfect joy was attained. Such is the case—times that pass in pleasure and comfort later prove evident loss, but days that are dark as night from the intensity of calamity are followed by the brilliant lights of dawn bringing joy and gladness to those near to God. — AB00605

O thou who art firm in the Covenant! It is as thou didst write that the Day of Manifestation brings forth abundant bounty on one hand, and on the other hand trials and tests for souls lacking understanding. However, for those who are steadfast it is an arena of sacrifice and a divine altar of offering.

The martyrdom of Mirza Ya’qub has again confined Ya’qub to the house of sorrows...But for that pure soul this martyrdom was the very essence of joy and a bounty from the bounties of the Divine Unity...

Physicians maintain that blood has great potency—wherever it is poured at the foot of a tree, that tree becomes more vigorous and yields boundless blossoms and fruits. This is the effect of animal blood—then imagine how much such blessed human blood at the foot of the Blessed Tree will cause strength, growth, blossoms and fruits. — AB01565

Context for Study

These two tablets, written in response to the murder of Bahá'í believers in Iran, reveal the theology of martyrdom that runs through 'Abdu'l-Bahá's pastoral thought. The basic claim is paradoxical: tribulation in God's path is filled with the greatest bounty, while worldly comfort yields nothing lasting. 'Abdu'l-Bahá is not counseling passive acceptance of violence; he consistently urges communities to act with wisdom, maintain composure, and avoid political entanglement. His claim is rather that the transformative power of sacrifice is real and measurable: the blood of martyrs literally fertilizes the Tree of the Cause, giving it strength, growth, and fruit. The botanical metaphor is ancient and cross-cultural. Tertullian's famous statement that "the blood of the martyrs is the seed of the Church" expresses the same intuition, and the Islamic doctrine of *shahada* (martyrdom as the highest station of faith) provides the immediate context in which Iranian Bahá'ís would have understood their deaths. But 'Abdu'l-Bahá's version carries a distinctive affective signature: the mourning is real ("Ya'qub to the house of sorrows"), the grief is acknowledged, and the community is not asked to suppress its sorrow. The cup of tribulation is genuinely bitter; the claim is that its effects are sweet, a claim to be verified in the subsequent growth of the Cause rather than asserted against experience. The passage also contains a striking critique of the pleasure-seeking life: its comfort is ephemeral and yields no result. This resonates with Stoic *ataraxia*, with the Buddhist teaching that attachment to pleasant experience is a form of suffering, and with the Christian theology of the cross as the form of God's redemptive presence in the world.

Questions for Reflection

1. 'Abdu'l-Bahá says the blood of martyrs strengthens the Cause as blood fertilizes a tree. Is this an empirical claim, a theological claim, or a consolatory metaphor? What is at stake in how we answer?
2. Compare 'Abdu'l-Bahá's theology of martyrdom with Tertullian's "blood of martyrs is the seed of the Church," with the Islamic theology of *shahada*, and with the Jewish concept of *kiddush Hashem* (dying for the sanctification of God's name). Where do they converge, and where do they part?
3. Why does 'Abdu'l-Bahá acknowledge the bitterness of the cup of tribulation rather than minimizing it? What does this suggest about the relationship between truth and consolation in religious discourse?
4. The passage implies that comfort and pleasure yield no lasting result, while hardship in the path of God does. How would a contemporary philosopher of ethics evaluate this claim? How would it be evaluated from the perspective of Buddhist detachment?
5. What is the spiritual danger in romanticizing martyrdom, and how does 'Abdu'l-Bahá's consistent counsel of wisdom and composure guard against this danger?

Composure Amid Upheaval: Iran, the World, and the Birth Pangs of a New Order

Key Passages

As for the situation of Iran—Iran is desolate and will not find stability and assurance except through the divine breaths. This matter is accepted among the great men of Europe and America. Among them, the former Secretary of State of America, Mr. Bryan, after traveling in Asia and returning to America, delivered an eloquent address...Among his address was this: that the Eastern world will find success and prosperity through the teachings of Bahá'u'lláh; there is no other hope...

O steadfast one in the Covenant! The turmoil and disturbance is not confined to Iran. In brief, the entire world is in disarray and all nations are in distress...Therefore, pray to God that these hardships, pains and calamities of all may be the pangs of childbirth, meaning labor pains, and that the true child which represents the comfort and ease of the world of creation may be born. — AB01390

Regarding the upheaval about which you wrote—turmoil exists in all the atoms of the world. The loved ones of God must maintain complete composure, calm and dignity. They must have no ill-feeling toward any group among the people of Iran. They must be kind to all and strive with utmost power for the reconstruction of sore-ravaged Iran. — AB10896

Context for Study

The early months of 1921 found Iran in intense political disarray, and many of 'Abdu'l-Bahá's tablets from this period combine pastoral care with political analysis. What emerges is a distinctive stance: the Bahá'í community is to remain beyond every partisan faction, maintain composure, harbor goodwill toward all Iranians, and work for the country's reconstruction through constructive service in agriculture, commerce, industry, and education. The metaphor of "birth pangs" for the world's current agony is one of 'Abdu'l-Bahá's characteristic hermeneutic moves: historical suffering is readable as the precondition of a new order. This is structurally similar to the eschatological "birth pangs of the Messiah" in Jewish apocalyptic literature, to Paul's description in Romans 8 of all creation "groaning in labor pains," and to Hegel's account of history as the dialectical movement of Spirit through its own self-alienation toward a higher synthesis. 'Abdu'l-Bahá's version, however, is explicitly non-partisan: the "true child" to be born is the well-being of humanity as a whole, and he pointedly cites William Jennings Bryan's independent endorsement of Bahá'u'lláh's teachings as evidence that the world's statesmen are beginning, however dimly, to glimpse the same horizon. The prescription for the individual believer is striking in its concreteness: complete composure, no ill-feeling toward any group, and active effort toward reconstruction—a combination of inner discipline and outward service that refuses to collapse into either quietism or activism.

Questions for Reflection

1. What does it mean to maintain “complete composure, calm and dignity” in the face of political upheaval? Is this a counsel of detachment, or of engaged equanimity? How does it differ from mere indifference?
2. ‘Abdu’l-Bahá reads global turmoil as “birth pangs” of a new order. Compare this with Paul’s cosmic birth-pains in Romans 8, with Jewish apocalyptic literature, and with Hegel’s philosophy of history. What assumption about teleology does this metaphor carry, and is it defensible?
3. The instruction to harbor “no ill-feeling toward any group” in a country where Bahá’ís are being persecuted is an extraordinary counsel. What spiritual discipline is required to carry it out, and what are its political implications?
4. ‘Abdu’l-Bahá cites an American statesman’s endorsement of his father’s teachings as evidence of the Cause’s global resonance. What does the use of this external endorsement reveal about his rhetorical strategy and his understanding of how truth is recognized across cultural boundaries?
5. How does the Bahá’í stance of non-partisan service—working for Iran’s reconstruction while remaining beyond every political faction—compare with Christian models of public engagement (such as liberation theology or Reinhold Niebuhr’s “Christian realism”) and with Islamic theories of the relationship between religion and state?

Race Unity and the Promise of Universal Peace

Key Passages

Say to this convention that never since the beginning of time has a convention of more importance been held. This convention stands for the oneness of humanity. It will become the cause of the removal of hostilities between the races. It will become the cause of the enlightenment of America. It will, if wisely managed and continued, check the deadly struggle between these races, which otherwise will inevitably break out. — ABU3106

O thou who art firm in the Covenant! Your letter was received. You had observed in London that what flowed from the Supreme Pen fifty years ago—which all deemed impossible and unattainable, and which the ignorant even ridiculed—has now come to pass, as representatives of nations and governments have arranged a general assembly in the capital of the just British government and are discussing universal peace. The divine teachings are being realized despite the opposition of the deniers...

At present the representatives are heedless and know not from whence this melody comes, nor that this light emanates from the Sun of Reality. But eventually they will know, eventually they will acknowledge and confess this truth. — AB03131

Context for Study

Two utterances, one addressed to a race unity convention in America and one written in response to news of the League of Nations assembly in London, frame the global arc of ‘Abdu’l-Bahá’s vision in this period. The remarks to the race unity convention (May 1921, ABU3106) are uncompromising in their assessment: this convention is the most important that has ever been held, because it directly addresses the “deadly struggle between races” that ‘Abdu’l-Bahá identifies as one of the defining crises of the age. The prediction that racial conflict “will inevitably break out” if the spirit of unity is not cultivated was to be borne out in decades to come. The letter on the League of Nations assembly (AB03131) takes a different angle: the very convening of international peace discussions—however imperfect and heedless—is the fruit of Bahá’u’lláh’s proclamations fifty years earlier, even if the delegates do not yet know the source. This is a theology of historical causation in which prophetic utterance operates as a real force in the world, working its effects through ordinary historical processes. It parallels the prophetic tradition in both Hebrew Scripture and Islamic thought, where the Word of God is understood to accomplish what it announces. The reticence about claiming visible credit—“eventually they will know”—is also characteristic of ‘Abdu’l-Bahá’s consistent teaching that the Cause’s power is demonstrated through fruits rather than through proclamation alone.

Questions for Reflection

1. ‘Abdu’l-Bahá declares a race unity convention to be the most important in all of history. What does this claim imply about the relationship between racial justice and spiritual life? How does it sit alongside or challenge Christian, Islamic, and Jewish traditions on the unity of humanity?
2. ‘Abdu’l-Bahá argues that the League of Nations discussions on peace are, unknowingly, the fruit of Bahá’u’lláh’s proclamations. What theory of historical causation does this require? Is it compatible with a secular account of history, or does it require specifically religious premises?
3. The delegates at the peace conference are described as “heedless” of the true source of their impulse toward peace. Is this a charitable or a condescending characterization? What does it reveal about how ‘Abdu’l-Bahá relates to secular institutions?
4. ‘Abdu’l-Bahá’s prediction of “deadly struggle between the races” in America if unity is not cultivated anticipated the turbulence of later decades with striking precision. How should we evaluate such prophetic accuracy—as evidence of divine insight, as shrewd social analysis, or both?
5. What does it mean for a religious movement to work for justice and peace without insisting on receiving credit for the outcomes? How does this posture differ from triumphalism, on one side, and from self-effacement, on the other?

A Guiding Question for the Whole Volume

These tablets and utterances from the first seven months of 1921 present a mind simultaneously turned toward the eternal—spiritual transformation, the unknowability of God, the redemptive

power of sacrifice—and the urgent, concrete urgencies of a suffering world: Iranian martyrs, racial conflict in America, the frail first steps of international peace machinery, communities in India and Germany and the Caucasus seeking guidance. They end, as a whole, with an invitation to labor rather than a proclamation.

A guiding question for the whole volume might therefore be: **How does ‘Abdu’l-Bahá hold together the conviction that history is moving toward a divine order of peace and unity with a clear-eyed, unsentimental account of how much suffering that movement costs—and what disciplines of composure, sacrifice, and patient service does that double vision require from those who share it?**