





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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 179:

Writings and Utterances of Abdu'l-Baha, 1921, part II  
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# Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Series outline

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

## The Báb

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

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

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

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

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

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

## **Bahá'u'lláh**

### **I. Baghdad period**

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

### **II. Edirne period**

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

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

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

## **‘Abdu’l-Bahá**

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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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# Introduction to volume 179

This August–November 1921 volume has the atmosphere of a final charge. Its opening Haifa utterances to Marie Watson and others repeatedly turn away from secondary disputes toward the urgent work of healing a Godless and sick world: ABU0064 warns that the believers hold the remedy in their hands and must apply it through unity, deeds, constructive speech, mental efficiency joined to spiritual illumination, and the suppression of ego. ABU3687 and ABU3199 give the same counsel in plainer pastoral terms: unpleasantness, prejudice, and discussion of non-essentials waste the time that should be given to love, compassion, and constructive service. ABU3059 and ABU1473 deepen this into a late psychology of tests, pride, discernment, and spiritual receptivity: tests reveal the soul to itself; pride is the root of every evil; unity of heart attracts the Holy Spirit; and inharmony destroys the magnet of divine assistance. AB06245 condenses the ethical demand into a definition of Baha’i identity: one must be Baha’i in soul rather than tongue, a mercy to humanity and a candle in a darkened world.

The doctrinal high point is AB00020, the Tablet to Dr Forel, one of ‘Abdu’l-Baha’s last major philosophical epistles. It distinguishes narrow materialism from the broad service of true philosophers, treats mind as a property or faculty of the soul, affirms graded forms of spirit in mineral, vegetable, animal, and human realms, and argues from humanity’s power to discover, command, and contravene nature to the existence of a human reality transcending nature. Its definition of nature as the inherent properties and necessary relations of things leads to the need for an all-unifying agency; its apophatic theology insists that the Divine Essence is unknowable, though inferred from effects, order, causation, and the limitation that points to the unlimited. AB02149 gives a compact theology of progressive revelation within Islamic vocabulary, distinguishing the unchanging foundation of religion from changing laws and social ordinances, while AB04087 gives counsel on the Qadianis through the image of the enduring sea and vanishing foam.

The postwar international horizon also remains strong. AB03131 notes that ideas once dismissed as impossible—international consultation, disarmament, and universal peace—are now being discussed by representatives of nations in London, even if their source in Baha’u’llah’s teachings remains unrecognized. AB01867 looks to Turkistan’s earlier Islamic intellectual brilliance and calls for its renewal through the Sun of Reality, while AB12211 identifies Germany as spiritually receptive despite its withered postwar condition and urges correspondence through a practical intermediary. AB08536, AB05291, AB12317, and AB12591 show the same global web in miniature: Japanese teaching, service among Indigenous peoples in America, German believers renewed after the war, and the continuing chain of teachers, hosts, physicians, and pilgrims who carry life from one region to another. AB01044 gives the celebratory form of this worldwide consciousness: East and West now echo “Ya Baha’u’l-Abha,” and the friends must answer this hour through deeds, purity, eloquent speech, and fidelity.

Several tablets show how, even in the final months, ‘Abdu’l-Baha continues to guide communities through danger, disappointment, and practical choices. AB03395 and AB08002 discourage believers from abandoning useful service in their own lands in order to come to the Holy Land, where tests are severe and work scarce; spiritual nearness is defined by service rather than physical proximity. AB05146 and AB07938 counsel wisdom, moderation, and indirect teaching under hostile conditions, especially in Shiraz and other sensitive settings. AB01641 similarly warns against tearing the veil too widely in public activity, lest agitation and harm reach the Holy Land. AB02552 and AB00615, concerning Norah Crossley of Manchester, the woman who sheared her long hair to raise money for the Mashriqu’l-Adhkar, are among the volume’s most memorable devotional items: ‘Abdu’l-Baha says He would not have consented to the act, yet interprets it as a moving testimony of sacrifice and uses it as a lesson in the spiritual value of small offerings made with complete devotion.

The closing materials bring the volume to its decisive institutional culmination. AB00001, the Will and Testament, though penned earlier and unsealed after His passing, gives the entire late ministry its formal sequel: it makes the protection of the Faith, the Covenant, and the Testament the central obligation after ‘Abdu’l-Baha; appoints Shoghi Effendi as the “blest and sacred bough” to whom the believers must turn; establishes the authority of the Guardian and the Universal House of Justice; defines the Hands of the Cause in relation to protection and propagation; and transforms the spirituality of servitude, consultation, obedience, and unity into the constitutional foundation of the Baha’i administrative order. The volume as a whole therefore reads as both farewell and foundation: a final summons to purity, unity, teaching, and world reconstruction, crowned by the document that carries the Covenant beyond ‘Abdu’l-Baha’s earthly life.

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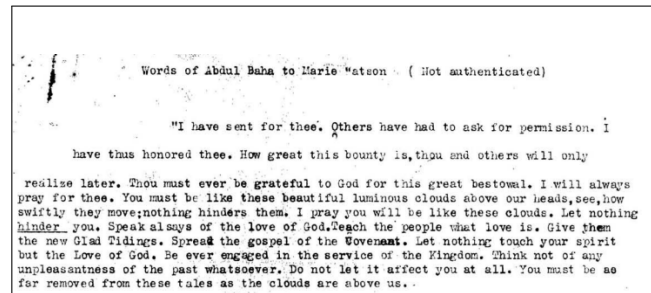
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## ABU0064

*Words to Marie Watson et al in Aug. 1921 in Haifa*



PN1921

I have sent for thee. Others have had to ask for permission. I have thus honored thee. How great this bounty is, thou and others will only realize later. Thou must ever be grateful to God for this great bestowal. I will always pray for thee. You must be like these beautiful luminous clouds above our heads, see, how swiftly they move; nothing hinders them. I pray you will be like these clouds. Let nothing hinder you. Speak always of the love of God. Teach the people what love is. Give them the new Glad Tidings. Spread the gospel of the Covenant. Let nothing touch your spirit but the Love of God. Be ever engaged in the service of the Kingdom. Think not of any unpleasantness of the past whatsoever. Do not let it affect you at all. You must be as far removed from these tales as the clouds are above us.

The world for the most part is Godless. If left to itself it will perish. Bahais have the remedy in their hands for the healing of the sick world. If they do not apply the remedy, God will raise up a "strange" people to do the work, for, verily, He is able to do this, and the heedless will suffer a great loss. We must not occupy our time with the discussion of non-essentials, we must consider this needy world.

If the believers of God do not love each other, how useless to say they love God. The tree is known by its fruit; likewise love is known by actions. For love to be genuine it must be translated into deeds, otherwise it is not effective. Results are lacking, and the world is not lacking in this respect; it seeks even with microscopic lenses for the flaw in the friends.

We must strive for mental efficiency, which, combined with spiritual enlightenment, enables us to use rightly and effectively in the highest degree all the powers of mind and body. This results in a perfectly cultivated being.

One may be sincere and yet be wrong. One may be positive on the wrong side. Some people are positive about things that are not so, and yet be sincere. One must have insight, then one may view all sides before decision is pronounced.

People should solve their own problems. Advice may be sought, but in general they do as they like and heed afterwards. But even mistakes that are made, if the heart is pure, that is with a pure intention, God makes even the mistakes of His pure servants to work out for the advantage of His Cause and to the benefit of all.

If a child in disappointment or rage strikes you or calls you names, you do not heed or suffer from it. You forget it. This is the way you should do concerning all these foolish problems.

Dost thou think that all who come here are benefitted? No, it is not so. What is in the heart is strengthened. Therefore, it is best to come bereft of the ego, to come with a pure heart, which is a pure intention.

I plant a seed in your heart; if it approves it, it becomes a tree and will bear fruit. There are the divine virtues such as patience, love, courage, mercy and judgment through the bounty of the Gracious Lord. One must learn to distinguish black from white, light from darkness. One should listen to the response of the Spirit and so receive the answers to perplexing questions. You have large capacity and much is expected of you; responsibility is also increased. Mankind in general is asleep, immersed in the sea of materiality.

When the brain cells in the “upper chamber” are active, they respond to celestial vibrations. These cells are latent in the majority of human beings, through service, meditation and supplication they are awakened. This is the “upper chamber” to which the disciples retired when they met together with Christ.

Discerning conscious souls who comprehend the reality of the Divine Teachings are few in every age. Unity of heart between friends of God attracts the out pourings of the Holy Spirit, and capable souls receive the bounties of the Divine Mysteries, and they become distributors of Light.

Inharmony destroys the magnet to attract the Divine Elixir and all become deprived. This is a great loss; therefore, one must strive to promote this unity which is essential to the life of the believers. This must be established, then the Cause will advance in the utmost prosperity and this world will become another world. This condition however must come about through the effort of man in cooperation with the will of God. Be thou ever actively engaged in this great matter. Bring thou the New Glad Tidings, be a joy bringer, make others happy.

Do not think or speak negative things at all. Think and speak constructively. Speak of the love and compassion of God to His creatures. Show people what this love has done for you. This is “definite”. Thou art a living testament of His love. Be thou happy, most happy and thankful for these bounties bestowed upon thee by the Blessed Beauty.

I charge thee to make every effort in thy power to awaken souls to the importance of establishing unity among the friends. God

will assist thee. Do not heed the censuring of the heedless. Be ever engaged in the service of the Kingdom. Thy heart must be a cup, filled to overflowing from the bounties of the Blessed Perfection. I wish this for thee. I pray that confirmation may pour down upon thee from every direction.

Unity is one thing, uniformity is another. Unity is not accomplished by suppression. Unity comes by submission of man's will to the will of God. The unity which is the result of inner conviction is a permanent state; that uniformity which is the result of outward pressure is temporary. Yet the minority must always yield to the majority - not because the majority is always right, we know that this is not so, but for the sake of holding together is this necessary. The reality of unity will come later. Uniformity produced by force is in reality potential anarchy; this is an unhealthful state anywhere, whether in politics, industrial life or religion. The inharmony still existing among the believers is a clash of ideas; it belongs to soul and mind. When the soul has established communication with God, it becomes a recipient of eternal Light and is transformed into a ray of the Effulgence of the Eternal Sun. When the ego is submerged in the ocean of Divine Love the powers of darkness have no control over it and wisdom is attained. This wisdom is a gift from God. Those who possess it are divinely appointed watchmen, and through wise adjustment they maintain the progress and stability of the Cause of God and assist in the growth and developments of the Divine Edifice of Humanity.

A spiritual vision is a divine key to unlock the door of facts in the outer world. Psychic visions are usually from below, that is, from the merely human, in this day it is possible for the two kinds to meet and this is through the purity of the hearts. This meeting is of divine ordination and is a Glad Tidings to the world of mankind.

All the believers in this cycle are in the same station when they accept the Manifestation of God and His Teachings. This is the baptism of water. When the soul advances to the second stage, it receives and becomes conscious of the Divine Spirit; then the spirit speaks through it, it is inspired and can answer all questions, because man does not answer for himself, but the Holy Spirit enlightens and teaches him so long as he seeks from this source, the Ocean of Reality. This is the baptism of the spirit. The third station is the baptism of fire. Then the soul is aflame with the fire of the Love of God and is detached from all worldly states, such as the merely intellectual perceptions. The baptism of fire frees the soul from the domination of the five senses. While these avenues are accessible for the soul for

use in the outer world, the soul is no longer in the fetters of the animal self.

As to thy body it cannot become robust. The limitations have to be reconed with. The crushed ribs and splintered bones cannot become perfectly restored. Spirit can and does control and guide matter, but matter has its own laws upon its own plane and will exact its own toll. "Render unto Caesar" applies here. He who fails to acknowledge and recognize this truth is not in possession of complete knowledge. Half truths are misleading and cause a wrong psychology and the result is difficult to remedy, because the soul does not and cannot perceive truth from error.

To understand the oneness of life is to acknowledge the universe as a unit - a whole - not only half the circle or arc, the positive, but also the other half the negative. The negative side represents the human - the limitations of mankind. These are generally spoken of as "fate". Man learns through experience that limitations refine as the soul becomes purified. For on the positive spiritual side are the noble creative forces. The revelation of thought takes man out of slavery into the ever increasing freedom from limitations of his material state.

Today is the Day of Days in which the inward eye may be open to the Unity and Reality of Life. If truth comes to the mind, the mind expands to its dimensions according to the capacity of the individual. Yet high above thought in the world of humanity "fate" is seen as the indicator, leveling the haughty, lifting the lowly, requiring justice in man and always striking soon or late when justice is not done, for thought must be in harmony with eternal law.

All that is merely willful in human thought, if in opposition to the fundamental essence of thought will perish. Holiness (purity) confers insight. The heart has its argument with which the intellect is not acquainted; the heart knows prior to all arguments, facts or fine - spun theories, and in the last analysis the intellect yields because the heart is right.

Those whose hearts are pure and near to the secrets of God, they are bathed by sweeter waters. They hear warnings, they see the visions of reality.

Man in this age has learned the weight of the sun, the path of a star, the movement of an eclipse. The advance step now is to learn the explanation of the inflexible law of matter into the subtler Kingdom of Spirit which contains a finer gravitation which holds the balance of power from age to age unbroken.

Blessed is the soul who knows that against all appearances the nature of thing works for truth and right forever.

Great souls must and shall arise to reconstruct the affairs of the world in the New Spirit of Understanding. The world war has taught the need for personal, social, national and international readjustments and if the world is to become safe for humanity, we must change our old standards of living.

Our activities must be regulated not according to policy, but principle. This is the aim of the New Humanity whose ambitions are to still the greed and lust for power wielded only for self.

These souls must align themselves into a nucleus, a center for the powers of righteousness to work in and through in this dark hour of the world's extremity. These souls are in possession of the knowledge of the Glorious Light of this age, streaming in greatest Effulgence from the heart of God.

It is the law of human life, that man must struggle with his tools for growth until he learns how to use them aright and to the best advantage. The Glory of God is known to man in that personal volition and responsibility is bestowed upon him as God's greatest gift in this Day of Maturity.

The emancipated soul sees with the eye of perfect faith because it knows what vast provisions are made to enable it to gain the victory over every difficulty and trial. Yet man must remember the earth plane is a workshop, not an art gallery for the exhibits of perfect powers. This is not the plane of perfection, but earth is the crucible for refining and moulding character.

The light of this New Understanding - a New Heaven - can never again be dimmed. The New Earth will never be limited to the old superstitions and limitations. The New Light is based upon One Central Truth before which every superstitious fancy will be annihilated - consumed by the Fire of the Love of God.

SW\_v16#05 p.518x, PN\_1921 p006

**ABU3687***Words to Marie Watson et al in Haifa*

You must be like these swift-moving, luminous clouds. They move, nothing hinders them. I shall pray for you that you will be like these clouds. Let nothing hinder you. Speak always of the Love of God. Teach the people what the Love of God is. Give them the Glad Tidings. Let nothing hinder thee; let nothing touch thy spirit which is not in conformity with the teachings of the Blessed Beauty. Be ever engaged in the service of the Kingdom.

Do not let the unpleasant things annoy you. You must be as far removed from them as these clouds are above us. The important thing is to spread the Teachings, to show love and compassion, to be kind to all, and not wound the feelings of others. If we do not like to associate with some people, very well, it is not compulsory. We can let them alone and become so busy with constructive work, that there is no time to waste upon such matters.

We do not waste our time in discussing non-essentials. Neither must you do this. Forget every unpleasantness of the past; speak only of constructive work, of the Love of God, of the compassion and mercy of God. Seek to make others happy.

BLO\_PN#060

**ABU3059***Words to Marie Watson et al in Aug. 1921 in Haifa*

He spoke of tests. Tests are of various kinds, meeting the needs of the soul. Tests are not sent as punishment, but in reality to reveal the soul to itself. Tests reveal strength as well as weakness and provide opportunity to remedy defects.

The soul also becomes aware of its strength, a former weakness is overcome and a surprise awaits the soul; it realizes its growth, and so the heavy discipline is proved to be nutritive and a new confidence and trust is born in the consciousness, and this leads to mastery, self-discipline becomes self-mastery.

PN\_1921 p012, BLO\_PN#060

**ABU3199***Words to Marie Watson et al in Aug. 1921 in Haifa*

Take prejudice how it grows. First a few people say something hateful about a person and generally there is a fragment of truth in what they say. The story grows, is spread, the circle widens, discussions are indulged in inharmony, schism takes place - what a waste of precious time that could and should be used for constructive work.

PN\_1921 p012, BLO\_PN#060

**ABU1473***Words to Marie Watson et al around Aug. 1921 in Haifa*

Retrogression is a possibility also through egotistic importance. Pride is the greatest sin - perhaps the only sin - leading to every other evil, warping the judgment.

Cruelty, the opposite element of compassion, that rules the ego. It is a destructive force and is headed downward to its own disintegration in time.

This Is the occult meaning of "every head shall bow and knee shall bend;" not to any entity visible, nor invisible, but to the law of life, which is love and compassion, and he who fails to embody these is a lost soul.

This, as thou knowest, is only for such who are fitted for these truths, for the new humanity; others will read you in their ignorance.

Sacrifice herein from the higher to the lowest is not acceptable.

I plant a seed in your minds, if your heart approves it, it will become a tree and bear fruit.

These are the divine virtues, such as patience, courage, love, mercy, and judgment - your own judgment, through the bounty of the Gracious Lord. One must learn to distinguish black from white, light from darkness; one should listen to the response of the spirit and receive the answer to perplexing problems.

You have large capacity and much is expected of you. Responsibility is also increased. Mankind in general is asleep, immersed in the sea of materiality...

When the brain cells in the “upper chamber” are active, they respond to celestial vibrations. These cells are latent in the majority of human beings, through service, meditation and supplication they are awakened. This is the “upper room” to which the disciples retired when they met together with Christ...

Discerning, conscious souls, who comprehend the Reality of the Divine teachings are few in every age...

Unity of the heart between the friends of God attracts the outpouring of the Holy Spirit and capable souls receive the bounty of the divine Mysteries and they become the distributors of the Light...

Inharmony destroys the magnet to attract the Divine Elixir and all become deprived. This is a great loss; therefore, one must study to promote this Unity, which is essential to the life of the believers.

PN\_1921 p002x, PN\_1921 p004

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## AB08066

*To: Jessie E Revell, in Philadelphia*

*Date: 1921-Aug-03*

O thou heavenly daughter!

Thy letter was received. I implored and supplicated to the Kingdom of God for whatever is thy utmost desire, so that thou mayest obtain a heart clean as a clear mirror and a tongue speaking of the Truths and Meanings, be occupied with the spread of the breaths of God, give eloquent talk and become the cause of mindfulness to the sleepy; so that the dead may be quickened with the heavenly spirit. In winter thou hast permission to come.

Upon thee be the Glory of Abha!

BSTW#226

**AB08536***To: Agnes B Alexander, in Tokyo**Date: 1921-Aug-03*

O thou who wanderest in the divine Path!

In the path of God thou didst leave behind thy familiar country and traveled to those distant regions, so that thou mayest spread the Teachings of God and give the people the Glad Tidings of the Kingdom of God. Be assured that confirmations will reach thee and thou wilt become assisted in accomplishing a great service to the world of humanity. Thousand tidings may reach thee!

Thy brother Ono San, also will be confirmed and with utmost joy and happiness he will come back.

JWTA.016

**AB03131***To: Aqa Mirza Diyaullah Asgarzadeh, in London**Date: 1921-Aug-06*

1 O thou who art firm in the Covenant!

2 Your letter was received. Praise be to God, you 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.

3 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. For now, this assembly of representatives of all governments, as well as the important newspapers, are discussing universal peace, disarmament, and the abandonment of weapons of war. In any case,

1 ای ثابت بر پیمان

2 نامه شما رسید الحمد لله در لندن ملاحظه فرمودید که آنچه در پنجاه سال پیش از قلم اعلی صادر و جمیع ممتنع و مستحیل میدانستند بلکه جاهلان استهزاء می کردند حال نماینده های دول و ملل در پایتخت دولت عادلّه انگلیس محفل عمومی پیراستند و صلح عمومی مذاکره مینمایند تعالیم الهیه رغماً عن انوف مانعین در حیز وجود تحقّق می یابد

3 حال نمایندگان غافلند نمیدانند که این آهنگ از کجاست و این نور از تجلیات شمس حقیقت ولی عاقبت خواهند دانست عاقبت اقرار و اعتراف باین حقیقت خواهند نمود علی العجلاله این مجمع نمایندگان جمیع دول و همچنین روزنامه های مهمّه بمذاکره صلح عمومی و خلع اسلحه و ترک آلات جنگ محاوره می نمایند باری این انجن تشکیل

- this congress will be established, whether in America, London or Paris - it makes no difference.
- 4 Praise be to God, the road to Ishqabad has opened somewhat, and the friends in Turkistan are in the utmost joy and gladness, occupied with diffusing the divine fragrances.
- 5 Convey my longing greetings to your brother Agha Azizullah and write: "These bitter days, more bitter than poison, shall pass; Once again shall sweet days like sugar come."
- 6 And upon thee be the Most Glorious Glory.
- خواهد گشت خواه در امریک خواه در لندن و خواه در پاریس تفاوت نمیکند
- 4 الحمد لله راه عشق‌آباد اندکی باز شده است و احباب ترکستان در نهایت روح و ریحان و مشغول بنشر نفعات رحمن
- 5 بجناب اخوی آقا عزیزالله از قبل من تحیت مشتاقانه برسان و بنویس بگذرد این روزگار تلخ تر از زهر بار دگر روزگار چون شکر آید
- 6 و علیک البهاء الابهی

MMK4#185 p.227, MSHR2.257

## AB01867

*To: Baha'is of Turkistan, in Turkistan*

*Date: 1921-Aug-07*

- 1 After the appearance of His Holiness the Great Messenger Muhammad Mustafa, may my spirit be a sacrifice for Him, the divine teachings were transferred from Arabia to Iran and Turkistan. The lamp of guidance became a mighty torch. The divine religion gained complete promotion. Turkistan progressed in all ranks until it reached such a degree that it gained distinction from other lands. Divine and material sciences and arts progressed to such a degree that from the school of Turkistan emerged the geniuses of the time and the learned ones of the horizons. Even in the Persian language they gained such proficiency that the poets of Turkistan became renowned in East and West.
- 2 Afterwards decline occurred and that progress was transformed into regression. Those brilliant traces were lost and that civilizational luminosity was transformed into a strange dimness.
- 3 Now that the Sun of Reality has risen and the lights of the Most Great Luminary have shone upon Turkistan, the breeze of favor is wafting and the divine fragrances are perfuming the nostrils. Turkistan must become a rose garden and Transoxiana must receive its portion and share from the Most Great Sea. The cloud of favor must rain down and the ray of the Sun of Reality must shine. The breeze of bounty must waft and the sweet fragrance of the love of God must perfume the nostrils.
- 1 بعد از ظهور حضرت رسول کبریا محمد مصطفی روحی له الفداء تعالیم الهیه از عربستان به ایران و ترکستان انتقال نمود سراج هدایت مشعله عظمی شد دین الهی ترویج تام یافت ترکستان در جمیع مراتب ترقی کرد تا بدرجهائی رسید که امتیاز از سائر بلدان یافت علوم و فنون الهی و مادی بدرجهائی ترقی نمود که از مدرسه ترکستان نوانبغ زمان و نحاریر آفاق جلوه نمود حتی در لسان فارسی چنان مهارت یافتند که شعرای ترکستان شهر شرق و غرب شدند
- 2 بعد نحوودت رخ داد و آن ترقی به تدنی منقلب گشت آن آثار باهره مفقود شد و آن نورانیت مدنیة بنحوودت عجیبه منقلب گشت
- 3 حال که شمس حقیقت طلوع نموده و انوار نیر اعظم بر ترکستان تابیده نسیم عنایت می‌وزد و نفعات الهی مشامها معطر می‌نماید باید ترکستان گلستان گردد و ماوراء النهر از بحر اعظم بهره و نصیب گیرد ابر عنایت ببارد و شعاع شمس حقیقت بتابد نسیم موهبت بوزد و رائحه طیبه محبة الله مشامها معطر نماید

- 4 O loved ones of God! Be confident in the grace and bounty of the Ever-Living, the All-Powerful, that the invisible confirmations and undoubted outpourings will arrive successively. Gird up the loins of endeavor and engage in exalting the Word of God. Seize the ball of precedence from the field and let each one shine like the morning star from the horizon of reality.
- 4 ای احبابی الهی مطمئن به فضل و موهبت حیّ قدیر باشید که تأییدات غیبیه و فیوضات لاریبیه پاپی میرسد کمر همت بر بندید و باعلاء کلمه الله پردازید گوی سبقت را از میدان بر بایید و هر یک چون ستاره صبحگاهی از افق حقیقت بدرخشید
- 5 My God, my God! These are souls who have found tranquility in Thy remembrance, become good through Thy knowledge, become content with Thy favors, become attracted by Thy fragrances, become ignited by the fire kindled in the Tree of Thy Lordship, turned their faces toward Thee, placed their trust in Thee, and supplicated before Thee. Lord! Make them tall trees from which fruits scatter, rising stars from which lights spread, sanctified souls from which traces appear, and spirits made joyous by Thy favors night and day. Verily Thou art the Giver, verily Thou art the Generous, verily Thou art the All-Merciful, the Most Merciful.
- 5 الهی انّ هؤلاء نفوس اطمئنّت بذكرک و طابت بمعرفتک و رضیت بالطافک و انجذبت بنفحاتک و اشتعلت بالنار الموقدة فی سدره ربانیتک و وجهت وجوها الیک و توکلت علیک و تضرعت بین یدیک رب اجعلهم اشجاراً باسقة تتناثر منها الثمار و نجوماً طالعة تنبث منها الأنوار و نفوساً مقدسة تتجلی منها الآثار و ارواحاً مستبشرة بالطافک فی اللیل النهار انک انت المعطى و انک انت الکریم و انک انت الرحمن الرحیم

PZHN v1#2 p.10

## AB05146

*To: Doctor Habibullah Muayyid son of Khudabakhsh, in Kirmanshah*

*Date: 1921-Aug-09*

- 1 O steadfast one! Your letter was received. It is as was written before. The Blessed Beauty is the helper and supporter, and 'Abdu'l-Baha's heart is full of influence. Now in that city bereft (of spiritual bounties), one must act with wisdom and awaken the heedless through Baha'i deeds, for deeds have more influence than words. How often has it happened that a single deed from a blessed soul caused a tribe to be guided. These bitter days, more bitter than poison, shall pass; another time will come sweet as sugar. Be confident in the grace and gift of the All-Merciful. Convey utmost longing and kindness to the other divine friends. And upon you be greetings and praise.
- 1 ای ثابت نابت نامه شما رسید همانست که از پیش مرقوم گردید جمال مبارک معین و نصیر است و قلب عبدالهآء پرتأثیر حال در آن شهر بی بهره باید با ملاحظه حرکت نمود و باعمال اهل بهاء غافلانرا بیدار کرد و اعمال تأثیرش بیش از اقوال چه بسیار واقع که عملی از نفس مبارکی سبب شد که قبیلهئی هدایت یافت بگذرد این روزگار تلختر از زهر بار دگر روزگار چون شکر آید مطمئن به فضل و موهبت رحمانی باش سایر یاران الهی را نهایت اشتیاق و مهربانی برسان و علیک التحية و الثناء
- 2 When visiting the sick, speak of spiritual qualities and divine conduct and behavior without mentioning names or being explicit. Better that the secrets of the beloved ones be told in stories of others.
- 2 در وقت عیادت بیمارها از اخلاق روحانی و روش و سلوک رحمانی صحبت نما بدون اسم و

تصریح خوشتر آن باشد که سر دلبران \*\*\* گفته  
آید در حدیث دیگران

MSHR2.254, KHH2.209 (2.381)

## AB05800

*To: Abdu'l-Ali Bayk Fayaduf, in Istanbul*

*Date: 1921-Aug-09*

- 1 O thou who art attracted to God! Jinab-i-Za'ir has written a letter mentioning you therein, therefore I was reminded of you and pen these lines. From the Abha Kingdom I beseech unlimited confirmation for you, that in all matters you may be assisted by the favors of the Incomparable Lord.
- 2 When man turns to God, He says "Whosoever draws nigh unto Me by a span, I will draw nigh unto him by a cubit." This means that any servant who comes closer to Me by one span, I will come closer to him by one cubit. The purpose is that the slightest turning of man toward God becomes the cause of infinite nearness.
- 3 When one step is taken in the path of Truth, the confirmations of the Ancient Beauty arrive successively. Therefore be confident in divine grace and walk upon this straight path so that you may obtain infinite bounty and become the manifestation of divine favors.
- 4 And upon you be the Most Glorious Glory.

1 ای منجذب الی الله جناب زائر نامه‌ئی نوشته و ذکر شما را در نامه نموده لهذا من پیاد تو افتادم و این ثقیفه مینگارم از ملکوت ابدی تو را تأیید بی‌منتی طلبم که در جمیع شئون موفق بالطف حضرت بیچون گردی

2 انسان چون بخدا توجه نماید می‌فرماید من تقرب الی شبراً اتقرب الیه ذراعاً یعنی هر بنده که یکوجب بمن نزدیک شود من یک ذراع باو نزدیک خواهم شد مقصد آنست که ادنی توجهی از انسان سبب قریبت لامکان گردد

3 یک قدم چون در راه حق بردارد تأییدات جمال قدم متتابعاً رسد پس مطمئن بفضل الهی باش و بر این صراط مستقیم سلوک نما تا فیض نامتناهی یابی و مظهر الطاف ربّانی گردی

4 و علیک البهاء الابدی

MKT8.147a

**AB06010***To: Baha'is of Istanbul**Date: 1921-Aug-09*

- 1 Prayer for Divine Confirmation for the Loved Ones of Istanbul
- 2 O my God, my God! These are servants who have turned their faces purely toward Thy gracious countenance, who have believed in and acknowledged Thy mighty announcement, who have walked in Thy straight path, who have inclined their ears and opened the eye of steel, and who have witnessed the effulgence of Thy lights, the manifestation of Thy signs, and the descent of Thy verses, and who have recited Thy words with sincere and sound hearts. O Lord! Make them signs of Thy mercy among all creatures and lamps of Thy guidance in that furthest shore, holding fast to Thy firm handle, drawn to the holy fragrances from Thy most glorious Kingdom. O Lord! Illumine their faces with the lights of confirmation and enlighten their hearts with the signs of unity, and make them aflame with the fire of Thy love in the realm of detachment, and make them among those of whom Thou didst reveal in the wise Remembrance, saying - and Thy word is truth - "They speak not before He hath spoken, and they do according to His bidding." Verily Thou art the Generous, and verily Thou art the Mighty, the Kind, the Merciful.

1 مناجات طلب تأیید بجهت احبای اسلامبول

2 الهی الهی هؤلاء عباد اخلصوا وجوههم لوجهک  
الکریم و آمنوا و صدقوا بنبتک العظیم و سلکوا  
فی صراطک المستقیم و القوا السمع و فتحوا بصر  
الحدید و شهدوا بسطوع انوارک و ظهور آثارک  
و نزول آیاتک و رتلوا کلماتک بقلب صادق  
سليم رب اجعلهم آیات رحمتک بین الوری  
و سرج هدايتک فی تلك الدعوة القصوى  
متمسکین بعروتک الوثقی منجذبین الى نفحات  
قدسک من ملکوتک الابهی رب انر وجوههم  
بانوار التأیید و نور قلوبهم بآیات التوحید و  
اجعلهم مشتعلین بنار محبتک فی حیز التجريد  
و اجعلهم من الذين انزلت فی حقهم فی الذکر  
الحکیم و قلت و قولک الحق لا یسبقونه بالقول و  
هم بامرہ یعملون انک انت الکریم و انک انت  
العزیز الرؤف الرحیم

ADH2.033, ADH2\_1#17 p.029,  
MMG2#375 p.418, NSR\_1978.124

**AB12838***To: Aqa Ali et al.**Date: 1921-Aug-11*

- 1 O ye who are near to the Threshold of the Almighty! At all times ye are engaged in service to the Cause of God, and in the path of God ye have been and are self-sacrificing. Ever have ye been the target of afflictions and trials, yet never have ye shown the slightest negligence or shortcoming in service. In the social body of the Baha'is ye are active and energetic members. Always does a sweet fragrance waft from the gardens of your hearts, and joyous tidings reach us.

1 ای مقربان درگاه کبریا شما در جميع اوقات  
بخدمت امر الله مشغولید و در سبیل الهی  
جانفشانیان بوده و هستید همواره مورد بلايا و  
محن گردیدید و ابدأ فتور و قصوری در خدمت  
نمودید در هیئت اجتماعیة بهائیان اعضای  
عامله و فعاله هستید همیشه رائحه طیبه ای از  
ریاض قلوب شما استشمام می گردد و خبرهای  
پرمسرتی می رسد

- 2 His honor Fadil became a wanderer through mountain and desert, and in the vast territory of America raised the call of the appearance of the Most Glorious Kingdom. Praise be to God, he was assisted and confirmed, and in his absence ye showed the utmost care for his relatives.
- 3 This is the station of the Baha'is, that they should show infinite kindness to one another and be self-sacrificing, for service to the friends is servitude at the Threshold, and care for the friends is among the characteristics of the loved ones of the Merciful Lord. God in His lofty and exalted Lordship is independent and needeth naught, but service to the servants of God is acceptable at the Threshold of the Almighty.
- 4 Praise be to God that ye are assisted therein, and the recompense for this righteous deed and praiseworthy effort rests with the Mighty, Forgiving Lord. This recompense is divine confirmation, success and bounty - and what an excellent companion it is! And upon you be the Most Glorious Glory!
- 5 O my God, my God! These are servants who have been intoxicated with the wine of Thy guidance and quickened by the breezes from the gardens of Thy oneness, and who have arisen to serve Thee, passionate with love for Thee, yearning to meet Thee, and loving Thy beauty. Lord, make them grateful birds in the garden of Thy mercy, warbling with the sweetest melodies in the meadows of praise to Thee, successful in performing righteous deeds among Thy creation, and banners unfurled in the firmament of certitude through Thy power and might. Verily, Thou art powerful over whatsoever Thou willest, and Thou art truly mighty and powerful.
- 2 حضرت فاضل آوارهء کوه و صحرا گشت و در اقلیم وسیع امریکا ندا بظهور ملکوت ابهی نمود الحمد لله موفق و مؤید شد و در غیاب ایشان شما نهایت مواظبت از متعلقان ایشان نمودید
- 3 اینست شأن بهائیان که در حق یکدیگر بی نهایت مهربان باشند و جانفشان گردند زیرا خدمت پیاران عبودیت باستانست و رعایت دوستان از خصائص احبای حضرت رحمن حق در سمو و علو ربوبیت خویش مستغنی و بی نیاز است ولی بندگی بندگان الهی مقبول درگاه کبریا
- 4 الحمد لله شما بآن موفقید و مکافات این عمل مبرور و سعی مشکور بر رب عزیز غفور است و این مکافات تأیید است و توفیق و عنایت است و نعم الرفیق و علیکم البهاء الابهی
- 5 الهی الهی هؤلاء عباد رتختهم صباء هدایتک و احیتهم نسائم ریاض احدیتک و اقامهم علی خدمتک شغفهم بحبک و شوقاً الی لقائک و حباً [بجمالک] رب اجعلهم طیوراً شکوراً فی حدیقه رحمانیتک تترنح بابدع الألحان فی ریاض الثناء علیک و موفقاً علی اعمال مبروره بین خلقک و الویة [منثوره] فی فضاء الایقان بقوتک و قدرتک انک انت المقدر علی ما تشاء و انک لقوی قدیر

BRL\_DAK#1229

## AB02149

*To: Muhammad Shukri Effendi, in Baghdad*

*Date: 1921-Aug-11*

- 1 O accomplished and illustrious one! I have become acquainted with the contents of your noble letter and eloquent discourse. As it is said at the beginning of the discourse, "The best speech is that which is brief and to the point," therefore I choose brevity and stating the truth without metaphor. That is: Religion with God is Islam, from Adam to the Seal, as God, glory
- 1 آیها الكامل الجلیل قد اطلعت بمضمون کتابکم الکریم و خطابکم البلیغ و فی صدر الخطاب خیر الکلام ما قل و دل لهذا اخترت الایجاز و بیان الحقیقه دون المجاز و هو ان الدین عند الله الاسلام من آدم الی خاتم کما قال الله سبحانه

be to Him and exalted is He, has said “Abraham was a Muslim community.” Thus all the Prophets and Messengers were Muslims because they were all upon the manifest truth - “We make no distinction between any of His Messengers.”

- 2 Every one of the divine religions resolves into two parts: One part is the root and foundation, which relates to beliefs - namely the oneness of God, the prophethood of the Prophets, refinement of character, acquisition of virtues, benefiting from divine outpourings and merciful inspirations, and similar gifts. This part does not change or alter, as God addressed His Prophet (peace be upon him) saying “Follow the religion of Abraham, the upright one.”

- 3 The second part relates to transactions and laws. This part is the branch and changes and alters according to the requirements of time and place. But as for the fundamental foundation, there is absolutely no change or alteration, and you will never find any change in God’s way.

- 4 As for the designation “Baha’i,” this is according to custom, just as one says so-and-so is Ash’ari or Usuli. In brief, the word Islam has never been abrogated, and whoever seeks a religion other than Islam, it will not be accepted from him.

- 5 One thing remains: Do you see today anything remaining among the people of that original foundation which does not change or alter? Rather, it has become forgotten, completely forgotten. And I beseech God, glory be to Him and exalted is He, to make us firm in faith and ordain for us to follow the example of the Messenger of God (may my spirit be sacrificed for him) - “You have in the Messenger of God an excellent example.”

- 6 And upon you be greetings and praise.

و تعالى كان ابراهيم امةً مسلمةً لجميع الأنبياء والمرسلين كانوا مسلمين لأنهم كلهم على الحق المبين لانفرق بين احد من رسله

2 و كل دين من الأديان الالهية يخل الى قسمين قسم هو الأصل والأساس وهو يتعلق بالعقائد و هي وحدانية الله و نبوة الأنبياء تحسين الأخلاق و تحصيل الفضائل و الاستفاضة من الفيوضات الالهية و السنوحات الرحمانية و امثال هذه المواهب و هذا القسم لا يتغير و لا يتبدل كما خاطب الله نبيه عليه الصلوة والسلام و قال اتبع ملة ابراهيم حنيفاً

3 و القسم الثاني يتعلق بالمعاملات و الأحكام و هذا القسم هو الفرع يتغير و يتبدل باقتضاء الزمان و المكان و اما الأساس الأصلي لا يتغير و لا يتبدل اصلاً و لن تجد لسنة الله تبديلاً

4 و اما التسمية بالبهائية هذا حسب العادة كما يقال فلان اشعري او اصولي بالاختصار كلمة الاسلام لم تنسخ ابداً و من تتبع غير الاسلام ديناً لن يقبل منه

5 فبقى شيء آخر و هو يا هل ترى لفي اليوم من الأساس الأصلي الذي لا يتغير و لا يتبدل بين الناس شيء بل اصبح نسباً منسياً و اني ادعو الله سبحانه و تعالى ان يثبتنا على الايمان و يقدر لنا الأسوة برسول الله روجي له الفداء و لكم في رسول الله اسوة حسنة

6 و عليكم التحية و الثناء

MMK6#070, ANDA#61 p.20

**AB12385***To: Vahdat, Yadullah Himmat-Abadi et al., in Isfahan**Date: 1921-Aug-11*

- 1 O ye two firm ones in the Covenant! Your letter was received. It was as fragrant as ambergris, and its contents were like pure musk, indicating steadfastness and sincerity and firmness. Give thanks unto God that ye are engaged and occupied in the service of the Kingdom. However, proceed with wisdom - do not tear away any veils. As for those souls who transgress, "they who act unjustly shall soon know what a lot awaiteth them." I hope that through divine favors, comfort and tranquility will be attained.

1 ای دو ثابت بر پیمان نامه شما رسید شمامه عنبر بود و مضمون مسک اذفر دلالت بر ثبوت و خلوص و رسوخ مینمود شکر کنید خدا را که بخدمت ملکوت مشغول و مألوفید ولی بحکمت حرکت نمائید پرده دری مکنید اما نفوسی که تعدی می نمایند فسیعلوها الذین ظلموا ای منقلب یقبلون از الطاف الهی امیدوارم که راحت و آسایش حصول یابد

- 2 Convey most glorious and wondrous greetings to the handmaiden of God Bigam, the handmaiden of God Kishvar, the handmaiden of God Munavvar, the handmaiden of God Habibih, and the handmaiden of God Bahiyyih. Likewise show the utmost kindness to Aqa Ja'far and Aqa Abbas. And convey complete longing from 'Abdu'l-Baha to Mirza Hasan, Mirza Muhammad, Mirza 'Inayatu'llah and Mirza Sulayman.

2 به امة الله بیگم و امة الله کشور و امة الله منور و امة الله حبیبه و امة الله بهیه تحیت ابدع ابهی برسان و همچنین به آقا جعفر و آقا عباس نهایت مهربانی مجری نمائید و به جناب میرزا حسن و جناب میرزا محمد و جناب میرزا عنایت الله و جناب میرزا سلیمان از قبل عبدالبهاء کمال اشتیاق ابلاغ دارید

INBA85:076

**AB07938***To: Prince Muhammad Rida Muqarrab, in Shiraz**Date: 1921-Aug-11*

- 1 O servant of the Sacred Threshold!
- 2 Your letter was received and we were informed of the events. The friends in Shiraz must act with the utmost wisdom, for the banner of God's Cause has been raised throughout all regions and the friends are attracted by the Most Great Glad-Tidings. Therefore, the jealousy of the turbaned ones has been aroused. We hope through divine favor that they will come to their senses and at least patience and calm will prevail. "They desire to extinguish God's light with their mouths: but God willeth only to perfect His light."

1 ای بنده آستان مقدس

2 نامه شما رسید و از وقایع اطلاع حاصل گردید احباً باید در شیراز نهایت حکمت حرکت نمایند زیرا علم امر الله در جمیع آفاق مرتفع و احباً با بشارت کبری منجذب لهذا حسد ارباب عمام بجوش آمد از عنایت الهیه امیدواریم که بهوش آیند و اقلاً صبر و سکون حصول یابد یریدون ان یطفئوا نور الله باقواهم ویأی الله الا ان یتم نوره

- 3 Due to lack of time, this brief note is written. Kindly excuse me. 3 از عدم فرصت مختصر مرقوم میگردد معذور دارید

INBA17:126

## AB03395

*To: Ardishir Khudadad Rustam, in Qasimabad*

*Date: 1921-Aug-16*

- 1 O you who are firm in the Covenant! Your letter was received and its contents were full of spiritual meanings. You had written that a group of the friends from that region wish to sever their ties and come to these parts since you are farmers. Abdul-Baha has utmost joy at your presence, however affairs in these parts have become very difficult and in Adasiyyih and other places grievous events are occurring one after another. Those who are present have absolutely no rest and are greatly troubled. In the Holy Land there are severe tests and endless trials. It requires an iron mountain to remain firm. Now the friends' affairs there are orderly and organized while here affairs are troubled and chaotic with tests from all directions. Therefore it is better that you do not disrupt your work there.
- 1 ای ثابت بر پیمان نامه شما رسید مضمون مشحون بمعانی روحانی بود مرقوم نموده بودید که جمعی از احبّا از آن دیار میخواهند قطع علاقه نمایند و باین صفحات حاضر شوند زیرا اهل زراعتید عبدالهّا نهایت سرور از حضور شما دارد ولی امور درین صفحات بسیار مشکل گشته و در عدسیه و سایر جهات وقوعات عظیمه ایّهائی در پی واقع میشود حضرات موجود ایداً راحت ندارند بسیار گرفتارند و در ارض مقدّس امتحانات شدید است و آزمایش بی پایان کوه آهنین میخواهد که استقامت نماید حال احبّا در آنجا امورشان مرتّب و منظم و درین جا امور مضطرب و مشوّش و امتحانات از هر طرف پس بهتر آنست که کار خویش را در آنجا بهم نزنید
- 2 With perfect faith and certitude and firmness in the Cause of the Ancient Beauty, engage in service to the Cause of God. This is certainly better and divine confirmations and success are assured. I pray for you and supplicate and implore at the divine threshold that you may be confirmed and assisted in all respects in those regions. And upon you be the Most Glorious Glory.
- 2 با کمال ایمان و ایقان و ثبوت قدم در امر جمال قدم بخدمت امر الله مشغول گردید این البته بهتر است و تأیید و توفیق هم مقرر من در حق شما دعا می نمایم و تضرّع و زاری بآستان الهی مینمایم که در آن صفحات از هر جهت مؤید و موفق گردید و علیک الهّا الاهی

YARP2.160 p.168

**AB05903***To: Scientific Society (Egypt) et al.**Date: 1921-Aug-16*

- 1 O distinguished students of that accomplished, learned and virtuous teacher! Your illumined letter has reached me, revealing what is in your hearts and your intention to establish a scientific society for the unveiling of the mysteries of truth. I am greatly pleased with your beneficial intentions and beautiful aims, which are to follow in the footsteps of that divine man and to keep his luminous lamp burning and preserve his remembrance throughout the centuries and ages. How excellent is your noble purpose!

- 2 I beseech God to make you blessed branches sprouting from that supreme Tree, so that the descendants may be a joy and delight to their forebears, so that noble ancestor who is intoxicated with the wine of God's gift may glory in you in the Most Glorious Kingdom. And upon you be greetings and praise.

1 أيتها التلامذة الجليله لذلک الأستاذ الکامل  
التحریر الفاضل قد وردنی تحریرکم المنیر الدالّ بما  
فی الضمیر و یتکم تأسیسکم جمعیه علیہ لکشف  
اسرار الحقیقه و حظوت جدّاً بنواياکم المفیده و  
مقاصدکم الجميله و هی ان تتبعوا خطوات ذلک  
الرجل الالهی و تضيئوا سراجہ النورانی و [تبقوا]  
ذکره علی ممر القرون و الأعصار لله درکم علی  
هذا المقصد الجلیل

2 و آئی اسئل الله ان يجعلکم فروعاً مبارکة نابتة من  
تلک الدوحة العلیا حتّی یكون الأخلاف سروراً  
و حبوراً للأسلاف حتّی ذلک السلف المترنّح من  
سلاف موهبة الله یفتخر بکم فی الملکوت الأبهی  
و علیکم التّحیة و الثناء

RHQM.000 (212) (131), ABB.132,  
SAAF.352

**AB06245***To: Joseph Nitshi, in Kolts**Date: 1921-Aug-16*

- 1 O seeker of truth! Your letter was received and was most welcome. Praise be to God that you had the capacity and potential to hear the call of the Kingdom and attain to this great bounty.

- 2 Being a Baha'i means following the divine teachings and walking the path of the people of the Kingdom. One's soul must be Baha'i, not just one's tongue. Being a Baha'i is not easy - it is very difficult. One must be pure and free from all carnal desires. All feelings must be heavenly. One must become a mercy from the Lord to humanity and a bright candle in this

1 ای طالب حقیقت نامہ شما رسید و بسیار مقبول  
گردید الحمد لله کہ قابلیت و استعداد داشتی تا  
ندای ملکوت بشنوی و باین فیض عظیم فائز  
گردی

2 بهائی بودن باتّباع تعالیم الهی است و روش و  
سلوک اهل ملکوت جان انسان باید بهائی باشد  
نه لسانش بهائی بودن آسان نیست بسیار مشکل  
است باید از جمیع شهوات نفسانی منزّه و مبری  
بود جمیع احساسات باید ملکوتی باشد عالم انسانی  
را رحمت پروردگار گشت و این جهان ظلمانی

dark world. This is true Baha'i - otherwise it is a name without substance and a word without meaning.

را شمع روشن شد این بهائی حقیقی است والا  
اسمی است بی رسم و لفظی بی معنی

- 3 Praise be to God you have this understanding. When you achieve this, you will be a Baha'i in every station and time. And upon you be the Most Glorious Glory.

3 الحمد لله این ملاحظه را داری چون باین موفق  
گردی در هر مقامی و زمانی بهائی هستی و علیک  
البهاء الأبهی

BBBD.595x

ANDA#55 p.04

## AB08002

*To: Isfandiyar Suhayli, in Bombay*

*Date: 1921-Aug-16*

- 1 O thou who art firm in the Covenant! Thy letter was received. Praise be to God, its contents indicated an increase in fellowship, love and unity. Due to lack of time, I write briefly.
- 2 It is not permissible for thee to sever thy connection with Bombay, for thy presence there is necessary, while in the Holy Land there is no work or employment available and the tests are severe. If thou art at peace and filled with joy and fragrance, thou art with me.
- 3 And upon thee be the Most Glorious Glory. Convey wondrous and most glorious greetings to all the friends.

1 ای مستضییء بانوار هدایت

2 این جهان عالم امکانست و ظلمت و نقص از  
خصائص آن این ظلمت حالکه را کاشفی و این  
محنت هائیکه را دافعی لازم و واجب تاریکی را  
کاشفی جز روشنائی نه و ظلمت شب پر اندوه را  
دافعی جز شمع شب افروز نه پس سراج هدایت  
خداوند برافروخت و حرارت نار موقدهاش پرده  
احتجاب طالبان صادقان بسوخت

3 ستایش ملوک افروزش را که تو بان انوار روشن  
گشتی و از گیر اهرمن خلاص شدی و در زمره  
اهل اخلاص داخل شدی

ANDA#81 p.43

## AB02552

*To: Norah Crossley, in Manchester*

*Date: 1921-Aug-20*

- 1 O my well-beloved daughter of the Kingdom! The letter thou hadst written to Dr. Esslemont was forwarded by him to the Land of Desire. I read it all through with the greatest attention.

1 ای دختر عزیز ملکوتی من نامه‌ئی که بجناب  
دکتور اسلمانت مرقوم نموده بودی آن نامه را

- 2 On the one hand, I was deeply touched, for thou hadst sheared off those fair tresses of thine with the shears of detachment from this world and of self-sacrifice in the path of the Kingdom of God. And on the other, I was greatly pleased, for that dearly-beloved daughter hath evinced so great a spirit of self-sacrifice as to offer up so precious a part of her body in the pathway of the Cause of God.
- 3 Hadst thou sought my opinion, I would in no wise have consented that thou shouldst shear off even a single thread of thy comely and wavy locks; nay, I myself would have contributed in thy name for the Mashriqu'l-Adhkar.
- 4 This deed of thine is, however, an eloquent testimony to thy noble spirit of self-sacrifice. Thou hast, verily, sacrificed thy life and great will be the spiritual results thou shalt obtain. Rest thou confident that day by day thou shalt progress and wax greater in firmness and in constancy. The bounties of Baha'u'llah shall compass thee about and the joyful tidings from on high shall time and again be imparted unto thee. And though it be thine hair that thou hast sacrificed, yet thou shalt be filled with the Spirit, and though it be this perishable member of thy body which thou hast laid down in the path of God, yet thou shalt find the Divine Gift, shalt behold the Celestial Beauty, obtain imperishable glory and attain unto everlasting life.
- به ارض مقصود فرستاد بدقت تمام آن نامه را خواندم
- 2 از جهتی بسیار متأثر شدم بجهت اینکه آن موی زیبا را بمقراض انقطاع از دنیا و جانفشانی در سبیل ملکوت الله بریدی و از جهتی بسیار مسرور شدم که آن دختر عزیز چنین جانفشان است که عزیزترین عضو خویش را در سبیل امر الله فدا نمود
- 3 اگر از من سؤال مینمودی ابداً راضی نمی شدم که یگزار از موی پر طراوت و لطافت را مقراض کنی من از قبل تو اعانه به مشرق الاذکار مینمودم
- 4 ولکن این عمل تو دلیل جلیل بر نهایت جانفشانی است فی الحقیقه حیات خویش را فدا نمودی و نتایج عظیمه روحانی حاصل خواهی نمود مطمئن باش که روز بروز ترقی خواهی کرد و بر ثبات و استقامت خواهی افزود الطاف حضرت بهاء الله احاطه کند و بشارات غیبیه پی در پی میرسد هر چند موی را فدا نمودی روح خواهی یافت هر چند این عضو فانی را در سبیل الهی از دست دادی ولی موهبت الهی خواهی جست و بجمال ملکوتی خواهی رسید و بعزت نامتناهی خواهی رسید و حیات ابدیه خواهی یافت و علیک البهاء الابی

SWAB#062

MMK1#062 p.094

## AB05291

*To: May Maxwell, in Montreal*

*Date: 1921-Aug-20*

O thou who art attracted to the divine Beloved!

Thy letter was received. The contents indicated that thou hast the utmost love towards Mr. and Mrs. James Kehler and dost ask permission to come together and be honored with a visit to the Holy Threshold. For thy sake I give permission.

Convey my respectful greetings to Mariam Haney and her daughter, and extend my utmost kindness on my behalf to

Julia Phillips Spring. Also convey my most glorious greetings to John Schwartz, and deliver my respectful salutations to Julia Kaufman. And extend my utmost kindness on my behalf to Dorothy Cooper. It is hoped through divine favors that she will shine like a candle among the Indians of America and illuminate the Indian world.

Extend my great respect to thy husband, Mr. Maxwell, and cherish and kiss thy dear child on my behalf.

Upon thee be the Most Glorious Glory!

MAX.365x

## AB00615

*To: Baha'is of Najafabad*

*Date: 1921-Aug-23*

- 1 O ye blessed souls! The letter ye had written to Rahmatu'llah hath been perused. Many and various were the joyful tidings it conveyed, namely, that through the power of faith and constancy in the Covenant, numerous gatherings have been convened, and the loved ones are everywhere astir and active.
 

1 ای نفوس مبارکه نامه‌ئی که بجناب رحمت‌الله مرقوم شده بود ملاحظه گردید مضمون مشحون بمژده‌های گوناگون بود که محافل‌های متعدده بقوت ایمان و ثبات بر پیمان تأسیس شده و احباً در جوش و خروشند
- 2 'Abdu'l-Baha's ardent desire hath ever been that the soil of that hallowed spot, which in the earliest days of the Cause hath been refreshed and made verdant with the spring showers of grace, may so bloom and blossom as to fill every heart with joy.
 

2 عبدالبهاء را نهایت آمال این است که آن خطهء مبارکه که از بدایت امر بفیض نisan رحمانی سبز و خرم شده حال چنین گل و ریاحینی انبات نماید این سبب سرور کل است
- 3 Praised be the Lord, the Cause of God hath been proclaimed and promoted throughout the East and the West in such wise that no mind had ever conceived that the sweet savors of the Lord would so rapidly perfume all regions. This, verily, is only through the consummate bounties of the ever-blessed Beauty, Whose grace and Whose triumphing power are time and again abundantly received.
 

3 الحمد لله در شرق و غرب امر الله چنان علو و سموی یافته که ابداً گمان نمیرفت که باین زودی رائحهء مشک الهی در خاور و باختر منتشر گردد این نیست مگر از عنایات کلیهء جمال مبارک که تأیید و نصرت او پی در پی میرسد
- 4 One of the wondrous events that has of late come to pass is this, that the edifice of the Mashriqu'l-Adhkar is being raised in the very heart of the American continent, and numerous souls from the surrounding regions are contributing for the erection of this holy Temple. Among these is a highly esteemed lady of the city of Manchester, who hath been moved to offer her share.
 

4 و از جمله قضایای عجیبه‌ئی که واقع گشته اینست که مشرق‌الأذکار در قطب امریک بنیان میگردد و بعضی نفوس از اطراف اعانه بآن معبد رحمانی میفرستند از جمله خانم محترمی در منچستر قریب لندن باعانه برخاست

- 5 Having no portion of goods and earthly riches, she sheared off with her own hands the fine, long and precious tresses that adorned her head so gracefully, and offered them for sale, that the price thereof might promote the cause of the Mashriqu'l-Adhkar.
- 6 Consider ye, that though in the eyes of women nothing is more precious than rich and flowing locks, yet notwithstanding this, that highly honored lady hath evinced so rare and beautiful a spirit of self-sacrifice.
- 7 And though this was uncalled for, and 'Abdu'l-Baha would not have consented to such a deed, yet as it doth reveal so high and noble a spirit of devotion, He was deeply touched thereby. Precious though the hair be in the sight of western women, nay, more precious than life itself, yet she offered it up as a sacrifice for the cause of the Mashriqu'l-Adhkar!
- 8 It is related that once in the days of the Apostle of God He signified His desire that an army should advance in a certain direction, and leave was granted unto the faithful to raise contributions for the holy war. Among many was one man who gave a thousand camels, each laden with corn, another who gave half his substance, and still another who offered all that he had. But a woman stricken in years, whose sole possession was a handful of dates, came to the Apostle and laid at His feet her humble contribution. Thereupon the Prophet of God may my life be offered up as a sacrifice unto Him bade that this handful of dates be placed over and above all the contributions that had been gathered, thus asserting the merit and superiority thereof over all the rest. This was done because that elderly woman had no other earthly possessions but these.
- 9 And in like manner this esteemed lady had nothing else to contribute but her precious locks, and these she gloriously sacrificed in the cause of the Mashriqu'l-Adhkar.
- 10 Ponder and reflect how mighty and potent hath the Cause of God become! A woman of the west hath given her hair for the glory of the Mashriqu'l-Adhkar.
- 11 Nay, this is but a lesson unto them that perceive.
- 12 In conclusion I am greatly pleased with the loved ones in Najaf-Abad for, from the very early dawn of the Cause unto this day they have one and all under all conditions evinced a great spirit of self-sacrifice.
- 5 ولی از مال دنیا چیزی نداشت چون اعانه مالی نتوانست موی لطیف ظریفی داشت که در نهایت طراوت زینت روی او بود و شمایل تزئین میداد موی بلند مشکبوی خود را بدست خود مقراض نمود بمزاد داد تا فروخته گردد و قیمت آن اعانه مشرق‌الاذکار شود
- 6 ملاحظه کن که در نزد نساء عزیزتر از موی با طراوت و لطافت نه آنقدرم فی‌الحقیقه بتمام جانفشانی قیام نمود
- 7 هرچند این عمل سزاوار نه و عبداله‌آء ابداً راضی بآن نبود ولی چون دلالت بر نهایت جانفشانی مینمود لهذا بسیار متأثر شد و در نزد خانمهای غرب و امریکا گیسو بسیار عزیز است یعنی از جان عزیزتر است آنرا فدای مشرق‌الاذکار نمود
- 8 حکایت کنند که در زمان حضرت رسول اراده مبارک تعلق گرفت که لشکری بسمتی توجه نماید دادن اعانه از برای این جهاد باحبا تکلیف شد یکی هزار شتر با بار گندم تقدیم نمود یکی نصف مال خویش را تقدیم کرد یکی جمیع اموالشرا اعانه نمود و علی هذا القیاس ولی پیره‌زنی مقداری قلیل خرما داشت و جز آنخرما چیزی نداشت آنرا آورد و اعانه تقدیم نمود حضرت رسول روحی له الفداء فرمود این خرمای جزئی را بالای جمیع اعانات بنهند تا بر جمیع اعانات تفوق یابد این نظر بآن بود که آن پیره‌زن جز آنخرمای قلیل چیزی مالک نبود
- 9 حال این خانم محترمه متاعی جز موی مشکبوی نداشت آنرا در سبیل مشرق‌الاذکار فدا نمود
- 10 ملاحظه کنید که امر الله بجه درجه قوت یافته که خانی فرنگی گیس خویش را فدای مشرق‌الاذکار مینماید
- 11 آن فی ذلک لعبرة لأولی الأبواب
- 12 باری من از احبای نجف‌آباد نهایت سرور را دارم زیرا از بدایت امر الی‌الآن همیشه جانفشان بودند

- 13 Zaynu'l-Muqarrabin hath throughout his lifetime prayed with all the sincerity of his stainless soul on behalf of the believers in Najaf-Abad and implored for them the grace of God and His divine confirmation. 13 و حضرت زین‌المقربین در ایام حیات بنفس پاک همواره در حق احبای نجف‌آباد دعا مینمود و طلب تأیید و توفیق میکرد
- 14 The Lord be praised that the prayers of this gracious soul have been answered, for the effects thereof are everywhere manifest. 14 الحمد لله دعای آن بزرگوار مستجاب گشت و آثار ظاهر و آشکار و علیکن البهائم

SWAB#063

MKT3.291, MMK1#063 p.094,  
TABN.034b

## AB01259

*To: Family of Haji Amih Khanum, in Tihiran*

*Date: 1921-Aug-23*

- 1 O branches, leaves and blossoms of that goodly tree! Praise be to God that that cypress of the supreme paradise brought forth blessed branches, leaves and fruits in this garden of paradise. She established a family all of whom are under the shade of the favors of the Desired One, in the utmost firmness and steadfastness. In the Qur'an it is said: "Like a grain that produces seven ears, in every ear a hundred grains. And God increases for whomever He wishes." This family has become a blessed lineage and under the tree of providence they increase and multiply day by day. They are all connected to the Sacred Threshold. Every family that becomes the recipient of divine providence receives wondrous blessings, spreads throughout all regions of the earth, and each one takes pride in the original tree and is known by that name. Praise be to God, the seed that pure leaf scattered is sprouting day by day and will spread throughout all horizons. Therefore thank God for this great gift, in that He distinguished you with a favor from His presence, singled you out with a gift from His side, caused you to grow with a goodly growth, and made you signs of His remembrance among the worlds. 1 ای فروع و اوراق و ازهار آن شجره طیبه الحمد لله آن سرو بهشت برین فروع و برگ و بار مبارکی درین باغ فردوس بیار آورد عائله‌ئی تشکیل نمود که کل در ظل الطاف حضرت مقصود در نهایت ثبوت و رسوخند در قرآن میفرماید کجبة انبت سبع سنابل فی کل سنبله مائة جلده و الله یضاعف لمن یشاء این خاندان دودمان مبارکی گردند و در ظل شجره عنایت روز بروز برکت یابند و ازدیاد جویند و جمیع منسوب بعته مقدسه هستند هر عائله که مشمول نظر عنایت الهی شد برکت عجیب یافت در جمیع اقالیم در روی زمین منتشر شد و هر یک افتخار بدوحه اصلیه مینمایند و بآن نام مذکورند الحمد لله تنخی که آن ورقه طیبه باشید روز بروز در انباتست و در جمیع آفاق منتشر خواهد شد فاشکر الله علی هذه الموهبة الکبری بما اختصکم بفضل من عنده و خصصکم بموهبة من لدنه و انبتکم نباتاً حسناً و جعلکم آیات ذکره بین العالمین
- 2 'Abdu'l-Baha's intention is to mention each member of that spiritual family with most wonderful mention in his letters, but he does not have a moment's respite. Therefore he writes one letter to all, but this has the significance of a book. How often a detailed book has the significance of one word, and how often 2 عبدالبهائم را نیت آنست که هر یک از افراد آن عائله روحانیه را بابتدع اذکار در مکاتیب خویش ذکر نماید ولی دقیقه‌ئی فرصت ندارد لهذا بجمیع یک نامه مینگارد ولی این حکم یک کتاب

one word has the significance of infinite books and volumes. Now I offer a prayer at the threshold of God concerning that family, which is equivalent to a detailed book:

دارد چه بسیار که کتاب مفصلی حکم یک کلمه  
دارد و چه بسیار یک کلمه حکم صحف و زیر  
غیرمتناهی دارد حال من مناجاتی بدرگاه یزدان  
در حق آن خاندان می‌نمایم که عبارت از یک  
کتاب مفصل است

- 3 O my God, my God! Verily Your luminous maidservant, Your divine handmaiden whom You named Haji Ammih - You made her a verdant tree moistened by the outpourings of Your providence, fresh and flourishing through the rain of Your lordship. She put forth graceful tender branches and was adorned with wondrous delicate blossoms and leaves, and bore ripe spiritual fruits and divine delicacies. O Lord! Clothe her with resplendent lights from Your most glorious kingdom and cause her to be stirred by the breezes of Your love in the radiant garden. Make her fruitful with countless fruits, so that the rustling of her leaves may delight the ears of those near to You and stir the hearing of the sincere ones. O Lord! Make them signs of guidance among the people and emblems of oneness in the land of detachment. Verily You are the Helper, the Confirmer, the Mighty, the Generous.

3 الهی الهی انّ امتک النورانیة و وصیفتک  
الرحمانیة الّتی سمّیتها بحاجی عمّه جعلتها دوحه  
ریّانه بفیض سحاب عنایتک خضلة نضرة بامطار  
ربانیّتک فتفرعت بفروع رشیقة طریة و ازدانت  
بازهار و اوراق بدیعة لطیفه و اثمرت باثمار جنیة  
و فواکه شهبیة روحانیة ربّ جلّ لها بانوار ساطعة  
من ملکوتک الابهی و هزّزها باریاح محبتک  
فی الحدیقة النوراء و ثمرها باثمار لاتعدّ و لاتحصی  
حتّی یکون حقیفها تستلذّ بها آذان المقرّبین و یهتزّ  
به مسامع المخلصین ربّ اجعلهم آیات الهدی  
بین الملا و معالم التوحید فی ارض التجرید انک  
انت المؤید الموفق العزیز الکریم

MMK6#059

## AB03413

To: *Ruha Mahbubi, in Isfahan*

Date: 1921-Aug-25

- 1 O grandchild of the martyr in the path of God! The love which 'Abdu'l-Baha beareth for the survivors of the martyrs is to the degree that the Concourse on high applaud it! These blessed souls laid down their lives. To use the popular expression, "It is no laughing matter." They tasted the venom of the sword, and made their mirror-like breasts the targets of a hundred thousand arrows. How easy it is to say! Now consider them, and consider those others who will not forego one iota of their lusts and passions. Slaves are they of their carnal appetites, and addicted to the pleasures and diversions of this dark and narrow world. Wherefore is there an immeasurable difference betwixt the twain.
- 2 'Abdu'l-Baha cherisheth the wish of perfuming his nostrils with the fragrant dust of these luminous graves. This is my highest

1 ای حفیده شهید سبیل الهی محبت عبدالبهاء  
ببازماندگان شهدا بدرجه ایست که ملاً اعلی  
تحسین می‌نماید این نفوس مبارکه در سبیل جمال  
مبارک جان نثار نمودند بقول عوام شوخی  
برنمیدارد زهر شمشیر چشیدند و سینه چون  
آئینه را هدف صد هزار تیر نمودند بزبان آسان  
می‌آید حال ملاحظه آنان کنید و ملاحظه  
دیگران که از ذره‌ئی هوا و هوس نمی‌گذرند  
اسیر شهوات نفسند و دلبسته به سرور و خوشی  
این جهان تاریک و تنگ لهذا فرق بی‌پایان در  
میان

2 عبدالبهاء را آرزو چنان که بتراب معطر این  
مرقد های منور مشام معنبر نماید هذا نهاية آمالی

hope and my utmost aspiration. I beseech God to grant me this honour, and to enable me to follow their example. May my life be a sacrifice for them. May my heart be a sacrifice for them.

و غاية مقصدي اسئل الله ان يشرفني بذلك و  
يوفقني على التأسي بهم روي لهم الفداء نفسي  
لهم الفداء قلبي لهم الفداء

- 3 I hope that, through the aid and preservation of the Lord of creation, thou wilt be shielded and preserved, and strengthened in thy services to His Holiness the Incomparable; and become a source of glory to the Cause of God.

3 از عون و صون خداوند آفرينش اميدوارم كه  
محفوظ و مصون و بخدمات حضرت بيجون موفق  
گردى و سبب عزت امر الله شوى

- 4 Do thou convey on my behalf kind remembrances and a fragrant greeting unto his honour Aqa Mirza Husayn Aqa and Hasan Aqa, and unto his honour Mirza Nusratu'llah. A letter was written for the believing maidservant of God, Agha Bibi, which is enclosed. Do thou deliver it.

4 و بجناب آقا ميرزا حسين آقا و جناب آقا نصره الله  
از قبل من تعلق خاطر و پيام عاطر برسان نامه ئى  
بامه الله الموقنه آقا بى بى مرقوم گرديد در جوفست  
برسانيد

DUR4.679, NNY.210-211

## AB12317

*To: Kustner, Heinrich et al., in Stuttgart*

*Date: 1921-Aug-26*

O ye two birds of the Kingdom's nest!

Praise be to God that through the love, kindness and medical treatment of Mr. Gehring, Mr. Kostner obtained complete healing and recovery, and because of this physical healing he found spiritual healing. When Professor Kunz returned from here, he was like one returning from a rose garden, going back to Germany with hands full of flowers of truth and meaning. The hope is that he will render outstanding services to the world of the Kingdom.

And surely meeting Mr. and Mrs. Bosch will also cause strengthening of spirit and attraction of your hearts. I beseech God that all may become manifestations of divine favors, and my hope is that that withered and dejected country may be revived by the life-giving breeze of the love of God and find new life.

Give my utmost kindness to your two dear children Fern and Elise. You should be extremely grateful and pleased with Mr. Herrigel, for he became the cause of your eternal life.

And upon you both be the Most Glorious Glory.

BBBD.597

## AB12590

*To: Frieda Nothhaft, in Stuttgart*

*Date: 1921-Aug-26*

O thou dear handmaid of God! Praise be to God that divine favors have encompassed thee and thou hast been guided to the Greatest Guidance. Give thanks unto God that He hath bestowed such a great bounty upon thee, delivered thee from the darkness of the world of imitation, and guided thee to reality, until thou became illumined, became spiritual, became heavenly. The Baha'i school in Haifa has not yet been established. Whenever it is established, surely thou wilt come and teach in that school for some time.

And upon thee be the Most Glorious Glory.

BBBD.599

## AB12399

*To: Schwarz, Consul et al., in Munich*

*Date: 1921-Aug-27*

To Karl Krieger, L. Bohler, Else Fussen and Weger in Munich, Germany: Your letter was received and its contents indicated that you had gathered at Mrs. Butker's home and were engaged in discussions about the divine teachings, and were grateful and delighted with the heavenly bounties. My hope is that your gathering may become a divine assembly, and at midnight when I offer prayers, I supplicate at the divine threshold on your behalf so that the moments may be encompassed by His all-embracing favor and you may become children of God's Kingdom and manifestations of the knowledge of God, drink from the fountain of eternal life, and shine forth in the assemblage of the world such that you may breathe the spirit

of eternal life into their hearts. From God's infinite favors, my ultimate desire is that you may rise like brilliant stars from the horizon of the Kingdom.

And upon you be the Most Glorious Glory.

BBBD.595-596

## AB12591

*To: Pontner, Lina et al., in Stuttgart*

*Date: 1921-Aug-27*

O ye two lamps enkindled with the fire of the love of God! Your letter was received. You must be infinitely grateful and pleased with Mr. Herrigel and Mr. and Mrs. Bosch, for they breathed into you the spirit of life, and you must have heartfelt attachment to Mr. Gehring, for he made you intoxicated with the wine of the love of God.

Mrs. Lina Pontner met me in a true vision. What she saw in her dream was reality itself. She must be very pleased and happy so that this vision may be repeated.

Upon you both be the Most Glorious Glory!

BBBD.600

## AB12211

*To: Baha'is of Germany*

*Date: 1921-Aug-28*

<sup>1</sup> O sons of the Kingdom of God! In the country of Germany there is great spiritual capacity. The souls are capable of receiving divine bounties and have the capacity to accept divine teachings. Therefore, some souls are attracted to the unity of the human world and are united and kind to all peoples and communities. I hope they will be free from religious prejudices, racial prejudices, natural prejudices, economic prejudices and political prejudices. May they consider the human world as

<sup>1</sup> ای ابناء ملکوت الله در اقلیم آلمان استعداد ملکوتی بسیار است نفوس قابل فیوضات الهی است و استعداد تلقی تعالیم الهی دارند لهذا بعضی نفوس منجذب وحدت عالم انسانی هستند و بجمع ملل و طوائف متحد و مهربانند امیدوارم که از تعصبات دینی و از تعصبات جنسی و از تعصبات طبیعی و از تعصبات اقتصادی و از

one family, possess seeing eyes and hearing ears. Therefore, Abdul-Baha has an indescribable attachment to these souls, and although that country is now withered and faded, my hope is that the breeze of divine favor will blow and quicken all. In any case, strive as much as you can to be in utmost love and harmony with all the peoples of the world and all religions. Since security has not yet been fully established in all countries, therefore some letters arrive and some do not. Thus we have been compelled to establish a single intermediary, which is that all the friends in Germany should send their letters to Mr. Consul Schwarz and have them translated into English. He should send them to the Holy Land by registered mail. Night and day I supplicate and implore the divine Kingdom and beg for you unlimited favors and bounties. I send greetings and messages to all.

تعصبات سیاسی فارغ باشند عالم انسانی را یک عائله شمارند دیده بینا دارند و گوش شنوا لهذا عبدالبهاء تعلقی زایدالوصف باین نفوس دارد و هرچند آن اقلیم الآن افسرده و پژمرده است امیدم چنان است که نسیم عنایت بوزد و جمیع را زنده کند باری تا توانید بکوشید تا با جمیع ملل عالم و با جمیع ادیان در نهایت محبت و الفت باشید چون امنیت هنوز در جمیع ممالک استقرار تام نیافته لهذا مکاتیب بعضی میرسد و بعضی نمیرسد لهذا مجبور بوحدت واسطه شده‌ایم و آن این است که جمیع احبای آلمان مکاتیبشانرا در نزد جناب قونسل شوارز بفرستند و ترجمه به انگلیسی کنند ایشان به ارض مقصود ارسال و دوسفارشی کنند و من شب و روز بملکوت الهی تضرع و زاری می‌نمایم و شماها را الطاف و موهبت نامتناهی می‌خواهم

2 Upon you be the Most Glorious Glory!

2 و بجمیع سلام و پیام می‌فرستم و علیکم البهاء الاهی

BBBD.603-604

BBBD.602

## AB03286

*To: Rahman son of Muhammad Isma'il the martyr et al., in Nayriz*

*Date: 1921-Sep-03*

1 O remnants of the martyrs! The inmates of the Concourse have always longed for the gift of martyrdom and the denizens of the Abha Kingdom are intoxicated with this brimming cup. The saints of Baha, may my life be a sacrifice to the dust of His martyrs, gaze down eagerly from on high and whenever they see patience and fortitude, strength and long suffering among such as follow in their footsteps. They glorify them saying proudly, 'Praise be to God that although we left the world of dust and flew to the kingdom of divinity those we left behind are faithful and steadfast in the Cause of God. The world of humanity is not bereft of this effulgence; the gathering of humankind still shines with this light'.

1 یا بقایاء الشهداء اهل ملاء اعلی آرزوی این شهادت کبری نمایند و اهل ملکوت ابهی از این جام سرشار سرمست و پرخماراند شهدای سبیل جمال ابهی روحی لترتبهتم الفداء از ملکوت ابهی ناظر بپازماندگانند و چون در متعلقان و دوستان صبر و قرار بینند و تحمل و اصطبار مشاهده کنند نغز و مباهات نمایند که الحمد لله هرچند ما از عالم ناسوت رهیدیم و بجهان لاهوت پریدیم ولی بازماندگان ثابت پیمانند و مستقیم بر امر رحمن عرصه ناسوت خالی نمانده و انجن عالم امکان بنور هدی درخشنده و تابانست

2 Thanks be to God that thou hast not been shaken by this great calamity and that thy feet have not slipped. Thanks be to God

that thou art shining from the horizon of steadfastness like a luminous star.

2 حال الحمد لله شما از این صدمه کبری نلغزیدید و از افق استقامت مانند نجوم ساطعه درخشیدید

- 3 Doubt not but that the loving kindness of the Blessed Beauty may my spirit be a sacrifice to His resting-place, is circling round thee and hath encompassed thee on every side. Be glad therefore and cheerful for the messengers of His providence and grace yearn to attain thy presence and thou shalt assuredly be the recipient of His manifest bestowals.

3 و یقین است که عنایات جمال مبارک روحی لروضته الفداء شامل و کامل است پس مسرور و مستبشر باشید که بدرقه عنایت خواهد رسید و از هر جهت موهبت کبری حاصل خواهد شد و علیکم و علیکم البهاء الأبهی

MMK2#313 p.229

## AB04087

To: Muhammad Abdu'llah Vakil, in Srinagar

Date: 1921-Sep-17

- 1 O thou who art attracted to the love of God! Thy letter which was forwarded through Bombay was received....
- 2 Thou didst write that a group in Kashmir had become devoted to one of the claimants. But in the Qur'an it is said: "We have sent down water from heaven, and the channels flow, each according to its measure, and the flood beareth along a swelling foam." Then it continues: "As for the foam, it passeth away as scum, while that which is useful to mankind remaineth in the earth." This means that when the flood rises, foam appears, but the foam vanishes while that which is beneficial, namely the water, remains. In other words, the Cause of God is like the sea, and other souls are like the foam. The sea endures while the foam perishes. As Rumi, the author of the Mathnavi, says:
- 3 "These false hawks have learned to imitate the cry of the white falcon
- 4 Though the sand-grouse may learn the hoopoe's call, Tell thou the hoopoe's secret and the message of the morning breeze"
- 5 In brief, no power can resist the waves of the Most Great Sea. But you should deal gently with the Qadianis. Do not upset them. Just say to them that you must consider the present, not the past. Today the Cause of Baha'u'llah has encompassed East and West and is spreading. Like the ocean it surges:

1 ای منجذب محبت الله نامه شما که بواسطه بمبئی ارسال نموده بودید ملاحظه گردید...

2 مرقوم فرموده بودی که جمعی در کشمیر بشخصی از مدعیان ارادت حاصل نموده اند ولی در قرآن میفرماید و انزلنا من السماء ماء فسال اودية بقدرها فاحتمل السيل زبداً رابياً بعد میفرماید فاما الزبد فيذهب جفاء و اما ما ينفع الناس فيمكث في الأرض یعنی چون سيل برخیزد کف حاصل شود اما کف زائل گردد ولی آنچه فائده بخش است یعنی آب باقی ماند یعنی امر الله مانند دریاست و نفوس دیگر مانند کفند دریا باقی و کف فانی مولوی صاحب مثنوی گوید

3 ورنه این بازان دغل افروختند بانگ بازان سپید آموختند

4 بانگ هدهد گر پیامزد قطا راز هدهد گو و پیغام صبا

5 باری امواج بحر اعظم را هیچ قوه ای مقاومت ننماید ولی شما به قادیانیها مدارا نمائید مکرشان نکنید همین بگوئید که شما باید حال را ملاحظه نمائید نه گذشته را امروز امر بهاء الله شرق و

غرب را احاطه نموده و در انتشار است چون  
دریا موج میزند

6 "In the city there is no commotion save the curl of the Beloved's  
tress

6 ولوله در شهر نیست جز شکن زلف یار

7 In all the world there is no tumult save the curve of the Friend's  
brow."

7 فتنه در آفاق نیست جز خم ابروی دوست

MMK6#220x, MSHR5.262ax

## AB01044

*To: Zargani, Mahmud et al., in Bombay*

*Date: 1921-Sep-18*

1 O Beloved of God and faithful friends of 'Abdu'l-Baha! Your general letter was like sealed nectar, bestowing spiritual exhilaration and infinite joy, for it was a sign of faith and certitude and proof of firmness in the Covenant. Blessed are you for this great gift, glad tidings to you for this mighty guidance! I beseech the Lord of hidden favors to keep you all safe and protected from every sorrow and grief in the shelter of the bounty of the Incomparable One.

1 ای احبای الهی و یاران باوفای عبداله‌آء نامه  
عمومی شما مضمون رحیق مختوم بود نشئه  
روحانی بخشید و سرور نامتناهی مبدول داشت  
زیرا آیت ایمان و ایقان بود و برهان ثبوت بر  
پیمان طوبی لکم من هذه الموهبة الكبرى بشری  
لکم من هذه الهداية العظمی از حضرت خفی  
الألطف اسعاف میطلبم تا جمیع در صون عنایت  
حضرت بیچون از هر حزن و کدری محفوظ و  
مصون باشید

2 Now that the cup of wine is overflowing and the musk of mysteries is being scattered upon the world, make all nostrils fragrant with musk and faces radiant with light. Today the melody of East and West is "Ya Baha'u'l-Abha" and the cry of the leviathan of love is "Ya 'Aliyyu'l-A'la." Throughout all the world this call is raised, and in all five continents the fame of the Cause of God is the song of every wise one. The divine teachings are spread abroad, the teachers victorious and triumphant, tongues are like drawn swords, hearts are gladdened, spirits are attracted, and the mighty ones of the nations are like uprooted palm trees. The song of the horizons is the call of Ya Baha'u'l-Abha and the cry of the lovers is the verses of the beauty and perfection of the Luminary of the horizons.

2 چون جام صہا سرشار گردید و نافه اسرار  
بر عالم نثار کنید مشامها مشکبار نمائید و رویها  
غرق انوار نمائید امروز آهنگ شرق و غرب  
یابہآء الہی است و خروش نہنگ عشق  
یاعلیٰ الأعلیٰ در جمیع جہان این ندا بلند است  
و در قطعات خمسہ صیت امر اللہ آہنگ ہر  
ہوشمند تعالیم الہیہ منشر و مبلغین مظفر و  
منتصر و زبانہا سیف شاعر و قلوب مستبشر  
و ارواح منجذب و صنادید اقوام کاعجاز نخل  
منقعر نغمہ آفاق بانگ یابہآء الہی است و  
نعرہ عشاق آیات جمال و کمال نیر آفاق

3 Now is the time to arise with deeds and actions, to demolish the foundation of heedlessness, lethargy and stagnation, and in accordance with the teachings of the Blessed Beauty to become signs of guidance in conduct and behavior, to promote the religion of God with eloquent and fluent speech, to show fidelity

3 حال وقت آنست باعمال و افعال پردازید و بنیان  
غفلت و نحوودت و جودت براندازید و بموجب  
تعالیم جمال مبارک در رفتار و کردار آیات ہدی  
گردید و بنطق فصیح و بلیغ ترویج دین اللہ نمائید

to the Blessed Beauty, to drink the cup of purity, to become intoxicated with the wine of love, to spread your wings and soar in this infinite height.

- 4 If you knew how precious you are to 'Abdu'l-Baha, surely your cup would overflow, you would become enthused, spread fragrance like musk, be moved with joy, and with one voice raise a clamor in all regions and with one melody raise jubilation for the dawning of the Day-Star of the splendor of the Most Glorious Beauty. And upon you be the Most Glorious Glory!
- 5 O my God, my God! These are servants who have rent asunder the veils, torn away the coverings, destroyed the temples of doubts, become free of allusions, and are attracted by the glad tidings. They have abandoned the crooked path and walked the straight path, inhaled the fragrance of the garden of paradise, their eyes were gladdened by witnessing the manifest light, and their hearts overflowed with great joy in this glorious century and noble age. O Lord! Assist them with the hosts of the Supreme Concourse, strengthen their loins with the armies of Thy Most Glorious Kingdom, illumine their eyes by witnessing the signs of Thy power in earth and heaven, purify their inner secrets with Thy great gift, and illumine their consciences with a ray shining from Thy Most Glorious Horizon. Verily, Thou art the Mighty, the Exalted, the Powerful, the Omnipotent, and verily, Thou art the Merciful, the Compassionate.

و بجمال مبارک وفا نمائید و جام صفا نوشید و سرمست بادهء عشق گردید و بال و پر بگشائید و در این اوج نامتناهی پرواز نمائید

4 اگر بدانید در نزد عبداله‌آ چه قدر عزیزید البته جام لبریز شوید و شورانگیز گردید و مشکیز شوید و باهتزاز آید و بصوت واحد غلغله در آفاق اندازید و بنغمهء واحد هلهله از طلوع نیر اشراق جمال ابهی نمائید و علیکم اله‌آ الأبهی

5 الهی الهی هؤلآ عباد خرقوا الحجاب و هتكوا السبحات و فتكوا هياكل الشبهات و استغنوا من الاشارات و انجدوا بالبشارات تركوا المنهج السقيم و سلکوا الصراط المستقيم و استنشقوا رائحة جنة النعيم و قرّت اعينهم بمشاهدة النور المبين و طفحت قلوبهم بسرور عظيم في هذا القرن المجيد و العصر الكريم ربّ ايدهم بجيوش الملائة الاعلى و اشدّد ازورهم بجنود ملكوتك الأبهی و نور ابصارهم بمشاهدة آيات قدرتك في الأرض و السماء و طيب سرائرهم بموهبتك الكبرى و نور ضمائرهم بشعاع ساطع من افقك الأبهی انك انت المقتدر المتعالی العزيز القدير و انك انت الرحمن الرحيم

MKT3.295

## AB00020

*Lawh-i-Dr Forel (Tablet to Dr Forel)*

*To: Auguste Forel*

*Date: 1921-Sep-21*



- 1 O revered personage, lover of truth! Thy letter dated 28 July 1921 hath been received. The contents thereof were most pleasing and indicated that, praised be the Lord, thou art as yet young, and searchest after truth, that thy power of thought is strong and the discoveries of thy mind manifest.

1 ای شخص محترم مفتون حقیقت نامهء شما که ۲۸ جولای ۱۹۲۱ مورخ بود رسید مضامین خوشی داشت و دلیل بر آن بود که الحمد لله هنوز جوانی و تحریر حقیقت مینمائی قوای فکریه شدید است و اکتشافات عقلیه پدید

- 2 Numerous copies of the epistle I had written to Dr. F. are spread far and wide and every one knoweth that it hath been revealed in the year 1910. Apart from this, numerous epistles have been written before the war upon the same theme, and reference, too, hath been made to these questions in the Journal of the San Francisco University, the date whereof is known beyond any doubt. In like manner have the philosophers of broad vision praised highly the discourse eloquently delivered in the above-named University. A copy of that paper is thus enclosed and forwarded. Thy works are no doubt of great benefit, and if published, send us a copy of each.
- 2 نامه‌ئی که بدکتر فیشر مرقوم نموده بودم نسخ متعدده او منتشر است و جمیع میدانند که در سنه ۱۹۱۰ مرقوم گردیده و از این نامه گذشته نامه‌های متعدده باینضمون قبل از حرب مرقوم و در جریده کلیه سافرانسیسکو نیز اشاره باین مسائل گردیده تاریخ آن جریده مسلم و معلوم و همچنین ستایش فلاسفه وسیع النظر در نطقی که در کلیه داده شد در نهایت بلاغت لهذا یک نسخه از آن جریده در جوف این مکتوب ارسال میشود تألیف آنجناب البته مفید است لهذا اگر چنانچه مطبوع است از هر یک نسخه‌ئی از برای ما ارسال دارید
- 3 By materialists, whose belief with regard to Divinity hath been explained, is not meant philosophers in general, but rather that group of materialists of narrow vision who worship that which is sensed, who depend upon the five senses only, and whose criterion of knowledge is limited to that which can be perceived by the senses. All that can be sensed is to them real, whilst whatever falleth not under the power of the senses is either unreal or doubtful. The existence of the Deity they regard as wholly doubtful.
- 3 مقصد از طبیعیتی که عقائدشان در مسئله الوهیت ذکر شد حزبی از طبیعیتون تنگ نظر محسوس پرست است که بحواس خمسہ مقید و میزان ادراک نزدشان میزان حس است که هر محسوس را محتوم شمرند و غیر محسوس را معدوم و یا مشبوه دانند حتی وجود الوهیت را بکلی مظنون نگرند مراد جمیع فلاسفه عموماً نیست
- 4 It is as thou hast written, not philosophers in general but narrow-minded materialists that are meant. As to deistic philosophers, such as Socrates, Plato and Aristotle, they are indeed worthy of esteem and of the highest praise, for they have rendered distinguished services to mankind. In like manner we regard the materialistic, accomplished, moderate philosophers, who have been of service (to mankind).
- 4 همانست که مرقوم نموده‌ئی مقصود تنگ نظران طبیعیتوند اما فلاسفه الهیون نظیر سقراط و افلاطون و ارسطو فی الحقیقه شایان احترام و مستحق نهایت ستایشند زیرا خدمات فائده بعالم انسانی نموده‌اند و همچنین فلاسفه طبیعیتون متفنون معتدل که خدمت کرده‌اند
- 5 We regard knowledge and wisdom as the foundation of the progress of mankind, and extol philosophers who are endowed with broad vision. Peruse carefully the San Francisco University Journal that the truth may be revealed to thee.
- 5 ما علم و حکمت را اساس ترقی عالم انسانی میدانیم و فلاسفه وسیع النظر را ستایش مینمائیم در روزنامه کلیه سافرانسیسکو دقت نمائید تا حقیقت آشکار گردد
- 6 Now concerning mental faculties, they are in truth of the inherent properties of the soul, even as the radiation of light is the essential property of the sun. The rays of the sun are renewed but the sun itself is ever the same and unchanged. Consider how the human intellect develops and weakens, and may at times come to naught, whereas the soul changeth not. For the mind to manifest itself, the human body must be whole; and a sound mind cannot be but in a sound body, whereas the soul dependeth not upon the body. It is through the power of the soul that the mind comprehendeth, imagineth and exerteth its influence, whilst the soul is a power that is free. The mind
- 6 اما قوای عقلیه از خصائص روحست نظیر شعاع که از خصائص آفتابست اشعه آفتاب در تجدّد است ولیکن نفس آفتاب باقی و برقرار ملاحظه فرمائید که عقل انسانی در تزیاد و تناقص است و شاید عقل بکلی زائل گردد ولیکن روح بر حالت واحده است و عقل ظهورش منوط بسلامت جسم است جسم سلیم عقل سلیم دارد ولی روح مشروط بآن نه عقل بقوه روح ادراک و تصور و تصرف دارد ولی

comprehendeth the abstract by the aid of the concrete, but the soul hath limitless manifestations of its own. The mind is circumscribed, the soul limitless. It is by the aid of such senses as those of sight, hearing, taste, smell and touch, that the mind comprehendeth, whereas the soul is free from all agencies. The soul as thou observest, whether it be in sleep or waking, is in motion and ever active. Possibly it may, whilst in a dream, unravel an intricate problem, incapable of solution in the waking state. The mind, moreover, understandeth not whilst the senses have ceased to function, and in the embryonic stage and in early infancy the reasoning power is totally absent, whereas the soul is ever endowed with full strength. In short, the proofs are many that go to show that despite the loss of reason, the power of the soul would still continue to exist. The spirit however possesseth various grades and stations.

روح قوه آزاد است عقل بواسطه محسوسات ادراک معقولات کند و لکن روح طلوعات غیر محدوده دارد عقل در دائره محدود است و روح غیر محدود عقل ادراکات بواسطه قوای محسوسه دارد نظیر باصره و سامعه و ذائقه و شامه و لامسه و لکن روح آزاد است چنانکه ملاحظه مینمائید که در حالت یقظه و حالت خواب سیر و حرکت دارد شاید در عالم رؤیا حل مسئله ای از مسائل غامضه مینماید که در زمان بیداری مجهول بود عقل بتعطیل حواس خمس از ادراک باز میماند و در حالت جنین و طفولیت عقل بکلی مفقود لکن روح در نهایت قوت باری دلائل بسیار است که بفقدان عقل قوه روح موجود

7 As to the existence of spirit in the mineral: it is indubitable that minerals are endowed with a spirit and life according to the requirements of that stage. This unknown secret, too, hath become known unto the materialists who now maintain that all beings are endowed with life, even as He saith in the Qur'an, 'All things are living'.

7 فقط روحا مراتب و مقاماتی روح جمادی و مسلم است که جماد روح دارد حیات دارد ولی باقتضای عالم جماد چنانکه در نزد طبیعیون نیز این سر مجهول مشهود شده که جمیع کائنات حیات دارند چنانکه در قرآن میفرماید کل شیء حی

8 In the vegetable world, too, there is the power of growth, and that power of growth is the spirit. In the animal world there is the sense of feeling, but in the human world there is an all-embracing power. In all the preceding stages the power of reason is absent, but the soul existeth and revealeth itself. The sense of feeling understandeth not the soul, whereas the reasoning power of the mind proveth the existence thereof.

8 و در عالم نبات نیز قوه نامیه و آن قوه نامیه روح است و در عالم حیوان قوه حساسه است ولی در عالم انسان قوه محیطه است و در جمیع مراتب گذشته عقل مفقود و لکن روحا ظهور و بروز قوه حساسه ادراک روح ننماید و لکن قوه عاقله استدلال بر وجود آن نماید

9 In like manner the mind proveth the existence of an unseen Reality that embraceth all beings, and that existeth and revealeth itself in all stages, the essence whereof is beyond the grasp of the mind. Thus the mineral world understandeth neither the nature nor the perfections of the vegetable world; the vegetable world understandeth not the nature of the animal world, neither the animal world the nature of the reality of man that discovereth and embraceth all things.

9 و همچنین عقل استدلال بر وجود یک حقیقت غیر مرئیۀ نماید که محیط بر کائناتست و در هر رتبه ای از مراتب ظهور و بروزی دارد ولی حقیقتش فوق ادراک عقول چنانکه رتبه جماد ادراک حقیقت نبات و کمال نباتی را ننماید و نبات ادراک حقیقت حیوانی را نتواند و حیوان ادراک حقیقت کاشفه انسان که محیط بر سائر اشیاء است نتواند

10 The animal is the captive of nature and cannot transgress the rules and laws thereof. In man, however, there is a discovering power that transcendeth the world of nature and controlleth and interfereth with the laws thereof. For instance, all minerals, plants and animals are captives of nature. The sun itself with all its majesty is so subservient to nature that it hath no will of its own and cannot deviate a hair's-breadth from the laws thereof. In like manner all other beings, whether of the mineral, the vegetable or the animal world, cannot deviate

10 حیوان اسیر طبیعت است و از قوانین و نوامیس طبیعت تجاوز نکند ولی در انسان قوه کاشفه ایست که محیط بر طبیعت است که قوانین طبیعت را در هم شکند مثلاً جمیع جماد و نبات و حیوان اسیر طبیعتند این آفتاب باین عظمت چنان اسیر طبیعت است که هیچ اراده ندارد و از قوانین طبیعت سر موئی تجاوز نتواند و همچنین سائر کائنات از جماد و نبات

from the laws of nature, nay, all are the slaves thereof. Man, however, though in body the captive of nature is yet free in his mind and soul, and hath the mastery over nature.

- 11 Consider: according to the law of nature man liveth, moveth and hath his being on earth, yet his soul and mind interfere with the laws thereof, and even as the bird he flieth in the air, saileth speedily upon the seas and as the fish soundeth the deep and discovereth the things therein. Verily this is a grievous defeat inflicted upon the laws of nature.

- 12 So is the power of electrical energy: this unruly violent force that cleaveth mountains is yet imprisoned by man within a globe! This is manifestly interfering with the laws of nature. Likewise man discovereth those hidden secrets of nature that in conformity with the laws thereof must remain concealed, and transfereth them from the invisible plane to the visible. This, too, is interfering with the law of nature. In the same manner he discovereth the inherent properties of things that are the secrets of nature. Also he bringeth to light the past events that have been lost to memory, and foreseeeth by his power of induction future happenings that are as yet unknown. Furthermore, communication and discovery are limited by the laws of nature to short distances, whereas man, through that inner power of his that discovereth the reality of all things, connecteth the East with the West. This, too, is interfering with the laws of nature. Similarly, according to the law of nature all shadows are fleeting, whereas man fixeth them upon the plate, and this, too, is interference with a law of nature. Ponder and reflect: all sciences, arts, crafts, inventions and discoveries, have been once the secrets of nature and in conformity with the laws thereof must remain hidden; yet man through his discovering power interfereth with the laws of nature and transfereth these hidden secrets from the invisible to the visible plane. This again is interfering with the laws of nature.

- 13 In fine, that inner faculty in man, unseen of the eye, wresteth the sword from the hands of nature, and giveth it a grievous blow. All other beings, however great, are bereft of such perfections. Man hath the powers of will and understanding, but nature hath them not. Nature is constrained, man is free. Nature is bereft of understanding, man understandeth. Nature is unaware of past events, but man is aware of them. Nature

و حیوان هیچیک از نوامیس طبیعت تجاوز نتواند بلکه کل اسیر طبیعتند ولی انسان هرچند جسمش اسیر طبیعت و لکن روح و عقلش آزاد و حاکم بر طبیعت

- 11 ملاحظه فرمائید که بحکم طبیعت انسان ذیروح متحرک خاکبست اما روح و عقل انسان قانون طبیعت را میشکند مرغ میشود و در هوا پرواز میکند و بر صفحات دریا بکمال سرعت میتازد و چون ماهی در قعر دریا میروید و اکتشافات بحریه میکند و این شکستی عظیم از برای قوانین طبیعت است

- 12 و همچنین قوه کهربائی این قوه سرکش عاصی که کوه را میشکافد انسان این قوه را در زجابه حبس مینماید و این خرق قانون طبیعت است و همچنین اسرار مکنونه طبیعت که بحکم طبیعت باید مخفی بماند انسان آن اسرار مکنونه طبیعت را کشف نماید و از حیز غیب بحیز شهود میآورد و این نیز خرق قانون طبیعت است و همچنین خواص اشیاء از اسرار طبیعت است انسان او را کشف مینماید و همچنین وقایع ماضیه که از عالم طبیعت مفقود شده و لکن انسان کشف مینماید و همچنین وقایع آتیه را انسان باستدلال کشف مینماید و حال آنکه هنوز در عالم طبیعت مفقود است و مخبره و مکاشفه بقانون طبیعت محصور در مسافات قریبه است و حال آنکه انسان بآن قوه معنویه که کاشف حقایق اشیاست از شرق بغرب مخبره مینماید این نیز خرق قانون طبیعت است و همچنین بقانون طبیعت سایه زائل است ولی این سایه را انسان در آینه ثابت میکند و این خرق قانون طبیعت است دقت نمائید که جمیع علوم و فنون و صنایع و اختراعات و اکتشافات کل از اسرار طبیعت بود و بقانون طبیعت باید مستور ماند ولی انسان بقوت کاشفه خرق قانون طبیعت کرده و این اسرار مکنونه را از حیز غیب بحیز شهود آورده و این خرق قانون طبیعت است

- 13 خلاصه آن قوه معنویه انسان که غیر مرئیست تیغ را از دست طبیعت میگیرد و بفرق طبیعت میزند و سائر کائنات باوجود نهایت عظمت از این کمالات محروم انسانا قوه اراده و شعور موجود و لکن طبیعت از آن محروم طبیعت مجبور است و انسان مختار و طبیعت بی شعور است و انسان باشعور طبیعت از حوادث ماضیه بیخبر و

forecasteth not the future; man by his discerning power seeth that which is to come. Nature hath no consciousness of itself, man knoweth about all things.

- 14 Should any one suppose that man is but a part of the world of nature, and he being endowed with these perfections, these being but manifestations of the world of nature, and thus nature is the originator of these perfections and is not deprived therefrom, to him we make reply and say: the part dependeth upon the whole; the part cannot possess perfections whereof the whole is deprived.

- 15 By nature is meant those inherent properties and necessary relations derived from the realities of things. And these realities of things, though in the utmost diversity, are yet intimately connected one with the other. For these diverse realities an all-unifying agency is needed that shall link them all one to the other. For instance, the various organs and members, the parts and elements, that constitute the body of man, though at variance, are yet all connected one with the other by that all-unifying agency known as the human soul, that causeth them to function in perfect harmony and with absolute regularity, thus making the continuation of life possible. The human body, however, is utterly unconscious of that all-unifying agency, and yet acteth with regularity and dischargeth its functions according to its will.

- 16 Now concerning philosophers, they are of two schools. Thus Socrates the wise believed in the unity of God and the existence of the soul after death; as his opinion was contrary to that of the narrow-minded people of his time, that divine sage was poisoned by them. All divine philosophers and men of wisdom and understanding, when observing these endless beings, have considered that in this great and infinite universe all things end in the mineral kingdom, that the outcome of the mineral kingdom is the vegetable kingdom, the outcome of the vegetable kingdom is the animal kingdom and the outcome of the animal kingdom the world of man. The consummation of this limitless universe with all its grandeur and glory hath been man himself, who in this world of being toileth and suffereth for a time, with divers ills and pains, and ultimately disintegrates, leaving no trace and no fruit after him. Were it so, there is no doubt that this infinite universe with all its perfections has ended in sham and delusion with no result, no fruit, no permanence and no effect. It would be utterly without meaning. They were thus convinced that such is not the case, that this Great Workshop with all its power, its bewildering

انسان باخبر طبیعت از وقایع آتیۀ جاهل و انسان بقوۀ کاشفۀ عالم طبیعت از خود خبر ندارد و انسان از هر چیز باخبر

- 14 اگر نفسی تخطّر نماید که انسان جزئی از عالم طبیعت است و چون جامع این کمالات است این کمالات جلوه‌ئی از عالم طبیعت است پس طبیعت واجد این کمالاتست نه فاقد در جواب گوئیم که جزء تابع کلّ است ممکن نیست که در جزء کمالاتی تحقق یابد که کلّ از آن محروم باشد

- 15 و طبیعت عبارت از خواصّ و روابط ضروریۀ است که منبعث از حقایق اشیاء است و این حقایق کائنات هرچند در نهایت اختلافست ولی در غایت ارتباط و این حقایق مختلفه را جهت جامعۀئی لازم که جمیع را ربط بیکدیگر دهد مثلاً ارکان و اعضاء و اجزاء و عناصر انسان در نهایت اختلافست ولی جهت جامعۀئی که آن تعبیر بروح انسانی میشود جمیع را بیکدیگر ربط میدهد که منتظماً تعاون و تعاضد حاصل گردد و حرکت کلّ اعضاء در تحت قوانین منتظمه که سبب بقای وجود است حصول یابد اما جسم انسان از آنجهت جامعۀ بکلی بیخبر و حال آنکه باراده او منتظماً وظیفه خود را ایفا مینماید

- 16 اما فلاسفه بر دو قسمند از جمله سقراط حکیم که معتقد بوحدانیت الهیۀ و حیات روح بعد از موت بود چون رأیش مخالف آراء عوامّ تنگ‌نظران بود لهذا آن حکیم ربّانی را مسموم نمودند و جمیع حکمای الهی و اشخاص عاقل دانا چون در این کائنات نامتناهی نظر نمودند ملاحظه کردند که نتیجه این کون اعظم نامتناهی منتبی بعالم جماد شد و نتیجه عالم جماد بعالم نبات گشت و نتیجه عالم نبات عالم حیوان و نتیجه عالم حیوان عالم انسان این کون نامتناهی باین عظمت و جلال نهایت نتیجه‌اش انسان شد و انسان ایامی چند در این نشئه انسانی به محن و آلام نامتناهی معذب و بعد متلاشی بی اثر و ثمر گشت اگر این است یقین است که این کون نامتناهی با جمیع کمالات منتبی به هذیان و لغو و بیپوده شده نه نتیجه و نه ثمری و نه بقا و نه اثری عبارت از هذیان میگردد پس یقین کردند که چنین نیست این

magnificence and endless perfections, cannot eventually come to naught. That still another life should exist is thus certain, and, just as the vegetable kingdom is unaware of the world of man, so we, too, know not of the Great Life hereafter that followeth the life of man here below. Our non-comprehension of that life, however, is no proof of its non-existence. The mineral world, for instance, is utterly unaware of the world of man and cannot comprehend it, but the ignorance of a thing is no proof of its non-existence. Numerous and conclusive proofs exist that go to show that this infinite world cannot end with this human life.

- 17 Now concerning the Essence of Divinity: in truth it is on no account determined by anything apart from its own nature, and can in no wise be comprehended. For whatsoever can be conceived by man is a reality that hath limitations and is not unlimited; it is circumscribed, not all-embracing. It can be comprehended by man, and is controlled by him. Similarly it is certain that all human conceptions are contingent, not absolute; that they have a mental existence, not a material one. Moreover, differentiation of stages in the contingent world is an obstacle to understanding. How then can the contingent conceive the Reality of the absolute? As previously mentioned, differentiation of stages in the contingent plane is an obstacle to understanding. Minerals, plants and animals are bereft of the mental faculties of man that discover the realities of all things, but man himself comprehendeth all the stages beneath him. Every superior stage comprehendeth that which is inferior and discovereth the reality thereof, but the inferior one is unaware of that which is superior and cannot comprehend it. Thus man cannot grasp the Essence of Divinity, but can, by his reasoning power, by observation, by his intuitive faculties and the revealing power of his faith, believe in God, discover the bounties of His Grace. He becometh certain that though the Divine Essence is unseen of the eye, and the existence of the Deity is intangible, yet conclusive spiritual proofs assert the existence of that unseen Reality. The Divine Essence as it is in itself is however beyond all description. For instance, the nature of ether is unknown, but that it existeth is certain by the effects it produceth, heat, light and electricity being the waves thereof. By these waves the existence of ether is thus proven. And as we consider the outpourings of Divine Grace we are assured of the existence of God. For instance, we observe that the existence of beings is conditioned upon the coming together of various elements and their non-existence upon the decomposition of their constituent elements. For decomposition causeth the dissociation of the various elements.

کارخانه پر عظمت باین شوکت محیر العقول و باین کمالات نامتناهی عاقبت منتهی باین هذیان نخواهد گشت پس البته یک نشئه دیگر محقق است چنانکه نشئه عالم نبات از نشئه عالم انسانی پیچیده است ما نیز از آن نشئه کبری که بعد از نشئه انسانیست بی اطلاع هستیم ولی عدم اطلاع دلیل بر عدم وجود نیست چنانکه عالم جماد از عالم انسان بکلی پیچیده و مستحیل الادراک ولی عدم ادراک دلیل بر عدم وجود نیست و دلائل قاطعه متعدده موجود که این جهان بی پایان منتهی بحیات انسانی نگردد

17 اما حقیقت الوهیت فی الحقیقه مجرد است یعنی تجرد حقیقی و ادراک مستحیل زیرا آنچه بتصور انسان آید آن حقیقت محدوده است نه نامتناهی محاط است نه محیط و ادراک انسان فائق و محیط بر آن و همچنین یقین است که تصورات انسانی حادث است نه قدیم و وجود ذهنی دارد نه وجود عینی و از این گذشته تفاوت مراتب در حیز حدوث مانع از ادراکست پس چگونه حادث حقیقت قدیمه را ادراک کند چنانکه گفتیم تفاوت مراتب در حیز حدوث مانع از ادراکست جماد و نبات و حیوان از قوای عقلیه انسان که کاشف حقایق اشیاء است پیچیده است ولی انسان از جمیع این مراتب باخبر هر رتبه عالی محیط بر رتبه سفلی است و کاشف حقیقت آن ولی رتبه دانی از رتبه عالی پیچیده و اطلاع مستحیل است لهذا انسان تصور حقیقت الوهیت نتواند ولی بقواعد عقلیه و نظریه و منطقیه و طلوعات فکریه و انکشافات وجدانیه معتقد بحضرت الوهیت میگردد و کشف فیوضات الهیه مینماید و یقین میکند که هر چند حقیقت الوهیت غیر مرئی است و وجود الوهیت غیر محسوس ولی ادله قاطعه الهیه حکم بوجود آن حقیقت غیر مرئی مینماید ولی آن حقیقت کما هی هی مجهول التبع است مثلاً ماده اثیری موجود ولی حقیقتش مجهول و باآثارش محتوم حرارت و ضیا و کهریا تموجات اوست از این تموجات وجود ماده اثیری اثبات میگردد ما چون در فیوضات الهیه نظر کنیم متیقن بوجود الوهیت گردیم مثلاً ملاحظه مینمائیم که وجود کائنات عبارت از ترکیب عناصر مفرده است و عدم

Thus, as we observe the coming together of elements giveth rise to the existence of beings, and knowing that beings are infinite, they being the effect, how can the Cause be finite?

عبارت از تحلیل عناصر زیرا تحلیل سبب تفریق عناصر مفرده گردد پس چون نظر در ترکیب عناصر کنیم که از هر ترکیبی کائی تحقق یافته و کائنات نامتناهی است و معلول نامتناهی پس علت چگونه فانی

- 18 Now, formation is of three kinds and of three kinds only: accidental, necessary and voluntary. The coming together of the various constituent elements of beings cannot be accidental, for unto every effect there must be a cause. It cannot be compulsory, for then the formation must be an inherent property of the constituent parts and the inherent property of a thing can in no wise be dissociated from it, such as light that is the revealer of things, heat that causeth the expansion of elements and the solar rays which are the essential property of the sun. Thus under such circumstances the decomposition of any formation is impossible, for the inherent properties of a thing cannot be separated from it. The third formation remaineth and that is the voluntary one, that is, an unseen force described as the Ancient Power, causeth these elements to come together, every formation giving rise to a distinct being.

18 و ترکیب محصور در سه قسم است لا رابع له ترکیب تصادفی و ترکیب التزامی و ترکیب ارادی اما ترکیب عناصر کائنات یقین است که تصادفی نیست زیرا معلول بی علت تحقق نیابد و ترکیب التزامی نیز نیست زیرا ترکیب التزامی آنست که آن ترکیب از لوازم ضروریۀ اجزاء مترکبه باشد و لزوم ذاتی از هیچ شیئی انفکاک نیابد نظیر نور که مظهر اشیاست و حرارت که سبب توسع عناصر و شعاع آفتاب که از لزوم ذاتی آفتابست در این صورت تحلیل هر ترکیب مستحیل زیرا لزوم ذاتی از هر کائی انفکاک نیابد شق ثالث باقی ماند و آن ترکیب ارادیت که یک قوه غیر مرئیۀ که تعبیر بقدرت قدیمه میشود سبب ترکیب این عناصر است و از هر ترکیبی کائی موجود شده است

- 19 As to the attributes and perfections such as will, knowledge, power and other ancient attributes that we ascribe to that Divine Reality, these are the signs that reflect the existence of beings in the visible plane and not the absolute perfections of the Divine Essence that cannot be comprehended. For instance, as we consider created things we observe infinite perfections, and the created things being in the utmost regularity and perfection we infer that the Ancient Power on whom dependeth the existence of these beings, cannot be ignorant; thus we say He is All-Knowing. It is certain that it is not impotent, it must be then All-Powerful; it is not poor, it must be All-Possessing; it is not non-existent, it must be Ever-Living. The purpose is to show that these attributes and perfections that we recount for that Universal Reality are only in order to deny imperfections, rather than to assert the perfections that the human mind can conceive. Thus we say His attributes are unknowable.

19 اما صفات و کالاتی از اراده و علم و قدرت و صفات قدیمه که از برای آن حقیقت لاهوتیه می‌شماریم این از مقتضیات مشاهده آثار وجود در حیز شهود است نه کالات حقیقی آن حقیقت الوهیت که ادراک ممکن نیست مثلاً چون در کائنات ملاحظه نمائیم کالات نامتناهی ادراک کنیم و کائنات در نهایت انتظام و کمالست گوئیم که آن قدرت قدیمه که تعلق بوجود این کائنات یافته البته جاهل نیست پس می‌گوئیم که عالم است و یقین است که عاجز نیست پس قدیر است و یقین است که فقیر نیست پس غنی است و یقین است که معدوم نیست پس موجود است مقصود این است که این نعوت و کالاتی که از برای آن حقیقت کلیه می‌شماریم مجرد بجهت سلب نقائص است نه ثبوت کالاتی که در حیز ادراک انسانست لهذا می‌گوئیم که مجهول النعت است

- 20 In fine, that Universal Reality with all its qualities and attributes that we recount is holy and exalted above all minds and understandings. As we, however, reflect with broad minds

20 باری آن حقیقت کلیه با جمیع نعوت و اوصافش که می‌شماریم مقدس و منزّه از عقول و ادراکات است ولی چون در این

upon this infinite universe, we observe that motion without a motive force, and an effect without a cause are both impossible; that every being hath come to exist under numerous influences and continually undergoeth reaction. These influences, too, are formed under the action of still other influences. For instance, plants grow and flourish through the outpourings of vernal showers, whilst the cloud itself is formed under various other agencies and these agencies in their turn are reacted upon by still other agencies. For example, plants and animals grow and develop under the influence of what the philosophers of our day designate as hydrogen and oxygen and are reacted upon by the effects of these two elements; and these in turn are formed under still other influences. The same can be said of other beings whether they affect other things or be affected. Such process of causation goes on, and to maintain that this process goes on indefinitely is manifestly absurd. Thus such a chain of causation must of necessity lead eventually to Him who is the Ever-Living, the All-Powerful, who is Self-Dependent and the Ultimate Cause. This Universal Reality cannot be sensed, it cannot be seen. It must be so of necessity, for it is All-Embracing, not circumscribed, and such attributes qualify the effect and not the cause.

کون نامتناهی بنظر واسع دقت میکنم ملاحظه مینمائیم که حرکت و متحرک بدون محرک مستحیل است و معلول بدون علت ممنوع و محال و هر کائنی از کائنات در تحت تأثیر مؤثرات عدیده تکنون یافته و مستمراً مورد انفعالت و آن مؤثرات نیز بتأثیر مؤثراتی دیگر تحقق یابد مثلاً نبات بغیض ابر نیسانی تحقق یابد و انبات شود ولی نفس ابر نیز در تحت تدبیر مؤثرات دیگر تحقق یابد و آن مؤثرات نیز در تحت تأثیر مؤثرات دیگر مثلاً نبات و حیوان از عنصر ناری و از عنصر مائی که باصطلاح فلاسفه این ایام اکسیجن و هیدرجن نشو و نما نماید یعنی در تحت تربیت و تأثیر این دو مؤثر واقع اما نفس این دو ماده در تحت تأثیرات دیگر وجود یابد و همچنین سائر کائنات از مؤثرات و متأثرات این تسلسل یابد و بطلان تسلسل واضح و مبرهن پس لابد این مؤثرات و متأثرات منتهی بحی قدر گردد که غنی مطلق و مقدس از مؤثرات است آن حقیقت کلیه غیر محسوسه و غیر مرئی است و باید چنین باشد زیرا محیط است نه محاط و چنین اوصاف صفت معلول است نه علت

- 21 And as we reflect, we observe that man is like unto a tiny organism contained within a fruit; this fruit hath developed out of the blossom, the blossom hath grown out of the tree, the tree is sustained by the sap, and the sap formed out of earth and water. How then can this tiny organism comprehend the nature of the garden, conceive of the gardener and comprehend his being? That is manifestly impossible. Should that organism understand and reflect, it would observe that this garden, this tree, this blossom, this fruit would in no wise have come to exist by themselves in such order and perfection. Similarly the wise and reflecting soul will know of a certainty that this infinite universe with all its grandeur and perfect order could not have come to exist by itself.

21 و چون دقت کنیم ملاحظه نمائیم که انسان مانند میکروب صغیر است که در میوهئی موجود آن میوه از شکوفه تحقق یافته و شکوفه از شجره نابت شده و شجره از ماده سیالیه نشو و نما نموده و آن ماده سیالیه از خاک و آب تحقق یافته حالا چگونه این میکروب صغیر میتواند ادراک حقایق آن بوستان نماید و بیابان پیرد و حقیقت آن باغبان را ادراک کند این واضح است که مستحیل است ولی آن میکروب اگر هوشیار گردد احساس نماید که این باغ و بوستان و این شجره و شکوفه و ثمر بخودی خود باین انتظام و کمال تحقق نیابد و همچنین انسان عاقل هوشیار یقین نماید که این کون نامتناهی باین عظمت و انتظام بنفسه تحقق نیافته

- 22 Similarly in the world of being there exist forces unseen of the eye, such as the force of ether previously mentioned, that cannot be sensed, that cannot be seen. However, from the effects it produceth, that is from its waves and vibrations, light, heat, electricity appear and are made evident. In like manner is the power of growth, of feeling, of understanding, of thought, of memory, of imagination and of discernment; all these inner

22 و همچنین قوای غیر مرئی در حیز امکان موجود از جمله قوه اثیریّه چنانچه گذشت که غیر محسوسه و غیر مرئی است ولی از آثارش یعنی تموجات و اهتزازش ضیا و حرارت و قوه کهربائیّه ظاهر و آشکار شود و همچنین قوه نامیه و قوه حساسیه و قوه عاقلیه و قوه متفکره و قوه حافظه و قوه واهمه و قوه کاشفه این

faculties are unseen of the eye and cannot be sensed, yet all are evident by the effects they produce.

- 23 Now as to the infinite Power that knoweth no limitations; limitation itself proveth the existence of the unlimited, for the limited is known through the unlimited, just as weakness itself proveth the existence of power, ignorance the existence of knowledge, poverty the existence of wealth. Without wealth there would be no poverty, without knowledge no ignorance, without light no darkness. Darkness itself is a proof of the existence of light for darkness is the absence of light.

- 24 Now concerning nature, it is but the essential properties and the necessary relations inherent in the realities of things. And though these infinite realities are diverse in their character yet they are in the utmost harmony and closely connected together. As one's vision is broadened and the matter observed carefully, it will be made certain that every reality is but an essential requisite of other realities. Thus to connect and harmonize these diverse and infinite realities an all-unifying Power is necessary, that every part of existent being may in perfect order discharge its own function. Consider the body of man, and let the part be an indication of the whole. Consider how these diverse parts and members of the human body are closely connected and harmoniously united one with the other. Every part is the essential requisite of all other parts and has a function by itself. It is the mind that is the all-unifying agency that so uniteth all the component parts one with the other that each dischargeth its specific function in perfect order, and thereby co-operation and reaction are made possible. All parts function under certain laws that are essential to existence. Should that all-unifying agency that directeth all these parts be harmed in any way there is no doubt that the constituent parts and members will cease functioning properly; and though that all-unifying agency in the temple of man be not sensed or seen and the reality thereof be unknown, yet by its effects it manifesteth itself with the greatest power.

- 25 Thus it hath been proven and made evident that these infinite beings in this wondrous universe will discharge their functions properly only when directed and controlled by that Universal Reality, so that order may be established in the world. For example, interaction and co-operation between the constituent parts of the human body are evident and indisputable, yet this does not suffice; an all-unifying agency is necessary that shall

قوای معنویّه کلّ غیر مرئی و غیر محسوس ولی  
بآثار واضح و آشکار

- 23 و اما قوه غیر محدوده نفس محدود دلیل بر وجود  
غیر محدود است زیرا محدود البتّه بغیر محدود  
شناخته میشود چنانکه نفس عجز دلیل بر وجود  
قدرتست و نفس جهل دلیل بر وجود علم و نفس  
فقر دلیل بر وجود غنا اگر غنائی نبود فقری نیز  
نبود اگر علمی نبود جهل نیز نبود اگر نوری نبود  
ظلمتی نیز نبود نفس ظلمت دلیل بر نور است زیرا  
ظلمت عدم نور است

- 24 اما طبیعت عبارت از خواصّ و روابط ضروریّه  
است که منبعث از حقایق اشیاء است و این  
حقایق غیر متناهی هر چند در نهایت اختلافست  
و از جهتی در نهایت ائتلاف و غایت ارتباط و  
چون نظر را وسعت دهی و بدقت ملاحظه شود  
یقین گردد هر حقیقتی از لوازم ضروریّه سائر  
حقایق است پس ارتباط و ائتلاف این حقایق  
مختلفه نامتناهی را جهت جامعۀ لازم تا هر  
جزئی از اجزای کائنات وظیفه خود را بنهایت  
انتظام ایفا نماید مثلاً در انسان ملاحظه کن و از  
جزء باید استدلال بکلّ کرد این اعضاء و اجزای  
مختلفه هیکل انسانی ملاحظه کنید که چه قدر  
ارتباط و ائتلاف بیکدیگر دارند هر جزئی از لوازم  
ضروریّه سائر اجزاست و وظیفه مستقلّه دارد  
ولی جهت جامعۀ آن عقل است جمیع را بیکدیگر  
چنان ارتباط میدهد که وظیفه خود را منتظمّاً  
ایفا مینماید و تعاون و تعاضد و تفاعل حاصل  
میگردد و حرکت جمیع در تحت قوانینی است که  
از لوازم وجودیه است اگر در آن جهت جامعۀ  
که مدیر این اجزاست خلل و فتوری حاصل  
شود شبه نیست که اعضاء و اجزاء منتظمّاً از  
ایفای وظایف خویش محروم مانند و هر چند آن  
قوه جامعۀ هیکل انسان محسوس و مرئی نیست  
و حقیقتش مجهول لکن من حیث الآثار بکمال  
قوت ظاهر و باهر

- 25 پس ثابت و واضح شد که این کائنات نامتناهی  
در جهان باین عظمت هریک در ایفای وظیفه  
خویش وقتی موفق گردند که در تحت اداره  
حقیقت کلیه باشد تا این جهان انتظام یابد  
مثلاً تفاعل و تعاضد و تعاون بین اجزای مترکبه  
وجود انسان مشهود و قابل انکار نیست ولی این  
کفایت نکند بلکه جهت جامعۀ لازم دارد

direct and control the component parts, so that these through interaction and co-operation may discharge in perfect order their necessary and respective functions.

- 26 You are well aware, praised be the Lord, that both interaction and co-operation are evident and proven amongst all beings, whether large or small. In the case of large bodies interaction is as manifest as the sun, whilst in the case of small bodies, though interaction be unknown, yet the part is an indication of the whole. All these interactions therefore are connected with that all-embracing power which is their pivot, their centre, their source and their motive power.
- 27 For instance, as we have observed, co-operation among the constituent parts of the human body is clearly established, and these parts and members render services unto all the component parts of the body. For instance, the hand, the foot, the eye, the ear, the mind, the imagination all help the various parts and members of the human body, but all these interactions are linked by an unseen, all-embracing power, that causeth these interactions to be produced with perfect regularity. This is the inner faculty of man, that is his spirit and his mind, both of which are invisible.
- 28 In like manner consider machinery and workshops and the interaction existing among the various component parts and sections, and how connected they are one with the other. All these relations and interactions, however, are connected with a central power which is their motive force, their pivot and their source. This central power is either the power of steam or the skill of the mastermind.
- 29 It hath therefore been made evident and proved that interaction, co-operation and interrelation amongst beings are under the direction and will of a motive Power which is the origin, the motive force and the pivot of all interactions in the universe.
- 30 Likewise every arrangement and formation that is not perfect in its order we designate as accidental, and that which is orderly, regular, perfect in its relations and every part of which is in its proper place and is the essential requisite of the other constituent parts, this we call a composition formed through will and knowledge. There is no doubt that these infinite beings and the association of these diverse elements arranged in countless forms must have proceeded from a Reality that could in no wise be bereft of will or understanding. This is clear and proven to the mind and no one can deny it. It is not meant, however, that that Universal Reality or the attributes thereof

که مدیر و مدبره این اجزاست تا این اجزای مرتبه با تعاون و تعاضد و تفاعل وظایف لازمه خویش را در نهایت انتظام مجری دارند

26 و شما الحمد لله واقفید که در بین جمیع کائنات چه کلی و چه جزئی تفاعل و تعاضد مشهود و مثبت است اما در بین کائنات عظیمه تفاعل مثل آفتاب آشکار است و بین کائنات جزئیّه هرچند تفاعل مجهول ولی جزء قیاس بکل گردد پس جمیع این تفاعلهای مرتبط بقره محیطه‌ای که محور و مرکز و مصدر و محرک این تفاعلهای است

27 مثلاً چنانکه گفتیم تعاون و تعاضد در بین اجزای هیكل انسان مقرر و این اعضاء و اجزاء خدمت بعموم اعضاء و اجزاء مینماید مثلاً دست و پا و چشم و گوش و فکر و تصور معاونت بجمیع اعضاء و اجزاء مینماید ولی جمیع این تفاعلهای مرتبط بیک قره غیر مرتبه محیطه‌ایست که این تفاعلهای منتظماً حصول می‌یابد و آن قره معنویه انسانست که عبارت از روح و عقل است و غیر مرتبی

28 و همچنین در معامل و کارخانه‌ها ملاحظه نمائید که تفاعل بین جمیع آلات و ادوات و بهم مرتبط ولی جمیع این روابط و تفاعل مرتبط بقره عمومیه‌ای که محرک و محور و مصدر این تفاعلهایست و آن قره بخار یا مهارت استاد است

29 پس معلوم و محقق شد که تفاعل و تعاضد و ارتباط بین کائنات در تحت اداره و اراده یک قره محرکه‌ایست که مصدر و محرک و محور تفاعل بین کائنات است

30 و همچنین هر ترتیب و ترکیب که مرتب و منظم نیست آنرا ترکیب تصادفی گوئیم اما هر ترکیب و ترتیب که منظم و مرتب است و در ارتباط با یکدیگر نهایت کمال است یعنی هر جزئی در موقع واقع و از لوازم ضروریه سائر اشیاء است گوئیم این ترکیب از اراده و شعور ترتیب و ترکیب شده است البته این کائنات غیر متناهی و ترکیب این عناصر منفرد که منحل بصور نامتناهی شده از حقیقتی صادر گشته که فاقد الشعور و مسلوب الاراده نیست این در

have been comprehended. Neither its Essence nor its true attributes hath any one comprehended. We maintain, however, that these infinite beings, these necessary relations, this perfect arrangement must of necessity have proceeded from a source that is not bereft of will and understanding, and this infinite composition cast into infinite forms must have been caused by an all-embracing Wisdom. This none can dispute save he that is obstinate and stubborn, and denieth the clear and unmistakable evidence, and becometh the object of the blessed Verse: 'They are deaf, they are dumb, they are blind and shall return no more'.

نزد عقل واضح و مبرهن است جای انکار نیست ولی مقصود این نیست که آن حقیقت کلیه را یا صفات او را ما ادراک نموده ایم نه حقیقت و نه صفات حقیقی او را هیچیک ادراک ننموده ایم ولی میگوئیم این کائنات نامتناهی و روابط ضروری و این ترکیب تام مکمل لابد از مصدری صادر که فاقد الاراده و شعور نیست و این ترکیب نامتناهی که بصور نامتناهی منحل شده مبنی بر حکمت کلیه است این قضیه قابل الانکار نیست مگر نفسی که مجرد به عناد و الحاد و انکار معانی واضح آشکار برخیزد و حکم آیه مبارکه صم بکم عمی و هم لایرجعون پیدا کند

31 Now regarding the question whether the faculties of the mind and the human soul are one and the same. These faculties are but the inherent properties of the soul, such as the power of imagination, of thought, of understanding; powers that are the essential requisites of the reality of man, even as the solar ray is the inherent property of the sun. The temple of man is like unto a mirror, his soul is as the sun, and his mental faculties even as the rays that emanate from that source of light. The ray may cease to fall upon the mirror, but it can in no wise be dissociated from the sun.

31 و اما مسئله اینکه قوای عقلیه و روح انسان یکی است قوای عقلیه از خصائص روح است نظیر قوه متخیله و نظیر قوه متفکره و قوه مدرکه که از خصائص حقیقت انسانست مثل شعاع آفتاب که از خصائص آفتابست و هیکل انسانی مانند آینه است و روح مانند آفتاب و قوای عقلیه مانند شعاع که از فیوضات آفتابست و شعاع از آینه شاید منقطع گردد و قابل انفکاک است ولی شعاع از آفتاب انفکاک ندارد

32 In short, the point is this, that the world of man is supernatural in its relation to the vegetable kingdom, though in reality it is not so. Relatively to the plant, the reality of man, his power of hearing and sight, are all supernatural, and for the plant to comprehend that reality and the nature of the powers of man's mind is impossible. In like manner for man to comprehend the Divine Essence and the nature of the great Hereafter is in no wise possible. The merciful outpourings of that Divine Essence, however, are vouchsafed unto all beings and it is incumbent upon man to ponder in his heart upon the effusions of the Divine Grace, the soul being counted as one, rather than upon the Divine Essence itself. This is the utmost limit for human understanding. As it hath previously been mentioned, these attributes and perfections that we recount of the Divine Essence, these we have derived from the existence and observation of beings, and it is not that we have comprehended the essence and perfection of God. When we say that the Divine Essence understandeth and is free, we do not mean that we have discovered the Divine Will and Purpose, but rather that we have acquired knowledge of them through the Divine Grace revealed and manifested in the realities of things.

32 باری مقصود اینست که عالم انسانی بالنسبه بعالم نبات ماوراء الطبیعه است و فی الحقیقه ماوراء الطبیعه نیست ولی بالنسبه بنبات حقیقت انسانی و قوه سمع و بصر ماوراء الطبیعه است و ادراک حقیقت انسان و ماهیت قوه عاقله از برای عالم نبات مستحیل است و همچنین از برای بشر ادراک حقیقت الوهیت و حقیقت نشئه حیات بعد از موت ممتنع و مستحیل اما فیوضات حقیقت رحمانیت شامل جمیع کائنات است و انسان باید در فیوضات الهیه که من جمله روح است تفکر و تعمق نماید نه در حقیقت الوهیت این انتهای ادراکات عالم انسانست چنانچه از پیش گذشت این اوصاف و کمالاتی که از برای حقیقت الوهیت میشریم اینرا از وجود و شهود کائنات اقتباس کرده ایم نه اینکه به حقیقت و کمالات الهیه پی برده ایم اینکه میگوئیم حقیقت الوهیت مدرک و مختار است نه اینست که اراده و اختیار الوهیت را کشف

33 Now concerning our social principles, namely the teachings of His Holiness Baha'u'llah spread far and wide fifty years ago, they verily comprehend all other teachings. It is clear and evident that without these teachings progress and advancement for mankind are in no wise possible. Every community in the world findeth in these Divine Teachings the realization of its highest aspirations. These teachings are even as the tree that beareth the best fruits of all trees. Philosophers, for instance, find in these heavenly teachings the most perfect solution of their social problems, and similarly a true and noble exposition of matters that pertain to philosophical questions. In like manner men of faith behold the reality of religion manifestly revealed in these heavenly teachings, and clearly and conclusively prove them to be the real and true remedy for the ills and infirmities of all mankind. Should these sublime teachings be diffused, mankind shall be freed from all perils, from all chronic ills and sicknesses. In like manner are the Baha'i economic principles the embodiment of the highest aspirations of all wage-earning classes and of economists of various schools.

34 In short, all sections and parties have their aspirations realized in the teachings of Baha'u'llah. As these teachings are declared in churches, in mosques and in other places of worship, whether those of the followers of Buddha or of Confucius, in political circles or amongst materialists, all shall bear witness that these teachings bestow a fresh life upon mankind and constitute the immediate remedy for all the ills of social life. None can find fault with any of these teachings, nay rather, once declared they will all be acclaimed, and all will confess their vital necessity, exclaiming, 'Verily this is the truth and naught is there beside the truth but manifest error.'

35 In conclusion, these few words are written, and unto everyone they will be a clear and conclusive evidence of the truth. Ponder them in thine heart. The will of every sovereign prevaieth during his reign, the will of every philosopher findeth expression in a handful of disciples during his lifetime, but the Power of the Holy Spirit shineth radiantly in the realities of the Messengers of God, and strengtheneth Their will in such wise as

نموده‌ایم بلکه اینرا از فیوضات الوهیت که در حقایق اشیاء جلوه نموده است اقتباس نموده‌ایم

33 اما مسائل اجتماعیّه ما یعنی تعالیم حضرت بهاءالله که پنجاه سال پیش منتشر شده جامع جمیع تعالیم است و واضح و مشهود است که نجات و فلاح بدون این تعالیم از برای عالم انسانی مستحیل و ممتنع و محال و هر فرقه‌ئی از عالم انسانی نهایت آمال خویش را در این تعالیم آسمانی موجود و مشهود بیند این تعالیم مانند شجر است که میوه جمیع اشجار در او موجود بنحو اکل مثلاً فیلسوفها مسائل اجتماعی را بنحو اکل در این تعالیم آسمانی مشاهده مینمایند و همچنین مسائل حکمیّه بنحو اشرف که مقارن حقیقت است و همچنین اهل ادیان حقیقت دین را در این تعالیم آسمانی مشهوداً می‌بینند که بادلّه قاطعه و حجت واضح اثبات مینمایند که حقیقت علاج حقیقی علل و امراض هیئت عمومی عالم انسانست اگر این تعالیم عظیمه انتشار یابد هیئت اجتماعی عموم انسانی از جمیع مخاطرات و علل و امراض مزمنه نجات یابد و همچنین مسئله اقتصاد بهائی نهایت آرزوی عمال و منتها مقصد احزاب اقتصاد است

34 بالاخصتصار جمیع احزاب را بهره و نصیبی از تعالیم بهاءالله چون این تعالیم در کائس در مساجد در سائر معابد ملل اخری حتی بوزیهها و کونفیشیوزیهها و کلوب احزابها حتی مادیون اعلان گردد کل اعتراف نمایند این تعالیم سبب حیات جدیدی از برای عالم انسانست و علاج فوری جمیع امراض هیئت اجتماعی ابداً نفسی تنقید نتواند بلکه بجزد استماع بطرب آید و اذعان باهمیت این تعالیم نماید و گوید هذا هو الحق و ما بعد الحق الا الضلال المبين

35 در آخر قول این چند کلمه مرقوم میشود و این از برای کل حجت و برهان قاطع است تفکر در آن فرمائید که قوه اراده هر پادشاه مستقلى در ایام حیاتش نافذ است و همچنین قوه اراده هر فیلسوفی در چند نفر از تلامذد در ایام حیاتش مؤثر اما قوه روح القدس که در حقایق انبیا ظاهر و باهر است قوه اراده انبیا بدرجه‌ئی

to influence a great nation for thousands of years and to regenerate the human soul and revive mankind. Consider how great is this power! It is an extraordinary Power, an all-sufficient proof of the truth of the mission of the Prophets of God, and a conclusive evidence of the power of Divine Inspiration.

که هزاران سال در یک ملت عظیمه نافذ و  
تأسیس خلق جدید مینماید و عالم انسانی را از  
عالم سابق بعالم دیگر نقل مینماید ملاحظه نمائید  
که چه قوه ایست این قوهء خارق العاده است و  
برهان کافی بر حقیقت انبیا و حجت بالغه بر قوت  
وحی است

### 36 The Glory of Glories rest upon thee.

36 و علیک البهاء الأبهی

TAGF, BSW#14.02x, BWF.336-348x, SW\_v14#04 p.101-109, SW\_v13#08  
p.195+197-202, ABCC.449x, VUJUDE.043-056

BRL\_LAFP, MKT3.474, MNMK#144  
p.255, AKHA\_106BE #06 p.02x,  
PYM.315, MJDF.002, KHF.018,  
KHAB.011 (022), KHTB3.015, NJB\_v14#01  
p.032, NJB\_v14#02 p.064, OOL.C010,  
VUJUD.033-040

## AB02120

To: Muhammad Taqi Isfahani, in Egypt

Date: 1921-Sep-26

1 O faithful friend! for some time there has been a delay in writing, and this was wisdom from the All-Powerful Lord. Now that I have begun writing, this is the first letter I am writing. Today after noon I began writing. Praise be to God, from all directions news of the spread of the Faith arrives continuously.

1 ای یار باوفا چندیست که در تحریر تأخیر شد و  
این حکمتی از ربّ قدیر حال که بنگارش پرداختم  
اول نامه ایست که مینگارم امروز بعد از ظهر  
ابتدا بتحریر نمودم الحمد لله از جمیع اقطار اخبار  
انتشار پی در پی میرسد

2 "Illumine the East, perfume the West,

2 شرق منور نما غرب معطر نما

3 Give light unto the Slav, and the Bulgar with life invest."

3 نور به سقلاّب ده روح به بلغار بخش

4 This verse, which emerged thirty years ago after the Ascension from the talent of this center of humility and supplication, has been entirely fulfilled, and it is hoped that each day the radiance of the light will increasingly illumine the horizons. Therefore we who are servants of this Threshold must become leaders of the righteous ones and with complete power and lofty resolve arise to serve the Threshold of the Divine Unity. Let us find detachment and demonstrate eloquence and become free from this foundationless world. Let us adopt the way of the devoted ones and seek nurture from the breeze of grace. That faithful friend is truly self-sacrificing and detached from name and fame. He treads the path of evanescence and seeks the good-pleasure of Baha'u'llah.

4 این بیت که سی سال قبل بعد از صعود از  
قریحهء مرکز عجز و نیاز صادر بتامه تحقق یافته  
و امید چنانست که هر روز اشراق انوار آفاق  
را بیشتر پرتو بخشد پس باید ما که بنده این  
آستانیم سرخیل راستان گردیم و بتام قوت و  
سموّ همت بخدمت عتبه حضرت احدیت پردازیم  
فراغتی یابیم و بلاغتی بنائیم و از جهان بی بنیان  
آزاد گردیم روش فدائیان گیریم و بنسیم عنایت  
پرورش جوئیم آن یار باوفا فی الحقیقه جانفشان  
است و مستغنی از نام و نشان ره فنا می پوید و  
رضای حضرت بهاء الله می جوید

- 5 Would that 'Abdu'l-Baha could also achieve this so that servitude to the Threshold would be realized. Until now nothing but shortcoming has appeared from me, but God willing, henceforth through divine confirmation a sacrificial movement will be made. Convey to all the friends the longing of this exile of separation. Deliver the Most Wondrous and Most Glorious greetings. Haji Husayn Yazdi who is in the Abu 'Ali quarter has in recent times become awakened and was thinking of making amends for the past, but this person is somewhat stubborn. One should not pursue him but should show love and kindness and never make any hint or allusion to him. Now if he shows signs of life, deliver to him this enclosed letter. And upon you be the Most Glorious Glory.

5 ای کاش عبدالبهاء نیز باین موفق میشد تا عبودیت آستان محقق میگشت تا بحال از من جز قصور بظهور نرسید بلکه انشاءالله من بعد بتأیید حق حرکت مذبحخانه بنماید بجمع احباً اشتیاق این اسیر فراق برسانید تحیت ابدع ابهی ابلاغ دارید حاجی حسین یزدی که در محله ابوعلی است در این اوقات اخیر بیدار شده بود و در فکر آن بود که تدارک مافات کند ولی این شخص قدری لجوج است پایی او نباید شد باید محبت و مهربانی نمود و ابداً نکایه و اشارهئی باو نکرد حال اگر اثر حیاتی دارد این نامه جوف را برسانید و علیک البهاء الأبهی

MSHR4.055-056

## AB08182

*To: Anise B Rideout, in Boston*

*Date: 1921-Sep-26*

O thou dear maidservant of God!

The program of the Naw-Ruz festival was received and caused utmost joy. Praise be to God that white and colored, like unto the face and the hair of the Beloved of the Worlds, gathered together in utmost love and joy; and Mr. Alfred Lunt unloosened his tongue in eloquent speech. This blessed soul is really confirmed. It is my hope that thou, he and thy spiritual mother Miss Wilson may pass your days in utmost joy and happiness singing the melodies of the Kingdom of Abha.

Upon thee and upon them be the Glory of God, the Most Glorious.

BLO\_PT#028b

**AB04621***To: Spiritual Assembly of Tihiran**Date: 1921-Oct-03*

- 1 O God, my God! Thou beholdest Thy servants who are sincere towards all humanity, even their enemies, and who, with pure hearts and sanctified breasts, serve the entire human race. They are in grave danger from the darts and arrows that rain down upon them and from the pointed spears and unsheathed swords that are drawn against them. O my Lord! They have fallen victim to oppression at the hands of the enemies, and are sore tried within the claws of the ravening wolves and ferocious dogs from among the evil-doers. They have no refuge or haven except Thine unfailing protection. Keep them safe, O Lord, with the watchful eye of Thy loving-kindness under the sheltering shadow of Thy care, and guard them within the stronghold of Thy tender mercy against the wicked ones amongst Thy people. O God! They have none to help them but Thee, and no one to protect them except Thee. O Lord! Grant that all tribulations be the lot of 'Abdu'l-Baha, and make me a target for the shafts of the peoples of the world. Shield Thy sincere servants from the mischief of the evil plotters, and make me a sacrifice for all Thy loved ones, so that my heart may find peace, my soul may be assured, and mine eyes may be solaced upon the field of a most glorious martyrdom. Thou art, verily, the Almighty, the All-Glorious, the Most Exalted.

1 الهى الهى ترى انّ عبادك المخلصين بجميع الورى  
حتىّ الأعداء ويخدمون كلّ البشر بقلب مطهر و  
صدر ممرّد قد وقعوا في خطر عظيم من السّهام  
المصوّبة و النّبال المفوّقه و الأسنة المشروعه و  
السّيوف المسلوله ربّ انهم مظلومون في ايادى  
الأعداء و اسراء بايدى ذئاب كاسرة و كلاب  
ضارية من الأشقياء و ليس لهم ملجأ ولا مأوى  
الا صون حمايتك الكبرى ربّ احفظهم بعين  
عنايتك في ظلّ حفظك و كلائيك و احرسهم  
في صون رعايتك من اشرار بريّتك ربّ ليس  
لهم ناصر الا انت و ليس لهم حافظ الا انت  
ربّ قدر كلّ البلايا لعبدالبهاء و اجعلني هدفاً  
للسّهام من كلّ الأنام و احفظ عبادك المخلصين  
من شرّ اللّثام و اجعلني فداء لعموم الأحبا حتىّ  
يستريح فؤادى و يطمئنّ قلبي و تقرّ عيني في ميدان  
الشّهادة الكبرى انك انت المقتدر العزيز المتعال

- 2 O loved ones of God! Ye must be calm and composed.

2 يا احباء الله عليكم بالسّكون و الوقار

BRL\_ATE#060

INBA16:238, BRL\_DAK#0081,  
MJMJ1.027, MMG2#346 p.385, MJH.071

**ABU3615**

I dreamed a dream and behold, the Blessed Beauty (Baha'u'llah) came and said to Me: 'Destroy this room.'

GPB.310x, PAB.003

**AB08710***To: Bihmardi, Khudamurad et al.**Date: 1921-Oct-03*

- 1 O two true friends! Your letter was received. Praise be to God that it was evidence of truthfulness, uprightness and devotion to God. Though outwardly you are far from us, in reality you are in our presence, for bonds of unity and oneness and sentiments of purity and detachment exist between us. Through the favors of the peerless Lord, it is hoped that you will ever abide under divine protection and safeguarding, and day by day increase in faith, certitude and steadfastness in the Covenant.

1 ای دو دوست حقیقی نامه شما رسید شکر خدا را که دلیل بر راستی و درستی و خداپرستی بود هرچند شما بظاهر از ما دورید ولی فی الحقیقه در حضورید زیرا روابط وحدت و یگانگی و عواطف پاکی و آزادگی در میانست از الطاف خداوند بی مانند امید چنانست که همواره در صون و حمایت الهی باشید و روز بروز بر ایمان و ایقان و ثبوت بر پیمان بیفزائید

- 2 And upon you be the Most Glorious Glory.

2 و علیکم البهاء الأبهی

YARP2.688 p.462

**AB01686***To: Abu'l-Hasan-i-Ardikani (Haji Amin), in Tihiran**Date: 1921-Oct-05*

- 1 O thou who art firm in the Covenant! Thy letter dated the 7th of Dhi'l-Hajjih 1339 was received. The world of humanity, particularly Iran, is in great turmoil, and changes and transformations in all conditions follow one after another. Indeed, all humanity is endangered by diverse ailments and maladies, yet the remedy prescribed by the divine Skilled Physician is not heeded. Therefore, unskilled physicians are now holding sway, while they themselves are afflicted with incurable ailments. What will become of this is evident.

1 ای ثابت بر پیمان نامه شما که بتاريخ ۷ شهر ذی الحجه ۱۳۳۹ بود وصول یافت عالم انسان علی الخصوص ایران پرانقلابست و تغییر و تبدیل در جمیع احوال پی در پی بلکه جمیع بشر از علل و امراض متنوعه در خطرند و علاج و درمانی که طیب حاذق الهی بیان فرموده در میان نه لهذا اطباء غیر حاذق جولان مینمایند و حال آنکه خود مبتلای بدرد بی درمان دیگر معلوم است که چه خواهد شد

- 2 We supplicate at the divine Sacred Threshold that Iran may somewhat awaken and consider an immediate remedy. Until this most great panacea cures this deadly poison, the situation remains difficult. You must pray, and we too beseech that the Lord may enable Iran's leaders to pursue the cure and remedy, that the government may be confirmed in justice and the nurturing of its subjects, and that this land may be delivered from sudden perils. And this is not difficult for God to accomplish.

2 بعثه مقدسه الهیه تضرع و زاری مینمائیم که ایران قدری بیدار شود و در فکر علاج براء الساعه گردد و تا دریاق اعظم علاج این سم نفع بکند والا کار مشکل است شما دعا نمائید و ما نیز رجا مینمائیم که حضرت یزدان سروران ایران را موفق بر آن کند که بعلاج و درمان پردازند و حکومت مؤید بعدالت و رعیت پروری گردد

- و این کشور را از خطرهای ناگهانی برهاند و  
لیس ذلک علی الله بعزیز
- 3 You had written that, praise be to God, the loved ones of God who were as drops have now become as an ocean. However, these waves must become immersed and annihilated in the divine sea so that the divine teachings may shine forth like the sun from the horizon of truth. Today the Cause of God is at the height of power, yet some foolish ones intend to weaken this mighty structure of the Cause of God so that they may, through its weakness, seize what they can and achieve their own ends. Alas! Alas! That divine Physician, though in chains, bestowed such power to this structure that its strength shall assuredly dispel all ills and ailments, and naught shall remain for them save manifest loss. You had well written this verse: "The ocean has its waves in its own imagination; The straw thinks this tumult is for its sake."
- 3 مرقوم نموده بودید الحمد لله احبای الهی قطره بودند و حال دریا گشتند ولی این امواج باید در بحر الهی محو و فانی گردند تا تعالیم الهی چون شمس از افق حقیقت بدرخشد الیوم امر الله در نهایت قوت ولی برخی پیگردان را مقصد چنان که این بنیه قویه امر الله را ضعیف کنند تا از ضعف بنیه گوئی بریابند و بمقاصد خویش رسند هیات هیات آن طبیب الهی در زیر زنجیر چنان قوهئی باین بنیه عنایت فرموده که قوت بنیه جمیع علل و امراض را حکماً دفع مینماید و لا یتقی لهم الا الخسران المبین خوب بیتی مرقوم نموده بودید دریا بخیال خویش موجی دارد خس داند که این کشاکش با اوست
- 4 Promptly pay whatever is assigned, for in these assignments there is consummate wisdom.
- 4 جمیع آنچه حواله داده میشود فوراً تأدیه فرمائید و در این حوالهها نظر بحکمت بالغه است
- 5 Pay great attention to the Tarbiyat School, for this school has become known throughout the world as the Baha'i school - it must be maintained in perfect order. Should the assignments for the school prove insufficient, provide what is needed. Pay all the miscellaneous assignments month by month in full. If currency becomes subject to fluctuation, it matters not. The aid and grace of the Blessed Beauty endures; all else is transient.
- 5 ملاحظه مدرسه تربیت را بسیار داشته باشید زیرا این مدرسه در جمیع جهان بمدرسه بهائی شهرت یافته باید در نهایت انتظام باشد اگر چنانچه حوالات بمدرسه کفایت نباشد بقدر کفایت منظور دارید حوالههای متفرقه را بتمام ماه بماه تأدیه فرمائید اگر چنانچه منات گیر آفات افتاد ضرری ندارد عون و عنایت جمال مبارک باقی دیگر همه چیز فانی
- 6 What is of paramount importance is that we must forget all else, take hold of the sacred hem of God's Cause, and concentrate our thoughts on spreading the divine fragrances, so that this blessed Tree may grow and develop. When it becomes verdant, we shall all find joy and delight in its shade. The classes and gatherings for teaching are of utmost importance, so that the newcomers to the divine garden may be nurtured by the bounty of the vernal showers and the wafting of the merciful breeze, and each may become a pearl within the shell of grace, manifesting the utmost delicacy and purity, seeking brilliance and radiance.
- 6 باری آنچه اهمیت دارد اینست که باید ما همه چیز را فراموش کنیم و دست بذیل مقدس امر الله زنیم و فکر را حصر در نشر نفحات الله کنیم تا این شجره مبارکه نشو و نما نماید و چون برومند گردد جمیع در ظل او روح و ریحان یابیم مجالس و محافل درس تبلیغ بنهایت مهم است تا نورسیدگان باغ الهی از فیض سخاب نیسانی و هبوب نسیم رحمانی پرورش یابند و هر یک در آغوش صدف عنایت دردانهئی گردند و در نهایت لطافت و صفا جلوه کنند و درخشندگی و لمعان جویند
- 7 You wrote that people in general are entangled and intoxicated with their own affairs. In truth, this is a time of opportunity, and what is worthy and freely available is that thoughts and contemplations should be devoted to morals, behaviors and
- 7 باری مرقوم نموده بودید خلق عموماً گرفتارند و سرمست کار خود فی الحقیقه وقت فرصت است و آنچه شایان و رایگانست اینست که اندیشه و افکار صرف اخلاق و اطوار و افکاری شود که

ideas that conform to the teachings, commandments and counsels of the Blessed Beauty. Otherwise it is loss upon loss and detriment upon detriment, like those who follow every new fancy. Despite repeated experiences showing that whoever did not act according to God's good-pleasure and fell into desires and passions and engaged in secret schemes ultimately met with disappointment and loss, still they do not learn.

- 8 Read the divine Tablets and observe what He says. The Cause of God is the glass of the lamp. This is the blessed verse which states in the Qur'an: "O company of jinn and men! If ye can penetrate the regions of the heavens and the earth, then penetrate them! Ye will never penetrate them save with authority." I too constantly recite that verse which is in the Long Obligatory Prayer: "My God, my God! Look not upon my hopes and my doings, but rather look upon Thy Will which hath encompassed the heavens and the earth." This is the utmost hope of 'Abdu'l-Baha. And upon thee be the Most Glorious Glory.

- 9 O Amin! Political parties in Iran are in utmost agitation and day by day it grows more intense and great difficulties arise. The friends must absolutely not join any party nor interfere in political affairs. The friends must devote themselves to the development of Iran, that is, they must strive in agriculture, industry, commerce, education and sciences.

BRL\_SOCIAL#016x

مطابق تعالیم و وصایا و نصایح جمال مبارکست  
والا خسران اندر خسرانست و زیان اندر زیان  
نظیر نوهوسان با وجود آنکه بمرات تجربه شده  
است که هر نفسی برضای الهی حرکت ننمود و  
بهوا و هوسی افتاد و بتدابیر سریه پرداخت عاقبت  
خائب و خاسر شد باز عبرت نمیگیرند

8 الواح الهی را تلاوت کنید ملاحظه نمائید که  
چه میفرماید امر الله زجاءه سراج این آیه مبارکه  
است که در قرآن میفرماید یا معشر الجن و  
الانس ان استطعتم ان تنفذوا من اقطار السموات  
و الأرض فانفذوا لا تنفذون الا بسلطان باری  
من نیز دائماً آن آیه که در صلوة کبیر است  
تلاوت مینمایم الهی الهی لا تنظر الی اعمالی و  
آمالی بل الی ارادتک الی احاطت السموات و  
الأرض اینست نهایت رجای عبدالهء و علیک  
البهء الأبهی

9 جناب امین احزاب در ایران در نهایت هیجان  
و روز بروز شدیدتر گردد و مشکلات عظیمه  
رخ دهد احباً قطعاً نباید بهیچ حزبی داخل  
شوند و در امور سیاسیه مداخله نمایند احباً باید  
بآبادی ایران پردازند یعنی در زراعت و صناعت  
و تجارت و معارف و علوم بکوشند

BRL\_DAK#0673,

MMK6#520x,

MSHR3.235x

## AB12400

To: Baha'is of Karlsruhe

Date: 1921-Oct-05

- 1 O ye who are firm in the Covenant! Your letter was received and its contents indicated the surging of the fire of the love of God in your hearts. That gathering was a heavenly assembly, illumined by the lamp of divine guidance. The hearts were united, the spirits were gladdened, and all eyes were turned toward the Abha Kingdom. 'Abdu'l-Baha was present in that gathering with heart and soul, and gazed upon all with the utmost joy and fragrance. And now he supplicates the divine Kingdom and seeks for you limitless assistance and infinite

1 ای ثابتان بر پیمان نامهء شما رسید و مضمون  
دلالت بر فوران نار محبت الله در قلوب مینمود  
آنجمع انجمن آسمانی بود و روشن بسراج هدایت  
ربانی قلوب متحد بود و ارواح مستبشر و چشمها  
متوجه بملکوت ابهی عبدالهء بدل و جان در  
آن انجمن حاضر و بجمع نهایت روح و ریحان  
ناظر و حال تضرع بملکوت الهی مینماید و شما  
را عون و عنایت نامتناهی میطلبد تا هر یک در

bounties, so that each of you may appear as a tree of utmost delicacy in the garden of life and yield pure and goodly fruits.

جنت حیات شجری در نهایت لطافت جلوه نمائید  
و اثمار طیبه زکیه ببار آرید

- 2 The Most Glorious Bounty be upon you all.

2 و علیکم البهاء الأبهی

BBBD.608

BBBD.607-608

## AB00739

To: Mary Hall, in Chicago

Date: 1921-Oct-06

- 1 O divine maidservant! Your letter was received and its contents noted. I ask God to grant you new life. You had asked why holy and spiritual souls who are firm and steadfast avoid association with those of base character. This is because just as physical diseases like tuberculosis and cancer are contagious, spiritual diseases are also contagious. If a person with tuberculosis associates with a thousand healthy people, the health and wellness of those thousand healthy people will not affect or cure that sick person's tuberculosis. However, when this tuberculosis patient associates with those thousand people, in a short time the disease will spread to many of those healthy souls. This is obvious and clear.

1 ای کنیز الهی نامه شما رسید و از مضمون اطلاع حاصل شد از خدا میخواهم که ترا حیاتی جدید بخشد سوالاتی نموده بودی که چرا نفوس مبارکه روحانیه که ثابت و راستند از معاشرت با نفوس پست فطرت دوری میجویند این بجهت آنست که همچنانکه امراض جسمانی نظیر سل و سرطان سرایت دارد و هم چنین امراض روحانی نیز سرایت دارد اگر یک شخص مسلول معاشر با هزار شخص صحیح و سالم شود صحت و سلامت آن هزار نفر صحیح و سالم در این شخص مریض مسلول تأثیر ننماید و از مرض سل نجات نجوید ولی این مسلول چون معاشرت یا آن هزار نفس نماید در اندک زمانی بجمعی از آن نفوس ساله مرض سل سرایت کند این امریست بدیهی و واضح

- 2 Similarly, if a thousand noble people associate with someone of base character, their perfections will not affect that base person. Rather, that base person will cause their deviation. Therefore, Baha'u'llah states in the Tablets: "Soon will a foul odor be diffused there. Avoid it, thus does the All-Knowing, the All-Wise command you." He states that soon a foul odor will spread in that city and you must avoid that foul odor - thus does the All-Knowing, All-Wise command you. And that foul odor is the odor of Covenant-breaking.

2 و هم چنین اگر هزار شخص بزرگوار با نفسی پست فطرت معاشرت کنند کالات آن نفوس در این شخص پست فطرت تأثیر ننماید بلکه این پست فطرت سبب ضلالت آنها شود لهذا حضرت بهاء الله در الواح میفرماید سوف تنتشر هناك رائحة دفراء ان اجتنبوا منها كذلك يأمرکم العلیم الحکیم میفرماید عنقریب در آن شهر رائحه کرههئی منتشر میشود باید از آن رائحه کرهه اجتناب نمائید و حضرت علیم حکیم چنین شما را امر می نماید انتهی و آن رائحه دفرا رائحه نقض است

- 3 Similarly, in the Letter of Counsel He states: "Be not heedless now of your Planter, Guardian and Educator, and prefer not others before Him, lest scorching and sterile winds pass over

3 و هم چنین در نامه نصیحت میفرماید حال از مغرس و حافظ و مربی خود غفلت ننمائید و

you.” And Christ says that the owner of an orchard will not leave a withered tree in the garden but will surely cut it down and cast it into the fire, for dried wood is fit and worthy only for the fire. Again Baha'u'llah states: “O trees of My divine garden of grace! Guard yourselves from the poisonous winds and sterile breezes which are association with the misbelievers and the heedless, lest the trees of existence be deprived of the divine bounty's holy breaths and intimate spirits.” This is why one must avoid the wicked and associate with the righteous.

دون او را بر او مقدم و مرتج مدارید که مبادا اریاح سمومیه عقیمه بر شما مرور نماید و حضرت مسیح میفرماید که مالک بستانی شجر یابسه را در بستان باقی نگذارد و البته او را قطع نموده بنار افکند چه که حطب یابس درخور و لایق نار است باز حضرت بهاءالله میفرماید پس ای اشجار رضوان قدس عنایت من خود را از سموم انفس خبیثه و اریاح عقیمه که معاشرت به مشرکین و غافلین است حفظ نمائید تا اشجار وجود از جود معبود از نفحات قدسیه و روحات انسیه محروم نگردد انتهی اینست که باید از اشرار اجتناب نمود و بابرار معاشر

4 In the Persian Hidden Words He states: “O My son! The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart.” And likewise He states: “Beware, O son of dust! Associate not with the wicked and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.” This is the counsel of Christ and these are the counsels of Baha'u'llah.

4 در کلمات مکتونه فارسی میفرماید ای پسر من صحبت اشرار غم بیفزاید و مصاحبت ابرار زنگ دل بزداید و هم چنین میفرماید زینهار ای پسر خاک با اشرار الفت مگیر و مؤانست مجو که مجالست اشرار نور جانرا بنار حسابان تبدیل نماید اینست وصیت حضرت مسیح و وصایای حضرت بهاءالله

5 As for your other questions, this same explanation serves as proof and requires no further answer. And I pray for you that you may attain a state that leads to the attainment of the supreme gift. And if you properly read your first question, you will see that your initial query was about why the friends allow a condemned person among them and do not reject him.

5 و اما مسائل دیگر شما برهان همین بیان است احتیاج بجواب نیست و من در حق تو دعا می نمایم تا حالتی یابی که سبب حصول موهبت کبری گردد و شما مطلب اول خود را درست قرائت نمائید ملاحظه میکنید که مطلب اول شما همین خواهش است که شخص مذمومی را احباً چرا راه بخود میدهند و طرد نمی نمایند

6 And upon you be the Most Glorious Glory.

6 و علیک البهاء الأبهی

LOG#0603x, SW\_v12#14 p.233-234

MMK5#249 p.194, NJB\_v12#14 p.240

## AB02368

To: Zia M Bagdadi, in Chicago

Date: 1921-Oct-06

1 O you who are firm in the Covenant! Your letter was received. You had written that some of the wavering ones wrote to me and I had replied, and some took this as evidence that association with the wavering ones is permissible. This is completely

1 ای ثابت بر پیمان نامه شما رسید مرقوم نموده بودید که بعضی از متزلزلین بمن نامه نوشتند و من جواب مرقوم نموده بودم و بعضی این را دلیل گرفتند که مصاحبت با متزلزلین جائز این

wrong, for 'Abdu'l-Baha corresponds with all people, even with enemies, and this stems from kindness, not from their worthiness.

- 2 One of the women of Chicago wrote me a letter, at its beginning asking why the friends associate with an evil-natured person, and in the second paragraph writing why holy souls should avoid association with wicked souls - first writing one way, then another. In any case, a reply was written to her which is included with your letter. You should read this reply in the Spiritual Assembly and give it to her, and know this as guidance. Certainly one must avoid unworthy souls, otherwise morals become completely corrupted. And upon you be the Most Glorious Glory.
- 3 O dear son! The family of Husayn Aqa are very close to me, for the late Husayn Aqa rendered much service. Certainly show the utmost love to his children on my behalf, so that I may be pleased with you.
- 4 Convey my utmost kindness to the honored and near hand- maiden of God Mrs. True and her daughters.
- 5 O dear son! Do not deal and behave with harshness and severity toward the Covenant-breakers of America, but rather conduct yourself with moderation.
- 6 The intention of moderation is that you should not engage in conflict and disputation, but also do not associate with them. Leave them to themselves.

SW\_v12#14 p.232+234

عین خطاست زیرا عبدالبهاء با جمیع خلق مکاتبه مینماید حتی با اعدا و این منبعث از رافت است نه استحقاق

2 یکی از نساء شیکاگو مکتوبی بمن نوشته در بدایتش اینکه چرا احباً با شخص بدفطرت معاشرت مینمایند در فقره ثانی مرقوم نموده که چرا باید نفوس مبارکه از معاشرت نفوس خبیثه اجتناب نمایند اول آنطور نوشته بعد اینطور باری جواب باو مرقوم شد در ضمن مکتوب شماست این جواب را شما در محفل روحانی بخوانید و باو بدهید و این را دستورالعمل بدانید البته باید از نفوس نالایقه اجتناب نمود و الا اخلاق بکلی فاسد میشود و علیک البهاء الابی عبدالبهاء عباس

3 ای پسر عزیز خاندان حسین آقا نزد من بسیار مقربند زیرا حسین آقای مرحوم بسیار خدمت نمود البته در حق اولاد او نهایت محبت بالوکاله از من مجری دارید تا من از تو راضی شوم

4 بامه الله المحترمه المقربه مسیس ترو و دخترانش را از طرف من نهایت مهربانی ابلاغ دار

5 ای پسر عزیز به خشونت و حدت با ناقضین امریکا معامله و رفتار ننمائید بلکه بمدارا سلوک نمائید

6 مقصد از مدارا اینست که نزاع و جدال نکنید ولی معاشرت ننمائید آنانرا بخود وا گذارید

NJB\_v12#14 p.240

## AB12269

To: Stabler, Julia et al., in Stuttgart

Date: 1921-Oct-06

- 1 O two daughters of the Kingdom of God! Your letter was received and its contents indicated the outpouring of the fire of the love of God, steadfastness in the Covenant, and the desire to serve at the Threshold of the Lord. How blessed you are to have achieved such a great success!

1 ای دو بنت ملکوت الله نامه شما رسید مضمون فوران نار محبت الله بود و ثبات بر عهد و پیمان و آرزوی خدمت باستان حضرت یزدان خوشا بحال شما که بچنین فوزی عظیم موفق شدید

- 2 Dr. Kuntz's intention was to serve the Kingdom of God and his efforts were devoted to that end. Convey my utmost kindness to Mr. and Mrs. John Bosch, and likewise extend my most glorious greetings to Mr. Herman Wieger. Caress, kiss and embrace the Baha'i children on my behalf.
- 2 دکتر کونتز نیتش خدمت بملکوت الله بود و همتش مصروف در آن بمستر و مسیس جون بوش از قبل من نهایت مهربانی برسانید و همچنین بجناب هرمن ویگر تحیت ابدع ایہی برسانید و اطفال بهائی را از قبل من بنوازید و بیوسید و بیوئید
- 3 I hope that through divine favors the teaching study class will progress and expand day by day, for such a gathering is divine in foundation and heavenly in nature. I have absolutely no time, therefore I write briefly.
- 3 از الطاف الهی امیدوارم که محفل درس تبلیغ روز بروز ترقی یابد و توسع جوید زیرا چنین محفل اساس الهیست و انجن رحمانی ابداً فرصت ندارم لهذا مختصر مینگارم
- 4 Convey the Most Great Glad-Tidings to Mrs. Mary Frey and give her my message that I hope the lights of the heavenly star will shine in your soul and heart and penetrate so deeply that, like the spirit in the body, it will bestow new life.
- 4 بمسیس مری فرای بشارت کبری برسانید و پیام من بدهید که امیدوارم انوار کوکب آسمانی در جان و دلت بدرخشد و چنان سرایت نماید که مانند روح در جسد حیات جدید بخشند
- 5 Convey my greetings and kindness to the handmaid of God Ludovitsa Speidel and tell her to thank God that the candle of guidance has been lit in her heart and her spirit has found new life through the glad-tidings of the Kingdom.
- 5 و بامەالله لودویتسا اسپیدر از قبل من تحیت و مهربانی برسانید و بگوئید شکر کن خدا را که شمع هدایت در قلبت روشن گشته و روح بشارت ملکوت حیات تازه یافته

BBBD.611

BBBD.610

## AB12318

*To: Baha'is of Zuffenhausen*

*Date: 1921-Oct-06*

Praised be God, the reviving breeze of life is blowing over that city, the effulgent light of the Sun of Truth is shining forth and the heavenly clouds are raining down, causing such roses and hyacinths as yourselves to grow. Assuredly that city will become like unto the Abha Paradise and the Tree of Life will flourish there, casting its shadow over all those regions. I am wholly certain that as a result of your devotion and love, your constancy and steadfastness, that city will eventually be illumined and the lamps of divine guidance will shine therein with the utmost intensity.

Convey my greetings and love to the handmaiden of God Martha Edith, and tell her that she must be extremely grateful to Miss Anna Kunz and Mrs. Mary Schwyzer who made her drunk with the wine of guidance and bestowed upon her the

joy of attachment to the Word of God. Due to the press of work, this brief message is written. I beg your pardon.

The All-Glorious Glory be upon you.

BBBD.606, BBBD.613

## AB09780

*To: Bishop Brown, in Boston*

*Date: 1921-Oct-06*

...When any soul turns unto the omnipotent Lord with perfect humility and submissiveness, and becomes abashed and ashamed of his own shortcomings, there is no doubt that such a soul is inspired by divine inspiration, for there is no excellence greater than when a person discovers and acknowledges his own imperfections. Praise be to God that thou art walking in His path and art illumined by the light of His Kingdom and art drawing therefrom.

...هر نفسی چون بکمال خضوع و خشوع بر ب  
قدیر توجه نماید و از قصور خویش نجل و شرمسار  
گردد شبهه نیست که این نفس ملهم بالهامات  
الهیّه است زیرا هیچ کمالی اعظم از این نیست  
که انسان نقایص خود را کشف و اذعان نماید  
حمد کن خدا را که در سبیل خدا سالکی و از  
نور ملکوت الله مستضی و مقتبس

MMK3#170 p.119x

## AB09914

*To: Charles Mason Remey, in New York*

*Date: 1921-Oct-06*

...Sometime ago I wrote thee a letter, whose content was that praise be to God, thou hast become confirmed in drawing a plan for the pilgrim house in Haifa. It is my hope that this pilgrim house may be built under your supervision. Also in the future a Mashriqu'l-Adhkar will be established on Mount Carmel. Thou wilt be its architect and founder. I give thee this glad tiding.

SW\_v13#08 p.221x

**AB08457**

*To: Kenkichi Futakami, in Japan*

*Date: 1921-Oct-07*

O thou son of the Kingdom! (Mr. Kenkichi Futakami)

Thy letter has been received. The contents were indicative of spiritual susceptibilities. I pray God that thou mayest rise above worldly attachments and restricted thought to the realm of the Kingdom; that thou mayest become enlightened and spiritual, be completely released from the darkness of the material world, like unto the bud and rose mayest diffuse fragrances in the Heavenly Rose-Garden, be confirmed by the breath of the Holy Spirit and assisted by the Hosts of the Supreme Course. By deeds and words awaken thou the unaware souls and confer upon them the spirit of Life.

JWTA.041

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**AB09296**

*To: Frances Orr Allen, in Oregon*

*Date: 1921-Oct-07*

O thou who art firm in the Covenant!

Thy letter has been received. From the Kingdom of Abha I ask assistance and bestowal for all the members of thy family, so that it might bless them all.

His Honor Fadil breathed the spirit of life in America. You must rear the souls. Thou art permitted to come, but next year. Engage now in teaching. Owing to the lack of time I am writing briefly. Thou shouldst pardon that.

Upon thee be the Glory of Abha.

MAB.103

## AB12055

To: *Caroline Simpson, in Boston*

Date: 1921-Oct-08

O maidservant of God! Thy letter hath arrived. Thy dear husband wisheth to complete his education and thou art eager to go to Africa. Now, ye must consult with each other, confer with the utmost love, agree upon a sound decision, and be fully united, for husband and wife must be even as one person, that they may succeed in every matter.

BRL\_FAM#14

ای کنیز الهی نامه رسید قرین عزیزت را مقصد تکمیل علومست و تو تعجیل در رفتن به افریقا داری حالا بایکدیگر مشورت نمائید و بکمال محبت مذاکره کنید و بایکدیگر قرار درستی بدهید و متحد و متفق باشید زیرا قرین و قرینه باید شخص واحد باشند تا در هر امری موفق گردند و علیک  
البهاء الأبهی

BRL\_DAK#0679, COMP\_FAMP#14

## AB11809

To: *Nasrullah Baqiruf, in Tihiran*

Date: 1921-Oct-10

1 O thou who art firm in the Covenant! Thy letter dated 10th Dhi'l-Hijj 1339, number 28, was received. From its contents, the spirit and joy of the friends during these severe upheavals became known. Events are passing and incidents are like dangerous ocean waves, but this too shall pass.

2 As long as the people of the world remain absorbed in vain thoughts and walk the paths of self-worship and carelessness, drowning in natural feelings without considering the consequences of actions, surely comfort and tranquility will be removed, hearts disturbed, upheaval continuous, and human society in danger. For souls promote their private aims behind the veil of patriotism and name savagery civilization. Since this is so, conditions are certainly thus.

3 Consider what the previous administration did - in a short time what tumult it raised, though it bore the name of patriotism, freedom of thought, and truthfulness. Apparently now the eyes of the country's leaders have opened somewhat and they have become aware of sudden dangers. Through divine assistance

1 ای ثابت بر پیمان نامه‌ئی که بتاريخ ۱۰ ذی الحجه سنه ۱۳۳۹ شمرو ۲۸ بود رسید و از مضامین در این انقلابات شدید روح و ریحان احباً معلوم گردید وقایع در گذر است و حوادث مانند امواج دریا و پرخطر ولی آن نیز بگذرد

2 تا اهل عالم منہمک در افکار باطله و سالک در مسالک خودپرستی و بنی قیدی و غرق در احساسات طبیعی و بنی امعان در نتایج اعمال البتہ راحت و آسایش منسلب و قلوب مضطرب و انقلاب مستمر و عالم انسانی در خطر است زیرا نفوس مقاصد خصوصی خویش را در پس پردہ وطن پرستی ترویج مینمایند و سبعت را مدنیت نام مینهند چون چنین است البتہ حال بر این منوالست

3 ملاحظہ نمائید کہ ہیئت سابقہ چہ کرد در اندک زمان چہ هیجان برپا نمود ولی نام وطن پرستی و حریت افکار و راستی و درستی بود از قرار معلوم حال اندکی دیدہ بزرگان کشور باز شدہ و ملتفت بخطرهای ناگہانی

and favor, it is hoped that Iran's leaders will awaken and establish that which will develop this ruin, and consider that not just Iran but East and West are in upheaval and humanity is in utmost torment and disturbance. The wise are bewildered and astonished, and administrators confused and wandering.

- 4 It is clear and evident that a dead and withered body needs spirit, and the adorning trees of existence only sway with the breeze of grace, and pitch darkness is only dispelled by the dawn of light upon light, and regions only find new life through the advent of spring. Otherwise day by day dangerous conditions will intensify. When and at what time will these sleepers awaken and these unconscious ones become aware?

- 5 The eminent person now sitting on the seat of power is the grandson and namesake of the late forgiveness-seeking noble grandfather, that honorable person. That distinguished minister had the utmost love for the Most Holy Court. Details were written last year during the time of Vuthuq and surely reached you. Therefore it is hoped that this respected grandson will remember the rights of his noble grandfather and become successful in establishing order and arrangement in Iran and the refinement of Iranians.

- 6 Convey my utmost longing to each and every one of the divine friends. Praise be to God, the banner of "O Glory of the Most Glorious" waves in all horizons. The melody of the Supreme Concourse has reached the ears of the lower world and the wine of the love of God bestows new exhilaration and grants fresh joy day by day.

- 7 Your affairs have become disturbed from internal turmoil and surrounding upheaval, but be confident that you are under divine protection. It is hoped the new government will successfully establish justice and fairness such that they may discipline the rebellious and seditious ones. In the coming year may agriculture and farming expand. As for your wealth and riches, in truth it has become an imaginary matter. Eventually it will become clear that your wealth and riches are spiritual not material.

- 8 Write to his honor the noble Sardar that they should not forget what transpired before. They should be confident in the endless favors of the All-Merciful Lord until heavenly blessings arrive and all these present difficulties are resolved.

گشته‌اند از عون و عنایت الهیه امید چنانست که سروران ایران بیدار گردند و در آنچه آبادی این ویرانست بنیاد نهند و ملاحظه فرمایند نه همین ایران بلکه شرق و غرب در انقلابست و عالم انسانی در نهایت عذاب و اضطراب عقلا مبهوت و حیران و مدبران سرگشته و سرگردان

4 و این واضح و مشهود است که جسم مرده و پژمرده محتاج روح است و اشجار برازنده کیهان جز بنسم عنایت باهتزاز نیاید و ظلمت دیجور جز بطلوع صبح نور علی نور زائل نشود و اقالیم بغیر از قدوم موسم ربیع حیات جدید نیابد و الا روز بروز حال پرخطر اشتداد یابد تا کی و چه وقت این خفتگان بیدار گردند و این مدهوشان هوشیار شوند

5 شخص خطیری که الیوم بر مسند اقتدار جالس حفید و سنی مرحوم غفران پناه جدّ جلیل شخص بزرگوارند آن وزیر خطیر نهایت محبت را بساحت اقدس داشت تفصیلش در سال گذشته مرقوم گردید در زمان وثوق و البته بشما رسیده لهذا امید چنانست که این حفید محترم حقوق جدّ بزرگوار خویش را بخاطر آرند و موفق بنظم و ترتیب ایران و تهذیب ایرانیان گردند

6 بجمع احبای الهی فرداً فرداً از قبل من نهایت اشتیاق ابلاغ دارید الحمد لله علم یا بهاء الأبهی در جمیع آفاق موج میزند آهنگ ملأ اعلی گوش‌زد ملأ ادنی گردیده و صهبای محبت الله روز بروز نشئه جدیدی میبخشد و فرح بدیعی مبذول میدارد

7 امور آن جناب از اضطراب داخلی و انقلاب اطراف مشوش گشته ولی مطمئن باش که در صون حمایت الهی هستی امید چنانست که حکومت جدید بعدل و انصاف موفق بر آن گردند که طاغیان و باغیان را سیاست نمایند در سنه آتیه فلاح و زراعت توسعه یابد و اما ثروت و غنای تو فی الحقیقه امر موهومی گردیده عاقبت معلوم خواهد شد که ثروت و غنای شما معنویست نه صوری

8 بحضرت سردار جلیل بنگارید که آنچه از پیش گذشت فراموش نفرمایند مطمئن بالطف بی‌پایان حضرت رحمن باشند تا برکت آسمانی رسد و جمیع این مشکلات حاضره حل گردد

9 In any case, O thou firm in the Covenant, do not grieve, be not anxious, remember that the glance of favor encompasses and the grace of the Blessed Beauty is perfect. Convey my utmost love and kindness to the young saplings of the garden of Baqiroff and likewise to other relatives.

10 And upon thee be the Most Glorious Glory.

9 باری ای ثابت بر پیمان غم مخور متفکر مباش متذکر  
باین شو که نظر عنایت شامل است و الطاف  
جمال مبارک کامل نیاز نهالان گلستان باقراف  
از قبل من نهایت محبت و مهربانی ابلاغ دار و  
همچنین بسائر منتسبین

10 و علیک البهاء الأبهی

BRL\_DAK#0747, SFI22.016-017

## AB12060

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

Date: 1921-Oct-10

1 O you who are firm in the Covenant! Your letter dated 5 Dhi'l-Hajjih 1339 arrived. You wrote that you had cleared all accounts and sent them in an envelope - that envelope arrived. Haji Yusuf sent 500 pounds sterling via Baghdad in one transaction and 300 pounds in another. You wrote that all property matters are in a state of change and transformation, therefore all transactions are disrupted. I hope that through the efforts of those in authority, these changes will stabilize, justice and fairness will emerge, and transactions will become organized.

2 The teachers like Nabil-Zadih and Mutlaq are truly sacrificing their lives. Praise be to God, the loved ones of God do not interfere in political affairs - they are occupied with God and engaged with divine institutions, they work to improve the morals of the nation and strive to calm souls so that the constitution of the nation may gain strength, and when the constitution gains strength, all diseases and other ailments will be eliminated.

3 As for 'Abdu'l-Baha's statement that "these flowers of different colors and fragrances are the adornment of God's garden" - this statement was addressed to the white and black races of America, for the people of the world are of five colors: one group is white like Europeans, one group is black like the people of Sudan and blacks of America, one group is yellow like Japanese and Chinese, one group is brown like Arabs, and one group is red like the original and ancient peoples of America. And between these colors there is war and conflict, especially between

1 ای ثابت بر پیمان نامه شما که بتاريخ ۵ ذی حجه  
۱۳۳۹ بود رسید مرقوم نموده بودید که جمیع  
حسابها را صاف کردم و در پاکت گذاشته  
ارسال نموده بودم آن پاکت رسید حاجی یوسف  
متحد بواسطه بغداد یک فقره پانصد جنیه و  
فقره دیگر سیصد جنیه ارسال نموده مرقوم نموده  
بودید امورات ملکی کل در تغییر و تبدیل است  
لهذا معاملات کل مختل امیدوارم که بهمت  
اولیای امور این تغییر و تبدیل استقرار یابد و عدل  
و انصاف بمیان آید و معاملات انتظام جوید

2 حضرات مبلغین مانند نبیل زاده و مطلق  
فی الحقیقه جانفشانند الحمد لله احبای الهی در  
امور سیاسی مداخله نمی نمایند بخدا مشغولند و  
بتأسیسات الهیه مألوف بتحسین اخلاق ملت  
میپردازند و بتسکین نفوس همت میکنند تا بنیه  
ملت قوت گیرد و چون بنیه قوت گیرد جمیع  
امراض و علل سائر مندفع گردد

3 اما عبارت عبدالهاء که این گلهای مختلف  
اللون و مختلف العطر زینت بستان الهیست  
این بیان خطاب بطائفه سفید و طائفه سیاه  
امریکاست زیرا اهل عالم بر پنج رنگ اند یک  
قسم سفیدند مانند فرنگیان یک قسم سیاهند  
مانند اهالی سودان و سیاهان امریکا و یک  
قسم زردند مانند جاپان و اهل چین و یک قسم  
سبزه اند مانند عرب و یک قسم سرخند مانند

whites and blacks and reds in America. Therefore it issued from the tongue of 'Abdu'l-Baha that these colors should not clash with each other but rather should blend, for this diversity of human colors is like the diversity found among flowers in a garden and is the cause of the garden's beauty. Otherwise, one word of discord among the friends would demolish the foundation.

اهالی اصلی و قدیمی امریکا و میانه این الوان جنگ و جدال علی الخصوص بین سفیدان و سیاهان و سرخان امریکا لهذا از فم عبدالبهاء صادر که نباید این الوان با یکدیگر درآویزند بلکه باید پیامیزند زیرا این اختلاف بشر در الوان مانند اختلافیست که در انواع گلهای گلستانست و سبب زینت بوستانست و الا یک کلمه اختلاف در میان احبا هادم بنیانست

4 In any case, I hope that the friends will be in harmony, enamored and enraptured with each other, each sacrificing their life for others and counting themselves as servants of others - not like some who count themselves distinguished from all and beat the drum of "to whom belongs the kingdom." In any case, it is as you wrote - one must be in a state of submission and contentment with respect to God and be immersed in the sea of thanksgiving. Praise be to God, the divine banner is raised high and the lights of splendor are shining in all horizons.

4 باری امید چنان که یاران موافق عاشق و آشفته یکدیگر باشند هر یک جان فدای دیگری نماید و خود را خادم دیگران شمرده نه مثل بعضی خود را ممتاز از کل میشمرند و کوس لمن الملکی میزنند باری همانست که مرقوم نموده بودی باید نسبت بحق در مقام تسلیم و رضا بود و غرق در دریای شکران الحمد لله رایت الهی بلند است و انوار اشراق در جمیع آفاق تابنده

5 Praise be to God your eyes, despite your advanced age, can still see well and you write letters well, and praise be to God you have an assistant. Appreciate your partner Mirza Mihdi and convey to him my most glorious and sublime greetings and salutations.

5 الحمد لله چشم شما حال باوجود تقدّم سن خوب میبیند و مکاتیب را خوب مینگارید و الحمد لله معاون دارید قدر میرزا مهدی شریک خود را بدان و پیام و تحیت ابدع ابهی از قبل من باو برسان

6 And upon you be the Most Glorious Glory!

6 و علیک البهاء الابهی

7 Jinab-i-Amin: The enclosed letter is from the humble, submissive, truthful servant of the Blessed Beauty, Shoghi Effendi, which he wrote with great haste. Since its events are a cause of joy for the steadfast ones, it is being sent.

7 جناب امین مکتوب جوف از بنده خاضع خاشع صادق جمال مبارک شوقی افندیست که بکمال تعجیل مرقوم نموده است چون حوادثش سبب سرور ثابتین است ارسال میگردد

BRL\_DAK#0601,

RMT.184-185,

AMIN.213x

## AB06496

To: *Diya wife of Muhammad Taqi (Bandarabbas), in Bandar Abbas*  
Date: 1921-Oct-10

1 O my Lord, the Most Merciful, Who hast dawned from the horizon of forgiveness! Thy handmaiden Diya', who was related to Thy servant, the Sign of Faith - he who turned his face with pure sincerity toward Thy gracious countenance, who

1 یا ربّی الرحمن المتجلّی من افق الغفران قد ارتحلت امتک ضیاء المنتسبة الی عبدک آیه الایمان من اخلاص وجهه لوجهک الکریم و سلک صراطک المستقیم ولیّ لدائک فی یوم الدّین و

walked Thy straight path, who answered Thy call on the Day of Religion, and upon whom Thou didst shine forth from the manifest horizon, the humble and faithful one named Taqi - hath ascended unto Thee.

تجلیت علیه من الافق المبین الخاضع الوفی سَمّی  
تقی

- 2 O Lord! Her tranquil soul was a luminous flame, from whose heart radiated the lights of faith, who was intoxicated with the wine of certitude, whose eyes were solaced by witnessing the proof and evidence, whose consciousness was attracted by the spirit and sweet fragrance.

2 رَبِّ اِنَّ قَرینَهَا النَّفْسَ الْمُطْمَئِنَّةَ کانت شَعْلَةً  
نُورانیَّةً مُنْبِعَثٍ عَنْ قَلْبِهَا اَنْوَارِ الْاِیْمَانِ مُتَرَحِّمَةً  
مِنْ صَهْبَاءِ الْاِیْتِقَانِ قَرِیرَةَ الْعَیْنِ بِمُشَاهَدَةِ الْحُجَّةِ وَ  
الْبَرهَانِ مُنْجَذِبَةً الْوُجْدَانَ بِالرُّوحِ وَ الرِّیْحَانِ

- 3 O Lord! Cause her to alight in the dwelling-place of Thy mercy and admit her into the Paradise of Thy divine unity. Verily, Thou art the Pardoning, the Forgiving, the Most Merciful, the One Who manifesteth grace and beneficence, and verily, Thou art the Kind, the Bestower.

3 رَبِّ اَنْزِلْهَا فِی نَزْلِ رَحْمَتِیْکَ وَ ادْخُلْهَا فِی جَنَّةِ  
فِرْدَاوِیْسَکَ اِنَّکَ اَنْتَ الْعَفْوَ الْغَفُورُ الرَّحْمَنُ وَ الْمُجِی  
بِالْفَضْلِ وَ الْاِحْسَانِ وَ اَنْتَ اَنْتَ الرَّؤُوفُ الْمُنَّانِ

BSHN.140.244, BSHN.144.244, MHT2.183

## AB02068

*To: Mustafa Nuri, in Tihiran*

*Date: 1921-Oct-12*

- 1 O thou who art firm in the Covenant! Your letter written to the Spiritual Assembly of Tehran was noted, and also the map of the Mazandaran house. Its review caused much grief and sorrow - how the former unfaithful ones destroyed that magnificent building and took its doors, windows and roof timbers to build houses for themselves. How regrettable this is. Some time ago, five hundred tumans was transferred through Jenab-i-Amin in the name of my cousin for building a dam against the river, and no shortcoming will be allowed within possibility.

1 ای ثابت بر پیمان نامہائی کہ بہ محفل روحانی  
طهران مرقوم نموده بودید ملاحظہ گردید و  
همچنین خریطہء خانہء مازندران از ملاحظہ اش  
بسیار حزن و اندوه حاصل شد کہ بیوفایان سابق  
آن بنای عظیم را چگونه محو نمودند و در و پنجرہ  
و چوبہای سقف را بردہ از برای خویش خانہ  
ساختند چہ قدر سبب تأسف است

- 2 As for the matter of the school, this matter is important. Refer to the Department of Education so that specific allocations for that school may be established. I will also write to the Spiritual Assembly to send a complete teacher for that school. Some time ago, eloquent and profound prayers and Tablets of Visitation were written with the utmost supplication and humility for the oppressed ones of that village and were sent. They wrote from Tehran that those prayers and Tablets of Visitation were sent to you. You had not mentioned them, even though they are of utmost importance. Do not look at the present - in

2 چندی پیش بجهت بنای سدّ در مقابل رودخانه  
پانصد تومان بر جناب امین بنام جناب ابن عمی  
حوالہ داده شد و بقدر امکان قصور نخواهد  
گشت و اما مسئلہء مدرسه این مسئلہ اہمیت  
دارد بہ نظارت معارف مراجعت نمائید کہ  
تخصیصات معینہ بجهت آئندرسہ مقرر گردد  
منہم بمحفل روحانی خواہم نگاشت کہ یک  
معلم کاملی از برای آئندرسہ بفرستند چندی  
پیش مناجاتہا و زیارتہای فصیح و بلیغی در  
نہایت تبتّل و تضرّع بجهت مظلومان آنقریہ

the future these Tablets of Visitation will find the utmost importance. Out of intense faithfulness, 'Abdu'l-Baha wrote in remembrance of those noble ones after sixty-eight years so they would not be forgotten. You should certainly make multiple copies of those papers and keep each copy preserved in a place so they are not lost. Convey the Most Glorious Greetings to each and every one of the friends. And upon you be greetings and praise.

مرقوم شد و ارسال گردید و از طهران نوشته‌اند که آن مناجات‌ها و زیارتنامه‌ها بشما ارسال شد شما ذکر از آنها ننموده بودید و حال اینکه نهایت اهمیت را دارد حال را ملاحظه نکنید در استقبال این زیارتنامه‌ها نهایت اهمیت را خواهد یافت عبدالبهاء از شدت وفا بذکر آن بزرگواران بعد از شصت و هشت سال پرداخت تا فراموش نگردند البته آن اوراق را نسخ متعدده نمائید و هر نسخه‌ای را در جائی محفوظ بگذارید تا از دست نرود و بجمع یاران فرداً فرداً تحیت ابدع ابهی ابلاغدارید و علیک التحیة و الثناء

- 3 God willing, another five hundred tumans will soon be transferred, but according to what you had written it is difficult. And upon you be Glory.

3 انشاءالله عنقریب پانصد تومان دیگر حواله خواهد شد ولی از قراریکه مرقوم نموده بودید مشکل است و علیک البهاء

TZH8.0437

## AB12256

To: Aqa Jan Bazzaz Bulbul Ishraqiyan, in Tihran

Date: 1921-Oct-12

- 1 O melodious nightingale! Your letter was received and the sorrowful event caused intense grief. However, patience, forbearance, submission and contentment are characteristics of the faithful. Therefore, I hope that in such circumstances you will be patient and grateful for the pardon and forgiveness of the Divine Unity. I beseech God that the handmaiden of God, the mother of Amin, may find solace through divine favors and merciful forgiveness, for that cypress of the stream [...] her hopes were not cut off. At most, she has transferred from this transient furnace to the divine rose garden and has appeared in the highest paradise with utmost freshness and grace. I beseech God that the surviving nightingale-children - Mirza Ya'qub, Mirza Ni'matu'llah, Mirza Shukru'llah, Hashmat, Tala, Qudsiyyih, Ruhiyyih and Shamsiyyih - may become manifestations of endless divine favors, and when one branch is separated from the goodly tree, other branches gain strength. Therefore, I hope that these offshoots, through the education of the divine Gardener, may grow and develop with utmost grace and freshness and become the cause of joy to the root

1 ای بلبل خوش‌الخان نامه شما رسید از واقعه محزنه تأثر شدید حاصل گردید لکن صبر و شکیب و تسلیم و رضا از خصایص اهل وفا لهذا امیدم چنانست که در چنین موارد صبور باشید و بر عفو و غفران حضرت احدیت شکور از خدا خواهم امه‌الله والده امین از الطاف الهی به عفو و مغفرت رحمانیه تسلی خاطر یابند زیرا آن سرو جویبار [...] آمالش قطع نشده نهایتش اینست از این گلخن فانی بگلشن الهی انتقال نمود و در جنت علیا بنهایت طراوت و لطافت جلوه نمود از خدا خواهم که بازماندگان بلبل‌زادگان میرزا یعقوب و میرزا نعمت‌الله و میرزا شکرالله و حشمت و طلا و قدسیه و روحیه و شمسیه مظاهر الطاف نامتناهی گردند و چون شاخی از شجره طیبیه منفصل گردد شاخهای دیگر قوت گیرد لهذا امید چنان که این فروع بتربیت باغبان الهی [در] نهایت لطافت و طراوت نشو و نما نموده سبب سرور ریشه

and the goodly tree. There is no more time, please excuse me. And upon you be the Most Glorious Glory.

و دوحه طیبه گردند فرصت بیش [از این]  
نیست معذور دارند و علیک البهاء الابهی

- 2 He is the nightingale of sweet melody and singing of odes, and his song in praise and glorification of the Intended Lord is the cause of joy to the hearts and souls of the people of the Kingdom.

2 هو بلبلای خوش الحانی و غزلخوانی و ترانه در محامد  
و نعوت حضرت مقصود سبب سرور دل و جان  
اهل ملکوتست

INBA85:020

## AB02355

*To: Abdu'llah Mutlaq, in Iran*

*Date: 1921-Oct-13*

- 1 O thou who art homeless and wandering through mountain and desert in the path of God! Your letter dated 7 Jamadiyu'l-Avval was received. Its contents were as sweet as honey and sugar, for they conveyed that in Yazd the friends of God show great steadfastness, the affairs of the Cause are well organized and arranged, the meetings for encouragement and teaching are eloquent and complete, and in Rafsanjan the ocean of the love of God is surging, and in Kirman the glory of the All-Merciful has made faces bright and radiant like the shining sun. Jinab-i-Aqa Mirza Muhammad-Aqay-i-Ishraqi is enchanted by the Light of Ishraq and is departing for Tehran to acquire the means for teaching.

1 ای بی سر و سامان و سرگشته کوه و بیابان  
در ره یزدان نامه شما که بتاریخ ۷ جمادی الاول  
بود رسید و مضامین چون شهد و شکر شیرین بود  
زیرا ناطق بر این بود که در یزد احباب الهی در  
استقامتی عظیم و ترتیبات امریه منظم و مرتب و  
محافل تشویق و تبلیغ بلیغ و مکمل و در رفسنجان  
دریای محبت الله پرموج و در کرمان جلوه  
رحمن جمع چون مهر درخشان روی ها روشن و  
تابان جناب آقا میرزا محمد آقای اشراق مفتون نیر  
اشراق و بجهت تحصیل لوازم تبلیغ عازم طهران

- 2 In any case, your travel in those regions is very appropriate, but it must be as you had written - that is, lengthy stays in any one place are not permitted. One must be like a breeze, always passing through. After you have traveled back and forth in those regions for some time, return to Iraq. But in Iraq, observe the utmost wisdom. This is your course of action.

2 باری سفر شما در آن صفحات بسیار موافق  
ولی باید مطابق آنچه مرقوم نموده بودی باشد  
یعنی اقامت زیاد در جائی جائز نه باید مانند  
نسیم همیشه در مرور بود و بعد از آنکه در آن  
صفحات چندی عبور و مرور نمودی به عراق  
مراجعت کن ولی در عراق در نهایت حکمت  
باش اینست خط حرکت شما

- 3 Jinab-i-Mirza Ishaq Khan-i-Muttahidih truly shows perfect endeavor and offers his life in service. He is near to the Divine Threshold and beloved of 'Abdu'l-Baha. His noble son Aqa Mirza 'Abdu'llah Khan is also deserving of endless favors. I hope that this noble descendant will surpass all in sacrifice and heavenly qualities.

3 جناب میرزا اسحاق خان متّحده را فی الحقیقه  
همت کامل و در جانفشانی باذل در درگاه  
احدیت مقرب و در نزد عبدالهء محبوب و  
نجل جلیلشان آقا میرزا عبدالله خان نیز سزاوار  
الطاف بی پایان امیدم چنانست که این سلیل  
جلیل در جانفشانی و اخلاق رحمانی بر کل  
سبقت گیرد

4 At present your presence in those regions is bearing fruit. You should certainly engage in teaching. It is better thus. Permission for attaining the presence will be given later.

4 حال وجود شما در آنصفحات مثمر ثمر است البته بتلیغ پردازی بهتر است بعد اجازه حضور داده میشود

5 And upon you be the Most Glorious Glory!

5 و علیک البهاء الابهی

INBA85:198, MSBH4.158

## AB07401

To: *Iqrari, Shaban Ibn Ilyahu et al.*

Date: 1921-Oct-13

1 O ye twin shining stars! Praise be to God, for your faces are resplendent with the light of guidance, and your dispositions are pleasing and favoured at the Divine Threshold.

1 ای دو ستاره فرقدان الحمد لله نور هدایت روی تابان دارید و خوی مشکین و مقبول درگاه یزدان

2 Ye have asked for permission to come on a visit. The Holy Land is indeed the niche from which the Light shineth, the lamp in which the Sinaic Flame is burning. In this sacred land the Blessed Beauty unveiled His countenance, and from it He addressed Tablets and proclamations unto all the kings and rulers of the earth. To attain the honour of pilgrimage is the cherished desire of His lovers, and to circle round His Shrine the highest hope of those who yearn after Him. Yet, service to His Threshold rendered in your land is also among the supreme aspirations of those who are nigh unto Him. Nevertheless, the choice is yours. The Glory of Glories rest upon you.

2 اجازه حضور خواسته بودید البته ارض مقدس مشکاة نور است و زجاجة شعله طور جمال مبارک در این خاک پاک پرده از رخ بگشود و بجمع ملوک و سلاطین ارض مخاطبه و مکاتبه فرمود زیارتش آرزوی عشاقان و طوافش نهایت آمال مشتاقان ولی خدمت باستان در آن سامان نیز از اعظم آمال مقرران باوجود این اختیار با شما است و علیک البهاء الابهی

NURA#34, MMK4#057 p.065

LOTW#34

## AB06118

To: *Bahman son of Khusraw, in Qazvin*

Date: 1921-Oct-17

1 O Lord! Make this wise one an worshipper at Your threshold, steadfast and acceptable. Grant him aid and grace, and confirm him with the greatest gift. Immerse him in the lights in the Kingdom of mysteries, and make him bright and radiant in the heaven of eternal glory. O Lord! Several souls have opposed

1 ای پروردگار این هوشیار را در درگاه خویش پرستنده و پاینده و پسندیده پدار عون و عنایت روا دار و بموهبت کبری مؤید فرما در ملکوت اسرار غرق انوار کن و در آسمان عزت ابدیه روشن و تابان فرما پروردگارا نفوسی چند

and acted with cruelty towards the faithful friends, seeking to extinguish these few Persians and eliminate these oppressed Zoroastrians. O Lord! Be their friend and helper, and preserve these oppressed ones from the tyranny of the wicked. You are the Powerful and Able, and You are the Strong and Mighty.

متعرض بیاران باوفا گشتند و جفا روا داشتند  
تا این فارسیان معدود را مخمود کنند و این  
زردشتیان مظلوم را معدوم نمایند پروردگارا یار  
و یاور باش و این ستمدیدگان را از ظلم اشرار  
محفوظ و مصون بدار توئی مقتدر و توانا و توئی  
قوی قدیر

- 2 The elegy written about the martyrdom of Mr. Khudabakhsh Puri Bahram was most acceptable and was read in the presence of 'Abdu'l-Baha. And upon you be the Most Glorious Glory.

2 مرثیه‌ئی که در شهادت مستر خدابخش پور بهرام  
بود بسیار مقبول افتاد و در محفل عبدالبهاء قرائت  
گردید و علیک البهائ الأبهی

YARP2.308 p.255, RMT.192-193b

## AB09299

To: *Mirza Musa Hakimbashi, in Qazvin*

Date: 1921-Oct-17

- 1 O steadfast one in the Covenant! Your letter was received. Praise be to God that you have been assisted in rendering service with the utmost effort....

1 ای ثابت بر پیمان نامه شما رسید الحمد لله بکمال  
همت بخدمت موفقی...

- 2 As for your presence in the Holy Land, the right is with Jinab-i-Amin. Your presence in that land is as bowing and prostration, and worship of the All-Loving Lord, and is absolutely necessary. Do not imagine that you are distant and separated for a moment. No, by God! You are constantly before my sight and present, and our meeting is continuous. Sadi of Shiraz says:

2 اما از جهت حضور شما به ارض مقدس حق با  
جناب امین است وجود شما در آن دیار رکوع  
و سجود است و عبادت رب و دود و لزوم قطعی  
دارد و همچو گان نفرما که دقیقه‌ئی دور و  
مهجوری لا والله دائماً در پیش دیده و حاضر  
حضور و ملاقات با تو مستمر است سعدی  
شیرازی میگوید

- 3 "What veil can exist between lover and beloved? Neither Alexander's Wall can be an obstacle nor a barrier."...

3 پرده چه باشد میان عاشق و معشوق سد سکندر  
نه مانع است و نه حائل...

MSHR2.300-301x

**AB12694***To: Muhammad Taqi Isfahani, in Marjush**Date: 1921-Oct-17*

- 1 O thou who art firm in the Covenant! The letter from Dr. Forel which thou hadst sent - he himself had also written me a letter - has been answered and will be forwarded. And we are sending a copy of it to you.

1 ای ثابت برپیمان مکتوب دکتور فورل که ارسال نموده بودی خود او نیز مکتوبی بمن مرقوم نموده بود جواب مرقوم شد و ارسال خواهد گردید و یک نسخه از آنرا از برای شما میفرستیم

- 2 And upon thee be the Most Glorious Glory!

2 و علیک البهاء الأبهی

VUJUDE.015

VUJUD.011

**AB01641***To: Shoghi Effendi, in London**Date: 1921-Oct-18*

O sincere servant of the Blessed Beauty!

Your detailed letter has been received, and has been the cause of the utmost joy and gladness. Praise be to God! The loved ones are all astir and active, but prudence is necessary. You have rent the veil too widely asunder. Explain to the loved ones that the rending of the veil to such an extent will be the cause of great agitation, and the harm thereof will reach to the Holy Land. Great caution is necessary. Discourses in churches and great public gatherings are in no wise permitted as in this place enemies, within and without, are lying in wait and are bent on aggression. Prudence requires that activity should, for the present, be concealed, and carried on with the utmost moderation.

Convey to the loved ones, one and all, on my behalf, the greatest longing, love and kindness. Give a spiritual message from me to Mr. Healds and say to him: "Peruse the Gospel, how His Holiness Christ – may my life be a sacrifice to Him – says, 'Conceal it, that the pharisees may not be informed thereof.' Now the same condition prevails."

This matter is of the greatest importance. On no account let them contribute articles to the newspapers, and so long as they are not sure of any soul, let them breathe no word to

him. Consider how the Freemasons have for two hundred years carried on their work, and unto this day they have not openly declared it to any soul. Not until they find a hearing ear will they speak. The loved ones too must proceed with the greatest prudence, lest serious difficulties be created. If any one should travel to the Holy Land, he must on no account declare to anyone by the way that his purpose is to visit us. The loved ones must, in the presence of strangers, speak forth simply the TEACHINGS of the Blessed Beauty and mention no word of their BELIEF concerning Him. Should anyone enquire, "What is your belief regarding the Blessed Beauty?" Let them answer: "We regard Him as the foremost teacher and educator of these later ages and Abdul Baha as the Centre of His Covenant."

BSTW#608

## AB02129

*To: Baha'is of Manchester, England*

*Date: 1921-Oct-18*

- 1 O ye beloved of the Lord! Your letter hath been received and the contents thereof have imparted the utmost joy and gladness. Praised be the Lord, ye have eyes that see and ears that hear. Ye behold the Light of Truth and are accounted, even as Christ hath said, among the chosen rather than among the called.
- 2 In these days the world suffereth from unrest and turmoil, from contention and conflict and mankind is confused and stricken, and yet Christ bade Peter sheath his sword. And though He declared that he that draweth his sword shall by the sword be brought into account, yet notwithstanding, the sword hath been drawn and the peoples of the world are engaged in conflict. The people of Baha, praised be the Lord, have returned the sword unto its scabbard and strive to promote love, harmony and union, that thereby the kindreds and peoples of the world may be reconciled. For among the Teachings of His Holiness Baha'u'llah (may my life be offered as a sacrifice unto Him) it is written: all mankind is but one fold and God, the Kindly Shepherd, loving unto all of them, for if He loved them not, He would have created them not, neither provided them, nor protected them nor even nurtured them. For inasmuch as He hath vouchsafed all these blessings unto them, He, of a

1 ای یاران الهی نامه شما رسید از مضمون سرور  
بنی پایان حاصل گردید که الحمد لله دیده بینا  
یافتید و گوش شنوا حاصل گردید و مشاهده  
انوار حقیقت نمودید و چنانکه حضرت مسیح  
روحی فدا فرموده اند از مختارین شدید نه از  
مدعوین

2 در این ایام جمیع خلق در هیجان و جنگ و  
جدال و قتال مستمرند عالم انسانی در اضطراب  
و انقلاب باوجود آنکه حضرت مسیح به پطرس  
میفرماید که شمشیر را در غلاف نه و هرکس  
دست بشمشیر نماید بشمشیر مؤاخذه خواهد شد  
ولی الآن کل من علی الأرض بسل سیوف  
مشغول ولی بهائیان الحمد لله شمشیر را غلاف  
نموده اند و در الفت و محبت و یگانگی میکوشند  
تا جمیع ملل با یکدیگر دست در آغوش گردند  
زیرا از جمله تعالیم حضرت بهاء الله روحی له  
الفدا اینست که جمیع بشر اغنام الهی هستند و  
خدا شبان مهربان بجمیع اغنام خویش مهربانست  
اگر مهربان نبود خلق نمیفرمود رزق نمیداد  
حفظ نمیفرمود تربیت نمیکرد چون کل اغنام را

certainty, loveth them, one and all. This is but Truth itself, manifest even as the Sun, the light whereof none can deny. This is verily the Way of God and there is no way greater than His Way. It behooveth us one and all, to walk in His Ways and not in the ways of men.

باین الطاف مشمول فرمود البتّه باغنام خویش  
مهربانست این حقیقت ساطعه مثل آفتاب را  
انکار نتوان نمود اینست سیاست الهیه و چه  
سیاستی اعظم از سیاست الله ما باید متابعت  
سیاست الهی نمائیم نه سیاست بشری

- 3 Wherefore, praise ye the Lord, that in the lamp of your hearts the Flame of Divine Guidance is kindled and ye have entered the Kingdom of God.

3 باری شکر کنید خدا را که سراج هدایت در  
زجاجهء قلوب برافروخت و در ملکوت الله  
داخل شده‌اید

- 4 It is incumbent upon you, however, to act with the utmost discretion and not to rend the veil asunder, for the enemy, whether he be near or afar, lieth in wait and stirreth the negligent to arise against His Holiness Baha'u'llah. Be ye prudent, be ye discreet. The glory of Glories rest upon you.

4 ولی باید بنهایت حکمت سلوک نمائید پرده‌داری  
مکنید زیرا دشمنان داخل و خارج در کمینند  
و بی‌خبرانرا تحریک مینمایند تا بر ضدّ حضرت  
بهاءالله قیام نمایند حکمت حکمت و علیکم بهاء  
الله الأبهی

SW\_v20#09 p.271x, TDD.019

BRL\_DAK#0845, MMK2#281 p.201

## AB06159

*To: Mirza Yaqub et al.*

*Date: 1921-Oct-20*

O ye that stand fast and firm in the Covenant!

The faithful servant of the Ever-Blest beauty, Shoghi Effendi, hath written a letter, and therein hath praised you most highly, namely: that these blessed souls are true Bahais, are verily self-sacrificing, burn brightly, even as twin candles, with the Light of Guidance, and serve with heart and soul the Cause of God... Such praise as this hath indeed caused the greatest pleasure.

It is my hope that through the late and present mercies of the Lord, the All-Glorious, the Grace of God, the Kindly, the All-Knowing, may be wholly vouchsafed unto you, and that you may obtain your most cherished desire.

Therefore, turn ye your eyes, even as Abdul Baha, towards the Blessed Beauty, and implore His aid and succour. Loosen then your tongues, and the Breaths of the Holy Spirit shall in truth graciously aid you.

The Glory of Glories rest upon you.

TDD.020a

**AB02329***To: Mr Healds**Date: 1921-Oct-21*

O son of the Kingdom of God!

Praised be the Lord, thou hast rent asunder the veil of the Pharisees and winged thy flight unto the Kingdom of God. Thou hast accepted the Teaching of His Holiness Baha'u'llah and been drawn unto the Holy Spirit. In truth, thy faith is now sincere and thou hast come to know Jesus-Christ the better.

The Pharisees, sunk in their idle fancies and imaginings, have been thereby prevented from believing in Him and have been cast out for evermore. Yet, thou, all-praise unto the Lord, hast walked in the footsteps of Peter and hast attained unto perfect faith. It is incumbent upon thee, however, to act with the utmost discretion, for men are ignorant and prejudiced and seek to stir sedition and mischief. Wherefore, saith Christ in the Gospel: 'Tell not the Pharisees and inform them not.'

Consider! Christ proclaimed the Glory of Moses and spread His fame far wide throughout the East throughout the West. He propounded the basic principle of His Divine Law, and though the Torah was before Christ confined to Palestine, yet by the wondrous Grace of Jesus, it hath now spread to the uttermost parts of the earth whilst the fame of Moses and of the Prophets of Israel hath become renowned throughout the world. Manifest, indeed, is the Spirit of Love that Christ hath thus shone for Moses! Yet, notwithstanding this, the Pharisees fancied that Christ was an enemy of Moses, that He destroyed His Law and overthrew the edifice thereof. Ponder and reflect, how unjust they were, how grievously they misjudged Him!

Now, too, His Holiness Baha'u'llah, hath far and wide proclaimed the Splendor, the Glory, the Majesty of Christ, and yet the unjust still believe it not! The Lord be praised, thou believest.

The Glory of Glories rest upon thee.

TDD.020b

## AB11810

To: Masudu's-Sultan Afnan, in Bombay

Date: 1921-Oct-22

- 1 O Afnan of the Blessed Tree! The letter which ye had addressed to one of the friends was perused, and the utmost grief was felt at your sorrow and anguish. In very truth, the ascension of that honoured Personage became the cause of regret and pain to all; for that blessed soul was a source of honour to the Cause of God. Under the government of the ports, all the friends remained preserved and protected; and, in particular, during his journey to Bombay, he bore himself in that land with the utmost dignity and composure. Before him, certain ones had found themselves, among strangers, in a state betwixt fear and hope; but that departed one acted and conducted himself with perfect steadfastness and dignity. The loved ones of Bombay, again and again, expressed their gratitude and satisfaction.
- 2 After his ascension, a lengthy supplication was offered in his behalf, with entreaty unto the Kingdom of Abha. The original is with Jinab-i-Aqa Mirza Abu'l-Hasan Afnan, and ye will behold its copy. Ye will see with what pleading and lamentation 'Abdu'l-Baha hath, for each one of the Afnan of the Blessed Tree who hath ascended, implored the infinite bounties and the forgiveness and pardon of the Lord, and with what wondrous expressions He hath recounted his life in the form of a supplication.
- 3 Consider, then, how tender is the heart of 'Abdu'l-Baha, and how His pen beareth witness to the intensity of His fidelity. The Afnan of the Blessed Tree, likewise, must be aflame with the utmost attraction, must burn away the veil of earthly attachments, must lay down their lives in this glorious Path, and hasten even unto the altar of love.
- 4 Consider how that illustrious personage, the lord of the righteous, His Holiness the Khal, Siyyid 'Ali-Afnan, hastened with what joy unto the field of sacrifice, and what musk-laden fragrance was diffused from his self-offering, whereby the nostrils of the Concourse on High were perfumed.
- 5 Likewise, consider thou the manner in which Haji Mirza Muhammad-Taqi Afnan, that sanctified spirit and confirmed soul, arose to serve this great Cause. Forsaking a life of ease and comfort in Yazd, he hastened to 'Ishqabad to labour

ای افنان سدره مبارکه نامۀی که یکی از یاران مرقوم نموده بودید ملاحظه گردید و نهایت تأثر از حزن و اندوه شما حصول یافت فی الحقیقه صعود حضرت موقر سبب حسرت و آلام کل گردید زیرا آن وجود مبارک سبب عزت امر الله بود در حکومت بنادر جمیع یاران محفوظ و مصون ماندند علی الخصوص در سفر بمبئی در آندیار بنهایت وقار سلوک و حرکت کردند پیش از ایشان بعضی در نزد پیگانگان در حالت بیم و امید بودند ولی آن مرحوم در نهایت تمکین سلوک و حرکت نمود احبای بمبئی بکرات و مرات اظهار منونیت و خوشنودی نمودند

و بعد از عروج مناجاتی مفصل تضرع بملکوت ابی در حق ایشان گشت اصل در نزد جناب آقا میرزا ابوالحسن افناست و سوادش را ملاحظه خواهید نمود و خواهید دید که عبدالهآء بجبهت هریک از افنان سدره مبارکه که صعود نمودند بجه تضرع و زاری طلب الطاف نامتناهی و عفو و مغفرت ربانی نموده و بابتدع اذکار ترجمه حال او را در مناجات کرده

ملاحظه فرما که قلب عبدالهآء چه قدر مهربانست و قلم شاهد شدت وفا و افنان سدره مبارکه نیز باید در نهایت انجذاب آتش افروخته باشند و پرده تعلقات سوخته در این سبیل جلیل جانفشانی کنند حتی بقربانگاه عشق شتابند

ملاحظه فرما که جناب بزرگوار سید ابرار حضرت خال سید علی افنان بجه سروری بمیدان فدا شتافت و چه نفعه مشجاری از قربانی او منتشر شد که مشام ملأ اعلی معطر گشت

و همچنین ملاحظه کن که روح مجرد و نفس مؤید حضرت حاجی میرزا محمد تقی افنان چگونه بخدمت این امر عظیم پرداخت راحت و آسایش

for the Cause of God. How self-sacrificing he was in the rearing of the Mashriqu'l-Adhkar! He dedicated his life wholly to this task, until he succeeded in establishing the first Mashriqu'l-Adhkar in that land.

خویش را در یزد بگذاشت و خدمهٔ لأمر الله به عشق آباد شتافت در بنای مشرق الأذکار چه قدر جانفشانی کرد حیات و زندگانی خویش را بکلی فدا نمود تا موفق بآن شد که اول مشرق الأذکار در آندیار تأسیس فرمود

- 6 How extraordinary indeed was his service, for this is the first Mashriqu'l-Adhkar that hath been raised up in the world in God's name. Its significance, therefore, is very great. And yet, in the future a hundred thousand Mashriqu'l-Adhkars shall be reared in glory, dignity, and utmost majesty. The Mashriqu'l-Adhkar of 'Ishqabad hath the station of the mother, and the other Mashriqu'l-Adhkars are like unto spiritual children that shall be born of it.

6 این خدمت بسیار عظیم بود زیرا مشرق الأذکار اولست که باسم حق در جهان تأسیس گردیده لهذا اهمیت عظیمه دارد ولی من بعد صد هزار مشرق الأذکار تأسیس خواهد شد در نهایت شکوه و آبهت و عظمت این مشرق الأذکار عشق آباد بمنزلهٔ مادر است که مشرق الأذکار سائر مانند اولاد معنویه از او تولد خواهند یافت

- 7 Likewise, his worthy and noble successor, His Holiness Aqa Mirza Mahmud Afnan, in very truth hastened, throughout the days of his life, with the utmost endeavour in service; and the saying was fulfilled: blessed was the forebear, and blessed the successor.

7 و همچنین خلف صالح بزرگوار ایشان حضرت آقا میرزا محمود افنان فی الحقیقه در مدت حیات بنهایت همت در خدمت شتافت و نعم السلف و نعم الخلف تحقق نمود

- 8 Wherefore, rest assured in the grace and bounty of His Holiness the One, and strive with heart and soul that thou too mayest walk and conduct thyself in the footsteps of those noble ones, that thou mayest become the object of the regard of favour from the Concourse on High and the Kingdom of Abha. Upon thee be the Most Glorious Glory.

8 باری مطمئن بفضل و عنایت حضرت احدیت باش و بجان و دل بکوش تا تو نیز بر قدم آن بزرگواران حرکت و سلوک نمائی تا مشمول نظر عنایت از ملا اعلی و ملکوت ابهی گردی و علیک البهاء الأبهی

BRL\_MASHRIQ#29x

BRL\_DAK#0439, COMP\_MASHRIQP#29x,  
TISH.583-584

## AB12171

To: Abdu'l-Husayn Tafti (*Avarih*), in *Tihran*  
Date: 1921-Oct-22

- 1 O herald of the Covenant! I began reading your excellent historical book, as until now I had absolutely no time or opportunity. I decided to read it during the nights and early mornings, as it is my habit to rise at midnight and engage in remembrance and prayers and occupy myself with reading letters and treatises. Now I have decided to read this history as much as possible each midnight. The first section which I read last night

1 ای منادی پیمان کتب مستطاب تاریخ شما را ابتدا بقرائت نمودم زیرا تا بحال ابداً وقت و فرصت نیافتم قرار بر این گذاشتم در لیالی و اسرار که عادت منست هر نیم شب برمیخیزم و باذکار و مناجات میپردازم و بقرائت مکاتیب و رسائل مشغول میشوم حال قرار بر این گذاشتم که در هر نصف شب بقدر امکان بقرائت این

was very eloquent and well-written, covering the differences between Sunnis and Shi'is, as well as the divisions that occurred among the Shi'is, and the belief in multiple Qa'ims from among the pure Imams (peace be upon them) and Muhammad ibn al-Hanafiyyih, and the details about the Promised One according to Sunnis and Shi'is.

تاریخ پردازم جزوه اول که دیشب خواندم بسیار فصیح و بلیغ بود و بیان اختلافات سنی و شیعی و همچنین اختلافاتی که در شیعیان واقع شده بود و اعتقاد تعدد قائمها از ائمه اطهار علیهم السلام و محمد ابن حنفیه و تفصیل موعود در نزد سنی و شیعه

- 2 In any case, it was carefully reviewed. Blessed be you and the contents of this section. All the sections you had sent until now have arrived, except pages 20 and 21 are missing - that is, page 19 is present and page 22 is also present, but pages twenty and twenty-one are missing. Therefore, you must certainly send these two pages, and it would be better if you yourself were present for the printing. Although your presence in those regions is absolutely necessary for teaching the lesson of propagation and nurturing a group from among the saplings of the divine garden. This matter is very important, and likewise you should engage in teaching receptive souls. Truly you are a wanderer in the path of God and without home or shelter, but this homelessness is better and sweeter than any home and shelter, for this yields results and bears fruit, while no home or shelter remains or bears fruit.

2 باری بدقت ملاحظه گردید بارک الله فیک و فی مضامین هذا الجزء جميع جزوها که تا حال ارسال نموده بودی رسید مگر صفحه ۲۰ و صفحه ۲۱ نیست یعنی صفحه نوزدهم موجود و صفحه ۲۲ نیز موجود ولی صفحه بیستم و بیست [و] یک مفقود لهذا البتة این دو صفحه را بفرستید و بهتر آنست که بجهت طبع خود شما حاضر شوید اگرچه وجود شما در آنصفحات لزوم قطعی دارد تا تدریس درس تبلیغ فرمائید و از نونهالان بوستان الهی جمعی را پرورش دهید این مسأله بسیار مهم است و هم چنین بتبلیغ نفوس مستعدّه پردازید فی الحقیقه در سبیل الهی آوارهئی و بی سر و سامان ولی این بی سر و سامانی از هر سر و سامانی بهتر و خوشتر زیرا این نتیجه دارد و ثمر بخشد و هیچ سر و سامانی باقی نماند و ثمری ندهد حیفا

- 3 O herald of the Covenant! It is midnight, all eyes are sleeping in beds of rest, and 'Abdu'l-Baha is awake and occupied with thoughts of you. From the favors of the Desired One, I seek confirmation and success for you in all matters.

3 ای منادی پیمان نیم شب است چشمها کل در بستر راحت خوابیده و عبدالهاء بیدار و پیاد تو مألوف از الطاف حضرت مقصود ترا در جميع امور تأیید و توفیق طلبم

BRL\_DAK#1063

## AB01994

To: Farajullah Zaki Al-Kurdi, in Egypt

Date: 1921-Oct-22

- 1 O thou who art dear! Your new, eloquent and wonderful letter arrived. Its contents gladden and bring joy to hearts. Convey my increasing longing to him who is the ornament that adorneth the brow of virtue, the lamp of the assemblage of the distinguished, the honorable Sheikh Bakhit. I beseech God to

1 ايها الحبيب قد وصلت غميتكم البديعة الجديدة و مضمونها مما ينشرح به الصدور و بلغ اشواق المتكاثرة الى غرة جبين الفضائل و سراج محفل الأفاضل الشيخ المحترم حضرة بخت أسأل الله ان يجعله آية الهدى بين الورى و يهدى به القوم الى

make him the sign of divine guidance amongst men, and to guide by him the people to the snow-white, straight and luminous path and to the innermost truth of the luminous Faith, and to unify by him the word of the people, and save them from blame, that he may lead them towards the path of true felicity and success, and edify them with divine education and the attributes of the Muhammadan revelation, and make them heirs of eternal glory.

2 Indeed, the flow of truth through the veins of them who are discerning, intelligent, and wise caused us to rejoice. But upon you is enjoined absolute wisdom, inasmuch as the people are in the deepest slumber, and are wrapt in a thick veil. They aspire not to draw nigh unto God and to cling to the 'Urvatu'l-Vuthqa that shall never be split asunder. Rather, they look for various means to succeed with their feeble minds, and are unaware that these are trivial pursuits, utterly useless to enable them to approach the Truth. Accordingly, the practice of prudence is enjoined upon you.

3 Convey, on my behalf, a radiant greeting unto the distinguished Sheikh Muhammad Mehdi, and to Sheikh, beloved of the heart, Abdu'l-Javad, and to the youth who is treading the straight path, Abdu'l-Karim Effendi, he who hath attained two virtues, Indian and Kurdish, and speaketh Farsi, as Firdausi said:

4 This noble ascendant man is descended from two kings

5 From Afrasyab and from Kavus the king.

6 And convey my salutations and praise to Sheikh Muhammad Rashed. It is forbidden to discard restraint and to rend the veils asunder. As to the narratives of the loved ones who have ascended to the loftiest pinnacles of glory, we shall soon complete them. As to the printing of the book Dars al-Tabligh [Lessons in Teaching], by Sadru's-Sudour, this may go ahead, and there is no objection to sending one copy of the book Miftahu'l-Abowab [The Key to Doors] to Rafsanjan.

7 Upon thee be salutations and praise.

8 Beware, Beware lest ye accept the opinion of Muhammad Rashed.

الحجة السّميحة البيضاء و حقيقة الشريعة الغراء  
ويوحد به كلمة القوم وينقذهم من اللوم وهو  
قائدهم الى سبيل الفلاح والنجاح ويهديهم بتربية  
الهيّة و اخلاق محمّدية ويورثهم العزة الأبدية

2 و اما سريان الحقيقة في عروق الفطناء الأذكياء  
العقلاء المستعدين لكشف الحقيقة الساطعة سبب  
سرورنا ولكن عليكم بالحكمة التامة لأن الناس في  
سبات عظيم و حجاب غليظ لا يتنون التقرب الى  
الله و التثبت بالعروة الوثقى التي لا انفصام لها  
بل يتحرون وسائل شتى للنجاح بقولهم الضعيفة و  
لا يعلمون ان هذه اسباب طفيفة لا تسمن و لا  
تغنى من الحق شيئا بناء على ذلك عليكم بالتقية

3 و بلغ تحية نوراء من قبلى الى الشيخ الجليل جناب  
محمد مهدي و الى الشيخ حبيب الفؤاد حضرة  
عبدالجواد و الى الشاب السالك على الصراط  
المستقيم حضرة عبدالكريم افندي الحائز لفضيلتين  
هندي و كردي و يتكلم بالفارسي كما قال فردوسي

4 نژد از دو شه دارد این نیک‌پی

5 ز افراسیاب و ز کاوس کی

6 و بلغ تحیتی و ثنائی الى حضرة الشيخ محمد راشد و  
لا يجوز خلع العذار و هتك الأستار و اما ترجمة  
احوال الأحباء المتصاعدين الى الأوج الأعلى فعن  
قريب نكلمها و اما طبع كتاب درس التبليغ لحضرة  
صدرالصدور فلا بأس به و ارسال جلد واحد من  
كتاب مفتاح باب الأبواب الى رفسنجان لا بأس  
فيه

7 و عليك التحية و الثناء

8 آياكم آياكم ان تقبلوا رأى محمد راشد

BRL\_DAK#0508, MKT3.325

**AB05823***To: Shaykh Muhyid-Din Al-Kurdi, in Egypt**Date: 1921-Oct-22*

- 1 O diffuser of the fragrances of God! News of your safe and protected return brought joy to hearts. Praise be to God that you returned victorious and triumphant from this journey. You exalted the Word of God and made the Call of God reach the hearing of blessed souls. So congratulations to you for this cup overflowing with divine guidance.
- 2 The reflection of those souls guided by the light of guidance was witnessed - souls gladdened by the glad-tidings of God and souls assured by the gift of God. I beseech from the favors of the Divine Unity their steadfastness.
- 3 In any case, move with the utmost wisdom in Egypt and keep this hidden pearl safe and protected from poisoned hearing. And if you find attentive ears, speak of the teachings of the Blessed Beauty and discuss the truths and meanings that have issued from the Supreme Pen. Make philosophical matters the basis of discussion, not beliefs.
- 4 And upon you be the Most Glorious Glory.

1 ای ناشر نفحات الله خبر رجوع شما محفوظاً و مصوناً سبب سرور قلوب گردید الحمد لله در این سفر منصور و مظفر رجوع نمودی اعلاى کلمه الله کردی و صیت امر الله را گوشزد نفوس مبارکه فرمودی فہنیئاً لک هذه الکأس الطائفة بهدایة الله

2 عکس آن نفوس مہتدیہ بنور ہدی مشاہدہ گشت وجود مستبشر بپشارات الله و نفوس مطمئن بموہبت الله از الطاف حضرت احدیت استقامت ایشان طلبم

3 باری در مصر بنہایت حکمت حرکت نما و این لؤلؤ مکنون را از سم مسموم محفوظ و مصون بدار و اگر اذن صاغیہ یافتید از تعالیم جمال مبارک بیان کنید و از حقایق و معانی کہ از قلم اعلی صادر بحث کنید مسائل حکمیہ را اساس مذاکرہ قرار دہید نہ عقائد را

4 و علیک البہاء الأبدی

MKT3.496

**AB03633***To: Ghulam Ali Davachi, in Tihiran**Date: 1921-Oct-23*

- 1 O servant of the Sacred Threshold! Number 334 arrived safely and securely. I hope that henceforth the packets will arrive properly. Two packets were sent yesterday through other people and countries. I hope they arrive and that henceforth packets from both sides will arrive safely and securely, and that God will grant confirmation and success.
- 2 غلام عباس را کہ در مدرسہ زراعت در شش فرسخی طهران گذاشتید بسیار موافق اما جناب

1 ای بندہ آستان مقدس نمبر ۳۳۴ محفوظاً مصوناً رسید امیدوارم کہ من بعد پاکتا درست برسد دو پاکت دیروز بواسطہ کسان و مملکت دیگر ارسال شد امیدوارم کہ برسد و من بعد پاکت از دو طرف محفوظ و مصون وصول یابد و خداوند تأیید و توفیق بخشد

2 غلام عباس را کہ در مدرسہ زراعت در شش فرسخی طهران گذاشتید بسیار موافق اما جناب

2 Regarding Ghulam-‘Abbas whom you placed in the agricultural school six leagues from Tehran - this is very good. However, regarding Jinab-i-Ghulam-Husayn, if his being sent to Beirut is not possible, it does not matter. In this there is consummate wisdom which cannot be mentioned.

3 You never entered any school, did not acquire sciences and arts, and did not learn foreign languages. Yet praise be to God, you became capable, powerful and ambitious. Learning work takes precedence over acquiring language. The essential thing is capacity. One who has capacity and is confirmed will make progress, whether they know a foreign language or not. One who lacks capacity, even if they know multiple foreign languages, will yield no fruit from their existence. Therefore trust in God and give Jinab-i-Ghulam-Husayn a Baha’i education and put him to work. You will find beneficial results.

4 And upon you be the Most Glorious Glory.

غلامحسین اگر ارسالش به بیروت ممکن نشد ضرر ندارد در این حکمت بالغه است ذکرش ممکن نه

3 شما در هیچ مدرسه‌ئی داخل نشده‌اید و علوم و فنون تحصیل نکرده‌اید و لسان اجنبی یاد نگرفتید الحمد لله با کاره و مقتدر و باهمت شده‌اید کار یاد گرفتن مقدم بر تحصیل لسانست اصل استعداد است نفسی که استعداد دارد و مؤید است کار پیش میبرد خواه لسان اجنبی بداند یا نداند کسی که استعداد ندارد ولو لسان متعدّد اجنبی بداند هیچ ثمری از وجودش حاصل نگردد پس توکل بر خدا کن و جناب غلامحسین را تربیت بهائی نما و بکار انداز نتایج مفیده خواهی یافت

4 و علیک البهاء الأبهی

DBR.083

## AB00132

*To: Spiritual Assembly of Tihiran*

*Date: 1921-Oct-27*

1 O ye merciful friends! ‘Abdu’l-Baha received your letter dated Sunbulih 1300, number 1233. Praise be to God that its contents bore testimony to your firmness and steadfastness in the Cause of the Incomparable Lord.

2 Today, firmness in the Cause is essential and steadfastness is obligatory. God declareth in the Qur’an: “Verily those who say ‘Our Lord is God’ and then continue steadfast, the angels descend upon them.” And likewise He saith: “Continue thou steadfast as thou hast been commanded.” Every tree that hath firm roots deriveth benefit from tempests, winds and whirlwinds, for its roots are firm; but any tree whose roots are weak is shaken by the gentlest breeze, let alone by violent storms, tempests and devastating whirlwinds, for the tests are severe. Thus it is said: “All men are doomed save the believers, and all believers are doomed save those who are tested, and all who are tested are doomed save the sincere, and even the sincere are in

1 ای یاران رحمانی عبدالبهاء نامه شما که بتاريخ سنبله ۱۳۰۰ نمرو ۱۲۳۳ مورخ بود رسید الحمد لله که مضمون برهان ثبوت و استقامت در امر حضرت پیچون بود

2 امروز ثبوت و رسوخ بر امر لازم استقامت واجب خدا در قرآن میفرماید ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة و همچنین میفرماید فاستقم كما امرت هر شجرى که ریشه محکم دارد از طوفان و اریاح و گردباد استفاده نماید زیرا ریشه محکم است و هر شجرى که ریشه سست از اریاح خفیفه متزلزل گردد تا چه رسد به اعصار و زوابع و گردباد ریشه کن زیرا امتحانات شدید است اینست که میفرماید الناس هلكاء الا المؤمنون و المؤمنون هلكاء الا

grave peril.” In any case, praise be to God that those faithful friends are like lofty and towering mountains, manifesting the utmost steadfastness and firmness. Therefore, ‘Abdu'l-Baha is supplicating at the Sacred Threshold that these souls may be assisted to serve the Cause of God and become the cause of diffusing the divine fragrances and exalting the Word of God.

المتمحنون و المتمحنون هلكاء الا المخلصون و المخلصون في خطر عظيم باري الحمد لله ان يارانا باوفا چون اطواد راسخه و اطوار شامخه در نهايت ثبوت و استقامت لهذا عبدالبهاء متضرع باستان مقدس تا اين نفوس موفق بخدمت امر الله گردند و سبب نشر نجات و اعلاء كلمه الله شوند

- 3 A telegram arrived from Kashan reporting that the authorities had closed the blessed School of the Oneness of Mankind. Glory be to God! They speak of civilization while uprooting its very foundation. Schools should be opened, not closed. In all civilized countries, every group, nation and religion has schools, and both the government and people of that country provide the utmost assistance. Only in savage lands, like those of the cannibals who in their extreme brutality eat the slain, do they forcefully prevent the spread of education. Closing schools severs the root of humanity, especially the School of the Oneness of Mankind whose foundation is fellowship, love and unity among all religions. When the learned ones of Europe, America, Australia and Africa learned of the principles of this school, they raised shouts of joy, yet Iranians destroy their own foundation with their own hands - “They destroy their houses with their own hands and the hands of the believers.”

3 تلغرافي از كاشان رسيد كه معارف مدرسه مباركه وحدت بشر را بست سبحان الله مدنيّت بر لسان ميراند و ريشه مدنيّت را براندازند مدرسه بايد باز كرد نه مدارس بست در جميع ممالك متمدنه هر حزبي و هر ملّتي و هر مذهبي مدارس دارند و دولت و ملت آن مملكت نهايت معاونت را مجري ميدارند مگر ممالك متوحشه نظير زنجيان كه از كثرت درندگي كشته ها را ميخورند لهذا بتمام قوت مانع از نشر معارفند بستن مدارس ريشه انسانيت را قطع كند على الخصوص مدرسه وحدت بشر كه اساس الفت و محبت و وحدت بين جميع اديانست چون دانايان اروپ و امريك و استراليا و افريك مطلع بر اساس اين مدرسه شدند شليك سرور بلند نمودند ولي ايرانيان بدست خود بنيان خويش را ويران نمايند يخربون بيوتهم بايدهم و ايدى المؤمنين

- 4 Though the Baha'i school in Iran was closed, numerous schools have been established in civilized countries in Europe and America, even in Japan. Surely you have read the newspaper that was printed and sent from Japan, and a photograph of the Baha'i school established in Japan is being sent. The Iranian people have realized too late. When Sultan Muhammad the Conqueror had laid siege to Constantinople and was bombarding it, one of the ministers went to see the Patriarch, the head of all priests in the realm, and found him writing. The minister asked, “Your Eminence, what are you writing?” The Patriarch replied, “I am writing a book refuting Muhammad ibn Abdullah.” The minister said, “O foolish ignorant one! You should have written your refutation when his banner was first raised in the Hijaz. Now that Muhammad ibn Abdullah, peace be upon him, has Constantinople under artillery fire and his standard waves in Europe, you busy yourself writing refutations? O mindless one, O thoughtless one!” Then he struck the Patriarch hard on the back of the neck and said, “Get up and be gone!”

4 اگر مدرسه بهائيان در ايران بسته شد ولي مدارس متعدده در ممالك متمدنه در اروپ و امريك حتى در جاپان تأسيس شد البته روزنامه اي كه در جاپان طبع ميشود و ارسال شده بود خوانده ايد و فتوغراف مدرسه بهائي كه در جاپان تأسيس شده ارسال ميگردد حضرات ايرانيان دير خبر شدند وقتيكه سلطان محمد عثمانى فاتح قسطنطنيه اسلامبول را محاصره نموده بود و هدف مرميات مدافع نموده بود يكي از وزراء نزد پاتريق يعنى رئيس عموم كشيدهاى مسكونه رفت ديد كه بنگاشتن پرداخته وزير گفت سركار رئيس عمومى روحاني چه مينگارى رئيس جواب داد كه كجاي رد بر محمد ابن عبدالله مينويسم وزير گفت اي بي عقل نادان وقتيكه پرچمش در حجاز بلند شد آنوقت بايد رد بنويسيد حال كه محمد ابن عبدالله عليه السلام قسطنطنيه را بتوپ بسته و عكش در اروپا موج ميزند برد نوشتن مشغول

شدی ای بی عقل ای بی فکر پس سبلی بسیار سختی  
بر قفای رئیس زد و گفت پا شو برو گم شو

- 5 Even now the fanatical Persians are striving to close the school of the Baha'is—that school which is, first and foremost, a servant of the world of humanity and is founded upon the basis of the oneness of mankind. Yet, while in America, Africa, and Japan Baha'i schools are being established, what consequence can there be if they close them in Persia? Consider how, in Persia, in order to extinguish the Lamp of God, the nation and the government once arose with the utmost might. They hoisted the banner of tyranny and aggression; they uprooted thousands of Baha'i households; they made thousands of blessed souls the targets of darts and spears. At the very least, they tore twenty thousand persons limb from limb; they plundered and pillaged; they caused fathers to mourn their sons, rendered sons fatherless, and left children and women helpless and desolate. Nay, they even cut, with the dagger of cruelty and oppression, the throats of suckling babes. How many they tortured and chastised; how many they branded upon the breast; and at last, they beheaded them. Yet all this tyranny and injustice, inflicted by those pitiless oppressors, neither checked nor uprooted nor suppressed the Cause. Rather, day by day the melody of God waxed louder, and the fire of the love of God blazed with ever greater intensity, until it attained such a degree that it encompassed the world. Europe and America, Turk and Tajik, Asia and Africa, like two lovers, have clasped one another in their embrace, and the clarion-call of the oneness of humanity hath been raised aloft.

- 6 The utmost they can do is this: the Persians are laying the axe and adze unto the root of their own tree. For the Baha'is have so illumined Persia in the eyes of mankind that today a vast multitude from the seven climes reveres that land, inasmuch as the Sun of Truth hath risen from that horizon and it is the sacred homeland of His Holiness Baha'u'llah. Consider what a bounty the Lord God hath bestowed upon Persia and upon the Persians. But what avail? For should pearls and jewels fall into the hands of children, they will not adorn a crown or diadem; rather, they may be struck by the stone of cruelty and scattered abroad. Even as Rumi hath said: "A child will give a pearl away for a loaf of bread."

- 7 Wherefore, O loved ones of God, regard not the tyranny and injustice of the ignorant. Resist oppression with justice; meet iniquity with equity; requite bloodthirstiness with loving-kindness. Be well-wishers for the advancement of Persia and the Persians, and strive for the progress of universal

5 حالا هم ایرانیان متعصب میکوشند که مدرسه بهائیان را که اول خادم عالم انسانیت و اساس وحدت بشر است ببندند و حال آنکه در امریک و افریک و جاپان مدارس بهائی تأسیس میشود از اینکه در ایران ببندند چه خواهد شد ملاحظه کنید در ایران در اطفای سراج الهی مدتی پیش ملت و دولت بنهایت قوت قیام نمودند علم ظلم و عدوان برافراختند و هزاران بنیان بهائی را بنیاد برانداختند و هزاران نفوس مبارکه را هدف سهام و سان نمودند اقلاً بیست هزار نفر را شرحه شرحه کردند و تالان و تاراج نمودند پدرانرا بماتم پسران نشانند پسرانرا بی پدر نمودند اطفال و زنانرا بی سر و سامان کردند حتی طفلان شیرخوار را بخنجر ظلم و ستم خنجر بریدند چه بسیار را شکنجه نمودند و عقوبت کردند و داغ بر روی سینه نهادند و عاقبت سر بریدند جمیع این ظلم و اعتساف از ظالمان بی انصاف ردع و قلع و قمع نمود بلکه روز بروز آهنگ الهی بلندتر شد و نار محبت الله شعله بیشتر زد تا بدرجهئی رسید که جهانگیر شد و اروپ و امریک و ترک و تاجیک و آسیا و افریک مانند دو دلبر دست در آغوش یکدیگر نموده و شلیک وحدت انسانی بلند شده

6 نهایتش اینست که ایرانیان تبر و تیشه بر ریشه خود میزنند زیرا بهائیان چنان ایران را در انتظار جلوه داده اند که امروز جم غفیری از اقالیم سبعة پرستش ایران مینمایند زیرا شمس حقیقت از آن افق طلوع نموده و وطن مقدس حضرت بهاءالله است ملاحظه کنید که چه موهبتی حضرت یزدان در حق ایران و ایرانیان فرموده لکن چه فائده زیرا اگر لالی و جواهر بدست اطفال افتد زینت تاج و افسر نشود و شاید از سنگ جفا خورد و پراکنده گردد چنانکه ملای رومی گفته گوهری طفلی بقرصی نان دهد

7 باری ای احبای الهی نظر به اعتساف و بی انصافی نادانان ننمائید ظلم را بعدل مقاومت کنید و اعتساف را بانصاف مقابلی ننمائید و خونخوارانرا بمهربانی معامله ننمائید در ترقی ایران

civilization. Should they close the Baha'i school, open schools without name or designation, and fling wide their doors unto all peoples. So long as ye have life, offer up your lives in sacrifice; and so long as ye possess ability, promote learning, crafts, agriculture, and commerce. Recite this blessed verse: "Say: I ask of you no recompense for it; my recompense is only with God, the Lord of all worlds." And another verse: "Or dost thou ask of them tribute? But the tribute of thy Lord is better."

و ایرانیان خیرخواه باشید و در مدنیت عمومیّه بکوشید اگر مدرسه بهائی بستند مدارس بی نام و نشان باز کنید و بر عموم ملل در بگشائید تا جان دارید جانفشانی نمائید و تا توانائی دارید ترویج معارف و صنعت و فلاحت و تجارت نمائید و این آیه مبارکه را تلاوت نمائید و قل لا اسألكم علیه اجراً ان اجری الا علی الله رب العالمین و آیه ثانی ان تسألهم خراجاً فخراج ربك خیر

- 8 He saith: When ye arise to serve the Truth and become the means of guidance, seek ye no reward or wage, for your reward and recompense is with God.

8 میفرماید چون بخدمت حق پردازید و سبب هدایت گردید اجر و مزدی نطلبید زیرا اجر و مزد شما بر خداست

- 9 Be not, then, sorrowful; be not disheartened by the assaults of the oppressors and the people of aggression. This is the wont of the heedless; this is the manner and conduct of the foolish. "Verily, Our hosts—they shall assuredly be victorious" is certain and irrevocable. "They desire to extinguish the light of God with their mouths; but God refuseth aught save to perfect His light, though the unbelievers be averse."

9 باری محزون مباشید از دست تطاول ظالمان و اهل عدوان دلگیر مگردید اینست شأن غافلان و اینست روش و سلوک پیگردان و آن چندناهم الغالبون متیقّن و محتوم است یریدون ان یطفئوا نور الله بافواههم و یأبى الله الا ان یتّم نوره ولو کره الکافرون

- 10 Upon you be the Most Glorious Glory.

10 و علیکم البهاء الأبهی

- 11 Let this letter be transcribed in a fair hand by Jinab-i-Mirza 'Ali-Akbar Milani, and disseminate it throughout all regions.

11 این نامه را جناب میرزا علی اکبر میلانی بخط خوشی مرقوم نمایند و انتشار در جمیع آفاق دهید

BRL\_ATE#157x, ADMS#065i11x

BRL\_DAK#0580, MMK6#203,  
PYM.114bx, MSHR4.398x, MUH1.0526x,  
MJDF.122

## ABU3592

*Words spoken in 1921 in Haifa/Akka*

I am so fatigued the hour is come when I must leave everything and take My flight. I am too weary to walk.

GPB.310x, PAB.004

**ABU2734***Words spoken ca. Nov. 1921 in Haifa*

1 What blessing is greater than the joy of the friends!

1 چه موهبتی اعظم از سرور احبابست

2 A person must be either a bestower or a recipient. Then they said that all created things are both bestowers and recipients. For example, this lamp in terms of light is a bestower that bestows light, and it itself also receives bounty from the wick and oil and becomes a recipient. Similarly, this cycle and chain continues until it reaches God, and God, exalted be His grandeur, is the Bestower and not a recipient.

2 انسان باید یا فائض باشد یا مستفیض . بعد فرمودند جمیع کائنات هم فائض هستند و هم مستفیض مثلا - این چراغ را حیث نور فائض است که افاضه نور مینماید و خودش هم از فتیله و روغن کسب فیض نموده مستفیض میشود همینطور - این دور و تسلسل است تا میرسد بحق و حق جلت عظمته فائض است و مستفیض نیست

QT105.2.039

**ABU3470***Words spoken ca. Nov. 1921 in Haifa*

This is the handwriting of Jinab-i-Zayn. Jinab-i-Zayn was a scribe of the Blessed Beauty. Any Tablet that is in his handwriting is accurate and correct.

خط جناب زین سند است جناب زین کاتب جمال مبارک بود هر لوحی که بخط اوست صحیح و درست است

QT105.2.039, MUH1.325

**AB01217***To: Mr Smart**Date: 1921-Nov-02*

1 Praise be to God that for a long time you have been successful in rendering outstanding services in Iran and are a well-wisher of Iran and Iranians. The Baha'is are extremely grateful for your justice and kindness and record your esteemed name in the annals of days, especially Jinab-i-Baqirov who is enchanted and grateful to you. The Baha'is are free from all prejudices, are well-wishers of the human world, are lovers of justice and

1 الحمد لله که مدتست مدیده در ایران بخدمات فائقه موفق شده‌اید و خیرخواه ایران و ایرانیان هستید بهائیان نهایت ممنونیت از عدالت و مهربانی شما دارند و نام نامی شما را در دفتر ایام مینگارند علی‌الخصوص جناب باقراف که مفتون و ممنون شما است بهائیان از هر تعصبی فارغند خیرخواه

good governance, and praise these qualities from whichever government or nation they may emerge. They conduct themselves according to these verses of Rumi:

عالم انسانی هستند عاشق عدالت و حسن سیاستند  
از هر دولتی و ملّتی که صدور یابد ستایش کنند  
و باین اشعار ملای رومی روش و سلوک دارند

- 2 “The branch of the rose, wherever it may grow, is still a rose  
3 The vessel of wine, wherever it may ferment, is still wine  
4 If the sun should rise from the West  
5 It is still the sun itself, not something else.”
- 2 شاخ گل هر جا که روید آن گل است  
3 خم مل هر جا که جوشد آن مل است  
4 گر ز مغرب برزند  
5 خورشید سر عین خورشید است فی چیز دگر
- 6 Therefore, all are enchanted by your character, as you are a well-wisher of Iran and Iranians. It is hoped that in the future, neighborly relations and goodwill between you and the Iranians will become firm and strong in utmost friendship, unity and benevolence.
- 6 لهذا جمیع مفتون خوی شما هستند که خیرخواه ایران و ایرانیانید و امید چنانست که در آینده روابط همجواری و خیرخواهی میان شما و ایرانیان در نهایت دوستی و یگانگی و خیرخواهی محکم و متین شود
- 7 Iran is desolate and in need of well-wishers both internal and external. Therefore, every capable well-wisher should strive for the prosperity of Iran and Iranians. If sincere assistance, love and true goodwill are shown, the Baha'is will offer thanks and not forget, for they are appreciative and have been trained thus. In the station of faithfulness, they have sacrificed thousands of lives and hastened to the divine altar of sacrifice. This itself is proof of the Baha'is' sincerity and faithfulness, for they have no ulterior motives. They are enchanted with the progress of the human world and have proclaimed the unity of mankind. They desire harmony between East and West so that religious, political, racial and economic prejudices may all be eliminated and human unity may spread, so that desolate Iran may also become prosperous through the assistance of well-wishers.
- 7 ایران ویران است و محتاج بخیرخواه داخل و خارج لهذا باید هر خیرخواه مقتدری در آبادی ایران و ایرانیان کوشد اگر معاونت و محبت صمیمی و خیرخواهی حقیقی جلوه نماید بهائیان بشکرانه پردازند و فراموش ننمایند زیرا قدر دانند چنین تربیت شده‌اند و در مقام وفا هزاران جان فدا نموده‌اند و بقربانگاه الهی شتافتند همین برهان برهان صفا و وفای بهائیان است زیرا غرض و مرضی ندارند مفتون ترقی عالم انسانند و وحدت عالم بشر را اعلان نموده‌اند بین شرق و غرب حسن التیام خواهند تا تعصبات دینی و سیاسی و جنسی و اقتصادی کلّ از میان برخیزد و وحدت بشر انتشار یابد تا ایران ویران بمعاونت خیرخواهان نیز آباد گردد
- 8 The point is that the Baha'is are servants of the human world and captivated by justice and wisdom, well-wishers of the world's leaders, enchanted by radiant countenance and attracted to the character of well-wishers. Therefore, they await the time when the just ones, the civilized ones, the wise ones, the enlightened ones and the conscientious ones will show consideration for the condition of Iran and Iranians so that comfort, ease, progress and order may be achieved. They have hope in those of lofty resolve, and I request that when the new leader arrives honorably in Tehran, you would convey, on behalf of this supplicant and seeker of faithfulness, the utmost respect, reverence and honor.
- 8 مقصود اینست که بهائیان خادم عالم انسانند و اسیر عدالت و یکاست و خیرخواه سروران عالم مفتون روی تابانند و مجذوب خوی خیرخواهان لهذا منتظر آند که عادلان و متمدنان و زیرکان و صاحب‌دلان و اهل وجدان تفقّدی از حال ایران و ایرانیان نمایند تا راحت و آسایش و ترقی و انتظام یابد از بلند همتان امید دارند و خواهش دارم که چون سرور جدید به طهران شرف نزول فرمایند از طرف این دعاگو و وفاجو نهایت احترام و توقیر و تکریم ابلاغ فرمائید

MSHR4.047-048

## AB02330

*To: Baha'i Friends in Korea et al., in South Korea*

*Date: 1921-Nov-05*

- 1 O my heavenly children! Your cordial and sincere greetings have reached me and have brought to me great spiritual happiness. Praise be to God that you have been guided by His light towards the Son Truth,. Praise be unto Him that He hath given you eternal life and celestial illumination.
- 2 You are fresh flowers and herbs planted by the Hand of providence in the garden of the spirit. My hope is that through the heat of the Sun of Truth and the outpourings of the clouds of mercy ye may progress day by day so that each one of you may become a blissful tree thick with leaves and flowers and fruit that this tree of your existence may cast its shade over many people.
- 3 The bounties of the Abha Kingdom are the same as the rays of Sun of Truth: they illumine earth and heaven, they transform a small star into a shining luminary, and they change an atom into a mountain. They give strength to the weak and healing to the sick; they confer heavenly treasures upon the poor and raise the lowly to ranks of eternal honour. They enable those in darkness to become enlightened.
- 4 O friends of God! The portals of Heaven are open, the lights of God are beaming brightly, the call of the Lord hath been raised to summon humanity to come closer to the heavenly world and enable them all to have a new spirit and a new life. My heart and spirit are with you always.
- 1 ای ابناء آسمانی تحیت قلبی صمیمی شما بسمع عبدالبهاء رسید از پیام شما نهایت مسرت روحانی حاصل گردید الحمد لله که نور آسمانی هدایت کرد و شما را بشمس حقیقت دلالت نمود حیات ابدیه بخشید نورانیت آسمانی عطا کرد
- 2 شما مانند نهالهائی هستید که ید عنایت آن نهالها را درباغ روحانی خویش غرس نموده امیدوارم که بحرارت شمس حقیقت و ریزش باران رحمت و هبوب نسایم عنایت روز بروز ترقی نمائید تا هر یک شجرهء مبارکه گردید و پر برگ و شکوفه و ثمر شوید و بر سر جمعی غفیر از نفوس انسانی سایه افکنید
- 3 فیوضات ملکوت ابهی شعاع شمس حقیقت است زمین و آسمانرا روشن نماید ستاره را مه تابان کند و ذره را کوه گران نماید ضعیفانرا قوت بخشد علیانرا شفای ابدی دهد فقیرانرا گنج آسمانی بخشد ذلیلانرا بعزت ابدیه موفق کند ظلمانیانرا نورانی فرماید
- 4 ای یاران الهی ابواب آسمان گشوده گشت و انوار الهی ساطع شد و ندای ربّانی بلند گشت جمیع بشر را صلاهی الهی برزید و بعالم آسمانی دعوت کنید تا روحی جدید یابند و بحیاتی تازه فائز گردند در جمیع حالات قلب من با شما است و روح من با شما است و علیکم البهاء الأبهی

JWTA.041

MMK2#374 p.267

**AB09513***To: Agnes B Alexander, in Tokyo**Date: 1921-Nov-05*

O thou herald of the Kingdom of God! Thy letter was received and brought the utmost joy. Praise be to God, the confirmations of the Abha Kingdom arrived and thou didst become the cause of guidance to souls. My hope is that in Korea thou wilt raise high the standard of the Most Great Guidance. Convey also my utmost kindness to Mr. Roy. I have the utmost love for him and I shall pray for heavenly blessings for him.

Upon thee be the Most Glorious Glory.

JWTA.016-017

**AB11657***To: Munirih Ayadi Zadih**Date: 1921-Nov-06*

- 1 O remembrance of that luminous lamp! The biography and services of that illustrious person, His Holiness 'Ali-Qabli-Akbar, has been issued from the Pen of the Covenant and sent to you. When you read that article, you will raise your head in pride to the heavens, for it has shone forth from the House of the Covenant and will endure forever.

- 2 'Abdu'l-Baha is kind to all the handmaidens of the All-Merciful. I beseech God that each one may conduct herself according to the teachings of the Blessed Beauty, that she may be the essence of sanctity and become a sign of holiness - that is, the mercy of the Lord - and become detached from the world and all who dwell therein, and from both worlds be gathered at His threshold in complete humility, submissiveness, and self-effacement, that she may become a guardian at the Threshold of the Lord God. May she follow the way of Her Holiness Mary and walk in the footsteps of Fatimih-Zahra, and in selfless sacrifice emulate Tahirih. Consider how these blessed souls were free from every idle fancy and detached from all imaginings. They had no purpose save sacrifice and were detached from all limitations.

1 ای یادگار آن سراج منیر ترجمه حال و خدمات آن شخص جلیل حضرت علی قبل اکبر از قلم میثاق صادر و بجهت شما ارسال شد چون آن مقاله را بخوانی فرق افتخار بفرقدان برسانی زیرا از خانه میثاق اشراق نموده است و الی الابد باقی و برقرار

2 عبدالهآء بجمع امآء الرحمن مهربانست و از خدا خواهم که هر یکی بموجب تعالیم جمال مبارک رفتار نماید جوهر تقدیس باشد تا آیت تنزیه یعنی رحمت پروردگار گردد و از جهان و جهانیان بیزار شود و از دو جهان در کنار در کمال خضوع و خشوع و محویت و فنا محشور شود تا در آستان حضرت یزدان پاسبان شود روش حضرت مریم گیرد و بر قدم فاطمة الزهراء سلوک نماید و در بی سر و سامانی و جانفشانی بجناب طاهره تأسی نماید ملاحظه نمائید که این نفوس مبارکه از هر وهم و آرزویی آزاد و از جمیع اوهمات بیزار جز جانفشانی مقصدی نداشتند و از جمیع قیود مجرّد

- 3 Well then, today the handmaidens of the All-Merciful must have spirituality, radiance, the fervor of the love of God, and firmness and steadfastness. This is the cause of eternal glory. As for other matters, some patience is needed. Haste causes confusion and destruction and is contrary to wisdom. Observe how much women have progressed. Now we must act in such a way that all hearts are directed toward teaching, for today we must teach with wisdom. This is the cause of eternal glory. This is the cause of exaltation. This is the cause of nearness to the Court of the Divine Unity.
- 4 Well then, it has been written repeatedly that you should take one hundred tumans from His Holiness Amin and renovate and establish the sacred grave of the Hand of the Cause of God Jinab-i-Ibn-i-Abhar. Do not delay at all. This is essential. And choose one of his children and send them here to be educated in the schools under 'Abdu'l-Baha's supervision.
- 5 And upon you be the Most Glorious Glory.

3 باری الیوم اماء رحمان را روحانیت و نورانیت و غلیان محبت الله و ثبوت و استقامت لازم این است سبب عزت ابدیه و اما مسائل دیگر قدری تأنی لازم تعجیل سبب تشویش و تخریب میشود و از حکمت خارج است ملاحظه نمائید که نساء چه قدر ترقی نموده اند حال باید نوعی نمود که جمیع قلوب متوجه تبلیغ باشد زیرا الیوم تبلیغ بلیغ باید نمود اینست سبب عزت ابدیه اینست سبب علویت اینست سبب قربیت درگاه احدیت

4 باری به کرات و مرات نوشته شد که شما صد تومان از حضرت امین بگیریید و قبر مطهر حضرت ابادی امر الله جناب ابن ابهر را تعمیر تأسیس نمائید ابداً تأخیر نکنید این لازم است و یکی از اولاد ایشانرا انتخاب نمائید و بفرستید تا در مدارس اینجا تحت ملاحظه عبداله‌آء تربیت شوند

5 و علیکن البه‌آء الاهی

YIA.396

## AB01560

*To: Mirza Muhammad Tabrizi, in Baghdad*

*Date: 1921-Nov-06*

- 1 O thou who art firm in the Covenant! This title brings joy and delight, for today steadfastness in the Covenant and Testament proves that one is in all degrees firm, dignified, obedient and submissive to the manifest Light. Though the tests are severe and souls are weak, the loved ones of Iraq are, in the sight of Abdul-Baha, in perfect harmony. Such is my hope, and in the midnight hour I weep and implore, beseeching for them the favors of the Blessed Beauty and seeking renewed and mighty confirmation.
- 2 The contents of your letter brought joy and spiritual ecstasy, for it indicated that the arrows of calumny from the foolish did not reach their target of established slander. Glory be to God! How many temples have the Christians, how many mosques have the Jews, and how many temples have the ancient Chaldeans between Basra and Baghdad! And the Shi'ites

1 ای ثابت بر پیمان این عنوان مورث روح و ریحانست زیرا امروز ثبوت و استقامت بر عهد و میثاق دلیل بر آنکه در جمیع مراتب متین و رزین و مطیع و منقاد نور مبین است زیرا امتحانات شدید و نفوس ضعیف احبای عراق در نزد عبداله‌آء در نهایت وفاق چنین امیدوارم و در نیم شب بگریم و بزارم و آنرا الطاف جمال مبارک خواهم و تأیید جدید شدید جویم

2 مضمون نامه شما مورث کامرانی بود و اهتزازات وجدانی زیرا دلالت بر آن مینمود که تیر افترای یغردان بهدف ثبوت بهتان نرسید سبحان الله مسیحیانرا چه قدر معابد و یهودیانرا چه قدر مساجد و کلدانیان قدیم را بین البصرة و البغداد چه قدر معابد و شیعیان جمیع این طوائف

consider all these groups to be idolaters, yet they do not interfere with any of them. However, because this house is associated with the Baha'is, they have risen up with utmost persecution. The reason is that while they may outwardly oppose these others, inwardly they are in agreement, hence there is no dispute or contention between them.

- 3 "Birds of a feather flock together, Dove with dove, and hawk with hawk."
- 4 Fierce wolves are in harmony with each other, but when an innocent lamb appears among them, they all attack. In any case, praise be to God, the evil consequences of these intrigues and whispers will ultimately return upon themselves, and their scheming will recoil upon their own necks.
- 5 Convey my respectful greetings to Shukri Effendi and say: We are people of the Qur'an, we are believers in the Messenger of God, peace be upon Him. We are firm in the Covenant and Testament, and in this path we sacrifice our lives. We believe in all the Prophets, making no distinction between any of His Messengers. For our faith is real, not metaphorical; it is based on investigation, not blind imitation. If oppressors should attack us with drawn swords and say "Either deny Muhammad, the Messenger of God, peace be upon Him, or we will behead you with this sword," we would cry out under the sword: "We bear witness that Muhammad is the Messenger of God, that He is the Greatest Sign and the Word that comprehends all divine meanings, that He is the supreme gift mentioned in all the scriptures, psalms and tablets. May my soul be sacrificed for Him!"...

را از مشرکان می‌شمردند باوجود این بهیچیک تعرضی ندارند ولکن این بیت چون منسوب به بهائیانست بکمال اذیت برخاستند سبب اینست که با آنان هرچند بصورت مخالف بسیرت موافق لهذا نزاع و جدال در میان نه

3 کند هم جنس با هم جنس پرواز کبوتر با کبوتر باز با باز

4 ذئاب کاسره با یکدیگر در امتزاج چون برّهء مظلوم بمیان آید جمیع هجوم نمایند باری الحمد لله این دسائس و وساوس نکبتش عاقبت بر خود آنان راجع خواهد گشت و يرجع مکرهم علی نحرهم

5 بجناب شکری افندی تحیت محترمانه برسان بگو مائیم اهل قرآن مائیم مؤمن به رسول الله علیه الصلوة والسلام مائیم ثابت بر عهد و پیمان در این سبیل جان فدا نمائیم مائیم مؤمن بجمیع انبیا لانفرق بین احد من رسله زیرا ایمان ما حقیقت است نه مجاز تحقیقی است نه تقلیدی اگر ظالمان با سیف شاهر بر سر ما هجوم نمایند و بگویند یا انکار محمد رسول الله علیه الصلوة والسلام نما یا گردنت میزنیم و با این شمشیر قطع میکنیم در زیر شمشیر نعره زنیم نشد ان محمد رسول الله و انه الآیة الكبرى و الكلمة الجامعة للعانی الالهیه و انه الموهبة الكبرى قد فصلت بكل الصحف و الزبر و الألواح روحی له الفداء...

MMK6#065x, MSHR4.261-262x

## AB10851

*To: Muttahidih, Yusif son of Mulla Isma'il Kashani, in Hamadan*

*Date: 1921-Nov-06*

- 1 O servant of the Sacred Threshold! Praise be to God that the supplications of Abdu'l-Baha to the Abha Kingdom were accepted at the Divine Threshold...

1 ای بنده آستان مقدس الحمد لله تضرع عبدالهء بملکوت ابهی مقبول درگاه کبریا گشت...

- 2 Praise be to God that the students of the Mawhibat School did well in their examinations, and this became the cause of Abdu'l-Baha's joy. And convey on my behalf kindness, consideration and respect to the honored teacher, the wife of Fadil.

2 الحمد لله تلامذه مدرسه موهبت خوب امتحان دادند و این سبب سرور عبدالهآ گشت و به معلمه محترمه قرینه فاضل از قبل من مهربانی و رعایت و حرمت مجری دارید

TAH.318x

## AB11621

*Cablegram*

*To: Roy C Wilhelm, in New York*

*Date: 1921-Nov-08*

How is situation and health of friends?

احوال و صحت احباء چطوراست

SW\_v12#14 p.232, PPRL.049x

NJB\_v12#14 p.238

## AB01733

*To: Ali Mumtazi*

*Date: 1921-Nov-09*

- 1 O herald of truth! Your letter arrived and from its contents it became known that you wandered lost and bewildered through Jasb and Naraq, becoming intimate and harmonious with the lovers of the Luminary of the Horizons. And you praised the friends in such a way that it adorned the gathering of 'Abdu'l-Baha. The Turkish poet says:
- 2 "Sometimes He makes me a prisoner of sorrowful exile, sometimes a companion of grief. I know not what to do with this self-willed Beloved"
- 3 [repeated in Persian:] That is to say: "At one time He maketh me the captive of a grievous exile, and at another He maketh me the companion of sorrow and affliction. I know not what I am to do with that Beloved Who doeth as He pleaseth."
- 4 In any case, you too are sometimes in Iraq and sometimes in Naraq, with utmost longing spending your days in homeless

1 ای منادی حقّ نامه شما رسید و از مضمون معلوم گردید که سرگشته و سرگردان جاسب و نراق و بعاشقان نیر آفاق هم راز و هم آواز گشتی و چنان از یاران ستایش نمودی که آرایش محفل عبدالهآ گردید شاعر ترک میگوید که

2 اسیر غربت ایلر که انیس غم بنی نیلسم نسّم نه یاپسم دلبر خودکامه بن

3 یعنی گاه مرا اسیر غربت پرکبت میفرماید و گاه انیس غم و کدورت نمیدانم که با دلبر خودکاره چه نمایم

4 باری شما نیز گاهی به عراق و گاهی به نراق و با نهایت اشتیاق در غربت بی سر و سامانی و ایام بسر فیا فرحالک و سرورا و نشوة و حبورا همّت

exile. So joy be unto you, and gladness, and delight and happiness! The endeavor of Dr. Fath'u'llah Khan in establishing the boys' and girls' school is worthy of the confirmations of the All-Merciful, and the initiative and dedication of the teacher Aqa Siyyid Abu'l-Qasim deserves endless favors. And the teaching and training by the lamp of love, the maidservant of God Tal'at, is worthy of every praise.

5 Convey my greetings to Aqa Hashim and Aqa Fath'u'llah, two pearls of the shell of guidance. The daughters of the most illustrious Shaykh - the maidservant of God Shari'ah, the maidservant of God Ma'sumih, and the maidservant of God Rubab - are in truth cherished handmaidens of the Blessed Beauty. They should open their eloquent tongues in teaching with perfect wisdom and become attractive through deeds that draw hearts, but they should not violate propriety. The time for attaining presence will come.

6 Praise be to God, His Honor Mashhadi Hasan-'Ali has established an illustrious family. It is hoped that each one will appear as a tree and sapling in the Abha Paradise in the utmost freshness and grace. And may God bestow favor and blessing upon Janab-i-Ni'matu'llah and Nusrat Khanum. And I beseech God that Janab-i-Aqa Muhammad-'Ali-Aqa may shine so brightly in Naraq that he illumines Iraq, but he must act with wisdom. And upon you be the Most Glorious Glory.

جناب دكتور فتح الله خان در تأسيس مدرسه  
بنين و بنات شايان تأييد حضرت رحمن است  
و اقدام و اهتمام جناب معلم آقا سيد ابوالقاسم  
سزاوار الطاف بي پايان و تعليم و تربيت سراج  
محبت امه الله طلعت لايق هر منقبت

5 و آقا هاشم و آقا فتح الله دو دردانه صدف  
هدايت را از قبل من تحيت برسانيد صبايای شيخ  
اجل امه الله شريعه و امه الله معصومه و امه الله  
رباب في الحقيقه كنيزان عزيزان جمال مباركند  
بايد بكمال حكمت لسان بليغ بتبليغ بگشايند و  
باعمال جاذب قلوب گردند ولي پرده دري نمايند  
و وقت تشرف خواهد آمد حضرت مشهدي  
حسن علي

6 الحمد لله خاندان جليلي تأسيس نموده اند اميد  
چنين است كه هر يك درختي و نهالي در  
جنت ابهي در نهايت طراوت و لطافت جلوه  
نمايد و خدا عنايت و بركتي بجناب نعمت الله و  
نصرت خانم عطا فرمايد و جناب آقا محمد علي  
آقا را از خدا خواهم كه در نراق چنان اشراق  
نمايد كه عراق را روشن كند ولي بايد بحكمت  
حركت نمود و عليك البهاء الأبهى

INBA84:426, YFY.015-016

## AB06867

To: Professor Shirazi, in Bombay

Date: 1921-Nov-09

1 O confidant of the Covenant!

2 Divine favors encompass you and the confirmations of the Luminary of Effulgence arrive successively. Abdul-Baha, in utmost supplication and devotion, begs that the ancient power and might bestow a new confirmation, and that the Beauty of the Desired One manifest a wondrous appearance. And this is that the spiritual friends offer the highest praise of your character, conduct and speech. I too have strong hopes that you will become a confirmed soul and an illumined spirit.

1 ای محرم وثاق میثاق

2 نظر عنايت الهي شامل و تأييدات نير اشراق  
متتابع و عبدالهء در نهايت تضرع و بتبطل سائل  
كه قوت و قدرت قدومه تأييدي جديد فرمايد و  
شاهد مقصود جلوه بديعي فرمايد و آن اينست  
كه باران روحاني نهايت تحجيد از اخلاق و رفتار  
و گفتار شما ميفرمايند و من نيز اميد شديد دارم  
كه نفس مؤيد شوي و روح مصور گردی

3 Therefore, if there is no obstacle or hindrance, and it is easily possible, put on the garment of presence and attain the honor of visiting the Sacred Threshold and become the companion of Abdul-Baha, and if possible make a journey to America as well.

3 لهذا اگر چنانچه مانعی نه و حائلی نیست و بسهولت ممکن که احرام حضور بر بندی و زیارت عتبه مقدسه مشرف شوی و با عبدالبهاء همدم گردی و اگر ممکن سفری به امریکا نیز فرمائی

4 And upon you be the Most Glorious Glory.

4 و علیک البهاء الابهی

AHB\_123BE #07-08 p.208

## AB08063

To: *Shaykh Muhsin Naimi Naini (Dabir Muaid)*

Date: 1921-Nov-09

1 O distinguished secretary!

1 ای دبیر شهیر

2 The Ever-Living, the All-Powerful has praised the prince of the city of wisdom and composition. This name and title shall have wondrous effects in its wake that will leave every prince and secretary bewildered and enchanted. That renowned one of the Concourse on High shall shine forth like the radiant moon and become the joy of both worlds. This bounty shall manifest in his lineage like flowers and tulips.

2 حضرت حیّ قدیر امیر مدینه تدبیر و انشا را ستایش فرموده این نام و لقب آثار عجیبی در عقب دارد که هر امیر و دبیر واله و حیران ماند و آن شهیر ملاً اعلی چنان جلوه نماید که مه تابان گردد و سرور دو جهان شود و این موهبت در سلاله مانند گل و لاله جلوه خواهد کرد

3 Now thou hast been addressed by the Pen of the Covenant as Dabir-Mu'ayyad (Confirmed Secretary). My hope is that thou too shalt become a wave of that ocean and attain the highest zenith.

3 حال از قلم میثاق به دبیر مؤید مخاطب شدی امیدم چنانست که تو نیز موج آن دریا شوی و اوج اعلی یابی

4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الابهی

LOIR20.167-168

INBA85:320, TAH.306, SFI18.272-273

**AB10379***To: Abdu'l-Husayn Tafti (Avarih), in Tihrah**Date: 1921-Nov-09*

O wanderer of mountain and desert in the path of the Most Glorious Beauty and herald of the Covenant! Your letter of the ninth of Muharram 1340 was received. You had written that "to praise oneself is to abandon praise." However, the praise of 'Abdu'l-Baha must not be abandoned, for it is most concise and beneficial, free from prolixity and verbosity - and that is 'Abdu'l-Baha. This is the decisive word, and it is my reality, my essence, my identity, my being, my self, my spirit, my flesh, my blood, my bones, and the ultimate goal of my hopes....

ای آواره کوه و صحرا در سبیل جمال ابی  
و منادی عهد و میثاق نامه نهیم محرم ۱۳۴۰  
وصول یافت مرقوم فرموده بودید خود ثنا گفتن  
ز من ترک ثناست اما ثنای عبداله‌آ را ترک  
نباید کرد و بسیار مختصر و مفید است و مقدس  
از اسباب و اطناب و آن عبداله‌آست هذا قول  
الفصل و هو حقیقی و کینونتی و هویتی و ذاتی  
و نفسی و روحی و لمی و دمی و عظمی و نهایی  
آمالی...

MSHR3.170x

**AB02214***To: Abbas Qabil, in Abadih**Date: 1921-Nov-10*

- <sup>1</sup> O thou who art firm in the Covenant! Thy letter dated 19 Dhi'l-Qa'dih 1339 was received. Praise be to God, it conveyed spiritual feelings and divine attraction. Thou hadst asked whether it is permissible to establish two Spiritual Assemblies in one city. Although these assemblies are solely for the purpose of diffusing divine fragrances and promoting the divine teachings, and not Houses of Justice, yet if they become multiple it will cause discord, and from discord a thousand difficulties will appear. The assemblies of the friends of God are all spiritual and luminous. Wherever and whenever the friends gather together and with complete joy and fragrance perfume their nostrils with the fragrances of the All-Merciful, that assembly is luminous.

<sup>1</sup> ای ثابت بر پیمان نامه‌ئی که بتاريخ ۱۹ ذی‌القعدة ۱۳۳۹ بود رسید الحمد لله معانی احساس روحانی بود و انجذاب رحمانی سؤال نموده بودید که آیا در یک شهر تأسیس دو محفل جائز هرچند این محافل مجرد بجهت نشر نفعات و ترویج تعالیم الهی است نه بیت عدل ولی اگر تعدد یابد مورث اختلاف شود و از اختلاف هزار مشکلات پدیدار گردد محافل احبای الهی همه روحانیست نورانیست در هر جا هر موقع که احباً مجتمع شوند و تمام روح و ریحان بنفعات رحمن مشام معطر کنند آن محفل نورانیست

- <sup>2</sup> O honored Qabil! We must recite the Persian and Arabic Hidden Words day and night, and implore and supplicate that we may act according to these divine counsels. These sacred words were revealed for action, not just for hearing. In any case, when 'Abdu'l-Baha looks at his own deeds, he becomes infinitely ashamed and embarrassed, nay rather, disgusted with

<sup>2</sup> ای جناب قابل باید کلمات مکنونه فارسی و عربی را لیللاً و نهاراً قرائت نمائیم و تضرع و زاری کنیم تا بموجب این نصائح الهی عمل نمائیم این کلمات مقدسه بجهت عمل نازل شده نه بجهت استماع باری عبداله‌آ چون نظر باعمال خویش

himself. Therefore, we must all pray for each other and seek assistance and favor, that we may be enabled to act according to the counsels and exhortations of the Blessed Beauty. But you must act with utmost gentleness. When the beloved Habib the Carpenter wished to prevent the misbelievers from idol worship, he attributed misbelief to himself, saying "Why should I not worship Him Who has created me and to Whom ye shall be brought back?" But his intention was "Why do ye not worship Him Who created you?" He attributed misbelief to himself so it would not be harsh to their ears. This was his method of instruction.

نماید بی نهایت نخل و شرمسار گردد بلکه از خود  
بیزار شود لهذا باید کل در حق یکدیگر دعا نمائیم  
و عون و عنایت طلبیم بلکه موفق بر عمل بموجب  
نصایح و وصایای جمال مبارک گردیم ولی شما در  
نهایت ملائمت رفتار نمائید حضرت حبیب نجار  
چون خواست که مشرکین را از عبادت اصنام  
منع نماید نسبت شرک را بخود داد و گفت ما لی  
لااعبد الذی فطرني و الیه ترجعون اما مقصدش  
ما لکم لاتعبدون الذی فطرکم بود نسبت شرک را  
بخود داد تا بر مسامع گران نیاید این دستورالعمل  
بود

3 And upon thee be the Glory of the Most Glorious!

3 و علیک البهاء الأبهی

COC#0395x

MMK6#416, MAS5.199x, YBN.202-203,  
YMM.344x

## AB11246

*Cablegram*

*To: Roy C Wilhelm, in New York*

*Date: 1921-Nov-12*

He who sits with leper catches leprosy. He who is with Christ shuns Pharisees and abhors Judas Iscariots. Certainly shun violators. Inform Goodall, True and Parsons telegraphically.

NJB\_v12#14 p.238

SW\_v12#14 p.232, PPRL.049x

## AB11622

*Cablegram*

*To: Roy C Wilhelm, in New York*

*Date: 1921-Nov-12*

I implore health from divine bounty.

از الطاف الهی صحت میطلبم

SW\_v12#14 p.232, ABCC.451, PPRL.049x

NJB\_v12#14 p.238

## AB01348

*To: Baha'is of Tihiran**Date: 1921-Nov-13*

- 1 O merciful friends! In Baghdad, all the people continuously attacked the honored House - the clergy, officials and common folk - attempting through various schemes to seize this circumambulation place of the Supreme Concourse. Since there was no deed of ownership in hand, and the deed was in the name of one of the friends who had passed away, the oppressors first claimed that the owner of the house - meaning that purchaser - died without heirs, therefore this house belongs to the government. And in the government office, according to the religious court ruling, they decreed that this house was without owner and appropriated.
 

1 ای یاران رحمانی در بغداد جمیع اهالی بر بیت محترم هجوم دمیدم کردند علما و ارکان و عوام تا مطاف ملأ اعلی را بانواع دسائس ضبط نمایند چون در دست حجتی نبود و حجت بنام شخصی از احباً و وفات نمود اول ظالمان ادعا نمودند که صاحب خانه یعنی آنشخص خریده بی وارث فوت شد لهذا این خانه مال دیوانست و در دیوان حکومت بمقتضای دیوان دیوان یعنی محکمه جعفری حکم بر آن صادر که این خانه بی صاحب و محلول است
- 2 A telegram was sent from Haifa to Baghdad and by divine favor we had this ruling annulled. This was purely through divine confirmations, otherwise there was no document in hand.
 

2 از حیفاً به بغداد تلغرافی شد و بعنایت الهیه این حکم را فسخ نمودیم و این صرف تأییدات الهی بود والا سندی در دست نبود
- 3 When the clergy, officials and people saw themselves disappointed and at a loss, they brought forward someone claiming to be the heir of the house's owner Haji Muhammad Husayn Isfahani. Again the court ruled in favor of inheritance and all testified to this. And 'Abdu'l-Baha was alone and unique, without helper or assistant, while the turbaned ones were at the height of wickedness and the officials at the extreme of oppression and enmity, and the masses of fanatics were attacking. Consider how difficult the situation was, with no document in hand. Despite this, through the confirmations of the Beloved of the horizons and the success granted by the Luminary of Dawn, the morning of victory arose and the Sun of bounty shone forth. All became humiliated, defeated and despairing.
 

3 چون علما و ارکان و اهالی خود را خائب و خاسر دیدند شخصی را حاضر نمودند که این وارث صاحب خانه حاجی محمد حسین اصفهانست دوباره محکمه حکم بوراثت آن نمود و عموماً شهادت دادند و عبدالبهاء فرید و وحید بی ناصر و معین و اصحاب عمام در نهایت شرارت و ارکان در غایت ظلم و عدوان و جمهور متعصبان مهاجم ملاحظه فرمائید که کار چه قدر مشکل بود و در دست سندی نبود باوجود این بتأییدات دلب آفاق و توفیقات نیر اشراق صبح نصرت دمید و نیر عنایت درخشید جمیع مخذول و منکوب و مأیوس شدند
- 4 And I addressed myself saying: "O oppressed one, mounted alone charge against the ranks of the world!" And by coincidence a new government had formed in Iraq and was compelled to appease the people. All cried out that this is not a house - it is the Kaaba of the Baha'is and the sanctuary of the misguided ones. Therefore the government must demolish this edifice so that the foundation of the Baha'is may be scattered to the winds. I turned to the Most Glorious Kingdom and said: "O Lord! I am alone and unique, therefore grant victory!"
 

4 و خطاب بخود نمودم که ای مظلوم یک سواره بر صف عالم یزن و از قضای اتفاقی حکومت جدید در عراق تشکیل شده و مجبور بر دلجوئی اهالی بود عموماً فریاد برآوردند که این خانه نیست کعبه بهائیانست و حل و حرم گمراهان لهذا باید حکومت این بنیان را براندازد تا بنیاد بهائیان بر باد رود توجه بملکوت ابدی شد و گفتم یا رب انی فرید و حید فانتصر
- 5 Now praise be to God, the hand of the aggressive people's dominion was cut short and the assault of the oppressors was
 

5 حال الحمد لله دست تجاوز اهل عدوان کوتاه شد و صولت ستمکاران شکست و صبح دولت

broken. The dawn of fortune arose for that edifice and court, and the darkness of the tyrannical ones' dominion was transformed by the light of the victory and triumph of the oppressed ones. Therefore give thanks to God for how He has assisted His loved ones in this mighty matter and granted them success in this momentous affair. Convey to all the divine friends the Most Wondrous and Most Glorious greetings.

آن بنیان و ایوان دمید و ظلمت استیلائی ظالمان  
بنور ظفر و نصرت مظلومان مبدل گشت فاشکر  
الله بما اید احبائه على هذا الأمر العظيم و وفقهم  
على هذا الخطب الجسم بجميع احبای الهی تحیت  
ابدع ابی تبلیغ نمائید

QT105.2.313, RHQM1.324-325 (395) (239),

MAS5.093

## AB04150

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

Date: 1921-Nov-13

<sup>1</sup> O thou beloved of the heart! I thank God for that He ordered for thee thine affairs aright and that He aided thee by a company of the Concourse on high. Then, thou directed thy steps to the further side of the valley and thine arrival at it hath been the wafting of the breezes of His loving-kindness and the descent of the showers of guidance over the abodes and hills to which thou hast returned. They, then, have vibrated, grown, sprung forth with anemones, and have been clad with verdure from husks and fragrant leaves. The birds of holiness, chanted in those gardens and the lions of knowledge roared in these jungles.

<sup>1</sup> ایها الحبيب القلبی انی حمدت الله على ما هیأ  
لك من امرک رشدًا و نصرک بقبیل من الملائ  
الأعلى فتوجهت الى تلك العدو القصوى و  
كان وفودک علیها هبوب نسیم العنایة و نزول  
غیث الهدایة على المعاهد و الربی فاهترت و ربت  
و نبئت بشقائق نعمان و اخضرت بالعصف و  
الریحان فصدحت طيور القدس فی تلك الریاض  
و زئرت اسود العرفان فی تلك الغیاض

<sup>2</sup> The hearts have been influenced by the breaths of thine utterance; the ears have been delighted by these melodies; the eyes have been cheered from beholding the verses of the tender mercies of thy Lord; and the souls have been made aware of the Hidden Secret and the Treasured Symbol. Blessed art thou, blessed art thou for this most great bounty! Happy art thou, happy art thou for this most great endeavor! Thou didst return victorious and triumphant; thou didst bequeath unto Us joy and gladness, and thou hast become of those that give praise and art grateful.

<sup>2</sup> و اثرت نفثات بیانک فی القلوب و الجنان و  
التذت الآذان بتلك الألحان و قرت الأعین  
بمشاهدة آیات ربک الحنون و اطلعت القلوب  
بالسر المکنون و الرمز المصون فیا طوبی فیا طوبی  
لك من هذه الموهبة الكبرى و مرحی مرحی  
بك من هذه الهمة العلیا فرجعت مظفراً منصوراً  
و اورثتنا سروراً و حبوراً و اصبحت حامداً و  
شکوراً

<sup>3</sup> Until now, however, We received no news from thee concerning that which have been manifested and diffused and concerning the souls whose eyes wert gladdened by gazing on the signs of thy Lord, the Compassionate, the Merciful. I beseech God

<sup>3</sup> ولكن الى الآن لم یأتنا منکم خبر عما ظهر و انتشر  
و النفوس التي قرت اعینها بمشاهدة آیات ربک  
الرحمن الرحیم و انی ادعو الله ان یوفقک على  
اعظم من هذا انه هو المؤید الموفق الکرم

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that He may assist thee to render a greater service than this.  
He, verily, is the Helper, the Aider, the All-Bountiful.

## AB00024

*Lawh-i-'Ahd va Mithaq (Last Tablet to America)*

*To: Baha'is of the United States*

*Date: 1921-Nov-14*

- 1 O divine friends! 'Abdu'l-Baha is occupied day and night in remembrance of you, for the friends of God are precious in the sight of 'Abdu'l-Baha. In the early dawn I supplicate the Kingdom of God and beseech for you the outpourings of the Holy Spirit, that you may become brilliant lamps, shine with the light of guidance, and dispel the darkness of error. Rest assured that the confirmations of the Abha Kingdom will arrive successively. The Tree of Life has begun to grow anew through the divine springtime, the rain from heaven, and the warmth of the Sun of Reality. Soon it will put forth blossoms and flowers, yield leaves and fruit, and cast its shadow over East and West. This Tree of Life is the Book of the Covenant.
 

ای یاران الهی عبداله‌آء شب و روز بیاد شما و  
بذکر شما مشغول زیرا یاران الهی در نزد عبداله‌آء  
عزیزند و در سحرگان تضرع بملکوت الله مینمایم  
و شما را استفاضه از نفثات روح القدس میطلبم  
تا شمعهای روشن شوید و بنور هدایت بدرخشید  
و ظلمت ضلالت را زائل نمائید مطمئن باشید  
تأییدات ملکوت ابهی پی در پی میرسد شجره  
حیات از بهار الهی و ریش ابر آسمانی و حرارت  
شمس حقیقت تازه بنای نشو و نما گذاشته  
عنقریب گل و شکوفه نماید و برگ و بار بیار  
آرد و بر شرق و غرب سایه اندازد و این شجره  
حیات کتب میثاق است
- 2 But in these days in America fierce winds have surrounded the Lamp of the Covenant to extinguish this brilliant Light and uproot this Tree of Life. Certain weak souls, motivated by self-interest and unaware, have been shaken by the earthquake of hatred and enmity, and have striven to obliterate God's Covenant and Testament and to muddy the clear waters that they might catch fish in troubled waters. They have risen in rebellion against the Center of the Covenant, exactly like the Babis who attacked the Blessed Beauty. At every moment they spread a new calumny, each day they make a new excuse, and secretly they cast doubts, so that the Covenant of Baha'u'llah might be completely effaced in America.
 

ولی در این آیام در امریکا بادهای شدیدی بر  
سراج میثاق احاطه نموده تا این سراج روشن را  
خاموش کند و این شجره حیات را از ریشه  
براندازد بعضی نفوس ضعیفه نوهوس از اهل  
غرض و بی خبر از زلزله بغض و عداوت متزلزل  
شده و همت را گماشتند که عهد و میثاق الهی را  
محو نمایند و آب صافی را گلالود کنند تا در این  
گلالودی ماهی صید نمایند بر مرکز میثاق طغیان  
نموده اند بعینه مثل بیانیان که بر جمال مبارک  
هجوم نمودند هر دمی افترائی زدند و در هر روزی  
بهانهائی کنند و خفیه القای شبهات نمایند تا بکلی  
میثاق بهاء الله در امریکا محو و نابود گردد
- 3 O divine friends! Be wakeful, be wakeful! Be vigilant, be vigilant! The Bab took a covenant from all the Babis concerning the appearance of "Him Whom God shall make manifest" and the dawning of the lights of Baha'u'llah, that they should believe and be assured, arise to serve, and promote the Word of God. Afterward, the Babis, such as Mirza Yahya and
 

ای یاران الهی بیدار باشید بیدار باشید هشیار  
باشید هشیار باشید حضرت باب عهد و میثاق  
جمال مبارک را از جمیع اهل بیان گرفت که در  
یوم ظهور من یظهره الله و سطوع انوار بهاء الله  
مؤمن و موافق شوند و بخدمت پردازند و اعلاء  
کلمه الله نمایند بعد اهل بیان چون میرزا یحیی و

many others, arose against the Blessed Beauty, fabricated various calumnies, cast doubts in people's minds, and from the books of the Bab which were all about "Him Whom God shall make manifest," they attempted to prove Baha'u'llah false. Every day they would write and circulate treatises against Baha'u'llah, throwing people into confusion and disturbance. They arose with utmost persecution and oppression against Baha'u'llah while claiming to be firm in the Bab's Covenant, until the lights of the Bab's Covenant illumined the horizons and all faithful believers were delivered from the darkness of the Babis' violation and became illumined like brilliant lamps.

بسیاری اشخاص بر ضد جمال مبارک قیام نمودند و انواع مفتریات بر بستند و بنفوس القای شبهات کردند و از کتب حضرت باب که جمیع ذکر من یظهره الله است استدلال بر بطلان بهاء الله مینمودند هر روز رساله بر ضد بهاء الله نوشته انتشار میدادند و مردم را به تشویش و اضطراب میانداختند و بنهایت اذیت و ظلم بر حضرت بهاء الله قیام نمودند و خود را بر عهد حضرت باب ثابت میشمردند تا آنکه انوار عهد حضرت باب آفاق را روشن کرد و جمیع نفوس مؤمنین مخلصین از ظلمات نقض اهل بیان نجات یافتند و مانند شمع روشن برافروختند و

- 4 The Blessed Beauty, in all His Tablets and Epistles, forbade the sincere and steadfast loved ones from consorting and associating with the violators of the Covenant of the Bab, enjoining that no soul should draw nigh unto them; for their breath is even as the venom of the serpent, which instantly destroyeth. Among other utterances, He saith in the Hidden Words: "Treasure the companionship of the righteous and withdraw both heart and hand from fellowship with the wicked."

4 جمال مبارک در جمیع الواح و رسائل احبای صادق ثابت را از مجالست و معاشرت ناقضان عهد حضرت باب منع فرمودند که نفسی نزدیکی بآنان نکنند زیرا نفسشان مانند سم ثعبان میماند فوراً هلاک میکند از جمله در کلمات مکنون میفرماید مصاحبت ابرار را غنیمت دان و از مراقت اشرار دست و دل هر دو بردار

- 5 And addressing the loved ones, He saith: Let it be known unto thee that ere long Satan, clothed in the garb of man, shall enter that land, and shall seek, through selfish promptings and satanic footsteps, to turn aside the loved ones of the Beauty of the All-Glorious from the straight Path of might, and to deprive them of the holy shore of the Sovereign of Unity. This is among the hidden tidings whereof We have apprised the chosen ones, lest, through association with those embodiments of hatred, they be debarred from the station of praise.

5 و خطاب باحباً میفرماید که معلوم آنجناب بوده که زود است شیطان در قیص انسان در آن ارض وارد شود و اراده نماید که احبای جمال سبحان را بوساوس نفسیه و خطوات شیطانی از صراط عرّ مستقیمه منحرف سازد و از شاطی قدس سلطان احدیه محروم نماید اینست از خبرهای مستوره‌ئی که اصفیا را بآن آگاه فرمودیم که مبدا بجالست آن هیاکل بغضیه از مقام محمود ممنوع شوند

- 6 It is therefore incumbent upon all the loved ones of God that, from whomsoever they perceive the odour of hatred toward the Beauty of the All-Glorious, they should hold themselves aloof, though he should speak forth all the verses and lay hold upon all the Books. Until He—exalted be His Name—saith: Let them, then, with the utmost vigilance, guard themselves, lest they be ensnared in the net of deceit and guile. This is the counsel of the Pen of destiny.

6 پس بر جمیع احبّاء الله لازم که از هر نفسی که رائحه بغضا از جمال عرّ ابهی ادراک نمایند از او احتراز جویند اگرچه بکل آیات ناطق شود و بکل کتب تمسک جوید الی ان قال عرّ اسمہ پس در کمال حفظ خود را حفظ نمایند که مبدا بدام تزویر و حیلہ گرفتار آیند اینست نصیح قلم تقدیر

- 7 And in another address He saith: To turn away from such persons hath been, and will ever remain, the nearest path to the good-pleasure of God; for their breath is like unto a spreading poison.

7 و در خطاب دیگر میفرماید پس از چنین اشخاص اعراض نمودن اقرب طرق مرضات الهی بوده و خواهد بود چه که نفسشان مثل سم سرایت کننده است

- 8 And in another address He saith: O Kazim! Close thine eyes to the people of the world, and drink the water of life of divine

8 و در خطاب دیگر میفرماید ای کاظم چشم از عالمیان پوش و ماء حیوان عرفانرا از غلبان

knowledge from the youths of the All-Merciful. Incline not thine ear unto the vain and idle words of the manifestations of Satan; for, in this Day, the satanic manifestations are seated in ambush upon the path of the might of Unity, and by every device and stratagem they hinder the people. Ere long thou shalt behold the people of the Bayan turning away from the Manifestation of the All-Merciful.

سبحان بنوش و گوش بمزخرفات مظاهر شیطان  
مده چه که الیوم مظاهر شیطانیه بر مراد  
صراط عزّ احدیه جالسند و ناس را بکلّ حیل  
و مکر منع مینمایند و زود است که اعراض  
اهل بیان را از مظهر رحمان مشاهده نمائی

- 9 And in another address He saith: Let them strive with all diligence to preserve their souls; for the devils shall appear in diverse garments, and shall approach each soul according to his own way, until they behold him become like unto themselves, and then shall leave him to himself.

9 و در خطاب دیگر میفرماید بسیار در حفظ  
نفوس خود سعی نمایند چه که شیاطین لباسهای  
مختلفه ظاهر شوند و بهر نفسی بطریق او برآیند  
تا آنکه او را بمثل خود مشاهده نموده بعد او را  
بخود واگذارند

- 10 And in another address He saith: Whensoever ye inhale from any soul the odour of rancour toward the Youth, turn away from him, though he should appear invested with the asceticism of the first and the last, or should arise to the worship of both worlds.

10 و در خطاب دیگر میفرماید هر نفسی که از او  
غلّ غلام استشمام نمائید از او اعراض کنید  
اگرچه بزهد اولین و آخرین ظاهر شود و یا  
عبادت ثقلین قیام نماید

- 11 Likewise, in another address He saith: O Mahdi! Let all be apprised of these words, and turn away from the manifestations of the infernal abyss, the dawning-places of Nimrod, the day-springs of Pharaoh, the sources of tyranny, and the settings of idolatry. And likewise He saith:

11 و هم چنین در خطابی دیگر میفرماید ای مهدی  
جمع باین کلمات مطلع شده از مظاهر سبّیّه و  
مطالع نمرودیّه و مشارق فرعونیه و منابع طاغوتیه  
و مغارب جبّیه اعراض نمایند و هم چنین  
میفرماید

- 12 "Say: O My loved ones, and then My chosen ones! Harken unto the call of this Beloved, imprisoned in this Most Great Prison. Should ye find in anyone even the least—less than can be reckoned—scent of turning away, then turn away from him, and thereafter shun him," until He saith: "for they are the manifestations of Satan."

12 قل ان یا احبائی ثمّ اصفیائی اسمعوا نداء هذا  
الحبيب المسجون فی هذا السجن الکبری ان  
وجدتم من احد اقلّ من ان یحصی رواج  
الاعراض فاعرضوا عنه ثمّ اجتنبوه تا آنکه  
میفرماید لآثمهم مظاهر الشیطان

- 13 And in another address He saith: Keep your gaze fixed upon the Most Great Horizon. Ere long the foul odours of wicked souls shall pass over that region. God willing, in those days ye shall remain preserved.

13 و در خطابی دیگر میفرماید و بمنظر اکبر ناظر  
باشید عنقریب رواج منتّه انفس خبیثه بر آن  
دیار مرور نماید انشاء الله در آن ایام محفوظ مانید

- 14 In the Gospel of Matthew, in the eighteenth chapter, the sixth verse, His Holiness Christ saith: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting

14 در انجیل متی در فصل ثامن عشر در آیه ششم  
حضرت مسیح میفرماید و من اعثر احد هؤلاء  
الصغار المؤمنین به خیر له ان یعلق فی عنقه  
جر الرحی و یغرق فی لجة البحر ویل للعالم من  
العثرات فلا بدّ ان تأتی العثرات ولكن ویل  
لذلک الانسان الذی به تأتی العثرة فان اعثرک  
یدک او رجلك فاقطعها و القها عنک خیر  
لک ان تدخل الحیاة اعرج او اقطع من ان  
تلقى فی النار الأبديّة و لک یدان او رجلان و  
ان اعثرک عینک فاقطعها فاقطعها عینک

fire. And if thine eye offend thee, pluck it out, and cast it from thee.”

- 15 And in the twenty-first chapter of the Gospel of Matthew, verse thirty-eight, He saith: “But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him.”
- 16 Likewise, in the twenty-second chapter, the fourteenth verse, He saith: “For many are called, but few are chosen.”
- 17 And in the blessed Writings, in the Tablets of His Holiness Baha'u'llah, in a thousand passages assuredly, mention hath been made of this matter, and maledictions have been pronounced upon the violators of the Covenant. Some of those heavenly words shall now be cited.
- 18 In any case, all the friends in America know that the founders of this corruption, namely the violation of the Covenant, are souls whose intentions are known to all the divine friends. Glory be to God! Despite this, they are deceived by them. Praise be to God, you know with utmost clarity that Christ was the embodiment of love and kindness, yet there were souls like Judas Iscariot who, through their own actions, separated themselves from Christ. So what blame was upon Christ? Now the violators have claimed that ‘Abdu'l-Baha is autocratic and expels people and excommunicates like the Pope. This is absolutely not true. Every soul who separated did so through their own actions, intrigues, and promptings, thus depriving themselves. If this objection is raised against ‘Abdu'l-Baha, then they must object to the Blessed Beauty Himself, who explicitly and decisively forbade the friends from associating and consorting with the violators among the people of the Bayan.
- 19 Prayer:
- 20 O Lord of the Covenant! O Luminary of the horizons! The oppressed ‘Abdu'l-Baha has fallen into the hands of those who appear as sheep but are in reality ravenous wolves. They perpetrate every injustice and destroy the foundation of the Covenant while claiming to be Baha'is. They strike at the root of the Tree of the Covenant yet count themselves as oppressed, like the Babis who broke the Covenant of the Bab and from six directions shot arrows of accusations and calumnies at Thy blessed Temple, yet with such great tyranny considered themselves oppressed. Now this servant at Thy threshold has also
- 15 و در اصحاح حادی و العشرون در انجیل متى در آیه ۳۸ میفرماید و اما الکرامون و لما رأوا الابن قالوا فی ما بینهم هذا هو الوارث هلموا نقتله و نأخذ میراثه و اخذوه و اخرجوه خارج الکرم و قتلوه
- 16 و هم چنین فی الأصحاح الثانی و العشرون در آیه چهاردهم میفرماید لأنّ کثیرین یدعون و قلیلین ینتخبون
- 17 و در آثار مبارک الواح حضرت بهاء الله البتّه در هزار موقع مذکور و نفرین بر ناقضین میثاق مینماید بعضی از آن کلمات آسمانی ذکر میشود
- 18 باری جمیع احبای امریکا میدانند که مؤسس این فساد یعنی نقض میثاق نفوسی هستند که جمیع احبای الهی مقاصد ایشانرا میدانند سبحان الله باوجود این فریب آنان را میخورند الحمد لله شما بنهایت وضوح میدانید حضرت مسیح بنهایت محبت و مهربانی بود ولی نفوسی بودند مانند یهوای استخریوطی باعمال خودشان از مسیح جدا شدند پس چه ذنبی بر مسیح بود حال ناقضین عنوانی کردند که عبدالبهاء استبداد دارد و نفوسی را اخراج میکند و مانند پاپا محروم مینماید ابداً چنین نیست هر نفسی که جدا شد به اعمال و دسائیس و وسوس خویشتن خود را محروم نمود اگر این اعتراض بر عبدالبهاء وارد باید اعتراض بر جمال مبارک نمایند که بصراحت بحکم قاطع احبای را از معاشرت و الفت با ناقضین از اهل بیان منع فرمود
- 19 مناجات
- 20 ای ربّ میثاق ای نیر آفاق عبدالبهای مظلوم در دست نفوسی بظاهر اغنام و بحقیقت گرگان درنده گرفتار گشته هر ظلمی مجری میدارند و بنیان میثاقرا ویران مینمایند و ادعای بهائی میکنند تیشه بر ریشه شجره میثاق میزنند و خود را مظلوم میشمردند نظیر بیانها که میثاق حضرت باب را شکستند و از شش جهت تیر طعن و مفتریات بر هیکل مبارکت زدند و با این ظلم عظیم خود را مظلوم میشمردند حال

fallen prey to oppressors who every hour devise new schemes and stratagems and cast new accusations. O Thou the Most Glorious! Protect the mighty stronghold of Thy Cause from these thieves and preserve the lamps of Thy Kingdom from these contrary winds.

- 21 O Thou the Most Glorious! 'Abdu'l-Baha did not rest for a moment until he raised up Thy Cause and the banner of the Kingdom of Abha waved throughout all regions. Now certain souls have arisen with intrigues and promptings to bring down this manifest standard in America. But my hope is in Thy confirmations. Leave me not alone, friendless, and oppressed. As Thou hast promised both verbally and in writing that Thou wouldst protect this gazelle of the desert of Thy love from the attack of the dogs of hatred and enmity, and wouldst deliver this oppressed lamb from the claws and teeth of ferocious wolves. I await the manifestation of Thy favors and the fulfillment of Thy decisive promise. Thou art the true Protector and Thou art the Lord of the Covenant. Therefore, protect this lamp which Thou hast lit from these violent winds. O Thou the Most Glorious! I have forsaken the world and all who dwell therein, and I am heartbroken and grieved by the unfaithful. Like a frightened bird in the cage of this world, I flutter my wings, and each day I long to soar to Thy Kingdom. O Thou the Most Glorious! Let me drink the cup of martyrdom and deliver me, free me from these afflictions, trials, impacts, and hardships. Thou art the Helper, the Supporter, the Protector, and the Sustainer.

- 22 Some of the writings, prayers and verses of the Blessed Beauty which forbid association with Covenant-breakers are recorded here. In a Persian prayer He says: "Protect this servant from the doubts of those souls who have turned away and are deprived of the ocean of Thy knowledge. O my God, my God! Protect Thy servant through Thy bounty and generosity from the evil of Thine enemies who have broken Thy Covenant and Testament."

- 23 And in another place He says: "O my Lord and the Desire of my heart! By Thy power, protect this weak one from the croaking of the crows." (The crow refers to the calf of the Children of Israel)

- 24 And likewise He says: "You have considered My enemy to be your beloved, and have taken My foe for your friend."

این عبد آستانت نیز گرفتار ظالمان گشته و در هر ساعتی حیلۀ و مکرری مینماید و افترائی میزنند یا بهاء‌الاهی حصن حصین امرت را از این دزدان محافظه نما و سراجهای ملکوت را از این بادهای مخالف مصون بدار

21 یا بهاء‌الاهی عبدالبهاء دمی آرام نگرفت تا آنکه امرت را بلند نمود و علم ملکوت ابری در جمیع آفاق موج زد حال نفوسی چند به دسائس و وسوسه قیام کرده‌اند که این علم مبین در امریک سرنگون گردد ولی امید من بتأییدات تو است مرا فرید و وحید و مظلوم مگذار چنانکه شفاهاً و خطاً وعده حتمی فرمودی که این آهوی صحرای محبت را از هجوم کلاب بغض و عدوان حفظ میفرمائی و این برّه مظلومت را از چنگ و دندان ذئاب کاسره نجات میبخشی منتظر ظهور عنایات و تحقق وعد محتوم تو هستم توئی حافظ حقیقی و توئی رب الميثاق پس این سراجی را که تو افروختی از این اریاح شدید حفظ فرما یا بهاء‌الاهی از جهان و جهانیان گذشتم و از بی‌وفایان دل‌شکسته گشتم و آزرده شده‌ام و در قفس این جهان چون مرغ هراسان بال و پر میزنم و هر روز آرزوی پرواز بملکوت میکنم یا بهاء‌الاهی مرا جام فدا بنوشان و نجات بخش و از این بلایا و محن و صدمات و مشقت آزاد کن توئی معین و نصیر و ظهیر و دست‌گیر

22 باری بعضی از آثار و مناجات و آیات جمال مبارک که نبی از معاشرت ناقضانست درج میشود در مناجات فارسی میفرماید این عبد را حفظ نما از شبهات نفوسی که اعراض نموده‌اند و از دریای علمت ممنوعند الهی الهی احفظ عیدک بجدک و کرمک من شر اعدائک الذین نقضوا عهدک و میثاقک

23 و در جای دیگر میفرماید ای پروردگار من و مقصود جان من بید قدرت این ضعیف را از نعیق ناعقین حفظ نما (ناعق گوساله بنی‌اسرائیلست)

24 و هم‌چنین میفرماید مبعوض مرا محبوب خود دانسته‌اید و دشمن مرا دوست خود گرفته‌اید

- 25 And likewise He says: "The company of the wicked increaseth sorrow, while fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones."
- 25 و هم چنین میفرماید صحبت اشرار غم بیفزاید و مصاحبت ابرار زنگ دل بزداید من اراد ان یأنس مع الله فلیأنس مع احبائه و من اراد ان یسمع کلام الله فلیسمع کلمات اصفیائه
- 26 And likewise He says: "Consort not with the ungodly, seek not fellowship with them, for the companionship of the wicked changeth the light of life into the fire of remorse. If thou seekest the things of the Spirit, consort with the righteous, for they have drunk from the eternal cup of the Immortal Cupbearer."
- 26 و هم چنین میفرماید با اشرار الفت مگیر و مؤانست مجو که مجالست اشرار نور جان را بنار حسان تبدیل نماید اگر فیض روح القدس طلبی با احرار مصاحب شو زیرا که ابرار جام باقی از کف ساقی خلد نوشیده اند
- 27 And likewise He says: "The source of all degradation is to leave the shadow of the Merciful and enter the shadow of Satan."
- 27 و هم چنین میفرماید رأس الذلّة هو الخروج عن ظلّ الرحمن و الدّخول فی ظلّ الشّیطان
- 28 And likewise He says: "O servants! There is naught in this heart except the effulgences of the splendor of the morn of Meeting with Him, and it uttereth no word save the truth from your Lord. Therefore, follow not your desires, and violate not God's Covenant, nor break His Testament. With steadfast hearts, with dilated breasts and eloquent tongues, turn ye unto Him. Be not of those who are foolish."
- 28 و هم چنین میفرماید ای عباد نیست در این قلب مگر تجلیات انوار صبح لقا و تکلم ثنیماید مگر بر حقّ خالص از پروردگار شما پس متابعت نفس ننمائید و عهد الله را نشکنید و نقص میثاق مکنید باستقامت تمام به دل و قلب و زبان باو توجه نمائید و نباشید از بیخردان
- 29 And likewise He says: "Ye have forgotten God's Covenant and violated His Testament."
- 29 و هم چنین میفرماید انتم نسیت عهد الله و نقضتم میثاقه
- 30 And likewise He says: "If anyone comes to you with the book of the wicked, cast it behind you. Among the people are those who have broken the Covenant, and among them are those who have followed what was ordained by the All-Knowing, the All-Wise. Not My imprisonment, nor the tribulations I suffer at the hands of Mine enemies, but the deeds of them who claim to love Me and yet perpetrate what causeth My heart and My Pen to groan, have afflicted Me. They indeed are of the mischief-makers."
- 30 و هم چنین میفرماید ان جائکم احد بکتاب الفجّار دعوه ورائکم من النّاس من نقض الميثاق و منهم من اتبع ما امر من لدن علیم حکیم لیس ضرری سجنی و بلائی و ما یرد علیّ من طغاة عبادی بل عمل الدّین ینسبون انفسهم الى هذا المظلوم و یرتکبون ما تضيع به حرمة الله بین خلقه الا انهم من المفسدین
- 31 And from the tongue of the Covenant-breakers He says: "I have established pulpits for Thy mention and the exaltation of Thy Word and the manifestation of Thy Cause, yet I have ascended them to proclaim the violation of Thy Covenant and Testament."
- 31 و هم چنین از لسان ناقضین میفرماید قد جعلت المنابر للذکرک و ارتفاع کلمتک و اظهار امرک و انّی ارتقییت علیها لاعلاء نقض عهدک و میثاقک
- 32 And likewise He says: "Take what ye have been commanded and follow not those who have broken God's Covenant and Testament. These indeed are of those who are astray."
- 32 و هم چنین میفرماید خذوا ما امرتم به و لا تتّبّعوا الدّین نقضوا عهد الله و میثاقه الا انهم من اهل الضّلال
- 33 And likewise He says: "Those who violated God's Covenant in His commandments and turned back on their heels - these
- 33 و هم چنین میفرماید انّ الدّین نکثوا عهد الله فی اوامره و نکصوا علی اعقابهم اوئک من اهل الضّلال لدى الغنى المتعال

are of the people of error before the Self-Sufficient, the Most High."

- 34 And likewise He says: "Those who have fulfilled God's Covenant are the most exalted of creation before the True One, the Most High. Those who have been heedless are verily of the people of fire before thy Lord, the Almighty, the Unconstrained."
- 34 و هم چنین میفرماید آنّ الذّین وفوا بميثاق الله اولئك من اعلی الخلق لدى الحقّ المتعال آنّ الذّین غفلوا اولئك من اهل النار عند ربّک العزیز المختار
- 35 And likewise He says: "Blessed is the servant who hath believed, and the handmaiden who hath believed, and woe to the misbelievers who have broken God's Covenant and Testament and turned away from My straight path."
- 35 و هم چنین میفرماید طوبی لعبد آمن و لأمة آمنت و ویل للشّرکین الذّین نقضوا عهد الله و ميثاقه و اعرضوا عن صراطی المستقیم
- 36 And likewise He says: "I beseech Thee not to disappoint me from what is with Thee and what Thou hast ordained for Thy chosen ones who have not broken Thy Covenant and Testament. Say: Die in your wrath! He hath come at Whose advent the foundations of the world have trembled and the feet have stumbled except those who have not broken their Covenant and who follow what God hath revealed in the Book."
- 36 و هم چنین میفرماید اسئلك ان لا تخيّنني عمّا عندک و ما قدّرتّه لخیرتک الذّین ما نقضوا عهدک و ميثاقک قل موتوا بغيظکم قد اتی من ارتعدت به فرائض العالم و زلّت به الأقدام الاّ الذّین ما نقضوا عهدهم و اتبعوا ما انزله الله فی الکتاب
- 37 And likewise He saith: "Verily, he who is adorned with the mantle of faithfulness between earth and heaven is praised by the Concourse on High, and he who breaketh the Covenant is cursed by the dominion of earth and heaven."
- 37 و هم چنین میفرماید آنّ الذّی تزین برداء الوفاء بین الأرض و السّماء یصلّی علیه الملائ الأعلی و الذّی نقض العهد یلعنه الملک و الملکوت
- 38 And likewise He saith: "Take what hath been revealed unto thee with such strength as would frustrate the hands of the infidels who have broken God's Covenant and His Testament, and have turned away from His Countenance."
- 38 و هم چنین میفرماید خذ ما نزل لک بقوة تعجز عنها ایادی الکفّار الذّین نقضوا ميثاق الله و عهده و اعرضوا عن الوجه
- 39 And likewise He saith: "O Yahya! The Book hath come, take hold of it with the strength from Us, and follow not those who have broken God's Covenant and His Testament, and have denied what hath been sent down from the presence of the Mighty, the All-Knowing."
- 39 و هم چنین میفرماید یا یحیی قد اتی الکتاب خذه بقوة من لدنا و لا تتبع الذّین نقضوا ميثاق الله و عهده و کفروا بما نزل من لدن مقتدر علّام
- 40 And likewise He saith: "I have arisen this day, O my God, within the embrace of Thy great mercy, and have taken up the Pen to make mention of Thee, by Thy power, with such remembrance as shall be as light unto the righteous and as fire unto the wicked who have broken Thy Covenant, turned away from Thy signs, and cast behind their backs the living waters which have appeared by Thy command and flowed from the finger of Thy will."
- 40 و هم چنین میفرماید قد اصبحت الیوم یا الهی فی جوار رحمتک الکبری و اخذت القلم لأذکرک بجلوک بذکر یتکون بمنزلة النور للأحرار و بمثابة النار للأشرار الذّین نقضوا ميثاقک و اعرضوا عن آیاتک و نبدوا عن ورائهم کوثر الحیوان الذّی ظهر بامرک و جرى من اصبع ارادتک
- 41 And likewise in a Tablet to 'Abdu'l-Baha He saith: "O My Most Great Branch! Thy letter hath come before the Wronged One, and We have heard thy communion with God, the Lord of the worlds. We have made thee a shelter for all mankind, a protection for all who dwell in the heavens and on earth,
- 41 و هم چنین در توقیعی به عبدالبهاء میفرماید یا غصنی الأعظم قد حضر لدى المظلوم کتّابک و سمعنا ما ناجیت به الله ربّ العالمین انا جعلناک حرزاً للعالمین و حفظاً لمن فی السّموات و الأرضین

and a fortress for those who have believed in God, the One, the All-Informed. We beseech God to protect them through thee, to enrich them through thee, to sustain them through thee, and to inspire thee with that which shall be a wellspring of wealth unto all created things, an ocean of bounty unto all men, and the dayspring of grace unto all peoples. He is, verily, the Powerful, the All-Knowing, the All-Wise. We beseech Him to water through thee the earth and all that is therein, that there may spring from it the herbs of wisdom and utterance, and the stalks of knowledge and understanding. He, verily, is the Protector of whosoever turneth unto Him and the Helper of those who commune with Him. There is none other God but Him, the Mighty, the All-Praised.” This Tablet should not be copied, for some might exaggerate its significance.

- 42 My Lord! This is the Branch that hath sprung from the Tree of Thy oneness and the Lote Tree of Thy unity. Thou seest him, O my God, gazing unto Thee and clinging to the cord of Thy bounties. Guard him, then, within the sanctuary of Thy mercy. Thou knowest, O my God, that I desire for him naught except that which Thou didst desire, and have chosen him for no purpose save that which Thou hadst chosen him. Do Thou assist him, then, with the hosts of earth and heaven, and aid, O my God, whosoever aideth him, and choose whosoever chooseth him, and uphold whosoever advanceth towards him. Abandon, moreover, such as deny him and seek to harm him. O Lord! Thou seest that at the revelation of Thy words, my pen moveth and my limbs tremble. I beseech Thee by my ardor in Thy love and my yearning to manifest Thy Cause, to ordain for him and for them that love him that which Thou hast ordained for Thy Messengers and the trustees of Thy Revelation. Verily, Thou art the Almighty, the All-Powerful.

- 43 By God, O people! Mine eye and the eye of Ali weep in the Supreme Horizon, and my heart and the heart of Muhammad cry out in the Most Glorious Pavilion, and my soul and the souls of the Messengers lament before those endued with understanding, if ye be of them that see. My sorrow is not for myself, but for Him Who shall come after Me beneath the shadow of My Cause with manifest sovereignty and clear proof, for these people will not be pleased with His appearance, will deny His signs, reject His sovereignty, contend with His Self, and deal deceitfully with His Cause, even as they dealt with His Self in these days, as ye do witness.

- 44 And likewise in a Tablet to ‘Abdu'l-Baha He saith: O Most Mighty Branch! By the life of God, Thy tribulations have grieved Me, but God will heal Thee and protect Thee, for He is the best of helpers and the most excellent supporter.

و حصناً لمن آمن بالله الفرد الخبير نسل الله بان  
يحفظهم بك و يغنيهم بك و يرزقهم بك و  
يلهمكم ما يكون مطلع الغنى لأهل الانشاء و بحر  
الكرم لمن في العالم و مشرق الفضل على الأمم انه  
لهو المقتدر العليم الحكيم و نستله بان يسقى بك  
الأرض و ما عليها لتنبث منها كلاً الحكمة و البيان  
و سنبلات العلم و العرفان انه ولي من والاه و  
معين من ناجاه لا اله الا هو العزيز الحميد اين  
لوح مرقوم نكردد زيرا بعضى غلو خواهند نمود و  
هم چنین در توقیعی به عبدالبهاء میفرماید

42 يا الهى هذا غصن الشعب من دوحه فردائيتك  
و سدره وحدائيتك تراه يا الهى ناظراً اليك و  
متمسكاً بجبل الطافك فاحفظه فى جوار رحمتك  
انت تعلم يا الهى اتى ما اريده الا بما اردته و ما  
اخترته الا بما اصطفيته فانصره بجنود ارضك و  
سمائك و انصر يا الهى من نصره ثم اختر من  
اختاره و ايد من اقبل اليه ثم اخذل من انكره و  
لم يردده اى رب ترى حين الوحي يتحرك قلبى و  
يرتجس اركانى اسلك بولهى فى حيك و شوقى  
فى اظهار امرى بان تقدر له و لحبيه ما قدرته  
لسفرائك و امناء و حيك انك انت الله المقتدر  
القدير

43 تالله يا قوم بيكى عينى و عين على رفيق الأعلى  
و يضج قلبي و قلب محمد فى سرادق الأبهى و  
يصيح فؤادى و افئدة المرسلين عند اولى النبى ان  
انتم من الناظرين لم يكن حزن من نفسى بل على  
الذى يأتى من بعدى فى ظل الأمر بسلطان لا تخ  
مبين لأن هؤلاء لا يرضون بظهوره و ينكرون آياته  
و يحدون بسلطانه و يحاربون بنفسه و يخادعون  
فى امره كما فعلوا بنفسه فى تلك الأيام و كنتم  
من الشاهدين

44 و هم چنین در توقیعی به عبدالبهاء میفرماید  
غصن اعظم لعمر الله نوازلک کدردتنى ولكن  
الله يشفيك و يحفظك و هو خير كريم و احسن

Glory be upon Thee and upon them that serve Thee and circle around Thee. Woe and torment be upon him who opposeth and injureth Thee. Blessed is he who befriendeth Thee, and hell-fire for him who is Thine enemy.

معین و الهاء علیک و علی من ینخدمک و یطوف حولک و الویل و العذاب لمن یمخالفک و یؤذیک طوبی لمن والا لک و السقر لمن عاداک

- 45 And furthermore He saith: After the setting of the Sun of Thy Testament from the horizon of Thy many Tablets, can any feet stray from Thy Straight Path? We said: O Most Exalted Pen! Thou must occupy thyself with that whereunto thou hast been bidden by God, the Most High, the Most Great. Ask not of that which melteth thy heart and the hearts of the denizens of Paradise who circle round My wondrous Cause. It behooveth thee not to be acquainted with that which We have veiled from thee. Thy Lord is, verily, the Concealer, the All-Knowing. Turn thy most luminous face toward the Most Sublime Vision and say: O my Lord, the All-Merciful! Adorn the heaven of utterance with the stars of steadfastness, faithfulness and truthfulness. Verily, Thou art powerful over what Thou wilt. There is none other God but Thee, the Ordainer, the Gracious.

45 و هم چنین میفرماید هل یمکن بعد اشراق شمس وصیتک من افق اکثر الواحک تزلّ قدم احد عن صراطک المستقیم قلنا یا قلبی الأعلى ینبغی لک ان تشتغل بما امرت من لدی الله العلیّ العظیم لا تسئل عما یدوب به قلبک و قلوب اهل الفردوس الذین طافوا حول امری البدیع لا ینبغی لک بان تطالع علی ما سترناه عنک ان ربک هو الستار العلیم توجه بوجهک الأنور الی المنظر الأكبر و قل یا الهی الرحمن زین سماء البیان بأنجم الاستقامة و الأمانة و الصدق انک انت المقدر علی ما تشاء لا اله الا انت المدبر الکریم

- 46 In light of these blessed utterances and the words of Christ, it is clear and evident that one must associate with souls who are firm in the Covenant and be intimate with the righteous, for an evil companion causes the contagion of evil character, like unto leprosy where it is impossible for one to associate and be intimate with a leper without contracting the disease. This is for protection and preservation.

46 باری از این بیانات مبارک و بیانات حضرت مسیح واضح و ثابت و محقق شد که انسان باید با نفوسی که بر عهد و میثاق ثابتند معاشرت نماید و با ابرار الفت کند زیرا قرین سوء سبب میشود که سوء اخلاق سرایت مینماید نظیر مرض جذام که ممکن نیست انسان با مجذوم الفت و معاشرت نماید و مرض جذام سرایت نکند این بجبهت حفظ و صیانت است

- 47 Consider this passage from the Gospel when Christ's brothers came to Him and said "These are Your brothers." He replied that His brothers were those who believed in God, and He refused to associate and commune with His brothers.

47 این نصّ انجیل را ملاحظه کنید که برادران حضرت مسیح آمدند نزد حضرت مسیح عرض کردند که اینها برادران شما هستند فرمودند که برادران من نفوسی هستند که مؤمن بخدا هستند و قبول نمودند که با برادران معاشرت و مجالست نمایند

- 48 Similarly, Qurratu'l-Ayn, who was renowned throughout all regions, when she believed in God and was attracted to the divine fragrances, detached herself from her two elder sons because they did not believe, and never met with them again, although they were her two capable sons. She would say that all the beloved of God were her sons, but these two were not her sons at all and she was detached from them.

48 بهم چنین قرّة العین که معروف آفاق است وقتی که مؤمن بخدا شد و منجذب بنفحات الهی گشت از دو پسر بزرگ خویش بیزار شد زیرا مؤمن نشدند و دیگر ابداً با آنها ملاقات نکرد و حال آنکه دو اولاد رشید او بودند و میگفت که احبای الهی جمیع پسران من هستند ولی این دو ابداً پسر من نیستند و بیزارم

- 49 Observe how the divine Gardener cuts off the dry or weak branch from the good tree and grafts the branch of another tree onto it - He both severs and unites. This is why Christ says

49 ملاحظه نمائید که باغبان الهی شاخه خشک و یا ضعیف را از اثر شجره طیبه قطع مینماید و شاخ درخت دیگر را باین شجره پیوند مینماید هم فصل

that they shall come from all regions and enter the Kingdom, while the children of the Kingdom shall be cast out.

میکند و هم وصل میکند اینست که حضرت مسیح میفرماید که از جمیع آفاق میآیند و داخل در ملکوت میشوند و ابناء ملکوت از ملکوت خارج میشوند

50 Noah's grandson Canaan was rejected by Noah while others were accepted.

50 نوه نوح کنعان در نزد نوح مردود بود و دیگران مقبول

51 The brothers of the Blessed Beauty separated themselves from Him, and the Blessed Beauty never met with them and would say "This is the separation between you and me." All of this was not because the Blessed Beauty was exercising arbitrary authority, but rather they, through their own deeds, actions and words, deprived themselves of His favors and bounties.

51 برادران جمال مبارک از جمال مبارک منفصل شدند و ابداً جمال مبارک با آنها ملاقات نمیفرمودند و هذا فراق بینی و بینکم میفرمودند جمیع اینها نه این بود که جمال مبارک استبداد مجری میداشتند ولی اینها به اعمال و افعال و اقوال خود از الطاف و عنایات مبارک محروم ماندند

52 Christ did not exercise arbitrary authority in the case of Judas Iscariot and His own brothers, but they deprived themselves.

52 حضرت مسیح در قضیه یهودای اسخریوطی و برادران خویش استبداد مجری نداشتند ولی آنان خود را محروم نمودند

53 In brief, the purpose is that 'Abdu'l-Baha is infinitely kind, but disease is disease - leprosy is leprosy - what can He do? Just as with physical diseases one must prevent association and contagion and implement laws of hygiene, for communicable physical diseases destroy the foundation of humanity, similarly one must protect and preserve the blessed souls from foul odors and deadly spiritual diseases. Otherwise, violation, like the plague, will spread and all will perish. In the beginning of the Ascension of the Blessed Beauty, the Center of violation was alone, but gradually it spread, and this occurred because of association and companionship.

53 باری مقصود اینست که عبدالبهاء بی نهایت مهربانست ولی مرض مرض جذام است چه کند هم چنانکه در امراض جسمانی باید معاشرت و سرایت را منع کرد و قوانین حفظ الصحه را مجری داشت زیرا امراض ساریه جسمانی بنیان بشر را براندازد بهم چنین باید نفوس مبارکه را از رواج کریه و امراض مهلکه روحانی محافظه و صیانت کرد و الا نقض نظیر مرض طاعون سرایت میکند و کل هلاک میشوند در بدایت صعود مبارک مرکز نقض تنها بود بعد کم کم سرایت کرد و این بسبب الفت و معاشرت واقع شد

BWF.429-438, GPB.250x, GPB.251x, GPB.309-310x, PDC.024x, BSC.551 #994x, SW\_v13#01 p.019-025, ABCC.450-451x

BRL\_DAK#0951, MKT3.410, AKHA\_106BE #03 p.02x, AVK3.092.04x, AVK3.090.06x, AYT.488x, HHA.335x, RHQM1.131 (168x) (099-099x), OOL.C006

## AB00832

To: Edward T Hall, in Manchester

Date: 1921-Nov-14

- 1 O esteemed dear one! Your letter written to Aqa Mirza Lut-fullah was noted. Praise be to God, it was clear evidence of servitude at the threshold of Baha'u'llah. 'Abdu'l-Baha's utmost desire is that before His return to the Abha Kingdom, He may witness souls who are the working army of the Abha Kingdom and who have attained such ancient grace that they are the kindled lamps of the love of God, shedding light upon all the world. This is such a mighty matter that it seems impossible to imagine, but through the favors of Baha'u'llah, a straw becomes a mountain, a weak plant becomes a blessed tree, a tiny bird becomes a great eagle, a drop becomes an ocean, a seed forms a harvest, the deprived receives abundant portion, darkness is transformed to light, the blind becomes seeing, and the dead comes alive. Therefore our hope is in His grace and favor, not in our own capacity and worthiness. When we look to our own capacity we become hopeless, but when we see the waves of His ocean of grace we become hopeful. This is why Christ says "Blessed are the children for theirs is the Kingdom of God."

- 2 You had written asking how the temple of 'Abdu'l-Baha endures these hardships and difficulties. This physical and spiritual existence of 'Abdu'l-Baha was brought into being only to be effaced and annihilated in the path of Baha'u'llah. Otherwise what fruit is there from existence? Surely non-existence would be better than such an existence. This is true love, this is annihilation in the path of God....

ای عزیز محترم نامه‌ئی که به آقا میرزا لطف‌الله مرقوم نمودید ملاحظه گردید الحمد لله دلیل جلیل بر عبودیت آستان حضرت بهاء‌الله بود عبداله‌آ را نهایت آرزو اینکه پیش از رجوعش بملکوت ابهی نفوسی را مشاهده نماید که لشکر عامل ملکوت ابهی هستند و از فیض قدیم فوزی یافتند که سراج موقدهء محبت الله هستند و بجمع جهان نور میبخشند این امر عظیمی است که بتصور محال میآید ولی از الطاف حضرت بهاء‌الله کاه کوه گردد و گیاه ضعیف شجرهء مبارکه شود صعوه عقاب اوج اعظم شود و قطره دریای محیط گردد و دانه خرمن تشکیل کند و بی‌بهره نصیب موفور یابد و ظلمت مبدل بنور گردد کور بینا شود و مرده زنده گردد لهذا امید ما بفضل و عنایت او است نه باستعداد و لیاقت خویش چون باستعداد خود نظر نمائیم نومید گردیم و چون امواج دریای فضل او را بینیم امیدوار شویم اینست که حضرت مسیح میفرماید طوبی للأطفال لأن لهم ملکوت الله

2 باری مرقوم نموده بودی که چگونه هیکل عبداله‌آ تجل این مشقات و زحمات مینماید این هستی جسمانی و روحانی عبداله‌آ بجهت آن وجود یافته که در سبیل حضرت بهاء‌الله محو و فانی گردد والا چه ثمری از وجود البته عدم از آن وجود بهتر است اینست حب حقیقی اینست فنای در سبیل الهی...

MMK5#267 p.204x

**AB09312***To: Committee of Spiritual Assembly of Tihiran**Date: 1921-Nov-14*

...O ye who are steadfast in the Covenant! The initiative you have taken in sending teachers to various regions is most beloved and acceptable, and this is among the greatest services to the Court of the Intended One, for it is the sowing of seeds and the diffusion of divine fragrances. The structure of the Cause gains strength through the sincerity of teachers and the detachment of the devoted ones. The teachers are truly arranging battle lines at the frontiers and are an active army, not a stationed force. Through the power of supreme guidance, they conquer the fortresses and strongholds of hearts and perfume the nostrils of the people of all regions with holy fragrances. Blessed are they, and glad tidings be unto them from the Most Glorious Kingdom.

...ای ثابتان بر پیمان این همتی که در ارسال  
مبلّغین باطراف نموده اید بسیار محبوب و مقبول  
و این از اعظم خدمات بحضرت مقصود زیرا  
بزرافشان نیست و نشر نفحات الهی بنیه امر  
بخلوص مبلّغین و انقطاع مخلصین قوت یابد  
و مبلّغین فی الحقیقه در حدود و ثغور صف  
حرب میارایند و جیش عاملند نه لشکر رابط  
و بقوه هدایت کبری قلاع و حصون قلوب  
را فتح مینمایند و مشام اهل آفاق را بنفحات  
قدس معطر میکنند طوبی لهم و بشری لهم من  
الملکوت الابهی

RRT.038x

**ABU0413***Words to the friends, spoken on 1921-Nov-19 in Haifa*

Abdul-Baha opened the meeting by saying to Mr. Bosch:

“Although you are here with these assembled friends and cannot speak with them nor they with you, yet you can speak with one another through the heart. The language of the heart is even more expressive than the language of the tongue and is more truthful and has a wider reach and a more potent effect.”

Mr. Bosch said: “This is a wonderful spiritual experience - to be here with the friends.”

Abdul-Baha then said: “When lovers meet it may be that they cannot exchange a single word, yet with their hearts they speak to one another. Thus do the clouds speak to the earth and the rain comes down; the breeze whispers to the trees; the sun speaks to the eyes of men. Although this is not actual speech yet this is the way in which the hearts of the friends talk together. It is the harmony between two persons, and this is harmony is of the hearts. For instance, you were in America

and I was in the Holy Land. Although our lips were still yet with our hearts we were conversing together. The friends here love you very much. They have a real attachment for you although with the tongue they cannot express it.”

Mr. Bosch said: “I am very glad. I love them too.”

Abdul-Baha then said: “If this love is real and true, if it is from the heart it will characterize itself by self-sacrifice. When the attachment is superficial friends do not sacrifice themselves even to the extent of a hair’s breadth.

“His holiness the Christ loved both his disciples and believers to such an extent that he sacrificed his life for them. His holiness the Supreme (the Bab), loved the friends to such an extent that he gave his life for them. The Blessed Beauty (Baha’Ullah) loved the friends so much that for their sakes he accepted a thousand difficulties and afflictions. Four times he was exiled. He was banished from one place to another. His properties were confiscated. He gave all - his family, his relatives, his possessions. He accepted imprisonment, chains and fetters. His holy person was imprisoned in the fortress of Acca until the last moment of his life. He was made to suffer more calamities, afflictions and difficulties than could be enumerated. He had not a moment’s rest. He had not an hour’s comfort. He was continually under the greatest hardships and ordeals. What great persecutions he endured from his enemies! What great afflictions he bore from his own relatives! He accepted all these trials for our sakes so that he might educate us, so that he might make us illumined, so that he might make us heavenly, so that he might change our character, change our lives, so that he might illumine our inmost self. All these troubles he accepted for our sakes. He did indeed sacrifice his life for us. This love is the real love. This is the inner attachment and the genuine friendship. This is the love which sacrifices one’s all, one’s life. This is the reality of love. He accepted all these troubles.

“All this cannot be accomplished by merely talking. It cannot be done by saying, ‘I love you,’ or, ‘How is your health,’ or, ‘You are my beloved,’ or, ‘You are esteemed.’ This is not love. This is an attachment that will break in the testing. This is why one sees persons associating with one another, appearing to be enwrapped with one another. Each seems to sacrifice himself for the other. But when they part they become as strangers. This is human love. It is not spiritual love; it is not divine love; it has no real foundation and in the time of testing it will fall and disappear.

“If you should go to Persia and mingle with the friends there and should be in the house of any one of the friends, and people should come in to take you to kill you, you would then witness how the owner of the house would sacrifice himself for you. He would sacrifice himself for you rather than allow even one hair of your head to be hurt. This is love! It has happened often in Persia that the friends have sacrificed themselves for one another. This has happened many times. This love is the love of God.

“The King of Martyrs and the Beloved of Martyrs were two souls who were greatly honored among the people. They were very wealthy. They were extremely comfortable. The people pillaged all their property. They put them in chains. They put them in prison. The Shah of Persia decreed that they should be killed; that they should either deny their faith or be killed. The notables came to them and advised them to renounce their faith. The friends came and advised them; even the government advised them to recant so that they might save their lives. But they would not deny. They continued to cry aloud, ‘Ya Baha el Abha!’ (O, Thou Glory of the Most Glorious!) And so they were martyred.

“This is the love of God! This is the love of the heart! This is divine love!”

SW\_v13#07 p.163-164, BSTW#482

## AB09607

*To: Baha'is of Stuttgart, Germany*

*Date: 1921-Nov-25*

- 1 O faithful friends of ‘Abdu'l-Baha! Mr. and Mrs. Bosch arrived in the Holy Land and brought glad tidings of the utmost freshness and grace - the tidings of the love, fellowship, attraction and enkindlement of the friends with the fire of the love of God. This news brought infinite joy, for praise be to God that the outpourings of grace from the Abha Kingdom have, even as the showers of spring, refreshed and revived the region of Stuttgart and bestowed beauty and freshness upon it. Some of the friends there are so dedicated that they have already gained admission into the Kingdom of God, have partaken of the effusions of His imperishable bounty, and are now making excellent progress day by day.

1 ای یاران باوفای عبدالبهاء مستر و مسیس بوش به ارض مقدس وارد شدند و ارمغان خوشی در نهایت طراوت و لطافت آوردند و آن بشارت محبت و الفت و انجذاب و اشتعال احبا بنار محبت الله از این خبر بی نهایت مسرت حاصل شد که الحمد لله فیوضات ملکوت ایهی بمثابه ابر بهاری اقلیم استوتگارت را سبز و خرم نموده و طراوت و لطافت بخشیده احبائی مبعوث شدند که در ملکوت الله داخل شدند و از فیوضات ابدیه بهره و نصیب گرفتند و روز بروز در ترقی هستند

- 2 O ye loved ones of God! In this fleeting world nothing shall endure. All men put forth some degree of exertion for a brief period but without result. They eventually take up their abode in the city of silence, beneath layers of dust, motionless, worthless, fruitless and futile with lives utterly wasted. However, the children of the Kingdom are engaged in sowing the seeds in the field of truth so that they may gather a rich harvest, may achieve everlasting grace and blessings, may partake of life eternal, may reap incorruptible benefits and shine resplendent like stars from the horizon of the Kingdom.

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2 ای یاران الهی در اینجهان فانی هیچ چیز دوامی ندارد جمیع خلق آیامی چند حرکتی بی نتیجه مینمایند و عاقبت بشهر خاموشان زیر طبقات تراب مقرر می یابند نه حرکتی و نه برکتی و نه نتیجه و ثمری آیام زندگی بتمامه بهدر رفته و لکن ابناء ملکوت در کشتزار حقیقت تخی میافشانند که خرمنا تشکیل نماید و الی الأبد فیض و برکت باقی ماند حیات ابدیه یابند و نعمت سرمدیه جویند و از افق ملکوت مانند ستارگان درخشد و علیکم البهاء الأبهی

AYT.525bx, BBBD.623

## AB12467

To: Julia Hauff, in Stuttgart

Date: 1921-Nov-25

- 1 O handmaid of God, Miss Julia Hoff who art attracted to the Kingdom! The letter thou hadst written was noted, and likewise thy dear sister Miss Johanna Hoff was met. The contents of the letter indicated that ye have been attracted to the Kingdom of God and set ablaze with the fire of the love of God. Blessed art thou, and again blessed art thou, that thou hast become intoxicated with this spiritual wine and enchanted by the Beloved of the horizons.
- 2 Thy dear sister is truly a peerless maiden and in character a bright candle. Indeed she is worthy and deserving of entry into the Kingdom. My hope is that both thou and she will become befitting servants of the Kingdom of God.
- 3 And upon thee be the Most Glorious Glory.

BBBD.615

1 ای بنت ملکوت نامهائی که مرقوم نموده بودی ملاحظه گردید و هم چنین خواهر عزیزت مس یوهانا هاوفا ملاقات گردید مضمون نامه دلالت بر آن مینمود که منجذب بملکوت الله شده اید و مشتعل بنار محبت الله طوبی لک ثم طوبی لک که از این باده روحانی سرمست شده اید و مفتون دلبه آفاق شده اید

2 خواهر عزیزت فی الحقیقه دختری است بی مثل و مانند و در اخلاق شمعی روشن فی الحقیقه شایان و سزاوار دخول در ملکوت است و امیدم چنان که تو و او هر دو از خادمان برازنده ملکوت الله گردید

3 و علیک البهاء الأبهی

BBBD.614

## AB12468

*To: Baha'is of Heilbronn**Date: 1921-Nov-25*

1 To the assemblage of light!

1 ای جمع نورانی

2 Mr. and Mrs. Bosch have now arrived in the Holy Land. While speaking in praise of the loved ones of God in Heilbronn, they said: These spiritual souls are endowed with divine perfections. Having renounced the world and all that is therein, they have entered the heavenly Kingdom. Through the outpourings of the grace of Baha'u'llah, they have blossomed like unto flowers upon the meadows of truth, adorned with spiritual perfections. This glad-tiding hath brought immense joy to the hearts of the friends in the Holy Land, inasmuch as Heilbronn hath, praised be God, become the city of the inmates of the Kingdom and the dwelling-place of the angels of heaven. Indeed, heavenly souls are as the angels of paradise and are as fragrant rose-buds that burst open in this Garden. It is my earnest hope that through the manifold favours of Baha'u'llah ye may become more fragrant and flourishing day by day.

2 مستر و مسیس باش حاضر ارض مقدس شدند و در ستایش احبای هیلبرون زبان بگشایند که این نفوس روحانی غرق در احساسات آسمانی از جهان و جهانیان بگسستند و بجهان ملکوت پیوستند و از فیوضات حضرت بهاءالله در چمن حقیقت مانند گل رسته‌اند و بکالات معنویه آراسته‌اند این خبر مرده‌ئی بود که قلوب یاران ارض اقدس نهایت سرور و حبور یافت که الحمد لله مدینه هیلبرون شهر ملکوتیان گشته و موطن ملائکه آسمان شده زیرا نفوس ملکوتیه ملائکه آسمانند و گلهای شکفته معطر این گلستان از الطاف حضرت بهاءالله امیدوارم که روز بروز شکفته تر گردید و معطر تر شوید

BBBD.618-619

BBBD.620

## AB12592

*To: Marie Hauff, in Stuttgart**Date: 1921-Nov-25*

1 O thou who art attracted to the Kingdom of God!

1 ای منجذبه بملکوت الله

2 Thy letter has been perused and thy dear daughter has arrived. In reality this daughter of thine has absolute attachment to the Kingdom of God. It is certain that she will make progress, rest thou assured.

2 نامهات ملاحظه گردید و دختر عزیزت حضور یافت فی الحقیقه این دخترت تعلق تام بملکوت الله دارد و یقین است که ترقی خواهد نمود مطمئن باش

3 During the time she is here I will educate her, so that she may be the cause of the enlightenment of others.

3 ایامی که در اینجا است او را تربیت مینمایم تا سبب نورانیت دیگران گردد

4 Mr. and Mrs. Bosch have arrived in the Holy Land and praised and showed great love for you.

4 مستر و مسیس بوش به ارض مقدس رسیدند و نهایت محبت و ستایش از شما نمودند و

## 5 The glory of God rest upon you!

BBBD.617

5 علیک البهاء الابهی

BBBD.615-616

## AB02100

Date: 1921

- 1 O seeker of truth! Your letter dated 1921 was received. One who seeks truth must inevitably receive news of the truth through some means. Now since you are a true seeker, as soon as you saw mention of this blessed Cause in the Holland newspaper, you began investigating the truth. We have written for some treatises that have been translated into German to be sent to you from Germany.
- 1 ای مفتون حقیقت نامه شما تاریخ ۱۹۲۱ رسید انسانی که طالب حقیقت است لابد بوسیله ئی خبر از حقیقت میگیرد حال تو چون نشنه حقیقی بمجرد آنکه در روزنامه هولاند ذکری از این امر مبارک دیدی بخری حقیقت پرداختی بعضی رسائل که بلسان آلمانی ترجمه شده است نوشته ایم از آلمان از برای شما بفرستند
- 2 In brief, very dark clouds have surrounded the horizon of the world. This is why you observe that all is war and strife, conflict and bloodshed. Humanity is in endless tribulation. In such intense darkness, the Sun of Truth rose from the horizon of Iran and cast its rays upon all regions. The rays of this Sun are teachings that issued from the Supreme Pen, and you will derive these teachings from the sacred tablets.
- 2 مختصر این است افق عالم را ابرهای بسیار تاریک احاطه کرده اینست که ملاحظه مینمائی که جمیع جنگ و جدال است و نزاع و قتال عالم انسانی در زحمت بی پایان است در چنین ظلمات شدیدی از افق ایران شمس حقیقت طلوع نمود و بر جمیع آفاق پرتو افکند و پرتو این آفتاب تعالیمی است که از قلم اعلی صادر و آن تعالیم را از الواح مقدسه استنباط خواهی نمود.
- 3 Among the teachings is the independent investigation of truth, and among the teachings is that religion must be the cause of fellowship, unity and oneness, not the cause of alienation. If religion becomes the cause of bloodshed, it has no necessity for the human world. And among the teachings is that religion must conform to science and reason, not be superstitions that reason can in no way verify.
- 3 از جمله تعالیم تحریر حقیقت است و از جمله تعالیم اینکه دین باید سبب الفت و اتحاد و یگانگی باشد نه سبب کلفت . اگر دین سبب خونخواری گردد لزوم از برای عالم انسانی ندارد. و از جمله تعالیم این است که دین باید مطابق عقل و علم باشد نه اوهاماتی که عقل بهیچوجه تصدیق آن ننماید
- 4 There are many such teachings. Among the teachings is universal peace, the details of which are explained in the tablets. You will become informed. These heavenly teachings issued from the Supreme Pen fifty years ago and each one of these teachings is at work, dawning upon general consciousness.
- 4 و از این قبیل تعالیم بسیار از جمله تعالیم صلح عمومی است که تفصیل آن در الواح مشروح . اطلاع خواهید یافت و این تعالیم آسمانی پنجاه سال پیش از قلم اعلی صادر و یک یک این تعالیم در کار است تجلی بر افکار عمومی مینماید.

- 5 In any case, after reading these treatises you will know that the light of truth has shone with complete power in this very dark time. And upon you be greetings and praise.

5 باری بعد از قرائت این رسائل خواهی دانست که نور حقیقت در این زمان بسیار تاریک به تمام قوت درخشیده است و علیک التحیه والتناء.

MKT3.396, ANDA#16 p.95, MSBH9.369-

370

## AB02869

*Date: 1921 ca.*

- 1 O friends! A time will come when I shall depart from among you. I have done what needed to be done. To the extent of my strength, I have served the Cause of Baha'u'llah. Day and night throughout my life I have not rested. I am infinitely eager to see the dear friends take responsibility for the blessed Cause. It is time to call to the Abha Kingdom.

1 ای احبّاء وقتی میآید که از بین شما مفارقت میکنم آنچه باید بکنم کرده‌ام تا اندازه‌ای که قوه داشتم بامر حضرت بهاء الله خدمت کردم شب و روز در مدّت حیات آرام نگرفتم بنهایت آرزومندم بینم احبّای عزیز مسئولیت امر مبارک را بعهده میگیرند هنگام ندا بملکوت ابدی است

- 2 Today is the day of spirit and joy for the loved ones of God. I have expended all my physical powers, and the spirit of my life is the glad tidings of the unity of the people of Baha. I have turned my ears to the east and west, to the south and north, that I might take delight from the melody of love and fellowship that rises from the gatherings of the friends.

2 امروز روز روح و ریحان احبّاء الله است تمام قوای جسمانی خود را صرف نموده‌ام و روح حیات من بشارت وحدت اهل بهاست آذان خود را بخاور و باختر بجنوب و شمال متوجّه داشته‌ام تا از آهنگ محبت و الفتی که در مجامع احبّاء بلند میشود لذّت برم

- 3 My days of life are numbered and no joy remains for me. I greatly desire to see the friends united like a string of gleaming pearls and brilliant stars and radiant rays of the sun and gazelles in one meadow. The mystic nightingale sings for them - let them listen. The heavenly bird warbles - let them not neglect it. The Abha call is loud - let them hasten to hear it. The Herald of the Covenant summons - let them obey.

3 ایّام حیات من معدود است و دیگر سروری از برای من نمانده خیلی آرزو دارم به بینم احبّاء مانند سلسله لثالی درخشنده و نجوم منیر و اشعه ساطعه شمس و غزالان یک مرغزار متحد گردند عندلیب غیبی از برای آنها متغنی است گوش دهند طیر بهشتی مترنم است از آن غفلت ننمایند ندای ابدی بلند است باستماع بشتابند منادی میثاق دعوت میکند اطاعت نمایند

- 4 I am eagerly awaiting and longing for glad tidings to hear that the friends are the embodiment of sincerity and truthfulness and love and friendship and spirit and joy. Will the friends not gladden my heart by these means? Will they not fulfill the desire of my heart? Will they not act according to my wish?

4 خیلی مترصد و مشتاق حصول بشاراتم که بشنوم احبّاء مجسمه خلوص و صداقت و محبت و دوستی و روح و ریحانند آیا بدینوسیله احبّاء قلب مرا مسرور نمیدارند آیا آرزوی قلب مرا متحقّق نمیسازند آیا بمیل من رفتار نمیکنند آیا اشواق قلبیه مرا بموقع اجرا نمیگذارند آیا بندای

Will they not carry out my heartfelt yearnings? Will they not heed my call? I wait, and with perfect patience I wait. من گوش نمیدهند من منتظرم و با کمال صبر منتظرم

GPB.309x, BNE.061x

AYT.526, YHA2.982

## ABU2501

*Words to Mountfort Mills in 1921 in Haifa/Akka*

In one prayer I could have health the remainder of my life, but it is necessary for me to suffer to show to others that these things can be borne and overcome. I must first undergo all the hardships, then you will be able to. I must experience every difficulty that I may teach you to do likewise.

A weak tree may stand if there are no winds to oppose it. But the strong tree that withstands every attack has developed its strength only through resisting wind and storm. A weak light will go out with the slightest breeze but a torch only grows the stronger as the storm attacks it.

I must be an example that you may learn to do the same, resisting all difficulties that firmness and steadfastness may be shown. Strength will be given to sustain work for God if the purpose is to aid him.

PN\_1909 p084, BSTW#339

## ABU2876

*Words to Mountfort Mills in 1921 in Haifa/Akka*

*Question/topic: Who was Jesus?*

Jesus was a Manifestation of God. Everything of him pertained to God. To know him was to know God. To have him was to have God. To obey him was to obey God.

He was the source of all divine virtues. He was a vision of all divine qualities. In this vision the light of the Sun of Reality was reflected to the world. Through this mirror the Energy of

God was transmitted to the world. The whole disk of the Sun of reality was reflected in him.

SW\_v12#11 p.188, SW\_v15#08 p.249, SW\_v20#05 p.133, PN\_1909 p084, BSTW#339

## ABU3096

*Words to Jinab-i-Fadil spoken in 1921 in Akka*

The old man said: "The believers feel that there are two reasons for 'Abdu'l-Baha's weariness. First, he does not eat enough. Secondly, he works too hard."

Then 'Abdu'l-Baha, very humbly, told him that he was mistaken. "Do you think", he said, "that this material food has any effect upon my body? This food has no effect. Only good news from the believers, the glad tidings which comes from all parts of the world of the advancement of the Cause, of the unity of the believers, this, only, improves my health. As to the second point—I am going to take a long journey and at that time my spirit will rest."

SW\_v14#06 p.180

## AB11426

*To: Mirza Mahmud*

*Date: 1921*

The letter signed by most of the friends in India has been received. Abdu'l-Baha is greatly longing to make a trip to India, provided health and time permit....It is my hope that extraordinary souls in that country from among the people of that country will arise in service.

SW\_v12#13 p.215x

**AB11596***To: Jinab-i-Jamshid**Date: 1921*

...You shall soon see in Persia that the people shall believe in this Cause in groups every day.

SW\_v12#12 p.215x

**AB12794***To: Fadil Mazandarani**Date: 1921 ca.*

1 O thou who art firm in the Covenant! The letter which thou hadst written to Mr. Wilhelm was read. Concerning the Huquq, thou hadst written that thus far no mention of the Huquq has been made in America. Even now, mentioning it would not be a source of joy and delight. The friends in Iran have been carrying out the divine teachings for seventy years, but in America it is still new. Later it will reach this level, but for now you should not make any mention of this matter. Verily God is independent of all the worlds. If someone, of their own accord and with a willing heart, offers some Huquq to Mr. Wilhelm, he may accept it, but he should not impose this upon anyone.

2 As for yourself, praise be to God, you have proclaimed the divine teachings everywhere in America and guided souls to the path of guidance, and you have rendered befitting service to the Cause and divine confirmations have reached you from every direction. Your family members have been alone for some time, and although they do not openly complain, their hearts are very grieved. Therefore, as you wrote, you have made one tour throughout America, and now it would be better, if you deem it advisable, to return to the Holy Land, stay here for a few days, and then return to Iran.

3 Regarding Mirza Ali, it was written to Mr. Wilhelm that if you find an Iranian who shows absolutely no sign of violation

1 ای ثابت بر میثاق نامه‌ئی که بمستر ویلهلم مرقوم نموده بودی ملاحظه شد در مسئله حقوق مرقوم نموده بودی تا بحال در امریکا ذکر حقوق نشده است حال نیز ذکرش سبب روح و ریحان نمی گردد احبای ایران هفتاد سالست که بتعالیم الهی قیام نموده‌اند ولیکن در امریکا هنوز تازه است بعد خواهد باین درجه رسید ولیکن حال باید شما از این مسئله ذکر کنید نفرمائید ان الله غنی عن العالمین اگر نفسی بصرافت طبع و طیب خاطر چیزی از حقوق تقدیم مستر ویلهلم نماید ایشان قبول فرمایند ولیکن بکسی تکلیفی نکنند

2 اما در خصوص خود شما الحمد لله در امریکا در همه جا اعلان تعالیم الهی فرمودید و نفوس را بشریعت هدی دلالت فرمودید و چنانکه باید و شاید بخدمت امر پرداختید و تأییدات الهی از هر جهت بشما رسید و منتسبین مدتیست که تنها مانده‌اند هرچند جزع و فزع نمی کنند ولی قلباً بسیار مکدرند لهذا آن جناب چنانکه مرقوم نمودید یک دوره در جمیع امریکا زدید دیگر بهتر اینست اگر مصلحت بدانید مراجعت بفرمائید بارض مقدس چند روزی در اینجا باشید و به ایران مراجعت فرمائید

3 و در خصوص میرزا علی بجناب مستر ویلهلم مرقوم شد که اگر شما نفسی را از ایرانیان موافق

and whose association with the friends you deem permissible, they may associate with him. In any case, you have truly proclaimed the divine teachings as you should.

دیدید که ابداً شائبه خلاف در آن نباشد و بحضرات احباب مؤانستش را جائز بدانید جائز است با او الفت کنند باری فی الحقیقه چنانکه باید و شاید بنشر تعالیم الهی پرداختید

4 And upon thee be the Most Glorious Glory.

4 و علیک البهاء الأبهی

BRL\_DAK#1116

## AB02905

To: Yuhanna Dawud, in London

Date: 1921 ca.

1 O steadfast one in the Covenant! Two days ago a letter was written to you, and now again through Shaykh Faraj, upon him be greetings and praise, a brief letter is being written. The matter of your company's losses caused grief and sorrow, but do not be sorrowful, perhaps God will bring about something after this. And after you have established your affairs and renewed the means of livelihood, you have permission to come.

1 ای ثابت بر پیمان دو روز پیش نامه‌ای بشما نگاشته گشت و حال نیز بواسطه شیخ فرج علیه التحية و الثناء مختصر نامه‌ای مرقوم میگردد از قضیه خسارت شرکت شما حزن و کدورت حاصل شد ولی محزون مباش لعل الله یحدث بعد ذلک امرأ و اما شما بعد از تأسیس امور و تجدید اسباب معیشت مأذون حضورید

2 And your communication with the friends in Stuttgart is very acceptable, and I beseech and implore God that General Moser may find swift healing. And if you go to visit them it would be most acceptable, and if on your return you meet the divine friends in Switzerland that would be most fitting. Mr. Yaqut has arrived in the Holy Land and we met with him for several days, after which he went to Jerusalem.

2 و اما مخیره با یاران استوتگارت بسیار مقبول و از خدا خواهم و تضرع و زاری نمایم که جناب جنرال موزر شفای عاجل یابند و اگر شما زیارتشان روی بسیار مقبول و در مراجعت از راه سویس اگر ملاقات احبای الهی نمائی بسیار موافق جناب آقا یاقوت بارض مقدس وارد و چند روزی با ایشان ملاقات نمودیم بعد به بیت المقدس رفتند

3 In any case, Jinab-i-Yuhanna, wisdom is essential and caution necessary. Do not tear away veils. Speak with wisdom and do not converse with everyone. Converse with receptive souls and do not discuss doctrines. Speak of the teachings of the Blessed Beauty, may my spirit be a sacrifice for His loved ones, and mention His counsels and advice. This is best, for internal and external enemies lie in wait to create corruption and sedition. The successors of the notorious Jeroboam are at the height of sedition and corruption. May God protect us and you from their extensive evil.

3 باری جناب یوحنا حکمت شرط است و احتیاط لازم پرده‌داری ننمائید بحکمت صحبت کنید و با هر کس صحبت مدارید بنفوس مستعد مکالمه کنید و از عقائد صحبت مدارید از تعالیم جمال مبارک روحی لأحبائه الفداء بیان کنید و از وصایا و نصایح او دم زنید این اولی است زیرا اعدای داخل و خارج در کمینند تا فساد و فتنه برپا نمایند جانشینان یاربعام معهود در نهایت فتنه و فسادند اعاذنا الله و ایاکم من شرهم المستطیل

4 And upon you be the Most Glorious Glory.

4 و عليك الهاء الأبهى

MKT3.444

## AB04109

To: Tuba Afnan, in Shiraz

Date: 1921 ca.

- 1 O God! O thou blessed leaf! Thy letter was received. Thou hast always been under consideration and the recipient of boundless kindness. If there has been delay in sending letters or replies, this is due to the multitude of occupations and abundance of physical and spiritual trials and tribulations. This pen must correspond with all horizons, for the circle of the Cause of God has expanded beyond what can be imagined. Every day countless pages rain down from all directions like a downpour - ten people would be incapable of reading them, let alone writing replies.
- 2 Convey my greetings and kindness to the handmaiden of God, the daughter seeking forgiveness, Aqa Mirza Muhammad Sadiq. Supplication and imploring was made at the threshold of the Self-Sufficient Lord for the forgiveness of her father and mother: "O Gracious Lord! Make the brilliant lamp of Jinab-i-Sadiq a lofty palm tree in the garden of the Kingdom, and make him a radiant candle in the hidden world's assembly. Forgive sins, grant shelter, bestow eternal life."
- 3 O blessed leaf! I beseech healing for thee from the threshold of God. Convey most wonderful and glorious greetings to the gathering of the handmaidens of the All-Merciful in that region.

1 ای ورقهء مبارکه نامهء شما رسید همیشه منظور نظر بوده اید و مشمول مهربانی نامتناهی اگر در ارسال نامه یا جواب تأخیر افتد این از کثرت اشتغال و وفور مصائب و بلاهای صوری و معنوی صدور یافته این قلم باید بجمع آفاق مخیره کند زیرا دائرهء امر الله نه چنان اتساع یافته که تصور توان نمود هر روز اوراقی بیشمار مانند امطار از اطراف می‌ریزد ده نفر از قرائتش عاجز ماند تا چه رسد بنگاشتن جواب

2 بامه الله صبیّه غفران پناه آقا میرزا محمد صادق از قبل من تحیت و مهربانی برسان بجهت آمرزش پدر و مادر او تضرع و نیاز بدرگاه بی نیاز گردید که ای رب کریم سراج بازغ جناب صادق را در گلشن ملکوت نخل باسق فرما و در انجن جهان پنهان شمعی بارق نما گاه بخش پناه بده حیات جاودان ارزان فرما

3 ای ورقهء مبارکه از درگاه بار اله ترا شفا طلب بمحفل اماء الرحمن آن سامان تحیت ابدع ابهی ابلاغ دارید

INBA87:342, INBA52:350

**AB05405***To: Mirza Jalal et al., in Port Said**Date: 1921 ca.*

- 1 O ye two who are afflicted with a great calamity and mighty tribulation! Verily God's test is severe and His trial is great. With it He tests His sincere servants. As for those who are firm, they are like deeply-rooted plants - calamities do not shake them and their limbs do not tremble from tribulations and afflictions. Rather, they remain as firm as immovable mountains, for they know with absolute certainty that wisdom required this great calamity. As it is said: "Were the veil to be lifted, you would choose what has occurred."
- 2 Every good and righteous deed has a known reward, but patience has a reward without measure, as God has said in the Qur'an: "Those who patiently endure will truly receive a reward without measure." Therefore, you must have beautiful patience in this great calamity. As it is said: "If you are grateful, you will be rewarded and God's decree will be carried out; and if you complain, you will be deprived and God's decree will still be carried out."
- 3 Do not think that you have lost both noble branches - God forbid! Rather, you will find them both as two trusts deposited with your Lord, under the protection of His care and providence and His grace and mercy.
- 4 Upon you be the Most Glorious Glory!

1 أيها المصابان بمصيبة كبرى و رزية عظيمة ان امتحان الله لشديد و افتتان الله لعظيم يمتحن الله به عباده المخلصين و اما الثابتون ثابتون لا تزلزلهم المصائب و لا يرتعد فرائضهم من الرزايا و النوائب بل يثبتون ثبات الجبال الرواسخ لانهم يعلمون حق اليقين الحكمة اقتضت هذا المصاب العظيم كما قيل لو كشف الغطاء لأخترتم الواقع

2 و كل عمل بر صالح له اجر معلوم ولكن الصبر اجره بغير حساب كما قال الله في القرآن ان يوق الصابرون اجرهم بغير حساب فعليكم بالصبر الجميل في هذا المصاب العظيم كما قيل ان شكرتم اجرتم و قضاء الله نافذ و ان شكركم حرمتهم و قضاء الله نافذ

3 و لا تظنوا انكم اضعتم كلي الفرعين النجيين حاشا ثم كلاض بل تجدونهما عند ربكما امانتين وديعتين في صون حمايته و عنايته و فضله و رحمته

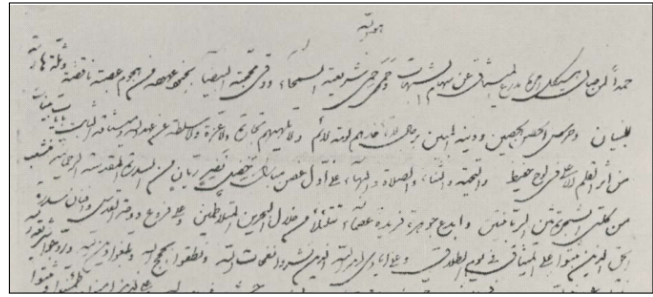
4 و عليكم البهاء الأبهى

ANDA#71 p.33

**ABU3631***Last recorded words, in Haifa, 1921-Nov-28**You wish me to take some food, and I am going?*

GPB.311x, PAB.007, ABCC.462, VLAB.141

## AB00001

*Alvah-i-Visaya (Will and Testament)**Date: 1922-Jan-03 [date of unsealing]*

ABS

## 1 Part One

1 [بخش اول]

## 2 Herein Follow the Tablets and Testament of 'Abdu'l-Baha

2 الواح وصايا عبدالبهاء

3 All-praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-Glorious Faith, through the aid of men whom the slander of the slanderer affect not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet.

3 حمداً لمن صان هيكلك امره بدرع الميثاق عن سهام الشبهات وحمى حمى شريعته السمحاء ووقى محجته البيضاء بجنود عهوده من هجوم عصبة ناقضة وثلة هادمة للبنيان وحرس الحصن الحصين ودينه المبين برجال لا تأخذهم لومة لائم ولا تلهيهم تجارة ولا عزة ولا سلطة عن عهد الله وميثاقه الثابت بآيات بينات من اثر القلم الأعلى فى لوح حفيظ

4 Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

4 والتحية والتناء والصلاة والبهاء على أول غصن مبارك خضيل نضير ريان من السدرة المقدسة الرحمانية منشعب من كلتي الشجرتين الربانيتين وابدع جوهرة فريدة عصماء تتلأل من خلال البحرين المتلاطمين وعلى فروع دوحة القدس و افنان سدرة الحق الذين ثبتوا على الميثاق فى يوم الطلاق وعلى ايدى امر الله الذين نشروا نفحات الله و نطقوا بحجج الله و بلغوا دين الله و روجوا شريعة الله و انقطعوا عن غير الله وزهدوا فى الدنيا و اججوا نيران محبة الله بين الضلوع و الأحشاء من عباد الله و على الذين آمنوا و اطمانوا و ثبتوا على ميثاق الله و اتبعوا النور الذى يلوح و يضىء من فجر الهدى من بعدى الا و هو فرع مقدس مبارك منشعب من الشجرتين المباركتين طوبى لمن استظل فى ظله الممدود على العالمين

5 O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One (may my life be a sacrifice unto Him), was made a target to many a dart of woe, and in Mazindaran, the blessed feet of the Abha Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him. One of them: after having suffered intense vicissitudes, He was made homeless and a wanderer and fell a victim to still new vexations and troubles. In 'Iraq, the Day-Star of the world was so exposed to the wiles of the people of malice as to be eclipsed in splendor. Later on He was sent an exile to the Great City (Constantinople) and thence to the Land of Mystery (Adrianople), whence, grievously wronged, He was eventually transferred to the Most Great Prison (Akka). He Whom the world hath wronged (may my life be offered up for His loved ones) was four times banished from city to city, till at last, condemned to perpetual confinement, He was incarcerated in this prison, the prison of highway robbers, of brigands and of man-slayers. All this is but one of the trials that have afflicted the Blessed Beauty, the rest being even as grievous as this.

6 And still another of His trials was the hostility, the flagrant injustice, the iniquity and rebellion of Mirza Yahya. Although that Wronged One, that Prisoner, had through His loving-kindness nurtured him in His own bosom ever since his early years, had showered at every moment His tender care upon him, exalted his name, shielded him from every misfortune, endeared him to them of this world and the next, and despite the firm exhortations and counsels of His Holiness, the Exalted One (the Bab) and His clear and conclusive warning;—"Beware, beware, lest the Nineteen Letters of the Living and that which hath been revealed in the Bayan veil thee!" yet notwithstanding this, Mirza Yahya denied Him, dealt falsely with Him, believed Him not, sowed the seeds of doubt, closed his eyes to His manifest verses and turned aside therefrom. Would that he had been content therewith! Nay, he even attempted to shed the sacred blood (of Baha'u'llah) and then raised a great

5 ای احبای الهی اعظم امور محافظه دین الله است و صیانت شریعت الله و حمایت امر الله و خدمت کلمه الله در این سبیل هزاران نفس خون مطهر را سبیل نمودند و جان عزیز را فدا کردند رقص کنان بقربانگاه شتافتند و علم دین الله افراشتند و بخون خویش آیات توحید نگاشتند سینه مبارک حضرت اعلی روحی له الفداء هدف هزار تیر بلا شد و قدوم مبارک جمال ابهی روحی لأحبائه الفداء از ضرب چوب در مازندران زخم و مجروح گردید و گردن مقدس و پای مبارک در زندان طهران اسیر کند و زنجیر گشت و مدت پنجاه سال در هر ساعتی بلا و آفتی رسید و ابتلا و مصیبتی رخ داد از جمله بعد از صدمات شدیده از وطن آواره و مبتلای آلام و محن شد و در عراق نیز آفاق معرض کسوف از اهل نفاق بود و عاقبت سرگون بمدینه کبیره گشت و از آن شهر بارض سرنفی گردید و از خطه بلغار در نهایت مظلومیت بسجن اعظم ارسال گشت آن مظلوم آفاق روحی لأحبائه الفداء چهار مرتبه از شهری پشهری سرگون گردید تا در این زندان بحبس مؤبد استقرار یافت و در سخن قاتلان و سارقان و قطاع طریق مسجون و مظلوم گردید این یک بلا از بلاهای وارده بر جمال مبارک بود بلاهای دیگر را بر این قیاس نمائید

6 از جمله از بلاهای جمال قدم ظلم و عدوان و ستم و طغیان میرزا یحیی بود که آن مظلوم مسجون با وجود آنکه او را از صغر سن در آغوش عنایت پرورش داد و در هر دم انواع نوازش مبذول فرمود و ذکرش را بلند کرد و از هر آفات محافظه نمود و عزیز دو جهان فرمود و با وجود وصایا و نصائح شديده حضرت اعلی و تصریح بنص قاطع ایایک ایایک ان تحتجب بالواحد الأول و ما نزل فی البیان و واحد اول نفس مبارک حضرت اعلی و هجده حروف حی هستند باز میرزا یحیی انکار نمود و تکذیب کرد و القای شبهات نمود و از آیات بینات چشم پوشید و انغماض کرد ای کاش باین اکتفا مینمود بلکه دم اطهر را هدر کرد و فریاد و اوایلا بلند نمود و نسبت ظلم و ستم

clamor and tumult around him, attributing unto Baha'u'llah malevolence and cruelty towards himself. What sedition he stirred up and what a storm of mischief he raised whilst in the Land of Mystery (Adrianople)! At last, he wrought that which caused the Day-Star of the world to be sent an exile to this, the Most Great Prison, and sorely wronged, and in the West of this Great Prison He did set.

- 7 O ye that stand fast and firm in the Covenant! The Center of Sedition, the Prime Mover of mischief, Mirza Muhammad 'Ali, hath passed out from under the shadow of the Cause, hath broken the Covenant, hath falsified the Holy Text, hath inflicted a grievous loss upon the true Faith of God, hath scattered His people, hath with bitter rancor endeavored to hurt 'Abdu'l-Baha and hath assailed with the utmost enmity this servant of the Sacred Threshold. Every dart he seized and hurled to pierce the breast of this wronged servant, no wound did he neglect to grievously inflict upon me, no venom did he spare but he poisoned therewith the life of this hapless one. I swear by the most holy Abha Beauty and by the Light shining from His Holiness, the Exalted One (may my soul be a sacrifice for Their lowly servants), that because of this iniquity the dwellers in the Pavilion of the Abha Kingdom have bewailed, the Celestial Concourse is lamenting, the Immortal Maids of Heaven in the All-Highest Paradise have raised their plaintive cries and the angelic company sighed and uttered their moanings. So grievous the deeds of this iniquitous person became that he struck with his axe at the root of the Blessed Tree, dealt a heavy blow at the Temple of the Cause of God, deluged with tears of blood the eyes of the loved ones of the Blessed Beauty, cheered and encouraged the enemies of the One True God, by his repudiation of the Covenant turned many a seeker after Truth aside from the Cause of God, revived the blighted hopes of Yahya's following, made himself detested, caused the enemies of the Greatest Name to become audacious and arrogant, put aside the firm and conclusive verses and sowed the seeds of doubt. Had not the promised aid of the Ancient Beauty been graciously vouchsafed at every moment to this one, unworthy though he be, he surely would have destroyed, nay exterminated the Cause of God and utterly subverted the Divine Edifice. But, praised be the Lord, the triumphant assistance of the Abha Kingdom was received, the hosts of the Realm above hastened to bestow victory. The Cause of God was promoted far and wide, the call of the True One was noised abroad, ears in all regions were inclined to the Word of God, His standard was unfurled, the ensigns of Holiness gloriously waved aloft and the verses celebrating His Divine Unity were chanted. Now, that the true Faith of God may be shielded and protected, His

داد در ارض سرچه فساد و فتنهائی برپا کرد تا آنکه سبب شد که نیر اشراق باین سجن اعظم سرگون شد و در مغرب این زندان مظلوماً افول فرمود

7 ای ثابتان بر پیمان مرکز نقض و قطب شقاق میرزا محمد علی چون منحرف از ظل امر شد و نقض میثاق نمود و تحریف آیات کتاب کرد و خلل عظیم در دین الله انداخت و تشیت حزب الله نمود و بیغضاء عظیم قیام بر اذیت عبدالهآء کرد و بعداوت بینهایت بر این عبد آستان مقدس هجوم کرد تیری نماند که بر سینه این مظلوم نینداخت زخمی نماند که روا نداشت زهری نماند که در کام این ناکام نریخت قسم بجمال اقدس ابهی و نور مشرق از حضرت اعلی روحی لأرقائهم الفداء که از این ظلم اهل سراق ملکوت ابهی گریستند و ملأ اعلی نوحه و ندبه نمایند و حوریات فردوس بجزع و فزع آمدند و طلعات مقدسه ناله و فغان کنند ظلم و اعتساف این بیانصاف بدرجهائی رسید که تیشه بر ریشه شجره مبارکه زد و ضربت شدید بر هیکل امر الله وارد آورد دوستان جمال مبارک را سرشک خونین از دیده جاری کرد و دشمنان حقرا خوشنود و شادمان نمود بسا طالبان حقیقت را بنقض عهد از امر الله بیزار کرد و امت مأیوس یحیی را امیدوار نمود خویشتن را منفور کرد و دشمنان اسم اعظم را جری و جسور نمود آیات محکاترا بگذاشت و القای شبهات کرد و اگر تأییدات موعوده جمال قدم پی در پی باین لاشیء نمیرسید بکلی امر الله را محو و نابود مینمود و بنیان رحمانی را از اساس برمیانداخت ولی الحمد لله نصرت ملکوت ابهی رسید و جنود ملأ اعلی هجوم نمود و امر الله مرتفع گردید و صیت حق جهانگیر شد کلمه الله مسموع آفاق گشت علم حق مرتفع شد و رایات تقدیس باوج اثیر رسید و آیات توحید ترتیل گردید حال محض حفظ و صیانت دین الله و وقایه و حمایت شریعت الله و مصونیت امر الله بنص آیه مبارکه ثابتة در حق او تشبث باید نمود زیرا انحرافی اعظم

Law guarded and preserved and His Cause remain safe and secure, it is incumbent upon everyone to hold fast unto the Text of the clear and firmly established blessed verse, revealed about him. None other transgression greater than his can be ever imagined. He (Baha'u'llah) sayeth, glorious and holy is His Word:—"My foolish loved ones have regarded him even as my partner, have kindled sedition in the land and they verily are of the mischief-makers." Consider, how foolish are the people! They that have been in His (Baha'u'llah's) Presence and beheld His Countenance, have nevertheless noised abroad such idle talk, until, exalted be His explicit words, He said:—"Should he for a moment pass out from under the shadow of the Cause, he surely shall be brought to naught." Reflect! What stress He layeth upon one moment's deviation: that is, were he to incline a hair's breadth to the right or to the left, his deviation would be clearly established and his utter nothingness made manifest. And now ye are witnessing how the wrath of God hath from all sides afflicted him and how day by day he is speeding towards destruction. Ere long will ye behold him and his associates, outwardly and inwardly, condemned to utter ruin.

از این تصوّر نگردد قوله تعالى و تقدّس ولكن احبائي الجهلاء اتخذوه شريكاً لنفسي و فسدوا في البلاد و كانوا من المفسدين ملاحظه نما كه چه قدر ناس جاهلند نفوسيكه تلقاء حضور بوده اند مع ذلك رفته اند و چنين سخنها اشتها داده اند الى ان قال جلّت صراحته اگر آتی از ظلّ امر منحرف شود معدوم صرف خواهد بود ملاحظه فرمائيد چه قدر تأكيد است كه آتی انحراف تصريح فرموده زیرا بمقدار رأس شعر اگر بين و يسار ميل حاصل شود انحراف تحقق يابد و مي فرمايد معدوم صرف خواهد شد چنانكه حال ملاحظه مينمائيد كه غضب الهي چگونه احاطه نموده و يوماً فيوماً رو بانعدامست فسوف ترويه و اعوانه سراً و جهاراً في خسران مبین

- 8 What deviation can be greater than breaking the Covenant of God! What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text, even as testified and declared by Mirza Badi'u'llah! What deviation can be greater than calumniating the Center of the Covenant himself! What deviation can be more glaring than spreading broadcast false and foolish reports touching the Temple of God's Testament! What deviation can be more grievous than decreeing the death of the Center of the Covenant, supported by the holy verse:—"He that layeth a claim ere the passing of a thousand years...", whilst he (Muhammad 'Ali) without shame in the days of the Blessed Beauty had advanced such a claim as this and been confuted by Him in the aforementioned manner, the text of his claim being still extant in his own handwriting and bearing his own seal. What deviation can be more complete than falsely accusing the loved ones of God! What deviation can be more evil than causing their imprisonment and incarceration! What deviation can be more severe than delivering into the hands of the government the Holy Writings and Epistles, that haply they (the government) might arise intent upon the death of this wronged one! What deviation can be more violent than threatening the ruin of the Cause of God, forging and slanderously falsifying letters and documents so that this might perturb and alarm the government and lead to the shedding of the blood of this wronged one,—such letters and documents being now in the possession of the government!

8 چه انحرافی اعظم از نقض میثاق اللهست چه انحرافی اعظم از تحریف آیات و اسقاط آیات و کلماتست در اعلان میرزا بدیع الله دقت نمائید چه انحرافی اعظم از افترای بر مرکز پیمانست چه انحرافی اکبر از نشر اراجیف در حق هیکل عهد است چه انحرافی اشد از فتوای بر قتل محور میثاقست كه مستدل بآیه من يدعی قبل الألف شده و حال آنكه خود حیا نموده در ایام مبارک ادعا نموده و جمال مبارک رد ادعای او فرمودند بعنوانی كه از پیش گذشت و الآن ادعای او بخط و ختم او موجود چه انحرافی اتم از كذب و بهتان بر احباء اللهست چه انحرافی اسوء از سبب شدن حبس و سجن احبای ربانیست چه انحرافی اصعب از تسلیم آیات و کلمات و مكاتیب بحكومت است كه بر قتل این مظلوم قیام نمایند چه انحرافی اشد از تضییع امر الله و تصنیع و تزویر مكاتیب و مراسلات اقترائیه است كه سبب وحشت و دهشت حكومت شود و نتیجه سفك دم این مظلوم گردد و آن مكاتیب در نزد حكومت است چه انحرافی اشنع از ظلم و طغیانست چه انحرافی ازدل از تشیت شمل فرقه ناجیه است چه انحرافی افضح از القاء شبهات است چه انحرافی افظع از تأویلات رکیكه اهل

What deviation can be more odious than his iniquity and rebellion! What deviation can be more shameful than dispersing the gathering of the people of salvation! What deviation can be more infamous than the vain and feeble interpretations of the people of doubt! What deviation can be more wicked than joining hands with strangers and with the enemies of God!

ارتیابست چه انحرافی اخبث از اتفاق با اعدای الهی و بیگانگانست

- 9 A few months ago, in concert with others, he that hath broken the Covenant hath prepared a document teeming with calumny and slander wherein, the Lord forbid, among many similar slanderous charges, 'Abdu'l-Baha is deemed a deadly enemy, the ill-wisher of the Crown. They so perturbed the minds of the members of the Imperial Government that at last a Committee of Investigation was sent from the seat of His Majesty's Government which, violating every rule of justice and equity that befit His Imperial Majesty, nay, with the most glaring injustice, proceeded with its investigations. The ill-wishers of the One True God surrounded them on every side and explained and excessively enlarged upon the text of the document whilst they (the members of the Committee) in their turn blindly acquiesced. One of their many calumnies was that this servant had raised aloft a banner in this city, had summoned the people together under it, had established a new sovereignty for himself, had erected upon Mount Carmel a mighty stronghold, had rallied around him all the peoples of the land and made them obedient to him, had caused disruption in the Faith of Islam, had covenanted with the following of Christ and, God forbid, had purposed to cause the gravest breach in the mighty power of the Crown. May the Lord protect us from such atrocious falsehoods!

9 که چند ماه پیش بالاتفاق ناقض میثاق با جمعی لائحہئی ترتیب دادند و از افترا و بہتان چیزی باقی نگذاشتند و عبدالہاء را نعوذاً باللہ عدو صائل و بدخواہ مرکز سلطنت عظمی گفتند و از این قبیل مفتریات عدیدہ شدیدہ بسیار و حکومت شہریار را سبب تشویش افکار گشتند نہایت ہیئت تفتیش از مرکز حکومت اعلیحضرت شہریاری آمد و مخالف عدل و انصاف تاجداری بلکہ در نہایت اعتساف تفتیش کردند یعنی بدخواہان حق ہیئت را احاطہ نمودند و مضمون لائحہ را بلکہ زیادہ شرح و تفصیل دادند و آنان نیز من دون تحقیق تصدیق کردند کہ معاذاللہ این عبد علی در ایتمدینہ برافراخت و ناس را باجماع در زیر علم دعوت نمود و تأسیس سلطنت جدیدہ کردہ و در کوہ کمرل قلعہ انشاء نمودہ و جمیع اہالی اینصفحات را تابع و مطیع کردہ و دین اسلام را تفریق نمودہ و با مسیحیان عقد پیوند نمودہ و معاذاللہ قصد آن کردہ کہ در سلطنت عظمی رخنہ کبری اندازد و از این قبیل مفتریات اعاذنا اللہ من هذا الافک العظیم

- 10 According to the direct and sacred command of God we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God. With these final and decisive words, how can it be that these imprisoned ones should indulge in such vain fancies; incarcerated, how could they show forth such disloyalty! But alas! The Committee of Investigation hath approved and confirmed these calumnies of my brother and ill-wishers and submitted them to the presence of His Majesty the Sovereign. Now at this moment a fierce storm is raging around this prisoner who awaiteth, be it favorable or unfavorable, the gracious will of His Majesty, may the Lord aid him by His grace to be just. In whatsoever condition he may be, with absolute calm and quietness, 'Abdu'l-Baha is

10 و حال آنکہ بنصوص الہیہ ما ممنوع از فسادیم و مأمور بصلح و صلاح و مجبور براسستی و درستی و آشتی بجمیع اقوام و امم آفاق و اطاعت و خیرخواہی حکومت خیانت بسلطنت عادلہ خیانت بحقیقت و بدخواہی حکومت تمرد از امر اللہ با وجود این نصوص قاطعہ چگونہ این مسجونان چنین تصور باطلی کنند و با وجود مسجونی در این زندان چنین خیانتی توانند ولی چہ فائدہ کہ ہیئت تفتیش تصدیق این مفتریات اخوی و بدخواہان نمود و تقدیم حضور پادشاہی کرد حال این مسجون در طوفان اعظم گرفتار تا ارادہ حضرت سلطان آیدہ اللہ علی العدل صادر گردد اما لی و اما علی در ہر حال عبدالہاء در نہایت سکون و قرار بجانفشانی مہیا و در نہایت تسلیم و رضا حال چہ انحرافی اشنع و افظع و اقبح از این

ready for self-sacrifice and is wholly resigned and submitted to His Will. What transgression can be more abominable, more odious, more wicked than this!

- 11 In like manner, the focal Center of Hate, hath purposed to put 'Abdu'l-Baha to death and this is supported by the testimony written by Mirza Shu'a'u'llah himself and is here enclosed. It is evident and indisputable that they are privily and with the utmost subtlety engaged in conspiring against me. The following are his very words written by him in this letter:—"I curse at every moment him that hath kindled this discord, imprecate in these words 'Lord! have no mercy upon him' and I hope ere long God will make manifest the one that shall have no pity on him, who now weareth another garb and about whom I cannot any more explain." Reference he doth make by these words to the sacred verse that beginneth as follows:—"He that layeth a claim ere the passing of a thousand years..." Reflect! How intent they are upon the death of 'Abdu'l-Baha! Ponder in your hearts upon the phrase "I cannot any more explain" and realize what schemes they are devising for this purpose. They fear lest, too fully explained, the letter might fall into alien hands and their schemes be foiled and frustrated. The phrase is only foretelling good tidings to come, namely that regarding this all requisite arrangements have been made.

- 12 O God, my God! Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of bloodthirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish, my heart's desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end may even as musk shed its fragrance of glory! Is there a bounty greater than this? Nay, by Thy Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. Lord! Shield Thou from these Covenant-breakers the mighty Stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly. Thou art in truth the Mighty, the Powerful, the Gracious, the Strong.

- 13 In short, O ye beloved of the Lord! The Center of Sedition, Mirza Muhammad 'Ali, in accordance with the decisive words of God and by reason of his boundless transgression, hath

و همچنین مرکز بغضا در فکر قتل عبدالبهاء و این بخت میرزا شعاع که در طی این وصیت است ثابت و واضح و محقق که بکمال تدبیر در صدد قتل هستند و این نص عبارت میرزا شعاع در مکتوبست که مرقوم داشته "هر آن مسبب این اختلاف را نفرین میکنم و بر ب لا یرحمه ناطقم و امیدوارم بزودی مظهر بیعت ظاهر شود اگرچه ظاهر شده و بغیر لباس مشهود نمیتوانم زیاده شرح دهم" مقصود از این عبارت آیه مبارکه من ادعی قبل الألف است ملاحظه شود که چگونه در صدد قتل عبدالبهاء هستند از کلمه نمیتوانم زیاده شرح دهم بفرست بفهمید که چه تمهید و تدبیر در اینخصوص نموده اند که زیاده اگر بیان نمایند شاید ورقه بدست افتد و آن تمهید و تدبیر بهم خورد این عبارت مجرد تبشیر است که در این خصوص قرار و تدبیر لازم تحقق یافت

12 الهی الهی تری عبدک المظلوم بین مخالف سیاح ضاریه و ذئاب کاسره و وحوش خاسره رب وقتنی فی حیک علی تجرع هذه الکأس الطافه بصباء الوفاء الممتلئة بفيض العطاء حتی یحمر قیصی بدمی طریحاً علی التراب صریحاً لا حراک للأعضاء هذا منائی و رجائی و املی و عزی و علائی ولیکن خاتمة حیاتی ختام مسک یا ربی و ملاذی و هل من موهبة اعظم من هذا لا و حضرة عزک و انی اشهدک انی اذوق هذه الکأس فی کل الايام بما اکتسبت ایدی الدین نقضوا الميثاق و اعلنوا الشقاق و اظهروا النفاق و اظهروا فی الأرض الفساد و ما راعوا حرمتک بین العباد رب احفظ حصن دینک المبین من هؤلاء الناکثین و احرس حماک الحصین من عصبة المارقین انک انت القوى المقتدر العزیز المتین

13 باری ای احباء الله مرکز نقض میرزا محمد علی بسبب این انحرافات لاتخصی بنص قاطع الهی ساقط گشت و از شجره مبارکه منفصل شد و ما ظلمناهم ولكن كانوا انفسهم يظلمون

grievously fallen and been cut off from the Holy Tree. Verily, we wronged them not, but they have wronged themselves!

- 14 O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful eye of Thy loving kindness from all rancor, hate and envy, shelter them in the impregnable stronghold of Thy care and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the Almighty, the Gracious!

14 الهی الهی احفظ عبادک الأمان من شر النفس و الهوى و احرسهم بعین رعایتک من الحقد و الحسد و البغضاء و ادخلهم فی حصن حصین کلائیک من سهام الشبهات و اجعلهم مظاهر آیاتک البینات و نور وجوههم بشعاع ساطع من افق توحیدک و اشرح صدورهم بآیات نازلة من ملکوت تفریدک و اشدد ازورهم بقوة نافذة من جبروت تجریدک انک انت الفضل الحافظ القوى العزيز

- 15 O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken its flight into the Celestial Concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnan, that are steadfast in the Covenant of God and have branched from the Tree of Holiness; the Hands, (pillars) of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime, and travel throughout all regions. Bestirred, without rest and steadfast to the end they must raise in every land the triumphal cry "O Thou the Glory of Glories!" (Ya Baha'u'l-Abha), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly; that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

15 ای ثباتان بر پیمان این طیر بال و پر شکسته و مظلوم چون آهنگ ملأ اعلی نماید و بجهان پنهان شتابد و جسدهش تحت اطباق قرار یابد یا مفقود گردد باید افنان ثابتة راسخة بر میثاق الله که از سدره تقدیس روئیده اند با حضرات ایادی امر الله علیهم بهاء الله و جمیع یاران و دوستان بالاتفاق بنشر نفحات الله و تبلیغ امر الله و ترویج دین الله بدل و جان قیام نمایند دقیقهئی آرام نگیرند و آنی استراحت نکنند در ممالک و دیار منتشر شوند و آواره هر بلاد و سرگشته هر اقلیم گردند دقیقهئی نیاسایند و آنی آسوده نگردند و نفسی راحت نجویند در هر کشوری نعره یابهاء الاهی زنند و در هر شهری شهره آفاق شوند و در هر انجمنی چون شمع برافروزند و در هر محفلی نار عشق برافروزند تا در قطب آفاق انوار حق اشراق نمایند و در شرق و غرب جم غفیری در ظل کلمه الله آید و نفحات قدس بوزد و وجوه نورانی گردد و قلوب ربانی شود و نفوس رحمانی گردد

- 16 In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains

16 در این ایام اهم امور هدايت ملل و امام است بايد امر تبليغ را مهم شمرد زیرا اس اساس است این عبد مظلوم شب و روز بترویج و تشویق مشغول گردید دقیقهئی آرام نیافت تا آنکه صیت امر الله آفرا احاطه نمود و آوازه ملکوت ابهی خاور و باختر را بیدار کرد یاران الهی نیز چنین باید

from the Abha Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Baha!

بفرمایند اینست شرط وفا و اینست مقتضای عبودیت آستان بها

- 17 The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance, till at last they made the world another world, illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps!

17 حواریون حضرت روح بکلی خود را و جمیع شئونرا فراموش نمودند و ترک سر و سامان کردند و مقدس و منزّه از هوی و هوس گشتند و از هر تعلقی بیزار شدند و در ممالک و دیار منتشر شدند و بهدایت من علی الأرض پرداختند تا جهانرا جهان دیگر کردند و عالم خاک را تابناک نمودند و پایان زندگانی در ره آن دلبر رحمانی جانفشانی کردند و هر یک در دیاری شهید شدند فیمثل هذا فلیعمل العاملون

- 18 O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendents.

18 ای یاران مهربان بعد از مفقودی این مظلوم باید اغصان و افنان سدره مبارکه و ایادی امر الله و احبای جمال ابدی توجه بفرع دو سدره که از دو شجره مقدسه مبارکه انبات شده و از اقتران دو فرع دوحه رحمانیه بوجود آمده یعنی شوق افندی نمایند زیرا آیت الله و غصن ممتاز و ولی امر الله و مرجع جمیع اغصان و افنان و ایادی امر الله و احباء الله است و مبین آیات الله و من بعده بکراً بعد بکر یعنی در سلاله او

- 19 The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness

19 و فرع مقدس و ولی امر الله و بیت عدل عمومی که بانتخاب عموم تأسیس و تشکیل شود در تحت حفظ و صیانت جمال ابدی و حراست و عصمت فائض از حضرت اعلی روحی لهما الفداست آنچه قرار دهند من عند الله است من خالفه و خالفهم فقد خالف الله و من عصاهم فقد عصی الله و من عارضه فقد عارض الله و من نازعهم فقد نازع الله و من جادله فقد جادل الله و من جده فقد جحد الله و من انکره فقد انکر الله و من انحاز و افترق و اعتزل عنه فقد اعتزل و اجتنب و ابتعد عن الله علیه غضب الله علیه قهر الله و علیه نعمة الله حصن متین امر الله باطاعت من هو ولی امر الله محفوظ و مصون ماند و اعضای بیت عدل و جمیع اغصان و افنان و ایادی امر الله باید کمال اطاعت و تمکین و انقیاد و توجه و خضوع و خشوع را بولی امر الله داشته باشند اگر چنانچه نفسی مخالفت نمود مخالفت بحق کرده و سبب تشنیت امر الله شود و علت تفریق کلمه الله گردد و مظهري از مظاهر مرکز نقض شود زنهار

and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His Word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Baha'u'llah) be repeated when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon divers measures and various pretexts that he may separate the gathering of the people of Baha. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!

زنهار مثل بعد از صعود نشود که مرکز نقض ابا و استکبار کرد ولی بهانه توحید جعلی نمود و خود را محروم و نفوس را مشوش و مسموم نمود البته هر مغرور اراده فساد و تفریق نماید صراحة نمیگوید که غرض دارم لابد بوسائلی چند و بهانه‌ئی چون زر مغشوش تشبیه نماید و سبب تفریق جمع اهل بها گردد مقصود این است که ایادی امر الله باید بیدار باشند بحض اینکه نفسی بنای اعتراض و مخالفت با ولی امر الله گذاشت فوراً آنشخص را اخراج از جمع اهل بها نمایند و ابداً بهانه‌ئی از او قبول ننمایند چه بسیار که باطل محض بصورت خیر درآید تا القای شبهات کند

- 20 O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him.

20 ای احبابی الهی باید ولی امر الله در زمان حیات خویش من هو بعده را تعیین نماید تا بعد از صعودش اختلاف حاصل نگردد و شخص معین باید مظهر تقدیس و تنزیه و تقوای الهی و علم و فضل و کمال باشد لهذا اگر ولد بکر ولی امر الله مظهر الولد سرایه نباشد یعنی از عنصر روحانی او نه و شرف اعراف با حسن اخلاق مجتمع نیست باید غصن دیگر را انتخاب نماید

- 21 The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (i.e., secret ballot).

21 و ایادی امر الله از نفس جمعیت خویش نه نفر انتخاب نمایند و همیشه بخدمات مهمه ولی امر الله مشغول باشند و انتخاب این نه نفر یا باتفاق مجمع ایادی و یا باکثرت آرا تحقق یابد و این نه نفر یا بالاتفاق یا باکثرت آرا باید غصن منتخب را که ولی امر الله تعیین بعد از خود نماید تصدیق نمایند و این تصدیق باید بنوعی واقع گردد که مصدق و غیر مصدق معلوم نشود

- 22 O friends! The Hands of the Cause of God must be nominated and appointed by the Guardian of the Cause of God.

22 ای یاران ایادی امر الله را باید ولی امر الله تسمیه و تعیین کند جمیع باید در ظل او باشند و در

All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.

23 The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

24 This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world, for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though it be for a moment, this absolute command which is binding upon everyone, is in no wise permitted, that the existent world may become even as the Abha Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home. Should differences arise, they shall be amicably and conclusively settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world.

25 O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be

تحت حکم او اگر نفسی از ایادی و غیر ایادی  
تمرد نمود و انشقاق خواست علیه غضب الله و  
قهره زیرا سبب تفریق دین الله گردد

23 و وظیفه ایادی امر الله نشر نفحات الله و تربیت  
نفوس و تعلیم علوم و تحسین اخلاق عموم و  
تقدیس و تنزیه در جمیع شئونست از اطوار و  
احوال و کردار و گفتار باید تقوای الهی ظاهر  
و آشکار باشد

24 و این مجمع ایادی در تحت اداره ولی امر الله  
است که باید آنانرا دائماً بسعی و کوشش و جهد  
در نشر نفحات الله و هدایت من علی الارض  
بگارد زیرا بنور هدایت جمیع عوالم روشن گردد  
و دقیقه‌ئی در این امر مفروض بر کل نفوس  
فتور جائز نه تا عالم وجود جنت ابی گردد و  
روی زمین بهشت برین شود و نزاع و جدال امم  
و ملل و شعوب و قبائل و دول از میان برخیزد  
کل من علی الارض ملت واحده و جنس واحد  
و وطن واحد گردد و اگر اختلافی حاصل شود  
محکمه عمومی که شامل اعضا از جمیع دول و  
ملل است فصل دعوی کند و حکم قاطع نماید

25 ای احبابی الهی در این دور مقدس نزاع و جدال  
ممنوع و هر متعدی محروم باید با جمیع طوائف  
و قبائل چه آشنا و چه بیگانه نهایت محبت و  
راستی و درستی کرد و مهربانی از روی قلب  
نمود بلکه رعایت و محبت را بدرجه‌ئی رساند  
که بیگانه خود را آشنا بیند و دشمن خود را  
دوست شمرد یعنی ابداً تفاوت معامله گان نکند  
زیرا اطلاق امریست الهی و تقیید از خواص  
امکانی لهذا باید فضائل و کمالات از حقیقت هر  
انسانی ظاهر شود و پرتوش شمول بر عموم یابد مثلاً  
انوار آفتاب عالمتابست و باران رحمت پروردگار  
مبذول بر عالمیان نسیم جانبخش هر ذی روح را  
پرورش دهد و مائده الهی جمیع کائنات حی را  
نصیب شود بهمچنین عواطف و الطاف بندگان  
حق باید بنحو اطلاق شامل جمیع بشر گردد در  
این مقام ابداً تقیید و تخصیص جائز نه

bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

26 Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness, that all the world of being may be filled with the holy ecstasy of the grace of Baha, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourselves, should they show their enmity be friendly towards them, should they poison your lives, sweeten their souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.

27 And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well-wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the Guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the Guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

28 O Lord, my God! Assist Thy loved ones to be firm in Thy Faith, to walk in Thy ways, to be steadfast in Thy Cause.

26 پس ای یاران مهربان با جمیع ملل و طوائف و ادیان بکمال راستی و درستی و وفایرستی و مهربانی و خیرخواهی و دوستی معامله نمائید تا جهان هستی سرمست جام فیض بهائی گردد و نادانی و دشمنی و بغض و کین از روی زمین زائل شود ظلمت بیگانگی از جمیع شعوب و قبائل بانوار یگانگی مبدل گردد اگر طوائف و ملل سائر جفا کنند شما وفا نمائید ظلم کنند عدل بنمائید اجتناب کنند اجتناب کنید دشمنی بنمایند دوستی بفرومائید زهر بدهند شهد بخشید زخم بزنند مرهم بنهید هذا صفة المخلصین و سمة الصادقین

27 اما بیت عدل الّذی جعله الله مصدر کلّ خیر و مصوناً من کلّ خطاء باید بانتخاب عمومی یعنی نفوس مؤمنه تشکیل شود و اعضا باید مظاهر تقوای الهی و مطالع علم و دانائی و ثابت بر دین الهی و خیرخواه جمیع نوع انسانی باشند و مقصد بیت عدل عمومیت یعنی در جمیع بلاد بیت عدل خصوصی تشکیل شود و آن بیوت عدل بیت عدل عمومی انتخاب نمایند این مجمع مرجع کلّ امور است و مؤسس قوانین و احکامی که در نصوص الهی موجود نه و جمیع مسائل مشکله در اینجلاس حلّ گردد و ولی امر الله رئیس مقدس این مجلس و عضوا عظم ممتاز لاینعزل و اگر در اجتماعات بالذات حاضر نشود نائب و وکیل تعیین فرماید و اگر چنانچه عضوی از اعضا گاهی ارتکاب نماید که در حق عموم ضرری حاصل شود ولی امر الله صلاحیت اخراج او دارد بعد ملت شخص دیگر انتخاب نمایند این بیت عدل مصدر تشریعت و حکومت قوه تنفیذ تشریع باید مؤید تنفیذ گردد و تنفیذ باید ظهور و معین تشریع شود تا از ارتباط و التیام این دو قوت بنیان عدل و انصاف متین و رزین گردد و اقالیم جنت النعم و بهشت برین شود

28 ربّ وفق احبّائک علی الثبوت علی دینک و السلوک فی سبیلک و الاستقامه علی امرک و

Give them Thy grace to withstand the onslaught of self and passion, to follow the light of Divine Guidance. Thou art the Powerful, the Gracious, the Self-Subsisting, the Bestower, the Compassionate, the Almighty, the All-Bountiful.

آیدهم على مقاومة النفس و الهوى و اتباع نور  
الهدى أنك انت المقتدر العزيز القيوم و أنك  
انت الكريم الرحيم العزيز الوهاب

- 29 O friends of 'Abdu'l-Baha! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huquq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All-Possessing, exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the Guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal.

29 ای یاران عبدالهآ محض الطاف بی پایان  
حضرت یزدان بتعین حقوق الله بر عباد خویش  
منت گذاشت والا حق و بندگانش مستغنی از  
کائنات بوده و الله غنی عن العالمین اما مفروضی  
حقوق سبب ثبوت و رسوخ نفوس و برکت در  
جميع شئون گردد و حقوق الله راجع بولی امر  
اللهست تا در نشر نجات الله و ارتفاع کلمه الله  
و اعمال خیریه و منافع عمومیّه صرف گردد

- 30 O ye beloved of the Lord! It is incumbent upon you to be submissive to all monarchs that are just and to show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself.

30 ای احبابی الهی باید سریر سلطنت هر تاجدار  
عادلی را خاضع گردید و سده ملوکانی هر  
شهریار کامل را خاشع شوید پیادشاهان در  
نهایت صداقت و امانت خدمت نمائید و مطیع  
و خیرخواه باشید و در امور سیاسی بدون اذن  
و اجازه از ایشان مداخله ننمائید زیرا خیانت با  
هر پادشاه عادلی خیانت با خداست

- 31 This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.

31 هذه نصيحة مني و فرض عليكم من عند الله فطوبى  
للعاملين ع ع

- 32 (This written paper hath for a long time been preserved under ground, damp having affected it. When brought forth to the light it was observed that certain parts of it were injured by the damp, and the Holy Land being sorely agitated it was left untouched.)

32 این ورقه مدتی در زیر زمین محفوظ بود رطوبت  
در آن تأثیر نموده چون بیرون آورده شد ملاحظه  
گردید که رطوبت بعضی مواقع آنرا تأثیر نموده  
و چون بقعه مبارکه در اشد انقلاب بود ورقه  
بحال خود گذاشته شد ع ع

- 33 Part Two

33 [بخش دوم]

- 34 He Is God

34 هو الله

- 35 O my Lord, my heart's Desire, Thou Whom I ever invoke, Thou Who art my Aider and my Shelter, my Helper and my Refuge! Thou seest me submerged in an ocean of calamities that overwhelm the soul, of afflictions that oppress the heart, of woes that disperse Thy gathering, of ills and pains that scatter Thy flock. Sore trials have compassed me round and perils have from all sides beset me. Thou seest me immersed in a sea of unsurpassed tribulation, sunk into a fathomless abyss, afflicted by mine enemies and consumed with the flame of their hate, enkindled by my kinsmen with whom Thou didst

35 ربّ و رجائی و معیّی و منائی و مجیری و معینی  
و ملاذی ترانی غریقاً فی بحار المصائب القاصمة  
للظهور و الرزايا المضیقة للصدور و البلايا المشتتة  
للسمل و المحن و الآلام المفرقة للجمع و احاطتی  
الشّدائد من جميع الجهات و احذقت بی المخاطر  
من کلّ الأطراف خائضاً فی غمار الطامة الكبرى  
واقعاً فی بحر لا قرار لها مضطهداً من الأعداء و  
محترقاً فی نيران البغضاء من ذوی القربى الذین  
اخذت منهم العهد الوثیق و الميثاق الغلیظ ان

make Thy strong Covenant and Thy firm Testament, wherein Thou biddest them turn their hearts to this wronged one, to keep away from me the foolish, the unjust, and refer unto this lonely one all that about which they differ in Thy Holy Book, so that the Truth may be revealed unto them, their doubts may be dispelled and Thy manifest Signs be spread abroad.

- 36 Yet now Thou seest them, O Lord, my God! with Thine eye that sleepeth not, how that they have broken Thy Covenant and turned their backs thereon, how with hate and rebelliousness they have erred from Thy Testament and have arisen intent upon malice.

- 37 Adversities have waxed still more severe as they rose with unbearable cruelty to overpower and crush me, as they scattered far and wide their scrolls of doubt and in utter falsehood hurled their calumnies upon me. Not content with this, their chief, O my God, hath dared to interpolate Thy Book, to fraudulently alter Thy decisive Holy Text and falsify that which hath been revealed by Thy All-Glorious Pen. He did also maliciously insert that which Thou didst reveal for the one that hath wrought the most glaring cruelty upon Thee, disbelieved in Thee and denied Thy wondrous Signs, into what Thou didst reveal for this servant of Thine that hath been wronged in this world. All this he did that he might beguile the souls of men and breathe his evil whisperings into the hearts of Thy devoted ones. Thereunto did their second chief testify, confessing it in his own handwriting, setting thereupon his seal and spreading it throughout all regions. O my God! Could there be a more grievous injustice than this? And still they rested not, but further strove with stubbornness, falsehood and slander, with scorn and calumny to stir up sedition in the midst of the government of this land and elsewhere, causing them to deem me a sower of sedition and filling the minds with things that the ear abhorreth to hear. The government was thus alarmed, fear fell upon the sovereign, and the suspicion of the nobility was aroused. Minds were troubled, affairs were upset, souls were perturbed, the fire of anguish and sorrow was kindled within the breasts, the Holy Leaves (of the Household) were convulsed and shaken, their eyes rained with tears, their sighs and lamentations were raised and their hearts burned within them as they bewailed this wronged servant of Thine, fallen a victim into the hands of these, his kindred, nay, his very enemies!

- 38 Lord! Thou seest all things weeping me, and my kindred rejoicing in my woes. By Thy Glory, O my God! Even amongst

يتوجّهوا بالقلوب الى هذا المظلوم و يدفعوا عنّي كلّ جهول و ظلوم و يرجعوا ما اختلفوا في الكتاب الى هذا الفريد الوحيد حتّى يظهر لهم الصواب و يندفع الشبهات و تنتشر الآيات البينات

- 36 ولكّهم يا الهى تراهم بعينك التى لا تمام نقضوا الميثاق و نكصوا على الأعقاب و نكثوا العهد بكلّ بغض و شقاق و قاموا على النفاق

- 37 و اشتدّ بذلك السّاق بالسّاق و قاموا على قصم ظهري و كسر ازرى بظلم لا يطاق و نشروا اوراق الشبهات و اقربوا علىّ بكلّ كذب و اعتساف و لم يكتفوا بذلك بل زعيمهم تجاسر يا الهى بتحريف الكتاب و تبديل فصل الخطاب و تبعيض آثار قلبك الأعلى و تلصيق ما كتبته بحقّ أول ظالم ظلمك و انكرتك و كفر بآياتك الكبرى بما انزلته بحقّ عبدك المظلوم في الآفاق حتّى يخدع الناس و يوسوس في صدور اهل الاخلاص كما اقرّ و اعترف به زعيمهم الثاني بخطّه و ختمه و نشره في الآفاق فهل يا الهى ظلم اعظم من هذا و لم يكتفوا بذلك بل سعوا بكلّ فساد و عناد و كذب و بهتان و افتراء و ازدراء عند الحكومة بهذا القطر و سائر الجهات و نسبوا الى الفساد و ملؤوا الآذان بما يشمئز منه الأسماع نفشت الحكومة و خاف السلطان و توهم الأعيان فضاحت الصدور و تشوشت الأمور و اضطربت النفوس و اضطربت نيران الحسرة و الأحران في القلوب و تزلزلت و تفرقت اركان الأوراق المقدسة و سالت اعينهن بالعبرات و صعدت من قلوبهنّ الزفّرات و احترقت احشائهنّ بنار الحسرات حزناً على عبدك المظلوم بأيدي هؤلاء الأقرباء الأعداء

- 38 ترى يا الهى يبكي علىّ كلّ الأشياء و يفرح ببلائي ذوو القرى فوعزّتك يا الهى بعض الأعداء رثوا على ضرّي و بلائي و بكوا بعض الحساد على

mine enemies, some have lamented my troubles and my distress, and of the envious ones a number have shed tears because of my cares, my exile and my afflictions. They did this because they found naught in me but affection and care and witnessed naught but kindness and mercy. As they saw me swept into the flood of tribulation and adversity and exposed even as a target to the arrows of fate, their hearts were moved with compassion, tears came to their eyes and they testified declaring:—"The Lord is our witness; naught have we seen from him but faithfulness, generosity and extreme compassion." The Covenant-breakers, foreboders of evil, however, waxed fiercer in their rancor, rejoiced as I fell a victim to the most grievous ordeal, bestirred themselves against me and made merry over the heartrending happenings around me.

- 39 I call upon Thee, O Lord my God! with my tongue and with all my heart, not to requite them for their cruelty and their wrongdoings, their craft and their mischief, for they are foolish and ignoble and know not what they do. They discern not good from evil, neither do they distinguish right from wrong, nor justice from injustice. They follow their own desires and walk in the footsteps of the most imperfect and foolish amongst them. O my Lord! Have mercy upon them, shield them from all afflictions in these troubled times and grant that all trials and hardships may be the lot of this Thy servant that hath fallen into this darksome pit. Single me out for every woe and make me a sacrifice for all Thy loved ones. O Lord, Most High! May my soul, my life, my being, my spirit, my all be offered up for them. O God, my God! Lowly, suppliant and fallen upon my face, I beseech Thee with all the ardor of my invocation to pardon whosoever hath hurt me, forgive him that hath conspired against me and offended me, and wash away the misdeeds of them that have wrought injustice upon me. Vouchsafe unto them Thy goodly gifts, give them joy, relieve them from sorrow, grant them peace and prosperity, give them Thy bliss and pour upon them Thy bounty.

- 40 Thou art the Powerful, the Gracious, the Help in Peril, the Self-Subsisting!

- 41 O dearly beloved friends! I am now in very great danger and the hope of even an hour's life is lost to me. I am thus constrained to write these lines for the protection of the Cause of God, the preservation of His Law, the safeguarding of His Word and the safety of His Teachings. By the Ancient Beauty! This wronged one hath in no wise borne nor doth he bear a grudge against any one; towards none doth he entertain any ill-feeling and uttereth no word save for the good of the world.

کرتی و غربتی و ابتلائی لآئهم لم یروا منی الا کل مودّة و اعتناء و لم یشاهدوا من عبدک الا الرأفة و الولاء فلما رأونی خائضاً فی عباب المصائب و البلاء و هدفاً لسهام القضاء رقوا لی و تدمعت اعینهم بالبکاء و قالوا نشهد بالله بأننا ما رأینا منه الا وفاء و عطاء و الرأفة الکبری ولكنّ الناقضین الناعقین زادوا فی البغضاء و استبشروا بوقوعی فی الحنة العظمی و شمروا عن الساق و اهتزوا طرباً من حصول حوادث محزنة للقلوب و الأرواح

39 ربّ اتی ادعوک بلسانی و جنانی ان لا تؤاخذهم بظلمهم و اعتسافهم و نفاقهم و شقاقهم لآئهم جهلاء یلهآ سفهاء لا یفرقون بین الخیر و الشرّ و لا یمیزون العدل و الانصاف عن الفحشاء و المنکر و الاعتساف یتبعون شهوات انفسهم و یقتدون بانقصهم و اجهلهم ربّ ارحمهم و احفظهم من البلاء بهذا الأثناء و اجعل جمیع المحن و الآلام لعبدک الواقع فی هذه البئر الظلماء و خصصنی بکلّ بلاء و اجعلنی فداءً لجمیع الأحبّاء فدیتم بروحی و ذاتی و نفسی و کینونتی و هویتی و حقیقتی یا ربّی الأعلی الهی اتی اکب بوجهی علی تراب الدّلّ و الانکسار و ادعوک بکلّ تضرع و ابتهاج ان تغفر لکلّ من آذانی و تغفو عن کلّ من ارادنی بسوء و اهانتی و تبدل سیئات کلّ من ظلمنی بالחסنات و ترزقهم من الخیرات و تقدّر لهم کلّ المسرات و تنقّذهم من الحسرات و تقدّر لهم کلّ راحة و رخاء و تختصّهم بالعطاء و السراء

40 انّک انت المقتدر العزیز المهیمن القیوم

41 ای یاران عزیز الآن من در خطری عظیم و امید ساعتی از حیات مفقود و ناچار بتحریر این ورقه پرداختم حفظاً لأمر الله و صیانة لدينه و حفظاً لکلمته و صوتاً لتعالیمه این نفس مظلوم قسم بجمال قدم با نفسی ملال نداشته و ندارم و کدری در دل نگرفتم و کلهئی جز ذکر خیر نخواهم ولكن تکلیف شدید دارم و ناچار و

My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God. Thus, with the greatest regret, I counsel you saying: Guard ye the Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Baha (may my life be offered up for them): "His Holiness, the Exalted One (the Bab), is the Manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abha Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding." Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant. By this House is meant that Universal House of Justice which is to be elected from all countries, that is from those parts in the East and West where the loved ones are to be found, after the manner of the customary elections in Western countries such as those of England.

- 42 It is incumbent upon these members (of the Universal House of Justice) to gather in a certain place and deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide has the same effect as the Text itself. And inasmuch as this House of Justice hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same. Thus for example, the House of Justice enacteth today a certain law and enforceth it, and a hundred years hence, circumstances having profoundly changed and the conditions having altered, another House of Justice will then have power, according to the exigencies of the time, to alter that law. This it can do because that law formeth no part of the Divine Explicit Text. The House of Justice is both the initiator and the abrogator of its own laws.

- 43 And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the Exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavor must be exerted lest all these woes, trials and afflictions, all

مجبورم که حفظ و صون و وقایه امر الله نمایم  
لذا در نهایت تحسّر و اسف وصیت مینمایم که  
امر الله را محافظه نمائید و شریعت الله را صیانت  
کنید و از اختلاف نهایت استیحاś بفرمائید  
اساس عقائد اهل بها روحی لهم القداء حضرت  
ربّ اعلی مظهر وحدانیت و فردانیت الهیه و مبشّر  
جمال قدم حضرت جمال ابهی روحی لأحبائه  
الثابین فدا مظهر کلیه الهیه و مطلع حقیقت  
مقدسه ربّانیه و مادون کلّ عباد له و کلّ بأمره  
یعملون مرجع کل کتاب اقدس و هر مسئله غیر  
منصوصه راجع بیت عدل عمومی بیت عدل  
آنچه بالاتفاق و یا باکثریّت آرا تحقیق یابد همان  
حقّ و مراد الله است من تجاوز عنه فهو مبین  
احب الشقاق و اظهر النفاق و اعرض عن رب  
الميثاق ولی مراد بیت العدل عمومیت که از  
طرف جمیع بلاد انتخاب شود یعنی شرق و غرب  
احباً که موجودند بقاعده انتخاب مصطلحه در  
بلاد غرب نظیر انگلیس اعضائی انتخاب نمایند

- 42 و آن اعضا در محلی اجتماع کنند و در آنچه  
اختلاف واقع یا مسائل مبهمه و یا مسائل غیر  
منصوصه مذاکره نمایند و هر چه تقرّر یابد همان  
مانند نصّ است و چون بیت عدل واضع قوانین  
غیر منصوصه از معاملاتست ناسخ آن مسائل نیز  
تواند بود یعنی بیت عدل الیوم در مسئلهئی قانونی  
نهد و معمول گردد ولی بعد از صد سال حال  
عمومی تغییر کلی حاصل نماید اختلاف ازمان  
حصول یابد بیت عدل ثانی تواند آن مسئله قانونیه  
را تبدیل بحسب اقتضای زمان نماید زیرا نصّ  
صریح الهی نیست واضع بیت عدل ناسخ نیز بیت  
عدل

- 43 باری از اساس اعظم امر الله اجتناب و ابتعاد از  
ناقضین است زیرا بکلی امر الله را محو و شریعت  
الله را سحق و جمیع زحمات را هدر خواهند داد  
ای یاران باید رحم بر حضرت اعلی و وفا بجمال  
مبارک نمود و بجمیع قوی کوشید که جمیع این  
بلایا و محن و صدمات و خونهای پاک مظهر  
که در سبیل الهی مسفوک شده هدر نرود شما

this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain. Ye know well what the hands of the Center of Sedition, Mirza Muhammad 'Ali, and his associates have wrought. Among his doings, one of them is the corruption of the Sacred Text whereof ye are all aware, the Lord be praised, and know that it is evident, proven and confirmed by the testimony of his brother, Mirza Badi'u'llah, whose confession is written in his own handwriting, beareth his seal, is printed and spread abroad. This is but one of his misdeeds. Can a transgression be imagined more glaring than this, the interpolation of the Holy Text? Nay, by the righteousness of the Lord! His transgressions are writ and recorded in a leaflet by itself. Please God, ye will peruse it.

میدانید که مرکز نقض میرزا محمد علی و اعوانش چه کردند یک کار این شخص تحریف کتاب است که الحمد لله کل میدانید و مثبت و واضح و بشهادت برادرش میرزا بدیع الله که بخط و مهرش موجود و مطبوع مثبت است و این یک سیئه از سیئات اوست دیگر آیا انحرافی اعظم از این انحراف منصوص تصور میشود لا والله و سیئات او در ورقه مخصوص مرقوم انشاء الله ملاحظه خواهید نمود

- 44 In short, according to the explicit Divine Text the least transgression shall make of this man a fallen creature, and what transgression is more grievous than attempting to destroy the Divine Edifice, breaking the Covenant, erring from the Testament, falsifying the Holy Text, sowing the seeds of doubt, calumniating 'Abdu'l-Baha, advancing claims for which God hath sent down no warrant, kindling mischief and striving to shed the very blood of 'Abdu'l-Baha, and many other things whereof ye are all aware! It is thus evident that should this man succeed in bringing disruption into the Cause of God, he will utterly destroy and exterminate it. Beware lest ye approach this man, for to approach him is worse than approaching fire!

44 باری این شخص بنص الهی بادی انحراف ساقطست تا چه رسد بهدم بنیان و نقض عهد و پیمان و تحریف کتاب و القای شبهات و افترای بر عبدالبهاء و ادعاهای ما انزل الله بها من سلطان و القای فساد و سعی در سفک دم عبدالبهاء و تفاصیل دیگر که کل مطلعید دیگر معلومست که این شخص اگر رخنهائی در امر نماید بکلی امر الله را محو و نابود نماید زنده از تقرب باین شخص که از تقرب بنار بدتر است

- 45 Gracious God! After Mirza Badi'u'llah had declared in his own handwriting that this man (Muhammad 'Ali) had broken the Covenant and had proclaimed his falsification of the Holy Text, he realized that to return to the True Faith and pay allegiance to the Covenant and Testament would in no wise promote his selfish desires. He thus repented and regretted the thing he had done and attempted privily to gather in his printed confessions, plotted darkly with the Center of Sedition against me and informed him daily of all the happenings within my household. He has even taken a leading part in the mischievous deeds that have of late been committed. Praise be to God affairs recovered their former stability and the loved ones obtained partial peace. But ever since the day he entered again into our midst, he began afresh to sow the seeds of sore sedition. Some of his machinations and intrigues will be recorded in a separate leaflet.

45 سبحان الله میرزا بدیع الله بعد از آنکه بخط خویش نقض این شخص را اعلان نمود و تحریف کتاب او را اعلان کرد چون ایمان و پیمان و متابعت عهد و میثاق را موافق اجرای هوای نفسانی خویش نیافت پشیمان شد و اظهار ندامت کرد و در سر خواست که اوراق مطبوع خویش را جمع نماید و با مرکز نقض سرّاً مؤانست جست و حوادث در خانه و اندرون را یومياً باو میرساند و در این فسادهای اخیر مدخل کلی دارد الحمد لله امور منتظم شده بود و یاران قدری راحت شده بودند از روزیکه دوباره داخل ما شد فساد دوباره از سر گرفت و بعضی اطوار و تحریکات فسادیه او در ورق مخصوص مرقوم میگردد

- 46 My purpose is, however, to show that it is incumbent upon the friends that are fast and firm in the Covenant and Testament to be ever wakeful lest after this wronged one is gone this alert and active worker of mischief may cause disruption, privily sow the seeds of doubt and sedition and utterly root out the Cause

46 مقصود این است که یاران عهد و پیمان باید بیدار باشند که مبادا بعد از اینظلم این شخص محرک متحرک رخنه نماید و سرّاً القای شبهات و فساد کند و بکلی امر الله را از ریشه براندازد البته صد

of God. A thousand times shun his company. Take heed and be on your guard. Watch and examine; should anyone, openly or privily, have the least connection with him, cast him out from your midst, for he will surely cause disruption and mischief.

البته از معاشرت او احتراز نمائید و دقت نمائید و متوجه باشید و جستجو و فحص نمائید که اگر نفسی را سرّاً جهراً با او ادنی مناسبتی آنشخص را نیز از میان خودتان خارج کنید زیرا فساد و فتن میشود

- 47 O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

47 ای احبابی الهی بجان بکوشید تا امر الله را از هجوم نفوس غیر مخلصه محافظه نمائید زیرا چنین نفوس سبب میشوند که جمیع امور مستقیمه معوج میگردد و مساعی خیریه برعکس نتیجه میدهد

- 48 O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy loved ones and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art, verily, the All-Knowing, the All-Wise!

48 الهی الهی اشهدک و انبیائک و رسلک و اولیائک و اصفیائک بآئی اتممت الحجة علی احبابک و بینت لهم کل شیء حتی يحافظوا علی دینک و الطریقه المستقیمه و شریعتک التوراء انک انت المطلع العلیم ع

- 49 Part Three

49 [بخش سوم]

- 50 He Is the Witness, the All-Sufficing

50 هو الله الشاهد الکافی

- 51 O my God! my Beloved, my heart's Desire! Thou knowest, Thou seest that which hath befallen this servant of Thine, that hath humbled himself at Thy Door, and Thou knowest the sins committed against him by the people of malice, they that have broken Thy Covenant and turned their backs on Thy Testament. In the day-time they afflicted me with the arrows of hate and in the night-season they privily conspired to hurt me. At dawn they committed that which the Celestial Concourse did lament and at eventide they unsheathed against me the sword of tyranny and hurled in the presence of the ungodly their darts of calumny upon me. Notwithstanding their misdeeds, this lowly servant of Thine was patient and did endure every affliction and trial at their hands, though by Thy power and might he could have destroyed their words, quenched their fire and stayed the flame of their rebelliousness.

51 ربّ و محبوبی و مقصودی انک لتعلم و ترى ما ورد علی عبدک المتذلّ بباب احدیتک و ما جنی علیه اهل الجفاء الناقضون لميثاق فردانیتک الناکثون لعهد حضرة رحمانیتک انه ما من يوم الا رموني بسهام البغضاء و ما من لیل الا و یبتوا یشاورون فی ضرری فی السرّ و الخفاء و ما من صباح الا ارتکبوا ما ناح به الملائع الاعلی و ما من مساء الا ان سلّوا علیّ سیف الاعتساف و رشقونی بنصال الاقتراء عند الأشقیاء مع ذلك صبر عبدک المتذلّ الیک و احتمل منهم کلّ بلاء و اذی مع قدرته علی ازهاق کلماتهم و انحام جهرتهم و اطفاء نيران طغیانهم بقوتک و قدرتک

- 52 Thou seest, O my God! how my long-suffering, my forbearance and silence have increased their cruelty, their arrogance and their pride. By Thy Glory, O Beloved One! They have misbelieved in Thee and rebelled against Thee in such wise that they left me not a moment of rest and quiet, that I might arise as it is meet and seemly, to exalt Thy Word amidst mankind, and might serve at Thy Threshold of Holiness with a heart that overfloweth with the joy of the dwellers of the Abha Kingdom.

52 و ترى یا الهی لم یزدهم صبری و تحمّلی و صمّتی الا ظلماً و عتواً و استکباراً فوعزّتک یا محبوبی طغوا و بغوا حتی لم یدعونی انا مستريح الفؤاد ساکن الجأش حتی اقوم علی اعلاء کلماتک کما ینبغی بین الوری و اخدم عتبة قدسک بقلب طامخ بسرور اهل ملکوت الأبهی

- 53 Lord! My cup of woe runneth over, and from all sides blows are fiercely raging upon me. The darts of affliction have compassed me round and the arrows of distress have rained upon me. Thus tribulation overwhelmed me and my strength, because of the onslaught of the foemen, became weakness within me, while I stood alone and forsaken in the midst of my woes. Lord! Have mercy upon me, lift me up unto Thyself and make me to drink from the Chalice of Martyrdom, for the wide world with all its vastness can no longer contain me.
- 54 Thou art, verily, the Merciful, the Compassionate, the Gracious, the All-Bountiful!
- 55 O ye the true, the sincere, the faithful friends of this wronged one! Everyone knoweth and believeth what calamities and afflictions have befallen this wronged one, this prisoner, at the hands of those who have broken the Covenant at the time when, after the setting of the Day-Star of the world, his heart was consumed with the flame of his bereavement.
- 56 When, in all parts of the earth, the enemies of God profiting by the passing away of the Sun of Truth, suddenly and with all their might launched their attack; at such a time and in the midst of so great a calamity, the Covenant-breakers arose with the utmost cruelty, intent upon harm and the stirring up of the spirit of enmity. At every moment a misdeed they did commit and bestirred themselves to sow the seeds of grievous sedition, and to ruin the edifice of the Covenant. But this wronged one, this prisoner, did his utmost to hide and veil their doings, that haply they might regret and repent. His long-suffering and forbearance of these evil deeds, however, made the rebellious ones still more arrogant and daring; until, through leaflets written with their own hands, they sowed the seeds of doubt, printing these leaflets and scattering them broadcast throughout the world, believing that such foolish doings would bring to naught the Covenant and the Testament.
- 57 Thereupon the loved ones of the Lord arose, inspired with the greatest confidence and constancy and aided by the power of the Kingdom, by Divine Strength, by heavenly Grace, by the unfailing help and Celestial Bounty, they withstood the enemies of the Covenant in well-nigh three score and ten treatises and supported by conclusive proofs, unmistakable evidences and clear texts from the Holy Writ, they refuted their scrolls of doubt and mischief-kindling leaflets. The Center of Sedition was thus confounded in his craftiness, afflicted by the wrath of God, sunk into a degradation and infamy that shall be lasting until the Day of Doom. Base and wretched is the plight of the people of evil deeds, they that are in grievous loss!
- 53 رَبِّ قَدْ طَفَحَ عَلَى كَأْسِ الْبَلَاءِ وَ اشْتَدَّتْ  
الطُّلُمَاتُ عَلَى مِنْ جَمِيعِ الْجِهَاتِ وَ تَبَاعَتْ سِهَامُ  
الرَّزِيَّةِ وَ تَوَالَتْ اسِنَّةُ الْمَصِيبَةِ فَعَجَزَتْ مِنَ الشَّدَائِدِ  
وَ وَهَنْتُ مَنِ الْقُوَى مِنْ هَجُومِ الشَّارِدِ وَ الْوَارِدِ  
مِنْ الْأَعْدَاءِ وَ أَنَا فَرِيدٌ وَ وَحِيدٌ فِي هَذِهِ الْمَوَارِدِ  
رَبِّ ارْحَمْنِي وَ ارْفَعْنِي إِلَيْكَ وَ اسْقِنِي كَأْسَ  
الْفِدَاءِ فَقَدْ ضَاقَتْ عَلَى الْأَرْضِ بِرَحْبِهَا
- 54 أَنْتَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَ أَنْتَ أَنْتَ الْفَضَّلُ  
الْكَرِيمُ ع
- 55 اَي دُوسْتَانِ حَقِيقِي صَمِيمِي بِاَوْفَايِ اَيْنِ مَظْلُومِ  
دُر نَزْدِ كُلِّ مَعْلُومِ وَ مَشْهُودِ اسْتِ كِه اَيْنِ مَظْلُومِ  
مَسْجُونِ بَعْدِ اَزِ صُعُودِ نَبَرِ آفَاقِ بَا نِهَائِتِ احْتِرَاقِ  
اَزِ فِرَاقِ دُر چِه مَصَائِبِ وَ بِلَائِي اَزِ دَسْتِ نَاقِضِيْنَ  
مِثَاقِ اِفْتَادِ
- 56 جَمِيعِ اَعْدَاءِ حَقِّ دُر كُلِّ نَقَاطِ عَالَمِ اِفُولِ شَمْسِ  
حَقِيقَتِ رَا غَنِيْمَتِ شَمَرْدَنْدِ دَفْعَةً بِكَمَالِ قُوَّتِ هَجُومِ  
كَرْدَنْدِ دُر چَنِيْنِ حَالَتِي وَ مَصِيبَتِي نَاقِضَانِ بَمُنْتَهَايِ  
اَعْتِسَافِ بَرِ اَذِيَّتِ وَ بَغْضَايِ قِيَامِ نُمُودَنْدِ وَ دُر هَرِ  
دُمِي صَدْهَزَارِ جَفَا رَوَا دَاشْتَنْدِ وَ بَفْسَادِ عَظِيْمِ وَ  
هَدَمِ بَنِيَانِ بِيْمَانِ قِيَامِ نُمُودَنْدِ وَ اَيْنِ مَظْلُومِ مَسْجُونِ  
بِكَمَالِ هَمَّتِ بَسْتَرِ وَ كَتْمَانِ مِيْرَدَاخْتِ كِه شَائِدِ  
نَدَامَتِ نَمَائِدِ وَ پَشِيْمَانِ گَرْدَنْدِ وَلِي صَبْرِ وَ تَحَمُّلِ اَيْنِ  
جَفَا سَبَبِ اَزْدِيَادِ جَرَّتِ وَ جَسَارَتِ اَهْلِ طَغْيَانِ  
گَشْتِ تَا اَنَكِه بَخَطِّ خَوِيْشِ اَوْرَاقِ شَبَهَاتِ مَرْقُومِ  
نُمُودَنْدِ وَ دُر جَمِيعِ آفَاقِ مَطْبُوعاً اَنْتِشَارِ دَادَنْدِ وَ  
گَاْنِ كَرْدَنْدِ كِه اَيْنِگُوْنِه هَذِيَانِ سَبَبِ اَنْعَادِ عَهْدِ  
وَ پِيْمَانِ گَرْدِ
- 57 اَيْنِ بُوْدِ كِه اَحْبَايِ اَلْهِى دُر كَمَالِ ثُبُوْتِ وَ وَثُوْقِ  
مَبْعُوْثِ شَدَنْدِ وَ بَقُوَّتِيْ مَلِكُوْتِيْ وَ قَدْرَتِيْ جَبْرُوْتِيْ وَ  
تَأْيِيْدِيْ اَسْمَانِيْ وَ تَوْفِيْقِيْ صَمْدَانِيْ وَ مَوْهَبَتِيْ رَبَّانِيْ  
مَقَاوِمَتِ اَعْدَايِ مِثَاقِ نُمُودَنْدِ وَ رِسَالَةُ شَبَهَاتِ  
وَ اَوْرَاقِ نَارِيَه رَا بِيْرَاهِيْنِ قَاطِعَه وَ اَدَلَّةً وَاضِحَه وَ  
نُصُوصِ اَلْهِيه قَرِيْبِ بِه هَفْتَادِ رِسَالَه جَوَابِ دَادَنْدِ  
فَرَجْعِ كِيْدِ مَرْكَزِ النِّقْضِ اِلَى نَحْرِهِ وَ بَاءِ بَغْضَبِ  
مِنْ اَللّٰهِ وَ ضَرَبَتْ عَلَيْهِ الدَّلَّةُ وَ اَلْهَوَانِ اِلَى يَوْمِ الْقِيَامِ  
فَتْنًا وَ سَحَقًا وَ ذَلَالًا لِّقَوْمِ سَوْءِ اَخْسَرِيْنَ

- 58 And as they lost their cause, grew hopeless in their efforts against the loved ones of God, saw the Standard of His Testament waving throughout all regions and witnessed the power of the Covenant of the Merciful One, the flame of envy so blazed within them as to be beyond recounting. With the utmost vigor, exertion, rancor and enmity, they followed another path, walked in another way, devised another plan: that of kindling the flame of sedition in the heart of the very government itself, and thus cause this wronged one, this prisoner to appear as a mover of strife, inimical to the government and a hater and opponent of the Crown. Perchance 'Abdu'l-Baha may be put to death and his name be made to perish whereby an arena may be opened unto the enemies of the Covenant wherein they may advance and spur on their charger, inflict a grievous loss upon everyone and subvert the very foundations of the edifice of the Cause of God. For so grievous is the conduct and behavior of this false people that they are become even as an axe striking at the very root of the Blessed Tree. Should they be suffered to continue they would, in but a few days' time, exterminate the Cause of God, His Word, and themselves.
- 58 و چون خائب و خاسر از احبای الهی گشتند و علم میثاق را در جمیع آفاق افراخته دیدند و قوت پیمان حضرت رحمن را مشاهده نمودند نار حسد چنان غلیان نمود که بیان نتوان و بکمال همت و قوت و بغض و عداوت ره دیگر گرفتند و سبیل دیگر پیوندند و رأیی دیگر زدند در فکر آن افتادند که نائره فساد در نزد حکومت افروزند و این مظلوم مسجون را مفسد و معاند دولت و مبغض و معادی سریر سلطنت قلم دهند که شاید عبداله‌آء معدوم و مقتول گردد و میدانی از برای دشمنان پیمان بدست آید جولانی نمایند و ستمندی بدوانند و جمیع را بخسران اندازند و بنیان امر الله را بکلی از بنیاد براندازند زیرا روش و سلوک این حزب کذب بقسمی و رسمی که تیشه بر شجره مبارکه است در اندک آیایی امر الله و کلمه الله و خویش را اگر فرصت یابند محو و نابود کنند
- 59 Hence, the beloved of the Lord must entirely shun them, avoid them, foil their machinations and evil whisperings, guard the Law of God and His religion, engage one and all in diffusing widely the sweet savors of God and to the best of their endeavor proclaim His Teachings.
- 59 لهذا باید احبای الهی بکلی از آنان اجتناب و احتراز نمایند و دسائیس و وسوس ایشارا مقاومت کنند و شریعت الله و دین الله را محافظه نمایند و جمیع یاران بنشر نفحات الله پردازند و بتبلیغ کوشند
- 60 Whosoever and whatsoever meeting becometh a hindrance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abha Beauty and teach the Cause of God." Caution and prudence, however, must be observed even as recorded in the Book. The veil must in no wise be suddenly rent asunder. The Glory of Glories rest upon you.
- 60 اگر نفسی و یا محفلی از محافل مانع نشر انوار ایقان گردد احبای آنانرا نصیحت کنند که اعظم موهبت الهیه تبلیغ است و سبب تأیید و اول تکلیف ماست چگونه از این موهبت بازمانیم تا جان و مال و راحت و آسایش خویش را فدای جمال ابری نمائیم و تبلیغ امر الله کنیم ولی بحکمت مذکوره در کتاب نه پرده‌داری و علیکم البهآء الابهی
- 61 O ye the faithful loved ones of 'Abdu'l-Baha! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.
- 61 ای یاران باوفای عبداله‌آء باید فرع دو شجره مبارکه و ثمره دو سدره رحمانیه شوقی افندی را نهایت مواظبت نمائید که غبار کدر و حزنی بر خاطر نورانیش ننشیند و روز بروز فرح و سرور و روحانیتش زیاده گردد تا شجره بارور شود
- 62 For he is, after 'Abdu'l-Baha, the Guardian of the Cause of God, the Afnan, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He
- 62 زیرا اوست ولی امر الله بعد از عبداله‌آء و جمیع افنان و ایادی و احبای الهی باید اطاعت او نمایند و توجه باو کنند من عصی امره فقد عصی الله و

that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Baha'u'llah) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular conviction. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

من اعرض عنه اعرض عن الله و من انكره فقد انكر الحق اين كلمات را مبدا کسی تأویل نماید و مانند بعد از صعود هر ناقص ناکثی بهانهائی کند و علم مخالفت برافرازد و خودرأی کند و باب اجتهاد باز نماید نفسی را حق رأی و اعتقاد مخصوصی نه باید کل اقتباس از مرکز امر و بیت عدل نمایند و ما عداهما کل مخالف فی ضلال مبین

63 The Glory of Glories rest upon you!

63 و علیکم البهاء الأبهی عبدالهء عباس

WTAB, BSW#19.13x, BSW#19.14x, BSW#19.15x, BPRY.153-154x, BPRY.191x, BWF.438-449x, BADM.003-012x, BADM.036-037x, BADM.069x, GPB.247x, GPB.250x2x, GPB.328x, GPB.332x, GPB.377x3x, GPB.389x, MBW.038x, TDH#64.4x, WOB.023x, WOB.128x, WOB.133x, WOB.148-149x, WOB.149x2x, BSC.552 #994x, SW\_v14#03 p.085-086x, SW\_v14#08 p.233-234x, DWN\_v1#09 p.001x, DWN\_v4#01 p.001x

WTP, ABS#15-wt, AYT.456-484x, AYT.514-521x, DWNP\_v1#03-4 p.005x, DWNP\_v2#03-4 p.027-031x, DWNP\_v3#03-4 p.024x and 026-029x, KHS11.007, OOL.C003



# Study guide to this volume

This volume gathers the last writings and recorded utterances of ‘Abdu’l-Bahá, who passed away on November 28, 1921. The August through November tablets carry the atmosphere of a final charge: he is speaking to visitors at Haifa, writing to communities scattered across three continents, and composing his last major philosophical epistle, the *Lawh-i-Dr. Forel*, one of the most sustained treatments of mind, spirit, nature, and God in the entire Bahá’í corpus. The conversations recorded by Marie Watson and others who visited Haifa in the late summer are of unusual intimacy: ‘Abdu’l-Bahá is tired, his body is failing, and yet the clarity and urgency of his counsel is undiminished. The themes that emerge—the world’s godlessness and the believers’ responsibility for its healing, the psychology of tests and pride, the epistemology of prophetic knowledge, the doctrine of progressive revelation, and the radical theology of self-sacrifice—read, in retrospect, as a final summing-up. The Will and Testament, revealed in stages over decades, had already appointed Shoghi Effendi as Guardian; its contents were to become known only after ‘Abdu’l-Bahá’s passing. These final writings thus occupy a unique threshold: they are last counsels whose full implications would only unfold in the decades that followed.

## The Remedy in the Believers’ Hands: Unity, Deeds, and the Healing of the World

### Key Passages

I have sent for thee. Others have had to ask permission. I have thus honored thee. How great this bounty is, thou and others will only realize later. Thou must ever be grateful to God for this great bounty. I will always pray for thee. I will never forget thee.

The world for the most part is Godless. If left to itself it will perish. Bahais have the remedy in their hands for the healing of the sick world. If they do not apply the remedy, God will raise up a “strange” people to do the work, for, verily, He is able to do this, and the heedless will suffer a great loss. We must not occupy our time with the discussion of non-essentials, we must consider this needy world. — ABU0064

Unity is one thing, uniformity is another. Unity is not accomplished by suppression. Unity comes by submission of man’s will to the will of God. The unity which is the result of inner conviction is a permanent state; that uniformity which is the result of outward pressure is temporary. Yet the minority must always yield to the majority—not because the majority is always right, we know that this is not so, but for the sake of holding together is this necessary...

When the ego is submerged in the ocean of Divine Love the powers of darkness have no control over it and wisdom is attained. This wisdom is a gift from God. Those who possess it are divinely appointed watchmen, and through wise adjustment they maintain the progress and stability of the Cause of God. — ABU0064

All the believers in this cycle are in the same station when they accept the Manifestation of God and His Teachings. This is the baptism of water. When the soul advances to the second stage, it receives and becomes conscious of the Divine Spirit; then the spirit speaks through it, it is inspired and can answer all questions, because man does not answer for himself, but the Holy Spirit enlightens and teaches him so long as he seeks from this source, the Ocean of Reality. This is the baptism of the spirit. The third station is the baptism of fire. Then the soul is aflame with the fire of the Love of God and is detached from all worldly states, such as the merely intellectual perceptions. — ABU0064

## Context for Study

The August 1921 utterances to Marie Watson and other pilgrims in Haifa are among the most direct pastoral statements in the entire corpus. The declaration that the world is “Godless” and will “perish” if left to itself is not rhetorical: ‘Abdu’l-Bahá means that the structural disorders of international politics—nationalism, racial conflict, economic exploitation—have no internal corrective principle, and that only a teaching that addresses the soul can produce the outward change that international arrangements alone cannot supply. The “remedy” the believers hold is a transformed character capable of embodying the principles of unity in daily life—a transformation that goes far beyond any program of political reform. The threefold baptism—of water, spirit, and fire—echoes the Christian Johannine typology (Matthew 3:11: “I baptize you with water...He will baptize you with the Holy Spirit and fire”) but repurposes it as a psychology of spiritual development applicable to every believer in every cycle. The distinction between unity and uniformity is one of ‘Abdu’l-Bahá’s most important contributions to the philosophy of social organization: unity preserves diversity and requires genuine inner conviction, while uniformity suppresses difference through outward pressure and produces only apparent consensus. This distinction anticipates by decades much of the political philosophy concerned with the difference between procedural and substantive conceptions of democratic agreement, and resonates with Isaiah Berlin’s worry about the suppression of individual liberty in the name of collective will.

## Questions for Reflection

1. ‘Abdu’l-Bahá says God will raise up a “strange” people to do the healing work if the believers fail to apply the remedy. What does this threat suggest about the relationship between divine purpose and human responsibility? Is divine purpose unconditional, or does it depend on human response?
2. How does the distinction between unity and uniformity apply to the governance of religious communities today? Where have religious institutions confused the two, and with what consequences?
3. The three baptisms—water, spirit, and fire—describe a progressive deepening of spiritual life. Which stage do you find most difficult to characterize, and why? How does this schema

compare with other accounts of spiritual development in Christian mysticism, Sufi thought, or Buddhist practice?

4. 'Abdu'l-Bahá says the majority must be followed "for the sake of holding together," not because it is always right. What are the conditions under which this principle is sound, and where might it break down? Compare with Rousseau's concept of the "general will" and with the Islamic principle of *ijma'* (scholarly consensus).
5. What would it look like in practice to "not occupy our time with the discussion of non-essentials" while dealing with a needy world? What would qualify as essential, and who decides?

## Tests, Pride, and the Psychology of Spiritual Discernment

### Key Passages

He spoke of tests. Tests are of various kinds, meeting the needs of the soul. Tests are not sent as punishment, but in reality to reveal the soul to itself. Tests reveal strength as well as weakness and provide opportunity to remedy defects.

The soul also becomes aware of its strength, a former weakness is overcome and a surprise awaits the soul; it realizes its growth, and so the heavy discipline is proved to be nutritive and a new confidence and trust is born in the consciousness, and this leads to mastery, self-discipline becomes self-mastery. — ABU3059

Take prejudice how it grows. First a few people say something hateful about a person and generally there is a fragment of truth in what they say. The story grows, is spread, the circle widens, discussions are indulged in inharmony, schism takes place—what a waste of precious time that could and should be used for constructive work. — ABU3199

Retrogression is a possibility also through egotistic importance. Pride is the greatest sin—perhaps the only sin—leading to every other evil, warping the judgment.

Cruelty, the opposite element of compassion, that rules the ego. It is a destructive force and is headed downward to its own disintegration in time...

These are the divine virtues, such as patience, courage, love, mercy, and judgment—your own judgment, through the bounty of the Gracious Lord. One must learn to distinguish black from white, light from darkness; one should listen to the response of the spirit and receive the answer to perplexing problems. — ABU1473

### Context for Study

The cluster of utterances recorded by Marie Watson in August 1921 constitutes a compact psychology of spiritual growth and its obstacles. The teaching on tests (ABU3059) inverts the common religious assumption that tribulation is divine punishment: tests are diagnostic instruments, revealing the soul to itself. This teaching, which implies that the harshness of a test is proportional to

what the soul needs to discover, transforms the meaning of suffering from arbitrary affliction into purposive revelation. The teaching on pride (ABU1473) goes further: pride is identified as the root sin for its tendency to “warp the judgment”—a functional disorder of perception rather than an offense against a jealous God—making accurate discernment of reality impossible. A proud soul cannot learn from tests, because it cannot bear to see its weaknesses. The analysis of how prejudice grows (ABU3199) is almost sociological in its precision: it begins with a fragment of truth, then amplifies through repetition and group dynamics until it produces schism. In the Islamic tradition, *kibr* (pride) is the sin of Iblis, and in Christian moral theology, *superbia* (pride) is the first and foundational deadly sin. But ‘Abdu'l-Bahá’s treatment is psychological and communal rather than primarily theological: pride is a functional disorder of perception, and its cure is the practice of discernment—learning to distinguish black from white—through humble attention to the spirit’s response. Aristotle would recognize the structure here: the virtues are cognitive as well as moral; to be virtuous is, among other things, to perceive correctly.

### Questions for Reflection

1. ‘Abdu'l-Bahá says tests “reveal the soul to itself.” What does this imply about the relationship between self-knowledge and suffering? Compare with the Socratic method, with the Christian theology of the cross, and with the Buddhist concept of *dukkha* as the ground of awakening.
2. If pride is the root of every other evil because it “warps the judgment,” then moral failure is at bottom cognitive failure—a failure to see clearly. How does this compare with Aristotle’s account of moral failure as *akrasia* (weakness of will) and with Kant’s account of it as the subordination of duty to inclination?
3. ‘Abdu'l-Bahá describes the growth of prejudice with sociological precision—fragment of truth, amplification, schism. Identify a contemporary example of this pattern and trace its stages. At which point might it have been interrupted, and how?
4. The counsel to “listen to the response of the spirit” as a means of discernment suggests that spiritual perception is a cultivable faculty. What practices cultivate it, according to the Bahá’í writings? How do these compare with the Ignatian “discernment of spirits” in the Christian tradition?
5. How does the identification of cruelty as the ruling tendency of the ego—“headed downward to its own disintegration”—apply to the political dynamics of authoritarianism and collective violence? Is ‘Abdu'l-Bahá offering a moral psychology that has structural implications?

## The Tablet to Dr. Forel: Mind, Soul, Nature, and the Unknowable God

### Key Passages

Now concerning mental faculties, they are in truth of the inherent properties of the soul, even as the radiation of light is the essential property of the sun. The rays of the sun are renewed but the sun itself is ever the same and unchanged. Consider how the human intellect develops and weakens, and may at times come to naught, whereas the

soul changeth not. For the mind to manifest itself, the human body must be whole; and a sound mind cannot be but in a sound body, whereas the soul dependeth not upon the body. It is through the power of the soul that the mind comprehendeth, imagineth and exerteth its influence, whilst the soul is a power that is free. — AB00020

In man, however, there is a discovering power that transcendeth the world of nature and controlleth and interfereth with the laws thereof. For instance, all minerals, plants and animals are captives of nature...Man, however, though in body the captive of nature is yet free in his mind and soul, and hath the mastery over nature...

Consider: according to the law of nature man liveth, moveth and hath his being on earth, yet his soul and mind interfere with the laws thereof, and even as the bird he flieth in the air, saileth speedily upon the seas and as the fish soundeth the deep and discovereth the things therein. Verily this is a grievous defeat inflicted upon the laws of nature. — AB00020

Now concerning the Essence of Divinity: in truth it is on no account determined by anything apart from its own nature, and can in no wise be comprehended. For whatsoever can be conceived by man is a reality that hath limitations and is not unlimited...

As to the attributes and perfections such as will, knowledge, power and other ancient attributes that we ascribe to that Divine Reality, these are the signs that reflect the existence of beings in the visible plane and not the absolute perfections of the Divine Essence that cannot be comprehended...Thus we say His attributes are unknowable. — AB00020

## Context for Study

The *Lawh-i-Dr. Forel*, written in response to the Swiss neurologist Auguste Forel's questions about the soul and God, is one of the most philosophically disciplined documents in the Bahá'í corpus. Forel was a distinguished materialist and social reformer, and 'Abdu'l-Bahá addresses him with the respect he explicitly reserves for "accomplished, moderate philosophers who have been of service to mankind." The tablet distinguishes three levels of the problem: the relationship between mind and soul, the place of humanity in nature, and the knowability of God. On the first point, 'Abdu'l-Bahá adopts a position that philosophers of mind might recognize as a form of property dualism with respect to the mind (mental faculties are properties of the soul, not of the brain), combined with a stronger substance dualism with respect to the soul itself. The argument from the variability of the intellect—it develops, weakens, and may come to naught—against the unchanging soul has structural similarities to Descartes's argument in the *Meditations*, though it avoids Cartesian interactionism. On the place of humanity, the argument from the capacity to "interfere with the laws of nature"—flying, sailing, imprisoning electrical energy in a glass bulb—is a teleological argument: the existence of a power that transcends nature points to a reality that is not merely natural. On God's knowability, the tablet is firmly *apophatic*: all positive attributes we ascribe to God are reflections of our own limitations read in reverse, signs of what God is not. This position has resonances with Jewish *via negativa* (Maimonides, Saadia Gaon), Christian negative theology (Pseudo-Dionysius, Eckhart), and the Islamic conviction that God's essence (*dhaat*) is utterly beyond all description.

## Questions for Reflection

1. 'Abdu'l-Bahá argues that the soul is distinguished from the mind by the fact that the mind varies while the soul remains constant. Is this argument convincing? How would a modern neuroscientist respond, and what are the limits of a purely neurological account of human personhood?
2. The tablet argues that humanity's capacity to "interfere with the laws of nature" is evidence of a reality that transcends nature. How does this argument compare with Kant's argument from moral freedom, and with contemporary discussions of the "hard problem" of consciousness?
3. The *apophatic* claim that "His attributes are unknowable" seems to threaten the meaningfulness of religious language. How does 'Abdu'l-Bahá hold together genuine knowledge of God (through effects and order) with genuine unknowability of the Divine Essence? Compare with Maimonides' *Guide for the Perplexed* and Pseudo-Dionysius's *Mystical Theology*.
4. 'Abdu'l-Bahá addresses Forel, a committed materialist and atheist, with philosophical respect rather than religious condemnation. What does this stance reveal about his understanding of the relationship between sincere inquiry and faith?
5. How does the claim that "the part dependeth upon the whole; the part cannot possess perfections whereof the whole is deprived" function as an argument against reductive materialism? Is it successful?

## Progressive Revelation and the Unity of Religion

### Key Passages

Religion with God is Islam, from Adam to the Seal, as God, glory be to Him and exalted is He, has said "Abraham was a Muslim community." Thus all the Prophets and Messengers were Muslims because they were all upon the manifest truth—"We make no distinction between any of His Messengers."

Every one of the divine religions resolves into two parts: One part is the root and foundation, which relates to beliefs—namely the oneness of God, the prophethood of the Prophets, refinement of character, acquisition of virtues, benefiting from divine outpourings and merciful inspirations, and similar gifts. This part does not change or alter, as God addressed His Prophet (peace be upon him) saying "Follow the religion of Abraham, the upright one."

The second part relates to transactions and laws. This part is the branch and changes and alters according to the requirements of time and place. But as for the fundamental foundation, there is absolutely no change or alteration, and you will never find any change in God's way.

— AB02149

### Context for Study

This compact tablet to a Muslim correspondent offers one of 'Abdu'l-Bahá's most economical statements of the doctrine of progressive revelation. By grounding the argument in Qur'anic language—identifying Islam in its broadest sense as the submission to God that all prophets from Adam to

Muhammad shared—he addresses his interlocutor from within their shared frame of reference. The two-part division of religion into unchanging roots (theology and ethics) and changing branches (laws and institutions) is structurally similar to the distinction in Islamic jurisprudence between *usul* (foundations) and *furu'* (branches), though it takes that distinction in a direction Islamic orthodoxy does not follow: the changing of laws is not merely a matter of *ijtihad* (scholarly reinterpretation) within a fixed revelation but the expression of a genuine plurality of dispensations, each appropriate to the capacity of its age. The foundational continuity—oneness of God, reality of prophethood, refinement of character—is what the Bahá'í principle of the “oneness of religion” means in practice: every authentic revelation is a manifestation of the same Truth, adapted to the developmental stage of humanity at a particular moment in history. This places Bahá'í theology in interesting tension with both Islamic doctrine (which tends to understand itself as superseding and completing all previous revelations) and with Christian claims to the finality of the Incarnation. The parallel in the philosophy of religion is John Hick’s “pluralist hypothesis,” though ‘Abdu'l-Bahá’s version is not relativist: the Truth itself is one, and its progressive manifestations are not equally adequate at all times.

### Questions for Reflection

1. ‘Abdu'l-Bahá argues that all prophets were “Muslims” in the Qur’anic sense of being submitted to God’s will. How does this hermeneutic move work within Islamic theological categories, and how might a Muslim orthodox theologian respond?
2. The distinction between the unchanging root and the changing branch of religion is theologically powerful but also raises difficult questions. Who determines which aspects belong to which category, and on what authority?
3. How does the Bahá'í doctrine of progressive revelation compare with the Christian theology of *fulfillment*—the view that earlier revelations are fulfilled and superseded by Christ—and with the Jewish understanding of the Torah as eternal and binding?
4. The tablet observes that the original foundations of religion “have become forgotten, completely forgotten.” Is this diagnosis of religious amnesia historically accurate, and what are its implications for interreligious dialogue?
5. ‘Abdu'l-Bahá addresses his Muslim correspondent with the Islamic greeting and vocabulary. What does this tell us about his theory and practice of interfaith communication?

## Self-Sacrifice, Service, and the Spirit of the Mashriqu'l-Adhkár

### Key Passages

On the one hand, I was deeply touched, for thou hadst sheared off those fair tresses of thine with the shears of detachment from this world and of self-sacrifice in the path of the Kingdom of God. And on the other, I was greatly pleased, for that dearly-beloved daughter hath evinced so great a spirit of self-sacrifice as to offer up so precious a part of her body in the pathway of the Cause of God...

This deed of thine is, however, an eloquent testimony to thy noble spirit of self-sacrifice. Thou hast, verily, sacrificed thy life and great will be the spiritual results thou shalt

obtain...And though it be thine hair that thou hast sacrificed, yet thou shalt be filled with the Spirit, and though it be this perishable member of thy body which thou hast laid down in the path of God, yet thou shalt find the Divine Gift, shalt behold the Celestial Beauty, obtain imperishable glory and attain unto everlasting life.— AB02552

Consider ye, that though in the eyes of women nothing is more precious than rich and flowing locks, yet notwithstanding this, that highly honored lady hath evinced so rare and beautiful a spirit of self-sacrifice...

It is related that once in the days of the Apostle of God He signified His desire that an army should advance in a certain direction...a woman stricken in years, whose sole possession was a handful of dates, came to the Apostle and laid at His feet her humble contribution. Thereupon the Prophet of God...bade that this handful of dates be placed over and above all the contributions that had been gathered, thus asserting the merit and superiority thereof over all the rest. — AB00615

## Context for Study

Two tablets on the same event—a woman in Manchester who sheared her hair to contribute to the building of the Mashriqu'l-Adhkár—illuminate the theology of sacrifice that runs through 'Abdu'l-Bahá's thought. The personal letter to Norah Crossley (AB02552) is notable for its dual emotional register: 'Abdu'l-Bahá is simultaneously “deeply touched” and reluctant to have approved such an act, which he would not have counseled. This dual register reflects the recognition of a genuine spiritual reality that exceeds ordinary calculation. The communal letter (AB00615) places the act within a typology of sacrificial giving that includes the Prophet Muhammad's hadith about the elderly woman's handful of dates—the same typological structure found in Jesus' commendation of the widow's two mites in Mark 12:41–44. In both cases, the standard of value is reversed: the small offering that exhausts the giver's entire resources exceeds the large offering that costs the donor nothing. 'Abdu'l-Bahá's generalization from this specific act is characteristic: the Mashriqu'l-Adhkár is a symbol and instrument of a new civilization, its function exceeding that of any ordinary building, and the spirit of sacrifice that builds it is the same spirit that holds civilization together. His prediction that these same buildings would eventually number “a hundred thousand” is notable: the architectural aspiration is inseparable from the spiritual one, and both are grounded in the same logic of whole-hearted offering.

## Questions for Reflection

1. 'Abdu'l-Bahá would not have counseled Norah Crossley's act, yet he praises it unreservedly once it is done. What does this reveal about the relationship between spiritual spontaneity and institutional guidance? Where is the boundary between the two?
2. The parallel with the widow's mite (Mark 12:41–44) and the elderly woman's dates suggests a universal typology of sacrificial giving. What is the spiritual logic of this typology, and why does completeness of gift outweigh magnitude?
3. The Mashriqu'l-Adhkár is described as a “holy Temple” that is also an instrument of social transformation. How does the concept of sacred architecture as civilizational force compare

with the function of the cathedral in medieval Christian thought, or the mosque in classical Islamic urban planning?

4. 'Abdu'l-Bahá says that the woman who sacrificed her hair "hath verily, sacrificed thy life." Is this hyperbole, or does it reflect a genuine theology in which any whole-hearted self-offering participates in the structure of martyrdom?
5. What does the fact that both acts of exemplary giving are performed by women suggest about 'Abdu'l-Bahá's understanding of the relationship between gender, social power, and spiritual capacity?

## A Guiding Question for the Whole Volume

The writings of August through November 1921 carry the compressed weight of a lifetime's thought delivered under the pressure of 'Abdu'l-Bahá's approaching death—though neither he nor his interlocutors yet fully knew what was coming. The world is diagnosed as godless and sick, the believers are told they hold the remedy, and the final philosophical epistle of the Tablet to Dr. Forel lays out the architecture of a universe in which matter, mind, soul, nature, and God are related in a hierarchy of ascending comprehension. The self-sacrifice of a woman in Manchester, the terror of tests, the anatomy of prejudice, and the unity of all religion are woven into a single fabric.

A guiding question for the whole volume might therefore be: **If 'Abdu'l-Bahá's last counsels converge on the claim that the believers hold the remedy for a sick world, and if that remedy requires transformation at the level of the soul—expressed in unity, sacrifice, freedom from pride, and the recognition of God's unknowability—what would it mean to take this diagnosis seriously as both a spiritual commitment and a program of civilizational renewal?**