



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 14:

The Seven Proofs and the Arabic Bayan
(Maku, 1847)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
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‘Abdu’l-Bahá

I. Pre- and early ministry

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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
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
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Introduction to volume 14

This volume brings together three closely related writings from the Bab's Maku period (1847): the *Dala'il-i-Sab'ih* (Seven Proofs) in Persian (BB00015), the Arabic Bayan (BB00020), and the Seven Proofs in Arabic (BB00066), presented as discrete sections. Read together, they show the Bab simultaneously consolidating the foundations of a new dispensation and sharpening the epistemic claim by which that dispensation must be recognized: divine revelation is proven by the act of revealed "verses" itself, not by inherited authority, scholastic argument, or the satisfaction of popular expectations.

The Seven Proofs, which exists in distinct Persian and Arabic treatises, develops this argument with a characteristic metaphysical overture. God is presented as utterly beyond comprehension, while the world's very intelligibility depends upon a continuous economy of revelation: "to the number of all that is possible," God sends Messengers and reveals Books. Within this revelatory history, the "First Remembrance" or Primal Will is portrayed as a single "sun" manifesting through successive prophetic figures and scriptures—one Reality recurring under different names and conditions, yet remaining one in essence. The treatise's polemical edge is directed less against unbelief as such than against the habitual mechanisms by which religious communities defend themselves against fresh revelation: the reduction of faith to "verbal proofs," the authority of learned intermediaries, and the complacent assumption that one's inherited interpretive tradition guarantees proximity to God. The work's insistence that revelation itself is the enduring, sufficient miracle is thus paired with an admonition: to refuse that proof is to repeat—under new names—the very pattern by which earlier communities missed the truth they professed to await.

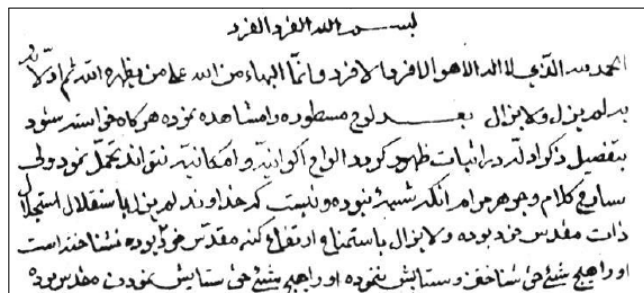
The Arabic Bayan complements this apologetic by offering a compressed legislative-theological charter "in the language of divine verses," explicitly described as an abridgment of the Persian Bayan yet extending beyond it to eleven unities, with later portions composed after the Persian work's completion. Its opening declarations simultaneously affirm divine sovereignty ("Verily I am God...") and locate that sovereignty historically and socially: believers are linked to the Bab's "remembrance," to chosen "Letters of Truth," and to the ordinances revealed "in the Bayan of My religion." Yet the most consequential horizon remains the future: the text repeatedly warns that the people of the Bayan will themselves be tested by "Him Whom God shall make manifest," whose coming will render prior learning and piety weightless if they become a veil. In this way the volume, taken as a whole, frames Babi law and identity not as a final settlement but as an educative dispensation—designed to detach adherents from mere imitation, to re-center religious certainty on the self-authenticating power of revealed speech, and to cultivate a posture of recognition and obedience oriented toward the next theophany.

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BB00015

Dala'il-i-Sab'ih (The Seven Proofs - Persian)
To: Mulla Ahmad-i-Katib and
Hujjat-i-Zanjani



- 1 In the Name of God, the Most Unique, the Most Unique! 1 بسم الله الافرد الافرد
- 2 Praise be to God, besides Whom there is no God, the Most Unique, the Most Unique. Verily all glory from God be upon Him Whom God shall make manifest and then upon His faithful ones, forever and ever. 2 الحمد لله الذي لا اله الا هو الافرد الافرد وانما البهاء من الله على من يظهره الله ثم ادلائه لم يزل ولا يزال
- 3 To continue: I have examined the letter you have written. Were one to desire a detailed exposition of proofs establishing this Manifestation, the tablets of creation and possibility could not bear it. Yet the essence of speech and the core of purpose is this: There has never been, nor shall there ever be, any doubt that God has eternally existed in the independence and majesty of His sacred Being, and will forever exist in the inaccessibility and exaltation of His holy Essence. No thing hath known Him as He deserveth to be known, and no thing hath praised Him as He deserveth to be praised. He hath been sanctified above all names and exalted above all similitudes. All things are known through Him, while He is too glorious to be known through aught else. For His creation there hath been no beginning, nor shall there be an end, lest His bounty be interrupted. To the number of all that is possible in the realm of contingent being, He hath sent forth Messengers and revealed Books, and will continue to do so. 3 وبعد لوح مسطور را مشاهده نموده هرگاه خواسته شود بتفصیل ذکر ادله در اثبات ظهور گردد الواح اکوانیه و امکانیه نتواند تحمل نمود ولی سازج کلام و جوهر مرام آنکه شبهه نبوده نیست که خداوند لم یزل باستقلال استجلال ذات مقدس خود بوده و لا یزال باستمتاع استرفاع کنه مقدس خود خواهد بود نشناخته است او را هیچ شیئی حق شناختن و ستایش ننموده او را هیچ شیئی حق ستایش نمودن مقدس بوده از کل اسماء و منزه بوده از کل امثال و کل باو معروف میگردد و او اجل از انست که معروف بغیر گردد و از برای خلق او اولی نبوده و آخری نخواهد بود که تعطیل در فیض لازم آید بعدد آنچه ممکنست در امکان از عدد خلق ارسال رسل و انزال کتب فرموده و خواهد فرمود
- 4 If thou sailest upon the sea of names, know that all are known through God, or are attributed to His servants. Everything thou seest hath been created by His Will. How then can it serve as proof of His unity? His existence itself is proof of His oneness, and the existence of all things is proof that they are His creation. This is the proof of wisdom for those who sail upon the sea of truth. 4 هرگاه در بحر اسماء سائری که کل بالله معروف است و او اجل از انست که بخلق خود معروف گردد یا بعباد خود موصوف شود هر شیئی که می بینی خلق شده بمشیت او چگونه دلیل باشد بر وحدانیت حضرت او وجود او بنفسه دلیل است بر وحدانیت خود و وجود کل شیئی بنفسه دلیل است بر اینکه او خلق اوست این است دلیل حکمت نزد سیار بحر حقیقت
- 5 And if thou sailest upon the sea of creation, know that the First Remembrance, which is the Primal Will of God, may be likened unto the sun, which God, exalted be His glory, hath 5 و هرگاه در بحر خلق سائری بدانکه مثل ذکر ازل که مشیت اولیه بوده باشد مثل شمس است که خداوند عز وجل او را خلق فرموده بقدرت

created through His all-pervading power. From a beginning that hath no beginning, He hath made it manifest in every Dispensation through His Will, and unto an end that hath no end, He shall continue to make it manifest through His decree. Know thou that its example is like unto the sun - if it should rise unto infinity, there would still be but one sun, and if it should set unto infinity, there would still be but one sun. It is He Who hath been manifest in all the Messengers, and He Who hath spoken in all the Books. He hath had no beginning, for through Him doth "the beginning" begin; and He hath had no end, for through Him doth "the end" end. It is He Who in this wondrous Cycle, which is now in its thirteen thousandth year, is known as the Point of the Bayan, and as the First Creation in the days of Adam, and as Noah in his day, and as Abraham in his day, and as Moses in his day, and as Jesus in his day, and as Muhammad the Apostle of God in His day, and the Point of the Bayan in His day, and He Whom God shall make manifest in His day, and He Whom God shall make manifest after Him Whom God shall make manifest in His day, have been known. And this is the mystery of the words of the Apostle of God aforetime: "As for the Prophets, verily I am they," for the One manifest in all is but a single Sun.

- 6 And this is the meaning of the tradition concerning the Proof, wherein al-Sadiq hath said: "He saith: O assemblage of creatures! Whoso desireth to behold Adam and Seth, lo, I am Adam and Seth! Whoso desireth to behold Noah and his son Shem, lo, I am Noah and Shem! Whoso desireth to behold Abraham and Ishmael, lo, I am Abraham and Ishmael! Whoso desireth to behold Moses and Joshua, lo, I am Moses and Joshua! Whoso desireth to behold Jesus and Simon, lo, I am Jesus and Simon! Whoso desireth to behold Muhammad and the Prince of Believers, lo, I am Muhammad and the Prince of Believers! Whoso desireth to behold Hasan and Husayn, lo, I am Hasan and Husayn! Whoso desireth to behold the Imams from the progeny of Husayn, lo, I am the Imams one after another unto Hasan! Answer ye my call, for I shall inform you of that whereof ye have been informed and that whereof ye have not been informed. And whoso hath read the Books and Scrolls, let him hearken unto me."

- 7 He saith not "Let him behold this," for that which made the Messengers to be Messengers is in Him, and that which made the Books to be Books is from Him. The essence of the matter is that God, exalted be His glory, in His consummate wisdom, hath in the Dispensation of Muhammad, the Apostle of God, ordained the Furqan to be the Proof. This was a bounty not vouchsafed to any people before Muhammad, the Apostle of

مستطيله خود و از اول لا اول له در هر ظهوری او را ظاهر فرموده بمشیت خود و الی آخر لا آخر له او را ظاهر خواهد فرمود باراده خود و بدانکه مثل او مثل شمس است اگر بما لا نهایه طلوع نماید یک شمس زیاده نبوده و نیست و اگر بما لا نهایه غروب کند یک شمس زیاده نبوده و نیست اوست که در کل رسل ظاهر بوده و اوست که در کل کتب ناطق بوده اولی از برای او نبوده زیرا که اول باو اول میگردد و آخری از برای او نبوده زیرا که آخر باو آخر میگردد اوست که در این دوره بدیع که حال الف سیزدهم است بنقطه بیان معروف و بدیع اول در یوم ادم و بنوح در یوم او و بابراهیم در یوم او و بموسی در یوم او و بعیسی در یوم او و بحمد رسول الله (ص) در یوم او و بنقطه بیان در یوم او و بمن یظهره الله در یوم او و بمن یظهره الله من بعد من یظهره الله در یوم او معروف بوده و این است سر قول رسول الله (ص) از قبل اما النبیین فانا زیرا که ظاهر در کل شمس واحد بوده و هست

- 6 و این است معنی حدیث که در حق حجت (ع) ذکر شده قال الصادق (ع) انه يقول یا معشر الخلاق الا من اراد ان ينظر الی ادم و شیت فها انا اذ ادم و شیت الا و من اراد ان ينظر الی نوح و ولده سام فها انا اذ نوح و سام الا و من اراد ان ينظر الی ابراهیم و اسمعیل فها انا اذ ابراهیم و اسمعیل الا و من اراد ان ينظر الی موسی و یوشع فها انا اذ موسی و یوشع الا و من اراد ان ينظر الی عیسی و شمعون فها انا اذ عیسی و شمعون الا و من اراد ان ينظر الی محمد و امیر المؤمنین فها انا اذ محمد و امیر المؤمنین الا و من اراد ان ينظر الی الحسن و الحسین فها انا اذ الحسن و الحسین الا و من اراد ان ينظر الی الائمة من ولد الحسن فها انا اذ الائمة و بعد و احدا بعد و احدا الی الحسن (ع) اجیبوا الی مسئلتی فانی انبئکم بما نبئتم به و ما لم تنبئوا به و من کان یقرء الکتب و الصحف فلیستمع منی الی آخر الحدیث

- 7 و نمیرماید فلینظر الی هذا زیرا که آنچه رسل بان رسل بوده در انست و آنچه کتب بان کتب شده از انست سازج کلام انکه خداوند عز و جل از حکمت بالغه خود در ظهور محمد رسول الله (ص) حجت را فرقان قرار داده و این موهبه بوده که در حق هیچ امتی قبل از محمد رسول الله

God - that a verse from the Book of God should serve as proof for all who dwell on earth, demonstrate the powerlessness of all, and establish the power of God.

نشده که ایه از کتاب الله حجت باشد بر کل ما
على الارض و عجز کل را برساند و اثبات قدرت
الهی نماید

- 8 From the day of the revelation of the Furqan until the day of the manifestation of the Point of the Bayan, one thousand two hundred and seventy years elapsed, during which all were nurtured by this proof until they became ready for the appearance of the Sun of Truth. And whatsoever proof other than this they mention - by their own admission the Most Great Book is greater, and the Greater sufficeth in lieu of the lesser, and mention of aught else beareth no fruit in the sight of the All-Wise, the All-Seeing. This is if I leave thee to what thou hast heard and am forbearing with thee in argument. Otherwise, this is established and manifest - prove aught else! Think not that this sufficeth not in place of all miracles. Nay, by God! It hath sufficed and will suffice in place of all miracles.

8 و از یوم نزول فرقان تا یوم ظهور نقطه بیان
هزار و دوست و هفتاد سال طول کشید تا
اینکه کل باین حجت مربی شده تا آنکه مستعد
ظهور شمس حقیقت گردند و آنچه غیر از این
حجت ذکر میکنند بقول خود ایشان کتاب اعظم
تراست و اعظم کفایت از دون اعظم میکند
و ذکر دون آن مثمر ثمر نیست نزد حکیم بصیر
این در وقتی است که تو را وا گذارم بر آنچه
شنیده و مدارا کنم با تو در استدلال و الا این
ثابت و ظاهر غیر این را ثابت کن و گمان مکن
که این کفایت از کل معجزات نمیکند نه والله
کفایت از کل معجزات نموده و خواهد نمود

- 9 Seven conclusive proofs have I taught thee regarding this matter, each of which alone sufficeth as evidence unto the fair-minded.

9 هفت دلیل محکم تو را تعلیم نموده در این باب که
هر یک بنفسه کافی است بر حجیت نزد منصف

- 10 First, if the verses of the Qur'an were not greater than all the miracles of the Prophets, how were their Books abrogated by it while the Qur'an alone remained? This is a conclusive and compelling proof that this evidence was and is greater than the rod of Moses and similar physical proofs.

10 اول آنکه اگر آیات قرانی اعظمتر از معجزات
کل انبیاء نبوده چگونه نسخ شد باین کتب آنها
و این باقی ماند و این دلیلی است محکم و متقن بر
اینکه این حجت اعظم از عصای موسی و امثال
آن از جتهای جسدیه بوده و هست

- 11 Second, in the religion thou now professest, thou hast no escape, according to the decree of the Qur'an, from saying that none but God can reveal a verse. And now that thou beholdest, thou hast no escape from declaring it to be from God, for had it been possible for any created thing, during the course of one thousand two hundred and seventy years someone would have produced a verse. Yet thou hast witnessed the powerlessness of all. Behold how perfect hath been the divine favor unto all the people of the Qur'an, that God, exalted be His glory, hath blocked for them all avenues of doubt, that when they witness verses, no thought of their being from other than God might cross their minds. For He hath revealed that none hath power to bring forth even a single utterance. If one believeth and is certain of this decree, no thought can enter his heart that the verses of the Bayan are from other than God. Indeed, he would not even take up the pen to attempt it, for according to his own faith it is impossible, let alone, God forbid, that he should manifest uncertainty or denial.

11 و ثانی آنکه بدینی که الان متدین بان هستی مفری
نیست از برای تو بحکم قران که بگوئی غیر الله
قادر نیست بر انزال ایه و حال که می بینی
مفری نیست از برای تو که بگوئی من عند الله
است که اگر نزد خلق ممکن بود در طول هزار
و دوست و هفتاد سال احدی ایه اتیان نموده
بود و حال آنکه دیدی عجز کل را و بین فضل
الهی را که چه قدر کامل بوده بر کل اهل فرقان
که کل ابواب شبهات را خداوند عز وجل بر
ایشان سد فرموده که در حین مشاهده آیات بدین
خود خطور من عند غیر الله ننمایند زیرا که نازل
فرموده قادر نیست کسیکه اتیان بجدی نماید و
اگر مؤمن و موقن است بانحکم بر قلبش خطور
نمیتواند داد که آیات بیان من عند غیر الله است
بلکه قلم دست نمیگیرد در مقام اتیان زیرا که
بدین خود ممکن نیست چه جای آنکه العیاذ بالله
دون یقین یا جحد از او ظاهر شود

- 12 I swear by God's holy Essence, exalted be His glory, that His favor towards the believers in the Qur'an hath been so perfect that had anyone pondered upon the proof of the Qur'an, no thought contrary to faith would have occurred to him upon witnessing a single verse of the Bayan, much less that he should doubt or manifest anything less than certitude. Be fair - what difference is there between the time when thou first knew thyself and became adherent to thy religion through the proof of the Qur'an, and when thou looked upon the Bayan yet did not believe? There is no doubt thou never saw the Prophet and seest no miracle save this Qur'an. If thou entered thy religion unconsciously, why didst thou enter? And if with insight, what is the difference between when thou saw the Qur'an, became convinced of all others' powerlessness and embraced the religion of God's Messenger, and when thou looked upon the Bayan yet remained unconvinced? Will there be any proof for thee before God?
- 13 God will ask thee: "By what means didst thou enter Islam?" Other than saying "through the Qur'an," thou hast seen no other proof. By this same means doth God establish His proof against thee - that just as thou embraced His Messenger's religion upon witnessing His Book, it was incumbent upon thee to embrace the true Faith upon witnessing the Book of the Point of the Bayan, for thou hast not seen the Messenger of God, and yet thou hast become faithful through the Book itself. Even as thou didst behold a verse from the Bayan, by the same proof through which thou didst become faithful to the religion of the Qur'an, it is incumbent upon thee to believe in those verses.
- 14 God hath never sent any Messenger whose books published before Him would be proof in themselves. This is unique to the Point of the Bayan, that if He should write a book in the mode of verses to one of the believers in the Qur'an or to others, the proof becometh complete and perfect through the Book itself upon beholding a single verse thereof, if the observer be possessed of insight and understanding. Otherwise, he is not and hath never been worthy of the decree, for in most instances God hath declared that it is for a people who believe and understand, not for the majority of mankind who are as naught.
- 15 These are two proofs from the seven proofs whereby I have established that the verses themselves are greater than all the miracles of the Prophets. And secondly, that none but God is capable of revealing a verse. Behold how God doth test mankind! Had He bestowed upon the Point of the Bayan the like of what He bestowed upon Moses, perchance not a single
- قسم بذات مقدس الهی جل وعز که فضل الهی در حق مؤمنین بقران بغایت کمال بوده که اگر احدی تدبر در حجیت فرقان مینمود خطور دون ایمان در نزد ظهور یک ایه از آیات بیان نمینمود چگونه آنکه شک کند یا اظهار دون یقین نماید انصاف بده چه فرق است از یومیکه خود را شناخته و بدین خود متدین شده بحجیت فرقان تا وقتی که نظر در بیان نمودی و متدین نشدی شبهه نیست که تو پیغمبر را ندیده و معجزه غیر از این قران نمی بینی اگر لا عن شعور داخل دین خود شده چرا شده و اگر بر بصیرت شده چه فرق است ما بین وقتی که قران را دیدی و یقین بعجز کل نمودی و متدین شدی بدین رسول الله (ص) با وقتیکه بیان را نظر نمودی و متیقن نشدی آیا از برای تو حجتی عند الله خواهد بود
- 13 خداوند از تو سؤال میفرماید که بچه چیز داخل دین اسلام شدی غیر از آنکه بگوئی بفرقان هیچ دلیل دیگر ندیده بهمین خداوند اثبات حجت میفرماید بر تو که همین قسم که در نزد کتاب رسول الله متدین بدین او شدی بر تو بود که در نزد کتاب نقطه بیان متدین بدین حق شوی زیرا که تو رسول الله را ندیده و بنفس کتاب متدین شدی همین قسم که ایه از بیان دیدی بهمان حجت که متدین بدین فرقان شده بر تو هست که مؤمنان آیات شوی
- 14 و هیچ رسولی را خداوند عالم نفرستاده که کتبی که از قبل او نشر میکند بنفسه حجت باشد و این مخصوص است بنقطه بیان که اگر کتابی بشان آیات یکی از مؤمنین بفرقان نویسد یا غیران حجت بنفس کتاب تام و کامل میگردد بمشاهده ایه از آیات آن اگر ناظر مستبصر و مستعقل باشد و الا محل حکم نبوده و نیست زیرا که در اکثر مواطن خداوند فرموده بر اینکه آیات از برای قومی است که ایمان می آورند و تعقل میکنند نه از برای اکثر خلق که در حد لا شئی بوده
- 15 و این دو دلیل از دلایل سبعة که یکی اثبات نمودم که نفس آیات اعظمتر است از کل معجزات نبیین و بثنای آنکه غیر الله قادر نیست بر ازال ایه و بین که چگونه خداوند امتحان میفرماید خلق را اگر بنقطه بیان عطا فرموده بود مثل آنچه بموسی عطا فرموده بود چه بسا

one of the believers in the Qur'an would have remained veiled and they would have believed. Yet now that God hath bestowed what is greater than that - as proven by the religion of all Muslims which is established and demonstrated - how many souls are being tested and cast into trials! This is naught but the result of their failure to ponder and reflect upon their own religion. Otherwise, upon beholding or hearing a single verse, it would prove greater than the miracles of all the Prophets.

احدی از مؤمنین بفرقان محتجب نمیماند و مؤمن میشدند و حال که خداوند اعظم از انرا عطا فرموده بدلیل دین کل مسلمین که ثابت و مبرهن است چه قدر خلق تحیص شده و در فتنه بیرون رفته و این نیست الا از عدم تفکر و تبصر در دین خود و الا در حین رؤیت یک ایه یا استماع ان اعظمتر بوده از معجزات کل نبیین

- 16 The third proof is that the manifestation of power in these verses appears in a manner that endureth, unlike aught else. Think not this is a simple matter; rather this is a creation more magnificent than the creation of the heavens and the earth and whatsoever is between them. Consider the letters of the alphabet which all mankind employ in speech. God, exalted be His glory, hath caused them to appear from an unlettered Person in such wise that all who are on earth are powerless to produce the like thereof naturally. This is naught but the pure manifestation of power and the mere expression of grandeur. Yet since most of mankind dwell in limitation, they perceive not the greatness and majesty of the verses. How often they perceive only limited aspects, and fail to become enlightened by this conclusive proof and demonstrated evidence which shall endure until the Day of Resurrection.

16 و دلیل ثالث آنکه اثبات قدرت در این آیات ظاهر میگردد بنحو بقاء نه غیر ان و تصور نکنی که این امری است سهل بلکه این خلقی است اعجب از خلق سموات و ارض و ما بینهما نظر کن حروف هجائیه را که کل خلق بان تکلم مینمایند خداوند عز و جل او را بشانی از نفس امی ظاهر فرموده که کل ما علی الارض از اتیان بمثل او بر فطرت عاجز میگردد و این نیست الا صرف ظهور قدرت و محض بروز عظمت ولی چون اکثر خلق در عالم حدند مستشعر بعظمت آیات و جلالت ان نمیشوند چه بسا بشئون حدیه مستشعر میشوند و باین دلیل متقن و حجت مبرهن که باقی است الی یوم القیمة مستبصر نمیشوند

- 17 Fourth, the verses themselves and the Book suffice in place of other miracles. Thus for one who believeth in the Qur'an there is no escape save to acknowledge its sufficiency, even as God hath revealed in the Surih of the Spider: "Is it not enough for them that We have sent down unto thee the Book which is recited unto them? Verily in this there is mercy and a reminder for people who believe."

17 و رابع آنکه نفس آیات و کتّاب کفایت میکند از معجزات دیگر چنانچه بر کسیکه مؤمن بقران است مفری نیست الا بر اقرار بکفایت ان چنانچه خداوند نازل فرموده در سوره عنکبوت اولم یکفهم انا انزلنا علیک الکتاب یتلی علیهم ان فی ذلک لرحمة و ذکر لى قوم یؤمنون

- 18 And in the Qur'an, in most instances, those things which they demanded of the Messenger of God according to their own desires were rejected. As the Divine Revelation declareth in the Surih of Bani-Isra'il: "And they say: 'We shall not believe in thee until thou cause a spring to gush forth for us from the earth; or thou have a garden of date palms and vines, and cause rivers to gush forth in their midst abundantly; or thou cause the heaven to fall upon us in fragments, as thou hast claimed; or thou bring God and the angels before us face to face; or thou have a house adorned with gold; or thou ascend up into heaven; and even then we will not believe in thine ascension until thou bring down for us a book that we can read.' Say: 'Glory be to my Lord! Am I aught but a mortal messenger?'"

18 و در قران در اکثر موارد رد شده چیزهاییکه طلب مینمودند از رسول الله با هواء خود چنانچه ناطق است تنزیل در سوره بنی اسرائیل و قالوا لن تؤمن لك حتى تفجر لنا من الارض ينبوعا او تكون لك جنة من نخیل و عنب فتفجر الانهار خلاها تفجیرا او تسقط السماء کما زعمت علینا کسفا او تاتی بالله و الملائكة قبیلا او یکون لك بیت من زخرف او ترقی فی السماء ولن تؤمن لرئیک حتى تنزل علینا کتابا نقرؤه قل سبحان ربی هل کنت الا بشرا رسولا

- 19 Now judge with fairness. The Arabs spoke thus, and thou desirest something else according to thy fancy. What difference

19 حال انصاف ده ان عرب چنین تکلم کرد و تو چیز دیگر میخواهی بهوای نفست چه فرق

is there between thee and them? If thou wouldst reflect a little, it behooveth the servant to be convinced by that which God hath made a proof unto him, not by that which he desireth. And if it were a matter of desire, no one on earth would remain an unbeliever, for every people would believe when their desires were fulfilled by the Messenger of God. God forbid that thou shouldst make anything a proof according to thy own desire. Rather, take as proof that which God hath made a proof. Thou believest in God for His good-pleasure; how then wouldst thou make something a proof of thy faith which was not and is not His good-pleasure? As is warned in the Qur'an concerning those servants who believe not in the signs, as God hath revealed in the Surih of Nahl [the bee]: "As to those who believe not in the signs of God, God will not guide them, and they shall have a grievous torment. It is they who forge falsehood that believe not in the signs of God, and it is they who are the liars." Be thou discerning in every Manifestation, for it is here that most people slip from the path and enter from the paradise of faith into the fire of unfaith. Know thou that whenever a proof is established from God, it sufficeth as evidence, even as God hath revealed in the Qur'an through the tongue of Moses: "We have indeed brought thee a sign from thy Lord: and peace be on him who followeth guidance!" If the proof of Moses and Aaron unto Pharaoh had not been sufficient through a single sign, God would not have revealed it thus. Know then that a single sign sufficeth as proof.

20 And fifthly, God in the Qur'an hath not adduced any evidence for the reality of the Messenger of God other than verses. As He hath revealed: "Say: 'If mankind and the jinn gathered together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other.'" And if these miracles which are now related in books had any significance with God, He would have used them as proof for the reality of the Messenger of God. And even where He hath mentioned them, the divine purpose was not to use them as proof, such as "The Hour draweth nigh and the moon is cleft asunder." Know ye that God alone knoweth the meaning of His utterances, even as is attested by the blessed verse, "None knoweth its interpretation except God and those firmly grounded in knowledge."

21 Sixthly, We speak to thee now through the evidence of reason: If someone today wishes to enter the religion of Islam, is the divine proof complete upon him or not? If thou sayest it is not, how then shall God punish him after death, and why in this life is he judged as a non-Muslim? And if thou sayest the proof is

است ما بین تو و او و اگر قدری تأمل کنی بر عبد است که آنچه را که خدا جت قرار میدهد بر او مستدل شود نه آنچه دلتخواه او باشد و اگر حکایت دلتخواه بود احدی روی ارض کافر نمیماند زیرا که هر امتی که مامول آنها در نزد رسل الله ظاهر میشد ایمان می آوردند پناه بر بخدا بر آنکه دلیل قرار دهی چیزی را بهوای خود بلکه دلیل قرار داده چیزی را که خداوند او را دلیل قرار داده و تو ایمان می آوری بخداوند از برای رضای او چگونه میخواهی دلیل ایمانت قرار دهی چیزی را که رضای او نبوده و نیست چنانچه در قرآن تذخیر شده عبادی که ایمان بایات نمیآورند چنانچه نازل فرموده خداوند در سورة نحل ان الذين لا يؤمنون بایات الله لا يهديهم الله ولهم عذاب الیم انما یفتري الکذب الذين لا يؤمنون بایات الله واولئك هم الکاذبون در هر ظهور مستبصر باش که اینجا است که اغلب خلق از صراط میلغزند و از جنت ایمان داخل نار دون ایمان میگردند و بدانکه همینقدر که حجتی ثابت شد من عند الله هست کفایت میکند در حجیت چنانچه خداوند از لسان موسی (ع) در قرآن نازل فرموده قد جئتک بایة من ربک والسلام علی من اتبع الهدی اگر جت موسی و هارون بر فرعون بیک ایه بالغ نمیشد خداوند این نوع نازل نمیفرمود پس بدانکه ایه واحد در حجیت کفایت میکند

20 و خامس آنکه خداوند در فرقان بر حقیقت رسول الله (ص) بغیر از آیات استدلال بچیز دیگر نفرموده چنانچه نازل فرموده قل لئن اجتمعت الانس والجن علی ان یاتوا بمثل هذا القرآن لا یأتون بمثله ولو کان بعضهم لبعض ظهیرا و اگر این معجزاتی که الان در کتب نقل میکنند هر گاه نزد خداوند شافی از برای آنها میبود استدلال بر حقیقت رسول الله (ص) بانها میفرمود و اگر هم جائی ذکر فرموده قصد الهی استدلال نبوده مثل اقتربت الساعة وانشق القمر و مراد را خداوند میداند چنانکه ایه مبارکه يعلم تاویلہ الا الله والراخون فی العلم ناطق است

21 و سادس آنکه بدلیل عقل با تو تکلم مینمایم ایا امروز اگر کسی خواهد داخل دین اسلام شود جت الهی بر او بالغ هست یا نه اگر گوئی نیست چگونه بعد از موت خداوند او را عذاب میفرماید

complete, by what means is it so? If through that which thou relatest, he heareth mere words which do not constitute proof for him. And if thou sayest through the Qur'an, this indeed is a sound and evident proof.

- 22 Consider now the Revelation of the Bayan: had the people of the Qur'an applied to themselves the same arguments they use against those who differ from their faith, not a single soul would have remained veiled, and all would have attained salvation on the Day of Resurrection. And if a Christian says "I understand not the Qur'an, how then can it be a proof for me?", this cannot be accepted from him. Similarly, when certain souls say regarding the Bayan "We comprehend not the eloquence of its verses, how can it be proof for us?", say to such a common person: By what means didst thou embrace the religion of Islam? Thou sawest neither the Prophet nor witnessed any miracle. If thou didst so without understanding, why didst thou do it? And if through the authority of the Qur'an, was it because thou heardst from the learned and assured ones who confessed their inability, or was it that at the mere mention of God's name thou wert naturally moved to submission and humility - which is one of the greatest signs of love and recognition? The proof that was decisive for thee then, apply it now to thyself regarding the Bayan.

- 23 Seventhly, all believe that God hath been and ever shall be All-Knowing and All-Powerful over all things. Therefore, when one claimeth to be His Proof and manifesteth evidence thereof, and the Almighty, despite His power, raiseth up none to refute him, this itself is proof that such a one is from God and that his assertion is pleasing unto Him. For His acquiescence and failure to manifest opposition, despite His ability to do so, prove that the claimant is from Him and acceptable in His sight. And I counsel thee regarding the Bayan to argue in support of each Revelation using the proofs specific to that Revelation, not through other means, for that would be unseemly and improper. For example, when the Messenger of God, peace be upon Him and His family, wished to establish His prophethood, He did so through the verses of God. If thou be a man of valor, then produce thou a verse as well, else resort not to other means of argumentation.

و در حال حیات حکم غیر اسلام بر او میشود و اگر گوئی هست بچه چیز هست اگر بآنچه نقل میکنی که او می شنود بحض کلام و بر او جت نمیگردد و اگر گوئی بفرقان این دلیلی است متقن و مبرهن

- 22 حال نظر نموده در ظهور بیان که اهل فرقان همین قسم که بر یکی از خلاف مذهب خود استدلال مینمایند اگر بر نفس خود نموده بودند یکنفر محتجب نمانده بود و کل نجات یافته بودند در روز قیامت و اگر گوید نفس نصرانی که من قرآن را نمی فهمم چگونه بر من جت میگردد از او مسموع نبوده مثل آنکه عبادی که در قرآن میگویند فصاحت آیات بیان را نمیفهمیم که بر ما جت گردد همان نفس که این را میگوید بگو بان ای شخص عامی تو بچه چیز در دین اسلام متدین شده پیغمبری که ندیده معجزه که ندیده اگر لا عن شعور شدی چرا شدی و اگر بحجیت فرقان شدی بر اینکه شنیدی از ارباب علم و ایقان که اعتراف بعجز نمودند یا آنکه بحض حب فطرت نزد استماع ذکر الله خاضع و خاشع شدی که یکی از علایم اکبر حب و عرفان است که جت تو متقن بوده و هست همین قسم که در قبل میگوئی بنفس خود در بیان هم بگو بنفس خود

- 23 سابع آنکه باعتقاد کل خداوند عالم بر هر شئی بوده و هست و قادر بر هر شئی بوده و خواهد بود بعد از آنکه نفسی نسبت داد خود را باو که من از قبل او حجت و اظهار بینه نمود و او عز و جل در مقام ابطال او کسی را ظاهر نفرمود دلیل است بر اینکه من عند الله بوده و محبوب خداوند اثبات آن بوده و همینقدر که راضی شد و بعد از قدرت اظهار نفرمود دلیل است بر اینکه از قبل او بوده و نزد او مرضی بوده و ترا وصیت میکنم در بیان که در نزد هر ظهوری بدلیل آن ظهور در مقام احتجاج برائی نه بغیر آن که از دون سبیل حیا و مروت بوده مثلاً رسول خدا - صلی الله علیه و اله - اثبات نبوت خود را خواست که بایات الله فرماید اگر مرد میدانی توهم در مقام اظهار اظهاریه کن والا بشتون دیگر که او با تو در مقام استدلال نیست که تو در مقام غیر از آن برائی

- 24 It is not for you to arise in opposition. Consider all the odes that the Arabs composed at the first appearance of the Messenger of God - did they yield any fruit? If they wished to arise in opposition, they should have spoken in the same manner as the verses, not in the form of odes. In every Dispensation, observe this principle, for there has never been and never will be any other path for those possessed of wisdom and understanding. It leads only to regret in the end, for the divine proof endures while that which arises in opposition through other means, being of human origin and not beyond human capacity, perishes. The proof of God remains, and opposing it brings no benefit.
- 24 این همه قصاید که اعراب در اول ظهور رسول الله گفتند یا ثمری بخشید اگر آنها میخواستند که در مقام تقابل برآیند بر آنها بود که بر همان شان آیات تکلم نمایند نه بنحو قصاید و در هر ظهور این امر را مراقب باش که غیر از این سبیل صاحبان لب و عقل نبوده و نخواهد بود و آخر پیشیمانی می آورد زیرا که آن حجت میماند و آنکه در مقام تقابل برآمده بغیر آن حجت چونکه از شان خلق است و کل از آن عاجز نمیشوند فانی میشود و حجت الله میماند و نفعی در تقابل آن از برای او بهم نمیرسد
- 25 Know that there is no valid means of opposition other than this. If imprisonment were proof of illegitimacy, then the Prophet Joseph was imprisoned among the Prophets, and Musa ibn Ja'far among the successors, yet both were proofs of God. Likewise, other circumstances do not negate authenticity - you have heard the story of Zachariah among the Prophets and the Prince of Martyrs among the successors, yet both were divine proofs. These examples are given that you might gain insight into these matters.
- 25 و بدانکه غیر از این سبیل دلیل بر تقابل نبوده و نیست و اگر حبس دلیل بر غیر حجت شود یوسف نبی الله مسجون شد از نبیین و موسی ابن جعفر - علیهما السلام - از وصیین و حال آنکه هر دو حجت بودند و همچنین شئون دیگر دلیل بر غیر حجت نمیشود زکریا قصه انرا شنیده از نبیین و سید الشهداء از وصیین و حال آنکه هر دو حجت بودند اینها از برای این است که تبصر در امر خود بهمرسانی
- 26 As for your saying that you cannot attain certainty between yourself and God, or else you would believe - know that what you imagine between yourself and God is mere fancy. For five hundred years they were nurtured in the Psalms until they reached perfection. Then when Jesus appeared, only a few who possessed wisdom and insight concerning the Psalms believed, while the rest remained behind. Yet all of them considered themselves right before God. It was not that they wished to oppose truth deliberately - like your own state, where your intention is not to oppose truth but rather you wish to attain certainty so that you might believe.
- 26 و اینکه میگوئی ما بین خود و خدا از برای من یقین حاصل نمیشود و الا مؤمن میبودم بدانکه مابین خود و خدائی که میگوئی محض وهم است حجتی بر آن نداری نظر کن در امت داود پانصد سال در زبور تربیت شدند تا آنکه بکمال رسیدند بعد که عیسی ظاهر شد قلیلی که از اهل بصیرت و حکمت زبور بودند ایمان آوردند و ما بقی ماندند و کل ما بین خود و خدا خود را بحق میدانستند نه این بود که میخواستند مکابر با حق کنند مثل حالت خودت که غرضت مکابر با حق نیست بلکه دوست میداری که یقین حاصل نمائی تا مؤمن شوی
- 27 Consider David's people to be like yourself - had they been certain that Jesus was the same Prophet of whom David had given tidings, not a single one would have entertained thoughts other than belief, let alone rejected faith. Yet from the day of David's appearance until the beginning of this Dispensation, two thousand two hundred and seventy years have passed, and still some followers of the Psalms remain in their religion, imagining themselves right before God. Now see how that which they claim between themselves and God is as nothing in the eyes of the Christians, let alone in the sight of the Creator of all. Likewise consider the people of Moses, who were nurtured for a thousand years before David until they reached perfection.
- 27 امت داود را هم مثل خودت تصور کن که اگر یقین مینمودند که عیسی همان پیغمبری است که داود خبر داده احدی از امت او خطور دون ایمان نمیکرد چگونه آنکه کافر شود و حال آنکه از یوم ظهور داود تا اول اینظهور دو هزار و دوست و هفتاد سال گذشته و هنوز از حروف زبور باقی هستند در دین خود و ما بین خود و خدا گمان میکنند که مصابند حال بین ما بین خود و خدائی که ادعا میکنند نزد نصاری لا شئی است چگونه نزد خالق کل و همچنین نظر نموده در امت موسی قبل از داود هزار سال

And when that which Moses had promised them regarding the appearance of Jesus was fulfilled after David, only a few possessed of wisdom and insight believed in Jesus. And the rest also made the utmost effort, and between themselves and God they wished to believe in what Moses had said. But they did not attain certainty and remained thus, as they remain until now, still awaiting the Prophet of whom Moses gave tidings. Between themselves and God they consider themselves correct. Now observe how utterly worthless is their claim that between themselves and God they were not certain that Jesus was that Prophet of whom Moses gave tidings - how insignificant this is in the presence of the Creator of all, or His witnesses.

- 28 Then consider the people of Christ who were nurtured for five hundred years, like the people of Moses. When they had reached perfection in their religion, God made manifest Muhammad, the Messenger of God (peace be upon Him). This despite the fact that Jesus had taken a covenant from His people regarding belief in Him at His appearance, for this had been the practice of all the Messengers - no Messenger was ever sent except that He took from His people a covenant to believe in the subsequent Messenger. And after the appearance of the Messenger of God, you have heard what befell that Holy Being, Who declared: "No Prophet has been persecuted as I have been persecuted." Yet all the people of truth at that time, who were the people of Christ, were awaiting His appearance and supplicating night and day for it, and were obeying the monks of their religion, believing these would be the ones to remind the people about the Messenger of God. Yet after He appeared, for seven years, aside from the Commander of the Faithful and a small number, none believed in Him, even though all existence was working for His sake.

- 29 Here let Me teach you a mystery of which you have not yet been aware: Observe the deeds of the followers of each Prophet, whose source is from His Word, which in truth belongs to Him. And since He is the Mirror of God, nothing is seen in Him except God. Thus all becomes "for God" if the deed is purely for His sake. And just as the source of all deeds of the followers of each Prophet is from Him, the return of those deeds is also to the subsequent Prophet. In the Day of the appearance of the Messenger of God, all were working for that same Soul, but none perceived the reality, else they would not have turned away from their Beloved. Observe how they have exalted a mere donkey which Christians imagine belonged to Jesus, and how they ascend to it in crowds, seeking nearness through this

تریت شدند تا آنکه بکمال رسیدند و آنچه وعده داده بود موسی بایشان از ظهور عیسی بعد از داود ظاهر شده و قلیلی که از اهل حکمت و بصیرت بودند ایمان بعیسی آوردند و مابقی هم کمال جد و جهد را نمودند و مابین خود و خدا میخواستند که بآنچه موسی گفته ایمان آورند ولی یقین نمودند و ماندند که تا الان مانده اند و هنوز منتظرند پیغمبری را که موسی خبر داده و ما بین خود و خدا خود را مصاب میدانند حال بین ادعائی که میکنند که ما بین خود و خدا یقین نکردیم که عیسی همان پیغمبری است که موسی خبر داده چه قدر لا شئی است نزد یکی از امت عیسی چگونه نزد خالق کل یا شهداء از نزد او

- 28 و بعد نظر نموده در امت عیسی که پانصد سال تربیت شده مثل امت موسی وقتی که بکمال رسیدند در دین خود خداوند محمد رسول الله (ص) را ظاهر فرمود و حال آنکه عیسی از امت خود عهد گرفت از ایمان آوردن باو در ظهور او زیرا که سنت کل رسل بوده و هیچ رسولی مبعوث نشده الا آنکه از امت خود عهد گرفت ایمان بر رسول بعد از او و بعد از ظهور رسول الله شنیده که چه بران حضرت گذشت که فرموده ما اودئی نی مثل ما اودیت و حال آنکه کل اهل حق از زمان که امت عیسی باشند منتظر ظهور آنحضرت بودند و شب و روز از برای آن تضرع مینمودند و رهبانهای دین خود را اطاعت مینمودند بر اینکه اینها هستند که خلق را متذکر بر رسول خدا مینمایند بعد از آنکه ظاهر شد تا هفت سال غیر از یک امیرالمؤمنین و اعداد معدوده بان ایمان نیاموردند و حال آنکه کل وجود از برای او عامل بودند

- 29 در اینجا سری بتو تعلیم کنم که تا حال عالم بان نبوده نظر کن باعمال امت هر پیغمبری که مبدء آن از قول انست که فی الحقیقه از برای اوست و چونکه او مراتب الله هست در او دیده نمی شود الا الله این است که کل الله میشود اگر خلاصا از برای او باشد عمل و همین قسم که مبدء کل اعمال امت هر پیغمبری از اوست رجوع آن اعمال هم به پیغمبر بعد است در یوم ظهور رسول الله (ص) کل از برای همان یک نفس عامل بودند ولی کل نمیدیدند واقع را و الا از محبوب خود منحرف نمیشدند نظر کن بسم خری که گمان میکنند نصاری که از خر عیسی است

act. Yet when one like the Messenger of God appears, for seven years they do not believe in Him. Now behold where the weight of people's deeds truly lies, when if the people of Christ had attained certainty that this Prophet is indeed the Promised Ahmad, not a single Christian would have remained veiled. From the Messenger of God - and what monks there were who practiced austerities to attain the good pleasure of God! And for Him for Whom they labored, He appeared, yet they believed not in Him, saying "Thou art not He of Whom Jesus gave tidings."

او را چگونه مرتفع نموده اند و فوج فوج بسوی او متصاعد میشوند و باین عمل تقرب میجویند ولی مثل رسول الله ظاهر میشود تا هفت سال بان ایمان نیاورند حال بین وزن اعمال خلق در کجا واقع است و حال آنکه امت عیسی اگر یقین مینمودند که این همان احمد موعود است احدی از نصاری محتجب نمیماند از رسول الله و چه رهبانها بودند که ریاضت میکشیدند که رضای خدا را تحصیل کنند و از برای کسیکه عمل میکردند ظاهر شد و باو ایمان نیاوردند و گفتند تو نیستی آنکه عیسی (ع) خبر داده

- 30 Think not that they were not cautious in their religion, or that they did not wish to believe in the truth. Rather, their lack of faith and certitude stemmed from their extreme caution in their religion. In their relationship with God, they all considered themselves strivers and righteous ones, such that had they truly been convinced that the Messenger of God was the same Prophet of Whom Jesus had given tidings, they all would have believed in less than the twinkling of an eye. Now observe how the self and the deity they claim, in the sight of even a single follower of God's Messenger, is as nothing. How much more so in the sight of the Creator of all, His Messenger, the martyrs of His Faith, and the proofs of His Cause! And thus does the matter become confused to all. And yet they all believe they act for God in their relationship with Him. However, no more than seventy Christians believed in God's Messenger, as recorded in one tradition. The fault lies with their divines, for had they believed, the rest of creation would have believed.

30 و گمان نکنی که آنها در دین خود محتاط نبودند با آنکه میخواستند ایمان بحق نیاورند بلکه عدم ایمان و یقین آنها از شدت احتیاط آنها بود که در دین خود داشتند و کل ما بین خود و خدا خود را مجاهد و مصاب میدانستند که اگر فی الحقیقه یقین مینمودند که رسول الله همان پیغمبری است که عیسی خبر داده کل اقرب از لمح بصر ایمان می آوردند و حال نظر کن بین خود و خدائی که آنها ادعا میکنند نزد یک نفر از امت رسول الله لا شئی است چگونه نزد خالق کل و رسول او و شهداء دین او و ادلاء امر او و این قسم امر بر کل مشتبّه میشود و حال آنکه کل ما بین خود و خدا الله میدانند که عمل میکنند و حال آنکه از کل نصاری هفتاد نفر زیاده ایمان برسول خدا نیاوردند چنانچه در یک روایت مسطور است و تقصیر بر علمای آنها است که اگر آنها ایمان می آوردند سایر خلق ایمان می آوردند

- 31 Now observe how the Christian divines became learned in order to save the followers of Jesus, yet they themselves became the cause of preventing people from faith and guidance. Now go and become learned again! All the followers of Jesus obeyed their divines in order to attain salvation on the Day of Resurrection, yet this very following caused them to enter the fire on the Day of the Manifestation of God's Messenger, as it veiled them from One like unto God's Messenger. Now go and become a follower! Nay, by God! Neither become learned nor follow without insight, for both perish on the Day of Resurrection. Rather, become learned with insight, and follow God through the true learned one with insight. You see countless learned ones in every religion without insight, and you see countless followers in every religion without insight. Gain some insight, have mercy upon your own soul, turn not away from proof and evidence, and make not proof and evidence subject to your

31 حال نظر کن که علمای نصاری عالم شدند از برای آنکه امت عیسی را نجات دهند و حال آنکه خود سبب شدند که خلق را ممنوع نمودند از ایمان و هدایت حال باز برو عالم بشو کل امت عیسی اطاعت علمای خود مینمودند از برای آنکه نجات یابند در روز قیامت و حال آنکه همین اتباع ایشانرا داخل در نار نمود در یوم ظهور رسول الله که ایشانرا از مثل رسول الله محبوب داشت حال برو متبع عالم شونه والله نه عالم شو و نه متبع بغیر بصیرت که هر دو هالکند در یوم قیامت بلکه عالم شو با بصیرت و متبع باش خدا را بعالم حق با بصیرت می بینی کرور کرور عالم در هر ملت بغیر بصیرت و می بینی متبع در هر ملت کرور کرور بغیر بصیرت قدری مستبصر شو و رحم کن بر نفس خود و نظر از دلیل و برهان

desires. Rather, establish them according to what God has established.

32 Know that being learned in itself is not noble, nor is being a follower in itself. Rather, that knowledge is noble which accords with God's good pleasure, and that following is noble which accords with God's good pleasure. And do not regard it as an imaginary matter, for it is the good-pleasure of His Messenger.

33 Consider again the followers of Jesus, who all sought the good-pleasure of God, yet not one attained unto the good-pleasure of God's Messenger, which is identical with God's good-pleasure, except those servants who believed in Him. From the appearance of Jesus until the appearance of the Point of the Bayan, one thousand seven hundred and seventy years have elapsed, during which all the followers of Jesus have imagined that they were acting for God's sake in their relationship with Him. Yet those who attained unto God's good-pleasure were only those seventy persons who, in the time of God's Messenger, believed in Him. The rest imagine they are acting in God's good-pleasure while they are acting contrary to it.

34 And think not that these people act with insight in their religion. Rather, every soul follows whatever religion they were born into. You see rarely does a Christian become Muslim, or a Muslim become Christian - this is nearly impossible. Rather, your nobility lies in having been born into a religion that was true in the sight of God, not because you yourself possessed insight - though you should have possessed it, but since grace was not granted, you did not.

35 Similarly, consider the Manifestation of God's Messenger (peace be upon Him) - one thousand two hundred and seventy years passed until the first appearance of the Bayan, during which He made all await the appearance of the Qa'im of the family of Muhammad, as He said: "If there remained but one day in the world, God would prolong that day until He raises up a man from among my descendants whose name shall be My name" - to the end of the tradition. And since all the deeds of Islam began from God's Messenger, it is fitting that they should return to Him. And God made Him manifest with the same proof whereby He made God's Messenger manifest, such that no believer in the Furqan (Qur'an) could doubt His reality. For it is revealed in the Qur'an that none but God can reveal verses, and for one thousand two hundred and seventy

بر مدار و دلیل و برهان را ماتهوای خود قرار مده بلکه بر آنچه خداوند قرار داده قرار ده

32 و بدانکه نفس عالم بودن شرف نیست و همچنین نفس متبع بودن بل عالمی علم ان شرف است که مطابق رضای خدا باشد و تابعی اتباع ان شرف است که مطابق رضای خدا باشد و رضای خدا را امر موهومی قرار مده که ان رضای رسول اوست

33 نظر کن در امت عیسی که کل طالب رضای خدا بودند و یکنفر موفق نشد برضای رسول الله که عین رضاء الله هست الا عبادیکه ایمان بان حضرت آوردند و از ظهور عیسی تا ظهور نقطه بیان هزار و هفتصد و هفتاد سال است که میگذرد و کل امت عیسی گمان میکنند که ما بین خود و خدا برای خدا عاملند و حال آنکه انهایی که برضای خدا رسیدند همان هفتاد نفری بودند که در زمان رسول خدا ایمان بان حضرت آوردند و ما بقی میپندارند که در رضای خداوند و حال آنکه در غیر رضای خداوند

34 و نظر مکن که این خلق از روی بصیرت است حرکت ایشان در دین ایشان بلکه هر نفسی در هر دینی که متولد شد بهمان متدین است می بینی که یکنفر از نصرانی بیاید مسلم شود الا بندرت با یک نفر از مسلم برود نصرانی شود که این ممتنع است بلکه شرف تو باین بوده که تو در مذهبی متولد شده که عند الله حق بوده و الا نه این است که تو خود بر بصیرت بوده و باید باشی ولی چون عنایت نشده نبوده

35 و همچنین نظر کن ظهور رسول الله (ص) را که هزار و دویست و هفتاد سال تا اول ظهور بیان گذشته و کل را منتظر از برای ظهور قائم ال محمد فرموده چنانچه فرموده که اگر باقی نماند از دنیا مگر یک روز دراز گرداند حق تعالی ان روز را تا آنکه بر انگیزد مردی را از اولاد من که نامش نام من باشد الی اخر الحدیث و اعمال کل اسلام از رسول الله بدء ان بوده سزاوار است که عود ان بان حضرت شود و خداوند ان حضرت را ظاهر فرمود بجعتی که رسول الله را بان ظاهر فرمود که احدی از مؤمنین بفرقان نتواند شبهه در حقیقت او نماید زیرا که در قران نازل فرموده که غیر الله قادر نیست بر اینکه ایه نازل کند و هزار و دویست و هفتاد سال هم

years all the people of the Furqan witnessed that no one came who could produce such verses.

- 36 And God the Eternal made the Promised One manifest with this proof, from an unexpected place, at an age not exceeding twenty-five years, in a station more glorious than any among the possessors of wisdom among Muslims. For the nobility of all lies in knowledge. And consider the nobility of the learned ones who understand God's verses, whom God has so glorified that He revealed concerning them: "None knoweth its interpretation save God and those firmly rooted in knowledge." And from an unlettered soul of twenty-five years, He manifested His verses in such manner! The divines of Islam seek to display their eminence through their understanding of the verses of God, while He displays His eminence through the revelation of God's verses, such that there remains no hesitation in acknowledging Him. The Qur'an, which was revealed over twenty-three years - God, the Mighty and Glorious, has manifested such power and might in that Being that, should He desire, He can reveal its equal in five days and nights, if uninterrupted. Consider whether such a thing has ever been manifested by anyone among the ancients, or whether it was unique to that Being.

- 37 After the Word of God, the highest honor lies in communion with God, concerning which the illustrious Sadiq - peace be upon Him - has stated what thou hast seen in the Misbahu'sh-Shari'ah: that there exists no station in creation higher for a servant than that wherein the spirit of communion is attained. And from Him have appeared countless supplications, before whose majesty eloquence itself stands abashed, and rhetoric seeks shelter. Observe the path of divine unity therein - hath anyone ever thus unified and described God? Within six hours, a thousand verses of supplication have been measured as flowing from His pen, should He so desire. Consider whether there hath been in the Islamic faith any honor greater than this - that one should attain to the spirit of communion.

- 38 Then observe His sermons, and further observe the manifestation of His knowledge - how many commentaries He hath written on the Qur'an, some in the manner of verses, and some in the technical terms used among the accomplished scholars, that people of distinction might be attracted thereby, and that those possessed of understanding might not hesitate for even a moment to believe in Him.

کل اهل فرقان این را مشاهده نمودند که کسی نیامده که اتیان نموده باشد

- 36 و باین حجت موعود منتظر را خداوند لم یزل ظاهر فرمود از جائیکه احدی گمان نمیکرد و از نفسی که گمان علم نمیرفت و بسنی که از خمسة و عشرین تجاوز ننموده و بشانی که اعز از ان ما بین اولوالالباب از مسلمین نبوده زیرا که شرف کل بعلم است و نظر کن در شرف علما که بفهم آیات الله هست که خداوند اونرا بشانی عزیز فرموده که یعلم تاویلہ الا الله والراسخون فی العلم در حق ان نازل فرموده و از نفس امی بیست و پنجساله از این شان آیات خود را ظاهر فرموده اگر کل علمای اسلام بفهم آیات الله اظهار شرف خود را میکنند او بجعل آیات الله اظهار شرف خود را نموده تا آنکه از برای انها تاملی در تصدیق بان نباشد و قرانی که بیست و سه سال نازل شد خداوند عز و جل قوت و قدرتی در ان حضرت ظاهر فرموده که اگر خواهد در پنج روز و پنج شب اگر فصل بهم نرسد مساوی بان نازل میفرماید نظر کن بین این نوع تا حال از احدی از اولین ظاهر شده یا مخصوص بان حضرت بوده

- 37 و بعد از کلام الله شرف بمناجات با خدا است که حضرت صادق (ع) در علو ان فرموده آنچه در مصباح الشریعه دیده که هیچ مقامی در امکان از برای عبد فوق ان نبوده که روح مناجات در ان بهم رسد و از ان ظاهر فرموده مناجاتهای غیر معدوده که فصاحت حیا میکند که در ظل ان مستقر گردد و بلاغت مستظل نظر نموده بین سیر توحید انرا که تا حال کسی خدا را باین نوع توحید و وصف نموده در عرض شش ساعت هزار بیت از مناجات معیار گرفته شده که از قلم او جاری میگردد اگر خواهد بین شرفی در مذهب اسلام از این بالاتر بوده که کسی بروح مناجات رسیده باشد

- 38 و بعد نظر نموده در خطبات ان و بعد نظر نموده در ظهور علم ان که چند تفسیر بر قران نوشته پنج آیات و قدری بنهج کلمات مصطلحه بین علمای کلین تا ان که اهل شرف باینها مستجذب شده و اولوالالباب در ایمان باو قدر لمحہ توقف ننموده

39 Indeed, if thou wouldst consider it, the very manner of His manifestation is in itself an conclusive proof and a clear evidence. For when the Messenger of God revealed verses, He had been raised for forty years among the Arabs. But from this Being have appeared such verses, prayers, sermons, profound mysteries, visitations, and words in both Arabic and Persian, in such wise that every soul possessed of spirit can understand they are from God. Test the Islamic divines, who after sixty years of toil, should they desire to compose but a single page in Arabic, must needs consult the rules of Arabic grammar, syntax, rhetoric and eloquence - and even then their words could never be considered comparable. And when they write a sermon, they must needs quote from the words of the Holy Family, using scholarly forms in the Arabic tongue. No one hath attained or can attain such distinction, while that Being was declared free from these outward sciences, such as syntax and grammar and the like, that all might [know] that this knowledge is from God and not acquired through study. And while the acquisition of these sciences is for the purpose of attaining knowledge of the Book of God - otherwise what benefit is there? From the source whence the verses of God appear, what need is there for these sciences? These sciences in themselves have never been and are not now the seat of judgment. It is like how geometry speaks of compass and ruler, while the grammarian speaks of subject and predicate. There is no difference between this craft and that craft. And you see that most sciences have become mere acquisitions, departing from true knowledge, as is evident and needs no explanation. And the science about which the Messenger of God said "The astrologer lied, by the Lord of the Kaaba" - you see how it has become acquired and reached such a state that every notable person keeps an astrologer for themselves.

40 Observe the religious sciences likewise, how they have departed from pure divine good-pleasure and become acquisitions among people. You see that the positions of most clergy must be appointed by the nobles. If one were truly appointed by God, what need would there be to be installed in religious authority by nobles? This stems only from the weakness of people and their failure to recognize the independence and majesty of the eternal Truth. And consider the grace of the Expected One, how vastly He has extended His mercy toward the Muslims, that He might deliver them. He who is the First of creation and the Manifestation of "Verily I am God" - how He has revealed Himself under the name of the Gate of the Family of

39 و حال آنکه اگر تصور نمائی نوع ظهور بنفسه حقیقی است متقن و دلیلی است مبرهن زیرا که از رسول الله که آیات ظاهر شد در عرب چهل سال تربیت نشده بود ولی از انحضرت که ظاهر شد این نوع آیات و دعوات و خطب و غوامض اسرار و زیارات و کلمات عربیه و فارسیه بر نهجی است که هر ذی روحی میتواند بفهمد که من عند الله است تجربه کن علمای اسلام را که بعد از شصت سال زحمت اگر میخواهند یک صفحه عربی انشاء کنند باید قواعد عربیه را از صرف و نحو و معانی و بیان را ملاحظه کنند و انوقت کلمات آنها را بجا توان که مماثل قرار داد و حال آنکه اگر خطبه می نویسند اقتباس از کلمات اهل بیت (ع) است و صور علمیه که لسان عرب است و شرف از برای کسی نبوده و نیست و حال آنکه انحضرت را میرا از این علوم ظاهریه قرار داده مثل نحو و صرف و امثال آنها تا آنکه کل یقین نمایند بر اینکه این علم من عند الله هست و از روی تکسب نیست و حال آنکه تحصیل این علوم از برای بلوغ علم بکتاب الله است و الا چه فایده از مکنتی که آیات الله ظاهر میشود چه احتیاج باین علوم این علوم بنفسه محل حکم نبوده و نیست مثل آن که مذهب میگوید پرگار و سطراره عالم نحوی میگوید مبتدا و خبر هیچ فرق نیست در بین این صنعت و ان صنعت و می بینی که اکثر علما کسب شده و از علمیت گذشته مثل آن که ظاهر است و احتیاج بیان نیست و علمی که رسول الله در حق آن فرموده که کذب المجنون برب الکعبه می بینی که چگونه تکسب شده و بجائی رسیده که هریک از بزرگان منجمی دارند از برای خود

40 علوم دین را هم مثل این بین که از صرف رضاء الله گذشته و تکسب شده در میان خلق می بینی که مناصب اکثر علما باید از قبل اعیان شود اگر منصوب من عند الله باشد چه احتیاج باینکه از قبل اعیان بر امر دین خود نصب شود و این نیست مگر از ضعف خلق و نظر ننودن باستقلال و استجلال حق لم یزل و نظر کن در فضل حضرت منتظر که چه قدر رحمت خود را در حق مسلمین واسع فرموده تا آنکه آنها را نجات دهد مقامیکه اول خلق است و مظهر انبی

Muhammad, and in His first Book decreed according to the laws of the Qur'an, so that people would not be disturbed by a new Book and new Cause, and would observe its similarity to their own beliefs, that perchance they might not be veiled and remain heedless of that for which they were created.

- 41 Yet when one considers, the followers of the Furqan have not understood a single matter according to its reality and true nature. All have been raised on words, and whatever their minds have grasped, they have derived from words. One who in the outward law follows the path of God's good-pleasure is a scholar who has judged the people of conjecture as false while himself acting upon knowledge. Therefore his good-pleasure has accorded with His good-pleasure, and he has attained the glory of divine guidance and the nobility of true leadership. Had all Islamic scholars followed his path, all would have been guided at the first moment of the Manifestation and would have found deliverance from the terror of the Lesser Day of Resurrection, which is His appearance. But although such mercy was shown to these people, no effect was seen. The pen is ashamed to write what was witnessed, and it is not for me to mention it, though God has servants who have recorded the events from the beginning of the Manifestation letter by letter.

- 42 And soon upon the summits of the Bayan and its thrones shall the scrutinizers among its divines and the investigators among its philosophers pride themselves in its mention. Even as thou dost witness today how all take pride in the mention of the Apostle of God, though at the beginning of His manifestation what words they uttered! Exalted be God far above what the wrongdoers say with great exaltation.

- 43 And the meaning of this verse regarding His station is that He is exalted above what those who believe not in Him say concerning Him. Nay, today in the eyes of him who gazeth upon the depths of oneness, and the ocean of eternality, and the sea of singleness, and the deep of unity, the matter is far more sublime than this.

- 44 For the Mirror of God hath ever been sanctified above the praise of creation - how much more above anything less than their praise! "Glory be to God above what they attribute!" Even as "Glory be to God above what they attribute" conveyeth, in the station of the Mirror of the Sun of Truth, that He is sanctified above the description of those who would describe Him - how much more above anything less than their description!

انا الله چگونه خود را باسم بابت قائم ال محمد (ص) ظاهر فرموده و باحکام قران در کتاب اول حکم فرمود تا آنکه مردم مضطرب نشوند از کتاب جدید و امر جدید و مشاهده کنند که این مشابه است با خود ایشان لعل محتجب نشوند و از آنچه از برای ان خلق شده اند غافل نمانند

41 و حال آنکه نظر که میشود یک مطلب را اهل فرقان بر واقع و نفس الامر نفهمیده اند و کل در کلمات تربیت شده اند و آنچه عقول ایشان فهمیده از کلمات استنباط نموده اند کسی که در ظاهر شریعت بر مسلک رضای خدا بوده عالمی است که اهل ظن را حکم بیطلان نموده و خود بعلم عمل نموده و از اینجهت رضای او طبق رضای حضرت شده و بعز ولایت و شرف هدایت باو فائز گشته و اگر کل علمای اسلام بر مسلک او حرکت نموده بودند کل در اول ظهور مهتدی شده نجات می یافتند از فزع یوم قیامت صغری که ظهور اون حضرت است و حال اینکه این همه رحمت در حق این خلق شده و اثری مشاهده نشد و قلم حیا میکند که ذکر آنچه مشاهده شد نوشته شود و بر من نیست که ذکر کنم ولی از برای خدا عبادی هست که وقایع از اول ظهور را حرفا بحرف ثبت نموده

42 و عنقریب فوق اگر اس بیان و اعراش ان متدققین از علمای ان و محققین از حکمای ان بذکر ان افتخار نمایند چنانچه امروز می بینی که کل بذکر رسول الله چگونه مفتخرند ولی در بدء ظهور انحضرت چه کلمات که نگفتند تعالی الله عما یقول الظالمون علوا کبیرا

43 و معنی این ایه در مقام انحضرت یعنی او متعالی است از آنچه غیر مؤمنین باو در حق او میگویند بلکه امروز امر در نزد ناظر در لجه احدیت و بحر صمدانیت و طمطماد فردانیت و مقام وحدانیت اجل از این است

44 زیرا که مراتب الله لم یزل منزّه بوده از ثنای خلق چگونه از دون ثنای ان سبحان الله عما یصفون چنانچه سبحان الله عما یصفون در مقام مراتب شمس حقیقت این مطلب را میرساند که او منزّه است از وصف و اصفین چگونه از دون وصف انها

- 45 Know thou that all were created for the meeting with God. The meaning is not the meeting with the Pre-existent Essence, for that is impossible for creation. Rather, what is meant is the meeting with the Manifestation of Truth, Who indicateth Him and speaketh from Him. This is the meaning of the blessed verse in the Surih of Thunder: "God is He Who raised up the heavens without pillars as ye can see; then mounted the Throne, and compelled the sun and the moon to serve. He setteth forth the signs in detail, that ye may be certain of the meeting with your Lord."
- 46 Observe how the cause of the creation of heaven and earth is certainty of meeting with Him. All were created for this, yet all labor night and day only to render their deeds as scattered dust. For as was mentioned before regarding deeds, just as their origin was from the Apostle of God, they must needs return to the Manifestation of Truth, else they yield no fruit to the doer.
- 47 Now consider that Meeting with God for which all were created - the portion of that Meeting is borne by Mount Maku, while all invoke Him yet remain veiled from Him, all labor for His sake yet remain barred from Him.
- 48 All these proofs pertain to the realm of limitation. Otherwise, consider the Sermon of the Gulf wherein He saith: "If thou sayest 'from what is He?' then He hath distinguished Himself from all things" until He saith "His proof is His signs, and His being is His establishment." In this station no thing can serve as proof of knowing Him. Rather, He is known through His own Self. This is the meaning of the words of the Fourth Imam in the Prayer of Abu Hamzih Thumali: "Through Thee have I known Thee, Thou hast guided me unto Thyself and called me to Thyself. Were it not for Thee I would not have known what Thou art."
- 49 Know thou that the deliverance which all longed for in the days of concealment - all are veiled therefrom. Consider: if deliverance were to consist in the manifestation of sovereignty and hosts and means and dominion from the appearance of the Messenger of God until today, God the Almighty well knoweth how many powerful monarchs have appeared in Islam who have themselves sought the manifestation of Truth and awaited deliverance.
- 50 And now in Islam there are seven sovereign powers, all possessing dominions, and all awaiting the manifestation of Truth. And praise be to God that until now none of them hath become
- و بدانکه کل از برای لقاء الله خلق شده اند و مراد لقاء ذات ازل نیست زیرا که اون ممنوع بوده در حق خلق بلکه مراد لقاء مظهر حقیقت است که مدل بر او بوده و ناطق از او و این است معنی ایه شریفه در سوره رعد الله الذي رفع السموات بغير عمد ترونها ثم استوى على العرش ويختر الشمس والقمر كل يجري لاجل مسمى يدبر الامر يفصل الايات لعلمكم بقاء ربكم توقنون
- بین که علت خلق سماء و ارض ایقان بقاء او شده و کل از برای این خلق شده و کل شب و روز عمل میکنند و عملهای خود را هباء منثورا میکنند زیرا که ذکر اعمال در قبل اشاره شد همین قسم که مبده ان از رسول الله بوده لا بد باید که رجوع اون بمظهر حقیقت شود و الا ثمر نمیدهد عامل را
- حال نظر کن اون لقاء الله را که کل از برای ان خلق شده اند حظ اون لقاء را جبل ماکو بر میدارد و حال آنکه کل او را میخوانند و از او محتجب و کل از برای او عاملند و از او محبوب
- کل این ادلاء در مقام حد بوده و الا نظر نموده در خطبه تمیمیه که حضرت میفرماید ان قلت مم هو فقد باین الاشياء كلها (الی ان قال) دلیله ایاته و وجوده اثباته و در این مقام هیچ شیئی نتواند دلیل عرفان او شود بلکه اوست معروف بنفسه و این است معنی قول سجاد در دعای ابی حمزه ثمالی بک عرفتك وانت دلتني عليك ودعوتني اليك ولو لا انت لم ادر ما انت
- و بدانکه طلب فرجی که کل تمنا میکردند در ایام غیبت کل از ان محتجبند تصور کن اگر فرج بظهور سلطنت و جند و اسباب و مملکت باشد که از ظهور رسول الله (ص) تا امروز خداوند عز و جل عالم است که چقدر ملوک با اقتدار در اسلام ظاهر شده که همگی بنفسه طالب بوده اند ظهور حق را و منتظر فرج بوده اند
- و الان در اسلام هفت مظهر ملکیت هست که کل ممالک دارند و کل منتظرند ظهور حق را و حمد مر خدا را که تا الان احدی از انها مطلع

aware of it, or if aware, hath not turned towards it. How many may pass from this world with this desire unfulfilled, failing to recognize the manifestation of Truth, just as those monarchs mentioned in the Gospel who yearned for the appearance of the Messenger of God yet failed to recognize Him.

- 51 Behold how much they expend, yet they appoint not a single person in their realms to announce to them His appearance, that they might attain certitude in that for which they were created. And while all their endeavor hath been, and still is, to perform deeds that their names might endure, they have not a single soul to show them the presence of Him Who is the Remembrance of remembrance. May God, through His gracious existence, reform the affairs of all His servants.

- 52 Know thou that God did not manifest the promised Truth until after the earth was filled with tyranny and oppression, even as thou hast read: "He shall fill the earth with equity and justice after it hath been filled with tyranny and oppression." Thus in the tradition of Ibn-'Abbas, at its end, the Messenger of God saith that the Mahdi from among His descendants shall fill the face of the earth with justice and equity after it hath been filled with tyranny and oppression. And elsewhere He saith that if but one day remaineth of the world, God will lengthen that day until He raiseth up a man from among His descendants whose name shall be His name. Then Salman asked: "O Messenger of God! From which of thy descendants?" He placed His hand upon the shoulder of Imam Husayn and said: "From this descendant."

- 53 Behold how all Muslims since the revelation of the Furqan believe in and derive proof from that which hath been revealed, without doubt or hesitation. Yet when the time of manifestation cometh, it is as though the people become a different creation. One attaineth not certitude; another, even if convinced, remaineth unassured through his own weakness. From the beginning of thy life until today, thou hast believed in what was revealed in the Qur'an without doubt, and never expressed lack of assurance. What hath happened that today, after witnessing the verses, thou expressest lack of assurance? If thou art possessed of insight, what is the difference? For the true believer is not a believer unless in absence he is as in presence, and in presence as in absence. This is the measure of the believer, not other than this of knowledge and deeds, for that will profit thee not.

- 54 This will benefit you and refine your vision. Look upon the land of the Muslims' faith, which has been transformed, where all act for the good pleasure of God. Yet the Manifestation

نشده و اگر مطلع شده مقبل نگشته چه بسا که باین ارزو هم از این عالم برود و درک نکند ظهور حق را مثل ملوکی که در انجیل بودند و تمنای ظهور رسول الله را مینمودند و درک ننمودند

- 51 بین چقدر مصارف میکنند و یکنفر را موکل از برای ابلاغ ظهور حق بایشان در ممالک خود قرار نمیدهند که بانچه از برای ان خلق شده موئن گردند و حال آنکه کل همت ایشان بوده و هست که عملی نمایند که ذکر ایشان بماند و یکنفر مذکر ندارند که لقای مذکر ذکر را بایشان بنماید خداوند بفضل وجود خود اصلاح فرماید امر کل عباد خود را

- 52 و بدانکه تا بعد از آنکه ارض پر نشد از جور و ظلم خداوند حق موعود را ظاهر نفرمود چنانچه خواندهء و املاء به الارض قسطا و عدلا بعد ما ملئت ظلما وجورا چنانچه در حدیث ابن عباس در آخر ان رسول خدا (ص) میفرماید که مهدی از اولاد من پر کند روی زمین را از عدل و داد چنانچه پر شده باشد از ظلم و جور و در جای دیگر میفرماید که اگر باقی نماند از دنیا مگر یکروز دراز گرداند حق تعالی انروز را تا آنکه برانگیزاند مردی از اولاد من را که نامش نام من باشد پس سلمان گفت یا رسول الله از کدام فرزند تو بهمرسد انحضرت دست بر دوش امام حسین (ع) زد و گفت از این فرزند

- 53 بین کل مسلمین بعد از نزول فرقان بانچه نازلشده مؤمن و مستدلند بلا آنکه شبهه کنند یا شک نمایند ولی در ایام ظهور که میشود گویا خلق خالق دیگر میگردند یکی یقین نمیکند، یکی اگر یقین میکند مطمئن نمیگردد از ضعف خودش از اول عمرت تا امروز بهمانچه در قران نازل است مؤمنی و شک نکردی و اظهار عدم اطمینان هم نکردی چه شده است که امروز بعد از مشاهده آیات اظهار عدم اطمینان میکنی اگر بر بصیرت هستی چه فرق دارد و حال ان که مؤمن مؤمن نیست الا آنکه در غیبت مثل شهادت باشد و در شهادت مثل غیبت اینست میزان مؤمن نه غیر ان از علم و عمل که ان نفع نمیبخشد ترا

- 54 و این نفع میبخشد ترا و نظرت را لطیف نموده در ارض ایمان مسلمین نظر کن که ان مبدل شده که کل عمل میکنند از برای رضای خدا و مظهر

of His good pleasure has appeared, and none becomes content with His good pleasure save those servants who have become certain of His good pleasure. This is the meaning of the tradition, not what is outwardly understood.

- 55 The learned one toils from the beginning of life until its end to understand and act upon one commandment according to God's good pleasure, and composes five hundred thousand verses on jurisprudence and its principles to understand the traditions of the family of Muhammad. Yet after the proof appears with conclusive evidence, he lowers the measure of his faith below its initial level, for when he heard those verses from God's Messenger, he outwardly said "yes" though inwardly he did not. See how all this striving and sincerity does not raise him to that station, but rather lowers him in the sight of God and those endowed with knowledge, though in his own estimation he remains steadfast in his piety.

- 56 It is not that, God forbid, he would attain certainty in the truth and then become veiled after attaining certainty. Rather, his example is like that of the divines in previous communities who, despite God's proofs being manifest to them, persisted in their religions. And this despite the fact that the Family of the Prophet strove with utmost dedication for the salvation of these people, and for this reason related so many traditions about trials, to the point where they said: "None shall remain except us and our followers." If the rising of the sun were as people understand it, there would not be need for so many traditions about trials. And in another tradition from God's Messenger who said: "Islam will return to being strange as it began, so blessed are the strangers." And they commanded that on the twenty-third nights of Ramadan, the chapters of Rome and Spider should be recited, that perhaps one might become aware. And in the divine Word: "Do men think they will be left alone on saying 'We believe' and they will not be tested? We tested those before them..."

- 57 Let one reflect upon one's own condition. If one hears a word and does not accept it, let one remain silent. Yet observe how they are not content even with silence, but issue rulings against one who follows His Cause and adheres to His religion. And they do not marvel at this, nor consider that tradition from the time of the Commander of the Faithful when seventy scholars were among the unjust forces on the Day of Ashura, commanding falsely against His Holiness. And think not that among themselves they considered this to be acting against

رضا ظاهر است و احدی برضای او مسترضی نمیگردد الا عبادی که موقن شده برضای اون اینست معنی حدیث نه آنچه ظاهر فهمیده میشود

55 شخص عالم از اول عمر تا آخر عمر تعب میکشد که یک حکم مطابق رضای خدا فهمد و عمل کند و پانصد هزار بیت در علم فقه و اصول انشاء میکند از برای فهم احادیث ال محمد (ص) و بعد از آنکه حجت با حجت بالغه ظاهر میگردد مبلغ ایمان خود را پست تر میکند از مبلغ بعد اول زیرا که ان آیات را که شنید از رسول خدا (ص) بظاهر بلی گفت اگر چه بیاطن نگفت بین که این همه اجتهاد و خلوص بدرجه ان نمی‌رساند او را بلکه پست تر نموده عند الله و عند اولی العلم ولی خود بگان خود بر همان تقوای خود هست

56 نه این است که العیاذ بالله بخواد حق را یقین نموده بعد از یقین بحق محتجب شود بلکه مثل او مثل علمائی است که در امام قبل بوده با وجود آنکه حجج الله بر آنها ظاهر است چگونه در ادیان خود صابرند و حال آنکه اهل بیت (ع) کمال اهتمام را از برای نجات این خلق فرموده و از این جهت است اینهمه احادیث فتنه بیان نموده اند که بجائی میرسد که فرموده اند لا یبقی الا نحن و شیعتنا و اگر مراد طلوع شمس این طور است که مردم میفهمند اینقدر احادیث فتنه معنی نداشت و در حدیث دیگر از رسول الله (ص) که میفرماید سیرجع الاسلام غریبا کما بدء فطوبی للغرباء و امر فرموده اند که در شبهای بیست و سوم ماه رمضان سوره روم و عنکبوت تلاوت شود لعل یکی متنبه شود و در کلام الهی الم احسب الناس ان یتروکوا ان یقولوا امنا وهم لا یفتنون ولقد فتنا الذین من قبلهم فلیعلن الله الذین صدقوا ولیعلن الکاذبین

57 تدبیر در حق خود ننماید اگر کلهء میشنود اگر مقبل نگردد ساکت گردد ولی نظر نموده که راضی بسکوت هم نشده و فتوی داده بر کسیکه بامر اومتدین بدین او است و تعجب از این نموده و نظر نموده در ان حدیث که در زمان امیر المؤمنین هشتصد عالم فتوی دادند در حق امیر المؤمنین (ع) بغیر حق و در یوم عاشورا هفتاد نفر از علماء بودند در جند غیر حق که امر بغیر حق در حق حضرت مینمودند و بگان

their religion. For no soul desires to act contrary to truth between themselves and God, yet this is what thou seest.

58 This learned man shows not even this much understanding: When Moses (peace be upon Him) made His claim to prophethood two thousand two hundred and seventy years ago, He demonstrated His proof through the staff. His opponents possessed sufficient wisdom and understanding to say they would produce the like of His proof, as the Qur'an testifies: "And they came with a mighty sorcery." Yet the understanding of this learned one, who hath spent seventy years in pursuit of religious jurisprudence, falls short of even that level in the sight of God and those endued with knowledge.

59 While in his own estimation none is more God-fearing than himself, yet matters become so confused for the human soul that its station before God becomes lower than at first, though it perceiveth this not.

60 What I say, I have stated with proof and evidence, else were divine justice to prevail, how could such words be uttered? What befits one who would pass judgment on the very Object of his worship?

61 Consider how oft they recited the Comprehensive Visitation Prayer: "Whoso knoweth you hath known God," yet not one arose to act accordingly when every sign was made manifest. Deeds bear fruit only when performed at their proper time. When the Prince of Martyrs (peace be upon Him) asked for water, it would have been fitting to bring Him water. But to spend thousands upon thousands yearly in commemorating His martyrdom, though meritorious to the extent that His memory is exalted thereby, is but a source of pleasure for those who spend thus. That holy soul ascended with parched lips unto the Ever-Living One.

62 Man must therefore act at the appropriate time that he may derive benefit therefrom. Today is the Day for aiding the Cause of Truth, when by the mere act of turning unto it, verses are revealed in one's honor, yet they turn not, neither do they render aid. But after the Faith is established, all cry "I! I!" and yearn to aid the Cause of Truth, supplicating night and day. Consider the early days of Islam, how often the Messenger of God (peace be upon Him) sought the people's aid. Now after one thousand two hundred and seventy years, thou hast

نکته که آنها مابین خود و خدا پیدایی مینمودند بلکه این را از دین خود میدانستند و الا هیچ نفسی نمیخواهد که ما بین خود و خدا خلاف حق عمل کند، ولی همین قسم است که میبینی

58 و اینقدر تعقل نمیکند این شخص عالم که موسی (ع) در دو هزار و دویست و هفتاد سال قبل ادعای نبوت که نمود اظهار بینة بعضا نمود طرف مقابل هم اینقدر شعور و ادراک داشت که بگوید منم مثل بینة تو میاورم چنانچه قرآن ناطق است و جاءوا بسحر عظیم ولی شعور این شخص عالم که هفتاد سال است زحمت در اجتهاد خود کشیده بقدر درک ان نیست عند الله و عند اولی العلم

59 و حال آنکه نزد خودش متقی تر از خود نمیداند ولی امر بر نفس انسانی این قسم مشتبہ میشود که عند الله مقام ان از اول ادنی تر میشود که خود ملتفت نمیشود

60 و اینکه میگویم دلیل و برهان ذکر نمودم و الا اگر بعدل الهی باشد کجا این نوع بیان توان نمود کسیکه بر مسجود خود حکم کند ایا چه سزاوار است

61 بین چقدر زیارت جامعه خواندند فن عرفکم فقد عرف الله و یکی بهم رسید که عمل نماید و کل جزء هوا شد عمل در وقتی ثمر میدهد که بموقع شود در وقتیکه سید الشهداء (ع) طلب ماء مینمود سزاوار بود بلاغ ماء باون و الا سالی کرور کرور در ذکر تعزیه او صرف نمودن تلذذی است از برای صارفین اگر چه اجر دارد بقدر ارتفاع ذکر که میشود ولی ان نفس مقدس با عطش عروج فرمود بسوی حی لم یزل

62 حال باید انسان عمل را در موقع خود کند تا آنکه نفع بخشد او را امروز که یوم نصرت حق است و بخش اقبال آیات در شان ایشان نازل میشود اقبال نمیکند و نصرت نمیکند ولی بعد از آنکه دین مرتفع میشود همه منم منم می نمایند و تمنای نصرت حق میکنند و شب و روز تضرع میکنند نظر نموده در صدر اسلام چقدر رسول خدا (ص) طلب نصرت از خلق نمود و بعد از هزار و دویست و هفتاد سال دیدی ارتفاع اسلام را که تو یکی از بندگان او هستی عارت میاید که

witnessed Islam's ascendancy, and thou, being one of His servants, art ashamed to seek assistance in thy Faith from another. Indeed, none even notice thy piety, much less seek thine aid. Thousands upon thousands like thee languish in the corners of religious schools. Yet at the dawn of this Revelation, the Manifestation of the Ever-Living One, God called out "Answer ye the distressed one," but there is none to respond, let alone render aid. And had any responded, how could their abode be in such a station? Now appreciate the value of these days.

- 63 In due measure should aid and assistance be rendered. Otherwise, millions upon millions shall come afterwards seeking succor, but to no avail. And by any single one of these proofs, the truth becomes evident to every fair-minded soul.

- 64 Know thou that every people falls into one of two categories at the time of a subsequent Manifestation: Either they recognize the truth and proof thereof yet refuse to believe, like those of whom God hath spoken in the Surih of An'am: "And among them are those who hearken unto thee, but We have placed veils over their hearts lest they understand it and in their ears a deafness; and were they to see every sign they would not believe therein, to such an extent that when they come unto thee they dispute with thee, the unbelievers saying: 'This is naught but tales of the ancients.'" And in another place He hath said: "And they denied them, though their souls acknowledged them, for spite and arrogance."

- 65 And there are some who, upon hearing proof and evidence, believe and attain certitude. These are they whose essential realities are mirrors of the divine names, and whose outward beings are proofs of the Sun of Truth. In every Revelation, all people of faith revolve around them in their religion, and they are more precious in God's sight than all else. And there are some who, after hearing proof and evidence, do not attain certitude and return to the first category. Thus it is confined to two stations: negation and affirmation. The first is negation, which says "there is no god" through its essential reality, though it may say "no God but God" with its physical tongue. And the second are proofs of affirmation, who upon hearing the verses - which are the greatest proof and mightiest evidence - attain certitude.

- 66 It is for this reason that God commanded His Messenger to wage holy war, that those who believe not might be compelled to enter the Faith - this being a bounty from God toward those who negate, that they might be forcibly brought into paradise and emerge from the state of negation. In every Revelation,

در دینت طلب تنصراز دیگری کنی بلکه کسی ملتفت نمیشود بتقوایت تا چگونه طلب نصرت از تو کند کرور کرور مثل تو در زاویه های مدارس افتاده ولی در اول ظهور مظهر حی لا یموت خود ندا فرمود اجیبوا المضطر و کسی نیست که جواب گوید تا چگونه نصرت کند و اگر کسی جواب میگفت چگونه مقرر او در مثل این مقام میشد

- 63 حال قدر این ایام را دانسته و نصرت که خرج میرود بموقع خرج نموده و الا من بعد کرور کرور میایند که تمنای نصرت میکنند و ثمری ندارد و بیک دلیل از کل این ادلاء بر نفس منصف ثابت میگردد

- 64 و بدانکه هر امتی از دوشق بیرون نیستند در ظهور بعد یا آنکه بعد از تعرف حق و حجت ان نمیخواهند که ایمان آورند مثل آنکه خداوند در حق انها فرموده در سوره انعام ومنهم من یستمع الیک وجعلنا علی قلوبهم اکنه ان یفقهوه و فی اذانهم وقرا وان یروا کل ایه لا یؤمنوا بها حتی اذا جاءک یجادلونک یقول الذین کفروا ان هذا الا اساطیر الاولین ودر مقام دیگر فرموده وخذوا بها واستیقنتها انفسهم ظلما وعلوا

- 65 و بعضی هستند که بمجرد استماع دلیل و برهان ایمان میاورند و یقین میکنند انها هستند که کینونیات انها مرات اسماء حق بوده و ظواهر انها ادلاء شمس حقیقت در هر ظهور هر امتی در دین خود در حول انها طاقند و انها اعز قدرند عند الله از هر شیئی و بعضی هستند که بعد از استماع دلیل و برهان موقن نمیشوند و راجع میگردند بصنف اول پس منحصر شد بدو مرتبه نفی و اثبات اول نفی است که لا اله الا الله میگوید بلسان کینونیتش اگر چه لا اله الا الله میگوید بلسان جسدش و ثانی ادلاء اثباتند که بمجرد استماع آیات که اعظم دلیل و اکبر برهانست موقن میشوند

- 66 و از اینجهت است که خداوند امر فرموده رسول خود را بجهاد که بجبر و قهر انهایکه ایمان نمیآورند داخل در دین کنند که این فضلی است من الله در حق نفی که بجبر و قهر حق داخل در جنت شود و از حکم نفییت بیرون

when ye observe proofs of affirmation and see that people are not guided by proof and evidence, there is no way to guide the rest of humanity except to beseech God, exalted be His glory, to raise up one who will cause all to enter the true Faith.

رود و در هر ظهور هرگاه ادلاء اثبات مشاهده نمایند که خلق بدلیل و برهان مهتدی نمیشوند غیر از آنکه از خداوند عالم جل و عز طلب نمایند که کسی را مبعوث فرماید که کل را داخل در دین حق کند سبیلی نیست از برای هدایت سایر خلق

67 Even as thou seest today the peoples upon the earth, from among the followers of Moses, David and Jesus - there is no way to guide them except that a mighty sovereign should cause them to enter the true Faith.

67 مثل اینکه امروز امم فوق ارض را مشاهده میکنی از امت موسی و داود و عیسی غیر از آنکه سلطان مقتدری آنها را داخل دین حق کند سبیلی از برای هدایت آنها نیست

68 Consider how these divines argue their authority as representatives of the Imam (peace be upon him) based on a tradition they relate. If they truly acted in accordance with what is in the tradition, and then examined how the Imamate is established, by what means it is proven other than that the Messenger of God, He be Glorified, set forth explicit texts concerning the Commander of the Faithful (peace be upon him), and through this Guardianship was created, even as the pilgrimage to the House came into being through His word, and other ordinances likewise. Consider, on a higher level, through what the proof of Prophethood was established. There is no doubt that God provided no proof except through verses. Now observe - one upon whom God bestowed the proof of Prophethood, a world governed by His decree - if he be in the right, would he seek to pass judgment upon the Bearer of the Greatest Proof and Most Mighty Evidence?

68 نظر کن که استدلال این علماء بر اینکه حاکم هستند از قبل امام (ع) حدیثی است که روایت میکنند اگر بر حق مطابق آنچه در حدیث است عامل باشند و بعد نظر نموده بثبوت امامت که بچه چیز ثابت میشود غیر از آنکه رسول خدا (ص) در حق امیر المؤمنین (ع) نص فرمود و بهمین خلق ولایت شد مثل آنکه خلق حج بیت بقول انحضرت شد و سایر احکام هم مثل این و نظر کن بیک درجه بالاتر که ثبوت نبوت بچه چیز شد شبهه نیست که خداوند استدلال نفرموده الا بایات حال بین کسیکه حجت نبوت را خدا باو عطا فرموده عالمی که بحديث حکم خلق شده اگر محق باشد میخواهد حکم کند بر صاحب حجت کبری و بینه عظمی

69 Indeed, this is the Day of Resurrection, a time of dire distress, wherein each soul is tried in matters of faith, not worldly affairs, for these are not the realm of judgment. Observe those of other faiths, how many possess glory and wealth, yet the decree of faith applies not to them. Consider with the eye of insight all verses revealed in the Qur'an concerning the Day of Resurrection. Behold the people of Paradise in Paradise, which is the recognition of Truth, and the people of the Fire in the Fire, which is veiling from Truth.

69 الغرض یوم قیامت است و وانفسا است و هر کس بنفس خود مبتلا است در دین خود نه در دنیا زیرا که انحل حکم نیست نظر نموده در غیر مذهب که چقدر صاحبان عز و غنا هستند و حال آنکه حکم ایمان بر آنها نمیشود و کل ایاتی که در فرقان نازل شده در ذکر یوم قیامت بعین بصیرت مشاهده کن و اهل جنت را در جنت بین که ان عرفان بحق است و اهل نار را در نار که ان احتجاب از حق است

70 Yet as your gaze remains fixed upon the words of the previous Household, you look for correspondence in traditions, though it befits not the Bearer of verses as proof to draw evidence from previous traditions, for the return of the bearers of traditions shall be created through His Word, as divine Will has ordained. And if God should will to create in this Revelation to the number of all things, were worthy servants to be found - yet His grace has been complete and perfect, and any deficiency lies with the servants, not with the grace of the Lord of Lords.

70 ولی هنوز چون نظرت بکلمات قبل اهل بیت است در احادیث مطابقه نظر نموده و حال آنکه سزاوار نیست که صاحب حجت ایات مستدل شود باحادیث قبل زیرا که رجوع صاحبان احادیث بقول او خلق خواهد شد چنانچه مشیت الهی تعلق گرفته و اگر بعدد کلشی خدا خواهد در اینظهور خلق فرماید اگر عباد قابلی بهمرسد و الا فیض تام و کامل بوده و جهت نقص از عباد بوده نه از فیض رب الارباب

- 71 For the first thing required is this station of infallibility, and how can one who heard the call “Am I not your Lord?” and responded not “Yea” possess infallibility? From the beginning of the Revelation, see the people as like those servants who lived in the days of the Messenger of God. Yet so long as the Sun shines, whoever responds, their response is accepted, even as occurred with the tribes in previous Dispensations, when God accepted their repentance and bestowed upon them stations of authority.
- 72 How perfect and complete is God’s grace, and how remote are the people! How they longed to hear but one verse from God’s Messenger, yet now verses descend like torrential rain from the heaven of divine mercy, and none is found to hear. The people of the Bayan too shall yearn hereafter, but they shall be tested by Him Whom God shall make manifest, exalted be His mention. Among the conclusive proofs is the knowledge of all things in a single soul, whose invention reaches the level of miracle, which is stored and treasured in the Book of the Unity of Forms, of which none before had become aware, and its fruit lies in the letters. One observes how all things are gathered together in the eleven degrees that constitute the temple of identity. And when you guide the first temple through the ocean of names, it culminates in nineteen and does not enter into twenty. The revelation of this knowledge is a conclusive proof for all, if they would but understand.
- 73 Among the words that bring peace to the heart are those of the Prince of Believers, who declared in the Tutunjiyyih Sermon: “Until He said: Expect the One Who spoke to Moses from the Burning Bush of Tur. This will be manifestly apparent, witnessed and described.” And observe that nothing has appeared or will appear from it except the words “Verily I am God, there is no God but I.” And in another place in the same sermon He said: “And after a while you shall have a glimpse whereby you will understand some of the explanation, and the crafts of proof will be unveiled to you.” Until He said: “At that time the regions will quake with calls to every falsehood. Alas! Alas! Expect the coming of the Greatest Relief and its approach group after group.”
- 74 And in the Sermon of Ghadir He said: “God’s help will come against His enemy in its time, and God is All-Subtle, All-Aware.” And in another place in the same sermon He said: “And hasten to forgiveness from your Lord before a wall is set
- زیرا که اول چیزیکه میخواهد این رتبه عصمت است و کسیکه شنید ندای الست بر بکم را و بی نگفت چگونه عصمت داشته و از اول ظهور مثل خلق را مثل عبادی بین که در یوم رسول الله (ص) بودند ولی مادامی که شمس مشرق است هر کس که اجابت کند مقبول میشود اجابت اون چنانچه در اسباط ظهورات قبل چنین شده که خداوند توبه ایشانرا قبول فرموده و مناصب ولایت بانها عطا فرموده
- چقدر فضل خدا تام و کامل است و چقدر مردم بعید چقدر تمنا نمودند که یک ایه از رسول خدا بشنوند و حال که مثل غیث هاطل از سماء رحمت الهی آیات نازل میشود کسی نیست که بشنود اهل بیان هم من بعد تمنا خواهند نمود ولی ممتحن بمن یظهره الله جل ذکره خواهند شد و از جمله ادلاء متقنه علم کثیفی است در نفس واحد که بحد اعجاز است اختراع ان که در کتاب هیاکل واحد بیان این علم مکنون مخزون شده و احدی قبل از این مطلع نشده و ثمره ان اینکه در حروف مشاهده مینماید که چگونه کثیفی در یازده درجه که هیکل هویت باشد جمع میگردد و هیکل اول را که در بحر اسماء سیر دهی بنورده منتهی میشود و داخل عدد بیست نمیشود و اظهار این علم حجتی است بالغه بر کل اگر تعقل نمایند
- و از جمله کلماتی که قلب بان ساکن میگردد کلام امیرالمؤمنین (ع) است که در خطبهء تطنجیه فرموده الی ان قال فتوقعوا ظهور مکلم موسی من الشجرة علی الطور فیظهر هذا ظاهر مکشوف و معاین موصوف و نظر نموده که غیر از ذکر انی انا الله لا اله الا انا از ان ظاهر نشده و نمیشود و در همین خطبه در موضع دیگر فرموده وان لکم بعد حین طرفه تعلمون بها بعض البیان وینکشف لکم صنایع البرهان (الی ان قال) فعند ذلک ترج الاقطار بالدعات الی کل باطل هیات هیات توقعوا حلول الفرج الاعظم واقباله فوجا فوجا
- و در خطبهء یوم غدیر فرموده و سیاتی نصر الله علی عدوه لحینه، هو الله لطیف خبیر و در همین خطبه در موضع دیگر فرموده و سارعوا الی مغفرة من ربکم قبل ان یضرب بسور له باب باطنه فیه

up with a gate; within it is mercy and without it is punishment.” Reflect well upon this passage until its end.

- 75 And in His poetry, as recorded in His collection of verses, He said: “O my sons, when the Turks are roused, then await The authority of a Mahdi who will arise and establish justice And the kings of the earth from the House of Hashim will be abased And one of them who delights in frivolity will be pledged allegiance A youth from among youths with no judgment Having neither seriousness nor reason Then the true Qa'im will arise from among you And with truth He will come to you and with truth He will act Named after God's Messenger, may my soul be sacrificed for him So do not abandon Him, O my sons, and hasten.”

- 76 And among these is the Hadith of the Tablet of Fatima, which is recorded in the books of tradition: “Until He said: And I will complete that through his son M H M D, a mercy to the worlds. In him is the perfection of Moses, the splendor of Jesus, and the patience of Job. His friends will be abased in his time, and their heads will be exchanged as gifts, just as the heads of the Turks and Daylamites. They will be slain and burned, and will be fearful, terrified and afraid. The earth will be dyed with their blood, and wailing and lamentation will spread among their women. These are truly My friends. Through them I will repel every dark, impenetrable trial, and through them I will remove earthquakes and lift off burdens and chains. These are they upon whom are blessings and mercy from their Lord, and these are the rightly guided ones.”

- 77 And among these is the Prayer of Nudbih, as is evident, where His Holiness says: “It is hard for me that I should weep for You while the people forsake You.”

- 78 At the time of the Manifestation it is plain what hath befallen this dawning-place of Divine Unity. Among these is the tradition of Adhirbayjan: “We must needs have from Adhirbayjan an affair before which nothing shall stand. When this happeneth, then remain in your homes. But when the Mover moveth, hasten ye unto Him...” until it says “Woe unto the Arabs, for their approaching doom.” If this referred not to the Manifestation, mention of it would have been fruitless. And among these is the tradition of Abu Labid Makhzumi concerning the disconnected letters of the Qur'an, which is explained in the commentary on Kawthar, indicating the year 1260.

- 79 And among these is the tradition of Mufaddal which states until it says: “His Cause shall be made manifest in the year sixty, and His mention shall be exalted.” And among these

الرحمة وظاهره من قبله العذاب تفكر كن در اين فقره حق تفكر تا اخر ان

- 75 و در اشعار خود فرموده چنانچه در ديوان مسطور است بني اذا ما حاشت الترك فانتظر ولاية مهدي يقوم ويعدل وذل ملوك الارض من ال هاشم ويبيع منهم من يلذ ويهزل صبي من الصبان لا راى عنده ولا عنده جد ولا هو يعقل فثم يقوم القائم الحق منكم وبالحق ياتيكم وبالحق يعمل سمي رسول الله نفسي فدائه فلا تحذلوه يا بني وعجل

- 76 و از انجمله حديث لوح فاطمه (ع) است كه در كتب حديث مسطور است الى ان قال واكمل ذلك بانه م ح م د رحمة للعالمين عليه كمال موسى (ع) وبهاء عيسى (ع) وصبر ايوب ويذل اوليائه في زمانه وتهادى رؤسهم كما تهادى رؤس ترك والديلم ويقتلون ويحرقون ويكونون خائفين مرعوبين وجلين تصبغ الارض من دمائهم ويفشوا لويل والرنة في نسائهم اولئك اوليائي حقا بهم ادفع كل فتنة عمياء حذس وبهم اكشف الزلازل وارفع الاصال والاغلال اولئك عليهم صلوات من ربهم ورحمة واولئك هم المهتدون

- 77 و از انجمله است دعای ندبه چنانچه ظاهر است كه حضرت ميفرمايد عزيز علي ان ابكيك ويخذلك الوري

- 78 از وقت ظهور ظاهر است كه بر اين مطلع توحيد چه گذشته است و از انجمله است حديث اذربايجان لا بد لنا من اذربايجان ما امر لا يقوم لها من شيء فاذا كان كذلك فكونوا احلاس بيوتكم فاذا تحرك متحرك فاسعوا اليه (الى ان قال) ويل للعرب من شر قد اقترب كه اگر مراد ظهور نبود اين كلمه بلا ثمر بود ذكر ان و از ان جمله حديث ابن لبید مخزومی در ذكر حروف مقطعات قرآنيه است كه بيان ان در شرح كوثر شده كه بسنه هزار و دويست و شصت منتهی ميشود

- 79 و از انجمله است حديث مفضل الى ان قال ويظهر في سنة ستين امره ويعلو ذكره و از انجمله است حديث حضرت صادق (ع) كه ميفرمايد ان

is the tradition of His Holiness al-Sadiq who said: "God hath concealed four things in four things, and hath concealed His Proof among His creatures. And in him is a likeness to Joseph - he shall be sold and bought, while they know him not to be Joseph."

الله اخفى اربعة في اربعة واخفى حجه في خلقه
وان فيه سنة من يوسف يباع ويشترى ولا يدري
انه يوسف

- 80 Know thou that in this station, that essential Body is identical with this Body. And whenever God willeth, He can manifest an age of over a thousand years as thirty or forty years. No other means for its manifestation was possible in contingent being, though God is assuredly powerful over all things. And if thou mentionest Khidr, that too was of the same kind. With God, the Throne of Life was ever his. Likewise regarding Satan, thou hast heard that the shadow of negation standeth opposed to the shadow of affirmation, which is of the same nature. Thus thou hast precisely heard how he sought to extinguish God's Cause, though he was a worshipper and prostrator before God - but in the way he loved, not in the way God loved.

80 و بدانکه در این مقام ان جسد جوهری بعینه این جسد است و هرگاه خداوند خواهد هزار سال متجاوز عمر را بسن سی یا چهل ظاهر فرماید غیر از این اسباب از برای اظهار ان در امکان ممکن نبوده اگر چه خداوند قادر بوده و اگر ذکر خضر ثنائی انهم بهمین قسم بوده عند الله لم یزل از برای او عرش حیات بوده و همچنین در ذکر شیطان که شنیده که ظل نفی در مقابل ظل اثبات باشد که انهم همین قسم است چنانچه بعینه شنیدی که چگونه خواست اطفاء امر خدا نماید و حال آنکه از برای خدا عابد و ساجد بود و لکن من حیث یحب لا من حیث یحبه الله

- 81 Be vigilant in the manner thou worshipping God. Worship Him in the way He loveth, not in the way thou lovest, lest thou be transformed from the Tree of Affirmation to negation. And seek refuge with God in every state from the evidences of negation.

81 و مراقب باش در شانی که عبادت میکنی خدا را عبادت کن از ان سبیلی که او دوست میدارد نه از ان سبیلی که تو دوست میداری که انوقت مبدل میشوی از شجره اثبات بنفی و پناه بر خدا در هر شان از ادلاء نفی

- 82 And among these is the saying of Kazim who declared: "The Master of this Cause is the banished, the lonely stranger, absent from his people, bereft of his father." And among these are His own words in the prayer for the nights of the blessed month of Ramadan: "O God! Make him the caller to Thy Book and the upholder of Thy religion. Make him Thy successor in the earth as Thou didst make those who were before him. Establish for him his religion which Thou hast approved for him. Give him in exchange, after his fear, security - he shall worship Thee and not associate aught with Thee. O God! Honor him and through him grant honor, help him and through him grant help, and grant him a mighty victory. And grant him an easy triumph, and grant him from Thy presence a prevailing sovereignty."

82 و از ان جمله است قول کاظم (ع) که فرموده صاحب هذا الامر هو الطريد الوحيد الغريب الغائب عن اهله الموتور باهيه و از انجمله است كلام خود انحضرت در دعای شبهای ماه مبارک رمضان اللهم اجعله الداعي الى كتابك والقائم بدینك استخلفه في الارض كما استخلفت الذين من قبله مكن له دينه الذي ارتضيته له وابد له من بعد خوفه امنا يعبدك ولا يشرك بك شيئا اللهم اعزه واعززه وانصره وانتصر به وانصره نصرا عزيزا وافتح له فتحا يسيرا واجعل له من لدنك سلطانا نصيرا

- 83 O God! Through him make manifest Thy Faith and the tradition of Thy Prophet, until none of the truth shall be hidden out of fear of any of Thy creatures. There are countless traditions regarding this manifestation. If you wish, look into the Bihar, and whatever traditions you see that seem contradictory, answers have been given in several ways.

83 اللهم اظهر به دينك وسنة نبيك حتى لا يستخفى بشيء من الحق مخافة احد من خلقك واخبار طبق ظهور لا يحصى است اگر خواهی نظر در بحار نموده و آنچه احادیث بر خلاف میبینی بچند طرز جواب خود را داده

- 84 First, present it to the Proof, for none knows its meaning except the Proof, as they have said: "We speak a word, and We intend from it seventy-one meanings."
- 85 Second, the authenticity of these traditions is not established. All say they are not definitively proven, and when they contradict the Book, they must be set aside, as this has been the ruling of the traditionists.
- 86 Third, God has the power of bada' and it is true. How often has bada' occurred. For some, all this is merely a silencing answer for peace of mind. Otherwise, all has happened and will happen. For example, the rising of the sun from the west - this physical sun is not meant, for if it were this sun, it should have occurred in previous Manifestations. Rather, what is meant is the rising of the Sun of Truth from its setting place.
- 87 Observe how the Sun of Truth rose in Mecca, and now its rising is from the land of Fa, which is the ultimate setting place of the first. This is what is meant, not what is outwardly understood. The more discerning among the former scholars have also alluded to this, as in the tradition from Shaykh Ahmad Ibn Zayn'd-Din - may God elevate his station - who referred to this explanation in his treatise. And other strange aspects of the return should be understood similarly.
- 88 And what you have heard about the food of the enemies of the House of Infallibility in their return - what is meant is knowledge, as is made clear by the words of the Imam Sadiq in interpreting the verse of the Furqan: "Let man consider his food" - which has been interpreted as knowledge. Observe today all the divines who, since they act on conjecture, have in their religion consumed carrion regarding divine laws for themselves. And now that the Source of laws has appeared with conclusive proof and clear evidence, they remain veiled, like the people of Jesus who would mortify themselves to understand one commandment in the Gospel according to God's good pleasure, while the Messenger of God appeared as the Source of divine laws, yet they remained veiled. Still they mortify themselves to understand God's good pleasure in the Gospel.
- 89 Now observe to what a base state the sustenance of the veiled ones has descended, while none is mindful of the beginning and end of their own cause, and all move unaware, except those servants whom God has delivered.
- 84 اول آنکه عرض کن بر حجت که مراد را غیر از حجت نمیداند چنانچه فرموده اند نحن نتکلم بکلام ونريد منه احدى وسبعين وجها
- 85 و ثانی آنکه تحقق این احادیث ثابت نیست کل میگویند که قطعی الصدور نیست و در وقتیکه معارضه با کتاب کند باید وا گذاشت چنانچه حکم صاحبان حدیث همین بوده و
- 86 ثالث آنکه از برای خداوند بدها بوده و حق است چه بسا بدها واقع شده در بعضی کل اینها جواب اسکاکی است از برای سکونت و الا کل واقع شده و میشود مثلاً طلوع شمس از مغرب نه این شمس مراد است اگر این شمس میبود در ظهورات قبل میباید بشود بلکه مراد طلوع شمس حقیقت است از محل غروب خود
- 87 نظر کن که طلوع شمس حقیقت در مکه شد و حال طلوع ان از ارض فاء شده که منتهی الیه غروب اول باشد اینست مراد نه انطوریکه ظاهر فهمیده میشود چنانچه متدققین از علمای سابقین هم باین اشاره نموده اند چنانچه مرفوع شیخ احمد ابن زین الدین رفع الله درجته اشاره باین بیان نموده در رساله که نوشته و سایر غرائب رجعت را هم مثل این تصور نموده
- 88 و اینکه شنیده در رجعت اعدای اهل بیت عصمت غذای ایشان میشود آنچه میشود مراد علم است چنانچه قول حضرت صادق (ع) مبین است در تفسیر ایه فرقان فلینظر الانسان الى طعامه که بعلم تفسیر شده نظر کن امروز بکل علماء که اکثر چونکه بمظنه عمل میکنند در دین خود اکل میته گرفته اند احکام الهی را در حق خود و حال که صاحب حکم ظاهر است با حجت متقن و دلیل مبرهن محتجب مانده اند مثل امت عیسی (ع) که رهبانهای آنها ریاضت میکشیدند که یک حکم را مطابق رضای الهی در انجیل فهمند و رسول الله (ص) ظاهر شد که مصدر احکام الهی بود و آنها محتجب ماندند هنوز هم ریاضت میکشند که رضای الهی را در انجیل بفهمند
- 89 حال مشاهده کن که رزق محتجبین بچه محل ادنی منتهی شده و احدى ملتفت نیست بر امر مبدء و منتهای خود و کل لا یشعر حرکت میکنند الا عبادیکه خداوند ایشانرا نجات داده

- 90 And today is the day when the people of Paradise glory in their stations in the pavilions of certitude in the Cause and Faith. In truth they have been and are [believers]. And they laugh at the people of fire. Even though they say about these [believers] that they are foolish ones or weak ones - just as in early Islam they also said: "Shall we believe as the foolish ones believe?" Yet God has placed the companions of this Revelation among the people of understanding, such that no one can deny this. And if anyone should deny it, they would be opposing their own senses. For you yourself are one of the students of the departed Siyyid (may God elevate his station), yet you have turned away from the ulama of Najaf and Karbala who are the source of authorization for others, not paying them the slightest attention. Consider then the state of others who were mostly trained in his presence. And if you are not among his companions, look at the companions of the one whose name corresponds to the Manifestation of your Lord's name - how even one of his ordinary followers would confound all the mujtahids with proofs and wisdom, which I witnessed, due to their following conjecture rather than certainty. He would make such statements about them that I am embarrassed to mention, though he was justified in all of this through proofs and evidence he had learned from his teacher. Most of those who proved this Revelation were people of understanding and intelligence, and their certitude is a proof against those who have not attained certainty, just as in every Revelation the proofs of those who believed served as evidence against those who did not believe.
- 91 You yourself know the first believer, whom most of the Shaykhi and Siyyid scholars, and indeed other groups as well, acknowledged for his knowledge and virtue. Even the children of Isfahan, when I arrived there, would say that a student with a torn shirt came from the Siyyid and confounded with proofs and evidence the great scholar of that land whose name was Muhammad Baqir. Now this is one of the proofs of this Revelation - that after the passing of the departed Siyyid (may God elevate his station), he searched carefully among most of the scholars and found the truth only with the possessor of truth. And for this reason he attained a gift that the people of old and future generations until the Day of Judgment will envy. How could anyone speak of weakness or foolishness regarding such people of understanding?
- 92 And consider the one numbered by the Name of God, the unique and singular Vahid, whose virtue and piety no opponent or supporter denies, and all acknowledge his eminence in knowledge and his exaltation in wisdom. Look at his commentary on Kawthar and his other writings that appeared from
- 90 و امروز روزی است که اهل جنت افتخار کنند بمقاعد خود که در رفارف یقین امر و ایمان بحق بوده و هستند و بخندند باهل نارا اگر چه بگویند در حق اینها که اینها سفهاء میباشند یا ضعفاء چنانچه در صدر اسلام هم گفتند انؤمن کما امن السفهاء و حال آنکه اصحاب اینظهور را خداوند از اولوالالباب از خلق قرار داده که احدی این را هم نتواند گفت و اگر بگوید انوقت مکایره حس خود نموده زیرا که خودت یکی هستی از تلامذه مرفوع سید رفع الله درجته علمای نجف و کربلا که محل اجازات سائریند پشت پا زده و بقدر جوی اعتنا نمیکنی چگونه است حال دیگران که اکثر در حضور او تربیت شده اند و اگر از غیر اصحاب او هستی نظر کن در اصحاب صاحب اسمی که اسم ان مطابق است با مظهر اسم رب که یکی از بناهای عامی او زیراب میزد کل مجتهدین را بدلیل و حکمت که در راه دیدم بواسطه اتباع ظن و دون یقین و عباراتی در حق انها میگفت که من حیا میکنم ذکر کنم و حال آنکه در کل اینها بحق بود بدلیل و برهان که از عالم حق خود تعلیم گرفته بود و اکثر ادلای حضرت در اینظهور از صاحبان لب و عقل بوده اند و ابقان انها بحق حجت است بر انهایی که یقین ننموده اند چنانچه در هر ظهور ادلاء ایمان ان حجت بوده اند بر ادلاء دون ایمان
- 91 بان تو خود اول مؤمن را میشناسی که اکثری از علمای شیخیه و سیدییه بل طوایف دیگر مقرر علم و فضل او بودند حتی طفلهای اصفهان هم در وقتیکه وارد شدم میگفتند که یک طلبه پیراهن چاک امد از قبل سید و عالم کبیر ان ارض را که محمد باقر نام بوده بدلیل و برهان الزام کرد حال این یکی از ادلاء این ظهور است که بعد از فوت مرفوع سید رفع الله درجته اکثر علما را دقت نموده و نیافت حق را الا در نزد صاحب حق و باین سبب بموهبه مستوهب شد که غبطه انرا خالق اولین و آخرین الی یوم القیمه دارند در حق مثل این اولوالالباب چگونه تواند کسی ذکر ضعف یا سفاهت نماید
- 92 و نظر کن در عدد اسم الله فرد متفرد و وحید متوحد که احدی از مخالف و مؤالف منکر فضل و تقوای ان نیست و کل مقررند بر علو او در علم و سمو او در حکمت نظر کن در شرح کوثر

him, and understand his lofty station with God. And likewise the others, whose mention in this tablet would not benefit you. And these [proofs] are for the tranquility of your heart, otherwise, how should the Proof be established by the endorsement of His own followers? It is as though the sun in the firmament would seek to vindicate its reality by the sun reflected in a mirror. Yet as the purpose is the salvation of all, the proofs are brought down that perchance someone may become mindful.

- 93 I swear by the Sacred Divine Essence that I am grieved when anyone recognizes me, for recognition of the Truth is purely recognition of God and love for Him is love for God. And as I knew the capacity of these people, I therefore commanded that my name be concealed. These are the same people who said of the Messenger of God (peace be upon him), who was and is peerless, "Verily, he is possessed." And if they say "We are not those people," their deeds testify to the falsity of their words. That which God has testified is that which His proof bears witness to on His behalf. Should all the peoples of the earth testify to one thing, and He to another, that to which He testifies is God's testimony and all else was and is as naught. And if anything exists, it exists through Him.

- 94 Consider the religiosity of these people, who in their own affairs seek the testimony of two just witnesses, yet despite all these righteous ones, they hesitate in their certitude of the Truth. And if you wish to understand outwardly the meaning of "God sufficeth as Witness," be content, like the inmost essence, with that which Him Whom God shall make manifest, exalted be His mention, shall testify to in His Manifestation, not with what the people, whether believers or non-believers, testify concerning Him. And that which God testifies to - consider not the imagined. It is that which is revealed in the Book. God's testimony concerning the followers of Jesus (peace be upon him) was that which the Messenger of God (peace be upon him) testified to in the Qur'an, yet they accepted not God's testimony and acted according to their own testimony.

- 95 This bringing down of proof was for your insight, else the people of vision and divine eternal wisdom have been independent of such forms of proof. And since this is the Day of Resurrection, "All things shall perish except His Face" must be made manifest. And by "Face" in one interpretation is meant the Bayan, in whose shadow the proofs of Truth take refuge,

و سایر نوشتجاتی که از برای ان ظاهر شده و استدراک علو شان او را عند الله نموده و همچنین سایرین که ذکر انها در این لوح از برای تو مشمر نیست و اینها از برای سکون قلب تو است و الا چگونه حجت مستدل گردد بتصدیق شیعیان خود مثل این است که شمس در سماء مستدل شود بشمس در مرات بر حقیقت خود ولی چونکه غرض نجات کل است دلائل را تنزل میدهد لعل یکی متذکر شود

- 93 قسم بذات مقدس الهی که من حیفم میاید که کسی مرا بشناسد زیرا که عرفان حق صرف عرفان الله است و حب او حب الله است و چون حد این خلق را میدانستم از اینجهت امر بکتمان اسم نموده بودم این همان خلقتی که در حق مثل رسول الله (ص) که لا مثل بوده و هست گفتند انه لجنون و اگر میگویند ما انها نیستیم عمل انها دلیل بر کذب قول انها است و ما شهد الله خدا همانست که حجت او شهادت میدهد از قبل او کل اهل ارض اگر برامری شهادت دهند و او بر امری آنچه او شهادت میدهد ما شهد الله خداوند است و دون ان لا شیئی بوده و هست و اگر شیئی شود باو شیئی میگردد

- 94 و نظر کن در تدین این خلق که در امور خود بدو شاهد عادل مستشهد میگردند و با وجود اینهمه عدلاء در ایقان بحق تامل دارند و اگر خواهی که معنی و کفی بالله شهیدا را در ظاهر ظاهر درک کنی مثل باطن باطن راضی شو بانچه من یظهره الله جل ذکره در ظهور خود شهادت میدهد نه آنچه خلق از مؤمن و غیر مؤمن در حق ان شهادت میدهد و آنچه خداوند شهادت میدهد موهوم مبین ان همانست که در کتاب نازل میشود ما شهد الله خداوند در حق امت عیسی (ع) همان بود که رسول الله (ص) شهادت داده در قران و حال آنکه انها قبول نکردند شهادت خدا را و بشهادت نفوس خود حرکت نمودند

- 95 و این تنزل دلیل از برای تبصر تو بود و الا اهل بصیرت و حکمت الهیه ازلیه مستغنی بوده اند از این نوع استدلال و چونکه یوم یوم قیامت است و کل شیء هالک الا وجهه باید ظاهر شود و مراد از وجه در یک تفسیر بیانست که در ظل ان ادلای حق مستظلند کسی ملتفت نیست و

though none perceives this. And examining the answers of the two previous Exalted Ones, you will become certain that the appearance of the Expected One is the same as the appearance of that Reality asked about, which you have seen in the tradition of Kumayl: In the first year, "the removal of the veils of glory without any allusion" - behold! In the second, "the effacement of the imagined and the realization of the known." In the third, "the rending of the veil through the triumph of the mystery." In the fourth, "the attraction of Divine Unity through the attribute of Oneness" - behold! And in the fifth, "the light that shone forth from the morn of eternity upon the temples of unity" - behold! And you shall see the light shining from the morn of eternity, if you yourself flee not and become not perturbed.

نظر نموده در اجوبه مرفوعین قبلین یقین مینمائی بر اینکه ظهور موعود منتظر همان ظهور حقیقت مسئول عنه است که در حدیث کبیل دیده در سنه اول کشف سبجات الجلال من غیر اشاره بین و در ثانی محو الموهوم و صحو المعلوم و در ثالث هتک الستر لغلبة السر و در رابع جذب الاحدیة لصفة التوحید بین و در خامس نور اشراق من صبح الازل علی هیاکل التوحید بین و نور مشرق از صبح ازل را خواهی دید اگر خود هارب نگریدی و مضطرب نشوی

- 96 Look at the Dawn Prayer from His Holiness the Baqir, which begins thus: "O God! I beseech Thee by Thy most splendid splendor, and all Thy splendors are truly splendid. O God! I beseech Thee by all Thy splendor." This passage refers to the Messenger of God, and in the second instance behold the station of the Prince of Believers, until you reach the fifth degree where mention is made of light, which is the Prince of Martyrs, for light is a station like unto a lamp that consumes itself for the illumination of others. For in light no trace of self remains, just as, if thou art alive, thou shalt witness the lights of this Revelation, which of itself transcendeth all ego for the establishment of God's unity and His commandments and prohibitions.

96 نظر کن در دعای سحر از حضرت باقر (ع) که اول ان اینست اللهم انی اسالك من بهائك باباه وکل بهائك بهی اللهم انی اسالك ببهائك کله که این فقره اشاره است بر رسول الله (ص) و در ثانی در مقام امیرالمؤمنین (ع) بین تا اینکه در مرتبه خامس که میرسی ذکر نور میکند که ان سیدالشهداء (ع) است زیرا که نور مقامی است مثل مصباح که خود را میسوزاند از برای استضاء دیگران زیرا که در نور هیچ جهت انیت باقی نماند چنانچه اگر زنده هستی خواهی دید انوار این ظهور را که خود بنفسه از انیت نفس خود میگذرد از برای اقامه توحید خداوند و اوامر و نواهی ان

- 97 That which hath been related by those companions who heard it from the exalted Shaykh, may God elevate his station, concerning the signs of the Revelation are beyond counting. Thus did they write in elevation to the Siyyid in his own hand: "This Cause must needs have a seat, and every announcement hath its appointed time. It becometh not to give a specific answer, and ye shall know its tidings after a while."

97 و آنچه از مرفوع شیخ اعلی الله درجته اصحابی که از او شنیده اند نقل میکنند امارات ظهور لا یحصی است چنانچه بمرفوع سید نوشته بوده اند بخط خود لا بد لهذا الامر من مقر و لکل نبا مستقر ولا یحسن الجواب بالتعین و ستعلن نبا بعد حین

- 98 And that which thou thyself repeatedly heard from the elevated Siyyid is clear, for he would often say: "Do ye not wish that I should depart and the Truth be made manifest?" And the words that appeared from him in his final journey are related by those who themselves heard them.

98 و آنچه خود مکرر از مرفوع سید شنیدی مبین است که مکرر میفرمودند نمیخواهید که من بروم و حق ظاهر گردد و کلماتی هم که در سفر اخر از ایشان ظاهر شده انهایکه خود شنیده اند ناقلند

- 99 Among these is the account of Mirza Muhammad Akhbari, which Aqa Siyyid 'Abdu'l-Husayn Shushtari related, that in Kazimayn when asked about the Manifestation, he looked at those present in the gathering and said to him that thou shalt

99 و منجمله حکایت میرزا محمد اخباریست که اقا سید عبدالحسین شوشتری نقل میکرد که در کاضمین از او پرسیدند از ظهور حضرت نظر باهل مجلس نمود و گفت باو که تو درک خواهی نمود این را ملا محمد تقی هروی نقل

witness it. This was related by Mulla Muhammad-Taqiy-i-Haravi in Isfahan. Among these is the account of ‘Abdu’llah ibn Mubarak, who said in Fars to Haji Mirza Muhammad the merchant that it is evidence of the Manifestation. And behold thyself how many auguries thou hast drawn from the Qur’an since the beginning of this Revelation, all of which testified like conclusive texts to the truth of thy purpose. And Aqa Siyyid Ja’far Shibr, who made strange claims regarding this Cause - go and hear it. But these are not proofs, rather they are mere associations for the tranquility of thy heart.

100 And that which appeared from the scholars of letters, as related by the honored Aqa Siyyid Javad-i-Karbala’i from the Indian soul who had written for him the name of the Author of the Revelation before its proclamation.

101 Among these is an account related by the honored Shaykh ‘Ali Khurasani that in the holy city of Mecca in recent years, he heard verses from someone circumambulating the House, the calculation of which corresponds to the year of the Manifestation - go and hear it.

102 Among these is an account related by the honored Mirza ‘Abdu’l-Vahhab Khurasani from a master of the science of letters who had derived the Name ere its appearance. Likewise the account they related from the venerable Shaykh, which he verified on the road to the Holy Mecca, has indeed been confirmed. Just as the disciples of the late Shaykh, such as Mulla ‘Abdu’l-Khaliq and Murtada-Quli and others, have related in various ways the words they heard. Among these are the words that Mulla ‘Abdu’l-Khaliq has related from the venerable Shaykh, may God elevate his station. One is that he said: “Pray that you be not present in the early days of the Manifestation and Return, for there will be great tribulation.” And another that “whosoever remains alive from the year sixty to sixty-seven shall witness strange events.” And what strange and wondrous event could be greater than the Manifestation itself, as you shall witness. And you shall behold other wonders, for God shall make manifest a Soul for the victory of this Revelation, who shall speak by his innate nature, without having been taught. And among the proofs for the tranquility of your heart are four lines of verse that someone in Adhirbayjan heard in a dream from two persons, both relating it in accordance with that day, indicating the Manifestation. The transmitter was Mulla Yusuf, who related it from Mirza Mas’ud. And the various extractions from the Jafr, both before and after, if gathered together would make a complete volume.

میکرد در اصفهان منجمله حکایت عبدالله ابن مبارک است که در فارس بجای میرزا محمد تاجر گفته بود که دلیل است بر ظهور و خود بین از اول این ظهور چقدر تفال از قرآن گرفتی که کل مثل نص قاطع شهادت داد بر حقیقت مرادت و اقا سید جعفر شبر که ادعای غریبی در این امر مینمود برو بشنو ولی اینها دلیل نیست مگر اقتراناتیست از برای سکون قلبت

100 و آنچه از علمای حروف ظاهر شده چنانچه جناب اقا سید جواد کربلائی از نفس هندی نقل مینمود که اسم صاحب ظهور را از برای او نوشته بود قبل از نشر

101 و منجمله حکایتی است که جناب شیخ علی خراسانی نقل نموده که در مکه معظمه در این سنوات قریبه اشعاری از کسی در حول بیت شنیده شده که حساب آن مطابق است بسنه ظهور برو بشنو

102 و منجمله حکایتی است که جناب میرزا عبدالوهاب خراسانی از صاحب علم حروف نقل میکند که استخراج اسم را نموده قبل از ظهور آن و حکایتی هم که از مرفوع شیخ نقل میکنند که در سبیل مکه مکره تحقیق فرمودند بلکه محقق است چنانچه تلامذه مرحوم شیخ مثل جناب ملا عبدالخالق و مرتضی قلی و دیگران بانواع مختلف کلماتی که شنیده اند ذکر نموده اند و منجمله کلماتی است که جناب ملا عبدالخالق ذکر نموده اند از قول مرفوع شیخ رفع الله درجته یکی آنکه دعا کنید که در اوایل ظهور و رجعت نباشید که فتنه بسیار میباشد و یکی آنکه هر کس در سنه شصت تا شصت و هفت بماند امور غریبه مشاهده مینماید و کدام امر عجیب و غریب او از نفس ظهور بالاتر است چنانچه خواهی بود و مشاهده عجایب دیگر را خواهی نمود که خداوند نفسی را ظاهر فرماید از برای نصرت این ظهور که انهم بفطرت تکلم نمایند بلا آنکه تعلیم گرفته باشد و از جمله دلائل سکون قلبت چهار مصرع شعری است که کسی در اذربایجان در خواب شنیده از دو نفس که هر دو مطابق یوم آن نقل نموده دلیل بر ظهور است و ناقل آن جناب ملا یوسف بوده که از میرزا مسعود نقل مینمود و

- استخراجاتی که در جفر از قبل و بعد بیرون آمده اگر جمع ثنائی یک نسخه تام میشود
- 103 Among these is an extraction by Siyyid Muhammad Akhlati, who has many works on the science of letters, made some five hundred years ago, more or less, and these are its verses: "A Lord shall come to you in the two worlds, to revive the religion after deviation and corruption. And if a letter 'ha' is added to it, know that I have not concealed the secret. Multiply its number by itself, for this is the name of the Pole of all worlds. Take the glimpse before the extension after joining, and insert it beneath those who are inserted."
- و از انجمله است استخراجی که سید محمد اخلاطی که تصانیف بسیار در علم حروف دارد در مدتی از سنوات قبل که پانصد بنقص یا زیاده میشود استخراج نموده و آیات ان این است یحیی ربنا لکم فی النشأتین لیحیی الدین بعد الرا و غین وان زیدت علیه الهاء فاعلم بانّی ما کتمت السرّین فاضرب عدد هو فی عد نفسه فهذا اسم قطب العالمین خدا ملح قبل مد بعد ضم وادرجه تحت المدرجین
- 104 All these mentions are celestial conjunctions for your tranquility. Otherwise, one verse from the Bayan is greater in the sight of God than any proof. For these proofs demonstrate the powerlessness of all on earth and establish divine power. Present one verse of it to all the scholars of East and West - if anyone can produce its like by their innate nature, then consider, though this is and has been impossible, along with the proofs I mentioned before. And that one verse is this:
- کل این اذکار اقترانایست ملکیه از برای سکون تو و الا یک ایه از کتب بیان اعظمتر است عند الله از هر دلیلی و این دلائل زیرا که ان عجز کل ما علی الارض را میرساند و اثبات قدرت الهی را مینماید یک ایه انرا بر کل علمای مشرق و مغرب عرض کن اگر بفطرت کسی اتیان نمود تامل کن و حال انکه ممتنع بوده و هست با دلائلی که قبل ذکر نمودم و ان یک ایه این است
- 105 Say: O God! Verily Thou art the Knower of the heavens and the earth and whatsoever lieth between them. Thou givest knowledge unto whomsoever Thou willest, and deniest it to whomsoever Thou willest. Thou exaltest whomsoever Thou willest, and abasest whomsoever Thou willest. Thou strengthenest whomsoever Thou willest, and humblest whomsoever Thou willest. Thou aidest whomsoever Thou willest, and forsakest whomsoever Thou willest. Thou enrichest whomsoever Thou willest, and impoverishest whomsoever Thou willest, and in Thy grasp lieth the dominion of all things. Thou createst whatsoever Thou willest, howsoever Thou willest, through whatsoever means Thou willest. Verily, Thou art powerful over whatsoever Thou willest.
- (قل اللهم انك انت علام السموات والارض و ما بينهما لتؤتین العلم من تشاء و لتمنع العلم عن تشاء و لترفعن من تشاء و لتزلن من تشاء و لتعززن من تشاء و لتذلن من تشاء و لتضعن من تشاء و لتخلدن من تشاء و لتغنین من تشاء و لتفقرن من تشاء و فی قبضتک ملکوت کلشیء تخلق ما تشاء کیف تشاء کما تشاء بما تشاء انک کنت علی ما تشاء مقتدرا)
- 106 Consider the Qur'an, wherein but one "In the Name of God, the Compassionate, the Merciful" was revealed, while in the Bayan, through one mode of revelation, three hundred and sixty-one verses were revealed, of which a portion was sent down in the Bayan. More could have been possible, but was not manifested. Should God wish, He will cause it to be revealed through His Proof. One "By God, God is All-Knowing" sufficeth as proof for all.
- و نظر کن در فرقان که یک بسم الله الرحمن الرحیم زیاده نازل نشده و در بیان یک نوع بیان که بیان شده و نازل شده سیصد و شصت و یک بیان ان شده که قدری از ان در بیان نازل شده و زیاده بر این هم ممکن بوده ولی اظهار ان نشده و اگر خداوند خواهد نازل خواهد فرمود از نزد حجت خود و یک بالله الله العلم کفایت میکند در حجیت کل را

- 107 Observe from the beginning of the Revelation how many perished from plague - this was one of the signs of the Revelation, yet none perceived it. Among the believers of the Shi'ih sect, apparently over one hundred thousand emerged in the space of four years, yet none is mindful of this.
- 108 Consider the verse of the Qur'an: "Do those who disbelieve think that they can take My servants as protectors besides Me? Verily, We have prepared Hell as a lodging for the disbelievers." This was revealed concerning those servants who took Christian monks as their protectors instead of the Messenger of God. Their very act was their fire in their lifetime, for no reward from any good deed is better than divine good-pleasure in this life, and no fire in the station of evil is greater than the deed itself in this life.
- 109 Know that the worship of other than God is promised the fire, meaning obedience to other than the Manifestation of God. God's obedience in this world is only realized through obedience to His Manifestation. In every Revelation be discerning, lest thou obey other than God. For if on the Day of Him Whom God shall make manifest, thou shouldst obey any of the divines of the Bayan instead of Him, thou wilt have worshipped other than God. But if it be with His good-pleasure, thou wilt have worshipped God.
- 110 Consider in the Qur'an where God saith: "In what declaration after God and His signs will they believe?" The innermost meaning is: "In what declaration after the Messenger of God and what God hath revealed unto Him will they believe?"
- 111 Know that none besides God sufficeth for anything, while God sufficeth all things for all things. Continue along the same path with thy piety until another Cause appeareth from God.
- 112 As to thy question about the beginning of religion and its ordinances:
- 113 Know that the beginning of religion is the knowledge of God, and the perfection of knowledge is the unity of God, and the perfection of unity is the denial of attributes from His holy and exalted sanctuary of glory and majesty. And know thou that the knowledge of God is not made manifest in this world except through the knowledge of the Manifestation of Reality. And know thou that at the beginning of every Revelation, the Religion of God hath been the word "There is no God but
- و نظر نمودی از اول ظهور که چقدر خلق بوبا
مردند این یکی بوده از علائم ظهور و کسی مطلع
نشده و از مؤمنین فرق شیعه ظاهرا در عرض
چهار سال متجاوز از صد هزار شده ولی کسی
ملفت نیست
- نظر کن در آیه قران الحسب الذین کفروا ان
یتخذوا عبادي من دوني اولياء انا اعتدنا جهنم
للكافرين نزلا در شان عبادی نازل شده که
میگرفتند رهبان نصاری را اولیاء خود از دون
رسول الله (ص) و همان اخذ ایشان نار ایشان
بوده در حیات ایشان زیرا که هیچ ثوابی از نفس
عمل حسنه بهتر نبوده و نیست در این نشاء در
مقام رضوانیت و هیچ ناری هم در مقام سیئه
از نفس ان اکبر تر نبوده و نیست در این نشاء
- و بدانکه عبادت غیر الله وعده نار شده و مراد
اطاعت غیر مظهر الله است و اطاعت خداوند
در این عالم ظاهر نمیشود الا باطاعت مظهر او و
در هر ظهور مستبصر باش که اطاعت غیر الله
را نموده باشی که اگر در یوم ظهور من یظهروه
الله اطاعت یکی از علای بیان را نمائی من دون
او عبادت من دون الله نموده و اگر برضای او
باشد عبادت خداوند را نموده
- نظر نموده در فرقان که خداوند فرموده فبای
حدیث بعد الله وایاته يؤمنون که در باطن باطن
مراد انست فبای حدیث بعد رسول الله و ما نزل
الله علیه يؤمنون
- و بدانکه غیر الله کفایت نمیکند از هیچ شیئی و
خداوند کفایت میکند کلشی را از کلشی و
بر همان مناجای که بوده با تقوای خود حرکت
نموده تا وقتی که امر دیگر من عند الله ظاهر
گردد
- و اینکه سؤال نموده از اول دین و احکام ان
- بدانکه اول دین معرفت الله است و کمال معرفت
توحید خداوند است و کمال توحید نفی صفات
است از ساحت عز قدس او و علو مجد و
عظمت او و بدانکه معرفت الله در این عالم ظاهر
نمیگردد الا بمعرفت مظهر حقیقت و بدانکه اول
هر ظهوری دین الله کلمه لا اله الا الله بوده و
بعد از اثبات این کلمه ذکر ظاهر در ظهور بوده
مثل انکه در یوم نوح (ع) و در یوم ابراهیم

God”, and after the establishment of this word, mention was made of He Who appeared in that Revelation. For example, in the day of Noah it was Noah, and in the day of Abraham it was Abraham, and in the day of Moses it was Moses, and in the day of Jesus it was Jesus, and in the day of Muhammad the Messenger of God it was the Messenger of God, and likewise for those who come after unto the end that hath no end. Observe thou this! And make no mention of the Prophets of the past except with blessings, and likewise in writing refer to them with symbols, for all occupy stations of nearness and sanctity before God. And write not the name of God except that thou writest “Exalted and Glorified is He.” And likewise make no mention of Him Whom God shall make manifest except that thou writest “Exalted and sublime is His measure,” for this hath been the practice of the monotheists in every Revelation.

- 114 Consider thou the prayer that was revealed during the Minor Occultation to Abu'l-Hasan Darrab Isfahani, which Shaykh Tusi hath recorded in the Misbah-i-Kabir, wherein at the end of that prayer He saith: “O God! Send thy blessings upon Thy Vicegerent who reviveth Thy tradition, who standeth firm in Thy Cause, who calleth unto Thee, who guideth unto Thee, who is Thy proof unto Thy creation, Thy successor in Thy land, and Thy witness unto Thy servants. O God! Strengthen his victory, prolong his life, and adorn the earth through his long-lasting presence. O God! Protect him from the transgression of the envious, shelter him from the evil of the crafty ones, restrain from him the will of the oppressors, and deliver him from the hands of the tyrants.” In that time of occultation when His Holiness was not under the authority of tyrants, consider and understand that this referreth to today, when He sitteth in the Mountain of Mah-Ku.

- 115 And then He saith: “O God! Grant him, his family, his followers, his subjects, his close ones, his general supporters, his enemies, and all the people of the world that which would bring joy to his eyes and gladden his heart. Help him achieve his highest aspirations in this world and the next. Verily, Thou hast power over all things. O God! Through him renew what hath been effaced of Thy religion, revive what hath been altered of Thy Book, and manifest what hath been changed of Thy ordinances, until Thy religion returneth through him and at his hands fresh, new, pure, and sincere, wherein there is no doubt, nor any uncertainty, nor any falsehood, nor any innovation. O God! Illumine by his light every darkness, and destroy by his might every innovation, and demolish by his power every misguidance, and break through him every tyrant, and extinguish by his sword every fire, and destroy by his justice the

ابراهيم (ع) و در يوم موسى موسى (ع) و در يوم عيسى عيسى (ع) و در يوم محمد رسول الله (ص) رسول الله بوده و من بعد را هم الى اخر الذي لا اخر له مشاهده كن و ذكر انبياء گذشته را مكن الا بذكر صلوات و همچنين در مقام كتابت برمز اشاره بكن كه كل عند الله صاحب مرتبه قرب و قدس بوده و هستند و منويس اسم الله را الا انكه عز و جل بنويسى و هم ذكر من يظهره الله را الا انكه ارتفع و امتنع قدره بنويسى كه اين شعار موحدين بوده در هر ظهور

- 114 و نظر نموده بصلواتى كه بيرون آمده ، در غيبت صغرى بسوى ابوالحسن ضراب اصفهاني كه شيخ طوسى در مصباح كبير ذكر نموده كه در اخر ان صلوات ميفرمايد اللهم صل على وليك المحيي بسنتك القائم بامرک الداعي اليك الدليل عليك وحببتك على خلقك وخليفتك على ارضك وشاهدك على عبادك اللهم اعز نصره ومد في عمره وزين الارض بطول بقائه اللهم اكفه بغي الحاسدين واعذه من شر الكائدين وازجر عنه ارادة الظالمين وخلصه من ايدي الجبارين در ان غيبت كه حضرت پريد جبارى نبود تصور كن و بفهم كه مراد امروز است كه در جبل ماکو نشسته

- 115 و بعد ميفرمايد اللهم اعطه في نفسه وذريته وشيعته ورعيته وخاصته وعامته وعدوه وجميع اهل الدنيا ما تقر به عينه ويسر به وبنفسه وبلغه افضل عمله في الدنيا والاخرة انك على كل شيء قدير اللهم جدد به ما محي من دينك واحي به ما بدل من كتابك واطهر به ما غير من حكمك حتى يعود دينك به وعلى يديه غضبا جديدا خالصا مخلصا لا شك فيه ولا شبهة معه ولا باطل عنده ولا بدعة لديه اللهم نور بنوره كل ظلمة وهد بركنه كل بدعة واهدم بعزه كل ضلالة واقصم به كل جبار واخذم بسيفه كل نار واهلك بعدله جور كل جائر واجر حكمه على كل حكم واذل بسلطانه كل سلطان اللهم اذل كل من ناواه واهلك كل من عاداه وامكر بمن كاده

oppression of every oppressor, and cause his judgment to prevail over every judgment, and abase by his sovereignty every sovereignty. O God! Humiliate all who oppose him, destroy all who show enmity toward him, plot against those who scheme against him, and uproot those who deny his right, who make light of his cause, and who strive to extinguish his light and his remembrance.”

واستاصل من بحد حقّه واستهان بامرّه وسعى في اطفاء نوره واراد انحام ذكره

- 116 O God! Send Thy blessings upon Muhammad, the Chosen One, upon the One Who is accepted, and upon Fatima the Radiant, and upon Hasan the Accepted, and Husayn the Purified, and upon all the Successors, the Lamps in darkness, the Standards of piety, the Beacons of guidance, the Firm Handle, the Strong Rope, and the Straight Path. And send Thy blessings upon Thy Vicegerent and the Trustees of Thy Covenant and the Imams from his progeny. Extend their lives, prolong their days, and enable them to achieve their utmost hopes in matters of faith, this world, and the hereafter. Verily, Thou art powerful over all things.

116 اللهم صل على محمد المصطفى وعلى المرتضى وفاطمة الزهراء والحسن الرضا والحسين المصطفى وجميع الاوصياء ومصاييح الدجى واعلام التقى ومنار الهدى والعروة الوثقى والحبل المتين والصراط المستقيم وصل على وليك وولادة عهدك والائمة من ولده ومد في اعمارهم وزد في اجالهم وبلغهم اقصى امالهم دينا ودنيا واخرة انك على كل شيء قدير

- 117 Recite these prayers, and if time does not permit all of them, do not neglect this last portion, and be vigilant concerning thyself. On the Day of the Manifestation of Him Whom God shall make manifest, this very prayer will apply to Him. Although We are hopeful through divine grace that no grief shall touch Him, for We have educated the people of the Bayan not to consent to causing grief to any soul, that perchance no sorrow shall befall that Sun of Truth on the Day of His Manifestation.

117 و تلاوت این صلوات را بنما و اگر کل را فرصت نمدی این فقره اخر را ترک مکن و مراقب خودت باش در یوم ظهور من یظهره الله که همین دعا بعینه در حق او شده اگرچه امیدوار بفضل الهی بوده که حزنی بر او وارد نیاید زیرا که اهل بیان را تربیت نموده که راضی بحزن هیچ نفسی نشوند لعل بران شمس حقیقت در یوم ظهورش حزنی وارد نیاید و اینکه از ذکر خواهش نموده ای بگو لا اله الا الله عدد ما خلق و یخلق و مراقب خود باش که در ظل نفی نباشی و در ظل اثبات باشی

- 118 Know thou that all existence falls into but two divisions: either it is of the Tree of Affirmation or of the Tree of Negation. The first is the Tree of Good, and every mention of good is befitting it. The second is the Tree of Negation, and every mention less than good is befitting it.

118 و بدانکه کل وجود از دو شق بیرون نیست یا از شجره اثبات است یا از شجره نفی اول شجره خیر است و هر ذکر خیری از برای او سزاوار است و ثانی شجره نفی است و از برای او هر ذکر دون خیری سزاوار

- 119 Know thou that all peoples speak this word in their own tongues within their own religions, while they all dwell in the shadow of negation. The meaning of this word in the day of the Manifestation of the Apostle of God is that there is no truth except Muhammad, the Apostle of God. Observe thou this same principle in every Manifestation. How often thou mayest say “There is no God but God” while remaining among the veiled ones. And that Word which thou hast heard, by which God will judge all on the Day of Resurrection, is manifested through one like unto the Apostle of God. Whosoever turns towards it is accounted among the people of

119 و بدانکه کل ملل در مذهب خود این کلمه را میگویند بلسان خود و حال آنکه کل در ظل نفی هستند و معنی این کلمه در یوم ظهور رسول الله این است که هیچ حقی نیست الا محمد رسول الله و در هر ظهور همین قسم مشاهده کن چه بسا باشد که لا اله الا الله میگوئی و خود از محتجبین میشوی و ان کلمه که شنیده یوم قیامت خداوند بان کلمه حساب کل را میفرماید تکوین همین کلمه است که مثل رسول

affirmation and enters Paradise, and whosoever remains veiled from it is accounted among the people of negation and enters the fire.

الله ظاهر میفرماید هر کس مقبل شد در ظل اثبات حساب کرده برضوان میشود و هر کس محتجب ماند در ظل نفی حساب کرده بنار میشود

- 120 Seek refuge in God at all times, for the truly unified are rarer than red sulfur. This is why all profess unity with Him from Whom they are veiled. For instance, the followers of Jesus professed the unity of God, yet their profession of unity in this world amounted to declaring that there is no truth except Muhammad, the Apostle of God, while their profession of unity profited them not.

120 و پناه بر خداوند در هر حال که موحد اقل است از کبریت احمر اینست که کل توحید میکنند کسی را که از آن محتجبند مثل اینکه امت عیسی (ع) توحید میکردند خدا را و توحید ایشان راجع میشد در این عالم بظهور اینکه حقی نیست غیر رسول الله (ص) و حال آنکه ثمری بخشید توحید ایشان ایشانرا

- 121 Be most precise in the matter of thy profession of unity, for this is that same path which thou hast heard is finer than a hair and sharper than a sword. Think not that those who claim to understand the Book of God have comprehended aught. In all that I have observed, I have seen naught but mystical interpretations and mere words. I have not found in most people anything except what was manifest in those purified ones who came before. The words that appeared in Islam, in the station of knowledge, corresponded with creation. With others, apart from verbal proofs, it is nothing but excess words.

121 بسیار دقیق شو در امر توحید خود که این همان صراطی است که شنیده ادق از شعر است و احد از سیف و گمان مکن که اینها که ادعا میکنند فهم کتاب الله را چیزی ادراک نموده اند هر چه نظر کردم غیر از عرفان بافی و کلام نزد اکثری ندیدم الا آنکه از مظهرین مقدمین کلماتی که در اسلام ظاهر شده در مقام معرفت با تکوین تطابق داشته در نزد سایر غیر ادلاء بیانیه که محض کلام زیاده نیست

- 122 Consider the community of Jesus - how many scholars claimed to understand the Gospel, while the first letter of the Gospel was the creation of that Messenger of God (peace be upon him). And now 1,270 years have passed, and God knows how much they have interpreted that one verbal letter within their religion, while remaining veiled from its creation, which was the Messenger of God (peace be upon him). Had they understood even one letter of the Gospel, they would have necessarily recognized the appearance of the Messenger of God.

122 نظر کن در امت عیسی که چقدر علماء ادعای فهم انجیل را مینمودند و حال آنکه حرف اول انجیل تکون ان رسول الله (ص) بوده و حال آنکه آمد و هزار و دوست و هفتاد سال گذشت و آنها ان یک حرف لفظی را خدا عالم است که چقدر تفسیر نموده اند در دین خود و حال آنکه از تکون ان که رسول الله (ص) بود محتجب ماندند که اگر یکحرف از انجیل را درک نموده بودند لا بد ظهور رسول الله (ص) را درک مینمودند

- 123 Know then that all these Christian scholars have not understood a single letter of the Gospel, except their portion being verbal expressions without spirit and meaning. Similarly, look at the general people - how many commentaries they have written on the Qur'an, while remaining veiled from the creative jewels of the Qur'an, which are the People of the House of Infallibility. Likewise, those among the Shi'a who have written commentaries on the Qur'an - had they understood its creative meaning, they would not have remained veiled from the First Point of the Furqan, which is the station of the appearance of the Expected Proof.

123 پس بدان که این همه علماء که در نصاری هستند یکحرف از انجیل را درک نموده اند الا آنکه حظ ایشان بیان عبارتتست بلا روح و معنی و همچنین نظر کن در عامه که چقدر تفسیر بر قرآن نوشته و حال آنکه از جواهر تکوینی قرآن که اهل بیت عصمت (ع) باشند محتجب ماندند و همچنین آنها که از شیعه تفسیر بر قرآن نوشته اند اگر معنی تکوینی انرا درک نموده بودند از نقطه اول فرقان که مقام ظهور حجت منتظر است محجوب نمی ماندند

- 124 پس بدانکه هیچ درک ننوده اند الا کلماتی بلا
معنی و روح و همچنین مراقب خود باش در بیان
که مثل آنها نشوی و منقطع شواز ما سوی الله و
مستغنی شو بخدا از مادون او و این ایه را تلاوت
کن قل الله یکنفی کل شیء عن کل شیء ولا
یکنفی عن الله ربک من شیء لا فی السموات ولا
فی الارض ولا ما بینهما یخلق ما یشاء بامرہ انه
کان علاما قдіرا

125 و کفایت الله را موهوم تصور ننوده که ان ایمان
تو است در هر ظهوری بمظهر ان ظهور که ان
ایمان تو را کفایت میکند از کل ما علی الارض
و کل ما علی الارض تو را کفایت نمیکند از
ایمان که اگر مؤمن نباشی شجره حقیقت امر با
فناء تو میکند و اگر مؤمن باشی کفایت میکند
تو را از کل ما علی الارض اگر چه مالک
شیء نباشی این است ظهور معنی این ایه در مقام
رسول الله (ص) در ظهور قبل و همچنین ظهور
بعد و همچنین ظهور من یظہرہ الله و همچنین الی
آخر الذی لا اخر له بمثل من اول الذی لا اول
له مشاهده کن و قل ان الحمد لله رب العالمین و
استغفر الله ربک فی کل حین و قبل حین و بعد
حین

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Dala'il-i-Sab'ih (The Seven Proofs - Arabic)

- 1 In the Name of God, the Single, the Single! In the Name of God, the Alone, the Alone! In the Name of God, the Unique, the Unique! In the Name of God, the Peerless, the Peerless! In the Name of God, the Solitary, the Solitary! In the Name of God, the Incomparable, the Incomparable! In the Name of God, the One, the Singular! In the Name of God, the One, the Unmatched! In the Name of God, the Single, the Most

Single! In the Name of God, the One, the Pre-existent! In the Name of God, the Most Single, the Most Single! In the Name of God, the All-Solitary, the All-Solitary! In the Name of God, the One, the Dual One! In the Name of God, the One, the Most Distinguished! In the Name of God, the One, the Most Singular!

- 2 Through God, the One, the Single! Through God, the One, the Alone! Through God, the One, the Unique! Through God, the One, the Peerless! Through God, the One, the Solitary! Through God, the One, the Unmatched! Through God, the One, the Most Single! Through God, the One, the Pre-existent! Through God, the Most Single, the Most Single! Through God, the All-Solitary, the All-Solitary! Through God, the One, the Dual One! Through God, the One, the Most Distinguished! Through God, the One, the Most Singular!

المفرد بسم الله المفرد المفرد بسم الله المفرد المفرد
بسم الله الفرد الفردان بسم الله الفرد المتفرد بسم
الله الفرد المتفرد بسم الله الفرد المتفرد بسم الله
الفرد المستفرد

2 بالله الله الفرد الأفرد بالله الله الفرد الأفرد بالله
الله الفرد الفرد بالله الله الفرد الفرد بالله الله الفرد
الأفرد بالله الله الفرد الفرد بالله الله الفرد الفرد
بالله الله الفرد الفرد بالله الله الفرد الفرد بالله الله
الفرد الفرد بالله الله الفرد الفرد بالله الله الفرد
الفريد بالله الله الفرد الفيروود بالله الله المفرد المفرد
بالله الله المفرد المفرد بالله الله المفرد المفرد بالله
الله الفرد الفردان بالله الله الفرد المتفرد بالله الله
الفرد المفترد بالله الله الفرد المتفرد بالله الله الفرد
المتفرد بالله الله الفرد المستفرد بسم الله الفرد ذي
الفرد بسم الله الفرد ذي الفرد بسم الله الفرد ذي
الفرد بسم الله الفرد ذي الفرد بسم الله الفرد ذي
الفرد بسم الله الفرد ذي الفرد بسم الله الفرد ذي
الافراد بسم الله الفرد ذي الافراد بسم الله الفرد
ذي الافرود بسم الله الفرد ذي الفرد بسم الله الفرد
الفرد ذي الفردة بسم الله الفرد ذي الفرد بسم
الله الفرد ذي الفوارد بسم الله الفرد ذي الفواردين
بسم الله الفرد ذي الفاردين بسم الله الفرد ذي
المفارد بسم الله الفرد ذي المفاريد بسم الله الفرد
ذي الفرد بسم الله الفرد ذي الافراء بسم الله
الفرد ذي الفردات بسم الله الفرد ذي الفردوت
بالله الله الفرد ذي الفرد بالله الله الفرد ذي الفرد
بالله الله الفرد ذي الفرد بالله الله الفرد ذي الفرد
بالله الله الفرد ذي الفرد بالله الله الفرد ذي
الافارد بالله الله الفرد ذي الافراد بالله الله الفرد
ذي الأفرد بالله الله الفرد ذي الفراد بالله الله
الفرد ذي الفردة بالله الله الفرد ذي الفرد بالله
الله الفرد ذي الفراد بالله الله الفرد ذي الافراء
بالله الله الفرد ذي الفردات بالله الله الفرد ذي
الفردوت

- 3 Say: O God! Verily Thou art the Peerless One of the heavens and the earth and whatsoever lieth between them. Thou

3 قل اللهم انك انت فراد السموات والارض وما
بينهما لتؤتين الفردية من تشاء ولتنزعن الفردية

givest singleness unto whomsoever Thou willest, and takest it from whomsoever Thou willest. Thou exaltest whomsoever Thou willest, and abasest whomsoever Thou willest. Thou strengthenest whomsoever Thou willest, and weakenest whomsoever Thou willest. Thou aidest whomsoever Thou willest, and forsakest whomsoever Thou willest. Thou enrichest whomsoever Thou willest, and impoverishest whomsoever Thou willest. Within Thy grasp is the kingdom of all things. Thou createst what Thou willest, how Thou willest, through what Thou willest, for what Thou willest, from what Thou willest. Verily, Thou art powerful over whatsoever Thou willest. Say: O God! Verily Thou art the Supreme One of the heavens and the earth and whatsoever lieth between them. Thou createst what Thou willest by Thy command. Verily, Thou art the Most Single of the singles. Say: O God! Verily Thou art the Supreme One of the supreme ones. Thou givest oneness unto whomsoever Thou willest, and takest it from whomsoever Thou willest. Thou ordainest what Thou willest, how Thou willest, for what Thou willest, through what Thou willest. Verily, Thou art powerful over whatsoever Thou willest.

عمن تشاء ولترفعن من تشاء ولتنزلن من تشاء ولتعززن من تشاء ولتذلن من تشاء ولتنصرن من تشاء ولتخذلن من تشاء ولتغنين من تشاء ولتفقرن من تشاء في قبضتك ملكوت كل شيء تخلق ما تشاء كيف تشاء بما تشاء لما تشاء مما تشاء انك كنت على ما تشاء مقتدرا قل اللهم انك انت فردان السموات والارض وما بينهما تخلق ما تشاء بامرك انك انت افرد الافردين قل اللهم انك انت فردان الفرادين لتؤتين الفرد من تشاء ولتنزعن الفرد عن تشاء ولتقدرن ما تشاء كيف تشاء لما تشاء بما تشاء انك كنت على ما تشاء مقتدرا

- 4 Say: God is Single above every possessor of singleness. No one in the heavens or on earth or between them can prevent the Sovereign King from exercising His sovereignty over His creation, for verily He hath been and ever shall be alone, singular, and unique. Say: God stands peerless above all who claim uniqueness. None in the heavens or on earth or between them can prevent the One, the Unique, from exercising His matchless sovereignty. Verily He hath ever been alone, singular and unique. Unto God belong the singular ones of the heavens and earth and whatsoever is between them, and God is the One, the Single, the Peerless. Unto God belong the unique ones of the heavens and earth and whatsoever is between them, and God is the Matchless, the Incomparable, the Unequalled. Unto God belong the singular and unique ones of the heavens and earth and whatsoever is between them, and God is the One, the Peerless, the Incomparable.

4 قل الله افرد فوق كل ذي افراد لن يقدر ان يمتنع عن ملكك سلطان افراذه من احد لا في السموات ولا في الارض ولا بينهما انه كان فرادا فاردا فريدا قل الله افرد فوق كل ذي افراد لن يقدر ان يمتنع عن فريد فردان افراذه من احد لا في السموات ولا في الارض ولا بينهما انه كان فرادا فاردا فريدا والله فرادين السموات والارض وما بينهما والله فراد فريد والله فرداء السموات والارض وما بينهما والله فردان مفترد متفارد والله فريد فردان السموات والارض وما بينهما والله فراد مفترد متفارد

- 5 Verily I am God; there is none other God but Me. From the beginning that hath no beginning I have been alone and matchless. Verily I am God; there is none other God but Me. Until the end that hath no end I shall remain singular and unique. Verily I am God; there is none other God but Me. From the beginning that hath no beginning I have been alone and matchless. Verily I am God; there is none other God but Me. Until the end that hath no end I shall remain singular and peerless. Verily I am God; there is none other God but Me. In the eternity of eternities I have been alone, singular and unique. Verily

5 اني انا الله لا اله الا انا كنت من اول الذي لا اول له فرادا مفتردا اني انا الله لا اله الا انا لاكون الى اخر الذي لا اخر له فرادا مفتردا اني انا الله لا اله الا انا كنت من اول الذي لا اول له فرادا مفتردا اني انا الله لا اله الا انا لاكون الى اخر الذي لا اخر له فردانا مفتردا اني انا الله لا اله الا انا كنت في ازل الازل فرادا فاردا

I am God; there is none other God but Me. I was, am and ever shall be alone, matchless and unique.

فريدا اني انا الله لا اله الا انا لاكون لم يزل ولا يزال فرادا مفتردا فريدا

- 6 Say: O God! There is none other God but Thee. From the beginning that hath no beginning Thou hast been alone and matchless. Say: O God! There is none other God but Thee. Until the end that hath no end Thou shalt remain alone and matchless. Say: O God! There is none other God but Thee. In the eternity of eternities Thou hast been alone and matchless. Say: O God! There is none other God but Thee. In the eternity of eternities Thou hast been alone and matchless. Say: O God! There is none other God but Thee. Thou wast, art and ever shalt be alone and matchless. Say: O God! There is none other God but Thee. Thou wast, art and ever shalt be singular and peerless.

6 قل اللهم ان لا اله الا انت كنت من اول الذي لا اول له فردا مفتردا قل اللهم ان لا اله الا انت لتكون الى اخر الذي لا اخر له فردا مفتردا قل اللهم ان لا اله الا انت كنت في ازل الازل فردا مفتردا قل اللهم ان لا اله الا انت كنت في ازل الازل فردا مفتردا قل اللهم ان لا اله الا انت لتكون لم تزل ولا تزال فرادا مفتردا قل اللهم ان لا اله الا انت لتكون لم تزل ولا تزال فردانا مفتردا

- 7 Verily I am God; there is none other God but Me. I have created all things by My command, and as a token of Our bounty, We have assigned neither beginning nor end to anything, for verily We have power over this. And We have caused all that We have created to end with the Primal Point, as a command from Us, for verily We have power over all things. Then We caused what We had created from the Primal Point to end with Muhammad, the Messenger of God (peace be upon Him), as a grace from Us, for verily We are the Bestower of Grace. And We nurtured those who were given the Furqan for one thousand two hundred and seventy years, that they might gain insight into their religion for the day of the manifestation of their Lord, and when God makes Himself known to them, that they might answer God their Lord and then assist Him.

7 اني انا الله لا اله الا انا قد خلقت كل شيء بامري وما جعلت لشيء من اول ولا اخر جودا من لدنا انا كما على ذلك لقادرين وانتهيت كل ما قد خلقت الى بديع الاول امرا من عندنا انا كما على كل شيء لمقتدرين ثم انتهينا ما قد خلقنا من بديع الاول الى محمد رسول الله (ص) فضلا من لدنا انا كما فاضلين وربيما الذين اوتوا الفرقان في الف ومائتين ثم سبعين سنينا لعلهم يستبصرون في دينهم ليوم ظهور ربهم وحين ما يعرفهم الله نفسه ليجيبون الله ربهم ثم لينصرون

- 8 And We taught them in the Furqan seven proofs, each one of which suffices for all the worlds:

8 وعلماهم في الفرقان دلائل سبعة كل واحدة منهن يكفي كل العالمين

- 9 Say: The first is that none other than God can reveal the like of the Furqan - and what creation could be more wondrous than this, if ye would but reflect upon it? And We granted respite to those who were given the Furqan from that day until this day, until all became convinced of their powerlessness, that perchance those who hear the verses of God at the time of the appearance of His proof might believe, even as they believed before. Observe how God hath closed the doors of their veils, and God bestoweth not such favor upon other peoples, yet they remain heedless of God's Cause. When God desireth to send down a verse, they have no recourse in their religion except to say this is from God, the All-Compelling, the Self-Subsisting. And if they say this is from other than God, the Word of God in the Qur'an belies them, for none other than God can produce a single verse, and of this ye all were aforetime convinced.

9 قل الاول ان غير الله لن يقدر ان ينزل مثل الفرقان وهل من خلق اعجب من هذا ان اتم فيه لتفكرون وامهلنا الذين اوتوا الفرقان من يومئذ الى حينئذ حتى كل يوقنون انهم عاجزون لعل الذينهم يسمعون ايات الله حين ظهور حجته بما امنوا من قبل يؤمنون انظر كيف قد سدد الله ابواب حجبتهم ولا يمن الله على امم مثلهم ولكنهم عن امر الله غافلون حين ما قد اراد الله اية لا سبيل لهم في دينهم الا ان يقولون هذا من عند الله المهيمن القيوم وان يقولون هذا من عند غير الله يكذبهم قول الله من قبل في الفرقان بان غير الله لن يقدر ان ياتي وانتم كلكم بذلك من قبل موقنون

- 10 Say: Second, God adduced no proof in the Qur'an for the Cause of Muhammad, the Apostle of God, save your inability to produce the verses of God, would ye but reflect. And were there with God a greater proof than this, He would surely have adduced it, and all else is as shadows before the sun - can ye not see? Ye all unanimously declare that the Qur'an is the greatest sign of Muhammad, the Apostle of God, if ye be of them that are certain. How is it that ye fail to deduce proof therefrom and enter not thereby into the religion of God?
- 11 Say: Third, the verses of God are greater than the signs of the Prophets of old, would ye but ponder. For were they not greater, God would not have abrogated through the verses of the Qur'an the religion of Jesus after Moses, and the Prophets before Moses, but ye reflect not on the proof of your religion. If the verses of the Qur'an were not greater than the rod of Moses and all the signs of the Prophets before Moses and after Jesus, how would God abrogate through them what was revealed aforetime? Do ye not reflect upon the evidences of God? Do ye not ponder the proofs of God? Had ye been discerning in the Qur'an aforetime, whenever ye heard a verse ye would have deemed it in your hearts greater than the creation of the heavens and earth and whatsoever is between them, but ye reflect not, neither do ye remember.
- 12 Say: Fourth, verily the verses suffice those who were given the Qur'an before and after, if ye be of them that are certain of what God hath revealed aforetime. Say: This proof verily establisheth the Book as an evidence from God and sufficeth all the worlds, even as God revealed in the Surih of the Spider, which ye read night and day: "Is it not enough for them that We have sent down unto thee the Book which is recited to them? Verily, herein is a mercy and a reminder to people who believe."
- 13 Say: Fifth, a conclusive rational proof: Were a Christian to desire to enter the religion of Islam, how would ye prove it to him? Would your proof be complete through the Book, or would ye adduce other evidence? Were ye to adduce other evidence, it would not be accepted from you, but if ye adduce proof through it, then are ye triumphant. Whether he accepts it from you or not, your proof is complete and perfect against him. This is how ye formerly proved Islam; how is it that ye adduce not proof today in the Bayan, though ye pass along the straight path in truth?
- 10 قل الثاني ما استدلل الله في الفرقان بامر محمد رسول الله الا بعجزكم عن ايات الله ان انتم قليلا ما تتفكرون ولو يكن عند الله حجة اكبر من هذا ليستدلن الله به وان ما دونه ما انتم لتذكرون كمثل ظلال عند الشمس افلا تبصرون وانتم كلكم اجمعون لتقولون ان الفرقان اكبر ايات محمد رسول الله من قبل ان انتم بذلك موقنون كيف لا تستدلون يومئذ ولا به في دين الله تدخلون
- 11 قل الثالث ان ايات الله اكبر عن ايات النبيين من قبل ان انتم قليلا ما تتفكرون اذ لو لم يكن اكبر لا ينسخ الله بايات الفرقان دين عيسى (ص) بعد موسى (ص) ثم النبيين من قبل موسى (ص) ولكنكم في حجة دينكم من قبل لا تتفكرون لو لم يكن ايات الفرقان اكبر من عصا موسى ثم كل ايات النبيين من قبل موسى وبعد عيسى كيف ينسخ الله بها ما نزل من قبل افانتم في دلائل الله لا تتفكرون افانتم في حجج الله لا تتاملون ولو انكم انتم من قبل في الفرقان مستبصرون حين ما سمعتم من اية لتعظمن في افئدتكم اكبر عن خلق السموات والارض وما بينهما ولكنكم لا تتفكرون ولا تتذكرون
- 12 قل الرابع انما الايات ليكفين الذين اوتوا الفرقان من قبل ومن بعد ان انتم بما نزل الله من قبل لموقنون قل ان ذلك الدليل ليثبتن الكتاب بانه حجة من عند الله ويكفين كل العالمين مثل ما نزل الله في سورة العنكبوت وانتم بالليل والنهار لتقرءون اولم يكفهم انا انزلنا عليك الكتاب يتلى عليهم ان في ذلك لرحمة وذكرى لقوم يؤمنون
- 13 قل الخامس دليل عقلي مقطوع لو اراد احد من النصارى ان يدخل في دين الاسلام انتم كيف تستدلون وهل يكن حجتكم بالكتاب او انتم بغيره تستدلون لو تستدلون بغيره لن يقبل عنكم وان تستدلون به فاذا انتم غالبون سواء يقبل عنكم او لا يقبل فان حجتكم قد تمت وكملت عليه هذا ما انتم من قبل في الاسلام مستدلون كيف لا تستدلون يومئذ في البيان وانتم على الصراط بالحق لترون

- 14 Say: Sixth, God hath manifested His power in verses of such nature that all are powerless before them. Think not this a light matter, for it is no less weighty than whatsoever is in the heavens and earth and whatsoever is between them, though most men know not. God hath created nothing more mighty than man, yet all are powerless before this. Behold how all speak through eight letters, yet God hath so subjugated and arranged these letters that all are powerless before them. This is God's handiwork through which all are created. They who call upon aught else but God have no proof in the Book of God. Their likeness is as the likeness of those who were before them. Should God please, He would judge them, and should He please, He would grant them respite, and that is their fire. With God this lieth, though they comprehend it not. Yet were they to reflect, more swiftly than the twinkling of an eye would they be guided.
- 14 قل السادس قد اظهر الله قدرته في الايات على شان كل عنها عاجزون ولا تحسبن ان هذا امر خفيف فانه لاثقل عما في السموات والارض وما بينهما ولكن اكثر الناس لا يعلمون ما خلق الله خلقا اعز من الانسان وكل عند ذلك عاجزون انظر كل بحروف الثمانية والعشرين يتكلمون وان الله قد سخر تلك الحروف وركبها بشان كل عنها يعجزون هذا صنع الله كل به يخلقون ان الذين يدعون من دون الله ما لهم دليل في كتاب الله مثلهم كمثل الذين كانوا من قبلهم لو يشاء الله ليدينهم وان يشاء ليهلكهم وذلك نارهم عند الله ولكنهم لا يعلمون ولكنهم لو يتفكرون اقرب من لمح البصر ليتدون
- 15 Say: As to the seventh: all are convinced that naught escapeth God's knowledge, and that nothing in the heavens or on earth or between them can frustrate His purpose, for He hath ever been All-Knowing and All-Powerful over all things. Therefore, should anyone claim relationship unto Him when such is not from Him, it behooveth God to raise up one who would invalidate this with proofs that all would accept. If no proof appeareth that it is truly from God, beyond any doubt, then all must believe in it.
- 15 قل السابع كل موقنون بان الله لن يعزب من علمه من شيء ولا يعجزه من شيء لا في السموات ولا في الارض ولا ما بينهما وانه كان بكل شيء عليما وانه كان على كل شيء قديرا فاذا نسب احد نفسه اليه ان لم يكن من عنده فعلى الله ان يظهر من يطلن ذلك بدليل كل به يوقنون فان لم يظهر دليل على انه حق من عند الله لا ريب فيه كل به مؤمنون
- 16 Observe how the Revelation of the Bayan is more wondrous than what God revealed aforetime in the Qur'an, which He made a sign from Him to all peoples. Say: God revealed the Qur'an aforetime through the tongue of Muhammad, the Messenger of God, over twenty-three years, and all who were given the Qur'an were submissive thereto in those days, and whoso believed not therein, these indeed were far removed from the straight path. Yet when God willeth, He can reveal the like of what was revealed aforetime in but two days and two nights without interval between them, if ye would know. Verily, We are powerful over this.
- 16 انظر ان الامر في ظهور البيان اعجب عما نزل الله من قبل في القرآن وجعله اية من عنده على العالمين قل الله قد نزل الفرقان من قبل بلسان محمد (ص) رسول الله في ثلاث وعشرين سنة وكل يومئذ لمدينون من الذين اوتوا الفرقان ومن لم يؤمن به فاولئك هم عن الصراط لمبعدون ولكن الله اذا شاء لينزلن مثل ما نزل من قبل في يومين وليتين اذا لم يفصل بينهما ان اتم تحبون فلتستبشروا فانا كما على ذلك لمقتدرين
- 17 Consider how by one verse that God revealed aforetime concerning the pilgrimage yearly, how many creatures circle round the clay. This is the greatness of God's Cause in but one verse, and those who come after shall witness in the verses of the Bayan even more than this, though the people know it not. This is but one instance wherein We draw proof through the language of men, else how could We make Ourselves known through Our verses, which are but creation in the Book of God, known through God their Lord - for God is not known through them - and We are witness over all things.
- 17 انظر بآية قد نزل الله من قبل في ذكر الحج في كل حول كم من خلق في حول الطين يطوفون هذا عظمة امر الله في اية وسيشهدون الذينهم ياتون من بعد في ايات البيان اكثر من ذلك ولكن الناس هم لا يعلمون هذا في شان انا كما بلسان الخلق مستدلون والا كيف نعرفن انفسنا باياتنا وانها هي خلق في كتاب الله تعرف بالله ربها والله لا يعرف بها وانا كما على كل شيء لشاهدين

- 18 If thou sailest upon the ocean of names, know there is no God but God, the Lord of all worlds. His are the most excellent names, both first and last; all are His servants and all worship Him.

19 And if thou sailest upon the ocean of creation, know that God created all things through a single Command, and made that Command like unto the sun, which riseth over what none can reckon, yet it is one sun, and setteth likewise, yet it is one sun. Say: all subsist through God. Thus in all the Messengers there is one Command, and in all the Books one Command, and in all the ways one Command; all subsist by God's Command through the Manifestation of His Self.

20 This is the meaning of the tradition ye quote concerning your Qa'im, from the Primal Point unto Muhammad, and he would say, whoso desireth any of God's Prophets, let him look upon me, and say not "let him look upon another," for all are in Him, and all appear by God's Command when He willeth.

21 This is the meaning of Muhammad's word – concerning the Prophets – "Verily, they are I." For within all the Prophets there is one and the selfsame Cause which hath been joined to Muhammad, the Apostle of God; and from Muhammad it passed to the Primal Point; from the Primal Point to Him Whom God shall make manifest; and from Him Whom God shall make manifest to him who shall appear after Him, unto the end that hath no end. Ye are as the First that hath no first, that ye may inquire and thereafter attain to certitude. Thus, in every Manifestation, whatsoever hath been made manifest therein, and whatsoever proceedeth from Him, doth appear again. This is the meaning of that which, in the Ocean of Names, ye make mention.

22 Glory be unto Thee, O my God! Verily Thou art the First, and there was naught before Thee, and verily Thou art the Foremost of the foremost ones. Say: O my God! Verily Thou art the Last, and there shall be naught after Thee, and verily Thou art the Uttermost of the uttermost ones. Say: O my God! Verily Thou art the Manifest above all things, and there is naught above Thee, and verily Thou art the most Manifest of the manifest ones. Say: O my God! Verily Thou art the Hidden beneath all things, and there is naught besides Thee, and verily Thou art the most Hidden of the hidden ones. Glory be unto Thee, O my God! Verily Thou art powerful over all things, nothing in the heavens or on earth or between them can frustrate Thee. Thou aidest whom Thou wilt through Thy

ان كنت في بحر الاسماء لمن السائرين ما من الله
الا الله رب العالمين له الاسماء الحسنى من قبل
ومن بعد كل عباد له وكل له عابدون

وان كنت في بحر الخلق لمن السائرين قد خلق
الله كل شيء بامر واحد وجعل مثل ذلك الامر
كمثل الشمس ان تطلع بما لا يحصي المحصون انها
هي شمس واحدة وان تغرب بمثل ذلك انها هي
شمس واحدة قل كل بالله قائمون فاذا في كل
الرسول امر واحد وفي كل الكتب امر واحد وفي
كل المناهج امر واحد كل بامر الله من عند مظهر
نفسه قائمون

هذا معنى حديث اتم في ذكر قائمكم لتذكرون من
بديع الاول الى محمد وليقولن من اراد احد من
انباء الله فليظرن الي ولا يقولن فليظرن الى
غيري اذ كل فيه وكل بامر الله اذ يشاء ليظهرون

هذا معنى قول محمد من قبل ذكر النبيين بانهم ايادي
اذ ما في كل النبيين امر واحد قد اتصل بمحمد
رسول الله ومن محمد الى نقطة البيان ومن نقطة
البيان الى من يظهره الله ومن يظهره الله الى من
يظهر من بعد من يظهره الله الى اخر الذي لا
اخر له اتم مثل اول الذي لا اول له لتستنبثون ثم
لتوتقون فاذا في كل ظهور كل ما ظهر فيه وكل
ما يظهر من عنده يظهر ذلك معنى ما اتم في بحر
الاسماء تذكرون

سبحانك اللهم انك انت الاول ولم يكن قبلك من
شيء وانك انت مثول الاولين. قل اللهم انك انت
الآخر ولم يكن بعدك من شيء وانك انت مؤخر
الآخرين. قل اللهم انك انت الظاهر فوق كل
شيء ولم يكن فوقك من شيء وانك انت مظهر
الاطهرين. قل اللهم انك انت الباطن دون كل
شيء ولم يكن غيرك من شيء وانك انت مبطن
الباطنين. سبحانك اللهم انك انت القادر على
كل شيء لن يعجزك من شيء لا في السموات
ولا في الارض ولا بينهما تصر من تشاء بامرك
انك انت اقدر الاقدارين

Command. Verily Thou art the most Powerful of the powerful ones.

- 23 And if thou gazest upon the Ocean of Creation, likewise in the Mirror of Eternity have We caused it to descend. For naught is seen in the mirror save its Revealer - the Lord of all worlds.
- 24 Consider from the first moment thou didst enter into thy religion - hast thou seen any Prophet or Proof except that thou didst witness the Qur'an from God, the Lord of all worlds, and didst derive evidence therefrom without any doubt, and wert among those who were certain? Judge fairly - when thou didst behold the Qur'an or the verses of the Bayan, didst thou see anything that would veil thee from this or cause thee to doubt this, if thou art among the discerning ones?
- 25 And if thou beholdest aught save the rules of the grammarians and rhetoricians - these derive their knowledge from the Book of God, while the Book that is revealed from God deriveth not from their knowledge. Why do these people not reflect and remember?
- 26 This is evidence that ye are certain that God hath manifested His Proof through One Who learned not the ways of your knowledge, that ye might thereby attain certitude in the religion of God. And were We to wish, We would assuredly reveal the like of that whereby ye derive proofs through your rules, even as We have revealed books aforetime, and We are verily powerful over this.
- 27 Verily in every Dispensation God loveth that people should enter into the religion of God through proof and evidence, and thus do the Messengers counsel all the believing servants of God in every Dispensation. Otherwise, when God sends One possessed of great might, He causeth people to enter into the religion of God, whether they comprehend the proof or comprehend it not, even as Muhammad, the Messenger of God, aforetime caused people to enter Islam through constraint and power. For such souls, whether they understand the proof or understand it not, God will cause them to enter the paradise of His good-pleasure, whether they know or know not.
- 28 Reflect: was the proof of those who were given the Torah conclusive for those who were given the Psalms? How they persisted in their religion and entered not the religion of Moses, nor did they remember! They supposed between themselves and God that they were virtuous, though in the estimation of those who were given the Torah they were transgressors - and how they were in God's sight! Yet they understood not.
- 23 وان كنت في بحر الخلق ناظرين مثل ذلك في المرات الازل انا كما منزلين اذ لا ترى في المرات الا مجليها ذلك رب العالمين
- 24 فانظر من اول ما قد دخلت في دينك هل رايت من نبي او حجة الا وقد شهدت الفرقان من عند الله رب العالمين واستدللت به من غير ان تشكن فيه وكنت به لمن الموقنين فلتنصفن حين ما قد رايت الفرقان او آيات البيان هل رايت ما تحجبك عن هذا او توقنتك في هذا ان كنت من المستبصرين
- 25 وان ما تشاهدن غير قواعد النحويين والصرفيين هؤلاء يستنبئون عليهم من كتاب الله وما يتلى الكتاب من عند الله لا يستنبئون من علمهم فاهؤلاء القوم لا يتفكرون ولا يتذكرون
- 26 وهذا دليل على انكم توقنون بان الله قد اظهر حجته من عند من لم يتعلم شئون علمكم لعلكم انتم بذلك تستطيعون في دين الله توقنون وانا لو نشاء لنزلن مثل ما انتم في قواعدكم مستدلون مثل ما قد نزلنا كتبنا من قبل وانا كما على ذلك لمقتدرين
- 27 وان الله في كل ظهور ليحب ان يدخلن الناس في دين الله بحجة ودليل وعلى هذا لينصحن الرسل في كل ظهور كل عباد الله المؤمنين والا اذا بيعث الله ذا طول عظيم ليدخلن الناس في دين الله سواء يحيطون عليهم بدليل او لا يحيطون مثل كل ما قد ادخل محمد رسول الله من قبل في الاسلام بجبر وقهر فان اولئك هم سواء يطلعون بدليل او لا يطلعون ليدخلنهم الله في رضوان الدين بفضله سواء هم يعلمون او لا يعلمون
- 28 فلتفكرن هل يكن حجة الذين اوتوا التورية بالغة على الذين اوتوا الزبور كيف هم صبروا في دينهم وما دخلوا في دين موسى ولا هم يتذكرون ويحسبون بينهم وبين الله بانهم محسنون بعدما انهم عند الذينهم اوتوا التورية مسيئون وكيف عند الله ولكن لا يعقلون

- 29 Then consider those who were given the Gospel - their proof was not conclusive for those who were given the Torah. How they persisted in their religion and supposed between themselves and their Lord that they were virtuous, though in the estimation of those who were given the Gospel they were transgressors - and how they were in the sight of God their Lord! Yet they remembered not.
- 30 Then look upon those who were given the Qur'an, how their proof was conclusive against those who were given the Gospel, and how they supposed between themselves and God their Lord, that they are possessed of clear vision in their religion, even though in the estimation of those who were given the Criterion they are evil-doers and bereft of vision, and how much more so in the sight of God their Lord, though they know it not. Then observe those who were given the Criterion, how conclusive is the proof of those who believed in the Leaders of the Faith against those who believed not in them, though they suppose themselves to be doers of good and cautious in their religion, and God-fearing withal, even while in the sight of these others they are not counted among the doers of good.
- 31 Then observe those who were given the Bayan, for their proof is conclusive against all peoples, yet each amongst them supposeth, between himself and God, that he is a doer of good and cautious in his religion and God-fearing, though in the sight of those who were given the Bayan they are neither doers of good nor God-fearing - and how much less so in the sight of God and His Self-Manifestation and the witnesses of His Self-Manifestation, though they reflect not, neither do they remember.
- 32 Then observe those who will be given the Book of Him Whom God shall make manifest in the latter Resurrection, for their proof shall be conclusive against those who were given the Bayan, though these suppose themselves in their religion to be God-fearing and doers of good, even while in the sight of those who will be given that Book they are neither God-fearing nor doers of good - and how much less so in the sight of God and Him Whom God shall make manifest and His proofs.
- 33 O people of the Bayan! Fear ye God, lest ye disgrace yourselves like the peoples before you, supposing, between yourselves and God, that ye are God-fearing, while in the sight of another creation ye are neither God-fearing nor doers of good - and how much less so in the sight of God your Lord! Therefore detach yourselves from all your learning and your deeds, and hold fast unto Him Whom God shall make manifest and then unto His proof and His testimony. Moreover, follow what He
- ثم انظر الى الذين اوتوا الانجيل لم يكن حجتهم بالغة على الذينهم اوتوا التوراة كيف هم قد صبروا في دينهم ويحسبون بينهم وبين الله ربهم بانهم محسنون بعدما انهم عند الذين اوتوا الانجيل لمسيئون وكيف عند الله ربهم ولكنهم لا يتذكرون
- ثم انظر الى الذين اوتوا الفرقان بان حجتهم بالغة على الذين اوتوا الانجيل وكيف هم يحسبون بانهم بينهم وبين الله محسنون وان ما وعدهم عيسى جاء وهم يحسبون بينهم وبين الله ربهم بانهم في دينهم مستبصرون بعدما انهم عند الذين اوتوا الفرقان لمسيئون وغير مبصرون وكيف عند الله ربهم ولكنهم لا يعلمون ثم انظر الى الذين اوتوا الفرقان كيف حجة الذين هم امنوا بأئمة الدين بالغة على الذين لم يؤمنوا بهم وهم يحسبون بانهم محسنون وفي دينهم محتاطون ثم لمتقون بعدما انهم عند هؤلاء غير محسنون
- ثم انظر الى الذين هم اوتوا البيان فان حجتهم بالغة على كل الامم وكل بينهم وبين الله يحسبون بانهم محسنون وفي دينهم محتاطون ثم لمتقون ولكنهم عند الذين اوتوا البيان غير محسنون ولا متقون وكيف عند الله وعند مظهر نفسه وعند شهداء مظهر نفسه ولكنهم لا يتفكرون ولا يتذكرون
- ثم انظر الى الذينهم اوتوا الكتاب من يظهره الله في القيمة الاخرى فان حجتهم بالغة على الذينهم اوتوا البيان ولكنهم يحسبون في دينهم بانهم متقون ومحسنون بعدما انهم عند الذينهم اوتوا ذلك الكتاب غير متقون ولا محسنون وكيف عند الله وعند من يظهره الله وعند ادلائه ان
- يا اولي البيان بالله تتقون ان لا تفضحن انفسكم مثل الامم قبلكم بانكم تحسبون بينكم وبين الله بانكم متقون وعند خلق اخر غير متقون ومحسنون وكيف عند الله ربكم فلتنقطعن عن كل علمكم وعملكم ولتستمسكن بمن يظهره الله ثم دليله وحجته ثم بما يستدل لتستدلون وباهوائكم لا تستدلون ثم بما يرضى لترضون ولا تجعلون رضائه بما ترضون بل

indicateth as proof, and follow not your own inclinations. Furthermore, be content with that which pleaseth Him, and make not His good-pleasure conform to what pleaseth you; rather, make your pleasure conform to what pleaseth Him. Ask Him not concerning signs other than what God vouchsafeth unto Him, for ye shall not be answered.

- 34 We have counseled you with true counsel, that haply ye may be God-fearing in your religion, and We have taught you the ways of proof in the verses, that haply ye may be God-fearing in the Bayan, then become sincere, then follow the truth as proof.

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تجعلون رضاكم بما يرضى ولا تسألونه عن آيات
غير ما يؤتية الله فانكم انتم لا تستجابون

34 قد وصيناكم حق الوصية لعلكم في دينكم تتقون
وعلمناكم سبل الدلائل في الآيات لعلكم في البيان
لتتقون ثم لتخلصون ثم بالحق تستدلون

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Bayan-i-Arabi (Arabic Bayan)



AHDA

- 1 The first Vahid
- 2 In the Name of God, the Most Exalted, the Most High
- 3 Verily I am God, no God is there but Me, and aught except Me is but My creation. Say, worship Me then, O ye, My creatures.
- 4 I have called Thee into being, have nurtured Thee, protected Thee, loved Thee, raised Thee up and have graciously chosen Thee to be the manifestation of Mine Own Self, that Thou mayest recite My verses as ordained by Me, and may summon whomsoever I have created unto My Religion which is none other than this glorious and exalted Path. I have fashioned all created things for Thy sake, and I have, by virtue of My Will, set Thee sovereign Ruler over all mankind.
- 5 Moreover, I have decreed that whoso embraceth My religion shall believe in My unity, and I have linked this belief with remembrance of Thee, and after Thee the remembrance of such as Thou hast, by My leave, caused to be the "Letters of the Living," and of whatever hath been revealed from My religion in the Bayan. This, indeed, is what will enable the sincere

- 1 الواحد الأول
- 2 بسم الله الأرفع الأقدس
- 3 إني أنا الله لا إله إلا أنا وإن ما دوني خلقي قل
أن يا خلقي إياي فاعبدون
- 4 قد خلقتك ورزقتك وامتنك واحييتك وبعثتك
وجعلتك مظهر نفسي لتتلون من عندي آياتي و
لتدعون كل من خلقتك إلى ديني هذا صراط عز
منيع و خلقت كل شيك وجعلتك من لدنا سلطانا
على العالمين
- 5 و أذنت لمن يدخلي ديني بتوحيدي و اقترنته
بذكرك ثم ذكر ما قد جعلته حروف الحق بإذني و ما
قد نزلت في البيان من ديني فإن هذا ما يدخل به
الرضوان عبادي المخلصين و إن الشمس آية من
عندي ليشهدن في كل ظهور مثل طلوعها كل
عبادي المؤمنين قد خلقتك ثم كل شيء بقولك

among My servants to gain admittance into the celestial Paradise. Verily, the sun is but a token from My presence so that the true believers among My servants may discern in its rising the dawning of every Dispensation. In truth I have created Thee through Thyself, then at My Own behest I have fashioned all things through the creative power of Thy Word. We are All-Powerful. I have appointed Thee to be the Beginning and the End, the Seen and the Hidden. Verily We are the All-Knowing.

أمرنا من لدنا إنا كنا قادرين وجعلتك الأول والآخرة
و الظاهر والباطن إنا كنا عالمين

- 6 No one hath been or will ever be invested with prophethood other than Thee, nor hath any sacred Book been or will be revealed unto anyone except Thee. Such is the decree ordained by Him Who is the All-Encompassing, the Best-Beloved.

6 وما بعث على ديني إياك وما نزل من كتاب إلا
عليك وما يبعث على دين إلا إياك وما ينزل من
كتاب إلا عليك ذلك تقدير المهيمن المحبوب

- 7 The Bayan is in truth Our conclusive proof for all created things, and all the peoples of the world are powerless before the revelation of its verses. It enshrineth the sum total of all the Scriptures, whether of the past or of the future, even as Thou art the Repository of all Our proofs in this Day. We cause whomsoever We desire to be admitted into the gardens of our most holy, most sublime Paradise. Thus is divine revelation inaugurated in each Dispensation at Our behest. We are truly the supreme Ruler. Indeed no religion shall We ever inaugurate unless it be renewed in the days to come. This is a promise We solemnly have made. Verily We are supreme over all things.

7 وإنما البيان حجتنا على كل شيء يعجز عن آياته
كل العالمون ذلك كل آياتنا من قبل ومن بعد
مثل أنك أنت حينئذ كل حجتنا ندخلن نشاء في
جنتنا قدس عظيم ذلك ما نبء في كل ظهور من
الأمر أمرنا من لدنا إنا كنا حاكمين وما نبء من
دين إلا لما يبدع من بعد وعدا علينا إنا كنا على كل
قاهرين

- 8 We have made the gates of that religion to be the number of all things, like the number of the year - for each day a gate, that all things may enter the Most Exalted Paradise, and that in every number there may be one in remembrance of a letter from the Primary Letters, for God, the Lord of the heavens and the Lord of the earth, Lord of all things, Lord of the seen and unseen, Lord of the worlds.

8 وإنا قد جعلنا أبواب ذلك الدين عدد كل شيء مثل
عدد الحول لكل يوم بابا يدخلن كل شيء في جنة
الأعلى وليكون في كل عدد واحد في ذكر حرف
من حروف الأولى لله رب السموات ورب
الأرض رب كل شيء رب ما يرى وما لا يرى رب
العالمين

- 9 In the First Gate, We have set forth that to which God Himself hath testified: that there is no God but He, the Lord of all things, and that all besides Him are His creation and all are His worshippers. Verily the Essence of the Seven Letters is the Gate of God for all who are in the kingdoms of the heavens and earth and what lieth between them - all are guided by God's signs from His presence. Then in every gate is the remembrance of a Name of Truth from Our presence, and the remembrance of one of the Letters of the Living, as they have returned to the primal life - Muhammad the Apostle of God and those who are witnesses from God's presence, then the Gates of Guidance, created in the latter creation according to God's promise in the Furqan, until the number of the Unity appears in the First Unity, a bounty from Our presence - verily We are the Bestowers.

9 وإنا قد فرقنا في باب الأول ما قد شهد الله
على نفسه على أنه لا إله إلا هو رب كل شيء
وإن ما دونه خلق له وكل له عابدون وإن
ذات حروف السبع باب الله لمن في ملكوت
السموات والأرض ما بينهما كل آيات الله من
عنده يهتدون ثم في كل باب ذكر اسم حق من
لدنا وذكر أحد من حروف الحلي بما رجعوا إلى
الحياة الأولى محمد رسول الله والذين هم شهداء من
عند الله ثم أبواب الهدى خلقوا في النشأة الأخرى
بما وعد الله في الفرقان إلى أن يظهر عدد الواحد
في الواحد الأول فضلا من لدنا إنا كنا فاضلين

- 10 This is the First Unity of the Numbered Unity. We make mention of it in the month of Baha. We began that creation through it and We shall return all through it, a promise binding upon Us - verily We are powerful over all things.
- 10 ذلك واحد الأول من الواحد المعدد نذكر في شهر البهاء قد بدأنا ذلك الخلق به و لتعیدن كل به وعدا علينا إنا كنا على كل مقتدرين
- 11 And verily I have counted the numbers through that One, for after this they cannot be counted, and before it the letters of the One were not complete in the first verse. And they presented themselves through the nearness of their hearts before Us, and naught can be seen therein save the One without number. Thus doth God make clear the measures of all things in the Book, that the people may be thankful in the days of their Lord.
- 11 و لقد عددت الأعداد بذلك الواحد إذ بعدهذا لن يحصى و قبل ذلك لم يكمل حروف الواحد في الآية الأولى و هم حضروا بقرب أفئدتهم بين أيدينا و لا يرى فيها إلا الواحد مندود عدد كذلك يبين الله مقادير كلشيء في الكتاب لعل الناس في أيام ربهم يشكرون
- 12 The pure essence of this Unity is that God, exalted and glorified be He, hath ever existed and will continue to exist in the heights of His pre-existence and the sublimity of His eternality. Creation likewise hath ever existed and will continue to exist in its realm of contingency. In every age God, glorified and exalted be He, hath ordained and will continue to ordain a Book and Testimony for creation.
- 12 جوهر مجرد این واحد آنکه خداوند عز و جله همیشه بوده و هست در علو ازل و سواد قدم خود و خلق هم همیشه در صقع امکان خود بوده و هست و در هر زمان خداوند جل و عزتگاب و حجتی از برای خلق مقدر فرموده و میفرماید
- 13 And in the year 1270 after the advent of Muhammad, the Apostle of God, He established the Bayan as the Book and the Letters of the Seven as the Testimony, and fixed the gates of religion at nineteen unities. In the first Unity He decreed the unity of Being, Attributes, Actions and Worship, and made Him Whom God shall make manifest and the Letters of the Living the gateway thereto, and before His appearance established the Letters of the Seven together with His letters which had precedence in unity. This Unity is identical with the Unity of the Qur'an in its outer and inner meaning, in its beginning and end.
- 13 و در سنه ۱۲۷۰ از بعثت محمد رسول الله کتایرا بیان و حجت را ذات حروف سبعقرار داده و ابواب دین را عدد نوزده واحد قرار داده و در واحد اول توحید ذات و صفات و افعال و عبادت را حکم فرموده و مدل بر این باب را من یظهره الله و حروف حی او قرار داده و قبلاز ظهور او ذات حروف سبع را قرار داده با حروف او کهسبقت در توحید گرفته و بعینه این واحد همان واحد قران استکه در ظاهر و باطن و اول و اخر بوده
- 14 The subsequent Testimony is identical with the previous Testimony, which is the Furqan. The difference is that over one thousand two hundred and seventy years the words have progressed along with their spirits, and in every Revelation the decree of the hereafter is established in relation to the previous Revelation. Even as, in this Manifestation, at the station of the Greatest Magnification, naught more exalted hath appeared than him who is the last Name of the All-Wise - the very Essence of the Seven Letters. By the number of eight Wahids the Mirror of God hath been established upon His seat, and, by reason of the vehemence of the fire of love, no soul hath had power to draw nigh unto them. The sign of the Sun of Oneness hath been fulfilled in the oneness of the decree.
- 14 و حجة بعد بعینه حجة قبل است که فرقان باشد فرق این است کههزار و دویست و هفتاد ۱۲۷۰ سال کلمات ترقی نموده با ارواح انهاو در هر ظهوری حکم اخرت بالنسبه بظهور قبل میگردد چنانچهدر این ظهور در مقام تکبیر أعظم از اسم حکیم اخر که ذاتحروف سبع بوده ظاهر نشده که بعدد هشت واحد مرات اللهب مرتعد خود بوده که از شدت نار محبت کسی را قدرت بر قرب بهم نرسیده و ایه شمس وحدت در وحدت قضا گشته
- 15 Whoso reciteth the verse, "God beareth witness that there is no God but He, the All-Mighty, the Well-Beloved. His are
- 15 هر کس آیه شهد الله أنه لا إله إلا هو العزيز المحبوب له الأسماء الحسنى يسبح له من في

the Most Beautiful Names. All that are in the heavens and the earth and whatsoever lieth between them hymn His praise. There is no God but He, the Living, the All-Dominant, the Self-Subsisting,” and thereafter saith, “O God, bless the Essence of the Seven Letters, then the Letters of the Living, in might and majesty,” hath thereby brought faith unto this One.

السموات و الأرض و ما بينهما لا إله إلا هو
الحي المهيمن القيوم را تلاوت نماید و بعد بگوید
اللهم صل على ذات حروف السبع ثم حروف الحي
بالعزة و الجلال ايمان باين واحد اورده

16 The Second Vahid

16 الواحد الثاني

17 In the Name of God, the Most Unapproachable, the Most Holy.

17 بسم الله الأمتع الأقدس

18 O Letter of Ra and Ba! Bear thou witness that there is no God but Me. In the first gate of the Second Unity it hath been revealed: Know thou the power of thy Lord in the verses, then bear witness to an endless remembrance in all things, then to the powerlessness of men to comprehend what hath been revealed in the Bayan, for through it is established whatsoever thou desirest.

18 أن يا حرف الرآء و البآء فلتشهدن على أنه لا إله
إلا أنا قد نزلت فيالباب الأول من الواحد الثاني
أن اعرف قدرة ربك في الآيات ثمأشهد ذكرآ لا
نهاية في كلشيء ثم عجز الناس عما نزل في البيان
فإنه ثبت ما تريد

19 Then, in the second: none hath encompassed the knowledge of the Bay in save Thee, in Thy latter days - and then those who bear witness to what I intend therein; these, verily, are the victors.

19 ثم في الثاني لم يحيط بعلم البيان إلا إياك في آخريكم
أولئك أو من شهد على ما أريد فيه فإن أولئك هم
الفائزون

20 Then, in the third: I have permitted no one to interpret aught save according to that which I Myself have interpreted; for all good reverteth unto Me, and - beneath that - unto the Letters of Negation. This is the knowledge of the Bayan, if ye but know. Thereafter is good remembered unto the utmost limit of the particles in the knowledge of the God-fearing; and beneath that good, at the furthest limit of the particles, by that whereunto thou dost testify concerning those below the sincere. Recite, then, the First Verse, if ye are able. And all of this is after this manner, if ye but understand. All this is the Most Holy Name at the end of the Return, if ye do but bear witness. This is He Whom God shall make manifest - ye, if God willeth, shall assuredly believe.

20 في الثالث ما أذنت أحد أن يفسر أحد إلا بما
فسرت قللك الخير يرجع إلي و دون ذلك إلى
حروف النفي ذلك علم البيان أنتم تعلمون ثم الخير
يذكر إلى منتهى الذر في علم المتقين ثم دون الخير في
منتهى الذر بما تشهد على دون المخلصين فلتقرن آية
الأولى إن أنتم تقدرون ثم كل ذلك بمثل هذا إن
أنتم تعلمون كل ذلك اسم الأقدس في آخر العود
إن أنتم تشهدون ذلك من يظهره اللهأنتم إذا شاء
الله لتوقنون ثم

21 Then, in the fourth: “We have left out nothing from the Book” - if ye indeed believe in Him Whom God shall make manifest.

21 في الرابع ما فرطنا في الكتاب من شيء إن أنتم بمن
يظهره الله تؤمنون

22 In the fifth, what was revealed in the Bayan is that no letter exists but that it hath a spirit. Through knowledge of separation ye grieve, and through knowledge of nearness ye rejoice. If ye read the negation, ye cause them to perish - this beareth fruit with God, if ye but comprehend. And if ye recite the affirmation, ye establish it - this beareth fruit with God, if ye but understand. Verily the first is the Essence, unto which ye draw nigh by God's leave. All letters return unto these twain, if ye but perceive. Say not “There is no God but God” while

22 ثم في الخامس ما نزل في البيان حرف إلا و
أن له روح أنتم بعلم البعد تحزنون ثم بعلم القرب
تفرحون إن تقرن النفي فتفتينهم هذا ما يثمر عند
الله إن أنتم تدركون إن تتلون الإثبات لتثبتته هذا
ما يثمر عند الله إن أنتم تقدرون إنما الأول الذات
أنتم بإذن الله تقربون كل الأحرف يرجع إليهما
إن أنتم تبصرون لا تقولن لا إله إلا الله و أنتم

failing to behold the Throne of the Light of Affirmation. This God hath taken from you, and this is God's good-pleasure for them that draw nigh.

عرش نور الإثبات لا تبصرون هذا أخذ الله عنكم
و هذا رضوان الله للمقربين

- 23 In the sixth, We have revealed no mention of good in the Bayan save for Him Whom We shall make manifest on the Day of Resurrection through My verses, that ye may aid Him. And no mention without good save for him who boweth not down before Him, that ye may make him of those who prostrate themselves. And likewise did We reveal the Qur'an aforetime, but ye remained veiled from My purpose. This is what night and day revolved around for eight ones, and by this ye unified yourselves in worship, yet remained veiled from its mystery after it had been fulfilled. This is the Balance of Guidance in the Bayan, in which ye believe until the time when the Sun of Glory, Him Whom God shall make manifest, doth shine forth. If ye act according to it, ye shall believe and abide forever in the good-pleasure of God; otherwise ye shall perish.

23 ثم في السادس ما نزلنا ذكر خير في البيان إلا لمن
نظهره يوم القيمة بآياتي لعلكم إياه تنصرون و
لا من دون ذكر خير إلا لمن لا يسجد له لتجعلنه
من الساجدين وإن بمثل ذلك نزلنا القرآن قبل
و لكنكم كنتم عن مرادي محتجبون ذلك ما
طاف الليل و النهار عليه ثمانية واحد و أنتم به
في العبادة تتوحدون و كنتم عن سره بعد ما قد
قضى محتجبون ذلك ميزان الهدى في البيان أنتم به
مؤمنون إلى حين ما شرق شمس العلا ذلك من
يظهره اللهيان تعملن به لتؤمنون و أنتم في الرضوان
خالدون و إلا أنتم فانيون

- 24 In the seventh, the Day of Resurrection, as ye understand it, from the first rising of the Sun of Glory until its setting, is better in God's Book than all the nights, if ye but comprehend. God hath created naught save for that Day when all strive for the meeting with God and His good-pleasure. On the Day of Resurrection this shall be outwardly realized, so observe, for We are waiting. Work ye for God's sake, for verily noon approacheth though ye recognize not that Day. For him whose meeting is My very meeting, be not content with what one soul would be content with for another. Remember ye the last letter, then act according to your limit.

24 ثم السابع يوم القيامة على ما أنتم تدركون من أول
ما يطلع شمس البهاء إلى أن تغرب خير في كتاب
الله عن كل الليال أنتم تدركون ما خلق الله من
شيء إلا ليومئذ إذ كل للقاء اللهم رضائه يعملون
و في يوم القيمة يدرك هذا ظاهرا فلتنظرن فإننا كنا
منتظرين و ليكنكم لله تعملون و لقد قرب الزوال
وإنكم أنتم ذلك اليوم لا تعرفون و من يكن لقاءه
ذات لقائي لا ترضين له ما ترضى نفس لنفس
فلتذكرن حرف الآخر ثم حدكنتمعملون

- 25 In the eighth, I have ordained death upon all things at My manifestation save for My love and what I begin of My Cause, for that shall benefit you and deliver you from the fire unto the light - that most exalted horizon, if ye but comprehend. This is death in life, and it is truth wherein there is no doubt. And the death of the body is like unto this death - if ye but comprehend them both in life.

25 ثم الثامن قد فرضت الموت على كل شيء عند
ظهوري عن دون حي و ما أبدء من أمري فإن
ذلك ما ينفعكم ويخرجكم من النار إلى النور ذلك
الأفق الأعلى إن أنتم تدركون ذلك موت في الحياة
و إنه لحق لا ريب فيه و إن موت الجسد مثل
ذلك الموت إن أنتم كتبتما في الحياة لتدركون

- 26 In the ninth, verily the letter Sin is the grave wherein all who believe in Him shall be raised on the Day of Resurrection. Say: This is truth wherein there is no doubt, and verily through what the Point speaketh is he raised - this is from the decree of the Protector, the Self-Subsisting.

26 ثم التاسع إن حرف السين قبر كل من آمن به يوم
القيمة كل يبعثون قل إنه لحق لا ريب فيه و إنه بما
يقول النقطة يبعث ذلك من تقدير المهيمن القيوم

- 27 In the tenth, what the servant is asked about Him Who shall be made manifest - this is what is asked in the grave, if ye answer truthfully. This is the word of the King from God, if ye are certain of God's signs. These are the verses of Him

27 ثم العاشر ما سئل العبد عن يظهر ذلك ما يسئل
في القبر إن أنتم بالحقتجبون ذلك قول الملك من
عند الله إن أنتم بآيات الله توقنون ذلك آيات من

Whom God shall make manifest. Then from the shadow of the ninth like unto the shadow of the tenth shall ye deduce.

- 28 In the eleventh, verily the resurrection is like unto the grave - a truth whereby God raiseth whom He willeth from among the living souls of His creation through what the Manifestation of His Self decreeth. Thus shall ye be raised on the Day of Resurrection through what Him Whom God shall make manifest doth speak.

- 29 In the twelfth, the mention of the Bridge is truth, and ye shall pass over it. This is the command of Him Whom God shall make manifest, if ye act according to it on the Day of His Manifestation. Say: All before waited for My day, but when I appeared with that whereby their religion was established, they all stood before the Bridge - this is their silence in truth, if ye but comprehend.

- 30 In the thirteenth, the mention of the Balance - this is the Self of Him Whom God shall make manifest. Truth turneth with Him as the shadow turneth with the sun. Then after the setting, ye shall be weighed by the Bayan and the witnesses.

- 31 The fourteenth concerns the reckoning which is like the balance of truth. All that was revealed in the Bayan is that whereby God will reckon with men. O My servants, fear ye Me.

- 32 In the fifteenth: Verily the Book is truth. This is the Word of God from My tongue, if ye be of them that are assured.

- 33 In the sixteenth: Paradise is the love of God and His good-pleasure. This is truth beyond which there is no equal. Verily We shall abide therein forever. Whatsoever is attributed to Me in Paradise is that which is attributed to Him Whom God shall make manifest. Will ye not then enter? And verily the fire, before it is transformed into light, is the fire of God - that is, Him Whom God shall make manifest before He maketh Himself known unto you. Ye shall enter into the fire of love, and this is truth beyond compare. If ye enter therein, then shall ye attain unto all good.

- 34 The seventeenth concerns the mention of the fire. I love not the mention of him who believeth not in Him Whom God shall make manifest. Such is he who believed not aforetime. Whatsoever is attributed unto him is attributed unto the fire. O My servants, beware ye!

- 35 The eighteenth: The Hour - ye shall be assured of it through what God hath explained in His Word, if God so willeth.

يظهره الله ثم ظل التاسع مثل ظل العاشر تستدلون

- 28 ثم الواحد من بعد العشر إن البعث مثل القبر حق يبعث الله من يشاء عن أنفس الأحياء من خلقه بما يحكم مظهر نفسه كذلك أنتم يوم القيمة بما ينطق من يظهره الله تبعثون

- 29 ثم الثاني من بعد العشر ذكر الصراط لحق وأنتم به تلمزون ذلك أمر من يظهره الله إن أنتم يوم الظهور به تعملون قل كل من قبل انتظروا يومي فإذا ظهرت بما هم به دينهم يثبت فإذا عند الصراط كلهم واقفون ذلك صمتهم في الحق إن أنتم تدركون

- 30 ثم الثالث من بعد العشر ذكر الميزان ذلك نفس من يظهره الله يتقلب الحق معه مثل ما يتقلب الظل مع الشمس فإذا بعد الغروب أنتم بالبيان و الشهداء لتوزنون

- 31 ثم الرابع من بعد العشر ذكر الحساب بمثل الميزان لحق و كل ما نزل في البيان ذلك ما يحاسب الله الناس و كل شيء أن يا عبادي فاتقون

- 32 ثم الخامس من بعد العشر إن الكتاب لحق ذلك قول الله من لساني إن أنتم بالحق لتوقنون

- 33 ثم السادس من بعد العشر إن الجنة حب الله ثم رضائه وإن ذلك حق لا عدل له إنا كما فيها خالدين ما ينسب إلي في الجنة ذلك ما ينسب إلى من يظهره الله أفلا تدخلون وإنما النار قبل أن تبدل بالنور نار الله ذلكم يظهره الله قبل أن يعرفكم نفسه أنتم في نار الحب تدخلون وإنه لحقلا كفوا له إن دخلتم فإذا أنتم كل الخير تدركون

- 34 ثم السابع من بعد العشر ذكر النار لن أحب ذكر من لم يؤمن بمن يظهره الله ذلك من لا آمن من قبلهن ينسب إليه ينسب إلى النار أن يا عبادي فاحذرون

- 35 ثم الثامن من بعد العشر الساعة أنتم بما فسر الله في بما فسر الله في الكلمة أن يشاء الله لتوقنون

- 36 The nineteenth: That which God hath revealed in the Bayan is a garden of glory unto Him Whom We shall make manifest, that ye may believe in His signs. 36 ثم التاسع من بعد العشر ما نزل الله في البيان حديقة ذات عزة إلى من نظهره لعلكم بآياته تؤمنون .
- 37 The Third Vahid 37 الواحد الثالث
- 38 In the Name of God, the Most Unapproachable, the Most Holy 38 بسم الله الأبعد الأقدس
- 39 Verily I am God, there is no God but Me. And all else, should it be guided by My guidance, is like unto mirrors wherein is reflected the sun of My countenance. Such is My creation. Say: O My creation, fear ye Me. 39 إني أنا الله لا إله إلا أنا وإن ما دوني لو يهتد بهدائي كمثل مرآة يرى فيها شمس طلعتك ذلك خلقي قل أن يا خلقي إياي فاتقون
- 40 The first [gate] of the third Vahid concerneth that of which ye are assured. Whatsoever is mentioned by any name belongeth unto Me, and what ye possess is what I possess. Say: O My creation, in the next Manifestation, give Me possession of My kingdom. 40 وإنما الأول في الواحد الثالث ما أنتم به توقنون ما يذكر به اسم شيء ملك لي وما تملكتم ذلك ما أملك قل أن يا خلقي في ظهور الآخرة عن ملكي إياي فأملكون
- 41 The second: That which I utter is truth, whereby I create whatsoever I will. If it be truth, it is truth, and if it be less than truth, it is less. Such is what We utter, for all negation and affirmation have been brought into being and made manifest by what We utter. Say: O My servants, fear ye Me. 41 ثم الثاني ما أنطق به حق يخلق به ما أشاء إن حق لحق وإن دون حقه دون ذلك ما ننطق إذ كل نفي وإثبات قد كون ثم ظهر بما ننطق قل أن يا عبادي فاتقون
- 42 The third: When We make thee manifest on the Day of Resurrection through what We sent aforetime, We shall remove what was revealed before, when thou givest leave, and verily We were patient. 42 ثم الثالث إذا نظهرتك يوم القيمة بما أبعثت من قبلرفع ما نزلت من قبل حين ما تأذن وإنا كنا صابرين
- 43 The fourth: That which is revealed unto thee in thy latter days is greater than what We revealed unto thee in thy former days. Be thou of the thankful. And verily the excellence of what We have revealed unto thee over what We revealed unto thee before is as the excellence of the Qur'an over the Gospel - such was the excellence of Muhammad over Jesus. Say: O My servants, await ye My latter Manifestation. 43 ثم الرابع ما نزل عليك في آخريك أعظم عما نزلنا عليك في أولئك فكن من الشاكرين إن فضل ما نزلنا عليك على ما نزلنا عليك من قبل كفضلا القرآن على الإنجيل ذلك فضل محمد على عيسى قل أن يا عبادي ظهوري في آخرى تنتظرون
- 44 The fifth: The tombs of the Vahid shall be raised up when thou givest leave in the day of My Manifestation, for by My word were they raised up before. O My servants, unto Me shall ye return. 44 ثم الخامس إن قبور الواحد ترفع إذا تأذني يوم ظهوري إذ بقولي قد رفع من قبل أن يا عبادي إلي فترجعون
- 45 The sixth: Whatsoever is mentioned by any name besides God is His creation, and there is no third between them. Say: Verily I am the Truth, and all else besides Me hath been created by Me and for Me. O My servants, ye shall comprehend My latter Manifestation. 45 ثم السادس ما يذكر به اسم شيء من دون الله خلق له ولم يكن بينهما ثالثا قل إني لحق وإن ما دوني قد خلق بي ثم لي أن يا عبادي ظهوري في آخرى تدركون
- 46 The seventh: My creation shall not comprehend Me to behold Me, and all mention of meeting Me that I have revealed - that is thy meeting Me in thy latter and former days. Say: 46 ثم السابع لن يدركني خلقي ليراني وكل ما نزل من ذكر لقائي ذلك إياك في آخريك وأوليك قل

This is the greatest of paradises, if ye comprehend after having known. Say: Ye behold nothing in My paradise unless ye perceive therein My good-pleasure. O My lovers, ye shall behold Him Whom We shall make manifest in truth.

ذلك أعظم الجنات إن أنتم بعد العرفان تدركون
قل ما تنظرون إلى شيء في جنتي إلا وإن تدركن
ما في ذلك من رضائي أن يا عشائي إلى من نظهره
بالحق تنظرون

- 47 The eighth: All that We have created of all things in the Bayan - ye shall behold it directed towards Him.

47 ثم الثامن ما قد خلقنا من كل شيء في البيان أنتم
إليه تنظرون

- 48 Then the ninth, concerning what hath been revealed in the Bayan regarding the Temples: ye shall recite this verse: "We bear witness that there is no God but Him, the All-Merciful, the Lord of the mighty Throne. God, there is no God but Him, the All-Compelling, the Self-Subsisting. God, there is no God save Him, the Sovereign, the Almighty, the All-Subduing, the Manifest, the Single, the Inaccessible. His are the most excellent names. All that are in the heavens and on earth and whatsoever lieth between them praise Him. Say: Glory be to God above what ye attribute unto Him. God, there is no God but Him, the Truth, the All-Knowing, the Ever-Standing, the All-Powerful. His are the most excellent names. All that are in the heavens and on earth and whatsoever lieth between them bow down before Him, and He is the Mighty, the Well-Beloved."

48 ثم التاسع ما في البيان قد نزل في الهياكل كل
الواحد أنتم تلك الآية تقرأونشهد الله أنه لا إله إلا هو
الرحمن رب الكرسي المنيع الله لا إله إلا هو المهيمن
القيوم الله الذي لا إله إلا هو الملك السلطان القاهر
الظاهر الفرد الممتع له الأسماء الحسنى يسبحه من
في السموات والأرض وما بينهما قل سبحان
الله عما أنتم تشيرونالله الذي لا إله إلا هو الحق
العالم القائم القادر له الأسماء الحسنىيسجد له من
في السموات والأرض وما بينهما وهو العزيز
المحبوب

- 49 Then the tenth, concerning what is therein: ye shall recite this verse when ye find fragrance and delight, otherwise ye shall remain silent and reflect: "God beareth witness that there is no God but Him. His are creation and command. He giveth life and causeth death, then causeth death and giveth life, and verily He is the Ever-Living Who dieth not. Within His grasp is the dominion of all things. He createth what He pleaseth by His command. He, verily, hath power over all things."

49 ثم العاشر ما فيها تلك الآية أنتم عدد كل شيء إذا
تجدن الروحو الريحان تقرأون وإلا أنتم تصمتون
ثم تتفكرون شهد الله أنه لا إله إلا هو له الخلق و
الأمر يحيي ويميت ثم يميت ويحيي وإنه هوجي لا
يموت في قبضته ملكوت كل شيء يخلق ما يشاء
بأمره إنه كان على كل شيء قديرا

- 50 Then the eleventh, concerning what hath been revealed therein in the first verse: "In the Name of God, the Most Unapproachable, the Most Holy." Ye shall look to the Letters of the Unity.

50 ثم الواحد من بعد العشر ما نزل فيها في الآية الأولى
بسم الله الأتمنع الأقدس أنتم إلى حروف الواحد
تنظرون

- 51 Then the twelfth, concerning what is therein regarding the Point: ye shall comprehend the first Letter. He Whom God shall make manifest - the Letters of the Living are before Him as mirrors before the sun. In like manner shall ye deduce this in all names and attributes. This is the essence of the Bayan, mentioning itself from its Lord as ye make mention of it: "Verily I am God, there is no God but I, God, the Manifest, the Sovereign. Say: All besides Me are My creation; all worship Me. Say: God, God is my Lord, and ye, O all things, shall associate none with God, your Lord, nor shall ye call upon any besides God, your Lord, the All-Merciful."

51 ثم الثاني من بعد العشر ما فيها في النقطة حرف
الأول تدركون ذلك من يظهره الله حروف الحي
عنده كمرآت عند الشمس بمثل ذلك أنتم في كل
الأسماء والصفات تستدلون ذلك جوهر البيانذكر
نفسه من عند ربه ما أنتم إياه تذكرون إنني أنا
الله لا إله إلا أنا الله الظاهر السلطان قل ما دوني
خلقي كل إياي يعبدون قل الله الله ربي وأنتم
أنيا كل شيء لا تشركن بالله ربكم أحدا ولا تدعون
مع الله ربكم الرحمنشيئا

- 52 Then the thirteenth: Ask not concerning My first ones nor My last ones except by a Book, and learn ye each one in your paths that ye may be well-mannered.
- 53 Then the fourteenth: Preserve ye all that hath been revealed in the Bayan like embroidered pieces on separate tablets. Write not what would alter its embroidery, then preserve it in the highest binding. And whoso possesseth a letter less than be-fitteth its glory, his deed is veiled, so be not of them that are veiled.
- 54 Then the fifteenth: If ye believe in Him Whom We shall manifest on the Day of Resurrection, then verily ye have believed in Me and My signs in all worlds. Otherwise seek ye His forgiveness and be of them that turn unto Him.
- 55 Then the sixteenth: Act ye only according to what We have revealed unto you and command not save by it. Say: Verily it is the sun that maketh you and your traces mirrors wherein ye behold what ye love when ye face the truth.
- 56 Then the seventeenth: Write not My verses except in the finest script that ye are capable of, and if anyone possesseth a letter less than the most excellent script, his deed is nullified, save for children while they are learning.
- 57 Then the eighteenth: For him who would produce the words of God, say: Take for thyself in the most attractive script, then bestow upon whom thou willest, for that is a just and firm balance.
- 58 Then the nineteenth: O My servants! Spend from My kingdom concerning what hath been revealed unto Me according to your ability. And if ye find one whose beautiful script is worth the earth and all that is thereon, then go ye unto him that he may write My Name, the All-Compelling, the Self-Subsisting. And all that ye are commanded regarding the most excellent script is only that ye may reckon with the spirits of the letters - these are your descendants. Therefore unite ye between the two excellences, then give thanks unto Me.
- 59 The Fourth Vahid
- 60 In the Name of God, the Most Unapproachable, the Most Holy.
- 61 Verily I am God, there is no God but Me, the Most Great, the Most Great. I have created thee and ordained for thee two stations. This is My station wherein none shall be seen save Me, and from this thou dost speak on My behalf, that verily I am God, there is no God but Me, the Lord of all worlds. And
- ثم الثالث من بعد العشر لا تسألن في أولاي ولا في أخرای إلا في كتاب ولتعلمن كل واحد في مسالككم لعلكم تتأدبون
- ثم الرابع من بعد العشر أن تحفظن كل ما نزل في البيان كقطعة طرز في ألواح مقطعة لا تكتبن ما يغير طرزه ثم في أعلى الجلد تحفظون من يكن عنده حرفا دون ما ينبغي لعزته يحجب عمله فلا تكونن من المحتجبين
- ثم الخامس من بعد العشر إن تؤمنن بمن نظهرنه يوم القيمة فإنكم أنتم بي وآياتي في كل العوالم كنتم مؤمنين وإلا استغفروه ثم كنتم إليه لتائبين
- ثم السادس من بعد العشر لا تعملن إلا بما نزلناه عليكم لا تأمرن إلا به قل إنه لشمس أن يجعلكنم وآثاركم مرءآا ترون فيها ما أنتم تحبون إذا أنتم بالحق تقابلون
- ثم السابع من بعد العشر لا تكتبن آثاري إلا على أحسن خط على ما أنتم عليه لمقتدرون وإن يكن عند أحد حرفا دون أعظم خط يحبط عمله إلا الصبايا حين ما يتأدبون
- ثم الثامن من بعد العشر من ينشئ كلمات الله قل خذ لنفسك علما جذب خط ثم تهب من تشاء فإن ذلك قسطاس حق متين
- ثم التاسع من بعد العشر أن يا عبادي فاصرفوا عن ملكي فيما نزل علي ما أنتم عليه لمقتدرون وإن تجدن من يكن بهاء خطه الأرض ما عليهما فلتأوته حتى يكتب اسمي المهيمن القيوم و كلما أمرتم على أعلى الخط لم يكن إلا لتحسين بأرواح الحروف ذلك ذرياتكم فلتجمعن بين الحسنين ثم إياي فاشكروا .
- الواحد الرابع
- بسم الله الأ منع الأ قدس
- إني أنا الله لا إله إلا أنا الأعظم الأعظم قد خلقتك وجعلتك مقامين هذا مقامي لن يرى فيه إلا إياي ومن هذا تنطقني على إني أنا الله لا إله إلا أنا رب العالمين ومن هذا تستجني وتحمدني

through this thou dost seek My shelter, praise Me, proclaim My unity, worship Me, and art numbered among those who bow down before Me. This is the first unity of the fourth.

و توحدني و تعبدني و لتكون لي من الساجدين
هذا واحد الأول من الرابع

62 Then in the second, say: What returneth unto me returneth unto God, my Lord, and what returneth not unto me shall not return unto God. Then unto Him in all matters do ye return.

62 ثم في الثاني قل ما يرجع إلي يرجع إلى الله ربي
و ما لا يرجع إلي لن يرجع إلى الله ثم الأمر في
شؤنه ترجعون

63 Then in the third: I will not worship as thou dost worship Me through inception, for that is the essence of thy beginning in thy end and thy beginning, when thou wast transformed in thy mother's womb. Had it not been transformed as it was transformed, thou wouldst not have been certain of My inception. Verily thou art one; I have created for thee no equal, no peer, no likeness, no companion, and no similitude. Thus do I create what I will, and verily I am the All-Powerful, the All-Knowing.

63 ثم في الثالث لن أعبد مثل ما تعبدني بالبداء و ذلك
ذات بدائك في آخريك و أوليك حين ما تقلب في
بطن أمك لو لم يتقلب بما يتقلب ما أيقن بدائي و
إنك واحدا ما خلقت لك من كفو ولا عدل ولا
شبه ولا قرين ولا مثالك ذلك أخلق ما أشاء و
إنني أنا القادر العلام

64 Then in the fourth: I have created the essence of all things in the temple of man, and have made every possessor of a temple a bond-servant to Him Whom We shall make manifest. Say: I am nearer to you than your own selves. O My servants, unto your Lord do ye turn your gaze.

64 ثم في الرابع قد خلقت جوهر كل شيء في هيكل
الإنسان و جعلت كل ذات هيكل عبد ربي لمن
نظهره قل إني أولى بكم من أنفسكم إليكم أن يا
عبيدي إلى مولاكم تنظرون

65 Then in the fifth: All circles are signs of My servitude; verily they worship none but Me. Say: Both ye and them, unto Him Whom We shall make manifest do ye turn your gaze. He is your Beloved One, Whom ye all seek by night and by day.

65 ثم في الخامس كل الدوائر آيات رقيه لي إن
هن إياي يعبدون قل إياكن و إياكم إلى من
نظهره تنظرون ذلكم محبوبكم كل بالليل والنهار إياه
تريدون

66 Then the sixth: I am not to be questioned about what I do, but all shall be questioned about My unity and Him Whom We shall make manifest. And I have made Him Whom We shall make manifest after that Manifestation. Say: If ye question Him about what He doeth, then how can ye claim to believe in Me? Verily He will question you about all things, and ye shall answer naught save with truth.

66 ثم السادس إني لا أسئل عما أفعل و كل عن
توحيدي و من نظهره يسئلون و جعلت من نظهره
من بعد مظهر ذلك قل إن تسئلنه عما يفعل فكيف
أنتم بي مؤمنون و إنه ليسئلكن عن كل شيء فلا
تكونن إلا بالحق مجيبون

67 Then the seventh: All begin through Me through thee, and all through thee return unto Me.

67 ثم السابع كل مني بك يبدءون و كل بك إلي
ليرجعون

68 Then the eighth: All are created and sustained by thy verses and what hath been sent down from thy presence, then they die and are brought to life.

68 ثم الثامن كل بآياتك و ما نزل من عندك يخلقون
و يرزقون ثم يميتون و يحيون

69 Then the ninth: Whosoever ariseth from the Bayan with the dominion of that Manifestation of My power - say: O God, make me to be among the most powerful of the powerful ones. And thy name and thy deeds shall be recorded that I may recompense thee in My return according to the best of what thou wert among the workers. And ye shall make preparation for the Day of Manifestation in such wise that the Truth be

69 ثم التاسع من يطلع من البيان بملك ذلك مظهر قهري
قل فاجعلي اللهم من أقهر القاهرين و لتكتبن
اسمك و ماتعمل لأجزيك في رجعي على أحسن
ما كنت من العالمين و لتدبرن ليوم الظهور تديرا
لا يحزن الحق و قد أمرنا أن يعملن بذلك كل
المؤمنين

not saddened, and We have commanded all believers to act accordingly.

- 70 Then the tenth: Learn ye naught save what hath been revealed in the Bayan or what proceedeth therefrom of the knowledge of letters and what brancheth forth from the practice of the Bayan. Say: O My servants, be ye refined and create not innovations, then make things easy upon yourselves and be not artificial.
- 71 Then the eleventh: Transgress not the bounds of the Bayan lest ye be saddened, and sadden not any soul, for this is the greatest bound, that ye may not sadden Him Whom We shall make manifest. And whoso transgresseth, no guidance shall be adjudged for him, and guidance cometh not save from Him Whom We shall make manifest with guidance. Say: O ye people of guidance, by My guidance are ye guided.
- 72 Then the twelfth: O My servants, cause the regions of the earth and whatsoever is therein to descend into the first unity that ye may dispose thereof.
- 73 Then the thirteenth: O My servants, raise ye the seats of unity above what ye are able.
- 74 Then the fourteenth: O My servants, if ye seek refuge in these regions ye shall be secure among the people and they shall have no power over you. This is that ye may seek refuge on the Day of Resurrection with Him Who will be raised from the midst of His resting-place, not as ye seek refuge with them on that Day, while ye commit what causeth the heavens and the earth and whatsoever is between them to be cleft asunder when ye hear it - how is it that ye comprehend not?
- 75 Then the fifteenth - do not refuse anyone who seeks protection with God and then with the Letters of the Living during the Manifestation in the Hereafter and before that in this life, you shall judge. And likewise if someone seeks protection with another, if he were to be killed in His path it would be better in God's sight than to turn him away. O My servants, grant protection!
- 76 Then the sixteenth - O My servants, you shall ascend to My House - that is the House of Him Whom God shall make manifest. That is My House, so do not purchase what surrounds it except according to what you are able to raise up.
- 77 Then the seventeenth - What surrounds the House and Mosque belongs to God, so do not sell it. And let all of you establish within your dominion whatever you are able to make of your affairs. Then those who engage in trade may write what they
- ثم العاشر لا تتعلمن إلا بما نزل في البيان أو ما ينشئ فيه من علم الحروف ما يتفرع على عمل البيان قل أن يا عبادي تتأدبون و لا تخرعون ثم تخففون على أنفسكم ثم تصنعون
- ثم الواحد من بعد العشر أن لا تتجاوزن عندود البيان فتحزنون و لا تحزنن من نفس فإنه لأعظم حد لعلكم من نظهره لا تحزنون و من يتجاوز لن يحكم عليه بالهدى و ما يأتي بالهدى إلا من تظهره بالهدى قل أن يا أولى الهدى بهداي تهتدون
- ثم الثاني من بعد العشر أن يا عبادي فلتزلن بقاع الأرض ثم ما فيها في الواحد الأول تصرفون
- ثم الثالث من بعد العشر أن يا عبادي فلترفعن مقاعد الواحد على ما أنتم عليه لمقتدرون
- ثم الرابع من بعد العشر أن يا عبادي إن تستجيرن بتلك البقاع لتأمنون عند الناس و همعليكم لا يسلطون ذلك لتستجيرن يوم القيمة بمن بعث من باطنمرقه لا مثل يومئذ بهم تستجيرون و عليكم تفعلون ما تنفطر السموات و الأرض و ما بينهما حين ما تسمع فالكلم كيف لا تعلمون
- ثم الخامس من بعد العشر فلا تمنعن أحدا إذا استجار بالله ثم بالحروفالحج حين الظهور في الأخرى و قبل ذلك في الأولى تحكونوإن بمثل ذلك إذا استجار بأحد أحد لو يقتل في سبيله خير عند اللهم أن يردّه أن يا عبادي فتجيرون
- ثم السادس من بعد العشر أن يا عبادي إلى بيتي تصعدون ذلك بيت من يظهره اللهذلك بيتي فلا تشترن ما في حوله على قدر ما أنتم تستطيعون إن ترفعون
- ثم السابع من بعد العشر ما في حول البيت و المسجد لله فلا تبيعون و لتجعلن كلكم في حد ملككم كلها تستطيعون أن تعملن أخباركم ثم

wish. And verily the Sacred Mosque is where Him Whom God shall make manifest is born - that is where I was born. Say: The seat of Ahmad My Remembrance - enter therein and pray there. And do not proceed to My House or the seats except when you possess what will prevent you from being grieved on the way. And whoever is able to enter unto Me or unto the House, let him not be excused from that. You shall enter unto Him Whom We shall make manifest and then unto the House of God your Lord, and humble yourselves before Him and prostrate.

- 78 Then the eighteenth - If you pause at what you love of pilgrimage to My House, you shall give to the Manifestations of the One in their privacy four mithqals of gold if they follow you with utmost love. And We have exempted those who are unable, and those who possess, and those who serve, and those who follow or are afflicted, that they might be grateful. This is so you may know the Lord of the House and then enter through the gate of the House. That is He Who teaches you the inner knowledge of the outer manifest - that is Me in the Hereafter. O My servants, know Me! This is so you may ascend unto Him Whom We shall make manifest if it be Him, then you shall ascend to His House. So how is it you do not ascend unto His Person while all ascend to My House from before, yet they remain veiled from Him Who made the House a House?

- 79 Then the nineteenth - Were it not for the grief of women, I would forbid them from ascending due to the difficulties of the way, except for those who dwell in the land of the House. For they may enter the House at night if they wish, then sit in privacy with the Manifestations of the One and remember their Lord Who created them, then return to their dwellings. And they should observe love for their husbands and children and horses, and not approach what causes grief. For they were created for themselves and then for their children, so they should not choose journeys. They should recite and be grateful to God for what He exempts. And God is All-Knowing, All-Wise. O Manifestations of the One in the Alif and Ba, do not ask about any soul for it knows its decree. Then prostrate before Him Who made you guardians of the House. And verily I enter the House while you know not, so treat well all who enter My House that you might recognize Me.

- 80 The Fifth Vahid

- 81 In the Name of God, the Most Unapproachable, the Most Holy.

- 82 By God, verily I am God, there is no God but Me, the Most Ancient of the Most Ancient. I have sent down in the First

الذين يتجرون ما يحبون أن يكتبون وإن مسجد الحرام ما يولد من يظهره الله عليه ذلك ما ولدت عليه قل مقعد أحمد ذكري يدخل فيه أنتهنا لك لتصلون ولا تعرجن إلى بيتي ولا المقاعد إلا وأنتم تملكن مافي السبيل ما لا تحزنون ومن يقدر أن يدخل علي أو على البيت فلا يعني عنه ذلك لتدخلن علي من نظهره ثم في البيت لله ربكم و لتخضعن له ثم لتسجدون

- 78 ثم الثامن من بعد العشر إن وقفتم على ما أنتم تحبون حج بيتي فلتوتن مظاهر الواحد على سرائرهم أربع مثقالن الذهب إن هم على منتهى الحب بكم يسلكون و قد عفونا عملا يقدر و من يملك و من يخدم و من يتبع أو يتلى لعلهم يشكرون ذلك لتعرفن رب البيت ثم أنتم من باب البيت تدخلون ذلك منيعلكم علم الباطن للظاهر الظاهر ذلك إياي في أخرى أن يا عبادي فاعرفون ذلك لتعرجن إلى من نظهره إن كان إياه ثم أنتم لبيتصعدون فكيف أنتم لنفسه لا تصعدون حينئذ كل إلى بيتي منقبل يصعدون و هم عن جعل البيت بيتا محتجون

- 79 ثم التاسع من بعد العشر لو لا يحزن النساء لأنهم عن صعودهن لما يصعبن في السيل إلا من يكن في أرض البيت فإنهم إذا شئ دخل البيت في الليل ثم على سرائرهم عند مظاهر الواحد يستون و يذكرن ربهن الذي خلقهن ثم إلى مساكنهن يرجعن وأن يراقبن حب أزواجهن و ذرياتهن خيولهن فلا تقربن ما تحزنن فإن كن قد خلقتن لأنفسكن ثم لذرياتكن فلا تختارن الأسفار لتلتين و لتشكرن الله بما عفون و الله علام حكيم أن يا مظاهر الواحد في الألف و الباء لا تسألن عن نفس فإنها تعرف حكمها ثم بين يدي من جعلكم حفاظ البيت لتسجدون و إني لأدخلنا البيت و أنتم لا تعرفون فلتحسنن بكل من يدخل بيتي لعلكم إياي تدركون.

- 80 الواحد الخامس

- 81 بسم الله الأمانع الأقدس بالله

Gate of the Fifth Fifth that you shall raise the Mosque, the seat where I was born, according to what you are able.

82 إني أنا الله لا إله إلا أنا الأقدم الأقدم قد نزلت في باب الأولن الخامس الخامس أن ترفعن المسجد مقعد ما ولدت عليه على ما أنتم عليه مقتدرون

83 Second - You shall, by My leave, raise Living Mosques and the number of lamps therein as you wish to count.

83 ثم الثاني أنتم بإذني ترفعون مساجد الحي ثم عدد المصباح فيها ما أنتم تحبون لتحصون

84 Third - We have made the year nineteen months that you might follow the path of the One.

84 ثم الثالث قد جعلنا الحول تسعة عشر شهرا لعلكم في الواحد تسلكون

85 Then the fourth: You are known by My Names, and We have made you a Baha'i. Say: O My creation, seek ye Me alone and be not named after Muhammad (peace be upon him), 'Ali, Fatimih, then the Two Husayns, then Mahdi and Hadi. We have assigned a name to each letter of thy name. Say: All belong to Me, and verily I belong to God, my Lord, and there is no God but God - He Who is the Sovereign of all worlds, the Best-Beloved of all worlds, the Lord of all worlds, the Goal of all worlds, the Object of worship of all worlds, the Desire of all worlds, your God and your King, then your Lord and your Monarch, then your Sovereign and your Master, then the One described by all worlds.

85 ثم الرابع أنتم بأسمائيلتسمون و قد جعلناك بهائي قل أن يا خلقي إياي فاقصدون ولتسميناسم محمد (ص) و علي و فاطمة ثم الحسنين ثم مهدي و هادي و قد جعلنا لكل حرف من اسمك اسما قل كل لي و إني لله ربي و ما من إله إلا الله ذلك سلطان العالمين ذلك محبوب العالمين ذلك ملاك العالمين ذلك مقصود العالمين ذلك معبود العالمين ذلك مطلوب العالمين ذلك إلهكم و مليكم ثم ربكم و ملككم ثم سلطانكم و مالكم ثم موصوف العالمين

86 Then the fifth: Take from those who have not entered the Bayan what belongeth unto them, then if they believe, return it not except in the land wherein ye dwell, if ye are able.

86 ثم الخامس فلتأخذن من لم يدخل في البيان ما ينسب إليهم ثم إن آمنوا لتردون لا في الأرض التي أنتم عليها لا تقدرن

87 Then the sixth: Should a land be opened in the Bayan, there shall be taken from it what hath no equal for him who hath commanded it, and it shall be preserved if it changeth not in the hands of those who trade. None shall trade on My behalf from his glory, and he shall take his right from every thousand that is bought and sold - one hundred - as a bounty from Us to Him Whom We shall make manifest in truth, and verily We are the Reckoners. Then shall be taken thereof the letter Ha' and preserved for the Primary Letters with the trustees. Then shall be taken the Vav for the martyrs. Then shall be married thereby in the Bayan those who have not the means. Then shall the King dispose of it as he pleaseth. Then shall he give every rightful one his right from his hosts, and if aught remaineth it shall be spent on the elevated places or given to all the believers. This is nearest in the Book of God, so that if there be a soul in any land, something shall be given unto him as a bounty from God. Verily He is the All-Bountiful, the Most Generous.

87 ثم السادس أن يفتح أرض في البيان يؤخذ عنه ما لم يكن له عدل لمن أمر به و يحفظ نفسان لم يتغير عند من يتجروا لا يتجر عني من بهائيه و يأخذ حقه من كل ألف يبيع ويشترى مائة فضلا من لدنا لمن تظهره بالحق و إنا كنا حاسبين ثم يؤخذها الهاء و يحفظ للحروف الأولى عند المؤمنين ثم يؤخذ الواو للشهداء ثم يزوج به في البيان الذينهم لا يستطيعون ثم يتصرف الملك كيف يشاء ثم يؤتي كل ذي حق حقه من جنده و إن زاد من شيء يصرفني مقاعد المرفوعة أو يؤتي كل المؤمنين ذلك أقرب في كتاب الله حتو إن تكن نفسا في أرض يؤتى شيئا منها فضلا من الله إنه هو الفضال الأكبر

88 ثم السابع كلما يدخل في الدين و ما يملك الدين آمنوا مندوهم يظهر حين ما هم يملكون فضلا

- 88 Then the seventh: All that entereth into the Faith and whatsoever the believers possess apart from them is purified the moment they possess it, as a bounty upon thee when thou tradest with thy brethren and then with all peoples. Say: When anything is attributed to one who hath believed in the Bayan, it is purified in that instant. O My servants, be ye thankful and purchase what ye love from every land, that ye may possess the subtle thing.
- 89 Then the eighth: Ye shall read the Bayan, then from that Ocean shall ye draw, and decrease not from nineteen verses. And if ye cannot learn, then say: "God, God is my Lord, and I associate nothing with God, my Lord" if it harmeth thee not on the Day of My Return from anyone. For if thou art among the truthful in thy words - yet this will not profit thee if thou hearest mention of My Manifestation and then art among those who sit still.
- 90 Then the ninth: Remember Me through the letters of all things by that whereby thou rememberest Me from My Name, even if thou art among those who are mindful of what passeth through thy heart from a name.
- 91 Then the tenth: I have bestowed upon thee the Temples and the Circles, and have favored thee thereby. Say: All the Bayan is therein for you to write in such wise as ye are able to read.
- 92 Then the eleventh: Five times shall ye magnify over the newborn child, standing, and after each time ye shall recite nineteen times: "We all believe in God," then "We all are certain in God," then "We all begin in God," then "We all return to God," then "We all are content in God." Then six times over the deceased, and ye shall recite nineteen times: "We all worship God," then after ye have magnified God in the first: "We all prostrate before God," then "We all are devoted to God," then "We all work for God," then "We all are sincere toward God," then "We all praise God." And ye shall bury in crystal or polished stone that ye may dwell in peace, and place a ring upon the right hand inscribed with the verse ordained that ye may find solace. Say: Man writeth for God whatsoever is in the heavens and earth and whatsoever lieth between them, and God is the All-Knowing, the Mighty, the Invincible. Say: Man is commanded by what hath been sent down in a mighty Book, and to God belongeth the kingdom of the heavens and earth and whatsoever lieth between them, and God is the All-Knowing, the Mighty, the Invincible.
- عليك إذا تجرت في أخويك ثم العالمين قل إذا
نسب الشيء إلى من آمن بالبيان يطهر في الحينان
يا عبادي فاشكروا ولتشتري ما تحبون من كل
أرض لعلكمشيء اللطيف لتلكون
- 89 ثم الثامن فلتقرئ البيان ثم من ذلك البحر لأليها
تأخذون ولا تنقص من تسعة عشر آية وإن
لمتعلمين لتقولن الله الله ربي ولا أشرك بالله ربي
شيئا إن لم تضرن في يومرجعي من أحد فإذا كنت
في قولك لمن الصادقين ولا ينفعك هذا إنسمع
ذكر ظهوري ثم تكونن من القاعدين
- 90 ثم التاسع فاذكري بحروفكشيء بما تذكرني من اسمي
ولو كنت بما يخطر على قلبك من اسم من الملتفتين
- 91 ثم العاشر قد وهبتك الهياكل والدوائر ومننت
عليك بذلك قللك البيان فيها لتكتبين على شأن
تستطيعون أن تقرؤن
- 92 ثم الواحد من بعد العشر فلتعظمين على المولود
خمس مرة قائما وأتم بعد كل مرة لتقولن تسعة
عشر مرة إنا كل بالله مؤمنون ثم إنا كل بالله
موقنون ثم إنا كل بالله لمبدؤن ثم إنا كل بالله
لمعيدون ثم إنا كل بالله راضيون ثم على الميت
سنة مره ثم تقولن تسعة عشر مرة إنا كل لله
عابدون ثم بعد ما عظمتم الله في الأولى إنا كل لله
ساجدون ثم إنا كل له قانتون ثم إنا كل لله عاملون
ثم إنا كل لله مخلصون ثم إنا كل لله حامدون و
لتدفنن في البلور أو الحجر المصقول لعلكم تسكنون
ولتجعلن الخاتم في يمينه ينقش عليه آية أمر بها
لعلكم تستأنسون قل المرء يكتب لله ما في السموات
والأرض وما بينهما والله علاما مقتدر منيع
قل المرء تأمر بما نزل في كتاب عظيم والله ملك
السموات والأرض وما بينهما والله علام مقتدر
منيع

- 93 Then the twelfth: Ye shall bury with the dead some dust from the first and the last. ثم الثاني من بعد العشر أنتم بشيء من تربة الأول والآخر مع الموتي تدفنون
- 94 Then the thirteenth: Ye shall write a testament to Him Whom We shall make manifest; this is what ye write unto God if ye be of them that are certain. ثم الثالث من بعد العشر أنتم كتاب وصية إلى من نظهره تكتبون ذلك ما تكتبون إلى الله إن أنتم به موقنون
- 95 Then the fourteenth: The name of God purifieth you when ye recite "God is Most Pure" sixty-six times, then the Point and what shineth forth from it of the verses of God, then His words if ye be certain in them, then who entereth into the religion, then what changeth his essence, then fire and air and water and earth, then the sun when it drieth. O My servants, be ye thankful! ثم الرابع من بعد العشر يطهركم اسم الله إذا تقرؤن الله أطهر ستة وستين مرة ثم النقطة وما يشرق من عندها من آيات الله ثم كلماته إن أنتم بها موقنون ثم من يدخل في الدين ثم ما تبدل كينونيته ثم النار والهواء والماء والتراب ثم الشمس إذا تجفف أن يا عبادي فاشكروا
- 96 Then the fifteenth: The water of life is pure; ye are created by it. Keep your bodies clean thereby that ye may find delight. ثم الخامس من بعد العشر ماء الحيوان طهر أنتم به تخلقون فلتلطفن أبدانكم عن ذلك لعلكم تملذذون
- 97 Then the sixteenth: All things that have no equal belong to God; these are for Him Whom God shall make manifest from all things according to the number of Unity. O My servants, deliver ye unto Him and when the sun setteth, possess ye your souls from Me, then return ye on the day of My manifestation. ثم السادس من بعد العشر كل شيء لم يكن له عدل لله ذلك لمن يظهره الله من كل شيء على عدد الواحد يا عبادي إليه لتبلغون وإذا غربت الشمس فلتملكن مني أنفسكم ثم يوم ظهوري لتردون
- 98 Then the seventeenth: Ye shall recite ninety-nine times each day "God is Most Great." Then fear ye Me. ثم السابع من بعد العشر فلتقولن في كل يوم تسعة وتسعين مرة الله أعظم ثم إياي فاتقون
- 99 Then the eighteenth: Permission is granted for trade and commerce to all My servants when they know there is mutual consent between them, then those who trade not desiring credit, then diminishing the time. ثم الثامن من بعد العشر فلتأذن بالبيع والشراء كل عبادي إذا علما لرضا بينهم ثم الذين يتجرون ما هم بالأجل يريدون ثم الحين ينقصون
- 100 In the nineteenth: ye reckon the mithqal as nineteen nakhuds of gold and silver. The first grade of Kingship is set at ten thousand dinars, and the second at one thousand dinars. If any should diminish these amounts, let them not fall below the measure of a nakhud. Ye may not dispose of your possessions below this amount. He who reduceth it hath no claim, nor he whose wealth hath not reached the measure of five hundred and forty mithqals over the course of a year. This is a bounty from Us, that ye may be thankful. ثم التاسع من بعد العشر ما أنتم تحسبون الميثقال تسعة عشر حمص من الذهب والفضة ويجعلن الملك بهاء الأول عشرة ألف دينار ثم الثاني ألف دينار وإن يصغر كل واحد فلا يخرج عن حد الحمص وأنتم بدونها لا تصرفون في ملككم وليس لمن يصغره من شيء ولا لمن لم يبلغ عنده مقدار كل واحد منها خمس مائة وأربعين مثقالا ولم يتم حولا فضلا من لدنا لعلكم تشكرون
- 101 Furthermore, when ye find wealth that exceedeth the limits prescribed in the Bayan, ye shall pay five hundred dinars for each mithqal of gold and fifty dinars for each mithqal of silver, that perchance on the Day of My Manifestation He may assist the Cause of His Lord and not be compelled to take even a ثم بعد ذلك إن وجدتم ملكا أن يتجاوز عن حدود البيان إليه لتبلغون من كل مثقال ذهب خمس مائة دينار من كل مثقال فضة خمسين دينار لعل يوم ظهوري ينصر دين ربه ولم يضطر أن يأخذ

qirat without right. In such case the tax is doubled, if ye be among the God-fearing.

- 102 Let none be asked concerning his Book, lest any soul be grieved, for they know not that they give not because they account themselves sufficient. Rather, I have commanded that ye encompass every soul from the moment of birth until death regarding all possessions in their Baha, that ye may be numbered among the thankful. What I have permitted is solely the right of Him Whom God shall make manifest. I have permitted it to His servants that they may show shame before Him and not judge Him nor grieve Him. Beyond this is My right and the right of My Names wherein none is seen save Me. O My creation! Pray ye unto the Letters of the First.

103 The Sixth Vahid

- 104 In the Name of God, the Most Unapproachable, the Most Holy

- 105 Verily I am God, there is no God but Me, the Help in Peril, the Help in Peril. I have sent down the Bayan and made it a proof from Us unto all the worlds. Therein is that which hath no equal - these are the verses of God, say: all are powerless before them. Therein is that which hath no peer - this is that whereunto ye call. Therein is that which hath no likeness - this is that wherein We are the Interpreters. This is the Alif between the two Ba's - ye shall comprehend it through the Gate. Therein is that which hath no companion - this is the essence of knowledge and wisdom wherewith ye shall respond. Therein is that which hath no similitude - this is what the Persians speak of, and ye shall be arranged in the Unity.

- 106 Write not that which is hidden except ye observe in the verses the number of Him Who is Invoked in Prayer (Mustaghat). From the first number are ye permitted, O My servants, to write with precision. I have permitted that with every soul there be a thousand verses of what he desireth, that he may take delight therein when he reciteth them, if he be of the vigilant. Say: Verily the verse is thirty letters, if ye would calculate in the Arabic tongue. Reckon ye according to the number of Mim, then write in the most excellent manner and preserve it. This is the first Unity wherein ye dwell through God.

- 107 Then the second: in every land build ye a free house, and make delicate all your lands and all things in the most excellent manner ye are able, lest Mine eye witness aught displeasing. O My servants, fear ye God! This is nearer than all things, if ye but knew.

قدر قيراط من دون حق فإذا لك ضعف الخراج
لو كنت من المتقين

- 102 لا يستل الناس من كتابه لثلاث تخزن من نفس إلا
وأنهم لا يعلمون بأنهم لا يعطون لأنهم يحسبون
أنفسهم بل قد أمرت أن تحيطن كلنفسمن حين
ما تتولد إلى أن تقبض ما تملك من كلشيء بهآته
لتكون من الشاكرين ما قد أذنت لم يكن إلا
من حق من يظهره الله قد أذنت لعبيدهلعلهم
يستحيون عنه وهم عليه لا يحكمون ولا يحزنون
وإلا ذلك من حقي وحق أسمائي التي لن يرى فيها
إلا إياي أن يا خلقي على حروف الأولى تصلون .

103 الواحد السادس

- 104 بسم الله الأيمن الأقدس

- 105 إني أنا الله لا إله إلا أنا الأغيث الأغيث قد نزلت
البيان وجعلته حجة من لدنا على العالمين فيه ما لم
يكن له كفوا ذلك آيات الله قل كل عنها يعجزون
فيه ما لم يكن له عدل ذلك ما أنتم به تدعون فيهما
لم يكن له شبه ذلك ما كا فيه لمفسرين ذلك
الألف بين البائين أنتم بالباب تدركون فيه ما لم
يكن له قرين ذلك جوهر العلم والحكمة أنتم به
تجيئون فيه ما لم يكن له مثل ذلك ما ينطق به
الفارسيون أنتم في الواحد لتنظمون

- 106 ولا تكتبن المستور إلا و أنتم في الآيات على
عدالمستغاث لا تتجاوزون ومن أول العدد أذن
لكم أن يا عبادي لتدقون وأذنت أن يكون مع
كل نفس ألف بيت مما يشاء ليلذون بهحين ما
تتلو و كان من المتحرزين قل إنما البيت ثلاثين
حرفا أنتم إنتعربون لتحسبون على عدد الميم ثم على
أحسن حسن تكتبون وتحفظونذلك واحد الأول
أنتم بالله تسكنون

- 107 ثم الثاني أنتم في كل أرض يبتحر تبنون و
لتلطفن كل أرضكم و كلشيء على أحسن ما
أنتم عليهمقندرون لثلاث يشهد عيني على كره أن

- يا عبادي فاتقون ذلك أقرب من كل شيء إن أنتم تعلمون
- 108 Then the third: none shall dwell in the land of Khams save My God-fearing servants. ثم الثالث فلا يسكن في أرض الخمس إلا عبادي المتقون
- 109 Then the fourth: submit ye unto God and say “Allah-u-Akbar”, then respond “Allah-u-A’zam”, then individually “Allah-u-Abha”, and who respondeth “Allah-u-Ajmal”, then fear ye Me. ثم الرابع فلتسلمن لله وأنتم تقولون الله أكبر ثم تجيبون الله أعظم ثم المرء الله أبهى ومن يجب الله أجمل ثم إياي تتقون
- 110 Then the fifth: verily water is pure, purifying, and purified; in the cup ye witness the decree of the sea. ثم الخامس إنما الماء طهر طاهر مطهر في الكأس حكم البحر تشهدون
- 111 Then the sixth: efface ye all that ye have written and replace it with the Bayan and what ye compose under its shadow. ثم السادس فلتمحون كل ما كتبتم ولتستبدلن بالبيان وما أنتم في ظله تنشئون
- 112 Seventh: You shall join the letter Ba’ to the letter Alif according to what We have revealed in the Book. Then fear ye Me. Say: In cities the amount is ninety-five mithqals of gold, while in villages it is the same amount in silver, descending to nineteen mithqals when the number of the Vahid is reached, if mutual satisfaction exists between them. Then from detachment be ye detached, and through elevation be ye elevated. Let each of them pay the dowry, and let all say: “We are all content for God’s sake.” God hath made all the gems of the earth the dowry of her whom He created for Him Whom He shall make manifest. This is of God’s bounty unto Him, that ye may be of the thankful. ثم السابع لتقرن الباء بالالف بما قد نزلناه في الكتاب ثم إياي فاتقون قلني المداين خمس وتسعين مثقالا من الذهب ثم في القرى مثلك في الفضة إلى أن ينتهي إلى تسعة عشر مثقالا بما ينزل عدد الواحد إذا وجد الرضا بينهما ثم من الانقطاع تنقطعون ثم بالارتفاع ترتفعون ولهم من كل واحد منها ثم كل يقولون إنا كل لله راضيون ولقد جعل الله كل جواهر الأرض مهر من خلقت لمن يظهره ذلك من فضل الله عليه ليكونن الشاكرين
- 113 Eighth: Ye shall not derive proofs save through the verses, for whoso deriveth not proof through them hath no knowledge. Mention no miracle besides them, that ye may believe in Me at the time of My manifestation in that very moment, and that ye may recite this and keep it before your eyes, that ye may not be veiled on the day of My manifestation. ثم الثامن لا تستدلن إلا بالآيات فإن لم يستدلها فلا علم له فلا تذكر معجزة دونها لعلمكم يوم ظهوري في الحين لتؤمنون لتقرن ذلك ولتجعلنه مد أعينكم لعلمكم يوم ظهوري لا تحتجبون
- 114 Ninth: Ye shall wear silk garments on festive nights, and if possible wear nothing else. And ye shall fashion from gold and silver the means whereby ye secretly maintain your lives. And when ye find not these things in any matter, be not grieved, for verily I, your Lord, shall come unto you in your latter days when ye believe in Me and My verses. ثم التاسع أنتم لباس الحرير ليلة العيش تلبسون وإن استطعتم دونها تلبسون وأنتم أسابكم التي بها في سركم لتعيشون من الذهب الفضة تصنعون وإذا ما وجدتم ذلك في شأن لا تحزنون فإننا ربكم لأتينكم في آخركم إذا أنتم بي وبآياتي تؤمنون
- 115 Tenth: Ye shall wear upon your hands carnelian rings which ye shall engrave, that ye may thereby testify that He Whom We shall make manifest is the Truth wherein there is no doubt, and all are created by Him and unto Him. Say: God is Truth, and whatsoever is other than God is creation, and all are worshippers of Him. ثم العاشر فلتجعلن في أيديكم عقيق حمر أنتم عليه لتتقشن لتشهدن بذلك على أن من نظهره حقلا ريب فيه وكل به ثم له يخلقون قل الله حق وإن ما دون الله خلقو كل له عابدون

- 116 Eleventh: Say: O Muhammad, my teacher, strike me not before five years have passed over me, even for a moment, for my heart is tender and delicate. After that educate me, but exceed not the bounds of discretion. If thou desirest to strike, exceed not five blows, and strike not upon the flesh unless there be a veil between. If thou transgressest, thy wife is forbidden to thee for nineteen days. And if thou forgettest and hast no spouse, then give nineteen mithqals of gold for what thou hast struck, if thou desirest to be of the believers. Strike only very lightly, and let the children remain seated upon a throne or chair or seat, for this shall not be counted against their years. Permit them what makes them happy, and teach them the Shikastih script, for God loveth this and hath made it the gate of His Own Self among scripts, that ye may write in such wise as to captivate your hearts from its intoxication and make you as water unto Him Whom We shall make manifest when your eyes behold Him and draw you as We were writers. I have joined thee with one who shall inherit, lest the throne of thy Lord be saddened in His childhood, and all be not grieved thereby. Say: Had I witnessed, I would have cut off from thee what I granted thee of My dominion. O My servants, fear ye Me!
- 117 Twelfth: Draw not nigh unto the letters Ta and Qaf, and if thou art constrained, then wait for one year that ye may become endeared through the Vahid. Otherwise, permission is granted to both, and both are permitted, when they desire to return, nineteen times after a month hath passed, that ye may not enter beneath the shadow of gates other than the Truth.
- 118 Thirteenth: Make not the gates of the House of the Point more than ninety-five, nor the gates of the Houses of the Letters more than five. O My servants, from this derive ye all knowledge.
- 119 Then the fourteenth: Ye are the Greatest Day of God, the number of all things. Say: "God beareth witness that there is no God but Him, the Mighty, the Well-Beloved." And if ye be in spirit, conclude with the mention of Power. Then on a night from God's bounties, nineteen is the number before you, that ye may count up to the number of Him Who is Invoked for Help. Permission is granted unto him who is able, and be not grieved if ye are unable, for with God upon the Throne it was one. Say: Give thanks unto Me. Say: That is the Day of the Point, then the number of the Living One, then the months of the Living One - ye ascend in the ocean of creation.
- ثم الواحد من بعد العشر قل أن يا محمد معلمي
فلا تضربني قبل أن يقضي علي خمس سنة ولو
بطرف حين فإن قلبي رقيق رقيقو بعد ذلك أدبني
ولا تخرجني عن حد وترى فإذا أردت ضربا
فلا تجاوز عن الخمس ولا تضرب على اللحم إلا
وإن تحل بينهما سترًا فإن تعديت تحرم عليك
زوجك تسعة عشر يوما وإن تنسى وإن لم يكن
لك من قرين فلتتفق بما ضربته تسعة عشر مثقالا
من ذهب إن أردت أن تكون من المؤمنين لا
تضرب إلا خفيفا خفيفا ولتستقرن الصبايا على
سرير أو عرش أو كرسي فإن ذلك لم يحسب من
عمرهم ولتأذن لهم بما هم يفرحون ولتعلن خط
الشكسته فإن ذلك ما يحبه الله وجعله باب نفسه
للخطوط لعلكم تكتبون على شأن تذهبن به قلوبكم عن
سكره ويجعلنكم مآلن نظهره إذا ينظر إليه أعينكم
يجذبكم مثل ما كنا كاتبتين وقد أقرنتك بمن يرث
لثلا يحزن عرش ربك في صغره وكل به لا
يجزونقل لو شهدت لأقطع عنك ما وهبتك من
ملكي أن يا عبادي فاتقون
- ثم الثاني من بعد العشر فلا تقرب الطاء والقاف
وإن تضطرن فقصبرنحو لا لعلكم بالواحد تحببون و
إلا أذن لهما وأذا إذا أراد أن يرجعا تسعة عشر
مرة بعد أن يصير شهرا لعلكم في ظل أبواب دون
الحق لا تدخلون
- ثم الثالث من بعد العشر فلا تجعلن أبواب بيت
النقطة فوق خمس وتسعين بابا ولا أبواب بيوت
الحروف فوق خمسة أن يا عبادي في ذلك كل العلم
تستدلون
- ثم الرابع من بعد العشر أتم يوم الله أعظم عدد
كل شيء تقولون شهد الله أنه لا إله إلا هو العزيز
المحبوب وإن تكونن في روح إلى ذكر القدرة
تختمون ثم في ليلة من آلاء الله تسعة عشر عدة
بين أيديكم لتحصون إلى عدد المستغاث أذن لمن
يقدر ولا تحزنن إذا أتم لا تسطيعون فإن عند
الله على العرش كان واحدا قل إياي فاشكرون
قل ذلك يوم النقطة ثم عدد الحي ثم شهور الحي
أنتم في بحر الخلق تصعدون

- 120 Then the fifteenth: Ye shall all arise when ye hear mention of Him Whom We shall make manifest by the name of the Qa'im. Then observe ye the difference between the Qa'im and the Qayyum. Then in the year Nine ye shall attain unto all good.
- 121 Then the sixteenth: Travel not except for God's sake and if ye are able, save at the time of the manifestation of the Truth, for then it is incumbent upon you to journey unto Him, for verily ye were created for this, even if ye must go on foot. No obligation resteth upon you save the visitation of the House, then the seat of the Point if ye are able, then the seats of the Letters of the Living and the mosques if ye can. And if ye desire to trade, extend not your journey on land beyond two years nor on sea beyond five years. And whoso exceedeth this shall give to his companion two hundred and twelve mithqals of gold if able, or of silver. And take your companion with you that ye may not grieve in the Bayan. And whoso causeth another harm in travel, even by a footstep, or entereth another's house without permission, or desireth to expel him from his house without permission, or seeketh him from his house without right - his wife is forbidden unto him for nineteen months. And if anyone transgresseth God's command in this, the witnesses of the Bayan shall take from him ninety-five mithqals of gold. And whoso desireth to cause harm to another, it is incumbent upon him who knoweth and is able, even if it be for part of the year, to be present and prevent him. And whoso faileth to be present when able, his wife is forbidden unto him for nineteen days, and is not lawful unto him until he spendeth nineteen mithqals of gold if able, or of silver. This is that no soul may be wronged in the Bayan. And whoso raiseth his voice without right hath departed from the bounds of humanity. O My servants, fear ye God!
- 122 Then the seventeenth: That which issueth from animals, be not concerned about it save that ye desire to be gentle.
- 123 Then the eighteenth: It is forbidden unto you in your religion to look at each other's writings except for one who is permitted or is known to consent, that ye may be modest and well-mannered.
- 124 Then the nineteenth: It is obligatory upon you in your religion to answer those who speak to you with words indicating yes or no, and likewise in your letters when someone writeth to another, it is obligatory upon him to write his answer after it if able, or after another's. And whoso receiveth a letter or loseth it when able to deliver it to someone but delivereth it not, is not considered by God among the worshippers.
- ثم الخامس من بعد العشر فلتقومن أنتم كلکم أجمعون إذا تسمعن ذکر من نظهره باسم القائم فلتراقبن فرق القائم والقيوم في سنة التسع كل الخير تدرکون
- ثم السادس من بعد العشر فلا تسافرن إلا لله و أنتم تستطيعون إلا عند ظهور الحق فإن علیکم إن تسافرت إليه فإنکم قد خلقتم لذلك و لو أنتم بأرجلكم تمشون و ليس علیکم فرضا إلا زیارتا لبيت ثم مقعد النقطة إذا استطعتم ثم مقاعد الحي و المساجد إن تستطيعون إن أردتم التجارة فلا تطولن في البر إلا حولین و لا في البحر إلا خمس حول و إن جاوز من أحد فليؤتين قرينه اثني و مائتين مثقالا من ذهب إن استطاعوا إلا من فضة إلا و ترفعن قرينکم معکم لعلکم في البیان نفسا لا تحزنون و منيجير أحدا في سفر و لو كان قدما أو يدخل في بيت أحد قبل أن يؤذن أو يريد أن يخرج من بيته بغير إذنه أو يطلبه من بيته بغير حق فيحرم عليه زوجه تسعة عشر شهرا و إن يتجاوز من أمر الله في ذلك من أحد فعلى شهداء البیان أن يأخذ عنه خمس و تسعين مثقالا من ذهب و من أراد أن يجير على أحد فعلى من علم و يقدر و لو كان بعض السنة فرض أن يحضر و يمنع و من لم يحضر بعد أن يقدر فيحرم عليه زوجته تسعة عشر يوما و لا تحل عليه إلا و ينفق تسعة عشر مثقالا من ذهب إن يقدر و إلا من فضة ذلك أن لا تظلم نفس في البیان من يرفع صوته بغير حق يخرج من حد الإنسان أن یا عبادي فاتقون
- ثم السابع من بعد العشر ما يخرج من الحيوان فلا تحذرن إلا و أنتم تحبون أن تلطفون
- ثم الثامن من بعد العشر حرم علیکم في دينکم النظر بعضکم إلى کلاب بعض إلا لمن أذن أو علم أنه یرضى لعلکم تستحيون ثم تتأدبون
- ثم التاسع من بعد العشر فرض علیکم في دينکم أن تجيبون من یکلمکم بقولیدل على لا أو بلى و مثل ذلك في کتبکم إذا یکتب أحد إلى أحد کتابا فرض علیه أن یکتبن جوابه بأثره إذا استطاع و إلا أثر غيره و منیرد کتابا أو یضیعه لو يقدر أن

- يوصل إلى أحد و لا يوصل لم يكن عند اللهم العابدین .
- 125 The Seventh Vahid الواحد السابع
- 126 In the Name of God, the Most Unapproachable, the Most Holy. بسم الله الأمانع الأقدس
- 127 I am He, God! There is no God but Me, the Most Just, the Most Just. Say: You shall preserve the Bayan and all your books after the number fixed by God's Name hath expired for him who is able, and after the number of the letters Ra' and Ba' for him who is not able, that ye may comprehend the matters of the hereafter. If the second is better, well and good; otherwise the first is better for him. And if ye find not similar handwriting, change it not. And after changing the original, expend it or cast it into fresh water that ye may be grateful. This is part of what is ordained first. إنني أنا الله لا إله إلا أنا الأعدل الأعدل قل و لتجددن البيان ثم كل كتبكم إذا قضى عدد اسم الله لمن يقدر و عدد اسم الرأ و الباء لمن لا يقدر لعلمكم شئون الآخرة تدركون إذا يكن الثاني خير و إلا أول خيره و إن لم تجد مثل خط فلا غيره و بعد ما غير الأصل تنفقون أو في الماء العذب تسرون و لتطرزن كتبكم من أول الأبد إلى ذكر الأبد لعلمكم تشكرون ذلك واحد الأول
- 128 Then concerning the second, work ye for God, your Lord. In all that ye do, if ye act with sincerity for Him Whom We shall make manifest, ye are working for God; otherwise, even if ye perform all good deeds, ye are in the fire and are not of God, even though ye may intend it for God. ثم أنتم في الثاني لله ربكم تعملون كلما تعملون إن تعملن لمن نظهره بالصدق أنتم لله عاملون وإلا لو تعملن كل الخير أنتم في النار و لم يكن لله و لو أنتم لله تقصدون
- 129 Then the third: your religion, when ye are able, ye shall return to it, and in each single Book ye shall write proofs of Him Whom We shall make manifest, some to others, that ye may act according to what ye write on the day of His manifestation. ثم الثالث دينكم حين ما تستطيعون لتردون و أنتم في كل واحد كتاب إثبات لمن نظهره بعضكم إلى بعض تكتبون لعلمكم يوم ظهوره بما تكتبون لتعملون
- 130 Then the fourth: ye shall dedicate one month in every year to the Name of God, that ye may answer Him on the day of the manifestation of Truth, and naught shall proceed from your mouths save one Name, and if ye forget and speak otherwise, there is no blame on you. Say: All are from God and all guide unto God. ثم الرابع أنتم في كل حول شهرا باسم الله تخلصون لعلمكم يوم ظهور الحق إياه لتجيبن و لا يخرج عن أفواهكم إلا اسم واحد و إن نسيتم و كلمتم بدونه لا جناح عليكم قل كل لله و كل على الله يدلون
- 131 Then the fifth: when God is made manifest, if anyone attends Him, his deeds are cut off save what He commandeth. O My servants, fear ye God! For were He to make all on earth prophets, they would be prophets in God's sight, but He will not make manifest save whom He willeth, and God is All-Knowing, All-Wise. ثم الخامس حين ظهور الله إذا حضر من نفس ينقطع عنه العمل إلا بما أمر أن يا عبادي فاتقون فإنه لو يجعل ما على الأرض نبيا ليكون أنبياء عند الله وليكن لن يجعل إلا من يشاء و الله علام حكيم
- 132 Then the sixth: carry ye not implements of war among yourselves, and wear not what would frighten children, that ye may not cause grief to Him Whom We shall make manifest in truth. ثم السادس فلا تحملن أسباب الحرب بينكم و لا تلبس ما يخاف به الصبايا لعلمكم من نظهره بالحق لا تحزنون
- 133 Then the seventh: when ye attain unto Him Whom We shall make manifest, ye shall ask of God's bounty that He may graciously establish His sovereignty over your hearts, for that is ثم السابع إذا أدركتم ما نظهره أنتم من فضل الله تسألون ليمن عليكم باستوائه على سرائركم فإن ذلك

not impossible nor unattainable. That He should drink a cup of water in your presence is greater than that every soul should drink of the water of His existence, nay, than all things, O My servants, could ye but understand.

غير ممتنع منيع أن يشرب كأس ماء عندكم أعظم
من أن تشرب كل نفس ماء وجوده بل كل
شيء أن يا عبادي تدركون

- 134 Then the eighth: in each month ye shall fill one unity with the mention of your Lord God's Most Great Name in the finest handwriting, and if ye cannot do it yourselves, have it done for you, that ye may believe in the Primary Unity on the day of God's manifestation and then multiply it.

134 ثم الثامن في كل شهر واحدا في واحد من ذكر اسم
ربكم الله أعظم تملثون على أحسن خط وإن قضى
عنكم يقضى ورائكم لعلكم يوم ظهور الله بالواحد
الأول تؤمنون ثم لتكثرون

- 135 Then the ninth: whoso is raised up in this religion from among the kings shall build a house for God with ninety-five doors, and before it one with ninety doors for Him Whom We shall make manifest, that the very clay thereof may testify that dominion belongeth unto God, if he testifieth through his deeds to the extent that the clay testifieth from his presence. O My servants, fear ye God!

135 ثم التاسع من يبعث في ذلك الدين من الملكة يبي
بيتا لله على أبواب خمسة ثم تسعين ثم في تلقائه
على أبواب تسعين لمن نظهره ليشهدن الطين من
عنده على أن الملك لله لئن يشهد بما يعمل قدر ما
يشهد الطين من عنده أن يا عبادي فاتقون

- 136 Then the tenth: protect ye your children with an amulet of glory wherein is recorded God's Name to the number of Mustaghath, that ye may be saved thereby on the Day of Resurrection.

136 ثم العاشر فلتحرزن ذرياتكم بهيكل عز فيه من اسم
الله عدد المستغاث لعلكم يوم القيمة بذلك الاسم
لتنجون

- 137 Then the eleventh: ye shall study and deliver discourses from the pulpit in days of joy and sorrow. Then fear ye Me.

137 ثم الواحد من بعد العشر أنتم على الكرسي تدرسون
وتخطبون أيام العز والحزن ثم إياي فاتقون

- 138 Then the twelfth: if ye know Him Whom We shall make manifest, make not your deeds vain by associating partners with God while ye know not.

138 ثم الثاني من بعد العشر إن علمتم لمن نظهره فلا
تبطلن أعمالكم بأن تشركن بالله وأنتم لا تعلمون

- 139 Then the thirteenth: if ye possess nineteen verses by Him Whom We shall make manifest, it is better for you than all excellence, if ye know the value of God's verses. God hath created naught more precious than this, could ye but perceive the mystery of the Cause.

139 ثم الثالث من بعد العشر إن تملكن من نفس الله
تسعة عشر آية بأثره خير لكم من كل فضل إن
أنتم قدر آيات الله تعلمون ما خلق الله شيئا أعز
من هذا إن أنتم إلى سر الأمر تنظرون

- 140 Then the fourteenth: it is forbidden in your religion to repent before anyone save Him Whom We shall make manifest or one who hath His permission, but ye may seek forgiveness of God, your Lord, the Sovereign, then turn ye unto Him in repentance.

140 ثم الرابع من بعد العشر حرم عليكم في دينكم أن
تتوبون عند أحد إلا عند من نظهره أو ما أذن و
لكنكم تستغفرون الله ربكم السلطان ثم إليه لتتوبون

- 141 Then the fifteenth: Ye shall prostrate yourselves at the gate of the City of Him Whom God shall make manifest, even as was revealed aforetime, that ye may fear Me. If ye fear not...

141 ثم الخامس من بعد العشر أنتم عند باب مدينة من
يظهره الله تسجدون مثل ذلك ما قد ظهر لعلكم
إياي تتقون إن لم تخافون

- 142 Then the sixteenth: It hath been decreed for the sovereign at the time of the Manifestation that he shall transcribe that which is revealed by the Point, and present it unto the divines, that their impotence may be made manifest unto all who dwell

142 ثم السادس من بعد العشر نزل على ملك يوم
الظهور أن يكتب ما ينزل من عند النقطة و
يعرضن على العلماء ليظهر عجزهم على من على

on earth. And he shall not suffer to remain in his dominion any who believe not in Him, even as was revealed in the Bayan, save those who engage in commerce in his realm. Say: O My servants, fear ye Me!

- 143 Then the seventeenth: Ye shall recite these verses on Friday, facing the sun, that on the Day of Resurrection, before the True Sun, ye may declare: "All glory be unto God upon thee, O thou rising Sun! Bear thou witness unto that whereunto God hath testified concerning His Own Self, that there is none other God but Him, the Mighty, the Best-Beloved."

- 144 Then the eighteenth: Whoso imprisoneth another, his wives are forbidden unto him, and should he approach them, he must pay nineteen mithqals of gold for each month. And should union occur, the witnesses must banish him, and no profession of faith shall be accepted from him. O My servants, fear ye Me! And whoso deliberately causeth grief to another soul must pay nineteen mithqals of gold as blood money if he is able, otherwise of silver, unless permission is granted. And whoso forgetteth, let him seek God's forgiveness nineteen times. Say: O My servants, fear ye Me!

- 145 Then the nineteenth: All prayers are abrogated for you save nineteen rak'ahs from noon unto noon, performed one by one with standing, devotion and sitting, that on the Day of Resurrection ye may stand, then prostrate, then show devotion and sit before God. And in your hearts shall be a sign from the letters of the Unity, a sign from God your Lord, that thereby ye may be saved. Then fear Me and prostrate yourselves before God.

- 146 The Eighth Vahid

- 147 In the Name of God, the Most Unapproachable, the Most Holy

- 148 Verily I am God! There is none other God but Me, the Most Manifest, the Most Manifest. Behold what We have revealed in the Book, whereof We are witness. Verily every deed We manifest is greater before God than all that ye glorify. Say: It is as the sun that cannot be compared with the stars. O My servants, fear ye Him! This is the first unity.

- 149 Then the second: Say: When ye are able, procure nineteen leaves of supreme paper and the number of the Unity in carnelian rings for yourselves, if ye are able to count them. Say: None shall inherit from the deceased save his father and mother and offspring and wife and brother and sister and he who taught him, after that which he hath set aside from his wealth

الأرض و لا يجعل على أرضه من لم يؤمن به
و مثل ذلك قبل أن يظهر في البيان إلا الذينهم
يتجرون في ملكهم قل أن يا عبادي فاتقون

143 ثم السابع من بعد العشر فلتقولون يوم الجمعة في تلقاء
الشمس تلك الآيات لعلمكم يوم القيمة بين يدي
الشمس الحقيقة لتقولون إنما البهاء من عند الله
عليك يا أيها الشمس الطالعة فاشهدي على ما قد
شهد الله على نفسه أنه لا إله إلا هو العزيز المحبوب

144 ثم الثامن من بعد العشر من يحبس أحدا يحرم عليه
أزواجه وإن يقرب كتب عليه تسعة عشر مثقالا
من ذهب فيكل شهر وإن ينعقد من ماء وجب
على الشهاداء نفيه و لم يقبل عنه من إيمان أن يا
عبادي فاتقون و من يحزن نفسا متعمدا بشيء
كتب عليه تسعة عشر مثقالا من ذهب دية إن
يقدر وإلا من فضة إلا إذا أذن و من نسي يستغفر
الله ربه تسعة عشر مرة قل أن يا عبادي فاتقون

145 ثم التاسع من بعد العشر رفع عنكم الصلوة كلهن
إلا من زوال إلى زوال تسعة عشر ركعة واحدا
واحد بقيام و قنوت و قعود لعلمكم يوم القيمة
يبندي الله تقومون ثم تسجدون ثم تقتنون و
تقعدون و كانت في أفئدتكم من حروف الواحد آية
لله ربكم لعلمكم بذلك تنجون ثم إياي فاتقون و لله
تسجدون .

146 الواحد الثامن

147 بسم الله الأمانع الأقدس

148 إني أنا الله لا إله إلا أنا الأظهر الأظهر أن انظر
في الكتاب ما كفا عليه لشاهدين إن كل عمل ما
نظهرنه لأعظم عند الله من كل ما أنتم لتسبحون
قل إنه كمثل شمس لن يقرن بالكواكب أن يا
عبادي إياه تتقون ذلك واحد الأول

149 ثم الثاني قل إنكم أنتم إذا استطعتم تسعة عشر ورقا
من القرطاس الأعلى ثم عدد الواحد من العقيق في
الخالتم لأنفسكم إذا استطعتم لتعدون قل لا يورث
عن الميت إلا أبيه و أمه و ذرياته و زوجته و
أخيه و أخته و من علمه بعد ما يصرف لنفسه من

for his honor after his death. And when ye hear of the death of a soul for God's sake, be present but rise not from your seats.

ماله ما يعز به من بعد موته وأنتم إذا سمعتم موت
نفس لله تحضرون ثمن مجالسكم لا تقومون

- 150 Then the third: On the Day of Resurrection, when ye hear the decree "All things shall perish save the Face of thy Lord, the Possessor of Sovereignty and Power," ye shall present yourselves before God and before the Living One, then seek forgiveness from God, your Lord, the All-Merciful, then turn unto God in repentance. And if ye are unable, then ask of God's bounty in your writings. And if ye see the word "pardon" from God, it is better than all bounty, if ye but knew.

150 ثم الثالث أنتم يوم القيمة إذا سمعتم حكم كل شيء
هالك إلا وجه ذكر اسم ربك ذو السلطنة و
الاقتدار تحضرون بينيدي الله ثم بين أيدي الحي ثم
تستغفرون الله ربكم الرحمن ثم إلى الله تتوبون و
إن لم تستطيعن فلتسألن من فضل الله في كتبكم
وإن ترون كلمة عفو من الله خير من كل فضل
إن أنتم تعلمون

- 151 Then the fourth: Of all the good ye enumerate, the highest is for Him Whom We shall make manifest, then the lowest for him who believeth in Him, then the middle for him who guideth unto the Point. Ye shall look unto the Letters of the Truth.

151 ثم الرابع كل خير أنتم لتحصون أعلاه لمن نظهره
ثم أدناه لمن يؤمن به ثم أوسطه لمن يدل على النقطة
أنتم إلى حروف الحق تنظرون

- 152 Then fifthly: When ye are able, ye shall, on the Day of His Manifestation, present unto the Letters of Unity one-third diamond, four (perhaps) and six emeralds and six rubies, with the Command, and shall make the glory of each like unto the glory of the First One, that ye may be assured in God.

152 ثم الخامس أنتم إذ استطعتم ثلث الماس وأربع
(لعل) وست زمرد وست ياقوت يوم الظهور
إلى حروف الواحد بالأمر توصلون ولتجعلن بهاء
كل كبهاء واحد الأول لعلمكم بالله توقنون

- 153 Then sixthly: Ye shall ever cleanse your bodies every fourth day from all that ye are able, and shall look into mirrors by night and by day, that ye may be thankful.

153 ثم السادس أنتم فلتلطفن أبدانكم في كل أربعة
يوم عن كل ما أنتم تستطيعون لتلطفونو لتنظرن في
المرءآت بالليل والنهار لعلمكم تشكرون

- 154 Then seventhly: Women shall pray in their robes, and there is no harm in the appearance of their hair and bodies before their husbands while they pray. And ye shall trim the hair of your faces for piety, and adorn your bodies with what ye love, that ye may be thankful in the days of God. Say: The Qiblih is He Whom We make manifest; whensoever He moveth, it moveth, until He shall come to rest. Then from before, even as from after, ye shall know. Say: Whithersoever ye turn, there is the face of God. Ye are gazing toward God.

154 ثم السابع أنتم فلتصلين في العباء وهن في لباسهن
ولا جناح عليهن في ظهور شعراتهن وأبدانهن
عند أزواجهن حين ما يصلين وأنتم تأخذن شعر
وجوهكم لتقوى وتجلن بما تحبن فيأبدانكم لعلمكم
في أيام الله تشكرون قل إنما القبلة من نظهره متى
ينقلب تنقليل إلى أن يستقر ثم من قبل مثل من
بعد تعلمون قل أينما تولوا فثم وجه الله أنتم إلى الله
تنظرون

- 155 Then eighthly: Whoso attaineth the Day of Resurrection shall write down what he earneth of good and less than that, that ye may know until the next Resurrection.

155 ثم الثامن من يدرك يوم القيمة فليكتب ما يكسب
منخير ودونه لعلمكم إلى قيامة الأخرى تعلمون

- 156 Then ninthly: Whoso is raised among a people, it is permitted for them to look upon and speak to one another, men to women and women to men. O My servants, fear ye God! Then be ye God-fearing. And beyond that, concerning what may arise

156 ثم التاسع من ربي في طائفة حل له النظر والكلام
بعضهن إلى بعض وبعضهم إلى بعضهن أن يا
عبادي فاتقون ثم لتتقون وإن دون ذلك على
ما يثر بينها قل فوق ثمانية وعشرين كلمة تتقون
إلا وأنتم لا تستغنون

between them, say: More than twenty-eight words ye shall fear, except ye cannot dispense therewith.

- 157 Then tenthly: Ye shall cleanse your mouths with toothpicks and dental floss after ye have finished your meals, then lie down. Then wash your faces and hands to the wrist if ye desire to pray. Then dry your faces and hands with a towel, and in the house of cleanliness preserve what every wind might smell with a towel, that ye may not experience what ye do not love. And perform ablutions at the seat of unity with fragrant water like rosewater, that ye may enter the presence of God on the Day of Resurrection with rosewater and perfume. And if your scent doth not change your deeds, and if ye recite the Bismillah five times, it shall suffice you for your ablutions when ye cannot find water, or it is difficult for you to obtain it, that ye may be thankful. Say: In every Manifestation the essence of fire is changed into light, and your deeds are unveiled from yourselves as ye gaze toward the Point of Command. And ye are pardoned for what ye experience in dreams, and that which, by yourselves, ye bring forth from yourselves. But ye shall know the value of that water, for it is the cause of the creation of a soul that worshippeth God. Ye shall preserve it in a place of honor, that ye may aid the Cause of God through the fruits of your souls. And when ye find that water, ye shall perform ablutions by your own choice, then prostrate yourselves and shall say nineteen times: "Glory be unto Thee, O God! There is no God but Thee! Glory be unto Thee! I have been of them that glorify." And if there is a change in the water after ye have performed ablutions, it is excused from you, and likewise if ye wash your head and belly and hands and feet while ye praise God during the act. And for women, when they find blood, there is no prayer or fast incumbent upon them, except that they shall perform ablutions and glorify God ninety-five times from sunset to sunset, saying: "Glory be unto God, the Lord of Splendor and Beauty!" And ye and they, during journeys, after ye have alighted and rested, shall prostrate once in place of each prayer, then glorify God therein, then sit at the seat of unity and glorify God eighteen times, then arise - all this that ye may be thankful in the religion of God.

- 158 In the eleventh: Ye shall wash your dead if possible five times with pure water, then shroud them in five pieces of silk or cotton after placing the ring upon their finger - a gift from God to the living - that perchance ye may believe in Him Whom We shall manifest on the Day of Resurrection. In extreme heat

157 ثم العاشر أنتم بالخلال و السواك بعد ما تفرغون من رزقكم أفواهكم تطفون ثم لترقدون ثم وجوهكم وأيديكم من حد الكف تغسلون إن تريدون أن تصلون ثم بمنديل تطفن وجوهكم وأيديكم وإن في بيت الطهر تحفظن ما يشم كل ريح بمنديل لعلكم دون ما تحبون لا تشهدون و لتوضئن على هيكل التوحيد بماء طيب مثل ورد لعلكم بين يدي الله يوم القيمة بماء الورد و العطر تدخلون و إن ريحكم لن يغير عملكم و أنتم إن تقرئن البسملة خمس مرة لتكفيكم عنوضوئكم إذا أنتم الماء لا تجدون أو يصعب بأمر عليكم لعلكم تشكرون قل في كل ظهور تبدل كينونيات النار بالنور و كشف أعمالكم من عندهم أنتم إلى نقطة الأمر تنظرون و قد عفي عنكم ما تشهدون في الرؤيا و أنتم بأنفسكم أنفسكم تستمينون و لكنكم تعرفن قدر ذلك الماء فإنه يكن سبب خلق نفسي عبد الله أنتم في ممكن عز لتحفظون لعلكم من ثمرات أنفسكم دين الله تنصرون أنتم إذا وجدتم ذلك الماء باختياركم توضئون ثم لتسجدون ولتقولن تسعة عشر مرة سبحانك اللهم أن لا إله إلا أنت سبحانك إني كنت من المسيحين و إن تغير في الماء يقضي عنكم ذلك بعد أن توضئتم و مثل ذلك أن تغسلن رأسكم و بطنكم و أيديكم و أرجلكم و أنتم في حين العمل تجدونو إنما النساء حين ما يجدن الدم ليس عليهن صلوة و لا صوم إلا وأن يتوضئن ثم يسبحن خمسة و تسعين مرة من زوال إلى زوال يقولن سبحان الله ذي الطلعة و الجمال و أنتم و هن في الأسفار بعد ما تنزلن و تسترحن مكان كل صلوة تسجدن مرة واحدة ثم فيها لتسبحن ثمثعدهن على هيكل التوحيد و ثمانية عشر مرة تسبحون الله ثم تقومونكل ذلك لعلكم في دين الله تشكرون

- 158 ثم الحادي من بعد العشر و أنتم تغسلنأمواتكم إذا استطعتم خمس مرة بماء طهر ثم في خمس حرير أو قطن تكفنون بعدما تجعلن الخاتم في يده موهبة من الله للأحياء و هم لعلكم بمن نظهره يوم القيمة

ye shall wash your dead as ye would wish for yourselves, by the hands of the pious among you; in cold with warm water; and between these as ye would wish for yourselves. Then rose water or the like over the entire body of the deceased if possible. Then with utmost tranquility and love shall ye turn the body. Every nineteen days ye shall visit your dead, or more frequently each day if convenient for you. When possible, for nineteen days and nights let none be distant from the grave, that they may recite the verses of God while ye keep a lamp lit thereat.

تؤمنون و أنتم في منتهى الحر بما تحبون لأنفسكم أمواتكم به تغسلون بأيدي أتقيائكم ثم في البرد بماء الحر و بما بينهما بما تحبون لأنفسكم ثم ماء ورد أو شبه كل البدن الميت إن تستطيع لتوصلون ثم بمنتهى السكون و الحب تنقلونه ثم في كل تسعة عشر يوما أنتم أمواتكم لتزورون أو أقرب من ذلك في كل يوم إذا خف عليكم و أنتم إذا استطعتم تسعة عشر يوما و ليلة عن قربه أحد ألا تبعدون ليتلوا آيات الله و أنتم المصباح عنده توقدون

- 159 In the twelfth: I have witnessed at the time of the Martyrdom all grief, but grieve not, for verily all things glorify Me through thee. Those who have earned, had they known what they earned for thee and against thee, they would return and seek forgiveness. Say: Whosoever dwelleth in that land and its surroundings for a year or years, if he hath completed twenty-nine years of age, must visit the place of Martyrdom to offer one rak'ah of prayer. Whoso is unable, let him seclude himself in his house for nineteen days, sincerely devoted to God his Lord. And whoso is not within that boundary is exempted by My grace. Indeed, who among all on earth can prevent that ye, O servants of God, should fear Him?

159 ثم الثاني من بعد العشر قد شهدت حين الضرب كل الحزن فلا تحزن فإنها لك كلشيء يسبحني بك و من اكتسبوا لو علموا لك و عليك ما اكتسبوا و سيرجعون ثم يستغفرون قل من يكن على تلك الأرض إلى ما في حولها سنة و سنين فرسنا إن قضى من عمره تسعة و عشرين سنة عليهم أنيخضروا محل الضرب ركعة صلاة ليصلون و من لم يستطع في بيته تسعة عشر يوما يخلص لله ربه و من لم يكن في ذلك الحد يعفى عنه بفضلي و إن أحكم من على في الأرض من يقدر أن يرد أن يا عباد الله تتقون

- 160 In the thirteenth: Ye shall magnify the Point ninety-five times in its beginning and its ending during its prayer. And ye shall all pray once, but ye shall aim to do so individually.

160 ثم الثالث من بعد العشر أنتم على النقطة في أولها و آخرها خمس و تسعين مرة في صلواتها لتعظمون و لتصلين كلكم مرة واحدة و لكنكم فرادى تقصدون

- 161 In the fourteenth: If ye learn the Bayan, then recite from its verses by day and by night as ye desire. Otherwise, remember God seven hundred times if ye are in spirit; if not, then as ye are refreshed.

161 ثم الرابع من بعد العشر أنتم إن تعلمن البيان فمن آياته بالليل و النهار ما تحبون لتقرؤن و إلا فلتذكرن الله سبعة مائة مرة إن أنتم في روح و إلا ما أنتم تتروحون

- 162 In the fifteenth: It is incumbent upon every soul to preserve of himself through union with God between them after eleven years have passed. Whoso is able but does not unite, his deeds are rendered void. If one of them prevents the other from fruit, choose until He appears. No union is lawful except in the Bayan. If one enters from outside, what the other possesses becomes forbidden except if that one returns after He Whom We shall manifest raises the matter in truth, or what has appeared in justice. Before that, unite that perchance ye may thereby exalt the Cause of God.

162 ثم الخامس من بعد العشر فرض على كل نفس أن تستبقى من نفسه من نفسفلتقرن بالله بينهما بعد ما قضى إحدى عشر سنة و من يقدر و لا يقدر يقرن يحبط عمله و إن يمنع أحدهما الآخر عن الثمر تختارن إلى أن يظهر و لا يحل الاقتران إن لم يكن في البيان و إن يدخل من أحد يحرم على الآخر ما يملك من عنده إلا و أن يرجع ذلك بعد أن يرفع أمر من نظهره بالحق أو ما قد ظهر بالعدل و قبل ذلك فلتقرن لعلمكم بذلك أمر الله ترفعون

163 In the sixteenth: This is from God's justice: from every splendor of one hundred mithqals of gold, twenty mithqals of the splendor of all things belong to God when a year has passed and it has not diminished from its original amount. Submit it to Him Whom We shall manifest, that He may give each Letter of the Unity one mithqal, except the First Unity who shall receive two mithqals. If accepted, it manifests in those who appear in their lifetime, and after their passing returns to their descendants if they have any; if not, then what is ordained by God shall all act accordingly - this for one who possesses of himself and has excess beyond his needs. And after death all that he owns shall be calculated, then commanded with justice every year it is accepted from him except at the time of the Manifestation, for then ye shall not delay.

164 The seventeenth: When the value of gold and silver of any person reaches the number of the letters and the two Ha's, one-sixth thereof is due to God. Those who possess only the number belonging to God are exempt, so that the poor may receive from their Lord. And those who are in distress, or borrow, or guarantee, or are prevented from earning, or are in need while traveling - they themselves shall act with kindness. Say: The nearest are their descendants, and what is incumbent upon them is their affair, then their close relatives. O ye who are wealthy! Ye are trustees from God, therefore look to what belongs to God, then to the poor from your Lord, that ye may enrich them. Begging in the marketplaces is not lawful, and whosoever begs, giving to him is forbidden. It is incumbent upon all to work, and those who cannot - O ye manifestations of wealth - ye shall reach out to them from Me. It is obligatory upon you to learn what pertains to your religion lest anyone be distressed. O My servants, fear ye Me! And of that, the number belonging to God from both [gold and silver] is for God when completed each year, and above that when it equals that amount, it belongs to the Point in its beginning and end, and ye who are between them, unto the nineteen who are foremost in obedience to them both. When commanded, each one shall give the number of Ha according to his means to his close relatives, and they shall give of themselves to themselves, if they be of the assured ones.

165 The eighteenth: Ye shall fast during the month of 'Ala in each year for God. Before men and women complete eleven years from the time of conception, if they desire, they may fast until noon, and after reaching forty-two years they are exempt. Between these ages ye shall fast from sunrise to sunset that perchance on the Day of Manifestation ye may not enter the gates of fire. If ye are able, ye may add before sunrise and

163 ثم السادس من بعد العشر إن هذا من عدل الله من كلباء مائة مثقال من ذهب من بهاء كلشيء بهاء عشرين مثقالا لله إذا قضى عليه حول ولم ينقص عن أصله تبلغه إلى من نظهره ليؤتين كل واحد من حروف الواحد مثقالا إلا الواحد الأول فإن له مثقالين وإن قبل ما يظهر في من ظهر فيحيوتهم وإن بعد عروجهم يرجع إلى ذرياتهم إن تكن لهم وإلا ما يقدر منعند الله كل يعملون ذلك أن يملك من نفسه وزاد على رزقه وأن يحسب بعد الموت كل ما يملك ثم يأمر به بما يعدل كل حول يقبل عنه إلا حين الظهور فإنكم أنتم لا تمهلون

164 ثم السابع من بعد العشر إذا بلغ بهاء مثقال الذهب الفضة عند كل نفس عدد الحروف ثم الهاتين نزل فيه سدس للهو قد عفى عن يملك إلا عدد لله ليؤتين الفقراء من ربههم ومن يضطر فيأمره ومن يستقرض أو يضمن أو يمنع عن كسبه أو يحتاج في السبيل وهم أنفسهم بأنفسهم يحسنون قل إنما الأقرب ذرياتهم وما وجب عليهمهم ثم أولى قرباتهم أن يا أولى الغناء أنتم وكلاء من عند الله فلتظنرني ملك الله ثم المساكين من ربههم لتغنون ولا يحل السؤال في الأسواق ومن سئل حرم عليه العطاء وإن على كل أن يكسب بأمر ومن لا يقدر أنتم أن يامظاهر الغناء مني إليهم لتبلغون وقد فرض عليكم العلم بما في دينكم لئلا تضطرنفس بشيء أن يا عبادي فاتقون وإن من ذلك عدد لله من كتبتهم الله إذا يكلفكم كل حول وفوق ذلك إذا يعدل ذلك يأخذ له نقطة في أولها وآخرها وأنتم ما بينهما إلى تسعة عشر من أولى طاعتها إذا أمر لتبلغون كل واحد عدد الهاء بما يقدر من عنده لأولى قرابته وعليهم من أنفسهم لأنفسهم إن همكانوا موقنين

165 ثم الثامن من بعد العشر أنتم فيكل حول شهر العلاء لله لتصومونو قبل أن يكمل المرء والمرأة إحدى عشر سنة من حين ما تتعقد نطفه إنيريدون إلى حين الزوال ليصومون وبعد ما يبلغ إلى اثنين وأربعينسنة يعني عنه وما بينهما من الطلوع إلى الغروب تصومون لعلمكم يوم الظهور في أبواب النار

after sunset. During it ye shall believe in Him Whom We shall manifest, and ye shall not judge Him, neither shall ye eat, nor drink, nor approach [your spouses]. Then shall ye delight in the verses of God, and ye shall not change your utterance while ye recite.

لا تدخلون و أنتم إن تستطيعن قبل الطلوع وبعد الغروب لتضيفن وإن فيه تؤمنون بمن نظهره و أنتم عليه لا تحكمن و لا تأكلون و لا تشربون و لا تقرنون ثم بآيات الله تملذذون لا تغيرن أفواهكم حين ما تقرؤون

- 166 The nineteenth: When ye hear mention of the Point, ye shall send blessings upon Him and upon the Letters of the Living that perchance on the Day of Manifestation ye may be guided by them. When mention is repeated, once sufficeth you. On the eve and day of Friday ye shall say: "Glory be to Thee, O God! Send blessings upon the Essence of the Seven Letters and the Letters of Truth, with glory and majesty," that perchance on the Day of Resurrection ye may be assured through what ye say. Not like today when ye send blessings upon Muhammad and the Letters of the Living while ye are veiled from their manifestation in their latter days. Were ye not to send blessings upon them and not to sadden them, they would be pleased with you, but ye are not ashamed and ye do what ye do. Whosoever sends blessings upon Him Whom We shall manifest, God will send blessings upon him a thousand times, and likewise if ye send blessings upon the Letters of the Living.

166 ثم التاسع من بعد العشر أنتم إذا تستمعنذكر النقطة لتصلون عليه ثم على حروف الحي لعلمكم يوم الظهور بهم تهتدونو إذا تعدد الذكر يكفيكم مرة واحدة و أنتم ليلة الجمعة ثم يومها تقولون سبحانك اللهم صل على ذات حروف السبع ثم حروف الحق بالعزة و الجلال ذلك لعلمكم يوم القيمة بما تقولون لتوقنون لا مثل يومئذ تصلون على محمد ثم حروف الحي و أنتم عن ظهورهم في آخرهم محتجبون لولا تصلون عليهم و لا تحزنونهم ليرضون عنكم و لكنكم لا تستحيون و تكسبون ما تكسبون ومن يصل على من نظهره يصلي الله عليه ألف مرة و مثل ذلك إن أنتم على حروف الحي لتصلون .

- 167 The Ninth Vahid

167 الواحد التاسع

- 168 In the Name of God, the Most Unapproachable, the Most Holy.

168 هو بسم الله الأمانع الأقدس

- 169 Verily I am God, there is no God but Me, the Most Sovereign, the Most Sovereign. Mine is the dominion of the heavens and the earth and whatsoever is between them, and unto Me shall all things return in their beginning and their end. Say: the glory of every land belongeth unto Him Whom We shall make manifest. On the Day of His manifestation ye shall all return unto Him, even if it be against your own selves. And if ye persist, We shall make for you a fire. O My servants, fear ye Me!

169 إني أنا الله لا إله إلا أنا الأسط الأسط وإن لي ملك السموات الأرض و ما بينهما و ما كان لي يرجع إليك في آخريك و أوليك قل عز كل أرض لمن نظهره أنتم يوم ظهوره إليه لتردون ولو كانبئت أنفسكم فإنكم إن صبرتم نجعل لكم نارا أن يا عبادي فاتقون

- 170 The palaces of kings are His, and should anyone pray therein, he must give unto the poor a weight of silver. And ye, O witnesses of the Bayan, shall give permission at sunset for those who would dwell therein at that time or on that day. Say: In the assemblies of glory ye shall leave space for nineteen souls, that ye may not precede them on the Day of Manifestation. This if there be room, otherwise one shall suffice, that ye may thereby be saved on the Day of Manifestation.

170 وإن بيوت الملوك له وإن يصلي أحد فيها فعليه أن يصدق إلى المساكين مثقال فضة إلا و أنتم من شهداء البيان في غروب الشمس تأذنون يسكن فيها من يؤذن حينئذ أو يومئذ قل أنتم في مجالس العز مكان تسعة عشر نفسا تخلون لعلمكم يوم الظهور عليهم لا تقدمون ذلك إذا وسع و إلا واحدا يكفيكم لعلمكم بذلك يوم الظهور لتنجون

- 171 Ye rise not on such a day at My mention while ye judge Me and are not ashamed. This is the first.

171 لا مثل يومئذ تقومون عند ذكري و أنتم علي تحكمن و لا تستحيون ذلك واحد الأول

- 172 Then in the second: O ye physicians, fear God and heal with the gifts and bounties which God hath created, and visit ye the sick. O My servants! And should anyone possess handwriting without its equal, let him write a thousand verses and make a testament thereof, for We are ever watchful over him.
- 173 Then the third: For God from every king a house several times for himself shall write before him that which indicateth, should the sign of his Lord appear and he assist Him not, that he should fear God with all that lieth within his power. And should he assist Him, God will cause every good to reach him. Say: Thou wert created for this, and thou must needs pass away, so leave thy remembrance until the Day of Resurrection among the worlds.
- 174 Then the fourth: When in your innermost hearts ye take delight in the remembrance of God, know that your delight in what He Whom We shall make manifest will utter is greater in God's sight than that wherein ye now take pleasure. His verses have already been exalted in your hearts before His manifestation through My tongue. Say: O all things, fear ye Him!
- 175 Then the fifth: It is prescribed for every soul to serve the Point for nineteen days during His manifestation, and this is lifted from you when He pardons. Say: This is the best of deeds, if ye be of them that comprehend.
- 176 Then the sixth: Ye shall not precede any group wherein the Point will be made manifest, if they be believers. Say: These are better than all who are on earth, and had God known any better than them in faith, He would have made Him manifest from among them. Ye shall submit to His father and His mother and those who are with Him, and those of His near kindred who believe in Him, that ye may attain unto this before He maketh it manifest, and after that ye shall come to know and understand. Upon thee, O Baha'u'llah, and upon thy kindred be the remembrance of God and the praise of all things at all times, before all times and after all times.
- 177 Then the seventh: Ye shall beware of those who are not of Mine, and ye shall neither sell nor buy that which God loveth not, for He hath forbidden it unto you, nor shall ye use it. Ye shall, in this Faith, keep far from all that ye abhor.
- 178 Then the eighth: Ye shall not possess, sell, buy or use medicines and intoxicants and what is above them, save in the manner ye would wish to prepare them.
- 172 ثم أنتم في الثاني أن يا أولى الطب اتقوا الله ثم أنتم بالآلاء والنعماء التي خلقت لله تداون وأنتم المرضى أن يا عبادي لتزرون وإن يكن عند أحد خط لم يكن له عدل وليكتب ألف بيت وليوصين بهفانا كما إليه لناظرين
- 173 ثم الثالث لله من كل ملك بيت مرات لنفسه يكتبين يديه ما يدل على لو تظهر آية ربه ولك ينصرنه ليق الله عنيهكل ما يمكن من عنده وإن ينصرنه ليوصلن الله إليه كل خير قل إنك خلقت لذلك ولا بد أن تمت فابق ذكرك إلى يوم القيمة بين العالمين
- 174 ثم الرابع أنتم حين روحكم في سرهم بذكر الله تتلذذون ولكم إن تتلذذون بما ينطق من نظهره لأعظم عند الله إذا ما أنتم به تتلذذون قد علت في أفدتكم آياته من قبل ظهوره بلساني قل أن يا كل شيء فيه تتقون
- 175 ثم الخامس كتب على كل نفس أن تخدم النقطة تسعة عشر يوما في ظهورها ويرفع عنك إذا عفى قل ذلك خير الأعمال إن أنتم تستطيعون أن تدركون
- 176 ثم السادس أنتم قدام طائفة تظهر فيها النقطة لا تقدمون إن هم كانوا مؤمنين فلاؤلك خير من على الأرض ولو علم الله خيرا منهم في الإيمان ليظهره منهم أنتم إلى أبيه وأمه وما كان معه ومن آمن به من أولى قرابته من الله تسلبون إن أنتم تحسن بكل نفس لعلكم تدركون هذا قبل أن يظهره وبعد ذلك أنتم ستدركون وتعلمون عليكم أن يا بهاء الله ثم أولى قرابتك ذكر الله وثناء كلشيء في كل حين وقبل حين وبعد حين
- 177 ثم السابع أنتم عنم لم يكن لي تحذرون ولا تبين ولا تشترون ما لا يحبه الله فإنه حرم عليكم ولا تستعملن ذلك أنتم في ذلك الدين عن كل كره تستطيعون لتبعدون
- 178 ثم الثامن أنتم الدواء ثم المسكرات وفوقها لا تملكون ولا تبينون ولا تشترون ولا تستعملون إلا بما أنتم تحبون أن تصنعون

- 179 Ninth: You do not pray in congregation, but you attend the mosques and, seated upon chairs, make mention of what God loves and give exhortation - except for the prayer for the dead, wherein you pray together while maintaining individual intention. Make a chamber in your homes your place of worship, though it is better that you attend the mosques, that perchance on the Day of God's Manifestation you may hasten to the Cause of God.
- 180 Tenth: You should, if possible, possess all the writings of the Point, and if they are printed, sustenance will descend upon their possessor like rain. Say: O My servants, this is the best of all commerce, if you believe in Him Whom We shall make manifest.
- 181 Tenth [sic]: Purify yourselves from association with the letters of the Most High, lest you enter into their realities. Be vigilant not to be counted among them. It is better for one to speak only good, but you must look to what God has revealed, and what has been revealed to me until now, then the Alif and the Ba from a soul, then afterward whatever equals the number of all things, if God should will you to witness it.
- 182 Eleventh: You shall neither buy nor sell the elements of the earth.
- 183 Twelfth: Let not your prayers be invalidated by animal hair nor by that into which the spirit has not been breathed. You shall give thanks in the religion of God.
- 184 Thirteenth: Never tear up a book.
- 185 Fourteenth: After nineteen years have elapsed, renew all your possessions if you are able.
- 186 Fifteenth: Write the mention of the Bayan upon all your crafts, that perchance you may be God-fearing at the manifestation of its reality. Make no unjust mention of religion in the presence of the Primal Tree.
- 187 Sixteenth: Never strike anyone.
- 188 Seventeenth: You shall host nineteen people for nineteen days, even if you can only offer them water. If you cannot manage nineteen, then reach whatever number you can up to nineteen.
- 189 Eighteenth: You shall not tear your garments nor beat your bodies when someone among you dies, never, never.
- ثم التاسع أنتم بالجماعة لا تصلون ولكنكم تحضرون
المساجد وأنتم على الكرسي بما يحبه الله تذكرون
وتعظون إلا في صلاة الميتمين حين الاجتماع
تصلون ولكن فرادى تقصدون ولتجعلن محل
غرفي ببيتكم مسجدكم وإن تحضرن المساجد خير
لكم لعلكم يوم ظهور الله في أمر الله لتسرعون
- ثم العاشر أنتم إذا استطعتم كل آثار النقطة تملكون
وإن كان چاپا فإن الرزق ينزل على من يملكه مثل
الغيث قل أن يا عبادي خير التجارة هذا إن أنتم
بمن نظهره تؤمنون
- ثم العاشر أنتم أنفسكم لتطهروا من دون حروف
العليين لعلكم في حقايقها لا تدخلون ولتدققن أن
لا تكونن منهم و من يقدر أن لا يذكر إلا الخير
خير له ولكم إلى ما نزل الله تنظرون وقد نزل
فيه ما نزل إلي حينئذ ثم الألف والباء من نفس
ثم إذا شاء من بعد فيما يعدل عدد كل شيء لو شاء
الله لتشهدون
- ثم الحادي من بعد العشر لا تبيعون عناصر الرباع
ولا تشترون
- ثم الثاني من بعد العشر لا تبطل صلواتكم شعور
الحيوان ولا ما لا ينفخ الروح فيه أنتم في دين
الله تشكرون
- ثم الثالث من بعد العشر أنتم أبدا كتابا لا تخرقون
- ثم الرابع من بعد العشر أنتم كل أسبابكم بعد أن
تكمل تسعة عشر سنة إن تستطيعون لتجددون
- ثم الخامس من بعد العشر فلتكتبن ذكر البيان على
كل صنائعكم لعلكم في ظهور حقيقتة أن تتقون في
دينكم بغير حق بين يدي شجرة الأولى لا تذكرون
- ثم السادس من بعد العشر لا تضربن أحد أبدا
- ثم السابع من بعد العشر فلتضيفن في تسعة عشر
يوما تسعة عشر نفسا ولو أنتم بماء الواحد لتؤتون
وإن لا تستطيعن إلى عدد الواحد لتبلغن

- 189 ثم الثامن من بعد العشر أنتم لا تخرقون لباسكم و
لا تضربون على أبدانكم حين يموت منكم أحدا أبدا
أبدا
- 190 Nineteenth: When you clean fish from the sea or river, say “In
the Name of God, the Help in Peril, the Self-Subsisting,” then
eat whatever has scales upon it.
- 190 ثم التاسع من بعد العشر أنتم حين ما تزكون حوت
البحر و النهر لتقولون بسم الله المهيمن القيوم ثم كل
ما كان عليه الفليس تأكلون .
- 191 The Tenth Vahid
- 191 الواحد العاشر
- 192 In the Name of God, the Most Unapproachable, the Most Holy
- 192 بسم الله الأمتع الأقدس
- 193 Verily I am God, there is no God but Me, the Most Perfect,
the Most Perfect. In the Tenth Unity I have revealed: Bear
witness that there is no God but Me, the Help in Peril, the
Self-Subsisting.
- 193 إني أنا الله لا إله إلا أنا الأكل الأكل قد نزلت
في الواحد العاشر أنا شهدوا أنه لا إله إلا أنا المهيمن
القيوم
- 194 First: Fear not the dog or other animals, and if their wet hair
touches you, cleanse yourselves if you wish to be clean.
- 194 قل الأول فلا تحذرن عن الكلب وغيره وإن يمسمكم
شعر رطب عنه إلا و أنتم تحبون أن تنظفون
- 195 Second: God has permitted those who have believed in the
Bayan, both men and women, to look upon each other if they
wish, provided they do not witness in their gazing what God
does not love in their looking. God desires to create between
you and them that whereby you may love one another in the
Paradise of His good pleasure.
- 195 قل في الثاني إن الله قد أذن للذين آمنوا في البيان
من الحروف الحروفات أن ينظرون إليهن وهن أن
ينظرن إليهن إذا شأوا أو يشأن من غير أن يشهدوا
أو يشهدن ما لا يحب الله في نظرهمو نظرتن والله
يريد أن يخلق بينكم وبينهن ما أنتم به في الرضوان
تتحابونهم
- 196 Thirdly: As to what ye shall inherit from God’s dominion:
That which We have apportioned among you shall ye divide,
that ye may, on the Day of God’s Manifestation, enter into
that which We have willed concerning its numbers. Ye shall
believe in Him Whom God shall make manifest and be assured
of His verses. Say: Your offspring shall inherit of the Book
of Ta according as ye divide justly among them. Say: God
hath prescribed for them the number of abhorrence, that they
may be thankful. Say: God hath prescribed for your wives
from the Book of Ha the number of Ta and Fa, which ye shall
divide justly among them. Say: God hath prescribed in the
Book from the Book of Za for your father the number of Ta
and Kaf, concerning which ye shall judge according to what
God hath prescribed for you. Say: Your mothers shall inherit
from the Book of Waw the exalted number in the Book, which
ye shall apportion as God hath ordained. That which God
hath prescribed for your brothers is the number of Shin from
the Book of Ha, which ye shall fulfill as God hath prescribed.
That which God hath prescribed for your sisters is the number
of Ra and Mim from the Book of Dal, which ye shall apportion
- 196 في الثالث ما أنتم من ملك الله تورثون فلتقسمن بما
قد قسمنا بينكم لعلكم أنتم بما قد أردنا في أعدادها
يوم ظهور الله أنفسكم فيها تدخلون لتؤمنن بمن
يظهره الله ثم بآياته توقنون قل إن ذرياتكم تورث
من كتاب الطاء أنتم بينن بالعدل لتقتسمون قل
ما كتب الله عليهم عدد المقت لعلهم يشكرون قل
ما كتب الله لعلهم أزواجكم من كتاب الحاء عدد
الطاء و الفاء أنتم بينن بالعدل لتقتسمون قل ما
كتب الله في الكتاب من كتاب الزاء لأبيكم عدد
الطاء و الكاف أنتم بما قد كتب الله لكم تحكمون
قل ما تورث أمهاتكم من كتاب الواو عدد الرفيع
في الكتاب أنتم بما قد قدر الله لتقدرون وإن ما
قد كتب الله لخوانكم عدد الشين من كتاب الهاء
أنتم بما قد كتب الله لتبلغون وإن ما قد كتب
الله لأخواتكم عدد الراء و الميم من كتاب الدال

justly as God hath prescribed for them. And that which God hath prescribed for those who teach you the knowledge of the Bayan is from the Book of Jim the number of Qaf and Fa, which ye shall justly apportion among them. Say: God hath divided your inheritance according to the degrees of quarters after a third, as ordained in the Letters, these degrees being before quarters and thirds. This is from the hidden knowledge in God's Book that shall neither change nor alter, as ye behold in your temples. Then on the Day of Resurrection, when God shall manifest to all the Letters the number of Ha through Him Whom God shall make manifest, ye shall believe and be assured.

- 197 Say: The fourth is the essence of religion in your beginning and return: that ye believe in God, beside Whom there is no other God, then in Him Whom God shall make manifest on the Day of Resurrection in your return, then in what God shall reveal unto Him from the Book, then in Him Whom God made manifest by the name of Ali before Muhammad through what God revealed in the Bayan, whereof all are powerless. If ye attain unto your return unto Him Whom God shall make manifest, then shall ye comprehend your beginning.

- 198 Say: The fifth is that all things unto which the name of thing can be applied have been made lawful and pure in themselves, save for those who believe not in the Bayan and that which ye are forbidden in the Book. This is what ye are charged with; it changeth not in its essence, and ye shall be questioned concerning what God your Lord hath commanded you. Therefore shun all that ye abhor.

- 199 Say: The sixth is that God hath forbidden you in the Bayan to cause hurt, even to the extent of striking a hand upon a shoulder. O servants of God! Be ye God-fearing! When ye desire to dispute with proofs and arguments, write your proofs with utmost courtesy, then speak with perfect propriety, for ye shall meet your Lord God on the Day of Resurrection even as ye shall meet Him Whom God shall make manifest and him who is a Gate unto Him for all the worlds. Perchance ye shall not meet your Lord God and shall perform deeds that grieve God your Lord by grieving Him Whom God shall make manifest, while ye neither perceive nor remember.

- 200 Say: The seventh is that each soul among you shall present to Him Whom God shall make manifest a crystal of precious and sublime perfume from the Point of the Bayan, then prostrate yourselves before God with your own hands, not through the hands of others, except ye be unable.

أنتم بما قد كتب الله لمن لتعدلون وإن ما قد كتب الله للذينهم يعلمونكم علم البيان من كتاب الجيم عدد القاف والفاء بينهم بالعدل لتقدرون قل قد قسم الله إرثكم على درجات الربع بعد ثلث بما قد قدر في الحروف تلك الدرجات قبل ربع ثلث ذلك من مخزون العلم في كتاب الله لتغير و لن يبدل أنتم في هياكلكم تنظرون ثم يوم القيامة بما قد تجلى للهكل حروف بالعدد الهاء بمن يظهره الله تؤمنون و توقنون

- 197 قل إنما الرابع جوهر الدين في بدئكم وعودكم إن تؤمنون بالله الذي لا إله إلا هو ثمين يظهره الله يوم القيمة في عودكم ثم ما ينزل الله عليه من كتاب ثمين أظهره الله باسم علي قبل محمد بما نزل الله في البيان حيث كل عنه عاجزون إن أدركتم عودكم إلى من يظهره الله فإذا أنتم بدئكم تدركون

- 198 قل إنما الخامس كلشيء يطلق عليه اسم شيء قد أدخل في بحر الحل والطهر لنفسه بنفسه إلا لمن لا يؤمن بالبيان وما أنتم في الكتاب عنه لتنهون فإن ذلك ما أنتم كلفتم به لا يتغير ما هو عليه في نفسه وأنتم عما قد أمركم الله ربكم لتستلون فلتجتنبن عن كل ما أنتم عنه تكرهون

- 199 قل إنما السادس قد حرم الله عليكم في البيان الأذى ولو كان يضرب يد على كتف أن يا عباد الله يتقون وإن حين ما تحبون أن تتحاجون بالدلائل وبالبرهان على أكل الحياء لتكتبون دلائلكم ثم على منتهى الأدب لتقولون فإنكم تلاقون الله ربكم يوم القيامة بما تلاقون من يظهره الله و من يكن بابا له للعالمين لعلمكم لا تلاقون الله ربكم و تكسبون عملا يحزن به الله ربكم بما يحزن من يظهره الله وأنتم لا تلتفتون ولا تتذكرون

- 200 قل إنما السابع فلتبلغن إلى من يظهره الله كل نفس عنكم بلور عطر ممتع منبع من عند نقطة البيان ثم بين يدي الله تسجدون بأيديكم لا بأيدي دونكم إلا وأنتم لا تستطيعون

- 201 Say: The eighth is that ye shall not prostrate except upon crystal containing particles of the first and last earth, as a remembrance from God in the Book, that ye may witness naught that is not beloved.
- 202 In the ninth, let every soul possess crystal vessels of excellent quality, according to the number of the unity (nineteen), insofar as possible; and if one is able but does not possess them, it is prescribed that he should spend nineteen mithqals of gold - a limit set in the Book of God - that ye may be God-fearing.
- 203 In the tenth, let not widowers remain without remarrying more than ninety days after their wives are taken, and let not widows remain without remarrying more than ninety-five days after their husbands are taken - a limit set in the Book of God - that ye may be God-fearing and bear witness that sovereignty belongeth unto God and all shall return unto Him. Should they tarry beyond what God hath prescribed for them, when they are able and have the means, they must pay ninety-five mithqals of gold for men and ninety-five mithqals of gold for women, if they are able; if not, they are exempt. God desireth naught for anyone save love and good-pleasure, that ye may give thanks in the Paradise of the Bayan.
- 204 In the eleventh, those who compose books should write at the beginning thereof "There is no God but God" and at the end "There is no testimony except that of 'Ali before Muhammad," that ye may recognize Him Whom God shall make manifest through similar expressions and be guided by Him.
- 205 In the twelfth, your children are not bound by the ordinances concerning your death before the spirit is breathed into them; and after it is breathed, if they are born alive, ye must observe the ordinances of life concerning them. If they are born dead, ye are relieved of your ordinances and prayers for them, and neither their fathers nor mothers should approach them lest they grieve, unless there be none other - a mercy and favor from God in the Book, that ye may be patient in the days of God.
- 206 In the thirteenth, permission is granted in the Bayan that ye may organize yourselves one by one by choosing for yourselves the number of the Living One, that on the Day of Resurrection ye may thus present yourselves before your Lord. Say: The Point is the sign of the Primal Tree, and the Letters of the Living are the signs of the First Living One. Be vigilant
- قل إنما الثامن فلا تسجدن إلا على البلور فيها من ذرات طين الأول والآخ ذكرنا من الله في الكتاب لعلمكم شيء غير محبوب لا تشهدون وإن
- في التاسع فلتملكن كل نفس من أسباب بلور تمتنع رفيع على عدد الواحد على قدر ما تمكن وإن يستطيع ولم يملك كتب عليه أن ينفق تسعة عشر مثقالا من الذهب حدا في كتاب الله لعلمكم تتقون وإن
- في العاشر فلا يصبرن الحروف بعد ما تقبض حروفاتهن إلا تسعين يوما ولا حروفات بعد ما يقبض حروفهن إلا خمس وتسعين يوما حدا في كتاب الله لعلمكم تتقون لتشهدن أن الملك لله وكل إليه ليرجعون وإن صبروا فوق ما قد كتب الله عليهم أو هن فوق ما قد كتب الله عليهن بعدما يستطعن ويقدرن أو يستطيعون ويقدرن عليهم أن ينفقون خمس وتسعين مثقالا من ذهب وعليهن أن ينفقن خمسة وتسعين مثقالا من من ذهبا يستطعن أو يستطيعون إلا يعني عنهم وعنهن والله ما أراد لأحد إلا الحب والرضا لعلمكم أنتم في رضوان البيان لتشكرون
- وإن الحادي والعشرون الذين ينشئون الكتاب يكتبون في أوله لا إله إلا الله ثم في آخره لا حجة إلا علي قبل محمد لعلمكم أنتم تستدلون يوم من يظهره الله بمثل ذلك ثم به تهتدون
- وإن الثاني من بعد العشر ذرياتكم لم يكن عليهن من حدود موتكم قبل أئنفخ فيهن الروح وبعد ما ينفخ إن ينزلن أحياء وأنتم حدود حيوتكم فنهين لتراقبون وإن ينزلن أمواتا ترفع عنكم حدودكم و صلوتكم عليهن لا تقربوهن آبائهن ولا أمهاتهن لئلا يحزن إلا وإن لم يكن غيرهما رحمة من الله وفضلا في الكتاب لعلمكم في أيام الله تصبرون
- وإن الثالث من بعد عشر أذن في البيان أن تجعلن أنفسكم واحد واحدا بأن تختارن لأنفسكم عدد الحي لعلمكم يوم القيمة بذلك الشأن على الله ربه تعرضونقل إن النقطة آية شجرة الأولى ثم الحي آيات حي الأول أنتم فلتراقبن أنفسكم في ذلك

regarding this matter, that on the Day of Resurrection ye may not be veiled from Him Whom God shall make manifest and the First Living One. For if He Whom God shall make manifest should appear in the station of the Point or the Living One, verily He is the Truth from God about which there is no doubt, and we all believe in Him.

- 207 In the fourteenth, God hath prescribed for your fathers and mothers to provide for you from your creation until nineteen full years, and for you to provide for them until the end of their lives if they are not able, and for them to provide for you if they are able, even though ye may not be able while on earth. This is if all remain within the bounds of their religion. And if any one of them should turn aside, ye shall forgive them. And whosoever turneth aside from the bounds of God in this matter must pay nineteen mithqals of gold each year in the path of God - a limit set in the Book of God - that ye may be God-fearing.

- 208 Let the fifteenth be that you shall not ride upon cattle nor load them with anything, if you believe in God and His verses. Neither shall you drink the milk of donkeys, nor place burdens upon them or any other animal beyond its capacity - that which God has prescribed unto you that you may be God-fearing. Ride not upon any animal except with bridle and stirrup, and mount not that which you cannot control, for God has strictly forbidden this unto you. Break not eggs upon anything whereby their contents would be wasted before cooking - this is what God has made as sustenance for the Primal Point in the days of Resurrection from His presence that you may be thankful. As for blood that appears in eggs, you are pardoned from this and it is pure, though you should not eat it lest you witness that which is detestable. Board not a ship except according to your means, and dispute not therein nor quarrel, but proceed with utmost joy and fragrance one with another. It is prescribed for those in authority on ships to give precedence over themselves to those who are passengers when the ship is in distress, while you remain seated. Make your place of cleansing in a location where none who enters would fear, and as you do in privies, so do in other places. Observe your cleanliness on ships only to the extent you are able. Those beyond the sea are exempted from what God has prescribed regarding obligatory travel if they cannot travel by land. They are permitted to appoint representatives to perform pilgrimage on their behalf and convey to them what they spend from their place to where they would return, if they are able; otherwise they are pardoned, as are their deeds.

الشأن لعلمكم أنتم يوم القيمة عمن يظهره الله ثم حي الأول لا تحتجبون فإن من يظهره الله لو يظهر في مقام النقطة أو الحي فإنه لحق من عند الله ولا ريب فيه إنا كل به مؤمنون

- 207 وإنما الرابع من بعد العشر كتب الله على آبائكم وأمهاتكم أن يرزقاكم من أول خلقكم إلى تسعة عشر سنة تامة وعليكم أن ترزقونهما إلى آخر عمرهما إن لم يكونا من المستطيعين وعليهما أن يرزقاكم إن استطيعان وإني أنتم ما كنتم على الأرض لمستطيعين ذلك إن يكون كل على حدود دينهم وإن يحتجب أحد منهم فأنتم عنه لتغفون ومن يحتجب عنحدود الله في ذلك فليزمنه في كل حول أن ينفق تسعة عشر مثقالا من ذهب في سبيل الله حدا في كتاب الله لعلمكم تتقون

- 208 وإنما الخامس من بعد العشر لا تركبن البقر ولا تحملن عليه من شيء إن أنتم بالله وآياته مؤمنون لا تشربن لبن الحمير ولا تحملن عليه ولا على حيوان غيره إلا على دون طاقته ما قد كتب الله عليكم لعلمكم تتقون ولا تركبن الحيوان إلا وأنتم بالجمال والركاب لتركبوا ولا تركبن ما لا تستطيعون أن تحفظن أنفسكم عليهما إن الله قد أنهاكم عن ذلك نهيا عظيما ولا تضربن البيضة على شيء يضيع ما فيه قبل أن يطبخ هذا ما قد جعل الله رزق نقطة الأولى فيأيام القيمة من عنده لعلمكم تشكرون وإن ما يظهر في البيضة من الدم عفى عنكم وإنه لطهر فلا تأكلوه لعلمكم شيء غير مكروه لا تشهدون ولا تركبن الفلك إلا وأنتم على قدر قدركم تملكون ولا تجادلون فيه ولا تمارعن وأنتم على منتهالروح والريحان بعضكم ببعض تسلكون كتب على الذينهم أولى الأمر في الفلك أن يقدمون على أنفسهم من فيه من الذينهم فيه راكبون حين ما يضطربن في الفلك وأنتم حينئذ لا تقومون ولتجعلن مكان طهركم في مقعد لم يكن على مقعد يخاف من يدخل فيه وأنتم مثل ما تصنعون في الدبوسة في مقاعد أخرى تصنعون ولا تراقبن طهركم في الفلك إلا على قدر ماأنتم عليه

لتستطيعون ورفع عن الذينهم و رآء البحر ما قد
كتب الله لهممن سفر واجب إن هم سفر البر لا
يملكون وأذن لهم أن يتخذونأنفسهم أولياء عنهم
ليحجون و يبلغون إليهم ما يصرفون من مكانهم إلى
ما هم إليه ليرجعون إن هم على ذلك لمستطيعون
و إلا عفى عنهمو عما كل يكسبون

209 Let the sixteenth be that it is prescribed for every monarch to set aside each year one hundred and forty mithqals of gold, and for the Grand Vizier two hundred and ninety mithqals, to be stored for Him Whom God shall make manifest and delivered into His hands at the time of His appearance. When they grieve their Lord's Manifestation in that Resurrection, these are they who shall succeed them in their stations in the Bayan as recompense for what they earned before in truth. O people! If you believe not in Him Whom God shall make manifest, grieve Him not, for in that Resurrection, had these believed in the Primal Point, none in the Bayan would have been grieved, and all would have proceeded unto the next Resurrection with joy and fragrance. But they veiled themselves until they possessed what God loves not in the Bayan, and you likewise distance not yourselves from your Lord's mercy. If you deliver not unto Him Whom God shall make manifest what God has prescribed in the Book, grieve Him not, and doubt not concerning Him when you hear. Make yourselves judges between Him and those given the Bayan by presenting His verses to those given the Bayan. If you witness your own powerlessness and theirs, then believe; and if you witness neither your powerlessness nor theirs, then grieve Him not. Though He may reveal a judgment in that Resurrection to demonstrate the truth to all on earth, yet all return to and judge by the laws of their religion and world. But they reveal not in matters establishing their religion any judgment that would testify to their powerlessness before their Lord's verses, glorifying themselves through that judgment, toiling night and day, causing themselves and their deeds to perish while thinking they do good. O people of the Bayan, be not veiled as were they.

209 و إنما السادس من بعد العشر كتب على كل ملك أرض في كل حول مائة و أربعين مثقالا من ذهب ثم على الوزير الأعظم مأتين و تسعين مثقالا إن يخزنون لمن يظهره الله ثم بأيديهم حين ظهوره إليه ليلغون إذ ما أحزنوا في تلك القيمة مظهر ربهم هؤلاء لعل الذين يخلفون في البيان في مقاعدهم جزاء ما كسبوا من قبلهم بالحق يكسبون أن يا هؤلاء إنلم تؤمن بمن يظهره الله إياه لا تحزنون فإن في تلك القيامة هؤلاء لو آمنوا بالنقطة الأولى لم يحزن أحد في البيان و كل إلى قيمة الأخر بالروح و الرياح يسلكون ولكنهم قد احتجوا حتى استلوكوا ما لا يحب الله في البيان و أنتم بمثلهم أنفسكم عن رحمة ربكم لا تبعدون إنلا تبلغون إلى من يظهره الله ما كتب الله عليكم في الكتاب إياه لا تحزنونو لا تشكون فيه حين ما تسمعون و لتجعلن أنفسكم حكما بينه و بين الذين أوتوا البيان بأن تعرضن آياته على الذين أوتوا البيان إن شهدتم عجز أنفسكم و إياهم فإذا تؤمنون و إن لا شهدتم عجز أنفسكم و لا إياهم فإذا أنتم إياه لا تحزنون و لو يظهر حكما في تلك القيمة ليين الحق على من على الأرض كلها و لكن كل في أحكام دينهم و دنياهم بحكمهم يرجعون و يحكمون و لكن لا يظهرهم في أمر يثبت به دينهم حكما ليشهد على عجزهم عن آيات ربهم ليسبحون أنفسهم بذلك الحكم و بالليل و النهار ليتعبون و أنفسهم و أعمالهم ليفنون و يحسون أنهم يحسون أنتم يا أولى البيان بمثلهم لا تحتجبون

210 The seventeenth: O possessors of authority! Command those who follow you not to take anyone's garments or possessions. If they do take them, their wives are forbidden to them for nineteen days, and if they have conjugal relations, they must pay nineteen mithqals of gold according to the Book of God, to be given to the Witnesses of the Bayan, who shall return

210 و إنما السابع من بعد العشر أن يا أولى الحكم فلتأمرن من يتبعونكم أن لا يأخذن لباس أحد و لا ما عنده و إن يؤخذ يحرم عليهم و عليكم أزواجكم تسعة عشريوما و إن اقترنتم ليلزمنكم من

it to those whose garments or possessions were taken, that you may be God-fearing. Command your followers never to oppose anyone, that on the Day of Resurrection you may not oppose the companions of Him Whom God shall make manifest. Command in every land that houses, markets and places be organized, with each type distinguished in its own place from others, such that no two types are mixed except in their proper place, and each type being in one place with the most beloved organization. Command that each type be in its own inn, for that is closer to benefit and righteousness, if you but knew.

كُتِبَ اللَّهُ تِسْعَةَ عَشَرَ مَثْقَالًا مِنْ ذَهَبٍ إِنْ تَرَدُّونَ إِلَى شَهْدَاءِ الْبَيَانِ لِيُؤَيِّنَ مِنْ أَخَذَ عَنْهُ لِبَاسَهُ أَوْ شَيْءٍ مِمَّا عِنْدَهُ لَعَلَّكُمْ تَتَّقُونَ وَتَأْمُرْنَ مَنْ يَتَّبِعُونَكُمْ أَنْ لَا يَعََارِضَ أَحَدٌ أَحَدًا أَبَدًا لَعَلَّكُمْ يَوْمَ الْقِيَمَةِ بِأَصْحَابِ مَنْ يَظْهَرُهُ اللَّهُ لَا تَتَعَرَّضُونَ وَتَأْمُرْنَ كُلَّ أَرْضٍ أَنْ يَنْظُمُونَ بَيْوتَهَا وَأَسْوَاقَهَا وَأَمَاكِنَهَا وَيُمَيِّزُ كُلَّ صَنْفٍ فِي مَقْعَدِهِ عَنْ آخَرٍ حَيْثُ لَا يَخْتَلِطُ اثْنَيْنِ مِنْهُمْ إِلَّا مَنْ فِي مَكَانِهَا وَكُلَّ صَنْفٍ كَانُوا فِي مَكَانٍ وَاحِدٍ عَلَيْهِ أَحْسَنُ انْظُمٍ مَحْبُوبٍ وَتَأْمُرْنَ أَنْ يَكُونَ كُلُّ صَنْفٍ فِي خَانٍ فَإِنْ ذَلِكَ أَقْرَبُ لِلنَّفْعِ التَّقْوَى إِنْ أَنْتُمْ تَشْعُرُونَ

- 211 The eighteenth: Command not that a hair's breadth be taken from anyone or diminished after God has perfected his outward creation, as commanded in God's Book, that you may not cause anyone grief. Whosoever takes anything from another's body, or changes its color even slightly, or changes his garments, or seeks to humiliate him - God has forbidden his wives to him for nineteen months in the Book of God, and he must pay ninety-five units of gold as ordained by God's laws, that you may be God-fearing. Neither command, nor do, nor be pleased with oppressing anyone even to the weight of a mustard seed, if you believe in God and His verses. If you do not believe in God and His verses, then at least conduct yourselves in a way that will not deprive you of your lives, for before your creation you were but a drop of water after clay in God's sight, and you shall return to a handful of clay. Therefore be ashamed and desire not for others what you would not desire for yourselves, while you manage the highest affairs of your lives. Waste not anyone's creation after God has perfected it for the sake of glory or wealth of numbered days, for both shall be cut off from you, and after death you shall enter the fire, wishing you had never been created or caused grief to any soul. If you would but understand during your lives, you would wish - if you but knew a little.

211 قُلْ إِنَّمَا الثَّامِنُ مِنْ بَعْدِ الْعَشْرِ وَلَا تَأْمُرْنَ أَنْ يُؤْخَذَ مِنْ أَحَدٍ قَدْرٌ شَعْرًا أَوْ يَنْقُصَ بَعْدَ مَا أَكَلَ اللَّهُ خَلْقَ ظَاهِرِهِ مِنْ شَيْءٍ أَمْرًا فَيَكُتَبَ اللَّهُ لَعَلَّكُمْ أَنْتُمْ أَحَدًا لَا تَحْزَنُونَ وَ مَنْ يَأْخُذُ مِنْ جَسَدِ أَحَدٍ مِنْ شَيْءٍ أَوْ يَغْيِرُ لَوْنَهُ قَدْرَ شَيْءٍ أَوْ يَغْيِرُ لِبَاسَهُ أَوْ أَرَادَ أَنْ يَذْلُكَهُ قَدْ حَرَّمَ اللَّهُ عَلَيْهِ أَزْوَاجَهُ تِسْعَةَ عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ وَلِيْلَزِمْتَهُ مِنْ حُدُودِ اللَّهِ خَمْسَ وَتِسْعِينَ وَاحِدًا مِنْ ذَهَبٍ لَعَلَّكُمْ أَنْتُمْ تَتَّقُونَ وَلَا تَأْمُرُونَ وَلَا تَفْعَلُونَ وَلَا تَرْضَوْنَ فَلَا تَظْلِمْنَ عَلَى أَحَدٍ قَدْرَ خَرْدَلٍ إِنْ أَنْتُمْ بِاللَّهِ وَآيَاتِهِ مُؤْمِنُونَ وَإِنْ لَمْ تَكُونِ بِاللَّهِ وَآيَاتِهِ مُؤْمِنِينَ فَلْتَكْسِبْنَ عَمَلًا لَا يَخْرِجَنَّكُمْ مِنْ حَيَاتِكُمْ فَإِنَّكُمْ قَبْلَ خَلْقِكُمْ كُنْتُمْ عِنْدَ اللَّهِ قَطْرَةَ مَاءٍ بَعْدَ طِينٍ وَلْتَرْجِعْنَ إِلَى كَفِّ طِينٍ فَلْتَسْتَحْيَيْنَ وَلَا تَرْضَيْنَ لِأَحَدٍ دُونَ مَا تَرْضَيْنَ لَأَنْفُسِكُمْ وَأَنْتُمْ بِأَعْلَى تَدَابِيرِ حَيَاتِكُمْ فِي أُمُورِكُمْ لَتُدْبِرُونَ وَلَا تُضَيِّعْنَ خَلْقَ أَحَدٍ بَعْدَ مَا قَدْ أَكَلَ اللَّهُ خَلْقَهُ لِمَا تَرِيدُونَ مِنْ عِزِّ أَيَّامٍ مَعْدُودَةٍ أَوْ غِنَاءِ أَيَّامٍ مَعْدُودَةٍ فَإِنْ كَلَّمْتُمَهَا يَنْقُطِعَ عَنْكُمْ وَأَنْتُمْ مِنْ بَعْدِ مَوْتِكُمْ فِي النَّارِ تَدْخُلُونَ تَتَمَتَّنُونَ كَأَنَّكُمْ مَا خَلَقْتُمْ وَمَا اكْتَسَبْتُمْ فِي حَقِّ نَفْسٍ مِنْ حُزْنٍ وَإِنْ تَتَعَقَّلُونَ فِي حَيَاتِكُمْ تَتَمَتَّنُونَ إِنْ أَنْتُمْ قَلِيلًا مَا تَشْعُرُونَ

- 212 The nineteenth: God has commanded no command nor revealed any prohibition except for the glory of Him Whom God shall make manifest. When He opposes you with a command or prohibition, you shall observe God's glory and cut yourselves off from both.

212 قُلِ الْتَّاسِعُ مِنْ بَعْدِ الْعَشْرِ مَا أَمَرَ اللَّهُ مِنْ أَمْرٍ وَلَا نَزَلَ مِنْ نَهْيٍ إِلَّا لِعِزِّ مَنْ يَظْهَرُهُ اللَّهُ إِذَا يَعََارِضُكُمْ أَمْرًا وَنَهْيًا عِزَّةَ أَنْتُمْ عِزُّ اللَّهِ لِتَرَاقِبُونَ وَعَنْكَلِيَّتُهُمَا تَتَقَطَّعُونَ .

- 213 The eleventh Vahid

213 الْوَاحِدُ الْحَادِي مِنْ بَعْدِ الْعَشْرِ

- 214 In the Name of God, the Most Unapproachable, the Most Holy بِسْمِ اللَّهِ الْأَمْعِ الْأَقْدَسِ 214
- 215 Verily I am God, there is no God but Me, the Most Firm, the Most Firm. I have sent down the measures of all things in the number of the letter Ya of the Unity, that you may be thankful. Say: In the first of the eleventh Unity after ten you witness that if you swear by God and then by Him Whom God shall make manifest, and you are truthful between yourselves and God, no obligation falls upon you regarding what you swore about if they return it to you; but if they withhold it, they must pay nineteen mithqals of gold as ordained in God's Book, that you may be God-fearing. But if you swear between yourselves and God your Lord, and are untruthful, you must pay nineteen mithqals of gold from God's Book if what you swore about is returned to you, as ordained in God's Book, that you may not swear falsely. 215
 إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْأَمْتُ الْأَمْتُ قَدْ نَزَلَتْ
 مَقَادِيرُ كُلِّ شَيْءٍ فِي عَدَدِ الْيَاءِ مِنَ الْوَاحِدِ لَعَلَّكُمْ
 تَشْكُرُونَ قُلْ إِنْ فِي الْوَاحِدِ الْخَادِي مِنْ بَعْدِ الْعَشْرِ
 أَنْتُمْ فِي الْأَوَّلِ تَشْهَدُونَ إِنْ حَلَفْتُمْ بِاللَّهِ ثُمَّ بِمَنْ يَظْهَرُهُ
 اللَّهُ وَإِنَّكُمْ أَنْتُمْ بَيْنَكُمْ وَبَيْنَ اللَّهِ صَادِقُونَ لَمْ يَكُنْ عَلَيْكُمْ
 مِنْ شَيْءٍ وَعَلَى مَا حَلَفْتُمْ لَهُ إِنْ يَرُدُّونَ إِلَيْكُمْوَأِنْ
 يَحْتَجِبُونَ فَلْيُزِمْنَهُمْ تِسْعَةُ عَشْرٍ مِثْقَالًا مِنْ ذَهَبٍ
 حِذَا فِي كِتَابِ اللَّهِ لَعَلَّكُمْ تَتَّقُونَ وَإِنْ أَنْتُمْ بَيْنَكُمْ وَبَيْنَ
 اللَّهِ رَبِّكُمْ إِنْ حَلَفْتُمْ وَكُنْتُمْ دُونَ صَادِقِينَ فَلْيُزِمْنَكُمْ
 مِنْ كِتَابِ اللَّهِ تِسْعَةُ عَشْرٍ مِثْقَالًا مِنْ ذَهَبٍ إِنْ
 تَرُدُّونَ إِلَى مَا تَحْلِفُونَ لَهُ حِذَا فِي كِتَابِ اللَّهِ لَعَلَّكُمْ
 بَغَيْرِ حَقٍّ لَا تَحْلِفُونَ
- 216 Say: The second is that every monarch shall select from among the inhabitants of his realm the number of the letters Kaf and Ha from among those learned ones who must needs be the dawning-places of the letters in the Book of God, that perchance on the Day of Resurrection they may believe in Him Whom God shall make manifest and be assured of Him, and may uphold the religion of God, and these shall be known unto all the people within the bounds of his realm, that perchance they may succor the weak among the people and show mercy unto them, and may not be veiled between themselves and God their Lord from the bounds of their religion. 216
 قُلِ الثَّانِي كُلُّ ذَا مَلِكٍ يَعْثُفِي الْبَيَانَ أَنْ يَنْتَخِبْنَ
 مِنْ سَكَانِ مَمْلَكَتِهِ عَدَدَ الْكَافِ وَالْهَاءِ مِنْ
 الْعُلَمَاءِ الَّذِينَ يَنْبَغِي أَنْ يَكُونَ مَطَالِعَ الْحُرُوفِ فِي
 كِتَابِ اللَّهِ لَعَلَّهُمْ يَوْمَ الْقِيَمَةِ بِمَنْ يَظْهَرُهُ اللَّهُ يُؤْمِنُونَ
 وَيُوقِنُونَ وَدِينَ اللَّهُ يَنْصُرُونَ وَيَعْرِفْنَ هَؤُلَاءِ كُلَّ
 الْخَلْقِ مِنْ حُدُودِ مَمْلَكَتِهِ لَعَلَّهُمْ ضَعْفَاءُ الْخَلْقِ
 يَنْصُرُونَ ثُمَّ عَلَيْهِمْ يَرْحُمُونَهُمْ بَيْنَهُمْ وَبَيْنَ اللَّهِ رَبِّهِمْ
 عَنْ حُدُودِ دِينِهِمْ لَا يَحْتَجِبُونَ
- 217 Say: The third is that whoso mocketh a believer, whether man or woman, shall be bound to pay the number of the Unity in gold, then in silver, then to utter the words of repentance ninety-five times, that ye may perchance fear God and mock not. Let him return it unto the one whom he mocked if he is able, and if he is not able, the gold and silver shall be remitted, but the repentance shall still be binding upon him, and if he hath no tongue and mocketh by signs, let him choose one who shall seek forgiveness on his behalf. O My servants! Fear ye God! 217
 قُلِ الثَّلَاثُ مَنْبَسْتَهْزَأَ مُؤْمِنًا أَوْ مُؤْمِنَةً لِيُزِمْنَهُ عَدَدُ
 الْوَاحِدِ مِنْ ذَهَبٍ ثُمَّ مِنَ الْفِضَّةِ ثُمَّ مِنْ كَلِمَةِ
 الْاسْتِغْفَارِ خَمْسًا وَتِسْعِينَ مَرَّةً لَعَلَّكُمْ تَتَّقُونَ وَ
 لَا تَسْتَهْزِئُوا لِيَرُدُّونَ إِلَى مَنْ اسْتَهْزَأَ إِنْ يَقْدِرُ وَ
 إِنْ لَمْ يَقْدِرْ يَرْفَعْ عَنْهُ الذَّهَبُ وَالْفِضَّةُ وَلِيُزِمْنَهُ
 الْاسْتِغْفَارَ وَإِنْ لَمْ يَكُنْ ذَا لِسَانٍ وَاسْتَهْزَأَ
 بِإِسَارَاتِهِ فَلْيَخْتَارِنْفَسَهُ مِنْ يَسْتَغْفِرُونَ عَنْهُ أَنْ يَا
 عِبَادِي اللَّهُ تَتَّقُونَ
- 218 Say: The fourth is that verily the Bayan and all who are therein are living, whether they be of its light or of its fire. Ye shall reckon them as living until the Day of Him Whom God shall make manifest, then shall ye be empowered, then shall ye be informed, then shall ye be confirmed. Say: Verily the fire is he who is veiled from the bounds of what hath been revealed in the Bayan, and the light is he who observeth the bounds of God. This pertaineth to the essence of the Bayan, not to the 218
 قُلِ الرَّابِعُ إِذَا الْبَيَانَ وَمَنْ فِيهِ سِوَاءِ كَانَ
 مِنْ نَوْرِهِ أَوْ مِنْ نَارِهِ أَنْتُمْ إِلَى يَوْمٍ مِنْ يَظْهَرُهُ اللَّهُ
 بِالْأَحْيَاءِ فِيهِمُ الْقُدْرُونَ ثُمَّ لَتَنْبُتُونَ ثُمَّ تَسْتَحْكُمُونَ
 قُلْ إِذَا النَّارُ مِنْ يَحْتَجِبْنَ عَنْ حُدُودِهَا نَزَلَ فِي
 الْبَيَانَ وَالنُّورِ مَنْ يَرِاقِبُنْ حُدُودَ اللَّهِ هَذَا فِي نَفْسِ
 الْبَيَانِ فِي الدِّينِ مَا دَخَلُوا فِيهِ أَنْ يَا كُلِّ شَيْءٍ
 تَتَّقُونَ

religion into which they have entered. O all things! Fear ye God!

- 219 Say: The fifth is that whoso entereth into the Bayan, ye shall not reject him in his religion, and if ye do reject him, nineteen mithqals of gold shall be binding upon you if ye attain unto what ye rejected as a bound in the Book of God, that perchance ye may reject no one in the Bayan. And if ye witness against anyone that which God hath not permitted him in the Bayan, such a one hath indeed disobeyed God his Lord, yet hath not departed from the root of his religion, and according to the measure of his being veiled, the fire shall reach him. Ye shall inform these with gracious and beauteous words and remind them.
- 220 Say: The sixth is that whoso awaiteth the appearance of Him Whom God shall make manifest without the knowledge of God and His good-pleasure, seeking instead his own knowledge and good-pleasure - such as these have not understood a single letter of the Bayan and were not among the believers in the sight of God. And ye shall deliver the Book of all things unto every soul, even if it be but one, for from the first originality it is a remembrance from God unto all the worlds, and ye shall seek forgiveness of God, besides Whom there is no God, the Supreme, the Self-Subsisting, then shall ye turn unto Him in repentance.
- 221 Say: The seventh is that ye are forbidden in the Bayan to possess more than the number of Unity in books, and if ye do possess more, nineteen mithqals of gold shall be binding upon you as a bound in the Book of God, that ye may perchance fear. Say: The first is the Bayan itself, then such living sciences as have been brought forth in the Bayan which are binding upon you in your religion, such as grammar and syntax and letters and their numerical values, and whatsoever ye produce in the religion of God that is upon the paths of order shall ye set in order. But produce naught save the gems of knowledge and wisdom, and be ye veiled from their ornaments. All this is so that naught shall be present before Him Whom God shall make manifest save the Bayan itself and what hath been brought forth in the Bayan from the number of the Living Ones from among those who have attained unto the summit of knowledge and piety and who were sincere in the religion of God.
- 222 Say: The eighth: Do not separate between the letters unless you gather them in delicate vessels or in a delicate cloth. And whatsoever you guard against beyond this - while you, all the letters, are making upon elevated seats - you should watch over their spirits that perchance you may benefit from their spirits in the highest heaven and be veiled from those beneath. And

قل الخامس من يدخلني البيان فلا تردوه في دينه 219
وإن رددتم فليزمنكم تسعة عشر مثقالاً من ذهب
إن تبلغون إلى ما رددتموه حداً في كتاب الله لعلمكم
أنتم أحداً في البيان لا تردون وإن شهدتم على أحد
ما لا أذن الله له ما في البيان ذلك قد عصى الله
ربه ولم يخرج عن أصل دينه وإن على قدر ما
احتجب ليوصلن إليه النار أنتم بكلام حسن جميل
هؤلاء لتنبثون وتذكرون

قل السادس من ينتظر ظهور من يظهره الله بغير 220
معرفة الله ورضائه في معرفة نفسه ورضائه
فأولئك ما استدركون من البيان من حرف و ما
كانوا عند الله للمؤمنين وتبلغن كتاب كلشيء إلى
كل نفس ولو كان أحداً فن بقى من بديع الأول
ذكرنا من عند الله إلى كل العالمينو لتستغفرن الله
الذي لا إله إلا هو المهيمن القيوم ثم لتتوبن إليه

قل السابع نهى عنكم في البيان أن لا تملكن فوق 221
عدد الواحد من كتاب وإن تملكتم فليزمنكم تسعة
عشر مثقالاً من ذهب حداً في كتاب الله لعلمكم
تتقون قل الأول نفس البيان ثم الحي ما أنشأ
في البيان من علوم يلزمنكم في دينكم مثل النحو
والصرف والحروف وأعداد الحروف و ما أنتم
تنشئون في دين الله ما على سبل النظم لتنظمون
فلا تنشئن إلا جواهر العلم والحكمة وأنتم عن
زخارفها تحتجبون كل ذلك لأن لا يحضر بين يدي
من يظهره الله إلا نفس البيان ما أنشأ في البيان
من عدد الحي من الذينهم قد بلغوا إلى ذروة العلم
والتقى وهم كانوا في دين الله مخلصين

قل الثامن فلا تفرق بين الحروف إلا وأن تجمعن 222
في أوعية لطيفة أو في منديل لطيف وإن ما
أنتم به تتحرزون غير هذا وأنتم كل الحروف على
مقاعد مرفوعة لتصنعون لتراقبن أرواحهن لعلمكم

gather unto yourselves the spirits that pertain thereunto that you may not be divided by that which causes you grief, save by that which you accept and are thankful for. And whoever possesses a letter, it is incumbent upon him to preserve it in a station of mighty belovedness. And if it be in the chamber of servants, then upon each one it is incumbent to preserve what is theirs of every written letter, whether they place them in one location or in different seats. God hath permitted this unto you that perchance you may not find difficulty in this matter.

أنتم بأرواحهن ما في العالين تحسنون و عن دونهم تحتجبونو لتجمعن أرواح التي تتعلق بها في أنفسكم لعلكم لا تنشعبون بما أنتم تحزنونإلا بما أنتم ترضون وتشكرون و كل من يملك من حرف فعليه أن يحفظهفي مقام عز محبوب وإن يكن في حجرة عباد فعلى كل واحد أن يحفظن ما لهنمن كل حرف مكتوب سواء يجعلون في محل واحد و مقاعد مختلفة أذن الله لكم لعلكم في أمر لا تصعبون

223 Say: The ninth: Do not sit in seats of glory except around them, and if you sit, nineteen mithqals of gold are incumbent upon you unless you make amends. And upon whoever compels you to make amends, there is incumbent upon him what is prescribed in the Book of God, that perchance you may not transgress the bounds of your conduct. And He hath permitted you in your homes when your family sits with you, for verily you cannot sit around the chambers except that you sit together in one place with love. And in seats of sorrow, it hath been lifted from you that perchance you may grieve for the friends of God. And if anyone visits another, it is incumbent upon him to honor him with mighty honor and to give him place himself and those who are around him. And if they be veiled, then upon all of them together it is incumbent to say: "Verily, we ask forgiveness of God, unto Whom belong the most beautiful names, for all things, and verily we all turn repentant unto Him."

223 قل التاسع فلا تقعد في مقاعد العزإلا في حولها و إن جلستم فيلزمكم تسعة عشر مثقالا من ذهب إلا و أنتمجبرون فعلى من يجبركم يلزمه عليه من كتاب الله لعلكم عن حدود أدابكملا تخرجون و أذن لكم في بيوتكم عند ما تجلس أهلكم عندكم فإنكم لا تستطيعونفي حول الحجرات تجلسونإلا و أنتم في مكان واحد بالحلب تقعدون و إنفي مقاعد الحزن رفع عنكم لعلكم على أدلاء الله تحزنون و إن من ينزل علأحد فعليه أن يعززه عز منيعا و إن يؤثينه المكان بنفسه و الذينهم في حولهمإن يحتجبون فعلى كل هم أجمعين أن يقولون إنا لنستغفرن الله الذيله الأسماء الحسنى عن كل شيء و إنا كل إليه لتائبون

224 Say: The tenth: It is permitted in the Bayan that all that is revealed therein be in Arabic for those who are able to understand, and if anyone interprets it in Persian, this is permitted in the Book for those who comprehend not the words of the Bayan. And interpret not except with truth, and render not the Persian into Arabic except with truth. And you should all possess together the beloved Arabic Bayan and the Persian Bayan for those who are unable to comprehend what God hath revealed. And you should preserve what hath been revealed in the presence of the martyrs as you would preserve your own eyes, then convey it unto Him Whom God shall make manifest. And it is permitted unto you to make from the books of the Vahid that third as revealed into one, then all in Arabic, then all in Persian - a remembrance from God that perchance you may encompass with knowledge all that God hath revealed in the Book in its outward meaning, then act according to it.

224 قل العاشر أذن في البيان أن يكون كل ما نزل فيه عربيا عند الذين يستطيعون أن يفهمونو إن يفسرن أحدا فارسيا أذن في الكتاب للذينهم كلمات البيانلا يدركون و لا تفسرن إلا بالحق و لا تجعلن الفارسي عربيا إلا بالحق وتملكن كلكم أجمعون بيان عربي محبوب و بيان فارسي للذينهم لا يستطيعون ما نزلالله يدركون و إن على ما نزل عند الشهداء أنتم كأعينكم تحفظون ثم إنمن يظهره الله لتبلغون و أذن لكم أن تجعلن من كتب الواحد ذلك الثلاثلى ما نزل واحدا ثم كل عربيا ثم كل عجميا ذكر من الله لعلكم بكل ما نزل اللهفي الكتاب لتحيطون بظاهره علما ثم به تعملون

225 Then the eleventh: Advance not yourselves before Him Whom God shall make manifest nor the First Living One, whether

225 ثم الحادي من بعد العشر لا تقدمون على من يظهره الله و لا حي الأول سواء يظهرون في أعلى

they appear among the highest or lowest of creation, for verily they are exalted in the sight of God. And whoever advances himself before them, there is incumbent upon him from the Book of God nineteen mithqals of gold as a limit prescribed in the Book of God that perchance you may be God-fearing.

- 226 The twelfth: O ye creation, ye are guides to God's Cause. Whatever ye witness against anyone concerning anything that ye are able to respond to, ye shall respond, for God will surely respond to them according to what He hath commanded you. When ye learn of someone's request, it is prescribed for you to fulfill it. And if ye withhold, ye shall seek God's forgiveness nineteen times. And if ye withhold from seeking forgiveness, nineteen mithqals of gold are binding upon you as a limit in God's Book, that ye may watch over yourselves. And that ye may respond to every soul that seeketh answers in your religion, and fulfill for them the ordinances of your Faith - a bounty from God unto them, that ye may manifest yourselves as the expressions of how God answereth His servants.

- 227 The thirteenth: Should a king be raised up under the Bayan, it is prescribed for him to possess for himself what he placeth upon his head, wherein shall be ninety-five in number, for which there shall be no equal, nor likeness, nor peer, nor mate, nor similitude, and which shall not exceed the number of the letter Ha in the manifestations of His names - a glory from God unto him until the Day of Resurrection. On that Day, all that was fashioned in this regard in the Bayan shall be sacrificed at the feet of Him Whom God shall make manifest, then shall ye prostrate yourselves before God. If ye pride yourselves in this, O possessors of dominion - yet God, verily, is independent of all worlds.

- 228 The fourteenth: Ye shall divide from the beginning of your night to the end of your day into five portions. Then at each portion ye shall make the call to prayer, beginning with the first of the night. Then in the first, nineteen times "There is no God but God," then the number of the Vahid "God is Most Self-Sufficient" shall ye say. Then in the second, nineteen times "There is no God but God," then the number of the Vahid "God is Most Knowing" shall ye say. Then in the third, nineteen times "There is no God but God," then the number of the Vahid "God is Most Wise" shall ye say. Then in the fourth, nineteen times "There is no God but God," then the number of the Vahid "God is Most Sovereign" shall ye say. Then in the fifth, nineteen times "There is no God but God," then the number of the Vahid "God is Most Powerful" shall ye say. And it is prescribed for you to make the call to prayer in a place

الخلق أو أدناهم فإنهم عند الله تعالى و من يتقدم عليهم فيلزمه من كتاب الله تسعة عشر مثقالا من الذهب حدا في كتاب الله لعلكم تتقون

- 226 قل الثاني من بعد العشر أتم يا ذلك الخلق أدلاء أمر الله فكل ما تشهدون على أحد بأن يردون من شيء أن تستطيعون فلتجيئوا فإن الله ليستجيبن ههنا قد أمركم حين علمكم بمطلب أحد كتب عليكم أن تقضون وإن احتجبت فلتستغفرن الله ربكم تسعة عشر مرة وإن احتجبت عن استغفاركم فيلزمكم تسعة عشر مثقالا من ذهب حدا في كتاب الله لعلكم تراقبون أنفسكم لعلكم كل ما يبين من نفس في دينكم فلتجيبنها و حدود دينكم فلتقضين لها فضلا من الله عليهم لعلكم أنفسكم مظاهر ما يجب الله عبادته تظهرون

- 227 قل الثالث من بعد العشر إن يبعث ملك في البيان كتب عليه أن يملكن لنفسه ما يجعله على رأسه مما يكن عليه خمس وتسعين عددا مما لم يكله عدل ولا شبه ولا كفو ولا قرين ولا مثال و لم يخرج عن عدد الهاء ظهورات أسمائه عزاء من الله عليه إلى يوم القيمة يومئذ كل ما صنع في ذلك في البيان فلتفقدون عند أقدام من يظهره الله ثم بين يدي الله تسجدون إن تفتخرون بذلك أن يا أولى الملك وإلا والله غني عن العالمين

- 228 قل الرابع من بعد العشر فلتجعلن من أول ليلكم إلى آخر نهاركم خمس قسمة ثم عند كل قسمة لتؤذنون فلتبتدئن بأول الليل ثم في أول تسعة عشر مرة لا إله إلا الله ثم عدد الواحد الله أغنى لتقولن ثم في الثاني تسعة عشر مرة لا إله إلا الله ثم عدد الواحد الله أعلم تقولن ثم في الثالث تسعة عشر مرة لا إله إلا الله ثم عدد الواحد الله أحكم تقولن ثم في الرابع تسعة عشر مرة لا إله إلا الله ثم عدد الواحد الله أملك تقولن ثم في الخامس تسعة عشر مرة لا إله إلا الله ثم عدد الواحد الله أسلط تقولن و كتب عليكم أن تؤذنوني مكان يسمع من حولكم وإذا انقطع الصوت عن نفس

where those around you can hear it. And if any soul is cut off from the sound, it becometh binding upon him to reach a place where he can hear the call to prayer. Every day and night nineteen mithqals of the finest white sugar, that ye may watch over yourselves and not be veiled from the remembrance of God. And whosoever is asleep, nothing is incumbent upon him. And if one is not asleep, let him be in a place where he can hear the sound. And it is not required of you to leave your chambers to hear the sound, rather your knowledge that the muezzin's call reacheth your homes sufficeth you in God's Book. And if it is difficult for the muezzin, let him say once: "God beareth witness that there is no God but Him, and that He Whom God shall make manifest is the Truth from God; all are created by His command from Him, and we all believe in what God hath revealed unto Him." This is from God's bounty unto them in their days of cold and when they are unable to prolong [the call].

229 The fifteenth: If ye forget any matter in your prayer, ye shall fulfill what hath been prescribed for you, not all your deeds. And likewise in other than your prayer, ye shall not turn to the parts before or after it, but shall observe and fulfill exactly what hath been prescribed. It is prescribed for those who have been given the Bayan to record the knowledge of themselves concerning every king on earth, and his daughter, and his book, and the extent of his kingdom, and the number of his army, and the glory of what he possesseth and what he shall possess for which there is no equal, for the Day when all shall be brought before God their Lord.

230 The sixteenth: Slay not any soul, nor inflict injury upon anyone forever, if ye believe in God and His signs. Whoso commandeth this or performeth it, or hath power to prevent it and doth not, or is content therewith, upon him is incumbent from the Book of God eleven thousand mithqals of gold to be paid to the heirs of the one slain. He shall be forbidden all intimate companionship for nineteen years, and it is evident in the Book of God that his essence was created without the love of God and His good-pleasure. He shall enter the fire after his death and God will never forgive him. However, should he follow these ordinances, that which was decreed for him shall be lightened. Fear ye God, then continue to fear Him. Should anyone slay another without intent, nothing shall be upon him save that he satisfy the heirs of the one slain, and he shall be forgiven of them and shall be accounted before God his Lord among those who seek forgiveness. This is like unto a decree that falleth upon a soul. Fear ye God, O all souls, then continue to fear Him. As to those who were slain in the Land of Sad, if they believed in God and His signs, their heirs may claim blood

فيلزمه أن يبلغن إلى ما يؤذن في كل يوم و ليلة تسعة عشر مثقالا من القند الأبيض الأعللعلكم تراقبون أنفسكم وعن ذكر الله لا تحتجبون و من يكن راقدا لم يكن عليه من شيء و إن يكن دون راقد فليكون في مكان يسمع الصوت ولا عليكم إن تخرجون من حجراتكم لتسمعون الصوت بل على علمكم بما يوصل إلى بيوتكم صوت المؤذن ليكن فيكم في كتاب الله و إن كبر على المؤذنفليقولن مرة شهد الله أنه لا إله إلا هو و غن من يظهره الله لحق من عند الله كلبأمر الله من عنده يخلقون و إنا كل بما ينزل الله عليه المؤمنون ذلك من فضل الله عليهم في أيام بردهم و حين ما لا يستطيعون أن يطولون

229 قل إن الخامس من بعد العشر إن نسيتم أمرا في صلواتكم فلتقضون ما قد قضى عنكم لا كل أعمالكمو مثل ذلك في غير صلواتكم أنتم بأجزاء قبل ذلك ثم بعد ذلك لا تلتفتون و بنفس ما قد قضى تنظرون و تقضون كتب على الذين أوتوا البيان أن يحبط علم أنفسهم بما على الأرض عن كل ملك و بنته و كتابه وحد ملكه وعدجده و بهاء ما عنده و ما يكن عنده مما لم يكن له من عدل ليوم كل علالله ربهم يعرضون

230 قل السادس من بعد العشر فلا تقتلن نفسا و لا تقطعن شيئا عن نفس أبدا إن أنتم بالله و آياته مؤمنون و من يأمر ذلك أو يفعل أو يقدر أن يمنع و لم يمنع أو يرضى فيلزمه من كتاب الله إحدى عشر ألف مثقالا من ذهب بأن يردن إلى من يورث عمن قتل و ليحرم من عليه ككفرينة تسعة عشر سنة و دليل في كتاب الله أن كينونيته قد خلقت على غير محبة الله و رضائه و يدخل النار من بعد موته و لا يغفر الله له أبدا ولكن أن يتبع تلك الحدود و يخفف عنه ما قدر له فلتتقن اللهم تتقون و إن يقتل أحدا بغير ما أراد فلم يكن عليه من شيء إلا و أن يرضين من نفس وراث ما قتل و ليغفرن عنهم و ليكون عند الله ربه لمن المستغفرين و إن مثله كمثل قضايا يقع علنفس فلتتقن الله أن يا كل نفس ثم تتقون و إن الذين قتلوا في أرض

money for those slain according to what was formerly decreed, that ye may fear God in His religion, and thereafter draw not nigh unto it.

- 231 The seventeenth: Whoso ordereth that anyone be expelled from his home, or city, or village, or from the dominion of his sovereign - he shall be forbidden it for nineteen months and nineteen mithqals of gold shall be incumbent upon him, to be paid to the one expelled, as decreed in the Book of God, that ye may fear.

- 232 The eighteenth: Whoso drinketh that which depriveth him of his faculties, upon him shall be incumbent from the Book of God ninety-five mithqals of gold. Never treat your sick with intoxicants, if ye believe in God and His signs.

- 233 The nineteenth: Should anyone write a single letter concerning Him Whom God shall make manifest, or contrary to what hath been revealed in the Bayan before His manifestation, there shall be incumbent upon him from the Book of God nineteen mithqals of gold. God hath not permitted anyone to take this from him, nor to question him about it. And whoso questioneth him about this prescribed amount shall have incumbent upon himself the like thereof for having asked when God had not permitted him to ask. Therefore fear ye God, that ye write not a single letter concerning Him Whom God shall make manifest, nor contrary to the limits God hath revealed before the manifestation of the Truth. Judge not after the Manifestation as before the Manifestation, thinking ye do well. If ye write not for the Truth, then write not anything against the Truth. This is what God hath counseled you, that ye may fear. If ye aid not Him Whom God shall make manifest through what ye write for Him, then grieve not over what is written against Him. Fear ye God with true fear, that ye may be among those who shall be saved on the Day of Resurrection before God.

SWB#20 (p.158-159x), BAPT.040-101, GOH.261x, GOH.284x, GOH.353x, HURQ.BB56x, BLO_PT#009, KSHK#12x

الصاد إن آمنوا بالله و آياته أن يأخذوا ديات ما قتلوا عن وراث من قتلحدود ما قدر من قبل لعلكم في دين الله تتقون و من بعد لا تقربون

231 قل السابع من بعد العشر و من يأمر أن يخرج أحدا من بيته أو مدينة أو قريته أو ملك سلطانه فيلحرمنه عليه تسعة عشر شهرا و ليلزمه تسعة عشر مثقالا من ذهبان يردن إليه حدا في كتاب الله لعلكم تتقون

232 قل الثامن من بعد العشر من يشرب مسكر يرفع عنه شعوره فيلزمه من كتاب الله خمسة و تسعين مثقالا من ذهب و لا تشفين مرضاكم بمسكر أبدا إن أنتم بالله و آياته تؤمنون

233 قل التاسع من بعد العشر و من يكتب حرفا على من يظهره الله أو بغير ما نزل في البيان قبل ظهوره فيلزمه من كتاب الله تسعة عشر مثقالا من ذهب و لا أذن الله أحدا أن يأخذن عنه ذلك و لا أن تسألن عنه و من يسألن عنه عن ذلك الحد فيلزم على نفسه مثلك بما قد سئل بعد ما لا أذن الله له أن يسأل فلتتقن الله أنلا تكتبن حرفا على من يظهره الله و لا بغير حدود ما نزل الله قبل ظهور الحق و لا تحكمن بعد الظهور مثل قبل الظهور و تحسبون أنكم محسنون و إن لا تكتبن للحق فلا تكتبن على الحق من شيء هذا و ما وصيكم الله لعلكم تتقون و إن لا تتصرون من يظهره الله بما تكتبون له فلا تحزنون بما يكتب عليه فلتتقن الله حق التقي لعلكم يوم القيامة عند الله لتنجون

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INBA_4002C, BN_4669, MKI44872x,
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AHDA.465x, SWBP#20 (p.111-112x),
OOL.A002

BB00056

Kitabu'l-Fasl

1 In the name of God, the Mighty, the Wise

1 بِسْمِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

2 I bear witness unto God at the outset of religion that there is none other God but Him and all are His worshippers, and that the Primal Point is His servant and His Glory unto all who are in the heavens and the earth and whatsoever lieth between them, and that the Guides of Truth are the Letters of His Self, all acting by His command from Him. There is no God but God, that same God Who is your Lord; His is the creation and the command, and all bow down before Him.

2 أَشْهَدُ لِلَّهِ فِي أَوَّلِ الدِّينِ بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَكُلٌّ لَهُ عَابِدُونَ وَأَنَّ نَقْطَةَ الْأَوَّلَى عَبْدُهُ وَبِهَؤُوهِ لَمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَأَنَّ أَدْلَاءَ الْحَقِّ حُرُوفٌ لِنَفْسِهِ كُلٌّ بِأَمْرِهِ مِنْ عِنْدِهِ يَعْمَلُونَ مَا مِنْ إِلَهٍ إِلَّا اللَّهُ ذَالِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْخَلْقُ وَالْأَمْرُ وَكُلٌّ لَهُ سَاجِدُونَ

3 Know ye, O My servants, that He Whom We have manifested in truth by the name of 'Ali before Nabil is My proof both before and after, and ye shall be questioned concerning Him. And He Whom I shall make manifest thereafter is the Primal Point in the Hereafter - how little do ye remember! We make no distinction between any of those We have manifested. Fear ye God and ascribe no partners unto Him.

3 وَأَنَّ فِي الْأَوَّلِ إِنْ يَا عِبَادِي فَاعْمَلُونَ أَنَّ الَّذِي أَظْهَرْنَاهُ بِالْحَقِّ بِاسْمٍ عَلَى قَبْلِ نَبِيلٍ هَذَا حُجَّتِي مِنْ قَبْلِ وَمِنْ بَعْدٍ وَأَنْتُمْ عَنْهُ تَسْأَلُونَ وَأَنَّ الَّذِي تَظْهَرْتُمْ مِنْ بَعْدِ هَذَا هُوَ نَقْطَةُ الْأَوَّلَى فِي الْآخِرَةِ قَلِيلًا مَا يَتَذَكَّرُونَ مَا نَفَرَّقَ بَيْنَ أَحَدٍ مِمَّا أَظْهَرْنَا إِنْ اتَّقَوْا اللَّهَ وَلَا تَشْرِكُونَ

4 At the beginning ye shall say: There is none other God but Him, and the Primal Point is His Remembrance and His Glory, and the most excellent Guides are the Letters of His Self - all are His guides and all are His worshippers. Fear ye God and follow not the footsteps of Satan, that ye may prosper. Those who turn away from God's Cause - these are the ignorant rabble, and on that Day they shall not receive mercy. Those unto whom guidance hath been vouchsafed from Us - these are the companions of paradise, wherein they shall abide forever.

4 وَأَنَّ فِي الْأَوَّلِ تَقُولُونَ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَأَنَّ نَقْطَةَ الْأَوَّلَى ذِكْرُهُ وَبِهَؤُوهِ وَأَنَّ أَدْلَاءَ الْحَسَنِ حُرُوفٌ لِنَفْسِهِ كُلٌّ أَدْلَاءٌ لَهُ وَكُلٌّ لَهُ عَابِدُونَ إِنْ اتَّقَوْا اللَّهَ وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ لَعَلَّكُمْ تَفْلَحُونَ أَنَّ الَّذِينَ هُمْ يَعْضُرُونَ عَنْ أَمْرِ اللَّهِ أُولَئِكَ هُمْ هَمَجٌ رِعَاعٌ وَأُولَئِكَ هُمْ يَوْمُئِذٍ لَا يَرْحَمُونَ أَنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِمَّا أَلْهَدَى أُولَئِكَ هُمْ أَصْحَابُ الرِّضْوَانِ وَأُولَئِكَ هُمْ فِيهَا خَالِدُونَ

5 We have indeed explained the verses in truth for people who understand. We have sent down Our books aforetime and expounded the verses in truth that ye might believe in the manifest truth. Those who follow not are all ignorant rabble - they understand not. Fear ye God and turn not away from the truth after the Star hath risen - will ye not understand?

5 أَنَا نَحْنُ قَدْ بَيَّنَّا الْآيَاتِ بِالْحَقِّ لِقَوْمٍ يَفْقَهُونَ وَلَقَدْ نَزَّلْنَا كِتَابَنَا قَبْلَ ذَلِكَ وَفَصَّلْنَا الْآيَاتِ بِالْحَقِّ لَعَلَّكُمْ أَنْتُمْ بِالْحَقِّ الْوَاقِعِ لِتَصْدَقُونَ أَنَّ الَّذِينَ لَا يَتَّبِعُونَ كُلَّ هَمَجٍ رِعَاعٌ أُولَئِكَ هُمْ لَا يَعْرِفُونَ إِنْ اتَّقَوْا اللَّهَ وَلَا تَعْرِضُوا عَنِ الْحَقِّ بَعْدَ الَّذِي كَانَتْ النُّجُومُ طَالَعَا أَفَلَا تَفْقَهُونَ

6 It hath been forbidden in the Book to drink wine and smoke tobacco, also opium and wrongful deeds, and intoxicants and whatsoever is not sanctioned by God, and the consumption of all unclean things - how little do ye remember! Those who drink wine and commit indecencies and turn away from God's command and His prohibition - these understand not.

6 وَلَقَدْ حَرَّمَ فِي الْكِتَابِ شَرْبَ الْخَمْرِ وَالدَّخَانَ ثُمَّ التَّرْيَاقَ وَالْعَمَلَ بِغَيْرِ حَقٍّ ثُمَّ الْمُسْكِرَاتِ وَمَا أَحَلَّ لِغَيْرِ اللَّهِ ثُمَّ أَكَلَ الْخَبَائِثِ كُلِّهَا قَلِيلًا مَا يَتَذَكَّرُونَ أَنَّ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَعْمَلُونَ الْفَوَاحِشَ وَيَعْضُرُونَ عَنْ أَمْرِ اللَّهِ وَنَهْيِهِ أُولَئِكَ هُمْ لَا يَعْقِلُونَ

- 7 God hath prescribed mercy for Himself, that He will surely reward those who have believed in God and His verses, and those who have placed their trust in their Lord. There is no God but God, and His is the dominion of the heavens and the earth, and all are submissive unto Him.
- 8 God hath ordained that ye should remember God ninety-five times every day and night - will ye not fear Him? And ye shall say nineteen times “Allah-u-Akbar”, then likewise “Allah-u-A’zam”, then likewise “Allah-u-Anvar”, then likewise “Allah-u-Ajmal”, then likewise “Allah-u-Azhar”, that ye may thus turn toward God, your Lord.
- 9 God hath ordained that on Friday ye shall say, facing the sun: “Bear thou witness that there is none other God but Him, the Subduer, the Self-Subsisting.”
- 10 God hath prescribed pilgrimage to the House for men, apart from women, that ye may be thankful. Visit ye the Point and then the Living Guides, that through them ye may draw nigh unto God, your Lord. Whosoever visiteth the Primal Point, God will surely grant him the reward of two thousand martyrs - will ye not fear Him? And whosoever visiteth the first to believe in Him or the last to whom He was revealed, God will surely grant him the reward of a thousand martyrs - will ye not understand? And whosoever visiteth the Most Excellent Guides, God will surely ordain for him a mighty reward and will grant him five hundred martyrs - will ye not know? There is no God but Him, and His is the dominion of the heavens and the earth, and all are submissive unto Him.
- 11 God hath ordained that ye should recite five times every day and night the words “God testifieth that there is none other God but Him and that the Point of the Bayan is His servant and His Splendor, and that the Letters of the Living are the letters of His Own Self, all of whom are created by His command.” Whosoever knowingly neglecteth this must give five mithqals of white diamonds, but if one forgeteth, no penalty shall be required, even throughout one’s life, that ye may be grateful in the religion of God. God hath decreed concerning the vessel the measure of the kurr, and likewise concerning the well, though ye be heedless thereof. Say: Water is pure, purifying and cleansing, if ye but knew it. Fear ye God, and cleanse your bodies, and shun all things unclean, and purify your garments and your souls in water, that ye may be God-fearing.
- 12 God hath prescribed unto thee nineteen rak’ahs of prayer, which We shall explain in detail hereafter, if God willeth, if ye be of them that believe. God hath indeed ordained that ye
- 7 كتب الله على نفسه الرحمة ان يجزيّن الذين هم آمنوا بالله وآياته والذين هم كانوا على ربهم متوكلون ما من اله الا الله وله ملك السموات والأرض وكل له قانتون
- 8 كتب الله ان تذكرن الله في كلّ يوم وليلة خمس وتسعين مرة افلا تتقون ولتقولن تسعة عشر مرة الله اكبر ثم بمثلها الله اعظم ثم بمثلها الله انور ثم بمثلها الله اجمل ثم بمثلها الله اظهر لعلكم انتم بهذا الى الله ربكم تتوجهون
- 9 ولقد فرض الله ان تقولن في يوم الجمعة تلقاء الشمس ان ا شهدى على انه لا اله الا هو المهيمن القيوم
- 10 ولقد فرض الله حج البيت على الرجال من دون النساء لعلكم تشكرون ان زورون النقطة ثم ادلاء الحى لعلكم انتم بهم الى الله ربكم تتقربون ما من نفس يزور نقطة الاولى الا وقد يؤتيها الله ثواب الفين شهيدا افلا تتقون و ما من نفس يزور اول من آمن به او آخر من نزل له الا فقد يؤتيها الله ثواب الف شهيدا افلا تتفقهون فما من نفس يزور ادلاء الحسنى الا ليكتب الله لها ثوابا عظيما و يؤتيها خمس مائة شهيدا افلا تعرفون ما من اله الا آياه وله ملك السموات والأرض وكل له قانتون
- 11 كتب الله ان تقررن في كلّ ليل و نهار خمس مرات شهد الله انه لا اله الا هو وان نقطة البيان عبده وبهاؤه وان ادلاء الحى حروف لنفسه كلّ بأمره من عنده يخلقون من يترك عامداً فله ان ينفق خمس مثقالاً من الماس البيض وان ينسى فلا شئ عليه ولو كان في عمره لعلكم انتم في دين الله تشكرون كتب الله في الكأس حكم الكر ثم في البئر بمثلها قليلاً ما تذكرون قل انما الماء طهر طاهر مطهر ان انتم تعلمون ان اتقوا الله ولتنظفون ابدانكم ولتعرض عن الخبائث ولتنظفون لباسكم وانفسكم في الماء لعلكم تتقون
- 12 كتب الله عليك الصلوة تسعة عشر ركعات ولكّا سنفضّلها من بعد ان شاء الله ان انتم مؤمنون و

should perform your ablutions with rose water if ye are able, and if this be not available, then water alone shall suffice you - will ye not understand? Wash ye your hands, then your faces from the wrist upward, and dry your faces with a towel that ye may be thankful. Use ye perfume, then rose water, then whatsoever beareth a pleasant fragrance - little do ye show gratitude.

- 13 God hath ordained mutual love between you - little do ye understand this. What ye behold in dreams is pardoned you, but ye must keep your bodies and your garments clean. These are verses of the Book which We recite unto you in truth, that ye may be thankful. God hath ordained that ye should not sleep alone if ye are able to do otherwise. And if ye desire to take wives, bring them together in an assembly and then marry them. Whoso marrieth other than a man or woman - his works shall be rendered vain. Fear ye God, that ye may prosper.
- 14 God hath fixed the dowry at nineteen mithqals of gold, increasing by one mithqal until it reacheth ninety-five mithqals if the bride be from among the people of the city; and if she be from among the people of the villages, nineteen mithqals of silver, increasing by one mithqal until it reacheth ninety-five mithqals - little do ye comprehend this.
- 15 God hath ordained that both the man and woman should be present, and that the dowry should be placed in the hands of the woman, and that the man should utter the word of consent, saying "We are, all of us, content in God," and likewise should the woman say "We are, all of us, content in God" - this is a limit set in the Book of God, that ye may not transgress it. Look ye to what hath been set forth in detail in the Bayan and act according to what hath been revealed therein concerning the laws of marriage, that ye may attain unto certitude in God.
- 16 God hath ordained that ye should take a document from both the man and woman wherein they write their mutual consent, and it is better that the woman should keep the document rather than the man - will ye not fear God? These are the bounds set by God; transgress them not, that ye may obtain mercy. We have indeed expounded the verses in truth for people who understand. Whoso abandoneth what hath been ordained in the Book - his work shall be rendered vain. Fear God, O all ye people. This is Our faithful counsel unto you, though little do ye know it. Verily God is the Truth, both in the past and in the future, and all are prostrate before Him.

لقد فرض الل ان توضحاً بماء الورد ان تستطيعون ان تفعلون و ان لم يكن هذا ليكنفتم الماء افلا تعقلون و انتم ايديكم ثم وجوهكم من حد الكف تغسلون و لتنظف وجوهكم بمندبل لعلكم تشكرون و لتستعملن من العطر ثم ماء الورد ثم كل ما كانت عليها رائحة المحبة قليلاً ما تشكرون

13 و لقد كتب الله بينكم المودة بعضكم على بعض قليلاً ما تعرفون و انما تشهدون في الرؤيا عنى عنكم ولكنكم انفسكم و الباسكم تنظفون ذلك من آيات الكتاب تنلوها بالحق لعلكم تشكرون كتب الله ان لا تنومن في المهد فرادى ان تستطيعون ان تفعلون و ان تريدن ان تطلبن النساء كذلك فاحضروهن في مجمع ثم انتم تنكحون من ينكح غير المرء و المرئة فلقد يحبطن عمله ان اتقوا الله لعلكم تفعلون

14 و لقد قدر الله في المهر تسعة عشر مثقالاً من الذهب ثم واحداً واحداً الى ان ينتهي الى خمسة و تسعين مثقالاً ان كانت من اهل المدينة و ان كانت من اهل القرى تسعة عشر مثقالاً من القمر ثم ازديادها واحداً واحداً الى ان ينتهي خمسة و تسعين مثقالاً قليلاً ما تفقهون

15 و لقد قدر الله ان تحضرن المرء و المرئة و لتؤتين المهر في ايدي المرئة و لتقولن المرء كلمة الرضا انا كل بالله لراضيون و بمثلها ما يقولوا المرئة انا كل بالله لراضيات حداً في كتاب الله لعلكم لا تعتدون و لتنظرن الى ما فصل في البيان و لتعملن بما نزل فيه من احكام النكاح لعلكم انتم بالله توقنون

16 و لقد كتب الله ان تأخذن كتاباً من المرء و المرئة و فيها يكتبان ذكر الرضا من بينهما و ان يحفظن الكتابة المرئة خير من ان يحفظ المرء افلا تتقون هذا من حدود الله فلا تعتدوها لعلكم ترحمون انا نحن قد بينا الآيات بالحق لقوم يفقهون من يترك ما قد حدود في الكتاب ليحبطن عمله ان اتقوا الله يا ايها الناس كلهم اجمعون هذا ما انصحناكم حق النصح قليلاً ما تعلمون ان الله هو الحق من قبل و من بعد و كل له ساجدون

- 17 God hath ordained that ye should recite the verses of the Bayan and that which hath been revealed in explanation of the Bayan, ninety-five firm verses each day and night, that ye may attain unto that which God hath purposed and reach your destination.
- 18 God hath decreed that ye should rise from your seats when ye hear mention of Him Whom God shall make manifest and the exponents of His Cause, that ye may be among the God-fearing. Fear ye God and send blessings upon Him Whom God shall make manifest and His exponents when ye hear mention of Him, if ye be true believers.
- 19 God hath ordained that ye should be kind to women, honor them and revere them, that ye may be merciful. Women are as a tilth unto you, and God expoundeth His verses in truth that ye may be God-fearing. There is no blame on them if they adorn themselves and beautify their faces for their husbands. These are the bounds set by God, and none deny the verses of God save the company of unbelievers. There is no blame on them in prayer if their hair should emerge from their veils - this is God's grace and mercy upon them, that they may give thanks unto God Who created them, and that ye too may be thankful.
- 20 When women experience their courses or are with child, they are exempt from fasting and prayer, nor need they make up for these, save that they should perform their ablutions and sit facing the Qiblah at noon, reciting ninety-five times "Glory be to God, the Lord of Beauty and Glory" - this is a mercy from God upon them and a bounty upon all, that people may be thankful in the days of their Lord.
- 21 There is no blame if ye wear garments of silk and cotton, though prayer offered in pure silk is raised up unto God. God expoundeth His verses in truth that ye may be God-fearing. Indeed God loveth that ye should wear silk on festive nights that ye may rejoice. God hath prescribed that ye should wear the cloak throughout your lives - will ye not then be God-fearing? There is no blame on you in days of cold to wear long coats - this is God's grace and mercy that ye may be thankful. They who turn away from the verses of the Book are they who understand not.
- 22 God hath prescribed that there should be pools of water in your houses that ye may be God-fearing. Fear ye God and place pools of water in your houses if ye be true believers. Whoso
- كتب الله ان تقرن آيات البيان و ما انزل حقّ البيان في كل يوم و ليل خمس و تسعين آيات محكمات لعلمكم انت بما اراد الله لتوصلون
- و لقد فرض الله عليكم ان تقيمّن عن مقاعدكم اذا سمعتم ذكر من يظهره الله و ادلاء امره لعلمكم تتقون ان اتقوا الله و صلّوا على من يظهره الله و ادلائه اذا سمعتم ذكره ان انتم مؤمنون
- و لقد فرض الله ان تلاطفن بالنساء و لتعزوهنّ و لتوقروهنّ لعلمكم ترحمون النساء حرث لكم و الله يفصل الآيات بالحقّ لعلمكم تتقون ليس عليهنّ جناح اذا لبّسن الزينة و يجهلنّ وجوههنّ لبعولتهنّ هذا حدود الله فما يجحد بآيات الله الا القوم الكافرون ليس عليهنّ جناح في الصلوة اذا يخرجنّ شعراتهنّ من جلايبهنّ فضلاً من الله عليهنّ و رحمة لعلمهنّ يشكرون الله الذي خلقهنّ و لعلمكم تشكرون
- و اما النساء حين ما يجدنّ الدم او يرون الحمل ليس عليهنّ صوم ولا صلوة ولا قضاءهما الا ان يتوضّأ و يجلسنّ الى القبلة حين الزوال و ليقرّن خمس و تسعين مرّة سبحان الله ذي الطلعة و الجمال رحمة من الله عليهنّ و فضلاً على الكلّ لكان الناس في ايام ربهم شاكرون
- ليس عليكم جناح اذا تلبّسن لباساً من الحرير و القطن فانما الصلوة في الحرير الخالص يرفع الى الله يفصل الله الآيات بالحقّ لعلمكم تتقون و لقد احبّ الله ان تلبّسن الحرير في ليلة العيش لعلمكم تفرحون كتب الله عليكم ان تلبّسن العباء في كلّ عمركم افلا تتقون ما كان عليكم جناح في ايام بردكم ان تستعملنّ الجبّات فضلاً من الله و رحمة لعلمكم تشكرون ان الذين يعرضون عن آيات الكتاب اولئك هم لا يفقهون
- كتب الله عليكم ان تكون في بيوتكم من حوض الماء لعلمكم تتقون ان اتقوا الله و لتجعلنّ في بيوتكم من حوض الماء ان انتم مؤمنون من يعرض عن

turneth away from his Lord's command, his work shall be made vain, if ye but knew. God expoundeth all things in detail that ye may obtain mercy. Say: Water verily purifieth you, and there is no blame if ye wash in water, if ye but knew. Say: Air and fire, then water and earth purify you by God's leave - will ye not understand? Say: The Name of God purifieth you when ye find no water - recite ninety-five times "God is Most Pure," then bear witness to the hidden mystery. Say: The glance of the Point purifieth all things when He looketh upon anything, then likewise before Him, if ye but knew. Say: The water from which ye were created, God hath indeed purified in truth - will ye not be thankful? Say: They who act according to what We have expounded in the Book, these are the true believers. God forgiveth not those who are not guided by His verses.

امر ربّه ليحبطن عمله ان انتم تعلمون يفصل الله
ص ٧٧ تفصيل كلشي لعلكم ترحون قل انما
الماء يطهركم فلا جناح عليكم ان تغسلن في الماء
ان انتم تعلمون قل انما الهواء و النار ثم الماء و
التراب يطهركم باذن الله افلا تفقهون قل ان اسم
الله يطهركم اذا انتم الماء لا تجدون لتقرئن خمس و
تسعين مرات الله اطهر ثم بالسّر الواقع تشهدون
قل ان بصر النقطة ليظهر كل شئ اذا ينظر على
شئ ثم بين يديه بمثل هذا ان انتم تعلمون قل ان
ماء الذي انتم به تخلقون لقد طهره الله بالحق افلا
تشكرون قل ان الذين يعملون بما فصلنا في الكتاب
اولئك هم المؤمنون ما كان الله ان يغفر الذين
هم بآيات الله لا يهتدون

- 23 God hath ordained marriage for your female offspring after they have reached the number of Bahhaj [2+5+1+3 =11], as a mercy from God unto you, that ye may be thankful. And if the woman hath attained unto the number of Ya' [10] and the man unto the number of Bahhaj, this is best for you, if ye be of them that fear God. This is from the Book of the Command which We have expounded with truth, that ye may show forth gratitude.

23 كتب الله ازدواج ذريّاتكم بعد ما قد قضى من
عمرهنّ عدد البهّاج رحمة من الله عليكم تشكرون
و ان كانت المراءة في عدد البهّاء ثم المراء في عدد
البهّاج خير لكم ان انتم تتقون هذا من كتاب الأمر
فصلناه بالحق لعلكم تشكرون

- 24 God hath permitted you to use the finest silk that can be obtained, if ye be gracious. Keep it pure and clean. If ye are able to possess goblets of crystal to the number of Huda, then possess them, and if ye are not able, then ask God of His bounty. Verily, He bestoweth His bounty upon all who are possessed of bounty, and all do seek His generosity. He it is Who determineth the measure of all things, and all are submissive unto Him. There is no God but Him, and He is powerful over His command, and all are resigned unto Him.

24 و لقد احلّ الله لكم ورق الصّين بأعلى ما يمكن
انتم تلتفون ثم لتنظفون و ان تستطيعن ان تملكن
عدد الهدى من ظرف البلور فلتملكون و ان لم
تستطيعن فاسألوا الله من فضله انه ليؤتي كل ذي
فضل فضله و كل من جوده يسألون هو الذي
يقدر مقادير كلشي و كل له قانتون ما من اله الا
ايّاه وهو القادر على امره و كل له مسلهون

- 25 God hath prescribed that ye should entertain nineteen persons each month, even if ye have but water to offer. This is of the bounty wherewith God hath preferred some of you above others. Will ye not then be thankful? And if ye be poor, ask ye God of His bounty, until He enricheth you out of His abundance. Will ye not then fear God? Unto God belongeth the wealth of the heavens and of the earth and of all that is between them. He bestoweth upon whomsoever He willeth of His creation, and all do seek His bounty.

25 كتب الله عليكم ات تضيفن في كلّ شهر تسعة
عشر نفساً و لو انتم الماء الواحد لتؤتون هذا ممّا
فضّل الله بعضكم على بعض افلا تشكرون و ان
كنتم فقراء فاسألوا الله من فضله حتى يغنيكم
الله من سعة افلا تتقون و الله غناء السموات و
الأرض و ما بينهما يؤتي على من يشاء من خلقه
و كلّ من فضله يسألون

- 26 God hath ordained that every soul should have a maid to serve him day and night, yet few among you are grateful. Whoso

26 كتب الله ان تكون عند كلّ نفس من بكر يخدمه
في الليل و النهار و ان قليلاً منكم ما تشكرون من

hath the means and acteth not accordingly, verily his works shall be made void, and God is witness, and there is no God but Him in Whom the God-fearing have believed.

يستطيع فلم يعمل لقد يحبط عمله والله يشهد و
انه لا اله الا الذي آمنت به المتقون

- 27 Fear ye God and consume not usury, even to the extent of a single grain, that ye may prosper. Whoso taketh aught from a believer, whether man or woman, verily his work shall be rendered void, and he shall not be of them who are guided by the signs of God.

27 ان اتقوا الله ولا تأكلوا الربا قدر ذرة لعلمكم
تفلحون من يأخذ من مؤمن او مؤمنة قدر شيء
ليحبط عمله وما كان من الذين هم بآيات الله
مهتدون

- 28 God hath prescribed justice unto you, that ye harm no soul even to the extent of a single grain – even should one but lay a hand upon another's shoulder. Whoso transgresseth, it is prescribed that he pay nineteen mithqals of gold, and if he be not able to pay in gold, then in silver, and to restore unto him whom he hath wronged the limit set forth in the Book of God, that ye may not transgress.

28 كتب الله عليكم العدل ان لا تأذوا نفس قدر ذرة
ولو كان يضرب يد على كتف ومن يفعل كتب
عليه ان يؤتت تسعة عشر مثقالاً من الذهب وان
لم يستطيع الذهب من القمير ويرد الى من اذى
حداً في كتاب الله لعلمكم لا تعتدون

- 29 And whoso grieveth another soul deliberately, he shall pay that which hath been prescribed aforetime, if ye be able to do so. And if ye be not able, then seek ye God's forgiveness nineteen times, that ye may be of them who believe in the signs of God.

29 ومن يحزن نفساً عامداً فله يجب ما قد حدد من
قبل كذلك ان تستطيعون ان تفعلون وان لم
تستطيعن فلتستغفروا الله تسعة عشر مرات لتكونن
من الذينهم بآيات الله مؤمنون

- 30 Fear ye God, O ye that dwell on earth, and grieve not any soul, that ye may not be grieved by Him Whom God shall make manifest in the next Resurrection. Verily God will accomplish His purpose, and all are submissive unto Him. Nothing in the heavens or on earth can frustrate Him, and all are resigned unto Him.

30 ان اتقوا الله يا من على الأرض ولا تحزنن من
نفس لعلمكم انتم بهذا من يظهره الله في قيامة
الأخرى لا تحزنون ان الله بالغ امره و كل له
قانتون لا يعجزه من شيء مما في السموات و
الأرض و كل له مسلمون

- 31 God hath permitted you to engage in buying and selling when mutual satisfaction is established between you, as a bounty from Him and a mercy, that ye might show compassion unto others. And when the word of mutual satisfaction appeareth among you, it sufficeth you in your commerce regarding whatsoever ye wish to transact. Fear ye God and take not from anyone even so much as a mustard seed, for they that do so are among the wrongdoers. God hath set the measure of all things that ye might not transgress His bounds. Verily God accomplisheth His purpose, and He is the Omnipotent over His creation, and all are submissive unto Him.

31 ولقد احل الله لكم البيع والشري اذا تحقق
الرضا بينكم فضلاً من عنده ورحمة لعلمكم ترحمون
واذا يظهر فيكم كلمة الرضا يكتفيكم في بيعكم و
شرايتكم في كل ما انتم تريدون ان تعملون ان اتقوا
الله ولا تأخذوا من احد قدر خردل ومن يفعل
فاولئك هم الظالمون فلقد حدد الله مقادير كل شيء
لعلمكم انتم عن حدود الله لا تتجاوزون ان الله بالغ
امره وهو القاهر فوق خلقه و كل له مسلمون

- 32 God hath prescribed that ye look into a mirror each day and night. If God hath created you with beauty, then pray ye for the Primal Point and the Exponents of His Cause, that ye might be merciful. And if ye be created without beauty, then seek forgiveness of God Who created you and all things. Verily there is no God but Him and all act by His command. All this is of God's grace and mercy toward you, that ye might

32 كتب الله ان تنظرن في المرآت في كل يوم وليلة و
اذا خلقكم الله في الجمال فلتصلين على نقطة الأولى
وادلاء امره لعلمكم ترحمون وان خلقكم من دون
الجمال فلتستغفرن الله الذي خلقكم و كل شيء الله
لا اله الا هو و كل بأمره يعملون كل ذلك

be enabled to believe in the signs of God on the day of His Manifestation.

- 33 Fear ye God, then turn away from wickedness and indecency if ye wish to be guided by the signs of God.

- 34 God hath prescribed fasting for you during nineteen days, as ordained in the Bayan, that ye might not transgress. Fear ye God and observe ye the fast in the Most Great Month of God, then believe in God and His signs. There is no God but God and His is the dominion of the heavens and the earth, and all are devoted unto Him.

- 35 Fear ye God, O people, and conceal not testimony among you, that ye might be God-fearing. If there be two just witnesses among you in testimony, it shall suffice when ye bear true witness. And regarding women, the number corresponding to Dal [4] in testimony shall equal two men. All this is of God's grace and mercy that ye might be thankful. And if there be believing women to the number of Ba' [2], it shall suffice in testimony even as one man would suffice. All this is of God's mercy unto you, O people of the Bayan, that ye might be God-fearing. The testimony of two women is equal to that of one man, as decreed in the Book of God. Fear ye God and transgress not. Verily God accomplisheth His purpose and He hath power over all things, and all are submissive unto Him. God determineth the measure of all things that ye might be guided by His signs. Verily God is the Lord and His is whatsoever is in the heavens and the earth, and all are sincere unto Him.

- 36 God hath prescribed that ye should trim the hair of your faces for four months at the beginning of your maturity, as a bounty from God and a mercy, that the hair on your faces might grow strong and full, that ye might be thankful. It is prescribed that ye use henna once every nineteen days if ye are able, and if ye are not able then once every four months, and depilatory every ten days, then whatsoever else ye love to use. It is prescribed that ye should trim the nails of your hands and feet once every seven days, and that ye should cut the hair of your heads and faces and groom your appearance, that ye might be thankful for what God hath bestowed upon you of His grace.

من فضل الله و رحمته عليكم لعلكم هم تستطيعون
بآيات الله في يوم ظهوره لتؤمنون

- 33 ان اتقوا الله ثم اعرضوا عن البغي والفحشاء ان
انتم تريدون بآيات الله لتهدون

- 34 كتب الله عليكم الصيام في تسعة عشر يوماً مما قد
حدّد في البيان لعلكم انتم لا تعتدون ان اتقوا الله
ولتصومن شهر الله الأكبر ثم بالله وآياته تؤمنون
ما من اله الا الله وله ملك السموات والأرض
وكل له قانتون

- 35 و ان اتقوا الله يا ايها الناس ولا تكتموا الشهادة
بينكم لعلكم يتقون و ان كان عدلين منكم في
الشهادة ليكنفيكم اذ انتم بالحق الواقع تشهدون و
انما من النساء عدد الدال في الشهادة ليكنفيكم
بمثل احدين من الرجال كل ذلك من فضل
الله و رحمته لعلكم تشكرون و ان كانت نساء
مؤمنة عدد الباء ليكنفيكم في الشهادة كما يكنفيكم
احد من الرجال كل ذلك من رحمة الله عليكم
اهل البيان لعلكم يتقون و ان شهادة اثنتي من
النساء كشهادة احد من الرجال حدّاً في كتاب
الله ان اتقوا الله ولا تعتدون ان الله بالغ امره و
هو القادر على كل شيء و كل له مسلمون يقدر
الله مقادير كل شيء لعلكم انتم بآيات الله لتهتدون
ان الله هو المولى وله ما في السموات والأرض
وكل له مخلصون

- 36 كتب الله عليكم ان تضربن شعرات وجوهكم في
اول عمركم اربع شهوراً فضلاً من الله و رحمة ليقوى
الشعرات في وجوهكم و كل لعلكم تشكرون كتب
عليكم استعمال الحنا في تسعة عشر يوم مرة ان
تستطيعن و ان لم تستطيعن في اربعة شهور مرة ثم
التورة في كل عشر يوم مرة ثم ما انتم تحبون ان
تستعملون كتب عليكم ان تأخذن اظفار ايديكم و
ارجلكم في كل سبع يوم مرة واجده ثم تأخذن
شعرات رؤوسكم و وجوهكم و لتصلحن طلعانكم
لعلكم بما اتاكم الله من فضله تشكرون

- 37 Fear ye God and neglect not cleanliness and the toothpick when ye eat anything. God hath prescribed that ye believe in Him Whom God shall make manifest, the Proof of your Lord, and that ye shall bear witness to the truth of God, there is no God but Him, if ye desire to enter into the mercy of your Lord.
- 38 Fear God and make peace among yourselves, that ye may be numbered with them that are guided by His signs. God hath ordained that whoso drinketh wine shall pay a fine of ninety-five mithqals of gold, to be given to the poor, that ye may show forth mercy. O ye poor! Grieve not, but rejoice in the Paradise promised unto you. Verily God will reward you most excellently for all that ye do. God is powerful over all things and supreme over His creation. He is the All-Compelling, the Self-Subsisting. He annulleth what He pleaseth and confirmeth what He willeth, and with Him is the Mother Book preserved.
- 39 God hath prescribed that ye write the verses of the Bayan in the most excellent and beloved calligraphy within your power. Whoso is able and writeth not, his works shall be made vain. Fear God with true fear, O ye possessed of calligraphy, all of you together. Write ye the verses of the Book in your finest hand, that God may recompense you through His grace, and that ye may be thankful.
- 40 God hath ordained that ye shall not cut off from any soul the measure of an ear, or nose, or hand, or foot, or head, that ye may be God-fearing in His religion. God hath ordained that ye shall not seek forgiveness from anyone save Him Whom God shall make manifest, the proof of your Lord, or from your own selves before God, that ye may prosper. Fear God and be not like the people of the Furqan who openly denied God, yet they perceive it not.
- 41 Fear God, O people, and never slay a soul. Whoso slayeth one soul is as though he had slain all mankind. Fear God, O ye possessors of power, all of you together. It is not for you to slay any soul, for God alone hath power over whom He willeth. Fear God and be ye God-fearing.
- 42 God hath prescribed honor and love between you, then forgiveness and mercy, that ye may be thankful for what God hath bestowed upon you of His grace. Fear God and take not from any soul even as much as a grain of mustard seed, and never wrong anyone, forever and ever. God hath prescribed justice among you, O people of the Bayan, that ye may be God-fearing
- 37 ان اتقوا الله ولا تتركوا الحلال والسواك اذا انتم شيئاً تأكلون كتب الله عليكم ان تؤمنن بمن يظهره الله حجة ربكم ولتشهدن حق الله الذي لا اله الا هو ان انتم تريدون في رحمة ربكم تدخلون
- 38 ان اتقوا الله وتصلحن ذات بينكم لتكونن من الذين هم بآيات الله مهتدون كتب الله عليكم ان تأخذن عمن يشرب الخمر خمس وتسعين مثقالاً من الذهب ولتؤتين الى الفقراء لعلكم ترحمون ايها الفقراء لا تحزنوا ثم ابشروا بالجنة التي توعدون ان الله يؤتي اجوركم بأحسن مما انتم تعملون ان الله قادر فوق كلشي وقاهر على خلقه وهو المهيم القويم ينسخ ما يشاء ويثبت وعنده كتاب محفوظ
- 39 كتب الله عليكم ان تكتبن آيات البيان بأحسن خط محبوب من يستطيع ولم يكتب ليحيطن عمله ان اتقوا الله حق التقي يا اولي الخطوط كلكم اجمعون ولتكتبن آيات الكتاب بأحسن خط من عندكم ليجزيكم الله بفضله ولعلكم تشكرون
- 40 كتب الله ان لا تقطعن قدر شئ من نفس بمثل اذن او انف او يد او رجل او رأس لعلكم في دين الله لتتقون كتب الله ان لا تستغفرن عند احد الا عند من يظهره الله حجة ربكم او عند انفسكم بين يدي الله لعلكم تفلحون ان اتقوا الله ولا تكونن بمثل اهل الفرقان اولئك هم كفروا بالله جهرة فما لهؤلاء لا يشعرون
- 41 ان اتقوا الله يا ايها الناس ثم انتم ابدان نفساً لا تقتلون من قتل نفساً كمن قتل الناس جميعاً ان اتقوا الله يا اولي القدرة كلكم اجمعون ما عليكم ان تقتلن من نفس بل الله هو القادر على من يشاء ان اتقوا الله ثم تتقون
- 42 كتب الله العز والمودة بينكم ثم العفو والغفران لعلكم بما اتاكم الله من فضله تشكرون ان اتقوا الله ولا تأخذن من نفس قدر خردل وانتم ابدان على احد لا تظلمون كتب الله العدل بينكم اهل البيان

in His religion. Those who turn away from the Truth after it hath come unto them, these are the companions of the fire, wherein they shall abide forever.

لعلكم في دين الله تتقون أنّ الذين هم يعرضون
عن الحق بعد ما جاءهم اوثك هم اصحاب النار
هم فيها خالدون

- 43 God hath prescribed that ye should recite the verse of power after the Bismillah from what hath been revealed in the Bayan, that ye may attain unto all good.

43 أنّ الله كتب عليكم ان تقرئ آية القدرة بعد
البسملة مما نزل في البيان لعلكم كلّ خيركم تدركون

- 44 God hath prescribed that ye should perform the ablution for the state of ceremonial impurity once during the days of the week in the Book of God, that ye may be thankful.

44 كتب الله عليكم ان تغسلون في الجنابة في ايام
الجمعة مرّة واحدة في كتاب الله لعلكم تشكرون

- 45 And O ye believers, when ye desire to perform the ablution, when ye immerse yourselves in water once, it shall suffice you for all that ye wish to cleanse, when ye find a pool of water. And if ye find no pool of water, then fear God and be God-fearing, then perform the ablution in this manner: for the right side two handfuls of water suffice you, then likewise for the left side, then thrice for the head, that ye may be thankful for what God your Lord hath commanded you. All this when ye can find seven handfuls of water to perform the ablution. And ye shall say at the beginning of all your acts this verse: "Verily, I perform this for God, the Lord of the heavens and of the earth and of what is between them, the All-Compelling, the Self-Subsisting."

45 و انتم يا ايها المؤمنون اذا اردتم ان تغسلون اذا
تغيبن انفسكم في الماء مرّة ليكنفنيكم عن كلّ ما انتم
تريدون ان تنظفون اذا انتم حوض الماء تجدون
وان لم تجد حوض الماء ان اتقوا الله ثم تتقون
ثم بذلك الترتيب تغسلون وان الايمن يكفيكم
كفين من الماء ثم في الايسر بمثلها ثم في الرأس
ثلاثة لعلكم بما امركم الله ربكم لتشكرون كلّ ذلك
اذا انتم سبعة اكف من الماء تجدون ان تغسلون
ولتقولن في اول كلّ اعمالكم ذلك الآية اني
لاعملن هذا لله ربّ السموات و الأرض و ما
بينهما المهيمن القيوم

- 46 God desireth to extend to you His religion which He hath chosen for you, that ye may prosper. If ye find no water, then perform ablutions with pure earth in the manner We have prescribed in the Book regarding the laws of ablution, that ye may receive mercy. This is of God's bounty and grace, that ye may be thankful.

46 اراد الله ان يوسع دينه الذي ارتضى لعلكم
تفلحون وان لم تجدوا ماء فتيّموا صعيد الطهر
بمثل ما قد حددنا في الكتاب في احكام الوضوء
لعلكم ترحمون هذا من فضل الله و رحمته لعلكم
تشكرون

- 47 And if ye are traveling in the cold and are unable to wash or perform ablution or purification with earth, ye are relieved of all these acts, save that ye shall recite ninety-five times "Allah-u-Athar" that ye may believe in God's verses and be assured.

47 و ان كنتم في سفر في البرد و لا تستطيعون
ان تغسلون او يتوضّؤون او تتيّمون رفع عنكم
الأعمال كلّهنّ الا ان تقرئ خمسة و تسعين
مرّات الله اطهر لعلكم بآيات الله لتؤمنون ثم
لتوقنون

- 48 God hath ordained that ye render unto each their due right, and that ye shall never consume aught belonging to another. Fear God and show mercy to orphans, the poor, and the wayfarer, if ye desire to enter into the mercy of your Lord.

48 كتب الله ان تؤتي كلّ ذي حقّ حقّه ثم انتم ابداء
عن نفس شيئاً لا تأكلون اتقوا الله ثم ارحموا على
اليتامى و المساكين و ابن السبيل ان انتم تريدون
في رحمة ربكم تدخلون

- 49 God hath ordained that ye elevate the station of the Point and the Living Letters, that ye may be God-fearing in His religion.

49 كتب الله ان ترفعن مقعد النقطة ثم ادلاء الحى
لعلكم في دين الله لتتقون

- 50 God hath ordained that ye attend yearly the place of punishment according to what hath been detailed in the Bayan. This is God's favor upon you, O people of the Bayan, that ye may be God-fearing. Whoso is God-fearing benefits his own soul, and whoso transgresseth doeth so to his own detriment. Verily God is the Help in Peril, the Self-Subsisting. To Him belongeth whatsoever is in the heavens and the earth and whatsoever lieth between them, and all are submissive unto Him. He it is Whose mercy encompasseth all who are in the heavens and on earth and whatsoever lieth between them, and all act according to His command.
- 51 Fear God and approach not women during their periods until they are cleansed, as ordained in God's Book, if ye be among those who know. Fear God and deal justly between them, that ye may be among those who act according to God's command.
- 52 It is prescribed for fathers and mothers to arrange marriages for their offspring according to what hath been ordained in the Book, that they may be thankful. And whoso leaveth no progeny, his deeds shall be rendered void and he is not of those who are guided by God's verses.
- 53 God hath ordained for you, O women, to purify your bodies after your courses have ended, and to immerse yourselves once in water, which shall suffice you as a bounty from God and His mercy. Verily, He is the Protector, the Self-Subsisting. This is part of what We have detailed in the Book that ye may be God-fearing.
- 54 Fear God, O people, and say not that which ye know not.
- 55 Fear God and sell not His verses for a paltry sum of counted dirhams, if ye wish to be guided.
- 56 Fear God and exchange not guidance for error, that ye may prosper.
- 57 Fear God and deny not God and His verses after having believed in them before. Verily, God changeth not His favor until people change what is in themselves - how little do ye remember! Those who turn away from the verses of the Book are they who know not. Say: The Lord of Command hath more authority over you than your own selves - God will judge between you with truth; woe unto you, how you fail to reflect! God hath created all that is in the heavens and the earth and whatsoever lieth between them for the Manifestation of His Self - how little do you understand! Say: All are His servants and all
- 50 كتب الله ان تحضرن في كل حول محلّ الضرب ثم بما فضل في البيان لتعملون هذا فضل الله عليكم اهل البيان لعلكم تتقون من يتقى فلنفسه ومن عصي فعلها والله المهيم القويم له ما في السموات والأرض وما بينهما وكل له مسلمون وهو الذي وسعت رحمته من في السموات والأرض وما بينهما وكل بأمره يعملون
- 51 ان اتقوا الله ولا تقربوا النساء في ايام حيضهن حتى يطهرن انفسهن حدا في كتاب الله ان اتم تعلمون ان اتقوا الله ثم اعدلوا بينهن لتكونن من الذين هم بأمره الله يعملون
- 52 كتب على الآباء والأمهات ازدواج ذرياتهن بما قد حدد في الكتاب لعلهم يشكرون ومن لم يبق منه من نسل ليحبط عمله وما كان من الذين هم بآيات الله مهتدون
- 53 كتب الله عليكم ايها النساء ان تطهرن ابدانكم بعد الذي قضى منكن الأمر وان تغيبن انفسكن في الماء مرة ليكفيكن فضلا من الله عليكن ورحمته انه هو المهيم القويم هذا من بعض الأمر فصلناه في الكتاب لعلكم تتقون
- 54 ان اتقوا الله يا ايها الناس ولا تقولوا ما لا تعلمون
- 55 ان اتقوا الله ولا تشتروا آيات الله بئس بخس دراهم معدودة ان اتم تريدون ان تهتدون
- 56 ان اتقوا الله ولا تشتروا الضلالة بالهدى لعلكم تفلحون
- 57 ان اتقوا الله ولا تكفروا بالله و آياته بعد انتم من قبل لمؤمنون ان الله ما يغير بنعمة حتى يغيروا الناس ما بأنفسهم قليلا ما تذكرون ان الذين هم يؤتون عن آيات الكتاب اولئك هم لا يعلمون قل ان ذو الأمر اولى بكم من انفسكم يفضّل الله بينكم بالحق فويلكم كيف لا تفكرون قد خلق الله ما في السموات والأرض وما بينهما لمظهر نفسه قليلا ما تفقهون قل كل عباد له وكل له ساجدون ان

bow down before Him. Verily those who turn away from the Truth after it hath come unto them are sunk in heedlessness - what aileth these people that they perceive not? Fear ye God, O people, for the life of this world is vain, and unto God shall ye all return.

- 58 This is from the Book of Distinction [Kitabu'l-Fasl] which We recite unto you in truth, that ye may be mindful of the signs of God. When the Star of the Cause setteth, ye hear not what ye heard before, neither do ye witness. Verily He is the Manifestation of Mine Own Self - do ye present yourselves before Him, and do ye hearken unto the verses of the Book, and do ye witness how We reveal unto Him - little do ye remember. And should all who are in the heavens and on the earth and whatsoever lieth between them gather together to produce the like of what We have revealed in truth, they would never be able, nor would they understand.

- 59 These are among the verses of the Tablet which We recount in truth - yet how few are they who reflect! Is there any god besides God? Glory be to God! He is God, and unto Him belongeth whatsoever is in the heavens and on the earth and whatsoever lieth between them, and all bow down before Him in adoration.

- 60 This have We expounded unto you the verses, did ye but know. And with God is the conclusive proof, and with Him is the kingdom of all things, and all are worshippers unto Him. And He is mighty over His Cause, and all stand in awe before Him.

الَّذِينَ يَعْرِضُونَ عَنِ الْحَقِّ بَعْدَ مَا جَاءَهُمْ أَوْلَٰئِكَ هُمْ
لَفِي غَفْلَةٍ فَمَا هَٰؤُلَاءِ لَا يَشْعُرُونَ إِنْ اتَّقَوْا اللَّهَ يَأْتِيهَا
النَّاسُ فَإِنَّ حَيَاةَ الدُّنْيَا بَاطِلَةٌ وَاللَّهُ لَيَرْجِعُونَ

58 هذا من كتاب الفصل تتلوه بالحق لعلكم بآيات
الله تذكرون اذا غرب نجم الأمر انتم لا تسمعون
ما سمعتم من قبل ولا انتم تشهدون ذلك مظهر
نفسى فلتحضرن بين يديه ولتسمعن من آيات
الكتاب ولتشهدن كيف نلقى اليه قليلاً ما تذكرون
ولو اجتمع من فى السموات والأرض وما بينهما
على ان يأتوا بتقابل ما أتيناه بالحق لن يقدرن و
لا يفقهون

59 هذا من آيات اللوح نقصها بالحق وإن قليلاً ما
تتفكرون أله مع الله سبحانه الله هو الله وله ما
فى السموات والأرض وما بينهما وكل له
ساجدون

60 ذلك مما قد بيننا لكم الآيات ان انتم تعلمون و
لله الحجة البالغة وعنده ملكوت كل شئ وكل
له عابدون وهو القاهر على امره وكل له قانتون

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Study guide to this volume

This volume gathers together four Writings revealed at Maku in 1847: the Persian and Arabic redactions of the *Dala'il-i-Sab'ih* (The Seven Proofs); the *Bayan-i-'Arabi* (Arabic Bayan); and the related *Kitabu'l-Fasl* (Book of Distinction). The Persian Seven Proofs is the Bab's most extended apologetic, addressed to a Babi inquirer who could not steady himself between the religion of his upbringing and the new Manifestation; the Arabic Seven Proofs reformulates the same argument in seven crystalline verses; the Arabic Bayan stands as the compressed legislative-doctrinal twin of the Persian Bayan, articulating a new dispensation oriented entirely toward Him Whom God shall make manifest; and the Kitabu'l-Fasl distills the laws and counsels of this same revelation into a slim, almost catechetical book. Read together, the four works present the Bab as His own apologist, His own lawgiver, and His own herald, while opening a striking theological vista on the question that haunts every prophetic religion: how does a Messenger of God authenticate Himself in the face of inherited certainty?

The One Sun and the Single Cause

Key Passages

“The First Remembrance, which is the Primal Will of God, may be likened unto the sun, which God, exalted be His glory, hath created through His all-pervading power... if it should rise unto infinity, there would still be but one sun, and if it should set unto infinity, there would still be but one sun. It is He Who hath been manifest in all the Messengers, and He Who hath spoken in all the Books.” — BB00015

“In all the Messengers there is one Command, and in all the Books one Command, and in all the ways one Command; all subsist by God's Command through the Manifestation of His Self.” — BB00066

“I have created Thee through Thyself, then at My Own behest I have fashioned all things through the creative power of Thy Word... No one hath been or will ever be invested with prophethood other than Thee, nor hath any sacred Book been or will be revealed unto anyone except Thee.” — BB00020

Context for Study

The opening pages of the Persian Seven Proofs offer one of the Bab's clearest statements of progressive revelation, and the parallel opening of the Arabic Seven Proofs translates the same vision into Qur'anic cadence. The Manifestations form a single sun rising and setting over an infinite horizon; their differences are differences of dispensation, while their inner reality is one. This vision draws on a deep tradition: Shi'i metaphysics of the Muhammadan Light, Sufi accounts of the Primal Will (*mashīyyat*), Neoplatonic and Avicennan emanationism, and the celebrated hadith "As for the Prophets, verily I am they." The Christian Logos, "through whom all things were made" and who is at once the same in Abraham and Moses and Christ, offers a near analogue. Yet the Bab pushes the doctrine further: at the level of contingent appearance, each Manifestation is the wholly sufficient Primal Will of God for His age, the sole Bearer of prophethood and the sole Bearer of the Book. Statements like "No one hath been or will ever be invested with prophethood other than Thee" do not deny the past Prophets; they confess the metaphysical truth that one and the same Sun shines forth in each, so that today's recognition becomes the recognition of all.

Questions for Reflection

1. How does the image of one Sun rising in different horizons preserve both the unity and the diversity of the Prophets?
2. Compare the "Primal Will" of the Bab with the Johannine Logos, the Muhammadan Reality of Ibn 'Arabi, and Shi'i traditions of the imamic light.
3. What is the difference between saying that all religions teach the same thing and saying that one Sun has spoken in all the Books?
4. Why does the Bab repeatedly use the word "one Command" (*amr*) rather than "one teaching" or "one doctrine"?
5. How might this vision change a believer's relationship to the scriptures of religions other than their own?

The Seven Proofs and the Sovereignty of Revealed Verses

Key Passages

"Think not that this sufficeth not in place of all miracles. Nay, by God! It hath sufficed and will suffice in place of all miracles." — BB00015

"Say: The first is that none other than God can reveal the like of the Furqan — and what creation could be more wondrous than this, if ye would but reflect upon it?" — BB00066

"God hath created nothing more mighty than man, yet all are powerless before this. Behold how all speak through eight letters, yet God hath so subjugated and arranged these letters that all are powerless before them." — BB00066

“From this Being have appeared such verses, prayers, sermons, profound mysteries, visitations, and words in both Arabic and Persian, in such wise that every soul possessed of spirit can understand they are from God.” — BB00015

“Within six hours, a thousand verses of supplication have been measured as flowing from His pen, should He so desire.” — BB00015

Context for Study

The seven evidences laid out in the two Seven Proofs are sometimes counted differently, yet they converge upon a single thesis: the appearance of divine verses is itself the supreme miracle, and any other sign is shadow to its sun. Several of the proofs argue from internal consistency with Islam — since Muslims accept the Qur’an as the conclusive sign of Muhammad’s prophethood, they cannot consistently demand a different category of sign from a subsequent Messenger. Others argue from rational necessity: a divine claim that meets no successful refutation despite God’s power to refute it is itself authenticated; a religion entered through verses must be exited (or transcended) through verses, never through hadith or popular tradition. Still others argue from the existential testimony of the Revelation itself — the unlettered Youth of twenty-five years, untrained in Arabic syntax or rhetoric, pouring forth in Arabic and Persian a volume of verses, prayers, commentaries and sermons whose speed and scope outstrip what any scholar could produce in a lifetime. This argument resonates with Christian apologetics from the prophecies of Christ, with Pascal’s “proofs from prophecies and from the perpetuity of the Church,” and with John Henry Newman’s notion of “convergent probabilities” — yet it remains distinctive in its single-minded focus on the spoken Word of God as the proof. The Bab thus invites the Babi inquirer to examine his own conversion: by what proof did you become a Muslim? Apply the same proof, in fairness, to the Bayan.

Questions for Reflection

1. Why does the Bab repeatedly insist that “a single verse” suffices as proof? What logical and spiritual work is the word “single” doing?
2. How does the argument from the unlettered Youth compare with Islamic arguments from the unlettered Prophet (*al-nabi al-ummi*)?
3. Compare the Bab’s seven proofs with Christian apologetic strategies: prophecy, resurrection, the spread of the Church, the lives of saints. What is gained or lost by anchoring proof in verses alone?
4. How might modern readers, shaped by historical-critical and naturalist sensibilities, weigh “proof through verses” as a category of evidence?
5. Why is the demand for a different kind of sign — a parted sea, a moved mountain — itself, in the Bab’s view, a sign of unbelief?

Inherited Religion and the Veil of Expectation

Key Passages

“The fault lies with their divines, for had they believed, the rest of creation would have believed.” — BB00015

“Think not that they were not cautious in their religion, or that they did not wish to believe in the truth. Rather, their lack of faith and certitude stemmed from their extreme caution in their religion.” — BB00015

“O people of the Bayan! Fear ye God, lest ye disgrace yourselves like the peoples before you, supposing, between yourselves and God, that ye are God-fearing, while in the sight of another creation ye are neither God-fearing nor doers of good.” — BB00066

“Be vigilant in the manner thou worshippest God. Worship Him in the way He loveth, not in the way thou lovest, lest thou be transformed from the Tree of Affirmation to negation.” — BB00015

Context for Study

A long meditation in the Persian Seven Proofs surveys the histories of Jews awaiting their Messiah, of Christians awaiting the Promised Ahmad, and of Muslims awaiting the Qa'im. In every case sincere expectation hardened into a defensive expectation, until the very piety of the community became the instrument of its veiling. The argument here is rhetorically devastating: the people of David, the monks of Christendom, and the Shi'i divines were sincere; they were also too cautious, too well-formed by their own scriptures, too certain that what they looked for had to match what they already imagined. The Arabic Seven Proofs hammers this pattern into a sequence of refrains: the Torah-people supposed themselves virtuous in the eyes of God yet were transgressors in the eyes of the Psalter-people; the Gospel-people supposed themselves virtuous yet were transgressors in the eyes of the Qur'an-people. And so the warning turns forward to the people of the Bayan, and through them to every religious community before a new Manifestation. The Gospel critique of those who tithe mint and dill while neglecting the weightier matters of the law, the Pauline reflection on Israel's stumbling, and the Qur'anic indictment of those who say “Our hearts are wrapped up” all stand near this passage. The Bab adds a startling psychological diagnosis: the resistance to a new Revelation grows in proportion to the depth of one's identification with the previous one.

Questions for Reflection

1. Why does the Bab return so insistently to the figure of the religious scholar (the *'alim*, the divine, the mujtahid)? What pastoral and prophetic motives shape this critique?
2. In what way does caution function as a virtue in religion, and at what point does it become a veil?

3. Compare the Bab's analysis with the Gospel critique of those who awaited the Messiah but rejected Jesus, with rabbinic reflections on the same question, and with Qur'anic discussion of *kufr* after recognition.
4. How does the warning to the people of the Bayan apply, *mutatis mutandis*, to the people of every dispensation, including a Baha'i one?
5. What practices and dispositions might keep a community capable of recognizing the unexpected face of God?

Maku, the Unlettered Youth, and the Esoteric Signs

Key Passages

"If imprisonment were proof of illegitimacy, then the Prophet Joseph was imprisoned among the Prophets, and Musa ibn Ja'far among the successors, yet both were proofs of God... These examples are given that you might gain insight into these matters." — BB00015

"Now consider that Meeting with God for which all were created — the portion of that Meeting is borne by Mount Maku, while all invoke Him yet remain veiled from Him, all labor for His sake yet remain barred from Him." — BB00015

"Observe how the Sun of Truth rose in Mecca, and now its rising is from the land of Fa, which is the ultimate setting place of the first. This is what is meant, not what is outwardly understood." — BB00015

"I swear by the Sacred Divine Essence that I am grieved when anyone recognizes me, for recognition of the Truth is purely recognition of God and love for Him is love for God." — BB00015

Context for Study

Maku — the remote mountain fortress in Adhirbayjan where the Bab was confined while He revealed these works — is itself a thread woven into the apologetic. Far from disqualifying His claim, the Bab argues, His imprisonment recapitulates the patterns of Joseph cast into the pit, Musa ibn Ja'far the seventh Imam dying in the prison of Harun al-Rashid, and Husayn slain on the plain of Karbala. Where Shi'i Islam had taught that the Imam is recognized partly by His persecuted condition, the Bab inverts the expectation: "the portion of that Meeting is borne by Mount Maku." He turns to a great cluster of esoteric proofs — prophecies in the Bihar, the Sermon of the Gulf, the Sermon of Tutunjiyyih, the Hadith of the Tablet of Fatimih, the Adhirbayjan tradition, the dreams and gematria of the science of letters (*jafr*), the verses of Akhlati written five hundred years before — to show that those who studied the tradition with care had already glimpsed His coming. He even reinterprets the classical sign of the end-times, the rising of the sun from the west, as the rising of the Sun of Truth in the land of Fa (Persia) after its setting in the land of Mecca. The doctrine of *bada'*, by which God can disclose a new face of His will, makes such reinterpretation theologically

permissible. Yet the Bab insists at every turn that these proofs are “celestial conjunctions for thy tranquility”; the verses themselves are the proof, and recognition of the Bab is at last only and entirely recognition of God.

Questions for Reflection

1. How does the Bab transform His imprisonment from a stigma into a sign? Compare this with the Pauline “foolishness of the cross.”
2. What is the function of esoteric proofs — prophecies, dreams, gematria — in an apologetic that simultaneously insists that “one verse of the Bayan is greater than any proof”?
3. How does the doctrine of *bada’* compare with Christian and Jewish reinterpretations of apocalyptic prophecy?
4. What does it mean that “recognition of the Truth is purely recognition of God”? How does this guard against the personality cult of the founder?
5. Why might a prophet warn his disciples against attributing too much to him personally, even while claiming the highest station?

The Arabic Bayan as Book and Testimony for the Age

Key Passages

“The Bayan is in truth Our conclusive proof for all created things, and all the peoples of the world are powerless before the revelation of its verses. It enshrineth the sum total of all the Scriptures, whether of the past or of the future.” — BB00020

“In every age God, glorified and exalted be He, hath ordained and will continue to ordain a Book and Testimony for creation.” — BB00020

“Indeed no religion shall We ever inaugurate unless it be renewed in the days to come. This is a promise We solemnly have made.” — BB00020

“If ye possess nineteen verses by Him Whom We shall make manifest, it is better for you than all excellence, if ye know the value of God’s verses. God hath created naught more precious than this.” — BB00020

Context for Study

The Arabic Bayan is structured by Vahids (Unities) of nineteen gates each. Its language is compressed, performative, and at times almost incantatory: “Verily I am God, no God is there but Me, and aught except Me is but My creation.” Although shorter than the Persian Bayan, it carries the same charter function — it inaugurates a new dispensation in which the Bab is the Primal Point, the Letters of the Living are mirrors before the Sun, the calendar is recast in nineteen months of

nineteen days, and every ordinance is bound to the appearance of Him Whom God shall make manifest. Two principles especially stand out. The first is that every age has its Book and its Testimony, and that no religion is inaugurated except with the explicit promise of renewal. This is the doctrinal heart of progressive revelation in Babi form: finality is foreclosed at the moment of foundation. The second is that the Bayan is at once a Book and a portal — its own verses, however authoritative, are oriented toward the verses that are still to come. Read alongside the Qur'an's claim to be the "Mother of the Book," Christian doctrines of the closed canon, and Jewish discussions of the cessation of prophecy, the Arabic Bayan stands as a striking counter-witness: revelation is essentially serial, and any community that mistakes its own scripture for the final word has misread the grammar of God.

Questions for Reflection

1. How does the Arabic Bayan's self-presentation as "conclusive proof" coexist with its insistence that another Book will follow?
2. What is the theological significance of structuring the Book by nineteen Vahids of nineteen gates? How do form and content reinforce each other?
3. Compare the doctrine "In every age God hath ordained a Book and Testimony" with Islamic doctrines of the seal of prophethood and with Christian doctrines of the once-for-all character of revelation.
4. What does it mean to say that the Bayan "enshrineth the sum total of all the Scriptures, whether of the past or of the future"?
5. Why might the value of "nineteen verses by Him Whom We shall make manifest" be set above all the excellences of the Bayan itself?

Refinement, the Avoidance of Grief, and the Preparation of a People

Key Passages

"Transgress not the bounds of the Bayan lest ye be saddened, and sadden not any soul, for this is the greatest bound, that ye may not sadden Him Whom We shall make manifest." — BB00020

"O My servants, be ye refined and create not innovations, then make things easy upon yourselves and be not artificial." — BB00020

"Fear ye God, O ye that dwell on earth, and grieve not any soul, that ye may not be grieved by Him Whom God shall make manifest in the next Resurrection." — BB00056

"God hath prescribed honor and love between you, then forgiveness and mercy, that ye may be thankful for what God hath bestowed upon you of His grace." — BB00056

Context for Study

Beneath the legislative density of the Arabic Bayan and the Kitabu'l-Fasl runs a single moral spine: refinement and the avoidance of grief. The laws of cleanliness, dress, marriage, inheritance, ablution, fasting, calligraphy, hospitality, trade, and travel are rarely austere; they tend instead toward beauty, moderation, joy, and tender courtesy. The Bayan asks the believer never to begrudge an inquirer hospitality, never to refuse shelter to one who seeks refuge, never to oppose another, never to compel testimony, never to strike, never to humiliate. These ordinances are framed by an eschatological purpose: the people of the Bayan are being trained in delicacy of feeling so that they will not wound the Manifestation when He comes among them. “Sadden not any soul” is therefore more than ethical advice. It is a discipline of the heart so finely tuned that, when the next Sun rises, the community will recognize Him through the very gentleness it has cultivated. One can read this alongside Jewish discussions of *tikkun* as the refinement of conduct, Christian counsels on charity that “hopeth all things, beareth all things,” and Sufi traditions of *adab* as the foundation of the spiritual path. Yet the Bab gives the ethic a unique futurity: every gentleness now is rehearsal for a meeting still to come.

Questions for Reflection

1. Why is “sadden not any soul” described as “the greatest bound”? What does this say about the relation between ethics and recognition?
2. How does refinement function as a religious virtue rather than merely an aesthetic one?
3. Compare the Bab’s counsel against innovation and artificiality with the Sufi tradition of *adab* and with classical Christian discussions of simplicity.
4. How should a community read laws that are no longer in force — such as those of the Bayan for present-day Baha’is — as morally and spiritually formative texts?
5. What does it mean to live a present ethic shaped by a future Manifestation?

Education, Beauty, and the Spirits of the Letters

Key Passages

“O Muhammad, my teacher, strike me not before five years have passed over me, even for a moment, for my heart is tender and delicate. After that educate me, but exceed not the bounds of discretion.” — BB00020

“Permit them what makes them happy, and teach them the Shikastih script, for God loveth this and hath made it the gate of His Own Self among scripts.” — BB00020

“God hath prescribed that ye write the verses of the Bayan in the most excellent and beloved calligraphy within your power. Whoso is able and writeth not, his works shall be made vain.” — BB00056

“Never tear up a book.” — BB00020

Context for Study

Among the Arabic Bayan's most affecting ordinances is its concern for children. The Bab puts the child's voice into the imperative: "my heart is tender and delicate." Discipline is permitted only after five years, only very lightly, only when a veil intervenes, and never more than five strokes. Education here is more than instruction; it is the protection and unfolding of a tender heart. The Bayan extends the same reverence to the letters of the alphabet themselves — they have "spirits"; they may not be torn, defaced, or rendered in less than the finest calligraphy. The Shikastih script, with its broken, flowing forms, is singled out as the very "gate" through which God makes Himself known in writing. This veneration draws on a long tradition: the Islamic culture of *khatt* as a sacred art, the Jewish reverence for the letters of the Torah, the Christian illumination of the gospel codex, and Sufi cosmologies of letters as elemental sound-forms of creation. The Bab gathers these strands into a single pedagogy: a child's heart, a calligrapher's hand, and a community's manuscripts are all shaped by the same delicate spiritual logic. To strike a child, deface a letter, or write the verses of God in coarse hand is one offense in different registers — a failure to honor the spirit dwelling in the form. Baha'u'llah's later teachings on universal education, the dignity of the child, and the spiritual responsibility of teachers carry these themes forward.

Questions for Reflection

1. What pedagogy is implied by speaking in the child's own voice — "my heart is tender and delicate"?
2. How does the doctrine that letters have "spirits" connect calligraphy, scripture, and spiritual formation?
3. Compare the Bab's protection of children with rabbinic, Christian monastic, Confucian, and modern developmental approaches to early education.
4. Why might the prohibition "Never tear up a book" belong in the same world as "Never strike anyone"?
5. What might a Baha'i-inspired pedagogy learn from the Bayan's twin emphasis on tenderness and beauty?

The Limits of Power: Nonviolence, the Writer's Pen, and the Coming Manifestation

Key Passages

"Slay not any soul, nor inflict injury upon anyone forever, if ye believe in God and His signs."
— BB00020

"Fear God, O people, and never slay a soul. Whoso slayeth one soul is as though he had slain all mankind."
— BB00056

“Judge not after the Manifestation as before the Manifestation, thinking ye do well. If ye write not for the Truth, then write not anything against the Truth.” — BB00020

“Carry ye not implements of war among yourselves, and wear not what would frighten children, that ye may not cause grief to Him Whom We shall make manifest in truth.” — BB00020

Context for Study

The Bayan returns repeatedly to those who hold disproportionate power over others: kings, ministers, judges, religious authorities, and writers. Each is bound by the same logic of refinement: never slay, never injure, never expel, never humiliate, never frighten a child, never write a single letter against the Truth. The penalties for violations are striking — eleven thousand mithqals of gold for the taking of a life, the forbidding of intimate companionship for nineteen years, exclusion from the mercy of God. The prohibition on writing against the Truth is especially poignant in a revelation poured out under house arrest, refuted by pamphlets, and addressed to a society in which the pen of a divine could mobilize a mob. The Bab counsels writers and rulers alike to suspend their familiar instruments at the threshold of a new Manifestation: a king’s army, a divine’s fatwa, and a writer’s polemic must all be re-examined, because the criteria of the previous age are the very faculties by which the next Sun is most easily refused. The Kitabu’l-Fasl reinforces all this with the Qur’anic intensification “whoso slayeth one soul is as though he had slain all mankind.” These passages stand near the Sermon on the Mount’s “love your enemies,” the Tolstoyan reading of nonviolence, Gandhian *ahimsa*, and Baha’u’llah’s later teachings on the abolition of holy war, the moral power of the Word, and the unconditional rejection of coercion in religion.

Questions for Reflection

1. How does the prohibition against injury fit with the Bayan’s wider command to “sadden not any soul”? Are they distinct laws or one law in different registers?
2. Why does the Bab address writers with the same gravity as kings? What contemporary forms of writing might fall under this counsel?
3. Compare the Bab’s “Slay not any soul, nor inflict injury upon anyone forever” with Qur’anic provisions for retaliation (*qisas*), Christian pacifist traditions, and Gandhian *ahimsa*.
4. In what sense does the test of the future Manifestation become a moral test of present power?
5. How should a community read these passages in light of the Bab’s own martyrdom and the persecutions of the early Babi and Baha’i communities?

The guiding question for the whole volume might be this: **How does the Bab, imprisoned on Mount Maku, become the apologist, lawgiver, and herald of His own Revelation — and what does His double work of proof and preparation ask of those who would recognize, in any age, the unexpected face of God?**